

# Israel bar Hayim de Belgrado, the “Write as you speak” principle and the nomenclature in the *Sefer Otsar Hahayim* (1823)

by *Aldina Quintana*

## **Zusammenfassung**

Der politische und gesellschaftliche Wandel, mit dem das 19. Jahrhundert auf dem Balkan eingeläutet wurde, nachdem ein Großteil des Territoriums an das Österreichische Reich gefallen war, löste auch die Entwicklung sozialer und intellektueller Bewegungen aus und schuf neue Grundlagen für die Beziehungen mit dem Osmanischen Reich. Wien wurde zum Auffangbecken vieler Menschen des Balkans, die aufgrund der Begegnung mit der zentraleuropäischen Kultur zu Botschaftern von Innovationen gegenüber den Menschen ihrer Herkunftsländer wurden. An diesem Prozess nahmen die Mitglieder der jüdischen Gemeinde genauso wie auch die Mitglieder anderer ethnischer und sozialer Gruppen teil. Der bedeutendste Vertreter war Israel Hayim de Belgrado, der zwischen 1813 und 1837 wichtige intellektuelle Arbeit in der österreichischen Hauptstadt leistete. Er reformierte die judenspanische Orthografie und führte neue Methoden für den Unterricht des Hebräischen als Zweitsprache ein, die auf dem Gebrauch einer dreisprachigen Nomenklatur (hebräisch, judenspanisch, deutsch) für die Darstellung des Wortschatzes basierten.

## **Abstract**

The political and social changes with which the 19<sup>th</sup> century began in the Balkans after a great part of their territories were taken over by the Austrian Empire, also resulted in social and intellectual activity and created a new framework in the relationship with the Ottoman Empire. Vienna turned into the shelter of many citizens from the Balkans who then became the transmitters of innovation to their co-citizens through their contact with central European culture. In this sense, the members of Jewish communities participated as much as members of other ethnical and social groups. The most prominent of these Jews was Israel Hayim de Belgrado (‘of Belgrade’), who developed

an important intellectual work in the Austrian capital between 1813 and 1837. He even reformed Judeo-Spanish spelling and introduced new methodologies for learning Hebrew as a second language, based on the use of a trilingual nomenclature (Hebrew, Judeo-Spanish, German) when presenting the lexical repertoire.

The political and social changes that took place in the Balkan area at the beginning of the 19<sup>th</sup> century brought new activity to the cultural and intellectual life of its societies and introduced new dimensions to the relationship between Austria and the Ottoman Empire. The city of Vienna did not only become the main centre of innovation, but also the desired destination and even the place to take refuge from political, ideological or economic adversities. The establishment of Israel bar Hayim de Belgrado (henceforth, Hayim de Belgrado) in Vienna in 1923 was the consequence of such adversities. But also thanks to them he became, not only one of the most prolific Sephardic intellectuals, but also the first one capable of breaking the intellectual conservatism in the Balkan Sephardic communities.

This paper analyses two innovative aspects of Hayim de Belgrado's didactic work *Sefer Otsar Hahayim* (1923): its adhesion to the "write as you speak" principle and the introduction of nomenclature in Sephardic communities as a tool to understand Hebrew texts through Judeo-Spanish and German.

## 1. Israel bar Hayim de Belgrado: Life and work

Hayim de Belgrado was born in Belgrade in the second half of the 18<sup>th</sup> century. When in 1813 the Turks crushed the Serbian insurrection he left for Vienna with many other Serbs, one of whom was Vuk Stefanović Karadžić, the major reformer of the Serbian language. There, Hayim de Belgrado edited his Ladino translation of the Bible, liturgy books and other ritual works, as well as textbooks, including the *Sefer Otsar Hahayim*. He returned to Belgrade around 1837, where he devoted the rest of his life to the Jewish community, Judaism and Judeo-Spanish. In 1837 Serbian authorities allowed the introduction of Hebrew press, following a recommendation of Hayim de Belgrado.<sup>1</sup>

<sup>1</sup> Bunis, David M.: Yisrael Hayim of Belgrade and the History of Judezmo Linguistics. In: *Histoire Épistémologie Langage* 18, 1 (1996), pp.152–153, and Kayserling, Meyer: *Biblioteca*

Hayim de Belgrado was a polyglot: Besides Judeo-Spanish and Hebrew he spoke Serbian, German and probably Italian. He must also have had a basic knowledge of Turkish.<sup>2</sup>

## 2. The *Sefer Otsar Hahayim* (Vienna, 1823)

Among his school-books, the one entitled *Sefer Otsar Hahayim*<sup>3</sup> – *Grammatik für Sephar. Israeliten* in German – has drawn my attention.<sup>4</sup> It is a 253-page anthology with different materials addressed to Sephardim boys.

Although the German title suggests we are faced with a grammar book, the author does not show any type of linguistic intention – the book does not contain grammatical explanations, but rather aspects related to the alphabet, pronunciation, writing and vocabulary. This is the work written by Hayim de Belgrado which contains the largest variety of subjects. It offers a primer for children, with contents adapted to the subjects that were taught in Sephardic schools at the beginning of the 19<sup>th</sup> century, and with a level of knowledge adjusted to that demanded from most Sephardim men. It thus includes notions of biblical Hebrew, Hebrew texts with their translation to Judeo-Spanish, texts in Hebrew aimed at practising writing, reading and translating Judeo-Spanish as strategies for understanding their content, stories and fables, a Bible concordance, Universal Geography and Arithmetic. The texts in Hebrew are either from the Bible, part of the liturgy or religious songs that either accompany the liturgy or are regularly sung on Shabbath, or in festivities related to the annual cycle. Therefore, they are Hebrew texts with which children were familiarised, and some of them probably knew by heart, even if they didn't understand their meaning. All this facilitated learning the Sacred Language up to the level demanded at that time, which consisted of no more than understanding those texts traditionally used in these communities' religious and festive rituals.

Española-Portuguesa-Judaica. Strasbourg 1890, p. 51–52. For more details about the life and work of Hayim de Belgrado, see these works.

<sup>2</sup> Bunis: Yisrael Hayim of Belgrade, pp. 163.

<sup>3</sup> We use the copy with the signature Lamed 577, 1 from the library in the Ben Zvi Institute in Jerusalem. Unfortunately, it is incomplete. Pages 28–35 and 243–248 are missing.

<sup>4</sup> See Quintana, Aldina: °Una informasion de la aritmetika y una °Muestra de los kuentos. In: Hommage à Haïm Vidal Sephiha. Ed. by Winfried Busse; Marie-Christine Varol-Bornes. Bern 1996, pp. 295–314. In it I analyse the Judeo-Spanish vocabulary of arithmetic from a small corpus included in Hayim de Belgrado's chapter dedicated to this subject.

## 2.1. The Brief Grammar and the principle “Write as you speak”

However, the part of the *Otsar Habayim* that draws my attention most is the one that occupies its first 118 pages. On the front page we read that it is a “[q]iśur kelale diqduq lešon haqqodeš bilšon ladino leto‘elet melamde hane‘arim; gam maamarim rabim bilšon haqqodeš vetaxtehem hamilot hanimšaim bahem *bilšon haqqodeš*, ladino veeškenazi”, that is, a “Brief Grammar of the Sacred Language in Ladino to be used by children’s teachers, also many texts in the Sacred Language and, below, the words that are found in them in Hebrew, Ladino and German”.

