The Cultural Study of Yiddish in Early Modern Europe

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Preface

The present volume is a contribution to the project wittily described by Frank Manuel some two decades ago as that of "modern scavengers" who "pick the bones" of the works of Christian Hebraists that comprise a corner "in the cemetery of baroque learning."[1] The study of this vast, pan-European corpus of texts has indeed continued over the course of the past several centuries and has become rather more systematic in recent decades. The corpus is not monolithic, however, and while many of its intricate complexities have been recognized and elucidated,[2] at least one major aspect of Christian Humanism's scholarly occupation, preoccupation, and sometime obsession with Jewish culture has gone almost completely unstudied: the recurring Humanistic interest in Yiddish. Perhaps it is not surprising, considering the ideological warfare waged against the Yiddish language by, among others, several generations of German-Jewish practitioners of the *Wissenschaft des Judentums* and by successive waves of diasporic and Israeli Zionism, that the fields of Renaissance studies, Hebrew studies, and Humanist studies, whose objects of study are constructed as fundamentally elitist, would necessarily pass over the attention paid to Yiddish by Humanism. While Yiddish was of course never a primary focus of the Humanist project, a great many Humanists did devote attention to the language, and indeed a dozen and a half treatises on Yiddish were published by scholars whose lives and work are identifiably Humanist.[3] As will become clear in the following pages, these treatises are by no means marginal to the Humanist project as a whole, nor to the ultimate underlying motive for the Humanist study of Jewish culture, which was everwhere and always inevitably and causally connected with Christian eschatological hopes concerning the conversion of the Jews and conceptions of the Second Coming directly consequent thereon. As the list of scholars whose works are included in the present volume indicates, Humanist Yiddishists were among the most important representatives of Christian scholarship of the age; among them: Sebastian Münster, Paulus Fagius, Johann Buxtorf, and Johann Christoph Wagenseil. Barely hidden behind the scene of these scholars' work are other key figures of Humanism—who did not themselves publish primers of Yiddish—such as Johannes Reuchlin and indeed the giant among Ashkenazic Jewish scholars who worked with and among Christian Humanists, Elijah b. Asher ha-Levi, usually called Elye Bokher in Yiddish and Elia(s) Levita in Latin (and English).[4] Finally, in addition to the significance of this work on Yiddish as it relates to the larger Humanist project, there remains the importance of these treatises, chapters, brief surveys, and text anthologies of Yiddish for the linguistic history of the Yiddish language itself, for these are the earliest studies of and descriptions of

that language and its literature. While they are naturally subject to all the limitations of the scholarship of the period, they provide the first scholarly descriptions of the language.

It is in fact only in the field of the history of Yiddish that there has been any recent scholarly attention to the Humanist study of Yiddish.[5] The present volume seeks to contribute to rectifying this situation by focusing analytical attention directly on these early studies of Yiddish, supplemented by editions of the original texts and English translations of those texts. This volume has developed over the course of the last two decades of my work on early Yiddish. There are many to thank, including fellowship agencies, librarians and archivists, and professional colleagues. The Alexander von Humboldt Stiftung inadvertently supported this project in 1997–8 when I enjoyed a year under the sponsorship of Professor Dr. Peter Schäfer at the Institut für Judaistik at the Freie Universität Berlin, engaged on the research for a different project, but also making use of the location and facilities to complete much archival work required for this project. In 2001–2, the National Endowment for the Humanities, the Skirball Foundation (Oxford Centre for Hebrew and Jewish Studies), and the Zumberge Research and Innovation Fund (University of Southern California) generously supported further archival research for the project. I am very happy to acknowledge the generous aid of librarians and archivists: Richard Judd and Doris Nicholson (Oriental Reading Room in the Bodleian Library, Oxford); Benjamin Richler (Institute of Microfilmed Hebrew Manuscripts, Jewish National and University Library, Jerusalem), Thomas Streffing-Hellhake (Institut für Judaistik, Freie Universität Berlin), Godfrey Waller, (Cambridge University Library, Cambridge), and P. Werner (Staatsbibliothek, Berlin). I tender my thanks, as well, to a number of colleagues who have provided encouragement, information, and constructive criticism at various points during the gestation of the project: Jean Baumgarten (CNRS, Paris), Jeremy Dauber (Columbia University), Edward Fram (University of Be'er Sheva), Dovid Katz (Vilniaus Universitetas), Dov-Ber Kerler (Indiana University), Paul Mendes-Flohr (University of Chicago and Hebrew University, Jerusalem), Joseph Sherman (Oxford Centre for Hebrew and Jewish Studies), Hermann Suess. My thanks for aid on technical issues on this project, too, to Michael S. Bergman (Omega Microfilms). Marco Petrolino (University of Southern California) expertly excised a number of imprecisions from early drafts of the translations, and Lawrence Green and William Thalmann (University of Southern California) provided much needed aid in decoding abbreviations.

Notes

1. Frank E. Manuel, "Israel and the Enlightenment," *Daedalus* 111 (1982), 33–52, here p. 33.
2. As Allison P. Coudert notes, "No single thread runs through the works of Christian Hebraists. Their responses to Jews and Judaism were as varied as their own religious and cultural backgrounds, perspectives, and even professions"; see: "Five Seventeenth-Century Christian Hebraists," in Allison P. Coudert and Jeffrey S. Shoulson, eds. "Introduction," *Hebraica Veritas? Christian Hebraists and the Study of Judaism in Early Modern Europe* (Philadelphia: University of Pennsylvania Press, 2004), p. 286.

3. As the eighteenth century proceded, Humanism as such receded and missionary activists took over the fledgling field of Yiddish studies and began publishing their own introductions to Yiddish. The two tendencies obviously shared not just a transitional period but also important ideological perspectives.

4. While Levita did not publish anything like a primer of Yiddish, his various lexicographical works consistently take Yiddish data into account.

5. See especially בער בּאָראָכאָוו, "די ביבליאָטעק פֿון'ם ייִדישן פֿילאָלאָג: פֿירהונדערט יאָר ייִדישע שפּראַכפֿאָרשונג", דער פּנקס: יאָהרבוך פֿאַר דער געשיכטע פֿון דער ייִדישער ליטעראַטור און שפּראַך, פֿאַר פֿאָלקלאָר, קריטיק און ביבליאָגראַפֿיע 1 (1913), שפ. 1–66; נאָכדרוק אין שפּראַך-פֿאָרשונג און ליטעראַטור-געשיכטע. ירושלים: פרץ, 1966, 76–136; Jean Baumgarten, "L'Étude de la langue yiddish chez quelques auteurs chrétiens (XVIe–XVIIIe siècle)," *Italia ed Europa nella linguistica del Rinascimento: confronti e relazioni*, ed. Mirko Tavoni (Modena: F.C. Panini, 1996); Jean Baumgarten, "L'Étude de la langue yiddich à la Renaissance (XVIe et XVIIe siècle)," in Astrid Starck, ed. *Westjiddisch: Mündlichkeit und Schriftlichkeit/Le Yiddish occidental: Actes du Colloque de Mulhouse* (Aarau: Sauerländer, 1994), pp. 99–112; Jean Baumgarten, *Introduction to Old Yiddish Literature*, trans. Jerold C. Frakes (Oxford: Oxford University Press, 2005), pp. 1–37; Dovid Katz, "On Yiddish, in Yiddish and for Yiddish: 500 Years of Yiddish Scholarship," pp. 23–36 in Mark H. Gelber, ed. *Identity and Ethos: A Festschrift for Sol Liptzin on the Occasion of his 85th Birthday* (New York/Bern/Frankfurt: Peter Lang, 1986). Cf. the observation by Dovid Katz: "For roughly five hundred years, Yiddish has attracted far more than sober scholarly interest and popular study. It has persistently drawn an almost obsessive angle-oriented and ax-grinding scrutiny from highly diverse groups of investigators, each of which was driven by its own peculiar ulterior motives. Indeed, an account of the history of literature *on* Yiddish will have to delve deeply into the sociolinguistic phenomena of love and hate of the language, both of which have been (and continue to be) rather intense. To the modern Yiddish linguist, virtually everything written about the language is of value at least as 'corpus,' that is to say, as a primary source providing data for analysis that might not otherwise be available, even from contemporary Yiddish documents *per se*. Still, the gist of much of the earlier literature on Yiddish often strikes modern Yiddish scholars as quaint or embarrassing. To the historian of Yiddish literature, however, these sources represent an important and understudied chapter in the history of that literature" (ibid., p. 23).

Part 1

Christian Humanism and the Jews

The cultural significance of the Humanist treatises on Yiddish may be grasped only in the larger context of the Humanistic study of Judaism and its languages, for which it is necessary to look back especially to the history of the Christian study of Hebrew prior to the Renaissance.[1] While there was sporadic theoretical (and occasionally even practical) interest in Hebrew on the part of Christians during the millennium before 1500 C.E., there were very few Christians who gained anything that might be recognized as actual practical competence in the language. In this respect one must also note that such a competence would always have been directly tied to reading the Bible for the sake of an enhanced Christian interpretation of Scripture and not, for instance, of understanding any aspect of historical or contemporaneous Jewish culture for its own sake and thus perhaps in improving relations between the Christian and Jewish communities. Even in this very circumscribed field of endeavor, however, as Jerome Friedman observes about the periods prior to the Humanist era: "Other than Nicholas [of Lyra] and Jerome before him, it is difficult to point to a single Christian who made a lasting contribution to Christian scholarship predicated upon a knowledge and use of Hebrew."[2] In the period of early Humanism, the picture was, as Frank Manuel points out, not much better: still relatively few Christian scholars had any competent knowledge of Hebrew and Aramaic. Course curricula—then, as now—are misleading and "academic history overflows with unfulfilled requirements" (Manuel 11).[3] In the case of both medieval and early modern Christian interest in Judaism, additionally, as Ora Limor and Israel Jacob Yuval point out, there is a striking similarity between medieval anti-Jewish polemical literature and the early modern Hebraist attitude: while the former focused on religious dispute, the latter was more often moved by scholarly curiosity, but both were compelled to know something of Jewish culture in order better to refute the Jew as constructed opponent.[4] In recent years historians have nonetheless begun to challenge the conventional view that Christian-Jewish relations deteriorated over the course of the late medieval and early modern periods, as Jews were exiled from more and more territories. As Allison Coudert and Jeffrey Shoulson observe, the scholars "argue that the Renaissance marks

a positive change in the relation between Christian and Jews inasmuch as Humanism and the quest for the *prisca theologia* led not only to a greater appreciation of Hebrew texts but also to the ecumenical belief that all traditions shared part of one primeval truth, which began with Judaism."[5]

Scholarship on Hebrew during the Renaissance was pioneered first and foremost by Elia Levita (1469–1549), the Ashkenazic Jew born and educated near Nuremberg, who spent most of his adult life in Italy, and by the Italian Count Giovanni Pico della Mirandola (1462–94). Though the work of both—one Jewish, the other Christian— was marked by the medieval traditions out of which they grew, there were also impor- tant innovations in their work; in the case of Levita, for instance, that hallmark of Humanist scholarship—the insistence on a philologically (*not* necessarily theologically) informed and motivated textual criticism.[6] The next wave of scholars to contribute to the development of the field became, in the course of their own lives, directly involved in the revolutionary change in the organization of Christendom that was to become the Reformation: the Germans Johannes Reuchlin and Sebastian Münster (who was also one of Levita's collaborators on a number of scholarly projects). The continuation of that impulse defined the northern European interest in Hebrew during the Baroque period, whether on the side of the reformers or of the champions of the Catholic Church: by the Basel University dynasty of the Buxtorfs, by Richard Simon and Augustin Calmet in France, John Selden and John Lightfoot in England, Giulio Bartolocci in Italy, Constantijn L'Empereur van Oppijk and Johannes Cocejus in the Netherlands.[7]

On the side of the reformers or proto-reformers, the Hebrew interests were threefold: first, the fabled Protestant call to return *ad fontes* 'to the sources' of the Scriptures—to the Greek text of the New Testament, but even more fundamentally, it was thought, to the so-called *hebraica ueritas* 'Hebrew truth' of the Jewish Scriptures, as the language of Moses and even, as some at that time supposed, of Jesus of Nazareth and the Apostles. Such a method necessarily presupposes first the estab- lishment of an authentic and reliable text, which (with due credit also given to the ancillary work in the developing scholarly field of diplomatics) in turn transformed the whole of scholarship in all text-based fields by means of the foundation of the methodologies of philology and textual criticism as it is still more or less practiced by that subfield of literary scholarship that deals with textual issues. The first step in this direction was possible, however, only on the basis of an adequate knowledge of the original languages of the Scriptures, so that they could be both accurately understood in their cultural contexts and then—as became one of the dominant elements of reformist practice—effectively translated into the various European vernaculars in order to render them accessible to common believers. The Western European knowl- edge of Greek, only sporadically more than meager during the length and breadth of the Latin Middle Ages,[8] had already progressed far by the period in question, especially as a result of the forced *translatio studii* that was consequent on Mehmet II's conquest of Constantinople in 1453, which finally put an end to the fiction of Byzantine polit- ical independence and populated academies in several Italian cities with exiled Greek scholars who brought with them not just their linguistic acumen but also Greek books in numbers never before seen in most cities of Catholic Europe. In order to enable the same access to the Hebrew Scriptures, Christian scholars would have

needed only to turn to the scholars and books of the Jewish communities that had existed in their midst for centuries and there find scholars able to aid them in their studies. Beyond those very rare Christian scholars who had sought out Jewish tutors during the previous centuries, in the Humanist period for the first time, Christian recourse to Jewish scholars and books rode a wave of rising interest.

Due to the specifically Protestant demands for the return *ad fontes*, this field of scholarship was not surprisingly long dominated by Protestants. The Catholic interest in Hebrew studies was intially at least far less broad and deep, and most often focused not on Scripture as such (since, from the Catholic point of view, there was no need to replace the Latin *Vulgata* that had already served as Catholic Europe's Bible for more than a millennium),[9] but rather on, from the Christian point of view, esoterica, especially Cabbalah.[10] Both Catholics and Protestants, the latter with far greater enthusiasm, incorporated their interests in Hebrew studies in a broader sense into an ongoing missionary effort to convert Jews to Christianity. In any case, the enthusiasm on the part of Christian scholars for what was, from their point of view, the timeless and theologically defined *hebraica ueritas* was always tempered by the fact that access to that Truth was necessarily only to be had by means of relations with their Jewish contemporaries, whom they, almost without exception, despised, even if they did occasionally maintain working relations with individual Jewish scholars, tutors, typesetters, or proofreaders.

The Humanist period thus witnessed a veritable explosion of serious, scholarly interest in Hebrew on the part of Christians, for as Frank Manuel points out, "From 1480 to the early part of the eighteenth century, a few thousand Europeans," including both clergy and university faculty, were occupied with Hebraic studies.[11] Rarely is it noted in studies of the Christian Hebraists, however, that despite the fact that they authored hundreds of grammars of Hebrew and treatises on various aspects of historical Jewish culture, a relatively small number of them ever gained what could be legitimately called a practical competence in the language. Coming to their study of Hebrew armed with extensive knowledge of Latin and Greek, especially built through life-long, daily reading, recitation, and study of the Vulgate Bible and Latin biblical commentary, these scholars encountered the Hebrew Bible as a text that was already in some sense intimately familiar to them, composed in a literary language severely restricted in vocabulary and (compared, on the one hand, for instance, with Ciceronian Latin or, on the other hand, with Talmudic Aramaic) of a syntactic simplicity that made it almost immediately, if superficially, accessible. Whether in the sixteenth or the twenty-first century, the fledgling adult student of biblical Hebrew may rather quickly take legitimate pride in the fact that she/he can struggle through the riveting narratives of Genesis in the original language, with their restricted and generally repetitive vocabulary and simple syntax. But the same student is, however, all but helpless with most passages from the prophetic books, and when confronted with most texts from the Psalms is utterly clueless. In general Christian Hebraists gained some basic facility with biblical Hebrew, which was, after all, their goal, but relatively few progressed beyond this elementary knowledge to an ability to read Hebrew texts that were not already so imminently accessible via the massive Latin translation and commentary tradition that constituted a millennium-and-a-half of Christian scholarship. Beyond the relatively familiar territory of the Bible and into the vast sea of postbiblical and

extra-biblical Hebrew (and Aramaic) literature, most Humanists did not venture, for those texts were and remained beyond their competence and generally, it is to be noted, also beyond their field of interest. Their focus on biblical study was manifested in a variety of ways, not least in the hundreds of grammars of Hebrew that were published during the period—it seemed almost as if no self-respecting Christian Hebraist was credentialed until he had published one.[12] Here, too, however, a qualification is in order, for most such treatises were brief, superficial, and—from the ungenerous perspective of modern academic and legalistic sensibilities—in large part plagiarized. No opprobrium attached to such practices, however, and in general such publication served the imminently practical and mundane purpose of providing one's students with an accessible primer of Hebrew. One sees in most such grammars the same order of presentation, the same examples, and indeed the same errors copied again and again, from one treatise to another and from one generation to the next. Any modern perusal of the texts published by Christian Hebraists ironically almost guarantees a diminution in one's appreciation for the knowledge of Hebrew on the part of the vast majority even of those who published extensively on the language.

Humanist interest in Hebrew is to be understood in the context of the Renaissance renewal of interest in and study of Greek and Latin, and this triple interest led to the development of the concept of that most revered of scholars, the *trium linguarum peritus* 'master of the three languages.'[13] The interest in Hebrew—and the praxis that accompanied that interest—differed radically, however, from the Renaissance and Humanistic interest in Greek and Latin, for there was never any rivalry or competition with, or contempt felt by the moderns for the ancient Greeks and Romans, such that their study of the ancients was colored by negative moral judgment.[14] Thus, despite the obvious religious differences that were of course at all moments manifestly present for early modern scholars, the condemnation of the ancients for idolatry and immorality was neither the focus nor even the undercurrent of Humanist attention. The study of Hebrew, on the other hand, was rarely if ever free of the constant hum of anti-Judaism. As Frank Manuel notes, the point of Christian Hebrew studies was "to strengthen Christianity and become better Christians." In contrast with the interest in Greek and Roman studies generally for their own sake,

> by contrast, in the heyday of Christian Hebraism there was little interest in acquiring a knowledge of ancient or rabbinic Judaism for its own sake, as the Renaissance scholar Politian might have investigated a classical author. Before the nineteenth century, objective historical study of Judaism rarely existed in Christendom.[15]

This attitude was manifested in the ever-present ulterior motive of Hebrew studies—to gain a sufficient knowledge of Hebrew and thus of Jewish texts such that one could more easily counter and refute Jewish theological 'error' and thus eventually convert the Jews to Christianity. This overt missionizing purpose of much of Hebrew study, and its underlying presence in all other studies, sets the study of this ancient language apart from that of Greek and Latin, neither of which was ever imagined as a vehicle of conversion or a specific tool of theological combat with non-Christians—although the field of their study did of course provide the battleground for sectarian Christian skirmishes over the course of many centuries. Thus the character of the

Christian study of Hebrew that had been marked by an essential cultural bigotry from its very beginnings did—with *very* few individual exceptions—not change during the Humanist period. Heiko Oberman notes, for instance, that "[i]t is time that we recoup the element of truth in the 'glorious' view of the Renaissance as the key period for the pursuit of the dignity of man and religious toleration," and concludes that one aspect of this truth is that the more the scholars of the period knew of Hebrew and historical Judaism, the stronger grew the anti-Semitism practiced against contemporary Jews.[16] As Friedman notes, however, anti-Semitism was simply an accepted fact among Christians of the period, and thus while *our* condemnation of such scholars as Luther and Erasmus for their anti-Semitism may well seem facile, it nonetheless may still function to aid in ascertaining how their bigotry was an obstacle to *their* gaining an understanding of Judaism.[17] More importantly, however, as Burnett points out, by means of their studies, Christian Hebraists also created a body of knowledge *about* Jews without regard for the effects of this knowledge *on* Jews, and as Michel Foucault and especially Edward Said, building on Foucault's work, have made clear, the control of such knowledge and the wielding of the resultant discourse is always a matter of the exercise of political power.[18] As Burnett notes, Christians had thus "appropriated Jewish literature from its rightful custodians, an exercise in what R. Po-Chia Hsia called 'the dialectic of Christian power.'"[19]

Despite promising beginnings, at the dawn of the sixteenth century there was little in the way of effective Hebrew study among Christians in Europe. The next half-century would nonetheless constitute the critical juncture in the transformation from Renaissance to Reformation, and it was during this brief period that Hebrew studies became widespread—and, for some Christians, much more effective. By mid-century most universities in Italy, Germany, and France offered basic instruction in Hebrew, and in a few of the Protestant seminaries and universities of Germany, as well as in Paris and Padua, it was possible to study Hebrew at a more advanced level. Only in Strasbourg and Basel, however, was the effective study of advanced, rabbinical Hebrew possible. One could by that period also study on one's own by means of the myriad grammars for every level from beginning to advanced, lexica, and scholarly editions of the Bible and Talmud with Latin translations.[20] Thus it was then possible for motivated Christians to study Hebrew without the collaboration of Jews. What had begun in the late fifteenth century as the eccentric hobby of a few clerics like Cardinal Egidio da Viterbo (tutored in Rome for thirteen years by Elia Levita) and Johannes Reuchlin had in the course of a century become a fully-fledged scholarly discipline.[21]

Part 2

Humanism and Yiddish

While Yiddish already appears in texts beginning as early as Rashi's commentaries on the Bible and Talmud,[1] there is very little specifically linguistic information about actual idiomatic Yiddish language usage to be gleaned from those or similar glosses and glossaries in the ensuing centuries, for such texts always function to elucidate the glossed Hebrew or Aramaic text rather than as Yiddish texts that stand on their own. As Jean Baumgarten points out, the first treatments of Yiddish appeared at the same time that interest was developing in other European vernaculars and those other vernaculars were beginning to be recognized as having the potential to become languages of culture alongside the classical languages.[2] This development ran parallel to the development of the printing industry, which distributed books to a far broader audience than had ever before had access to texts.[3]

In the ubiquitous grammars of Hebrew that appeared as a consequence of the spread of the Humanistic interest in Hebrew, chapters on Yiddish also occasionally appeared; less frequently such tracts were published as separate titles. Interestingly— and ultimately not so surprisingly—such treatises on Yiddish appeared only in German-speaking lands. In any case, the scholarly interest in Yiddish and the conse-quent nascent grammatical tradition depended directly on the Humanistic interest in Hebrew studies specifically as it developed in the German-speaking lands, especially as a result of the cultural impulses of the Reformation and its insistence on the need for access to the sacred texts by common believers, which led to the printing and dis-tribution of books in the vernacular. It is thus interesting, significant, and not in the least surprising that the year that Martin Luther published his translation of the Bible was also the year of the first printed book substantially in Yiddish, Rabbi Anshel's מרכבת המשנה / *Mirkeves ha-Mishno* ('The second chariot,' Cracow 1534).[4] While the treatises on Yiddish might sometimes seem to the Hebraist almost novelty items tagged onto the end of lengthy Hebrew grammatical compendia, they clearly served a much more practical and serious purpose in the scholarly community. Because of the specific nature of the Ashkenazic scribal practice and textual tradition, competence in reading the Ashkenazic semicursive script (*mash[k]et*) in which Yiddish was written

simultaneously gave Christians access to Jewish manuscripts and printed books of glossaries and commentaries that would enable them better to understand the Scriptures. In addition, the descriptions of Yiddish also betray the ultimate purpose behind the Humanists' study of Hebrew often more directly even than the Hebrew grammatical treatments: a knowledge of Yiddish could provide Christian proselytizers with a missionary language by means of which they could, it was supposed, convert the Jews. That the Humanists (and their more overtly missionizing successors in the eighteenth century) were grossly mistaken in this regard is now easier for us to see in hindsight than it was for them at the time.

These early treatments of Yiddish not surprisingly parallel most other Humanist descriptions of other nonclassical languages and are not what could be called linguistic in any modern sense: they present a structured treatment of the alphabet, minimal information about the phonetic nature of vowels and consonants, and generally a few further details concerning 'deviations' from German usage.[5] That is, they are not by any means systematic codifications of phonology, syntax, morphology, and semantics. Nor—anachronistic terminology aside—are they intended to be such. At best they are conceived as minimalist guides to learning the function of the Hebrew alphabet in representing what is always imagined not as an independent Yiddish language or even necessarily as a separate Jewish *dialect* of German but rather simply as a 'corrupted' Jewish style in or version of German. Occasionally there is also some attention devoted to detailing types of distinctions between Yiddish and German such that the student can comprehend written texts. In any case, however, the rudimentary knowledge of Yiddish that can be acquired by means of such descriptions is never viewed as an end in itself, that is, never as an object of study that might make possible the development of the 'art of fine speaking' that was already the goal of contemporary treatments of German, for instance, as a developing language of culture, since, after all, Yiddish was always viewed by German speakers as no more than a deviant form of German. The formal treatment had as its goal simply a minimal codification of that deviation such that it could be comprehended by the (German-speaking) student. In addition to the basic orthographical rules, short texts were often added for reading practice, although they were in very few cases actual Yiddish texts. Most often these texts comprise biblical translations—that old familiar crutch of the Christian Hebraist—in fact often enough from the New Testament! As will be seen in the texts edited in the present volume, these practice texts were with some frequency simply German texts (most often Luther's translation of the Bible) that had been transcribed into the Hebrew alphabet by the Christian author according to principles that in fact betray a disturbing lack of experience with—often one must acknowledge, a complete ignorance of—both the language and cultural practices of his Jewish neighbors.

In addition, although it may now seem somewhat naive, it often seems that the Humanist scholar imagined Yiddish as a pedagogically beneficial intermediate step between the Christian university student's (competent, if not always native) knowledge of German and his goal of competence in Hebrew. Somehow, the student was imagined to make progress toward competence in Hebrew by reading such Jewish 'German'.[6] Beyond their sharing an alphabet and a sizable common vocabulary (via Semitic loan words in Yiddish), Yiddish and Hebrew are of course linguistically quite distinct. Unfortunately for the Hebrew-via-Yiddish scheme, the alphabet functions

rather differently in Hebrew and Yiddish, and the shared vocabulary is also pronounced quite differently and often has quite different meanings and usage in the two languages. In terms of pedagogical effectiveness, the Hebrew-via-Yiddish component of the university curriculum could only have been a failure. If the goal was in fact to learn Hebrew, then, to be blunt, studying Hebrew would certainly have been a more effective method than studying Yiddish.

Thus, while these treatises were inadequate to the task of teaching Yiddish to their contemporary readers, they provide us with detailed and often unique data about Christian perceptions of Jews and Jewish culture, specifically about Yiddish (and sometimes Hebrew) language use, and about the state of the linguistic development of Yiddish. The mode of presentation as already described makes clear that there can be little in the way of 'transparent' data in these texts. It can do no harm to point out to twenty-first century readers that such texts, like any and all texts, must be construed and interpreted before they yield their meanings. Let a single example suffice: when one of the Humanists, for instance, claims, that Jews ignorantly mispronounce the German verb *erzehlen* [modern German orthography *erzählen*] 'narrate' as *derzehlen* [i.e., Yiddish *dertseyln*], it has in fact nothing to do with either German or corrupt pronunciation, but rather with a piece of direct evidence of the existence of a particular Yiddish (and distinctly non-German) word at a specific point in time.

Having characterized the Humanist interest in Jewish culture in general and in the Yiddish language in particular, let us now turn to a more focused analysis of the individual scholars and their work in the field of Jewish studies and Yiddish. The reader will notice that the treatment of the earlier scholars is in general more comprehensive than those who follow later, since the pioneers established the means and method, while their students and students' students often merely followed in their footsteps.

Part 3

Humanist Scholarship and the Study of Yiddish

Johannes Reuchlin (1455–1533) was—with the help of Jewish tutors in both Vienna and Rome—one of the first modern scholars to learn Hebrew well enough to be known as a 'master of the three languages.'[7] In the course of his career he wrote or edited fourteen titles in the field of Hebraica. His *De rudimentis hebraicis libri III* ('The Rudiments of Hebrew,' Pforzheim 1506), organized on the model of Priscian's Latin grammar, was not the earliest Hebrew grammar published by Christian scholarship, but it included both a grammar and a dictionary (based on David Kimḥi's מכלול / *Mikhlol* 'Pefection/Splendour').[8] Before it was replaced by better works (such as Pagninus' translation of Kimḥi, Lyons 1526), its use was widespread: it was, for instance, owned and used by Martin Luther, Philipp Melanchthon, Ulrich Zwingli, and Martin Bucer. Reuchlin also published an early example of a kind of text that was to become an essential aid to fledgling Christian Hebraists: a text selection from the Hebrew Bible accompanied by commentary: *In septem psalmos poenitentiales interpretatio* ('Commentary on Seven Penetential Psalms,' Tübingen 1512). His knowledge otherwise sustained his reputation, as did the principled stand that he took against the Cologne Dominicans who, in support of Johann Joseph Pfefferkorn, a Jewish convert who polemicized in favor of the confiscation and destruction of all Hebrew texts.[9] Reuchlin spoke in a hearing before Emperor Maximilian and inadvertently proved clearly the social limitations of Humanist ideology: he argued that Hebrew texts should not be banned since they were useful for Christian theology and general education. The so-called *uiri clari* 'eminent men' took Reuchlin's side, but the case ended in an ideologically and practically unsatisfying tangle, with the papally appointed commissioners deciding in Reuchlin's favor, the pope rejecting their decision, and Reuchlin being charged with the court costs that according to some accounts seem to have reduced him to penury for the remainder of his life.

A peculiar idea appears in Reuchlin's defense of Hebrew: due to the widespread and continuing expulsions of Jews from countries, principalities, cities, and towns

across the face of much of Europe, there were fewer Jews in western and central
Europe in 1500 than there had been at any point in the previous millennium.
Reuchlin saw as a realistic possibility that Jews might be systematically deported from
the entire continent and 'disappear from our midst,' taking with them all functional
knowledge of Hebrew. For this reason, he suggested, it was necessary to learn Hebrew
while there was still time, and disseminate that knowledge to other Christians.

With specific reference to the Humanist study of Yiddish, Reuchlin is particularly
important because of his student, Johannes Böschenstein (Böschenstain), who published
the first extant account of Yiddish. Böschenstein was born in Eßlingen in 1472, the
son of a fisherman from Stein am Rhein.[10] His prominent place in the history of
Hebrew studies is not due to the quality and influence of his publications as such, but
rather—like Reuchlin—to his awakening an interest in Hebrew studies in the
German-speaking lands, which he, too, set up according to the established system of
Latin grammar. Still in his hometown, he began to study Hebrew with the Jewish
scholar, Moses Möllin from Weißenburg, and later taught Hebrew there himself.
Thereafter he continued his Hebrew studies with Reuchlin and in 1494 became a
priest. He seems to have led the life of a wanderer, finding peace nowhere. From 1505
he was a teacher of Hebrew in Ingolstadt; in 1513 he was in Augsburg. In the eight-year
period between 1514 and 1521, he lived in no fewer than nine different cities:
Augsburg, Ingolstadt, Donauwörth, Eichach, Regensburg, Munich, Wittenberg,
Nuremberg, Augsburg again, and Heidelberg. Weinreich suggests that he was proba-
bly in Regensburg before going on to Wittenberg, as an entry in a Hebrew Psalter
manuscript indicates: "I, Johann Böschenstein, bought this Psalter in 1517 in
Tübingen ... Moses Auerbach and the entire community of Regensburg showed me
great favor."[11] Philipp Melanchthon relates that in 1518 Boeschenstein affixed to the
door of an inn in Regensburg a proclamation on which was written: "I, Johann
Boeschenstein ... will teach, for a modest sum of money, anyone who wishes, to write
and read Hebrew-German in six days. He who so desires should present himself at
this inn."[12] In the same year he was invited by Melanchthon to be Professor of
Hebrew at the University of Wittenberg. While both the invitation and the position
bestowed great honor on him, he did not stay there long, although he did publish the
Hebraicae grammaticae institutiones ('Grammatical Principles of Hebrew,' Wittenberg
1519) there. Since there was no Hebrew font in Wittenberg, however, the Hebrew
words had to be written in by hand. In this book Reuchlin's work was still his model.
After his return to Augsburg, he edited Moses Kimḥi's *Rudimenta Hebraica*
('Hebrew Primer,' Augsburg 1520). In 1521 he was in Heidelberg, where neither
the salary nor the tutorials with private students enabled him manage financially
(the Heidelberg faculties paid Böschenstein only twenty-five *Goldgulden* per year).
Hence his stay was brief. In 1522 he left Heidelberg and moved on to Antwerp, then
to Zurich. In 1525 he had a lengthier stay in Nuremberg, but there, too, finances
were a problem. He died in Nördlingen in 1540 in great poverty. Among the students
whom he taught in the course of his nomadic life were Caspar Amman, Johann Eck,
and Ulrich Zwingli.

In Böschenstein's biography there surfaces an important indicator of the Christian
attitude toward Hebraists of this earliest period of Humanist interest in Jewish culture.
It long remained the case that anyone interested in Hebrew was suspected of being a

secret Jew or at least a convert from Judaism, which at that time could well ruin a Christian's career and life. Böschenstein was one of those who was recurringly so suspected for much of his adult life. His having studied with a Jew and his intimate knowledge of Hebrew in a time when such expertise was all but unheard among Christians led many scholars (including Wolf, Jöcher, Steinschneider, and Perles) to view him as Jewish or a convert from Judaism; Martin Luther called him an apostate, and the *Dunkelmänner* classed him as a fellow traveler along with Reuchlin. Böschenstein countered the accusation in a separate pamphlet: "Wider etlich, die von jm sagen, Er seye von Jüdischem stammen, und nit von gebornen Christen herkommen" ['In Response to Some, Who Say of Him that He Is of Jewish Origin and Not Born of Christian Parents']. He says that the accusation does not dishonor him, but that he must think of the effect on his children.[13] He notes that his parents in Eßlingen were good Christians and that his two brothers were at the time of his writing still fisherman in Stein am Rhein. Weinreich (*Geschichte* 45) nonetheless opines that Böschenstein may well protest too much, and that his defense of himself as a Christian is not altogether persuasive. He also notes that Sebastian Münster calls Böschenstein a *baptizatus Judaeus*, which one might, however, simply understand as the rudeness of a scholarly competitor, who was not slow to express his lack of respect for Böschenstein's work as a teacher.[14] Philipp Melanchthon, who favored Böschenstein, also took sides on the issue. In his *Narrationes jucundae et utiles ex prælectionibus* ('Pleasant and Useful Stories from Lectures'), he comments:

> Thirty years ago we had a professor of Hebrew here who said: "What should I do? I could live somewhere else where I would have it better." I asked what place he had in mind. He answered: "I could live freely in Regensburg among the Jews. Once for the sake of my health I took a morning stroll through their temple. An elderly woman came up to me, gave me a *batzen* [silver coin] and requested that I read a mass for her, and a second and third, as well. I could thus earn six *batzen* a week."[15]

Weinreich notes that there is something unusual about Melanchthon's comment on this "stroll in the temple" and the "mass" that the Jewish woman is said to have requested; he suggests that they might be explained as *Tempel* = *shulhoyf* 'synagogue courtyard' and *Messe* = recitation of Psalms.[16] Melanchthon neither mentions Böschenstein specifically by name here, nor is he precisely accurate in remembering that it was in fact thirty-one years previously (1518–19) that Böschenstein was in Wittenberg; but Böschenstein must have in fact been the *hebraice ligue* (sic) *interpres* ('Hebrew translator'; according to the *Album Academiae Wittebergensis*) mentioned. In any case, Weinreich astutely points out that while a secret Jew might conceivably have convinced his Christian colleagues of his Christianity, it would have been much more difficult for a Christian masquerading as a Jew to deceive a Jewish community that had a much greater stake in recognizing such identity, and the Regensburg community would certainly not have allowed a Christian, whether formerly Jewish or not, to recite Psalms in the manner noted. Thus Weinreich suggests for Böschenstein a kind of double existence.[17] It was not just the Christians who harried him in this regard, however. In the preface to his Hebrew Grammar of 1518, he remarks: "Odio Judaeis eram quod literas publicarem

hactenus vulgo Christiano ignotas" ['I was hated by the Jews because I published texts unknown to the ordinary Christian up to that point'].[18]

Among his numerous publications were *Elementale introductorium in hebreas litteras teutonice et hebraice legendas* ('Elementary Introduction to Reading German and Hebrew in Hebrew Letters,' Augsburg 1514); *Hebraicae grammaticae institutiones* ('Grammatical Principles of Hebrew,' Wittenberg 1518); a Latin translation of Moses Kimḥi's מהלך, entitled *Rudimenta hebraica* ('Hebrew Primer,' Augsburg 1520); German translations of Jewish prayers, תפילות העברים / *Tefilot ha-ivrim* ('Hebrew Prayers,' 1525) and the ברכת המזון / *Birkat ha-mazon* ('Grace after Meals,' 1530). He also published several German translations from the Hebrew Bible, as well as other types of books that had nothing to do with humanistic studies, such as sermons and hymns, and also, in order to enhance his meager income, books such as the first German primer of basic arithmetic for children, which was based on the principle of independent thinking (*Rechenbiechlin*, 'Arithmetic Booklet,' Nuremberg 1514).

Böschenstein became a member of the Reformation without ever quite finding his proper intellectual place in that movement or in the university system that was to support it. His own scholarship is of little value now, and, as Sebastian Münster recognized, was of little value even in his own time, but, as Max Weinreich notes (*Geschichte*, p. 44), his focus and intent were scholarly, and he did the best he could with what little he had, especially under the conditions of his nomadic existence.

It is Böschenstein's activity in the Christian scholarly community that is of interest in the present investigation, for his pamphlet on Yiddish was intended strictly for a Christian audience. In 1514 he arrived in Augsburg and published a small quarto book of three quaternios: *Elementale introductorium in hebreas litteras teutonice et hebraice legendas* ('Elementary Introduction to Reading German and Hebrew in Hebrew Letters'). The pamphlet comprises several brief chapters. The majority of the six-page chapter relevant here concerns Hebrew, while only the notes on the alphabet are occasionally relevant to Yiddish. This is the only publication in which he offers any information about Yiddish. The booklet's preface comprises a (Latin) letter to Reuchlin in which the author mentions that he is hated by both the Christians and the Jews and claims to have been put in jail in his hometown due to false accusations. Further, he thanks his Hebrew teacher, Moses Möllin of Weissenburg. In further mentioning a number of his own Hebrew students and their desire (and that of Reuchlin, to whom the booklet is dedicated) that he compose such a booklet, Böschenstein touches on a common theme especially in Hebrew primers written by Christians during the period, for as already mentioned, most such booklets were cobbled together for the sake of the practical needs of the given author's students. Following these remarks in the preface, there follow several Latin poems and a biblical quotation with Latin translation. These brief texts fill the first five pages of the booklet, after which the *Introductorium* proper begins.[19]

Anyone expecting a systematic introduction to Yiddish—even within the confines of Humanistic conceptions of grammar and language codification—will be vastly disappointed in Böschenstein's brief presentation, which consists of little more than a table of alphabetical equivalents of the semicursive Hebrew and the Roman alphabets and a few orthographical notes, most of them incomplete, imprecise, or simply inaccurate. The chart of Roman-Hebrew alphabetical equivalents already demonstrates a

number of the problems involved in such thumbnail sketches of a language. He posits, for instance the equivalences ז = /ʃ/, ס = /s/, and שׁ /ʃch/.[20] If we understand /ʃ/ simply as an allograph of /s/, then the problems are manifold even in such a simple case. The voiced sibilant [z] represented in Yiddish by ז is indeed often represented in German by /s/.[21] The voiceless counterpart [s] can be represented in Yiddish by ס, but such is not the case in any unqualified sense, because in principle, although not consistently in practice, this graph is used in early Yiddish only in words from the Semitic component (which Böschenstein duly notes). Böschenstein gives the equivalent of ס as /s/, however, which is the same graph that he uses for ז [z], which is only rarely an accurate description of early Yiddish usage. In other words, he offers no possibility of representing [s] in Yiddish,[22] which he could have clearly distinguished phonetically from /s/ by using /ß/. The most common representation of [s] in early Yiddish is in fact שׁ, which only rarely in such texts carries the punctation that conventionally distinguishes שׂ [s] from שׁ [š] in fully pointed Hebrew texts. In Yiddish texts of the period שׁ then serves to represent both [s] and [š], the latter of which Böschenstein does account for as שׁ = /sch/, which is then corroborated later in the specification of שׁפ = /sp/ and שׁט = /st/.[23]

Otherwise with respect to consonants, in noting that ת ,ס ,ח are used only for Hebrew-Aramaic, he indirectly acknowledges the Yiddish orthographical convention of retaining the traditional spelling of Semitic-component words. Due to the complexities of the usage of /k/, /c/, and /q/ in German, his identification of them as equivalents of ק masks as many problems as it clarifies. In his identification of פ as the representation of /ff/, he already hints at the absence of double consonants in Yiddish orthography,[24] which he states explicitly later, only immediately to undermine his point with the inaccurate claim that doubled consonants are indicated by the use of *dagesh* in Yiddish. Here one notes a case of slippage: it seems that he has allowed his knowledge of Hebrew to spill over into his description of Yiddish. There are further problems with his cryptic remarks concerning the usage of בֿ, פ, and ו to represent [f]/[v]. He claims that בֿ represents [v] generally, ו represents word-initial /v/, and פ represents /ff/ = [f]. As Weinreich (*Geschichte* 49) notes, however, בֿ and פ are often interchanged in early Yiddish without any distinction of sound, while in cotemporal German, /f/ and /ff/ were hopelessly confused. That Böschenstein's remarks are no less confused should then perhaps be no surprise.

The table of vowel correspondences is quite incomplete and inadequate. It accounts for [i], [au]/[eu], and [ai] in initial position (but not elsewhere) and [o] and [u] in both initial and noninitial position; יי is identified without qualification as [ei] (without clearly distinguishing it from [ai]), which does not accurately reflect the usage in initial position, which requires a preceding א. While he clearly understood the principle that word-initial vowels were necessarily preceded by א, he does not state the principle but rather simply lists several—but not all—instances of it (he omits ו and יי), which then would logically seem evidence against the existence of the principle. It is claimed that the Hebrew alphabet has no /o/, although the table provides three alternative graphs to represent the sound.[25] Böschenstein's comments on the environmentally conditioned omission of the vowel graphs /a/ and /e/ are accurate: between word-initial consonants that cannot form syllables without a vowel (e.g., מרטין), [a] is to be understood: *martin*; before word-final liquids (/l/, /m/, /n/, /r/;

e.g., פטר), [e] is to be understood: *pater*.[26] He recognizes that ו is used as both vowel and consonant, but does not note the use of וו as /v/. The more complex representation of vowels in early Yiddish was much more accurately accounted for in later scholarly treatments.

With this very brief exposition Böschenstein considers his duty complete and suggests that no more than diligence and moderate effort will suffice for his reader both to read and write German ("our spoken language") and Latin (!) in the Hebrew alphabet. Thereafter follows his account of the use of *litterae maiusculae*, that is, the Hebrew square script, followed by nine notes on its usage. Interestingly, just as his comments on the Ashkenazic semicursive script concern the Yiddish language, his comments on square script concern the Hebrew language. General practice at the time did indeed distinguish the languages by means of this distinction in the font/script used. His comments on Hebrew are included in the text edition in the present volume only because his last comment in the section also notes the existence of the final consonants, ך ם ן ף ץ, which are also used in Yiddish, although Böschenstein does not note this usage. In fact he does not identify in his comments which letters are generally used for Hebrew and not Yiddish. Indeed it is only in the text's title that he identifies Yiddish and Hebrew as his topics, which is mentioned nowhere in the charts or accompanying remarks. The distinction in the script used to write the two languages seems the marker of the distinction in language itself.

When one considers the cultural context in which Böschenstein's observations on Yiddish were made, and the conditions under which he compiled them, then their fragmentary nature, imprecision, and inaccuracy may seem somewhat less troubling: he was after all the first person—Jew or Gentile—to attempt such a description, so there were no texts with which he could compare his own observations, and—to identify the operative mode of 'serial' grammar composition in the period—none from which he could copy. Thus, unlike his successors, who never shied away from dependence on earlier publications or even from outright plagiarism, Böschenstein's observations seem to have been original for the simple reason that he could not have copied from anyone else. He was not only the first to try to abstract linguistic (primarily orthographical) principles based on his own experience with the language, but also the first to give any evidence that such a concern was worth the attention. Böschenstein was able to abstract such principles because the extant body of texts in the early sixteenth century already demonstrated an orthographical proto-standard,[27] which is all the more significant in terms of the history of Yiddish orthography because the standardizing effects of the printing industry had as yet had no influence on the Yiddish orthographical tradition: at this point, Böschenstein was still dealing with a literary tradition transmitted exclusively via manuscripts; it is not until 1534 that the first (predominantly) Yiddish book is printed. In any case, the *relative* consistency of sixteenth-century Yiddish orthography is clear to any reader who, for instance, compares it with contemporary German or English texts, where orthography seems in a state of wild confusion.

While Böschenstein's remarks are in some cases less faulty than are those of many of his proto-Yiddishist successors among Christian Hebraists, in the final analysis, there are nonetheless very meager results here. There is little substantive content in the treatment that indicates significant interest in Yiddish on Böschenstein's part and

no clear indication of any actual knowledge of the language beyond that which a moderately observant German-speaker with a knowledge of the Hebrew alphabet might have. As a result, Weinreich concludes that Böschenstein's importance in the history of Yiddish studies is due only to his having been the first to treat the subject in a published work, which tempts us to value even the meager results more highly than we otherwise might do (*Geschichte*, p. 51).

Sebastian Münster [Munsterus] was born probably on 20 January 1489 in Nieder-Ingelheim and died on 26 May 1552 in Basel.[28] He studied privately in preparation for the university before entering the Franciscan school in Heidelberg. By 1505 he was studying at the university in Heidelberg (he may also have studied briefly in Louvain and Freiburg), and he joined the Franciscan Order at about the same time. By 1509 he continued his studies in the Franciscan monastery in Ruffach, where Konrad Pellikan (1478–1556) was his first famous teacher of Hebrew and Greek (and also of mathematics and cosmography). In 1512 he became a priest, and by 1514 he was at the university in Tübingen, where he became acquainted with Johannes Reuchlin and Philipp Melanchthon and studied with Johann Stöffler (mathematics and astronomy). His first verified publication was a Hebrew grammar *Epitome hebraicae grammaticae* ('Epitome of Hebrew grammar') (Basel: Froben, 1520). Soon thereafter, while in Basel, he published the *Grammatica hebraica Eliae Levitae* ('Hebrew Grammar of Elia Levita') and the *Dictionarium hebraicum* ('Hebrew Dictionary,' both 1523). In 1524 he went to Heidelberg as a teacher of Hebrew, mathematics, and geography, probably on the orders of the Franciscans, since he personally found the conservative atmosphere of Heidelberg unattractive. When he left Heidelberg in 1528, he returned to Basel as Pellikan's successor as professor of Hebrew. Although he was no enthusiastic participant in the theological controversies of the time, he did support Martin Luther's observation that Vulgate Bible was error-ridden, and when he took the university position in Basel, he left the Franciscan Order and joined the Reformation. This period was quite chaotic at the university in Basel: many students and teachers had left the city, and the university was closed from 1529 to 1532. Münster thereafter remained in Basel for the rest of his life and made Basel into a center of Hebrew studies. In the period 1542–4 he was professor of theology, and in 1547–8, rector.

When one considers Sebastian Münster's importance for the history of early Yiddish studies, it is first necessary to note that he was a prolific scholar who wrote, edited, or translated more than seventy-five books between 1527 and 1552, more than half of which concerned Semitic languages, among them, the prominent works: the *Epitome*, noted above; *Institutiones grammaticae in hebraeam linguam* ('Grammatical Instructions in the Hebrew Language,' Basel 1524); an edition and Latin translation of Elia Levita's ספר הדקדוק / *Sefer ha-dikduk* ('Book of Grammar,' Basel 1525); דקדוק דלישן ארמי *Dikduk de-lishan arami* / *Chaldaica grammatica* ('Aramaic Grammar,' Basel 1527; the first grammar of Aramaic by a Christian); an edition of Moses of Coucy's list of the 613 commandments, Isaac ben Joseph of Corbeil's ספר מיצוות קטן / *Sefer mizvot katan* ('Small Book of Commandments,' Basel 1533); an edition and Latin translation of Maimonides' ההגיון / *Ha-higaon* ('Logic,' Basel 1527); a translation of Abraham b. David's epitome of the יוסיפון / *Jossipon* (1529); a Latin translation of Moses Kimḥi's ספר דקדוק / *Sefer dikduk* ('Grammar Book,' Basel 1531); *Hebraicae*

Grammaticae praecipua illa pars ('Hebrew Grammar, Part One,' Basel 1536); an edition of the Hebrew Bible (*Hebraica biblia*, 2 vols., Basel 1534–5) with a new parallel translation into Latin (the first Protestant translation of the Hebrew Bible into Latin) and commentary based to a significant degree on Münster's knowledge of the Jewish commentary tradition;[29] an edition in Hebrew with accompanying Latin translation of טוביה (*Tobit*, Basel 1542); a Hebrew translation of the Gospel of Matthew תורת המשיח *Torat ha-mashiakh / Evangelium secundum Matthaeum* (Basel 1537); it was the first translation of any part of the New Testament into Hebrew. His use of Jewish polemical literature in his Hebrew edition of Matthew outraged Guillaume Postel who attacked Münster in his *De orbis terrae concordia* ('On the Harmony of the Planet').

Münster was also a cosmographer, mathematician, and cartographer: he annotated the Latin version of Abraham ben Ḥiyya's astronomical and geographical work, ספר צורת הארץ / *Sefer Ẓurat ha-areẓ* ('On the Form of the Earth,' Basel 1546), preceded two years earlier by his most famous work, the *Cosmographia* ('Cosmography,' Basel 1544), based on both personal data collected during his travels and the works of others. Approximately half of the work is about German-speaking lands. His descriptions of the world outside of the area he knew personally were often based on the fantastical and outdated descriptions that had been conventional in such descriptions of 'exotic' lands since the biographies of Alexander the Great; he held to the Ptolemaic system his entire life and refused to call the Americas by that name. The book included many excellent and lavish illustrations, athough many of the maps are all but useless since they are based not on scientific measurement or observation, but rather on literary description. Münster deliberately wrote and published the book in German in order both to increase the book's sales and to disseminate this kind of encyclopedic knowledge to a broader audience.

While his works on Hebrew and Yiddish display the massive accumulation of detail for its own sake and horrendously disorganized arrangement of materials characteristic of learned publishing of the period, Münster's *Cosmographia* is perhaps the most extreme example of this 'method' among his publications. While, as noted above, caution is necessary in evaluations of the actual Semitic language competence of the broad range of Christian Humanists, Frank Rosenthal's suggestion that the functional extent of Münster's knowledge of Hebrew and Aramaic needs reevaluation to determine whether he knew much about postbiblical Halakhah and legal literature (which did not become prominent in Christian Hebraica studies until Buxtorf's work) seems both ungenerous and inaccurate, since Münster's publications amply demonstrate his ongoing work with postbiblical Jewish traditions.[30] In any case, Münster's work provided Christian Hebraists with a veritable library of texts, commentaries, and grammatical and lexical aids to guide them through the Jewish textual traditions.

As was the case with Christian Humanists in general, Münster was also motivated in his studies of Hebraica not just by humanistic but also polemical and missionary principles, as is demonstrated quite specifically in his Hebrew translation of the Gospel of Matthew (1537), noted above, and most especially by his מָשִׁיחַ *Messias Christianorum et Judæorum* ('The Messiah of the Christians and the Jews'), a missionary dialogue between a Christian and a Jew, written in both Latin and Hebrew,

so that Jews could conceivably also read it. Here he rails openly against the 'errors and deceptions' of the Jews. The book gained an audience (among Christians) and was reissued with a starkly anti-Jewish introduction (Basel 1539).

In his masterful study of the early tradition of Yiddish studies, Max Weinreich notes Eleazar Schulman's claim that Münster included a chapter specifically dealing with Yiddish in his *Opus grammaticum consummatum ex variis Elianis libris concinnatum* ('Grammatical Work Gathered from Various Books of Elia'),[31] noting further that Ber Borochov refuted that claim in his historical bibliography of Yiddish studies;[32] he finally points out that Münster did not write such a chapter, and moreover claims that there is nothing about Yiddish in Münster's works beyond the scattered words introduced here and there by *Judaei dicunt* 'Jews say' or *germanice* 'in German' (i.e., Yiddish). He provides seven examples gleaned from Münster's *Dictionarium hebraicum* ('Hebrew Dictionary,' Basel 1523).[33] There are in addition a few Yiddish words included in Münster's ערוך *Arukh / Dictionarium chaldaicum* ('Aramaic Dictionary,' Basel 1527), which consists of excerpts from the ערוך, compiled by Rabbi Nathan ben Jechiel and completed in Rome in 1101. Manuscripts of this very practical work were common in European Jewish communities. Münster mistakenly imagined that the manuscript that he used (now Munich Staatsbibliothek, cod. hebr. 420) was the original of the text, and since it included Yiddish glosses, he thought the author was a German Jew. In fact this manuscript was a fourteenth-century copy into which the scribe had inserted some Yiddish glosses. Münster notes how difficult it is to determine the origin and meaning of some of these 'German' words. Weinreich notes that based on the way that Münster incorporates Yiddish into his works, it seems likely that he actually had some facility with the language (*Geschichte* 70), and thus it is in the end all the more disappointing that Münster "uns gewiß so viel hätte sagen können und doch so wenig gesagt hat" ['certainly would have been able to tell us much, but in fact told us so little,' 73]. Since Weinreich's dissertation was completed in 1923, it has become clear that Münster did devote some few lines specifically to Yiddish in another of his works, the מְלֶאכֶת הַדִּיקדוּק *Melekhet ha-dikduk / Institutiones grammaticae in hebraeam linguam* ('Grammatical Instructions in the Hebrew Language,' Basel 1524). The relevant section, "Inſtitutio breuis, quomodo uernacula quæque lingua Hebraicis characteribus ſcribi poſſit," is edited in this volume.[34] While the text comprises slightly more than a page of text and consists only of a description of the details of how the Hebrew alphabet is used to write Yiddish, along with twenty Hebrew words translated into Latin and Yiddish, it nonetheless expands vastly on the information provided by Böschenstein.

While not arranged in tabular fashion and without the actual use of Hebrew letters (but only their Latin names), Münster's description provides little more than single-letter Hebrew equivalents for the Roman alphabet. Many of the more complex issues hinted at even in Böschenstein's abbreviated presentation are here oversimplified and obscured, especially with respect to the representation of Yiddish vowels: א = *a*, ו or או = *o / u*, י = *i*, יי = *y*[35] / *ei*, ע = *e*. Among the diphthongs only יי is included, and except for the positionally conditioned possibility of the omission of [e] and [a] (well illustrated by the examples מורגן and מכן), no further details on the complexities of the differential representation of vowels are included. The complexities of the representation of /f/ and /v/ are reduced to בֿ = /f/ and (presumably) ו = /v/. With

respect to the various sibilants, there is little clarity in Münster's presentation. Since he provides no examples to illustrate the distinction between what he terms 'thick' and 'thin' *s*, it is unclear what these designations might mean to Münster in the tangled grapho-phonemic web of *s/z/š* of sixteenth-century German. While the Latin term *tenuis* when applied to consonants conventionally signifies voiceless consonants—as opposed to *media* 'voiced'—here it is opposed to *grossus*, which suggests the more common, extra-linguistic opposition 'thin' versus 'thick.' The *tenuis* consonant specified here is also problematically ז, which conventionally represents a voiced consonant in Yiddish. Furthermore, when Münster identifies the letters ח, ס, ת as not used in German[ic-component] words, and then notes the exceptional status of ס, his cryptic introduction of examples is both interesting and misleading, for two reasons. First, he illustrates this use of ס in *German* words via a list of seven *Latin* words that logically can have nothing to do with the issue. It is of course their *unlisted* German equivalents that are relevant (and which have been supplied, for the sake of clarity, in the English translation in this volume); Münster simply assumes that his readers will automatically understand the German lurking behind the Latin. And, second, one must posit these underlying forms as German and not Yiddish, for in the case of several of the words, cotemporal Yiddish texts practically never used ס, but rather ש to represent the /s/ that Münster must have had in mind.

Added to his brief comments on alphabetical equivalents are twenty Hebrew words with their Yiddish and Latin translations. They seem to have been chosen as much to illustrate Hebrew usage as Yiddish, including, for instance, various verb forms (perfective and imperfective, *qal, hofal, hitpa'el, lamed he, waw consecutivum*), noun gender, and suffixed nominal possessives. With respect to his translations one must note that the Latin translations are not always exact (*dominatus es* (רָדוֹתָ)), while the Yiddish translations make no attempt to represent Yiddish specifically as opposed to German usage (e.g., אונד). But one must also concede that practically no other Christian Hebraists (or, for that matter, Christian Yiddishists) have been concerned with this issue up until very recently. In any case, Münster's Yiddish translations certainly fall within the range of acceptable early Yiddish orthography and grammatical usage.

After Münster's description of Yiddish orthography, there was an interval of almost two decades before the subject was again taken up, this time by a Jewish author in a book composed for a Jewish audience: the anonymous Yiddish book of ethics (מוסר / *musar*) entitled ספר מידות / *Seyfer midous* ('Book of Measures/Steps,' Isny 1542; EYT 43). The text derives from the movement of Ḥassidei Ashkenaz and as such has nothing ostensibly to do with Humanism or the Humanist project. Since it was published by the Christian Hebraist, Paulus Fagius, during the brief period of his operation—in collaboration with Elia Levita—of a Hebrew press in the southern German town of Isny, however, this brief text is clearly associated not merely obliquely with the Humanist project. Fagius knew the ספר מדות / *Seyfer midous* and clearly made use of it in the two brief descriptions of Yiddish orthography that he published in the years following the appearance of the Yiddish book. If for no other reason, however, the text is relevant to the analysis here because it provides a corpus of material that can stand in comparison to that compiled by contemporary Christians. While it now seems likely that this Yiddish text is a translation of the

anonymous Hebrew text, ספר ארחות צדיקים / *Seyfer orḥot zadikim*, ('Book on the Holy Modes of Life') written in fourteenth-century Germany, published in Prague in 1581, and reprinted twenty-five times over the course of the next four centuries, there has been some controversy over which text is the original of the other. The Yiddish text has variously been attributed to Elia Levita, Paulus Fagius, Paulus Aemilius, and Yom Tov Lipmann of Mühlhausen, chief rabbi of Bohemia, philospher, and cabbalist. Only the last ascription seems now worthy of attention, but even it is very poorly founded.[36] The work is dedicated to a certain "Dame Morada, doctor of the free art of medicine, resident of Günzburg" [ורויא מוראדא דוקטרין דער וריאן קונשט דער ארצנייא וואנהאפטיג צו גוינשפורג, fol. 99r]. The text is divided into sections that generally focus alternately on a single cardinal virtue or vice: pride, humility, contempt, insolence, love, hate, compassion, cruelty, joy, sadness, calm, anger, reason, jealousy, enthusiasm, idleness, nobility, avarice, memory, forgetfulness, silence, lying, truth, hypocrisy, slander, and repentance, and Torah. The book exerted an enormous influence on the development of Jewish ethical literture over the course of several centuries.

Following the index to the treatise's topics, the Yiddish text's last two pages deal with the rules of writing and reading Yiddish, introduced as "נון בלגט ווייטר ווא מן זול לערנן טוייטש לייא" ['Here Follows How One Can Learn to Read Yiddish'], which more so than the brief treatments by Böschenstein and Münster constitutes the first attempt to describe the linguistic system of the Yiddish language. It is also the first systematic description of Yiddish orthography.[37] It is immediately clear that the author knew Yiddish well—the text is after all written in Yiddish—and had an unusually nuanced understanding of the *principles* (and not just praxis) of the Yiddish writing system and viewed it as a system for the representation of the Yiddish language conceived as such and not merely as a system of equivalents for the Roman alphabet in its representation of German. Vowels are thus identified by means of the names of Hebrew vowel points, that is, י is thus said to signify *ḥireq* and *ṣere*, rather than, as one finds in the Humanists' typically Germano-centric descriptions, that /i/ and /e/ are represented by י. While quite brief, this description accounts for a great many of the complexities of the system: the multiple significations of the vowel graphs are listed. The simple vowels are represented as follows: י = *ḥireq* and *ṣere*, א = *qameṣ* and *pataḥ*, ו = *melopum* and *ḥolem*, ע = *segol*. Postvocalic, word-final silent א is noted (דיא).

The representation of some Yiddish vowels, whether simple vowels or diphthongs, requires two or more signs, whether of vowel graphs or a combination of vowel graphs and vowel pointings, as וי in קוינן, or י preceded by *ṣere* (in the examples provided in the text, however, e.g., the words מיר and זיר, the *ṣere* is omitted), or in the representation of the diphthongs [ai] and [ei] by יַ. In this latter case, the text does not identify the phonetic quality of the diphthong by means of description (the author cannot here simply name a Hebrew vowel point as he does elsewhere), but rather illustrates it through the examples איין, צווייַ, דריי.[38] The attempt at a phonetic description of the Yiddish diphthong [ou] that becomes Modern Yiddish [oi] (New High German [au]) is ultimately quite effective, although the author is obviously struggling with a vocabulary not meant to describe the object of his analysis: the phones "semi-*pataḥ*" [o] and "semi-*melopum*" [u] are represented, respectively by the graphs ו and י, as seen in the examples ורויא, גינויא, and בוי; the corresponding sound in German is represented by Gentiles by means of /au/, as in *baw, gnaw, fraw*.[39] This same conception

of 'semi-vowel' is employed in the description of the rounded back vowel [œ] inherited from German /ö/. This vowel in Yiddish eventually lost its rounding and backness and became [e] in modern Yiddish (e.g., New High German *mögen* versus Modern Yiddish מעגן [megn]). While it is likely that this phonetic development had already begun in Yiddish by the mid-sixteenth century, the orthographical system still distinguishes this vowel from [e], as documented in this text also: as what is designated "semi-*qameṣ*" + "semi-*ṣere*," as in מויגן or בויזן. The author then indicates that the equivalent graph employed by Gentiles (i.e., in German texts) is /o/ with a superscript /e/ = ó (i.e.,= ö),[40] for example, in *bòsen, mògen*. Whether the combination וי was to be interpreted as "semi-*pataḥ*" + "semi-*melopum*" or "semi-*qameṣ*" + "semi-*ṣere*" is not indicated in the orthography itself, but rather, as the author notes, remains a matter of the individual reader's discretion. The final item in the description concerns the alleged representation of such "semi-vowels" in the work of some writers by means of *ḥatuf qameṣ*, such that in the word הויר they "point with a *ḥatuf qameṣ* under the *he*." The author condemns this usage for the eminently practical reason that there is no common agreement about how to pronounce *ḥatuf* vowels (he notes the Italian mockery of the pronunciation of German Jews). One should note that such usage of *ḥatuf* vowels is exceedingly rare in early Yiddish texts.[41]

The analysis found in the ספר מדות / *Seyfer midous* obviously goes beyond a mere description of the orthographical system to include important information about phonology, as well. Interestingly, however, it focuses exclusively on the vocalic system and makes not a single comment concerning consonants. While one might well conclude that an understanding of the functioning of the rather complex vocalic system is more essential than a description of the rather straightforward consonantal system in Yiddish, there are indeed complications in the consonants, as well, and their omission here compromises the description's effectiveness in actually teaching one 'how to learn to read Yiddish.' One must keep in mind, however, the context: the text is written in Yiddish. So its ostensible goal—to teach its reader to read Yiddish—is already practically to be understood as ironic. Clearly the intended audience comprises Hebrew-literate Yiddish speakers, for whom the use of consonants in Yiddish will be generally straightforward, while vowel usage can be quite opaque. In any case, however, the description of the vowels is also not by any means complete, nor does it even include all the information found, for instance, in Böschenstein, who at least indicates that word-initial vowels require a preposed א. Perhaps the Jewish author, writing in Yiddish, simply assumed that his audience would not need such information made explicit, since the same orthographical rule obtains in the writing of Hebrew and Aramaic, with which any reader of his text would presumably be familiar at least at an elementary level. The underlying assumption is of course that the audience of this ethical treatise to which the brief text on Yiddish was appended was almost exclusively Jewish and predominantly already Hebrew-literate. The author's struggle to find linguistic vocabulary adequate to the task that he has set for himself is quite interesting to observe. Although Weinreich finds the phraseology *unbeholfen* 'clumsy' (*Geschichte*, p. 85), there is one underlying programmatic distinction between the descriptive mode employed by this text, as opposed to those of the Christian Humanists: in place of the description of Yiddish as if deviant German and the elision of phonetic (and other) distinctions between the languages, this author describes

Yiddish phonetics by means of the vocabulary and 'linguistic' terminology of the Jewish tradition of Hebrew language study. While it is necessary to recognize that German and Yiddish are far more closely related than Hebrew and Yiddish, it is precisely that linguistic proximity that enables the less than rigorous analyst to allow 'slippage' in his linguistic description. The description of Yiddish diphthongs in terms of combinations of Hebrew vocalic graphs rather than German diphthongs provides a far clearer understanding of the actual phonetic realization of the *Yiddish* sound, particularly since the German-speaking Humanists rarely imagined the existence an actual, significant, and describable distinction at all. As a momentary glimpse of the potential for different modes of description, the ספר מידות / *Seyfer midous* offers a great deal. As a full-fledged linguistic description of mid-sixteenth-century Yiddish, it is ultimately not much more satisfactory than the texts written by the author's Christian contemporaries.

The fact that the book was published by Paulus Fagius in his short-lived but quite productive Hebrew printing operation in Isny must lead us back to Fagius and his own dabbling in the description of the Yiddish language. While not of the scholarly stature of Sebastian Münster, Fagius was an indefatigably dedicated Humanist, whose Hebrew grammar appeared in Constance in 1543. Remarkably, both Münster and Fagius were students and collaborators of one of the great lights of Hebrew studies during the Humanistic period, Elia Levita, whose work was as important to Christian Hebraists as it was within the Jewish community, where its revolutionary aspects nonetheless rendered it at least problematic if not borderline heretical.[42] Fagius's own work in Isny can be appreciated only in the context of his collaboration with Levita. Fagius invited him to come from Venice to work with him as editor, typesetter, and proofreader in Isny, where Levita then also printed many of his own works, including several of his grammatical and lexicographical works, in addition to his Yiddish epic, בבא דאנטונא / *Bovo d'Antona* (written in Padua in 1507, published in Isny in 1541; EYT 33). While, as noted above, the author of the few sentences concerning Yiddish orthography in the ספר מדות / *Seyfer midous* has not been identified, it has been speculated that Levita might have been responsible for this linguistic description appended to the text. In any case, as Max Weinreich points out, one can understand the further development of Yiddish studies only through an engagement with Elia Levita's wide-ranging work (*Geschichte*, p. 52). Beginning in the 1530s and continuing for several decades, serious Hebrew studies in Germany consisted of little more than the study, reprinting, translating, and adapting of Levita's works. He was born in 1469 near Nuremberg and died in 1549 in Venice. He was a gifted Hebrew grammarian, teacher, and editor/annotator of Jewish books for, among others, the Bomberg press in Venice. Although he remained a devout Jew throughout his life, Levita had a tremendous impact on Christian Hebrew scholarship, playing an instrumental role in the solid foundation and development of Christian Hebrew scholarship, both by tutoring Christian pupils such as Cardinal Egidio da Viterbo in Rome and by writing Hebrew grammar books and lexica in Hebrew that were easily adapted to Christian use. The first of Levita's books to be translated into Latin, in this case by Sebastian Münster, was ספר הדקדוק *Sefer ha-dikduk / Grammatica Hebraica Absolutissima, Eliae Levitae Germani, nuper per Sebastianum Munsterum iuxta Hebraismum Latinitate donata ...* ('The Most Complete Hebrew Grammar, of Elia Levita, along with

Hebraisms, Recently Translated into Latin by Sebastian Münster,' Basel: Froben, 1525). Münster, Paulus Fagius, and Johannes Campensis edited and translated a number of Levita's other works, printing them in Basel, Paris, Isny, Cracow, and Louvain. At least twenty-six more printings of Levita's books, either in Latin or as bilingual texts with both the Hebrew original and Latin translation, were published between 1525 and 1610, quite apart from the numerous printings of his works in Hebrew alone, intended for Jewish readers. Among his other works are the Hebrew grammatical handbook ספר הבחור / *Seyfer ha-baḥur* ('Book of the Young Man,'[43] Rome, 1518); the seminal investigation into the origin and development of the masoretic tradition that made a lasting contribution to the development of textual criticism in biblical studies: מסורת המסורת / *Massoret ha-massoret* ('The Tradition of Traditions,' Venice, 1538); the first systematic lexicon of the Aramaic translations of the Bible, מתורגמן / *Meturgeman* ('Interpreter,' Isny, 1541). In his ספר התשבי / *Seyfer ha-tishbi* ('Book of Tishbi,' Isny 1541; EYT 42) he compiled an alphabetically arranged glossary of terms from rabbinical Hebrew that includes with some frequency Yiddish (and Romance) glosses. In addition, he compiled and published as a thematically arranged quadrilingual (Yiddish, Hebrew, Latin, and German) booklet of glosses, שמות דברים / *Shemot devarim/Shmous dvorim* ('The Names of Things,' Isny, 1542; EYT 44). From the perspective of Yiddish studies, Levita's scholarly career was anything but subordinate to Hebrew studies: his satirical poems "די שריפה בון וונידיג" ('The Great Fire of Venice,' c. 1510; EYT 34) and "הַמַבְדִיל בֵין קוֹדֶש לְחוֹל" ('Hamavdil Song,' c. 1514; EYT 35) operate within the great traditions of both Hebrew and Renaissance Italian poetic satire.[44] His most famous work was, however, his adaptation of the widely known romance בבא דאנטונא / *Bovo d'Antona* (Bovo d'Antona) from Tuscan dialect into Yiddish, which remained one of the most beloved Yiddish tales for two centuries.[45] He made Jewish literary and cultural traditions more accessible to Jews, but also especially to the then developing Christian scholarship on Jewish textual traditions, in particular, the Bible, Talmud, and Cabbalah. His translation of the Psalms into Yiddish (Venice 1545; EYT 49) was not the first translation of the book, but broadened the effort to make this primary text of the Jewish tradition available to Jews unable to read Hebrew.

Ironically—if we leave the question open concerning Levita's authorship of the description of Yiddish found in the ספר מידות / *Seyfer midous*—this key figure in the history of both Hebrew and Yiddish studies published no description of Yiddish in the sense treated in the present volume. In the same sense that Reuchlin is important to Yiddish studies via his student Böschenstein, however, Levita played a key role through his collaborator, Paulus Fagius.[46] Fagius was born at Rheinzabern in the Palatinate in 1504, the son of a local teacher and town scribe. At age eleven he was enrolled in the Neckarschule in Heidelberg, where he changed his birth name, Büchelen or Büchlein to its Latin equivalent Faginus ('beech tree'), later adapted to Fagius, as was customary practice among Humanists. He entered the university in Heidelberg in 1521 and earned the masters degree the following year. Thereafter he moved on to Strasbourg, where he studied Hebrew with the renowned Humanist Wolfgang Capito. In 1527 at the age of twenty-three he became the director of the Latin school in Isny (Allgäu). There he married and settled down, but later returned to Strasbourg to study practical theology for two years, only to return to Isny as

pastor and teacher in the local school (where he also taught Hebrew). In 1541 the patronage of a wealthy citizen enabled him to open a Hebrew printing shop where he published a number of important works over the course of the next two years. His own Hebrew grammar, published in 1543, appeared, however, in Constance, indicating that his shop in Isny must have been closed by that time. In any case, he continued printing Hebrew books in Constance and Strasbourg, where he later went as pastor. In 1544 he became professor of Hebrew in Strasbourg. In 1546 he published the first part of his Latin translation of the *Targum Onkelos*. In the course of his career he carried on an extensive correspondence with a number of Humanists. As a supporter of the Reformation, he was forced to leave Strasbourg in 1549, whereupon he accepted a professorship in Cambridge. He died shortly after his arrival there on 13 November 1549.

In general one can measure Fagius's achievement in three areas: as teacher, pastor, and scholar of Hebrew and exegete of the Hebrew Bible. He published not merely the texts of Elia Levita on Hebrew and Aramaic scholarship, in addition to the בבֿא דאנטונא / *Bovo d'Antona*, but also his own works and the works of others that he edited. In addition to Levita's works, he published in Isny: Hebrew editions of ben Sira (1542) and Tobit with Latin commentary (1543), an exegetical treatise on the first four chapters of Genesis, *Exegesis sive expositio dictionum hebraicarum literalis in quatuor capitula Geneseos* ('Commentary or Literal and Simple Explanation of Hebrew Words in Four Chapters of Genesis,' Constance 1542), an elementary Hebrew grammar which he wrote himself (1543); later in Constance he added: David Kimḥi's commentary on Psalms 1–10 (1544), and in Strasbourg he added a Latin translation of and commentary on several chapters of the *Targum Onkelos* (1546). As was customary, he also produced missionary tracts: *Liber fidei seu veritatis* ('Book of the Faith or Truth') and *Parvus tractatulus* ('Brief Tractate,' both 1542), in which he attempted to prove the truth of Christianity by means of references to Jewish texts.[47] He also began work on republishing Isaac Nathan b. Kalonymus's concordance מאיר נתיב *Meïr nesiv* ('Shining Path'); after Fagius's death in England, Reuchlin completed and published the work (Basel 1556). Fagius also had an active role in Michael Adam's Yiddish translation of the Pentateuch (Constance 1544).[48]

In both his "De variis literarvm figuris sev notvlis" ('On Various Forms and Pointings of Letters') from *Compendiaria isagoge in linguam hebræam* (*A Brief Introduction to the Hebrew Language*, Constance 1543) and "Svccincta ratio legendi hebræo-germanica" ('A Concise Method for Reading Hebrew-German') from *Prima qvatvor capita Geneseos* (*The First Four Chapters of Genesis*, Constance 1543), he presents brief information about Yiddish orthography and pronunciation. In the former volume, Fagius's primer for students of Hebrew, he included the first four chapters of the Hebrew text of Genesis, a Latin commentary, and a Yiddish translation, which is practically identical with the Constance Pentateuch translation.[49] Here, as was recurringly the case among Christian Hebraists, Fagius published these excerpts from Genesis because many of his students neither possessed nor had access to a Hebrew text of the Bible. His appending the Yiddish translation had nothing to do with any desire on his part to teach his students Yiddish, but rather with that bizarre and recurring notion among German Humanists that the path of a German-speaking student to Hebrew could be made easier through the supposedly familiar territory of

'Judeo-German' in the unfamiliar Hebrew alphabet.[50] But since not everyone could read Yiddish, he added a brief introduction: "... Quo ista ratione simul quoque viam pararem ad Germanica Hebraica Biblia, quæ non sine certa causa, ut ex ejus operis præfatione patet, quoque evulgamus" ('... wherefore by this means I might at the same time also prepare the way to the Judeo-German Bible, which, not without a certain cause, as is revealed by the preface to the work, I am also publishing').

As Weinreich points out (*Geschichte*, p. 78), this *certa causa* is important, and is specified in Fagius's German foreword to the translation of the Pentateuch published in Constance in 1544, where the same words recur on the title page: "nit on sondere vrsach beschehen" ('which come about not without a certain cause').[51] This German-language foreword is rather surprising in content: Fagius opines that one would be astonished "daß durch mein fürdernus / dise Jüdisch Bibel an tag gebracht wird" ('by my patronage/encouragment this Jewish Bible has been published'), for there were already plenty of good Bibles without "man erst der Judē geiffer do mit sie das köstlich hailig Buch der Bibel beschmeißen / auch sauffen miesse" ('first having to drink the Jewish drivel which they cast onto the worthy, holy book'). Whoever might raise such objections "soll nun wissen / das söllichs nit on sondere bewegliche vrsach beschicht" ('should now know that such does not take place without a determinative cause'). First, he claims that since Jews always maintain that they alone possess the authentic Bible and thus lead Christians astray, Fagius had been requested to translate the Bible according to the 'Jewish mode,' so that it would be possible for Christians to see whose Bible was better. For Fagius there was no doubt, especially since as he claims, even rabbis do not read the Bible after childhood but rather devote themselves exclusively to the study of the Talmud. Further, Fagius claims, Jews reject all books not published according to the 'Jewish mode' and misinterpret all verses that prefigure the coming of Christ. Thus he claims that the Jews are no better than the most stubborn 'Papists.' Rather shockingly, this 1544 translation was printed in the Hebrew alphabet, but it was certainly not intended for a Jewish audience, nor obviously for a general Christian audience, but rather for Christian scholars. Fagius promises further similar publications and seeks the prayers of the readership so that he might accomplish this work. This Humanistic work is likewise missionary work at its most blatant, even if its potential audience is miniscule. As one might imagine, the printing costs of such a massive tome were exorbitant and could not have been covered by the tiny Christian scholarly audience addressed by the preface. Thus a second, Yiddish-language preface was also prepared, which included no hint of any such propagandistic purpose and does not even mention Fagius. As Max Weinreich indicates, this ploy was a simple business calculation (*Geschichte*, p. 80), for it was financially unfeasible to print such a text only for a few Christian scholars, so there was also a Yiddish preface addressed to Jewish readers, and thus there were two different 'editions' as it were, in which only the first quire—where one of the two forewords appeared—differed: according to the specific need and audience, the title page and foreword were either 'pious' Jewish or 'pious' Christian.

In his two brief treatments specifically of Yiddish, Fagius offers some advance over what had appeared before in Christian scholarship.[52] In fact, however, much of that progress was not Fagius's own accomplishment, but is rather to be attributed to the comments found in the ספר מדות / *Seyfer midous*, which Fagius almost certainly had

before him on his desk while writing his own description. The connection may be even closer than the chronological and geographical proximity would suggest, for as Weinreich notes, the ספר מדות / *Seyfer midous* and Levita's שמות דברים / *Shmous dvorim* use the same type font as Fagius's book, and the same three-leaflet design decorates the title page of the ספר מדות / *Seyfer midous* and Levita's מתורגמן / *Meturgeman* (also published by Fagius). While it is not altogether certain that Fagius also published the ספר מדות / *Seyfer midous*, that conclusion seems likely.

Weinreich draws an interesting contrast between the incomplete and, as he views it, rather clumsy treatment of Yiddish orthography found in the the ספר מדות / *Seyfer midous*, whose author knew Yiddish as a native language, and the organized philological schema presented by Fagius, the missionizing bigot who quite likely knew very little about Yiddish, in his *Compendiaria isagoge in linguam hebræam* ('An Brief Introduction to the Hebrew Language,' Constance 1543), where there are found four quarto pages under the title "De variis literarvm figuris sev notvlis" ('On Various Forms and Pointings of Letters'). Fagius notes the distinction between the square script, designated כתיבה אשורית (which he transcribes as *ksiwo asuris; scriptura Assyriaca* 'Assyrian script' or simply *ksiwo* 'script') and the מֶשֶׁט (i.e., *mashet*) (*scriptura parva* 'small script'), the latter used, he notes, for familiar letters and commentaries. He is the first to use these specific designations in the tracts on Yiddish. He also gives two examples of the type fonts customarily employed for Yiddish texts. The presentation of the various fonts in use is followed by his listing of orthographical rules and finally by the Ten Commandments in German which Fagius has simply transcribed into the Hebrew alphabet, yielding a text so patently non-Yiddish that it is difficult to imagine that Fagius himself—if he had anything like the knowledge of Yiddish attributed to him by Weinreich—could fail to recognize its gross inadequacies. It is even more difficult to imagine how Weinreich could conclude, on the basis of Fagius's imprecise codification and inauthentic transcriptions of German into the Hebrew alphabet, that "Angesichts solcher Zeugnisse der Zeitgenossen ist es wirklich unerklärlich, wieso ernsthafte Männer die Behauptung aufstellen konnten, die deutschen Juden hätten im 16. Jahrhundert noch ein reines Deutsch gesprochen und erst später von den Zurückwanderern aus Polen die 'verdorbene Sprache' übernommen" ['In light of such contemporary evidence, it is quite inexplicable how serious men could claim that German Jews still spoke pure German in the sixteenth century and only later adopted the "corrupt language" of those who re-immigrated from Poland,' Weinreich, *Geschichte*, 88]. Quite on the contrary: on the basis of Fagius's misrepresentation of Yiddish, it would be quite possible to imagine the Jews spoke nothing but a 'corrupt German,' to use typical Humanist terms, or a dialect of German, to employ linguistically more legitimate terminology. The type of conclusive evidence that sixteenth-century Yiddish was distinct from German certainly exists in the period, but hardly in Fagius's Germanized transcriptions.

His presentation of the vowels is perhaps even less complete than was Böschenstein's. While he may hint at the necessity of initial א preceding word-initial vowels in the case of אוי as one of the alternatives for /au/ and of או as one of the alternatives for /o/, he states no principle explicitly, and no illustration of it appears among the examples used to illustrate other vowels. He does not offer the possibility of או for /u/ (as did Münster) but only for /o/. Like the author of the ספר מדות / *Seyfer midous*,

he recognizes וי as a representation of /œ/. He notes the omission of (vowel) letters in final syllables but does not specify which letters, as did Böschenstein; the examples provided, however (באטר, דש, דר, גזאגט), actually convey more information than did Böschenstein's. The common principle as stated by the Humanists concerning omitted vowel graphs is voiced: if the letter can be understood, then it is omitted. Final, silent א is noted as 'ornamental.' Fagius adds two diphthongs to the stock list, neither of which, however, is in fact legitimate: (1) יא = /ie/ and inadvertently provides the example ליאבא *lieb* 'pleasing,' another spelling that one would be hard pressed to find outside of Christian pseudo-Yiddish; (2) עווי = /eu/, without example and, in my experience, without any but accidental usage in actual Yiddish texts of the period. It is almost certainly Fagius's projection of German /eu/ onto Yiddish. In the example texts provided the correspondence is (correctly): Yiddish וי—German /eu/.

