# DICTIONARY OF HEBREW WORDS IN THE CALÓ-ROMANÍ.

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# INTRODUCTION

In 1981 I published several books, including George Borrow's MAJARÓ LUCAS.

Around 1980 I visited the national library in Madrid, because I had a researcher's card, and I was interested in the Gospel of Luke in Caló, to my surprise I found a copy in the national library, I asked permission to photocopy it.

From the first moment it was in my heart to translate it, that is to say, to put the text in Spanish on one side and in Caló on the other.

George Borrow is the first evangelical who preached to the gypsies in Spain, although he did not succeed, but he tried and precisely for that reason he translated the Majaró Lucas into Caló.

In the present book, we will show that the caló has Hebrew words, that is, from biblical Hebrew.

Many linguists have stated that Calo-Romani comes from Sanskrit, **but there are others who disagree.**

It is true that the Calo-Romani has many words from Sanskrit, it is estimated that about 900 words, others say another amount, but it should not be forgotten that in the Babylonian Persian Empire, Avestan was spoken, which was almost identical to Sanskrit.

The linguists Paul Wexler and Julia Howard, consider that the words in Caló

Romani, do not come from Sanskrit, but from Avestic. On page 136 of the book: Relexification in Creole and Non-Creole Languages by Julia Horvath, Paul Wexler says: **"It is impossible to find an Indian language from which all the characteristics of the Romani indicator can be derived".** On the same page he goes on to say, **"The frequent label that Romani, has speech forms and voices, based solely on a HINDI lexicon, has considerably impeded the study of Romani from the outset."**

**The persecutions** against the Caló throughout the centuries are evidenced by laws and testimonies.
**The persecution** of the Gypsies was not limited to the person, but to their language, clothing, culture, their trades as cattle sellers, as boilermakers. For centuries the gypsies were persecuted in Spain and throughout Europe, the reason why the gypsy suffering is not known, is because some consider them worthy of punishment, **to the point of not recognizing the persecutions against the gypsies we have been belittled.**

## THE NEW INTERNATIONAL ROMA IS NOT THE ORIGINAL ROMA.

**Paul Wexler and Julia Howar in their book:** Relexification in Creole and Non-Creole Languages, inform us of the creation of a

International Romani, to which they have removed or added words that were not in the original Romani-Calo. To this new Romani they added words from Sanskrit, Hindi, Marathi, and removed others.

JUAN DE DIOS RAMIREZ HEREDIA HIMSELF SAYS SO IN A VIDEO WHERE HE SPEAKS OF THE FIRST INTERNATIONAL MEETING IN LONDON

IN 1971 AND HE : *"First, to create a commission for the standardization of the Gypsy language, all of us who were there realized that although all the Gypsies understood each other, some spoke one way, others another, ...... we had to create something that would unify us, man! We are going to remove this from here, we are going to add this, so that it will be easier for all the gypsies to understand each other. at the congress of Warsaw we even came to have the alphabet standardized."* I don't think it is possible to speak more clearly, I want to clarify that, I no I am at against of this regularization, **but if I am at against certifying, as some do do that, this new Romani is the original.**

It seems to be that there has been a special interest, and I do not know why, to remove from the Gypsy language, **those words that are identical or similar to the biblical Hebrew,** but they have not been able to achieve it, because being the new Romani, as the word NEW says, only some have learned it, who have tried to introduce it in the gypsy people, **but the majority of gypsies, as for example the Spanish gypsy that is the Caló that knows more, not**

**understand in new Romani, and come to this new Romani, very distant from Caló.**

## ROMANI WAS INCLUDED IN THE CATEGORY OF JUDAIC LANGUAGES.

**Paul Wexler and Julia Howar in their book:** Relexification in Creole and Non-Creole Languages, tell us that before 1972, Caló-Romani was part of the Unesco group of Judaic languages, but after that date, at someone's request, it was included in the Indian languages.

## MODERN HEBREW AND BIBLICAL HEBREW.

In Israel they speak modern Hebrew, which has some words from the biblical Hebrew, but many others are invented, but Israel does not say that this new Hebrew is the original, but that it is a modern Hebrew, and I agree, having done it so that everyone can understand each other, but clarifying that there is an original Hebrew. The inventors of the new Romani should have done the same, and not sell it as the original, I think that cannot be done.

**THE EXACT PRONUNCIATION OF THE BIBLICAL HEBREW WORDS IS NOT KNOWN, BUT THEIR MEANING IS KNOWN.**

We often observe that, when some theologian publishes a study of the original Hebrew , and lo

If we compare with another theologian or hebraist, you will find that they differ from each other. A simple example is how the word "JEHOVAH" is translated, some say **Yahveh,** others **Yagueh, others Yehovah (Jehovah)** and other pronunciations. Why does this happen? In ancient Hebrew there were no vowels, therefore, the word Jehovah, appears: **YHVH, therefore no one can presume how it was really pronounced.**

Why do they put vowels to the word Jehovah? The Masoretes (Jews) copied the Old Testament and began to put vowels to the consonants YHVH and added the vowels of Adonai (Lord) or Elohim (God) obtaining the words "Yahowaih" and "Yehowih", which gave origin to the word "Jehovah".

**But these vowels in the Masoretic text are from the 10th century.**

### THERE ARE ALSO DIFFERENT INTERPRETATIONS IN THE TRANSLATIONS OF SOME WORDS.

Francisca Vergara, PhD in theology  us: "Bible translation does not escape this phenomenon; for example, if we take the second account of creation in Genesis 2, we find the great river that comes out of Eden and opens into four branches. It could be said that almost all translations state that the names of the four branches are: Pison, Pike, Guijon, Tigris and Euphrates, taken as proper names. But, if one goes directly to the Masoretic text (MT), i.e. the

The first tributary is called: "PISON" from the root...q which **means abundance.** The second, de from the root, which translates to go with impetus. The third composed of one, and, light, meaning the **light one.** And the fourth, que translates **fertilize** or flourish."

**SOME WORDS OF THE CALO-ROMANI ARE COMPLETELY ORIGINAL FROM THE BIBLICAL HEBREW.**

The Gypsies as tribes of Israel were taken captive to Assyria 2700 years ago, i.e. in the **7th** century **B.C.** when biblical Hebrew was still spoken in Israel.
Some say, *"Hebrew ceased to be spoken around the fourth century, although it continued to be used in literature and, above all, in liturgy and for scholarly purposes."*
**Therefore, the Gypsies may have in their Calo-Romani lexicon, original biblical Hebrew words, which the Jews do not even have in their Jewish Hebrew lexicon.** IT IS THEREFORE ADVISABLE TO STUDY THIS BOOK CAREFULLY.

**FOR THE COMPARISON OF HEBREW WORDS WITH CALO-ROMANI, I HAVE USED THE STRONG CONCORDANCE, AS WELL AS OTHER BOOKS.**

"In 1890 Dr. James Strong, Professor of Exegetical Theology at Drew Theological Seminary, published a monumental concordance of the King James Version of the Holy Scriptures. The fruit of thirty-five years of work **by Dr. Strong and more than 100 colleagues,** it has since become the most widely used concordance in English. Composed without the aid of computers or other electronic devices, it has stood the test of time and has confirmed Professor Strong's vision of a complete, simple, and accurate concordance that would become "a permanent standard for reference.""

I have used the following dictionaries of Caló-Romany:

Dictionary of Bernabé Ramírez. Francisco de Quindale's dictionary. Alavari Romani
Dictionary by Ronald Lee. Hungarian Romani dictionary.
German Romani dictionary.


German Romani dictionary of 1755.
Brief dictionary of the Marquis of Setmenat of 1697.
Dictionary of Caló by Domingo Duval.
The Gypsy Lexicon in Spanish lexicography.
Dictionary of the Gypsy dialect of 1848.
Vine Dictionary.
Dictionary by Roberto Heredia Jiménez.

DICTIONARY CALO ENRIQUE TRUJILLO 1844.
Book by Paul Wexler and Julia Howar.
Spanish Hebrew Lexicon.


In addition to the consultation of many books and web pages that appear in the bibliography. Generally when I quote a text from a book I mention it on the page where I write the commentary, so the reader has knowledge at the  of reading it and does not have to scroll to another page to know who I am talking about.


## THE DIFFERENCE BETWEEN THE CALÓ OF GYPSIES FROM SPAIN AND THE ROMANÍ OF GYPSIES FROM OTHER COUNTRIES.


They say of Caló: *"The Caló language, also known as Calé, Zincaló or Iberian Romani, **is a variant language of Romani,** where it belongs to the northern group, Iberian/Western subgroup, used by the gypsy people, mainly in*

*Spain, which has no fixed territorial distribution."*

To end   of   chapter   VIII he spoke       on     some differences between Romani and Caló.

# THE VARIANTS OF CALÓ-ROMANI

It is obvious that there are many variants, since each group of Gypsies went to different countries. However, I am not so sure that the Caló of the Spanish Gypsies is a variant of the Romani of other countries.

sure, to my short understanding, that the Romani in

its beginning was the same language. The Spanish caló is has been castellanized.

**It is clear, however, that it has not lost its origin, and the provenance of the words can be identified, as we will demonstrate.**

**For example, we have the following words,**

**that show us their difference and their origin:**

| R    2i | $J'2dú22ioIl | Sallstl'ito, and dialects | Calo | Hebl'eo |
|---|---|---|---|---|
| AlÕ, jaUi | 0J0 | ùESJ,, AEH | SAKAIS | SHACAF |
| DEVA | GOD | DEVAS | DEBEL | DEUEL |
| sikhave1 | ENSENAR | śiksa,ati | Sakaed | sakál |
| thàvdel | RUN | dhavat: | NAJAR | NA7AR |
| baśel | noise, sound | Vàsyaté | CANA | CANÁ |
| t9FXüI1 | Sky, star | čarx | ČHARO | chânût |
| bikinel | SELL | vikrinati | binar | şiyğ |
| after | fear | trasa | ARASflo | ÂRATS |
| śunel | oir | sunai | acan | AZÁN |
| garavel | bury | gaḍayati | Cabañar | Cabar |
| ćar | grass | cāri | Yazba | Yazok |
|  | hijo |  | shuvo | shukoí |
| kher | casa | gr̥ha | ken, ke1 | quen |
| thuv | smoke | dhūma | usur | Ashan |
| terno | Çoven | taruṇa | Lakri | bikri |
| raj | sir, gentleman | rānī | Elay | Eloha |
| xal | coner | khādati | JALLAR | 1akjáø |

| Romaní | Traducción | Sánscrito | Caló | Hebreo |
|---|---|---|---|---|
|  | amor | anurakti | Jeli | Yedid, Yeli |
|  | Mentiroso | jhooth | jojanó | kjónef |
| Muló | muerto | mū̃ṳ | muló | mut |
| JUCAL, | guapo, pa | manju | jucal | yukal |
| Manró | pan | maṇḍa | Manro | maog, maho |
|  | Destrucción | ucchitti | NAJIPEN | najá |
|  | Venir | Āvō | Abillar | abar |
|  | Salvador | bacha le | BERARBE | BARAKEL |
| Kham | sol | ghām | CAM | kjam |
|  | Juntarse | ikhata | katar | kanash |
|  | Madre | mātṛ | DAI | DAI |
|  | Dinero | arthaḥ | jurdó | kjurí |
|  | Paliza | Mārahāṇa | Marar | Marár |
| Chibel | poner, colocar | kṣipati | chivar | shibá |
| Phen | decir | bhaṇati | penar | ANÁ |
|  | Razón | kāraṇa | JANIPEN | kjinám |
| Sero | Cabeza | siras | jero, shero | seren |
|  | hijo | ātmaja | chabal | shobal |
|  | hija | duhitr | SAV | bat |
|  | mandamiento | śāsana | sares | asarela |
| baxt | suerte | persa. baxt | bají | bajir |
| saro | todo | sarvē | SHARI | shérets |
|  | ángel | Ēnjala | manfarie | malakut |
|  | sacrificar |  | curvan | curbari |

As    you can        see at  the
     comparison        that we have placed, it
can be clearly seen that the

resemblance to Hebrew is practically identical. This identity between Hebrew and Calo-Romani is observed in the entire lexicon of both languages.

## IF CALO-ROMANI HAS SO MANY HEBREW WORDS WHY HASN'T ANYONE SO?

Well, the truth is that there were Hebraists and linguists who said so, but their publications were not publicized. For example, we have already mentioned Cristoper Wanguesil, Paul Wexler, Julia Howar, and many others who saw in Calo-Romani, many Hebrew words.

**It is important to know, as we say later, that from the very entrance of the Gypsies in Germany, it was already said that the language of the Gypsies was Hebrew, because it was said that it had many Hebrew words. And short dictionaries were published in which those Gypsy words, which were Hebrew, were published.**

On the other hand, the continuous LABEL, that Calo-Romani comes from Sanskrit, has prevented the proper study of Calo-Romani, i.e., linguists have not even considered studying Hebrew by comparing it with Calo-Romani.

On the other hand, there have also been interests, which have also prevented the study of the origin of caló- romaní.

Now we are not denying that Calo-Romani does not have Sanskrit words, although I argue that they are from Avestic, that they were almost identical, what we are saying is that the Gypsy language was originally Hebrew, and that it lost it in the Diaspora, but it did not lose it completely, and therefore we see the evidence in this comparative and in the entire Calo-Romani Hebrew dictionary in this book.

**GOD BLESS YOU.**

I hope it will be a blessing to you.

Lisardo Cano Montes

# CHAPTER I
# PERSECUTION AGAINST THE CALÓ.

# THE GYPSIES OF SPAIN
## AND THE CALÓ
## ROMANÍ.

The Gypsies of Spain lost our language due to persecution. From the Catholic kings until Carlos III, 280 pragmatics were dictated, among them the prohibition to speak Caló.

The book THE BIBLE IN SPAIN, by George Borrow, tells us about a problem they had in an inn for speaking in Caló and on page 86 it says: *"At about noon we arrived at a village, in the vicinity of a stony hill. "There is no Cale> house here," said Antonio; "we must go to the Busnes' inn, where we shall all eat, man and beast." We went into the kitchen, sat down at the table, and ordered bread and wine. there were in the kitchen two ill-bred fellows, smoking some cigars; and as I happened to say I know not what, to Antonio in caló one of those fellows, remarkable for his immense moustaches, exclaimed, **"What do I hear? You dare to speak in Caló in front of me, who am a chalan and a national? Damn gypsies, how dare you enter this inn and speak that language in front of me? Is it not forbidden by law, as it is forbidden for you to enter the market? Friend, if I ever hear a word in Caló out of your mouth again, I'll beat your bones to death, and with one kick you'll fly to the roof."***

On page 87 of La biblia en España, the gypsy An-. tion, he said to George Borrow: ***"However, you have***

*I have done wrong, brother, to speak to me in Caló in this inn; it is forbidden language, for, as I have already told you, <u>the king has destroyed the law of the Cales. Let us go , brother, before the jundunars bring justice upon us.</u>* " On the date that these events occurred, Isabel II reigned, but the law of Carlos III was still in force, which, although it recognized the Gypsies as Spaniards, and freed the Gypsies from prison as a result of the genocide of the Marques de Ensenada and signed by his half-brother Fernando VI, continued to allow the Gypsies to speak Caló, and to dress in their original clothes.

This fact occurred between 1835 and 1840 and demonstrates the rejection of the gypsies and their language in those years.

Because of this reprimand against our language, the Spanish gypsy lost and forgot the Caló, now he has not lost it completely, I myself can create a conversation with the words that I have not lost and learned since I was a child, for example, these:

Manguis sinela manu de Debél,
Puchelo camelo a Debél.
Undebél sinela mixed with manguis
AND with mangui rumí.

A chivé, villó chaborro de Undebél A
merar por los calós y los jambos. To
the chaborro of Undebél they
mararon him

And he deserved it because he tricked us.


In Spanish:
*I am a man of God.*
*I say that I love God.*

*God is good to me and to My*
*wife.*

*One day the son of God*
*came to die for the gypsies*
*and the payos.*
*The Son of God was killed*
*and He died because He*
*loved us.*


**As you can see I can complete some sentences without having to learn them, because I already knew them since I was a child,** you will also notice that some words I say in Spanish because I don't know their translation, especially the prepositions. **Now, if I wanted to, I could put them, but they would not be mine, but copied from Caló-Romani dictionary, and in those words I wanted to put only Caló words that know.** What I know how to speak more, are verbs, nouns, adjectives, but in a limited way, I can make some sentences. However, a few years ago I listened to an old gypsy preaching in Caló and I understood everything.

# PERSECUTION AGAINST
# THE GYPSY LANGUAGE

In Madrid in 1592, the mayor demands that the gypsies do not speak his language, and warns them that they may be expelled:

> *"And that none of those they call gypsies speak any particular language except the common and ordinary one*, **with the warning that, in the same case, even if they are settled and have dealings and trades, they will be punished as vagabonds...with flogging and banishment"** *(June 1592, bando de la Sala de Alcaldes de Madrid, quoted by Gómez Alfaro 2009: 84; emphasis, ours)".*

**The Catholic Church actively participated against the Gypsies and their language,** "for example, in the Synodal Constitutions of the Archbishopric of Toledo, promulgated in 1601, where "it states what priests are obliged to keep about the education of the Moriscos and Gypsies", indicating to the parish priests that they should "keep in mind that they are obliged to keep in mind what they are obliged to keep about the education of the Moriscos and Gypsies":

> "ask for the reason why, where, and by whom their children were baptized, **and forbid them to speak their language, wear their costume, walk in companies,** and taste good fortune" (Cons- titucionales sinodales del arzobispado de Toledo, 1601, quoted by Gómez Alfaro 2009: 89)".

"In almost all of the royal pragmatics, the demand that gypsies and gypsies stop speaking their

language, which from the seventeenth century onwards is already considered a mere slang for criminals, for example, will be repeated,

in the pragmatic signed by Philip III in 1619, we are told that:

> *"One of the things most worthy of remedy that these kingdoms offer at present, **is to put him in the thefts, robberies and deaths that the gypsies do,** who wander through the kingdom, stealing the poor people's money, and doing a thousand insults, seeing that they have little fear of God, and being Christians more than in name, it is put by condition that his Majesty orders **them** to **leave the kingdom within six months.... and that they do not return to it, under penalty of death,** and that those who wish to remain, should settle in places, villages, and cities of these*
>
> *The same is true for the kingdoms of a thousand neighbors above, **and that they may not use the costume, language and name of gypsies and gypsies, and** that since they are not of the nation, this name and use will be perpetually confused and forgotten. And that in no case may they deal in the purchase or sale of cattle, whether large or small, which they must keep, under penalty of death"* (Premáticas y cédulas reales published in Madrid in 1619, quoted by Gómez Alfaro 2009: 102-103).

"Even in the last of these pragmatics issued by King Charles III in 1783, the most benign of all despite its intense assimilationism, the demand that the Gypsies abandon their language is repeated:

*"I declare that those who call and call themselves gypsies are not so either by origin or by nature, nor do they come from any infectious root... Therefore, I command that they and any of them do not use the language, costume and method of vagrant life they have used up to the , under the penalties below..." (Real Pragmática en fuerza de ley, September 1783, article V. Cited by Gómez Alfaro 2009: 280)."*

The different reigns forbade the speaking of Caló on pain of being condemned. For this reason, Caló was no longer spoken by the gypsies, for fear of being condemned.

## MAJARO LUCAS DE GEORGE BORROW OPPOSITION FROM THE CATHOLIC CHURCH

George Borrow, in my opinion, was the first missionary to the Spanish Gypsies, although he did not bear fruit, but he preached to them and translated the Gospel of Luke into Caló.

George was a missionary of the British Bible Society, his submission consisted of distributing the Bible in Spain, which was not easy, because, although the Spanish concern, its abolition was approved in the Cortes of Cadiz in 1812 by an absolute majority, but it was not definitively abolished until July 15, 1834, during the Regency of Maria Cristina de Borbon, framed in the beginning

of the reign of Isabel II.

A report from the prelates of Toledo and Cordoba, sent to Queen Isabella II, caused her to issue a Royal Order and suspended the sale of Borrow's books, **but the Queen liked to preserve the religious doctrines, and therefore allowed the public library to keep two copies George Borrow's publications.**

George Borrow, who succeeded in publishing the Gospel of Luke in Caló, gathered the gypsies in his office at 25 Santiago Street in Madrid, presented them with the Gospel of Luke in gypsy, and they were fascinated when they saw the written Caló.

George explains that this enthusiasm was not due to their interest in the word of God, but to see that the caló could be written. The gypsies acquired the Gospel of Luke in caló, but they carried it rather as an amulet, which could deliver them from bad luck.

## THE OPPOSITION OF THE CATHOLIC CHURCH TO THE GOSPEL OF LUKE.

The success of the gospel of Luke in Caló was not only with the gypsies, but also with the non-gypsies, who ate it. Due to its success, George Borrow was put in the jail, and in the book LA BIBLIA EN ES- PAÑA NOS DICE ASÍ:

*"After all, the translation of St. Luke's Gospel into Gypsy was ready. I deposited a number of copies in the office and announced their sale. The Gospel in Basque, also printed at that time, was also advertised. There was little demand for this*

*work. **The same was not true of St. Luke in Gypsy, and the entire edition could easily have been sold in less than a fortnight. However, long before this period elapsed, the clergy took up the .***

"Witchcraft!" said one bishop. "There is more here than meets the eye," exclaimed the second. **"He is going to convert the whole of Spain by using the Gypsy language,"** cried a third. And then the usual chorus arose in such cases: "What an infamy! What a pi- cardia!"

*"At the end, after a brawl among themselves, they ran to their instrument the corregidor, or political chief, as he is now called, of Madrid. I have forgotten the name of this personage, whom I did not know personally. Judging by his actions and by what was said of him, I can assure you that he was a stupid creature, testa- rudo, and moreover rude, a malange of donkey, mule, and wolf. As he professed an inveterate antipathy to all foreigners, he lent a benevolent ear to the complaint of my accusers, and without delay gave orders to seize all the copies of the Gospel in Greek that were in the office. **A large body of bailiffs came to the street of the prince, and seized about thirty copies of the persecuted book and others** ........ The Gospels in Gypsy were already seized, at least those that he had in office exposed for sale. But the corregidor and his friends thought that much more could be obtained by a small combination. **Every day some police hooks appeared in the store, under different disguises,***

*They asked with great interest about the "gypsy books" and offered to pay for the copies at a good price. But they left empty-handed. My Galician was on notice, and to everyone who asked he told them that for the moment no books of any kind were being sold in the establishment. And that was the truth, for I had given him orders not to sell any more, under any pretext.*

*In spite of my frank conduct, they did not believe me. The corregidor and his allies could not convince themselves that, underhand and by mysterious means, I did not see daily hundreds of those gypsy books that were going to revolutionize the country and destroy the power of the Bishop of Rome. So they devised a plan, by which they hoped to place me in such a position that I would not be able to work actively for some time in the dissemination of the Scriptures, whether in Greek or in any other language.*

*On May 1, 2, 1838, in the morning, if I am not mistaken, an unknown individual appeared in my room when I was about to take my breakfast. He was an ignoble type, of medium size, with all the stigmata of mischief on his . The guest introduced him into my room and withdrew."*

To make a long story short, I will tell you that George Borrow was in jail in Madrid for three weeks for having published the MAJARO LUCAS. And after those three weeks he was released, the authorities wanted to release him earlier, seeing that he was English, and understanding that he could bring with him a lot of trouble.

George refused to leave until he obtained an apology for his unjust imprisonment.

## BRUTAL PERSECUTION OF GYPSIES IN ENGLAND

On page 166 of George Borrow's book entitled: "ROMANO LAVO IL" he tells us of the whippings and murders on mere suspicion and says: **"The Chies were whipped by the dozen, the Chals hanged by the dozen. During the whole reign of Elizabeth I (1533 TO 1558) there was a terrible persecution of the Gypsy race."**

## TWO GYPSIES WERE SENTENCED TO SIX YEARS IN THE GALLEYS FOR SPEAKING CALÓ

**ÁNGEL HERNÁNDEZ SOBRINO,** In an article he published on April 7, 2017 in the La Mancha newspaper he tells us, "Such is the case of the brothers Sebastián and Manuel Abendaño, prisoners in the Palencia jail, **who in 1682 asked Charles II to commute their sentence of six years in the galleys for being Gypsies and speaking the Jerigonza language, for the quicksilver mines, where, at least, they would not be deprived of the comfort and so- corro of their wives and children.** Another Gypsy preferred to become an executioner, a deeply hated and repudiated trade, in exchange for not serving his sentence in the royal galleys."

Ángel Hernández continues explaining and says that most of the condemned Gypsies died, and that not only did they serve the six years in the galleys but many more, and he says: ***"According to my data, almost all the Gypsies who were condemned to the Almadén mines in the period from 1720 to 1760, died in the Royal Prison for forced laborers and slaves.*** *Although some of them died soon after their arrival, most of them died much later, since they were being subjected to the punishment. One of the few who was left alive served no less than 16 years instead of the 6 to which he had been sentenced."*

## THE GENOCIDAL PRIEST FRANCISCO DE RÁBAGO Y NORIEGA.

I cannot understand how it is possible that in Spain there are statues and plaques commemorating these genocides, and not only monuments, but comments of gratitude for their work, hiding in most cases the genocides they were involved in, as in the case of this genocidal priest.

This man who wanted to annihilate all the gypsies along with the Marques de la Enseñada, has a plaque in the village of Tresabuela (Cantabria) here I put the photo of the plaque:

PADRE RÁBAGO
FRANCISCO DE RÁBAGO
S.J.
1685 ~ 1783
TEOLOGO PRECLA-
RO-CONSEJERO DE
REYES-ACREEDOR
PERPETUO A L-GRA-
TITUD DE LA MON-

The figure of the genocidal priest **FRANCISCO. DE RÁBAGO Y NORIEGA,** was the key to the signing of the genocide, because Ferdinand VI, although he did not love the Gypsies, was reluctant to sign the law of general imprisonment of the Gypsies, for reasons of conscience. **Then Rábago, who was the king's confessor, convinced him by saying that it was God's will to remove this rabble from the midst.**

Manuel Martínez Martínez, speaking about this talk that Rábago had with King Fernando VI, says that Rábago told the king: *"the means to extirpate this bad race of people, hateful to God and pernicious to men, seemed good to him".* which the king signed the genocide order of 1749.

"After the death of Philip V and the accession to the throne of Ferdinand VI, negotiations with Rome came to be directed by the royal confessor, the Jesuit Fran- cisco Rábago y Noriega."

**THE CATHOLIC CHURCH INCLUDING THE POPE INVOLVED IN THE GYPSY GENOCIDE IN SPAIN.**

Mestre and Pérez García, 2004, pp. 514-517, DICE: "Francisco Rábago y Noriega, and the Marquis de la

<u>Ensenada</u>, who, apart from the official conversations, **entered into secret negotiations, of which only King Ferdinand VI, Pope <u>Benedict XIV</u> and the Pontifical Secretary of State, Cardinal <u>Valenti Gonzaga</u>, were aware, in addition to Rábago and Ensenada".**

This demonstrates the influence and power that Francisco Rábago had with the Marque de la Ensenada, **over the Vatican and the king,** power that was used to dictate the law against gypsies in 1749.

It was not only the Marques de Ensenada and Francisco de Rábago who were in favor of the gypsy genocide, there were others who also agreed, such as **Gaspar Vázquez Tablada, Bishop of Oviedo, who collaborated with his advice before the Council of Castile, He convinced them of the advisability of this measure, and supported the decision to separate husbands and wives, since this was precisely the key to achieving the eradication of the Gypsies, since in this way they would not have children.** Another important person in the genocide was **Cardinal Valentí Gonzaga, who intervened to obtain an order from the pope to exclude the Gypsies from the protection of the Church, which they achieved in April 1748.** This was important, because Ferdinand VI would definitely carry out the genocide, as he , the following year. The pope who granted this order was Benedict XIV.

Time and space would be lacking if we were to explain the whole history of persecution against the Gypsies, which we have also written about in

the book Lost Tribes.

We have also written another book that we will publish soon about the itinerant commissaries with the power of a judge, who persecuted the gypsies throughout the Spanish geography.

In reign of Felipe II Lorenzo Palmireno, in 1573 according to: "*Los gitanos en la Historia y en la Cultura,* Granada*, 1995, p. 231*" he made a study on the gypsies and said the following: *"these dastardly people lie, because their life is not of penitents, **but of dogs and thieves"**,* justifying his statement by the fact that **the language they bring is feigned, and of thieves, to cover up their thefts, like the jeringonza of the blind"**.

The book: ESCRITOS SOBRE GITANOS, by Antonio Alfaro Gómez, on page 50 says: In some *"Crónicas ilustradas de la Guardia Civil"*, whose second edition appears in 1865, it is said about a young delinquent that **"a rascal does not an evil and terrible being until he learns caló, a language that brings to his infamous intelligence the knowledge of a whole art of social warfare"**. The book specifies that the main words of Caló mean *"justice, die, hunger, wait, blood, kill, flee, jail, judge, executioner, drunk, cheat, bad woman, cut throat, cause, foolishness, night, steal, crowbar, picklock, money, gallows"*.

All this historical data, and many others that have emerged over the centuries, demonstrate the per-

The Spanish gypsies suffered from the destruction they suffered because they spoke Caló. That is why, due to the fear of speaking it, the Spanish Gypsies forgot many of the words of the original CALÓ-ROMANÍ. Even though today it is being recovered, if not all of it.

I have previously narrated some prayers that I did not have to study, because they are the words I have known since I was a child. I have also said that, in a preaching in Caló by an elderly gypsy shepherd, I was able to understand almost everything. They are words that I knew and knew, but they were skipped, but this gypsy shepherd, knowing more caló and pronouncing them more correctly and putting them together, can understand them.

In other countries the persecution of the gypsy language was not so persecuted as in Spain, that persecution of the caló lasted until the times of Franco. And it is that the civil guard was very hard against the gypsies and as we have shown before the chronicle of the civil guard of 1865 against the gypsy language, they said: "*he does not become an evil and terrible being until he learns the caló, language that takes to his infamous intelligence the knowledge of a whole art of social war"*. It is terrible, but in spite of everything, they could not eradicate the caló totally, **proof of it is this dictionary that will be the cause of a before and after in the study of the caló-ro- maní.**

# Chapter II
# HEBREW AND
# ROMANI CALÓ.

# MODERN AND ANCIENT HEBREW

Hebrew, and like Koine Greek, are dead languages, by it for to know well biblical Hebrew must be studied, and in fact it is a career that they are called HEBRAIST.

They asked linguist DAVID SANCHEZ a question: **could a modern Hebrew speaker hold a conversation with the historical prophet Moses?** The answer was:

*"**No**, it is a known fact that speakers of modern Hebrew who have no special preparation have difficulty understanding ancient texts in ancient or Biblical Hebrew. Moreover the phonology of modern Hebrew is markedly different from the pronunciation that we can reconstruct for ancient Hebrew. To begin with the consonant sounds [ɸ, θ, β, ð, ħ, ʕ, ɬ ɣ, t', s'~ʦ', k'~q']* **of ancient Hebrew have disappeared in modern Hebrew or have been replaced by something else more "European"** *and less Semitic:*

- *Bilabial fricatives [ɸ, β] are currently pronounced as labiodentals [f, v].*
- *The interdental [θ, ð] are are now pronounced as sibilants [s, z].*
- 

- *The pharyngals [ħ, ʕ] have disappeared, /ħ/ is now pronounced as laryngal [h] and /ʕ/ is no longer pronounced at all.*

- *Velarized emphatic [ t', s'~ʦ', k'~q'] are now pronounced exactly like their non-emphatic counterparts [t, s, k].*
- *The lateral fricative sound ś [ɬ] now articulates simply as alveopalatal š [ʃ], confusing both sounds into one.*
- *Likewise modern Hebrew includes [tʃ, dʒ, ʒ] which would have been absent in ancient Hebrew.*

*Since many speakers of Modern Hebrew come from Europe, from families that had lost Hebrew as their habitual language, when relearning Hebrew they substituted Semitic sounds for similar sounds present in their European languages.*


*It is not clear at what point Biblical Hebrew ceased to be spoken in ancient Palestine, but it was sometime between the second century BC and the second century AD. In the New Testament only words in Aramaic, the language that replaced Hebrew, are put into the mouth of Jesus of Nazareth. It would not be until the 19th century when Hebrew would be reestablished as someone's native language, and in that "resurrection" it was improvised so that the language that emerged from there had much European influence and only retained some parts of the old Semitic base."*

# BIBLICAL HEBREW AND ARCHAIC HEBREW

What David tells us is very accurate, since Hebrew existed in **archaic Hebrew,** which was the Hebrew that Moses wrote the Pentateuch (the Torah), then around the year 1000, the Masoretic text emerged, which is the official text of the Jews. It was at that time when vowels were added to the biblical text.

Biblical Hebrew ceased to be spoken approximately 2500 years ago, and Aramaic was spoken at the time of Jesus. So those who say that today's Hebrew is the same as that of the Bible are completely wrong. If it were that simple, there would be no need for biblical Hebrew experts to translate the Bible.

To give us an idea of the Hebrew alphabet of the time of Moses, which was archaic Hebrew, here is a comparison between biblical Hebrew and Hebrew

ancient archaic, i.e., prior to the current biblical text:

Let us now look at some words in the current Hebrew and ancient Hebrew.

| SPANISH | MODERN HEBREW | ANCIENT HEBREW |
|---|---|---|
| **Love** | **ahava** | **ojab and yedid** |



159. אֹהַב **ójab;** de 156; sign. lo mismo que la 158:—amor.



3039. יְדִיד **Yedíd;** de lo mismo que 1730; amado:—amable, (mmry) amado, amar, amor.

| SPANISH | MODERN HEBREW | ANCIENT HEBREW |
|---|---|---|
| **Thank you** | **todá** | **yedá** |

3029. יְדָא Yedá (cald.); corresp. a 3034; *alabar*:—dar gracias.

**Running     larutz          Yelek**

1982. הֵלֶךְ jélek; de 1980; prop. *viaje*, i.e. (por impl.) *peregrino*, *viajero*; también *flujo*:—correr, [venir] de camino.

**Eat          leejol               akal**

398. אָכַל akál; raíz prim.; *comer* (lit. o fig.):—abrasador, alimentar, banquetear, carcoma, comedor, hacer comer, dar comida, consumidor, consumir, destruir, devorador, devorar, disfrutar, mantener, roer, sustentar.

**Elevated          naale               rom**

7315. רוֹם rom; de 7311; *elevación*, i.e. (adv.) *alzado*:—en alto.

**Visit us at     lavo               nagash**

5066. נָגַשׁ nagásh; raíz prim.; *ser o venir* (caus. *traer*) *cerca* (con cualquier propósito); eufem. *acostarse con mujer*; con enemigo, *atacar*; relig. *adorar*; caus. *presentar*; fig. *aducir* un argumento; por inversión, *retroceder*:—acercar, acudir, alcanzar, apartar, ir, juntar, ligar, llegar, llevar, ofrecer, presentar, traer, venir.

|  | Spanish | Modern Hebrew | ancient Hebrew |
|--|---------|---------------|----------------|
|  | Help | lesayea | sead |

5583. סְעַד seád (cald.); corresp. a 5582; *ayudar:*—ayudar.

|  | Spanish | Modern Hebrew | ancient Hebrew |
|--|---------|---------------|----------------|
|  | teasing | lehatel | taa |

8591. תָּעַע taá; raíz prim.; *engañar, hacer trampas; por anal. maltratar:*—burlador, burlar.

There are hundreds and hundreds of words that are completely different from the ancient Hebrew.

On a Jewish website talking about ancient and modern Hebrew it says:

*"Hebrew pronunciation underwent many changes during the thousands of years of its existence, and in each distribution, Jews conceived of it in a different way. In the 19th century, the innovators of the Hebrew language aspired to adopt the Spanish pronunciation, especially that which was adopt the Spanish pronunciation, especially that which was customary at the Spanish community in Jerusalem.*

*This is due to the prestige enjoyed in the past by the Spanish community in Jerusalem, and because its pronunciation is quite close to that reflected in the biblical .tavern score*
*But most of the Hebrew language innovators and their supporters were Ashkenazi Jews from Eastern Europe, and the Hebrew pronunciation they knew was very different; despite the effort to give to new speech Hebrew a*

*pronunciation in Spanish, **the influence of <u>Ashkenazic pronunciation</u> is evident in modern Hebrew."***

## HEBRAISTS WHO BELIEVE THAT CALÓ HAS HEBREW WORDS.

### HEBRAIST JOSEPH HUTTER

I sent him a few words in Hebrew caló and his response was as follows:

*1. It is true that there are words in the list that have the same meaning in Caló and Hebrew:*

**Qali**

**eloah** *(although it is not true that the "h" is interposed when translating the word into English. It is part of the original)*

**jam**

*2. There are two words that are similar to Hebrew:*
**goi**
**yukal**

José Hutter ends the paper by saying that he believes that Caló may have more Hebrew words, as well as Spanish.

## GEORGE BORROW
## ROMANO LAVO LIL.

George Borrow's book entitled:, published in London in 1888, links Caló to Hebrew in many words.

George Borrow acknowledges on page 12 of the book: "the Spanish Caló, which is probably the richest in words of all the gypsy dialects in the world". He comes to reaffirm, what others have already said, that Spanish Caló has remained in its purity in spite of persecutions. Then in the pages indicated below, he links in many Romani words to Hebrew, for example, on page 269 Borrow says, that the Hebrew word **KORA** means: "a partridge is continually crying out to her young, to bring them to the point of feeding" and says that the English Romani Gypsies' word: **kora-mengre or karra,** means **crying and singing** companions, from their practice of calling out the names of their products.

On pages 226 and 227 of the same book it says that the Hebrew word: **Bedel, bedíl** in Hebrew means **"tin"** and in Chalo: **PETAL, PETUL**, means **horseshoe**. Although George Borrow adds that it can also mean to **put horseshoe on the horse, or to work with tin.**

On page 27 he makes a comparison of some words among them the word **Sun, in Caló: CAM, in Hebrew: KHAM.**

On page 50 in Caló: **hetavava, in Hebrew: Khataf.**
On page 29 in English Romani: **Caur:** Hustar rob, in Hebrew: **Cara.**
On page 41 In Romani: **DUKE**: Pain to hurt, in Hebrew: **DUI**: faintness.
Page 56 Romani: **ken:** House, in the caló is: **KEL,** in Hebrew: **KIN, KEN,** nest chamber **dwelling**, Strong 7064 and 7077.
Page 57 Romani English: **kinning**: Buying and selling, Hebrew: **Kana, Kenáan: Merchandise.**
On page 59, to shout, to riot, in Romani: **KORLE,** in Spanish caló it is: **GARLAR**, in Hebrew: **Kara** (that summoned,
**Kore.** Strong 7121.
On page 59: Disturbances, in Romani: **Koring**, in Caló: **GRESCAJÓ,** in Hebrew: **Kirivah.**
On page 61: in Romani: **Levinor,** Meaning: drinks in which there is wormwood, in Hebrew: **Laenah**, in Caló: **REDAÑÍ.**
On page 78 in Romani: **Petul,** means: Tin, Hebrew: Bedel (tin). George Borrow argues that: **Petul-Engro:** horseshoe-fabricator, smith, tinsmith; the name of a Gypsy tribe.
On page 84 in Romani: **ROM,** means: MAN,
HUSBAND, Hebrew: Ream, Monoceros, the unicorn.
Although not mentioned by Borrow, also in Hebrew: **rom;** elevation, i.e. (adv.) lifted up:-on high. Strong 7311.

## MANUEL BARRIOS RODRIGUEZ

Manuel Barrios in his book: Gitanos, moriscos y cante flamenco. Rodríguez Castillejo, 1989.
He says that the gypsies are of Hebrew origin, because they share words, he means that they are the same in Hebrew and Caló.

## ELIPHAS LEVI

Book: History of Magic, in French: Histoire de la Magie by Eliphas Levi, pages 195-196, published in 1859. He says the following about the band of King Sindel **"their language, on the contrary, included a good portion of Hebrew,** and therefore they were the refuse of the abject race that slept in the tombs of Judea after devouring the corpses that those contained; they were the heretic Jews tortured, hunted and burned in 1348 for having poisoned wells and cisterns, who returned once again to their work. As a possibility

end, whether they were Jews or Egyptians, Essenes or Cushites, Pharaohs."

**A Goy Who Speaks Yiddish: Christians and the Jewish Language in Early Modern ...**
**Elda Elyada**

The aforementioned book by Elda Elyada, on page 103-104, and many other pages, makes it clear that Romani **has Hebrew words, and they mention other authors who are of the same opinion.**

**ROBERT McDOUGALL**
**From: ROMANY ROAD**

The gypsy ROBERT McDOUGALL says: "My personal opinion is that gypsies around the world are descendants of the lost tribes "of Israel", in their exodus "Path to Freedom" from Egypt under the prophet Moses, but forbade to return to Israel. During their captivity in Egypt, the lost tribes were educated in astrology and supernatural psychic arts, which today is inherent in many Gypsies, also as fortune tellers."

# THE DISBELIEF OF SOME AND THE CONTEMPT OF OTHERS.

I am going to speak out and clear. I have been studying the subject of the gypsy origin since before 1981, proof of this is the book UN PENTECOSTES EN EL SIGLO XX that I published in that year. Since then I have observed that, in my gypsy village, **a very important number of them believe it without any doubt,** others remain in doubt, but are overcome by the Hebrew origin due to customs and laws.

gypsies, **and another very small group believes that the origin is Indian.**

**As for the Hebrew origin of the Romani caló, it** is more complicated, because most do not understand or do not understand how certain changes in the phonetics of the words could be given. But I am sure that time will change everything, to the extent that gypsies or payos emerge who have a real interest in knowing the truth. **Since the interest of some who want to forcefully give an Indian origin to the Gypsies has prevented only the study of the origin of Calo-Romani in Sanskrit, something that has led to error.**

**But I want to say that to those who believe in the Indian, I respect them, I have no problem with that, but I believe with total certainty in the Hebrew origin of the Gypsies.**

**As for non-gypsies,** I have met all kinds of people, those who believe it and those who don'tAll opinions are respectable, except those in which one notices contempt. opinions are respectable, except those in which one notices contempt, as if they were saying: HOW CAN YOU, BEING A GYPSY, BELIEVE THAT YOU CAN BE THE HOUSE OF ISRAEL?

And surely some will think that to believe that the Calo-Romani language has its origin in Hebrew is madness. But I would tell you to study it without prejudice and you will be convinced.

## Julia Horvath, Paul Wexler

Unos de los lingüista más importantes de nuestro tiempo es el Israelí Paul Wexler que por separado y también junto a Julia Horvath han realizado los mejores estudios de la lengua Gitana y judía. Aunque por mantener una postura contraria a los demás lingüistas ha sido criticados. Ha escrito más de 20 libros dedicados al estudio de lenguas semíticas. En la página 136 del libro: Relexification in Creole and Non-Creole Languages de Julia Horvath, Paul Wexler dice: *"Es imposible encontrar una lengua India, de la que puedan derivarse todas las características del indicador Romaní, aunque esto puede deberse, en parte a la mala documentación......Incluso si correspondencias sonoras entre el Romaní el Hindi ò Punjad. Tenga en cuenta que el hebreo moderno muestra correspondencias sonoras simples que vinculan su Viejo hebreo (principalmente bíblico) Léxico hebreo prestado con la de auténticos lenguas semíticas como el árabe y el arameo,*

creando así la ilusión de que el hebreo moderno como hebreo

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basado únicamente en un léxico HINDI, ha impedido

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Sigue diciendo Paul Wexler, en la página 81: "*4. Patrones lingüísticos comunes hacen una comparación del romaní y de las lenguas judaicas una desiderátum inmediato (véase mis trabajos del 1986 y 1997). Sobre paralelismos etnográficos entre romaní y judío, incluso una propuesta que los llamados Gitanos no son, originalmente, un solo pueblo con raíces en la*

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descendientes de judíos y Gitanos que viven en Turquía (Tomova 1995: 22-5)."

Paul Wexler Entra de lleno a vincular un mismo origen a Judíos y Gitanos al decir: *"Por ejemplo, hay un grupo de Gitanos en Sofía conocidos como zutane 'judíos' (miembros del grupo también se llaman "musulmanes de la fe judaica"), quienes son los descendentes de judíos y Gitanos que viven en Turquía"*

Julia Horvath y Paul Wexler, el título: **"Relexification in creole and non creole Language"** en la página 101 dice: *"La opinión predominante de los lingüistas y los historiadores, sobre la lengua Romaní, es que es del Indo,....son descendientes de los indios que emigraron a Asia Occidental y Europa hace unos mil años,* **Pero los gitanos no eran conscientes que su origen era indio."** Lo que quieren decir Julia y Paul es que los gitanos, no se veían como originarios de la India. No fueron ellos quien dijeran que eran indios, ellos decían que venían de Egipto, de hecho algunos historiadores de aquella época, certifican que los gitanos nunca dijeron que venían de la India, siempre dijeron que venían de Egipto, y muchos de los gitanos, en especial de España, habrán escuchado a algún familiar contar alguna historia del Faraón de Egipto.

En los comentarios de los lingüistas observamos que dicen, que desde el punto de vista del Romaní, **los gitanos no son indios**, pero que pudieron vivir en la India, pero que no eran de origen indio.

Siguen diciendo en la página 107 del libro: *"Relexification in creole and non creole Language"* sobre el Romaní: *"La hipótesis reflexiva....parece particularmente convincente. Esto significaría que el **comienzo del Romaní es idéntica a la del hebreo moderno,** excepto que los gitanos tenían acceso sólo a una pequeña lengua asiática Franca, mientras que los judíos tenían acceso a una literatura hebreo antiguo considerable."* Siguiendo este mismo pensamiento del autor, en la misma página 107 al final de la misma dice: *"A continuación, voy a utilizar los datos principalmente lingüísticas para argumentar que (a) es improbable que el Romaní es de origen indio, a pesar de su menor componente gramatical y léxico Índico, mientras que (b) sus antepasados podrían venir de india y no ser de origen de la india, aun con la mezcla étnica que varía mucho de un lugar a otro, aunque supongo que los hablantes del romanes son de muy diverso origen étnico, me referiré a ellos por el término común "Roma", ya que este término en la auto-designación de la mayoría de los que lo hablan."* Como podemos ver el autor está convencido de que los gitanos no son originarios de la India, y para dar este razonamiento se basa precisamente en el idioma. También está convencido de que el Romaní y el Hebreo tiene un origen común. En la página 108 de este libro que estamos comentando, los autores hablan de una forma pragmática de los gitanos y dicen: *"y eventualmente vinculados entre sí, con la Biblia, judaísmo, Talmud, y con el idioma hebreo."*

Los autores opinan que los gitanos es una mezcla de otra tribu que se mezclaron con los judíos cuando vivían en Israel.

También Julia y Paul nos dicen algo muy interesante en la página 119 sobre el Romaní de los gitanos polacos, dice que tiene palabras del Yiddish. ..." El yiddish es el hebreo que hablaban los judíos, especialmente es Alemania, es una lengua milenaria, aunque tiene influencia del Alemán, y otros idiomas. El autor viene a demostrar la similitud del hebreo Yiddish y el Romaní. Pues bien el autor nos dice: *"El Romaní polaco tiene un modesto componente léxico eslava mayoría de los cuales también se encuentra en los dialectos yiddish coterritorial (que tienen una eslava mucho mayor .. un ..."*

# Christoph Wagenseil

The book entitled: "A Goy Who Speaks Yiddish Christians and the Jewish" On page 104 it states: "Content with the
results of his linguistic research, Wagenseil reaffirms his theory that the first Gypsies in Germany were, in fact, Jews; otherwise, he says, "where would so many Hebrew words come from among so few German words, if not from the Jews, especially at a time when Gypsies excelled, since hardly anyone [at that time] was proficient in Hebrew except Jews." Finally, in case anyone would think this explanation was missing anything, Wagenseil supports his historical analysis with an indication of the linguistic situation in his own era, asserting that this "Gypsy Rotwelsch," this "mixture of Hebrew and German, put together in any way," shows an unmitigated affinity (eine volkommene Verwantschafft) with the language spoken by Jews throughout Germany. For Wagenseil, in other words, it is not only the existence of Hebraic roots in the alleged "language of the Gypsies" that proves its Jewish origin but also its close affinity with Yiddish, the language of German Jews in his (Wagenseil's) own era." Johann Christoph Wagenseil, was born on November 26, 1633 and died on October 9, 1705. He was a famous

professor of oriental languages, and especially expert in the Hebrew language, previously mentioned, Wagenseil's commentary on the Gypsies was written in 1697.

The book in Hungarian entitled: ***Cigány elemiek a magyar bortonszlengben. On page 179 it says: "In Hungarian slang the terms translated from the Gypsy language in this paper are Hebrew-Yiddish (or as mentioned the old dictionaries of thieves: the Jewish origin***: *ü fall with words will be replaced in a category or during the 20th century4, since after the first half of the last century the Hungarian slang was only Gypsy enriched with the language, not with elements Jewish elements.5 (A similar process takes place in also in Czech argo, enol ld. Leeuwen-Tumovcová 2002: 134-137.)" In the final part of this same page she goes on to say, "By the way, the status* **of Jewish and Gypsy linguistic elements is not only the same in slang,** *but also in the eyes of today's racists: some as National Socialist, Hungarian There is a plethora of glossaries on extreme right-wing portals words "of origin foreign", "foreigner" of Jewish and Gypsy origin listed together or next to each other."*

# CHAPTER III WORDS IDENTICAL TO HEBREW.

# COMPOUND WORDS IN HEBREW.
# INTRODUCTION.

In Biblical Hebrew, there are many compound words **"Compound** words are words that are formed from two other independent words (lexemes). In linguistics, these words are formed from a morphological procedure of the language. The words formed are called neologisms (new words). These new compound words themselves form a word, with their own <u>semantics</u> and syntax (meaning).

Two simple words form a compound word. These words can be nouns, adjectives, verbs, adverbs... and different combinations between these word forms."

For example, in Hebrew we have the Word: **ABIASAF**, this word means: **FATHER OF ASSEMBLY. "ABI",** ES FATHER and ASAFES:

**TO GATHER, CONGREGATION.** Thus from these two words: ABI-ASAF, a single is formed.

Another word is: **BETEL, "bet" ES CASA, "EL" ES GOD.**

# SOME WORDS HAVING THE SAME PRONUNCIATION, CAN MEAN COMPLETELY OPPOSITE THINGS.

The VINE dictionary does not explain these differences very well and reads as follows: *Some **Hebrew** words may have quite different meanings, and to*

*sometimes totally opposite, depending on the context. Thus the word* **bar Ac** *can mean* **"to bless"** *or* **"to bless"** *or* **"to bless".**
**"to curse",** *and* **gaal** *can connote* **"to redeem"** *and also* **"to defile".**

**SOMETIMES WORDS HAVE UNDERGONE WHAT LINGUISTS CALL "APHERESIS" AND IT HAPPENS THE SAME IN SPANISH AND HEBREW, AND MUCH MORE SO IN CALO-ROMANI.**

**"Apheresis** is a **figure of speech**, a device by means of which **a sound that always appears at the beginning of a word is eliminated**. In other words, a sound that is written at the beginning of a word is not pronounced because it has been eliminated.

This may be due to the fact that with the passage of time this sound has ceased to be pronounced and the particular word has resorted to apheresis in its evo- lution.

The elimination of sounds at the beginning of a word can be of a single syllable or of several syllables. Although apheresis can be used in both written and spoken language, it is best not to use it too much when presenting a written text. Let us look at a very clear example of apheresis that will help us to present a very clear definition of this resource.

# Examples of apheresis

- **Pseudonym**: loses the initial *p* and would be pronounced and written as a ***pseudonym.***

- **Cello**: in many occasions, in order to shorten the word we use ***cello.*** In this case, several syllables have been lost since *violon-*, has disappeared and only the final syllables of the word are pronounced. In spite of this, the word does not lose meaning within the sentence.

- **Psychiatrist**: the ***p*** sound at the beginning of the word disappears and is pronounced as *psychiatrist* without any problem.

- **Congratulations**: although it is less common, this apheresis is also affected and in many occasions is also affected and in many occasions is common to use *norabuena.* In this case the initial ***E*** sound has been lost.

- **Bus**: is another example of very common apheresis. In this case it is very widespread and the most common is to dispense with the first two syllables *auto-*, to refer to this means of transport, therefore, we can find both in written and spoken language the word ***bus.***

- **Psoriasis**: most of the words that contain this formula *ps-*, at the beginning of the word usually present apheresis. Thus we find with psoriasis that may

be written and pronounced without the *p* sound".

# THE ALTERATION OF THE SOUNDS OF WORDS IS CALLED IN LINGUISTICS: METATHESIS.

**Metathesis** involves changing the placement of one or more sounds within a word.

Examples:

**PRIMARIU**≥ *primairo*≥ *primeiro*> "first".

**PARABLE** -------**WORD.**

**PACARE,** means: **TO PACIGUATE,** and that is where from:
**PAY.**

Thus **metathesis** is the transformation of words that happens with the passage of time, **where a word is transformed into something different from what it was in the beginning,** this has happened **in Caló-Romani.**

## WORD DERIVATIONS

*"In grammar, the term **derivation** is used to refer to the formation of a word using a root and a prefix or suffix. If a prefix and suffix are added*

*a the same      at the same time,                      and   no*
*is no longer derivation,     but*
*parasynthesis.*

*Examples of derivation include:*

**Amable** *- derived from the **-able** suffix on the verb*
**love."**

*An example of this is when the Gypsies arrive in Spain, to say* **God "DEVEL",** *which comes from the HEBREW* **"DEUEL",** *they PREPOSE THE PREFIX:*
*UN and said* **UNDEVEL.**

*Here we observe a transformation of the word and it is mixed in Spanish with the Hebrew, and* they put **UN**, which is **unique**, **one** of the Spanish, and they join it to the word **DEVEL** which is Hebrew and they said **UN- DEVEL,** to say **GOD IS ONE.**

# WORD ORDER

The words that we examine, the first word can be in Spanish or Calo-Romani or Hebrew, and then comes the explanation. For example, the first word that appears in this chapter is: ABAJO, which is a Spanish word, and the word number 7 which is "ABI" is Hebrew. This is due  the fact that as I searched for their origin, I left them that way. Usually the first word is in Spanish, but sometimes it is in Calo-Romani.

# CALÓ WORDS IDENTICAL TO BIBLICAL HEBREW.

# A

**DOWN, DOWN:** in Calo-Romani: **TCHALAR.** In PERSEAN: **PAYYYN.** <u>Avestic</u> and Persian are the two oldest Iranian languages among the recorded Indo-European languages (including <u>Greek</u> and <u>Hittite</u>). In Hebrew: **TSANÁKJ.**

In Caló-Romani: **TCHALAR.**
In Hebrew: **TSANÁKJ.**

| Bajar | bajines, **tchalar** ostely, opelar, n. //ardiñarse en tchikhen (bajarse), r. |
|---|---|

6795. צָנַח **tsanákj**; raíz prim.; *bajar;* (trans.) *hacer descender,* i.e. *desmontar:*—bajar, enclavar.

**ABANDON, CAST OUT:** in Calo-Romani: **CHALARSE, CHALAR,** in Hebrew: **SHALÁKJ:**

7971. שָׁלַח **shalákj**; raíz prim.; *enviar* lejos, por, o fuera (en una gran variedad de aplicaciones):—acompañar, alargar, amenazador, aplicar, arrojar, buscar, casar, cesar, consentir, convocar, crecer, dar, dejar, descargar, desenfrenar, despachar, despedir, echar, ejercitar, empujar, enviar, extender, huir, ir, levantar, libertad, llamar, llegar, llevar, mandar, meter, partir, poner, prender, quitar, repudiar, repudio, sacar, salir, señalar, soltar, suelto, tender.

In Caló-Romani: **CHALARSE.**

Hebrew:               **SHALAKJ.**

**See ABDICAR.**

**ABARCAR:** in Calo-Romani: **ANKERAR,** in Hebrew:
**WANTED:**

7132. קְרָבָה **querabá**; de 7126; *abordar*:—acercar.

The word **QUERABA, AQUERAR** in Caló-Romani
is also used to say: **TO DO,** but if we say: What
QUERELAS? What DOES? This is in Spanish Caló.

In Calo-Romani: **ANKERAR.**

In Hebrew:               **QUERABÁ.**

**SUPPLY, SUPPLY:** in caló-romaní: **MATURNAR,
MATURNÓ,** this word is used for many applications,
in Hebrew it is: **MATTÁ,** since in Hebrew it means
among other things: **SUPPORT FOR LIFE**, and
precisely the caló-romaní word: **MATURNAR,**
means: **SUPPLY, PROVIDE, ADMINISTER, ETC:**

In Caló-Romani: **MATUTNAR.**
In Hebrew:        **MATTÁ.**

**ABATIDO:** in Calo-Romani: **NEKEDSISARDO,** in Hebrew: **NAKÉ:**

This Calo-Romani word has the component of Hebrew and Persian. The first syllables: **NEKE,** is equal to the Hebrew: **NAKÉ,** and the second part of the word caló-romaní of this word **DSISARDO,** comes from two united words of the Persian that is: **pryshan and nzhnd**, these two words separately, means the same **ABATIDO.** So what happens with the course of time that they change the sound in this way: **SYSARD,** this word they joined it to the Hebrew and pronounced it like this: **NEKEDSISARD.**

In Caló-Romani: **NAKÉ.**
In Hebrew:        **NEKEDSISARDO.**

**BEE:** at caló Romani: **BERORI,** at Hebrew: **DEBORÁ:**

> 1682. דְּבוֹרָה **deborá** o (abr.)
>
> דְּבֹרָה **deborá**; de 1696 (en el sentido de movimiento *ordenado*); *abeja* (por sus instintos *sistemáticos*):—abeja, avispa.

As you can see, the first letter changes, and the third letter, if we change it we will see that it is the same word:

In Hebrew:          **DEBORAH**
In Caló-Romani:    **DERORI.**

**OPENING, BRACKET:** in Calo-Romani: **RETUÑI,** in Hebrew: **RETUCÁ,** means: **chain or something fastened.** It is the same word, only that there has been a change of meaning, something normal for the course of the centuries:

> 7577. רְתֻקָה **retucá**; part. pas. fem. de 7576; algo *sujeto*, i.e. *cadena*:—cadena.

In Hebrew:          **RETUCAH.**
In Caló-Romani: **RETUÑI.**

**ABI :** is a Hebrew word, which means: **FATHER** in caló-romaní: **AVIL, AVIAL, ABIAL**, this word of caló-romaní, is used for many applications among them means: **POSEER,** according to the dictionary of Bernabé Ramírez**:**

| Poseer | Avel (pf.: *avil_*)(poseer), *terel* |
| --- | --- |

Precisely the Hebrew word: **ABIKJAIL**, means **FATHER AND POSSESSOR**. But in Calo-Romani it also means: **MARRIAGE**:

| Matrimonio | *Romandipen, romandikero, párro, meretimos, avia, abial, avial, abiyavom, // moritimós* (matrimonio de mujer), **romandipen, romandiñipen,** s.m. //**corballale** (pareja), m. y f. |
| --- | --- |

בִּי֯ חַ֯יִל *Abikjail; from 1 and 2428; father (i.e. possessor) power; Abikjail name of three men and two women isr.:-Abihail.*

In the Persian Father it is said: **BABA,** and in the Calo-Romani it is also said: **BATU.** Thus we observe that the word **ABI,** is Hebrew, and the word **BATU,** can come from the PERSEAN which is **BABA,** as well as from the Hebrew word: **ABITUD**.

**Introduction to the word ABIYÁ AND ITS VARIANTS.** The word ABIYÁ and its variants, has a significant importance in both Hebrew and Calo-Romani, because this word includes the word FATHER, and also carries the name of God which is **YA:** ◄ 1961. hayah ► this word is also pronounced: JAH, and as we will see it is God, and in Calo-Romani this word abounds, and has many meanings.

**OPEN:** in Calo-Romani: **PUTARDI,** in Hebrew: **PATÁR:**

> 6362. פָּטַר **patár**; raíz prim.; *partir* o *estallar, i.e.* (caus.) *emitir, sea* lit. o fig. *(quedar con la boca abierta)*:—apartar, estirar, exento, huir, soltar.

In Hebrew:          **PATÁR**

In Caló-Romani:   **PUTARDI.**

It is evident that it is the same word, only that to the caló-romaní word **PUTARDI,** they added: **DI**, this is because in Egypt and in all the Byzantine empire the Greek was spoken, and in Greek it is said: **diéxodos,** for that reason they added to the Hebrew word: **PATÁR** the **DI** of the Greek and from there it came out: **PUTARDI.**

**ABIYÁ:** is a Calo-Romani word, which means: **TO COME,** however, I think it actually means: **FATHER,** IN ADDITION TO: **to come, to possess, to have, it** would also be: **father possessor, or to have father, or father comes.** Please note that it is the same word as in Hebrew, with the same pronunciation exactly the same: **ABIYÁ:**

*29 . אֲבִיָּה Abiya; or prol. אֲבִיָּהוּ Abiyáju; from 1 and 3050; father (i.e. worshipper) of Jah; Abiyah, name of several men and two women isr.:-Abijah.*

Notice that the Strong's concordance, links it with No. 1, let us see what No. 1 tells us: **"***1 . אָב ab; prim. word; **father** in lit. and immed. application, or fig., and remote:-grandfather, ancestor, offspring, **parent**, **paternal**, x estate, principal. Comp. nouns in **"abi."**

It also links it with 3050, which is the word **YAH** (God), which means that, **ABI** IS FATHER, AND **"YA"** IS GOD, Thus the word **ABIYÁ,** means **WORSHIP FATHER**, BUT IT REFLECTS TO WORSHIP GOD, WHO IS OUR FATHER.

What has happened with this word in Caló-Romani is what is called **semantic satiation,** which consists in the repetition of a word or phrase causing the temporary loss of its <u>meaning.</u> That is, from MEANING: **father worshipper, i.e. worshipping God, it** came to mean: **COMING, ARRIVING**, etc.

Some examples in Spanish are, *"cabreado is used to refer to anger, annoyance, or disgust. **This word derives from cabra.** Goats are hard-headed. They jump, jump, kick, and gore endlessly. The semantics of anger or displeasure are because of the qualities of this animal."*

Another word is GUILLAO, it comes from the word: **guillarse,** which means: **TO GO OR TO RUN AWAY,** but with the time and by the use of saying: **ESTAS GUILLAO,** now in the **RAE** dictionary, it appears as **LOCO**.

RONALD LEE's Calo-Romani kalderas dictionary, clarifies a little more what we are saying, and says this about the word **ABIYA**:

abbey *n* **abíya** *nf,* **manustíra** *nf*
abbot *n* **abiyash** *nm*

The word **Abbey**, in English is **ABBEY, and a definition of Abbey is: SPIRITUAL FATHER OR MOTHER.**



**Abadía**
Tipo de lugar de culto

Una abadía es un monasterio o convento cristiano bajo las órdenes de un abad o una abadesa, que son el padre o la madre espiritual de la comunidad. Un priorato solo difiere de la abadía en que el monje superior lleva el título de prior en lugar de abad.

Therefore, it is clear that the word **ABIYA**, is a Hebrew word and that it actually means: **COME FATHER, OR COME FATHER**, and that it also refers to God as our father.

In Caló-Romani: **ABIYÁ.**

In Hebrew:      **ABIYA.**

**ABIYAR, ABILLAR, ABIYÁ: in** addition to what we have already stated above, now let's see

which among other meanings **ABIYÁ,** can also mean: **HEBREW.** It can be interpreted in several ways, the meaning is: **to come.** In Hebrew: עָבַר **ABÁR,** strong 5674. It means: among other things: **TO CROSS, TO WALK, TO ACCOMPANY, TO TRAVEL, TO COME:**



HERRAMIENTAS Génesis 18: 5Y tomaré un bocado de pan y consolaré vuestros corazones; después de eso pasaréis . H5674 porque por eso habéis venido H5674 a vuestro siervo. Y ellos dijeron: Haz así como has dicho.
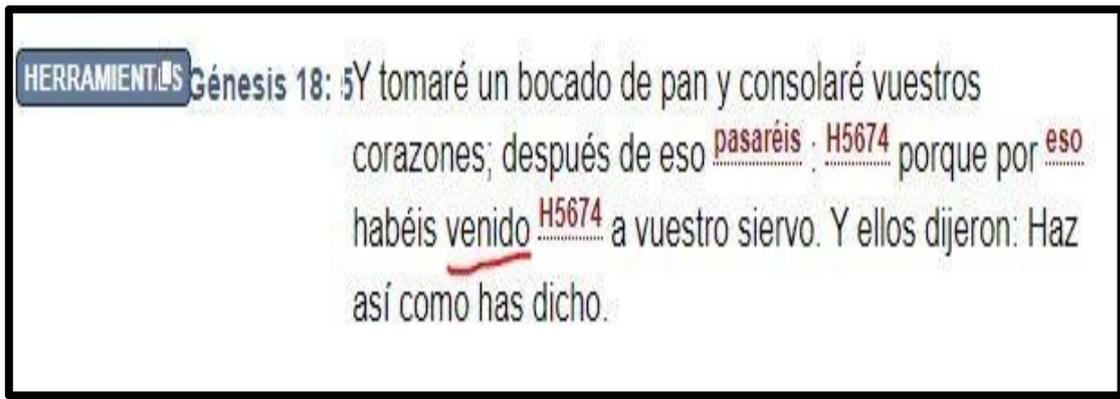
5674 עָ_בַר **abár**; root prim.; *cross* to; used very broadly of all *trans.* (lit. or fig.; trans., intr., intens.,or caus.); spec. *cover* (in copulation):- **to accompany**, overtake, advance, aggravate, air, alienate, drive away, **walk**, turn aside, **traverse**, advance, advance, close, collector, creces, cross, dedicate, leave, discharge, despoil, dominate, over, enrage, beget, anger, anger, entrance, **enter, enter**, avoid, fragrant, frank, make, outrage, indignant, insolent, go, irritate, arrive, carry, bring, achieve, occupy, forget, give birth, **pass**, razor, pass, pass, perish, proclaim, proclaim, prevaricate, break, take away, rebel, collect, **traverse, traverse,** refer**, leave,** follow, overtake, touch, passerby, transgress, transgress, transgression, transgress, **transfer**, trespass, trespass, vagabond, **come, travel**.

**IMPORTANT:** the word **abar,** is linked to the word: **eber,** one of the patriarchs from which the **Hebrew** word comes**: "5677 עֵ_בֶר Éber;** b

same as 5676; *Eber*, name of two patriarchs and four isr.:-Eber, Heber."

The Hebrews are descended from **Shem**, hence the name, and in Genesis 10:21 it says: *"And to Shem, the father of all the sons of Heber, and the elder brother of Japheth, children were born."* So, the word calli: **abiyar,** can also come **eber,** which also means: **to come, to walk, or to cross**, and means **Hebrew**. But in addition, in Calo-Romani we have the word: **ABRI, AVRAL, AVRAIL,** which means: **OUTSIDE.**

Precisely the **Hebrew** word**,** in Hebrew it is said: **IBRI:** "5680 . עִבְרִ֫יbrí; **patron. of 5677;** *eberite* (i.e.

| | |
|---|---|
| Afuera | Avral, avrail, abri, bartikhe, bartrabe, adv. |

**Heb.) or desc. from Eber:-Hebrew, -a."**

The word **EBER** (Hebrew) *5676 .   עֵ֫בֶר éber; from 5674; prop. **region across;** but used only adv. (with or without prep.) **on the opposite side** (spec. of Jordan; usually sign. the east):-,*

Thus we see that "eber" means: *"on the opposite side"* and some commentators say that it means the same as **abar,** which means: **TO CROSS,** since they say that **ABAR,** means: **TO CROSS TO THE OTHER SIDE, OR TO PASS TO THE OTHER SIDE.**

**In Calo-Romani: ABAR.**
**In Hebrew            EBER.**

**In Calo-Romani: ABRI.**
**In Hebrew:        IBRI.**

**ABILLAR, ABIYá:** means: to **come, to possess. Important: it** also has another meaning, because the word: **"abi"** is **father** in Hebrew:

21. אֲבִי Abí, de 1; *paternal; Abí,* madre de Ezequías:—Abí.
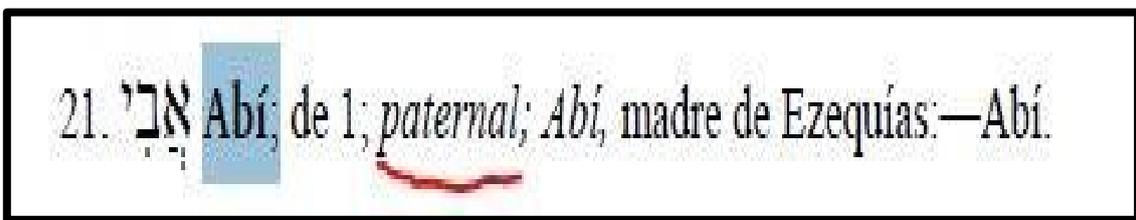
In biblical Hebrew, there are many compound words, but when translating them they are separated:
"30 אֲבִיהוּא **Abihu**; from 1 and 1931; father (i.e. worshipper) of Hi(God); Abihu, a son of Aaron:-Abihu. 31 . אֲבִיהוּד **Abijud**; of 1 and 1935; **father (i.e. possessor)** of renown; Abijud,
name of two isr.:-Abiud. 32 . אֲבִיהַיִל **Abijail** o (plus. properly אֲבִיחַיִל **Abikjail**; from 1 and 2428**; father (e possessor) of power**; Abikjail name of three men and two women isr.:-Abihail. אֲבִיחַיִל **Abikjail**; from 1 and 24**father (i.e. possessor)** of power; Abikjail name of three men and two women isr.:-Abihail." **See possess.**
And on the other hand the word: **"ya,"** from **abiyar** in this case is the diminutive of **3381 yarád;** meaning among other things: **descend, come, run, enter, bring, come:** "3381 . ירד **yarád**; root prim...; *descend* (lit. *go downward;* or conventionally to a lower region, as the beach, a border, the enemy, etc.; or fig. *fall*); caus. ***bring*** *down* (in all applications above):-down, cast down, put away, put away, lower, fall, drive, drive, **run,** give, leave, shed, cast down, overthrow, disarm,

descent, descend, **descend,** unhang, undo, undo, unhinge, cast, cast, enter, flow, go, go, beside, lift, **carry, carry, march,** put, put in, depth, take away, subdue**, bring, come."**

**ABSOLVER:** in Calo-Romani: **YERTISAL,** in Hebrew: **YASHA:**

3468. יֶשַׁע yeshá; o

יֶשַׁע yashá; de 3467; *libertad, liberación, prosperidad:*—salvación, salvador, salvo, seguridad, socorrer.

In Caló-Romani: **YERTISAL.**
In Hebrew: **YASHÁ.**

**GRANDFATHER:** at caló-romaní: BATIPURO    at Greek:
**PAPPOUS:**

παππούς

pappoús

**ABULTADO-DA,    FAT-DA:**    at    caló-romaní: **BARTARDO,** Hebrew: **BARBUR, BASAR:**

1257. בַּרְבֻּר **barbur**; por redupl. de 1250; *ave doméstica* (como engordada con *grano*):—ave.

1320. בָּשָׂר **basar**; de 1319; *carne* (por su *frescura*); por extens. *cuerpo, persona*; también (por euf.) las *partes pudendas* del hombre:—carnal, carne, cuerpo, género, gordo, grueso, hermano, hombre, lujuria, pariente, ser viviente.

In Caló-Romani: **BARTARDO.**
Hebrew**:** **BARBUR.**

**ABUNDANCE:** at Calo-Romani: **BARIBUSTRES, MARFÁKO** in Hebrew: **MAKBIR:**

4342. מַכְבִּיר **makbír**; trans. part. de 3527; *abundancia*:—multitud.

| | (suficiencia), *marfáko*(riqueza), sobrauntcho, sobranucho (abundamiento), baribustri, baribustripen, |
|---|---|
| Abundancia | butembaripen, s.m. |

In Caló-Romani: **BARIBUSTRES.**
Hebrew**:** **MAKBIR.**

**ABUSE:** in Calo-Romani: **DROVAR, DROVARNI,**
in Greek: **ANDROPHONOS:**

**ACAN:** `it is a Calo-Romani word and` in English is: **to hear, to listen, attention.** in Hebrew: ןֶזֹא**azán, ozén,** means: to **hear, to ear:** *238 ןֶזֹא azán; root prim.; prob. to expand; but which is used only as a denom. for 241; to **widen the ear** (with the hand), i.e. (by impl.) to hear:-to listen, to give ear, to hear, to perceive. See 239.*

As we can see they are identical words with the same meaning. This word is the one used in almost all the verses of the Old Testament when it mentions the word HEAR. Also in Caló it is said: JUNELAR: TO HEAR, and in Hebrew also if it says: **kjadél,** it means: **not wanting to hear,** among other things. The gypsies kalderas and Luvary say: **asune, means:** TO HEAR and Asunel, which means: HEAR. Grellman in his comparison with HINDI says: Sunana, means: **to hear,** and is pronounced **suná.** Here we can realize that there is a difference between the Caló and the Romani of Kaldera and Luvary, that difference can mark, the path, of the Spanish Gypsies, who came from Egypt and the Kaldera and Luvary and others could have come from India, although I have my doubts.

The Hebrew word **AZAN**, which means to **listen, to hear, to hear,** is

is used in many passages of the Bible, always with the same meaning, one of them is Genesis 4:23 that

he says:
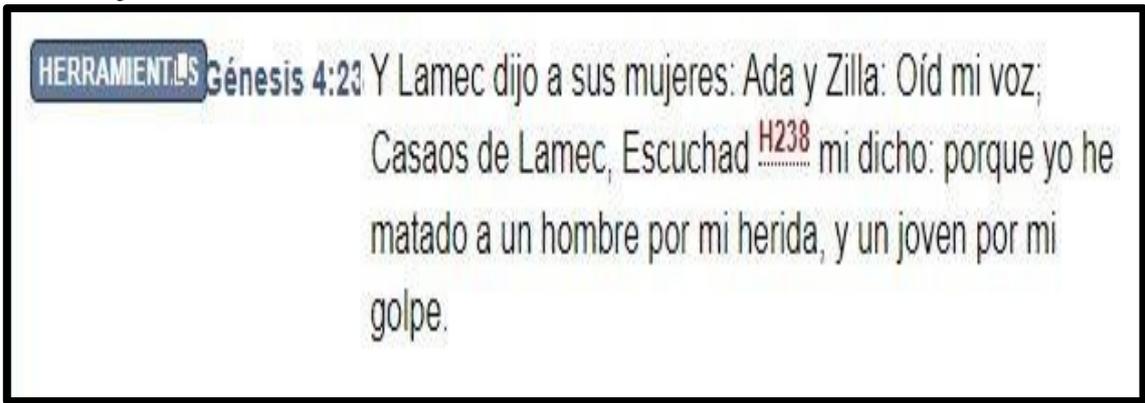


"239 אָזַן **azán**; root prim. [nearly ident. to 238 through the idea of *scales* as if they were two ears]; *weigh*, i.e. (fig.) *ponder*:-to make listen."

In Caló-Romani: **ACÁN.**
Hebrew:             **AZAN.**

**ACAN:** in Calo-Romani: **ALERT, as something urgent** in Hebrew:     עכן **ACAN,** meaning: **disturbing: 5912** עָכָן **Akan**; from an unused root meaning. *tormenting, troubling; disturbing; Akan,* an isr.:-Akan. Comp. 5917."

