

# THE WORDS MESTIZO AND LADINO

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We are living in a day when it is important to understand the definitions of two words, and they are “Mestizo” and “Ladino”. I don't mean a quick once-over scan, but an in-depth study and research inspecting every minute detail. Once we make a comprehensive survey of the topic, it will lead us to consider other related terms of urgent concern. I will now show the meanings of these two words from five different dictionaries, starting with Mestizo:

*Reader's Digest Great Encyclopedic Dictionary:*

“**mes•tee** (mes•tē•) *n.* A mustee. [<Sp. *mestizo* hybrid]”

“**mes•ti•zo** (mes•tē•zo) *n. pl. •zos or •zoes.* Any one of mixed blood; in Mexico and the western United States, a person of Spanish and Indian blood: also called *Ladino* (def. 2). Also mes•te•so, mes•ti•no (-nō). [<Sp. <LL *misticus* <L *mixtus*, pp. Of *miscere* to mix]. — mes•ti•za (-zə) *n. fem.*”

*Webster's New Universal Unabridged Dictionary:*

“**mes•ti•za** (me stē•zə, mi-), *n.* a woman of racially mixed ancestry, esp., in Latin America, of mixed American Indian and European ancestry or, in the Philippines, of mixed native and foreign ancestry. [< Sp]”

“**mes•ti•zo** (me stē•zō, mi-), *n., pl. -zos, zoes.* a person of racially mixed ancestry, esp., in Latin America, of mixed American Indian and European, usually Spanish or Portuguese, ancestry, or, in the Philippines, of mixed native and foreign ancestry. [1580-90; <Sp, n. use of adj. *mestizo* <VL \**mixticus* mixed]”

*The American Heritage Dictionary, New College Edition:*

“**mes•ti•zo** (mēs-tē-zō) *n. pl. -zos or -zoes.* *Feminine mes•ti•za* (-zə). *American Spanish & Portuguese.* A person of mixed European and Indian ancestry. [Spanish, from *mestizo*, mixed, from Old Spanish, from Vulgar Latin *mixticus* (unattested) of mixed race, from Latin *mixtus*, from the past participle of *miscēre*, to mix. See **meik-** in Appendix.\*]”

Then from the Indo-European root word appendix of *The American Heritage Dictionary, New College Edition* on “**meik-**”:

“**meik-**. To mix. **1.** Variant form \**meig-* in Greek *mignunai*, to mix: **AMPHIMIXIS, APOMICT, APOMIXIS.** **2.** Suffixed zero-grade form \**mik-sk-* in Latin *miscēre* (past participle *mixtus*), to mix: **MEDDLE, MEDLEY, MÉLANGE, MESTIZO, MISCELLANEOUS, MISCIBLE, MIX, MIXTURE; ADMIX, COMMIX, IMMIX, MISCEGENATION, PELL-MELL, PROMISCUOUS.** **3.** Possibly a Germanic form \**maisk-* in Old English *māsc*, mashed malt: **MASH.** [Pok. *meik-* 714.]”

*Webster's New World Dictionary, Second Edition:*

“**mes•ti•zo** (mes tē'zō) *n., pl. -zos, -zoes* [Sp. <LL. (Ec.) *misticus*, of mixed race (transl. of Gr. *symmiktos*, commingled) <pp. of L. *miscere*, **MIX**] a person of mixed parentage; esp., in the western U.S. and in Latin American countries, the offspring of a Spaniard or Portuguese and an American Indian — **mes•ti•za** (-zə) *n. fem.*”

*The American College Dictionary, 1951 Edition:*

“**mes•ti•zo** (mēs tē'zō) *n., pl. -zos, -zoes*. **1.** a person of mixed blood. **2.** (in Spanish America) one who has Spanish and American Indian blood. **3.** one of European and East Indian, Negro, or Malay blood. **4.** a Philippine Island native with Chinese blood. [t. Sp., g. LL *mixticus* of mixed race] — **mes•ti•za** (mēs tē'zə), *n. fem.*”