Fagius's treatment of consonants is generally not as problematic as is that of the vowels, although there is one quirky aspect that arises from a basic assumption about the language. He presents four separate charts of the various forms of the Hebrew alphabet and its correspondences to the Roman alphabet; in the first three instances, the Hebrew alphabet in three variant forms is presented as the basis, and Roman transcriptions are provided. The purpose of the fourth table is the opposite: to illustrate the representation of German in both the Roman alphabet and (as conceived by Fagius) the derivative Hebrew form. In the first three charts, the final consonants follow their nonfinal forms; in the final chart, the final forms are omitted.

He acknowledges that ח and ת are not used in German[ic component] words; like Böschenstein he recognizes the specifically Yiddish development of כ = /ch/ (unlike Münster, who misidentifies it as /k/). His comments on the /f/v/p/b/ complex is generally accurate, with one exception: while it certainly is the case that ו occasionally represents [f], that is certainly not its primary, much less its only consonantal usage, as seems the case from his presentation. Otherwise, he is the first to note the representation of [pf] as פפ. On the /s/z/š/ complex, his comments are accurate as far as they go, but he does not distinguish the phonetic values clearly: he recognizes that ז = [z], ש = [s] and [š], and ס = [s]; and even when he notes that /s/ = שסז, he is not wrong but simply quite imprecise about the conditions under which the three representations occur; he does not comment on the restricted use of ס in Germanic words.

In 1542 Fagius published an edition of the Hebrew text of the first four chapters of Genesis along with a verse-by-verse Latin translation, accompanied by a lengthy philological commentary in Latin: פירוש המלות על דרך הפשט לד' סימנים ספר בראשית / *Id est, exegesis sive expositio dictionvm hebraicarum literalis et simplex, in quatuor capita Genefeos, pro ftudiofis linguæ hebraicæ* ('that is, a commentary or literal and simple explanation of Hebrew words in four chapters of Genesis for the student of the Hebrew language'). In 1543 the edition of the Hebrew biblical text was reissued without the Latin translation but with a facing page Yiddish translation, and brief Latin commentary (*scholia*) on the Hebrew text, followed by the "Svccincta ratio legendi hebræo-germanica" ('A Concise Method for Reading Hebrew-German') that repeats some of the descriptive material on Yiddish in Fagius's *Compendiaria* (but with slight variations), followed by "Si qvem delectat . . . ," which included a brief essay *in* Yiddish that treats the Hebrew prepositional and morphological functions indicated by a number of individual letters. Fagius's treatment of Yiddish in "Svccincta ratio"

is even more abbreviated than in his early work, consisting only of the tables of alphabetical and vowel/diphthong correspondences, to which are appended three sentences concerning the conditional omission of vowel graphs and the abbreviation of 'אונ (אונט) and 'אוד (אודר), the latter in fact incorrectly. Unlike in the *Compendiaria*, where four alphabetical charts are included, here a single, German-oriented chart is made to suffice. It neither includes the five final consonants as in three of the four charts in the *Compendiaria*, nor does it omit them all, as in the fourth chart in the earlier tract, but rather includes ם and ן while omitting ך, ף, and ץ). He adds the correspondences שׁ = /sch/ and פֿפ = /pf/. In the vowel chart he corrects the error in *Compendiaria* עוײ = /eu/ to אוײ = /eu/, but then also eliminates וי = /au/, which is the primary representation found in actual Yiddish texts; he attempts to correct the imprecision of יי = /ai/ and /ei/ by substituting יי = /ei/ and אי = /ai/, the latter, unfortunately, a new fabrication.

As already noted, Weinreich is full of (qualified) praise for Fagius: after having abstracted seven orthographical rules from the ספר מדות / *Seyfer midous* (*Geschichte*, p. 84), Weinreich lists ten further orthographical principles abstracted from Fagius's texts that he claims go beyond what is found in the ספר מדות / *Seyfer midous* and concludes that we have before us not "a Hebraist of the sixteenth century" but a modern Yiddish grammarian, and that it is not until Moritz Güdemann in the late nineteenth century that Fagius's equal in insight into Yiddish comes onto the scene.[53] It is quite difficult to comprehend how a scholar as careful and judicious as Weinreich could make such an inaccurate and even absurd claim, especially based on the paltry evidence present in Fagius's *Compendiaria*. Neither of Fagius's descriptions presents any advancement on the *method* of his predecessors—he still proceeds by means of describing letter-by-letter correspondences, always conceiving of the language as German that is merely 'disguised' by the Hebrew alphabet such that his readers require no more than a decoding guide. Even so, although he preserves the method and framework of his predecessors, he does not include all of the orthographical information found in their work and adds only three new othographical principles, two of which are simply wrong; all of the remaining seven rules listed by Weinreich as Fagius's innovations had in fact already appeared in Böschenstein, Münster, or the ספר מדות / *Seyfer midous*, and of them, three are presented by Fagius in so confused a manner as to provide little useful guidance for the reader, while only four are correct (כ = /ch/ and three cases in which a vowel graph may be omitted). Thus of the five rules presented by Fagius that are blatantly wrong, only וו = /w/ is new; the others had all already been treated—generally more accurately—by Böschenstein, Münster, or the ספר מדות / *Seyfer midous*.[54]

Fagius was more important than Münster had been in the life of their mutual teacher, Elia Levita, and thus he is also often mentioned in Levita's works. In the foreword to ספר התשבי / *Seyfer ha-tishbi* (1541), for instance, it is noted how desperate Levita was when both the Bomberg printing house in Venice and the printer in Bologna to whom he then wished to turn for employment, ceased operation. Fagius informed him that he was opening a printing shop in Isny and invited him to help him print books pertinent to Hebrew studies. Levita moved to Isny and worked relentlessly with Fagius, who published everything that he finished and seems additionally to have functioned as Levita's assistant in the process. There is no wonder that

Levita—who seemed almost to have free rein in his publishing choices in Isny—is so full of praise for Fagius, even to the point of adapting for him the sentence originally used of Maimonides: "From Paulus [the Apostle] to Paulus [Fagius] there was none to compare with [this] Paulus."[55] What we have here is a quirky set of historical circumstances in which a religious bigot who was at best a mediocre scholar enabled the publication of work of long-term significance by a brilliant scholar whose religion and culture he held in contempt, but which he hoped to turn to account for his own purposes. This symbiotic relationship—which can be termed nothing less than bizarre—thus made available through the medium of print a broad range of Levita's work that, as he himself recognized and mentioned in the preface to his בבא דאנטונא / *Bovo d'Antona*, preserved it from oblivion. This series of publications guided Christian Hebrew studies for several generations and continued to have an impact for centuries.

Beyond the work of Levita and his circle, however, there were of course other kinds of texts relevant to Yiddish philology that were published by Jews and converts from Judaism during the period. Paul Helicz, a converted Jew, published a self-study manual of Yiddish that was intended primarily for merchants who conducted business with Yiddish-speaking Jews (although it probably had a popular audience, as well): *Elemental / oder lesebüchlen* ('Primer, or Reader,' Hundsfeld 1543).[56] The book provides two sample texts: the *pater noster* and a letter of credit; each of the texts is written in the Hebrew alphabet, but, as the distinctly non-Yiddish orthography and the vocabulary inconceivable in Yiddish of any period indicate, the language is German, not Yiddish. Even so the book inadvertently, as it were—includes practical information, such as the names of the months of the Jewish calendar, the vocabulary of monetary terms, weights and measures, and the numerical equivalents of the Hebrew letters. Not all texts by (former) Jews were such distortions, of course.

Paul Helicz (הֶעלִיץ, also Halic, Helic, Helicz, Helitz) belonged to a sixteenth-century family of printers from Cracow that included the brothers Samuel, Asher, Elyakim, all sons of Ḥayyim Helicz.[57] They established Poland's first Jewish press in Cracow in about 1530. The family name indicates that some members of the family had at some time lived in the town of Halicz on the Dniester in eastern Galicia. Based on the printing font used and their customary design of the printed page, it seems likely that they learned the craft of printing in Prague,[58] which they left probably in 1527 when Gershon Kohen was made the sole Hebrew printer in Bohemia by royal decree. The earliest work of the family Helicz in Cracow was, according to Leopold Zunz, a pentateuch from 1530 (not extant and otherwise unknown), Jacob b. Asher's ארבעה טורים / *Arba'a turim* ('Four Rows'), and יורה דעה / *Yore de'a* ('Teacher of Knowledge'), and a passover haggadah. The earliest surviving works are from 1534: אסור והתיר / *Issur ve-hetter* ('Prohibition and Permission') by Isaac b. Meir Dueren and the מרכבת המשנה / *Mirkeves ha-mishno* ('The Second Chariot'). The family business was not prosperous, however, and Asher left the shop. In 1535 Samuel and Elyakim published David Cohen's אזהרת נשים / *Azhoras nashim* ('Warning for Women') in Yiddish, then Elyakim published Asher b. Jeḥiel's ספר אורחות חיים / *Seyfer Orḥous ḥayim* ('The Ways of Life'). Samuel spent 1536 in Oels (Silesia), where he and his brother-in-law printed a prayer book, תפלות מכל השנה / *Tfilous mi-kol ha-shana* ('Prayers for the Whole Year'), but his books and equipment were destroyed by fire, after which he returned to Cracow. In 1537 either financial problems or ecclesiastical

pressure prompted the brothers to convert to Christianity. Elyakim took the name Johannes, and Samuel and Asher took the names Andreas and Paul (it is unclear which brother took which name). The Jewish community was understandably out-raged and refused even to pay its outstanding debts to the printers. The brothers pled their case to King Sigismund I, who decreed on 28 March 1537 that Poland's Jews had to buy their books only from the Helicz brothers, and no one else might print or sell Hebrew books in Poland or import them to Poland. The Helicz brothers nonetheless remained under Jewish excommunication, and thus business did not improve. A new decree was issued on 31 December 1539 by the terms of which the Jews of Cracow and Posen had to buy the entire stock of the Heliczes' books: 3350 printed volumes at a total price of 1600 florins. The two Jewish communities could not afford the price and succeeded in having Lemberg (Lvov) included in the decree. The entire stock of books was paid for over the course of three years; the books were delivered and immediately destroyed: the Jewish community had no interest in the tainted books. The printing business of the brothers Helicz went out of existence. In 1540 Johannes Helicz began printing Polish and Latin theological works. Paul Helicz, who had become a Catholic missionary among the Jews of Poland, received the fonts from the printing press of the family's business, with which he published a Hebrew-alphabet transcription of Martin Luther's version of the New Testament in Cracow (1540–1); this was the first German book printed with Hebrew letters in Poland. While he was working on that volume in Cracow, Paul Helicz converted to Lutheranism and as a result was forced to leave Cracow, moving to Hund[e]sfeld (near Breslau), where he printed his *Elemental oder lefebüchlen* in 1543, whose purpose was to render Yiddish texts accessible to German speakers.[59] Lukasz Halicz, a printer in Posen (1578–93) was apparently his son. Samuel returned to Judaism, worked in Breslau as a bookbinder, moved to Constantinople (1550) where he returned to Hebrew book printing, publishing the Scriptures (Constantinople 1551–2, in the colophon to which he explicitly repents his conversion to Christianity), Judith (1552–3), and Isaac Dueren's אסור והתיר / *Issur ve-hetter*, retitled שערי דורא / *Sha'arei dura* ('Gates of the Village/Pearl/Dueren') (1553). By 1561–2 he was no longer alive, for a Ḥayyim b. Samuel Ashkenazi, probably his son, is identified as the printer of the second part of the responsa of Joseph ibn Lev.

While it is reasonable to think of the pious Jew, Elia Levita, for whom the nonre-ligious principles of Humanism seem to have figured significantly in his work, as a member of that group, Paul Helicz, a Jewish convert to Christianity, was certainly not a Humanist, nor in fact a scholar in any sense of the term, and his book on Yiddish did not seek a scholarly audience, but rather—and this explicitly—a popular audi-ence. Helicz existed along the margins of the scholarly world of his age, however, for he worked long and dutifully as a publisher during the Humanistic period, albeit generally attempting to supply the Jewish community with books necessary for its intellectual life more than the Christian scholarly community with books essential to its study of Judaism. The crossover potential of the publications by the brothers Helicz was not insignificant. It is nonetheless along the borders of the Humanistic concern with Jewish culture that Helicz's book existed.

While Helicz's *Elemental* is substantially longer than any of the earlier tracts, the space devoted to a description of Yiddish orthography is hardly greater, so that

one cannot look to Helicz to provide that comprehensive description of Yiddish that Weinreich falsely attributed to Fagius.[60] Helicz immediately makes explicit the principle that had remained unstated but determinative in other Christian descriptions of Yiddish from the period:

> Jin diſer dewtſchen ſchrifft / get es gemeinicklich zu / wie bey vns inn vnſerer dewtſchen ſchrifft · Dorumb bedarffs wenig Beſchreibens / oder vnterweiſns / zur ler / Wie mans leſen ſol lernen · Denn der vor vnſere dewtſche ſchrifft leſen kan / der liſt leichtlich diſo Jůdiſche deutſche ſchrifft auch · wen er nur / die buchſtaben kennen lernet · vnd weis welchs Jre vocal ſein / So hot er das meiſte gelernt

> [In this German script things are generally done as they are in our German script. For this reason there is little need of a description or instruction to learn how one must learn to read it. For anyone who can already read our German script, can also easily read this Jewish-German script, if he only learns the alphabet and knows what the vowels are. Thus he has already learned most of it.]

He indicates that Yiddish is written from right-to-left, which also indicates that his audience is not expected already to be familiar with Hebrew. He is the first in the history of Yiddish studies to provide an alphabetical table that includes both the letters themselves and their names, spelled generally according to typical Yiddish (not scholarly Christian) pronunciation: *bes, ches, tes, kof, kuf* (*dales* seems 'hypercorrect').

Concerning consonants, in his alphabetical table, he omits a correspondence for כ, ח, ת thus indirectly indicating that they are not used in Yiddish. He accurately distinguishes between ב = /b/ and בֿ = /v/ on the one hand, and פ = /p/ and פֿ = /ff/ on the other. In the examples provided to illustrate the use of *rafe* to distinguish stops from fricatives, however, the use of בֿ as /v/ is confused, since in two of the three examples, the consonant represented by בֿ is /f/ (which certainly has more to do with variant phonetic realizations of /f/ in German than with Yiddish pronunciation). His comments on the use of ו as a consonant generally account for the rather inconsistent usage found in early Yiddish texts, and he is the first to mention the use of א as a phonetic buffer (the so-called *shtumer alef* of modern orthographical controversy) between initial וו and vocalic ו: וואונדער 'wonder.' He clearly distinguishes between ח, כ, ת (not used in Yiddish) and כ = /ch/, ק = /k/, and ט = /t/. His presentation of the sibilants is, as already conventional in the genre, quite oversimplified and does not account for actual usage: ז = /s/, ס =/ss/, ש = /sch/; much later in the text after issues of orthography are no longer the focus, he suddenly adds that ש also represents /s/.

His presentation of the vowels is likewise quite oversimplified and unlikely to make it easy for German speakers to learn to read Yiddish. In the alphabetical table, both ו and י are inaccurately designated as represensions of /u/, while in the vowel chart they are correctly distinguished. In both the alphabetical table and later in his comments on the sound of the letters, he indicates א = /a/, while in the vowel chart itself א = /o/, while /a/ is omitted. Thereafter he makes the bizarre claim that /a/ is lacking in this orthography and must simply be supplied by the reader in those cases where a consonant is not followed by a vowel. The examples provided to illustrate other principles often bear out this usage in his orthography, but in the example texts

at the end of the tract, there are several exceptions. In the vowel chart he includes
יי = /ü/, which is then also included as a diphthong, along with וו = /w/. And there-
with he concludes his explication of vowels until much later in the text, long after the
topic of orthography has been abandoned, where he acknowledges that א = /a/ and
ו = /o/, which, he claims, the reader would recognize through practical experience.

He then proceeds to a very clear description of the traditional Jewish usage of the
letters of the alphabet as numerals. His description of the Jewish method of reckoning
the year is less extensive but adequate. He also provides a table of the names of the
Jewish months of the year with a Roman transcription of their names, the Latin names
of the months of the civil calendar roughly equivalent to the Jewish months, and a
fourth line that consists of an interesting combination of traditional Germanic
and Germanized Latin names of the months. He notes that the Jewish months are all
of equal length and explains how the necessary adjustment of the lunar to the solar
calendar takes place via a periodically intercalated month.

The example texts appended to the tract to provide the reader 'exercise' texts for
the sake of practice in reading Judeo-German are typical for Christian tracts on Yiddish:
the Lord's Prayer and a letter of financial obligation. The former can logically not be a
conventional Jewish text in any reasonable sense, and in fact it is not a Yiddish text at
all, but rather merely Helicz's Hebrew alphabet transcription of Martin Luther's
German version of the New Testament. The letter is no more authentically Yiddish.
The final item in the tract is yet another alphabetical chart, this time of the square
script and Sephardic semicursive (so-called Rashi script) fonts.

Helicz's tract comprises a bizarre collection of items. His description of Yiddish
orthography contains fewer outright errors than had those of his Christian prede-
cessors, and he does manage to add a few important details to the ongoing codification
of the orthography. The modern reader might object that in this hodge-podge of
various types of orthographical, numerical, and calendrical information it is difficult
to discern anything systematic or worthy of the name of scholarship. One must realize,
however, that this 'method' of disorganized accumulation of sometimes massive amounts
of detail was perhaps the most characteristic scholarly trait of the age—even in the
best Humanist scholarship. Ironically, it is in fact in this respect that Helicz shows
perhaps the most affinity to the scholarship of the Humanistic period. In Helicz's
case, as also in the case of the anonymous author of the ספר מדות / Seyfer midous, we
are dealing with a native speaker of Yiddish who was intimately acquainted not just
with the spoken but also the written language. Helicz differs from his predecessor,
however, not just in the fact that he converted to Christianity and assumed the
propagandistic mission with the typical zeal of the convert, even to the point of
replacing Yiddish with transcribed German as if Yiddish to function as a linguistic
tool of conversion. In this respect, too, Helicz resembles the Humanists along the
margins of whose culture he lived for many years of his professional life.

Chronologically, the next text relevant to the proto-history of Yiddish linguistic
study is Michael Adam's Yiddish translation of the Hebrew יוסיפון / Yosifon (Zurich:
Christoph Froschauer, 1546; EYT 50), a historical narrative of selected epochs of
Jewish history up to the fall of Masada, attributed by Rashi to Josephus Flavius, the
Jewish historian of the Hellenistic period—whence the title of the book—although

actually written in southern Italy during the tenth century.[61] The faithful and idiomatic nature of Adam's Yiddish translation was quite unusual in the context of sixteenth-century Yiddish translation methods.[62]

The lively narrative of the 1546 Yiddish יוסיפון / *Yosifon* was decorated with fifty woodcuts, making it also one of the most beautiful of early Yiddish printings. Appended to the book was a brief description of how to read and write Yiddish; the essential passages of the description were directly pirated from the relevant section of the ספר מידות / *Seyfer midous* (Isny 1542) discussed earlier. Adam's text provides no information concerning Yiddish that was not already in the former text. The only substantive difference in the two texts is the omission in the latter of the information concerning the non-Jewish spelling of *baw, gnaw, fraw*, and the Jewish and non-Jewish representations of the vowel in בויזן מויגן / *bôsen môgen*. Otherwise the information is identical, and no further comment on the 1546 publication need be added here.

The overtly missionizing task apparent in the work of Paul Helicz is no less apparent in the work of Elias Schade (Schadäus), a pastor in Strasbourg, who, like Fagius forty years before him in the same city, led his professional life along the margins of scholarly Humanism as a devoted anti-Semitic missionary.[63] In 1589 he set up a Hebrew printing press and used the remnants of Fagius's equipment to print Martin Luther's version of the Gospels of Luke and John, the Acts of Apostles, the Epistles to the Romans and the Hebrews in Hebrew-alphabet transcription.[64] Seventeen years before Johann Buxtorf's pioneering *Thesaurus*, Schade published his *Mysterium*, which includes a brief tract entitled "Ein gewisser Bericht von der deutsch-hebräischen Schrift, deren sich die Juden gebrauchen" ('A Reliable/Certain Report on the Germano-Hebrew Script, Which Is Employed by the Jews,' Strasbourg 1592). Schade demonstrates in general little advance on the state of codification of the Yiddish language. He shares the perspective of most of his German-speaking Humanist colleagues in imagining that a knowledge of Yiddish can be acquired by German speakers quite simply by learning no more than: (1) the alphabet, (2) the quality of the vowels and diphthongs, and (3) "etliche besondere Art und Eigenschaft, so die Juden in ihren Briefen, Verzeichnis und Dolmetschung gebrauchen" ('several peculiar manners and characteristics which the Jews use in their letters, registers and translations'). The fact that Hebrew-alphabet texts are written right-to-left is contorted by him into the notion that Jews write "hinter sich" ('backward,' or more precisely, 'behind themselves'). He presents alphabetical tables of both square script (identified as that used for biblical texts) and *masket* (semicursive; for commentaries, letters, and common texts of daily use), each table including the names of the letters, and the former also including the numerical values of the letters. Interestingly, Schade views in this doubling of the form of the alphabet a parallel to the Roman-alphabet distinction between upper and lower case; he thus seems unaware (if only momentarily) that there are more than two forms of the Hebrew alphabet in common use at the time. His claim, following his extremely brief indication that the alphabet is used to designate numbers, that the year 1592 is written as א תק צב = 1, 400+100, 90, 2 = 1592 is a kind of distortion that became characteristic of Christian missionizing texts: it assumes the Jewish reckoning of the year according to the dating of the birth of Jesus of Nazareth by Christian theology, while the Jewish year was of course traditionally reckoned from the creation of the cosmos according to the tenets of Jewish theology. No Jewish

text would ever bear the letters א תק צב as a designation of the year 1592 of the civil calendar, although such designations do occasionally appear in Hebrew alphabet texts written by converts to Christianity and in texts that were printed by and/or for Christians.

Schade provides a chart of both the square script and the *vaybertaytsh* fonts (including final forms) with the names of the letters and then adds the second type of alphabetical table which illustrates how the Hebrew alphabet is used to represent German (here, as in Fagius's work, the final forms are omitted).

His description of the representation of /b/p/f/v/ is the most accurate that had appeared up to that time. While actual usage was anything but consistent, Schade's description accounts for most tendencies, including the troublesome use of word-initial ו. His treatment of this group of consonants contrasts starkly with his seeming helplessness concerning the sibilants [s]/[z]/[ts]. Especially in his confused and confusing discussion of the representation of /s/ and /z/, Schade, like Fagius before him, demonstrates no clear comprehension of the usage in Yiddish, and furthermore cannot precisely describe what he does know, since he is proceeding from a faulty and unsystematic conception of the corresponding consonants in German. He understands that German /s/ = [z], as in his examples *sa, se, si, so, su*, corresponding to Yiddish זא, זע, זי, זו, זו, but then does not propose any possibility for German [s], and even precludes an identification of the distinctive phonetic feature of that sound by assigning "scharfes *s*" also to ז, although that is conventionally the German designation of the voiceless sibilant [s] as opposed to its voiced counterpart [z]. He goes on to claim that ז is "schier ein halb צ" ('practically a semi-*tsade* [ts]') an imprecise description at best, and demonstrating no clear understanding of the actual phonetic realization of either of the two starkly different consonants (the former, [z], a fricative; the latter, [ts], an affricate). He blunders in his claim that ז is doubled in medial position in order to represent German /ss/, as demonstrated in the examples—inconceivable in Yiddish—offered (וואזזער *Wasser* 'water,' מעזזער *Messer* 'knife'). Further doubt concerning his knowledge of actual Yiddish texts is found in his claim that ס "is the most frequent [*das häufigste*] /s/ that can be used everywhere," although, as had already been noted by his predecessors, ס appears most often in words of Semitic derivation. Schade acknowledges this usage in a contradictory tag: "although some Jews use it quite rarely, some not at all in German." In contrast to this "most frequent" /s/, he then claims that ש is the "most common" [*das gemeinste*] /s/, initially, medially, and finally, and even represents /ss/, with the example וואשר 'water.' That this generally accurate evaluation stands in direct contradiction to his earlier claim concerning double זז seems to have escaped Schade.

In a number of his claims, Schade seems intent on intervening creatively in the redesign of the orthographical system rather than simply describing it. He claims, for instance, that the type font form of the letter *shin* (ש) is conventionally used to designate /s/ while the cursive form of the same letter (approximately: *e*) designates /sch/ (i.e., [š]). Although he claims the precedent of an unidentified Yiddish epistle written to Fagius in which such a distinction is found, this claim is utterly without basis in actual usage. In his comments on the distinctive usage of ת and ט, he again allows his imagination to overrule actual usage: while he accurately notes that ת and ת occur only in words of Semitic origin (here, as already noted above, he omits ס, which is

generally also assigned to this group), but then rather astonishingly suggests that ת be used to represent /th/, a digraph still in existence in cotemporal German, although its phonetic value was the same as that of /t/ (= [t]), but one that had already gained currency in Roman alphabet transcriptions of Hebrew-language texts. This all becomes superfluous, however, as soon as one recalls that Yiddish—not surprisingly— is unaffected by this strictly *Roman-alphabet* usage. Here, again, Schade manages to contradict himself by also including this information when he notes that he does not use ת = /th/ in this book since "Jews write only ט *t*, without using *h*." Here a practice that has plagued the Christian German study of Yiddish even up to the present makes its first appearance in the tradition: the scholar's *Germanized* Roman transcription of the originally Yiddish document is conceptually transformed in the scholar's mind into the quasi-originary textual basis such that the Hebrew alphabet document can then be classified as somehow inadequate. Thus ת = /th/, but Jews—apparently perversely—prefer to use "ט without using *h*."

In the second chapter on vowels and diphthongs, Schade rather ineffectively distinguishes between the methods of vowel representation in Hebrew and Yiddish: the former uses, in large part, vowel points (in so-called *plene* representation), the latter vowel graphemes, with a few uses of vowel points when further specification is required, e.g., מֵיר 'sea' vs. מיר 'to me.' His claim that ז = [o] and ו = [u] describes a dis- tinction that is extremely rare in early Yiddish texts; Schade's positing of it here as the norm functions simply in his own imaginary system of Yiddish orthography, already noted. His distinction between "soft *e*" which resembles /ä/, which is represented by ע (ערבש *erbs*) and "hard and common *e*," represented by י reflects a distinction observable in some German dialects (notably Schade's own Upper German dialect) but not in early Yiddish orthography. The fleeting and short [e] that Fagius found in words such as ליאב 'dear' is posited by Schade also, although he acknowledges that it can also be omitted (ליב). He is the first to state the *principle* of word-initial prevo- calic א (איר 'you'). As had several of his predecessors, he notes the omission of /a/ and /e/ when they are "easily understood," as in דש /ds/ instead of דאש *das*, דר /dr/ instead of דער *der*. His comments on the rare use of the vowel points ֶ and ִ misrepresent their frequency (and generally also their placement).

In his severely incomplete treatment of diphthongs, Schade again offers clear evidence of his lack of experience with actual Yiddish texts. He claims, for instance, that אי represents [ai], e.g., אין *ain*, while word-initial עי represents [ei], e.g., עין *ein*, עיזען *eisen*. Neither of these spellings is found except in the pseudo-Yiddish fantasies included in the works of Christian Hebraists. He also notes an incidental exception to this rule, and thus—as is recurringly the case in his work—also manages to indicate what is in fact the actual early Yiddish use: "some people also commonly write" איי in initial position, and יי in medial and final position.

The third and final chapter of the text is of especial significance, for it is not restricted to orthographical information, but also relates to vocabulary, word forma- tion, and pronunciation. Almost inadvertently it seems that Schade here documents how Yiddish (1) functions as a language like other languages by means of its own inter- nal rules of pronunciation, semantic borrowing, word formation, and vocabulary; and (2) differs in each of these fundmental linguistic functions from the content of the linguistic practice of cotemporal German. In other words, Schade provides concrete

evidence that Yiddish is a language in its own right and that it thus is distinct from German. Thus we need to examine the individual items of this evidence more closely.

He notes, for instance, that there was no universally applicable orthographic standard in either Yiddish or German, so that both Jews and Christian Germans write more or less as they wish. In contrast to Johann Christof Wagenseil's Jeremiad a century later about how Jews distort and even torture the German language, Schade displays a radically different attitude toward the Semitic component of Yiddish by remarking that one finds in Yiddish usage a parallel to German chancery usage: while the Germans borrow Latin and French words into German and adapt them to German morphology, such as "radiren, abkopiren, injuriren, protestiren, arestiren," Yiddish incorporates and adapts many Hebrew words. This ostensibly rather enlightened formulation then almost immediately falls victim to conventional bigotry, however, when he remarks that this use of Hebrew words is in part simply a matter of custom, deliberately employed in order to prevent Christians from understanding Jewish speech. Not surprisingly, he does not impute any such ulterior motive to German speakers in their use of Latinate vocabulary. Also, he observes that just as the German conjunction *und* often appears in print as *uñ*, so the equivalent Yiddish conjunction is written as 'אונ. In fact, of course, the issue is more complicated, for while the Yiddish *orthographical* convention may well have to do with the German usage, the *phonetic* realization in the two cases was different—in German the word was (and is) pronounced [unt], while the Yiddish word is (and probably already at that time was) pronounced [un].

He notes the distinctive quality of the Yiddish vowels, such that German [a] corresponds to a Yiddish vowel pronounced almost as [o]. In addition to the Semitic component, he also indirectly acknowledges the existence of the Romance and Germanic components, although of course not designating them as such: *benschen* for *segnen* or *benedeyen* ('bless'), *leien* for *lesen* ('read'), *das dasige* for *dieses* ('this').[65] This last issue, the Germanic component in Yiddish, is one that has, over the course of the centuries, also been turned to propagandistic use by Germanizing opponents of Yiddish who claim that Yiddish is simply improper German. By contrast, Schade's comments on the formation of the diminutive in Yiddish indicates both its distinctive forms in contrast to German and its independence in terms of linguistic function, here in its independent rules of morphological formations.[66]

Since Schade almost certainly focuses in his analysis on the particular characteristics of the local Strasbourg usage directly known to him, then his noting the use of *-lich* as the diminutive form,[67] the pronunciation of א, and the Yiddish use of *das dasige* (vs. German *dieses*) provides clear evidence again of the distinction between sixteenth-century Yiddish and the coterritorial German dialect.[68] The few sentences of Schade's third chapter seem innocuous enough, but as Weinreich notes (*Geschichte*, p. 100), they have a profound significance, for they suggest that the entire Germanizing school of Yiddish studies, especially among the proponents of the *Wissenschaft des Judentums* (e.g., Leopold Zunz, Moritz Steinschneider, Moritz Güdemann, and Max Grünbaum), and continuing up to their twenty-first century epigones, who attempt to usurp early Yiddish language and culture for German, are not taking into adequate account the documentary evidence that deflates their thesis already in the sixteenth century.

In coming to terms with the overall significance of Schade's work, one must juggle two practical considerations: the accuracy of his descriptions and its influence.

On the first issue, it is clear that despite both his ignorance of many aspects of sixteenth-century Yiddish usage and his tendency to fabricate prescriptive rules of his own liking that have nothing to do with actual Yiddish usage of his (or any other) period, Schade's tract is without question the most comprehensive description of the language up to his time. Weinreich claims that it is not until Buxtorf's work that Schade's description is surpassed, and Ber Borokhov goes farther still and claims that Schade surpasses Buxtorf in many respects.[69] On the second issue, however, Schade's significance fades, for his work (not just concerning Yiddish) remained all but unknown in the ensuing generations. By contrast, his younger contemporary, Johann Buxtorf became Europe's schoolmaster in Jewish studies for more than a century. This is even more clearly the case with respect to Yiddish than Hebrew (where there were by this time many other competent texts available). While many Christian scholars in the seventeenth and the beginning of the eighteenth centuries devoted some attention to Yiddish, and some surpassed the accomplishments of Buxtorf on Yiddish (in literary history, sociology, etc.), they all, Johann Christof Wagenseil included, had Buxtorf to thank for whatever knowledge of Yiddish they had. While Schade may have indeed been a pathfinder, as Weinreich designates him, his path was a dead end, for actual scholarly progress was due to the work of Johann Buxtorf, whose sensibility and most important work, the *Thesaurus grammaticus linguæ santæ hebRæa* (1609), are of a distinctly different, seventeenth-century character. Before dealing with Buxtorf's important contributions to the field, however, it is necessary to attend briefly to the work of two other German Humanists who published brief and derivative descriptions of Yiddish. On the cusp of the sixteenth and seventeenth centuries, there were several Jewish and non-Jewish scholars who devoted some attention to Yiddish and surpassed the meager accomplishments of the sixteenth century with respect to an adequate description of Yiddish, but even here no scholarly basis was established on which later work could build. There were various impulses for these studies: some as aids to Hebrew study that also included some information about the contemporary Ashkenazic vernacular; others in fact focused specifically on Yiddish. These latter works can be categorized depending on the purposes of the author: Yiddish handbooks and dictionaries for missionaries, anthologies for a German-reading audience; revelations of underworld argot; primers for Gentile merchants.

Thomas Blebel [Blebelius] (1539–96) was rector of the Jean-Paul Gymnasium (Hof, Upper Franconia) during the last years of his life 1591–6. In 1582 he published *De sphaera et primis astronomiae rudimentis libellus* ('Booklet on the Globe and the First Rudiments of Astronomy'), and in 1594 the *Compendium Hebræa Lingvæ* ('Precis of the Hebrew Language'), both in Wittenberg, in the latter of which he included a brief section entitled "Isagoge brevissima exhibens rationem legendi et scribendi Hebræogermanicum, cuius usus hoc tempore frequens est" ('A Very Brief Introduction, Expounding the Principles of Reading and Writing Hebrew-German, Commonly in Use at the Present Time'). These principles for reading and writing Yiddish are woefully inadequate, despite the author's claims to the contrary ("tota ratio legendi & scribendi" 'a complete method of reading and writing'). In several points he clearly demonstrates his missionizing purpose and thus also his lack of interest in the actual Yiddish usage of the time. As becomes clear in the 'Yiddish' section, Blebelius is about as helpless in conceiving of an actual Yiddish text as any of his Humanist

predecessors had been (for instance, in his use of ת in Yiddish texts, e.g., ציתען).
Neither the examples provided by Blebelius as illustrations of his principles nor his
'Yiddish' version of Psalms 1 (a Hebrew alphabet transcription of Martin Luther's
German version from 1545) have anything to do with Yiddish. His purpose seems
only to demonstrate how one can transcribe German into the Hebrew alphabet, not
how German speakers can gain a reading knowledge of Yiddish. As already demon-
strated in his alphabetical chart, his conception of his task is strictly German-oriented
(e.g., in his note, that /y/ is not used in Hebrew-German).

As is often the case in sixteenth-century linguistic descriptions, there are areas of
semantic imprecision. When he sets up the correspondence כ = /c/, for instance, one
must imagine that /c/ = [k] and not [ts] as in the usage of some of his contempo-
raries. It is sometimes astonishing that trained scholars such as Blebel can in the space
of only a very few sentences manage to contradict themselves multiple times. In the
aggravating consonant complex /u/v/f/w/p/pf/b/, Blebel offers the following mass of
imprecision: /p/ = פ and /pf/ = פפ are straightforward and correct; /f/ = פ ב also seems
an adequate description, although one could have wished that initial ו were included
here as well; but it appears later as /v/ = ו ב (although ו is in fact a consonant only in
initial position). Here he must be thinking of initial German /v/ as in the prefix *ver-*
that appears as an example in a number of Humanist tracts, in which case it would
generally have been phonetically realized as [f], but he does not specify this case.
Finally, he says that /ph/ = ף פ, which then throws the distinction between [f] and [pf]
into confusion, since /ph/ is sometimes used as the equivalent of /pf/ in sixteenth-
century texts, while for the Graecophone Humanist, it might well represent [f] (or
perhaps aspirated [pʰ]). Added to the confusion is Blebel's claim that וו = /w/ is a
vowel. He recognizes that word-initial וו is separated by a buffer graph from a follow-
ing vowel ו, but then identifies that graph as either א or י (וואָל *wol* and וויול *wol* 'well');
in fact only א is so employed; י in this function is his invention. Without further
comment he allows the cryptic correspondences ש = /sch/ /s/, ז ס = /ss/ /s/, and צ-ץ =
/tz/ /z/ to suffice for the representation of this complex of sibilants. He posits a dual
value for both those consonants that have final forms and those that can carry *rafe*: he
identifies ת פ ב ב as 'aspirated' with *rafe*, as opposed to ב כ פ ת which are designated
tenues 'voiceless,' which designations are both imprecise and noncontrastive, and in
the case of the voiced stop, ב, simple wrong; like Schade, Blebel also fabricates ת = /th/.
He seems unable to leave well enough alone, for although he correctly acknowledges
that there are no double consonants in Yiddish, he then goes on to concoct the
nonexistent נג /nn/ as the sole exception (מעננ׳ר אלי *alle Menner* 'all men').

With respect to vowels, he recognizes that א = /a/ and ע = /e/ can occur word
initially, while /i/, /o/, /u/ in initial position must be preceded by a silent א. Instead of
acknowledging the occasional appearance of word-final, silent א (דיא), he posits this
usage as the rule, and must thus characterize the graph's absence in this position (צו) as
exceptional. His vowel chart—א = a, ע = /e/, י = /i/ (he later notes that initial י or יי
is a consonant),[70] ו = /o/, ו = /u/, וו = w—is surprising only in that he posits וו as a
vowel (much as Helicz had proposed it as a diphthong) and follows the already estab-
lished Christian fabrication of a principle distinction between ו = /u/ and ו = /o/. He
later adds that each of the graphs י א has two vocalic values: א = [a] and [o]; י = [i]
and [e]. He makes the interesting (but not consistently accurate) observation that

while vowels in final syllables, especially /e/, are often omitted in writing, they are nonetheless pronounced (דם ליבן ברוידר *dem lieben bruder* 'to the dear brother'). His Hebrew alphabet representation of the four 'diphthongs' are more accurate than that of his predecessors (although the Roman alphabet 'equivalents' provided are in general Germanizing distortions): אוי /au/ (אויף) *auff* 'on'; וי /oe/ or /ü/ (סוינֵי *söne* 'sons' and קוינֵי *küne* 'keen'); יי /ei/ (מֵיין *mein* 'my'); וי /eü/ (אוייך) *euch* 'you').

In the course of his chapter, and especially in the appended Hebrew alphabet transcription of Luther's version of Psalms 1, he represents a number of rather strikingly non-Yiddish words and forms as if Yiddish: e.g., פסאלם 'Psalm,' תרוזת *trost* 'comfort,' ייאקוב 'Jacob,' תוט שלאג *Tot schlag* 'homicide.' Traditional Jewish, and thus Yiddish, usage would of course be תפלה [tefila/tfile] for Psalm and יעקב [yaakov/yankev] for Jacob; the letter ת would not be used in either of the other two words. Although he acknowledges at one point that אונ' 'and' is the common spelling, he continues to use אונד elsewhere in the text slightly more often than אונ'.

To be reckoned in the same class as Blebel's tract is also the work by Johannes Meelführer, who was born on 25 December 1570 in Culmbach, the son of a metal worker. He enrolled in the gymnasium in Hof in 1586 and in 1592 entered the University of Wittenberg.[71] After the completion of his studies and with the encouragement of Aegidius Hunnius, whose sons were his private students, he began to hold lectures on theology, philosophy, and Hebrew. In 1599 he became adjunct to the philosophical faculty but in the end decided to refuse university employment and went instead to Culmbach for an ecclesiastical position. In 1602 he settled in Ansbach as a preacher, and in 1611 he became a teacher in Heilsbronn, where he remained until 1631 when during the Thirty Years War the imperial troops under the command of the Graf von Tilly (Johann Tserclaes) plundered and ultimately destroyed the monastery, whereupon Meelführer fled to Nuremberg. In 1634 he again became a preacher in Ansbach, then town pastor. He died in 1640. He was a prolific writer among whose works are: *Grammaticae hebraeae compendiosa institutio* ('Brief Principles of Hebrew Grammar,' Ansbach 1607), *Clavis linguae sacrae s. hebraeae* ('The Key to the Holy, That is Hebrew, Language,' Nuremberg 1598), *Synopsis Institutionum Hebraicarum* ('Outline of Hebrew Methods,' Nuremberg: Simon Halbmayer, s.d.), and several collections of sermons.

His "De Scriptura Judæorum" ('On the Script of the Jews') from *Compendiosa* is extremely brief and adds nothing to the information already in circulation at the time concerning Yiddish. The Hebrew grammar in which the section on Yiddish appeared was reprinted in Jena 1523, Nuremberg 1626, and Ansbach 1671; there was also a German translation by Paulus Joseph, a Jewish convert (Altdorf 1613), from which the section on Yiddish was omitted. This brief Latin introduction to Yiddish is typical for those of the period designed for Christians who are both speakers of German and students of Hebrew: it is an appendix to a Hebrew grammar, presupposes the reader's familiarity with contemporary German, and privileges German as the standard against which Yiddish is viewed as simply a deviation. His brief chapter includes more errors than customary even in these early Christian tracts, however: e.g., he proposes an equivalence of וי = /y/; he also notes that there are five final consonant forms without identifying them or providing examples of their forms; his chart of diphthongs seems almost a list of the errors of his predecessors;[72] he provides

no chart of the vowels beyond the single letter correspondences from the alphabetical table; while he recognizes -*lich* as a diminutive suffix, he does not note that it is plural only, and his example—קינדליך *Kindilich* (? 'small children')—is a puzzling form; the appended list of nine orthographical rules comprises a random selection of poorly digested comments culled from his predecessors. It seems very unlikely that anyone who relied on Meelführer for instruction in learning to read and write Yiddish could have successfully gained that facility. To illustrate the usage described in the text, the chapter on Yiddish is followed by a text "instead of examples," as the author notes. Typically for such tracts, the illustrative text is drawn from Luther's German version of the New Testament, simply transcribed into the Hebrew alphabet, which provides a clear notion of what the ultimate (albeit unacknowledged) aim of the author (and his readers) was with respect to a basic knowledge of Yiddish among Christian professors and students of theology: the evangelizing and conversion of the Jews.

When we turn from the pioneering efforts of the founders of the Humanist study of Jewish culture in general and Yiddish in particular—and from the dilettantish texts of their epigones—to the work of Johann[es] Buxtorf the Elder (1564–1629),[73] however, we come to one of the most celebrated Christian scholars of the broad range of Jewish culture during the entire Humanistic period. Among his many fields of interest was also Yiddish. Born on 25 December 1564 in Camen in Westphalia, where his father was a preacher, he was himself the founder of a great dynasty of scholars. Relatively little is known of his childhood beyond the outline of his education. He attended the Latin school in Hamm (Westphalia), where he also had his first Hebrew instruction, after which he moved on to the Archigymnasium in Dortmund, where he was a student of Friedrich Beurhusius, the famous Ramist philosopher. He may also have studied at the University of Marburg (although he did not matriculate), before enrolling at the *Gymnasium illustre* at Herborn, where he studied theology with Caspar Olevanius (1536–87) and Hebrew with Johannes Piscator (1546–1625). He later studied in Heidelberg before moving on to Switzerland, where he studied in Basel with J.G. Hospinian (1515–75) and Zurich with H.B. Bullinger (1504–75) and became acquainted with the French Calvinist theologian, Theodore Beza (1519–1605) in Geneva and the Swiss Protestant, Johann Jakob Grynaeus (1540–1617) in Basel. Although he went to Basel for the sake of theological studies, he took his degree as *magister artium* (1590), and in 1591 he was appointed professor of Hebrew in Basel. In the course of the next four decades in Basel, he turned down offers from the universities in Saumur, Heidelberg, and Leiden, as well as the professorship of theology in Basel. Apparently his university lectures were in general not well attended, which left him a great deal of time for his own reading and writing. His publications on Hebrew were at a higher level than had earlier been the case among Christian Humanists and extended to the whole range of Jewish literature, including rabbinical works. Through those publications Buxtorf became justly recognized as one of the finest Hebrew scholars of his day. He collected an extensive personal library (324 items, now in the Basel Universitätsbibliothek) and carried on correspondence with both Jewish and non-Jewish scholars throughout central Europe and even as far away as Constantinople. Weinreich notes that even Jews called him *magister rabbinorum* and asked for and followed his advice (*Geschichte*, p. 105). At his death from plague in 1629, he was replaced as professor of Hebrew by his son, Johann II (who at his death

was in turn replaced by his own son). Buxtorf the Elder's death was deemed a loss for scholarship throughout Europe.

As a result of Buxtorf's work over the course of several decades at a stable academic position, which resulted in the publication of basic pedagogical, philological, and theological texts that replaced nearly every book published by his predecessors,[74] the Christian approach to Hebrew studies was utterly transformed during Buxtorf's own lifetime: in the sixteenth century, when Humanists such as Reuchlin, Pico della Mirandola, and Cardinal Egidio da Viterbo wanted to learn Hebrew, they had to seek Jewish tutors; by the seventeenth century Hebrew studies had been established as an academic discipline at the university, and it was additionally possible to gain an advanced knowledge of the language by means of self-study, for Buxtorf had laid the philological foundation of the discipline. As Burnett points out (*From Christian Hebraism*, p. 33), Buxtorf's work had "enhanced the status of Hebrew language and literature within schools and universities in a way that no scholar had done since Sebastian Münster." His own mastery of rabbinical sources encouraged other Christians to make use of these sources.[75] Despite the confessional conflicts of the period, members of all Christian sects turned to the work of Buxtorf, and his books continued to be used even into the nineteenth century.

While a university position provided the academic community and research time that enabled scholarship, the salary of a university professor did not suffice to support a family. Thus Buxtorf was forced to seek income from other sources, which was one of the motivations for his extensive work in the Hebrew book trade. As Burnett notes, "[t]he manufacture and sale of Hebrew books was a licit but dubious activity in the eyes of local and imperial officials in early modern Germany" (*From Christian Hebraism*, p. 36). Although the printing costs of Hebrew books were initially borne by Jewish sponsors in almost all cases, and there are frequent cases of Jewish employees of Christian printers, it was also deemed necessary for there to be Christian oversight of Hebrew book production—as censor and inspector of the printed book—in order to prevent the blasphemy that Christians imagined as an essential component of Jewish books.[76] Buxtorf thus earned supplemental income through his work as censor, editor, proofreader, and business representative for the Basel printers Conrad Waldkirch and Ludwig König. It was also in large part through his extensive contacts with potential Jewish clients that he established his own network of Jewish scholars in Germany, Poland, and Italy, which greatly aided him, as well, in mastering the rabbinical tradition.

He wrote and published the textbook of Hebrew that was expected of every Humanist, entitled *Manuale Hebraicum et Chaldaicum* ('Handbook of Hebrew and Aramaic,' Basel, 1602), but went far beyond that, as well, to publish *Praeceptiones grammaticae hebraicae* ('Lessons in Hebrew Grammar,' Basel 1605) which ran through sixteen editions; *Lexicon hebraicum et chaldaicum* ('Hebrew and Aramaic Lexicon,' Basel 1607); *Thesaurus grammaticus linguæ santæ hebrææ* ('Grammar of the Holy Hebrew Tongue,' Basel 1609), which was reprinted six times during the seventeenth century, indicating its constant and continued use; a collection of more than 100 Hebrew letters from medieval Jewish scholars, *Institutio epistolaris hebraica* ('The Epistolary Principles of Hebrew,' Basel 1610); *De abbreviaturis hebraicis*

('On Hebrew Abbreviations,' Basel 1613), a codification of Hebrew abbreviations; *Bibliotheca rabbinica* ('Rabbinical Library,' Basel 1613) which established a standard for the bibliographical description of Hebrew alphabet books, as well as providing a wealth of information concerning the availability of Jewish books at the beginning of the seventeenth century; *Biblia hebraica cum paraphrasi Chaldaica et commentariis rabbinorum* ('Hebrew Bible, with Aramaic Paraphrase and Rabbinical Commentaries,' 4 vols., 1618–19); both his *Concordantiae bibliorum hebraicae* ('Concordances of the Hebrew Bible,' Basel 1632), based on the work of Isaac Nathan b. Kalonymus, and *Lexicon chaldaicum talmudicum et rabbinicum* ('Aramaic, Talmudic, and Rabbinical Lexicon,' 1640), based on R. Nathan b. Jechiel's *Aruch*, were posthumously completed by his son, Johann II.[77]

One of the most important of the works to which he devoted his energy was the production of an edition of the *Biblia hebraea* (1618–19), the Hebrew Bible and Targum with commentaries and the Massorah. To aid him in this massive task, he employed two Jewish scholars and secured permission for their residence in the city of Basel. An incident in connection with one of these Jewish employees characterizes both Buxtorf's stature in the Jewish community and his own underlying motivation in his dealings with that community. In 1619 he was present at the circumcision of the son of Abraham Braunschweig, one of the Jews who worked closely with him as corrector. When the civil authorities found out about this occasion, the official reaction was swift and harsh: the Jews involved barely escaped immediate banishment; instead they were placed under house arrest and allowed to remain in the city only until their work on the Bible in press at Ludwig König's print shop was complete; then they were banished. In addition, Braunschweig was fined 400 Reichsthaler, while König and Buxtorf (who, ironically, allegedly missionized during the circumcision ceremony for the conversion of the Jews in attendance[78]) were fined 100 Reichsthaler each (amounting to more than a year's professorial salary). This incident indicates the level of familiarity that Buxtorf had with Jewish life and with Jews in his own acquaintance, interacting with them socially and in domestic settings. Under such circumstances it is only natural that he also become acquainted with the Jewish vernacular. Thus there obtained in Buxtorf's relations with Jews an almost schizophrenic divide: although he seems to have maintained good relations with Jews of the community, many of whom frequented his house, at the same time he spared no opportunity to attack them savagely in print, as, for instance, in his *Juden Schul* ('School/Synagogue of the Jews,' Basel 1603). Although he knew much about Jewish practices, he had no historical scholarly detachment and was full of prejudice and hatred.

Perhaps his most influential work was in fact the *Juden Schul*, which went through many editions and was often known by the title of its expanded Latin version— *Synagoga judaica*.[79] The book also brought Buxtorf to the attention of Joseph Justus Scaliger (1540–1609) who consequently became his patron. The *Juden Schul* is a massive narrative description of the daily life of a Jew of the period from birth to death, based on Jewish sources. It was one of the first serious attempts by a Christian scholar to portray traditional Judaism in a realistic way, explaining the laws governing Jewish life from cradle to grave, the Jewish religious calendar, using material from Simeon b. Judah Levi Ginzburg's מנהגים *Minhogim* ('Customs,' Venice 1593) and

Joseph Karo's שלחן ערוך *Shulḥan Arukh* ('The Set Table,' composed 1565) and works of popular devotion in Yiddish to back up his assertions.[80] His goal in writing the book, however, was not to commend Jews for their faithfulness to Jewish law, but rather to criticize them for their departures from biblical law and practice:

> Es wird aber der Christliche Läser genugsam auß diesem allem vernommen unnd verstanden haben, daß der Jüdisch Glaub und ihre gantze Religion nicht auff Mosen, sondern auff eitel Lügen, falsche und ungegrundte Satzungen und Fabeln ihrer Rabbinen und weitverführten Schrifftgelehrten gegründet sey.

> [The Christian reader will have comprehended and understood well enough from all this that the Jewish faith and their whole religion is founded not on Moses but on nothing but lies, false and groundless rules, and fables of their rabbis and scholars who have been broadly misled.]

In trying to achieve his overall purpose, Buxtorf did not shy away from what had already become a common Christian ploy, most effectively exercised by the converts to Christianity, Johann Joseph Pfefferkorn (1469–post 1521) and Antonius Margarita [Margalita] (c.1490–?)[81] that is, by distorting evidence from Jewish sources in order to present an anti-Semitic portrayal of the Jews in a book published in the German vernacular that would thus reach a far broader audience than would a Latin treatise. While Pfefferkorn was disorganized and tendentious in his presentation of quasi-ethnographical information, Margarita's work was more cogently structured. Buxtorf went even farther in that direction, although as the work of a Baroque Humanist, it would be an exaggeration to say that his tract was systematic, although his *Juden Schul* did give definitive expression to this form of anti-Jewish polemic couched as if ethnography. The views of Margarita and Buxtorf were skewed by their theological and social agendas. Their works were conceived less as repositories of information for Christians about Jews, than as exposés of Jewish 'error.'[82] Buxtorf spares no epithets in describing Jewish failings; he calls them, for instance, "die Blinden und Unvernünfftig Juden" ('blind and irrational Jews,' *Juden Schul*, p. 511). He claims further that the Talmud—not Scripture—is the basis of the Jewish religion, which in Christian theological terms means that the religion has at best a human, not a divine, basis, although, since he claims that the devil is the "inspirer of the Talmud" (*Juden Schul*, pp. 80–1), Jewish religion is, in his view, ultimately diabolical.

While Buxtorf was no theologian, he employed the conceptual tools of theologians, and since he was not a convert, his distorted portrayal of the Jews was not as personal and vehement as Margarita's. Even so, because of the prestige that Buxtorf enjoyed and the influence of his books over the course of the next two centuries, the *Juden Schul* functioned as a reference source for later scholars, as a manual of Judaism that formed the basic source for Johann Jacob Schudt (1644–1722) and others, and as such it caused untold damage and suffering to Jews within the reach of Buxtorf's publications and their influence. The *Juden Schul* also became known to R. Leone Modena of Venice (1571–1648) who wrote his famous *Historia de' riti ebraici* ('History of the Jewish Rite,' Paris 1637) as a refutation of Buxtorf's negative portrayal of Jewish life.

Buxtorf's expertise and its general consequences must be understood in the larger context of the Humanist project. As Burnett points out:

> Christian Hebraism in early modern Europe was a step-child of theology. Born of humanist ideals on the eve of the Reformation, it was nurtured and institutionally supported by both Protestants and Catholics throughout the Confessional age. Johannes Buxtorf wrote his books to enhance the role of Hebrew studies within Protestant schools and universities, but most of them continued to be used long after the great age of Christian Hebraism. (*From Christian Hebraism*, p. 240)

Whatever the noble ideals at the base of Humanist scholarship—and they are not to be denied—religious bigotry and specifically anti-Semitism are never far from the surface. This fundamental fact seems often to have been shunted aside even in recent scholarship on the period. Thus Burnett hardly acknowledges the bigotry of Buxtorf's *Juden Schul* or Johann Andreas Eisenmenger's *Entdecktes Judenthum* ('Judaism Revealed,' 1700) and suggests that Buxtorf is ironic or sarcastic but not guilty of "conscious misrepresentation," even while acknowledging that "Buxtorf's portrayal of Jewish life was frequently distorted both by omissions in what he discussed and by his own theological biases. Nevertheless, *Juden Schul* represented an important new departure in the Christian study of Judaism, one which was based upon an independent reading of Jewish sources" (*From Christian Hebraism*, p. 243). The portrait of Buxtorf as the consummate grammarian and lexicographer well lends itself to Dr. Johnson's adage, quoted by Burnett: "If, as Dr. Johnson said, a lexicographer is a harmless drudge, then Johannes Buxtorf was one of the great drudges of his time" (ibid., p. 120). Rather clearly, however, Buxtorf, drudge that he may have been, was certainly not harmless to the Jews of his own time and later periods who suffered from the bigotry expressed and disseminated by his works such that it became naturalized as a fundamental aspect of the academic training of generation after generation of Christian schoolboys who grew up to become academic, ecclesiastical, and political leaders in whose power tens of thousands of Jews lived out their lives.

One of Buxtorf's most important works is also the one that concerns the study of Yiddish, the *Thesaurus Grammaticus Linguæ Sanctæ Hebrææ* (1609), which includes an appendix entitled "Lectionis Hebræo-Germanicæ Uſus et exercitatio" ('The Practice and Exercise of Reading Hebrew-German'). Burnett points out that "Buxtorf's introduction to Yiddish was intended primarily for German Christians who wished to read the language" (*From Christian Hebraism*, p. 119). In addition to the description of the language, Buxtorf here provides what amounts to an extensive anthology of early Yiddish literature—the first example of the genre ever to exist in print:[83] a brief bibliography of contemporary Yiddish texts, and several excerpts from Yiddish texts— Psalms 23, a model letter, excerpts from the Yiddish translation of Solomon ibn Judah Verga's שבט יהודה / *Sheyvet Yehuda* ('Scepter/Tribe of Judah,' Cracow 1591; EYT 71), excerpts from the Talmud (Sabbath 153 and Berakhot 31).[84] Even here, however, the seemingly innocuous drudgery of the anthologist is anything but innocent, for even in his selection from Verga's work, which is in general a survey of the historically recurring persecution of the Jews, Buxtorf deftly manages to defame Jews, for what he chooses to include is the account of David 'Eldavid' (Alroy), a messianic

pretender.[85] Nor were the Yiddish texts included because Buxtorf viewed them as intrinsically valuable. He in fact says that he includes them in case someone might be amused by them ("si erunt fortè, qui istorum lectione delectentur", 'if there might be some who would enjoy reading them'). Certainly Buxtorf did not value a knowledge of Yiddish in itself for his students. As he announces in the preface to the book, "Rationem … usumque scripturæ Hebræo-Germanicæ, manifeste ostendo, non tantum ob libros Germanica lingua inter Judæos scriptos … pertracto" ['I examine the method and use of Hebrew-German script not merely—as I will clearly demonstrate— for the sake of books written among the Jews in the German language']; and at the beginning of the section concerning Yiddish, he repeats: "… characteres ejus scripturæ accurate nosse, non solum ad Germanica legenda prodest …" ['knowing the letter-forms of this script well is advantageous not just for reading German' (i.e., Yiddish)]. His attention is focused only on the *Hebrew* language, on which he lavishes praise as the language spoken by God, the angels and the prophets, the language which God spoke with Adam and Eve and thus the most worthy language for humans to learn. Yiddish, on the other hand, was intended—by the great Buxtorf also—merely as a means to ease the learning of Hebrew, a notion already encountered among his lesser predecessors. He notes in the *Juden Schul* (Chapter 3) that many Hebrew words are mixed into Yiddish; thus a knowledge of Yiddish will serve to enhance a student's knowledge of Hebrew. In the *Thesaurus* he notes: "… quamplurimi … Hebræo-Germanici libri apud ipsos reperiuntur, qui si ex Hebræis translati sint, interpretis et commentatoris loco nobis esse possunt, ubi meliore interpretatione aut Lexico destituimur" ['There are many other Hebrew-German books found among the Jews which, if translated from Hebrew, could function for us in place of a translator and commentator, when we lack a better translator or dictionary']. It seems more important to him, however, that a knowledge of the Yiddish script be spread, which he notes twice as the reason for his inclusion of the chapter on Yiddish. In the epistolary dedication he notes that older Hebrew manuscripts use practically the same script as Yiddish. In the "Lectio" he comments that Hebrew manuscripts are written not only in square script, but also in the Yiddish script, which practically no Christian can read; thus a knowledge of this script is necessary in order to have direct access to the broad range of Jewish texts. He also mentions 'many books translated into Yiddish' ("plurimi libri in Germanicam linguam conversi"), but views them as valuable only insofar as they provide translations of the sacred texts so that the student can do without a dictionary and a translator. Thus his chapter on Yiddish is not intended to teach Yiddish for its own sake, nor even to be an exhaustive codification of the language, but rather simply to function as instrumental in the practical task of teaching Hebrew.

The bibliography of Yiddish books provides no titles unknown to modern scholarship. Even so, the listing is important for indicating what books were actually available to Christian scholars at the time and perhaps also for shedding light on what books would have been of interest: Yiddish versions of the Pentateuch with the *haftarot*, Ruth, Esther, Lamentations, Ecclesiastes, the Song of Songs (all including Rashi's commentary), Exodus, Joshua, Jeremiah, Ezechiel, Daniel, Psalms; the prayerbook, the holiday prayerbook, a book of customs, *selichot*, the ברכות המזון / *Birkat ha-mazon* ('Grace at Table'), לקח טוב / *Lekah tov* ('Good Doctrine,' Venice 1587), ספר של רבי אנשל / *Sefer shel rabi anshl* ('Book of Rabbi Anshel,' Cracow 1534),

מעשה בוך / *Mayse bukh* ('Mayse Book,' Basel 1602), ברנט שפיגל / *Brant shpigl* ('Burning Mirror,' Cracow 1596), אורחות חיים / *Orhous hayim* ('Guests of Life,' Prague 1622), פרויאן ביכליין / *Froyen bikhlayn* ('Women's Booklet,' Cracow 1577), שבט יהודה / *Sheyvet Yehuda* ('Scepter/Tribe of Judah'), סבוב רבי פתחיה *Sibuv rabi petahya* ('Itinerary of R. Petahya,' Prague 1595), ספר היראה / *Sefer ha-yira* ('Book of the Fear of God,' Zurich 1546), ספר חיי עולם / *Sefer haye olam* ('Book of the Life of the World,' Freiburg 1583), סוד הנשמה / *Sod ha-neshama* ('Secret of the Soul,' Basel 1609), מעשה דוד בימי פרס / *Mayse dovid bime pras* ('Story of David in Persian Times,' יוסיפון / *Yosifon* ('Yosifon,' Zurich 1546). The list focuses primarily on books of piety, whether biblical or ethical teachings, and excludes books with anything approaching a secular appeal (such as, for instance, a romance like the בבא דאנטונא / *Bovo d'Antona*). Buxtorf's brief characterizations of the contents of the books indicates some measure of familiarity with them.

In his condescendingly negative condemnation of the corruption of the German language by Jews in Moravia, Bohemia, and Poland, as opposed to the language of the German Jews, Buxtorf inadvertently indicates the existence of distinctive dialectal differences between early seventeenth-century Western and Eastern Yiddish. Since he views these distinctions as 'corruptions,' however, he does not see fit to provide examples. He accurately observes the tendency in translations, especially of the Bible, toward such a literal rendering that the original Hebrew obscures the Yiddish idiom.[86]

While Buxtorf is most definitely a man of his time and makes most of the same assumptions concerning Yiddish that his predecessors had done (e.g., that Yiddish is simply a slightly modified German that can be made almost immediately accessible to Hebrew-reading German speakers), he demonstrates a somewhat better sense of systematic thinking than did many of his predecessors and contemporaries. Thus before his alphabetical table—generally offered in other such tracts without prior comment—he adds two notes that are quite important for the sake of the initial orientation of his Hebrew-reading and German-speaking audience: first, that the Hebrew alphabet used to write German is identical with the one used to write Hebrew, although some of the letters are used only for Hebrew words interspersed into German (later specified as ת and ח); and second, that the phonetic value of some of the letters depends on their environment.

Buxtorf's treatment of what Max Weinreich has identified as the component-based, fusion nature of Yiddish is worth focused analysis here, for although he contributes little if anything that is new to the understanding by Christian Hebraists of this phenomenon, he does bring together a number of strands of their musings on it.[87] Thus, while he deems it a corruption (*sic corrumpunt*),[88] he acknowledges what post-Weinreichian linguistic analysis terms the fusion nature of Yiddish in its various components: as Schade had done before him, Buxtorf also notes that the borrowing of Hebrew (the Semitic component) into Yiddish and the formation of hybrid compounds parallels the borrowing of Latin words such as *disputieren* 'dispute' into German; further, there are Germanic words and phrases such as *das dassig* and *enck* in Yiddish that are not used in German (Germanic component); and there are also such words as *beltzel, benschen* from the Romance component.[89] Since Buxtorf, like his predecessors, is working on the basis of texts that at the time are still

composed in the literary dialect based primarily on Western Yiddish, and perhaps also draws on some acquaintance with Western Yiddish as spoken in Germany, there is no attention to the Slavic component of Yiddish that had already developed extensively in the Eastern Yiddish dialects of the time; most likely he had had little experience of Eastern Yiddish.

Buxtorf imagined the incorporation of Hebrew into Yiddish as intentional on the part of Jews. Already in the *Synagoga Judaica*, he mentions that Jews use Hebrew words in Yiddish, and offers the two reasons commonly suggested by Christians: so that their children would thus learn Hebrew, and non-Jews would not understand Jewish speech. In the *Thesaurus*, only the first motive is mentioned. Buxtorf's examples of the variety of modes by means of which Hebrew entered Yiddish are quite relevant: Hebrew nouns, adjectives, and adverbs are changed only in their pronunciation and inserted into the Yiddish grammatical context.[90] With respect to word formation on the basis of the Semitic component, Buxtorf offers more examples but otherwise differs little from Schade's presentation (chapter II 8). He identifies one mode of such usage as the use of a Hebrew participle with a German verb ('Sey mir *mochel*' מוֹחֵל 'be pardoning to me, or pardon me.'), in fact one of the common productive constructions in the Yiddish use of the Semitic component that yields scores of common idiomatic verbal expressions and hundreds more in literary usage. Direct verb formation from Semitic words by means of simple incorporation of the root into Yiddish morphological structures was also common and productive. Buxtorf provides examples such as *badken* (from Hebrew בדק *badak* 'examine'); *schächten* (from Hebrew שחת *shaḥat* 'slaughter'), etc.[91]

As a prelude to his discussion of the specifics of Yiddish orthography, Buxtorf notes that there is inconsistency in usage: "Et omnino orthographiæ in vocalibus et diphthongis exprimendis, non usque adeo accurata constansque lex est" ['The orthographical rules as manifest in vowels and diphthongs are not so consistently meticulous']; but he immediately adds: "Quæ tamen a linguæ perito facile percipi possit" ['but can be easily understood by someone who knows the language well']. Shortly thereafter, at the close of the section on phonetics, he voices for the second time his trust in the powers of observation of his students: "Similia quæ ad lectionem et scriptionem pertinent, linguæ germanicæ gnarus, facile per se animadverteret" ['The person who has a knowledge of the German language can easily observe for himself other things that pertain to the reading and writing (of Yiddish)']. As Weinreich notes (*Geschichte*, p. 108), Buxtorf scarcely deviates from Fagius and Schade concerning phonetics and orthography.

In his discussion of consonants, he not only acknowledges that there are five graphemes with final allographs, but presents those forms and (innovatively) notes that although ך and ף lack the *rafe* that signals 'aspiration' in their nonfinal forms, they are nonetheless fricatives. He notes that there are no doubled consonants. His description of the bilabial consonants is generally accurate: ב = /b/; בֿ = /v/ or /f/; ו = vocalic /u/, consonantal /v/, when doubled = /w/; when consonantal before [o], א is inserted between them (וואורד); פ = /p/; פֿ = /ph/ /pf/. Only the final identification is inaccurate. With respect to sibilants, his description is adequate: ז = [z]; ס = [s] 'harsh'; שׂ = /s/ and /š/. He does not acknowledge that ס is rare in non-Semitic words, nor offer any comment on the differentiation of the two possible realizations of שׁ, but

no explicit inaccuracies occur here. His description of כ/ך succinctly and accurately describes actual usage.

In his description of the vowels, he adds no new details: he identifies four vowels: ו = /u/ and /o/, י = /i/[92] and /e/, ע = /e/, and א = /a/ and /o/.[93] He notes that in addition to its function as a vowel, א precedes and thus functions as the indicator of word-initial diphthongs (אויבר *uber* [sic] 'over') and word-initial י (איר *ir* 'you') and ו (אונטר *unter* 'under') when they function as vowels; silent א also follows word-final י (בייא *bei* 'by, at').[94] He notes that medial /a/ is often omitted, as is interconsonantal /e/ in final syllables (טרגן *tragen* 'carry'), although it may also be represented by י or ע (גיזעציש *gezatzes* 'law').

Concerning diphthongs, Buxtorf is more precise than either Fagius or Schade (chapter II 6 und 8) had been. He identifies three diphthongs: יי = /ei/, ויי = /eu/, /ew/, /ü/, and /ö/, וו = /au/ and /aw/.[95] Buxtorf is, however, not satisfied with mere facts, but also attempts to provide an explanation. He follows the explanation found in the ספר מידות / *Seyfer midous* of the diphthong יי, that is, that the first י represents /e/, while the second represents /i/. His comment on /eu/ is cryptically obscure, but drawing on the explanation of יי obviously attempts to account for the lack of י = /e/ correspondence in the Hebrew-alphabet representation of the first letter. His attempt to explain why /eu/ cannot be represented following the same procedure (which would yield יו) goes awry. He claims that such a combination represents a 'divided syllable' as in גיואלן *gefallen* 'fallen'. As Weinreich points out (*Geschichte*, p. 108), however, this explanation misses the point entirely, for even if one were to accept the reversal of י and ו, there are cases in which וו represents not a diphthong, but consonant + vowel (e.g., ויל [fil] 'much'), as is also the case with ויי, which can represent consonant + diphthong (e.g., וויינד [faind] 'enemy'). In his prohibition of the representation of /eu/ by יי, /ö/ by ע and /ü/ by י, he is already engaging in what became a common trait of German Yiddishists—denying the characteristics of Yiddish that distinguish it from German, for here it is clearly the case that he quite accurately—and inadvertently— describes the unrounded quality of the Yiddish vocalic reflexes of German rounded vowels (e.g., German *teuer* vs. Yiddish טייער [tayer], German *schön* vs. Yiddish שיין [sheyn], German *Bücher* vs. Yiddish ביכער [bikher]). In other words, he provides clear evidence for one of the most characteristic of distinctions between the vowels of modern Yiddish and modern German. He thus documents the fact that such unrounding had already taken place or was at least in process in Yiddish at the time.[96] Buxtorf's inadvertent evidence here is significant, but unfortunately he does not provide any indication of its geographical range.

Buxtorf describes a number of features using the Greek grammatical terminology common among Humanists. Interestingly, however, in each of these cases, Buxtorf has been misled by his assumption of contemporaneous German as the basis of Yiddish and guarantor of legitimate usage. The Yiddish conjunction אונ' is falsely analyzed as German *und* with apocope of /d/ ("Resectam literam virgula adiecta indicat", 'the added stroke indicates the excised letter'). The Yiddish verbal prefix דר־ is falsely analyzed as a combination of the German prefix *er-* preceded by a prothesic /d/: דרצילן 'narrate.' Buxtorf posits the words אלז (*alß*) and אלזו (*also*) as the correct form of the Yiddish words אז and אזו which he proposes have been altered by syncope. The first person plural personal pronoun מיר, which was (and is) also in common

usage in numerous German dialects, is viewed as a change by means of enallage from German *wir*.[97]

In contrast to so many of the sample texts provided by his predecessors, Buxtorf's are quite authentic Jewish texts: the version of Psalms 23 is *not* simply a Hebrew alphabet transcription of Luther's version of the Bible as had become common in the tracts by Christian Hebraists, but rather an authentic Yiddish translation (quite similar to Elia Levita's translation, published in Venice 1545; EYT 49). The model letter is also composed in authentic Yiddish, even including the opening and closing formulae and the abundance of abbreviated Hebrew inclusions. In addition, Buxtorf included two passages from Solomon ibn Judah Verga's שבט יהודה / *Sheyvet Yehuda* ('The Scepter of Judah'); two excerpts from the Talmudic tractates, Sabbath, and Berakhot, in both the original Aramaic and Yiddish translation, with added explanatory notes on the Hebrew terms used in the Yiddish text.

Buxtorf's presentation provides a wealth of information that documents just how independent Yiddish had become from German by the beginning of the seventeenth century. As Weinreich points out, Buxtorf also provides some evidence regarding the development of modern dialects. He notes that the second person plural oblique pronoun *enck* is used in Poland, which was still the case in some Polish Yiddish dialects on the eve of World War II (*Geschichte*, p. 113). As noted above, he also inadvertently points out the distinction between eastern and western dialects of Yiddish when he refers to the poor German (i.e., eastern Yiddish) used by Jews from Moravia, Bohemia, and Poland. Perhaps most importantly for our understanding of the Yiddish of his time, he hints that the literary dialect of Yiddish differed noticably from the spoken language, since literary usage was heavily influenced by older Yiddish written usage and also especially by the *German* literary language: "Quicunque tamen nunc paulo accuratius edocti sunt, elegantioribus et clarioribus versionibus student, ac ad linguæ Germanicæ proprietatem se accomodant" ['Nonetheless, anyone who is somewhat more thoroughly informed strives toward a clearer and more elegant version and adapts to the properties of the German language']. Buxtorf's presentation of Yiddish became the standard and model of all other seventeenth-century presentations by Christians.

As had been the case more than a century earlier, however, in the work of Elia Levita, there was in the mid-seventeenth century another enormously perceptive Jewish contributor to the codification of early Yiddish in Nosn Note Hannover. He offered no description of the language as such, but rather, in his ספר שפה ברורה / *Sefer Sofo beruro* ('Book of Pure Speech,' Prague 1660; EYT 107), a quadrilingual dictionary (Hebrew-Yiddish-Italian-Latin), in which all words are written with the Hebrew alphabet and pointed.[98] Interestingly, Hannover breaks with the scribal and printing tradition by taking pains to represent Yiddish as it was actually spoken.[99] Thus while Christian scholars who knew Yiddish only from Christian books continued for centuries to think that Yiddish was just corrupt German, this dictionary provides specific evidence for the independence of Yiddish from German.

In the wake of Buxtorf's work, the next Christian Humanist to turn his attention briefly to Yiddish was Andreas Sennert (1606–89), who was born in Wittenberg, the son of a professor of medicine.[100] He studied Oriental studies and theology in Wittenberg, Jena, Leipzig, and Strasbourg, became a Protestant theologian and

librarian, and in 1638 was appointed professor in Strasbourg. He broke with Protestant orthodoxy by recognizing what Elia Levita had proven a century earlier, that the masoretic vocalization of the Scriptures was post-biblical. Insofar as it is not an anachronism to designate it with the term, he carried out comparative linguistic research in the Semitic languages in a series of publications: *Hypotyposis harmonica linguarum orientalium chaldaica, syrica, et arabica cum matre hebraea* ('Harmonious outline of the Oriental Languages, Aramaic, Syriac, and Arabic, along with Mother Hebrew,' Wittenberg 1653), *Arabismus i.e. praecepta Arabicae linguae in harmonia ad Ebraea ... conscripta* ('Arabism, That Is, the Principles of the Arabic Language Plotted in Harmony with Those of Hebrew,' Wittenberg 1658), and *Rabbinismus hoc est praecepta Targumico-Talmudico-Rabbinica in harmonia ad Ebraea ... conscripta* ('Rabbinism, That Is, the Targumic-Talmudic-Rabbinical Principles Plotted in Harmony with those of Hebrew,' Wittenberg 1666).[101] He wrote a theological reaction to the Thirty Years War as an ecclesiastical program of reform: *Christianus non Christianus* ('Christian, Not Christian,' Wittenberg 1648). He became the librarian of the Wittenberg University library and wrote a comprehensive analytical description of the library and its contents. In *Rabbinismus*, there is a brief appendix, "De scriptura ebraico-germanica, etc." (pp. 63–5), relevant to the present analysis. Here Sennert includes an alphabetical table, a chart of vowel and diphthong correspondences in Yiddish, and seven annotations. The entirety is directly derived from Buxtorf, as the last sentence of Sennert's text more or less acknowledges.[102] We need devote not further attention to the text.

Sennert is followed in the tradition of Christian Humanist publications on Yiddish by August[us] Pfeiffer, who was born on 27 October 1640 in Lauenberg, the son of a ducal customs officer.[103] He was a pupil in the Johanneum in Hamburg and then a student in Wittenberg, where he became *magister* already in his first year (1659) and gave private lessons on oriental languages. He received a stipend from the Elector so that he could devote himself to the study of that subject without distraction. His professional life is marked by an itinerant tendency no less striking than it was in Böschenstein's career. In 1665 he became professor of oriental languages, but in 1671 took a position as pastor in Medzibor, and in 1673 moved to Stroppen as pastor, and then in 1675 to Meißen in the same capacity. Thereafter he completed a doctorate in theology with the financial support of the Elector. In 1681 he became Archdeacon in the Thomaskirche in Leipzig and professor of theology at Leipzig University. In 1689 he took a position as superintendent of Lübeck churches and died there in the following year. In his long career he published more than fifty titles, many of them polemics in the religious controversies of the time. More important were his scholarly works, *Exercitationes biblicae* ('Biblical Exercises'), *Dubia vexata* ('Vexed Doubts'), *Introductio in orientem* ('Introduction to the Orient'), *Critica sacra* ('Biblical Textual Criticism'), *Thesaurus hermeneuticus* ('Interpretive Dictionary'), and *Descriptio rituum antiquorum gentis Ebraeae* ('Description of the Ancient Rites of the Hebrew People'). A complete edition of his scholarly works appeared in Utrecht in 1704.

In the collective volume, *Critica Sacra*, Pfeiffer includes a passage on Yiddish as "Sectio I. De lectione ebræo-germanica" ('On reading Hebrew-German') of the "Manuductio facilis ad lectionem Talmudico-Rabbinicam" ('Easy Guide to the Reading of Talumudic and Rabbinical texts') of Chapter 15 "De Talmude" ('On the Talmud') of

the third treatise, "De compendiaria ratione legendi Scripta Rabbinico-Talmudica" ('A Brief Method for Reading Rabbinical-Talmudic Script'). With the exception of a single statement, Pfeiffer provides no evidence that he knew anything about Yiddish beyond what he derived from his acknowledged source in Buxtorf's *Thesaurus*:[104] "Cæterum non scribunt Judæi secundum orthographicam ἀκρίβειαν, sed secundum sonum et genium cujusque dialecti præsertim superioris germaniæ" ['Otherwise the Jews do not write according to a precise orthography, but according to the sound and spirit of the individual dialect, especially from upper Germany']. Here he seems to betray some sense that Yiddish dialects are represented differentially. While Weinreich remarks that this is the only sentence concerning Yiddish from Pfeiffer's *Critica sacra* that deserves to be preserved (*Geschichte*, p. 114n), its significance is ultimately minimal, since Pfeiffer provides no illustrative examples, and otherwise there is precious little actual evidence from early Yiddish texts that spoken dialects were in fact differentially represented in textual orthography. While one might be tempted to view Pfeiffer's claim that Yiddish י is 'incorrectly' employed to represent /ü/, as is יי for /eu/, and ע for /ö/, as independent evidence for the actual pronunciation of Yiddish that distinguished it from the conventionally assumed standard of pronunciation of nondialectal German, it was almost certainly just copied from Buxtorf.[105]

Caspar Kümmet was born in 1644 in Fladungen and died on 23 January 1706 in Aschaffenburg. He was a Jesuit, and in the years 1683–9 he served as professor of mathematics and Hebrew language in Würzburg, where he received the degree *Dr. theol.* in 1689. Beginning in 1698 he also taught biblical studies in Würzburg and Mainz. His *Schola hebraica* ('Hebrew School') is a rarity from the seventeenth-century Catholic realms.[106] The book was printed in 1688 in Würzburg by Jobus Hertz and published in Nuremberg by the heirs of Wolfgang Endter. Of the book's 318 pages, only the third appendix concerns Yiddish: "De Lectione Hebraeo-Germanica. § I. De usu Alphabeti in hujusmodi Lectione; § II. De quibusdam Hebraeorum Abbreviaturis ('On Reading Hebrew-German: § I. On the Use of the Alphabet in This Kind of Reading; II. On Some Hebrew Abbreviations,' pp. 308–16). The first section comprises a brief instructional text in twelve paragraphs, while the second consists of several lists of common Hebrew abbreviations and phrases used particularly in letters.

There are a few striking features. It seems that Kümmet rejects the misguided notion of some of his predecessors that Yiddish might aid German speakers in learning Hebrew, for he remarks that he deliberately placed the appendix on Yiddish at the end of his treatment of Hebrew, in order to prevent his readers from attempting to learn Yiddish before having learned to read Hebrew well. To attempt the reverse would result only in confusion. Elsewhere, he clearly enunciates a simple principle that had nonetheless eluded many of his predecessors: Yiddish has no double consonants: *Gevatter* גיואטר 'godfather'; he suggests that *dagesh* is simply understood. He also explains the correspondence between the Jewish and Christian reckoning of the year and the mode of conversion of one to the other rather clearly. Otherwise there is little of value for students of Yiddish beyond what they could find elsewhere.

