

A DESCRIPTIVE COMPARISON OF SEPHARDIC SPANISH
WITH MODERN SPANISH

by

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FOREWARD

The purpose of this paper is to make a descriptive comparison of Sephardic and modern Spanish as they appear in two newspapers, " *Şalom* " of Istanbul, Turkey and "El Universal" of Mexico City, Mexico.

I wish to thank Dr. Margaret E. Beeson, my supervising professor, for her advice and counsel in the preparation and the writing of this thesis.

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CHAPTER I

SEPHARDIC JEWRY

The term "Sephardim" comes from the Hebrew word Sefarad, which means Spain. Thus Sephardic Jews are Jews of Spanish descent. After the exile of these Jews from Spain, in 1492, they found their way to Holland, England and subsequently to North and South America. The Levantine and Balkan countries received their Sephardic settlements when they were part of the Ottoman Empire. Sephardic communities also established themselves in the mercantile centers of Germany, Denmark, Austria, and Hungary. Outstanding centers of Sephardic influence were Constantinople and Salonika in the Turkish Empire proper; Jerusalem and Safed in Palestine; Cairo in Egypt; and Venice, Ancona, Amsterdam, Bordeaux, and London in Western Europe.¹

With so extensive a geographical and political distribution, it was only natural that the character of the cultural, economic and social life of the Sephardic Jews developed great heterogeneity. Nevertheless, there were certain common traits in language and religious customs which unified the

widely scattered Sephardic elements. In all parts of the world they retained their own Spanish idiom as the language of speech and as a literary medium, secondary only to Hebrew. Throughout their wanderings, the Spanish Jews and their descendants never lost their consciousness of aristocracy or sense of intellectual and spiritual superiority. The sufferings of the exiled and the tragic experiences of the Marranos² did not break their spirit. On the contrary they felt ennobled by their martyrdom.

Wherever they settled, they maintained their own customs and religious traditions, and these often differed from the practices of the local Jewish communities. They insisted upon the right to found their own congregations and communal organizations. This not only created religious confusion, but hampered the practical work of tax assessment, created friction in the operation of Jewish courts and caused unnecessary duplication in the organization of the charities. The native communities naturally resented the attitude of the newcomers, but ultimately they succumbed to the influence of the newer element of the population. Eventually the communities became predominantly Sephardic.³

The triumph of Sephardic Jewry was in a great measure due to an unprecedented revival of Jewish learning among the

descendants of the Spanish exiles. Among them were also men of affairs, who continued the proud traditions of their forebears in Spain: statesmen and financiers, physicians and scientists, administrators in government, industry and commerce.⁴

It was not in the Orient, however, that the Sephardim were destined to wield the most enduring influence. For as the Ottoman Empire crumbled Jewish life there, too, declined. In contrast to this deterioration, Sephardic Judaism in the West grew in strength and vigor.

The communities which had established themselves in Holland, Italy and southern France were increasing numerically through the accretion of Marrano families that steadily escaped from the Iberian Peninsula. These were, as a rule, important families with international connections in finance and commerce. But even more distinctive than their wealth was their cultivation of science, literature, and philosophy. The contribution of Sephardim to Spanish literature had been considerable. Tenacious of their traditions, the Jews preserved the folklore, songs and melodies of medieval Spain, which otherwise would have been lost.⁵

Their social prestige and intense self-consciousness caused the Sephardim to keep aloof socially from their fellow

Jews of German or Polish origin and deterred them from intermarrying. This was as true among the early Jewish settlers in America as it was in the older communities of Amsterdam, London and Bordeaux. As a result, the Sephardic population dwindled in size, and with it followed an inevitable decline in leadership. Not until the nineteenth century, through the double process of assimilation and nationalism were the social barriers broken down. This led, in the Western countries, to the gradual absorption of the Sephardim by the more numerous Jews of Ashkenazic^b origin.⁷

At the time of the invasion of Holland by the Nazis in 1940, Amsterdam was the chief center of Western Sephardic Judaism. Influential too, were the Sephardic congregations in London and Paris. In the United States, the New York and Philadelphia congregations consistently maintained the Sephardic ritual, notwithstanding the fact that the membership of these congregations was largely Ashkenazic.⁸

Following the Turkish revolution in 1908, there was considerable migration of the Sephardic Jews from the Levant, the Balkans, and Morocco to the United States. Some of the immigrants settled in Los Angeles, some in Atlanta, but the bulk of the new immigration was to New York City. Socially and culturally these newcomers represented a lower stratum than the earlier immigration from Eastern Europe.⁹

Though some Sephardim of the East, Europe and North America have managed to keep intact the language and customs which are peculiar to themselves, in other areas of recent settlement assimilation is taking its toll. Especially is this true among the younger people. Due to more intermingling with people outside of their ethnic group, they have not developed an intense love for the folklore and language of their predecessors, as did their parents. This love for things Spanish, which has characterized this group of Hebrews throughout the ages, has been present almost since the date of their original settlement in Spain. This is verified by the fact that they accepted several centuries of prejudice and maltreatment rather than leave Spain. As we shall see in the next chapter, their exit was not a voluntary one.

FOOTNOTES

¹"Sephardim," The Universal Jewish Encyclopedia, 1958, p. 477.

²Marranos: Jews who abjured their religion and accepted Catholicism to avoid exile. Moorish term for those who could not eat pork.

³The Universal Jewish Encyclopedia, p. 478.

⁴Mair José Benardete, Hispanic Culture and Character of the Sephardic Jews (New York: Hispanic Institute of the U. S., 1952) p. 39.

⁵José M. Estrugo, Los Sefardíes (Habana, Cuba: Editorial Lex, 1954) p. 40.

⁶Ashkenazic: Jews from central and northern Europe.

⁷Benardete, p. 52.

⁸The Universal Jewish Encyclopedia, p. 479.

⁹Ibid., p. 479.

CHAPTER II

HISTORY OF THE SEPHARDIM IN SPAIN

The account of the Sephardim constitutes one of the most moving chapters of Spanish history.

Until about a century ago, only a few scholars and historians were aware of the survival of several Hispanic settlements in the Near East. These people, of Turkish, Egyptian, Yugoslavian or Bulgarian nationality, have strong historical and linguistic ties with Spain. Thus, though separated by national boundaries, they form a common spiritual community. They persist in using an old form of Castilian as their mother tongue and call themselves "españoles".

The Sephardim are the descendants of those Jews who either fled or were expelled from Spain and Portugal in the late fifteenth century. Their forefathers, who refused to deny their religion or who feared the destructive power of the Inquisition, sought refuge in places far from Spain itself.

The date of arrival of the Jews in the Iberian Peninsula is unknown. According to the Bible they may have established themselves there during the time of Solomon, some seven centuries before the Christian era. Hebrews sailed with the

Phoenicians, who were among the earliest navigators, for Tarshish, supposed by many writers to be ancient Tartessus, a city of the Peninsula.¹

An ancient history of Toledo further corroborates the early settlement of the Jews in Spain. It states that in 500 B.C. the Jewish population of that city had so increased that they were spreading and building more towns.² This leads one to assume that the Jews were firmly entrenched there.