In Caló-Romani: **ACÁN.**
Hebrew**:             AKAN.**

**TO ACCOMPANY, TO PRESENT:** in Calo-Romani: **ASHEL,** Hebrew: **ASHER,** meaning:
" 834 אֲשֶׁר **asher**; pron. rel. prim. (of all gender and number); *who, WHICH, what, which;* also (as adv. and as conj.) *when, where, how, how, because, so that,* etc.:-when, instead, when, where, how, because, so that. [*Since it is indeclinable, it is frequently accompanied by the personal pron. as interjection, used to show the*

*relationship*]."

**834. asher**

**Concordancia Fuerte**

asher: que, cual, donde, qué, cuando.
Palabra Original: אֲשֶׁר
Parte del Discurso: partícula de relación; eslabón de conexión; conjunción; adverbio; conjunción; adverbio; conjunción; conjunción; de partícula relativa; pronombre; conjunción
Transliteración: asher
Ortografía Fonética: (ash-er ')
Definición: que, cual, donde, qué, cuando.

In this case the Hebrew word: **ASHER,** can mean: **PRESENT,** because here it means: **"WHAT"** which is also equivalent to the word: **WHICH.**

Thus, it is a link to the following, in Genesis 3:12 and it says, *"And the man said, The woman whom thou gavest me to be with thee, she gave me of the tree, and I did eat."*

Thus it is completely feasible that the word: **ASHER,** will come to mean in Calo-Romani: **TO PRESENT, TO ACCOMPANY.**

In Calo-Romani: **ASHEL.**
Hebrew:         **ASHER.**

**ACUSAR, IMPUTAR:** in Calo-Romani: **AKUSHAVEL,** in Spanish Calo: **SAPLAR** in Hebrew: **SAKAL,** in this case the Spanish Calo word is closer to the Hebrew, the phonetic change is that the **L,** moved to the fourth place, and the **P** was exchanged for **K.** Let's put the correct order**:**

In Hebrew:         **SAKAL**
In Calo-Romani:   **SAKALR.**

**ABDICAR:** in Calo-Romani: **MEKHELAR, MECLI,** in Hebrew: **MAKÁK:**

4355. מָכַךְ makák; raíz prim.; *derrumbarse* (en ruinas); fig. *perecer:*—abatir, caerse, humillar.

**ABDOMEN:** in Romani Caló: **PORIA,** in Greek: **APORIA,** although they mean different things, they have the same origin:

640. ἀπορία **aporía**; de lo mismo que 639; (estado de) *perplejidad:*—confundido, confusión.

In Caló-Romani: **PORIA.**
Greek: **APORIA.**

**LAWYER:** in Calo-Romani: ***BREKENEL, in*** Persian: **VKYL.** This word is from Persian, because it has the Persian root which are: **B/K/L.**

**ABOLITION, EXTINCTION:** at caló-romaní: **NIKABIPEN,** Greek: **KADSAÍRESIS:**

2506. καθαίρεσις **kadsaíresis**; de 2507; *demolición*, fig. *extinción:*—destrucción.

In Calo-Romani: **NIKABIPEN.**

In Greek: **KADSAÍRESIS.**

**ABOLISH:** at caló-romaní: **NIKARAR,** in Greek:
**ANAIRÉO:**

> 337. ἀναιρέω **anairéo**; de 303 y (el acto. de) 138; *llevar, recoger*, i.e. *adoptar*; por impl. *arrebatar* (violentamente), i.e. *abolir, asesinar*:—matar, dar muerte, quitar, recoger.

In Caló-Romani: **NIKARAR.**
In Greek: **ANAIRÉO.**


**ABOMINATION, ABOMINATED:** at caló-romaní:
**KALJARDO,** in Hebrew: **KJERDA:**

> 2781. חֶרְפָּה **kjerpá**; de 2778; *contumelia, desgracia*, las partes *pudendas*:—[p 46] abominación, afrenta, -ar, baldón, denuesto, deshonra, escarnio, infamia, injuriar, oprobio, reproche, vergonzoso, vergüenza.

| | | |
|---|---|---|
| Abominada | *Kaljardi,* pp./adj.f. | zermanelada, |
| Abominado | *Kaljardo,* pp./adj.m. | zermanelado, |

In Hebrew: **KJERPÁ**

In Caló-Romani: **KALJARDO.**


**ABORRECER:** in Calo-Romani: **BADIL,** in Hebrew:
**BAKJAL:**

> annoy *v* 1) badil *vt* 2) del xoli *comp/vt* 3)

Taken from RONALD LEE's Caló-Romani kalderas dictionary.

973. בָּחַל **bakjal**; raíz prim.; *reacio:*—aborrecer, adquirir de prisa [*por 926*].

The dictionaries
information.

caló-romaní,
agree

no see for more
agree on this

word.

In Caló-Romani: **BADIL.**
In Hebrew        **BAKJAL.**

**ABRASAR: TO BURN**, in Calo-Romani: **JACHAR**, in Hebrew: **GÁKJAM, KJARÁSK:**

1514. בָּהַם **Gákjam**; de una raíz que no se usa que sign. *quemar; llama; Gakjam,* un hijo de Nacor:—Gaham.

2761. חָרַך **kjarák** (cald.); raíz prob. aliada al equiv. de 2787; *incinerar:*—quemar.

In Caló-Romani: **JACHAR.**
In Hebrew:       **KJARÁSK.**

**OPEN:** at caló-romaní: **PUTRAR,** at Hebrew: **PATÁKJ, PATÚAKJ:**

> 6605. פָּתַח **patákj**; raíz prim.; *abierto* de par en par (lit. o fig.); espec. *aflojar, soltar, empezar, arar, tallar:*—
> abierto, abrir, atento, comienzo, declarar, desatar, desceñir, desenvainar, entalladura, esculpir, grabar,
> liberalmente, libertar, libre, quitar, respiradero, romper, soltar.

> 6608. פֶּתַח **pétakj**; de 6605; *apertura* (fig.) i.e. *revelación:*—exposición.
> פֶּתַח **patúakj**. Véase 6603.

In Caló-Romani: **PUTRAR.**
Hebrew:            **PATÚAKJ.**

**HERE, HERE:** in Calo-Romani: **ACOÍ,** in Greek: **OUKOUN:**

> 3766. οὐκοῦν **oukoún**; de 3756 y 3767; *no es por consiguiente que, que,* i.e. (afirmativamente) *de aquí que o así:*—luego, así que.

In Caló-Romani: **ACOÍ.**
In Greek:            **OUKOÚN.**

**FINISH:**    at    caló-romaní:    **NACAR,**    at    Hebrew: **KARAT:**

> 3772. כָּרַת **karát**; raíz prim.; *cortar* (cercenar, rebanar, separar); por impl. *destruir* o *consumir;* espec. *pacto* (i.e.
> hacer una alianza o convenio, orig. al cortar carne y pasar entre los pedazos):—acabar, alianza,
> amputar, apartar, arrebatar, borrar, celebrar, concertar, cortador, cortar, derribar, desaparecer,
> deshacer, destruir, dividir, esterminar, extinguir, faltar, fin, labrar, masticar, matar, morir, pactar,
> perder, perecer, poner, quebrar, quitar, raer, talar.

There is a phonetic change, what has happened is that in Calo-Romani the **CA**, which is the Hebrew **KA**, moved to the last place, together with the R, but it is the same word. In this case, when the **K** was Spanishized**, it** became the **C.**

In Hebrew:        **KARAT**
In Caló-Romani: **NACAR.** Let's put the word NACAR with the letters in their order:
Caló-romaní: **KARAN**
Hebrew:          **KARAT.**

**SHUT UP, SHUT UP:** silence, to keep secret, in Calo-Romani: **DUMAR,** in Hebrew: **DUMAN:**

| Llevar | dumar (ll.en secreto),  // tchibar, tchitar, sintchitar (llevar puesto) |
|---|---|

1745. דּוּמָה **dumá**; de una raíz que no se usa que sign. *estar mudo* (comp. 1820); *silencio*; fig. *muerte:*— silencio.

In Caló-Romani: **DUMAR.**
Hebrew:             **DUMÁ.**

**ACARICIAR:** in Calo-Romani: **AJELAR,** in Hebrew: **YAALÁ,** means: **GACELA:**

3280. יַעֲלָה **yaalá**; fem. de 3277:—gacela.

In Caló-Romani: **AJELAR.**
In Hebrew:          **YAALA.**
**Y** is sometimes pronounced as **J,** , it would be:
**JAHALA.**
**Gazelle** has a sexual content in Proverbs 5:19 says:
*"As a beloved doe and a **graceful gazelle**. Let her caresses satisfy you at all times, And in her love rejoice at all times."*
Also, the Hebrew word: **LAYELA,** means
**NIGHT.**

**LURK:** in Calo-Romani: **DIKHARD,** in Hebrew: **SHACÁR:**

> 8266. שָׁקַר shacár; raíz prim.; *engañar*, i.e. *ser no cierto* (por lo general en palabras):—acechar, falsear, faltar, mentir.

It is possible that this word takes the first part from the Calo-Romani word: **DIKHARD,** from the Greek: **ENEDREÚO,** the second part is Hebrew.

In Caló-Romani: **DIKHARD.**
Hebrew: **SHACAR.**
It is necessary to repeat that in these words the only thing that is one or two letters, something that the laws of linguistics tell us is feasible. So in this word as in others in essence only ONE LETTER changes, let's put the letter in its place:

In Calo-Romani: **SIKHARD.**
Hebrew: **SHACAR.**

**OIL:** at caló-romaní: **ZETINO,** at Hebrew: **ZAYIT:**

> 2132. זַיִת záyit; prob. de una raíz que no se usa [afín a 2099]; *olivo* (como produciendo aceite *para iluminación*), el árbol, la rama o la aceituna:—aceituna, oliva, -o, olivar, olivas, -os, (monte de los) Olivos.

**ACEITUNA:** in Calo-Romani: **ZETALLA,** in Hebrew: **ZEITAN:**

> 2132. זַיִת **záyit**; prob. de una raíz que no se usa [afín a 2099]; *olivo* (como produciendo aceite *para iluminación*), el árbol, la rama o la aceituna:—aceituna, oliva, -o, olivar, olivas, -os, (monte de los) Olivos.
>
> 2133. זֵיתָן **Zeitán**; de 2132; *olivar*; *Zetán*, un isr.:—Zetán.

In Caló-Romani: **ZETALLA.**
Hebrew:          **ZEITAN.**

**ACCEPT:** in Caló-Romani: **LOYAR, LINYOL,** Caló-Romani kalderas dictionary by RONALD LEE, and Bernabé Ramírez. In Hebrew: LACÁKJ:

> accepted *pp/adj* 1) lino, linilo 2) be ~, línyol *vi*

> 3947. לָקַח **lacákj**; raíz prim.; *tomar* (en la más amplia variedad de aplicaciones):—aceptar, acercar, admitir, adoptar, adquirir, alejar, apoderarse, arrebatar, atraer, capturar, casar, comprar, dar, dejar, echar, endulzar, envolver, esparcir, ganar, herir, limpiar, llamar, llevar, mezclar, percibir, prender, prestar, quitar, recibir, recoger, reprochar, sacar, tomar, traer.

In Caló-Romani: **LOYAR.**
In Hebrew:          **LACÁKJ.**
In this case what changes is the letter **Y,** but if we put the correct one we will see that it is the same word:

In Caló-Romani: **LOCAR.**
In Hebrew:          **LACÁKJ.**

**ACLAMAR, TO SPEAK:** at Calo-Romani: **ARAKEL, ANAQUERAR** in Hebrew: **ANACÁ:**

603. אֲנָקָה **anacá**; de 602; *chillando:—*clamar, clamor, gemido, gemir.

In Calo-Romani: **ARAKEL.**
Hebrew: **ANACA.**

**ACCOMPANY:** in Calo-Romani: **ASHEL,** in Hebrew: **SHALÁKJ:**

7971. שָׁלַח **shalákj**; raíz prim.; *enviar* lejos, por, o fuera (en una gran variedad de aplicaciones):—acompañar, alargar, amenazador, aplicar, arrojar, buscar, casar, cesar, consentir, convocar, crecer, dar, dejar, descargar, desenfrenar, despachar, despedir, echar, ejercitar, empujar, enviar, extender, huir, ir, levantar, libertad, llamar, llegar, llevar, mandar, meter, partir, poner, prender, quitar, repudiar, repudio, sacar, salir, señalar, soltar, suelto, tender.

In Calo-Romani: **ASHEL.**
In Hebrew: **SHALÁKJ.**

In this word we notice that the **A** has changed its place, but if we put it in its original place, if we put it in its place, we see that it is the same word:

In Caló-Romani: **SHELA.**
In Hebrew: **SHALÁKJ.**

**ADVISE:** in Calo-Romani: **SIKAVEL,** in Hebrew: **SHEKEL:**

| | _me_) (amonestar), *sikavel* (pf.: |
|---|---|
| | _ard_)(enseñar), |
| | undarar, panchibelar, |
| Aconsejar | pachibar, a. |

7922. שֵׁכֶל **shékel**; o

שֶׂכֶל **sékel**; de 7919; *inteligencia;* por impl. *éxito:*—cordura, cuerdo, entendido, entendimiento, inteligencia, opinión, prudente, sabiduría, sentido.

שַׂכֻּל **shakkúl**. Véase 7909.

שִׂכְלוּת **siklút**. Véase 5531.

In Caló-Romani: **SIKAVEL.**

Hebrew:          **SHEKEL.**

**ACORDAR:** in Calo-Romani: **OJARARAR,** in Hebrew: **KJARÁSTS:**

2782. חָרַץ **kjaráts**; raíz prim.; prop. *afilar,* i.e. (lit.) *herir;* fig. *estar alerta, decidir:*—acordar, determinar, durar, mover, mutilado.

In Caló-Romani: **OJARAR.**

In Hebrew:          **KJARÁSTS.**

**ACOSAR:** in Calo-Romani: **ANKOLIL,** in Greek: **SKULO:**

4660. σκύλλω **skúlo**; apar. verbo prim.; *vejar,* i.e. (fig.) *hostigar, acosar:*—molestar.

In Calo-Romani: **ANKOLIL.**

In Greek:          **SKÚLO.**

**ACOSTUMBRATE:** at caló-romaní: **DARAKEL,** in Hebrew: **DEREK:**

| | |
|---|---|
| **Acostumbrar** | *Darakel* (pf.: *_kard_*), bedar, daracar, a. // vedarse (acostumbrarse), r. |

1870. דֶּרֶךְ **dérek**; de 1869; *camino* (como *pisado*); fig. *curso* de la vida o *modo* de acción, a menudo adv.:— asunto, calzada, camino, carrera, conducir, conducta, corredor, costumbre, curso, dar (al oriente), encrucijada, fornicar, jornada, lado, marchar, misión, oriental, proceder, rastro, rumbo, senda, vereda, vía, viaje.

In Caló-Romani: **DARAKEL.**
Hebrew: **DEREK.**

**TO COME, TO COME:** in Calo-Romani: **ABIYAR, NAJAR,** in Hebrew: **YALAK, NAKJAT:**

3212. יָלַךְ **yalák**; raíz prim. [comp. 1980]; *andar* (lit. o fig.); caus. *llevar* (en varios sentidos):—atraer, caminar, entrar, fluir, ir, llevar, partir, pasar, pasear, proseguir, salir, seguir, separar, subir, traer, venir, volver.

5181. נָחַת **nakját**; raíz prim.; *hundir*, i.e. *descender*; caus., *presionar* o *dirigir* hacia abajo:—aprovechar, caer, descender, doblar, venir.

In Caló-Romani: **NAJAR.**
In Hebrew: **NAKJÁT.**

**GUESSING, ADIVINATOR:** at caló-romaní: **SHOJANI, SINISARD,** in Hebrew: **SHAAL:**

7592. שָׁאַל **shaál**; o

שָׁאַל **shaél**; raíz prim.; *inquirir*; por impl. *pedir, requerir*; por extens. *demandar*:—consultar, dedicar, demandar, desear, inquirir, pedir, pedir permiso, pregunta, preguntar, prestar, querer, saludar con paz.

It is found in Deuteronomy 18:11 which says: *"neither enchanter, nor soothsayer, nor wizard, nor one who consults the dead."*

In Caló-Romani: **SINISARD.**

Hebrew:                SHAAL.


ADELANTAR: in Calo-Romani: to HOLD, in Hebrew:
ABÁR, JALÁK:

5674. עָבַר abár; raíz prim.; *cruzar* a; usado muy ampliamente de toda *transición* (lit. o fig.; trans., intr., intens., o caus.); espec. *cubrir* (en copulación):—acompañar, adelantar, agravar, airar, alejar, andar, apartar, atravesar, avanzar, cerrar, cobrador, creces, cruzar, dedicar, dejar, descargar, despojar, dominar, encima, enfurecer, engendrar, enojar, entrada, entrar, evitar, fragante, franquear, hacer, indignar, insolente, ir, irritar, llegar, llevar, lograr, ocupar, olvidar, parir, pasar, pasar navaja, paso, perecer, pregón, pregonar, prevaricar, quebrantar, quitar, rebelar, recoger, recorrer, remitir, salir, seguir, sobrepasar, tocar, transeúnte, transgredir, transgresión, trasladar, traspasar, vagabundo, venir, viajar.

1980. הָלַךְ jalák; afín a 3212; raíz prim.; *andar* (en una gran variedad de aplicaciones, lit. y fig.):—acudir, adelantar, alcanzar, alejar, andar, apartar, aumentar, avanzar, busca, caminante, caminar, conducir, continuamente, correr, crecer, dar, dejar, desaparecer, descargar, desvanecer, discurrir, divulgar, emprender, endurecer, entrar, escapar, extender, flotar, frecuentar, guiar, ir, juntar, llegar, llevar, marcha, marchar, morar, morir, mover, muerto, (hacer) pasar, pasear, paso, proceder, prosperar, recorrer, salir, seguir, venir, viajar, volver.


In Caló-Romani: SUJELAR.
Hebrew:                JALÁK.


ADMINISTRAR: in Calo-Romani:  KERESKER,
Greek: KUBERNÉTES:

2941. κυβέρνησις kubérnesis; de κυβερνάω kunernáo (de orig. lat., *dirigir, gobernar); pilotaje,* i.e. (fig.) *dirección* (en la iglesia):—administrar.

2942. κυβερνήτης kubernétes; de lo mismo que *2941; piloto,* i.e. (por impl.) *capitán:*—patrón, piloto.


ADMIRAL: at  caló-romaní:  CIBAR, at  Hebrew:
BACAR:

| Admirar | zibar, cibar , a. // admirarse: cibarse, r. |
|---|---|

1239. בָּקַר bacar; raíz prim.; prop. *arar,* o (gen.) *salir,* i.e. (fig.) *inspeccionar, admirar, cuidar, considerar:*—consagración, inquirir, ir a buscar, mirar, reconocer, reflexionar.

Phonetic change, the first two letters in Caló become the last ones, let's put them in their place:

In Hebrew:        **BACAR**
In Caló-Romani:   **BACIR.**


**ADMIT:** at caló-romaní: **LOYAR,** at Hebrew: **LACÁKJ:**

| Admitir | lollar, loyar, a. |

3947. לָקַח **lacákj**; raíz prim.; *tomar* (en la más amplia variedad de aplicaciones):—aceptar, acercar, admitir, adoptar, adquirir, alejar, apoderarse, arrebatar, atraer, capturar, casar, comprar, dar, dejar, echar, endulzar, envolver, esparcir, ganar, herir, limpiar, llamar, llevar, mezclar, percibir, prender, prestar, quitar, recibir, recoger, reprochar, sacar, tomar, traer.


Caló-romaní: **LOYAR.**
In Hebrew:        **LACÁKJ.**


**ADOCTRINATE, TEACH:** in Calo-Romani: **SIKARD,**
in Hebrew: **SAKÁL:**

7919. שָׂכַל **sakál**; raíz prim.; *ser* (caus. *hacer* o *actuar*) *circunspecto* y de aquí, *inteligente*:—adrede, advertir, alcanzar, comprender, conducir, considerar, cuerdo, dar, dichoso, diestro, enseñar, entender, entendido, entendimiento, éxito, hacer, inteligencia, parar, pensar, portar, prosperar, prosperidad, prudente, prudentemente, sabiduría, sabio.


In Calo-Romani: **SIKARD.**
In Hebrew:        **SAKÁL.**


**ADORMECER, DORMIR:** in Calo-Romani: **ASORNAR,**
in Hebrew: **SHENÁT:**

8153. שְׁנָת **shenát**; de 3462; *dormir:*—sueño.


In Caló-Romani: **ASORNAR.**
In Hebrew:        **SHENÁT.**

**WORSHIP:** in Calo-Romani: **LUJI,** in Hebrew: **LOYÁ, KJALÍ:**

> 3914. לִיָה **loyá**; forma de 3880; *guirnalda:*—adorno, añadidura.

> 2481. חֲלִי **kjalí**; de 2470; *baratija:*—adorno, joya, joyel.

In Caló-Romani: **LUJI.**
In Hebrew:          **LOYÁ.**

**ADONAY:** in Spanish means: **MANUEL.** In Hebrew it is exactly the same: **ADONAY** אָדן is one of the names of God in Hebrew. It is used over 300 times in the Tanakh as a designation for the Creator, however, it is not the Divine Name itself but a generic designation. The meaning of the word **Adonay** in Romani is: **Manuel**, which comes from the Hebrew word: **Emanuel,** and means: **God with us,** or with us is God. There are words that the Spanish gypsy does not know, and it is understandable, because we must not forget that, since the pragmatics of the Catholic kings, following the by different kings, it was forbidden to speak the Caló, under penalty of death, so you can not pretend to know all words. **Strong 136:** "136. אֲדֹנִי **Adonai**; enf. form of 113; **the** *Lord* (which is used. only as God's proper name):-(my) Lord."
This word appears in the oldest documents of the language of vagabonds and gypsies called: LIBER VAGATORUM and **Rotwelsch**.

**IMPORTANT.** This word **appears in all the old gypsy dictionaries** of Spain, and it means **MANUEL.** It is possible that many words when arriving to Spain, will not be used due to the Spanish Inquisition. But there is no doubt that this word is in the Spanish Caló lexicon, since many of the gypsies of Spain descend from the German gypsies who arrived in Barcelona Spain on June 9, 1447.

There are very old documents that were published on the language of the gypsies in Germany, such as the famous **Rotwelsch,** where numerous Hebrew words appear in the Romani caló, that treatise of **Rotwelsch,** treated the vagrants and gypsies as criminals and the commentary reads: *"Mosaic. The author, a professor of law and mathematics at the University of Kiel, devotes most of his brief discussion of the language of thieves to this subject. According to Reyher, Rotwelsch's vocabulary included in Moscherosch's work (1650; see above) clearly shows that many of the words were taken from Hebrew. He then attempts to prove this point by presenting some of the words with their etymological roots traced back to their Hebrew origin, thus providing a clear and visual illustration of the relationship between the languages. For example:*

| | | | | |
|---|---|---|---|---|
| Essen | *Acheln* | אכל | [*akhal*] | Edidit [*sic*], devoravit |
| Gott | *Adone* | אדן | [*adon*] | Dominus |
| Gehen | *Alchen* | הלך | [*halakh*] | Ambulavit |

**Below in English, from there we have translated it:**

> *Mosaica.* The author, professor of law and mathematics at the University of Kiel, dedicates the lion's share of his short discussion on the thieves' language to this issue. According to Reyher, the *Rotwelsch* vocabulary included in the work of Moscherosch (1650; see above) clearly shows that many of the words were taken from Hebrew. He then attempts to prove this point by presenting some of the words with their etymological roots traced back to their Hebrew origin, thus providing a clear, visual illustration of the relation between the languages. For example:
>
> Essen *Acheln* אכל [*akhal*] Edidit [*sic*], devoravit
> Gott *Adone* אדן [*adon*] Dominus
> Gehen *Alchen* הלך [*halakh*] Ambulavit

**ROTWELSCH. Rotwelsch** or Gaunersprache (mainly marginalized groups) in southern Germany and Switzerland. The language is mainly based on German. The language of **Rotwelsch collects the words of the gypsies of that time and remains certified the Hebrew words in the Caló-Romani. The book entitled: <u>Lunfardo</u> written by Oscar Conde, says:**

lenguas romances— y, de un modo más general, a los extranjeros. De modo que *Rotwelsch* —un fenómeno casi extinto y que la bibliografía considera análogo al lunfardo— habría significado en su origen algo así como 'extranjero colorado'.[101]

El primer testimonio registrado de este vocabulario se encuentra en las últimas páginas del *Liber Vagatorum* (*El libro de los vagabundos*), donde se enumeran doscientos siete términos supuestamente utilizados por los mendigos para designar de modo encubierto acciones, conceptos y objetos de uso cotidiano. Según cuenta Roger Chartier, el objetivo del texto, fijado por el Consejo de Basilea a fines del siglo XV, era el de catalogar a los limosneros, propósito que se cumplió cabalmente, ya que esta obra clásica de la Baja Edad Media europea determina la existencia de veintiocho tipos distintos de "falsos pobres", y revela además los principales trucos usados por los mendigos para atraer la atención de sus eventuales benefactores.[102]

La primera edición parece ser la única impresa en Augsburgo, por Eghart Öglin, entre 1512 y 1514. En la segunda, mucho mejor conocida, publicada en Wittenberg en 1528, se incluye un curioso prefacio escrito por Lutero, del cual Walter Benjamin cita un llamativo fragmento en una de sus charlas radiofónicas:

**It is important to** note that Rotwelsch's language began to be published from 1512- 1514, so these words were taken from the gypsies who had just arrived in Germany around 1422. Among the many Hebrew words in **Rotwelsch, there is** ADONAY ACCORDING TO THE BOOK TITLED: <u>Lunfardo Y LIBER VAGATORUM</u>:

Más allá del evidente prejuicio antijudío del proloquista, efectivamente algunos vocablos incluidos en este breve glosario se relacionan con voces hebreas, ya que *Adone* 'Dios' parece remitir a *Adonai*; *ganffen* 'hurtar', a *gannew* 'ladrón' y *mackum* 'ciudad', a *mokum*, de igual significado en hebreo. La mayoría de las palabras, no obstante, constituyen evidentes derivados de la lengua alemana y unas pocas son de etimología desconocida.

Entre los siglos XVI y XVII se produjo un desarrollo paralelo de estos léxicos marginales en toda Europa. A comienzos del siglo XVII se hablaba en Francia de una *jerga reformada* y en

Since the gypsies arrived in Europe, there was a lot of research, everyone wanted to know where these strange people came from. In those investigations, they wanted to know the language they spoke, believing that in this way, they could know their origin. It was not easy to get words from the gypsies, but with perseverance, they got 207 words about 1422 onwards, that is to say since their arrival, reaching the conclusion that they were Hebrew, because their language had many Hebrew words.
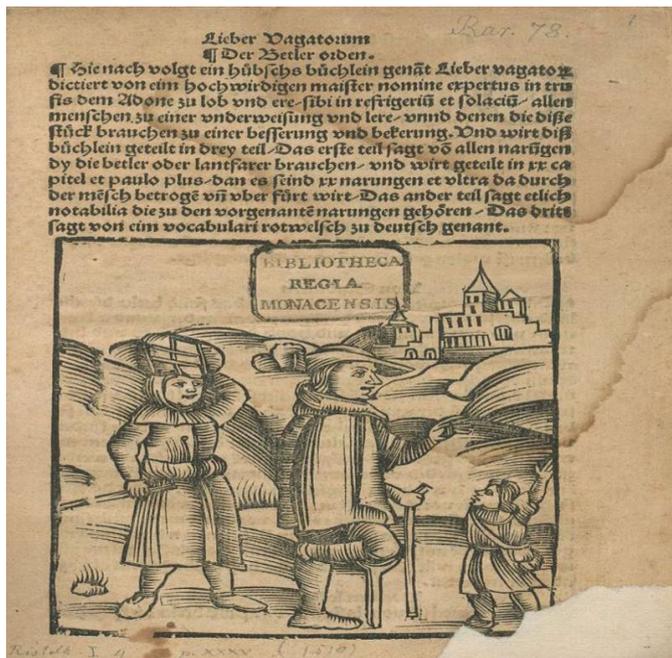
The original of this book is found "Basel Cathedral in 1475, and whose work is kept in the library of this city. Brückner seems to agree to put the sign at the entrance of the Bohemian in Basel, in 1422."

## THE IMPORTANCE OF THE BOOK: LIBER VAGATORUM.

The importance is that they are words collected from the very moment of the arrival of the gypsies to Germany in 1422 and collects the words as they were spoken by the gypsies, **as ADONE, which is ADONAY, GADOL** which is priest in Hebrew, and in the dictionary LIBER VAGATORUM says it is: **GALCH**. This same word in other Romani is said: **Gadchó,** and means: **IMPORTANT MAN.** The Hebrew word: **GADOL,** also means: **"the oldest".**

**ADULTER:** **ADULTERY,** at caló-romaní: **MAJELE, MAJELAR,** in Hebrew: **MISHKÁB:**

> 4904. מִשְׁכָּב mishkáb; de 7901; *cama* (fig. *andas*); abst. *dormir;* por eufem. *relación* carnal:—ayuntamiento, ayuntarse con, cama, cámara, conocer [sexualmente], echarse con, lecho.

Hebrew:                     **MISHKÁB.**
In Caló-Romani:       **MAJELAR.**

The dictionary of Rromano Alvari, of Ronald Lee, says that adultery in Romani kalderas is said: **KURVIMOS,** among other forms, all these words of the different Romani, comes from the same Hebrew word: **MISHKÁB,** and we observe that there has been a change of the sound. In the romaní kaldera, the words have been inverted, if we put them in order we get the following result:

In Hebrew:                     **MISHKÁB**
IN ROMANI-KALDERA:   **MOSKUR.**

> *(adultery),* kurvimos *nm*

**WARNING:** in Calo-Romani: **SIKAVEL,** in Hebrew: **SAKAL:**

| | (amonestar), *sikavel* (pf.: _ard_) |
| | (enseñar), arsar, arsopar, |
| **Advertir** | apusar, chanacarar, aprisar, a. |

7919. שָׂכַל **sakál**; raíz prim.; *ser* (caus. *hacer* o *actuar*) *circunspecto* y de aquí, *inteligente*:—adrede, advertir, alcanzar, comprender, conducir, considerar, cuerdo, dar, dichoso, diestro, enseñar, entender, entendido, entendimiento, éxito, hacer, inteligencia, parar, pensar, portar, prosperar, prosperidad, prudente, prudentemente, sabiduría, sabio.

Caló-romaní: **SIKAVEL.**
Hebrew: **SAKAL.**

**AFINAR,** in Calo-Romani: **SORABAR,** in Hebrew: **TSARAF:**

6884. צָרַף **tsaráf**; raíz prim.; *fundir* (metal), i.e. *refinar* (lit. o fig.):—acrisolar, afinar, artífice, ensayar, fundidor, fundir, limpiar, limpio, platero, probar, purificador, purificar, refinar.

In Caló-Romani: **SORABAR.**
In Hebrew: **TSARAT.**

**OUTSIDE:** in Calo-Romani: **ABRI, AVRAL, AVRAIL,** **in** Hebrew: **IBRI,** means: on the other side:

| | *Avral, avrail,* abri, bartikhe, |
| **Afuera** | bartrabe, adv. |

5680. עִבְרִי **Ibrí**; patron. de 5677; *eberita* (i.e. heb.) o desc. de Eber:—hebreo, -a.

5676. עֵבֶר **éber**; de 5674; prop. región *a través;* pero usado solo adv. (con o sin prep.) en el lado *opuesto* (espec. del Jordán; por lo general sign. el *este*):—a este lado, alrededor, al otro lado, a un lado, derecho (hacia adelante), frente a, región más allá.

In Caló-Romani: **ABRI.**
In Hebrew: **IBRI.**

**AGRADAR,** in Calo-Romani: **PLASHAJ,** in Hebrew: **KJASHÁC:**

| Agradar | (*plashaj*)(agradar), penchararar, peskhitalar, peskhibar, a. |
| --- | --- |

2836. חָשַׁק **kjashác**; raíz prim.; *agarrarse*, i.e. *unir*, (fig.) *amar, deleitarse en*; [p 47] elip. (o por interc. de 2820) *entregar*:—agradar, amor, apegarse, ceñir, codiciar, moldura, querer.

In Hebrew: KJASHÁC
In Calo-Romani: **PLASHAJ.**

**THANK YOU,** at romaní: **LATSHIPEN, Latshi, latsho,** in Hebrew: **leshonah,** means: **kind, talkative, speaking, tongue, language,** Strong 3956**,** There is also the word: **shélem,** is thankfulness**, Strong 8002.** This Hebrew word **shélem** which means **sacrifice of thanksgiving**:

8002 . שֶׁ֫לֶם **shélem**; from 7999; prop. *return, pay*, i.e., a (voluntary) sacrifice **of** *thanksgiving***:-peace offering.** Among other passages in Leviticus 23:19:

HERRAMIENTAS Levítico 23:19 Entonces sacrificaréis un macho cabrío como expiación, y dos corderos de un año como sacrificio de paz. H8002
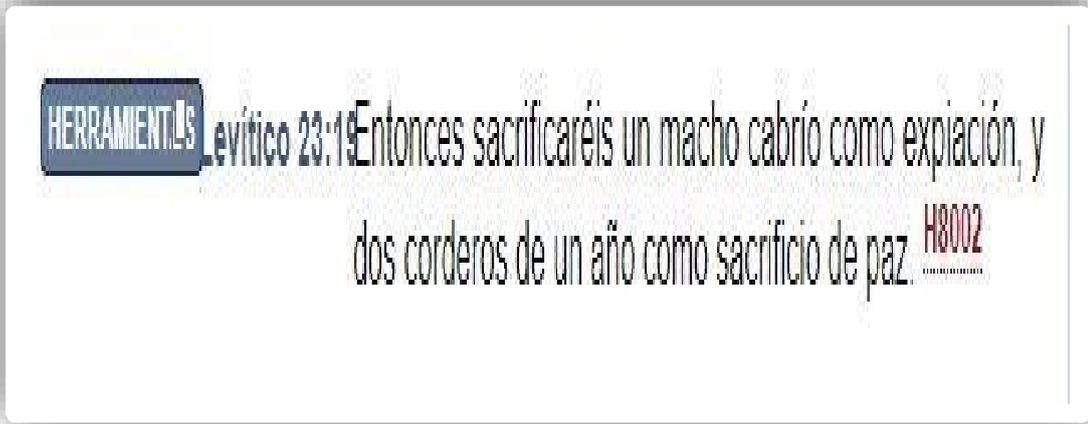
"And ye shall offer one kid of the goats for a sin offering, and two lambs of the first year for a **sacrifice of peace offerings.**

In Hebrew:             **SHELEM**

In Calo-Romani: **LATSHIPEN**

Look carefully, because here again, as in many other words, a metathesis has occurred, which is a change of place of one or more sounds within a word. To verify this change, we must put the letters in their place and then we will notice it:

In Hebrew:             **SHELEM**

In Calo-Romani:     **SHELAN.**

**WATER,** in Calo-Romani: **PAÑI, PANÍN, PAI, PANYÍ, PAJI,** in Hebrew: **MAIM,** in Avestan: **AP,** in Persian: **AB.** In my opinion this is a Hebrew word, which was transformed when the Gypsies became tribes of Israel.

by Babylon and        Persia. A      the Hebrew    word **MAYIM**, they prefixed the **P,** and said: **PAYIM.**

The Spanish Gypsies when they Spanishized the word said: **PAÑÍ.** Note that the Hungarian Romani word **WATER** is almost the same as the Hebrew**: PANYÍ**.



4325. מָיִם **máim**; dual de un sustantivo prim. (pero usado en sentido sing.); *agua*; fig. *jugo*; por eufem. *orina, semen*:—agua, bañar, corriente, manantial, mar, orina, regar, río, vado.

In panjabi, marati, and guajarati, it is said: **PANI,** but I consider it to be of Hebrew origin**.**

In Calo-Romani: **PANÍN, PAYIM**.

In Hebrew:                              **MAYIM.**

**AGUACERO,** in German Calo-Romani: **BRISHIND,** in Hebrew: **GUÉSHEM:**



1652. גָּשַׁם **gashám**; raíz prim.; *llover* violentamente:—(hacer) llover.

1653. גֶּשֶׁם **guéshem**; de 1652; *chubasco, lluvia*:—agua, aguacero, llover, llovizna, lluvia, lluvioso.

In Calo-Romani: **BRISHIND.**
In Hebrew:        **GHÉSHEM.**

Here the **B** has been changed to **G,** but if we put it its correct order we can see the identity:

In Calo-Romani: **GRISIHND.**
Hebrew:             **GHESHEM.**


**TO ENDURE, TO SUSTAIN,** in Calo-Romani: **NAKHEL,** in Greek: **ENÉNKO:**

ἐνέγκω **enénko**: «*llevar*» o *cargar* (en una aplicación muy amplia, lit. y fig. como sigue):—poner, presentar, producir, soportar, sustentar, traer, acercar, ir adelante, que da, a la deriva, enviada, inspirado, ir, llevar.

In Calo-Romani: **NAKHEL.**
In Greek:             **ENÉNKO.**


**NOW,** at caló-romaní, **AKAN, AKANA**, in Hebrew: **KEAN:**

3705. כָּעֵן **keán** (cald.); prob. de 3652:—ahora.

The word is the same, only the sound changes a little, but if we put it in order, we observe that it is the same word AND EVEN WITHOUT PUTTING IT IN ORDER THE IDENTITY OF THE WORD IS PERCEIVED.

In Hebrew:           **KEAN**
In Caló-Romani: **AKAN**

**AHUYENTAR,** at caló-romaní: **NAXAVEL,** in Hebrew: **NASHÁB:**

5380. נָשַׁב **nasháb**: raíz prim.; *soplar*; por impl. *dispersar*:—ahuyentar, soplar.

| | |
|---|---|
| **Ahuyentar** | *Naxavel* (pf.: *naxavil_*), najalelar, a. |

In Caló-Romani: **NAXAVEL.**
Hebrew: **NASHÁB.**


**AIRE,** in Calo-Romani: **BARVAL,** in Persian: **HAVA:**

هَوا

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aire

TRANSLITERACIÓN
hava

**AJENO,** in Calo-Romani: **AVER,** in Hebrew: **AKJÉR:**

| | Aver (pl.: avre), avero, abero, corbo, adj.m.// Palatuno, shodo, shodato (extraño) |
|---|---|
| Ajeno | |

312. אַחֵר **akjér**; de 309; prop. *posterior*; gen. *siguiente, otro*, etc.:—ajeno, **[p 6]** extraño, próximo, segundo, siguiente.

In Caló-Romani: **AVER.**
In Hebrew: **AKJER.**
Likewise, we note that the **V,**
by the **J.** Let's make the change:

In Caló-Romani: **AJER.**
In Hebrew: **AKJER.**

**ADJUST,** in Calo-Romani: **LASHAR,** in Hebrew: **YASHAR:**

| | (adaptar), *lashar, lasharel* (pf.: _*ard*_)(componer), lachar, chomar, a. // caremar (a. en trato) |
|---|---|
| Ajustar | |

3474. יָשַׁר **yashár**; raíz prim.; *estar derecho o parejo*; fig. *enderezar* (caus. *hacer*), *agradable, próspero*:—agradar, ajustar, conducir, derecho, dirigir, estar (estimar, ir) derecho, recto, encaminar, enderezar, ir, traer (mirar, hacer, tomar el camino) derecho, ser recto (-amente)

In Hebrew: **YASHAR**
In Calo-Romani: **LASHAR.**

**PRAISE, ADULATED, at in Calo-Romani: ASHADILI, in Hebrew: SHEBÁKJ:**

| | |
|---|---|
| Alabada | *ashadili* (adulada), **darabi**, **chimusolanada**, pp./adj.f.// *Luvudimi* (alabada), adj.f. |

| |
|---|
| 7624. שְׁשַׁח shebákj (cald.); corresp. a 7623; *adular*, i.e. *adorar*:—alabanza, alabar. |

In Calo-Romani: **ASHADILLI.**
In Hebrew**:** **SHEBÁKJ.**

**PRAISE,** at caló-romaní: **ASHARIMOS,** at Hebrew: **SHEBÁKJ:**

| | |
|---|---|
| Alabanza | *Veshtimos,* *ujaripen,* *asharimos,* chimusolano, darabipen, s.m.// labori, s.f. |

| |
|---|
| 7624. שְׁשַׁח shebákj (cald.); corresp. a 7623; *adular*, i.e. *adorar*:—alabanza, alabar. |

**REACH,** in Calo-Romani: **kinar,** in Greek: **nikáo.**

In Caló-Romani: **KINAR.**
In Greek: **NIKAO.**

**VILLAGE, VILLAGE,** in Calo-Romani: **GAO, GAV,** in Hebrew: **GOI, means the same:**

In Caló-Romani: **GAO.**
In Hebrew:          **GOI.**

**ALEGRE, ALEGRIA,** in Calo-Romani: **LALA, ALALA**, in Hebrew: **ALIZ and ALILÁ,** this last one means: **AZAÑA FOR GOD.**

| | |
|---|---|
| | bukurisipen, *lala,* s.m. // rádosta (regocijo), zebaba (diversión), bukurija (felicidad), blagostiya (dicha), alala, sori, s.f.// asaseloi, asasesloy, asaselo, plazer, retejo, gozuncho, osuncho, s.m. |
| **Alegría** | |

In Caló-Romani: **ALALA.**
In Hebrew:          **ALILÁ.**

**ALEJAR,** at caló-romaní: **NAJAR, NAJAREL,** at Hebrew: **JALÁK, NAKÁ, NAJÁL, NASAG,** "5217 . נָכָא  **naka;** prim. root; to *strike.* i.e. *to drive away*:-lower (than)."

5381. נָשַׂג **naság**: raíz prim.; *alcanzar* (lit. o fig.):—alcanzar, alejar, apoderarse, apresar, enriquecer, llegar, poder, posibilidad, recurso, tener lo suficiente, tomar.

5095. נָהַל **najál**: raíz prim.; prop. correr con una *chispa,* i.e. *fluir;* de aquí, (trans.), *conducir,* y (por infer.) *proteger, sustentar*:—encaminar, guiar, llevar, conducir, pastorear, sustentar.

In Caló-Romani: **NAJAR.**
Hebrew:                  **NAKHAL.**


**ENCOURAGE, ENCOURAGE,** in Calo-Romani: **LOSHAREL,** in Hebrew: **SHERÉ,** means: **LEBERT, SEPARATE:**

| | |
|---|---|
| | *Arisparel* (pf.: *_ard_*), *losharel* (pf.: *_ard_*)(alegrar), *sunkarel* (pf.: *_ard_* ) (animar), soschar, |
| **Alentar** | arispar, a. |

8271. שְׁרֵא **sheré** (cald.); una raíz corresp. a la de 8293; *libertar, separar;* fig. *deshacer, descoser, comenzar;* por impl. (de descargar bestias) *residir*:—debilitar, morar, resolver, soltar.

In Hebrew:                  **SHERÉ**
In Caló-Romani: **LOSHAREL.**

**SOMEONE,** in Calo-Romani: **YEKE,** in Persian: **YEKI:**

| | |
|---|---|
| Alguien | caykhe, yeke, yekhe, cormuño, pron. |

یکی ◁ pronoun noun

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TRADUCCIONES

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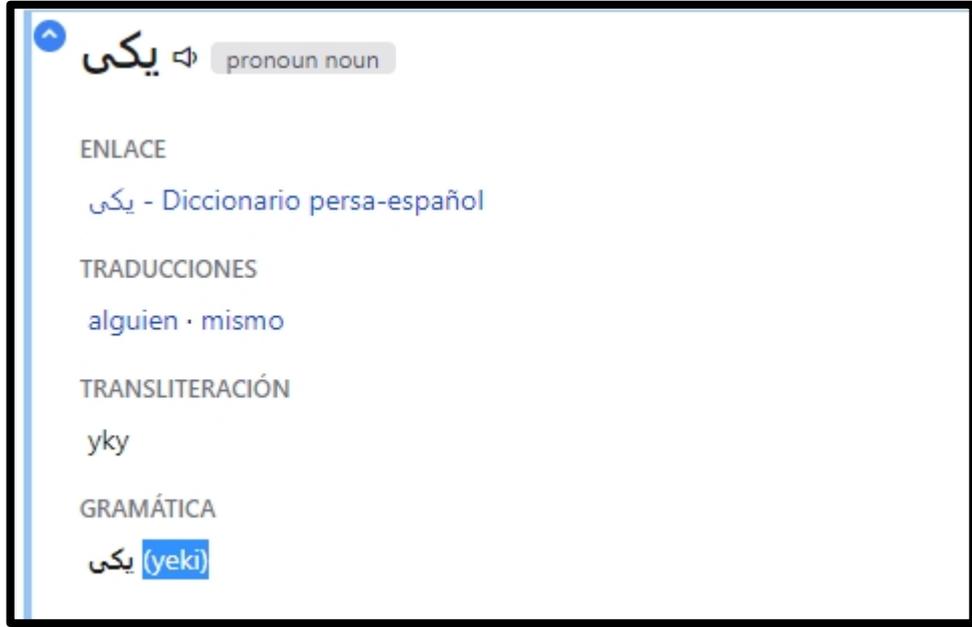
In Caló-Romani: **YEKE.**
In Persian: **YEKI.**

**ALLIANCE,** **AGREEMENT,** at caló-romaní: *djéla,* in Hebrew: **KADSÁ, kjabár.**

In Caló-Romani: **DJÉLA.**
In Hebrew: **KJABÁR.**

**ALIGN, AGREEMENT** in Calo-Romani: **MURERD,** in Hebrew: **MAMZÉR,** means the same:

In Calo-Romani: **MURERD.**
In Hebrew: **MAMZÉR.**

| Alienar | Murel (pf.: *murerd_), nevelel* (pf.: *nevelard_)*(alienar), *nabel* (pf.: *nabelard_)* (enajenar), *vuritsisel* (pf.: *vuritsisardo)*(desafectar), a. |
|---|---|

4464. מַמְזֵר **mamzér**; de una raíz que no se usa sign. *alienar; mestizo*, i.e. hijo de un padre judío y madre pagana:—bastardo, extranjero.

**BREATH,** in Calo-Romani: **BALVAL** in Hebrew: **JABEL: 1892** הֶבֶל **jabél**; from 1891; *emptiness* or *vanity;* fig something *transitory* and *unsatisfactory;* often used as adv.:-**BREATH**, , vainly, vanity, vanity, vain.

In the course of time there was a phonetic change and the **J** was changed by the **B**, and an **L** was added to see it correctly, let's make the change:

In Hebrew:       **JABEL**
In Caló-Romani:   **JAVAL .**

In Persian: **BAZDM.** In some words we can observe a mixture of Persian and Avestan with Hebrew.

**FOOD, FOOD,** in Calo-Romani: **JALLIPEN, JAYIPEN,** in Hebrew**: LAKJMÍ:**

| Alimento | *Xaben, xabo,* jallipen, jayipen, |
|---|---|

3899. לֶחֶם **lékjem**: de 3898; *alimento, comida* (por hombre o bestia), espec. *pan,* o *grano* (por su preparación):—alimento, comer, comida, fruto, grano, manjar, mantenimiento, pan ([de la proposición]), pasa, provisión, vianda, víveres. Véase también 1036.

3900. לְחֵם **lekjém** (cald.); corresp. a 3899:—banquete.

3901. לָחֵם **lakjém**: de 3898, *batalla*:—guerra.

לְחֵן **lakjúm**. Véase 3894.

3902. לַחְמִי **Lakjmí**: de 3899; *lleno de comida; Lacmi,* un filisteo; o más bien prob. forma breve (o tal vez err. de transc.) por 1022:—Lahmi. Véase también 3433.

3903. לַחְמָס **Lakjmás**: prob. por err. de transc. de

There is a phonetic change when the word is Spanishized, the L of the Hebrew is replaced by the J, which from the 4th place goes to the first, and eventually the K is replaced by the Y.

In Hebrew:          **LAKJMÍ**
In Caló-Romani:     **LAKIMÍ.**

**THERE, THERE:** in Romani Caló: **AKOJ,** in Greek: **EKEI:**

1563. ἐκεῖ **ekeí**; de afin. incierta; *allí;* por extens. *allá:*—allí, allá, (hacia) allí.

In Caló-Romani: **AKOJ.**
Hebrew:              **EKEI.**

**ALMA,** in Calo-Romani: **SUNCAÍ,** in Greek: *PSUJE.*

In Caló-Romani: **SUNCAÍ.**
In GREEK:          **PSUJE.**

**ALMACÉN, in** Calo-Romani: **UTCHUSEN,** in Hebrew: **ASAM:**

618. אָסָם asam; de una raíz que no se usa que sign. *amontonar*; *almacén* (solo en plur.):—graneros.

In Caló-Romani: **UTCHUSEN.**
In Hebrew:          **ASAM.**

**PILLOW,** in Calo-Romani: **SHERAND, in** Hebrew:
**SHERÁ,**                                    means:
                                        **BRACELE**

8285. שֶׁרָה sherá; de 8324 en su sentido orig. de *presionar*; *pulsera* (por *compacta o que sujeta*):—brazalete.

Words change their meaning over time. In Calo-

Romani: **SHERAND.**
In Hebrew:          **SHERÁ.**

**ALTO,** in Caló-Romani: **ROM** Y **SHERO,** means:
**HEAD,** in Hebrew: **SAR and ROSH, ROSHÁ:**

8269. שַׂר sar; de 8323; persona *jefe o cabeza* (de cualquier rango o clase):—camarero, capitán, caudillo, comandante, comisario, general, gobernador, grande, jefe, maestro, mayoral, oficial, principal, príncipe.

7222. רֹאשָׁה roshá; fem. de 7218; *cabeza*:—primera piedra.

There is a change of phonetics, but it is the same word and the same meaning. In the word caló-romaní: **SHERO,** the order is inverted, let's get it correct:

Hebrew:              **ROSH.**
In Caló-Romani:        **ROSHE.**

In Hebrew:            **ROSHÁ.**


**AMA   FROM            HOUSEWIFE,        at**
       caló-romaní:  **YEJALA,**           in Hebrew:
**BAALÁ,** means: **LADY, Mistress:**

| Ama | yejala, (a. de casa), s.f. |
|---|---|

1172. בַּעֲלָה **baalá**; fem. de 1167; *señora:*—ama, maestra en, que tenga.

In Caló-Romani: **YEJALA.**
In Hebrew:            **BAALAH.**


**Beloved,** in Calo-Romani: **KAMELAR, KAMADI,** in Hebrew:
**KJAMÁD:**

2530. חָמַד **kjamád**; raíz prim.; *deleitarse* en:—muy amado, amor, codiciable, codiciar, cosa, delicado, delicioso, deseable, Deseado, ser deseado, desear, estimar, preciado, precioso.

In Calo-Romani: **KAMELAR, KAMADI.**
Hebrew:                      **KJAMAD.**


**AMARGAR, AMARGURA,** in Calo-Romani: **MARAR,**
in Hebrew: **MARÁ:**

4751. מַר **mar**; o (fem.)
      מָרָה **mará**; de 4843; *amarga* (lit. o fig.); también (como sustantivo) *amargura*, o (adv.) *amargamente:*—amargamente, amargar, amargo, amargura, colérico, cruel.

At   caló-romaní   also      means      DESTROY,
PALIZA and in Hebrew it also means the same:

4754. מָרָא **mará**: raíz prim.; *rebelarse;* de aquí, (por la idea de *maltratar*) *azotar*, i.e. *gesticular* (con alas, como el avestruz al correr):—levantarse, rebelde.

In Caló-Romani: **MARAR.**
In Hebrew:            **MARÁ.**

**AMANTE, AMAR:** in Calo-Romani: **JELAR,** in Hebrew: **OJALÁ (ahola):**

| Amar | camelar, kamelar, jeler, jelar, a. |
|---|---|

170. אָהֳלָה Ojolá; en su forma es fem. de 168, pero de hecho lo es para

אָהֳלָה Ojoláj; de 168; *su tienda (de ella)* (i.e. *santuario* idólatra); *Ojoláj*, nombre simb. de Samaria:—

Ahola.

This word, which in Calo-Romani is: **JELAR, or AJELAR,** and in Hebrew **OJOLA,** is the word: **AHOLA,** a symbolic name of **Samaria,** where the house of Israel dwelt:

INSTRUMENTS Eze 23: 4 — Y los nombres de ellos *eran* Aholah H170 la mayor, y Aholibah su hermana; y eran míos, y dieron a luz hijos e hijas. Así *eran* sus nombres; Samaria *es* Aholah, H170 y Jerusalén Aholibah.

INSTRUMENTS Eze 23: 5 — Y Aholah H170 se prostituyó cuando era mía; y se enamoró de sus amantes, de los asirios *sus* vecinos,

INSTRUMENTS Eze 23:36 — El SEÑOR me dijo además; Hijo de hombre, ¿ juzgarás tú a Aholah H170 y Aholibah? sí, explícales sus abominaciones;

INSTRUMENTS Eze 23:44 — Sin embargo, entraron a ella como a una mujer prostituta; y entraron a Aholah H170 y Aholibah, las mujeres lascivas .

The reason why it is spelled **OJOLÁ** in Spanish is because the **H** in Hebrew is not silent and sounds like the Spanish **J.**

The word **AHOLA**, took the symbolism of Samaria, where the house of Israel dwelt, and it is a synonym

for

to **have mistresses** in the spiritual sense, for the house of Israel went after the Assyrian gods. Thus, the word **AHOLA** which means: **tent, house,** came to be symbolism of fornication as it says in Ezekiel 23:5 which says: "**And Aholah committed fornication even while in my power; and she fell in love with her lovers the Assyrians, her neighbors."**

In Caló-Romani: **JELAR.**
In Hebrew:        **OJALA.**


**FRIENDLY,   PROPRIETARY,   FAVORABLE**,   in Calo-Romani: **PANAL,** in Hebrew: **PANÁ.** This word **"PANÁ" or "PANÉ"** is exactly the same word used in **Exodus 33:15 when it says:** *"And Moses answered, If thy **presence** will not go with me, do not bring us out from here."* This word literally means **"FACE" "FACE" "PRESENCE" "BEFORE".**
As we can see, the word is exactly the same, with a small variation, in Calo-Romani: PANAL, and in Hebrew: PANÁ. As for the meaning of the word in Caló-Romani it is:        FRIEND,        PROPICIO, FAVORABLE, y
Moses uses the word precisely in that sense, for what Moses is really asking is that God not depart from them even for a moment, and be favorable, propitious:
"6437 פָּנָה **paná**; root prim.; to *turn, turn over;* by implication, *to face,* i.e., *to face,* i.e., *to **appear**, look,* etc.:-andar, turn away, **attend to,** sweep, seek, fall, clear, **consider, care for,** decline, vacate, cast out, set on course, go, gather, cleanse,

**march,** look, look, move, seem, prepare, follow, see, return, return, lie."

פָּנֶה **pané**. See 6440.

6440 פָּנֶה **paním**; plur. (but always as sing.) of a noun that is not used פָּנֶה **pané**; from 6437]; *face* (as the part that *turns*); used in a wide variety of applications (lit. and fig.); also (with prep. pref.) as prep. (*before*, etc.):-open**, forward, please,** former, formerly, aspect, low, **face, face**, counselor, care, summit,     defend,    **in front of**,    **front**, **lead,** endure, meet, face, face, opposite, anger, state,     esteem, extent, front, **favor**, face, edge, front, keep, idol, intention, interpose,     anger, toy, side, fear, look, look, deny, seem, part, part, person, precede, preference, presence, present, present, first, principle, reason, face, countenance, countenance, service, serve, serve, succeed, surface, time, sad, venerable, sight."



In Caló-Romani: **PANAL.**

In Hebrew:          **PANA.**

**FRIEND,** in Calo-Romani:   **QUIRIBÓ,**   In Hebrew:
**QUIRÁ,** means: **FRIENDLY OR HOSTILE :**

7125. קִרְאָה **quirá;** de 7122; *encuentro*, accidental, amistoso u hostil (también adv. *opuesto*):—buscar, encontar, encuentro, enfrente, reconocer, resistir, recibir, salir a recibir, salir en busca de.

The word Calí: **QUIRIBÓ**, is taken from **DOMINGO DUVAL**'s Caló dictionary.

In Caló-Romani: **QUIRIBÓ.**
In Hebrew:        **CHIRAH.**

**AMAR, AMANTE,** in Calo-Romani: **JELAR, JELEN,** in Hebrew: **KJALALAL,** in this word the **K** is silent and is pronounced **JALAL.** It is used to say: to BREASTFALL, **in the sexual sense, in addition** to other senses. **In Genesis 49:3-4, it says:** *"Reuben, thou art my firstborn, my strength, and the beginning of my might; Principal in dignity, principal in power. Impetuous as the waters, thou shalt not be chief, Because thou wentest up to thy father's bed; Then didst **thou debase thyself,** going up to my footstool."* That word has many meanings, among them: **to defile, to wound, to violate, to defile, to dishonor, etc.**
It is also used in Leviticus 19:20 and says, ***"Thou shalt not defile** thy daughter by causing her to commit fornication, lest the land go a whoring and be filled with wickedness."* The word "THOU SHALL NOT POLLUTE" is the same word used in Genesis 49:4, and it would be PURPOSE. And so many other passages

in the same sense: 2490 . לל‪_kjalál‬; root prim. [comp. 2470]; prop. *to pierce,* i.e. (by implication) ***to wound, dissolve;*** fig. ***to defile*** (a person, place, or thing), to *break* (one's word), to *start* (as if by means of a "wedge to open"); nom. (from 2485) ***play*** (the flute):-afflict, **defile,** sing, begin, defile, defile, create, degrade, **disgrace, disgrace,** enjoy, cast out, begin, undertake, debase, -se, **be wounded, wound, wound, humiliate, unclean**, come, stain, kill, forget, first, profane, break, break, twang, **violate."**

The Hebrew words: **AJÉB**, **AJABA,** mean:

**lover, love:**

157 . אָאֲהב‪_ajáb‬ or הב‪_א‬ **ajéb**; root prim.; *to have affection* (sexual ❶otherwise) for:-loved**, lover, lover, lover, love, friend, love, delight, enamored, enamored, like, like, want.**

158 . אַהב‪_ájab‬; from 157; *affection* (in good or bad sense):-. **love, lover.**

159 . אַהב‪_ójab‬; from 156; sign. the same as 158:-love**."** In Persian, love is: **JAN.**

In Caló-Romani: **JELAR.**
Hebrew:          **KJELAL.**

**AMRAM,** it is important to study this word that in Hebrew means: **HIGH PEOPLE, OR THE HIGHEST PEOPLE.** It is a word composed of two, something that usually happens a lot in Hebrew. Now look carefully: **AM** is people in biblical Hebrew:

5971. עַם am: de 6004; *pueblo* (como *unidad* congregada); espec. *tribu* (como las de Israel); de aquí, (colect.) *tropas* o *ayudantes*; fig. *rebaño.*—ejército, gente, hombres, nación, pueblo.

5972. עַם am (cald.); corresp. a 5971:—pueblo.

And next to RAM: AMRAM, means: ELEVATED PEOPLE:



6019. עַמְרָם Amrám; prob. de 5971 y 7311; *pueblo elevado; Amram,* nombre de dos isr.:—Amram.

The word **AMRAM** in Caló-Romani is: **ENRUN, ENRRE** in Spanish Caló means: **DENTRO, ADENTRO,** in Romani is: **ENREN, ENRUN,** and means: **ENTRE NOSOTROS.** The sound of this word sounds as: **ENRAM:**



| | |
|---|---|
| **Entre** | **Enre, enrecar, maskar, mashkar, mashkare, andre,** prep. // **enren**(entre nosotros), **enrun,** adv. |

The dictionary of the gypsy shepherd **DOMINGO DUVAL**, says that it is said: **ENRRE, ENRUN** is the same word as **AMRAM,** because **ENRUN,** means: **ENTRE NOSOTROS,** it is like saying, SOLO NOSOTROS, it is like something intimate, and AMRAM: PUEBLO ELEVADO (ELEVATED PEOPLE). The word RAM, is the same as ROM. ROM, means: ELAVED, in caló it is:

HUSBAND, MAN, and when it is said: SHERO ROM, it means head of the family, head of the household. The word: **SHERO** IN HEBREW IS: **ROSH,** it is the same word as in Romani, only it is reversed in order, let's put the word SHERO AT     REVERSE     FOR WE REALIZE   OF   THAT

WOULD : **ROSHE.** For more information on this word see chapter VII **THE JEWISH HOLIDAYS,** the feast of **ROSH SHANA.**


**ANCIANO, old.** In Romani: **barval, pure.** In Hebrew: **Bala,** Strong 1086. In Sanskrit it is: PURANA, OR PURANO. This word may have origin from Persian which is said: **PYR,** or as said below from some other Hebrew word.

This Hebrew word **BALA,** is almost always used to say that it has grown old, one such verse is Samos 32:2 which says:
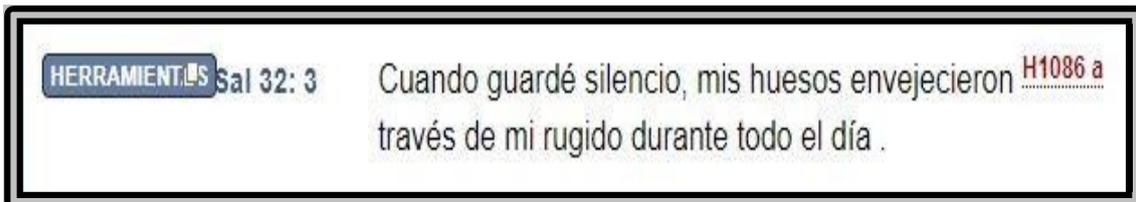


**"As long as I kept silent, my bones grew old In my moaning all day long."**

**IMPORTANT:** The word: **PURÓ,** which is: **old, old man,** MAY come from the HEBREW word: **PARÓ:**

6547. פַּרְעֹה Paró; de der. eg.; *Paro, título gen. de los reyes eg.*:—Faraón.

In German Romani **BARÓ**, means: "supreme Lord", thus, this justifies that the Hebrew word: **PARÓ**, is the same as **BARÓ**.

In Caló-Romani: **PURÓ**.

In Hebrew:          **STOPPED**.

**ANIMAL,** at caló-romaní: **basome,** at Hebrew: **bechemah. It keeps the Hebrew root: BM:**



Strong hebreo #929 בְּהֵמָה bejemá

929 animal, bestia...

**Pronuciación** bejemá

**Derivación** de una raíz que no se usa (que prob. sign. ser mudo)

**Definición** prop. bestia muda; específicamente cualquier cuadrúpedo o animal grande (frecuentemente colectivo)

**Def. en RV** animal, bestia, cabalgadura, fiera, ganado vacuno.

In Caló-Romani: **BASOME.**

Hebrew:          **BEHEMAH.**

**AMAR,** in Calo-Romani: **JELI, JELAR, CAMELAR,** in Hebrew: **YEDID,** are different ways of saying love, or amar, all Hebrew**:**

3039. יְדִיד Yedíd; de lo mismo que 1730; *amado:*—amable, (muy) amado, amar, amor.

The Calo-Romani word: **CAMELAR,** OTHERS SAY KAMELAR, comes from the Hebrew word: **KJAMÁD.**

2530. חָמַד kjamád; raíz prim.; *deleitarse* en:—muy amado, amor, codiciable, codiciar, cosa, delicado, delicioso, deseable, Deseado, ser deseado, desear, estimar, preciado, precioso.

In Caló-Romani: **JELI, YELI.**
In Hebrew: **YEDID, YELID.**

**AMOR** in Romani is: **Jeli, Yeli.** In Hebrew: **Yelid, means: birth and when accompanied by the word: *báyit* means: "birth of a family",** according to the Spanish Aramaic Hebrew Lexicon, number 1004. It also appears in the Strong's concordance 3205 and 3206. This word Yeli is always used for family matters, to become pregnant, to have children. This word is used in many passages of the Bible, and is always used in marriages, or births of children. For example, when they have the union between Ruth and Boaz,

before the elders The elders say to her, "*And let your house be like the house of Pharez, whom Tamar bore to Judah, by the seed which the LORD will give you from that young woman*." Ruth 4:12. Here the elders, of Israel, use the word Yeli, in wishing for Ruth and Boaz to have a family. The next verse, is the fulfillment of God's blessing through the elders, and it says, **"So Boaz took Ruth, and she became his wife; and he went in unto her, and the LORD gave her to conceive and bear a son."** Here the Yeli, is the birth of the son.

In Hebrew, the word **Yedid,** means: *beloved*:- kind, (very) beloved, to love, love, love, Strong 3039. This word, according to Strong's concordance the diminutive is: **Yah,** AND ATTENTION BECAUSE THE PRONUNCIATION IS: *Yah, and Jah that according to Strong number 3041, says it is: "beloved of Jah"* In Strong's number 3050, tells us that JAH, is the sacred name of God:

3039. יָדִיד Yedíd; de lo mismo que 1730; *amado*:—amable, (muy) amado, amar, amor.

In Hebrew the word: **Yada,** in the Bible this is called, the very act of sex: lovemaking. Usually the term for this is *yadaꜥ,* "to know".
***Thus, the meaning of Yeli in gypsy weddings is tremendous, because the words that are said are: YELI, YELI, YELI, YELI, YELI, YELI YA.*** On the other hand,

We gypsies have always used the word: JA, in conversations, it would be like saying: My God. But in Hebrew to **get married** we say: **"Yabam"** Strong 2992.

> 2) Familia, corte, dinastía: a) *yelíd báyit* = nacido en la familia, es decir, un esclavo que no ha sido comprado (Gén. 17:27). b) *banáh báyit* = edificar casa, es decir, formar una familia (Prov. 24:27; Comp. Exo. 1:21). c) *bet pároh* = la corte del faraón (Gén. 50:4). d) *bet David* = familia o dinastía de David. (1 Rey. 12:26).

In Caló-Romani: **YELI.**
In Hebrew:       **YELID.**

**AMOROSOUS.** At       Romani:   **Xonxana,**   at         Hebrew:
**Jochanan** Strong H3110. It is the name of an Israelite.

In Caló-Romani: **XONXANA.**

Hebrew:       **JOJANAN.**

In this case the **X** was changed to **J.** Let's put the letter in its place:

In Caló-Romani: **JONJANA.**

Hebrew:       **JOJANAN.**

**APALEAR,   PALIZA.** At   Romani:   **MARAR.** At Hebrew: **Marah,** Strong 4843. This word is used

when it speaks of beating or affliction, thus in **Genesis 49:23** it says: ***"They made him bitter, they beat him, and the archers abhorred him"***. This refers to Joseph, when his brothers threw him into the pit and sold him to the Ishmaelites. Another passage where uses the word **MARAR,** it is when the Egyptians made the Israelites bitter with work, in **Exodus 1:14** and it says thus:
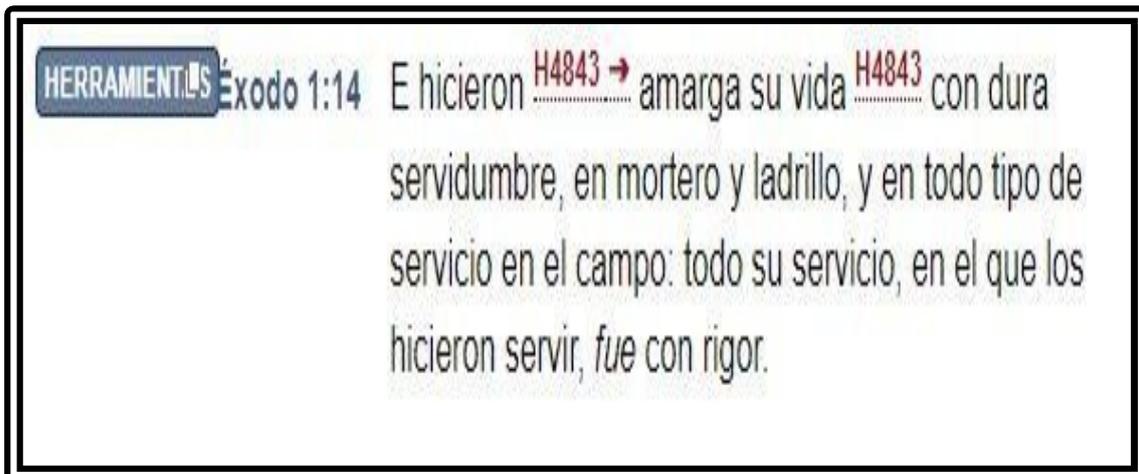


***"and they embittered their lives with hard servitude, in making clay and brick, and in all the labor of the field, and in all their service, to which they were rigorously obliged."*** Literally one could say, ***"And they marred their lives."***

In Caló-Romani: **MARAR.**

In Hebrew:          **MARÁ.**

**APENAS,** in Calo-Romani: **ÁBA, in Hebrew: ABÁT** "5686 עָ-בת **abát**; root prim.; *interlace*, i.e. (fig.) *pervert*:-confirm."

In Caló-Romani: **ÁBA.**
In Hebrew:          **ABÁT.**

**SUCK,     BAD SMELL,       HEDER,**at caló-romaní:

**SUNJELAR, FUNGUELA,** at Hebrew: **SHUM, SHUMATÍ,** means: **rancid smell of garlic:**

8126. שְׁמָתִי **shumatí;** patron. de un nombre no usado de 7762 prob. sign. con olor a *ajo; shumatita* (colect.) o desc. de Shuma:—sumatitas.

In Caló-Romani: **SUNJELAR, FUNGUELAR.**
In Hebrew:        **SHUMATÍ.**

**HURT,** in Calo-Romani: **JULO,** the meaning is wide, because it can mean: **distress, scarcity,** etc. In Hebrew: **KJUL, KJIL.**

**Bernabé Ramírez:**

| Apuro | *Tchukniarimos* (agotamiento), *griba, grába* (prisa), julo, escarfielo, trinkhelo, s.m. |
|---|---|

**STRONG :**

**2342 חיל . kjíl**; root prim.; prop. *to twist* or *twirl* (in a circular or spiral manner), i.e. (spec.) *dance, writhe* in pain (spec. of childbirth) or fear; fig. *to wait, await, await, pervert*:-AFLIGIR, await, frighten, frighten away, ANGUSTIATE, ATORM, dance, fall, conceive, dance, give, give, tear, ache, ache, pain, pained, beget,

wait, shudder, form, wound, pale, childbirth, tremble, tremble, fear, dread.

2343 . חוּל **Kjul**; from **2342**; *circle; Jul*, a son of Aram; also the region where it was established:-Hul.

In Caló-Romani: **JULO.**
Hebrew:          **KJUL.**

**THERE, THOSE,** in Calo-Romani: **ASSYRIAN**, in Hebrew: **Ashshur, ASSYRIAN:**

**Bernabé Ramírez:**

| Aquellos | *Kuko, kodola, kodole, odolka, odola,* okole, asirios, ondoleyos, andolayos, adj.y pron.pl. |
|---|---|

**Strong's Concordance:** 804 **Ashshur**; or אַשֻּׁר **Ashshur**; apar. of 833 (in the sense of *successful*); *Ashshur*, second son of Shem; also his desc. And the country occupied by them (**i.e. Assyria**), their region and empire:-Asyria**, Assyrians**, Assur." See 838.

In the Calo-Romani we find many words THAT SAY: **ASSYRIAN,** it is due to the events that happened between the lost tribes, and the Assyrians, because the Israelites were very afraid of them because of the cruelty they exercised against Israel. And also according to 2 Kings 17, they were the ones who took them captive, as slaves, and it was something that was marked in the gypsy lexicon, being the gypsies those tribes of Israel that were taken captive with great cruelty to Assyria and from there scattered throughout the world.

In Calo-Romani: **ASIRIO.**
In Hebrew:      **ASSYRIAN.**


**BURN, BURN,**     in Caló-Romani: **JACHARD,** en
Hebrew:    **kjaréb**; **kjará :**   2734 . חָרֵה **kjará**; root prim.
[comp. 2787]; *to glow* or heat up; fig. (usually) ***to blaze***, of
anger, zeal, jealousy:-air, -se, upset, upset, grieve, **blaze,**
inflame, inflame**, kindle**, -se, inflame, -se, anger, anger,
rage, rage, entremeter, sadden, excite, fervor, impatience,
indignation, inflame, regret.
2720 . חָרֵב**kjaréb**; from 2717; *dry* or *ruined*:-**arder,**
**ravage, desert, dry .**
**2740 חָרֹן kjarón**; from 2734; *to burn* with anger:-air, -se, wrath.
fiery, , fury, anger.
2761 חֲרַך**kjarák** (cald.); prob. root allied to equiv. of.
2787; *incinerate*:-**burn."**


In Caló-Romani: **JACHARD.**
In Hebrew:      **KJARÁK.**


**ARASNÓ,** English: **FEAR, FEAR**, Hebrew:   עָרַץ
**ARATS,** Strong H6206, meaning: FEAR, FEAR,
among other things more. This Hebrew word **ARATS**
is found in Deuteronomy 1:29 which reads:

*"Then said I unto you, Fear ye not, neither be afraid of them."*

Another word for fear in Romani is: **tras,** and in Sanskrit it would be: **trāsa.** Another word for fear in Caló is: **dal, diñela dal, da miedo!**

In Caló-Romani: **ARATS.**
In Hebrew:         **ARATS.**

**ARI,** at Spanish: **ARPA,** at Hebrew:   אֲרִי **ARI,** meaning: **lion cub.** It seems to different, although it is spelled exactly the same in Caló    y       Hebrew; although  it seems         that       no connection, however it may be that  does, because it is mentioned with reference to **the tribe of Judah,** in          Genesis    49:8-9  which reads:          *"Judah,   thy brethren shall praise thee: thy hand shall be in the neck of thine enemies: thy father's sons shall bow down to thee. Judah, thou art a lion's whelp,  son, thou art gone up from the prey. He stooped down, he lay down like a lion, So like an old lion: who shall rouse him up?"* As you can see, he is speaking of **praise to Judah**, and when he says, "He is a lion's **whelp, my son.**  he says  cub from          lion,  it is   when the word **ARI** is mentioned, which is also **ARIEL. It also means: LION OF GOD. Strong 739.** There is no linkage with Sanskrit, or any other Indian dialect.

In Caló-Romani: **ARI.**

In Hebrew:　　　**ARI.**

**ARAJAI, ERAJAI,** means: **PRIEST,** in Hebrew: 2736 **KJarchaiah**; from 2734 and 3050; *fearing Jah; Jarjaiah*, an isr:-Harhaiah. This word **ARAJAY,** ALSO COMES FROM THE WORD:

**ERAY,** and in turn, **ERAY,** comes from the word:

**ELAY,** which in Hebrew is: **ELOHA.**

**IMPORTANT:** The word: **JAH,** in Hebrew is: **GOD.** In caló of Spain we use the word: **JAH,** and it would be like saying: **MY GOD,** it is like a crutch.