Heinreich A. Ammersbach was born in Halberstadt in 1632, studied in Jena, and after his education returned to live and work as preacher in Halberstadt, where he remained until his death in 1691.[107] He was an "excentrischer Eiferer" ('excentric zealot')

and published the polemic *Neuer Abgott, alter Teufel, oder fliegender Brief, nach welchem heutiges Tages wie vor Zeiten bey dem jüdischen Volke all Diebe und Meineidige losgesprochen worden, darauf die rohe Weltkind ganz frei und ohne Scheu in Sünden beharren* ('New Idol, Old Devil, or Flyer, according to which Nowadays, just as Formerly, All Thieves and Perjurers among the Jewish People Are Absolved, whereupon the Crude Worldling Freely and Shamelessly Persists in Sin,' Halberstadt 1663) and other fiery tracts. He stood under the patronage of the Elector of Brandenburg. In his brief and derivative tract—"Anweiſung / Wie man die Rabbiniſchen Teutſchen Bücher und Brieffe, wie auch die *Contracte*, Hand-Schrifften und Wechſel-Zettul der heutigen Jüden, ohne Puncten recht leſen und verſtehen ſoll" from his *Neues ABC Buch* ("Instructions on How to Read Correctly and Understand Unpointed Rabbinical German Books and Letters, as well as Contracts, Manuscripts, and Bills of Exchange of Contemporary Jews," from *New ABC Book*, Magdeburg 1689)—he refers to the works on Yiddish by Buxtorf, Sennert, and Pfeiffer, and observes that since those books are only for scholars, he has made his own epitome.[108] He offers not a single observation on the language that was not taken from his predecessors and is otherwise not worthy of note.

    With the possible exception of Buxtorf, the most important scholar of Yiddish in the long history of Christian interest in the language was Johann Christoph Wagenseil, who was born 26 November 1633 in Nuremberg, the son of a well-to-do merchant, and died 9 October 1705 in Altdorf.[109] In his infancy, his family moved to Stockholm, where he started his education; thereafter he was in school in Greifswald and Rostock, only to return in 1646 to Nuremberg. At age sixteen he was already at the university in Altdorf, where he studied for six years (1649–55). Then during the years 1654–61 he was employed as Hofmeister in the family of Austrian aristocrats and traveled thereafter as the companion of Graf Ferdinand Ernst von Thud through France, Holland, England, Italy, Spain, and North Africa, making lasting contacts everywhere along the way. He was quite adept at gaining sponsors and friends. Wagenseil made strategic use of these extended periods of travel to make the acquaintance of scholars throughout Europe, which stood him in good stead for the rest of his life. In the course of his extensive travels, he systematically sought out not just Christian but also Jewish scholars and learned from them, which had the end result that he knew and remained in epistolary contact with the major Christian and Jewish scholars throughout the continent. An ancillary result of his seeking out Jewish scholars during his travels was a recognition on his part of just how widespread was the use of Yiddish among Ashkenazic communities, which then aroused his intellectual curiosity regarding Yiddish texts and, not surprisingly for a Christian Hebraist, also made him aware of just how effective Yiddish could be as a missionizing tool. In 1665 he received a pension for three years from the French king and studied at the university in Orleans from which he earned a *doctor juris* degree. In 1667 he returned home from his travels and was appointed professor of civil law and history in Altdorf. He became a member of the town council in Nuremberg, demonstrating an involvement in city government that he maintained throughout his life. In 1674 his professorial appointment moved to oriental languages at the same university, and he published the 1300-page edition and Latin translation of and commentary on the Talmudic treatise, *Sota*, and the aggadic anthology drawn from the Talmud, *Eyn Yaakov* (*Sota, id est liber*

Mischnicus de uxore adulterii suspecta, una cum libro En Jacob, excerptis Gemaræ, versione latina et commentario perpetuo; 'Sota, That Is, the Mishnaic Book on a Woman Suspected of Adultery, together with the Book *Eyn Yaakov*, with Excerpts from the Gemara, a Latin Translation and Continuous Commentary'). In 1676 he became the tutor of two princes for whom he wrote *Von Erziehung eines jungen Prinzen* ('On the Education of a Young Prince,' Leipzig 1705). In 1691, as further witness to his profile as humanist polyhistor, he invented an apparatus to save a victim of drowning and presented a personal report concerning it to Emperor Leopold. In 1693 he declined a professorial appointment in Leipzig, and in 1697 he moved his university appointment in Altdorf to the faculty of law, became professor of canon law, and published his massive collection on Nuremberg history and *Meistersinger*: *De civitate Noribergensi Commentati* ('Commentary on the City of Nuremberg,' Altdorf 1697), which included the *Buch von der Meistersinger Holdseligen Kunst* ('Book of the Supernally Beautiful Art of the *Meistersingers*'). He was twice dean and twice rector of the university and died at the age of seventy-two, well respected by his townspeople and the scholarly world. Most of his publications focus on Jewish studies, although in general his scholarship in the fields of law and oriental studies were of only ephemeral value, while his only lasting contribution to scholarship was the mass of source material collected for his work on the history of Nuremberg and *Meistersinger*.

Wagenseil was not a theologian but rather a typical polyhistor of the Humanist period: professor of history, law, and philology, in all of which fields he published comprehensive studies. As was the case with most of his scholarly contemporaries, Wagenseil lacked a systematic mentality. One finds in his work mounds of data seemingly compiled without scientific method or discernible focused purpose and utterly lacking any sense of proportion or style. The ruling principle seems always that the more quotations one can accumulate—and the longer they are—the better. For instance, in his *Belehrung der Jüdisch-Teutschen Red- und Schreib-Art* ('Manual of the Jewish-German Manner of Speaking and Writing,' Königsberg 1699), a book ostensibly devoted to the subject of Yiddish, he adds many lengthy sections that have nothing to do with the topic; for example, he includes the entire eighty-page Talmudic tractate on leprosy, not because it is relevant to Yiddish, but just to demonstrate the accomplishments of Jewish medicine.[110] Most of his books are in fact such collective volumes with wildly disparate contents that are generally not mentioned on the title pages. Whenever he wishes to add a vaguely pertinent example, no matter how long or tangential to his topic, he merely remarks "illam afferre nihil prohibet" ['nothing prohibits the inclusion of this'] and carries on. In the *Sota*, he simply adds an entire story from the מעשׂה־בוך *Mayse-bukh* (1602); in another instance, he adds all of Rebecca Tiktiner's מנקת רבקה / *Meynekes Rivka* 'The Nursemaid of Rebecca' [EYT 93] since "nec nos ad clepsydras cogimur" ['for we are not held to a stop-watch']. However much this kind of intellectual sloppiness may aggravate twenty-first century sensibilities, one cannot help but recognize and appreciate Wagenseil's astonishing mastery of Jewish cultural traditions.

Wagenseil's attitude toward and treatment of Jews is complicated, and consequently scholarly views of Wagenseil in this regard are quite varied. Johann Jakob Schudt, author of the remarkably garrulous and massive *Jüdische Merckwürdigkeiten*, for instance, thinks he is far too positive toward the Jews.[111] Friedrich Christian Benedict

Avé-Lallemant, author of the no less garrulous and massive *Das deutsche Gaunertum*, calls his *Denunciatio Christiana* "ein merkwürdiges Zeugnis blinder ascetischer Verirrung" ('a remarkable attestation of blindly ascetic aberration').[112] Even among more recent scholars who should know better, there have been apologists for Wagenseil's blatant anti-Semitism. Borokhov calls Wagenseil a פרייַדענקער ('freethinker') and a אוהב ישראל ('philo-Semite') and attempts to free him from the charge of anti-Semitism by claiming that Wagenseil feared the support by the Prussian king, Friedrich I, of Eisenmenger's calumnies of the Jews and thus felt compelled at the age of seventy to express himself in print more harshly about Jews than he actually felt, which earned him an undeserved reputation as an anti-Semite.[113] Borokhov acknowledges that Wagenseil makes blatantly anti-Semitic remarks in the preface to the *Belehrung*, but claims that since they are found only at the beginning and end of the preface, their purpose must have been to mislead the censors, who apparently would have not been expected to read the entire preface. He then grounds his evaluation of Wagenseil's attitude to the Jews on a single passage:

> [I]n solcher Dialecto, sind sehr viel Historien-Bücher gedruckt / welche sowol wahre als erdichtete Geschichte enthalten / und haben bevorab die letztern / eine sonderbare Anmuth / allermassen dann die Juden zu allen Zeiten / in Apologis, Gleichnussen / Rätzeln / und Lehrreichen Fabeln / vor andere Nationen Meister gewesen / wie nit nur aus der Gemara, sondern auch heiliger Schrifft selbsten genugsam zu ersehen. Können also die Sorgen schwere Gedancken und Traurigkeiten / mit nichts besser / als denen Jüdischen Teutschen Bücher / vertrieben werden / und haben sie das gute an sich / daß sie kein böses Geschwätz / so gute Sitten verderbet / sondern mehrenteils / lauter / wie zum Lust dienende / also auch zur Tugend und Erbarkeit anweisende Sachen enthalten / die einem so wol eingehen / daß man deren nit leicht vergessen kan; welches mit anderer Völcker Erzehlungen und Mythologiis nit so beschaffen. (fol. H1)

> [There are many books of history published in this dialect that include both true and invented stories, the latter of which especially have a particular grace, for the Jews have in all periods been the masters of other nations with respect to tales, parables, riddles, and didactic fables, as is sufficiently clear not just from the Gemara but also from the Holy Scriptures themselves. Thus one can drive away one's cares, heavy thoughts, and sadness by no better means than Judeo-German books, and they have the advantage that they contain no evil prattle that corrupts good conduct, but rather things that delight and also instruct in virtue and honesty which one absorbs so well that one cannot easily forget them, which is not the case with the stories and myths of other peoples.]

This is thin evidence indeed, when placed against the remainder of the preface to this work, the work itself, and the remainder of Wagenseil's career, which argue consistently and compellingly against this distortion of a minor detail. His seventeenth-century, missionizing disciples recognized his deep-seated anti-Semitic principles, as did Avé-Lallement, and the more recent scholars Lazar Saineanu and Elias Shulman.

Weinreich rejects Borokhov's interpretation as no less inaccurate than the claims by others that Wagenseil hated Jews: "In Wirklichkeit begegnen wir in Wagenseil einem der wenigen Gelehrten seiner Zeit, die dem Judentum ohne sonderliche Vorurteile gegenüberstanden" ['In actuality we meet in Wagenseil one of the few scholars of his time who face Judaism without eccentric prejudices']; and: "[d]aß man

einen Mann mit derartigen Ansichten ... den blinden Judenhasses bezichtigt hat, ist ein merkwürdiges Mißverständnis" ['that a man with such views has been accused of a blind hatred of Jews is a remarkable misunderstanding,' Weinreich, *Geschichte*, p. 125]. He opts for a less extreme view, but one that ultimately also absolves Wagenseil of the charge of anti-Semitism. Most recently Peter Blastenbrei has attempted to salvage Wagenseil's reputation both as a scholar and as a philo-Semite, while pretending that Wagenseil's poor reputation on both counts is due to scholarly inattention, rather than justified low valuation.[114] Initially Blastenbrei's *apologia* seems simply naive, when, for example, he explicitly claims that the mere interest in Yiddish demonstrated by Wagenseil in his *Belehrung* is in itself philo-Semitic (in *Jiddistik Mitteilungen*, p. 12). He adduces the fact that Wagenseil cites Hebrew, Arabic, French, Yiddish, Spanish, Syriac, and Greek in his works as an indicator of scholarly acumen (p. 8) rather than of a typical seventeenth-century mode of scholarship via the accumulation of masses of data. In his profuse praise of the significance of the *Belehrung* for Yiddish studies of Wagenseil's time and later periods (ibid., p. 12), he overlooks the fact that the majority of Wagenseil's observations concerning Yiddish were simply copied from Buxtorf. The book's primary concrete effect on eighteenth-century society was to incite rabid anti-Semitic missionaries to harry Jewish communities throughout Central Europe. And with respect to this topic, we must finally acknowledge that Blastenbrei's failed project is not a matter of naiveté but rather of calculated ideological propaganda. He, for instance, pretends that Wagenseil's translation of Talmudic tractates had some (unspecified) positive and benevolent purpose (ibid., p. 9), although in fact Wagenseil himself made his purpose quite explicit: it is to make Christians aware of the 'errors' of the Jews so that they can be refuted and converted. While Wagenseil defended the Talmud as a legitimate religious document, consistently and systematically refuted the blood libel, and repudiated anti-Semitic violence, all laudable in themselves, he also consistently believed in, argued for, and exerted influence on his contemporaries to convert the Jews and thus annihilate all forms of Jewish cultural identity. There is rarely anything about Wagenseil's work on Jewish studies that is without precisely this ideological and bigoted motivation. Perhaps the most macabre and chilling aspect of Blastenbrei's thesis is his insistence that one of the motivations for Wagenseil's con-temporary Christians to learn Yiddish—so that Christians could examine Jewish prayer books to ensure that they were free of blasphemy—functioned as a "Baustein zur Vertrauensbildung" ('building block in the construction of trust') between the Jewish and Christian communities of the time (p. 13)! He concludes his campaign of disinformation and propaganda by calling the *Belehrung* an expression of Wagenseil's "philologischer Philosemitismus" ('Philological Philo-Semitism,' p. 13).

In 1705 Wagenseil published his *Benachrichtigung wegen einiger die gemeine Jüdischheit betreffenden wichtigen Sachen* ('Notification concerning Several Important Things Pertaining to Judaism') in Leipzig, in which he takes the part of the perse-cuted Jews and categorically rejects even the possibility of the legitimacy of the pri-mary and recurring Christian accusation against Jews, the blood libel (Chapter 2). He also argues that the most common motive for Christian resentment of the Jews—that they engage in usury—is illegitimate, since it is not due to any innate Jewish evil, but rather to social conditions imposed on Jews: if church and state were not to live in such luxury, taxes would be lower and usury would not be needed. He does not,

however, acknowledge the legal strictures that made usury one of the few means—in many localities, the only means—for Jews to earn a living. And one must realize that Wagenseil's good will had, as customary for the favor of Christian scholars, a catch: as Hans Joachim Schoeps points out,[115] in Wagenseil's *Hoffnung der Erlösung Israels* (Leipzig 1705, p. 108), the argument in favor of granting more rights to Jews was quite specifically for the purpose of conversion, for as long as they are harrassed, conversion is difficult.

Even in the *Denunciatio Christiana oder Christliche Ankündigung an alle hohe Potentaten wegen der Lästerungen / womit die Juden unsern Heyland Jesum Christum sonder auffhören freywillig schmähen* ('Christian Denunciation, or Christian Announcement to All High Potentates concerning the Sacrilege with which the Jews Freely and Continuously Vilify Our Savior, Jesus Christ,' Altdorf 1703), he speaks out against the persecution of Jews, while simultaneously—as the book's title more than suggests—pointing an accusing finger at them:

> Die Ertödtung / und Verjagungen / sind keine bequeme Mittel / die Jüdischen Verschmähungen unsers Heylandes zu hemmen. Die Juden werden hierdurch (wie es auch sonst mit dem Zwang und Gewalt her zu gehen pfleget) nur desto boßhafftiger und ärger ... Woraus dann zugleich folget, daß man ihnen auch den Gebrauch des Mosaischen Gesetzes ohngekrenckt lassen müsse.[116]

> [Killing and persecution are not convenient means of discouraging Jewish vilification of our Savior. By this means the Jews simply become more malicious and evil (as it is otherwise also the case with force and violence) ... From which it also follows that they are to be permitted their use of the Mosaic Law without restriction.]

He rejects out of hand Johann Joseph Pfefferkorn's suggestion that the way to convert the Jews is by burning all their writings except the Hebrew Bible. Wagenseil further claims (Chapter 6) that the Talmud is a very important work and distinguishes himself from other Christians who condemned the work by observing:

> hierinn ist kein Böses noch ungereimtes zu finden / wird auch des Herrn Christi mit keinem Wort darinn gedacht / geschweige daß er solte gelästert werden. Solcher Gestalt ist der Talmud ein herrliches gutes Buch / und gehet nach der H. Schrifft fast allen andern Büchern für.

> [There is nothing evil or inconsistent in it. Our Lord Christ is also not mentioned there at all, much less that there is blasphemy against him there. In fact the Talmud is a splendidly good book and, after the Holy Scriptures, is to be preferred to almost all other books.]

This observation does not prevent his advancing the contradictory claim that the Gemara contains "freylich viel gotteslästerliche / abergläubische / zaubrische und schädliche Sachen" ('indeed many blasphemous, superstitious, magical, and detrimental things'). Furthermore, and for two clear reasons, Wagenseil rejects the widespread suggestion of the time that Jews be banished from all of Europe. First, he notes the age-old grudging Christian justification for the existence of the Jews: that they serve the purpose of being witnesses to the life and death of Christ (*Die Hoffnung der*

Erlösung Israels, Chapter 6). Second, he claims that wholesale banishment is not feasible, since it is

> nicht zu ersinnen / wie alle Christliche Obrigkeiten sich die Juden auszutreiben mit einander einhelliglich vereinigen können / dann die schaffen an vielen Orten grossen Nutzen / und würden sich schon Könige / Fürsten / und mächtige Herren finden / die sich ihrer annehmen.

> [inconceivable how all Christian authorities could band together unanimously to drive out the Jews, for in many places they are very useful and would find kings, princes and powerful lords who would support them.]

Even so, as already noted and as should have by now become clear, Wagenseil's expressed attitude and practice was complicated. Apologists for Wagenseil have, for instance, often overlooked his life-long, singleminded devotion to the mission of converting the Jews.[117] He condemned the Church for not pursuing the conversion of the Jews more vigorously.[118] In the course of his professorship in Altdorf, he published a series of writings on Judaism with a clear missionary intent. Like Schade before him, Wagenseil railed against the תולדות ישו *Toldot yeshu* 'Life of Yeshu' (a Jewish-composed and adamantly uncomplimentary pseudo-biography of Jesus) as blasphemy, but Wagenseil went even further and compiled a massive tome that anthologizes Jewish blasphemies: *Tela ignea satanae, hoc est arcani, et horribiles Judaeorum aduersus Christum Deum et christianam religionem libri* ('The Fiery Spear of Satan, That Is, the Secret and Horrifying Books of the Jews against Christ, God and the Christian Religion,' Altdorf 1681), which comprised a collection of anti-Christian works written by Jews (with Latin translations) intended by Wagenseil to be used by Christians in their debates with Jews. Wagenseil claims in the lengthy preface that the collection, which is dedicated to Christ himself, is intended to remind Christians of their duty to convert the Jews. Since few Christians had historically converted to Judaism, Wagenseil notes, the content of such treatises presented no danger to the Christian community, but would rather function as an incentive to missionary action against Jews. This hardly constitutes evidence for Borokhov's thesis that Wagenseil engaged in just enough anti-Semitism to placate the Prussian king. Not surprisingly the actual function of the text was as a source for anti-Semitic propaganda. It is hard to imagine that with his broad practical experience of the varieties of cultural life across the face of Europe Wagenseil could have been unaware that such a book would have had any other purpose and fate. Later, in his *Denunciatio christiana*, Wagenseil appealed to Christian rulers to prevent Jewish blasphemy and to convert Jews, although still opposing forced conversion. As already noted, in his *Benachrichtigungen wegen einiger die gemeine Jüdischheit betreffenden Sachen* (Leipzig 1705) this conflicted position again becomes clear, for the book includes both a missionary tractate and a refutation of the blood libel. Wagenseil also insists that some means be found "damit die Juden von ihren Gottslästerungen und dermaleins abstehen / und ihr böses Maul halten mögen" ('so that the Jews might desist from their blasphemy and the like and shut their evil mouths'). So he proposes that all Jewish men over the age of thirteen be forced to swear an oath not to blaspheme against Jesus, Mary, the Christian sacraments, and ceremonies. Explicitly in order that the allegedly "sneaky" Jews not devise a means

to distort the oath such that it be invalid, Wagenseil himself composed and printed the oath to be used. At the same time, however, he insisted that no violence be used against Jews in order to convert them. Thus, although he dedicated himself to the conversion of the Jews, devised methods of ensuring that they not offend in word or deed against Christian-defined principles of blasphemy, and published a variety of kinds of texts both blatantly anti-Semitic and providing ammunition for even more violently anti-Semitic projects, he also argued against some few other anti-Semitic practices and consistently argued against anti-Jewish violence. It is hard to imagine either a more conflicted position or why Max Weinreich, who otherwise never shied away from identifying and condemning anti-Semitism wherever it was found in the world, including among Christian Hebraists and Yiddishists, defends Wagenseil so vociferously (*Geschichte*, pp. 124–35). While one might well acknowledge that Wagenseil was 'ahead of his time' in making a few concessions to a somewhat less violently anti-Semitic view of Jewish life in Europe than was the norm among his contemporaries, his very conception of his own life and professional work was—from any objective point of view—fundamentally and uncompromisingly anti-Semitic, since the purpose of his study of and teaching about Judaism is always for the sake of the conversion of all Jews everywhere to Christianity and thus the systematic eradi-cation of the religion and culture of Judaism worldwide. His only concession is in suggesting a reduction of the physical pain of that conversion, while simultaneously working tirelessly as an agitator, supplying propagandistic ammunition to anti-Semites and promoting the constant policing of the behavior of both individual Jews and entire communities until such time as they do convert. It is necessary to see Wagenseil's occupation with Jews and Jewish studies always as it functions in such larger cultural contexts.

Wagenseil's primary interest in Yiddish was as a means of better understanding Judaism in all its forms, ultimately in order more effectively to convert the Jews.[119] He was involved with Yiddish in one way or another for much of his life, while enthusiastically collecting, studying, and printing Yiddish books. In the *Sota*, written at the age of forty-one, he demonstrates his intimate knowledge of the language by means of some ninety Yiddish quotations, gleaned from the works of Rebecca Titktiner, the צאינה וראינה / *Tsene-Rene*, the Yiddish biblical paraphrase by Jacob b. Isaac Ashkenazi of Janov (Hanau 1622; EYT 98), the יודישר טיריאק / *Yidisher teryak* ('Jewish Antidote,' Hanau 1615), the ספר לב טוב / *Seyfer Lev Tov* ('Book of the Good Heart') by Isaac b. Eliakim of Posen (Prague 1620; EYT 97), and books of customs (*minhogim*), and suggests consulting the ספר ברנט שפיגל / *Seyfer Brant-shpigl* ('The Burning Mirror') by Moses Henochs [Yerushalmi] Altschuler (Cracow 1596; EYT 76). His opinion about Yiddish was there already clearly formulated: "Capimur ... mire illa dictionis implicitate, qua Judæi utuntur, cum in vernacula nostra scribunt: est enim jucunda pariter et arguta" ['We are struck by the astonishing confusion of the language which the Jews use when they write in our vernacular, for it is both agreeable and expressive/garrulous']. In 1681 in *Tela Ignea Satanae* he adduces some Yiddish quotations and transcriptions of a few rabbinical sermons. In most of his other works there is at least an occasional comment about Yiddish.

But with Wagenseil one need not comb through his works and glean the occa-sional comment, as was necessary with some earlier Humanists such as Münster, for

Wagenseil published a 400-page octavo volume almost exclusively dedicated to Yiddish: *Johann Christof Wagenseils Belehrung der Jüdisch-Teutschen Red- und Schreibart. Durch welche / Alle so des wahren Teutschen Lesens kundig / für sich selbsten / innerhalb wenig Stunden / zu sothaner Wissenschaft gelangen können. In einem weitläuftigen Fürtrag wird klärlich erwiesen / daß solche Erfahrenheit / denen hohen und niedern Obrigkeiten / wie auch deren Rathgeben / und andern Rechtsgelehrten / denen Theologis, Medicis, Handels-Leuten / und insgemein Jedermann / nutzlich / auch fast nothwendig sey* ('Johann Christof Wagenseil's Manual of the Jewish-German Manner of Speaking and Writing, by means of which All Those Who Are Literate in True German Can Independently in the Course of a Few Hours Attain to Such a Knowledge; it Is Clearly Demonstrated in an Ample Preface that Such an Ability Is Useful, indeed Practically to Be Required, of Both Higher and Lower Authorities, as well as Advisors and Other Legal Scholars, Theologians, Doctors, Merchants and Generally Everyone Else,' Königsberg: Paul Friedrich Rohde, 1699; further editions in 1715 and 1737 in Frankfurt am Main). It was published in Königsberg in order to avoid censorship, although it was physically printed in Altdorf and Sulzbach.[120]

Wagenseil's brief treatment, "Bericht wie das Jüdisch-Teutsche zu lesen" ('Report on How to Read Jewish-German'), included in the *Belehrung*, reveals as much about his own motivations and prejudices with respect to Yiddish as it does about the language itself. In addition to his comments on the language, the book also provides an extensive Hebrew alphabet anthology of early Yiddish literature, from both the manuscript tradition and the early printing industry, comprising a collection of various types of texts assembled without a great deal of attention to order or even to the titles of the works. Even so, the anthology has still not lost its value, particularly when compared with the scholarly atrocities of Germanizing transcriptions perpetrated over the course of the ensuing centuries, that masquerade as text collections. He includes the Yiddish translation of the Hebrew 'אדיר הוא' / 'אלמעכטיגער גוט' ('Mighty Is He,' EYT 25); the passover songs, 'איניש דאז ווייש איך' / 'אחד מי יודע' ('One I Know'), the [מגילת וינץ] 'חד גדיא' / 'איין ציקליין' ('Song of the Kid,' EYT 26) דברי השירה הזאת ('The Song of Vints Hans') by Elḥanan b. Abraham Hellen (Amsterdam 1648; EYT 100), the Arthurian romance, איין שׁין מעשׂה פון קיניג ארטישׁ הוף ('A Fine Tale of King Arthur's Court') by Joseph b. Alexander Witzenhausen (Amsterdam 1671; EYT 111); excerpts from both ספר לב טוב ('Book of the Good Heart') by Isaac b. Eliakim of Posen (Prague 1620; EYT 97) and the איין שׁוין מעשׂה-בוך ('A Fine Book of Tales [*Mayse-bukh*],' Basel 1602; EYT 89), and a Yiddish version of the musar book, הלכות דרך ארץ רבה / *Halakhot derekh ereṣ rabbah*, the Mishnaic מסכת נגעים / *Masekhet nega'im* and extracts from the Mishnaic יבמות / *Yebamot*.

While it seems very likely that Wagenseil's knowledge of Yiddish was extensive, the grammatical notes on the language in his *Belehrung* (1699) demonstrate little in the way of independent observations. Instead, both his few comments there, as well as those of his eighteenth-century students and imitators, are copied directly from Buxtorf.[121] Even while we might marvel at the extent of his knowledge of Yiddish and its literary range at the end of the seventeenth century, the twenty-first century reader must bear in mind that Wagenseil's ultimate purpose is never disguised. In his lengthy preface, he narrates the settlement of Jews in German territories and provides

information about Jewish languages in general and the use of Yiddish in particular:

> Denen hohen und Niederen Obrigkeiten / Richtern / wie auch denen Consiliariis, und
> Rathgebern / wohin auch die Gerichts-Assessores, Advocaten und Syndici zu ziehen /
> wird die Erfahrenheit des Jüdisch-Teutschen Dialecti wol zu statten kommen / wann
> Jüdische Testament / Miet-Kauff und Verkauff-Brief / Revers, Obligationen / und
> andere Instrumenta oder Scripturen den gemeinen Gebrauch nach in Teutscher Sprach
> mit Hebräischen Buchstaben geschrieben / für sie gebracht werden / um selbsten deren
> Jnnhalt und Verstand zu ersehen / und ihre Urtheil / Bescheide / Bedencken / Klag- und
> Gegenklag zu verabfassen.

> [Experience with the Jewish-German dialect will stand in good stead both higher and
> lower authorities, as also counselers and advisors, among whom court assessors, attorneys
> and magistrates are also to be reckoned, when Jewish wills, rental and sales contracts,
> indemnities, debenture bonds and other financial instruments and documents, written
> according to common practice in the German language with Hebrew letters, are
> brought before them, so that they can themselves have insight into the contents and
> meaning and thus make their judgments, decisions, objections, suits and countersuits.]

He observes that both Christians and German Jews have much to learn from
Yiddish texts: Christians could gain much useful theological information, not just for
their own benefit, but also to be used against the Jews in missionary work. In addition,
Christian doctors could learn from Yiddish medical texts, and merchants could learn
much that would be to their advantage in their business dealings with Jews. The
German Jews could also take the language use in Yiddish books as a negative example
of *German* language use, against which to measure their own use of German, resulting
in the improvement of their own German language skills. By a bizarre leap of logic,
Wagenseil then concludes that the Jews will then learn German and, thus being able
to read Christian texts, convert.

Whatever Wagenseil's knowledge of the spoken language, his remarks on Yiddish
in the *Belehrung* focus on Yiddish texts, the language of which he conceives as a
German dialect to which both Germans Jews and Christians can have easy access.
Thus only five of his twenty-three points have to do with pronunciation and vocab-
ulary, while the majority of the remainder have to do strictly with orthography, that
is, as was the case with most German Humanists who commented on Yiddish—how
to write German with the Hebrew alphabet. As already noted, his presentation of
Yiddish orthography is almost entirely plagiarized from Buxtorf and thus only a few
comments need be added here. In some senses Wagenseil's presentation in fact con-
stitutes a regression. He does distinguish the three commonly used printing fonts:
square script, Sephardic semicursive (so-called Rashi script), and *mashet*, and provides
illustrations of each. There are otherwise enough errors, imprecision and sloppiness
in his presentation that one might doubt his knowledge of Yiddish, were there not
ample evidence elsewhere that he knew the language well.

In his alphabetical table he claims that both א and ע = /a/; later in the comments
on vowels he distinguishes א = /a/ from ע =/e/ and adds that א can also represent /o/.
But when he comes to explaining the function of silent initial א, he does not demon-
strate that he has quite grasped the principle: he claims that word-initial א before ו

represents either /o/ or /u/. Furthermore, in the alphabetical table, he identifies ו
and י only as consonants; later in his comments on vowels he notes that ו = /o/ and
/u/, י = /i/. Although he is correct in drawing a distinction in both phonetic value
and graphemic representation between the vowels of the initial syllables in מענשן and
גינומן, the phonetic distinction is obviously not one of the difference between 'long'
and 'short' /e/, as he maintains. His presentation of diphthongs is accurate as far it
goes. He does fail to mention that the unrounding of vowels has taken place, while
Buxtorf (chapter III, 1, rule 3) at least notes the *fehlerhaft* ('erroneous') nature of
Yiddish ע (*e*) for וי (*ö*), י (*i*) for וי (*ü*), יי (*ei*) for ויי (*eu*), which clearly document pre-
cisely that unrounding of vowels that is characteristic of modern Yiddish. Wagenseil
blithely recommends the older orthography, even though unrounding is already all
but exceptionless in the texts he actually cites. His comments on the sibilants
regresses to a pre-Buxtorfian state: ז = /s/, ס = /s/, ש = /s/, and /sch/. Although he
omits ב, כ, פ from his alphabetical table, he does add a comment on them and their
phonetic values later. He perceptively notes the Jewish pronunciation of ת as [s]
under certain conditions.

In general Wagenseil's ability to abstract grammatical principles is also inferior to
Buxtorf's: for instance, in his formulation of the correspondence of דר־ / *er*- verbal
prefixes, where his explanation seems altogether incompetent: "Wann ein langes
Wort mit einem E anfähet/ setzen die Juden gemeiniglich ein ד /d/ voran" ['When a
long word begins with /e/, the Jews commonly place a ד in front of it']. He does
nonetheless add a welcome comment here: "Jedoch wird in denen neuern Büchern /
öffters dieses ד ausgelassen / und das E mit einem א bemercket. Als: ארמייאן ermeien.
ארפרייאן erfreuen" [In the newer books, however, this ד is often omitted and *e* is
represented by א, as in ארמייאן 'disport,' ארפרייאן 'delight']. He also notes the phe-
nomenon already reported by Buxtorf—and so often ignored by Germanizing
Yiddishists of his and other periods—that Yiddish writers in *more recent books*
accomodate their orthography to German; the implication being that their spoken
language differed more appreciably from German than did their orthography. In
Wagenseil's list of hybrid German-Hebrew compounds, he adduces a number of
Buxtorf's examples and also includes: "Auf gleiche Weise / nennen sie ein kleines
Kind / Moses benahmt / *Moschele* / und weilen dieser Nahm unter denen Juden sehr
gemein / glauben die unberichteten Christen / welche dafür *Mauschel* aussprechen /
ein jeder Jud heisse Mauschel / oder / daß Mauschel / und ein Jud ein Ding sey"
['In the same way, they call a small child named Moses *Moschele*, and since this name
is very common among the Jews, uninformed Christians, who pronounce this as
Mauschel, believe that every Jew is named *Mauschel* or that *Mauschel* and *Jew* are the
same thing']. As Weinreich notes (*Geschichte*, p. 133), this is one of the earliest exam-
ples of the use of the word 'Mauschel.'[122] The example also demonstrates that the
transition from [o] to [au] (which was eventually to result in Modern Yiddish [oy])
had already been completed by the end of the seventeenth century.

Wagenseil's lexical comments likewise consist in large part of material copied
directly from Buxtorf. In his list of Yiddish words that correspond to words in
German dialects, however, he also adds to that stock: *meidlich* ('maiden'), *verflötzen*
('flood'), *ermeien* ('delight'); also included are the standard words derived from the
Romance component: *benschen* [< Latin *benedicere*] ('bless'), *leien* [< Latin *legere*]

('read'), but then also the new addition *breyen* [< French *prier*] ('invite'). He also includes the common modern Yiddish word *Greis* ('mistake').

Wagenseil's grammatical and lexical observations on Yiddish are thus meager indeed, and his theoretical knowledge is not the equal of either Schade's or Buxtorf's. For instance, in both the *Sota* and the preface to the *Belehrung* he notes the use in Yiddish of 'corrupt' words (derived from Hebrew or German), without grasping the principle that had already enabled both Schade and Buxtorf to cite similar practices in other languages, including the German borrowings from Latin. The oft-quoted passage from the preface to the *Belehrung*, in which he characterizes Yiddish through its atrocious misspelling, may strike twenty-first century readers as particularly amusing, expressed as it is through the medium of Wagenseil's late seventeenth century—and thus by definition distinctly non-standard New High German—orthography (with its *bißhero, nemlichen, Fest-Täge, gemeiniglich*, etc.), which demonstrates just how precarious such pronouncements can be. A brief passage will suffice to illustrate the issue:

> Mit keiner Sprach sind die Juden jemals / so / wie man zu reden pflegt / lästerlich / als mit unserer Teutschen umbgangen / dann sie haben solcher einen gantz frembden Thon und Laut gegeben / die guten teutschen Wörter gestümmelt / geradbrecht / verkehret / neue uns unbekandte erdacht / wie auch unzählich viel Hebreische Wörter und Red-Arten in das Teutsche gemischet / daß solcher gestalt / wer sie Teutsch reden höret / nit anderst glaubt als sie reden pur lauter Hebreisch / indem fast kein einiges Wort verständlich fürkommet.

> [The Jews have treated no other language so, as it were, blasphemously, as they have our German, for they have given it an alien accent and sound, mutilated, distorted and twisted good German words, invented new ones unknown to us, and also mixed untold numbers of Hebrew words and phrases into German, such that whoever hears them speak German can only believe that they are speaking nothing but pure Hebrew, since hardly a single comprehensible word occurs.]

Despite his misrecognition of the demonstrable distinctions between the German and Yiddish *languages* of the period (some of which appear inadvertently even in his own work), Wagenseil nonetheless recognized that Yiddish *literature* differed in numerous ways from contemporary German literature: Yiddish makes use of metrical schemas and poetic forms not known in German, for instance. He even makes a point of praising the context and style of Yiddish literature, as noted above.

Unlike his quickly fading reputation in Jewish studies in general, Wagenseil's influence on Christian scholars' treatment specifically of Yiddish was profound during his lifetime and continued long after his death. As was the case with his only other influential work—on Nuremberg history—the lasting value of the *Belehrung* consisted more in the overwhelming quantity of its textual material than in the quality of its analysis. Three editions of the large, expensive book were printed relatively quickly, so it is clear that it was widely read. As Weinreich notes, if Wagenseil had any long-term influence on Christian Hebraic studies, it was less as a scholar than as a model and guide for new missionary activity (*Geschichte*, p. 135), a role that he certainly would have embraced. For while Wagenseil himself wrote no missionary tracts

in Yiddish, his—to us rather obvious—recognition and explicit acknowledgment that Latin and Hebrew were not useful for missionary work among the common Jewish populace, and his consistent missionary purpose in all of his works paved the way for the eighteenth-century use of Yiddish by his disciples and epigones; he was revered by them as their mentor and model.

It is in fact in the work of Wagenseil that we witness the passage of the oblique scholarly and specifically Humanist interest in Yiddish—which had always been only a by-product of the theologically motivated study of Hebrew—into the realm of unabashedly missionizing work. While his disciples were perhaps no more devoted to converting the Jews than Wagenseil had been, they simply had fewer scholarly interests so that their missionizing zeal dominates their profiles. None of them added anything to the stock of knowledge concerning Yiddish, but rather they simply, and rather inattentively, copied what Wagenseil had copied from Buxtorf, so that in the process they added a great number of errors to his description of Yiddish. Among them were Christian Moller, who published a Yiddish translation of the New Testament (Frankfurt an der Oder, 1700); Caspar Calvör, who published the "Anleitung, wie das Jüdisch-Teutsche zu lesen" ('Introduction to Reading Judeo-German'), in his *Gloria Christi* ('The Glory of Christ,' Leipzig 1710); and Johann Jacob Schudt, *Jüdischen Merckwürdigkeiten* ('Jewish Oddities,' 4 vols., Frankfurt am Main 1714–17). There follows the overt missionizing of the Institutum judaicum in Halle and the work of Johann Heinrich Callenberg (1694–1760) and Wilhelm Christian Justus Chrysander (1718–88), who, while devoted to the purpose of missionizing, also finally managed to progress beyond Buxtorf in their understanding and description of Yiddish and provide modern scholarship with profoundly important linguistic data.[123]

Interestingly, a half-century after Wagenseil's *Belehrung* and after much missionary activity in Yiddish, there appeared in Franz Haselbauer, who wrote in Latin for a Christian scholarly audience, one final exponent of the Humanist impulse toward an occupation with Yiddish. Haselbauer was born in Frauenburg in Bohemia (7 September 1677) and died in Prague (23 September 1756).[124] He entered the order of the Jesuits on 20 October 1696 and taught at the Prague *Hochschule* for thirty years, twenty of them as Professor of Hebrew; he also worked as censor and proofreader of Hebrew books. Most of his life was spent in the Clementinum in Prague. He published a number of books: (1) *Gründlicher Bericht von dem Christenthume* ('Thorough Report on Christianity'), 2 parts (Prague 1719–22), for Jewish children, in Yiddish; (2) *Der hohe Adel im geistlichen Ordenstand* ('The High Aristocracy in Holy Orders,' Prague 1727); (3) *Kurzer Inhalt des christlichen Gesetzes in 100 Unterweisungen* ('Brief Contents of Christian Doctrine in 100 Lessons,' Prague 1730), also for Jewish children, in Yiddish; (4) *Christliche Kirchengebeter [sic]* ('Christian Prayer,' Prague 1731); (5) *Fundamenta grammatica duarum praecipuarum linguarum orientalium, sc. hebraicae et chaldaicae cum appendice de idiotismo germanico Judaeorum* ('Basic Grammar of the Two Most Particular Oriental Languages, That Is, Hebrew and Aramaic, with an Appendix on the Germanic Idiom of the Jews,' Prague 1742; rpt. 1753); (6) *Lexicon Hebraico-Chaldaicum una cum capitibus dictionum seu abbreviaturis in libris et scriptis Judaeorum passim occurentibus* ('Hebrew-Aramaic Lexicon, together with Chapers on Words and Abbreviations That Occur Ubiquitously

in Books and Handwriting of the Jews,' Prague 1743); the lexicon was dedicated to the Empress Maria Theresia; (7) *Die vier Evangelien des neuen Testaments, vor Zeiten hebraeisch und lateinisch von Joh. Bapt. Jona in Rom anno 1668 ausgegeben, auf's neue in beyden und zugegebener deutschen Sprache* ('The Four Gospels of the New Testament, Formerly Published in Hebrew and Latin by Joh. Bapt. Jona in 1668 in Rome, Now Newly Published in Both Languages with the Addition of German,' Prague 1746). The *Fundamenta grammatica* and *Lexicon Hebraico-Chaldaicum* are his most important works. His *Fundamenta grammatica* combines the impulses of the early Humanist interest in Hebrew and Aramaic with the more blatantly anti-Semitic eighteenth-century 'exposés' of Yiddish as one of the 'secrets of the Jews.'[125]

While Haselbauer says nothing in his cryptic and imprecise remarks that is not copied directly from his predecessors, the brevity of his treatment is such that—if one ignores the negative and condescending *attitude*—its *content* might seem to modern eyes almost a polemical argument for the existence of Yiddish as a language in its own right, distinct from German: its vocabulary includes both (1) a significant number of Hebrew loan words of two types: borrowed as whole words, or borrowed and then morphologically integrated into the Germanic target language, and (2) Germanic words that are not used in German; (3) the language is pronounced so differently from German that it cannot be understood by German speakers; (4) the Semitic-component words are also pronounced in a manner distinct from the pronunciation of Hebrew by Christian Hebraists. But in fact all such observations serve not to identify Yiddish as a distinct language in its own right, but rather to condemn the 'barbaric' nature of the aberrant form of German. In Haselbauer's Latin treatment of Yiddish there is nothing more than the hollow shell of a Humanist interest in Yiddish.

It was to be more than a century before anything like *scholarly* attention was once again focused on Yiddish. In the meantime, however, it was not just the attention by missionaries that was trained on the language. Other books published by Christians addressed a variety of audiences quite different from those of the Humanists' grammatical treatises. The *Vol-eingerichtete Buchdruckerey* ('The Fully Equipped Publishing House,' Nuremberg 1733), for instance, which was a manual for multilingual typesetters and printers, includes a chapter on Yiddish. Wolf Ehrenfried von Reitzenstein's *Der vollkommene Pferde-kenner* ('The Complete Horse Expert,' Uffenheim 1764 and 1780), a manual for horse traders, includes the vocabulary that was specific to Jewish practicioners of the trade.[126] In specifically anti-Semitic tracts one also finds scattered information concerning Yiddish as a key to unveiling the imagined 'secrets of the Jews.' Among the many examples of this kind of text, let us mention only the *Jüdischer Sprachmeister* ('Jewish Language Master,' 1714) by J.W., a manual that takes the form of a dialogue between *Joune* (Jonah) and his master *Rebbe Jtzick* (Isaac); Christoph Gustav Christian's *Jüdischer Dolmetscher* ('Jewish Translator,' 1735); Philog Lottus [J.P. Lütke], *Kurtze und gründliche Anweisung zur Teutsch-Jüdischen Sprache* ('Brief and Thorough Instruction in the German-Jewish Language,' Freiburg 1733); and Bibliophilus, *Jüdischer Sprach-meister oder Hebräisch-Teutsches Wörterbuch* ('Jewish Language Master or Hebrew-German Dictionary,' Frankfurt am Main and Leipzig 1742).[127] Finally, there was a 'criminological' subgenre among publications dealing with Yiddish during the period: some imagined that Yiddish derived from the

argot of the criminal underworld in German cities, called *Rotwelsch*, and thus once again, Yiddish as 'secret language of the Jews' appears as a leitmotif.[128] Already Martin Luther, in his (*Von der falschen Betler bueberey* 'On the Roguery of False Beggars,' Wittenberg 1528), associated the language of the slums with Jewish language usage, a contention that derived from the *Liber vagatorum* ('Book of Ramblers,' Pforzheim 1510). This latter book includes a vocabulary in which a number of Yiddish derivatives figure.[129] Most of these books, written in large part by police officers, are, not surprisingly, quite anti-Semitic. The most famous is Friedrich Christian Benedict Avé-Lallement's four-volume *Das deutsche Gaunertum* ('German Crooks'), which, despite its skewed focus and mountains of disinformation, actually includes some useful facts concerning Yiddish: Avé-Lallement was the first to suggest that Yiddish originated among Jewish exiles from France in the Rhineland during the ninth–tenth century.[130] By the mid-nineteenth century, with the rise of the scholarly study of the history of Judaism by the new 'school' of the *Wissenschaft des Judentums*, the focus and purpose of the study of Yiddish again changes, although the Humanist, missionary, and criminological heritage were key components in the rabidly anti-Yiddishist view of Yiddish characteristic of that movement. All these post-Humanist texts and approaches obviously are beyond the bounds of the present volume.

Editorial Notes

1. In the original documents here edited, spelling, capitalization, and indeed all of the orthographical idiosyncrasies of the originals have been retained (except that modern fonts are used and abbreviations silently expanded), in order to avoid inadvertently editing out important information conveyed even by such seemingly trivial information. The preservation of the original orthography (and morphology) of these documents is simply part of editing them as documents in their own right; the need for modernization and 'accessibility' is served by the translation into contemporary English.
2. Roman alphabet transcriptions here printed are those that occur in the original texts.
3. Very occasionally a particularly cryptic passage in the original text is clarified by a comment added in square brackets to the translation.
4. In the English translations of Yiddish and quasi-Yiddish translations of the Jewish and Christian Scriptures that often function as practice reading texts appended to the treatises edited here, the phraseology of the Revised Standard Version has been adapted to account for the idiom of the Yiddish translation; thus otherwise familiar passages may sometimes seem slightly skewed. This will especially be the case when the 'Yiddish' text is simply a Humanist's transcription into the Hebrew alphabet of Martin Luther's German version of the Bible.
5. The names of the letters and vowel points of the Hebrew alphabet are variously designated and spelled in the Latin and German texts here edited. Those forms are preserved in the *editions* precisely as they appear in the original texts. In the English *translation*, however, the names are spelled as they generally appear in the *Encyclopaedia Judaica* (Jerusalem: Macmillan, 1971) [where, alas, spelling, especially when it pertains to Yiddish, is also inconsistent]. Occasionally this practice masks interesting information, for example, when

Helicz indicates the Yiddish pronunciation of the letters *bes, dales, chess,* etc. An occasional glance at the original text on the left-hand page will be valuable even for readers otherwise dependent on the translation.

6. The Yiddish texts written by Jews—for example, from the ספר מידות / *Seyfer midous,* and the texts by Michael Adam and the convert Paul Helicz—are included here even though they are not strictly *Humanist* in origin, function, or broadly defined audience, because they did in some sense grow out of and then refertilize the intellectual milieu that Humanism provided.

7. Words used in the original texts as linguistic examples are here provided with simple—and single—English glosses (e.g., מיר 'we' and not 'we, to me'); there is no attempt to provide anything like a comprehensive definition.

8. The cursive form of ש, that is, *e* is used not everywhere that it is found in the original texts, but only where the text makes a point of commenting on that form itself.

9. A variety of fonts is found in the original texts: in Hebrew: square script, Sephardic semi-cursive (so-called Rashi script), *mashet,* and in Roman: standard antiqua, italics, Gothic. While there is no need to fetishize such usage in modern editions, each of the Hebrew fonts does in fact have a specific field of function in the Jewish manuscript and printing traditions, just as the various Roman fonts have specific (although generally less rigidly defined) functions. In the editions of the original texts printed in the present volume, unless otherwise indicated for individual texts, the typography of the editions is as follows:

> Hebrew: standard = *mashet*
>   bold = square script
>
> Roman: standard = standard
>   bold = Gothic font
>   italics = italics

10. The graphic presentation of linguistic data in the original texts is reproduced in the editions here as exactly as possible, which means that the fundamental distinctions observed in modern linguistic analysis between, for instance, graphemic and phonemic transcription, is never found. Thus, for instance, Andreas Sennert's comment:

> 2. Vau et Jod (ו et י) conſonantes v et j etiam notant. Ut **ויל** **viel**.

is rendered in the English translation as:

> 2. *waw* and *yod* (ו and י) also represent the consonants *v* and *j*, as in: **ויל** *viel* 'much.'

The English translation thus indicates via italics that the two consonants here named are cited as linguistic data. Although it is obviously often the case that the original texts intend an *e* or *au* to be understood on the one hand specifically as an identification of the phonetic value of a graph, or on the other hand as an identification of the specific Roman alphabet graphic representation of a Hebrew alphabet graph, that distinction is not marked in the original text by any unequivocal indicator. The English translation then also preserves that ambiguity. Only rarely is phonetic transcription provided in the translation and then only for the sake of clarification of a specific point; those transcriptions are enclosed in square brackets, according to the standard usage in modern linguistic analysis.

11. The original texts often provide translations of Hebrew and Yiddish words and phrases; the English translation provides a translation of the Latin or German expression of the authors, *not* translations of the Hebrew or Yiddish. The point here is to provide a translation of the Humanist text—whatever its accuracy or lack thereof.

Notes

Part 1   Christian Humanism and the Jews

1. On the Christian study of Hebrew before the period of the Renaissance, see Wilhelm Bacher, *Die hebräische Sprachwissenschaft vom 10. bis zum 16. Jahrhundert* (Trier: Sigmund Mayer, 1892); Matthias Thiel, *Grundlagen und Gestalt der Hebräischkenntnisse des frühen Mittelalters* (Spoleto: Centro Italiano di Studi sull'alto Medioevo, 1973); William Horbury, ed. *Hebrew Study from Ezra to Ben-Yehuda* (Edinburgh: T&T Clark, 1999), pp. 207–67. On the direct cultural prelude to the period and figures treated in the present study, see Bernhard Walde, *Christliche Hebrästen Deutschlands am Ausgang des Mittelalters*, Alttestamentliche Abhandlungen, VI/2–3 (Münster: Aschendorff, 1916) [editions of the relevant Latin texts with contextualization].

2. Jerome Friedman, *The Most Ancient Testimony: Sixteenth-Century Christian-Hebraica in the Age of Renaissance Nostalgia* (Athens: Ohio University Press, 1983), p. 14. Friedman also makes the rather imprecise (and not further supported) claim that between 500 and 1500 C.E. no more than "a few dozen Christians" could read any Hebrew at all and only a "quarter of that number" could use Hebrew in any constructive sense.

3. On the study of Hebrew by Christians in the early modern period, the scholarship is vast. An excellent older bibliography on Christian Hebraica during the Renaissance and Reformation is found in Salo W. Baron, *A Social and Religious History of the Jews*, vol. 13 (New York: Columbia University Press, 1969), pp. 389–463 and vol. 14, pp. 301–32. For initial orientation, see Raphael A. Loewe, "Hebraists, Christian," *Encyclopaedia Judaica* (Jerusalem/New York, 1971–72), VIII, coll. 9–71, which includes a list of several hundred Christian Hebraists with brief bibliographical references; G.H. Box, "Hebrew Studies in the Reformation Period and After: Their Place and Influence," in Edwyn R. Bevan and Charles Singer, eds. *The Legacy of Israel* (rpt. 1965; Oxford: Clarendon, 1927), pp. 315–75 (on Erasmus, Rico, Reuchlin, Cabbalah, Levita, the influence of printing by Bomberg and Froben; Zwingli, Calvin, the Buxtorfs, French and English Hebraists, and the transition to modern scholarship); Frank Rosenthal, "The Rise of Christian Hebraism in the Sixteenth Century," *Historia Judaica* 7 (1945), 167–91; James Parkes, "Early Christian Hebraists," *Studies in Bibliography and Booklore* 4 (1959), 51–8 and 6 (1962), 11–28 (a translation and analysis of Joh. Gerhard Meuschen's *Praefatio lectori benevolo* to his *Novum testamentum ex talmude et antiquitatibus hebraeorum illustratum* [Leipzig 1736], where he lists and gives brief information about scores of Hebraists); Leon Roth, "Hebraists and Non-Hebraists of the Seventeenth Century," *Journal of Semitic Studies* 6 (1961), 204–21 (a refreshingly revisionist analysis especially of the knowledge of Hebrew on the part of English scholars, poets, and other writers of the period).

4. Ora Limor and Israel Jacob Yuval, "Skepticism and Conversion: Jews, Christians, and Doubters in *Sefer ha-Nizzahon*," p. 159 in Allision P. Coudert and Jeffrey S. Shoulson, eds. *Hebraica Veritas? Christian Hebraists and the Study of Judaism in Early Modern Europe* (Philadelphia: University of Pennsylvania Press, 2004).

5. Allison P. Coudert and Jeffrey S. Shoulson, "Introduction," in *Hebraica Veritas?* p. 5.

6. Cf., for instance, Levita's rejection of traditional claims that the masoretic tradition was Mosaic or even ancient, based on clear historical and textual evidence unencumbered by issues of religious faith; in his מסורת המסורת (Venice 1538); scholarly edition: *The Massoreth ha-Massoreth of Elias Levita*, ed. Christian D. Ginsburg (London: Longmans, Green, Reader & Dyer, 1867).

7. See Karl Heinz Burmeister, *Sebastian Münster: eine Bibliographie mit 22 Abbildungen* (Wiesbaden: Guido Pressler, 1964); Stephen G. Burnett, *From Christian Hebraism to Jewish Studies: Johannes Buxtorf (1564–1629) and Hebrew Learning in the Seventeenth-Century* (Leiden: E.J. Brill, 1996); Stephen G. Burnett, "Five Seventeenth-Century Christian Hebraists," pp. 286–308 in *Hebraica Veritas?* Jerome Friedman, "Sebastian Münster, the Jewish Mission, and Protestant Antisemitism," *Archiv für Reformationsgeschichte* 70 (1979), 238–59; Jerome Friedman, *The Most Ancient Testimony* (cf. fn 2, above); Matt Goldish, *Judaism in the Theology of Sir Isaac Newton* (Dordrecht and Boston: Kluwer Academic Publishing, 1998); Nicolaus C. Heutger, "Johannes Buxtorf in Basel: Hebraist und Vater der Judenmission," *Judaica* 24 (1968), 69–81; Marion L. Kuntz, *Guillaume Postel, Prophet of the Restitution of All Things. His Life and Thought* (The Hague: Martinus Nijhoff, 1981); Chaim Wirszubski, *Pico della Mirandola's Encounter with Jewish Mysticism* (Cambridge: Harvard University Press, 1989); Jason P. Rosenblatt, "John Selden's *De Jure Naturali ... Juxta Disciplinam Ebraeorum* and Religious Toleration," pp. 102–25 in *Hebraica Veritas?*

8. See especially Walter Berschin, *Griechisch-lateinisches Mittelalter: Von Hieronymus zu Nikolaus von Kues* (Bern: Francke, 1980), revised and expanded edition, translated with a preface by Jerold C. Frakes: *Greek Letters and the Latin Middle Ages: From Jerome to Nicholas of Cusa* (Washington: Catholic University Press, 1988).

9. The Council of Trent (1545–63) reaffirmed the *Vulgata* as the infallibly correct text of the Bible.

10. Jerome Friedman points out the peculiar notion that circulated among Catholics during the early Reformation period, that Protestantism with its deep interest in Judaism and its languages, Hebrew and Aramaic, was simply a new form of Judaism (*The Most Ancient Testimony*, p. 3).

11. Frank E. Manuel, *The Broken Staff: Judaism through Christian Eyes* (Cambridge: Harvard University Press, 1992), p. 4. In his *Bibliotheca latino-hebraica* (1694), the Cistercian monk, Carlo Giuseppe Imbonati, listed some 1300 Christian authors who had written on Jewish topics.

12. Manuel points out, "writing one was the brevet of a Christian Hebraist" (*The Broken Staff*, p. 59).

13. On the phenomenon of the *trium linguarum peritus*, see Berschin, *Greek Letters and the Latin Middle Ages*, pp. 18–26; Ludwig Geiger, *Das Studium der hebräischen Sprache in Deutschland vom Ende des 15. bis zur Mitte des 16. Jahrhunderts* (Breslau: Schletter, 1870), p. 2.

14. Cf. Friedman, *The Most Ancient Testimony*, p. 6. Allison P. Coudert and Jeffrey S. Shoulson's claim that in the early modern period "Christians for the first time put the study of Hebrew on an equal footing with the study of Latin and Greek" may slightly displace this very important nuance; in the "Introduction" to *Hebraica Veritas?* p. xi.

15. Manuel, *The Broken Staff*, p. 4.

16. Heiko A. Oberman, "Discovery of Hebrew and Discrimination against the Jews: The *Veritas Hebraica* as Double-Edged Sword in Renaissance and Reformation," pp. 19–34 in Andrew C. Fix and Susan C. Karant-Nunn, eds. *Germania Illustrata: Essays on Early Modern Germany Presented to Gerald Strauss*, = *Sixteenth Century Essays and Studies*, 18 (Kirksville, MO: Sixteenth Century Journal Publishers, 1992), pp. 19 and 34.

17. Friedman, *The Most Ancient Testimony*, p. 6.

18. Among his many publications relevant to this topic, see Michel Foucault, *L'archéologie du savoir* (Paris: Galimard, 1969). Edward Said's work recurringly returns to this topic, even when it is not the primary focus; see especially, his *Orientalism* (New York: Random House, 1978).

19. Burnett, "Ethnographies of Jews," p. 224.

20. For example, Daniel Bomberg's מקראות גדולות / *Mikraot Gedolot* was based on a collation of numerous biblical manuscripts in order to present the best text possible at the time (i.e., not just a printing of any available manuscript), along with a complete Targum and a full array of the most important rabbinical commentaries and glosses (four volumes, Venice 1517–18). In 1523 he published the complete Babylonian and Jerusalem Talmuds.

21. The claims of this and the preceding paragraph only seem to be contradictory: while over the course of a century the scholarly tools necessary for advanced study of Hebrew and indeed almost the whole of the Jewish textual tradition were developed and published, a tiny minority of Christian scholars made use of them beyond the most elementary level.

Part 2   Humanism and Yiddish

1. See Arsène Darmesteter, "Les Gloses françaises de Raschi dans la Bible," *Revue des Études Juives* 53 (1907), 161–93; 54 (1907), 1–34 and 205–35; 55 (1908), 72–83; 56 (1908), 70–98; reprinted as *Les Gloses françaises de Raschi dans la Bible* (Paris: A. Durlacher, 1909); Arsène Darmesteter and D.S. Blondheim, *Les Gloses françaises dans les commentaires talmudiques de Raschi*, vol. 1: *Texte des Gloses* (Paris: Champion, 1929); vol. 2: *Études lexicographiques* (Baltimore: Johns Hopkins University Press, 1937); Erika Timm, "Zur Frage der Echtheit von Raschis jiddischen Glossen," *Beiträge zur Geschichte der deutschen Sprache und Literatur* 107 (1985), 45–81; Jerold C. Frakes, *Early Yiddish Texts, 1100–1750* (Oxford: Oxford University Press, 2004), text no. 1 [hereafter reference to EYT and by text number].

2. Jean Baumgarten, *Introduction to Old Yiddish Literature*, ed. and trans. Jerold C. Frakes (Oxford: Oxford University Press, 2006), pp. 1–10.

3. See, especially, Anders Ahlquist, "Les Premières Grammaires des vernaculaires européens," in Sylvain Auroux, ed. *Histoire des idées linguistiques, II: Le développement de la grammaire occidentale* (Liège: P. Mardaga, 1992), pp. 107–14; Mirko Tavoni, "La linguistica rinascimentale," in Giulio C. Lepschy, ed. *Storia della linguistica*, vol. 2 (Bologna: Il Mulino, 1991), pp. 169–312; Louis Kukenheim, *Contributions à l'histoire de la grammaire italienne, espagnole et française à la Renaissance* (Amsterdam: N.v. Noordhollandsche uitgevers maatschappij, 1932); G.A. Padley, *Grammatical Theory in Western Europe 1500–1700: Trends in Vernacular Grammar*, 2 vols. (Cambridge: Cambridge University Press, 1985–8); W. Keith Percival, "The Grammatical Tradition and the Rise of the Vernaculars," in *Current Trends in Linguistics*, vol. 13: *Historiography of Linguistics*, 2 vols., ed. Thomas A. Sebeok (The Hague: Mouton, 1975), 231–75; Percival, "Renaissance Linguistics: The Old and New," in *Studies in the History of Western Linguistics in Honor of R.H Robins* (Cambridge: Cambridge University Press, 1966), 56–68.

4. Cf. EYT 40. See Jean Baumgarten, "L'Étude de la langue yiddich à la Renaissance," 99–112; François Secret, *Les kabbalistes chrétiens de la Renaissance* (Paris: Duno, 1963; rpt. Milan: Arché, 1985). On the relations between the Reformation and the emergence of the vernacular as a language of culture and a vehicle for the transmission of religious traditions, see Guy Bedouelle and Bernard Roussel, eds. *Le Temps des Réformes et la Bible*, Bible de tous les temps 5 (Paris: Beauchesne, 1989), and Padley, *Grammatical Theory in Western Europe*, II: 244–318.

5. On the Humanist description of other vernaculars, see G.A. Padley, *Grammatical Theory*, vol. III, pp. 244–318; Heinrich Weber, "Die Ausbildung der deutschen Grammatik (einschließlich der niederländischen)," *Histoire, épistémologie, language* 9/1 (1987), 111–31; Erika Ising, *Die Anfänge der volkssprachlichen Grammatik in Deutschland und Böhmen. Dargestellt am Einfluß der Schrift des Aelius Donatus 'De octo partibus orationis ars minor'* Teil I: *Quellen* (Berlin: Akademie, 1966).

6. In the earliest period there are few signs that the authors overtly conceived of their treatises as potentially instrumental in missionizing projects.

Part 3   Humanist Scholarship and the Study of Yiddish

7. On Reuchlin, see Thomas Willi, "Christliche Hebraisten der Renaissance und Reformation," *Judaica* 30 (1974), 78–85, 100–25, here 103–18; Ludwig Geiger, *Das Studium der hebräischen Sprache in Deutschland*, 23–40; M. Kayserling, "Les Hébraisants Chrétiens du XVIIe siècle," *REJ* 20 (1890), 261–8; A. Spanier, "Christliche Hebräisten," in *Encyclopaedia Judaica: Das Judentum in Geschichte und Gegenwart* (Berlin: Eschkol, 1931), vol. 7, coll. 1083–92, here col. 1085. As Burnett points out, only a few of the Christian Hebraists of the early German Reformation were tutored by Jews. Reuchlin studied with Jacob Loans, the emperor's physician, and with Obadiah Sforno, when he lived in Rome (Burnett, "Reassessing the 'Basel-Wittenberg Conflict,'" 184).

8. On Reuchlin's grammar, see Hermann Greive, "Die hebräische Grammatik Johannes Reuchlins, *De rudimentis hebraicis*," *Zeitschrift für die alttestamentliche Wissenschaft* 90 (1978), 395–409, here 397–8. Reuchlin's grammar has been reprinted: Hildesheim/ New York: G. Olms, 1974.

9. The affair became an international cause célèbre that, according to the astute analysis by Erika Rummel, was formulated by participants in three successive polemical constructs over the course of time; Erika Rummel, *The Case against Johannes Reuchlin: Social and Religious Controversy in Sixteenth-Century Germany* (Toronto: University of Toronto Press, 2002). In the earlier stages of the controversy, many humanists wrote to Reuchlin, expressing their support. He published a selection of those letters in 1514 as *Clarorum virorum epistolae* ('Letters of Eminent Men'). The following year that collection's counterpart, as it were, the *Epistolae obscurorum virorum* ('Letters of Obscure Men'), appeared, purportedly a collection of letters addressed to and in support of Ortwin Gratius, one of the Cologne theologians who opposed Reuchlin. The letters and their outlandishly named authors were, however, the fictional inventions of two humanist supporters of Reuchlin's, Crotus Rubeanus and Ulrich von Hutten. The letters are constructed—or better, concocted—as fawning fan mail, written in appallingly bad Latin by uneducated, immoral, willfully stupid boors whose conception of intellectual life consists at best in quibbling. Cf. the edition by Francis Griffin Stokes, *Epistolae obscurorum virorum* (London: Chatto & Windus, 1925).

10. On Böschenstein, see Chaim M. Rabin, "Johann Boeschenstein," *Encyclopaedia Judaica* (1971), II, 1168–9; Otto Kluge, "Die Hebräische Sprachwissenschaft in Deutschland im Zeitalter des Humanismus," *Zeitschrift für die Geschichte der Juden in Deutschland* 3 (1931), 180–2; Ludwig Geiger, *Das Studium der hebräischen Sprache in Deutschland*, 41–55; *Neue deutsche Biographie*, vol. 2 (Berlin: Duncker & Humblot, 1955), 407; *Allgemeine deutsche Biographie*, vol. 3 (1876), 184–6. In the manuscript, Munich Staatsbibliothek, cod. hebr. 72, which was copied from a printed book (David ibn Yaḥya, לשון למודים / *Leshon limmudim* 'Academic Language,' Constantinople 1506), there is a note: "Ego Johann Boeschenstain (יוחנן בישנשטיין) scripsi hunc librum … Anno 1517" ['I Johann Böschenstein wrote the book … in the year 1517']. At the end of the manuscript it is noted in German (in the Hebrew alphabet) that Boeschenstein copied the text in Donauwörth, followed by: "Johannes Böschenstain priester vonn Esslingen seines alters Im sechsundvierzigstens Jars" ['Johannes Böschenstain, priest of Eßlingen, in his forty-sixth year']; cf. Moritz Steinschneider, *Catalogus codicum manu scriptorum bibliothecae regiae Monacensis*, 2nd ed. (Munich: Palm, 1895), 47–8.

11. דש תהלם הב איך יוחנן בישנשטיין קאופט צו טובינגן בשנת א" ק'ת' י"'ז אום רביעי זהב ['I, Johannes Böschenstein, bought this Psalter in Tübingen for a quarter *zahav* (gold coin) in the year 1517']. Next to that remark is written in the same hand: משה אוירבאך טובו' רבו' עשה לי וכל הקהלה בריגנשפורג ['Moses Auerbach and the entire Regensburg community were very kind to me']; see Steinschneider, *Catalogus … Monacensis*, p. 220, cod. hebr. 400 (ms. fol. 1v); cf. also Max Weinreich, *Geschichte der jiddischen Sprachforschung*,

ed. Jerold C. Frakes (Atlanta: Scholars Press, 1993), p. 46. The remarks are interesting for their mixture of Hebrew and Yiddish, and for the notation of the year in Hebrew numerals but according to the Christian reckoning.

12. See Joseph Perles, *Beiträge zur Geschichte der hebräischen und aramäischen Studien* (Munich: T. Ackermann, 1884), pp. 27–30; Max Weinreich, *Shtaplen* (Berlin: Wostok, 1923), p. 63; Moshe N. Rosenfeld, *Der jüdische Buchdruck in Augsburg in der ersten Hälfte des 16. Jahrhunderts* (London: Private Printing, 1985), pp. 6 and 21–33.

13. "Aber ich muss dannocht meinen nachkommen zu gut disen argkwon umbstossen" ['but I must nonetheless for the sake of my children refute this accusation']. The texts are cited from Weinreich, *Geschichte der jiddischen Sprachforschung*, 44–5.

14. "... quidam baptizati Judaei, qui privatim sed sine fructu docuerunt sacram linguam; ... qui levato aere a discipulis nihil docuit" ['certain baptized Jews, who taught the sacred language as private teachers but fruitlessly; ... who for a slight fee from his students taught nothing']; cf. Geiger, *Das Studium der hebräischen Sprache in Deutschland*, 50.

15. Translated from the passage cited by Weinreich, *Geschichte*, 45, who cites from Geiger, *Das Studium der hebräischen Sprache in Deutschland*, 52, who cites from Schelhorn, *Ergötzlichkeiten aus der Kirchenhistorie und Literatur* (1763), II, 737.

16. Weinreich, *Geschichte*, 46. Since it is not surprising that Böschenstein would have employed Christian terminology in communication with Melanchthon, Weinreich expresses his incomprehension why Steinschneider (*Catalogus ... Monacensis*, 220) claims that Perles's interpretation (*Beiträge zur Geschichte der hebräischen und aramäischen Studien*, S. 27) is "zu gewagt" ['too daring'].

17. Weinreich rejects Perles's claim (*Beiträge*, p. 27) that there is an indication in Munich cod. hebr. 400 of Böschenstein's conversion, which he suggests is due to a misunderstanding, since, according to Steinschneider, the note is "von etwas verschiedener Hand" ['in a slightly different hand'] and in general seem contradictory or at least inconsistent in content (Steinschneider, ibid.).

18. Cited from Geiger, *Das Studium der hebräischen Sprache in Deutschland*, p. 53n.

19. In a practical sense, the analyses of individual Humanists' texts that follow here function as commentaries on those texts, and thus while they draw linguistic data and examples from the texts as necessary, they are intended to be read parallel to the texts themselves. The reader is thus directed to the texts and translations below, for a comprehensive sense of the order and method of each scholar.

20. A distinction between phonetic and graphemic representation is made in the analysis here, insofar as that distinction can be anachronistically extrapolated from the texts analyzed: Roman letters in square brackets denote phonetic transcription; those in slanted brackets denote graphemic representation. Unless otherwise designated, Hebrew letters are always direct citations from the texts under analysis, where they may function phonetically, graphematically, or both. Where it is not possible reasonably to determine whether a given Roman alphabet letter in the text is phonetic or graphemic, it is rendered here in italics. Roman alphabet words quoted from the texts are italicized; it should be assumed that any Hebrew alphabet words that appear are quoted from the texts.

21. In German /s/ is unvoiced in final position, for example, *das* and is thus phonetically indistinguishable from *daß*; in early Yiddish the semantic equivalents רו / רש are undifferentiated and seem both also to have a voiceless final consonant.

22. Weinreich is thus confused when he suggests that Böschenstein offers no graph to represent [s] in non-Semitic component Yiddish, as an alternative to ס = [s] for Semitic component Yiddish (49).

23. Here one might imagine that Böschenstein acknowledges the representation of /s/ by ש, but obviously not of [s] by ש, lacking a conceptual distinction between the phoneme and grapheme.

24. The use of double *waw* is an exceptional case, since it conventionally represents a single consonant /v/.

25. Here, then, he does offer some indication of his understanding of the distinction between a grapheme and phoneme. Weinreich suggests that Böschenstein denies the existence of /o/ because he notes that both א and ו represent /o/ and also other vowels (e.g., [a] and [u], respectively), that he claims that Jews have no /o/, that is, no single graph that represents /o/ exclusively, in their alphabet (*Geschichte*, 49).

26. Weinreich's claim (*Geschichte*, 50) that Böschenstein's rules are equally applicable to modern Yiddish is inaccurate: neither of his observations concerning vowel graphs omitted between juxtaposed consonants is observable in modern Yiddish, where those vowels are consistently represented in the various orthographical systems used; Weinreich may well have in mind the phonetic absence or reduction of the vowels, however.

27. As Weinreich expresses it, "eine feste jiddische orthographische Überlieferung" ['a stable Yiddish orthographical tradition'; *Geschichte*, 51].

28. On Münster's biography, see Kluge, "Die Hebräische Sprachwissenschaft in Deutschland," 188–93; Geiger, *Das Studium der hebräischen Sprache in Deutschland*, 74–88; Claus Priesner, "Sebastian Münster," in *Neue deutsche Biographie* (Berlin: Duncker und Humblot, 1997), XVIII, 539–41; Ludwig Geiger, "Sebastian Münster," in *Allgemeine deutsche Biographie* (1886; rpt. Berlin: Duncker und Humblot, 1967–71), pp. 30–3; Moritz Steinschneider, *Catalogus librorum hebraeorum in bibliotheca bodleiana* (Berlin: Friedlaender, 1852–60), no. 2012–13; Godfrey Edmond Silverman, "Sebastian Münster," *Encyclopaedia Judaica* (Jerusalem: Macmillan, 1971), XII, 505–6; and the brief but comprehensive biographical sketch of Münster in Karl Heinz Burmeister, *Sebastian Münster: eine Bibliographie mit 22 Abbildungen* (Wiesbaden: Guido Pressler, 1964), 9–15.

29. Both this work and the *Hebrew* translation of the Gospel of Matthew, noted below, were dedicated to Henry VIII of England. Münster's use of texts from the Jewish tradition as sources of equal or superior value to the Septuagint and Vulgate on textual cruces earned him the enmity of some Christians, while others claimed that his use of Jewish sources imbued his translation with *hebraica ueritas*.

30. Frank Rosenthal, "The Rise of Christian Hebraism in the Sixteenth Century," *Historia Judaica* 7 (1945), 190.

31. Weinreich, *Geschichte*, p. 70, referring to E. Schulman, השלח, "עמקי שפה" (Berlin 1898), 37–46, 106–12, 221–9.

32. בער בּאַראָקאָוו, "די ביבליאָטעק", נומער 2.

33. Weinreich, *Geschichte*, pp. 70–1.

34. In the book's table of contents, this chapter is identified as "De lingua uernacula Hebraicis ʃcribenda characteribus" ['On the vernacular language written in Hebrew letters']; the chapter itself carries the titled as noted above.

35. While one might occasionally find an example of יי = /y/ in early Yiddish texts, it is hardly a common usage and certainly not to be imagined as an orthographical principle.

36. Weinreich briefly characterizes previous scholars' suggestions of potential authors of the work (*Geschichte*, p. 83).

37. See Weinreich, *Geschichte*, pp. 81–8; Baumgarten, *Introduction*, pp. 216–21; Moritz Güdemann, *Geschichte des Erziehungswesens und der Cultur der abendländischen Juden während des Mittelalters und der neueren Zeit*, vol. 3: *Geschichte des Erziehungswesens und der Cultur der Juden in Deutschland während des XIV. und XV. Jahrhunderts* (Vienna: Hölder, 1888; rpt. Amsterdam: Philo, 1966), 280–97.

38. As Weinreich points out (p. 84), these examples elide the distinction between the older <ei> and <i> phonemes, which coalesced in German but remained separate in Yiddish (e.g., modern Yiddish צווייַ [tsvei] vs. דרײַ [drai]).

39. The graphic nonequivalence of /u/ and /w/ need not concern us here.

40. The 'two dots' of the umlauted letters /ö/, /ü/, /ä/ derive from the cursive form of the superscripted *Fraktur* (often called 'Deutsch' or 'Gothic') letter /e/.

41. Even in those rare cases where *ḥatuf* vowels are actually pointed in Hebrew or Semitic component words used in early Yiddish texts, the vowel pointing is most often simplified to /ֽ/.

42. On Levita, see Gerard E. Weil, *Elia Lévita, humaniste et massorète, 1469–1549* (Leiden: E.J. Brill, 1963); Weinreich, *Geschichte*, pp. 51–67; Kluge, "Die hebräische Sprachwissenschaft in Deutschland," pp. 183–6; Ludwig Geiger, *Das Studium der hebräischen Sprache in Deutschland*, 55–88.

43. *Baḥur* 'young man' refers as well to Levita himself, who was often known as אליה בחור Elyahu Bakhur / Elye Bokher.

44. On the first poem, see: קבץ על יד ,"השיר על השריפה בוונציה לאליהו בחור", חנא שמרוק. [סדרה חדשה], 6 [16], חלק ב [1966], 343–368. on the second, see: אליהו הלוי's" ,נחום שטיף ליד 'המבדיל' ", ציטשריפט, 1 (1926), 150–158; נחום שטיף, "נייע מאטעריאלן צו אליהו הלוי's .המבֿדיל-ליד", שריפֿטן, 1 (קיעוו 1928), 148–179.

45. 1949 ,אליה בחור, פּאָעטישע שאַפֿונגען אין ייִדיש, אַרויסגעגעבען פֿון יודאַ א. יאָפֿע (ניו-יאָרק: יודאַ א. יאָפֿע facsimile of Isny 1541 ed.).

46. On Fagius, see Moritz Steinschneider, *Christliche Hebraisten. Nachrichten uber mehr als 400 Gelehrte, welche über nachbiblisches Hebräisch geschrieben haben* (1896–1901; rpt. Hildesheim: Dr. H.A. Gestenberg, 1973), p. 178; Moritz Steinschneider, *Catalogus librorum hebraeorum in bibliotheca bodleiana*, no. 977, 3080; Ludwig Geiger, "Paulus Fagius," in *Allgemeine deutsche Biographie* (1877), VI, 533–4; Kluge, "Die hebräische Sprachwissenschaft in Deutschland," pp. 186–8; Geiger, *Das Studium der hebräischen Sprache in Deutschland*, pp. 65–74; *Neue deutsche Biographie* (1959), IV, 744; Johann Christoph Wolf, *Bibliotheca hebræa*, 4 vols. (Hamburg: Christian Liebzeit, 1715–33), II, 594; Max Grünbaum, *Jüdischdeutsche Chrestomathie, zugleich ein Beitrag zur Kunde der hebräischen Literatur* (Leipzig: Brockhaus, 1882; rpt. Hildesheim: Olms, 1969), 555–6; [staff] "Paulus Fagius," in *Encyclopaedia Judaica*, VI, 1136–7; Willi, "Christliche Hebraisten, pp. 118–25; Peter T. van Rooden, *Theology, Biblical Scholarship and Rabbinical Studies in the Seventeenth Century: Constantijn L'Empereur (1591–1648) Professor of Hebrew and Theology at Leiden* (Leiden: E.J. Brill, 1989), 111–2; cf. also Baumgarten's brief characterization of the Humanistic and missionary tracts (*Introduction*, pp. 7–13). Friedman attempts to characterize Fagius as 'the Christian Pharisee' (*The Most Ancient Testimony*, pp. 99–118).

47. In connection with Fagius's activities, Max Weinreich comments: "Wenn man ja aufmerksam hinschaut, so findet man—bis auf einzelne Ausnahmen—bei jedem christlichen Hebraisten bis auf unsere Tage eine Neigung zur Missionstätigkeit unter den Juden" ('When one looks closely, one notices that with few exceptions, Christian Hebraists even up to our own time tend toward missionizing among the Jews'; *Geschichte*, p. 75).

48. Ber Borochov notes that there is a hypothesis that Fagius was a Jewish convert to Christianity and is possibly the same person as Michael Adam who translated *Jossipon* into Yiddish (Constance 1546) and added a page to the translation on how to read Yiddish ("ביבליאָטעק", 3), edited in the present volume.

49. There he also claims that he is publishing a translation of the Bible. Wolf already notes the connection in 1733: "Ita igitur statuo, Michaelem Adamum, Ex-Judæum, potiores interpretis partes in hoc opere sustinuisse, Fagium vero tum recognovisse interpretationem, tum, ut in lucem prodire posset, curasse" ('Thus I affirm that Michael Adam, a convert from Judaism, carried out the great part of the translation of this work, while sometimes I recognize Fagius as translator, sometimes as editor who brought about publication,' *Bibliotheca hebræa* IV, 193).

50. Cf. Fagius's remark: "... adjecta simul, consilio ac impulsu quorundam, Germanice Judæorum interpretatione, quo hinc non tam Germanicam Judæorum legendi rationem, quam Hebraismos Sanctæ linguæ facilius planiusque cognoscerent, atque perciperent" ('... at the same time a Judeo-German translation has been added on the advice and suggestion of certain people, not so much for the sake of a knowledge of how to read Judeo-German, but rather so that they might more easily and clearly become acquainted with and grasp the Hebraisms of the Holy Language'; cited by Weinreich, *Geschichte*, p. 77).

51. This preface is here cited from Weinreich, *Geschichte*, pp. 78–9.

52. Weinreich's evaluation seems somewhat overly generous: "Was Fagius über die jiddische Schreibweise sagt, zeugt von einem feinen Empfinden für ihr Wesen und ihre Grundlagen und bedeutet einen gewaltigen Fortschritt gegenüber seinen Vorgängern" ('What Fagius says about Yiddish orthography demonstrates a nuanced sense for its character and basic principles and represents a significant advance over his predecessors,' *Geschichte*, p. 81).

53. Weinreich, *Geschichte*, pp. 86–8; he refers to Güdemann's systematic and comprehensive formulation of these rules in *Geschichte des Erziehungswesens*, III, 289–91.

54. Despite Weinreich' claim to the contrary (p. 87), Fagius makes no mention of כ as appearing only in words of Semitic origin.

55. Cited by Weinreich, *Geschichte*, p. 73.

56. The original title is *Elemental / oder leſebüchlen / Doraus meniglich / mit gutem grund vnderwiſen wirt · wie man deütſche büchlen / Miſſiuen oder Sendbriue / Schuldbriue / ſo mit ebreiſchen / ader Jüdiſchen buchſtaben geſchriben werden · Auch die Zvl / Jar / Monad / vnd anders zu gehörig · leſen vnd verſten ſol . Jtz neülich an tag gegebn*. See Majer Balaban, "Zur Geschichte der hebräischen Druckereien in Polen," *Soncino Blätter* 3 (1929), 9; חנא שמרוק, 'רשימה ביבליוגראפית של דפוסי פולין בייִדיש עד גזירות ת"ח ות"ט", *קרית ספר* 52 (1977), # 7; שטיף, נחום. "פויל העליטשעס 'עלעמענטאל' אַדער לעזעבעכלען' (הונדספפעלד, 1543) (צו דער געשיכטע פון ייִדיש-שטודיום אין 16 יאָרהונדערט", פילאָלאָגישע שריפטן [ייִוואָ, ווילנע] 3 (1929), 515–524; אברהם מאיר הברמן, *פרקים בתולדות המדפסים העברים, וענני ספרים* (ירושלים: מאס, 1978), 142; אברהם מאיר הברמן, "המדפסים בני חיים הלץ" *קרית ספר*, 33 (1957–1958), 509–520; Moshe N. Rosenfeld, "The Origins of Yiddish Printing," in Dovid Katz, ed. *Origins of the Yiddish Language* (Oxford: Pergamon, 1987), pp. 111 and 122. A facsimile edition was published in 1929 by the Verein jüdisches Museum in Breslau (ed. Max Silberberg), from the copy found in the municipal library of that city.

