

Chapter 4

WORD SIMILARITIES BETWEEN LADINO (JUDEO-SPANISH) AND TURKISH

Begüm Sultan ÜNSAL¹

INTRODUCTION

The origin of the Jewish presence in Andalusia dates back to ancient times, and there are various opinions on this subject. One of these views is as follows: “Spain, or Andalusia as it was known at that time, became a central place for the Jews when it came under Islamic rule after 711, and Andalusia took over the central position of Babylon, that is, the places we call today’s Mesopotamian plain, until the end of the Middle Ages. The Jews of Spain, who became a part of the Andalusian civilization in a short time, pioneered the developments that would affect the Jews of Europe and the whole world throughout the Middle Ages.”. Another view is that “The existence of the Jews in this geography dates back to the time of King Ishpan (Hispan). It is rumoured that King Ishpan, together with the Babylonian King Buhtunnasr, captured Jerusalem in 586 BC and returned to the Iberian Peninsula with 100 thousand Jewish captives. Islamic sources also convey this narration.” In Baer’s words, “The beginning of Jewish settlement in all diaspora Jewish communities around the world is based on legends” (İlhan, 2010, p. 10).

The most important figures who determined medieval Jewish literature, from Biblical commentaries to Hebrew Literature, either lived in Spain or were somehow associated with Spain. Medieval Jewish culture was formed in Spain and from there it spread to other European countries, especially France and Italy. The influence of Spanish Jews was not limited to the Jewish communities in Europe, they also brought Andalusian culture with them to all of Europe (Haskins, 1925, p. 3). Jews, who were taken to Europe to work, became an element of European society over time. In later times, Jews who came as exiles and refugees also joined them. Although they were also found in England, France and Germany during the Roman Empire, Jews who settled especially in the Mediterranean countries of Greece, Italy, Spain and Portugal enjoyed some privileges at first. However,

¹ Lecturer, Trabzon Üniversitesi, begumsultanunsal@trabzon.edu.tr, ORCID iD: 0000-0003-2883-8326

after Rome adopted Catholicism as a religion in the IV century, the status of the Jews deteriorated and European Jews became the target of the church. After these events, some prohibitions regarding Jews emerged. At the Council of Elvire held in 320 AD, Jews were legally prohibited from purchasing Christian products (Eroğlu, 2000, p. 35).

Although the situation of the Jews in Spain was good in the first years of the Visigoth rule, the situation of the Jews deteriorated over time as the Visigoth kings abandoned the Arian sect and adopted Catholicism. Judaism was banned in Andalusia between 616-711. As a result of Rome's provocation, the Visigoth kings took very harsh and inhumane attitudes towards the Jewish people. Over time, they were also banned from trade, which was their profession. In particular, Sisebut (612-621), who was king in the VII century, and Egica (687-702), the last Visigoth king, were known as the Visigoth administrators who acted harshest against the Jews (Yıldız, 2009, p. 511). When the administration in Andalusia passed to the Umayyads, the Jews gained freedom and comfort. At the same time, they began to be appointed to important positions such as vizier, advisor and palace doctor by the caliphs.

During the Tawaif period, the rulers of the Andalusian Umayyad state gave important duties to the Jews, and this brought them to a more important position. Abdurrahman an-Nasir and his successor Hisham II appointed Hasday ibn Shaprut (Hisday Abu Yusuf Ben Isaac ibn Ezra ibn Shaprut/ 945-970), who was a friend of Zahrawi and helped in the transmission of Descorides' work on medicinal drugs, as vizier (Yıldız, 2009, p. 512). In the sources, his name is written as Hasday ibn Shaprut el-Israilî. The father of Hasday ibn Shaprut, who is thought to have been born in the city of Jaen between 910-915, was one of the rich and educated figures of the city. Hasday ibn Shaprut, who was born as the child of a family interested in science, improved his knowledge of Arabic and Latin and advanced himself in the field of medicine, and thanks to his mastery in this field, he did not go unnoticed by the Andalusian Umayyad caliph Abdurrahman III (Şanal, 2018, p. 85).

It is estimated that he entered the Andalusian Umayyad palace around 940 and was honoured as the official doctor of the palace in the service of Abdurrahman III. Ibn Abu Usaybia states in his works that he was the personal physician of Abdurrahman III. Hasday ibn Shaprut, who was educated in the field of medicine, also took care of the secretarial work of Abdurrahman III. Hasday ibn Shaprut, who had knowledge of Hebrew and Romance languages in addition to Arabic and Latin, gained the trust of the Caliph of the Andalusian Umayyad state over time,

so he was sent to many states as an ambassador (Perlmann, 1986, p. 259). The letter that Hasday ibn Shaprut sent to the Khazar King Joseph is very important and it says the following:

“Andalusia is a country of grain, wine and olive oil; it has plenty of trees and is a paradise where all kinds of fruits are available. Along with its gardens where all kinds of fruits bloom and trees with silkworms clustering in their leaves, our land also has its own gold and silver deposits, and in its mountains we mine copper, iron, tin, lead, kohl, marble and crystal. The ruler who rules the country has an unprecedented army along with gold, silver and other things... When other kings hear about the power and glory of our rulers, they bring him gifts.”(Özdemir,21).