In 15 B.C., the edict of Augustus, addressed to all governors of Roman provinces, provided for just and liberal treatment of Jews.³ They were prominent in business, science, and arts, and they were the cultivators and possessors of the soil. However, we have no Hebraic accounts relating to that period.

Unimpeded, the Jews of Spain observed their religion as when in the Holy Land. Nevertheless, as early as 304 A.D. the Catholic clergy enacted canons against the descendants of Israel which prohibited marriages between daughters of Catholics and heretics and Jews. (Jews were not then considered heretics.) Similar canons admonished landholders not to permit their produce to be blessed by rabbis, for it was feared that any Catholic benediction would thereby be rendered invalid. Christians were forbidden to take food with Jews.

The harmonious relationship that existed between Hebrews and Catholics was thus disturbed.⁴

In 410, Visigoths from the North inundated the Peninsula and drove the Romans from the northern provinces.⁵ Even though the conquerors professed Arianism, they made no immediate attempt to alter the pattern of Judaism.

Reccared, the First Catholic Visigoth king of Spain, zealous of his new faith, convened the Third Council of Toledo in 589. Catholicism was made the religion of the State and Jews were isolated from Christians.⁶

By 612, Judaism was deemed contrary to Christianity. As a result, many of the wealthy Jews who would not embrace Christianity were imprisoned or murdered. Many abandoned all they possessed in order to preserve their faith and emigrated to Gaul and Africa. Some 90,000 were baptised, the majority not because of their faith in Catholicism but because of their fear of punishment if they did not accept its tenets. Many, as soon as possible, returned to the religion of their fathers.⁷

The Fourth Toledan Council, in 633, stated that Jews were no longer to be forced against their will to adopt the Catholic faith.⁸ Such liberalism was short-lived, however, for the Sixth Council in 638, declared that no non-Catholic

would be permitted residence in Visigothic Spain. It also demanded that each Sovereign, before ascending the throne, must swear that he would not allow Jews to infringe upon the Holy Faith.⁹

Such rigorous decrees should have struck a mortal blow to the Hebrews of the Peninsula, but the instability of royal authority and the ignorance of civil and clerical administrators rendered them ineffective.

Between 638 and 701, seven men held title to the crown of the Visigothic empire. During the reigns of Chintilla, Tulga, Dandasvinto, and Recesvinthus several edicts referred to the Hebrews, but they do not appear to have been molested. Wamba, who ascended the throne in 672, found the Jews so numerous that, as a protective measure, he adhered to the edict of the Sixth Council and expelled all those who would not convert. Many fled to Africa where there were already a number of co-religionists. Others crossed over the Pyrenees and were kindly received in France. In 693, unconverted Jews were denied the right to trade with Christians and were not allowed to carry on trade in the market-places. The Seventeenth Council virtually reduced them to slave status.¹⁰

Egica, nephew of Wamba, found the oppressive laws of his predecessors so ineffective that he sought to gain converts

by rewards. His decrees, like the preceeding ones, caused the involuntary apostasy of a few.

Witiza, who shared the throne with his father, Egica, for several years, became sole sovereign of Spain in 701.¹¹ He sought to heal the wounds which tyranny and persecution had inflicted on it for three centuries. He reduced taxes, recalled those Jews whom had been banished, reinstated them in their honors and offices, and restored their property. That no remembrance of accusations against the Jews might remain, he ordered all prior proceedings to be burned, and permitted forced converts to renew the religion they had involuntarily adjured. Thousands returned to their abandoned homes. So sudden a transition caused his enemies to rise against him and a rebellion broke out in Andalusia. In 707, with the aid of the Romans, Witiza was defeated and Roderic was elected king. Shortly thereafter, Roderic dishonored the family of Count Julian, the Gothic governor of Mauritania. Enraged, the proud Count invited the Moors to enter southern Spain. From Damascus, the Caliph Walid sent a Muslim horde of some 12,000 men. On July 19, 711, at the stream of Guadalete near Arcos de la Frontera, the opposing forces engaged in battle.¹² In subsequent days the Visigothic army was completely routed and Roderic himself perished in the fighting. Thus ended the reign of the Visigothic Empire in Spain.

The Jews, under the Moors, were again freely allowed to practice their religion. At this time, when the rest of Europe was buried in superstition and ignorance, and when it could boast of no literature other than Monkish legends, Jewish rabbis occupied the highest chairs of Philosophy and Mathematics in the renowned Moorish schools of Cordova and Toledo. Through them the philosophy of the ancients was made known to Europe. They were among the earliest astronomers and excelled in medicine. Foreigners flocked from all parts of Europe and the East to receive instruction. The Jews settled in every part of Spain and Spain, under the wise government of the Saracens, arrived at a high degree of civilization.

Dissensions that daily increased among the Saracens ultimately led to the dissolution and overthrow of their empire. Almeria, Saragossa, Valencia, Toledo, Seville, and many other cities, became independent and separate sovereignties. The smaller were soon overpowered by their more powerful neighbors, or conquered by the Christians. In 711, a few Visigoths had escaped the carnage of the Caliph Walid and had fled to the mountains of Asturias. There they formed a small Christian band. They vowed that they or their descendants would someday regain their lost lands. As they grew in strength and numbers, they began to attack border fortresses and villages.

Three centuries later they had retaken much territory. The Jews took no part in this accelerating struggle for power between the Christian monarchs and the Saracen chieftains. However, their wealth became increasingly important to both the Moors and the Christians.

Ferdinand I (1027-1065) constantly struggled to overcome the Saracens. His successor, Alphonso VI, was more successful than he. In 1085, after a three-year siege he retook Toledo, the ancient Visigothic capital. A large number of Israelites who resided in the city and surrounding countryside suffered severely from the desolating warfare. The capitulation did secure for them the right of undisturbed residency, the free exercise of their religion, and judgment by their own laws.¹³

These favors granted by the king to the Jews incensed the non-Jews. In 1108, there was a riot in Toledo. The Christian populace, inflamed by hatred, murdered numerous Jews. This provided a precedent for the many massacres that were later to mar the escutcheon of Spanish history.

By the beginning of the 13th century the Christian princes had achieved many conquests over the Moors. The splitting up of the extensive Cordovan empire into eight separate kingdoms and the agreement between the Catholic kingdoms

had contributed greatly to these victories. The Jews in the conquered cities of Cordova, Valencia, Seville, and several others were treated with relative kindness.

In 1252, Alphonso X, surnamed the Wise, ascended the throne of Castile.¹⁴ Because he was greatly interested in arts and letters, his court became a center of learning. To it he summoned the wisest men of his kingdom and among them were Jewish philosophers, mathematicians, astronomers, doctors, and linguists. To all Jews he extended his protection and the Hebrew population of Castile increased rapidly. In 1261, Alphonso completed the Code of Las Siete Partidas. Therein he stated that Jewish property and persons were to be respected and the free exercise of Jewish religion was to be permitted.¹⁵

Before examining the gradual deprivation of the rights and privileges of the Jews, which commenced about the middle of the 14th century, it is necessary to review their position in Spanish society. The Spaniards for many years had no other object in view than to regain their independence from the Moors. Occupied solely with military expeditions, they could not apply themselves to the cultivation of letters; nor were they able to carry on and extend their commerce. Thus, the Jews assumed the roles of tradesmen and merchants. They were quick calculators, able and dexterous in conducting a

mercantile enterprise, and, above all, excellent in the administration of the royal finances. These circumstances gave them great advantages. Although the clergy instilled into the people hatred against them because of their religion, their services were indispensable for many branches of civil government. They not only enjoyed the same rights as other citizens, but particular privileges were conceded them, some placing them on equality with the highest of the land. Their religion was not simply tolerated, but was protected by the laws of the country.

