

Dissertation

Title der Dissertation

Mittel zur Wortschatzerweiterung im Hebräischen seit
Beginn der Wiederbelebung in der Neuzeit und
vergleichende Betrachtungen zu der Anwendung dieser
Mittel im Arabischen

Verfasser

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Preface

Research Subject

The subject of this research is to study the methods and means followed by both Arabic and Hebrew separately to extend and develop their lexicons in modern age, particularly starting from the so-called "Hebrew revival" at the end of the eighteenth century as for Hebrew, and from the so-called "modern linguistic renaissance" of Arabic at the end of the nineteenth century. Moreover, this study aims to compare and contrast the methods followed by each language in this regard. Therefore, the title of the study is:

(Methods for developing the Hebrew vocabulary since the beginning of the revival in modern age and a comparative look on the use of these methods in Arabic)

Subject Choice

During my work in my Masters titled: "The Semantic Development of Military and Political Terms (Through the Contemporary Israeli Journals)" I realized that the significances of many Modern Hebrew words had developed owing to the dire need of Hebrew for linguistic items to help it deal with the ever-changing life, especially that Hebrew was coming back to life after such long absence. I investigated this issue more to find that the Modern Hebrew lexicon is characterized by the methods and means it followed for development.

Afterwards, I added the comparative aspect with Arabic to the content of this study for three reasons:

- 1) There are essential, strong and ancient links between both languages. They belong to one linguistic family, that is, Semitic language family. They are sister languages that are similar in most, if not all, linguistic basics. They are even identical in several basics.
- 2) Moreover, there are common aspects between both languages as they have been witnessing in modern age a huge development that prevented their fall into the abyss of negligence.
- 3) there are not any comparative studies between Hebrew and Arabic in this regard.

Hebrew almost died, particularly as a spoken language, from the beginning of the Jewish Diaspora in the first century AD. It remained

dead for centuries until it became high time for its revival. As for Arabic, its connection to life was continuous but it suffered from weakness even among its speakers after the collapse of Arab-Islamic civilization. It remained like that until it started to be refreshed at the end of the nineteenth century.

Therefore, scholars describe what happened to Hebrew as "Hebrew revival" while they use "linguistic renaissance" for Arabic.

Both factors encouraged me to study both language side by side and compare them. I think that the benefits from such comparative approach are intuitive.

Research Goals

This study aims to achieve two main goals:

- 1) Studying the methods followed by each of both languages separately to enrich its lexicon in modern age, especially that these developments were the result of difficult circumstances as mentioned above.
- 2) Comparing both languages in this regard. However, this main objectives has two secondary objectives:
 - A- Since the roots of both languages are the same - the Semitic origin, have both languages followed the same way to develop their respective lexicons in modern age? In other words, did their common origin lead them to take automatically the same road? How? And what are the differences between them in this regard, if any?
 - B- Are either languages still fairly Semitic lexically, or have they acquired a new hue? To what extent in either case? Is it to the same extent in both?

Important Guidelines

- 1) As per the nature of this study and according to its title, I will adopt the comparative approach. As it is well known, comparative studies require detailed analytic investigation on both sides of the comparison - separately - and then compare them. Therefore, I would say that this study adopts both the comparative and analytic approaches.

- 2) As mentioned above, the time period dealt with in this study starts from the end of the eighteenth century and the beginning of the nineteenth onwards. In other words, from the beginning of both "Hebrew revival" and Arabic "linguistic renaissance" in modern age as both were almost synchronous.
- 3) The resources of this study regarding obtaining the materials – the examples, and the all linguistic elements - shall be the main linguistic dictionaries of both languages whether modern dictionaries or historical ones, if any.
- 4) Upon writing the roots of both languages I will put a hyphen (-) between all root consonants in order to make it clear that what is written is the root devoid from the pattern and the significance, etc and not any of its derivatives. For example, the Hebrew root (ספר) shall be written like (-ס פ-ר) in order not to be mistaken for the three-letter verb (סָפַר) (to write) or the noun (סֵפֶר) (book) -which are derived from it- written without vowels . An example from Arabic is the root (كتب) which shall be written like (-ك ت-ب) in order not to be mistaken for the three-letter verb (كَتَبَ) (to write) or the noun (كُتُب) (books) -which are derived from it- written without vowels.
- 5) It is important in this context indicate that the subject, material and objective of this study is the standard language in both cases. This study does not deal with colloquial languages at all.
- 6) This study does not deal with all parts of speech; rather, it deals with only nouns and verbs.
- 7) This study deals with all the methods used by both languages to develop their lexicons in modern age even of some of these methods had been used in previous stages. As long as these methods are used in the modern stage, they shall be dealt with.
- 8) I found it beneficial before starting the main study to provide a synopsis about the conditions of Arabic and Hebrew on the threshold of their major development in modern age, that is, before the time period dealt with in this study. I tried to connect such conditions, briefly, with the historical backgrounds that led to them. In addition to another synopsis about the previous works in this field.
- 9) There are some abbreviations I use in the text of this study as follows:

eg.	(old) Egyptian	(language).
engl.	English	”
fr.	French	”

germ.	German	”
gr.	Greek	”
iceland.	Icelandic	”
it.	Italian	”
lat.	Latin	”
pers.	Persian	”
rus.	Russian	”
sp.	Spanish	”
turk.	Turkish	”

Study Sections

I divided this study into two parts each has three chapters as follows:

First Part: *Development Means of Hebrew Lexicon in Modern Age.*

- A- Chapter One: it deal with: *Intradevelopment of Hebrew (Methods of Noun Formation).*
- B- Chapter Two: *Intradevelopment of Hebrew Lexicon (Methods for broadening the verb circle).*
- C- Chapter Three: *Extension of Hebrew lexicon based on other languages (Noun and verb formation).*

Second Part: *Development Means of Arabic Lexicon in Modern Age.*

- A- Chapter One: *Intradevelopment of Arabic Lexicon (Methods of Noun Formation).*
- B- Chapter Two: *Intradevelopment of Arabic Lexicon (Verb Formation Methods).*
- C- Chapter Three: *Dependence of Foreign Languages to Develop Modern Arabic Lexicon (Structure of Nouns and Verbs).*

- *At the end I mention the results of comparison and conclusion.*

Introduction

First: Previous works

In the following paragraphs, I will deal with the previous literature related to my study. I will deal with the background of this research in each of the languages separately then the comparative studies.

First: Hebrew Language

There are numerous writings, mostly articles that deal with the development of contemporary Hebrew lexicon. Among the most prominent of these writings and researches are those published in the two periodicals of the Academy of Hebrew Language since its establishment and the Linguistic Committee even before: "לשונו, לשונו לעם". This Academy was established mainly to take care of, improve and raise Hebrew language. Both periodicals are the mouthpieces of the Academy. The following are also among the most important writings that are related to the research.

- 1) "המילה האחרונה" (the final word) by Uzzi Ornan: this book deals with the methods that Hebrew has used to develop its contemporary lexicon. However, it does not deal with all these methods. It mainly focuses on derivation and formation of new roots. Although it deals with compounding, it does not cover all its details and divisions.
- 2) There are two articles by Rafael Neer in this regard:
 - A- The first article was published in the periodical "לשונו לעם" under the title "התרחבות המילון העברי כיצד?" (Development of Hebrew Lexicon). It focuses on derivation and loan from foreign languages in the field of nouns. It also concentrates on derivation and formation of new roots in the field of verbs.
 - B- The second article is titled "על תהליכי היצירה של שורשים בעברית בת זמננו" (Root Formation Methods in Contemporary Hebrew). It is a part of a book titled "מחקרים בלשון העברית העתיקה והחדשה" (Studies in Old and Modern Hebrew Language). The article focuses on the formation of new roots and their internal and external sources.
- 3) "מבוא לתולדות הלשון העברית" (An Introduction to Hebrew Language History) by Abraham Bar Josef. It has a chapter titled (Development of Hebrew Language in the Twentieth Century) which deals with a number of internal and external methods that have been used to develop contemporary Hebrew lexicon. However, the treatment of this topic is very brief.
- 4) In this context, we cannot neglect the linguistic writings of the prominent linguist Eliezer Ben-Yehuda, the god father and the guide of Hebrew language revival. I benefited from such writings through some of the articles that deal with his methodology and efforts in this regard. The following are among the most important of his articles:

- A- An article in the periodical "לשוננו לעם" titled "שיטתו של אליעזר בן-יהודה בחידושי" (Eliezer's Methodology in Extending Hebrew Lexicon) by Rafael Vies. It deals with the methods adopted by Eliezer in forming new words and expressions.
- B- An article in the same periodical titled "על אליעזר בן-יהודה מחדש הלשון" (Eliezer: Reformer of Hebrew Language) by Daniel Bresky. It deals with Eliezer's efforts in reviving Hebrew.
- 5) An article by Eli Eytan in the Jewish Encyclopedia titled "Linguistic Problems of Modern Hebrew". It deals with the structure of Hebrew and development of its lexicon.
 - 6) An article by Hayym Rabin titled "תרגום-השאילה ככוח יוצר בלשון" (Loan Translation as a Stream for Language). It deals with borrowing foreign words through translation as an effective means in developing lexical wealth in contemporary Hebrew.
 - 7) A book by Zuckermann titled "Language Contact and Lexical Enrichment in Israeli Hebrew" In some parts thereof he deals with the issue of extending contemporary Hebrew lexicon and the methods used for that.

Second: Arabic Language

There are numerous researches and studies that have dealt with contemporary Arab lexicon, especially the studies of Academy of Arab Language in Cairo that have guided me a lot in my study. Among the most important of these are:

- 1) A book by Badawi, E., Carter, M.G. & Gully, A, titled "Modern Written Arabic: A Comprehensive Grammar". It deals with modern standard Arabic from various aspects. The writers devote a special part for Arabic lexicon and the methods used for enriching it.
- 2) A book by Clive Holes titled "Modern Arabic: Structure, Functions and Varieties" which deals with contemporary Arabic from various angles including the methods for developing Arabic lexicon in modern age.
- 3) A book by Muḥammed Ḥammadī titled (Linguistic Reformation Movement in Modern Age) "حركة التصحيح اللغوي في العصر الحديث". It deals with the condition of contemporary Arabic and the methods to be followed to develop Arabic lexicon.
- 4) A book by Ibrāhīm Anīs titled "من أسرار اللغة" (Linguistic Secrets) in which the writer deals with a number of issues in Arabic language including derivation through analogy as a means for developing and extending language.
- 5) Some of the published articles by Dobrişan in the journal of Academy of Arab Language in Cairo. Among the most important of these are:
 - A- "طرق تنمية وتحديث متن اللغة العربية في العصر الحديث" (Methods for Developing and Updating Arabic Language lexicon in Modern Age) which deals with the internal and external methods followed by Arabic language to enrich its lexicon.
 - B- "ملاحظات حول أنواع الألفاظ المعرّبة في اللغة العربية المعاصرة" (Remarks on the Types of Arabicized words in Contemporary Arabic Language) that

deals with the words borrowed by contemporary Arabic language and then merged into the language to adapt to its structure.

- 6) An article by Šawqī Ḍayf in the journal of Academy of Arab Language in Cairo titled "اشتقاق الأفعال من أسماء الأعيان العربية والمعرّبة" (Derivation of Verbs from Arabic and Arabicized concrete Nouns) that deals with the formation of new roots from Arabic and foreign nouns in order to extend modern Arabic lexicon.
- 7) An article by Abdullāh Amīn titled "بحث في علم الاشتقاق" (A Research in Derivation Science) that deals with derivation, its types, and origins in Arabic language.
- 8) An unpublished doctorate dissertation by M. M. Taher at the Institute of Linguistics, Vienna University, titled (A compound Word Formation in Modern Standard Arabic) that deals with compound words in all their types in contemporary standard Arabic.

In light of the above we can say that there are several studies that have dealt with the extension of Arabic and Hebrew lexicons separately. However, there are not any comparative studies in this regard.

Most, if not all, the comparative studies between both languages fall within the context of Semitic studies in their wider perspective. They focus on the morphological and phonetic aspects especially. This was the main reason that I chose to do my dissertation on this subject.

Second: Condition of Hebrew Language before its Revival in Modern Age

It is well known to the scholars in the field of Hebrew language that this language remained alive and in use for a number of centuries. It was the language of the Jews who used it to communicate both on the secular and religious planes. Then Hebrew entered hibernation since the Diaspora in 70 AD after the Roman invasion. Hebrew remained stagnant and out of real use and almost died as a daily spoke language until it was revived at the end of the eighteenth century. The following are the opinions of some scholars regarding this issue.

Achad Haam, one of the prominent pioneers of the Hebrew Enlightenment (ההשכלה = The Haskalah)¹, described the status of Hebrew at the beginning

¹ This term refers to the movement that started in the middle of the Jews in East Europe at the end of the eighteenth century regarding giving up their idiosyncrasy and trying to acquire the knowledge and ambitions of the nations amid which they were living and adopting their ambitions. See, Herman Rosenthal, Herman: Haskala, p. 256.

of this movement as being dead. He indicated that such death resulted fore a large number of centuries, and the Jews had been reading in foreign languages for centuries.² Sivan asserted this by saying that Hebrew remained unused as a daily spoken language for seventeen centuries until it was revived in modern age.³ Tour Sinai described the process of reviving Hebrew in modern age as being a "return from the grave".⁴ Therefore, some scholars thought that this was like a miracle.⁵

With the emergence of the Hebrew Enlightenment, there was a feeling of the necessity of reviving Hebrew, especially from the pioneers and writes of this movement. Among the other reasons that encouraged that call, according to Karmy, were the new ideas, values, and ideologies that emerged during the nineteenth centuries, the political arrangement that crystallized after liberation wars in the Balkans, and the national movements that disrupted the main empires. Karmy said that all these issued affected the Jews and revived their dormant desire to revive Hebrew and empower it to play the same role it played before the Jewish nation lost it s freedom.⁶

In the same context, Yitshaki indicated that the huge gap that existed during the Enlightenment between the fertile living languages and the Hebrew language that the hearts of Jews longed for, and that reached - the Hebrew - the lowest level possible at that time, in addition to the feeling of national pride began to increase among Jews, he said, that may be both of these factors deepened the awareness regarding the necessity to extend their language.⁷ Moreover, Eliezer Ben-Yehuda was of the opinion that the Jews would not be a living people unless they returned to the language of their forefathers.⁸

However, those who devoted their efforts to reviving Hebrew language were surprised that it lacked in all its levels: lexis whether nouns, verbs, adjectives etc; expressions; scientific terms etc. That was natural and expected after its long lifelessness that resulted in stoppage of its natural development to keep abreast with life around it.

But the question is: what is the extent of this lack and what are its aspects? Rafael Vies answered this question, in brief, by likening Hebrew language in that period to the toddler.⁹

Yitshaki tells us that one of the Enlightenment writers tried to describe ancient nations and their lifestyles in one newspaper to increase the knowledge of the Hebrew readers, but he found that Hebrew lacked the required terms and expressions to do that. Therefore, he devised some terms in order to achieve what he wanted. The same writer tried as well to write about the Olympiad

² אחד העם, הלשון וספרותה עמ' צב.

See also: Eytan, Eli: Linguistic problems, p 675.

³ סיוון, ראובן: לשון בתחייתה עמ' 178.
⁴ טור-סיני: מן הגנוז והכתוב, עמ' 6.

⁵Parfitt, Tudor: The contribution, p. 255.

⁶ כרמי, שלמה: עם אחד ושפה אחת עמ' 45.
⁷ צחקי, יוסף: דעותיהם של סופרי ההשכלה, עמ' 289.
⁸ בן-יהודה, אליעזר: הקדמה למלון הלשון העברית, עמ' 252.
⁹ ויס רפאל, שיטתו של אליעזר, עמ' 199.

competitions and matches but he declared to the reader that he would like to describe the details in full but he was faced with the lack of required words in Hebrew.¹⁰

Daniel Bresky dealt with the same issue and said that when Eliezer Ben-Yehuda started to speak Hebrew at home with the members of his family and when some other families followed his example, they all discovered the extent of lack in Hebrew regarding the names of simple tools and equipment as well as the nouns used to speak about the main recurrent events in our life and which are highly important for proper communication.¹¹

Moreover, some were about to despair regarding reviving Hebrew. Zeev Ben-Hayim said that one of the prominent writers - at the time when the controversy about the revival was at its highest - was of the opinion that it was impossible to do that, and likened that issue to broken glass that cannot be repaired.¹² Efraty said that there was profound controversy regarding the possibility of reviving Hebrew as a daily spoken language.¹³

That feeling of the inability of Hebrew to revive and continue was about to dominate even when the reviving process was at its acme and when Hebrew stood stably on its own. In one of his books published in 1988, Rabin Chaim mentioned that despite that Modern Hebrew is now more than two hundred years old, its users know that it was dead and it was then resurrected. Rabin added that they have to protect its continuation as much as possible.¹⁴

Out of the huge lack - mentioned above - in their language, Hebrew linguists and Enlightenment writers started to devote their efforts to bridge this gap. Yitshaki asserted the importance of that period and the important efforts exerted during it in this context. He said that that stage was the most important in developing and extending Hebrew.¹⁵

But how Hebrew was extended? What were the methods and means Hebrew followed to develop its lexicon - as it is the subject of this study - in modern age? I will try to answer this in the first part of the study.

¹⁰ יצחקי יוסף, דעותיהם של סופרי ההשכלה, עמ' 42.

¹¹ פרסקי, דניאל: על אליעזר בן-יהודה, עמ' 42.

¹² בן-חיים, זאב: במלחמתה של לשון, עמ' 44.

¹³ אפרתי, נתן: מלשון יחידים ללשון אומה, עמ' 44.

¹⁴ Rabin, Chaim: Die Entwicklung der hebräischen Sprache, p. 52.

¹⁵ יצחקי יוסף, דעותיהם של סופרי ההשכלה, עמ' 289.

Third: Glimpses on the Condition of Arabic on the threshold of its Modern Renaissance

When the Arab-Islamic civilization flourished, starting from the advent of Islam, Arabic started to develop and improve until it became one of the prominent languages of science and civilization in the world at these ages. One of the linguistic aspects that were highly affected and flourished early was Arabic lexicon. Dobrişan says, "... but with the flourishing of Arabic civilization starting from the advent of Islam, Arabic lexicon was enriched marvelously and the dictionaries of terms in various sciences were compiled: chemistry, medicine, physics, astronomy, engineering, botany, zoology, agriculture etc. Moreover, the development of Arabic philosophy was accompanied with the appearance of appropriate terms and words. In the fourth century A. H., the tenth century AD, Arabic had a good reputation. It was among the prominent languages of civilization in the East as Latin was in Europe at that age and the following ages.

It is well known that 1000s of Arabic words entered many eastern languages, especially Turkish and Persian. Moreover through cultural interaction and translation of many Arabic works in the fields of philosophy, medicine, mathematics, chemistry, and astronomy many Arabic words entered Latin from the latter they entered the Romance language derived from Latin as well as other European languages. In this way, these words became the terms of the international lexicon and they are still used so far."¹⁶

With the decline of the Arab-Islamic civilization, starting from its collapse in Andalusia, Arabic started to decline as well until it entered a crisis stage in which it is still reside – relatively though as shown below. The following are the opinions of some scholars regarding this issue and the aspects of this crisis and decline.

Muntaşir says, "...we also cannot deny that Arabic language was dethroned from its previous status - with the flourishing of the Arab-Islamic civilization - as the language of science, art, and literature. Our proof on that is that the language of science and education was foreign; it was mainly the language of the occupation whether English or French..."¹⁷

Holes indicated, among other things, that the status of Arabic in the thirteenth century AD was fragmented and complicated.¹⁸ Ḥammadī said that during the last centuries, Arabic suffered from a state of decline. One of the aspects of this decline was the spread of colloquialisms."¹⁹

¹⁶ دوبريشان، نيقولا: طرق تنمية، ص 186-187.
¹⁷ منتصر، عبد الحلیم: تطور الفكر، ص 116.

¹⁸ Holes, Clive: Modern Arabic, p. 34.

¹⁹ حمادي، محمد ضاري: حركة التصحيح، ص 24.

at the end of the nineteenth century, Arabic status changed substantially. Az-Zayyāt said, "Our language is in crisis that is the severest since the blight of Mongols' destruction of Iraq, Crusaders' occupation of Sham, westerners' domination of Andalusia, and Turks' control of Egypt..."²⁰.

Ḥammadī quoted Jurjī Zeydān as describing the language of Egyptian scientists in the eighteenth century as almost colloquial because of its poorness and the huge amount of foreign words and colloquialisms used in it.²¹ Describing the status of Arabic language at the middle of the nineteenth century, Holes said: "... but the use of Arabic in many arenas of public life was the exception rather than the rule: English, French, German, Greek and other languages continued to be used in all the professions."²²

Arabic language remained poor and weak until the advent of what is known among the scholars and linguists as the 'linguistic renaissance'. Then Arabic awoke and started gradually to restore a part of its status among its speakers. Although such renaissance was not comprehensive, radical, and decisive as it has not restored the prestigious status and glory of Arabic completely even among its speakers, it pushed it forward and injected in it a new soul that Arabic and its speakers missed for long.

In the same vein, Dobrişan said, "...after a period of decline and sleepiness, the nineteenth century witnessed the wake of Arab national awareness and the beginning of the spiritual Arabic renaissance. Education played a major role in developing Arabic culture and language. In the twentieth century, a new type of literature emerged and developed and this positively refined and modernized Arabic. During the first half of the twentieth century the three Academies of Arabic Language were established: Damascus (1918), Cairo (1934) and Baghdad (1947). Among the objectives of these Academies was the compilation of dictionaries of scientific and cultural terms that are suitable to the requirements of modern science."²³

Muntaşir expressed the same meaning, "... until the beginning of the twentieth century modern sciences were taught at our schools in foreign languages until Allah destined people to help improve Arabic language and regain its lost dignity through making it the language of teaching in our primary and secondary schools. When the Egyptian University was established in the twenties of the current century (i.e. 20th) English was the teaching language in scientific colleges ... and although the University Charter stipulated that Arabic would be the teaching language, the exception became the rule. This situation remained until the end of the thirties when one of the ministers of education raised this issue and questioned what the University had done regarding that legal provision. It seemed that he put his finger on

²⁰ الزيات، أحمد حسن: لغتنا في أزمة، ص 45.

²¹ حمادي، محمد ضاري: حركة التصحيح، ص 24-25، نقلا عن: زيدان، جورجى: اللغة العربية، ص 135.

²² Holes, Clive: Modern Arabic, p. 36.

²³ دوبريشان، نيقولا: طرق تنمية، ص 187.

the right spot and alarmed the unaware. Since then, professors started to translate and arabicize the terms..."²⁴

However, if we consider the development of the structure of language itself, that is, the technical aspect of the language per se regardless the interest of its speakers in it or turning it to the language of teaching and authoring etc, it will become clear that the lexical aspect – since the start of this linguistic renaissance so far – has acquired the lion's share of development. The focus has been mainly on it and it received the largest portion of this linguistic development. The same aspect was also the most and fastest affected aspect of the language during the crises the language witnessed throughout its history.

The writings of the scholars in the field of Arabic express this issue in various ways. For example, Al-Ḥaṭīb says, "Today, enriching linguistic yield is the minimum requirement for linguistic development in order for the language to keep abreast with its age and its developments so that it can help its speakers open up to their surroundings: costumes, food, drinks, and other aspects of their lifestyle. It also can provide them with the nomenclature they need for their contemporary needs in all fields of civilization along with its technologies, inventions and informatics. These terms are not only in the technical, engineering, medical, physical, and astronomical fields but also in social, human and life ones both at home and at work. One century ago, Ibrāhīm Al-yāzaḡī the famous linguist, complained in his article 'Language and the Age' that if the writer wanted to describe his bed room, he would not find enough words to do that. This is in addition to the containers, furniture, and costumes etc that have no names in our language."²⁵

Amīn says, "... and our connection with the last linguistic effort done by Al-Fayrūz Abādī and Ibn-Manẓūr was cut and it did not move one step forward. Then we opened our eyes to find such a modern world that is fraught with machines, inventions and terms in every science and art that every living language should have. We have been facing a more difficult situation than that faced by the Arabs in the Abbasid era when they faced the Persian and Roman modernism. For our modernity is richer and more comprehensive ..."²⁶

As for the reason of the reflection of linguistic weakness and poorness on the lexicological aspect more than any other aspect and the reason for that it is the most positively affected aspect at time of development or linguistic renaissance, I think it is the nature of this aspect and its important location on the internal map of the language – any language – and its relation to the outer world. For the lexicon is the linguistic aspect that is most directly related to the surrounding world; it includes the name of all things. The existence of anything in the life of one nation is directly reflected in its lexicon in the form of

²⁴ منتصر، عبد الحليم: تطور الفكر، ص 117.

²⁵ الخطيب، أحمد شفيق: التنمية اللغوية، ص 256.

²⁶ أمين، أحمد: ص 7.

one noun while the absence of such think is reflected negatively on the lexicon as well. On the other hand, the relations between the reality and other aspects of the language such as morphology and grammar etc are not on the same degree of strength, sensitivity and directness despite their existence.

My example on that is Arabic language. In light of the above mentioned crisis and renaissance, the first thing that occupied the minds of those interested was to devise new words to refer to the new tools, inventions and ideas in addition to coining scientific terms that help the nation to catch up the scientific development before considering any morphological or phonetic matters. The writings of the above-mentioned scholars included these issues – among others.

If the issue is like that, the question that automatically would come to our minds is: how Arabic language has been developing its lexicon since that renaissance? In other words, what are the ways and methods that Arabic adopted to extend, update and to fill the gap in its lexicon to suit the requirements of modern age? I will try to answer this in the second part of the study.

PART ONE

*Development Means of Hebrew Lexicon
in Modern Age*

CHAPTER ONE

*Intradevelopment of Hebrew Lexicon
(Methods of Noun Formation)*

It is important at the beginning to indicate that what I mean by 'nouns' in this context is "concrete nouns" in their entirety except for proper names of course.

1.1.1. Blending a root with a pattern (derivation=גזירה)

This is the most important of these methods. It is blending of one Hebrew root and one Hebrew pattern. Writing about the formation of new words in general, Rafael Neer indicates that this means the derivation of new words on the basis of existing lexicographical bases.

He adds that this method is the main one for producing new words in our age as it was the main one in the classical Hebrew. He then indicates that based on this, roots and patterns belong to the available group of essential morphemes into which derivation or declension morphemes can be blended.²⁷

To clarify the above points, I would say that Neer bases his discussion on the fact that most words of Semitic languages, such as Hebrew, are formed in molds. Each of these languages has a number of molds or patterns into which roots are poured, as it were, so that nouns, verbs and other linguistic elements result.

This means that these languages are originally based on derivation through roots and molds. As an example I mention the root "ס-פ-ר" which is once blended with the pattern "פ-ר-ו" the result would be the abstract three-consonants verb "סָפַר" (to count), with the pattern "פ-ר-ו" the result would be the geminated verb "סָפַר" (to narrate), with the pattern "פ-ר-ו" the result would be the noun "סֵפֶר" (book), with the pattern "פ-ר-ו" result would be the noun "מִסְפָּר" (number) etc. This may take place with all roots used in the language. The difference would be the number and essence of the patterns into which the roots are already or to be yet blended.

In the same context, Sivan believes that these molds or patterns are fixed frames that are never changed. Their numbers are fixed and some of them are more productive than the others.²⁸

Once again Neer deals with this same method but regarding noun formation in particular. In this context, he calls this "שורש + תוכית" (root + inter addendum). This inter addendum, as per the words of Neer, is pattern in general. Neer believes that pattern is a derivation morpheme in the form of an addendum that penetrates the consonants of the root. In other words, this addendum is not necessarily suffixed or prefixed to the root and it is not

²⁷ ניר, רפאל: על תהליכי היצירה, עמ' 367.
²⁸ סיוון, ראובן: לשון בתחיתיה עמ' 181.

added all at once as one unit. It rather penetrates the root and its consonants as mentioned before.

Neer mentions the example of the word "קִּנְיָוֶה" (conference or meeting) as the addendum "תוכית" here is the pattern " - ִּי - ִּי - " in its entirety and all elements that have penetrated the root "ק-נ-ו" and the result was the noun "קִּנְיָוֶה".

Neer adds that pattern in general may be in the form of only vowels as in the above example or it may have consonants and vowels such as the noun "מִקְדָּר" that resulted from the blending of the root "ק-ד-ר" with the pattern " - ִּי - ִּי - מ - ". In this case we cannot consider the consonant "m" as an addendum; it is rather an essential component of the pattern.²⁹

This is what Uzzi Ornan describes as the formation of words through what he calls in Hebrew "טבלת שורש-משקל" (table of roots and patterns). Ornan believes that the method for forming most Hebrew words makes it possible for us to draw a huge table at whose right cells we place Hebrew roots one below the other and at whose horizontal cells we place the patterns. Then in the meeting cell of each column and row we place the resulting word form the blending of the related root and pattern if they were already blended or that cell remains empty. The following is Ornan's table³⁰:

- a - a -a	ti - -o -t	mi - - a -	-i - e -	- a - a -	Pattern / Root
--	--	mibdaq	--	badaq	ב-ד-ק
--	tisport	mispar	sipper	sapar	פ-פ-ר
--	--	midrak	--	darak	ד-ר-ך
qabbala	tiqbolt	--	qippel	qabal	ק-ב-ל
--	tismont	--	simmen	--	מ-מ-נ

²⁹ ניר, רפאל: התרחבות המילון העברי, עמ' 251-253.
³⁰ אורנן, עוזי: המילה האחרונה, עמ' 19-20.

As the above discussions may have shown, there is a difference in the nomenclature. Ornan calls this method "table of roots and patterns" while Neer dubs it root + inter addendum. I do not want to further discuss the issue of different tags as the essence is the same. However, I would like to indicate that the reason for this difference may be ascribed to the fact that Ornan used his tag in terms of the general frame of this method as well as the result. As for Neer, he considered the minute relation between the root and the pattern and how it developed.

In either case, both are the tags of the same idea, that is, derivation. However, I have avoided the use of this term because it is not used that much by the scholars of Hebrew as the examples of both Ornan and Neer may have indicated. Therefore, I called this method "blending a root with a pattern" as I believe it is the most straightforward and clearest what to call it.

In all cases, this method, according to Sivan, has endowed Hebrew with an original internal production energy which helped Hebrew to carry out its heavy task regarding the comprehensive extension process in a short period.³¹ In an article published in 1974, Avineri wrote that the nouns that were recently formed on one pattern "פְּעֻלָּת" are more than the combination of nouns formed on this pattern during the last three stages of Hebrew language development. Among the examples he mentioned of nouns on this pattern are: "נִזְלָת" (flu), "שְׁמֹנֶת" (butter) and "רֶכֶּבֶת" (train).³²

This same method was among the earliest ones used by Eliezer Ben-Yehuda to extend the lexical wealth in the context of his project to revive Hebrew in modern age.³³ In order to be able to know the contribution of this method in developing contemporary Hebrew regarding nouns, I have chosen four famous patterns of Hebrew nouns: (מְפַעֵל, מְפַעֵלָה, מְפַעֵל, מְפַעֵל) then I have collected a number of the nouns that were recently formed on these patterns as follows:

a) מְפַעֵל:

³¹ סיוון, ראובן: לשון בתחייתה עמ' 178.

³² אבינירי: פְּעֻלָּה, פְּעֻלָּת, עמ' 267.

³³ ויס, רפאל: שיטתו של אליעזר, עמ' 200-202.

Derived noun	Meaning	Root	The general meaning of root derivations
מַאָחַז	clip, grip	א-ח-ז ³⁵	to grip ³⁴
מְבַדֵּד	insulator	ב-ד-ד ³⁷	to isolate; to separate ³⁶
מְבַטֵּחַ	fuse	ב-ט-ח ³⁹	to feel safety, to trust, to promise ³⁸
מְגַהֵץ	iron	ג-ה-ח ⁴¹	to iron ⁴⁰
מְגַרֵד	harrow	ג-ר-ד ⁴³	to rub, to scarify, to scrape off ⁴²
מְדַחֵס	propeller	ח-ח-ד ⁴⁵	to press ⁴⁴
מְדַלֵּק	lighter	ד-ל-ק ⁴⁷	to light, to inhuse ⁴⁶
מְהַדֵּק	clamp	ה-ד-ק ⁴⁹	to bind, to strengthen ⁴⁸
מְזַלֵּף	pipette	ז-ל-ף ⁵¹	to sprinkle, to exude ⁵⁰
מְחַדֵּד	(pencil) sharpener	ח-ד-ח ⁵³	to whet, to sharpen ⁵²

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- 46 - אבן־שושן: עמ' 34
 863 - אבן־שושן: עמ' 35
 140 - אבן־שושן: עמ' 36
 868 - אבן־שושן: עמ' 37
 159 - אבן־שושן: עמ' 38
 871 - אבן־שושן: עמ' 39
 237 - אבן־שושן: עמ' 40
 878 - אבן־שושן: עמ' 41
 276 - אבן־שושן: עמ' 42
 884 - אבן־שושן: עמ' 43
 309 - אבן־שושן: עמ' 44
 890 - אבן־שושן: עמ' 45
 324-323 - אבן־שושן: עמ' 46
 892 - אבן־שושן: עמ' 47
 362 - אבן־שושן: עמ' 48
 898 - אבן־שושן: עמ' 49
 493-492 - אבן־שושן: עמ' 50
 925 - אבן־שושן: עמ' 51
 523 - אבן־שושן: עמ' 52
 929 - אבן־שושן: עמ' 53

מְחַלֵּץ	can opener	ח-ל-נ ⁵⁵	to take off, to undress, to dislocate ⁵⁴
מְחַפֵּר	digger	ח-פ-ר ⁵⁷	to dig ⁵⁶
מְחַשֵּׁב	computer	ח-ש-ב ⁵⁹	to think ⁵⁸
מְכַבֵּשׁ	washer	כ-ב-שׁ ⁶¹	to wash ⁶⁰
מְלַחֵם	soldering	ל-ח-ם ⁶³	to weld ⁶²
מְמַזְג	blender	מ-ז-ג ⁶⁵	to mix, to blend ⁶⁴
מְסַכֵּת	stethoscope	ס-כ-ת ⁶⁷	to listen to ⁶⁶
מְסַנֵּן	filter	ס-נ-ן ⁶⁹	to clarify ⁶⁸
מְפַלֵּג	distributor	פ-ל-ג ⁷¹	to split ⁷⁰
מְטַרֵף	whisk	ט-ר-ף ⁷³	to mix, to agitate ⁷²

- .567 - אבן־שושן: עמ' 54
- .937 - אבן־שושן: עמ' 55
- .594 - אבן־שושן: עמ' 56
- .940 - אבן־שושן: עמ' 57
- .616 - אבן־שושן: עמ' 58
- .944 - אבן־שושן: עמ' 59
- .737 - אבן־שושן: עמ' 60
- .966 - אבן־שושן: עמ' 61
- .834-833 - אבן־שושן: עמ' 62
- .984 - אבן־שושן: עמ' 63
- .921 - אבן־שושן: עמ' 64
- .995 - אבן־שושן: עמ' 65
- .1294 - אבן־שושן: עמ' 66
- .1021 - אבן־שושן: עמ' 67
- .1307 - אבן־שושן: עמ' 68
- .1023 - אבן־שושן: עמ' 69
- .1485-1484 - אבן־שושן: עמ' 70
- .1053 - אבן־שושן: עמ' 71
- .669 - אבן־שושן: עמ' 72
- .954 - אבן־שושן: עמ' 73

b) מְפַעֵלָה

Derived noun	Meaning	Root	The general meaning of root derivations
מְאַזְנָה	aileron	א-ז-א ⁷⁵	to hear, to listen to ⁷⁴
מְבַרְגָּה	screwing machine	ב-ר-ג ⁷⁷	to screw ⁷⁶
מְבַצֵּעָה	slicer	ב-צ-ע ⁷⁹	to slice ⁷⁸
מְגַרְטָה	crusher	ג-ר-ט ⁸¹	to grind ⁸⁰
מְחַטֵּטָה	slotting machine	ח-ט-ט ⁸³	to disinter, to scarify ⁸²
מְחַרְטָה	lathe	ח-ר-ט ⁸⁵	to lathe ⁸⁴
מְחַרְצָה	Grooving plane	ח-ר-ץ ⁸⁷	to notch ⁸⁶
מְמַטְרָה	sprinkler	מ-ט-ר ⁸⁹	to rain ⁸⁸
מְנַפְטָה	cotton gin	נ-פ-ט ⁹¹	to gin (cotton) ⁹⁰

- 42 - אבן־שושן: עמ' 74
 862 - אבן־שושן: עמ' 75
 205 - אבן־שושן: עמ' 76
 874 - אבן־שושן: עמ' 77
 197 - אבן־שושן: עמ' 78
 873 - אבן־שושן: עמ' 79
 281 - אבן־שושן: עמ' 80
 885 - אבן־שושן: עמ' 81
 544 - אבן־שושן: עמ' 82
 934 - אבן־שושן: עמ' 83
 608 - אבן־שושן: עמ' 84
 943 - אבן־שושן: עמ' 85
 613 - אבן־שושן: עמ' 86
 943 - אבן־שושן: עמ' 87
 953 - אבן־שושן: עמ' 88
 996 - אבן־שושן: עמ' 89
 1218 - אבן־שושן: עמ' 90
 1011 - אבן־שושן: עמ' 91

מַפְלֵטָה	spirit-level	פ-ל-ו ⁹³	to level (off) ⁹²
מִקְפֵּלָה	folding machine	ק-פ-ל ⁹⁵	to peel ⁹⁴
מַאֲפָרָה	ashtray	א-פ-ר ⁹⁷	to cover with dust ⁹⁶
מִבְחֵנָה	test tube	ב-ח-ן ⁹⁹	to test, to examine ⁹⁸
מִבְצָרָה	pruning-hook	ב-צ-ר ¹⁰¹	to pick ¹⁰⁰
מִדְבֵּקָה	sticker	ד-ב-ק ¹⁰³	to stick (to) ¹⁰²
מַחְצָצָה	tooth pick	ח-צ-ץ ¹⁰⁵	to separate ¹⁰⁴
מַחְשֵׁכָה	camera obscure	ח-ש-ך ¹⁰⁷	to be or become dark, to darken ¹⁰⁶
מַעֲשֵׂנָה	chimney	ע-ש-ן ¹⁰⁹	to emit or give off smoke ¹⁰⁸
מִרְקָרָה	spittoon	ר-ק-ק ¹¹¹	to spit ¹¹⁰

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- .1492 - אבן־שושן: עמ' 92
.1054-1053 - אבן־שושן: עמ' 93
.1690 - אבן־שושן: עמ' 94
.1084 - אבן־שושן: עמ' 95
.110 - אבן־שושן: עמ' 96
.867 - אבן־שושן: עמ' 97
.157 - אבן־שושן: עמ' 98
.871 - אבן־שושן: עמ' 99
.198 - אבן־שושן: עמ' 100
.874 - אבן־שושן: עמ' 101
.291 - אבן־שושן: עמ' 102
.886 - אבן־שושן: עמ' 103
.599 - אבן־שושן: עמ' 104
.941 - אבן־שושן: עמ' 105
.620 - אבן־שושן: עמ' 106
.944 - אבן־שושן: עמ' 107
.1439-1438 - אבן־שושן: עמ' 108
.1048 - אבן־שושן: עמ' 109
.1811 - אבן־שושן: עמ' 110
.1107 - אבן־שושן: עמ' 111

c) מְפַעֵל

Derived noun	Meaning	Root	The general Meaning of root derivations
מִבְדִּיק	test	ב-ד-ק ¹¹³	to test ¹¹²
מִבְרִיק	telegram	ב-ר-ק ¹¹⁵	to lightened, to shine ¹¹⁴
מִגְזָר	sector	ג-ז-ר ¹¹⁷	to cut ¹¹⁶
מִכּוּץ	contraction	כ-ו-ץ ¹¹⁹	to contract ¹¹⁸
מִכְרָר	bid	כ-ר-ר ¹²¹	to declare ¹²⁰
מִמְזָג	mixture	ג-ז-מ ¹²³	to mix ¹²²
מִמְסָר	relay	מ-ס-ר ¹²⁵	to hand over (to), to declare ¹²⁴
מִסְגָּר	closing	ס-ג-ר ¹²⁷	to close ¹²⁶
מִפְגָּשׁ	meeting	פ-ג-שׁ ¹²⁹	to meet ¹²⁸

- .143 - אבן-שושן: עמ' 112
 .869 - אבן-שושן: עמ' 113
 .213 - אבן-שושן: עמ' 114
 .875 - אבן-שושן: עמ' 115
 .245 - אבן-שושן: עמ' 116
 .879 - אבן-שושן: עמ' 117
 .751 - אבן-שושן: עמ' 118
 .969 - אבן-שושן: עמ' 119
 .794 - אבן-שושן: עמ' 120
 .974 - אבן-שושן: עמ' 121
 .921 - אבן-שושן: עמ' 122
 .995 - אבן-שושן: עמ' 123
 .1026 - אבן-שושן: עמ' 124
 .998 - אבן-שושן: עמ' 125
 .1264-1263 - אבן-שושן: עמ' 126
 .1015 - אבן-שושן: עמ' 127
 .1452-1451 - אבן-שושן: עמ' 128
 .1050 - אבן-שושן: עמ' 129

מְפָּלֵס	level	פ-ל-ס ¹³¹	to level (off) ¹³⁰
מְפָּרֵשׁ	watershed	פ-ר-שׁ ¹³³	to retire, to sail ¹³²
מְצָבָר	heap	צ-ב-ר ¹³⁵	to heap (up) ¹³⁴
מְצָרָךְ	commodity	צ-ר-ךְ ¹³⁷	to consume, to need ¹³⁶
מְרַקֵּם	texture	ר-ק-ם ¹³⁹	to embroider, to weave ¹³⁸
מְרַשֵּׂם	prescription	ר-שׁ-ם ¹⁴¹	to record, to register ¹⁴⁰
מְשַׁתֵּל	nursery	ש-ת-ל ¹⁴³	to plant ¹⁴²
מְתַקֵּן	device	ת-ק-ן ¹⁴⁵	to assemble, to adjust ¹⁴⁴
מְתַקֵּף	impulse	ת-ק-ף ¹⁴⁷	to attack ¹⁴⁶
מְטַבֵּחַ	kitchen	ט-ב-ח ¹⁴⁹	to cook ¹⁴⁸

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- .1492 - אבן-שושן: עמ' 130
 - .1053 - אבן-שושן: עמ' 131
 - .1549 - אבן-שושן: עמ' 132
 - .1059 - אבן-שושן: עמ' 133
 - .1567 - אבן-שושן: עמ' 134
 - .1063 - אבן-שושן: עמ' 135
 - .1614 - אבן-שושן: עמ' 136
 - .1074 - אבן-שושן: עמ' 137
 - .1811-1810 - אבן-שושן: עמ' 138
 - .1106 - אבן-שושן: עמ' 139
 - .1814 - אבן-שושן: עמ' 140
 - .1107 - אבן-שושן: עמ' 141
 - .1969 - אבן-שושן: עמ' 142
 - .1135 - אבן-שושן: עמ' 143
 - .2034-2033 - אבן-שושן: עמ' 144
 - .1146 - אבן-שושן: עמ' 145
 - .2035 - אבן-שושן: עמ' 146
 - .1146 - אבן-שושן: עמ' 147
 - .630 - אבן-שושן: עמ' 148
 - .946 - אבן-שושן: עמ' 149

d) מְפַעְלָה

Derived noun	Meaning	Root	The general meaning of root derivations
מְגַלְפָּה	zincography	ג-ל-ף ¹⁵¹	to carve out, to variegate ¹⁵⁰
מְגַרְרָה	sleigh	ג-ר-ר ¹⁵³	to pull ¹⁵²
מְזַגְגָּה	factory	ז-ג-ג ¹⁵⁵	to make glass, to glaze, to vitrify ¹⁵⁴
מְדַרְכָּה	sidewalk	ד-ר-ך ¹⁵⁷	to walk ¹⁵⁶
מְדַרְסָּה	doormat	ד-ר-ס ¹⁵⁹	to run over, to press ¹⁵⁸
מְקַבְּטָה	laundry service	ק-ב-ט ¹⁶¹	to wash ¹⁶⁰
מְקַבְּשָׁה	workshop off canned foods	ק-ב-ש ¹⁶³	to pres, to colonize ¹⁶²
מְקַתְּבָה	desk	ק-ת-ב ¹⁶⁵	to write ¹⁶⁴

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- .261-260 - אבן-שושן: עמ' 150
 .881 - אבן-שושן: עמ' 151
 .283 - אבן-שושן: עמ' 152
 .885 - אבן-שושן: עמ' 153
 .474 - אבן-שושן: עמ' 154
 .921 - אבן-שושן: עמ' 155
 .343 - אבן-שושן: עמ' 156
 .895 - אבן-שושן: עמ' 157
 .345 - אבן-שושן: עמ' 158
 .896 - אבן-שושן: עמ' 159
 .737 - אבן-שושן: עמ' 160
 .966 - אבן-שושן: עמ' 161
 .739-738 - אבן-שושן: עמ' 162
 .967 - אבן-שושן: עמ' 163
 .802 - אבן-שושן: עמ' 164
 .975 - אבן-שושן: עמ' 165

מִלְבֵּנָה	brick kiln	ל-ב-ן ¹⁶⁷	to make brick (s) ¹⁶⁶
מִלְטָשָׁה	diamond polishing plant	ש-ט-ל ¹⁶⁹	to polish, to whet, to hit ¹⁶⁸
מִמְזָגָה	pub	ג-ז-מ ¹⁷¹	to mix ¹⁷⁰
מִמְסָרָה	transmission	ר-ס-מ ¹⁷³	to hand over (to) ¹⁷²
מִמְתַּנָּה	waiting room	ן-ת-ן ¹⁷⁵	to wait, to be slow ¹⁷⁴
מִנְבֵּטָה	seed bed	ט-ב-נ ¹⁷⁷	to grow ¹⁷⁶
מִפְטָמָה	farm of beasts and birds fattening	מ-ט-פ ¹⁷⁹	to fatten ¹⁷⁸
מִפְלָגָה	party	ג-ל-פ ¹⁸¹	to split ¹⁸⁰
מִסְפָּרָה	barbershop	ר-פ-ס ¹⁸³	to count, to number ¹⁸²

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- .819 - אבן-שושן: עמ' 166
.979 - אבן-שושן: עמ' 167
.838-837 - אבן-שושן: עמ' 168
.986 - אבן-שושן: עמ' 169
.921 - אבן-שושן: עמ' 170
.995 - אבן-שושן: עמ' 171
.1026 - אבן-שושן: עמ' 172
.998 - אבן-שושן: עמ' 173
.1143 - אבן-שושן: עמ' 174
1001 - אבן-שושן: עמ' 175
.1154 - אבן-שושן: עמ' 176
.1002 - אבן-שושן: עמ' 177
.1474 - אבן-שושן: עמ' 178
.1051 - אבן-שושן: עמ' 179
.1485-1484 - אבן-שושן: עמ' 180
.1053 - אבן-שושן: עמ' 181
.1317 - אבן-שושן: עמ' 182
.1026 - אבן-שושן: עמ' 183

מְפַקְדָה	headquarters	פ-ק-ד ¹⁸⁵	to order, to appoint ¹⁸⁴
מְקַדְמָה	advance	ק-ד-מ ¹⁸⁷	to precede, to exceed, to anticipate ¹⁸⁶
מְרַפְדָה	upholstery	ר-פ-ד ¹⁸⁹	to upholster ¹⁸⁸

1.1.2. Use of old words in new meanings

Scholars in Hebrew language unanimously agree, along with historical dictionaries and dictionaries of contemporary Hebrew, that Modern Hebrew is closely related to the Hebrew of previous periods, that is, the language of the Old Testament, Mishna-Talmud-Madrachem and the Middle Ages Hebrew. Zarfati believes that Modern Hebrew has established its lexicon on the basis of the lexicon of all previous periods. Then it added new words to that old lexicon. Zarfati adds that Sivan wrote a paper titled "Linguistic Layers in the Independence Document" in which he carried out some statistics regarding the words in this document and classified them according to the historical period to which every word belongs. He reached the following conclusions¹⁹⁰:

.1518 - אבן-שושן: עמ' 184
.056; - אבן-שושן: עמ' 185
.1627 - אבן-שושן: עמ' 186
.1076 - אבן-שושן: עמ' 187
.1797 - אבן-שושן: עמ' 188
.1104 - אבן-שושן: עמ' 189
.111, - צרפתי: כלשון עמ', 190

Old Testament Language	67%	456	words
Hebrew of Michna and Talmud	15.5%	107	words
Middle Ages Language	4%	26	words
Modern Hebrew	13.5%	91	words

Total:	100%	689	words
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Rabin indicates that Hebrew used the language of the Old Testament in particular which played an exceptional role in the revival of Hebrew.¹⁹¹ Ghilad Zuckermann Asserted that the need for new words led to the use of Hebrew words from old sources after being modified in order to suit the requirements of modern age. New significations were given to old words to achieve this. Sivan called these new words "מלים מתנערות" (revived words) while Bar Asher dubs them "עקרונ השאיבה מבפנים" "principle of internal exploitation (or pumping)".

Ghilad indicates that in many cases - though not closely related to our subject here - the new significations given to old words have led to the transfer of some old religious terms to be secular ones. He mentioned the following examples: "כְּנֶסֶת" which meant (council) in the language of Mishna and Talmud while it now means "Israeli Parliament" and "מעריב" which had the meaning of night prayer in the Middle Ages Hebrew while it is now the name of one Israeli newspaper in addition to "משכן" and "שחרית".¹⁹²

Tour Sinai proposes that this issue more saying that the language of the Old Testament, in addition to that of Mishna and Talmud, are still functional today both in writing and speaking because their lexis constitutes an essential part of Hebrew language as a great part of this lexis has been revived and recycled.¹⁹³

More still, there are scholars who deny any existence of "new" words in the full sense of the word "new". Rosén believes that there are exaggerations regarding new words and terms as being the distinctive feature of Modern Hebrew. He is of the opinion that all new words include old morphological bases and that the only new feature in this regard is the way they are formed. Rosén mentions an example of the word "עתון" (newspaper) which, according to him, is formed from "עַת + ון". He writes that both elements (bases) are old and the only new thing is the way they are harnessed together as well as the new meaning of the word that was not known during previous periods of language history.¹⁹⁴

¹⁹¹ Rabin, Chaim: Die Entwicklung, p. 52.

¹⁹² Zuckermann: Language contact, pp. 74-75.

¹⁹³ טור-סיני: מן הגבוה, עמ' 5.

¹⁹⁴ רוזן, חיים: הלשון העברית, עמ' 661.

I think that these opinions that underestimate or deny are not realistic. A quick look at historical dictionaries in particular will be enough to refute these claims. These dictionaries are fraught with modern linguistic materials that have nothing to do with all previous periods of Hebrew language. Can we then still claim that all the vocabulary of Modern Hebrew is based on old bases?!

In brief, most scholars believe that Modern Hebrew is nothing but a continuation of Old Hebrew in addition to devising a huge number of words.¹⁹⁵

Sivan mentions the following examples of this phenomenon "use of old words": "אפס" (zero), "חיבור" (connection or authoring), "חיסור" (subtraction or discount), "קוטב" (polar), "קוטר" (country), "סך הכול" (total), "שארית" (leftover), "כפל" (double), "חילוק" (division or distribution), and "יחס" (percentage). Sivan quotes a statistics done by Even-Shoshan that indicates that 22% of the words in his dictionary are from Old Testament, 22% from the language of Mishna and Talmud, 16% from the Middle Ages literature, and 40% are new.¹⁹⁶

Rafael Vies presents the following examples and describes this method is one of the main methods used by Hebrew language to face the linguistic requirements of modern life and to breathe life in ancient words. His examples are: 'בירה' which earlier meant a fortified castle or town but it now means from the governmental perspective the town that includes the headquarters of the government, that is, the "capital", "סָאָן" which meant "shoes" in Old Hebrew while it now means "noise", the noun 'תותח' which meant "stone thrower", a device used in the past to destroy fortifications, while it now means "cannon", "חֶשְׁמֶל" which meant a brilliant precious stone while it now means "electricity", "דָּת" which meant "law" or "decree" in Old Testament while it now means "religion", "אֶקְדוּחַ" which meant a kind of precious stone while it now means "revolver", and "סופר" which used to mean a high official in charge of writing documents while it now means "man of consonant"¹⁹⁷.

The use of an old noun for a new signification should rely on a relation between both old and new significations; this is often a metaphorical or a similarity relation. As for the aspects and nature of this semantic change, it has three types:

- 1) **Semantic extension:** the noun refers to more significations that before while it still belongs to the same old semantic field such as:

¹⁹⁵ See also: לאופר, אשר: העברית החדשה, עמ' 117.

¹⁹⁶ סיוון, ראובן: העברית לרבדיה, עמ' יא-כו.
¹⁹⁷ ויס, רפאל: לשון מקרא, עמ' 3-60.

<i>Word</i>	<i>Original meaning</i>	<i>New meaning</i>
בְּחִינָה	test	exam ¹⁹⁸
מְבַקֵּר	inspector	critic ¹⁹⁹
כְּהֵנָה	priesthood	rule, period (of rule), office ²⁰⁰

- 2) **Semantic restriction:** this is the opposite of the above. it means the reduction of the noun's significations and while it still belongs to the same old semantic field. Some examples are:

<i>Word</i>	<i>Original meaning</i>	<i>New meaning</i>
מְהַפֵּכָה	demolition, convert	revolution ²⁰¹
מְחַדֵּל	lack	default ²⁰²
מְחַפֶּרֶת	hole	trench ²⁰³
מְכוּן	place, seat	institute ²⁰⁴
מְצַעֵד	walking	parade ²⁰⁵

.156 - אבן-שושן: עמ' 198
.874 - אבן-שושן: עמ' 199
.743 - אבן-שושן: עמ' 200
.901 - אבן-שושן: עמ' 201
.929 - אבן-שושן: עמ' 202
.940 - אבן-שושן: עמ' 203
.968 - אבן-שושן: עמ' 204
.1072 - אבן-שושן: עמ' 205

מרוץ	running	(sports) race ²⁰⁶
סניף	appended, annexed	branch ²⁰⁷
עונה	period	season ²⁰⁸
ציר	envoy	consul ²⁰⁹
רגש	sense (one of the five senses)	feeling ²¹⁰
שפל	decrease	ebb (sea water) ²¹¹
תיק	sheath	<i>file</i> ²¹²

- 3) **Meaning transfer:** the complete change of meaning, that is, the transfer of the noun to a different semantic field. Some examples are:

.1069 - אבן-שושן: עמ' 206
.1307 - אבן-שושן: עמ' 207
.1356 - אבן-שושן: עמ' 208
.1586 - אבן-שושן: עמ' 209
.1748 - אבן-שושן: עמ' 210
.1945 - אבן-שושן: עמ' 211
.2000 - אבן-שושן: עמ' 212

Word	Original meaning	New meaning
כְּתִישָׁה	crushing	striking ²¹³
לְחוּת	humidity	bloom, freshness ²¹⁴
לַצֵּן	jester	clown ²¹⁵
מֵאָסֶר	prison	imprisonment ²¹⁶
מְבוֹא	entrance	introduction ²¹⁷
מִבְּחָר	choice	assortment ²¹⁸
מִבְּטָא	pronunciation	expression ²¹⁹
מִבְּע	expression	expressing by lineaments ²²⁰
מִמְּגַע	touch	relation ²²¹
מִזְלָג	pitchfork	fork ²²²
מִמְנָה	employee	supervisor ²²³

213 - אבן-שושן: עמ' 805.

214 - אבן-שושן: עמ' 832.

215 - אבן-שושן: עמ' 851.

216 - אבן-שושן: עמ' 866.

217 - אבן-שושן: עמ' 869.

218 - אבן-שושן: עמ' 871.

219 - אבן-שושן: עמ' 871.

220 - אבן-שושן: עמ' 873.

221 - אבן-שושן: עמ' 883.

222 - אבן-שושן: עמ' 924.

223 - אבן-שושן: עמ' 997.

מְנוּחָה	cave	tunnel ²²⁴
מָסָךְ	curtain	screen ²²⁵
מַעְמָד	foothold	(social) class ²²⁶
מַעְצָר	hindering	detention ²²⁷
מִפְנֵה	tendency	change direction ²²⁸
מַפְעָל	act, deed	factory ²²⁹
מְרוֹחֵץ	bathroom	washing ²³⁰
מְרוֹחֵק	far place	distance ²³¹
מְרוֹכֵז	mid	center ²³²
מִשְׁאָל	request	poll, referendum ²³³
מִשְׁחָק	laughter	game, play ²³⁴
מִשְׁמַעוֹת	meaning	importance ²³⁵

.1004 - אבן-שושן: עמ' 224
.1020 - אבן-שושן: עמ' 225
.1039 - אבן-שושן: עמ' 226
.1043 - אבן-שושן: עמ' 227
.1054 - אבן-שושן: עמ' 228
.1055 - אבן-שושן: עמ' 229
.1097 - אבן-שושן: עמ' 230
.1097 - אבן-שושן: עמ' 231
.1101 - אבן-שושן: עמ' 232
.1109 - אבן-שושן: עמ' 233
.1116 - אבן-שושן: עמ' 234
.1123 - אבן-שושן: עמ' 235

מְשֻׁפָּחָה	nation, people	family ²³⁶
מְשֻׁפָּט	judicature	sentence, clause ²³⁷
מְשָׂרָה	authority	job ²³⁸
מִתְכַּנֵּת	quantity	structure, design ²³⁹
נְטִיָּה	inclination	wish, desire ²⁴⁰
נִסְחָה	formula	equation ²⁴¹
נִסְיוֹן	test	experience ²⁴²
נָסִיךְ	governor	prince ²⁴³
נַעַר	servant	young man ²⁴⁴
סְגִיָּה	legal opinion (in Talmud)	issue ²⁴⁵
סוֹכֵן	employee	delegate ²⁴⁶

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- .1129 - אבן-שושן: עמ' 236
.1129 - אבן-שושן: עמ' 237
.113 - אבן-שושן: עמ' 238
.1141 - אבן-שושן: עמ' 239
.1191 - אבן-שושן: עמ' 240
.1209 - אבן-שושן: עמ' 241
.1209 - אבן-שושן: עמ' 242
.1209 - אבן-שושן: עמ' 243
.1216 - אבן-שושן: עמ' 244
.1261 - אבן-שושן: עמ' 245
.1271 - אבן-שושן: עמ' 246

סוֹפֵר	secretary	writer, author ²⁴⁷
סְעָרָה	storm	swooping ²⁴⁸
סֹפֶל	bowl	cup ²⁴⁹
סֵפֶר	letter	book ²⁵⁰
סְפָרוֹת	writing	literature ²⁵¹
עֲלִילָה	act	plot (of novel, etc.) ²⁵²
עֲמֻדָה	place of standing	garrison ²⁵³
עֲרוּץ	groove	channel ²⁵⁴
פְּתָרוֹן	interpretation	solution ²⁵⁵
צִמְרֵת	tree top	leadership, top ²⁵⁶
צְרִיכָה	necessity	consumption ²⁵⁷

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- .1274 - אבן-שושן: עמ' 247
.1310 - אבן-שושן: עמ' 248
.1315 - אבן-שושן: עמ' 249
.1318 - אבן-שושן: עמ' 250
.1319 - אבן-שושן: עמ' 251
.1384 - אבן-שושן: עמ' 252
.1390 - אבן-שושן: עמ' 253
.1428 - אבן-שושן: עמ' 254
.1562 - אבן-שושן: עמ' 255
.1598 - אבן-שושן: עמ' 256
.1614 - אבן-שושן: עמ' 257

קול	voice	sound (election) ²⁵⁸
קיום	performance	existence ²⁵⁹
קפוח	injustice	loss ²⁶⁰
קרבן	oblation	sacrifice ²⁶¹
ראיון	pilgrimage to temple	interview ²⁶²
שאִיפָה	greed	usury, interest (on money) ambition ²⁶³
שבִּיתָה	vacation (rest) of saturday (in Judaism)	strike ²⁶⁴
שעור	ration	lesson ²⁶⁵
תִּכְנִית	extent, distance	plan, program ²⁶⁶

It should be noted that the use of the noun in a new signification does not necessarily mean the death of its original signification. The old one can be used together with the new signification and many of the above examples underwent such process.

.1638 - אבן-שושן: עמ' 258
.1659 - אבן-שושן: עמ' 259
.1688 - אבן-שושן: עמ' 260
.1702 - אבן-שושן: עמ' 261
.1728 - אבן-שושן: עמ' 262
1823? - אבן-שושן: עמ' 263
.1832 - אבן-שושן: עמ' 264
.1934 - אבן-שושן: עמ' 265
.2003 - אבן-שושן: עמ' 266

1.1.3. Compounding (הִרְכָּבָה)

The third method for the formation of new nouns in Modern Hebrew is compounding. Uzzi Ornan calls this method "הצטרפות"²⁶⁷, that is "coupling (close connection)" while Rafael Neer calls it "מזוג"²⁶⁸ which means (mingling).

However, I think that the suitable term is the one I used in the heading of this part, that is, "הרכבה" (compounding). I am not the only one in this. Yenai indicates that all scholars call this phenomenon with all its forms, "הרכבה" (compounding) or "מזיגה" (mingling)²⁶⁹. Yenai did not mention the reasons of these scholars for choosing the terms "הרכבה" rather than other terms. My own justifications are that the term used by Ornan is not precise in referring to all types of compounding. It does not include the synthesis through mingling, that is, harnessing two words together to form one word as shown later in detail.

As for the term used by Neer I think it does not suit another type of synthesis, that is, through addition as shown later in detail. The term "compounding" is an umbrella term that includes all forms with which I will deal in the following paragraphs.

However, it should be known that the formation of new words through compounding is only for nouns. Compounding does not generate verbs and any compounding in Hebrew cannot contain more than two words²⁷⁰, except for the compounding through addition as shown later in detail.

1.1.3.1. Mingling

This is the first form of compounding. Uzzi Ornan says that it is mingling of two words to generate one new word thereof²⁷¹. This means that both words melt together to the extent that the inexperienced reader may think it is one word from the beginning. Ornan adds that through this mingling a new lexical unit is produced. One of the examples he mentioned in this context is the mingling of the two words 'שן + הב' to have the new word 'שנהב' (ivory)²⁷².

²⁷⁰ Rosén: contemporary Hebrew, p. 144.

²⁶⁷ אורנן: המילה האחרונה, עמ' 76.
²⁶⁸ אורנן: המילה האחרונה, עמ' 76.
²⁶⁹ ינאי, יגאל: מלים מולחמות, עמ' 27.

²⁷¹ אורנן: המילה האחרונה, עמ' 76.
²⁷² אורנן: המילה האחרונה, עמ' 76.