57. Charles Wengrov, "Halicz," *Encyclopaedia Judaica* (Jerusalem: Macmillan, 1971), VII 1189–91.

58. The decorative borders of their opening pages had certainly been brought from Prague.

59. Charles Wengrov mistakenly claims that the *Elemental* is an instruction book in Hebrew for Gentiles!

60. Neither Borokhov nor Weinreich seems to have known Helicz's work.

61. Cf.: נחום שטיף, "מיכאל אדאמס דריַי ייִדישע ביכער", *שריפטן פון ייִדישן וויסנשאַפטלעכן אינסטיטוט* [פילאָלאָגישע סעריע], 2 (ווילנע: קלעצקין, 1928), שפ. 135–168; מאקס ווייַנרייַך, "צו נ. שטיף 'מיכאל אדאמס דריַי ייִדישע ביכער'", *שריפטן פון ייִדישן וויסנשאַפטלעכן אינסטיטוט* [פילאָלאָגישע סעריע], 2 (ווילנע: קלעצקין, 1928), שפ. 511–515.

62. Adam was probably also the translator of the Pentateuch, Haftarot, and Megillot that appeared in Constance 1544, as well as the Yiddish translation of Jonah b. Abraham Gerondi's thirteenth-century Hebrew היראה ספר / *Sefer ha-yira* (Fano 1505); the Yiddish translation was published in Zurich in 1546.

63. Weinreich, *Geschichte*, 96–103; Katz, "On Yiddish, in Yiddish, for Yiddish," p. 26 calls him an "archmissionary."

64. Weinreich aptly notes that such kinds of transcriptions are generally useless for linguistic purposes. Weinreich unfortunately had no access to the original text of Schade's work and

thus was forced to make use of Horning's error-ridden and modernized edition: W. Horning, ed. *Judenmissionstractate des M. Elias Schadäus*, Schriften des Institutum Judaicum in Leipzig, Nr. 33/34 (Leipzig: Akademische Buchhandlung W. Faber, 1892), pp. 58–65.

65. The key issue in this last example is that while the words themselves derive ultimately from German, they do not correspond to cotemporal German usage; thus it constitutes *Germanic component* but not German usage. A recent Germanistic perspective on the German versus Yiddish usage is found in Erika Timm, *Historische jiddische Semantik: Die Bibelübersetzungssprache als Faktor der Auseinanderentwicklung des jiddischen und des deutschen Wortschatzes* (Tübingen: Niemeyer, 2005), 116–20.

66. Schade's final statement in the text again undermines much of our confidence in his knowledge of and experience with Jewish texts: he apparently imagines that the biblical book of Job has a significant Arabic vocabulary.

67. He does not note that it functions thus only in the plural.

68. In this last case, it is interesting that Weinreich (*Geschichte*, p. 101) finds it relevant to note the existence of *das dasige* in Middle High German, which seems a skewed view of the significance of the feature here: that it was used in German in the Middle Ages is only of importance for a diachronic analysis of German (and perhaps also of Yiddish), while for the synchronic distinction of sixteenth-century Yiddish and German it would only be significant to determine whether the word was in use in cotemporal German or had become an exclusively Yiddish feature.

69. Weinreich, *Geschichte*, p. 101; 66 ,"ביבליאָטעק", בֿאָראָכֿאָוו.

70. Although his rule concerning יי as consonant is nonsensical, as his contrived examples indicate: "יאר jar ייאַקוֹב Jacob ... ישׂוּם Jesus."

71. J. Franck, *Allgemeine deutsche Biographie*, vol. 21 (1885; Berlin: Duncker und Humblot, 1967–71), 170–1; Hermann Süß, "Eine unbekannte jiddische Sprachlehre von Johannes Meelführer, Ansbach 1607," *Nachrichten für den jüdischen Bürger Fürths* [Israelitische Kultusgemeinde Fürth] (September 1982/Elul 5742), 35–8.

72. Hermann Süß suggests that Meelführer may well have simply copied his information concerning Yiddish from Schade (Süß, "Eine unbekannte jiddische Sprachlehre," p. 37).

73. "Johann Buxtorf," *Allgemeine deutsche Biographie* (1876; Berlin: Duncker und Humblot, 1967–71), III, 668–73 and 673–6; Zvi Avner, "Johannes Buxtorf," *Encyclopaedia Judaica* (Jerusalem: Macmillan, 1971), IV, 1543; Weinreich, *Geschichte*, pp. 105–14; Rooden, *Theology*, pp. 116–18; Nicolaus C. Heutger, "Johannes Buxtorf in Basel: Hebraist und Vater der Judenmission," *Judaica* 24 (1968), 69–81; M. Kayserling, "Les Hébraisants Chrétiens du XVIIe siècle," *Revue des Études Juives* 20 (1890), 261–8. The family name seems originally to have been Bockstrop or Boxtrop.

74. Burnett, *From Christian Hebraism*, p. 3. R. Jacob Roman was allegedly so impressed by Buxtorf's *Bibliotheca rabbinica* that he considered translating it into Hebrew for the use of Jews; cf. Joseph Prijs, *Die Basler hebräischen Drücke 1492–1866* (Olten: Urs Graf, 1952), 371.

75. The general Protestant rejection of postbiblical traditions, that is, especially the patristic tradition, predisposed them to rejecting the postbiblical Jewish canon as well, especially the Talmud. The Catholic response to the Protestant opposition to the patristic tradition also predisposed Catholics to a less severe attitude toward the Talmud. These tendencies are, however, not absolutes, as is clear from the case of Buxtorf. See Amnon Raz-Krakotzkin, "Censorship, Editing, and the Reshaping of Jewish Identity: The Catholic Church and Hebrew Literature in the Sixteenth Century," in Coudert and Shoulson, *Hebraica Veritas?* p. 131.

76. On censorship during the period, see especially Amnon Raz-Krakotzkin, "Censorship, Editing and the Reshaping of Jewish Identity," pp. 125–55 and Paul Grendler, "Printing

and Censorship," in Charles B. Schmitt, ed. *Cambridge History of Renaissance Philosophy* (Cambridge: Cambridge University Press, 1988), pp. 25–53. Raz-Krakotzkin observes that the attention of the Christian authorities to the contents of Hebrew books had little to do with a concern for Jewish belief and everything to do with their concern for the growing Christian readership of those books. This process reveals that the traditional Jewish canon was being incorporated into the sphere of Christian intellectual discourse (pp. 126–7). Most censors in the earliest period of institutionalized Christian censorship of Jewish books were Jewish converts; only later did a sizable number of Christians join the ranks of censors (p. 135).

77. See Burnett, *From Christian Hebraism*, pp. 21–3 on Buxtorf the Younger. The latter book continued to be the primary reference work on the subject for generations of Christian scholars, despite its unreliability.

78. The Christian scholars and publishers who worked with Jewish editors and typesetters notoriously missionized for their conversion; see Amon Raz-Krakotzkin, "Censorship, Editing and the Reshaping of Jewish Identity," p. 136, who also refers to a similar allegation against the Venetian printer, Daniel Bomberg.

79. The Latin translation was published in Hanau in 1604 (repr. 1614 and 1624). As Frank Manuel comments, "There is something absurd in the spectacle of the Buxtorfs of Basel, whose Hebraic and Aramaic studies won them world renown, incorporating into their commentaries on the Talmud and the Midrash derisive caricatures of the very works they were interpreting for Christian readers" (*The Broken Staff*, pp. 9–10).

80. Burnett claims (*From Christian Hebraism*, p. 68) that Buxtorf's "portrayal of Judaism grew out of a relatively unsophisticated understanding of Jewish beliefs and practices. Yiddish books of piety were intended to edify women and under-educated Jewish men and to teach them the rudiments of Jewish observance. They did not contain instructions for refined halakhic practice or, during Buxtorf's day, much esoteric teaching." Burnett's view is, however, itself rather a distorted view, since it accepts the longstanding myth of Yiddish literature *as* women's literature at face value, and misconceives the *Shulḥan Arukh*, which is after all the fundamental summation of halakhic law that is still standard today.

81. Among the works of Pfefferkorn, who was used by the Cologne Dominicans as a tool against the Jews: *Der Judenspiegel* [*Speculum Adhortationis Judaicæ ad Christum*] ('Mirror of the Jews,' Nuremberg, 1507); *Die Judenbeicht* [*Libellus de Judaica Confessione sive Sabbate Afflictionis cum Figuris*] ('Confession of the Jews,' Cologne, 1508) *Das Osterbuch* [*Narratio de Ratione Pascha Celebrandi Inter Judæos Recepta*] ('The Easter Book,' Cologne and Augsburg, 1509); *Der Judenfeind* [*Hostis Judæorum*] ('Enemy of the Jews,' Cologne and Augsburg 1509); *In Lob und Ehren dem Kaiser Maximilian* [*In Laudem et Honorem Illustrissimi Imperatoris Maximiliani*] ('In praise of Emperor Maximilian,' Cologne, 1510). Margarita is the author of *Der Gantz Jüdisch Glaub* ('The entire Jewish creed,' Augsburg 1530).

82. See Burnett, *Distorted Mirrors*, pp. 275–85.

83. Many manuscript miscellanies had been collected over the centuries, beginning with the earliest extant Yiddish manuscript collection of texts, Cambridge, University Library, T.S. 10K22 from the late fourteenth century.

84. Burnett provides a complete list of the Yiddish texts that appeared in the *Thesaurus grammaticus* (*From Christian Hebraism*, pp. 269–71).

85. In the second edition of the work, Buxtorf included a letter of Maimonides that describes a Yemenite messianic pretender (see Burnett, ibid., pp. 119–20).

86. On Yiddish biblical translation, see especially: Nechama Leibowitz, "Die Übersetzungs-technik der jüdisch-deutschen Bibelübersetzungen des 15. und 16. Jahrhunderts dargestellt an den Psalmen," in *Beiträge zur Geschichte der deutschen Sprache und Literatur* 55 (1931),

377–463; rpt. 1971 [Diss. Marburg, 1931]; שלמה נאבל, *חומש טייטש: אן אויספארשונג וועגן*
דער טראדיציע פון טייטשן חומש אין די חדרים (ניו-יארק: ייוואָ, 1943); Shlomo Noble, "Sacred and
Secular in the Language of the Yiddish Bible Translation," *Yivo Annual of Jewish Social
Science*, 1 (1946), 274–82; Jean Baumgarten, "Les Traductions de la Bible en yidich
(XVIe–XVIIe siècles) et la *Zeenah ureenah* (Bâle 1622) de Yaakov ben Iṣhaq Achkenazi de
Janow," *Revue des Études Juives* 144 (1985), pp. 305–10; Marion Aptroot, "Bible
Translation as Cultural Reform: The Amsterdam Yiddish Bibles 1678–1679" (Diss.
Oxford, 1989); on the German component in biblical translation, see Timm, *Historische
jiddische Semantik*.

87. With the exception of someone like Elia Levita, there is no evidence that the Jewish com-
munity actively constructed Yiddish as a fusion language with Hebrew as one of its com-
ponents. Likewise, since at the time during which Yiddish developed there was essentially
no Ashkenazic linguistic study of Hebrew per se, it is inconceivable that the community
could have conceived of such a strategy. With respect to the last notion, one must note
that ongoing Christian anti-Semitism had more to do with the Christian construct of
Yiddish as a 'secret language' than did the Hebrew component of the language.

88. Weinreich makes the overly generous suggestion that Buxtorf's use of *corrumpere* expresses
no condescension toward Yiddish but reveals rather only the Humanist in Buxtorf who
opposes any such *Verhunzung* ('adulteration') of words from the classical languages
(*Geschichte*, p. 111).

89. Here, too, Buxtorf is once again misled by an unacknowledged insistence on the exclusive
relevance of the developing standard in contemporary German, such that he can say
"quædam loquendi formæ, a communi Germanice loquendi usu remotæ" ['they also have
some exceptional forms of speech that are alien to the common mode of German speech'],
even though most of these words (*das dassig, naiert, perlich, fingerlich, ein nauff ein rab*) do
in fact appear in various German dialects of Buxtorf's time, while others, such as *judschen,
leyen, benschen, oren, beltzel*, do not.

90. The examples are here presented in the form offered by Buxtorf, that is, German + Christian
Hebraist Hebrew; Weinreich additionally 'translates' into modern Yiddish pronunciation
(*Geschichte*, pp. 108–12).

91. Weinreich suggests that Buxtorf's use of alliterating examples (e.g., *baganwenen un bagazlen*)
indicates his intimate knowledge of actual Yiddish language use (*Geschichte*, p. 112).

92. He notes that ' also functions as a consonant.

93. He notes that /o/ is sometimes also represented by או.

94. A feature that appears in some earlier descriptions—silent final א following a consonant—
is absent from Buxtorf's description, perhaps because by the end of the sixteenth century
it was no longer a common orthographic feature.

95. The use of וי for /au/ had been overlooked by Schade. Buxtorf also promises to return to
/au/ and provide further information, but does not do so.

96. As Weinreich points out (*Geschichte*, p. 109), the conservative nature of printing traditions
generally mask the transitional periods of such changes, which are often not explicitly
indicated until long after they have already been complete. One might here also recall the
inconsistent orthographical representation of the rounding of back vowels (*Umlaut*) in
early Middle High German, even long after the phonetic change had been completed.

97. Weinreich notes that this identification as strictly Yiddish of characteristics that are shared
by Yiddish and German dialects is a common phenomenon is such presentations
(*Geschichte*, p. 109).

98. Weinreich, *Geschichte*, pp. 114–21; הירשע-דוד קאץ, "די עלטערע ייִדישע לעקסיקאָגראַפֿיע,
מקורות און מעטאָדן," *אָקספּאָרדער ייִדיש* 1 (כור: האַרוואָוד, 1990), 161–232.

99. Faced with the quandary of defining words from the Semitic component that are gener-
ally quite specific in reference and without exact synonym in Yiddish (e.g., שבת), he often
seeks a Germanic definition beyond idiomatic usage in the realm of what in more recent
prescriptive Yiddish lexicography has been termed *daytshmerish*.

100. *Deutsche biographische Enzyklopädie*, ed. Walther Killy (Munich: Saur, 1998), IX, 289;
Allgemeine deutsche Biographie (1892; Berlin: Duncker und Humblot, 1967–71),
XXXIV, 34.

101. This volume contains, as was common at the time, a number of different works under
different titles. This text bears the title noted above on the title page, but *Rabbinismi, hoc
est Grammaticæ Rabbinicæ* on the first page of the text.

102. This dependence seems also to be demonstrated in Sennert's confused inclusion of *christen*
'christen' as if a Yiddish word: Buxtorf had adduced it as a Christian usage parallel to the
Jewish coinage *judschen* 'circumcise.'

103. Cf. Steinschneider, *Christliche Hebraisten*, p. 315; Steinschneider, *Catalogus librorum
hebraeorum in bibliotheca bodleiana*, 2098; Schimmelpfennig, "August Pfeiffer,"
Allgemeine deutsche Biographie (1887; rpt. Berlin: Duncker und Humblot, 1967–71),
XXV, 631–2.

104. He makes one explicit mistake in extrapolating the phonetic representations from
Buxtorf: או = /au/ or /aw/.

105. As was the similar remark by Heinrich Ammersbach in 1689; see below.

106. Kümmet's grammar was noted by Wolf IV, 292, but has drawn little attention.

107. "Heinrich Ammersbach," *Allgemeine deutsche Biographie* (1875; rpt. Berlin: Duncker
und Humblot, 1967–71), I, 403–4.

108. This book includes a number of sections: unpaginated preface, then the first four chapters
of Genesis in Hebrew, with parallel German translation (32 pp.); then beginning with a
new pagination (1–48), the alphabets of Hebrew, Greek, Latin, and German (Gothic
font); the numerical systems (Roman, Arabic, Greek, Hebrew); instruction in reading
Rabbinical books and letters (i.e., Yiddish: pp. 29–40); the ten commandments in
Hebrew (with parallel Romanization), Greek (with parallel Romanization), Latin, and
German.

109. Steinschneider, *Christliche Hebraisten*, p. 401 (and addendum, p. 122); Steinschneider,
Catalogus librorum hebraeorum in bibliotheca bodleiana, pp. lxxv and 189; *Deutsche
Biographische Enzyklopädie*, ed. Walther Killy (Munich: Saur, 1999), X, 276; Edward
Schröder, *Allgemeine deutsche Biographie* (1896; rpt. Berlin: Duncker und Humblot,
1967–71), XL, 481–3; Rooden, *Theology*, pp. 171–2; Judah M. Rosenthal, "Johann
Christoph Wagenseil," *Encyclopaedia Judaica* (Jerusalem: Macmillan, 1971), XVI, 239–40.

110. "Unter anderen Jüdischen Büchern wird dargestellet מסכת נגעים oder das Talmudische
Buch von dem Aussatz. Was es nemlich mit dem Aussatz der Menschen, der Kleider und
der Häuser ehemalen in dem Jüdischen Land für eine Bewantnus gehabt. Zur Zugabe
wird ein Bedencken beygefüget, wodurch die viel und lang höchst strittig gewesene
Frage: Ob die Heil. Schrifft einem Mann erlaube zwey Schwestern nacheinander zu
heyrathen?" ('Among other Jewish books is the Talmudic book concerning leprosy,
Tractate Negaʿim. What is in fact the case formerly concerning leprosy with respect to
humans, clothing, and housing in the Jewish land. As a supplement a consideration is
appended concerning the much- and long-debated question about whether the
Scriptures allow a man to marry two sisters sequentially').

111. Johann Jacob Schudt, *Jüdische Merckwürdigkeiten*, 4 vols. (Frankfurt am Main:
W.C. Multzen und S.T. Hocker, 1714–17; rpt. Berlin 1922), IV, second *continuatio*,
p. 362.

112. Friedrich Christian Benedict Avé-Lallemant, *Das deutsche Gaunertum in seiner social-politischen, literarischen und linguistischen Ausbildung zu seinem heutigen Bestande*, 4 vols. (Leipzig: Brockhaus, 1858–62), III, 218.

113. 7–6 ,"ביבליאָטעק", בּאָראָקאָוו.

114. Peter Blastenbrei, "Johann Christoph Wagenseil (1633–1705): Barockgelehrter, Philosemit und wissenschaftlicher Entdecker des Jiddischen," *Jiddistik Mitteilungen* 27 (2002), 8–13; more recently see also Peter Blastenbrei, *Johann Christoph Wagenseil und seine Stellung zum Judentum* (Erlangen: Fischer, 2004).

115. Hans Joachim Schoeps, *Philosemitismus im Barock: Religions- und Geistesgeschichtliche Untersuchungen* (Tübingen: J.C.B. Mohr, 1952), 67.

116. Citations of this text are from Weinreich, *Geschichte*, p. 125.

117. Cf. Dickmann's claim that Wagenseil was an "enlightened pietist"; F. Dickmann, "Judenmissionsprogramm Johann Christoph Wagenseils," *Neue Zeitschrift für systematische Theologie und Religionsphilosophie* 16 (1974), 75–92, here p. 90.

118. Cf. Wagenseil, *Hoffnung der Erlösung Israels*; see also Nils Roemer, "Colliding Visions: Jewish Messianism and German Scholarship in the Eighteenth Century," in Coudert and Shoulson, eds. *Hebraica Veritas?* p. 271.

119. In the 1705 edition of his *Benachrichtigung*, for instance, Wagenseil added as an appendix a Yiddish translation of the Psalms, his title for which is *Mose Rabbi Stentdels nach Jüdisch-Teutscher Red-Art vorlängst in Reimen gebrachte Psalmen Davids / welche dem ihnen nahen Untergang / aus wichtigen und in der Vorrede enthaltenen Ursachen entrissen Johann Christof Wagenseil / D.* ('The recent Judeo-German rhymed translation of the Psalms of David by R. Moses Stendel, which were rescued from their imminent destruction for important reasons detailed in the preface, by Doctor [?] Johann Christof Wagenseil'). While he disparaged the style of the translations as "abgeschmackt / grob und ungeschick" ('vulgar, coarse and clumsy'), he finds the text tactically useful for Christians, so that they better understand the Jewish conception of the Psalms, so that they can more easily engage Jews in debates about issues of belief, more easily convince them of their errors, and, as always, convert them to Christianity.

120. The work focuses on Yiddish on pp. 81–334. Cf. J. Weissberg, "Johann Christof Wagenseils Bericht 'Wie das jüdisch-Teutsche zu lesen?'" *Zeitschrift für deutsche Sprache* 25 (1969), 154–68.

121. Weinreich claims that after Buxtorf, it was not until Chrysander, who published two pieces on "Judenteutsch" in 1750 that anything substantially innovative was published on Yiddish (*Geschichte*, p. 114).

122. Cf. also Friedrich Kluge, *Etymologisches Wörterbuch der deutschen Sprache*, 24th ed. (Berlin: de Gruyter, 2002), p. 303b, with an example from the year 1696.

123. On the development of this movement, see Weinreich, *Geschichte*, pp. 135–44; Katz, "On Yiddish," p. 26; the relevant texts by Callenberg and Chrysander are reprinted in Hans Peter Althaus, ed. *Johann Heinrich Callenberg und Wilhelm Christian Just Chrysander, Schriften zur jiddischen Sprache* (Marburg: Elwert, 1966).

124. Constant von Wurzbach, "Franz Haselbauer," in *Biographisches Lexikon des Kaiserthums Oesterreich*, 60 vols. (1856–91), vol. 8 (Vienna: K.K. Hof- und Staatsdruckerei, 1862), pp. 23–4; Werner, "Franz Haselbauer," in *Allgemeine deutsche Biographie* (Leipzig: Duncker und Humblot, 1879; rpt. Berlin: Duncker und Humblot, 1967–71), X, 730–1; N.K., "Franz Haselbauer," in *Nouvelle Biographie Générale* (Paris: Firmin Didot, 1861), XXIII, 510.

125. See Katz, "On Yiddish," p. 27.

126. See Karl Habersaat, "Materialien zur Geschichte der jiddischen Grammatik," *Orbis*, 11/1 (1962), 352–68; and Habersaat, "Zur Geschichte der jiddischen Grammatik: Eine

bibliographische Studie," *Zeitschrift für deutsche Philologie*, 84 (1965), 427. During the 1950s in the Swiss villages of Endingen and Lengnau, Florence Guggenheim-Grünberg found quite similar varieties of Yiddish spoken by horse traders; see "The Horse Dealer's Language of the Swiss Jews in Endingen and Lengnau," in Uriel Weinreich, ed. *Field of Yiddish* 1 (New York: Linguistic Circle of New York, 1954), pp. 48–62; and Guggenheim-Grünberg, *Jiddisch auf alemannischem Sprachgebiet: 56 Karten zur Sprach- und Sachgeographie* (Zurich: Juris, 1973), pp. 10–11.

127. See 12–7 ,"ביבליאָטעק" ,באָראָכאָוו; Katz, "On Yiddish," p. 27, and the bibliographies in the works cited by Borochov and Habersaat; Alexandre Derczansky, "Les rapports du yidich occidental et de la littérature yidich ancienne," in Astrid Starck, ed. *Westjiddisch: Mündlichkeit und Schriftlichkeit/Le Yiddish occidental: Actes du Colloque de Mulhouse* (Aarau: Sauerländer, 1994), pp. 78–83.

128. On the term *Rotwelsch*, see Baumgarten, *Introduction*, p. 19n59: it is "derived from *roth* ('beggar') and *welsch* ('incomprehensible language') and designates the language of thieves. The word *Kauderwelsch* ('jargon/lingo/gobbledygook') also exists in German. This expression was sometimes used in the nineteenth century to designate Yiddish." Cf. Joseph Maria Wagner, "Rotwelsche Studien," *Archiv für die Studien der neueren Sprachen und Literaturen* 18 (1863), 197–246.

129. The book was most likely copied, organized and edited by Matthias Hütlin (d. c.1524); Martin Luther was the editor of the 1528 edition. See Moshe N. Rosenfeld, "Early Yiddish in Non-Jewish Books," in *Dialects of the Yiddish Language: Papers from the Second Annual Oxford Winter Symposium in Yiddish Language and Literature, 14–16 Dec. 1986; Winter Studies in Yiddish, 2* (Oxford: Pergamon, 1988), 99–103; Baumgarten, *Introduction*, p. 19; and Katz, "On Yiddish," 28.

130. On the subject of criminological publications, see 13–12 ,"די ביבליאָטעק" ,באָראָכאָוו; and Habersaat, "Materialien zur Geschichte der jiddischen Grammatik," and "Zur Geschichte der jiddischen Grammatik." On the complex issue of the geographical origin of Yiddish, see the suggestion by Max Weinreich that a Rhineland origin was worthy of study, which then rather surprisingly became scholarly orthodoxy without much further study; see מאַקס וויינרײַך, געשיכטע פֿון דער ייִדישער שפּראַך: באַגריפֿן, פֿאַקטן, מעטאָדן (ניו-יאָרק: ייוואָ, 1973), 353–334 ,1. More recent work points to the likelihood of Yiddish's origins in the Danube valley. See especially the collection of essays in Dovid Katz, ed. *Origins of the Yiddish Language.*

Part IV

Texts / Translations

Johannes Böschenstein,
Elementale Introductorium in hebreas litteras teutonice et hebraice legendas
(1514)

Source: Augsburg 1514; extant: Cambridge, University Library Td.51.126 (3)

th ſch r k z z f p e s n m l ch i t h ſ v h d g b a
א ב ג ד ה ו ז ח ט י כ ך ל מ ם נ ן ס ע פ ף צ ץ ק ר ש ת

אי	pro i[1] in principio tenens vim vocalis
או	v in principio tenens vim vocalis
אוי	pro au vel eu
איי	pro ai in principio
יי	pro ei
ו	pro v conſona in principio ſed alias ſemper vocalis
או א ו	pro o quia iudei carent littera o in alphabeto
ת ס ח	Hec tria elementa non ſcribuntur niſi in lingua ſancta
ב	pro f leni
פ	pro ff duplici
שפ	pro ſp
שט	pro ſt
ק {	k c q //

❡ Item quando in principio ponuntur due conſonantes que ſillabi cari ſine vocali non poſſunt / poteſt inter eas intellegi vocalis a vt מרטין valet martin

Jtem Si in fine dictione ponitur vna liquidarum l m n r / tunc littera e omitti poteſt vt פטר id est pater

Demptis monaſillabis vt מעל In illis enim monaſillabis et primis ſillabis e omitti non ſolet ſed littera a

❡ Nota hebrei nullam duplicant literam in ſcribendo ſed loco huius ponunt qui dicitur dageſch in ventre littere vt מילך vbi punctus duplicat et fortificat literam l / ita intellige in alijs ſimilibus

---

[1] pro i] A pro

Johannes Böschenstein,
Elementary Introduction to Reading German and Hebrew in Hebrew Letters

th ſch r k z z f p e s n m l ch i t h ſ v h d g b a
א ב ג ד ה ה ו ז ח ט י כ ך ל מ ם נ ן ס ע פ ף צ ק ר שׁ שׂ ת

אי	for vocalic *i* at the beginning of a word
או	vocalic *v* at the beginning of words
אוי	for *au* or *eu*
איי	for *ai* at the beginning of words
יי	for *ei*
ו	for consonantal *v* at the beginning of words, but otherwise always a vowel
או וֹ וֹ	for *o*, because the Jews lack the letter *o* in the alphabet
ח ס ת	these three letters are used only in the Holy Language
בֿ	for voiced *f*
פֿ	for double *ff*
שׁפ	for *sp*
שׁט	for *st*

ק { *k* *c* *q* //

¶ When there are two consonants at the beginning of a word which cannot form syllables without a vowel, the vowel *a* is to be understood between them, as in מרטין, pronounced *martin*.

If one of the liquids *l m n r* occurs at the end of a word, then the letter *e* can be omitted, as in פטר, that is *pater*.

In isolated syllables such as מעל, in monosyllabic words and initial syllables, the letter *e* is not customarily omitted, while *a* is.

Note that Jews do not use double letters in writing, but instead they place what is called a *dagesh* inside the letter, as in מילך such that the dot doubles and strengthens the letter *l*; it is also to be understood in this way in other letters.

Ex isto alphabeti ordine ſuccincto regulisque breuiſſimis lector Jucundiſſime ex propria tua induſtria / et modico labore / Noſtram vulgarem et latinam linguam Hebraicis literis legere et ſcribere poteris /

Nunc ad litteras maiuſsculas //

th ſch r k z z f p e s n m l ch i t h ſ v h d g b a

א ב ג ד ה ו ז ח ט י כ ך ל מ ם נ ן ס ע פ ף צ ץ ק ר שׁ ת

ב   Jſtud elementum cum raphe hoc eſt linea iacente in capite valet f Sed cum puncto in ventre valet b

כ   Hec littera cum raphe valet ch Sed cum puncto in ventre qui dicitur dageſch valet k

מ   Jſte punctus in medio huius littere fortificat vel geminat

נ   Punctus duplicat litteram et ſepiſſimo vertit terminationem prime persone pluralis numeri in tertiam ſingularem cum littera vof melopum

ס   Duplicat litteram

פ   cum raphe valet ff Sed cum dageſch valet p

שׁ   cum puncto in dextro latere valet ſch Sed in ſinistro valet ſſ

ת   cum raphe valet ſſ Sed cum dageſch th

Quinque ſunt littere finales infine tantum ſcribuntur que ץ ף ן ם ד

From this concise list of the letters and the briefest of rules, dear reader, you will be able by your own dilligence and with only moderate effort to read and write both our spoken language and Latin in Hebrew letters.

Now, to the majuscule letters:[1]

th ʃch r k z z f p e s n m l ch i t h ʃ v h d g b a
ת ש ר ק צ ץ פ ף ע ס ן נ מם ל כ ך י ט ח ז ו ה ד ג ב א

ב   With a *rafe* (that is a horizontal line above the letter), this letter signifies *f*. With a dot inside the letter, however, it signifies *b*.

כ   With a *rafe*, this letter signifies *ch*. With a dot (which is called a *dagesh*) inside it, it signifies *k*.

מ   This dot in the middle of the letter strengthens and doubles it.

נ   The dot doubles the letter and most often changes the ending of the first person plural into the third person singular, with the letter *waw melopum*.

ס   Doubles the letter.

פ   With *rafe* it signifies *ff*; but with *dagesh* it signifies *p*.

ש   With a dot on the right side, it signifies *sch*, but with a dot on the left side, it signifies *ss*.

ת   With a *rafe* it signifies *ss*; but with a *dagesh*, it signifies *th*.

There are five final letters that are written only at the end of words: ץ ף ן ם ך

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[1] 'majuscule' = square font.

Sebastian Münster
"Inſtitutio breuis, quomodo uernacula quæque lingua Hebraicis characteribus ſcribi poſſit" from מְלָאכֶת הַדִּיקְדּוּק *Institutiones grammaticæ in hebræam linguam*
(1524)

Source: Basel: Johann Froben, 1524 (unpaginated; begins on gathering q5); extant: Oxford, Bodleian Vet. D. 1. f. 147.

Hebræi noſtrates quando ſcribere quippiam uolunt in uernacula lingua, nullis omnino utuntur ad literas apiculis ſiue punctis, niſi raro, idque ſolum in proprijs nominibus. ut פִּילִיפּוּשׁ Philippus. קְרִישְׁטוּשׁ Chriſtus. Alioqui pro a utuntur Aleph, pro b Beth, pro c Caph uel Kuph, pro d Daleth, pro e Ain, pro f Beth raphato, pro g Gimel, pro h He, pro i iod, pro k Kuph, pro l Lamed, pro m utroque mem, aperto et clauſo, pro n utroque nun, pro o Aleph uau, quandoque uau tantum. pro // p Phe, pro q Kuph, pro r Res, pro ſ groſſo Schin, pro ſ tenuiore Zain, pro t Thet, pro u Aleph uau, uel uau tantum, ſicut pro o, pro x Kuph ſchin, pro y uel ei diphthongo duplici iod, pro z Zade. Itaque iſtæ literæ, Heth, Samech, et Tau, non ueniunt Germanis in uſum, quum linguam ſuam Hebraicis ſcribunt characteribus: tam et ſi Samech non omnino carere poſſunt in quibuſdam uocabulis, ut ſunt, acetum, melius, cultellus, aqua, caſtrum, platea, et huiuſmodi alia multa, in quorum uulgari expreſſione, nos ſuperiores Germani ſubtili et acuto utimur ſibilo. Plerunque etiam omittunt in dictione uocales a et e, quippe quando ex alijs ſyllabis facile dictionis uox notari poteſt. ut mane מורגן ubi e non ſcribitur: facere מכן ubi a et e omittuntur. etc.

Animaduerte ſequentem tabulam. //

Saltabo	אֶתְכַּרְכַּר	איך וויל שפרינגן
Puſtula	בֶּעְבֻּעָה	וייג בלוטרן
Habitatio	דִּירָה	וואנונג
Siccaſti	הוֹבַשְׁתָּ	דו הושט גטרוקנט
Et fremuit	וַיִּנְהוֹם	אונד ער ברומט
Silex	חָצֵץ	קיזיל שטיין
Oblinierunt	טוֹחוּ	זי הון ורקלייבט
Cogitatio eius	יִצְרוֹ	זיין גדאנקן
Proiecit	יָדָה	ער הוט גווארפֿן
Cantabit	יָשִׁיר	ער ווירט זינגן
Amicitia	יְדִידוּת	ורונטשׁאפֿט
Combuſſit	כָּוָה	ער הוט ורברנט
Camera	לִשְׁכָּה	קאמר
Rectificatus	מוֹשָׁיר	גרעכט ווירטיגט
Illuminauit	נָגַהּ	ער הוט ערלויכט
Percuſſus eſt	הֻכָּה	ער אישׁט גשלאגן

Sebastian Münster
'A Brief Introduction to How the Vernacular Language can be Written in Hebrew Characters,' from *Grammatical Principles of the Hebrew Language* (1524)

When the Jews of our country wish to write anything in the vernacular, they use no diacritical marks or points whatsoever on the letters, or only rarely, and that only in proper names, such as פִּילִיפּפּוּשׁ Philippus or קְרִישְׁטוּשׁ Christus. Otherwise, they use *alef* for *a*, *bet* for *b*, *kaf* or *kof* for *c*, *dalet* for *d*, *ayin* for *e*, *bet* with a *rafe* for *f*, *gimel* for *g*, *he* for *h*, *yod* for *i*, *kof* for *k*, *lamed* for *l*, both types of *mem* (open and closed) for *m*, both types of *nun* for *n*, *alef waw* and sometimes *waw* alone for *o*, *pe* for *p*, *kof* for *q*, *resh* for *r*, *shin* for thick *s*, *zayin* for thinner *s*, *tet* for *t*, *alef waw* or *waw* alone for *u*, just as for *o*, *kof shin* for *x*, double *yod* for *y* or the diphthong *ei*, *sade* for *z*. Thus the letters *ḥet*, *samekh*, and *taw* are not used for Germanic words, for they write their own language with Hebrew characters, although *samekh* is not altogether avoided in such words as *sind* 'are,' *Essig* 'vinegar,' *besser* 'better,' *Messer* 'knife,' *Wasser* 'water,' *Schloß* 'castle,' and *Straße* 'street,'[1] and in the common pronunciation of many other such words in which we southern Germans make use of a simple, sharp sibilant. Many even omit the vowels *a* and *e* in a word when the pronunciation of the word can be clearly understood from the other syllables, as in מורגן 'morning,' where the *e* is not written, or מכן 'make,' where the *a* and the *e* are omitted, etc.

Have a look at the following table:

I will jump[2]	אֶתְכַּרְכַּר	איך וויל שפרינגן
blister, pimple	בֶּעְבָּעָה	וייג בלוטרן
dwelling	דִּירָה	וואנונג
you have dried	הוֹבַשְׁתָּ	דו הושט גטרוקנט
and he growled	וְינהוֹם	אונד ער ברומט
pebble, flint	חָצָץ	קיזיל שטיין
they have smeared	טוֹחוּ	זי הון ורקלייבט
his thought	יִצְרוֹ	זיין גדאנקן
he has thrown	יָדָה	ער הוט גוווארפֿן
he will sing	יָשִׁיר	ער ווירט זינגן
friendship	יְדִידוּת	ורונטשאפֿט
he has burned	כָּוָה	ער הוט ורברנט
chamber	לִשְׁכָה	קאמר
reconciled, justified	מוֹשִׁיר	גרעכט ווירטיגט
he has illuminated	נָגַה	ער הוט ערלויכֿט
he has been struck	הֻכָּה	ער אישט גשלאגן

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[1] On the use of the German words here, see the "Introduction," above, p. 20.

[2] One should note that the English renderings here are translations of Münster's Latin renderings, which do not always correspond directly to the Hebrew; see the "Introduction," p. 20.

Auxit	פָּשָׂה	ער הוט גמירט
Innodatus eſt	קָשׁוּר	אישט גקנופפט
Dominatus es	רַדוֹתָ	דו הושט גיווילטיגט
Captiuaui	שָׁבִיתִי	איך הון גבֿאנגן

Hæc cauſa exempli ſufficiant.

he has grown	פָּשָׂה	ער הוט גמירט
is knotted, entangled	קָשׁוּר	אישט גקנופפט
you are the ruler	רַדוֹתָ	דו הושט גיוילטיגט
I have captured	שָׁבִיתִי	איך הון גבֿאנגן

These will suffice as examples.

"נון בלבגט וייטר וויא מן זול לערנן טוייטש לייאן"
ספר מדות from
(1542)

Source: Isny 1542, fol. 99r–100r; extant: Oxford, Bodleian Opp. 4⁰ 955.

גֻוט דֶעם אַלְמֶעכטיגֶר אַלֵיין דִיא אֵיר

אלן ורויאן אונ' יונק ורויאן אן ביטן וויר אונזרן וליישיגן גרוז . אונ' צו ואר אויש דער ערברן
אונ' צייכטיגן · ורויאן · ורויא מוראדא דוקטרין דער וריאן קונשט דער ארצנייא וואנהאפֿטיג צו
גויגנשפֿורג · גוינשטיגי ורויא · נאך דעם איך ור שטאנדן האב דש איר לושט אונ' ביגיר האבֿט צו
דעם ספֿר מידות · זא האב איך מיך אונטר שטאנדן מיט דער הוילף גֻאֵֹטֵש יתברך דעש
אלמעכֿטיגֿן אונ' האב עז אם טאג גיברוכֿט אונ' וויא וואל איך מיך זויֵלך דינג ניט נעמן זולט · זוא
זעלוֿוערט צו איינם מאן · דרום וויל איך אידן אונ' אוב גימעלטן גיבעטן האבן ורויאן אונ' יונק ורויאן
אודר זונגשט וועלבֿר דער דא וואורד לייאן אין דיזם ספֿר מידות אונ' וואורד וֹוש וֹאַלֹש דינן וֹוינדן
אודר וואורד אים ניט וואל בֿון שטאט גין מיט דעם לייאן דש ער מירש ניט צום ערגשטן אויש ליג ·
דארום וויל איך אויך דיא מענגיל אן צאיגיג גאר קֿורץ קֿורֶץ דארין אֵיינֶר אודר אֵיינֹיא וויֵיש דרויֹש צו
קומן : ערשטֿליבֿן איז צו וויֵישֿן דש איין יוד ברינגט איין חיריק אונ' איין צירי · אונ' איין אלף בֿרינגט
איין קמֿץ אונ' איין פתח · אונ' איין וויו ברינגט איין מלאפֿום אונ' איין חולם · אונ' איין ע' ברינגט
איין סגול · אונ' ווען צוויוֵיא יודן זיין איז דיא דיא לֶעטֶר דיא דאר בֿויר שטעֵט אל מֿול גיפֿוינטילֿט
מיט איינם פתח אונ' דז יוד מיט איין שבֿא אונ' דש אנדר יוד מֿאכֿט איין צייכֿן דש עש קֵיין חיריק
איז גֿלֵייך אלֹש איין · צוויֵיא · דרֵייא · אונ' דש בֿעלֹט גאר זעלטֿן · אונ' דש אלף איז זוא ה הינדן
שטעֵט נֿאך איינם פֿוינטֹל זא טֻוט עז ניקֿם דֿען עש מֿאכֿט דער גישריפֿֿט איין צירוגֿגֿא גֿלֵייך אלֹש
(דיא) · נ נֿון איז דש ויו אונ' דז יוד דיא עיקֿרן דֿא אֵיינֶר ניט קֿאן אויֹש קֿומֿן דֿען זֹיא ווערדן
אין ויל פֿוינטֿיל גיברֿויכֿט · אלֹש איך מִיט דֿער הוֹילף גֻו יֿת' אן צֿאיֿיג וויֹל זֹא ער מִיר צֿייֹט וֹר
לֹייֿט · נֹון זֵיין עֵטֿֿלֿיך דֿיא פֿוֹינֹטֿלֿן אֵיין וֹואֹרֹט וֹוֹען זֿיא עֹש נֹיט קֻוֹנֿין שֹרֵייֿבֹן · דֹש גֵיב אִיך צֹו ·
אֹבֹר אֹלֵיין אֹויֹף אִיֹין צֹירֹי · אֹודֹר אֹיין שֿוֹרֹק אֹודֹר זֿוֹינֿגֿֿֿֿֿֿֿֿֿֿֿֿֿֿֿשֿט אִֿיֿיֹן פֿֿֿֿֿֿונֿֿֿ

Anonymous, 'Here Follows How One Can Learn to Read Yiddish,' from *The Book of Measures* (1542)

To God Almighty alone is the honor.

We offer our warmest greetings to all women, married and unmarried, and before all honorable and modest women, Dame Morada, doctor of the liberal art of medicine, who lives in Günzburg. Generous Lady, after I came to understand that you had desire for and interest in the *Book of Measures*, I submitted to your will, with the aid of Almighty God, blessed be He, and brought it forth into the light of day. And although I should not undertake such things, so one finds it written in the *Sayings of the Fathers*: "And in a place where there is no man, strive to be a man." That is: where no man is, so make yourself into a man. For that reason, I would like to ask Jews and the aforementioned married and unmarried women, or anyone else who would read in this *Book of Measures* and finds something inaccurate therein, or if it is not so easy for him to read it, that he does not blame me too much. For that reason, I would also like very briefly to point out the deficiencies, so that a reader, male or female, can deal with them. First, one must know that a *yod* can signify both *hireq* and *sere*. And an *alef* can signify both *qames* and *patah*. And a *waw* can signfy both *melopum* and *holem*. And an *ayin* signfies *segol*. And when there are two *yods*, then the preceding letter is always pointed with a *patah* and the [first] *yod* with a *schwa* and the second *yod* functions as a sign that the vowel is not *hireq*, as in the words אײן, צוויי, דרײ. And that is lacking very rarely. And when an *alef* comes at the end of a word, after a vowel, it has no function beyond being an embellishment of the script, as in דיא. Now *waw* and *yod* are the essential vowels without which one cannot manage, for they are used in many vowels, as I will demonstrate, with the help of God, blessed be He, if he grants me the time. Now I freely acknowledge that some people point words, even though they do not know how to write. But even on a *sere* or a *shuruk* or some other obvious vowel, one can indeed add a vowel point. As in קוינן, in which one can accurately point with a *shuruk*, and with a *sere* in מיר or זיר. Otherwise *waw* and *yod* are used as semi-*patah* and semi-*melopum*, or semi-*qames* and semi-*sere*, as is often found. That is indeed not possible to point, unless one writes a *patah*, that is, an *alef*, and a *melopum*, that is, a *waw*. And if you wish to know how semi-*patah* and semi-*melopum* are used: thus, when you write ורויא or גינויא or בוי. These are all semi-*patah* and semi-*melopum*. The Gentiles use an *a* and a *u* here, as in *baw, gnaw, fraw*. And for semi-*qames* and semi-*sere*, as in מויגן or בוידן, the Gentiles use an *ò* with an *e* above it.[1] That indicates a *qames* and a *sere*, as in *bòsen mògen*, and other such words. There are, however, writers, who use *hatuf qames* for such semivowels, for instance when they write הויר, they point with a *hatuf qames* under the *he*. And that is indeed improper, for among a hundred people one does not find two who read a *hatuf qames* in the same way. Likewise, such pointing is not to be found in the Holy Language, although the Germans[2] do not pronounce the *hatuf qames* the same as the common *qames*. The Italians[3] mock this usage, for they are experienced in matters of grammar and speak such that the *hatuf qames* and the common one are pronounced the same, the only difference being that the *hatuf qames* is designated a short vowel, while the common *qames* is designated a long vowel. Thus, when one finds a *waw* and a *yod* together, then he must read it according to his own understanding. May the Almighty God, blessed be He, grant us His mercy so that we understand correctly. Amen.

[1] i.e., *ö*.
[2] i.e., Ashkenazim.
[3] i.e., Italian Jews.

Paulus Fagius,
"De variis literarvm figuris sev notvlis"
from *Compendiaria isagoge in linguam hebræam*
(1543)

Source: Constance 1543 (E1a–E3a); extant: Oxford, Bodleian 4° F.10.Th.Seld.

א ב ג ד ה ו ז ח ט י כ ך ל מ ם נ ן ס ע פ פ ף צ ץ ק ר ש שׂ ת

א ב ג ד ה ה ו ז ח ט י כ ך ל מ ם נ ן ס ע פ ף צ ץ ק ר ש שׂ ת[1]

His literarum figuris etiamnum hodie utuntur Iudæi, quibus et ſacra Biblia exarata
ſunt. Harum inuentorem ſtatuunt Ezra ſcribam, qui eas Iudæis ex Babylonia
reuerſis primum tradidiſse fertur : ut ita et ſcriptura à Samaritanis qui iam terram ipſ-
orum in habitare cęperant, ſecernerentur. Seruauit tamen priorem antiquarum liter-
arum uirtutem, tantum figuras illarum immutauit. Id quod et Divus Hieronimus in
fine commentariorum ſuorum ſuper pſalmos teſtatur. Et hanc ſcripturam Iudęi
כְּתִיבָה אֲשׁוּרִית ſcripturam Aſsyriacam nominant, quod eam Ezra ſecum ex Babylonia
attulerit. Aliquando breuitatis cauſa **כְּתִיבָה** nuncupant. Habent porro et aliam quam
כְּתִיבָה קְטַנָה id est, ſcripturam paruam, et uulgato nomine **מַשֵׁט** uocant. Nos currentem
appellamus. Hac ferè utuntur in commentarijs, et in conſcribendis familiaribus
Epiſtolis, ea eſt quæ modo ſequitur.

א ב ג ד ה ו ז ח ט י כ ך ל מ ם נ ן ס ע פ פ ף צ ץ ק ר ש שׂ ת

Qua uero Germani Iudæi utuntur cum germanica hebraicis typis ſeu characteribus
ſcribunt, ea ſic eſt figurata. //

א ב ג ד ה ו ז ח ט י כ ך ל מ ם נ ן ס ע פ פ ף צ ץ ק ר ש שׂ ת

Hiſce uero literarum notulis in ſcribendis germanicis adhunc modum utuntur.
Aleph pro a uocali. Beth pro b, ſine tamen Raphe uirgula, cum ea uero pro f. Gimel
pro g. Daleth pro d. He pro h. Vaf pro u uocali, & etiam pro f conſonante, maxime
in principio dictionis, & geminatum vaf pro vv ut **וויר** vvir **וואש** vvaſs &c. Zain pro
ſ lene. Cheth non utuntur in germaniſmo. Teth pro t. Iod pro i uocali, & aliquando
etiam pro e, Et tunc non raro præcedentem literam cum puncto Zere ſignare ſolent,
ut **רֵידן** reden &c. Caph cum uirgula Raphe pro ch. Lamed pro l. Mem pro m. Nun
pro n. Samech pro ſ acuto. Ain pro e uocali. Pe pro p, & cum Raphe pro f, & gemi-
natum pe pro pf, hoc modo. **פּפאף** pfaff. Zade pro z. Koph pro k. Res pro r. Schin
pro ſ & ſch. Taph in germaniſmo non utuntur. //

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[1] Both of these alphabets are square script, one larger than the other.

Paulus Fagius,
'On Various Forms and Pointings of Letters,'
from *A Brief Introduction to the Hebrew Language*
(1543)

אבגדהוזחטיכךלמםנןסעפףצץקרשׁשׂת

אבגדהוזחטיכךלמםנןסעפףצץקרשׁשׂת

Even up to the present, Jews use these letters, with which the Holy Bible is also written. They maintain that Ezra the scribe was their inventor, who, it is said, taught them to the Jews when they first returned from the Babylonian Captivity, so that thus the Scriptures themselves set them apart from the Samaritans, who were already resident in the land. He nonetheless preserved the earlier senses of the ancient letters; their shape alone did he change, as St. Jerome bears witness at the end of his commentaries on the Psalms. The Jews designate this script כְּתִיבָה אָשׁוּרִית 'Assyrian script,' because Ezra brought it back from Babylonia. Sometimes for the sake of brevity they call it כְּתִיבָה 'script.' In addition, they have another script, כְּתִיבָה קְטַנָּה, that is, the 'small script,' which is commonly called מַשֵּׁט 'mashet'; we call it 'cursive.' They generally use this script in commentaries and in writing informal letters. It follows directly hereafter:

אבגדהוזחטיכךלמםנןסעפףצץקרשׁשׂת

But what the German Jews use when they write German in a Hebrew font or character set has the following form:

אבגדהוזחטיכךלמםנןסעפףצץקרשׁשׂת

But they make use of these forms of the letters in writing German according to the following mode: *Alef* for vocalic *a*. *Bet* without a *rafe* for *b*, with a *rafe* for *f*. *Gimel* for *g*. *Dalet* for *d*. *He* for *h*. *Waw* for vocalic *u* and even for consonantal *f*, especially at the begininng of a word, and double *waw* for *vv*, as in וויר *vvir* 'we', וואש *vvass* 'what', etc. *Zayin* for voiced *s*. *Het* is not used in Germanic. *Tet* for *t*. *Yod* for vocalic *i* and some-times even for *e*. And they are accustomed not infrequently to provide the preceding letter with a *ṣere*, as in רֵידֶן *reden* 'speak,' etc. *Kaf* with *rafe* for *ch*. *Lamed* for *l*. *Mem* for *m*. *Nun* for *n*. *Samekh* for a sharp *s*. *Ayin* for vocalic *e*. *Pe* for *p*; *pe* with *rafe* for *f*; double *pe* for *pf*, as in פפאף *pfaff* 'pastor.' *Ṣade* for *z*. *Kof* for *k*. *Resh* for *r*. *Shin* for *s* and *sch*. *Taw* is not used in Germanic.

ALPHABETVM HEBRAEO-GERMANICVM

צ ק ש וו ו ט שסז ר קוו פ או ו נ מ ל ק י ה ג בֿפֿו ג בֿ צ ד ע ד צ ב א

A b c d e f g h i k l m n o p q r ſ   t u vv x z

Quinque uocales	א	a
	ע י	e
	י	i
	או ו	o
	ו	u

Diphtongi	אוי וי }	au
	עויי	eu
	יי	ei et ai
	יא	ie
	וי	œ

Nota quod in ultima dictionis ſyllaba in uocalem deſinente, rariſsimè uocalem ſed tantum conſonantem ponunt, ut בֿאטר vatter non בֿאטער, מוטר mutter non מוטער, שרייבן ſchreyben non שרייבען, עשן essen non עשען &c. quod idem ſæpe fit in monoſyllabis, ut דש das pro דאש, דר der pro דער et cetera. Item aliquando à // principio dictionis, ut גזאגט gſagt pro גיזאגט giſagt, גרעט gret pro גירעט. Et nonnunquam in medio dictionis, ut אידרמן iederman pro אידערמאן, אנדרש anderſs pro אנדערש, הינדרשט hinderſt pro הינדערשט, in ſumma, ubi facile eſt intelligere uocalem, ferè ea elidi ſolet. In fine quoque dictionum non raro Aleph uocalem non neceſsitatis ſed ornatus cauſa ponere ſolunt, ut לובֿא lob, ליאבֿא lieb. Paucula hæc de ratione legendi et ſcribendi Hebræogermanica annotare libuit. Cuius rei ut et exercitium aliquod habeas, uiſum eſt uerba decalogi huc adijcere.

Hebraeo-German Alphabet

צ קש וו ו ט שסז ר קוו פ או ו נ מ ל ק י ה ג בּפו ע ד צ ב א
A b c d e f g h i k l m n o p q r ʃ t u vv x z

five vowels		
	א	a
	ע י	e
	י	i
	או ו	o
	ו	u

diphthongs		
	אוי וי }	au
	עויי	eu
	יי	ei and ai
	יא	ie
	וי	œ

Note that if the final syllable of a word includes a vowel, they rarely write the vowel, but only the consonant, as in באטר *vatter* 'father' not באטער, מוטר *mutter* 'mother' not מוטער, שרייבן *schreyben* 'write' not שרייבען, עשן *essen* 'eat' not עשען, etc. This same practice is often followed in monosyllables, as in דש *das* 'the' for דאש, דר *der* 'the' for דער, etc. The same is sometimes true at the beginning of words, as in גזאגט *gsagt* 'said' for גיזאגט *gesagt*, גרעט *gret* 'spoken' for גירעט. And sometimes in the middle of words, as in אידרמן *iederman* for אידערמאן, אנדרש *anderss* for אנדערש, הינדרשט *hinderst* for הינדערשט. In summary then, where it is easy to distinguish the vowel, generally it is omitted. At the end of words they frequently place the vowel *alef* not because it is needed, but for the sake of embellishment, as in לובא *lob* 'praise,' ליאבא *lieb* 'pleasing.' It suffices then to note these few things on the principles of reading and writing Hebrew-German. In order that you might have some practice in the matter, it seemed appropriate to add the words of the Ten Commandments in this place.

אונ' גוֹט אלי דיזי וואורט : איך בין דער הער דיין גוֹט דער דיך אויש איגיפטן לאנד אויש דעם דיאנשט
האויש גיפֿוירט האב : דו זולט קיין אנדרי גוֹט נעבן מיר האבן : דו זולט דיר קיין בילדנוש נוך אירגנט איין
גלייכנוש מאכֿן וועדר דעש דאש אובן אים הימל נוך דעש דש אונטן אויף ערדן אודר דעש דש אים וואשר אונטר
דער ערדן אישט : בעט זי ניט אן אונ' דיני אינני ניט דאן איך דר הער דיין גוֹט בין איין אייבֿריגר גוֹט דר דו
האיימשולכֿט דר בֿעטר מיסעטאט אן דען קינדרן ביש אין דש דריט אונ' בֿירד גליד די מיך האשן : אונ' טו
בארמהערצקייט אן בֿילן טאויזעטן די מיך ליבא האבן אונ' מייני גבוט האלטן : דו זולט דען נאמן דעש הערן
דיינש גוֹטש ניט מיס ברויכֿן דען דר הער ווירט דען ניט און גישטראפֿט לאשן דר זיינן נאמן מיס בראויכֿט
גידענק דעש שאבטש טאג דש דו אין האיילגישט : שעכֿש טאג זולטו ארבייטן // אונ' אלי דייני ווערק טון :
אבר אם זיבענדן טאג אישט דער שבת דעש הערן דיינש גוֹטש דא זולטו קיין ווערק טון נוך דיין זון נוך דיין
טוכֿטר נוך דיין קנעכֿט נוך דיין מאגט נוך דיין ויך נוך דיין פֿרעמדליינגר דער אין דיינן טורן אישט : דען
שעכֿש טאג האט דר הער הימל אונ' ערדן גימאכֿט אונ' דש מיר אונ' אלש וואש דרינן אישט אונ' רועט אם
זיבנדן טאג דארום שעגנט דר הער דען טאג שבת אונ' האייליגט אין : דו זולט דיין באטר אונ' דיין מוטר אירן
אויף דש דו לאנג לעבשט אים לאנד דש דיר דר הער דיין גוֹט גיבט : דו זולט ניכֿט טוידן : דו זולט ניכֿט
עברעכֿן : דו זולט ניט שטעלן : דו זולט קיין פאלש צויגניש רידן ווידר דיינן נעכֿשטן : לאש דיך ניט גלושטן
דיינש נעכֿשטן הויש : לאש דיך ניט גילושטן דיינש נעכֿשטן ווייבש נוך זיינש קנעכֿטש נוך זיינר מאגט נוך
זיינש אוכֿסן נוך זיינש איזלש נוך אלש דש דיין נעכֿשטר האט :

QVæ hactenus tradidi ad lectionem pertinent, eam tibi ſic commendo, non ut ſit
nimis ſuperſtitioſa, ſed ut ſit ſimplex, apta et conueniens. Nequaquam enim laudo
eos, qui non curant quocunque modo hebræa ſonent, quaſi non et ſancta lingua
natiuam, iuſtam, decentem ac concinnam ſuam habeat prolationem, cui te uelim
operam dare, quiſquis es ſanctæ linguę amator. Quod enim in alijs prophanis linguis
non facile ferimus, multo minus in ſancta lingua ferendum eſſe cenſeo. Vt non
referam etiam hîc quantum gratiæ // ac leporis habeant hebræa ſi rite ea pronuncies.
Vt igitur poſt adeptam legendi hebræa peritiam, et intelligendi rationem habeas, quæ
modo ſequuntur ipſum te docebunt.

And God says all these words: "I am the Lord your God who led you out of the land of Egypt, out of the house of servitude. You should have no other gods besides me. You should not make for yourself any image or any likeness either of that which is above in heaven or of that which is below on earth or that which is in the water under the earth. Do not worship them and do not serve them, for I, the Lord your God, am a jealous god who avenges the misdeeds of the fathers on the children into the third and fourth generation who hate me, and practice mercy toward the many thousands who love me and keep my commandents. You should not misuse the name of the Lord your God, for the Lord will not allow him to go unpunished who misuses his name. Remember the sabbath day so that you sanctify it. You should work six days and do all of your work. But on the seventh day is the sabbath of the Lord your God; then you should do no work, nor should your son, your daughter, your male servant, your female servant, your animals, your foreign guest who is within your gates. For in six days the Lord made heaven and earth, and the sea and everything that is in it and rested on the seventh day. Therefore God blessed the sabbath day and sanctified it. You should honor your father and mother so that you will live long in the land that the Lord your God gives to you. You should not kill. You should not commit adultery. You should not steal. You should not give false testimony against your neighbor. Do not allow yourself to lust after your neighbor's house. Do not allow yourself to lust after your neighbor's wife or his male servant or his female servant or his ox or his donkey or anything that your neighbor has."

What I reported thus far relates to reading, which thus I commend to you, not that it become blind dogma, but that it might be without artifice, fitting, and appropriate. For by no means do I praise those who care not by what mode Hebrew is pronounced, as if not even the holy language might have its natural, fitting, proper, and harmonious pronunciation, on which I would like any of you who is a lover of the holy language to work hard. For I am of the opinion that what we do not easily put up with in other common languages is all the less to be suffered in the Holy Language. For I might even here note how great is the pleasantness and charm that Hebrew sounds have if they are properly pronounced. After you have thus had some experience and achieved some skill in reading the Hebrew alphabet and understanding the principles, what comes thereafter will be easily learned.

Paulus Fagius
"Svccincta ratio legendi hebræo-germanica"
from *Prima qvatvor capita Geneseos Hebraice cvm versione*
germanica è regione, hebraicis tamen characteribus exarata,
eaque iuxta uſitatem Iudæorum inter-pretationem מלה במלה
.i. ad uerbum tranſlata, unà cum ſuccinctis in fine adiectis
ſcholiis, pro ſtudioſis linguæ Hebraicæ
(1543)

Source: Constance 1543 (unfoliated); extant: Oxford, Bodleian 4° F.10.Th.Seld.

Alphabetum Hebræogermanicum

א	ב	צ	ד	ע	ג	פֿבֿו	ה	ה	ק	י	ק	ל	מ	ס	נ	ז	ו	א	פ	קו	ר	שסז	ט	ו	וו	קש	צ	ש	כ	פֿף
A	b	c	d	e	f	g	h	i	k	l	m	n	o	p	q	r	ſ	t	u	vv	x	z	ſch	ch	pf //

Quinque uocales
א	a
ע י	e
י	i
ו או	o
ו	u

Diphtongi
אוי	au
אויי	eu
אי	ai
יי	ei
יא	ie
וי	œ

Nota quod Iudæi cum germanica ſcribunt, ſæpe uocales omittunt, et id frequentiſſime in calce dictionum, ut שרייבן ſchreiben pro שרייבען, לעזן leſen pro לעזען. Aliquando etiam in principio & medio, ut בטר uatter pro באטער אידרמן iederman pro אידערמאן etcetera. א Aleph et י Iod ſepe ornatus cauſa calci dictionum adijciunt, ut ליבא, לובא id est lob liebe. In dictionibus quas abbreuiant, poſtremam literam apice ſuprapoſito ſignant, ut אוד, אונ' id est und, oder, pro אונט, אודר etcetera. Si plura deſyderas, uide Iſagogen meam in linguam Hebæam.

Paulus Fagius
'A Concise Method for Reading Hebrew-German,'
from *The First Four Chapters of Genesis in Hebrew with a Translation in the German Dialect, Written in the Hebrew Alphabet, according to the Customary Literal Interpretation of the Jews, together with Concise Comments Added at the end, for Students of the Hebrew Language*
(1543)

Hebrew-German Alphabet

א ב צ ד ע ו פֿבֿו ה ג י ה ק ל מ נ ם ן ו או פ קו ר שסז ט ו ו קש צ ש כֿ פֿ
A b c d e f g h i k l m n o p q r ʃ t uvv x z ʃch ch pf //

five vowels		
	א	a
	ע י	e
	י	i
	ו או	o
	ו	u

diphthongs		
	אוי	au
	אויי	eu
	אי	ai
	יי	ei
	יא	ie
	וי	œ

Note that when the Jews write German, they often omit vowels, and this most frequently at the end of words, as in שרייבן *schreiben* 'write' for שרייבען or לעזן *lesen* 'read' for לעזען. Sometimes even at the beginning and in the middle of words, as in בטר *uatter* 'father' for באטער or אידרמן *iederman* 'everyman' for אידערמאן, etc. א *alef* and י *yod* are often added at the end of words for the sake of ornamentation, as in לובא and ליבא, that is *lob* 'praise' and *liebe* 'pleasing.' In words that they abbreviate, they mark the final letter with a superscript point, as in אונ׳ and אוד׳, that is *und* 'and' and *oder* 'or,' for אונט and אודר, etc. If you would like more [examples], see my *Introduction to the Hebrew Language*.

<div align="center">

Paul Helicz

Elemental / oder leſebüchlen / Doraus meniglich / mit
gutem grund vnderwiſen wirt · wie man deûtſche
büchlen / Miſſiuen oder Sendbriue / Schuldbriue / ſo
mit ebreiſchen / ader Jůdiſchen buchſtaben geſchriben
werden · Auch die Zvl / Jar / Monad / vnd anders
zu gehörig · leſen vnd verſten ſol . Jtz neülich
an tag gegebn ·

(1543)

</div>

Source: Hundsfeld 1543: extant: Breslau, Stadtbibliothek; Jerusalem, National and University Library.[1]

Jin diſer dewtſchen ſchrifft / get es gemeinicklich zu / wie bey vns inn vnſerer dewtſchen ſchrifft · Dorumb[2] bedarffs wenig Beſchreibens / oder vnterweiſns / zur ler / Wie mans leſen ſol lernen · Denn der vor vnſere dewtſche ſchrifft leſen kan / der liſt leichtlich diſo Jůdiſche deutſche ſchrifft auch · wen er nur / die buchſtaben kennen lernet · vnd weis welchs Jre vocal ſein / So hot er das meiſte gelernt · Dan gleicher weis wie man vnſere dewtſche Schrifft buchſtabirt / vnd zu ſammen fûget · Alſo gets mit der iüdiſchen dewtſchen ſchrifft auch zu.

Allein wo ſie ſich wendet / vnd nit vergleicht mit der vnſerer[3] / Wil ich anczeichenen ihren vnderſcheid ·

Am[4] erſten merck die buchſtaben zu kennen / vnd auch zu nennen · Vnd wiſſ das Jhre vers / oder zeilen / ſamt dem ganczen buch anfang iſt / wo die vnſeren ein End haben ·

Vnd wirt geleſen von der rechten / zur linken zu .

---

[1] The entire document is printed with a Gothic Roman font and a *masket* Hebrew font; because of that consistency, neither font is distinctively marked in the present edition. An overline is used extensively in the original to abbreviate, particularly, but not exclusively, nasals. All are expanded here. There also seem to be three separate superscript diacritics above vowels: superscript 'e' (conventionally the indicator of umlaut), a circle (conventionally over *u* often an indicator of /uo/, but sometimes also simply of /u/, adopted from handwriting conventions), and a dot. The marks are, however, not always clear in function, with presumed umlauted vowels marked sometimes with a dot or circle, and presumed nonumlauted vowels sometimes marked with a superscript 'e.' Due to the poor print quality, the three marks are also not always distinguishable. I have followed as close to a 'diplomatic' editorial practice here as is possible, based on the named problems with the text; thus one should not expect the diacritical markings to reflect those of, for instance, modern standard German.

[2] Dorumb] H Dorum̃; here expanded in conformity with other instances of the unabbreviated word in the text.

[3] vnſerer] H vuſerer.

[4] In the right margin: Anfang / vnd ordnung zu leſen · 'Beginning and order of reading'

Paul Helicz
Primer or reader, in which much is thoroughly
taught about how German pamphlets, letters,
circulars, and certificates of debt are written with the
Hebrew (or Jewish) alphabet; in addition, how
numbers, years, months, and other such things
are to be read and understood. Now
newly published.
(1543)

In this German script things are generally done as they are in our German script. For this reason there is little need of a description or instruction to learn how one must learn to read it. For anyone who can already read our German script, can also easily read this Jewish-German script, if he only learns the alphabet and knows what their vowels are. Thus he has already learned most of it. For in the same manner that one spells and combines letters in our German script, so too is it done in the Jewish-German script.

I will indicate its distinctions only in those ways that it differs and is not the same as in ours.

First of all, learn to recognize and name the letters of the alphabet, and know that their verses and lines, and in fact the book as a whole, begin where ours end.

And are read from right to left.

Das ſein die namen der buchſtaben :

ches	zaiin	vof	he	dales	gimel	bes	Aleff
ח	ז	ו	ה	ד	ג	ב	א

aiin	ſamich	nun	mem	lamed	kof	iud	tes
ע	ס	נ	מ	ל	כ	י	ט

· tof	ſchin	reſch	kuf	czadiq	pe
: ת	ש	ר	ק	צ	פ

Also vil hot diſe ſchrifft buchſtaben . wie ſie do vör dir ſten genent mit Jren namen · //

Noch[5] ſein in diſer ſchrifft / fünff buchſtaben / die werdn bey vns genant finales / das iſt endbuchſtaben · dorumb / das ſie allein amm end deſſ worts (Wie das klein s im deutſchen) geſchriben werden / So doch die andern / ſo ihnen imm Laut gleich ſein / amm anfang vnd mitel des worts geſchriben werden / aber amm end nicht ·

Vnd ſein diſe finales ·

czadick	ץ	fe	ף	nun	ן	mem	ם	kof	ך

Vnd Werden vnterſcheid halben (die finales die oben geſetzt) bey den iüden ſchlechte / die andern aber / ſo ihn im laut gleich ſein / krumme genant / wie du dieſe vnterſcheid hernoch vorzeichent ſichſt ·

ſchlechte kof	krumme kof
ך	כ
geſchloſſene mem	offene mem[6]
ם	מ
Schlechte nun .	krumme nun ·
ן	נ
fe	pe
ף	פ
Schlechte czadick	krumme zadick
ץ	צ

---

[5] In the left margin: Finales 'finals'

[6] In left margin: Jn geſchribenen Büchern / wirt die offene mem am meiſten alſo מ [masket mem; ed.] geſchriben . vnd auch di ſchin wirt zu weilen alſo e geſchriben in einem zuk / vmb der behendikeit willen ['In manuscripts the open *mem* is generally thus מ [masket mem; ed.] and the *shin* is sometimes also written e in a single penstroke, for the sake of agility'].

These are the names of the letters:

ḥes	zayin	waw	he	dalet	gimel	bet	alef
ח	ז	ו	ה	ד	ג	ב	א

ayin	samekh	nun	mem	lamed	kaf	yod	tet
ע	ס	נ	מ	ל	כ	י	ט

· taw	shin	resh	kof	ṣade	pe
ת	ש	ר	ק	צ	פ :

This script thus has as many letters as you have here before you with their names.

In this script there are also five letters that we designate *finales*, that is, final letters, because they are written only at the end of words (as the small *s* in German).[1] Thus the others, which are phonetically identical, are written at the beginning and in the middle of words, but not at the end.

These final letters are:

czadick ץ   fe ף   nun ן   mem ם   kaf ך

In order to distinguish them, these letters (the final letters noted above) are designated 'common' by the Jews; the others, which are phonetically identical, are called 'curved'; you can see the distinction in what is hereafter shown:

common kaf	curved kaf
ך	כ

closed mem	open mem
ם	מ

common nun .	curved nun .
ן	נ

fe	pe
ף	פ

common ṣade	curved ṣade
ץ	צ

---

[1] I.e. as opposed to the 'long's: ſ as commonly used in this and other Roman-alphabet texts of the period.

Laut vnd bedeůtung der buchſtaben ·⁷

Vnd domit du nun klerlich die buchſtaben / wie die inn Jrem laut geleſen werden /
vorſten můgeſt . ſo merck / wie die hernoch mit den deůtſchen buchſtaben vorzeichent
ſein · Du magſt auch leichtlich eins Jden krafft / aus ſeinem namen lernen / Wie ſie den
oben benent ſein · // So du allein auff den anfang des Namens achtung hoſt :

Als die alef / die thut wie vnſere a . Die bes / thut wie vnſere b · Die gimel / thut
wie vnſere g / Die Dales thut wie vnſere d / Die he / thut h / Die vaf thut u · ſaiin /
thut ſ · cheſſ / thut ch · teſſ / thut t · iud / thut i · kof / thut k · lamed / thut l · mem /
thut m . nun / thut n · ſamich / thut ſ · aiin / thut e · pe / thut p · czadik / thut cz ·
kuf / thut k · reſch / thut r · ſchin / thut ſch · tof / thut t · Wie do vor czeichnet iſt ·

ſch r k tz tz ff ff p e ſſ n n m m l ch ch u t   ſ u h d g v b a
א · ב ב ג ד ה ה ו ז ח ט י כ כ ך ל מ מ ם נ ן ס ע פ פ ף צ ץ ק ר ש ת

An ſtat des x · welches die Jüden nicht haben . brauchen ſie / קס / das iſt ks :

Das ſein die vocales ·⁸

e i o u ü
וי ו א י ע

Hier noch folgenden / Diphthungi ·⁹

ü · וי
ei · יי
au · vnd eů . אוי
ein w¹⁰ וו

Kein a vokal hot diſe deůtſche ſchrifft / Sunder merk welchen buchſtab¹¹ kein vocal
noch volget / der ſelb wirtt a weis geleſen / Wie¹² du van leichtlich / hinden aus den
vorgeſtelten brifen vernemen wirſt. //

Von der rafe ·¹³

Ferner ſoltu merken / das ein virgula / oder ſtrichlen iſt mit namen rafe . ſo es in
deůtſcher ſchrifft / vber der dreien buchſtaben einem / Nemlich vber dem ב כ פ
befunden wirt / muſtu den ſelben buchſtaben / weicher auſſprechen den ſůnſt . als ב
bedeut b . Mit der rafa aber / v conſonantem / oder ein lindes f · Alſo כ bedeůt k ·
Mit der rafa / ch · die פ bedeůt p · Mit der rafa aber / ff . Wie du ſolchs aus noch vol-
genden exempel / vorſten kanſt Allſo iſt Das ליבער liber . hot aber die bes ein rafa
/ ſo thut es ליבֿער lifer / alſo

hafen	haben	gefurt	geburt	gefunden	gebunden
הבֿען	הבען	געבֿורט	געבורט	געבֿונדען	געבונדען

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⁷ In the left margin is repeated a variation: bedeůtung vnd laut der buchſtaben 'meaning and sound of
the letters' [last word is set *bnchſtaben*].

⁸ In the right margin: Vocales 'vowels'

⁹ In the right margin: Diphtungi 'diphthongs'

¹⁰ In the right margin: W

¹¹ buchſtab] H bnchſtab.

¹² Wie] H   W e.

¹³ In the left margin: rafirte buchſtaben 'letters with rafe'

Sound and Meaning of the Letters

And so that you might clearly understand how the letters are to be read according to their pronunciation, note how they are hereafter listed with the German letters. You may also easily recognize the sound of each one from its name, as they are designated above, if you only attend to the beginning of the name:

Thus the *alef* has the significance of our *a*. The *bet* has the significance of our *b*. The *gimel* has the significance of our *g*. The *dalet* has the significance of our *d*. The *he* signifies *h*. The *waw* signifies *u*. Zayin signifies *s*. Ḥet signifies *ch*. Tet signifies *t*. Yod signifies *i*. Kaf signifies *k*. Lamed signifies *l*. Mem signifies *m*. Nun signifies *n*. Samekh signifies *s*. Ayin signifies *e*. Pe signifies *p*. Ṣade signifies *cz*. Kof signifies *k*. Resh signifies *r*. Shin signifies *sch*. Taw signifies *t*. As is here listed:

ſch r k tz tz ff ff p e ſſ n n m m l ch ch u t ſu h d g v b a

א · ב ב ג ד ה ו ז ח ט י כ ך ל מ ם נ ן ס ע פ פ ף צ ץ ק ר ש ת

Instead of the *x*, which the Jews do not have, they use קס, that is *ks*.

These are the Vowels.

e i o u ü

ו י א י ו ע

Here follow the diphthongs:

ü · וי

ei · יי

au and eü . אוי

w וו

This German script has no vowel *a*. Instead, note which letter is not followed by a vowel; that one is read with an *a*, as you will readily see in the letters appended below.

Concerning *rafe*.

Additionally, you should note that a *virgula* or small line is called *rafe*. When in the German script it appears above the three letters, that is פ, כ, ב, you must pronounce these letters more gently than usual. The ב represents *b*; but with *rafe* it is the consonant *v* or a gentle *f*. Thus כ represents *k*; with *rafe* it is *ch*. The פ represents *p*; but with the *rafe* it is *ff*. You can understand this from the following examples: thus ליבער *liber* is 'dear,' but if the *bet* has a *rafe*, then it signifies ליבֿער *lifer* 'rather.'

harbor	have	led	birth	found	bound
hafen	haben	gefurt	geburt	gefunden	gebunden
הבֿען	הבען	געבֿורט	געבורט	געבֿונדען	געבונדען

Alſo ſichſtu auch an pe on rafa / alſo wirts geleſen treppen . טרעפען Mit der rafa aber iſt es treffen טרעפֿען

kuper	ziffer	gehuptt	geloffen
קופֿער	ציפֿער	געהופֿט	געלאָפֿען

Die kof aber / wirt im deütſchen nur mit rafa gebraucht / vnd on rafa / nümer nit · Vnd ſie alein wirt gebraucht zumm ch . vnd die ches garnit . Wie verzeichent iſt .

ſachen	wacht	knecht	recht	horcht	vorcht
זלֿען	וולֿט	קנעלֿט	רעלֿט	האָרלֿט	וואָרלֿט

Vnd der gleichen . Summa ſo wis dich nur zu hüten / das du im deütſchen / kein ches / kein kof / auch kein tof / nit brauchſt · Sunder kof rafa nim an ſtel der ches / zur ch . Die kuf aber / nim zur k / vnd nit die kof . Die tes / nim zur t / vnd nit die tof . //

So[14] wis nun weiter / Das die bes rafa / vnd die vaf / werden beid gleich lind vnd ſanft / auff die zungen gefaſt / Wie die v conſonans oder ein lind f . Allein das iſt ir vnterſcheid Das die vaf nur vornn / am anfang des worts / kan vnd mag vor f / oder v conſonantem geleſen werden / vnd ſunſt nitt · Dan wenn die vaf noch einem buchſtaben ſtet / mus ſie nur eins vocals ambt haben · ſo iſt der leſer deſte gewiſſer / vnd behend zum leſen / Darff ſich nitt lang vorſehenn / oder bedenken / op die vaf ein v vocal ſei / oder ob noch im ein ander vocal kumtt / vnd diſe erſte vaf f / geleſen ſolt werden · dorumb braucht man bes rafa . Auch am anfang des worts kan die vof nit allmol / vŏr v conſonantem . oder ein f / geleſen werden · Als[15] wenn ein u vocales dornach volgen ſol · wie in diſem wort furman · do muſtu nit / וורמן / ſondr בורמן ſchreiben

Das iſt / das du an ſtat des erſten vof / ein bes rafa ſetzeſt : Dann zwei vof nacheinannder / iſt in diſer ſchrifft / ein deütſch w : als / willen / ווילען

Volget aber ein vof vocal / noch den zwen vofen / die do w anzeigen / ſo ſeczen ſie ein aleff zwúſchen vof vocales vnd den vofen w . als וואונדער wunder .

Die gemeine zal der Jüden ·[16]
Mit diſer zal wirtt der ganczen biblien capitel geczelt / Auch inn allem ihrem thun / wirt diſe zal Amm meiſten gebraucht .

Die ordnung irer buchſtaben / das iſt Jre czal . Haben ſůnſt keine figur / oder punkt / der do bedewtet Eins oder zwey / wider drey Noch fier et cetera / Als wir dan bei vns haben · 1 / 2 / 3 / 4 / et cetera · ſie aber zelen nur mitt buchſtabne / das iſt ire zal · (Aus genummen die zal / Die mit der // ebreiſchen ſchproch geredt wirt) Aber ſůnſt in allen ihren dewtſchen notorften · Auch vil mol im Ebereiſchen (von wegen der kürcz) gebraucht wirt ·

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[14] In the right margin: von der bes rafa 'concerning *bet* with *rafe*'
[15] In the right margin: von der vof 'concerning waw'
[16] In the right margin: die zal der Jůden 'the Jewish numerals'

Thus if you see a *pe* without *rafe*, it is read as *treppen* טרעפפֿען 'stairs'; but with *rafe* it is *treffen* טרעפֿען 'meet.'

copper	numeral	hopped	[have] run
kuper	ziffer	gehuptt	geloffen
קופער	ציפֿער	געהופט	געלאָפֿען

The *kaf* is used in German only with *rafe* and never without it, and it alone is used for *ch*, and *ḥet* not at all, as is here illustrated:

things	guards	manservant	just	listens	fears
sachen	wacht	knecht	recht	horcht	vorcht
זכֿען	וװכֿט	קנעכֿט	רעכֿט	האָרכֿט	װאָרכֿט

And so on. Thus the main thing is that you should pay attention to the fact that in German you do not use *ḥet, kaf,* and *taw*. Rather use *kaf rafe* instead of *ḥet* for *ch*; use *kof* and not *kaf* for *k*; use *tet* and not *taw* for *t*.

Note further that the *bet rafe* and the *waw* are both held softly and gently on the tongue as the consonant *v* or a gentle *f*. The only difference is that [consonantal] *waw* can occur only at the beginning of a word and can be pronounced either as *f* or consonantal *v*, and not otherwise. For when the *waw* occurs following a letter, it necessarily has vocalic value. Thus the reader can be quite certain and agile in reading, not needing to be on his guard or consider whether the *v* is a vowel or whether another vowel follows it and this first *waw* should be read as *f*. For that reason, one uses *bet rafe*. Even at the beginning of the word, the *waw* cannot always be read as consonantal *v* or *f*, as, for example, when a vocalic *u* follows, as in the word *furman*; there you may not write װרמן but rather בֿורמן.

That is, you write a *bet rafe* in place of the first *waw*. Then, in this script, two *waws*, one after the other, signify a German *w*, as in *willen* װילען.

If a vocalic *waw* follows the two *waws* that signify *w*, then place an *alef* between the vocalic *waw* and the double *waw* that signifies *w*, as in װאונדער *wunder*.

<div align="center">The Common Numerals of the Jews.</div>

The chapters of the whole Bible are numbered with these numerals; these numerals are the most commonly used in all of their dealings.

The numerals follow the order of their alphabet. Otherwise they have no figure or mark that signifies one or two or three or four, etc., as we have 1, 2, 3, 4, etc. They, however, count only with letters of the alphabet. Those are their numerals (except for the numerals used in spoken Hebrew). But otherwise for all of their German needs, and also often in Hebrew (for the sake of brevity), these are used.

