

THE ARABIC COMPONENT IN MAINIMONIDES HEBREW

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ידיד אמת בירכתי הצפון מי ימצא!

Moses ben Maimon, better known as Maimonides, was born in Cordoba on March 30, 1135 and died in Fustat (old Cairo) on December 13, 1204. Maimonides is one of the greatest scholars in Jewish history, a prominent medieval Jewish philosopher, a major figure in the codification of the Jewish Law, spiritual and official leader of the Jewish community in Fustat and in distant communities, and Court Physician to Al Malik Al-Afḍal Saladin the Ayyubite, the Vizier of Egypt (1138–1193). His father was a physician, rabbi, and judge (*dayyān*). Maimonides' family lived at various times in a number of different countries: Andalusia, Morocco, Palestine and Egypt. Maimonides enjoyed prominence and displayed breadth and depth of scholarship in the three fields of religion, philosophy and medicine.

Maimonides is well known in the Jewish heritage by the acronym *Rambam*, which stands for Rabbi Moshe ben Maimon, whereas in Arabic sources he is referred to by his Arabic name, Mūsā b. Maimūn al-Qurṭubī. Rambam is a unique figure for the Jews, one of the greatest Jewish scholars since the prophet Moses; he was called the *great eagle* and *second Moses*. He studied with one of the students of Ibn Bāḡa known in the West by the name Avenpace (d. 1138). Shemu'el ben Yehuda Ibn Tibbon (1150–1230), the Hebrew translator of *dalālat al-ḥā'irīn*, designates Maimonides in his preface by the epithets *the great Rav*, *the divine philosopher*, *unblemished crown* (*harav hag-gadol*, *hafilosof ha'elohi*, *han-nezer haṭ-ṭahor*).

Maimonides pretended that he believed in Islam until the age of thirty. In 1160 he and his family left Spain for Fès, Palestine and finally Egypt. Ibn Abī Uṣāibi'a (1203–1269), a friend of Maimonides's son, in his well-known book *'uyūn al-anbā' fī ṭabaqāt al-aṭibbā'* ('the prime of news in the classes of physicians') mentions that Rambam was distinguished in medicine.¹

¹ Ibn Abī Uṣāibi'a, p. 687.

Yet al-Qiftī (1167–1248) did not share this view. In medicine Maimonides followed the tradition of Hippocrates and especial emphasis was laid on preventative medicine. He adopted the Aristotelian school of philosophy through the mediation of the works of the philosophers al-Fārābī, the second teacher, (873–950) and Ibn Sīnā (980–1037), known in the West as Avicenna.

The seven centuries of Arab domination in Andalus left a deep linguistic impact on Spanish vocabulary, for instance the loan-words as 'alcalde', 'alfaquí', 'adaraga', 'tarifa', 'arroba', 'alcohol', 'aljuba', 'alfayate', 'tahona', 'arroz', 'adive', 'jarra', 'abode', 'atabal'. Maimonides was a young man when he wrote a treatise on logic. In it he maintains that faith and reason are the sources of revelation. In his opinion the most elevated goal that a human being should strive to attain is the knowledge of theoretical truth. He formulated the main doctrines of Judaism in thirteen credal affirmations in order to differentiate Judaism from both Christianity and Islam. The character of Maimonides symbolizes a synthesis of tradition and reason, religion and science, Israel and Greece.² In the introduction to the commentary on the Mishnah Maimonides states his belief that being 'a good and wise person' is the goal of life. Among the most notable works of Maimonides are *Dalālat al-Ḥā'irīn* (Moreh Nebukhim, 'Guide of the Perplexed', 1176–91); *Mishne Torah* (MT) or *Hay-yad Ha-ḥazaqa* ('Second Law', 'Strong Hand'); a commentary on the Mishnah; the book of religious duties and his responsa, and twelve treatises on health. In these major compositions Maimonides attempted to reconcile Judaism and philosophy. At the beginning of the *Guide for the Perplexed* the author presents a synopsis of the religious duties of Judaism, and at the beginning of MT he sums up his philosophical views. The theme of reconciliation between religion and reason in general attracted the attention of several distinguished scholars in the Middle Ages. Suffice it, by way of illustration, to refer here to the contribution of Rab Sa'adia Gaon (882–942) to Jewish studies.³

It is an open secret that the study of secular sciences (חכמות חזוניות) was not encouraged by Rabbinic Jews, and even less by the Karaites. It should be noted that MT is the only Hebrew book by Maimonides. Apart from this only a few Hebrew letters have been found. It was written over a period of ten years, 1170–1180.⁴ Maimonides called it *the composition* (אליחבור) and explained the choice of Mishnaic Hebrew for it in his introduction to *Sefer Ham-mitzvot*. "I did not write it in Biblical Hebrew, since that language is not adequately mastered by us in order for us to formulate all the laws through it. Neither did I write it in the language of the Talmud, since only a very few understand it, and certain words are strange and difficult even for the experts. But I am going to write it in the language of the Mishnah in order to make it easy for most people to understand".⁵ In one of his responsa Maimonides states that rendering MT into Arabic would lose all its

² Adar, p. 14.

³ Heschel (1943-1944).

⁴ The Responsa, first part, 1; Kafih, p. קכה.

⁵ Cf. Chomsky (1967), p. 130.

loveliness⁶.

The Hebrew presented in this book is considered by some scholars to be good, accurate, simple, pleasant, and accurate Mishnaic style⁷ based on all Hebrew sources. Some new Hebrew words were coined by him, for instance *היצע*, *מניעה*, *היצע*, *הכלן* which mean *formulation*, *hindrance*, *damage* respectively.⁸ Kutscher says, "Arabic influence, too, is noticeable in his writings. But apparently he never appropriated any Arabic root which did not exist in Hebrew, so the Arabic influence is restricted to the various types of loan translations. He also succeeded in avoiding the influence of Arabic in the domain of syntax."⁹ Biblical and Mishnaic words were employed by Maimonides with different meanings, and following the Tibbonites and other translators he coined new words such as *לְהִטִּיל*, 'to take an outing', perhaps under the influence of *yatanazzah* in Arabic. Such creative linguistic innovations on the part of Maimonides stimulated some of his opponents, such as R. Avraham Ibn David, to say, 'he corrupted our language, modified the language of our Sages.'¹⁰

Maimonides' other compositions are written in so-called Judaeo-Arabic, a branch of Middle Arabic. Friedlaender was, most likely, one of the first scholars to disapprove of the designation *Jewish Arabic*: "The assumption of a special Jewish-Arabic dialect, in the case of men like Maimonides who were thoroughly permeated by Arabic culture, is utterly unfounded."¹¹

MT was written 'only for God's sake' (לשם שמיים גרידא) and towards the end of its preface the author touches on the method and goal of his composition. He girded up his loins, relying on God and his understanding of Jewish sources to present a brief, organised and clear Oral Torah for all.¹² Its style is utterly different from the Tibbonite language and style.¹³

Moreover, MT describes how a Jew should carry out the obligations of the Torah. It presents a comprehensive picture of traditional Jewish life, the relationship between man and his fellow and between man and God. In the compilation of MT Maimonides drew on several sources, such as the Palestinian and Babylonian Talmuds, the different Targums, Halachic Midrashic writings, such as Mekhilta, Sifre and Sifra, Geonic literature and other literary compositions still unknown to

⁶ לפי שכל נעימותו יפסד see, Maimonides' Collection of Responsa. Leipzig 1859, עמ' טו, ד (Hebrew).