Some of the examples mentioned by Neer are "קול + רשם" to form 'רשמקול' "audio recording machine (recorder)" and "רם + קול" to form "רמקול" (microphone).²⁷³

In this context we should take note of three important issues:

- 1) Eli Eytan says that the presence of a common part between the two words to be mingled or if the first word starts with " = א a" consonant, this will facilitate the process. In the first case, the common part is dropped such as the word 'אופֿנוע' (motorcycle) formed from both words 'אופֿן + נוֿע'. In the second case, the consonant "א = a" is deleted in words such as 'רמזור' (traffic light) formed from 'רמז + אור'.²⁷⁴ Ornan mentions the example of 'מגדלור' formed from the two words 'מגדל + אור' (light house).²⁷⁵
- 2) Yenai says that the term "compounding" "הרכבה" (I used to refer to this phenomenon in its entirety)²⁷⁶ applies only to the words that are formed together in one word through mingling and that do not have a common part (that is, the words that we have dealt with so far such as: 'רשמקול' = 'קול + רם', 'רמקול' = 'קול + רם').²⁷⁷

He then adds that contrary to that, the second type of the words formed together through mingling (words that share a common part that is often the end of the first word and the end of the second one such as 'מעונוע' formed from the words 'נוע' + 'מעון') comes under the heading of 'הלחמה' (soldering). He says that this last type is the only one known in all world languages. In English it is called "blending", in German it has more than one term: "Mischbildung", "Kreuzung" and "Verschmelzung", in French "Croisement" or "Forme contaminee", in Italian it is "Incrocio" or "Contaminazione". He adds that C. Rabin was the one who made the Hebrew term "הלחמה" as a translation of the German term "Verschmelzung" mentioned above.

Yenai indicates that the above two types should be differentiated. He mentions that all scholars in the field of Hebrew language extension call all the types of the said phenomenon "הרכבה" (compounding). However, he criticizes them as he believes we can differentiate in the first type of compound words, that is, the ones that do not share a common part, the words that have been blended through a

²⁷³ ניר, רפאל: התרחבות המילון העברי, עמ' 255-256.

²⁷⁴ Eytan, Eli: Linguistic Problems, pp. 676-677.

²⁷⁵ Ibid.

²⁷⁶ Writer.

²⁷⁷ Writer.

simple analytic or deconstruction process. Therefore, this is the case to which the term "compound" applies.

To consolidate his argument, Yenai mentions the following examples: 'חידק' (microbe) where it is clear that it is formed from the two words 'חי + דק'; 'מדחום' (thermometer) where it is clear that it is formed from the two words 'חום + מד'. In other words, he believes that the blending of these words together is weak from the phonetic and morphological points of view. This is contrary to the other type of words for which he uses the previous term "soldering = הלחמה". Therefore, he calls for differentiating both types.²⁷⁸

However, I agree with those scholars who do not differentiate between both types because I think that the difference is minor that does not require a differentiation especially that both types lead to the same result at the end: production of new nouns through blending two words together. The issue is that the presence of the common part between both words facilitates the process as mentioned above.

- 3) Eli Eytan mentions that sometimes two words are blended to form a new noun despite that both words are not originally nouns but rather two roots. He gives the example of 'דִּהְפּוֹר' (bulldozer) that results from blending the roots of the verbs 'דחף, חפר' (push, dig). He says that in other cases one word is a noun while the other is a root such as the compound word 'רִמְזוֹר' (traffic light) formed from the root 'ר-מ-ז' plus the noun 'אור'. In these cases, he adds, the new nouns include the vowels "a and o" which are common in some Hebrew nouns.²⁷⁹

The following are some names formed in contemporary Hebrew through blending:

²⁷⁸ ינאי, יגאל: מלים מולחמות, עמ' 27.

²⁷⁹ Eytan, Eli: Linguistic Problems. p. 677.

Compound word	Meaning	Constituents
אורצל	mixture of light and shadow, Chiaroscuro	אור ²⁸⁰ + צל
אינונות	weakness, impotence	אינ ²⁸¹ + אונות
אינסוף	infinity	אינ ²⁸² + סוף
אמרגן	impresario	אמננות ²⁸³ + מארגן
בבטרון	theater of brides	בבה ²⁸⁴ + תאטרון
בדונג	linoleum	בד ²⁸⁵ + דונג
ביזנב	sack or cover of rear (for beasts)	בי ²⁸⁶ (בית) + זנב
ביראש	the harness of the head (for a beast)	בי ²⁸⁷ (בית) + ראש
בליאלות	lack of deity	בלי ²⁸⁸ + אל
בליעליות	villainy, evil	בלי ²⁸⁹ + יעל (יות)
בלשן	philologist, linguist	בעל ²⁹⁰ + לשון
בנאדם	man	בן ²⁹¹ + אדם

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- 280 - אבן-שושן: עמ' 38.
 - 281 - אבן-שושן: עמ' 61, 31.
 - 282 - אבן-שושן: עמ' 63.
 - 283 - אבן-שושן: עמ' 88.
 - 284 - אבן-שושן: עמ' 138.
 - 285 - אבן-שושן: עמ' 141.
 - 286 - אבן-שושן: עמ' 163.
 - 287 - אבן-שושן: עמ' 167.
 - 288 - אבן-שושן: עמ' 180.
 - 289 - אבן-שושן: עמ' 181.
 - 290 - אבן-שושן: עמ' 183.
 - 291 - אבן-שושן: עמ' 187.

בְּנָאוֹם	internationalization	בָּן + אֵם ²⁹²
בְּרֹז	duck	בֵּר + אָז ²⁹³
גְּלִפְכֵּל	pantograph	גָּלַף + כֵּל ²⁹⁴
דוּחִי	amphibian	דוּ + חִי ²⁹⁵
דוּעֲרָכִיּוֹת	ambivalent	דוּ + עֲרָכִי (יֹת)
דוּפִנִּית	cab, cabriolet	דוּ + אֹפֵן ²⁹⁷
דוּקְרָב	a battle between adversaries	דוּ + קְרָב ²⁹⁸
דוּשִׁיחַ	dialogue	דוּ + שִׁיחַ ²⁹⁹
דְּרָגְנוֹעַ	escalator	דְּרָג + נוֹעַ ³⁰⁰
זְחָלִית	armored vehicle or car	זְחָל + מְכוֹנִית ³⁰¹
זִפְנוּצָה	pennisetum (botany)	זִיף + נוּצָה ³⁰²
זְרָחְרָחוֹת	to be luminous like the phosphorus	זְרָחַן + אוֹר ³⁰³

²⁹² - אבן-שושן: עמ' 2142,187.

²⁹³ - אבן-שושן: עמ' 206.

²⁹⁴ - אבן-שושן: עמ' 261.

²⁹⁵ - אבן-שושן: עמ' 302.

²⁹⁶ - אבן-שושן: עמ' 300.

²⁹⁷ - אבן-שושן: עמ' 304.

²⁹⁸ - אבן-שושן: עמ' 305.

²⁹⁹ - אבן-שושן: עמ' 307.

³⁰⁰ - אבן-שושן: עמ' 341.

³⁰¹ - אבן-שושן: עמ' 484.

³⁰² - אבן-שושן: עמ' 487.

³⁰³ - אבן-שושן: עמ' 508.

חגאום	festival	חג + אום ³⁰⁴
חדופן	wheelbarrow	חד + דופן
חדמשמעות	clearness	חד + משמעות ³⁰⁵
חדתרנית	a sailboat with one mast	חד + תורן ³⁰⁶
חיבר	protectorate nature reserve (for animals)	חי + בר ³⁰⁷
חידק	germ	חי + דק ³⁰⁸
חיזרע	spermatozoon	חי + זרע ³⁰⁹
חינוע	stroboscope	חי + נוע ³¹⁰
חיעד	(botany)	חי + עד ³¹¹
חלירע	cholera (medicine)	חלי + רע ³¹²
חמומוח	impetuous	חמום + מוח ³¹³
חמשיר	limerick	חמש + שיר ³¹⁴

304 - אבן-שושן: עמ' 521.
 305 - אבן-שושן: עמ' 2143, 1125, 522.
 306 - אבן-שושן: עמ' 527.
 307 - אבן-שושן: עמ' 547.
 308 - אבן-שושן: עמ' 547.
 309 - אבן-שושן: עמ' 549.
 310 - אבן-שושן: עמ' 552.
 311 - אבן-שושן: עמ' 552.
 312 - אבן-שושן: עמ' 564.
 313 - אבן-שושן: עמ' 573.
 314 - אבן-שושן: עמ' 580.

חֲרָצָף	dung, garbage	חֲרָא + צָף ³¹⁵
יַבְלֹת	tylognathus (fish)	יַבְלַת + לֹת ³¹⁶
כַּדוּרִיד	handball	כַּדוּר + יַד ³¹⁷
כַּדוּרְגָל	football	כַּדוּר + רְגָל ³¹⁸
כְּסוּנֹעַ	swivel chair	כֶּסֶף + נוֹעַ ³¹⁹
כְּתָבִיד	manuscript, handwriting	כְּתָב + יַד ³²⁰
לְהַבְיֹר	weapon like machine gun, can shot flame	לְהַב + יוֹרָה ³²¹
מַבְדֵּלַת	partition (e.g. between two parts of a room)	מַבְדִּיל + דֵּלַת ³²²
מְגִנּוֹר	lampshade	מְגִן + אוֹר ³²³
מְדַאֲוִיר	air-gauge, aerometer	מֶדָה + אֲוִיר ³²⁴
מְדַאוּץ	speedometer (in the autos)	מֶדָה + אוּץ ³²⁵

.613 - אבן-שושן: עמ' 315

.674 - אבן-שושן: עמ' 316

.741 - אבן-שושן: עמ' 317

.741 - אבן-שושן: עמ' 318

.782 - אבן-שושן: עמ' 319

.804 - אבן-שושן: עמ' 320

.823 - אבן-שושן: עמ' 321

.868 - אבן-שושן: עמ' 322

.883 - אבן-שושן: עמ' 323

.886 - אבן-שושן: עמ' 324

.886 - אבן-שושן: עמ' 325

מְדָאוֹר	photometer	מֵדָ + אוֹר ³²⁶
מְדַגְבֵּה	altimeter	מֵדָ + גְּבֵה ³²⁷
מְחַזְרֵר	reflector	מְחַזֵּר + אוֹר ³²⁸
מְחַזְמֵר	a musical play	מְחַזֵּה + זָמֵר ³²⁹
מְחַנוּפֵשׁ	a camp of recreation	מְחַנֵּה + נוֹפֵשׁ ³³⁰
מְטוֹלְנוֹעַ	projector (of films)	מְטוֹל + נוֹעַ ³³¹
מְכוֹלְנוֹעַ	moving container for containers transporting	מְכוֹלָה + נוֹעַ ³³²
מְלוֹבוֹעַ	motel	מָלוֹן + נוֹעַ ³³³
מְקוֹד	postcode	מְסַפֵּר + קוֹד ³³⁴
מְקַמֵּשׁ	transistor	מְקַלֵּט + מְשַׁדֵּר ³³⁵
מְקַשֵּׁרֶשׁ	damage, rottenness (in deep-rooted plants)	מֵקָ + שִׁרְשׁ ³³⁶
מְרְכוּל	supermarket	מְרְכוּלָת + כּוֹל ³³⁷

326 - אבן-שושן: עמ' 886.
 327 - אבן-שושן: עמ' 887.
 328 - אבן-שושן: עמ' 933.
 329 - אבן-שושן: עמ' 933.
 330 - אבן-שושן: עמ' 939.
 331 - אבן-שושן: עמ' 948.
 332 - אבן-שושן: עמ' 968.
 333 - אבן-שושן: עמ' 983.
 334 - אבן-שושן: עמ' 1077.
 335 - אבן-שושן: עמ' 1083.
 336 - אבן-שושן: עמ' 1088.
 337 - אבן-שושן: עמ' 1101.

1.1.3.2. Compounding through affixes

a) Prefixes:

I will focus here on the most common and used prefixes in contemporary Hebrew along with some examples thereof:

1- "אֵי" (no/non): it is a negative particle in origin but it is used as a prefix as well. It is one of the most common and used prefixes in contemporary Hebrew. This is clear in the plethora of words produced by using this prefix to the beginning of nouns. The following are some examples:

<i>Compound word</i>	<i>Meaning</i>	<i>Source</i>	<i>Meaning</i>
אֵי־אָזוֹן	disequilibrium	אָזוֹן	equilibrium ³³⁸
אֵי־אֱמוּנָה	mistrust	אֱמוּנָה	trust ³³⁹
אֵי־הַבְּנָה	misunderstanding	הַבְּנָה	understanding ³⁴⁰
אֵי־וַדָּאוֹת	uncertainty	וַדָּאוֹת	certainty ³⁴¹
אֵי־יְדִיעָה	ignorance	יְדִיעָה	knowledge ³⁴²
אֵי־יְכוּלָּת	inability	יְכוּלָּת	ability ³⁴³
אֵי־יְצִיבוּת	instability	יְצִיבוּת	stability ³⁴⁴

³³⁸ - שגיב: עמ' 53.

³³⁹ - שגיב: עמ' 53.

³⁴⁰ - שגיב: עמ' 53.

³⁴¹ - שגיב: עמ' 53.

³⁴² - שגיב: עמ' 53.

³⁴³ - שגיב: עמ' 53.

³⁴⁴ - שגיב: עמ' 53.

אי-נוחות	discomfort	נוחות	comfort ³⁴⁵
אי-נעימות	unpleasantness	נעימות	pleasantness ³⁴⁶
אי-סובלנות	fanaticism	סובלנות	tolerance ³⁴⁷
אי-צדק	injustice	צדק	justice ³⁴⁸
אי-שוויון	inequality	שוויון	equality ³⁴⁹
אי-שנה	insomnia	שנה	somnolence ³⁵⁰
אי-שקט	unrest	שקט	rest ³⁵¹
אי-תלות	self-sufficiency	תלות	insufficiency ³⁵²

2- "רב" (many): it is an adjective in origin but it is used in Hebrew as a prefix. Some of the words formed by using it are:

345 - שגיב: עמ' 54.
346 - שגיב: עמ' 54.
347 - שגיב: עמ' 54.
348 - שגיב: עמ' 54.
349 - שגיב: עמ' 54.
350 - שגיב: עמ' 54.
351 - שגיב: עמ' 54.
352 - שגיב: עמ' 54.

<i>Compound word</i>	<i>Meaning</i>	<i>Source</i>	<i>Meaning</i>
רַב־אַלּוּף	major general	אַלּוּף	general ³⁵³
רַב־טוֹרָאִי	corporal	טוֹרָאִי	soldier, private ³⁵⁴
רַב־סַמָּל	sergeant major	סַמָּל	sergeant ³⁵⁵
רַב־סָרְן	major	סָרְן	captain ³⁵⁶
רַב־צַדְדִּיּוּת	comprehensive- ness	צַדְדִּיּוּת	to be in one side ³⁵⁷

- 3- "אֵל" (no): it is a negative particle used as a prefix. One of the words formed by it is "אֵל-שׁוּב" (no return).³⁵⁸
- 4- "עַל" (on/above): it is originally a spatial preposition used as a prefix. One of the words formed by it is "עַל-קוֹל" (ultrasound).³⁵⁹

It should be noted that most of these prefixes are originally nouns, adjectives or particles that are used as prefixes in contemporary Hebrew. This might have happened under the influence of European languages as a translation of the prefixes in these languages which use affixes freely, especially in the field of scientific terminology. It is still noteworthy that these prefixes are still used in their original meanings in addition to their being used as prefixes. I think that this is self-explanatory.

.1734 - אבן-שושן: עמ' 353
.1734 - אבן-שושן: עמ' 354
.1734 - אבן-שושן: עמ' 355
.1734 - אבן-שושן: עמ' 356
.1569 - אבן-שושן: עמ' 357
.70 - אבן-שושן: עמ' 358
.1377 - אבן-שושן: עמ' 359

b) Suffixes:

Suffixes are more used in Hebrew than the prefixes. There are many suffixes that contribute to the formation of new nouns the most common of these are:

1- "ן" (-an) as in the following nouns:

<i>Compound word</i>	<i>Meaning</i>	<i>Source</i>	<i>Meaning</i>
דגָמָן	model	דגָמָה	sample ³⁶⁰
כּוֹבֵעַן	hatter	כּוֹבֵעַ	hat ³⁶¹
לְהַטוֹטָן	juggler	לְהַטוֹט	stunt ³⁶²
לְשָׂכָן	administrator	לְשָׂכָה	chamber, bureau ³⁶³
מְבַרְקָן	telegrapher	מְבַרְקָה	telegram ³⁶⁴
מְגַדְלָן	guard of the watchtower	מְגַדְלָה	watchtower ³⁶⁵
מְגַלְשָׁן	skier	מְגַלְשִׁים	skis ³⁶⁶
מְדַעָן	scientist	מְדַעָה	science ³⁶⁷
מְהַפְּכָן	revolutionist	מְהַפְּכָה	revolution ³⁶⁸
מְזַגָּן	air conditioner	מְזַג (ג-ז-מ)	to merge, to mix ³⁶⁹

360 - אבן-שושן: עמ' 298.
 361 - אבן-שושן: עמ' 743-744.
 362 - אבן-שושן: עמ' 824.
 363 - אבן-שושן: עמ' 857.
 364 - אבן-שושן: עמ' 875.
 365 - אבן-שושן: עמ' 877.
 366 - אבן-שושן: עמ' 881.
 367 - אבן-שושן: עמ' 893-894.
 368 - אבן-שושן: עמ' 901.
 369 - אבן-שושן: עמ' 921.

מְזַרְחָן	orientalist	מְזַרַח	east ³⁷⁰
מַחֵן	indicator	מַחְוּה	pointer ³⁷¹
מַכְפֵּלָן	duplicator	מַכְפֵּלָה	product ³⁷²
מַכְשִׁירָן	operator	מַכְשִׁיר	device ³⁷³
מַמְחֵן	specialist	מַמְחָה	expert ³⁷⁴
מְנַהֵלָן	administrator	מְנַהֵל	administration ³⁷⁵
מַסְעֵדָן	restaurateur	מַסְעֵדָה	restaurant ³⁷⁶
מַעֲבָדָן	laboratorian	מַעֲבָדָה	laboratory ³⁷⁷
מַקְלָעָן	machine gunner	מַקְלָע	machine gun ³⁷⁸
מַשְׁפָּטָן	jurist	מַשְׁפָּט	law ³⁷⁹
מַשְׁתַּלָּן	gardener	מַשְׁתַּלָּה	nursery ³⁸⁰
מַסְגֵּרָתָן	framer		frame ³⁸¹

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- . 927 - אבן-שושן: עמ' 927.
 - .931 - אבן-שושן: עמ' 931.
 - .973 - אבן-שושן: עמ' 973.
 - .975-974 - אבן-שושן: עמ' 975-974.
 - .995 - אבן-שושן: עמ' 995.
 - .1004 - אבן-שושן: עמ' 1004.
 - .1024 - אבן-שושן: עמ' 1024.
 - .1029 - אבן-שושן: עמ' 1029.
 - .1082 - אבן-שושן: עמ' 1082.
 - .1130-1129 - אבן-שושן: עמ' 1130-1129.
 - .1133 - אבן-שושן: עמ' 1133.
 - .1015 - אבן-שושן: עמ' 1015.

2- "ות" (-ut) that is used to form abstract nouns or plural nouns such as:

Compound word	Meaning	Source	Meaning
בִּרְזָלוֹת	ironbending	בִּרְזָלָן	ironbender ³⁸²
גַּנְדְּרָנוֹת	foppishness	גַּנְדְּרָן	dude ³⁸³
דְּגָאוֹת	ichthyology	דְּגָאִי	fish breeder ³⁸⁴
דְּגַמָּנוֹת	to work as a model	דְּגַמָּן	model ³⁸⁵
דְּיָלוֹת	stewardship	דְּיָל	air host(ess)
מֵאֲמָרוֹת	publicity	מֵאֲמָרָן	publicist ³⁸⁶
מִדְּרִיכוֹת	directing	מִדְּרִיךְ	directory ³⁸⁷
מִהֶפְכָּנוֹת	to incline to make revolutions	מִהֶפֶכָן	revolutionist ³⁸⁸
מוֹכְנוֹת	readiness	מוֹכֵן	ready ³⁸⁹
מִזְרָחָנוֹת	orientalism	מִזְרָחָן	orientalist ³⁹⁰
מְכַשֵּׁירוֹת	Tool operation	מְכַשֵּׁירָן	tool operator ³⁹¹

- אבן-שושן: עמ' 208. ³⁸²
 - אבן-שושן: עמ' 268. ³⁸³
 - אבן-שושן: עמ' 296. ³⁸⁴
 - אבן-שושן: עמ' 298. ³⁸⁵
 - אבן-שושן: עמ' 865. ³⁸⁶
 - אבן-שושן: עמ' 895. ³⁸⁷
 - אבן-שושן: עמ' 901. ³⁸⁸
 - אבן-שושן: עמ' 907. ³⁸⁹
 - אבן-שושן: עמ' 927. ³⁹⁰
 - אבן-שושן: עמ' 975. ³⁹¹

מְלוֹכְנוּת	monarchism	מְלוֹכָן	royalist ³⁹²
מְנַהֲיגוּת	leadership	מְנַהֲיֵג	leader ³⁹³
מְסַגְרוּת	profession of locksmith	מְסַגֵּר	locksmith ³⁹⁴
מְעַדְכְּנוּת	to be updated	מְעַדְכֵן	up-to-date ³⁹⁵
מְעַמְדוּת	candidacy	מְעַמְדֵת	candidate ³⁹⁶
מְעוֹרְבוּת	involvement	מְעוֹרֵב	involved ³⁹⁷
מְעַשִּׂיּוּת	practicalness	מְעַשֵּׂי	practical ³⁹⁸
מְפַקְחוּת	superintend- -ence	מְפַקֵּחַ	superintende- -nt ³⁹⁹
מְפֹרָעוּת	to be disturbed	מְפֹרָע	disturbed ⁴⁰⁰
מְפֹשְׁטוּת	abstraction	מְפֹשֵׁט	abstract ⁴⁰¹

Regarding the previous two suffixes, Ornan thinks that their use as suffixes was a result of the misunderstanding of their nature. The first suffix is originally a part of the pattern "מְפֹשְׁטוּת" and not a suffix. He says that some of the nouns formed according to that pattern are "דַּרְשָׁן" (preacher) and "נִדְבָן" (generous). Like all other patterns, there is a common signification or

392 - אבן-שושן: עמ' 982.
393 - אבן-שושן: עמ' 1004.
394 - אבן-שושן: עמ' 1015.
395 - אבן-שושן: עמ' 1031.
396 - אבן-שושן: עמ' 1040.
397 - אבן-שושן: עמ' 1044-1045.
398 - אבן-שושן: עמ' 1048.
399 - אבן-שושן: עמ' 1056.
400 - אבן-שושן: עמ' 1058.
401 - אבן-שושן: עמ' 1059.

denominator of all the nouns formed according to that pattern: each one refers to specific characteristics of a human being or an occupation.

However, he continues, the speakers of the language thought of that end - wrongly- as being an independent morphological element that can be added to other words in order to acquisition of this common signification. They did so with word not formed according to the said pattern. The result was the production of words such as "משפטן" (lawyer) from "מִשְׁפָּטָן" (law) 'כרטיסן' (bus collector) and 'עתידן' (futurolgist).

Ornan asserts that what happened to the suffix "ן־" happened as well with the suffix "ות־" which is a final essential part of many words formed according to many patterns but share the meaning of abstraction such as: 'ילדות' (childhood), 'מלכות' (kingship), 'גלות' (exile), and 'זכות' (right) but which speakers of Hebrew started adding it to other words in the same wrong way to generate words like: 'אפשרות' (possibility) from 'אפשר' and 'חשדנות' (Suspiciousness) from 'חשד'.

Finally, Ornan refers to a final important point related to the last suffix. It is that many words were generated by adding it to a number of Hebrew nouns during the middle ages. The reason for its extensive use then, in his opinion, is the influence of Arabic language as it was the cultural and speaking language for all those who wrote in Hebrew at that period.⁴⁰²

It seems to me that Ornan, in talking about the influence of Arabic on Hebrew, means that this influence was due to the many Arabic nouns that end in "final T" (ة) preceded by an open vowel as an essential part of the word and which referred to abstract meanings such as (الطفولة) childhood, (الأمومة) motherhood, (الثقافة) culture and (المعرفة) knowledge.

I would like to note here that in spite of Ornan's opinion regarding the mistaken use of the two suffixes, this happened more or less out of the need for new words to fill the gap in the Hebrew lexicon. It might have started because of a misunderstanding but it has become a method for forming new words.

3- "ן־" (-on) and its feminine counterpart "ונ־" (-onet) in such words as "דבון" (little bear), "ילדון" (boy), "ילדונת" (girl), and "שדון" (small genie). This suffix is often used for forming diminutive forms⁴⁰³ but it is also used to form other new nouns as in:

⁴⁰² אורנן: המילה האחרונה, עמ' 137-138.

⁴⁰³Eytan, Eli: Linguistic Problems, p. 676.

<i>Compound word</i>	<i>Meaning</i>	<i>Source</i>	<i>Meaning</i>
דְּרִכּוֹן	passport	דְּרַךְ	way ⁴⁰⁴
כְּתִיבוֹן	spelling book (orthography)	כְּתִיב	orthography ⁴⁰⁵
מוֹעֲדוֹן	club	מוֹעֵד	appointed time, date ⁴⁰⁶
מְחִירוֹן	pricelist	מְחִיר	price ⁴⁰⁷
מְחַפְרוֹן	degging and dr- edging machine	מְחַפֵּר	digger ⁴⁰⁸
מִידְעוֹן	brochure service and description	מִידָע	information ⁴⁰⁹
מְלֵאוֹן	device of cartridge filling	(מ-ל-א) מְלֵא	to fill ⁴¹⁰
מְלוֹן	dictionary	מְלָה	word ⁴¹¹
מְפוֹן	atlas	מְפָה	map ⁴¹²
מְפוֹחוֹן	accordion	מְפוֹחַ	concertina ⁴¹³

4- "יִת" (-it): it is used to make nouns and some diminutive structures (in addition to its being the feminine counterpart of the masculine adjective that ends with "יִת")

404 - אבן-שושן: עמ' 345,343.
405 - אבן-שושן: עמ' 805-804.
406 - אבן-שושן: עמ' 913-912.
407 - אבן-שושן: עמ' 935.
408 - אבן-שושן: עמ' 940.
409 - אבן-שושן: עמ' 956.
410 - אבן-שושן: עמ' 977.
411 - אבן-שושן: עמ' 982.
412 - אבן-שושן: עמ' 1050.
413 - אבן-שושן: עמ' 1050.

as in 'ענקי, ענקית' (giant)⁴¹⁴. The following are some examples of its use if forming nouns:

<i>Compound word</i>	<i>Meaning</i>	<i>Source</i>	<i>Meaning</i>
לוּעֲזִית	foreign language	לוּעֵז	foreigner, who speaks a foreign language ⁴¹⁵
מִזְוִית	t-square	זְוִית	angle ⁴¹⁶
מִחְסָנִית	cartridge	מִחְסָן	storage ⁴¹⁷
מִכְלִית	tanker	מִכֵּל	cistern ⁴¹⁸
מְפוּחִית	concertina	מְפוּחֵה	blower ⁴¹⁹
מִשְׁאֵית	truck	מִשְׁאָה	cargo ⁴²⁰
מִשׁוּטִית	boat	שׁוּט	sailing ⁴²¹
נְבוּבִית	hollow	נְבוּב	empty ⁴²²
נוֹצִית	badminton	נוֹצָה	feather ⁴²³
סוּפִית	suffix	סוּף	end ⁴²⁴

⁴¹⁴ Eytan, Eli: Linguistic Problems, p. 676.

.830 - אבן-שושן: עמ' 415
 .481, 922 - אבן-שושן: עמ' 416
 .940 - אבן-שושן: עמ' 417
 .970 - אבן-שושן: עמ' 418
 .1050 - אבן-שושן: עמ' 419
 .1109 - אבן-שושן: עמ' 420
 .1113 - אבן-שושן: עמ' 421
 .1153 - אבן-שושן: עמ' 422
 .1178 - אבן-שושן: עמ' 423
 .1273 - אבן-שושן: עמ' 424

- 5- "אֵי" (-ay): Ornan indicates that there are many nouns that have been generated by adding this suffix to other nouns. He also indicates that all the new nouns share a common reference which is the person who performs the job of the noun to which this suffix is added as in "חשמל-חשמלאי" (electricity/electrician) and "עיתון-עיתונאי" (newspaper/journalist).

Ornan adds that some scholars thought that that suffix has entered Hebrew from Aramaic because of its widespread use in the latter as in "חקלאי" (farmer) which entered Hebrew. However, he thinks that the origin of this suffix may be Hebrew words formed according to the pattern "-a- -a-" whose final consonant is "y" such as the word "חַגְי". Because there are other words on the same pattern it might have been pronounced differently if written without vowelization like the word "בְּנֵי" which might be thought of as a declension of the noun "בֶּן" (son) and pronounced as "בְּנֵי" or "בְּנֵי" (my son/my sons). To facilitate this for the reader and before the addition of vocalization, the consonant "א" was added before the end "י" so that the word became "בְּנֵיא" (builder).

Ornan ascribes the addition of the consonant "א = a" to the influence of Greek. Based on this, the same end was suffixed to a large number of nouns. He adds that as most of these nouns refer to practitioners of different occupations such as "גְּבֵיא" (tax collector) and "שְׂמֵיא" (assessor), it was easy to believe that the suffix "אי" was a morpheme that can be added to the noun to mean the person who performs the related job. Therefore, this was added to many other non-ambiguous words such as "פרסומאי" (advertising specialist) and "בנקאי" (bank manager or owner)⁴²⁵. In addition to Ornan's examples, I mention some other examples from contemporary Hebrew to know how this suffix is widespread:

⁴²⁵ אורנן: המילה האחרונה, עמ' 138.

Compound word	Meaning	Source	Meaning
מְדִינָאִי	politician	מְדִינָה	state ⁴²⁶
מַחְזָאִי	playwright	מַחְזָה	play ⁴²⁷
מַחְסָנָאִי	store	מַחְסָן	store ⁴²⁸
מְכוּנָאִי	machinist	מְכוּנָה	machine ⁴²⁹
מְלִוּנָאִי	lexicographer	מְלוּן	lexicon ⁴³⁰
סִיָּרָאִי	boatman	סִיָּרָה	boat ⁴³¹
עֵתוּנָאִי	journalist	עֵתוֹן	newspaper ⁴³²
חֻקְלָאִי	farmer	חֻקְלָאוֹת	agriculture ⁴³³
חֻשְׁמָלָאִי	electrician	חֻשְׁמַל	electricity ⁴³⁴

426 - אבן-שושן: עמ' 891.
 427 - אבן-שושן: עמ' 932.
 428 - אבן-שושן: עמ' 940.
 429 - אבן-שושן: עמ' 968.
 430 - אבן-שושן: עמ' 982.
 431 - אבן-שושן: עמ' 1290.
 432 - אבן-שושן: עמ' 1443.
 433 - אבן-שושן: עמ' 601.
 434 - אבן-שושן: עמ' 621.

6- "זיה" ⁴³⁵ as in:

Compound word	Meaning	source	Meaning
מִדְגָּרְיָה	place of incubation	מִדְגָּרָה	incubator ⁴³⁶
מַחְזֵיָה	short play	מַחְזָה	play ⁴³⁷
מְטָרְיָה	umbrella	מְטָר	rain ⁴³⁸
מְכַתְבֵיָה	folder of letters	מְכַתֵּב	letter ⁴³⁹
מְסַגְרֵיָה	locksmith's workshop	מְסַגֵּר	locksmith ⁴⁴⁰
מְרַכְזֵיָה	a main warehouse	מְרַכֵּז	center ⁴⁴¹
מְשַׁחֲקֵיָה	athletics field	מְשַׁחֵק	game ⁴⁴²
סְפָרְיָה	library	סֵפֶר	book ⁴⁴³
עִירְיָה	municipality	עִיר	city ⁴⁴⁴

⁴³⁵ ניר, רפאל: התרחבות המילון העברי, עמ' 253.

⁴³⁶ - אבן-שושן: עמ' 887.

⁴³⁷ - אבן-שושן: עמ' 933-932.

⁴³⁸ - אבן-שושן: עמ' 955-954.

⁴³⁹ - אבן-שושן: עמ' 975.

⁴⁴⁰ - אבן-שושן: עמ' 1015.

⁴⁴¹ - אבן-שושן: עמ' 1101.

⁴⁴² - אבן-שושן: עמ' 1116.

⁴⁴³ - אבן-שושן: עמ' 1319-1318.

⁴⁴⁴ - אבן-שושן: עמ' 1372-1371.

7- In addition to the above Hebrew morphemes, there are foreign ones used in the same way to form new nouns. Some of these morphemes are:

- a) "ומט" with words such as 'כספומט = כסף'. This is taken from foreign words that found their way into Hebrew such as 'אוטומט' (automatic).⁴⁴⁵
- b) "ist" in words like 'קומוניסט' (communist) and 'סוציאליסט' (socialist).⁴⁴⁶

I will deal with these foreign suffixes in more detail in the third chapter of this section which I allocate to deal with the dependence of Hebrew on other languages to develop its lexicon in modern age.

There is still another point which should be mentioned in this context. Rafael Neer indicates that every word to which a morpheme is added to have a new noun as explained before should have been formed originally according to the method of blending a root with a pattern, that is, derivation. He mentions the examples of "יערן" (expert in forests' trees) from "יער" (forest) + "ן" and "מקלען" (cannon soldier) from "מקלע" (automatic gun) + "ן".⁴⁴⁷

However, the reality of Hebrew language indicates that the issue is more general than Neer mentions. For the noun to which the morpheme is added should be one of three:

- 1- A morphological element that cannot be declined such as "זֶה" (this-demonstrative pronoun) "אֵיךְ" (how) for example: "זֶה + וְת = זֶהוּת" (identity), "אֵיךְ + וְת = אֵיכוּת" (quality, method).
- 2- Concrete noun such as "אָנוּשׁ" (human being), an example is "אָנוּשׁ + וְת = אָנוּשׁוּת" (humanity).
- 3- A word formed from blending a root with a pattern such as "שְׁמֶרֶן + וְת = שְׁמֶרְנוּת" (sticking to traditions). This the only type Neer mentions.

1.1.3.3. Using two words as one word without blending them

This is the use of two words as a noun that refers to one meaning but without blending them together as in the words of the first point of compounding, i.e., 'mingling'. From the study of the reality of contemporary Hebrew it becomes clear that the grammatical relation between every two words of these words is either:

a) Addition

This means to keep both words as they are without dropping any of their consonants along with the addition of the first word to the second

⁴⁴⁵ אורנג: המילה האחרונה, עמ' 138-139.

⁴⁴⁶ אורנג: המילה האחרונה, עמ' 138-139.

⁴⁴⁷ ניר, רפאל: התרחבות המילון העברי, עמ' 253.

and the addition of the definite article to the second one. The mark of their pluralization is annexed to the first word, and we group both words in one phonetic unit. The dash "מִקְף" is placed in between at times. The presence of this dash denotes all these connections between both words. The resulting structure enters the lexicon as a new independent lexical unit.

An example of this is what happened to the words 'כתב + עת' (text + time) from which the new noun 'כתב-עת' (magazine) was formed, the words 'אומץ + לב' (bravery + heart) from which the new noun 'אומץ-לב' (heroism) was formed, and the words 'שעור + בית' (lesson + home) from which the new noun "שעור-בית"⁴⁴⁸ was formed. These new words are defined in the following form: "כתב-העת", and "שעור-הבית", their plural is: "כתבי-עת", and 'שעורי-בית' as per the rules of Hebrew language. The following are some other examples:

<i>Formation</i>	<i>translation</i>	<i>Formation</i>	<i>Translation</i>
אִמְץ לֵב	courage, spunk ⁴⁵⁰	בּוֹל דָּאָר	postage stamp ⁴⁴⁹
בֵּית אֶבּוֹת	home for elderly ⁴⁵²	בֵּית אוֹרְחִים	hotel ⁴⁵¹
בֵּית אֶלְפֵן	institute ⁴⁵⁴	בֵּית אֶרִיגָה	weaving factory ⁴⁵³
בֵּית גִּנְזָךְ	archives ⁴⁵⁶	בֵּית דּוֹאָר	post office ⁴⁵⁵
בֵּית דְּפוּס	press ⁴⁵⁸	בֵּית הַהֶבֶל	steam room ⁴⁵⁷
בֵּית זִקְוִיקָה	refinery, distillery ⁴⁶⁰	בֵּית חֲבוּרָה	club ⁴⁵⁹

⁴⁴⁸ אבן-שושן: עמ' 87, 803, 1934.
⁴⁴⁹ - אבן-שושן: עמ' 288.
⁴⁵⁰ - אבן-שושן: עמ' 87.
⁴⁵¹ - אבן-שושן: עמ' 168.
⁴⁵² - אבן-שושן: עמ' 2.
⁴⁵³ - אבן-שושן: עמ' 169.
⁴⁵⁴ - אבן-שושן: עמ' 169.
⁴⁵⁵ - אבן-שושן: עמ' 169.
⁴⁵⁶ - אבן-שושן: עמ' 169.
⁴⁵⁷ - אבן-שושן: עמ' 169.
⁴⁵⁸ - אבן-שושן: עמ' 169.
⁴⁵⁹ - אבן-שושן: עמ' 170.
⁴⁶⁰ - אבן-שושן: עמ' 169-170.

בֵּית הַחֲזֵה	chest ⁴⁶²	בֵּית הַרוּשֶׁת	workshop, mill ⁴⁶¹
בֵּית יִצְיָקָה	foundry ⁴⁶⁴	בֵּית יְתוּמִים	orphanage ⁴⁶³
בֵּית הַמְּחֻקָּקִים	legislature ⁴⁶⁶	בֵּת מְחֻסָּה	refuge, retreat ⁴⁶⁵
בֵּית מְלָכָה	workshop ⁴⁶⁸	בֵּית מְחֻרָר	shop, butique ⁴⁶⁷
בֵּית מְרְגוּעַ	sanatorium ⁴⁷⁰	בֵּית מְרַפָּא	clinic ⁴⁶⁹
בֵּית מְרַקְחָת	pharmacy ⁴⁷²	בֵּית מְשֻׁגָּעִים	madhouse ⁴⁷¹
בֵּית מְשֻׁחָק	nightclub ⁴⁷⁴	בֵּית מְשֻׁכּוֹן	pawnshops ⁴⁷³
בֵּית נְבָחָרִים	house of representatives, parliament ⁴⁷⁶	בֵּית נְסִיכָה	sawmill ⁴⁷⁵
בֵּית שְׂמוּשׁ	WC. ⁴⁷⁸	בֵּית עֶסֶק	shop ⁴⁷⁷
בֵּית קָפָה	coffee shop, cafe ⁴⁸⁰	בֵּית קְרוּר	icehouse ⁴⁷⁹

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- 461 - אבן-שושן: עמ' 170.
 462 - אבן-שושן: עמ' 170.
 463 - אבן-שושן: עמ' 170.
 464 - אבן-שושן: עמ' 170.
 465 - אבן-שושן: עמ' 171.
 466 - אבן-שושן: עמ' 171.
 467 - אבן-שושן: עמ' 171.
 468 - אבן-שושן: עמ' 171.
 469 - אבן-שושן: עמ' 171.
 470 - אבן-שושן: עמ' 171.
 471 - אבן-שושן: עמ' 171.
 472 - אבן-שושן: עמ' 171.
 473 - אבן-שושן: עמ' 171.
 474 - אבן-שושן: עמ' 171.
 475 - אבן-שושן: עמ' 172.
 476 - אבן-שושן: עמ' 171.
 477 - אבן-שושן: עמ' 172.
 478 - אבן-שושן: עמ' 1914.
 479 - אבן-שושן: עמ' 173.
 480 - אבן-שושן: עמ' 173.

בֵּית שִׁיר	verse ⁴⁸²	בֵּית שְׁעֵשׂוּעִים	cabaret ⁴⁸¹
בְּסִיס אָוִיר	air base ⁴⁸⁴	בְּסִיס נְתוּנִים	database ⁴⁸³
בַּעַל הַמְצָאוֹת	inventor ⁴⁸⁶	גֵּן שְׁעֵשׂוּעִים	playground (for children) ⁴⁸⁵
גֵּן חַיּוֹת	zoo ⁴⁸⁸	אֲבוֹת הַחֶשְׁבּוֹן	the four major operations of the calculation: multiplication, subtraction, summation, and division ⁴⁸⁷
דָּאָר אָוִיר	airmail ⁴⁹⁰	דְּגָם אָב	model, pattern ⁴⁸⁹
הוֹגֵה דְּעוֹת	philosopher ⁴⁹²	הוֹצֵאת סְפָרִים	publisher ⁴⁹¹
חֲגוּרַת הַצֵּלָה	life-belt ⁴⁹⁴	חֲבֵרַת גָּג	concern, holding company ⁴⁹³
חַיּוֹת הַבַּיִת	domestic animals ⁴⁹⁶	חֲבֵרַת מְנִיּוֹת	joint-stock company ⁴⁹⁵
יוֹשֵׁב רֹאשׁ	chairman ⁴⁹⁸	כָּאֵב רֹאשׁ	headache ⁴⁹⁷

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- 481 - אבן-שושן: עמ' 173.
 - 482 - אבן-שושן: עמ' 173.
 - 483 - אבן-שושן: עמ' 189.
 - 484 - אבן-שושן: עמ' 189.
 - 485 - אבן-שושן: עמ' 267.
 - 486 - אבן-שושן: עמ' 193.
 - 487 - אבן-שושן: עמ' 617.
 - 488 - אבן-שושן: עמ' 267.
 - 489 - אבן-שושן: עמ' 297.
 - 490 - אבן-שושן: עמ' 28.
 - 491 - אבן-שושן: עמ' 369.
 - 492 - אבן-שושן: עמ' 331.
 - 493 - אבן-שושן: עמ' 519.
 - 494 - אבן-שושן: עמ' 521.
 - 495 - אבן-שושן: עמ' 1008.
 - 496 - אבן-שושן: עמ' 168.
 - 497 - אבן-שושן: עמ' 1730.
 - 498 - אבן-שושן: עמ' 1730.

כְּתַב אֲמֵנָה	letters of credence, accreditation ⁵⁰⁰	כְּתַב אֲשׁוּמִים	bill of indictment ⁴⁹⁹
כְּתַב הַגָּנָה	bill of defense, (particulars) ⁵⁰²	כְּתַב עֵת	magazine ⁵⁰¹
לַחַץ אָוִיר	atmospheric pressure ⁵⁰⁴	לַחַץ דָּם	blood pressure ⁵⁰³
מֵאָזֵן כּוֹחוֹת	balance of forces ⁵⁰⁶	מֵאָזֵן תַּשְׁלוּמִים	balance of payments ⁵⁰⁵
מְטַבֵּעַ זָכְרוֹן	commemorative coin ⁵⁰⁸	מְטַבֵּעַ חוּץ	foreign currency ⁵⁰⁷
מַעֲרַכַת הַשָּׁמַיִם	solar system ⁵¹⁰	מְלֻאכֶת יָד	craft ⁵⁰⁹
מֵאָסֵר בַּיִת	house arrest ⁵¹²	מֵאָסֵר עוֹלָם	Life imprisonment ⁵¹¹
מִגְדָּל אוֹר	lighthouse ⁵¹⁴	מִגְדָּל פְּקוּיָה	control tower ⁵¹³
מִדְעֵי הַחִבְרָה	social sciences ⁵¹⁶	מִדְעֵי הַיְהוּדוֹת	judaica ⁵¹⁵
מִדְעֵי הָרוּחַ	humanities ⁵¹⁸	מוֹעֶצֶת מְנַהֲלִים	board of directors ⁵¹⁷

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- 499 - אבן-שושן: עמ' 803.
 500 - אבן-שושן: עמ' 803.
 501 - אבן-שושן: עמ' 803.
 502 - אבן-שושן: עמ' 803.
 503 - אבן-שושן: עמ' 835.
 504 - אבן-שושן: עמ' 835.
 505 - אבן-שושן: עמ' 862.
 506 - אבן-שושן: עמ' 862.
 507 - אבן-שושן: עמ' 940.
 508 - אבן-שושן: עמ' 946.
 509 - אבן-שושן: עמ' 677.
 510 - אבן-שושן: עמ' 1046.
 511 - אבן-שושן: עמ' 866.
 512 - אבן-שושן: עמ' 866.
 513 - אבן-שושן: עמ' 8770.
 514 - אבן-שושן: עמ' 877.
 515 - אבן-שושן: עמ' 893.
 516 - אבן-שושן: עמ' 893.
 517 - אבן-שושן: עמ' 914.
 518 - אבן-שושן: עמ' 893.

מִזְגָן אֲוִיר	air conditioner ⁵²⁰	מִזְזוּג אֲוִיר	air conditioning ⁵¹⁹
מַחְלַת נֶפֶשׁ	psychosis ⁵²²	מַלְחֶמֶת בְּחִירוֹת	war election ⁵²¹
מַלְחֶמֶת הַתְּשָׁה	war of attrition ⁵²⁴	מַלְחֶמֶת עֲצָבִים	war of nerves ⁵²³
מִצַּב חֲרוֹם	(state of) emergency ⁵²⁶	מוֹרַת רוּחַ	resentment ⁵²⁵
מִשְׁאָל עִם	referendum ⁵²⁸	מִשְׁמַר הַגְּבוּל	border police ⁵²⁷
מִשְׁמַר כְּבוֹד	honor guard ⁵³⁰	מְכוֹנֵת כְּתִיבָה	typewriter ⁵²⁹
מְטַפֶּלֶת בַּיִת	baby sitter ⁵³²	נִקְדַּת מַבָּט	point of view ⁵³¹
נְתִיב אֲוִיר	airline ⁵³⁴	עֲמוּד הַשְּׁדָרָה	spine ⁵³³
קוֹפַת גָּמֶל	retirement fund ⁵³⁶	קוֹפַת חוֹלִים	health insurance (fund) ⁵³⁵
קוֹפַת מְלוּוָה	credit fund ⁵³⁸	קו הָאֵשׁ	front line ⁵³⁷

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- .922 - אבן-שושן: עמ' 922
 - .921 - אבן-שושן: עמ' 921
 - .984 - אבן-שושן: עמ' 984
 - .936 - אבן-שושן: עמ' 936
 - .985 - אבן-שושן: עמ' 985
 - .984 - אבן-שושן: עמ' 984
 - .1094 - אבן-שושן: עמ' 1094
 - .1062 - אבן-שושן: עמ' 1062
 - .1126 - אבן-שושן: עמ' 1126
 - .1109 - אבן-שושן: עמ' 1109
 - .968 - אבן-שושן: עמ' 968
 - .1126 - אבן-שושן: עמ' 1126
 - .1232 - אבן-שושן: עמ' 1232
 - .952 - אבן-שושן: עמ' 952
 - .1391 - אבן-שושן: עמ' 1391
 - .29 - אבן-שושן: עמ' 29
 - .1687 - אבן-שושן: עמ' 1687
 - .1687 - אבן-שושן: עמ' 1687
 - .1634 - אבן-שושן: עמ' 1634
 - .1687 - אבן-שושן: עמ' 1687

קורת רוח	satisfaction ⁵⁴⁰	קלקול קיבה	indigestion ⁵³⁹
רכבת תחתית	subway ⁵⁴²	שלחן כתיבה	desk ⁵⁴¹
שוק העבודה	labor market ⁵⁴⁴	שדה מוקשים	mine field ⁵⁴³
שדה תעופה	airport ⁵⁴⁶	שרות חובה	compulsory (milit-ary) service ⁵⁴⁵
שרות הבטחון	security service ⁵⁴⁸	שעת האפס	zero hour ⁵⁴⁷
תעודת גמר	certificate of graduation ⁵⁵⁰	תעודת זהות	id card ⁵⁴⁹
תעודת לידה	birth certificate ⁵⁵¹		

b) Noun and Adjective

This means that the first word is a noun while the following one is an adjective. It is noted that there is a big difference between the percentage of the nouns formed by adjectives and those that are formed by addition as the latter is more common. The following are some examples of the formation of nouns by using adjectives:

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- .1672 - אבן-שושן: עמ' 539
 - .1703 - אבן-שושן: עמ' 540
 - .1901 - אבן-שושן: עמ' 541
 - .1780 - אבן-שושן: עמ' 542
 - .1845 - אבן-שושן: עמ' 543
 - .1860 - אבן-שושן: עמ' 544
 - .1959 - אבן-שושן: עמ' 545
 - .1845 - אבן-שושן: עמ' 546
 - .109 - אבן-שושן: עמ' 547
 - .1959 - אבן-שושן: עמ' 548
 - .2021 - אבן-שושן: עמ' 549
 - .2021 - אבן-שושן: עמ' 550
 - .2021 - אבן-שושן: עמ' 551

Formation	Meaning	Formation	Meaning
אַפְס מַחְלָט	absolute zero ⁵⁵³	בְּחִירוֹת; לְלִיּוֹת	general election ⁵⁵²
בְּחִירוֹת מְקֻדְּמוֹת	preliminary election ⁵⁵⁵	כּוֹר אַטוֹמִי	reactor ⁵⁵⁴
מְמַשֵּׁל צְבָאִי	military government ⁵⁵⁷	מְשֻׁטָּרָה חֲשֵׁאִית	secret police, sleuth ⁵⁵⁶
מְשֻׁטָּרָה צְבָאִית	military police ⁵⁵⁹	מֵאָסֵן מְסֻחָרִי	balance of trade ⁵⁵⁸
נִסְפָּח צְבָאִי	military attache ⁵⁶¹	קוֹפֵה רוֹשֶׁמֶת	cash register ⁵⁶⁰
רוב מוחלט	absolute majority ⁵⁶³	שׁוּק חֶפְזִי	free market ⁵⁶²
שׁוּק שְׁחוֹר	black market ⁵⁶⁴		

- There are formations of this kind consist of three words, the following are some examples:

- .156 - אבן-שושן: עמ' 552
- .108 - אבן-שושן: עמ' 553
- .751 - אבן-שושן: עמ' 554
- .156 - אבן-שושן: עמ' 555
- .616 - אבן-שושן: עמ' 556
- .1546 - אבן-שושן: עמ' 557
- .862 - אבן-שושן: עמ' 558
- .1546 - אבן-שושן: עמ' 559
- .1687 - אבן-שושן: עמ' 560
- .1546 - אבן-שושן: עמ' 561
- .1860 - אבן-שושן: עמ' 562
- .1735 - אבן-שושן: עמ' 563
- .1860 - אבן-שושן: עמ' 564

Formation	Meaning
בֵּית סֵפֶר גְבוּהָ	high school ⁵⁶⁵
בֵּית סֵפֶר יְסוּדִי	elementary school ⁵⁶⁶
בֵּת סֵפֶר חֶקְלָאִי	agricultural school ⁵⁶⁷
בֵּית סֵפֶר מְקַצְוֵי	vocational school ⁵⁶⁸
בֵּית סֵפֶר תִּיכוֹן	secondary school, college ⁵⁶⁹
חֶשְׁבוֹן עוֹבֵר וְשָׁב	current account ⁵⁷⁰
בֵּית חוֹלִים שָׂדֶה	field hospital ⁵⁷¹
שְׂרֹת בְּטָחוֹן כָּלְלִי	general security service ⁵⁷²

⁵⁶⁵ - אבן-שושן: עמ' 172.
⁵⁶⁶ - אבן-שושן: עמ' 173.
⁵⁶⁷ - אבן-שושן: עמ' 172.
⁵⁶⁸ - אבן-שושן: עמ' 172.
⁵⁶⁹ - אבן-שושן: עמ' 172.
⁵⁷⁰ - אבן-שושן: עמ' 617.
⁵⁷¹ - אבן-שושן: עמ' 1845.
⁵⁷² - אבן-שושן: עמ' 1959.

1.1.4. Transformation of some abbreviations to new nouns

Ornan and Neer dealt with this phenomenon and the former mentioned a number of abbreviations such as 'דו"ח' whose consonants indicate the words 'דיון, ו, חשבון' (report) and 'סיו"ר' whose consonants indicate the words 'סגן יושב ראש' (deputy president of a committee of council).⁵⁷³

As for the method of such transformation, Ornan says that what helps achieve it is that these abbreviations are originally written without spaces among their consonants and so they look like one word. He adds some other examples such as 'רמטכ"ל' whose consonants indicate the words 'ראש המטה הכללי' (chief of general staff). He says that this abbreviation was pronounced in full, that is, all the words indicated by it were pronounced, and then only the consonants in the abbreviation were pronounced as 'רמטכל' while it remained the same in writing. Likewise, the abbreviation 'מזכ"ל' = 'המזכיר הכללי' (secretary general) which turns in front of our eyes, according to Ornan, to 'מזכל'. He adds that transforming abbreviations to words requires putting vowels in between the consonants from which the new words are formed.

There is another method in the same context. Ornan adds that there are some abbreviations that turn into nouns through pronouncing the names of the consonants that form the abbreviation such as the abbreviation 'צ.מ.' which refers to the term 'משטרה צבאית' (military police) which is now pronounced as one word but in this way 'ממ צדי'. In other words, what are pronounced are the names of the consonants and not the consonants themselves.

Ornan discusses a third type of the abbreviations that were transformed into new nouns: the abbreviations that, ironically enough, have never been used as abbreviations but pronounced as one independent word from the beginning. Ornan mentions the abbreviation 'סמל' which was formed from the beginning to refer to the military rank 'סגן מחוץ למנין' (non-commissioned officer). However, the three words were never pronounced; instead 'סמל'⁵⁷⁴ was pronounced from the beginning. Kutscher touched upon this last form and said that it was a bad translation of the English term 'N. C. O' (non-commissioned officer).⁵⁷⁵

Regarding the objectives of turning these abbreviations into nouns, Ornan mentions that Modern Hebrew aims to obtain new and independent words.⁵⁷⁶ He also indicates that this phenomenon is not new as abbreviations turned into nouns during previous stages when Hebrew was used only for writing. However, he thinks that the reason for that was not to have new words, but to make it short. He gives some examples such as the abbreviation 'רס"ג' that

⁵⁷³ אורנן: המילה האחרונה, עמ' 76, ניר, רפאל: התרחבות המילון העברי, עמ' 256.

Eytan, Eli: Linguistic problems, p. 677.

⁵⁷⁴ אורנן: המילה האחרונה, עמ' 98-93, Amir: A reference grammar, p. 155.

⁵⁷⁵ קוטשר, יחזקאל: מלים ותולדותיהן, עמ' 72.

⁵⁷⁶ אורנן: המילה האחרונה, עמ' 102.

referred to (רבי סעדיה גאון) (Rabbi Saadya Gaeon) which was written as one abbreviation and pronounced as 'רסג'.⁵⁷⁷

Amir Coffin thinks that the new nouns resulting from the transformation of some abbreviations are subject to the rules that apply to all other nouns and to plurals in particular. He gives the example of 'מכ"ם' (RADAR) whose plural is 'מכ"מים'.⁵⁷⁸ He also indicates that adjectives are formed from these abbreviations after we add the suffix "י" to them as in "תנ"ך" (Old Testament) from which the adjective "תנ"כי" was formed.⁵⁷⁹ Schlesinger referred to the spread of this phenomenon in the military semantic field in addition to some other professional fields while it is limited in general usage.⁵⁸⁰

At the end of this issue there are some important points that should be mentioned regarding this phenomenon "compounding" in general:

- A) Adjectives are derived from many of the nouns that were formed through compounding such as the adjective 'בלשוני' (linguistic) derived from the noun 'בלשן' (linguist) which has two parts ('בלש' (research) and 'לשון' (language)). Moreover, adjectives are derived from the nouns composed from words + prefixes such as קדם-היסטורי (pre-history). This indicates that these nouns have gone deep into language and have become widely used. It is also a testimony that this method for forming nouns has widely succeeded.
- B) Scholars disagree on the reasons of the spread of this phenomenon in Modern Hebrew. Ornan says that at beginning of the language revival and the previous stage this was due to the impact of foreign languages on one side and the dire need for new words to express new concepts and significations. Hebrew was used only for writing. The third reason for that spread, in Ornan's opinion, those who used Hebrew in writing at that time did not have a clear vision regarding the possibility of production of new words through mixing roots and patterns (derivation) as mentioned above.⁵⁸¹

Yenai indicates that there were multiple objectives for the spread of this phenomenon. Sometimes, it was for being short and expressing the meanings of two words in one. At other times, it was the blind imitation of foreign languages. Moreover, it was also a matter of renewing the word-formation methods. He also mentions the reason of entertainment⁵⁸² !!!.

I think that the reality of Hebrew indicates that in addition to Yenai's reasons, there is another serious reason mentioned by Ornan: to enrich Hebrew language and fill in some gaps in their lexicon. For examples, there were no nouns, or at least Hebrew ones, to express the meaning of the above words מדחום, חידק, בלשן, דחפור. We should

⁵⁷⁷ אורנן: המילה האחרונה, עמ' 94.

⁵⁷⁸ Amir: A reference grammar, p. 157.

⁵⁷⁹ Amir: A reference grammar, p. 157.

⁵⁸⁰ שלזינגר: פרקים, עמ' 32.

⁵⁸¹ אורנן: המילה האחרונה, עמ' 76-78.

⁵⁸² ינאי, יגאל: מלים מולחמות, עמ' 33-35.

not also forget the influence of foreign languages as mentioned by Ornan.

- C) Yenai indicates that this method is not new in Hebrew. Although it was there in previous stages, it was not that widespread as is the case in Modern Hebrew. He then mentions some examples of this phenomenon in the previous stages such as the noun 'יששכר' from the Old Testament (בראשית לי 18) formed from the two words 'איש + שכר' or 'יש + שכר' and the noun 'מריבעל' formed from the words 'מריב + בעל' which was mentioned twice as two separate words (דברי הימים א', ח' (34)). He also mentions the noun 'זוטרא' from the language of Mishna and Talmud. This is formed from the two words 'זערא + זוטא'.⁵⁸³ Even-Shoshan mentions 'בעל-בית' and 'בעל-חיים' as an example of the old compound words from the time of Mishna and Talmud.⁵⁸⁴

1.1.5. Borrowing nouns from other languages

This is the last method followed to broaden the noun circle in Hebrew. Some of the examples are 'אוטובוס' (bus), 'טלפון' (telephone) and 'טכנולוגיה' (technology).⁵⁸⁵ I shall deal with this in more detail later.

⁵⁸³ ינאי, יגאל: מלים מולחמות, עמ' 30-33.

⁵⁸⁴ אבן-שרושן: עמ' 192-193.

⁵⁸⁵ אבן-שרושן: עמ' 27, 646, 649.

CHAPTER Two

*Intradevelopment of Hebrew Lexicon
(Methods for broadening the verb circle)*

1.2.4. Formation of New Roots

At the start of this section we should ask: why do the speakers of one language need new roots? Uzzi Ornan says that this need arises when there is a new noun without a verb that can express the event carries by that noun. At that time, search starts to find balance between the noun and the verb. This subsequently urges people to search for a new method for forming a new verb related to that noun regarding form and signification. Ornan adds that this cannot be achieved unless through the formation of a new root from the same noun and then we can form the verb.⁵⁸⁶ There are many methods for forming new roots such as the following:

1.2.1.1. Innovation of new primitive roots

This is the first, the most widely used, and the most important method. This means the introduction of roots from morphological elements that have no roots in language. These become brand new roots. Rafael Neer calls this 'דנומינאציה', that is, 'derivation of verbs from nouns'⁵⁸⁷. Ornan calls this 'סחיטה' (squeezing). He indicates that this process is done through squeezing the noun from which the new root is to be formed in order to get rid of the vowels such as the 'ו, י, ו'. What remains are the consonants from which the new root is to be formed. Ornan uses the term "squeezing" as a metaphor.

He also says that the formation of roots in this way was known in the previous stages of Hebrew language. However, we should presume that this method was originally devoted for production of roots from the foreign nouns that had entered into Hebrew. Afterwards, it spread and became a well-known rule and a part of word-formation mechanism that was applied even to Hebrew nouns.⁵⁸⁸ There are four sources through which these new roots are formed as shown below:

A- Neer says that the main source for forming these roots is the concrete nouns of the language through which new roots can be produced.⁵⁸⁹ Among the examples mentioned by Eli Eytan in this regard are the noun 'רֶשֶׁת' (net) from which the root 'ר-ש-ת' was taken and then the verb 'רָשַׁת' (to set up nets), and the noun 'נִתְיָב' (road) from which the root 'נ-ת-ב' was taken and then the verb 'נִתְיָב' (to guide, to draw a route).⁵⁹⁰ Zarfati mentioned some other examples in this regard: the verb 'אָהַל' (to camp; to live in a tent) derived through the noun 'אוהל' (tent), the verb 'הגשים' (to rain) derived through the noun 'גֶּשֶׁם' and the verb 'תִּלְעַע' (to remove worms from the field) derived through the noun 'תולעת'

⁵⁸⁶ אורנן: המילה האחרונה, עמ' 108.

⁵⁸⁷ - ניר, רפאל: על תהליכי היצירה עמ' 369-370.

⁵⁸⁸ אורנן: המילה האחרונה, עמ' 108.

⁵⁸⁹ ניר, רפאל: על תהליכי היצירה עמ' 369.

⁵⁹⁰ Eytan, Eli: Linguistic problems, p. 677

(worm).⁵⁹¹ The following are some additional examples in this regard:

New root	The general meaning of root derivation	Derivation origin	Meaning
א-כ-ר	to make (some-one) a peasant, to be a peasant	אָכַר	peasant ⁵⁹²
א-ל-ל	to deify	אֱלִיל	idol ⁵⁹³
א-פ-ר	to beautify, to adorn oneself, to make up	אָפַר	veil, mask ⁵⁹⁴
ב-ט-ן	to line (a garment etc.)	בִּטְנָה	lining (of a garment) ⁵⁹⁵
ג-ר-ב	to put (or wear) one socks	גָּרַב	sock (s) ⁵⁹⁶
ג-ר-ן	to make a threshing floor, to collect the yield in a threshing floor	גֹּרֵן	threshing floor ⁵⁹⁷
ז-ב-ד	to make butter	זָבְדָה	butter ⁵⁹⁸
ח-ט-ם	to inhale, to nasalize	חָטַם	spur ⁵⁹⁹
ח-מ-א	to be flexible or soft like the butter, to dissolve like the butter	חֲמָאָה	butter ⁶⁰⁰

⁵⁹¹ צרפתי: הסימנטיקה, עמ' 313.

⁵⁹² - אבן-שושן: עמ' 70.

⁵⁹³ - אבן-שושן: עמ' 75.

⁵⁹⁴ - אבן-שושן: עמ' 110.

⁵⁹⁵ - אבן-שושן: עמ' 161.

⁵⁹⁶ - אבן-שושן: עמ' 275.

⁵⁹⁷ - אבן-שושן: עמ' 281.

⁵⁹⁸ - אבן-שושן: עמ' 472.

⁵⁹⁹ - אבן-שושן: עמ' 545.

⁶⁰⁰ - אבן-שושן: עמ' 571.