Alſo ſolſtu wiſſen wie ſie noch ordnung ihrer buchſtaben die ziffer vnd zal haben · Die aleff / iſt der erſte buchſtab / bedewtet eins · Die bes der ander buchſtab / bedewtet zwey · Die gimel der dritte / bedewtet drey · Die dales / der firde / bedewtet fier · Die he / der fünfte / bedewtet fünf · Die voff / der ſechſt / bedwtet ſechs · Die ſaiin / der ſibend / bedewtet ſiben · Die ches / der achte / bedewtet acht · Die tes / der newnde / bedewtet newne · Die iud / iſt der zehende buchſtab / bedewtet zehen . Wie hie verczeichent ·

10	9	8	7	6	5	4	3	2	1
י	ט	ח	ז	ו	ה	ד	ג	ב	א

Von der iud an zu fahen / welche zehen iſt bedeùt ein Jder noch volgender buchſtab 10 · mer als der ander · Noch der ordnung her · Die Jud / iſt 10 / wie vor geſagt · Die kof iſt 20 · Die lamed 30 Die mem / 40 . die nun 50 · Die ſamich 60 · die aiin / 70 . Die pe / 80 · Die czadick / 90 · Die kuff / bedewtet · 100 · Wie verczeichent iſt ·

100	90	80	70[17]	60	50	40	30	20	10
ק	צ	פ	ע	ס	נ	מ	ל	כ	י

Alſo get es auch zu fort hinaus / bis zum ende des Allef bes · kuf / reſch / ſchin / tof / thun ein iklichs vom hundert mehr den der ander · gleich wie vor von der Jud an (die do 10 bedewtet) Nun aber wirt vort ein idlicher buchſtab vom 10 · erhöcht · Alſo hie auch / von der kuf an (die do // 100 bdewtet) Nun vort die überigen buchſtaben hernoch / Werden erhöcht / ein Jekliches vom hundert mer / denn der ander · Die kuf thut 100 · wie vor geſagt / So thut die res / 200 · die ſchin 300 · Vnd die toff thut 400 . et cetera

· 400	· 300	· 200	· 100
ת	ש	ר	ק

Thus you should know how they have their numerals and numbers according to the order of their letters of the alphabet: *alef* is the first letter and signifies one; *bet* is the second letter and signifies two; *gimel* is the third and signifies three; *dalet* is the fourth and signifies four; *he* is the fifth and signifies five; *waw* is the sixth and signifies six; *zayin* is the seventh and signifies seven; *ḥet* is the eighth and signifies eight; *tet* is the ninth and signifies nine; *yod* is the tenth letter and signifies ten. As is here illustrated:

10 9 8 7 6 5 4 3 2 1

י   ט ח ז ו ה ד ג ב א

Beginning with the *yod*, which is ten, each successive letter signifies ten more than the previous one, according to their order. The *yod* is ten, as noted already; *kaf* is twenty; *lamed* is thirty; *mem* is forty; *nun* is fifty; *samekh* is sixty; *ayin* is seventy; *pe* is eighty; *ṣade* is ninety; *kof* signifies one hundred. As is here illustrated:

100 90 80 70   60 50 40 30 20 10

ק   צ   פ   ע   ס   נ   מ   ל   כ   י

Thus it continues until the end of the alphabet: *kof, resh, shin, taw* each signifies a hundred more than the previous one, just as was the case before with the *yod* (which here signifies 10). But now, each successive letter is worth ten more. Thus also here, beginning with *kof* (which here signifies 100). Thus it is with the remaining letters hereafter, each of which is worth successively 100 more than the previous one. The *kof* signifies 100, as noted already. Thus the *resh* signifies 200, the *shin* 300, and the *taw* 400, etc.

· 400   · 300   · 200   · 100

ת   ש   ר   ק

Alſo hoſtu nun das gancze Aleff bes aus geſehen / dorin ein yder buchſtab / zur zal gebraucht wirt / do mitt man zelen kan ſo fil man wil · So wis nun / das es inn diſer zal nit zue get / wie bey vns in vnſerer ziffer / do die ſtell / vnd ort / die zal gar lengkt / vnd wendt · Dan man mus auff ſehn welches vor / oder noch ſtet · vnd leit vil dran / wie du wol weiſt / Stet das 1 amm erſten / ſo Jſt es nur eins · Stets aber / noch einer andren ziffer / ſo bedewtt es 10 . ſtets aber / noch zweien zifferen / So bedewet es / 100 · Vnd alſo fort / y manchen grad weiter / alſo offt bdewtet[18] es zehen mol als vil mer · Aber in der Judiſchen zal / hot ein iczlicher buchſtab ſeine ſünderliche zu geeigente zal · Es ſto der buchſtab wo er ſte / ſo wirt er ein mol nit mer noch weniger thun / als das ander mol er ein mol · Die Allef / dewtet eins · Sie bleibet auch bey Jrem zu geaigentem ambt · Sie ſte vor / oder noch · Allſo auch die andren gar mit einander · Allein das wis / das ſie gleich wie wir / auch die meiſte ſumma am erſten ſeczen . Vnd die kleineren hernoch · Am erſten den gröſten buchſtaben / der das meiſte anczeiget / dornoch die kleineren . Des zum beſſer vnterricht / wil ich dir genuckſam vor zelen Vnd vnſere zal drüber verczeichenen · doran du ap nemen kanſt / Vnd zelen wie wen du wilt · dan ſie haben vmerdar eine weis / Aus genummen wen ſie · 15[19] ſchreiben / ſo nemen ſie nit die Jud vnd die He · ſonder nemen die tes / vnd die vof · die thün auch beid zuſamman 15 . drümm daz mitt diſem zweien buchſtaben / Jud vnd he / Gott alſo // genennet wirdt imm Ebereiſchen.[20] So wöllen ſie keine zal alſo nennen oder heiſen · Aber on diſe czal 15 Hot es alles eine weis · Wie verczeichnet iſt ·

20	19	18	17	16	15	14	13	12	11
כ	יט	יח	יז	יו	טו	יד	יג	יב	יא

30[21]	29	28	27	26	25	24	23	22	21
ל	כט	כח	כז	כו	כה	כד	כג	כב	כא

40	39	38	37	36	35	34	33	32	31
מ	לט	לח	לז	לו	לה	לד	לג	לב	לא

50	49	48	47	46	45	44	43	42	41
נ	מט	מח	מז	מו	מה	מד	מג	מב	מא

60	59	58	57	56	55	54	53	52	51
ס	נט	נח	נז	נו	נה	נד	נג	נב	נא

70	69	68	67	66	65	64	63	62	61
ע	סט	סח	סז	סו	סה	סד	סג	סב	סא

80	79	78	77	76	75	74	73	72	71
פ	עט	עח	עז	עו	עה	עד	עג	עב	עא

90	89	88	87	86	85	84	83	82	81
צ	פט	פח	פז	פו	פה	פד	פג	פב	פא

[18] bdewtet] H bewtet.
[19] 15] H 5
[20] In the left margin: הללו יה Halelu ia 'Hallelujah'
[21] 30] H 03.

The numerical use of the entire alphabet has thus now been presented to you, so that one can count as high as one wishes. Now you should also know that these numbers are not employed as are our numerals, whose value is determined by place value. Then one must pay attention to which one comes before or after the other, which causes a great deal of trouble, as you know. If the 1 is in the first place, then it signifies only one. If it comes after another numeral,[2] it signifies 10; if it comes after two other numerals, then it signifies 100. And so on, with each successive movement of [mathematical] place, the value increases by a multiple of ten. But with Jewish numerals, each letter has its particular numerical value. Wherever the letter stands, its value is no more nor less than at any other time—it counts only once. The *alef* signifies one; it retains this intrinsic value, whether it comes before or after [another numeral]. Thus it is also with all the other letters. But you should know that, just as we do, they also place the numeral with the largest value in the first position, and the smaller ones thereafter: in the first position, the largest letters, with the greatest numerical values, and thereafter the smaller ones. For the sake of better instruction, I will present a sufficient number of the numerals here along with our numerals above them, so that you can understand them and count whenever and however you wish. For they have only this single means [of counting], except when they write 15. For then they do not use *yod* and *he*, but rather *tet* and *waw*, which together also equal 15. That is because in Hebrew God is thus designated with the two letters *yod* and *he*. Thus they do not wish to have such a numeral. But except for the number 15,[3] there is only a single means [of counting]. As is here illustrated:

20	19	18	17	16	15	14	13	12	11
כ	יט	יח	יז	יו	טו	יד	יג	יב	יא

30[4]	29	28	27	26	25	24	23	22	21
ל	כט	כח	כז	כו	כה	כד	כג	כב	כא

40	39	38	37	36	35	34	33	32	31
מ	לט	לח	לז	לו	לה	לד	לג	לב	לא

50	49	48	47	46	45	44	43	42	41
נ	מט	מח	מז	מו	מה	מד	מג	מב	מא

60	59	58	57	56	55	54	53	52	51
ס	נט	נח	נז	נו	נה	נד	נג	נב	נא

70	69	68	67	66	65	64	63	62	61
ע	סט	סח	סז	סו	סה	סד	סג	סב	סא

80	79	78	77	76	75	74	73	72	71
פ	עט	עח	עז	עו	עה	עד	עג	עב	עא

90	89	88	87	86	85	84	83	82	81
צ	פט	פח	פז	פו	פה	פד	פג	פב	פא

[2] 'after' here has the sense of: having a greater place value.

[3] In fact, the number 16, which would be expressed yod-waw according to the standard alpha-numerical order, was then and still is also altered in pious usage to טז for the same reason as here detailed.

[4] 30] H 03.

100 99 98 97 96 95 94 93 92 91

ק צט צח צז צו צה צד צג צב צא

Alſo vare fort / von hundert an vnd weiter / Gleich wie du diſe weiſe bis her / geſehen hoſt · Stele die kuf / (die do hundert an zeiget) am erſten · Dornoch die kleinere ſumma · Wie vor zeichnet iſt ·

110　109　108　107　106　105　104　103　102　101

קי קט קח קז קו קה קד קג קב קא

120　119　118　117　116　115　114　113　112　111

קכ קיט קיח קיז קיו קטו קיד קיג קיב קיא

130　129　128　127　126　125　124　123　122　121

קל קכט קכח קכז קכו קכה קכד קכג קכב קכא

140　139　138　137　136　135　134　133　132　131

קם קלט קלח קלז קלו קלה קלד קלג קלב קלא

150　149　148　147　146　145　144　143　142　141

קן קמט קמח קמז קמו קמה קמד קמג קמב קמא

Vnd alſo fortt / kanſtu wol apnemen / vnd ſelbs wiſſen zurechenen wie du wilt · Allin das ſoltu wiſſen / das bei in gemeineklich der brauch iſt / diſes nochfolgend / mit volkumnen ebreiſchen wörtern zubeſchreiben . Vnd[22] ſein dieſe worte / Tauſent / Hunndertt / Gůlden . Groſchen / Heller / Halben · Wie vorzeichet ſtet .

Singulariter
eleff / iſt tauſet
אלף

Pluraliter
ölofim iſt tauſet
אלפים

Meo / iſt hundert /
מאה

Meos / iſt hundert /
מאות

Sohof / iſt gůlden ·
זהב

Sŏhufim / iſt gůlden /
זהובים

godol / deůtet groſchen
גדול

godolim deůtet groſchen
גדולים

koton / deůtet heller
קטן

kŏtannim / deůtet heller ·
קטנים

chaczi / ein halbes
חצי //

Merck nun / wen ſie ſchreiben מאות ו · So iſts eben als wir ſeczen wölten / 6 hundert . Alſo auch / wen ſie ſchreiben . אלפים ד Iſt eben als wir ſeczen wölten 4. tauſet et cetera Gleicher weis Wie wir auch inn vnſern deůtschen / den gůlden floren / beſchreiben · et cetera . חצי chaczi / bedeůt Halb · es ſteh wornoch es wölle / noch Groſchen / Gůlden / Hundert / Tauſend / Elen / Gewicht · mos / oder andrem .

---

[22] Vnd] H Vud.

100	99	98	97	96	95	94	93	92	91
ק	צט	צח	צז	צו	צה	צד	צג	צב	צא

Then continue on from 100 just as you have seen up to this point. Place the *kof* (which signifies 100) in the first position, and thereafter the smaller numerals, as is here illustrated:

110	109	108	107	106	105	104	103	102	101
קי	קט	קח	קז	קו	קה	קד	קג	קב	קא

120	119	118	117	116	115	114	113	112	111
קכ	קיט	קיח	קיז	קיו	קטו	קיד	קיג	קיב	קיא

130	129	128	127	126	125	124	123	122	121
קל	קכט	קכח	קכז	קכו	קכה	קכד	קכג	קכב	קכא

140	139	138	137	136	135	134	133	132	131
קמ	קלט	קלח	קלז	קלו	קלה	קלד	קלג	קלב	קלא

150	149	148	147	146	145	144	143	142	141
קן	קמט	קמח	קמז	קמו	קמה	קמד	קמג	קמב	קמא

And so on, in this same manner you can understand and count further on your own, as you wish. Only you should know that according to their common usage, they use strictly Hebrew words to correspond to these [numerals]. And these words are for "thousand," "hundred," "gulden," "groschen," "heller," "half." As is illustrated here:

Singular	Plural
eleff is thousand	*ölofim* is thousand
אלף	אלפים
Meo is hundred	*Meos* is hundred
מאה	מאות
Sohof is *gulden*	*Sŏhufim* is *gulden*
זהב	זהובים
godol signifies *groschen*	*godolim* signifies *groschen*
גדול	גדולים
koton signifies *heller*	*kotannim* signifies *heller*
קטן	קטנים
chaczi signifies 'half'	
חצי	

Note that when they write ו מאות, it is the same as if we were to write 6 hundred. Thus also when they write ד אלפים, it is the same as if we were to write 4 thousand, etc. In the same way as we describe *gulden, florin*, etc. in German, חצי *chaczi* signifies 'half,' no matter where it is used—after *groschen, gulden*, 'hundred,' thousand,' 'ells,' 'weight,' 'measure,' or anything else.

Auch[23] ſoltu wiſſen / belangnd die Jar zal / das die Jůden von beſchepfung der welt
an / vnd nit von der geburt Chriſti an zelen / wie wir / ſonder auff heůtigen tag / do
wir zelen · 1543 · ſo zelen die Jůden von beſchaffung der welt · 5303 · Jdoch laſſen
ſie gemeinlich in ſölcher Jar beſchreibung / die tauſend zal / aus / vnd ſchreiben nur
die vbrigen hundert vnd kleine zal · Als in vorgeſecztem exempel . 5303 . ſeczen ſie
שג das iſt .303 . So oft aber dis geſchicht / ſeczen ſie darczu לפק / das iſt ſouil bei
ihne / als wir pflegen zuſagen der minner oder der klinen zal

Das[24] ſein die namen der monat ·

תמוז	סיון	אייר	ניסן
tamus ·	Siuan ·	Jyar ·	Niſſan
Juſtus	Julius .	Maius ·	Aprill .
Heůmonat ·	Brachmon .	mey ·	

מרחשון ·	תשרי	אלול	אב
marcheſchfan ·	Tiſchre ·	Elul .	Af ,
Nouember .	October ·	September ·	Auguſtus ·
Wintermon ·	Weinmon ·	Herbſtmon ·	Augſtmon . \\

אדר	שבט	טבת	כסליו
Odor ·	Schfatt ·	tefas ·	kiſlef ·
Marcius ·	Febriuarius .	Januarius ·	December .
mercz ·	Hornung[25] ·	Jener .	Chriſtmon .

Niſſan (das iſt april) der iſt bei in die erſte monat / zur zal / auff das Jhar der
ander / Sifan der drite monat[26] / genennet můſſen werden et cetera : Aber an tiſchre
(das iſt der weinmon) heben ſie das Jar an zu zelen .

So wiſſ auch das dieſe monat aller mit ſamt iren tagen / von Jhnen aus geteilt
werden / das ſie ſich mit dem ſcheinenden licht (vm ein tag on geuerdlich) vergle-
ichen vnd verfůgen : Vnd nicht wie wir / nach gleicher aus teilung des Jars / ſeczen ·
Derhalben / ſo ein Jor die zal der zwelff monat vbertrifft / heiſen ſie den
dreiczehenden monat / ואדר veodor . Wie wir / Emboliſmon .

So ſoltu auch wiſſen / das offte mols die ſchin vor ein ſ / gebraucht wirt . ob wol
oben im alef bes ſch / ſtet . dis wirſtu clerer ab nemen / ſo dus nach dem deůtſchen
vorgleicheſt / Als wir ſchreiben / ſpille vor ſchpille / ſtad / vor ſchtat et cetera ·
Dergleichen werden etliche wörter / on vocaln fůrezhalben geſeczt : Wie dan auch
vns inn deůtſcher ſchprach breüchlich iſt / Als gmein / ſaur / bdenkn / one vocal zu
ſchreiben vnd zuleſen . Es wirt auch offt alef vor a / die vof vor ein o vocal geſeczt .
vnd geleſen . dis vnd anders mehr / wirt dich die vbung des leſens / ob ich auch
ſchon alhie keine meldung douon gethon het / wol belernen . doch hab ichs vmb
beſſers berichts willen / vnd aus treüen / dir nit gewiſt zuuerhalten . \\

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[23] In the left margin: Jar zal . 'number of the year'
[24] In the left margin: Namen der monat . 'names of the months'
[25] *Hornung* is an archaic German designation for February that dates back to the Middle Ages.
[26] monat] H moat

You should also know, concerning the designation of the year, that the Jews count from the creation of the world and not from the birth of Christ, as we do. Thus, instead of 1543, as we count the present year, the Jews count from the creation of the world 5303. Generally, however, in such designations of the year, they omit the number of thousands and write the numerals only for the hundreds and smaller numbers. As in the preceding example, 5303, they write שג, that is, 303. When they do this, however, they also add לפֿק,[5] by which they mean the same as we do when we say 'the lesser' or 'the small number.'

These are the names of the months:

תמוז	סיון	אייר	ניסן
Tammuz ·	Sivan ·	Iyyar ·	Nisan
June	July .	May ·	April .
hay month ·	fallow month .	May ·	

מרחשון ·	תשרי	אלול	אב
[Mar]heshvan ·	Tishri ·	Elul .	Av
November .	October ·	September ·	August ·
Winter month ·	Wine month ·	Autumn month ·	August month . \\

אדר	שבט	טבת	כסליו
Adar ·	Shevat ·	Tevet ·	Kislev ·
March ·	February .	January ·	December .
March ·	February ·	January .	Christ month .

Nisan (that is, April) is the first month in the order; Iyyar is the second; Sivan is to be counted the third month, etc. It is with Tishri (that is the wine month), however, that they begin counting the year.

Know also that they divide these months altogether with their days so that they are appropriate and fit the shining light of the approximate length of a day, and not as we do, according to an equal division of the year. Thus, when a year exceeds the twelve months, they call the thirteenth month ואדר *veodor*, just as we call it an intercalary month.

So you should also know that often a *shin* is used for *s*, although in the alphabet above it is *sch*. You will understand this more clearly, if you compare it with German: as we write *spille* for *schpille*, *stad* for *schtat*, etc. Likewise, some words are written without a vowel at the beginning, as is also common in our German language: as in *gmein*, *saur*, *bedenkn*, without writing and reading a vowel. Often *alef* is written and read for *a*, *waw* for the vowel *o*. This and other such issues would become clear to you through practice in reading, even if I had made no mention of it here. But I have done so for the sake of providing a better report, and for the sake of fidelity in not deliberately withholding it from you.

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[5] = לפֿרָט קָטָן 'according to the abbreviated era.'

Also iſt die angeczeiget die Art un weiſe[27] der Jůdeſchen dewtſchen ſchrifft . Zur beſſerer / volkumner vnderricht / wil ich dir diſe nochfolgenden figuren geſtellet haben . Vnd lis alle ire ſchrifft von der rechten zur linken[28] zu .

werde geheiliget · himel im biſt du der vnſer Vater[29]

ווטער אונזער דער דו ביסט אים הימעל · געהייליגעט ווערד

geſchech willen Dein · reich dein vns kum zu · namen dein

דיין   נמען   צו קום אונס דיין רייך · דיין ווילען געשעך

teglich Vnſer . erden der auff vnd himmel im alſo

אלזו אים הימעל' אונ' אויף דער ערדען · אונזער טעגליך

Als / ſchuld vnſer vns vergib Vnd . hewte vns gib brot

בראט גיב אונס הויט · אונ' וערגיב אונס אונזרע שולד   אלז

leit ein nit vnd . ſchuldigern vnſerren vergeben wir auch[30]

אויך וויר וערגעבען אונזערען   שולדיגערן · אונ' ניט אַיין לַייט

. vbel vom vns erlös ſunder / verſuchung ein vns[31]

· אונס אַיין   וערזוכֿונג ·   זונדער ערלאז אונס בֿום אויבֿל

: אמן   amen .

freůnd[32] liber Gůnſtiger vor zu dinſt willigen Mein

· מַיין   וויליגען   דינסט צו ואר · גוינסטיגער ליבער   ווריינד

iczigen auf mir wȯlteſt dich an iſt bith mein

מַיין ביט איסט אן דיך · וואלעסט מיר אויף איציגען

vorzeichent zetl dieſem in die waren / etlich Jarmargt

\\ יאר מרקט עטליך   וורען · די אין דיזעם צעטל   ווארצַייבֿענט

vmb alzeit widerumb ich wil Das / einkaufen ſein

זַיין · אַיין קויפֿען · דש   וויל איך ווידער אום אלצַייט אום

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[27] weiſe] H wieſe.

[28] linken] H liuken.

[29] In the left margin: Vater vnſer · 'our Father'

[30] auch] H vuch.

[31] vns] H ans.

[32] In the left margin: Send brif . 'circular'

Thus the method presented is the one for the Jewish-German script. For the sake of better and more comprehensive instruction, I would like to append the following texts. Read all their texts from right to left.

be	hallowed ,	heaven	in	are	you	who	our	father
werde	geheiliget ·	himel	im	biſt	du	der	vnſer	Vater

 וטער אונזער דער דו ביסט אים הימעל · געהייליגעט ווערד

be done	will	your,	kingdom	your	to us	come,	name	your
geſchech	willen	Dein ·	reich	dein	vns	kum zu ·	namen	dein

דיין נמען · צו קום אונס דיין רייך · דיין ווילען געשעך

daily	our,	earth	the on	and heaven	in	as
teglich	Vnſer .	erden	der auff	vnd himmel	im	alſo

אלזו אים הימעל אונ' אויף דער ערדען · אונזער טעגליך

as	debt	our	us forgive	and,	today	us	give	bread
Als /	ſchuld	vnſer	vns vergib	Vnd .	hewte	vns	gib	brot

ברואט גיב אונס הויט · אונ' · ערגיב אונס אונזרע שולד אלז

lead	in	not	and,	debtors	our	forgive	we	also
leit	ein	nit	vnd .	ſchuldigern	vnſerren	vergeben	wir	auch

אויך וויר ווערגעבען אונזוערען שולדיגערן · אונ' ניט איין לייט

, evil	from	us	deliver	but	temptation	into	us
. vbel	vom	vns	erlös	ſunder /	verſuchung	ein	vns

· אובל בום אונס ערלאז זונדער · ווערזוכונג איין אונס

: אמן amen .

friend	dear	auspicious	before	service	willing	my
freünd	liber	Günſtiger	vor zu	dinſt	willigen	Mein

· ורוינד ליבער גוינסטיגער ואר צו דינסט ווילגען מיין

current	at	to me	should you wish	you	to	is	request	my
iczigen	auf	mir	wölteſt	dich	an	iſt	bith	mein

איציגען אויף מיר וואלעסט · דיך אן איסט ביט מיין

listed	slip	this	in	that	merchandise	several	fair
vorzeichent	zetl	dieſem	in	die	waren /	etlich	Jarmargt

ווארצייכענט צעטל דיזעם אין די · ווארען עטליך מרקט יאר //

to	anytime	again	I will	that	buy	are
vmb	alzeit	widerumb	ich wil	Das /	einkaufen	ſein

אום אלצייט ווידער אום וויל איך דש · אין קויפֿען · זיין

. befolen gothe Domit / vordinen dich

דיך וערדינען · דא מיט גוט בעבֿאלן :

meiner[33] dieſer mit bekenne . N · vndengenanter Jch

איך אונדען געננטער · נ · בעקען מיט דיזער מיינר

aufrichtiger . N · Erbarn dem ich Das . hantſchrift

הנט שריפֿט · דש איך דעם ערברן ' נ · אויף ריכֿטיגער

zu gülden[34] Den floren · 58 · bin / wurden ſchuldig ſchuld

שולד שולדיג וואורדען בין · נח · זהובֿים · דען גוולדען צו

im vor ich die waren vor gerechent weis groſchen / 34

לד גדולים וויס גערעבֿענט · ואר וורען די איך בֿון אים

ob floren . 58 · ſolche im gelob Vnd hab empfangen

עמפפֿנגען הב · אונ' געלוב אים זאלכֿע · נח · זהובֿים · אוב

dank gutem zu vnd völliglich wirden vnd zal berürter

בעריירטער צאל אונ' וורדען · ואליקליך אונ' צו גוטעם דנק

Wo . negſtkünfftig Johannis vf beizalen zu vorzug on

און וארצוג צו בעצלען אויף יאהנים נעגסט קוינפֿטיג · וואו

ich glob ſo . würd ſeůmig zalung ſölcher mit aber ich

איך אבער מיט זאלכֿער צאלונג זוימיג וואורד ' זא גלוב איך

derhalben er ſo ſcheden die alle ich das himit ime

\\ אים היא מיט . דש איך אלע די שעדען · זא ער דער הלבען

mehrer Zu wil vnd ſol entrichten würde nemen

נעמען ווֿאוירד · ענטריכֿטען זול אונ' וויל · צו מֵירער

brif dieſen an ſigill gewǒnlich mein ich hab ſicherheit

זיכֿערהייט · הב איך מיין געוואנליך זיגעל · אן דיזען בריף

des tag neuzenden den heut Geſchehen . gedrükt

געדרוקט · געשעהען הויט דען נוינצעהענדען טג דעס

[33] In right margin: Schuldbrif . 'certificate of debt'
[34] gülden] H güldeu

commended to God herewith , repay you
. befolen gothe Domit / vordinen dich
דיך ווערדינען · דא מיט · גוט בעבֿאלן :

my this with avow n[ame] undersigned I
meiner dieſer mit bekenne . N · vndengenanter Jch
איך אונדען גענאנטער · נ · בעקען מיט דיזער מיינר

genuine n[ame] honorable to the I that signature
aufrichtiger . N · Erbarn dem ich Das . hantſchrift
הנט שריפֿט · דש איך · דעם ערברן ' נ · אויף ריכֿטיגער

to gulden the florins 58 came to owe debt
zu güldeu Den floren · 58 · bin / wurden ſchuldig ſchuld
שולד שולדיג וואורדען בין · נח · זהובים · דען גוולדען צו

him from I which truly, reckoned know groschen 34
im von ich die waren vor gerechent weis groſchen / 34
לד גדולים וויס גערעבֿענט · ואר וורען די איך בֿון אים

on account of florins 58 the same to him promise and have received
ob floren . 58 · ſolche im gelob Vnd hab empfangen
עמפֿפֿנגען הב · און' · געלוב אים זאלבֿע · נח · זהובים · אוב ·

gratitude much with and fully will be and number aforementioned
dank gutem zu vnd völliglich wirden vnd zal berürter
בערוירטער צאל און' · וורדען · ואליקליך און' צו גוטעם דנק

Where, next Johannes on pay to delay without
Wo . negſtkünfftig Johannis vf beizalen zu vorzug on
און ווארצוג צו בעצלען אויף יאהנים · נעגסט קוינפֿטיג · וואו

I promise then were to be late payment such with however I
ich glob ſo . würd ſeŭmig zalung ſölcher mit aber ich
איך אבער מיט זאלבֿער צאלונג זוימיג · וואורד ' זא גלוב איך

because of it which damages the all I that herewith him
derhalben er ſo ſcheden die alle ich das himit ime
\\ אים היא מיט . דש איך אלע די שעדען · זא ער דער הלבען

more for the sake of will and should discharge should incur
mehrer Zu wil vnd ſol entrichten würde nemen
נעמען וואוירד · ענטריכֿטען זול און' וויל · צו מֵירער

letter this on seal customary my I have security
brif dieſen an ſigill gewônlich mein ich hab ſicherheit
זיבֿערהייט · הב איך מיין געוואנליך זיגעל · אן דיזען בריף

of the day nineteenth the today done, affixed
des tag neuzenden den heut Geſchehen . gedrükt
געדרוקט · געשעהען הויט דען נוינצעהענדען טג דעס

der minner zal · 303 · Jar   Jm   · tamus monats

מונאט   תמוז · אים יאר   שג   לפק ·

. wonhafftig ſtat . N . in ſchimon bar reuuen

· וואנהפטיג   שטט · נ · אין   שמעון[35] בר   ראובֿן

Diſe figuren der buchſtaben / welche ſünſt allein in der ebreiſchen ſproch / werden
in der gemeinen hantſchrifft / an ſtat der ferſal gebraucht . Das vnderſte aber iſt die
hiſpaniſch vnd welſche art zu ſchreiben.[36]

iud	tes	ches	ſaiin	vof	he	dales	gimel	bes	Alef
י	ט	ח	ז	ו	ה	ד	ג	ב	א
׳	ט	ח	ז	ו	ה	7	ג	ב	א

reſch	kuf	zadik	pe	aiin	ſamich	nun	mem	lamed	kof
ר	ק	צ	פ	ע	ס	נ	מ	ל	כ
ר	ק	צ	פ	ע	ס	נ	מ	ל	כ

zad<i>k ·	fe .	nun .	mem .	kof :		·tof	ſchin
ץ	ף	ן	ם	ך		.ת	ש
ץ	ק	ן	ם	7		ת	ש

---

the lesser number 303 year in the Tamuz month
der minner zal ·   303 · Jar   Jm · tamus monats
לפֿק ·   שג יאר אים · תמוז מונאט

  resident city Name in Simon bar Reuben
. wonhafftig ſtat . N . in ſchimon bar reuuen
· ואנהפֿטיג שטט · נ · אין שמעון בר ראובן

These forms of the letters, which are otherwise used only in the Hebrew language, are used in common manuscripts in place of capital letters. The last [row] represent the Hispanic and Italian forms of the letters.

yod	tet	ḥet	zayin	waw	he	dalet	gimel	bet	alef
י	ט	ח	ז	ו	ה	ד	ג	ב	א
י	ט	ח	ז	ו	ה	ד	ג	ב	א

resh	kof	ṣade	pe	ayin	samekh	nun	mem	lamed	kaf
ר	ק	צ	פ	ע	ס	נ	מ	ל	כ
ר	ק	צ	פ	ע	ס	נ	מ	ל	כ

ṣade	fe	nun	mem	kaf		taw	shin
ץ	ף	ן	ם	ך		ת	ש
ץ	ף	ן	ם	ך		ת	ש

Michael Adam,
"וויא מן טוייטש לייאן און' שרייבן זול"
from His Translation of יוסיפון
(1546)

Source: Zurich 1546; extant: Oxford, Bodleian O.1.8.Art.Seld.; Opp. 4º 1402 [*olim* 1685].[1]

אונ' איצונדר וועל' וויר איין קליין ווינינג רידן בון דעם וויא מן טוייטש לייאן און' שרייבן זול :

עירשטליכן זא איז צו וואושן דאז איין יוד בריונגט איין חיריק אונ' צירי · איין אלף בריונגט איין קמץ אונ'
איין פתח · איין וו בריונגט איין מלופום אונ' איין חולם · איין עין בריונגט איין סגול : אונ' ווען צוווייא יודן
בייא אינודר זיין זא איז דיא דיא לעטר בור דאר שטיט אל מאל גיפונטילט מיט איינם פתח אונ' דש יוד מיט
איינם שבא אונ' דש אנדר יוד מאכט איין ציילכן דש עש קיין חיריק ניט איז גלייך אלז · איין · צווייא · דרייא ·
אונ' דש דאזיג בֿעלט גאר זעלטן · אונ' דש אלף זא עש הינדן שטיט נאך איינם פונטל זא טוט עש ניכס דען
נוויארט עש מאכט דער גישריפֿט איין צירוונג גלייך אלז · דיא · היא · ווא · נון איז דש וו אונ' דש יוד דיא
בֿויר נעמליכשטן פונטל דא אינר ניט קאן אויש קומן דען זיא ווערדן אויף מענבֿליא ווייז גיברויכֿט אלז איך
דען מיט דער הוילף גֿטש יֿת אן ציינן וויל זא ער מיר צייט ור לייבֿט :

נון זיין עטליכֿי דיא פֿונטלן איין ווארטה וועו זיא עש ניט וואל קוינן שרייבן · דש גיב איך צו · אבר אליין
אויף איין צירי אודר אויף איין שורק אודר זונשט אויף איין פֿונטן דער וואל ביקאנט איז דא מאג מן וואל
פונטלן גלייך אלז · קוינן · דוינן : דא מאג מן וואל איין שורק פונטלן · אונ' זיר · מיר · היר · מאג מן וואל
איין צירי פונטלן · אבר זונשט דש וו אונ' דש יוד זא עש גיברויבֿט ווירט בֿויר איין האלב פתח אונ' האלב
מלופום אודר בֿויר איין האלב קמץ און' איין צירי · וויא ער עש דען אופֿט גיבֿוונדן ווירט דש איז יא ניט מוגליך
דש מן עש מוגי אלזו פונטלן מן שרייבֿא דען ען איין פתח דש מיינט דש מיינט איין אלף אודר איין מלופום דש מיינט דש וו ·

אונ' ווילטו וואוס וויא עש גיברויבֿט וויא עש האלב פתח אונ' האלב מלופום נעמליך ווען דו שרייבשט
וורוא · גנויא · בויא · בויא · // דש איז אלש האלב פתח אונ' האלב מלופום אונ' זונשט אנדרי פֿיל דיא דעון גלייך
זיין · נון זיין אבר שרייבר דיא בֿריוולן בֿויר דיא פֿונטלן וואו זיא אלזו האלב קומן דא ברויכֿן זיא איין חטף קמץ
אלז ווען זיא שרייבן וועלן · הֿויאר · בֿוייאר זוייאר · דא פֿונטלן זיא איין חטף קמץ אונדר דש היא אודר
אונדר דש בית אודר אונדר דש זין אונ' דש דאזיג שיקט זיך יא גאר ניט צו דען מן בֿינד אונדר הונדרטן ניט איינן
דער דש הטף קמץ בֿריוולן דיא לייאן וויא דער אנדר · אויך זא בינט מן זוליך פונטל ניט אין לשון הקדש אונ' וויא וואל
דיא טוייטשן דיא לייאן דש חטף קמץ ניט וויא דש שלעבֿט קמץ דש ור שפוטן דיא וועלשן דען זיא זיין דר
בֿארן אונ' זיא זיין בקי אין דעם דקדוק אונ' זיא שפרעבֿן דאז דש חטף קמץ אונ' דש שלעבֿט קמץ דיא ווערן
אלי בֿיידי אויש גישפרוכֿן אייניש וויא דש אנדר אליין דאז דש חטף קמץ היישט איין קליין פֿונטיל אונ' דש
שלעבֿט קמץ היישט איין גרוש פֿונטיל · דארום וואו איינר וינט אין איין וו אונ' איין יוד בייא איינודר זא מוש
ערש נאך זיינן ור שטאנדא ור לייאן : דער אלמעלֿטיג בֿארם הערציג גֿט יֿת דער ור לייך אונש גינאד צו דעם
רעבֿטן ור שטאנד : אמן :

ברוך הנותן ליעף[2] כח
ולאין אונים עצמה ירבה

Michael Adam,
'How to Read and Write Yiddish,'
from His Translation of *Yosifon*
(1546)

And now let us speak a bit about how one should read and write Yiddish.

First, one must thus know that a *yod* signifies both *ḥireq* and *ṣere*. An *alef* signifies both *qameṣ* and *pataḥ*. A *waw* signfies both *melopum* and *ḥolem*. An *ayin* signfies *segol*. And when there are two *yods* together, then the preceding letter is always pointed with a *pataḥ*, and the *yod* with a *schwa* and the second *yod* functions as a sign that the vowel is not *ḥireq*, as in the words אײן, צװײ, דרײי. And that is lacking very rarely. And when an *alef* comes at the end of a word, after a vowel, it has no function beyond being an embellishment of the script, as in דיא, היא, װיא. Now *waw* and *yod* are the primary vowels without which one cannot manage, for they are used in a variety of manners, as I will then demonstrate, with the help of God, blessed be He, if he grants me the time.

Now I freely acknowledge that some people add vowel points in writing a word, even though they do not know how to write. But even on a *ṣere* or a *shuruk* or some other obvious vowel point, one can indeed add a vowel point. As in קוינן or דוינן, in which one can readily point with a *shuruk*, and זיר, מיר, היר one may readily point with a *ṣere*. Otherwise *waw* and *yod* are used as semi-*pataḥ* and semi-*melopum*, or semi-*qameṣ* and semi-*ṣere*, as is often found. It is indeed not possible that one points it thus, unless one writes a *pataḥ*, that is, an *alef*, or a *melopum*, that is, a *waw*.

And if you wish to know how semi-*pataḥ* and semi-*melopum* are used: that is, when you write װרויא גנויא בויא. These are all semi-*pataḥ* and semi-*melopum*, and there are many more like them. There are, however, writers, who use *ḥatuf qameṣ* for such semivowels, for instance, when they write הויאר, בויאר, זויאר, then they point with a *ḥatuf qameṣ* under the *he*, or under the *bet*, or under the *zayin*. And that is indeed improper, for among a hundred people one does not find two who read a *ḥatuf qameṣ* in the same way. Likewise, such pointing is not to be found in the Holy Language, even though the Germans do not pronounce the *ḥatuf qameṣ* the same as the regular *qameṣ*. The Italians [*velsh*] mock this usage, for they are experienced, and they are learned in matters of grammar, and they speak such that the *ḥatuf qameṣ* and the common one are both pronounced the same, the only difference being that the *ḥatuf qameṣ* is designated a short vowel, while the common *qameṣ* is designated a long vowel. Thus, when one finds a *waw* and a *yod* together, then he must read it according to his own understanding. May the Almighty God, blessed be He, grant us mercy so that we understand correctly. Amen.

Blessed He who gives power to the faint,
and to him who has no might he increases strength.

Elias Schadäus
"Ein gewiſſer Bericht von der Teutſch Hebreiſchen Schrifft / deren ſich die Juden gebrauchen"
from *Mysterium*
(1592)

Source: Elias Schadäus [Schade], *MYSTERIUM, Das iſt / Geheimnis S. Pauli Röm. am 11. Von bekehrung der Juden / außgelegt vnd geprediget zu Straßburg im Münſter. Durch M. Eliam Schadeum Eccleſiaſtem vnd Profeſſorem. Sampt andern gleiches Inhalts nutzlichen Materien. So dann auch einem gewiſſen Bericht / Von der Juden Teutſch-Hebreiſchen Schrifft*. Straßburg 1592; unpaginated, the chapter on Yiddish begins with gathering J iij; extant: Rostock, Universitätsbibliothek, Fl-3660 [Sammlung Tychsen].[1]

> Ein gewiſſer Bericht von der Teutſch Hebreiſchen Schrifft / deren ſich die Juden gebrauchen.
>
> Wer der Juden Teutſch Hebreiſche ſchrifft begehrt zulehrnen / Welches ohne ſondere müh in kurtzer zeit geſchehen kan / ſoll auff nachfolgende 3. ſtuck achtung geben.
>
> Erſtlich auff das Alphabeth.
>
> Darnach auff die Vocalen vnnd Diphthongen.
>
> Zum dritten auff etliche ſondere art vnnd eigenſchafft / ſo die Juden in Jren Brieffen / verzeichnus vnd Dolmetſchung gebrauchen.
>
> ### Das erſt Capittel vom Alphabeth.
>
> ERſtlich ſoll man warnemmen / das die Juden hinder ſich wie vns bedunckt / ſchreiben vnd Leſen / nemlich von der rechten hand zu der lincken dem Hertzen zu / nach dem Natürlichen lauff deß Himmels / Wenn ſich \\ ein Menſch alſo ſtellet / das er ſeine rechte ſeite gegen dem Morgen wendet / vnd den Polum den Wagen deß Himmels oder Meer ſtern anſihet / daher der Hebreiſchen Bücher Titel oder anfang ſtehet / Wo der Grichiſchen Latiniſchen Teutſchen vnnd anderer mehrertheils Sprachen ende iſt / vnd widerumb. Demnach ſoll man wiſſen / das die Juden auch wie wir zweyerley Form deß Alphabeths haben / eine die ſie die Heilige nennen / vnnd mit vnſern Verſal ſich etlicher maſſen vergleicht / damit ſie allein vnnd fürnemlich den Bibliſchen Text ſchreiben / die andere ſo ſie Maſket nennen / Wir aber die Current / die ſie in ihren Commentarien / Brieffen vnnd anderen gemeinen ſachen in täglichem gebrauch haben.

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[1] The mark / is not a sign of line or page break, but a mark of punctuation (comma-like); page breaks in the original document are editorially indicated here by \\ . In the original document the Roman alphabet text of the entire document is printed in a Gothic font, which (contrary to the usage elsewhere in the volume where multiple fonts need to be distinguished) is here represented by a normal Roman font.

Elias Schadäus
'A Reliable/Certain Report on the German-Hebrew
Script, Which Is Employed by the Jews,'
from *Mysterium*
(Strasbourg 1592)

Whoever wishes to learn to German-Hebrew script, which can be done in a short time without unusual effort, should pay attention to the following three items: first, the alphabet; then the vowels and diphthongs; third several special manners and characteristics which the Jews use in their letters, registers and translations.

The First Chapter, on the Alphabet
   First, one should be aware that the Jews write and read backwards, as it seems to us, that is, from right to left, towards the heart according to the natural movement of the heavens. Thus if a person takes a position such that his right side is to the east and he looks toward the pole, the Great Bear (Wain) of the heavens, or the North Star, then the title and beginning of Hebrew books begin there, where Greek, Latin, German and many other languages end, and vice versa. Thereafter one should know that like us the Jews also have two forms of the alphabet: one that they designate Holy, which in many respects is like our capital letters, and which they use especially for writing the text of the Bible; the other, which they call *masket*, we term cursive, which they use in their commentaries, letters, and other common texts of daily use.

Exempel der Erſten Formen.

Zain	Vaf	He	Daleth	Gimel	Beth	Aleph
ז 7	ו 6	ה 5	ד 4	ג 3	ב 2	א 1

Nun	Mem	Lamed	Caph	Jod	Teth	Chet
נ 50	מ 40	ל 30	כ 20	י 10	ט 9	ח 8

Schin	Res	Kuph	Zadj	Pe	Ain	Samech
ש 300	ר 200	ק 100	צ 90	פ 80	ע 70	ס 60

Nun final	Mem final	Caph final	Thaff :
ן 700	ם 600	ך 500	ת 400 :

	Zadj final	Pe final
	ץ 900 .	ף 800 \\

Die Ziffern zeigen nit allein die Ordnung deß Alphabeths / ſondern auch jhre bedeutung in der zahl. Denn die Juden keine ſondere ziffern haben / ſondern / durch zuſammen ſetzung der Buchſtaben alle jhre zahl verrichten / davon weiterer bericht in der Hebreiſchen Grammatica zu finden.

Die jetzige Jahrzahl von Chriſti Geburt 1592 . wird alſo verzeichnet א תק צב

Exempel der Current Form:

Zain	Vaf	He	Daleth	Gimel	Beth	Aleph
ז	ו	ה	ד	ג	ב	א

Nun	Mem	Lamed	Caph	Jod	Teth	Het
נ	מ	ל	כ	י	ט	ח

Sin	Res	Kuph	Zade	Pe	Ain	Samech
ש	ר	ק	צ	פ	ע	ס

Nun final	Mem final	Caph final	Thaf
ן	ם	ך	ת :

	Zadi final	Pe final
	ץ :	ף

Der Buchſtaben ſeind in der zahl nur 22. Denn die 5. ſo zu lettz ſtehen ſeind nicht ſondere Buchſtaben / ſondern gewiſſe Formen etlicher Buchſtaben / die omb wolſtands wille allein am ende deß worts gebraucht werden. \\

Wenn man nun die namen vnd geſtalt der Buchſtaben hat gelehrnet / ſo muß man denn auch warnemen, wie vnd welche mit den Teutſchen vber einkommen / Welchs auß nachfolgendem Teutſchen Alphabeth zuerkennen.

א ב צ ד ה ו ב ג ק ל מ נ ו פ קו ר זש ט ו וו זי צ פ פפ ש
A b c d e f g h i k l m n o p q r ſ t u w x y z ph pff ſch.[2]

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[2] ſch/ש] S ſch appears in the Hebrew line and ש in the Roman line.

Example of the first forms:

zayin	waw	he	dalet	gimel	bet	alef
ז 7	ו 6	ה 5	ד 4	ג 3	ב 2	א 1

nun	mem	lamed	kaf	yod	tet	ḥet
נ 50	מ 40	ל 30	כ 20	י 10	ט 9	ח 8

shin	resh	kof	ṣade	pe	ayin	samekh
שׁ 300	ר 200	ק 100	צ 90	פ 80	ע 70	ס 60

final nun	final mem	final kaf	taw :
ן 700	ם 600	ך 500	ת 400 :

final ṣade	final pe
ץ 900 .	ף 800

The numerals show not only the order of the alphabet, but also the numerical value of the letters. For the Jews have no separate numerals, but rather make use of combinations of letters for their numerals, about which one can find further information in Hebrew grammars.

Reckoned from the birth of Christ, the current year, 1592, is written א תק צב

Example of the Cursive form:

zayin	waw	he	dalet	gimel	bet	alef
ז	ו	ה	ד	ג	ב	א

nun	mem	lamed	kaf	yod	tet	ḥet
נ	מ	ל	כ	י	ט	ח

shin	resh	kof	ṣade	pe	ayin	samekh
שׁ	ר	ק	צ	פ	ע	ס

final nun	final mem	final kaf	taw
ן	ם	ך	ת :

final ṣade	final pe
ץ :	ף

The letters are only twenty-two in number, for the five final forms are not separate letters, but rather simply particular forms of several letters, which for reasons of felicity are used only at the end of words.

After one has learned the names and forms of the letters, then one must also learn which ones correspond to the German letters and how they do so, which is to be understood from the following German alphabet:

א	ב	צ	ד	ע	וֹבֿ	ג	ה	י	ק	ל	מ	נ	וֹ	פ	ר	סזשׂ	ט	וֹ ו	קס	וי	צ	פ	פֿ	שׁ
A	b	c	d	e	f	g	h	i	k	l	m	n	o	p	q	r	ʃ	t	u	w	x	y	z	ph	pff	ʃch.

Erklerung etlicher Buchſtaben eigenſchafft
ſonderlich der Consonanten.

ב Das Beth iſt ein b. wenn es aber ein vberzwerch ſtrichlein hat alſo בֿ / so iſts ein v conſinans oder f.

ו vaf wens vorn am wort ſtehet iſt auch ein f / vnd wird gebraucht nur für dem a e i als וא וע וי va ve vi / vnnd vor dem l vnd r als ולייש fleiſch / ור ver etc. Sonſt wie hernach gemeldet ſoll werden iſts ein vocal.

י Jod vorn am wort iſt ein i conſonans / ſonſt ein vocal. פ peh iſt ein p. wens aber ein vberzwerchs ſtrichlein hat alſo פֿ ſo iſts ein ph Gedopelt nemlich alſo פפ iſts ein pf als פפאף pfaff. ף peh final iſt gemeinlich ein f. Es iſt \\ auch zu mercken / Das daß Hebreiſch Alphabeth drey s hat / das ז Zain / ס Samech vnnd ש Sin / Das ז zain iſt ein ſcharff s ſchier ein halb z wird doch für ein s gebraucht ohne vnterſcheid / doch am meiſten für den vocalen / als זא זע זי זו זו /וז ſa ſe ſi ſo ſu. Jn der mitte deß worts gedoppelt für ein doppel ſſ als וואזזער waſſer / מעזזער meſſer.

ס Samech iſt ein ſchlecht s mag allenthalben gebraucht werden / wiewol es etliche Juden gar ſelten / etliche ſchier gar nicht im Teutſchen brauchen.

ש Sin iſt das gemeineſte s wird im anfang mitte vnd ende gebraucht / als שטאט ſtat / וואש was / דאש das / wiewol es in der mitte nicht ſo gemein / vnd von etlichin Juden gemeinlich für ein doppel ſſ gebraucht wird / als וואשר waſſer.

Es wird auch gebraucht für d[z][3] ſch / als שאץ ſchatz / vnd pflegens etliche in der Current alſo zuſchreiben *e* / welche Form ich in meinem werck durchauß allein für das ſch / zum vnterſcheid deß einfachen ſ gebraucht / vnd hinfort zugebrauchen beſchloſſen. Nicht allein vmb deß gemelten vnterſcheids willen / ſondern dz ichs in eines gelehrten Judenbrieff an den Herrn // Paulum Fagium ſeliger geſchriben alſo befunden.

Die andere Buchſtaben haben nichts ſonders bedencklichs / on das für das c welchs doch im Teutſchen gar ſeltzam iſt צ z gebraucht wird. Vnd für das q קו für das x קס ks.

Der 5. Final Buchſtaben ſoll man nicht vergeſſen / das man nicht ſchreibe דעמ אכ, אפ דענ, קאצ ſondern alſo אך ach, דעם dem / דען den אף aff / קאץ katz.

Sonſt ſeind noch zwen Buchſtaben im Hebreiſen Alphabet / nemlich ח cheth vnd ת thaf welche im Teutſchen gar nicht gebraucht werden / es ſey denn in Hebreiſchen namen oder wörtern / die in derſelben ſprache ſolche erfordern / משיח Meſiach / סלה[4] Selah: mein rath were das man das ת für ein th brauchte / Welches ich zwar in meinem Werck nicht gethan / weil die Juden nur das gemeine ט t pflegen one das h zugebrauchen.

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[3] d[z]] S there is a blank space following *d*.

[4] There is a problem here since Schade's examples illustrate only one of the letters in question, while one of his examples has nothing to do with the issue.

Explanation of the Characteristics of Individual Letters,
Especially the Consonants

ב The *bet* is a *b*. When it has a *rafe* (בֿ), however, it is a consonantal *v* or *f*.

ו *waw*. When it stands at the beginning of a word, it is also an *f*; and is used only before *a, e, i*, as in וא, וע, וי *va, ve, vi*, and before *l* and *r*, as in וליייש *fleisch* 'meat' and ור *ver*,[1] etc. Otherwise, it is a vowel, as will be treated hereafter.

י *yod* at the beginning of a word is consonantal *i*, otherwise it is a vowel.

פ *pe* is a *p*. When it has a *rafe* (פֿ), however, it is *ph*. When doubled (פפ), it is *pf*, as in פפאף *pfaff* 'pastor.' ף *final pe* is in general *f*. One should also note that the Hebrew alphabet has three letters for *s*: ז *zayin*, ס *samekh*, and ש *sin*. The ז *zayin* is a sharp *s*, practically a semi-*z*, but is used without further qualification as *s*, but most often before the vowels זא זע, זי, זו, *sa, se, si, so, su*. In the middle of words where it represents *ss*, it is doubled, as in וואזזער *wasser* 'water' or מעזזער *messer* 'knife.'

ס *samekh* is a common *s* that can be used anywhere, although some Jews use it rarely, while others never use it in German.

ש *sin* is the most common *s*, used at the beginning, in the middle, and at the end [of words], as in שטאט *stat* 'city,' וואש *was* 'what,' דאש *das* 'the,' although it is not so common in the middle [of words], and is commonly used by some Jews for a double *ss*, as in וואשר *wasser* 'water.'

It is also used for *sch*, as in שאץ *schatz* 'treasure' and some make a practice of writing it as *ε*, which form I have used and will continue to use in my work only for the *sch* to distinguish it from the simple *s*, not just because of the distinction noted, but also because I found it thus in a learned letter written to the blessed Mr. Paulus Fagius.

There is nothing particularly noteworthy concerning the other letters, except for the *c*, which is quite rare in German; צ *z* is used. And for *q* קו and for *x* קס *ks*.

One should not forget the five final letters, which one does not write, דעג, דעמ, אכ, אפ, קאצ, but rather thus: אך *akh* 'alas,' דעם *dem* 'the,' דען *den* 'the,' אף *aff* 'ape,' קאץ *katz* 'cat.'

Otherwise there are two further letters in the Hebrew alphabet, namely ח *ḥet* and ת *taw*, which are not used at all in German, except in Hebrew names or words that are required by this same language (German): משיח *Mesiach* 'messiah,' סלה *Selah* 'selah.' My advice would be that one use ת for *th*, which I have in fact not done in my own work, because the Jews generally use only the common ט *t* without the *h*.

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[1] As a verbal prefix.

Das ander Capittel,
Von Vocalen vnd Diphthongen

HJe iſt zuwiſſen / das der Juden Buchſtaben faſt eitel conſonanten ſein / vnd daß ſie an ſtat der vocalen etlich pun-\\cten brauchen / Aber im Teutſch Hebreiſchen entweder gar nicht / oder nur etliche vnnd gar ſelten / nemlich das Holem vnd Zere / wo der verſtand deß worts dunckel oder zweiffelhafftig iſt. Als אֵר Ehr / מֵיר Meer / ſonst möchte man leſen אר ar / מיר mir.

Sonſt wird für das a gebraucht א Aleph.

Für das e ſonderlich das weiche / Welchs ſich auff ein ä zeucht / wird gebraucht das ע ain / als ערבש Erbs / ערנד Ernd.

Für das harte vnnd gemeine e wird gebraucht das י Jod / als גי ge.

Für das i auch das י Jod / als מיר mir / דיר dir.

Für das o wird gebraucht das ו vaf.

Für das v vocal auch das vaf.

Hie ſoll man wiſſen / Das daß א auch für ein anklebend oder kurtz e gebraucht wird / in der mitte vnd end / in denen Teutſchen wörtern / darin es im ſchreiben breuchlich / ob es ſchon im außſprechen nicht faſt gemerckt wird als ליאב lieb / דיאב dieb / דיא die / זיא ſie, וויא wie / in welchen worten es doch auch nach gelegenheit deß ſchreibens außgelaſſen kan werden[5] / als ליב lib / דיב dib / די di / זי ſi / ווי wi.

Demnach iſt zuwiſſen / Das daß א dem i / \\ o u wenn ſie im anfang deß worts ſtehen allzeitvorgeſetzt werde / anzuzeigen / das es vocalen ſeind vnd nicht conſonanten / Als zum Exempel איר Jr / ſonſt were das י Jod ein conſonant als יאר Jar. Alſo און on oder vn / ſonſt hies es von.

Wo aber das י ein i oder e bedeutet vnnd dz ו ein o oder v / muß man auß der mei-nung des Texts oder der vor vnnd nachgehenden wort nemen / welcher zweiffel doch mit den puncten zubegegnen / ſo man unter das י Jod die zwey pünctlein ſetzt alſo יֶ ſo iſts ein e / vnd ſo man[6] ein einigen puncten vber das vaf ſetzt / ſo iſts ein o / als מיר mir / מֵיר mer / און vn / אוֹן on. dergleichen ſo man die zwen puncten vnter dz א ſetzt alſo אֶ ſo iſts auch ein hart e / vnd ſo man einen puncten drüber ſetzt / ſo iſts ein o als אֹ / welche vnterſcheid wir inn vnſerm werck mit fleiß gebraucht.

Jſt auch zumercken / das die vocalen a vnnd e offt gar auß gelaſſen werden / wo ſie leicht zu verſtehen / als דש ds für דאש daß / ור vr für ווער ver / דר dr für דער der / וטר vtr für וואטער vater.

         Diphthongen werden alſo geſchriben.

אי ai / als אין ain auff ſchwebiſch. \\

עי ei im anfang deß worts / als עין ein / עיזען eiſen / Etliche pflegens auch alſo zu ſchreiben איין ein / in der mitte aber vnd am end werden nur zwey יי Jod gebraucht / als מיין Mein / דיין dein / זיין ſein / ורריי frei / מאנבֿרליי manchrlei.

וי ö als פֿוילקער völcker.

וי vi oder ü als מויגליך müglich.

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[5] werden] S wergen.
[6] man] S mau.

The Second Chapter,
on Vowels and Diphthongs

Here one should know that the Jewish alphabet comprises almost exclusively consonants and that instead of vowels, they use a number of diacritical points. In German-Hebrew, however, they make use either of none or only a few and then quite rarely, namely the *ḥolem* and *ṣere*, where the interpretation of the word is unclear or ambiguous, as in אֵר *Ehr* 'honor,' מֵיר *Meer* 'sea'; otherwise one would read אר *ar* 'eagle,' מיר *mir* 'we.'

Otherwise for *a*, one uses א *aleph*.

For *e*, especially the soft variety that represents *ä*, one uses ע *ayin*, as in ערבש *Erbs* 'pea' or ערנד *Ernd* 'harvest.'

For the hard and common *e*, one uses י *yod*, as in גי *ge*.[2]

For *i*, one also uses י *yod*, as in מיר *mir* 'we' or דיר *dir* 'you.'

For *o*, one uses ו *waw*.

For vocalic *u*, one also uses *waw*.

Here one should know that the א is also used for a slight or short *e* in the middle and at the end of those German words in which it is customary to write it, although it is almost imperceptible in pronunciation, as in ליאב *lieb* 'dear,' דיאב *dieb* 'thief,' דיא *die* 'the,' זיא *sie* 'she,' וויא *wie* 'how,' in which words it can sometimes also be omitted, as in ליב *lib*, דיב *dib*, די *di*, זי *si*, ווי *wi*.

Thereafter one should know that an א always precedes an *i, o, u* when they come at the beginning of a word, in order to indicate that they are vowels and not consonants, as, for example in איר *Ir* 'you.' Otherwise the י *yod* would be a consonant, as in יאר *Jar* 'year.' Thus also with און *on* 'without' or *vn* 'and'; otherwise it would be *von*.

However, when the י signifies an *i* or *e*, and when the ו signifies *o* or *u*, then one must interpret based on the sense of the text or the preceding or following words. If there is doubt, then one uses pointing, such that when one places two dots under the י, as יְ, it is *e*, and when one places a single dot above the *waw*, it is *o*, as in מיר *mir* 'we,' מֵיר *mer* 'sea,' און *un* 'and' אֹון *on* 'without.' Likewise when one places two dots under the א, as in אֱ, then it signifies hard *e*, and when one places one dot above it, then it signifies *o*, as in אֹ, to which distinction we strictly adhere in our work.

It is also to be noted that, where they are easily understood, the vowels *a* and *e* are often omitted altogether, as in דש *ds* for דאש *daß* 'that,' ור *vr* for ווער *ver*, דר *dr* for דער *der* 'the,' וטר *vtr* for וואטער *vater* 'father.'

Diphthongs are written as follows:

אי *ai*, as in אין *ain* 'one' in Swabian.

עי *ei* at the beginning of a word, as in עין *ein* 'one' or עיזען *eisen* 'iron.' Some people commonly also write it as איין *ein* 'one.' In the middle and at the end of a word, however, only double *yod* יי is used, as in מיין *mein* 'my,' דיין *dein* 'your,' זיין *sein* 'his,' ורײ *frei* 'free,' מאנכרליי *manchrlei* 'various.'

וֹי *ö* as in פוילקער *völcker* 'peoples.'

וי *vi* or *ü* as in מויגליך *müglich* 'possible.'

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[2] A verbal prefix.

<div style="text-align:center">

Das dritt Capittel.
Von etlichen ſondern Eigenſchafften / ſo die Juden gebrauchen.

</div>

ERſtlich pflegen ſie dz wort (Gott) zum vnterſcheid deß gut mit eim ſtrichlein zuzeichnen alſo גוט‎ / welches in meinem Werck auß gelaſſen / weil das ו allenthalben wo es ein o bedeut den puncten holem hat alſo וֹ

2. Pflegen ſie das wort (vnd) dieweil es offt kompt zuſtümlen / vnd das außge-laſſen ד mit einem ſtrichlein vber dem Nun alſo 'נ zu zeichen 'אונ für אונד wie auch die Teutſchen ſonderlich im Druck (vñ) für vnd gebrauchen.

3. Pflegen ſie vnter jhr Teutſch etliche Hebreiſche wörtlein ſo jhnen gemein / mit vnter zumengen / wie in den Teutſchen Cantzleyen mit dem Lateiniſchen oder Frantzöſiſchen worten geſchieht / als Radiren / Abcopiren / \\ Jniurijren / Proteſtiren / Areſtiren et cetera. Welches die Juden zum theil auß gewonheit zum theil das es die Chriſten nicht verſtehen ſollen / thun / als האשטו לחם‎ haſt du lechem / das iſt brot / דר גוי‎ der goi / das iſt Heid.

עש אישט בײ דעם‎ Jch wil euch deß ein vergelter sein איך ווילל עוך דאס משללם זײן אדוני וואר‎ Es iſt bey dem Adonai dz iſt Herr oder Gott war האשטו וואס גיגאנבט‎ haſtu / was geganfft / das iſt geſtolen.

4. Jſt zuwiſſen / das ſie faſt alleſampt auff Nürnbergiſch oder Fränkiſche art die Vocalen grob auß ſprechen ſonderlich das a / fast wie ein o.

5. Haben ſie etliche ſondere wörter / als benſchen für Segnen oder Benedeyen / leien für leſen das daſige für dieſes / et cetera.

6. Pflegen ſie die Diminutiua die wörter ſo in gemeiner Teutſchen ſprach ſich auff die ſyllab (lein) enden / auff ein lich zuſchreiben vnnd auß zuſprechen / als Kindlich / Meidlich / Büchlich / für Kindlein / Meidlein / Büchlein / et cetera.

7. Zům ſibenden iſt zu wiſſen / das wie vnter vns Teutſchen / alſo auch die Juden faſt ein jeder ſeine art zuſchreiben hat / vnnd einer \\ besser denn der andere ſchrifft machet / vnd das ſie als der Grammatica vnd Orthographi vnerfahren / etwa einen Buchſtaben für den andern ſetzen / als ein d für ein t / k für ein g / et cetera wie gemeine Leyen jhr Teutſch ſchreiben.

So denn nun einem eine Jüdiſche Handſchrifft fürkeme die er begert zuleſen / so muß er für allen dingen der Buchſtaben warnemen wie dieſelbe formirt das er nicht ein b für ein p u[7] für ein v et cetera anſehe / demnach die Syllaben oder wort anfahe zuſammen zuſetzen / Wenn er einzele Buchſtaben findet mit oder ohne ſtrichlein / ſo ſoll er wiſſen das es zalbuchſtaben ſein / oder ſonſt abgekürtzte vnd jhnen bekante wort. Findet er frembde wort ſo nit Teutſch ſein / ſol er wiſſen / das es Hebreiſch oder Chaldeiſche ſein / vnnd die Müntz oder die Hauptſach davon er ſchreibet / bedeutet / welche man entweder in einem Lexico ſuchen oder von einem gelehrten erfragen muß.

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[7] u] S n.

The Third Chapter,
on Several Particular Features That the Jews Use

First of all they generally distinguish the word *Gott* 'God' from the word *gut* 'good' by means of a small stroke, thus: גוּט, which is omitted in my work, because the ו is here always printed with a *holem* (וֹ) when it represents *o*.

2. They generally mutilate the word *vnd* 'and,' because it is so common, and replace the omitted ד with a small stroke above the *nun*, as in נ֝ in order to write אונ֝' for אונד, just as the Germans in particular in print use *vn̄* for *vnd*.

3. They generally mix some Hebrew words that are in common use among them into their German, as also happens in German chanceries with Latin and French words, such as *Radiren* 'erase,' *Abcopiren* 'copy,' *Iniuriren* 'injure,' *Prostestiren* 'protest,' *Arestiren* 'arrest,' etc. The Jews do this in part out of habit and in part so that Christians cannot understand, as in האשטו לחם *hast du lechem* 'do you have bread?' or דר גוי *der goi*, that is, 'the heathen.'[3]

איך וויל אוך עוך דאס משללם[4] זיין *Ich wil euch deß ein vergelter sein* 'In this I will be your avenger/despoiler' or עש איישט ביי דעם אדוני ואר *Es ist bey dem Adonai dz ist Herr oder Gott war* 'It is true, by Adonai,' that is 'Lord or God' or האשטו וואס גיגאנבט *hastu was geganfft das ist gestolen* 'have you *geganvet*,' that is 'stolen something?'

4. One should know that almost all of them pronounce vowels in a coarse manner as in Nuremberg or Franconian dialect, especially the *a* almost as *o*.

5. They have several special words, such as *benschen* for *Segnen* or *Benedeyen* 'bless,' *leien* for *lesen* 'read,' *das dasige* for *dieses* 'this,' etc.

6. For diminutives, which in the ordinary German language end in the syllable *-lein*, they both write and pronounce the suffix *-lich* as in *Kindlich* 'little children,' *Meidlich* 'little girls,' *Büchlich* 'little books,' for *Kindlein*, *Meidlein*, *Büchlein*, etc.

7. The seventh item to know is that, as among us Germans, practically each individual Jew has his own method of writing, and one [thinks he] writes the script better than the other, and since they are inexperienced with grammar and orthography, they write one letter in place of another, as for instance *d* for *t*, *k* for *g*, etc., just as an ordinary layperson writes German.

Thus if one were to come across a Jewish manuscript that he wished to read, then he must first of all pay attention to the formation of the letters, so that he not mistake *b* for *p*, or *u* for *v*, etc. Thereafter he should begin to put together syllables and words. Should he come across individual letters with or without small strokes, he should know that they are numerals or otherwise abbreviated words familiar to the Jews. If he finds foreign words that are not German, then he should recognize that they are Hebrew or Aramaic and constitute the essence of what is written, which one must seek in a lexicon or find out from a scholar.

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[3] Schade's translation is of course at least imprecise, if not altogether inaccurate: *goy* has had a number of significations over the millennia of its use in Jewish languages. While it can connote 'heathen' as opposed to Jewish, it more generally meant simply 'Gentile,' as it still does in modern Yiddish, as opposed to Ivrit, where it has taken on a pejorative connotation such that it is often frowned upon in polite conversation.

[4] משללם] sense unclear without context; Schade's translation with *vergelter sein* suggests that he may understand the word as related to the root שלם and not שלל; my dual translation suggests the opposing possibilities.

Das sey zur anleitung gnug / wie man ſich in der Juden Hebreiſch Teutſch richten
ſoll / darzu ferner die vbung von nöthen. Wer nun diſen bericht durchleſen / vnd
darauff ein Capittel zwey oder drey in den v. getruckten Büchern für ſich nimpt /
vnd das Teutſche Te-\\ſtamen[8] darneben helt / der wird in kurtzer zeit ohne mühe
vnd arbeit ſolchs begreiffen.

Was ſonſt die Juden für ein weiſe im Dolmetſchen gebrauchen nemlich ein wort
nach dem andern zuſetzen / findet man in etlichen Teutsch getruckten Büchern / So
ich vermerck das ſolche mein Arbeit angenem / wolt ich das Buch Job mit diſer
ſchrifft laſſen auß gehen / von wort zu wort verteutſcht durch den Hochgelehrten
vnd erfahrenen R. Eliah Levi / vnd durch den Ehrwürdigen Herrn Paulum Fagium
auß ſeinem Munde mit eigner hand excipiert / nicht ſo faſt vmb der Juden
Dolmetſchung willen / als von wegen viler ort vnnd wörter die ſchwer darin zu
verſtehen / vmb der Arabiſchen vnd andern frembden wort vnnd auch der halb
Poetiſchen art willen / Daher es auch je vnd je für der ſchwereſten bücher eins iſt
gehalten worden.

<div align="center">ENDE. \\</div>

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[8] \\stamen] S catchword stament\\

This suffices as an introduction, how one should orient oneself in the Hebrew-German of Jews; in addition to that, practice is necessary. Whoever has now read through this account and proceeds to take up two or three chapters of the printed Pentateuch and holds the German Bible next to it, will in short order and without great effort understand.

How the Jews otherwise translate, namely word-for-word, is found in a number of books printed in German. If I should find my work well received, I would publish the book of Job in this script—translated word-for-word by the learned and experienced Rabbi Elia Levita and taken down directly from his lips by the venerable Paulus Fagius—not so much for the sake of Jewish translation as for the many passages and words in the text that are difficult to understand, for the sake of Arabic and other foreign words and for the sake of the text's poetic form. Because that book has also always been held to be one of the most difficult books.

The End

Thomas Blebelius, "Isagoge brevissima exhibens rationem legendi et scribendi Hebræogermanicum cuius uſus hoc tempore frequens eſt," from *Compendium Hebrææ Lingvæ* (1594)

Source: Thomas Blebelius, *Compendium Hebrææ Lingvæ ex Grammatica Blebelii Quanta heri potuit brevitate & perſpicuitate collectum, et ad puerilem institutionem omnino accommodatum.* VVitebergæ, ex officina Cratoniana, MDXCIIII; extant: Rostock, Universitätsbibliothek, CIc-1826.1.

Alphabetum Hebræogermanicum.

a	א
b	ב
c	כּ
ch	כֿ ךֿ
d	ד
e	ע
f	בֿ פֿ
pf	פפ
g	ג
h	ה
Vocalis i	י
Conſon: i	יי
k	ק
l	ל
m	מ - ם
n	נ - ן
o	וֹ
p	פ
ph	פֿ - ףֿ
q	ק
r	ר
ſs s	ס ז
ſch s	שׁ
th	תֿ
t	ט
Vocalis u	ו
Conſona u	בֿ ו
w	וו
Raro x	קס קש
y *non est in uſu*	
tz z	צ-ץ

Thomas Blebelius,
'Very Brief Introduction, Expounding the Principles
of Reading and Writing Hebrew-German the use of
which is common at present,' from *Precis of the
Hebrew Language from the Grammar of Blebel,
How Many Things of the Lord Can Be Brought Together
Briefly and Clearly and Altogether Accomodated to the
Instruction of the Youth*
(1594)

Hebrew-German Alphabet:

a	א
b	ב
c	כ
ch	כ ךְ
d	ד
e	ע
f	ב פ
pf	פפ
g	ג
h	ה
Vocalic i	י
Consonantal: i	יי
k	ק
l	ל
m	מ - ם
n	נ - ן
o	ו
p	פ
ph	פֿ - ף
q	ק
r	ר
ss s	ס ז
sch s	שׁ
th	תֿ
t	ט
Vocalic u	ו
Consonantal u	בֿ ו
w	וו
Rare x	קס קשׁ
y *is not used*	
tz z	צ-ץ

Regula.

Hi Characteres literarum ſcribuntur et leguntur quoque à dextra verſus ſiniſtram, ſicut apud Hebræos. //

Quomodo dividuntur Literæ?
In Vocales et Conſonantes.

Quot ſunt vocales?

א			a
ע			e
י	valet	i
אֹ			o
ו			u
וו			w

Sex {

Quae est ratio vocalium?
Exacta vocalium ratio his regulis continetur.

I. REGVLA.

Duæ vocales א et ע a & e, dictiones inchoant et finiunt, ut אבר **aber** דא **da** עבן **eben** ערבע **erbe.**

II. REGVLA.

Tres vocales י ו et ו i o et u ab initio dictionis præponunt ſibi א abſonam, ſicut in fine quoque eandem poſtponunt, ut אים **Jm,** אין **in,** אונד **und** אודר **oder** דיא **die** דוא **do** דוא **du.** //

אִי	i	יא	
אוֹ	o	וֹא	
אוּ	u	וא	

In principio {   } In fine.

EXCEPTIO.

Interdum tamen in fine negligitur א abſona, ut : צו **zu** / דו **do** et **du.**

III. REGVLA.

Vocalis וו w dictionem quidem inchoat, *ſed ſequente alia* conſimili videlicet ו (id eſt, o vel u) ſimplici interponit א vel י abſonam et epentheticam. ut : וואאל **wol** et וויול **wol.** וואונשן et וויונשן **wunſchen.**

IIII. REGVLA.

י in fine, ſicut et in medio legitur interdum pro ע e, ut : העךי **Herre,** ךֵידן **reden.**
Quemadmodum א pro ו ut : דא pro דו **do,** סא pro סוֹא **ſo.**

V: REGVLA.

Vocalis in ultima dictionis ſyllaba plerunque ſub intelligenda omittitur, ut : דן גרושן העךן **den groſſen Herren,** quod peculiare eſt e vocali. //

Rules:
These letters are also written and read from right to left, just as in Hebrew.

How are the letters distributed?
Into vowels and consonants.

How many vowels are there?

Six
א		a
ע		e
י	is pronounced as	i
ֹו		o
ו		u
וו		w

What is the system of vowels?
The exact system of the vowels is encompassed by the following rules.

Rule 1.
Two vowels, א *a* and ע *e*, begin and end words, as in אבר *aber* 'but,' דא *da* 'there,' עבן *eben* 'even, level,' ערבע *erbe* 'inheritance.'

Rule 2.
At the beginning of words , three vowels—י ֹו ו *i, o* and *u*—are preceded by a silent א; this same silent vowel also occurs at the end of words, as in אים *Im* 'in the,' אין *in* 'in,' אונד *und* 'and,' אודר *oder* 'or,' דיא *die* 'the,' דוא *do* 'there,' דוא *du* 'you.'

At the beginning of words				At the end of words
אי	i		יא	
אֹו	o		ֹוא	
או	u		וא	

Exception:
Occasionally, however, the silent א at the end of the word is lacking, as in צו *zu* 'to,' דֹו *do* 'there' and *du* 'you.'

Rule 3.
The vowel וו *w* occurs at the beginning of words, but when other similar letters follow immediately, such as ו (that is *o* or *u*) a silent and epenthetic א or י is interposed, as in וואֹל *wol* and וויֹול *wol* 'well,' וואונשן and וויונשן *wunschen* 'wish.'

Rule 4.
Sometimes at the end, just as in the middle, of words, י is read as ע *e*, as in הערי *Herre* 'sir,' רֵידן *reden* 'speak.' The same is true of א for ֹו, as in דא for דֹו *do* 'there,' סא for סֹוא *so* 'thus.'

Rule 5.
In the final syllable of a word, vowels that are automatically understood from context are commonly omitted, as in דן גרושן הערן *den grossen Herren* 'the grand gentlemen'; this is especially the case with the vowel *e*.

EX VOCALIBVS

fiunt Diphthongi.

Quot ſunt Diphthongi?

4. $\begin{cases} \text{אוי} & \text{au ut : אויף auff.} \\ \text{וי} & \text{oe, ü, סויני söne, קויני küne.} \\ \text{יי} & \text{ei מיין mein, דיין dein.} \\ \text{ויי} & \text{eü אויין euch, קרויין kreuch.} \end{cases}$

Quæ est ratio Diphthongorum?

    Eadem ferè quæ vocalium ex quibus fiunt : Nam â principio dictionis ante ſe, ſicut in fine dictionis poſt ſe א abſonam requirunt literam, ut :

    [1]אויף איינר וייבֿן auff einer Eüchen /

    דרייא נויא גבוייא drei neü Gebeü.

in fine. $\begin{bmatrix} \text{ויא} & \text{au} & \text{אוי} \\ \text{ייא} & \text{ei} & \text{איי} \\ \text{וייא} & \text{eü} & \text{אויי} \end{bmatrix}$ à principio ·

DE CONSONANTIBVS

Quæ ſunt Conſonantes?

    Sunt reliquæ literæ præter Vocales. Harum aliæ duplicem figuram : Aliæ vero duplicem poteſtatem ſeu ſonum habent. //

Quæ ſunt duplicis Figuræ?

    Quinque, quæ à principio et in medio uſitata et communi forma ; In fine vero protracta ſpecie ſcribuntur, et tunc Finales dicuntur, vt

Finales $\begin{cases} \text{ך} & \text{ch} \\ \text{ם} & \text{m} \\ \text{ן} & \text{n} \\ \text{ף} & \text{ph} \\ \text{ץ} & \text{tz} \end{cases}$ communi forma $\begin{cases} \text{כ} & \text{c.} \\ \text{מ} & \text{m} \\ \text{נ} & \text{n} \\ \text{פ} & \text{p} \\ \text{צ} & \text{z} \end{cases}$

Quæ ſunt poteſtatis duplicis?

    Quatuor ת פ כ ב   b c p t. quæ in capite geſtantes lineam, quæ Raphe dicitur intendunt valorem et cum aſpiratione proferuntur ut בֿ bh vel f potius, et v. conſonans. כֿ valet ch פֿ ph vel f תֿ th.

Raphatæ $\begin{cases} \text{בֿ} & \text{f et v conſ :} \\ \text{כֿ} & \text{ch} \\ \text{פֿ} & \text{ph. f.} \\ \text{תֿ} & \text{th.} \end{cases}$ *Tenues* $\begin{cases} \text{ב} & \text{b.} \\ \text{כ} & \text{c.} \\ \text{פ} & \text{p.} \\ \text{ת} & \text{t.} \end{cases}$

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    [1] וייבֿן] the word lacks the essential initial *alef* that marks a word beginning with a vowel. Although there are some few examples of usage in the earliest period of the writing of Yiddish (cf. Leipzig, Universitätsbibliothek, ms. Vollers 1099 [thirteenth century] with near contemporary Yiddish glosses [cf., for instance, fol. 128rv]), Blebelius' spelling is more than merely unusual at this period.

Diphtongs are formed from vowels.

How many diphtongs are there?

4.
- אוי *au*, as in אויף *auff* 'on'
- וי *oe, ü*, as in סוני *söne* 'sons' and קויני *küne* 'keen'
- יי *ei*, as in מַיין *mein* 'my' and דיין *dein* 'your'
- וי אויך *eü euch* 'you' and קרויין *kreuch* 'creep'

What is nature of the diphthongs?
It is almost the same as the vowels from which they are composed: for the silent letter א must precede them at the beginning of words, just as it must follow them at the end of words, as in

אויף איינר וייכן *auff einer Eüchen* 'on an oak'

דרייא נויא גבוייא *drei neü Gebeü* 'three new buildings'

At the end of words

ויא	au	אוי
ייא	ei	איי
וייא	eü	אויי

At the beginning of words

On Consonants
What are consonants?
They are all the letters except the vowels. Some of them have two forms, while others have two distinct qualities or sounds.

Which ones have two forms?
Five, which at the beginning and in the middle of words have a commonly used form, while at the end of words they are written with a lengthened form, which are then called finals:

Finals
ך	ch
ם	m
ן	n
ף	ph
ץ	tz

common forms
כ	c
מ	m
נ	n
פ	p
צ	z

Which ones have two qualities?
Four, ב כ פ ת *b, c, p, t*, which have a line above them, called *rafe* (which indicates the strength of the sound), and are pronounced with aspiration, as בֿ *bh* or rather *f* or consonantal *v*; כֿ signifies *ch*; פֿ is *ph* or *f*; תֿ is *th*.

with rafe
בֿ	*f* and consonantal *v*
כֿ	*ch*
פֿ	*ph* or *f*
תֿ	*th*

stops
ב	*b*
כ	*c*
פ	*p*
ת	*t*

בוֹן von גארתן garthen פרולכטן fruchten. *Abſque linea* tenues ſunt, vt פסאלם // Pſalm בוך buch כרייציס creuzes תרוֹזת troſt.

Habent præterea duplicem poteſtatem י *et* ו.

Nam י ab initio ſeu principio dictionis non vocalem vel diphthongum conſtituit ſed י conſonantem et plerunque gemino יי ſcribitur vt יִיאר jar יִיאקוֹב Jacob, rarius ſimplici י vt יעשוס Jeſus.

II.

ו *Verò* V conſonantem à principio conſtituit, vt וער ver ואטר vater. Alias ſunt vocales vel diphthongi, vt : דיר dir דיין dein דורך durch דו do.

Quæ ſunt obſervanda in Conſonantibus?

I.

Nulla fit ſyllaba abſque vocali ſeu diphthongo, ideò infine duæ conſonantes ſemper poteſtate ſibi includunt vocalem, maximè verò cum Semivocalis ſequitur דם ליבן ברוידר dem lieben bruder. //

II. REGVLA.

Conſonantes ejusdem figuræ et poteſtatis non geminantur præter נן nn, ut : אלֵי מעננير alle Menner. גרוֹשׁי הערן groſſe Herren.

III.

Dictiones compoſitæ plerunque dirimuntur et ſeparatim ſcribuntur, ut : תוֹט שלאג Tot ſchlag לוֹב געשׁאנג Lob gesang גוֹט לוֹס Gotlos.

IIII.

Nomen divinum גוֹט Got plerunque cum tono ſcribitur, abſque tono valet גוט gut.

V.

Dictio אונד vnd, plerunque abbreviatur hoc modo און' vnd.

APPENDIX.

In his pauciſsimis Præceptis et Regulis conſiſtit tota ratio legendi et ſcribendi Hebræo-germanicum idioma, quo etiam Iudæi hoc tempore utuntur, ut ipſorum non tantum manu ſcripti, ſed etiam in hoc genere editi Libri ſatis teſtantur. //

EXEMPLA PETANTUR
ex Psalmis, his literarum Characteribus deſcriptis.

דער ערשטֵי פסאלם

I.

וויל דעם דער ניכט וואנדעלט אים ראם² דער גוֹט לוֹזין נוֹך טריט אויף דעם וועג דער סוינדן נוֹך סיצט דא דיא שפוֹיטר זיצן :

II.

סונדערן האט לושט צום געזעץ דעס הערן אונ'³ רעדיט בוֹן סיינם געזיץ טאג אונד נאכט :

---

² ראם] Luther *Rat*; while the Yiddish translation of Hebrew עצה would conventionally be ראט 'counsel,' ראם may not be a mistake, for it could also be construed in an appropriate sense of 'plan,' 'consideration,' 'company of.'

³ און'] W apostrophe is subscript.

בֿון *von* 'from,' גארתֿן *garthen* 'garden,' פֿרוכטן *fruchten* 'fruits.' Without a line, they are stopped consonants, as in פסאלם *Psalm*, בוך *buch* 'book,' כרייציס *creuzes* 'crosses,' תרוזת *trost* 'comfort.'

In addition, י and ו have two qualities.

For at the beginning of words י is neither a vowel nor a diphthong, but a consonant, and sometimes double יי is written, as in ייאר *jar* 'year,' ייאקוב *Jacob*, more infrequently as a single י, as in יעשוס *Jesus*.

II.

But at the beginning of words, ו *v* is a consonant, as in ועֿר *ver*, ואטר *vater* 'father.' Otherwise they [sc. י and ו] are vowels or diphthongs, as in דיר *dir* 'to you,' דיין *dein* 'your,' דורך *durch* 'through,' דו *do* 'there.'

What things are to be noted about consonants?

I.

There are no syllables without a vowel or a diphthong, so that two consonants at the end of a word always imply a vowel between them; this is especially the case when it is a matter of a reduced vowel: דם ליבן ברוידר *dem lieben bruder* 'to the dear brother.'