In Spanish caló we have the word: **ARASNÓ,** which means: **fear, fear.**

Thus the word: **ARAJAY OR ERAJAI,** IS: **FEARFUL OF GOD.** The word in Hebrew: **KJarjaiá,** is a compound word of two, the letters: **KJar, and ARAST** is the diminutive of the word: **2729 kjarád, AND** עָרַץ**ARATS,** Strong **H6206,** meaning**: TEMER,** in this case are the Hebrew LETTERS: **ARA,** from the Hebrew word: **ARAST** are the letters calís: **ARA, ERA;** AND the letters: **JAIÁ,** is in caló: **JAY or JAH** which is **God. PUTTING TOGETHER THE WORDS: ARA-JAI,** IT IS COMPLETELY ORIGINAL HEBREW. And it is the same system of word composition as the biblical Hebrew. And it means: **FEARFUL OF GOD.**

In Turkish caló-romaní it is said: **DARÁVA, it means: FEAR, FEAR,** I consider that this is more correct than in Spanish caló that is said: **DAJIRAR,** anyway, the diminutive equivalent to the Hebrew of the word fear, or fear is: **ARÁ, and the word: JAI IS GOD, when putting them together in the same way as the Hebrew is the word: ARAJAI.** Although we say this word to say: **PRIEST,** in reality it is: **FEAR OF GOD, the <u>same as in Hebrew.</u>**

In Caló-Romani: **ARAJAY.**
Hebrew:          **KJARJAIÁ.**

**RICE,** at Calo-Romani: **OREZO,** at Hebrew: **OREZ.**



Resultados para *arroz*

Pulsa en cualquiera palabra para ver todas las formas.

| Palabra | Raíz | Categoría | Significado |
|---------|------|-----------|-------------|
| אֹרֶז orez | א - ר - ז | Sustantivo – modelo *kotel*, masculino | arroz |

This word appears in the current Hebrew of Israel.
Found by: GONZALO RODRIGEZ FERNANDEZ.

In Caló-Romani: **OREZO.**
Hebrew:          **OREZ.**

**APACIGUAR,** in Calo-Romani: **SORABAR,** IN HEBREW: **SHUNI:** means: **QUIET:** "7764 שׁוּ נִי**Shuní**; from a root not used which signifies. to *rest; still; Shuni*, an isr.:-Suni." Also, "7766 **Shunem**; prob. from the same as 7764; *quietly; Shunem*, a place in Pal:-Sunem."

In Caló-Romani: **SORABAR.**
In Hebrew:        **SHUNI.**

**AQUÍ,** in Caló-Romani: **ÁKAJ, KHATE,** in Spanish Caló it is: **ACOI,** in Hebrew: **KA, pronounced: COU,** it is one of the few times that the Hebrew **K,** sounds like a **C** in Spanish:

| Aquí | *Kathe, Kadka katka, kata, Ále, akhate, akate*, Aquí, justo aquí, desde aquí // *Kadka,* aquí, por aquí, aquí mismo // *Okotar, othar,* desde aquí // *De katar , akhatar, akatar*, desde aquí // *Áka!, ákaj*,¡Aquí! // *Éta,* he aquí // aquí // **Atarde, acoi, ondokhi, atoce, oope,** aquí, adv. |
|---|---|

3542. כָּה ka (cald.); corresp. a 3541:—aquí.

Another word that is almost identical is **ABOI,** see chapter IV: **ACOI.** In Greek it is **EKEI,** meaning: **THERE, THERE.**

In Caló-Romani: **ACOI.**
Hebrew: **ABOI.**

**ARRUINATE,** in Calo-Romani: **JASARDÍ,** in Hebrew: **KJASÁD,** means: **TO REPROVE, DISHONOR**.

| | |
|---|---|
| **Arruinada** | *Rimosardo, xaisardi, jasardi,* pp/adj.m., **arruchi,** adj.f. |

2616. חָסַד kjasád: raíz prim.; prop. tal vez *agachar* (el cuello solamente [comp. 2603] en cortesía a un igual), i.e. *ser amable;* también (por eufem. [comp. 1288], pero rara vez) *reprobar:*—deshonrar, misericordioso, mostrarse misericordioso.

This Hebrew word **KJASÁD,** is one of the words that can be used to mean opposite things, such as BE KIND, AND REPROBATE, DISHONOR.
**Also at caló-romaní we have word: jasard**, which means among other things: **LOSE.**

In Caló-Romani: **JASARDÍ.**
Hebrew: **JASARD.**

**ASTISARÁ, ASTISARÍ,** in Spanish: **Poderosa,** in Hebrew: **asheirá is a Phoenician goddess.** Also in Hebrew is: **asherí, asherita,** is the same root as **asheirá.** Pronounced in Hebrew: אֲשֵׁרִי a **Ashtoreth or Ashtareth.** אֲשֵׁירָה a asheirá: **A**It can also sound like: **Asiga or Asega,** that is, when pronouncing the I, it sounds like half an A sound and half an I sound, so it comes to sound like a weak E, and is pronounced as A in Spanish and.

we say **ASERA.** The gypsies in Spanishing the word follow the easy way, and pronounced the weak vowels as strong, and **ASTORET,** in Hebrew: **asheirá,** they said: **Astisará, and Astisarí.** Strong H842 and H843.

In Caló-Romani: **ASTISARÁ.**
In Hebrew:        **ASHEIRAH.**

**AVE, GALLINA,** at caló-romaní: **BASÑÍ, BANO, BASHNO,** Hebrew: **BARBUR:**

1257. בַּרְבֻּר barbur; por redupl. de 1250; *ave doméstica* (como engordada con *grano*):—ave.

In Caló-Romani: **BASÑÍ.**
Hebrew:        **BARBUR.**

**HELP, HELP, ASSIST,** in Calo-Romani: **AJILAR,** in Hebrew: **AJELAR, KJELÁ,** this word is practically the same as **KJALÁ,** and is used when someone is sick, and when Joseph hears that his father is sick in Genesis 48:1 it says thus: *"And it came to pass after these things that they said unto Joseph, Behold, thy father is **sick**. And he took with him his two sons, Manasseh and Ephraim."* It is like saying: *he is sick and needs care!"*2470. חָלָה **kjalá**; root prim. [comp. 2342, 2470, 2490]; prop. *spent.*
or *worn out;* hence, (fig) ***to be weak, sick, afflicted;***
or (caus.) ***to be afflicted, to become ill;*** also *sobar* (in flattery), *entertain*:-**anguish**, yearn, fall, **weak, weaken**,

desalentar, **doloroso, enfermar, enfermedad, enfermo, enflaquecer**, favor, heredad, herir, implorar, incurable, llegar, mujer de parto, orar, parto, presencia, suplicar."

It also means **STRENGTH:"** 2503 . חֵ לֶץ **Kjélets**; or חֶ לֶץ **Kjélets**; from 2502; perhaps *strength; Jelets,* name of two isr.:-Heles.

2504 . חֲ לָץ **kjaláts**; from 2502 (**in the sense of** *strength*); only in dual form; loins (as seat of vigor):-loin, waist."

But also: **AYUDAR:** in Calo-Romani: **AJILAR AJILAR, adyutisar**, in Hebrew: **Yasha,** means: **TO HELP.** There is a loss of sound when Spanishing the word and putting **the A** in front of the word to help. Also the Y is changed to J, because sometimes the Y in Hebrew sounds like J. Let's make the change and we will see the accuracy, and we will realize it is Hebrew:

In Hebrew:         **YASHA**
In Caló-Romani:    **YUSAR**
                   **YUTISAR.**

**3467** ישע **yasha**; root prim.; prop. *to be open, wide* or *free*, i.e. (by impl.) *be sure;* caus. *release o* ***SOCORRER***:-TO HELP,        HELP,        HELP, conserve, give, defend, favor, guardian, save, deliverer, deliver, deliver, rescue, salvation, savior, save, succor, avenge, victory.

# B

**DANCE,** at caló-romaní: **KHELAR,** at Hebrew: **KJÍL,** means: **TO DANCE, TO DANCE:**

2342. חוּל **kjul**; o

חִיל **kjíl**; raíz prim.; prop. *torcer* o *hacer girar* (de manera circular o espiral), i.e. (espec.) *danza, retorcerse* de dolor (espec. de parto) o fear; fig. *esperar, aguardar, pervertir*:—afligir, aguardar, ahuyentar, amedrentar, angustiar, atormentar, bailar, caer, concebir, danzar, dar, desgajar, doler, dolor, dolorido, engendrar, esperar, estremecer, formar, herir, pálido, parto, temblar, temer, temor.

In Calo-Romani: **KHELAR.**
Hebrew: **KJÍL.**

**BAJAR,** in Calo-Romani: **BADYARD,** in Hebrew: **YARÁD:**

3381. יָרַד **yarád**; raíz prim.; *descender* (lit. *ir hacia abajo;* o convencionalmente a una región más baja, como la playa, una frontera, el enemigo, etc.; o fig. *caer*); caus. *llevar abajo* (en todas las aplicaciones arriba):—abajo, abatir, apartar, bajar, caer, conducir, correr, dar, dejar, derramar, derribar, desarmar, descendencia, descender, descolgar, deshacer, despeñar, echar, entrar, fluir, ir, al lado, levantar, llevar, marchar, meter, profundidad, quitar, sojuzgar, traer, venir.

In Caló-Romani: **BADYARD.**
In Hebrew: **YARÁD.**

**BAJALY,** in Spanish: **PROFETA, PROFETIZAR**, at Hebrew: **EYACH,** STRONG meaning: TERROR, PANIC, DESTRUCTION.
This word in Chalo and Hebrew is the same, although it seems to be different one from the other, but it is not,

because in Hebrew it means to prophesy terror, destruction, panic, that is to say the word BEHALAH, is related to prophesy future events that will happen terrifying things, so we see it in Leviticus 28:16 says: "I will also do this to you: I will send upon you terror, exhaustion and heat, which will consume the eyes and torment the soul; and you will sow your seed in vain, because your enemies will eat it". We also see it in Isaiah 13:8, Jeremiah 15:8. Therefore whenever the Bible prophesies, about terror, destruction, panic, it is the word: **BEHALAH,** AND IN ROMANI: **BAJALY.**

This word has no connection with any Indian language:

Levítico 26:16Yo también te haré esto; Incluso he dispuesto sobre vosotros terror, H928 consumo, extenuación y calentura, que consuman los ojos, y atormenten el alma: y seréis sembrar su semilla en vano, para sus enemigos la comerán ella.

928. בֶּהָלָה bejalá; de 926; *pánico, destrucción:*—maldición, terror, tribulación.

In Caló-Romani: **BAJALY.**

Hebrew:          **BEHALA.**

**BANQUET, LUNCH,** at Caló-Romani: **JAYIPEN, GAYIPEN,** in Hebrew: **YÁYIN, LEKJÉM:**

> 3196. יַיִן **yáyin**; de una raíz que no se usa que sign. *efervescer; vino* (como fermentado); por impl. *intoxicación:*—banquete, bebedor, embriaguez, libación, mosto, vino.

> 3900. לְחֶם **lekjém** (cald.); corresp. a 3899:—banquete.

In Caló-Romani: **JAYIPEN.**
In Hebrew:          **YÁYIN.**

The **J** in Calo-Romani is sometimes pronounced as **LL,** in that case it would be: **YAYIPEN.**

This is how it would be:

In Caló-Romani: **YAYIPEN.**
In Hebrew:          **YÁYIN.**

**TO BATHE, TO BE BATHED,** in Calo-Romani: **BANJEL,** in Hebrew: **TSEBÁ:**

| | |
|---|---|
| Bañar | *Banjel, nayuvel, nañuvel, nalluvel, najuvel, najarel, naiyarel,* barmejiar, a. |
| Baño | *Banja, bala,* barmeji, s.f. |

There has been a phonetic change, and the letters of the Hebrew BA, was changed to the first place in the caló, now let's make the change and see the resemblance:

In Hebrew:        **TSEBA.**
In Caló-Romani: **JEBAN.**

**BARRER,** at    caló-romaní:    **SULAD,** at    Hebrew: **SUKJÁ:**

| | (pf.: *sulad_), julabel* (pf.: *julad_)* |
| Barrer | (limpiar), **burjamar**, a. |

In Calo-Romani: **SULAD.**
In Hebrew:        **SUKHA.**

**BATU, BATO,** in Spanish **FATHER,** in Hebrew: **BATO.**

The Hebrew word: **BAT,** also has to do with **DAUGHTER:**

On web page: **Category EN: Words of Hebrew origin, it** says about the word **BATO:**

**Etimología 1** [ editar ]

Del caló *bato*

**Sustantivo masculino** [ editar ]

| | Singular | Plural |
|---|---|---|
| Masculino | bato | batos |
| Femenino | bata | batas |

1
 Varón, con respecto a los hijos que ha engend
- **Ámbito:** España
- **Uso:** Germanía, hoy desusado
- **Sinónimo:** padre
- **Ejemplos:** (...)

As we can see, the word BATO is related to father, or other family relationship.

In Caló-Romani: **BATO.**
Hebrew:          **BATO, BAT.**

**DRINK,** in Calo-Romani: **PIYAR** this is a compound word from Greek and Hebrew, the first part is: **PI, and** comes from the Greek: **PÍO,** which is to **drink**, and the Hebrew part is: **YARD,** which comes from the Hebrew word: **YANAK**, which is to **drink**, and the Hebrew part is: **YARD,** which comes from the Hebrew word: **YANAK**, which is to **drink**, and the Hebrew part is: **YARD,** which comes from the Hebrew word: **YANAK**, which is to **drink**.
                 is                 **to drink**                 at
                 Hebrew:

| | |
|---|---|
| **Beber** | ***Pel*** (pf.: ***pil_***), ***piyel*** (pf.: ***piyard_***), ***pijel*** (pf.: ***piyard_***), piar, **piyar**, **tapiyar, tapiyelar, privar**, a. // f.v.: ***piav***, presente // ***pil_,*** perfecto |

In Caló-Romani: **PIYAR.**
In Greek: **PIO.** → **PI-YAR.**
In Hebrew: **YANÁK.**

**BECERRO,** in Calo-Romani: **BATANE, BUREL,** in Hebrew: **BACAR:**

| Becerro | batane, buretchuno, petano, s.m. | betchuno, burelalo, |
|---|---|---|

In Caló-Romani: **BATANE.**
Hebrew: **BACAR.**

**BEDA,** at Spanish: DOCTRINE OF JESUS, TEACHING in Hebrew: בְּדֵיָה **BEDEYÁ,** H912, MEANING: **SERVANT OF THE LORD**.

In Caló-Romani: **BEDA.**
Hebrew: **BEDEYA.**

**BEDAR,** in Spanish: **ENSEÑAR, ACOSTUMBRAR, PRAY** at Hebrew: בָּדַר **BEDAR,** Strong H921,

meaning: **TO SPREAD, TO DISPERSE**. Another word for teaching in Romani is: **sikhavel**.

In Caló-Romani: **BEDAR.**
Hebrew:          **BEDAR.**

**BELLA, BELLO, GUAPO**, in Calo-Romani: **JUCAL,** in Hebrew:    **JUCAL,**    means:    **POWERFUL,    STRONG:**

3116. יוּכַל **Yukál**; una forma de 3081; *Jucal*, un isr.:—Jucal.

3081. יְהוּכַל **Yejukál**; de 3201; *potente; Jeucal*, un isr.:—Jucal. Comp. 3116.

In Caló-Romani: **JUCAL.**
In Hebrew:          **YUKÁL.**

**BERARBE,    BERARBA,**    at    Spanish:    **SALVAR Y BLESS**, also, **Save, keep in health.**‖ UNDEBEL TUE BERARBE; **God save you.** Hebrew: לְ בָּרַכְאֵ **BARAKEL**, means: **God has bl**Strong H1292. Also: בְּבָרְכה**BERACÁ**, mans **blessing**. **This word is Hebrew:**

1292. בָּרַכְאֵל Barakel; de 1288 y 410, *Dios ha bendecido; Barakel,* padre de uno de los amigos de Job:—Baraquel.

Definiciones de Strong [?]                    (Leyenda de las definiciones de Strong)

בָּרַכְאֵל **Bârak'êl,** baw-rak-ale '; de H1288 y H410 , Dios ha bendecido; Barakel, el padre de uno de los amigos de Job: —Barachel.

In Caló-Romani: **BERARBE.**

Hebrew:          **BARAKEL.**

**BENÉVOLO, GOOD,** at Caló-Romani: **LACHO, LASHO,** in Hebrew: **LASHÓN, LESHÁD:**



3955. לֶשַׁד **leshád;** de una raíz que no se usa de sign. inc.; apar. *jugo,* i.e. (fig.) *vigor;* también *torta* dulce o gorda:—nuevo, verdor.

3956. לָשׁוֹן **lashón;** o

לָשֹׁן **lashón;** también (en plur.) fem.

לְשֹׁנָה **leshoná;** de 3960; *lengua* (de hombre o animales), usada lit. (como instrumento para lamer, comer o hablar), y fig. (habla, lingote, lengua de llama, entrada de agua):—bahía, deslenguado, encantador, hablador, hablar, lengua, lenguaje, lingote.

This word in Hebrew and Calo-Romani, is used to say that something is good, be it food, people, etc., i.e. it applies to everything that is meant to be GOOD.

In Hebrew we see that it is used to say: JUGO, VIGOR, TORTA DULCE, also to say: LENGUA, SPEAKER.

In Caló-Romani: **LACHÓ, LASHÓ.**

Hebrew:          **LASHON.**

**BLESSING OR BUENAVENTURA, PROPHESY.** En Romani: **Baji, Bajaly** in Hebrew: **Bajir, means to shine, to shine, Strong 925.** This word **Bajir,** we find in **Job 37:21-22** and refers to shining light of God, irresistible: 925 . בָּהִיר **bajír;** from a root not used (signifying *to be bright); shining:-shining.*
Also in Hebrew it means: **CHOSEN:**

*bajír* (972 , בָּחִיר), «escogidos». Otro nombre, *bajîr*, se usa 13 veces y siempre acerca de los «escogidos» del Señor: «Saúl, el escogido de Jehová» (2 S 21.6); «hijos de Jacob, sus escogidos» (1 Cr 16.13).

**BINAR,** English: to **sell,** Hebrew: כְּנֻעָה **kiná: merchandise.** Strong H3666. It has no linkage to any Indian language.
This Hebrew word **KINÁ,** is found in Jeremiah 10:17:

HERRAMIENTAS Jeremías 10:1Recoge tus mercancías H3666 de la tierra, habitante de la fortaleza.

In Marati: **Vikaṇē.**

In Caló-Romani: **BINAR.**
In Hebrew:          **KINÁ.**

**BLASFEMAR,** in Calo-Romani: **SOLAXAD,** in Hebrew: **SHALÁ:**

7955. שָׁלָה shalá (cald.): de una raíz corresp. a 7952: un mal:—blasfemia.

Note that there has been a phonetic change, the O has been added and the L has changed place, if we change its origin we will see the identity:

In Hebrew:           **SHALÁ**
In Caló-Romani: SALA-XAD.

**WEDDING, CELEBRATION FROM WEDDING**, at caló-romaní:
**JABILLAR, ABIYAV, ABIYAVOM,** at Hebrew: **YADA, (yaw-dah).** This word **YADA,** is used when a man and woman have sexual intercourse, so we find it in Genesis 4:1 and in many passages of the Bible, but when it is to know a person is said **NAKAR,** we find it in Genesis 42:8. Although the word **YADA** is used for many applications. All the Calo-Romani dictionaries agree that the Calo-Romani word **ABIYA,** also means **WEDDING:**

**The word YADA is also related to the Hebrew word YEDID, which means: LOVE, of affection:**

**And all these Hebrew and Caló-Romani words are also related to the YELI of the gypsy alboreas:**

**Taken from the HEBREW SPANISH LEXICON.**

Pronunciation in Hebrew: **YAWDAH**

In Caló-Romani:          **ABIYAV**

Reversing the order:        YAVBA.

In linguistic studies this is **called metathesis**, which is a change of place of one or more sounds within a word.

**BOBO, TONTO,** in Calo-Romani: **NINILÓ, DINILÓ, LILÓ, DILILILÓ,** in Hebrew: **EVILÍ, IVVÉLET:**

| |
|---|
| 196. אֱוִילִי **evilí**: de 191; *necio, tonto*; de aquí. (mor.) *impío*:—insensato. |

| |
|---|
| 200. אִוֶּלֶת **ivvélet**; de lo mismo que 191; *necedad*:—fatuidad, indiscreción, infatuación, insensatez, locura, necedad, necio, sandez. |

In Caló-Romani: **DINILÓ, LILÓ.**
Hebrew:            **EVILÍ.**

**MOUTH,** in Calo-Romani: **MUI, MUJ,** in Greek: **MUO:**

| |
|---|
| 3466. μυστήριον **mustérion**; de un der. de μύω **múo** (*cerrar* la boca); *secreto* o *«misterio»* (mediante la idea de *silencio* impuesto por *iniciación* en ritos relig.):—misterio. |

In Caló-Romani: **MUI.**
Hebrew:            **MUO.**

**KINDNESS,**        at                caló-romaní:    **LATCHÁ**,
          at    Hebrew:
**LACÁSH:**

| | |
|---|---|
| | *Mishtomos, latcha, latchiri, lachimos, latchipen, manushikanimos,* |
| **Bondad** | *fendañi*, s.f. |

| |
|---|
| 3953. לָקַשׁ **lacásh**; raíz prim.; *recoger después de la* cosecha:—vendimiar. |

This word in Hebrew LACÁSH, is an action of kindness, for example, in RUTH 2:16 it says: *"and ye shall leave*

*also fall for her some of the bundles, and ye shall leave it for her to **gather**, and rebuke her not."*

The phonetic change is observed, but the word is identical:

In Hebrew:          **LACÁSH**
In caló-romaní:     **LATCHÁ.**

**BORDAJÍA, BORBOREO:** in caló-romaní: **JUDÍO, JEREZ,** In Hebrew: **ERETZ,** means: **LAND.** Some may believe that the word: JEREZ, refers to the province of JERÉZ DE LA FRONTERA. But this is not so. It may be that, in the course of time, the word BORBOREO the gypsies applied it to JEREZ, but that it actually referred to **ERETZ**, which is **land,** and referred to the land of **Judea,** or **Jew.** The word **BORDAJÍA,** means **JUDEA,** And likewise **BORDAJÚ,** from this word descends the word: **BORBOREO,** which in reality means of Judea or Jew. But in addition also    in    Hebrew we have    the    word:
**"BEEROTITA"** meaning: **A PLACE IN ISRAEL:** **"886 . בְּאֵרֹתִיbeerotí**; gent. of 881; *beerotite* or hab. of Beerot:-beerotite,."
**"881 . בְּאֵרֹותBeerot**; fem. plulr. of 875; *wells; Beerot,* **a place in Pal**.:-Beerot, Beerot(-bene-jaakan)." Thus, when one says: BORBOREO, BORDAJÍA, it is really like saying **SOY DE JUDEA.**

**IMPORTANT:** To realize that the word **BORBOREO,** does not mean: JEREZ, let's look at other caló-romaní dictionaries in other countries and if we find it, then we will realize that it does not mean JEREZ, LET'S LOOK IN GITANO ROMANÍ HUNGARO DICTIONARY:

| Magyar | Cigány | |
|--------|--------|---|
| zsidó | biboldo | ▼ |
| | iodova | ▼ |
| | judo | ▼ |
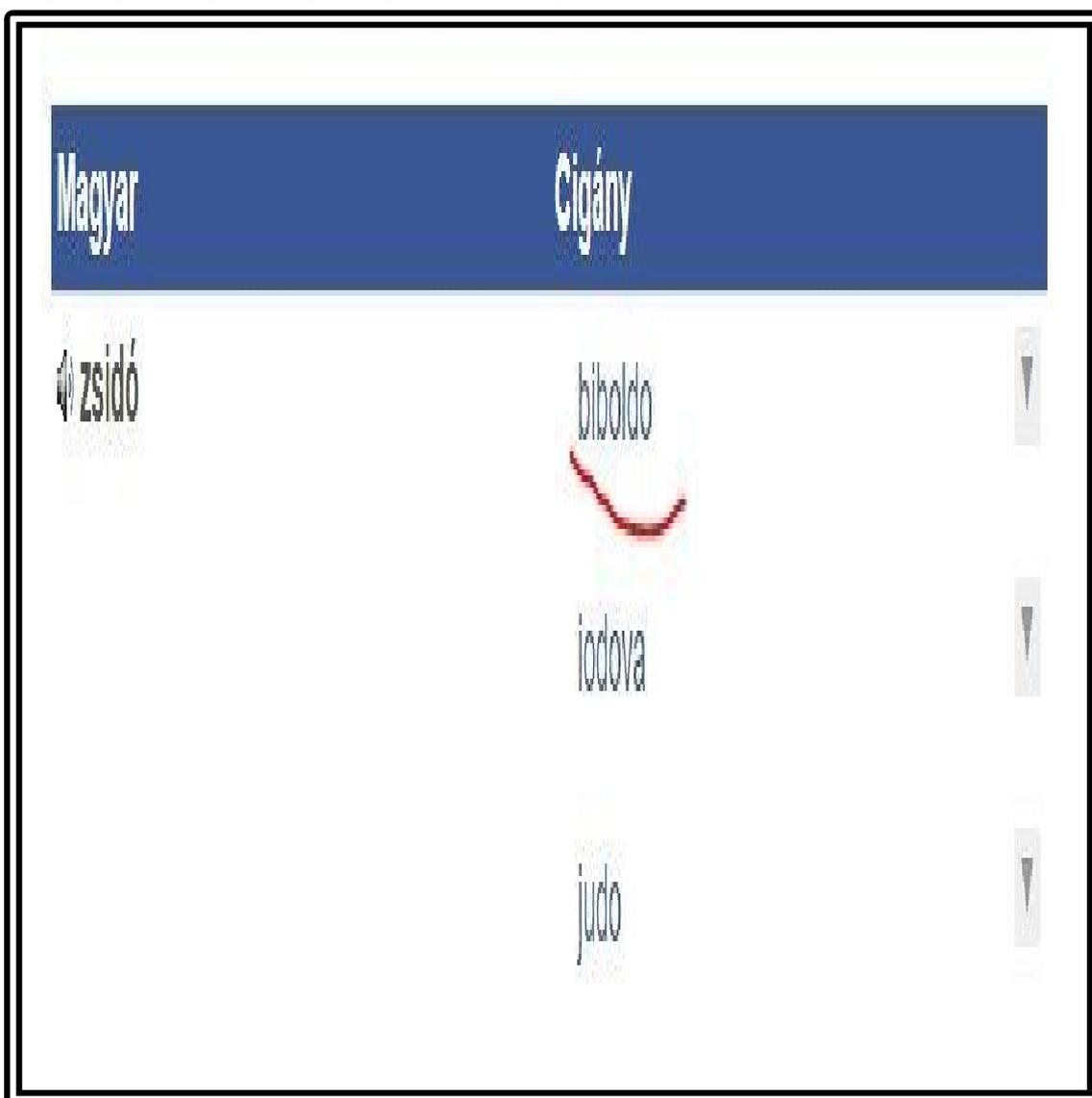
We note that JEWISH is said: BIBOLDO, now let's see that the Calo-Romani dictionary GERMAN:

jüdisch En romaní Diccionario alemán-romaní

jüdisch ∨ ◁ adjective / jy:dɪʃ/ + gramática
• Die Juden oder das Judentum betreffend.

No hay traducciones [ + Añadir ]

TRADUCCIONES ADIVINADAS

Estas traducciones han sido "adivinadas" mediante un algoritmo y no están confirmadas por pers

∨ biboldo (@2 : fr: juif hu: zsidó )

ENLACE
biboldo – Diccionario romaní-alemán
TRADUCCIONES
no se ha encontrado

∨ čhinďiko (@1 : cs: židovský )

∨ čhinďikano (@1 : cs: židovský )

Similarly, the linguist PAUL WEXLER on page 145 of his book entitled: RELEXEFICATION IN CREOLEAND NO CREOLE LANGUAGES:



(i) Common Slavic -ica as a feminine gender marker or diminutive combines with Slavic roots in Romani that have no counterparts in the Slavic languages themselves, see e.g. Lettish Romani *voknica* 'small window' (Ariste 1958) vs. colloquial Belarusian *vokniséa* or German Romani *jɪɪdica, biboldica* 'Jewess' (< German *Jude*, Romani *biboldo* 'Jew') vs. the Slavic languages, which eschew this suffix with 'Jew'–see e.g. Bulgarian *evrein* 'Jew': *evrejka* 'Jewess', Czech *iid* 'Jew': *iidovka* 'Jewess'.71

"frente a la vokniséa bielorrusa coloquial o la romaní alemana jɪɪdica, biboldica 'judía' (<alemán Jude, Romani biboldo 'judío')"

From the word BIBOLDO descends the word: BORBOREO, therefore, **JEREZ**, does not mean from JEREZ DE LA FRONTERA, but **JUDÍO O DE JUDEA**.

**BORRACHO,** in Calo-Romani: **MATÓ, MOLALÓ,** in Persian: **MST:**

مست ◁ adjective

ENLACE

مست - Diccionario persa-español

TRADUCCIONES

ebrio · borracho · ebria · borracha · pedo · arrendatario · inquilino

TRANSLITERACIÓN

mst

GRAMÁTICA

مست (mast)

**BORRAR,** in Calo-Romani: **SHINAD,** in Hebrew: **SHAMAD:**

| Borrar | shinad_)(anular), nevelar, vudyar, a. |

8045. שָׁמַד shamád; raíz prim.; *desolar:*—perecer, quebrantar, quitar, raer, segundo, exterminar, matar, asolar, borrar, desarraigar, deshacer, destrucción, destruir.

There is a metathesis, let's put the letters in original order:

In Hebrew:        **SHAMAD**
In Calo-Romani: **SHANID.**
In the Semitic languages, vowels do not count, although due to the Masoretic texts, they are given more attention, but to determine the origin of a word in the Semitic languages, what is taken into account are the consonants.

**BORREGO, LAMB,** in Calo-Romani: **BRACO,** in Hebrew: **BACAR:**

1241. בָּקָר **bacar**; de 1239; *res o animal de misma clase que el buey, de cualquier género (como se usa para arar)*; colect. *hato:*—becerro de la vacada, buey, cordero, **[p 21]** ganado vacuno, hato, manada, novillo, vaca.

In Caló-Romani: **BRACO.**
Hebrew:            **BACAR.**

**Sprout,** in Calo-Romani: **ANKLIST**, in Hebrew: **SHAKJIS:** "7823 **shakjís**; or שׁ֖ישׂ.ס **sakjísh**; from a root which is not used apar. sign. *sprout; shoot:-*(that which) springs up of its own accord."

In Caló-Romani: **ANKLIST.**
Hebrew:            **SHAKJIS.**

**ARM, HAND** in Calo-Romani: **BASTE,** in Persian: **BAZV:**

بازو  noun

ENLACE
بازو – Diccionario persa-español

TRADUCCIONES
brazo · brazo y mano

AFI
/bɒːˈzuː/

TRANSLITERACIÓN
bazv
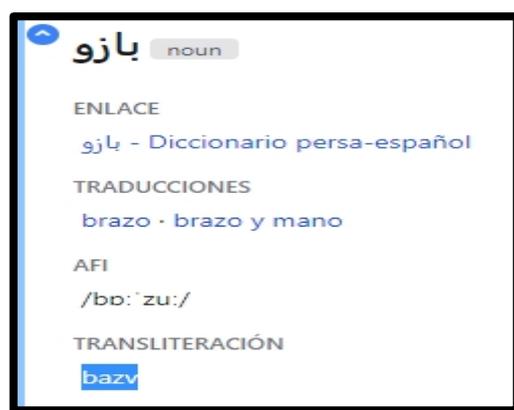
In Caló-Romani: **BASTE.**
Persian:            **BAZV.**

**GOOD,** in Calo-Romani: **LACHÓ, LASHÓ**, in Hebrew: **LASHÓN,** means: vigor, which is strength, sweet cake, new, greenery, tongue, speaking.

| Bueno | *Lasho, latsho, latcho*, adj.m. // Adv.: misto, latcho, lantcho |
|---|---|

3955. לְשַׁד **leshád**; de una raíz que no se usa de sign. inc.; apar. *jugo*, i.e. (fig.) *vigor*; también *torta* dulce o gorda:—nuevo, verdor.

3956. לָשׁוֹן **lashón**; o

לָשֹׁן **lashón**; también (en plur.) fem.

לְשֹׁנָה **leshoná**; de 3960; *lengua* (de hombre o animales), usada lit. (como instrumento para lamer, comer o hablar), y fig. (habla, lingote, lengua de llama, entrada de agua):—bahía, deslenguado, encantador, hablador, hablar, lengua, lenguaje, lingote.

The word in both Calo-Romani and Hebrew is identical. As you can see in Hebrew it also means: **CHARMER, i.e. a kind, good person.**

In Caló-Romani: **LACHÓ.**
In Hebrew:      **LASHON.**

**BUEY,** in Calo-Romani: **BURU,** in Greek: **BOUS:**

1016. βοῦς **boús**; prob. de la base de *1006*; *buey* (como paciendo), i.e., animal de esa especie («res»):—buey.

In Caló-Romani: **BURU.**
In Greek:       **BOUS.**

**BURRO,** in Calo-Romani: **TERNORO,** in Greek: **ONIKÓS, ONOS.**

**BUTRON,** English: **ABYSS,** Hebrew: הַבִּתְרוֹן **Bitron;** Strong H1338 means: **rugged point**, east of the Jordan. This word **SCRABBY** means that it is full of rocks, has steep slopes or steep inclines that make access difficult.

This word is found in 2 Samuel 2:29 which says: "And Abner and his men walked through the Arabah all that night, and passed over Jordan, and crossed over all Bithron, and came to Mahanaim". This word: **Bitron:** According to some interpreters, this Hebrew word is not the proper name of a place located on the other side of the Jordan, it is an expression that indicates **"all night or all morning"** the matter is that it seems that that night of walking Abner and his companions, did not have a good time, for several reasons: **First:** Suffering for the war between brothers. **Second:** They wanted to get away from the army led by Joab. **Third:** as some indicate, the road was **rough.** That is why this word meaning ABYSS, makes sense, and you can realize that it is the same word and that it points to the same meaning:

The biblical passage is found in 2 Samuel 2:29: *"And Abner and his men walked through the Arabah all that night, and passed over Jordan, and crossed over all Bithron, and came to Mahanaim."* According to Barnabas Ramirez's dictionary PAGE 304 in Calo-Romani **BUTRON.** also is **HELL:**

| Infierno | butron, s.m. |
|---|---|
|  |  |

In Caló-Romani: **BUTRON.**
Hebrew: **BITRON.**

# C

**KNIGHT, LORD:** in Calo-Romani: **ELAY,** is the name of **God** in Hebrew: **ELAJ:**

426. אֱלָהּ eláj (cald.); corresp. a 433; *Dios:*—Dios, dios.

In Calo-Romani: **ELAY.**
In Hebrew: **ELAJ.**

**HAIR, HAIR:** in Calo-Romani: **BAL,** in Hebrew: **BAL,** is used for many applications, such as, for example: lack, no, none, nothing, neither, anxiety, heart, resolve, old, grow old.

| 1077. בַּל **bal**; de 1086; prop. *falta*; por impl. *nada*; usualmente (adv) *no*; también *no sea que*:—no, ninguno, nada, tampoco. |
| --- |

| 1079. בָּל **bal**; (cald.) de 1080; prop. *ansiedad*, i.e. (por impl.) *corazón* (como su asiento):—resolver. |
| --- |

| 1086. בָּלָה **balá**; raíz prim.; *fallar*; por impl. *desgastar, decaer* (caus. *que se consuma, gastar*):—consumir, -se, disfrutar, envejecer, gastar, -se, viejo. |
| --- |
| 1087. בָּלֶה **balé**; de 1086; *gastado*:—envejecer, viejo. |

As we have been explaining, words sometimes change their meaning as a consequence of repetition, which is called **semantic change**.

The words change because the language is not static and in the case of the Gypsies who have been wandering all over the world much more, but it is incredible that it maintains so much purity, as we realize, when we compare it with the biblical Hebrew.

In Caló-Romani: **BAL.**
In Hebrew:          **BAL.**

**HEAD, CHIEF, SPOUSE :**  in Calo-Romani: **SHERO, JERO, ROM,** in Hebrew: **ROSH, ROSHA.** It is the same word in Hebrew and Calo-Romani. The words suffer changes through the centuries, and sometimes they change the sense of the letters, IN LINGUISTICS **is le called:** METATHESIS.
**Metathesis** is changing the placement one or more sounds within a word. And that is what has happened with this word. The Caló-Romani word SHERO. And IF WE CHANGE THE

ORDER IT WOULD BE: ROSHE, now we can perceive that it is the same word, observe:

IN HEBREW: **ROSH**

IN CALÓ-ROMANÍ WITHOUT THE "E": **ROSH**

7218 . רֹאשׁ **rosh**; from a root not used apar. sign. *to shake, shudder, shake;* the *head* (as being *shaken* most easily), whether lit. or fig. (in many applications, of place, time, rank, etc.):-high, arm, head, head, captain, capitol, caudillo, census, crest, top, begin, start, beginning, company, chaplet, collar, neck, bead, summit, cusp, front, principal, above, crossroads, lofty, entrance, squadron, excellent, extreme, fine, governor, chief, command, moment, number, first, principal, prince, beginning, point, reason, sovereign, sum, troop, veil."
**IMPORTANT:** Where did you change from rosh to SHERO in caló? For me, this word changed when the gypsies as tribes of Israel, were in the **PERSA BABYLONIAN** empire, because in

PERSIAN HEAD IS SAID: **SAR. That is to say to the word: ROSH,** they prefixed the PERSEAN word: **SAR** AND THEY INTERCALADICALLY ADDED THE **H** leaving **RO** AT THE END**:**

**PERSIAN**
  **HEBREW SAR**
          **ROSH**
  **SHE-   RO.**

Also in Hebrew **SAR,** is head.

**CADÁVER:** at caló-romaní: **MULO,** at Hebrew: **MUT:**

4191. מוּת **mut**; raíz prim.; *morir* (lit. o fig.); caus. *matar*:—cadáver, consumir, difunto, fallecer, finado, hacer matar, hacer morir, matar, morir, mortal, mortuorio, muerte, muerto, perecer.

4193. מוּת **mut** (cald.); corresp. a 4194; *muerte*:—muerte.

In Caló-Romani: **MULÓ.**
Hebrew:                **MUT.**

**BOX:** in Calo-Romani: **TOBA,** in Hebrew: **TEBA:**

Caja — *Kutija, baksa // kletka* (jaula) *tobimos, toba* (caja de ritmos), *jastari,* jastari (c. muerto), s.f. // *jestari* (c. de caudales), s.f. // tajuñi, arcojuñi

8392. תֵּבָה **tebá**; tal vez de der. for.; *caja, cofre*:—arca, arquilla.

In Caló-Romani: **TOBA.**
Hebrew:                **TEBÁ.**

**CAFÉ:** in Calo Romani: **CAYARDO,** in Hebrew: **CAYITS,** means: **harvest or grain of wheat.** The grain was roasted and hence it means MORENO, MORENA. For more information see chapter VII **and read:** FIESTA OF "ÓMER" (GAVILLAS) THE PRIMICIAS:

7019. קַיִץ **cayíts;** de 6972; *siega* (como *cosecha* tardía), sea el producto (grano o fruto) o la temporada (seca):— cosecha, fruta de verano, fruto, higo seco, pasas, verano.

In Caló-Romani: **CAYARDO.**

In Hebrew: **CAYÍTS.**

**BOX**: in Calo-Romani: **TOBA,** in Hebrew: **TEBÁ, means: CHEST OF DILUVIUM,** We can see below that the Strong's concordance tells us that CHEST and BOX are called in the same way:

**"8392  תֵּבָה  tebá**; perhaps from der. for.; ***box, chest:-***arch, arquilla."**



| Caja | Kutíja, baksa // kletka (jaula) tobimos, toba (caja de ritmos), jastari, jastari (c. muerto), s.f. // jestari (c.de caudales), s.f. // tajuñi, arcojuñi |
| --- | --- |

Although it says there: **"Toba (caja de ritmos)"** it is not a box of , the gypsy language is very old and there was not that meaning, the word **TOBA,** simply is box. And it is surprising that it is identical to **TEBA**, because it has the root **T/B.**

**This word TEBÁ, is used to say THE ARK OF DILUVIOUSNESS.**

**DILUVIU M:**

**INSTRUMENTOS** Génesis 6:14 Hazte un arca <sup>H8392</sup> de madera de <sup>gofer</sup> ; harás aposentos en el arca, <sup>H8392</sup> y la <sup>echarás</sup> por dentro y por fuera con brea.

**BOX:** in caló-romaní: **JESTARÍ**. The dictionary of Francisco de Quindale tells us: ***"JESTARÍ E MANCHIN; gazofilacio (in the temple of the Jews)"***. In Hebrew: **AKJASHTARÍ,** means: **MESSENGER:**

326 . אַחַשְׁתָּרִי **akjashtarí**; prob. from Persian right; *akjastarita* (i.e., messenger); designation (rather than name) of an isr.:- Ahastari [incl. Art.]

In Caló-Romani: **JESTARÍ.**
In Hebrew:   **AKJASHTARÍ.**


**CALDEDERO:** in Romani: **KAKAV** and **KasKarabo**, in Hebrew: **Kalákjat, Strong 7037.**

7037. קְלָחַת calákjat; apar. solo una forma de 6747; *caldero:*—caldero.

In Calo-Romani: **KAKAV, KASKARABO.**
In Hebrew:                   **KALÁKJAT.**


**CALÉ:** in Spanish: **Gitanos,** it is said: es **Calé.** In Hebrew: כָּלֶה **kalé,** Strong H3616. It is impressive, some may find it coincidental, it **is clear evidence,** of what God left written, as to what the lost tribes would be called. The word **CALÍ,** is brown, black, toasted, well, we also have the word faint, which is **KALÉ** and is mentioned in Deuteronomy 28:32 says, *"Thy sons and thy daughters shall be given to another people, and thine eyes shall see it, and **shall faint** for them all the day long; and there shall be no strength in thy hand."* On the other hand,

we have the word: **KALÁ** which has the same root as **KALÉ and KALÍ.** The Vine AT Dictionary, gives us an extensive explanation of this word which is worth reading and reads as follows: **"kalah ( כָּלָה , H3615), "to cease, fade away, conclude, perish, complete."** This verb is found in most Semitic languages and in all periods. In Hebrew it appears in the Bible (about 210 times) and post-biblical literature. The term is not found in the Aramaic of the Bible. Fundamentally the term means "to cease or stop doing". **Kalah** can refer to the "end" of a process or action, such as the cessation of divine creation of the universe: "On the seventh day God had finished the work which he had made" (Gen 2:2 rva : first mention of the verb). The word may refer to the "disappearance" of something:
"The water in the bottle is finished" (Gen 21:15 lba). Finally, **kalah** can mean **"to come to the end"** or "the process of concluding": "The oil in the bottle shall not fail" (1Ki 17:14). **Kalah** can have the positive connotation of "successful conclusion." First Kings 6:38 says that the house of the LORD
"It was finished in all its parts and according to all its plans" (lba). In the same sense, "the word of the Lord is fulfilled": "In the first year of Cyrus king of Persia, and that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, and he made a proclamation throughout his kingdom" (Ezek 1:1 rva). Kalah sometimes means "to make a firm decision". David tells Jonathan that, if Saul is very angry, "you will know that evil is determined to be done" (Esd 1:1 rva).

part of it" (1Sa 20:7). In sense negative, "complete" something can mean "make it disappear" or "go away." Kalah is used in this sense in Deu 32:23, when God says, **"I will add evils upon them; with my arrows I will finish them"** (rva). In other words, their arrows will "disappear" from their quiver. This nuance especially fits clouds: "As the cloud vanishes and is gone" (Job 7:9). "Destroy" something or someone is another negative nuance: "Famine shall consume the land" (Gen 41:30). In the same vein is kalah in Isa 1:28 : "Those who forsake the LORD will be consumed." In this case, the verb is synonymous with "die" or "perish". Sight can also "fade away" and one becomes blind: "The eyes of the wicked shall be consumed; and they shall have no refuge" (Job 11:20). We find a totally different emphasis when the heart "wastes away" (nbe ) or "languishes" (bj ): "My soul longs and even ardently desires the courts of the LORD" (Ps 84:2 rva ); probably the psalmist meant that his desire for God's presence was so intense that nothing else mattered to him, he was "dying" to be there." Truth be told, reading all this, the hairs stand on end, I clearly see the gypsy people.

Because this word **KALÁ,** has all the meanings of what the gypsy people have suffered, consequence of turning away from the Lord, but I want to emphasize, that, as well as this word means destruction, put an end, persecuted, scourged, and etc, there is also a positive connotation, by the mercy of God, and   is   the   that   tells us      in

First Kings 6:38: "And in the eleventh year, in the month Bul, which is the eighth month, house was finished, with all its outbuildings, and with all that was needful. So he built it in seven years." The house of the Lord was finished **(KALAH)** , This is a prophecy, and all will be finished as God said, all Israel will return to their land.

3616. כָּלָה kalé; de 3615; *derrotar*:—desfallecer.
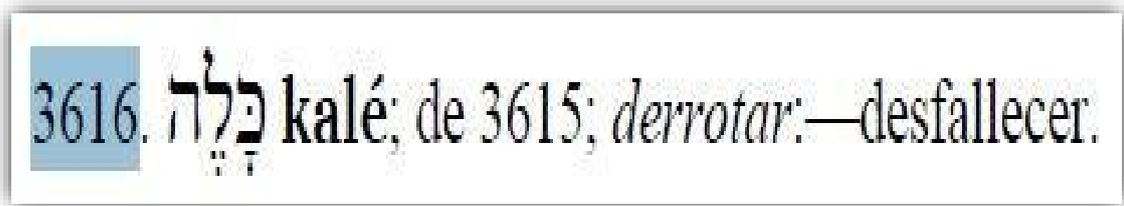
In Calo-Romani: CALÉ.
In Hebrew:        KALÉ.

CALÓ, CALÍ: in Spanish: **MORENO, NEGRO** in Hebrew:**CALÍ**יְקלל   , means among other things: **TOASTED WHEAT OR CORN Kernel, BURNED BY THE SUN OR IN SARTEN, MAY ALSO MEAN MORENO OR MORENA:**

Strong hebreo #7039 קָלִי calí

7039 grano tostado.

| Pronunciación | calí |
| Derivación | de 7033 |
| Definición | mazorcas o espigas tostadas |
| Def. en RV | grano tostado. |

We gypsies have always called ourselves CALOS, MEN AND WOMEN CALÍS, and IN
GENERAL TO THE PEOPLE. This word appears in the oldest dictionaries that we have, one of

They are the dictionary of Francisco Sales of May 1870, dictionary of Gabriel Veraldi Pasquale, English dictionary, appears with the same meaning of **GITANO NEGRO,** in the same way the book expresses itself: the image of the gypsy people through the lexicon, and etz. All ancient and modern dictionaries agree that the word: **Calí, means: Moreno, Negro, Atezado.**

We come to a very important point, because if the Chaldeans are Hebrews, there must be in the Bible some indication that justifies it, because God has everything under control and if God prophesied in His Word that all the tribes would return at the end of to their land, He had to leave very clear and evident proofs, and one of them would be the name of how the house of Israel would be called in the future, and that is what we find in the BIBLE.

As we indicated above, **Calí, means brown, or more exactly Atezado, which means: to have the skin burned by the sun, that is: SKIN BROWN, OR TOASTED BY THE SUN,** and that word we find it in several parts of the Biblical Hebrew and one of them is in **Leviticus 2:14** which says: *"If thou offer unto the Lord an offering of first fruits, thou shalt roast the green ears of corn with fire, and the crumbled grain shalt thou offer for an offering of thy first fruits."* The words **GREEN EARS SHALL YOU ROAST,** would be the word: **CALI,** which is **brown or roasted.** Also Leviticus 23:14 says: *"Ye shall eat neither bread, nor parched corn, nor fresh ears, until this very day, until ye have offered the offering of your God;*

*perpetual statute is for your ages wherever you dwell."* In this case the word **CALÍ** O ES: roasted grain. Strong's dictionary literally reads popcorn, or corn: קָלִי **calí;** קָלִיא **calí;** of H7033; ears or roasted ears.-roasted grain." "This word also refers to by the idea of **shrinking by heat**]; **roast, i.e. incinerate partially or slowly:-ardor, roast, roast....... calá;** root prim.; to be light (as impl. in rapid movement), but only fig. (to be [caus. to have] in contempt):-abatir, **disgrace, despise, debase, debase, low esteem, villain.** Thus we see that the word **CALÍ** o does not mean only MORENO, or TOSTADO, but also: incinerar, ardor, asar, ser ligero, desprecio, desatir, desonrar, despreciar, envilecer, poca estima, villano, also has to do with burla, escarnio. All these adjectives, narrate the suffering of the gypsy people in the world, and also come detailed as a consequence of punishment for disobedience in Deuteronomy chapter 28 and in verse 37 it says: "And you shall be a terror, and shall be a reproach and a derision to all the peoples to whom the Lord will bring you." So, then, in this verse and others that we will see he is saying that when they are scattered their name would be a cause of derision and horror.

Very interesting to note that this word also has to do with cremation, and it appears precisely in Leviticus chapter 23, which are the ordinances for the Passover feast and the feast of the sheaves or unleavened bread, which are also

offered the lamb. In the first month, on the fourteenth day, the people of Israel were to celebrate the first feast, which was Passover, followed by Unleavened Bread. Immediately the Lord gives them the following instruction: ...when you have reaped your wheat, you shall bring a **sheaf of firstfruits** of your harvest to the priest. And the priest shall wave the sheaf before the Lord, that ye may be accepted; on the morrow after the sabbath he shall wave it. (Leviticus 23:10,11). It is this sheaf, which could be of wheat or corn, that in chapter 23, chapter 14, mentions the word: KALI. Thus, the word **CALI** has many meanings, but especially means: **toasted by the sun, or brown skin,** well, in Song of Solomon 1:6 it says: "Do not notice that I am brown because the sun looked at me. My mother's sons were wroth with me; They set me to keep the vineyards; And my vineyard, which was mine, I kept not." Here the word used is different from CALI, but it has the same sense, for she is also BROWN BECAUSE she has been roasted by the sun, just like the word CALI of Leviticus 2:14 and 23:14.

These verses in Song of Solomon chapter 1, is a prophecy, because it speaks of the division of the kingdom, and of its scattering, therefore, when it says: "Morena" it is speaking of how the 10 tribes would be called when they were scattered throughout the world.

Who is he talking about in this passage? when he speaks of **MY MOTHER'S SONS BEING PRAISED AGAINST ME. Who are they, those children, and who is the woman?** In the other

versions of the Bible, it does not say MOTHER'S SONS, but: **"My brethren were angry with me". For me, it is the house of Israel,** and specifically the tribe of Ephraim, because it was the tribe that ruled the others, after the division, and Solomon is prophesying in the form of allegory.

Why do I say it is Ephraim? precisely because it says: "My brothers were angry with me;" because Ephraim's mother was an Egyptian, who was Joseph'wife, and when he is talking about my brothers, he is referring to the Egyptians. This is the same opinion held by MADELEINE TARADACH-JOAN FERRER, in his

Commentary to the Song of Solomon says: "[Ct 1:6] My mother's sons, (these are) the Egyptians, who made me grow up; they went up with me in the mixed multitude; they instigated me with their incitement and their seduction until they made me...... [Ct 1:6] keeper of the vineyards. And there the sun tanned me and became a brunette; that is, they made me a worshipper of other gods, but my own vineyard [: God], which was mine from my fathers, I did not keep." Thus, it is clear that this is the house of Israel, and if we apply the word roasted by the sun, or tanned by the sun, we would have to call her: CALI, for in saying, "LOOK NOT UPON ME SO, FOR I AM TANNED, THE SUN  HAS  TANNED MY  SKIN"  Song of Solomon  1:6

translation of the living. What it says is literally like the grain of wheat or corn, THE SUN HAS TOASTENED MY SKIN. So, what she is saying to those who look at her, "DO NOT LOOK AT ME LIKE THAT" This means do not look at me strangely because of my blackness, and this refers, not only in the physical sense, but

also in the sense

When he mentions THE SUN HAS TANNED ME, he does not refer only in the sense that the sun has tanned them by being wanderers, but because the sun represents BAAL and that it was the cause of their blackness, of their sin. In the next part of verse 6, he lays the blame for their sin, and dark complexion on their brethren, saying, "My brethren were angry with me;" What he means is: THEY WERE ANGRY, AND THEREFORE I WAS FORCED TO TAKE CARE OF THEIR VINEYARD, AND THEREFORE I WAS FORCED TO TAKE CARE OF MY VINEYARD.

Now what she says in verse five is impressive when she says: "I am brown but fair, O women of Jerusalem, brown as the tents of cedar, brown as the curtains of Solomon's tents" Version of the living. This is amazing, when she says, I AM DARK, she is referring to her sin, and sin is marked on their faces, but she is beautiful because of her past, because she is descended from the patriarchs, Abraham, Isaac and Jacob, to whom the promise of the redeemer was made, the fathers of faith, therefore I am beautiful, because I am descended from there. On the other hand, the brown woman,  se  directs to the  women  of  Jerusalem

Who are these women of Jerusalem? Among the tribes of Israel, there was always controversy between the 10 tribes led by Ephraim, and Judah, which was the host of Levi, Benjamin. So the ones who are speaking allegorically are the northern tribes addressing the tribes that inhabited Jerusalem and the southern part of Israel. Thus, every time he says: I AM MORENA, you could say: I AM CALI, since that both words in Hebrew means lo

The same, although in Song of Solomon he uses another word for brown, but it means the same thing, it is like saying in Spanish: moreno or bronceado. In verse 1:7 it is confirmed that it is the house of Israel, because it speaks of being wanderers and says: "Let me know, O thou whom my soul loveth, where thou feedest, where thou sittest at noonday: for why should I be as a wanderer by the flocks of thy companions?" This book of Song of Solomon is for the Church of Christ and for Israel, and what it manifests is that Israel when scattered among the nations would be among wolves, and the Church likewise because Jesus said: "He sent you as sheep in the midst of wolves" Matthew 10:16. So, then, finished with this verse 5 and 6 of chapter 1 of Song of Solomon, if we keep the criteria of Leviticus 2:14 and 23:14, that the roasted grain is literally called: WARM OR , we could say that verse 1:6 of Song of Solomon would be like this: "DO NOT LOOK AT ME LIKE THIS, FOR BEING WARM, THE SUN HAS TANNED MY SKIN".

of the living. This indicates that wherever outside, they would look at her strangely.


In Caló-Romani: **CALÍ.**

In Hebrew:        **CALÍ.**


**CALÓS:** in English: **gypsies,** in Hebrew קָלַס **CALÁS;** means: **Hazmerreir, or mock, mock, mock,** This word is actually a prophecy of the name of the gypsies. This word

appears in Psalms 44, it is a Psalm that among other topics speaks of the expansion of the people of Israel among the nations, it says it in verse 11, and in verse 13 it says that they will be a mockery and derision, and there it uses the word KALOS, verse 13 says: "You make us a reproach to our neighbors, a derision and a mockery to those around us". In other words, when it says: "Mockery" is **"KALOS",** the truth is that the prophetic accuracy is impressive, because what it is saying is that when Israel will be for the nations: **"YOU WILL BE KALOS",** because it is like saying: "YOU WILL BE OF MOCKING" Strong H7046.

This word is in Psalms 44:13 and says:

HERRAMIENTAS Sal 44:13 Nos pones por oprobio a nuestro prójimo, por desprecio y burla H7047 a los que nos rodean.

In Caló-Romani: **CALOS.**
In Hebrew:          **KALAS.**

*"You put us to the affront of our neighbors, to the scorn and derision **(Keles, kalas)** of those around us."*

**STREET:** in caló-romaní: **ULICHA,** is a word **BULGARA.**

**CALLAR:** at caló-romaní: **DUMAR,** means: **SAVE SECRET,** at Hebrew: **DUMAN,** means**: SHUT UP:**

| | |
|---|---|
| Llevar | dumar (ll.en secreto), // tchibar, tchitar, sintchitar (llevar puesto) |

1748. דּוּמָם **dumám**; de 1826; *quieto*; adv. *silenciosamente:*—callar, esperar, mudo.

דּוּמֶשֶׁק° **Dumeshec**. Véase 1833.

In Caló-Romani: **DUMAR.**

In Hebrew: **DUMAN.**

**SHUT UP:** SHUT UP, at caló-romaní: **SONSIBELAR, SONSONICHAR,** at Hebrew: **SHOMRAYIN, means**: SAMARIA.

The meaning of this **"mute"** can be due to panic, that is to say, it can remind us of a horrifying moment, where people can become mute due to fear and therefore the word can undergo a transformation.

8115. שָׁמְרַיִן **Shomrayín** (cald.); corresp. a 8111; *Shomrayín*, un lugar en Pal.:—Samaria.

8117. שָׁמְרֹנִי **shimroní**; patron. de 8110; *shimronita* (colect.) o desc. de Shimrón:—simronita.

8118. שֹׁמְרֹנִי **shomeroní**; patrial de 8111; *shomeronita* (colect.) o hab. de Shomerón:—los de Samaria, samaritanos.

In Caló-Romani: **SONSIBELAR.**

Hebrew: **SHOMRAYÍN.**

**CALUMNIA:** in Calo-Romani: **Bedá,** in Hebrew: **Abedá, Abad: Destruction,** lack of understanding, among other . Strong 9 and 6. This word is important in Hebrew, for it means that the sons of Korah perished when they criticized Moses and the earth opened up and swallowed them. Num 16:33. *Abad* may indicate failed human qualities:

"They are a people lacking in judgment; there is no understanding in them" (Deut 32.28:

"8 . אֲבֵד **éd**; act. of part. of 6; (concr.) *miserable* or (abst.). *destruction*:-perish.

9 . אֲבֵדָה b **irch**; of 6; concr. somewhat *lost;* abst. *destruction,* i.e., Hades:-lost thing, destroy, lose. Comp. 10.

10 . אֲבֵדֹה **abaddó**; the same as 9, erroneously written by 1; *perish*:-destruction."

In Caló-Romani: **BEDÁ.**
In Hebrew:      **ABEDÁ**

**FIELD, ORCHARD**: in Calo-Romani: **SADO,** also in Calo-Romani this word: **SARÓ,** means: **ALL**. IN HEBREW: **SAROM**, means: **Plain, VALLEY:**

**Strong hebreo #8289** שָׁרוֹן **Sharón**

| 8289 Sarón. |
|---|
| **Pronuciación** Sharón |
| **Derivación** prob. apócope de 3474 |
| **Definición** llanura, Sharón, nombre de un lugar en Pal. |
| **Def. en RV** Sarón. |

In geography, a **plain** is a large expanse **of flat or slightly undulating land**. **Plains** can be found in lowlands, generally below 200 meters above sea level or at the bottom of valleys.

**In the Bible:** The coastal plain between Joppa and Mount Carmel (1 Chronicles 27:29) "Of the cattle that grazed in Sharon, Sitrai the Sharonite; and of the cattle that were on at the valleys, Shaphat son of Adlai. (Song of Solomon 2:1) "I am the rose of Sharon, and the lily of the valleys". (Isaiah 35:2) "It shall blossom abundantly, and also rejoice and sing for joy; the glory of Lebanon shall be given to it, the beauty of Carmel and Sharon. They shall see the glory of the LORD, the beauty of our God."

https://www.bibliatodo.com/Diccionario-biblical/saron

In Caló-Romani:    **SADO**
In Hebrew:         **SARON**

**CAM:**   in Spanish: **SOL**. In Hebrew: **HOT**, it is identical: **CAM.** Although in Hebrew it is written: חַם kjam, and

is pronounced: **JAM**, when the word was translated into Spanish it became: **KAM.** In Hebrew it has several applications. It is also pronounced: **CAM**, who was a son of Noah, and is also used to say **SON IN LAW**. Strong H2525.

In Caló-Romani: **CAM.**
Hebrew:             **KAM.**

**CANA:** Spanish: **BULLA,    HACER    RUIDO**, Hebrew:    קָנָא  **CANÁ**,  among  other  meanings: **ENOJAR,   ENFADARSE,**   Strong   H7065.   Also: קָנוֹא **CANÓ,** meaning: **fury, anger.**

> 7072. קָנוֹא **canó;** por 7067; *celos o furia, cólera:*—celoso.

It is evident that it is related, because when a person is angry, i.e., he gets angry, shouts and makes a fuss.

In Caló-Romani: **CANA.**
Hebrew:             **CANA.**

**FACE:** in Calo-Romani: **Kusha,** in Hebrew: **SHASÁ:**

> 8156. שָׁסַע **shasá;** raíz prim.; *partir o rasgar; fig. insultar, echar en cara:*—despedazar, hender, hendido, hendidura, reprimir.

In Calo-Romani: **KUSHA.**
Hebrew:             **SHASAH.**

**CARCEL, CALABOZO:** in Calo-Romani: **ESTARÍ, ESTARIPEN,** in German and Hungarian Romani it is: **STAR,** in Hebrew: **ASAR:**

> 631. אָסַר **asar**; raíz prim.; *uncir o enganchar*; por anal. *fijar* en cualquier sentido, *unirse a la batalla*:— aprisionar, arrestar, atar, cárcel, cautivo, ceñir, comenzar, ligar, obligar, ordenar, prender, preso, quedar, reprimir, suspender, uncir.

In caló-romaní:     **ESTARÍ, ESTARIPEN**.
In Hebrew:             **ASAR.**
In Hungarian caló: **STAR.**

**CARESSES, CUDDLES:**    in Calo-Romani: **AJELAR,** in Hebrew: **KJALÁ,** this type of caresses or cuddles, are refers to sick care:                         "2470 . ה**kjalá**; prim. root [comp. 2342, 2470, 2490]; prop. *worn* or *worn out;* hence, (fig) *to be weak, sick, afflicted;* or (caus.) *to become afflicted, sick;* also *to soar* (in flattery), *entertain*:- anguish, long for, fall, weak, weaken, weaken, discourage, painful, sicken, sickness, sick, infirm, enflake, favor, heresy, wound, implore, incurable, arrive, woman in labor, pray, labor, presence, plead."

In Caló-Romani: **AJELAR.**
In Hebrew: KHALAH.

**CARIÑO:** in Calo-Romani: **JELI, JELE,** in Hebrew: **YEDID,** also **YELED,** means: **Birth of a child.**

3039. יְדִיד Yedíd; de lo mismo que 1730; *amado*:—amable, (muy) amado, amar, amor.

3206. יֶלֶד yéled; de 3205; algo *nacido*, i.e. *prole* o *crío*:—cría, hijo, (un) joven, muchacho, niño, polluelo.

In Caló-Romani: **JELI.**
In Hebrew:       **YELID, YEDID.**

**MEAT:**   in Calo-Romani:   **MASARI ,**   in Hebrew: **BASARI:**

Resultados para *CARNE*

Pulsa en cualquiera palabra para ver todas las formas.

| Palabra | Raíz | Categoría | Significado |
|---|---|---|---|
| בָּשָׂר basar | ב - שׂ - ר | Sustantivo – *modelo katal*, masculino | carne |
| בְּשָׂרִי bsari | ב - שׂ - ר | Adjetivo | cárnico, de carne; corpóreo, carnal |
| מַטְחֵנָה matjena | ט - ח - ן | Sustantivo – *modelo maktela*, femenino | máquina de moler carne, molinillo de café |

No ha encontrado lo que buscaba? ¡Envienos su comentario!

Word found by: GONZALO RODRIGUEZ FERNANDEZ.

In Caló-Romani: **MASARÍ.**
In Hebrew:       **BASARI.**

**BASKET:**   PLEASE PAY ATTENTION TO THE FOLLOWING WORD AND ITS BIBLICAL DESCRIPTION.
Word: **BASKET** H3619  כְּלוּב **kelúb**. H3619כֶּלֶב

**kéleb.** The Strong's dictionary says of the word: **KELÚB,** from here, **basket** (because of its resemblance to a **wicker** cage):-canastillo, cage. The word **Calí, Calé**, in its different roots in Hebrew, has to do with the gypsy people, even in the name, because the word **KELÚB** is pronounced: **KALÓ**, it is pronounced like half of the A and half of E: AE, and the U like a UO, that is why the gypsies said: This word also means: WICKER BASKET. **This is a Hebrew word:**

3619. כְּלוּב kelúb; de lo mismo que 3611; [p 60] *trampa para aves (como preparada con un pestillo o gatillo para dispararla); de aquí, canasta (por su parecido a una jaula de mimbre):—canastillo, jaula.*

In Caló-Romani: **KALÓ.**
In Hebrew: KELÚB.

**CATAR OR ACATAR :** in Spanish: **AGOLPAR, GATHER,** Hebrew: **KANÁSH** כָּנַשׁ means: **GATHER, CONGREGATE, ASSEMBLE.** Strong H3673.

3673. כְּנַשׁ kanásh (cald.); corresp. a 3664; *reunir en asamblea:—juntar, reunir.*

In Caló-Romani: **ACATAR.**
In Hebrew: KANÁSH.

**NEARBY:** at caló-romaní: **ARASEL,** means: **GETTING THERE. Dictionary by Bernabé Ramírez,** at

Hebrew: **ETSEL.** Word found by: GONZALO Rodriguez Fernandez:



In Caló-Romani: **ARASEL.**
In Hebrew:           **ETSEL.**

**NEAR VALLEY:** in Calo-Romani: **PASH,** in Hebrew: **PASH,** means: to disintegrate, rudeness, rigor.

6580  .פַשׁ **pash**; prob. of an unused root that sign.
*disintegrate; stupidity* (as       result       of *rudeness* o *degeneration*):-rigor.

In Calo-Romani: **PASH.**
Hebrew:           **PASH.**

**CHANA:** English: **lie**, Hebrew: **shacár**; means: **deception**:
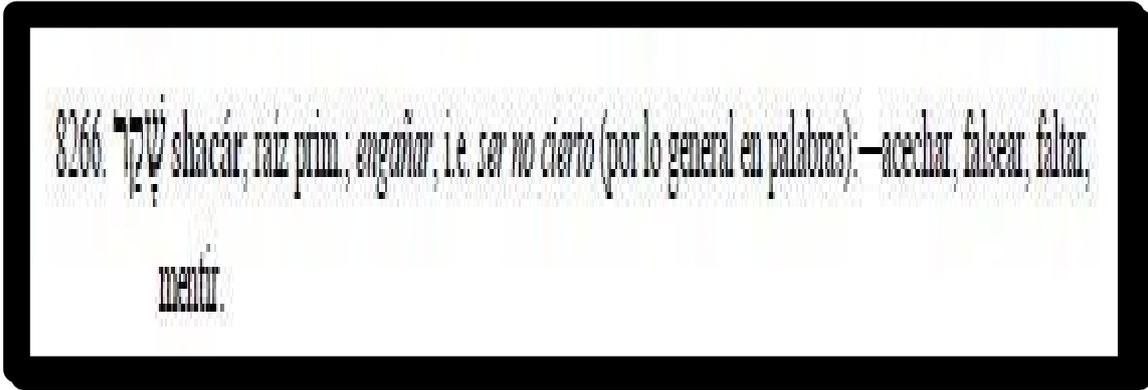
8266. שָׁקַר shacár; raíz prim.; engañar; i.e. ser no cierto (por lo general en palabras) —acechar, falsear, faltar, mentir.

For more information on the word **LIE** in Calo-Romani, see the word LIE in this chapter.

In Caló-Romani: **CHANA.**
In Hebrew:        **SHACAR.**

**CHARÓ:** in English: **Sky, Firmament, Vault.**
Hebrew:   חנות **Chanuwth** means: **Vault, Transliter:**
                                        **chânûth:**
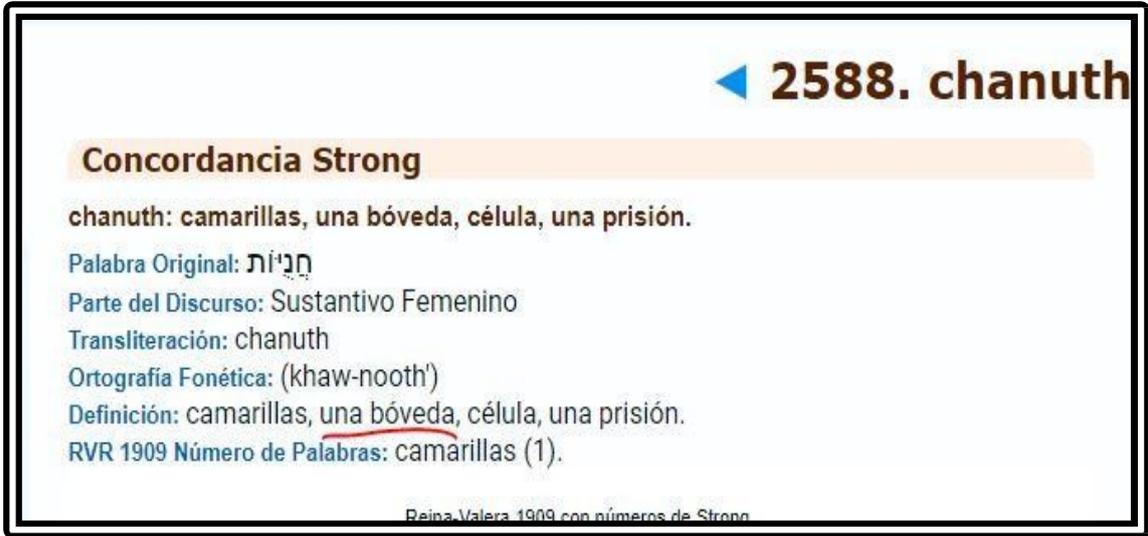


> ◀ 2588. chanuth
>
> **Concordancia Strong**
>
> chanuth: camarillas, una bóveda, célula, una prisión.
> Palabra Original: חֲנִיֹּות
> Parte del Discurso: Sustantivo Femenino
> Transliteración: chanuth
> Ortografía Fonética: (khaw-nooth')
> Definición: camarillas, una bóveda, célula, una prisión.
> RVR 1909 Número de Palabras: camarillas (1).
>
> Reina-Valera 1909 con números de Strong

There is also the word: חנות **Channowth,** meaning: **Prayer Mercy.** Strong References H2588 and H2589. The gypsies of Wales

they say: **ravnos,** for **heaven,** and **ravnos is a Greek word.**

> Strong's # 2588: chanuwth (pronunciado khaw-nooth ')
>
> de 2583; propiamente, una bóveda o celda (con arco); por implicación, una prisión: - cabaña.

In Caló-Romani: **CHARÓ.**
In Hebrew: **CHANUTH.**

**FOR MORE INFORMATION SEE: SKY.**

**CHUNGALO:** means: **EVIL**, it is also used to say: **UGLY**. In Turkish Calo-Romani it is exactly the same, in **German** Calo: **BENGALO.** In Hebrew: **SHIGGAYÓN,** means: **ABERRATION**. In Hebrew also: SHEGAGÁ, means: FAULT OR TRASNGRESSION. According to the dictionary of Bernabé Ramírez, it is also said:

**SIKIYIMOS:** means **INCITATION:** 7692 גָּיֹה **shiggayoná**; from 7686; prop. *aberration,* i.e. (tech.) *dithyramb* or poem without determined object:- Sigaion, Sigionot.

7684 **shegaga**; from 7683; *missing* o גה. *transgression* inadvertent:-accident, error, mistake, ignorance, unintentional, error.

In Caló-Romani: **SIKIYIMOS.**
In Hebrew: **SHIGGAYONA.**

**CHORAR:** in English: **thief,** in Hebrew: **SHORER,** among other things means: **ENEMY.** We see the **C** changed by the **S. Let's put the letter in its place:**

Hebrew: **SHORER.**
In Caló-Romani: **SHORAR.**

Hebrew also: **SHACAC,** means: **hungry, to go hither and ,** also**: to hunt. Hebrew: shacár**; root prim.; *to deceive*, i.e., *to be untrue* (usually in words):-stalk, falsify, misrepresent, **lie.** In Calo-Romani RUSSIAN ES: **charoro,** meaning**: POOR.** In Hebrew also the word: **SHOR.**
When you hear the pronunciation of these words in Hebrew they sound like **CHORER,** because the **"S"** sounds weakened**:**
8324  . שָׁרַר **sharár**; root prim.; *to be hostile* (act. part. only). *opponent*):-enemy.
8325 .  שָׁרָר **Sharár**; from 8324; *hostile; Sharar*, an isr:-Sarar.
8326 שֹׁרֶר **shórer**; from 8324 in the sense of *to twist, twist* (comp. 8270); umbilical *cord*, i.e. (by extens.) *bodice, doublet*:-umbilicus.

**◄ 2719. chereb**

**Concordancia Strong**

chereb: espada, cuchillo, espadas, sequía, un instrumento de corte.

Palabra Original: חֶרֶב
Parte del Discurso: Sustantivo Femenino
Transliteración: chereb
Ortografía Fonética: (kheh'-reb)
Definición: espada, cuchillo, espadas, sequía, un instrumento de corte.
RVR 1909 Número de Palabras: espada (193), cuchillo (186), espadas (15), cuchillos (4), puñal (3), asolados (2), daga (2), armado (1), cuhillo (1), guerra (1), hachas (1), martillos (1).

Reina-Valera 1909 con números de Strong.

**CIELO, BÓVEDA:** in Caló-Romani: **CHARÓ,** this word has different meanings such as: **pot, dish**, and the German and Hungarian Caló-Romani dictionary means: **sword.** Thus, this word also means as wounded, and to be imprisoned. It is used in Jeremiah 37:16 which says: **"So Jeremiah went into the <u>cistern house, and into the vaults</u>. And when Jeremiah had been there many days,"** This was a prison:



**◄ 2588. chanuth**

**Concordancia Fuerte**

chanuth: camarillas, una bóveda, célula, una prisión.

Palabra Original: חֲנֻיֹת
Parte del Discurso: Sustantivo Femenino
Transliteración: chanuth
Ortografía Fonética: (khaw-nooth ')
Definición: camarillas, una bóveda, célula, una prisión.
RVR 1909 Número de Palabras: camarillas (1).

**LAMB:** in Calo-Romani: **BRACHI, BRACO**, in Hebrew: **BACAR** ″1241 בָּקָר bacar; from 1239; *beef* or animal of the same kind as ox, of any genus (as used for *plowing*); colect. *herd*:-calf of the cow, ox, **lamb**, **[p 21]** cattle, herd, flock, herd, steer, cow."

In Caló-Romani: **BRACO.**
Hebrew:             **BACAR.**

**EAT,** in Calo-Romani: **JALAL,** in Hebrew: **AKAL, Strong 398**. In Hebrew it is pronounced: **AJAL:**



In Caló-Romani: **JALAL.**
Hebrew:             **AKAL.**

In Hebrew it is pronounced: **AJAL,** so it is exactly the same word.

**RABBIT:** in Calo-Romani: **SHOSHOI,** from this word comes the word: **JOJOY,** in Hebrew: **SHAFAN:**

8227. שָׁפָן shafán; de 8226; una especie de [p 139] *conejo* (por su *escondijo*), i.e. prob. *liebre:*—conejo.

In Calo-Romani: **SHOSHOI.**
Hebrew: **SHAPHAN.**

**COSA:** in Calo-Romani: **BEDA,** in Hebrew: **DABAR:**

1697. דְּבָר dabár; de 1696; *palabra*; por impl. *materia* (como de lo que se *habla*) o *cosa*; adv. *causa:*—acta, acuerdo, acusación, asunto, cantar, cántico, caso, causa, celebración, conmemoración, consejo, cosa, crónica, cuenta, cumplimiento, dar, decir, decreto, dependencia, designio, dicho, discurso, edicto, hablar, hecho, historia, información, inquietar, lenguaje, ley, libro, mandamiento, mandar, mandato, manera, mensaje, negocio, noticia, orden, palabra, parecer, parte, pensamiento, pendencia, petición, porción, precepto, pregunta, proceder, promesa, provisión, ración, razón, recado, responder, respuesta, sentencia, tarea, trato.

