

**Transcription and Translation
of
David Fresco's Excommunication Order**

**Kolelut de la Sivdad de Kosta(ndina)
Medjlis Ruhani
Mandamyento**

**Kolelut of the City of Kosta(ndina)
Religious Council
Order**

Nozotros, Medjlis Ruhani i Umumi, sinyados abasho, syendo aklarado a nozotros ke David Fresko, redaktor del djurnal *Telegrafo*, menospresyo por eskrito al grande rav Moshe ha-Levi, Kaymakam efendi,
-sovre esta rebuelta, mos adjuntimos i mos akonsejimos endjuntos en una seduta,
-i despues de traer alos shaetes delante de nozotros i delante de David Fresko,
-i ke izyeron shaetlik de eyos para eyos, kada uno kon su idea,
-ke ek la koza es vedra i djusta ke David Fresko menospresyo al gran rabbino,
-ke ansi sigun el djuzgamyento de derechedad, David Fresko esta en *herem* i en *nidduy*, i esta separado i apartado de la komunidad de Yisrael fin ke resive su pena, lo ke la Ley kondena.
-I ke esto plazga a los ke lo oyen, i ke les venga buena beraha sovre eyos.
-Sinyaron el 29 del mez de Iyyar, de esta ora endelantre, 5647 de la Kreasyon, aki, la sivdad de Kosta(ndina), i todo esta djusto i klaro i firme.

Whereas, it has become clear to us, the under-signed of the Religious and General Council, that David Fresco of the newspaper *Telegrafo* has despised in writing the *Kaymakam efendi*, chief rabbi Moshe ha-Levi,
-because of this uproar, we have met, and upon consultation with each other in a meeting,
-and after bringing witnesses before us and before David Fresco,
-and after the witnesses testified on their own free will and consent,
-it has been established that David Fresco has despised the chief rabbi,
-and that according to the strict requirement of the Law, David Fresco is placed under excommunication and ban, and is separated and severed from the congregation of Israel, so that he receives his punishment in accordance with the sentence of the Law.
-May it be pleasing to those who hear this, and may a good blessing come to them.
-Signed, and immediately enforced on the 29th day of the month of Iyyar 5647 of Creation, here, in the city of Kosta(ndina).
Everything is true, clear and well-established.

Refael Hezkiya Yeoshua Sonsin ם'ו Hayyim Yishak Menashe Nissim Moshe (H)Amon ם'ו

Shelomo Fresko

Hayyim Mordehay ם'ו

SimanTov De Toledo

Yaakov Kalma

Merkado Moshe ha-Levi

Yeuda Ashkenazi

Shalom ha-Kohen

Refael Abolafya

Behor Siva

Hayyim Nasi

While Fresco did not mind the excommunication *per se*, he did change his mind when he faced the real threat of internal exile (*sūrgūn*), and submitted to the degrading procedures required for the lifting of his excommunication.

Ladino Text of the Lifting of David Fresco's Excommunication⁵¹

Dela seduta del Medjlis Ruhani-Umumi de dia de Martes, sinko del mez Av (5)647 [1887], en la kaza de morenu ha-rav ha-Kolel.

Prezentes morenu los rabbanim (Meir) Yaesh, (Shelomo) Fresko, haribbi (Hayyim) Menahem, haribbi (Hayyim) Sevi, haribbi SimanTov de Toledo, haribbi Merkaḡo ha-Levi, haribbi Hayyim Nasi, haribbi Behor Abolafya, haribbi Yeuda Ashkenazi, haribbi Behor Siva.

La seduta se avre ala ora sinko ala turka. Los sinyores Avraham ha-Levi, Avraham Fresko, Yishak de Toledo i Elia Shuhami lo trusheron a David Fresko por ke le tomen hattara [dezataḡura] el Medjlis Ruhani-Umumi. Ma si komo el sinyor rav es avansaḡo en eḡaḡ i endispuesto, rogó de no desturvarlo muncho ke el estaḡo de su salud no le permetia, i ke los sinyores hahamim nombraḡos arriva se rekojeran en su yeshiva (Yeshivat Fua), i detuvo solo a los sinyores rabbanim, haribbi Menahem i haribbi Sevi, myembros del Beḡ Din ha-Sedek, por serlo mattir [dezataḡo] al dito David [Fresko]. I entro David Fresko i disho las palavras sigyentes:

Syendo me metyeron en herem, i so djudyo, rogo de serme mattir [dezataḡo].