The expressions “Our land” and “Our rulers” expressed by Hasday ibn Shaprut in this letter sent to the Khazar King are an important sign that a Jewish statesman in Andalusia adopted the Muslim Arab state administration (Şanal, 2018, p. 86). He was instrumental in establishing a science center in Andalusia where studies on Hebrew and Hebrew poetry were carried out. Hasday ibn Shaprut, who became the patron of the Jews, supported his co-religionists in every matter. He was also given the title of Nasi by his own community and became the leader of the Andalusian Jews. Jews gained great influence for the first time in this period (Şanal, 2018, p. 87).

Hasday ibn Shaprut was the most famous Jewish citizen who worked in the Cordoba palace. His interest in medicine in the palace, his work as a translator and customs inspector, and his excellent command of Latin helped strengthen his relations with the Christian world. Since he was given the authority to make agreements with foreign states, he also carried out the duties of the vizier de facto, although not officially. Hasday negotiated with the ambassadors sent by the Roman Emperor Otto I. He protected Jewish scientists and wrote love poems in his own language (Yıldız, 2009, p. 513).

One of the most important works done by Hasday is the establishment of the Talmud academy. Mose ben Hannah, who was serving as the chief rabbi in Cordoba, brought copies of the Talmud from the east with the help of Shaprut and was instrumental in translating the Mishnah into the Arabic language. Thanks to these studies, Cordoba came to the fore in Jewish sciences and became independent by loosening ties with the Babylonian community. With the efforts of Hasday ibn Shaprut, Hebrew became a scientific language. One of the most striking features of the Jewish citizens living in the Andalusian Umayyad state was that they created a written culture that combined Arabic and Hebrew ideas

and meaning (Watt, 1972, p. 71). The Jews of Cordoba, who speak Arabic as their mother tongue and take lessons from the same teacher as Muslim students, owe their positions in high positions to this education they received. Higher education has always had a very prestigious place for Jews in Andalusia (Yıldız, 2009, p. 514).

A lot of research on Hebrew has been carried out in Cordoba and it has contributed to the increase in studies in the field of linguistics. Judah ben David Hayyuj, who is considered the father of Hebrew grammar and is a native speaker of Arabic, examined the Hebrew verb structures of the Bible and concluded that verbs in Hebrew consist of 3 letters. He also explained difficult Hebrew names in the Bible in another book he wrote in Arabic.

Jewish scholars also translated many Arabic works written at that time into Hebrew. The most famous among the translated works is Yehuda el-Harizi. Hariri's *Makâmât* was translated into Hebrew in 1218. Towards the end of the XII century, Jews became involved in disseminating many works written in Arabic among their Spanish and Southern French co-religionists. Thus, Abraham b. Hasday, the author of the story *El Principe y el Derviche*, which is the Hebrew form of the Buddha's philosophy, translated Ghazali's *Ética* into Hebrew, along with his other translations. Mişullem ibn Yakub of Lunel increased the interest of Provençal Jews in science and revitalized the translations from Arabic to Hebrew. Translations such as Tibbon's *Deberes de los corazones* from Bahya, *Tratado de morale* and *Collar de perlas* from Ibn Gabirol, *El Cuzary* translated from Halevi, and *Tratado gramatical y lexicológico* from Ibn Cenah were a result of the initiatives of Mişullem ibn Yakub. It was a result of his efforts. While these translations are reliable and accurate, they are also said to be boring. Since Hebrew blindly follows the original Arabic text in these translations, sometimes attention is not paid to the expressive style of the language. Another result of Mişullem ibn Yakub's initiative is the translations of Samuel ibn Tibbon, who translated many works of Aristotle, Fârâbî and Moses ben Maimon into Hebrew (Boran, 2021, p. 211).

In his studies, Goitein states that the translation of Hariri's *Makâmât* by al-Harizi is one of the greatest contributions to Hebrew linguistics. In addition to their translations, Jewish scholars also prepared dictionaries in Arabic, Latin, Spanish and Hebrew. On the other hand, Jewish scientists who grew up in Umayyad literature created a literature together with the culture they acquired, and this literature led to the emergence of the most important examples of Medieval Judaism. Both the rhymes, shapes and varieties of Andalusian poetry were applied to Hebrew by Jewish poets (Yıldız, 2009, p. 516). Jewish literature began to flourish rapidly in the Andalusian Umayyad state. This literature

emerged by containing themes and patterns of the Arabic language. In the light of the research, we conclude that Hebrew literature, which experienced its golden age in this period, was a product of the Arab civilization in Andalusia and that the Jews living in Christian Europe were also influenced by this poetry coming from Spain and Italy.

Dunash ben Labrat is considered to be the first person to adapt the poetic measures in the Arabic language to Hebrew literature. He arranged the long and short sounds in Arabic according to Hebrew, and the resulting form constituted the basis of Hebrew literature throughout the Medieval Umayyad period. However, these studies carried out by Labrat have caused many discussions to arise. Menahem ben Saruq, one of the important figures of Spanish Jewish literature, and his students accused Dunash of corrupting Hebrew and traditional Biblical styles by taking Arabic as a model. However, this line initiated by Dunash gradually spread and many Jewish poets grew up in Andalusia. Chief among these is Abu Husain Samuel ibn *Naghrillah* (Yıldız, 2009, p. 517).