This word in both Hebrew and Calo-Romani is used for many applications. Notice in the box that says DABÁR, it can mean: THING, in addition to all the terms it puts there. Well, in Calo-Romani it is exactly the same, it is used for anything.
As we are seeing and we will see throughout this book a METATHESIS occurs, that the change of one or more sounds of a word, in this case the caló-romaní put the last thing first, to perceive this let's make the change:

In Hebrew: **DABÁR.**
In Caló-Romani: **DABE.**

**CARE,    TO ATTEND:** in Calo-Romani: **XUNEL,** in Hebrew: **SHOMER,** means: **TO CARE:**

"7763 **Shomér**; or שֹׁמֵר **Shomér**; part. act. of 8104; *take care; Shomer,* name of two isr.:-Somer."

In Caló-Romani: **XUNEL.**
Hebrew:            **SHOMER.**

**RUN,   RUN:** in Calo-Romani: **NAJAR,** in Hebrew: **NAJAL,** Means: **TO RUN:**
**5095 .** נָהַל **najál;** root prim.; prop. to **run with a** *spark,* i.e., *to flow;* hence, (trans.), to **lead, and (by infer.)** *to protect, to sustain*:-to lead**, to** guide, to lead, to shepherd, to sustain."
Another word is:    נָדַד **nadád,** means the same**.**
**To flee, to move away, to wander**:
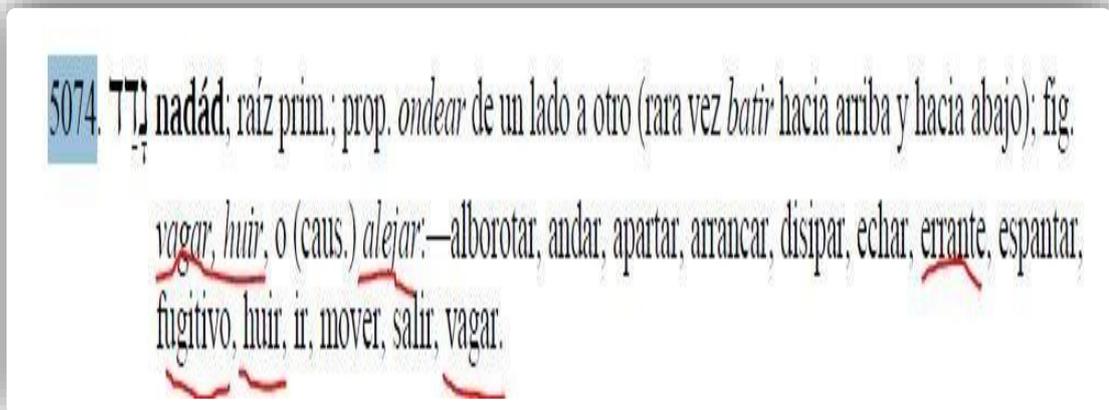


5074. נ͏ָדַד **nadád:** raíz prim.; prop. *ondear* de un lado a otro (rara vez *batir* hacia arriba y hacia abajo); fig. *vagar, huir,* o (caus.) *alejar*:—alborotar, andar, apartar, arrancar, disipar, echar, errante, espantar, fugitivo, huir, ir, mover, salir, vagar.

We have also the word:    נָגַד **negad** and נָ**NÁJAR,** is the exact same word as in Hebrew, I copy verbatim from the Strong's dictionary:    נָהַר **najár;** root prim.; to glisten, i.e. (fig.) to be or b cheerful; hence, (from the brightness of a running stream) flow, i.e. (fig.) assembly:-to glisten, **RUN.** In modern Hebrew it is pronounced nearly the same, **NAJAL,**

pronouncing the J a little looser than in Spanish. Strong 5047 and 5102.

In Caló-Romani: **NAJAR.**
In Hebrew:           **NAKHAL.**

**MARRY:** in Calo-Romani there are several words, but one of them is: **Lacha,** may come from the word: **lache**, and can be used in the sense of **marrying.** In the Book **the Bible in Spain by George Borrow**, they wanted him to marry a gypsy woman, and the mother of the young woman told George Borrow: ***"The old gypsy woman: Because it is time for the chabí <u>to lose her lacha </u>and have a róm. The best thing you can do is to take her for romí, my London caloró."*** It can mean lose her **shame, or her virginity**, but either way, it means to *MARRY*. In Hebrew is the word: **lacákj,** this word is also used for other expressions. Strong 3947. **Barak,** means to **bless,** Strong 1288. Further on the word **YELI** is mentioned**.**

3947. לָקַח lacákj; raíz prim. *tomar* (en la más amplia variedad de aplicaciones):—aceptar, acercar, admitir, adoptar, adquirir, alejar, apoderarse, arrebatar, atraer, capturar, casar, comprar, dar, dejar, echar, endulzar, envolver, esparcir, ganar, herir, limpiar, llamar, llevar, mezclar, percibir, prender, prestar, quitar, recibir, recoger, reprochar, sacar, tomar, traer.

In Hebrew:           **LACÁKJ.**
In Caló-Romani: LACHÁ.

**CATETO:** at caló-romaní: **Galile,** at Hebrew: **Galileo.**

In Caló-Romani: **GALILE.**
Hebrew: **GALILEO.**

**GET:** in Calo-Romani**: ARESARD,** in Hebrew:
**SARÁR: "**8323 . .שַׁרר  **sarár**; root prim.; *to have* (trans. *exercise;* refl. *achieve*) *dominion*:-assert, authority, constitute, constitute, dominate, dominate, rule, imperiously, preside." The phonetic change consists of the last syllables, changed at the beginning, let's put it correctly:

In Hebrew: **SARAR.**
In Caló-Romani: **SARDARE.**
**SARER.** This would be the form correct.

**TO COUNT:** in Calo-Romani: **JINAR, GINAR,** in Hebrew: **GHILGAL,** means: **WHEEL,** also in Hebrew: **GULGÓLET,** means: to **count people:**

1538. גֻּלְגֹּלֶת gulgólet; por redupl. de 1556; *cráneo* (por *redondo*); por impl. *cabeza (al contar personas):—* cabeza, cráneo, todo hombre.

1536. גַּלְגַּל guilgal, var. de 1534:—rueda.

In Caló-Romani: **GINAR.**

In Hebrew: **GHIGAL.**

**COVER:** in caló-romaní: **DICANDESQUERO, ABDECKEREI, is a word of GERMAN origin.** This certifies that, the Spanish gypsies, are the descendants of the German gypsies, the Bohemians and Egyptian that arrived in 1447. Of which in Germany they said that **they WERE JEWS.**

In Calo-Romani: **DICANDESQUERO.** In
Hebrew: **ABDECKEREL.**
German: **BEDECKT.**

**NECK:** in caló-romaní: **GARLO,** IN HEBREW: **GARON, GARGUEROT**, means same: **CUEL**

1627. גָּרוֹן **garón**: o (abr.)

גָּרוֹן **garón**: de 1641; *garganta* [comp. 1621] (como *endurecida* por tragar):—garganta, cuello.

1621. גַּרְגְּרוֹת **garguerót**: fem. plur. de 1641; *garganta* (como usada al *rumiar*):—cuello.

In Caló-Romani: **GARLO.**
Hebrew: **GARON.**

# D

**DÁDIYA:** in caló-romaní: **DIMOS,** in Greek: **DOMA:**

In Caló-Romani: **DIMOS.**
Hebrew:          **DÓMA.**

**DADIVOSO-SA:**   in Calo-Romani: **JUCAL,**   in Hebrew:
**YUCAL, JUNCAL:** means: **POWERFUL:**

In Caló-Romani: **JUCAL.**
In Hebrew:          **YUCAL, JUNCAL.**

**LADY:** in Calo-Romani: **RAJI,** in Hebrew: **JARÍ:**

| Dama | *Rani* (pl.: *raiyi* ), *raji, raiyi,* |
|---|---|

We observe something that occurs frequently between Calo-Romani and Hebrew, the phonetic change, in this case the Calo-Romani changes the last letters of the Hebrew and puts them at the beginning, if we change the order we will realize that it is the same word:

In Hebrew:          **KHARI**
In Caló-Romani: **JARI.**

**DAÍ:** at  Spanish:  **Mother,**  at  Hebrew   יַדְ **DÁI,** means:   **SUFFICIENT,** is   a   noun,          has

relationship, because in Hebrew it is also: **OF THAT WHICH IS NEEDED**. But the verb **DAH,** is similar to the noun **DÁI,** in Genesis 30:1 it says:" When *Rachel* saw *that she bore Jacob no children, she was envious of her sister, and said to Jacob: Give me children, or else I die".* According to the Interlinear Bible: in the original it appears thus: יָלְדָה **yā-lə-ḏāh**, this word: ילד **Yeled means something born,** i.e. offspring or **offspring:- offspring, son,** (a) young man, lad, boy, child, this word ילד **Yeled,** joined to: `וה is: יָלְלָדָה **yā-lə-ḏāh,** literally could be translated **I NEED TO BE A MOTHER.** The word: **DAH** here is a verb, **GIVE ME**. Thus, from here may come the word **MOTHER,** which is **DAI.** Strong H1767:

*"1767 . דַי dái; de der. inc.; sufficient (as noun or adv.), used chiefly with prep. in phrases:- abundance, plentiful, plenty, enough, every, every , as, when, of . . . . in, of what is needed, among, then that, much, because when, possibility, therefore, according to, overabundant, enough, enough, enough."*

This verb **GIVE,** is used in Jeremiah 22:26 which says: *"I will cause you and your mother who bore you to be carried away captive, into a foreign land where you were not born; and there you shall die."* In this and other cases, the words *GIVED BIRTH,* in Hebrew is written together: *"YALE- DAH" OR YA.LE.DA.KA:*

◄ Jeremiah 22:26 ►

Jeremiah 22 Interlinear

| 8033 [e] | 3205 [e] | 3808 [e] | 834 [e] | 312 [e] | 776 [e] | 5921 [e] | 3205 [e] | 834 [e] | 517 [e] | 853 [e] | 853 [e] | 2904 [e] |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| šām; | yul·laḏ·tem | lō- | 'ă·šer | 'a·ḥe·reṯ, | hā·'ā·reṣ | 'al | yə·lā·ḏaṯ·ḵā, | 'ă·šer | 'im·me·ḵā | wə·'eṯ- | 'ō·ṯə·ḵā, | wə·hê·ṭal·tî |
| שָׁם | יֻלַּדְתֶּם | לֹא- | אֲשֶׁר | אַחֶרֶת | הָאָרֶץ | עַל | יְלָדַתְךָ | אֲשֶׁר | אִמְּךָ | וְאֶת- | אֹתְךָ | וְהֵטַלְתִּי |
| where | do born | not | where | into another | country you | into | bore you | that | your mother | and | - | And I will cast you out |
| Adv | Verb | Adv | Prt | Adj | Noun | Prep | Verb | Prt | Noun | Acc | Acc | Verb |

26

It is also the YELI OF THE GYPSIES, WHICH MEANS BIRTH, AMONG OTHER THINGS, SEE      "YELI" FORMING   A   FAMILY, SEE
BELOW Hebrew Lexicon COMMENTARY:

2) Familia, corte, dinastía: a) *yelíd báyit* = nacido en la familia, es decir, un esclavo que no ha sido comprado (Gén. 17:27). b) *banáh báyit* = edificar casa, es decir, formar una familia (Prov. 24:27; Comp. Exo. 1:21). c) *bet pároh* = la corte del faraón (Gén. 50:4). d) *bet David* = familia o dinastía de David. (1 Rey. 12:26).

This word also appears as **DAR,** and means **MOTHER PEARL,** whichlike **DAI,** is a noun:

**1858. dar**

**Concordancia Fuerte**

dar: alabastro, una perla, perla piedra, madreperla.

Palabra Original: דַּר

Parte del Discurso: Sustantivo masculino

Transliteración: dar

Ortografía Fonética: (dar)

Definición: alabastro, una perla, perla piedra, madreperla.

RVR 1909 Número de Palabras: alabastro (1).

Reina-Valera 1909 con números de Strong.
Cortesía de Rubén Gómez. Utilizado con permiso.

**Concordancia del inglés**

Strong's Hebrew 1858
1 Ocurrencia

wə·ḏar - 1 Occ.

Ester 1: 6

HEB: בַּהַט־ וָשֵׁשׁ וְדַר וְסֹחָרֶת:
NAS: mármol, *nácar* y piedras preciosas.
KJV: y azul, *y blanco*, y negro,
INT: de pórfido mármol *nácar* y precioso

Esther 1:6 says: *"It had white and blue curtains, held up by cords of white linen and purple cloth, which passed through silver rings attached to marble pillars. There were also couches of gold and silver on a mosaic floor of porphyry, marble, **mother-of-pearl**, and other precious stones."*



**Léxico hebreo-caldeo de Gesenius [?]**

דַּר m. Esth. 1:6, commonly taken as i. q. Arabic _ _ a *pearl*, especially a large one, from the root דָּרַר to shine. Nor would pavements inlaid with pearls be foreign from Asiatic luxury (see Bochart, Hieroz. ii. 780, seq.); I prefer, however, to understand *a stone like a pearl*, perhaps mother-of-pearl (Perlen= mutter), or the kind of alabaster, called in German Perlenmutterstein.

The word mother that is used for the first time to say **MOTHER** is in Genesis 2:24 is: אם ‎ ** em,** but as the commentators indicate to us vine, strong, is a generic word, it is used for animals, it can also mean sister, brother, relatives, grandmother, etc. But **DAH,** is used to say: **I have been a mother, or I have given birth, thus it appears when Rachel gave birth to Joseph, in Genesis 30:25** it says: **"And it came to pass when Rachel had given birth to Joseph, that Jacob said to Laban, Send me, I will go to my place, and to my land."** Here the same word appears: **yā-lə-ḏāh.**



They are also said in **BATÁ**, to say **Mother** and comes from the word **BATU**. Hebrew: בָּטָא**BATÁ**, בָּטח**batakj** The term means **"to trust".**

The Gypsies Kalderas and luvary, and chile, to say **mother** say: **DEI,** it is similar to, in Hebrew there is no word **DEI,** but it does exist in Biblical Greek: δεῖ **dei,** and it means practically the same as the word **DÁI** in Hebrew: **necessary (as obligatory):- convenient, convene, convene, duty, necessary.** Note taken from Strong's Dictionary. It is clear that both **DAI,** and **DEI**, have the same root, and it is the same language or dialect.

Why do some say it one way and others another? The answer is that it marks the route that each one took.

In Caló-Romani: **DAÍ.**
Hebrew: **DAI, DAH.**

**TO DAMAGE:** in Calo-Romani: **ARANDAR,** in Hebrew: **DACÁR,** means: **to wound, to stab, to insult, to mock:**

> 1856. דָּקַר **dacár:** raíz prim.: *apuñalar;* por anal. *morirse de hambre;* fig. *injuriar.*—alancear, atravesar, escarnecer, herir, traspasar.

We observe a change of sound, in the caló- romaní the DAR, has been put at the end and the other letters have been interchanged, let's put each letter in its place:

In Hebrew: **DACÁR.**
In Caló-Romani: **DARAN.**

**GIVE:** in Romani caló: **DIÑAR, DIÑELA,** in Hebrew: **DAÍ,** this word also appears as the verb **DAR,** in the Hebrew word: **YALEDAH,** to give in the word: **DAH:**

> 1767. דִּי **dái**; de der. inc.; *suficiente* (como sustantivo o adv.), usado principalmente con prep. en frases:— abundancia, abundante, bastar, cada, cada vez que, como, cuando, de ... en, de lo que se necesita, entre, luego que, mucho, porque cuando, posibilidad, pues, según, sobreabundar, suficiente, lo suficiente.

This verb **GIVE,** is used in Jeremiah 22:26 which says: ***"I will cause you and your mother who*** ***bore*** ***you to be carried away captive, into a foreign land where you were not born; and there you shall die."*** *In this and other cases, the words* ***GIVED BIRTH,*** *in Hebrew is written together:* **"YALEDAH"** *OR*



*YA.LE.DA.KA:*

In Caló-Romani: **DIÑELAR.**

Hebrew: **DAI.**

**See the word DAI.**

**BELOW**: at caló-romaní: **TELAL,** IN HEBREW: **TEKJÓT:**

8460. תְּחוֹת tekjót (cald.); o

תְּחֹת tekjót (cald.); corresp. a 8478; *debajo*:—debajo.

In Caló-Romani: **TELAL.**
In Hebrew:        **TEKJÓT.**

**DEBÉL:** in English: **GOD** in Hebrew: דעואל **DEUÉL,** means: **known to God,** others say it means: **Invocation to God, or God knows you.** This word **DEUÉL** is related to: **"EL" לא** which also means **God All Mighty.** Strong H1845, H410 and H3045. The Gypsies of Spain added UN, and placed it before DEVÉL, and said: **UNDEVÉL,** which means: **THE ONE GOD:**

1845. דְּעוּאֵל **Deuél:** de 3045 y 410; *conocido de Dios; Deuel, un isr.*:—Deuel.

**In Sanskrit the word: God is: DEBA**, but, although it is similar, it has nothing to do with **DEBÉL,** because according to what  us:

https://es.wkipdia.org/wiki/Deva_%28religi%C3 %B3n%29, **Devas** are benevolent deities Hinduism and Buddhism. **While DEVAH, is the God of Israel,** because it carries the article **EL,** which in Hebrew always refers to God **"EL" לא** I looked at the names of God in the Bible with **"EL".**

DEVAS ARE FEMALE GODS:



**The goddesses devas, are multitude of gods. And the God DEBÉL OF THE GITANIANS, IS ONE GOD, AND IS NAMED IN THE BIBLE.**

# NAMES OF GOD IN THE BIBLE

**DEUÉL:** acquaintance of God, or invocation of God: Num 1:14; Num 7:42; Num 7:47; Num 10:20: **"1845.** אֵל וּעַ *Deuél;*

*of 3045 and 410; known to God; Deuel, an isr.:-Deuel."* As you can observe the Strong's concordance, links this word with the numbering 3045 which is the word: **"YADAH"** this word is used for many applications, but especially to say: **"KNOW"** the other linkage is with 410, it is the word: **"EL"** which means: **ALLMIGHTY, MIGHTY, STRONG GOD.**

Thus the word **Deuél,** is the union of two words, from the word YADÁ, take "DA" which this case becomes **"DE"** the second part of the word **"UÉL"** in Hebrew is as it is, and means**: DESIRE OF GOD: "177 . ‏אֻל‎ Uel: from 176 and 410; desire of God; Uel, a isr.:-Uel."** Thus the word DEUÉL (DEVÉL) means: KNOWN AND DESIRED BY GOD:



Strong hebreo #1845 ‏דְּעוּאֵל‎ Deuél

1845 Deuel.

Pronuciación  Deuél

Derivación  de 3045 y 410

Definición  conocido de Dios; Deuel, un isr.

Def. en RV  Deuel.

**Please note that you are indicating the 410 and**

**3045, let's look at 410: "**410 . ‏אֵל‎**el**; short form of 352; *strength*; as adj. ***mighty*;** spec. **the *Almighty*** (but used also with any *deity*):-God**, strong, strength, might, greatness**, idol, **power, mighty, potentate. Comp. nouns ending in "-el".**

In Israel it was very common to use the word: "UÉL" for personal names, for example: Betuel, Gueuel, Barakel, Yemuél, Yeuél, and others.

**IMPORTANT FACT.** They say that the word "God" descends from "ZEUS" which later in Latin was transformed to DEUS. However, in my opinion, the word GOD, may come from the Hebrew: DEUEL, because if we remove "EL" it is said: "DEU" and in Catalan

God is said: "DÉU" I believe that Hebrew is older than Greek, and also that Jews and Gypsies have been all over the earth, and many words of the different languages of the world are Hebrew.

**HE:** Genesis 33:20.
**ELOAH:** God almighty.
**ELOEH:** Genesis 33:20.
**ELOHIM:** God "Creator, Almighty and Mighty". (Genesis 17:7; Jeremiah 31:33)
**EL SHADDAI:** "God Almighty," "The Mighty One of Jacob" (Genesis 49:24; Psalm 132:2, 5).
**EL EL ELYON:** "The Most High" Deuteronomy 26:19) **EL ROI:** "The God who sees me" (Genesis 16:13) **EL Yeshuathi** = God (is) my salvation (Isa 12:2). **EL OLAM:** "The Eternal God" Psalm 90:1-3).
**EL-GIBHOR:** "Mighty God" (Isaiah 9:6.
Although **"EL"** was also used to address other gods, for example, in 2 Kings 13:23, when it mentions Baal Hazor, according to the Strong's commentary, it literally says Bel, which is the same as Baal, but with a different name.

In Caló-Romani: **DEVEL.**
Hebrew: **DEUEL.**

**SAY, SPEAK:** at caló-romaní: **TO SORROW, TO ENRICH, VAKARD,** at
Hebrew: **DABÁB:**
means: **TO MAKE TALK:**

> 1680. דָּבַב **dabáb**; raíz prim. (comp. 1679); *moverse* lentamente, i.e. *deslizarse:*—hacer hablar.

In this case the word in Hebrew and Calo-Romani is: **VAKARD AND DABÁB, it** is the same word, but there is a phonetic change due to the passage of time and going from one country to another:

In Hebrew:          **DABÁB.**
In Caló-Romani: **DAVAR.**

**DECISION:** at caló-romaní: **GINDARIPEN,** in Greek: **JAIRETÍZO:**

> 140. αἱρετίζω **jairetízo**; de un der. de 138; *tomar una decisión, hacer elección:*—escoger.

In Caló-Romani: **GINDARIPEN.**
Hebrew:          **JAIRETÍZÓ.**

**DECLARE:** in Calo-Romani: **VEAREL, VEARD,** in Hebrew: **BAAR,** means: **TO DECLARE, TO CLARIFY:**

> 874. בָּאַר **baar**; raíz prim.; *excavar*; por anal. *grabar*; fig. *explicar:*—aclarar, decir claramente, declarar.

| Declarar | *Deklaril* (pf.: _me), *vearel* (pf.: *veard_*) |
|---|---|

Hebrew:          **BAAR.**
In Caló-Romani: **VEARD.**

**DECRETO:** in Calo-Romani: **PAJUARÓ,** in Hebrew: **PITGÁM,** means: **DECREE:**

| Decreto | *Pakuaro, pajuaró, grobelen, pacuaro, bujili s.m.* |
|---|---|

6599. פִּתְגָם **pitgám**; de *orig.* persa; *sentencia* (judicial):—decreto, sentencia.

In Caló-Romani: **PAJUARÓ.**
Hebrew: **PITGAM.**

**DEDICATE:** at caló-romaní: **IZAREL,** at Hebrew: **SHAÉL:**

| Dedicar | *Davèl* (pf.: *davil_*), *inzarel* (pf.: *inzard_*)(ofrecer)**, grimar, grimpar, a.** |

7592. שָׁאַל **shaál**; o

שָׁאֵל **shaél**; raíz prim.; *inquirir*; por impl. *pedir, requerir;* por extens. *demandar*:—consultar, dedicar, demandar, desear, inquirir, pedir, pedir permiso, pregunta, preguntar, prestar, querer, saludar con paz.

Hebrew: **SHAÉL.**
In Caló-Romani: **IZAREL.**

**TOE:** in Calo-Romani: **NAJ, NAI, NAJA,** in Hebrew: **NAGÁF,** means: **TO STICK WITH THE TOE:**

| Dedo | *Naj, nai* (pl.: *naja*), *angusti, angutsi, s.f. //* |

5062. נָגַף **nagáf**; raíz prim.; *empujar, acornear, derrotar, tropezar* (con el dedo del pie), *infligir* (una enfermedad):—arrebatar, caer, castigar, derrotar, desbaratar, deshacer, herir, matar, tropezar, vencer.

In Caló-Romani: **NAJA.**
In Hebrew: **NAGÁF.**

**DEFECT:** in Calo-Romani: **ODISILO,** in Greek: **SPILOS:**

| Defecto | *Faltisara, dosha, bezex, odisilo, s.m.// doji, faltisara, s.f.* |
|---|---|

The phonetic change is clear, let's put the letters their original order:

In Greek:          **SPILOS**
In Caló-Romani:    **SDILO.**

**DEFRAUD:**    at    caló-romaní:    **XOXAVD,**    in Hebrew:                            **ASHÁC:**

| Defraudar | *Xoxavel* (pf.: *xoxavd*_ |
|---|---|

In Calo-Romani: **XOXAVD.**
Hebrew:          **ASHAC.**

**DEFEND:** at   caló-romaní:            **BREKENEL,**   in Hebrew:   **ABREK,   means:        TO KNEEL:**

You can mean          INTERCEDER at      the spiritual sense, before God.

Hebrew:          **A-BREK.**
In Caló-Romani: **BREKENEL.**

**DEJOURN:** in Calo-Romani: **MEKEL, MUKL,** in Hebrew: **MUSH,** means: **TO ,** among other :

| Dejar | Mekel (pf.: mekelard_) (dejar), mukel (pf.: mukard_, mukl_)(abandonar), |
|---|---|
| | mekel tele (dejar en el suelo), a. |
| | mekel vutsile (dejar prestado), a. |
| | mekhelar (dejar hacer), a. |
| | merel, merarse, dejarse m., r. |
| | perar (dejarse caer), n. |

4185. מוּשׁ **mush**; raíz prim. [tal vez más bien lo mismo que 4184 mediante la idea de retroceder por *contacto*]; *retirarse* (tanto lit. como fig., sea intr. o trans.):—apartar, -se, dar, dejar, faltar, mover, quitar, sacar, separar.

Hebrew: **MUSH.**
In Calo-Romani: **MUKL.**

**LEAVE: TO ABANDON, ABDICATE, ACQUIESCE, PERMIT, TO ALLOW, TO DISMISS, POWER,** in Caló-Romani:

**MECLI, MEQUELAR, MUKEL, MEKHEL, MEKHELAR**, in Hebrew: **MIKLÁ:**

"4356 מִכְלָה **miklá**; from 3607; *corral* (for cattle):- sheepfold, sheepfold. Comp. 4357.

As you can see, in the following Strong's concordance quotes, this word **MIKLA** links it with the number 307, 3615, and 3634, that means that it also has those meanings as the following: **END, CEASE, CEASE, PROHIBIT, PREVENT, TERMINATE, DRIVE OUT, CONBCLUDE:**

4356. מִכְלָאָה **miklaá**; o

מִכְלָה **miklá**; de 3607; *corral* (para ganado):—aprisco, majada. Comp. 4357.

4357. מִכְלָה **miklá**; de 3615; *completar* (en plur. concr. adv. *totalmente*):—finísimo. Comp. 4356.

4358. מִכְלוֹל **miklól**; de 3634; *perfección* (i.e. adv. concr. *esplendidamente*):—de todo en todo, excelente.

4359. מִכְלָל **miklál**; de 3634; *perfección* (de belleza):—perfección.

4360. מִכְלֻל **miklúl**; de 3634; algo *perfecto*, i.e. *ropa* espléndida:—varias.

3607 כָּלָא **.kala**; root prim..; *restrict,* by ac (*withhold* or in) or word (*prohibit*):-contain, detain, detain, enclose, hinder, **impede**, **impede**, deny, **restrain,** withhold**, terminate**.

3615 כָּלָה **kalá**; root prim.; *end,* be intr. (*cease, be finished, perish*) or trans. (*complete, prepare, consummate*):-finish, **cease,** complete, **conclude, conclude,** consume, consume, **accomplish,** decay, desire, faint, undo, faint, destroy, fade, determine, dissipate, **cast,** effect, employ, scarce, exterminate, lack, fade away, end, spend, spend, speak, fill, wither, perish, break, raer, resolve, satiate, dry up, **finish.**

In Calo-Romani: **MEKHEL.**
In Hebrew: **MIKLÁ.**

**THIN, DRY:** in Calo-Romani: **SHUKO, SUKO,**
in Hebrew: **SUKOT,** means: **CABINS:**



5523. סֻכּוֹת **Sukkót**; o

סֻכֹּת **Sukkót**; plur. de 5521; *cabañas, enramadas; Sukot,* nombre de lugar en Egipto y de tres en Pal.:—Sucot.

SUKO is the name given to the <u>biblical </u>festival that commemorates the vicissitudes of <u>Israel </u>during its wanderings in the desert. Hence, in the caló-

Romani means    DRY,    AT   REFERENCE
            TO DESERT.

In Caló-Romani: **SUKO.**
Hebrew:            **SUKO.**

**DELICUENTE:** in Calo-Romani: **CHOR, CHORE,** in Hebrew: **SHORER:**

8324. שָׁרַר **sharár**; raíz prim.; *ser hostil* (solo part. act. *oponente*):—enemigo.

8325. שָׁרַר **Sharár**; de 8324; *hostil; Sharar*, un isr.:—Sarar.

8326. שֹׁרֶר **shórer**; de 8324 en el sentido de *torcer, retorcer* (comp. 8270); *cordón* umbilical, i.e. (por extens.) *corpiño, jubón*:—ombligo.

In Caló-Romani: **CHOR, CHORE.**
Hebrew:            **SHORER.**


**DELTALLI:** in English: **ETERNITY** in Hebrew:
 דֹּתַיְן **DOTÁYIN,** Strong H1886, means: DOTAN.
What is the relationship between these two words? Strong's dictionary tells us in Genesis 37:17,
What happened at DOTAYIN? Well, Joseph was thrown into the cistern, and sold into Egypt by his brothers, thus, it is possible
that it would have the meaning THAT JOSEPH SUFFERED AS AN ETERNITY        ETERNITY  O
        AS              A    HELL.
Jewish commentators say that once Joseph was thrown into the cistern, they returned to where their flocks were in Dothan to eat, which was in the hills, while the cistern was in the desert. Therefore, this word DELTALLÍ IN ROMANI O AND DOTAYÍN IN HEBREW,
can mean suffering, in both cases. This

word has no link to Indian language.



In Caló-Romani: **DELTALLI.**
Hebrew:               **DOTAYIN.**

**DEMENTE:** in Calo-Romani: **DILI, DILO, DILILI, DILENI,** in Hebrew: **EVILÍ:**



In Caló-Romani: **DILILI.**
In Hebrew:          **EVILI.**

**DEMON,   O SEX,   MATRIX O UTERUS:**   at   caló-Romani: **BEN, BENG,** Hebrew: **BEN,** means:
**BENENO, OR SON:**



In Caló-Romani: **BEN.**
In Hebrew:          **BEN.**

**DELAY:** at caló-romaní: **YIME, in Hebrew: YOME,** means: **DAY.**



**Caló-Romani dictionary by Bernabé Ramírez.**

In the Old Testament day was called TIME.

*For further explanation see the word DAY.*

In Caló-Romani: **YIME.**
In Hebrew: **YOME.**

**REST:** in Calo-Romani: **SOBED, SOBAR,** in Hebrew: **SOBA,** means: **SATISFACTION.**



7648. שֹׂבַע **soba**; de 7646; *satisfacción* (de alimento o [fig.] alegría):—plenitud, saciar, -se.

In Caló-Romani: **SOBED.**
Hebrew: **SOBA.**

**REST, REST :** Hebrew Strong H7673:
**Shabbat.** In Caló-Romani: **Shobat.**

7673 שַׁבַת. **shabát**; prim. root; *to rest*, i.e., *to desist* from the exercise; used in many impl. relations (caus., fig. or spec.):-finish, cease, cause to cease, consume, leave, rest, destroy, exterminate, lack, end, keep (the Sabbath), stop, set, still, take away, repose, repose.

In Calo-Romani: **SHOBAT.**
Hebrew: **SHABAT.**

**REST:** in Calo-Romani: **SOVIPEN, SOBAR** in Hebrew: **SHUNI** means: **to rest:**

7764. שׁוּנִי **Shuní**; de una raíz que no se usa que sign. *descansar; quieto; Shuni,* un isr.:—Suni.

In Caló-Romani: **SOVIPEN, SOBAR.**
Hebrew:                **SHUNI.**

**DISCOVER:** in Calo-Romani: **JANEL, JANARD,** in Hebrew: **KJACÁR:**

2713. חָקַר **kjacár**; raíz prim.; prop. *penetrar;* de aquí, *examinar* íntimamente:—buscar, demandar, descubrir, escudriñar, espiar, estatuto, examinar, explorar bien, ser impenetrable, informar, inquirir, poder saberse, preguntar, reconocer, reconocimiento.
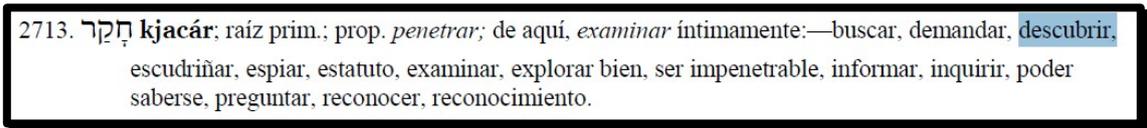
In Hebrew**:**           **KJACÁR.**
In Caló-Romani: **JANARD.**

**DESPEDIR, ECHARLO:** in Calo-Romani: **BICHABAR, ABISTUAR, BUCHARAR**, at Hebrew: **BARAC:** "1299 בָּרַק. **barak**; prim. root; *to light up* (lightning):- **dismiss.**" Here we have a phonetic change, because when we Spanishize the word it changes the letters BAR at the end let's put it at the beginning and let's see:

Hebrew:                **BARAC.**
In Caló-Romani:        **BARAC-HA.**
In Hebrew also the word: **BUSHÁ,** means:
**SHAME, AFFRONT.**

**TO DEPRESS:** in Calo-Romani: **NAGARD.** In Hebrew: **NEGÁ.** This word is used when Exodus speaks of the **plagues of Egypt,** but it also means:

> 5061. נֶגַע **negá;** de 5060; *golpe* (fig. *que se descarga*); también (por impl.) *mancha* (concr. persona o vestido *leproso*):—azote, herida, herir, llaga, llagar, mancha, ofensa, plaga, plagada.

In Caló-Romani: **NAGARD.**
In Hebrew: **NEGÁ.**

**DAY:** in Calo-Romani: **DIVE, CHIBÉ, DYES, QYESZ.** In Hebrew on occasion the word **for "threshing time"** is used which is: **DAYISH,** and the Bulgarian Gypsies use it for day: **DYES,** also the Hungarian Gypsies say: **QYESZ:**

> 1786. דַּיִשׁ **dayísh;** de 1758; tiempo *de trillar:*—trilla.

For more information on the word DIA, in Romani Caló, see in chapter VII the feast of YOM KIPUR.

In Caló-Romani: **DYES.**
Hebrew: **DAYÍSH.**

**DAY:** Also in Hebrew it is said: **YOM, YOME,** in Calo-Romani there is a very similar or almost identical word which is: **YIME.** This word has to do with **time** in Calo-Romani, in addition to other meanings; for example, the dictionary of

Bernabé Ramírez tells us that it is to **DELAY, DILATAR:**

| Demorar | **Butchajitarel** (pf.: _jitard_)(demorar), **tchajitarel** (pf.: _jitard_)(aplazar), (pf.: _yime_), (dilatar), **buchajitar, macar,** a. y n. |
|---------|------------------------------------------------------------------------------------------------------------------------------------|

RONALD LEE's Calo-Romani dictionary kalderas, uses the word: **ZABAYIME,** to mean even **DELAY,** and the word: **XAYIME** to mean **EXPIRED**, or came to an end:

retarded *pp/adj* 1) ashado, zabayime 2)

expired *pp/adj* 1) mulo, nakhlo, xayime 2) be ~, mulyovel *vi*, nakhel *vi*, xayíl-pe *v/refl*

Thus, we note that the word **YIME,** is **a** Calo-Romani word descended from Hebrew, as it is used for **time**, among other applications.

The Hebrew word for day: **YOM, YOME**, also has the same meaning as **YIME,** because in addition to day it means: **TIME, TIMES, TERM:**

**Concordancia Fuerte**

yom: día, días, Hoy, un día.

Palabra Original: יֹום
Parte del Discurso: Sustantivo masculino
Transliteración: yom
Ortografía Fonética: (yome)
Definición: día, días, Hoy, un día.
RVR 1909 Número de Palabras: día (947), días (710), Hoy (286), tiempo (113), crónicas (34), tiempos (21), siempre (10), ahora (9), año (9), Cuando (8), entonces (6), vida (4), años (3), cada (3), perpetuamente (3), acostumbrado (2), cuándo (2), espacio (2), plazo (2), afligido (1), antiguo (1), avanzada (1), continua (1), continuamente (1), continuo (1), cual (1), diaria (1), dos (1), edad (1), hasta (1), historias (1), jornadas (1), luego (1), mañana (1), mes (1), poco (1), punto (1), todos (1), viejos (1), vivió (1).

In Spanish caló, **summer** is called: **YACUNÓ.**

**DICARON, DIKAR, DIQUELA, DICABELAR:** en English: **WATCH, LOOK, WAIT, EXPECT:** this is a **Greek, Persian and Hebrew word:** Strong H4314 and H4328 **δοκεύω dokeúo (to watch);** to wait beforehand (in thought, hope or fear); by impl. expect:-velar, wait, expect, expectancy. Although used to mean: **to WATCH, it** actually means to **WATCH.**

**This word in Hebrew is: shacáf.** Keep in mind that the Spanish Caló is castellanized, and the words took the easiest way, therefore if to the Hebrew word that means TO SEE, TO LOOK, WHICH IS: **shacaf,** we put the D, it will sound: DHACAF, the H is mute, , it would be pronounced: DACAF, AND IN CALÓ IS: DICAR. **Strong 8259.**

8259. שָׁקַף shacáf; raíz prim.; prop. *inclinarse hacia afuera* (de una ventana), i.e. (por impl.) *atisbar* o *contemplar* (pas. *ser espectáculo*):—asomar, -se, inclinar, -se, mirar, ver.

## In Persian: DYDAN:



دیدَن

ENLACE

دیدَن - Diccionario persa-español

TRADUCCIONES

mirar · incumbir · concernir · ver

TRANSLITERACIÓN

dydan

In Hindi it is also called: DEKHANA.

## TOOTH: in Calo-Romani: DANI, in Hebrew: SHEN:

| Diente | *Dani*, s.f.// piño, drane, lumaero, s.m. // (pl.: *dania*) |
|---|---|
|  | *Tcharra*(dientes de llave), s.f.pl. |

8128. שֵׁן shen (cald.); corresp. a 8127; *diente*:—diente.

We believe there has been a sound change: In
Hebrew:          **SHEN**
In Caló-Romani: **SANI.**

**DIFAMAR:** at    caló-romaní;    **kaljard,**    at    Hebrew:
**kjaráf:**

| Difamar | *Kaljarel* (pf.: *kaljard_*), *kamfusil* (pf.: *kamfusime*) (calumniar), |
|---|---|

2778. חָרַף **kjaráf**; raíz prim.; *arrancar*, i.e. (por impl.) *exponer* (como al *desnudar*); espec. *desposar* (con una rendición); fig. *criticar a*, i.e. *difamar;* denom. (de 2779) *pasar el invierno:*—afrentar, agraviar, angustiador, avergonzador, blasfemar, desafiar, deshonrar, desposar, exponer, infamar, infamia, injuriar, invernar, invierno, provocar, reprochar, vituperar.

In Hebrew:　　　　**KJARÁF.**
In Caló-Romani: **KALJARD.**

**DIFUNTO:** in Calo-Romani: **MULÓ,** in Hebrew: **MUT:**

4191. מוּת **mut**; raíz prim.; *morir* (lit. o fig.); caus. *matar:*—cadáver, consumir, difunto, fallecer, finado, hacer matar, hacer morir, matar, morir, mortal, mortuorio, muerte, muerto, perecer.

| Difunto | *Mulo,* |
|---|---|

In Caló-Romani: **MULÓ.**
Hebrew:　　　　**MUT.**

**MONEY:** in Calo-Romani: **JALLERE, JALLAR,** in Hebrew: **LAKHÁM:**

3898. לָחַם **lakjám**; raíz prim.; *alimentar* con; fig. *consumir;* por impl. *batallar* (como *destrucción*):—atacar, combatir, comer, contender, dar batalla, pelear, sitiar, guerra, guerrear.

In Hebrew:　　　　**LAKHAM.**
In Caló-Romani: **LALJAR.**

**GOD:** in Calo-Romani: **DEBÉL, DEVÉL,** in Hebrew: **DEUÉL:** means: **GOD KNOWS YOU, KNOWN OF GOD, OR BELOVED OF GOD:**

1845. דְּעוּאֵל **Deuél**; de 3045 y 410; *conocido de Dios; Deuel*, un isr.:—Deuel.

For further information see DEBÉL.

**DISGUTAR:** in Calo-Romani: **JOLJARD,** in Hebrew: **JOLELÁ:**

| | |
|---|---|
| 1947. הוֹלֵלָה **jolelá**; part. act. fem. de 1984; *necedad*:—error, insensatez, intención, locura, desvario, reposo. | |

In Caló-Romani: **JOLJARD.**
In Hebrew:  **JOLELÁO.**

**DIVIDE:** in Calo-Romani: **AJINAR, XULARD,** in Hebrew: **KAJSÁ, KJALÁC: "**2505 . לק ‎**kjalác**; root prim.; *to be soft, smooth* (fig.); by impl. (according to smooth stones were used to cast lots) *to allocate portions* or to *separate*:- soften, smooth, set apart, -se, soft, fall, share, share, accomplice, grant, give, **distribute**, **divide**, **divide**, flatter, flatter, flatter, flatter, flatter, measure, apportion, **divide, separate, se-."**

2673 . חָצָה ‎**kjatsá**; root prim. [comp. 2686]); to *cut* or *split* in two; to *make halves*:-part, distribute, distribute, divide, half, split, divide, divide.

The word Cali-Romani: **XULARD,** the X  was  the J, let's put it in its place:

In Hebrew:  **KJALÁC**
In Calo-Romani:  **JULARD.**
**The K in Hebrew in this case is silent.**

**DOCTRINE:** in Calo-Romani: **BEDA,** in Hebrew: **DABÁR, ABEDÁ,** means: **DECREE, EDICT, LAW, COMMANDMENT:**

**IMPORTANT:** see the word **THING,** it is **important**.


**DOLOR:** in Spanish caló: **DUQUIPEN,** in Bulgarian ROMANI, HUNGARIAN: **DUKN** and GERMAN: **DUK.** At

Hebrew: **Duk,** means: **to bruise, to strike.** Other Hebrew words meaning pain: **davé**; **daáb, davvai.** The word MAGULAR, which comes in the original, is used to say that **they beat the manna in the mortar.**

INSTRUMENTOS Números 11: 8 / el pueblo se esparcía y reunieron a *que* , y tierra *que* en molinos, o golpearon H1743 *que* en un mortero, y se cocieron *que* en sartenes, e hicieron tortas de ella; y el sabor de ella era como sabor de fresco aceite.

THE RAE SAYS ABOUT: MAGULLAR: To cause to a organic tissue contusion, but not injury, compressing it or hitting it violently.

**SUNDAY:** in Caló-Romani: **KURKO, KURKARÁ, CURCO,** in Greek: **Kyriakí:**

**DONCELLA, VIRGIN:** in Calo-Romani: **RUA,** in Hebrew: **REÁ**, means: **WOMAN**:

7464. רֵעָה **réa**; fem. de 7453; *asociada* (mujer):—compañera.

7321 רוּעַ **ruá**; raíz prim.; *arruinar* (espec. por romper); fig. *dividir* los oídos (con sonido), i.e. *gritar* (por alarma o gozo):—aclamar, alarma, alegre, alegría, alzar la voz, ansiedad, aullar, cantar, clamar, dar la alarma, gozo, gritar, grito, holgar, júbilo, quebrantar, regocijar, sonar, sonido, tocar.

Also in Calo-Romani: **AMOLD, AMOLEL,** in Spanish Calo: **AMOLELAR, AMOLD:**

| Valorar | *Mol* (pf.: *mold_),* *amold_)*(valorar), |
|---|---|

**In Hebrew: ALMAH:** "5959 . עַלְמָה **almá**; fem. of 5958, *girl* (as *wearing veil* or privy):-maiden, virgin."

◀ **5959. almah**

**Concordancia Fuerte**

almah: doncellas, doncella, moza, una mujer joven, una virgen.
Palabra Original: עַלְמָה
Parte del Discurso: Sustantivo Femenino
Transliteración: almah
Ortografía Fonética: (al-maw ')
Definición: doncellas, doncella, moza, una mujer joven, una virgen.
RVR 1909 Número de Palabras: doncellas (2), doncella (1), moza (1), virgen (1).

In Caló-Romani: **RUA.**

In Hebrew:　　　　**REÁ.**

**DURATION:** in Calo-Romani: **VÉKO,** in Persian: **BQA, BEQA:**

| Duración | Véko, atcharimos |
|---|---|

بقا noun

ENLACE

بقا – Diccionario persa-español

TRADUCCIONES

supervivencia · resistencia · duración ·

TRANSLITERACIÓN

bqa
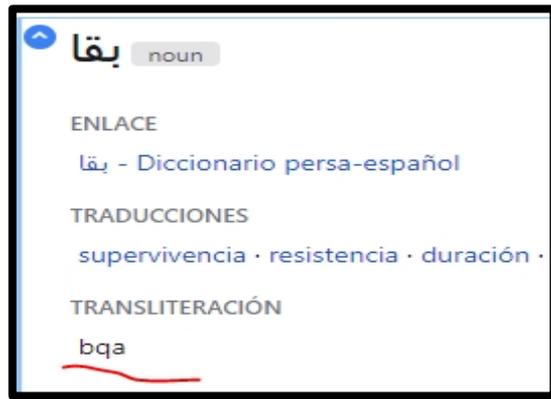
# E

**EDIFICAR:** in Calo-Romani: **KHERAR,** in Hebrew: **QUÉRET,** means: **TO BUILD:**

| Edificar | (pf.: *kerdi*) (obrar), kherar, chitar, a. |
|---|---|

7176. קֶרֶת **quéret**; de 7136 en el sentido de construir; *ciudad*:—ciudad.

In Calo-Romani: **KHERAR.**
Hebrew:　　　　**CHERET.**

**BUILDING, HOUSE:** in Calo-Romani: **KER, KEL,** in Hebrew: **QUEN,** means: **HOUSE, APOSENT:**

> 7064. קֵן **quen**: contr. de 7077; *nido* (por lo *fijo*), a veces incl. los *polluelos;* fig. *cámara o vivienda:*—aposento, nidada, nido.

In Calo-Romani: **KER, KEL.**
In Hebrew:        **QUEN.**

**EDUCATE:** in Calo-Romani: **SIKAVEL,** in Hebrew: **SHEKEL,**        means:            **INTELLIGENCE, KNOWLEDGEABLE, UNDERSTANDING:**

| Educar | *Parrabel* (pf.: *parrabard_*), *sikavel* (pf.: *ampuchime*)(criar), **parrablar,** |
|---|---|

> 7922. שֶׂכֶל **shékel**; o
> שֶׂכֶל **sékel**; de 7919; *inteligencia;* por impl. *éxito:*—cordura, cuerdo, entendido, entendimiento, inteligencia, opinión, prudente, sabiduría, sentido.

In Caló-Romani: **SIKAVEL.**
Hebrew:        **SHÉKEL.**

**EFFECTIVE:** in Calo-Romani: **MOLARS,** in Hebrew: **MARATS,** means: **EFFECTIVE:**

| Eficazmente | *Molares,* adv. |
|---|---|

> 4834. מָרַץ **maráts**; raíz prim.; prop. *presionar,* i.e. (fig.) *ser ácido* o vehemente; *irritar:*—qué te anima, eficaz, fuerte, grandemente.

In Caló-Romani: **MOLARES.**
Hebrew**:**        **MARATS**.

**EXECUTE:** in Calo-Romani: **CHENMARO,** in Hebrew:    **shemád,    SHAMMÁ**    meaning: **BEING**
**DESTROYED, RUIN, DISTURBANCE:** 8046 שְׁמַד. **shemád** (cald.); corresp. to 8045:-**be destroyed."**

8047. שַׁמָּה shammá; de 8074; *ruina;* por impl. *consternación:*—asolamiento, desierto, desolación, escarnio, espanto, espantoso, execración, horror, ruina, soledad, turbación.

8054. שָׁמוֹת Shammót; plur. de 8047; *ruinas; Shamot,* un isr.:—Samot.

In Caló-Romani: **CHENMARO.**
In Hebrew:        **SHAMMAH.**

**ARMY:** in Calo-Romani: **MILITSIYA,** in Hebrew:
**MISHLÁJAT,** means: **ARMY:**

| Ejército | *Militsiya,* argando, argandimoro, |
|---|---|

4917. מִשְׁלַחַת mishlákjat; fem. de 4916; *misión,* i.e. (abst.) y favorable) *libertar,* o (concr. y desfavorable) *ejército:*—enviar, valer.

In Calo-Romani: **MILITSIYA.**
Hebrew:        **MISHLAHAT.**

**ELAY:** in English means: **Knight, GOD, LORD.**
**ELAY,** in original Hebrew appears: **Eloha,** and pronounced: **ELÁ** "is a Hebrew word **)** אלה.ים.) of which many Jewish and ecclesiastical scholars indicate that it would be the mayestat plural, or the superlative of God **(in Hebrew El,** אל ִ**, or Eloha,** אֱלַה**).** He would literally be **"God"** This word from the: **ELAY,** appears in the oldest known dictionaries, as for.

example in the Spanish Argot dictionary of 1909, but as the same book says this dictionary comes from the XVII century. It also appears in the gypsy dictionary of Francisco de Sales Mayo of H1867. The word **Elay,** can be used in two senses, as a gentleman, when we say to someone: Que desea señor! And it can also be used **to address God as SEÑOR.** Although this way of saying **ELAY,** to a person, to say to him: gentleman! Or sir! **is an adaptation to the language of the country where the gypsies live**. On the other hand, it indicates the Gypsies' forgetfulness of who they really were. **ELOA, which is one of the names of the God of Israel.** But that is precisely what the Bible tells us about the lost tribes, that they would forget the God of Israel. Remember that when the tribes were taken captive to Assyria, they worshipped the god Baal. On the other hand, also in Hebrew there is another word **Elyon,** which means: **Exalted, Superior, Most High**, it is also the name of God. About the word Eloha the Strong's dictionary tells us: "426 eláj (cald.); corresp. to 433; God:-God, god."......."[p 8] **elóaj;** prol. prob. (emphatic) of 410; a **deity or the Deity:-God**, god. See 430." That is, the plural word for **Elohim, is ELÓAJ.** The Biblical Hebrew dictionary of Moses Chavez  us: "The names in the third group go deeper into the attributes of the God of Israel. The first name, **Elohim,** is the plural form of the name **Elóah.**

It also indicates more accurately the pronunciation of **Elóah, and**    would be  as follows: ELOHÉI,

**ELOHA, ELA**. This indicates that the Romani pronunciation: **ELAY, is authentically Hebrew.** The word Lord in Sanskrit is: **brahman**, **NOTHING TO DO WITH THE KALO-ROMANI, NOR WITH THE HEBREW.**

Caló-Romani: **ELAY.**
In Hebrew:        **ELAJ.**

**CHOOSE:**        at                caló-romaní:    **ALOSA,**
        at    Hebrew:
**ATSAL, means: TO CHOOSE:**

| Elegir | *Nevelel* (pf.: *nevelard_*)(elegir), *nabel, haznarel* (pf.:*haznard_*)(escoger), alosa nabelar, a. |
|---|---|

680. אָצַל **atsal**; raíz prim.; prop. *unir*; que se usa solo como denom. de 681; *separar*; de aquí, *elegir, rehusar, contrato*:—apartar, estrecho, guardar, tomar.

At the caló-romaní the word      is      inverted, let's put it in the original order:

In Hebrew:        **ATSAL.**
In Caló-Romani: **ASALO.**

**SHE:** in Calo-Romani: **JOI, JOJ,** in Hebrew: **JÍ,** means: **SHE:**

| Ella | *Voj, joj, joi,* siro, lake, sira, |
|---|---|

1931. הוּא **ju**; del cual el fem. (después del **[p 32]** Pentateuco) es

הִיא **jí**; palabra prim., pron. tercera pers. sing., *el (ella o ello)*; solo expresado cuando es enf. o sin verbo; también (intens.) *él mismo*, o (espec. con el art.) lo *mismo*; a veces (como demostr.) *éste o ese;* ocasionalmente (en vez de la cópula) *como o son:*—a él, aquel, aquella, este, -a, ese, -a, con que, el cual, la cual, él (mismo), ella, mismo, no [está] esto, no limpio, que, también.

In Caló-Romani: **JOI.**

In Hebrew: **JÍ.**

**ELLOS:** in Calo-Romani: **LENGE,** in Hebrew: **LAJÉN,** means: **ELLOS:**

| Ellos | Jon, lenge ( |
|---|---|

3860. לָהֵן **lajén**; del pref. prep. sign. *a o para* y 2005; prop. *por si*; de aquí, *por lo tanto:*—a ellos.

In Caló-Romani: **LENGE.**
In Hebrew: **LAKHEN.**

**START:** in Calo-Romani: **TELJARARAR,** in Hebrew: **TELJARARAR**:
**KJALÁL,** means: **TO BEGIN:**

| Empezar | presimelar, teljar, teljarar, a. |
|---|---|

2490. חָלַל **kjalál**; raíz prim. [comp. 2470]; prop. *perforar,* i.e. (por impl.) *herir, disolver;* fig. *profanar* (a una persona, un lugar o cosa), *romper* (la palabra de uno), *empezar* (como si mediante una "cuña para abrir"); nom. (de 2485) *tocar* (la flauta):—afligir, amancillar, cantar, comenzar, contaminar, crear, degradar, deshonrar, disfrutar, echar, empezar, emprender, envilecer, -se, estar herido, herir, humillar, inmundo, llegar, manchar, matar, olvidar, primero, profanar, quebrantar, tañedor, violar.

In Caló-Romani: **TELJARAR.**
In Hebrew: **KJALÁL.**

**FALL IN LOVE:** at caló-romaní: **Gachará,** In Hebrew: **Agabá, Strong**. 5691:

5691. עֲגָבָה **agabá**; de 5689; *amor* (abst.), i.e. *enamoramiento:*—lujuria.

In Caló-Romani: **GACHARÁ.**
Hebrew: **AGABÁ.**

**ENEMY:** in Calo-Romani: **DASHMANU,** in Persian: **DSHMN:**

دشمن noun

ENLACE
دشمن – Diccionario persa-español

TRADUCCIONES
enemigo · contrario · enemigo íntimo · antagonista

TRANSLITERACIÓN
dshmn
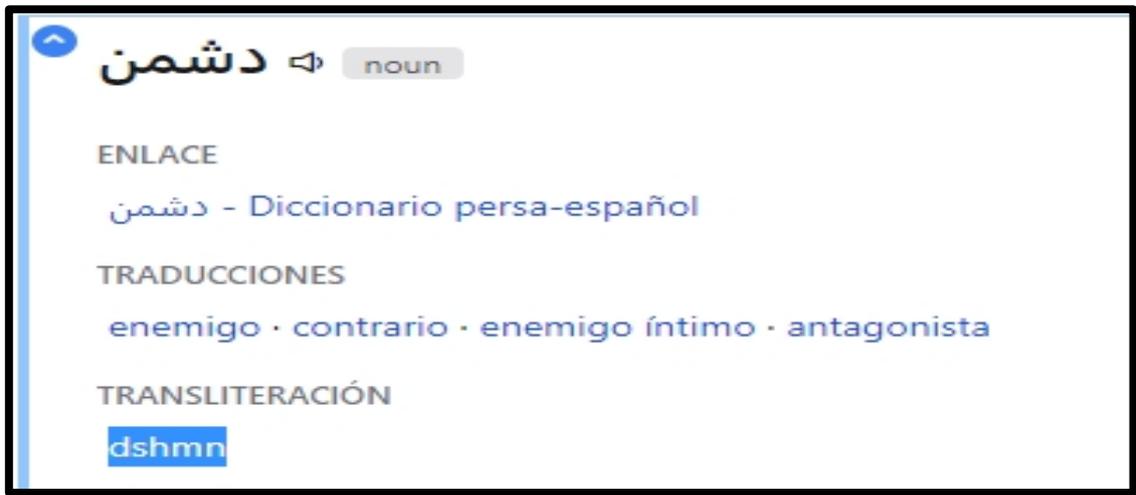
In Calo-Romani: **DASHMANU.**
In Persian:        **DSHMN.**

**ENCINTA, EMBRAZADA:** in Calo-Romani: **KAMBRÍ, CAMBRÍ,** in Persian: **HAMLH,** the German Gypsies say: **KHAMNI,** in Spanish they put the **C** instead of the **K** and they put the **M** of embrazada, and it ended in **CAMBRÍ**:

حامله adjective

ENLACE
حامله – Diccionario persa-español

TRADUCCIONES
embarazada · preñada · encinta · e

TRANSLITERACIÓN
hamlh
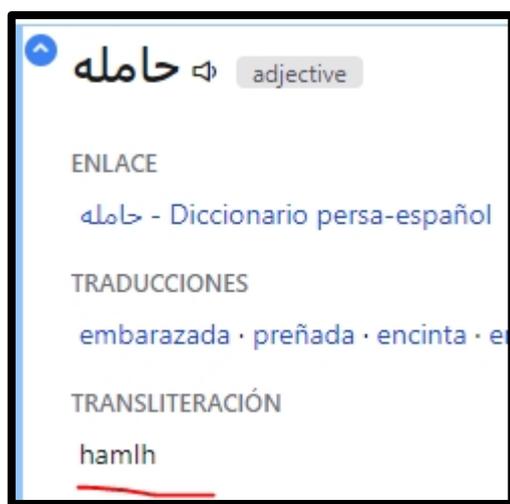
In Caló-Romani: **KAMBRÍ.**

Hebrew:         **HAMLH.**

**SICK:**        at caló-romaní: **MERDO,** at Persian: **MRYZ**:



In Caló-Romani: **MERDO.**
In Persian:         **MRYZ.**

**TO Deceive, to lie:** in Calo-Romani: **JOJANA,** in Hebrew: **YOKKHANANAN, JOJANANAN:**



3110. יוֹחָנָן *Yokjanán*; una forma de 3076; *Jojanán*, nombre de nueve isr.:—Johanán.

יוּטָה *Yutá*. Véase 3194.

As we can see, it is the same word in Calo-Romani and Hebrew, it is the name of 9 Israelites. The reason for this change of meaning is because one of them named JOHANANAN, we find him in Jeremiah chapter 42 and 43, asks him to pray to God, to give him word of what they should do, and JOHANANAN promises that he will obey, to the word of God, whether it is good or bad. But when Jeremiah comes

With the word of God, Jehohanan reveals himself and tells Jeremiah that he is a liar and that God has not spoken to him. As a result of this story and possibly some others, this name JOHLANANAN, became synonymous with LIAR AND .

In Caló-Romani: **JOJANA.**
In Hebrew:          **JOHANAN.**

**SICK:** in Spanish caló: **BASTAL,** in Bulgarian caló: **NASVAL,** in Hungarian Romani: **NASELO** in Hebrew: **NASAS.** One may note the Hebrew root: **NS: "5263 נָסַס.asás**; root prim.; *to fade away*, i.e. *to be sick*:-in defeat."

Strong hebreo #5263 נָסַס nasás

5263 en derrota.

| Pronuciación | nasás |
| Derivación | raíz prim. |
| Definición | desvanecerse, i.e. estar enfermo |
| Def. en RV | en derrota. |

In Calo-Bulgarian: **NASELO.**
Hebrew:               **NASAS.**

**TEACH:** in Calo-Romani: **Sakard,** in Hebrew:
**sakál, Strong 7919:**       "7919  .שָׂכַל **sakál**; root prim. (caus. *to do* or *act*) *circumspect* and hence, *intelligent*:-advert, warn, reach, reach, understand, understand, lead, consider, consider, sane, give, blissful, skillful, teach, understand, understood, understanding, understanding, success, make, intelligence, stop,

think, carry, prosper, prosperity, prudent, prudently, wisely, wisdom, wise."

In Caló-Romani: **SAKARD.**
In Hebrew: **SAKÁL.**

**BURY:** in Caló-Romani: **Cabañar, Garad, Garabar,** In Hebrew: **Cabár. Strong 6912:**



In Caló-Romani: **GARAD.**
Hebrew: **CABAR.**

**ENTRIST:** at caló-romaní: **DUKHAD,** at Hebrew: **DAKÁ: "**1792 דָּכָא. **daká**; prim. root (comp. 1794); *crumble;* trans. *injure* (lit. or fig.):-crush, crush, crumble, **ENTRISTECER,** humiliate, grind, grind, break, crack, break, break."

In Calo-Romani: **DUKHAD.**
In Hebrew: **DAKÁ.**

**ESCAPAR:** in Calo-Romani: **NAXEL, NAXAVEL,** in Hebrew: **NATSÁL.**

**Dictionary of Bernabé Ramírez:**

**STRONG:**



In Caló-Romani: **NAXEL.**
In Hebrew: **NATSÁL.**

**ESCARNECER:** in Calo-Romani: **GIRELAR, ladshal, ladshard,** in Hebrew: **latsáts.** This word has not changed, it remains exactly the same as it was thousands of years ago. Bernabé Ramírez Dictionary:



Strong concordance:

In Calo-Romani: **LADSHAL.**

Hebrew: **LATSÁTS.**


**LISTEN, HEAR:** at caló-romaní: **SHUNAD** in Hebrew: **SHAMÁ:**

| | |
|---|---|
| | *Ashunel* (pf.: *ashunad_*) (escuchar), *xunel* (pf.: *xunad_*), *junel* (pf.: *junad_*), *shunel* (pf.: *shunad_*)(prestar oidos), |
| Oir | junar, junelar, a. |

" 8085 שָׁמַע. **shamá**; prim. root; to *hear* intelligently (a often with impl. of attention, obedience, etc.; caus. *to say*, etc.):-warn, to the sound, announce, attention, attend, attentively, attentive, grant, consent, tell, agree, convene, summon, give ear, tell, declare, discern, disclose, docile, understand, understood, hear, exclaim, faithfully, gather, come, look, look, obey, obedient, obedient, hearsay, heard, hear, (pay, pay) attention, proclaim, proclaim, publish, receive, resound, know, sound, witness." For more information see in this chapter the word: **SHAMA.**


In Calo-Romani: **SHUNAD.**
In Hebrew: **SHAMÁ.**


**SWORD:** in Romani caló: **SÁBIYA, SABIYYASH,** in Hebrew: **SHIBYÁ,** means: **EXILE, CAUTIVERIO:**

> 7633. שִׁבְיָה **shibyá**: fem. de 7628; *exilio* (abst. o concr. y colect.):—cautiverio, cautividad, cautivo, prisionero.

> **sword** *n* **sábiya** *nf*, **xanro** *nm*

It is the same word, and when in Calo-Romani it says: SWORD, it refers to punishment, according to the Hebrew which is captivity.

In Caló-Romani: **SÁBIYA.**
In Hebrew:      **SHIBYÁ.**

**BACK:**    at caló-romaní: **ZEYA,** at Hebrew: **KJAZÉ,** means: **CHEST: "**2373      חָזֶ. **kjazé**; from 2372; *chest* (as what is *seen* more to the front):-chest." The word ZEYA from the Calo-Romani, appears in the dictionary of BERNABÉ RAMÍREZ.

In this word we have a METATHESIS, from the Greek *μετάθεσις*, TRANSLITERING strictly as METATHESIS, transposition to metaplasm consisting in the change of place of the sounds of the word. TO REALIZE IT LET'S GET THE LETTERS IN THE RIGHT WAY:

In Caló-Romani: **ZEYA.**

In Hebrew:      **ZEKJA.**

So what happened is that the Calo-Romani changed the order and from the Hebrew the last LETTERS: **ZE,** put it first and changed the order.

In addition to metathesis, there is also semantic saturation, a psychological phenomenon in which the repetition of a word or phrase causes a loss of its original meaning. In this case it goes from CHEST in Hebrew to BACK in Romani.

In Hungarian Romani it is said: **zudlego**

In Bulgarian Romani, back is said: **DUMÓ,** and possibly: **SHOULDER.**


**TO STAY, DWELL:** In Calo-Romani: **SOCARARAR, SOKABAD,** in Hebrew: **SHAKAN:** . 7931 **shakan**; root prim. [apar. cognate (by transm.) to 7901 through the idea of *hosting;* comp. 5531, 7925]; *to reside* or stay permanently (lit. or fig.):-to rest, to detain,"

In Caló-Romani: **SOCABAR.**
In Hebrew:　　**SHAKAN.**

**ESTARSE, OR DWELLER:** in Calo-Romani: **Sokabarkero,** in Hebrew: **Shecanyáju,** means: **Jah has dwelt.**

שְׁכַנְיָהוּ Shecanyáju; de 7931 y 3050; *Jah ha morado; Shecania,* nombre de nueve isr.:—Secanías.

Also dweller is the name of 9 Israelites, and sounds like this: *Shecaniah*:

שְׁכַנְיָ֫הוּ *Shecanyáju*: de 7931 y 3050: *Jah ha morado* *Shecanía, nombre de nueve isr.:—Secanías.*

*"Shecaniah*, **name of nine isr.:- Secaniah."**
This word is used for in Exodus 40:35 which says:
"And Moses was not able to enter into the tent of meeting, because the cloud dwelt <span style="color:red">H7931</span>, and the glory of the LORD filled the tabernacle. "**When** it says: "DWELLING" IT IS SHAKAN, which is also said "SHEKINA" The very presence of God.

In Caló-Romani: **Sokabarkero.**
In Hebrew:        **Shecanyachu**

**EL MÁS VIEJO, SACERDOTE:** in Calo-Romani: **Gadchó,** MEANS**: important man**, in Hebrew **GADOL,** means**: HIGH PRIEST, or EL MÁS VIEJO**. In the German dictionary LIBER VAGATORUM, it says: **GALCH.**

**1419** גָּדֹל **gadol**; from 1431; *great* (in any sense); hence, *older***;** also *insolent*:**-high**, **excellent**, in extreme, strong, great, great, boastfully, greatest, most great, very great, greatly, greatly, greatness, greatness, great, grave, magnificent, marvel, marvel, greatest, very, chief, principal, reticent, superb, overmuch, **supreme (priest),** in great awe.

Also in Caló-Romani there is the word: **BARÓ**, which means: BIG and in German Romani it means: "supreme Lord" it appears in the gypsy dictionary.

German, published in 1863, by: Dr. jur. Richard Liebich:

Oberherr, bāro rai,

In Caló-Romani: **GADCHÓ.**
Hebrew:               **GADOL.**
**STERILE,** in Calo-Romani: **KEPÓVO,** in Hebrew: **KABUL:**

| Estéril | Kepome, kanchesko, kepóvo, |
|---------|----------------------------|

3521. כָּבוּל Kabúl; de lo mismo que 3525 en el sentido de *limitación; estéril; Cabul,* nombre de dos lugares en Pal.:—Cabul.

In Caló-Romani: **KEPÓVO.**
Hebrew:               **KABUL.**

**ESTHER:** in English: **seven,** in Hebrew: **Esther,** was Queen in Persia, wife of King Ahasuerus. She and Mordecai belonged to the **Benjamin tribe. The number seven** has a lot of symbolism, it always represents the good and perfect, and also day 7 was the Sabbath day of rest. When God, through her, delivered the Jews from death, the people rested and feasted with great joy, as Esther chapter 9 tells us. It is possible that this is why Esther means seven, in reference to this story, and it is

it is possible that it was not used as a number, but as a reference of perfection and courage towards Esther. For in Caló the number seven is said: **EFTÁ,** although this word is taken from the Greek.

**ESTIMATE, VALUE:** in Calo-Romani: **AMOLD, AMOLEL,** in Spanish Calo: **AMOLELAR,** in Hebrew: **ALMAH:** "5959 . עַלְמָה **almá**; fem. of 5958 *girl* (as *wearing veil* or privy):-maiden, **virgin.**"

In Caló-Romani: **AMOLD.**
In Hebrew:        **ALMAH.**



◄ 5959. almah

**Concordancia Fuerte**

almah: doncellas, doncella, moza, una mujer joven, una virgen.
Palabra Original: עַלְמָה
Parte del Discurso: Sustantivo Femenino
Transliteración: almah
Ortografía Fonética: (al-maw ')
Definición: doncellas, doncella, moza, una mujer joven, una virgen.
RVR 1909 Número de Palabras: doncellas (2), doncella (1), moza (1), virgen (1).

Although there is a variation, but it is the same word, because the virginity of the woman was very appreciated in Israel, and likewise in the gypsies. The Cali-Romani word: AMOLEL, also means to APPRECIATE, and it is to appreciate the virginity of a woman, because the same word is also **JELER, GENEL** which means: TO LOVE, because it is the YELI of the Gypsies:

| Amorío | *Dragostija*, s.f., **jelen**, s.m. |
|--------|--------------------------------------|

Also **ESTIMATE** at caló is **CAMELAR, KAMELAR, KAMEL,** in Hebrew: **KJAMÁD:**

| Apreciar | *Kamel* (pf.: *kaml_*) (amar), *volil* (pf.: *volime*)(querer), *amolel,* (estimar), *gelel* (interesar), camelar, amolelar, kamelar, jeler, jelar, a. |
|----------|------------------------------------------------------------------------------------------------------------|

2530. חָמַד **kjamád**; raíz prim.; *deleitarse* en:—muy amado, amor, codiciable, codiciar, cosa, delicado, delicioso, deseable, Deseado, ser deseado, desear, estimar, preciado, precioso.

**EXTREME:** at caló-romaní: **AGOR,** at Hebrew: **GADOL:**

| Extremo | *Anda, **vukhe, bukhe,** escarfielo, esojie, esorjie, vukhe, agoro, gresiton, agor.* |
|---------|--------------------------------------------------------------------------------------|

גָּדֹל **gadol**; de 1431; *grande* (en cualquier sentido); de aquí, *más viejo*; también *insolente*:—alto, excelente, en extremo, fuerte, gran, grande, jactanciosamente, más grande, muy grande, grandemente, grandeza, grandioso, grave, magnífica, maravilla, mayor, muy, principal, recio, soberbia, sobremanera, sumo (sacerdote), con gran temor.

In Caló-Romani: **AGOR.**
Hebrew: **GADOL.**

**EZOR,** in English: **Power, Strength,** in Hebrew: עוֹדעוֹד **goshawk,** means: **beardbreaker (for strength)** Strong H5797 and also the word: אֵזוֹר **EZOR,OZ** means: **something girded; belt, also girdle:-belt, girdle, girdle, rope, talabarte.** Strong H232. It also has relation to **chains and**

**crickets, Strong H246. It has nothing to do with Indian languages:**

5797. עֹז oz; o (completo)

עֹז oz; de 5810; *fuerza* en varias aplicaciones (*fuerza, seguridad, majestad, alabanza*):—fortaleza, fortificar, fuerte, fuerza, magnificencia, poder, poderío, poderoso, potencia, potente, refugio, resonante, tosquedad, vigor.

עֻזָּה Uzzá; fem. de 5797; *fuerza; Uza,* nombre de cinco isr.:—Uza.

In Calo-Romani: **EZOR.**
Hebrew: **AZOR.**

# F

**EASY:** in Calo-Romani: **LOKOL,** in Hebrew: **CALÁL,** means: **TO BE, LIGHT, EASY, AND MANY OTHER APPLICATIONS:**

| | |
|---|---|
| Fácil | *Loko/ Loki, vushoro,* astis, sarmiñe, adj. m.y f.: |

7043. קָלַל Calál; raíz prim.; *ser* (caus. *hacer*) *ligero,* lit. (*veloz, pequeño, agudo, afilado,* etc.) o fig. (*fácil, bagatela, vil,* etc.):—abatir, aliviar, amolar, blasfemo, dejar, descargar, despreciar, desprecio, destruir, disminuir, envilecer, (cosa) fácil, injuriar, ligero, livianamente, liviandad, (cosa) liviana, luz, mal, maldecir, maldición, tener en poco, retirar, veloz, vil.

The word is inverted in Calo-Romani, we will put it in its original form:

In Hebrew: **CALÁL.**
In Caló-Romani: **KOLO.**

**FALL:** in Calo-Romani: **MUL, MULO, MERAR,**
in Hebrew: **MUT:**

Merel (pf.: mul_),
mulyavel (pf.: muyail_)
(fenecer), letchenisavel
(pf.: leshenisajl_)(morir),
getosarel (pf.:
getosard_)(expirar),
perel (pf.: perd_/ pel_)
(fallecer), cakivar,
mulobar, espitchar,
merar, perar, petrar,
palmar, n.

Fallecer

4191. מות mut; raíz prim.; *morir* (lit. o fig.); caus. *matar*:—cadáver, consumir, difunto, fallecer, finado, hacer matar, hacer morir, matar, morir, mortal, mortuorio, muerte, muerto, perecer.

In Caló-Romani: **MUL, MULÓ.**
Hebrew: **MUT.**

**FAMILY:** in Calo-Romani: **FAMJLIA, ULUYILIA,** in German: **FAMILIE.** This word is of German origin. After their stay in Germany around 1400 or earlier, the Gypsies added German words to their lexicon, and this is one of them. Many of the Spanish gypsies, descend from the gypsy bands that came from Germany and arrived in Barcelona on June 9, 1447. They were the bands of Duke ANDRAS and MIHALI, who changed their names.

**FALSE, FALSE:** in Calo-Romani: **PARIPE,** in Greek:

> *1703.* ἐμπαίκτης **empaiktés**; *de 1702; burlador,* i.e. *(por impl.) maestro falso:—burlador.*

In Caló-Romani: **PARIPE.**
In Greek:     **EMPAIKTÉS.**

**FAZ, CARA:** in Calo-Romani: **MUIYA,** in Hebrew: **ÁYIN:**

> **Muj** (cara-rostro) (pl.: **muiya),** s.f. // **kherel/ kherelar xero** (plantar cara) // **Chichi, chuchi, chuche, fila, sierra,** s.f. // **filuche, mundo, tablao,** s.m. //
> **Kusha, skupi** (cara-costosa), **muñi, murni, murñi, bulmuñi,** adj.f.
> **Fátsa** (fachada)
> **Cara**

> *5869.* עַיִן **áyin**; prob. palabra prim.; *ojo* (lit. o fig.); por anal. *fuente* (como el *ojo* del paisaje):—agradar, aspecto, cara, ceja, color, contento, crimen, desagradable, desagradar, dificultad, disgusto, donde bien (te parezca), estimar, faz, fuente, grato, gustar, iniquidad, mirar, ojo, opinión, parecer, pesar, placer, preocupar, presencia, satisfecho, vigilante, vista.

We can see a phonetic change, as it usually happens in these changes the order is inverted, let's put the letters in the original order:

In Hebrew:        **ÁYIN**
In Caló-Romani: **AYIMU.**

**FE,** at caló-romaní: **DUMANIPEN,** at Hebrew: **EMUNA:**

| Confianza | *ashungaripen* (confianza), *dumanipen* (fe), ujaripen, dumanipen, bonansible, donansible, s.m. // bonansiben, c. intima: s.m. |
|---|---|

530. אֱמוּנָה **emuná**; o (abr.)

אֱמֻנָה **emuná**; fem. de 529; lit. *firmeza*; fig. *seguridad*; mor. *fidelidad*:—fe, fidelidad, fiel, -mente, firme, -mente, honradez, leal, lealtad, reinar, veraz, verdad.

In Hebrew:          EMUNAH
In Calo-Romani:   DUMANIPEN.
The word caló-romaní: **DUMANIPEN,** comes from the Hebrew word: **EMUNÁ,** only that, when walking through the different countries, they were changing the sounds, but it did not lose its originality, if we look at it, it has all the Hebrew letters:

In Hebrew:          EMUNAH
In Calo-Romani: **EMUNA**, were added: D-N-I- P-

**FEVER:** in Calo-Romani: **DYARO,** in Hebrew: **YECÁD,** means: **burning, fire, burning. YARÓK,** means: **GREEN, OR HERB.**

| Fiebre | *Tatimos*, *tati*, *dyaro*, *tati*, s.f. // pl.: **taties** |
|---|---|

3345. יְקַד **yecád** (cald.); corresp. a 3344:—arder, ardor, fuego, quemadura.

