

# *Pe'amim*

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**156**

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**Ben-Zvi Institute for the Study of Jewish  
Communities in the East**

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## **In This Issue**

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Two factors explain the evolution and development of Jewish languages: speech community and religion. After a survey of three new books dealing with the geography and typology of Jewish languages, the criteria for defining these languages are listed: community relations; development; orthography; conservatism and innovation; the Hebrew-Aramaic component, and liturgical translations. The dispersion of the communities in questions and secularization are the major social causes for their deterioration today.

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This article seeks an apt definition for the Mizrahi sociolect prevalent in the Israeli socio-geographical periphery. The term proposed here – Traditional Hebrew – is based on the fact that most of this sociolect's speakers have a traditional Jewish identity that stands between the religious and secular Israeli identities. Various examples of links between this sociolect's linguistic features and Jewish tradition support the definition suggested here.

Prof. Yehudit Henshke teaches at the Hebrew Language Department, University of Haifa.

The article discusses the lives of Jews in Fez (Morocco) at the beginning of the 20th century and their social and economic integration in the Islamic sphere. This discussion is based on a linguistic-pragmatic interpretation of a document from the archive of the Aseraff family.

The analysis of this document sheds light on the procedures of the Sharia courts (according to the Maliki school of Islamic law), on the influence of the colonial presence on the institutional and cultural relations inside the Jewish community, and on the Jews' ability to function in the Islamic public sphere.

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This article deals with two central topics: the goal of logic, and its relationship to grammar. In each topic the article examines two significant logicians of the Middle Ages: Abu Nasr Al-Fārābī of the world of Arabic logic, originating in the 9th century, and Yosef ibn Kaspi of the world of Provençal Hebrew's logic, originating in the 13th century and reaching its pinnacle in the 14th century. The article demonstrates Al-Fārābī's considerable influence on Yosef ibn Kaspi. The written works of these two logicians show that logic has two primary goals: to institute a framework showing the correct method of thought, and to give tools to the designator in language - the "external speech" – to accurately and clearly describe the designee - the "internal speech". In addition, it is made clear that the truthfulness of logic, according to Al-Fārābī and Kaspi, is absolute, while the rules of grammar are non-obligating conventions. Logic examines

the linguistic rules common to all languages, whereas grammar deals with specific fields in each language that are essentially convention. This article will serve as further evidence of the prominent influence of Al-Fārābi on the areas of logic and grammar on the post-Maimonidean Jewish world.

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The song of desire was one of the most important types of Hebrew secular poetry in Spain. Like other types of poetry, it also followed Arab poetry. This article examines the figure of the object of desire in Arabic and Hebrew poetry in the Middle Ages in the *ghazal*, *nasib* and *madh* genres, and the main question addressed here is the way Jewish poets dealt with love when it was based in Arabic poetry.

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Haggai Ben-Shammai's article discusses various aspects of the cultural history of Jews in Muslim countries in the Middle Ages. It is based on a talk given (on September 5, 2017) as part of a series of lectures marking the 70th anniversary of the Ben-Zvi Institute.

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