⁷ Avineiri; p. 459; Chomsky (1977), p. 201; Sarfatti, p. 156.

⁸ Chomsky (1977), pp. 201-202.

⁹ Kutscher, p. 165 and cf. Sarfatti, p. 156.

¹⁰ Cf. Bacher (1903), pp. 117, 128, 129, 131f., 133f., 283, 290; Bacher (1914), pp. 281-282, 286; Sarfatti, pp. 156-165; Twersky, p. 171.

¹¹ Friedlaender, p. XV.

¹² 'יומפני זה נייערתי חצני, אני משה בן מיימון הספרדי, ונשענתי על הצור ברוך הוא ובינותי בכל אלו הספרים וראיתי לחבר דברים המתבררים מכל אלו החיבורים בענין האסור והמוותר, הטמא-הטהור, עם שאר דיני התורה, כולם בלשון ברורה וודק קצרה, עד שתהא תורה שבעל פה כולה סדורה בפי הכל בלא קושיא ולא פ'ירוק...'

¹³ See Zaidman; Sarfatti, p. 157.

us. Unfortunately, Maimonides does not refer, as a rule, to the sources upon which he based his conclusions and decisions.¹⁴

Judaeo-Arabic was the mother tongue of Maimonides and all Jews living under Muslim Arab rule in the Middle Ages. Arabic served as the *lingua franca* and was the language of culture and science.¹⁵ Hebrew, on the other hand, was primarily a written language for approximately seventeen centuries, from 200 to 1900 A.D. Needless to say, during this long period Hebrew was heard in synagogue prayers as well as when the OT was read. Furthermore, sporadic evidence of brief conversations in Hebrew between Jews coming from various distant locations is found. Yet the gap between such a situation and a natural spoken language is huge. Therefore, the assertion that Hebrew was a spoken language in the Middle Ages is unjustified. Generally speaking, mediaeval Jews from Sa'adia Gaon on were accustomed to employ so-called Judaeo-Arabic in their prose writings, whereas Hebrew (as a rule, Biblical Hebrew) was adopted for poetry. The former language was called 'the serving maid' and the latter 'mistress'— *belšon haš-šifḥa u-velšon hag-gevert*.¹⁶

As I have tried to show elsewhere,¹⁷ sometimes the attempt to find the real reason for a specific linguistic usage is fraught with difficulties. In order to illustrate this phenomenon I discussed two examples. The first of these is the occurrence of the imperfect with the morpheme *-un* and in other cases with the short one, *-u*. The shift from the type *yif'alun* to *yif'alu* might be explained as imitation of mediaeval spoken Arabic but at the same time it should be mentioned that the long form is marginal in Biblical Hebrew and does not occur at all in Mishnaic Hebrew. In Sa'adia's *Siddur* the only form used is the long one (due to the influence of Iraqi Arabic or Biblical Hebrew?), while in *Kutub al-Lughā* the short form is utilised in both Arabic and Hebrew.¹⁸

The second example was the adverb *Sham* in the sense of "there is, general reality" attested in Mishnaic Hebrew and perhaps in Ezekiel 3: 23 *וַאֲקוּם וְאָמַר אֵלַי הִנֵּה שָׁם כְּבוֹד יְהוָה עֹמֵד*—So I arose and went out into the plain, and behold, the glory of the Lord stood there...¹⁹

At first glance one might consider this usage a natural continuation of an older layer of Hebrew. Yet an in-depth look cannot and ought not to ignore the frequency of the usage under discussion in Hebrew texts translated from Arabic, as well as in texts written originally in Hebrew but under the influence of mediaeval Judaeo-Arabic. It is important to note that *sham* = *there is* is not attested in mediaeval Hebrew texts written in Ashkenaz by scholars such as Rashi who did not have any

¹⁴ Kasher.

¹⁵ Neuman.

¹⁶ Shehadeh (1998), pp. 800, 806-808.

¹⁷ *Ibid.*, p. 809.

¹⁸ This point in the *Tafsīr* and *Kitāb al-Amānāt wa-al-I'tiqādāt* requires examination.

¹⁹ Holy Bible; Goldenberg, column 1627; Friedlaender (1909, 1951) p. xix, note 2.

something. By the word *sham* they point at reality. This is not found in the Hebrew language, and there are very many other meanings and matters of difference between the two languages."

Ibn Tibbon continues his line of thought and refers to the impact of the mother tongue or the language of culture, in this case Arabic, on the written language, namely Hebrew.

Ibn Tibbon concludes his discussion on *sham* with the following paragraph:

"ואיך לא אירא מהכשל בזה, והנה הרב הגדול מרנא ורבנא משה עבד האלהים כשרצה לדבר מעט בדברי חכמה בספר המדע ובמקומות אחרים מן החבור ההוא נמשך אחר לשון הערבי בענינים ההם, הנה שמש במלת שם הנזכרת במקומות רבים כתב בראש פרק ראשון מספר המדע יסוד היסודות ועמוד החכמות לידע שיש שם מצוי ראשון, ובסוף הלכה שנית כלומר אין שם מצוי אמת מלבדו, ובכל זה נמשך אחר דברי החכמים בלשון הערבי, כי בעברי לא נמצא זה הענין עד שמעט מאנשי הארץ הזאת ידעו לקרות אותו אך קראו אותו בצירי"י תחת השייך והבינוהו כינוי לבורא יתבי, וכן נמצא לו בלשונות אחרות במלות אחרות, ואם המחבר בלשון עברי לא נמלט מהמשך אחר לשון אחד שגור בפיו בענינים ההם ואע"פ שאיננו בין עיניו ולא מעתיק אותו, איך ימלט מעתיק המלה ההיא שהיא בין עיניו ובפיו והוא טרוד המחשבה בהעתקתו מהמשך אחר ענין הלשון שהוא מעתיק ממנו ואחר מלותיו."

"And how shall I not be fearful of failure in this? and behold the great Rav, our master and sage Moses the servant of God, when he wanted to talk a little about matters of wisdom in the book of science and in other places in that composition (MT) he followed the Arabic language in those matters. He used the word *sham* mentioned in many places. At the beginning of the first chapter of the book of science "the foundation of foundations and the pillar of wisdoms is to know that there is God (literally, a first existent). And at the end of the second halakha, that is to say 'there is no true existent except Him'. In all this he followed the speech of learned men in the Arabic language because this meaning does not exist in Hebrew so that few people in this country (France) knew how to read it but (the majority) read it with *tsere* under the *shin* and understood it as an epithet of the Creator, blessed be He. Likewise, it is expressed in other languages in other words. And if in the Hebrew language the author did not get away from following one language spoken by him in these senses, although it was not in front of him and he was not rendering it, how can a translator of the word in front of him and in his spoken language when his mind is occupied in rendering it, avoid following the meaning and the words of the language that he is translating from."

In the attempt to find an explanation or reason behind a peculiar linguistic usage it is necessary to know the identity of the writer. To illustrate this point two examples are in order. *אשתו עליו לא יש* and *עצה עליו אשתו* — 'his wife advised him' and 'there is not' respectively. Such examples in an anonymous text may usually be explained as reflections of Mishnaic Hebrew and ancient Palestinian Piyut, on the one hand, and Biblical Hebrew, on the other hand (Job 9: 33). However, these two examples appeared in a composition written by a Palestinian Arab secondary

school student in western Galilee in 1972.²³ This piece of information undoubtedly leads to a different interpretation, namely a confusion between עַיַע and עַיַע, on the one hand, and a calque or simple translation of لا يوجد, on the other hand. לַא שׁ is used, for example, by the Samaritan High Priest Jacob ben 'Uzzi (1899–1987) in a letter to Isaac Ben Zvi in 1960.²⁴ It should be mentioned that the Samaritans believe only in the Torah.