The chapter is composed of ninety-nine epigraphs, although apparently there are only ninety-one, as the enumeration of epigraphs 67–74 is repeated – but not its content. The order of the epigraphs follows the criteria of their level of difficulty when learning Hebrew, starting with the introduction of the Hebrew alphabet and the traditional classification of its elements, then offering other explanations about issues related to the correct pronunciation of the sounds represented by Hebrew characters, always parting from the correspondence with the pronunciation that each one of them had in Judeo-Spanish; epigraphs 23–37 are missing, as the pages that contain them are missing from the copy we are using. Epigraph 38 contains the piyyut *Adom Olam* with its translation into Ladino, followed by other texts in Hebrew and their translations, up to epigraph 47. The trilingual vocabulary in Hebrew, Judeo-Spanish and German begins in epigraph 48 and ends in epigraph 84, although it should be epigraph 92. Epigraph 48 contains the subject personal pronouns in the three mentioned languages and epigraphs 49–51 are dedicated to the numbers including cardinal, ordinal and fractions; epigraph 52 contains the months of the year in Hebrew, Judeo-Spanish and German, as well as in Ottoman Turkish; the graded readings in Hebrew begin in epigraph 53, each exercise with its list of vocabulary in Hebrew, Judeo-Spanish and German.<sup>5</sup> The last epigraphs (85–90) contain fables in Hebrew with their translations into Judeo-Spanish. This part ends with two couplets in which the main subject is the importance of learning, that is, of *meldar*.

If the uniqueness of the book lies in it being the first anthology of its kind to be published among the Sephardim, it is precisely in the *Brief Grammar* where the adherence of the author to the principle “Write as you speak”

<sup>5</sup> In the section “Vocabulary” we have reproduced epigraphs 48–57 and 59–65.

(„Schreibe, wie Du sprichst!“), first established by the German philologist Johann Christoph Adelung (1732–1806), stands out. According to Adelung, the orthography of the written language should match that of the spoken language,<sup>6</sup> that is, any orthography should follow a phonological principle and give up the etymological one.<sup>7</sup> Like other linguistic issues, this principle was discussed among scholars at the beginning of the 19<sup>th</sup> century, and particularly among Slavists. This principle would later constitute the key point of the reform of the Serbian alphabet and the introduction of the national language into Serbian literature initiated by Vuk Stefanović Karadžić (1787–1864), substituting the mixture of the Church Slavonic and Russian languages with Serbian.<sup>8</sup> Hayim de Belgrado was a contemporary of Karadžić and undoubtedly knew his works; he probably even knew him personally through other intellectuals and defenders of the Serbian monarchy.<sup>9</sup> Karadžić’s most important work was the large Serbian Dictionary (1818), which was published together with a grammar of the Serbian language, the first real grammar of the national speech – much better than the small one of 1814 with which Karadžić began his career.<sup>10</sup>

In this chapter of the *Otsar Habayim*, Hayim de Belgrado presented the Rashi alphabet, traditionally used to write Judeo-Spanish, with a reformed spelling, after eliminating what was superfluous (e.g. the use of *sin* to represent the phoneme /s/, for which only *samekb* will be used) and fixating the use of other symbols of the Hebrew alphabet which had, until then, been used

<sup>6</sup> These norms applied to German have been described by Johann Christoph Adelung in: *Grundsätze der Deutschen Orthographie*. Leipzig 1782, pp.53–71, where there is a discussion under the title „Man schreibt wie man spricht“.

<sup>7</sup> This idea was not completely new in Europe – e.g. in the debate by Gonzalo Correa in his *Ortografía kastellana, nueva i perfecta*. Salamanca 1630. The predilection for the orthography of vernacular languages emerged in Europe during the early Renaissance and was part of a wider debate related to its standardisation and regulation, especially since the creation of the *Académie Française* in 1635.

<sup>8</sup> See Ćorović, Vladimir: Vuk Karadžić (1787–1864). In: *The Slavonic and East European Review* 16, 48 (1938), p.671. Published by the Modern Humanities Research Association and University College London, School of Slavonic and East European Studies (<http://www.jstor.org/stable/4203428>; accessed: 05/04/2013). More details on the life and work of Karadžić are available in the same article, pp.667–677.

<sup>9</sup> According to Bunis: *Yisrael Hayim of Belgrade*, p.153 and Kayserling: *Biblioteca*, p.51, his nephew Hayim ben David was “a protégé of Prince Milosh Obrenovich of Serbia”; uncle and nephew coincided, for a while, in Vienna, where they worked together and even shared the same home.

<sup>10</sup> Ćorović: Vuk Karadžić, p.671.

ambiguously (as was the case of *gimel* with *rafe* and *zayin* with *rafe*, which indistinctively represented the phonemes /dʒ/ and /ʒ/). The Sephardic author's adherence to the principle defended by Karadžić is even more accentuated when taking into account the representation of the vowels in the few Judeo-Spanish vowelised texts that we can find in the anthology (p.11–22), which show that Hayim de Belgrado did not refuse to write in his local Belgrade dialect or in the regional dialect of the northwest of the Balkans.<sup>11</sup> This is thus the first text that moves away from the Judeo-Spanish norm of the rabbis, which, up to then, had in fact worked as the standard.<sup>12</sup> Below is an example corresponding to the explanation of epigraph 6, in which we can appreciate the differences in the realisation of the mid vowels in unstressed positions:

Normative Judeo-Spanish

<p>Mi iju, bien vidi ke mi entendistis i mi trushistis buena preba i estu is mi gustu kuandu mi echas tinu i aprendis i entiendis</p>	<p>Mi ijo, bien vidi ke me entendistes i me trushistes buena preba i esto es mi gusto kuando me echas tino i aprendes i entiendes</p>
---------------------------------------------------------------------------------------------------------------------------------------------------	---------------------------------------------------------------------------------------------------------------------------------------------------

## 2.2. The trilingual vocabulary in the *Otsar Hahayim*

Another novelty in the *Brief Grammar* of the *Otsar Hahayim* is the way of presenting the vocabulary, as it recurs to nomenclature. Also, it is the first time that German appears in a Sephardic book.

### 2.2.1. The transcription of German in the vocabulary of the *Brief Grammar*

Although in his introduction Hayim de Belgrado states that the sole aim of his work is the acquisition of the Sacred Language, it is obvious that he also intended to teach Judeo-Spanish, the first language in which pupils would learn to read and write. Another language that was relevant for the Sephardim living in Vienna was Turkish, as not only did many of them come from the Ottoman Empire, but they also kept trade relations within its borders. Thus, Hayim de Belgrado offers each one of the correspondences between the

<sup>11</sup> About vowels in this variety of Judeo-Spanish, see Quintana, Aldina: *Geografía lingüística del judeoespañol. Estudio sincrónico y diacrónico*. Bern 2006, pp.40–47.