Samuel ibn Naghrillah is mentioned under different names in the sources. He was born in 933. Naghrillah, who received a good education, speaks Arabic, Latin and Berber very well, as well as Hebrew. In addition to his studies in the field of linguistics, he also worked as a rabbi. When Samuel ibn Naghrillah was working as a spice maker in the city of Malaga, a woman asked him for help with a petition to be written to Habus b.Maksin, the ruler of the Zîrî State. When the style used by Samuel ibn Naghrillah and the mastery of his writing aroused admiration in the vizier of the Zîrî State of the period, Ebû'l-Abbas b.el-Arif, the vizier invited him to Granada (Şanal, 2018, p. 87). It is known that Samuel ibn Naghrillah was recorded as the first non-Muslim vizier in the Andalusian Umayyad state. The position of vizier, which he achieved as a result of the reputation he gained within the state, is an indication of the great influence of the Jewish citizens in Andalusia within the state structure.

If we give an example from medieval Jewish poets, one of the first ones that comes to our mind is Abu Ishak Solomon b.Yahya b.Gabirol. When we look at his works, we see that he wrote mystical poems using the themes and patterns of Arabic poetry competently. Ibn Sina (Avicenna) was first known in Europe with Solomon b. Gabirol's work called *Yenbûu'l-Hayât* (Yıldız, 2009, p. 518). Another important Jewish poet is Yehuda Halevi. Yehuda Halevi, who is called the heart of medieval Jewish poetry, wrote very good poems in Arabic and Castilian languages and used the patterns and themes of Arabic poetry in his works. Yehuda Halevi, whose poems are divided into two parts: modern and Sufi style, is also very

famous for his love poems. He became a well-known figure in his time with his translations between Arabic and Hebrew (Eliade, 2003, pp. 182-183).

Goitein shows that the most important factor in the rise of Medieval Hebrew literature was the influence of Arabic and Hebrew on each other, and he gives Halevi's works as an example. For this reason, it is not possible to consider the Jews of Spain separately from the Andalusian culture and the Jews who are a part of the Andalusian culture. Just as Andalusian Jews produced important works in linguistics and literature studies, they also raised important figures in the fields of philosophy and medicine that would influence the whole of Europe (Yıldız, 2009, pp. 518-519).

In 700 AD, the Spanish kingdoms began to take over lands from the Andalusian Umayyad state. They took full control of Granada, which they called the last castle of the Umayyads, on January 2, 1492. The small Spanish kingdoms, which used to constantly war with each other, formed a strong bond as a result of the marriage of Queen Isabel of Castile and King Ferdinand of Aragon and took an important step towards realizing their dream of creating a United Catholic Spain. At that time, different languages were spoken in the kingdoms within Spain, and the foundations of Spanish were just beginning to be laid. The Spanish royal family, who signed the Alhambra Edict on March 31, 1492, gave the Jews until July 31 to leave Spain, and thus the story of the community whose names would later be known as Sephardic Jews began. The reason why they define themselves as "Sephardic" is very clear: "Sephardic" means 'Spain' in Hebrew, and therefore 'Sephardic Jews' means Jews who "come from Spain/of Spanish origin" (Şarhon, 122).

Sephardic Jews, who were accepted into the Ottoman Empire in 1492, were settled in the west of the country. This is how the emergence of a language called Judeo-Spanish began. The fact that Judeo-Spanish, or Ladino, was spoken only by Jews in the Ottoman Empire, led to it being called "Jewish". Many Sephardic Jews also called this language "Djudezmo" or "Djudio/Djidio", which also means "Jewish". As a result of the weakening of their ties with Spain, the idea that this language was spoken only by Jews emerged among the Sephardim. There are many stories about how Ottoman Jews, who later encountered travellers or missionaries from Spain, mistook these Catholic Spaniards for Jews just because they spoke Spanish. Although the Sephardim did not have any contact with Spain, they continued their communication with their neighbours living around them. As a result of this interaction, they were influenced by each other in many cultural, artistic and linguistic aspects. They took many words from languages such as

Turkish, Greek, Italian and French and turned them into Judeo-Spanish, so much so that after a while it became difficult to recognize the real form of the words (Şarhon, 123).

With the influence of France and the French, Sephardic Jews became acquainted with the Latin alphabet and Western culture. They thought that they could write the Ladino language, which until then was written with the “Rashi” alphabet, a form of Hebrew letters, with the Latin alphabet. This is how the structure of today’s Judeo-Spanish was formed. Of course, the French influence that emerged in the 1860s did not destroy Ladino. The influence of French lasted for three generations and then gradually declined. In the 1920s, the influence of both French and Ladino began to decline. In the 1970s, Judeo-Spanish became a language that was about to be forgotten and lost. Linguists were saying that Ladino would disappear completely within 10-15 years at most. Sephardim considered this situation normal and thought that this language was out of date. They thought that as time went on, Judeo-Spanish ceased to be a language because it became poorly spoken. In the 1970s, Judeo-Spanish, also known as Ladino, became a way for young people to make fun of their elders. Interestingly enough, in those years, a movement of foreign researchers and scientists began in our country. Linguists, musicologists, ethnomusicologists, historians and sociologists came to investigate these disappearing languages and cultures, capture and document their last breaths. To do this, they started recording and talking to Ladino speakers (Şarhon, 125).