One of the main goals of MT was to help the Jewish people firmly grasp the Law and to strengthen their faith. In the introduction to his book Maimonides wrote: "I have entitled this work *Mishne Torah* for the reason that a person who first reads the written Law and then this compilation will know the whole oral Law without needing to consult any other book."²⁵

The choice of Mishnaic Hebrew as the language of writing was a natural one being based on rabbinic sources in this type of Hebrew. It is a well-known linguistic fact that multilingual scholars chose the language of their research on the basis of the nature of the matter discussed.

The Arabic components of Maimonides' Hebrew are classified according to the usual branches of language, morphology, syntax and lexicography or semantics.

A. Morphology

1) *Yā' al-nisba*: though found in the Bible, Arabic gave new life to it, and Maimonides made great use of adjectives ending with this *yod* derived from nouns, such as *gashmi* (corporeal), *ruḥani* (spiritual), but such forms are not common in the Bible and the Talmudim.²⁶

2) The suffix *-ית*: is not used by Sa'adia and is extremely rare in Spanish poetry. Esther Goldenberg claims that this suffix is not an example of Arabic influence because it is borrowed from Aramaic into Arabic. She forgets that, as a rule, it came to render abstract words in Arabic, verbal nouns (*maṣādir*). She adds that *-ית* and *-ות* as masculine is found in rabbinic Hebrew as *takhlit rishon* ('first purpose'), *prishut rabbani* ('Rabbanite asceticism') and plural concord *sodot gedolot* ('great secrets'). It is unclear whether this usage comes from Spain or is a case of neglecting the rules.²⁷ Here is a sample of *-ut* words: אריחות - 'having a guest'

²³ See Shehadeh (1997) p. 46, note 36 and p. 67, note 42. It is worth mentioning that this element, namely the identity of the informant, was touched upon by the tenth-century Arab linguist, Ibn Ġinnī in his work 'al-Khaṣā'is' - بل تأمل - كل ما تسمعه، بل تأمل - فإياك أن تُخلد إلى كل ما تسمعه، بل تأمل - "beware of relying on everything you hear but consider the state of its producer and how is its position with regard to eloquence and then judge either against him or in his favour". (Muḥammad 'Alī al-Naḡḡār (ed.), *Al-Khaṣā'is* by Abū al-Faṭḥ 'Uthmān bin Ġinnī, vol. 2, Beirut 2nd ed., p. 10.)

²⁴ See A. B., Samaritan News 763-765, 1.6.2000, p. 53.

²⁵ Durant, p. 409.

²⁶ Avineiri, p. 459.

²⁷ See Goldenberg, column 1640; Gottstein; Friedlaender (1908) pp. 421-428. *-ut* words used as feminine are to be found in MT too: גלות מכפרת עון - 'exile forgives sin' (היית, הטיח).

בימי; (ס׳ימ, הייץ, ג: י) – ‘in the appropriate cover’²⁸ – בכסות הראוי; (סה׳ימ, הייץ, ה: יא) – ‘in the days of the Second Temple apostasy blossomed in Israel’²⁹ – הבית השני צץ המינות בישראל ואם היה לו; (ס׳יפ, הנייד, א: א) – ‘asceticism is’ – (הנוירות הוא; ס׳יע, העייכ, א: ז) – ‘and if he had partnership in it’ – בו שותפות (m.) – שכירות; (ס׳ינ, החימ, ז: ו) – ‘rudeness’ (m.) – גסות; (ס׳יק, הימ, א: יח; ס׳ימ, הייץ, ב: ז) – (ס׳יש, הייא, ד: בט);

B. Syntax

1) Asyndetic clauses are rare in the MT.³⁰ Some examples: הוא אומר יש לי חברים – רוצים בכך ויש בו (הכוי); (סה׳ימ, העייכ, ו: ג) – ‘he says I have friends (who) want that’ – רוצים בכך – ‘and it (a kind of deer) has features (which are) equal to a beast’ (ס׳יפ, היינ, ב: ז).

2) The demonstrative pronoun precedes the substantive: –ובאור כל אלו הדברים: – ‘and the explanation of all these matters’³¹ (ס׳ימ, הייד, י: ח: ב; ס׳ימ, הייד, ג: ג; ס׳ימ, העייכ, יא: טו; ס׳ימ, התביכ, א: ד; ס׳ימ, התביכ, טו: ו; ס׳ימ, הייץ, ב: ה; ס׳ימ, זנכביא; ס׳יז, הייץ, ז: ב; ס׳יז, החימ, ב: ט; ס׳יק, האיב, יז: א; ס׳יק, המימ, יא: ז; ס׳יע, הבימ, ז: ז) – ‘and because of this matter’ – ומפני זה הענין; (ס׳יק, הימ, ה: יב; ס׳יז, השייט, א: ו; ס׳יז, הקיח, ח: י; ס׳יז, הנימ, י: ח).

3) Disagreement in number between the subject and the predicate: וחלק שיתהלך – ‘and a part that the sun and the moon move opposite to it’ – השמש והירח כנגדו – ‘honey and wine are bad for the young people and good for the aged’³² (סה׳ימ, הייד, ד: יב) – ‘drunkenness, much laughing and light-headedness are not happiness’ – וקלות הראש אינה שמחה – ‘hours and days will be gathered from them’ – ויסתמר שערת בשרה; (ס׳יז, הקיח, ח: ג) – ‘and her skin hair stood on end’ – וכן אם נולד בו אחת מן הטריפות; (ס׳יק, האיב, ח: ב) – ‘and so if one of the non-kashers was born in it’ – מי שאבד לו כסות או בהמה או שטרות; (ס׳יע, האימ, ג: א) – ‘he who lost a garment or an animal or deeds’ – יין שנתחבר בו דברים; (ס׳יג, הגימ, יג: ב) – ‘wine which includes sharp things’ (ס׳יז, הרשיי, יא: י).

4) Disagreement in gender between the subject and the predicate in verbal phrases: ונפיים; (סה׳ימ, הייץ, ג: י) – ‘and every form was fixed’ – ונקבע כל צורה וצורה; (סה׳ימ, הייץ, ד: ז) – ‘and bodies in which coldness and dryness’ – יראה בהן הקור והיובש יש; (סה׳ימ, הייץ, ח: ג) – ‘the sign and the evidence came’ – בא האות והמופת; (ב: ז: ו) – ‘there are sins which are immediately forgiven’ – עבירות שהן מתכפרים לשעתן – ‘and if many lines of the page remain’ – ואם נשאר מן הדף שיטין הרבה; הייץ, א: ד) – ‘when water increases’ – משירבה המים; (ס׳ימ, התמסית, ז: ז) – ‘and another work was done for him’ – מלאכה אחרת

ב: ד.

²⁸ A few lines later it appears as feminine.

²⁹ It is used as feminine *ibidem* .

³⁰ Cf. Goldenberg, column 1632.

³¹ Consider, on the other hand, such examples as: ג: ה – ‘these days’ – הימים אלו; (ס׳יז, המיח, ג: ה) – ‘this piece of bread’ – הפת זו; (ס׳יז, המיח, ו: ה) – ‘these lands’ – הארצות אלו; (ס׳יפ, הייץ, ב: ט) – ‘this work’ – הפעולה הזו.

