

BIBLIOGRAPHY OF JUDEO-SPANISH BOOKS IN THE LIBRARY
OF CONGRESS (WASHINGTON), TRANSLITERATED AND
ANNOTATED BY HENRY V. BESSO.

INTRODUCTION

THERE are many compelling reasons for the publication of this Bibliography of Judeo-Spanish Books (libros en ladino). Some of these reasons are:

1. To make available to scholars and other investigators interested in Judeo-Spanish literature, liturgy, philosophy, folklore, history, language and customs, a wealth of material heretofore unknown and unavailable.

2. To save and make known the spiritual heritage of the Sephardic Jews of the Middle East and to collect the sources dealing with their history, folklore, etc.

3. To collect the remnants of the Jewish creation in the Judeo-Spanish language in order to save it from possible extinction. The Ladino books which, up to some 30 or 40 years ago, could be purchased everywhere, actually are out of print and therefore very rare.

4. To encourage the close study and research in the language, history and literature of the Sephardic Jews.

The publication of this Bibliography comes at a time when Judeo-Spanish or ladino —the language spoken by some million Se-

phardim for nearly five centuries after the expulsion from Spain—is experiencing a certain decadence. It is even predicted that it will disappear in the next generation or two ¹. And its publication comes also at a time when the Spanish Royal Academy of Madrid, Spain, together with the World Sephardi Federation, of London, have jointly sponsored the First Sephardic Bibliographic Exhibition being held in Madrid, Spain, this year. It was perhaps a coincidence, but it is interesting to note that Abraham Yaari's *Catalogue of Judeo-Spanish Books* ² was published at a time when the Spanish Government officially celebrated the Octo-Centennial of Moses Maimonides, in 1935. The publication of a Bibliography of the works of the Spanish Jews will help to fill a gap in the historico-political literature of contemporary Spain and closer relations may be established everyday.

This is of special significance for it shows that in Spain and elsewhere, outstanding specialists in the field of Romance philology, historians, theologians, philosophers and others, have been interested in Judeo-Spanish studies for some time. This is a marked contrast to the past when work in Judeo-Spanish was inspired, more or less, by sentiment rather than practical considerations.

It will be observed that the system of *transliteration* which I have adapted (explained later) has been followed as much as possible. The names of *the authors and the titles of the books are spelled exactly as they appear on the original Ladino texts*. The titles have been faithfully reproduced with all the errors and inconsistencies of spelling. Names and titles which at first glance seemed incorrectly written were copied literally from the original texts consulted. *The Hebrew, Turkish, French and/or titles in other languages, as well as the Hebrew words found interspersed within the Ladino titles themselves, have not been translated. They have been transliterated only with all the errors and inconsistencies of spelling.*

1). Cf. MAX A. LURIA, *Judeo-Spanish Dialects in New York City*, reprint from *Todd Memorial Volumes*, New York, 1930, I, 9; M. J. BERNARDETE, *Cultural Erosion Among the Sephardim*, in: *Memorial Volumes to J. MILLÁS y VALLICROSA*, Barcelona, 1954, I., 125-153; SHIABETAI DJAEN, *Sobre algunos escritores en Ladino*. In: *Jdaica*, Buenos Aires, 1939, nos. 73-75, p. 40.

2). Complete title is: *Catalogue of Judeo-Spanish Books in the Jewish National and University Library, Jerusalem*. Jerusalem, 1934. (Special Supplement to *Kiryath Sepher*, Vol. X.)

This Bibliography, to my knowledge, is the first of its kind to be published of Judeo-Spanish books extant in a public library of the United States. It has also the distinction of being the first comprehensive Bibliography of Judeo-Spanish books, in the world, to be published in *Latin characters*. The books listed in this Bibliography are printed in *Hebrew characters*, but the titles have been *transliterated in Latin characters* in order to make them available not only to Hebraists but also to non Hebraists. It is hoped that the transliteration in Latin characters will open up wide horizons to Hispano-Hebraic scholars and others who may wish to continue their investigations in a field which seems to have been very much neglected³. These books will prove to be an indispensable source for the cultural history of the Sephardim in the Balkan States, after the expulsion from Spain, since they shed much light upon the spirit of the times and touch various phases of the economic, social, moral and political conditions then prevailing in Judaism.

The study of the Jews in the Oriental countries, History of the Judeo-Spanish language and literature, folklore and liturgy are other fields which would be worth investigating. Through this Bibliography one can see, for example, men who have written dozens of works, yet their names have never been mentioned in any of the reference works.

While this Bibliography is the first of its kind to be published in *Latin characters*, Abraham Yaari was first to publish a more extensive *Catalogue of Judeo-Spanish Books in the Jewish National and University Library at Jerusalem*, in 1934. It contained 866 titles of books in Judeo-Spanish printed in Hebrew characters and filled a much needed gap.

Despite its being a scholarly and scientific Bibliography, however, Yaari's Catalogue remained somewhat inaccessible to many Hispanist and other researchers. The titles in this Catalogue are in *Ladino*, which means Spanish, *printed in Hebrew characters*. The explanations and the annotations, on the other hand, are given in

3). It is the feeling of many people that scholars had not given much attention to the emergence and existence of the Judeo-Spanish language until a few years ago. Not only is the phenomenon highly relevant to the sociologist and culture historian, but, in the words of Prof. MAX WEINREICH, it also calls for the recognition of a «Jewish interlinguistics.» Cf. MAX WEINREICH, *The Jewish Languages of Romance Stock and their Relation to Earliest Yiddish*. In: *Romance Philology*, 1956, IX, no. 4, p. 404.

the Hebrew Language, which is also printed in Hebrew characters. Because of this it is easy to be confused. And unless one knows both the *Ladino* and the *Hebrew languages* well, it is difficult to distinguish the titles from the annotations, and vice-versa. Consequently, this Catalogue cannot be used by general students interested in matters Hispanic. It is here, I believe, that this Bibliography, *published in transliteration*, will be an improvement over Yaari's Catalogue.

The field of Judeo-Spanish Bibliography was first opened by the late Dr. Mayer Kayserling who published his *Bibliotheca-Española-Portuguesa-Judaica*, in 1890. This was, up to the publication of Yaari's Catalogue, the only work that attempted to cover the field ⁴. It listed some 65 *Ladino* or Judeo-Spanish titles *transliterated* in Latin characters. This was very little of what had actually been printed in Judeo-Spanish up to the time of its publication in 1890. Besides, as Dr. Yaari remarks «those who copied Kayserling, copied his errors as well.» (Introduction, p. VI). It was natural, then, that a work published so many years ago should now

4). One is surprised to note that Dr. Yaari does not mention at all the *Bibliographical Lexicon*, published by B. Friedberg in 1928. The complete title is: *Bet Eked Sepharim Lexique Bibliographique de tous les ouvrages de la littérature hébraïque et judéo-allemande, y compris les ouvrages arabes, grecs, italiens, espagnols-portugais, persans, samaritains et tartares en caracteres hébraïques, imprimés et publiés de 1475 a 1900. Avec table des matières et registre des auteurs par B. Friedberg.* Anvers 1928, 6 vols.