II. Rule

Consonants of the same form and quality are not doubled, except for נ נ *nn*, as in אלֶי מעננ ער *alle Menner* 'all men,' גרושי הערן *grosse Herren* 'grand gentlemen.'

III.

Compound words are generally divided and written separately, as in טוט שלאג *Tot schlag* 'homicide,' לוב געשאנג *Lob gesang* 'paean,' גֿט לוס *Gotlos* 'godless.'

IIII.

The name of God גֿט *Got* 'god' is generally written with a diacritical mark; without the diacritical mark it signifies גוט *gut* 'good.'

V.

The word אונד *und* 'and' is generally abbreviated in this manner: אונ *und*.

Appendix

These very few principles and rules constitute a complete method of reading and writing the Hebraeo-German dialect as currently used by the Jews, as not only their handwritten documents, but also their published books of this kind demonstrate.

Examples drawn from the Psalms with the letter forms as here described:

The first Psalm:

1. Blessed is the man who walks not in the counsel of the godless, nor goes on the path of sins, nor sits in the seat of scoffers;
2. But his delight is in the law of the LORD, and concerning his law he speaks day and night.

III.

דער איזט וויא איין באום געפפלאנצט אן דען וואשיר בויכן דער סיינֵי פֿרוכֿט ברינגט צו סיינר צייתֿ[4] אונ' זייני בלעטר ור וועלקן ניכֿט אונד וואס ער מאכֿט דאז גערת וואל :

IIII.

אבר זו סינד דיא גֿט לוזן ניכֿט זונדערן וויא שפרייא דיא דער ווינד זר[5] שטרייהעט : //

V.

דארים בלייבן דיא גֿט לושין ניכֿט אים גֿעריכֿט נוֹך דיא זוינדר אין דער געמיין דער גערעכֿתין :

VI.

דען דער הער קעננזט דען וועג דער גֿעריכֿטין אבר דער גֿט לוזין וועג ורגֿעהיט :

געביט[6] :

בעהויט אונז הער פֿויר באלשיר לער דאז ארם ור פֿוירטֵי בֿוֹלק בעקֿער : ערהאלט אונז שטעתֿיס בייא דיינם וויורט סו ווערדן וויר סעליק היא אונ' דורט :

II.

דער אנדר פשאלם :

I.

ווארום טֿובֿן דיא היידין אונד דיא לויִיט רֵידן זו ור געבליך :

II.

דיא קויניגֵי אים לאנד ליינין סיך אוף // אונד דיא הערן ראט שלאגין מית איין אנדער ווידער דען הערן אונ' סיינין געזאלבטן :

III.

לאשט אונז צר רייישין אירֵי באנד אונד בֿון אונז ווערפֿין אירי סייל :

IIII.

אבער דער[7] אים הימעל וויוֹנעת לאכֿט איר אונ' דער הער שפוטעט איר :

V.

ער ווירד אייניזט מיט אינין רעדן אין זיינים צורן : אונ' אין זייניין גרים ווירד ער סייא ער שרעקין :

VI.

אבר איך האבֵי מיינן קויניג איין געסאזט אוף מיינין הייליגן בערג ציון[8] :

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[4] צייתֿ [W צייוו.

[5] זר] As has already become clear, German-speakers of the period had a great deal of difficulty describing their own language's various sibilants. The use of ז here instead of the expected צ may bear witness to that problem; or it may simply be Blebel's faulty transcription of the Luther text.

[6] This prayer and the one following the second Psalm are not part of these Psalms texts but are rather supplemental texts added by Blebel.

[7] דער [W רער.

[8] ציון [W עיון.

3. He is like a tree planted by streams of water, that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers.
4. The godless are not so, but are like chaff which the wind drives away.
5. Therefore the godless do not remain in the judgment, nor sinners in the congregation of the righteous;
6. for the LORD knows the way of the righteous, but the way of the godless will perish.

Prayer: Protect us, LORD from false doctrine; convert your poor, seduced people; keep us always in your word; thus we will be blessed both here and there.

The second Psalm:

1. Why do the heathen rage, and the peoples speak in vain?
2. The kings of the earth prop themselves up, and the rulers take counsel together, against the LORD and his anointed,
3. "Let us burst their bonds asunder, and cast their cords from us."
4. But he who lives in the heavens laughs at them; the LORD has them in derision.
5. Then he will speak to them in his wrath, and terrify them in his fury,
6. "But I have set my king on Zion, my holy hill."

VII.

איך וויל בֿון איינר זולכֿין ווייסֵי פרעדיגן דאז דער הער צו מיר גיזאגט האט דוא ביזט
מיין סון הייתֵי האב איך דיך גיצייגט : //

VIII.

הייֹשֵי בֿון מיר סו וויל איך דיר דיא היידֵען צו ערבֵי געבן און' דער וועלט ענדֵי צום
אייגן תומב :

IX.

דוא זולט סייא מיט איינם איזערן צעפטר צו שלאגין : וויֵא טויפפין סולטו
זיא צֵר שמייישין :

X.

שׂוא לאזט אויך נוא ווייסין איר קוניגֵי אונד לאזט אויך ציכֿתיגן איר ריכֿתר אויף ערדן :

XI.

דיינט דעם הערן מיט פֿורכֿט און' פֿרוייֵעט אויך מיט ציתֵען[9] :

XII.

קושׁיט דען סון דאז ער ניכֿט צוירני אונד איר אומב קומיט אוף דעם וועגֵי דען זיין
צורן ווירד באלט אן ברעננין אבר ווויֹל אלין · דֵיא אויף אין טרויען : //

געביט :

או גוֹטן סון הער יעשׂו כֿריסט דוא אונסיר קוניג און' פֿריזטר ביזט ווידר דעס טוייפֿלֵז
מֿורד אונד נֵיד סטע סטעתז בֵייא אונז צי אליר צייט :

: א מ ע ן :

<p align="center">F I N I S.</p>

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[9] ציתֵען] r omitted ?? = ציתֵערן; Luther *Zittern.*

7. I will preach of such a decree, that the LORD said to me, "You are my son, today I have begotten you.

8. Ask of me, and I will make the heathens your heritage, and the ends of the earth your possession.

9. You shall break them with a scepter of iron, and dash them in pieces like a potter's vessel."

10. Now therefore, O kings, be wise; be warned, O judges of the earth.

11. Serve the LORD with fear, with trembling rejoice,

12. Kiss the son lest he be angry, and you perish in the way; for his wrath is quickly kindled. But blessed are all who take refuge in him.

Prayer:
Oh, God's son, Lord Jesus Christ, you are our king and priest; against the devil's violence and envy be with us constantly at all times.

Amen.

<div align="center">End</div>

Johannes Meelführer
"De Scriptura Judæorum, qua utuntur, cùm in Epiſtolis, tùm in Commentariis, pro lingua Germanica exprimenda,"
from *Grammaticæ Hebrææ compendiosa institutio* (1607)

Source: Onotzbachi Excudebat Paulus Bohemus [Ansbach] 1607, pp. 262–267; extant: Cambridge University Library K*.6.45 (G); 2nd ed.: Jena: Johannes Weidner, 1623; extant: Oxford, Bodleian 8° M 146 (2) Th.

JVDÆI *nostræ ætatis (quorum maxima pars nihil minus, quàm Hebræam linguam callet) in ſuis Libris et Commentarijs Germanicam linguam Hebræis literis deſignant, quoad figuram quidem (eamque tumultuariè deproperatam) non ſemper uniusmodi, quoad valorem verò per Analogiam ad Germanicam, hoc modo comparatis.* //

a	b	c	d	e	f	g	h	i	k	l	m	n	o	p	q	r	s	t	u	w	x	y	z	ph	pf	ſch

ש פֿ פ ָ צ ו י קס ו ו ט שסז ר קוֹ פ ו נ מ ל כ י ה ג בֿ ו ע ד צ ב א

Quinque finalibus finalem figuram tribuunt, ſicut in Scriptura Hebræa. ח *et* ת *non uſurpantur, niſi in Hebræis dictionibus ac terminis ſubinde interſperſis.*

Dipthongos ſic repræſentant:

au	ai	ei	ei	ei	ô	ü

וי וֹי איי יי עי אי או

Quamvis igitur parùm ſibi invicem conſtent, præſertim in diverſis locis diſſidentes, tamen hæc generalia notaſſe juvabit.

1. *Vaf et Jod initiales, ſunt conſonantes, et valent V et I, reducuntur au-//tem ad vocales per præpoſitam literam* א. *ut:* אין ihn / און ohn.
2. *Vbi in Germanicis poſt vocalem* i, *litera quaſi* ἄφωνος *ſcribi ſolet* die *pro* di *Iudæi ad literam Jod aſſumunt* א, *ut:* דיא die / וויא wie.
3. *Ajin valet* e *mollius, quaſi* ä, *ſed pro* e *duriori (quale exempli gratia est in omnibus augmentis initialibus et finalibus,* geben*) adhibent Iod ut:* גיוואלט / gewalt / לעביט lebet.
4. *Nonnunquam Aleph et Iod cum præmiſſo vel ſubſtrato Zere efficiunt* e *forte et durabile, ut:* מֵירען / mehren /, מֵיר / mehr.
5. *Quod ſi vocalis* a *et* e, *facilè ex conſonantium ſono, earumque mutua correſpondentia, patet, omittitur, ut:* האבן haben.
6. *Per Apocopen dicunt,* או' pro אונד und. //
7. *Multa admiſcent vocabula Hebraica, ceu terminos tritè notos, quæ vocabula paulatim uſu ſunt addiſcenda: et facilè dignoſcuntur ex literis ad Germanicæ vocis conformationem inconcinnis, quæ vel ex Lexicis antiquioribus inquirenda, vel à doctis Judæis addiſcenda ſunt.*

Johannes Meelführer
'On the Script of the Jews which is used in letters, as well as commentaries, in order to represent the German language.'
from *Brief Principles of Hebrew Grammar*
(1607)

The Jews of our time, the majority of whom are well versed only in the Hebrew language, write the German language with Hebrew letters in their books and commentaries, which, insofar as the letters are not always of the same form (improvised here in haste) and insofar as their values are analogous to German equivalents, correspond in the following manner:

a b c d e f g h i k l m n o p q r s t u w x y z ph pf ſch

ש פֿ פ צ וי קס ו ט שסז ר קוף פ ו נ מ ל ק י ה ג בֿ בּ ו ע ד צ ב א

They allocate final forms to five letters, as is also the case in writing Hebrew. The letters ה and ת are not used except in the Hebrew words and terms that are frequently interspersed.

They represent diphthongs thus:

au   ai   ei   ei   ei   ô   ü

וי   וֹי   אײ   ײ   עי   אי   או

Therefore, no matter how inconsistent they are, especially disagreeing from one locale to another, nonetheless, it will help to note these general rules:

1. Initial *waw* and *yod* are consonants and signify *v* and *i*, but are returned to a vocalic state by the preposed letter א, as in אין *ihn* 'him,' און *ohn* 'without.'
2. In the position after vocalic *i*, where Germans are accustomed to write, as it were, a silent letter, as in *die* for *di*, Jews add א to the letter *yod*, as in דיא *die* 'the,' וויא *wie* 'how.'
3. *Ayin* represents a weaker *e*, like *ä*; but for a harsher *e* (of such a kind, for example, as in all prefixes and suffixes [of the root word] *geben*), they add *yod*, as in גיוואלט *gewalt* 'violence,' לעביט *lebet* 'lives.'
4. Sometimes *alef* and *yod* with a preposed or substrate *ṣere* represent a strong and lengthened *e*, as in מירען *mehren* 'increase,' מיר *mehr* 'more.'
5. Now if the vowels *a* and *e* are quite evident, based on the sound of the consonants and their reciprocal relations, they are omitted, as in האבן *haben* 'have.'
6. Due to apocope they say אונ' for אונד *und* 'and.'
7. They mix in many Hebrew words and commonly used phrases, which one should gradually learn to use; and they are easily recognized from the letters inappropriate for writing German words. They are to be learned by looking in older dictionaries or from learned Jews.

8. Diminutiva neque miſnica formatione **Kindigen** / *neque Francica* **Kindilein** / *ſed peculiari et ferè barbara ratione deſignant, in* **lich** / *ut:* קינדליך **Kindilich**.

9. Aspirationem literarum Begadkephat, per lineolam ſupernè inſtratam notant, ut: ברעכין **brechen**.

Cætera attentus Lector facilè in ipſa lectione dijudicat, quando videlicet Francorum more vocales pleniores exhibent, quibusdam etiam phraſibus durioribus et inuſitatioribus utuntur, aut (præſertim rudiores) literam pro litera ponunt. //

Exempli loco ſit Textus.
Johan. 4. verſ. 47. etc.

des Königiſcher ein war es Und
אונ' עש וואר עין קויניגישר דעש

Capernaum zu Kranck lag Sohn
זון לאג קראנק צו כפרנחום

kam Jeſus das höret diſer
דיזער הויריט דאס ישוס קאם

und Galileam in Judæa auß
אוס יודעא אין גאליליאן אונ'

bath und ihm zu hin gieng
גינג הין צו אים אונ' באט

und käme hinab Er das ihn
אין דאש ער הינאב קעמי אונ'

war Er denn Sohn ſeinem hülffe
הוילפי זייניס זון דען ער וואר

ſprach Jeſus und kranck Todt
טוד קראנק אונ' ישוס שפרך

8. Diminutives are represented neither by the Meissner form *Kindigen* nor the Franconian form *Kindilein* but by the peculiar and almost barbaric means, in *-lich*, as in קינדליך *Kindilich* 'little child.'[1]

9. They mark the aspiration of the *begadkefat* letters by means of a superstrate line, as in ברעכין *brechen* 'break.'

The attentive reader will perceive other things in the process of reading, when namely in the manner of the Franconians, vowels are fuller, and they use certain harsher and less common expressions or (especially the less sophisticated) substitute one letter for another.

A Text instead of examples (John 4:47–8)

whose official   an was there and
des Königiſcher ein war es Und
דעש קויניגישר עין וואר עש 'אונ

Capernaum in   ill   lay son
Capernaum zu Kranck lag Sohn
כפרנחום צו קראנק לאג זון

came Jesus that heard this one
kam Jeſus das höret diſer
קאם ישוס דאס הוירט דיזער

and Galilee to Judea from
und Galileam in Judæa auß
'אונ גאליליאן אין יודיא אוס

begged and him to   went
bath und ihm zu hin gieng
באט 'אונ אים צו הין גינג

and come down he that him
und käme hinab Er das ihn
'אונ קעמי ער הינאב דאש ער אין

was he for   son   his   help
war Er denn Sohn ſeinem hülffe
וואר ער דען זון זיינים הוילפי

spoke Jesus and ill   deathly
ſprach Jeſus und kranck Todt
שפרך ישוס 'אונ קראנק טוד

---

[1] Actually, of course, Yiddish diminutives in *-lich* are plural: 'little children.'

Zeichen nicht ihr wenn ihm zu
צו¹ אים   ווין איר ניכט צייכין //

glaubet ſo ſehet Wunder und
אונ' וואונדר זעהיט זו גלאוביט

etc. nicht ihr
        איר ניכט

---

¹ צו אים ווין איר] A איד ניוו אים וז

signs   not you when him to
Zeichen nicht ihr wenn ihm zu
צו אים   ווין איר ניכט צייכין //

believe so see wonders and
glaubet ſo ſehet Wunder und
און' וואונדר זעהיט זו גלאוביט

etc. not you
etc. nicht ihr
איר ניכט

Johann Buxtorf
"Lectionis Hebræo-Germanicæ Uſus et exercitatio," from
Thesaurus Grammaticus Linguæ Sanctæ Hebrææ (1609)

Source: Basel 1609, extant: Oxford, Bodleian Ms [!] Marshall Or. 88, pp. 648–71.

Regia vox eſt **נָדִיב נְדִיבוֹת יָעָץ** *Liberalis liberalia conſulit*, Jeſ 32.8. Et avarorum divitiæ, ut ſol poſt occaſum, neminem mortalium non oblectant tantum, ſed et egenis nocent. Verum utique et illud apud eundem prophetam: **כֵּלָי כֵּלָיו רָעִים** *Avari inſtrumenta et artes malæ ſunt.* Ne itaque, dum in abſolutiore linguæ Hebraicæ tractatione verſamur, parca manus aliquid concludat, quod uſus linguæ vult recludi et eminere: illud adhuc reſtat, ut uſum modúmque, legendi ac ſcribendi Hebræogermanica breviter oſtendamus. Neque certè et hæc res ſuo fructu caret. Etenim characteres ejus ſcripturæ accuratè noſſe, non ſolum ad Germanica legenda prodeſt, ſed et ad Hebræa ipſa manuſcripta. Teſtantur id Bibliothecæ principum, et vel una maximè Illuſtriſsimi Electoris Palatini, aliarumque Academiarum inter Chriſtianos, in quibus aliqua manuſcriptorum Hebraicorum copia eſt: teſtari poterunt id ſinguli, qui manuſcriptos libros Hebraicos habent. Hi non tantum quadrato biblico, ſed et Germanico charactere exarati ſunt. At quotusquiſque inter noſtros reperitur, qui eos vel legat vel intelligat? In talibus autem, quin multa arcana contineantur, quæ hiſtoriam Hebraicam mirificè illuſtrarent, ſi à peritis legeren-//tur, nihil eſt dubitandum. Sic Judæi in literis quotidianis familiaribus et quibuslibet ſcriptis ſuis, communiter hodie eodem charactere utuntur. Iſta legere nemo poterit niſi hujus ſcribendi rationis peritus. Teſtis ſit pulvis, qui tales libros ubertim operit.

    At Germanicam linguam characteribus Hebraicis deſcribere, hodiè eſt uſitatiſſimum. Sic inter ſe non tantùm vulgaria quæque Germanicè ſcribunt, ſed et plurimos libros in Germanicam linguam converſos habent, et in dies plures convertunt. Horum aliquot declarandi uſus causâ apponam, ſi erunt fortè, qui iſtorum lectione delectentur. Sequentes ad meas manus devenerunt:

    Quinque libri Moſis cum *Haphtaroth* ſive Lectionibus propheticis item cum Ruth, Eſther, Threnis, Eccleſiaſte et Cantico Canticorum, Germanicè à Judæis verſi, additis etiam Gloſſis Rabbi Salomonis Germanicis.

    Libri Exodi, Jehoſuæ, Jeremiæ, Ezechielis, Danielis, Cantici Canticorum paraphraſticè redditi.

    Pſalterium Davidis Hebræo Germanicum, cum Commentariis brevibus Kabhvenaki.

    תפלה מכל השנה Liber precum annuarum, Hebraicè et Germanicè.

Johann Buxtorf
'The Practice and Exercise of Reading Hebrew-German,' from
Grammar of the Holy Hebrew Tongue
(1609)

The word of the king is "he who is noble devises noble things" [Isaiah 32:8]. And the wealth of the greedy, as the sun after sunset, not only delights no mortal, but also harms the destitute. But certainly this, too, is found in the same book of the prophet: "The knaveries of the knave are evil" [Isaiah 32:7]. Thus lest, while we are focussing on a more complete treatment of the Hebrew language, the stingy hand conceals something that the use of language would wish to make accessible and evident: up to now, this has remained to be dealt with, that we briefly show the practice and manner of reading and writing Hebrew-German. Nor certainly will this thing be without benefit. For an accurate knowledge of the characters that they use for writing is advantageous not only for reading German, but also for Hebrew manuscripts themselves. The libraries of princes bear witness to this, for example, the library of the most illustrious Elector of the Palatinate in particular, and also of other Christian academies, in which there is some abundance of Hebrew manuscripts; individuals who have Hebrew books in manuscript can also give evidence of this. They are written not only in the biblical square script but also in Germanic characters.[1] But how many among us are there who can either read or understand them. In such writings indeed there are contained many esoteric things that would without doubt cast especial light on Hebrew history, if read by experts. Thus the Jews in their daily writing, both personal and of any other kind, commonly make use of these same characters today. No one can read them unless he is experienced in this method of writing. Proof of this claim is the very dust that copiously covers such books.

But now it is very beneficial to describe the German language written in Hebrew characters. Thus they not only write among themselves in this German common to them all, but they also have many books that have been translated into German, and they are day by day translating more. I will append several of them in order to demonstrate the method, if perhaps there should be anyone who would be amused by reading them. The following have come into my hands:

The five books of Moses with the *haftarot*, that is, readings from the prophets, and also Ruth, Esther, Lamentations, Ecclesiastes, the Song of Songs, all translated into German by Jews, with the addition of the German glosses by Rabbi Solomon.[2]

Paraphrases of the books of Exodus, Joshua, Jeremiah, Ezechiel, Daniel, the Song of Songs.

The Davidic Psalter in Hebrew-German, with brief commentaries by Kabvenaki.

תפלה מכל השנה. Prayerbook for the whole year, in Hebrew and German.

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[1] I.e., in semicursive.
[2] Rabbi Solomon b. Isaac [Rashi] (1040–1105).

מנהגים Minhagim, id eſt, Conſuetudines, Liber rituum et ordinis precum quotidianarum et feſtorum anni.

מחזור Machſor, Germanicè. Liber precum eſt, quibus in tribus anni feſtis ſolennibus utuntur.

סליחות Selichoth, vel Selichos, juxta Judæorum pronunciationem, Germanicè. Liber precum eſt. // Hi duo libri in ſermone Hebræo difficilimi ſunt, et à paucis Judæis intelliguntur. Ideo in Polonia Germanicè redditi ſunt.

ברכות המזון Benedictiones menſæ, Hebraicæ et Germanicæ: preces et Gratiarum actiones ſunt, quæ ad menſam dicuntur. Has Judæi corruptè vocant **Benſchen** / à Benedicendo. Sic quoque dicunt **Oren** / id eſt, Orare.

לקח טוב id eſt, Doctrina bona. Eſt Dictionarium biblicum, explicans voces univerſorum Bibliorum Germanicè, adjectis paſſim Gloſſis Hebraicis ad loca obſcuriora. Explicatio ſit ſecundum ordinem librorum biblicorum.

ספר של רבי אנשל id eſt, Liber Rabbi Anſchel: continet quoque explicationem Germanicam vocum biblicarum, ſed priori multo eſt brevior et ſuccinctior.

מעשה בוך, Maaſe **Buch** / id eſt, **Geſchicht Buch** / continet hiſtorias varias et jucundas, ex variis Judæorum libris depromptas, majori tamen parte ex ipſo Talmud.

ברנט שפיגל id eſt, **Brantſpiegel**. Liber eſt Ethicus, continens varia præcepta benè vivendi, hortans ad pietatem et omnis generis virtutes colendas, et vitia fugienda.

אורח חיים id eſt, Semita vitæ. Liber ejuſdem argumenti, ſed brevis et ſuccinctus eſt, apud Judæos magis laudatus in ſcripto, quam obſervatus opere.

פרוייאן בויכליין id eſt, **Frawen Büchlein**. Liber de præceptis et ritibus omnibus mulierum Judaicarum. Non enim ritibus Moſaicis ut viri, ſubjiciuntur: Accendendis candelis ſabbathinis deſtinatæ // ſunt, quo opere tantum præſtant quantum viri tota Lege Moſaica ſervanda. Ad ablutiones etiam obligantur poſt impuritatem ordinariam vel partus: tum ad officia culinaria, et imprimis ad nendum, juxta illud priſcorum, אין חכמה לאשה אלא בפלך, id eſt, *Non eſt ſapientia mulieri niſi in colo*, Joma cap. 6. pag. 66, ad Exod. 35.25.

שבט יהודה Schebhet Jehuda ſive Tribus Jehudæ. Liber eſt hiſtoricus, continens varias tribulationes Judęorum in variis exiliis, diſputationes cum Chriſtianis habitas in Hiſpania et Italia, ac omnino multa arcana et rara, ſed pleraque raræ fidei.

סבוב רבי פתחיה id eſt, Circuitus Rabbi Petachja. Itinerarium quoddam eſt, quo deſcribit quid in circuitu totius mundi Rabbi iſte viderit. Sed fide non eſt comparandus cum Itinerario Rabbi Benjamin.

ספר היראה. Liber de Timore Dei, cujus author Rabbi Jona Gerundenſis.

ספר חיי עולם Liber vitæ ſeculi: continet præcepta benè vivendi.

סוד הנשמה Secretum animæ. Liber eſt deſcribens ſtatum animæ poſt hanc vitam, tam in inferno quàm paradiſo, cum luculenter fabuloſa iſtorum locorum deſcriptione.

מעשה דוד בימי פרס Hiſtoria Davidis temporibus Perſarum. Complectitur triplicem hiſtoriam: una eſt de quodam Rabbi Baſtenai: altera de decem tribubus ultra fluvium Sanbatjon habitantibus: tertia de rege Alcozar.

מנהגים, *Minhagim*, that is, Customs, a book of religious ceremonies and the order of daily prayers and holidays of the year.

מחזור, *Maḥzour*, in German. This is a book of prayers that are used on the three solemn holidays of the year.

סליחות, or *Selikhot* or *Selichos*, according to the Jewish pronunciation, in German. This is a book of prayers. These two books in the Hebrew language are quite difficult and are understood by few Jews. In Poland, therefore, they were translated in German.

ברכות המזון, 'Grace at table,' Hebrew and German: these are prayers and blessings performed at the table. The Jews have corrupted the word and call it *benshn* 'bless' from *benedicens*. They also say *oren* 'pray,' that is, *orare*.

לקח טוב, that is, 'Good doctrine.' This is a biblical dictionary that explains words of the entire Bible in German, occasionally adding Hebrew glosses on obscure passages. The explanations are in the order of the biblical books.

ספר של רבי אנשל, that is, 'The Book of Rabbi Anshel'; it also contains German explanations of biblical words, but much more briefly and succinctly than the aforementioned book.

מעשה בוך, *Maase bukh*, that is, 'Story book'; it contains numerous, pleasant stories drawn from numerous Jewish books, most of them, however, from the Talmud itself.

ברנט שפיגל, *Brantspiegel* 'burning mirror'. This is a book of ethical instruction, containing various rules for living properly and urging piety and the cultivation of all types of virtues and the avoidance of vices.

אורח חיים, that is, 'The Path of Life.' A book on the same subject, but brief and succinct, among Jews praised more in print than observed in action.

פרויאן בויכליין, *Frawen Büchlein* 'Women's book.' A book of rules and all ritual practices of Jewish women. For they are not subject to the Mosaic rites, as are men. They are obligated to light sabbath candles, by which act they demonstrate that they are as responsible as are the men for keeping the whole Mosaic law. They are also obligated to ritual bathing after their regular periods of impurity and the impurity of giving birth; then to cooking tasks, and especially to spinning, according to this saying of the ancients: 'women have no wisdom except at the spindle' (Yoma, chapter 6, page 66, on Exodus 35:25).

שבט יהודה, *Sheyvet Yehudo*, or 'The Tribe of Judah.' This is a book of history, containing numerous miseries visited upon the Jews in numerous periods of exile, disputations with Christians conducted in Spain and Italy, and in general many mysterious and rare things, but most of them of little credibility.

סבוב רבי פתחיה, that is, 'The Course of Rabbi Petakhiah.' A certain travelogue in which is described what this Rabbi saw during a trip through the whole world. But in terms of credibility it is not to be compared with the travelogue of Rabbi Benjamin.

ספר היראה, 'Book of the Fear of God,' whose author is Rabbi Jonah of Gerondi.

ספר חיי עולם, 'Book of the Life of the World'; contains rules for living properly.

סוד הנשמה, 'Secret of the Spirit.' This is a book describing the state of the soul after this life, both in Hell and in Heaven, with a beautifully fabulous description of these places.

מעשה דוד בימי פרס, 'Story of David in the Persian period.' It includes a threefold story: one is about a certain Rabbi Bastenai; the second is about the ten tribes that live beyond the Sambatyon river; the third is about King Alcozar.

Vidi quoque apud Judæos, Joſephum Hebræogermanicum, multo plura conti-
nentem, quam in noſtro Græco vel Latino reperitur. Excuſus eſt ali-// quando Tiguri
à Fronſchovero. Sic quam plurimi alii Hebræo-Germanici libri apud ipſos reperiun-
tur, qui ſi ex Hebræis tranſlati ſint, interpretis et commentatoris loco nobis eſſe
poſſunt, ubi meliore interpretatione aut Lexico deſtituimur.

Sciendum præterea, ut in omnibus aliis linguis, ita hîc quoque verſiones pravas
fieri. Judæi in Moravia, Bohemia et Polonia viventes, multa tranſferunt Germanicè,
ſed peſſimè. Melius multo, qui ortu et educatione Germani ſunt. Hoc tamen in
commune omnibus eſt vitii, quod quę ex Hebræo tranſferunt, nimium κατὰ τὸ
ῥητὸν vertant. Adeo Hebraiſmi tenaces ſunt, ut Germaniſmum obſcurent: adeo in
externa ac literali dictione ſervanda ſuperſtitioſè hærent, ut ſenſum quandoque
nullum, quandoque obſcurum, quandoque inſipidum relinquant. Quo quiſque
indoctior, tanto eſt in hoc ſuperſtitioſior. Quicunque tamen nunc paulo accuratius
edocti ſunt, elegantioribus et clarioribus verſionibus ſtudent, ac ad linguæ Germanicæ
proprietatem ſe accommodant. Orthographiæ in vocalibus et diphthongis expri-
mendis, non uſque adeo accurata conſtansque lex eſt, quæ tamen à linguæ perito
facilè percipi poſſit.

DE LITERIS

Literæ ſcripturæ Germanicæ ſunt totidem, quot Hebraicæ, etſi non omnibus ad
vocabula Germanica utantur, ſed quibuſdam ad Hebraica tantùm, quæ Germanicis
inſeruntur. Figura plerarumque non nihil immutata eſt, et ad celeritatem ſcriptionis
accommodata. Poteſtas quarundam alia atque alia, ut ex ſequentibus videre eſt. //

Figura.		Poteſtas.
א	א	nunc vocalis index, nunc ut ſpiritus lenis vocalibus quibuſdam adhibetur.[1]
בּב	ב	b Cum tranſverſa vigula ſupernè, eſt conſona v, vel f.
ג	ג	g
ד	ד	d
ה	ה	h
ו	ו	u vocalis, et v conſona. Geminatum continuò valet w Germanicum.[2] Hoc ſi antè o ponendum ſit, tum interponitur Aleph ut ſpiritus tenuis.
ז	ז	ſ lene, ut Hebraicè.
ח	ח	nullum habet uſum in Germanicis.
ט	ט	t quodcunque, tam tenue quàm aſpiratum.
י	י	conſona et vocalis eſt.
כּך	כ	Cum tranſverſa virgula eſt ch: alterius in Hebraicis vocibus tantummodò uſus eſt.
ל	ל	l
מ	מ	m
נ	נ	n
ס	ס	ſ durius et fortius, ut in haß/vaß/haſſen.

[1] Buxtorf does not specify the vocalic value of א via a Roman-alphabet equivalent, as is also the case for
ה and י, below.
[2] Germanicum] B Genmanicum.

I have also seen among the Jews a Hebrew-German translation of Josephus that contains much more than is found in our Greek and Latin versions, printed at some point by [Christoph] Froschauer in Zurich. There are many other Hebrew-German books found among the Jews which, if translated from Hebrew, could function for us in place of a translator and commentator, when we lack a better translator or dictionary.

One should also know that, as in all other languages, here, too, corrupt versions have developed. Jews living in Moravia, Bohemia, and Poland have translated much into German, but most poorly. It is done much better by those who live and are educated in Germany. This deficiency, however, is common to them all, that what they translate from Hebrew is rendered too literally. The Hebraisms are so tenacious that they mask the German idiom. They blindly hold so closely to preserving the extraneous and literal word that one is left now with nonsense, now obscurity, now an unpalatable sense. The more ignorant a person is, the more blindly literal in this regard. Nonetheless, anyone who is somewhat more thoroughly informed strives toward a clearer and more elegant version and adapts to the properties of the German language. The orthographical rules as manifest in vowels and diphthongs are not so consistently meticulous, but can be easily understood by someone who knows the language well.

On the Letters

The number of letters used to write German is the same as for Hebrew, although not all of them are used to write German words, but some are used only for Hebrew words that are interspersed among the German words. The forms of most of them are not modified in any way and are adjusted to the speed of writing. The value of some letters varies, depending on circumstances, as is indicated in the following:

Form		*Value*
א	א	in some cases it is a vowel; in others, with certain vowels, it functions as a *spiritus lenis*.
בֿב	ב	*b* with a horizontal line above, it is the consonant *v* or *f*.
ג	ג	*g*
ד	ד	*d*
ה	ה	*h*
ו	ו	*u* as a vowel, and *v* as a consonant; doubled, it represents German *w*. If it is to be placed before *o*, then an *alef* is interposed, as if a *spiritus tenuis*.
ז	ז	*s* voiced, as in Hebrew.
ח	ח	is not used in German words.
ט	ט	*t* of every type, both voiceless and aspirated.
י	י	both consonantal and vocalic.
כֿך	כ	with a horizontal line, it is *ch*; otherwise it is used only in Hebrew words.
ל	ל	*l*
מ	מ	*m*
נ	נ	*n*
ס	ס	*s* harsher and stronger, as in *haß* 'hate' / *vaß* 'cask' / *hassen* 'hate.'

ע	ע	pro vocali **e** uſurpatur.
פֿף	פ	Cum tranſverſa virgula eſt **ph.pf**: alterum eſt ſimplex **p**. Geminatur in fortioribus illis locutionibus Germanorum, **pferd / tropffen / ſtapfflen** et ſimilibus.
צ	צ	**tz. z.**
ק	ק	**k. ck.** addito Vau, uſurpatur ut **q**.
ר	ר	**r** //
שׁ	ש	**ſch.** et quandoque ut Sin Hebraicum, valet ſimplex **ſ**.
ת	ת	Hujus uſus in Germanicis nullus eſt, ſed in Hebraicis in idioma Germanicum inſertis, tantùm uſurpatur. Pro **t** enim ſemper adhibetur Teth, ut antè dictum.

<div align="center">

Literæ finales.

ך ם ן ף ץ

ד ם ן ף ץ

</div>

Ex his Caph et Pe aſpirationis notâ in fine carent, ſunt tamen in nihilominus aſpiratæ.

Conſona nulla in media voce geminatur, ut Germani ſolent in **fallen/gewinnen** et ſimilibus, qualem uſum in Hebræa lingua præſtat Dageſch forte. Hîc unica litera ſufficit, cujus geminationem intelligit linguæ peritus ex uſu vocabuli.

<div align="center">

De Vocalibus.

</div>

Vocalium figuras tantùm quatuor habent:

u/o.	i/e.	e.	a.
ו	י	ע	א

Aleph etiam ſæpè vocalis **o** index eſt, et quandoque Aleph et Vau pro **o** conjunguntur.

<div align="center">

De Diphthongis.

</div>

Diphthongorum figuræ tres ſunt:

ei.	eu vel ew: ü/ö/	au vel aw.
יי	ויי	וי

Hic in **ei** prius ׳ eſt quaſi index vocalis **e**/ et alterum ׳ vocalis **i**/ unde diphthongus exiſtit. Diphthongus **eu** vel **ew**/ poſtularet propriè ׳ tanquam vo-//calis **e** indicem, præcedere ut apud Germanos, ſed uſus ſcribendi ſic obtinuit, immò poſtulavit neceſſitas, ut videbitur. De וי pro **au** vel **aw**/ mox dicetur pleniùs. Pravum eſt, quando pro **eu** uſurpant וי, et pro **ö** ע, et pro **ü** ſolum י. Hæ enim duæ ſic uſurpatæ, vocalibus deſcribendis inſerviunt, ut antè oſtenſum.

ע	ע	used for the vowel *e*.
פֿ ף	פ	with a horizontal line, it is *ph/pf*; otherwise it is a simply *p*. It is doubled in more forceful German words, such as *pferd* 'horse,' *tropffen* 'drip,' *stapfflen* 'steps' and similar words.
צ	צ	*tz, z.*
ק	ק	*k, ck*; with the addition of *waw*, it also represents *q*.
ר	ר	*r*.
שׁ	שׁ	*sch*, and sometimes as Hebrew *sin*, which signifies a simple *s*.
ת	ת	this letter is not used in German words, but only in Hebrew words interspersed into the German dialect; as noted above, *t* is always represented by *teth*.

Final letters

ך ם ן ף ץ

ך ם ן ף ץ

Kaf and *pe* lack the sign of aspiration at the end of words; they are nonetheless aspirated.[3]

No consonant is doubled in the middle of a word, as the Germans are accustomed to doing in *fallen* 'fall,' *gewinnen* 'win,' and similar words, which function is fulfilled in Hebrew by *dagesh forte*. Here a single letter suffices, and someone experienced in the language understands its doubling from the use of the word.

On Vowels

There are only four vowel letters:

u/o	*i/e*	*e*	*a*
ו	י	ע	א

Alef is often also the sign for *o*, and sometimes *alef* and *waw* are joined for *o*.

On Diphthongs

There are three forms of diphthongs:

ei	*eu/ew* and *ü/ö*	*au* or *aw*
יי	ויי	וי

In *ei*, the first י functions as a sign of the vowel *e*, and the second י of the vowel *i*, hence the diphthong arises. It would seem that the diphthong *eu/ew* would require its own י, as a sign of the vowel *e*, to come first as is the case in German, but the practice of writing has been established, indeed necessity has demanded it, as will be seen. Concerning וי for *au/aw*, more will said soon. It is incorrect when יי is used for *eu*, ע for *ö*, and י alone for *ü*. For these two letters serve to represent vowels, as demonstrated above.

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[3] I.e., fricatives.

De Syllaba, et modo legendi.

Syllaba à quavis conſona inchoatur, à dextra ſiniſtram verſùs.

Syllaba à vocali י et ו incipiens, præmittit ſibi ſpiritum tenuem Aleph: ut,

> gefallen Gotts nach leben allen ihnen unter ihr Ob
>
> אוב איר אונטר אינן אלן לעבן נאך גוטש גיבֿאלן

Sic et quæ à diphthongis incipit: ut,

> in haben leid und rew   ſünd ewre uber ſolt Ihr
>
> איר זולט אוֹיבר אוֹירי זוֹינד רוֹייא אונד לייד האבן אין

> niderlaſſen und menſchen der und Gotts augen den
>
> דען אויגן גוטש אונד דער מענשן ' אונד נידרלאשן

> auffgeblaſen des hoffertigkeit die und höhe ewre
>
> אוֹירי הוֹיהי אונד דיא הוֹפֿרטיקייט דעש אויפֿגבלאזן

> hertzen
>
> הערצן ·

Adjicitur et fini, cum vox in vocalem י i aut diphthongum exit: ut,

> gaß der auff oder haus im dich Frewe
>
> פֿרוֹייא דיך אים הוֹיש אודר אויף דר גש

> laß   nit ſey geſchefften deinen Bei
>
> בייא דיינן גישעפֿטן זייא ניט לאש

//

> unterweiſen dich ſie wie
>
> וויא זיא דיך אונטרוויזן

> hochweiſen und klugen die
>
> דיא קלוגן אונד הוך ווייזן

Vocula אונד communiſſimè et ferè ſemper per Apocopam ſcribitur, quam virgula adjecta indicat, hoc modo, אוֹנ'.

On the Syllable and the Method of Reading
A syllable begins with any given consonant, proceeding from right to left.
A syllable beginning with the vowels י and ו is preceded by a *spiritus tenuis alef*, as in:

favor God's by live all them among you If
gefallen Gotts nach leben allen ihnen unter ihr Ob
אוב איר אונטר אינן אלן לעבן נאך גוטש גיבֿאלן

Thus it is also in syllables beginning with a diphthong, as in:

in have sorrow and remorse sin your on account of should you
in haben leid und rew sünd ewre uber solt Ihr
איר זולט אויבר אוירי זוינד רוייא אונד לייד האבן אין

lower and people of the and God's eyes the
niderlassen und menschen der und Gotts augen den
דען אויגן גוטש אונד דער מענשן ' אונד נידרלאשן

pompous of the pride the and elevation your
auffgeblasen des hoffertigkeit die und höhe ewre
אוירי הוייהי אונד דיא הופֿרטיקייט דעש אויפֿגבלאזן

heart
hertzen
הערצן ·

It [an *alef*] is also added at the end of a word that ends in the vowel י *i*, as in:

street the on or house in the yourself rejoice
gaß der auff oder haus im dich Frewe
גש דר אויף אודר הויש אים דיך פֿרוייא

abandon not them affairs your in
laß nit sey geschefften deinen Bei
לאש ניט זייא גישעפֿטן דיינן בייא

direct you they as
unterweisen dich sie wie
אונטרווייזן דיך זיא וויא

shrewd and clever the
hochweisen und klugen die
דיא קלוגן אונד הוך ווייזן

The word אונד 'and' most commonly and almost always is written in apocopated form, indicated by an added mark, in this manner: אונ'.

Dixi diphthongum **וי** **eu** ſcribi antecedente **י**, neceſſitatis causâ, cùm tamen ratio poſtularet præcedere **י** tanquam vocalis e indicem. Quando enim ſcribitur **יו**, tum diviſa innuitur ſyllaba, ut **י** valeat vocalem e/ et **ו** conſonam, ut in his:

befohlen gevatter/ gefallen

ביואולן   גיואטר'   '   גיואלן

Vocalis **a** in media voce non ſemper exprimitur, et vocalis **e** inter duas conſonas ultimas vocis rarò uſurpatur, quandoque per **ע** quandoque per **י** indicatur, etſi melius ſit omitti, cum vocali **i** potiùs illic inſerviat: ut,

tragen wil er wen man der iſt ſelich und gut

גוט אונ' זיליק איז דר   מן   ווען ער וויל טרגן

tagen jungen ſeinen in geſatzes des Joch das

דאז יאך דעש גיזאציש אין זיינן   יונגן   טגן ·

ſparen nit dich ſoltu geſchefft dein jn

אין דיין   גישעפֿט   זולטו דיך ניט שפרן '

fahren wider glück gut ein wurd dir ob

אוב דיר וואוירד איין גוט גלויק   ווידר ורן ·

Geminum **וו** ante **o** vel **u** per **ו** expreſſum, non uſurpatur, niſi mediante **א**: ut,

gewuchert haben wurd wunſch ſeinem nach welcher

ווילכֿר נאך זיינם   וואונש ווארד האבן גיוואוכֿרט

//

vil geit ſein durch wochen alle und / gewunnen und

אונ' גיוואונן '   אונ' אלי וואוכֿן   דורך זיין גייט ויל

ſein end zu wirt dem / geſpunnen und gehaſpelt

גיהספלט אונ'   גשפונן   דעם ווירט צו ענד זיין ·

zerinnen gut und hab wohnung

וואונונג האב אונ' גוט   צירינן ·

Alia quæ ad lectionem et ſcriptionem pertinent, linguæ Germanicæ gnarus, facilè per ſe animadvertet.

As I stated above, the diphthong יו *eu* should of necessity be written with the י in the first position, since indeed reason demands a preceding י as a sign of the vowel *e*.[4] For when יו is written, then a divided syllable is indicated, so that י signifies the vowel *e* and ו a consonant, as in these words:

> *ordered   godfather   fell*
> *befohlen   gevatter/   gefallen*
> ביואלן   'גיואטר   ' גיואלן

The vowel *a* in the middle of a word is not always expressed, and the vowel *e* between the two final consonants of a word is rarely used; sometimes it is indicated by ע or י; although it were better omitted, it may be represented instead by the vowel *i*:

> *to carry   wishes   he   when   man   the   is   blessed   and   good*
> *tragen   wil   er   wen   man   der   ist   selich   und   gut*
> טרגן   וויל   ער   ווען   מן   דר   איז   זיליק   'אונ   גוט

> *days   young   his   in   law   of the   yoke   the*
> *tagen   jungen   seinen   in   gesatzes   des   Joch   das*
> טגן   יונגן   זיינן   אין   גיזאציש   דעש   יאך   דאז ·

> *spare   not   yourself   you should   affairs   your   in*
> *sparen   nit   dich   soltu   geschefft   dein   jn*
> 'שפרן   ניט   דיך   זולטו   גישעפט   דיין   אין

> *happen   luck   good   a   would   to you   if*
> *fahren wider   glück   gut   ein   wurd   dir   ob*
> ורן   וויד ר   גלויק   גוט   איין   וואוירד   דיר   אוב ·

Double וו before *o* or *u* expressed by ו is not used except with an interposed א, as in:

> *profited   have   would   wish   his   according to   whoever*
> *gewuchert   haben   wurd   wunsch   seinem   nach   welcher*
> גיוואוכֿרט   האבן   וואורד   וואונש   זיינם   נאך   ווילכֿר

//

> *much   avarice   his   through   weeks   all   and   won   and*
> *vil   geit   sein   durch   wochen   alle   und /   gewunnen   und*
> ויל   גייט   זיין   דורך   וואוכן   אלי   'אונ   ' גיוואונן   'אונ

> *his   end   at   will   from him ,   drudged   and   labored*
> *sein   end   zu   wirt   dem /   gespunnen   und   gehaspelt*
> זיין   ענד   צו   ווירט   דעם ·   גשפונן   'אונ   גיהספלט

> *melt away   goods   and   chattels   home*
> *zerinnen   gut   und   hab   wohnung*
> צירינן   גוט   'אונ   האב   וואונונג ·

The person who has a knowledge of the German language can easily observe for himself other things that pertain to the reading and writing [of Hebrew-German].

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[4] Buxtorf's cryptic style here obscures the sense. One must add, for the sake of clarity, something like: "But such is not the case."

Porrò Germanicus ſermo nunquam illis purus eſt, ſed frequentiſsimè tam in ſcribendo quàm loquendo, Hebraica vocabula immiſcent. Et ſic quidem ab ineunte prima ætate pueros ſuos loqui inſtituunt ut paulatim Hebraicis aſſueſcant. Sic dicunt, Sihe wie ein Mius Kind iſt das / מִאוּס wüſt: Das fleiſch iſt nicht Caſcher / כָּשֵׁר recta et licita: es iſt paſul, פָּסוּל profanum, vitiatum, adeoque illicitum. Wen man Tfilla thut / ſoll man ſein hertz mecaffen ſeyn leſchem ſchamajim, תְּפִלָּה precatio, מְכַוֵּן intendens, Dirigens; לְשֵׁם שָׁמַיִם Ad Deum. Einem levaja thun / hoc eſt, Deducere in viam, לְוָיָה Deductio. Sic Participiis Hebraicis familariſsimè cum Verbo ſubſtantivo utuntur: ut Sey mir mochel, מוֹחֵל condonans eſto, condona mihi: Ich wil dir mode seyn / מוֹדֶה Confitens ero, confitebor tibi: Deme brieffe bin ich mecabbel geweſen / מְקַבֵּל accipiens fui, accepi: Du ſolt ihn mecabbed ſeyn / מְכַבֵּד Honorans eris, Honorabis illum.

Verba Hebræa corrumpunt, et flectunt in formam Germanicam, ut Germani Latina, Diſputieren / Studieren / Conferieren: Sic illi, Er hats geganf-// fet / id eſt, גָּנַב Furatus eſt: Man begaßlet und beganffet ihn / id eſt, beraubet und beſtilet ihn. Der Bore chaſme dich zum guten Jahr / id eſt, Creator obſignet te ad annum bonum, quę ſalutatio uſitata eſt apud eos in principio novi anni. בּוֹרֵא Creator, חָתַם obſignavit, unde Thau aſpiratum ut ſ pronunciant: Sic Badken / à בָּדַק Quæſivit: Schächten / à שָׁחַט Mactavit: Gaßlen / à גָּזַל Rapuit, Prædatus eſt: Außmecken / à מָחָה Delevit, vel מָחַק Eraſit: Darſchen / id eſt, concionari, concione interpretari, à דָּרַשׁ et inde Ein draſche / דְּרָשָׁה concio, Ein draſchle / brevis concio, quales pueri ipſorum decem vel duodecim annorum ſolent quandoque in convivijs ſolennioribus, ut circumciſionis vel aliis, ex præceptorum inſtitutione habere, non pietatis ſed hilaritatis causâ: Sachren / Negotiari, Mercari, à סָחַר : Taphſen / id eſt, Fangen/Gefangen nemmen/ à תָּפַס Prehendere. Rarius Nomina ſic corrumpunt, quomodo obſervavi eos loquentes, das iſt ein aſſuskeit / id eſt, Stettigkeit/ ab עַזּוּת pertinacia, obſtinacia.

Habent et peculiares quaſdam loquendi formas, à communi Germanicè loquendi uſu remotas, das daſig / pro daſſelbig : die daſigen / pro dieſelbigen: Judſchen / id eſt, Circumcidere, per circumciſionis fædus judaiſmo initiare, quomodo Chriſtiani in quibuſdam Germaniæ partibus dicunt Chriſten / pro Baptizare, per baptiſmum Chriſtianiſmo initiare. Ein Beltzel / Puella. Enck pro Euch / quod Poloniæ Judæis familare: Newert / pro Nur / ſolùm, tantùm: Ein Per[l]ich / pro Perlin / margarita: Ein fingerlich / pro Fingerlein / id eſt, annulus: Leyen pro Leſen / Legere: Benſchen / pro Benedeyen / Benedicere: Oren / // Orare: Derzehlen / pro erzehlen / et ſic ferè ſemper hoc augmentum addita literâ d efferunt, et quæ ſunt ſimilia.

Furthermore, German among them is never pure, but very often intermingles Hebrew words in both the written and spoken language. And thus even from the beginning at the earliest period of life, they teach their boys to speak so that they gradually become accustomed to Hebrew. Thus they say, 'Look at what a *mius* child that is' מָאוּס 'vile.' 'The meat is not *cascher*' כָּשֵׁר 'proper and permitted.' 'It is *pasul*' פָּסוּל 'unclean, defective,' 'altogether forbidden.' 'When one makes the *Tfilla*, one should *mecaffen* one's heart *leschem schamajim*' תְּפִלָּה 'prayer,' מְכַוֵּן 'pay attention to, direct toward,' לְשֵׁם שָׁמַיִם 'to God.'[5] 'Do for someone *levaja*' לְוָיָה 'the act of escorting.' Thus they quite commonly use Hebrew participles with an independent verb, as in: 'Be *mochel* to me' מוֹחֵל 'be pardoning to me, or pardon me.' 'I wish to be *mode* to you' מוֹדֶה 'I will [be] admit[ting] to you.' 'I have been *mecabbel* that letter' מְקַבֵּל 'I was receiving, I have received.' 'You should be *mecabbed* him' מְכַבֵּד 'you will be honoring him, you will honor him.'

They corrupt the Hebrew words, and turn them into German forms; as the Germans do with Latin words such as *Disputieren* 'dispute,' *Studieren* 'study,' *Conferieren* 'confer,' so they also do: 'He has *geganffet* it,' that is גָּנַב 'he has stolen'; 'One has *begaßlet* and *beganffet* him,' that is, 'robbed and stolen from him.' 'May the *Bore chasme* you for a good year,' that is, 'may the Creator seal/certify you for a good year,' which is a greeting they use at the beginning of the new year; בּוֹרֵא 'Creator,' חָתַם 'mark, sign, seal,' where spirantized *taw* is pronounced as *s*. Thus *badken* from בָּדַק 'he has sought, inquired,' *schächten* from שָׁחַט 'he has slain,' *gaßlen* from גָּזַל 'he has seized, taken as plunder,' *außmecken* from מָחָה 'he has destroyed' or מָחַק 'he has erased, deleted,' *darschen*, that is 'to hold a public speech, sermonize' from דָּרַשׁ and thence 'a public speech, sermon' דְּרָשָׁה; *ein draschle* 'a brief speech, sermon,' such as those that boys of ten or twelve years of age are accustomed to deliver in their ceremonial meals together, such as for circumcisions and the like, according to the instruction of their teachers/laws, for the sake of gaiety and not piety. *Sachren* 'do business, trade' from סָחַר, *taphsen*, that is, 'catch, capture' from תָּפַס 'seize.' Less frequently they corrupt nouns in this manner, as I have observed them saying, 'that is an *assuskeit*' 'stubbornness' from עַזּוּת 'persistence, stubbornness.'

They also have some exceptional forms of speech that are alien to the common mode of German speech: *das dasig* 'the same one' for *dasselbig*; *die dasigen* 'the same ones' for *dieselbigen*; *judschen*, that is, circumcise or initiate as a Jew by means of the covenant of circumcision, just as Christians in some parts of Germany say *christen* for baptize or initiate as a Christian by means of baptism. *Ein beltzel* 'a girl,' *enck* for *euch* 'you,' which is common among the Jews of Poland; *newert* for *nur* 'only,' *ein perlich* for *Perlin* 'pearl,' *ein fingerlich* for *Fingerlein*, that is, 'ring,' *leyen* for *lesen* 'read,' *benschen* for *benedeyen* 'bless,' *oren* for *orare* 'pray,' *derzehlen* for *erzehlen* 'tell, narrate'; and thus almost always they pronounce this prefix with the added letter *d*; and there are other similar examples.

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[5] In order to illustrate the syntax of these examples of the periphrastic verb in Yiddish, the English translation mirrors that structure, at the cost of idiomatic English.

PSALMUS XXIII
Ex verſione Germanica Judæorum.

1 אײן גיזאנג צו דוד · גֹּט איז מײן הירט איך װערד ניט גיברעכֿן :

2 אין װאונונג דיש גראז מלט ער מיך הױארן אױף װאסרן דר רואונג בֿױרט ער מיך :

3 ער דרקװיקט מײן זיל ער בֿױרט מיך אין דען שטײגן דער גירעכֿטיגקײט אום זײנש נאמן װילן :

4 אך װען איך גיא אים טאל דעש שאטן דיש טוטש איך מיך ניט בֿױזיש · דען דו בישט מיט מיר · דײן רוט אונ' דײן שטאב ביא דיא טרױישטן מיך :

5 דו װירשט אנריכֿטן בֿור מיר אײן טיש ' גיגן מײנן פֿײנדן · דו האשט בײישט גימאלט מיט אױל מײן הױבֿט · מײן בעכר איז װאל :

6 אלײן גֹּט אונ' גינאד זולן מיר נך יאגן אלי טג מײניש לעבּן · אונ' איך װיל רואן אים הױז הױז גאטש לאנגי צײט :

Formula epiſtolæ familiaris et modi ſcribendi inter judæos uſitati.

מפני   **אישני** לילה' קצרתי לך המלה ' רק חדוה וגילה לאהובי ש"ב וחותני היקר והנעלה כמ"ר יעקב שי' ע"ש צלעתך בתי היקרה מרת פלונית שתי' ע"ש כל בני ביתך שי' ·

ר"ד ליבר יעקוב װיש דאז איך ערשט דו **היום** אױף דיא **לילה** בין בֿון שפֿײאר קומן אונ' האב גיהױרט דו זײישט ניט // אױף דער ברײילפֿט צו װאורמז גיװעזן ' זײן מיר דרשרוקן אוב דו ה ה"ו ניט אױף בישט ' **ע"ז** האבן מיר ניט קױנן אונטרלושן אונ' שיקן דיר דיזן **שליח מיוחד** דו װעלשט אונז **כ"ד באריכות מודיע** זײן · איך האב אימרדר **בדיעה** גיהט אײן מול צו קומן **לראות בשלום כולכם** זו האב איך **לע"ע מעט מעות** עז נימט מיך אבר גרוש **חידוש** אן כמ"ר **מנחם** דאש ער איצונד מער דען אײן **שנה** מיר ניט גישריבן האט אונ' מיר אױף מײן שרײיבן גאר ניט **משיב** גיװעזן איז ' מיך דונקט װען איך בון זולט זעהן **שורה או שורותיים מגלילת ידו הנקייה** זאלט מיר גלײיך זײן **כראות פני אלהים** · װײיטר עז איז מיר אנגיצײיגט מײן אונקל יעקוב זײא **נסתר בע'**ה לאז מיך װיסן װיא עז אום זײן קינדר שטיט · **עוד** ליבר װרינד יעקוב שרײיבט מיר **על ידי מוקדם** װיא לאנג איר נוך הבט **בדיעה** צו האניװ צו בלײיבן אודר אין װעלכֿם **אופן** איר האט זײיט עז זאט מיר אײנר גיזאגט איר הט אל װאונכֿן **ד' כתרים** צו גיװינן אונ' דיא קאשט · אלזא קױנט איר אײך **מחייה** זײן · ליבר אונקל לאזט ניט אונ' שרײיבט מיר **כ"ד** װידר װיא עז מיט אונזרן **קרובים** שטיט װען איך נור אײנן הױר נעמן מין איך איך אײך הױר אײן **מלאך מן השמים** · װײיש אױך לאזט דיז מולט קײן **חידושים** מער צו שרײיבן **ואל תשיבני** ריקם זאת הפעם וײ ישמרך מכל זעם כה חפץ נועם אמרי אהובך ש"ב הקטון נפתלי בר משה זצ"ל נכתב יום ו' ח' ניסן פה הולצן בשנה אח"רת לפ"ק '

Poſt ſcripta.

עיקר שכֿחתי נא אהובי בלשון בקשה װעלט מיר אײן עקזימפלאר בֿון אײרם נױיאן **ספר** הראױף שיקן **על ידי שליח הזה הנאמן לשולחיו** איך װיל עז מיט דאנק ביצאלן אי"ה **ושלום שנית** ·
//

Inſcriptio.

לעיר המהוללה ורא<|>נקפֿורט
ליד אהובי ש"ב וחותני האלוף והיקר והמשכיל בכל דרכֿיו ישכיל כמ"ר יעקוב שי' וכל אשר לו ש"ר '

Psalms 23
From the German Version of the Jews

1. A Psalm attributed to David. God is my shepherd, I shall not want;
2. He makes me lie down for a sojourn on grass. He leads me beside still waters;
3. He restores my soul. He leads me in paths of righteousness for his name's sake.
4. Even when I walk in the valley of the shadow of death, I fear no evil; for thou art with me; thy rod and thy staff, they comfort me.
5. Thou will prepare a table before me in the presence of my enemies; thou anointest my head with oil, my cup is full.
6. Nothing but goodness and mercy shall follow me all the days of my life; and I shall rest in the house of God for a long time.

The Form of a Personal Letter and the Mode of Writing Used among Jews

Because of the darkness of night, I will write briefly; wishing only joy and happiness to my dear one, my kinsman, my father-in-law [! = son-in-law], his honor our teacher Rabbi Jacob, may he live, with regards to your wife, my dear daughter Mrs. X, may she live, with regards to all the members of your household, may they live.

First of all, dear Jacob, you should know that it was not until this evening that I returned from Speyer and heard that you were not at the wedding in Worms. We are quite worried about whether you are, God forbid, not well. For that reason we could not but send you this special messenger [so that] you will tell us the whole story in detail. I have continually had in mind that I should sometime also come to see how all of you are doing. But at present I have little money. I am, however, quite surprised that the honorable Rabbi Menaḥem has now not written to me for more than a year and has not even responded when I have written. It seems to me that if I should see a line or two of his clear writing it would be as if I were to see the face of God. Further, it was reported to me that my uncle Jacob has, on account of our many sins, passed away. Let me know how things stand with his children. In addition, dear friend Jacob, write me by the next messenger concerning how long you have in mind to stay in Hanau and what your state of affairs is there. Someone told me that you can make four crowns per week there and that you can thus make a living there. Dear uncle, don't neglect to write me everything about how our relatives are doing. If I only hear one named, I think I'm hearing an angel from heaven. I know at present of no other news that I can write. Do not reject my plea on this occasion! May God protect you from all evil. Thus is the wish with words of love of your kinsman, the unworthy Naphtali b. Moses of blessed, saintly memory. Written Friday, the eighth of Nisan, here in Holtzen, in the year 609 according to the abbreviated count.

Postscript:
PS. Please, dear one, it is difficult to say it: would you send a copy of your new book up to me with this trusty messenger. I will gladly pay for the cost of sending it, God willing. And peace to you a second time.

Address:
To the lauded city of Frankfurt; to my dear relative, first-ranking son-in-law, dear and enlightened, may he be enlightened in all his paths, his honor Rabbi Jacob, may he live, to whom may there be much health.

Interpretatio abbreviaturarum et vocum quarundam Hebraicarum præcedenti Epiſtolæ inſertarum.

שׁ"ב	Abbreviatura eſt, pro שְׁאָר בְּשָׂרִי Propinquus carnis meæ.
כמ"ר	Id eſt, כְּבוֹד מַעֲלַת רַבִּי Gloria excellentiæ Rabbi.
שי'	Id eſt, שֶׁיִּחְיֶה Qui vivat.
ע"ש	Id eſt, עִם שָׁלוֹם Cum ſalute.
מָרַת	Domina.
פְּלוֹנִית	Plonith, fictum nomen, quod per N. ſignificare ſolemus.
שתי'	Id eſt, שֶׁתִּחְיֶה Quæ vivat.
ר"ד	Id eſt, רֵאשִׁית דָּבָר Principio rei, primùm.
ח"ו	Id eſt, חַס וְשָׁלוֹם Parce, et pax ſit, id eſt, quod abſit.
ע"ז	Id eſt, עַל זֹאת Propter hoc, propterea.
שָׁלִיחַ מְיוּחָד	Nuncium, tabellarium proprium.
כ"ד	Id eſt, כָּל דָּבָר Rem omnem, totum negotium.
בְּדַעֲה	In animo, in mente. //
לע"ע	Id eſt, לְעֵת עַתָּה Ad tempus nunc, hoc tempore.
מְעַט מָעוֹת	Parum pecuniarum, paucos nummos.
חִדּוּשׁ	Novum, mirum me habet.
שׁוּרָה	Linea, שׁוּרוֹתַיִם Lineæ duæ.
מְגִלִילַת יָדוֹ	A circumvolutione manus ejus, id eſt, literis, ſcriptura.
נִפְטָר	Mortuus, dimiſſus è vivis.
בע"ה	Id eſt, בַּעֲוֹנָה הָרַבָּה Propter multam iniquitatem. Sic loqui ſolent, cum ob peccatorum culpam aliquid mali accidit.
עַל יְדֵי מוּקְדָם	Per manum prioris, per primum tabellarium.
אוֹפֶן	Forma, ſtatus rerum.
ד' כְּתָרִים	Quatuor coronatos.
חִדּוּשִׁים	Nova, res novæ.
זצ"ל	Id eſt, זֵכֶר צַדִּיק לִבְרָכָה Memoria juſti ſit in benedictione.
אַחֶרֶת	Vox ſymbolica anni præſentis 609.[3]
לפ"ק	Id eſt, לִפְרָט קָטוֹן Ad ſupputationem minorem, omiſſo ſcil. millenario.
אי"ה	Id eſt, אִם יַעֲזוֹר הָאֵל Si juverit Deus, vel יִרְצָה Voluerit: pro הָאֵל Judæi dicunt הַשֵּׁם.
שׁ"ר	Id eſt, שָׁלוֹם רַב Pax, ſalus multa. //

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[3] 609] Thus Buxtorf demonstrates the limitations of his familiarity with Jewish custom and Yiddish writing, for a Jew writing in Yiddish would designate the year 1609 CE as "369" [שסט or some equivalent] according to the Jewish reckoning; Buxtorf's אחרת = 609 in a Jewish text would be the equivalent of the year 1849 CE.

Explanation of abbreviations and certain Hebrew words
inserted into the preceding letter:

ש״ב	this is an abbreviation for שְׁאָר בְּשָׂרִי 'blood relation.'
כמ״ר	that is, כְּבוֹד מַעֲלַת רַב 'Your Honor, Rabbi.'
שי׳	that is שֶׁיִּחְיֶה 'may he live [and prosper].'
ע״ש	that is עִם שָׁלוֹם 'with health.'
מָרַת	'Lady, Madam, Mrs.'
פְּלוֹנִית	*plonith*, the name of a hypothetical person, which we customarily indicate by 'N.' [= *nomen* 'name'].
שתי׳	that is, שֶׁתִּחְיֶה 'may she live [and prosper].'
ר״ד	that is, רֵאשִׁית דָּבָר 'at the beginning, first of all.'
ח״ו	that is, חַס וְשָׁלוֹם 'forbear and may there be peace,' that is 'God forbid.'
ע״ז	that is, עַל זֹאת 'because of this, consequently.'
שָׁלִיחַ מְיוּחָד	'envoy, special messenger.'
כ״ד	that is, כָּל דָּבָר 'the whole thing, the entire matter.'
בְּדֵעָה	'in mind.'
לע״ע	that is, לְעֵת עַתָּה 'at present, at this time.'
מְעַט מָעוֹת	'little money, few coins.'
חִדּוּשׁ	'novelty, it surprises me.'
שׁוּרָה	'line'; שׁוּרוֹתַיִם 'two lines.'
מִגְלִילַת יָדוֹ	'from the turning over of one's own hand, that is, of a letter, of a piece of writing.'
נִפְטַר	'dead, released from life.'
בע״ה	that is, בַּעֲוֹנָה הָרַבָּה 'because of many sins.' They customarily say this when something bad happens because they are guilty of sins.
עַל יְדֵי מוּקְדָּם	'by earlier hand, by the first messenger.'
אוֹפָן	'form, state of affairs.'
ד׳ כְּתָרִים	'four crowns.'
חִדּוּשִׁים	'new things, novelties.'
זצ״ל	that is, זֵכֶר צַדִּיק לִבְרָכָה 'may the memory of the just be for a blessing.'
אָחֶרֶת	'a word symbolizing the present year 609.'
לפ״ק	that is, לִפְרַט קָטוֹן 'according to the smaller count,' that is, omitting the thousands
אי״ה	that is, אִם יַעֲזוֹר הָאֵל 'if God should help,' or יִרְצֶה 'should wish'; for הָאֵל 'God' Jews say הַשֵּׁם 'the [holy] name.'
ש״ר	that is, שָׁלוֹם רַב 'much peace/health.'

Quo ritu Princeps Iʃraelis in Babylonia olim fuerit electus
et inauguratus ex libro שבט יהודה excerptum.

אין דער צייט דא ישראל האבן ביגערט אין **נשיא** אויבר זיך אויף צוריכֿטן · וועלכֿן מן גיהייישן האט אײן
נשיא אונ' **ראש הגולה** · זא האבן זיך ורזאמלט אלי **ראשי ישיבות** אונ' **ראשי נדיבי העם** אונ' **זקנים** אונ' **שופטים**
דיא אים גנצן **מלכות** גיוואונן זײנד אונ' · זײנד קומן גען **בבל** אונ' האבן זיך דא אײן גרוש הויז **מיחד** גיוואוזן ·
וועלכֿז מיט שוינן טאפֿעצירײיא פֿון זײידן גיוועבט צוגיריכֿט ווארדן איז ' אונ' האבן אלן **ראשי ישיבות** שטויילי
גישטעלט אונ' אלן **חכמים** אונ' **זקנים** ' אויך אײן שוינן שטול דאר אויף אונ' דער **נשיא** הט זולן זיצן ' נוך צווען
שטויל אײנן צו דר רעכֿטן זייטן אונ' אײנן צו דר לינקן זייטן · נעמליך ביור דען **ראש ישיבת סורא** אונ' ביור
דען **ראש ישיבת פומבדיתא** · וון ער נון דר וועלט · אלדא איז אויף גישטנדן דר **ראש סורא** אונ' האט דעם
נשיא דברי מוסר גיזאגט דאש ער זיין הערץ ניט זול זול דר העבן אויבר זײני ברוידר · דען מן גיבט אים אײן
דינשט אונ' ניט אײן גיוואלט אז דר **פסוק** שפריכֿט הוייט וויירשטו אײן קנעבֿט ווערדן ווען דאז וואלקש · אן דעם
זעלבן טאג זיין זיא אוֹ אין דז **בית הכנסת** גנגן · דאהין זײנד אויך דיא **ראשי ישיבות** קומן אונ' האבן דיא האנד
אויף אין גילעגט אונ' האבן מיט טרומיטן אונ' **שופרות** גיבֿלאזן אונ' האבן גיבענשט אונ' גיזאגט מיט הוהר
שטים אונזר הער דר **נשיא** זול לעבן צו איוויגן צייטן · ער[4] זול אונז דר העבט זיין צום הויפֿט דר
גיאלטפרקייט צום הויפֿט דר ורטרייבונג **ישראל** · // אונ' בילייטיטן אין אין זיין הויז מיט טרומיטן אונ'
גליקווינישונג · ער זאלש **נוהג** זיין מיט רעכֿטפֿערטיקייט אונ' גירעכֿטיקייט אונ' · מיט גוטר אונ' ורנונפֿט
דאר מיט שיידן זיא פֿון אים · דען זעלבן טאג שיקן זיא אים גרוש גישֿוענק פֿון זילבר אונ' גולד אײן איקליכֿר
נאך זײנם ורמויגן · דאר נאך ביריֿיט דער[5] **נשיא** אין **סעודה** צו צום **שבת** דען דא **אשן** מ[ע]ט אים דיא **ראשי
ישיבות** אונ' דיא **זקנים** פֿון דער שטאטס אונ' · דיא הויכֿשטן דעש **מלכות** דיא דא גיפֿונדן ווארדן · אם **ערב שבת**
בֿויט מן אים אין דעם **בית הכנסת** אײן **מגדל** אונ' דעקטן דאש מיט זײידן אונ' · טאפֿעצרייא · אם **שבת** צו מורגן
גינגן אלי **ראשי ישיבות** אונ' **ראשי** דעז וואלקש אונ' בילייטן אין ביז אין דאש **בית הכנסת** דא גינג ער פֿור אין
אלן הער · דען עז איז דער סיטן בייא זיא **דן שרים** אונ' **מלכים** אין דען זעלבן **מלכות** דאש זיא פֿור אירם וואלק
הער גיהן · וואן דר **נשיא** גיט דא איז זיין **פנים** ור דעקט מיט אײנם צידֿין טוך דאש מן אים דאז **פנים** ניט זיכֿט ·
וואן זיא נאהי בייא דעם **בית הכנסת** זיין זא הויבט דער חזן אן צו זינגן **ברוך שאמר וכו'** אונ' דיא **ראשי ישיבות**
ענטווֿוארטן **ברוך שאומר וכו'** · אונ' · זאגן אנדֿרי **תפלות** מער אים **ניגון** ביז מן דיא **ספר תורה** אויז דעם **היכל**
נעמן זול · אלז דען ברענגן זיא דען **נשיא** אלר אויבֿרשט אויף דען **מגדל** אונ' · זיין **פנים** איז ור ור דעקט · דאר נאך
דער **ראש ישיבת סורא** אונ' · נאך אים **ראש ישיבת פומבדיתא** אונ' · זעצן דען **נשיא** אויף **מגדל** זא לייטן ער פֿון ערשטן אונ'
נאך אים דיא **ראשי ישיבות** · וועןֿ דאז לעזן אויז איז דא פֿנגט דער **נשיא** אן דאש וואלק צור גירעכֿטיקייט //
אונ' · פֿרומקייט צו ור מאנן אונ' גיבט דר נך דר לויבֿנֿיש דעם **ראש ישיבת סורא** צו דרשן אונ' · צו פֿרעדֿיגֿן צום
גנצן וואלק · דאר נאך נאך איז אידרמן אויף גישטנדן אונ' דעם **נשיא** דעם זעגן זעגֿן גוטש גיוואונישט אונ' · ביור אין
גיבֿעטן · אלז דען איז דער **נשיא** אויף גישטנדן אויף זיין פֿוס אונ' · אויך זיין גיבעט צו גוט גיטֿאן אונ'
ערשטליך גיבֿעטן דאז דיא **ראשי ישיבות** זולן גֿליקֿליך זיין אין לערנן דיא **תורה** · דרנאך ביור אלי שטֿענד
דעז וואלקש גיבֿעטן אונ' · ביור אײן אֿיקֿליכֿש לאנד דאש עז גוט וועל בשירמן פֿון **חרב** אונ' **דבר** אונ' פֿון אלם
בויזן · נאך דעם גיבֿעט האבן דאש גנצי וואלק אין וויֿדר היים צו זײנם ביֿלייטיֿיט מיט זײנם גרושן פֿריידֿן ·

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[4] עז [B ער.
[5] דעד [B דער.

In What Manner the Prince of Israel Was Formerly Elected and Consecrated,
Excerpted from *Sheyvet Yehudo*

At the time when Israel wanted a chieftain to rule over it, whom one called a *nasi* and
rosh hagolah 'exilarch,' all the heads of yeshivahs, nobles of the people, elders, and
judges from the entire kingdom assembled and came to Babylon and appropriated
for themselves a great house that was decorated with beautiful tapestries of woven
silk. And for all heads of yeshivahs there were chairs arranged, and also for the sages
and elders. There was also a beautiful chair on which the *nasi* was to sit. Finally, there
were two more chairs, one on the right side and one on the left side [of the *nasi*],
namely for the head of the yeshivah in Sura and for the head of the yeshivah in
Pumbadita. Whenever he wished it, then the head of Sura stood up and spoke words
of moral instruction to the *nasi* so that he did not exalt his own heart over his brothers.
For he was given a position of duty and not of force, as is written in Scripture, 'Today
you become a servant of the people.' On that same day they went into the synagogue.
The heads of yeshivah also came to that place and laid their hands on him and blew
trumpets and shofars and recited blessings and said with loud voices, 'May our lord,
the *nasi*, live forever! May he be raised up to the height of honor and to the head of
the exile of Israel. And they accompanied him to his house with trumpets and best
wishes that he should conduct himself with justice and equity and right and with
good reason. With that they part from him. The same day they send him large gifts
of silver and gold, each according to his means. Thereafter, the *nasi* prepares a
banquet on the sabbath, for the heads of yeshivah, the elders of the city, and the dig-
nitaries of the kingdom present there ate with him. On sabbath eve a dais [*migdal*]
was built for him in the synagogue and covered with silk and tapestries. On sabbath
morning all the heads of yeshivahs and leaders of the people came and accompanied
him to the synagogue; he walked ahead of them all. For it is customary among
princes and kings in that same kingdom that they walk ahead of their people. When
the *nasi* walks, his face is covered with a silk cloth so that one cannot see his face.
When they approach the synagogue, the cantor begins to sing *barukh she-omar* etc.,
and the heads of yeshivahs respond *barukh she-omar*, etc. and recite other prayers
with their melodies until the Torah scroll is to be taken out of the ark. At that point
they lead the *nasi* to the top of the dais while his face is covered, and thereafter the
head of the yeshivah in Sura, and after him the head of the yeshivah in Pumbadita.
And they seat the *nasi* on the precious chair prepared for him and take the Torah
scroll from the ark and bring it to the dais. Then he reads first, and after him the
heads of the yeshivahs. When the reading has been completed, then the *nasi* begins
to exhort the people to justice and piety, and thereafter he grants permission to the
head of the yeshivah in Sura to preach a sermon to the entire people. Thereafter
everyone stood up and wished God's blessing on the *nasi* and prayed for him. At that
point the *nasi* stood up on his feet and made his own prayer to God, first praying that
the heads of yeshivahs rejoice in studying Torah, thereafter for all classes of the people
and for each individual country that God protect it from sword and pestilence and
from all evil. After the prayer the entire people with great rejoicing accompanied him
back home to his house.

Quo ritu Princeps Iſraelis Regem Babyloniæ olim acceſſerit:
ex eodem libro.

אין צייטן ווען דער **נשיא** האט וועלן גיהן צו רידן מיט דעם **מלך** זו שיקט ער פֿון ערשטן צום **מלך** אונ'
נימט דר לויבעניש · דא זאגט דער **מלך** ער זול קומן אונ' שיקט אים איין קוטשער וואגן זיינש מרשאלקש ' דאש
ער דא מיט וויל **כבוד** געבן דעם זאמן **דוד** · דען אל די **נשיאים** זיין פֿון זאמן **דוד** גיוועזן ' אבר דר **נשיא** איז
אויף דעם דעם וואגן ניט גיפֿארן בון וועגן **כבוד מלכות** נייארט ער איז פֿור אים גיבֿארן אונ' ער איז נאך גיפֿולגט
גיגנגן אין איינם זיידן קלייד אונ' פּופֿציג מאנן זיין בור אים הער גילאפֿן אונ' אל דער **זרע ישראל** דער אין
גיזעהן האט די איא זיין שולדיג גיוועזן אין צו בלייטן ' ווען ער נון אן **חצר המלך** קומן א[י]ז זא זיין אים די איא
דינער דעש קוניגש ענטגיגן גנגן אונ' · זיין בור אים הער גילאפֿן ביז נאהנטן צום **מלך** · די א קנעבלט אבר דעז
נשיא זיין צו נעהשט בור אים גילאפֿן מיט איינן בריטל בול גאלד אונ' האבן עז גיווארפֿן בור דעם **נשיא** · דא
דער **נשיא** צום **מלך** קומן · האט ער זיך גיבוקט · אלז דען האט ער זיך אויף איין פֿוס גישטעלט וויא דער **מנהג**
דעז **מלכות** איז גיוועזן דמיט אן צו צייגן זיין אונטער טעניקייט אונ' שטיט אלזו וויא איין קנעכט · דא גיברייט
דער **מלך** זיין צו דינרן · דאש זיא דען **נשיא** אויף איין שטול זעצן זאלן זעצן נאהנט צו זיינר לינקן זייטן ' דער **מלך**
שווייגט איין וייל שטיל זיין **כבוד** דא מיט צו בוווייזן אלז דען וענדט ער זיך מיט זיינם **פנים** צום **נשיא** אונ'
גרויסט אין · זא ענטוורט דער נשיא דער דאנקט אים אונ' · וואוינשט אים ווידר דען פֿריד · אונ' שטיט דא מיט אויף
זיין פֿיס אונ' טוט זיין ביגערן מיט גראשר **חכמה** אונ' גיט ווידר דרפֿון ·

Rabbi Eleeſaris ſententia,
Uno die ante mortem agenda eſt pænitentia, *quomodo intelligenda,*
ex Talmudico Tractatu de Sabbatho, cap. 24. pag. 153, excerpta et
Hebraicè ac Germanicè propoſita.[6]

רבי **אליעזר** אומר · שוב יום אחד לפני מיתתך · שאלו תלמידיו רבי אליעזר · וכי אדם יודע איזהו יום
ימות אמר לו וכל שכן היום שמא ימות למחר ונמצא כל ימיו בתשובה ואף שלומה אמר בחכמתו (קוהלת ט')
בכל עת יהיו בגדיך לבנים ושמן על ראשך אל יחסר אמר רבן יוחנן בן זכאי משל לאדם שזימן את עבדיו
לסעודה ולא קבע להם זמן · פיקחין שבהן קישטו את עצמם וישבו על פתח בית המלך · אמרו כלום חסר לבית
המלך · טיפשיין שבהן הלכו למלאכתם // אמרו כלום יש סעודה בלא טורח בפתאום ביקש המלך את עבדיו ·
פיקחין שבהן נכנסו לפניו כשהן מקושטין והטיפשיין נכנסו לפניו כשהן מלוכלכין · שמח המלך לקראת פיקחין
' וכעס לקראת טיפשיין ' אמר הללו שקישטו את עצמם לסעודה ישבו ויאכלו וישתו הללו שלא קישטו עצמם
לסעודה יעמדו ויראו אמר חתנו של רבי מאיר משום רבי מאיר אמר · אף הן נראין כמשמשין אלא אלו ואלו יושבין
הללו אוכלין והללו רעבין הללו שותין והללו צמאים שנאמר (ישעיה סה') כה אמר האל ' הנה עבדי יאכלו
ואתם תרעבו הנה עבדי ישתו ואתם תצמאו הנה עבדי ירונו מטוב לב ואתם תצעקו מכאב לב ·

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[6] Buxtorf's text differs in several details from editions of the Talmud.

In What Manner the Prince of Israel Approached the King of Babylon,
from the Same Book

At the times when the *nasi* wanted to go and speak with the king of Babylon, he first
sends to the king to receive permission. The king says that he should come and sends
him a carriage of his Master of Horse, in order thus to honor the seed of David, for
all of the *nesiim* were descendents of David. But, for the sake of the honor of the
kingdom, the *nasi* did not ride in the carriage. Instead, the carriage drove in front of
him, while he walked behind it in a silk robe, and fifty men ran in front of him, and
all the seed of Israel who saw him were obligated to accompany him. When he arrived
in the courtyard of the king, the servants of the king came to meet him and ran in
front of him until they drew near the king. But the servants of the *nasi* ran immedi-
ately in front of him with a bag full of gold and scattered it before the *nasi*. When the
nasi approached the king, he bowed; then he stood on one foot, as was the custom of
the kingdom in order to demonstrate his subservience. So he stands there like a ser-
vant. Then the king orders his servants to seat the *nasi* on a chair near his left side.
The king remains silent for a while in order to demonstrate his respect; then he turns
his face to the *nasi* and greets him. The *nasi* then responds, thanks him, and again
wishes him peace. And then he stands up on his feet, presents his request with great
wisdom and departs again.

The Opinion of Rabbi Eliezer
One day before death penance is to be done, as is to be understood from the
Talmudic tractate Sabbath, chapter 24, page 153, the proposition excerpted
in both Hebrew and German

Hebrew version:
R. Eliezer said 'Repent one day before your death.' His disciples asked him: 'Does one
then know on what day he will die?' He replied: 'Then all the more reason that he
repent today, lest he die tomorrow, and thus his whole life is spent in repentance.'
And Solomon also said in his wisdom: 'Let your garments be always white; let not oil
be lacking on your head' [Ecclesiastes 9:8]. R. Joḥanan b. Zakkai said: This may be
compared to a man who summoned his servants to a banquet without appointing a
time. The wise ones adorned themselves and sat at the door of the palace, for they
said: 'Is anything lacking in a royal palace?' The fools went about their work, saying:
'Can there be a banquet without preparations?' Suddenly the king requested his
servants: the wise went in before him adorned, while the fools went in before him
soiled. The king rejoiced at the wise but was angry with the fools. He ordered: 'Let
them who adorned themselves for the banquet sit, eat, and drink. But let them who
did not adorn themselves for the banquet stand and watch.' R. Meir's son-in-law
said in R. Meir's name: 'Behold they also seem to be in attendance. But both sit, the
former eating, and the latter hungering; the former drinking, and the latter thirsting,
for it is said: 'Therefore thus says the Lord GOD: "Behold, my servants shall eat, but
you shall be hungry; behold, my servants shall drink, but you shall be thirsty; behold,
my servants shall sing for gladness of heart, but you shall cry out for pain of heart."'
[Isaiah 65:13–14]

Verſio Germanica.