³² For further examples see: ד: ב; ס׳ימ, הייץ, ה: ג; ס׳יז, השייט, א: יא; ס׳יז, החימ, ג: ד.

וּשְׂרָיִם הַיִּשְׁבֵּב, ב: יב) – 'so that his mouth tells what is in his heart' – שוין

An interesting example is furnished by considering the irrational plural (*ǧair al-āqil*) as feminine singular, for example: – הַלּוֹף וְהַשּׁוּם וְהַבְּצִלִּים וְכִיּוּצָא בָּהּ – 'arum, garlic, onion and the like' (ח: ח) (ס'יזר, המייע, ה: ח) ³³.

5) Masculine and feminine gender:

(a) The masculine in Hebrew is used as feminine because the equivalent Arabic (written or spoken) word is feminine: – הָאוֹר נֹתְלִית – 'the light (fire) is connected, (ו: ו) – וַאֲבֹטִיחַ שֶׁנִּשְׁבְּרָה; (ס'יז, המייע, ד: ו) – 'and a watermelon that was broken' (ס'יז, 'house which is full of' – בֵּית שֶׁהִיא מְלֵא; ³⁴(ס'יז הַיִּשְׁבֵּב כּוּ יָד; ס'יזר, הַיִּמ, ג: ח) – 'in the case that a door is locked upon a baby' – נִנְעַל דַּלְת בְּפָנֵי תִינוּק; הַשְּׂיִיט, ב: ט) – 'what respect that has not material loss?' – מָה הַיְדוּר שֶׁאֵין בָּהּ חֲסָרוֹן כִּס; (ס'יז הַיִּשְׁבֵּב, ב: יז) – 'a yard that was spoiled' ³⁷– 'the candle was extinguished' – כִּבְתָהּ הַנֵּר; (ס'יז, הַיִּשְׁבֵּב, כ: ד) ³⁵ – 'an olive' – זֵית; (ס'יז, הַיִּמ, ה: ח) – 'a yard that was spoiled' ³⁸ – 'head' – רֹאשׁ; הַשְּׂיִיב, א: י; יא, ה: יב; ס'יז, הַיִּמ, ד: ח) (ס'יז, הַיִּמ, ב: ד) – 'stone' – אֶבֶן

(b) Feminine in Hebrew is used as masculine as in Arabic: – אֶבֶן – 'stone' ³⁹; (ס'יז, הַיִּמ, ח: א) – 'truth that has no blemish' – אִמְתָּ שֶׁאֵין בּוּ דוֹפִי; הַיִּשְׁבֵּב, ה: כב) – 'and his belly is full' (ד: ד) – וּבִטְנוֹ מְלֵא – 'when building a synagogue they do not build it, (ב: ב) – 'a big jar that has been revealed and in spite of the fact that they drank from it' – חֲבִית שֶׁנִּתְגַּלְתָּה אַעֲיִיפִי שֶׁשָּׁתוּ מִמֶּנּוּ; (ס'יז, הַיִּמ, ב: ד; ג: ג) ⁴⁰ – 'a great disgrace' (ס'יז, הַיִּמ, ד: ד) – 'until the rage is castrated from his heart' – עַד שֶׁיִּתְעַקֵּר הַחֲמָה מִלְבוּ; יא: יד) – 'in human history people committed a great fault' – אִם הָיָה דַעְתּוֹ לַחֲזוֹר לְמִקּוּמוֹ; ⁴¹(ס'יז, הַיִּמ, א: א; ג: ג) – 'if he had in mind to return to his place' – בְּאֹתוֹ הַכּוּס; שְׁנֵי / אַרְבַּעָה כּוּסוֹת; ס'יז, (הַיִּמ, א: ד) – 'in the same glass; two/four glasses' – וְאִם הִגִּיעַ מִנְחָה; (ס'יז, הַיִּמ, ז: ז) – 'square letters' – אֲשֶׁרִית (אֲשֶׁרִית) – 'a spark remains' – תִּשְׂאָר נִיּוּץ; (ס'יז, הַיִּמ, ג: ו) – 'two candles' – שְׁתֵּי נֹרוֹת; הַיִּשְׁבֵּב, ג: ו) – 'until the fast (Ta'anit) passes' (ס'יז, הַיִּמ, ה: ו) – 'at

³³ ס'יז, הַיִּמ, א: ו: in וכיוצא בהן But

³⁴ Sometimes it is used as masculine, see, in the same place ס'יז, הַיִּמ, יא: יד, 'poison', is surprisingly used as feminine.

³⁵ It is not a simple matter to guess which word was in Maimonides' mind, 'ḥurma, mahāba, haiba, ubbaha, or 'azama'.

³⁶ It is difficult to know which word was in Maimonides' mind, perhaps *فناء*. Note that the same word *חצר* is used as feminine at the end of the same sentence. Such a phenomenon can be explained by the fact that Hebrew was a dead language.

³⁷ It occurs also as masculine in נר דלוק 'burning candle' (ד: ד) – (ס'יז, הַיִּשְׁבֵּב, ה: א; ג: ג)

³⁸ It is used as masculine and feminine in the same sentence. Rās is feminine in Egyptian Arabic.

³⁹ See ס'יז, הַיִּמ, ה: ג; ס'יז, הַיִּמ, ה: יב

⁴⁰ It is employed as feminine too, as in ה: ג; ס'יז, הַיִּמ, ג: ג

⁴¹ See additional examples: ס'יז, הַיִּמ, א: ג; ס'יז, הַיִּמ, א: ג; ס'יז, הַיִּמ, א: ג; ס'יז, הַיִּמ, א: ג

מי שפאת ראשו; ⁴²(סהיימ, העייב, יא: ט; סייז, הקייח, טז:ג; סייז, המייע) 'that time/fixed time' – 'he whose sideburn goes out towards his face like a hammer' – 'a fringed garment made by a Cuthian (Samaritan) is disqualified' (סייב, הייב, 'oath' – שבועה; (סייא, הייצ) א: יב 'in order to have pause' – כדי שיהא שהות; (סנייז, הרשיינ, ו: ב) 'fault' – שגגה; א:א) ונשאר; (סייז, יט: ז) 'instead of a tooth that fell out' – במקום שן שנפל; הקייח, ג: ה) (סייא, הייצ, א: ד) 'and the blue remained' – התכלת

6) Formal agreement is common⁴³: אילנות טובות/פורחות/אחרות – 'the good/blooming/other trees' – הכבשות יוצאות; (סייא, הייב, י: יג; סייז, הייב, ג: ה) 'from the rightful alimony' – ממזונות הראויות; (סייז, הייב, כ: יא) 'good/other/forbidden dishes' – מאכלות טובות/אחרות/אסורות; הייא, יח: יח, כא: יא) (סהיימ היית, ה: ו; סיינ, הייא, כא: יא; סייק, המייא, יד: יב; סייפ, הייב, ד: ח, יא; סייז, הייב, ט: ח; (סייא, הייב, ז: א; סיינ, 'many/other habits' – מנהגות רבות/אחרות; סייק, הייש, ו: א; ובמקומות; (סיינ, הגייא, טז: ז) 'the old treasures' – המטמונות הישנות; הייא, יד: יד, כג: יא) 'and in the neighbouring/distant/known/deep places'⁴⁷ (סייא, התבייב, ב: טז; סייז, הקייח, ה: ד, ה; סיינ, הייא, ב: א, ט; סייז, המייע, ג: ו) 'deficient weights' – משקלות חסרות – 'two burning candles' – שתי נרות דולקות; סייז, הייב, ג: ו) 'the remaining sparks in the oven' – עורות מעובדות/אחרות; (סייז, השייב, א: ז) 'tanned skins' – שתי קצוות הרחוקות זו מזו; (סייפ, היינו) 'distant matters' – ענינות רחוקות; ט: ה) 'prohibited figs' – תאנים אסורין/אסורים; (סהיימ, הייד, א: ג) 'at regular periods' – בעתים מזומנים; (סייפ, היינד, א: ה) 'the medial, good, straight ways' – הדרכים הבינונים, הטובים, הישרים; (יז: לב) 'distant and deep ways' – דרכים רחוקים ועמוקים; הייד, א: ה) 'from years to come' – משנים שעתידים לבוא; (סייז, הייב, כ: יא) 'the lambs go out' – יוצאין come' (סייז, הקייח, ו: יד)