<sup>12</sup> Quintana, Aldina: *Judeo-Spanish: From Linguistic Segregation outside the Common Framework of Hispanic Languages to a de facto Standard*. In: *Studies in Modern and Jewish Languages*. Presented to Ora (Rodríguez) Schwarzwald. Ed. by Malka Muchnik; Tsevi Sadan. Jerusalem 2012, pp.708–710.

Hebrew alphabet and the Arabic alphabet used to write Turkish, as well as the representation of classical Arabic numerals.

The fact that so many Sephardim lived in Vienna – where many of them had arrived from the Balkan countries that were then part of the Austrian or the Ottoman Empire –, forced them to be able to communicate in German. The knowledge of this language acquired more and more importance in the capital as well as outside it, as it was the language of culture of the higher classes. Probably, it was the fact that the Sephardim in Vienna and in the north of the Balkans knew German that led the author of the *Otsar Hahayim* to include the German correspondences<sup>13</sup> of the Hebrew words in the Vocabulary of the *Brief Grammar* as an extra tool in order to learn to understand the Hebrew text. We have already seen how this aspect is indicated in the introduction to the book, where German is denominated *eškenazi*. Although the glottonym *eškenazi* is a loan word from the language used by Ashkenazi Jews<sup>14</sup> that does emerge in Hayim de Belogrado's language, this is not the case of the Latin alphabet or the Hebrew alphabet used by German Jews, as in the *Otsar Hahayim* German is written in the Hebrew alphabet according to Judeo-Spanish spelling. Therefore, what does prevail – only when possible, as the symbols employed in Judeo-Spanish writing do not always allow the transcription of German pronunciation – is the principle “Write as you speak”. Thus, we can deduce that the German language of the ordinal numbers corresponds to the local Viennese dialect, whilst in the transcription of the German words of the nomenclature it is the standard German that is represented, with few exceptions.

In general, the presumption that the German words, except numerals and months of the year, have been copied from a German textbook, cancels the

<sup>13</sup> Bunis: Yisrael Hayim of Belgrade, p.158, indicates that the volume “included a Hebrew primer, a Judezmo-German phraseology”, that I have not found. Probably he means the trilingual nomenclature in Hebrew, Judeo-Spanish and German.

<sup>14</sup> Especially if we take into account the affirmation of Bunis, David M.: A Lexicon of the Hebrew and Aramaic Elements in Modern Judezmo. Jerusalem 1993, pp.107–108, #306, where there is no reference to German or its speakers, but to “one of the Jews of central and northern Europe and their descendants”. The glossonym Ashkenazi makes reference to German in many works by Ashkenazi Jewish authors, for example in the first modern Hebrew Grammar by Jehudah Lev Ben Zeev: *Sefer talmud lašon ivri*. Breslau 1796 (4<sup>th</sup> ed. Vienna 1818). Bunis: Yisrael Hayim of Belgrade, p.158, observes certain influences of this work in the *Otsar Hahayim*. However, neither its structure nor its general contents seem to have been the model followed by Hayim de Belogrado.

relevance of a discussion about the use of this language by the Sephardim. However, a certain influence of the German interlanguage of the author of the *Brief Grammar* can be observed. We will briefly treat this aspect below.

The spelling of the ordinal numbers 3–19 reflects the pronunciation of the Viennese dialect: when they are not followed by a noun or an adjective they always end in *-e*.<sup>15</sup> According to Hayim de Belgrado's orthography we must add number 2 to this list, as it also ends with an *-e*, maybe by analogy to the rest of the series. This number is *dsua*<sup>16</sup> in Viennese dialect. For number 1 we have the masculine and the feminine form. In the latter, the interference of Judeo-Spanish pronunciation is to be noticed (*eine* [ajne] to *imi* [ajni]).

### 2.2.2. The nomenclature of the *Brief Grammar*

The pages that follow are dedicated to the trilingual nomenclature in Hebrew, Judeo-Spanish and German of the *Brief Grammar* of the *Otsar Habayim*.

A nomenclature is a non-alphabetical lexical repertoire which follows a thematic order. This normally means that it is not an independent work, but rather part of a bilingual Grammar, as is the case of this nomenclature.

Although in the Sephardim world the nomenclature was a novelty when this work was published – until then only biblical glossaries had been published in which entries were always ordered according to priority in their appearance in the Bible – this type of lexical repertoire circulated around Europe since the Middle Ages. At this moment, I do not have enough data to know the sources of Hayim de Belgrado's nomenclature, but it must be mentioned that there were various bilingual German-Spanish and Spanish-German Grammars circulating in Vienna at the time, for example the *Florilegio español y alemán*<sup>17</sup> by Ernesto Joseph Eder, printed in Vienna in 1714, whereas it is more logical to think of a German-Hebrew source, to which the author would add the Judeo-Spanish correspondences.

<sup>15</sup> Schuster, Mauriz; Schikola, Hans: *Das alte Wienerisch. Ein kulturgeschichtliches Wörterbuch*. Vienna 1996, pp. 294–295.

<sup>16</sup> Schuster; Schikola: *Das alte Wienerisch*, p. 294.

<sup>17</sup> The full title is: Eder, Ernesto Joseph: *Florilegio español y alemán o gramática de la lengua alemana para los españoles, y española para los alemanes, con la mayor parte de los verbos puestos por abecedario, y diversos diálogos, con muchísimos proverbios*. Vienna 1714. A study of this work has been carried out by Alvar Esquerra, Manuel: *La nomenclatura de Ernesto Joseph Eder*. In: *ELUA* 17 (2003), pp. 81–106.



The thematic repertoire is divided into the following epigraphs: 52) *Lus mezis*, 53) *Palabras o avlas di lus sielus kon las planetas*, 54) *Adjuntamientu di lus tiempus*, 55) *La tierra kun sus ispartimentus*, 56) *Di las aguas i di las maris*, 57) *Di lus vientus i di las partis di il mundu*, 58) *Di las luvias*, 59) *Di sinbradus*, 60) *Di guertus i sinbradus*, 61) *Di las raizis i di las frutas*, 62) *Di lus arbulis ki no azen frutu*, 63) *Di lus sierpis i guzanus*, 64) *Il animal*, 65) *Di las avis*, 66) *Di lus sierpis i guzanus*, 67) [*Untitled: Di las partis di lus animalis*], 68) *Il vantaje di lus bivus sobri lus irmoyus*, 69) *Di la prisona*, 70) *Lu di afuera di lus nyervus*, 71) [*Untitled: Di lus mienbrus dil kuerpu*], 72) *Di las intranyas*, 73) *La diferencia intri il onbri a la kuatrupea*, 74) *Las sortis o klasas di las idadis di il onbri*, 67) *Inminadura di lus sirkanus o parientis*, 68) *Todu lu ke ay in il onbri o prisona*, 69) *Di todustu si topa in il onbri*, 70) *Di la avla di la djenti*, 71) *Tukanti a lu pasadu*, 72) *Tukanti a lu pasadu*, 73) *La uzansa di il bivir di las bestias*, 74) *Il bivir di djenti o prisona o pirsunal*, 75) *Nonbris di la vistimienta*, 76) *Las ispartisionis di las kazas*, 77) *Adelantri lus ministeris di la kaza*, 78) *Adelantri lus ministeris di la kaza*, 79) [*Untitled*], 80) *Di todustu modu di maestru o atuendus*, 81) [*Untitled: Di lus mirkaderis i las mirkadirias*], 82) *La echa di il onbri i lu ke alkansa il onbri kun su fuerza*, 83) [*Untitled*], 84) [*Untitled*].