B- The second source for producing new primitive roots is the other morphological bases in language rather than nouns and adjectives. Among the examples mentioned by Neer in this regard is the root 'מ-ש' formed from the adverb 'מִשׁ' (in fact; actually).⁶⁰¹ In the same regard, Ornan mentions the root 'ז-ה-י' formed from the determiner 'זֶה' (this) and from which the verb 'זָהָה' (to identify) was derived and the root 'ע-כ-ן' formed from the time preposition 'עַד-כֵּן' (up till now) after being squeezed and from which the four-consonants verb 'עֲדִיכֵן' (to update, to make it suitable for the latest detail) was derived.⁶⁰²

Ornan attracts attention to the fact that after forming one of these new roots in this manner, it becomes possible to form many other nouns and verbs just like any original root. He gives many examples of that such as the previous root 'ז-ה-י' formed from the determiner 'זֶה' (this) and from which not only the verb 'זָהָה' was derived but also the nouns 'זִיהוּי' (identification) and 'הַזְדָּחוּת' (similarity in opinion) as well as many other nouns and verbs. He also mentions the root 'ב-י-ם' from which the noun 'בִּימָה' (theater) was formed and the verb 'בָּמָה' (to act in a play), and the nouns 'בְּמוֹי' (directing) and 'בְּמֹאֵי' (director) were derived among others.⁶⁰³

Neer deals with the same issue and mentions some other examples such as the root 'מ-ש' mentioned above which was formed from the adverb 'מִשׁ' and from which the words 'מִשׁ' (realize; embody), 'הִתְמַשׁ' (to be or become realized or embodied) and 'מְמוּשׁ' (realization; embodiment).⁶⁰⁴

However, things do not move smoothly in all case; there are always special cases. According to Sivan it is well known that most Hebrew roots are formed from three consonants.⁶⁰⁵ Here resides the problem according to Ornan who indicates that the result of the nouns squeezed to produce new roots and then new verbs are usually not three consonants but less than that: two or even one consonant or even more than what Hebrew root system can accommodate. For either case – increase or decrease – there are specific methods regarding how speakers of the language deal with this automatically in order to reach the method for forming a new root. Ornan then starts dealing with these methods as follows:

⁶⁰¹ ניר, רפאל: על תהליכי היצירה עמ' 370-369.

⁶⁰² אורנן: המילה האחרונה, עמ' 110-109.

⁶⁰³ אורנן: המילה האחרונה, עמ' 111-107.

⁶⁰⁴ ניר, רפאל: על תהליכי היצירה עמ' 370.

⁶⁰⁵ סיוון, ראובן: לשון בתחית, עמ' 179; Aphek and Tobin: Word systems, p. 5.

1- Regarding the first case, Ornan mentions that what always and automatically takes place in this case is the completion of the short root in one of the following methods:

- a) Addition of a third consonant -or two consonants in case of remaining one consonant after squeezing as mentioned later- which is usually consonant " י " and then forming the root on three consonants. Ornan mentions the noun 'בימה' (theater) as an example. After the removal of its vowels only two consonants remain 'מ', 'ב' and this shortage was completed by adding the consonant " י " to them. Ornan indicates that an exceptional matter took place when adding the consonant " י " to this root in particular. The operation took place in two ways: the first was the addition of " י " at the end of the word in order to get the root 'ב-מ-י' then the verb 'בִּמְהַ' (to act in a play) and the second was the addition of the consonant " י " in the middle of the word to get the root 'ב-י-מ' and then the verb בִּיַּמ (to act in a play). Moreover, Ornan adds that although both roots were formed from the previous noun 'בימה' the words that resulted from each entered the lexicon separately and independently. The main form here is the one to whose end the consonant " י " was added. The following are some related examples:

New root	The general meaning of root derivation	Derivation origin	Meaning
ב-ק-ה	to be experienced	בְּקִי	expert ⁶⁰⁶
ל-כ-ה	to shellac, to paint with shellac	לָכָה	shellac ⁶⁰⁷
ע-צ-ה	to lignify, to make (something) as wood	עֵץ	wood ⁶⁰⁸
ש-פ-ה	to hem	שָׁפָה	lip, border ⁶⁰⁹

⁶⁰⁶ - אבן-שושן: עמ' 198-199.

⁶⁰⁷ - אבן-שושן: עמ' 842.

⁶⁰⁸ - אבן-שושן: עמ' 1407, 1409.

⁶⁰⁹ - אבן-שושן: עמ' 1939-1940.

b) The second method of compensating for this shortage is the same content of the first method. However, according to Ornan, the consonant " י " is added in between the two consonants left after the squeezing operation and not at the end. He mentions the example of the word 'סיד' (plaster, gypsum). After the removal of the movements, only two consonants ,ס' 'remained and in between the consonant " י " was added. The result was the new root 'ס-י-ד' from which the verb 'סִיד' (to paint, plaster with lime). He adds that sometimes the consonant " ו " and not the consonant " י " is added as in the noun 'גון' (color; kind) from which the new root 'ג-ו-ן' was formed and from which the verb 'גִּן' (to color; to diversify) was later derived. The following are some other examples:

New root	The general meaning of root derivations	Derivation origin	Meaning
ת - י - א	to spell	אות	letter, consonant ⁶¹⁰
ל - י - ב	to stick postage stamp (on a letter, etc.)	בול	postage stamp ⁶¹¹
ת - י - ב	to tame (an animal, etc.)	בֵּית	house ⁶¹²
ש - ו - ד	to move or tread on pedal (bicycle, etc.)	דִּוְשָׁה	pedal ⁶¹³
ף - י - ד	to dispraise, to libel	דוֹפֵי	defect, dispraise ⁶¹⁴
ן - ו - ה	to capitalize, to change (something) to capital (cash)	הוֹן	capital ⁶¹⁵

⁶¹⁰ - אבן-שרושן: עמ' 39, 66-67.

⁶¹¹ - אבן-שרושן: עמ' 149, 164.

⁶¹² - אבן-שרושן: עמ' 168, 173-174.

⁶¹³ - אבן-שרושן: עמ' 307.

⁶¹⁴ - אבן-שרושן: עמ' 317, 335.

⁶¹⁵ - אבן-שרושן: עמ' 368.

ע - ו - ז	to frighten	זָרַעַה	fright, terror ⁶¹⁶
ת - י - ז	to be like olive (color, etc.)	זֵית	olive ⁶¹⁷
ט - י - נ	to neutralize	לְחַד	alone ⁶¹⁸
ג - י - נ	to dial, to call	חוג	circle, dial ⁶¹⁹
ן - י - מ	to classify	מִין	kind ⁶²⁰
ג - ו - ס	to classify	סוג	type, kind ⁶²¹

- c) Ornan indicates that the second source for completing this shortage is the repetition of the second consonant. He mentions the word 'יקה' as an example. After the removal of its movements two consonants remained ('ק,י') and then the second consonant was repeated to have the root "יק'ק". The following are some other examples:

⁶¹⁶ - אבן-שושן: עמ' 483.
⁶¹⁷ - אבן-שושן: עמ' 487.
⁶¹⁸ - אבן-שושן: עמ' 547, 832.
⁶¹⁹ - אבן-שושן: עמ' 547, 529.
⁶²⁰ - אבן-שושן: עמ' 961-960.
⁶²¹ - אבן-שושן: עמ' 1268.

New rot	The general meaning of root derivations	Derivation origin	Meaning
ג - נ - נ	to make or convert a place to a garden	גן	garden ⁶²²
ה - ד - ד	to echo, to sound	הד	echo ⁶²³
י - מ - מ	to be or become in the daytime, to be lighted with the daylight, to make or convert (the night, etc.) to day	יום	day, daytime ⁶²⁴
א - ת - ת	to broadcast through symbols	אות	Symbol, sign ⁶²⁵
ע - ת - ת	to earmark a particular time for a particular act	עת	time ⁶²⁶

- d) The last method, according to Ornan, is the repetition of the remaining two consonants that remain after the removal of all movements. He mentions the abbreviation 'ב"ם' as an example. This abbreviation caused the same problem when a root was derived thereof in order to form a verb. The problem was solved through repeating the consonants 'ב, מ' to produce the root 'ב-מ-ב-ם'.⁶²⁷ There are many roots that were actually formed in this way such as the root 'ה-ד-ה-ד' formed by the repetition of the two consonants the noun 'הד' (echo) includes. Among the important derivations of this root is the verb 'הדד' (to sound, to boom).⁶²⁸ The following are some other examples:

⁶²² - אבן-שושן: עמ' 270.
⁶²³ - אבן-שושן: עמ' 360-359.
⁶²⁴ - אבן-שושן: עמ' 699, 685.
⁶²⁵ - אבן-שושן: עמ' 136, 39, 38.
⁶²⁶ - אבן-שושן: עמ' 1445, 1442.
⁶²⁷ אורנן: המילה האחרונה, עמ' 111-107.
⁶²⁸ - אבן-שושן: עמ' 360.

New root	The general meaning of root derivations	Derivation origin	Meaning
ד - פ - ד - ד	to skim (through or over a book, etc)	דָּפַד	page ⁶²⁹
ח - ר - ח - ר	to pierce	חָרַח	hole ⁶³⁰
ח - ר - ח - ר	to smell	חָרַח	smell ⁶³¹

The words of Zachmann-Czalomon are strange in this regarding that both last cases came together to fill the shortage in some roots. He mentions the example of the word 'כול' (all). After the removal of the movement of this word two consonants remained 'ל, כ'. The root was then completed by the two ways mentioned above. The second consonant was repeated to produce the three-consonant root 'כ-ל-ל' while the second method - the repetition of both consonants - was used with the same word to produce the root 'ל-כ-ל'.⁶³² Each of these roots entered the Hebrew lexicon independently and from each one a list of different nouns and verbs – formally and semantically -were derived.⁶³³

Ornan adds that in case of one remaining consonant, two other consonants are added one of which is sometimes from inside the squeezed noun itself. He gives the example of the determiner 'זֶה' mentioned above more than once. After the removal of its movements, only one consonant 'ז' remains but the speakers of the language considered the "ה" as one of the consonants of this new root and then they added a third consonant "י" and the result was the root 'י-ה-ז'.

- a. As for the cases in which a large number of consonants remains after the removal of

⁶²⁹ - אבן-שושן: עמ' 334.

⁶³⁰ - אבן-שושן: עמ' 602, 608.

⁶³¹ - אבן-שושן: עמ' 1772, 1776.

⁶³² Zachmann-Czalomon: Das Verb. pp. 217-8.

⁶³³ - אבן-שושן: עמ' 769-798.

movements, Ornan tells us that the trend is the reduction of the number of these consonants as a part of the general trend of shortening the roots if the number of consonants are more than four because the roots system in Hebrew cannot often accommodate such roots. Ornan indicates that there are two ways to shorten these roots:

- a- Deletion of " ו " or " י " if the noun includes either of them. He mentions the example of what the Academy of Hebrew Language 'האקדמיה ללשון העברית' did when the need arose for the derivation of a term that donates the extraction of water from one body or material. The Academy squeezed the form 'אל-מים' to obtain the root 'א-ל-מ-י-ם' and then the consonant " י " was deleted in order to the root to be only four consonant 'א-ל-מ-ם' and then the noun אלמום was derived thereof.

Moreover, another consonant is deleted at other times if the squeezed noun does not include " ו " or " י " as is the case with the root 'ב-נ-א-ם' that resulted from squeezing the form 'בין-לאומי' (international) where the consonant " ל " was deleted after the removal of the movements. Among the most important derivations of this root is the verb 'בְּנִיָּאֵם' (to internationalize). Ornan refutes the opinion that this root was formed from 'בין-אומי'. He indicates that the said form exists only in theory and not in reality. Some additional examples of root shortening are the following:

New root	The general meaning of root derivations	Derivation origin	Meaning
א - ל - מ - ת	to perpetuate	אַלְמוֹת	immortality ⁶³⁴
ל - ש - ל - ש	to excrete (the birds)	לְשִׁלָּשֶׁת	stool, feces ⁶³⁵
ס - ר - כ - ז	to centrifuge (physics)	סָר + מְרָכֵז	to incline + center ⁶³⁶
ק - ר - ק - ר	to cut the skull or the head (of someone)	קִרְקָרֶת	skull, head, scalp ⁶³⁷

⁶³⁴ - אבן-שושן: עמ' 76-77.

⁶³⁵ - אבן-שושן: עמ' 857.

⁶³⁶ - אבן-שושן: עמ' 1276, 1327.

⁶³⁷ - אבן-שושן: עמ' 1715.

- b- Ornan then mentions the second method for root shortening which is the consideration of the first consonant as part of the pattern and not from the root if this consonant is among the ones included in some patterns such as 'מצב-רוח' (mood, psychological state) from which five consonants resulted after being squeezed, that is, 'מ,צ,ב,ר,ח'. As there are many patterns that start with the consonant "מ", the "מ" at the beginning of this noun was considered as a part of the pattern structure and not one of the root consonants, that is, not one of its main consonants. Therefore, it was removed to have the quadrilateral root 'צ-ב-ר-ח' from which the verbs 'צברח' (to annoy) and 'הצטברח' (to become annoyed) among others were derived.

Ornan finally indicates an important issue in this regard: this root shortening operation does not necessarily take place with all roots that include more than four consonants after the removal of vowels even if the root resulting from the squeezing operation includes one of the weak vowels – "ו" or "י".

He also adds that there are some roots of this type – of more than four consonants – that are accommodated in a special way. In other words, two of the remaining consonants are treated as if they were one as in 'טלג.רף' (to send a cable) and 'פרקלט' which Ornan mentions that they have the pattern of 'i-e-' but the consonants 'ר,ג' in the first example were treated as if they were one consonant that occupies one digit in the above pattern. This applies as well to the consonants 'ר,פ' in the second root.⁶³⁸

- c- The third source for producing these roots is the proper nouns. Rafael Vies says that Eliezer Ben-Yehuda formed new Hebrew roots from some proper nouns such as the root 'א-ה-ד' from which the verb 'אָהַד' (to support; to sympathize with) and the nouns 'אהדה' (sympathy; support) and אָהוּד (beloved; supported) were derived. Vies says that Eliezer Ben-Yehuda formed this root from the name 'אָהוּד'.⁶³⁹
- d- The last source for forming the primitive roots is the loan nouns from foreign languages. Ornan gives the example of the foreign noun 'טלפון' (telephone) which was squeezed to produce the root 'ט-ל-פ-נ' among whose derivations is the verb 'טלפן' (to call). I will deal with this issue later in detail.

Finally I would like to mention that Ornan indicates that some nouns squeezed to produce new roots are originally abbreviations that were transformed into nouns. In other words, they are not nouns that have roots and patterns from the beginning. One example is the abbreviation 'דו"ח' (report) which was transformed into 'דוח' in pronunciation and then was squeezed to produce two

⁶³⁸ אורנן: המילה האחרונה, עמ' 114-116.
⁶³⁹ ויס, ר, פאל: שיטתו של אליעזר, עמ' 201.

consonants 'ח, ד'. Afterwards the root was completed by adding the consonant 'ו' to get the root 'ח-ו-ד' from which the verb דָּוַח (to submit a report) and the noun דְּוֹחַ (submission of a report) among others were derived.⁶⁴⁰

1.2.1.2. Secondary Roots

Neer calls the roots formed in this way 'שורשים תניניים' (secondary roots). He indicates that this phenomenon is a matter of extending an existing root in language through the formation of a new root from one of the nouns that has been derived from the first root. This noun must to be formed according to one of the patterns whose structure includes one of the consonants and not only vowels. Neer adds that in most cases this extension includes the addition of another consonant - the one of the above pattern - to the original trilateral root and the formation of a new four-consonant root while keeping the three-consonant root as it is.⁶⁴¹

However, Ornan refuses to endorse Neer's term for these new roots 'שורשים תניניים' as well as another term used by other scholars, 'שורשים משניים' (branch roots). He then explains the limits of this phenomenon saying that it is the formation of new roots through squeezing four-consonant nouns that include pattern-related consonants in addition to their root consonants such as the noun מִקְפָּר (number).

Ornan indicates that the aim of forming new roots from these nouns is the need to generate related verbs - to these nouns - both morphologically and semantically. He justifies the need for these new verbs despite that there are ones that share the same original roots of these nouns. He says that sometimes the significances of one noun moves away from those of the other words that share the same root, especially the verbs. He adds that once the speakers of the language feel that they may have a sense of imbalance between this noun and all the verbs that share the same root with it. Then the process of forming a new root from that noun starts using all its pattern-related consonants in order to form a new verb that expresses the new significance.

Moreover, Ornan indicates that from the new root we can derive several nouns and verbs as mentioned above. He mentions some examples for building new roots in this way such as the noun 'מִקְפָּר' mentioned above. Ornan says that it is originally derived from the root 'ס-פ-ר' but it now carries the signification of "number" while the verbs derived thereof has the meaning of "counting or calculation". When there was a need for a verb that signifies pagination - which is the current meaning of the mentioned noun - a new root was formed from that noun after it was

⁶⁴⁰ אורנן: המילה האחרונה, עמ' 111.

Regarding to transformation of some abbreviations into nouns revise the above related pages.

⁶⁴¹ ניר, רפאל: על תהליכי היצירה עמ' 370.

squeezed and after its vowels were removed. This root is 'מ-ס-פ-ר' and then a verb was derived from this root to express the said signification, that is, מְסַפֵּר (to paginate, to make numbers "for pages, etc.") as well as other nouns and verbs such as מְסַפֵּר, מְסַפֵּר, and הִתְמַסְפֵּר.⁶⁴²

As for the inherent reason for the formation of new roots to derive verbs thereof, it is because verbs are more related to roots than all other linguistic elements such as nouns and adjectives. In other words, there may be nouns without roots, but it is difficult to find a verb without roots. Several scholars in the field adopt this view as well.⁶⁴³ In my opinion, it is because the verb should be followed with other forms such as verbal noun, participle noun and object etc. Therefore, there should be a common root that is or forms the basis of formation for all these elements. Therefore the only way to form a new verb is to form a new root from this form first then to derive a verb later.

As regards the structure of the new verbs derived from these extended roots, Neer indicates that they are always formed after the patterns that he calls 'בנינים כבדים' (heavy patterns) which are 'התפעל', 'פָּעַל', and 'פָּעַל' because they are formed originally from quadrilateral nouns. Neer classifies these verbs into five models based on the essence of the consonant that is added to the consonants of the old root - that consonant related to the pattern as mentioned above - and through which this root is extended. This additional consonant appears in the structure of these verbs. These models are:

- a) אפעל: formed from the Aramaic form of the verbal noun on the pattern הפעיל, that is, אפעלה such as the verbs: אבחנו, אחזק, and אחזר.
- b) מפעל: formed from any of the following patterns: מפעול, מפעל, מפעל, מפעול, and מפעולת such as מסגר, מחשב, מסחר, and מכשל.
- c) פעלן: formed from the nouns on the patterns פעלן and פעלון such as עצבן, דגמן, and ראיין.
- d) פעלת: derived from the nouns that end in ית־ such as the verbs עברת and חברת.
- e) תפעל: derived from the patterns תפעול, תפעולת, and תפעולה such as תקצב, תקצק, and תקשר. Then Neer adds that this last model "תפעל" is the most common and famous.⁶⁴⁴

As for the reason for forming these extended roots from four-consonant nouns that include in their structure the pattern-related consonants in addition to the consonants of their original root, Ornan indicates that most cases of squeezing nouns in general take place by four-consonant nouns of this kind and the reason is that if we need to extend a certain root, that is, to derive thereof a secondary root, through a noun formed from only three consonants and does not include pattern-related consonants- after squeezing this noun and dropping its movements there remains only three consonants which are

⁶⁴² אורנן: המילה האחרונה, עמ' 109.

⁶⁴³ See For example: Gilnert, Lewis: Modern Hebrew, p. 28.

⁶⁴⁴ ניר, רפאל: על תהליכי היצירה עמ' 370-371.

the consonants of the original three-consonant root of that noun without any addition. In this way we have not got any new thing by which we can extend the root.⁶⁴⁵ Some additional examples are the following:

New root	The general meaning of root derivations	Derivation origin	Meaning	Original root	The general meaning of root derivations
א-ב-ח-ן	To diagnose, to distinguish-sh	אַבְחַנָּה	diagnosis, distinguishing	ב-ח-ן	to examine ⁶⁴⁶
א-ב-ט-ח	to adopt security measures, to defend	אַבְטָחָה	protection, security measures	ב-ט-ח	to trust, to be safe ⁶⁴⁷
א-ג-ר-ף	to box (with)	אַגְרוֹף	box, fist	ג-ר-ף	to sweep (away) ⁶⁴⁸
א-ז-כ-ר	to hint at	אַזְכָּרָה	ceremony for a deceased person	ז-כ-ר	to remember ⁶⁴⁹
א-ח-ז-ק	to maintain, to preserve	אַחַזְקָה	maintenance	ח-ז-ק	to become strong, to hold, to own ⁶⁵⁰
א-כ-ז-ב	to disappoint	אַכְזַּבָּה	disappointment	ל-י-ק	to lie ⁶⁵¹
מ-ז-ע-ר	to make (something) insignificant or very small	מְזַעֵר	little, small	ז-ע-ר	to make small (er) ⁶⁵²

⁶⁴⁵ אורנג: המילה האחרונה, עמ' 108-109.

⁶⁴⁶ - אבן-שושן: עמ' 5, 157.

⁶⁴⁷ - אבן-שושן: עמ' 6, 159.

⁶⁴⁸ - אבן-שושן: עמ' 16-17, 282.

⁶⁴⁹ - אבן-שושן: עמ' 41-40, 489-490.

⁶⁵⁰ - אבן-שושן: עמ' 47, 539-540.

⁶⁵¹ - אבן-שושן: עמ' 67, 753.

⁶⁵² - אבן-שושן: עמ' 501, 926.

מ-ז-ר-ר	to be or become on the right way	מְזַרְח	the east	ז-ר-ר	to rise (the sun, etc.), to shine ⁶⁵³
ר-ז-ח-ח	to use (rubbish, etc.) again	מְחַזֵּר	circulation, cycle	ח-ז-ר	to return, to come back ⁶⁵⁴
מ-ח-ש-ב	to computerize, to make (bureau, etc.) use the computer	מְחַשֵּׁב	computer	ב-ש-ח	to think ⁶⁵⁵
מ-ל-כ-ד	to booby-trap (in a place, etc.), to set a trap for	מְלַכְדֵת	trap, snare	ד-כ-ל	to catch in a trap, to hold ⁶⁵⁶
מ-ס-ג-ר	to frame	מְסַגֵּר	frame	ר-ג-ס	⁶⁵⁷ to close
ח-פ-ת-ח	to index, to make an index (for a book, etc)	מְפַתֵּחַ	key	ח-ת-ח	to open ⁶⁵⁸
ל-ש-כ-ל	to be (or become) educated or enlightened	מְשַׁכֵּל	enlightened, educated	ל-ש-כ	to be or become discerning, to behave ⁶⁵⁹
ע-ש-מ-ע	to subdue, to discipline	מְשַׁמֵּעַ	discipline, listening	ע-ש-מ	to hear ⁶⁶⁰

⁶⁵³ - אבן-שושן: עמ' 508, 927.
⁶⁵⁴ - אבן-שושן: עמ' 541, 932-933.
⁶⁵⁵ - אבן-שושן: עמ' 616, 944.
⁶⁵⁶ - אבן-שושן: עמ' 842, 988.
⁶⁵⁷ - אבן-שושן: עמ' 1015, 1263-1264.
⁶⁵⁸ - אבן-שושן: עמ' 1060, 1558.
⁶⁵⁹ - אבן-שושן: עמ' 1120, 1889.
⁶⁶⁰ - אבן-שושן: עמ' 1125, 1920.

ת-ב-ג-נ-ת	to make a structure or formation (for machine, etc.)	תְּבַנִּית	formation, structure, template	ב-ג-ה	to build ⁶⁶¹
ת-ח-ב-ר	to assemble some words together well syntactically	תְּחַבֵּיר	the syntax (grammar)	ח-ב-ר	to connect ⁶⁶²
ת-ח-ל-ף	to replace (by or with)	תְּחַלִּיף	replacement	ח-ל-ף	to pass, to change ⁶⁶³
ת-ח-ק-ר	to interrogate	תְּחַקֵּיר	interrogation	ח-ק-ר	to search for, to study ⁶⁶⁴
ת-מ-ל-ל	to write the text of a song	תְּמַלִּיל	the text or the words of a song	מ-ל-ל	to pronounce, to say ⁶⁶⁵
ת-ס-ב-ך	to complicate	תְּסַבֵּךְ	knot, complex	ס-ב-ך	to interlace, to hinder ⁶⁶⁶
ב-כ-י-ן	to howl, to cry bitterly	בִּכְיָן	lachrymose	ב-כ-ה	to cry ⁶⁶⁷
ד-מ-י-ן	to imagine	דְּמִיּוֹן	imagination, fantasy	ד-מ-ה	to resemble ⁶⁶⁸
ח-ג-ק-ן	to compound or react with the nitrogen	חִנְקָן	nitrogen	ח-ג-ק	to strangle ⁶⁶⁹
ח-ר-ב-ן	to frustrate, to ruin	חֲרָבוֹן	failure	ח-ר-ב	to ruin, to be or become ruined ⁶⁷⁰

⁶⁶¹ - אבן-שושן: עמ' 187, 1978.
⁶⁶² - אבן-שושן: עמ' 517-518, 1994.
⁶⁶³ - אבן-שושן: עמ' 566-567, 1996.
⁶⁶⁴ - אבן-שושן: עמ' 602, 1997-1998.
⁶⁶⁵ - אבן-שושן: עמ' 989, 2014.
⁶⁶⁶ - אבן-שושן: עמ' 1257, 2020.
⁶⁶⁷ - אבן-שושן: עמ' 174-175.
⁶⁶⁸ - אבן-שושן: עמ' 326-328.
⁶⁶⁹ - אבן-שושן: עמ' 584-585.
⁶⁷⁰ - אבן-שושן: עמ' 602-604.

ח-ש-ב-ו	to figure, to settle a mutual account	חֲשׁוֹבִין	account	ח-ש-ב	to think ⁶⁷¹
ו-ב-ז-ח	to beg, to ask for alms	קָבַץ	beggar	ז-ב-ו	to gather, to collect ⁶⁷²
ח-כ-ג-ח	to program, to make programs for the computer	תְּכַנִּית	program	ח-כ-ו	to estimate, to measure, to test ⁶⁷³
ח-מ-צ-ח	to summarize	תְּמַצִּית	essence, summary	ח-מ-ה	to exhaust, to absorb ⁶⁷⁴
ח-ע-ת-ק	to transcribe	תַּעֲתִיק	transcription	ח-ע-ק	to move, to transport ⁶⁷⁵
ח-צ-פ-ח	to observe (someone)	תְּצַפִּית	observation	ח-צ-ה	to watch, to view, to see ⁶⁷⁶
ח-ק-צ-ב	to budget	תְּקַצִּיב	budget	ח-ק-ב	to determine, to appropriate ⁶⁷⁷
ח-ר-ב-ח	to educate, to enlighten	תְּרַבֵּיחַ	culture	ח-ר-ה	to increase, to augment ⁶⁷⁸

There are still four points that should be mentioned in this regard:

- a) If we consider the formation of new roots in this way, that is by extending original roots, it will become clear that this cannot be done except through a formula derived from a certain root, often nouns. This

671 - אבן-שושן: עמ' 616-618.
672 - אבן-שושן: עמ' 1623.
673 - אבן-שושן: עמ' 2003-2004.
674 - אבן-שושן: עמ' 1064, 2015-2016.
675 - אבן-שושן: עמ' 1444-1445, 2025.
676 - אבן-שושן: עמ' 1606, 2031.
677 - אבן-שושן: עמ' 1692-1693, 2035.
678 - אבן-שושן: עמ' 1736, 2036-2037.

is different from the above primitive roots which could be formed from lexical units that are not related to any roots such as determiners. In fact, this cannot be applied here because these items do not have roots that can be extended.

- b) Zuckermann indicates that there are roots that can be extended twice. In other words, the primary root is extended through one of the nouns derived thereof then this new root is extended in the same way, that is, we derive another new root from one of the related nouns. He gave only one example of this which was 'מ-ו-ר' among whose derivations is the noun 'תמורה'. After squeezing this noun the result was the second root 'ת-מ-ר' and then among the derivations of this new root was the noun 'מְתַמֵּר' which was then squeezed to produce the root 'מ-ת-מ-ר'. This means that the process was like that: מ-ו-ר → תמורה → ת-מ-ר → מְתַמֵּר → מ-ת-מ-ר.⁶⁷⁹

In fact, with the exception of Zuckermann, I did not find any trace of this phenomenon – as far as my reading is concerned of course. In my opinion it is an issue that can be repeated. As any language is a living organism it always needs new words and forms and it can produce every new and surprising thing. Moreover, a proof to that is that there are secondary roots that resulted from the extension of original roots in language as we have just seen. Therefore, why is this not repeated to produce "third" roots, that is, making another extension for the same old roots?

- c) There are extended roots regarding their origin there is disagreement. Among the most important of these is 'ת-ר-ם' formed from the noun 'תרומה' (contribution, donation) formed from the root 'ר-ו-ם'⁶⁸⁰, the root 'ת-ר-ע' formed in the same manner from the noun 'תרועה' (cheering) which is one of the derivations of the root "ר'ו'ע"⁶⁸¹ and the root 'ת-ח-ל' formed from the noun 'תחלה' (beginning) derived from the root 'ח-ו-ל'⁶⁸².

The difference here is that Ornan believes that it is clear from these roots that their formation in this way was done wrongly through the mistake of the language speakers that 'ת' in the previous nouns – from which these new roots were derived - 'תחלה', 'תרומה' (as well as 'תרועה' implicitly as Ornan did not touch upon it at all)⁶⁸³ is among the root consonants while it is in fact a part of the pattern and not from the root. Ornan clarifies that the noun 'תרומה' for example is formed on the pattern 'תפעולה' while language speakers think mistakenly that it belongs to the pattern 'פעולה', that is, they think that (ת) is the first consonant of the root. This applies to all other models. Ornan calls this phenomenon 'נדידה' (traveling), that is, the movement of the noun

⁶⁷⁹ Zuckermann: Language contact, p. 73.

⁶⁸⁰ אורנן: המילה האחרונה, עמ' 103-104.

⁶⁸¹ בן יהודה, ברוך: עדיין לא נסתיימה, עמ' 28; Zuckermann: Language contact, pp. 65-66.

⁶⁸² בן יהודה, ברוך: עדיין לא נסתיימה, עמ' 28; אורנן: המילה האחרונה, עמ' 140;

Zuckermann: Language contact, pp. 65-66.

⁶⁸³ Writer

among patterns and subsequently among roots. What took place with the last noun 'תרומה', for example, is its movement from its main pattern 'תפעולה', through which it was related to the root 'ר-ו-ם', to the pattern 'פעולה' and then the derivation of new root, 'ת-ר-ם', thereof.⁶⁸⁴

On the contrary to Ornan's opinion, Barouch Ben-Yehuda did not refer to any mistake in this regard. He dealt with the issue in a way that indicated that this transformation took place automatically and naturally.⁶⁸⁵

I think that Ornan's opinion is closer to right. For it is known that each language has its strict system, especially regarding derivation and its rules. If there is some irregularity in this regard it is done on purpose as in various world languages – despite different percentages – in order to derive new lexical units to keep abreast with the ever-changing life, or it is done by mistake. As none of these scholars did not refer to the fact that this was done on purpose, it is therefore closer to right that it was done by mistake.

We should also note what Barouch Ben-Yehuda mentioned that the production of new roots in this way was not found in the language of the Old Testament but it was there in the language of Mishna and Talmud which witnessed the production of these three roots we found in the previous paragraphs.⁶⁸⁶

- d) So far, we have been talking about the extension of old three-consonant roots to form new secondary four-consonant roots by squeezing a four-consonant noun. However, I would like to add here that although this method is the main one for extending three-consonant roots and production of new roots thereof, it is still not the only method. There are three other methods for extending the roots that we can call secondary methods because they are not common and scarcely used. This is also the reason I have not dealt with them as main methods in this regard.
- 1) Extension of old roots and formation of secondary quadrilateral roots thereof by squeezing a trilateral noun along with the repetition of the third consonant. This is according to Ornan who mentions some examples such as the root 'ב-ט-נ-ן' which he believes it was formed from the Hebrew noun 'בטן'⁶⁸⁷. Some other examples of this phenomenon are 'ר-ר-ר', 'ד-ב-ר-ר', 'א-ש-ר-ר', 'צ-ח-ק-ק', and 'ז-מ-ר-ר'. However, we cannot take for granted that these lexical items are roots. There is disagreement regarding how they are accepted and dealt with. Rafael Neer thinks that they can be thought of as sub- or secondary

⁶⁸⁴ אורנג: המילה האחרונה, עמ' 103-104.

⁶⁸⁵ בן יהודה, ברוך: עדיין לא נסתיימה, עמ' 28-29.

⁶⁸⁶ בן יהודה, ברוך: עדיין לא נסתיימה, עמ' 28-29.

⁶⁸⁷ אורנג: המילה האחרונה, עמ' 111.

patterns 'תִּתְּבִינִים' of the standard patterns such as פָּעַל and in this case we cannot say they are new roots.⁶⁸⁸

Ornan, on the other hand, mentions a different opinion that calls for taking these as new and independent patterns.⁶⁸⁹ He also has an opinion that we should consider these four-consonant roots that resulted by adding a consonant after squeezing process because the patterns or the verbs of these roots such as 'פָּעַלְל', 'פָּעַלְל', and 'הִתְפַּעַלְל' do not add a new meaning and does not have anything more than the standard verb roots: פִּיעַל, פָּעַל and הִתְפַּעַל. Therefore, we cannot deal with these new forms as being secondary patterns for these standard patterns. Moreover, we cannot ignore the structural differences between these standard patterns and the new ones and this makes it more difficult to include these new ones under the standard ones. On the other hand, we cannot consider these structures as new independent patterns out of the desire of not adding new patterns because these patterns shall be then formed from all the roots.⁶⁹⁰

As for me, I do not agree with Neer's opinion in this regard because we cannot ignore the difference between these new items and the standard verb patterns until we take these new "roots" as being secondary patterns as mentioned above. The main structure of 'פָּעַל' is based on doubling the second consonant of the verb, that is, addition of a consonant like it, while diphthong both of them, that is, making them as one consonant as known. This is not the case with the new items because there is no similar consonants and no diphthong.

I think that these new items oscillate between being roots and being independent patterns. These items, contrary to Ornan's opinion, refer to new different meanings from those of standard patterns under which these new items would be included and therefore there is nothing that prevents them from being independent patterns.

For example, the standard verb 'אָשַׁר' (to ratify; approve) while the verb 'אָשַׁרְר' means (final ratification of a senior authority).⁶⁹¹ The standard verb 'דָּבַר' means (speak) while the verb 'דָּבַרְר' means (to be the spokesperson of some authority or someone).⁶⁹² Moreover, the verb 'סָפַר' means (to narrate) while the verb "סָפַרְר" means (to paginate), a significance that is different from that of the three-consonant verb 'סָפַר' that means (counting or calculation).⁶⁹³

On the other hand, there is no reason we could not consider them as four-consonant roots that resulted from the addition of a consonant

⁶⁸⁸ ניר, רפאל: על תהליכי היצירה עמ' 371.

⁶⁸⁹ ניר, רפאל: על תהליכי היצירה עמ' 371.

⁶⁹⁰ אורנן: המילה האחרונה, עמ' 111.

⁶⁹¹ See the mentioned entry at:

אבן־שושן; שויקה; אבניאון

⁶⁹² See the mentioned entry at:

אבן־שושן; שויקה

⁶⁹³ See the mentioned entry at:

אבן־שושן; שויקה

after squeezing processes done for some Hebrew nouns as mentioned by Ornan above.

As far as I am concerned, I prefer the last opinion adopted by Ornan, that is, to consider them as four-consonant roots to suit the desire of not adding new patterns because these patterns can be formed later from all roots or, at least, the door is always kept open for such thing and maybe without a necessity at times.

There are still two points in this context. First, this is an old phenomenon in Hebrew as it can be found in the Hebrew of Mishna and Talmud as shown in the verbs 'סָחַרַר', 'עָרַב', and 'שָׁרַב'.⁶⁹⁴

Second, sometimes primitive four-consonant roots – that is new innovated roots and not extensions of old ones - can be formed in this way. They are formed through squeezing root-less and pattern-less nouns. Ornan gives the example of the root 'א-ו-ר-ר' that resulted from squeezing the noun 'אויִר' (air) + 'ר' and among the most common derivations of this new root the four-consonant verb 'אָוַרַר' (to ventilate).⁶⁹⁵

- 2) Extension of old roots to produce secondary roots not through squeezing a four-consonant noun formed according to one of the patterns whose structure includes one of the consonants and not only vowels - in the same manner as in (1) above - but by adding 'ת' to an existing three-consonant root. These new roots are thus not produced through squeezing a noun whose pattern includes this consonant 'ת' for there is no noun at all in this case.

Neer mentions some examples of this phenomenon: the new root -ת-ד-ד' 'ת-ד-ד-ק' whose most important derivations is the verb 'תִּדְלֵק' (to fuel) and the root 'ת-ז-מ-ן' from which the verbs 'תִּסְכֵּל' (to disappoint), 'ת-ז-מ-ן' from which the verb 'תִּזְמֵן', the root 'ת-פ-ע-ל' from which the verb 'תִּפְעֵל' and the root 'ת-ש-א-ל' and from which the verb 'תִּשְׂאֵל'.⁶⁹⁶

Ornan believes that such roots were formed in large numbers in the modern Hebrew because the desire was not to achieve balance between nouns and verbs – that is between a list of nouns that require verbs that express the meanings of these names – as it is always the case in this context for there are no nouns in this form in the first place. He then indicates that the real reason was that they were wrong attempts by some scholars to translate some foreign terms into Hebrew such as the verb 'תשאַל' which was formed to be used by police to mean the same as the English term "questioning", that is asking some one for clarifications and not because of accusing him as there is another term to express the later meaning.⁶⁹⁷

⁶⁹⁴ אורנן: המילה האחרונה, עמ' 111; ניר, רפאל: על תהליכי היצירה עמ' 371.

⁶⁹⁵ אורנן: המילה האחרונה, עמ' 111.

⁶⁹⁶ ניר, רפאל: על תהליכי היצירה עמ' 371.

⁶⁹⁷ אורנן: המילה האחרונה, עמ' 124-125.

We can understand Ornan's words as a justification for forming these roots from the basis but they do not provide an answer for the main question in this context: why were these roots formed by using the consonant 'ת' in particular? Why were not they all or some of them formed by using other consonants as long as these roots are not related to any nouns that start with this consonant or any other particular consonant?

Neer provides us with this answer. He says that the reason for the emergence of these roots is that the forming of new scenery roots by squeezing nouns that start actually with (ת) is the most common, and for that reason there is a tendency among the Hebrew speakers to produce many secondary roots that start with (ת) despite that these roots are not linked to nouns starting with that consonant. In other words, these roots are formed under the influence of or in imitation to their similar ones that are actually related to t-starting nouns.

Neer then adds that for this reason we can consider that the verbs derived from these roots such as 'תִּדְלֶק', 'תִּשְׁאַל' and 'תִּסְכַּל' as being secondary or sub-forms related to the forms whose roots resulted in principle from four-consonant nouns that start actually with (ת) as in 'תִּחְזַק' and 'תִּקְצַב'.⁶⁹⁸

- 3) Extension of the old three-consonant roots by adding 'ש' at the beginning. Some of the examples mentioned by Ornan are the roots -ש' 'ע-ב-ד', 'ש-ל-ה-ב', 'ש-כ-פ-ל', and 'ש-ח-ז-ר'. He adds that this (ש) and its use in this way are foreign. Neer agrees and asserts that other scholars have the same opinion.⁶⁹⁹ However, there is a broad disagreement among scholars regarding how they are accepted and dealt with as follows:
- a- Neer is of the opinion that these lexical items are not roots because they were not formed through nouns as is the case - for example - with the root 'מ-ס-פ-ר' mentioned above which was formed from the noun 'מִסְפָּר' but they are verbs included under the pattern פִּעֵל. In other words, they are secondary reflections of this pattern.⁷⁰⁰
 - b- Ornan states at the beginning that it is not important that the (ש) is intruding because it is now used in Hebrew. Then he says that although the reality of Semitic languages asserts that 'שפעל' is a pattern, he thinks it is better to deal with these lexical items as four-consonant roots and not as patterns.⁷⁰¹ Neer mentions the same opinion from other scholars but disagrees with it as mentioned.⁷⁰²

⁶⁹⁸ ניר, רפאל: על תהליכי היצירה עמ' 371.

⁶⁹⁹ אורנג: המילה האחרונה, עמ' 112.

⁷⁰⁰ אורנג: המילה האחרונה, עמ' 112.

⁷⁰¹ אורנג: המילה האחרונה, עמ' 112.

⁷⁰² אורנג: המילה האחרונה, עמ' 112.

- c- Yaveen thinks that 'שפעל' is one of the verb patterns in Hebrew. He even adds that this matter is doubtless and does need a proof.⁷⁰³
- d- Most lexicons do not deal with these items as being independent patterns of verbs derived from three-consonant roots with the addition of (ש) but as four-consonant roots.⁷⁰⁴

In my opinion, these lexical items are independent patterns as mentioned by Yaveen, because of:

- The reality of Semitic languages asserts this as mentioned above.
- We cannot include these items under the pattern 'פִּעַל' and deal with them as being secondary forms thereof, as mentioned by Neer above, because these items, though related semantically with three-consonant roots from which they were derived, they carry their own significations as well. For example, the signification of the verb 'שִׁחַזַר' is (rebuilding) and therefore this verb has a semantic specialty that distinguished it not only from the pattern 'פִּעַל' (חִזַר) - from the same root - but also from all the patterns of this root. This is also the case with 'שִׁכְפַּל' and all similar cases.⁷⁰⁵
- We cannot also consider them as four-consonant roots because it is very clear that these items are morphologically and semantically related to other existing roots.

However, most scholars are of the opinion to consider them as four-consonant roots as shown above. This is how most lexicons deal with them⁷⁰⁶ as far as I know. Therefore, I have not dealt with them separately as patterns but I have dealt with them here in the context of discussing the formation of roots through extending old three-consonant roots.

It is noteworthy that some scholars, such as Neer and Yaveen, mention that this phenomenon is remarkably there in the language of Mishna and Talmud. Yaveen mentions that it is there as well in the Hebrew of the Old Testament.⁷⁰⁷

Finally, there is another method for forming new roots that was proposed by Eliezer Ben-Yehuda in one of the sessions of linguistic committee 'ועד הלשון' as mentioned by Neer who highlights this idea by saying that it does not depend on the formation of roots from lexical bases that are already extant whether they are nouns or other, but is based on the formation of roots through a random gathering process of some consonants. For examples, from the

⁷⁰³ יבין, שמואל: על שחזור ועל שיקום, עמ' 28.

⁷⁰⁴ See for example the entries: שחזר, שכפל, שחרר, שעבד at: אבן-שושן; שגיב; שויקה.

⁷⁰⁵ See the mentioned entries at: אבן-שושן; שגיב.

⁷⁰⁶ See for example the entries: שחזר, שכפל, שחרר, שעבד at: אבן-שושן; שגיב; שויקה.

⁷⁰⁷ ניר, רפאל: על תהליכי היצירה עמ' 371.

three consonants ב, ג, ד we can form several roots through reorganization as in ג-ד-ב, ב-ג-ד, ב-ד-ג etc. however, Neer says that this proposal was rejected by the committee and no other one was proposed afterwards.⁷⁰⁸

1.2.2. Using Old Verbs in New Meanings

I previously mentioned the issue of using old words in new meanings as a method followed by Hebrew for forming new nouns. However, Hebrew does not only use this method in forming nouns but also in extending the verb area. This is one of the main methods for developing lexical wealth in general in Modern Hebrew.⁷⁰⁹ Shimron indicates that in addition to the newly-derived words Modern Hebrew has taken a large part of its lexical wealth from all layers of Hebrew down the history.⁷¹⁰

Regarding the verbs in particular Moses Gan, in the context of discussing the secularization of a large number of Hebrew words after they were only limited to the religious domain in the past, mentions a large number of verbs that were used in old sources and were reused in Modern Hebrew in new meanings.

We mentioned this phenomenon briefly in the previous chapter. However, I would like to add that there is another important meaning for this issue – in addition to what we are dealing with now. This asserts the dire poverty Hebrew was suffering in the field of lexical richness at the time of its modern revival. In order to fill in this lack, Hebrew was not limited in any manner and it even broke that sacred fence that usually separates the religious and the secular domains despite that it remained intact for long ages.

I think that what helped in this regard was the deep transformation of a large part of the Jewish community towards secularism. Zarfati comments on this issue in general by saying that "the society whose aspirations are religiously focused transforms the general words to religious terms while the society that focuses on secular aspects transforms religious terms to general words."⁷¹¹

Neer comments on this phenomenon in Hebrew in particular by saying that "there is another factor that leads to the transfer of meaning; it is the secularization movements that the most part of the Jewish society underwent since the beginning of the twentieth century. This included change in habits, beliefs and lifestyles. This factor led – among other things – to the fact that a

⁷⁰⁸ ניר, רפאל: על תהליכי היצירה עמ' 369.

⁷⁰⁹ אגמון-פרוכטמן, ועמונאל: פרקים, עמ' 49. Schwarzwald: Modern Hebrew, p. 72-73.

⁷¹⁰ Shimron: Reading, p. 122.

⁷¹¹ צרפתי: סמנטיקה עברית, עמ' 140.

number of the words that used to refer to religious concepts underwent a secularization process and became broader and more extended...⁷¹²

From another angle, this issue indicates the extent of harmony between the language and the reality and tendencies of its speakers and asserts that language is a true and transparent mirror that reflects the internal conditions of its speakers such as their thinking trends, feelings, dreams, visions, desires as well as their external reality including victories and losses etc. It keeps abreast with developments in all aspects.

I do not want to add more in this regard as it is not directly or closely related to out topic here. I move now to the examples mentioned by Gan in this context. They include:

- the verb 'כָּהֵן' which means in Modern Hebrew (to be a high-ranking civil servant) while it used to mean (to carry out sacred functions at temple) in old sources.
- the verb 'הַקְדִּישׁ' which meant in old sources (the donor to the temple) while today it means (donor to public organization).
- as well as the verbs 'קָדַשׁ', אָסַר, הִתִּיר, טָהַר, חגג, על, בִּירַךְ, etc.⁷¹³

Veas wrote about using old words in new meanings as being one of the main ways for extending Hebrew. Among the examples he mentioned are:

- the verbs 'סָאן' which previously meant (to wear shoes) while it now means (to cause noise).
- 'הַתְּאוֹשֵׁשׁ' which previously meant (to become a man) according to some new opinions while it now means (refresh and strengthen) and related words have the same connotations.
- 'יָרַט' found in the Old Testament and used, according to most opinions, to mean (to be destroyed) while it now means (to confront a plane and make it swerve) and all the derivatives of this root are now used in the same meaning as well.⁷¹⁴

The following are some other examples for more clarification. I divided these examples into six sections according to the method through which the signification of each verb, that is used in Modern Hebrew in new meaning, was transformed. I derived such division from the reality of Hebrew:

1- Movement from the sensual to the abstract

⁷¹² ניר, רפאל: משמעי מלים, עמ' 34.

⁷¹³ גן, משה: בין קודש לחול עמ' 67-77.

⁷¹⁴ ויס, רפאל: לשון מקרא, עמ' 3-60.

This is the transformation of the verb meaning from referring to a tangible signification that can be realized by one of the senses to referring to something that cannot be realized by senses. Some examples of that are:

Verb	Original meaning	New meaning
דָּלַף	to drip	to leakage (e.g., news or secret) ⁷¹⁵
הִנִּיחַ	to put	to suppose ⁷¹⁶
הִפִּיל	to let fall, to drop	to overthrow, (a government, etc.) ⁷¹⁷
הִתְלַהֵב	to flame	to be enthusiastic ⁷¹⁸
נָטָה	to incline	to tend to, to have a tendency for ⁷¹⁹
נִכְשַׁל	to drop, to slip	to fail ⁷²⁰
נָפַל	to fall (down)	to fail ⁷²¹
נִתַּח	to cut	to analyze (a situation, etc.) ⁷²²
נִתְקַע	to tear, to cut	to disconnect, to segregate, to stop ⁷²³
סָבַל	to carry	to be tolerant ⁷²⁴

715 - אבן-שושן: עמ' 323.
 716 - אבן-שושן: עמ' 1147.
 717 - אבן-שושן: עמ' 1219.
 718 - אבן-שושן: עמ' 823.
 719 - אבן-שושן: עמ' 1189.
 720 - אבן-שושן: עמ' 800.
 721 - אבן-שושן: עמ' 1219.
 722 - אבן-שושן: עמ' 1249.
 723 - אבן-שושן: עמ' 1252?
 724 - אבן-שושן: עמ' 1258.

2- meaning generalization

Some examples:

Verb	Original meaning	New meaning
גָּרָה	to instigate, to inflame	to provoke ⁷²⁵
הִגְבִּיל	to delimit	⁷²⁶ to limit
נִגְמַר	to expire, to end	to be decided
חָגַג	to celebrate (hold) a feast	to celebrate ⁷²⁷

3- Words that acquired new meanings through specialization

Verb	Original meaning	New meaning
בָּחַר	to select	to vote, to elect ⁷²⁸
גָּלָה	to uncover	to discover ⁷²⁹
גָּלַשׁ	to descend	to ski ⁷³⁰

⁷²⁵ - אבן-שושן: עמ' 277.

⁷²⁶ - אבן-שושן: עמ' 228.

⁷²⁷ - אבן-שושן: עמ' 521.

⁷²⁸ - אבן-שושן: עמ' 146.

⁷²⁹ - אבן-שושן: עמ' 255.

⁷³⁰ - אבן-שושן: עמ' 261.

גָּשַׁשׁ	to touch	to grope ⁷³¹
הֶאָרַךְ	to lengthen	to respite, to give time ⁷³²
הִדָּחָה	to repel, to push back or away	to postpone ⁷³³
הִזְכִּיר	to remind (of)	to commemorate ⁷³⁴
הִחֲזִיק	to hold	to detain (e.g. police) ⁷³⁵
הִחְלִיט	to determine, to define	to adopt a resolution, to decide ⁷³⁶
חִדָּשׁ	to renew	to resume, to begin again (after interruption) ⁷³⁷
חָסַר	to preserve	to be stingy ⁷³⁸
חָשׂ	to feel	to fear ⁷³⁹
חָשַׁף	to uncover	to reveal (secret, etc.) ⁷⁴⁰
חָלַט	to transport	to shake, to fling ⁷⁴¹
כָּרַךְ	to gather, to collect	to bind (a book) ⁷⁴²

.286 - אבן-שושן: עמ' 731
 .123 - אבן-שושן: עמ' 732
 .307 - אבן-שושן: עמ' 733
 .490 - אבן-שושן: עמ' 734
 .540 - אבן-שושן: עמ' 735
 .562 - אבן-שושן: עמ' 736
 .526 - אבן-שושן: עמ' 737
 .587 - אבן-שושן: עמ' 738
 .535 - אבן-שושן: עמ' 739
 .621 - אבן-שושן: עמ' 740
 .648 - אבן-שושן: עמ' 741
 .796 - אבן-שושן: עמ' 742

4- signification transfer

Verb	Original meaning	New meaning
בָּזַר	to scatter	to entertain ⁷⁴³
גָּזַר	to cut	to derive (from) (grammar) ⁷⁴⁴
גָּמַל	to wean	to help (someone) to desist from (narcomania, etc.) ⁷⁴⁵
דָּגַל	to praise	to raise a flag ⁷⁴⁶
דוּמָם	to be silent, to stop talking	to make stopped (e.g., motor) ⁷⁴⁷
דָּחָה	to postpone	to refuse ⁷⁴⁸
דָּחַס	to press	to wedge ⁷⁴⁹
דָּכַא	to curb, subdue	to grieve ⁷⁵⁰
דָּמְדָם	to mander, to be confused	to flash ⁷⁵¹
הֶאֱמִין	to confirm, to believe	to appoint as trustee (of ...) ⁷⁵²

.144-143 - אבן-שושן: עמ' 743

.245 - אבן-שושן: עמ' 744

.264 - אבן-שושן: עמ' 745

.297 - אבן-שושן: עמ' 746

.329 - אבן-שושן: עמ' 747

.307 - אבן-שושן: עמ' 748

.309 - אבן-שושן: עמ' 749

.319 - אבן-שושן: עמ' 750

.326 - אבן-שושן: עמ' 751

.84 - אבן-שושן: עמ' 752

הַאֲפִיל	to darken	to hide ⁷⁵³
הִבִּיעַ	to express	to bring out ⁷⁵⁴
הִבְרִיק	to shine	to telegram ⁷⁵⁵
הִגְזִים	to threaten	to exaggerate ⁷⁵⁶
הִדְבֵּר	to speak, to talk	to agree (with someone) ⁷⁵⁷
הִדְגִיל	to praise	to decorate with flags ⁷⁵⁸
הִזְמִין	to call, to call out to	to order ⁷⁵⁹
הִזְרִיק	to impose	to inject ⁷⁶⁰
הִטְבִּיל	to dip	to christen ⁷⁶¹
הִכְחִישׁ	to contradict	to deny ⁷⁶²
הִכְשִׁיר	to authorize, to permit (religiously)	to qualify, to ready ⁷⁶³
הִנִּיעַ	to move, to shake	to operate ⁷⁶⁴

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- .107 - אבן-שושן: עמ' 753
 - .1156 - אבן-שושן: עמ' 754
 - .213 - אבן-שושן: עמ' 755
 - .245 - אבן-שושן: עמ' 756
 - .294 - אבן-שושן: עמ' 757
 - .297 - אבן-שושן: עמ' 758
 - .495 - אבן-שושן: עמ' 759
 - .510 - אבן-שושן: עמ' 760
 - .631 - אבן-שושן: עמ' 761
 - .755 - אבן-שושן: עמ' 762
 - .801 - אבן-שושן: עמ' 763
 - .1177 - אבן-שושן: עמ' 764

הַשְׁיִיג	to understand	to obtain, to get ⁷⁶⁵
הִתְחַקָּה	to be imitated (by the others)	to track, to pursue ⁷⁶⁶
הִתְחַשְׁבֵּב	to be (or feel) self-important or self-conceited	to take into consideration ⁷⁶⁷
הִתְלַבֵּט	to puzzle, to run in confusion	to loiter ⁷⁶⁸
הִתְנַגֵּשׁ	to approach	to collide (with) ⁷⁶⁹
זָכָה	to acquit (from)	to credit with ⁷⁷⁰
זָמַן	to invite	to order, to place an order (for) ⁷⁷¹
חִבַּק	to embrace	to strengthen, to tighten ⁷⁷²
חִבֵּר	to write, to compose	to total, to add up (arithmetic) ⁷⁷³
חִזַּק	to strengthen, to encourage	to support ⁷⁷⁴
חָטָא	to commit a sin	to do (something) as a hobby ⁷⁷⁵
חִיַּב	to impose as a duty upon	to answer in the affirmative (about something) ⁷⁷⁶
חָיָה	to live	to live in, to dwell in ⁷⁷⁷

.1243 - אבן-שושן: עמ' 765

.600 - אבן-שושן: עמ' 766

.617-616 - אבן-שושן: עמ' 767

.818 - אבן-שושן: עמ' 768

.1163 - אבן-שושן: עמ' 769

.488 - אבן-שושן: עמ' 770

.495 - אבן-שושן: עמ' 771

.517 - אבן-שושן: עמ' 772

.518 - אבן-שושן: עמ' 773

.539 - אבן-שושן: עמ' 774

.543 - אבן-שושן: עמ' 775

.527 - אבן-שושן: עמ' 776

.547 - אבן-שושן: עמ' 777

חָקָה	to wait	to remain as he is ⁷⁷⁸
חָלַץ	to take off	to untying or take out strongly ⁷⁷⁹
חָשַׁד	to suspect	to misgive, to feel fear ⁷⁸⁰
חָתַם	to complete, to finish	to subscribe (for a paper) ⁷⁸¹
חָתַר	to dig	to seek (to) ⁷⁸²
חָטַר	to disinfect	to remove (an undesirable element, etc.) ⁷⁸³
חָטַעַן (א)	to sue, to litigate	to claim, to allege ⁷⁸⁴
חָטַעַן (ב)	to load (with)	to charge (with electricity, etc.) ⁷⁸⁵
חָרַף	to shake, to move	to mix ⁷⁸⁶
חָבַד	to respect	to carry out, to apply (an agreement, etc.) ⁷⁸⁷
חָבַס	to gather	to call (for) a meeting ⁷⁸⁸
חָפַה	to cover up	to cover (an event, etc.) ⁷⁸⁹

.554 - אבן-שושן: עמ' 778
.567 - אבן-שושן: עמ' 779
.618 - אבן-שושן: עמ' 780
.626 - אבן-שושן: עמ' 781
.628 - אבן-שושן: עמ' 782
.634 - אבן-שושן: עמ' 783
.656 - אבן-שושן: עמ' 784
.656 - אבן-שושן: עמ' 785
.669 - אבן-שושן: עמ' 786
.732 - אבן-שושן: עמ' 787
.777 - אבן-שושן: עמ' 788
.780 - אבן-שושן: עמ' 789

כָּרַסַם	to gnaw	to nick, to notch ⁷⁹⁰
לָמַד	to study, to learn	to think (carefully) about, to discuss ⁷⁹¹
מָזַג	to clarify, to make clear	to mix ⁷⁹²
נָגַר	to be pulled	to dangle ⁷⁹³
נָהַל	to lead, to steer	to manage ⁷⁹⁴
נָחַשׁ	to practice astrology, to predict (by exorcism, etc.)	to guess ⁷⁹⁵
נִטְמַע	to be swallowed	to hobnob, to mix with ⁷⁹⁶
נָתַן	to be given (to)	to be possible ⁷⁹⁷
סָבַר	to hybridize (botany)	to complicate ⁷⁹⁸
סָגַל	to belong to	to be adapted to ⁷⁹⁹
סָגַר	to close	to stop (motor, etc.) ⁸⁰⁰
סָדַר	to organize	to take care of, to undertake, to make, to make (something) ⁸⁰¹

790 - אבן-שושן: עמ' 798.
 791 - אבן-שושן: עמ' 843.
 792 - אבן-שושן: עמ' 921.
 793 - אבן-שושן: עמ' 283.
 794 - אבן-שושן: עמ' 1169.
 795 - אבן-שושן: עמ' 1187.
 796 - אבן-שושן: עמ' 652.
 797 - אבן-שושן: עמ' 1251.
 798 - אבן-שושן: עמ' 1257.
 799 - אבן-שושן: עמ' 1262.
 800 - אבן-שושן: עמ' 1263.
 801 - אבן-שושן: עמ' 1266.

5- Transform from the case of the intransitive into the transitive

<i>Verb</i>	<i>Original meaning</i>	<i>New meaning</i>
הִדְמִיעַ	to shed tears (the eye)	to make (someone) shed tears ⁸⁰²
הִחְמִיץ	to sour, to be or become sour	to make (something) sour ⁸⁰³
לָוּה	to escort, to accompany	to enclose, to attach ⁸⁰⁴

6- Transform from the case of the transitive into the intransitive

<i>Verb</i>	<i>Original meaning</i>	<i>New meaning</i>
הִחְלִים	to cure, to restore to health	to recover, to regain health ⁸⁰⁵
הִחְמִיר	to aggravate	to be aggravated ⁸⁰⁶

⁸⁰² - אבן-שושן: עמ' 329.

⁸⁰³ - אבן-שושן: עמ' 576.

⁸⁰⁴ - אבן-שושן: עמ' 827.

⁸⁰⁵ - אבן-שושן: עמ' 566.

⁸⁰⁶ - אבן-שושן: עמ' 577.

1.2.3. Merging a root with a pattern (derivation)

This is the third methods Hebrew follows to form new verbs. It is the same method we dealt with before as a method for forming nouns as well and which Ornan calls formation of words through roots and patterns table and which Neer calls formation of words through merging a root with inter addendum.⁸⁰⁷ I remind here that this method means merging a root with one of the verb patterns - as the verb is our concern here - provided that both of them have not been merged before.

This method has been playing an essential role in forming new verbs in Hebrew as is the case with nouns as mentioned in the previous chapter as every verb should be related to a root and a pattern. Moreover, some scholars believe that all lexical elements in Hebrew are based in principle on roots and patterns⁸⁰⁸. Regardless the precision of these provisions and whether I agree or disagree with them, this refers to the efficiency of this method in forming the various linguistic elements .

Neer mentions some examples of this phenomenon from which I take some:

- The root 'ב-ט-ח': In old Hebrew sources, the one used was the unaugmented three-consonant pattern פעל in addition to the augmented patterns 'נפעל, הפעיל, הופעל'. However, they derived from this same root in Modern Hebrew the roots 'פ.על, פ.על' but in the meaning of (insurance). Neer adds that this means the formation of a lexical unit that has special signification that is not derived automatically from the significations of other patterns from the same root.
- The second example is the verb 'הדהים' used in Modern Hebrew. The pattern from this root used in the Old Testament was only 'נְדָהֵם', and only the three-consonant pattern thereof 'דָּהֵם' was used in middle age.
- the verb 'נָגַרְם' which was not used before. The patterns of this root that were used in the language of Mishna and Talmud were only 'הגרים'.
- The final example I take from Neer is 'החריף' which was made up in Modern Hebrew while the only patterns that were previously used were 'פ.על, פ.על'.

Neer then adds a final point he dealt with when discussing noun formation in the same way, that is, the issue that the pattern or what he calls 'תוכית' (inter addendum) may be formed from only vowels such as the pattern על = '---' from which we have the verb 'שָׁבַר' or from consonants and vowels such as

⁸⁰⁷ For more clarification upon the essence of this method revise the above related pages.

⁸⁰⁸ See for example: Berman: Modern Hebrew structure, pp. 408-409.

the pattern 'נפעל' = 'נפעל' from which we have the verb 'נשבר'.⁸⁰⁹ The following are some of examples that show the contribution of this method in extending the area of verbs:

Verb	Meaning	Root	The general meaning of root
אָפּס	to exhaust, to annihilate	א-פ-ס	to disappear, to exhaust, to annihilate ⁸¹⁰
אָפּק	to rein in, to control	א-פ-ק	to rein in, to control oneself ⁸¹¹
אָצַל	to make (the spirit) thin	א-צ-ל	to bestow lavishly upon, to make (someone) noble, to make thin ⁸¹²
בִּדֵּק	to censor	ב-ד-ק	to test, to check (up) ⁸¹³
גָּבַשׁ	to solidify, to agglomerate (something)	ג-ב-שׁ	to stuff, to solidify ⁸¹⁴
גָּדַר	to fence (in), to make a fence (in)	ג-ד-ר	to fence (in), to close up, to define ⁸¹⁵
גָּחַךְ	to smile	ג-ח-ך	to smile ⁸¹⁶
גָּלַם	to embody, to incorporate	ג-ל-ם	to perform, to cover, to embody ⁸¹⁷

⁸⁰⁹ ניר, רפאל: התרחבות המילון העברי, עמ' 251-252.

⁸¹⁰ - אבן-שושן: עמ' 108.

⁸¹¹ - אבן-שושן: עמ' 109.

⁸¹² - אבן-שושן: עמ' 113.

⁸¹³ - אבן-שושן: עמ' 143.

⁸¹⁴ - אבן-שושן: עמ' 230.

⁸¹⁵ - אבן-שושן: עמ' 235.

⁸¹⁶ - אבן-שושן: עמ' 247.

⁸¹⁷ - אבן-שושן: עמ' 247.