An interesting phenomenon which displays profound and perhaps subconscious influence of the native language is the following. Though the Hebrew word is masculine plural, ending with the usual suffix *-im*, the adjective that follows it is in the feminine form *-ot* because the equivalent Arabic word is feminine e. g. שיסיר 'to remove the mouldy leaves' (סייז, השייב, א: ג) – את העלים המעופשות

⁴² In the same context it is employed as feminine, see ה. סייז, הקייח, טז: ה.

⁴³ It is used as feminine too, as in (ה: ב) (סיינ, החיימ, ב: ה).

⁴⁴ Cf. והתכלת אינו מצוייה (סייא, הייצ, ב: ט).

⁴⁵ Cf. on the other hand we find structures that follow normative grammar, such as: המאכלות 'the good foods' – הקולות והשמות המשוניים והמכוערים; (סהיימ, הייד, ב: א) 'the strange, ugly voices and names' – תאנים שחרות; (סהיימ, העייב, יא: ז) 'black figs' (סייז, השב, א: ט) 'three round stones' – שלש אבנים מקורזלות; (סייז, הייב, כ: יב) 'the goats go out' – יוצאות (סייז, הייב, א: ט) 'rightful money' – כסף הראויות; (סייז, השייב, כ: ד) Yet we also find such structures: here clear Arabic influence is possible.

⁴⁶ Yet (סהיימ, ה-ד, ב: א) are to be found too, e. g. המאכלות הטובים

⁴⁷ Yet (סהיימ, הייד, ד: יא) are to be found too, e. g. ובמקומות החמים

completely followed the Arabic structure he would have written ⁴⁸העלים המעופשה.

7) The preposition governed by the verb:

– 'and they started in this manner' – והתחילו על דרך זו (סייש, היימל, ב: ו) – 'to bring' – בא ב- ומודיעים (סייז, הקיית, יא: ב; טו: ט) – 'to examine' – חקר על (סהיימ העייכ א: ב) – 'and they inform him about everything he can know from these things' – אותו כל מה שיכול לידע מדברים אלו אדם שהיינו (סהיימ, הייית, ד: יא; ב: יב; סייק, האיב, יד: ג, ו, ט) – 'person known, know about' – יודעים בו יצא ב- (סהיימ, הייית, ז: ז; סייק, האיב, יח: כז) – 'a bad reputation spread about him' – יצא עליו שם רע (סייז, היישב, יט: א, ב, ד, כא וכז; ס-ג, הייא, יג: יא) – 'became widespread' – יצא עליה קול (סייז, הייתע, ד: ד) – 'to name a thing' – לכנות על דבר (סייז, הייא, ט: כז; סייק, האיב, טו: כ; יז: יט, כא; יח: כג) – 'full of these features' (סהיימ) – ממולא בכל המידות האלו (סייפ, היינד, א: ט) – 'they do not allow him to live in the city' – אין מניחים אותו לישב במדינה (הייית, ז: א) – 'to cause harm to his friend physically or financially' – להזיק חברו בגופו או בממונו (סהיימ, הייד, ז: א) – though it occurs in Mishnaic Hebrew, its common use in MT may be ascribed to Arabic – 'needs, requires' – צריך ל- (סהיימ, הייד, ז: ה) – 'should (the high priest) be greater than all his brothers, the priests as to beauty, power, wealth, wisdom and appearance' (סייע, הכמייע, ה: א).

– 'when they are content with it' – כשיסתפקו ממנה (סייז, השייט, ח: יא) – 'to support them' – מסייעין אותן (סייז, הקיית, יב: א) – 'easy for you' – קל עליך (סייז, היישק, ג: לו) – 'you called him Israel' – קראת אותו ישראל – קרוב מאחד עשר יום (סייא, סתכיה) – 'close to the matters' – קרוב מן הדברים (סייז, הקיית, א: ב) – 'nearly eleven days' – 'thus the sages have to do or something similar to it' – כזה ראוי חכמים לעשות או קרוב מזה ⁵⁰הקיית, י: ו) – 'and we become remote from our land' – נתרחק מעל אדמתנו (סייז, הייתע, ה: ו) – 'void of' – ריקן מן (סייא, זנכבייא) – 'and when they ask the translator, he asks the Rabbi and he answers' – שואלין למתרגם, הוא שואל לרב והרב משיב למתרגם (סייז, הייית, ד: ג) – 'and they do not request sign and proof from him' (סייז, העייכ, ה: ז; סייז, המייע, י: יח).

8) The omission of *et*, the sign of the accusative is very common⁵¹: ושתל בלבם (סהיימ העייכ א: ג) – 'and planted in their hearts this great principle' – העיקר הגדול הזה – 'to see the matter properly' – להברות גופו (סהיימ, הייית, ז: ו) – 'heal his body' – וכל המשמיע קולו בשעת תלמודו מתקיים בידו (סהיימ הייד ג: ב) – 'he who learns aloud his study is fulfilled' (סהיימ, התיית, ג: יב).

⁴⁸ Cf. Shehadeh (1997), pp. 61-62 and such structures as: 'the money found' – המעות הנמצאים – 'that his palm-trees are beautiful' – שהתמרים שלו יפות (סייז, היישק, ג: טו) (סייז, הנימ, ד: ד) – 'pretty clothes' – בגדים חמודות; יד (סייש, היימ, ז: ז).

⁴⁹ It reminds me of the Arabic expression 'īlī 'alēha šī'.

⁵⁰ Cf. Sarfatti, p. 159.

⁵¹ For further examples see:

סהיימ, הייד, ד: א, טו, יז; סהיימ, התיית, ו: יד, ז; סהיימ, העייכ, א: ג; סייא, הקייש, ג: א, טו; סייא, התביכ, ו: ט; ז: ד; ז: ה; סייא, הייב, ו: א; סייז, היישב, ג: יט; סייז, השייט, ה: טו; סייז, החיימ, ז: ד; סייז, הייתע, ב: טו; סייז, הייתע, הא; סייז, הייא, יד: ז; סייז, הייג, ב: כ; ד: י; יג; סייק, האיב, כב: ב; סייז, הייב, ב: יג; סיימ, הייש, ו: ה; סייש, היימל, ד: ו.

(סה"מ, 'and when the translator delivers the matters to the people' – הדבריים לעם
'the students increase the knowledge of the Rabbi (teacher) and widen his heart' (ה: יג) –
לא ידע (סה"מ, הת"ת, ה: יג) – 'he did not know the matter well' (ה: ה) – הדבר על בוריו

In a few cases this particle of the direct object is employed, for example הוריד
– חילל את השם; (סה"מ, הי"ת, ח: א) – 'he brought down the manna for us' – לנו את המן
– 'therefore they invite the Samaritan' – לפיכך מזמינים את הכותי; (סה"מ הי"ד ה: ג) –
'profaned the name of God' – (השי"ט, א: יב) ⁵².