When the Sephardim who went to Spain in the 1980s saw that their own language enabled them to communicate there, their motivation to protect their language increased. In the 1990s, the Cervantes Institute was opened in Istanbul by the Spanish Government to spread the Spanish language. Judeo-Spanish classes have also started in this opened Institute. In this way, another important influence has been added to the Judeo-Spanish (Ladino) language spoken by the Jews of Türkiye in recent years, which is Modern Spanish. We can say that the “Protection of Ladino and National Culture” structure, which is a state institution in Israel under the chairmanship of the 5th President of Sephardic origin, Yitzhak Navon, was established to ensure that the language and culture are learned and not forgotten among young people. Currently, the largest community of Turkish/Ottoman origin and speaking Judeo-Spanish resides in Israel. The second largest community is the Jews of Türkiye. Bar-Ilan and Ben-Gurion Universities in Israel have a department called Ladino language and culture; training is also provided under the name of the course at other universities. Ladino is among

the elective courses at many universities in Europe. Spain currently officially calls Judeo-Spanish a dialect of Spanish and has raised the study and preservation of this culture to the state level with the Casa Sefarad affiliated with the Ministry of Foreign Affairs, opened in Madrid at the beginning of 2007 (Şarhon, 127). According to a study conducted in 2005, it was stated that the last people whose mother tongue was Ladino in our country were born in 1945. It is said that it has become a second language for those born after this date. However, in the light of the studies carried out, we are doing our best to protect Judeo-Spanish from disappearing and informing Sephardic Jews.

SIMILARITIES DETECTED

	Ladino	tURKISH
1	abazur	Abajur
2	abdal	Aptal
3	abes	Abes
4	acaba	Acaba
5	adalet	Adalet
6	adaptasyon	Adaptasyon
7	adjaib	Acaip
8	adjami	Acemi
9	adjamilik	Acemilik
10	adjile	Acele
11	adres	Adres
12	af-edersin	affedersin
13	aferin	Aferin
14	agir mushteri	ağır müşteri
15	ahali	Ahali
16	ahalidje	Ahalice
17	ajtche	Akçe
18	aladja	Alaca
19	Alah bilir	allah bilir
20	alak bulak	allak bullak
21	alchak	Alçak
22	alichverich	Alışveriş
23	alidji	alıcı

Language and Literature Studies II

24	alishik	alışık
25	alkunya	künye
26	Allah kyerim	allah kerim
27	Allah versin	allah verin
28	alti ostu	altüst
29	ama	ama
30	aman	aman
31	amanat, amanet	emanet
32	amele	amale
33	anadan babadan	anadan babadan
34	andjak	ancak
35	angarya	angarya
36	antika	antika
37	araba	araba
38	arabadji	arabacı
39	ardiye	ardiye
40	argatlık	ırgatlık
41	arkadash	arkadaş
41	arli, arlilik	ağrılı
43	arshin	arşın
44	arsiz	arsız
45	arsizlik	arsızlık
46	artik	artık
47	arzoal, arzuhal	arzuhal
48	asabi	asabi
49	asana bukata	alsana bu kadar
50	ashikyar, ashikyare	aşıkâr
51	ashirear	aşırmaq
52	ashkina	aşkına
53	ashkulsun	aşk olsun
54	ashlama	haşlama
55	ashlama	aşağılamak
56	ashlik	ayyaşlık
57	ashure	aşüre
58	asi	asi
59	asilik	asilik

Language and Literature Studies II

60	asker	asker
61	askyerlik	askerlik
62	avagazi	hava gazı
63	avaya	havaya
64	ayaktash	ayaktaş
65	ayde	hayde
66	aylak	aylak
67	aylık	aylık
68	azat	azat
69	baba	baba
70	babacan	babacan
71	babayit	babayığit
72	badja	baça
73	badjanak	baçanak
74	badyava	bedava
75	baganear	beğenmek
76	bagshavan	bağçivan
77	bahshish	bağış
78	bajtina, bajt	bahtına, baht
79	bakalum	bakalım
80	bakrach	bakraç
81	balgam	balgam
82	balta	balta
83	bambashka	bambaşka
84	bamia	bamya
85	bana bak	bana bak
86	banyo	banyo
87	baraber	beraber
88	barsak	bağırsak
89	barut	barut
90	basbaya	basbayağı
91	bash	baş
92	basharisi	baş ağrısı
93	bashibosh	başıboş
94	bashibuzuk	başıbozuk
95	bashustune	baş üstüne

Language and Literature Studies II

96	basma	basma (kıyafet)
97	basterear	bastırmak
98	batakana	batakhane
99	batakchi	batakçı
100	batereaar	batırmak
101	bavul	bavul
102	bayalear	bayılmak
103	bayat	bayat
104	bazarlik	pazarlık
105	baziryan	bazırgan (tüccar)
106	bedjerear, bejerear	becermek
107	befa	vefa
108	bekar	bekar
109	bekdji	bekçi
110	beklear	beklemek
111	bekyarlik	bekarlık
112	belediye	belediye
113	berber	berber
114	beyefendi	beyefendi
115	beylik	beylik
116	bicimsiz	biçimsiz
117	bilmejeke	bilmece
118	bitirear	bitirmek
119	bitpazar	bit pazarı
120	bol bol	bol bol
121	boshbogaz	boşboğaz
122	boshnak	boşnak
123	boyli	boyly
124	boza	boza
125	bozadji	bozacı
126	bozuk	bozuk
127	brerekyet	bereket
128	brizola	pirzola
129	buchuk	buçuk
130	budala	budala
131	büfe	büfe