Urne-ahar [i despues] ke lo kondenaron, i ke fue holes mi-nealav [deskalsado de sus sapatos] uve-rihuk 4 amoḡ [de leshor de 4 kovdos], demando mehila i izo vidduy, i despues se le tomo hattara [dezataḡura], i fue yevaḡo el sr. David Fresko ala Yeshiva dicha delante de toḡos los sinyores notaḡos arriva, i demando mehila gemura [perdonansa kumplida] de toḡos eyos a uno a uno, i por amor de paz fue tambyen su sinyor padre haribbi Shabbetaḡay Fresko a la Yeshiva nombraḡa arriva i se fue merusse [perdonado] kon los sinyores hahamim eskritos arriva, i despues fue haribbi Shabbetaḡay el nombraḡo arriva a la kaza del morenu ha-rav ha-kolel a tomarle mehila, i fue akompanyaḡo de toḡos los sinyores hahamim prezentes, i la seduta se serro a la ora sesh a la turka.

Por kopyas konformes a los orijinales,
el sekretaryo Hizkiya Hatem.

⁵¹ Abraham Galanté, *ibid.*, p. 263.

In Galanté's words,⁵² a harsh system of retributions was put in place to punish and silence those who denounced the mismanagement of communal affairs:

Profitant de la symapthie dont il jouissait auprès du Sultan, appuyé sur l'administration de son gendre Jacob Elnécavé et du fils de ce dernier, Josué, qui tous les deux transformèrent le grand-rabbinat en une ferme d'exploitation, et, conseillé par les siens, Moshé Lévi inaugura un système de délation dirigé contre ses adversaires. Un *takrir* adressé au Gouvernement d'Abdul Hamid suffisait pour les faire taire.

David Fresco's ultimate vindication had to wait until July 1908, when the Second Constitution was proclaimed in Turkey, and Chief Rabbi Moshe ha-Levi had to resign.⁵³

Galanté even describes for us earlier attempts to excommunicate *Le Comte de Camondo* as follows:⁵⁴

....notons aussi que l'école primaire juive fondée en 1854, à Péri Pacha (Istanbul) et placée, plus tard, sous la protection du Comte Abraham de Camondo, fut l'objet d'attaques de la part des réactionnaires, qui considéraient l'enseignement du français comme un *péché*, ce qui les encouragea jusqu'à aller excommunier le Comte de Camondo. Les mêmes attaques furent répétées lors de la fondation en 1875, à Istanbul, de l'école de l'Alliance Israélite Universelle.

Thus, the impact of the *Alliance* schools did account for much turmoil, including adamant anti-clerical and anti-Zionist postures.⁵⁵

Now, among the "upper" educated circles of society who spoke French, the word *la judia*, incredible as it may sound, was quite derogatory, denoting the ignorant, poor Jewish maid who came at 5 A.M. to start a fire under those huge cauldrons of water for the biweekly laundry, or to clean entire mansions by sheer muscle power. *I oy no me vino yene la djudia*, i.e. *today, too, the maid cancelled on me*, was the constant complaint of those upper-class women against their lower-class helpers.

Conversely, those lower-class helpers and their entire cultural turf were proud of their *Djudezmo*, a clear reference to their distinctly stricter observance of Jewish customs and ceremonies. Their perennial complaint was *eyos son rikos, no kreyen en nada*, i.e. *they are wealthy, they believe in nothing*. Thus, if *la djudia* reflected an upper-class derogatory bias against the poor, *Djudezmo* was quite often a lower-class accusatory finger pointed at the lack

⁵² Abraham Galanté, *ibid.*, p. 137.

⁵³ Abraham Galanté, *ibid.*, p. 138, note 1, reports abuses in the provinces, such as the Island of Rhodes: Nous connaissons personnellement le cas d'un conflit surgi à propos de la nomination d'un grand-rabbin à Rhodes, conflit qui dura de 1890 à 1896 et qui fit dépenser, aux deux parties en cause, de fortes sommes d'argent envoyées au grand-rabbinat (lisez Elnécavé père et fils) pour des soit-disant frais.

⁵⁴ Abraham Galanté, *La presse judéo-espagnole mondiale*, Fratelli Haim, Istanbul 1935, p. 4.