From number 53 on, the epigraphs include words that are part of the text that precedes them; between the text and the vocabulary of this epigraph, there is an explanation of the general aim of the nomenclature: “*Estas palabras son iskujidas di las di ariva kun su ladinu porke sepas lu ki mildatis ariva*” (“These words are selected from the previous text, so that with their translation, you will be able to understand what you have read”). The vocabulary of each epigraph is completed with other words that belong to the same subject and do not appear in the previous text. The order of the different subjects does not appear to follow a predetermined criterion.

In the repertoire, the first word of the entry is the Hebrew, followed by the Judeo-Spanish and the German ones. The only exception is epigraph 52, on the months of the year, which also includes the months of the Ottoman Turkish calendar written in Sephardic Hebrew cursive script. In writing Hebrew and German words, Hebrew square script is used, whilst words in Ladino are written in the traditional Sephardic cursive script. For Hebrew words, their etymological writing with Tiberian vocalization is respected. The words in the other languages, including the German ones, use the Sephardic spelling

definitively fixated by Hayim de Belgrado, which follows the phonetic principle, as we have pointed out before.

In general, the lexical repertoire of the *Otsar Habayim* resorts to the lexical simple or double synonym, although in Judeo-Spanish there are also some pseudo-definitions.

The *Brief Grammar* in the *Otsar Habayim* presents itself, as was the tradition for this type of works in Europe in the 17<sup>th</sup> and 18<sup>th</sup> centuries, as a tool for learning, in which the nomenclature comes together with a short treaty on pronunciation and orthography, in an order that would facilitate the approach to the second language, in this case Hebrew, based on the languages the Sephardim in Vienna knew and spoke. But for Hayim de Belgrado, German was a second language.

As we have already pointed out, the spelling of certain German words using the Hebrew alphabet allows the observation of some characteristics of the German interlanguage of the author of the nomenclature: 1) closing of the vowel /e/ in unstressed position in the words *Bodin* (Boden), *Ufir* (Ufer), *Zniewil* (Zwiebel); 2) closing the vowel /o/ in unstressed position in the word *Kuriander* (Koriander), although this could be a lexical transference from Judeo-Spanish in the author's German interlanguage. Closing mid vowels is a characteristic of Judeo-Spanish as spoken in the western area of the Balkans, where the Belgrade variety belongs, so it is definitely possible to talk about interferences of Judeo-Spanish in the author's German, which unconsciously appear in the nomenclature; 3) consonantization of the semiconsonant [w] in a diphthong in *Qvell* (Quell), that is, a feature of Judeo-Spanish as spoken in the area in contact with the Serbian language; 4) fricativization of intervocalic /b/ in *Zniewel* (Zwiebel) and *Hawicht* (Habicht), due to the fact that in most Judeo-Spanish words /b/ in such a context normally has a labiodental fricative pronunciation; something similar can be observed in the word *Fischreiger* (Fischreihler), where the glottal sound /h/ would probably be interpreted as a voiceless postvelar and, because of its intervocalic position, it would appear as voiced; 5) The opposite phenomenon can be observed in *Weinpeeren* (Weinbeeren), where /b/ becomes voiceless; 6) metathesis in *Mandlen* (Mandeln), *Keren* (Kerne), *Doren* (Dornen) and *Dattlets* (Datteln), with the plural mark -ets, as an influence of the Judeo-Spanish cognate *datles*; 7) interior syncope in *Eslin* (Eselin), which is a phenomenon also given in Judeo-Spanish in post-stressed vowels in proparoxytones, for example, in *datles* (Span. dátiles); 8) Some other

words move away from the German standard in Hayim de Belgrado's spelling, for which there is not such reasonable explanations: *Aguste* (August), *vor-nem* (vorne). Within this group we can also include the words *Pelikon* (Pelikan), *Spon* (Span) and *Nachtaile* (Nachteule), which probably reflect some German dialectal influence.

It is also possible to observe a deviation from the German norm caused by orthographic confusion between the graphemes <v> and <f> in *Kievern* (Kiefern).

Also related to orthography is the way the words *Hehr* (Heer) and *Behr* (Beet) are written, where the author would appear to indicate the quantity of /e:/ through the Hebrew symbol *he*.

All this shows us the imperfect level of knowledge that Hayim de Belgrado had of German some years after his arrival in Vienna in 1813, as his contact with this language began when he was not so young. But it also shows the linguistic and cultural situation that Sephardim Jews experienced in Vienna, where different cultures came into contact with each other, not only resulting in cultural transmission from one to the other, but also bringing languages (Judeo-Spanish, Serbian, Turkish and German) and their correspondent linguistic communities into contact.

## Vocabulary

In the following tables we offer a selection of the vocabulary included in the *Otsar Habayim*. We have kept the original structure, with Hebrew words transcribed according to the traditional Sephardic pronunciation. For the transcription of Judeo-Spanish words we have turned to the spelling system of modern Judeo-Spanish. German words are transcribed according to modern German spelling. Where we observe pronunciation differences between the German words in the Vocabulary and the German language, we transcribe according to the pronunciation of those sounds represented by the German graphemes written in Hebrew characters that appear in each word, and we mark these words with italics. In every case where there are no distinctive markers of German in the Hebrew writing, which is the case with vowel length and quality, we have added the orthographic marker for vowel length in italics: *Bo/bnen* or *drit/ter* instead of *Bonen* or *driter*. It is not possible to deduce, from Hebrew script, if Sephardim distinguished vowel quality in German or not, as Hebrew spelling follows the norm of Sephardi, where vowel quality is not

marked, for example in Turkish words not integrated in Judeo-Spanish. The only exception to this would be in the words *Hebr* (Heer) and *Bebr* (Beer), which we have already referred to above.

