

p. 147 on Mishnaic lexicography). And much of this is rather elliptically expressed, e.g. the passage (p. 150) on English *starra*: Hebrew *šefār* (see *OED* s.v. = 'acquittance', first attested apud Purchas in 1617!).

Now, these few observations provoke, at least in the minds of the present reviewers, some doubt about the audience envisaged as prospective readers. As a guide to Kutscher's magisterial studies of Hebrew usage in the crucial post-Biblical centuries, the bibliographical references are sufficient for the average Semitist, though not as much can be said for the chapter on Modern Hebrew. For the neophyte, the combination of intricate philological analysis and meagre general orientation may only bewilder, and the teacher of Hebrew, let alone of comparative Semitics, will have to supply a good deal of commentary.

Allocation of a full third (117 pp.) to the chapter 'Modern and Israeli Hebrew' might suggest that Kutscher was prepared to judge nineteenth-twentieth century Hebrew on the same terms as earlier phases of the language. Such is not the case. The author offers a perfunctory reproduction of what had been said about Modern Hebrew up to the mid-sixties, and, Weiman's and Rosén's bold but impressionistic brushwork apart, that was of scant linguistic value. Ironically, the bibliographical addenda by O. Schwarzwald fail to redeem the lack of regard for the revolutionary work of the intervening 15 years, referring as they do mainly to Rosén's *Contemporary Hebrew* (1977, but merely a restatement of his work of the 50s and 60s).

Four methodological weaknesses can be identified: (a) Modern Hebrew (including the Haskala) must be described synchronically and not just by comparison with the Classical tongue. This book were better named 'The sources of Hebrew'. (b) A curious corollary: the (overwhelmingly non-Biblical) output of nineteenth-century Hebrew is ignored, both in itself and as the main input for the revived language, dwarfing the impact of the 'official' revivers. (c) Despite the occasional nod towards the objectivity of Rosén, Kutscher repeatedly blends 'Standard' and 'Purist' Hebrew. No linguist (and Hebrew studies tend still to be fettered by philology) would accept that today's Hebrew lacks an internal standard. (d) Such elementary sociolinguistic concepts as formal/casual, slang (cf. pp. 263-4), spoken/written are wanting. Israelis have not one but many educated standards.

The Haskala: to state (p. 184) that 'only very rarely was non-BH employed' (Ben Zeev and Lefin excepted) and that 'the Enlighteners did not coin new terms' (save by calque or extension) is to ignore the theory and practice of virtually every Haskala writer of note. See e.g. Yitzhaki (perplexingly added by Schwarzwald to the bibliography), Shahevitz (1963, 1967), and Pelli (1979). Consider Mendelssohn's *Ba'ur* on Exodus, exhibiting a Rabbinic Hebrew teeming with coinages, and trendsetter for an entire age; Keslin's *Be'er Rehovot* headed 'To water the orchard of the Holy Tongue and cultivate Mishnaic roots...'; Satanow's neologisms like *sided* 'zigzag', *šifer* 'provoke', *šhir sippuri* 'epic';

Lewisohn's love of Aramaisms and coining missing *biyana'im* of extant roots. Ben Zeev did not 'include post-BH material in his dictionary for "vulgar" use' (p. 185): cf. para. 5 of his Preface: 'I have tried to give in the Hebrew roots Talmudic words and phrases I considered to be Hebrew remnants of sorts, retained in popular usage, from what did not crop up in Scripture'.

Kutscher's endorsement of Patterson's criticisms of Haskala's 'stiff and stilted phrases in place of the terse, pithy, colourful idioms of living speech' (pp. 187 ff.) will puzzle the literary historian. With exceptions like Laclós, that was all Western literature knew before Balzac, Dickens, etc. The sociolinguist will refuse to dismiss *šadakta bidevarekha*, *yehi kidevarekha* as 'stilted and artificial', or Rabbinic coinages like *maggid ḥadashot* for 'newspaper' as 'unsatisfactory'; 'stilted' is a synchronic-eyed term for archaic or elevated, not long-winded: indeed, much popular 'simple' usage is long-winded, e.g. 'how right you are!', 'I couldn't agree with you more!'. He concedes that certain idioms like *maša ben be'eyney* do not seem stilted now; is *maggid ḥadashot* then worse than *beyl-sefer* or *meyabesh-begadim* (more commonly *drayer*!)?

Mendele is consequently credited with inventing synthetic Hebrew (perhaps in the novel?), 'more or less unchanged until today' (as if Mailer were no change from Dickens). Merkin's major studies are ignored (pp. 190-2).

The Native Revival (pp. 193 ff.): most of the facts remain buried in the posthumous bibliography, e.g. the key role of the few score (unscholarly) teachers (Haramati 1972) and of children learning from each other, immeasurably greater than that of the scholarly clique Kutscher calls 'the revivers'; the impact of officialization (Glinert 1983) and the struggle with Yiddish. The premises of normativism (Ben Asher 1969) are nowhere considered.

An otherwise impressive list of 'sources' of Israeli Hebrew seems to miss the point that, for the unsung thousands doing the reviving, Haskala and Rabbinic Hebrew were a major input. Finally, the 'outline of Israeli Hebrew' (pp. 247-65) amounts to a game of 'spot the Biblicalism and Mishnaism' with the phonology and morphology of that abstraction 'purist's Hebrew'. Is the work of Ornan, Rubinstein, Azar, Sadka, Berman, Ben-Horin, Bolozky and Barkai ignored because it deals with the real (formal as well as casual) Hebrew? Whoever is responsible, one searches in vain for a section on Israeli syntax. We understand, however, that the work is now being entirely recast for a new edition.

J. WANSBROUGH
L. GLINERT

W. F. RYAN and CHARLES B. SCHMITT (ed.): *Pseudo-Aristotle: The secret of secrets: sources and influences.* (Warburg Institute Surveys, IX.) vi, 148 pp. London: The Warburg

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