גָּשַׁר	to bridge, to build a bridge	ג-ש-ר	to bridge, to build a bridge ⁸¹⁸
דָּבַשׁ	to sweeten (something) as honey, to make (it) sweet as honey	ד-ב-ש	to be or become sweet, to make (something) sweet as honey ⁸¹⁹
דָּחַף	to push strongly	ד-ח-פ	to push, to repel ⁸²⁰
דָּיָק	to be made precisely	ד-י-ק	to scrutinize, to distinguish exactly (between) ⁸²¹
דָּלַל	to dilute, to make (something) lean	ד-ל-ל	to be little, to be weak, to make (something) lean ⁸²²
הֶאֱפִיךָ	to make (something) horizontal, to put it horizontally	א-פ-ק	to make (something) horizontal ⁸²³
הֶאֱפִיר	to be ashen (color)	א-פ-ר	to cover with dust, to become dust, to be ashen ⁸²⁴
הֶאָשַׁם	to be accused	א-ש-ם	to commit a sin, to accuse ⁸²⁵
הִבְלִיט	to curry out	ב-ל-ט	to protrude, to bring out ⁸²⁶
הִבְרִיד	to hail, to cover with hail	ב-ר-ד	to descend (the hail) on him or on it, to cover with the hail ⁸²⁷
הִגְחִיךָ	to make (someone) smile	ג-ח-ך	to smile ⁸²⁸

818 - אבן-שושן: עמ' 285.

819 - אבן-שושן: עמ' 295.

820 - אבן-שושן: עמ' 309.

821 - אבן-שושן: עמ' 318.

822 - אבן-שושן: עמ' 323.

823 - אבן-שושן: עמ' 109.

824 - אבן-שושן: עמ' 110.

825 - אבן-שושן: עמ' 131.

826 - אבן-שושן: עמ' 179.

827 - אבן-שושן: עמ' 205.

828 - אבן-שושן: עמ' 247.

הַגְּנִיב	to foist (into)	ג-נ-ב	to steal, to foist (into) ⁸²⁹
הַדְגֵר	to be (a bird) on eggs to incubate	ד-ג-ר	to incubate ⁸³⁰
הַדְהִים	to flabbergast	ד-ה-ם	to be flabbergasted, to flabbergast ⁸³¹
הַדְחָה	to be postponed, to be suppressed	ד-ח-ה	to postpone, to refuse, to push away ⁸³²
הַדְחִיס	to wedge, to compress	ד-ח-ס	to press, to wedge, to compress ⁸³³
הַדְלִח	to be or become turbid, to be polluted	ד-ל-ח	to pollute, to make turbid ⁸³⁴
הַדְלִיג	to make (someone or something) jump, to overstep	ד-ל-ג	to jump ⁸³⁵
הוּסַג	to be taken back	ו-ס-ג	to take back (army, etc), to draw back ⁸³⁶
הַזְעַק	to be called, to be summoned	ז-ע-ק	to call, to summon, to accumulate, to declare ⁸³⁷
הִתְחַמֵּק	to help (to) escape, to glance	ח-מ-ק	to flee ⁸³⁸
הִתְחַנֵּק	to strangle, to annoy	ח-נ-ק	to strangle, to annoy, to exert ⁸³⁹

.267 - אבן-שושן: עמ' 829

.298 - אבן-שושן: עמ' 830

.300 - אבן-שושן: עמ' 831

.307 - אבן-שושן: עמ' 832

.309 - אבן-שושן: עמ' 833

.322 - אבן-שושן: עמ' 834

.320 - אבן-שושן: עמ' 835

.1268 - אבן-שושן: עמ' 836

.501 - אבן-שושן: עמ' 837

.577 - אבן-שושן: עמ' 838

.584 - אבן-שושן: עמ' 839

הַחֲרִיף	to aggravate, to be aggravated	ח-ר-ף	to curse ⁸⁴⁰
הַטְּמִיעַ	to possess, to impose (a culture, etc.) on, to absorb	ט-מ-ע	to be possessed, to be assimilated, to associate with ⁸⁴¹
הִלְאִיט	to slow down	ט-א-ל	to whisper ⁸⁴²
הִנְשִׁים	to make (someone) respire, to enter air to the lung (of someone)	נ-ש-ם	to respire ⁸⁴³
הִקְלִיד	to alienate	ד-ל-ו	to go back, to be disgusted (of) ⁸⁴⁴
הִסְפִּיק	to be enough, to supply with, to enable, to can	ק-פ-ו	to be enough, to supply with, to fulfill ⁸⁴⁵
הִסְרִיג	to darn (a dress)	ג-ר-ו	to weave, to interlace ⁸⁴⁶
הִסְתַּגֵּר	to withdraw, to introvert	ר-ג-ו	to close, to make stopped (e.g., motor) ⁸⁴⁷
הִסְתַּוְּבַב	to spin, to loiter	ב-ב-ו	to spin ⁸⁴⁸
הִסְתַּיֵּג	to fence oneself	ג-ו-ו	to fence in, to separate ⁸⁴⁹
הִסְתַּכֵּם	to amount to, to be epitomized	ם-כ-ו	to count ⁸⁵⁰
הִסְתַּרְק	to comb one self	ק-ר-ו	to comb (the hair), to search about, to gin (cotton) ⁸⁵¹

840 - אבן-שושן: עמ' 612.
 841 - אבן-שושן: עמ' 652.
 842 - אבן-שושן: עמ' 811.
 843 - אבן-שושן: עמ' 1246.
 844 - אבן-שושן: עמ' 1294.
 845 - אבן-שושן: עמ' 1316.
 846 - אבן-שושן: עמ' 1323.
 847 - אבן-שושן: עמ' 1264.
 848 - אבן-שושן: עמ' 1255.
 849 - אבן-שושן: עמ' 1268.
 850 - אבן-שושן: עמ' 1292.
 851 - אבן-שושן: עמ' 1328.

הָעֵלֵב	to be offended or despised	ע-ל-ב	to offend, to despise ⁸⁵²
הָעֵלִיף	to make (someone) faint, to flabbergast	ע-ל-ף	to flabbergast, to frighten, to make (someone) lose consciousness (because fear) ⁸⁵³
הָעִמַּק	to be deepened, to make (something) deep	ע-מ-ק	to be deep, to make (something) deep ⁸⁵⁴
הִתְאַפֵּס	to disappear, to be annihilated, to be exhausted	א-פ-ס	to disappear, to exhaust, to annihilate ⁸⁵⁵
הִתְבַּגֵּר	to be or become adult (or mature)	ב-ג-ר	to become adult ⁸⁵⁶
הִתְבַּדֵּל	to be isolated, to separate oneself (from the others)	ב-ד-ל	to segregate, to be isolated ⁸⁵⁷
הִתְבַּדֵּר	to amuse oneself	ב-ד-ר	to move, to amuse ⁸⁵⁸
הִתְבַּצֵּעַ	to implemented	ב-צ-ע	to implement, to carry out ⁸⁵⁹
הִתְגַּבֵּשׁ	to be agglomerated	ג-ב-שׁ	to stuff, to solidify ⁸⁶⁰
הִתְגַּלֵּשׁ	to slide	ג-ל-שׁ	to ski (sport), to slide ⁸⁶¹
הִתְחַיֶּה	to come back to life, to heal (a wound, etc.), to adapt (oneself) to the life	ח-י-ה	to live, to revive ⁸⁶²

852 - אבן-שושן: עמ' 1377.

853 - אבן-שושן: עמ' 1386.

854 - אבן-שושן: עמ' 1395.

855 - אבן-שושן: עמ' 108.

856 - אבן-שושן: עמ' 139.

857 - אבן-שושן: עמ' 143.

858 - אבן-שושן: עמ' 144.

859 - אבן-שושן: עמ' 197.

860 - אבן-שושן: עמ' 230.

861 - אבן-שושן: עמ' 261.

862 - אבן-שושן: עמ' 548.

הִתְחַיֵּל	to be mobilized or enlisted	ח-י-ל	to enlist, to be enlisted, to strengthen ⁸⁶³
הִתְכַּוֵּף	to be bent, to stoop	כ-פ-ף	to bend, to force to ⁸⁶⁴
הִתְכַּתֵּב	to correspond	כ-ת-ב	to write ⁸⁶⁵
הִתְנַגֵּד	to oppose, to resist	נ-ג-ד	to oppose, to contradict ⁸⁶⁶
הִתְנַהֵל	to be proceeded (work, etc.)	נ-ה-ל	to lead, to steer, to manage ⁸⁶⁷
הִתְנַתַּז	to be sprinkled (water), to be scattered	נ-ת-ז	to scatter, to fragment ⁸⁶⁸
הִתְנַקֵּד	to be or become vowelized (a consonant or a word)	נ-ק-ד	to vowelize (a consonant or a word) ⁸⁶⁹
הִתְנַשֵּׁב	to scatter (by reason of the wind)	נ-ש-ב	to blow (a wind) ⁸⁷⁰
הִתְנַשֵּׁל	to fall, to slough	נ-ש-ל	to slough, to derive away, to detach ⁸⁷¹
הִתְעַנָּן	to become cloudy	ע-נ-ן	to make cloudy ⁸⁷²
הִתְעַרַם	to be stacked	ע-ר-ם	to stack ⁸⁷³
טָפַח	to be fostered, to be raised (by someone)	ט-ב-ח	to raise, to foster, to take care of ⁸⁷⁴

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- .551 - אבן-שושן: עמ' 863
.790 - אבן-שושן: עמ' 864
.802 - אבן-שושן: עמ' 865
.1158 - אבן-שושן: עמ' 866
.1169 - אבן-שושן: עמ' 867
.1249 - אבן-שושן: עמ' 868
.1231 - אבן-שושן: עמ' 869
.1242 - אבן-שושן: עמ' 870
.1245 - אבן-שושן: עמ' 871
.1401 - אבן-שושן: עמ' 872
.1431 - אבן-שושן: עמ' 873
.658 - אבן-שושן: עמ' 874

טְקַס	to organize, to make a ceremony	ט-ק-ס	to organize, to make a ceremony ⁸⁷⁵
נְבִהֵק	to shine, to glare	ב-ה-ק	to shine, to polish ⁸⁷⁶
נִגְרָס	to be crumbled, to be ground, to be pounded	ג-ר-ס	to crumble, to grind, to pound ⁸⁷⁷
נָוֵט	to navigate	נ-ו-ט	to navigate ⁸⁷⁸
נָוַן	to emaciate, to weaken	נ-ו-ן	to weaken, to be weak ⁸⁷⁹
נִחָר	to be rented	ח-כ-ר	to rent, to rent out ⁸⁸⁰
נִיד	to determine (or fix) the price of the currency according to the economic situation	נ-ו-ד	to shake, to be in motion ⁸⁸¹
נִלְקָה	to suffer, to be stricken	ל-ק-ה	to be whipped (with a whip, etc), to suffer, to be stricken ⁸⁸²
נִלְקַק	to lick (with tongue)	ל-ק-ק	to lick (with tongue) ⁸⁸³
נִנְקָט	to be taken (resolution, etc.)	ט-ק-ט	to adopt (resolution, etc.) ⁸⁸⁴
נִסְתַּמֵּק	to be red	ק-מ-ס	to be red ⁸⁸⁵
נִתְאַמַּל	to become poor	א-מ-ל-ל	to make poor, to be poor ⁸⁸⁶

875 - אבן-שושן: עמ' 661.
 876 - אבן-שושן: עמ' 146.
 877 - אבן-שושן: עמ' 281.
 878 - אבן-שושן: עמ' 1175.
 879 - אבן-שושן: עמ' 1176.
 880 - אבן-שושן: עמ' 556.
 881 - אבן-שושן: עמ' 1172.
 882 - אבן-שושן: עמ' 851.
 883 - אבן-שושן: עמ' 855.
 884 - אבן-שושן: עמ' 1233.
 885 - אבן-שושן: עמ' 1303.
 886 - אבן-שושן: עמ' 84.

נִתְעַמֵּם	to be filled (with)	o-m-e	to fill, to carry ⁸⁸⁷
נִתְעַמְעַם	to be effaced, to die down	e-m-e-m	to efface, to overlook ⁸⁸⁸
סָכַל	to be failed, to be frustrated	l-k-o	to be ignorant, to be stupid ⁸⁸⁹
סָכַם	to totalize	o-k-o-m	to count ⁸⁹⁰
סִמַּק	to redden, to make red	o-m-k	to be red ⁸⁹¹
סָקַר	to glance at, to cover (an event, etc.)	o-k-r	to review ⁸⁹²
נִסְפָּג	to be absorbed, to be dried	o-p-g	to absorb, to dry ⁸⁹³
עָוַל	to be wronged or aggrieved	l-o-e	to aggrieve ⁸⁹⁴
עֲצַב	to be embodied	e-z-b	to embody ⁸⁹⁵
עִקַּשׁ	to be distorted, to be twisted	e-k-sh	to twist, to distort ⁸⁹⁶
עָרַבַל	to be mixed	e-r-b-l	to mix ⁸⁹⁷
עָרַפַל	to cover (something) with the fog, to obscure	e-r-p-l	to cover (something) with the fog, to obscure ⁸⁹⁸

1.2.4. Borrowing of Verbs: I will deal with this later in detail.

.1394 - אבן-שושן: עמ' 887
.1394 - אבן-שושן: עמ' 888
.1292 - אבן-שושן: עמ' 889
.1292 - אבן-שושן: עמ' 890
.1303 - אבן-שושן: עמ' 891
.1322 - אבן-שושן: עמ' 892
.1310 - אבן-שושן: עמ' 893
.1353 - אבן-שושן: עמ' 894
.1408 - אבן-שושן: עמ' 895
.1421 - אבן-שושן: עמ' 896
.1425 - אבן-שושן: עמ' 897
.1434 - אבן-שושן: עמ' 898

CHAPTER THREE

*Extension of Hebrew lexicon based on other
languages (noun and verb formation)*

Before I deal in detail with the Hebrew use of other languages, it is noteworthy that the principle of Hebrew dependence on other languages in developing its lexical wealth was not a matter of agreement among the scholars in the field of Hebrew; they differ in their responses to acceptance of this foreign influence on their language. The opponents focus on borrowing words. In the following paragraphs I will show the opinions of a number of scholars in this regard.

I start with Shoshana Baht who only indicates the presence of this schism in opinion by saying that the issue of the foreign words in Hebrew is one of the most important problems. Professional dictionaries issued by the Academy of Hebrew Language contain many of these words such as אנרגיה (energy), אופטיקה (optics), and מטאורולוגיה (meteorology). Moreover, Baht says that the members of the Academy, like most speakers of Hebrew, are divided among themselves towards these words. Some see no problem at all while others consider them as being foreign seeds in Hebrew.

Baht adds that the only thing agreed upon is that it is not possible for any cultural language to be completely devoid of loan words. But their number should be kept to the minimum. In other words, we can say that the reason for disagreement among scholars is regarding the quantity of these foreign words allowed to enter the lexicon.

However, Baht mentions that what is at stake here are the foreign words that have Hebrew counterparts because in this case the foreign word is considered intruding and not borrowed on equal footing with Hebrew words. She then gives some examples of the rejected intruding words as using the word 'קונסנסוס' (consensus) instead of the Hebrew word 'הסכמה' (agreement) and the word 'הומניטרי' (human) instead of the Hebrew word 'אנושי' (human).⁸⁹⁹

I now start to mention the opinions of the scholars who do not object to the presence of foreign words in Hebrew. Eli Eytan indicates that there are some who rejects the existence of any foreign word while others prefer any new Hebrew word even if it is poor to any foreign terms even if it is clear and precise.

However, Eytan refuses this theory and calls those to remember that the presence of foreign words in Hebrew is an ancient phenomenon. He gives examples of some of the foreign words in the Old Testament such as 'מִלְחָה' (sailor), 'מִקְנָן' (impoverished) and 'הַיְקָל' (temple). He says that these words have a Babylonian-Sumerian origin.

He then adds that the names of the Hebrew months themselves in addition to the name of the main Hebrew city (תל-אביב = Tel-Aviv) are all Acadian.

He then refers to the profound Aramaic influence on Hebrew and how a huge number of foreign words infiltrated to the language of the Talmud literature from other dominant main languages in that period, especially Greek and Latin. Eytan adds that some of these words have become an integral part of

⁸⁹⁹ בהט, שושנה: עמ' 37.

Hebrew texture even that speakers of Hebrew themselves use them and consider them as being Hebrew proper such as 'פְּנֵקֶס' (notebook), 'אַלְקָסוֹן' (slant or deviation), 'טַכְטִיס' (tactic or trick) and 'טְטָס' (ceremony, party).

In the end, Eytan calls for the classification of foreign words in Hebrew and proposed to divided them into two groups: the first are the ones that have familiar phonics for the Hebrew ear so that their pronunciation and spelling are not difficult for Hebrew speakers and their forms allow some changes that make them suitable to the rules of Hebrew. He says that the words of this group are the ones that are more likely to be accepted by Hebrew speakers. He gives an example of 'טֵלְפוֹן' which, he indicates, can be pluralized as טֵלְפוֹנִים.

The second group contains the words that have the opposite characteristics of those in the first group. In other words, they are strange for the Hebrew ear and difficult to pronounce etc. he gives an example of the word 'אַנְטֶרְנַצְיוֹנְלִיזְצִיָּה' and says that the Hebrew name בְּנָאוּם (internationalization) replaced it.⁹⁰⁰

Zidman says that Klauzner considered all European languages were - and are - forced to borrow occupational words from old languages and from one another and Hebrew should not be deprived of that.⁹⁰¹ Menahem Kaddari believes that we cannot stop the infiltration of foreign words into Hebrew and therefore there is not justification for fighting them.⁹⁰²

Moreover , some scholars think of this as being a positive factor that is in favor of Hebrew itself. Avineri is of the opinion that the infiltration of a large number of words does not harm Hebrew; on the contrary, it helps the language to be more precise and saves the language from devising new Hebrew words that may not be eligible to be a part if the lexical wealth. He further explains that if there is a correct Hebrew word for the foreign one the latter can disappear while the poorly-devised Hebrew word sticks to the language forever.

Avineri thinks that we should avoid making up new Hebrew words only to fight foreign ones that are familiar in many other languages, especially if these foreign words has a familiar rhythm similar to one Hebrew pattern. Among the examples he mentions in this regard are 'בורסה' (bourse) that has foreign origins but its rhythm is similar to the pattern of the Hebrew word 'חומצה' and therefore there was no need to devise the word 'משערה' and the foreign word 'וילה' (villa) which is similar to the pattern of the Hebrew word 'בירה' and therefore there was no need to devise the word 'זבולה'.⁹⁰³

I think this is enough regarding the supporters of this issue and now I move to the opponents' views. Gershon Wiener once wrote an article as if it were a cry against the infiltration of foreign words into Hebrew language and he called for

⁹⁰⁰ איתן, עלי: מלועזית לעברית, עמ' 13-16.

⁹⁰¹ זידמן י.א.: פרופ' י.קלזנר, עמ' 276-277.

⁹⁰² קדרי, מנחם צבי: עיונים בלשון ימינו, עמ' 118.

⁹⁰³ אבינירי: דרכי הלשון, 396-397.

being rational in using such words so that they can be used only if necessary⁹⁰⁴.

Avineri indicates that Eliezer Ben-Yehuda and those who followed his example thought it was necessary to drop all foreign words from Hebrew for good.⁹⁰⁵

In brief, these are various opinions of Hebrew scholars pro and con the issue of borrowing foreign words into Hebrew. However, if we go deeper in the opponents' writings, we can see that their opposition is related to the borrowing of non-Semitic languages. Some of them prefer borrowing from Semitic languages, if necessary.

Zidman says that Klauzner called for borrowing words from Semitic languages, especially Arabic despite that he did not oppose borrowing words from other foreign languages.⁹⁰⁶ Saenz-Badillos indicates that opposition was strong at the beginning against borrowing words from foreign languages into Hebrew. Then the preference was for deriving words from Semitic roots as an alternative for these foreign words.⁹⁰⁷

In the same context, Rafael Vies indicates that Eliezer Ben-Yehuda strongly opposed borrowing from European languages.⁹⁰⁸ Piamenta indicates that Eliezer used to liken Arabic to Hebrew in order to inculcate the idea of relatedness between both of them in essence, features and spirit as if they were one language. Eliezer indicates that this idea can be a justification for accepting borrowing from Arabic when it is impossible to derive one necessary word from a Hebrew root in a proper manner.⁹⁰⁹

However, despite that strong opposition to borrowing words from European languages, a huge number of these words infiltrated into Hebrew as asserted by Saenz-Badillos when he said that the most important part of contemporary international dictionary, especially in technical fields, has taken a solid place in Hebrew. He even added that the percentage of these foreign words in Hebrew dictionaries is about 10% and they are always from western origins.⁹¹⁰

Merkin indicates the same issue. He says that when Kappei completed his extensive dictionary called 'מילון לועזי עברי המורחב' of foreign words that had entered Hebrew in the middle of eighties of last century, it contained 20 thousand entries.⁹¹¹

Despite his strong opposition to borrowing from European languages, Eliezer Ben-Yehuda used some of these borrowed words according to Vies who mentioned that among these were 'בִּבְה' (toy or paly) derived from the French

⁹⁰⁴ ויינר, גרשון: על העברית שביידיש, עמ' 118-120.

⁹⁰⁵ אביניר: יד הלשון, עמ' 338-339.

⁹⁰⁶ זידמן י.א.: פרופ' י. קלוזנר, עמ' 277.

⁹⁰⁷ Saenz – Badillos: A history of the Hebrew language, p. 286.

⁹⁰⁸ ויס, רפאל: שיטתו של אליעזר, עמ' 205.

⁹⁰⁹ פיאמנטה, משה: השפעת הערבית, עמ' 150.

⁹¹⁰ Saenz – Badillos: A history of the Hebrew language, p. 286.

⁹¹¹ מירקין, ראובן: על המלים הזרות בעברית, עמ' 72.

(poupée) and the German (Puppe), and 'מברשה'⁹¹² (brush) which is 'Bürste' in German and 'brose' in French. However, these words have acquired a Hebrew hue.⁹¹³

Finally, one of the proofs of the extent of infiltration of foreign words into Hebrew is what Merkin says that these words constitute one tenth of the main entries in Even-Shoshan dictionary and one third of the main and secondary entries in al-Kaley's dictionary. More still, Kanaani exceeded them as his dictionary contains about 10.000 foreign entries. Merkin says that he mentioned these names in particular because they are the lexicographers of Hebrew in our modern age. He then adds that despite all that these dictionaries do not contain but a small part of the foreign words, especially the common ones.⁹¹⁴

Now I move to the types of borrowing. However, I would like first to attract the attention to the fact that scholars in this field usually differentiate between dependence on Semitic languages and dependence on other foreign languages. I will not follow this differentiation as I will deal with the details in general and I will refer to the issue when it is related only to Semitic languages.

In these case, I will call the sister languages of Hebrew "Semitic languages" while I will use the term "foreign languages" to refer to other languages because this is followed by all scholars in the field.⁹¹⁵ This is the reason why I used the term "other languages" in the heading of the above section because it contains both together.

It is noteworthy that dependence on other languages, Semitic or not, takes various forms and it takes place in all language aspects: morphological, grammatical (syntactic), semantic etc. however, in this study we will focus on the matters related to the development and extension of Hebrew lexicon because this is our subject.

1.3.1. Types of Borrowing

1.3.1.1. Entry borrowing

This means borrowing of specific entries and not translating them or borrowing their significations or any other thing included in the other

⁹¹² This word 'מברשה' has turned to מְבִרֶשֶׁת later, see אבן-שושן: עמ' 875. Writer.

⁹¹³ ויס, רפאל: שיטתו של אליעזר, עמ' 204-205.

⁹¹⁴ מירקין, ראובן: על המלים הזרות בעברית, עמ' 288-297.

⁹¹⁵ See for example: Saenz-Badillos: A history of the Hebrew language, p. 286;

זידמן י.א.: פרופ' י. קלוזנר, עמ' 276.

types of borrowing mentioned later. These are four elements that are borrowed in this way:

a- Word borrowing

This is the most famous type of borrowing in Hebrew and, I think, in most other languages. It can be divided into two types:

- 1- **Noun borrowing:** it is the most common whether from foreign languages or from Semitic ones. Zarfati says regarding borrowing nouns from foreign languages that Hebrew borrowed few words from German such as 'סוג' = טיפוס⁹¹⁶ (type or model), from Russian such as 'בלגן' (pulpit), from French such as 'ויטרז' (ornamented glass), in addition to few words from other languages, but it borrowed a plethora of words from English. He then adds that even the words that are sometimes called "international words" entered Hebrew mainly through English. Zarfati mentioned the examples of 'טכנולוגיה' (technology), 'טלפון' (telephone), and 'טופון' (hurricane).⁹¹⁷

Ornan says that there is a large number of foreign words that entered into Hebrew during its various stages. He then adds that the largest number of these words is of tangible things such as a fruit that comes from afar or an animal living in foreign countries or a new devices invented abroad such as 'בננה' (banana), 'אננס' (pineapple), 'גורילה' (gorilla), and 'רדיו' (radio).⁹¹⁸

As for borrowing from sister Semitic languages Bar Asher indicates that there is a huge number of Aramaic words that infiltrated into Hebrew such as 'שאלתא' (enquiry), 'חברותא' (friendship or company), 'משכנתא' (mortgage), and 'דושה' (pedal).⁹¹⁹

In this context, Piamenta indicates that Eliezer Ben-Yehuda borrowed many Arabic words into Hebrew such as 'אדיב' from Arabic (أديب) (man of letters), 'משתלה' from (مَسْتَل) (garden), 'נחלת' from (نَزْلَة) (descent), 'מהגר' from (مهاجر) (emigrant), 'תמרון' from (تمرين) (exercise), and 'מברק' from (برقية) (telegram) as well as some adjectives such as 'רצין' from (رزين) (quiet), 'רשמי' from (رسمي), and 'ורוד' from (وردي) (pink).⁹²⁰

- 2- **Verb borrowing:** Hebrew did not borrow many verbs from foreign languages. Its main source in this regard was Semitic

⁹¹⁶ I think Zarfati refers to the German word "Typus". See: Schregle: p. 1232-1233. Writer.

⁹¹⁷ צרפתי: כלשון עמי, עמ' 139.

⁹¹⁸ אורנן: המילה האחרונה, עמ' 63-64.

⁹¹⁹ בר-אשר, משה: מקומה של הארמית, עמ' 33-34.

⁹²⁰ פיאמנטה, משה: השפעת הערבית, עמ' 151-153.

languages and Aramaic in particular. We can understand this of course because of the strong connections and unity that links Hebrew and its sister Semitic languages. Ben-Josef touched upon this issue and mentioned some of the verbs that Hebrew had borrowed for Aramaic language such as:

<i>Verb</i>	<i>Meaning</i>	<i>Verb</i>	<i>Meaning</i>
בְּדַר	to amuse	גָּמַשׁ	to be flexible
גִּנְדַר	to adorn, to beautify	הִגִּיב	to respond, to make a reaction
סִמַּק	to redden, to make red	עָרִטַל	to unclothe
פָּרַקַד	to prostrate	שָׂדַר	to air, to broadcast (by radio or tv, etc.)

It is noteworthy in this context to note that there are words that enter Hebrew and remain as they are regarding structure and meaning without any change, while there are other words that undergo such changes in order to be suitable to Hebrew both phonetically and morphologically.

In this context Neer indicates that some of the borrowed foreign words remain as they were in their original languages such as 'בַּנְק' (bank), 'רדיו' (radio), 'קונצֶרְט' (musical concert), 'אוטובוס' (bus), and 'אמבולנס' (ambulance vehicle). Neer then adds that some other words are adapted to suit Hebrew structures such as 'אוניברסיטה' (university) and 'היסטוריה' (history).⁹²¹

Zidman says that Klauzner did not object to borrowing foreign words into Hebrew provided that that take a Hebrew hue, that is, to be adapted to Hebrew molds and systems in order not to

⁹²¹ ניר, רפאל: התרחבות המילון העברי, עמ' 254; אורבן: דרכי חידושי מלים, עמ' 151.

harm the original structure of Hebrew.⁹²² Ben-Josef dealt with this aspect and said that most borrowed foreign words undergo changes to be adapted to Hebrew phonetics such as⁹²³:

Word	Original word	Meaning
אופוזיציה	lat. oppositio	opposition
אנרגיה	gr. energeia	energy
אסטרונומיה	gr. astronnomes	astronomy
בוטניקה	gr. botane	botany
בורסה	fr. bourse	bourse
גיאוגרפיה	gr. gegraphein	geography
דמוקרטיה	gr. demokratia	democracy
דרמה	gr. drama	drama
טכנולוגיה	gr. technelogos	technology
טלפון	gr. telephone	telephone

⁹²² זידמן, י.א.: פרופ' י. קלוזנר, עמ' 276-277.
⁹²³ בריינסוף: מבוא, עמ' 165-166.

טֶקְסֵט	lat.	textum	text
טְרַקְטוֹר	engl.	tractor	tractor
לוֹגִיקָה	gr.	logike techne	logic
מוֹזִיקָה (מוֹסִיקָה)	gr.	mousike (techne)	music
מִיתוֹלוֹגְיָה	gr.	mythoslogos	mythology
סָלַט	lat.	sal	salad
סֵמִינָר	lat.	seminarium	seminar
פּוֹלִיטִיקָה	gr.	politikos	politics
קוֹאֲלִיצְיָה	lat.	coalesce (-coalitus)	coalition
קוּרְס	lat.	cursus	course
תְּאוֹרִיָּה	gr.	theoria	theory

Moreover, at times the foreign word is combined to one Hebrew pattern. Neer says that this may be called "צילצול" 'tuning, ring' because the Hebrew pattern gives the foreign word a Hebrew sonic resonance or timbre such as the English word 'brush' which is "Bürste in German. He then adds that Eliezer Ben-Yehuda combined this word with the Hebrew pattern 'מְפַעֵלִת' to be 'מְבַרֶשֶׁת'. The same happened with the foreign word 'אלכוהול' (alcohol) which was combined with the Hebrew pattern 'פֶּעַל' to be 'כִּהָל'.⁹²⁴

This is not limited to the words borrowed from foreign languages. This sometimes applies to some of the words borrowed from some Semitic languages as mentioned by Bar Asher regarding the words borrowed from Aramaic. He said that some of these words remained as they were both in meaning and structure while, other underwent changes in both aspects. He then mentioned some examples in this regard such as 'שאלתא' (enquiry) and 'משכנתא' (mortgage) which remained as it were in its original language, while 'הלולא' was changed to the Hebrew 'הלולה' (celebration) and 'טיוטא' to 'טיוטה' (draft).⁹²⁵

In the context of talking about the method of Eliezer Ben-Yehuda regarding borrowing from Arabic, Piamenta says that Eliezer kept the structure of some Arabic words as they were such as 'אדיב = أدیب' (man of consonants) and 'רזין רצין' = (quiet), while he made changes in some other words such as 'משתלה = مَشْتَل' (garden), 'נזלת' = نَزْلَة (descent), 'תמרין = تمرین' (exercise, training) and 'רשמיי' which are derived from the original Arabic word 'רִסְמִי' (official).⁹²⁶

The following are examples of words that entered Hebrew through lexical borrowing whether they remained as they were or were changed:

⁹²⁴ ניר, רפאל: התרחבות המילון העברי, עמ' 252-253.

⁹²⁵ בראשור, משה: מקומה של הארמית, עמ' 33.

⁹²⁶ פיאמנטה, משה: השפעת הערבית, עמ' 152-153.

<i>Word</i>	<i>Original word</i>	<i>Meaning</i>
אַבְדִּיקָצְיָה	lat. abdicatio	abdication ⁹²⁷
אַבּוּלּוּצְיָה	lat. evolutio	evolution ⁹²⁸
אַבּוּלִיצְיוֹנִיזְם	lat. abolitio	abolition ⁹²⁹
אַבְסּוּלּוּטִיזְם	lat. absolutus	absolutism ⁹³⁰
אַגְרֵגָט	lat. aggregare (-atus)	aggregate ⁹³¹
אַגְרֵסּוֹר	lat. aggressor	aggressor ⁹³²
אַדְמִינִיסְטְרָטוֹר	lat. administrator	administrator ⁹³³
אַדַּפְטָצְיָה	lat. adaptare	adaptation ⁹³⁴
אוֹבְסְקוּרִנְט	lat. obscurus	obscurant ⁹³⁵
אוֹבְצְיָה	lat. ovatio	ovation ⁹³⁶
אוּזוּרְפָטוֹר	lat. usurpator	usurper ⁹³⁷

927 - אבן-שושן: עמ' 4.
 928 - אבן-שושן: עמ' 5.
 929 - אבן-שושן: עמ' 5.
 930 - אבן-שושן: עמ' 10.
 931 - אבן-שושן: עמ' 16.
 932 - אבן-שושן: עמ' 16.
 933 - אבן-שושן: עמ' 20.
 934 - אבן-שושן: עמ' 21.
 935 - אבן-שושן: עמ' 25.
 936 - אבן-שושן: עמ' 25.
 937 - אבן-שושן: עמ' 27.

אוטוביוגרפיה	gr.	autosbiosgraphein	autobiography ⁹³⁸
אוטומט	gr.	automatos	automata ⁹³⁹
אוטונומיה	gr.	autosnomos	autonomy ⁹⁴⁰
אוטוקרטיה	gr.	autoskratos	autocracy ⁹⁴¹
אוטרכיה	gr.	autosarkein	autarky ⁹⁴²
אוניברסיטה	lat.	universitas	university ⁹⁴³
אופנסיבה	lat.	offendere (offensus)	offensive ⁹⁴⁴
אוקיאנוגרפיה	gr.	okeanosgraphein	oceanography ⁹⁴⁵
בולשביק	rus.	bolshinstvo	Bolshevik ⁹⁴⁶
בוֹפֵט	fr.	buffet	buffet (of the foods) ⁹⁴⁷
בוקסר	engl.	boxer	boxer ⁹⁴⁸
בירלסקה	fr.	burlesque	burlesque ⁹⁴⁹

.27 - אבן-שושן: עמ' 938
.27 - אבן-שושן: עמ' 939
.27 - אבן-שושן: עמ' 940
.28 - אבן-שושן: עמ' 941
.28 - אבן-שושן: עמ' 942
.31 - אבן-שושן: עמ' 943
.33 - אבן-שושן: עמ' 944
.34 - אבן-שושן: עמ' 945
.150 - אבן-שושן: עמ' 946
.151 - אבן-שושן: עמ' 947
.151 - אבן-שושן: עמ' 948
.152 - אבן-שושן: עמ' 949

בֵּטוֹן	fr.	beton	(reinforced) concrete ⁹⁵⁰
בִּיאָנָלָה	engl.	biennial	biennial ⁹⁵¹
בִּיבְלִיּוֹגְרַפְיָה	gr.	bibliographie	bibliography ⁹⁵²
בִּיורֶטָה	fr.	burette	burette ⁹⁵³
בְּלִיסְטִיקָה	gr.	ballein	ballistics ⁹⁵⁴
בַּלָּנֵס	fr.	balance	balance ⁹⁵⁵
בַּקְטֵרְיָה	gr.	bakterion	bacteria ⁹⁵⁶
בֶּרְגָנִי	fr.	bourgeois	bourgeois ⁹⁵⁷
בַּרְמָן	engl.	barman	barman ⁹⁵⁸
גוֹנְדוֹלָה	it.	gondola	gondola ⁹⁵⁹
גוֹסְפֵל	engl.	gospel	gospel ⁹⁶⁰
גַּזֶּטֶר	engl.	gazetteer	gazetteer ⁹⁶¹

950 - אבן-שושן: עמ' 159.
 951 - אבן-שושן: עמ' 162.
 952 - אבן-שושן: עמ' 162.
 953 - אבן-שושן: עמ' 163.
 954 - אבן-שושן: עמ' 180.
 955 - אבן-שושן: עמ' 181.
 956 - אבן-שושן: עמ' 199.
 957 - אבן-שושן: עמ' 205.
 958 - אבן-שושן: עמ' 212.
 959 - אבן-שושן: עמ' 240.
 960 - אבן-שושן: עמ' 240.
 961 - אבן-שושן: עמ' 244.

גֵּטוֹ	it.	ghetto	ghetto ⁹⁶²
גֵּיזֵר	iceland.	gysir	gyser ⁹⁶³
גִּיטָרָה	sp. (from gr.)	kithara	guitar ⁹⁶⁴
גִּימִיק	engl.	gimmick	gimmick ⁹⁶⁵
גִּינְקוֹלוֹגְיָה	gr.	gynaikos	gynecology ⁹⁶⁶
גֵּיר	engl.	gear	gear (in the machines) ⁹⁶⁷
גָּלָה	fr.	gala	gala ⁹⁶⁸
גְּלוֹסָר	lat.	glossarium	glossary ⁹⁶⁹
גְּלוֹקוֹמָה	gr.	glaukoma	glaucoma ⁹⁷⁰
גָּלֶרְיָה	fr.	galerie	gallery ⁹⁷¹
גַּנְגְּסְטֵר	engl.	gangster	gangster ⁹⁷²
גֵּנוֹם	germ.	Genom (from gr. "genos")	genome ⁹⁷³

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- .248 - אבן-שושן: עמ' 962
 .249 - אבן-שושן: עמ' 963
 .249 - אבן-שושן: עמ' 964
 .250 - אבן-שושן: עמ' 965
 .250 - אבן-שושן: עמ' 966
 .251 - אבן-שושן: עמ' 967
 .255 - אבן-שושן: עמ' 968
 .257 - אבן-שושן: עמ' 969
 .257 - אבן-שושן: עמ' 970
 .261 - אבן-שושן: עמ' 971
 .268 - אבן-שושן: עמ' 972
 .269 - אבן-שושן: עמ' 973

גִּנְרָטוֹר	lat.	Generare	generator ⁹⁷⁴
גַּסְטְרוֹנוֹמְיָה	fr.	gastronomie	gastronomy ⁹⁷⁵
דֶּגֶנְרָט	lat.	degeneratus	degenerate ⁹⁷⁶
דֶּגְרַדַּצְיָה	fr.	degradation	degradation ⁹⁷⁷
דוֹאֵט	it.	duetto	duet ⁹⁷⁸
דוּאֵל	fr.	duel (from lat. "duellum")	duel ⁹⁷⁹
דְּוִיאַצְיָה	lat.	deviatio	deviation ⁹⁸⁰
דֶּוּלְוַאצְיָה	lat.	disvalere	devaluation ⁹⁸¹
דוֹקְטוֹר	lat.	doctor	doctor ⁹⁸²
דֶּזֶוֹרְגַנִּיזַצְיָה	fr.	desorganisation	disorganization ⁹⁸³
דֶּטוֹנָטוֹר	lat.	detonare	detonator ⁹⁸⁴
דֶּטֶרְמִינַנְטָה	lat.	determinare	determinant ⁹⁸⁵

.271 - אבן-שושן: עמ' 974
.271 - אבן-שושן: עמ' 975
.298 - אבן-שושן: עמ' 976
.298 - אבן-שושן: עמ' 977
.301 - אבן-שושן: עמ' 978
.301 - אבן-שושן: עמ' 979
.302 - אבן-שושן: עמ' 980
.302 - אבן-שושן: עמ' 981
.305 - אבן-שושן: עמ' 982
.307 - אבן-שושן: עמ' 983
.310 - אבן-שושן: עמ' 984
.310 - אבן-שושן: עמ' 985

דיאַבֶּטס	gr.	diabetes	diabetes ⁹⁸⁶
דיאַגְנוֹזָה	gr.	diagnosis	diagnosis ⁹⁸⁷
דיאַטָה	gr.	diaita	diet ⁹⁸⁸
דיאַלֶּקט	gr.	dialektos	dialect ⁹⁸⁹
דיבִּיזְיָה	lat.	divisio	(military) division ⁹⁹⁰
הומוגְרָף	gr.	homosgraphein	homograoh ⁹⁹¹
הומופֹּן	gr.	homosphone	homophone ⁹⁹²
הוּמְלֵס	engl.	homeless	homeless ⁹⁹³
הונוֹרָר	lat.	honorarium donum	<i>honoraria</i> ⁹⁹⁴

b- Root borrowing

Ornan says that Eliezer Ben-Yehuda brought into Hebrew a large number of roots from other Semitic, especially Aramaic, such as the Aramaic root 'ג-מ-ש' from which words such as 'גמיש' (to flexible) emerged and the root 'א-ד-ש' as well.⁹⁹⁵

⁹⁸⁶ - אבן-שושן: עמ' 311

⁹⁸⁷ - אבן-שושן: עמ' 311

⁹⁸⁸ - אבן-שושן: עמ' 311

⁹⁸⁹ - אבן-שושן: עמ' 312

⁹⁹⁰ - אבן-שושן: עמ' 312

⁹⁹¹ - אבן-שושן: עמ' 367

⁹⁹² - אבן-שושן: עמ' 367

⁹⁹³ - אבן-שושן: עמ' 368

⁹⁹⁴ - אבן-שושן: עמ' 368

⁹⁹⁵ אורגן: דרכי חידושי מלים, עמ' 100.

It seems that Aramaic language contributed the most in this regard. Bar Asher discussed the same issue and mentioned the two Aramaic roots 'ש-ד-ר'⁹⁹⁶ and 'ב-ד-ר' as examples of this phenomenon.⁹⁹⁷

It is clear that Hebrew limited its borrowing of roots to its sister Semitic languages, especially Aramaic that has had a deep impact on Hebrew. On the other hand, Hebrew did not borrow roots from foreign languages directly. I think that the reason is that the roots of these languages are long and weird to the word structure in Hebrew.

c- Borrowing of sayings and expressions

Bar Asher mentioned some of these sayings and expressions that Hebrew borrowed from Aramaic such as:

- בדחילו ורחימו (with serenity and fear).
- גברא רבא (prominent figure).
- בדידי הוא עובדא (it was a first-hand experience).
- מאיגרא רמא לבירא עמיקתא (from poverty to riches).
- בין גברא לגברא (between man and his brother man).

Bar Asher dealt with these expressions in the context of profound Aramaic influence on Hebrew.⁹⁹⁸

d- Affixes borrowing

There are a number of foreign affixes that entered Hebrew in different ways and it reached them therein. I previously dealt briefly with some borrowed affixes upon dealing with noun formation methods above. However, this is the proper place to deal with this in detail. The following are among the most important affixes:

1- Foreign affixes

- 1) The last part of the originally-Greek word 'Theatron' = תאטרון according to Merkin who indicates that there are many words in the artistic field, especially with the emergence of theatrical bands, that were formed by annexing this suffix to whole words or a part thereof. This suffix was considered as a morpheme that could be used in this way despite that it is not like that in origin. It is only an integral part of the said Greek word. Merkin mentions the following words as having

⁹⁹⁶ בר־אשר, משה: מקומה של הארמית, עמ' 35.

⁹⁹⁷ בר־אשר, משה: מקומה של הארמית, עמ' 33.

⁹⁹⁸ בר־אשר, משה: מקומה של הארמית, עמ' 38-39.

- been formed by using this "morpheme": 'בובטרון' (puppet show), 'שירותרון' (poetical theater) and 'זירטרון'.⁹⁹⁹
- 2) 'נות' as in: 'מְהֶפֶךְ-כְּנוֹת' (revolutionary) and 'עֵתוֹנָאוֹת' (the press).¹⁰⁰⁰
 - 3) 'יית' as in: 'אַפְסִיּוֹת' (uselessness) and 'גַּמְ-דִּיּוֹת' (dwarfishness).¹⁰⁰¹
 - 4) The morpheme 'טור' which entered Hebrew in a way similar to that by which the morpheme 'טרון' mentioned above did. It entered through foreign words formed in their original languages by using this morpheme. Afterwards, these words entered Hebrew along with their added suffix such as 'אינטלטור' (plumber) and 'ונטילטור' (fan). These words contributed to the spread of this morpheme in Hebrew and its use with originally-Hebrew words such as 'חשמלטור' (electrician).¹⁰⁰²
 - 5) The morpheme 'ומט' with words such as 'כספומט' = 'כסף'. This morpheme is taken from foreign words that entered into Hebrew such as 'אוטומט' (automatic).¹⁰⁰³
 - 6) The morpheme 'ist' found in many languages. It did not enter Hebrew as a separate item but as a final part of some foreign words that entered Hebrew such as 'קומוניסט' (communist), 'סוציאליסט' (socialist) and 'מודרניסט' (modernist) and then it started being used as a Hebrew morpheme to generate new words from existing Hebrew words such as 'ביצועיסט' (pragmatic) and 'ביטחוניסט' (security man).¹⁰⁰⁴
 - 7) The morpheme 'ציה' which is like the morpheme 'ist' in the way it entered Hebrew and used to generate words such as 'בלבולציה' (make chaos) and 'קשקושציה'.¹⁰⁰⁵

2- Semitic affixes

Hebrew borrowed Semitic affixes only from Aramaic. These affixes were originally regular words that were used by contemporary Hebrew to fill in the gap in this regard. According Ben-Josef, these affixes are:

- Prefix תת (under): such as תת-הכרה (the unconscious) and תת-מקלע.
- Prefix חד (one): such as חד-צדדי (unilateral).
- Prefix תלת (three): such as תלת-ממדי (three-dimensional).
- Prefix דו (two): such as דו-שיח (dialogue) and דו-קרב.¹⁰⁰⁶

⁹⁹⁹ מרקין, ראובן: על שלוש תופעות, עמ' 289-288.

¹⁰⁰⁰ Eytan, Eli: Linguistic problems, p. 676.

¹⁰⁰¹ Eytan, Eli: Linguistic problems, p. 676.

¹⁰⁰² אורבן: המילה האחרונה, עמ' 139.

¹⁰⁰³ אורבן: המילה האחרונה, עמ' 139-138.

¹⁰⁰⁴ אורבן: המילה האחרונה, עמ' 139-138.

¹⁰⁰⁵ אורבן: המילה האחרונה, עמ' 139-138.

¹⁰⁰⁶ בר-יוסף: מברא, עמ' 169.

In light of the above and the previous general discussion of affixes we can say that - regarding both foreign and Hebrew affixes:

- Hebrew affixes can be annexed to a foreign word such as 'בַּנְקָאִי' (bank manager/owner), 'ספורטאי' (athlete), 'היסטוריון' (historian) and 'סוכרייה' (candy)¹⁰⁰⁷.

- Foreign affixes can be annexed to Hebrew words such as those mentioned above 'ביצועיסט' and 'ביטחוניסט'.

Finally, Hebrew sometimes borrows some foreign words along with their affixes such as the words above mentioned 'קומוניסט', 'ונטילטור' and 'אינסטלטור', מודרניסט, סוציאליסט.

1.3.1.2. Loan- Translation

The term 'calque' is usually used to refer to the phenomenon dealt with here "loan-translation", as well as the following issue of "semantic borrowing". However, I choose not to deal with both of them here in the same context because I think there is an essential difference between both of them. This also applies to Arabic as we shall see later. In other words, although they are similar in some aspects, they are not identical. Moreover, many scholars in the field did not use this term as well. They instead dealt with these two phenomena separately.¹⁰⁰⁸

So, what does loan-translation mean? I will let Rabin Chaim answer us here.

Rabin indicates that in addition to the two main methods for extending linguistic lexicon, that is, production of new local words and borrowing words from other languages, there is a third method that is in fact another version of borrowing, that is, 'תרגום השאילה' (loan-translation). He then clarifies more by saying that such loan-translation is different from borrowing words directly, that is, through lexical borrowing the foreign word is transferred in itself. However, loan-translation does not borrow the foreign word with its phonetic and morphological structures; instead, a local words are formed through translating the foreign word or its parts - in case it is a compound word - and then harnessing them together in the same way the foreign word is formed.

¹⁰⁰⁷ ניר, רפאל: התרחבות המילון העברי, עמ' 254.

¹⁰⁰⁸ See for example: בר־יוסף: מבוא, עמ' 166-168.

In other words, the actual operation is the formation of a new word from bases or elements extant already in the language on the same manner of the foreign word and then the signification of the latter is then transferred to the new Hebrew word. Rabin then mentions some examples such as the Hebrew word 'לִיָּן' (satellite) formed from the root 'ל-ו-ה' (whose derivatives are related to the meaning of accompaniment) in addition to the suffix 'ִן'. Rabin indicates that this word was formed in imitation of the Russian word 'Sputnik' which was in turn formed from the verb root "Soputstvovat which means (accompaniment) in addition to the suffix 'nik'. The second example is the Hebrew word 'נקודת-ראות' (viewpoint) which was formed as a translation of 'point of view'".

Rabin then adds that this type of borrowing was very common among European languages. Therefore, in many cases it is difficult to determine the language from which Hebrew borrowed this or that form. However, in relatively few cases we can say that at the beginning and during the "ההשכלה = Enlightenment" Hebrew formulated loan-translations for German words and compounds while during the revival period many borrowings were from Russian and French and since the thirties most of these metaphoric translations are from English.¹⁰⁰⁹

Avineri says that this type of borrowing emerged because of the strong and permanent connections between Hebrew speakers and speakers of European languages and that this method is the source of many distortions that efface language characteristics.

However, Avineri calls for the necessity to differentiate between two types of the words and compounds that resulted from this method. The first is the translation of common expressions among all languages. He believes that this type is necessary because Hebrew speakers need it to express their ideas.

The second type is the expressions that Hebrew does not need and there is no necessity for borrowing them because there are alternative Hebrew expressions. Some of the examples of this are 'מטרה סופית' (final goal) and 'זכרון ראיה' as there are Hebrew alternatives, that is, 'תכלית' and 'טביעת עין' respectively.¹⁰¹⁰

Scholars' writings and Hebrew reality indicate that there are three linguistic elements borrowed by Hebrew through translation:

- a- **Borrowing of words such as:** 'סְפָרוֹת' (literature, literary writing). Aqbiyahu thinks that this word resulted from loan-translation as it is derived from the noun 'סֵפֶר' (book). Among the famous significations of this noun in the Old Testament is 'אגרת, מכתב' (consonant). Aqbiyahu then adds that the

¹⁰⁰⁹ רבין, חיים: תרגום השאלה, עמ' 272-278.

¹⁰¹⁰ אבינירי: דרכי הלשון, 396-397.

semantic relation between 'טְפָרִית' and 'טְפָר' is the same between both English words 'Literature' and 'Consonant'.¹⁰¹¹ Ben-Josef mentioned some other examples in this context such as¹⁰¹²:

Word	Original word	Meaning
אופנה	fr. la mode	fashion
אופנוע	fr. motorcycle	motorcycle
בינלאומי	fr. international	international
דמי שתיה	germ. trinkgeld	tip
מדרכה	fr. trottois	sidewalk
סיכת ביטחון	engl. safety-pin	safety (pin)
עולם תחתון	engl. underworld	underworld
שסתום ביטחון	engl. safety-valve	safety-valve

Zarfati discussed the same topic and mentioned that in other cases Hebrew carries out loan-translations through deconstructing the elements of the foreign word to a word and a morpheme and then it translates the word and determine one of its patterns to be used as a counterpart morpheme. Finally the Hebrew word is combined with this

¹⁰¹¹ עקביהו, יצחק: המלה "ספרות", עמ' 77.
¹⁰¹² בר-יוסף: מבוא, עמ' 167-168.

pattern and then the resulting word becomes the word that is the translation of the foreign one.

Zarfati added that in this context the pattern פּ.עיל, one of the noun patterns that expresses the passive, has become a pattern that carries the signification of (vulnerable to) such as the word שביר that means (breakable) in order to be used as a counterpart of the English suffix (-able). Then he mentioned some of the Hebrew words formed through loan-translation by this last manner in particular such as¹⁰¹³:

Word	The (corresponding) English word	Root of the Hebrew word	the general meaning of root derivations
זָמִין	available	ז-מ-ן	to order, to place an order (for), to invite, to call, to call out to
חָדִיר	penetrable	ח-ד-ר	to infiltrate, to penetrate
יָבִיל	transportable	י-ב-ל	to lead, to transport
סְבִיר	reasonable	ס-ב-ר	to believe, to understand
עָבִיר	passable	ע-ב-ר	to pass, to transport
קָרִיא	readable	ק-ר-א	to read
חָחִיץ	washable	ח-ח-ץ	to wash

¹⁰¹³ צרפתי: כלשון עמי 148.

I mentioned this last examples despite that they are adjectives. However, I think that the underlying idea in this context is the same.

We can also say that the following words resulted in their current structure and signification as a translation of some foreign words:

- 'בית-חולים' as a translation of the compound German word "Krankenhaus" (hospital).¹⁰¹⁴
- 'אוצר מלים' as a translation of the compound German word "Wortschatz" (vocabulary).¹⁰¹⁵
- 'תאר לעצמו' as an imitation of the reflexive German verb "(sich) vorstellen" (to visualizes).¹⁰¹⁶
- 'תאר-דוקטור' as a translation of the German structure "Doktor Titel" (title of doctor).¹⁰¹⁷
- "לחיצת ידיים" in imitation of the German word "händedruck" (shakehand).¹⁰¹⁸
- The verb 'דאג ל' as I think that its use with the preposition 'ל' and in this signification resulted from the influence of the German verb "sorgen für" (take care of).¹⁰¹⁹
- The verb 'עמד על' as I think that its use with this preposition and in this signification is in imitation of the German verb "bestehen auf" (insist on).¹⁰²⁰
- 'גן-ילדים' is a translation of the compound words found in many European languages. It is 'Kindergarten' (nursery) in German.¹⁰²¹
- 'תפוח אדמה' is a translation of the German word 'Erdapfel' (potato).¹⁰²²
- 'נטל חלק' following the example of the German verb 'teilnehmen' (participate, contribute).¹⁰²³

b- Borrowing of expressions: some of which Avineri mentioned such as the following:

- 'הציל את המצב' (saved the situation).
- 'עשה את הצעד' (take a step).
- 'אחז באמצעים' (took precautions).
- 'שאלה בוערת' (pressing problem).¹⁰²⁴

¹⁰¹⁴ Regarding the (compound) German word see: Schregle: p. 711.

¹⁰¹⁵ Regarding the (compound) German word see: Schregle: p. 1407.

¹⁰¹⁶ Regarding the German word see: Schregle: p. 1355.

¹⁰¹⁷ Regarding the German compound see: Schregle: p. 1198.

¹⁰¹⁸ Regarding the (compound) German word see: Schregle: p. 531.

¹⁰¹⁹ Regarding the German word see: Schregle: p. 1101.

¹⁰²⁰ Regarding the German word see: Schregle: p. 190-191.

¹⁰²¹ Regarding the (compound) German word see: Schregle: p. 663.

¹⁰²² Regarding the (compound) German word see: Schregle: p. 353.

¹⁰²³ Regarding the (compound) German word see: Schregle: p. 1187.

¹⁰²⁴ אבינירי: דרכי הלשון, 396-397

c- Translation of Affixes

Zarfati mentioned three examples in this regard: the prefix 'דו-' as a translation of the foreign prefix "bi-", the prefix 'תלת-' in imitation of the foreign prefix 'tri-', and the prefix 'קדם-' as translation of the prefix pre-".¹⁰²⁵ Some examples of using these prefixes with Hebrew words to form new nouns are 'דו-קיום' (coexistence), 'דו-קרב' (duel), and 'דו-שיח' (dialogue).¹⁰²⁶ It is noteworthy that the origins of these two prefixes 'דו-', 'תלת-' go back to Aramaic origins as mentioned above.

1.3.1.3. Borrowing of Significations

Ben Josef highlights this phenomenon saying that Hebrew carried out another type of borrowing from other languages rather than borrowing of words, that is, borrowing of significations. In other words, the borrowing of the significations of the foreign words without borrowing the words themselves and then imparting these on Hebrew words based on the existence of an old semantic relation between these words and the related foreign ones.

He then adds that this happens to the Hebrew words whose old significations paralleled the significations of the foreign words and then the latter signification developed in some way while the signification of the Hebrew ones remained static for long periods. When there was a need to search for new words to meet the life developments, the modern meanings of foreign words were then borrowed and given to these Hebrew words that paralleled them during previous periods. Then Ben Josef mentioned some examples in this regard, however I would like first to attract attention to that Ben Josef did not refer to all foreign words whose significations were borrowed:

¹⁰²⁵ צרפתי: כלשון עמי, עמ' 140.

¹⁰²⁶ אבן-שושן: עמ' 301.

Word	Original meaning	borrowed meaning	Foreign word (influence)
בִּירָה	castle	capital	--
גוֹרָל	object, thing	fate	--
כְּפָתוֹר	blossom	button (of clothing, etc.)	by influence of German and French
מִלּוֹן	inn, hostel	hotel	--
מְמַשְׁלָה	rule, authority, control	government	engl. governm- -ent
סֵרֵט	rope or ligament (from tissue, etc.)	film (cinematic, etc.)	--
עֵדֶשָׁה	lentil	lens	germ. linse
עֵמִית	friend	colleague	--
קוֹפָּה	box	(financial) fund	--
קֶשֶׁת	bow, rainbow	bow (of a violin, etc.)	germ. Bogen
תְּעוּדָה	evidence	document	--
תְּרַבּוּת	descendants, breeding, domestication	civilization	fr. civilisation

Another example is the verb 'פתח' (to develop) which acquired its signification (to develop "a film, etc.) by the influence of German verb (entwickeln) or from English¹⁰²⁷.

¹⁰²⁷ See for example: Schregle: p. 350; Elias: p. 205.

Rabin highlights the different aspects between borrowing significations and loan-translation. He indicates that borrowing significations does not include an imitation of the word structure or the foreign structure; it is rather an extension of the signification of a Hebrew word in order to equal or parallel that of the foreign one. The signification of the Hebrew word is already equal to that of the foreign word but not exactly. Rabin gives the example of the Hebrew expression "כיסה (את המאורע)" (to cover the event). He adds that loan-translation is the contrary of that. For it produces a new linguistic item into Hebrew. He warns that sometimes both types are mixed.¹⁰²⁸

Rafael Sapan also discussed this type of borrowing and gave the example of the Hebrew word 'גיבור' which is used to mean the "hero, protagonist" in a play or a film. He indicated that this meaning was not among the significations of the word originally, but it had acquired it from an external influence.¹⁰²⁹

1.3.1.4. Borrowing of Patterns

This means the formation of words that belong to a certain semantic field according to a certain pattern because there is another language that do the same. In other words, this does not mean a material borrowing of a pattern not in the language from another language and using it.

Piamenta discussed this issue in the context of the influence of Arabic language on Eliezer Ben-Yehuda regarding the words he had made up. He mentioned the borrowing of some patterns from Arabic such as the Hebrew word 'חֲבִיתָה' (omelet) which he said Ben Yhuda had formed according to the pattern 'פְּעִילָה' found and known in Hebrew because most types of dishes in Arabic are formed according to the Arabic pattern 'فَعِيلٌ وَفَعِيلَةٌ' that corresponds to the said Hebrew pattern.¹⁰³⁰

1.3.1.5. Borrowing of Formation manner (of some words)

This means the formation of new Hebrew words in the same way in which some words in other languages were formed and then using the Hebrew words in the same significations that the foreign words carry. In fact, I have not read that any of the scholars in the field mentioned that. However, the formation method of some Hebrew words witnesses that Hebrew did that.

¹⁰²⁸ רבין, חיים: תרגום השאילה, עמ' 274-275.

¹⁰²⁹ ספן, רפאל: על כמה "תרגומי-שאילה", עמ' 134.

¹⁰³⁰ פיאמנטה, משה: השפעת הערבית, עמ' 157.

One of the examples in this regard is the Hebrew word 'עתון' (newspaper). Chaim Ruzan said that this word was formed according to the German word that has the same meaning (Zeitung).¹⁰³¹ For the Hebrew word was formed from the word 'עֵת' (time) + the morpheme 'וֹן' and the German word is formed from the word 'Zeit' (time) + the morpheme 'ung'.

Piamenta said that among the aspects of the Arabic influence on Eliezer Ben-Yehuda is his borrowing of some Arabic significations such as the two Hebrew words 'מָנָח, זְהוּת' as the former that means (term) was formed from the Hebrew verb 'הִנִּיחַ' (to place) according to the Arabic word of the same signification which was formed in Arabic from the verb (to place) as well.

The latter word 'זְהוּת' was formed by putting the determiner 'זְה' with the morpheme 'וּת' under the influence of Arabic word that has the same meaning 'هُوּיَّة' (identity) which was formed from using the third person pronoun 'هُوَ' with the morpheme 'يَّة'.¹⁰³²

I think that if we think deeply in how these two words were formed, it will clearly show that they are an example of the influence of Arabic on Hebrew regarding formation of words and not regarding the borrowing of significations as mentioned by Piamenta

1.3.2. How Lexically-Borrowed Elements are employed

As to the first type of borrowing motioned above, that is, the lexical borrowing, we had better deal with the words and roots borrowed in this way from a different angle: how they are employed and used in Hebrew.

This is because in most cases it is not limited to borrowing one word and letting it enter the usage of Hebrew. These words and morphemes are used in certain ways to generate other lexical units despite that this does not take place with other types of borrowing due to their nature that does not accept that. Therefore I will not deal with them. The following are some of the ways the said borrowed words are employed.

¹⁰³¹ רוזן, חיים: הלשון העברית בת ימינו, עמ' 661.
¹⁰³² פיאמנטה, משה: השפעת הערבית, עמ' 157.

1.3.2.1. Methods for employing words

a- Use of the borrowed words in themselves

this means the use of the borrowed word itself whether adapted or not to suit the formation system in Hebrew. This is the main way for using these words.

b- Generation of new roots from some borrowed words

this takes place in the same way dealt with before as one way for verb formation from some Hebrew nouns. I also touched upon our current topic there. I only remind the reader that Ornan describes forming roots in this manner - whether from Hebrew or foreign nouns - as a "squeezing" process of the noun, that is, dropping its movements and then forming a new root from the remaining consonants in order to form a new verb from the same structure of this noun. Ornan indicates that the reason for that is to make a balance between nouns and verbs¹⁰³³.

Neer indicates that these roots are generated from some foreign nouns or adjectives after they enter the language as nouns or adjectives. He then adds that these verbs formed from these roots usually tend to the heavy patterns 'בנינים כבדים', especially the pattern 'פיעל'. He justifies this by saying that the roots of these verbs often have four consonants, and rarely five consonants.

Neer mentions some of the examples in this regard such as:

- the verb 'טִרְפֵד' (to explode 'by torpedo') whose root was formed from the noun 'טורפדו' (torpedo).
- 'טִלְפֵן' (to phone) whose root was formed from the noun 'טלפון' (telephone).
- 'מִגְנֵט' (to magnetize) from the noun 'מגנט' (magnet).

As examples of forming roots and then verbs from some foreign adjectives Neer mentioned the following verbs:

- 'נִטְרָל' (to neutralize) whose root was formed from the adjective 'ניטרלי' (neutral).
- 'נִרְמָל' (to normalize) from the adjective 'נורמלי' (normal).

He also mentions some examples of the five-consonant roots such as the root 'ס-נ-כ-ר-ן' formed after squeezing the adjective 'סינְכְרוֹנִי' (synchronous) and among its important derivatives the verb 'סִנְכְּרָן' (synchronize).¹⁰³⁴

¹⁰³³ For more clarification upon this phenomenon refer to the above pages.

¹⁰³⁴ ניר רפאל, על תהליכי היצירה עמ' 371-372.