### Numeru kuarenta i ochu

Tudesku		Embras		Ombriš		
<i>German</i>	<i>Judeo-Spanish</i>	<i>Transcription</i>	<i>Hebrew</i>	<i>Judeo-Spanish</i>	<i>Transcription</i>	<i>Hebrew</i>
ich [ix]				yo	a'ni, ano'xi	אני, אָנִי
du	in mujer tu	at	אתָ	tu	at'ta	אתָה
<i>ir</i> <sup>18</sup> sie [zi:]	eya	hi	היא	el	hu	הוא
wir				muzotrus	a'naxnu	אָנַחְנוּ
er	vuzotras	at'ten	אתָן	vos	at'tem	אתָם
sie [zi:]	eyas	hen, hen'na	הֵן, הֵנָּה	eyus	hem, hem'ma	הֵם, הֵמָּה

### Numeru kuarenta i nuevi

<i>German</i>	<i>German</i>	<i>Numeral</i>	<i>Judeo-Spanish</i>	<i>Transcription</i>	<i>Hebrew</i>
eints	numerieren	1	unu	e'xad	אָחַד (א)
eini			una	a'xat	אֶחָת
dsveije		2	dos	še'nayim	שְׁנַיִם (ב)
dreije		3	tres	šelo'sa	שְׁלוֹשָׁה (ג)
fire		4	kuatru	arba'a	אַרְבָּעָה (ד)
fünve		5	sinku	xamiš'sa	חֲמִישָׁה (ה)
sekse		6	sešh	šiš'sa	שֵׁשָׁה (ו)
sibene		7	sieti	šiv'a	שִׁבְעָה (ז)
achte		8	ochu	šemo'na	שְׁמוֹנָה (ח)
neine		9	nuevi	tiš'a	תְּשַׁעָה (ט)
dschene		10	diez	asa'ra	עֶשְׂרֵה (י)
elbe		11	onzi	a'xad a'sar	אַחַד עָשָׂר (יא)
dswelwe		12	dozi	še'neim a'sar	שְׁנַיִם עָשָׂר (יב)
dreitsene		13	trezi	šelo'sa a'sar	שְׁלוֹשָׁה עָשָׂר (יג)
firtsene		14	katorzi	arba'a a'sar	אַרְבָּעָה עָשָׂר (יד)
fuftsene		15	kinzi	xamiš'sa a'sar	חֲמִישָׁה עָשָׂר (טו)
sechtsene		16	dizishes	šiš'sa a'sar	שֵׁשָׁה עָשָׂר (טז)
sibetsene		17	dizisieti	šiv'a a'sar	שִׁבְעָה עָשָׂר (יז)
achtsene		18	diziochu	šemo'na a'sar	שְׁמוֹנָה עָשָׂר (יח)
neintsene		19	dizinuevi	tiš'a a'sar	תְּשַׁעָה עָשָׂר (יט)
dswantsik		20	venti	es'rim	עֶשְׂרִים (כ)
dreisik		30	trenta	šelo'sim	שְׁלוֹשִׁים (ל)
firtsik		40	kuarenta	arba'im	אַרְבָּעִים (מ)

<sup>18</sup> Personal pronouns of 3<sup>rd</sup> pers. sing. (*ir*, Ger. *er*) and 2<sup>nd</sup> pers. plur. (*er*, Ger. *ihr*) are interchanged.

<i>German</i>	<i>German</i>	<i>Numeral</i>	<i>Judeo-Spanish</i>	<i>Transcription</i>	<i>Hebrew</i>	
funftsik		50	sinkuenta	xamiš'sim	חמשים	(ד)
sechstsik		60	sisenta	šiš'sim	ששים	(ה)
sibetsik		70	sitenta	šiv'im	שבעים	(ו)
achtsik		80	uchenta	šemo'nim	שמונים	(ז)
neintsik		90	nuventa	tūš'im	תשעים	(ח)
hundert		100	sien	me'ah	מאה	(ט)
tausend		1000	mil	'elef	אלף	
million		1000000	milaria	reva'va	רבבה	

### Numeru sinkuenta Il kuentar di ordinis

	embras			in ombris		
<i>German</i>	<i>Judeo-Spanish</i>	<i>Transcription</i>	<i>Hebrew</i>	<i>Judeo-Spanish</i>	<i>Transcription</i>	<i>Hebrew</i>
erschter [eršter]	primera	rišo'na	ראשונה	primeru	ri'son	ראשון
zweiter	sigunda	šeni'ya	שנייה	sigundu	še'ni	שני
drit'er	trisera	šeli'sit	שלישית	triseru	šeli'si	שלישי
vierter	kuartena	revi'tit	רביעית	kuartenu	revi'i	רביעי
fünfter	sinkena	xami'sit	חמישית	sinkenu	xami'si	חמישי
sechster	sizena	šiš'sit	שישית	sizenu	šiš'si	שישי
siebenter	sitena	ševi'tit	שביעית	sitenu	ševi'i	שביעי
achter	uchena	šemi'nit	שמינית	uchenu	šemi'ni	שמיני
neinter	nuvena	tešit'it	תשיעית	nuvenu	teš'i'i	תשיעי
zehenter	dizena	asi'rit	עשירית	dizenu	asi'ri	עשירי

### Numeru sinkuenta i unu Lus numerus ispartidus in partis

	embras			in ombris	
<i>German</i>	<i>Numeral</i>	<i>Judeo-Spanish</i>	<i>Transcription</i>		<i>Hebrew</i>
dihelfte	1/2	mediu	xa'tsi, maxa'tsit		חצי, מחצית
ein drittel	1/3	un tersiu	šeli'sit		שלישית
ein viertel	1/4	un kuartu	revi'tit		רביעית
ein fünftel	1/5	un kvintu o kintu	xami'sit		חמישית
ein sechstel	1/6	unu dišesh	šiš'sit		שישית
ein siebentel	1/7	unu dišieti	ševi'tit		שביעית
ein achtel	1/8	unu di ochu	šemi'nit		שמינית
ein neintel	1/9	unu dinuevi <sup>19</sup>	tešit'it		תשיעית
ein zehentel	1/10	un diezmu	asi'rit		עשירית

<sup>19</sup> Correction of the error in the text, where it says *inu di numeru*.

## Numeru sinkuenta i dos

German	turkesku	Lus mezis <sup>20</sup>					
		Turkish	Transcription	Hebrew	Judeo-Spanish	Transcription	Hebrew
April	I	jeahir	ni'san	ניסן	il mez il primeru	xo'deš hari'son	חַדֵּשׁ הָרֵאשׁוֹן
Mai	II	rejab	i'yar	אֵיָר	il mez il segundu	xo'deš hašše'ni	חַדֵּשׁ הַשֵּׁנִי
Juni	III	ša'aban	si'van	סִיָּוָן	il mez il triseru	xo'deš haššeli'si	חַדֵּשׁ הַשְּׁלִישִׁי
Juli	IV	remazan	tam'muz	תַּמּוּז	il mez il kuar-tenu	xo'deš harevi'i	חַדֵּשׁ הָרִבְעִי
Aguste <sup>21</sup>	V	šecvval	av	אָב	il mez il kintenu	xo'deš haxami'si	חַדֵּשׁ הַחֲמִישִׁי
September	VI	<i>sil qade</i>	e'lul	אֶלּוּל	il mez il sizenu	xo'deš haššis'i	חַדֵּשׁ הַשִּׁשִּׁי
October	VII	zilkade	tiš'ri	תִּשְׁרִי	il mez il sitenu	xo'deš hašševi'i	חַדֵּשׁ הַשְּׁבִיעִי
November	VIII	zilhije	xeš'van	חֶשְׁוֹן	il mez il uchenu	xo'deš haššemi'ni	חַדֵּשׁ הַשְּׁמֹנִי
Dizember	IX	muharrem	kis'lev	כִּסְלִיּוֹ	il mez il nuvenu	xo'deš hatteš'i	חַדֵּשׁ הַתְּשִׁיעִי
Jänner	X	sefer	te'vet	טֵבֵת	il mez il dizenu	xo'deš haasi'ri	חַדֵּשׁ הָעֲשָׂרִי
Februar	XI	reevvel	še'vat	שֶׁבַט	il mez il unzenu	xo'deš haa'xad	חַדֵּשׁ הָאֲחָד
März	XII	reahir	a'dar	אֲדָר		a'sar	עֶשְׂרִי
Schaltmonat		jeevvel	vaa'dar	אֲדָר	il mez il duzenu	xo'deš haššeneim	חַדֵּשׁ הַשְּׁנַיִם
						a'sar	עֶשְׂרִי