Language and Literature Studies II

132	bufedji	büfeci
133	bujak	bucak
134	bulanderear	bulandırmak
135	bulanik	bulanık
136	burek	börek
137	burnus	bornoz
138	burnusuz	burunsuz
139	buyrun	buyrun
140	buz	buz
141	charsi	çarşı
142	chesme	çeşme
143	chetrefil	çetrefil
144	chichek	çiçek
145	chingirak	çingirak
146	chirak	çırak
147	chorap	çorap
148	chorba	çorba
149	cimiento	çimento
150	çadır	çadır
151	çadrak	çardak
152	çair	çayır
153	çakal	çakal
154	çakmak	çakmak
155	çalgi, çalgici	çalgi, çalgıcı
156	çalishkan	çalışkan
157	çamashir	çamaşır
158	çamsakiz	çam sakızı
159	çanaka	çanak
160	çamurluk	çamurluk
161	çanta	çanta
162	çapa	çapa
163	çapkin	çapkin
164	çare	çare
165	çarshaf	çarşaf
166	çati	çatı
167	çatlak	çatlak

Language and Literature Studies II

168	çaush	çavuş
169	çavdar	çavdar
170	çay	çay
171	çekenbilir	çeken bilir
172	çengel	çengel
173	çerçeve	çerçeve
174	çerkes	çerkes
175	çetrefil	çetrefil
176	çeshke	keşke
177	çevirme	çevirme
178	çibuk	çubuk
179	çifci	çiftçi
180	çiflik	çiftlik
181	çikma	çıkma
182	çikolata	çikolata
183	çinar	çınar
184	çingane	çingene
185	çıplak	çıplak
186	çirak	çırak
187	çoban	çoban
188	çomlek	çömlek
189	çorba	çorba
190	çurek	çörek
191	çuruk	çürük
192	çuval	çuval
193	dalaveradji	dalavereci
194	dalgitch	dalgıç
195	dalkauk	dalkavuk
196	damar	damar
197	damgua	damga
198	damjana	damacana
199	damla	damla
200	daul	davul
201	dava	dava
202	dayak	dayak
203	dayanak	dayanak

Language and Literature Studies II

204	defter	defter
205	defterdar	defterdar
206	delikanli	delikanlı
207	demirindi	demirhindi
208	dere	dere
209	dervish	derviş
210	devlet	devlet
211	dicat	dikkat
212	dilbaza	dilbaz
213	dilenji	dilenci
214	dip	dip
215	dipsiz	dipsiz
216	dirdir	dırdır
217	direk	direk
218	divan	divan
219	diz	diz
220	djephane	cephane
221	djerah	cerrah
222	djereme	cereme
223	djesaret	cesaret
224	djeza	ceza
225	dolandirji	dolandırıcı
226	dolap	dolap
227	dolaş-	dolaşmak
228	dolma	dolma
229	domuz	domuz
230	donanma	donanma
231	dondurma	dondurma
232	dovlet	devlet
233	dulger	dülger
234	duman	duman
235	durbin	dürbün
236	dusekchi	döşekçi
237	dushman	düşman
238	duz	düz
239	duzen	düzen

Language and Literature Studies II

240	edepsiz	edepsiz
241	eglenje	eğlence
242	eksik olsun	eksik olsun
243	eleme kimur	eleme kömür
244	emen emen	hemen hemen
245	emir name	emirname
246	emir	emir
247	endek	hendek
248	englenje	eğlence
249	Ermeni	ermeni
250	eshek yebi	eşek gibi
251	esnaf	esnaf
252	azadjı	eczacı
253	eziyet	eziyet
254	falaka	falaka
255	fasulya	fasülye
256	fedayi	fedai
257	fener	fener
258	feraj	ferah
259	fesad	fesad
260	fesfese	vesvese
261	fidan	fidan
262	findjan	fıncan
263	flamur	ihlamur
264	fortuna	fırtına
265	furcha	fırça
266	garez	garez
267	gazoz	gazoz
268	gecmish olsun	geçmiş olsun
269	gol	göl
270	gursuz	uğursuz
271	haber	haber
272	hademe	hademe
273	hakim	hakim
274	haksız	haksız
275	hal	hal

Language and Literature Studies II

276	hali	halı
277	halis	halis
278	hap	hap
279	harab	harap
280	haraj	haraç
281	harjelic/harchlik	harçlık
282	harta	harita
283	havuz	havuz
284	haydut	haydut
285	hayrat	hayrat
286	hazne	hazine
287	hizmet	hizmet
288	hokabaz	hokkabaz
289	hormet	hürmet
290	hovarda	hovarda
291	hukumat	hükümet
292	hukyum	hüküm
293	hulasa	hulasa
294	ibrik	ibrik
295	idjra	icra
296	ifade	ifade
297	iftira	iftira
298	ilaka	alaka
299	imam	imam
300	imambayildi	imambayıldı
301	inat	inat
302	irade	irade
303	ishbitirici	iş bitirici
304	ishbozan	iş bozan
305	ishportaci	işportacı
306	iskendje	işkence
307	itaat	itaat
308	iziyet	eziyet
309	jambaz	cambaz
310	jamdji	camcı
311	jandarma	jandarma

Language and Literature Studies II

312	jengel	çengel
313	jennem	cehennem
314	jennet	cennet
315	jilves	cilve
316	jinganelik	çingenelik
317	jingano	çingene
318	juzdan	cüzdan
319	kaba	kaba
320	kabadayi	kabadayı
321	Kache?	kaç?
322	kadar	kadar
323	kadin	kadın
324	kadayif	kadayıf
325	kaik	kayık
326	kalay	kalay
327	kalbazanlik	kalpazan
328	kaldirim	kaldırım
329	kale	kale
330	kalem	kalem
331	kalkan	kalkan
332	kambur	kambur
333	kampania	kampanya
334	kanape	kanape
335	kantar	kantar
336	kanun	kanun
337	kara	kara
338	karahaber	kara haber
339	karakol	karakol
340	karides	karides
341	karishiklik	karışıklık
342	karmakarishik	karmakarışık
343	karpuze	karpuz
344	katife	kadife
345	kaverengi	kahverengi
346	kayesi	kayıtı
347	kaymak	kaymak