Now for an examination of the term “Ladino” from the same five dictionaries:

*Reader's Digest Great Encyclopedic Dictionary:*

“**La•di•no** (lä'dē'nō) *n.* **1.** A Spanish dialect, with many Hebrew elements, spoken by the Sephardim living in Turkey and other countries. **2.** In Latin America, a mestizo. [<Sp., wise, learned, cunning <L *Latinus* Latin]”

*Webster's New Universal Unabridged Dictionary:*

“**La•di•no** (lə dē'nō; *Sp. Lă thē'nô*), *n., pl. -nos (-nōz; Sp. -nôs)* for 2, 3. **1.** Also called **Judeo-Spanish, Judezmo**. a Romance language of Sephardic Jews, based on Old Spanish and written in the Hebrew script. **2.** (in Spanish America) a mestizo. **3.** (*l.c.*) *Southwestern U.S.* a wild unmanageable, or vicious horse or other ranch animal. [1885-90; <Sp <L *Latīnus* **LATTIN**. Cf. **LADIN**]”

*The American Heritage Dictionary, New College Edition:*

“**La•di•no** (lə-dē'nō) *n.* A Romance language, derived from Spanish with Hebrew elements and modifications, spoken by Sephardic Jews, especially in the Balkans. Also called ‘Judeo-Spanish.’ [Spanish, ‘Latin,’ from Latin *Latīnus*, **LATIN**.]”

*Webster's New World Dictionary, Second Edition:*

“**La•di•no** (lə dē'nō) *n.* [Sp., wise, cunning, learned, lit., Latin <L. *Latinus*] **1.** a Spanish dialect with some elements of Hebrew spoken by Sephardic Jews in Turkey and some other Mediterranean countries **2.** *pl. -nos* in Spanish America, a person of mixed ancestry.”

*The American College Dictionary, 1951 Edition:*

“**La•di•no** (lä dē'nô) *n.* **1.** a mixed Spanish and Hebrew dialect spoken by Jews of Spanish extraction now living in Turkey and elsewhere. **2.** (in Spanish America) a Spanish-speaking half-breed; a mestizo [t. Sp., g. L *Latīnus* Latin].”

It is interesting, but the term “Latino” does not appear in four of my dictionaries, except in *The American Heritage Dictionary, New College Edition* where it pertains only to “Latino-Faliscan”, ... “A subdivision of the Italic language, including Latin and Faliscan ...” Thus it becomes clear that “Latino” has been added only to more recent dictionaries, and I have one copyrighted in 1980 that has it. I believe the term “Latino” is an attempt to legitimize the term “Ladino”.

The reader may have already observed an interconnection between these two words, “Mestizo” and “Ladino”. I don't believe this is an accident, as many Canaanite-

jews accompanied the Spanish explorers to America, therefore, with them came the terms.

I will here refer to the book *OUR CROWD* by Stephen Birmingham. From this book, at chapter 3 under the title "Mount Beautiful", pages 29-30, I will paraphrase the story: Early in the year 1654 a ship ("bark", 3 masted sailing ship named the *St. Charles*, dubbed the "*Jewish Mayflower*") brought twenty-three Sephardic Jews from the culture of medieval Spain, and some of the great Sephardic families of New York today descend from the "*St. Charles*" arrivals which included the Hendrickses, Cardozos, Baruchs, Lazaruses, Nathans, Solises, Gomezes, Lopezes, Lindos, Lombrosos & Seixases. In particular, please notice the names Gomez and Lopez. How many mexicans do you know by those names? It is quite evident that the mexicans by these names are related genetically to these same Canaanite-jewish families that arrived in New York in 1654. The name Cardoz may also be a variation by which mexicans are named today. From this it should be quite obvious that the mexicans have absorbed the blood of Cain.