Zachmann-Czalomon says that in spite of the fact that the system of patterns in Hebrew is very narrow, but it has been able to accommodate a range of new verbs that come from foreign origins, and gives the example of קוד' (code) borrowed from English 'code' and from which the verb 'קוד' (to sent an encrypted message) like the so-called weak roots. He then adds that Hebrew lexicon contains an enormous amount of words that are rooted in foreign languages.¹⁰³⁵

Finally, it is noteworthy to mention that from these roots formed from foreign nouns verbs, as well as nouns, adjectives and other morphological elements are derived. Some examples are the roots that have been formed from the previous nouns and adjectives 'טורפודו', 'נורמלי', and 'סינכרוני'. from these roots, and in addition to the verbs derived thereof as mentioned above, the nouns 'טירפוד' (torpedoing), 'נירמול' (normalization) and 'סינכרון' (synchronization), etc¹⁰³⁶ were also formed. The following are some of the roots:

Root	The general meaning of root derivations	Derivation origin	Meaning
א-מ-ב-ט	to bathe, to make shower (or wash) for someone	gr. embate	bathtub ¹⁰³⁷
א-מ-ר-ק	to Americanize, to make (someone or something) American, to become Americanized	engl. America	America ¹⁰³⁸
א-נ-ג-ל	to anglicize (someone or something), to become Anglicized	engl. england	England ¹⁰³⁹
א-ר-ג-ן	to organize	gr. organon	organ ¹⁰⁴⁰
ב-ל-ג-ן	to mess, to make or turn (something) to anarchy	pers. balachane	anarchy ¹⁰⁴¹

¹⁰³⁵ Zachmann-Czalomon Isolde, Das Verb im Modern-Hebräischen, p. 294.

¹⁰³⁶ See the mentioned entries at: אבן-שושן

80. אבן-שושן: עמ' 1037
 88. אבן-שושן: עמ' 1038
 90. אבן-שושן: עמ' 1039
 120. אבן-שושן: עמ' 1040
 177. אבן-שושן: עמ' 1041

ב-ר-ג-ן	to be or become bourgeois	fr. bourgeois	bourgeois ¹⁰⁴²
ד-ל-ט-ר	to inform against, to spread calumnies, to report slanderous manner	lat. delator	Informing against ¹⁰⁴³
ד-פ-ל-ם	to give diploma (university, etc.)	fr. diplome (from "gr.diploma")	diploma ¹⁰⁴⁴
ד-ק-ט-ר	to be crowned by title of doctor	lat. doctor	doctor ¹⁰⁴⁵
ה-ר-מ-ן	to harmonize (music)	gr. harmonia	harmony ¹⁰⁴⁶
ט-ר-ל-ל	to trill (music)	it. trillo	trill ¹⁰⁴⁷
כ-ל-ר	to mix chlorine with other liquids for sterilization	gr. cholors	chlorine ¹⁰⁴⁸
מ-ד-ט	to practice the meditation, to look attentively at, to contemplate	lat. meditatio	meditation ¹⁰⁴⁹
ו-ב-ו-ט	to subsidize	lat. subsidium	subsidization ¹⁰⁵⁰
ו-ק-נ-ו	to make syncope (music and grammar)	gr. synkope	syncope ¹⁰⁵¹

1042 - אבן-שושן: עמ' 205.
 1043 - אבן-שושן: עמ' 314, 322.
 1044 - אבן-שושן: עמ' 317, 336.
 1045 - אבן-שושן: עמ' 305, 339.
 1046 - אבן-שושן: עמ' 426-427.
 1047 - אבן-שושן: עמ' 666-667.
 1048 - אבן-שושן: עמ' 765, 771.
 1049 - אבן-שושן: עמ' 891.
 1050 - אבן-שושן: עמ' 1259, 1268.
 1051 - אבן-שושן: עמ' 1287, 1308.

ז-ת-ו-ו	to synthesize	gr.	synthesis	synthesis ¹⁰⁵²
ק-ב-ר-ר	to fabricate (rumor, etc.)	lat.	fabricatio	fabrication ¹⁰⁵³
פ-ד-ר	to powder	fr.	poudre	powder ¹⁰⁵⁴
ל-ט-ר-ר	to patrol, to guard or watch by patrols	fr.	patrouille	patrol ¹⁰⁵⁵
פ-ל-מ-ו	to polemize, to debate (with)	gr.	polemos	controversy, polemics ¹⁰⁵⁶
ל-צ-ר	to lasso	lat.	pressorium	lariat ¹⁰⁵⁷
פ-ו-ו-ז	to fantasize	gr.	phantasia	fantasy ¹⁰⁵⁸
פ-ו-ק-ו	to make a note of, to register (in a notebook, etc.)	gr.	pinax	notebook, diary ¹⁰⁵⁹
ל-צ-ר-פ	to parcel	engl.	parcel	parceling ¹⁰⁶⁰
צ-ו-ו	to quote, to cite	lai.	citare (-atus)	citation ¹⁰⁶¹

1052 - אבן-שושן: עמ' 1308, 1288.
 1053 - אבן-שושן: עמ' 1448.
 1054 - אבן-שושן: עמ' 1453, 1456.
 1055 - אבן-שושן: עמ' 1475-1476.
 1056 - אבן-שושן: עמ' 1491.
 1057 - אבן-שושן: עמ' 2494.
 1058 - אבן-שושן: עמ' 1497-1498.
 1059 - אבן-שושן: עמ' 1503.
 1060 - אבן-שושן: עמ' 1546.
 1061 - אבן-שושן: עמ' 1582, 1584.

ל-ב-מ-צ	to play on (a musical instrument) negligently or without zeal	germ. Zimbl	cymbal ¹⁰⁶²
ט-מ-נ-צ	to cement, to cover with cement	lat. caementum	cement ¹⁰⁶³
ר-ז-נ-צ	to censor (printed materials, etc.)	lat. censor	censor ¹⁰⁶⁴
ג-ל-ט-ק	to catalog	gr. katalogos	catalog ¹⁰⁶⁵
ר-ט-ל-ק	to civilize, to culture; to cultivate (agriculture)	lat. cultura	culture; tillage, cultivation ¹⁰⁶⁶

c- Formation of adjectives from some foreign nouns

This is done by adding some suffixes to these nouns. The following are some of the examples in this regard:

- 'נורמָלִי' (normal) from the noun 'נורמָה' which is itself borrowed from the Latin word 'Norma'.
- 'טלפֿוֹנִי' (telephonic) from the noun 'טלפֿוֹן' (telephone).¹⁰⁶⁷

One of the most famous suffixes used in forming these adjectives is the suffix 'י' and its feminine 'ית'. Zachmann-Czalomon said that these two suffixes in particular are easy ends and so they help to form adjectives without difficulties from foreign words. Some of the examples he mentioned in this regard are: 'גְּלוֹבָלִי' (global or universal), 'דִּיפְלוֹמָטִי' (diplomatic), 'הֵיסְטֵרִי' (nervous or hysterical), and 'רֶפְלֶקְסִיבִי' (reflexive).¹⁰⁶⁸

This means that from the borrowed words we can form roots -and then other verbs and nouns – as mentioned in the above point, as well as adjectives. I think that the generation of these morphological

¹⁰⁶² - אבן-שושן: עמ' 1594.

¹⁰⁶³ - אבן-שושן: עמ' 1597.

¹⁰⁶⁴ - אבן-שושן: עמ' 1600.

¹⁰⁶⁵ - אבן-שושן: עמ' 1655.

¹⁰⁶⁶ - אבן-שושן: עמ' 1640, 1667.

¹⁰⁶⁷ See the mentioned entries at: אבן-שושן

¹⁰⁶⁸ Zachmann-Czalomon, Isolde: Das Verb im Modern-Hebräischen, p. 296.

elements from some borrowed nouns is an important indicator on how these nouns have gone deep in the Hebrew structure and how they are accepted by the contemporary scholars.

d- Formation of nouns from foreign adjectives

On the contrary of the above, there are some nouns formed from some borrowed adjectives as said by Bar Asher who mentions some examples of the same such as:

- the adjective 'זוטרא' borrowed from Aramaic and turned into Hebrew to 'זטיר' (small) and then from which the nouns 'זטור' (diminution) and 'זטרת' as well as.
- the Aramaic adjective 'קמא' (primary) from which the noun 'קמאות' (priority or seniority) was derived.¹⁰⁶⁹

e- Formation of nouns from some borrowed nouns

This is done by adding a Hebrew suffix or morphemes to the borrowed noun. Neer gives some examples such as:

- 'בנקאי = בנק + אי' (bank manager/owner).
- 'היסטוריה = היסטוריה + ון' (historian).
- 'ספורטאי = ספורט + אי' (athletic).¹⁰⁷⁰
- Bar Asher also mentions the derivation of the noun 'ברנשון' (small being) from the noun 'ב-רנש' (person) borrowed from Aramaic.¹⁰⁷¹

1.3.2.2. Employment of Borrowed Roots

It is known that the roots in general are abstract morphological items that do not have any signification. Therefore, the only method for employing roots is to mix them with one of the used patterns in language, and then to derive several morphological elements such as nouns and adjectives from them.

Bar Asher discussed this and mentioned some examples such as the root 'ב-ד-ר' borrowed from Aramaic. This root resulted in many nouns and verbs such as: the verb 'בדיר' used currently in Hebrew as a counterpart of the English verb 'entertain', the nouns 'בדירן' (entertainer) and 'בדירות' (entertainment).

Another example is the root of the Aramaic origin 'ש-ד-ר' from which, as per Bar Asher, the following nouns and verbs were formed: 'שדר' (broadcast), 'שדר' (broadcasted), 'שדרן' (announcer), 'שדר' (announcer) and 'שדר' (message). The derivatives of this root are used in the telecommunications field. Finally, Bar Asher adds that these borrowed roots sometimes are changes and adapted in Hebrew and sometimes remain as they were in their original languages.¹⁰⁷²

¹⁰⁶⁹ בר-אשר משה, מקומה של הארמית בעברית החדשה, עמ' 35.

¹⁰⁷⁰ ניר רפאל, התרחבות המילון העברי, עמ' 253-254.

¹⁰⁷¹ בר-אשר משה, מקומה של הארמית בעברית החדשה, עמ' 35.

¹⁰⁷² בר-אשר משה, מקומה של הארמית בעברית החדשה, עמ' 35.

PART TWO

Development Means of Arabic Lexicon in Modern Age

CHAPTER ONE

*Intradevelopment of Arabic Lexico
(Methods of Noun Formation)*

2.1.1. Derivation (الاشتقاق)

It is the main and oldest method in forming various linguistic elements not only in Arabic language but in Semitic languages as well. At the outset, we would like to put forth some scholars' definitions of derivation, its limits and potentials as one of the sources for enriching the lexical wealth in Arabic.

Fischer mentions that in addition to the prefix and suffix morphemes, Arabic language, like all related languages, has another kind of morphemes, that form the 'stems'. These 'morphemes' determine vowel distribution in any word. As roots are formed from only consonants, vowels are determined by the accompanying morpheme. The largest number of roots has three consonants while a few have four. As for the more-than-four-consonant roots, they are usually in the words that have pure Semitic origin and their number is limited.

Fischer adds that these morphemes, in addition to declension morphemes and the indivisible structure morphemes (that is, roots) can constitute new words. These morphemes (that is, meters) are then depicted by using the well-known model of Arab grammarians taken from the root 'فعل' (do) as 'ف' is the first consonant of the root, 'ع' is the second, and 'ل' is the third. As for quadrilateral roots, they are depicted by using the root 'فعلل'. Words like 'فضيلة' (virtue) is modeled on the stem 'فعليلة' which is originally formed from the pattern 'فعليل' that refers to the vowel distribution among the root consonants 'ل-ض-ل' in addition to the feminine ending 'ة'.¹⁰⁷³

Dobrişan summarizes derivation process as being the amendment of three- and four-letter roots through changing vowels and adding prefixes and suffixes. He adds that this results in numerous formulas.¹⁰⁷⁴

It is clear that Dobrişan shares the same content with Fischer. We have dealt with their opinions when we dealt with noun formation through derivation in Hebrew.¹⁰⁷⁵ To further highlight the derivation process I mention here a briefing of the same.

Derivation comes in the context of the molded nature of words in Semitic languages, be they nouns, verbs, etc. Each of these languages has a number of these molds – each of which is called a pattern – in which roots are formulated to generate nouns, verbs and other linguistic items.

This takes places with all the roots used in any of the said languages while each root differs from the others in the number and essence of patterns with which each root mingles and those which it has not already done so. It is noteworthy in this context that pattern in general may be formed from only

¹⁰⁷³ Fischer, W.: Grammatik, p. 33.

¹⁰⁷⁴ - دوبريشان، نيقولا: طرق تنمية، ص 189.

¹⁰⁷⁵ It is noteworthy here that I called derivation there 'integrating a root with a pattern' because this is the closest nomenclature or this is the one that integrates different terms used by scholars to refer to noun formation in Hebrew. Please refer to the above pages.

vowels or consonants and vowels. This indicates that Semitic languages rely mainly on derivation through roots and molds.

In light of the above, derivation is simply the formation of new words from the existing roots following the example of older and original linguistic models. Arab grammarians call this 'analogy' 'القياس' which Šāhīn defines as forming the seen based on the unseen, that is, devising new items of language by using the existing ones. We learn some linguistic facts and then use our linguistic tastes to perform the task through analogy.¹⁰⁷⁶ Analogy, thus, is the method of derivation, or the optimal manner thereof.

In past times, there was a far-reaching dispute among the linguists regarding the analogical derivation of words not known to Arabs. This dispute has been going on so far. Anīs says:

"analogy in Arabic language has been a matter of dispute and discord among linguists in all ages. Some linguists limited its domain and restricted its use while others gave it free rein regardless the opinions of more stringent linguists. In the middle of the twentieth century (sic) the same dispute and discord persisted: Arab linguists were divided into two groups: the reformists and the conservatives" ¹⁰⁷⁷

The following are some of the opinions that support and encourage analogy versus some of the rejecting opinions.

Ḥammādī supports derivation through analogy based on the rules of Arabic language:

"We have known that a number of linguists in the modern age rejects some of the words derived by analogy despite that they know Arabs did say them, rarely though. No wonder then that they reject the words that do not have a documented trusted origin and that have been devised and analogically derived after the fluency ages... ." ¹⁰⁷⁸

He then adds:

"Rejection of analogical derivation in its entirety is contrary to the right of Arabic language and Arabs as well in every age to use this idiosyncrasy of Arabic language to innovate. It is also contrary to the nature of life itself as it generates new meanings that require fresh words or derivatives... ." ¹⁰⁷⁹

In the same context Al-Ġalāyīnī indicates:

¹⁰⁷⁶ - شاهين، عيد الصبور: دراسات لغوية، ص 9.

¹⁰⁷⁷ - أنيس، إبراهيم: من أسرار اللغة، ص 15-16.

¹⁰⁷⁸ - حمادي، محمد ضاري: حركة التصحيح، ص 248.

¹⁰⁷⁹ - حمادي، محمد ضاري: حركة التصحيح، ص 251.

"... Every word that conforms to the origins of Arabic language whether metaphorically, morphologically, derivatively or analogically, is acceptable to the Arabs of sound taste and is really needed shall be used even if our ancestors did not use it. Every sound analogy of Arabic should be a part thereof."¹⁰⁸⁰

As for the opponents of derivation and every linguistic innovation, one representative opinion thereof should be sufficient. Ḥammādī mentions the opinion of Ibn-Fāris, one past Arab scholar, who says:

"today we should not invent new words or say what they (early Arabs) did not say or use any analogy they did not use because this would lead to language corruption and nullity of its facts."¹⁰⁸¹

In the final analysis, the supporters of analogical derivation won the battle long ago. In our opinion, this conforms to the reality of life that does not surrender to inertia or cessation. For every language whose speakers want it to live on and progress, it should keep abreast with the ever-going development in life.

In this context, Ḥammādī refers to the resolution of the Arabic Language Academy in Cairo to the effect of extensive application of analogy principle: "The analogy principle in language should be adopted as per the rules the Academy has previously approved. Once its conditions are available, jurisprudence should be viable."¹⁰⁸²

Dayf dubs Arabic language as being the language of derivation, he asserts that Arabic language is derivative and that its material grows and multiplies through derivation.¹⁰⁸³

Šarbātūf deals with derivation out of the roots of Arabic language and its historical background. He says that being one of Semitic language, Arabic language is characterized by different methods of derivation. Derivation in standard Arabic, he asserts, is a main method for the generation of new words.¹⁰⁸⁴

The derivation we have been dealing with so far is 'minimal derivation (الاشتقاق) ¹⁰⁸⁵ or 'small derivation (الاشتقاق الصغير) ¹⁰⁸⁶. Wālī describes it as the concept that first comes to mind once the word 'derivation' is loosely mentioned.¹⁰⁸⁷ It is the most common type of derivation and the object of agreement of most, if not all, of the scholars in Hebrew language. Therefore, we are not going to deal with any of the other types except for 'maximal

1080 - الغلابيني، مصطفى: نظرات، ص 3.

1081 - حمادي محمد ضاري، حركة التصحيح، ص 250.

1082 - حمادي محمد ضاري، حركة التصحيح، ص 257.

1083 - ضيف، شوقي: اشتقاق الأفعال، ص 157.

1084 - شرباتوف، جريجوري: دراسة مقارنة، ص 171.

1085 - والي، حسين: سبل الاشتقاق، ص 199.

1086 - أمين، عبد الله: بحث في علم الاشتقاق، ص 381.

1087 - والي، حسين: سبل الاشتقاق، ص 199.

derivation (الاشتقاق الأكبر)¹⁰⁸⁸ or 'large derivation (الاشتقاق الكبير)¹⁰⁸⁹ we are going to touch upon.

Maximal derivation is the derivation of one word from another. It includes a reordering of some letters, similarity in meaning, and agreement regarding the essence of these letters.¹⁰⁹⁰ In other words, the derived words through maximal derivation are the result of reordering the letters of the tripartite root. Therefore the maximum number of words one can derive in this way is six - let alone the derivatives thereof - that are similar in meaning. Wālī mentions the example of the root 'ن-ج-د' which once reordered can result in five aspects of earnings:

- a) 'النَّجْدُ' = help
- b) 'الجُنْدُ' = soldiers and helpers
- c) 'الجَدَنُ' = beauty of voice
- d) 'الدَّنَاجُ' = Resolution
- e) 'الدَّجْنُ' = heavy rain

Wālī adds that the core meaning of the above words is 'strength': Help requires strength; soldiers should be strong; beautiful voice affects people; being resolved imparts strength; and heavy rain is the one that rushes down strongly.¹⁰⁹¹

I believe that such large derivation is not more than suppositions or imposing imaginary significations and links between the words.

Back to the minimal derivation, our main focus. It should be noted that the importance of derivation in classical Arabic is not less than its role in modern Arabic. Therefore, the competent Arabic language authorities have taken two important resolutions in addition to that of the extensive use of derivation mentioned above:

- 1- Arabic Language Academy in Cairo has taken a resolution to facilitate derivation process and set some regulations thereof. In short, if only one formula of an entry is mentioned in dictionaries, this entry can be completed through deriving the remaining formulas unless any of them is dated or prohibited or if it is contrary to what Arabs used to say. This resolution is called "Resolution of Completing a Linguistic Entry only part thereof is mentioned in Dictionaries and the like."¹⁰⁹²

Al-Hiḍr was among the ones who explained this resolution and commented on it. Regarding non-triliteral letter entries, it is natural for each to have a verb, an infinitive and another derivative rather than the verb. If the dictionaries do not include any of these formulas, the same can be derived as per the agreed-upon rules, that is, by analogy of other entries.

For example, if one entry includes a noun on the pattern 'مُقْتَعِلٌ' we can derive a verb thereof on the pattern of 'اِقْتَعَلَ' and an infinitive on the pattern 'اِقْتِعَالٌ'. If another entry includes an infinitive on the form 'فُعْلَلَةٌ' we can derive a verb

¹⁰⁸⁸ - والي، حسين: سبل الاشتقاق، ص 199.

¹⁰⁸⁹ - أمين، عبد الله: بحث في علم الاشتقاق، ص 381.

¹⁰⁹⁰ For example, refer to the previous reference, same page and: والي، حسين: سبل الاشتقاق، ص 199.

¹⁰⁹¹ - والي، حسين: سبل الاشتقاق، ص 199.

¹⁰⁹² - محاضر جلسات مجمع اللغة العربية بالقاهرة، دور الانعقاد الثاني، ص 89-96.

thereof on the pattern of 'فَعَّلَ' and a present participle on the pattern of 'مُفَعِّلٌ'.¹⁰⁹³ As for three-letter entries they have other restrictions that suit their nature.

2- Arabic Language Academy in Cairo has approved the standardization of some patterns in some semantic fields within which the use of the same has not been much used. In others words, the use of the said patterns has not been directed mainly to these fields. Some of the examples in this regard:

a) The Academy trend was not to focus only on the three well-known formulas of the noun instrument 'مِفْعَلٌ'; 'مِفْعَلَةٌ'; and 'مِفْعَالٌ' but to add some other patterns. Dobrişan says, "The machine name has witnessed remarkable development in its derivation. New patterns are used and other methods are introduced to devise device/ machine names among which were 'فَعَّالٌ' ('جرَّارٌ' 'tractor'; 'خِلاطٌ' 'mixer'; 'عَدَّادٌ' 'meter'; 'رَشَّاشٌ' 'automatic rifle'; 'سَخَّانٌ' 'heater') and 'فَعَّالَةٌ' ('سَمَاعَةٌ' 'headphone'; 'بِدَالَةٌ' 'pedal'; 'ثَلَّاجَةٌ' 'fridge'). The second meter was almost entirely used to derive military transportation means and machines ('دِرَاجَةٌ' 'bicycle'; 'طَيَّارَةٌ' 'aircraft'; 'كَسَّارَةٌ' 'crusher'; 'نَقَّالَةٌ' 'stretcher'; 'رَشَّاشَةٌ' 'sprinkler'; 'قَذَّافَةٌ' 'thrower'; 'دِرَاعَةٌ' 'armor'; 'طَرَّادَةٌ' 'cruiser'; 'نَسَّافَةٌ' 'destroyer'; and 'غَوَّاصَةٌ' 'submarine' etc). ... An interesting point was that an ancient pattern 'فَاعُولٌ' was restored and used to derive the name of a modern machine such as 'حَاسِبٌ' 'computer'.¹⁰⁹⁴

b) Arabic Language Academy in Cairo has approved the standardization of deriving new disease nouns on the patterns 'فَعَّالٌ' and 'فَعَّلٌ'. It also expanded this to the extent of approving such derivation even if there is no verb, that is, the possibility of deriving disease names from nouns such as 'البوال' (polyuria); and 'العُصَابُ' (neurosis).¹⁰⁹⁵ The said nouns have found their place in the modern dictionaries such as 'خِلاطٌ' 'mixer'¹⁰⁹⁶; 'عَدَّادٌ' 'meter'¹⁰⁹⁷; 'سَخَّانٌ' 'heater'¹⁰⁹⁸ etc).

c) Arabic Language Academy in Cairo has approved the standardization of deriving new place nouns on the pattern 'مِفْعَلَةٌ' which includes numerous proper names of animals, plants, and inanimate objects.¹⁰⁹⁹ Some examples are 'مَطْبَعَةٌ'¹¹⁰⁰ (printing press) and 'مَكْتَبَةٌ'¹¹⁰¹ (library).

The following are some of the newly derived nouns on some of Arabic noun patterns:

¹⁰⁹³ - حسين، محمد الخضر: شرح قرارات المجمع، ص 36-45.

¹⁰⁹⁴ - دوبريشان، نيقولا: طرق تنمية، ص 192-193؛ بحوث ومحاضرات مؤتمر الدورة التاسعة والعشرين، ص 240.

My translation of the words into English.

¹⁰⁹⁵ - مجمع اللغة العربية بالقاهرة، بحوث ومحاضرات المؤتمر 1960-1961، ص 257-260.

¹⁰⁹⁶ Refer for example to: Wehr: A dictionary, p. 256.

¹⁰⁹⁷ Refer for example to: Wehr: A dictionary, p. 595.

¹⁰⁹⁸ Refer for example to: Wehr: A dictionary, p. 402.

¹⁰⁹⁹ - مجمع اللغة العربية بالقاهرة، بحوث ومحاضرات المؤتمر 1960-1961، ص 255.

¹¹⁰⁰ Wehr: A dictionary, p. 552.

¹¹⁰¹ Wehr: A dictionary, p. 813.

(فعالة) Word	Translation	Root	The general meaning of root derivations	Notes
الخراطة ¹¹⁰²	turning	خ-ر-ط	to turn.	
الرّقابة ¹¹⁰³	ensorship	ر-ق-ب	to watch, to observe.	
الصحافة ¹¹⁰⁴	press	ص-ح-ف	to misread, to gather.	The first Arabic newspaper was 'الوقائع المصرية' (Egyptian Events) It appeared in Cairo, in 1828.
الصّرّافة ¹¹⁰⁵	exchange	ص-ر-ف	to change, to turn.	
العمادة ¹¹⁰⁶	deanship	ع-م-د	to support, to rely (on).	
الفرّاشة ¹¹⁰⁷	cleaning	ف-ر-ش	to spread.	
الهواية ¹¹⁰⁸	hobby	ه-و-ي	to love, like.	

¹¹⁰² المعجم الوسيط، ص 236.

¹¹⁰³ Ibid, p.376.

¹¹⁰⁴ Ibid, p.527.

¹¹⁰⁵ Ibid, p. 533.

¹¹⁰⁶ Ibid, p.649.

¹¹⁰⁷ Ibid, p.707.

¹¹⁰⁸ Ibid, p.1043.

(فعالة) Word	Translation	Root	The general meaning of root derivations	Notes
الحصّالة ¹¹⁰⁹	money box	ح-ص-ل	to be existent, to happen, to obtain.	
الخرّامة ¹¹¹⁰	punch	خ-ر-م	to pierce	
الزحّافة ¹¹¹¹	crawler	ز-ح-ف	to crawl, to march.	
الشوّاية ¹¹¹²	grill	ش-و-ي	to grill.	
العوّامة ¹¹¹³	buoy	ع-و-م	to swim, to float	
الغلاية ¹¹¹⁴	boiler	غ-ل-ي	to boil	
الفتّاحة ¹¹¹⁵	opener	ف-ت-ح	to open, to conquer, to turn on	
الفرّامة ¹¹¹⁶	mincer	ف-ر-م	to mince (meat)	
القصّاصة ¹¹¹⁷	cutter	ق-ص-ص	to narrate, to cut, to track	
القطّارة ¹¹¹⁸	dropper	ق-ط-ر	to flow in drops, to make flow, to tow.	
الكبّاحة ¹¹¹⁹	brakes	ك-ب-ح	to rein in, to brake.	

¹¹⁰⁹ المعجم الوسيط، ص 186.

¹¹¹⁰ Ibid, p.238.

¹¹¹¹ Ibid, p.404.

¹¹¹² Ibid, p.521.

¹¹¹³ Ibid, p.661.

¹¹¹⁴ Ibid, p.685.

¹¹¹⁵ Ibid, p.697.

¹¹¹⁶ Ibid, p.712.

¹¹¹⁷ Ibid, p.768.

¹¹¹⁸ Ibid, p.773.

¹¹¹⁹ Ibid, p.803.

(فَعَال) Word	Translation	Root	The general meaning of root derivations	Notes
الْحَطَّاط ¹¹²⁰	calligrapher	خ-ط-ط	to draw, to write, to plan.	
الْخَرَّاط ¹¹²¹	turner	خ-ر-ط	to turn.	
الرَّسَّام ¹¹²²	draftsman	ر-س-م	to draw, to portray, to paint.	
الرَّقَّاس ¹¹²³	screw propeller	ر-ف-س	to kick.	
الْكَبَّاس ¹¹²⁴	presser	ك-ب-س	to press, to attack.	
الْمَثَّال ¹¹²⁵	sculptor	م-ث-ل	to resemble, to liken (to), to sculpture, to appear (before)	
النَّشَّاف ¹¹²⁶	dryer	ن-ش-ف	to dry, to suck (up).	
الهِدَّاف ¹¹²⁷	striker	ه-د-ف	to aim (at), to approach, to go (to).	

¹¹²⁰ المعجم الوسيط، ص 253.

¹¹²¹ Ibid, p. 236.

¹¹²² Ibid, p. 357.

¹¹²³ Ibid, p. 372.

¹¹²⁴ Ibid, p. 804.

¹¹²⁵ Ibid, p. 888.

¹¹²⁶ Ibid, p. 960.

¹¹²⁷ Ibid, p. 1016.

(مفعلة) Word	Translation	Root	The general meaning of root derivations	Notes
المَبْرَة ¹¹²⁸	charity	ب-ر-ر	to do good (to), to keep (an oath or a promise), to approve.	
المَحْفَظَة ¹¹²⁹	wallet	ح-ف-ظ	to preserve, to memorize.	
المَحْكَمَة ¹¹³⁰	court	ح-ك-م	to adjudge, to govern, to order.	This word appeared along with modern legal systems. In the past terms such as دار القضاء (House of Judiciary) and مجلس القضاء (Council of Judiciary) were used instead.
المَدْرَسَة ¹¹³²	school	د-ر-س		In the past the words (مَدْرَس، مَدْرَسَة) were used instead. ¹¹³¹
المَشْرَحَة ¹¹³³	morgue	ش-ر-ح	to slice, to explain, to gladden.	
المَصْبِغَة ¹¹³⁴	dyeworks	ص-ب-غ	to dye.	

¹¹²⁸ المعجم الوسيط، ص 50.

¹¹²⁹ Ibid, p. 192.

¹¹³⁰ Ibid, p. 197.

¹¹³² المعجم الوسيط، ص 289.

¹¹³³ Ibid, p. 496.

¹¹³⁴ Ibid, p. 526.

¹¹³¹ - ابن منظور: لسان العرب، مادة: درس.

1135	المَضْبُطَة	minutes	ض-ب-ط	to seize, to correct, to do (something) accurately.	
1136	المَطْبَعَة	printing press	ط-ب-ع	to print, to fashion.	This word appeared with the establishment of the first printing press in Arab world in Egypt in the nineteenth century. It was taken from the French, and it was called مطبعة (بولاق) (BUIAq Printing Press).
1137	المَغْسَلَة	laundry	غ-س-ل	to wash.	
1138	المَقْحَمَة	coaler	ف-ح-م	to become black, to carbonize, to dumbfound.	

1135 المعجم الوسيط، ص. 553.

1136 Ibid, p. 570

1137 Ibid, p. 677.

1138 Ibid, p. 702.

(مفعل) Word	Translation	Root	The general meaning of root derivations	Notes
المخبأ ¹¹³⁹	shelter	خ-ب-أ	to shelter, hide.	
المرسّم ¹¹⁴⁰	studio (of an artist).	ر-س-م	to draw.	
المسبح ¹¹⁴¹	swimming pool	س-ب-ح	to swim.	
المشتل ¹¹⁴²	arboretum	ش-ت-ل	to plant, transplant.	
المشجر ¹¹⁴³	tree plot	ش-ج-ر	to rise (tree, plant, to quarrel.	
المشغل ¹¹⁴⁴	workshop	ش-غ-ل	to work, to occupy.	
المطار ¹¹⁴⁵	airport	ط-ي-ر	to fly.	This word is connected to the use of airplanes in modern age.

¹¹³⁹ المعجم الوسيط، ص. 221 .

¹¹⁴⁰ Ibid, p. 358.

¹¹⁴¹ Wehr: A dictionary, p. 393.

¹¹⁴² المعجم الوسيط، ص 491 .

¹¹⁴³ Ibid, p. 492.

¹¹⁴⁴ Wehr: A dictionary, p. 476.

¹¹⁴⁵ المعجم الوسيط، ص 595 .

(مفعلة) Word	Translation	Root	The general meaning of root derivations	Notes
المخزطة ¹¹⁴⁶	lathe	خ-ر-ط	to turn.	
المذخنة ¹¹⁴⁷	chimney	د-خ-ن	to fume, to smoke (cigarette, etc).	
المرضعة ¹¹⁴⁸	baby feeder	ر-ض-ع	to suck (at the breast).	
المضخة ¹¹⁴⁹	pump	ض-خ-خ	to pump.	
المزواة ¹¹⁵⁰	theodolite	ز-و-ى	to remove (into a corner), to knit.	
الملبنة ¹¹⁵¹	dairy	ل-ب-ن	to give to drink (milk), to flow (milk in the breast).	
الممسحة ¹¹⁵²	mop	م-س-ح	to mop, to wipe.	
المنفضة ¹¹⁵³	ash tray	ن-ف-ض	to shake (off), to fade, to	

¹¹⁴⁶ المعجم الوسيط، ص 236.

¹¹⁴⁷Ibid, p. 286.

¹¹⁴⁸ Ibid, p. 363.

¹¹⁴⁹ Ibid, p. 421.

¹¹⁵⁰ Ibid, p. 556.

¹¹⁵¹ Ibid, p. 847.

¹¹⁵² Ibid, p. 903.

¹¹⁵³ Ibid, p. 979.

(مفعل) Word	Translation	Root	The general meaning of root derivations	Notes
المجس ¹¹⁵⁴	probe	ج-س-س	to prbe, to palpate.	
المستبر ¹¹⁵⁵	probe	س-ب-ر	to test, to probe.	
المصعد ¹¹⁵⁶	elevator	ص-ع-د	to ascend, to lift (up).	This word first appeared in the modern age. It indicates the relation between the language and life developments in all fields.
المفك ¹¹⁵⁷	screw driver	ف-ك-ك	to dismount, to separate.	
الممطر ¹¹⁵⁸	rainy	م-ط-ر	to rain.	
المكبس ¹¹⁵⁹	press	ك-ب-س	to press.	

¹¹⁵⁴ المعجم الوسيط، ص 127.

¹¹⁵⁵ Wehr: A dictionary, p. 394.

¹¹⁵⁶ المعجم الوسيط، ص 534.

¹¹⁵⁷ Ibid, p. 725.

¹¹⁵⁸ Ibid, p. 911.

¹¹⁵⁹ Ibid, p. 804.

(مفعال) Word	Translation	Root	The general meaning of root derivations	Notes
المثقاب ¹¹⁶⁰	drill	ث-ق-ب	to drill, to pierce.	
المرذاذ ¹¹⁶¹	sprayer	ر-ذ-ذ	to spray, to drizzle.	
المرفاع ¹¹⁶²	lever	ر-ف-ع	to rise, to lift.	
المعداد ¹¹⁶³	abacus	ع-د-د	to count, number.	
المكثاف ¹¹⁶⁴	condenser	ك-ث-ف	to condense.	
الممواج ¹¹⁶⁵	waver	م-و-ج	to surge (sea), to be excited.	
المنظار ¹¹⁶⁶	telescope	ن-ظ-ر	to look (at).	

For more clarification, the following are some of the new nouns according to other various patterns:

¹¹⁶⁰ المعجم الوسيط، ص 102.

¹¹⁶¹ Ibid, p. 353.

¹¹⁶² Ibid, p. 374.

¹¹⁶³ Ibid, p. 608.

¹¹⁶⁴ Ibid, p. 809.

¹¹⁶⁵ Ibid, p. 927.

¹¹⁶⁶ Ibid, P. 969.

Word	Translation	Root	The general meaning of root derivations	Notes
الإجهاض ¹¹⁶⁷	abortion	ج-ه-ض	to have a miscarriage, to remove.	
الاحتلال ¹¹⁶⁸	occupation	ح-ل-ل	to halt at, live in, to unbind, to be lawful.	
الاختصاص ¹¹⁶⁹	specialization	خ-ص-ص	to be special.	
الإرهابيون ¹¹⁷⁰	terrorists	ر-ه-ب	to fear, terrorize.	
الإشعاع ¹¹⁷¹	radiation	ش-ع-ع	to circulate.	
الانصهار ¹¹⁷²	melting	ص-ه-ر	to melt.	
الإيداع ¹¹⁷³	deposition	و-د-ع	to deposit, to leave.	
البرقية ¹¹⁷⁴	telex	ب-ر-ق	to flash, to lighten (sky).	
البصمة ¹¹⁷⁵	fingerprint	ب-ص-م	to imprint, to make imprint, to stamp.	
التأمين ¹¹⁷⁶	insurance	أ-م-ن	to feel safety, to be faithful, to believe (in), to insure (life, etc.)	
التبشير ¹¹⁷⁷	preaching	ب-ش-ر	to rejoice, to preach, to bode well, to grate.	

¹¹⁶⁷ المعجم الوسيط، ص 149.

¹¹⁶⁸ Ibid, p. 200.

¹¹⁶⁹ Ibid, p. 246.

¹¹⁷⁰ Ibid, p.390.

¹¹⁷¹ Ibid, p. 504.

¹¹⁷² Ibid, p. 546.

¹¹⁷³ Ibid, p. 1063.

¹¹⁷⁴ Ibid, p. 52.

¹¹⁷⁵ Ibid, p. 62.

¹¹⁷⁶ Ibid, p. 29.

¹¹⁷⁷ Ibid, p . 60.

التخطيط ¹¹⁷⁸	planning	خ-ط-ط	to draw, to write, to plan.	This word accompanied the scientific perspective of matters.
التصريح ¹¹⁷⁹	statement	ص-ر-ح	to be pure, to show, to declare.	
التصور ¹¹⁸⁰	conception	ص-و-ر	to shape, to describe, to draw.	
التضامن ¹¹⁸¹	solidarity	ض-م-ن	to guarantee, to contain.	
التضخم ¹¹⁸²	inflation	ض-خ-م	to be huge, to inflate.	
التماسك ¹¹⁸³	firmness	م-س-ك	to hold, to cling (to), to refrain (from).	
التموين ¹¹⁸⁴	supply	م-و-ن	to provision.	
الجمعية ¹¹⁸⁵	society	ج-م-ع	to gather, to accumulate.	
الجُنحة ¹¹⁸⁶	misdemeanour	ج-ن-ح	to incline (to), to be misdemeanant.	
الخصوبة ¹¹⁸⁷	Fertility	خ-ص-ب	to be fertile, to increase.	
الخلفيّة ¹¹⁸⁸	background (art)	خ-ل-ف	to succeed, to become different	

¹¹⁷⁸ المعجم الوسيط، ص. 253.

¹¹⁷⁹ Ibid, p. 531.

¹¹⁸⁰ Ibid, p. 548.

¹¹⁸¹ Ibid, p. 565.

¹¹⁸² Ibid, p. 556.

¹¹⁸³ Ibid, p. 904.

¹¹⁸⁴ Ibid, p. 928.

¹¹⁸⁵ Ibid, p. 141.

¹¹⁸⁶ Ibid, p. 145.

¹¹⁸⁷ Ibid, p. 246.

¹¹⁸⁸ Ibid, p. 260.

1189 الذّاكرة	memory	ذك-ر	to remember, to mention.	
1190 السُّمك	thickness	س-م-ك	to rise, to thicken.	
1191 السّهّاري	night lamp	س-ه-ر	to stay up (late) at night.	
1192 الشبكيّة	retina	ش-ب-ك	to interlace.	
الشتلة ¹¹⁹³	cutting	ش-ت-ل	to plant, transplant.	
1194 الشخصية	character	ش-خ-ص	to rise, to be huge, to specify.	
1195 الشطيرة	sandwich	ش-ط-ر	to halve.	
1196 العمولة	commission	ع-م-ل	to work, to do.	
1197 العيّنة	sample	ع-ي-ن	to view	
1198 القاطرة	locomotive	ق-ط-ر	to tow, to flow in drops, to make flow.	
1199 اللاجئ	refugee	ل-ج-أ	to resort (to).	
1200 اللافتة	sign	ل-ف-ت	to turn.	

1189 المعجم الوسيط، ص. 325.

1190 Ibid, p. 467.

1191 Ibid, p. 475.

1192 Ibid, p. 490.

1193 Ibid, p. 491.

1194 Ibid, p. 494.

1195 Ibid, p. 502.

1196 Ibid, p. 652.

1197 Ibid, p. 665.

1198 Ibid, p. 773.

1199 Ibid, p. 848

1200 Ibid, p. 864.

1201 المتحف	museum	ت-ح-ف	to present (with rarity, work of art, etc.).	The museum is among the important characteristics of modern life.
1202 المتفجرات	explosives	ف-ج-ر	to cause to overflow, to lead a dissolute life.	
1203 المُحْضِر	summoner	ح-ض-ر	to attend, to view, to live in an urban region.	
1204 المُخَالِصَة	acquittal	خ-ل-ص	to be or become pure, to escape (from).	
1205 المدير	manager	د-و-ر	to circuit, to turn.	This word must have appeared to match the modern work systems.
1206 المذيع	announcer	ذ-ي-ع	to spread.	This word is linked to the appearance of broadcasting in modern age.
1207 المُرَافِعة	pleading	ر-ف-ع	to rise, to lift.	This word one of modern legal terms.
1208 المستشفى	hospital	ش-ف-و	to cure, to make healthy.	

1201 المعجم الوسيط، ص. 86.

1202 Ibid, p. 700.

1203 Ibid, p. 188.

1204 Ibid, p. 259.

1205 Ibid, p. 314.

1206 Ibid, p. 330.

1207 Ibid, p. 374.

1208 Ibid, p. 507.

المُستوصف 1209	clinic	و-ص-ف	to describe, to prescribe.	
المُفتش ¹²¹⁰	inspector	ف-ت-ش	to search.	
المُكثف ¹²¹¹	capacitor	ك-ث-ف	to condense.	
الملاكم ¹²¹²	boxer	ل-ك-م	to punch, strike with the fist.	
الملاكمة ¹²¹³	boxing	ل-ك-م	to punch, strike with the fist.	
المُلهاة ¹²¹⁴	comedy	ل-ه-و	to play, to think no more of.	
المُمرض ¹²¹⁵	male nurse	م-ر-ض	to be sick, to nurse.	
المُنْبَه ¹²¹⁶	alarm clock	ن-ب-ه	to notice, to be famous, to wake up.	
الناشر ¹²¹⁷	publisher	ن-ش-ر	to spread, to saw.	

I think the above examples are enough. However, there are still two points that should be mentioned in this context:

- a) There are some derivation processes from compound words. Badawi referred to this and gave example thereof¹²¹⁸:

¹²⁰⁹ المعجم الوسيط، ص. 1079.

¹²¹⁰ Ibid, p. 697.

¹²¹¹ Ibid, p. 809.

¹²¹² Ibid, p. 870.

¹²¹³ Ibid, p. 870.

¹²¹⁴ Ibid, p. 876.

¹²¹⁵ Ibid, p. 898.

¹²¹⁶ Ibid, p. 935.

¹²¹⁷ Ibid, p. 958.

¹²¹⁸ Badawi, Mohamed: Probleme, pp. 34 -5.

Compound Word	Verb	Verbal noun	Part
رأسمال (capital)	رَسَمَلَ (capitalize)	رَسْمَلَة (capitalization)	مُرَسَمَل (capitalized)
صورة طبق الأصل (true copy)	طَبَّعَ (make a true copy of)	طَبَّعَة (making a true copy of)	مُطَبَّع (it is a true copy)

- b) There are some derivation processes from loan words. We shall deal with this later when we discuss the Arabic language use of foreign languages to develop its lexicon in general.

2.1.2. Novel Meanings of existing Words

This is the second method adopted by modern Arabic language in order to develop its lexicon. It is the use of existing nouns, whether used or dated, after changing their significations to keep abreast with the requirements of each age. In other words, the essence of this method is to recall a part of the massive lexical stock of standard Arabic and endow it with new meanings whether side by side the old one or in its place or in other ways as shown in the following paragraphs.

This method plays an important role in enriching not only modern standard Arabic but all world language as well. Al-Mağrabī wrote that the growth of languages could be done through reviving usable old standard words as well as through using the new ones that are inescapable.¹²¹⁹

Badawi calls this 'الاستنباط' (deduction)', that is, searching beyond the existing words in classical Arab works then altering their original meanings and changing their uses in order to become names of objects and situations in an ever-changing society and sciences.¹²²⁰

However, the use of the old stock is not that loose; it has limits and restrictions. Ḥammādī said that there are some criteria to be followed when endowing an old lexical item with new face. This should be out of the real

¹²¹⁹ - المغربي، عبد القادر: إحياء الألفاظ، ص 484.

¹²²⁰ Badawi, Mohamed: Probleme, p. 25.

need and should protect the soundness and originality of language. Scholars also say that in order to achieve these two objectives, the new meaning should not exceed the following limits:

- a) Generalization of meaning.
- b) Specialization of meaning.
- c) Transfer of signification due to similarity or metonymy.¹²²¹

This means that in the case of 'transfer of signification, that is, use of the word in a rather different meaning, there should be some relation between both the old one and the new one that justifies and facilitates the transferring process. Ḥammādī limited this relation in two issues at least one thereof should be available: similarity between both significations and metonymy.

Badawi defines 'metonymy' as the new word's acquisition of new meaning provided that there is similarity between both cases and significations. He mentions some examples of old words that are successfully used in new significations through metonymy¹²²²:

Word	Original Meaning	New Meaning
سيارة	caravan	car
قطار	camel Caravan	train
برق	lightning	telegraph
أزمة	poverty	economic crisis
بطالة	vacation; Holiday	unemployment
أجر	reward	salary
ذرة	mote	atom

Al-Maqdisī wrote about this method as a way for enriching and developing language. He mentioned some of the examples as follows:¹²²³

¹²²¹ - حمادي، محمد ضاري: حركة التصحيح، 270-268.

¹²²² Badawi, Mohamed: Probleme, p. 32.

¹²²³ - المقدسي، أنيس: الكلام المولد، ص 80-81.

Word	Original Meaning	New Meaning
كُفْر	coverage	atheism or denial
تَوْقِيع	effect	signature
مَقَامَة	place; seating	type of rhymed novel
الدَّوْلَة	change of time or status	government
فَكَّهَهُ	serve fruit	tell a joke
سَجَّادَة	prayer rug	carpet
نَظَّمَ	gathering pearls in a necklace	versification
النَّحْو	destination; direction	grammar
المُضَيِّفَة	hostess	flight attendant
الحَضَارَة	reverse of Nomadism	urbanism and social, scientific and industrial development

In addition to the above examples, I am going to mention more nouns that are used in new meanings for more clarification. I divide these words into four sections as per the way the signification of each has been changed, that is, the three aforementioned ways as well as another way I realized while working on this study. It is noteworthy that among the following examples there were dated words that were revived in modern age with a new signification. Some others have been used from antiquity so far.

2.1.2.1 Words that acquired new meanings through generalization

Word	Original Meaning	New Meaning
البَدِيل ¹²²⁴	successor; offset	stunt person
الدَّخِيل ¹²²⁵	foreigner	occupier
الدَّرَاجَة ¹²²⁶	baby walker	bicycle
السَّفِير ¹²²⁷	reconcilator	ambassador
القِلَادَة ¹²²⁸	necklace	accolade; medal

2.1.2.2 Words that acquired new meanings through specialization

¹²²⁴ المعجم الوسيط، ص 45.

¹²²⁵ Ibid, p.285.

¹²²⁶ Ibid, p.288.

¹²²⁷ Ibid, p.449.

¹²²⁸ Ibid, p.783.

Word	Original Meaning	New Meaning
الإرجاف ¹²²⁹	false news	rumors affecting prices
الالتماس ¹²³⁰	request	appeal (law)
الانتخاب ¹²³¹	choice	election
الانقلاب ¹²³²	change in status	coup d'état
الرّائش ¹²³³	very leaking material	clear liquid resulting from filtering process
السّنا ¹²³⁴	shining light	flash (photography)
السّرفَة ¹²³⁵	top	balcony
العلاوة ¹²³⁶	addition	increment
الكتيبة ¹²³⁷	army	battalion
المَجْمَع ¹²³⁸	meeting place	academy
المَلْجَأ ¹²³⁹	shelter	asylum
التَّوْط ¹²⁴⁰	something suspended	accolade

¹²²⁹ المعجم الوسيط، ص 344.

¹²³⁰ Ibid, p.871.

¹²³¹ Ibid, p.944.

¹²³² Ibid, p.872.

¹²³³ Ibid, p.359.

¹²³⁴ Ibid, p.474.

¹²³⁵ Ibid, p.499.

¹²³⁶ Ibid, p.648.

¹²³⁷ Ibid, p.806.

¹²³⁸ Ibid, p.141.

¹²³⁹ Ibid, p.848-849.

¹²⁴⁰ Ibid, p.1001.

2.1.2.3 Words that acquired new meanings through signification transfer

Word	Original Meaning	New Meaning
الإكليل ¹²⁴¹	crown	bouquet
التذكرة ¹²⁴²	reminder	ticket
الترشيح ¹²⁴³	metonymical method	filtering
التكليف ¹²⁴⁴	hardship	cost
التوفيق ¹²⁴⁵	providential guidance	reconciliation
الجالية ¹²⁴⁶	people of the book	society I a foreign country
الجهاز ¹²⁴⁷	one's requirements	apparatus
الحكومة ¹²⁴⁸	prevention of injustice	cabinet; regime
الحمْل ¹²⁴⁹	things carried	load
الخطاب ¹²⁵⁰	speech	letter

¹²⁴¹ المعجم الوسيط، ص 828.

¹²⁴² Ibid, p.325.

¹²⁴³ Ibid, p.358.

¹²⁴⁴ Ibid, p.872.

¹²⁴⁵ Ibid, p.1089.

¹²⁴⁶ Ibid, p.137.

¹²⁴⁷ Ibid, p.148.

¹²⁴⁸ Ibid, p.197.

¹²⁴⁹ Ibid, p.206.

¹²⁵⁰ Ibid, p.251.

الدَّخْل ¹²⁵¹	corruption	income
الدَّرَجَة ¹²⁵²	rank	degree
الدَّعْوَى ¹²⁵³	name of the called thing	lawsuit
الدَّوَّاسَة ¹²⁵⁴	nose	pedal
الدِّيَابِجَة ¹²⁵⁵	preface	preamble
الدِّكَاء ¹²⁵⁶	flame	intelligence
الرَّائِد ¹²⁵⁷	pioneer	major (military rank)
الرَّافِعَة ¹²⁵⁸	every group that promulgate news and secrets	lever
الرِّسَالَة ¹²⁵⁹	letter	dissertation
الرِّقْم ¹²⁶⁰	sign	number
الرِّزْر ¹²⁶¹	button (cloth)	button (electricity)
السَّبَّاک ¹²⁶²	caster of metals	plumber

¹²⁵¹ المعجم الوسيط، ص 285.

¹²⁵² Ibid, p.287.

¹²⁵³ Ibid, p.297.

¹²⁵⁴ Ibid, p.314.

¹²⁵⁵ Ibid, p.278.

¹²⁵⁶ Ibid, p.325.

¹²⁵⁷ Ibid, p.395.

¹²⁵⁸ Ibid, p.374.

¹²⁵⁹ Ibid, p.357.

¹²⁶⁰ Ibid, p.379-380.

¹²⁶¹ Ibid, p.406.

¹²⁶² Ibid, p.430.

السُّفْرَة ¹²⁶³	food for traveler	dining table
السَّنْدَرَة ¹²⁶⁴	huge measure	attic
النَّشْرُخ ¹²⁶⁵	pedigree	cleft
النَّشَقَة ¹²⁶⁶	cut part	apartment
النَّشَوَكَة ¹²⁶⁷	thistle	fork
النَّصَبِيّ ¹²⁶⁸	boy	adolescent
النَّصِيفَة ¹²⁶⁹	parchment	newspaper
النَّصْرَف ¹²⁷⁰	disaster	(rate of) exchange
النَّصْف ¹²⁷¹	straight line	classroom
النَّصْفِيح ¹²⁷²	face of every wide thing	metal sheets
النَّصْفِيحَة ¹²⁷³	every wide stone or board, etc.	tin container
النَّصْلَاحِيَّة ¹²⁷⁴	preparation for work	authority

¹²⁶³ المعجم الوسيط، ص 449.

¹²⁶⁴ Ibid, p. 471

¹²⁶⁵ Ibid, p.497.

¹²⁶⁶ Ibid, p.509.

¹²⁶⁷ Ibid, p.520.

¹²⁶⁸ Ibid, p.526.

¹²⁶⁹ Ibid, p.527.

¹²⁷⁰ Ibid, p.533.

¹²⁷¹ Ibid, p.536.

¹²⁷² Ibid, p.535.

¹²⁷³ Ibid, p.536.

¹²⁷⁴ Ibid, p.540.

الصَّنْبُور ¹²⁷⁵	a frond fixed at the palm tree trunk	faucet
الصَّنْدُوق ¹²⁷⁶	wooden box	fund
الصَّوْت ¹²⁷⁷	sound	vote
الصَّوْمَعَة ¹²⁷⁸	hermitage	sill
الصَّرْب ¹²⁷⁹	type; kind	multiplication (mathematics)
الطَّعْم ¹²⁸⁰	food	vaccine
الطُّغْيَان ¹²⁸¹	excessive injustice of water flow	flood (Geology)
الظُّهَيْر ¹²⁸²	supporter	stopper (soccer)
العَجَلَة ¹²⁸³	hurry	wheel
العَدْسَة ¹²⁸⁴	pimple	lens
العَضْو ¹²⁸⁵	body organ	member

¹²⁷⁵ المعجم الوسيط، ص 544.

¹²⁷⁶ Ibid, p.545.

¹²⁷⁷ Ibid, p.547.

¹²⁷⁸ Ibid, p.543.

¹²⁷⁹ Ibid, p.557.

¹²⁸⁰ Ibid, p.578.

¹²⁸¹ Ibid, p.579.

¹²⁸² Ibid, p.599.

¹²⁸³ Ibid, p.607.

¹²⁸⁴ Ibid, p.609.

¹²⁸⁵ Ibid, p.630.

العطلة ¹²⁸⁶	unemployment	holiday
العمارة ¹²⁸⁷	antonym of destruction	high-rise building
العميد ¹²⁸⁸	dependable person	dean
العدّة ¹²⁸⁹	camel plague	gland
الغرامة ¹²⁹⁰	loss	fine (penalty)
الفائدة ¹²⁹¹	immovable asset	interest (usury)
الفتيل ¹²⁹²	twisted texture	fuse
الفرجة ¹²⁹³	relief from worry	entertainment
الفرقة ¹²⁹⁴	sect	squad
الفسحة ¹²⁹⁵	capacity	break time
الفضاء ¹²⁹⁶	void land	outer space

¹²⁸⁶ المعجم الوسيط، ص. 631.

¹²⁸⁷ Ibid, p.650.

¹²⁸⁸ Ibid, p. 649.

¹²⁸⁹ Ibid, p.669.

¹²⁹⁰ Ibid, p.675

¹²⁹¹ Ibid, p.731.

¹²⁹² Ibid, p.698.

¹²⁹³ Ibid, p.704.

¹²⁹⁴ Ibid, p.711.

¹²⁹⁵ Ibid, p.713.

¹²⁹⁶ Ibid, p.719.

1297 القُرْطاس	parchment	cone paper
1298 القَضِيب	twig	rail
1299 الكَدَم	trace of biting	bruise
1300 الكُرْسِي	bed	university chair
1301 اللّائِحَة	explicit aspect	regulation
1302 اللّابوس	clothes to be worn	suppository
1303 اللّواء	flag	general (military rank)
1304 اللّوْحَة	look	sketch
1305 اللّوزَة	tonsil	cotton seed
1306 المَبْدَأ	principal constituents of a material	basic rules
1307 المَدْرَسَة	place for education	schools of thinkers
1308 المَرْجِع	place of return	reference

1297,755. المعجم الوسيط، ص

1298 Ibid, p.770.

1299 Ibid, p.811.

1300 Ibid, p.814.

1301 Ibid, p.878

1302 Ibid, p.846.

1303 Ibid, p.882.

1304 Ibid, p.878.

1305 Ibid, p.879.

1306 Ibid, p.44.

1307 Ibid, p.289.

1308 Ibid, p.343.

المِرْجَل ¹³⁰⁹	pottery pot	boiler
المُرْشِد ¹³¹⁰	preacher	police informer
المَسْ ¹³¹¹	insanity	caustic treatment
المَصْحَة ¹³¹²	healthy things	sanatorium
المَصْل ¹³¹³	serum	vaccine
المَصْلِحَة ¹³¹⁴	righteousness or benefit	authority
المُضَارِبَة ¹³¹⁵	partnership	speculation
المَضِيق ¹³¹⁶	hardships	strait
المَعَاش ¹³¹⁷	food and drinks	pension
المُعَاهَدَة ¹³¹⁸	agreement	pact
المَعْمَل ¹³¹⁹	gathering place for workers and machines	laboratory
المَعْهَد ¹³²⁰	gathering location for people	institute

¹³⁰⁹ المعجم الوسيط، ص. 345.

¹³¹⁰ Ibid, p.359.

¹³¹¹ Ibid, p.904.

¹³¹² Ibid, p.527.

¹³¹³ Ibid, p.909.

¹³¹⁴ Ibid, p.540.

¹³¹⁵ Ibid, p.557.

¹³¹⁶ Ibid, p.568.

¹³¹⁷ Ibid, p.663.

¹³¹⁸ Ibid, p.657.

¹³¹⁹ Ibid, p.652.

¹³²⁰ Ibid, p.657.

المُعِيد ¹³²¹	experienced one	reader (university)
المُفْرَش ¹³²²	thick clothes	tablecloth
المَقَالَة ¹³²³	saying	newspaper article
المَكْتَب ¹³²⁴	place for writing	office
المِكْوَاة ¹³²⁵	cautery	iron (for ironing)
المُلاحِظَة ¹³²⁶	looking by the side of eye	monitoring
المِلف ¹³²⁷	quilt	folder
المِمْحَاة ¹³²⁸	rag	eraser
المُمَوِّل ¹³²⁹	one who spends on some work	taxpayer
المُنَاخ ¹³³⁰	residence	climate
المِهْزَلَة ¹³³¹	joking	farce
المُورِد ¹³³²	watering place	living source

¹³²¹ المعجم الوسيط، ص. 659.

¹³²² Ibid, p.707.

¹³²³ Ibid, p.797.

¹³²⁴ Ibid, p.806.

¹³²⁵ Ibid, p.837.

¹³²⁶ Ibid, p.851.

¹³²⁷ Ibid, p.866.

¹³²⁸ Ibid, p.891.

¹³²⁹ Ibid, p.927.

¹³³⁰ Ibid, p.1000.

¹³³¹ Ibid, p.1025.

¹³³² Ibid, p.1066.

الموقد ¹³³³	fireplace	stove
القَيب ¹³³⁴	chief	captain (military rank)
النَّهضة ¹³³⁵	power and energy	renaissance
الهاتف ¹³³⁶	shouter	telephone
الهاوي ¹³³⁷	locust	amateur
الوارد ¹³³⁸	street	import
الوصل ¹³³⁹	gift	receipt
الوعى ¹³⁴⁰	memorization	consciousness
الوقود ¹³⁴¹	firewood	fuel

The following is the fourth way I recognized:

2.1.2.4 Adjectives cum Nouns

Some of the words that were used as adjectives in previous ages turned into nouns in modern use without any change in form. The following are some examples of the same:

¹³³³ المعجم الوسيط، ص. 1091.

¹³³⁴ Ibid, p.981.

¹³³⁵ Ibid, p.997.

¹³³⁶ Ibid, p.1010.

¹³³⁷ Ibid, p.1042.

¹³³⁸ Ibid, p.1066.

¹³³⁹ Ibid, p.1080.

¹³⁴⁰ Ibid, p.1087.

¹³⁴¹ Ibid, p.1091.

Word	Original Meaning	New Meaning
البَهُو ¹³⁴²	wide	reception
الرَّصِيد ¹³⁴³	watcher	balance
الرَّصِيف ¹³⁴⁴	precise	pavement
الشَّعَال ¹³⁴⁵	hardworking	non-skillful worker
النَّهْيَةَ ¹³⁴⁶	delicious	appetite
العُمْدَةَ ¹³⁴⁷	dependable	mayor
الْمَنْعَهْد ¹³⁴⁸	faithful	contractor
المَجْهَار ¹³⁴⁹	describes the one with high voice	loudspeaker
المُضَيِّف ¹³⁵⁰	host	flight attendant
المُقَرَّر ¹³⁵¹	established	curriculum
المُنْطَاد ¹³⁵²	high	balloon
النَّزِيف ¹³⁵³	feverish	bleeding

¹³⁴² المعجم الوسيط، ص 77.

¹³⁴³ Ibid, p.361.

¹³⁴⁴ Ibid, p.362.

¹³⁴⁵ Ibid, p.506.

¹³⁴⁶ Ibid, p.518.

¹³⁴⁷ Ibid, p.649.

¹³⁴⁸ Ibid, p.757.

¹³⁴⁹ Ibid, p. 148

¹³⁵⁰ Ibid, p.568.

¹³⁵¹ Ibid, p.753.

¹³⁵² Ibid, p.590.

¹³⁵³ Ibid, p.951.

Adjectives cum Nouns with nisbah Suffix ‘-y’

Word	original Meaning	new Meaning
¹³⁵⁴ إداري	administrative	manager
¹³⁵⁵ تجاري	commercial	trader
¹³⁵⁶ حرفي	handicraft	craftsman
¹³⁵⁷ رياضي	sportive	sportsman
¹³⁵⁸ زراعي	agricultural	agricultururer
¹³⁵⁹ سياسي	political	politician
¹³⁶⁰ صيدلاني	pharmaceutical	pharmacist
¹³⁶¹ كيميائي	chemical	chemist
¹³⁶² لغوي	linguistic	linguist
¹³⁶³ مهني	vocational	vocationist

Important points:

- a) It is noteworthy here that using adjectives as nouns does not mean the former are no longer used as adjectives. All the above examples are still used as adjectives proper.¹³⁶⁴

¹³⁵⁴ Wehr: A dictionary, p. 300.

¹³⁵⁵ Wehr: Arabisches Wörterbuch, p. 135.

¹³⁵⁶ Wehr: Arabisches Wörterbuch, p. 246.

¹³⁵⁷ Wehr: A dictionary, p. 367.

¹³⁵⁸ Wehr: Arabisches Wörterbuch, p. 521-2.

¹³⁵⁹ Wehr: A dictionary, p. 441.

¹³⁶⁰ Wehr: Arabisches Wörterbuch, p. 738.

¹³⁶¹ Wehr: A dictionary, p. 850.

¹³⁶² Wehr: A dictionary, p. 871.

¹³⁶³ Wehr: Arabisches Wörterbuch, p. 1230.

¹³⁶⁴ Refer to the respective entries.

- b) It is noteworthy here that this phenomenon existed in the previous stages of the history of Arabic language. For example, the word *نحويّ* has been used so far as an adjective 'grammatical' and a noun to denote the specialist in grammar (grammarian)¹³⁶⁵. This is the same with *فلكيّ* that means both (astronomer) and (astrological).¹³⁶⁶

There are still two important points to be mentioned in this context in general.

- a) Use of old words with new meanings was not always successful. Badawi said that some of the results of this process were really successful but they could not so far fulfill the needs of modern Arabic language. For these recalled words often encounter problem to become once again an integral part of modern standard Arabic. They are felt like intruding words, and the classical writers who use them are not many. Badawi mentioned some examples of the words that did not become an integral part of the lexicon because of the oldness feeling¹³⁶⁷:

Words Coined by Academy of Arabic Language	Translation	Alternatives used in Press Language	Intended Meaning
شاشة المرئي	screen of the seen	تليفزيون	television
دار الخيالة	house of imagination	سينيما	cinema
مُتَكَلِّمَةٌ عَلَى بُعْدٍ	remote speaker	تليفون	telephone
ذابر	from: 'ذَبَرَ' = to view and write	دكتور	doctor
دِمْلَاج	from: 'دَمَلَجَ' = To collect together	دَبْلَجَة	doublaj
قُلْس	hawser	جاز	choir
عَمْنَة	make-up	مُمَكِّج	make-up

In other place, Badawi talks about the metonymical transfer of signification. He says that the ability to devise a new metonymical extension for every new

¹³⁶⁵ Wehr: A dictionary, p. 948.

¹³⁶⁶ Ibid, p. 727.