During the 14th century, with only a few exceptions, the Jews were treated with justice by the rulers of Spain. However, the high nobility, jealous of the influence the Jews had acquired at court, were constantly endeavoring to supplant them. But even these noblemen employed them as collectors and in other confidential posts. The inferior nobility, too indolent to attend to their own affairs, were always in want of money. They had recourse to the Jews, who were industrious and able to lend. The priesthood, with some exceptions, proved to be their most determined enemy. Priests, by their harangues from the pulpit, instigated and then led the infuriated populace to murder the children of Israel. The people, through bigoted veneration of the priesthood, were always

ready to wreak vengeance and enrich themselves at the expense of the Hebrews.

With the Spanish population in such a state the law was often too powerless to afford protection to the objects of popular fury. Nevertheless, on many occasions, the instigators and ringleaders received from the sovereign punishment due their crime.

In 1366, Castile had two kings: Peter the cruel, legitimate son of Alphonso XI, and Henry, his illegitimate brother. Henry was the rallying point for the numerous discontented nobles who declared him king. One of the most sanguinary civil wars that ever devastated a country ensued. The Jews, who by duty and gratitude owed allegiance to Peter, fought bravely in his cause. In Toledo, after a long siege, twelve thousand Jews are said to have perished. Their shops and Jewries were horribly sacked. One-third of Peter's army, in his last battle near Toledo, consisted of Jews and Moors. Peter, in 1369, fell under the dagger of Don Henry. The people had hoped that the Jews would be severely treated by the new sovereign. Henry II, however, knowing the value of such subjects, sought to conciliate them by kindness.¹⁶

Henry III ascended the throne of Castile in 1390, but did not follow the path of his grandfather. At this time the

archdeacon of Ecija preached with so much force, that the enraged populace carried its hatred to barbaric excesses.

"The 6th of June, 1391, crowds were seen hastening in a continual torrent towards the Jewries, which were attacked in all quarters; the exterminating steel spared neither age nor sex; those that implored mercy or that sought to escape were alike murdered; 4,000 Israelites perished in that dreadful slaughter. Amidst the yells of the savage mob and the groans of the dying, was heard the voice of the archdeacon, encouraging them in those horrible scenes of carnage and extermination."¹⁷

Little more than a year had elapsed since the slaughter of 1391, when on the fifth of August, the Jewries of Cordova, Toledo, Burgos, and Valencia were attacked by the populace. They plundered and sacked the numerous houses and shops, and killed all who offered the least resistance.

In Barcelona, and in many towns of Aragon, they experienced the same fate. The Jewries were completely ruined. Their streets became desolate and deserted. These dreadful persecutions led a great number of the Hebrew people to quit Spain. As no part of Europe offered a secure asylum for them many emigrated to Africa. At this period the first settlement of Jews in Algiers took place.¹⁸ The Jews who remained in Spain resigned themselves to their misfortune and sought to reconstruct the shattered.

At that time constant complaints were made of the usury of the Jews; but the Castilians were so accustomed to applying

to them for money that they were the first to infringe the laws and ordinances.

There was another class of men that did them the greatest injury and were their bitterest foes. These were the Jews who, having apostatised from the religion of their fathers and having obtained power through ecclesiastical dignities, were despised by their former brethren. They repaid this contempt with the grossest falsehoods, representing their ancient Jewish rites as inimical to Christianity and their observers as the avowed enemies of Christendom.

But the sovereigns of Spain found their talents useful and indispensable. Notwithstanding the decrees of the councils and the laws that they themselves enacted to meet the demands of the people, they employed them in every important office of trust and responsibility.

Such was the state of the Jews at the beginning of the last century in which they were permitted to reside within the Spanish dominions.

In 1408 the regents of the infant, John II of Castile, issued decrees forbidding Jews to receive tolls or collect other dues which Christians had to pay to the lords of the land.¹⁹ These proved ineffectual because the constant quarrels between the four Christian kingdoms of Castile, Aragon,

Navarre, and Portugal rendered the wealth of the Hebrews essential to the sovereigns. Whatever policy might have dictated such laws, the Jews were aware of their futility, and continued to act in all the interdicted offices. They knew they had nothing to fear where the sovereigns themselves were the first to violate their own ordinances.

A greater misfortune for the Hebrew people commenced at this period and continued for some years. This was the appearance, in 1411, of Fr. Vincent Ferrer, a Dominican friar. A missionary, revered as a saint by Christians, he was an inveterate enemy of the Jews. The exaggerated picture he drew of the passion of Christ exasperated the people against the descendants of Israel. Many Jews became converts when they saw their synagogues destroyed. Ferrer's success was principally in Aragon where he was a favorite of Ferdinand I, (1412-1416), for he had aided him in securing the crown. Fr. Vincent was frequently followed by an armed multitude that attacked and killed those that refused to be converted.²⁰ Many of the Jews, even those designated "New Christians," through fear of persecution quitted Spain. Some went to Portugal and to other Christian states where Jews resided, but the majority fled to the Saracen kingdoms of Africa.

For five years, 1412 until his deposition in 1417, Pedro de Luna, who assumed the name of Benedict III, wore the papal

crown. His court was not in Rome but in Tortosa in Catalonia. There he convened an assembly of rabbis who were to argue on the tenets of Judaism. The principal question before them concerned the role of Jesus as the Messiah. Sixty-nine meetings were held. The Pope, exercising his authority, at the sixty-eighth meeting abruptly announced an approaching persecution. This led many Jews all over Spain to embrace Christianity. But the new converts, who had hoped that the abjuration of their faith would protect them, found themselves disappointed. In an insurrection, in 1419, at Toledo, their property was as completely destroyed as that of those who had remained firm in their religion. The populace demanded that converted Jews and all their descendants should be forever excluded from every dignity and public employment.²¹ This for a time put a stop to conversions.

On the death of his mother, in 1420, John II ascended the throne of Castile. He found his kingdom threatened by Aragon and Navarre. While he was engaged in restoring peace to his strife-torn country, the Jews lived unmolested and even protected by him.²²

In 1454 John's son, Henry IV, succeeded him and during the next twenty years the Catholics directed their ire at the converts.²³

Isabella was declared queen of Castile in 1474. With her marriage in 1479 to Ferdinand, king of Aragon, Christian Spain, for the first time, became a united kingdom.²⁴ The Catholic monarchs turned their attention to the unrest among the feudal nobles. They knew that to restore tranquility to their land, they would soon have to find a solution to the problem of the Jews.