For those who might be interested, there are known Canaanite-jew families who go by the names of Gomez and Lopez. The Rubi and Lopez families of northeastern Arizona are continuing their search for their Spanish forefathers and members of their extended family. In February of 2003, the Lopez and Rubi descendants set up a website searching for their long lost relatives, which they are discovering are more worldwide than they could have ever imagined. That website is: [www.rubifamilygen.com](http://www.rubifamilygen.com)

At this website, under the heading "Sephardic Connection", "Emma Moya, in an article written for *La Herencia Del Norte*, Volume XXII, Winter, 1996, there is evidence that many of the families who settled in New Spain were forced to convert to Catholicism during the Spanish and Mexican Inquisition(s).

"Abstract: The Author, at a meeting with a group of Hispanic-researchers, discovers that she has a common ancestry with a woman who has traced her own Sephardic roots from Spain to Mexico to New Mexico. Emma Moya is a poet, historian, writer, and musician residing in Los Duranes, Albuquerque, New Mexico.

"Some Sephardic Names taken from *La Herencia Del Norte*, Winter, 1996: Alvarez, Andrade, Armijo, Barrios, Campos, Chaves, Cordova, Cruz, Diaz, Dominguez, Duran, Espinosa, Flores, Garcia, Gomez, Gonzales, Gutierrez, Hernandez, Juarez, Lopez, Marquez, Montano, Montoya, Nunez, Ortega, Ortiz, Pena, Perez, Rubin (19th century Galacia), Rubin (18th century Palestine), Ruiz, Sandoval, Torres." You will notice here that "Lopez" is listed as a Sephardic-jewish name! In fact, all of these names are Sephardic-jewish names, although many may claim they practice Christianity.

At the Internet website: [http://en.citizendium.org/wiki/Sephardi\\_Jews](http://en.citizendium.org/wiki/Sephardi_Jews) under the title "Sephardi Jews" we find another list of Sephardic towns followed by personal names:

"Among the more prominent were in [the cities] Toledo, Córdoba, and Granada. Smaller towns such as Ocaña, Guadalajara, Benrago, and Almazan were founded or inhabited principally by Jews. Castile, Aranda, Ávila, Calahorra, Cuellar, Herrera, Medina, Segovia, Soria, and Villalon were home to large Jewish communities. Aragon

and Catalonia had substantial Jewish communities in the famous Calls of Girona, Barcelona, Tarragona, Valencia and Palma de Mallorca.

“They generally bear Portuguese and Spanish first names, as Abravanel, Adatto, Aleqria, Angel, Angela, Amado, Amada, Bienvenida, Blanco, Cara, Cimfa, Comprado, Consuela, Coronel, Dolza, Edery, Esperanza, Estimada, Estrella, Ferosa, Gracia, Luna, Niña, Palomba, Preciosa, Sol, Ventura, and Zafiro; and such Spanish or Portuguese surnames as Afanador, Aguilar, Alvarez, Banegas, Behar, Belmonte, Benegas, Bengoa, Benveniste, Bensaúde, Bueno, Calderón, Cano, Carbajal, Caraballo, Carballo, Cardenas, Cardoso, Cardoze, Cardozo, Castro, Clemente, Cordova, Curiel, De Leon, De Pinna, Delgado, Delvalle, Diosdado, Espinoza, Espinosa, Fajardo, Fernández, Fidanque, Fonseca, Flores, Guerreiro, Gomez, Harari, Henríquez, Herrera, Iago, Jacome, Jimenez, Josué, Lafitte, Laredo, Leon, Levy Maduro, Levi/Levy, Lima, Lindo, Lisbona, Lombroso, Lopes, Louppes, Lozano, Macias, Maduro, Matamoros, Matos, Matamujeres, Medina, Mendes, Menezes, Mercado, Montes, Montijo, Monzon, Nunes, Osorio, Oliveira Pacheco, Pardo, Paredes, Penedo, Pereira, Peres, Perez, Peretz, Pinto, Prado, Ramirez, Rizzolo, Rivera, Rocamora, Rofé, Rojas, Romero, Saavedra, Sabbá, Saenz, Salvador, Santiago, Sarabia, Sasso, Sasson, Soriano, Sousa, Suasso, Tavares, Tejada, Tellez, Toledano, Torres, Tarragona, Toro, Touro, Valencia, Viana, Vidal, Zapatero, Zaporta, and Zebede.”