3387. יָרוֹק **yarók**; de 3417; *verde*, i.e. hierba:—cosa verde.

In Caló-Romani: **DYARO.**
Hebrew: **YARÓK.**

**PARTY:** at caló-romaní: **ASAPEN,** at Hebrew: **ATSÉRET:**

| Fiesta | *Asapen*, *xatchipen*, *fùnktsio*, ulakhe, s.m. // pl.: **ulakhes** |
|---|---|

6116. עֲצָרָה **atsará**; o

עֲצֶרֶת **atséret**; de 6113; *asamblea*, espec. en un *festival* o *fiesta*:—asamblea (solemne), fiesta, congregación, solemnidad.

In Caló-Romani: **ASAPEN.**
In Hebrew: **ATSÉRET.**

**SIGNATURE:** in Calo-Romani: **CHARO,** in Hebrew: **CHANUWTH**: חנות**Chanuwth** means: **Vault, Transliter:** **chânûth:**



◄ 2588. chanuth

**Concordancia Strong**

chanuth: camarillas, una bóveda, célula, una prisión.
Palabra Original: חֲנֻיֹת
Parte del Discurso: Sustantivo Femenino
Transliteración: chanuth
Ortografía Fonética: (khaw-nooth')
Definición: camarillas, una bóveda, célula, una prisión.
RVR 1909 Número de Palabras: camarillas (1).

Reina-Valera 1909 con números de Strong

There is also the word: חנות _ **Channowth,** meaning: **Prayer Mercy.** Strong References H2588 and H2589. The Gypsies of Wales say: **ravnos,** for **heaven,** and **ravnos is a Greek word.**

In Caló-Romani: **CHARO.**
In Hebrew:         **CHANUTH.**

**FEO**, **CHUNGALO:** in Turkish Calo-Romani it is exactly the same, in **German** Calo: **BENGALO.** In Hebrew: **SHIGGAYÓN,** means: **ABERRATION**. In Hebrew also: SHEGAGÁ, means: FAULT OR TRASNGRESSION.

**SIKIYIMOS,** means: **INCITATION: 7692** גְּיָה **shiggayoná**; from 7686; prop. *aberration,* i.e. (tech.)

*dithyramb* or poem without determined object:- Sigaion, Sigionot.


In Caló-Romani: **SIKIYIMOS.**
In Hebrew:        **SHIGGAYONA.**


**FIN, EXTREME:** *in Hebrew Strong H7097:* **Gatseh, in Hebrew pronounced; kätseh.** In Calo-Romani: **Kashte**: "7097 . קָצֶה **çatsé**: or (neg. only) קֵצֶה **quétse**; from 7096: *extremity, extremity* (used in a wide variety of applications and idioms; comp. 7093):- advanced, edge, edge, at the cape, near, near, confine, coast, shore, mouth, entrance, extremity, extremity, end, end, innumerable, far, boundary, shore, part, last, post, post, point, tip, territory, last."


In Calo-Romani: **KASHTE.**
Hebrew:          **GATSEH.**


**FORNICAR:** in Calo-Romani:   **PIRABAR,** in Greek: **PORNEIA:**

| Fornicar | *Phirabel* (pf.: *phirard_*), *kurvisavel*(pf.: *kurvisajl_*)(fornicar), *del p-o latchav* (cohabitar), **pirabar,** **pirabear,** **piraberar,** **apirabar,** **chingar, n.** |
|---|---|

4202. πορνεία **porneía**; de *4203*; prostitución (incl. *adulterio* e *incesto*); fig. *idolatría*:—fornicación.

4203. πορνεύω **porneúo**; de *4204*; *actuar prostituta*, i.e. (lit.) *dar indulgencia a lujuria* indebida (de cualquier sexo), o (fig.) *practicar idolatría*:—cometer fornicación, fornicar.

**FORTUNE, WEALTH**: in Calo-Romani: **JAYERE**, in Hebrew: **JASHÉN,** means: **WEALTH:**

| Fortuna | jayere, manchin, s.m. // sustiri, s.f. |
|---|---|

2044. הַשֵׁם **Jashém**; tal vez de lo mismo que 2828; *riqueza, Jashem,* un isr.:—Hasem.

In Caló-Romani: **JAYERÉ.**
In Hebrew:         **JASHEM.**

**FORCE:**    at    Romani:    **KHERAR,**    at    Hebrew: **SHEDAR, Strong 7712:**

7712. שְׁדַר **shedár** (cald.); raíz prim.; *esforzarse*:—trabajar.

There is an alteration of the words,      they change the **S** by **K** and the **D** is changed to **R,** i.e., the form

correct from the word CALÍ-ROMANÍ: KHERAR ES: **SHEDAR, exactly the same as the Hebrew.**

In Calo-Romani: **KHERAR.**
Hebrew:             **SHEDAR.**

**STRENGTH:** in Calo-Romani: **DYIZ,** in Hebrew: **DAYÉC:**

| | |
|---|---|
| | *Filitcha, filatin, filachin,* *dyiz* (castillo), siliskhe, s.m. // Fuerza: *Zuralimos,* silnarimos, s.f. |
| **Fortaleza** | |

1785. דָּיֵק **dayéc**; de una raíz corresp. a 1751; torre *de ataque*:—baluarte, fortaleza, (torres de) asedio, torre.

In Caló-Romani: **DYIZ.**
Hebrew:              **DAYÉC.**

**FREIR:** at caló-romaní: **FRIEND,** at Hebrew: **KJARÁK,** means: **TO BURN.**

2761. חָרַךְ **kjarák** (cald.); raíz prob. aliada al equiv. de 2787; *incinerar*:—quemar.

The phonetic change in this case is due to the fact that the word **FREIR** in Spanish, carries the **E** and the **I**, and the gypsies   the   interchange,   to   the word    Hebrew

**KJARÁK**, they remove the first **A** and put the **E**, and between the first A, they put the **I**. If we put the letters in their place we will see how it was:

In Hebrew:　　　　　**KJARÁK.**
In Caló-Romani:　　**AJARAR.**

The reason why it has the **R** at the end is because when pronounced in Hebrew it sounds like: **JARRAR.**
The first **K** in Hebrew has no sound, the gypsies of Spain exchange it for the **A.**

**COLD:** in Calo-Romani: **GRY, TCHIL, SHIL, XIR, GIL,** in Hebrew: **QUIR, CAR, COR:**

| | |
|---|---|
| **Frío** | *Sudri* (adj.), *tchil, shil shil*, xir, gry, s.m. //, gil, barogil, adj.m. |

7119. קר **car**; contr. de una raíz que no se usa que sign. *enfriar; frío;* fig. *quieto, tranquilo:*—frío, prudente.

קר **quir**. Véase 7023.

7120. קר **cor**; de lo mismo que 7119; *frío:*—frío.

In Caló-Romani: **GRY.**
Hebrew:　　　　　**QUIR.**

**FRUTO:** in Calo-Romani: **MIBAO, in Hebrew: NOBÁI,** means: **FRUIT:**

5108. נוֹב° **nob**; o

נִיב **neib**; de 5107; *producir*, lit. o fig.:—fruto.

5109. נוֹבַי° **Nobái**; de 5108; *fructífero; Nobai*, un isr.:—Nebai.

Here the change consists of the **I** which was the last one,

was moved to the first place, and the **N** was changed to **M** and the **O** that was at the beginning was moved to the last place.

Let's put the **I** and the other letters in their place, as they were at the beginning:

In Hebrew:　　　　　**NOBÁI.**

In Caló-Romani:　　**NOBAI.**

**FIRE:**　　in Calo-Romani: **JAG, YAQUE.** In Hebrew: **YECÁD, YEQUEDÁ. In Hungarian Romani: <u>YAG</u>:**

3345. יְקַד yecád (cald.); corresp. a 3344:—arder, ardor, fuego, quemadura.

3346. יְקֵדָא yequedá (cald.); de 3345; conflagración:—quemar.

This word remained virtually unchanged and did not undergo any changes.

In Caló-Romani: **YAQUE.**
In Hebrew: YECÁD.

**OUT, CAST OUT, EXPEL**: in Calo-Romani: **AVRI, ABRI,** is a word that in Calo-Romani has many applications. In Hebrew it is: **IBRI,** meaning: **HEBREW:**

**5680 עִבְרִי Ibrí; patron. from 5677;** *eberite* **(i.e. Heb.) or** des **from Eber:-Hebrew .**

In Caló-Romani: **AVRI.**
In Hebrew:          **IBRI.**

This word **IBRI,** which in Calo-Romani is: **AVRI, ABRI,** which means Hebrew, has to do according to Strong's concordance with: to **cross, to go out, to come, to walk, to move away,** etc, it is a very wide word. From this same root comes the word: **ABÁR,** which in Calo-Romani is said: **ABILLAR. The Vine dictionary says:**

*"ibri 5680,  עִבְרִי  "Hebrew". The origin and meaning of this word, which occurs 34 times, is much debated. The word is applied very early to various Semitic peoples and means something like **brbaro**, for example, when Abram is identified as a "Hebrew" (Gen 14.13). It is a term indicating **ethnicity,** while "children of Israel" has a political and religious connotation. Undoubtedly, in the ancient Middle East, "Hebrew" was applied to a much broader group than the Israelites. The word is found in Ugaritic         , **Egyptian         and Babylonian** writings to describe a diverse group of nomadic peoples, or perhaps at one time nomadic peoples. Sometimes the word could be a pejorative term, as in the case of 1 Sam 29.3, where the Philistine leaders ask Achish, "What are these Hebrews doing here?" The identification of*
"Hebrew" with the very well known "habirus" (chiefs Semitic), who occupied Egypt during the first half of the second century BC. There are several names derived from *abar.* ʻ*Eber,* which occurs 89 times, is translated *"side"* (1Sa 14.1) or "shore" (Ex 28.26) of something.

*When referring to rivers and seas, ‹eber means **"on the other side"** from where one is located (Jos 2.10). Ma‹barah, which occurs eight times, means "ford" (Jos 2.7) and "defiles" or "passes" (1 Sam 14.4). Ma‹abar occurs 3 times with the following meanings:*
*"blow" (of a rod, Isa 30.32); "ford" (Gen 32.22) and "pass" (1 S 13.23 NRSV; NBE "glen" or gorge).*
*‹Abarah, which appears 2 times, means "to cross a ford, to ford" (2Sa 19.18).*

**SOURCE,**: in Calo-Romani: **JAÑI, JAÑÍN**, in Hebrew: **AYIN:**

| Fuente | *Xanige, xaning, janing, jañín, chatsma*(caño de agua) // *pajorro* (y río) // jerkheñi, //jañi, janikhe, jañikhe,  aljeñikhe, algeñikhe, s.f./m. |
|---|---|

5871. עַיִן *Áyin*; lo mismo que 5869; *fuente*; *Ayin*, nombre (así sencillamente) de dos lugares en Pal.:—Aín.

The word in Calo-Romani is inverted, we will put the letters as they were in their origin:
Hebrew:             **ÁYIN.**
In Caló-Romani: **AJIÑ.**

# G

**GACHÓ, GAYÉ:** in Spanish: **GENTÍL,** in Hebrew: **GOI:** means: **GENTIL: "1471 goi**; apar. from the same

root than 1465 (in the sense of *heap*); ***FOREIGN NATION***; hence, ***GENTIL***; also (fig.) *herd* of animals, or *swarm* of locusts:-people, gentile, inhabit, nation, field, people.

In Caló-Romani: **GAYÉ.**
In Hebrew:       **GOI.**

**GAJERÉ, SAYEK, SADA:** in Spanish: **SIEMPRE,** en Hebrew **JAYÁ,** means the same. As the word **ALWAYS,** carries the letter **E**, the Hebrew word **JAYAH,** they remove the **A** and change it for the letter **E** AND THE LETTER AND      THE     CHANGE FOR   THE LETTER R       DE
ALWAYS. So it would be exactly the same:

**GA-JAYA**

The reason why the words **GA** appear, can be for several reasons, one of them is that, in this case the word **JA,** sounds with much weakness, and it seems that it says: **GAYÁ,** more than **JAYÁ.** But there is another reason and that can be more accurate; and it is that the word **GAJAR** in Hebrew means: **TO PRESTRAIN**. In First Kings 18:42. It tells us that Elijah prostrated himself to pray.
The word **JAYAH**, in Hebrew is applied to God, among other things, and in Exodus 3:14 when speaking to Moses he says to him: **JAYAH EL JAYAH (I AM THAT I AM),**
also means: **THE ETERNAL ONE.** As the caló-romaní is of Hebrew origin, it is normal that as in Hebrew it has compound words, and in this case it

can be a compound word where:

**GA,** is the diminutive of **GAJAR (to prostrate)** and **JERE** which is **JAYÁ,** means: **THE I AM, OR THE ETERNAL ONE.** Therefore the meaning of **GAJERE,** would be: **TO POSTURE BEFORE THE ETERNAL ONE, OR BEFORE THE GREAT I AM:**

1961 **jayá**; root prim. [comp. 1933]; *to exist,* i.e. *to be* or *become, to take place* (**always** enf., and not merely copula or auxiliary).

1457 . גָּהַר **gajar**; root prim.; *prostrate*:-postrar, -se, tend, -se.

In Caló-Romani:     **GAJERE.**
In Hebrew: **JAYÁ, GAJAR.**

In Hebrew it is spelled: **HAYAH,** but the Hebrew **H** sounds like **J,** although others say it sounds like **Y** which is pronounced like **LL.**
Something very significant **in the Spanish caló**, is a word that we pronounced a lot and it is the word: **JA** and in the gypsies' dawns in the weddings, we mention the words: **YELI YAH.**

**HEN:**        at caló-romaní:  **BASNÍ, KASNI,** in Hebrew: **VASNI,** means: **WEAK:**

2059. וְשְׁנִי **Vashní**; prob. de 3461; *débil; Vashni,* un isr.:—Vasni.

2060. וַשְׁתִּי **Vashtí**; de or. persa; *Vashtí,* reina de Jerjes:—Vasti.

In Caló-Romani: **BASNÍ, BAÑÍ.**
Hebrew:            **VASNI.**

**CATTLE:** at caló-romaní: **BRAGIAS,** at hebrew: **BAAR:**

| Ganado | bragias, brajias, s.f. |
|---|---|

1198. בַּעַר **baar**; de 1197; prop. *comida* (como *consumida*); i.e. (por exten.) *brutalidad* del ganado: (concr.) *necio*:—torpe, ignorante.

In Caló-Romani: **BRAGIAS.**
Hebrew:            **BAAR.**

**GAO:** in English: **PEOPLE,** Nation in Hebrew**:** גּי ־ **Goi,** means**: NATION**, also used to mean: **GENTIL**. Pronounced as it is spelled: **GOI. Strong H1471.** In Marathi to say village, it is said: GAV:

1471.  גּי **goi**; app. from the same root as 1465 (in the sense of *heap*); foreign *nation*; hence, *gentile*; also (fig.) *herd* of animals, or *swarm* of locusts:- **people, gentile**, inhabit, **nation,** field, **people."**

In Caló-Romani: **GAO.**
In Hebrew:            **GOI.**

**GELEM:** in English: **ANDUVE, ANDAR, ANDAR, CAMINAR**, in Hebrew:    הֵלֹ ־ **JÉLEK**, means: ־ i.e. (by implication) pilgrim, traveler; also flow:- run, [come] on the way. Strong H1982. There is no linkage with any dialect or language of Sanskrit: "1982    הֵלֶךְ **jélek**; from 1980; prop. *travel,* i.e. (by impl.) *pilgrim, traveler;* also *flow*:-run, **[come]** de **way."**

In Caló-Romani: **GELEM.**
Hebrew:             **JÉLEK.**

# H

**SPEAK:** in Calo-Romani: **CHAMULLAR, tchamullar,** this word appears in **Rotwelsch's** list in this form: **SCHMEULERN;** it is an expression of a person who talks too much. In Hebrew: **SHEQUER,** means: **Falsehood, lying, pretending, etc:**

8267. שֶׁקֶר shéquer; de 8266; una *falsedad;* por impl. *embuste* (a menudo adv.):—engañador, engaño, engañoso, falsamente, falsedad, falso, fingidamente, mentira, mentiroso, sin causa, traición, vanidad, (cosa) vana.

**HABERES:** from haber, existir, at caló-romaní: **JAYAR**, Hebrew: **JAVAH:**

1934. הֲוָא javá (cald.); o

הֲוָה javá (cald.); corresp. a 1933; *existir;* usado en una gran variedad de aplicaciones (espec. en conexión con otras palabras):—contemplar, cumplir, estar sobre, haber, haber sido, mirar, para que, que, quedó suspendida, sea, sea (notorio), temer, ver.

In Caló-Romani: **JAYAR.**
In Hebrew:         **JAVAH.**

**HALLAR, ECONTRAR, SABER, DESCUBRIR:** in caló-.
Romani: **JANEL, JANARD, DYANARD**, Hebrew:
**YATSáB**: means: **to find, to encounter.** Bernabé
Ramírez Dictionary:

| Descubrir | *Aflisarel* (pf.: *aflisard_*)(descubrir-hallar), *janel* pf.: *janard_*) (saber), *dyanel* pf.: *dyanard_*) (descubrir-saber), *pindrabel* pf.: *pindrabelard_*) (destapar), *sinisarel* (pf.: *sinisard_*)(acertar), *del p-o gor* (adivinar), alachar (hallar) //chanar, pinchar, pincherar *(saber),* // pindrabar, pindrabelar (revelar) // gucarar, buchardar, bujardar, despandar, a. |
|---|---|

In Hebrew:          **YATSAB.**
In Caló-Romani: **DYANARD:**

3320. יָצַב **yatsáb**: raíz prim.; *colocar* (cualquier cosa como para que se quede); refl. *estacionar, ofrecer, continuar:*—afirmar, aguardar, dejar, detener, esperar, firme, hallar, juntar, levantar, parar, pie, poner, presentar, presente, resistir, sostener.

**ICE:** in Calo-Romani: **Pavod, Paho, Pajo** In Hebrew hail, **Bared, barad.** In Caló-Romani: Romanes Dictionary, by: Bernabe Ramirez. In Hebrew: **barad**; root prim., to *hail*:-fall hail. Strong H1260.

**ICE:** at Calo-Romani: **AISO,** at Greek: **FRÍSSO,** means: **COLD: "***5425*. φρίσσω **frísso**; apar. prim. verb; "*shiver*" or *feel cold*, i.e., *tremble* (*with fear*):-tremble."

Greek:           **FRÍSSO.**
In Caló-Romani:    **ÁISO.**


**FIG:** in Calo-Romani: **BEOU, and tchave**, the first **is a Greek word** and is said: **Bedsfagé**, the second may be Hebrew: **teená:**

> 967. Βηθφαγή **Bedsfagé**; de orig. cald. [compuesto de 1004 y 6291]; *casa de higos; Betfagé,* un lugar en Pal.:— Betfagé.

> 8384. תְּאֵן **teén**; o (en el sing., fem.)
>
> תְּאֵנָה **teená**; tal vez de der. for.; *higuera, higo:*—higo, higuera, higueral.

**HURTAR, ROBAR:** in Calo-Romani: **Garfiñar,** in Hebrew: **ganáb,** Strong 1589, **guenebá,** Strong 1591.

> 1590. גַּנָּב **gannáb**; de 1589; *ladrón:*—ladrón.
>
> 1591. גְּנֵבָה **guenebá**; de 1589; *robar,* i.e. (concr.) algo *robado:*—hurto, ladrón.

In Caló-Romani: **GARFIÑAR.**
In Hebrew:          **WIN.**

### THE GYPSIES ADDED THE WORD DROM, IN EGYPT.

The word DRÓMOS, is of Greek origin, but the

Gypsies could join it to their Calo-Romani lexicon in EGYPT, already which the Byzantine Empire reigned in Egypt from 395 A.D. until the time of the Muslim invasion in 639, when the Gypsies left Egypt, fleeing from the Arab invasion.

# I

**EQUAL, similarity:** in Calo-Romani: **TIMUÑÓ,** in Hebrew: **TEMUÑA:**



Strong hebreo #8544 תְּמוּנָה temuná

8544 apariencia...

Pronuciación  temuná

Derivación  de 4327

Definición  algo hecho porción (i.e. modelado), como forma, i.e. (indef.) fantasma, o (espec.) incorporado, o (fig.) manifestación (de favor)

Def. en RV  apariencia, fantasma, figura, semejanza.

This word TEMPTATION, appears in many verses, among them in **Exodus 20:4 "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in above, or that is in the beneath, or that is in the water under the earth."**

In Caló-Romani: **TIMUÑO.**

Hebrew:          **TEMUÑA.**

**IMAGE, IDOLATRY:** at caló-romaní: **Nevel, niveli**, **Fatsa,** at Hebrew: **Nesíc,** Strong5257, **Nesek** Stron 5262 **and atsáb,** Strong 6091**: "**5257 . סִיךְ. **nesíc**; from 5258; prop. something *poured out,* i.e., *libation;* also molten *image;* by implication *prince* (by being *anointed*):-image, libation, prince."

6091. עָצָב atsáb; de 6087; *imagen (idólatra)*:—escultura, ídolo, imagen.

In Caló-Romani: **FATSA.**
In Hebrew:         **ATSÁB.**

**HELL:** in Calo-Romani: **YADÓ,** in Hebrew: **SHEOL** and in Greek: **HADES.** The Greek word: **HADES,** is pronounced as: **JADES,** the **J** sounds weak, but it is pronounced. The Calo-Romani word: YADÓ, usually the Y is pronounced as **J,** and sometimes as **LL,** therefore, in this case it would be pronounced as: **JADÓ**.

In Caló-Romani: **JADÓ.**
Hebrew:          **JADES.**

| | |
|---|---|
| | (fuego), *Yadó* (hades), *Pókolo*, *pokló* (submundo), *Bengistan*,benguistano (lugar demonio), casinoben, prevarankhe, proverenkhe, |
| Infierno | butron, s.m. |

86. ἅδης **hades**; de *1* (como partícula neg.) y *1492*, prop. *no visto*, i.e. «Hades» o el lugar (estado) de las almas que han partido:—Hades, sepulcro.

For more information on the word hell, see: **SHEOL.**

**TO GO, TO WALK, TO WALK:** in Caló-Romani: **CHALAR,** in Hebrew: **SHALAR:**

7971. שָׁלַח **shalákj**: raíz prim.; *enviar* lejos, por, o fuera (en una gran variedad de aplicaciones):—acompañar, alargar, amenazador, aplicar, arrojar, buscar, casar, cesar, consentir, convocar, crecer, dar, dejar, descargar, desenfrenar, despachar, despedir, echar, ejercitar, empujar, enviar, extender, huir, ir; levantar, libertad, llamar, llegar, llevar, mandar, meter, partir, poner, prender, quitar, repudiar, repudio, sacar, salir, señalar, soltar, suelto, tender.

**It is used for many applications. One passage where it appears is Genesis 24:59, when it says, "** *Then they let Rebekah his sister* **go***, and her nurse, and Abraham's servant, and his men.* **"**

In Caló-Romani: **CHALAR.**
In Hebrew:        **SHALÁKJ.**

# J

**JALAR:** in English: **ABSORBER, DISSIPATE** in: in Hebrew: חָלַט **kjalát, JALAJ**, besides being æcity of Assyria, also means: **ARREBATE, TAKE, TAKE, ARRANCH.** Strong H2480. This is a word, it may be observed, that the K is mute. It is                a word            Hebrew :

2480. חָלַט **kjalát**; raíz prim.; *arrebatar, arrancar:*—tomar.

In Caló-Romani: **JALAR.**
In Hebrew: KJALÁT.

**JALLAR:** means: **To feed, to eat**, Hebrew:  לָחַם **lakjám,** means: to feed, the other word in Hebrew is: akal and means: EAT and is pronounced: JÁL, almost identical as: Jallar. Let us not forget that the Spanish Caló has not varied for centuries, the dictionaries that exist, like the one of the Marquis of Setmenat of 1697 have served to demonstrate that the few words that we know have not varied for centuries, although by that time they were already Spanishized. Strong H3898:

3898. לָחַם lakjám; raíz prim.; *alimentar* con; fig. *consumir*; por impl. *batallar* (como *destrucción*):—atacar, combatir, comer, contender, dar batalla, pelear, sitiar, guerra, guerrear.

In Caló-Romani: **JALLAR.**
In Hebrew:         **LAKHAM.**

**JELÍ, YELI:** in English: love, affection, affection, good.
In Hebrew: יָדִיד YEDID, MEANS THE SAME: beloved, to love, love.
The Jelí, in Caló is pronounced **YELI**, and in Hebrew **YEDID**. This is the YELI that is sung at weddings, which is LOVE. This word is entirely Hebrew, and has no connection with any other Indian language, nor Greek. Some have implied that it is the same word as in majarati: SHE LEFT, which is: गी gēlī, however, it is not possible that it is the same word, because it is a compound word, TILA, WHICH IS SHE, and geli, which would be she left. Also, it does not mean the same thing:



3039. יְדִיד Yedíd; de lo mismo que 1730; *amado*:—amable, (muy) amado, amar, amor.

In Caló-Romani: **YELI, JELI.**
Hebrew:          **YEDID, YELID.**

**JETRO:** in English: **OTHER**, in Hebrew: יִתְרוֹ **YITRO,** means **EXCELLENCE**, and is the father-in-law of Moses:

3503. יִתְרוֹ Yitró; de 3499 con pron. suf.; *su excelencia*; *Jetro*, suegro de Moisés:—Jetro. Comp. 3500.

In Caló-Romani: **JETRO.**
In Hebrew:        **YITRO.**

**JOJANÓ:** in English: **LIAR.** Another Hebrew word: נחָף **khanéf,** חֶנֶף **kjónef** means: ‏‏ **false, hypocrite,      ungodly,      flatterer. Uncleanness**. Strong 2611 and 2612:

2611. חָנֵף kjanéf; de 2610; *sucio* (i.e. con pecado), *impío*:—falso, hipócrita, impío, lisonjero, pérfida.

For more information on the word LIE in Calo-Romani, see the word LIE in this chapter.

In Caló-Romani: **JOJANÓ.**
Hebrew:        **KJÓNEF.**

**YOUNG:**                in calóromaní:    **Lakri, lakro.**
In Hebrew:
**Bikri, Strong 1075:**

1075. בְּכְרִי **Bikrí**; de 1069; *lleno de juventud*; *Bikri*, un isr.:—Bicri.

In Caló-Romani: **LAKRI.**
Hebrew:        **BIKRI.**

**JUCAL:** in English: **GUAPA, GUAPO, GENEROUS, EXPLENDIDO,** in Hebrew: יוכל **Yukál,** pronounced: **jucal,** means: **powerful and perfect**. We find this word as a proper name in Jeremiah 37:3 and 38:1. Strong H3116:

3081. יְהוּכַל **Yejukál**; de 3201; *potente; Jeucal*, un isr.:—Jucal. Comp. 3116.

In Caló-Romani: **JUCAL.**
In Hebrew: YUKÁL.

**JUDEA:** in Calo-Romani: **BORDAJIA, BORBOREO,**
in Hebrew: **YEHUDDAH**: "3063 . וּדָה **Yejudah**; from 3034; *celebrated; Jeudah* (or Judah), name of five isr.; also of the tribe desc. of the first and of its territory:-Judah." For more information on the word JUDEA AND JUDIAH in Calo-Romani, look at: **BORDAJÍA, BORBOREO.**

In Caló-Romani: **BORDAJIA.**
Hebrew:             **YEJUDÁ.**

**JEW:** at caló-romaní: **BORDAJU,** at Hebrew: **YEJUDÍ, YEJÚD:** "3064 . יְהוּדִי **yejudí**; patron. of 3063; *Jeudite* (i.e. Judaite or Jew), or desc. from Judah:-Jew."

"3061 יְהוּד **Yejúd** (cald.); contr. of a form corresp. to. 3063; prop. *Judah*, hence, *Judea*:-Judah, Judea, Jews."

In order is reversed: **BOR-DAJU.**
Correct order:                **BOR-JUDA.**

The first part: **BOR,** comes from the word: **BORBOREO,** which is Greek, and was a term to say: **I AM NOT A CHRISTIAN. Or** maybe: **I was a Christian and I am not anymore.**
The word **BORBOROS** is used to say that when a Christian turns away from the Lord, he **returns to wallow in the mire, in the mud.**

Thus the word BORDAJÚ, can mean: **I AM JEWISH,** and by putting the word: **BOR,** it is like saying I am not baptized or I am not a Christian.

All this may seem very strange, but personally I think it is not strange. Since due to the persecution it is very possible that the gypsies, removed from their vocabulary those words that betrayed a Jewish past.

When the gypsies arrived in Europe, they said that their elders were Christians, but then they moved away, That is what the word denotes: **BORDAJU.**
The Gypsies in the Byzantine Empire practiced Judaism, mixed with the doctrine of the Melchizedeks, a sect that believed in Jesus, but believed he was Melchizedek. They also practiced witchcraft.
When they had to flee the Byzantine Empire and arrived in Germany and other countries, they pretended to be Christians to avoid the persecution of the Inquisition that had already been established in Europe.

years ago. But the story he adds WAS TRUE, when they said: OUR ELDERS WERE CHRISTIANS, BUT THEN THEY FELL AWAY.

# K

**KALIL:** is a Hebrew word and means: **HOLOCAUST**. In Hebrew: **כליל** . **Kalil,** appears in 1 Samuel 7:9 and says: "And Samuel took a milk lamb and sacrificed it whole for a burnt offering to the LORD; and Samuel cried to the LORD for Israel, and the LORD heard him." Strong's dictionary says**: "(kalíl) from H3634;** complete; as a noun, the whole (specifically sacrifice consumed whole); as an adverb completely:- finished, at all, whole, entire, behold the smoke, perfect, all, all of it, wholly."

**KAMELAR:** in Spanish: **QUERER, AMAR,** in Hebrew **KJAMÁL,** MEANS: **QUERER, COMPASION, EST:**

2550. חָמַל **kjamál**; raíz prim.; *conmiserar*; por impl. *librar, sobrar*:—compasión, dolor, [p 42] escatimar, tener misericordia, perdonar, piedad, querer.

**In Hebrew also: JAMELÁKJ,** Strong H5898, means: **City of salt, it** was a city very close to Israel. The most primitive use of **salt** is the preservation of food, which is why in ancient times **it was a highly prized product.** It was even called **"white gold".** Thus, the word **KAMELAR**, may come from the Hebrew word **JAMELAKJ**, since this word **refers to salt**, and was highly appreciated in Old Testament times.

In Calo-Romani: **KAMELAR.**
Hebrew:　　　　　**KJAMAL.**

For more information see: **estimate.**

**KEL, KER:** English: **HOUSE**, Hebrew: קֵן **KEN** means: **chamber or dwelling**. Strong H7064:



7064. קֵן **quen**; contr. de 7077; *nido (por lo fijo)*, a veces incl. los *polluelos*; fig. *cámara o vivienda*:—aposento, nidada, nido.

In Caló-Romani: **KEL.**
In Hebrew:　　　　**KEN, QUEN.**

# L

**LACHÓ:** in English: **GOOD,** in Hebrew: לָשׁוֹן LASHÓN, Strong H3956 means: **ALSO,** and especially, it has to do with language, and can mean: GOOD LANGUAGE OR BAD LANGUAGE, depending on the context in which it is used. Some commentators indicate that the word LASHON, is always related to BAD TONGUE, and to use the tongue to deceive. However, we observe in the Bible that it is also used to show clumsiness in speaking, and this is the expression used by Moses when God manifests Himself to him at Sinai, in Exodus 4:10 says: "Then Moses said to the LORD: *O Lord, I have never been a man of easy speech, neither before, nor since thou hast spoken to thy servant; for I am slow of speech and slow of tongue."* Thus the word LASHON, is used in the good or bad sense. Therefore, the word **LACHÓ** of the Romani or Spanish, is exactly the same as the Hebrew word **LASHÓN,** and is used for good and bad, so when someone does not know how to express himself the gypsy would say: **"manguis na chanela ariquelar lachó"** translated would be: **"I do not know how to speak well"** although it could also be translated: **"I do not have a good tongue".** But this word in can be used more broadly, we could say, that it is a generic word that is used in sense

positive and negative, for example, if we are going to buy a horse that we did not like, we would say: "chavó el grasté sinela na lachó" (boy the horse is not good, or also: "el caballo me ha gustado" (the horse I liked). If we use it to say that someone is bad we would say: "El manú na sinela lachó" the man is not good. It can also be used to mean a person who **is shameless,** shameless when speaking. In the Bible it is also used to say: **LENGUA DE ORO, O CUÑA DE ORO.**

3956 . שׁוֹן**lashón**; or לָשֹׁן **lashón**; also (plur.) fem. לְשָׁ **leshoná**; from 3960; *tongue* (of man or animals), used lit. (as an instrument for licking, eating, or speaking), and fig. (speech, ingot, tongue of flame, water inlet):-bahía, deslenguado, charming, talkative, speaking, tongue, language, ingot.

3957 לִשְׁכָה **lishká**; from a root not used as sign. inc; *fourth,*

In Calo-Romani: **LACHÓ**.
In Hebrew:  **LASHÓN.**

**THIEF:** in Calo-Romani: **CHORAR, CHOR, CHORUY.** In Hebrew: **Shórer,** means: to **twist, to twist, enemy, hostile:**

8324. שָׂרַר **sharár**; raíz prim.: *ser hostil* (solo part. act. *oponente*):—enemigo.

8326. שֹׁרֶר **shórer**; de 8324 en el sentido de *torcer, retorcer* (comp. 8270); *cordón* umbilical, i.e. (por extens,) *corpiño, jubón*:—ombligo.

In Caló-Romani: **CHORAR.**
Hebrew: **SHARAR, SHORER.**


**POSSIBLE, POSSIBILITAR:** in Calo-Romani: **LAKARD, LAKARO**, in Hebrew: **LACÁKJ,** means: **TO TAKE, ACCEPT, ACQUIRE, ADMIT, ATTRACT, ETC:**
**3947 .** ל‌ָקח**acákj**; prim. root; *take* (in the broadest.
variety of applications):-accept**, approach, admit, admit,** adopt, acquire, acquire, alienate, seize, snatch, snatch, **attract,** capture, marry, buy, buy, give, **leave,** cast, sweeten, envelop, scatter, gain, wound, cleanse, **call.**
**3950 .** ל‌ָקט**acát**; root prim.; prop. *collect*, i.e. (gen.).
*to gather;* spec. *gather rebusco, glean*:-glean, to **gather, to gather, to gather, to** work.


In Caló-Romani: **LAKARD.**
In Hebrew: **LACÁKJ.**


**LANGUAGE:** at Caló-Romani: **CHIB,** in Hebrew:
**shabíb**, means like tongues of fire:

In Caló-Romani: **CHIB.**

Hebrew:        **SHABIB.**

# M

**MANDATE, COMMAND:**        at        Caló-Romani: **BICHAVARD,** Hebrew: **MITSVÁ**: "**4687 . מִצְוָה**. mitsvah**; from 6680; *command,* whether human or divine (colect. the *Law*):-statute, law, **commandment**, command, command, command, message, order, word, precept."

Here, what is called in grammar an apheresis has occurred, that is, the loss of the original sound due to the passage of time. For more information see chapter IV in MANDAMIENTO.

In Caló-Romani: **BICHAVARD.**

In Hebrew: MITSVAH.

**MAJARÍ, MAJARÓ:** in Spanish: **SANTA, SANTO,** en HEBREW: **MAJARAI,** means: **in haste.** They appear with this name a valiant man of David, native of Netophah in Judah, and who belongs to the elite corps the Thirty (2S 23,28; 1Chr 11,30). He is called a Zarhite, that is, of the clan of Zerah, one of the sons of Judah and Tamar (cf. Gen 38:30; 1Ch 2:4). His name means "swift". The Chronicler presents him as commander of one of the twelve corps of 24,000 men, called in turn to arms, to serve in them one month a year (1Ch 27:13). It is understood then that **MAJARAI was a man consecrated to God. Biblical Dictionary:**



4121. מַהְרַי Majárai; de 4116, apresuradamente; Majarai, un isr.:—Maharai.

In Caló-Romani: **MAJARÍ.**
In Hebrew: **MAHARAI.**

**MANRÓ:** in English means: **BREAD.** In Hebrew there are several similar expressions: מָעוֹג **maog, and maóz** is used to mean: **BREAD CAKE.** It sounds almost identical, both in Chalo and Hebrew. But it is also thought that the word **Manró,** comes from the word **MANÁ,** which some say is pronounced: **MANHO,** in the original appears its pronunciation as: Manna. Exodus 16:31 "And the house of Israel called it Manna; and it was like coriander seed, white, and the taste of it was like flakes, with a taste as of flakes with

honey." Thus, the word **Manró,** is not that it comes from Hebrew, but it is, a Hebrew word and means **BREAD**, both in Chalo and Hebrew.        Strong H4580 and H4490.

4580. מָעוֹג maóg; de 5746; *torta de pan* (con 3934 *payaso de mesa, i.e. parásito*):—pan.
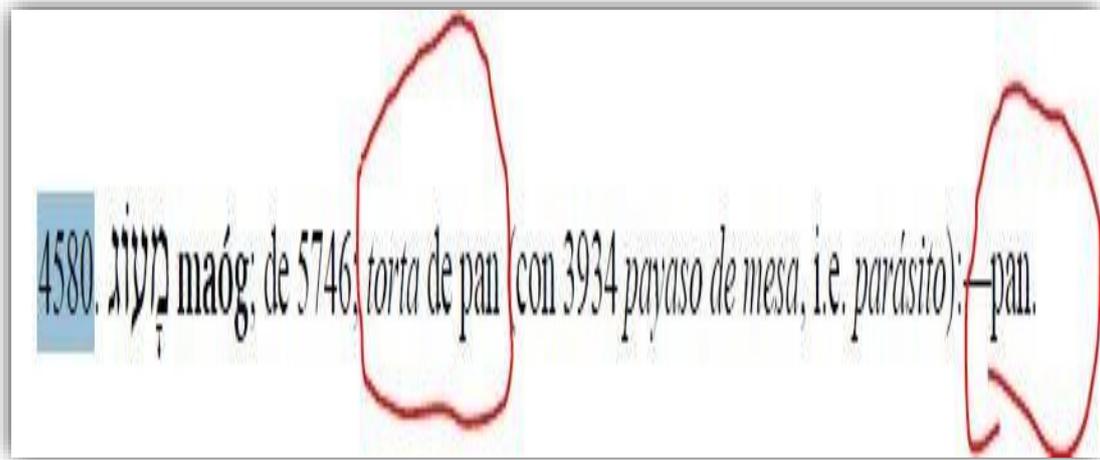
In Caló-Romani: **MANRÓ.**
In Hebrew:          **MAÓG.**


**MANUSES, MANUSES:**   at caló: **MAN,** EN HEBREW: **Menashsheh, SON OF JOSEPH.** Also in Hebrew: **MENUSHA, MASSAH,** means: *retreat:-* **flight, flee, flee, AND massah: TEST, OF MEN.**

מְנֻסָה menusá. Véase 4499.

4499. מְנוּסָה menusá; o

מְנֻסָה menusá; fem. de 4498; *retiro*:—huida, huir.

4531. מַסָּה massá; de 5254; *prueba*, de hombres (judicial) o de Dios (quejumbroso):—prueba, sufrimiento.

This word: **MANUS,** also has a **GERMAN** origin, because in German it is said: **MANN.** In Sanskrit: **manuṣya.** Thus we observe that this word has almost identical sounds in the three languages.

In Caló-Romani: **MANUS.**
Hebrew:  **MENASE.**
German:  **MANN.**

**HAND:** in Calo-Romani: **BASTES,** *Ba, bas*, *bae*, *bae*, *baste, vas, vast, in Hebrew:* **PAS:**
"6446 פס pas; from 6461; prop. *palm* **(of hand)** or *sole* (of foot) [comp. 6447]; by implic. (plur.) *long, sleeved* tunic (perhaps simply a *wide* one; from the orig. sense of the root, i.e., of *many widths*):-(various) colors." In Calo-Romani: **BASTE.**
Hebrew:  **PAS.**

**SEA:** in Calo-Romani: **MÁRJA,** in Hebrew: **NAJÁR:**

| | |
|---|---|
| **Mar** | *Mariya, márja*, **mori**, f. // **moro, moros,** s.m. // **pañibaro, macolotende, malocotende** (m. océano), s.m. |

**BERNABÉ RAMÍREZ DICTIONARY:**

5104. נָהָר **najár**; de 5102; un *arroyo* (incl. el *mar*; espec. el Nilo, Éufrates, etc.); fig. *prosperidad:*—ribera, río.

It is evident that the **N** was changed to **M,** when the name was castellanized. See the following MAR, OCEANO.

In Caló-Romani: **MARJÁ.**

In Hebrew: **NAHARA.**

**SEA, OCEAN:** in Calo-Romani: **MARIYA, MARJA,** in Hebrew: **MAYIN:**

| Léxico :: Strong's H4325 - *mayim* | Aa |
|---|---|
| מַיִם | |

| Transcripción | Pronunciación |
|---|---|
| *mayim* | mah'-yim |

| Parte del discurso | Palabra raíz (etimología) |
|---|---|
| sustantivo masculino | Dual de un sustantivo primitivo (pero usado en un sentido singular) |

**4325** .מַיִם **máim**; dual of a prim. noun (but used in sense sing.); *water;* fig. *juice;* for euphem. *urine,*

*semen*:-water, bathe, stream, spring, sea, urine, water, watering, river, ford.



| | |
|---|---|
| Mar | *Mariya, márja,* mori, f. // moro, moros, s.m. // pañibaro, macolotende, malocotende (m. océano), s.m. |

Bernabé Ramírez Dictionary. In

Caló-Romani: **MARIYA.**
In Hebrew:      **MAYIM.**

**MARRIAGE:** in Calo-Romani: **ABIYAV, ABIYAVOM, CORBAYALE,** all these words descend from the same Hebrew word: **MOABIYYÁ,** may mean: **TAKE MOABITA WOMAN:**



marriage *n* 1) abiyav *nm* 2) ansurimos *nm* (*of a man*) 3) kununimos *nm* (~ coronation) 4) môritimós *nm*(*of a woman*)
married *pp/adj* 1) ansurime (*man*),

**Ruth 1:4 says:** *"And **they took for themselves Moabite women;** the name of the one was Orpah, and the name of the other Ruth; and they dwelt there about ten years."*

In Hebrew:          **MOABIYYÁ**
In Calo-Romani: **ABIYAVOM.** There has been a change of the first letters of the Hebrew **OM,** they became the last letters in the Calo-Romani, let's put those letters in their place:

Hebrew:          **MOABIYA.**
In Caló-Romani: **MOABIYA,**


**MATRIX, UTERUS:** in Calo-Romani: **BEN, BEO, in Hebrew: BETÉN, and in Hebrew BEN, means son.** For more information on son in Hebrew and Romani, see the word **SEX.**
**990** בֶּטֶן ; from an unused root that prob. *hollow*; *womb*, spec. *uterus*; also *womb* or *body* of anything:-heart, body, pregnancy, womb, womb, **maternal,**   birth, **birth, birth,**   womb, womb.

In Caló-Romani: **BEN.**
In Hebrew:          **BEN.**

**LIE:** in Calo-Romani: **JOJANA,** IN HEBREW: **KJONEF,** means: **FALSE, HYPOCRITE, DIRTY, IMPIOUS:**

2611. חָנֵף kjanéf; de 2610; *sucio* (i.e. con pecado), *impío:*—falso, hipócrita, impío, lisonjero, pérfida.

**Also: LIAR:** in Romani caló: **JOJANA,** in Hebrew: **JOLELÁ:** "1947 . ה וֹלֵ לָ לֹה **jolelá**; part. act. fem. of 1984; *folly*:-error**, folly, folly, intention, madness, folly, raving**, repose."

There is also in Hebrew an almost exact word, although it means the opposite because it is preceded by the word YE, which refers to God which is: **YEJOKJANAN,** now notice, if we remove the word **YE,** observe that it is exact:

In Hebrew without the YE: **JOKJANAN.**
In Caló-Romani:          **JOJANA.**

**MEMORIAL:** in Spanish Caló: **ARACATEAR, ARACATE, UCHARARAR, GARABAR,** means: **VELAR, GUARD,** in Romani: **ARAKHATEL, ARAKHEL, ARAKHARD** means: **MAINTAIN, CARE, CONSERVE, WATCH, WATCH,** in Hebrew: **234**

כ רה, . **AZKARÁ** of 2142; *reminder*; spec. *memorial offering*:-memorial, memorial.

This word in Hebrew, as we can see, has a **"K"** that in Hebrew is usually silent in many occasions. But in this case it has a sound, and when the **"K"** has a sound, when the word is Spanishized it becomes the **"C".**

A real example is the Hebrew word: **Gákjam** which means: **BURN,** AS WE CAN SEE, LA THIRD LETTER IS A **"K"** well, when pronouncing the word the **"K"** disappears and it is pronounced: **GAHAN** and the **H**, sounds like **J**, so the phonetic sounds like this: **GAJAN.** But when the word is Spanishized the **K** becomes a **"C",** but we are going to put in the letter **K** where the **C** is: UCHARAR the "K".

**UKHARAR,** in this case the **H** is silent and sounds: **UKARA.**
**AZKARA.**
Now we can perceive the identity of one word with another.

In Calo-Romani: **ARAKHEL.**
Hebrew:            **AZKARA.**

**FEAR:** in Spanish Calo-Romani: **DAL, means: FEAR,** . IN HEBREW: **"1800 DAL**; from 1809;
prop. *hanging,* i.e. (by impl.) *weak* **or** *feeble*:-afflict**, weak, weaken, enfeeble, enfeeble, extenuate, extenuate**, destitute, **[p 30]** destitute, **poor**." As can be noticed, in this case the word has not undergone changes.

In Caló-Romani: **DAL.**
Hebrew:            **DAL.**

**MISTÓS:** in English: **GOOD, WELL, IT IS CONVENIENT**, in Hebrew there are several words, one of them is: מִסְתּוֹר **MISTÓR,** means **refuge:- hideout**. Strong H4563. Es

understandable that this word with time changed its meaning, since having to flee from one place to another, the gypsies were looking for shelters where they could hide from the persecutions, remember that the gypsies were hiding in the mountains, when they found a good hiding place, or shelter, that was **MISTÓS,** in this way this word came to mean: **GOOD, IT IS CONVENIENT:**

4563. מִסְתּוֹר mistór; de 5641; *refugio:*—escondedero.

Another word in Hebrew is: מש.תה · MISHTÉ, Strong H4961, means banquet. This word in both Romani and Hebrew has the same meaning, for in Hebrew although the word: MISHTÉ, means feast, we could define it as to feast from the heart, to delight, and to do it with pleasure, IT IS LIKE SAYING: DO LIKE IT? WELL,

SO DO IT WITH OTHERS. Thus, we find in Genesis 19:3 that Lot, made a feast for the angels that went to Sodom, and it says thus, "But he made a feast with them much, and they went with him, and came into his house; and he made them a BANQUET, and baked unleavened bread, and they did eat." The word MISHTÉ IS TO MAKE BANQUET FOR OTHERS IN TRUTH,

OF HEART, therefore we can say that it is the same word, BOTH IN, as in Chalo and in Hebrew. George Borrow, who translated the MAJARÓ LUCAS used the word MISTOS, on several occasions, one of them in Luke 1:3 to say that

Luke put much interest in the investigation of the person of Jesus Christ. Also in Luke 20:21, he uses the word MISTOS, to say: RIGHTLY, in the sense that Jesus acted righteously and truthfully:

4960. מִשְׁתֶּה mishté: de 8354; *beber*, por impl. *beber* (el acto); también (por impl.) *banquete* o (gen.) *fiesta*:—banquete, beber, bebida, convite.

4961. מִשְׁתֶּה mishté (cald.); corresp. a 4960; *banquete*:—banquete.

In Caló-Romani: **MISTOS.**
Hebrew:              **MISHTÉ.**

**MORENA:** in Calo-Romani: **CALLÍ, CAYÍ,** in Hebrew: **CAYITS,** means: **harvest or grain of wheat.** The grain was toasted and hence it means **MORENO, MORENA.** For more information chapter VII **and read: "ÓMER" FEAST (GAVILLAS) OF THE PRIMICIAS:**

7019. קַיִץ cayíts; de 6972; *siega* (como *cosecha* tardía), sea el producto (grano o fruto) o la temporada (seca):—cosecha, fruta de verano, fruto, higo seco, pasas, verano.

In Caló-Romani: **CALÍ.**
In Hebrew:            **CAYÍTS.**

**MOZO, SON:** in Calo-Romani: **CHAVÓ, CHAVAL, SHAVO,** in Hebrew: **SHOBÁL:** *7732 שׁוֹבָל shobál; from the same as 7640; overflowing; Shobal, name of an Edomite and two isr.:-Sobal.* The Bible is full of biblical characters with this name, for example, **a son of JUDÁ,** se called **SHOVAL,** in 1st Chronicles 4:1 **it says:** *"The sons of Judah: Pharez, Hezron, Carmi, Hur, and Shobal."* Also in 1 Chronicles 4:2: *"Reahiah the son of Shobal begat Jahath, and Jahath begat Ahumai and Lahad. These are the families of the Zorathites."* But also in Hebrew is the word: **SHEVA,** which means to **resemble:** *7739 שׁוֶה shevá (cald.); corresp. to 7737;* **to resemble***:-to become, to* **make like."** This word **SHEVAH,** is used when it is said that someone resembles another, or something else, it is like saying, HE IS LIKE THIS OR THAT OR SOMEONE.

In Caló-Romani: **CHAVÓ.**
In Hebrew: **SHOVAL.**

**STERILE WOMAN:** in Calo-Romani: **YALOVITSA,** in Hebrew: **YALAD,** among other things means: **barren:**

Dictionary          Bernabé          Ramírez:

| | |
|---|---|
| Mujer | *Romni (mujer gitana),* <br> *sheji (mujer, niña),* <br> *sheyorri (mujer joven),* <br> *yalovitsa (mujer estéril),* |

Strong concordance:

3205. יָלַד **yalád**: raíz prim.; *tener hijos; caus. engendrar; como médico, actuar como partera; espec. mostrar linaje:*—agrupar, alumbramiento, asistir, concebir, crear, criado, criar, cumpleaños, dar, descendiente, efecto, engendrar, estéril, hijo, luz, mujer, nacer, nacimiento, natural, padre, parir, partera, parto, producir, tener, trabajo.

This word in Hebrew can mean to have children or to be barren.

In Caló-Romani: **YALOVITSA.**

In Hebrew:          **YALÁD.**

**MULÓ**: in English: DEAD, , in: Hebrew: מות MUT, means: TO DIE, pronounced: **MUT.** We also have in Hebrew the word: מות לָ בֶן Mut labén, means the same thing DIE or DEAD. We also have a word that is practically identical which is: מְנָלה MULÁ, means: Circumcision, to cut out, and to destroy. It also has relation to dead, in the sense of fear, fear before circumcision. Strong H4191: " **4191 מת** . mut; root prim.; *die* (lit. or fig.); caus. *kill*:- corpse, consume, deceased, pass away, deceased, demise, fined, cause to kill, cause to die, kill, die, mortal, mortuary, death, dead, perish, perish."

In Caló-Romani: **MULÓ.**
Hebrew:              **MUT.**

**MOL:** in English: **Wine,** in Hebrew: מול **MOL.** This word,       although would seem that   not means       it

same as in Hebrew, however, it does have a direct linkage. It means: **TO GET IN THE FRONT, IN LO MORE DANGEROUS OF LA BATTLE.** And among other passages in the Bible it appears in 2nd Samuel 11:15 which says: *"And he wrote in the letter, saying, Set Uriah in the forefront, in the thickest part of the battle, and withdraw from him, that he may be smitten and die."* We also note that in verse 13 David **gets** Uriah **drunk**; David's intention was that Uriah should go to sleep with his wife, and thus, make it appear that Bathsheba's pregnancy was her husband's and not his, but Uriah refused to go to her house. From all this history, it is very possible that this word will remain, to say **these drunkards**, in the sense of being an ignorant person like Uriah. In addition we also have in Hebrew the words: **mések, masák, masák, mamsák, and others, all related to wine.** Strong H3970 and H4136.

In Caló-Romani: **MOL.**
In Hebrew: MOL.

**MUCHO:** in Calo-Romani: **SARE, BHUL, BUT, BUTE,** in Hebrew: **SHEL, SEL, SARAKJ** means: **MUCHO:**

In Hebrew: **SARÁKJ**
In Caló-Romani: **SARE.**

# N

**NAGUÉ:** at Spanish: **Sterile,** at Hebrew: נ ג ד **NÉGUED counterpart, or spouse; usually** (adv., spec. with prep.) **against or before.** Strong H5048. Having children is very important to Jews and Gypsies. In the Old Testament when a woman was barren she could be divorced, and it was believed to be a curse, so this word in Hebrew has two meanings, **for and against**, and is used in Genesis 2:18 where God said he would make suitable help.

In reality, what it says, is to give him the opposite of loneliness, and the opposite of loneliness is company, companionship, and that word is **NÉGUED**.

having children was considered to be contrary to marriage.

**IMPORTANT.** Understand that it is the same word in Hebrew and Calo-Romani, because **NEGUED,** in Hebrew means the opposite, that is, the woman God created her to have children, **the opposite is NOT TO HAVE THEM,** and that is where this word comes into play:

5048. נֶגֶד **négued**; de 5046; *frente*, i.e. parte opuesta; espec. *contraparte*, o cónyuge; usualmente (adv., espec. con prep.) *en contra de* o *antes*:—adelante, delante, de, desde, en dirección a, enfrente, lejos (de), presencia, vista.

In Caló-Romani: **NAGUED.**
Hebrew:                **NEGUED.**

**NAJIPEN:** in English: **desolation, destruction, devastation.** In Hebrew it is: נָהָה **nachah,** meaning: **to groan, i.e. to lament, to weep.** Strong H5091:

5091. נָהָה **najá**; raíz prim.; *gemir*, i.e. *lamentar, llorar*; de aquí, (mediante la idea de *llorar* a gritos), *congregar* (como por proclamación):—endechar, lamentar.

In Caló-Romani: **NAJIPEN.**
Hebrew:                **NAJAH.**

**NAJAR:** in English: to **flee, to run,** in Hebrew there are several words that are similar one is: נָהַג **NAGÁG,** means: to **lead, to lead away,** Strong H5090. Another word is: נָדַד **nadád,** means **b**

same **Fleeing, away, wandering**, Strong: 5074. We have also the word: נֶגֶד **negad** and נָהַר ֭ **NÁJAR,** is the exact same word as in Hebrew, I copy verbatim from Strong's dictionary: נָהַר **najár;** root prim.; **to glisten, i.e. (fig.) to be or be cheerful; hence, (from the brightness of a running stream) flow, i.e. (fig.) assembly:-to glisten, RUN**. In modern Hebrew it is pronounced almost the same, **NAJAL**, pronouncing the J a little looser than in English. Strong 5047 and 5102.

In Caló-Romani: **NAJAR.**
In Hebrew: NAGÁG.

**NAJIBAR, NAJIBELAR :** in Spanish: **ESPARCIR, O BE DISPERSED,** Hebrew: נָגַר **nagár;** means among other things: to **scatter, to run.** Strong H5064.
In Caló-Romani: **NAJIBAR.**
In Hebrew: NAGÁR.

**NAJALELAR, NAJAR, NAJARARAR :** Spanish: **IR, IRSE, ANDAR,** ANDAR, **CORRER, HUIR** Hebrew: נַהַל ֭
**NAJÁL,** נְֽהָלַל.

In Caló-Romani: **NAJAR.**
In Hebrew: **NAHAL.**

**NAJALáL:** means**: to run with a spark, to guide, to lead, to lead, to flow,** Strong H5095. Hebrew:נַד ֭

**najár:** means: **TO RUN, TO LIGHT**, Strong H5102.

In Caló-Romani: **NAJALÁL.**
In Hebrew:　　　 **NAHARA.**

**NACLES, NACRI,, NAQUI**:　in English: **Nose,** in Hebrew:　　 נַחֲרה **nakjará, and**　　　 נַחֲרי נ Meaning: **Nose, snore, breathe loud.** The evidence of the Hebrew origin of this word is clear. In Hindi: **NAAK** in Romani Kalderas, Luvari:　　 **NAK.** Strong　　　 H5170:

5170. נַחֲר nákjar; y (fem.)

נַחֲרה nakjará; de una raíz que no se usa que sign. *bufar* o *roncar*; a *bufido*:—bufido, nariz.

5171. נַחֲרי Nakjarai; o

נַחֲרי Nakjrái; de lo mismo que 5170; *bufador*; *Najarai* o *Najrai*, un isr.:—Naharai.

In Caló-Romani: **NACLE.**
Hebrew:　　　　 **NÁKJAR.**

**NEBÓ:** English: **New,** Hebrew:　　 נבו , **NEBÓ,** Strong H5015, this word, is the name of **Mount NEBO,** it is also the name of a city in Israel, and it is also a deity.

In Caló-Romani: **NEBO.**
Hebrew:　　　　 **NEBO.**

**NEGRO:** in calo roman: **CAYARDO,** IN HEBREW: **CAYITS,** means: **harvest or grain of wheat.** The grain was toasted and hence it means **MORENO, MORENA.** For more information see chapter VII **and read: "ÓMER" FEAST (GAVILLAS) OF THE PRIMICIAS:**

7019. קָיִץ cayíts; de 6972; *siega* (como *cosecha* tardía), sea el producto (grano o fruto) o la temporada (seca):— cosecha, fruta de verano, fruto, higo seco, pasas, verano.
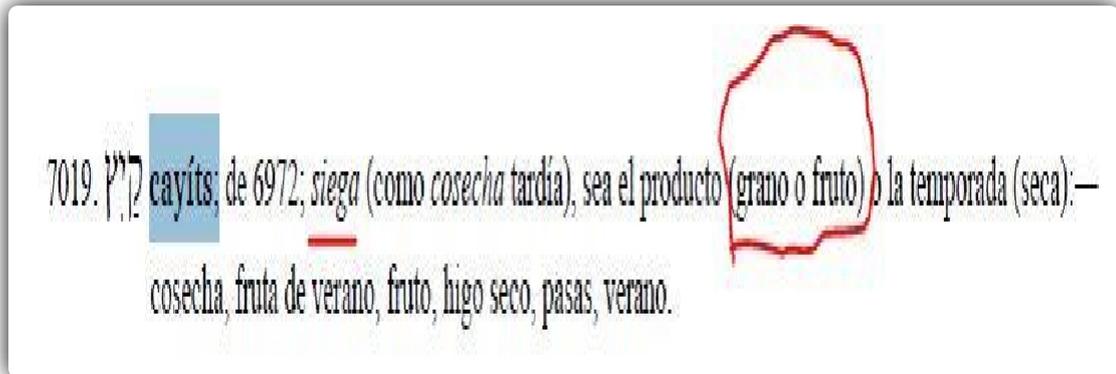
In Caló-Romani: **GAYARDO.**
In Hebrew:          **CAYÍTS.**

**NIGHT:** in Calo-Romani: **ARACHÍ, ERJAT,** German Romani: **KIRATI,** in Hebrew: **KEJÉ:** means: **DARK.** Also the Hebrew word: **AKJÁR,** means: **LATE,** it is like saying: *YOU ARE LATE*, or you are late. **Akhár is also used for other applications.**

3544. כָּהַה kejé; de 3543; *débil, oscuro*:—angustiar, humear, oscurecer, oscuro.

In Calo-Romani: **ERJAT.**
In Hebrew:          **AKJÁR, ERED,**

In German: **KIRATI.**

**BRIDE:** in Calo-Romani: **AVIYADI.** The Caló-Romani Kalderas dictionary of RONALD LEE, and that of Bernabé Ramírez and others agree that this word **AVIYADI,** refers to a newly married woman:

| | |
|---|---|
| **Casada** | *Romni, moritimé, ansurime*, adj.f. // *Bordyorri, abiyadi* (recién casada), adj.f. // romandiña, romandiñada, roma, rumi, altona, altonaa, altonada, altanada, adj.f. |

bride *n* **abiyadi** *nf*, **bori** *nf*, **terni** *nf* ; Seek a ~ with the ears, not with the eyes. **Róde**

**IMPORTANT: ABIYADI,** is a compound Hebrew word, in Hebrew we would say: **ABIJAYÁ,** means: **AB** father, **JAYÁ** means: **TO MARRY**. But it also comes from the Hebrew word **AVIYONÁ,** for more explanation see the word **BRIDE.**

The first time we find it in Genesis 2:24 which says, *"Therefore shall a man leave his **father** and his mother, and shall cleave to his wife, and they **shall become** one flesh."* The idea would be that after giving her father and marrying her, they will **become one flesh.**

It is also used in Ruth 4:13, when BOOZ took Ruth as his wife:



The word **JAYAH**, is the name by which God told Moses in Exodus 3:14, when He told him I AM THAT I AM.

The Calo-Romani word **AVIYADÍ**, may also come from the word **AVIYADO**, which means BRIDE. For more information see the word **NOVIO.**


**BRIDEGROOM:** in Calo-Romani: **ABIYADO,** in Hebrew: **ABIYONÁ,** which means: **DESIRE,** in the sexual sense. It is found in Ecclesiastes 12:5 which says: *"when also they shall be afraid of that which is high, and there shall be terrors in the way; and the almond tree shall flourish, and the locust shall be a burden, **and the appetite shall be lost***; *for man goes to his dwelling eternal, and the lurkers shall walk*

*around in the streets;"* Also referring to a fruit THE ALCAPARRA, the Adventist dictionary tells us, *"Caper (Heb. 'abiyyônâh). Shrub of the caparids (,*

*BJ, DHH, NBE, LPD). In ancient times, the buds of its flowers and tender fruits **were used as an aphrodisiac. "Thus**,* it is clear that the word **ABIYADO,** has to do with the

sexual desire:

35. אֲבִיֹּנָה abiyoná: de 14; provocador de *deseo*; la baya de *alcaparra* (por su sabor *estimulante*):—apetito.

אֲבִיחַיִל Abikjail. Véase 32.

But it does not only mean **DESIRE,** the Strong's concordance, links this word with the number 14 and 32,      let's see      have      that      says, the      14:

14. אָבָה abá; raíz prim.; *respirar* con, es decir (fig.) mostrar *asentimiento*:—querer, hacer (lo que te pide), consentir.

In this case among other things it means: **TO SAY YES, OR CONSENT, in Genesis 24:8 it says:** *"And if the woman **will not come after you**, you shall be free from this my oath; only do not return thither to my son."* The other word is 32:

32. אֲבִיַיִל Abijail o (más correctamente)

אֲבִיחַיִל Abikjail; de 1 y 2428; *padre* (i.e. *poseedor*) *de poder*; *Abikjail* nombre de tres hombres y dos mujeres isr.:—Abihail.

This word also refers to authority, the father is the owner, therefore, the sons belong to the fathers, and must consent to the marriage of the daughter.

**OUR:** in Calo-Romani: **AMARO,** in German Romani: **JAMARO,** in Greek: **JEMÁS: "***2248* ἡμᾶς **jemás**; plur. ac. of *1473; we*:-we, our."

# Ñ

**CHILD:** in Calo-Romani: **THIKNO,** in Hebrew: **THINOK.** In German Romani: **TIKNO,** IN ROMANI HUNGARIAN, EXACTLY THE SAME AS IN GERMAN: **TIKNO:**



Word found by: GONZALO RODRIGEZ FERNANDEZ.

In Caló-Romani: **THIKNO.**
In Hebrew: **THINOK.**

# O

**OCANAR: in Spanish: ORAR, ROGAR, in Hebrew:**

ן נ ךֶ **ḵhanán,** means: **PRAY, PRAY**, Strong H2604. Also the word: ע נ ךַ _ **kaná,** means **to humble oneself, to bend the knee:**

2604. חֲנַן **kjanán;** (cald.), corresp. a 2603; *favorecer* o (caus.) *suplicar:*—mostrar misericordia, rogar.

3665. כָּנַע **kaná;** raíz prim.; prop. *doblar* la rodilla; de aquí, *humillar, desterrar:*—abatir, derribar, humillar, quebrantar, someter, subyugar.

In Caló-Romani: **OCANAR.**
Hebrew:              **KANA.**

**OMIT, FORGIVE, LEAVE:** at caló-romaní: **MUCAR, MEQUELALE, KHEMEL, OJABESAR** in Hebrew: **KJAMÁL**, means: **TO CONMISS, TO RELEASE, TO SUPPRESS, TO BE COMPASSIONATE, TO HAVE MERCY:**

2550. חָמַל **kjamál;** raíz prim.; *conmiserar*; por impl. *librar, sobrar:*—compasión, dolor, [p 42] escatimar, tener misericordia, perdonar, piedad, querer.

In Calo-Romani: **KHEMEL.**
In Hebrew: KJAMÁL.

**OLIVE TREE,       OLIVE:**       at caló-romaní:   *Zetalla,*       in Hebrew: **Zeitán**:

2133. זֵיתָן Zeitán; de 2132; *olivar*; *Zetán*, un isr.:—Zetán.

In Caló-Romani: **ZETALLA.**
Hebrew:            **ZEITAN.**

**OVIL:** in English: **BED,** in Hebrew:   אוֹבִיל**OBIL**, Strong 179, **means the name of an Ishmaelite who kept camels,** 1-Chronicles 27:30. As indicated by the same Strong's dictionary, the primitive root of this word is: "primary root**; lament:- to afflict, destroy, mourn, mourn, mourn, grieve, mourn, lament, , mourn.** Strong 56" Thus, it may be that the word Calli: **OVIL has to do with someone bedridden by sadness.**

In Caló-Romani: **OVIL.**
Hebrew:            **OBIL.**

# P

**PAGAR: in Calo-Romani: POKINAR, POKINEL in Greek: APOTÍNO:**

| Pagar | *Pokinel* (pf.: *pokhind_),* *pochinel* (pf.: *pochind_)*(pagar salario), *kostiñel* |
|---|---|

*661. ἀποτίνω* **apotíno**; de *575* y *5099;* *pagar* por completo:—pagar.

**PAÑI, PANI：** in Spanish: **Agua.** For more information see the word **AGUA.**

**WORD**, **VOICE**: in Calo-Romani: **LAO, ALAV,** according to **RONALLD LEE and BERNABÉ RAMÍREZ** dictionary**.** In Hebrew: **ALÁ,** means: **INVOCATION:**

*421.* אָלָה **alá**; raíz prim. [bastante idént. con la 422 mediante la idea de *invocación*]; *lamentar*:—llorar.

In Hebrew:　　　　**ALLAH**
In Caló-Romani:　**ALAV.**

**ASK:** in Calo-Romani: **MANGAL, PUSHEL** in Hebrew: **SHAÉL:**

*7592.* שָׁאַל **shaál**; o

שָׁאַל **shaél**; raíz prim.; *inquirir;* por impl *pedir; requerir;* por extens. *demandar*:—consultar, dedicar, demandar, desear, inquirir, pedir, pedir permiso, pregunta, preguntar, prestar, querer, saludar con paz.

Hebrew:　　　　**PUSHEL**
In Caló-Romani:　　**SHAÉL**

**WALL:** at caló-romaní: **QUIRIPE,** at Hebrew: **QUIRÁ**  , MEANS: **WALL:**



```
7023. קִיר quir; o

קִר quir (Is 22.5); o (fem.)

קִירָה quirá: de 6979; pared (como construida en una zanja):—albañil, cantero, cerco, fibra, muro, pared.
```
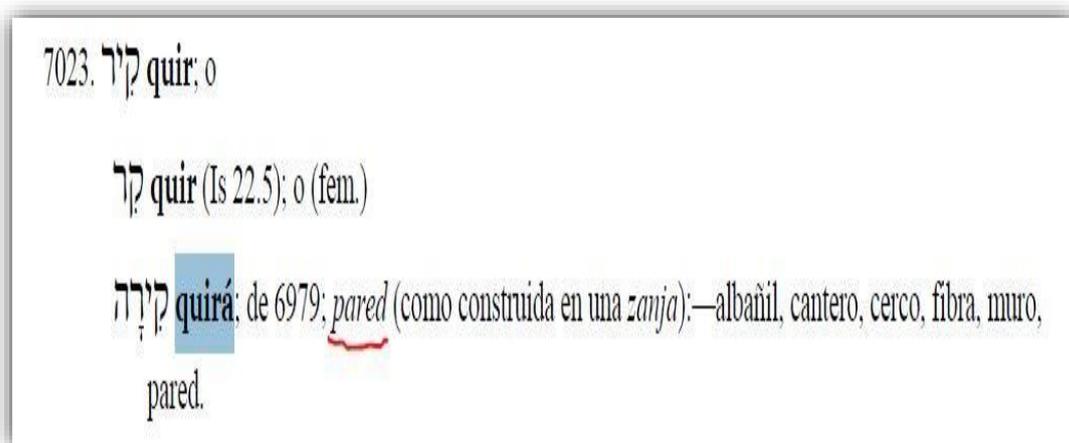
In Caló-Romani: **QUIRIPE.**
In Hebrew:          **CHIRAH.**

**TO ATTACH TO JOIN:** in Calo-Romani: **SARD,** in Hebrew: **TSAFÁD: 6821 צָ_פַד** tsafád; root prim.; *to adhere:*- to glue."

In Caló-Romani: **SARD.**
In Hebrew:          **TSAFÁD.**

**FORGIVE:** in Calo-Romani: **KHEMEL,** in Hebrew: **KJMÁL,** means: to commiserate, which is to have compassion.
"2550       חָמַל. **kjamál**; root prim.; *to commiserate;* by implication. *spare, spare*:-compassion, sorrow, **[p 42]** spare, have mercy, forgive, pity, pity, want."

In Calo-Romani: **KHEMEL.**

In Hebrew:          **KJMÁL.**


**PERISH:** in Calo-Romani: **MEREL, MERAR, MERAMOS,** in Hebrew: **AMAL,** meaning: **sick, weak, perish.** In Hebrew also: **MARÁR,** meaning: **to afflict, to embitter:**

"4843 . רר ‗**marár**; root prim.; prop. *drip* [see 4752];
but used only as nom. of 4751; *to be* (caus. *make*) *bitter* **[p 81]** (lit. or fig.):-bitterly afflict, embitter, embitter, bitter, bitterness, enrage."

"535 . מל ‗**amál**; prim. root; *to bow*; by implication *to be. sick, ailing*:-fall, faint, faint, desolate, depopulate, destroy, sicken, extenuate, fickle, languish, perish, felling.


In Caló-Romani: **MERAR.**
In Hebrew:          **MARÁR.**


**TO REMAIN:** in Calo-Romani: **SABOCAR,** in Hebrew: **SHEBÁC** means: **TO REMAIN. And also: SHOBÉC, SOBEC:**

7662. שֵׁבַק shebác (cald.); corresp. a la raíz de 7733; *cejar, cesar, i.e. permitir permanecer;*—dejar.

7733. שׁוֹבָק Shobéc; part. act. de raíz prim. sign. *dejar, salir* (comp. 7662); *olvidar; Shobec, un isr.*:—Sobec.


In Caló-Romani: **SABOCAR.**
Hebrew:          **SHOBÉC.**

**THINK:** in Calo-Romani: **SUNKARD, in Hebrew: SAKAL,** means: **to be...TO THINK.**

"7919   .שָׂכַל **sakál**; root prim.**;** *to be* (caus. *to do* or *act*) *circumspect* and hence, *intelligent*:-adrede, warn, warn, reach, understand, understand, lead, consider, consider, sane, give, blissful, skillful, **teach, understand,** understood, understanding, **understanding,** success, make, intelligence, stop, **THINK,**
bear, prosper, prosperity, **prudent,** prudently**,** prudently, wisdom, **wise."**

In Caló-Romani: **SUNKARD.**
In Hebrew:          **SAKAL.**

**PESAJ:** is a Hebrew word and means: **JUMP, LEAP,** in caló-romanó: **PES,** means: **TO RISE.**

In Hungarian Romani **pass** is said: **"pansa"** if we put**: PESAJ** with pansa we will see that it is the same word:
**PANSA,** we realize the coincidence. Bernabé Ramírez Dictionary:

| Alzarse | Vasdel pes, vazdel pes, wazdel (pf.: *vazdinisajl_*) |
|---|---|

Strong:

6452. פָּסַח **pasákj**; *raíz prim.*; *brincar*, i.e. (fig.) *saltar* encima (o *librar*); por *impl. vacilar*; también (lit.) *cojera*, *danzar*:—andar, claudicar, pasar, quedar cojo, saltar.

6453. פֶּסַח **Pésakj**; de 6452; a *preterición*, i.e. *exención*; usado solo tec. de la *pascua* judía (el festival o la víctima):— (ofrenda de) pascua.

In Caló-Romani: **PES.**
In Hebrew: **PÉSAKJ.**

**FISH:** in Calo-Romani: **MASHO,** in Hebrew: **MAOG,** means: **BREAD CAKE,** or simply **BREAD:**



4580. מָעוֹג **maóg**; de 5746; *torta de pan* (con 3934 *payaso de mesa*, i.e. *parásito*):—pan.

In Persian fish is said: **MAHY,** this word **PEZ,** seems to have origin in Persian, however, it can also have origin in Hebrew.

In Caló-Romani: **MASHO.**
Hebrew: **MAOG.**
Persian: **MAHY.**

**POWERFUL:** at caló-romaní: **"SHA TO"**, IN HEBREW: EL **SHADAI,** THE ALL POWERFUL. Bernabé Ramírez Dictionary:

| Poderoso | *Zoralo,* **soresko** (vigoroso), *silardo* (fuerte), *mashalo* (fornido), **opruno,** |
| | *opraluno*(superior), sislo, asisloso, astisaro, silaro // **Sha to,** solar (líder), s.m. |

7706. שַׁדַּי **Shaddái**; de 7703; el *Todopoderoso:*—Dios omnipotente, Todopoderoso.