This edition was printed at Antwerp, in 1928, or six years before Yaari's Catalogue appeared. The Judeo-Spanish books listed in this *Bibliographical Lexicon*, as the author states, are all printed in Hebrew characters.

A Second Edition of this *Bibliographical Lexicon*, enlarged, improved and revised, was published at Tel-Aviv, M. A. Bar-Juda, in 1951-1956, in 4 vols. The second edition contains some 256 titles in Judeo-Spanish printed in Hebrew characters.

The complete revised title is as follows: *Bet Eked Sepharim. Bibliographical Lexicon of the whole Hebrew and Jewish-German Literature, inclusive of the Arab, Greek, French Provençal, Italian, Latin, Persian, Samaritan, Spanish-Portuguese and Tartarian works, printed in the years 1475-1950 with Hebrew letters. Together with a register of the authors and a table of content. Second Edition, enlarged, improved and revised. Tel-Aviv. M. A. Bar-Juda. Vol. I. 1951; Vol. II. 1952; Vol. III. 1954; Vol. IV. 1956. (There are also Titles in Hebrew, French, German and English.)*

be completed through the addition of material which has come to light in the intervening years ⁵.

An examination of the available printed catalogs of Judeo-Spanish Bibliographies - Kayserling ⁶, Friedberg ⁷, Yaari ⁸, Silva Rosa ⁹, Molho ¹⁰, Franco ¹¹, as well as the card catalogues of some of the Libraries in the United States ¹²,—shows tht much that has been printed in Judeo-Spanish in various parts of the world is contained in this Bibliography. Small as the list may appear at present, it

5). Prof Joseph Silverman of the University of California at Los Angeles, in a note dated June 22, 1959, was kind enough to advise me that in a publication entitled *Studies and Reports*, published by the Ben-Zvi Institute for Research on the Jewish Communities in the East (The Hebrew University, Jerusalem), mention was made (Vol. II, 1956 — not available to me in the Library of Congress), of the fact that Abraham Yaari is preparing a new *Bibliography of Ladino books* which will contain approximately 1800 entries. This fact was also known to Dr. Marwick, Head of the Hebraic Section of the Library, who had communicated it to me, before receiving the note from my friend and colleague at the University of California. It is my understanding that Dr. Yaari visited the Library of Congress some two years ago in search of additional Ladino information.

6). MEYER KAYSERLING *Bibliotheca Española-Portuguesa-Judaica. Dictionnaire... avec un aperçu sur la littérature judéo-espagnole.* Strasbourg, Trubner, 1890.

7). B. FRIEDBERG, *Bibliographical Lexicon. Bet Eked Sephardim of the whole Hebrew and Jewish-German literature, inclusive of the Arab, Greek French-Provencal, Italian, Latin, Persian, Samaritan, Spanish-Portuguese and Tartarian works, printed in the years 1475-1953 with Hebrew letters. Together with a register of the authors and a table of content.* Second Edition, enlarged, improved and revised. Tel-Aviv, M. A. Bar-Juda, Vol. 1. 1951; Vol. 2, 1952; Vol. 3, 1954; Vol. 4, 1956 (There are also title pages in Hebrew, French and German).

8). ABRAHAM YAARI, *Catalogue of Judeo-Spanish books in the Jewish National and University Library, Jerusalem.* Jerusalem, 1934.

9). JACOB DA SILVA ROSA, *Additions to the Catalogue of Judaeo-Spanish books in the Jewish National and University Library, Jerusalem of Abraham Yaari.* In: *Kiryath Sefer*, Jerusalem, April 1936, 13th year, no. 1, 131-137.

10). MICHAEL MOLHO, *Sefarim Ivrim Hatikim Vesifre Ladino...* Buenos Aires (1957) 23 p.

11). MOÏSE FRANCO, *Essai sur l'histoire des Israélites de l'Empire Ottoman.* Paris, Durlacher 1897.

12). I have checked this list of books with the collections found in the New York Public Library, the Harvard College Library and the Library of the Jewish Theological Seminary.

forms, nevertheless. «a valuable adjunct to the Judaica and other Semitic holdings of any Library.»

The number of Judeo-Spanish collections in the United States is not great, and such as exist, besides the Library of Congress, are: Columbia University, Harvard College Library, The Hebrew Union College Library, The Library of the Jewish Theological Seminary of America, The New York Public Library, Yale University Library, the Yivo Institute for Jewish Research, and probably one or two others ¹³.

It is hoped that the publication of this Bibliography will stimulate other Libraries to systematically increase their own collection of Judeo-Spanish books. It is to be hoped also that some day we may have a sort of Union List or Union Catalogue of Judeo-Spanish books in the Libraries of the United States, and perhaps in the Libraries of the world ¹⁴.

13). The Libraries in the United States which have a representative amount of Judeo-Spanish books in their collections are:

a). The New York Public Library has some 200 in temporary cards. I have personally checked and examined some 120 of these books.

b). The Library of the Jewish Theological Seminary claims between 600 and 650 Ladino books, a good number of which have been examined by me personally.

c). The Hebrew Union College, of Cincinnati, Ohio, claims to have some one hundred or more Ladino Books.

d). The Yivo Institute for Jewish Research, in New York City, also claims to have some 200 or more Ladino books, but I have not been able to see them although I visited this center on two or three occasions.

e). The Library of Congress has a little more than 350 Ladino books of which I have personally examined 325 or more. The catalog published here is from this Collection.

f). The Harvard College Library undoubtedly has a little more than one hundred Judeo-Spanish books in its very rich collection of Hebraica and Judaica which numbers some 15,000 or more books. I have personally checked a little more than 50 Ladino books, during my visits to Cambridge, but I have not yet been able to get a definite number of the Ladino holdings in the Library.

g). Yale University Library has some 50 or more Ladino books divided between Judeo-Spanish texts, Meam Loetz editions and others.

h). I have written to the Librarian of Columbia University for some information on the subject, but to this date I have not received any reply.

14) I shall be happy to give my cooperation toward the preparation of such Bibliographies to the Libraries that may want to use my services.

