ABSTRACTS

CLEFT SENTENCES IN SPOKEN HEBREW

Noa Boumfeld

The cleft sentence, created as a result of a structure change in a hypothetical simpler sentence, may solve a contradiction between the grammatical analysis and the logical analysis. The cleft sentence has identical grammatical and logical analyses.

Researchers claim the cleft sentence is common in spoken Hebrew. This argument is examined in this paper by analyzing recorded conversations from the Corpus of Spoken Israeli Hebrew (CoSIH). Context and prosody have an important role in the analysis, as they help determine the predicate and the subject of a sentence. In their absence, it is impossible to determine whether a sentence is indeed cleft.

The analysis exhibits four patterns of cleft sentences: Prototypes of cleft sentences, imperfectly-transformed cleft sentences, cleft sentences with negation, and pseudo-cleft sentences, where some sentences integrate more than one pattern. Also, despite the researchers' claim, this analysis does not show that cleft sentences are in fact that common in spoken Hebrew. The analysis of cleft sentences, and the hypothetical sentences the former are based on, exhibits a higher level of predication in cleft sentences. The differences between the predication levels are:

1. First level predication (in the hypothetical sentence) against second level predication (in the cleft sentence).
2. First level predication (in the hypothetical sentence) against second level predication + predication in subject (in the cleft sentence).
3. Second level predication (in the hypothetical sentence) against second level predication + predication in subject (in the cleft sentence).
4. Subject sentence (in the hypothetical sentence) against second level predication + predication in subject (in the cleft sentence).

Cleft sentence is more complex than the hypothetical sentence a speaker could utter. Hence, there must be a role for such a sentence in discourse. One possible role is to increase the focus on the predicate, by placing it at the head of the sentence. Another role is related to cleft sentences with negation. In non-cleft sentences with negation it is sometimes challenging to determine what the new information is – the predicate along with the negation word, or the negation word itself. The cleft sentence solves this dilemma, as it shows unambiguously the new information, therefore the predicate, is the negation word itself.

SOME FRUITS OF THE LANGUAGE CONTACT BETWEEN NORTH AFRICAN JUDEO-ARABIC AND CONTEMPORARY HEBREW

Yehudit Henshke

This article examines the results of the diglossia between contemporary Hebrew and Judeo-Arabic. It focuses mainly on the Judeo-Arabic vocabulary that has been absorbed into the spoken Hebrew of native Israelis of North African origin and has become an important element in their distinctive socio-geographical dialect. These borrowed words fall into specific categories, namely terms relating to culture, cuisine and emotion, a division which corresponds to the findings of research on diglossia in different parts of the world.

THE ESSAY *'EŠKOL HA-KOP̄E*R BY THE KARAITE-BYZANTINE SCHOLAR YEHUDA HADASSI: BETWEEN EAST AND WEST – THE VOWEL SYSTEM

Luba R. Charlap

This paper seeks to illuminate the grammatical theories and perceptions during the first half of the 12th century in the Karaite school of Constantinople. Our aim is to examine the vowel system according the chapters that deal with the Hebrew language in the essay *'Eškol Ha-Kop̄er* by the Karaite scholar Yehuda Hadassi.

Hadassi is considered to be the distinguished representative of this period. We assess his views in different contexts: faithfulness to the linguistic legacy that was prevalent in his vicinity as against the openness and acceptance of contemporary ideas and his perceptions of the Andalusian school, as well as their placement in the framework of reference of the development of Hebrew grammar in the light of research that has been carried out to date.

Hadassi uses Tiberian-Andalusian (and post-Andalusian) terminology when naming the vowels, bestowing upon them the epithet "kings" and placing the *ḥolem* above all the other vowels.

On the other hand, contrary to the Tiberians and the Andalusians he lists five basic vowels (not seven) and nine symbols. This approach is close to Yoseph Kimhi's system but it is not in full agreement with it, since it does not construct the system of pairs according to length, that is, five large and five small vowels, a pair for each sound.

Karaite and Karaite-Byzantine perceptions also appear in his terminology, such as the term "נוֹטַריאֶקוּן", which he uses as a mnemotechnic sign for the five vowels.

Furthermore, his Karaite background is emphasized in his basic viewpoint regarding the dating of the vowel symbols – which, according to the Karaites, were handed down at Mount

Sinai, on the basis of the concept of "תורת ה׳ תמימה" [The Torah of the Lord is perfect].

Our conclusion is that his perception regarding the vowels is composed of (1) Tiberian-Andalusian viewpoints, usage and terminology, (2) classical Karaite viewpoints, (3) Byzantine and Karaite-Byzantine viewpoints and terminology, some of which may have been unique to him.

THE LANGUAGE OF CRIMINALS: CONNECTION BETWEEN WORLDVIEW AND THE USE OF EXPRESSIONS FROM THE PROFESSIONAL-THERAPY JARGON

Tami Yair

This study deals with the use of expressions from the professional therapeutic jargon by criminals in prison and in rehabilitation and the connection of their language to the worldviews of the speakers in each group.

The group of prisoners have specific language patterns which help them communicate with each other (Encinas, 2001; Einat & Livnat, 2013) and cause them to belong more to their group (Einat, 2005); the same goes for criminals in rehabilitation process whose language characteristics are interwoven with the change in their behavior and world-view (Timor, 1998, 2006; Timor & Landau, 1998). Therapists too, being a professional group, use specific expressions from the professional-therapeutic jargon which enhance their social solidarity (Arnold, 1990); when in contact with criminals, often expressions of the latter seep into their language.