In Caló-Romani: **SHATÓ.**
In Hebrew: **SHADDAI.**

**FOOT:** in Calo-Romani: **PINRÉ, PINDRÉ,** in Hebrew: **YARÉK:** *"3409 יָרֵךְ yarék; from a root not used sign. to be soft; **thigh** (from the softness of its flesh); by euphem. generative parts; fig. **leg**, loin, side:-hip, side, loin, **thigh, foot, leg."** Here there is a clear apheresis**,** which is a poetic device consisting of the deletion of a syllable to the beginning of a **word**. It is also a metathesis consists in the **change of position of one or more sounds within a word**. It is also called **phonetic change.** In this case the first part was lost: **"YA"** and was replaced by the two letters of **PIE** in Spanish, which is: PI-RÉ and by phonetics ended in: **PINRÉ.**

In Caló-Romani: **PINRÉ.**

Hebrew:              **YARÉK.**

**POSEER, TENER:** in Calo-Romani: **HABILLAR, ABILLAR, ABIYELAR.** When the word was Spanishized, the **J** was changed by the **LL,** so the correct word in the Caló would be: **ABIJELAR, O ABIJAR,** as you can see it is the same word without variation as in Hebrew. And that not only mean: POSSESS OR HAVE, but **FATHER POSSESSOR:**



32. אֲבִיהַיִל Abijail o (más correctamente)
אֲבִיחַיִל Abikjail; de 1 y 2428; *padre (i.e. poseedor) de poder*, Abikjail nombre de tres hombres y dos mujeres isr.:—Abihail.
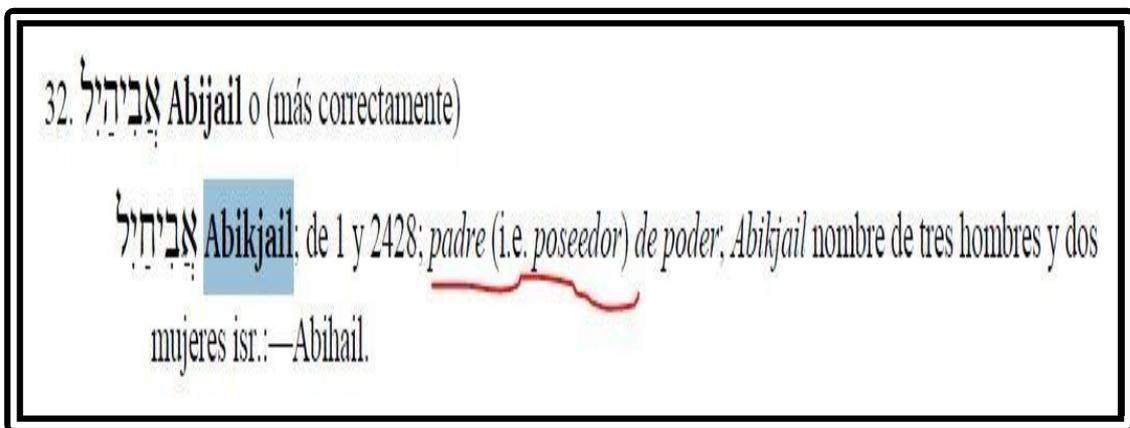
In Caló-Romani: **ABIYAR.**
Hebrew:              **ABIJAIL.**

**PRESUMED-DA:** in Calo-Romani: **RADI, RADO,** in Hebrew:         **RADÁ,**           means:          DOMINATOR, DOMINATE,
COMMAND, ADDRESS:         רָדָה. **radá**; root prim.; *to trample*, "7287
i.e. *subjugate;* spec. *shatter*:-(to be) in charge, consume, direct, dominate, dominate, dominate, dominion, rule, command, march, lord, lordship, lordship, take."

In Caló-Romani: **RADO.**
Hebrew:              **RADÁ.**

**PROBLEM:** in Calo-Romani: **MÚKA,** *in* Hebrew: **METSUCÁ,** means: **PROBLEM: "4691** צָרָקֳה **metsucá**; fem. of 4690; *narrowness,* i.e. (fig.) *problem*:- affliction, distress, distress, distress, distress."

In Caló-Romani: **MÚKA.**
In Hebrew: **METDSUCAH.**


**PROCLAMAR:** in Calo-Romani: **ARAKHEL, ARAKHL,** in Hebrew: **KERÁZ,** means: **PROCLAIM*: "374** כְּרַז. **keráz** (cald.); prob. from or. gr. (κηρύσσω); *proclaim*:-proclaim."

In Calo-Romani: **ARAKHEL.**
In Hebrew: **KERÁZ.**


**PURIFY, AND WASH:** in Calo-Romani: **SHOBEL, SHOBELAND (dictionary of Barnabas Ramirez)** in Hebrew**: TSOREFÍ Y SHÓBEL:**



6885. צֹרְפִי **tsorefí**, de 6884; *refinador; tsorefi* (con el art.), un isr.:—platero.
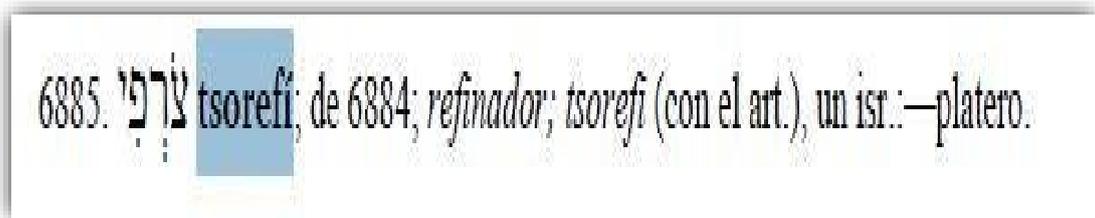
**In Hebrew there is a word exactly the same which is:**
7640 . שֹׁבֶל **shóbel**; from an unused root meaning. *to flow, the* ***tail of* a woman's *dress*** (because it *follows her trailing*):- leg.

In Caló-Romani: **SHOBEL.**
Hebrew: **SHÓBEL.**

# Q

**QUERELARÓ:** in English: **DOER, GOODHECHOR,** in Hebrew: קָרְבה ‎ QUERABÁ, Strong H7132 means: to **approach, to bring near:**

> 7132. קָרְבָה querabá; de 7126; *abordar:*—acercar.

In Caló-Romani: **QUERELARÓ.**
In Hebrew: **QUERABÁ.**

**QUERER, CONSENTIR, ENAMORAR:** in Caló-Romani: **CAMEL, kamelar, *kamel.*** Hebrew: **kjamál:**
*"2550 חָמַל kjamál; root prim.; to commiserate; by implication. spare, spare:-compassion, sorrow, [p 42] spare, have mercy, forgive, pity, pity, want."*

> 2550. חָמַל kjamál; raíz prim.; *conmiserar; por impl. librar, sobrar:*—compasión, dolor, [p 42] escatimar, tener misericordia, perdonar, piedad, querer.

In Caló-Romani: **CAMELAR. KAMELAR.**
In Hebrew: KJAMÁL.

**QUIRIA**: English: **ANT,** Hebrew: קִרְיָה QUIRYÁT, Strong H7151, meaning: **city of Kiriath Arba, the city of the four giants**. The relationship here is, that the Bible says in Num 13:33,

that the Israelites looked like grasshoppers in front of the giants, from there, the word ant may come from, since it is the same word. Joshua 14:15 says: ***"But the name of Hebron was formerly Kirjath-arba: for Arba was a great man among the Anakims. And the land rested from war."*** The commentators, do not know the meaning of this word, but upon discovering that **QUIRIA** is ant in Romani and this comes from the Hebrew, which is: **QUIRYAT IS AN ANT OR MOSCOW**. There is a fact
very significant, and that is that, as we have said,
Israel sinned gravely following Baal, it was called in the : Baal Zebub, which means: **god of the flies,** and it could be that the meaning of the city that we find in Joshua 18:14 "Kiriath-Baal" means: "god of the ants, or flies", which is: **Baal Zebub**.

In Caló-Romani: **QUIRIA.**
In Hebrew:          **QUIRYAT.**

# R

**REST:**          at caló-romaní: **sobar,** at Hebrew: **shabát:**

> 7673. שָׁבַת **shabát**: raíz prim.; *reposar*, i.e. *desistir* del ejercicio; usado en muchas relaciones impl. (caus., fig. o espec.):—acabar, callar, hacer cesar, consumir, dejar, descansar, destruir, exterminar, faltar, fin, guardar (el día de reposo), parar, poner, quieto, quitar, reposar, reposo.

**REMINDER:** at caló-romaní, **OJARAR,** at Hebrew: **AZKARA,** means: **REMEMBRANCE, MEMORY:**

> 234. אַזְכָּרָה **azkará**; de 2142; *recordatorio*; espec. *ofrenda memorial*:—memoria, memorial.

**REIR:** in Caló-Romani: **ASAL,** in Hebrew: **AKJÁC,** in Hungarian Romani: **ASZAL:**

> 7832. שָׂחַק **sakjác**; raíz prim.; *reir* (en placer o burla); por impl. *jugar*:—alegre, broma, burla, burlador, burlar, danzar, divertir, escarnio, hacer, jugar, maniobrar, regocijar, regocijo, reir, retozar, saltar, solaz.

In Hebrew: **AKKHÁC**
In Calo-Romani: **ASZAL.**

**KING :** in Calo-Romani: **CRAYI, KRALYO,** this is a Greek word: KRITÉS, means: JUDGE. In Caló-Romani: KRIS, also a Greek word:

> 2920. κρίσις **krísis**; decisión (subj. u obj., pro o en contra); por extens. *tribunal*; por impl. *justicia* (espec. *ley divina*):—juicio, justicia, condenación.

In Calo-Romani: **KRALYO, CRAYI.**
In Hebrew: **KRITÉS.**

**ROM:** is English: Man, Husband, in Hebrew: **ROM: elevation, i.e. (adv.) raised:-on high. Strong H7315**. refers to a man:

Strong hebreo #7315 רוֹם rom

7315 en alto.

| | |
|---|---|
| Pronuciación | rom |
| Derivación | de 7311 |
| Definición | elevación, i.e. (adverbio) alzado |
| Def. en RV | en alto. |

In Caló-Romani: **ROM.**
In Hebrew:          **ROM.**

**For more information on this word: ROM, see: AMRAM.**

**ROMÍ:**   in Spanish is **ESPOSA,** this name comes from the man: **ROM.**

In Caló-Romani: **ROMÍ.**
In Hebrew:          **ROM.**

**ROMA, GITANESE PEOPLE:** Hebrew: **Roma, Strong 7317, 7318,** means: praise, jubilation, proudly, or I am proud. **See ROM, and Romani:**

Strong hebreo #7317 רוֹמָה romá

7317 erguido.

| | |
|---|---|
| Pronuciación | romá |
| Derivación | fem. de 7315 |
| Definición | júbilo, i.e. (adverbio) orgullosamente |
| Def. en RV | erguido. |

In Caló-Romani: **ROMA.**
In Hebrew:         **ROME.**

**ROMANÍ: Gypsy people, and gypsy language,** in Hebrew: **Romanti,** Strong 7320, comes from the **Hebrew** word**: ROM, Strong 7315:**



Strong hebreo #7320 רוֹמַמְתִּי עֶזֶר Romámti Ézer

7320 Romanti-ezer.

| | |
|---|---|
| Pronuciación | Romámti Ézer |
| Derivación | de 7311 y 5828; Yo he levantado una ayuda |
| Definición | Romamti Ezer, un isr. |
| Def. en RV | Romanti-ezer. |

In Caló-Romani: **ROMANÍ.**
Hebrew:         **ROMANTÍ.**

**RÚA:** in English: **DONCELLA** in Hebrew: **RUÁ,** means: **to RUIN, joy, happiness, to shout,** etc. It may seem that it has no relation with the Hebrew, however, it has a direct relation, because apart from the fact that the word is identical, it has a relation with

Jefteh's daughter, because Jefteh made a promise to the Lord, he offered that if he gave him victory from his enemies, he would dedicate to the Lord the first person who came out to meet him when he arrived at his house. When he arrived, his 15 year old daughter, who came out with tambourines to meet him, Jefteh's heart broke, but he had to fulfill the promise made to the Lord, the daughter asked him to allow her to mourn her virginity, and she went with her friends and mourned for two months, you can read this story in Judges 11:34-40. Precisely in the version of the living in the second part of verse 35 it says: "My daughter," she cried, "you have destroyed me. - and so does the International Version, so that what Jephthah is saying when he sees his daughter is: RUAH, hence this

The word has the meaning **both of joy and of sadness or ruin.** Strong's Dictionary H7321.

"7321 . רוַע **ruá**; root prim.; *to ruin* (spec. by breaking); fig. *to divide* the ears (with sound), i.e., *to cry out* (for alarm or joy):-cry, alarm, alarm, cheerful, joy, joy, raise the voice, anxiety, howl, sing, cry out, give alarm, joy, shout, shout, shout, hollow, rejoice, break, rejoice, ring, sound, sound, play."

In Caló-Romani: **RUA.**
In Hebrew:        **RUA.**

**RÚA:**    in English: **DONCELLA**, in Hebrew:רעָה
**RÉA**, means: **woman, companion**, Strong H7464:

In Caló-Romani: **RUA.**
In Hebrew:         **REA.**

**RUMÍ:** in English: **WOMAN,** in Hebrew: **REUMÁ,** means: **Syrian Woman.** Strong's Dictionary reference H7208 and H7213 Syrian Woman:



In Caló-Romani: **RUMÍ.**
In Hebrew:         **REUMÁ.**

# S

**KNOWING, WISE:** in Calo-Romani: **JANARD, CHANDÉ, CHANELAR,** in Hebrew: **KJACAM,** the **K** is silent, and sounds: **JACAM:**

2450. חָכָם kjácám; de 2449; *sabio,* (i.e. inteligente, diestro o ingenioso):—astuto, avisado, excelente, experto, hábil, maestro, perito, prudente, saber, sabio.

In Spanish caló: **CHANELAR,** this word descends from the Hebrew word: **KJACAM.**

| Saber | *Chanel* (pf.: *chanard_)(saber), dyanel (dyanard_)(saber), janel (janard_)* |
|---|---|

Bernabé Ramírez Dictionary.

In Calo-Romani: **KJACAM.**

In Hebrew: JANARD.


**SACÁIS:** in English: eyes, in Hebrew: to **look seductively:** שָׁגָה shagákj. As we can observe, it is the same word, both in Hebrew and in Chalo. It has the same meaning, because the word SACÁIS is more romantic. Another word to say Caló eye is: HERE, the oldest gypsy dictionaries indicate it. The word shagákj,

is used in Song of Solomon 2:9 which says: *"My beloved is like a roe or a young hart. Here he is, behind the wall, looking through the windows, peering through the lattices"* Also the pronunciation in the actual Hebrew is similar would be: SHAQUÍN. Thus, we realize that the Spanish gypsies say: SACÁIS, but this happens when we Spanishize the word, the H was removed, if we put it back it would be: SHACÁIS. Strong H7688. Another almost identical word is: שָׂקַד **sacár;** root prim.; wink, wink, leer, i.e. blink coquettishly:-shameless. Strong H8265. also: סָכַת *sakát; root prim.; **to be silent; by implication to observe quietly:-to be silent**.*` Strong H5535.`



In Calo-Romani: **SACAIS.**
In Hebrew:        **SACAR.**
In Hebrew:        **SHAGAKJ.**

**SARAPÉ:** English: **SERPENT,** Hebrew:    שָׂרָף **SARÁF** Strong H8314: meaning: **snake.** Hebrew root**: SR.**

8314. שָׂרָף saráf; de 8313; *ardiendo, i.e. (fig.)* (serpiente) *venenosa;* espec. *seraf* o criatura simb. (por su color de bronce):—serpiente ardiente, serafín.



**Strong hebreo #8314** שָׂרָף **saráf**

| | 8314 serpiente ardi... | |
|---|---|---|
| Pronuciación | saráf | |
| Derivación | de 8313 | |
| Definición | ardiendo, i.e. (fig.) (serpiente) venenosa; específicamente seraf o criatura simb. (por su color de bronce) | |
| Def. en RV | serpiente ardiente, serafín. | |

In Caló-Romani: **SARAPÉ.**
Hebrew:          **SARÁF.**

**SCHERO:** is German Caló-Romani, it means: **HEAD.** In Spanish caló it is: **JERÓ, means: PROGENITOR,** in other romanís: **SERÓ, OR SHERÓ.** In Hebrew: 5633: **SEREN**: from a root not used of sign. inc.; *axis;* fig. *even, equal, companion*:-axis, **prince.** Also: 8323 **sarár**; root prim.; *to have* (trans. *exercise;* refl. *get*) *dominion*:-assert, authority, constitute:



5633. סֶרֶן séren; de una raíz que no se usa de sign. inc.; *eje;* fig. *par, igual, compañero*:—eje, príncipe.

Notice how identical the word IN CALÓ: **SERÓ** AND IN HEBREW: **SÉREN,** the meaning is used to say the same thing. Only that, for example, the gypsies

In Poland, to say the head or the head of the family they say: **SERO-ROM.**

In Caló-Romani:    **SHERO.**
Hebrew:             **ROSHA.**
Hebrew:             **JARA.**
**In Calo-Romani: JERÓ.**
In Hebrew:          **SEREN**

**HEAR, LISTEN:**    AT **HEBREW: SHAMÁ,** at caló-Romani: **SHUNAD, JUNAR,** which
                    descends    from:
**SHUNAD.**

| | |
|---|---|
| | *Ashunel* (pf.: *ashunad_*) (escuchar), *xunel* (pf.: *xunad_*), *junel* (pf.: *junad_*), *shunel* (pf.: *shunad*_)(prestar oidos), |
| Oir | junar, junelar, a. |

" 8085   שָׁמַע. **shamá**; prim. root; to *hear* intelligently (a often with impl. of attention, obedience, etc.; caus. *to say*, etc.):-warn, to the sound, announce, attention, attend, attentively, attentively, attentively, grant, consent, tell, agree, convene, convene, give ear, tell, declare, discern, disclose, docile, understand, understood, hear, exclaim, faithfully, gather, come, look, look, obey, obedient, obedient, hearsay, heard, hear, (pay, pay) attention, proclaim, proclaim, publish, receive, resound, know, sound, witness."

In Calo-Romani: **SHUNAD.**
In Hebrew:          **SHAMA.**

**SILENCE:** at caló-romaní: **SONSIRRE,** at Hebrew: **SHIMRÍ** means: **to watch.**

8113. שִׁמְרִי Shimrí; de 8105 en su sentido orig.: *vigilante*; *Shimri*, nombre de cuatro isr.:—Simri.

In Caló-Romani: **SONSIRRE.**

Hebrew: **SHIMRI.**

**BLOOD:** In Romani: **Arat,** in Hebrew: *Arah, Vine Bible Dictionary* 6168. In Hebrew among other meanings is: **Destruction. Blood in Hebrew is also said: SAF.**

5592. סַף saf; de 5605, en su sentido orig. de *contener*; *vestíbulo* (como *límite*); también *plato, vasija* (por contener sangre o vino):—cántaro, contrafuerte, copa, lebrillo, puerta, taza, umbral, vajilla.

In Caló-Romani: **ARAT.**
Hebrew: **ARAH.**

**EXIT:** in Calo-Romani: **SICABAR**, in Hebrew: **SHOBÉC:** *7733.* שׁ ו ֵ בֵק *Shobéc; part. act. of root prim. sign. **leave**, **go out** (comp. 7662); forget; Shobec, an isr.:-Sobec"* The Hebrew root is: S/H/B/B/C the Caló-Romani root: S/C/B/R/.

In Caló-Romani: **SICABAR.**
Hebrew: **SHOBEC.**

**SOBERBIA :** IN CALÓ-ROMANÍ: **Ajurjuní**, at Hebrew: **Akhikhajjud,** means: **POSSESSIVE BROTHER:**

282. אֲחִיהוֹד **Akjiájud**: de 251 y 1935 *hermano (i.e. poseedor) de renombre*; *Akjiajud*, un isr.:—Ahiud.

In Caló-Romani: **AJURJUNI.**
In Hebrew: **AKJIAJUD.**

**HEALTH:** in Calo-Romani: **SATIPEN, SATIMASA, LOSHANO,** in Hebrew: **SHALOM:**

7965. שָׁלֹם **shalóm**; o
שָׁלֹם **shalóm**; de 7999; *seguro*, i.e. (fig.) *bien, feliz, amistoso*; también (abst.) *bienestar*, i.e. *salud, prosperidad, paz*:—amigo, bien, bueno, completo, dichoso, pacíficamente, pacífico, pasto delicado, paz, propicio, prosperidad, salvo, victorioso.

**IMPORTANT:** the Calo-Romani word: **SATIPEN, SATIMASA,** in Persian: **SALAMAT**, in Greek: **SOTERIA:** "*4991.* σωτηρία **soteria**; fem. from a der. of *4990* as (prop. abst.) noun; *rescue* or *security* (fis. or mor.):- HEALTH, salvation, savior, save, liberation, freedom, giving." Also at Greek **HEALTH** is said: **DSERAPEIA.** Thus this word of Hebrew origin, went through different changes, as a consequence of the gypsy walk in his life from nation to nation.

In Calo-Romani: **LOSHANO-SHALON.**
In Hebrew: **SHALOM.**

**SECO:** in Calo-Romani: **Jiriarde and Jairo,** in Hebrew: **kjaraba, Strong 2724.**

In Caló-Romani: **JIRIARDE.**

Hebrew: **KJARABÁ.**

Strong hebreo #2724 חָרְבָה kjarabá

| | 2724 secar, (tierra... |
| Pronuciación | kjarabá |
| Derivación | fem. de 2720 |
| Definición | desierto |
| Def. en RV | secar, (tierra, lugar) seco. |

**See below seco, which ALSO means: SUCOT.**

**SILENCE, CARRY IN SECRET:** at caló-Romani: **Dumar.** In Hebrew: **Duma** Strong 1745. In Hebrew: Silence, to be mute:

| Llevar | dumar (ll.en secreto), // tchibar, tchitar, sintchitar (llevar puesto) |

1745. דּוּמָה dumá; de una raíz que no se usa que sign. *estar mudo* (comp. 1820); *silencio*; fig. *muerte*:— silencio.

Strong hebreo #1745 דּוּמָה dumá

| | 1745 silencio. |
| Pronuciación | dumá |
| Derivación | de una raíz que no se usa que sign. estar mudo (comparar 1820) |
| Definición | silencio; fig. muerte |
| Def. en RV | silencio. |

In Caló-Romani: **DUMAR.**
Hebrew:                **DUMA.**

**DRY:**    at    caló-romaní:    **SHUKO,** AT HEBREW: *Shukkot:*

*"5521 . סֻכָּה sukká; fem. of 5520; hut or den:-.*
*cabin,    curtain,    bower,       hiding place,*
*dwelling, shelter, tabernacle, tent.*
*5522 . סכות sikkút; fem. of 5519; shed (idolatrous):-.*
*tabernacle.*
*5523 . סֻכּׁות Sukkót; or סֻכׁת Sukkót; plur. from 5521; hut,*
*bower; Sukot, place name in Egypt and three in Pal.:-*
*Sukot."*

**In the month of September, Israel celebrates the festival of Sukkot.** Sukkot is a Jewish holiday, also called "Feast of Booths" or "Feast of Tabernacles", which is celebrated for 7 days in Israel and 8 days in the Jewish Diaspora. **It is a festival of biblical origin that commemorates the vicissitudes of Israel during its wanderings in the desert.** In Genesis 33:17 it says: *"And Jacob went to Succoth, and built there a house for himself, and made booths for his cattle; therefore he called the name of **that place Succoth." See chapter VIII the Jewish feasts.***

In Caló-Romani: **SUKO.**
In Hebrew:            **SUKKO.**

**LORD,    KNIGHT:**    at    caló-romaní:    **RAJ.**
Dictionary by Bernabé Ramírez. In Hebrew: **RAV**.

In Hungarian Romani it is pronounced exactly the same: **ráj.** In German Romani exactly the same: **raj:**



In Caló-Romani: **RAJ.**
In Hebrew:        **RAV.**

This word      was found         by:   GONZALO RODRÍGUER FENERNADEZ **See ELAY.**

**SEX:** in Calo-Romani: **BEN,** in Hebrew: **BEN,** means: **SON.** In Calo-Romani **it can mean male and female sex, since it is used for both cases. Bernabé Ramírez Dictionary:**

*1121" .בֵּן en; from 1129; son (as constructor of the family name), in the widest sense (of lit. relation and fig. incl. grandson, subject, nation, quality or condition, etc., [as 1, 251, etc.]):-afflicted, winnowed, calf, goat, kid, lamb, calf, young, servant born in, helpless, worthy, of age of, edifier, foreigner, stranger, family, son, -a, man, young, steward, deserve, lad, born, born in, grandson, child, noble, steer, commoner, mighty, colt, chicken, first."*

We are seeing how many of the words remain exactly the same and have practically the same meaning.


In Caló-Romani: **BEN.**
In Hebrew:        **BEN.**


**SHALÓM:** means: **PEACE, HAPPY,** in Caló-Romani: **LOSHANO,** means: **HAPPY, JOYFUL, JOYFUL**

| | |
|---|---|
| | *Rado* (alegre), *bukurijoso* (feliz), *loshalo,* *loshano* (gozoso), *ozuncho,* adj.m. //*ozuntchardo*(regocijado) pp/ adj.m.// **alendelo, alendoy, sardañoy, sardañayo, ozuncho, asaselo, adj.m.** |
| **Alegre** | |

7965. שָׁלוֹם shalóm; o

שָׁלֵם shalóm; de 7999; *seguro, i.e. (fig.) bien, feliz, amistoso; también (abst.) bienestar, i.e. salud, prosperidad, paz:*—amigo, bien, bueno, completo, dichoso, pacíficamente, pacífico, pasto delicado, paz, propicio, prosperidad, salvo, victorioso.

It is clear that it is the same word, what happened is that some sounds changed order.

The **LO** sound of **SHALÓM** in Calo-Romani goes at the beginning of the word, i.e. like this: LOSHAN, but putting the words in order will result in the same word.

Hebrew:           **SHALÓM.**
In Caló-Romani:   **SHALÓN.**

The letters that are taken into account are the consonants, which in this case are: **SHLM,** and in Caló-Romani: **SHLN.**

**SHEOL:** in Calo-Romani: **ARCHERLAR.** It may seem very different from Hebrew, but it is not. As we have explained at the beginning, words change, and acquire different sounds as the years go by, and many more in Calo-Romani. So in this case there is a phonetic change.

The Calo-Romani word: **ARCHELAR, ARCHELO** means: to **bury, to bury, to bury,** the

Hebrew word: **SHEÓL,** also means: world of the dead.

| Sepultar | *Angropol* (pf.: *angropome),* archelar, garabar, bucharar, |
|---|---|
| Enterrar | archelar, cabañar, percabañar, a. |
| Entierro | Angropomos, gropomos, garabelimos, garabuy, archelo, archelaren, |

7585. שְׁאוֹל sheól; o

שְׁאֹל sheól; de 7592; *hades* o mundo de los muertos (como si fuera *retiro* subterráneo), incl. sus accesorios y reclusos allí:—Seol.

In this case the word **ARCHELO,** the letters **AR** have been added over time, and the **S** has been changed by the **C**. Now let's observe the resemblance by removing the added letters and instead of the **C**, we put the **S.**

In Caló-Romani: **SHELO.**
In Hebrew:       **SHEÓL.**

Where could they have put the letters AR? I believe that these letters added to the word **SHELO,** was in Persia, since the Persian word: **AZAR**, means: **FIRE**.

The **SHEOL** in the New Testament is **HADES,** and refers to the place where those who died went. In the SHEOL    was paradise and hell, a passage

revealing is found in Luke 16, the story of the rich man and Lazarus.

**SINDEL:** gypsy king who came to Germany 1400 and was the leader of one of the first bands of gypsies, who entered Europe, but later went to Russia and possibly Poland, it was said that he was a king. This name is Hebrew, on the Family Education page and in ACESTRY, it tells us the following: **"medieval personal name Sind (see Sindt). – Jewish (Ashkenazic): from the Yiddish personal name Zindl. – Hungarian (Sindely)" They say that the name Sindel, really is: Zindel, and mean: Defender of men.** In the Bible we have an Israelite who was called: AZIEL,
which is similar to ZINDEL. *5815 . עֲזִיאֵל Aziél; of 5756 and. 410; strengthened of God; Aziel, an isr.:-Aziel. Comp. 3268."* As we can see, the name SINDEL OR ZINDEL, and the Spanish Gypsies, to say God, we say DEBÉL, thus the name bears resemblance to AZIEL, ZINDEL.

**CHAIR, SEAT:** in Calo-Romani: **BESHAD,** in Hebrew: **MOSHAB:** מֹושָׁב"mosháb; from 3427; *seat;* fig. *place;* abst. *sitting;* by extens. *abode* (place or time); by impl. *settlers*:-seat, place, place habitable, habitation, inhabit, place, dwelling, abode, meeting, chair, land, living."

In Calo-Romani: **BESHAD.**
In Hebrew:    **MOSHAD.**

# T

**TALARAR:** English: **Dress,** Hebrew: תְּלַ שַׂר
**Telasár,** means: **region Syria.** Strong 8515**:**

8515. תְּלַאשֵׂר Telassár; o

תְּלַשֵׂר Telasár; de der. for.; *Telasar*, región de Asiria:—Telasar.

In Caló-Romani: **TALARAR.**
In Hebrew:          **TELASAR.**

**TALAROR**: in English: **clothing garment**, in Hebrew:          תַּלְבֶּשׁת**TALBÓCHET**, means: **and garment:-clothing. Strong 8516. Hebrew root: TL:**

Strong hebreo #8516 תַּלְבֹּשֶׁת talbóshet

8516 vestidura.

| | |
|---|---|
| Pronuciación | talbóshet |
| Derivación | de 3847 |
| Definición | vestido, prenda de vestir |
| Def. en RV | vestidura. |

In Caló-Romani: **TALAROR.**
Hebrew:              **TALBOSHET.**

**ALSO:** in Caló-Romani:              **VI, AI,** in Hebrew: AV.
**STRONG 176:**



אוֹ av; forma corta de 185; *deseo* (y así prob. en Pr 31.4); de allí, (por alternativa) o, también *si:*—pero, o, si.

In Calo-Romani: **VI, AI.**
In Hebrew:       **AV.**


**TASABAR:** at Spanish **MATAR,** AT HEBREW: **TSEBAA,** which means: to **organize for war and TABAKJ,** which means: **TO KILL,** notice the Hebrew root is: **TSB and TSB:**

Strong hebreo #2873 טָבַח tabákj

2873 degollar...

Pronuciación — tabákj

Derivación — raíz prim.

Definición — matar, masacrar (animales u hombres)

Def. en RV — degollar, matadero, matar.



6635. צָבָא tsabá; o (fem.)

צְבָאָה tsebaá; de 6633; *masa de personas (o fig. cosas), espec. reg. organizados para la guerra (ejército);* por impl. *campaña,* lit. o fig. (espec. *adversidad, adoración*):—arma, batalla, campaña, compañía, conflicto, cuerpo, edad, ejercer, ejército, guerra, hueste, marcha, milicia, ministrar, pelear, tropa, vida.

In Caló-Romani: **TASABAR.**

In Hebrew:          **TABAKJ.**

**HAVE:**    at    caló-romaní:          **ABELAR,        AVEL,** Dictionary of Bernabé Ramírez:

| Tener | *Avel* (pf.: *avil_*), *therel* (pf.: *therard_*), abelar, habillar, |
|---|---|

Hebrew: **ABEL.** The word **Abel** is a biblical male name. It comes from the Hebrew הֶ֫בֶל = Hevel or הָבֶל = Havel, whose **meaning** is debated.    Some say it **means** "weakness", "frailty", others give it

the **meaning** of "shepherd". Actually, you do not know the meaning of **ABEL.**

In Caló-Romani: **AVEL.**
In Hebrew:      **ABEL.**


**FEAR:** in Calo-Romani: **DARAL, DAL,** in Hebrew: **YARÉ: "3372 .   יָרֵא yaré**; root prim.; *fear;* mœ *reverence* caus. *frighten*:-amedrentar**, astonish, astonish, **frighten**,   thing,   **frighten,   frighten,   frightful**, stupendous, formidable, fact, wonder, marvel, wonderful, fear, presence, reverence, reverence, revere, fear, fearful, fearful, fearful, fearful, dread, terrible, tremendous." Here we have an apheresis, it consists of the elimination of a sound at the beginning of a word. We could say, however, that there are two types of apheresis: that which occurs when a word passes from one language to another and that which occurs in the language itself. Here we have a change, the **"Y"** changes to **"D"**. To perceive it let's put the **"D"** to the word YARÉ:

<div align="center">

**DARÉ**
**DARAL**

</div>

The accuracy of the word is impressive.


**EARTH:** in Calo-Romani: **JEREZ,** in Hebrew: **ERETZ.** In Hungarian Romani: **ERTA, it** also keeps the Hebrew root. Dictionary of Enrique Trujillo, Francisco de Quindale and others, say that the word **JEREZ,** is **BORBOREO,** but in reality it is land, for more information look at the words: **BORDAJÍA, BORBOREO**.

**Strong hebreo #776** אֶרֶץ **érets**

**776 campo, comarca...**

**Pronuciación** érets

**Derivación** de una raíz que no se usa que prob. sign. ser firme

**Definición** tierra (completa o partitivamente una tierra)

**Def. en RV** campo, comarca, costa, ladera, mundo, nación, país, polvo, provincia, región, suelo, terreno, territorio, tierra.

In Calo-Romani: **JEREZ.**
Hebrew: **ERETZ.**

**SHOP:** in Calo-Romani: **Dutkhano,** in Hebrew: **khaná, Strong 2583.** In Hebrew the **K** is silent, therefore it is: **Chaná:**

**Strong hebreo #2583** חָנָה **kjaná**

**2583 acabar...**

**Pronuciación** kjaná

**Derivación** raíz prim. [comparar 2603]

**Definición** prop. inclinar; por impl. declinar de los rayos inclinados del atardecer); específicamente armar una tienda de campaña o carpa; gen. acampar (para morar o sitiar)

**Def. en RV** acabar, acampar, asediar, -o, atrincherar, campamento, detener, habitar, permanecer, seguir, sentar, sitiar.

In Caló-Romani: **DUTJANO.**
Hebrew: **KHANNAH.**

**TIME, NOW NOW :** in Caló-Romani: **TCHASO, SHOHA, AKANASH** in Caló-Spanish: **ACANA, CHIRÓ,** means: **TIME DURATION:**

**2.8.3.-De tiempo:**

Akan, akana, akanak (ahora), shoha, nikan, na mai, chi mai (nunca), chikana (hasta cuando) d'anglal (antes), butivar (a menudo), akanash (temprano), akanès (inmediatamente), desar (desde entonces), sa de yekh (de pronto), rano, droven (pronto), anda, angle, palal, pale, pórma, (después) pozno (tarde), pale, maj palal, angleder, maj pálpale (más tarde), tehára (mañana), etc.

In Hebrew: **SHANÁ,** means: **TIME, YEAR:**

8141. שָׁנֶה shané (solo en plur.), o (fem.)

שָׁנָה shaná: de 8138: año (como una *revolución* de tiempo):—anualmente, año, consecutivo, edad, espacio tiempo.

In Caló-Romani: **SHOHA.**
In Hebrew: **SHANÁ.**

You can see the identity of the word is the same, because **SHANAH** also means **"time",**

**that is, measure of time,** and in caló **"CHIRÓ" is the same.** And all the other words, it has to do with time.

**TOMAR, COGER,** in Calo-Romani: **LESKE.** Dictionary of Bernabé Ramírez. In this case LESKE means: APROBECHAR, but it is the same word. In Hebrew: **lacákj**, Strong 3947. It keeps the Hebrew root: **LK:**

| | |
|---|---|
| **Aprovechar** | disfrutar). *Gugljol* **leske** (aprovecharse), r.// rumejar, rujemar, aprovechasar, molar, a. |

**Strong hebreo #3947** לָקַח lacákj

**3947 aceptar...**

| | |
|---|---|
| Pronuciación | lacákj |
| Derivación | raíz prim. |
| Definición | tomar (en la más amplia variedad de aplicaciones) |
| Def. en RV | aceptar, acercar, admitir, adoptar, adquirir, alejar, apoderarse, arrebatar, atraer, capturar, casar, comprar, dar, dejar, echar, endulzar, envolver, esparcir, ganar, herir, limpiar, llamar, llevar, mezclar, percibir, prender, prestar, quitar, recibir, recoger, reprochar, sacar, tomar, traer. |

In Caló-Romani: **LESKE.**
In Hebrew: LACÁKJ.

**TORÁ** also means: **custom** and in Caló-Romani the word: **TALORÍ,** means: **habit:**

| | |
|---|---|
| Hábito | *fatu,* talori, falorori (traje), s.f. //beda (costumbre), s.f. |

" 8452   תּוֹרָה.   **torah**; fem. prob. of 8448; *custom*:- proceed."

Also in Calo-Romani the word: **TARD,** means: **TO CALL,   TO   BEGIN,   TO   BEGIN,   TO SUBORDINATE.**

In Caló-Romani: **TALORI.**
In Hebrew:    **TORÁ.** In Calo-Romani: **TAROT.** It is believed that it was the gypsies who introduced the tarot cards, and that the name comes from **TORAH.**

**TORO:** in Calo-Romani: **Burí, burel, buró.** In Hebrew: **Bacar.** Used for, Beef, ox, steer, steer, cow, etc. Strong **H1241:**

1241. בָּקָר bacar; de 1239; *res o animal de misma clase que el buey, de cualquier género (como se usa para arar); colect. hato:—becerro de la vacada, buey, cordero, [p 21] ganado vacuno, hato, manada, novillo, vaca.*

In Caló-Romani: **BURÍ.**
In Hebrew:      **BACAR.**

**TONTO:** in Calo-Romani: **Liyú, Lilli, Lilyi, Nilililí, DIDILO,** in Hebrew: **evilí**, Strong 196:

Strong hebreo #196 אֱוִלִי evilí

196 insensato.

Pronuciación    evilí

Derivación    de 191

Definición    necio, tonto; de aquí, (mor.) impío

Def. en RV    insensato.

**ALL, TOTALLY, A LOT:** it is like something that is complete, in Calo-Romani: **SARO, SARE,** in Hebrew: **SHARON,** means: **PLAIN,** it refers to the valley of **Sharon, mentioned in Song of Solomon 2:1 which says:** *"I am the rose of **Sharon,** And the lily of the valleys."* Thus, **SHARON,** was not a rose, but a flower that grew in the valley of **Sharon.**

In Caló-Romani: **SARO.**

In Hebrew:       **SARON.**

Also in Hebrew: **SARAKJ,** means: MUCHO RAMAGE**:**

8289. שָׁרוֹן Sharón: prob. apócope de 3474; *llanura, Sharón,* nombre de un lugar en Pal.:—Sarón.

5628. סָרַח sarákj: raíz prim.: *extender* (incluso al *exceso*):—colgar, corromperse, de mucho ramaje, entregarse, reposar.

**GYPSY TRIBUNAL:** in Calo-Romani: **KRISIS, it is a Greek word:**

> 2920. κρίσις **krísis**: decisión (subj. u obj., pro o en contra); por extens. *tribunal*; por impl. *justicia* (espec. *ley divina*):—juicio, justicia, condenación.
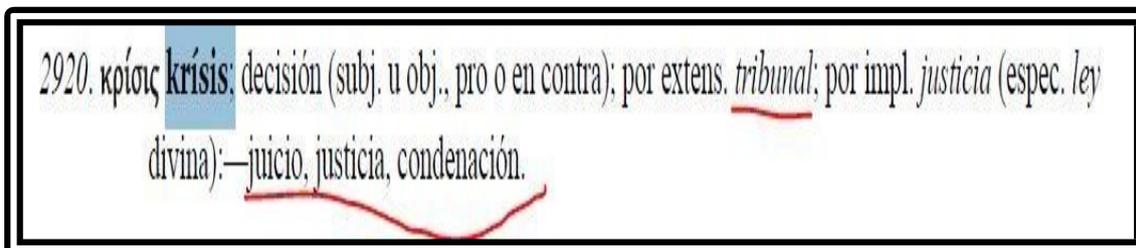
**YOUR:** in Calo-Romani: **SHO,** in Greek: **SOS:** *4674* σός **sós**; from *4771; tuyo, your.*

In Caló-Romani: **SHO.**
In Greek:  **SOS.**

# U

**UNO:** in Hebrew Strong H259 **ekjád, pronounced Ejad. In Calo-Romani: Jekh.**

In Calo-Romani: **EJAD.**
In Hebrew:  **EKHÁD.**

**ULAGONÉ:** at Spanish: **LADRILLO,** at Hebrew: **LEBONÁ: "**3843 . לְבֵנָה **bená**; from 3835; *brick* (by the. *whiteness* of mud):-brick, adobe."

In Hebrew:  **LEBONAH**
In Caló-Romani:  **ULAGONÉ.**

**UJARAR:** in Spanish: **ESPERAR, ESPERANZA,** en Hebrew: **AKJARIT,** means: **FUTURE, POSTERITY, FUTURE, to be, reward, etc:** "319 . חֲ רִית**akjarit**; from 310; *last or. end*, henceforth, *future*; also *posterity*:- cape,descendant, end, end, end, end, future, posterity, posterity, dessert, postrer, postrero, postrimería, quedar, reward, remnant, term, last."

**ULLÍ:** in English: **AZUCAR,** but in reality **ULLI,** SERIA DULCE, in Caló-Romani another word for SWEET IS: **AZÁRO,** in Hebrew it is: **ARÉD: "** . עֵרב 6149 **aréb**; root prim. [rather ident. with 6148 through the idea of close association]; *to be pleasant*:-pleasant, to please, to please, sweet, pleasing, savory."

In Caló-Romani: **AZÁRO.**
In Hebrew: **ARED.**

**UNDEBÉL:** at Spanish: **UNIQUE GOD,** at Hebrew: **DEUÉL**: "1845 . וְּאל**Deuél**; of 3045 and 410; *known from. God; Deuel*, an isr.:-Deuel."

In Caló-Romani: **DEVEL, DEBEL.**
Hebrew: **DEUÉL.**

**URJIYAR:** at Spanish: SUFFER AT HEBREW: **Mekjiyaél**, means: **smitten by God: "4232**אל,ְֽ יָ·יִֽ חֲ °
**Mekjiyaél**; from 4229 and 410; *smitten by God;Mechuiael* or *Mechuijael*, antediluvian patriarch:-Mehujael.

The**K** is mute, by therefore no the we put on the pronunciation:

In Hebrew: **MEJIYAEL**
In Caló-Romani: **URJIYAR.**

**USORIPA, LUCH:,** in English: **LEÑA,** in Greek: **JULÉ:** *5208* ὕλη **júle**; perhaps cognate to *3586; forest,* i.e. (by impl.) *leña*:-bosque. As we may observe it is a word derived from Greek.

# V

**COW:** in Calo-Romani: **BURI**, in Hebrew: **BACAR,** means: **BEEF, COW, COWL,** CALF**, CALF, BEEF, BEEF, BEEF, LAMB:**

| Vaca | *Guruvni, gurumni, guri, gorufa,* burí, jurí, s.f. |
|------|---------------------------------------------------|

1241. בָּקָר **bacar**; de 1239; *res* o animal de misma clase que el buey, de cualquier género (como se usa para *arar*); colect. *hato*:—becerro de la vacada, buey, cordero, **[p 21]** ganado vacuno, hato, manada, novillo, vaca.

In Caló-Romani: **BURI.**
Hebrew: **BACAR.**

**VALIENT:** in Calo-Romani: **BARMÁTA,** in Persian: **BA JRAT:**

| Valiente | Orchikhino, bidaraño (intrépido), *tromaló* (audaz), *terno, ternerro, ternear* (resuelto), adj.m., persiñé, terne, ternejal, ternerró, orchiquinó, sorchi, // persiñí, *orchikhiñi, bidarañi* (intrépida), *tromalli* (audaz), *terni, ternerri*, , adj.f. *Kerel barmáta,* encampanarse (hacerse el valiente), r. |
|---|---|

In Caló-Romani: **BARMÁTA.**
In Hebrew: **BAJRAT**

**VALLADO:** in Calo-Romani: **QUIRIBÉ,** in Hebrew: **GUEDERÁ,** means the same:

| Vallado | *Ankolimos, gatimos, phandymos* (cerramiento), quiribé, cercán, alcurí, yustiqué, s.m. |
|---|---|

1448. גְּדֵרָה **guederá**; fem. de 1447; *encierro* (espec. para rebaños):—oveja, redil, vallado, cercado, corral, majada, muro.

In Caló-Romani: **QUIRIBÉ.**
Hebrew: **GUEDERÁ.**

**VALLEY:** at caló-romaní:**BUTRON,** at Hebrew:
**BITRON:**

| Valle | *Eksplikimi*, *senda*, s.f., butron, reclé, s.m. |
|---|---|

1338. בִּתְרוֹן **Bitrón**; de 1334; (con art.) punto *escabroso*; *Bitrón*, un lugar al E. del Jordán:—Bitrón.

In Caló-Romani: **BUTRON.**
Hebrew: **BITRON.**

**TRUTH:** in Calo-Romani: **CHACHIPÉ,** German Romani: **CSACSIPÉ.** Romani: Hungarian: **CACEPEN,** Hebrew: **YEPSEP, YATSTSIB:**

3330. יָצִיב **yatstsíb** (cald.); de 3321; *fijo, seguro*; concr. *certeza*:—certeza, verdad, verdadero.

The correct word in Calo-Romani is: **CSACSIPÉ,** this word comes from the Hebrew: **YATSTSIB.** This word underwent a change when passing through Babylon and Persia, and Egypt where Greek was spoken, hence the last letters: **PE**, comes from the Greek: **epeíper**; **kaíper, peídso,** all these words include: **PE,** and all these words mean: **TRUTH.** Thus the Hebrew word **YATSTSIB,** if we remove the intermediate letters: **TST,** since they have no sound in English, it remains in: **YASIB,** if we add the Greek **PE**: **YASIPÉ,** when Spanishized or adapted to German they said: **CHACHIPÉ** in Spain, and **CSACSIPÉ** in Germany, **CACEPEN,** in Hungary.

In Caló-Romaní: **CHACHIPÉ.**

In Hebrew:  **YATSTSIB**

**SHAME:** in Calo-Romani: **LACHE, LACHÁ,** in German Romani: **LADSZ,** in Hungarian Romani: LAZSAVO, in Hebrew: **LATSÁTS,** means to ridicule, as to put to shame**:**

3945. לָצַץ latsáts: raíz prim.; *ridiculizar:*—escarnecer.

In Caló-Romani: **LACHE, LACHÁ.**
Hebrew:  **LATSÁTS.**

**VIVIR:** in Hebrew Strong H2421**: Chaya,** pronounced: **Jayá.** In Caló Romaní: Romanes Dictionary, by: Bernabé Ramírez: **Givard,** the pronunciation is: **Jivard.**

Strong hebreo #2421 חָיָה kjaiá

| 2421 avivar... |
| --- |

Pronuciación  kjaiá

Derivación  raíz prim. [comparar 2331, 2421]

Definición  vivir, sea lit. o fig.; causatio revivir

Def. en RV  avivar, conservar, criar, dar,dejar, guardar, infundir, ir, mantener, otorgar, preservar, quedar, reanimar, resucitar, revivir, salvar,sanar, vida, vivificar, vivir, vivo.
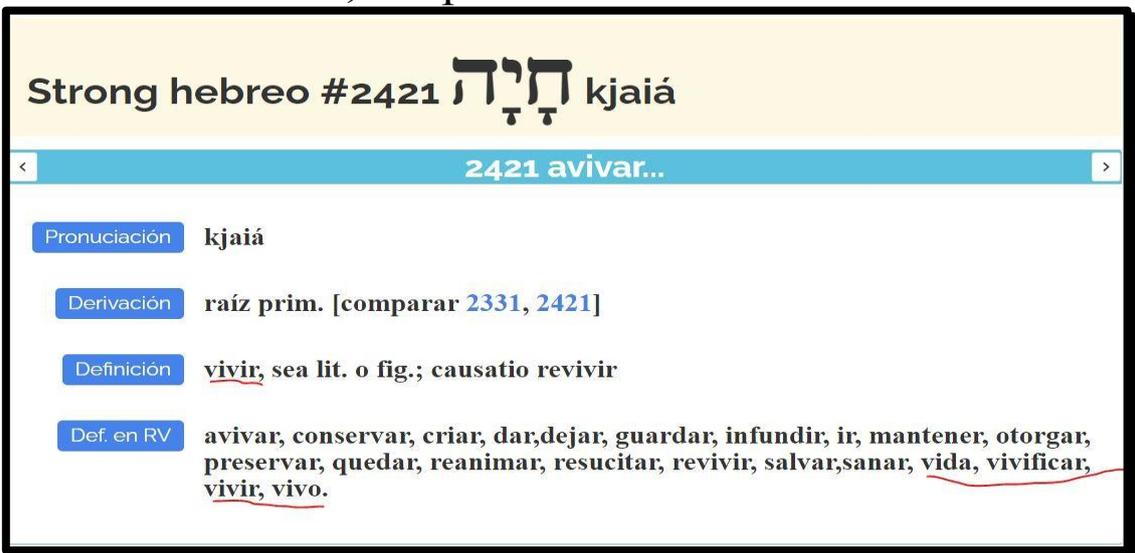
In Caló-Romani: **JIVARD.**
Hebrew:  **KJAIÁ.**

**LIFE:** in Calo-Romani: **GIVEN,** in Hebrew: **KJAVVA, and KJAVA** the **K** is silent, and in Hebrew it sounds: **JAVA,** in Calo-Romani it sounds: **JIVEN:**

2331. חָוָה kjavá; raíz prim.; [comp. 2324, 2421]; prop. *vivir;* por impl. (intens.) *declarar o mostrar:*—declarar, enseñar, mostrar.

In Caló-Romani: **GIVEN.**

In Hebrew:          **KJAVVA.**

**WIND:**     at caló-romaní: **Carbán.** At Hebrew: **Cadam,** strong 6921, 6923.

Strong hebreo #6921 קָדִים cadím

6921 oriental...

Pronunciación    **cadím**

Derivación    de 6923

Definición    frente o parte frontal; de aquí, (por orientación) el Este (a menudo adverbio hacia el este, por brevedad el viento oriental)

Def. en RV    oriental, oriente, viento solano.

In Caló-Romani: **CARBAN.**

Hebrew:          **CADIM.**

**VISIT:** in Calo-Romani: **ABIYAR,** in Hebrew: **ABAR,** means: **TO COME, TO TRAVEL, TO WALK, TO ENTER, TO ACCOMPANY, TO CROSS, ETC.**

5674. עָבַר **abár**; raíz prim.; *cruzar* a; usado muy ampliamente de toda *transición* (lit. o fig.; trans., intr., intens., o caus.); espec. *cubrir* (en copulación):—acompañar, adelantar, agravar, airar, alejar, andar, apartar, atravesar, avanzar, cerrar, cobrador, creces, cruzar, dedicar, dejar, descargar, despojar, dominar, encima, enfurecer, engendrar, enojar, entrada, entrar, evitar, fragante, franquear, hacer, indignar, insolente, ir, irritar, llegar, llevar, lograr, ocupar, olvidar, parir, pasar, pasar navaja, paso, perecer, pregón, pregonar, prevaricar, quebrantar, quitar, rebelar, recoger, recorrer, remitir, salir, seguir, sobrepasar, tocar, transeúnte, transgredir, transgresión, trasladar, traspasar, vagabundo, venir, viajar.

In Caló-Romani: **ABIYAR.**

Hebrew: **ABAR.**

**VOICE:** in Calo-Romani: **GOLE,** in Hungarian Romani: **gili.** In Hebrew Strong H6964 **Golaya: means: Voice of Jah:**

**DICTIONARY OF** Bernabé Ramírez.

Strong hebreo #6964 קוֹלָיָה Colayá

**6964 Colaías.**

Pronuciación **Colayá**

Derivación de 6963 y 3050; voz de Jah

Definición **Colaía, nombre de dos isr.**

Def. en RV **Colaías.**

In Caló-Romani: **GOLE.**

Hebrew: **COLAYA.**

**VOICE, SHOUT:** in Calo-Romani: **ARAQUERAR,** in Hebrew: **QUERÁ: "7123 קְרָא.querá** (cald.); corresp. to 7121:-announce, cry out, read, receive, give voices."

In Caló-Romani: **ARAQUERAR.**
In Hebrew: **WANT.**

**VINEYARD:** in Calo-Romani: **ERESI, RESI,** in Hebrew: **SORÉC: "7796 Soréc**; the same as 8321; *vineyard; Sorec*, valley in Pal.:-Sorec.", Here a metathesis has occurred, which is a change of place of one or more sounds within a word. Therefore, to realize it, we will put the word in the correct way: **RESI,** WE SHOULD PUT IT BACK: **SIRÉ** and now we see the resemblance to **SORÉC.**


In Caló-Romani: **RESI.**
Hebrew: **SORÉC.**


putting it in order:

In Caló-Romani: **SIRE.**
In Hebrew: **SOREC.**


# Y


**YACUNÓ:** in Spanish: **VERANO,** in Avestic: **YARA**, means: **YEAR**.

In Caló-Romani: **YACUNÓ.**

In avéstico: **YARA.**

**YAQUE:** at Spanish: **FIRE,** at Hebrew: **YEQUEDA:** דא . **yequedá** (cald.); from 3345; *conflagration*:-to burn."3346

Calo-Romani: **YAQUE.**

Hebrew: **YEQUEDA.**

**YBUQUIO:** in English: **HEBREW,** in Hebrew: **IBRI:** "5680 . ב רי **Ibrí**; patron. from 5677; *eberita* (i.e. Heb.) or from Eber:-Hebrew, -a."

In Caló-Romani: **YBUQUIO.**

In Hebrew: **IBRÍ.**

**YERBA:** in Calo-Romani: **LLAVÁN, YARBÁTO**, in Hebrew: **YARÓK,** means: **GREEN, GRASS:**

| herbal tea *n* **yarbáto** *nm* |
| --- |

| 3387. יָרוֹק **yarók**; de 3417; *verde*, i.e. hierba:—cosa verde. |
| --- |

In Caló-Romani: **YARBÁTO.**

Hebrew: **YARÓK.**

**YERNO:** in Calo-Romani: **DYAMUTRO**, in Hebrew: **KJAMUTAL,** means: **IN-LAW:**

| Yerno | Sasú, dyamutro, chamutro, sasú, s.m. |
|---|---|

It is the same word, eventually changing the meaning.

In Caló-Romani: **DYAMUTRO.**
Hebrew:          **KJAMUTAL.**

**I AM:** in Hebrew: **Hayah.** Strong H1961 Exodus 3:14 I AM, in vile Hebrew is: **Hayah,** in diminutive is: **Yah.**
**In Caló-Romani: YAH.** In the Yeli, which is sung at Gypsy weddings, the word Yah is included, for the yeli goes like this:

**"And yeli, yeli, yeli, yeli, yeli, yeli, ya."**

In Calo-Romani: **YAH.**
In Hebrew:          **YAH.**

**I:** in Calo-Romani: **MANGUI, MENDA,** is a Persian word and is said: **MAN:**
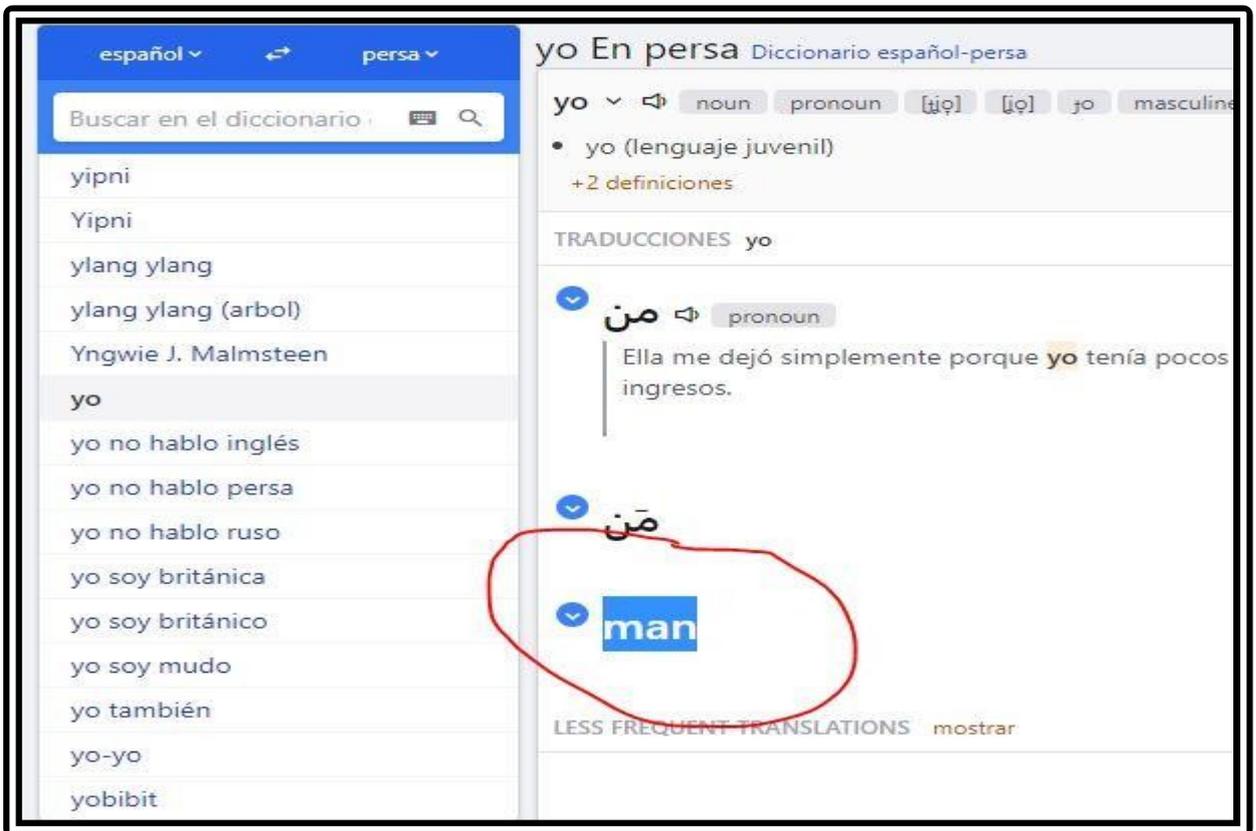
In Caló-Romani: **MANGUI.**
Persian:           **MAN.**

# Z

**ZARZA:** at caló-romaní: **KANRIA,** at Hebrew: **KJARÚL,** means: **BRUSH:**

2738. חָרוּל **kjarúl**; o (abr.)

חָרֻל **kjarúl**; apar. part. pas. de una raíz que no se usa prob. sign. *puntiagudo;* prop. *con punta,* i.e. *zarza* u otro arbusto espinoso:—espino, ortiga.

In Caló-Romani: **KANRIA.**
Hebrew: **KJARUL.**

**ZARZILLO:** at caló-romaní: **LAGA,** at Hebrew: **LÁKJASH:**



Zarcillo

*Lak*, (pl.: *laga*), pisabal, challa, chaya,s.f.

3908. לַחַשׁ **lákjash**; de 3907; prop. *susurro*, i.e. por impl. (en buen sentido) *oración* privada, (en sentido malo) **[p 65]** *encantamiento;* concr. *amuleto*:—encantamiento, encantado, oración, zarcillo.

In Caló-Romani: **LAGA.**
In Hebrew: **LÁKJASH.**

# CHAPTER IV

# WORDS FROM CALÓ SIMILAR TO HEBREW.

# INTRODUCTION TO THIS CHAPTER

In this chapter, I am comparing Hebrew with Calo-Romani, Marati, Punjabi, Hindi, Guajarati and Sanskrit, so that we can assess whether those Calo-Romani words have their origin in those languages or in Hebrew. In most of the cases that I expose, we will realize that, of all, all, it has more resemblance with Hebrew than with the other dialects.

Here we find words that, in many cases, are pronounced the same, but have different meanings. Although the meanings are different, words may have the same origin, because over the centuries words change their meaning, but not their pronunciation.

Talking about the origin of words the DICTIONARY ETHYMOLOGICAL CASTELLANO
SAYS: "In my opinion all these etymologies are "valid" and some are "popular". **The fact that a word already has a history does not prevent that some time later the same word is given the same or a different meaning for some other reason.** According to the Dictionary of the Royal Spanish Academy, the definition of "popular etymology" accepts the "spontaneous interpretation that is given vulgarly to a word relating it to another of different origin". In addition, "valido" is an adjective that denotes: "Received, believed, appreciated o

generally estimated". In other words, "valid" does not necessarily have to be true. ... Actually, trovato, in Italian, means **"found",** but it seems to me that the saying does not sound good like that, and I prefer to say sung, as in our verb **trovar, from troubadour.** Anyway, here you can find well found, seductive and well sung etymologies :-)." This example is very valid, because it does not indicate, as from the Italian word **TROVATO, which means, FOUND,** it has become when translated into English as **TROVADOR, which means, SINGER."**

# WORD ORDER

The words that we examine, the first word can be in Spanish or Caló-Romaní and then comes the explanation. For example, the first word that appears in this chapter is: ABANDONAR, and the following one in Caló-Romani: ACOI. This is due to the fact that as I searched for their origin, I left them that way.

# A

**ABANDON:** in Calo-Romani: **ASHAVEL, means to impede** in Hebrew: **AZAB, means: ABANDON. Strong 5800.** "5800 . בazáb; prim. root; *loosen, loosen, release*, i.e., *renounce, allow,* etc.:-abandon, forsake, take in, put away, set aside, help, cease, give, let free, forsake, cast off, cast off, fail, fail, lack, remain, take away, take away, refuse."

This word in Hebrew sounds like: **ASHEL.**

In Calo-Romani: **ASHAVEL.**
Hebrew:            **ASHEL.**

**COAT:** at caló-romaní: **KOPITO,** at Hebrew: **KESUST:** "3682   . סות **kesút**; of 3680; *cover* (dress); fig. *veil*:-coat,        covering,   covering, covering, cloak, garment."

In Caló-Romani: **KOPITO.**
In Hebrew:      **KESUST.**

**COAT:** in Calo-Romani: **RAKARPEL, BUNDITSA** in Hebrew: **KJASADIA:**

coat *n* 1) **búnda** *nf,* **bundítsa** *nf,*

**Caló-Romani kalderas by RONALD LEE.**

There has been a phonetic change, but it is the same word,

In Caló-Romani: **RAKARPEL.**
Hebrew:　　　　　**KJASADIA.**

**ACOI:** English: **HERE,** Hebrew: אֲבוֹי **ABÓI,** Strong H17, means: to **WANT, pain, desire:**

**Strong hebreo #17** אֲבוֹי **abói**

| 17 dolor. |
|---|
| Pronuciación **abói** |
| Derivación de **14** (en el sentido de desear) |
| Definición **querer** |
| Def. en RV **dolor.** |

In Marathi: **Yēthē,** Punjabi: **Ithē,** Hindi: **yahaan,** Guajarati: **Ahīṁ,** Sanskrit: **atra.** I put these comparatives so that we can realize that, they bear no resemblance to any Indic language.

In Caló-Romani: **ACOI.**
Hebrew:　　　　　**ABOI.**

**ACOBÁ, ACOI:　AKHATE,** in English: **HERE,** in Hebrew: **azkarah,** se pronounced: **azkará, azcará,**

although it also sounds like: **azcagá**. Meaning: **remembrance;** specifically memorial offering. But this memorial had to be made on the altar and in Leviticus 2:2 it says: *"and he shall bring it to the priests, the sons of Aaron; and the priest shall take therefrom his handful of fine flour and of oil, with all the frankincense, and burn it on the altar for a memorial; it is an offering made by fire,*

*Of a sweet savor unto the LORD."* Strong אַזְכָּרה. **azkara**; 234: "234

of 2142; *reminder*; spec. *memorial offering*:- memory, memorial." **For expanded information on this word look at the word MEMORIAL in chapter three.**

In Calo-Romani: **ACOI, AKHATE.**
In Hebrew: **AZKARA.**


**ACABAR:** in Calo-Romani: **NAQUELAR,** in Hebrew: **kalah. Important:** in Spanish the **Q** has the same sound as the **K, so it could be pronounced: NAKELAR:**

Strong hebreo #3615 כָּלָה kalá

3615 acabar, cesar...

Pronuciación    kalá

Derivación    raíz prim.

Definición    acabar, sea intr. (cesar, estar terminado, perecer) o trans. (completar, preparar,consumar)

Def. en RV    acabar, cesar, completo, concluir, consumar, consumir, cumplir, decaer, desear,desfallecer, deshacer, desmayar, destruir, desvanecer, determinar, disipar, echar, efectuar, emplear,escasear, exterminar, faltar, fenecer, fin, gastar, hablar, llenar, marchitar, perecer, quebrar, raer,resolver, saciar, secar, terminar.


In Caló-Romani: **NAKELAR.**
In Hebrew: **KALÁ.**

**WORSHIP:** in Calo-Romani: **Lajara,** in Hebrew: **shakjá: "**7812 . שָׁחָה‎ şhakjá; root prim.; *depress*, i.e. *prostrate* (spec. refl. in homage to royalty or to God):- worship, worship, kneel, bow, bow down, worship, worship, bow down, humble. -to, bow, -to, bow down, prostrate, render, reverence."

In Caló-Romani: **LAJARA.**
Hebrew: **SHAKCHA.**

**AGGRAVIO, TO OFFEND:** in Calo-Romani: **AJUNCAR,** in Hebrew: **KJARÁF.** Again we have a change of phonetics, interposing the **A** of aggravation and the **G** instead of **K,** and the **R** changes its place, let's put the letters correctly:

In Hebrew: **KJARÁF**
In Calo-Romani**: KJURANC.**

**2778 .** חָרַף‎kjaráf; root prim.; *pluck*, i.e. (by implication). *to expose* (as by *undressing*); spec. *to espouse* (with a surrender); fig. to criticize to, i.e., *to defame;* denom. (from 2779) to *winter*:-to affront, aggravate, distress, distress, shame, blaspheme, defy, disgrace, disgrace, espouse, expose, infame, infamy, revil, winter, winter, provoke, reproach, reproach, vituperate.

**ALABAR:** in Calo-Romani: **RABELAR,** in Hebrew: **BERAK, BEREK,** means: **TO PRAISE, TO KNEEL:**

1289. בְּרַךְ berak (cald.); corresp. a 1288:—alabar, arrodillarse, bendecir.

1290. בֶּרֶךְ berek; de 1288; *rodilla*:—rodilla.

In Caló-Romani: **RABELAR.**
Hebrew:             **BERAK.**

**HELP:** in Calo-Romani: **AJILE,** in Hebrew: **AZRIEL:** 5828 and 410; *God's help; Azriel,* name of three isr:-Azriel

Also in Hebrew is the word **AZ, AZAL** means: **HERE**, Strong 227.

In Caló-Romani: **AJILE.**
Hebrew:             **AZRIEL.**

**ANDORI:** English: **GOLONDRINA,** Caló: Hebrew: דְּרוֹר **derór.** Strong H1866:



1866. דְּרוֹר derór; lo mismo que 1865, aplicado a un ave; *vencejo,* una especie de golondrina:—golondrina

In Guajarati: **Gaḷī,** in Hindi: **nigal,** in Panjabi: **Nigala,** in Marati: **Giḷaṇē.**

In Caló-Romani: **ANDORI.**
In Hebrew:             **DERÓR.**

**AJILAR:** in English: **AYUDAR, SOCORRER**, in Hebrew: **KJAZÁC** means: **TO HELP**. קָזָח kjazác, Strong H2388: **HELP.** There are many words that are similar and it has to do with family that helps:



In Marati: **Madata karaṇyāsāṭhī,** in Punjabi: **Madada karanā,** in Hindi: **madad karane ke lie,** in Guajarati: **Madada karavā māṭē, Sanskrit:** kr ॰

In Caló-Romani: **AJILAR.**
In Hebrew: KJAZÁC.

**WATER:** in Calo-Romani: **PAÑI, PANÍ, PANÍM, PANYÍ** in Hungarian Romani: **pányi,** in Hebrew: **MAYIN, MAIM.** This word in Sanskrit is pronounced the same, so I think that Sanskrit copied it from Hebrew. **The word MAYIN, is named in Genesis chapter 1:**

Simply in the course of time, the phonetics changed, from **M** to **P,** if we put the **M** in the Hungarian gypsy word **PANYÍ,** we will realize that it is the same word:

In Hebrew:          **MAYIM**
In Caló-Romani:     **MANYÍ.**

In addition, in Hebrew there are a variety of words that are identical to **PANÍ**, with different applications:





Although these last two words do not have the same meaning of water, but it implies the same language, the same phonetics.

**ALALÁ :**   English: **to rejoice, to be glad**, Hebrew: עׇלַס **Ạlás.** Strong H5965. Also: aláts עָלַץ מַ of joy, i.e. jubilation:-rejoice, rejoice, rejoice, rejoice, Strong H5970.

Strong hebreo #5970 עָלַץ aláts

5970 alegrar, gozar...

| | |
|---|---|
| Pronuciación | aláts |
| Derivación | raíz prim. |
| Definición | saltar de gozo, i.e. júbilo |
| Def. en RV | alegrar, gozar, regocijar. |

In Guajarati: **Glēḍana,** in Hindi: **prasann karana,** in Punjabi: **Khuśa,** in Marati: **Ānandī,** in Sanskrit: **ūrjayatē.**

In Caló-Romani: **ALALÁ.**
In Hebrew:        **ALAST.**

**AMPARAR:** in Calo-Romani: **RAKARD,**   in Hebrew: **KJAZÁC,** means, among other : **TO PROTECT:** "2388  חָזַק. **kjazác**; root prim; *to fix* in; hence, to *catch, grasp, be strong* (fig. *courageous,* caus. *strengthen, cure, help,* repair, fortify), obstinate, bind, bind, restrain, conquer:-abrazar**,** affirm, aggravate, encourage, -se, **AMPARAR,** walk, encourage, animate, encouragement, seize, compel,
squeeze, snatch, grasp, grasp, **help**, charge, gird, -se, confirm, convalesce, grow, give, dedicate, detain, lay hold of, grasp, grip, harden, -se, entangle, -se, strive, -se, tighten, firm, strengthen, fortify, fortify, force**, strong, force,** guide, important, insistently, invite, handle, hand, hand, maintain, show, obstinate, power, powerful,

predominate, prevail, prevail, remove, revive, reanimate, rebuild, **strengthen,** repair, repair, resist, **restore, restore,** resolved, retain, hold, hold, have, take, take, lock, be overcome, overcome, violent*.*"

In Caló-Romani: **RACARD.**
In Hebrew:      **KJAZÁC.**

**AMONTONAR:** in Calo-Romani: **SARD,** in Hebrew: **ASAF, means: AMONTONAR:** "622 . אָסַף ,**asaf**; a prim; root *TO GATHER* for any purpose; hence, to *receive*, to *take away*, i.e., to take away (destroy, leave behind, endure, endure, restore, etc.):-take in, **AMONTONATE,** seize, seize, snatch, seek, congregate, congregate, congregate, consume, cut, harvest, reap, reap, destroy, detain, enclose, shrink, gather, carry away, dwindle, die, pass away, lose, lay, put, take away, receive, gather, rear, retract, **GATHER**, heal, take, bring, join, unite, vintage."

In Caló-Romani: **SARD.**
In Hebrew:      **ASAF.**

**ARARÍ:** in English: **Embrazada, Encinta**, in Hebrew: הָרִי **jarí,** Strong H2030, means: **pregnant woman, pregnant.** הָרָה **jará.** It means the same, woman pregnant, with child. The next word is identical to, only it is preceded by J: הֲרָרִי **Jarari.** It is not unreasonable to think that the word Jararí, is used to say that a woman is pregnant, since it means: MOUNTAIN, and it can have its application to the growth of the woman's belly when she is pregnant, especially when we have

two words that mean EMBRAZADA that include as final words RA AND RI, and precisely    means: WOMAN   EMBRAZADA:



Strong hebreo #2030 הָרֶֽה jaré

| | |
|---|---|
| Pronuciación | jaré |
| Derivación | de 2029 |
| Definición | encinta |
| Def. en RV | concebir, embarazada, (estar, mujer) encinta. |

In Caló-Romani: **ARARÍ.**
Hebrew:        **JARÍ, JARÉ.**

**Embrazed** in Marati: **Miṭhī māralī,** in Panjabi: **Galē lagāiā,** in Hindi: **gale laga liya,** in Guajarati: **Bhēṭī,** in Sanskrit: **garbhavatī, and garbhiṇī, Sanskrit:** garbhavatī.

**INCREASE:** in Calo-Romani: **BARJARD,** in Hebrew: **KABÁR AND ARBAIM:** "3527 **kabár**; root prim.; prop. *braid*, i.e. (fig.) *increase* (spec. in number or quantity, *accumulate*):- multiply."
705 . עים ְבַ**arbaim**; multiple of 702; *forty*:-forty.
There is a change of sound due to the passage of time, let's put the words as they should be:

In Hebrew:                    **KABAR**
In Caló-Romani:              **JABAR.**

From likewise likewise with the word **ARBAIM** which means **MULTIPLE:**

In Hebrew: **ARBAIM**
In Caló-Romani: **JARBAR.**

**AVENTAR:** to clean the wheat, in Calo-Romani: **BARBANAR,** in Hebrew: **BARAR, means: CLEAN, DEPURATE, PURITY, ETC:** "בָּרַר**1305**ָ

**barar**; root prim. *clarify* (*clarify*), *examine, select*:-apart, burnish, -do, purify, purify, choose, chosen, clean, clean, clean, show, purity, purify, with **[p 22]** sincerity."

# B

**BATIBURÍ, TESQUELÓ:** at Spanish: **ABUELO**, el Argentine or Latin American gypsy says: phurano, puró, pureta, in Hebrew: **BATTUKJOT,** means: **security, hope.** In Hebrew there is not a word to say only grandfather, but it is said your father's father and it is the word: **wa - 'ă - ḇō - wṯ.** Anyway, it keeps the root with the two words:
Hebrew: **BATTUKJOT**
Caló-romaní: **BATIBURÍ.**
Grandfather in Hebrew**: WAABOWT:**

◄ wa · 'ă · ḇō · wṯ ►

| Concordancia del inglés | Entradas de concordancia |
|---|---|
| wa · 'ă · ḇō · wṯ - 2 apariciones | **Strong's Hebrew 1** |
| | 1212 |
| **Éxodo 10: 6** | |
| HEB: רָאוּ אֲבֹתֶיךָ וַאֲבוֹת אֲבֹתֶיךָ מִיּוֹם | Apariciones 'aḇ- - 31 Occ. |
| NAS: ni *tus abuelos* han visto, | 'ă · ḇî - 196 Occ. |
| KJV: que ni tus padres, *ni los padres de tus* padres | 'ă · ḇîḵ - 9 Occ. |
| INT: han visto a tus padres *tus abuelos* tus abuelos el día | 'ă · ḇî · ḵā - 96 Occ. |
| | 'ă · ḇî · ḵem - 12 Occ. |

987. בַּטֻּחוֹת battukjot: fem. plur. de 982: *seguridad*:—seguro.

In Hindi, guajarati, panjabi: **dada.** In Marati: **Ājōbā,**
Sanskrit:     t̲a̲t̲ā̲m̲a̲h̲a̲ḥ̲,     ā̲r̲y̲a̲k̲a̲ḥ̲,     j̲a̲r̲a̲ṭ̲h̲a̲ḥ̲,
**Sanskrit:** ā̲r̲y̲a̲k̲a̲ḥ.


**BATU, DADA, AND BATO:** in English: **FATHER,**
in Sanskrit it has two expressions to say father:
**"Sutavat and pitr̥ "** now notice the similarity
between the Hebrew: **Kind father**, in Hebrew:
אֲבִיטוּבAbitub. Now we must say that this Hebrew
word **Abitud,** which means: **kind father,** is taken
from the Strong's dictionary, but there is another
word for father, it is taken from Hebrew to English
lexicon, and it is even more original, it goes like
this: אב"ab".
This is how it appears in the original Bible,
when a question mark appears, it means that there
are doubts about its pronunciation, therefore, its
pronunciation may well be: **"bab".** In any case, the
similarity with the first one: **Abitud,** as well as with
the second one: ab or bad, is striking with the Calí
word: Batu, which is also: dada and bató. The

gypsies from chile say: DAD, which is the same as in Hebrew. This word is all over the Bible, among them Genesis 2:24.

