

Contemporary Jewish languages that likely exist but have (mostly) not been studied:

<i>Europe</i>	<i>South America</i>	<i>North America, Australia, Africa</i>
Jewish English	Jewish Spanish	Jewish English (Yinglish/Yeshivish)
Jewish French	Jewish Portuguese	
Jewish Russian		
Jewish German		
Jewish Hungarian		
Jewish Italian...		

<i>Asia</i>
Israeli Hebrew

Common characteristics of Jews throughout history and their linguistic manifestations

1. Some degree of interaction with local non-Jews
 - a. co-territorial non-Jewish base language
2. Observance of religious laws and customs (ritual, prayer, lifecycle events, holidays), including a canon of biblical and rabbinic texts
 - a. use of liturgical Hebrew/Aramaic: recitation of blessings and prayers, text study (especially men)
 - b. Hebrew/Aramaic component in spoken and written language
 - c. translation of Hebrew texts into vernacular, often word-for-word
 - d. writing in Hebrew/Jewish characters
3. Ancestral migration
 - a. previous Jewish language component(s)
 - b. geographic dialect features displaced
4. Orientation toward Land of Israel
 - a. Israeli Hebrew component (19th century-present)
5. Identity as distinct from local non-Jews
 - a. other distinctive features
 - b. avoidance of local non-Jewish features seen as religious (*l'havdil* factor)
 - c. secretive/humorous/offensive ways of talking about non-Jews
 - d. recognition of language as distinctly Jewish

Example of word-for-word rendering in translation of Hebrew texts:

Spanish:

En el principio Dios creo los cielos y la tierra.

Ladino, 1553:

En principio crio el Dio a los cielos y a la tierra.

English gloss:

In beginning created God to the heavens and to the earth.

Hebrew original:

Bereshit bara elohim et hashamayim v'et ha'aretz.

Samples of Jewish influences in orthography in American Jewish English

centers on the idea that God is stronger than death.

The **נְבוֹרוֹת** is a place where some modern Jews have changed the **סְדוּר**. In a number of **סְדוּרוֹת** the phrase **מְחַיֶּה הַמֵּתִים** is replaced by **מְחַיֶּה הַכֹּל** (The One Who-Gives-Life-to-All), or **מְחַיֶּה כָּל חַי** (The One Who-Gives-and-Renews Life).

In the same way that the **אָבוֹת וְאִמָּהוֹת**, the first prayer in the **עֲמִידָה**, tells the story of **אַבְרָהָם** and **שָׂרָה** and their experiences of God, the **נְבוֹרוֹת** grows out of stories of **יִצְחָק** and **רִבְקָה**.



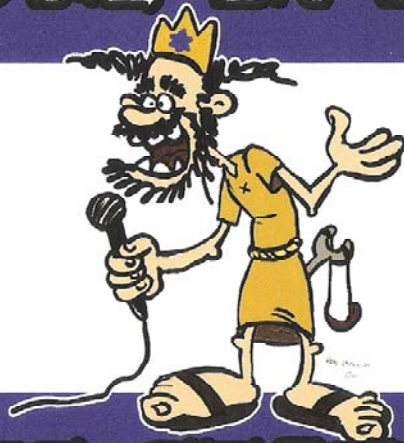
From *Pirkei T'fillah*, lessons published by Torah Aura for Conservative, Reform, and Reconstructionist religious education.





מישראל

"3000 years of beautiful tradition, from Moses to Sandy Koufax."
-Walter Sobchak



- ☆ Thurs, Sep 14 10PM
- ☆ Thurs, Oct 12 10PM
- ☆ Thurs, Nov 16 8PM
- ☆ Thurs, Jan 11 8PM
- ☆ Thurs, Feb 08 8PM
- ☆ Thurs, Mar 08 8PM