They held court at Toledo in 1480 and enacted several laws regarding Jews and Moors. Certain taxes were revised. All Jews and Moors had to have distinct and separate Jewries and Mooreries.²⁵

Although many authors date the introduction of the Inquisition into Spain in the year 1481, it was first founded by a brief of Gregory IX in 1233. At that time it was against heretics in general and its administration was entrusted to Dominican friars in Aragon.²⁶ Jews and Moors were not subject to its jurisdiction unless verbally or by their writing they induced Catholics to embrace their religion. But when the kingdoms of Aragon and Castile were united, Ferdinand introduced to his new dominions what may be termed the modern Inquisition. From the severity of its statutes it was generally resisted, even by the Aragonese. At Teruel, Valencia, and Catalonia violent popular tumults arose, but Ferdinand

was bent on enforcing it in his states. The confiscation of the immense wealth of the Jews offered an easy mode of replenishing his treasury.

Isabella was induced to permit the establishment of the Inquisition in Castile by being made to believe it was her religious duty. Torquemada, inquisitor-general, and his successors rendered the Inquisition a terror to all Spain. No one was safe from its influence, for not only Jews and Moors, but even their descendants were declared infamous. "During the eighteen years that Torquemada was inquisitor-general, the number of victims is stated by historians to have been as follows:

- 10,000 burned alive
- 6,860 burned in effigy, persons who were dead or had escaped
- 97,321 declared infamous, and excluded from public honorable offices, and punished by confiscation of their property and perpetual imprisonment."²⁷

Notwithstanding, it appeared that until their expulsion the Jews were not all molested. The conjoint sovereigns, like their predecessors, continued to employ Jews to collect their taxes.

During Ferdinand's long struggle against Granada, the last Moorish kingdom of Spain, the Jews constantly followed

the Christian armies. They supplied their wants, and thus rendered important services to the cause of Christendom. In January, 1492, the last Moorish stronghold of Granada fell.²⁸ The Moorish scimitar, which had glistened dazingly in the Iberian sun for over eight centuries, was broken forever.

The Jews, by their assistance to the Christian sovereigns and by the faithful discharge of their social duties, had hoped for further immunities. But nothing was powerful enough to operate against the avaricious disposition of Ferdinand. The decrees of March 30, 1492, fell like a thunderbolt.

"Therefore we, by and with the counsel and advice of some prelates and high noblemen of our kingdoms, and other learned persons of our council, having maturely deliberated thereon, resolve to order all the said Jews and Jewesses to quit our kingdoms, and never to return or come back to them, or any of them."²⁹



With the sincerest sorrow the Jews left a land where their people had long flourished--a land which had become their country. Those that resided in Granada were the first to forsake the inhospitable shores of Spain. The major part of those from Castile went to Portugal. Large groups assembled at Cartagena, Valencia, Barcelona and other ports of Aragon and Catalonia, to embark for new homes abroad.

These exiles sought asylum in many countries. Some fled to the Barbary states; where many of their brethren had long

resided, or to Venetian states, or to Turkey, Egypt or Morocco. Others sought haven in Holland, France and England. In few of these areas were they accepted and protected as valuable citizens.

Those who settled in Turkey were especially fortunate, for only there were they received with kindness and tolerance. In many cities of the Turkish Empire--Constantinople, Adrianople, Salonika--they established permanent colonies. These grew rapidly in the sixteenth century through the migration of thousands of Sefardim who found life too difficult in Western Europe. In Turkey the great majority of the Jews exiled from Spain found a second homeland.

In the beginning and for four centuries thereafter, until the Turkish revolution of 1907, the Sephardic Jews in Turkey were permitted to live peacefully in colonies. There they retained their religion, their Spanish customs and traditions, and spoke the language of their Spanish ancestors.

Because of their state of semi-isolation they had little social concourse with others. Their feelings of kinship and identification with their Spanish forebearers intensified. Physical evidences of this union with the past are present today in Istanbul wherein the Sephardic newspaper "Salam  " 20th century thoughts are couched in the language of the days of the conquistadores.

FOOTNOTES

¹Frederic D. Mocatta, The Jews of Spain and Portugal and the Inquisition (New York: I. George Dobswage, 1933), p. 1.

²Elias H. Lindo, The History of the Jews of Spain and Portugal (London: Longman, Brown, Green, & Longman, Paternoster Row, MDCCCXLVIII), p. 4.

³Ibid., p. 8.

⁴Ibid., p. 10.

⁵Mocatta, p. 93.

⁶Ibid., p. 93.

⁷Lindo, p. 12.

⁸Ibid., p. 14.

⁹Ibid., p. 18.

¹⁰Harold Livermore, A History of Spain (New York: Farrar Straus and Company, 1958), p. 63.

¹¹Lindo, p. 37.

¹²Livermore, p. 65.

¹³Lindo, p. 56.

¹⁴Mocatta, p. 97.

¹⁵Lindo, p. 91.

¹⁶Ibid., p. 151.

¹⁷Ibid., p. 172.

¹⁸Ibid., p. 174.

¹⁹Ibid., p. 186.

²⁰Mocatta, p. 99.

²¹Valeriu Marcu, The Expulsion of the Jews from Spain (London: Constable and Company LTD., 1935), p. 4.

²²Lindo, p. 217.

²³Ibid., p. 237.

²⁴Mocatta, p. 98.

²⁵Ibid., p. 99.

²⁶Cecil Roth, The Spanish Inquisition (W. W. Norton & Company Inc., 1964), p. 37.

²⁷Lindo, p. 253.

²⁸Mocatta, p. 99.

²⁹Lindo, p. 279.

CHAPTER III

A COMPARISON OF SEPHARDIC SPANISH AND MODERN SPANISH

Language is something that lives and evolves with the people who speak it. Only in an unusual case like that of the Sephardim does it appear arrested at any one stage of development. Because of the adaptability of the Jews, the Spanish way of life which they took to other lands frequently but gradually was replaced by that of their new environment. But particularly among those who went to Turkey, the language, traditions, and folklore of Spain have been preserved to a striking degree. To be sure, the language has not remained completely frozen in the mold of archaic Spanish. During various stages of the exiles' long peregrination they naturally adopted foreign terms where a fifteenth century Spanish equivalent was lacking. But most of these acquisitions were changed to conform to the original Spanish intonation, vocabulary and syntax. Written in roman letters it is easily understood by those who know Spanish, for most of the changes introduced in its basic structure are principally a matter of spelling and elisions.

In the following pages I have made a purely descriptive comparison of the Sephardic Spanish used in Istanbul, Turkey, with modern Spanish. As a corpus, from which to obtain the Sephardic forms, I used copies of the " *Salomij}W* " newspaper from Istanbul. For purposes of comparison I chose "El Universal" newspaper, printed in Mexico City, as an example of standard modern Spanish.

In making the comparison, I first analyzed the material with the intention of compiling the complete Sephardic alphabet. In doing this I found that some of the characters present in modern Spanish are non-existent in this Hebraic Spanish. In some cases the symbols are the same as those of modern Spanish, but used in different positions or are used interchangeably. Some of the differences in usage were consistent enough that they could be categorized.

The following is a comparison of the alphabet found in the Sephardic newspaper with that of modern Spanish.