This consolidated catalogue should serve as a basis for an encyclopedic dictionary of modern Judeo-Spanish literature. When finally edited, and published, this Catalogue should prove an effective reference and bibliographic aid ¹⁵.

Judeo-Spanish seems to have entered a stage of renaissance. As stated before, for the past 50 years many investigators, both Jews and non Jews, have been searching the pages of many of the Ladino books for material for the enrichment of our knowledge of general history, literature, philology, folklore, philosophy, etc.

In many countries, and in many of the leading Universities, scholars working in various fields of learning have found Judeo-Spanish sources a valuable aid in their investigations — Benardete, Luria, Wagner, Crews, Molho, Lamouche, Baruch, Nehama, Attias, Benichou, Sam, Levy, Cantera Burgos, Millás y Vallicrosa, Ramón Menéndez Pidal, David Gonzalo Maeso, González Llubera, José Benoliel, Isaac Revah, Isaac Benrubi, Enrique Saporta, Cecil Roth, Ovdia Cabhy, and a score of others, too numerous to mention here.

But this kind of research has just begun. What an abundance of new material may one yet find, for instance, in the *Mearn Loez*, and other rabbinic and liturgical books written in Ladino, for rounding out our knowledge of the economic and social history of the Sephardim in the Balkan countries. And to quote Prof. H. A. Wolfson, of Harvard University.

«The task of scholarship, which is an eternal prying into man's past, will not be ended until every page in these volumes will have been studied for all that may be extracted from them and the result embodied, in footnotes, essays, and monographs» ¹⁶.

From the linguistic point of view alone these books (original works and translations), are invaluable and should be among the Library of Congress desiderata ¹⁷.

15). It is hoped that the Library of Congress will take the initiative and will work toward the publication of this larger Catalogue. I, of course, will be available, Deo Volente, to lend whatever assistance. I can to make this project a reality.

16. Cf. H. A. WOLFSON, *Hebrew books in Harvard University*. In: *Harvard Alumni Bulletin*, Cambridge April 29, 1932. XXXIV, no. 29, p. 896.

17. Judeo-Spanish as spoken by the Sephardim of the Mediterranean

A few words in order to explain the method followed in the preparation of this catalog.

This Bibliography contains 321 titles. It represents only the collection of the Library of Congress. A breakdown of the list shows some interesting facts regarding the publication dates of these books which go back to 1550. For example, 1 book was published in 1550; 3 were published between 1700-1750; 3 between 1750 and 1800; 5 between 1800 and 1850; 82 were published between 1850 and 1900, and 175 of them were printed from 1900 through 1942. The balance of these books shows no date of publication.

The Bibliography has been arranged in alphabetical order. It is a sort of dictionary arrangement which combines author, title and subject in one alphabet. This system seemed to be most appropriate for a Bibliography of this nature. And because of certain difficulties encountered, I have departed from the standard form of entries. I have entered the name of the translator as the author in alphabetical order. And where a book has been translated from the French of Xavier de Montepin, say, by I. S. Sherezli, I have entered the translator's name as the author rather than Xavier de Montepin. However, Xavier de Montepin, Molière, Bernstein, Racine and other authors whose works have been translated into Judeo-Spanish have been listed. I have included their names in the *AuthorIndex* with a cross-reference to the names of the translators and vice-versa. In these ladino publications, the name of the translators and *not the original authors* appear prominently in the title pages.

The books in this Bibliography were checked against such printed catalogues as Kayserling, Yaari, Silva Rosa, Friedberg, Molho, Franco, above mentioned and the card Catalogues of Libraries in the United States such as Harvard College Library, the New York Public Library, and the Library of the Jewish Theological Seminary. I have indicated after each number in the Bibliography, the various Libraries that may have such books, or the name of the Author of the various printed Catalogues consulted, followed by the page number (e. g. NN; JTS; Yaari, 480 etc.). This

countries has been carefully studied by M. L. Wagner, Max A. Luria, Jose Benoliel, Cynthia M. Crews, and others. For the complete titles of their works. see. Henry V. Besso, *Bibliografía sobre el Judeo-español*. In: *Bulletin Hispanique*, 1952, LIV, nos. 3-4, 412-422.

information should be useful in that it will indicate at a glance where some of these books may be obtained in the Libraries of the United States.

Due to the fact that a large number of these books are not known, I have copied the first page of the title in full. The titles, in some instance, are very suggestive and, from the philological point of view alone, should at least attract the attention of many a scholar interested in Old Spanish. Some titles are written in the form of poetry, while others are in more than one language.

In the case of some books which seem to be anonymous, or the place of publication is missing, I have attempted to give some information wherever it was possible. In some instances I have tried to locate the real name of the author and the printer or place of publication.

There are four separate *Indexes* in this Bibliography:

1. An *Index of Authors'* names and titles, including also the names of the translators. These are given in alphabetical order, and lists the titles in Hebrew as well as those in Judeo-Spanish. The anonymous titles and those in Hebrew are underlined. Also, I have made some cross-references between certain authors and translators or certain titles and authors (for example: Xavier de Montepin, see: Gabai; or *Sefer Shuljan Aruj*, see: Caro), etc. These cross references should prove very helpful in identifying authors and titles.

2. A *Chronological Index*. All entries in the Bibliography are numbered. This method was devised to identify the books in the Library of Congress, so they can be easily obtained from the shelves. It also simplifies the cross-references in the text and in the *Indexes*.

3. A *Subject matter Index* lists, in alphabetical order, the variety of subjects contained in this collection. One will find such classifications as Bible, Biography, Liturgy, Folklore, Grammars and Readers, Novels, Poetry, Theatre, Religion, History, Ethics, Periodicals, etc. These subjects are followed by the number or numbers referring to the corresponding entries in the Bibliography.

4. An *Index of Places of publication*. This seemed to me very important due to the fact that the major part of these books were published in the Balkan countries, although some of them have appeared in Vienna, Cologne, Livorno, Belgrade, Jerusalem, New York and other places. This Index should be helpful to those who

may be interested in the origin of the Jewish printing places in the Balkan countries.

The number of translations which appear in this collection is indicated in a special section. There are some 45 known translations divided among the following languages: French (25), German (1), Hebrew (16), Italian (1), and Turkish (2). Other translations were made, of course, but these are indicated as being «adapted»; «imitated»; or «translated» without stating the specific language from which the work was translated.

Included in this Bibliography are also a number of books printed partly in Ladino and partly in Hebrew. I have explained which is the Ladino section or text that they contain. And in order to facilitate the understanding of some of these titles, I have given the English translation of many titles with some explanations about the contents of the books.