Language and Literature Studies II

348	kaymakam	kaymakam
349	kazan	kazan
350	kazandibi	kazandibi
351	kefte	köfte
352	kereste	kereste
353	kibir	kibir
354	kibrites	kibrit
355	kira	kira
356	kiyamat	kıyamet
357	kodja yemish/kudja yemish	koca yemiş
358	kol	kol
359	kolay	kolay
360	komanya	kumanya
361	komar	kumar
362	komash	kumaş
363	komur	kumar
364	konak	konak
365	kondurya	kundura
366	kopri/kupri	köprü
367	korban	kurban
368	koru	koru
369	kösk	köşk
370	kukla	kukla
371	kukurech	kokoreç
372	kulaksiz	kulaksız
373	kulanbey	külhanbeyi
374	kuliba	külübe
375	kumar	kumar
376	kumarbazlık	kumarbazlık
377	kumash	kumaş
378	kundak	kundak
379	kurabiye	kurabiye
380	kürk	kürk
381	kuru muabet	kuru muhabbet
382	kushak	kuşak
383	kusur	kusur

Language and Literature Studies II

384	kuti	kutu
385	kuyumji	kuyumcu
386	kyeaya/kyehaya	kahya
387	kyefsizlik	keyifsizlik
388	kyeman	keman
389	kyemer	kemer
390	kyepaze	kepaze
391	kyerata	kerata
392	kyeshke	keşke
393	kyezap	kasap
394	kyibrit	kibrit
395	kyima	kıyma
396	kyok	kök
397	kyutuk	kütük
398	lagen	leğen
399	lagna	lahana
400	lastikli	lastik
401	lazim	lazım, gerekli
402	lemli	nemli
403	lezet	lezzet
404	lezetli	lezzetli
405	lezzetsiz	lezzetsiz
406	likuanda	lokanta
407	lira	lira
408	lonja	lonca
409	lishasta	nişhasta
410	majkyeme	mahkeme
411	mahsul	mahsul
412	maish	maaş
413	makara	makara
414	makina	makina
415	mal mudiri	mal müdürü
416	maliye	maliye
417	mantar	mantar
418	maskaralık	maskaralık
419	mavi	mavi

Language and Literature Studies II

420	maya	maya
421	maymon	maymun
422	medjlis	meclis
423	memur	memur
424	mengene	mengene
425	meraklı	meraklı
426	meshguliyet	meşguliyet
427	metalik	metelik
428	meydan	meydan
429	mezet/meze	meze
430	mısır	mısır
431	mizmiz	mızımız
432	moabet	muhabbet
433	mobilya	mobilya
434	moruk	moruk
435	morvet	mürvet
436	mosafir	misafir
437	mosafirhane	misafirhane
438	mudir	müdür
439	mujde	müjde
440	mukabele	mukabele
441	mulk	mülk
442	mülkiye	mülkiye
443	musade	müsaade
444	mushama	muşamba
445	mushteri	müşteri
446	mutbak/mutpak	mutfak
447	mutlak	mutlak
448	nishasta	nişasta
449	nankyar	nankör
450	nasilisa	nasılsa
451	nazar	nazar
452	nazli	nazlı
453	nefus	nüfus
454	neme lazım	neme lazım
455	nezaret	nezaret

Language and Literature Studies II

456	nezik	nazik
457	nikah	nikah
458	nishan	nişan
459	niyet	niyet
460	nizam	nizam
461	nobet	nöbet
462	oda	oda
463	odabashi	odabaşı
464	odjak	ocak
465	ogur	uğur
466	olmak da var	olmak da var
467	ordu	ordu
468	orman	orman
469	osul	usul
470	otomobil	otomobil
471	oydurma	uydurma
472	pacha	paça
473	pachavra	paçavra
474	palavra	palavra
475	pambuk	pamuk
476	panair	panayır
477	pandjar	pancar
478	pantolon	pantolon
479	papuch	papuç
480	parlak	parlak
481	parmak	parmak
482	patron	patron
482	pazar	pazar
483	pazarlık	pazarlık
484	peki	peki
485	pelivan	pehlivan
486	peltek	peltek
487	penbe	pembe
488	perde	perde
489	pertuka/portokal	portakal
490	peryel	pergel

Language and Literature Studies II

491	peshkes	peşkeş
492	peshtemal	peştemal
493	pilaf	pilav
494	pirlanta	pirlanta
495	pishkul	püşkül
496	pistil	pestil
497	postaji	postacı
498	posula	pusula
499	prasa	pirasa
500	punto	punto
501	pushtluk	puştluk
502	pusula	pusula
503	piyango	piyango
504	pyas/piyas	piyas
505	raki	rakı
506	redja/ridja	rica
507	reklam	reklam
508	resim	resim
509	rezalet	rezalet
510	rezil	rezil
511	rofidan	rafadan
512	roka	roka
513	rushvet	rüşvet
514	rutbe	rütbe
515	saat	saat
516	sabikali	sabıkalı
517	sabir	sabır
518	sabirli	sabırlı
519	sabursiz	sabırsız
520	sadik	sadık
521	sadrazam/sadirazim	sadrazam
522	safi	saf
523	sakat	sakat
524	sakatlık	sakatlık
525	sakiz	sakız
526	salata	salata