The appearance of *et* before indefinite nouns is also to be found, for instance:
'and should not hold a book of (the) Torah' – ולא יאחז את ספר תורה כשהוא ערום
(סה"מ התמס"ת, י: ג) ⁵³.

9) imperfect instead of infinitive: אם לא היה לו מה יאכל – 'if he did not
have anything to eat' (סה"מ, הת"ת, ב: ט; ס"ז, הי"שב, ה: א; ס"ז, השי"ט, ז: יג; ס"ט, הי"מל),
'and they did not know what to do' (ה: ה) – (ס"ז, הקי"ח, ג: ה) – ולא ידעו מה יעשו; ד: ה; א

10) active participle: יהיה + יהיה – 'a person reads the Shema' in any language he understands';
– 'the cows will be able to' – (השי"ט, ג: ב) (סה"מ, הי"ז, ג: ב).

11) Partitive 'min', indicates division into parts: מאכילה לה, מאכילה: 'things that the body needs such as eating, drinking,
sitting at home and marriage with a woman' (סה"מ הי"ד ג: ב; ס"ט, הי"א, ג: יז) – ומשיאת אשה.

12) imperfect: לא יאכל אדם עד שילך קודם אכילה: 'one has to have a walk
before eating' – 'but he shaves some of it (safam = moustache) so that it does not hinder eating and
drinking' (סה"מ, העי"כ, יב: ח) – (סה"מ הי"ד ד: ב) ⁵⁴.

13) The usual status constructus is used, for instance ספר המדע – 'the book of
knowledge', whereas the split state of the construct (*samīḥut pəruda*) is rare, for
example מלה אחת (סה"מ, הי"ת ז: ו) – 'the master of all prophets' – רבן של כל הנביאים
– 'and this is the essence of confession' (סה"מ, הי"ד ב: ו) – 'one word of temptation' – של פיתוי
'head phylactery' – תפילין של ראש; (סה"מ, הי"ת, א: א) – 'briefly' – קצרו/כללו של דבר; (סה"מ, התמס"ת, ד: א)
(סה"מ, הי"ב, י: ז); (סה"מ, הגי"א, יח: יב) – 'the recitation of the morning Shema' – קריאת שמע של שחרית
(נוסח) (סה"מ, הי"א, ד: יח; ס"פ, הי"ז, א: יב) – 'Lot's drunkenness' – שכרותו של לוט; ⁵⁵ההגדה
– 'a basket (full) of fruits' – סל של פירות; (סה"מ, הי"ז, א: יא) – 'a glass of wine' – של יין

⁵² Further examples: ס"ז, ס"ז, הש"ל, ג: א; ס"ז, ס"ז, הי"א, ט: א; ס"ז, הי"ג, ח: י; ס"ז, המי"ע, ד: יב; ז: ז; ה: ס"ז, העי"כ, א: ג.

⁵³ For further examples see: ד: ד; ס"ז, הי"שב, ב: יב; ס"ז, הי"שב, ד: ד.

⁵⁴ Maimonides' view of the physical human health and the images and similes used deserve a separate study. Suffice it here to indicate that Maimonides warns the husband to be always available to his wife as a cock but it is recommended to have sexual intercourse once a week on Saturday night. Further examples of partitive 'min': ל: ג; ס"ז, הי"שב, ל: ג; ס"ז, הי"א, טו: א) – 'he shoots the issue of semen as an arrow' (סה"מ, הי"א, טו: א).

⁵⁵ Cf. Goshen-Gottstein, pp. 262-263.

⁵⁶ For further examples see: ד: ב) – 'reminds us of the Arabic phrase "šūrit banādam", 'an image of a human being'.

(ס'ייק, היימ, יז: ז) – 'this wine-cellar' – מרתף זה של יין; (ס'ייק, היימ, א: טו)

14) The use of numerals: Maimonides follows the biblical tradition of reading from right to left as in literary Arabic, for example: ארבעה ועשרים דברים מעכבים את – 'twenty-four things hinder repentance' – התשובה חמשה וששים; (ס'היימ, היימ, ד: א) – 'thirty-five dinars' – דינר 365 days – שלש מאות חמשה וששים יום; ס'יז, היימ, א: יב) – 'and these are the twelve forms' – ג: ז (ס'היימ, היימ, ד: ה: ח) – 'nineteen blessings' – תשעה עשר ברכות; (ס'ייא, התבייב, ד: יט; ה: ח)

15) The annexed noun in the construct state comes with the definite article: (ס'יע, הביימ, ז: יג) – 'these crippled people' – אלו הבעלי מומין

C. Semantics and style

Goldenberg states first "In vocabulary also, the Hebrew Maimonides (sic) tends to be free from Arabic influence". A few lines later she adds: "There are undoubtedly traces of Arabic influence in the language of Maimonides, but they nearly all derive from Arabic features in Hebrew texts written by his predecessors, and most of them have their roots in Hebrew."⁵⁸

A careful and comprehensive reading of MT leads to a different conclusion. The impact of the mother tongue of Maimonides, a sort of Middle Arabic known in scholarly research by the unsuccessful designation *Judae-Arabic*, as well as, of Al-*Arabiyya*, the *lingua franca* and the language of culture, on the Hebrew of MT is profound, clear and general. Suffice it here to add the usage of להשליך in the sense of 'subtract' on the basis of طرح, which means 'to subtract' in addition to 'to throw'⁵⁹. Maimonides has under the influence of Arabic broadened the semantic field of Hebrew words. The verb צדק in *pi-el* has the sense of 'verify', 'approve' as in הדבר בשבועה = 'in order to approve, authorize the matter by an oath' (א: ה) ס'יפ הייב. Moreover, רחב in the sense of 'magnanimous', 'goodhearted' utilized in MT is most probably based on Arabic, and Even Shoshan gives an example of it from Bialik.⁶⁰

1) Usage of synonyms: 'bodies' – גופין וגויות; (ס'היימ, היימ, א: ז, יא, ב: ג) – 'end' – דמות וצורה, (ס'היימ, היימ, א: ז) – ותכלית, קץ וסוף

⁵⁷ For further examples see: א; שלשה ג: א; ס'יפ, הייב, ג: א; שלשה ג: א; פועמים (ס'ייק, האייב, כא: ל);

⁵⁸ Goldenberg, column 1633 and she mentions as examples: prefixed ל to indicate cause, prefixed m- for exemplification (sic!), formal agreement, grammatical gender according to Arabic, meaning "be doubtful about", the הנובדי אלילים ("idol worshippers"), = 'to understand from' = 'to hand down by tradition' from 'أترك' = העתיק, 'to understand from' = 'to hand down by tradition' from 'أترك' = העתיק. It seems that Goldenberg's article was written first in Hebrew and then translated into English. It is unclear on what grounds these statements are based. Almost two decades later the same view is repeated by Sáenz-Badillos, pp. 262-263.

⁵⁹ - 'when 1080 is assembled from the parts subtract one hour and add it to the number of hours' – 'when 1080 is assembled from the parts subtract one hour and add it to the number of hours' – ס'יז, הקייח, ט, יב, יד, ט: ד, ה, ו, ז; ה: יא: י

⁶⁰ Even-Shoshan, vol. 2, p. 1126.