And last, but not least, a system of transliteration for the Hebrew and Judeo-Spanish has been prepared and will be explained in the next few pages.

In concluding these introductory remarks, I should like to ask the indulgence of the readers for the errors that may be found in a work of this nature which was started and terminated amidst interruptions caused by official duties and other difficulties. I have done whatever has been physically possible to see that this Bibliography should be as accurate as can be. I have personally examined all the books mentioned in this collection while preparing the work, and I have also examined a good number of these books in the Libraries of New York, Harvard and the Jewish Theological Seminary. If it is not complete in every respect, I am the first to recognize it, and I, alone, am responsible for its defects. In this connection, however, I like to quote what the author of the *Bibliotheca Asiatica* offered as an excuse for the incompleteness of his work: «Having decided to publish this work», he said, «I do not expect it to be free from omissions and errors, but unfortunately, this is the fault with almost all Bibliographical works. It is necessary not to judge them as they should be, but rather they should be judged for the gap they fill.»

In spite of being aware of the great responsibility and the multiple difficulties which a work of this nature entails, I have deemed it an obligation and a duty to undertake a task of such magnitude—and I have done it alone, at the behest of no one. I am glad to

be able to do this as a *public service* to the Library of Congress and, I hope, too, as a service to the many scholars in the field of Judeo-Spanish studies. It will be a source of satisfaction to me if this humble contribution could help the Hebraists and non-Hebraists alike who are interested in this rich field of scientific learning and culture.

I believe it is only just to express here my gratitude to a number of persons, Libraries and others, who have assisted me, even in an indirect way, during the preparation of this Bibliography.

My sincere thanks go to Dr. L. Marwick, Head of the Hebraic Section of the Library of Congress who, together with his assistants, have placed all the facilities of the Hebraic Section at my disposal during the period that I examined and copied all the books. Dr. Marwick encouraged me to go ahead with this work, despite my crowded days with official duties completely removed from this sort of work—and cooperated with me in many ways. Because my knowledge of the Hebrew language is rather limited, Dr. Marwick was most helpful in untangling and solving certain problems concerned with the Hebrew titles, dates of publication, etc.

Mr. Robert Haynes Assistant Librarian at the Harvard College Library, Harvard University, and Prof. H. A. Wolfson, also of Harvard University, were graciously ready to aid me in my researches along this field when I visited the Library, in Cambridge, Mass., on various occasions. I am deeply thankful both to Mr. Haynes and to Prof. Wolfson for their enthusiastic support of the project and for all the cooperation and attention and time they gave me in spite of their crowded duties at this great university. Mr. Abraham Berger, Chief of the Jewish Division of the New York Public Library, and his Assistants, deserve my sincere thanks also. I have always received every cooperation possible and their facilities were constantly put at my disposal during my visits to New York to check on the Ladino books there.

Though other people have gone over the manuscript and have offered suggestions and criticisms, I, alone, am responsible for any errors that may have crept in. I do hope that these errors, if any, will be brought to my attention so that they may be corrected in a revised edition or supplement which, I hope, will be published in the very near future.

BIBLIOGRAPHY

81. A. A.—I. *La pasión contentada*. II. *Fizioložia del žudio*. III. *Menster de la reližion*. Imitado por A. A. Viena, 1902, 16 p.

(A book on Ethics)

Yaari, 574

39. אבא, Itzjak Yehuda. *Me'am Loez Yesha'ya*. Dito chico libro de Yesha'ya, esta bien ordenado, en buena manera reglado, de los *Mefareshim* trezlado, con *Tosefot Sheli* aguntado, y su havla bien clara que se peno por ser aclarado, ainda como este libro no fue estampado, bien aventurado que el meldar enel sera uzado, y emlezara el *Arbaa veEtzrim* en buen andado, cuanta mas que havla de Aguien fue havlado, rogamos al *Sh'T*. que mos mande a el untaco, y seremos *Zoja Pene Mash'i'a Tzedaquem*. que esta bien dezeado. Salonico, 1892, 209 p.

(Liturgy. Commentary on the Bible: Isaiah. The author states in the Preface that the only originality in his work is the arrangement of the materials he found in other good exegetes. There is a quick review of Jewish history, a review of all the translations of the Bible in various languages, and gives an historical account of the *Me'am Loez* books published up to this date. It is not a scientific study. References are cited only in the Preface. It is a commentary on the Prophet Isaiah, but there is no recourse to parables, fables and/or legends. For further details on this, and other authors who have translated the *Me'am Loez*, consult. Michael Molho. *Le Meam Loez. Encyclopédie Populaire du Séphardisme Levantin*, Thessalonique, 1945.

Molho, 77; Yaari, 75

111. ABUD, Nissim Moshe. *Sefer Zikaron* dando a entender los *gelatim* y *perushim* de *moiedot*... *tekufot* v *shee'ct*, lo todo cumplido... de la gente y saver el *jeshbon* de los tiempos si naze lluvia o nieve... y de los 4 *yesudot* y provas en... y los teretemblos y de los truenos, y los aires, y los relampagos, y el yelor, y el caentor, y el bafo que suve de la tierra rusio a la regla, rusio yelado, nube y humedad, lluvia y nieve arcol y pedrisco y ferimiento de el sol y la luna. Lo todo declarado *Atev adak*... Koshta, 1831, 103 p.

(An almanac with information about the weather, the seasons of the year, earthquakes, the sun and the moon, etc.)

JTS.

252. —...*Sefer Otzar Hajojma*. Este libro es buen afamado que declara el *Me'am Loez Kohélet* en ladino y que embeza doctrinos y sensias del Sr. de Shelomo Amelej., sontraidas de *Guimara y Midrashim* y resto de los *Mefareshim* que sus havlas son dulces mas que la miel. Encorazandome y asufriendome en el Dios despues a nuestros queridos hermanos, meto mis mientes por azer esta chica ovra con la esperanza en el *Sh...* de reishir y ansi estampar mas otras ovras como *Nevihim Rishonim...* Compuesto por mi el menor Nissim Moshe Abud, S. T. Constantinopla, 5658/1898, 192 p.

(The doctrines and teachings of King Salomon as taught by Kohelet taken from the Gemara and the Midrashim. When Abud published this book in 1898, according to Molho (*Me'am Loez*, p. 26), two similar books had already appeared. The first, a pamphlet by Moise Isaac Almoult (also known as Conorte) of Bucarest, was published in 1854 under the title of *Kiryat Hana* and had 96 pages. The second book, 98 pages long was written by Salomon Ha-Cohen, native of Vidin, but established in Palestine. Both of these works, says M. Molho, were of minor importance).