Modern Spanish

Sephardic Spanish

a	a
b	b
c	c (though often written as k, s or z)
ch	c

Modern SpanishSephardic Spanish

d	d
e	e
f	f
g	g
h	does not exist
i	i
j	j
k	k
l	l
ll	(to express this letter old Spanish y or li is used)
m	m
n	n
ñ	(Sephardic uses ni)
p	p
q	(Sephardic uses k)
r	r
rr	rr
s	s
t	t
u	u
v	v

Modern Spanish

x

y

z

Sephardic Spanish

(Sephardic uses ks or gs)

y

z

In modern Spanish the c represents two types of sounds. One is a voiceless velar stop like the English c in come. The other sound is a voiceless alveolar fricative similar to the English s in sit. Throughout the entire corpus of Sephardic Spanish all cases in which the voiceless velar stop c would have been used in modern Spanish the graphic symbol k was consistently used. The voiceless alveolar fricative c is replaced by s and z. The choice of which to use seems to arbitrary as no pattern of usage is set.

The following lists of words taken from the newspaper show that (1) the Sephardic Spanish uses a k where modern Spanish uses the voiceless velar stop c, (2) the symbols s and z are used instead of the modern Spanish c, and (3) the z sometimes is used where in modern Spanish the s would be used.

Modern Spanish

aca'

academia

Sephardic Spanish

aka

akademia

Modern SpanishSephardic Spanish

acompañó	akompanio
actos	aktos
actualmente	aktualmente
acudir	akudir
acusación	akuzasion
alcanzar	alkansar
América	amerika
bíblicas	biblikas
cabellos	kaveyos
caber	kaber
café	kafe
califican	kalifian
camino	kamino
camareta	kamereta
cantidades	kuantidades
candidatos	kandidatos
cantos	kantes
carácter	karakter
caracterizan	karakterizan
carne	karne
casa	kasa
casi	kaji

Modern SpanishSephardic Spanish

cayó	kayo
cerca	serka
cercanos	serkanos
chico	ciko
cinco	sinko
cincuenta	sinkuenta
claramente	klaramente
claridad	klaredad
claro	klaro
clase	klasa
clientela	klientela
colaborar	kolaborar
colegas	kolegas
colonel	kolonel
comandante	komandante
combatientes	kombatientes
comentadores	komentadores
comer	komer
cometidos	kometidos
comisión	komision
comité	komite
comités	komites

Modern Spanish

como
 compañía
 compatibles
 competencia
 completa
 complicada
 comprende
 comunal
 comunidad
 comunista
 con
 concerniendo
 concilio
 concluir
 concluye
 concurso
 conferencia
 confiado
 conflicto
 conforme
 congreso
 conocido

Sephardic Spanish

komo
 kampania
 kompativles
 kompetensia
 kompleta
 komplicada
 komprende
 komunal
 komunita
 komunista
 kon
 konsernando
 konsilio
 konkluir
 konklue
 konkurso
 konferensia
 konfiado
 konflito
 konforme
 kongresso
 konosido

Modern SpanishSephardic Spanish

consagrar

konsagrar

consagro

knosakro

consejero

konsejero

consolidación

konsolidasion

consultaciones

konsurtasiones

constitución

konstitusion

contar

kontar

contemporánea

kontemporanea

continúa

kontinua

continuar

kontinuar

contra

kontra

contribuir

kontribuir

cooperar

kooperar

corazón

korason

correspondiente

korespondente

corriente

koriente

cortadura

kortadura

creación

kreasion

crear

krear

crees

krees

creaturas

kreaturas

cuadros

kuadros

Modern SpanishSephardic Spanish

cual	kual
cualidades	kualita
cuento	kuento
cuerpos	kuerpos
culebra	kulevra
cultos	kultos
cumplida	kumplida
cumplir	akumplir
curso	korso
curioso	kuriozo
declara	deklara
declaración	deklarasion
decorado	dekorado
delicada	delikada
descubrieron	deskubrieron
dificultades	difikultades
diplomáticas	diplomatikas
dirección	direksion
director	direktor
discutidos	diskutidos
doctores	doktores
elección	eleksion

Modern Spanish

electoral

esclavage

escoger

escondió

escribe

escuelas

facto

fantástica

histórica

instrucción

lectores

mercarle

misericordia

mosaico

nunca

objetivas

ocuparse

ocasión

Pascua

pecados

planificación

poca

Sephardic Spanish

elektoral

esklavaje

eskojer

eskondio

eskrive

eskolas

fakto

fantastika

istorika

instruksion

lektores

merkarle

miserikordia

mosaiko

nunka

ovjektivas

okuparse

okazion

Paskua

pekados

planifikasion

poka

Modern Spanish

poco
 política
 políticos
 procurar
 publicaciones
 recompensa
 recordarnos
 remarcar
 república
 respectivas
 sacrificar
 sacrificios
 secretamente
 teológicas
 turcos
 trocados
 trocambio

Sephardic Spanish

poko
 politika
 politikos
 procurar
 publikaciones
 rekompensa
 rekordarnos
 remarkar
 republika
 respektivas
 sakrifikar
 sakrifisios
 sekretamente
 teologikos
 turkos
 trokados
 trokamiento

In the following examples the g is used instead of the c.

Modern Spanish

acusación
 administración

Sephardic Spanish

akuzasion
 administrasion

Modern SpanishSephardic Spanish

admiración

admirasion

apreciando

apresiendo

asistencia

asistensia

asociación

asosiasion

asociaciones

asosiasiones

beneficios

benefisios

celebre

selebre

celos

selos

ceniza

seniza

centro

sentro

ceremonia

seremonia

cerca

serka

cinco

sinko

cincuenta

sinkuenta

condenación

kondenasion

conferencia

konferensia

conocía

konosia

conocido

konosido

consideración

konsiderasion

consolidación

konsolidasion

constitución

konstitusion

consultaciones

konsultasion

Modern SpanishSephardic Spanish

creación	kreasion
decidió	desidio
decidir	desidar
decisión	desizion
declaración	deklarasion
decoración	dekorasion
deportaciones	deportaciones
desgracia	dezrasia
documentaciones	dokumentasion
difíciles	difisiles
distancias	distansias
dulce	dulse
elección	eleksion
elecciones	eleksiones
emoción	emosion
especial	espesial
especialmente	spesyalmente
establecer	estabiliser
excepcionales	eksepcionales
felicita	delisita
felicitaciones	felisitaciones
formación	formasion

Modern Spanish

Francia
 funciones
 generación
 importancia
 indisposición
 información
 informaciones
 iniciativo
 insistencia
 institución
 instrucción
 invitación
 malecia
 moderación
 nacimiento
 nación
 nacional
 negociaciones
 noción
 oficial
 operaciones
 oración

Sephardic Spanish

Fransia
 fonksiones
 jenerasion
 importansa
 endispozision
 enformasion
 enformaciones
 inisitiva
 ensistencia
 enstitusion
 enstriksion
 envitasion
 malisia
 moderasion
 nasimiento
 nasion
 nasionala
 negosiasiones
 nosion
 ofisiel
 operaciones
 orasion

Modern Spanish

organización
 pacientes
 parece
 participara
 participar
 participan
 participación
 permanencia
 planificación
 preceptos
 presencia
 presidencia
 principales
 realización
 recepción
 recibió
 reconocer
 reconocimiento
 relaciones
 revelaciones
 salvación
 sacrificios

Sephardic Spanish

organizasion
 pasientes
 parese
 partisipara
 partisipar
 partisipan
 partisipasion
 permanensia
 planifikasion
 preseptos
 prezensia
 prezidencia
 prensipales
 realizasion
 resepsion
 resivio
 rekonoser
 rekonosensia
 relaciones
 revelaciones
 salvasion
 sakrifisios

Modern Spanish

tendencia
 tradicional
 vicio

Sephardic Spanish

tendensia
 tradisional
 visio

In these cases the z functions as the modern voiceless
 alveolar fricative c.