רבי אליעזר זאגט טוא **תשובה** איין טאג בור דיינם טוט · דא פראגטן זיין **תלמידים רבי אליעזר** וויא
וויש דען איינר אויף וועלכן טאג ער שטארבן ווערט ' דא זאגט **רבי אליעזר** ווידר **מכל שכן** זול איינר הוייט
תשובה טון אוב ער ווילייכט מורגן מילכט שטערבן דא מיט וויר ער גיבונדן דאז ער אל זיין טאג אין **תשובה**
לעבט · אונ' **שלמה המלך** האט גיזאגט אין זיינר ווייסהייט אל צייט זולן דיני קליידר ווייש זיין אונ' קיין אויל
ווירט אויף דיינם הויפט מאנגלן (דאמיט מיינט ער דיא **תשובה** אונ' גוטש פוירכטיג לעבן דאש זא אין גוט צום
טוט בורדרט ער אלז באלד ברייט זייא ·) דראויף שפריכט **רבי יוחנן בן זכאי** דש איז איין גלייכניש צו איינם
קוניג דער לאדט זייני קנעכט צו איינר גרושן **סעודה** אונ' בשטימט אינן אבר ניט איין גיווישי צייט · דיא
קלוגן אונטר אינן דיא צירן זיך זעלברט (מיט הויפשן קליידרן) אונ' זעצן זיך גלייך בור דיא טויר דער דיא קונינגש
פאלשט אונ' גידענקן עז גיברישט נישט אין דעז קוניגש הויז (דיא מאלצייט // ווערט גיווייש גימאכט זיין ווויר
וועלן גירווישט זיין דאמיט וויר ער שיינן בור דעם קוניג ווען ער אונזר בירוייפט) דיא נארן אונטר אינן גיהן
ווידר צו אירר ארבייט אונ' גידענקן מאן קאן קיין קונינגליך מאלצייט אן ארבייט זו גישוווינד צו רוישטן · דא
שיקט דער קוניג אורפלינצליג (נאך זיינן קנעכטן זיא זולן צום עשן קומן דיא **סעודה** זייא בירייט ·) דיא קלוגן
(דיא זיך גירוישט האבן) גיהן גלייך הניין צום קוניג דיא וויל זיא שויין גיצירעט זיין מיט הויפשן קליידרן ·
דיא נארן גיהן בון אירר ארבייט גישטראקש מיט אירן וואוישטן קליידרן הנאיין בור דען קוניג צום עשן ' דא
פריייט זיך דער קוניג אובר דיא קלוגן (קנעלבט דיא זיך גלייך גירוישט האבן אבן זיינר מאלצייט) אונ' דר
צירנט זיך אויף דיא נארן (דיא זיך ניט גירוישט האבן צו זיינר **סעודה**) אונ' שפריכט דיא קלוגן זא זיך גירוישט
אונ' גיצירעט האבן אויף מיין מאלצייט דיא זא זולן זיך צום טיש זעצן אונ' עשן אונ' טרינקן אונ' זולן פרוייליך זיין ·
אבר די זעלביגן זא זיך ניט גירוישט האבן צו מיינר **סעודה** דיא זולן שטעהן אונ' צו זעהן אונ' ניט עשן אודר
טרינקן ' ווייטר הט זיין טולטר מאן דעז **רבי מאיר** גיזאגט אין דער פרופיט ייעשעאיהרש **רבי מאיר** אויך דיא
זעלביגן זולן זיין אלז גילאדן אונ' · זיא אלזווא וואל אז יעני צום טיש זיצן אבר יעני זולן עשן אונ' דיזי זולן
הונגרן יעני זולן זולן טרינקן אונ' דיזי זולן דוירשטן וויא דר פרופיט רייט (**ישעיה סה**) אלזו שפריכט דער הער
זיך מייני קנעכט וועראד עשן אונ' איר וועראדן הונגר ליידן זיך מייני קנעכט וועראדן טרינקן אבר איר וועראדן
דוירשטן זיך מייני קנעכט וועראדן יאוילצען מיט פרוויליכם הערצן אבר איר וועראדן שרייאן וועגן גרוש
הערצן לייד · //

Sermo textus Talmudici legibus ſermonis Hebræi convenit, paucis vocibus exceptis,
quas explicabo, ne quis in iis hæreat.

מִיתָה **לִפְנֵי מִיתָתְךָ** Ante mortem tuam. מוּת Mori, unde Nomen Rabbinis uſitatum מִיתָה
Mors. ה propter Affixum ex communi conſuetudine mutatur in ת.

וְכָל שֶׁכֵּן Quanto magis ergo, Quin ergo, nempe hodie agis pænitentiam, cùm
homo diem mortis ſuæ ignoret, et ita quiſque dies tibi erit proximus ante mortem,
ut tota vita ſit continua reſipiſcentiæ meditatio.

שֶׁמָּא Fortaſis.

שֶׁזִּימֵן Qui invitavit, vocavit, י eſt index vocalis Chirek, ut ſuprà in Inſtructione
declaratum. Sic in aliquot aliis in hoc textu.

German version:

R. Eliezer said: 'Repent one day before your death.' His disciples asked him: 'R. Eliezer, How does one know on what day he will die?' Then R. Eliezer replied: 'Then all the more reason that he repent today, lest he perhaps die tomorrow, and thus it will be judged that he lived all his days in repentance.' And King Solomon said in his wisdom: 'Your garments should always be white, and there should be lack of oil on your head' [Ecclesiastes 9:8]. With that he meant repentance and a God-fearing life, so that when God requires his death, he is immediately prepared. In response R. Johanan b. Zakkai said: This may be compared to a king who summoned his servants to a banquet but did not set a certain time. The wise ones among them adorned themselves with fine clothing and sat down in front of the gate of the king's palace and reflect: 'Is anything lacking in the royal palace? The banquet will certainly be made in the palace; it is expected that we will appear before the king when he calls us.' The fools among them returned to their work and reflect: 'One cannot prepare a royal banquet so quickly without work.' Suddenly the king summoned his servants to come to eat; the banquet was ready. The wise who had prepared themselves, immediately enter and approach the king, since they are already adorned with fine clothing. The fools come directly from their work with their soiled clothing and go into the king's presence to eat. The king rejoiced at the wise servants who had immediately prepared themselves for his banquet, and he was angry with the fools, who had not prepared themselves for his banquet. And he says: 'The wise ones, who prepared and adorned themselves for my banquet, they should sit down at the table and eat and drink, and they should rejoice. But those who did not prepare themselves for my banquet, they should stand and watch and not eat or drink.' In addition, R. Meir's son-in-law said in R. Meir's name: 'These should also only seem to be in attendance.' And the former as well as the latter are to sit at the table, but the former are to eat and the latter are to remain hungry, the former are to drink, and the latter to remain thirsty, as the prophet says: 'Therefore thus says the Lord GOD: "Behold, my servants shall eat, but you shall be hungry; behold, my servants shall drink, but you shall be thirsty; behold, my servants shall rejoice with joyous hearts, but you shall cry out for great pain of heart."' [Isaiah 65:13–14]

The language of the Talmudic text conforms to the rules of the Hebrew language, with the exception of a few words, which I shall explain, lest anyone have difficulty with them.

לִפְנֵי מִיתָתְךָ	'before your death.' מוּת 'to die,' whence the common rabbinical name, מִיתָה 'death.' Because of the affix, ה is changed by common usage into ת.
וְכָל שֶׁכֵּן	'all the more so, therefore,' to be sure you will do penance today, since man knows not the day of his death, so that each day will be for you the last day before death, so that one's whole life might be a continual exercise in self-reformation.
שֶׁמָּא	'perhaps'
שֶׁזִּימֵן	'who has invited, called'; the י is a sign of the vowel *hireq*, as indicated above in the instructions; thus also in a number of other words in this text.

פִּקְחִין Prudentes, quaſi Apertos dicas, quibus mentis oculi aperti ſunt, vide Exo.4.11.

קִשְּׁטוּ Ornarunt, ex Pihel, quod inſertum י indicat. Verbum eſt in uſu Veterum frequentatum, apud quos in Proverbio communi fuit, קַשֵּׁט עַצְמָךְ וְאַחַר כַּךְ קַשֵּׁט אֶת אֲחֵרִים Id eſt, *Orna* (primò) *te ipſum, deinde ornato alios*, ut legitur in Talmud, Tractatu Bava Metzia, cap.9.pag.107. et in Bava baſra cap.3.pag.60. et in Sanhedrin cap 2. in initio Gemaræ. Senſus ejus fuit; Orna teipſum priùs virtutibus, quàm arguas vitia alterius. Natum ex illo prophetæ Sophoniæ,הִתְקוֹשְׁשׁוּ וָקוֹשׁוּ *Scrutamini vos, et ſcrutamini*, cap.1.1, id eſt, primum in vos ipſos inquirite, deinde in alios. Gloſſator Talmudicus: *Prius colligito ſtipulam ex oculo tuo, deinde ſtramen ex oculo alterius*. In eundem ſenſum dicunt etiam, טוּל קֵסֵם מִבֵּין עֵינֶיךָ *Tolle feſtucam ex oculo tuo*: cui oppoſitum alterum, // טוּל קוֹרָה מִבֵּין עֵינֶךָ *Tolle trabem ex oculo tuo*, ut legitur in Erachin cap. 3. pag.16. Hinc pater unde ſermo Chriſti in novo Teſtamento, de feſtuca et trabe in oculo, ſit petitus.

כְּלוּם Nunquid?

טִפְּשִׁין Stulti, אִטַּפָּשׁ Stulteſcere, unde illud, חכמים כל עוד שהם מזקינים חכמתם מתרבה,

וְעַמֵי הָאֶרְץ כל עוד שהם מזקינים מְטַפָּשִׁים id eſt, *Sapientes quo magis ſeneſcunt, tanto magis ſapientia eorum augeſcit: idiotæ autem quo magis ſeneſcunt, eo magis ſtulteſcunt.*

נִכְנְסוּ Ingrediebantur: נִכְנַס in Niphal, Ingredi, Introire, quaſi dicas, ſe colligere intrà, à כָּנַס.

מְלוּכְלָכִין Sordidi, ſordidis et inquinatis veſtibus induti, eſtque Participium paſsivum Pyhal, à לִכְלֵךְ Inquinavit, לִכְלוּךְ Sordities.

הַלָּלוּ Iſti, Iſtæ, idem quod אֵלֶה.

Reliqua ex ſuperiore Inſtructione noſtra facilè patent.

Alia parabola convivii de divite et paupere, ex Tractatu Berachos, cap.5.pag.31.

משל   למלך בשר ודם שעשה סעודה גדולה וזימן כל בני עירו בא עני אחד ועמד על הפתח אמר להם תנו לי פרוסה אחת ולא השגיחו עליו דחק ונכנס אצל המלך אמר לו אדוני המלך מכל סעודה אשר עשית קשה בעיניך ליתן לי פרוסה אחת :

פִּקְחִין   'clever ones,' as if one were to say 'those who are opened,' to whom the
             eyes of the mind are open; see Exodus 4:11.

קִשְׁטוּ   'they adorn,' in the *pi'el* form of the verb, as indicated by the inserted י.
             It is a verb frequently used by the ancients, among whom it was of com-
             mon use in proverbs: קַשֵּׁט עַצְמְךָ וְאַחַר כַּךְ קַשֵּׁט אֶת אֲחֵרִים, that is, 'adorn first
             yourself, then adorn others,' as is found in the Talmud, tractate Bava
             Meṣia, chapter 9, page 107, and in tractate Bava Batra, chapter 3, page 60,
             and in tractate Sanhedrin, chapter 2, at the beginning of the Gemara. Its
             meaning was: adorn yourself with virtues before asserting the vices of
             your fellow man, drawn from this verse of the prophetic book of
             Wisdom: הִתְקוֹשְׁשׁוּ וָקוֹשׁוּ 'examine yourself, and examine' (chapter 1:1),
             that is, investigate first yourself, then others. The Talmudic glossator
             says: 'first take the stalk from your eye, then the straw from the eye of the
             other person.' In this same sense, they say: טוּל קֵסָם מִבֵּין עֵינֶיךָ 'take the
             straw from your eye,' against which another proverb is set: טוּל קוֹרָה מִבֵּין
             עֵינֶךָ 'take the beam from your eye,' as is found in tractate Erachin,
             chapter 3, page 16. This is the source where the words of Christ in the New
             Testament, concerning the straw and beam in the eye, are to be sought.

כְּלוּם   'there is not, is there ...?'

טִפְּשִׁין   'fools,' אַטַּפֵּשׁ 'to become foolish,' whence this: חכמים כל עוד שהם מזקינים
             מַטַּפְּשִׁים, וּעמי הארץ כל עוד שהם מזקינים מתרבה, חכמתם, that is, 'the older the
             wise become, the greater their wisdom becomes; the older that ordinary
             people become, however, the more foolish they become.'

נִכְנְסוּ   'to go in'; נִכְנַס in the *nif'al* form of the verb 'to go in, to enter,' as if to
             say, 'to come to oneself in an inner sense,' from כְּנַס.

מְלוּכְלָכִין   'filthy, dressed in filthy and dirty clothing'; it is the passive participle of
             the *pu'al* form of the verb, from לְכְלֵךְ 'he has befouled,' לִכְלוּךְ 'filth.'

הַלָּלוּ   'these,' the same as אֵלֶּה.

The rest is easily understandable, based on our instructions above.

Another Example, of a Feast with a Rich Man and a Poor Man,
from Tractate Berakhot, Chapter 5, Page 31.

A parable that can be compared to a king of flesh and blood who prepared a great
banquet and invited all the sons of the city. A poor man came and stood at the door.
He said to them, 'Give me a piece of bread.' But they paid no attention to him. He
forced his way in to the king. He said to him, 'My lord, O King, in this entire
banquet which you have prepared, is it such a hard thing in your sight to give me a
single piece of bread?'

Verſio Germanica.

אויך   גלייבניש צו איינם קויניג דער נור ולייש און' בלוט איז דער מאכט איין קוישטליך מאלצייט //
און' לאד האר צו ויל לוייט זיינר שטאט דא קם אויך איין ארמר און' שטנד[7] בור דער טויר דעש קויניגש שפראך
צו אינן גיבט מיר אויך איין שטויקליין אבר זיא האטן זיינר קיין אכטונג ' ער דרינגט הנאיין צום קויניג און'
שפריכט הער קויניג בון דיינר גאנצן מאלצייט דיא דו גימאכט האשט איז שווערליך אין דיין אויגן מיר איין
קליין שטויקלי[8] ברוט צו געבן **וכו**' ·

Ex hoc modo loquendi Chriſtus uſurpavit parabolam de divite Epulone et paupere
Lazaro.

SOLI DEO GLORIA.

---

[7] שטנד [B שונד.

[8] שטויקלי [B שויקלי.

German version:

A parable about a king who is only flesh and blood who prepares a splendid meal and invited many people of his city. A poor man also came and stood before the king's gate and said to them, 'Give me a little piece, too.' But they paid no attention to him. He forces his way in to the king and says: 'Lord King, from your whole meal that you have prepared is it difficult in your eyes to give me a little piece of bread?' etc.

Based on this mode of speaking, Christ makes use of the parable of the wealthy banqueter and the poor Lazarus.

To God alone the glory

Andreas Sennert,
"De scriptura ebraico-germanica,"
from *Rabbinismus. hoc est præcepta Targumico-talmudico-rabbinica . . . , in Ebraismus, Chaldaismus, Syriasmus, Arabismus . . .* (1666)

Source: Wittenberg: Typis Fincelianis, 1666, pp. 63–65; extant: Cambridge, University Library, Hhh.648; Rostock, Universitätsbibliothek, CIb–303.1.

Appendix: De Scriptura Ebræo-Germanica, etc.

Scribunt Germanica Judæi recentiores germani hodie Ebræis ſive Rabbinicis literis qvoque. De qvo ſcribendi modo, cùm plurima ejus generis extent Scripta Ebræo-germanica, paucis adhuc aliqvid dicendum eſt. Ita verò ille ſe habet, ut ſeqvitur fere.

    Literæ.

A. b. c. d. e.   f. g. h. i. k. l. m. n. o. p. q. r.   ſ.   t. u. w. x. y. z. ch. ph. ſch.

א. ב. כ. ד. עי/. פֿ/בֿ. ג. ה. י. ק. ל. מ. נ. ו. פ. קו. ר. ז,ס/ש. ט. שׂ. ו. יי. קס.   צ.   כ   פֿ   שׁ

    Vocales in ſpecie:

a.   e.   i. o. u.

א.   עי/.   י. ו. ו.

    Diphthongi communiores.

au vel **aw.**   ei.   eu. vel **ew.**   ö ü.

  וי/אוי.   יי.   ויי/אוי.   וי. יי.

//

   Annotationes.

   1. א etiam ſpiritus tanqvam lenis, Vocalibus et Diphthongis ab initio vocis, imò in medio qvoque, præmittitur : in fine poſtponitur. Ut: איך **Ich** / אור **Ohr** / אונד **und** / איין / ein / אויבר **über** / וואוך **Woche** / וואונש **Wuntſch** / וואוכרן **wuchern** / דיא **die** / וויא wie / בייא **bey** etc. Rarò א Vocalis o nota qvoque eſt. Ut: יאך **Joch.**

   2. Vau et Jod (ו et י) conſonantes v et j etiam notant. Ut ויל **viel.**

   3. Toῦ ה et ת in germanica ſcriptura Uſus nullus eſt : niſi Ebræa cùm interferuntur. V. paulò poſt ann. ult.

   4. Conſona rarò in medio gemina hîc ſcribitur : ſed una ſufficit. Ut : אלי **alle** / גיואטר / **Gevatter** / צירינן **zerrinnen.**

   5. Vocalis aliqvando planè, ſed malè, omittitur. Ut : האבן **haben** / טרגן **tragen.**

Andreas Sennert,
'On Hebrew-German Script,'
Rabbinism, That Is, Targumic-Talmudic-Rabbinical Principles, … in Hebraism, Chaldaism, Syriacism, Arabism …
(1666)

Appendix: On Writing Hebrew-German, etc.

Modern Jews in Germany now write German with Hebrew or also Rabbinical letters. On this mode of writing, since many Hebrew-German scripts of this kind exist, something still needs to be briefly said. Indeed, it works approximately as follows.

Letters

A	b	c	d	e	f	g	h	i	k	l	m	n	o	p	q	r	s	t	u	w	x	y	z	ch	ph	sch

א ב כ ד ע/י ה ג פֿ/בֿ פ ק ל מ נ פ ו ק ר ש/ס,ז ט ו וו יי צ כ פֿ שׁ

The Vowel Characters

a   e   i o u

א ע/י י ו ו

The More Common Diphthongs

au or *aw*   *ei*   *eu* or *ew*   *ö   ü*

אוי/וי   יי   וי/אוי   וי וי   וי

Notes:

1. א is preposed, as if a *spiritus lenis*, to vowels and diphthongs, both word initially and medially; word finally it is postposed, as in איך *Ich* 'I,' אור *Ohr* 'ear,' אונד *und* 'and,' איין *ein* 'one,' אויבר *über* 'over,' וואוך *Woche* 'week,' וואונש *Wuntsch* 'wish,' וואוכרן *wuchern* 'practice usury,' דיא *die* 'the,' וויא *wie* 'how,' בייא *bey* 'at, by,' etc. Rarely א also represents the vowel *o*, as in: יאך *Joch* 'yoke.'

2. *waw* and *yod* (ו and י) also represent the consonants *v* and *j*, as in וויל *viel* 'much.'

3. ח and ת are, however, not used in writing German, except in interposed Hebrew words. [see below, the final note].

4. Word medially, doubled consonants are rare here; one suffices: אלי *alle* 'all,' גיואטר *Gevatter* 'godfather,' צירינן *zerrinnen* 'melt away.'

5. Sometimes vowels—both obvious and obscure—are omitted, as in האבן *haben* 'have,' טרגן *tragen* 'carry'

6. Proſtheſis, Syncopa, Apocope, Enallage etc. locum non rarò hìc item habent. Adeoqve non ſemper aut æqvè ſervatur ἀκρίβεια in toto hoc ſcriptionis genere qvantum literas, vocales aut diphthongos, etc. Teſtetur experientia. Ut: Proſtheſis : דרצילן derzehlen pro erzehlen / דרקוויקן pro erquücken. Syncopa : אז pro אלז, als / אזו pro אלזו, also. Apocope : איז pro איזט, iſt / אונ׳ pro אונד, und (adjecta ſub finem virgulâ) Enallage : ביואלן pro ביפאולן, befohlen. מיר pro וויר wier/ etc.

7. Ebrææ dictiones (proprio hæ exaratæ cha-//ractere ſuo) vel qvaſi, imò Latinæ, aliæ plurîmæ hinc et inde immiſcentur. Ut : **Wenn man** Tfilla (תְּפִלָּה precatio) **thut, ſoll man ſein Hertz** mecavven (מְכַוֵּן dirigens, intendens) **ſeyn laſſen / leſchem ſchamajim** (לְשֵׁם שָׁמַיִם hoc est ad DEUM.) **Deine Brieffe bin ich** mecabbel **geweſen /** etc. Sic dicunt ſcribuntqve : **Darſchen** â דָּרַשׁ id est concionari, interpretari, **ſchachrè /** vel **ſachrè /** â סָחַר negotiari, mercari, **ganfen /** â גָּנַב furatus eſt: ſic : **benſchen /** â benedicendo, **oren /** ab orare, etc. Habent deniqve et peculiares qvaſdem germanicè, ſed malè, loqvendi formulas. Ut: **Jüdſchen / Chriſten /** id est circumcidere, baptiſare, **breylefft /** id est nuptiæ, **perlich** pro **perlein / daſſig** pro **daſſelbe /** etc. Qvalia, cum aliis, uſus dabit qvotidianus. V et conſule præ cæteris Clariſſimum Buxtorfum ſub finem theſauri iii, p. 325 ſeqq.

6. Prosthesis, syncope, apocope, enallage, etc. Not rarely do such things have their place here. Moreover, not always is precision uniformly maintained in this kind of writing with respect to the number of letters, vowels, or diphthongs, etc., as experience testifies. For example, prosthesis: דרצילן *derzehlen* 'tell, narrate' for *erzehlen*, דרקוויקן for *erquücken* 'refresh'; syncope: אז for אלז *als* 'as,' אזו for אלזו *also* 'thus'; apocope: איז for איזט *ist* 'is,' אונ for אונד *und* 'and' (with an added mark at the end of the word); enallage: ביואלן for ביפֿאולן *befohlen* 'ordered,' מיר for וויר *wier* 'we,' etc.

7. Many other words from Hebrew (written according to its [the Hebrew language's] proper form) are intermingled here and there, in the same way that Latin words [are mixed into German]. For example: 'When one does *Tfilla* (תְּפִלָּה 'prayer'), one should let his heart be *mecavven* (מְכַוֵּן 'focused') on *leschem schamajim* (לְשֵׁם שָׁמַיִם) 'that is, on God').' 'I have *mecabbel* ['received'] your letters,' etc. Thus they speak and write. *Darschen* from דָּרַשׁ, that is 'hold a public speech, explain,' *schachre* or *sachre* from סָחַר 'do business, trade,' *ganfen* from גָּנַב 'he has stolen'; and thus: *benschen* from *benedicendo* 'bless,' *oren* from *orare* 'pray,' etc. Finally, they also have some peculiar and improper turns of speech in German, such as, *jüdschen, christen*, that is, 'circumcise, baptize'; *breylefft*, that is, 'wedding'; *perlich* for *perlein* 'pearl'; *dassig* for *dasselbe* 'the same [thing],' etc. Such characteristics, among others, are a matter of common usage. [See and consult first of all the most illustrious Buxtorf, toward the end of the *Thesaurus*, iii, p. 325 ff.]

August Pfeiffer
"De lectione ebræo-germanica,"
from *Critica Sacra de Sacri Codicis Partitione, Editionibus variis, Lingvis Originalibus et illibatâ Puritate fontium, …*
(1680)

Source: Dresden: impenſis Mart. Gabriel. Hübneri excudebat Vidua Bergeniana, 1680; extant: Oxford, Bodleian, Mar. 258.

§. I.

EXtant nonnulli libri à Judæis lingvâ // vernaculâ, interque alia nosſtrâ conſcripti, quos prælibare paululum et ſic quodammodo genio Rabbinico adſveſcere non abs re erit. Recenſum quendam hujusmodi librorum habes apud Buxtorfium *in calce Theſ. Gramm. p. 660. ſ.* ubi etiam ſatis expeditam hujusmodi Scripta legendi viam monſtravit. Breviùs tamen expediri res omnis poſſe videtur per duplex Alphabetum. Unum *analyticum* pro *lectione* Scriptorum Ebræo-Germanicorum; alterum *syntheticum* pro *ſcriptione*, ſi quis cum Judæis per hujusmodi modum ſcribendi converſari velit. Figuras ſive ductus literarum ipſis peculiares exhibet ſchema P. adjunctum.

LITERÆ RABBINICÆ[1]

I.	II.[2]	III.	IV.[3]
א	א	א	א
ב	ב	ב	ב
ג	ג	ג	ג
ד	ד	ד	ד
ה	ה	ה	ה
ו	ו	ו	ו
ז	ז	ז	ז
ח	ח	ח	ח
ט	ט	ט	ט
י	י	י	י
כ	כ	כ	כ
ל	ל	ל	ל
מ	מ	מ	מ
נ	נ	נ	נ

[1] An unnumbered page is inserted between pp. 518–19 on which this alphabetical chart appears. Columns I–IV. appear at the left of the page, while the rubrics "Finales," "Contractæ," and "Ebræo-Germanicæ Raphatæ" are turned 90 degrees so that one must rotate the book to the right in order to read them. The typefonts used here serve only to represent the distinctiveness of the forms found in the text not their actual shapes.

[2] Two alternate forms appear for א ג צ.

[3] This column actually comprises two columns, demonstrating two varieties of handwritten forms, the one on the right is generally more typical of handwritten forms.

August Pfeiffer
'On Reading Hebrew-German,'
from *Biblical Textual Criticism, on the Division into Sections of the Holy Book, Various Editions, the Original Languages, and Undiminished Purity of the Sources*
(1680)

I.

There exists a number of books by Jews written in a vernacular language, among others in our own [vernacular], from which it will not be irrelevant to take small sips and thus in a certain sense to become acquainted with rabbinical inspiration. You find something of an overview of such books at the end of Buxtorf's *Thesaurus grammaticus*, pp. 660 f., where he also shows efficiently the unimpeded path toward reading such texts. It seems, however, that the entire task can be most briefly accomplished by means of two alphabets: one analytical, for reading Hebrew-German texts, the other synthetic, for writing them, should anyone wish to correspond with Jews by means of this kind of writing. The accompanying table P. shows the shapes or forms of the letters peculiar to them.

Rabbinical Letters

I.	II.	III.	IV.
א	א	א	א
ב	ב	ב	ב
ג	ג	ג	ג
ד	ד	ד	ד
ה	ה	ה	ה
ו	ו	ו	ו
ז	ז	ז	ז
ח	ח	ח	ח
ט	ט	ט	ט
י	י	י	י
כ	כ	כ	כ
ל	ל	ל	ל
מ	מ	מ	מ
נ	נ	נ	נ

ס	ס	ס	ס
ע	ע	ע	ע
פ	פ	פ	פ
צ	צ	צ	צ
ק	ק	ק	ק
ר	ר	ר	ר
ש	ש	ש	ש
ת	ת	ת	ת

FINALES

ך	ך	7	ך
ם	ם	ם	ם
ו	ו	ו	ו
ף	ף	ף	ף
ץ	ץ	ץ	ץ

CONTRACTÆ[4]

אל pro אל

הי pro דה

הי pro דה

EBRÆO-GERMANICÆ RAPHATÆ

בֿ f vel v

ךֿ כֿ ch

ףֿ פֿ f   פֿ פ ef

I. Character Merúbba scilicet Quadratús Biblicus.
II. Character Masket scilicet Rotundus Rabbinicus.
III.[5] Character Ebræo-Germanicús in impreßis
IV.[6] Character corrúptior in Manúſcriptis

SCHEMA ALPHABETICUM PRO LECTIONE.

א   a rariús o. e.g. האט hat / אקשן Ochſen / יאך Joch.

או   o et u ab initio vocis et poſt ו conſonam vitandæ confuſionis cauſæ e.g. אורן Ohren / אובן oben / וואוכר Wucher.

אוו   au vel aw ut: פֿראווין Frauen.

אוי   ö / ü et au / item eu ab initio vocis e.g. אויל Oehl / אויבל übel / אויגן Augen / אויך auch / אוירי eure. //

אויי   eu / ab initio vocis אויירן euern.

אי   i ab initio vocis איר ihr.

איי   ei ab initio, ut: איין ein.

ב   b.

בֿ   cum linea *raphe* eſt f / vel v / ſed rariùs ut: בֿוירט führt.

ג   g.

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[4] The left column comprises handwritten ligature forms.
[5] III.] D IV.
[6] IV.] D V.

ס	ס	ס	ס
ע	ע	ע	ע
פ	פ	פ	פ
צ	צ	צ	צ
ק	ק	ק	ק
ר	ר	ר	ר
שׁ	שׁ	שׁ	שׁ
ת	ת	ת	ת

Finals

ך	ך	ך	ך
ם	ם	ם	ם
ן	ן	ן	ן
ף	ף	ף	ף
ץ	ץ	ץ	ץ

Ligatures

אל for אל
הד for דה
הד for דה

Hebrew-German forms with *rafe*

בֿ *f* or *v*
כֿ ךֿ *ch*
פֿ ףֿ *f*   פ פ *ef*

I. Square or biblical letters.
II. *Masket* or round Rabbinical letters.
III. Hebrew-German print font.
IV. Corrupted handwritten letters.

Table of the Alphabet for reading:

א   *a*, more rarely *o*; e.g. האט *hat* 'has,' אקשן *Ochsen* 'oxen,' יאך *Joch* 'yoke.'
או   *o* and *u* at the beginning of a word and after consonantal ו, in order to avoid
        confusion; e.g. אורן *Ohren* 'ears,' אובן *oben* 'above,' וואוכר *Wucher* 'usury.'
אוו   *au* or *aw*, as in פראווין *Frauen* 'women.'
אוי   *ö*, *ü*, and *au*, as well as *eu* at the beginning of a word; e.g. אויל *Oehl* 'oil,' אויבל
        übel 'evil,' אויגן *Augen* 'eyes,' אויך *auch* 'also,' אוירי *eure* 'your.'
אויי   *eu* at the beginning of a word; אויירן *euern* 'your.'
אי   *i* at the beginning of a word; איר *ihr* 'her.'
איי   *ei* at the beginning of a word, as in איין *ein* 'one.'
ב   *b*.
בֿ   with a *rafe*, it is *f* or, rarely, *v*, as in בוירט *führt* 'leads.'
ג   *g*.

ד	d.
ה	h.
ו	o et u. item Vau conſona, rarò etiam f. e.g. הוך hoch / אלזו also / דו du / יונג Jung / גיוטר / Gevatter / ביואולן befohlen.
וא	u vel uh præſertim in fine vocis, e.g. רואן ruhen / קוא Kuh.
וו	w. e.g. וואונונג Wohnung / וואונש Wunſch.
וי	ö / ü / au in medio : e.g. טרוישטן tröſten / זוינדי Sünde / לויפֿן lauffen.
ויא	üh vel au ſive aue in fine e.g. פֿרויא früh / גרויא grau.
ויי	äu in medio e.g. הוייזר Häuſer.
וייא	eu vel eue in fine e.g. טרוייא treu / רוייא reue / פֿרוייא freue.
ז	s lene quodcunque præſertim ante vel poſt vocalem vel inter duas e.g. זולט ſolt / וויזן wiſſen / דאז das et cetera.
ח	nonniſi in Ebraicis vocibus adhibetur. //
ט	T / Th / dt / tt / e.g. טוט todt / ראט Rath.
י	i. et Jod item e præſertim in fine purum, ut et ab initiô in ſyllabis be et ge / è pravo pronunciandi more etiam ü. e.g. יאר Jahr / מיר mir / הויהי Höhe / לאנגי lange / גיוואונן gewonnen.
יא	ie et eh in fine ut : וויא wie / גיא geh.
יי	ei in medio, et pravè eu e.g. לייד Leid.
ייא	ey in fine et eie in medio ut : בייא bey / זייא sey / פֿרייא frey / שפֿייאר Speyer.
כ	ſine Raphe in vocibus ſolùm Ebraicis uſurpatur.
כֿ	Cum linea Raphe ch / at in finali ך Raphe negligitur. e.g. הוך hoch.
ל	l.
מ	m.
נ	n.
ס	ſ durum ſeu ß / præſertim in fine ut : האסן haſſen / גיהאסספלט gehaßpelt / ואס vaß.
ע	e et pravè ö e.g. מענשן Menſchen / אבגעטר Abgötter.
פ	ſine Raphe p.
פֿ	cum linea Raphe ph / vel f e.g. אופֿגיבלאזן Ufgeblaſen. //
פֿפ[7]	pf (altero פ raphato) ut : אופפֿר Opfer / סאקפפֿייפֿר Sackfeiffer.
צ	z / tz.
ק	k / ck.
קוו	qv / ut : קוואל Qvaal.
ר	r.
ש	ſch / item ß et durum in fine et ante p et t imò et quodcunque e.g. גישאפֿן geſchaffen / גש gaß / נידרלאשן niederlaſſen / הויש Hauß / גישפונן geſponnen / גישטראפֿט geſtrafft.
ת	in ſolis vocibus Ebraicis occurrit.

[7] פֿפ] D פֿפ.

ד   *d.*

ה   *h.*

ו   *o* and *u*, as well as consonantal *waw*; rarely also *f*; e.g. הוך *hoch* 'high,' אלזו *also* 'thus,' דו *du* 'you,' יונג *Jung* 'young,' גיוטר *Gevatter* 'godfather,' ביואולן *befohlen* 'ordered.'

וא   *u* or *uh*, especially at the end of a word; e.g. רואן *ruhen* 'rest,' קוא *Kuh* 'cow.'

וו   *w*; e.g.: וואונונג *Wohnung* 'dwelling,' וואונש *Wunsch* 'wish.'

וי   *ö, ü, au* in the middle of a word; e.g. טרוישטן *trösten* 'console,' זוינדי *Sünde* 'sin,' לויפן *lauffen* 'run.'

ויא   *üh, au,* or *aue* at the end of a word; e.g. פרויא *früh* 'early,' גרויא *grau* 'grey.'

ויי   *äu* in the middle of a word; e.g. הוייזר *Häuser* 'houses.'

וייא   *eu* or *eue* at the end of a word; e.g. טרוייא *treu* 'loyal,' רוייא *reue* 'repentance,' פרוייא *freue* 'rejoice!'

ז   any voiced *s*, especially before or after a vowel, or between two vowels; e.g. זולט *solt* 'should,' וויזן *wissen* 'know,' דאז *das* 'the,' etc.

ח   used only in Hebrew words.

ט   *t, th, dt, tt*; e.g. טוט *todt* 'death,' ראט *Rath* 'counsel.'

י   *i* and *yod*, as well as *e*, especially as a simple, short vowel at the end of a word, and also at the beginning of a word in the syllables *be* and *ge*; incorrectly a manner of pronunciation as *ü*; e.g. יאר *Jahr* 'year,' מיר *mir* 'we,' הויי *Höhe* 'height,' לאנגי *lange* 'long,' גיוואונן *gewonnen* 'won.'

יא   *ie* and *eh* at the end of a word, as in וויא *wie* 'how,' גיא *geh* 'go!'

יי   *ei* in the middle of a word, and incorrectly for *eu*; e.g. לייד *Leid* 'sorrow.'

יא   *ey* at the end of a word, and *eie* in the middle of a word, as in: בייא *bey* 'at,' זייא *sey* 'they,' פרייא *frey* 'free,' שפייאר *Speyer*.

כ   is used without *rafe* only in Hebrew words.

כ   with *rafe ch*, but at the end of a word the *rafe* is omitted: ך; e.g. הוך *hoch* 'high.'

ל   *l.*

מ   *m.*

נ   *n.*

ס   harsh [voiceless] *s* or *ß*, especially at the end of a word, as in: האסן *hassen* 'hate,' גיהאספלט *gehaßpelt* 'drudged,' וואס *vaß* 'cask.'

ע   *e*, and incorrectly for *ö*; e.g. מענשן *Menschen* 'humans,' אבגעטר *Abgötter* 'idols.'

פ   without *rafe p*.

פ   with *rafe ph* or *f*; e.g. אופגיבלאזן *Ufgeblasen* 'puffed up.'

פפ   *pf* (the second פ with *rafe*), as in אופפר *Opfer* 'sacrifice,' סאקפפייפר *Sackfeiffer* 'bagpiper.'

צ   *z, tz.*

ק   *k, ck.*

קוו   *qv*, as in קוואל *Qvaal* 'anguish.'

ר   *r.*

ש   *sch*, as well as harsh *ß* at the end of a word and before *p* and *t*, and indeed anywhere else; e.g. גישאפן *geschaffen* 'created,' גש *gaß* 'street,' נידרלאשן *niederlassen* 'let down,' הויש *Hauß* 'house,' גישפונן *gesponnen* 'spun,' גישטראפט *gestrafft* 'punished.'

ת   occurs only in Hebrew words.

§. 2

Varietas illa vocalium et diphthongorum inde eſt, quod Vau et Jod ſuſtineant partes conſonarum ſimul et vocalium, quare א (cujus ceu conſonæ, in ſcripturâ Ebraicâ aliàs uſus non eſt, niſi quod pro vocali **a** vel **o** adhibeatur) vitandæ conſuſioni ſervit.

§. 3.

Ad converſationem cum Judæis per literas, item conſcribenas ſyngraphas vel literas contractuum et cetera faciet ſequens alphabetum, unde facillimo negotio patebit, quâ ratione quamlibet Germanicam literam exprimere ſoleant Judæi, quos non aſſecutus eſt Dilherrus *in Atrio ſuo.* Nam quæ illic *p. 127.* lite-// ris Ebræo-Germanicis exprimere conatus eſt, nullus Judæorum ita exarâſſet :

SCHEMA ALPHABETICUM PRO SCRIPTIONE EBRÆO-GERMANICA.

A	א, rarò ו (quod corruptæ dialecto potiùs tribuendum) quandoque (præcipuè rapidum ſive ante duas conſonas) negligitur e.g. **Graß** גראז, unterlaſſen אונטרלושן, wiederfahren וזידרורן , **gaß** גש , **tragen** טרגן , macht מכט.
Au	ab initio אוי , in medio וי , in fine ייא e.g. **Augen** אויגן , **gebraucht** גיברויכֿט , **grau** גרויא.
Aw	אוו ut : **Frawen** פֿראווין.
B	ב.
C	in purè Germanicis ante **k** negligitur in peregrinis per ק exprimitur e.g. **Christen** קרישטן , **Nacken** נאקן.
Ch	כֿ cum raphe , at in fine ſine eodem ut : **Machen** מאכֿן , **hoch** הוך.
D	ד.
E	ע ordinariè : in fine purum et aliàs interdum י : impurum ſive **eh** יא : quandoque , præſertim in rapidis // ſyllabis terminativis **en / er / es / et /** ut et inchoativis **be** et **ge** et rariùs alibi planè negligitur e.g. **Erſt** ערשט gegen גיגן , **alle** אלי , **geh** גיא , **Gebrechen** גיברעכֿן , **welcher** וועלכֿר , geſponnen גשפונן , **gutes** גוטש.
Ey/ei	ab initio איי , in medio יי , in fine ייא ut : **Eyter** אויטר **Eitelkeit** אויטלקייט, **allerley** אלרלייא.
Eye	ייא e.g. **Schleyer** שלייאר , **Speyer** שפייאר.
Eu/ew	ab initio אויי et אוי , in medio ויי , in fine ווייא ut : **Eure** אויירי , **erfrewen** דרפֿרויין , getrew גיטרויא.
F	פֿ cum raphe , rariùs per ב raphatum vel ו , in fine ף ſine raphe e.g. **gefangen** גיפֿנגן , **gefahren** גיואַרן , **geführt** גיבֿוירט .

2.

This diversity of vowels and diphthongs derives thence that, since *waw* and *yod* function as both consonants and vowels, as a result א (like the consonant, which in Hebrew has no other use, except that here it is used for *a* and *o*) serves to avoid confusion.

3.

Let anyone who carries on epistolary correspondence with Jews, as well as for contractual agreements and letters of contract and other things, use the following alphabet, by which means business dealings will be quite easy, for it is by this method that Jews customarily express any and all German letters. Dilherr did not follow them in his *Atrium*. Because what he there (p. 127) tries to express in Hebrew-German letters, no Jew would thus write:

Table of the Alphabet for Writing Hebrew-German

A	א, rarely ו (which is rather to be attributed to a corrupt dialect), sometimes omitted (especially when quite short, or before two consonants); e.g. *Graß* גראז 'grass,' *unterlassen* אונטרלושן 'omit,' *wiederfahren* וויׄדרורן 'befall,' *gaß* גש 'street,' *tragen* טרגן 'carry,' *macht* מלכט 'power.'
Au	at the beginning of a word אוי, in the middle of a word וי, at the end of a word ויא; e.g. *Augen* אויגן 'eyes,' *gebraucht* גיברויכט 'used,' *grau* גרויא 'grey.'
Aw	אוו, as in *Frawen* פראווין 'women.'
B	ב.
C	in purely German words before *k*, it is omitted; in foreign words, it is expressed by ק; e.g. *Christen* קרישטן 'Christians,' *Nacken* נאקן 'nape of the neck.'
Ch	כ with *rafe*, but at the end of words without *rafe*, as in *Machen* מאכן 'make,' *hoch* הוך 'high.'
D	ד.
E	ordinarily ע: at the end of a word as a simple, short vowel, and sometimes in other cases י: also (not as a simple, short vowel) *eh* יא: sometimes, especially in short, final syllables, *en, er, es, et,* and also in the initial syllables *be* and *ge,* and less frequently elsewhere, it is omitted entirely; e.g. *Erst* ערשט 'first,' *gegen* גיגן 'against,' *alle* אלי 'all,' *geh* גיא 'go!' *Gebrechen* גיברעכן 'to have a problem with,' *welcher* וועלכר 'which,' *gesponnen* גשפונן 'spun,' *gutes* גוטש 'good.'
Ey/ei	at the beginning of a word איי; in the middle of a word יי; at the end of a word ייא; as in: *Eyter* אויטר 'pus,' *Eitelkeit* אויטלקייט 'vanity,' *allerley* אלרלייא 'of all kinds.'
Eye	ייא; e.g. *Schleyer* שלייאר 'veil,' *Speyer* שפייאר 'Speyer' [city].
Eu/ew	at the beginning of a word אויי and אוי; in the middle of a word ויי; at the end of a word וייא; as in: *Eure* אויירי 'your,' *erfrewen* דרפרויין 'delight,' *getrew* גיטרוייא 'loyal.'
F	פ with *rafe*, rarely ב with *rafe* or ו; at the end of a word ף without *rafe*; e.g. *gefangen* גיפנגן 'caught, captured,' *gefahren* גיוארן 'driven,' *geführt* גיבוירט 'led.'

G	ג.
H	ה : ubi verò in Germaniſmo non ſonat, hîc planè negligitur. e.g. **Rath** und **That** ראט אונד טאט.
J	litera ſ. conſona י : vocalis ab initio אי , in medio י , in fine יא ut : **Jahr** יאר , **Jch** איך , **Bier** ביר , **Sie** זיא .
K	ק.
L	ל.
M	מ , in fine ם. //
N	נ , in fine ן.
O	ab initio et poſt ו huius modi א vel או , in medio ו vel א, in fine ו vel א , impurum וא , ut : **Ochſen** אקשן , **Ohren** אורן , **wohl** וואל , **froh** פרוא ,
Oe	ab initio אוי , in medio וי et pravè ע , in fine ſi detur ויא : ut **Oehl** אויל , **hören** הוירן, **Götter** געטר , **Spötter** שפוטר.
P	פ.
Pf	פפ alterô פ raphatô : in fine פף vel ף e.g. **Tropfen** טרופפן , **Kopf** קופ.
Ph	פ raphatum in fine ף.
Qu/Qw	קוו ut : **Quaal** קוואל , **erquickt** דרקוויקט.
R	ר
S	lene et ſimplex fermè ז et quandoque ש; fortè et duplex ש , rariùs ס e.g. **das** דאז , **ſich** זיך , **ſelich** זיליך , **weiſen** וויזן , **haſſen** האסן , **laſſen** לאשן.
Sch	ש ut : **Geſchäfft** גישעפט.
T/Th	ט.
Tz	צ.
U	ab initio et poſt ו conſonam אוי , in medio ו , in fine purum ו , impurum וא , e.g. **und** אונ' , **kurtz** קורץ, **du** דו , **ruhen** רואן.
ü	ab initio אוי , in medio וי , pravè י , // in fine ויא , ut : **wünſchen** וואוינשן , **betrüben** ביטרויבן , **früh** פרויא.
V	ו.
W	וו.
X	קס vel קש , ut : **vexiren** ועקשירן.
Y	ut **i** simplex.
Z	צ.

G   ג.

H   ה: when is it silent in German, it is omitted; e.g. *Rath und That* ראט אונד טאט
            'word and deed.'

J   as a consonant י; as a vowel: at the beginning of the word אי; in the middle
            of the word י; at the end of a word אי; as in: *Jahr* יאר 'year,' *Jch* איך 'I,'
            Bier ביר 'beer,' *Sie* זיא 'she.'

K   ק.

L   ל.

M   מ; at the end of a word ם.

N   נ; at the end of a word ן.

O   at the beginning of a word and after ו of this type [consonantal]: א or אוֹ;
            in the middle of a word ו or א; at the end of a word ו or א, or long
            vowel וא; as in: *Ochsen* אקשן 'oxen,' *Ohren* אורן 'ears,' *wohl* וואל 'well,'
            froh פרוא 'happy.'

Oe   at the beginning of a word אוי; in the middle of a word יו; and incorrectly
            ע; insofar as it occurs at the end of a word ויא; as in: *Oehl* אויל 'oil,'
            hören הוירן 'hear,' *Götter* געטר 'gods,' *Spötter* שפויטר 'scoffer.'

P   פ.

Pf   פֿפ, the second פ with *rafe*; at the end of a word פֿף or ף; e.g. *Tropfen* טרופֿפן
            'drop,' *Kopf* קופֿ 'head.'

Ph   פ with *rafe*; at the end of a word ף.

Qu/Qw   קוו; as in *Quaal* קוואל 'pain, anguish,' *erquickt* דרקוויקט 'refreshed.'

R   ר

S   as a single voiced consonant, generally ז, and sometimes ש; as a double
            voiceless consonant, ש, less frequently ס; e.g.: *das* דאז 'the,' *sich* זיך
            [reflexive pronoun], *selich* זיליך 'blessed,' *weisen* וויזן 'show,' *hassen*
            האסן 'hate,' *lassen* לאשן 'leave.'

Sch   ש, as in: *Geschäfft* גישעפֿט 'business.'

T/Th   ט.

Tz   צ.

U   at the beginning of a word and after consonantal ו, אוי; in the middle of a
            word ו; short, at the end of a word, ו; long, at the end of a word אוא;
            e.g. *und* 'אונ 'and,' *kurtz* קורץ 'short,' *du* דו 'you,' *ruhen* רואן 'rest.'

ü   at the beginning of a word אוי; in the middle of a word יו, incorrectly י; at
            the end of a word ויא; as in: *wünschen* וואוינשן 'wish,' *betrüben* ביטרויבן
            'grieve,' *früh* פרויא 'early.'

V   ו.

W   וו.

X   קס or קש; as in: *vexiren* ועקשירן 'vex.'

Y   as single *i*.

Z   צ.

§. 4.

Cœterùm non ſcribunt Judæi ſecundum orthographicam ἀκρίβειαν, ſed ſecundum ſonum et genium cujusque dialecti præſertim ſuperioris Germaniæ, inde eſt, quod pro ſyllabâ inchoativâ **er** ſcribunt דר, ut : pro **erzehlen** דרצעלן, **erſchrecken /** דרשרעקן : porrò pro **wir** מיר, pro **allſo** אזו, pro **geht** גייט et cetera qualia dabit uſus.

§. 5.

Voces Ebraicas infarciunt orationi vernaculæ tùm integras tùm ad analogiam Germanicam deflexas, ut גזלן **gaſſeln** *rapere*, גנבֿן **ganffen** *furari*, בדקן **badken** *quærere*, ירשן **jarſchen** *hæreditare*, שחטן **ſchächten / ſchlachten /** אויזמעקן **ausmecken** *delere* à מחק, דרשן **darſchen / concionari**, סחרן **ſachren** *mercari*, שמדן **ſchmaden**[8] *deficere* **abfallen /** תפֿסן **taphſen / greiffen** et cetera. //

§. 6.

Litera nulla geminatur, ſed gemina, ubi opus eſt, concipitur ut גיפֿלן **gefallen /** גינומן **genommen /** גיוואונן **/ gewonnen** et cetera.

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[8] *schmaden*] D *schamden*.

4.

Otherwise the Jews do not write according to a precise orthography, but according to the sound and spirit of the individual dialect, especially from upper Germany. That is the reason for their writing דר for the initial syllable *er*, as in for *erzehlen* דרצעלן 'narrate,' *erschrecken* דרשרעקן 'terrify'; and in turn for *wir* מיר 'we,' for *allso* אזו 'thus,' for *geht* גייט 'goes,' and their practice provides other such examples.

5.

They insert Hebrew words into their vernacular speech both as whole words and on the analogy of German inflections, as in גזלן *gasseln* 'seize,' גנבֿן *ganffen* 'rob,' בדקן *badken* 'inquire,' ירשן *jarschen* 'inherit,' שחטן *schächten, schlachten* 'slaughter,' אויזמעקן *ausmecken* 'erase' from מחק, דרשן *darschen* 'make a public speech,' סחרן *sachren* 'do business, trade,' שמדן *schmaden abfallen* 'apostatize,' תפֿסן *taphsen greiffen* 'touch,' etc.

6.

No letters are doubled, but where there is a need for a doubled consonant, it is understood, as in גיפֿלן *gefallen* 'be pleasing,' גינומן *genommen* 'taken,' גיוואונן *gewonnen* 'won,' etc.

C[aspar] Kümmet,
"De Lectione Hebræo-Germanica,"
from *Schola Hebraica, In qua Per duas Grammaticæ Partes, Lexicon Radicum, et aliquot Appendices, breviter et nervosè, quamquam fieri potuit aptiſſimâ methodo, docetur, Quidquid ad perdiſcendam linguam Sacram deſiderari poteſt, conscripta a R. P. Casparo Kümmet è Societate Jesu … Herbipoli, Excudit Jobus Hertz. Proſtat apud Wolf. Mauritium Endterum Bibliop[olam]. Noriberg. Anno M. DC. LXXXVIII.*
(1688)

Source: Nuremberg: Wolfgang Endter Erben (publisher) / Würzburg: Jobus Hertz 1688 (printer).

APPENDIX III.

De Lectione Hebræo-Germanica.

§. I. De uſu Alphabeti in hujusmodi Lectione.

I.

Literas Germanicas ſic repræſentant:

A	—	א
B	—	ב
C	—	צ ſed rarum eſt.
D	—	ד
E	—	ע pro eodem e ſæpe ponitur Jod.
F	—	פ̄, בֿ, ו
G	—	ג
H	—	ה
I	—	י
K	—	ק
L	—	ל
M	—	מ
N	—	נ
O	—	ו
P	—	פ
Q	—	ק
R	—	ר
S	—	ז
ſs	—	ס feré.

C[aspar] Kümmet
'On Reading Hebrew-German,'
from *Hebrew School, in which by Means of Two
Grammatical Sections, a Lexicon of Roots, and Several
Appendices, Whatever Might be Desired for Thoroughly
Learning the Holy Language Is Taught Briefly and
Laboriously, Albeit by the Most Apt Method, Written by
R.P. Caspar Kümmet of the Society of Jesus, Würzburg,
Printed by Jobus Hertz, Published by Wolf[gang] Mauritius
Endter, Book Dealer, Nuremberg, 1688.*
(1688)

APPENDIX III.

On Reading Hebrew-German.

§. I. On the Function of the Alphabet in This Kind of Text.

I.

1. They represent German letters thus:

A   —   א
B   —   ב
C   —   צ but it is rare.
D   —   ד
E   —   ע *yod* is often used for this same *e*.
F   —   ו, בּ, פ
G   —   ג
H   —   ה
I   —   י
K   —   ק
L   —   ל
M   —   מ
N   —   נ
O   —   ו
P   —   פּ
Q   —   ק
R   —   ר
S   —   ז
ſs   —   ס generally.

T — ט
U — ו
W — וו
X — קס
Z — צ //

2. Diphthongi ſunt יי ei,

וי ö, ü, au.

ויי eu.

3. Notandum circa hæc, literas פ et ב quando raphe, id eſt virgulâ deſuper incumbente notatæ ſunt, eſſe aſpiratas, et ſumi pro f vel v (quam vim etiam habet vau) ſi veró hujusmodi raphe non habent, cenſentur eſſe cum Dages. Ita ſcribes vocem **Opfer אופפר**. Atque hujusmodi raphe olim ſcribebatur, ſupra literas **פגדכבת**[1] quando non habebant Dages, etiam in vocibus hebraicis; cujus tamen uſus jam non niſi in germanicis reſtat.

4. Si vox à Vocali vel Diphthongo incipiat, præmittitur א, et in fine adjicitur, ſi deſinat in eas. Quamvis Jod et Vau ſæpe Vocales in fine ſint. Ita ſcribes **Rew und Leyd רייא אונד לייד**.

5. E, quando inter duas Conſonantes facit ultimam vocis ſyllabam, omittitur. Itá ſcribes: **befehlen ביועלן**.

6. Nulla Conſonans in medio duplicatur, quia Dages ſubintelligitur. Scribes itaque **Gevatter גיואטר**.

7. Quando littera W per duplex Vau deſignata litteræ o, aut u præponenda eſt, inter eandem W et Vocalem iſtam ponitur א; atque ita **Wochen** ſcribes **וואוכן**

8. Supponendum eſt, ſcriptionem // hanc utpote à Judæis parùm plerumque peritis inventam valde imperfectam eſſe, neque omnibus planè eandem. Unde leges **un** pro und / **aſo** pro alſo / **verlöſen** pro erlöſen / et cetera. Eandem ob cauſam, quia aliud planè eſt idioma Hebræum atque Europæum, neceſſe eſt, et nimis patet, inſpuriam methodum detorqueri literarum Hebræarum uſum, ſi ad linguas Europæas ſignificandas adhibeantur. Hinc nolim omnino hanc appendicem inſpici ab eo, qui hebraicè bene legere nondum aſſuevit: ſi quis enim Hebræo-germanicè priùs diſcere vellet, quàm hebraicè legere, is inſigniter ſe defraudaret: quia confuſionem ſibi tantummodo, et nullam pareret hebraicè legendi peritiam. Quæ cauſa fuit, ut ad extremum hanc appendicem rejicerem.

9. Solent etiam Judæi dum hebræo-germanicè ſcribunt, terminos hebræos admiſcere. e.g. **מְאוס** wüſt / **כָּשֵׁר** recht / **מוֹחֵל** condonans, **מְקַבֵּל** accipiens, e.g. **זייא מיר מוחל**, i.e. ſey mir mochél, ſive **verzeihe mir**.

10. Similiter verba hebraica germanizant. Ità enim dicunt, **ganfen** pro furari: **ſchächten** mactare, **gaſlen** rapere, **ſacheren** negotiari, **darſchen** concionari ſignificant.

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[1] פגדכבת] Kümmet has altered the conventional order of the letters, בגדכפת.

T — ט
U — ו
W — וו
X — קס
Z — צ //

2. The diphthongs are: יי *ei*

וי *ö, ü, au*

ויי *eu.*

3. It is to be noted concerning this that the letters פ and ב, when they are written with *rafe*, that is a horizontal superscript line, they are aspirated and used as *f* and *v* (which is the value of *waw*); if, however, they have no such *rafe*, they are to judged to have *dagesh*. Thus one writes the word *Opfer* אופפר 'sacrifice.' While this form of *rafe* was formerly written also in Hebrew words above the letters פגדכבת when they had no *dagesh*, now this particular usage is nonetheless only found in German words.

4. If a word begins with a vowel or diphthong, it is preceded by א, which is also added at the end of words that end in a vowel or diphthong, although *yod* and *waw* are often final vowels. Thus one writes: *Rew und Leyd* רייא אונד לייד 'remorse and sorrow.'

5. When an *e* occurs between two consonants and forms the final syllable of a word, it is omitted. Thus one writes: *befehlen* ביועלן 'command.'

6. No consonant in the middle of a word is doubled, because *dagesh* is understood. Thus one writes *Gevatter* גיוואטר 'godfather.'

7. When the letter *w* written with double *waw* precedes the letter *o* or *u*, א is placed between the *w* and the vowel; and thus one writes *Wochen* וואוכן 'weeks.'

8. Furthermore, one finds this writing, that is, by Jews who are generally quite inexperienced, to be quite imperfect and not altogether consistently [written] by all of them. For which reason one finds *un* for *und, aso* for *also, verlösen* for *erlösen,* etc. For this same reason, since the Hebrew and European languages are quite different, an unorthodox method is quite obviously necessary to alter the use of the Hebrew letters, if they are to be employed to express European languages. Thus I would not by any means wish that this appendix be consulted by anyone who has not yet become accustomed to reading Hebrew easily: if anyone were to wish to learn to read Hebrew-German before Hebrew, he is clearly deceiving himself: for he would cause himself nothing but confusion and he would not gain any knowledge of reading Hebrew. This is the reason that I postponed this appendix until the very end.

9. When they write Hebrew-German, the Jews are also accustomed to mix in Hebrew words: for example מיוס *wüst* 'ugly,' כָּשָׁר *recht* 'proper,' מוֹחֵל 'forgiving,' מְקַבֵּל 'receiving,' for example, זייא מיר מוחל, that is *sey mir mochél,* or *verzeihe mir* 'pardon me.'

10. Similarly, they Germanize Hebrew words. Thus they say *ganfen* for 'steal'; *schächten* 'slaughter,' *gaslen* 'rob,' *sacheren* 'do business,' *darschen* 'preach.'

11. Addamus exemplum hujusmodi lectionis. Sic igitur ſcribes Pater noſter:

ואטר אונזר דער דו דוא ביז אים הימל // גהייליגט ווערד דיין נאם צוקום אונז דיין רייך דיין
וויל גישע וויא אים הימל אזו אויך אויף ערדן

Vatter unſer / der du biſt im Himmel / geheiliget werde dein Nahm / zukomme uns dein Reich / dein Will geſchee wie im Himmel / also auch auf Erden.

12. Qui Judæorum ſcriptiones, cum literâ currente ſcribere ſolent, expeditè intelligere deſiderat, neceſſe habet, aliquorum authographa legere, cum alii aliter easdem literas forment, ut facilè eſt exiſtimare. Sicut etiam alia huc ſpectantia tali uſu facilè diſcet: ego, cum nolim his immorari, ſequentem paragraphum magis neceſſarium, quia ejus uſus etiam in purè hebraicis eſſe ſolet, adjungo.

§. II. De quibusdam Hebræorum Abbreviaturis.

1. Epiſtolas inchoare ſolent à ſalutationibus et titulis mirè officioſis hujusmodi et ità decuratis, ut ſequitur.

אהו *legendum est* אֲהוּבִי Amicus meus, dilectus meus.

אדו *leg.* אֲדוֹנִי Dominus meus.

ש"ב *leg.* שְׁאֵר בְּשָׂרִי Conſanguineus meus, quod est propinquus carnis meæ.

חי *leg.* חַיִים ſit pax, vita, proſperitas. //

ע"ש *leg.* עִם שָׁלוֹם cum pace, proſperitate.

ש"ר *leg.* שָׁלוֹם רַב Pax multa.

וא"שר *leg.* וְאֵלָיו שָׁלוֹם רַב Super illum ſit pax multa.

ואמ"שר *leg.* וְאֶל מַעֲלָתוֹ שָׁלוֹם רַב ad excellentiam ejus pax multa.

ואא"שר *leg.* וְאֶטָה אֵלָיו שָׁלוֹם רַב et extendo in eum pacem multam.

ואא"כנש *leg.* וְאֶטָה אֵלָיו כְּנַהַר שָׁלוֹם extendo in eum ſicut fluvium pacem.

שי"לט *leg.* שֶׁיִחְיֶה לְיָמִים טוֹבִים qui vivat dies bonos.

יצ"ו *leg.* יִשְׁמְרֵהוּ צוּרוֹ וְגוֹאֲלוֹ Cuſtodiat eum rupes (Deus) ejus, et
        redemptor ejus.

ש"י *leg.* שֶׁיִחְיֶה Qui vivat.

זצ"ל *leg.* זֵכֶר צַדִיק לִבְרָכָה Memoria juſti in benedictione.

כמ"ר *leg.* כְּבוֹד מַעֲלַת רַבִּי gloria excellentiæ Rabbi, ſive glorioſus et
        excellens Doctor.

כמ"הרר *leg.* כְּבוֹד מוֹרֵנוּ הָרַב רַבֵּנוּ gloria Doctoris noſtri Domini Magiſtri noſtri.
        Titulus priore dignior.

פְּלוֹנִי Titulus eſt ignoti, cujus Nomen ne-//ſcimus. pro quo
        latini ponunt NN.

11. Let us add an example of such a text. Thus one writes the Lord's Prayer in this manner:

ואטר אונזר דער דו ביז אים הימל // גהייליגט ווערד דיין נאם צוקום אונז דיין רייך דיין וויל גישע
וויא אים הימל אזו אויך אויף ערדן

Vatter unſer / der du biſt im Himmel / geheiliget werde dein Nahm / zukomme uns dein Reich / dein Will geſchee wie im Himmel / also auch auf Erden.

'Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, On earth as it is in heaven.'

12. Whoever wishes to understand the writing of Jews fluently, as they are accustomed to write in cursive, must read the handwriting of several of them, for some form the same letters in different ways, as can easily be believed. Thus also other things pertinent to this topic might be easily learned by such a practice: since I do not wish to linger on such topics, I add the following, more urgent, paragraph, because its application is generally in purely Hebrew words.

§. II. On Certain Hebrew Abbreviations

1. They are accustomed to begin letters with salutations and honorific titles that are extraordinarily courteous and stilted, as follows:

אה״ו is to be read as אֲהוּבִי 'my friend, my dear one.'

אד״ו is to be read as אֲדוֹנִי 'my lord.'

ש״ב is to be read as שְׁאֵר בְּשָׂרִי 'my blood relative,' that is, 'relative of my flesh.'

חי״ש is to be read as חַיִּים 'let there be peace, life, prosperity.'

ע״ש is to be read as עִם שָׁלוֹם 'with peace, prosperity.'

ש״ר is to be read as שָׁלוֹם רַב 'much peace.'

וא״שר is to be read as וְאֵלָיו שָׁלוֹם רַב 'on him may there be much peace.'

ואמ״שר is to be read as וְאֵל מַעֲלָתוֹ שָׁלוֹם רַב 'much peace to his excellency.'

ואא״שר is to be read as וְאֶטֶה אֵלָיו שָׁלוֹם רַב 'and I extend to him much peace.'

ואא״כנש is to be read as וְאֶטֶה אֵלָיו כְּנָהָר שָׁלוֹם 'I extend to him peace like unto a river.'

שי״לט is to be read as שֶׁיִּחְיֶה לְיָמִים טוֹבִים 'may he live good days.'

יצ״ו is to be read as יִשְׁמְרֵהוּ צוּרוֹ וְגוֹאֲלוֹ 'May the Rock (God), his redeemer, care for him.'

ש״יי is to be read as שֶׁיִּחְיֶה 'may he live [and prosper].'

זצ״ל is to be read as זֶכֶר צַדִּיק לִבְרָכָה '[may the] the memory of the righteous [be] for a blessing.'

כמ״ר is to be read as כְּבוֹד מַעֲלַת רַבִּי 'the honorable, his excellency, the Rabbi, or rather the glorious and excellent sage.'

כמ״הרר is to be read as כְּבוֹד מוֹרֵנוּ הָרַב רַבֵּנוּ 'the honorable one, our sage, the Rabbi, our master; a more honorable title than the former.'

פְּלוֹנִי the title of a stranger, whose name is unknown; in Latin one writes *NN* [*nomen nominandum*] 'the name is still to be identified.'

2. Epiſtolam claudunt ſimili ferè ſalutatione ſeu valedictione, nominis deinde ſubſcriptione, tum adjectione loci, de quo Epiſtola veniat, demum tempus, quo miſſa ſit, annotant. Circa quæ

פֹּה ק"ק *legendum eſt* פֹּה קְוֹהֶלֶת קְדֹשָׁה Hic in Synagoga ſancta.

יֹ *leg.* יֹום die. Porrò diem primò ponunt, deinde menſem, poſtea annum: quæ interdum ſolis Numeris exhibent; Et tunc prior Numerus diem, ſecundus menſem, tertius annum ſignificat. Exprimunt etiam diem ſeptimanæ nominatâ paraſcha, quæ eſt ſectio legis per tria פ in bibliis exprimi ſolitâ. Pro annis nota.

לפ"ק *leg.* לְפְרָט קָטוֹן ad ſupputationem minorem. Solent enim omittere millenarios, qui ſunt 5000. ab orbe condito numerati: reliquos autem puta centenarios denariosque et cetera. partem minorem vocant ſcribuntque.

תמ"ז ſignificat minore numero 447, ut patet ex add.2.ad n.2.C.I. Quod ſi huic, vel alteri minori numero // Chronologico addideris 240, fient anni à nato Chriſto in eisdem minoribus numeris: ſic enim ex 447. et240. fient 687, qui eſt numerus minor hoc anno currens.

3. Exteriùs epiſtolæ ſuperſcribunt locum ad quem, deinde nomen ejus, cui inſcribitur, tertiò interdictum, ne quis reſignet, denique locum ad quem. Interdictum autem ſanxit R. Gerſom, Gallus, quem Lumen captivitatis vocant, ſub triplici excommunicatione Hebræis uſitatâ. Harum prima dicitur נִדּוּי, quæ eſt ſeparatio ad 4. cubitos ab omni hominum congreſſu, ſacro, profano, domeſtico, ab uſu uxoris, à cibo potuque cum aliis ſumendo, durans 30. diebus qui tamen terminus prolongari aut decurtari poteſt. Si quis in hac moriatur, feretro ejus injicitur lapis in ſignum, quod fuerit lapidatione dignus; nec ſepelitur in cœmeterio, nec lugetur. Altera ſpecies eſt חֵרֶם, quæ fit in facie Eccleſiæ, cum extinctione candelarum, et diris ex lege Moſaica depromptis promulgata, qua reus à cœtu ſacro excluditur. De hac Jo. 9. Tertia eſt שַׁמָּתָא qua reus divinæ maledictioni reliquitur, Syriacè dicta maranatha, de qua 1. Cor. 16. Unde ſuperſcribunt

בח"רג // בְּחֵרֶם רַבֵּנוּ גֵּרְשׁוֹם quod *legendum*

בח"רגמה *leg.* בְּחֵרֶם[2] רַבֵּנוּ גֵּרְשׁוֹם מְאוֹר הַגּוֹלָה. Sub interdicto Rabbini noſtri Gerſom luminis captivitatis.

בח"דג *leg.* בְּחֵרֶם גֵּרְשׁוֹם ubi Dalet eſt nota Genitivi Chaldaico more.

וח"ל *leg.* [3] וְחֵרֶם לְזָרִים Et interdictum ſit alienis.

בנ"חש *leg.* בְּנִדּוּי חֵרֶם שַׁמָּתָא

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[2] בְחֵרֶם N] נְחֵרֶם.
[3] לְזָרִים N] לְזְרִים.

2. They end a letter with a similar salutation or valediction, followed by the signature, then by the addition of the place from which the letter is coming; finally they note the time when it was sent; pertaining to which:

פה ק"ק is to be read as פֹּה קוֹהֶלַת קֹדְשָׁה 'here in the holy synagogue.'

יֹ is to be read as יוֹם *die* 'on the day.' Furthermore, they place the day first, then the month, thereafter the year; they sometimes express it by the number of the year; and then the first number signifies the day, the second the month, the third the year. They express the day of the week by means of the *parasha*, which is the section of the law that is marked in the Bible by three פ; note before the year.

לפ"ק is to be read as לְפְרָט קָטוֹן 'according to the lesser reckoning.' For they are accustomed to omitting the thousands (i.e., 5,000), reckoned from the creation of the world; the remaining numbers, however, that is, the hundreds, tens, etc., they call the lesser part and write them.

תמ"ז signifies the lesser number 447 as is clear from addendum 2, to no. 2, chapter 1. If one adds 240 to this or any other of the lesser chronological numbers, then they become the number of years since Christ's birth in these same lesser numbers: for thus 447 + 240 = 687, which is the lesser number of the current year.

3. On the outside of the letter they write in the upper position the place to which the letter is to be delivered, then the name of the person to whom it is written, third, the prohibition lest anyone break the seal, and finally the place to which the letter is to be delivered. The prohibition is endorsed by Rabbi Gershom of France, whom they call 'the light of exile,' by the triple excommunication practiced by the Jews, the first of which is called *nidui*, which is a separation of four cubits from all contact with people, whether sacred, profane, domestic, contact with a women, from consuming food and drink with others, lasting thirty days, which term can nevertheless be extended or curtailed. Should anyone die during this state, a stone is placed on the person's bier, signifying that he is worthy of being stoned; and he is neither buried in the cemetery nor mourned. The second type is called *ḥerem*, which takes place in the presence of the church, with the extinguishing of the candles and by public proclamation accompanied by dire extracts from the Mosaic Law, by which means the accused is excluded from the holy congregation (on this, see Jo. 9). The third type is *sham[a]ta*, by which means the accused is abandoned to a divine curse; the Syriac word is *maranatha*, concerning which see I. Corinthians 16[:22]. Whence they comment:

בח"רג which is to be read as בְּחֶרֶם רַבֵּנוּ גְּרְשׁוֹם 'by the ban of Rabbi Gershom'

בח"רגמה is to be read as בְּחֶרֶם[1] רַבֵּנוּ גְּרְשׁוֹם מָאוֹר הַגּוֹלָה 'by the ban of our Rabbi Gerschom, Light of the Exile'.

בח"דג is to be read as בְּחֶרֶם גְּרְשׁוֹם where the *dalet* is the indicator of the genitive according to Aramaic usage.

וח"ל is to be read as וְחֶרֶם לְזָרִים 'And let the ban be on the strangers.'

בנ"חש is to be read as בְּנִדּוּי חֶרֶם שַׁמָּתָא 'by *nidui, ḥerem*, and *sham[a]ta*'

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[1] נֶחְרַם N] בְּחֶרֶם.

וּפַתּוֹ פַּת כּוּתִיִּים יֵינוֹ יַיִן נֶסֶךְ *leg.* וֹפפ"כיין Et panis ejus ſit bucella Samaritanorum (hodie Chriſtianorum) et vinum ejus ſit vinum libaminis. Alludunt ad cœnam Euchariſticam, de qua ſumere ſummè infauſtum et execrandum perfidè credunt.

וּפוֹרֵק גָּדֵר יִשְּׁכֶנּוּ נָחָשׁ *legendum* וֹפ"גין Et rumpens ſepem mordeat illum coluber.

וְהַפּוֹתֵחַ בְּלִי רְשׁוּתִי יִדְקְרֶנּוּ חֶרֶב *leg.* והב"ריח qui aperit ſine licentia mea, transfodiat eum gladius.

וְהַמַּגִּיעַ לְיָדוֹ תָּבֹא עָלָיו בְּרָכָה *leg.* והמ"לתעב qui pertulerit ad manus ejus, veniat ſuper eum benedictio.

מִפֹּה פְּלוֹנִי *leg.* מ"פה פלוני Hinc NN.

מִכְּפַר *leg.* מ"כ ex pago.

4. Multa alia abbreviatè ſcribunt, verbi gratia.

עַל־זֹאת *legendum est* ע"ז propter hoc. //

עַל־דָּבָר *leg.* ע"ד quod attinet, ſuper verbum, tranſitio.

כָּל־דָּבָר *leg.* כ"ד tota res.

לְעֵת עַתָּה *leg.* לע"ע pro nunc, ad tempus nunc.

אִם יִרְצֶה הַשֵּׁם *leg.* א"יה Si voluerit Deus, quaſi Nomen Dei.

הֶחָכָם רַבִּי *leg.* ה"חר

לְמַעֲלַת כְּבוֹד תִּפְאַרְתְּךָ *leg.* למ"כת

אַף עַל פִּי *leg.* אע"ף quamvis.

בַּעֲוֹנָה רַבָּה *leg.* בע"ה propter multam iniquitatem.

רֵשִׁית דָּבָר *leg.* ר"ד in principio rei, primùm.

חַס וְשָׁלוֹם *leg.* ה"ו parce et pax ſit, abſit.

מַה־שֶּׁמַּעֲלָתְךָ כָּתַב *leg.* מ"שמכ quod Excellentia tua ſcribit.

וְכֻלָּם *leg.* וכו et cætera.

כֹּה חוֹמֵר *leg.* כ"ח ità deſiderat.

Hæc annotaſſe ſufficiat, reliqua dabit uſus. Ego hanc Appendicem et Scholam claudo

Ad Maiorem Dei Gloriam.

וּפפ''כיין is to be read as וּפְתּוֹ פַּת כּוּתִיִּים יֵינוֹ יַיִן נָסֶךְ 'And may his bread be the morsels of the Samaritans (today: the Christians), and his wine be the wine of libation. They allude here to the eucharist, concerning which they perfidiously believe it is most unhallowed and cursed to consume.'

וּפ''גין is to be read as וּפוֹרֵק גָּדֵר יִשְׁכֶנּוּ נָחָשׁ 'And breaking the fence, the snake bites him.'

והב''ריח is to be read as וְהַפּוֹתֵחַ בְּלִי רְשׁוּתִי יִדְקְרֶנּוּ חֶרֶב 'may a sword pierce anyone who opens it without my permission.'

והמ''לתעב is to be read וְהַמַּגִּיעַ לְיָדוֹ תָּבֹא עָלָיו בְּרָכָה 'may there be a blessing on him who delivers it to his [the addressee's] hand.'

מ''פה פלוני is to be read as מִפֹּה פְּלוֹנִי 'from here, [fill in the name].'

מ''כ is to be read as מִכְּפָר 'from the village/district.'

4. They write many other abbreviations, for example:

ע''ז is to be read as עַל־זֹאת 'because of this.'

ע''ד is to be read as עַל־דְּבַר 'which pertains to, on the word, transition.'

כ''ד is to be read as כָּל־דְּבָר 'the whole thing.'

לע''ע is to be read as לְעֵת עַתָּה 'for the moment, at the present time.'

א''יה is to be read as אִם יִרְצָה הַשֵּׁם 'If [the name, that is, of] God wishes.'

ה''חר is to be read as הֶחָכָם רַבִּי ['the sage rabbi']

למ''כת is to be read as לְמַעֲלַת כְּבוֹד תִּפְאַרְתֶּךָ ['to his excellency, the honorable, your glory'].

אע''ף is to be read as אַף עַל פִּי 'however much.'

בע''ה is to be read as בַּעֲוֹנָה רַבָּה 'because of great sin.'

ר''ד is to be read as רֵשִׁית דָּבָר 'at the beginning of the matter, first of all.'

ה''ו is to be read as חַס וְשָׁלוֹם 'forebear and let there be peace, [God] forbid.'

שמכ''מ is to be read as מַה־שֶּׁמַעֲלָתְךָ כָּתַב 'that which your Excellency writes.'

וכֹו is to be read as וְכֻלָּם 'etc.'

כ''ח is to be read as כֹּה חוּמַר 'thus it is desired.'

It suffices to have noted these things; practical use will provide the rest. I thus conclude this appendix and method.

To the Greater Glory of God.

Henricus [Heinrich] Ammersbach,

"Anweiſung / Wie man die Rabbiniſchen Teutſchen Bücher und Brieffe / wie auch die *Contracte*, Hand-Schrifften und Wechſel-Zettul der heutigen Jüden / ohne Puncten recht leſen und verſtehen ſoll," from *Neues ABC Buch / daraus ein junger Knab Die vier nöthigſten Haupt-Sprachen / Ebreiſch / Griechiſch / Lateiniſch und Teutſch Mit ſonderbahrem Vortheil auf gewiſſe Weiſe lernen kan: Wobey auch inſonderheit angehängt Eine nützliche Anweiſung zu den Rabbiniſch-Teutschen Büchern und Briefen / dieſelben ohne Puncten zu leſen / Der Jugend / wie auch andern Liebhabern guter Künſte und Sprachen zum Nutzen*

(1689)

Source: Magdeburg 1689; extant: Rostock, Universitätsbibliothek, Ca-527; 2nd edition, Magdeburg 1702; extant: Munich, Bayerische Staatsbibliothek, 4 Polygl. 4.[1]

DJeſes zu erlernen / hat man ſonſt zwar ſchon Anweiſung gnug in etlichen *Grammaticis*, als inſonderheit in *Buxtorfi Theſaur. Grammat. pagin. 663. et ſeqq. item in A. Sennerti Rabbinismo, pagin. 2. et 63. Docti August Pfeifferi Critic. Sacr. pag. 517 et ſeqq.* Weil aber ſolche Bücher ſonderlich nur den Gelehrten dienen / auch nicht in eines jeden Händen ſind; Als hab ich aus ſolchen allen dieſes zum kurtzen Auszug verfertiget.

   1. Jſt nöthig / daß man recht wiſſe / wie die Rabbiniſchen Buchstaben von den Gemeinen eigentlich zu erkennen und zu unterſcheiden / darzu dienet folgendes Abc / eins gegen das ander zu halten. \\

Gemein Ebreiſch.[2]	Rabbiniſch.
א	א
ב	ב
ג	ג
ד	ד
ה	ה
ו	ו

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  [1] The entire text is in Gothic, with some cited words in Roman; Gothic here is unmarked, Roman is in italics.

  [2] The table consists of a square script font ('common') and a Rashi font (rabbinic).

Henricus [Heinrich] Ammersbach,
'Instruction in How to Read Correctly and Understand
Unpointed Rabbinical German Books and Letters, as
well as Contracts, Manuscripts, and Bills of Exchange
of Contemporary Jews,' from *New ABC Book, from
which a Young Boy Can, with Special Benefit and Certain
Method, Learn the Four Necessary Major Languages,
Hebrew, Greek, Latin, and German; to which Are in
Addition Appended Useful Instructions on How to Read
Unpointed Rabbinic-German Books and Letters. For the
Benefit of Young People and also Other Lovers of
Fine Arts and Languages*
(1689)

In order to learn these things, there are of course already enough instructions in a number of grammar books, in particular in Buxtorf's *Thesaurus Grammaticus* (pp. 663 ff.) and A. Sennert's *Rabbinismo* (pp. 2 and 63), the learned August Pfeiffer's *Critica Sacra* (pp. 517 ff). But since such books serve the needs especially only of scholars and are not in everyone's possession, I have prepared this [instruction] by making a brief epitome of all of them.

1. It is necessary that one know well how the rabbinical letters are specifically to be recognized and distinguished from the common forms. The following ABC serves the purpose of comparing the one to the other.

Common Hebrew	Rabbinic
א	א
ב	ב
ג	ג
ד	ד
ה	ה
ו	ו

ז	ז
ח	ח
ט	ט
י	י
כ	כ
ד	ד
ל	ל
מ	מ
ם	ם
נ	נ
ו	ו
ס	ס
ע	ע
פ	פ
ף	ף
צ	צ
ץ	ץ
ק	ק
ר	ר
ש	ש
ת	ת \\

2. Jſt nöthig / das Ebreiſch und Rabbiniſche Alphabeth zu betrachten / wie es Teutſch muß geleſen oder ausgeſprochen werden / nach folgendem Täffelein:

א   wird geleſen wie a / als האט hat. Bißweilen wie O / als / יאך Joch. Oder wird gar nicht geleſen / ſondern nur entweder im Anfang des Worts den (*Vocalibus*) Laut-Buchſtaben vorgeſetzet / als / איך ich/ Oder wird in der Mitte des Worts gebrauchet / Verwirrung zu verhüten / und eins von dem andern zu unterſcheiden / wenn das *W* mit dem *O* oder *U* zuſammen kömmt; als וואוכן Wachen / וואורד wurd. Oder am Ende des Worts / als דוא du.

אוו   Wird geleſen wie au oder aw / als פראווין Frauen oder Frawen.

אוי   wird geleſen wie ö/ü/au/eu oder ew / als אויל Oel / אויבל übel / אויך auch / איירי eure oder ewre.

אווי wird geleſen wie eu oder ew / als אווירן euren oder ewren.