Kaysersling, 80; Yaari, 80; JTS; Harvard College L.

272. —...*Calendario (Jalila)* por el año de 5659 a la criasion del mundo. Ella y *pehuta* sus dias son 353. El semen es... sus semanas son 51 y el semen es... afuera de... el Dio va que mo lo emprenzente con prensa y salud buena, Amen. (Editado por David B. Shelomo). Kospoli, Emprimeria Numisnatides, 5659.

(An almanac for the year 5659)

247. ALCALAY, *Moshe David*. Livrico de primera clase para criaturas chicas el cual se estampo prima vcz en Belgrado Nissan 5630 y contuvo el livrico «*Janoj Naurim*» guntc con 15 *Tosafot*. Agora se estampa *Segunda* vez con eniadimiento demaziaco kefi aclarado en la *Hakadima Shenia*. Pressboung, 5633/1873, 46 p.

(A primer for first grade, revised and enlarged. Born in Sarajevo, Alcalay was a Hebrew textbook writer, translator and teacher. He died in Belgrade in 1901. His literary production included works on education, mathematics, a History of Columbus, and a historical novel. He also edited a number of liturgical works. Together with his father, David, he translated Ibn Verga's *Shevet Yehuda* (La Vara de Yehuda), from the Hebrew into Ladino. (Belgrade, 1859). Cf. New-Jorts, 1948. I. p. 186). Harvard.

242. ALCALAY, Peretz and Abraham Yosef. *Viduy* ofresido de los afirmados abasho por ser *Zuhim* a los siniores *Yejidim* de las *Kehilot* de *Rustchuk* en memoria del difunto que lo desho en mano-escrito Mena jem Yejaskel Peretz Alcalay *niftar* en Bucarest al 13 *Rajamim* de 5642.

Rustchuk, Tipografia Peretz Yosef Alcalay y hermano, 7 Tishri 5659/1898, 7 p.

(Only title is in Ladino; text is in Hebrew. A confession of sin consisting of twenty four different expressions of guilt, recited in the Amidah prayers during the services of *Yom Kipur* in the Orthodox and conservative services. As the worshipper recites de *Viduy*, he beats his breast for each of the 24 admissions of guilt. Cf. L. Dembitz, *Jewish services in the Synagogue and Home*, p. 165-66.)

129. ALCALAY, Yehuda ben Shelomo H. *Sefer Shelom Yerushalaim*. Belgrado ?, 1840, 102 p.

(Title is in Hebrew but the text is all in Ladino. The name of the author taken from the Preface. M. Franco, (*Essai sur l'Histoire des Israélites de l'Empire Ottoman*, Paris, Durlacher, 1897, p. 270) says that this was probably written by an anonymous author who lived in Begrade. It was translated from the Hebrew by Juda Alcalay, Rabbi at Semlin, who lived in Italy in the 16th century.)

Yaari, 199

266. *Almanaco nacional a profito del Esphital de Hirsh*. Salonica, 5673/1913. Anio primo, 148 p.

(An almanac for the year 1913. It contains some amusing tales, in ladino, and some suggestions, in the form of articles, on how to avoid illness).

50. *Alliance Israélite Universelle*. Asamblea general del 29^a avril 1903. Smyrna, 1903, 83 p.

(A report on the 15th General Assembly of the Alliance Israélite Universelle held on Wednesday April 29, 1903 in Paris, France. Text in Ladino. The Alliance Israélite Universelle is about to celebrate its first centenary in 1960. It was founded in Paris in 1860. A call to the Jews of all countries was issued, announcing the creation of the new Society and inviting all to join who believed «that it would be an honor to their religion, a lesson for the nations, a step forward for humanity, a triumph of truth and reason, to see the union of all the living forces of Judaism, which, though small in numbers, is great in its love and desire for good.» A number of Assembly reports, redacted in Ladino, such as this one in this collection, have been published from time to time. Other reports in Ladino are mentioned in Meyer Kayserling. *Bibliotheca Española-Portuguesa-Judaica*.... Strasbourg, Trubner, 1890. and Abraham Yaari, *Catalogue of Judeo-Spanish Books in the National Library of Jerusalem*, Jerusalem, 1934.)

7. ALTABIB, Nissim. *Suzana y Alberto*, trezladado del franses por Nes

sim Altabib. Constantinople, Arditi & Castro, 1900, 164 p. (Biblioteca de Familia).

(Suzanne and Albert, a novel from the French).

NN.; JTS.

278. ALTARAS, Yaacob Moshe Hai., Este es libro nombrado *Trezo-ro de Israel* escrito y resentedo en capitulos ladino con hav'la clara, para cada uno que quere mieldarlo o sintirlo por saver algo de encomendansas de muestra ley, y havlas de los profetas los cuales mos encaminaron en temor del Dio y su ley la santa en cada generasio y generasio. Trez-ladado y traído a la stampa por mano de Yaacob Moseh Hai Altaras. Belgrado, Dia de 17 Rajamim, anio 5650/1890, 248 p

Friedberg, 335; JTS.

141 *Amante del ovador, La*. Romanso. Viena, 1904, 40 p.

(Yaari states that this was originally printed at Smyrna, but because of the Turkish censorship, it is marked Vienna).

Yaari, 416; *Areshet*, I, no. 259, 204.

265. AMARAGI, Itzjak Amejuna Bojor V-Yoseph Sasson. *Sefer Darje Ha Adam*. El rev. de sus palavras con de el *Sefer HaBrit Jelek Sheni Ma-amar...* que se llama *Hoavat Rayim... Musar... Seder Hadorot... Vejadu-ma...* Lo trezladaron en ladino.. Itzjaka Amejuna Bojor Amaragi y Joseph Sasson. Salonica, 1892, 160 p.

(The Book of Man's ways, with the «approbation» of Sultan Abdul Med-jid. The compiler admits quite freely that most of its incidents are from Chapter two of the *Sefer ha-Brit*, that to this he has added a bit of preachment and a number of parables from the *Sefer Hadorot...* all of which he has translated into Ladino.)

Friedberg 1241; Yaari, 200.

298. AMARILLO. Shaul Itzjak. *Besiman Tov* Calendario (*Jalila*) por la ania-da 5663 a la criasion del mundo ella es *pehuta*, sus dias son 354, sus semanas 51, y el semen de el.. es.. Todas las perashiot son... afuera de... que son... El Dio santo que mo la emprezento con salud y parnasa bue-na Amen. El editor... El autor... Daniel Rafael B Itzjak Mordoj. Exami-nada... por el Rabino Yaacob Janania Covo, y aprovado del ministerio de la Instruksion publica en data del 29 kianun sani 1317. Salonico, Saadi Halevi, 5663/1903.

