

## Summaries

**Moshe Bar-Asher**

### **A Benediction Containing Two Mutually Explanatory Words**

The article discusses a linguistic question in the eleventh benediction of the *Amida* prayer. The benediction uses both צְדָקָה (*sedeq*) and שְׂדָקָה (*sedaqa*). The latter appears in the eulogy of the benediction, and the former in the preceding final statement. Each adjoins the word מִשְׁפָּט (*mišpaṭ*, 'justice'). It is clear that the two are synonymous in a judicial context. Accordingly, the two words explain one another in the text under discussion.

**Joseph Yahalom**

### **The Hebrew Pronunciation Reflected by the Palestinian Vocalization and Cognate Specimens of Hebrew Pronunciations**

This article mainly addresses the pronunciation of front vowels in the vicinity of gutturals in Hebrew texts with Palestinian vocalization, both biblical and liturgical, from the Cairo Geniza. It observes that these vowels were often not affected by the gutturals, as demonstrated by Tiberian vocalization. The author argues that this is due to the limited inventory of vowel signs and/or to the weakening of the pronunciation of the gutturals in the southern region of Eretz Israel, whose pronunciation is likewise reflected by the Samaritan pronunciation as well as by Origen's transliterations.

**Yehudit Henshke**

### **The Status of *Bet-Kaf-Pe* in Spoken Hebrew: A Corpus-based Linguistic Consideration**

This article undertakes a twofold exploration of *bet-kaf-pe* (בכ"פ) in the context of contemporary Hebrew. It first approaches the topic from a diachronic perspective by comparing the Tiberian Hebrew tradition with non-Tiberian traditions that have exerted influence on the linguistic evolution of Hebrew throughout its history. It then scrutinizes the topic synchronically, through the lens of a comprehensive corpus known as "The Other Hebrew in Israel Corpus".

The analysis of *bet-kaf-pe* (plosive and fricative) in twenty-first-century Modern Hebrew considers antecedent phases of Hebrew, paying particular attention to the linguistic traditions of the first generation of Hebrew speakers, whose profound impact on Modern Hebrew remains indisputable. This holistic approach facilitates deeper comprehension of the synchronous linguistic landscape and elucidates the enigmatic phenomenon in which, despite the manifold phonological transformations experienced by Modern Hebrew, vestiges of its classical strata continue to be preserved.

**Chagit Avioz and Keren Dubnov**

### **The Synthetic Possessive Pronoun and Its Relation to Grammaticalization**

This article attempts to explain how the fading possessive inflection of the noun in Modern Hebrew has become a major indicator of its grammaticalization. The synthetic possessive pronoun is preserved in all registers of Modern Hebrew and does not alternate with its analytic counterpart only in cases where the word diverges to a certain extent from the nominal syntactic category and undergoes a category shift; or, alternatively, undergoes a process of lexicalization. Both processes possess similar characteristics. Our goal is to suggest a shared feature for all cases for which only a synthetic possessive pronoun is possible,

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regardless of register. Although at first glance the examples seem rather diverse, grammaticalization (or pragmaticalization as a subtype) is their common basis, and they all undergo typical changes: semantic shifts, bleaching of original meaning, syntactic fixation; and, in some cases, also phonetic reduction. Only a small number of kinship nouns, such as *ba'ali* and *axoti*, seem at first sight exceptional because the motivation for their nonalternating synthetic possessive pronouns is semantic; however, these cases also bear some relation to syntax.

**Eti Korol and Leon Shor**

### **The Pragmatic Uses of *Yafe* in Spoken Hebrew Discourse**

The adjective/adverb *yafe* 'excellent, well-done, nice; lit. pretty' has been employed from Biblical to Modern Hebrew to characterize a positive external or internal attribute. In Modern Hebrew, *yafe* has acquired new pragmatic functions, where it is used as a unipartite utterance conveying praise, concluding a textual unit, or affirming the recipient's prior remarks. This paper examines the pragmatic uses of *yafe* as a unipartite utterance in spoken Hebrew through a functional and structural analysis of fifty instances. The analysis reveals that the general function of *yafe* involves the evaluation of an event as a positive achievement for some party. This general function is manifested in specific local functions that vary according to the nature of the event to which *yafe* is directed: (1) recognition of a person's positive achievement; (2) affirmation of the recipient's prior remarks; and (3) conclusion of a preceding discourse unit for the purpose of transitioning to the next unit. Additionally, our research demonstrates that *yafe* may be accompanied by verbal and nonverbal elements that support and complement its function.

**Cyril Aslanov**

Joseph Chetrit, *Our Judeo-Arabic: The Judeo-Arabic Dialects of Morocco: Structures, Uses and Diversity*, Haifa: Pardes, 2023, 512 + xii pp.

Joseph Chetrit's volume provides an extremely detailed and comprehensive presentation of the diatopic and diastratic varieties of Moroccan Judeo-Arabic. His use of theoretical tools from the fields of sociolinguistics, sociopragmatics, and discourse analysis enables him to apply a new perspective to the overwhelming diversity of the Moroccan Judeo-Arabic dialects, which he illustrates through a generous gamut of accurately analyzed text samples with comments. Those texts represent but a small selection from the huge number of recordings Chetrit has collected over his lifetime of fieldwork among Moroccan Jews scattered between Israel, France, and Canada.

Chetrit's orderly account of the various dialects of Moroccan Judeo-Arabic adopts as a linguistic shibboleth the different realizations of the Arabic consonant *qaf* (ق) in the verbal form قال *qāl(a)* "he said", for which he identifies four variations [qal], [k<sup>j</sup>al], [ʔal], [kal] that correspond to the various subgroups of Moroccan Judeo-Arabic. The realization [kal] is identified with a dialect that was hitherto neglected in the previous studies: the variety of Judeo-Arabic spoken by the Jews in Northern Morocco, a region usually associated with the use of Haketia. Thus, Chetrit contributes to the discussion of the boundaries between the Spanish-speaking Jews of Northern Morocco and the Arabic-speaking Jews in the remaining parts of the country. Among the dialects where قال *qāl(a)* is realized [k<sup>j</sup>al], one especially draws the author's attention: the Judeo-Arabic traditionally used by the Jews of Oujda. Chetrit illustrates the language of this hitherto poorly documented outpost of Algerian Judeo-Arabic at the northeastern edge of Morocco through transcription of the oral material collected from Jews originating from this city.