Modern Spanish

decía
 decíamos
 decir
 dice
 hacer
 hacía
 haciendo

Sephardic Spanish

dezia
 dezimos
 dezir
 dize
 azer
 azia
 aziendo

In the following words, Sephardic Spanish employs z for the
 modern Spanish g.

Modern Spanish

acusación
 casa
 casadas
 cosas

Sephardic Spanish

akuzasion
 kaza
 kazadas
 kozas

Modern SpanishSephardic Spanish

cristianismo	kristianizmo
curioso	kuriozo
decisión	desizion
desde	dezde
desea	dezea
deshonorada	dezonorada
desierto	dizierto
disposición	dispozision
entusiasmo	entusiazmó
Francesas	franzezes
graciosamente	grasiozamente
indisposición	endispozion
menesterosos	menesterozos
mosaico	mozaiko
nerviosa	nervoza
ocasión	okazion
organismo	organismo
países	payizes
pasados	pazados
presencia	prezensia
presentados	prezentados
presentes	prezentes

Modern Spanish

presidencia
 presidente
 prisión
 propósito
 posada
 provechosa
 religiosa
 representa
 representar
 representantes
 resultado
 resultados
 resumido
 turismo

Sephardic Spanish

prezidencia
 presidente
 prizion
 propozito
 pozada
 provecoza
 lreijioza
 reprezenta
 representar
 reprezentantes
 rezultado
 resultados
 rezumido
 turizmo

Ancient orthography was more phonetic than that of today. It was not until the beginning of the 17th century that the silent h came into use--in imitation of Latin orthography.¹ Because the Sephardim left Spain in the 15th century, their lack of a silent h is thus explained.

Modern Spanish

deshonrado

Sephardic Spanish

dezonorado

Modern Spanish

haber
había
habíamos
habla
hablamos
hablar
hacer
hace
hacia
haciendo
hacerte
harán
hasta
hechas
hecho
hechos
Helénico
hermanos
hermosa
hice
hijo
hijos

Sephardic Spanish

aver
avia
aviamos
avla
ablamos
avlar
azer
aze
azia
aziendo
azerte
aran
asta
ecas
eco
ecos
eleniko
ermanos
ermoza
ize
ijo
ijos

Modern Spanish

historia
 histórica
 hizo
 hombre
 honorable
 honorado
 honorosamente
 hora
 hospital
 hotel
 hoy

Sephardic Spanish

istoria
 istorika
 izo
 ombre
 onoravle
 onorado
 onrozamente
 ora
 ospital
 otel
 oy

In Sephardic Spanish the i and e are used in different positions than in Modern Spanish. In my analysis I found that the Sephardim used the e in initial position where Modern Spanish uses the i.

Modern Spanish

impide
 importancia
 importante
 indemnidades
 independientes

Sephardic Spanish

empide
 emportansa
 emportante
 endamnidades
 endependientes

Modern Spanish

indisposición

inhumana

insistió

inspirandonos

institución

instrucción

insuportable

intención

intenciones

intelectual

inteligencia

invitación

invitada

invitar

invitaron

Sephardic Spanish

endispozision

enumana

ensistio

enspirandonos

enstitusion

enstruksion

ensuportable

entision

entisiones

entelektuala

entelijensa

envitasion

envitada

envitar

envitaron

In the following the i is used instead of the e.

Modern Spanish

asegurado

decidle

decir

desde

Sephardic Spanish

asigurado

dizilde

dizir

dizde

Modern Spanish

desierto

según

segunda

seguida

seguramente

Sephardic Spanish

dizierto

sigun

sigunda

siguida

siguramente

The modern Spanish g has three sounds: a voiced velar plosive, a voiced velar fricative, and a strongly aspirated sound similar to the English h. In the cases where the aspirated g is used in Modern Spanish the Sephardic Spanish uses the j.

Modern Spanish

Argentina

agencia

cogido

cogimos

dirigentes

dirigida

exige

esclavage

escogida

Egipto

Sephardic Spanish

Arjentina

ajensia

kojido

kojimos

dirijentes

dirijida

egzije

esklavaje

eskojida

ejupto

Modern SpanishSephardic Spanish

general	jeneral
generación	jenerasion
gentes	jentes
imagen	imaje
imaginad	imajunad
inteligencia	entelijensa
original	orijunal
origen	orijin
páginas	pajinas
página	pajina
prestigio	prestijio
protegeremos	protejaremos
religiosas	relijiosas
religión	relijion
región	rejion

Rafael Lapesa in Historia de la lengua española notes the old Spanish y and li, both of which represented the "yud" sound were replaced orthographically in the 16th century by the letters ll.³ This explains the lack of ll in Sephardic Spanish.

Modern SpanishSephardic Spanish

allí	ayi
cabellos	kaveyos
detallado	detaliado
ella	eya
detalle	detalio
ellas	eyas
ellos	eyos
llamamos	yamomos
llevaba	yevava
llena	yena
llorar	yorar
llore	yore
lleva	yeva
llevado	yevado
llevar	yevar
llevaremos	yevaremos
llevarlos	yevarlos
medalla	medalia

In place of the \tilde{n} used in Modern Spanish, the Sephardim use the two letters ni. The ni is an older form which was still in use at the time the Sephardic Jews left Spain, and denoted further palatalization of the n.

<u>Modern Spanish</u>	<u>Sephardic Spanish</u>
años	anios
compañía	companía
compañero	companiero
daño	danio
dañozo	daniozo
España	Espania
enseñar	enseniár
montañas	montanias
señalados	senialados
señales	seniales
Señores	Siniores

The function of the Modern Spanish voiceless velar stop g, which does not exist in Sephardic Spanish, is fulfilled by k. This was common in old Spanish.