## Numeru sinkuenta i tres

## Palavras o avlas di lus sielus kun las planetas

Tudesku	Judeo-Spanish	Transcription	Hebrew
Gott	sinyor (i Dio)	ado'nai	אֲדֹנָי
	Dio	elo'him	אֱלֹהִים
	Dio	el	אֵל
Allmächtiger	Abastadu	šad'dai	שָׂדֵי
Welt	mundu	o'lam	עוֹלָם
	mundu	te'vel	תֵּבֵל
Himmel	sielus	šamay'yim	שָׁמַיִם
Hebr	funsadu	tsa'va	צָבָא
Erden	tierra	'erets	אֶרֶץ

<sup>20</sup> Table 52 also includes the months of the year of the Islamic calendar, at the time officially used in the Ottoman Empire. Here Hayim de Belgrado tries to adapt the Turkish calendar to the Hebrew calendar, which is not so easy, as even though both are lunar calendars, the differences between them are obvious, especially because the Islamic calendar does not readjust adding a month every so many years, as is done in the Hebrew one. As a result, the month that Hayim de Belgrado proposes as adjustment actually corresponds to the last month of the Islamic calendar, whilst it includes the so called *sil qade*, which in reality does not correspond to any of the months of the Hebrew year, but rather seems to be a repetition of the month that follows, that is *zilkade*. On the other hand, from the Hebrew writing which Hayim de Belgrado uses to write the names of the months in the Turkish calendar, we can gather that their pronunciation was somehow different from Turkish – e.g. *remazan* – and that the longest names had been shortened: *reevel* ('rebil cv'vel), *reahir* ('rebil a'khír), *jeevel* ('jemazil cv'vel) and *jeahir* ('jemazil a'khír).

<sup>21</sup> Noted following the vowelisation that it presents in Hayim de Belgrado's Vocabulary.

<i>Tudesku</i>	<i>Judeo-Spanish</i>	<i>Transcription</i>	<i>Hebrew</i>
Wesen	firmeza o firmamentu	ye'kum	יקום
Son $\ddot{a}$ e	sol	'šemeš	שֶׁמֶשׁ
Mond	luna	ya'reax	יָרֵחַ
Sterren	istreya	ko'xav	כּוֹכָב
Planeten	planeta	maz'zal	מִזְלָה
Licht	luz	or	אוֹר
Finster	iskuridad	'xošex	חֹשֶׁךְ
Tag	día	yom	יוֹם
Nacht	nochi	'laila	לַיְלָה
oben	sovri (o altu)	al	עַל
unten	dibashu	'taxat	תַּחַת

### Numeru sinkuenta i kuatru Adjuntamentu di lus tienpus

<i>German</i>	<i>Judeo-Spanish</i>	<i>Transcription</i>	<i>Hebrew</i>
Zeit	tiempu	ze'eman	זְמַן
Morgenröte	alburada	'šaxar	שַׁחַר
Morgen	manyana	'boker	בֹּקֶר
Mittag	mediu día	tsoho'rayim	צְהַרְיָיִם
Abend	tardi	'erev	עֶרֶב
Aufgang der Son $\ddot{a}$ e	salidura di il sol	tset	(צֵאת)
Untergang der Son $\ddot{a}$ e	intrada di il sol	bo	(בוא)
Gestern	ayer	te'mol	תְּמוֹל
Heite	esti día	hay'yom	הַיּוֹם
Morgen	amanyana	ma'xar	מָחָר
Vergangen	lu pasadu	a'var	עָבַר
Gegenwärtig	lu prizenti	ho've	הַיּוֹם
Zukünftig	lu vinideru (o ispiran purvindir)	a'tid	עַתִּיד
Einteilung	partis	maxle'ka	מַחְלָקָה
Ja/hr	anyu	ša'na	שָׁנָה
Monat	mez	'xodeš	חֹדֶשׁ
Woche	simana	ša'vua	שָׁבוּעַ
Stund	ora	ša'a	שָׁעָה
Teil	parti (o minutu)	'xelek	חֵלֶק
Sekunde	puntu	'rega	רֵגַע
Zeit	tiempu (o ora)	et	עַתָּה
Frühling	il tinpranu	a'viv	אֲבִיב
Sommer	inviranu	'kayyits	קַיִץ
Herbst	il tardu	'xoref	חֹרֶף
Winter	inviernu	se'tav	שְׁתַּיִם

Numeru sinkuenta i sesh  
Di las aguas i di las maris

<i>German</i>	<i>Judeo-Spanish</i>	<i>Transcription</i>	<i>Hebrew</i>
Versammlung	apanyamiento di aguas	mik've	מיקוּוֹה
Wasser	aguas	'mayyim	מַיִם
viel	munchu	rav	רַב
gross	grandi	ga'dol	(גָּדוֹל)
wreit	anchu	ra'xav	רַחֵב
Meer	mar	yam	יָם
<i>Bodin</i>	suelu (o tierra)	'karka	קַרְקַע
Abgrund	abizmu	te'hom	תְּהוֹם
<i>Ufir</i>	urilya	sa'fa	שֵׁפָה
Küste	portu di mar	xof	חַף
<i>QveA</i>	fuenti	maay'yan	מַעְיָן
zwischen	entri (in mediu)	ben	(בֵּין)
Bach	arroyu	'naxal	נַחַל
Teich	riu sirradu (o fueya di agua)	a'gam	אָגַם
Strom	riu kurienti	na'har	נָהָר

Numeru sinkuenta i sieti  
Di lus vientus i di las partis di il mundu

<i>German</i>	<i>Judeo-Spanish</i>	<i>Transcription</i>	<i>Hebrew</i>
Luft, Wind	airi (ispiritu)	'ruax	רוּחַ
Ringsumher	diridor (ridondu)	sa'viv	קָבִיב
Stark	fuerti	xa'zak	חָזַק
Sturm, Wind	timpesta buraska (airi fuerti)	su'fa	סוּפָה
		sea'ra	סַעְרָה
Welé, Wäge	munton, o la kebra	gal	גַּל
		miš'bar	מִשְׁבָּר
Gegend	lugaris (arinkonis)	pi'na	פִּנָּה
<i>vorne</i>	fasis (dilantri)	pa'nim	פָּנִים
hinten	ditras (dispues)	a'xor	אֲחֹר
rechts	direchu	ya'min	יְמִין
links	ksiedru	se'mol	שְׂמאל
Ort	lugar (il Kriador)	ma'kom	מָקוֹם
Ost Morgenseite	urienti: ondi isklaresi il sol	'kedem	קֵדֶם
		miz'rax	מִזְרָח
West Abendseite	punenti ondi abasha il sol	maa'rav	מַעֲרָב
		yam	יָם
dort	ayi (o ondi)	šam	(שָׁם)
<i>Süd</i> Mit/agseite	il mediu dia di la vanda direcha por ondi isklaresi il sol	'negev	נֶגֶב
		te'man	תֵּימָן
		da'rom	דָּרוֹם
Nord Mit/ernachtseite	la parti di media nochi a la iksiedra ondi abasha il sol	tsa'fon	צָפוֹן