⁵⁵ See Aaron Rodrigue, *De l'instruction à l'émancipation, Les enseignants de l'Alliance israélite universelle et les Juifs d'Orient 1860-1939*, Calmann-Lévy, Paris 1989, p. 97 and p. 183.

of observance by the well-to-do. That some may have extended their accusatory intent from implying simple "religiosity" to the "language of that religiosity" is possible.⁵⁶ At any rate, the over-heated arguments against the word Djudezmo to describe Ladino⁵⁷ have, to my ears at least, all the overtones of a rivalry that began, if anything, in the context of a class struggle for primacy. We, Sepharadim, are best served by never using this inappropriate, at times derogatory, and clearly misconstrued term.⁵⁸

Ladino

This is the traditional and ideal name of our language. For centuries, Ladino has been used ostensibly by our *hahamim* all over the title-pages of their books, and in their writings, too. In her Introduction to the *Me'am Lo'ez to the Song of Songs*,⁵⁹ Rosette Barron Haim offers a partial sampling of these title-pages:

Rabbi M. Alkalay introduces his version of Ibn Verga's *דורה שבת* as a *Ladino* translation.

Rabbi Avraham Palaggi introduces his *דוכיח אברום* as a book *ordenado en Ladino*.

Rabbis Avraham and Yoseph Palaggi introduce their book *דוכיח אברום* as *ordenado en Ladino*.

Rabbi Yisrael Behor Hayyim introduces his translation of the *דוכיח דלכות* as being in *Ladino*.

Rabbi Eliezer Papo introduces his *ספר דוכיח אברום* as containing *dinim en Ladino*.

Rabbi Yeuda Papo introduces his *ספר דוכיח אברום* as being *trezlado en Ladino*.

Rabbi Yishak Behor Amaragi introduces his *ספר דוכיח אברום* with the words: *lo trezlado en Ladino*.

Rabbi Avraham Finzi introduces his *דוכיח אברום* as being in *Ladino*.

Rabbi Hayyim Avraham Uzziel introduces his *ספר דוכיח אברום* as a book on *misvoṭ en Ladino*.

Rabbi Shabbetai Yaakov Vitas introduces his *ספר דוכיח אברום* as a book written in *Ladino*.

Rabbi Moshe Alkalay introduces his *דוכיח אברום* as a book on *dinim menesterozos en Ladino*.

Rabbi Elia Shelomo ha-Kohen introduces his book *ספר דוכיח אברום* as being written *en Ladino*.

and the list could go on and on!!! With the verdict that Ladino is an "artificial language", lacking the characteristics of a "true language", the legitimate question that comes to mind is this: If all these Ladino books, with their predominantly slavish style, reflect mostly an artificial language, are they still worth reading? "No", would have to be the inescapable answer of those who have placed *Ladino* in quarantine!

⁵⁶ Even though my own family was upper middle-class, I owe my awareness of these deep-seated feelings on both sides of the fence to my having been for almost ten years a faithful "acolyte" of my beloved rabbi, Haribbi Shabbetai Amon. During that time, I attended every circumcision, wedding, funeral or *meldado* in my suburb of Kuzguncuk. With my frequent visits to most homes there, I established friendly and lasting relationships with *bakkales* (grocers), *balukçis* (fishermen), etc., etc. For years, my father served our Synagogue in every possible capacity, including long years as president. Very early, I became aware of all the squabbles, particularly those involving *los rikos i los proves*, the well-to-do and the indigent.

⁵⁷ David N. Barocas to Marvin I. Herzog, November 1, 1977, in David N. Barocas correspondence, HUC-JIR, Cincinnati, Ohio.

⁵⁸ I am aware of some people having even written *lingua djudezma!* Does sloppiness justify anything?

⁵⁹ Rosette Barron Haim, *Me'am Lo'ez to the Song of Songs*, HUC-JIR, Cincinnati, Ohio 1988, p. XVII.

As the language of a very small group, Ladino made the-word-for-word, letter-for-letter rendition of our literary monuments the cornerstone for its continuity and its authenticity. The verb *enladinar* is not to produce a mechanical, interlinear translation in order to learn Hebrew! Neither is *enladinar* limited to the Passover *Haggada* or the liturgy. It covers all sacred texts, Bible, *Mishna*, *Talmud*, *Zohar*, the *Mussar* literature etc., outside which there was practically nothing else anyway. *Enladinar* is what someone, who being already familiar with Hebrew, does to recapture all the minutiae of our sacred texts, which permit him to draw added inspiration for beautifully edifying new sermons, or exciting legal vistas towards innovative halakhic decisions. *Enladinar* is bold and creative. It involves producing the next best thing to the Hebrew original in order to reach out, and touch the *Verdad Hebrayca*, whatever the perimeters of that truth in the mind of a particular *enladinador*. In my view, *enladinar* is almost an act of voting with and for our cultural models, for their continuity and their natural evolution. But if we become estranged from our rich *Ladino* sources, we cut ourselves off from our best cultural models. And what is left is ignorance, nostalgia and hyphenated appellatives for linguistic cataloguing.