(סהיימ, הייט, ג: א) 'pure' – טהורים וזכים (סהיימ, הייט, ב: יב; ד: יא) 'wise' – חכם ומבין (סהיימ, הייט), 'praise' – משבחים ומפארים (סהיימ, הייט, ג: ט) 'knowledge' – דעה והשכל (סהיימ, הייט, ד: יב) 'fear his humiliation' – ויירא ויפחד משפלותו ודלותו וקלותו (ג: ט) 'to grasp' – להבין ולהשיג (סהיימ, הייט, ד: יב) 'shame', 'empty' – בושה וכלימה, ריק וחסר (סהיימ, הייט, ז: א) 'grasp'.

2) Calque from Arabic:

אחד (ס׳יז, הייט, א: יד) 'letter' – אגרת (ס׳ייע, הביימ, ז: ח) 'sexual organs' – איברי הזרע – אכל דינר (ס׳ייא, היימ, א: ג) 'a slave born among Israelites' – עבד שנוול ברשות ישראל – 'there is no ... except' – אין ... אלא אתה (ס׳ינ, הייא, כג: ח) 'to use up a dinar illegally' (א: ט) 'it is always either at the beginning of the night or in the middle' – אינה לעולם אלא או בתחלת הלילה או בחצי הלילה (ס׳ייא, סתכ׳יה, 161) 'average' – בינוני (ס׳יזר) (המ׳ייע, ב: ז) 'it (the field) did not produce a third' – שליש – על דרך אשקלון (סהיימ הייט ד: יז) 'outside the house' – בית חיצון (סהיימ, הייט, א: ד) (ס׳ייא) (הק׳ייע, 162) 'to turn his face' – יחזיר פניו (ס׳יז, הק׳ייע, ה: ז) 'through/ via Ashkelon' (סהיימ, 163) 'and the best benefit' – והטובה שאין אחריה טובה (ג: טז; ס׳ייא התב׳יכ, ה: ג, ו יש לו (סהיימ, הייט, א: יב) 'to be blessed and elevated' – יתברך ויתרומם (הייט, ה: ג) (ס׳יז, השס׳ייל, 'less' – יתר מעט (ס׳ייע, הייט, א: י, יא) 'he owes him money' – אצלו ממון (סהיימ, הייט, א: י, יא) 'town' is attested in Mishnaic Hebrew, yet its frequent use in MT can be ascribed to its common Arabic equivalent⁶¹ (ס׳יז, ד: יז, ו: א, סהיימ, הת׳ייע, ה: ב; ס׳יז, המ׳ייע, א: ד; ס׳יז, ז: א) 'abroad, outside Israel' – ומותר לאכול ולשתות עד שתחשך (ס׳ייע, הייט, א: ה; ס׳יז, הייט, א: ה) 'and it is permitted to eat and drink until it grows dark'⁶² (ס׳יז, הייט, ל: ד) 'women who eat and drink until it grows dark' – ושותות עד שחשכה (ס׳יז, הייט, א: ז) 'until he dies' – עד שתצא נפשו (ס׳יז, הק׳ייע, ב: ח; ס׳יז, הייט, א: ז) 'as a drop in the sea' – כמו טיפה מן הים (סהיימ, הייט, א: ב) 'do so and so' 'magnanimous' – לב רחב (סהיימ, הייט, ד: ז) 'to learn to know' – ידע (הייט, ב: יא) (סהיימ, התב׳יכ, ז: א) 'when he puts on shoes' – כשלוש נעליו (סהיימ, הייט, ד: יב) 'tolerant' 'a high priest confesses on the he-goat in the name of all Israel' – כהן גדול מתודה עליו על לשון כל ישראל (ס׳יז, 164) 'because of/him/her' – מ-, ממנו/ממנה (סהיימ, הייט, א: ב) 'and this is its wording, formula' – וזהו נוסחה/הייט, טו: ט; ס׳ייע, הייט, ה: כ) (סהיימ, הייט, א: ז).

⁶¹ This reminds us of 'illā anta'; illā with pronominal suffixes such as illāk is mentioned by Sibawaihi, but I have been unable to find the reference; see, however, W. Right, part three § 186, Rem. e. It is to be found in modern Arabic literature, e. g., Ḥannā Mina, Ḥikāyatu baḥḥār. Beirut 4th ed., p. 274; Zakiyya 'Abd al-Qādir, Āmina (Novel). Tunis 1983, p. 55.

⁶² Consider 'radda waḡhahu'.

⁶³ It reminds us of 'ḥasana mā ba'dahā ḥasana'.

⁶⁴ Yet it is to be found too, (ס׳ייע, הייט, א: א).

⁶⁵ I assume that *al-dunīa* and *al-ḥārāq* were in the mind of Maimonides.

⁶⁶ Though such verses as Gen 35: 18, Job 26: 4 and Cant 5:6 were well known to the Neshet, the influence of the mother tongue 'il'a(i)t rōḥu' can hardly be excluded.

⁶⁷ Consider *sa'at al-ṣadr*.

⁶⁸ Cf. לנעול את הסנדל/מנעל (ס׳יז, השייט, ג: ח; ס׳ייע, הייט, יג: ט).

(at the end of the world (extremely far away) – 'circle' – עגלה; (סהי"מ, הית"ת, ה: ג) (סייז, הקי"ח, יא: ז; יב: א; תו: ז; 'degree', 'degrees' – מעלה, מעלות; הקי"ח, טו: א; ית: ב, ג) (סייז, הי"ע, א: יב) 'nine dinars minus a quarter' – תשעה דינרין פחות רביע; יט: ו, ז) 'the meat becomes hard and decomposes and the oven becomes cold and spoils the meat' – פשוט; (סייז, הי"שב, ג: יג) 'prevalent' – אדמה שהיא קרובה להתברך; (סייז, הי"א, כג: יב) 'earth which is about to disintegrate' על הדרך הזה; (סהי"מ, הי"ת, ד: ז) 'by the eye of the heart' – בעין הלב; (סייז, הי"שב, כו: ד) (סהי"מ, הי"ת), 'named it'⁶⁹ – העלו לו שם; ;⁶⁹ (סהי"מ, ה"ת, י: א) 'in this manner' – 'as a person whose hair stood erect (pale face)' – כאדם שעמדו שערתיו; (סייז, הי"מ, הי"ד) 'meaning' – ענין, (סהי"מ, הי"ד, ב: ד) 'let the words of the human being be few and their meanings numerous'⁷¹ – יהיו דברי האדם מעטים ועניניהם מרובים; ה: יג) נחערב; (ב: ד, ו; סהי"מ, העי"ב, יא: י; סהי"מ, ה"ת, ה: ג; סיי"א, התב"כ, יב: י; סיי"פ, הי"נ, א: ה; ; (סייז, הקי"ח, ו: ב) 'one-tenth' – עישור; (סהי"מ, הי"ד, ו: א) 'to mingle with them' – עמחן – וצד אדם דגים; (סייז, הי"מל, ב: ה) 'the king shaves every day' – המלך מסתפר כל יום (סייז, השי"ט, ז: ז; סני"ז, הני"מ, ה: ו; סיי"ק, 'and in the case that a person catches fish' – 'agreed with him to write him a book' – קצץ עמו שיכתוב לו ספר; הוי"מ, א: ב) (סהי"מ, התי"ת, א: 'those who transfer the tradition'⁷² – מעתיקי השמועה; הי"שב, ו: יא, כ) (סהי"מ, 'a food that stayed overnight and stank' – ותבשיל ששהא עד שנדף ריחו; ט, יב) 'makes room for him' – ירחיב לו את הדרך; (סהי"מ, התי"ת, ד: ט) 'for good health' – רפואה; (הי"ד, ד: ט – ואל ישליך עצמו על הצבור; (סהי"מ, הי"ד, ב: ו; סיי"ק, המי"א, ח: יא)⁷³ 'meat of a slaughtered (animal, in contrast to a corpse)' – בשר שחוטה; (סני"ז, הרשי"נ, יב: ח) 'and he should not throw himself into the community' (סייז, המי"ע, י: יח) – תשע; (סהי"מ, התי"ת, ו: יד-כג;)⁷⁴ 'a wise man whose reputation is bad' – ששמועתו רעה – 'a man should not have sexual intercourse when he is satisfied or hungry' (ב 'one-ninth' (ו: א) (סייז, הקי"ח, ו: א) (סהי"מ, הי"ד, ד: ד) 'and not every knowledge' – ואין כל דעת ודעת; (סייז, המי"א, ו: ט)