These are names that the Sephardic-jews went by, and not the names acquired from the seven hundred Indian tribes that were there before the Spanish/ Portuguese-jews arrived. And the only way these names could have spread throughout the population is by intermarriage. In other words, with the spread of the Canaanite-jewish blood came the spread of these Canaanite-jewish names, which nearly all of the mexicans have today, or derivatives therefrom.

We have to remember here that the Canaanite-jews assumed other people's names, so the origin of these names may not necessarily be bad. It does, though, reflect how some of the names that ended up in Mexico, Central and South America were attached to half-breed sewer-people. For instance, Peres, Perez or Peretz are derived from a group of Hebrew words which include pârâz (Strong's #6518, to separate; pârât (6527), to scatter; and pârâts (6555), to break; et al. The Biblical name of Pharez is also derived from these words. Our main purpose here is to show how the Canaanite-jews of Portugal and Spain carried them to Mexico where they continue today applied to a hybrid people termed “Mestizo” and “Ladino”.

What many may not be aware of is the fact that the Canaanite-jews in medieval times had only a given name, not a family name. Thus, it became hard for the king to keep track of them, so some of the kings decreed that they had to take a family (or sir name), whereupon they borrowed (stole) the names of their Caucasian neighbors or the name of a nearby town. For example, there are many Canaanite-jews today who have German names, just as most negroids have Caucasian names. It is only reasonable, then, that the mexicans today have White Portuguese or White Spanish names. The fact of mexicans assimilating, or soaking-up these names like a sponge, confirms their vile ancestry. For instance, the White Portuguese were great explorers, but they made a grave mistake by bringing back to Portugal some of the negroids to be used as

household servants, and while they were out exploring again, the negroids were getting their wives and daughters pregnant. Today, most of the Portuguese are nothing more than race-mixed sewer-people.

We are now going to investigate a website found at:

[www.aslansplace.com/insights/SepharadicJews.pdf](http://www.aslansplace.com/insights/SepharadicJews.pdf)

This one has an interesting title, "Toxic Waste From the Family Line." It was written by the mexican, Dell F. Sanchez, Ph.D. Before I quote his list of Canaanite-jewish names, I will give you a summary of his errant concepts. He first quotes Obadiah 1:19-20 out-of-context in an attempt to connect "Sepharad" to "Tarshish" (Spain) and the post 70 A.D. Canaanite-jews. By not grasping the difference between the good-fig-Judahites and the bad-fig-jews of Jer. ch. 24, his ideas of Scripture are distorted. He then gives an abbreviated history of the Sephardic-jews from the destruction of the Temple to their fleeing to Sepharad, Spain; their later expulsion from Spain by Ferdinand and Isabella in 1492; how in 1524, catholic kings sent Franciscan missionaries to Mexico City with power to inaugurate the Spanish version of the Inquisition on the mass-migration of Canaanite-jews that had settled in northern Mexico, south and central Texas, New Mexico and parts of southern Colorado, forcing them to become catholic. But the Canaanite-jews instructed their children to practice their jewishness in secret. And we were always told they were only Indian and Spanish.

Sanchez's list of Sephardic-jewish names include: "Aguilar, Alvarez, Anmgeles, Avila, Ayala, Castro, Diaz, Dominguez, Duarte, Enriquez, Garcia, Gomez, Gonzales, Hernandez, Herrera, Huete, Lopez, Lunca, Medina, Mena, Morales Moreno, Munoz, Ortega, Perez, Ramirez, Rodriquez, Rosales, Ruiz, Salas, Sanchez, Velasquez."