OF COMEDY

HOLLYWOOD
IMPROV
8162 MELROSE

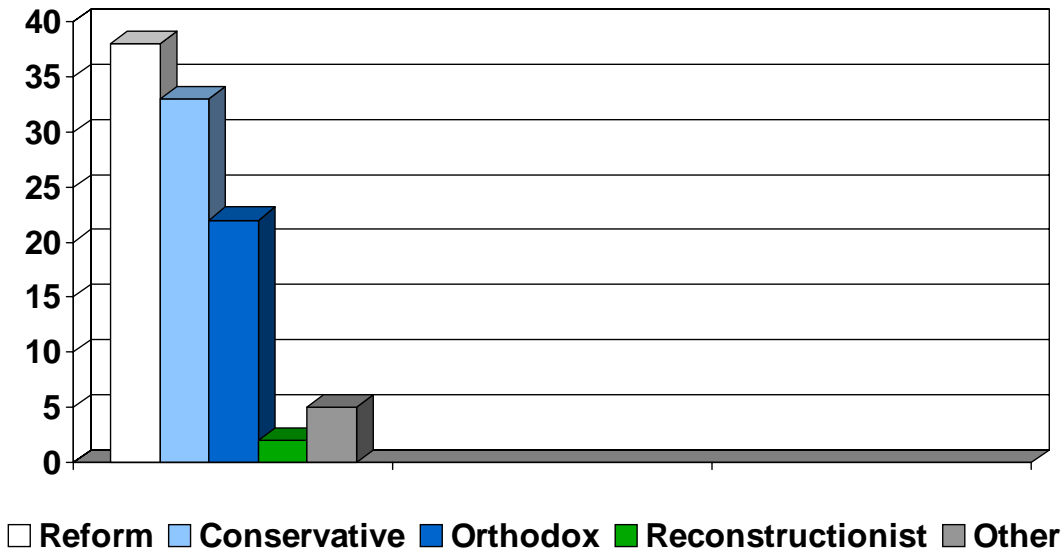
Engagement with Jewish religious life: Divide within American Jewry (my estimates):

15-20%: religiously committed and Jewishly well educated – Orthodox and non-Orthodox

60-70%: moderately affiliated

15-20% completely uninvolved

Denominational divide among synagogue members – 46% of American Jews (NJPS 2000):



Samples of Jewish English used by highly engaged American Jews of various denominations:

1) From Congregation B'nai Tzedek's website (Reform Temple in Fountain Valley, CA):

Shushan@Shul
Saturday, March 3 at 7 PM
PURIM SERVICE
READING OF THE MEGILLAH
& PURIMSPIEL!

Don't miss this service full of fun and silliness.
We provide the Groggers!
Costumes optional!

CBT's New Kinderlach Play Group
Mamaleh Tataleh Class for Tots & Their Grownups

2) E-mail sent to a pluralistic Jewish mailing list by a Conservative rabbi in New Jersey:
Shalom ('hello'), Hevreh ('group of friends').

This year at my shul ('synagogue'), balabatim ('lay people / homeowners') will be davening ('leading / praying') musaf ('additional service') on the high holidays. They (and I) are curious about how precisely hazzanim ('cantors') and shlichei tzibor ('prayer leaders') have traditionally handled the logistics of falling kor'im ('bowing to the floor') during aleinu ('upon us prayer') – and, for the baal musaf ('musaf leader') on YK ('Yom Kippur – Day of Atonement'), the avodah ('service') service – i.e., what happens to their mahzor ('holiday prayer book'), what about the lectern, how are they helped up, etc. I'd appreciate a quick conversation with someone who can answer these questions. Please let me know asap.

Todah ('thank you'),
[Rabbi Larry Green]

3) Advertisement on the Jewish Reconstructionist Federation's website

LIMOT HOL ('for regular days'): **The Daily Prayerbook...**

Features liturgy for a daily minyan ('prayer group') including a full amidah ('standing prayer'), an abbreviated amidah, a shiviti (a reminder of God's presence, lit. 'I have set') meditation, and a guided meditation for the weekly amidah. Enriched with an omer ('49 days between Passover and Shavuot') count, havdalah ('ceremony separating Shabbat from the week'), the bedtime shema ('listen prayer'), netitat lulav ('Sukkot ritual'), and hallel ('rejoicing prayer') for Rosh Hodesh ('new month'), Hol Hamo'ed ('time between holy days in a long holiday'), Hanukah, and Yom Ha'atzma'ut ('Israeli Independence Day'). There are readings for American holidays, Jewish holidays, mourning, and themes such as prayer, nature, and Torah study.

4) Quote used in Talmud study session by Chabad-raised man, age 19, from Northern California:

Whenever you're shaych ('connected'), then you can be an eyd ('witness'); whenever you're not, you're not. So why does Rashi ('an 11th-century rabbinic commentator') say-? That's cause dina d'malchusa dina ('the law of the land is the law'). It's because they're- even if not dina d'malchusa dina, Rashi says later cause al din hu nitstavu bney noyach ('all children of Noah – i.e., non-Jews – are commanded to follow this law'). The goyim ('non-Jews') are shaych ('connected') to dinim ('laws'); they're not shaych ('connected') to giting ('laws of divorce'). That's why it's good.

5) Quotes used at HUC-LA faculty meetings:

- a. "These are machlekot l'shem shamayim ('debates for their own sake / for God's sake')."
- b. "It doesn't matter – it's b'diavad ('after the fact') now."
- c. "We have to restructure it so we get a nafka mina ('practical outcome')."
- d. "If you're going, then kal vachomer ('all the moreso') I should go."