Recent shifts in attitude have tended to play down, and often to undo half a millennium of Ladino's nurturing dependency on Hebrew-Aramaic and Turkish. Perhaps, this cursory *défense et illustration* of the Ladino language will bring a measure of balance to an otherwise tough puzzle!

* * * *

When the last boat carrying Sepharadim dropped its anchor within sight of Ottoman piers, everybody sensed that this new world in the East, across the Mediterranean, would be for them as vital as that other New World discovered by Columbus in the extreme West. Situated in the heartland where Europe, Asia and Africa converge, today's modern Turkey has counted its blessings of rich soil, plentiful water, and subterranean bounties; but also of a citizenry on the move, conditioned to do so for almost two hundred years, toward ever-promising horizons of knowledge and culture. May the world come to realize that this new Turkey, so energized by Atatürk's lofty dreams of half a century ago, holds in its treasure-house beautiful keys ready to unlock, in generous association, gates, large and small, built over the centuries by the necessities of our human condition.





Grammatical Notes⁶⁰

The main lexical parallels between Ottoman Turkish and Ladino occurring in the *Buen Dotrino* have been listed in the two Ladino glossaries of this book. Here are some additional notes covering both Hebrew/Aramaic and Turkish grammatical points.

The *-mente* indicator⁶¹

It is very important to remember that Judge Gabbay was not the product of the *Alliance* Schools. Therefore, when the *Risâle* was translated (1860), Ladino was not yet competing with French for supremacy. At that point, it is no exaggeration to describe Ladino, especially in the area of syntax, as a quasi-Semitic language with a Hispanic vocabulary!

As I indicated earlier, for almost five centuries the *hahamim* and educators, working on Hebrew/Aramaic texts, had developed an almost perfect linguistic tool to satisfy the *halakhic* and *midrashic* needs of the Sephardic Community. No area of Ladino better mirrors this dependency on Hebrew/Aramaic models than the whole range of new adverbial substitutes it developed to fill in for the *-mente* type adverbs it had successfully eliminated from daily usage.

In the twenty-five pages of text contained in this book, I counted only 2 *-mente* type adverbs:

<i>derecha mente</i> ⁶²	(p. 1, line. 13)	directly, immediately
<i>demazyada mente</i>	(p. 9, line. 3)	excessively.

That is all! To anyone familiar with Italian, French or Spanish, where *-mente* adverbs are "a dime a dozen",⁶³ this situation is indeed baffling.

⁶⁰ All examples quoted in this essay have been culled from the *Buen Dotrino*.

⁶¹ For a discussion on the same topic in R. E. Yisrael, *Traduksyon Livre de las Poezias Ebraikas de Rosh ha-Shana i Kippur*, Ladino Books, Cincinnati, 1989, see my Introduction, p. VII.

⁶² Ladino texts in Rashi characters spell these adverbs in two words, similar to the original Latin spelling *veramente*, (with a true mind), *truly*.

⁶³ As I write these words, fond memories of the late Isaac Habib, a dear friend of our family, come to my mind. Isaac Habib was one of the wittiest *mansevovs* of my generation. He had gone to an *Alliance* school for a number of years, but had to make a living as a monument maker (*taşçı*) in the Kuzguncuk cemetery. All of his friends had gone to study in foreign schools, turning into French speaking high-class individuals. On those rare occasions when they needed his services for the tombstone of a family member, they would try to take advantage of their "old friend" to get favorable terms or to extend their payments.