¹³⁶⁷ Badawi, Mohamed: Probleme, pp. 25-27.

device or artistic meaning is undoubtedly limited in modern standard Arabic. Not all words devised in such a way are used in reality. For the final decision in this regard is that of language users and not that of the members of the Academy.¹³⁶⁸

In the same context, Ḥammadī indicates that hundreds of such words were unsuccessful because they were unduly used. He gives an example of the word 'القِيم' meaning 'النَّفِيس' (valuable) because the former is closer to the meaning of 'straight' and it is very difficult for one meaning to replace the other or to claim that one of them was derived by one of three semantic transformation methods.¹³⁶⁹

Ḥammadī's opinion applies to nouns despite that his examples are adjectives. However, we think that the underlying idea is the same supported by Badawi's examples mentioned above.

As far as I am concerned, I think that the reality of modern standard Arabic in modern age asserts that the success percentage of this method and its contribution to the development of Arabic lexicon from within are much higher than failure percentage. This is supported by the plethora of examples mentioned above.

b) The second point is that the use of this method in general has not been limited to pure Arabic nouns; it also embraced some of the foreign ones whether the ones that remained as they were in their original lexicons or the Arabicized ones. We will deal later with this point in more detail.

2.1.3. Compounding (التَّرْكِيب)

This means the acquisition of new nouns through compounding two or more morphological elements. It is one of the methods for extending Arabic lexicon both nowadays and in the past. However, its use was relatively few during the previous stages of linguistic development. Compounding has four forms:

2.1.3.1 Compounding of a word with an affix

- Affixes in Classical Arabic

Despite the well-known fact that internal inflexion based on roots and patterns is the main means for forming new lexical items in Arabic as well as other Semitic languages, Arabic languages has used affixes as well to do the same.

¹³⁶⁸ Badawi, Mohamed: Probleme, p. 31.

¹³⁶⁹ - حمادي، محمد ضاري: حركة التصحيح، ص 269-270.

However, the number of these affixes was limited according to Dobrişan who adds that prefixes that Arabic language started using long ago are (ء, ت, م, and ي) while suffixes are (ن, ة, geminated nisbah suffix يّ and suffix of the artificial infinitive يّة).¹³⁷⁰

In the same context, Dobrişan indicates that two other affixes appeared later, that is, negative particle 'لا' (no) and the noun 'غير' (other). The use of the former shows the effect of Greek language, especially that it was first used in the booming age of translation from Greek.¹³⁷¹ Some scholars think the same about the other affix as well.¹³⁷²

- Use of this Method in Modern Arabic

1- Prefixes

Regarding the abovementioned prefixes 'لا', 'غير', this is not the context of detailed explanation; I will do this later when discussing the impact of foreign languages on Arabic in this regard. As for the remaining prefixes, they are not used to form new words proper. 'ء, ت, and ي' for example are often used to form secondary verb forms such as "يكتب، تكتب، أكتب" (he writes, I write, she writes) which are the present declensions of the past verb 'كُتِبَ' (he wrote) with first, second, and third person pronouns.

As for all Arabic prefixes used in modern standard Arabic to form new nouns such as 'نصف' (half), 'عدم' (non), 'مضاد' (counter/anti) etc, their emergence was influenced by European languages in one way or another despite the fact that their structures are typically Arabic. This resembles the situation with the first two prefixes 'لا' (no) and 'غير' (other). Therefore, I will discuss them later under the influence of foreign languages on Arabic. I will also deal there with the foreign prefixes that are used in forming new nouns in modern Arabic.

2- Suffixes

As for the classical suffixes mentioned above, we can apply the same rationale of prefixes to them except for two: geminated nisbah suffix يّ, but it is used to form adjectives and therefore it is also out of the domain of this research. and suffix of the artificial infinitive يّة, it is actually used to form new nouns in Arabic both now and in the past. Therefore I will deal with this in the following paragraphs.

¹³⁷⁰ - دوبريشان، نيقولا: التعبير عن معاني، ص 161.

¹³⁷¹ - دوبريشان، نيقولا: التعبير عن معاني، ص 164.

¹³⁷² - دوبريشان، نيقولا: التعبير عن معاني، ص 167.

a) Suffix '-iyya'

Dobrişan indicates that this suffix is used to form what is known in Arabic linguistics as 'مصدر صناعي' (artificial infinitive), that is, a noun derived by adding this suffix to a noun or adjective. He gives the examples of 'شفافية' (transparency) by adding the suffix to the adjective 'شفاف' (transparent), 'أكثرية' (majority) by adding the same to the comparative adjective 'أكثر' (more than) and 'حساسية' (sensitivity) by adding it to the adjective 'حساس' (sensitive).

He adds that this same 'artificial infinitive' can be also formed from some pronouns such as 'أنانية' (selfishness) from the pronoun 'أنا' (I) and from some numerical nouns such as 'ثنائية' (duality) and 'ثلاثية' (trilogy).

He further mentions that it can also be formed from some proper names such as 'ناصرية' (Nasserism) and 'ماركسية' (Marxism) and even from some Arabicized nouns that had entered Arabic lexicon in the form of artificial infinitive such as 'إمبريالية' (imperialism), 'ديكتاتورية' (dictatorship) and 'ديمقراطية' (democracy).¹³⁷³

E. Badawi wrote the following in this regard:

"There is now a massive number of new nouns with the (يَّةِ iyya) suffix, exploiting a CA mechanism for creating abstract nouns by this means, e.g. 'كيفية' kayfyya 'quality', lit. 'howness', 'ماهية' māhiyya 'quidity', literally 'whatness'. They are formally identical with the feminine singular adjectives described above, but their nominal function is usually quite obvious."¹³⁷⁴

For the great importance of the formula of artificial infinitive and its role in extending the lexical richness of modern Arabic language, the Academy of Arabic Language in Cairo adopted it as one of the essential methods in word formation in Arabic.¹³⁷⁵

Dobrişan says that these artificial infinitives express abstract meanings related to:

States, positions and adjectives such as: 'إنسانية' (human), and 'حيوانية' (animalism).

People's positions such as: 'أستاذية' (professorship), and 'أسقفية' (deaconship).

Organizations such as: 'مديرية' (directorate), and 'قنصلية' (consulate).

And sects, trends, religious, philosophical, political, artistic and literary schools such as 'مسيحية' (Christianity), 'إصلاحية' (reformatory), 'انطباعية' (impressionism), 'سريالية' (surrealism) and 'إقليمية' (regionalism).

Generally, artificial infinitives accept abstract nouns from foreign languages that end with suffixes such as '-isme, -ité, and -été'.¹³⁷⁶

¹³⁷³ - دوبريشان، نيقولا: طرق تنمية، ص 193.

¹³⁷⁴ Badawi, Elsaid: Modern written Arabic, p. 749.

¹³⁷⁵ - محاضر جلسات مجمع اللغة العربية بالقاهرة، دور الانعقاد العشرين، ص 237.

¹³⁷⁶ - دوبريشان، نيقولا: طرق تنمية، ص 194.

The following are some of the examples I gathered in order to stress the importance of this method in enriching Arabic lexicon:

Word	Meaning	Source	Meaning
الأبديَّة ¹³⁷⁷	eternity	الأبد	eternity
الأبويَّة ¹³⁷⁸	fatherhood	الأب	father
الآريَّة ¹³⁷⁹	aryanism	آري	arian
الأستاذيَّة ¹³⁸⁰	professorship	الأستاذ	professor
الاشتراكية ¹³⁸¹	socialism	الاشترك	participation
الأميَّة ¹³⁸²	illiteracy	الأمَّة	nation ¹³⁸³
الأنانيَّة ¹³⁸⁴	selfishness	أنا	I (pronoun of the first person).
الإنسانيَّة ¹³⁸⁵	humanism	الإنسان	human being
الأهليَّة ¹³⁸⁶	suitableness	أهل (ـ)	suited for
الإيثاريَّة ¹³⁸⁷	altruism	الإيثار	altruism
البدائيَّة ¹³⁸⁸	primitivism	البُداءة	beginning

¹³⁷⁷ المعجم الوسيط، ص 2.

¹³⁷⁸ Ibid, p. 4.

¹³⁷⁹ Ibid, p. 16.

¹³⁸⁰ Ibid, p. 17.

¹³⁸¹ Ibid, p. 499.

¹³⁸² Ibid, p. 28.

¹³⁸³ The word أمي (illiterate) is linked to the word أمَّة (nation). This means that the illiterate person is an average member of the nation and not from the educated elite. This also applied to the word الأميَّة (illiteracy). Writer

¹³⁸⁴ المعجم الوسيط، ص 29.

¹³⁸⁵ Ibid, p. 30.

¹³⁸⁶ Ibid, p. 32.

¹³⁸⁷ Ibid, p. 6.

¹³⁸⁸ Ibid, p. 43.

التَّجْرِيدِيَّة ¹³⁸⁹	abstractionism	التَّجْرِيد	abstraction
التَّصَوُّرِيَّة ¹³⁹⁰	conceptualism	التَّصَوُّر	concept
التَّكْعِيبِيَّة ¹³⁹¹	cubism	التَّكْعِيب	cubing
الرَّجْعِيَّة ¹³⁹²	reactionism	الرَّجُوع	return
الرَّمْزِيَّة ¹³⁹³	symbolism	الرَّمْز	symbol
الرُّوحِيَّة ¹³⁹⁴	spiritualism	الرُّوح	spirit
الرَّوْحِيَّة ¹³⁹⁵	marriage	الرَّوْج	husband, wife.
السَّلْبِيَّة ¹³⁹⁶	negativism	السَّلْب	negation
الشُّيُوعِيَّة ¹³⁹⁷	communism	الشُّيُوع	publicity, communion.
الصُّهْيُونِيَّة ¹³⁹⁸	zionism	صهيون	zion
الطَّائِفِيَّة ¹³⁹⁹	sectarianism	طائفة	sect
العَبْقَرِيَّة ¹⁴⁰⁰	genius	عَبْقَرِي	genius
العُضُويَّة ¹⁴⁰¹	membership	عُضُو	member
العُنْصَرِيَّة ¹⁴⁰²	racialism	العُنْصُر	rase

1389. المعجم الوسيط، ص. 120.

1390 Ibid, p. 548.

1391 Ibid, p. 821.

1392 Ibid, p. 343.

1393 Ibid, p. 385.

1394 Ibid, p. 394.

1395 Ibid, p. 420.

1396 Ibid, p. 458.

1397 Ibid, p. 523.

1398 Ibid, p. 547.

1399 Ibid, p. 591.

1400 Ibid, p. 602.

1401 Ibid, p. 630.

1402 Ibid, p. 654.

1403 الغَيْرِيَّة	selflessness	غير، الغير	(the) others, other than.
1404 الفِدَائِيَّة	fedayeeism	الفداء	sacrifice
1405 الفَرْدِيَّة	individualism	الفرد	individual
1406 القَوْمِيَّة	nationalism	القوم	nation
1407 المَادِّيَّة	materialism	المادة	material
1408 المَرَكْزِيَّة	centralism	المركز	center
1409 المَسْئُولِيَّة	responsibility	المسئول	responsible
1410 المَغْنَطِيسِيَّة	magnetism	المغناطيس	magnet
1411 المَفْوِضِيَّة	commissariat	المفوض	commissioner
1412 المَوْضُوعِيَّة	objectivity	الموضوع	object
1413 النَّرْجِسِيَّة	narcissism	النرجس	narcissus
1414 الواقِعِيَّة	realism	الواقع	reality
1415 الوَتْنِيَّة	idolism	الوتن	idol
1416 الوُجُودِيَّة	existentialism	الوجود	existence
1417 الوَضْعِيَّة	positivism	الوضعية	position

1403. المعجم الوسيط، ص. 692.

1404 Ibid, p. 703.

1405 Ibid, p. 705.

1406 Ibid, p. 798.

1407 Ibid, p. 892.

1408 Ibid, p. 382.

1409 Ibid, p. 426.

1410 Ibid, p. 915.

1411 Ibid, p. 7324.

1412 Ibid, p. 1082.

1413 Ibid, p. 949.

1414 Ibid, p. 1093.

1415 Ibid, p. 1054.

1416 Ibid, p. 1055.

1417 Ibid, p. 1082.

At the end, it is not required to assert the oldness of this suffix as Dobrišan highlighted this issue in different contexts.¹⁴¹⁸

It is noteworthy here that there are foreign suffixes that are used to form new nouns in modern Arabic. I will tackle these ones when discussing the impact of foreign languages on Arabic in this regard.

2.1.3.2 Compounding of two words.

For example, in modern Arabic the word 'رأسمال' ¹⁴¹⁹ (capital 'finance') is compound from two words: 'رأس' (head) and 'مال' (money) and the word 'يانصيب' ¹⁴²⁰ (lottery) is composed from the vocative particle 'يا' and the noun 'نصيب' (fortune).

Arabic language knew this from old. Past linguists called it 'التركيب المزجي' (mingled compounding)', and Al-Hūlī defines it as: "dovetailing one word to another to make a new noun whether these two words are Arabic or Arabicized. This is done in proper names, species, prepositions, circumstantial phrases, and onomatopoeias." He mentioned some examples such as:

- a. Numerical synthesis: such as number from 11 to 19, that is, 'أحد عشر' (eleven), 'اثنا عشر' (twelve), 'ثلاثة عشر' (thirteen) etc.
- b. Proper names for non-Arabicized characters such as 'معديكرب'.
- c. Arabicized proper nouns such as 'نبوخذنصر', 'بعلبك', 'نبلغة', 'قلقيله' ¹⁴²¹ and 'رامهرمز', 'حضر موت', (Nebuchadnezzar),

2.1.3.3 Formation a noun from some Parts of Two or More Words (النَّحْتُ, 'An-nḥt')

Before discussing this type of formation in detail, we would like to point out the difference between it and the immediate previous type, 'mixing two independent words'

¹⁴¹⁹ Badawi, Elsaid: Modern written Arabic, p.752.

¹⁴¹⁸ - دوبريشان، نيقولا: التعبير عن معاني، ص 164.

¹⁴²⁰ - دوبريشان، نيقولا: طرق تنمية، ص 196.

¹⁴²¹ - الخولي، أمين: بحث، ص 207-214.

- 1- The previous point deals with forming a word from two separate and complete words but this point deals with the formation of one word from parts of several words as will be shown in the following paragraphs.
- 2- The compounding of words in the previous way is done to have new words that refer to new significations that have no words to express them. However, the compounding here is to form a new word for abbreviation because the new word expresses something that used to be expressed in several words – which were used to compound it. Thus, *naḥt* is one of the abbreviation methods in essence.

What is *naḥt* ?

Dobrişan defines *naḥt* as transforming a multi-word, sentence or phrase to one word. He indicates that *naḥt* is the second methods after derivation for internal development of Arabic lexicon.¹⁴²² Anīs indicates that contemporary linguists call *naḥt* 'haplogy' and explain it as a deletion of some sounds or syllables from one or more words in order to simplify its pronunciation and reduce its structure. Therefore, coinage is in fact an abbreviation and reduction process.¹⁴²³

Taher defines it as: " *Naḥt* compounds are compounds that are formed from incomplete words that have partly or totally undergone a deletion and rebuilding process in order to form new words."¹⁴²⁴

This is not limited to these scholars. Most, if not all, scholars in this fields share their opinion¹⁴²⁵. This also corresponds to the explanation of *al-muġam al-wasīṭ* of the idiomatic meaning of the verb *naḥata* in linguistics.¹⁴²⁶

In light of the above, we can conclude that *naḥt* is an abbreviation of some words through clipping the first letter or the first part of each word and then mix the remaining parts together. It is noteworthy that the coined word (*al-manḥūta*) expresses the same whole meaning. As *naḥt* dates back to the time of old classical Arabic, we had better deal with it from that time onwards.

a) *Naḥt* from a Historical Perspective

According to Dobrişan *naḥt* has a long history in Arabic language development though limited.¹⁴²⁷ Anīs indicates that the past linguists

¹⁴²² - دوبريشان، نيقولا: طرق تنمية، ص 195.
¹⁴²³ - أنيس، إبراهيم: تطور البنية، ص 170.

¹⁴²⁴ Taher, M.: A compound, p. 92.

¹⁴²⁵ Refer for example to:

الحمزاوي، محمد رشاد: البنية النحتية العربية، ص 134؛ جرجس، رمسيس: النحت في اللغة العربية، ص 528.

¹⁴²⁶ - المعجم الوسيط، ص 942.

¹⁴²⁷ - دوبريشان، نيقولا: طرق تنمية، ص 195.

cherished *naḥt* to the extent of considering it one of the main methods in language.¹⁴²⁸

As for the structures that result from *naḥt*, Ğirġis mentions three sections thereof:

- (1) Most coined words (*al-manḥūta*) can generate a verb and an infinitive such as *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' coined from the religious expression *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* (In the Name of Allah, Most Merciful, Ever-Merciful) and *حَمْدُ اللَّهِ* 'حَمْدُ اللَّهِ' from *الْحَمْدُ لِلَّهِ* (thanks to Allah).
- (2) Few of these words have generated only nouns. Ğirġis divides this type into three parts:

Name for something such as *جَنَيْلِقْ*, *فَرَزْدَقْ* and *شَقَّحْطَبْ*.

An adjective such as *عَصْلَبْ* (strong man) and *قَصْلَبْ* (butcher).

Nisbah to four-letter base coined word.¹⁴²⁹

As for the mechanism of *naḥt* and whether we should take one letter or a part of all words that constitute the sentence or the phrase to be coined or from some of them. Ğirġis indicates that Arab linguists allowed both options. He then provides some examples:

جَيْهَلْ: coined from the first word of the expression *جَيْهَلًا بِالشَّيْءِ* (ignorant of something).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: coined from the first two words of the religious expression *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* (In the Name of Allah, Most Merciful, Ever-Merciful).

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ: coined from all words of the religious expression *لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ* (there is no power or strength unless by Allah).¹⁴³⁰

b) *Naḥt* in Modern Standard Arabic

Many of Arabic language scholars have called for extensive use of *naḥt* in order to fill in the gap of lexical items, especially in the field of scientific terminology. Al-Ḥamzāwī called for using coinage in the Arabicization of sciences.¹⁴³¹ In the same context, Anīs believes that modern Arabic can follow the example of past Arabs in *naḥt* to form the scientific terms in modern age.¹⁴³²

Ğirġis says that the lack of scientific terms is an obstacle for the transfer of any sciences into Arabic and that there are only two ways to surmount this: Arabicization and 'descriptive of definitional terms' that use two or more words to describe the western term. He indicates that these descriptive terms are not

¹⁴²⁸ - أنيس إبراهيم، تطور البنية، ص 170.

¹⁴²⁹ - جرجس، رمسيس: النحت في اللغة العربية، ص 530-532.

¹⁴³⁰ - جرجس، رمسيس: النحت في اللغة العربية، ص 529-530.

¹⁴³¹ - الحمزاوي، محمد رشاد: البنية النحتية العربية، ص 129.

¹⁴³² - أنيس، إبراهيم: في موضوع النحت، ص 203.

terms proper because the term is usually one word that has one meaning. Therefore, these terms are weak and should be changed by *naḥt* one-word term. He then concludes that the second way for filling in the said gap is *naḥt*.

Defending *naḥt*, Ğirġis indicates that Arabic language is not unique in this regard and that all Semitic languages used this mechanism in order to extend and improve.¹⁴³³

Dobrişan indicates that modern Arabic scholars have finally admitted the benefits of *naḥt* to devise necessary terms in chemistry, medicine, and natural sciences. They have set some rules that should be followed when *naḥt* and insisted on the simplicity of the coined words.¹⁴³⁴

Finally, the Academy of Arabic Language in Cairo issued a resolution that standardized *naḥt*, that is, it admitted *naḥt* as one of the main methods in forming new words. The resolution set a number of rules that should be followed when *naḥt* new words or terms.¹⁴³⁵

Dobrişan says that in modern Arabic two kinds of composed coined words have appeared:

- (1) Scientific terms that belong to specialized dictionaries (for those working in medicine, pharmacy, chemistry, and physics) on the pattern of the quadriliteral verb 'فَعَّلَ' and its infinitive 'فَعْلَلَةٌ'. These are the terms suggested by the Academy of Arabic Language in Cairo to express the meanings of the Greek suffixes '-stomie, -tomie, -agergie, and -ectomie'.
- (2) A number of coinages that have found their way into the general dictionary and known and used by many readers and speakers.¹⁴³⁶

We should mention another two points in this regard:

- A- Some scholars dealt with '*naḥt*' as if it were 'compounding' in its generic meaning shown above, that is, as if it were the general framework that includes all types of compounding dealt with before.¹⁴³⁷ However, if we contemplate coinage deeply, we should realize that it is only a part or a type of compounding. Many scholars supported this point as well.¹⁴³⁸

¹⁴³³ - جرجس، رمسيس: النحت في اللغة العربية، ص 528.

¹⁴³⁴ - دوبريشان، نيقولا: طرق تنمية، ص 195.

¹⁴³⁵ - دوبريشان، نيقولا: طرق تنمية، ص 196; أنيس، إبراهيم: في موضوع النحت، ص 203.

¹⁴³⁶ - دوبريشان، نيقولا: طرق تنمية، ص 195-196.

¹⁴³⁷ Refer for example to: Badawi, Elsaid: Modern written Arabic, p.751. And: Badawi, Mohamed: Probleme, P.37.

¹⁴³⁸ Refer for example to: Peter, G & Emery, Bath: Coumpound, p. 33.

- B- Some scholars dealt with formation of abbreviation as one of the methods for acquiring new nouns in Arabic. Hiġāzī, for example, mentioned many examples of this such as: 'سوننا = وكالة الأنباء السودانية' (SUNA = Sudanese News Agency), 'سانا = الوكالة العربية السورية للأنباء' (SANA = Syrian Arab News Agency) and 'كوتا = وكالة الأنباء الكويتية' (KUNA = Kuwait News Agency).¹⁴³⁹

However, we think that the essence of naḥṭ and that of abbreviation is the same as mentioned before.

2.1.3.4 Usage of two words together without compounding.

This means the use of two words together as one noun that refers to something. In fact, we cannot call this kind of coinage 'compound noun' with all the implications of the latter term. For the said words are not absolutely compound because both constituting words do not mingle together to form one new word. On the other hand, the use of these two words together all the time to refer to one signification means they are closely linked. As far as I am concerned, I think that they are more like compound words and thus I deal with them in this context.

As for the essence of the grammatical relation between each two words of this kind, they are either one of two:

a) Adjective and Substantive

This means that the first word is substantive while the other is an adjective. The following are some of the examples I have gathered:

¹⁴³⁹ - حجازي، محمود فهمي: الاختصارات الحديثة، ص 102.

Formation	Translation	Formation	Translation
الأدب المقارن ¹⁴⁴⁰	comparative literature	الاستطلاع الصحفي ¹⁴⁴¹	reportage
الأسلحة النووية ¹⁴⁴²	nuclear weapons	الأغلبية المطلقة ¹⁴⁴³	absolute majority
الأغلبية النسبية ¹⁴⁴⁴	relative majority	الاكتفاء الذاتي ¹⁴⁴⁵	self-sufficiency
البطاقة الشخصية ¹⁴⁴⁶	personal Identification card	البطاقة العائلية ¹⁴⁴⁷	family Identification card
البول السكري ¹⁴⁴⁸	diabetes mellitus	التجاذب المغناطيسي ¹⁰	magnetic attraction
التحليل النفسي ¹⁴⁴⁹	psychoanalysis	التسعير الجبري ¹⁴⁵⁰	obligatory Pricing
التصوير الشمسي ¹⁴⁵¹	photography	التلُّك المعوي ¹⁴⁵²	intestinal colic
التنويم المغناطيسي ¹⁴⁵³	hypnotism	الجهاز الهضمي ¹⁴⁵⁴	digestive system
الحساب الجاري ¹⁴⁵⁵	current account	الحكم العرفي ¹⁴⁵⁶	martial law

المعجم الوسيط، ص 758. 1440

Ibid, p. 583. 1441

Ibid, p. 1004. 1442

Ibid, p. 682. 1443

Ibid, p. 682. 1444

Ibid, p. 825. 1445

Ibid, p. 63. 1446

Ibid, p. 63. 1447

Ibid, p. 455. 1448

Ibid, p. 200. 1449

Ibid, p. 446. 1450

Ibid, p. 548. 1451

Ibid, p. 846. 1452

Ibid, p. 1003. 1453

Ibid, p. 1028. 1454

Ibid, p. 178. 1455

Ibid, p. 617. 1456

الخطوط البرية ¹⁴⁵⁷	land roads	الخطوط الجوية ¹⁴⁵⁸	airlines
الخطوط المائية ¹⁴⁵⁹	water passages	الدائرة الانتخابية ¹⁴⁶⁰	electoral district
الدخل القومي ¹⁴⁶¹	national income	الدراجة النارية ¹⁴⁶²	motorcycle
الرقم القياسي ¹⁴⁶³	record	الرياضة البدنية ¹⁴⁶⁴	physical sport
السلك الدبلوماسي ¹⁴⁶⁵	diplomatic corps	السلك السياسي ¹⁴⁶⁶	political body
السوق الحرة ¹⁴⁶⁷	duty -free market	السوق السوداء ¹⁴⁶⁸	black market
الضغط الجوي ¹⁴⁶⁹	air pressure	الضمان الاجتماعي ¹⁴⁷⁰	social security
الظاهرة الجوية ¹⁴⁷¹	aerial phenomenon	العرض العسكري ¹⁴⁷²	military parade
العلوم الرياضية ¹⁴⁷³	mathematical sciences	العملة الصعبة ¹⁴⁷⁴	hard currency

¹⁴⁵⁷ المعجم الوسيط، ص. 253.

¹⁴⁵⁸ Ibid, p. 253.

¹⁴⁵⁹ Ibid, p. 253.

¹⁴⁶⁰ Ibid, p. 313.

¹⁴⁶¹ Ibid, p. 285.

¹⁴⁶² Wehr: A dictionary, p. 277.

¹⁴⁶³ Ibid, p. 355.

¹⁴⁶⁴ Wehr: Arabisches Wörterbuch, p. 396.

¹⁴⁶⁵ Ibid, p. 462.

¹⁴⁶⁶ Ibid, p. 462.

¹⁴⁶⁷ المعجم الوسيط، ص. 482.

¹⁴⁶⁸ Ibid, p. 482.

¹⁴⁶⁹ Ibid, p. 561.

¹⁴⁷⁰ Ibid, p. 565.

¹⁴⁷¹ Ibid, p. 599.

¹⁴⁷² Ibid, p. 616.

¹⁴⁷³ Ibid, p. 396.

¹⁴⁷⁴ Ibid, p. 534.

العيار النَّاري ¹⁴⁷⁵	gunshot	العُرْفَةُ الزَّرَاعِيَّة ¹⁴⁷⁶	camber of agriculture
الفَحْمُ الحَجْرِي ¹⁴⁷⁷	coal	الكُرَّةُ الأَرْضِيَّة ¹⁴⁷⁸	globe
الكُرَيَّاتُ البِيض ¹⁴⁷⁹	white blood cells	الكُرَيَّاتُ الحُمْر ¹⁴⁸⁰	red blood cells
المُفاعِلُ الدَّرِّي ¹⁴⁸¹	atomic reactor	المَلِكِيَّةُ الخاصَّة ¹⁴⁸²	private property
الميزان التِّجاري ¹⁴⁸³	trade balance	الميزان الحِسابي ¹⁴⁸⁴	account balance
النُّخاع الشَّوكِي ¹⁴⁸⁵	spinal cord	الهِئَةُ التَّنفيذِيَّة ¹⁴⁸⁶	executive authority
الهَيْكَلُ العَظْمِي ¹⁴⁸⁷	skeleton	الوزير المُفَوَّض ¹⁴⁸⁸	minister plenipotent-iary

b) Genitive

This means that both used words are nouns and the first is annexed to the second. In this context, Taher said that: "the 'iDaafa' 'construct phrase' involves the juxtaposition of two nouns which may have one of a number of syntactic relationships."¹⁴⁸⁹ The following are some examples:

¹⁴⁷⁵ المعجم الوسيط، ص 663 .

¹⁴⁷⁶ Ibid, p. 674.

¹⁴⁷⁷ Ibid, p. 701.

¹⁴⁷⁸ Ibid, p. 817.

¹⁴⁷⁹ Ibid, p. 817.

¹⁴⁸⁰ Ibid, p. 817.

¹⁴⁸¹ Ibid, p. 721.

¹⁴⁸² Ibid, p. 922.

¹⁴⁸³ Ibid, p. 1072.

¹⁴⁸⁴ Ibid, p. 1072.

¹⁴⁸⁵ Ibid, p. 520.

¹⁴⁸⁶ Ibid, p. 976.

¹⁴⁸⁷ Ibid, p. 1026.

¹⁴⁸⁸ Ibid, p. 732.

¹⁴⁸⁹ Taher, M.: compound word, p144.

Formation	Translation	Formation	Translation
أَمِين السَّرِّ ¹⁴⁹⁰	secretary	تَضَارِيس الأَرْضِ ¹⁴⁹¹	terrains
جَوَاز السَّفَرِ ¹⁴⁹²	passport	حَفْلَةُ الإِسْتِقْبَالِ ¹⁴⁹³	reception party
حَقْل البِتْرُولِ ¹⁴⁹⁴	oilfield	حَقْل التَّجَارِبِ ¹⁴⁹⁵	guinea pig
حَقِيبَةُ يَدِ ¹⁴⁹⁶	handbag	خَطُّ السِّتْوَاءِ ¹⁴⁹⁷	the equator
خَطُّ الرِّجْعَةِ ¹⁴⁹⁸	supply line	خَطُّ الطُّولِ ¹⁴⁹⁹	longitude
خَطُّ النَّارِ ¹⁵⁰⁰	front line	دَائِرَةُ المَعَارِفِ ¹⁵⁰¹	encyclopedia
دَارُ الحَضَانَةِ ¹⁵⁰²	nursery	دَارُ السِّكِّ ¹⁵⁰³	mintage house
دَوْرَةُ المِيَاهِ ¹⁵⁰⁴	water closet	سَاعَةُ الصَّفْرِ ¹⁵⁰⁵	zero hour
سَيَّارَةُ النَّقْلِ ¹⁵⁰⁶	lorry	صَنْدُوقُ التَّوْفِيرِ ¹⁵⁰⁷	saving fund

¹⁴⁹⁰ Wehr, Hans: Arabisches Wörterbuch, p. 44.

¹⁴⁹¹ المعجم الوسيط، ص 558.

¹⁴⁹² Ibid, p. 152.

¹⁴⁹³ Ibid, p. 739.

¹⁴⁹⁴ Ibid, p. 195.

¹⁴⁹⁵ Ibid, p. 200.

¹⁴⁹⁶ Wehr: A dictionary, p. 193.

¹⁴⁹⁷ المعجم الوسيط، ص 253.

¹⁴⁹⁸ Ibid, p. 253.

¹⁴⁹⁹ Ibid, p. 592.

¹⁵⁰⁰ Ibid, p. 253.

¹⁵⁰¹ Ibid, p. 313.

¹⁵⁰² Ibid, p. 188.

¹⁵⁰³ Ibid, p. 456.

¹⁵⁰⁴ Ibid, p. 313.

¹⁵⁰⁵ Ibid, p. 481.

¹⁵⁰⁶ Wehr: A dictionary, p. 447.

¹⁵⁰⁷ المعجم الوسيط، ص 545.

صندوق الطرد ¹⁵⁰⁸	siphon	ضربة الشمس ¹⁵⁰⁹	sunstroke
صغط الدم ¹⁵¹⁰	blood pressure	طابع البريد ¹⁵¹¹	post stamp
عارضة الأرياء ¹⁵¹²	model	عجلة القيادة ¹⁵¹³	steering wheel
عرض الحال ¹⁵¹⁴	petition	مانعة الصواعق ¹⁵¹⁵	lighting rod
محكمة النقض ¹⁵¹⁶	court of appeals	مرسى المزاد ¹⁵¹⁷	auction winner
مستورات التعيين ¹⁵¹⁸	employment justifications	ناطحة السحاب ¹⁵¹⁹	skyscraper
ناقلة الجنود ¹⁵²⁰	troop carrier	هشاشة العظام ¹⁵²¹	osteopsathyrosis

We should mention that the genitive method was found in previous language stages in examples such as 'وَلِيّ الْعَهْدِ' (crown prince).¹⁵²²

At the end of this study of the formation means of nouns in modern Arabic in general, we should mention that in addition to the above methods there is another one, that is, loan words. We shall deal with this in more detail in Chapter Three when we discuss the Arabic language use of foreign languages to develop its lexicon in general.

¹⁵⁰⁸ المعجم الوسيط، ص 545.

¹⁵⁰⁹ Ibid, p. 557.

¹⁵¹⁰ Ibid, p. 561.

¹⁵¹¹ Ibid, p. 570.

¹⁵¹² Ibid, p. 615.

¹⁵¹³ Ibid, p. 607.

¹⁵¹⁴ Ibid, p. 616.

¹⁵¹⁵ Ibid, p. 535.

¹⁵¹⁶ Ibid, p. 985.

¹⁵¹⁷ Ibid, p. 358.

¹⁵¹⁸ Ibid, p. 481.

¹⁵¹⁹ Ibid, p. 967.

¹⁵²⁰ Wehr, Hans: Arabisches Wörterbuch, p. 1311.

¹⁵²¹ المعجم الوسيط، ص 1026.

¹⁵²² Ibid, p. 1101.

CHAPTER TWO

Intradevelopment of Arabic Lexicon (Verb Formation Methods)

2.2.1 Derivation of Verbs

Discussing noun formation through derivation in the previous chapter, we mentioned that derivation is the main and the oldest method in Arabic language, not only in forming nouns, but also in forming all other linguistic elements, especially verbs.

We are not going to repeat the same here as verb derivation is a subdivision of derivation in general. All that was said in the previous chapter concerning the essence of derivation and its role in developing Arabic lexicon applies on verbs as well. However, we would like here to mention a succinct reminder of what was said then add some of the scholars' opinions in this regard to render the picture clearer richer in details.

It is well known that most words, whether nouns or verbs or others, in the family of Semitic languages to which Arabic language belongs are formed by derivation, that is, they are formed in templates each of these languages has some thereof. Each mold is called a pattern. The roots are therein poured, as it were, so that they produce nouns, verbs and other linguistic elements.

This is the case with all roots used in the language despite the difference of roots regarding the number and essence of patterns with which each root has mixed already or has not mixed yet. It is noteworthy in this context to mention that pattern in general can be only movements or consonants and movements together. This is the reality of language and the opinions of many scholars such as Ryding who mentioned this in his definition of pattern:

"A pattern is a bound and in many cases, discontinuous morpheme consisting of one or more vowels and slots for root phonemes (radicals), which either alone or in combination with one to three derivational affixes, interlocks with a root to form a stem, and which generally has grammatical meaning."¹⁵²³

On the other hand, he defines the root as follows:

"A root is a relatively invariable discontinuous bound morpheme, represented by two to five phonemes, typically three consonants in a certain order, which interlocks with a pattern to form a stem and which has lexical meaning."¹⁵²⁴

In light of the above, we can conclude that derivation in brief is the formation of new words from the existing roots following old linguistic origins, that is, according to what linguists call 'القياس' (analogy). We have already dealt with analogy. However, we mention here Versteegh's opinion in this regard:

¹⁵²³ Ryding, Karin C.: A reference, p. 48.

¹⁵²⁴ Ryding, Karin C.: A reference, p. 47.

"... but the language had another device at its disposal for the formation of new words, the so-called *qiyās* 'analogy', which consisted in the application of morphological patterns to borrowed or existing sets of radicals. In internal *qiyās*, existing roots were used for this purpose. In its efforts to regulate the formation of new words, the Academy of Cairo declared certain morphological patterns to be productive, meaning that they might be used legitimately to create neologisms."¹⁵²⁵

Moreover, the following is Cuvalay-Haak's opinion on derivation through roots and patterns in Arabic language in general:

"It is customary to indicate the root consonants with the Arabic consonants 'ف' 'ع' and 'ل' from the root √fɛl, which is associated with the concept of general activity ('doing, making'). In the representation of a morphological pattern, these consonants indicate the position of the first, second, and third root consonant of any root that may occur in this particular pattern."¹⁵²⁶

Finally, we mention Watson's opinion in this regard as he places Arabic in the general framework of its Semitic sisters that follow the same method. Moreover, she places it in the broader framework of world languages that know this method as well:

"In some languages, a great deal more morphological categories are expressed by morphemes which, like the 'umlaut' and ablaut examples in English, are not easily isolatable into separate phonological forms. In these languages, morphological categories are expressed by morphemes whose only constant is a fixed canonical pattern. ... more complicated than reduplication is the Semitic templatic root-and-pattern morphology of content words (nouns, adjectives, and verbs) and non-minimal prepositions and adverbs (as in Arabic ^c*ind* 'at, with', ^c*alā* 'on, against', "*ayḍan* 'also', *jiddan* 'very'). ... the stem of a content word in Arabic has three discontinuous morphemes: the consonantal root, which is the fundamental unit of the language; the templatic pattern into which the consonantal root is inserted imposing an additional meaning to that of the root; and the intercalated vowels-the vocalic melody-which mark variations in."¹⁵²⁷

As per reality of Arabic language and even logic, patterns are not equal in their productive ability of words. Some are abundant, some are average and others are lean in their productions. We think that this may differ from one age to another pursuant to the needs of speakers in each age.

¹⁵²⁵ Versteegh, Kees.: The Arabic Language, pp. 180-181.

¹⁵²⁶ Cuvalay-Haak, Martine: The Verb, p. 84.

¹⁵²⁷ Watson, Janet C. E.: The Phonology, pp. 125-126.

Most, if not all, scholars agree that the first pattern of the verb, is the main pattern; Wright, among others, believes that the other patterns are derived in different ways thereof. He adds that these patterns express various modifications of the idea conveyed by the first.¹⁵²⁸ However, we won't comment on this issue as it is in any way not closely related to the subject of this study but we wanted to only touch upon it.

Based on the derivation concept mentioned above and with the help of specialized Arabic dictionaries, we have found that a large number of verbs have been derived in contemporary Arabic, that is, they did not exist before. Before we introduce some of these new verbs as models that highlight this phenomenon, we would like to mention all the patterns of Arabic verbs as mentioned by Wright.

a) The patterns of the trilateral verb

Number	Pattern	Number	Pattern	Number	Pattern
I	فَعَلَ	VI	تَفَاعَلَ	XI	إِفْعَالَ
II	فَعَّلَ	VII	إِنْفَعَلَ	XII	إِفْعَوْعَلَ
III	فَاعَلَ	VIII	إِفْتَعَلَ	XIII	إِفْعَوَّعَلَ
IV	أَفْعَلَ	IX	إِفْعَلَّ	XIV	إِفْعَنَّعَلَ
V	تَفَعَّلَ	X	إِسْتَفْعَلَ	XV	إِفْعَنَّعَلَى

b) The patterns of the quadrilateral

I /فَعَّلَلَ/ II /تَفَعَّلَلَ/ III /إِفْعَنَّعَلَ/ IV /إِفْعَلَّ/ ¹⁵²⁹

The following are the examples we mentioned above:

¹⁵²⁸ Wright, W.: A grammar, p 29.

¹⁵²⁹ Wright, W.: A grammar, pp. 29-48.

Verb	Meaning	Root	The general meaning of root derivations
¹⁵³⁰ أَبْخَرَ	to Vaporize (water)	ب-خ-ر	to steam.
¹⁵³¹ اسْتَأْنَفَ	resume, appeal	أ-ن-ف	to disdain, to do new something.
¹⁵³² أَمَّنَ	re-assure/ insure	أ-م-ن	to feel safety, to be faithful, to believe (in), to insure (life, etc.).
¹⁵³³ انْفَرَطَ	break up	ف-ر-ط	to precede, to neglect.
¹⁵³⁴ بَاْحَثَ	discuss with	ب-ح-ث	to search, study, discuss, to dig.
¹⁵³⁵ بَرَّرَ	justify	ب-ر-ر	to do good (to), to keep (an oath or a promise), to approve.
¹⁵³⁶ تَبَخَّرَ	vaporize	ب-خ-ر	to steam.
¹⁵³⁷ سَهَّاهَ	take unawares	س-ه-و	to forget.
¹⁵³⁸ سَتَلَ	plant	ش-ت-ل	to plant, transplant.
¹⁵³⁹ عَشَّقَ	dovetail	ع-ش-ق	to love passionately, to stick (to).

¹⁵³⁰ المعجم الوسيط، ص 42

¹⁵³¹ Ibid, p.31

¹⁵³² Ibid, p. 28.

¹⁵³³ Ibid, p.709

¹⁵³⁴ Ibid, p. 41.

¹⁵³⁵ Ibid, p. 50.

¹⁵³⁶ Ibid, p. 42.

¹⁵³⁷ Ibid, p. 477.

¹⁵³⁸ Ibid, p. 491.

¹⁵³⁹ Ibid, p. 624.

1540 كَتَفَ	tie the hands behind the back	ك-ت-ف	to fetter.
1541 مَوَّنَ	supply	م-و-ن	to provision.
1542 نَفَذَ	enforce	ن-ف-ذ	to penetrate, pierce (through), to reach.
1543 هَوَّى	ventilate	ه-و-ي	to love, like, to ventilate.

2.2.2 Formation of Roots to Form Verbs thereof

The Academy of Arabic Language in Cairo ratified in its first session the permissibility of deriving verbs from nouns if required.¹⁵⁴⁴ In fact, this resolution implies the formation of new roots from nouns that do not have an equivalent verb that expresses the meaning each of them carries. We use the verb 'imply' because the resolution does not state this explicitly; it does not include the term 'جذر' (root). The same term is not common in the writings of most Arab scholars in this field. However, we believe that these writings have the same meaning, implicitly though. However, this term with its perspective regarding word formation is very common in the writings of other scholars who express it explicitly.¹⁵⁴⁵

In order to assert the root theory – though we think it does not need this assertion – we can say that once there is a need to derive a verb from a noun, three or four consonants are taken from this noun according to the number of its consonants; in most cases the consonants taken are the first ones. Afterwards, the new verb is formed from these consonants. In this case, the verb often entails other forms, whether noun, verbs etc. The said three or four consonants become the common denominator between all these forms. This is actually the essential aspect of linguistic root in general. As an example, we

¹⁵⁴⁰ المعجم الوسيط، ص 806.

¹⁵⁴¹ Ibid, p. 928.

¹⁵⁴² Ibid, p. 976.

¹⁵⁴³ Ibid, p. 1042.

¹⁵⁴⁴ - مجمع اللغة العربية بالقاهرة- بحوث ومحاضرات مؤتمر الدورة 29، ص 233.

¹⁵⁴⁵ See for example: Fischer, W.: Grammatik, p. 35.

mention here the noun 'ثَمَر' (fruit). Dobrişan says that two verbs in modern Arabic were derived from this noun: 'أَثَمَرَ' (to yield) and 'استثمر' (to invest).¹⁵⁴⁶ Moreover, we find the noun 'استثمار' (investment).¹⁵⁴⁷

It is clear that the three consonants taken from the noun 'ثَمَر' (fruit), that is, 'ث-م-ر' are the main component of all these words. In other words, they are their root. Moreover, all the words formed by the consonants taken from a certain noun, such as the last words, are placed in dictionaries as lexical items under the entry formed from these consonants as per related rules and criteria. The definition of the word "الجذر" (the root) in Arabic dictionaries matches this perspective. For example, Al-Muġam Al-Wasīṭ defines the linguistic root as "the origin from which words emerge."¹⁵⁴⁸

We believe that the use of the expression 'derivation of verbs from nouns', instead of 'formation of roots', may be an aspect of the formal influence by the principle adopted by some linguists in previous development stages of language, that is, the verb is the origin for all derivatives.¹⁵⁴⁹ In fact, there is no actual dispute because the essence is the same whether said implicitly or explicitly. Roots in modern Arabic are devised in either way:

2.2.2.1 Formation of New Roots

This means the formation of roots from structures that do not have a root. These new roots can be either three or four consonants according to the number of consonants this noun has.

a) Three-Consonant Roots

Dobrişan wrote about this issue. He attracted the attention that most of these verbs are formed according to certain patterns and he gave examples thereof as follows¹⁵⁵⁰:

1- Pattern 'فَعَّل':

¹⁵⁴⁶ - دوبريشان، نيقولا: طرق تنمية، ص 190.

¹⁵⁴⁷ - المعجم الوسيط، ص 104.

¹⁵⁴⁸ المعجم الوسيط، ص 117.

¹⁵⁴⁹ See for example: أمين، عبد الله: بحث في علم الاشتقاق، ص 382-383.

¹⁵⁵⁰ - دوبريشان، نيقولا: طرق تنمية، ص 189-191.

Verb	Meaning	Derivation Origin	Meaning
أَمَمَ	nationalize	أُمَّة	nation
تَوَجَّحَ	crown	تَاج	crown
ثَمَّنَ	evaluate	ثَمَن	price
جَنَسَ	naturalize	جَنَس	race
جَيَّشَ	mobilize	جَيْش	army
زَيَّنَ	lubricate /oil	زَيْت	Oil
سَمَّدَ	fertilize	سَمَاد	fertilizer
عَلَّبَ	to tin	عَلْبَة	tin
قَيَّمَ	evaluate	الْقِيَمَة	value
مَوَّلَ	fund	المَال	money
نَوَّعَ	diversify	نوع	type

2- Pattern 'تَفَعَّلَ':

Verb	Meaning	Derivation Origin	Meaning
تَسَلَّحَ	arm oneself	سلاح	weapon
تَصَحَّرَ	turn into desert	صحراء	desert
تَكَوَّلَ	agglomerate	كتلة	mass

3- Pattern 'فَاعَلَ':

Verb	Meaning	Derivation Origin	Meaning
عَايَنَ	inspect	عين	eye

4- Pattern 'تَفَاعَلَ':

Verb	Meaning	Derivation Origin	Meaning
تَكَأَفَ	support	كتف	shoulder
تَنَادَرَ	tell jokes	نادرة	joke

5- Pattern 'أفعل':

Verb	Meaning	Derivation Origin	Meaning
أَبْرَقَ	to telegram	بَرْق، بَرْقِيَّة	lightning. Telegram
أَسْهَمَ	contribute to	سَهْم	share

6- Pattern 'استفعل':

Verb	Meaning	Derivation Origin	Meaning
اسْتَجَاشَ	mobilize	جَيْش	army
اسْتَشْرَقَ	orientalize	شَرْق	east

If we consider the above examples, we find that if the second radical of the noun to be used to form the root is just an extension or elaboration of the first radical vowel, this would turn to 'و' in the new root as well as all its derivatives. An example of this is 'مال' from which the root 'م-و-ل' then the verb 'مَوَّلَ' (to fund) are derived. Other words are also derived from the same root such as: 'تمويل' (funding); 'مُموِّل' (financer); 'مُموَّل' (funded); and 'مُتموِّل' (rich). Another example is 'تاج' (crown) from which the root 'ت-و-ج' is formed then the verb 'تَوَّجَ' (crown). It is understood from this that the root in this case is treated as if it were a weak one.

b) The quadrilateral Roots

Most of these roots are formed from Arabicized nouns, that is, the foreign nouns that entered Arabic and whose forms underwent phonetic and morphological changes in order to accommodate to Arabic structure. From these roots are formed two patterns 'فَعَّلَ' for transitive verb and 'تَفَعَّلَ' for intransitive verb. The following are some examples:

Verb	Meaning	Derivation Origin	Meaning
تَلْفَنَ	televise	تلفزيون	television
تَلْفَنَ	call	تلفون	telephone
تَأَقَّم	acclimatize	إقليم	region

We shall deal with this later when we discuss the Arabic language use of foreign languages to develop its lexicon in general.

As for the quadrilateral roots that are formed from Arabic nouns, an example of this is the root 'س-ع-و-د' and its verb derivative 'سَعَوَدَ' (Saudize) and the root 'ج-ز-أ-ر' and its verb derivative 'جَزَأَرَ' (algerize). Dobrişan says that the origin of these two verbs goes back to the nouns 'السعودية' (Saudi Arabia) and 'الجزائر' (Algiers)¹⁵⁵¹, and both are proper nouns of Arabic countries. Another example is the root 'ش-ر-ذ-م' that forms the noun 'شِرْذِمَةٌ' (group) and the verb 'تَشَرَّدَمَ' (to be divided into many groups). Al-AfGANI says that this verb appeared about quarter of a century ago¹⁵⁵², but finally found its way to the dictionaries.¹⁵⁵³

It is noteworthy that concrete nouns are the main- if not the only, source for forming new roots in modern Arabic, because we could not find any root that was formed through any other element, except for time nouns. Dobrişan says that three new roots were formed from four time nouns:

¹⁵⁵¹ - دوبريشان، نيقولا: طرق تنمية، ص 190.
¹⁵⁵² - الأفغاني، سعيد: ثلاث كلمات، ص 165-166.

¹⁵⁵³ Wehr: A dictionary, p. 464..

- The noun 'حِين' (time) from which the verb 'حَيَّن' (specify a time) was derived.
- The noun 'زَمَن' (time) from which the verb 'زَامَن' (synchronize) was derived.
- The noun 'عَصْر' (time) from which the verb 'عَاَصَرَ' (be a contemporary) was derived.¹⁵⁵⁴

Historical Perspective:

There is no doubt that Arabic language witnessed the root formation process in previous stages of its history. Anīs indicates that there was a broad use of this method:

"Arabs derived a lot from the solid noun¹⁵⁵⁵. It is not an exaggeration to say that they did not leave one solid noun without deriving from it despite that some are not included in our dictionaries. Every time I think of a proper noun and think Arabs did not derive thereof, I find at the end that they did, such as 'النهر' (river) and 'الأرض' (the earth)."¹⁵⁵⁶

However, the reality of Arabic language in this regard indicates that there was more variety than what is today regarding the forms from which new roots are formed. While this is limited to nouns in modern Arabic in addition to few time nouns, there were varied formulas in the previous stages.

Ḍayf dealt with this issue and mentioned many trilateral roots that were formed from a number of forms. Ḍayf dealt with this as being the derivation of verbs from some nouns and not as being root formation according to the methodology mentioned above. The following are some of the said examples¹⁵⁵⁷:

1- Pattern 'فُعَل':

¹⁵⁵⁴ - دويريشان، نيقولا: طرق تنمية، ص 189-190..

¹⁵⁵⁵ We can say that the solid noun 'الاسم الجامد' is the noun that has no related root and no verb that carries the essence of its meaning and structure. (writer)

¹⁵⁵⁶ - أنيس، إبراهيم: الاشتقاق من أسماء الأعيان، ص 238.

¹⁵⁵⁷ - ضيف، شوقي: اشتقاق الأفعال، ص 159-163.

Verb	Meaning	Derivation Origin	Meaning
رَأَسَ	preside over	الرأس	head
عَنِمَ	gain	العنم	sheep
فَاهَ	articulate	الفم	mouth
نَحَلَ	give	النحل	bees
نَمَرَ	be impolite like a tiger	النمر	tiger

2- Pattern 'أَفْعَلْ':

Verb	Meaning	Derivation Origin	Meaning
أَثَمَّ	be in Tihama (area)	تهامة	tihamah
أَزْهَرَ	to bloom	الزهر	blossoms
أَعْشَبَ	to become grassy	العشب	grass

3- Pattern 'استَفْعَل':

Verb	Meaning	Derivation Origin	Meaning
استبحر	to study thoroughly	البحر	the sea
استعرب	to become an Arab	العرب	arabs
استعصى	to defy	العصيان	defiance
استهدف	to target	الهَدَف	the Goal

Amīn tackled the same issue but he classified the nouns from which Arabs derived verbs in the previous stages into five types and mentioned some examples for each:

1- Number Nouns

Verb	Meaning	Derivation Origin	Meaning
وَحَدَّ، أَحَدَّ	believe there is only one God	واحد	one
ثَنَّى	to double	اثنان	two
ثَلَّثَ	to triple	ثلاثة	three

2- Time Nouns

Verb	Meaning	Derivation Origin	Meaning
أَخْرَفَ	spend Autumn	الخريف	autumn
أَصْبَحَ	be in the morning	الصباح	morning
أَمْسَى	be in the evening	المساء	evening

3- Concrete Nouns

Verb	Meaning	Derivation Origin	Meaning
عَانَ	to envy	العين	the eye
'أَبَلٌ، أَبَلٌ	to have many camels	الإبل	the camel
أَسِيدَ	to be like lion	الأسد	the lion

4- Onomatopoeic Nouns

Verb	Meaning	Derivation Origin	Meaning
صَهَلَ	to neigh	الصَّهِيل	neighing
صَحَّ	to clash (for rocks)	الصَّخ	the clash of rocks

5- Particles: verb derivation from some particles

Verb	Meaning	Derivation Origin	Meaning
سَوْفَ	postpone	سَوْفَ	a consonant that denotes postponement and future meaning.

6- Verbal Noun: Amīn did not mention any examples thereof.¹⁵⁵⁸

Arabic language in the past knew the formation of quadrilateral roots. Amīn dealt with this as well. He wrote that trilateral verbs were formed on the pattern of 'فَعَّلَ' for transitive verbs and 'تَفَعَّلَ' for intransitive verbs. He mentioned some examples such as¹⁵⁵⁹:

¹⁵⁵⁸ - أمين، عبد الله: بحث في علم الاشتقاق، ص 382-393.
¹⁵⁵⁹ - أمين، عبد الله: بحث في الطرق، ص 234-235.

Verb	Meaning	Derivation Origin	Meaning
تَعَلَّبَ، تَعَلَّب	to be as coward as a fox	التَّعَلَّب	fox
قَرَّمَد	to plaster	القرمد	plaster

All the above – we are still with the historical background – is related to formation of new roots from unaugmented nouns whether they have three or four consonants. If any of these nouns has one or more augmented consonants, these added consonants, according to Amīn, do not be a part of forming the new root. Moreover, if the noun from which a new root is to be derived has more than four original consonants -that is, it has five consonants - the last consonant is deleted upon forming the new root. In other words, such root is formed from four consonants for Arabic does not have any roots or augmented verbs rather than the ones that have three or four consonants.¹⁵⁶⁰

The last point in this context is that new roots are formed from some compound nouns such as the verb 'رَسَمَل' (capitalize), in addition to some other derivatives, from which the compound noun 'رَأْسَمَال' (capital) are derived¹⁵⁶¹.

2.2.2.2 Secondary Roots

This means the formation of roots from morphological forms, such as nouns, that belong to trilateral existing roots. In other words, these forms are already derived from existing roots. Therefore, they are called 'secondary roots'. These cases are also called 'root extension'. We do not think there is any difference between both terms. In brief, the whole issue is that some roots are extended through forming subsidiary or secondary roots from within. The reality of modern standard Arabic tells us that this extension process is carried out in two methods:

¹⁵⁶⁰ - أمين، عبد الله: بحث في الطرق، ص 336-345.

¹⁵⁶¹ Badawi, Mohamed: Probleme, p. 34 -35.

a) Secondary Roots from some augmented Derivations

This means the formation of the secondary root from one of the old root derivatives with all the constituents of this derived formula. E. Badawi mentioned some examples as follows:

- The noun 'إسلام' (Islam) is originally derived from the root 'س-ل-م'. However, a quadrilateral root from this noun was formed, that is, 'أ-س-ل-م' and among the derivatives of this root is the augmented four-consonant verb 'أَسْلَمَ' (to Islamicize) which is different from the augmented three-consonant verb 'اسْلَمَ' (to become a Muslim). Among the derivatives of this new root is the noun 'أُسْلَمَةٌ' (Islamization), the verb 'تَأَسَّلَمَ' (to become Islamicized) and the noun 'تَأَسْلُمٌ' 'ta'slum' (Islamization).
- The noun 'مَرْكَزٌ' (center) is originally derived from the root 'ر-ك-ز'. Then this root was extended through the formation of a new four-consonant root, that is, 'م-ر-ك-ز' from the said noun and among the derivatives of this noun is the verb 'تَمَرَّكَزَ' (to become centralized).
- The noun 'أَرْجُوحةٌ' (swing) is originally derived from the the root 'ر-ج-ح' then another four-consonant root, that is, 'أ-ر-ج-ح', was derived from this noun and among its derivatives was the verb 'تَأَرْجَحَ' (to swing).¹⁵⁶²

Regarding the insertion of the additional consonant rather than the original three consonants of the root in the previous examples, that is, the consonant 'ء' in 'إسلام' and 'أَرْجوحة' and the consonant 'م' in 'مَرْكَزٌ' and the like, among the constituents of the new four-consonants root, the Academy of Arabic Language in Cairo has adopted a method – in these cases - that considers this additional consonant one of the original constituents of the noun. Therefore, derivation is possible from the noun as it is.

Among the words approved by the Academy a la this method was the formation of a new verb along with its verbal noun from the noun 'مَنْهَجٌ' (method): 'مَنْهَجَ' (to methodize) and 'مَنْهَجَةٌ' (methodization) despite the fact that this noun 'مَنْهَجٌ' is derived from the three-consonant root 'ن-ه-ج' and that the first consonant 'م' is additional. In addition to the noun 'مَرْكَزٌ' above and others.¹⁵⁶³

It should be noted that upon forming these secondary roots, the vowels and the weak letters are dropped if the noun has one or more of them. This is the case with the previous two nouns 'إسلام' and 'أَرْجوحة' for the 'ا' is deleted from the former while the 'و' is dropped from the latter.

Badawi dealt with the issue of secondary roots and mentioned some examples thereof as follows.¹⁵⁶⁴

¹⁵⁶² Badawi, Elsaid: Modern written Arabic, p. 763.

¹⁵⁶³ - محاضر جلسات مجمع اللغة العربية بالقاهرة، الدورة 42، ص 476.

¹⁵⁶⁴ Badawi, Mohamed: Probleme. p. 34.

<i>Word</i>	<i>Verb</i>	<i>Verbal Noun</i>	<i>Verbal Adjective</i>
أسلوب style	أسلَّبَ stylize	أسلِبَة stylization	مُؤسَلَّب stylized
إنسان human being	أُنسِنَ humanize	أُنسِنَة humanization	مُؤنَّسِن humanized
عَقْلَانِيَّة rationality	عَقَّلَنَ rationalize	عَقْلَانَة rationalization	مُعَقَّلَن rationalized
عِلْمَانِيَّة secularism	عَلَّمَنَ secularize	عِلْمَانَة secularization	مُعَلَّمَن secularized

b) Secondary Roots by External Consonants

This method extends the trilateral roots through forming secondary quadrilateral roots from forms derived from the old roots – just like the previous one – with adding an external consonant to the three-consonant old root upon forming the new root. This is done in two ways:

1- Addition of Consonant ‘و’

Examples of this are the two roots mentioned by E. Badawi:

- ‘ع-و-ل-م’ formed from the noun ‘عالم’ (world) which is derived from the trilateral root ‘ع-ل-م’ in addition to ‘و’. Among the derivatives of this quadrilateral root are the four-consonant verb ‘عَوَّلَمَ’ (to globalize) and the noun ‘عَوَّلَمَة’ (globalization).
- the four-consonant root ‘ع و ر ق’ formed from the three-consonant root ‘ع ر ق’ with the addition of ‘و’ in the middle of the three-consonant root. Among the derivatives of this new root is the verb ‘تَعَوَّرَقَ’ (to become rooted).¹⁵⁶⁵

It should be mentioned here that E. Badawi dealt with the above mentioned verbs and their derivatives as being models for the

¹⁵⁶⁵ Badawi, Elsaid: Modern written Arabic. p. 763.

extension of pattern base in modern Arabic in the context of what he described as the utilization of the morpho-semantic capabilities of classical Arabic.¹⁵⁶⁶ However, we believe that we cannot look at these two verbs as being new patterns for the following reasons:

- a) It is known that the forms and molds and other aspects related to morphology are characterized by a high level of constancy and defiance to change.
- b) It is not reasonable to talk about the appearance of a new pattern in language just because a few numbers – let alone rare instances – of verbs has appeared, especially in light of the above fact.
- c) The adoption of these new verbs as being a new pattern will make the door wide open to form verbs on this pattern from all the roots in language, or at least this is likely. However, we believe that there will be no real need for most of these new verbs.

For these reasons, we tend to interpret this issue as being the formation of new secondary roots in the way we mentioned before. Therefore, we have dealt with them in this context.

2- Addition of Consonant 'ن'

We have found only one root that has been formed in this way: 'غ-رب-ن' from which the verb 'غَرَّبَ' (to westernize) was derived. E. Badawi referred to this verb implicitly while talking about the formation of new roots. He also mentioned the verbal noun thereof: 'غَرَبَةٌ' (westernization)¹⁵⁶⁷. This is a secondary root that was formed from the noun 'غَرْب' (west) which is itself one of the derivatives of the old three-consonant root 'غ-رب' with the addition of the consonant 'ن' at the end.

Before discussing another issue, we have to mention three important points in this regard:

- a) All secondary roots are quadrilateral roots. The reason for that is that these roots are formed in two ways:

- 1- From one morphological form derived from an old three-consonant root. In this case, this form, whether a noun, an adjective, etc, must consist of more than three consonants that constitute the original root in order so that a new root can be formed thereof. Otherwise, no extended four-consonant root can be formed. On the other hand, these additional consonants rather than the consonants of the original root should entail or be matched with an addition in meaning according to the known linguistic rules in this regard. Such semantic addition is the cause for forming a new

¹⁵⁶⁶ Badawi, Elsaid: Modern written Arabic. p. 763.

¹⁵⁶⁷ Badawi, Elsaid: Modern written Arabic. p. 753.

root so that it is the semantic base for its derivatives. Otherwise, there is no need for the new root. We will deal with this later in more detail.

2- By adding either the consonant 'ج' or the consonant 'ن' as mentioned before. In this case also, the new root should have four consonants. As for the reason for not forming new secondary roots of more than four consonants, it is known that the Arabic does not have any roots or augmented verbs rather than the ones that have three or four consonants, as mentioned before. Therefore, the consonant after the fourth one is deleted and then the new root is formed for the remaining four consonants.

b) No scholar – as far as I know- has dealt with this phenomenon under the heading of 'secondary roots' or 'extension of a three-consonant root' as we did here. Rather, they dealt with it as being derivation of verbs from nouns. However, E. Badawi and Versteegh dealt with this issue as 'extension of roots'.¹⁵⁶⁸ In addition to the fact that these terms express the real content of this phenomenon, we think that contemplating the models and writings mentioned above – except those of E. Badawi – it is clear that the meaning of these two terms is implied in the writings of those scholars though it is not explicitly expressed. We also proved the veracity of our stand in another similar context, that is, the previous item under which we dealt with the issue of new root formation.

c) Regarding the inherent need for extending already existing roots from which we can derive, it is clear it is the same need that was behind the same phenomenon in Hebrew and which we dealt with in the first chapter of this study supported by the opinions of many scholars.

In brief, the aim of forming new roots from these derived forms – which are often nouns as shown from the previous examples – is the need for generating related verbs both morphologically and semantically.

As for the need of these new verbs despite the existence of verbs that share them –these formulas - in their original roots as mentioned, it is related to the fact that the signification of each of these formulas is far from the significations of other ones that share the same root, especially the verbs. Once language speakers feel this, they start to have a feeling imbalance between this formula – whether a noun or any other – and all these verbs that share the same root. Then the process of forming a new root from this formula with all its elements starts in order to have a new verb that expresses the content of its new signification.

¹⁵⁶⁸ Badawi, Elsaid: Modern written Arabic. p.753. See also Versteegh, kees: The Arabic language, p.179.