**IMPORTANT,** BATO, SEEMS TO A WORD GERMAN, because father is said: **VATI.** It is said that the bands of King SINDEL, PENUEL, MIHALY, ANDRAS, used many German words with Romani, and that they did it to try to disguise their language which was Hebrew, this and other words would demonstrate that link with German that they already said in the beginning.
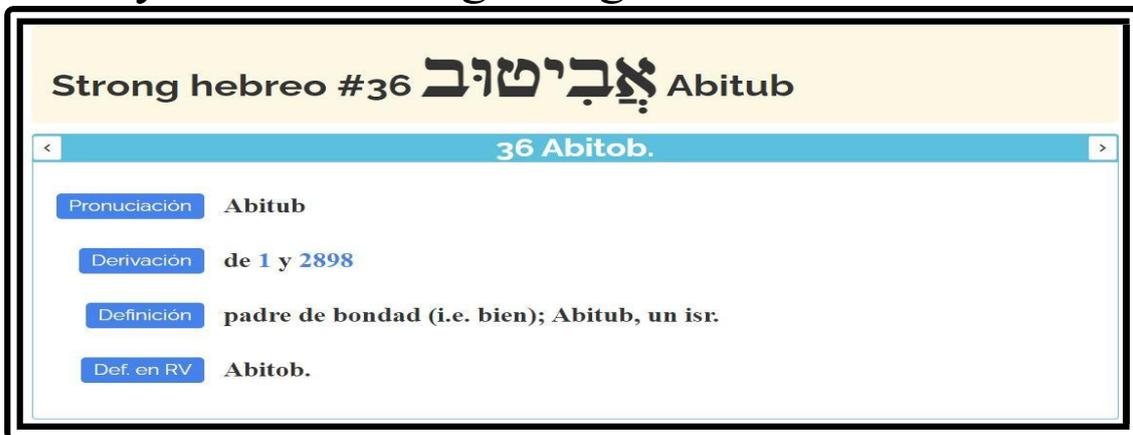
Strong hebreo #36 אֲבִיטוּב Abitub

| 36 Abitob. | |
|---|---|
| Pronunciación | Abitub |
| Derivación | de 1 y 2898 |
| Definición | padre de bondad (i.e. bien); Abitub, un isr. |
| Def. en RV | Abitob. |

Strong H36. In Sanskrit: **pitaraḥ, pitā, pitr̥ , sutavat.** In Marati: **Vaḍīla, in** Panjabi: **Ḍaiḍī,** in Guajarati: **Pappā,** in Hindi: **pita.**

In Caló-Romani: **BATU.**
In Hebrew:          **ABITUD.**

**BLESSED:** Hebrew Strong H1293**: Baraka, pronunciation: Berachah.** In Calo-Romani: **maraja, brescan.**

In Caló-Romani: **MARAJÁ.**
In Hebrew: BERAJAH.

**BROJERÓ:** in English: **HEAD, CHIEF**, in Hebrew: **BOKERÚ, Strong 1074,** meaning: **PRIMOGENITO:**



Strong hebreo #1074 בְּכְרוֹ Bokerú

**1074 Bocru.**

| | |
|---|---|
| Pronuciación | Bokerú |
| Derivación | de 1069 |
| Definición | primogénito; Bokerú, un isr. |
| Def. en RV | Bocru. |

Head in Sanskrit is said: **śiras,** in Marati: **Ḍōkē,** in Panjabi: **Sira,** in Hindi: **sir,** in Guajarati: **Vaḍā.**

In Caló-Romani: **BROJERÓ.**
In Hebrew: **BOKERÚ.**

**BUCANÓ:** in Spanish: **HABLADOR, DISCUSIÓN**, at Hebrew: **TOBUNAH,** Strong **19** means: **DISCUSSION:**

**Strong hebreo #8394** תָּבוּן **tabún**

8394 argumento...

| | |
|---|---|
| Pronuciación | tabún |
| Derivación | de 995 |
| Definición | inteligencia; por impl. discusión; por extens. capricho |
| Def. en RV | argumento, entendido, entendimiento, inteligencia, pericia, prudencia, prudente. |

Sanskrit: **vadati,** Guajarati: **Bōlō,** Hindi: **baat ka,** in marati: **Bōlā,** in panyabi: **Bōlō.**

In Caló-Romani: **BUCANÓ.**
Hebrew:　　　　　**TOBUNA.**

**BUCÓ, OR KUCÓ**:  in English: **LIVER** in Hebrew:
כָּבֵד **KABED,** means: **LIVER**, Strong H3516:

**Strong hebreo #3516** כָּבֵד **kabéd**

3516 corazón, hígado.

| | |
|---|---|
| Pronuciación | kabéd |
| Derivación | lo mismo que 3515 |
| Definición | hígado (como la víscera más pesada) |
| Def. en RV | corazón, hígado. |

Sanskrit: **yakan,** Panjabi: **Jigara,** Marati: **Yakr̥ta,**  in Hindi: **jigar,** in Guajarati: **Yakr̥ta.**

In Caló-Romani: **BUCÓ.**
Hebrew:　　　　　**KABED.**

**If we reverse the order:**

In Caló-Romani: **KOBU.**
Hebrew:     **KABED.**

**SEARCH:** in Calo-Romani: **SINISAREL,** in Hebrew: **shakjár**:



In Caló-Romani: **SINISAREL.**
Hebrew:     **SHAKJÁR.**

# C

**BED, BED**: in Calo-Romani: **CHERIPEN,** in Hebrew: **KÉSET:** 3704 **késet**; from 3680; *cushion* **or pillow** (as *covering* a seat or **bed)**:-magical bandages. For further information see the word **OVIL** in chapter three.

In Caló-Romani: **CHERIPEN.**
In Hebrew:          **KÉSET.**

**CARLÓ OR KARLÓCHI:** in English: **HEART,** in Hebrew: כָּ בד · **KABÉB**, Strong 3516, means **HEART.** It is the same as that used for **Liver. Heart** in Sanskrit is: **antarbhāga, trasa, madhya,** in Guajarati: **Hr̥ daya,** in Hindi: **dil,** in Marati: **Hr̥ daya,** in Panjabi: **Dila.**

**In Calo-Romani: KARLÓ, KALOCHI.**
**In Hebrew:          KABÉB.**

**SONG:** in Calo-Romani: **GILI, LABILAR,** in Hebrew: **JEIDAD:**

1959. הֵידָד jeidád; de una raíz que no se usa (sign. *gritar*); *aclamación:*—canción, cantar, gritería, grito.

In Caló-Romani: **GILI.**
Hebrew:          **JEITY.**

**CERCADO:** in Calo-Romani: **ALCURI,** in Hebrew: **AZARÁ,** means: **CLOSED:**
"5835  עֲזָרֹה. **azará**; from 5826 in its original sign. de *rodear, encircle;* **enclosure;** also *border:*-atrio, cornice, rest (of the altar)."

In Caló-Romani: **ALCURI.**
Hebrew:          **AZARA.**

**CERCANO, CERCANA:** in Calo-Romani: **CATANE,** en Hebrew: **CARÉD**: "**7131 קָרַב** caréb; from 7126; *near:*- bring near, -se, gather, come."

In Caló-Romani: **CATANE.**
Hebrew:        **CARÉD.**

**CELOS, CELOSO:** in Calo-Romani: **ACHARAY, ACHARARAR, in Hebrew: CANÁ, CANNÁ:**

Strong hebreo #7067 קַנָּא canná

7067 celoso. Compar...

| | |
|---|---|
| Pronuciación | canná |
| Derivación | de 7065 |
| Definición | celoso |
| Def. en RV | celoso. Comparar 7072. |

Another word in Hebrew is: **SHARAR,** meaning: **BEING, HOSTILE, ENEMY.**

In Caló-Romani: **ACHARAR.**
Hebrew:        **SHARAR.**

**CHAL**: in English: **EGYPT, OR EGYPTIAN** in Hebrew: **גָּאַל : GAAL,** (verb) Strong H1350 and H1351 means: **REDEEM, LIBERATE, SAVE.** El meaning here is to be redeemed, liberated, and is

employed

in Exodus 6:6, among many other passages, and it says: "Therefore      therefore,     you shall say     a         the      sons   of Israel:      I      I am the LORD; and I will bring you out from under the heavy burdens of Egypt, and I will deliver you out of their bondage, and I will redeem you with an outstretched arm, and with great judgments. This Hebrew word **GAAL** is used when Israel was delivered from the enemy and so in Psalm 107:2 it says: "Let the redeemed of the LORD say so. This means that when Israel named the word REDEEMED (GAAL IN HEBREW), immediately came to their mind, that they were redeemed from Egypt, therefore the word CHAL, has direct relation, and comes from the Hebrew, because it has the same root. But it means not only what has already been mentioned, but also: "through the idea of releasing, i.e, repudiating]; defile or (fig.) defile:-contaminate, disgrace, exclude, unclean, stain, defile." Egyptian Sanskrit: **IJIPTA, misradēśa.** In Hindi: **misr, in Hebrew it is also said: mitsrí, it is the same as Hindi.** In Guajarati: **Ijipta,** in Panjabi: **Misara,** in Marati: **Ijipta.**

In Caló-Romani: **CHAL.**
In Hebrew:          **GAAL.**


**CHANAR:**   in Spanish: **SABER, SABIDURIA, TIENE RELATION TO CHEAT,** in Hebrew: גָּנַב **GANÁB,** Strong H1589, MEANS: **to deceive, to steal, to steal, to hide, to snatch.**

In Sanskrit it is: **jānāti, jñāna, vidyā, veda.** In Marati it is: **Śahāṇapaṇā,** in Punjabi: **Budhī,** in Guajarati: **Ḍahāpaṇa,** in Hindi: **buddhimatta.**

In Caló-Romani: **CHANAR.**
In Hebrew:          **GANÁB.**

**TRUST:**      in Calo-Romani: **UJARARAR** in Hebrew: **KJASÚT,** means: **TRUST, SECURITY:**

2622. חֹסֶן kjasút; de 2620; *confianza:—amparo.*

In Caló-Romani: **UJARAR.**
In Hebrew:          **KJASÚT.**

**COPA, VASO:** in Calo-Romani: GOTE, GACHATE, in Hebrew: GUEBÍA: "1375 **guebía**; from a root that is not used (meaning *to be convex*); *cup*; by anal. *calyx* of a flower:- cup.". In Spanish Caló it is also said: **BECHERÍ**. All the words in Caló and Romaní descend from the same Hebrew word: **GUEBÍA,** the reason for this variation is due to the different paths taken by one and the other.
In the case of Spain, when the word **GUEBIA** has the **"B"** of **BEBER,** with time they put it before and change the sound, which is called metathesis and apheresis, let's observe now when putting in the word calí: BECHERI in the order of the Hebrew:

Hebrew:                    **GUEBIA**

In Calo-Spanish:        **CHABERI.**

**COSTADO:** in Calo-Romani: **LJA,** from **the Bernabé Ramírez dictionary:**

| | |
|---|---|
| **Costado** | *lja, kinsho* (corporal), *arigata*, s.m. // *Pash,* al costado, adv. |

In Hebrew: **YAK:**

3197. יָד yak; by err. transc. por 3027; *mano o costado:—al lado*

יָכוֹל yakol. Véase 3201.

In Caló-Romani: **LJA.**
In Hebrew:         **YAK.**

**CRALLY, OCRAY**: in English: **KING,** in Hebrew: **KJAZÁC,    KJÁZEC**,    meaning:    **Powerful, controlling**, etc. In Hebrew there are many similar words,   to   say   POWERFUL,   CONTROLLER, DOMINATOR.   I believe   that   the
Romani word: **Crally, Ocray,** has to do a lot with head of family, or prince. That is why the word **KJAZÁC, KJÁZEC,** has to do with **CRALLY, OCRAY**, because as we have said, that along the centuries, some words change their meaning and expression. Do not forget that when the gypsies came to Europe, they were governed by one of the family, who was called COUNT. In the Bible we observe that each family had its prince or

chief, it says so in many passages of the Old Testament, among them Numbers 7:2 says: "then the princes of Israel, the heads of their fathers' houses, which were the heads of the tribes, which were over those that were numbered, offered". Also 1 Chronicles 29:6 says, "Then the heads of the fathers' houses, and the heads of the tribes of Israel, and the heads of thousands and of hundreds, with the overseers over the king's work, willingly offered their gifts." Thus, we observe that in Israel there were princes and heads of fathers' houses.

Spanishing the Hebrew word: **KJAZÁC.**

**KRALLY.**

It is possible that it also has to do, with yoke which is: Keli, also with Law and Prince which is: हिक्_ kjacác, Strong H2710. The Kaldera Gypsies say: KAI.

**King** in Sanskrit: **kēsarī, n r₀ p a, bhūpati,** in Hindi: **raaja,** in Guajarati: **Rājā,** in Panjabi: **Rājā,** in Marati: **Rājā.**

# C

**CAMA, LECHO: in Caló-Romani:   CHERIPEN, in**

Hebrew: **KÉSET:** 3704 **késet**; from 3680; *cushion* **or pillow** (as *covering* a seat or **bed)**:- magic bandages. For further information see the word **OVIL** in chapter three.

In Caló-Romani: **CHERIPEN.**
In Hebrew:          **KÉSET.**

**CARLÓ OR KARLÓCHI:** in English: **HEART,** in Hebrew:  בכ ֗ד**KABÉB**, Strong 3516, means: **HEART.** It is the same as that used for **Liver. Heart** in Sanskrit is: **antarbhāga, trasa,**

**madhya,** in Guajarati: **Hr̥ daya,** in Hindi: **dil,** in Marati: **Hr̥ daya,** in Panjabi: **Dila.**

**In Calo-Romani: KARLÓ, KALOCHI.**
**In Hebrew:          KABÉB.**

**SONG:** in Calo-Romani: **GILI, LABILAR,** in Hebrew: **JEIDAD:**



1959. הֵידָד **jeidád**; de una raíz que no se usa (sign. *gritar*); *aclamación:*—canción, cantar, gritería, grito.

In Caló-Romani: **GILI.**
Hebrew:          **JEITY.**

**CERCADO:** in Calo-Romani: **ALCURI,** in Hebrew: **AZARÁ,** means: **CLOSED:**
"5835  עֲזָרָה. **azará**; from 5826 in its original sign. de *rodear, encircle;* **enclosure;** also *border*:-atrio, cornice, rest (of the altar)."

In Caló-Romani: **ALCURI.**
Hebrew: **AZARA.**

**CERCANO, CERCANA:** in Caló-Romani: **CATANE,** en Hebrew: **CARÉD**: "**7131 קָרַב caréb;** from 7126; *near*:- **bring near, -se, gather, come.**"

In Caló-Romani: **CATANE.**
Hebrew: **CARÉD.**

**CELOS, CELOSO:** in Calo-Romani: **ACHARAY, ACHARARAR, in Hebrew: CANÁ, CANNÁ:**

Strong hebreo #7067 קַנָּא canná

7067 celoso. Compar...

| | |
|---|---|
| Pronuciación | canná |
| Derivación | de 7065 |
| Definición | celoso |
| Def. en RV | celoso. Comparar 7072. |

Another word in Hebrew is: **SHARAR,** meaning: **BEING, HOSTILE, ENEMY.**

In Caló-Romani: **ACHARAR.**
Hebrew: **SHARAR.**

**CHAL**: in English: **EGYPT, OR EGYPTIAN** in Hebrew: גָּאל ; **GAAL,** (verb) Strong H1350 and H1351 means: **REDEEM, LIBERATE, SAVE.** El meaning here is to be redeemed, delivered and is used in Exodus 6:6, among many other passages and says:

"Therefore therefore, you will say a the sons of Israel: I I am the LORD; and I will bring you out from under the heavy burdens of Egypt, and I will deliver you out of their bondage, and I will redeem you with an outstretched arm, and with great judgments. This Hebrew word **GAAL** is used when Israel was delivered from the enemy and so in Psalm 107:2 it says: "Let the redeemed of the LORD say so. This means that when Israel named the word REDEEMED (GAAL IN HEBREW), immediately came to their , that they were redeemed from Egypt, therefore the word CHAL, has direct relation, and comes from the Hebrew, because it has the same root. But it means not only what has already been mentioned, but also: "through the idea of releasing, i.e.repudiating]; defile or (fig.) defile:-contaminate, disgrace, exclude, unclean, stain, defile." Egyptian Sanskrit: **IJIPTA, misradēśa.** In Hindi: **misr, in Hebrew it is also said: mitsrí, it is the same as Hindi.**
In Guajarati: **Ijipta,** in Panjabi: **Misara,** in Marati: **Ijipta.**

In Caló-Romani: **CHAL.**
In Hebrew: **GAAL.**


**CHANAR:** in Spanish: **SABER, SABIDURIA, TIENE RELATION TO CHEAT,** in Hebrew: גָּנַב **GANÁB,** Strong H1589, MEANS: **to deceive, to steal, to steal, to hide, to snatch.**

In Sanskrit it is: **jānāti, jñāna, vidyā, veda.** In Marati it is: **Śahāṇapaṇā,** in Punjabi: **Budhī,** in Guajarati: **Ḍahāpaṇa,** in Hindi: **buddhimatta.**

In Caló-Romani: **CHANAR.**
In Hebrew:          **GANÁB.**

**TRUST:**      in Calo-Romani: **UJARARAR** in Hebrew: **KJASÚT,** means: **TRUST, SECURITY:**

2622. חָסוּת kjasút; de 2620; *confianza:—amparo.*

In Caló-Romani: **UJARAR.**
In Hebrew:          **KJASÚT.**

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Spanishing the Hebrew word: **KJAZÁC.**

<div align="right">

**KRALLY.**
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# D

**TOOTH:** in Calo-Romani: **DANS.** In Romani it is also said: **SONSI,** TO SAY: **MOUTH.** In Hebrew: 8128 **SHEN** (cald.); corresp. to 8127; *diente:-* **tooth.** The

Strong's pronunciation is: **SHEIN.**

In Caló-Romani: **SONSI.**
In Hebrew: **SHEN.**

**DISCOVER:** in Calo-Romani: **JANARD**, in Hebrew: **kjacár: "**2713 . חָקַר **kjacár**; root prim.; prop. *penetrate;* hence, to *examine* intimately:-seek, demand, **DISCOVER**, scrutinize, snoop, spy, statute, examine, explore well, be impenetrable, inform, inquire, be able to to know oneself, to ask, to recognize, to acknowledge, recognition."

In Hebrew: **KJACÁR**
In Caló-Romani: **JANARD.**

**DRUN, OR DRON:** is translated: **way,** in Hebrew we have the word: **dérek, Strong 1870.** This word seems to have its origin in the Greek which says: **DROMOS.** However, words sometimes have a double origin, i.e. it is possible that the word **dromos,** has its origin in the Hebrew: **DEREK.**
Although it is thought that the caló-romaní word **DRON,** has Greek origin, however, in Greek the word: **DROMOS,** does not exactly mean road, but **RACE, which is different:**

1408. δρόμος **drómos**; del alt. de 5143; carrera, i.e. (fig.) carrera:—carrera.

391

In Caló-Romani: **DRON.**
In Greek:            **DROMOS.**

# E

**MISTAKE, MISTAKE**: in Calo-Romani: **xoxavd,** in Hebrew: **sabár** *dosha,* sometimes the words are reversed over time, if we reverse this word it would be: **SHADO**.

In Caló-Romani: **XOSAVD.**
Hebrew:            **DOSHA.**

# F

**FOSO:** in Calo-Romani: **SANTSO,** in Hebrew: **shekjút:** "7816 שח־ות‬ **shekjút**; from 7812*; pit, abyss*:-pit."

In Caló-Romani: **SANTSO.**
Hebrew:            **SHEKJÚT.**

# G

**GENERATION:** in Calo-Romani: RATI, in Hebrew: RABÁ, means: to increase, to multiply: "**7235 .** רָבָה **rabá**; root prim.; *increase* (in any respect):- abundance, plentiful, heap, amass, ample, increase, quantity, fill, fill, grow, raise, give too much, dominate, aggrandize, enlarge, widen, exceed, demand, gain, maintain, greater, much, **multiplication, multiply, multiply,** numerous."

In Caló-Romani: **RATI.**
In Hebrew: RABÁ.

**GIRELAR:** in Spanish: **BURLAR, ESCANECER, DESPRECIATE**, in Hebrew: גָלַל **GALAL, S**trong H1556, means among other : other than dung: **roll up, lay out loop, remove, stir, stir, roll.**

> 1556. גָלַל galál; raíz prim.; *revolver* (lit. o fig.) :—apartar, correr, encomendar, enrollar, tender lazo, remover, revolcar, revolver, rodar.
>
> 1557. גָלָל galál; de 1556; *estiércol* (como en *bolas*):—estiércol.

In Hindi: **majaak banaana,** in majarati: **Majā karō,** in Panjabi: **Mazēdāra baṇā'ō,** in guajarati: **Majā karō.**

In Caló-Romani: **GIRELAR.**
Hebrew:            **GALAL.**

**GARLO:** at Spanish: **CUELLO,** at Hebrew: גָּרֹון
**garon**. Strong H1627:

Strong hebreo #1627 גָּרֹון garón

| 1627 garganta, cuello. |
|---|
| Pronuciación   garón |
| Derivación   de 1641 |
| Definición   garganta [comparar 1621] (como endurecida por tragar) |
| Def. en RV   garganta, cuello. |

In Marati: **Kvilō,** in Guajarati: **Kyu'ēlō**, in Hindi:
**Kuelo.** Neck in Sanskrit is: **kaṇṭhaḥ,** in Panjabi:
**Garadana,** in Marati: **Māna,** in Hindi: **garadan,** in
Guajarati: **Garadana.**

In Caló-Romani: **GARLO.**
Hebrew:            **GARON.**

**GELPE:** English: **slave, servant**, Hebrew:עֶבֶד
**ebed,** Strong H5650:

Strong hebreo #5650 עֶבֶד ébed

| 5650 cortesano... |
|---|
| Pronuciación   ébed |
| Derivación   de 5647 |
| Definición   siervo, sirviente |
| Def. en RV   cortesano, criado, esclavo, jornalero, servidor, servidumbre,sierva, siervo, sirviente. |

In Sanskrit: **kaḍāra,** there are many ways to say
slave in Sanskrit, but none of them se

it looks like. **In Guajarati** it is said: **Gulāma,** in Hindi:
**daas,** in Marati: **Gulāma,** in Panjabi: **Gulāma.**

```
In Calo-Romani: GELPE.
In Hebrew:       ÉBED.
```

**GIBELAR**: in English: **SING,** in Hebrew: הֵידָד
**JEIDÁD,** means: acclamation: **SING, SHOUT:**
At Sanskrit: **gā,** at panjabi: **Gā'ō,** at marati:

Strong hebreo #1959 הֵידָד jeidád

1959 canción...

Pronuciación    jeidád
Derivación    de una raíz que no se usa (sign. gritar)
Definición    aclamación
Def. en RV    canción, cantar, gritería, grito.

**Gāṇē,** Hindi: **gao.** In Guajarati: **Gā'ō.**

In Caló-Romani: **GIBERLAR.**
Hebrew:          **JEITY.**

```
GUARDAR: in Spanish caló: UCHUSEN, in
Romani:    ASHUGAREL.    UCHUSEN,    means:
STORE,  and           ASUNGAREL:    GUARDAR.
En
Hebrew:    SHIMUR,    SHOMER,    means:
SAVE.
```

8107. שִׁמֻר **shimúr**; de 8104; *observación*:—de guardar.

שֹׁמֵר **Shomér**. Véase 7763.

7763. שֹׁמֵר **Shomér**; o

שֹׁמֵר **Shomér**; part. act. de 8104; *cuidar*; *Shomer*, nombre de dos isr.:—Somer.

In Caló-Romani: **UCHUSEN.**
In Hebrew: **SHIMUR.**
Put in its correct order: **SHUNUN.**

# H

**SPEAK:** in Calo-Romani: **CHAMULLAR, tchamullar,** this word appears in **Rotwelsch's** list in this form: **SCHMEULERN;** it is an expression of a person who talks too much. In Hebrew: **SHEQUER,** means: **Falsehood, lying, pretending, etc:**

8267. שֶׁקֶר **shéquer**; de 8266; una *falsedad*; por impl. *embuste* (a menudo adv.):—engañador, engaño, engañoso, falsamente, falsedad, falso, fingidamente, mentira, mentiroso, sin causa, traición, vanidad, (cosa) vana.

**HABERES:** from haber, existir, at caló-romaní: **JAYAR**, Hebrew: **JAVAH:**

> 1934. הָוָא javá (cald.); o
>
> הֲוָה javá (cald.); corresp. a 1933; *existir;* usado en una gran variedad de aplicaciones (espec. en conexión con otras palabras):—contemplar, cumplir, estar sobre, haber, haber sido, mirar, para que, que, quedó suspendida, sea, sea (notorio), temer, ver.

In Caló-Romani: **JAYAR.**
In Hebrew: **JAVAH.**

**HALLAR, ECONTRAR, SABER, DESCUBRIR:** in caló-.
Romani: **JANEL, JANARD, DYANARD**, Hebrew: **Yatsáb**, means: **to find, to encounter.** Bernabé Ramírez Dictionary:

| Descubrir | *Aflisarel* (pf.: *aflisard_*)(descubrir-hallar), *janel* pf.: *janard_*) (saber), *dyanel* pf.: *dyanard_*) (descubrir-saber), *pindrabel* pf.: *pindrabelard_*) (destapar), *sinisarel* (pf.: *sinisard_*)(acertar), *del p-o gor* (adivinar), alachar (hallar) //chanar, pinchar, pincherar *(saber)*, // pindrabar, pindrabelar (revelar) // gucarar, buchardar, bujardar, despandar, a. |
|---|---|

In Hebrew: **YATSAB**
In Caló-Romani: **DYANARD:**

> 3320. יָצָב yatsáb; raíz prim.; *colocar* (cualquier cosa como para que se quede); refl. *estacionar, ofrecer, continuar:*—afirmar, aguardar, dejar, detener, esperar, firme, hallar, juntar, levantar, parar, pie, poner, presentar, presente, resistir, sostener.

**ICE:** In Calo-Romani: **Pavod, Paho, Pajo** In Hebrew hail, **Bared, barad.** In Caló-Romani: Romanes Dictionary, by: Bernabe Ramirez. In Hebrew: **barad**; root prim., to *hail*:-fall hail. Strong H1260.


**ICE:** in Calo-Romani: **ÁISO,** in Greek: **FRÍSSO,** means: **COLD:** "*5425.* φρίσσω **frísso**; apar. verb prim.; "*to shiver*" or *feel cold*, i.e. *to tremble* (*with fear*):-tremble."

In Greek:          **FRÍSSO**
In Caló-Romani:      **ÁISO.**


**FIG:** in Calo-Romani: **BEOU, and tchave**, the first **is a Greek word** and is said: **Bedsfagé**, the second may be Hebrew: **teená:**

967. Βηθφαγή Bedsfagé; de orig. cald. [compuesto de 1004 y 6291]: *casa de higos; Betfagé*, un lugar en Pal.:—Betfagé.

8384. תְּאֵן teén; o (en el sing., fem.)

תְּאֵנָה teená: tal vez de der. for.: *higuera, higo*:—higo, higuera, higueral.


**HURTAR, ROBAR:** in Calo-Romani: **Garfiñar,** in Hebrew: **ganáb,** Strong 1589, **guenebá,** Strong 1591.

1590. גַּנָּב gannáb; de 1589; *ladrón:*—ladrón.

1591. גְּנֵבָה guenebá; de 1589; *robar*, i.e. (concr.) algo *robado:*—hurto, ladrón.

In Caló-Romani: **GARFIÑAR.**
In Hebrew:        **WIN.**

## THE GYPSIES ADDED THE WORD DROM, IN EGYPT.

The word DRÓMOS, is of Greek origin, but the Gypsies could join it to their lexicon caló-romaní in EGYPT, since the Byzantine Empire reigned in Egypt from the year 395 A.C. until the moment of the Muslim invasion in 639, moment in which the Gypsies leave Egypt, fleeing from the Arab invasion.

As Egypt was under the Byzantine Empire, Greek was spoken. Hence the name of the Egyptian temples and sphinxes, they called them DROMOS, which means: "Way to God".

# J

**JACHAR:** in English**: BURNING**, in Hebrew:גַחַם ·
**GÁKJAM**, meaning: **TO BURN:**

Strong hebreo #1514 □□_□ Gákjam
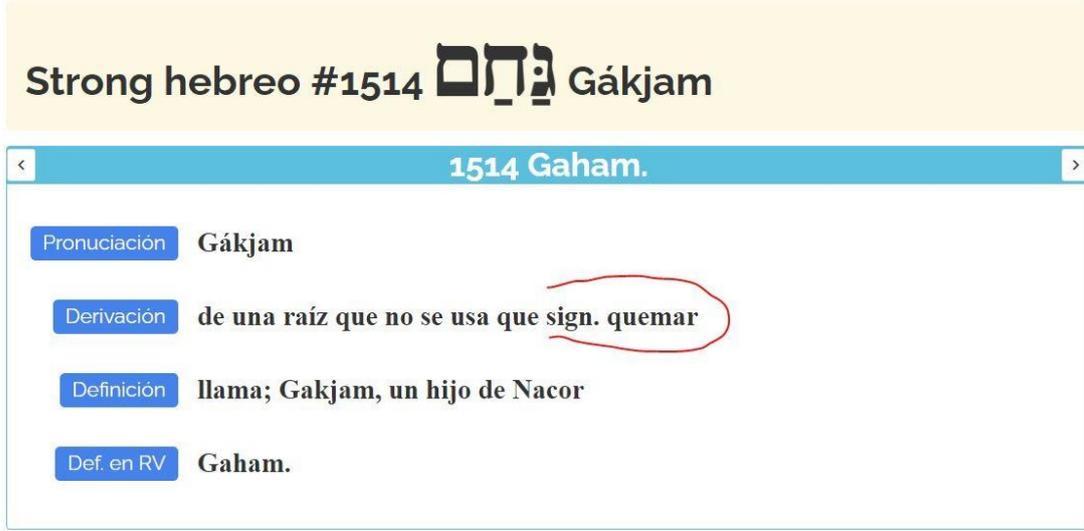
| | 1514 Gaham. | |
|---|---|---|
| Pronuciación | Gákjam | |
| Derivación | de una raíz que no se usa que sign. quemar | |
| Definición | llama; Gakjam, un hijo de Nacor | |
| Def. en RV | Gaham. | |

Sanskrit: **jval, dah,** Marathi: **Jaḷūna khāka,** Hindi: **jalaana,** Guajarati: **Bāḷī kāḍhō,** Panjabi: **Sāṛa.**

In Caló-Romani: **JACHAR.**
Hebrew:             **GÁKJAM.**

**JACHARAR**: in Spanish: **CALENTAR**, in Hebrew:
  חָמַם**KJAMÁM**, means: **TO HEAT**. It can also mean to heat from hitting someone:

Strong hebreo #2552 □□□ kjamám

| | 2552 calentar... | |
|---|---|---|
| Pronuciación | kjamám | |
| Derivación | raíz prim. | |
| Definición | caliente (lit, o fig.) | |
| Def. en RV | calentar, calor, enardecer, enfervorizar. | |

**Sanskrit:** anurāgin, **Guajarati:** Jhaḍapathī, **Marati:** Uṣṇatā dyā, **Panjabi:** Garama karanā, **Hindi:** garam karana.

In Caló-Romani: **JACHARAR.**
In Hebrew:             **KJAMÁM.**

**JAÑÍ:** in English: **Natural source** in Hebrew: עַ֫יִן AYIN, pronounced: **AIN**. Meaning: **Source.** Strong H5871:



In Punjabi: **Phuhārā,** in Guajarati: **Phuvārō,** in Hindi: **jharana,** in Marati: **Kāran¯jē.**

In Caló-Romani: **JAÑI.**
In Hebrew:           **ÁYIN.**

**JINIMAR**: in English: **FORGIVE**, in Hebrew: חֲנִינָה kḫaninah means: **GRACE, CLEMENCY.**There are other similar words, almost with identical meanings:

**2594 clemencia.**

| | |
|---|---|
| **Pronuciación** | kjaniná |
| **Derivación** | de 2603 |
| **Definición** | gracia |
| **Def. en RV** | clemencia. |

In Marati: **Kṣamā karatō,** in Hindi: **maaph kar,** in Guajarati: **Māpha karē chē,** in Panjabi: **Māpha karadā hai.**

In Caló-Romani: **JINIMAR.**
In Hebrew:        **KJANINÁ.**

**JINJILAR:** in English: **FORGIVE** in Hebrew: סְלִיחָה‎**ṢELIKHA,** MEANS: **TO FORGIVE.** Although the words do not begin with the same letter, it does not mean that it is not of Hebrew origin, and we must take into account the stroke of the word that is similar. I am repeating over and over , that thousands of years have passed, and words change their meaning and expression, as for example the Spanish of the Catholic Kings and the current Spanish:

Strong hebreo #5547 סְלִיחָה selikjá

**5547 perdón, perdonar.**

| | |
|---|---|
| Pronuciación | selikjá |
| Derivación | de 5545 |
| Definición | perdón |
| Def. en RV | perdón, perdonar. |

In Caló-Romani: **JINJILLAR.**
In Hebrew:           **SELIKJÁ.**

**JESTARÍ:** in English: **box, ark, muló, coffin**, in the temple of the Jews, this is the interpretation given by Francisco de Quindale's dictionary on page 39 at the end. In Hebrew: **jabjáb**, Strong: H1890 meaning: **OFFERING, HOLOCAUST:**



Strong hebreo #1890 הַבְהָב jabjáb

**1890 ofrenda.**

| | |
|---|---|
| Pronuciación | jabjáb |
| Derivación | por redupl. de 3051 |
| Definición | ofrenda (en sacrificio), i.e. holocausto |
| Def. en RV | ofrenda. |

In Caló-Romani: **JESTARÍ.**
In Hebrew:           **JABHÁB.**

**LAW:** in Calo-Romani: **ESCHASTRA, ECHASTRI**, law of Moses, in Hebrew: **ESHDAT: "**799 . שׁדָת‎**shdat**; 6784 and 1881; *law of fire*:-law of fire."

In Calo-Romani: **ESCHASTRA.**
In Hebrew:     **ESHDAT.**

**CRAZY:** in Calo-Romani: **CHALAO,** in Hebrew: **SHINGAÓN: "**7697 **shigaón**; from 7696; *madness*:-impetuously, madness." This is an apheresis:


Hebrew:     **SHINGAÓN.**

In caló-rom:     **SHALAO.**


**TO ACHIEVE:** in Caló-Romani: **INKLARARAR,** in Hebrew: **KJADÁL.** The word calí-romaní is taken from the dictionary of BERNABÉ RAMÍREZ, and from Hebrew
KJDÁL: "2308    . חָדַל‎ **kjadál**; root prim.; prop. ***to be lazy***, i.e. (by impl.) ***to desist;*** (fig.) *to be wanting* or *idle*:-abandon, abstain, cease, cease, comparison, **[p 38]** leave, cease from, desist, be still, be lacking, lack, speak, until no number, **ACHIEVE**, say no more, hear no more, not, hear not, pay, remain,
to be abandoned, to stand still, to end.
This Hebrew word is used for several applications, among them **LOGRAR,** a loss of the original sound, however, the identity cannot be denied when we remove the first two letters, which are the possible letters that were added over time:

Hebrew:     **KJADÁL.**

In Caló-Romani: **KLARAR.**

**FILL:** at caló-romaní: **UCHARELAR, at Hebrew: SHARÉT,** means: **"**8335 שָׁרַת **. sharét**; infin. from 8334; *service* **(in the temple):-service.** Actually the word Calo-Romani.

In Caló-Romani: **UCHARELAR.**
Hebrew: **SHARÉT.**

# M

**MAJARIFICAR:** in Spanish: **CONSAGRAR, SANTIFICAR, BENDECIR,** in Hebrew: **MASHIAKJ,** means: **ANOINTED, CONSAGRED-. DA**, Strong H4899.



**Strong hebreo #4899 מָשִׁיחַ mashíakj**

| | 4899 ungido, Mesías. |
|---|---|
| Pronuciación | mashíakj |
| Derivación | de 4886 |
| Definición | ungido; usualmente persona consagrada (como un rey, sacerdote, o santo); específicamente Mesías |
| Def. en RV | ungido, Mesías. |

In Marati: **Pavitra karaṇē,** in Hindi: **gyaan dena,** in Guajarati: **Pavitra,** in Punjabi: **Pavitara karō,** Sanskrit: **sādhu.**

In Caló-Romani: **MAJARIFICAR.**

Hebrew:            **MASHIAKJ.**

**MAJARÍ, MAJARÓ:** at Spanish: **santo, santo,**
Hebrew: **MASHIAKJ:**



At Hindi: **pavitr,** panyabi: **Pavitara,** marati:
**Pavitra,** gujarati: **Pavitra.**

**In Caló-Romani: MAJARÍ. In**
**Hebrew:            MASHIAKJ.**

**COMMAND:** in Caló-Romani: **DICHABAR,** in
Hebrew: **TSAVAH strong 6680.** The Hebrew root is
kept: **BVH.**



In Caló-Romani:  **DICHABAR.**
**In Calo-Romani:   TSAVAH.**

**COMMAND, ORDER:** in Calo-Romani: **BICHABAR,**
**ABISTERN,** in Hebrew: **BACASH: "**1245 בָּקַשׁ‎**ạcash**;
root prim.; *to search* (by any method, spec. in.

praise and adoration); by impl. *strive to*:-affanarse, atent, seek, seek, collect, consult, account, DEMAND, desire, FIND, inquire, intercede, investigate, beg, request, ask, inquire, procure, require, restore, entreat, request, entreat, entreat.

There is a phonetic change, from the Hebrew word: **BACASH,** changed to: **BICHABAR.** If you notice, the first of the Hebrew word, became the last: **BA** but adds the **R** at the end, because they copied the end of the Spanish apalabra: **MANDAR,** **ORDENAR** and the **H** is interchanged in the middle of the **C**, let's change it to realize it:

In Hebrew:           **BACASH**
In caló-roma:        **BACASH**


**MERCY:**           at caló-romaní:    **KANREA,** IN HEBREW: **CHANAN,** *KHANÓT.*

2604. חַנָן kjanán: (cald.), corresp. a 2603; *favorecer* o (caus.) *suplicar*:—mostrar misericordia, rogar.

2589. חְנוּת kjanót; de 2603 (en el sentido de *oración*); *suplicación*:—tener misericordia, rogar.

In Caló-Romani: **CANREA.**
Hebrew:          **JANAN.**

If we put the letters in their origin, it would look like this:

In Caló-Romani:    **JANA-RE.**
Hebrew:            **JANAN.**

# O

**OCAJANAICHA**: in English: **CABAÑA,** in Hebrew: אֶהֳל יָבְמה**OJOLIBAMÁ,** means**: tent** **height**. Strong H173. Also is the word: אֶהֳל יָ בה **Ojolibáj,** means: **My tent.** Strong H172:

Marati: **Kēbina,** Hindi: **kebin,** Guajarati: **Kēbīna,**

Strong hebreo #173 אֶהֳלִיבָמָה Ojolibamá

173 Aholibama.

| | |
|---|---|
| Pronuciación | Ojolibamá |
| Derivación | de 168 y 1116 |
| Definición | tienda de (la) altura; Ojolibama, una esposa de Esaú |
| Def. en RV | Aholibama. |

Panjabi: **Kaibina,** Sanskrit: **paṭamaṇḍapa.**

In Caló-Romani: **OCAJANAICHA.**
In Hebrew: **OJOLIBAMÁ.**

**OJABESAR:** Spanish: **Perdonar,** Hebrew: אֹהַב **ójab,** means: -love**,** Strong H159. Also:

**אַהֲבָה‎áを ájaba,** means: **love, friendship, be**Strong H160:
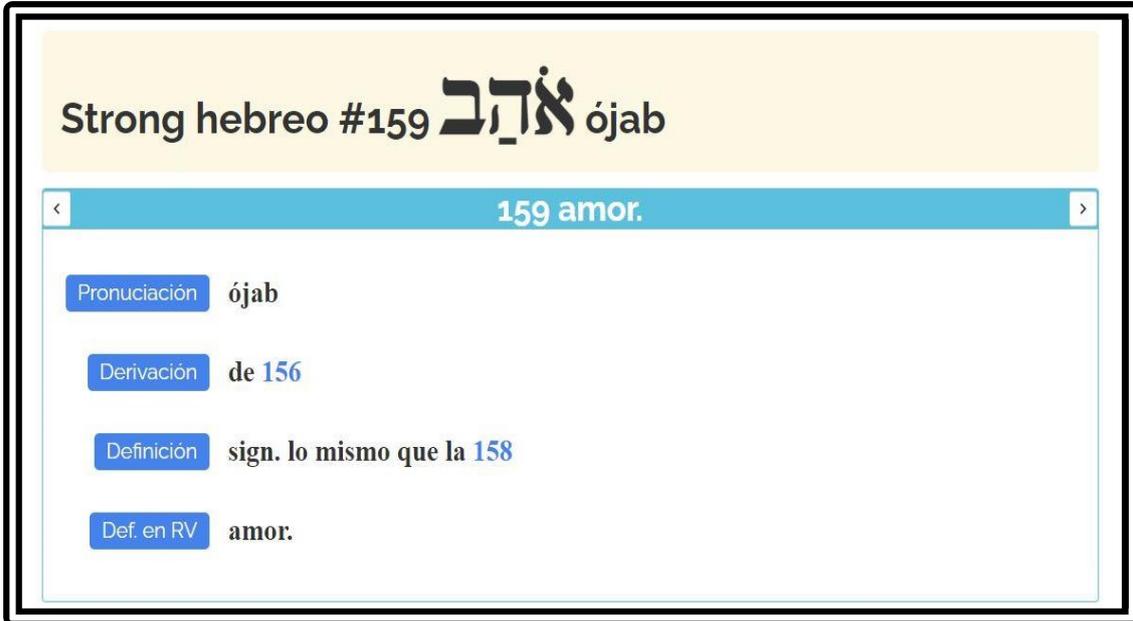


In Sanskrit, Marati, Guajarati, Panjabi, Hindi, there is no match for love and forgive.

In Caló-Romani: **OJABESAR.**
In Hebrew: **OJAB.**

**OLAJAI:** in English: **EVIL** in Hebrew: בֶּהָלָה **BEHALAH** means: **EVIL, DESTRUCTION, PANIC:**

In Punjabi: **Sarāpa,** in Guajarati: **Śrāpa,** in Hindi: **abhishaap,** in Marathi: **Śāpa.**

In Caló-Romani: **OLAJAI.**
In Hebrew:        **BEHALA.**

# P

**GIVE BIRTH, GIVE :** in Calo-Romani: **UCHARARAR, UCHABELAR,** in Hebrew: **kjalkjalá,** in appearance it does not seem to be the same word, but the reality is that the sound of this word is: **HALHALÁ (JALJALÁ)** the **H** in Hebrew is pronounced as **J:**
"2479      חַלְחָלָה. **kjalkjalá**; fem. of the same as 2478; *writhe* (in giving birth); impl. *terror*:-fear, (great, much) pain."

**KJALKJALÁ**
**UCHABELAR.**

**LOSE:** in Calo-Romani: **xasard, xaisard,** in Hebrew: **shadád,** means: to **devastate, demolish, destroy, LOSE, ETC:**

7703. שָׁדַד **shadád**; raíz prim.; prop. *ser fornido*, i.e. (fig.) *poderoso* (pas. *imprenetrable*); por impl. *asolar*:— asolador, asolar, derribar, desolar, despojo, destrucción, destructor, destruidor, destruir, devastador, ladrón, muerto, oprimir, perder, robador, robar, saquear.

In Spanish Caló it is also said: **NAJABAR, NAJARELAR,** and in Hebrew also: **NAJA, it means: to cry, to lament, to mourn,** it seems to be for the loss of a loved one:

5091. נָהָה **najá**; raíz prim.; *gemir*, i.e. *lamentar, llorar*; de aquí, (mediante la idea de *llorar* a gritos), *congregar* (como por proclamación):—endechar, lamentar.

In Caló-Romani: **xaisard,**
Hebrew:          **shadád.**

**LOST:** in Calo-Romani: **JASARD, XASARD, CHARLAO,** in Hebrew: **SHAGÁ:** means: **to go astray, lost, to err, mistake, etc.**

"7686 . השָׁ**shagá**; root prim.; *to go astray* (caus. *to direct to the. error*), usually (fig.) *to err*, spec. (mor.) *to transgress;* by extens. (through the idea of intoxication) *to wobble*, (fig.) *to be rapt, rapturous*:-to command, to daze, to divert, to **wander, to err, error, to** sin, to **be lost, to** recreate, to bewilder."

In Caló-Romani: **JASARD.**
In Hebrew:          **SHAGÁ.**

**LITTLE:** in Calo-Romani: **NEBARÓ.** Hebrew: 5288 **NÁAR;** from 5287; (concr.) **boy** (as act.), of age from **infancy** to adolescence; by implic. *servant;* also (by interc. of sex), *girl* (of similar breadth of age):- courtier, maid, -o, son, (male) youth, boy, **child,** shepherd, **little one,** servant, servant, servant, servant.

In Caló-Romani: **NEBARÓ.**
Hebrew:             **NAAR.**

**FIGHT:** in BULGARIAN Romani: **ASHARD, in Hebrew: ASHAM, means:** "to be *guilty*; by implication to be *punished* or to *perish*:-asolate, punish, chastise, punishment, condemn, condemn, blame, blame, offend, offend, offend, sin, sin."

Strong hebreo #816 אָשַׁם ashám

816 asolar...

Pronuciación    ashám

Derivación    raíz prim.

Definición    ser culpable; por impl. ser castigado o perecer

Def. en RV    asolar, castigar, castigo, condenar, culpable, culpar, delinquir, desierto, ofender, pecado, pecar.

Sanskrit: **kṣīrajaḥ, dadhikam, dadhijaḥ,** Marati: **Cīja,** Hindi: **paneer,** Guajarati: **Cījha,** Panjabi: **Panīra.**

In Bulgarian Calo-Romani: **ASHARD.**
In Hebrew: **ASHÁM.**

**PESTILENCE, PESTE:** in Calo-Romani: **SALKA,** in Hebrew: **SHALAK,** means: to **throw, to cast out,..or away, to cast, to fall,.. to cast off, ect:**



7993. שָׁלַךְ **shalák:** raíz prim.; *lanzar, arrojar* fuera, hacia abajo o lejos (lit. o fig.):—arrojar, caer, dejar, derramar, derribar, desechar, destituir, echar, esparcir, exponer, levantar, precipitar.
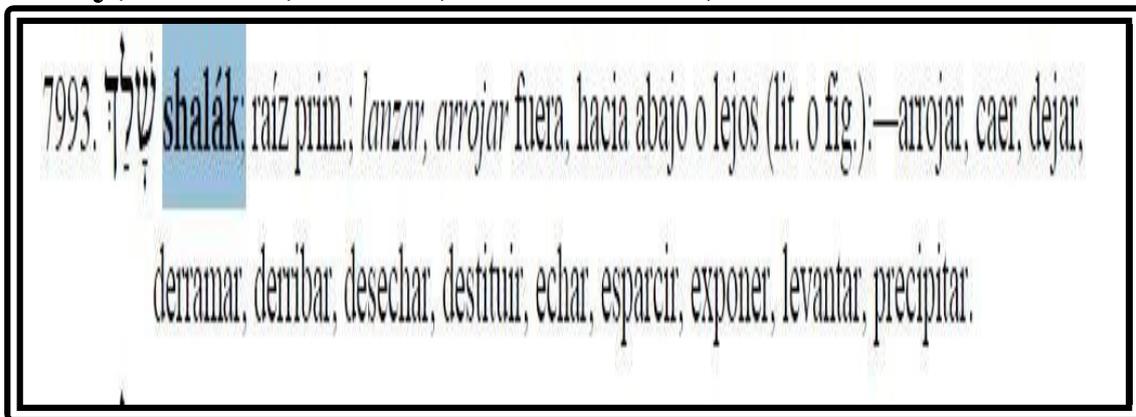
In Caló-Romani: **SALKA.**
Hebrew: **SHALAK.**

**PLANT:** in Calo-Romani: **SIYIL,** in Hebrew: **SIAKJ:**
"7880  שִׂיחַ. **síakj**; from  7878; *outbreak* (as if is
*pronounced* or thrown), i.e. (gen.) ***matorral*:-shrub, bush, plant."**

In Calo-Romani: **SIYIL.**
In Hebrew: SIAKJ.

**POSTERIOR:** in Calo-Romani: **AGORUNO,** in Hebrew: **AKJARON,** means: **POSTERIOR: "314**
אַחֲרֹן **akjarón**; from 309; *posterior*; gen. *late* or *last*; spec.

(as facing east) *western*:-end, end, , end, last, last, rear, rear, follow, last, coming, to come."

In Caló-Romani: **AGORUNO.**
Hebrew:              **AKJARON.**

**DOOR:** in Calo-Romani: **BUNDAL, BUDAR, GUNDAL,** in Greek: **DSÚRA: "***2374.* θύρα **dsúra**; apar. of a prim. word; *portal* or entrance (the opening or closing, lit. or fig.):-entrance, door."

In Caló-Romani: **BUNDAL.**
Hebrew:              **DSÚRA.**

# Q

**QUIRÁ**: English: **CHEESE**, Hebrew: גְּבִנָה **GUEBINÁ,** Strong H1385, meaning: cheese, milk:



Strong hebreo #1385 גְּבִנָה guebiná

1385 queso.

Pronuciación   guebiná

Derivación   fem. de lo mismo que 1384

Definición   leche cuajada

Def. en RV   queso.

In Caló-Romani: **QUIRÁ.**

Hebrew:         **GUEBINAH.**

# S

**SARSALAR:** in English: **ACOMPAÑAR** in Hebrew: שַׁלַח**ŞHALÁKJ,** Strong H7971, means **TO ACCOMPANY** in Hebrew: שלַ_חַ **SHALÁKJ,** Strong H7971, means **TO ACCOMPANY**. The Hebrew pronunciation would be: **SHALÁJ,** pronouncing very strong the: J.

In Caló-Romani: **SARSALAR.**
In Hebrew:         **SHALÁKJ.**



In Marathi: **Sōbata,** in Hindi: **saath,** in Guajarati: **Sāthē,** in panyabi: **Dē nāla.**

**SEROY:** English: **SOLDIER,** Hebrew: שְׂדֵרָה**SEDERÁ,** means: **regular; row, i.e. rank** (of soldier) Strong H7713.

**Strong hebreo #7713** שְׂדֵרָה **sederá**

7713 artesonado...

| | |
|---|---|
| Pronuciación | sederá |
| Derivación | de una raíz que no se usa que sign. regular |
| Definición | hilera, i.e. rango (de soldado), piso (de edificio) |
| Def. en RV | artesonado, fila, recinto. |

In Gujarati, Marati: **Sainika,** Panjabi: **Sipāhī,** Hindi: **phojee,** Sanskrit: **sainika.**
In Calo-Romanian:
**SEROY.** In Hebrew:

**SEDERA.**

**SEAT:** in Calo-Romani: **BESTAR, BESHAV,** in Hebrew: **MOSHAB:**



**Strong hebreo #4186** מוֹשָׁב **mosháb**

4186 asiento...

| | |
|---|---|
| Pronuciación | mosháb |
| Derivación | de 3427 |
| Definición | asiento; fig. sitio; abstracto sesión; por extens. morada (lugar o tiempo); por impl. pobladores |
| Def. en RV | asiento, colocar, lugar habitable, habitación, habitar, lugar, morada, reunión, silla, tierra, vivir. |

In Calo-Romani: **BESHAV.**
Hebrew: **MOSHAB.**

**SOBAR:** in English: **SLEEP, REST**, in Hebrew: שַׁבָּת shabát, is rest rest rest, another identical word is: שׁוֹבָב shobáb, שׁוֹבָב **Shobáb**; is same as H7726; **rebel; Shobab,** name of two isr. the Sound is: **Shobab and Shabbat. THERE IS NO LINKAGE OF THIS WORD, NEITHER WITH THE SANSKRIT NOR WITH ANY DIALECT OF INDIA:**

Strong hebreo #7726 שׁוֹבָב shobáb

| 7726 rebelde... | |
| --- | --- |
| Pronuciación | shobáb |
| Derivación | de 7725 |
| Definición | apóstata, i.e. idólatra |
| Def. en RV | rebelde, rebelión. |

In Caló-Romani: **SHOBAR.**
In Hebrew: **SHOBÁB.**

**SONAKAY**: in English: Gold, in Hebrew: סָכַן sakan, means: TREASURER:

Strong hebreo #5532 סָכַן sakán

5532 abrigar...

**Pronuciación** sakán

**Derivación** raíz prim.

**Definición** ser familiar con; por impl. ministrar a, ser servicial a, estar acostumbrado a

**Def. en RV** abrigar, acostumbrar, amistad, conocer, provecho, provechoso, servir, tesorero.

In Hebrew the word is also similar: **Zakkái** meaning: **PURE.** It makes sense, because gold must be **pure** and purified by fire.

Strong hebreo #2140 זַכָּי Zakkái

2140 Zacai.

**Pronuciación** Zakkái

**Derivación** de 2141

**Definición** puro; Zakai, un isr.

**Def. en RV** Zacai.

**In  Calo-Romani:  SONAKAY.**
**In Hebrew:          ZAKAY.**

**SIGH**:          at  caló-romaní:  **jimilar,**  at  Hebrew: **nakham,**    means:    **SUPIRE**

**Root:  Calo-Romani:  J/M/L/R**

**Hebrew root:          J/M/N/K**

# CHAPTER V
# SANSKRIT AND CALO-ROMANI

# DOES CALÓ-ROMANI COME FROM SANSKRIT?

We know that Calo-Romani has some words from Sanskrit, but it also has words from Greek, Persian, Avestic and in my , the words that are said to be from Sanskrit are really from Persian and Avestic.

But, even if this is the case, the following question should be asked:

Is it sufficient, to determine the origin of a language, that it has only a few hundred words? For example, in Latin America, Spanish is spoken and its vocabulary is complete, and therefore, the Spanish spoken in Latin America is of Spanish origin.

In the opinion of this humble writer, it is not enough that, in order to determine the origin of a language, a few hundred  are enough, since, on the other hand, these same words also appear in the Persian and Avestic lexicon.

On the other hand, we find that the Calo-Roma lexicon and the Sanskrit and its dialects of Guajarati, Marati, Panjabi, Hindi, are very distant from Calo-Roma. THIS SAME DENUNCIATION  THE MADE Paul

Wexler and Julia Howar, in their book "Relexification in Creole and non Creole Language" and says: **"It is impossible to find an Indian language from which all the characteristics of the Romani indicator can be derived,"**

Paul himself indicates that an in-depth study of the Calo-Romani should be carried out.

Paul and Julia go on to say, **"The frequent labeling of Romani as having speech forms and voices, based solely on a HINDI lexicon, has considerably impeded the study of Romani from the outset."** Paul and Julia, it is not that they deny that Romani has Hindi or Sanskrit words, **what they indicate, is that Romani does not originate from Hindi or Sanskrit.** Paul Wexler goes on to say on page 81: "4. Common linguistic patterns make a comparison of Romani and the Judaic languages an immediate desideratum (see my papers of 1986 and 1997). On ethnographic parallels between Romani and Judaic, **including a proposal that the so-called Gypsies are not, originally, a single people with roots in India, see my 1997 paper."**
Thus, they make it clear that, for them, Calo-Romani  not originate in India.

## ROMANI-SANSKRIT
## COMPARISON TABLE

When analyzing the origin of a word, we must take into account the meaning that the word has for those who speak it, that is to say, its original language. For example, the gypsies have always believed in only one God, so when we say DEBEL, we know that it is the God of Israel. But when we say in India DEVA, it is the female god       devas, and       not there is  one  only,  but

many. **That is why Debel does not agree with devas. And so it must be with all words.**


## FLAMENCO AND CALÓ-ROMANI AND HEBREW

Another important issue is the pronunciation of the words, if you hear Hebrew and Caló-Romani, if you don't know how to speak it, you will not distinguish if it is Hebrew or Caló-Romani, because they sound the same. IT IS THE SAME WITH FLAMENCO, WHICH SOUNDS THE SAME IN SPANISH, HEBREW AND CALO-ROMANI INCLUDED.
IN ARABIC, but nothing to do with Sanskrit, it does not sound the same.
Now let us look at the comparison of Romani and Sanskrit.


**THE TRUTH IS THAT NONE OF THEM RESEMBLES SANSKRIT AND THE ONES THAT DO RESEMBLE SANSKRIT HAVE BEEN FUDGED.**

As we have also already mentioned, the Calo-Romani words that resemble Sanskrit are actually Persian and Avestic.

In the following table some have chosen the closest words between Romani and Sanskrit, but they still do not match.

| Romaní | Traducción | Etimología |
|---|---|---|
| SACAIS, ACAIS | | |
| aksi \| jakí **Hebrew: Betoním** | ojo | sánscrito. aksi (आँखी), cf. hindi. ānkh (आँख), proto-romaní. *oj-akh « el ojo » **En caló OJO es SACAI.** |
| ANGAR | | Persian: zaghal **EN CALÓ: PENDA JIMÍ** |

**In this part it was dedicated to the word zarcillo which in Calo-Romani is said: "zlaga" that there is no similarity to any Sanskrit language. However, there is with Hebrew which is said: lakjash.**

| Romaní | Traducción | Etimología |
|---|---|---|
| angar | carbon | sánscrito. angara (अंगार) |
| anglo (kaalo de Finlandia / sinto) \| vangli (kālo de Gales) | zarcillo, anzuelo | sánscrito. anguliya (अङ्गुलीय) « anillo » |
| anguśt \| vangusto | dedo | sánscrito. angustha (अंगुष्ठ) « pulgar » |
| anro | huevo | sánscrito. anda (अण्ड), cf. kalasha. óṇḍrak **Para mí hay dudas que sea de origen sánscrito.** |
| arro \| vardo (kālo de Gales) | harina | sánscrito. *ārta (आर्त), atta (अट्ट) « comida » **No concuerda ni la palabra ni el significado** |
| aver \| vaver | otro | sánscrito. apara (अपर) **Esta palabra no tiene parecido, ni significa lo mismo.** |
| bakro | carnero | sánscrito. barkara (बर्कर), cf. jaunsāri (dial. del pahāṛi del oeste). bâkrô |
| baj | manga | sánscrito. bāhu (बाहु) « brazo » **Tiene diferente significado** |
| bal | pelo | sánscrito. vāla (वाल), cf. hindi. bal (बाल) |

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| | orcido | sánscrito. vaṅka (वङ्क) | Bango · It does not exist in Caló-Romani. |
|---|---|---|---|
| bar | huerta | sánscrito. vāṭa (वाट), cf. hindi. bāṛ (बाड़) | |
| baro | grande | sánscrito. vaḍra (वड्र), cf. ḍoḍī (dial. kashmiri). barð | BARO · Greek: BAROS: Authority |
| barvalo | rico | sánscrito. balavat (बलवत्) « potente » | barbalo · In rich Sanskrit it is: dhanika, not BALAVAT. |
| baśel | sonar, hacer ruido | sánscrito. vāśyatē (वाश्यते) | |
| beng | demonio | sánscrito. vyaṅga (व्यङ्ग) « rana », cf. oriyā. beṅga (cf. en la mitología persa la rana personificaba el demonio) | El beng o vengue, tiene sentido de demonio no de rana. |
| berś | año | sánscrito. varṣa (वर्ष) | En calo: BREJE |
| beruli | abeja | sánscrito. varōla (वरोल) « avispa » | En calo: JERNIMACHÍ |
| bianel | parir, dar a luz | sánscrito. vijan- (विजन) | En calo: MINCHABAR, UCHARAR, CHINDAR |
| biav | boda | sánscrito. vivāha (विवाह) | En calo: ROMANDIÑIPEN |

This list of words, are those that have been published on the Internet, and have chosen the closest to Sanskrit, because apart from these there are practically no other words that are similar to Sanskrit.

As we can see, there is a difference between Romani and Caló, but I want to clarify that it is not that they are different, they are the same language, but as they took different paths in their diaspora, they borrowed from the countries they passed through. , in some , both one and the other may resemble Hebrew, and the words may be different from each other.

Now let's look at the following table and observe the differences, and whether they are similar to Sanskrit or not.

are.



1972.—Groupe de bohémiens ou gitanos.

As you can see in the photo, the hats of the gypsies were exactly the same as those of the Jews.

This group belongs to the Bohemian Gypsies, who were the first bands to arrive in Germany, and who also arrived in Barcelona on June 9, 1447.

The following word list is another comparison of Sanskrit words with Calo-Romani. Like

You will notice, as before, that there are hardly any coincidences, even though they are selected words.

| La palabra vender en sánscrito es: dadāti | | |
|---|---|---|
| bikinel Caló: Binar. hebreo: Kiná | vender | sánscrito. vikrīṇāti (विक्रीणाति), cf. prácrito. vikkiṇaï |
| bilano (kâlo de Gales) | barrena | sánscrito. vēdhanī (वेधनी) |
| bilavel | fundir, derretir | sánscrito. vilīyatē (विलीयते) |
| bistrel \| biserel (kâlo de Gales) | olvidar | En caló español: CHARONGAR. DICCIONARIO DEL GITANO: DOMINGO DUVAL sánscrito. vismarati (विस्मरति), cf. bhojpurī. bisral |
| biś | veinte | sánscrito. vinśati (विंशति), cf. hindi. bīs (बीस) |
| bivan \| vivan | crudo, verde, no maduro | Esta palabra no se parece ni en el sonido, ni en el significado sánscrito. vimlāna (विम्लान) « fresco » |
| bokh | hambre | sánscrito. bubhukṣā (बुभुक्षा), cf. kocī (dial. del pahārī del oeste). bhōkh |
| bori | nuera | sánscrito. vadhuṭī (वधुटी), cf. bhalesī (dial. del pahārī del oeste). bohɔri |
| brivel \| buravel (kâlo de Gales) | peinar, cardar | sánscrito. vivṛnutē (विवृणुते) |
| buxlo | ancho | sánscrito. bahula (बहुल) |
| buko | higado | sánscrito. vṛkkā (वृक्का) « corazón », cf. lahndā. bukkī « riñón » No es la misma palabra ni significado |
| but | mucho | sánscrito. bahutā (बहुता) « abundancia, multitud » |
| buti | trabajo | sánscrito. vṛtti (वृत्ति), cf. prácrito. vutti- « sustento » |
| ćaćo \| taćo (kâlo de Gales) | verdadero | sánscrito. tathya (तथ्य), cf. pali. taccha |
| ćamikani (kâlo de Gales) | tortita | romaní de Grecia. ćam « pan » < sánscrito. cāmya (चाम्य) « comida » + -ikani |
| ćang | rodilla | sánscrito. jaṅghā (जङ्घा) « pierna (del tobillo a la rodilla) » |
| ćar | hierba | prácrito. cāri- (चीत्कार), cf. hindi. cārā (चारा) « forraje » |
| ćaro | plato | hindi. cāṭī (चाटी) « olla de barro pequeña » |
| ćiken | grasa, manteca | sánscrito. cikkaṇa (चिक्कण) « untuoso », cf. prácrito. cikkaṇa « grasoso » |
| ćikh | estornudo | sánscrito. chikkā (छिक्का) |
| ćingar | riña | sánscrito. cītkāra (चीत्कार) « gritos » |
| ćiriklo | pájaro | sánscrito. caṭakā (चटका) « gorrión », cf. hindi. ciṛiyā (चिड़िया) |
| ćor En caló CHORAR | ladrón | sánscrito. cōra (चोर) |

**Below is another table of words.**

All these words, most of them appear in the dictionary from Calo-Romanic to Hebrew.

## IT IS IMPORTANT TO UNDERSTAND

It is important to understand that words, when they come from another language must have similarity and meaning, otherwise it makes no sense to say that they come from Sanskrit. For example, let's see Spanish words that come from Sanskrit.

**"Orange" comes from the Sanskrit narangah meaning "orange tree", "tree that gives oranges". From there it passes to Persian (narang), and from Persian to Arabic &ji.; (narang), the tree, and aRofis (mfranga) the fruit. It names the sour or bitter orange tree, Citrus aurantium L."**

Sometimes there are discussions about the origin of words, for example, the word **ZANAHORIA,** some say it is Arabic, and that it comes from the word: **ISFANNARIYYA.** Others say it comes from Basque, from the word **AZA-HORIA.** I think the example is clear, and I consider that **ZANAHORIA comes from Basque** and not from Arabic, no matter how much some linguists try to justify the Arabic origin.

So when we look at the Calo-Romani words that say they are of Sanskrit origin, well, the truth,

some of them do not even resemble each other in paint, sound or meaning.

Another word that is of clear Arabic origin is **sugar,** which comes from the Arabic: **alsukar.**

**Saffron** is essential in Spanish gastronomy and an indispensable component of paella, it is of Arab origin that introduced it in Spain: *za-farān.*

In these and many other words, the clear origin of the word is verified by its content and meaning. **Although sometimes the meaning changes, but not the sound.**

# WERE GYPSIES IN INDIA?

I personally believe that the Gypsies were not in India, at <u>least most of them</u>.

**It is not possible that many of the Gypsies passed through India, let alone are of Indian origin.**
Some have speculated that the Gypsies came out of India, and that on the way they acquired the laws and customs that we have, and that, on the way, we may possibly mix with Jews, and other ethnic groups.

The previous argument that some proclaim does not make any sense, because the laws exist in all the Gypsies, in a generalized way, for example, the following laws exist in all the Gypsies, in the Rom, the Kalderas, Manuses, Sinti, Gabor, Calós, etc:

-Council of elders, called the Kris in different groups.

-The law of banishment.

Not mixing with non-Roma.

-The virginity test at weddings.

-Mourning.

-Burning the utensils used in life by the deceased person.

-The burial of the deceased in the ground. Although it has changed in many gypsies, but it was customary to bury them in the ground, not in a niche.

-The sacrifice of the lamb was common among most Gypsies, except in those countries where the Inquisition was strong.

-Abstaining from unclean foods, except in those countries where the Inquisition was strong.

We could speak of many more laws and customs that are the same among all Gypsies. These laws are not laws of Indian origin, and we wonder, did all groups that supposedly left India acquire the same laws along the way?

## THERE IS NO LINK BETWEEN EUROPEAN GYPSIES AND INDIAN GYPSIES.

Many attempts have been made on trips to India to try to find a link between European Gypsies and Indian Gypsies, but it has not been possible to certify this link, for the following reasons:

-The cultural one is different.

-The music is different, nothing to see.

-The different language, they don't understand each other at all.

To say this at this point may seem implausible, but we must understand that Gypsy laws have not changed for centuries. And yet we have been brutally persecuted and yet they are still practiced. How is it that they do not find similarity in the laws between Indian and European Gypsies? Another important point is that some documents call some ethnic groups in India Gypsies, when in fact they not.

**Now I am not saying that** there could not have been Gypsies who passed through India in the past, but the truth is that with the present ethnic groups of India they cannot find any link, not even in Romani, because those who say they are Gypsies from India, do not even speak Romani, even if the International Romani have changed many words to make it look like Sanskrit, **but even so, it does not even resemble Sanskrit.** I hope they won't throw me on the stake for believing differently.

Many have declared and certified the in- dio origin of the Gypsies, but others have many doubts, for example someone wrote and said the following: *The* **Gypsies***,* **Roma***,* **Singa- ros** *or* **Roma** *are a community or* ethnic group *originating from the* Indian subcontinent*, dating back to the* kingdoms of India*, with common cultural traits,* **but with enormous differences between their subgroups.** https://es.wikipedia.org/wiki/Pueblo_gitano

Here he speaks of enormous differences among the Gypsies in India. And that contradicts the laws and customs of the European Gypsies, which are mostly identical.

There are things that are offensive to European Gypsies, such as saying that we come from the caste of the untouchables of India:

It is not that it is offensive to say that we come from the untouchables, for being a different ethnic group, but for the practices that they have, which are an abomination for a gypsy, such as burning the dead, they are dedicated to that, they also smear the houses with cow dung, when they get married who pay the dowry are the women, and when they have children, if it is a girl they kill her, and it is approved by their own family.

Although those who say that we Gypsies are of Indian origin, they do not agree on which part of India we come from.

| | | | |
|---|---|---|---|
| ćući | teta | sánscrito. cuci (चुचि) | En caló: Chuchai |
| ćum | beso | sánscrito. cumba (चुम्ब) | En caló: CHUMENDÍ, CHUPENDÍ. |
| ćham | mejilla | sánscrito. jambha (जम्भ) « mandíbulas » | |
| ćhar | ceniza | sánscrito. kṣára (क्षार), cf. awadhī (antiguo). chára | |
| ćhàdel | vomitar | sánscrito. chardayatē (छर्दयते) | |
| ćhavo | niño gitano | sánscrito. śāva (शाव) « cría de animal », prácrito. chāva- | Hijo. En caló-Romaní: Shavo, chavo, chavorro. |
| ćhib | lengua | sánscrito. jihvá (जिह्वा), prácrito. jîbbha | |
| ćhinel | cortar | sánscrito. chinatti (छिनत्ति) | |
| ćhivel | poner, colocar | sánscrito. kṣipati (क्षिपति) | |
| ćhon | luna | sánscrito. jyōtsnā (ज्योत्स्ना) « luz de la luna », prácrito. joṇhā- | En caló: CHIMUTRI |
| ćhućho | vacío | sánscrito. tuccha (तुच्छ), cf. prácrito. chuccha | → En caló: LICHÉ, diccionario de Domingo Duval. |
| ćhunga | escupitajo | sánscrito. thūtkâra (थूत्कार) « sonido producido al escupir » | |
| ćhuri | cuchillo | sánscrito. kṣurī (क्षुरी), cf. hindi. churī (छुरी) | |
| dad | padre | sánscrito. tâta (तात) | En caló: BATU, BATO. |
| dand | diente | sánscrito. danta (दन्त) | |
| daral | temer | sánscrito. darati (दरति) | |
| deś | diez | sánscrito. daśa (दश) | |
| devel | dios | sánscrito. dĕvátā (देवता) « divinidad » | |
| dikhel | ver, mirar | prácrito. dakkhaï, cf. hindi. dēkhnâ (देखना) √ dṛś- | |
| drab | medicina | sánscrito. dravya (द्रव्य) | En caló: MAYALI. |
| drakh | uva | sánscrito. drākṣā (द्राक्षा), cf. domari (dial. palestino). idrâk | |
| dud | luz | sánscrito. dyōta (द्योत) | |
| duj | dos | sánscrito. dvē (द्वे), cf. hindi. dô (दो) | |
| dukh | dolor | sánscrito. duḥkha (दुःख) | |
| dur | lejos | sánscrito. dûra (दूर) | |
| gad | camisa | sánscrito. gâtra « cuerpo » (गात्र), prácrito. gatta | |
| garave | esconder | sánscrito. gaḍayati (गडयति), cf. maithilī. gârab «enterrar» | |
| gav | aldea, pueblo | sánscrito. grâma- (ग्राम), cf. mârwârī. gâv | |

It should be noted that this is a list of words that are not randomly chosen, but rather

were chosen to demonstrate the origin of caló-romaní in Sanskrit.

**But if you make a comparison for yourself between Calo-Romani and Sanskrit, you will not find any word, or you will have a very hard time finding it,** but you will find the same word in Persian or Avestic.

So far, we have analyzed 74 words, of which **36 are positive**, but those words also exist in Persian or Avestic, **21 are negative, i.e. they** have neither Sanskrit nor Avestic origin, **14 of them** are doubtful to be of Sanskrit or Avestic origin, **and 22 of those words in Caló are different.**

However, most of the words do have a Hebrew origin, as demonstrated in this book.

# CHAPTER VI ANCIENT HISTORIANS WHO LEFT THE CALÓ ROMANÍ
## HAS HEBREW WORDS.

# INTRODUCTION

There are words that throughout the centuries and centuries have not changed, they remain as they are in biblical Hebrew and also in modern Hebrew. Such as the name of God, and the name of the biblical feasts, among other words.

**These words also appeared in the Caló of the Spanish Gypsies, and in the Romani of the primitive Gypsies from Germany, who were the ones who arrived in Spain, specifically in Barcelona in 1447, and this is recorded in the archives of Barcelona.**

*"On June 9, 1447, Maria of Castile, lieutenant of her husband Alfonso V, granted a safe conduct to pass through Catalonia a large caravan of gypsies commanded by Duke Andrew and the Counts Thomas, Peter and Martin of Egypt Minor. The same day, June 9, 1447, they enter Barcelona and **it is written down in the Manual de noves artimañas vulgarly called Dietario del antich consejo barcelonés and it says this way:***


***The present day they entered the present city a Duch and a Count with a great multitude of Egyptians or Boemians, sad people and of bad forge and methiense much in guessing ventures of the people."***

# THE LANGUAGE OF THE GRECIAN, EGYPTIAN AND BOHEMIAN GYPSIES.

arrival of these three groups is perfectly identified in history, they are all gypsies, they all claim to come from Egypt. **The language is the same for all, but they maintain a difference of words because they arrived in Spain by different ways,** it is also possible that some had kept their language more strictly, and others had neglected them and because of this, they borrowed from the different nations through which they passed.

Another possibility pointed out by some is that in reality the Calo-Romani was Hebrew, but due to persecution when they arrived in Germany they changed words from their original language, and mixed it with some German words.

**The Egyptian and Bohemian Gypsies seem to keep a large list of Hebrew words in their language,** which possibly some of them disappeared from their language when they arrived in Spain **due to the fear of the Inquisition**, because as everyone knows, in Spain what smelled Jewish could be burned at the stake. **How do we know that the Bohemian and Egyptian Gypsies had many Hebrew words in their language?** There is enough historical data to justify it as we will see later, Hebraists and historians collected that data and published it in books dating back centuries.

# THE WORD ADONAY

This word **"ADONAY",** appears in all the old dictionaries written by different authors of past centuries. And it also appears in the publication in German of the first dictionary of gypsy words in 1512 and there appears the word ADONAY.

When I published it in the book "GITANOS TRIBUS LOST TRIBES OF ISRAEL, some began to say that this was false, that these words had been introduced by the friars.

But it is a complete ignorance, or they simply deny it because they **want to annihilate everything that leads us to a Hebrew origin of the Gypsies.**

## What proof do we have that the word Adonay is part of the Gypsy lexicon?

As we have said, there are very old documents of the first gypsy bands that arrived in Germany. These bands were those of King SINDEL, and Dukes: MIHALI, ANDRAS, PANUEL.
When they arrived in Germany they were only one band under King SINDEL, but later they split into three more. The band of Duke Mihali and Andras are the ones who came to Spain.

All the old writings that speak of the **Gypsies of Germany** say that the Calo-Romani had Hebrew words, for example the book entitled: **"Jüdische Geschichte von Erschaffung der Welt bis auf gegenwärtige Zeiten: Aus dem Dänischen ins Deutsche übersetzt von Georg August Detharding, Band 2"** published in **1747,** on page 694 to 697 it says: ***"Yes, some scholars have believed that the <u>Gypsies mentioned above</u> <u>came from the Jews,</u>*** *thought it necessary to deal with them in this chapter recently.... because you met Jews everywhere during incessant wandering,* ***or learned the Hebrew words from them,*** *or I can also find some Jews begging and opening roads..... and because "you met him with Jews everywhere during this incessant wandering, or* ***learned the Hebrew words from them."*** As you can see that, upon the arrival in Germany of the Gypsies, they were thought to be Jews, because of the number of Hebrew words in the CALÓ-ROMANÍ. Others believed that the Hebrew words in the Caló-Romani, was because Jews and Gypsies went together, and that is why they had borrowed from the Caló-Romani.