While at work, carving Hebrew letters on marble, Isaac always sang Sephardic *romansas* for sheer pleasure. Upon spotting the approach of an old debtor friend, Isaac would continue singing his love songs, having already sensed from the demeanor of his friend the unleashing of pompous Ladino to overwhelm him, and to extract from him some concession. Finally, he would say:

Na! Sinyor mente ya vyene,

And yet, the reason for this otherwise puzzling avoidance of the *-mente* type adverbs becomes obvious when one considers the fact that Hebrew/Aramaic, unlike Romance languages, lack a single word pattern to express the adverbial idea. For a language like Ladino, engaged in approximating Hebrew/Aramaic models for the attainment of the *verdad Hebrayca*, *-mente* type adverbs soon turned into a burden. The language not knowing what to do with these hefty dinosaurs, decided to atrophy them, in favor of the more varied adverbial constructions favored by Hebrew/Aramaic (or Turkish), as follows:

Preposition + Noun = Adverb

<i>kon ley</i>	legally
<i>a punto</i>	immediately
<i>en su punto</i>	immediately
<i>a las verdades</i>	truly
<i>al kavo</i>	finally
<i>en partikolar</i>	particularly
<i>a la ley</i>	religiously (<i>dince</i>)
<i>al meoyo</i>	rationally (<i>akılca</i>)
<i>sin apreto</i>	comfortably (without constraint)

Repetition of Noun

<i>sof sof</i>	finally
<i>mas i mas</i>	especially
<i>a poko a poko</i>	slowly (<i>yavaş, yavaş</i>)

Noun + ke

<i>syerto ke</i>	certainly
<i>siguro ke</i>	surely

Paronomastic Construction:

<i>avlar avlasfeas</i>	speaking contemptuously
<i>vistirse modos de vistidos</i>	dress strangely
<i>kaminar en kaminos derechos</i>	walk uprightly/honestly
<i>ke negra vida la esta bivuyendo!</i> ⁶⁴	how miserably he is living!

Two Verbs instead of Verb + Adverb:

<i>korrer i azerlo</i>	do it promptly
<i>korrer i perkurar</i>	try promptly

as if to intimate that he was ready for a barrage of *-mente* adverbs, so unusual in the Ladino of uneducated people. But Isaac sat on both sides of the fence; he knew very well how to handle both types of people. Isaac's rhymed reponse to every *naturalmente* he heard was:

mi k.... en tu dyente!

discreetly mumbled in the deep recesses of his heart. We know that this was so, as he would say it out loud when relating to us these same incidents, to the laughter and enjoyment of his admirers. And I had to get this out of my chest!

⁶⁴ In addition to the *Paronomasia*, there is also a Pending Case in this phrase!

Agent of a Passive Verb

European languages have a *passive* verb. Hebrew/Aramaic, too, have a *passive* verb. The *passive* usually describes a situation such as:

the house was destroyed.

In this respect, both European languages and Hebrew/Aramaic have similar options, and that is where the analogy ends.

But a *passive* verb, without an *agent* to specify the author of that *passive* act, is incomplete, a kind of "crippled" passive. With an explicit *agent*, however, a *passive* verb can describe a fuller situation, as in

the house was destroyed by the enemy.

All European languages have a special preposition to introduce the *agent* of a *passive* verb. In Greek, *ὑπό*; in Latin, *a, ab*; in French, *par*; in Italian, *per*; in Spanish, *por*; in English, *by*; in German, *von*, etc. are precious prepositions routinely used to introduce the *agent* of a *passive* verb.

A *passive* verb without an *agent*, due to the lack of an appropriate preposition capable of introducing that *agent*, is a "crippled" passive, at least from the European point of view. Hebrew/Aramaic never developed an adequate preposition to introduce the *agent* of a *passive* verb.⁶⁵ Thus in Hebrew/Aramaic, and therefore in Ladino, the only way out of this dilemma is to turn *passive* clauses with an *agent* into *active* clauses, with the *agent* becoming now the subject of the verb:

the house was destroyed by the enemy
must be rephrased as
*the enemy destroyed the house!*⁶⁶

In the entire *Buen Dotrino*, there is not a single case of *por* used with a *passive* verb. *Por* always means *for*, never *by*:

⁶⁵ It is believed that under Greek influence in Hellenistic times, Syriac was the first to break away from the pack by clearly investing its preposition ܒܝ with the "new" meaning of *by*. The Arabs took a couple of millennia before they, too, probably under French influence in Napoleonic times, began using their *من* as *by*. Hebrew ִלְיִן is of late vintage, and still somewhat clumsy, even though quite common in Modern Hebrew.

⁶⁶ Thus Judge Gabbay would rephrase the sentence quoted in footnote 21
from *la sinagoga fue rozada por ladrones ke avyeron un orifisyo*
to *ladrones avyeron un burako i se rovaron la plata de la sinagoga...*

<i>por el</i>	always means	for him,	never	by him
<i>por ti</i>	" "	for you,	"	by you
<i>por eyos</i>	" "	for them,	"	by them
<i>por tu amigo</i>	" "	for your friend,	"	by your friend
<i>por el mundo</i>	" "	for the world,	"	by the world, etc.