3) Repetition of the word: 'and not every knowledge' – ואין כל דעת ודעת; (סייז, המי"א, ו: ט) 'every' – כל חלק וחלק; (סהי"מ, הי"ת, ג: ב) 'every sphere' – כל גלגל וגלגל; (הי"ת, ב: יב) – כל צורה וצורה; (סהי"מ, הי"ת, ג: ז) 'everyone' – כל אחד ואחד; (סהי"מ, הי"ת, ג: ו) 'every part' – כל חלק וחלק; (סהי"מ, הי"ת, ד: ח) 'and every name' – וכל שם ושם; (סהי"מ, הי"ת, ג: ז) 'every shape' – כל תפלה ותפלה; (סהי"מ, הי"ד, ד: יג) 'really in the morning' – בבקר בבקר – ואם נקרעו נקרעו; (סייז, הי"ע, ה: יג) 'every yard' – כל חצר וחצר; (סיי"א, זנכב"א) 'and if they were torn, they were torn' – וימלח יפה יפה;⁷⁵ (סייז, הי"שב, כב: כד) 'and he salted well' (סיי"ק, המי"א, ו: ט)

⁶⁹ On לע in the sense of לפי, cf. Sh. Ibn Tibbon's preface to More Nəvūḥim, Ibn Tibbon, p. 73. Further examples: ; ג; ו; ט; יא, הקי"ש, א: ג

⁷⁰ Consider: aḥlaqū 'alahi ism.

⁷¹ It reminds us of 'mā qall wa-dalla' and cf. Eccl 5:2.

⁷² Cf. 'naqala', which means 'to transfer' and 'to translate'.

⁷³ Cf. ḏabiḥa in written and spoken Arabic alike.

⁷⁴ Cf. Ps. 112: 7.

⁷⁵ For other examples of verbs see: כה: כו; סייז, הי"שב, א: כו

A great scholar like Maimonides, who was conversant with both Semitic languages, Arabic and Hebrew, could not avoid the impact of his vernacular and the language of sciences and culture when he wrote his only book in Hebrew. A passive or theoretical knowledge of a language is onething and an active knowledge, including the four skills of hearing, speaking, reading and writing, is something else. Only through theoretical and practical knowledge of a given living language can a profound and comprehensive understanding of its culture and literature be achieved. Our era of globalization requires an expert in a language and its civilization to achieve the fifth skill, thinking in that language. The era of passive knowledge alone in academic studies of living languages, such as Arabic and Hebrew, is a history.

List of abbreviations

ספר אהבה, הלכות ברכות	סי"א, הי"ב
ספר אהבה, הלכות מילה	סי"א, הי"מ
ספר אהבה, הלכות ציצית	סי"א, הי"ז
ספר אהבה, הלכות קריאת שמע	סי"א, הקי"ש
ספר אהבה, הלכות תפלה וברכת כהנים	סי"א, התב"כ
ספר אהבה, הלכות תפילין ומזוזה וספר תורה	סי"א, התמס"ת
ספר אהבה, וזהו נוסח כל הברכות האמצעיות	סי"א, זכב"א
ספר אהבה, סדר תפלות כל השנה	סי"א, שתכ"ה
ספר המדע, הלכות דעות	סה"מ, הי"ד
ספר המדע, הלכות יסודי תורה	סה"מ, הי"ח
ספר המדע, הלכות עבודת כוכבים וחקותיהם	סה"מ, הע"כ
ספר המדע, הלכות תשובה	סה"מ, הי"ח
ספר המדע, הלכות תלמוד תורה	סה"מ, הת"ת
ספר זמנים, הלכות חמץ ומצה	סי"ז, הח"מ
ספר זמנים, הלכות עירובין	סי"ז, הי"ע
ספר זמנים, הלכות מגילה וחנוכה	סי"ז, המ"ח
ספר זמנים, הלכות קדוש החודש	סי"ז, הק"ח
ספר זמנים, הלכות שבת	סי"ז, הי"ש
ספר זמנים, הלכות שביתת יום טוב	סי"ז, השי"ט
ספר זמנים, הלכות שופר וסוכה ולולב	סי"ז, השס"ל
ספר זמנים, הלכות שביתת עשור	סי"ז, השי"ע
ספר זמנים, הלכות שקלים	סי"ז, הי"שק
ספר זמנים, הלכות תעניות	סי"ז, הי"תע
ספר זרעים, הלכות כלאים	סי"ז, הי"כ
ספר זרעים, הלכות מעשר	סי"ז, הי"מ
ספר זרעים, הלכות מתנות עניים	סי"ז, המ"ע
ספר זרעים, הלכות שמיטה ויובל	סי"ז, השי"י
ספר משפטים, הלכות שכירות	סי"מ, הי"ש
ספר נשים, הלכות אישות	סי"ג, הי"א
ספר נשים, הלכות גירושין	סי"ג, הי"ג
ספר נזיקין, הלכות גניבה	סי"ג, הי"ג
ספר נזיקין, הלכות גזילה ואבידה	סי"ג, הג"א
ספר נזיקין, הלכות חובל ומזיק	סי"ג, הח"מ
ספר נזיקין, הלכות נזקי ממון	סי"ג, הנ"מ
ספר נזיקין, הלכות רוצח ושמירת הנפש	סי"ג, הרש"י
ספר עבודה, הלכות איסורי מזבח	סי"ע, הא"מ
ספר עבודה, הלכות ביאת המקדש	סי"ע, הבי"מ
ספר עבודה, הלכות כלי המקדש והעובדים בו	סי"ע, הכמ"ע
ספר עבודה, הלכות מעשה הקרבנות	סי"ע, המ"כ

ספר עבודה, הלכות עבודת יום הכפורים	סייע, העיי"כ
ספר הפלאה, הלכות שבועות	סי"פ, הי"שב
ספר הפלאה, הלכות נדרים	סי"פ, הי"נד
ספר הפלאה, הלכות נזרים	סי"פ, הי"נד
ספר קדושה, הלכות איסורי ביאה	סי"ק, הא"ב
ספר קדושה, הלכות מאכלות אסורות	סי"ק, המ"א
ספר קנין, הלכות זכיה ומתנה	סי"ק, הז"מ
ספר קנין, הלכות מכירה	סי"ק, הי"מ
ספר הקרבנות, הלכות שגגות	סי"ק, הי"ש
ספר שופטים, הלכות ממרים	סי"ש, הי"מ
ספר שופטים, הלכות אבל	סי"ש, הי"א
ספר שופטים, הלכות ממרים	סי"ש, הי"מ
ספר שופטים, הלכות מלכים	סי"ש, הי"מל

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