An example of this is the noun 'عقلانية' (rationality) mentioned above. It is derived from the trilateral root 'ع-ق-ل' whose derivatives, among which is the verb 'عقل' (understand) share the meaning of 'comprehension'. However, this name 'عقلانية' has exceeded this signification in one stage and started to have the signification of 'sound judgment, use of logic and being responsible.' Therefore, there was a need for a new verb that can express this new signification. It is well known that the verbs are related to roots more than nouns, that is, there can be nouns without roots while it is unlikely to find a verb without a root. In our opinion, the reason is that the verb should be followed by other formulas such as verbal noun, present participle, passive participle etc. Therefore, there should be a common root on which these formations should be based. The only way then to form a new verb is to form a new root from this formula first then derive the verb thereof. However, the meaning is not limited to only verb as we mentioned before. Out of the new root new formulas can be derived as shown from the above examples.

- d) Finally it is noteworthy that we have not found a trace of the 'secondary root' phenomenon in the classical Arabic.

2.2.3 Use of Existing Verbs with New Meanings

This is the third and final method for extending the domain of verbs in modern Arabic. It may be surprising at the first glance that there are verbs which are used in new meanings that are instead of, or in addition to, their original signification in order to bridge the gap in verbs. Some would think that this is limited only to nouns.

However, this happened with verbs and on a large scale. This is one of the main methods that contributed heavily to providing the Arabic language with a plethora of verbs, as was the case with nouns mentioned in the previous chapter, in order to keep abreast with life developments and ever-changing requirements. Moreover, many scholars hailed this movement. 'alī, for example, called insistently to more use of this method, especially as far as verbs are concerned:

"In Arabic there are verbs that are not unacceptable or heavy on hearing; however, they have become obsolete because of the weakness that affected the language and its speakers. Ironically enough, these verbs express meanings that people really need.

Revising such verbs and nouns is a revival of an important part of classical Arabic and a facilitation of an aspect of speech and writing. Our language has many features the most important of which is succinctness of words and expressions. Perhaps there is one word we consider today as weird and dated while it was in the past common and desirable. Perhaps there is one word that can suffice in place of many words we use today."¹⁵⁶⁹

As we dealt with this method in the previous chapter in detail¹⁵⁷⁰, we shall here mention the examples of verbs directly in order to be brief and succinct:

Verb	Original Meaning (to -)	New Meaning (to -)
ابتكر ¹⁵⁷¹	go early	invent
أبرق ¹⁵⁷²	show lightning (sky)	send a cable
أبرم ¹⁵⁷³	twine (a rope)	ratify
أنصب ¹⁵⁷⁴	make a trick	deceive
أحتل ¹⁵⁷⁵	reside in a place	occupy
أخرج ¹⁵⁷⁶	bring out	direct (a play)
استبعد ¹⁵⁷⁷	become far	exclude

¹⁵⁶⁹ - علي، محمد كرد: أفعال للاستعمال، ص 277.

¹⁵⁷⁰ Revise the related pages.

¹⁵⁷¹ المعجم الوسيط ص 69.

¹⁵⁷² Ibid, p. 52.

¹⁵⁷³ Ibid, p. 53.

¹⁵⁷⁴ Ibid, p. 961.

¹⁵⁷⁵ Ibid, p. 200.

¹⁵⁷⁶ Ibid, p. 232.

¹⁵⁷⁷ Ibid, p. 65.

استشكَلَ ¹⁵⁷⁸	become dubious	appeal (a verdict)
استعمرَ ¹⁵⁷⁹	develop (a place)	colonize
استغلَّ ¹⁵⁸⁰	ask for profit	exploit
استقلَّ ¹⁵⁸¹	rise	gain interdependence
استهدفَ ¹⁵⁸²	rise	aim at
أضربَ ¹⁵⁸³	reside in a place	go on strike
اعتقلَ ¹⁵⁸⁴	have constipation	arrest (police)
اعتمدَ ¹⁵⁸⁵	depend on (sth)	approve (sth)
أعلنَ ¹⁵⁸⁶	reveal	announce
أغرضَ ¹⁵⁸⁷	have (sth)	imply
اقترضَ ¹⁵⁸⁸	give (sth)	propose
أفطرَ ¹⁵⁸⁹	break fasting	have breakfast

¹⁵⁷⁸ المعجم الوسيط، ص 510.

¹⁵⁷⁹ Ibid, p. 650.

¹⁵⁸⁰ Ibid, p. 684.

¹⁵⁸¹ Ibid, p. 785.

¹⁵⁸² Ibid, p. 1016.

¹⁵⁸³ Ibid, p. 556.

¹⁵⁸⁴ Ibid, p. 639.

¹⁵⁸⁵ Ibid, p. 649.

¹⁵⁸⁶ Ibid, p. 647.

¹⁵⁸⁷ Ibid, p. 673.

¹⁵⁸⁸ Ibid, p. 708.

¹⁵⁸⁹ Ibid, p. 720.

1590 اقترح	invent	put forth for study
1591 اكتب	write his name at the Diwan	donate
1592 اكتشف	reveal her charms (a woman)	discover
1593 اهدر	stop (sth)	debase (someone)
1594 يارى	imitate	compete with
1595 بث	distribute	broadcast
1596 ترفع	go to the ruler for judgment	plead (the lawyer)
1597 تزمّت	be grave	be strict
1598 تسبّع	pretend to be not hungry	become saturated
1599 تصادق	become friends	mutually approve
1600 تظاهر	help one another	demonstrate
1601 تقاعد	be disinterested	retire

¹⁵⁹⁰ المعجم الوسيط، ص 751 .

¹⁵⁹¹ Ibid, p. 806.

¹⁵⁹² Ibid, p. 820.

¹⁵⁹³ Ibid, p. 1016.

¹⁵⁹⁴ Ibid, p. 55.

¹⁵⁹⁵ Ibid, p. 39.

¹⁵⁹⁶ Ibid, p. 373.

¹⁵⁹⁷ Ibid, p. 413.

¹⁵⁹⁸ Ibid, p. 489.

¹⁵⁹⁹ Ibid, p. 530.

¹⁶⁰⁰ Ibid, p. 599.

¹⁶⁰¹ Ibid, p. 777.

تَكَثَّلَ ¹⁶⁰²	move in short steps (for the fat short person)	agglomerate
تَلَبَّكَ ¹⁶⁰³	become dubious	suffer from indigestion
تَمَّمَ ¹⁶⁰⁴	kill (the injured person)	check
تَوَثَّرَ ¹⁶⁰⁵	become sterner	become tense
جَنَّحَ ¹⁶⁰⁶	make two wings	consider as felony
حَجَزَ ¹⁶⁰⁷	divide two things	sequester
حَلَّلَ ¹⁶⁰⁸	decompose to its basic elements	psychoanalyze
حَمَّضَ ¹⁶⁰⁹	make it acidic	develop (a film)
حَوَّرَ ¹⁶¹⁰	whiten a dress	change (words)
خَالَصَ ¹⁶¹¹	deal honestly with	discharge from a debt
خَرَطَ ¹⁶¹²	bolt (for an animal)	lathe (metals)
خُطِفَ ¹⁶¹³	atrophy	to become pale

¹⁶⁰² المعجم الوسيط، ص 807.

¹⁶⁰³ Ibid, p. 836.

¹⁶⁰⁴ Ibid p. 92.

¹⁶⁰⁵ Ibid, p. 1051.

¹⁶⁰⁶ Ibid, p. 144.

¹⁶⁰⁷ Ibid, p. 164.

¹⁶⁰⁸ Ibid, p. 200.

¹⁶⁰⁹ Ibid, p. 205.

¹⁶¹⁰ Ibid, p. 212.

¹⁶¹¹ Ibid, p. 258.

¹⁶¹² Ibid, p. 235.

¹⁶¹³ Ibid, p. 253.

دَخَّنَ ¹⁶¹⁴	steam	smoke
دَرَنَ ¹⁶¹⁵	become dirty	have tuberculosis
رَحَّلَ ¹⁶¹⁶	make him leave	carry forward (account)
رَشَّحَ ¹⁶¹⁷	increase and improve	nominate
رَكَّزَ ¹⁶¹⁸	fix something. to another	concentrate
شَحَّمَ ¹⁶¹⁹	become fat	lubricate
شَطَّبَ ¹⁶²⁰	change mind	finish
شَفَّأَ ¹⁶²¹	become transparent	copy
صَدَّرَ ¹⁶²²	introduce; put in front	export
صَدَّقَ ¹⁶²³	acknowledge his truth	ratify
صَعَّقَ ¹⁶²⁴	to be thunderstruck	to be shocked
صَفَّحَ ¹⁶²⁵	make it wide	cover with stainless sheets

¹⁶¹⁴ المعجم الوسيط، ص 285.

¹⁶¹⁵ Ibid, p. 292.

¹⁶¹⁶ Ibid, p. 347.

¹⁶¹⁷ Ibid, p. 358.

¹⁶¹⁸ Ibid, p. 382.

¹⁶¹⁹ Ibid, p. 493.

¹⁶²⁰ Ibid, p. 501.

¹⁶²¹ Ibid, p. 506.

¹⁶²² Ibid, p. 529.

¹⁶²³ Ibid, p. 530.

¹⁶²⁴ Ibid, p. 534.

¹⁶²⁵ Ibid, p. 535.

صَنَّعَ ¹⁶²⁶	make it well	industrialize
صَوَّتَ ¹⁶²⁷	cry	vote
ضَارَبَ ¹⁶²⁸	fight	speculate (financial markets)
ضَحَّى ¹⁶²⁹	make sacrifice on Greater bairam	sacrifice
طَبَعَ ¹⁶³⁰	shape	print
ظَهَرَ ¹⁶³¹	move in the afternoon	endorse
عَافَى ¹⁶³²	allah makes him well and sound	exempt
عَسَلَ ¹⁶³³	produce honey (bee)	take a nap
عَقَدَ ¹⁶³⁴	make a knot	freeze (liquid)
عَرَّمَ ¹⁶³⁵	make him fulfill his promise	fine
عَسَّسَهُ ¹⁶³⁶	exceed in cheating him	make him cheat
فَجَّرَ ¹⁶³⁷	dig a channel	explode

¹⁶²⁶ المعجم الوسيط، ص 545.

¹⁶²⁷ Ibid, p. 547.

¹⁶²⁸ Ibid, p. 556

¹⁶²⁹ Ibid, p. 555.

¹⁶³⁰ Ibid, p. 569.

¹⁶³¹ Ibid, p. 599.

¹⁶³² Ibid, p. 635.

¹⁶³³ Ibid, p. 623.

¹⁶³⁴ Ibid, p. 636.

¹⁶³⁵ Ibid, p. 675.

¹⁶³⁶ Ibid, p. 677.

¹⁶³⁷ Ibid, p. 699.

قَارَنَ ¹⁶³⁸	become friends	compare
قَرَّطَ ¹⁶³⁹	make her wear an earring	make it stricter for him
لَافَّ ¹⁶⁴⁰	Mingle with	come around
لَعَمَّ ¹⁶⁴¹	put perfume on his mouth and nose	make a mine
لَقَطَ ¹⁶⁴²	take from ground	take a shot
لَقَّنَ ¹⁶⁴³	dictate	prompt
لَمَعَ ¹⁶⁴⁴	color something with many colors	polish
مَثَّلَ ¹⁶⁴⁵	liken him to another	act / represent
هَرَّبَ ¹⁶⁴⁶	make him escape	smuggle
هَرَجَلَ ¹⁶⁴⁷	be not steady in walking	be not organized
وَارَبَ ¹⁶⁴⁸	trick	open the door ajar

At the end, it is noteworthy that there are verbs that are used in this way more than once, that is, they have more one new signification. An example of this is the verb 'مَثَّلَ' (act/represent) whose original signification is to liken someone to another. However, in modern Arabic the same verb is used in two senses: (speak on behalf of/ represent) and the second is (to play a role in a movie or a play).

¹⁶³⁸ المعجم الوسيط، ص 758.

¹⁶³⁹ Ibid, p. 755.

¹⁶⁴⁰ Ibid, p. 865.

¹⁶⁴¹ Ibid, p. 864.

¹⁶⁴² Ibid, p. 867.

¹⁶⁴³ Ibid, p. 868-9.

¹⁶⁴⁴ Ibid, p. 872.

¹⁶⁴⁵ Ibid, p. 887.

¹⁶⁴⁶ Ibid, p. 1019.

¹⁶⁴⁷ Ibid, p. 1020.

¹⁶⁴⁸ Ibid, p. 1065.

Chapter Three

*Dependence of Foreign Languages to Develop
Modern Arabic Lexicon
(Structure of Nouns and Verbs)*

2.3.1 Debate regarding the Acceptance of Foreign Influence

Before delving into the details regarding the dependence of modern Arabic on other languages in developing its lexicon, it is noteworthy to indicate that, as is the case in almost all languages, there has been a widespread dispute since old among Arabic linguists regarding the possibility of accepting the influences of foreign languages, acknowledging them, and rendering them with legitimate in all aspects.

Ḥammādī touched upon this issue and mentioned some of the pro and con opinions regarding the dependence on foreign languages. He mentioned the opinion of Al-Iskandarī, one of the opponents of this dependence who refused the borrowing of any foreign word into standard Arabic. However he had no objection regarding colloquial Arabic:

"... these borrowings cannot be considered as standard; they are rather colloquial and its intrusion into standard is a matter of mistake and rule breaking. None of great linguists claimed that Arabization is standard, though it may be irregular for its occurrence in Arabic is few, that is, only 1000 words in a language that includes more than four million words. However, it can be used in colloquial Arabic such as 'automobile' and other words. Easiness of pronunciation or the shortness are not license for destroying the origins of standard language."¹⁶⁴⁹

Ḥammādī also mentioned the opinion of Baqdūnis, another opponent, and indicated the methods that can be adopted for coining new Arabic words that can suffice and let us dispense with foreign ones, that is, translation of the foreign term into Arabic or derivation. Even if this is not possible, Baqdūnis adds, it is completely unacceptable to borrow foreign words into Arabic lexicon:

"... if we are unable to do so, we can adopt another Arabic word and use it to denote that meaning on the basis of any relation between it - this meaning - and the old signification of this word . If not, we can form a new word whose root is three, four, five or six consonants and which correspond to the Arabic patterns. Then we should use this new word and spread it around. We should not use any foreign word whatever its value may be."¹⁶⁵⁰

On the other side, there are researchers who disagree with this opinion. For example Anīs writes, "In the ages of fluency and natural language, Arabs brought words in their language from the languages of the neighboring nations

¹⁶⁴⁹ حمادي، محمد ضاري: حركة التصحيح، ص 279-280، نقلا عن: الاسكندري، أحمد: مجلة المجمع العلمي العربي 107/8.
¹⁶⁵⁰ حمادي، محمد ضاري: حركة التصحيح، ص 280 ، نقلا عن: بقدونس، رشيد: مجلة المجمع العلمي العربي 104/9-105.

due to contact. This happens in all languages around the world since old and it will remain as a rule for the linguistic reciprocation that is called 'borrowing' in modern linguistics.¹⁶⁵¹

Another member in the pro-borrowing team is Kannūn who believes that no language can grow and expand without this issue of giving and taking. Arabic language, in his opinion, gave so much to other languages during previous times of its history. Therefore, why does not it take now from other languages the words and styles they may need?¹⁶⁵²

Moreover, there are some scholars who open the door wide for foreign words to the extent that they refuse coining of any Arabic word if there is a foreign word that tells the required meaning, even if coining the Arabic word is possible. In other words, they call for borrowing foreign words freely. Al-Ġābirīy writes:

"As for foreign words, if their significations are known to Arabs, we should use the Arabic words that indicate these significations and dispense with the foreign ones. However, if these significations are novel to Arabs, there will be a need to devise new words. In this case, we should not refuse the foreign words and we should use them freely instead of struggling to make new words."¹⁶⁵³

Between these two extremes, there is a team of scholars who chose the golden mean such as Aš-Šabībī who refuses the uncontrolled borrowings that may flood the language with a plethora of foreign words.¹⁶⁵⁴ I think this is the trend of the Academy of Arabic Language in Cairo which issued a resolution regarding the acceptance of borrowings, if necessary.¹⁶⁵⁵ This is really a balanced standpoint that allows for controlled and necessary borrowings and prevents the unnecessary and ridiculous ones.

After the above-mentioned resolution, many attempts were done to make the Academy restrict the limits of borrowings from foreign languages. These attempts were in the form of suggestions presented to the Academy. One suggestion was that of Aš-Šabībī but the Academy refused them all.¹⁶⁵⁶

On the contrary, there were suggestions that called for extending the borrowing domain and relieving some of the related restrictions set by the Academy, but the Academy dealt with these likewise.¹⁶⁵⁷

¹⁶⁵¹ أنيس، إبراهيم: من أسرار اللغة، ص 109.

¹⁶⁵² كنون، عبد الله: الألفاظ، ص 131.

¹⁶⁵³ حمادي، محمد ضاري: حركة التصحيح، ص، 281-282 نقلا عن: الجابري، عيد الحميد: مجلة المجمع العلمي العربي 362/8.

¹⁶⁵⁴ الشيببي، محمد رضا: سُنَّة التطور، ص 59-61.

¹⁶⁵⁵ دوبريشان، نيقولا: طرق تنمية، ص 201.

¹⁶⁵⁶ محاضر جلسات مجمع اللغة العربية بالقاهرة، دور الانعقاد التاسع عشر، ص 180-184.

¹⁶⁵⁷ محاضر جلسات مجمع اللغة العربية بالقاهرة، دور الانعقاد السادس، ص 84-88.

Today, linguists and scholars almost unanimously acknowledge the benefits of the borrowed words and that we must accept many of them because of being an integral part of the language of science and culture with no standard Arabic equivalent.¹⁶⁵⁸ In order to fill the lack in its lexicon, Arabic language borrowed from various other languages such as the dominant European languages as well as some eastern languages such as Persian and Turkish.

This in fact can be ascribed to the direct contact that has been connecting - and still - Arabic and many other languages on the political, economic, cultural etc. domains. In this context, Holes indicates the widespread influence of European languages, and the Turkish language, on Arabic in modern age.¹⁶⁵⁹

2.3.2 The methods of the borrowing

In fact, modern Arabic followed three main methods in borrowing from foreign languages in addition to a fourth 'secondary' method. They are as follows:

2.3.2.1 Lexical Borrowing

This term means borrowing both the structure and the meaning of the word. It is the first and most important borrowing method. If the term 'borrowing' is used without limitation, the meaning should be this, not only in modern Arabic but also during the early ages of its development. Holes indicates that there is an extensive presence of lexical borrowings in the texture of Arabic, even in old classical texts.¹⁶⁶⁰ I think that this is the oldest and the most important borrowing method in all world languages.

As for the words Arabic borrows in this way, they are divided into two sections on the basis of their fusion and harmony with the phonetic and morphological systems of Arabic structures. These sections are:

a) Arabicized Words

These are the words that underwent significant changes in order to conform to the texture of Arabic structures; some other words may

¹⁶⁵⁸ - أمين، محمد شوقي: جواز التعريب، ص 200؛ دوبريشان، نيقولا: طرق تنمية، ص 202.

¹⁶⁵⁹ Holes, Clive: Modern Arabic, p 249.

¹⁶⁶⁰ Holes, Clive: Modern Arabic, p 248.

have been generated from them.¹⁶⁶¹ These changes are known as 'Arabization' defined by al-mu^cğam al-wasīṭ as, "granting the word an Arabic hue when transferring it from its foreign origin."¹⁶⁶²

Scholars indicate that the adaptation operations applied to these words are done in two stages: phonetic and morphological.¹⁶⁶³

- (1) Phonetic Adaptation: making phonetic changes on the borrowed word in order to conform to Arabic phonetic system. Badawi indicates that this process is done through suitable exchange phonetic operations. He mentions some of the words that underwent such change such as: "راديو" (radio), "شوكولاتة" (chocolate), "سيجارة" (cigarette), "تلفزيون" (television) and "برجوازية" (bourgeois)¹⁶⁶⁴.
- (2) Morphological Adaptation: Badawi mentions that in this stage the borrowed words become subject to Arabic grammar rules regarding derivation, that is, the possibility of deriving new words from them and their acceptance of the plural structure as well as other structures such as feminine and masculine. He mentions some of the examples as shown in the following table¹⁶⁶⁵:

Borrowed Words	Derived Verbs	Derived Nouns
فرنسا (France)	فَرَسَّ (Francize)	فَرَسَّة (Francization)
تلفزيون (television)	تَلْفَزَ (televise)	تَلْفَزَةٌ (televization)

Dobrişan as well wrote about this issue in greater detail. He mentioned two methods thereof:

¹⁶⁶¹ Badawi, Elsaid: Modern written Arabic, p. 740.

¹⁶⁶² المعجم الوسيط، ص 612.

¹⁶⁶³ Refer for example to: Badawi, Mohamed: Probleme, p.40. And: دوبريشان، نيقولا: طرق تنمية، ص 201-199

¹⁶⁶⁴ Badawi, Mohamed: Probleme, p. 40-41.

¹⁶⁶⁵ Badawi, Mohamed: Probleme, p. 41.

(1) Some of these foreign words are formed on the Arabic patterns if this is possible so that they become acceptable. This applies to the foreign words of three or four letters, and they are pluralized according to the rules of the 'broken plural' just like similar Arabic ones. He cites the following examples:

- Words formed according to the pattern: "فَعْلٌ" such as "بَنْكٌ" (bank) pl. (بنوك) and "يَخْتٌ" (yacht).
- Words formed according to the pattern: "فَعْلٌ" such as "فِلمٌ" (film) pl. (أفلام), "مِترٌ" (meter) pl. (أمتار), and "مِيلٌ" (mile) pl. (أميال).
- "فَعْلٌ": such as "طَنٌ" (ton) pl. (أطنان), and "دوشٌ" (douche).
- "فَعْلَةٌ": such as "وَرشَةٌ" (workshop) pl. (ورش), "صَلْصَةٌ" (sauce), and "صَالَةٌ" (hall).
- "فَعْلَةٌ": such as "بِيرَةٌ" (number), "فِلةٌ" (cork), and "بيرةٌ" (beer).
- "فِعَالٌ": such as "بِيانٌ" (piano).
- "فَاعولٌ": such as "بِابورٌ" (engine) and "صَالونٌ" (saloon).
- "فَعُولَةٌ": such as "فَقْتورَةٌ" (invoice) pl. (فواتير).
- "مَفْعولٌ": such as "مَلْيونٌ" (million) pl. (ملايين).
- "مِفْعَالٌ": such as "مَلْيَارٌ" (billion) and "تَلْفازٌ" (television).
- "فُعْلٌ": such as "فُقْصُلٌ" (consul) pl. (قناصل).
- "فُعْلَالٌ": such as "رَادارٌ" (radar).
- "فُعْلَالٌ": such as "قُبْطانٌ" (captain), "جُرْنالٌ" (journal), and "دولارٌ" (dollar).
- "فُعْلولٌ": such as "كِرْتونٌ" (cartoon), "بِلْيونٌ" (billion), and "غالونٌ" (gallon).
- "فُعْلولٌ": such as "فِيروسٌ" (virus), "مِكروبٌ" (microbe), and "دِبلومٌ" (diploma).
- "فُعْلِيلٌ": such as "تُرْبِينٌ" (turbine), "كوليسٌ" (behind stage) pl. (كواليس), and "بوليسٌ" (police).
- "فُعْلولٌ": such as "دِكْتورٌ" (doctor) pl. (دكاترة).
- "تَفْعِيلٌ": such as "تَكْتَبِكٌ" (tactic), and "تَكْنِيكٌ" (technique).
- "مُفَاعَلَةٌ": such as "مَنَاورَةٌ" (technique).
- "فُعْطَلَةٌ": such as "فَرْمَلَةٌ" (brake).
- "فَاعِلٌ": such as "كَادِرٌ" (cadre) pl. (كوادر), and "كَابِلٌ" (cable) pl. (كوابل).

(2) The second method for morphological adaptation is related to the words that cannot be formed according to Arabic patterns. Dobrişan indicates that this takes place whether through adding Arabic affix at the end such as the suffix of artificial infinitive 'المصدر صناعي' in examples such as 'الليبرالية' (liberalism), 'الراديكالية' (radicalism) and 'أكاديمية' (academy); or through adding 'yaa nisba suffix' at the end in words such as 'بيروقراطي' (bureaucratic), 'راديكالي' (radical), and 'دكتاتوري' (dictatorial).¹⁶⁶⁶

¹⁶⁶⁶ دوبريشان، نيقولا: طرق تنمية، ص 200-201.

These are the two methods through which the borrowed words can be morphologically adapted. Moreover, Dobriřan dealt with two other complementary points in this respect:

- 1) As it is supposed that these words should be a part of Arabic language regarding gender, some of them will be feminine and some will be masculine as per their meanings and forms.
- 2) As far as plural is concerned, most Arabicized words take the plural suffix of the 'sound feminine plural' regardless the gender and the form of its singular form such as:

- (opera) "أوبرا" pl. (أوبرات).
- "جنرال" (general) pl. (جنرالات).
- "لورد" (lord) pl. (لوردات).
- "مونولوج" (monologue) pl. (مونولوجات).
- "تكتيك" (tactic) pl. (تكتيكات).
- "سيناريو" (scenario) pl. (سيناريوهات).
- "استوديو" (studio) pl. (استوديوهات).
- "راديو" (radio) pl. (راديوهات).¹⁶⁶⁷

In the same context, Versteegh is of the opinion that all the changes that foreign words may go through take place gradually.¹⁶⁶⁸ E. Badawi believes that Arabicized words are not equal regarding their merging into the texture of Arabic language despite that all go through the same changes mentioned above. Some of these can be dubbed as 'temporary' such as the word "رِسْكَلَة" (recycling), while others have at least found their way into Arabic lexicon such as the following:

- "هـ-ل-و-س" from (engl. 'hallucination') from the supposed root is "هـلوسة".
- "ك-ث-ل-ك" (to become a Catholic) from the supposed root is "كثلك".
- "دينم" from (engl. 'dynamo'); the last syllable of the original word is dropped and the plural in Arabic is "ديانم".

E. Badawi adds that there are words of this kind that became productive in modern standard Arabic such as the following ones:

- "أكسيد" (engl. 'oxide') from which we have the verbs "أكسد" (to oxidize) and "تأكسد" (to become oxidized) and the noun "تأكسد" (oxidization).
- "بودرة" (Fr. 'poudre') from which we have the noun "مبودرة" (powdered up).
- "ماكياج" (fr. 'maquillage') from which we have the noun "مُمكجة" (wearing make-up).
- "فَبْرِكَة" (fr. 'fabrique') from which we have the verb "فَبْرِك" (to manufacture) and the noun "مُفَبْرِك" (manufactured). It has also two plural forms in Arabic, that is, "فَبْرِكات" and "فَبْرِكات".¹⁶⁶⁹

It is noteworthy that some scholars in the field of Arabic linguistics tried to face these changes. Amīn believes that we can use these words without

¹⁶⁶⁷ دوبريشان، نيقولا: طرق تنمية، ص 200-201.

¹⁶⁶⁸ Versteegh, Kees.: The Arabic language, p. 179.

¹⁶⁶⁹ Badawi, Elsaid: Modern written Arabic, p. 741.

subjecting them to the formation systems of Arabic language. He even thinks that carrying out such changes regarding the borrowed word make it lose its original form to the extent it becomes deformed and weird. On one hand, such word does not have Arabic origins that make it standard Arabic word while from the other it does not keep its original form.¹⁶⁷⁰

However, the examples mentioned so far assert that Arabic language takes the other direction. These Arabicized words have been an important and main source in building Arabic lexicon in many periods of its development.¹⁶⁷¹ They are still playing such an effective role nowadays.¹⁶⁷²

In addition to the above-mentioned examples of Arabicized words, in the following paragraphs I am going to add some more examples of this kind both old and new. I collected from different dictionaries:

Arabicized Word	Meaning	Original word	Source
البُوتَقَة	crucible ¹⁶⁷³		
البوتيك	boutique.		fr. ¹⁶⁷⁴
البَيْدَق	pawn (in chess) ¹⁶⁷⁵		
البَيْرَق	flag ¹⁶⁷⁶		
التَّرَام	tramway ¹⁶⁷⁷		
ترمومتر	thermometer ¹⁶⁷⁸		

¹⁶⁷⁰ أمين، محمد شوقي: جواز التعريب، ص 200-207.

¹⁶⁷¹ ، إحسان: من وسائل التنمية، ص 173؛ حمادي، محمد ضاري: حركة التصحيح، ص 280.

¹⁶⁷² دوبريشان، نيقولا: طرق تنمية، ص 202.

¹⁶⁷³ Wehr: A dictionary, p. 81.

¹⁶⁷⁴ Wehr: Arabisches Wörterbuch, p. 121.

¹⁶⁷⁵ Wehr: A dictionary, p. 85.

¹⁶⁷⁶ Ibid, p. 85.

¹⁶⁷⁷ Ibid, p. 92.

¹⁶⁷⁸ Ibid, p. 94.

الجُنَّار	pomegranate blossom ¹⁶⁸⁰		pers. ¹⁶⁷⁹
الخان	hostel, inn ¹⁶⁸²		pers. ¹⁶⁸¹
الخانة	column (e.g., of a newspaper), square (e.g., on a chessboard). ¹⁶⁸³		
الخُرْدَة، خُرْدَوَات	scrap metal. Pl. notions. ¹⁶⁸⁴		
الدَّبَّوس	pin, safety pin. ¹⁶⁸⁵		
الدَّرَامَا	drama. ¹⁶⁸⁶		
الدَّرْهَم	Dirhem, money.		pers. ¹⁶⁸⁷
الدَّرِّيَاق (= تَرِّيَاق)	theriaca, antidote. ¹⁶⁸⁸		
الدُّسْتُور	constitution, regulations. ¹⁶⁸⁹		
الدَّهْقَان	Leading personality. ¹⁶⁹¹		pers. ¹⁶⁹⁰
الدُّوق	Duke ¹⁶⁹³		engl. ¹⁶⁹²

¹⁶⁷⁹ Wehr: Arabisches Wörterbuch, p. 193

¹⁶⁸⁰ Wehr: A dictionary, p. 132.

¹⁶⁸² Wehr: A dictionary, p. 224.

¹⁶⁸³ Wehr: A dictionary, p. 224.

¹⁶⁸⁴ Ibid, p. 234.

¹⁶⁸⁵ Ibid, p. 271.

¹⁶⁸⁸ Wehr: A dictionary, p. 280.

¹⁶⁸⁹ Ibid, p. 281.

¹⁶⁹¹ Wehr: A dictionary, p. 296.

¹⁶⁹² Wehr: Arabisches Wörterbuch, p. 417.

¹⁶⁹³ Wehr: A dictionary, p. 302.

¹⁶⁸¹ - ابن منظور: لسان العرب، مادة: خان.

¹⁶⁸⁶ - المعجم الوسيط، ص 291،
¹⁶⁸⁷ - ابن منظور: لسان العرب، مادة: درهم.

¹⁶⁹⁰ - ابن منظور: لسان العرب، مادة: دهقان.

الدُّوقِيَّة	dukedom ¹⁶⁹⁴		
الدِّيَّابَن	guard, sentinel. ¹⁶⁹⁵		
الزَّنْدِيْق	atheist	زَنْدِ كَرَاي	pers. ¹⁶⁹⁶
السَّرَادِق	pavilion ¹⁶⁹⁷		
السُّكَّر	sugar ¹⁶⁹⁸		
السَّمْسَار	broker ¹⁷⁰⁰		pers. ¹⁶⁹⁹
السُّوَار	bracelet, armband ¹⁷⁰¹		
التَّشَادُوف	shadoof, sweep.		eg. ¹⁷⁰²
الشَّاهِين	shahin, an Indian falcon. ¹⁷⁰³		
التَّشَاي	tea ¹⁷⁰⁴		
التَّشْبُور	trumpet ¹⁷⁰⁵		
التَّشِيْشَة	narghile ¹⁷⁰⁶		

¹⁶⁹⁴ Wehr: A dictionary, p. 302.

¹⁶⁹⁷ Wehr: A dictionary, p. 405.

¹⁶⁹⁸ Ibid, p. 417.

¹⁷⁰⁰ Wehr: A dictionary, p. 429.

¹⁷⁰¹ Ibid, p. 441.

¹⁷⁰² Ibid, p. 460.

¹⁷⁰³ Ibid, p. 450.

¹⁷⁰⁴ Ibid, p. 451.

¹⁷⁰⁵ Wehr: A dictionary, p. 452.

¹⁷⁰⁶ Ibid, p. 497.

¹⁶⁹⁵ - المعجم الوسيط، ص 286.
¹⁶⁹⁶ - ابن منظور: لسان العرب، مادة: زنديق.

¹⁶⁹⁹ - ابن منظور: لسان العرب، مادة: سمسار.

الصَّنْدَل، صنادل	barge, sandalwood, pl. sandals. ¹⁷⁰⁷	سندل	pers.
الصَّوْلُجَان	staff with curved end, scepter. ¹⁷⁰⁸		
الطَّابُور	battalion, queue. ¹⁷⁰⁹	تابور	turk.
الطَّبْطِيَّة	wooden salver, round table. ¹⁷¹⁰		
الطَّنْبُور	a device used to raise water for irrigation.	دُنْبَه بَرَّة	pers. ¹⁷¹¹
العُرْبُون	handsel, pledge. ¹⁷¹²		
الْفَرَزْدَق	loaf of bread.	پرازده	pers. ¹⁷¹³
الْفُسْتَان	(woman's) dress. ¹⁷¹⁴		
الْفَلْسَفَة	philosophy. ¹⁷¹⁵		
الْفُنْجَال	cup. ¹⁷¹⁶		
الْفُنْدُق	hotel. ¹⁷¹⁸		pers. ¹⁷¹⁷
الْفَهْرَس	index, list. ¹⁷²⁰	فهرست	pers. ¹⁷¹⁹
الْفَيْرُوز	turquoise. ¹⁷²²		pers. ¹⁷²¹

¹⁷¹⁰ Wehr: A dictionary, p. 553.

¹⁷¹² Wehr: A dictionary, p. 602.

¹⁷¹⁴ Wehr: A dictionary, p. 711.

¹⁷¹⁵ Ibid, p. 726.

¹⁷¹⁶ Ibid, p. 728.

¹⁷¹⁸ Wehr: A dictionary, p. 729.

¹⁷²⁰ Wehr: A dictionary, p. 730.

¹⁷²² Wehr: A dictionary, p. 735.

¹⁷⁰⁷ - ابن منظور: لسان العرب، مادة: صندل.

¹⁷⁰⁸ - المعجم الوسيط، ص 539.

¹⁷⁰⁹ - ابن منظور: لسان العرب، مادة: طابور.

¹⁷¹¹ - ابن منظور: لسان العرب، مادة: طنبور.

¹⁷¹³ - ابن منظور: لسان العرب، مادة: فرزدق.

¹⁷¹⁷ - ابن منظور: لسان العرب، مادة: فندق.

¹⁷¹⁹ - المعجم الوسيط، ص 730.

¹⁷²¹ - ابن منظور: لسان العرب، مادة: فيروز.

القَبَان	steelyard. ¹⁷²³		
الْفُرْصَان	pirate. ¹⁷²⁴		
الْفُرْصَانَة	piracy. ¹⁷²⁵		
الْقَيْصَر	caesar. ¹⁷²⁶		
الْكُنْشَك	kiosk, cabin, hut. ¹⁷²⁸	كُونْشَك	pers. ¹⁷²⁷
الْكَعْكَ	cake ¹⁷³⁰		pers. ¹⁷²⁹
الكِيمِيَاء	chemistry ¹⁷³¹		
الْمَارِسْتَان	lunatic asylum. ¹⁷³²		
الْمِرْزَاب	the long ship. ¹⁷³³		
الْمَرْزُبَان	satrap (in ancient Persia). ¹⁷³⁴		
الْمِسْك	musk. ¹⁷³⁶		pers. ¹⁷³⁵
الْمِغْنَاتِيْس	magnet. ¹⁷³⁷		
الْمَنْجْنِيْق	mangonel. ¹⁷³⁹	مَنْ جِي نِيْك	pers. ¹⁷³⁸

¹⁷²³ Wehr: A dictionary, p. 742.

¹⁷²⁴ Ibid, p. 757.

¹⁷²⁵ Ibid, p. 757.

¹⁷²⁶ Ibid, p. 805.

¹⁷²⁸ Wehr: A dictionary, p. 830.

¹⁷³⁰ Wehr: A dictionary, p. 831.

¹⁷³¹ Ibid, p. 850.

¹⁷³² Wehr: A dictionary, p. 888.

¹⁷³⁴ Wehr: A dictionary, p. 903.

¹⁷³⁶ Wehr: A dictionary, p. 909.

¹⁷³⁷ Ibid, p. 916.

¹⁷³⁹ Wehr: A dictionary, p. 926.

¹⁷²⁷ - المعجم الوسيط، ص 820.

¹⁷²⁹ - المعجم الوسيط، ص 822.

¹⁷³³ - المعجم الوسيط، ص 353.

¹⁷³⁵ - ابن منظور: لسان العرب، مادة: مسك.

¹⁷³⁸ - ابن منظور: لسان العرب، مادة: منجنيق.

المُهْرَجَان	festival. ¹⁷⁴¹	مُهْر+جَان	pers. ¹⁷⁴⁰
الموسيقى	music.		gr. ¹⁷⁴²
الموسيقار	musician. ¹⁷⁴³		
التَّارَاجِيل	coconut. ¹⁷⁴⁴		
التَّاسُوت	humanity. ¹⁷⁴⁵		
التَّاي	nay, flute. ¹⁷⁴⁶		
النَّمُودَج	model.	نَمُو ذَه	pers. ¹⁷⁴⁷
النَّيْزَك	meteor. ¹⁷⁴⁸		
الهَانِم	lady. ¹⁷⁴⁹		
الهَيْدَام	neatness, harmony, dress.	أَنْدَام	pers. ¹⁷⁵⁰

¹⁷⁴¹ Wehr: A dictionary, p. 929.

¹⁷⁴³ Wehr: A dictionary, p. 931.

¹⁷⁴⁴ Wehr: A dictionary, p.936.

¹⁷⁴⁵ Ibid, p. 936.

¹⁷⁴⁶ Ibid, p. 937.

¹⁷⁴⁸ Wehr: A dictionary, p. 1014.

¹⁷⁴⁹ Ibid, p. 1015.

¹⁷⁴⁰ - المعجم الوسيط، ص 925.

¹⁷⁴² - المعجم الوسيط، ص 927.

¹⁷⁴⁷ - المعجم الوسيط، ص 994.

¹⁷⁵⁰ - المعجم الوسيط، ص 1038.

b) Words that Entered Arabic as they are (foreign)

This is the second type of words that enter Arabic through lexical borrowing; they are known as "foreign words"¹⁷⁵¹. E. Badawi explains that these words retain their original forms in their mother languages and this sometimes leads to a kind of heterogeneity between them and the root and formation system in Arabic. This kind was found in classical Arabic, though rarely. They were almost limited to the fields of science and medicine.

As for the volume of this phenomenon in modern standard Arabic, he indicates that it is relatively big. However, these words may be very disharmonious with the existing Arabic system of roots and structures and this makes it impossible for them to be a part of the texture of the language. He is of the opinion that these words cannot turn into new roots from which new linguistic elements can be produced. The following table shows some of his examples¹⁷⁵²:

Word	Meaning	Word	Meaning
أرشدوق	archduke	أرشي أسقفيس	archbishop
بكالوريوس	baccalaureate	بيبلوجرافيا	bibliography
تكنوقراط	technocrat	سينيما توجراف	cinematograph
فيسيولوجيا	physiology	كاريكاتورية	cartoon, caricature
مانيفاتورة	manufactured goods		

Amīn also believes in the existence of this type of words in the previous stages of Arabic language development and mentions some examples to

¹⁷⁵¹ - المعجم الوسيط، ص 16، 285.

¹⁷⁵² Badawi, Elsaid: Modern written Arabic, p. 740-742.

prove this such as "شطرنج" (chess) and "قرنبيط" (cauliflower) in addition to proper names such as "إبراهيم" (Abraham) and "إسماعيل" (Ishmael)¹⁷⁵³.

Iḥsān mentions that there are thousands of these words in modern Arabic.¹⁷⁵⁴

Dobriṣan indicates that the foreign words that end in the consonant "هـ" (in Arabic) are such as "كليشيه" (cliché) and "باليه" (ballet), those ending in long 'ي' such as "بينالي" (biennale) "جليري" (gallery) and "تاكسي" (taxi) and the words that end with the vowel 'o' that turns into long 'و' in Arabic such as "راديو" (radio), "استوديو" (studio) and "سيناريو" (scenario) are among the related examples.

However, Dobriṣan believes that some of these words have become outdated and replaced with Arabic words such as "مسرح" instead of "تياترو" (theater), "محام" instead of "أفوكاتو" (lawyer/advocate), "عقد" instead of "كونتراتو" (contract), and "مكتب" instead of "بيرو" (bureau). Some others remain in use in Arabic despite that they are not changed from their original form.¹⁷⁵⁵

It is noteworthy that there were some calls to reject these words and not to take and use any foreign word into Arabic without subjecting it to its patters and measures, that is, arabicizing it. Ḥammadī called for this out of what he called the general norm of all languages and not only Arabic.¹⁷⁵⁶ However, the reality tells us that many of these words are still in Arabic and still successfully used as mentioned above. The following are some examples of this kind both old and new:

Word	Meaning	Original word	Source
الأطلس	atlas. ¹⁷⁵⁷		
الألمنيوم	aluminum. ¹⁷⁵⁸		
البُرْجُل	compass. ¹⁷⁵⁹		
البرلنت	brilliant.	brillante	it. ¹⁷⁶⁰

¹⁷⁵³ أمين، محمد شوقي: جواز التعريب، ص 202.

¹⁷⁵⁴ النص، إحسان: من وسائل التنمية، ص 173.

¹⁷⁵⁵ دوبريشان، نيقولا: طرق تنمية، ص 199-200.

¹⁷⁵⁶ حمادي، محمد ضاري: حركة التصحيح، ص 299.

¹⁷⁵⁷ - المعجم الوسيط، ص 21.

¹⁷⁵⁸ - المعجم الوسيط، ص 25.

¹⁷⁵⁹ - المعجم الوسيط، ص 48.

¹⁷⁶⁰Wehr: A dictionary, p. 54.

البرواز	frame. ¹⁷⁶¹		
بسكليت	bicycle.	bicyclette.	fr. ¹⁷⁶²
بسكوت	biscuit.	biscotto.	it. ¹⁷⁶³
البطرّك	patriarch.		
بكالوريا	baccalaureate.	baccalauréat.	fr. ¹⁷⁶⁴
بلاج	beach.	plage.	fr. ¹⁷⁶⁵
البطة	ax.		
البنكوت	banknote.	banknote.	engl. ¹⁷⁶⁶
بوليصة	policy.	police.	fr. ¹⁷⁶⁷
بيرو	bureau.	bureau.	fr. ¹⁷⁶⁸
ترسكل	tricycle.	tricycle.	fr. ¹⁷⁶⁹
ترسينة	balcony.	terrazino.	it. ¹⁷⁷⁰

¹⁷⁶¹ - المعجم الوسيط، ص 55.

¹⁷⁶² Wehr: A dictionary, p. 58.

¹⁷⁶³ Wehr: A dictionary, p. 58.

¹⁷⁶⁴ Wehr: A dictionary, p. 69.

¹⁷⁶⁵ Wehr: A dictionary, p. 71.

¹⁷⁶⁶ Wehr: A dictionary, p. 77.

¹⁷⁶⁷ Wehr: A dictionary, p. 84.

¹⁷⁶⁸ Wehr: A dictionary, p. 85.

¹⁷⁶⁹ Wehr: A dictionary, p. 93.

¹⁷⁷⁰ Wehr: A dictionary, p. 93.

التَّرْمَس	lupine. ¹⁷⁷¹		
التَّكْتِيك	tactics. ¹⁷⁷²		
التَّلْسُكُوب	telescope. ¹⁷⁷³		
الجرانيت	granite. ¹⁷⁷⁴		
الجُمباز	calisthenics. ¹⁷⁷⁵		
الجُمْرُك	customs.	كُمْرُك	turk. ¹⁷⁷⁶
الخديو	khedive. ¹⁷⁷⁷		
دوسيه	dossier.	dossier.	fr. ¹⁷⁷⁸
الدَّوْش	shower.	douche.	fr. ¹⁷⁷⁹
الدَّوْطَة	dowry.	dote.	it. ¹⁷⁸⁰
رُستو	roast meat.	arrosto.	it. ¹⁷⁸¹
رستوران	restaurant.	restaurant.	fr. ¹⁷⁸²

- 1771 - المعجم الوسيط، ص 88.
1772 - المعجم الوسيط، ص 89.
1773 - المعجم الوسيط، ص 90.
1774 - المعجم الوسيط، ص 119.
1775 - المعجم الوسيط، ص 138.
1776 - المعجم الوسيط، ص 139.
1777 - المعجم الوسيط، ص 229.

¹⁷⁷⁸ Wehr: A dictionary, p. 301.

¹⁷⁷⁹ Wehr: A dictionary, p. 301.

¹⁷⁸⁰ Wehr: A dictionary, p. 301.

¹⁷⁸¹ Wehr: A dictionary, p. 337.

¹⁷⁸² Wehr: A dictionary, p. 337.

سِرْك	circus.	cirque.	fr. ¹⁷⁸³
السَّرْكِي	bill of exchange payable to the bearer.	sergi.	turk. ¹⁷⁸⁴
سَلَنْدَر	cylinder (of an automobile, and the like).	cylinder.	fr. ¹⁷⁸⁵
السَّنْجَة	Bayonet.	süngü.	turk. ¹⁷⁸⁶
السِّنِّمَا	cinema.	cinéma	fr. ¹⁷⁸⁷
السَّنْفَر	code.	chiffre.	fr. ¹⁷⁸⁸
شَالِيَه	beach cabin.	chalet.	fr. ¹⁷⁸⁹
الصَّابُون	soap. ¹⁷⁹⁰		
الطَّرِيد	torpedo. ¹⁷⁹¹		
الطَّوَالَة	table.	tavola.	it. ¹⁷⁹²
الفِيْتَامِين	vitamin. ¹⁷⁹³		
الفِيْرُوس	virus. ¹⁷⁹⁴		

¹⁷⁸³ Wehr: A dictionary, p. 408.

¹⁷⁸⁴ Wehr: A dictionary, p. 408.

¹⁷⁸⁵ Wehr: A dictionary, p. 426.

¹⁷⁸⁶ Wehr: A dictionary, p. 434.

¹⁷⁸⁷ Wehr: A dictionary, p. 449.

¹⁷⁸⁸ Wehr: A dictionary, p. 478.

¹⁷⁸⁹ Wehr: A dictionary, p. 449.

¹⁷⁹² Wehr: A dictionary, p. 550.

¹⁷⁹⁰ - المعجم الوسيط، ص 526.

¹⁷⁹¹ - المعجم الوسيط، ص 573.

¹⁷⁹³ - المعجم الوسيط، ص 733.

¹⁷⁹⁴ - المعجم الوسيط، ص 734.

كابل	cable.	cable.	fr. ¹⁷⁹⁵
كابين	cabin.	cabine.	fr. ¹⁷⁹⁶
كادر	cadre (of a governmental, etc.).	cadre.	fr. ¹⁷⁹⁷
كازينو	casino. ¹⁷⁹⁸		
كاميرا	camera. ¹⁷⁹⁹		
كانتین	canteen. ¹⁸⁰⁰		
كبتن	captain.	captain.	engl. ¹⁸⁰¹
كتالوج	catalogue. ¹⁸⁰²		
كراميل	caramel.	caramel.	fr. ¹⁸⁰³
كربون	coal.	carbon.	fr. ¹⁸⁰⁴
كرتون	carton. ¹⁸⁰⁵		
الكردون	cordon.	cordon.	fr. ¹⁸⁰⁶

¹⁷⁹⁵ Wehr: A dictionary, p. 807.

¹⁷⁹⁶ Wehr: A dictionary, p. 807.

¹⁷⁹⁷ Wehr: A dictionary, p. 807.

¹⁷⁹⁸ Wehr: A dictionary, p. 808.

¹⁷⁹⁹ Wehr: A dictionary, p. 808.

¹⁸⁰⁰ Wehr: A dictionary, p. 808.

¹⁸⁰¹ Wehr: A dictionary, p. 809.

¹⁸⁰² Wehr: A dictionary, p. 812.

¹⁸⁰³ Wehr: A dictionary, p. 819.

¹⁸⁰⁴ Wehr: A dictionary, p. 819.

¹⁸⁰⁵ Wehr: A dictionary, p. 819.

¹⁸⁰⁶ Wehr: A dictionary, p. 820.

الكردينال	cardinal. ¹⁸⁰⁷		
كوبري	bridge.	köprü.	turk. ¹⁸⁰⁸
كورنيش	coast road.	cornice.	fr. ¹⁸⁰⁹
كمب	camp.	camp.	engl. ¹⁸¹⁰
الكمبيالة	bill of exchange, draft.	cambiale.	it. ¹⁸¹¹
كورس	chorus.	chorus.	engl. ¹⁸¹²
كوريك	forced labor.	kürek.	turk. ¹⁸¹³
كوليرا	cholera.	choléra.	fr. ¹⁸¹⁴
كومودينو	bedside table.	commodino.	it. ¹⁸¹⁵
كيروسين	kerosene.	kerosene.	engl. ¹⁸¹⁶
كيلو, كيلو جرام	kilogram. ¹⁸¹⁷		
لاننش	launch.	launch.	engl. ¹⁸¹⁸

¹⁸⁰⁷ - المعجم الوسيط، ص 813.

¹⁸⁰⁸ Wehr: A dictionary, p. 811.

¹⁸⁰⁹ Wehr: A dictionary, p. 823.

¹⁸¹⁰ Wehr: A dictionary, p. 839.

¹⁸¹¹ Wehr: A dictionary, p. 839.

¹⁸¹² Wehr: A dictionary, p. 846.

¹⁸¹³ Wehr: A dictionary, p. 846.

¹⁸¹⁴ Wehr: A dictionary, p. 846.

¹⁸¹⁵ Wehr: A dictionary, p. 847.

¹⁸¹⁶ Wehr: A dictionary, p. 849.

¹⁸¹⁷ Wehr: A dictionary, p. 850.

¹⁸¹⁸ Wehr: A dictionary, p. 853.

اللتر	liter. ¹⁸¹⁹		
لورد	lord.	lord.	engl. ¹⁸²⁰
لوري	lorry.	lorry.	engl. ¹⁸²¹
ليسانس	the academic degree of a licentiate.	licence.	fr. ¹⁸²²
ماتينه	matinee.	matinee.	fr. ¹⁸²³
ماسون	freemason.	maçon.	fr. ¹⁸²⁴
ماكياج	make-up.	maquillage.	fr. ¹⁸²⁵
المانش	the english channel.	la manche.	fr. ¹⁸²⁶
مايسترو	maestro.	maestro.	it. ¹⁸²⁷
مايوه	tights.	maillot	fr. ¹⁸²⁸
متراليوز	machine gun.	mitrailleuse.	fr. ¹⁸²⁹
مرمطون	kitchen boy.	marmiton.	fr. ¹⁸³⁰

¹⁸¹⁹ - المعجم الوسيط، ص 847.

¹⁸²⁰ Wehr: A dictionary, p. 883.
¹⁸²¹ Wehr: A dictionary, p. 883.
¹⁸²² Wehr: A dictionary, p. 886.
¹⁸²³ Wehr: A dictionary, p. 888.
¹⁸²⁴ Wehr: A dictionary, p. 889.
¹⁸²⁵ Wehr: A dictionary, p. 889.
¹⁸²⁶ Wehr: A dictionary, p. 889.
¹⁸²⁷ Wehr: A dictionary, p. 889.
¹⁸²⁸ Wehr: A dictionary, p. 889.
¹⁸²⁹ Wehr: A dictionary, p. 890.
¹⁸³⁰ Wehr: A dictionary, p. 904.

مليار	(U.S.) Billion, (G.B.) milliard.	fr. ¹⁸³¹
موتوسيكل	motorcycle. motocycle.	fr. ¹⁸³²
الهرمون	hormone. ¹⁸³³	
ونش	winch. winch.	engl. ¹⁸³⁴

- Types of elements lexically borrowed

Dobrişan classified the linguistic elements borrowed into modern Arabic in general and based on this classification he concluded that the elements that entered Arabic through lexical borrowing are as follows taking into account that the previous examples show this as well:

- 1) Administrative and commercial terms: "بورصة" (bourse) and "فاتورة" (invoice) borrowed from Italian (borsa) and (fattura), "دمغة" (stamp) and "جُمْرُك" (customs) from Turkish (damga) and (Gümrük).
- 2) Some of the name of machines and devices: "تلغراف" (telegraph), "تلفون" (telephone) and "بطارية" (battery).
- 3) Some names of measurement units: these entered Arabic in their European form such as "متر" (meter), "هكتار" (hectare) and "كيلومتر" (kilometer) as well as some units related to electricity and to their inventors' names such as "أمبير" (ampere), "أوم" (ohm) and "وات" (watt).
- 4) Some names of sciences that have two components the second of which is the Greek suffix "لوجيا" (-ology). These words almost kept their form intact when they entered Arabic such as "بيولوجيا" (biology), "ميترولوجيا" (meteorology) and "إبستمولوجيا" (epistemology). In some cases,

¹⁸³¹ Wehr: A dictionary, p. 924.

¹⁸³² Wehr: A dictionary, p. 930.

¹⁸³⁴ Wehr: A dictionary, p. 1102.

¹⁸³³ - المعجم الوسيط، ص 1023.

- these nouns acquire the form of artificial infinitive such as "بيولوجية" (biological).
- 5) Some names of nations and peoples: "الفرنجة" (France and later Europeans in general), "الألمان" (Germans), "الأمريكان" (Americans), and "الإنجليز" (English).
 - 6) Some foreign titles: "لورد" (lord 'engl.'), "مستر" (mister 'engl.'), "سيناتور" (senator 'engl.'), "بروفيسور" (Professor 'engl.'), "سينيور" (seniôr 'span.'), "سير" (Sir 'engl.'), and "ميسيو" (monsieur 'fr.'). These titles precede the names of the persons in their respective countries.
 - 7) Radio and television broadcasting stations: the word "راديو" (radio) followed by the name of the related capital is usually used to refer to these stations such as "راديو موسكو" (radio Moscow) and "التلفزيون الأمريكي" (american television).
 - 8) Names of newspapers, magazines and news agencies: "جين أفريك" (Jeune Afrique) and "نيويورك تايمز" (New York Times). As for news agencies, the word "وكالة" 'agency' comes first in Arabic such as "وكالة فرانس برس" (France Press) and "وكالة الأسوشيتد برس" (Associated Press).
 - 9) There are also some words in other languages that are formed by adding two or more words together; these are called compound words. Arabic borrows these words after subjecting them to some phonetic and morphological changes. Most of these words are scientific and technical terms such as "الصناعة البتروكيميائية" (petrochemical) and "كيلو غرام" (kilogram).
 - 10) Some names of international organizations and institutions, especially those of the United Nations. Some of these names are borrowed as they are in their original languages, especially English and French. They are pronounced as acronyms and they enter Arabic through lexical borrowing like abbreviations such as "اليونسكو" (UNESCO) and "الكوميكون" (COMICON).¹⁸³⁵

Commenting on the last point, it is clear that the Arabic dependence on foreign languages has reached the borrowing of known abbreviations to be used as nouns as they are used in their original languages.

Ḥiğāzī discussed this issue and mentioned some examples thereof such as (COMESA), the abbreviation of (Common Market for Eastern and Southern Africa), which entered Arabic as it is "الكوميسا" and is used in many Arabic structures such as "مؤتمر الكوميسا" (COMESA Gathering), "تجمع الكوميسا" (COMESA Conference), and "دول الكوميسا" (COMESA Countries).¹⁸³⁶

- I would like to add some of the borrowed elements:

- 1) Affixes: Dobrişan indicates that it was necessary for modern Arabic to express the meanings of affixes in other languages especially that the affixes play an important role in developing the required terms in the

¹⁸³⁵ دوبريشان، نيقولا: ملاحظات، ص 127-134.

¹⁸³⁶ حجازي، محمود فهمي: الاختصارات الحديثة، ص 102.

fields of science, arts and modern culture in the lexicon of their languages.¹⁸³⁷

This forced Arabic to search for affixes to achieve this matter and the only method it adopted was borrowing from these languages through lexical borrowing or the translation of these affixes. We will deal with the latter issue later.

As for the lexical borrowing of the affixes, Muḥtār indicates that these affixes are not attached to Arabic terms; rather, they are used with Latin terms as well. In other words, these affixes are borrowed within the context of borrowing the foreign term in full. Muḥtār mentioned some of the affixes in isolation and within full terms. He says that these affixes are approved by the Academy of Arabic Language in Cairo. Some of the examples are¹⁸³⁸:

a) **Prefixes:**

The borrowed prefix	The original prefix	Meaning	Example	Meaning
أيسو	iso-	same	أيسو توب	isotope
ديا	dia-	trough	ديا مغنطيسي	diamagnetic
بارا	para-	avoid	بارا مغنطيسي	paramagnetic
ميكرو	micro-	small	ميكروسكوبي	microscopic
ماكرو	macro-	large	ماكروسكوبي	macroscopic
تلي	tele-	distant	تليفون	telephone
فوتو	photo-	light	فوتوغرافية	photography
ترمومتر	thermo	therma	ترمومتر	thermometer
ترموديناميك	thermo	therma	ترموديناميك	thermodynamics
سبكترومتر	spectro-	spectral	سبكترومتر	spectrometer

¹⁸³⁷ دوبريشان، نيقولا: التعبير عن معاني، ص 161-162.
¹⁸³⁸ - مختار، محمود: السوابق واللاحق، ص 27-30.

سنکرو	synthro	same time	سنکروسیکلوترون	synthrocyclotron
بیو	bio-	life	بیولوجیا	biology
جیو	geo-	earth	جیولوجیا	geology
ایرو	aero-	air	ایروڈینامیکا	aerodynamics
ہیڈرو	hydro-	water	ہیڈرولوجیا	hydrology
بارو	baro-	pressure	بارومتر	barometer
کرومو	chromo-	colour	کروموسوم	chromosome
سفیرو	sphero-	spherical	سفیرومتر	spherometer
سیکلو	cyclo	rotation	سیکلوترون	cyclotron
دینا	dynamo-	force	دینامیکا	dynamics
اسٹات	stat-	rest	اسٹاتیکا	statics
ہستو	histo-	tissue	ہستولوجیا	histology
دیسیمی	deci-	10 ⁻¹	دیسیمٹر	decimeter
سنٹی	centi-	10 ⁻²	سنٹیمٹر	centimeter
ملی	milli-	10 ⁻³	ملیمٹر	millimeter
فمٹو	femto-	10 ⁻¹⁵	فمٹومٹر	femtometer
میگا	mega-	10 ⁺⁶	میگافٹ	megavolt
گیگا	giga-	10 ⁺⁹	گیگافٹ	gigavolt

b) Suffixes:

The borrowed suffix	The original suffix	Example	Meaning
- متر	-meter	فوتومتر	photometer
- مترية	-metry	فوتومترية	photometry
- سكوب	-scope	تلسكوب	telescope
- لوجيا	-logy	جيولوجيا	geology
- ألجيا	-algia	نيورالجيا	neuralgia
- جراف	-graph	أسيلو جراف	oscillograph
- يد	-ide	كبريتيد	sulphide
- ات	-ate	كبريتات	sulphate
- يوم	-ium	يورانيوم	uranium
- توم	-tome	ميكروتوم	microtome

- 2) The second type is some other concrete nouns not mentioned by Dobrişan above. Some examples are "الدُّكان"¹⁸³⁹ (shop), "السُّور"¹⁸⁴⁰ (fence), "الخان"¹⁸⁴¹ (inn/ shop).

¹⁸³⁹ - المعجم الوسيط، ص 302.

¹⁸⁴⁰ المعجم الوسيط، ص 479.

¹⁸⁴¹ المعجم الوسيط، ص 272.

2.3.2.2 Loan-Translation

At the start of this section, I would like to mention that there is a term used to refer to the phenomenon mentioned here "loan-translation" as well as the following issue of "semantic borrowing", this is 'calque'. But I preferred not to use it and not to deal with both phenomena together because I believe there is an essential difference between both of them in Arabic in spite of the similarity. Moreover, many researchers in this field did not use this term as well.¹⁸⁴²

- What does "loan-translation" mean?

Dobrişan indicates that it is difficult to say that there is a complete uniform theory of this linguistic phenomenon. He mentioned that there are definitions and classifications as per each language.¹⁸⁴³ As for Arabic language, we can define this by borrowing the signification of the foreign word in addition to the method of forming that word but without borrowing the word itself. This will be clearer through the examples and models to be mentioned later.

For more clarity, I would like to say that when a new meaning emerges in any foreign language while it is not there in Arabic, then the latter sometimes borrows that meaning but it does not borrow the word. Rather, it imposes the signification on an Arabic word that imitates the foreign one regarding its morphological structure and the signification this structure.

If the foreign word is compound, a compound Arabic word is formed. This new word is composed from the same linguistic elements that are equal to those of the foreign structure. I want to assert that they are 'equal' but not 'identical' because we deal with two different languages. This is the essence of loan translation.

The words borrowed through translation occupy a prominent place in extending the modern Arabic lexicon. Some scholars place them at the top of the methods that should be adopted once the need for new words arises.

In this context, Al-Ḥuseynī mentions that Faṭḥī Aḥmed once wrote that, "if there is a new foreign word, we should translate it into our language. If this is not possible, we derive one. If this is not possible, we use a

¹⁸⁴²For example see: Holes, Clive: Modern Arabic, p. 250. And: Versteegh, Kees: The Arabic language, p. 179.

¹⁸⁴³دوبريشان، نيقولا: محاولة، ص 171.

metaphorical word. If not, we arabicize it."¹⁸⁴⁴ Muhtār has the same opinion when he discusses the methods for finding terms that suit the plethora of foreign ones.¹⁸⁴⁵

An-Naṣṣ considers this one of the most important methods for developing Arabic language.¹⁸⁴⁶ Holes believes that using this methods to compensate the lack problem in the lexical wealth of modern Arabic increased during the last decade of the twentieth century and the beginning of the twentieth, especially in science.¹⁸⁴⁷

I think that the spread of this method is not weird; rather, it is expected and instinctive. This method has a special characteristic that is not available in all other methods Arabic may use to extend its lexicon whether internally or externally, except for meaning borrowing as shown later.

This characteristic is that we get new words in Arabic attire, that is, Arabic words despite. This issue here is not related to borrowing words as mentioned above and this makes the new word as Arabic as we can say. Moreover, this method relieves us from forming new words by one of the methods mentioned in detail in the previous two chapters on derivation or formation, etc. it is noteworthy that the Academy in Cairo referred more than once to the loan translation as a major means to fill the gaps in modern Arabic lexicon¹⁸⁴⁸

In light of the above, Dobriṣan divides Arabic words that imitate foreign words in their forms according to being partial or full imitation into two main types:

1) Full imitation

This is, the Arabic word with its full elements is an imitation of the counterpart foreign one. Dobriṣan indicates that this type is divided into three sections:

- a) Artificial infinitives "المصدر الصناعي" formed by adding the suffix "يَّة" to some names in order to imitate French abstract nouns that end with suffixes " -isme", "-ité" and "-été" such as "يساريَّة" (leftism) which is formed from "يسار" (left) and the suffix "يَّة" according to the French word "gauchisme" and the word "انتهازية" (opportunism) according to the French word "opportunisme".