<u>Modern Spanish</u>	<u>Sephardic Spanish</u>
aquella	akea
banquete	bankete
equipado	ekipado
equipo	ekipo
quedara	kedara
quejarse	kejarsen

Modern SpanishSephardic Spanish

quien

ken

quiere

kere

quitaron

kitaron

quito

kito

riquesa

rikesa

In Modern Spanish the pronunciation of the y and b is indistinguishable. Both these letters are also used by Sephardim but many cases exist where the y is used instead of the Modern Spanish b. The arbitrary usage is due to the fact that orthographic rules for the y and b were not set down until the end of the 17th century.²

Modern SpanishSephardic Spanish

aberturo

avurtura

abril

avril

abrio'

avrio

abuelos

avuelos

admiraban

admiravan

arribar

arivar

cabecera

kavesera

compatibles

kompativles

debe

deve

Modern SpanishSephardic Spanish

culebra	kulevra
deber	dever
deberes	deveres
debíamos	deviamos
debiendo	deviendo
debría	devria
descubiertos	deskuviertos
elevaban	elevavan
escribe	eskrive
espantaba	espantava
haber	aber
había	avia
habían	avian
habla	abla
hablaron	ablaron
inolvidable	inolvidavle
insuportable	insuportavle
labor	lovar
laborar	lavorar
laboradores	lavoradores
libros	livros
memorable	memoravle

Modern SpanishSephardic Spanish

objetivos	ovjektivos
obligado	ovligado
obligados	ovligados
obligo	ovligo
obras	ovras
palabra	palavra
pensaba	pensava
posible	posivle
practicaban	pratikavan
probar	provar
pueblo	puevlo
rabia	ravia
recibieron	recivieron
recibió	recivio
responsable	responsavle
sabemos	savemos
sabes	saves
sabía	savia
sobre	sovre
terrible	terivle

Until the 17th and 18th centuries the symbol x was equivalent to the aspirated j. It was only after that time that

the x was reserved for the gs and ks sounds which is the sound of the Modern Spanish x. It is for this reason that the Sephardim use gs and ks in place of the Modern Spanish x.⁴

Modern Spanish

Sephardic Spanish

examinando

egzaminando

excepción

eksepsion

existe

egziste

explicarles

eksplikarles

explosión

ekspluatasion

exposición

ekspozision

exterminar

eksterminar

extraordinaria

ekstraordinarea

próximo

proksimo

Though they do not fit into any of the preceding classifications, many Sephardic words are recognizable because their modern equivalents are similarly spelled. It is obvious that many of them lack the phonological changes which took place after the 15th century. Others are old Spanish forms which modern Spanish has completely discarded. Such words as the following are recognizable because of the similarity of spelling, but they do not follow set patterns.

Modern Spanish

aceite
aceptar
aceptaría
acercarse
acordar
actitud
adelante
adentro
aficionado
agrias
ahogaron
ahora
algebraica
alumnos
amoteros
arabes
atención
automobiles
autorizados
averiguar
bajo
benditas

Sephardic Spanish

azeyte
akseptar
acetaria
aserdarsen
akorar
atitud
endelantre
adientro
afiksionado
agras
aogaron
agora
aljebrika
elevos
amutores
arabos
atansion
atomobiles
atorizados
abediguar
baso
bendicas

Modern Spanish

bienvenido

bondad

borde

caballero

caídas

caído

califican

camareta

comparación

capaz

cargo

carrera

casi

causa

cementerio

central

círculos

ciudad

colonia

combatientes

concerniendo

concurso

Sephardic Spanish

bienveyensa

buendad

bodre

kavaliero

kayades

kaente

kalifian

kamereta

komparezon

kapavles

kapo

kariera

kaji

kauzo

semeterio

santral

serkalos

sivdad

kolomnia

kombatantes

konsernando

konkur

Modern SpanishSephardic Spanish

condenado	kondanado
confianza	konfiensa
confidentes	konfientes
corto	kurto
consecuencias	konsiguensas
contemporánea	kontemporea
cuarta	kuatrena
culpable	kulpozo
cumplimiento	akumplisimiento
cumplir	akumplir
darse	darsen
deciden	desidan
decisivo	desizif
degraden	denigran
delicadeza	delikateza
denunciar	denansar
desacuerdo	desakordo
desarrollo	dezvelopamiento
descalificado	diskalifyado
deseamos	suetamos
desembarcar	dezbarkar
designado	deziniado

<u>Modern Spanish</u>	<u>Sephardic Spanish</u>
designaron	deziniaron
despierta	desperta
detalle	detalio
*Dios	Dio
discursos	diskorsos
dispensar	dispanser
disponible	desponivle
distancias	distensias
divino	devino
divorcios	divorsas
doce	docen
donaciones	donos
duda	dubio
edad	aedado
egiptano	ejipsiano
ejecutados	egzekutidos
ejemplo	egzemplo
empezamos	empesimos
empieza	empese
empujado	pujado

*The Sephardim dropped the final g because they thought it denoted plurality with reference to the Christian belief in the Trinity.

Modern Spanish

episodios
 encomienda
 enero
 entonces
 entretiene
 error
 escena
 esfera
 esfuerzas
 espectador
 espíritu
 estrategia
 estrofa
 europeas
 exclama
 fama
 familias
 financiamiento
 frase
 fraternidad
 fuerza
 fuiste

Sephardic Spanish

epizodes
 enkomendansa
 janie
 estonces
 antretiene
 yerro
 sena
 eskopo
 esforsas
 espektor
 esprito
 stratejia
 strof
 evropeas
 eklama
 famio
 famiyas
 finansamiento
 fraza
 fraternita
 fuersa
 fuites

<u>Modern Spanish</u>	<u>Sephardic Spanish</u>
fundado	fondado
guarda	guadra
guisar	gizar
hazanas	hazinuras
higiene	ijien
*huída	fuida
*huirse	fuirse
ignora	iniora
inaugurado	inofurado
indeciso	endisiz
instructivo	entrutivas
interesas	enteresos
invencible	envencivle
jefe	sef
juega	juga
jueves	jugueves
justificado	justifiado
justo	ajusto
labor	lavoro
largos	lungos

*These words show the Latin f which has been replaced in Modern Spanish by h.

Modern Spanish

lechuga
lejos
leyenda
liberación
Londres
mancebitos
mancebos
mantener
martires
materia
materiales
medidas
mensaje
mejoraba
mentalidad
mercado
mientras
militarios
modificar
molestia
morir
muestra

Sephardic Spanish

licuga
lesos
lejenda
delivransas
londra
masevikos
manseves
mentener
martirios
matiera
materieles
mezuras
mensaje
amejoreaba
mantalita
merkida
mientars
militaras
modifiar
trubla
murir
mostro

Modern SpanishSephardic Spanish

mundial	mondial
mutua	mutuel
natural	naturel
nave	naveo
necesarios	nesesitozos
nerviosa	niervoza
novela	nuvela
obligación	ovligo
obtenía	obtiendra
ofrecerle	ofrisirle
once	onze
orar	orasionar
ordenanza	ordanansa
orgullosos	orgoliozos
originales	orijinarios
pacíficos	paziguozas
*país	payis
*países	payizes
pajaros	pasaros
papel	rolo

*These were so written by the Sephardim to show stress on the i.

Modern SpanishSephardic Spanish

parciales	parsieles
perfección	perfektura
*periodico	jurnal
*periodista	jurnalisto
piensan	pensan
podemos	puedemos
poder	pueder
podra	puedra
precepto	pressepto
preferible	preferable
prescripciones	preskripsias
prestado	prestoza
prestamos	prestimos
prever	prevar
procuramos	perkuramos
profesionales	profesionelos
profunda	profonda
pronunviados	pronosados
pronunciarse	*prononsarsen
prostituida	prostituada
*psicológico	psikolojie

*These are loan words from French.