Numeru sinkuenta i nuevi  
Di sinbradus

<i>German</i>	<i>Judeo-Spanish</i>	<i>Transcription</i>	<i>Hebrew</i>
Haupt; vorne; Kopf	kavesa, prisipiü	roš	ראש
Grund; Element	fundamentu	ye'sod	יסוד
Schöpfung	kriasion	yetsi'ra	יצירה
Wohn Ort	lugar di murada	miš'kan	משכן
Lebendige	bives	xay'yim	חיים
Gewäckse	irmoyu	'tsemax	צמח
Speise	kumida	'oxel	אכל
Durst	sed	tša'ma	צמא
Atem	riflu	ne'sama	נשמה
Nase	naris	af	אף
Graz	yerva	'deše	דשא
grünes	verdura	ye'rak	ירק
Kraut	yerva	'esev	עשב
Getreide	sivera	da'gan	דגן
Baum	arvol	ets	עץ
Wiese	pradu	'axu	אחו
Hei	paja	xa'tsir	חציר
Blume	flor	pe'rax	פרח
Rose	roza	šošan'na	שושנה
Lilie <sup>22</sup>	liriu	xava'tselet	חבצלת
Veilichen	zumbulis	duda'im	דודאים
gut	buenu	tov	טוב
Ansehen	vista	mar'e	מראה
Farbe	kulor	'tseva	צבע
Weis	blanku	la'van	לבן
Schwarz	pretu	ša'xor	שחור
Rot	kuluradu	a'dom	אדום
Grün	verdi	ya'rok	ירק
Gelb	amarilyu	tša'hov	צהוב
Blau	mavi	te'xelet	תכלת

Numeru sisenta  
Di guertus i sinbradus

<i>German</i>	<i>Judeo-Spanish</i>	<i>Transcription</i>	<i>Hebrew</i>
Garten	guerta	gan	גן
Samen	simienta	'zera	זרע
Grün Kohl	verdura	ya'rak	ירק
Bohnen	fijonis, lugumbris	pol	פול
Linsen	lintejas	ada'sim	עדשים
Zwiebel	sivoyas	ba'tsel	בצל
Knoblauch	ajus	šu'mim	שום
Kürbis	kalavasa	kišu'im	קשואים
Gurken	milonis o pipinus	avatti'xim	אבטיחים
Kümmel	kuminu, anason	'ketsax ka'mun	קצת כמון
Koriander	kuliandru	gad	גד

<sup>22</sup> Spellt "Linge", which I consider a misprint.

<i>German</i>	<i>Judeo-Spanish</i>	<i>Transcription</i>	<i>Hebrew</i>
Wermut	pelin amargu	laa'na	לַעֲנָה
<i>Bebt</i>	kama di la guerta o tarla	aru'ga	עֲרוּגָה
Feld	kanpu	sa'de	שָׂדֶה
Ofen	ornu	ta'nur	תַּנּוּר
Brod	pan	'lexem	לֶחֶם
Mensch	onbri	a'dam	אָדָם
leer	bañu	rek	(רֶק)
Weizen	trigu	xi'ta	חֶסֶה
<i>Gerschte</i>	sivada	seo'ra	שַׁעוּרָה
Dinkel	spelta	kus'semet	בִּסְמֵת
Flachs	linu	piš'tim	פִּשְׁתִּים
Alm Rohr	kanya	ka'ne	קֵנָה
Stengel	vergitas, palikus	giv'ol	גִּבְעוּל
Spitze	punta, estias	roš	(רֹאשׁ)
Ähren Zangen	ispigas	šibo'lim	שִׁבּוּלִים
Koren	granu	gar'gar	גִּרְגֵר
Garbe Haufen	munton	alum'ma 'omer	אֶלְמָה עֹמֵר
Schein	era	'goren	גֵּרֶן
<i>Mühle</i>	mulinu	re'xayim	רֵיחִים
Mehl	arina	'kemax	קֶמַח
Teig	masa	ba'tsek ari'sa	בֶּצֶק אֶרִיסָה
Stoppel	paja	kaš	קַשׁ
Strob	saman	'teven	תֵּבֶן
Fut'er	sivada o kumida di las kuatrupeas	mis'po	מִסְפָּא
Vizh	kuatrupeas	behe'ma	בִּהֶמָה

### Numeru sisenta i unu Di las raizis i di las frutas

<i>German</i>	<i>Judeo-Spanish</i>	<i>Transcription</i>	<i>Hebrew</i>
Wurzel	raiz	'soreš	שָׂרֵשׁ
Stamm	arvol	'geza	גֵּזַע
Ast	inyudu di arvol	'xoter	חֹטֵר
Zweig	rama (o ala)	a'naf	עֲנָף
Blatt	oja	a'le	עֵלָה
Frucht	frutu fruta	pe'ri	פְּרִי
Blü	flor	tsits	צִיץ
Reif	fruta kocha	bi'kur	(בְּכוּר)
<i>Weinpeeren</i>	uvas	ana'vim	עֲנַבִּים
Feigen	igus	tee'na	תְּאֵנָה
Granat Apfel	mangranas	rim'mon	רִמּוֹן
Oliven	ulibas, azeituna	zay'yit	זַיִת
<i>Mandlen</i>	almendras	šeke'dim	שְׂקֵדִים
Saft	sumu, bivienda	maš'ke	מִשְׁקָה
<i>DatleꞤ</i>	datelen	tema'rim	תְּמָרִים
Nuss	alviana	luz	לוֹז
Walnus	nues, mues	e'goz	אֶגוֹז
Apfel	mansana	ta'puax	תְּפוּחַ
Kastanien	kastanya	ar'mon	עֶרְמוֹן
Maulbeeren	amoras	bexa'im	בְּרָאִים
Pistazen	pinyonis	bot'nim	בִּטְנִים

<i>German</i>	<i>Judeo-Spanish</i>	<i>Transcription</i>	<i>Hebrew</i>
Weinberg	vinya	'kerem	כֶּרֶם
Weinstock	vid	'gefen	גֶּפֶן
Wein Rebe	salkom	zemo'ra	זְמוּרָה
Weintraube	razimu	eš'kol	אֶשְׁכּוֹל
<i>Keren</i>	kueshku	xar'tsan	חֶרֶץ
Hülse	kashka	zag	זָג
Öl	azciti	'šemen	שֶׁמֶן
Honig	miel	de'vaš	דְּבַשׁ
Wein	vinu	'yayin	יַיִן