Language and Literature Studies II

527	salam	sağlam
528	salep	salep
529	salon	salon
530	saltanat	saltanat
531	saman	saman
532	sanane?	sana ne?
533	sanduka	sandık
534	sankyi	sanki
535	saray	saray
536	sarılık	sarılık
537	sepet	sepet
538	sepetlemek	sepetlemek
539	serbest	serbest
540	serbestlik	serbestlik
541	sergi	sergi
542	sergun	sürgün
543	serme/sermaye	sermaye
544	serseri	serseri
545	servis	servis
546	shadrivan	şadırvan
547	shaed	şahit
548	shalvar	şalvar
549	shamata	şamata
550	shamandura	şamandıra
551	shamar	şamar
552	shambabasi	şam babası
553	shambaklavasi	şam baklavası
554	sharki	şarkı
555	sharope	şurup
556	shashkin	şaşkın
557	sheker	şeker
558	shelte/chilte	çilte
559	sheringa	şırınga
560	sheshit	çeşit
561	sheytan	şeytan
562	shimata	şamata

Language and Literature Studies II

563	shorbet/sherbet	şerbet
564	shube	şube
565	shubesiz	şüpheşiz
566	shube	şüphe
567	siaset	siyaset
568	sigorta	sigorta
569	siim	sim
570	simit	simit
571	sini	sini
572	sinjap	sincap
573	sira	sıra
574	soba	soba
575	sofra	sofra
576	solup	soluk
577	sosyolog	sosyolog
578	sotlach	sütlaç
579	sova/siva	sıva
580	soy	soy
581	soylu	soylu
582	soysuz	soysuz
583	soytari	soytarı
584	sozde	sözde
585	su	su
586	suluk	soluk
587	suluk	sülük
588	sunned	sünnet
589	surgun	sürgün
590	surme	sürme
591	susam	susam
592	tabiet/tabiat	tabiat
593	tahin	tahin
594	taksi	taksi
595	tam	tam
596	tamam	tamam
597	tane	tane
598	tapo	tapu

Language and Literature Studies II

599	tarator	tarator
600	tardjuman	tercüman
601	tauk	tavuk
602	tavan	tavan
603	tavli/tavla	tavla
604	tawshan	tavşan
605	tayin	tayin
606	taze	taze
607	tchalgi	çalgi
608	tchibuk	çubuk
609	tchop	çöp
610	tefter	defter
611	teftish	teftiş
612	tek	tek
613	teklif	teklif
614	teklifsiz	teklifsiz
615	tel	tel
616	telkadayif	tel kadayif
617	tellal	tellal
618	telve	telve
619	tema	tema
620	tembel	tembel
621	temel	temel
622	tendjere	tencere
623	teneke	teneke
624	tepe	tepe
625	tepsi	tepsi
626	ter	ter
627	terbie/terbiye	terbiye
628	terdjuman	tercüman
629	terlik	terlik
630	terminal	terminal
631	tersane	tersane
632	tersene	tersine
633	tertip	tertip
634	tertil	tırtıl

Language and Literature Studies II

635	teryaki/tiryaki	tiryaki
636	tezkere	tezkere
637	tidjaret	ticaret
638	tikyir tikyir	teker teker
639	timarana/timbarana	tımarhane
640	tipki	tıpkı
641	tombekyi	tömbeki
642	topeshir	tebeşir
643	torba	torba
644	trahana	tarhana
645	triyaki	tiryaki
646	trushi	tuşu
647	tufenk	tüfek
648	tugra	tuğra
649	tula/tughla	tuğla
650	tulumba	tulumba
651	tünel	tünel
652	turbin	dürbün
653	turlu	türlü
654	tutun	tütün
655	uda/oda	oda
656	ugurli	uğurlu
657	ulan!	ulan
658	urti	örtü
659	utanmaz	utanmaz
660	uydurmasian	uydurmasyon
661	vagon	vagon
662	vali	vali
663	vapor	vapur
664	vekalet	vekalet
665	vekil	vekil
666	vida	vida
667	vidjuh	vücut
668	volkan	volkan
669	yaban	yaban
670	yabandji	yabancı

Language and Literature Studies II

671	yabani	yabani
672	yafta	yafta
673	yaghli	yađlı
674	yaghma	yađma
675	yagur	yođurt
676	yaldiz	yıldız
677	yankesidji	yankesici
678	yapi	yapı
679	yaprakes	yaprak
680	yara	yara
681	yardim/yardum	yardım
682	yasak	yasak
683	yastik	yastık
684	yatak	yatak
685	yaver	yaver
686	yazma	yazma
687	yelec	yelek
688	yem	yem
689	yeniceri	yeniçeri
690	yidek	yedek
691	ymam	imam
692	yol	yol
693	yol parasi	yol parası
694	yol teskeresi	yol teskeresi
695	yoldji	yolcu
696	yurultu	gürültü
697	yuzleme	gözleme
698	zabit	zabit
699	zabt	zabt
700	zabtie	zabtiye
701	zaif	zayıf
702	zampara	zampara
703	zarzava/zarzavat	zerzavat
704	zavalli	zavallı
705	zengin	zengin
706	zimbul	sümbül