Modern Spanish

publicadas
puesto
punto
purificar
realmente
reemplasar
reestablecimiento
reforzar
regimen
regimiento
relatar
renombrados
reporte
reportes
revela
revelamiento
sacrificador
salida
satisfecho
seis
senado
sensibles

Sephardic Spanish

publiadas
posto
ponte
purifiar
reelmente
ramplasar
restabilisimiento
ranforsar
rejim
rejimento
reportar
renomados
raporte
ropartes
relava
relevamiento
sakrifikatores
salidura
satisfiziente
ses
senato
sansivles

Modern Spanish

separarse
 significación
 sinceridad
 sincero
 sitio
 sospechaban
 substancioso
 suficiente
 sufrimientos
 sugerir
 simplicidad
 susodicho
 tablas
 tema
 tercero
 trece
 triunfo
 valioso
 verdadero
 vertir
 viajar
 voluntad

·Sephardic Spanish

separarsen
 sinyfikasion
 senseridad
 sensero
 site
 supsonaban
 sostansiozo
 sufizamente
 sufriensas
 sujerar
 semplesidad
 susdico
 tablos
 atemes
 teirso
 trecen
 trionfor
 valutoza
 vero
 verter
 vijitar
 veluntad

The following words are so different in spelling and/or usage that they do not have a recognizable modern Spanish equivalent. Some words which appear to be Spanish are hispanicized forms of Turkish and other loan words.

acundada	asemeja	dimia
acuntar	asumar	domenio
adjuante	atabafa	dosies
ainda	atirar	dunke
alakron	auzaron	ebdomadario
anava	avakato	eguardo
angaje	ayegaron	egzersan
angloba	ayga	ekpozo
antromiz	ayinda	empesgo
apanaje	bakire	empozado
apartienes	biervo	empozante
apezgo	biparto	empristimo
aplodisidos	buro	endonarse
araparse	butos	enduesto
arebasando	degaja	englutirlos
aretaldo	durularon	enosis
aretara	desplazio	ensembrar
armeno	devenir	enterojados

entremiza	konstatimos	muoyenes
envelunto	konjenjan	ofision
esanjar	korbanont	opel
eskayidas	kreates	opozo
eskursieron	kustament	orozo
evenemento	levanim	parasa
fiksara	levdarde	perikolo
fonsiera	libero	petiyavan
fonsieramente	livrezan	pezgor
foyas	lusita	plaket
gerera	malor	plasada
guides	malorozamente	posedava
harvando	manietizados	pranso
incir	manka	prealavle
inegalavle	meldamos	priva
kaufor	meldando	prononse
kijeron	melizinar	puniadiko
koketo	melizinarle	purparles
krido	menaj	randontra
kualanke	merko	ranseniamento
kale	meprizaron	redijada
kapo	midrasim	rejetan
klotura	morsura	remersio

renerensia	sientenas	stil
renuvelar	sifros	suanie
retansar	sine	sulinio
reusita	sintidores	supsonado
revenidos	sollanela	tenda
ruaje	solombra	treslada
samoyonas	solovantar	trusites
sampion	sonalsor	tugla
santaga	sorte	uvrajes

FOOTNOTES

¹R. Menéndez Pidal, Manual de gramática histórica española (Madrid: Espasa Calpe, S. A., 1944), p. 121.

²Rafael Lapesa, Historia de la lengua española (Madrid: Escelicer, S. A., 1959), p. 245.

³Ibid., p. 320.

⁴Ibid., p. 276.

CHAPTER IV

CONCLUSION

Several centuries before Christ the Jews arrived in Spain. From then until their expulsion in 1492, their history was a varied one. At times they reached positions of great eminence; they were the merchants, the bankers, the physicians, the philosophers, the astrologers, the men of letters. The favorites of a few monarchs, both Catholic and Moorish, they were hated and harrassed by others. They were persecuted by the Church, their synagogues were destroyed, their possessions confiscated, their numbers reduced by the rack, the sword, and the flame, their love for Spain and things Spanish was as deep as that of any other Spaniard.

When they were driven from Spain they went to all parts of the world. Today there are Sephardim in Europe, the United States, and the East. Where they were not permitted to establish isolated colonies, they were gradually assimilated into the populace of their host country and lost their distinguishing characteristics. However, a few countries allowed them to reside in their own self-contained communities. Such

a country was Turkey. There they maintained their individuality, and their Spanish customs and language.

The language spoken by the Sephardim of Istanbul has changed little since the 15th century. This is quite obvious when a comparison is made between the written languages appearing in two newspapers, the "Salom ןןןןןן", the voice of the Sephardim and "El Universal", one of the leading periodicals of Mexico. There is no distinction made between the letters b and v in Sephardic Spanish though such a distinction has existed in the Spanish of Spain and Latin America since the 17th century. The old Spanish forms of li and y still are prevalent in Sephardic Spanish, although they have long since been replaced in modern Spanish by ll. The same is true of ni where modern Spanish has n. Because the silent h had not yet been introduced in Spanish when the Sephardim departed the peninsula, no trace of it is found in the columns of "Salom ןןןןןן". The k of Sephardic Spanish has now developed into the c of modern Spanish. Archaic words such as ainsi and onde which were commonplace in the days of the Cid and are frequent in "Salom ןןןןןן" have never been used, and perhaps are not even known, by those who compose the articles in "El Universal." Some of the unexplainable variations between Sephardic and modern Spanish are due to

independent changes taking place in Sephardic Spanish itself over a period of centuries; others to loan words borrowed from other languages, principally from Turkish.

That Sephardic Spanish, which in reality is the language of 15th century Spain, is still written, read and spoken today is in itself amazing. Even more so is the fact that a group of people have clung so tenaciously to the customs and language of a country which treated them so cruelly and finally exiled them from its shores forever. One wonders, in an age of unparalleled technological progress, how much longer the Sephardim of Istanbul can continue to isolate themselves from the world around them.

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A DESCRIPTIVE COMPARISON OF SEPHARDIC SPANISH
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by

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ABSTRACT

The Sephardic Jews, now separated from Spain for almost five centuries and scattered all over the world, still congregate in their own small communities. In some countries these communities cling tenaciously to the language and the customs of their forefathers. Particularly is this true in Turkey where the Spanish spoken today is akin to that heard in Spain in the late fifteenth century. Perhaps this is due to the fact that the Jewish emigrants were welcomed to Turkey and permitted to settle in their own exclusive Jeweries. They were thus not assimilated into the population of their host country. In such a state of semi-isolation their language has changed little with the passage of time.

The purpose of this thesis is to make a descriptive comparison of the Spanish written today by the Sephardic Jews of Istanbul, Turkey and that which appears in Mexico City. To do this, I shall closely examine two newspapers, the Sephardic " *Şalom* " of Istanbul and "El Universal" of Mexico City. I will note all words which present orthographic differences in an attempt to show that Sephardic Spanish varies greatly from the standard Spanish used today in Latin

America; and, indeed, represents an arrested stage in the development of modern Spanish.