And therefore, in most cases, *por* and *para* become interchangeable:

para el, para la djente, para el Dyo, etc.

Under these circumstances, Ladino's only preposition closest to English *by* is *de*, as in:

<i>aborresido de la djente</i>	instead of	<i>aborresido por la djente</i>
<i>alavado del Dyo</i>	" "	<i>alavado por el Dyo</i>
<i>alavado de todo el ken te avlara</i>	" "	<i>alavado por todo el ken te avlara</i>
<i>seras kerido de toda la djente</i>	" "	<i>seras kerido por toda la djente,</i>

similar to a Classical Hebrew Construct States in:

אֶהְבֵּרְךָ	befriended by a companion (<i>Hosea 3:1</i>)
חָלְלִיָּהּ	slain by the Lord (<i>Isaiah 66:16</i>)
חָלְלִי־חֶרֶב	slain by the sword (<i>Isaiah 22:2</i>)

The Factitive AZER

The verb *azer* is commonly used in Ladino as a factitive, as well as a denominative:

<i>azer adjile</i>	<i>acele etmek</i>	rush, be in a hurry
<i>azer dalkaukluk</i>	<i>dalkavukluk etmek</i>	play the sycophant
<i>azer dikkat</i>	<i>dikkat etmek</i>	be careful, pay attention
<i>azer un echo</i>	לַעֲשׂוֹת מְעַשָּׂה	perpetrate an act
<i>azer kayret</i>	<i>gayret etmek</i>	try hard, endure
<i>azer koradjo</i> ⁶⁷	<i>cesaret etmek</i>	dare
<i>azer kumplido</i>	לְהַשְׁלִים/לְשַׁלֵּם	accomplish; perfect
<i>azer kyifur</i>	<i>küfretmek</i>	curse; swear
<i>azer mal</i>	לְהַרְע	do evil; hurt
<i>azer onor</i>	לְכַבֵּד	honor
<i>azer rezil</i>	<i>rezil etmek</i>	disgrace; ridicule
<i>azer shukyur</i>	<i>şükretmek</i>	be thankful
<i>azer taadjis</i>	<i>taaciz etmek</i>	embarrass
<i>azer temenna</i>	<i>temenna etmek</i>	show respect
<i>azer terbiet</i>	<i>terbiye etmek</i>	raise; educate
<i>azerse tikia</i>	<i>verem olmak</i>	catch tuberculosis; be aggravated
<i>azer uzar</i>	<i>alıştırmak, לְתַהַיֵּג</i>	accustom

⁶⁷ This is different from *it. far coraggio*, encourage; or *fr. prendre* (but not *faire*) courage, take heart.

Nominalization of the Infinitive

The nominalization of the infinitive, already very common in Ladino, was also favored by both Hebrew/Aramaic and Turkish. These examples have been culled from the *Buen Dotrino*:

<i>el apartar</i>	<i>el komer</i>
<i>el asentar</i>	<i>el meldar</i>
<i>el avlar</i>	<i>el onrar</i>
<i>el beber</i>	<i>el saver</i>
<i>el entender</i>	<i>el ser</i>
<i>el eskrivir</i>	<i>el tener</i>

Pending Case

(Resumptive & Anticipatory Pronouns)

Of the many languages that have influenced Ladino, none is better known for its love of the Pending Case than Aramaic. Centuries of contact with the *Talmud*, *Zohar* and the Two *Iddera's* have entrenched Ladino into this peculiar syntactic feature, used and abused, from high speech to daily gossip. We converse in Pending Cases (with Resumptive Pronouns or Anticipatory Pronouns), we lie down with them, we see them in our dreams. And when we learn a European language, that is the first thing for which we get clobbered!

Pending Case with Resumptive Pronoun

komo atu padre o atu madre los enganyas? instead of *komo enganyas atu padre i atu madre?*
i ken aze esto, el kavo de su djuzgo es... instead of *el kavo del djuzgo del ken aze esto es...*
ke negra vida la esta bivyendo! instead of *ke negra vida esta bivyendo!*

Anticipatory Pronoun:

sin darle avizo al patron instead of *sin dar avizo al patron*
la kontentes lo onra a su patron instead of *la kontentes onra a su patron*
el djailik lo trae al ombre en verguensa instead of *el djailik trae al ombre en verguensa*
esta manya lo aze al ombre tikia instead of *esta manya aze al ombre tikia*