(An almanac for the year 5663).

JTS.

284. Arditi, Eliau Shem Tov. Dreyfus o el romanso de un inochente, por Eliau Shem Tov Arditi. Salonica, 5661/1901, 95 p.

(The story of Dreyfus. Yaari states that the illustrations in this book were taken from a book on the same subject written by Shemuel Saadi Halevi, in 1898).

Friedberg, 1074; JTS; Yaari, 247

288. — *La madrastra* Romanzo historico social imitado del italiano por Eliau Shem Tov Arditi. Salonica, David Bezes, n. d., 120 p.

(The Stepmother. An historico-social novel imitated from the Italian).

NN; Yaari, 420

11. ARDITI y CASTRO (Editores). *La sieguita*. Publicado por Arditi y Castro. Estambul, 5670/1909, 16 p.

(The little blind girl. According to a note «to the readers» the real author of this short story could be Sr. MAI).

Yaari, 568.

307. ARGUETE, Itzjak Bojor Shemaria. *Sefer Me'am Lo'ez. Jelek Rishon shel Pesaj. Devarim*. Es declarado en ladino dando a entender el rižo de la vida que deve reżirse la presena segun comanda la ley santa. Y tambien saver el declaro de cada *Perasha* y *perasha* y de todo lo que paso en el mundo. Y sea escrito con havlas claras que todos puedan entenderlas. Y quen quisiere saver mas el rižo de el libro de que modo es y los provechos que se resiven de el que melde la *Hakadima* de el primer libro y se informara de todo por entero. Y el enġeniador de dito libro es... Jajam Itzjak Bojor Shamaria Arguete... Koshtandina, 1773, 289 fol.

(Liturgy. Me'am Lo'ez. Numbers).

Yaari, 67.

315. — *Sefer Me'am Lo'ez... Shel Sefer Devarim*. Es declarado en ladino dando a entender el rižo de la vida que deve reżirse la presena segun comanda la ley santa y tambien saver el declaro de cada *perasha* y *perasha* y de todo lo que paso en el mundo Y sea escrito con havlas claras que todos puedan entenderlas. Y quen quisiere saver mas el rižo de el libro de que todo es y los provechos que se resivan de el que melde la *Hakadima* de el primer libro y se informara de todo por entero. Y el enġeniador de dito libro es... Itzjak Bojor Shemaria Arguete... Salonico, Bezalel Halevi, 1829, 143 fol.

(Liturgy. Me'am Lo'ez. a continuaci3n of the above (see No. 307) by the same author).

Yaari, 70.

282. ASHKENAZI, Moshe Shelomo. *Sefer Shuljan Apanim*. Libro llamado en ladino meza de el alma, porque es compuesic de todos los *dinim* necesarios para el hombre trezladado del libro del Gaon... Yosef Caro... como ver3n detras la puerta el todo. Lo trusho a la estampa el Sinior Moshe .. Shelomo Ashkenazi. Venetia, Nela Stamparia Bragadina, 1712-1713, 183 fol.

(Liturgy Codes. Kayserling. *Bibliotheca*, pp. 34-35 and 67 (see: Meir), mentions an edition published at Salonichi in 1568, and another at Venetia, J. di Gara, in 5362/1602).

88. Assa, Abraham & Bojor Itzjak Assa. *Sefer Shuljan Amelej. Ish Hibor de Shujan Aruj* copiado en Ladino claro y ladinado, con su *agaah...* fue trezladado, porque cada varon sea acavidado, y de el gudezmo non sea olvidado lo trusho a la estampa varon honrado Itzjak Boior Elia nombrado y jito libro estampado en mes lula enpesado. Koshtandina, 5509/1749, 697 p

(Liturgy Codes. Translation of Caro's Shuljan Aruj. The preface is signed by Abraham Assa and Bojor Itzjak Assa, but the title page infers that the author of the book might be Itzjak Boior Alia).

Friedberg, 1449; Yaari, 235.

205. *Atzat Ashem* es un libro estimado... de la *Alef* hasta la *Taf* en *mehala* de la *Hebura Tzeduka Tora* hablada Saloniki, 5629/1869, 62 p.

(Liturgy A book of Ethics. Library copy is defective. Starts with folio 9 and ends with 62. Text is in Ladino. Mr. Franco, *Essai*, p. 172, attributes this to Nissim Jacob BEHAR DAVID, and printed in Salonica in 1800).

Friedberg, 1075

89. *El Avenir*. Gornal politico comercial y literario. Aparase cada martes y viernes. 2 vols. (Vol. 7, Salonica, 1904; Vol. 9, Salonica, 1906).

(The Future. Political, commercial and literary newspaper appearing every Tuesday and Friday. Vol. 9 is defective.

Molho, 58; NN; Yaari, 706.

235. AZARIA, V. trans. *Vieja-nueva tierra* de Dr. Theodore Herzl. Trezladado por V. Azaria. (Brochure No. 1) Philipoli, 1908, 16 p.

(Translation of Theodore Herzl's *Altneuland*).

200. AZRIEL, Moshe A. *El Emperador Guzepo*. Cuento muy milagroso que aconteció en tiempo del Emperador Guzepo el Segundo en Viena. Jerusalem, 5662/1902, 150 p. (El Trezoro de Jerusalem)

(About Emperor Joseph III of Austria).

JTS; Yaari, 411.

296. ———. *Teolinda* n p. 5663/1903, 72 p.

(Probably a novel by the same name as the title).

Yaari, 573.

70. BADHAB Itzjak ben Michael. *Sefer Nejmadin Mizahav*. (Partida primera). La historia gudia. Areglada por mano de Itzjak ben Michael Badhab. Yerushalaim, 1894, 127 p.

(Jewish history. On pp. 79-82 there are some «Kompjas de Felek», en bos de *Yoduj rayini mesaper tejetat megula*, in Ladino).

Friedberg, 372; NN; Yaari, 248.

220. ——— *Sefer Nejmadim Mizehav Yerushalaim Ubetar*. Traduzido de el Harisot Betar de K. Shulman por mano de Itzjak ben Michael Badhab. Partida segunda. Jerusalem, 1894, 151 p. (See. No. 70 also).

(Jewish history. Continuation of the above work (See No. 70).

NN; Yaari, 652.

35. BALANSI, Daniel trans. Los más interesantes cuentos de la hermoza historia de *Mil y una Noche*. Trezladado del franses por Daniel Balansi. La Historia del prínsipe Melik Sherkian y la prinseza, Ezmirna, Emprimeria Efraim Melamed, 5673/1913, pp. 643-842.