ב   wird geleſen wie *b* / als בארט Bart. Mit dem Strichlein *Raphe* aber / wie *f*, oder auch (doch ſelten) wie v / als פורכט / בון von.

ג   wie G / als / גוט gut.

ד   wie D / als / דוא du. \\

ה   wie H / als / הוך Hoch.

ו   wie o / u / v / oder *f*, als / קורן Korn / בלוט Blut / וואטר Vater / וארב Farb.

וו   wie w / als / וואונש Wunſch.

וא   wie u oder uh / ſonderlich am Ende des Worts / als רואן ruhen / קוא Kuh.

וי   wie ö / ü/ au oder aw / in der Mitte des Worts / als / קוישטליך köſtlich / זויד Süd / קויפֿן kauffen.

ז	ז
ח	ח
ט	ט
י	י
כ	כ
ך	ך
ל	ל
מ	מ
ם	ם
נ	נ
ו	ו
ס	ס
ע	ע
פ	פ
ק	ק
צ	צ
ץ	ץ
ק	ק
ר	ר
שׁ	שׁ
ת	ת

2. With respect to how German is to be read and pronounced, it is necessary to consider the Hebrew and rabbinical alphabets according to the following table:

א   is read as *a*, as in האט *hat* 'has,' sometimes as *o*, as in יאך *Joch* 'yoke'; or it is not read at all, but rather either at the beginning of the word it is placed before the vowels, as in איך *ich* 'I'; or in the middle of the word it is used to avoid confusion and to distinguish one from the other, when *w* is juxtaposed with *o* or *u*, as in וואוכן *Wachen* 'be awake,' וואורד *wurd* 'became'; or at the end of a word, as in דוא *du* 'you.'

או   is read as *au* or *aw*, as in פראווין *Frauen* or *Frawen* 'women.'

אוי   is read as *ö*, *ü*, *au*, *eu*, or *ew*, as in אויל *Oel* 'oil,' אויבל *übel* 'evil,' אויך *auch* 'also,' אוירי *eure* or *ewre* 'your.'

אווי   is read as *eu* or *ew*, as in אווירן *euren* or *ewren* 'your.'

ב   is read as *b*, as in בארט *Bart*; with *rafe*, however, as *f*, or also (but rarely) as *v*, as in פורכט *'fear,'* פון *von* 'from.'

ג   as *g*, as in גוט *gut* 'good'

ד   as *d*, as in דוא *du* 'you.'

ה   as *h*, as in הוך *Hoch* 'high.'

ו   as *o*, *u*, *v*, or *f*, as in קורן *Korn* 'grain,' בלוט *Blut* 'blood,' ואטר *Vater* 'father,' וארב *Farb* 'color.'

וו   as *w*, as in וואונש *Wunsch* 'wish.'

וא   as *u* or *uh*, especially at the end of a word, as in רואן *ruhen* 'rest,' קוא *Kuh* 'cow.'

וי   as *ö*, *ü*, *au*, or *aw* in the middle of a word, as in קוישטליך *köstlich* 'sumptuous,' זויד *Süd* 'south,' קויפֿן *kauffen* 'buy.'

ויא   wie üh / au oder aue / am Ende des Worts / als פרויא früh / גרויא grau.

ויי   wie äu in der Mitte des Worts / als לויידי Läuſe.

ווייא   wie eu oder eue am Ende des Worts / als טרוייא Treu / רוייא Reue.

ז   wie ein gelind s / fürnemlich vor oder nach den (*Vocalibus*) Laut-Buchſtaben / oder wenns zwiſchen zween ſteht / als זולז ſolt / דאז das / האזן Haſen.

ח   wird im Teutſchen nicht gebrauchet / es ſey denn / daß das Wort ſelbst Ebreiſch iſt.

ט   wie t / th / td / tt / als גוט gut / נוט Noth / טוט Todt.

י   wie ein (*Vocalis*) ſelblautend oder Laut-Buchſtab i / und wie ein (*Conſonans*) mitſtimmend *Jod*, oder wie ein *e*, fürnemlich am Ende des Worts / wie auch im Anfang in den Syllaben be / ge / ja / bißweilen auch gar [aber \\ unrecht] wie ein ü / als / דור dir / יוך Joch / העמדי Hemde / גילובט gelobet.

יא   wie ie und eh am Ende / als / זיא Sie / שטיא ſteh.

יי   Wie ei in der Mitte / oder [aber unrecht] wie eu / als / לייד Leid.

ייא   Wie ey am Ende / und eie in der Mitte / als / בייא bey / גידייאן gedeien.

כ   Bloß ohn *Raphe*, wie *K*, wird nur allein in Ebreiſchen Wörtern gebrauchet.

כֿ   Mit dem Strichlein *Raphe* / wie ch / im Anfang oder mitten im Wort. Am Ende aber wird das *Raphe* weggelaſſen / als הוך hoch.

ל   wie l / als לאס laß.

מ   wie m / als מיר mir.

נ   wie n / als ניכט nicht.

ס   wie ein hart s oder doppelt *ſſ*, ſonderlich am Ende / als פראסן praßen / האס Haß.

ע   Wie *e*, und bißweilen (aber unrecht) wie ö / als / מענש Menſch.

פ   Ohn *Raphe*, wie P / als / פרינץ Printz.

פֿ   Mit dem Strichlein *Raphe*, wie ph / f oder v / als / פאראן Pharan / לאויפֿן lauffen. Am Ende bleibt das *Raphe* weg / als / אויף auf.

צ   wie Z oder tz / als / צו zu. \\

ק   wie k / ck / als / סאק Sack. Mit einem oder doppelten *vav*, wie *qv*, als קוואל Qvaal.

ר   wie r / als / רוט roth.

ש   wie ſch / item wie ein ſtarck s / wie ס / ſonderlich wenns vor p und t ſtehet / als / שפין Spinn / שטראף Straff.

ת   wird im Teutſchen gebrauchet / es ſey denn / daß das Wort ſelbſt Ebreiſch iſt / wie oben von ח dergleichen geſagt.

3. Jſt nöthig / nach der Ordnung des Teutſchen Alphabets zu lernen / wie alle und jede Teutſche Buchſtaben im Abc / Hebreiſch und Rabbiniſch zu ſchreiben. Als

A   wird mit einem א geſchrieben. Bißweilen mit einem ו / ſo aber mehr aus Jrrthum und Mißbrauch / als aus gutem Grund und Recht geſchiht. Bißweilen wirds auch / ſonderlich / wenns vor 2. (*Conſonanten*) Mitſtimmenden Buchſtaben ſteht / gar ausgelaſſen / als דאס[3] das / אונטרלוֹשן unterlaſſen / ווידרוֹרן widerfahren.

Ä   ae ע Als / גיפֿעס Geväß oder Gevaeß.

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[3] דאס Obviously Ammersbach does not here omit the א.

וייא   as *üh*, *au*, or *aue* at the end of a word, as in פֿרויא *früh* 'early,' גרויא *grau* 'grey.'

וייי   as *äu* in the middle of a word, as in לוייזי *Läuse* 'lice.'

וייא   as *eu* or *eue* at the end of a word, as in טרוייא *Treu* 'loyalty,' רוייא *Reue* 'remorse.'

ז   as a mild *s*, particularly before or after a vowel, or between two vowels, as in זולט *solt* 'should,' דאז *das* 'the,' האזן *Hasen* 'hare.'

ח   is not used in German, except if the word itself is Hebrew.

ט   as *t*, *th*, *td*, *tt*, as in גוט *gut* 'good,' נוט *Noth* 'hardship,' טוט *Todt* 'death.'

י   as a vowel *i*, and as a consonant *yod*, or as *e*, particularly at the end of a word, as well as at the beginning in the syllables *be*, *ge*, *ja*; sometimes also indeed (but incorrectly) as *ü*, as in דיר *dir* 'for you,' יוך *Joch* 'yoke,' העמדי *Hemde* 'shirt,' גילובט *gilobet* 'praised.'

יא   as *ie* and *eh* at the end of a word, as in זיא *Sie* 'she,' שטיא *steh* 'stand!'

יי   as *ei* in the middle of a word or (but incorrectly) as *eu*, as in לייד *Leid* 'suffering.'

יייא   as *ey* at the end and *eie* in the middle of words, as in בייא *bey* 'by,' גידייאן *gedeien* 'thrive.'

כ   unadorned, without *rafe*, as *k*, is only used in Hebrew words.

כ   with *rafe*, as *ch*, at the beginning or in the middle of a word; at the end, however, the *rafe* is omitted, as in הוך *hoch* 'high.'

ל   as *l*, as in לאס *laß* 'leave.'

מ   as *m*, as in מיר *mir* 'we.'

נ   as *n*, as in ניכט *nicht* 'not.'

ס   as a hard [voiceless] *s* or double *ss*, especially at the end of a word, as in פראסן *praßen* 'splurge,' האס *Haß* 'hate.'

ע   as *e*, and sometimes (but incorrectly) as *ö*, as in מענש *Mensch* 'human being.'

פ   without *rafe* as *p*, as in פרינץ *Printz* 'prince.'

פ   with *rafe*, as *ph*, *f*, or *v*, as in פארן *Pharan* 'Paran,' לאויפֿן *lauffen* 'run'; at the end of a word, the *rafe* is omitted, as in אויף *auf* 'on.'

צ   as *z* or *tz*, as in צו *zu* 'to.'

ק   as *k* or *ck*, as in סאק *Sack* 'sack'; mit a single or double *waw*, as *qv*, as in קואל *Qvaal* 'torture.'

ר   as *r*, as in רוט *roth* 'red.'

ש   as *sch*, also as a strong [voiceless] *s*, as ס, especially before *p* and *t*, as in שפין *Spinn* 'spider,' שטראף *Straff* 'taut.'

ת   is not used in German, except if the word itself is Hebrew, as was said above similarly concerning ח.

3. It is necessary to learn how to write each and every German letter of the ABC in Hebrew and rabbinical letters, according to the order of the German alphabet. As

a   is represented by as א; sometimes by ו, but more as a result of error and misuse than of good reason and justice; sometimes (particularly before two consonants) it is omitted, as in דאס *das* 'the,' אונטרלושן *unterlassen* 'omit,' ווידרורן *widerfahren* 'befall.'

ä   *ae* ע, as in גיפֿעס *Geväß* or *Gevaeß* 'container.'

Au אוי Jm Anfang des Worts: יי Jn der Mitte: ויא Am Ende. Als / אויגן Augen /
גיברויכן gebrauchen / גרויא grau. \\

Aw אוו / פראווין Frauen.

B ב als / ביס bis oder biß.

C wenns in gantz-Teutſchen Wörtern vorm K ſteht / ſo wirds im Ebreiſchen
nicht abſonderlich beſchrieben / ſondern nur ausgelaſſen / als / נאקן
Nacken. Sonſten aber / wenns im Teutſchen wie k ausgeſprochen wird /
ſchreibt mans mit ק als / קרון Cron / קריſט Chriſt.

Ch כ mit dem Strichlein *Raphe*, als / ראכן Rachen. Am Ende / ohn *Raphe*, als / טאך
Tach.

D ד als / דיר dir.

E ע bißweilen auch י / ſonderlich wenns am Ende bloß ſteht / als גיגן gegen / אַלֶי
alle. Wenns aber nicht bloß ſteht / ſondern etwa ein H bey ſich hat / יא / als
/ גיא geh. Sonſt wirds bißweilen auch gar ausgelaſſen / ſonderlich im Anfang
des Worts in den Syllaben be / ge / item am Ende in den Syllaben / die ſich
auff en / er / es / et / endigen. Als / גגעבן gegeben / גוטש gutes.

Ei und Ey איי im Anfang des Worts: יי Jn der Mitte : יא Am Ende. Als / אייטלקייט
Eitelkeit / אייטר Eyter / אלרלייא allerley.

Eye ייא als / שלייאר Schleyer. \\

Eu / Ew אוי und אויי Jm Anfang des Worts : ויי Jn der Mitte: ויא Am Ende. Als /
אויירי eure / ערפרוויין erfreuen / גיטרוייא getreu.

F פ mit dem Strichlein *Raphe*, bißweilen auch ב oder ו, am Ende aber ohn *Raphe*,
ף. Als גיפֿאנגן gefangen / גיוארן gefahren / גיבֿוירט geführet / אויף auff.

G ג Als גאש Gaß.

H ה als האנד Hand. Wo es aber im Teutſchen nicht recht ausgeſprochen wird / da
wirds im Ebreiſchen gar ausgelaſſen / als טאט Taht oder That.

J י als ein [*Consonans*] Mitſtimmend Buchſtab. Als ein [*Vocalis*] ſelblautend
Buchſtab aber / יא im Anfang des Worts / י in der Mitte und am Ende . Als /
יאר Jahr / איך ich / זימרי Simri.

Je wenns als ein [*Diphthongus*] doppelt *vocalis* geleſen wird / י in der Mitte des
Worts / יא am Ende. Als / דינן dienen / וויא wie.

K ק als / קינד Kind.

L ל als / לאנד Land.

M מ am Ende ם. als מיינם meinem.

N נ am Ende ן. als / נאמן Namen.

O wenns am Anfang des Worts ſteht / wirds \\ או item עו bißweilen auch bloß א
geſchrieben / als אורט Ort / עובד Obed / אקסן Ochſen. Jn der Mitte / wenn
ein einfach oder doppelt *vav* vorher geht / hat das ו ſo ein o bedeutet /
bißweilen ein א vor ſich / als וואוכן Wochen / ביואולן befohlen: Bißweilen
wird ו ausgelaſſen / und nur א geſchrieben / als וואל wol. Am Ende
bißweilen bloß ו oder א / bißweilen auch וא / ſonderlich wenn im Teutſchen
H dabey ſteht / als פרוא froh.

Oe / ö אוי Jm Anfang des Worts ; Jn der Mitte וי [oder auch bißweilen ע / aber
unrecht] am Ende ויא / als אויל Oel / הוירן hören / פֿלויא Flöh.

au אוי at the beginning of a word, יי in the middle, ויא at the end, as in אויגן *Augen* 'eyes,' גיברויכן *gebrauchen* 'use,' גרויא *grau* 'grey.'

aw פראווין אוו *Frauen* 'women.'

b ב, as in ביס *bis* or *biß* 'until.'

c when it appears in pure German words before *k*, it is not individually represented in Hebrew, but rather omitted, as in נאקן *Nacken* 'nape of the neck'; otherwise, however, when it is pronounced in German as *k*, it is represented by ק, as in קרון *Cron* 'crown,' קרישט *Christ* 'Christian.'

ch כ with *rafe*, as in ראכן *Rachen* 'throat'; at the end of a word, without *rafe*, as in טאך *Tach* 'roof.'

d ד, as in דיר *dir* 'to you.'

e ע, sometimes also י, particularly when it appears as the final letter of a word, as in גיגן *gegen* 'against,' אלי *alle* 'all'; when it is not the final letter, but for instance appears with *h*, then it is יא, as in גיא *geh* 'go'; otherwise it is sometimes even omitted, particularly at the beginning of a word in the syllables *be-* and *ge-*, and likewise at the end of words, in syllables ending in *-en, -er, -es, -et*, as in גגעבן *gegebn* 'given,' גוטש *gutes* 'good.'

ei and *ey* איי at the beginning of a word, יי in the middle, ייא at the end, as in אייטלקייט *eitelkeit* 'vanity,' אייטר *eyter* 'pus,' אלרלייא *allerley* 'sundry.'

eye ייא, as in שלייאר *Schleyer* 'veil.'

eu, ew איי and אויי at the beginning of a word, ויי in the middle, וייא at the end, as in אויירי *eure* 'your,' ערפרויין *erfreuen* 'delight,' גיטרוייא *getreu* 'loyal.'

f פ with *rafe*, sometimes also ב or ו; at the end of a word, however, without *rafe*, ף, as in גיפאנגן *gefangen* 'captured,' גיוארן *gefahren* 'driven,' גיבוירט *geführet* 'led,' אויף *auff* 'on.'

g ג, as in גאש *Gaß* 'street.'

h ה, as in האנד *Hand* 'hand'; where it is, however, not actually pronounced in German, it is altogether omitted in Hebrew, as in טאט *Taht* or *That* 'deed.'

j י as a consonant; as a vowel, however, יא at the beginning of a word, י in the middle and at the end, as in יאר *Jahr* 'year,' איך *ich* 'I,' זימרי *Simri* 'Zimri.'

je when it is read as a double vowel (diphthong): י in the middle of a word, יא at the end, as in דינן *dienen* 'serve,' וויא *wie* 'how.'

k ק, as in קינד *Kind* 'child.'

l ל, as in לאנד *Land* 'country.'

m מ, at the end of a word ם, as in מיינם *meinem* 'my.'

n נ, at the end of a word ן, as in נאמן *Namen* 'names.'

o when it appears at the beginning of a word, it is represented by או or עו, or sometimes also simply א, as in אורט *Ort* 'place,' עובד *Obed* 'Obed,' אקסן *Ochsen* 'oxen'; in the middle of a word, when a single or double *waw* precedes it, the ו that represents *o* is sometimes preceded by א, as in וואוכן *Wochen* 'weeks,' ביואלן *befohlen* 'ordered'; sometimes ו is omitted and only א is written, as in וואל *wol* 'well'; at the end of a word, sometimes simply ו or א, sometimes also וא, especially when there is also an accompanying *h* in German, as in פרוא *froh* 'happy.'

oe, ö אוי at the beginning of a word; וי in the middle (or also sometimes ע, but incorrectly); ויא at the end, as in אויל *Oel* 'oil,' הוירן *hören* 'hear,' פלויא *Flöh* 'fleas.'

P   פ als פרייס Preiß.

Pf   oder Pff פֿפ im anfang oder mitten im Worte / mit dem einem *Raphe*. Am Ende
       aber פֿ oder ף beides ohne *Raphe*, als עופֿפֿר Opffer / פֿפֿורטן Pforten / טופֿ
       Topff.

Ph   פֿ mit dem *Raphe*. Am Ende ohne *Raphe*, als פרופֿעט Prophet.

Q   Qv Qw קוו als / קוועלן quellen.

R   ר als / רעכט recht.

S   ז Wenns gelind auszuſprechen / als / האז Haas. Wenns aber ſtarck und wie dop-
       pelt lau-\\tet / wirds bißweilen ש / bißweilen ס geſchrieben / als / האס Haß /
       פראשן praſſen.

Sch   ש als / שלאגן ſchlagen.

T   th tt ט als / גוט GOtt.

Tz   צ als / טרוצן trotzen. Am Ende ץ als / שוץ Schutz.

U   או Jm Anfang des Worts / und nach dem ו als einem [*Conſonant*]
       Mitſtimmenden Buchſtaben. Jn der Mitte aber und am Ende ו. Bißweilen
       mit beygefügtem א ſonderlich wenn im Teutſchen ein h dabey ſteht / als אונד
       (oder אונ') Und / גוט gut / דו du / רואן ruhen.

Ü   אוי Jm Anfang des Worts / oder wenns nach einem w ſteht; Sonſt in der Mitte
       וי (Auch י bißweilen / aber unrecht) am Ende ייא. Als / אויפֿיג üppig / וואוירדן
       Würden / גלויק Glück / פֿרויא früh.

V   ו wenns ein [*Conſonans*] Mitſtimmend Buchſtab iſt / als / ואטר Vater.

W   וו als / ווינטר Winter.

X   קס oder קש als אקסט Axt.

Y   Wie oben ein gemein *Vocal*. oder ſelblautend i.

Z   צ als / צורן Zorn. \\

NB. Hiebey iſt ferner zu mercken / wenn im Teutſchen ein doppelt Buchſtab
kommt / daß derſelbe im Ebreiſchen nur einfach geſchrieben wird / als / אלי alle /
גיואטר Gevatter. Die ſelblautenden Buchſtaben a und e werden offte ausgelaſſen /
als / האבן habn / טראגן tragn / גגעבן gegeben. Bißweilen wird auch ein *Conſonans*
oder Mitſtimmend Buchſtab ausgelaſſen / als in folgenden Worten / אונ' [mit einem
Strichlein] Und / אז als / אזו alſo / איז iſt. Bißweilen wird ein Buchſtab für den
andern geſetzet / als מיר mir für wir / דרצילן derzehlen für erzehlen / דרקוויקן
derquicken für erquicken. Bißweilen wird ein Ebreiſch Wort im Teuſchen gantz
behalten / oder zum Theil[4] nach Teutſcher Art ausgeſprochen. Als / Siehe wie ein
mius [wüſt] Kind iſt das? Teſchufa [Buſſe] thun. Wenn man *tephilla* (Gebet) thut /
muß man ſein Hertz *mecaffen* (auffmerckend) ſeyn laſſen. Ganffen iſt ſo viel als
ſtehlen / von *ganaf*. Schachern oder Sachern iſt ſo viel als handeln / von *Sachar*.
Schachten iſt ſo viel als ſchlachten / von *ſchachath*. Gaſſeln iſt ſo viel als Rauben /
von *gasal*. Und ſo fort / davon in obangeführten Büchern *Buxtorf. Sennert. Schickard.
Pfeiffer.* mit mehren zu leſen; Da auch bey dem *Buxtorf.* ſonder-\\lich zu ſehen / wie
die Jüden offt gar unbekante und fremde Wörter gebrauchen / als daß Sie ſagen /
Euck für euch / Beltzel für Mägdlein / Neuert für Nur / Leyen für Leſen / Perlich für
Perlein / Benſchen für Benedeyen / Fingerlich für Fingerlein / Breylefft für Hochzeit /
et cetera et cetera.

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[4] Theil] M Teihl.

p   פ, as in פרייס *Preiß* 'price.'

pf or *pff* פּפ at the beginning and in the middle of a word, with one *rafe*; at the end, however, פּף or ף, both without *rafe*, as in עופּפֿר *Opffer* 'sacrifice,' פּפֿורטן *Pforten* 'gates,' טופֿ *Topff* 'pot.'

ph   פֿ with *rafe*; at the end without *rafe*, as in פּרופֿעט *Prophet* 'prophet.'

q, qv, qw קוו, as in קוועלֿן *quellen* 'sources.'

r   ר, as in רעכֿט *recht* 'justice.'

s   ז when it is pronounced mildly [voiced], as in האז *Haas* 'hare'; when it is, however, pronounced strongly [voiceless] and as if doubled, it is sometimes represented by ש and sometimes by ס, as in האס *Haß* 'hate,' פראשן *prassen* 'splurge.'

sch   ש, as in שלאגן *schlagen* 'beat.'

t, th, tt ט, as in גוט *Gott* 'god.'

tz   צ, as in טרוצן *trotzen* 'affront'; at the end of a word ץ, as in שוץ *Schutz* 'protection.'

u   או at the beginning of a word, and after consonantal ו; in the middle, however, and at the end of a word, ו; sometimes with added א, especially when there is *h* in German, as in אונד (or אונ') *Und* 'and,' גוט *gut* 'good,' דו *du* 'du,' רואן *ruhen* 'rest.'

ü   אוי at the beginning of a word or when it appears after *w*; otherwise in the middle of a word וי (also sometimes י, but incorrectly), at the end of a word ייא, as in אויפּיג *üppig* 'lush,' וואוירדן *Würden* 'would,' גלויק *Glück* 'luck,' פֿרויא *früh* 'early.'

v   ו when it is a consonant, as in וואטר *Vater* 'father.'

w   וו, as in ווינטר *Winter* 'winter.'

x   קס or קש, as in אקסט *Axt* 'axe.'

y   as above, a common vowel *i*.

z   צ, as in זורן *Zorn* 'rage.'

Note well: In this connection one should also note that when there is a double letter in German, it is written as a single letter in Hebrew, as in אלי *alle* 'all,' גיוואטר *Gevatter* 'godfather.' The vowels *a* and *e* are often omitted, as in האבן *habn* 'have,' טראגן *tragn* 'carry,' גגעבן *gegeben* 'given.' Sometimes a consonant is also omitted, as in the following words: אונ' (with a small mark) *Und* 'and,' אז *als* 'as,' אזו *also* 'thus,' איז *ist* 'is.' Sometimes one letter is used in place of another, as in מיר *mir* for *wir* 'we,' דרצילן *derzehlen* for *erzehlen* 'narrate,' דרקוויקן *derquicken* for *erquicken* 'refresh.' Sometimes a Hebrew word is altogether retained or in part pronounced according to the German manner, as in 'Look, what a *mius* [vile] child is that?'; 'Do *teschufa* [penance]'; 'When one makes the *Tfilla* [prayer], one should let one's heart be *mecaffen* [focused].' *Ganffen* means 'steal,' from *ganaf*; *schachern* or *sachern* means 'to do business,' from *sachar*; *schachten* means 'slaughter,' from *schachath*; *gasseln* means 'rob,' from *gasal*. And so on; one can read further in the aforementioned books by Buxtorf, Sennert, Schickard, and Pfeiffer. Also in Buxtorf one should particularly note how the Jews often use unfamiliar and foreign words, as for instance when they say *euck* for *euch* 'you,' *Beltzel* for *Mägdlein* 'girl,' *Neuert* for *Nur* 'only,' *Leyen* for Lesen 'read,' *Perlich* for *Perlein* 'little pearl,' *Benschen* for *Benedeyen* 'bless,' *Fingerlich* for *Fingerlein* 'ring,' *Breylefft* for *Hochzeit*, etc., etc.

Johann Christof Wagenseil,
"Bericht wie das Jüdiſch-Teutſche zu leſen"
from *Belehrung der Jüdiſch-Teutſchen Red- und Schreib-Art*
(1699)

Bericht wie das Jüdiſch-Teutſche zu leſen.

Es folget nun die Anleitung / wie das Jüdiſch-Teutſche ſolle geleſen werden / welche / hoffentlich / ſo klar und deutlich verabfaſſet / daß ſie jedermann leicht ohne einen mündlichen Belehrer begreiffen kan; und iſt alſo nur vonnöthen / daß nachdem ſie erlernet worden / man ſich je zuweilen nur Spiel-weis im leſen übe. Wobey nit zu verhelen / daß wann man gleich das gedruckte Jüdiſch-Teutſche leſen kan / doch das ſo mit der Hand geſchrieben wird / noch eine Schwerigkeit mache / gleich wie unſere Kinder / wann ſie in gedruckten Büchern leſen können / doch darum ſolches nit alſobald in denen geſchriebenen Brieffen zu leiſten vermögen. Allein / iſt man des gedruckten erfahren / ſo kommt man auch gar bald in den geſchriebenen zu einer Fertigkeit / ſintemalen die Buchſtaben an ſich ſelbſten einerley / und der Unterſchied ſo blos im Schreiben aus dem Verziehen entſtehet / bald zu erkennen. Dieweilen aber das Geſchriebene zu leſen durch das Gedruckte nit gezeigt werden kan / iſt demnach vonnöthen / daß hie verfahren werde / wie man es bey uns in Schulen machet / da man die Kinder abſonderlich zu Leſung des geſchriebenen anweiſet. Man muß nemlich ſehen / wie man von denen Juden / in ihrem Teutſch geſchriebene Sachen zur Hand bringe / und ihres mündlichen / oder anderer ſo deſſen kündig / Unterrichts / wegen des Leſens ſich ein wenig bediene. Kan ohne alle Mühe / und in gar ſchlechter Zeit geſchehen / daß man ſein Verlangen erreiche. //

I. Das Jüdiſch-Teutſche / wird mit Hebreiſchen Buchſtaben / von der rechten / gegen di lincke Hand / wie geſchrieben / alſo auch geleſen.

II. Der Hebreiſchen Buchſtaben werden XXII. gezehlet. Und ſolche ſind entweder Gros / und *Quadrat*, denen Juden כתיבה מרובעת *Csíva merübbáas*, die viereckigte Schrifft / wie auch / bloſſer dings / כתיבה das iſt / die Schrifft / genannt: Oder / ſie ſind klein / und *current*, welche Schrifft / mit einem den Urſprung nach unbekannten Nahmen משקיט *Maſcheket* benahmſet wird.

III. Die *Quadrat*-Buchſtaben / haben folgende Geſtalt / Ausredung / und Benennung.

Hebreiſche Buchſtaben.	Deren Laut.	Deren Jüdiſche Benennung.	Gemeine Benennung der Chriſten.
א	*A*	*Alef.*	*Alef.*
ב	*B.*	*Beês.*	*Beth*
ג	*G.*	*Gímel.*	*Gímel.*

Johann Christof Wagenseil,
'Report on How to Read Jewish-German'
from *Manual of the Jewish-German Manner of Speaking and Writing*
(1699)

Here follows the tutorial on how Judeo-German is to be read, which is, I hope, so clearly and lucidly written that everyone can understand it easily and without a teacher; the only necessity is that after it has been completed, one sometimes playfully practices reading. It is not to be concealed, however, that even though one can read printed Judeo-German, reading handwritten texts is still difficult, just as it is for our children, when they can read printed books but even so cannot right away perform as well with handwritten letters [epistles]. If one has experience in reading printed texts, however, then one can quickly gain facility with handwritten ones, for the [alphabetical] letters are essentially one and the same, and the distinctions (due only to the characteristics of handwriting) are quickly recognized. Since, however, it is not possible to demonstrate how to read handwritten texts via the medium of print, it is therefore necessary to proceed as in our schools, where one instructs the children individually in reading handwriting. One must thus look to how one might get texts from the Jews that are written in their form of German and then avail oneself somewhat of oral or other expert instruction in reading. It can come about without any trouble at all and in a very short time that one achieves one's goal.

I. Judeo-German is both written and read with Hebrew letters from right to left.

II. The Hebrew letters number twenty-two, and they are either large and *square*, which the Jews call כתיבה מרובעת *Cstva merübbáas* 'square script,' or also more simply כתיבה, that is, 'the script.' Or the letters are small and *cursive*, which script is designated by the etymologically obscure name משקיט *Mafcheket* 'masket.'

III. The square script letters have the following forms, pronunciation, and names:

Hebrew letters	Their sound	Their Jewish name[1]	Common Christian name
א	*a*	*Alef*	*Alef*
ב	*b*	*Beês*	*Bet*
ג	*g*	*Gímel*	*Gimel*

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[1] The form provided by Wagenseil is here preserved in the translation.

ד	D.	Dálet.	Dáleth.
ה	H.	Hè.	Hè.
ו	V.conſonans.	Vóf.	Vàv.
ז	S.	Sóin.	Sain.
ח	Ch.	Chès.	Chèt.
ט	T.	Thès.	Thet.
י	J.conſonans	Jud.	Jod.
כ	K.ch.	krumme = Cóf.	Càf.
ל	L.	Lámed.	Lámed.
מ	M.	offen = Mém.	Mèm.
נ	N.	krumme = Nun.	Nùn.
ס	S.	Sámech.	Sámech.
ע	A.	'Aïn.	'Aïn.
פ	P.ph.	krumme = Pé.	Pè. //
צ	Z	krumme = Zadik.	Záde.
ק	K.	Kûf.	Kûf.
ר	R.	Reêſch.	Rèſch.
ש	Sch.S.	Schîn.	Schìn.
ת	T.	Tóv.	Tàv.

IV. Von dieſen Buchſtaben / haben folgende fünff: צ פ נ מ כ Welche durch das Wort *KeManPaZ* können in Gedächtnus behalten werden / ſo offt ſie zu Ende des Worts ſtehen / etwas eine andere Geſtalt; indem nemlich an denen Buchſtaben צ פ נ כ das untere nach der Seiten krumme Strichlein / gerad hinabwärts gezogen / das מ aber gantz zugeſchloſſen wird: Auf dieſe Weiſe.

Bennenung der Juden	Benennung der Chriſten.
ך ſchlechte *Cóf.*	*final-Càf.*
ם geſchloſſen *Mèm*	*final-Mèm.*
ן ſchlechte *Nùn.*	*final-Nùn.*
ף *Uffé.*	*final-Pe.*
ץ ſchlechte *Záddik.*	*final-Zade*

V. Die Hebreiſche *Current*-Buchſtaben / ſo ins gemein / von denen Chriſten / die Rabbiniſche Schrifft genennet werden / ſind ſo geſtaltet:

א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת

Die *Final*-Buchſtaben ſind:

ך ם ן ף ץ

Man muß ſich ſowohl die *Quadrat*- als *Current*-Buchſtaben in etwas bekannt machen / weilen ſolche je zuweilen in denen Jüdiſch-Teutſchen Büchern ſonderlich wann etwas aus Heiliger Schrifft / oder aus dem Talmud angezogen wird / fürkommen. Jedoch iſt nit nöthig ſich um das Leſen zu bekümmern / angeſehen man allezeit die teutſche Erklärung dabey findet ; Es ſey dann daß ge= // meine Hebreiſche Red=Arten mit eingemiſchet werden / wegen deren Verſtand / man in den *Lexicis*, oder bey denen ſo der Hebreiſchen Sprach kündig / oder auch bey denen Juden / wann ſolche verhanden / ſich Rathſ zu erholen.

ד	d	Dálet	Dalet
ה	h	Hè	He
ו	consonantal v	Vóf	Waw
ז	s	Sóin	Zayin
ח	ch	Chès	Ḥet
ט	t	Thès	Ṭet
י	consonantal j	Jud	Yod
כ	k, ch	curved Cóf	Kaf
ל	l	Lámed	Lamed
מ	m	open Mém	Mem
נ	n	curved Nun	Nun
ס	s	Sámech	Samekh
ע	a	'Aïn	Ayin
פ	p, ph	curved Pé	Pe
צ	z	curved Zadik	Ṣade
ק	k	Kûf	Kof
ר	r	Reêsch	Resh
ש	sch, s	Schîn	Shin
ת	t	Tóv	Taw

IV. Of these letters, the following five כ מ נ פ צ, which can be remembered by means of the word *KeManPaZ*, whenever they occur at the end of a word, have a slightly different form, in that namely the lower stroke of these letters that curves horizontally is drawn directly downward; the מ is, however, fully closed, in the following manner:

Designation by Jews	Designation by Christians
ך common *Cóf*	final *Kaf*
ם closed *Mèm*	final *Mem*
ן common *Nùn*	final *Nun*
ף *Uffě*	final *Pe*
ץ common *Záddik*	final *Ṣade*

V. The Hebrew *cursive* letters, which are commonly called the rabbinical script by Christians, have the following form:

א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת

The final letters are:

ך ם ן ף ץ

One must become acquainted both with the square letters and at least slightly also with the cursive letters, for they are at times used in those Judeo-German books, especially when something is taken from the Holy Scriptures or the Talmud. Nonetheless, it is not necessary to be concerned with reading it, since a German explanation is always added, an exception being when common Hebrew expressions are mixed in, for whose understanding dictionaries, someone who knows Hebrew, or even Jews, if any are available, are to be consulted.

VI. Die Hebreifche Buchftaben mit welchen eigentlich das Teutfche von denen Juden asugedruckt wird / kommen fchier mit denen *Current*-Buchftaben überein / doch aber find fie in etwas von ihnen unterfchieden / auf diefe Weife:[1]

a   s   n   m   l   ch k   i   th ch s   v   h   d   g   b   a
ע   ס   נ   מ   ל   כ י   ט ח   ז   ו   ה ד ג   ב   א

t   fch r   k   z   p.f
ת   ש   ר   ק   צ   פ

Die *Final*-Buchftaben find:

ם ן ץ ף ך

VII. Zu mercken / daß in denen Jüdifch=Teutfchen Büchern / die drey Buchftaben ב כ פ bißweilen oben mit einem Strichlein auf folgende Art ב̄ כ̄ פ̄ beze-ichnet werden; welches Strichlein die Juden *Rofe* nennen; und daß man die bedeutete Buchftaben linder als fonften ausfprechen müffe. Nemlichen:

Das *Bèth* ohne Strichlein ב gilt fo viel als ein hartes *B*. Mit dem Strichlein ב̄ wird es für ein *F.* und *V.* gebrauchet.

Das *Càph* ohne Strichlein כ gilt fo viel als ein *K*. Mit dem Strichlein כ̄ wird es für ein *ch.* gebraucht. Und das gefchiehet auch / fo oft es zuletzt eines Worts / ob fchon ohne Strichlein / ftehet.

Das *Pé* ohne Strichlein פ gilt fo viel als ein hartes *P.* Mit dem Strichlein פ̄ oder ohne daffelbe zu Ende des Worts / wird für ein *F.* und *V.* gebraucht.

Den Unterfchied bemerken folgende Beyfpiel:

בוז Bös.	האב Hab.	לוב Lob.	לעבן Leben.
בון von.	בוירט führt.	בוירכטן fürchten	קראבֿט Krafft. //
כלב Kaleb.	כרמי Karmi.	כריסטען Kriften.	
רעכֿט Recht.	מאכֿט Macht.	זיך Sich.	

*   *   *   *   *   *

שפוט Spot.	פולן Polen.	שפרוסן Sproffen.
פיל vil.	פֿאלק Volck.	שלאף Schlaf.

VIII. Das ת wird bißweilen in der Mitte / allezeit aber zu Ende der recht Hebreifchen Wörter von denen Juden wie ein *S.* gelefen. Als:

Die Juden lefen:		Die Chriften lefen:	
כתר	*Kefer*	*Kéter*	eine Kron.
כותב	*Kófev*	*Kotév*	ein Schreiber.
בתולה	*Bsúla.*	*Betùla.*	eine Jungfrau.
ברית	*Brìs*	*Berìt*	ein Bund.
בית	*Bájis*	*Bájit*	ein Haus.
בת	*Bàs*	*Bàt*	eine Tochter.

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[1] This *mashet* font differs slightly from the previous one printed by Wagenseil.

VI. The Hebrew letters with which German is actually expressed by Jews are practically the same as the cursive letters, but they differ slightly from them, in this way:

a s n m l ch k i th ch s v h d g b a
ע ס נ מ ל כ י ט ח ו ה ד ג ב א

t ſch r k z p.f
ת ש ר ק צ פ

The final letters are:
ף ץ ן ך ם

VII. It is to be noted that in Judeo-German books the three letters ב פ כ are sometimes marked with a small superscript line in the following manner: בֿ פֿ כֿ; the Jews call this small line *rofe* [rafe], and thus one must pronounce the noted letters more gently than otherwise, namely:

The *bet* without *rafe* ב counts as a hard *b*; with *rafe* בֿ it is used for *f* and *v*.

The *kaf* without *rafe* כ counts as *k*; with *rafe* כֿ it is used for *ch*. And that is also the case whenever it occurs at the end of a word, even though there is no *rafe*.

The *pe* without *rafe* פ counts as hard *p*; with the *rafe* פֿ, or at the end of a word without it, is used for *f* and *v*.

The distinction is illustrated in the following examples:

בוז evil.	האב have	לוב praise	לעבן life
בֿון from	בֿוירט leads	בֿוירכטן fear	קראבֿט strength
כלב Caleb.	כרמי Carmi.	כריסטען Christians	
רעכֿט justice	מאכֿט power	זיך [reflexive pronoun]	

* * * * * *

שפוט mockery	פולן Poland	שפרוסן sprouts
פֿיל much	פֿאלק folk	שלאף sleep

VIII. Sometimes in the middle of words and always at the end of actual Hebrew words, ת is read by the Jews as *s*, as in:

Jews read:		Christians read:	
כתר	*Keser*	*Kéter*	crown
כותב	*Kósev*	*Kotév*	scribe
בתולה	*Bsúla*	*Betùla*	maiden
ברית	*Brìs*	*Berìt*	covenant
בית	*Bájis*	*Bájit*	house
בת	*Bàs*	*Bàt*	daughter

Aber zu Anfang eines Worts / leſen auch die Juden gleich denen Chriſten das ת allezeit für *T.* Als:

תלמיד	*Tálmid*	*Talmid*	ein Schreiber.[2]
רמת	*Tómar*	*Tamar*	ein Palmbaum.
תלוי	*Tolúi*	*Talúi*	ein Gehenckter.

Jedoch hat man ſich dieſes nit anfechten zu laſſen / ſintemalen in den Jüdiſch=Teutſchen Schrifften / das ת faſt gar nit gebraucht wird. Dann daſ *T.* ſo offte es fürkommt / wird mit einem ט bemercket; An ſtatt des *S.* bedienen ſich die Juden der Buchſtaben ש ס ז. Wird ohngefehr ein Hebreiſches Wort in welchen ein ת eingemiſchet / ſo hat es nichts zu bedeuten / man leſe es wie man wolle.

IX. Die bißhero gezeigte Buchſtaben ſind lauter *Conſonantes.* An ſtatt der *Vocalium* gebrauchen die Juden in dem wahren Hebreiſchen gewiſſe Pünctlein / von welchen dieſes Orts unnöthig iſt zu handeln. In den Teutſch-Hebreiſchen Schrifften / werden die *Vocales* durch 5. *Conſonantes* angezeigt / auf folgende Weiſe: //

א *A.*	אבר Aber.	אלז Als.	דארף darf.	לאם Lam.
ע *E.*	ער Er.	דעם dem.	דער der.	לעבן Leben.
י *I.*	דיך dich.	דיא die.	מיט mit.	ניט nit.
ו *O.*	דוך doch.	הופין Hoffen.	קום kom.	זול ſol.
ו *U.*	דורך durch.	גוט gut.	קלוג klug.	צוכט Zucht.

X. Das א wird auch bißweilen für ein *O* gebraucht; und wann ein ו zu Anfang des Worts darauf folgt / kan es ſowol U als O heiſſen. Der *Context,* wie auch das Wort ſelbſt / geben in dergleichen Fällen leichtlich an Hand / wie man leſen müſſe:

אודר Oder.	אוברשט Oberſt.	אוקז Ochs.
אונד Und.	אורטייל Urtheil.	אונטירשט Unterſt.

XI. Wann ein Wort von einem י *Jod*, ſo für den *Vocalem I.* gebraucht wird / anfähet / wird ein א vorher geſetzt. Als:

אין In.   איך Ich.   אימרדאר Immerdar.   אירטום Irrthum   איגעל Igel.

XII. Die *Diphtongos* oder Doppel=*Vocales,* bemercken die Juden auf dieſe Weiſe:

וי ü. ö. eu. au.	ולויגל Flügel	זוינד Sünd.	לויט Leut.
	בוין Böſen.	שטרויכלן Stracheln	ורויא Frau.
יי eu. ew.	אויר Euer.	הויראאטין Heurathen.	נאכטאוייל Nacht=Eul.	רוייא Reu.
יי ei.	מיין Mein.	לייב Leib.	טייל Theil.	אייזן Eiſen. איביקייט Ewigkeit.

XIII. An ſtatt des Teutſchen W. gebrauchen die Juden ein doppeltes *Vau*; Dergeſtalten:

ואנד Wand.   שוועהר Schweher.   וויא Wie.   ווארם Warm.

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[2] ein Schreiber] Wagenseil's translation (= 'scribe') is inaccurate for תלמיד 'student.'

But at the beginning of a word, the Jews also always read ת as *t*, just like the Christians, as in:

תלמיד	*Tálmid*	*Talmid*	scribe
תמר	*Tómar*	*Tamar*	palm tree
תלוי	*Tolúi*	*Talúi*	hanged man

One should not let this be troublesome, however, for ת is hardly used in Judeo-German texts. For whenever *t* occurs, it is represented by ט; in place of *s*, the Jews make use of the letters ש ס ז. If by chance a Hebrew word containing ת is mixed in, it it not important: one can read it however one wishes.

IX. The letters presented thus far are consonants only. In actual Hebrew texts, the Jews use certain points in place of vowels, with which it is not necessary to be concerned here. In Judeo-German texts the vowels are represented by five consonants in the following manner:

א *a*	אבר but	אלז as	דארף may	לאם lamb
ע *e*	ער he	דעם the	דער the	לעבן life
י *i*	דיך you	דיא the	מיט with	ניט not
ו *o*	דוך surely	הופין hope	קום come	זול should
ו *u*	דורך through	גוט good	קלוג clever	צוכֿט breeding

X. א is sometimes used for *o*; and when it precedes ו at the beginning of a word, it can signify either *u* or *o*. The context, as well as the word itself, make clear in such cases how it is to be read:

אודר or	אוברשט uppermost	אוקז ox
אונד and	אורטייל judgment	אונטירשט lowest

XI. When a word begins with י *yod* that is used for the vowel *i*, א is preposed, as in:

אין in   איך I   אימרדאר forever   אירטום error   איגעל hedgehog

XII. Diphthongs or double vowels are represented by the Jews in the following manner:

וי *ü, ö, eu, au*	ולויגל wings	זוינד sin	לויט people
	בוזן evil ones	שטרויכלן stumble	ורויא woman
יי *eu. ew.*	אויר your	הוייראטין wed	נאכֿטאוייל nightowl רוייא remorse
יי *ei.*	מיין my	לייב body טייל part אייזן iron	איביקייט eternity

XIII. In place of German *w*, the Jews use double *waw*, in the following manner:

וואנד wall   שוועהר father-in-law   וויא how   ווארם warm

Wann demnach das doppelte *Vau*, an ſtatt des Teutſchen W. einem O. oder U. ſoll fürgeſetzet werden / damit nit 3. *Vau* gleich aufeinander folgen / wird nach den וו ein א welches zwar im Leſen nichts gilt / eingeſchoben. Als: //

שוואור Schwur. וואוכן Wochen. וואוכרן Wuchern. וואונדיר Wunder. וואונש Wunſch. וואונונג Wohnung.

XIV. Wann ein langes Wort mit einem *E.* anfähet / ſetzten die Juden gemeiniglich ein ד voran. Als:

דערשראקן derſchrocken. דערבארמונג derbarmung. דערלוזט derlöſt. דערערבט dererbt. דערלאזין derlaſſen. דערצילן derzehlen.

Jedoch wird in denen neuern Büchern / öffterſ dieſeſ ד auſgelaſſen / und das *E.* mit einem א bemercket. Als:

ארמייאן ermeien. ארפרייאן erfreuen.

XV. Wann nach dem Anfangs=Buchſtaben ein kurtzes *E.* folget / wird ſolches nit durch ein ע ſondern ein י angezeigt. Als:

גיוועזן geweſen. גיהלטן gehalten. גיזאנג Geſang. גינומן genommen.

Hergegen das lange *E.* erfordert auch im Anfang ein ע. Als:

געלט Gelt. געסין geſſen. געבן geben. שעמן ſchämen. מענשן Menſchen.

XVI. Wann ein kurtzes *E.* in der letzten Sylben eines Worts befindlich / wird es ebenmaſſig bißweilen durch ein י *Jod*, mehrentheils aber gar nit angedeutet. Als:

נוצעין Nutzen. רייכיר Reicher. גיזאלצין geſaltzen. האבן haben. קומן komen. גיזעגנט geſegnet.

XVII. Das Wort אונד **Und** wird faſt nie recht ausgeſchrieben / ſondern es fehlet allemal der letzte Buchſtaben / deſſen Abgang mit einem Strichlein angedeutet wird / auf dieſe Weiſe: 'אונ

XVIII. Die Juden verdoppeln auſſer dem *Vau* ſonſt keinen andern *Conſonantem*. Und alſo was ſonſt im Teutſchen mit zweyen *Conſonantibus* geſchrieben wird / ſchreiben ſie nur mit einem einigen / auf folgende Weiſe:

נידרלאשן für Niederlaſſen. הופרטיקייט für Hoffertigkeit. צירינן für zerrinnen. פאלין für Fallen. שאל für Schall וואולין für wollen.

XIV. Die Juden ſchreiben die Wörter ihrer *corrupt*en Ausrede nach. Setzen derowegen מיר **mir** / für **wir.** אזו **aſo** / für **alſo.** ניקש **nicks** / für **nichts.** לייען **leien** / für **leſen.** //

XX. Es iſt nit allezeit die *Orthographie* oder Rechtſchreibung von denen Juden zu erfordern / und ſchreibet ſonderlich der gemeine Mann ſehr falſch. Allermaſſen auch ſolches bey andern Völkern geſchiehet.

When thus *o* or *u* is to be place after a double *waw* (in place of German *w*), a silent א is inserted after the וו, so that three *waw* do not occur one after the other, as in:

שוואור oath   וואוכן weeks   וואוכרן practice usury   וואונדיר miracle
וואונש wish   וואונונג dwelling

XIV. When a long word begins with *e*, the Jews commonly place a ד in front of it, as in:

דערשראקן shocked   דערבארמונג mercy   דערלוזט redeemed
דערערבט inherited   דערלאזין absolve   דערצילן narrate

In the newer books, however, this ד is often omitted and *e* is represented by א, as in:

ארמייאן disport   ארפרייאן delight

XV. When short *e* follows the initial letter, it is represented not by ע but rather by י, as in:

גיוועזן been   גיהלטן held   גיזאנג chant   גינומן taken

By contrast, even at the beginning or words, long *e* requires ע, as in:

געלט money   געשין eaten   געבן give   שעמן shame   מענשן human beings

XVI. When short *e* occurs in the final syllable, it is likewise sometimes represented by י *yod* but in most instances not represented at all, as in:

נויצעין benefit   רייכיר rich one   גיזאלצין salted
האבן have   קומן come   גיזעגנט blessed

XVII. The word אונד *und* 'and' is almost never written out correctly, but rather the final letter is always omitted; its omission is marked by a small stroke, in this manner: אונ'.

XVIII. Except for the *waw*, the Jews double no other consonants. And otherwise whatever is written with a double consonant in German, they write with a single one, in the following manner:

נידרלאשן 'lower'   הופרטיקייט 'hautiness'   צירינן 'melt away'
פאלין 'fall'   שאל 'sound'   וואולין 'wish'

XIV. The Jews write words according to their corrupt pronunciation. Therefore they print מיר *mir* for *wir* 'we,' אזו *aso* for *also* 'thus,' ניקש *nicks* for *nichts* 'nothing,' לייען *leien* for *lesen* 'read.'

XX. One cannot always expect correct spelling from the Jews, and the individual common man writes quite incorrectly, precisely as happens among other peoples.

XXI. Die Juden verkehren offt die Hebreiſche Wörter in Teutſche / und geben ihnen alſo eine frembde Geſtalt / daß demnach ſolcher Wörter Deutung / anderſt nit / alſ durch den Gebrauch im leſen / oder wann man die Juden reden horet / kan erlernet werden. Nemlich / ſie ſagen: **Schechten** / für **Schlachten. Sachern** / für **Handeln. Gaſſeln** / für **Rauben. Ganffen** / für **Stehlen. Aſſuskeit** / für **Unverſchämigkeit. Umchaſſern** für **Wiederholen. Seferchen** / für **Büchlein. Rebbitzin** / wird des Rabbiners Weib genennet. Auf gleiche Weiſe / nennen ſie ein kleines Kind / Moſes benahmt / **Moſchele** / und weilen dieſer Nahm unter denen Juden ſehr gemein / glauben die unberichteten Chriſten / welche dafür **Mauſchel** ausſprechen / ein jeder Jud heiſſe Mauſchel / oder / daß Mauſchel / und ein Jud ein Ding ſey.

XXII. Es haben die Juden auch eigne Teutſche Wörter / welche ſonſt / wenigſt dieſer Orthen / nit gebraucht werden / doch aber von dem *Dialecto* einiger Teutſchen Völcker herkommen. Sie heiſſen einen Ring / **Fingerlich.** Ein Perlein / **Perlich.** Die Hochzeit / **Brauloft.** Ein Mägdlein / **Meidlich.** Einen Fehler / **Greis.** Für euch / ſagen ſie **enck.** für **euer** / **encker.** für **einladen** / **breyen.** für **leſen** / **leien.** für **Ergötzen** / **Ermeien.** für **Segnen** / **Benſchen.** für **überſchwemmen** / **verflötzen.**

XIII. Man muß nothwendig mercken / daß die Zahlen bey den Juden durch die Buchſtaben angezeigt werden / dergeſtalten / daß die erſten IX. Buchſtaben / die einzele Zahlen / (*Monadicos numeros,*) die folgende IX. die Zehner / (*Denarios*) und die übrige IV. die Hundert (*Centenarios*) anzeigen. Auf dieſe Weiſe: //

א	1.	י	10.	ק	100.
ב	2.	כ	20.	ר	200.
ג	3.	ל	30.	ש	300.
ד	4.	מ	40.	ת	400.
ה	5.	נ	50.		
ו	6.	ס	60.		
ז	7.	ע	70.		
ח	8.	פ	80.		
ט	9.	צ	90.		

Die Zahlen ſo zwiſchen denen bedeuteten ſich ereignen (*Numeri Intermedii*) werden durch die Zuſammenſetzung der Buchſtaben fürgeſtellet / ſo aber daß die gröſſere Zahl allezeit fürgehe / und auch eher ausgeredet werde / welches letztere bey uns Teutſchen nit geſchiehet / ob zwar jenes auch ſtatt findet. Als:

יב	12.	כא	21.	לה	35.
נה	55.	עח	78.	צט	99.

Für 15. ſetzen die Juden nit יה wie es zwar eigentlich der *expreſſio*n nach ſeyn ſolte / ſondern טו das iſt 9. und 6. welches eben ſo viel machet. Dann יה *Jah* iſt ein Göttlicher Nahme / welchen ſie mit unheiligem Gebrauch nit verunehren wollen. //

XXI. The Jews often mix Hebrew words into German and give them such an alien form that the interpretation of such words cannot be learned except through experience in reading or when one hears Jews speaking. They say, for instance, *schechten* for *schlachten* 'slaughter,' *sachern* for *handeln* 'trade,' *gasseln* for *rauben* 'rob,' *ganffen* for *stehlen* 'steal,' *Assuskeit* for *Unverschämigkeit* 'impertinence,' *Umchassern* for *Wiederholen* 'repeat,' *Seferchen* for *Büchlein* 'booklet,' *Rebbitzin* is the designation for the rabbi's wife. In the same way, they call a small child named Moses *Moschele*, and since this name is very common among the Jews, uninformed Christians, who pronounce this as *Mauschel*, think that every Jew is named *Mauschel* or that *Mauschel* and *Jew* are the same thing.

XXII. The Jews also have their own German words, which are, otherwise at least here locally, not used, although they are derived from the dialects of several German peoples. They call *Ring* 'ring' *Fingerlich*, *Perlein* 'pearl' *Perlich*, *Hochzeit* 'wedding' *Brauloft*, *Mägdlein* 'maiden' *Meidlich*, *Fehler* 'mistake' *Greis*; for *euch* 'you' they say *enck*; for *euer* 'your' they say *encker*; for *einladen* 'invite' they say *breyen*; for *lesen* 'read' they say *leien*; for *ergötzen* 'delight' they say *ermeien*; for *segnen* 'bless' they say *benschen*; for *überschwemmen* 'flood' they say *verflötzen*.

XIII. One must necessarily note that among the Jews numerals are represented by the letters of the alphabet, such that the first nine letters designate the unit numerals, the following nine the tens, and the remaining letters the hundreds, in this manner:

א	1.	י	10.	ק	100.
ב	2.	כ	20.	ר	200.
ג	3.	ל	30.	שׁ	300.
ד	4.	מ	40.	ת	400.
ה	5.	נ	50.		
ו	6.	ס	60.		
ז	7.	ע	70.		
ח	8.	פ	80.		
ט	9.	צ	90.		

The intermediary numbers are composed of combinations of the letters, such that the larger numeral always precedes and also is said first; this latter practice is not the case among us Germans, although the former does take place, as in:

יב	12	כא	21	לה	35
נה	55	עח	78	צט	99

For 15 the Jews do not use יה as in fact should be the case according to the system, but rather טו, that is, 9 + 6, which yields the same sum, for יה *Jah* is a divine name that they do not wish to desecrate through profane use.

XXIV. Es wäre noch viel von der Juden Jahr=Rechnung / und Calender / von ihren Feſt=Tägen / von Benennung der Bücher heiliger Schrifft; von den *Párſchijos* und *Haftáros*, das iſt / von der Eintheilung der 5. Bücher *Moſis* in gewiſſe *Sectiones*, und von denen auf ſolche gerichteten *Pericopis* aus Propheten; Von dem Talmud / wie auch deſſen Büchern und Capiteln. Von Verkürtzung der Wörter und Jüdiſchen *Siglis*, *Abbreviaturen* gennant / welche Sachen alle in den Jüdiſch=Teutſchen Büchern und Brieffen je zuweilen fürkommen / zu erinnern. Allein / denen / welche der wahren Hebreiſchen Sprach nit kündig / würde dieſes zu Schwer ſeyn / und ſie nur irr machen: Die aber / ſo derſelben / wie auch der Lateiniſchen erfahren / können ſich ſonſten helffen / und in andern Büchern / deren Nahmen unter den Gelehrten gar bekannt ſind / Berichts erholen.

Der Nahme des HERR ſey gelobt!

XXIV. A great deal could still be remarked concerning the Jewish method of reckoning the year and the calendar of their holidays, their names for the books of the Holy Scriptures, the *Párschijos* and *Haftáros*, that is, the division of the five books of Moses into specific sections, and the divisions into pericopes arranged from the book of the prophets, the Talmud and its books and chapters, abbreviations of words and Jewish abbreviation marks, which things all occasionally occur in Judeo-German books and letters. But for those who do not know the true Hebrew language, this would be too difficult and just confuse them. On the other hand, those who are experienced in both Hebrew and Latin can find a solution by other means and get information in other books whose titles are quite familiar among scholars.

Praised be the name of the LORD!

Franz [Franciscus] Haselbauer,
"Appendix de idiotismo germanico-judæorum,"
Fundamenta Grammatica duarum præcipuarum
linguarum orientalium, scilicet: Hebraicæ et Chaldaicæ,
cum appendice de idiotismo germanico Judæorum
(Prague 1742)

Source: Prague: Typis Universit. Carolo-Ferd. in Coll. Soc. JESU, 1742, pp. 237–44;
extant: Munich, Bayerische Staatsbibliothek, L. as. 181 [later edition: Prague:
Typis Universit. Carolo-Ferd. in Coll. Soc. JESU, 1753, pp. 237–44; extant Paris,
Bibliothèque Nationale (Tolbiac), 8-X-10368.]

JUdæi hujates Germanicè loquendo, vel ſcribendo meros faciunt Barbariſmos, et
Solœciſmos; quia non tantùm integras voces Hebraicas ſermoni immiſcent vernac-
ulo, ſed etiam earum plures more Germanorum inflectunt : inſuper multos adhibent
terminos aliis nationibus planè ignotos, pronuntiántque omnes, et ſingulas voces
quaſi ex gutture, corrumpendo Vocales, præſertim *á* in *o*, et *o* in *ou* commutando: ad
eum ferè modum, quo plebs ruſtica in pagis Germanicè loqui ſolet.

    Finis hujus corruptelæ eſt, ut ea, de quibus loquuntur, Chriſtiani præſentes non
intelligant; conſequenter liberiùs proſcindi, et decipi poſſint, ùt experientiâ habe-
mus. Quod ipſum eſto motivum, Idiotiſmum Germanicum Judæorum intelligendi,
qui per 5. §§. ſequentes breviter declarabitur. //

    §.I. *De Alphabeto Germanico Judæorum.*

    I. Literæ in idiomate Germanico quoad figuras ſunt *Currentibus* aſſimiles, et
nunquam literæ quadratæ, ùt vocant, adhibentur, nisì in currentium defectu, prout à
me in Libellis precatorio, et inſtructorio pro Catechumenis eſt factum.

    II. Alphabetum Germanicum exprimitur ſequentibus literis Hebraicis.

A	א	Aleph. (*a*)
B	ב	Beth. (*b*)
C	צ	Tſade.
ch	ך כ	Kaph (*c*)
D	ד	Daleth.
E	ע	Ajin (*d*)
F	ף פ	Pe (*c*)
G	ג	Gimmel.
H	ה	He.
J	י	Jod (*e*)
K	ק	Koph.
L	ל	Lamed.
M	ם מ	Mem.
N	ן נ	Nun.
O	ו	Vau (*f*)
P	פ	Pe (*b*)
Pf	פּ	Pe duplex.

Franz [Franciscus] Haselbauer 'Appendix on the Germanic Vernacular of the Jews,' from *Grammatical Foundation of the Two Special Oriental Languages, That Is, Hebrew and Chaldean, with an Appendix on the German Vernacular of the Jews* (Prague 1742)

In speaking and writing German, contemporary Jews are guilty of absolute barbarisms and solecisms; for they not only mix entire Hebrew words into their speech, but inflect many of them according to the usage of the Germans, besides which they add many expressions utterly unknown to other people, and they pronounce everything, even simple sounds, as if out of their throats, corrupting vowels, changing especially *á* into *o*, and *o* into *ou*, in approximately the same way that country people in rural districts are accustomed to speak German.

The purpose of this corruption is so that Christians who are present may not understand what they are saying, which results in their being more easily castigated and deceived, as we have experienced. That is indeed the motive for understanding the German vernacular of the Jews, which will be briefly revealed in the following five paragraphs.

I. On the German Alphabet of the Jews.

I. In terms of their forms, the letters used in the Germanic vernacular are similar to cursive, and they never use square script, as they call it, except in the absence of cursive letters, insofar as it is done in a petitioner's document and by an instructor in the catechism.

II. The German Alphabet is Represented by the Following Hebrew Letters.

A	א	*alef* (*a*)
B	ב	*bet* (*b*)
C	צ	*ṣade*
Ch	כ ך	*kaf* (*c*)
D	ד	*dalet.*
E	ע	*ayin* (*d*)
F	פ ף	*pe* (*c*)
G	ג	*gimel*
H	ה	*he*
J	י	*yod* (*e*)
K	ק	*kof*
L	ל	*lamed*
M	מ ם	*mem*
N	נ ן	*nun*
O	ו	*waw* (*f*)
P	פ	*pe* (*b*)
Pf	פֿ	*double pe*

Q	ק	Koph.
R	ר	Reſch.
S	ס	Samech, *vel* שׁ Sin. //
s	ז	Zain. (*g*)
ſch	שׁ	Schin.
T	ט	Thet.
U	ו	Vau. (*h*)
V v	ו	Vau conſonans
W	וו	Vau duplex.
X / Y		(*i*)
Z	צ ץ	Tſade.

(*a*)[1] **a** obſcurum, ùt in אבר **aber** : **a** clarum nullo charactere notatur, et tamen exprimitur, quod ex ſenſu colligendum, ùt טגין **Tagen**.

(*b*) ſinè tranſverſa virgula.

(*c*) cum tranſverſa virgula.

(*d*) eſt **e** longum.

(*e*) jam vocalis, jam conſonans eſt, et quidem jam vocalis **j**, jam **e** *breve* quod ex ſenſu colligendum.

(*f*) *Vau* quandonam **o**, quando **u** ſit, etiam ex ſenſu eſt colligendum.

(*g*) **s** molle, ùt **z** Bohemicum.

(*h*) Quandonam ſit **o**, quando **u**, ex ſenſu eſt colligendum.

(*i*) Hæ duæ literæ Germanicæ non ſunt apud Judæos in uſu.

Nota primerò Imò Dipthongi duæ ſunt in uſu: יי **ei**, vel **ai**, et וי **au**, ùt איין **ein**, אויך **auch**.

Nota secundò. ה, כ ſine virgula, et ת nunquam in Germanicis vocibus uſurpantur, ſed bene in Hebraicis, quæ illis intermiſcentur.

Exercitium I. ſcriptionis, ut characteres in Alphabeto poſiti ſæpiùs exarentur.

§. *II. De Lectione Germanica.*

HÆc Lectio eodem modo, ùt Hebraica fit à dextra ſiniſtram versùs, et obſervantur potiſſimùm ſequentia:

Primerò Imò Vocales ו, et י nunquam ponuntur in principio, vel fine vocis ſinè א, quod tunc non vocalis, ſed ſpiritus lenis eſt, ùt איך **ich**, אונז **uns**, דוא, **du.**

Secundò: cùm duæ Conſonantes ſunt in fine vocis, inter quas aliàs Germanicè intercedit // **e**, exprimendum eſt **e** *breve*, ùt טאגן **Tagen** (id est Tägen) טראגן **tragen**; quanquam multis in locis י **e** breve, et bene interſerant, ùt טאגין **Tagen**, טראגין **tragen**.

Tertiò nulla conſonans in media voce ſcribitur gemina, nec ulli imprimitur Dageſch ſed geminatio, ſi quæ occurrit, facilè à linguæ perito agnoſcitur, ùt הימל **Himmel**, גיפֿאלן **gefallen**.

Quartò. וו conſonantem **w**, quando ponitur ante Vocalem ו **u**, aut ו **o**, intercedit א tanquam ſpiritus lenis, ùt וואוכרן **wuchern**, וואוכן **Wochen**.

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[1] *a-i*] P these notes are printed in the original as footnotes, and thus *a-f* appear on p. 238, *g-i* on p. 239, corresponding to their placement in the text.

Q	ק	*kof*
R	ר	*resh*
S	ס	*samech* or שׁ *sin*
s	ז	*zayin* (*g*)
sch	שׁ	*shin*
T	ט	*tet*
U	ו	*waw* (*h*)
V v	ו	consonantal *waw*
W	וו	double *waw*
X, Y		(*i*)
Z	צ ץ	*ṣade*

(*a*) muted *a*, as in אבר *aber* 'but': clear *a* is not indicated by any letter, but it is nonetheless pronounced, which is to be deduced from the sense, as in טגין *Tagen* 'days.'

(*b*) without *rafe*.

(*c*) with *rafe*.

(*d*) it is long *e*.

(*e*) sometimes it is a vowel, sometimes a consonant, and indeed sometimes the vowel *y*, and sometimes short *e*, which is to be deduced from the sense.

(*f*) *waw*; when it is *o*, and when *u*, is to be deduced from the sense.

(*g*) smooth *s*, as in Bohemian *z*.

(*h*) when it is *o*, and when *u*, is to be deduced from the sense.

(*i*) these two German letters are not in use among Jews.

Note 1: there are two diphthongs in use: יי *ei*, or *ai*, and וי *au*, as in איין *ein* 'one,' אויך *auch* 'also.'

Note 2: ה, כ without *rafe*, and ת are never used in German words, while they are indeed used in the Hebrew words that mixed into them.

Excercise I: Writing exercise—write the letters that form the alphabet very often.

II. On Reading German.

This mode of reading is the same as in Hebrew, from right to left, and the following points are to be rigorously observed:

1. The vowels ו and י are never placed at the beginning or end of words without א, which is then not a vowel, but a smooth breathing [*spiritus lenis*], as in איך *ich* 'I,' אונז *uns* 'us,' דוא *du* 'you'.

2. When two consonants are at the end of a word, between which otherwise in German an *e* would be interposed, short *e* is to be pronounced, as in טאגן *Tagen* (that is *Tägen*) 'days,' טראגן *tragen* 'carry,' although in many places י represents short *e* and is duly inserted, as in טאגין *Tagen*, טראגין *tragen*.

3. No consonant is doubled in the middle of a word, and no *dagesh* is printed in any letter, but should a doubled consonant occur, it is easily recognized by one who knows the language, as in הימל *Himmel* 'heaven,' גיפאלן *gefallen* 'be pleased.'

4. When the consonant וו *w* occurs before the vowels ו *u* and ו *o*, א (as *spiritus lenis* 'smooth breathing') is interposed, as in וואוכרן *wuchern* 'to practice usury,' וואוכן *Wochen* 'weeks.'

Quintò. ante verba, quæ à ſyllaba er incipiunt, ponitur ד ſinè e brevi, ùt דרלעזן derlöſen, דרצילן derzehlen. id est erlöſen / erzehlen. Aliqui Judæi magìs corruptè pro e legunt a clarum, ùt darlöſen, darzehlen.

Sextò. *Apocope* eſt in אונ' pro אונד und : *Syncope* in אזו aſo, pro אלזו alſo : *Ennallage* in מיר mir pro וויר wir.

Exercitium II. aſſumatur Lectio Germanica aliquo manuducente et animadvertantur, quæ modò dicta ſunt.

§.III. *De vocibus Hebraicis, quæ integræ Germanicis immiſcentur.* //

HEbræi nunquam purè loquuntur Germanicam, ſed integras voces Hebraicas frequenter immiſcent, et ſimul ſenſum faciunt obſcurum, atque Germanis prorſus inſolitum, ùt זייא מיר מוחל sey mir mochel (*condonans*) i.e. verzeyhe mir : איך וויל דיר דיינן בריף ich will dir mode (*confitens*) ſeyn , id est ich will dirs bekennen: מודה זיין האב איך מקבל גיוועזין deinen brieff hab ich mekabbel (*accipiens*) geweſen , id est deinen brieff hab ich bekommen. וואן מאן תפלה טוהיט זאל מאן זיין הערץ מכוון זיין לשם שמים wann man Tephillá (*precationem*) thuet / ſoll man ſein hertz mechavven (*intendens*) ſeyn. leſchem ſchammáim (*ad nomen cœlorum,* id est *ad Deum*) id est wann man bethet / ſoll man ſein hertz zu Gott wenden.

Exercitium III. ut quis immixtos terminos Hebraicos, quos legit, intelligat, habeat ad manum Lexicon, et quid ſignificent, inſpiciat.

§. IV. *De vocibus Hebraicis Germanizatis.*

QUemadmodum Germani verba Latina inflectunt in formam Germanicam, verbi gratia *diſput*iren, *ſtud*iren, *refer*iren, et cetera ità Judæi corrumpunt voces Hebraicas, eaſdem germanizando, ùt ער וויר ד ביגזלט אונ' ביגנבט // er wird begaſlt, und beganfft, *id est* beraubet, à גזל *prædari,* und beſtohlen à גנב *furari.*

Ordinariè in uſu ſunt ſequentia : שחטין ſchachten, à שחט *mactavit,* אויזמעקן ausmöken, à מחק *eraſit,* דרשין darſchen, à דרש *concionatus eſt* איינה דרשה eine draſcha à דְרָשָׁה *concio,* דרשרלי draſcherle *conciuncula* (quam pueri 10. vel 12. annorum in ſolennitatibus verbi gratia circumciſionis ſolent habere) שחרן ſachern, vulgò ſchachern, à סחר *negotiatus eſt,* שיקצרלי ſchikſerle *puella* (Chriſtiana per contemptum) à שקץ *abominatus fuit* et cetera et cetera.

Exercitium IV. continuetur lectio Germanica, et ſi occurrat vox germanizata, proponatur Inſtructori.

5. Words that begin with the syllable *er*, are preceded by ר without short *e*, as in
דרלעזן *derlösen*, דרצילן *derzehlen*, that is *erlösen* 'redeem,' *erzehlen* 'narrate.' Some
Jews read even more corruptly clear *a* for *e*, as in *darlösen, darzehlen*.

6. There is apocope in אונ' for אונד *und* 'and'; syncope in אזו *aso* for אלזו *also* 'thus';
enallage in מיר *mir* for ווִיר *wir* 'we.'

Exercise II: Take a German text from any handbook and pay attention to how the
words are pronounced.

III. On the Hebrew Words Interspersed as Whole Words among the German
Words.

The Jews never speak pure German, but they frequently intermingle whole
Hebrew words, and in the process render the sense obscure, and altogether unfamil-
iar to Germans, as in זייא מיר מוחל *sey mir* mochel ('pardoning'), that is, 'pardon me';
איך וויל דיר מודה זיין *ich will dir* mode ('confessing') *seyn*, that is 'I want to tell/confess
to you'; דיינן בריף האב איך מקבל גיוועזין *deinen brieff hab ich* mekabbel ('receiving')
gewesen, that is 'I have received your letter'; וואן מאן תפלה טוהיט זאל מאן זיין הערץ מכוון
לשם שמים זיין *wann man* Tephillá ('prayer') *thuet, soll man sein hertz* mechavven
('focussing') *seyn* leschem schammáim ('to the name of the heavens,' that is, 'to God'),
that is 'when one prays, one should turn his heart to God.'

Exercise III. So that a person can understand the interspersed Hebrew expressions
that he reads, he should have at hand a lexicon, so that he can look up what they mean.

IV. On Germanized Hebrew Words.

Just as Germans inflect Latin words with German endings, for instance, *disput*iren
'argue,' *stud*iren 'study,' *refer*iren 'cross-reference, give a lecture,' etc., so the Jews cor-
rupt Hebrew words by Germanizing them, as in ער ווירד ביגזלט ביגנבט אונ' 'he is *begaslt*
and *beganfft*,' that is 'robbed' from גזל 'plunder,' and 'robbed' from גנב 'steal.'

The following words are in common usage: שחטין *schachten*, from שחט 'he slaugh-
tered,' אויזמעקן *ausmöken* 'erase,' from מחק 'he erased,' דרשין *darschen* 'give a public
speech,' from דרש 'give a public speech,' איינה דרשה *eine drascha* from דְרָשָׁה 'speech,'
דרשרלי *drascherle* 'brief speech' (which boys of ten or twelve years of age are accus-
tomed to hold at ceremonies, such as circumcisions), שחרן *sachern*, commonly
schachern, from סחר 'do business, trade,' שיקצרלי *schikserle* 'girl' (in contempt for a
Christian) from שקץ 'he abhorred,' etc., etc.

Excercise IV. Continue reading German, and if a Germanized word occurs, bring
it to the attention of the instructor.

§.V. *De vocibus Germanicis, quæ solis Judæis sunt peculiares.*

UT Judæi etiam Germanicè loquendo sua arcana magìs obscurent, et nobis ignota servent, non tantùm immiscent voces Hebraicas, tum puras, tum corruptas, ùt §§. 3. et 4. dictum, sed etiam Germanicas quasdam habent sibi solis peculiares, ùt דזיגי דז **das dasige**, pro **dasselbige** : יידשן **jüdschen**, circumcidere : פילצל איין **ein Piltzl**, puella, ענק **enck** pro **euch:** ברייא לאף **breylaff** pro **Hochzeit** : נייארט **neüert** / pro **sondern** : sic פינגרליך // **fingerlich** pro **Fingerlein** : פערליך **Perlich** pro **Perlein,** ליינן **leynen** pro **lesen:** ארן **orn** pro **betten:** (forsan à Latino *orare*) בענשן **benschen** / pro **benedeyen** / **seegnen:** איינויף **einauf** pro **hinauf** : איינראב **einrab** pro **herab** / et cetera et cetera.

Exercitium V. sit simile præcedenti, et, si haberi potest Judæus, audiatur legens, et præter ea, quæ dicta sunt, etiam observetur pronunciatio terminorum purè Hebraicorum; solent enim, ùt suprà dixi, vocales (ָ) Kemets *á* obscurum ùt *o*, (ֵ) Tsere *e* ùt *ei*, Cholem (וֹ) *o* ùt *ou*, ת *th* sicut ſ pronunciare, ùt בְּרֵאשִׁית *breischis* pro *bereschith*, עוֹלָם *oulom* pro *olám* et cetera et cetera.

Exercitii Exemplum I. purè Germanicum esto Oratio Dominica.

Himmel den in bist du der unser Vater
פֿאטר אונזר דער דוא ביסט אין דען הימל :

dein uns komme zu Nahmen dein werde geheiliget
גיהייליגיט ווערדי דיין · נאמן צו קאמי אונז דיין

auch also Himmel im wie geschehe Will dein Reich
רייך · דיין וויל גישעהי וויא אים הימל אלזא אויך

heünt uns gieb Brod tägliches unser Erden auff
אויף ערדן . אונזר טעגליכיז ברוד גיב אונז היינט ·

wir auch als Schuld unsere uns vergieb und
אונד פֿר גיב אונז אונזרי שולד אלז אויך ויר

uns führe und Schuldigern unsern vergeben
// פֿר געבין אונזרן שולדיגירן . אונד פֿיהרי אונז

den von uns erlöse sondern Versuchung in nicht
ניכט אין פֿר זוכונג · זאנדרן ער לעזי אונז פֿון דען

Amen Ubel
איבל אמן ·

V. On German Words Peculiar to Jews Alone.

So that in speaking German, Jews can better hide their secrets and guard unknown things from us, not only do they intermingle Hebrew words (both pure and corrupt), as indicated above in paragraphs 3 and 4, but they also have certain Germanisms that are peculiar to them alone, such as דז דזיגי *das dasige* for *dasselbige* 'the same [thing],' יידשן *jüdschen* 'circumcise,' איין פילצל *ein Piltzl* 'girl,' ענק *enck* for *euch* 'you,' ברייא לאף *breylaff* for *Hochzeit* 'wedding,' נייארט *neüert* for *sondern* 'but rather'; thus פינגרליך *fingerlich* for *Fingerlein* 'ring,' פערליך *Perlich* for *Perlein* 'pearl,' ליינן *leynen* for *lesen* 'read,' ארן *orn* for *betten* 'pray' (perhaps from Latin *orare*), בענשן *benschen* for *benedeyen seegnen* 'bless,' איינויף *einauf* for *hinauf* 'upward,' איינראב *einrab* for *herab* 'downward,' etc., etc.

Exercise V. Let this be similar to the preceding exercise, and, if a Jew can be had, listen to him reading, and beyond that which is said, also observe the pronunciation of purely Hebrew words; for they are accustomed, as noted above, to pronounce the vowels (ָ) *qameṣ á* darkly, as *o*, (ֵ) *ṣere e* as *ei*, *ḥolem* (וֹ) *o* as *ou*, ת *t* as *s*, as in בְּרֵאשִׁית *breischis* for *bereschith* 'in the beginning,' עוֹלָם *oulom* for *olám* 'world,' etc., etc.

Let the Lord's Prayer be an example of Exercise I, purely German words:

Heaven the in are you who our Father
Himmel den in bist du der unser Vater
פאטר אונזר דער דוא ביושט אין דען הימל :

your to us come   name your be hallowed
dein uns komme zu Nahmen dein werde geheiliget
גיהייליגיט ווערדי דיין נאמן · צו קאמי אונז דיין

also so   heaven in as let happen will your kingdom
auch also Himmel im wie geschehe Will dein Reich
רייך · דיין וויל גישעהי וויא אים הימל אלזא אויך

today us give bread daily   our   earth on
heünt uns gieb Brod tägliches unser Erden auff
אויף ערדן · אונזר טעגליכיז ברוד גיב אונז היינט ·

we also as debt   our us forgive and
wir auch als Schuld unsere uns vergieb und
אונד פר גיב אונז אונזרי שולד אלז אויך ווir

us   lead and debtors   our   forgive
uns führe und Schuldigern unsern vergeben
// פר געבין אונזרן שולדיגירן · אונד פיהרי אונז

the from us deliver but   temptation into not
den von uns erlöse sondern Versuchung in nicht
ניכט אין פר זוכונג · זאנדרן ער לעזי אונז פון דען

amen evil
Amen Ubel
איבל אמן ·

Exercitii exemplum II . efto ex Judæorum Germanico **חומש** *Chomefch*, feu
Pentatevcho **פרשה** Parafcha **יִתְרוֹ** *Jifro* Exod. 20. v. 11[2]

daß Gemora (c) der in darfchen (b) chachomim (a) Die
דז   גמרא   דער   אין   דרשן   חכמים   דיא

der daß gebenfcht (e) Schabas (d) den hat Herr der Gott
דער דז   גבענשט   שבת   דען האט הער דער גאט

min (g) nefchoma (f) übrige ein Schabas an Menfch
מין   נשמה   איבריגה   איין   שבת   אן   מענש

der wen drum un (i) hat Wochen der in as (h)
דער וון   דרום   אונ'   האט   וואכין   דער אין אז

über brocho (k) mir machen da / gehet aus Schabas
איבר   ברכה   מיר   מאכין   דא   גיט   אויז   שבת

gangen aweck (m) is nefchoma ein weil der befomim (l)
גנגין   אוועק   איז   נשמה   איין   וייל   דער   בשמים

   (a) Das ift: die Weifen / oder Gelehrte. (b) legen aus. (c) Talmud. (d) Samftag.
(e) gefeegnet. (f) Seel. (g) mehr. (h) als. (i) und. (k) den Seegen. (l) das Gewürtz.
(m) hinweck.

   Plura dabunt continuatæ exercitationes et, ùt fæpe dixi, omnia clariora, tum in
libris Hebraicis, tum Germanicis efficiet optimus Magifter USUS.

                              FINIS.

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[2] Actually a commentary on the biblical text.

Let the חומש *chomesch*, or Pentateuch, פרשה *parascha* 'weekly passage' יִתְרוֹ *jisro*, Exodus 20:11, be an example of exercise II:

that	Gemara		the	in	teach		sages		the
daß	Gemora	(c)	der	in	darschen	(b)	chachomim	(a)	Die

דז גמרא דער אין דרשן חכמים דיא

the	so that	blessed		sabbath		the	has	Lord	the	God
der	daß	gebenscht	(e)	Schabas	(d)	den	hat	Herr	der	Gott

דער דז גבענשט שבת דען האט הער דער גאט

more		soul		extra	an	sabbath	on	human
min	(g)	neschoma	(f)	übrige	ein	Schabas	an	Mensch

מין נשמה איבריגה איין שבת אן מענש

the	when	therefore	and		has	week	the	in	than
der	wen	drum	un	(i)	hat	Wochen	der	in	as (h)

דער ווען דרום אונ' האט וואכין דער אין אז

over	blessing		we	make	then		ends	sabbath
über	brocho	(k)	mir	machen	da / gehet	aus	Schabas

איבר ברכה מיר מאכין דא גיט אויז שבת

gone	away		is	soul	a	because	spices
gangen	aweck	(m)	is	neschoma	ein	weil der	besomim (l)

גנגין אוועק איז נשמה איין ווייל דער בשמים

(*a*) that is: the wise ones, or scholars; (*b*) interpret; (*c*) Talmud; (*d*) Saturday; (*e*) blessed; (*f*) soul; (*g*) more; (*h*) as; (*i*) and; (k) the blessing; (*l*) the spice; (*m*) away.

Constant practice will do much, and, as I have often said, practice, the best teacher, will make everything clearer in both Hebrew and German books.

End.

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