707	zimpara	zımpara
708	zindanji	zindancı
709	ziyara/ziyaret	ziyaret
710	zorbalik	zorbalk

RESULT AND DISCUSSION

When it comes to the impact of Turkish social life on Judeo-Spanish, apart from the history, common national values and shared geography that we can evaluate in this context, the culture of living together with the multicultural structure of the Ottoman Empire should also be evaluated. For example, just as there is an exchange of words, idioms, proverbs, etc. between many languages such as Arabic, Hebrew, Circassian, Greek, Armenian and Syriac, which share the same geography with Turkish, the same is true for Ladino. Because Greeks, Armenians, Arabs and Assyrians have been an element of Turkish social life since the Ottoman Empire, and this has manifested itself in many common things (Eriş, 2015, s. 556).

As can be understood from the study, the “nation” languages living together under the umbrella of Turkish in the Imperial centres such as Istanbul, Thessaloniki, Aleppo, Edirne and Izmir, nourished and developed both Turkish and each other, enabling them to grow together. Judeo-Spanish has also been heavily affected by this situation, especially following the years when it “opened up”, as we mentioned.

In his study in 1948, Avram Galanti mentions more than 2300 words that he found to have passed from Turkish to Ladino. (Galanti, 1948, pp. 17-26) On the other hand, considering that some examples of these words such as endaze, devair, pazvant, harabat are either not used at all or are rarely used in some areas even in Turkish today, it should be assumed that this number will drop to two thousand. In fact, the number in later Ladino dictionary attempts is in the range of 1000-2000. (Perahya, 1997), (Orgun & İnoco, 2007). As a result of this study, 710 common words were identified between Turkish and Ladino (Judeo-Spanish). In addition to Turkish, Ladino language also has influence from Hebrew and mostly Spanish. As a result of this research, it is clearly seen that the Sephardim who immigrated to Anatolia during the Ottoman period had intense interaction not only culturally but also linguistically.

What we encounter when we examine Ladino is that it is an Ottoman language in general. Its ability to be preserved intact for many years comes from the Ottoman nation system, which did not interfere with minorities. However, over time, with

the spread of the French Revolution to the country, it had to open up abroad and with this situation, it came under a very intense Turkish influence. The reason for this is quite clear. Turkish is the state language of the country where Ottoman and Turkish Jews live, and it will naturally interact with other languages. With the Republic, Turkish Jews, who had the opportunity to have a closer and one-to-one relationship with the society with their citizenship status and rights under the law, also adopted many Turkish or words and concepts settled in Turkish into their language (Eriş, 2015, p. 559).

As a result of the words, we see that Judeo-Spanish, which keeps the Spanish of the Andalusian period alive, keeps some old concepts of the developing Turkish alive. As a result of studies, we can see that the words in fields such as animal husbandry, agriculture, military service and state affairs, which are especially within the scope of the Turks, are taken from Turkish; maritime terms and fish names are taken from Greek; and the names of general clothing styles are mostly taken from Arabic.

REFERENCES

- Eroğlu, A. H. (2000). *Osmanlı Devletinde Yahudiler*. Ankara: Alperen Yayınları.
- Eriş, M. Ü. (2015). *Türk toplumsal yaşantısının Ladino üzerindeki etkileri*. Ankara: Atatürk Kültür, Dil ve Tarih Yüksek Kurumu.
- Eliade, M. (2003). *Dinsel inançlar ve düşünceler tarihi*. İstanbul: Kabalıcı Yayınevi.
- Galanti, A. (1995). *Türkler ve Yahudiler*. İstanbul: Gözlem Gazetecilik.
- Haskins, C. H. (1925). Arabic science in western Europe. *Isis*, 7(3), 478-485.
- İlhan, S. (2006). *Fetihten murabitlar devrine kadar Endülüs'te Yahudiler*. (Yayımlanmamış doktora tezi), Ankara: Ankara Üniversitesi.
- Otgun, G. & Tinoco, R. (2007). Diksiyonario de Djudeo-Espanyol a Turko, Erişim Tarihi: 16.01.2023, <http://lingua.cc.sophia.ac.jp/diksiyonaryo-LK/2rows-turkish.php>.
- Özdemir, M. (2012). *Endülüs Müslümanları: Siyasi tarih*. Ankara: Türkiye Diyanet Vakfı Yayınları.
- Perahya, K. A. (1997). *Diksiyonaryo/ sözlük Judeo Espanyol-Türkçe/ Türkçe-Judeo Espanyol*. İstanbul: Gözlem Gazetecilik.
- Perlmann, M. (1986). *Hasdây b. Shaprût - The Encyclopaedia of Islam*, Londra.
- Şanal, E. (2018). *Endülüs devlet mekanizmasında Yahudiler. Second International Conference on Israel and Judaism Studies*. Bandırma (Balıkesir).
- Şarhon, K. G. (2020). Judeo-Espanyol/ Ladino: Türkiye Yahudilerinin dili, Antik Çağ'dan XXI. Yüzyıla Büyük İstanbul Tarihi, Erişim Tarihi: 10.02.2023.
- Yıldız, Ş. (2009). Endülüs bilim hayatında Yahudiler. *Uludağ Üniversitesi İlahiyat Fakültesi Dergisi*. 18(1), 509-528.
- Watt, W. M. (1972). *The influence of Islam on Medieval Europe*. Edinburgh: Edinburgh University Press.