The famous tales of Thousand and One Nights translated from the French).

36. ——— Los más interesantes cuentos de la hermoza historia de *Mil y una Noche*. Trezladado del franses por Daniel Balansi. Historia de Alí Shad y la esclava Zimrod. Esmirna, Emprimeria Efraim Melamed, 5673/1913, pp. 483-832.

37. ——— Los más interesantes cuentos de la hermosa historia de *Mil y Una Noche*. Trezladado del franses por Daniel Balansi. Historia de las dos hermanas selozas de sus hermana más chica. Esmirna, Emprimeria Efraim Melamed, 5673/1913, pp. 259-480.

Yaari, 545.

38. ——— (*Mil y una noche*.) Parte segura. Los engenios de Fifi. n. l. n. d., p. 523.

(Library copy is defective. There is no title page on this book. The title «Mil y Una noche» was taken from the front page written in cursive script and in Hebrew characters. I believe, however, that this may be the same series published by Efraim Melamed.

See nos. 35, 36 and 37. See also I. M. no. 152).

130. ——— Los mas interesantes cuentos de la hermoza historia de *Mil y Una Noche*. Trezladado del franses por Daniel Balasi. El cavallo maravioso. Ezmirna, Emprimeria Efraim Melamed, 5673/1913, 48 p. (The following stories are included in the same volumes: 1. El prinsipe Ajmed y la Fada Peri-Bano, pp. 49-128, 2. La lampa maravioza o la historia de Aladin, pp. 129-256; 3. Historia de dos hermanas selozas de sus hermana mas chica, pp. 257-336; 4. Historia de Djoha Ali de Bagdad, pp. 337-368; 5. Historia de Haroun Al-Rashid Rey de Babilonia, pp. 369-448).

162. — Los mas interesantes cuentos de la hermosa historia de *Mil y Una noche*. Traducido del frances por Daniel Balansi. Historia de Mej med Kieslar y la maimona. Esmirna, Emprimeria de Efraim Melamed 5673/1913, pp. 451-640.

188. — *Una vengansa savraze*. Autor: Daniel BALANSI. Esmirna, Efraim Melamed, 5673/1913, 95 p.

(A savage revenge).

Yaari, 472; *Areshet*, I. 207, no. 377

52. — *Un castigo merecido*. Romanso muy ezmuviente traducido del frances por Daniel A. BALANSI. Esmirna, Emprimeria Habib n. d., 44 p.

(A deserved punishment Novel translated from the French).

NN.

105. BEHAR, Jakim. *La familia misterioza*. Teatro en 4 actos en poesia compozido de Jakim Behar. Trieste, en 1 Tamuz 649, (Se estamparon a los gastos del Sr. Abraham B. Altavev).

(Viena, Josef Schlesinger, 1889), 56 p.

(This is the story of the Marquis de Belvedere who was drowned in the high seas with his wife and some 12 years later a brother and sister were about to marry and their mother on the point of getting engaged).

Friedberg, 149; NN; Yaari, 391.

292. BENATAR, S. N. (trans). *El jazino imajinario*. Comedia en tres actos de Molière. Traducido de el frances por S. N. Ataf. Sofia, 1903, 56 p

(A translation of *Le Malade Imaginaire* of Molière)

Yaari, 396

69. BENATAR, Haim. (trans). *El conde matado*. Cuento historico de la epoca de la destruksion del primer sanktuario. Traducido del Hebreo por Haim Ben Atar. (Director del Zurnal «El Liberal»). Jerusalem, Emprimeria Azriel, 5669/1909.

(The dead count; an historical novel of the time of the destruction of the First Temple. Translated from the Hebrew. Irregularly paged. Some pages missing in the Library's copy. Yaari, 485, attributes this to Caroline Deutsch).

Yaari, 485.

144. — *Don Miguel Salvador o un corason entre dos amores*. Cuento historico Traductor Haim Ben Atar. Jerusalem, 5670/1910, 208 p. (See also No. 213).

213. ——— *Don Miguel San Salvador*. Cuento historico acontecido en Espania en la epoca de la ekspulsion de los ġidios (por Ben Avigdor). Tradusido del Hebreo por Haim ben Atar Jerusalem, Emprimeria Azriel, 5670/1909, 208 p.

(This seems to be same as No. 144. Although the title page differs slightly, the text is the same).

Friedberg, 1608, Yaari, 439.

321. ——— *Ben Amelej VeHanatzir*. n. p. n. d.

(Title in Hebrew but text is in Ladino. Library copy is defective; begins with page 6-212. Harvard College Library has copy by Yejaquel Eliezer Abolafia, printed at Venezia in 1831).

Harvard

- 261 BEN ARDUT, Abraham Cohen. (trans). *La historia de Iyob*. Trezlado del *Sefer Iyob* el cual contiene la pasadia de Iyob ġunto un gran de velyob que tuvo con sus amigos declarado muy bueno segun el declaro de nuestros grandes savios, y en cavo de cada capitulo topara el meldador un rezumido del *Vayejob* que les esta pasando que sera mucho liviano por entenderlo chicos y grandes. Tresladado Me Haja jam Abraham Ben Ardut. Capo maestro de Talmud Tora Agadol. Salonico, Yehuda Abraham & David I. Saadi, 5649/1899, 160 p.

(Liturgy. Story of Job (Bible). Contains summaries and commentaries at the end of each chapter).

NN., Yaari, 12

190. BEN COHEL, Bojor. *Historia de Turquia* por Bojor Ben Cohel. Editor Aaron Sarfati. Constantinople, 5660/1900, 36 p.

(History of Turkey. Includes short biographies of various Sultans who reigned in Turkey from 5059-5604).

Yaari, 285.

117. BEN DAVID, Yakim. *Lingua y nasion Israelita*. Fantazia en versos en sinko sidutas y una conferencia... por Yakim Ben David (Editores Arditi & Castro. Escrita en Triesta el 15 septiembre 1908). Constantinople, Emprimeria Arditi, 5670/1910, 88 p.

(The Jewish nation and language. A fantasy in verse. Although the title page states that the author is Yakim Ben David, Yaari, 390, attributes authorship of this play to Yakim Behar).

NN; Yaari, 390.

176. *La bendision de los Genetores*. n. d. n. p. (Folleton de la «Buena Esperansa» (The parents' blessing.)