The book entitled: **"Juden and Zigeuner im europaischen Geschichtstheater"** on page 38 says: *"Century helped to clarify the question of origin and helped the Gypsies to a place of civilization Romanes was similar to Sanskrit, so India seemed to be the country of origin.* ***Johann Gottfried Herder (1744-1803) considered <u>Indian languages</u> to be the country of origin.***

***<u>Along with Hebrew</u> as witnesses to the <u>original
language</u>.''***

The book entitled: **"Geographisch-Historisch-
Statistisches Zeitungs-Lexicon: R - Z. 3"**
Published in 1811 on page 825 says: **"And it
cannot be denied that in the language belonging
to them <u>I find many Hebrew words</u> or words
from the Hebrew gea nonimene."**

Another commentator of the time who tells us J.P.
Clébert, in his book THE GYPSIES, pages 36-37
says: *"They had created a disfigured jargon, a mixture
of Hebrew and incorrect German, which they
pronounced with a foreign accent.... The multitude of
Hebrew words that have remained in the language
of **the Bohemians would alone suffice to betray
their Jewish origin.***"

### ELIPHAS LEVI

Book: History of Magic, in French: Histoire de la
Magie by Eliphas Levi, pages 195-196, published in
1859. He says the following about King Sindel's
band **"their language, on the contrary, included a
good portion of Hebrew,** and therefore they were
the refuse of the abject race that slept in the graves
of Judea after devouring the corpses that those
contained; they were the tortured heretic Jews,
hunted and burned in 1348 for having aged wells
and cisterns, who returned once again in 1348, and
who, in the same way, were the Jews who had
been tortured, hunted and burned in 1348 for

having aged wells and cisterns, who returned once again in 1348 for having aged wells and cisterns.

more to their work. As a final possibility, whether they were
Jews or Egyptians, Essenes or Cushites, Pharaohs."

## *Christoph* **Wagenseil**

The book entitled: "A Goy Who Speaks Yiddish Chris- tians and the Jewish" On page 104 it states: "Con- tainted with the results of his linguistic research, Wagenseil reaffirms his theory that the early Gypsies in Germany were, **in fact, Jews; otherwise, he says, "where would so many Hebrew words come from among so few Ale- manic words, if not from the Jews,** especially at a time when Gypsies excelled, since hardly anyone [at that time] **was proficient in He- brew, except the Jews."** Finally, in case anyone would think that this explanation was missing anything, Wagenseil supports his historical analysis with an indication of the linguistic situation in his own era, asserting that this "Gypsy Rotwelsch," this "mixture of Hebrew and German, put together in any way," shows an unmitigated affinity (eine volkommene Verwantschafft) with the language ha- bled by Jews throughout Germany. For Wagen- seil, in other words, it is not only the existence of Hebraic roots in the alleged "language of the Gypsies" that proves its Jewish origin but also its close affinity with Yiddish, the language of the German Jews in his (Wagen- seil's) own era." Johann Christoph Wagenseil, was born on November 26, 1633 and died on October 9, 1705. He was a celebrated teacher of oriental languages, and especially an expert in Hebrew, formerly a teacher of the Hebrew

language.

We have previously mentioned Wagenseil's commentary on the gypsies, which he wrote in 1697.

### *Hermann Cornerus*

"      of   July **Johannes    Aventinus** (born 4<u>1477</u> in <u>Abensberg</u>, Lower Bavaria, <u>January 9, 1534 </u>in <u>Regensburg </u>) was a German historian and historian of   the   court. His real   name was **Johann Georg Turmair**, but he called himself **Aventinus** (the Abensberger) using a Latinized form of his hometown. He is considered a pioneer <u>of classical philology </u>in Germany."

# CHAPTER VII

# THE JEWISH FEASTS OF THE BIBLE IN

# THE CALÓ-ROMANÍ.

# ROSH SHANA



The feast of the New Year in the Jewish calendar is called: **ROSH SHANAH,** which means: **"head of the year"** and is celebrated at the beginning of the month of September. This feast is ordained in Leviticus 23:23- 25 which says: *"²³ And the LORD spake unto Moses, saying, ²⁴ Speak unto the children of Israel, and say unto them, In the seventh month, in the first day of the month, ye shall have a sabbath, and a memorial with trumpets, and a holy convocation. ²⁵ Ye shall do no servile work; and ye shall offer an offering made by fire unto the LORD."*

The Caló-Romani includes these words, although the order has been reversed, but the meaning is the same.

The words to study for this Jewish and biblical holiday are: **ROSH SHANNAH,** which means: **"head of the year".**

In Hebrew **ROSH** is **head,** in caló-romaní to say head is: **SHERO,** and in Spanish caló it is **JERÓ,** which is derived from **SHERÓ.** It would seem that the word is different, but it is not, what has

happened is that a **METAThesis** has taken place. The **metathesis**

The **first thing to examine is to see if the two Hebrew words and the Calo-Romani, keep the rules of TRICONSONANTIC linguistics**, in order to see if the two **Hebrew and Calo-Romani words keep the rules of TRICONSONANTIC linguistics**. The first thing to examine is to observe if the two Hebrew and Calo-Romani words keep the rules of the TRICONSONONANTIC linguistics, for this we will look if the consonants coincide:

Hebrew consonants of **ROSH,** are: **RSH.**

Calo-Romani consonants of **SHERO**: **RSH.**

As we can see, both Hebrew and Calo-Romani have the same consonants, as we have already said that vowels do not count in this case.


Now let's change the order, to see if it coincides with the METATHESIS:

HEAD IN HEBREW: **ROSH**

INVERTED CA-ROMANI HEAD: **ROSHE**

THE FOLLOWING HEBREW WORD TO ANALYZE ES: **SHANÁ,** which means: YEAR and time, or passage of time.

In Calo-Romani it is: **SHOHA, AKANASH** in English Calo: **CHIRÓ,** means: **TIME, DURATION. But AKANASH, OR ACANÁ,** not only means**: time,** but in Bulgarian Romanes means: **BEGINNING**.

Thus, the consonants are maintained, there is only a change from **N** to **H.**

Sometimes in Hebrew, year and time are said in same way, for example, **"iddan" means: year and time, it** can be used to mean one thing or the other**.**

In the same way the word SHANÁ, can be used as a year          o          time:

8141. שָׁנֶה shané (solo en plur.), o (fem.)

שָׁנָה shaná; de 8138; *año* (como una *revolución* de tiempo):—anualmente, año, consecutivo, edad, espacio, tiempo.
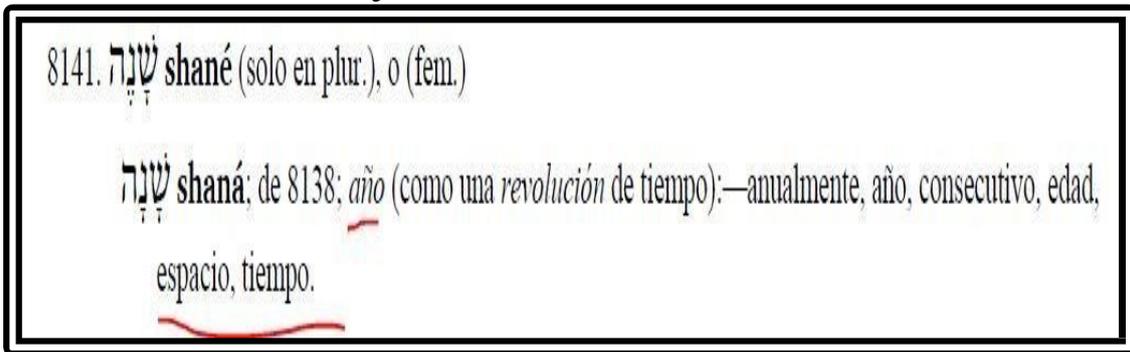
HEBREW YEAR, or time:          **SHANA**

CA-ROMANI: PASSAGE OF TIME: **SHOHA**

THE ROOT IS: **S/H/N**

The root of AKANASH IS: **K/N/S/S/H**

THE ROOT OF CHIRO IS: **C/H/R**

Thus, we observe that it maintains that relationship and that it has the same meaning and maintains the same root. In the case of the Caló-Romani word: **CHIRÓ**, the **"S"** was changed to **"C"**.

Thus in Hebrew it is:  **ROSH SHANAH**

IN CALO-ROMANI:     **SHERO-ROSHE SHOHA.**

# FEAST OF SUKKOT, FEAST OF TABERNACLES, TABERNACLES.

**In the month of September and sometimes in October, the festival of Sukkot is celebrated in Israel.** Sukkot is a Jewish holiday, also called precisely

The "Feast of Booths" or "Feast of Tabernacles", which is celebrated for 7 days in Israel and 8 days in the Jewish Diaspora. **It is a festival of biblical origin that commemorates the vicissitudes of Israel during its wanderings in the desert.** In Genesis 33:17 it says: *"And Jacob went to Succoth, and built there a house for himself, and made booths for his cattle; therefore he called the name of **that place Succoth."***



It is commanded by God in Leviticus 23:39-43: *"39 But on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep a feast to the LORD seven days; the first day shall be a sabbath, and the eighth day shall also be a*

*sabbath.* **⁴⁰** *And you shall take on the first day branches with the fruit of a goodly tree, a branch of a goodly tree, a branch with the fruit of a goodly tree, a branch with the fruit of a goodly tree, and a branch with the fruit of a goodly tree.*

*and branches of palm trees, and boughs of green trees, and willows of the brooks, and ye shall rejoice before the LORD your God seven days. ⁴¹ And ye shall keep a feast unto the LORD seven days year by year: it shall be a statute for ever throughout your generations; in the seventh month ye shall keep it. ⁴² You shall dwell in tabernacles seven days; every native of Israel shall dwell in tabernacles, ⁴³ that your descendants may know that I made the children of Israel dwell in tabernacles when I brought them out of the land of Egypt. I the LORD your God."*

The Hebrew word to describe this holiday is: **SUKKOT,** in English it is called: **SUCOT.**

The first time this word is mentioned in the Bible is in Genesis 33:17 which says: *"And Jacob went to* **Succoth***, and built there a house for himself, and made booths for his cattle; therefore he called the name of that place* **Succoth***.* Thus that place was called SUCOT, because Jacob built booths, **not that the place was called Succoth, but that Jacob called it SUCOT.** It was from there that the place was called **SUCOT.**

Joshua 5:6 says: *"For the children of Israel* **wandered in the wilderness forty years,** *until all the men of war that came out of Egypt were consumed, because they obeyed not the voice of the LORD: wherefore the LORD sware unto them, that he would not suffer them to see the land, whereof the LORD had judged their fathers to give it us, a land flowing with milk and honey."*

This word underwent a change in its meaning in Calo-Romani, but retains the relationship and the root.

Sukkot in Calo-Romani means: **SHUKO, SUKO,** in Calo-Romani it means: **DRY, SOAK** which means: **"dry, lacking of humidity.** In Spanish Caló: **SUCO,** means: **HIGH,** but it is a derivation of the word: **SHUKO.**

Dictionary from Bernabé Ramirez:

| Enjuto | *Sukó,* shukó,bipanioso, xairo, adj.m. |
|---|---|

Hungarian Caló-Romani dictionary:

| Magyar | Cigány |
|---|---|
| 🔊 szárított | suko |

Concordance strong:

5523. סֻכּוֹת Sukkót; o

סֻכֹּת Sukkót; plur. de 5521; *cabañas, enramadas;* Sukot, nombre de lugar en Egipto y de tres en Pal.:—Sucot.

**SUKAT** ALSO MEANS: VALLEY:

**5521. sukkah**

**Concordancia Strong**

sukkah: cabañas, tabernáculo, Succoth, un matorral, cabina.

Palabra Original: סֻכָּה

Parte del Discurso: Sustantivo Femenino

Transliteración: sukkah

Ortografía Fonética: (sook-kaw')

Definición: cabañas, tabernáculo, Succoth, un matorral, cabina.

RVR 1909 Número de Palabras: cabañas (18), tabernáculo (4), Succoth (2), tiendas (2), cama (1), guarida (1), guaridas (1), hicieron (1), pabellón (1), valle (1).

Hebrew root SUKKÓT:   **S/K/T**

SHUKÓ calli-Romani root: **S/H/K**

In terms of pronunciation it sounds exactly the same:

HEBREW:      **SUKKÓT (SUCÓT).**

Caló-romaní:     **SHUKÓ (SUCÓ).**

Thus, being the same word, it is related in meaning, because **SUKO** in Calo-Romani, means **DRY,** which is related to the **desert** that has no water, and in Hebrew the feast of **SUKKÓT, is** the memory **of 40 years in the desert.**

# PASSOVER



פָּסַח **pasákj** root prim.; *to leap,* i.e. (fig.) *to leap* on-top (or *deliver*); impl. *to hesitate;* also (lit.) *co- jera, dance*:-andar, claudicate, pass, become lame, leap. Sntrong concord.

"The holiday of Pesach begins on the 14th of the month of <u>Nissan</u>, which generally falls between the <u>Gregorian calendar.</u> months of March-April

In the <u>Land of Israel</u> **Pesach** is a 7-day holiday, where the first and last days are considered holy holidays with cessation of chores, special prayers and festive meals (similar to <u>Shabbat</u>). The days in between are called the <u>Chol HaMoed</u> ("The

working days of the holiday"). In the <u>Diaspora</u> the holiday has a duration of eight days, where the first two and the last two are considered holy holidays."

In these days the departure of the Israelites from Egypt is remembered, and the word PESAJ, is **LEAP OR BRIN- CAR**, AND IS TRANSLATED AS: **I WILL PASS.**

Exodus 12:13 says: *"And the blood shall be unto you for a token upon the houses where ye are: and I will see the blood, and **will punish** you, and there shall no plague of death be upon you, when I smite the land of Egypt."*


*THE FEAST IS ORDERED IN Exodus 12:2-11 says:*
*"This month shall be to you the beginning of months; it shall be the first month of the year to you. Speak to all the congregation of Israel, saying, ``On the tenth {day} of this month every man shall take for himself a lamb, according to his father's house, a lamb for every house.*
*But if the house is too small for a lamb, then he and the nearest neighbor to his house shall take one lamb according to the number of persons; according to the number of each person's meal you shall divide the lamb. The lamb shall be a male without blemish, a year old; you shall set it apart from among the sheep or from among the goats. And ye shall keep it until the fourteenth day of the same month; then the whole assembly of the congregation of Israel shall kill it at even: ``And they shall take some of the blood, and put it on the two doorposts and on the lintel of the houses where they eat it.*

*{same} night, roast with fire, and you shall eat it with unleavened bread and bitter herbs. ``You shall not eat any of it raw or boiled in water, but roast with fire, and you shall eat it with unleavened bread and bitter herbs.*

*And ye shall not leave any of it until the morning, but that which remaineth of it until the morning ye shall burn in the fire. And after this manner shall ye eat it: having girded your loins, and your sandals on your feet, and the skin in your hand, ye shall eat it in haste. It is the LORD's Passover."*

**PESAJ,** is a Hebrew word and means: **JUMP, LEAP,** in Calo-Romano it is: **PES,** means: **RISE.** In **Hungarian Romani: PES,** means: **CROSS:**

| hacel **pes** | találkozik | ▾ |
|---|---|---|
| V,G,R, | | |

További keresési lehetőségek:

| **Cigány** | **Magyar** |
|---|---|

Bernabé Ramírez Dictionary:

*Vasdel* **pes,** *vazdel* **pes,**
Alzarse | *wazdel* (pf.: *vazdinisajl_*)

It is the same word, in Hebrew and Calo-Romani, and they keep the root.

Hebrew root of **pasákj** is: **P/S/J** the **"k"** is silent.

The Calo-Romani root of **PES** is: **P/S.**

In this case we have a loss that in grammar is called an **"apocope** (from the Greek apokopé < apokopto, "cut") is a metaplasm where there is the **loss** or disappearance of one or more **phonemes or syllables at the end** of some **words."**

The Vine dictionary tells us: "*Some Hebrew words can have quite different, and sometimes totally opposite meanings"* And that same thing happens in Calo-Romani, and one of those words that can have completely different meanings is **PES,** and the same happens with the Hebrew word PESAJ which can mean: **to jump, to jump, to hesitate, to limp, to dance, to walk, to become lame.**

6452. פָּסַח **pasákj**; raíz prim.; *brincar*, i.e. (fig.) *saltar* encima (o *librar*); por impl. *vacilar;* también (lit.) *cojera, danzar:*—andar, claudicar, pasar, quedar cojo, saltar.

To give an example, in Exodus 12:13, it tells us that when the angel sees the blood on the lintel **he will pass over**, and in 2 Samuel 4:4 it is used to say that a son of Jonathan fell to the ground **and became lame.** Thus you can see the very different meanings of the same word.

**GYPSIES CELEBRATE THE
FEAST OF PESACH.**
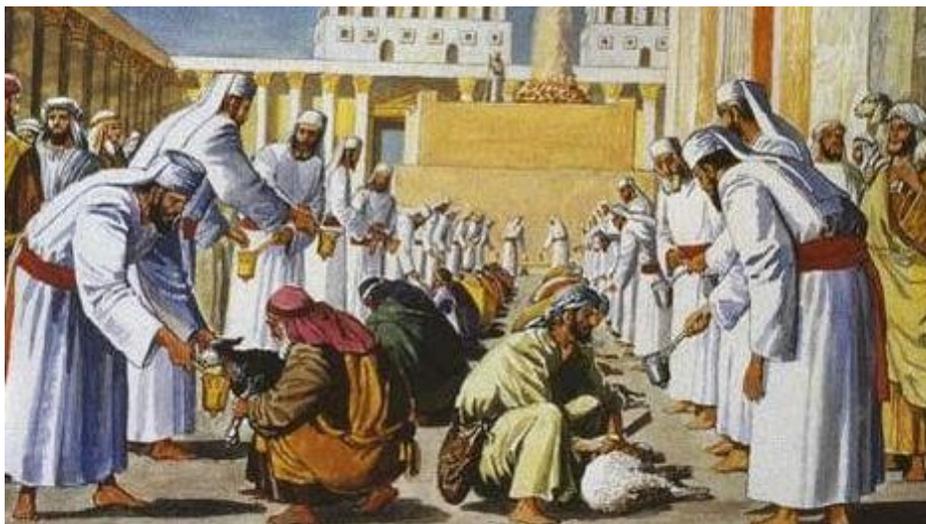
Gypsies from different parts of the world celebrate this feast in different ways, but they celebrate the departure from Egypt.


## THE GYPSIES OF TURKEY HIDIRELLEZ OR KAKAVA.

<u>Turkish gypsies celebrate the arrival of spring</u>.

As every year, the Gypsy community in Turkey has celebrated the "Hidirellez", a festival that marks the beginning of spring and that the Turkish authorities have asked UNESCO to include in the list of Intangible Cultural Heritage of Humanity.

During this festival, also known as the "Kakava Festival", traditional music is played, dancing takes place and young people jump over the fire until midnight.

**"The Kakava Festival was born in Pharaonic Egypt, when hundreds of people decided to leave the city because of the oppression of the Governor.** During the flight, the soldiers drowned in the river. Since then the gypsies honor that miracle by jumping into the river and dancing by the fire."

Other information tells us: *"it is a celebration event of the Roma people. Its place of origin is Egypt and Front Asia. According to Gypsy/Roma mythology and belief, Kakava is the transformation of miraculous events into "a belief" based on the oppression of another society in the times of the anti-Roma.*

*Egypt, the God-King Pharaoh who coexisted with the Kopt people (Kıpti people) (Copts)."*



<u>*READ COMPLETE ARTICLE*</u>

**THE GYPSIES OF COLOMBIA MAKE THE CURBAN IN CELEBRATION OF PESACH.**

**kurtail,** Calo-Romani: means: **TO SAVE, TO RECOVER,** in Hebrew: **kavan,** MEANS: **sacrificial cake,** in Hebrew: **curban,** means: **sacrificial offering,** in Calo-Romani: ***kunzo,*** means: ***to corner,*** *in Calo-Romani:* **corbo,** means: **ALIEN.**

# FEAST OF YOM KIPPUR



The words that describe this party are two:

**YOM,** which is day, and **KIPUR** which is atonement.

So we must study if these two words are in the Caló-Romani, that at first sight especially the word **YOM**, can seem very different to the Caló-Romani word **day,** that according to the country is said in a different way, in Spain we say: **CHIBÉ,** the Hungarian gypsy say it in several ways: **DIVES, QYESZ.** German Gypsy: **DIVVUS.** English Gypsy: **DIVE.** Bulgarian and Hungarian Gypsy also say: **DYES:**



| Magyar | Cigány |
|--------|--------|
| 🔊 nap | dives |
| | divesz |
| | gyesz |
| | kam |
| | kham |
| | zuna |

In German Romani day it is said: **ADYES**, it is similar to to Romani **HUNGARO.** This word is almost exactly the same as the Hebrew: **DAYISH,** meaning: **TIME TO THRESHOLD.** Notice that the only change is the A,
let's put it in its place:

Hebrew:                    **DAYISH**
In Caló-Romani:     **DAYES.**
This shows that the word **DAY** in Calo-Romani is actually **TIME,** and is exact to the Hebrew.


If we notice, the word **DIA,** coincides in all the Romani of all the gypsies, with some variant, but it is the same word, and above all there is a letter that coincides in all the Romani and it is the letter: **"I".**
The word **day** in Hebrew which is **YOM,** sounds like **IOM, it** does not sound like in English, the **"Y"** only sounds like **"I" when it goes alone,** i.e., "The letter **"y"** has two uses, **consonant and vowel**.
In caló a word that has to do with time and that is almost identical to day in Hebrew: **YOM, YOMÁN,** in caló-romaní it is: **YIME,** that means: **To delay, to finish, to delay, to finish**, all those words have to do with time, but the Hebrew word **YOM, YOMÁN**, not only means **day,** but also: **END, TIME, DELAY, DECLINE,** so we realize that they have the same root.

3117. יוֹם **yom**; de una raíz que no se usa que sign. *ser caliente; día* (como las horas *abrigadas*), sea lit. (de la salida del sol hasta el ocaso, o de un amanecer al siguiente), o fig. (un espacio de tiempo definido por un término asociado), [a menudo usado adv.]:—acostumbrar, anciano, andar, antiguo, anual, año, aurora, avanzado, constante, continuo, crónica, cumpleaños, declinar, día, diariamente, edad, entero, eternamente, fin, hoy, joven, mediodía, permanecer, perpetuamente, plazo, querer, siempre, siglo, tiempo, vez, vida, vivir.

Thus the Hebrew root of **YOM IS: Y/M**
The Calo-Romani root **YIME is: Y/M**

We note that it is the same exact word and practically without variation.

## BERNABÉ RAMÍREZ DICTIONARY:

| Demorar | *Butchajitarel* (pf.: *_jitard_*)(demorar), *tchajitarel* (pf.: *_yime_*), (dilatar), **buchajitar, macar**, a. y n. |
|---|---|
| Retrasar | *_yime_*) (dilatar), **tesumiar, tasabelar, tasarelar, tasalelar**, n. |
| Terminar | *Konchayil* (pf.: *_yime_*) (concluir), *getosarel* (pf.: *_sard_*)(acabar), *agorisaral* (pf.: *_sard_*)(finalizar), **getosar, palmar**, a.y n. |

**Important explanation about the word DAY:** In

Hebrew the word **TIME TO THRESHOLD**, it is said: **DAYISH:**

1786. דַּיִשׁ **dayísh**: de 1758; tiempo *de trillar*:—trilla.

It is from this word that the word caló-romaní derives: **DIVES, DRIVES ETC.**

It is important to understand that the word day, also means time, as we have seen previously, in Genesis 1:5 and where the word day is mentioned, also can mean: **TIME:**

◀ **3117. yom**

**Concordancia Fuerte**

yom: día, días, Hoy, un día.

Palabra Original: יוֹם
Parte del Discurso: Sustantivo masculino
Transliteración: yom
Ortografía Fonética: (yome)
Definición: día, días, Hoy, un día.
RVR 1909 Número de Palabras: día (947), días (710), Hoy (286), tiempo (113), crónicas (34), tiempos (21), siempre (10), ahora (9), año (9) , Cuando (8), entonces (6), vida (4), años (3), cada (3), perpetuamente (3), acostumbrado (2), cuándo (2), espacio (2), plazo (2) , afligido (1), antiguo (1), avanzada (1), continua (1), continuamente (1), continuo (1), cual (1), diaria (1), dos (1), edad (1) , hasta (1), historias (1), jornadas (1), luego (1), mañana (1), mes (1), poco (1), punto (1), todos (1), viejos (1) , vivió (1).

The Hebrew word: **EDÁYIN,** and means: **TIME:**

116. אֱדַיִן **edáyin** (cald.); de der. inc.; *entonces* (de tiempo):—instante.

The conclusion is, that there are two words in Hebrew and Calo-Romani, THE HEBREW WORD : **DAYISH**,

**EDAYIN** which means: **TIME,** in Calo-Romani:

**DIVES, DRIVES, CHIVES**, meaning **DAY.** And the Hebrew word: **YOM, YOMÍ,** which means: **DAY,** and the Calo-Romani word: **YIME,** which means: **to delay, to delay, to finish.**

# KIPUR

Now let's study the second word which is **EXPIATION,** which in Hebrew is **KIPUR.**

In Spanish, both **C** and **K,** depending on the context in which they are written, are pronounced exactly the same, for example:

In Caló-Romani, we have the word: **CURIPEN, CURAR, AQUERAR,** meaning: **EXECUTAR,**

We know that atonement was made by the sacrifice of the lamb. Thus this word has to do with atonement. We observe that there is a change from **"K"** to **"C",** so we will put the **K** in the place of **C,** to better distinguish the resemblance.

**C** sounds like 'k' when it accompanies **A, O** and **U.** When it precedes the other consonants, A, O and U. Thus, in this case both **K** and **C** have the same sound.

Hebrew:          **KIPUR**
In Ca-Romani: **KURIPEN**

**The Hebrew root is:  K/P/R**
**The cal-romanian root is: K/R/P/P/N**

**IN HEBREW IT IS: YOM KIPÚR IN CALÓ-ROMANÍ ES: YIME KURIPEN**

The biblical passage of the feast of Yom Kippur is found in Leviticus 16. It is a day of repentance for sins and in Leviticus 16:29-34 it says: *"²⁹ And this shall be a statute for ever unto you: In the seventh month, on the tenth day of the month, ye shall afflict your souls, and ye shall do no work, neither the native, nor the stranger that sojourneth among you. ³⁰ For on that day shall the ex- piation be made for you, and ye shall be cleansed from all your sins before the LORD. ³¹ It is a sabbath of rest for you, and you shall afflict your souls; it is a statute for ever. ³² And the priest that is anointed and consecrated to be a priest in his father's stead shall make atonement, and shall put on the linen garments, the holy garments. ³³ And he shall make atonement for the holy sanctuary, and for the tabernacle of the congregation; and he shall make atonement for the altar, and for the priests, and for all the people of the congregation. ³⁴ And this shall be a statute for ever unto you, to make atonement once a year for all the sins of Israel. And Moses did so as the LORD commanded him."*

# THE FEAST OF "OMER" (SHEAVES) OF THE FIRST FRUITS. ALSO CALLED THE FEAST OF Shavuot, (WEEKS).

# THE "CALÍ" PARTY

Primicias

Sometimes there is confusion with this feast, some believe that they were two different feasts, but others believe that it is the same, anyway, later on we will talk about this feast **Shavuot (weeks).** But I want to focus on what he called the **feast CALÍ**, since I believe that the word **CALÍ, CALÓ,** comes from this word. Both the word **ROM** and **CALÍ,** are both of biblical origin, for the word **ROM,** see in the dictionary of the words of this book **ROM.**

This feast is commanded in Leviticus 23:9 to 14 which says: *"⁹ And the LORD spake unto Moses, saying, ¹⁰ Speak unto the children of Israel, and say unto them, When ye are come into the land*

*which I give you, and ye reap his harvest, ye shall bring **a sheaf for** the **firstfruits of the first-fruits of your harvest** unto the priest. ¹¹ And the priest shall wave the sheaf before Jehovah, that ye may be accepted: on the morrow after the sabbath he shall wave it. ¹² And in the day that ye wave the sheaf, ye shall offer a lamb of the first year without blemish for a burnt-offering unto Jehovah. ¹³ His offering shall be two tenth deals of ephah of fine flour mingled with oil, an offering made by fire unto Jehovah for a most sweet savor: and his drink offering shall be wine, the fourth part of an hin· ⁽¹⁴⁾ Ye shall eat neither bread, nor **parched corn**, nor fresh ears of corn, until this same day, until ye have offered the offering of your God: it is a statute for ever throughout your generations, wheresoever ye dwell."*

Now let us turn to the word **CALÍ** THAT APPEARS AT THIS PARTY:

> 7039. קָלִי **calí**; o
>
> קָלִיא **calí**; de 7033; mazorcas o espigas *tostadas*:—grano tostado.
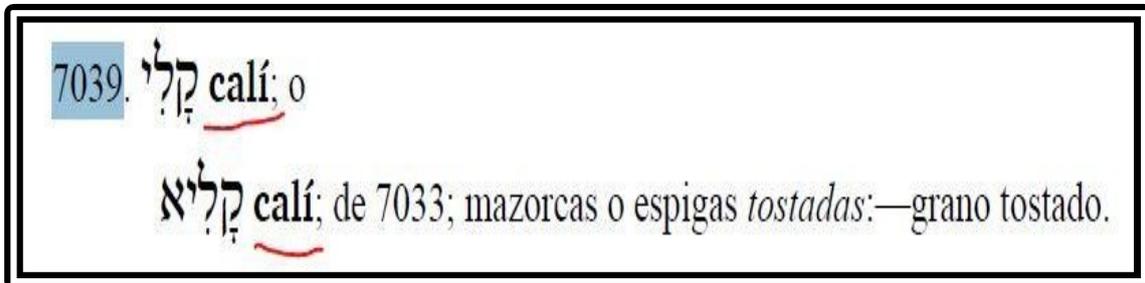
Note the word **CALÍ, which** means: **"roasted ears of corn",** it is important to understand this, because only one

in this case, the word means **ROASTED GRAIN.**

7039 [e]
wə·qā·lî
וְקָלִֽי
nor parched grain

The wheat or corn grain was toasted in two ways, one was toasted in a frying pan, and the other the wheat or corn was roasted for several days in the hot sun.

In 2 Samuel 17:18-19 we are told, *"18 But they were seen by a young man, who told Absalom; yet they both hastened on their journey, and came to a man's house in Bahurim, who had a well in his court, into which they went. 19 And the woman of the house took a blanket**, and spread it over the well's mouth, and spread the threshed grain upon it;** and nothing was known of the matter."* The woman pretended that she was roasting the grain in the sun, and since it was a process that took several days, Absa- lon did not suspect that Jonathan and Ahimaaz, were under the blanket that was full of grain that was being roasted in the sun. A commentary on verse 19 reads, ***"I have just taken out of the mill, before it was done, while it was in the sal- vado; or the corn quenched, or just threshed, to be dried in the sun."***

The word tostado, the RAE defines the word tostado as follows:

**tostado, da** ➕

*Del part. de tostar.*

1. adj. Dicho de un color, especialmente de la gama de los marrones: Subido y oscuro. U. t. c. s. m.

2. adj. De color **tostado.**

3. adj. coloq. *R. Dom. y Ven.* Dicho de una persona: De poco juicio e imprudente.

4. m. **tostadura.**

5. m. *Bol., Ec. y Nic.* Maíz tostado.

Thus, the word **CALÍ, CALÓ,** has to do with **brown,** sunburned.

If we look at the meaning of CALÓ it is:

**adj. || A SUETÍ CALLÍ; the gypsy people.**

Dictionary Bernabé Ramírez says:

| Morena | *Kalli*, cayi, adj.f. |
|--------|----------------------|
| Moreno | *Kaló*, calo, adj.m. |

**Now very important.** Notice that the word **CAYI,** meaning brown, this word has to do with the Hebrew word **CAYITS,** which has to do with the harvest, and among them the harvest of grain.



7019. קַיִץ **cayíts**; de 6972; *siega* (como *cosecha* tardía), sea el producto (grano o fruto) o la temporada (seca):— cosecha, fruta de verano, fruto, higo seco, pasas, verano.

Thus, we see that the word **CALÍ, CALÓ**, is completely Hebrew. Brother Do- mingo Duval's dictionary, to say **NEGRO,** says **CAYARDO**, this word is the same as the Hebrew word: **CA- YITS.** We gypsies call coffee **CAYARDO.**

Once we know that the gypsies are identified in the Bible with **MORENO, ROASTED GRAIN,** LET'S SEE SOME PROPHECIES ABOUT IT.

## PROPHECY ABOUT THE SHAKEN GRAIN

Amos 9:9 says: "For behold, I will command and cause the **house of Israel to be sifted** among all nations, **as grain is sifted** in a sieve, and not a grain falls on the ground."

The translation of the living, in my opinion is more correct and says: "For I will give the order and I will shake Israel together with the other nations as shakes the grain in a sifter; however, **no true grain will be lost".** Here when it says: **"along with the other nations"** in my judgment it is not correct, for the text speaks of the **house of Israel being Wandering among the nations:**

◄ Amos 9:9 ►

Amos 9 Interlinear

| 3588 [e] | 2009 [e] | 595 [e] | 6680 [e] | 5128 [e] | 3605 [e] | 1471 [e] | 853 [e] | 1004 [e] | 3478 [e] | 834 [e] | 5128 [e] |
|---|---|---|---|---|---|---|---|---|---|---|---|
| kî- | hin·nêh | 'ā·nō·ḵî | me·ṣaw·weh, | wa·hă·nî·'ō·w·ṯî | bə·ḵāl- | hag·gō·w·yim | 'eṯ- | bêṯ | yiś·rā·'êl; | ka·'ă·šer | yin·nō·w·a' |
| כִּי־ | הִנֵּה | אָנֹכִי | מְצַוֶּה | וַהֲנִעֹותִי | בְּכָל־ | הַגֹּויִם | אֶת־ | בֵּית־ | יִשְׂרָאֵל | כַּאֲשֶׁר | יִנֹּועַ |
| For | see | I [am] | will command | and I will sift | among all | nations | - | the house | of Israel | like as | [grain] is sifted |
| Conj | Prt | Pro | Verb | Verb | Noun | Noun | Acc | Noun | Noun | Prt | Verb |

| 3531 [e] | 3808 [e] | 5307 [e] | 6872 [e] | 776 [e] |
|---|---|---|---|---|
| bak·kə·ḇā·rāh, | wə·lō- | yip·pō·wl | ṣə·rō·wr | 'ā·reṣ. |
| בַּכְּבָרָה | וְלֹא־ | יִפֹּול | צְרֹור | אֶרֶץ׃ |
| in a sieve | and not | do fall | the least grain | on the earth |
| Noun | Adv | Verb | Noun | Noun |

And in that dispersion among the nations would be zaran- deada, but it refers to Israel, not to the nations.

AMOS is addressed to the **house of Israel**, not to the house of Juda.

## PROPHECY ABOUT BEING BLACK, BROWN

Lamentations 4:8 says, **"Darker than blackness is their countenance; they know them not by the skins; Their skin is glued to their bones, dry as a stick."**

When he says: **"they do not know them in the streets"** he means they will not know their origin, that is, **they WILL NOT KNOW WHO THEY ARE.**
To learn more about this word CALÍ, CALÓ, go to the dictionary of words in this book, there is extensive information.

The commentary: biblestudytools, speaking of this verse says: *"their countenances were so altered and their dress so sordid,* **that their friends did not know them when they met them in public"** (biblestudytools, speaking of this verse says: *"their countenances were so altered and their dress so sordid,* **that their friends did not know them when they met them in public").**

# Shavuot ("Feast of Weeks")



Shavuot (1880), óleo sobre lienzo de Moritz Daniel

"Shavuot is the second of the three pilgrimage feasts of the Hebrew people. The holiday occurs exactly **7 weeks after the feast of first fruits**, which occurs on the day following Shabbat."

In Hebrew: **shebuah,** means: **WEEK, SEVEN,** Calo-Romani: **sabocar,** means: **to live, TO REMAIN.** Also in Hebrew: **SEBA, SHEBA** means: **SEVEN.** This feast is the remembrance of the departure from Egypt and the giving of the law. Therefore another Hebrew word that describes this feast is **SALIDA**, which in Hebrew **SHOBÉC** and in Calo-Romani: **SOBA,** means: **STAY.** Another word in Calo-Romani is: **SOSKHE,** meaning: **END.**

| Fin | *soskhe, kashte, te, sos, somia* (a fin de que), conj.fin. |
| --- | --- |

**Bernabé Ramírez dictionary.**

7733. שׁוֹבֵק **Shobéc**; part. act. de raíz prim. sign. *dejar, salir* (comp. 7662); *olvidar; Shobec*, un isr.:—Sobec.

Hebrew root of **SHOBÉC (SOBEC): S/H/B/C**
**SOSKHE** lime-romani root**:      S/K/H.**
Also in Calo-Romani, there is the word: **SABOCAR,** which means: **TO REMAIN.** See the resemblance:
**SHOBEC**
**SABOCAR.**

# THE FEAST OF PURIM
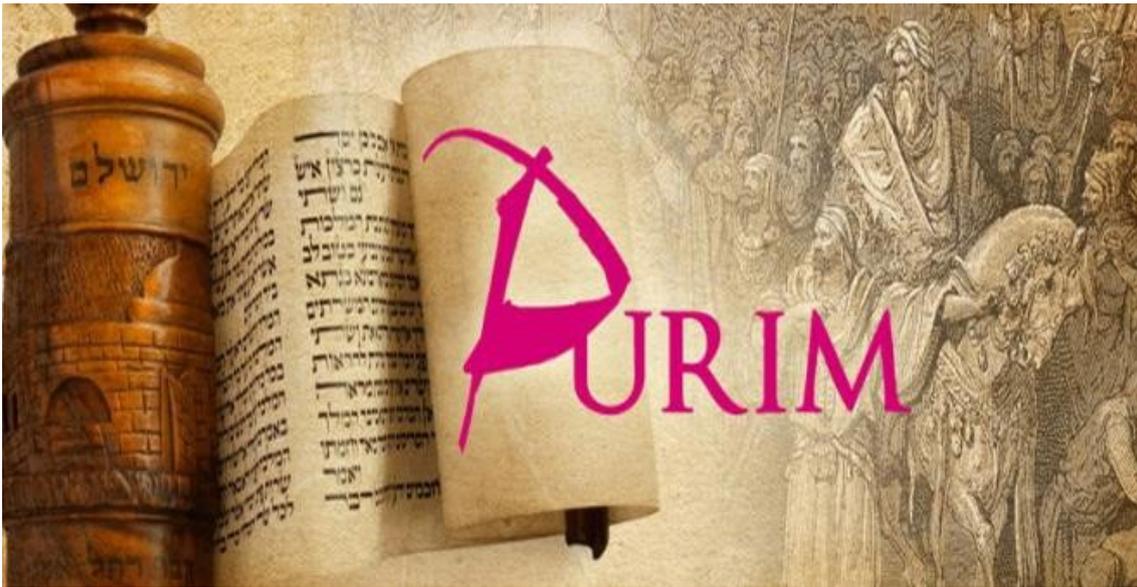


**"Purim** (Hebrew: מפורי, Pûrîm = lots)[1] is a Jewish holiday, celebrated annually on the 14th of the Jewish month of Adar (or 15th of Adar in walled cities) in commemoration of the miracle recounted in the Book of Esther in which the Jewish people, through the intervention of a young Jewish girl named Esther, who concealed her Jewish origins, managed to survive an attempt to be annihilated under the rule of the Persian king Ahasuerus, identified by some historians as Xerxes I, around 450 BC. C"

## BEGINNING OF THE CELEBRATION
## THE FEAST OF PURIM
## BOOK OF ESTHER 9:16-32

*16 As for the other Jews who were in the king's provinces, they also gathered themselves together and stood up for their lives, and rested from their enemies, and slew of their adversaries seventy-five thousand; but they did not touch their goods.*

*¹⁷ This was on the thirteenth day of the month Adar, and they rested on the fourteenth day of the same, and made it a day of feasting and gladness.*

*¹⁸ But the Jews who were in Shushan assembled on the thirteenth and fourteenth day of the same month, and on the fifteenth day of the same month they rested and made it a day of feasting and rejoicing.*

*¹⁹ Therefore the Jewish villagers who dwell in the unwalled villages make the fourteenth day of the month Adar the day of gladness and feasting, a day of rejoicing, and to send portions each to his neighbor.*

*²⁰ And Mordecai wrote these things, and sent letters to all the Jews that were in all the provinces of king Ahasuerus, both near and far,*

*²¹ Commanding them to keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,*

*²² As the days in which the Jews had peace from their enemies, and as the month which turned their sorrow into joy, and their mourning into a good day; which made them days of feasting and gladness, and of sending portions every man to his neighbor, and gifts to the poor.*

*²³ And the Jews agreed to do as they had begun, as Mordecai had written to them.*

*²⁴ For Haman the son of Hammedatha the Agagite, the enemy of all the Jews, had devised against the Jews a plan to destroy them, and had cast Pur, which means luck, to consume and destroy them.*

*²⁵ But when Esther came into the king's presence, he wrote to her that the wicked design that he*

*and that he and his sons should be hanged on the gallows.*

*26 For this reason they called these days Purim, by the name Pur. And because of the words of this letter, and because of what they saw about it, and what it led to their knowledge,*

*27 the Jews established and took upon themselves, and upon their seed, and upon all that were near unto them, that they should not fail to keep these two days, as it is written concerning them, according to their season year by year;*

*28 And that these days would be remembered and celebrated by all generations, families, provinces and cities; that these days of Purim would not cease to be kept by the Jews, and that their descendants would no more cease to remember them.*

*29 And Esther the queen, the daughter of Abihail, and Mordecai the Jew, subscribed with full authority to this second letter concerning Purim.*

*30 And letters were sent to all the Jews, to the hundred and twenty-seven provinces of king Ahasuerus, with words of peace and truth,*

*31 To confirm these days of Purim in their appointed times, as Mordecai the Jew and Esther the queen had commanded them, and as they had taken upon themselves and upon their seed, to commemorate the end of the fasts and of their cry.*

*32 And the commandment of Esther confirmed these celebrations about Purim, and this was recorded in a book.*

The name of the feast is taken from ESTER 3:7 and tells us that **PUR,** means luck:

6331. פ‎וּר pur; raíz prim.; *triturar*:—nulo, quebrantar, quitar.

6332. פ‎וּר **Pur;** también (plur.)

פ‎וּרִים **Purím;** o

פֻּרִים **Purím;** de 6331; *suerte* (como mediante una pieza *rota*):—Pur, Purim.

But here in the Strong's concordance it says that it also means: **TRITURATE, NULL, PREBRANT, REMOVE.**

In Calo-Romani the word **PUR,** or **PURIM,** appears with different meanings. In Spanish Caló **PUR,** means: **WHEN.**

**Purím or purimi,** means: **ONION.**

In Calo-Romani HUNGARO, there is the word: **PURT,** means: **ESCONDIDO.**

Also in Calo-Romani is the word: **PURRUBI-PEN,** which means: **EXCHANGE, CHANGE,** and that is what happened in Purin, there was a change, because the day the Jews were going to be killed, the opposite happened, it was the enemies of the Jews who were killed.

# JANUCÁ

**Called the Festival of Lights**

**"Hanukkah** (<u>Hebrew</u>: חֲנֻכָּה y without pronunciational כהחנו), also known the **Feast of**

**the Lights** or **Luminaries**, is a Jewish holiday commemorating the rededication of the Second Temple in Jerusalem and the rebellion of the Maccabees against the Seleucid Empire. Celebrated for eight days, the festival of Hanukkah dates back to the time of Hellenic hegemony in Israel, which began with the conquests of Alexander the Great in 332 B.C., who liberated the Jewish people from the oppression of Persia, leaving Israel as an independent kingdom-state. After his death, the vast empire was left in the hands of his generals - who entered into warlike conflicts among themselves - so that centuries later the Seleucid Greeks tried to take control of the region, as can be read in the books of I and II Maccabees, where this festival commemorates the defeat of the Heleucids and the recovery of Jewish independence at the hands of the Maccabees over the Greeks of the dynasty of Seleucus,[2] and the subsequent purification of the Second Temple in Jerusalem of the pagan icons, in the second century B.C. C.

The Jewish tradition speaks of a miracle, in which the candelabra of the temple could be lit for eight consecutive days with a meager amount of oil, which was sufficient for only one. This gave rise to the main custom of the festival, which is to light, progressively, a nine-branched candelabrum called chanukiah (one for each of the days plus a "pilot" arm).

The holiday is celebrated on the 25th of Kislev of the Jewish calendar, which falls between the end of November and the beginning of December of the Greek calendar.

<u>rian</u>, although in 2019 it was at the end of December (from the
day 22 to day 30)."


## JANUCÁ MEANS: CONSECRATION,
## DEDICATION, INITIATION.

2597. חֲנֻכָא kjanukká (cald.); corresp. a 2598; *consagración:*—dedicación.

2598. חֲנֻכָּה kjanukká; de 2596; *iniciación*, i.e. *consagración:*—dedicación.


This word is also pronounced: **KJANAK**note that the K most of the time in Hebrew is silent. In this case the first K is silent, the second is pronounced as a C ending.

2596. חָנַךְ kjanák; raíz prim.; prop. *estrechar* (comp. 2614); fig. *iniciar o disciplinar:*—adiestrado, dedicar, estrenar, instruir.


In Calo-Romani we have the word: **JANAD**, MEANING: **KNOW, DISCOVER,** **KNOW:**

| Descubrir | Aflisarel (pf.: *aflisard_*)(descubrir-hallar), *janel* pf.: *janard_* )(saber). |
|---|---|
| Saber | *Chanel* (pf.: *chanard_*)(saber), *dyanel* (*dyanard_*)(saber), *janel* (*janard_*) |

We can see that it has the same root in Hebrew and Calo-Romani: **J/N.**

# CHAPTER VIII
# NUMBERS

## THE IMPORTANCE OF NUMBERS.

It is important to study the numbers in Calo-Romani and in Hebrew and other languages. This will give us the clue as to where the gypsies passed around the world, it can also give us clues as to whether the Calo-Romani comes from Sanskrit or Hebrew or another language.

The reason for this importance is due to the fact that numbers are needed for daily life, for example, when shopping for food, when telling how old I am, when telling the year of birth, to know how far away a city is, etc.

## IN MY STUDIES I DO NOT FIND THE LINK BETWEEN CALO-ROMANI AND SANSKRIT.

As we have stated throughout this book, the influence of the AVESTICO (PERSIC) in the caló-romaní is very important. And that influence is also noticeable in the numbers, however**, I do not deny that the caló-romaní may have some influence of Sanskrit,** but not in all the romaní, that is, we know that due to the paths that each one took, there are gypsies who have passed through different countries, and in some of them some word may come from Sanskrit, but it is difficult to justify, because the Avestic was practically identical to Sanskrit.

On the other hand, we are faced with the problem that there are no data to justify the origin

Indian of the Gypsies, **the Indian Gypsies themselves say they do not know their origin and do not recognize themselves as being of Indian origin.**

However, if we are certain that the Gypsies as tribes of Israel, and we know that they were in the Babylonian and Persian Empire, where Avestan was spoken.

## THE NUMBERS IN ROMANI CALÓ, HAVE A MIXTURE OF HEBREW, GREEK AND AVESTIC.

There are numbers in Calo-Romani that are totally Hebrew, and sometimes the same number has a Greek part, a Hebrew part and an Avestic part, many of them totally in Greek.

This mixture in numbers shows us unequivocally where the Gypsies passed through, in my opinion, Greek was learned in Egypt under Byzantine Empire, Avestic in the Babylonian-Persian Empire, and Hebrew is the root of their origin.

So I hope this chapter will be a blessing to you as it is very revealing of the gypsy origin.

**ONE:** in Calo-Romani: **YEQUE, JEKH** , in Hebrew: **YAKJÁD, EKJÁD: "3161 .** חַיָד**yakjád**; root prim.; *to be* (or *become*) *one*:-assert, count, gather." **259 .** חד**ekjád;** numeral of 258; prop. *joined*, **i.e. one; or (as ord.)** *primero***:-each** (one), one hundred, common, eleven, first, alone, all, eleventh, sole, unite, one, one, (once) once.

In Persian: <u>**YEK.**</u>

The Gypsy word: JEKH, YEQUE, has the Hebrew root: **J/K/,** but since the number is similar in Hebrew and Persian, it may have been derived from both languages.


**TWO:** in Calo-Romani: **DUI,** in Greek: **DUO**: "δύο **duo**; numeral prim. *"two"*:-two, two hundred." In Calo-Romani **SECOND** SE SAYS: **DISKHERO,** at Hebrew: **SHENI.** It is evident that the word underwent a change, adding the letters: **DIS O DUI** from the Greek, if we remove the added words, we will realize that it is Hebrew: in Hebrew **SHENI**.    In caló-romaní, removing the words

Greek: **SKHERO: "**8145      שֵׁנִי. **shení**; de 8138; prop. *double*, i.e. *second;* also adv. *again*:-again, second, -a , successor, another, -a."

In Persian: **dv.**


**THREE:** in Calo-Romani: **TRIN,** in Greek: **TRIA, TRION:** "τρία **triia**; or τριῶν **trion**; prim. number (plural); "*three*":- three."

In Avestic: **THRI.** In Sanskrit: **TRI.** This shows that the words that are in the caló-

Romani, are not descended from Sanskrit but from Avestan, which is Persian-Babylonian.

**THIRD:** in Calo-Romani: **TRINCHERÓ,** in Greek: **TRÍTOS: "***5154***.** τρίτος **trítos**; ord. of *5140; third*; neut. (as noun) a *third part*, or (as adv.) at the (or the) *third* time, *thirdly*:-third, third.
Hebrew: 7969: שְׁלֹשָׁה **sheloshah**; prim. number; ***three;*** occasionally (ord.) ***third,*** or (mult.) *triple*:-third, three (times), three hundred, thirteenth, (at) the third (day). Comp. It can be seen that it is a compound word and carries the number three twice:

Greek:       **TRITOS.**
Hebrew:     **SHELOSHÁ.**
cal-rom**:     CHERO.**

If we change the C for the S, we will notice the resemblance:

Caló-romaní changing the C for S:     **SHERO**
Hebrew:                                              **SHELOSHÁ.**

**FOUR:** in Calo-Romani: **OSTAR, SHTAR, Shtárto,** in Hebrew: **Arbatáim,** means: **FOUR,** of the fourth day of creation. Also in Hebrew: **ARBAÁ Y ARBÁ:**

702. אַרְבַּע arbá; masc.

אַרְבָּעָה arbaá; de 7251; *cuatro*:—catorce, cuarenta, cuarto, cuatro, cuatrocientos, decimocuarto día.

703. אַרְבַּע arbá (cald.); corresp. a 702:—cuatro.

From here: **ARBAÁ** comes from the word CALÓ-ROMANÍ: **OSTAR, SATAR**, which is four, with a mixture of Persian:

In Hebrew:          **ARBAÁ     ARBAÁ**
In   Calo-Romani:    **OSTAR     OR**
**SHTAR** In Persian:      **CAHAR,**
There is no denying that it has a Persian influence.

IN GREEK: **TÉSSARA, "**τέσσαρα **téssara**; plur. number; *four*:-four." In Croatian: **OTKHI.**

**FIVE:**   in   Calo-Romani:   **PANCHÉ,   penstch/ pandy/pantch/panž,** in Greek: **PENTE**: **"***4002*. πέντε **pénte**; prim. number; *"five"*:-five."
In Avestic: **PAÑCAN, in Sanskrit: PAÑCAN,** as we can still observe, the numbers are the same in Avestic and Sanskrit without any difference.

**SIX:** in Calo-Romani: **ZOY, SHOV, SHOY,** in Hebrew: **SHET, SHIT:** in Hebrew: **"**8353 שֵׁת **shit** (cald.); corresp. to 8337:-six, sixth." This word

is the same from day sixth at Genesis 1:31:



**8345. shishshi**

**Concordancia Fuerte**

shishshi sexto, sexta, parte, ord, fraccionario.
Palabra Original: שִׁשִּׁי
Parte del Discurso: sustantivo
Transliteración: shishshi
Ortografía Fonética: (shish-shee ')
Definición: sexto, sexta, parte, ord, fraccionario.
RVR 1909 Número de Palabras: sexto (21), sexta (8), parte (1).

שׁת **shit (cald.); corresp. to 8337:-six, sixth.**

In Persian: **shesh.** It is evident that this word in Persian, Hebrew and Calo-Romani is the same.


**SEVEN:** in Calo-Romani: **EFTA,** in Greek: **EPTÁ**. In Hebrew: **YETSÁ,** means: **FINISHED, FINISH:** "3319 יְצָא **yetsá** (cald.); corresp. to 3318:-end."



**3319. yetsa**

**Concordancia Fuerte**

yetsa: para llevar a cabo, acabado.

Palabra Original: יְצָא
Parte del Discurso: verbo
Transliteración: yetsa
Ortografía Fonética: (yets-aw ')
Definición: para llevar a cabo, acabado.
RVR 1909 Número de Palabras:

This word **"finished"** although it uses another word, but it means exactly the same: **KALÁ,** is the expression used in Genesis 2:2 to say that God finished his creation: *"And God **finished** his work which he had made on the **seventh day**; and he rested on the seventh day from all his work which he had made".*

Thus, I believe that the Greek word **EPTÁ,** originates from the Hebrew word: **YETSÁ** and likewise from the Sanskrit **SAPTA,** and the Persian: **HAFT.**

"ἑπτά **eptá**; prim. number; *seven*:-seven" It is exactly the same as the Greek.


**EIGHT:** in Calo-Romani: **OXTO, JORBE, OXTALI,** in

Greek:     **OKTÓ:**  *"3638.* ὀκτώ . **októ**; numeral

      prim..;

"*eight*:-eighth, eight, eighteen."

Sanskrit: <u>ashta.</u> In

Avestic<u>:</u> **otʃo**

The word looks alike in Hebrew, Sanskrit, Greek and Avestic, they look alike; I consider that the origin of this word is Hebrew.


**NINE:** in Calo-Romani: **INJA, IÑA, NEBEL, UN, ESNIA,** in Hebrew: **TISHÁ,** of all these words the most correct I think is: **INJA.** In Hebrew the **H,** is usually pronounced like the Spanish **J**, for example, **ESTER,** was called **HADASA,** but it was pronounced: **JADASA**. In this case the Hebrew pronunciation would be: **TISHA,** now let's see the comparative:


In Hebrew:                 **TISCHA**

In caló-romaní:                 **INJA.**

Greek: **ENNÉA**: "ἐννέα **ennéa**; prim. number; *nine*:- ninety, nine." In Avestic and Sanskrit: **NAVA.**

**TEN:** In Calo-Romani: **DES, AZARA,** IN HEBREW: **ASARÁ: "6235 עֲשָׂרה will roast**; from 6237; *ten* (as *accumulation* to the maximum of the digits): -ten, fifteen, seventeen." As can be seen is Hebrew the word calli-Romani: **AZARA is Hebrew,** and the other word **DASA,** is from the Avestan. And **DES** is Greek. BUT IN PERSEAN IT IS SAID: **DAH,** so the word is similar in all these languages.

IN AVESSTIC: **DASA.** Avesstic was spoken in the BABYLONIAN AND PERSAKIC empires.

**ONCE:** in Calo-Romani: DESUJEK, YESDEQUE, in Hebrew: **ASHTEÍ: "6249 . שְׁתֵּי ashteí**; plr constr. masc. app. of 6247 in sense of an *afterthought* (used only in connection with 6240 instead of 259) *eleven* **or (ord.)** *eleventh***:-once, eleventh."**

In Greek: **JENDÉKATOS:** "ἐνδέκατος **jendékatos**; ord. of *1733; eleventh*:-undundecimo" From on it bears no resemblance to any Indic language, nor to Avestic.

**TWELVE:** in Calo-Romani: DESUDUJ, **DUIDEQUE,** *deshu+ duj.* Again we have the union of Greek, Hebrew and Avestic: from Greek ten: **DE,** from Hebrew: **SHU,** meaning **six,** and from Greek **DUJ,** which is **TWO**, meaning: **SIX MULTIPLIED BY TWO: "8353 שת shit** (cald.); corresp. to 8337:-six, sixth."

Also in Avestic DIEZ is **DASA,** therefore it can be **DESHU**, meaning: **,** and from the Greek:

**DUIJ**, which is two, TOTAL: **TWELVE.** But, even if this is so, there is no doubt that the word: **SHU** is Hebrew and means **SIX.**

in Greek: **DODÉKATOS:** "δωδέκατος **dodékatos**; from *1427; twelfth*:-twelfth.

**TRECE:** at caló-romaní: **DESUTRIN,** *deshu+trin.* **Avestic: DASA,** meaning: **TEN and TRIN** from Greek **TRION.** There is a mixture of Hebrew and Avestan, because

SHU in Hebrew and is the number six.

in Greek: **DEKATREÍS.**

**CATORCE:** in Romani caló: **DESUSTAR, OSTARDEQUE,** in Greek: **DEKATÉSSARES:** "δεκατέσσαρες **dekatéssares**;"

**FIFTEEN:** in Calo-Romani: **PANCHEDEQUE DESUPANZ,** in Greek: **DEKAPÉNTE** "δεκαπέντε **dekapénte**; from *1176* and *4002; ten* and *five,* i.e. *fifteen*:- fifteen."

In Persian: **PANZDH.** Indisputably this number comes from Persian.

**SIXTEEN:** in Calo-Romani: **DESUSOV, DESHUSHOV,** in Hebrew: **SHISHSHÁ,** here there is a metathesis, which is the change of place of a sound of a word, here what happens is that, they make a mixture of the Greek with the Hebrew, they use word **"DE"**, from the Greek of the number ten, and they put it before the Hebrew and that is why it was like this: **DESHUSHOV:** "8337 שִׁשָּׁה **shishshah**; prim. number;

*six* (as overflowing [cf.

7797] beyond five or fingers of the hand); as ord. *sixth*:-sixteenth, sixteenth, sixteen, six, six hundred, sixty, sixth."

In Persian: **shanzdh,** we can see that it is similar to Hebrew.

**SIXTEEN:** in Calo-Romani: **ESTERDEQUE, ESÑADEQUE,** in Greek: **dekaeptá.**

**EIGHTEEN:** in Calo-Romani: **DESOXTO,** in Greek: **dekaochtó.**

**DIECINUEVE:** at caló-romaní: **DESUINA, DESHUINJA** in Greek: **DEKAENNEA.**
**DESHU-INJA,** here we have the union of several languages to say **nineteen: DESHU,** from the Greek: **TEN,** from the Hebrew NINE: **INJA,** see number nine.

**TWENTY:** in Calo-Romani: **BIS, BIN,** in Hebrew: **ESRIN:** "6243 עֶשְׂ.רִין.**esrín** (cald.); corresp. to 6242:-twenty."
In Sanskrit: Vinsati. In Hindi: **BEES** and **Persian: BIST. This calli word, descends from PERSEAN.**
In Greek: **eíkosi.** We will observe in the numbers a mixture of Hebrew and Greek and Avestic.

**TWENTY-ONE:** in Calo-Romani: **BIN YEQUE, JEKH** in Hebrew: **ESRÍN EKJÁD:** "6243 . שׁ.רִין עֶ **esrin** (cald.); corresp. to 6242:-twenty."

**"259 ekjád;** numeral of 258; prop. *united*, i.e. *one*; or (as ord.) *first*:-each (one), one hundred, common, eleven, first, alone, all, eleventh, unique, unite, one, (once) once. Here we see that the word: **BIN**, which comes from the Persian: **BIST** has been joined with the Hebrew word **ONE**, which is Chalo and similar Hebrew: **EKJÁD.**

In Persian: **BYST V YK,** this number has similarities in both Persian and Hebrew**.**

**TWENTY:** in Calo-Romani: **BIN DUI,** here it is the union of two words **BIN** from Hebrew **ESRIN,** or from Persian: **BIST** and **DUI** THAT IS GREEK.

**TWENTY-FIVE**: in Calo-Romani: *Bishupantch,* in Hebrew: **kjamshshá,** in Greek: **eíkosi pénte.** This word has **BIS,** from Persian and also **PANJ,** which is five in Persian.

**THIRTY:** in Calo-Romani: **TRIANDA**, in Greek: *"5144.* τριάκοντα **triakonta**; decade of *5140; thirty*:-thirty."

**FORTY:** in Calo-Romani: **SHTARVARDESH,** in Hebrew: **ARBAIM**: **"705 . עִים ַבְּרַארarbaim; multiple of 702;** *forty*:-forty.**"
This word in Calo-Romani, there has been a change at the beginning and at the end of the word, and it is produced as a confusion, it is as if it meant 4 multiples of 10, because the letters SHT mean: four, **arvar** forty and **desh,** is ten. Now to realize that it is a Hebrew word,

let's separate the first and last letters and we will see that it is the number 40 in Hebrew and Calo-Romani:

**shtar +var +desh**

IN HEBREW:                           **ARBAIM**
IN CALÓ-ROMANÍ:        SHT **ARVAR** DESH.
It means: MULTIPLY BY FOUR.
For more information on the word **VAR,** see number **EIGHTY.**

**FIFTY**: in Romani Caló: **PANDYVARDES,** here is the union of three different languages**:**
**PANDY** which is from the Avestan meaning **five, or PANJÁH** which is from the Persian and **VAR** which is from the Hebrew: **KABÁR** AND **ARBAIM** meaning **INCREASE, AND MULTIPLE**, and **DES** from the Greek meaning **ten, i**.e.: INCREASE FIVE TIMES TEN:

| Cincuenta | *Pinda,     pandyvardesh,     panchardi,* pandyvardesh, pinda, adj.num. |
| --- | --- |

Bernabé Ramírez's dictionary shows the word divided into syllables:

*Deshu+ jekh,* (once), *deshu+ duj* (doce), *deshu+trin* (trece)....*bish* (veinte), *trjánda* (treinta)... *shtar +var +desh* (cuarenta), *pantch+ var+ desh* (cincuenta), *sho+var+desh* (sesenta), *efta+var+desh* (setenta), *oxto+var+desh* (ochenta), *enja+var+desh* (noventa)

"3527 **kabár**; root prim.; prop. *braid*, i.e. (fig.) *augment.* (spec. in number or quantity, to *accumulate*):- multiply."
**705** . אַרְבָּעִים **arbaim; multiple of 702;** *forty:-* **forty."**

For more information on the word **KABÁR** in Caló-Romani, **see AUMENTAR in chapter IV,** and in this chapter look for the number **EIGHTY**.

**FIFTY ONE:** in Calo-Romani: **Pandyvardesh thaj- ekh.** It is the same order of fifty only increased by one. Thus it has two Hebrew parts, one Avestic and one Greek:
**PANDY** is five of the avestic.
**VAR,** is to augment from Hebrew and that also in Calo-Romani is: **BARJARD and in Hebrew also ARBAIM,** which is multiple, and **EKH, JEKH,** which is Hebrew and is one: "**JEKH** , in Hebrew: **YAKJÁD, EKJÁD: "3161 .** יָחִד **yakjád**; root prim.; *to be* (or *to become*).
*one*:-assert, count, gather."          . **259** יָחִד **ekjád;** numeral of 258; prop. *united,* **i.e., *one*; or (as ord.)** *first*:-**each** (one), one hundred, common, eleven, first, alone, all, eleventh, sole, unite, one, (once)." For more information on the word **VAR,** see number **EIGHTY.**

**SENSENTA:** in Calo-Romani: **SHOVARDESH, JO-BENTA,** the first two syllables are Hebrew: **SHO+VAR,** in Hebrew six: **SHIT, and VAR** from au- mento: **BARJARD,** from Hebrew **ARBAIM,** and from Greek **DESH.** It ; **SIX TIMES TEN. Literally it would be: INCREASE SIX TIMES TEN.**
In Persian: **shast,** means: **SIXTY.** We also note the Persian root.

**SETENTA:** in Caló-Romani: *efta+ var+ desh,* in Spanish Caló: **ESTERDÍ,** descends from the same word,

but when the word is Spanishized, the word aumento is removed:

**EFTA-DESH**
**ESTER-DÍ.**
In Persian: **hftad.** Here we can realize that it has a root from Persian, joined to Hebrew: **VAR,** and from Greek **DESH.**

**EIGHTIES:** AT CALÓ SPANISH: **OTORDÉ, OTORENTA, OTOVARDESH,** divided in syllables would be thus: ***oxto+var+desh.*** To realize that this number is compounded by the Gypsies, let us note that it has part in Greek OCHENTA is said: **ogdoéékonta:** "*3589.* **ὀγδοήκοντα ogdoékonta; from** *3590; ten times eight***:-ochenta."**

Here we see that the Gypsies have composed the number eighty, from the Greek numeral number eight: **OKTÓ**: "*3638.* **ὀκτώ októ; numeral prim.;** "*eight***":-eighth, eight, eighteen."** **And VAR** from Hebrew **augment,** "3527 **kabár**; root prim.; prop. *braid*, i.e. (fig.) *increase* (spec. in number or quantity, *accumulate*):- multiply."
**and DESH** from Greek: "*1176.* δέκα **déka**; number prim. *ten*:-ten."
In Hebrew we have the word: **BAR,** which is used for many applications, and on some occasions it has been translated to mean YEARS. For example, in Daniel 5:31:

Also used to say: SON, GRANDSON: " . בַּר 1247 **bar** (cald.); corresp. to 1121; *son, grandson,* etc.:- son."
Also se uses for AMONTONAR WHEAT:
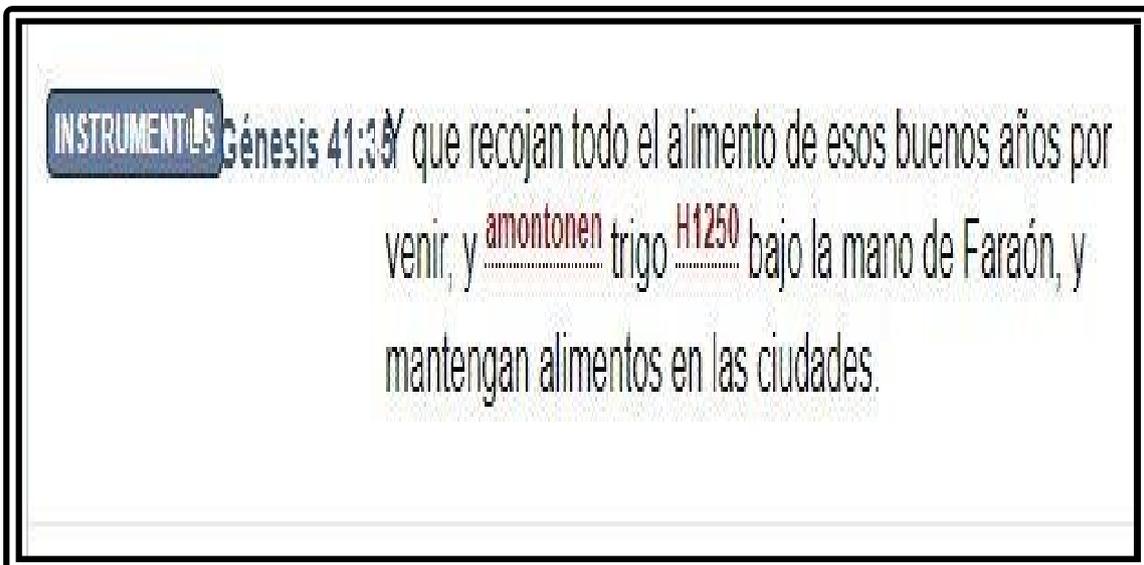


The word **AMONTONAR,** also carries the word: **BAR: tsabar: tsa-bar. Thus we can** clearly **see** that the word **VAR,** used by the gypsies to mean**: INCREASE OR MULTIPLY, is 100% of Hebrew origin.**

**NINETY:** in Calo-Romani: ***enja+var+desh. Enja is nine, var, is increase and desh is ten.*** *It means:* **NINE INCREASES OF TEN.**

**HUNDRED:** in Calo-Romani: **SHEL,** in Persian: **SAD,** in Avestic: **SATEM.** In Sanskrit: **SATA, AND SATAM.** In Hebrew: **SHEL,** it is used for many . "**7945 .** שֶׁל **shel**; by rel. 834; used with prep. pref., and often followed by some affin. pron.; *on account* , :-on *account* of, on account of so much that."

As we observe, **SHEL** must be one hundred in Hebrew, because the word **SHENAYIM** is **TWO HUNDRED** and we see it in all the numbers from two hundred on. In Spanish caló to say one hundred says: **GRES,** but it is not correct, the dictionaries say:                    **SHEL.**                    Hungarian
                    Hungarian
                    Romani:

| Magyar | Cigány | |
|--------|--------|---|
| 🔊 száz | sel | ▼ |

The Calo-Romani dictionary links the number 100 directly to Hebrew:

In Persian: **SDH. There is a linkage of this word between Hebrew and Persian.**

**TWO HUNDRED:** in Calo-Romani: **DUJSHELA.** This pa- labra is composed of the Greek: **DUJ,** which means: **TWO: "***1417.* δύο **duo**; numeral prim. *"two"*:-two, two hundred." And from the Hebrew: **SHELA**, which comes from the pa- labra: **SHENÁYIM,** meaning two hundred: "8147 **she- náyim**; dual from 8145; fem. שְׁתַּיִם **shettáyim***; two;* also (as ord.) *double*:-both, both, double, twelve, twelfth, twelveth, two, **TWO HUNDRED,** twelfth, two thousand, even, second, two ve- ces, twenty thousand."

**THREE HUNDRED:** in Calo-Romani: **TRIN SHEL**, uses two words one in Greek**: TRIN**, from the Greek: **TRIA,** and another in Hebrew: **SHELOSHÁ,** means: **THREE HUNDRED: "7969** שְׁלֹשָׁה**sheloshá**; prim. number; *three;* occasionally (ord.) *third*, or (mult.) *triple*:-ter- zero, three (times), **THREE HUNDRED,** thirteenth, (at) ter- cer (day). Comp. 7991.

**FOUR HUNDRED:** in Calo-Romani: **SHTAR SHEL,** uses two Hebrew words **ARBAÁ** which is four, but **SHIT and SHET** is the number **six,** also SITTÍM, is sixty**.** This shows that **SHTAR**, is Hebrew**.** "8361 . שִׁתִּין **shittin** (cald.); corresp. to 8346 [comp. 8353]; *sixty*:-sixty." "8353 . שֵׁת **shet** (cald.); orשִׁת **shit** (cald.); corresp. to 8337:-six, sixth."

**FIVE HUNDRED**: in Calo-Romani: **PANDYSHELA**, com- posed by two words one from the Avestic: **PANDY** which is five, and Hebrew SHELA, which would

be **HUNDRED,** meaning:

**FIVE TIMES A HUNDRED.** The word **SHELA** in the Hebrew has several applications: לֹה"**shelá** (1S 1.17); from 7592; *pe- tition;* by impl. *loan*:-asking, request."

| | |
|---|---|
| **Quinientos** | *Pandyshela,* panschcientos, adj.num. |

In Persian quinientos is: **pănsad.**

**SIX HUNDRED**: in Calo-Romani: **SHOV SHTAR,** this word is entirely Hebrew **and** would go together:

**SHOV-SHTAR**
**In Hebrew: SHI-SHSHÁ**

8337. שֵׁשׁ shesh; masc.

שִׁשָּׁה shishshá; número prim.; *seis* (como rebosando [véase 7797] más allá de cinco o de los dedos de la mano); como ord. *sexto:*—decimosexto, dieciséis, seis, seiscientos, sesenta, sexto.

In Persian: **sheshsad.** In Hebrew and Persian, it is the same.

**SEVEN HUNDRED:** in Calo-Romani: **SHTAR EFTA,** this number is wrong, since **SHTAR** is four.
In Persian: **hafsad. SHTAR** may be descended from Persian.

**EIGHT HUNDRED:** in Calo-Romani: **OXTOSHELA,** uti- lizes two words, **OXTO** from Greek: **OKTO,** and hundred from Hebrew: **SHELA. "8084** שְׁמֹו ֽנִים **shemoním**; mult. 08083; *eighty,* also *octogésimo:*-ochenta, ochocien- tos, octogésimo."

**NINE HUNDRED:** in Calo-Romani: **INJASHELA,** both words are Hebrew: **INJA** is nine, **SHELA** is one hundred.

**MIL,** in Calo-Romani: *Ekh mija,* the word: **EKH,** is one and is Hebrew: **EKJÁD.**

## DIFFERENCE BETWEEN CALÓ AND ROMANÍ.

We have explained throughout this book that both the Caló of the Spanish Gypsies and the Romani of the Gypsies of other nations have some differences, but these differences are not due to the fact that they are different languages, but because of the Gypsy diaspora and having taken different paths, words were paid to the original language and thus many original words of their languages were lost.

Some presume that their Romani is the purest, and some have even argued saying: "YOU DON'T KNOW ROMANI, SO YOU CAN'T UNDERSTAND IT".
Then I spoke to them in Caló, and they admitted that they did not understand anything. Now the caló and

In Romani, many words are understood, as they are the same, but in others the change is noticeable.

Another important issue is that, in Israel there were some differences in pronunciation, and we also note that in Hebrew there are different words that mean the same thing, and some tribes used some words and others used different words to say the same thing.

For example, in the Spanish gypsies we say JERÓ to say head. And some said that this was incorrect, and when George Borrow in the MAJARÓ LUCAS, introduced the word JERÓ to say chapter, many criticized him, but when we go to the Hebrew, we realize that this word is correct.



2029. הרה jará: raíz prim.; *estar (o quedar) encinta, concebir (lit. o fig.)*:—concebir, (estar, mujer) encinta, engendrar, mirar, progenitor.
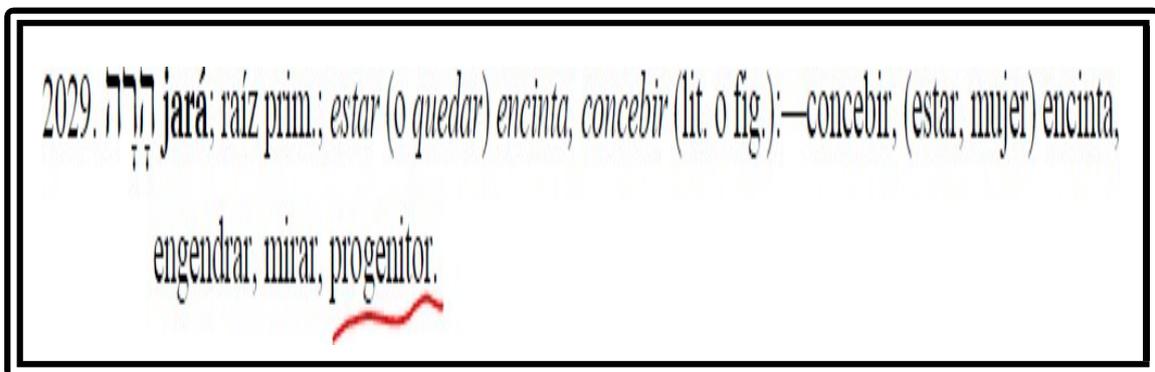
In Caló-Romani: **JERÓ.**
In Hebrew: JARA.

Other Romanis to say head say: **SHERO** and it is also correct, only that the order is inverted, and in reality it is: ROSHE, and in Hebrew ROSHA.

Therefore, we observe different words used by one or the other, which have the same meaning, but with different pronunciations.

## LIST OF CALÓ AND ROMANÍ WORDS.

There are many existing romanís, and we cannot compare them all, so we will make the comparison with only romaní.

| ESPAÑOL | CALÓ. | ROMANÍ. |
|---|---|---|
| PAN. | Manró. | Sumer, tató. |
| PADRE. | BATU. | DADA. |
| MADRE. | DAI. | DAYORRI. |
| DIOS. | DEVEL. | DEL. |
| AMOR. | JELI, YELI. | KAMIMOS. |
| DESCANSAR. | SHOBAB. | HODINISAREL. |
| CABEZA. | JERÓ. | SHERO, TUJOI. |
| VENIR, LLEGAR. | ABIYAR. | AUPRAL. |
| MALO. | CHORRO. | NASVALO. |
| MIRAR. | DIKAR. | FILAREL. |

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