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Contact between Textual Hebrew/Aramaic and Diaspora Jewish Languages: Introduction to the Thematic Special Issue of the *Journal of Jewish Languages*

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When we started this journal eight years ago, we envisioned that it would feature articles on many Jewish languages, written by scholars around the world. Indeed, issues 1–7 included articles on 17 different Jewish languages, as well as a few articles about multiple languages. The authors of these articles reside in 12 countries: 63% in Israel, 19% in the US, 17% in Europe, and 1% in East Asia. This thematic issue continues this diverse orientation with articles by scholars around the world about Jewish English, Judeo-Italian, Judeo-Spanish, and Yiddish, as well as one comparative analysis of Yiddish and Judezmo (Judeo-Spanish). In addition, this issue includes a review essay about Judeo-Arabic and a review of a dictionary of the Hebrew-Aramaic component of multiple Jewish languages.

Another aspiration of ours was that the *Journal of Jewish Languages* would further our understanding of phenomena that many Jewish languages share. Previous articles have explored the influence of Jewish languages on Modern Hebrew, especially in our thematic double issue edited by Edit Doron, z”l, entitled “Language Contact and the Development of Modern Hebrew” (3.1–2 (2015): 3–348). The current double issue explores the influence of Hebrew and Aramaic on Jewish languages, a phenomenon common in most Jewish communities throughout history. Whatever languages Jews have spoken (e.g., Judeo-Arabic, Judeo-Persian, Jewish French), they have generally maintained Hebrew and Aramaic for liturgical recitation, study of biblical and rabbinic texts, and other purposes. Such language contact has led to influences in their spoken and written languages, including loanwords, calque translations, and orthographic systems. This collection of articles explores these outcomes of language contact by analyzing lexicon, morphosyntax, phonology, orthography, sociolinguistic variation, and literary representation.

Most of the articles analyze the language(s) not in isolation but as part of a broader phenomenon of Jewish languages. In addition, they point to the role of language contact beyond Hebrew and Aramaic in the development of Jewish languages. We see the influence of Turkish on Judeo-Spanish and the influence of Slavic languages on Yiddish. The article on Hasidic Yiddish highlights the influence of English and Modern Hebrew, the host languages in the countries where Hasidim live today. And the articles on Jewish English emphasize influences of multiple languages beyond Hebrew/Aramaic, especially Yiddish and Ladino but also Russian and Spanish. Some of the articles also offer broader theoretical insights for the field of language contact, such as which parts of speech tend to be borrowed and how a community can combine elements of multiple writing systems.

Finally, this issue emphasizes that Jewish languages are not solely a phenomenon of the past: contemporary Jewish languages continue to exhibit influences from Textual Hebrew and Aramaic. These articles offer data from the 15th century to the present. Even those languages that developed only recently interact with Textual Hebrew and Aramaic in ways similar to the older languages.

In short, we are proud of the contributions our journal has made so far, and we look forward to future contributions, including application of diverse methodologies to the study of individual Jewish languages and to the comparison of Jewish languages as a phenomenon.