Numeru sidenta i dos  
Di lus arbulis ki no azen frutu

<i>German</i>	<i>Judeo-Spanish</i>	<i>Transcription</i>	<i>Hebrew</i>
Zeder	alarzi	'erez	אֶרֶז
Eiche	meshe, pinu	a'la	אֵלָה
<i>Kiefern</i>	enzinu	a'lon	אֵילָן
Fichten	argava	live'na	לִבְנָה
Wacholder	sabuku	'rotem	רֹתֵם
<i>Doren</i>	punchon	kots	קוֹץ
Distel	kardu ispinu	dar'dar	דָּרְדָּר
<i>Zimmermanu</i>	dolyer o maestru	xa'raš	חֶרֶשׁ
Balken	techu	ko'ra	קוֹרָה
Haus	kaza	'bayyit	בַּיִת
Scheit	kaja	'beka	בֵּקָה
<i>Spon</i>	punchon	ša'vav	שָׁבָב
Splitter	istiya	ka'pis	כַּפִּיס
Stock <sup>23</sup>	mangu di la pala, tronku	ga'zar	גָּזָר
Speis	kumida	maa'xal	מֵאֲחַל
<i>Flam</i>	flama	'lahav	לֶהָב
Funke	sintaya	'rešef	רֶשֶׁף
Rauch	fumu	a'šan	עָשָׁן
<i>Koble</i>	braza	'gaxal	גַּחַל
<i>Koble</i>	k'imur, blankura	pe'xam	פֶּחַם
Russ	sisku di la urnaja o pavesa	'piax	פִּיחַ
Asche	siniza	'efer	אֶפֶר

Numeru sidenta i tres  
Di lus sierpis i guzanus

<i>German</i>	<i>Judeo-Spanish</i>	<i>Transcription</i>	<i>Hebrew</i>
Geschöpf	kriansa (forma)	ye'tsur	צִדּוֹר
lebendige, Tihre	vives o vivu (vidas)	xay'yim	חַיִּים
Wile	viluntad	ra'tson	(רִצּוֹן)
<i>Männlein</i>	machu	za'xar	זָכָר
Weiblein	enbra	neke'va	נְקִבָה
Tihr	animal	xa'ya	חַיָּה
Geflügel	avi	of	עוֹף
Fische	peshi	dag	דָּג
Kriechende	sierpi	'šerets	שָׂרָץ

<sup>23</sup> I have corrected “Stick” and changed it for “Stock”.

<i>German</i>	<i>Judeo-Spanish</i>	<i>Transcription</i>	<i>Hebrew</i>
Gewiitm	rimuvivli	'remes	רְמֵשׁ
Rindvieh	vaka	ba'kar	בָּקָר
Schafe	uveja	tson	צֹאן
Pferd	kavayu	sus	סוּס
Esel	aznu	xa'mor	חֲמֹר
Kamel	gamelyu	ga'mal	גָּמַל
Schwein	puerku	xa'zir	חֲזִיר
Hund	peru	'kelev	כֶּלֶב
Katze	gatu	xa'tol	חֲתוּל
Hase	lievri, taushan	ar'nevet	אַרְנֵבֶת
Kaninchen	kuneju, taushaniku blanku	ša'fan	שָׁפָן
Maus	raton	ax'bar	עֶבְבָר
Ochs	bucy	šor	שׁוֹר
Stier	toru	par	פָּר
Kub	vaka	pa'ra	פָּרָה
Jung	tiernu	rax	(רֶךְ)
Kalb	bizeru di vaca	'egel	עֵגֶל
Lamm	karneru	'keves	כֶּבֶשׂ
		'kesev	כֶּשֶׁב
	kurderu	ta'le	טֹלָה
Ziege	kavra	ez	עֵז
Ziegen bok	kabron	sa'ir	שְׂעִיר
Schaf	uveja	ra'xel	רֶחֶל
Böcklein	kavrika	'gedi	גִּדִי
Widder	barves	'ayil	אֵיל
Bock	kavron	'tayyiš	תַּיִשׁ
Maulesel	mulu	'pered	פֶּרֶד
Eslin	azna	a'ton	אֲתוֹן
Fälän	bizeru di kavayu	'ayyir	עִיר

## Numeru sisenta i kuatru

## II animal

<i>German</i>	<i>Judeo-Spanish</i>	<i>Transcription</i>	<i>Hebrew</i>
Bild	zevru yabani	'pere	פָּרָא
Raub	arivator	'teref	טֶרֶף
Hirschkuh	sierva o korsu	tse'vi	צְבִי
Hirsch	sierbu	ay'yal	אֵיל
Steinbock	kavra sirvestra	a'ko	אֶקוֹ
Gämse	kabron sirvestru	di'son	דִּישׁוֹן
Löwe	lion	ari'ye	אַרְיֵה
Alter Löwe	kadilyu	ke'fir	כַּפִּיר
Löwin	liona	la'vi	לְבִיָּא
Leopart	lion pardu	la'yiš 'šaxal	לִישׁ שַׁחַל
Rentier	unikornu	re'em	רְאֵם
Bär	onsu o lonsu	dov	דָּב
Wolf	lovu	ze'ev	זָאב
Tiger	anyamere	na'mer	נֶמֶר
Fuchs	rapoza	šu'al	שׁוּעָל
Elefant	fil	šen'hav	שְׁנַהַב
Affe	maimon	kof	קוֹף

Numeru sisenta i sinku  
Di las avis

<i>German</i>	<i>Judeo-Spanish</i>	<i>Transcription</i>	<i>Hebrew</i>
Vogel	pasharu	tsi'por	ציפור
Flügel	ala	ka'naf	כנף
Taube	palomba	yo'na	יונה
Turtel	tortola	tor	תור
Junge Taube	palunbinu	go'zal	גוזל
Wachtel	kvadirniz	se'lav	שלב
Fleder Maus	mursieganu	ata'lef	עטלף
Rabe	korvu graja	o'rev	עורב
Raub Vogel	arribatador, tahmas	tax'mas	תחמס
Adler	agila	'nešer	נשר
<i>Pelikon</i>	pilikon	ka'at	קאת
Storch	asiguinya, leylek	xasi'da	חסידה
Wiedehopf	insinyadera	ana'fa	אנפה
<i>Fischreiger</i>	raiger pishkador	ša'lax	שלק
Sperber	falkon	nets	נץ
Grünspecht	saka	raxa'ma	רחמה
Geier	butru	da'a	דא
Kranich	milanu	ay'ya	איה
<i>Hanicht</i>	daya	day'ya	דייה
Rebhuhn	gaina di kampu	ko're	קורא
<i>Nachtaile</i>	gavilyota	yan'suf	ינשוף
Kuckuk	kukuk	'šaxaf	שחק
Uhu	gayu muntas	duxif'fat	דוכיפף
Schwalb	gulundrina	sis	סיס
Pfau	pavon	tuki'yi	תכיי
Elster	gabilan	kos	כוס