¹⁸⁴⁴ الحسيني، إسحاق موسى: ألفاظ معرّبة، ص 45، نقلًا عن: فتحي، أحمد: الاشتقاق والتعريب، ص 2.

¹⁸⁴⁵ مختار، محمود: السوابق واللواحق، ص 23.

¹⁸⁴⁶ النص، إحسان: من وسائل التنمية، ص 173.

¹⁸⁴⁷ Holes, Clive: Modern Arabic, p. 250.

¹⁸⁴⁸ See for example:

محاضر جلسات مجمع اللغة العربية بالقاهرة، دور الانعقاد الأول، ص 432-433؛ محاضر جلسات المجمع، دور الانعقاد التاسع عشر، ص 181.

- b) Compound Arabic nouns that resemble foreign prefixed nouns in such as "لا معقول" (unreasonable) formed from the word "معقول" (reasonable) in addition to the negative prefix "لا" (no) according to the French word "irraisonnable" and the word "لأخلاقية" according to the French word "immoralité".
- c) Terms formed from two Arabic words parts of which are sometimes abbreviated and the suffix "ي" or the suffix "يَّة" of the artificial infinitive is added. These words are usually related to scientific fields such as "كهرو حراري" (electrothermal) formed from abbreviated "كهرباء" (electricity) and the adjective "حراري" (thermal); this word is formed according to the French word "électrothermique". Another example is "قروسطى" (medieval) formed from the noun "القرون" (centuries) after being abbreviated to "قُر" and the adjective "وسطى" (middle) according to the French word "médiéval".

2) Partial imitation

This is, The words that partially imitate the structure of the foreign word. Dobrişan divides this type divided into three sections:

- A- Some Arabicized foreign words in which foreign suffixes are replaced with Arabic ones: the nisba suffix "ي" and the suffix of artificial infinitive "يَّة", such as "إمبريالي" (imperial) formed in imitation of the French word "imperialiste" with the replacement of the suffix as mentioned.
- B- Arabicized foreign words and those formed with the negative Arabic particle "لا" (no) such as "لا ديمقراطي" according to the French word "antidemocratique". A part of this word in Arabic is translated, that is. The negative particle while the remaining part entered Arabic through lexical loan and not through translation. This is the reason we say Arabic word imitates the foreign word in part.¹⁸⁴⁹

- Types of elements borrowed trough translation

- 1) Abstract nouns: such as the names of trends and the philosophical, literary and political beliefs. Examples of these are "يسارية" which is a translation of the French word "gauchisme", the word "انتهازية" (opportunism) which is a translation of the French word "opportunisme", the word "القومية" which is a translation of the English word "nationalism"¹⁸⁵⁰, "الظلامية" which is a translation of the English word "obscurantism"¹⁸⁵¹ and "بدائية" which is a translation of the English word "primitiveness"¹⁸⁵².

¹⁸⁴⁹ دوبريشان، نيقولا: محاولة، ص 175-178.

¹⁸⁵⁰ محاضر جلسات مجمع اللغة العربية بالقاهرة، دور الانعقاد الثالث، ص 274.

¹⁸⁵¹ السابق، ص 322.

¹⁸⁵² السابق، ص 345.

- 2) Some names of devices and machines: among the words approved by the Academy in Cairo are "الخلّاط" as a translation of the English word (mixer)¹⁸⁵³, "كاسحة ألغام" as a translation of the English word (mine sweeper) and "زارعة ألغام" as a translation of the English word "mine layer"¹⁸⁵⁴.
- 3) Compound words such as "لأخلاقية" as a translation of the French word "immoralité"¹⁸⁵⁵.
- 4) Scientific terms: most of these terms enter Arabic through translation as most scholars place translation on top of the methods for developing Arabic lexicon in general as mentioned above. in the following paragraphs I will present some examples of some historical terms approved by the Academy in Cairo as translations of some English terms:¹⁸⁵⁶

English term	Arabic term (translation)	English term	Arabic term (translation)
anarchism	الفوضويّة	black death	الطاعون الأسود
ceremony of homage	حفلة الولاء (حفلة البيعة)	constituent assembly	المجلس التأسيسي
divine right	الحق الإلهي	excommunication	الحرم (الحرمان الكنسي)
experimentalism	المذهب التجريبي	fanaticism	التعصب
feudalism	الإقطاعية	holy alliance	الحلف المقدّس
house of commons	مجلس العموم	imperial system	النظام القيصري
indulgence	الغفران	the inquisition	ديوان التفتيش
the legislative assembly	الجمعية التشريعية	middle ages	العصور الوسطى
national convention	المؤتمر الوطني	rationalism	المذهب العقلي
Regular army	الجيش النظامي	revival learning	إحياء العلوم
syndicate	النقابة	truce of god	الهدنة الإلهية

¹⁸⁵³ محاضر جلسات مجمع اللغة العربية بالقاهرة، دور الانعقاد الأربعين، ص 685.
¹⁸⁵⁴ محاضر جلسات مجمع اللغة العربية بالقاهرة، دور الانعقاد الأربعين، ص 685، 686.
¹⁸⁵⁵ دويريشان، نيقولا: محاولة، ص 176.
¹⁸⁵⁶ محاضر جلسات مجمع اللغة العربية بالقاهرة، دور الانعقاد الخامس، ص 245-354.

5) Some names of international organizations which are usually in the form of acronyms in the foreign languages such as "ONU" which is "United Nations" translated as "منظمة الأمم المتحدة" and "OMS" which is "World Health Organization" "المنظمة الدولية للصحة"¹⁸⁵⁷. Hiğāzī indicates that this takes place as well with the abbreviations that refer to some names of local organizations in some countries as these are translated into Arabic. He mentions the following examples:

- FBI=Federal Bureau of Investigation translated as "مكتب التحقيقات الفيدرالي".
- CIA= Central Intelligence Agency translated as "وكالة المخابرات المركزية".
- NASA=National Aeronautics and Space administration translated as "الوكالة الوطنية للملاحة الجوية والفضاء"¹⁸⁵⁸.

6) Affixes: there are many affixes borrowed by Arabic through translation, but we will focus here on suffixes as they are the most borrowed. However, our discussion will include the two prefixes "لا" and "غير" because they are activated in modern Arabic and they were created through translation. Necessity required Arabic language to express the meanings of affixes in foreign languages according to the words of Dobrişan in this regard.¹⁸⁵⁹ He also indicates that a large part of these affixes were translated into Arabic in order to fill the related gap.¹⁸⁶⁰ However, what is more important is how were these affixes translated into Arabic? Dobrişan indicates that Arabic language used some of the existing elements such as nouns, verbs and letters, etc in translating these European affixes. Then he classified a large number of these affixes, especially in English and French for being the most influential on modern Arabic lexicon, into groups according to their meanings and based on this he classified the Arabic translations thereof. These groups are as follows; please note that all examples belong to English:

a) Negative and deprivation prefixes: they include three sub divisions:

- Negative and deprivation prefixes: they include (non-, a-, an-, un-, de-, des-, dis-, i-, and in-). Arabic expresses the meanings of these prefixes mainly by the three prefixes "لا", "غير", and "عَدَمٌ" such as "اللاوَعِي" (the unconscious) and "عَدَمُ الاستقرار" (instability). In this context, the prefix "لا" expresses the meaning of many foreign prefixes.
- Opposition prefixes: they are (counter – and anti-) which are translated into Arabic through using some of present participles such as "مُعَادٌ" (enemy to), "مُنَافٌ" (averse to), "مُضَادٌ" (opposed to), "مُنَاوِيٌ" (against), and "مُعَاكِسٌ" (contrary to) in addition to some verbal nouns such as "مُعَادَاةٌ" (enmity to), "مُنَاهِضَةٌ" (fighting against), "مُحَارَبَةٌ" (fighting against), "مُعَادَاةٌ" (fighting), and "مُعَاكَسَةٌ" (opposing). Some examples are: "مُعَادَاةٌ"

¹⁸⁵⁷ دوبريشان، نيقولا: ملاحظات، ص 131.

¹⁸⁵⁸ حجازي، محمود فهمي: الاختصارات الحديثة، ص 102-204.

¹⁸⁵⁹ - دوبريشان، نيقولا: التعبير عن معاني، ص 161-162.

¹⁸⁶⁰ دوبريشان، نيقولا: محاولة، ص 176.

- "الديمقراطية" (anti-democratic), "مناهضة الاستعمار" (anti-imperialism), and "مكافحة الجاسوسية" (counterespionage).
- Prefixes of misuse: they are (mis- and mal-) that are translated into Arabic by the noun "سوء" (badness), the adjective "سيئ" (bad), and the verb "أساء" (do bad) such as "سوء الإدارة" (mismanagement) and "أساء" (misuse)¹⁸⁶¹.
 - b) Prefixes of similarity: Dobrişan indicates that European languages in general use in this regard some prefixes some of which are Latin (pene-, semi-, and quasi-), some are Greek (hemi- and para-) and some are French (demi-). Arabic expresses the meanings of these prefixes by the two names "شبه جزيرة" (almost similar to) and "نصف" (half) as in "شبه جزيرة" (peninsula) and "نصف دائرة" (semicircle). Sometimes, Arabic uses some nouns derived from the same root to which the above nouns belong.
 - c) Prefixes that express quantity: European languages in general use the two prefixes (multi-) and (poly-) to express the meaning of multiplicity while Arabic uses "متعدد" (multiple) and "تعدد" (multiplication) as in "تعدد الزوجات" (polygamy). European languages also use the two prefixes (mono-) and (uni-) to express fewness while Arabic uses the two nouns "وحدة" (unity) and "أحادية" (oneness) as in "وحدة الأصل" (monogamy) and "أحادية" (monovalency) "التكافؤ".
 - d) Spatial and temporal prefixes: the most famous of these are (pre-) that is expressed in Arabic by the preposition "قبل" (before) which is usually preceded by the word "ما" as in "ما قبل التاريخ" (prehistory)¹⁸⁶².

As we can realize, all Arabic prefixes here are translation of their foreign counterparts. This is why E. Badawi writes that Arabic affixes are 'pseudo-affixes'¹⁸⁶³. It should also be noted that the elements used in modern Arabic as prefixes are still used so far in their original meanings in addition to their use as prefixes.¹⁸⁶⁴

- 7) Styles and expressions: as there is borrowing of words, there is also borrowing of phrases, or to be more accurate, of styles and expressions. I would like first to attract attention to that at the beginning of this study I mentioned that I would focus only on nouns and verbs, but I deal with the styles and expressions borrowed through translation into Arabic as an exception due to its importance and due to its general connection to nouns and verbs.

Dobrişan indicates that borrowing expressions lies usually in literal translation of some expressions in other languages and that this type of

¹⁸⁶¹ دوبريشان، نيقولا: التعبير عن معاني، ص 163-174

¹⁸⁶² دوبريشان، نيقولا: التعبير عن معاني، ص 71-92.

¹⁸⁶³ Badawi, Elsaid: Modern written Arabic, p. 756-7.

¹⁸⁶⁴ دوبريشان، نيقولا: التعبير عن معاني، ص 162.

borrowing is different from that of words in isolation borrowed through translation. The latter is based on imitation of internal structure of the foreign word while the borrowing of styles and expressions is based on imitating the internal structure of two or more words. This is in addition to borrowing the signification in both cases where difference appears as well¹⁸⁶⁵.

Regarding the extent of accepting such type of borrowing, Al-Maḡrabī indicates that there is not big difference among Arabic men of letters in accepting these foreign expressions. They only put one condition for that: their structures should not violate the rules of Arabic language and they should be acceptable. However, they do not ask for a necessity that justifies the entrance of these expressions into Arabic. They do not find any problem in using the foreign expression despite that there may be another similar expression in Arabic. Al-Maḡrabī believes that the reason for that is that these expressions do have neither a foreign word nor structure; rather, they are Arabic words that have Arabic structure. He adds that these expressions provide meanings that were not there in Arabic beforehand and that such borrowing is a natural unavoidable thing in all human languages.

Then Al-Maḡrabī dealt with the way of choosing the styles that can be translated and accepted. He believes that judging by the personal taste of the writers and men of letters is not possible for each one of them has his own taste. Al-Maḡrabī asserts that the appropriate way to do this is that anyone who comes across an expression that is not in Arabic and that can enrich it, so let him translate it and transfer it to Arabic. Then it can be accepted or rejected by specialists and laymen.¹⁸⁶⁶

Ḥammadī's opinion is close to that of Al-Maḡrabī. He says that Arabic does not reject novel meanings or metaphors that suits western taste. However, he rejects blind imitation of foreign forms and molds that are far from the soul of Arabic and its methods of expression. He even calls for the rejection of the borrowed expression in case there is an authentic Arabic one that provides the same meaning¹⁸⁶⁷.

As for the sources of borrowing such expressions, Al-Maḡrabī indicates that the Arabic people were influenced by various European cultures they contacted and learnt their languages. Each group brought a collection of the expressions of this or that language into Arabic. He adds that a large number of these expressions were brought into Arabic through Turkish culture influenced by European cultures, especially French¹⁸⁶⁸. Dobriṣan believes that most of the translated

¹⁸⁶⁵ دوبريشان، نيقولا: محاولة، ص 178.

¹⁸⁶⁶ المغربي، عبد القادر: تعريب الأساليب، ص 348-332.

¹⁸⁶⁷ حمادي، محمد ضاري: حركة التصحيح، ص 312-311.

¹⁸⁶⁸ المغربي، عبد القادر: تعريب الأساليب، ص 334.

expressions are French, the language that has had the most important influence on Arabic lexicon in modern age.¹⁸⁶⁹

Dobrişan classifies these translated expressions into various types according to the number of words in addition to their essence:

a) Expressions formed of a noun and an adjective:

- "تعایش سلمی" (amicable coexistence) translated from the French expression "coexistence pacifique".
- "حرب باردة" (cold war) from the French expression "guerre froide".
- "رأي عام" (public opinion) translated from the French expression "opinion publique".
- "سوق مشتركة" (common market) from the French expression "marché commun".
- "الصناعة الثقيلة" (heavy industry) from the French expression "industrie lourde".
- "الطابور الخامس" (fifth column) translated from the French expression "cinquième colonne".
- "العالم الثالث" (the third world) from the French expression "le tiers monde".
- "قاعدة عسكرية" (military base) from the French expression "base militaire".
- "هرم اجتماعي" (social pyramid) from the French expression "pyramide sociale".
- "وزن نوعي" (specific weight) translated from the French expression "poids spécifique".

b) Two nouns the second of which is preceded by a preposition:

- "عضو مدى الحياة" (lifelong member) translated from the French expression "membre à vie".
- "فريد من نوعه" (one of a kind) from the French expression "unique en soi".
- "قائم بالأعمال" (charge d'affaires) from the French expression "chargé d'affaires".

c) Verbal expressions that starts with a verb:

- "أخذ قرارا" (took a decision) translated from the French expression "prendre une décision".
- "رَفَعَ الجلسة" (adjourned the session) from the French expression "lever la séance".
- "كسبَ الوقت" (gained time) translated from the French expression "gagner du temps".

¹⁸⁶⁹ المغربي، عبد القادر: تعريب الأساليب، ص 334.

- and "وَضَعَ فِي التَّطْبِيقِ" (apply) from the French expression "mettre en application".

d) Two nouns related genitively with one another:

- "حُسْنُ النِّيَّةِ" (good intention) translated from the French expression "bonne intention".
- "شَهْرُ الْعَسَلِ" (honeymoon) from the French expression "lune de miel".
- "وَجْهَةُ النَّظَرِ" (point of view) from the French expression "point de vue".

e) Prepositional expressions:

- "حرفاً بحرف" (letter by letter) translated from the French expression "mot-a-mot".
- "عَلَى الْأَقْلَى" (at least) from the French expression "au moins".
- "عَلَى قَدَمِ الْمَسَاوَاةِ" (on equal footing) from the French expression "sur pied d'egalité".
- "فِي نَفْسِ الْوَقْتِ" (at the same time) from the French expression "en meme temps".

f) Expressions composed from an adjective or a noun preceded with the preposition "من" (from) followed by the letter "أَنْ" or "أَنَّ":

- "مِنَ الصَّعْبِ أَنْ" (it is difficult to) translated from the French expression "il est difficile de".
- "مِنَ الضَّرُورِيِّ أَنْ" (it is necessary to) from the French expression "il est nécessaire".
- "مِنَ الْمَعْلُومِ أَنْ" (it is known that) from the French expression "on sait que".
- "مِنَ الْمُمْكِنِ أَنْ" (it is possible that) translated from the French expression "il est possible que".

g) Expressions formed from more than two words:

- "اتِّفَاقٌ طَوِيلُ الْأَمَدِ" (long-term agreement) translated from the English expression "long term agreement".
- "شَرِكَةٌ مَحْدُودَةُ الْمَسْئُولِيَّةِ" (limited liability company) from the English expression "limited company".
- "عِلَاقَاتُ حُسْنِ الْجَوَارِ" (neighboring relations) from the French expression "relations de bon".
- "مَوْثَمَرُ الْمَائِدَةِ الْمَسْتَدِيرَةِ" (round table conference) from the English expression "round table conference".
- "النَّاتِجُ الْقَوْمِيُّ الْإِجْمَالِيُّ" (gross domestic production) translated from the French expression "la produit national brute".¹⁸⁷⁰

¹⁸⁷⁰ دوبريشان، نيقولا: محاولة، ص 179-181.

Afterwards, again divides the same expressions on the basis whether the expression is wholly borrowed through translation or not. He mentions two divisions:

- a) Expressions that are wholly borrowed through translation and all the above-mentioned expressions are examples of this type.
- b) Expressions that are partially borrowed through translation, that is, only a part of the expression is borrowed through translation while the other part is borrowed lexically. Dobrişan indicates that the latter part is either borrowed before the formation of the translated expression or enters Arabic along with this expression. He provides the example of "المركزية الديمقراطية" (democratic centralization) (translated from fr. "le centralisme démocratique"). He says that the word "ديمقراطي" (democratic) had entered Arabic before this French expression was translated. As for the simultaneous entrance, he mentions the example "حق الفيتو" (translated from fr. le droit de veto) because the word "الفيتو" (veto) entered Arabic at the same time of translating the French expression. However, he indicates that most translated expressions come under the first type, that is, all the words that form them are borrowed through translation.¹⁸⁷¹

There are three important points regarding the translated expressions in general:

- 1) Arabic language knew borrowed expressions through translation in its old stages. Al-Mağrabī indicates that the entrance of such expressions into Arabic goes back to the pre-Islamic era under the impact of Persian in the first place then it increased in the Islamic era and continued to the time of modern renaissance of Arabic when it proliferated and extended significantly.¹⁸⁷²
- 2) Not all translated expressions are good and acceptable. There are bad ones such as "هذا الشعور ليس سلبيا بل إيجابيا" (this feeling is not negative but positive), "المركز الاستثنائي" (unique position), and "حركة تحريرية تجديدية" (liberating modernizing movement).¹⁸⁷³
- 3) According to 'alī not all expressions shared between Arabic and other languages are there in Arabic because of borrowing. They sometimes exist in these languages due to common vision and unity of human experience among peoples. Al-Mağrabī touched upon this phenomenon and called it "التوارُد" (telepathy). He indicates that sometimes there is no evidence of a relation between Arabic and one language despite of the existence of similar expressions.

He adds that the reason for this 'telepathy' is the common motive in both languages for devising such expressions as in the case when the essence

¹⁸⁷¹ دوبريشان، نيقولا: محاولة، ص 181.

¹⁸⁷² المغربي، عبد القادر: تعريب الأساليب، ص 333-334.

¹⁸⁷³ علي، محمد كرد: تطور الألفاظ، ص 32-33.

of the expression is common among people in spite of their cultural and racial differences. He mentions some examples of this as in:

- "افتح أذنيك" (open your ears) which is similar to the French expression "ouvrez les oreilles".
- the Arabic expression "ألقيت حبل فلان على غاربه", that is, "I gave him the freedom to do what he wants" which is similar to the French expression "je laisse la corde sur le cou" which means literally "أترك حبل القلم على عنقه".

Finally, Al-Mağrabī mentions some expressions translated from French into Arabic which I mention here to clarify this issue more:

- "أعطاه صوته (في الانتخابات)" (give him his vote) translated from "donner sa voix"
- "أعطاه صكًا على بياض" "give him a blank check" from "donner carte blanche".
- "أعطاه ملء السلطة" (give him full power) from "plein pouvoir".
- "إلى الملتقى، إلى الغد" (see you tomorrow) from "au revoir/ á demain".
- "تلبّد (جو السياسة) بالغيوم" ("political environment" became foggy) from "s'embrunir".
- "توترت العلاقات (بين الحكومتين)" (relations became tense "between both governments") from "rapports tendus".
- "حجر عثرة (في سبيل كذا)" (blocking stone) from "pierre d'achoppement"
- "ذرّ الرماد في العيون" (throw dust in the eyes, cheat) from "jeter de la poudre aux yeux".
- "الرأي العام" (public opinion) from "opinion générale".
- "شرب (على صحة أو شرف فلان)" (drink "the cheers of ---") from "à l'honneur de...".
- "ضحك (ضحك) صفراء" ("to laugh" a sardonic laugh) from "rire jaune".
- "عاش ستة عشر ربيعاً" (lived sixteen years) from "il a vécu seize printemps".
- "قبض على دفة الحكومة" (controlled the government) from "tenir le gouvernail de l'état".
- "كلمه بطرف شفثيه (أي باحتقار)" (spoke to him arrogantly) from "du bout des lèvres".
- "لاجديد تحت الشمس" from (nothing new under the sun) "rien de nouveau sous le soleil".
- "لا يرى أبعد من أرنية أنفه" (he is short-sighted) translated from "ne vois pas plus loin que le bout de son nez".
- "لعب دوراً..." (he played a role) from "jouer un rôle...".
- "يكسب خُبزه بعرق جبينه" from (gained his bread with the sweat of his brow) "gagner son pain á la sueur de son front".
- "يلعب بالنار" (play with fire) translated from "jouer avec le feu".¹⁸⁷⁴

¹⁸⁷⁴ - المغربي، عبد القادر: تعريب الأساليب، ص 342-343.

2.3.2.3 Meaning Borrowing

This is the third form of the main borrowing forms from foreign languages. As it is clear from this heading, we mean the borrowing of the word signification and not the word itself. We will deal with this issue through answering three important questions in this context:

Q1- How is it possible to borrow signification?

Q2- Why does Arabic practices such type of borrowing?

Q3- What are the similarities and differences between this type of borrowing and previous ones?

A1: Dobrişan answers the first question as follows: "borrowing meaning means the addition of a new meaning to the meaning of an existing word in imitation of the counterpart word in another language which expresses more than one meaning. The obligatory reason for such transfer of the new meaning is the existence of at least one common meaning in both words through which the new meaning is transferred...."¹⁸⁷⁵

For more clarification, I would say that a new signification may appear in a foreign language and then imposed on a specific exiting word in that language because of the relation between its old significations and this new. If it is needed to transfer the new signification to Arabic, it is imposed on an Arabic word in the same manner in foreign languages.

In other words, the Arabic word that semantically corresponds to the foreign one is used, that is, this new signification is imposed on the Arabic word that then expresses the original old signification of the foreign term in its language, by reason of the semantic relation between both of them.

Dobrişan indicates the widespread impact of both English and French on Arabic language in this regard. He mentions some examples of that. I am going now to mention the example of the French impact:

- "الإطار" (frame) which borrowed the meaning of "الكادر" (cadre) from the French word "cadre".
- "الجهة" (side) which borrowed the meaning of "المنظمة السياسية" (political organization) from the word "front".
- "الحركة" (movement) which borrowed the meaning of "التيار أو الاتجاه الفكري" (political or mental trend) from the French word "mouvemant".
- "الحقل" (field) which borrowed the meaning of the French word "domaine" and the English word "field".
- "الصحيفة" (paper sheet) which borrowed the meaning of "الجريدة" (newspaper) from the French word "feuille".

¹⁸⁷⁵ دوبريشان، نيقولا: محاولة، ص 173.

- "نواة" (nucleus) which borrowed the meaning of "نواة الدّرة" (nucleus "sci") from the French word "noyau".

As for English examples, Dobrišan mentions such examples as:

- "الإدارة" (management) which borrowed the meaning of "الحكومة" (government) from the word "administration", especially in American English.
- "المشروع" (project) which borrowed the meaning of "الهدف الصناعي" (industrial goal/unity) from the word "project"¹⁸⁷⁶.

A2- As for the second question, I think that borrowing of significations had two reasons:

- 1) easiness and quickness because this saves the effort of forming a new word that expresses the new meaning.
- 2) borrowing the meaning does not result in the entrance of a new foreign word into Arabic. In this case, the foreign effect is minimal and can only be discovered by a specialist.

A3- As for the differences and similarities between borrowing meaning and other borrowing methods, they are as follows:

- 1) Lexical borrowing is essentially different from the other two methods. In lexical borrowing the word is borrowed both in form and meaning; the word is transferred into Arabic both phonetically and morphologically. Although it may be adapted to Arabic rules, it continues to carry the essence of its original structure.

This is not the case in the other two methods as they do not include the borrowing of the form of the foreign word. One can be sure of this through referring to the previous examples and definitions.

- 2) Both translation loan and borrowing meaning share two other features:
 - a) borrowing of meaning
 - b) borrowing the way to choose the word that shall carry these meanings.

But the question is: if this is the case, is there a difference between both of them? The answer is 'yes'. This is related to the last point. I think that this difference emanates from the difference in choosing the word that shall carry the borrowed meaning in both cases in the same foreign language. To make it clearer, I add that there are various methods for forming words in foreign languages from which Arabic languages borrows. The most important two here are the following:

¹⁸⁷⁶ دوبريشان، نيقولا: محاولة، ص 173-174.

- a) Formation of a fairly new word whether through compounding or any other way. In this case, if Arabic transfers a word of this kind through translation it borrows the method of choosing the word from the foreign language; this method here is forming a new word whose structure imitates that of the foreign one - through the local Arabic elements of course. For more clarity I will apply this to the examples mentioned above, "كهرحراري" (electrothermal) which is a translation of the French word "électrothermique". As the French word is formed through blending two words together, Arabic borrowed the method for choosing this word through forming a new word: blending the two words Arabic words that correspond to the French ones: "كهرباء" (electricity) contracted to "كهر" (electro) and "حراري" (thermal) to form one word. Another example is "استقطاب" taken from the noun "قطب" (pole) and formed as translation of the English noun (polarization) taken from the noun (pole).¹⁸⁷⁷
- b) Using existing words for new significations - whether side by side with the old ones or in their place. In this case, Arabic borrows the signification as well as the method for choosing the foreign word that carries it as in the previous method. But the latter issue here is limited to the use of the Arabic word that carries the same old and original signification of the foreign one then imposing the new signification – that was imposed on this foreign word - on it. The semantic relation between the Arabic and foreign words facilitates this process. The above examples make this issue clear.

It is noteworthy that the similarities and differences between borrowing methods apply to Hebrew as well. Most of the Arabic words that have acquired new significations under the impact of their foreign counterparts are nouns. Dobrişan adds that in addition to these nouns there are a few numbers of adjectives and verbs that have been enriched under the influence of both French and English. He mentions the verb "شَلَّ" (paralyze) which borrowed the meaning of "أحْبَطَ" (depress) from its French counterpart "paralyser"¹⁸⁷⁸.

This is the end of discussing the main methods Arabic uses to borrow from foreign languages. However, there is still another secondary method because of the scarcity of its use and its meager contribution to the development of Arabic lexicon.

- Borrowing of some Methods of Word Formation

This took place in the formation of the names of philosophical and political trends and sects through the use of proper names a la European style. Dobrişan mentions some examples: "الماركسية" (Marxism) from "Marx" and

¹⁸⁷⁷ محاضر جلسات مجمع اللغة العربية بالقاهرة، دور الانعقاد الثالث والأربعون، ص 319-320.
¹⁸⁷⁸ - دوبريشان، نيقولا: محاولة، ص 174.

"اللبنينية" from "Lenin". He adds that this influenced Arabic to the extent that many such formations from Arabic proper names such as "الناصرية" (Nasserism) from "Nasser"¹⁸⁷⁹.

2.3.3 How borrowed elements are used?

It is well known that the first and most important method of using the borrowed elements is to use them by themselves. However, some of these elements, such as nouns and affixes, are used to generate new words. I will deal with this in the following paragraphs.

2.3.3.1 Borrowed Nouns

- a) Use in forming new roots: when discussing Arabicized borrowed nouns I referred in brief that some of these nouns become so integral in Arabic to the extent that new roots are formed thereof in order to derive verbs and new forms. However, I would like to discuss this issue in more detail because it has a significant presence in Arabic.

Arabic Academy in Cairo passed a resolution that allowed derivation from Arabicized nouns; however, it limited this to scientific necessity provided that the derived nouns are shown to the Academy for approval¹⁸⁸⁰. These two limits show the care not to open the door wide for this type of derivation. The Academy has also set specific patterns for this derivation from nouns, that is, "فَعَّلَ" and "تَفَعَّلَ" for three-consonants nouns and "فَعَّلَلْ" and "تَفَعَّلَلْ" for other nouns¹⁸⁸¹.

In this context, the Academy approved the derivation of some verbs from some Arabicized nouns such as:

- "بَسَّطَرَ" (pasteurize) from the name of the scientist "بِستور" (Pasteur).
- "بَلْشَفَ" (Bolshevize) from the noun "بَلْشَفِيَّة" (Bolshevism).
- "بَلَّوَرَ" (crystallize) from the old Arabicized noun "بَلَّور" (crystal).
- "تَلْفَنَ" (phone 'v') from Arabicized noun "تَلْفون" (telephone).
- "جَبَّسَ" (fill with gypsum) from Arabicized noun "جَبَّس" (gypsum).
- "كَهَّرَبَ" (electrify) from the noun "كَهْرِبَاء" (electricity)¹⁸⁸².

The following are some other examples:

¹⁸⁷⁹ دوبريشان، نيقولا: ملاحظات، ص 129.

This is the name of the Egyptian previous president "Gamāl Abdun-Nāser" (1918-1970). Writer.

¹⁸⁸⁰ محاضر جلسات مجمع اللغة العربية بالقاهرة، بحوث ومحاضرات الدورة الثانية والثلاثين، ص 245.

¹⁸⁸¹ ضيف، شوقي: اشتقاق الأفعال، ص 159.

¹⁸⁸² محاضر جلسات مجمع اللغة العربية بالقاهرة، بحوث ومحاضرات الدورة الثانية والثلاثين، ص 246.

- derivation of the verb "بَرَّوَزَ" (to frame) from the Arabicized noun "برواز" (frame).¹⁸⁸³
- the verb "مَعَّطَسَ" (to magnetize) from the noun "مغناطيس" (magnet); two other nouns "مُعَّطَسٌ" (magnetizing) and "مُغَّطَسٌ"¹⁸⁸⁴ (magnetized) were also derived from the same root.
- the verb "هَنْدَزَ" (to engineer) from the Arabicized noun "الهَنْداز" (a length measurement device).¹⁸⁸⁵

Among the prominent aspects in this context is the formation some verbs from the names of some foreign peoples which are Arabicized nouns such as:

- the verb "تَأَمَّرَكَ" (to become Americanized) from the noun "الأمريكان" (the Americans).
- "تَأَلَمَّنَ" (to become Germanized) from the noun "الألمان" (the Germans).
- The verb "تَأَنجَلَ" (to become Anglicized) from the noun "الإنجليز".¹⁸⁸⁶

It appears that this phenomenon is old as roots were formed from Arabicized nouns in the previous stages of Arabic history. Dayf mentions a number of triliteral verbs that were formed from Arabicized nouns such as:

- The verb "بَرَّدَ" (to post) from the Arabicized noun "بَرِيد".
- "بَلَّطَ" (to tile) from the Arabicized noun "بلاط" (tile).
- "دَبَّجَ" (to ornament) from the Arabicized noun "الديباج" (silky cloth).
- "لَجَّمَ" (to saddle) from the Arabicized noun "لجام" (saddle).¹⁸⁸⁷

b) There are borrowed nouns that are used in two significations such as:

- "الصَّكَّ" which originally means (monetary note) but which acquired the meaning of (check)¹⁸⁸⁸.
- "الكَّرِيكُ" (shovel) which originally means (manual digging tool) but which acquired the meaning of (car lever)¹⁸⁸⁹.
- "المُنَاوَرَةُ" which originally means (maneuver) but which acquired the meaning of (deceit)¹⁸⁹⁰.

c) Derivation of new nouns and adjectives from some borrowed nouns. We referred to this in brief in different contexts. This takes place in two ways:

- 1) Formation of artificial infinitives (المصدر الصناعي) to refer to abstract meanings such as: "برجوازية" (bourgeois), "ليبرالية" (liberalism), "راديكالية" (radicalism), and "سريالية" (surrealism)¹⁸⁹¹.
- 2) Formation of adjectives from some Arabicized nouns with adding 'ي' (nisba suffix). The most famous of these formations are the

¹⁸⁸³ - المعجم الوسيط، ص 55.

¹⁸⁸⁴ - المعجم الوسيط، ص 914.

¹⁸⁸⁵ - المعجم الوسيط، ص 1037.

¹⁸⁸⁶ Badawi, El-Said: Modern written Arabic, p. 763.

¹⁸⁸⁷ ضيف، شوقي: اشتقاق الأفعال، ص 161.

¹⁸⁸⁸ المعجم الوسيط، ص 539.

¹⁸⁸⁹ المعجم الوسيط، ص 539.

¹⁸⁹⁰ المعجم الوسيط، ص 815.

¹⁸⁹¹ دوريشان، نيقولا: طرق تنمية، ص 201.

adjectives of some foreign countries or peoples such as: "أمريكي" (American) from the Arabicized noun "أمريكا" (America) "ألماني" (German) from "ألمان" (Germans), and "روسي" (Russian) from "روس" from (Russians)¹⁸⁹².

2.3.3.2 Lexically Borrowed Affixes

It is known that affixes have a special nature and do not have a meaning in isolation as they should be added to a noun or an adjective in order to acquire meaning in the context of the newly formed word. Borrowed affixes are mainly used with borrowed nouns as the foreign affix does not enter Arabic language alone but as a part of a specific term.

I would like to add that there are foreign affixes that are added to Arabic nouns to form new nouns, especially in the field of science. This differs from what Muḥtār mentioned above that foreign affixes are added only to borrowed terms¹⁸⁹³. Badawi mentioned that modern Arabic, just like English and French, borrows some morphemes to form some scientific terms such as: "ميكروثانية" (microsecond) formed from the foreign prefix "ميكرو" (micro) and the noun "ثانية" (second)¹⁸⁹⁴.

There are also foreign suffixes that are used for this purpose such as "-ic", "-ous", "-id", and "-ate" as in "كبريتيد" (sulfide) formed from the Arabic noun "كبريت" (sulfur) and the foreign suffix "-id", "حديدوز" and "حديديك" (ferric and ferrous) from the noun "حديد" (iron), "خلّيك" (ascetic) from the noun "خَلّ" (vinegar), and "فحمات" (carbonate) from the noun "فحم" (coal)¹⁸⁹⁵.

Although I have discussed Arabic and foreign affixes in different contexts, I would like to highlight the guidelines of using these affixes in general:

- a) There are Arabic affixes added to Arabic nouns such as the suffix "يَّة" in "الماديَّة" (materialism).
- b) Arabic affixes may be added to foreign nouns such as the suffix "يَّة" in "إمبريالية" (imperialism).
- c) There are borrowed affixes that are added to Arabicized nouns as in "ميكرومتر" (micrometer).
- d) There are borrowed affixes that are added to Arabic nouns as in "ميكروثانية" (microsecond).
- e) Affixes are mostly used in forming scientific terms¹⁸⁹⁶.

¹⁸⁹² دوبريشان، نيقولا: ملاحظات، ص 130.

¹⁸⁹³ Refer to page 258 above.

¹⁸⁹⁴ Badawi Mohamed, Probleme, pp. 68-9.

¹⁸⁹⁵ Badawi Mohamed, Modern written Arabic, p. 741.

¹⁸⁹⁶ See also: مختار، محمود: السوابق واللواحق، ص 23؛ دوبريشان، نيقولا: التعبير عن معاني، ص 161.

Comparison and Results

As mentioned before, the aims of this study are to achieve two main goals:

- 1) Studying the methods followed by both languages separately to enrich its lexicon in modern age and all the details thereof.
- 2) Comparing both languages in this regard and extracting the overall and partial significances from the results of such comparison to understand the similarities and differences between two sister Semitic languages that have common linguistic origin and share almost one hue, nature and linguistic basics.

As for the first objective, I think I can achieve it within the second, that is, through comparing both languages from different aspects to know the methods followed by both languages – separately though – to develop their lexicons. Therefore, I will start directly with the comparison. However, I would like to refer to the methodology of this comparison.

First: I will carry out a 'detailed comparison' between both languages in all main aspects dealt with in this study. Therefore, comparing each aspect in both languages shall lead to partial results per se.

Second: I will classify these aspects into groups according to the results of comparison. Each group shall contain the similar aspects regarding the objective or the trend in order to be able to extract more generalized, important, profound, and significant results. It is noteworthy that this process shall include similarities and differences.

Finally, I would like to mention that any conclusion in this study shall be based on the linguistic aspect dealt with in this study, that is, the development of lexicon. In other words, the conclusions reached in this study have nothing to do with the other linguistic aspects such as phonetics or morphology etc.

First: Detailed Comparison

1- Similarities between Both Languages

A) Self-Dependence (Noun Formation)

- 1- Both languages went through external development during the modern age. In other words, they were improved at the hand of the scholars, writers and entities in charge such as language academies etc. This was more than their self-development through interaction with life like any organism. This automatic development is the natural path not only for languages but also for all life aspects. Hazan indicated that this

natural development is an established fact for languages in all ages.¹⁸⁹⁷

Regarding Hebrew, its external development was not a matter of unanimity among the practitioners in this field, particularly at the beginning. Efraty said that there was a controversy whether it was right to direct the language from outside purposefully at the hands of those in charge such as 'linguistic committee' (ועד הלשון) or it should be left to the men of letters to enrich and extend it naturally and automatically.¹⁸⁹⁸

But this controversy did not last for long. It was early decided in favor of the first trend: the external development of the language. This is evidenced by the nature of the routes followed by Hebrew to develop its lexicon as mentioned before. Karmy said that the process of reviving the language depended basically on external planning and development and it was not an internal spontaneous process. Karmy added that there were several parties that contributed to that process. He divided them into two groups:

- a. official entities that were established specifically for that purpose such as 'linguistic committee' (ועד הלשון) and (Academy of Hebrew Language) 'האקדמיה ללשון העברית'.
- b. a number of educational and cultural organizations, societies, companies, mass media such as newspapers, radio and television in addition to writers and language correctors. These worked independently.¹⁸⁹⁹

Tana described this external development process more clearly and scientifically. He said that 'linguistic committee' (ועד הלשון) issued the linguistic decisions that its members thought suitable but it did not describe the nature of language as spoken by its speakers. In this way, the committee was directing the language from outside.¹⁹⁰⁰

Regarding this aspect in Arabic, I did not read about any such controversy despite that the development of Arabic lexicon was external as well as evidenced by the details of this study.

- 2- Derivation is the main method for forming nouns in both languages. It is also the only internal method that leads to the production of new nouns really.
- 3- Both languages use old nouns with new meanings to enrich their lexicons.
- 4- Both languages use affixes profusely despite the relative difference in detail.

¹⁸⁹⁷ חזן, חיים: תמרות תרות, עמ' 397.
¹⁸⁹⁸ אפרתי, נתן: מלשון יחידים ללשון אומה, עמ' 105.
¹⁸⁹⁹ כרמי, שלמה: עם אחד ושפה אחת, עמ' 59-60.
¹⁹⁰⁰ טנא, דוד: שלוש הערות, 212.

- 5- Regarding the compound, both languages know the use of two words together as one noun that refers to one thing without mixing them in one word. Both languages are similar regarding the essence of the grammatical relation that connects both words. This relation is either 'genitive' or 'adjective and substantive'.
- 6- Both languages knew the principle of mixing as a form of compounding: mixing two words to form one word thereof. Hebrew is more active and productive in this regard.

B) Self-Dependence (Verb Formation)

- 1- Derivation is the main method for forming verbs in both languages. It is also the only local method that leads to the production of new verbs in the full sense of the word.
- 2- Both languages use old verbs with new meanings.
- 3- Both languages adopt the principle of forming new roots in order to form new verbs thereof despite their difference in some related details. The following are the similarities between them in this respect:
 - A) Devising primary roots. This includes the following:
 - 1- Devising primary roots through local concrete nouns as primary sources for forming these roots.
 - 2- Formation of three- and four-consonant roots in both languages.
 - 3- Dropping of vowels ('squeezing' as per Ornan) from the noun when deriving a root thereof.
 - 4- Both languages agree on the necessity of filling the lack in the new root if the remaining is less than three consonants after squeezing the noun from which the root shall be formed as well as dropping all its vowels. This is in principle. As for compensating for this lack, there are many differences between both languages in this regard that shall be mentioned in their respective places.
 - 5- Both languages agree on the principle of deleting what is more than four consonants from the noun from which the root shall be formed but they differ in how to drop that addition.
 - B) Devising secondary roots through extending existing three-consonant roots. This includes the following:
 - 1- Both languages agree on forming the secondary roots mainly from some formulas derived from some three-consonant original roots including the additions in these formulas regarding the pattern.
 - 2- Both languages agree on forming secondary roots at times through adding external consonants to the original triliteral root

consonants, that is, consonants that have nothing to do with this old root or any of its derivatives. However, both languages differ regarding the essence of these added external consonants. While Hebrew has only one consonant (ט) in this regard, Arabic has two (ج، ح).

C) Dependence on Other Languages

- 1- Both languages are common in the profound controversy regarding the principle of depending on other languages and the extent of acceptance of foreign impact. They are also similar in the victory of the supporters of using foreign languages in development. Therefore, both languages received many influence despite the difference in percentage.
- 2- Both languages used three main methods for borrowing from other languages:
 - a- Lexical borrowing.
 - b- Loan translation.
 - c- Borrowing of significations.However, they differ in the main details of these methods. I will deal with this in the proper place.
- 3- Both languages borrowed many affixes through lexical borrowing. We can say that the activity of both languages in this side is almost equal.
- 4- All prefixes of local form in both languages were ordinary words but they were used as prefixes under the influence of European languages, that is, as a translation of European prefixes. These prefixes are still used in both languages in their original meanings side by side with their usage as prefixes.
- 5- Both languages knew the principle of borrowing some word formation methods from other languages despite their differences in the methods they borrowed.
- 6- Both languages practice the process of forming new roots – and subsequently various verbs and formulas, etc – from some borrowed foreign words. Hebrew is more profuse in this.
- 7- Both languages use the borrowed affixes not only with borrowed foreign nouns but also with some local nouns.
- 8- Both languages derive various linguistic formulas - in addition to the roots as mentioned above - from some borrowed words. They derive new nouns from some borrowed nouns, and new adjectives from nouns as well. Hebrew is unique in this regard in forming new nouns from some borrowed adjectives.

2- Differences between Both Languages

A) Self-Dependence (Noun Formation)

- 1- Arabic made wider strides than Hebrew regarding the formation of new nouns based on the structure of Arabic. One of the most important steps in this direction was that the Academy of Arabic Language in Cairo approved the some patterns as standard in a number of semantic fields within which the use of the same has not been much used. This did not happen in Hebrew as can be ascertained from reviewing the resolutions of the Academy of Hebrew Languages since its establishment.¹⁹⁰¹
- 2- Regarding the use of old nouns with new meanings as one method followed by both languages to enrich their lexicons in the modern age, it is clear that Arabic extended in using this method more than Hebrew. A proof is that we find in Arabic four aspects of semantic change, that is, one more than Hebrew which is the transfer of some adjectives to be used as nouns. I did not find this in Hebrew.
- 3- Regarding the formation of nouns through compounding existing nouns with local affixes, particularly suffixes, Hebrew is more active than Arabic. While there is only one suffix in Arabic that can be dubbed as profuse in production and common in usage in forming new nouns: the suffice of the artificial infinitive " تَجَّة " we find six in Hebrew that are used profusely in production of new nouns:

(" הַיִּתּוּ " , "-ay" = יֵאֵי " , "-it = יֵית " , "-on = יֵין " , "-ut = יֵוּת " , "-an = יֵאֵן ")

- 4- In the field of compounding also, Hebrew has an item that has no counterpart in Arabic: the use of three words together as a noun for one thing without mixing them in one word.
- 5- Hebrew knew the phenomenon of transferring some abbreviations into new nouns while this is not in Arabic.

B) Self-Dependence (Verb Formation)

- 1- Hebrew forms primary roots from concrete nouns as a main source in addition to some other sources such as the 'adverbs'. Arabic depends almost solely on concrete nouns.
- 2- Upon forming new roots, both languages differ in how to compensate for the lack regarding the nouns from which the roots shall be formed if the remaining is less than three consonants after squeezing. Arabic has only one way through inserting the consonant " و " between the two remaining consonants such as "تاج"

¹⁹⁰¹ המזכירות המדעית של האקדמיה: החלטות האקדמיה בדקדוק, לשוננו לעם.

"← ت + ج ← ت-و-ج". Hebrew has more than one way in this regard as summarized below:

- A- Insertion of a third consonant, often " ו ", between the two remaining consonants and then forming the root on three consonants.
 - B- Addition of a third consonant at the end of the two remaining consonants and not in the middle.
 - C- Duplication of the second consonant and then forming the root on three consonants.
 - D- Duplication of the two remaining consonants after dropping the vowels and then forming the root on four consonants.
- 3- Hebrew produces a large number of new primary trilateral and quadrilateral roots. There is a huge difference between both languages in this, particularly the four-consonant roots that are formed from local nouns as Arabic does not have many of these nouns.
- 4- Upon formation of new roots, both languages differ in how to dispose of the additional consonants of the nouns from which the new roots shall be formed when more than three consonants remain after dropping their vowels. Arabic deletes the last of the remaining consonants in all cases while Hebrew has more than one option as follows:
- A- Deletion of ' ו ' or ' י ' if the nouns have either of them, as main spoken consonants and not as vowels.
 - B- Deletion of another consonant if the squeezed noun does not have ' ו ' or ' י '. However, the deleted consonant may be at the beginning, middle, or end of the word. In other words, it is not obligatory to delete the last consonants as it is the way in Arabic.
 - C- Consideration of the first consonant as a part of the pattern and not the root if it is one of the consonants included in some patterns. In other words, it is considered as not belonging to the consonants of the main root and thus it is deleted.
- 5- Hebrew forms some new roots from nouns that are originally abbreviations cum nouns.
- 6- Sometimes, one root is extended twice in Hebrew. Although this is rare in Hebrew, it does not happen at all in Arabic.
- 7- Hebrew extends some roots through the duplication of the last of the consonants of the original three-consonant root such as the formation of root 'ר-פ-ר-ר' from the three-consonant root 'ר-פ-ר', the formation of the root 'ר-ב-ר-ד' from the root 'ר-ב-ד', and the formation of the root 'ר-א-ש-ר' from the three-consonant root 'ר-א-ש'. Arabic has no such phenomenon.
- 8- Arabic forms new roots from compound words such as the root "ر-س-م-ل" from the noun "رأسمال" (capital) which is formed from the words "رأس, مال" (head, money). This is not in Hebrew.

C) Dependence on Other Languages

- 1- Regarding borrowing sources, or the languages on which Arabic and Hebrew depended, they are mainly European languages in addition to some influences of some other languages. Hebrew sued more diverse than Arabic. It extensively used Aramaic – in the past and in the present – while Arabic has no such Aramaic influence. This may be ascribed to the ancient historical relations that connected Hebrew and Hebrews on one side and Aramaic language and its speakers on the other. Moreover, Hebrew depended on its sister language Arabic while the opposite is not valid.
- 2- Regarding lexical borrowing, Arabic was more careful in subjecting the borrowed elements to morphological and phonetic processes in order to suit, or at least not to depart from, the special structures of Arabic. Some examples of this are using the Arabic plural and feminine/masculine elements with these borrowings. Most the foreign words that entered Arabic were formed according to Arabic patterns.

Hebrew was not strict in imposing limits on borrowed words. Adaptations were superficial in most cases; most of the borrowings were not formed according to Hebrew patterns.

- 3- Hebrew did not only borrow nouns and affixes but it also borrowed verbs, roots - from Aramaic, expressions and sayings while Arabic did not borrow any other elements other than nouns and affixes with the exception of few expressions.
- 4- Hebrew borrowed some patterns, or rather formulated words that belong to certain semantic field according to a certain pattern under the influence of some other languages. Arabic did not follow this path.

Second: General Conclusions

- 1-The results of the comparison indicate that both languages exist – in today's world – under difficult conditions regarding their ability of self-dependence to meet the linguistic needs of their speakers. They are rather fragile compared to the widespread world languages. They lack the lowest degree of equality with them. The items that indicate this are as follows:
 - a) Both languages are common in the profound controversy regarding the principle of depending on other languages and the extent of acceptance of foreign impact. They are also similar in the victory of the supporters of using foreign languages in development. Therefore, both languages received many influence despite the difference in percentage.

- b) Both languages use affixes profusely - despite the relative difference in detail. This is under the influence of European languages that depend extensively on affixes, particularly in the field of scientific terms.
- c) Both languages are common in the profound controversy regarding the principle of depending on other languages and the extent of acceptance of foreign impact. They are also similar in the victory of the supporters of using foreign languages in development. Therefore, both languages received many influence despite the difference in percentage.
- d) Both languages used three main methods for borrowing from other languages:
 1. Lexical borrowing.
 2. Loan translation.
 3. Borrowing of significations.
- e) Both languages borrowed many affixes through lexical borrowing, and all prefixes of local form in both languages were ordinary words but they were used as prefixes under the influence of European languages, that is, as a translation of European prefixes. These prefixes are still used in both languages in their original meanings side by side with their usage as prefixes.
- f) Both languages knew the principle of borrowing some word formation methods from other languages despite their differences in the methods they borrowed.
- g) Both languages practice the process of forming new roots – and subsequently various verbs and formulas, etc – from some borrowed foreign words. Hebrew is more profuse in this.
- h) Both languages use the borrowed affixes not only with borrowed foreign nouns but also with some local nouns.
- i) Both languages derive various linguistic formulas - in addition to the roots as mentioned above - from some borrowed words. They derive new nouns from some borrowed nouns, and new adjectives from nouns as well. Hebrew is unique in this regard in forming new nouns from some borrowed adjectives.

2- According to the previous results also, Hebrew used more diverse methods to enrich its lexicon than Arabic. The following are the means in which each language of them is unique or more active.

A) Hebrew:

- 1- Regarding the formation of nouns through compounding existing nouns with local affixes, particularly suffixes, Hebrew is more active than Arabic. While there is only one suffix in Arabic that can be dubbed as profuse in production and common in usage in forming new nouns: the suffix of the artificial infinitive " يَّة " we find six in

Hebrew that are used profusely in production of new nouns:

(" הֵי" , "-ay" = אֵי" , "-it = יֵי" , "-on = וֵי" , "-ut = תֵי" , "-an = אֵי ")

- 2- In the field of compounding also, Hebrew has an item that has no counterpart in Arabic: the use of three words together as a noun for one thing without mixing them in one word.
- 3- Hebrew knew the phenomenon of transferring some abbreviations into new nouns while this is not in Arabic.
- 4- Hebrew forms primary roots from concrete nouns as a main source in addition to some other sources such as the 'adverbs'. Arabic depends almost solely on concrete nouns.
- 5- Upon forming new roots, both languages differ in how to compensate for the lack regarding the nouns from which the roots shall be formed if the remaining is less than three consonants after squeezing. Arabic has only one way through inserting the consonant "و" between the two remaining consonants, while Hebrew has more than one way. This is important in this context.
- 6- Hebrew produces a large number of new primary trilateral and quadrilateral roots. There is a huge difference between both languages in this, particularly the four-consonant roots that are formed from local nouns as Arabic does not have many of these nouns.
- 7- Hebrew forms some new roots from nouns that are originally abbreviations cum nouns.
- 8- Sometimes, one root is extended twice in Hebrew. Although this is rare in Hebrew, it does not happen at all in Arabic.
- 9- Hebrew extends some roots through the duplication of the last of the consonants of the original three-consonant root such as the formation of root 'ס-פ-ר-ר' from the three-consonant root 'ר-פ-ס', the formation of the root 'ד-ב-ר-ר' from the root 'ר-ב-ד', and the formation of the root 'א-ש-ר-ר' from the three-consonant root 'ר-ש-א'. Arabic has no such phenomenon.

B) Arabic:

- 1) Arabic made wider strides than Hebrew regarding the formation of new local nouns. One of the most important steps in this direction was that the Academy of Arabic Language in Cairo approved the some patterns as standard in a number of semantic fields within which the use of the same has not been much used. This did not happen in Hebrew as can be ascertained from

reviewing the resolutions of the Academy of Hebrew Languages since its establishment.

- 2) Regarding the use of old nouns with new meanings as one method followed by both languages to enrich their lexicons in the modern age, it is clear that Arabic extended in using this method more than Hebrew. A proof is that we find in Arabic four aspects of semantic change, that is, one more than Hebrew which is the transfer of some adjectives to be used as nouns. I did not find this in Hebrew.
- 3) Arabic forms new roots from compound words such as the root "ر-س-م-ل" from the noun "رأسمال" (capital) which is formed from the words "رأس, مال" (head, money). This is not in Hebrew.

I think that the activity of Hebrew and its quantitative and qualitative excellence over Arabic in this respect is justified. It can be ascribed to its need for a huge lexical wealth after its actual absence for centuries. It is natural that after its long hibernation that it opened to a far-reaching different world fraught with novel ideal, inventions, and ideologies etc and this pushed here to find a large number of ways to express these new things and to fill in the gap. On the other side, Arabic did not experience such sudden need as it kept on alive despite its weakness and it never approached or reached the state of lifelessness.

- 3- Despite the facts that both language are fragile and depend on other languages, the results of the comparison show that they still, lexically, have their Semitic idiosyncrasies to the extent that we can say for sure that these idiosyncrasies are still the dominant feature of both language. The proof is that they still depend mainly on the old internal methods for development their lexicons, and the most important among these methods have the Semitic feature. the following are the reasons to say that in detail:
 - a) Derivation is the main and foremost local method for forming nouns and verbs in both languages. It is also the only local method that leads to the production of new linguistic items really. This is one of the foremost characteristics of Semitic languages.
 - b) Both languages follow the principle of forming new roots whether primary or secondary in such an extensive manner in order to form new verbs – and other elements as well.
 - c) Both languages use huge numbers of old nouns and verbs with new meanings to enrich their lexicons.
 - d) Both languages use various types of compounding that depends mainly on local elements as one of the main methods to extend their lexical wealth.
 - e) There is still a wide agreement area between both languages on internal issued related to their origin and this is a strong indication on the continuity of the Semitic soul.

- 4- However, some results indicate that both languages are not equal in preserving the Semitic characteristics. For Hebrew exaggerated in its dependence on other languages more than Arabic in addition to some other factors to which the above-mentioned partial results refer. The following are the all factors:
- a. Regarding lexical borrowing, Arabic was more careful in subjecting the borrowed elements to morphological and phonetic processes in order to suit, or at least not to depart from, the special structures of Arabic. Some examples of this are using the Arabic plural and feminine/masculine elements with these borrowings. Most the foreign words that entered Arabic were formed according to Arabic patterns. Hebrew was not strict in imposing limits on borrowed words. Adaptations were superficial in most cases; most of the borrowings were not formed according to Hebrew patterns.
 - b. Arabic is more active in using some internal methods followed by both languages for enriching their lexical wealth. For example, it extended its use of old nouns with new meanings more that Hebrew did. A proof is that we find in Arabic four aspects of semantic change, that is, one more than Hebrew which is the transfer of some adjectives to be used as nouns. I did not find this in Hebrew.
 - c. Regarding borrowing sources, or the languages on which Arabic and Hebrew depended, they are mainly European languages in addition to some influences of some other languages. Hebrew sued more diverse sources than Arabic as mentioned above.

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Summary

The subject of this research is to study the methods and means followed by both Arabic and Hebrew separately to extend and develop their lexicons in modern age, particularly starting from the so-called "Hebrew revival" at the end of the eighteenth century as for Hebrew, and from the so-called "modern linguistic renaissance" of Arabic at the end of the nineteenth century. Moreover, this study aims to compare and contrast the methods followed by each language in this regard. Therefore, the title of the study is:

(Methods for developing the Hebrew vocabulary since the beginning of the revival in modern age and a comparative look on the use of these methods in Arabic)

The reason behind the selection of this subject is that the Modern Hebrew lexicon is characterized by the methods and means it followed for development, because the Hebrew was coming back to life after such long absence.

Afterwards, I added the comparative aspect with Arabic to the content of this study for there are essential, strong and ancient links between both languages. They belong to one linguistic family, that is, Semitic language family. They are sister languages that are similar in most, if not all, linguistic basics. They are even identical in several basics.

Moreover, there are common aspects between both languages as they have been witnessing in modern age a huge development that prevented their fall into the abyss of negligence. Hebrew almost was dead. As for Arabic, its connection to life was continuous but it suffered from weakness even among its speakers.

As per the nature of this study and according to its title, I will adopt the comparative approach. As it is well known, comparative studies require detailed analytic investigation of both sides of the comparison - separately - and then compare them. Therefore, I would say that this study adopts both the comparative and analytic approaches.

I divided this study into two parts each has three chapters. In the first part I have dealt with the development means of Modern Hebrew lexicon. The second part is for Arabic. At the end I mentioned the results of comparison and conclusion.

There are many detailed results regarding the methods and ways that each language followed to develop its lexicon in the modern age. There are also partial results for comparing both of them in this respect. Moreover, there are general and main conclusions for that comparison and I will mention here only the later:

- The results of the comparison indicate that both languages exist – in today's world – under difficult conditions regarding their ability of self-dependence to

meet the linguistic needs of their speakers. They are rather fragile compared to the widespread world languages. They lack the lowest degree of equality with them.

- According to detailed results also, Hebrew used more diverse methods to enrich its lexicon than Arabic.

- Despite the facts that both languages are fragile and depend on other languages, the results of the comparison show that they still, lexically, have their Semitic idiosyncrasies to the extent that we can say for sure that these idiosyncrasies are still the dominant feature of both languages. The proof is that they still depend mainly on the old internal methods for development their lexicons, and these methods have the Semitic feature.

- However, some detailed results indicate that both languages are not equal in preserving the Semitic characteristics. For Hebrew exaggerated in its dependence on other languages more than Arabic, in addition to some other factors related to this reason.

Kurzfassung

Das Thema dieser Dissertation sind die Massnahmen und die Mittel, mit denen sowohl das Arabische als auch Hebräische zur Erweiterung und zur Bereicherung ihrer Lexika in der Neuzeit umgegangen sind, zu untersuchen mit Berücksichtigung des Beginns der "Wiederbelebung des Hebräischen" am Ende des 18. Jahrhunderts, sowie von dem Anfang der "Renaissance des Modernen Arabischen" am Ende des 19. Jahrhunderts.

Dann wird ein Vergleich zwischen der Methoden, die die beiden Sprachen in dieser Hinsicht durchgeführt haben, gemacht.

Daher lautet des Titels dieser Dissertation:

"Mittel zur Wortschatzerweiterung im Hebräischen seit Beginn der Wiederbelebung in der Neuzeit und vergleichende Betrachtungen zu der Anwendung dieser Mittel im Arabischen"

Ich habe dieses Thema ausgesucht, weil das hebräische Lexikon durch besondere Mittel und Wege in der Neuzeit entwickelt worden ist. Der Grund dafür war, dass das Hebräische fast tot war.

Der Vergleich mit dem Arabischen ist auf die wesentlichen uralten Verbindungen zwischen den beiden Sprachen zurückzuführen. Die beiden Sprachen gehören zu der Familie der semitischen Sprachen. Sie sind also wie zwei Schwestern, die in Bezug auf die sprachlichen Grundlagen manchmal gleich und oft identisch sind.

Darüber hinaus gibt es einen gemeinsamen Nenner zwischen den beiden Sprachen in der Neuzeit. Die beiden Sprachen erlebten einen starken Anstieg, der starken Rückgang der beiden Sprachen folgte. Dieser Anstieg führte gleichzeitig dazu, dass nicht nur die arabische und hebräische Sprachen wieder erneuert wurden, sondern auch, dass sie weiter entwickeln konnten.

Es ist hier wichtig zu erwähnen, dass der Zustand des Arabischen zu dieser Zeit (**Zeit der Rückgang**) viel besser im Vergleich mit dem Zustand des Hebräischen war.

Nach dem Inhalt dieser Studie und ihrem Titel wird die vergleichende Methode gewählt. Es ist üblich, dass die vergleichenden Studien zunächst mit einer analysierten Untersuchung der beiden Sprachen beginnen, die von einem Vergleich zwischen den beiden Sprachen gefolgt wird soll. Deswegen wird diese Studie auf die analytischen und vergleichenden Methoden beruhen.

Ich habe diese Dissertation in zwei Teilen gegliedert, der erste davon ist fürs Hebräische und der zweite ist fürs Arabische.

Unter Jedem Teil sind drei Kapitel zugeordnet. Ich habe zum Schluss der Dissertation ein spezielles Kapitel dem Sprachvergleich und den Ergebnissen gewidmet.

Im Hinblick auf die Ergebnisse der Dissertation gibt es viele und detaillierte Ergebnisse, die die besonderen Mittel und Massnahmen, die jede Sprache für die Entwicklung des Lexikons in der modernen Zeit verwendeten, erklären. Es bestehen auch teilweise Ergebnisse des Vergleichs.

Zuletzt gibt es allgemeine Ergebnisse des Vergleichs, die sind:

1 - Die beide Sprachen erleben in heutigen Tagen eine schwierige Situation im Hinblick sich auf ihre Fähigkeit zu verlassen, um ihre Sprecher mit den sprachlichen Bedürfnissen zu versorgen. Sie sind daher in schwachen Positionen im Vergleich mit den einflussreichen und verbreiteten Sprachen.

Sowohl das Arabische als auch das Hebräische sind nicht in der Lage mit den großen Sprachen zu konkurrieren - abgesehen von den potentialen Möglichkeiten der beiden Sprachen.

2 – Im Vergleich zum Arabischen hat das Hebräische eine größere Anzahl von Mitteln zur Entwicklung des sprachlichen Erbes durchgeführt.

3 – Die beiden Sprachen behalten noch immer - lexikalisch - ihre alten Merkmale, die auf die altsemitischen Wurzeln zurückzuführen sind. Darüber hinaus sind diese semitischen Merkmale nach wie vor die dominierende Eigenheit für beide Sprachen. Der Beweis dafür ist, dass der Rückgriff auf die internen Mittel, besonders die Ableitung (Derivation), immer noch der Grundlage für die Produktion des sprachlichen Reichtums ist.

4 In Bezug auf das Beibehalten der semitischen Merkmale sind die beiden Sprachen nicht gleich, denn dieser semitische Geist erscheint im Arabischen mehr als im Hebräischen. Dies ist auf viele Gründe zurückzuführen, eines davon ist, dass die hebräische Sprache sich mehr als Arabische von anderen Sprachen beeinflussen lässt.

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