All of these three lists of Sephardic-jewish names should give the reader an idea of how wide jewish blood was spread around the world. The Chinese Sephardic-jewish name list should be just as large. Inasmuch as the mexican-jews have Canaanite blood, we should expect them to act like the lowlife immoral Canaanites of the Bible. And inasmuch as Yahweh declared that the "iniquity" of the land would "vomit" the Canaanites out of the promised land, how soon will the land "vomit" them out of the United States? (Lev. 18:25)

It is amazing to me that the mexican, Dell F. Sanchez, Ph.D. chose the topic "Toxic Waste From the Family Line" for his presentation. And I have to agree with him that the mexicans are indeed toxic waste. I don't see any difference in his usage of "toxic waste" and my use of the expression "sewer-people". Surely sewers are a system to carry away toxic waste. The only problem I have with his heading is that the Canaanite-jews are also toxic waste. All that has happened is that the Biblical Canaanite tribes (including the tribe of Cain) and seven hundred Indian tribes from Mexico and Central America have all been placed into a giant blender and turned into one giant scrambled, putrefied conglomeration of "toxic waste"! In addition to this, one must understand that many in the remnant nation of Judaea had absorbed Edomite blood by about 130 B.C., so when observing a mexican, one is looking at a racially-mixed Edomite. Surely, Mexico and Central America are the racial cesspool of the North American continent, and the effluent is overflowing by backing up into the United States and Canada at an alarming rate! Where in hell is the roto-rooter man?

Now to pick up some of the missing history of how all this started from the website [www.mexconnect.com/mex\\_/travel/slenchek/sljewsinmexico1.html](http://www.mexconnect.com/mex_/travel/slenchek/sljewsinmexico1.html)

“The survival of Judaism in Mexico is a tale of tenacity and tolerance. The story begins in Spain with the ‘Conversos’, Jews who had converted to Christianity, always under duress.

“It starts in 600 AD, the Visigoth king, Reccard, forcibly baptized 90,000 of his Jewish subjects and expelled those who would not accept Christianity. Some of the Conversos continued to practice their religion secretly for almost a century, then openly during the 800 years of Moorish rule. The number of Conversos grew during the 15th century when, in 1479, Ferdinand and Isabella launched a massive campaign to forcibly convert the Jewish population in Spain to Christianity.

“With the birth of the Spanish Inquisition some three years later, the ‘Conversos’ were now accused of secretly practicing Judaism. In 1492, all practicing Jews were expelled from Spain.

“By 1530 the Royal Viceroy of Nueva Espagna, Antonio de Mendoza, had established law and order in the New World (some historians feel Mendoza himself came from a ‘Crypto-Jewish’ family. Mendoza was a very common name among Spanish Jews).

“The ‘Conversos’ were under increasing pressure from the Inquisition. Looking for a place in which they could retain their Spanish identity, they focused on Mexico. In 1531 large numbers of them left Spain and Portugal for the New World.

“The inquisition had not yet come to Nueva España and the new arrivals soon married into prominent Mexican families, became priests and bishops and enjoyed a 40 year period during which time, many began to practice Judaism openly. Doctors, lawyers, notaries-public, tailors, teachers and silversmiths, they brought much needed skills to the new colony and were well received. They settled in Vera Cruz, Campeche, Oaxaca, Guadalajara, Morelia and Mexico City.

“By 1571 the Inquisition had arrived in the New World and again both practicing Jews and Conversos were under religious threat.

“In 1579 the King of Portugal granted land for a colony north of Nueva España, to a Portuguese nobleman, Luis de Carvajal. Named the ‘Kingdom of Nueva Leon,’ both Conversos and practicing Jews, banned in the Spanish colony, were welcome. But by 1641 the colony was gone. However, some of the original settlers had moved on to Texas, New Mexico, Arizona and California, then still part of Mexico, bringing with them seeds of Judaism that still survive ...”

It is apparent, with what has been presented here, a majority of mexicans have Sephardic-jewish names. Some of the names even go back to the tribe of Judah indicating that some of the Judahites had race-mixed with some of the Canaanites in ancient times. From all of this, it should be evident we have a much more serious problem with our southern border than anyone imagined!