Phenomenological interview was used, interviewers encouraging talk about the topics on which the study focuses but refraining from directing interviewees. Ten prisoners and ten former prisoners in rehabilitation were interviewed. Findings indicate that the discourse of both groups contains expressions from the professional therapeutic jargon; rehabilitees chose to use more professional-therapeutic expressions than prisoners, however the meanings they attribute to these expressions is different and attests to a difference between the groups in the components of their worldview. The prisoners' group use of expressions indicates that they did not internalize nor do they identify with the meaning of theses expressions, whereas in the rehabilitees' group, the use of these expressions creates change in components of their worldview attesting to their leaning towards normative society and seeing it as a possible future avenue.

CHARACTERISTICS OF THE PREVALENT FIRST NAMES DYNAMICS OF JEWISH NEWBORNS IN THE STATE OF ISRAEL FROM 1948 UNTIL 2007 AS A REFLECTION OF SOCIAL AND LINGUISTIC PROCESSES

Shlomit Landman

Hebrew first names are transparent semantically and morphologically, therefore it is possible to probe their linguistic nature. Weitman (1988) proposed that first names of the Jewish newborns in Israel reflect the social atmosphere. Lyons (1977) defined first names according to their use as referential and vocative. Jespersen (1924) emphasized that first names represent specific nouns, therefore they can be analyzed as language components. Current analysis included 6,000 most prevalent first names of Jewish newborns in Israel from 1948 until 2007. First names were divided into four groups of origin: traditional names used in the diaspora, renewed names taken mostly from the Bible since the 19th century following the Zionist political movement, new names generated from spoken Hebrew and foreign names devoid of meaning in Hebrew. Analysis of first names included in and excluded from the most prevalent name lists for boys and girls showed variable characteristics in terms of phonology, morphology and semantics. The findings may be explained by Jacobson's theory (1986) of joining consonants in a process of selection by contrast.

THE NEGATOR *LO* IN SPOKEN ISRAELI HEBREW: PROSODY, DISCOURSE AND SYNTAX

Leon Shor

In this paper I examine negative sentences in spoken Israeli Hebrew, focusing on the syntactic function of the negator *lo*, as well as on the communicative functions of negative utterances. The main finding was that the "negative utterance" does not constitute a single homogeneous category, but is realised in several patterns, which differ in the kind of information they convey, in the position of the negated element and in its accessibility to the speakers. A distinction was made between "substantive" utterances (89% of the corpus) and "regulatory" utterances (11% of the corpus) which convey procedural information regarding the meta-discourse. In most "substantive utterances" the word *lo* conveyed "new" information and the negative phrase was often marked by prosodic prominence, which was found on the negator *lo*, on the negated element, or on both. Therefore, the negator *lo* constitutes a major component of the predicate phrase, most frequently its nucleus, contrary to its common view as an adverbial element within the negative phrase.

Within "substantive" utterances a distinction was made between two main categories of negative sentences: 33% of the sentences negated previously-mentioned information and 52% of the sentences negated information that was not previously mentioned (the remaining 4% are negative wh-interrogatives). The former were usually used to deny some aspect of the previous discourse – giving a negative response, objecting to prior content, and refusing to comply with a directive. The latter, in contrast, were mainly used for rhetorical purposes, for expressing negative epistemic stance, as an explanatory device and for expressing a negative evaluation – uses that involve the speaker's own expectations and beliefs.

AGREEMENT AND DISAGREEMENT IN WOMEN'S *HAVRUTA*

Esty Teomim-Ben Menachem & Zohar Livnat

This study focuses on what characterizes women's *Havruta* learning discourse and whether women *Havruta* pairs prefer to agree or to disagree. While several studies showed women's conversation to be characterized by mutuality and preference for agreement, the classic discourse typifying *Havruta* study is characterized by argumentativeness and disagreement.

Conversations of the *Havruta* pairs during *Havruta* study were observed and recorded, and semi-structured in-depth interviews were held individually with the *Havruta* participants. In these interviews the learners were also asked to relate to, and provide explanations for, their observed behaviors. We found that defining the learning session as *Havruta* study made the learners more inclined towards disagreement, at least when judged by their own declarations.

Expressions of disagreement were found mainly in conversations in which both learners were equally knowledgeable and equally dominant. In the case of unequal knowledge, where the knowledgeable partner dominated, disagreement was almost never observed. In cases where the partners were equally knowledgeable, but one was more dominant, disagreements quickly dissipated.

The disagreements in conversations in which both learners were equally knowledgeable and equally dominant were perceived by the learners as desirable only when they were presented gently, included counterclaims, and made use of concession structures. When the disagreements were not based on objective issues, made extensive use of direct negation, or included face threatening practices, they were seen as undesirable, and learners expressed their wish to avoid them.

Moreover, disagreements were focused upon the content being discussed, not upon dominance within the *Havruta* discourse. When disagreement regarding dominance came up, the learners tended to redirect it toward content-related disagreement. This finding would

seem to show the desire of the learners to avoid interpersonal conflicts about dominance, as agreement on how to manage the joint learning was perceived by the learners as a foundation for creating a partnership, closeness, and mutual consideration.