- 18 BENEZRA, Albert. (trans.) *El correo de Lion*. Dramo en sinko actos y ocho tablos. Tradusido del franses por Albert Benezra. Viena, 1901, 96 p.
(Lion's mail. A play in five acts and eight «tableaux».)
JTS; Yaari, 399; *Areshet I*, 204, no.357.
125. BEN GUIAT, Alexandre. *La caverna de los millones*. Imitado por Alexandre Ben Guiat. Publicado en el *Meseret* de Esmirna. Jerusalem, 1901, 47 p.
(The cavern with a fortune... Originally published in the newspaper «Meseret» of Smyrna).
NN; Yaari, 467.
179. ——— *Donia Flor*. Imitado por Alexandre Ben Guiat. Publicado en el *Meseret* de Esmirna. (Estampado a los gastos de la Libreria Shelomo I. Sherezli) Cairo, Carmona & Zara, 5663/1903, 45 p.
(Yaari, *Catalogue*, states that the book was originally printed in Jerusalem, but because of the Turkish censorship, the city of Cairo has been used instead).
Yaari, 450.
61. ——— *Vaninka Germiloff*. Romanso ruso imitado por Alexandre Ben Guiat. Estampado en el *Meseret* de Esmirna, y a los gastos de la Libreria de Shelomo Israel Sherezli, Jerusalem). Cairo, Carmona & Zara, 5664/1904, 26 p.
(See note above regarding the proper place of publication. No. 179).
Yaari, 447.
101. ——— *Ana Maria o el korason de mužer*. Romanso muy ezmuviente por Alexandre Ben Guiat. Tresera vez estampado, 5665. Cairo. Estamparia Carmona & Zara, 5665/1905, 112 p.
(See. No. 179 above, for note concerning the real place of publication).
NN; Yaari, 445.
208. ——— *La nave hechizera*. Viaže muy curiozo imitado por Alexandre Ben Guiat. Publicado en el *Meseret* de Esmirna. Jerusalem, 5666/1906, 32 p.
Published at the expense of the Editorial «Shaish» of Shelomo I. Sherezli of Jerusalem).
Yaari, 460.
123. ——— *Cascambo*. Imitado por Alexandre Ben Guiat. Publicado en

- el *Meseret* de Esmirna, 566. Cairo, Estamparía Carmona & Zara, 1906, 26 p.
(Cascambo, a novel from the French).
Yaari, 468.
102. ——— *Una familia de matadores*. Imitado por Alexandre Ben Guiat. Cairo, Estamparía Carmona & Zara, 1908, 58 p.
(Published at the expense of the Editorial «Shaish» of Shelomo Israel Sherezli of Jerusalem).
NN; Yaari, 462.
99. ——— *Fuego!* Novela estampada en el *Mazalozo* de Smirna 5670 por Alexandre Ben Guiat. Yerushalaim, Estamparía de Shelomo Israel Sherezli, 5671, 16 p.
Yaari, 463.
76. ——— *La kavesa kortada*. Romanso trazladado por Alexandre Ben Guiat. Romanso publicado en el *Meseret* de Esmirna, 5663, y estampado a los gastos de la Librería de Shelomo Israel Sherezli en Yerushalaim. Cairo, Estamparía Carmona & Zara, 5663/1903, 32 p.
(Because of Turkish censorship, the place of publication has been indicated as Cairo, instead of Jerusalem).
NN; Yaari, 466.
92. ——— *La maldision del gudio*. Imitado por Alexandre Ben Guiat de Esmirna. Publicado en el *Meseret* de 5662. Jerusalem, 1902.
Yaari, 456.
198. ——— *Salvado por su hiža*. Imitado por Alexandre Ben Guiat de Esmirna. Publicado en el *Meseret* de 5666. Jerusalem, Librería de Shelomo Israel Sherezli, 1910, 20 p.
NN; Yaari, 461.
63. ——— *Carta de un muerto*. Romanso imitado por Alexandre Ben Guiat. Publicado en el *Meseret* de Esmirna 5668. Jerusalem, 5668?, 54 p.
(Published at the expenses of the Editorial «Shaish» of Shelomo Israel Sherezli, of Jerusalem).
Yaari, 469.
42. ——— *Amor de salvažes*. Romanso estampado en el *Meseret* anio 11 de Esmirna 5667 por Alexandre Ben Guiat. Jerusalem, Estamparía de Shelomo I. Sherezli, 5672/1912, 19 p.
Yaari, 443.

221. ——— *Yosef y Reina*. Romanzo gudio imitado por Alexandre Ben Guiat. Cairo, Estamparia Carmona & Zara, 5664/1904, 38 p.

(Originally published in the *El Meseret* of Smyrna).

219. ——— *Manon Lescaut* (Abbé Prevost). Romanzo muy ezmuviente trezladado por Alexandre Ben Guiat. Folleton publicado en el *Meseret* de Ezmirna. Jerusalem, 5665/1905, 82 p.

(Manon Lescaut, translated from the French of Abbé Prevost).

Yaari, 609

222. ——— *El muerto que esta bivo*. Fato recontado por un medico por Alexandre Ben Guiat. Jerusalem, 5672/1912, 16 p.

(Originally published in *El Meseret*, Smyrna, anio 12, 5668/1907).

Yaari, 458.

287. BEN SANCHI, Shelomo Eliezer, Edit. *Güerta de historia*. Los misterios del Bosphore. Grande historia de los tiempos de Hamid. Editor, Shelomo Eliezer Ben Sanchi. Salonico, 1911, 384 p.

(The mysteries of the Bosphorus. A story about Abdul Hamid).

NN; Yaari, 547

299. BENVENISTE, Ezra. *Sefer Jaye Moshe Viyehudit*. Este livro raconta la biografia de las luzes brillantes del Baron Sr. Moshe Montefiore y su companiera Yehudit santa y honesta. Honrada en las mużeres, en el grado mas alto de todas otras. Que con sus obras de caridad hizo el toda su vida. Y percuró a otros hizieran por apiadar a sus hermanos en todas partes del mundo en ĝeneral. Y por los estantes moradores de Yerushalaim en particular meresen ser estimados en ożos de todo Israel. Al grado de los padres, y madres, santos pastores y salvadores de Israel. En los (siecolos) ĝerenansios pasados lo mizmo fueron los siniores dichos en nuestros días

Yerushalaim, Estampa del Sr. Abraham Moshe Lunz, 5646/1886, 32 p. (Se estanpo en la sivdad covdisiada, y muy presioza en ożos de los siniores mentados Yerushalaim... En anio a criansa del mundo 5646).

(A biography of Baron Sr. Moshe Montefiore and his wife Yehudit. According to Kayserling, *Bibliotheca*, p. 28, Ezra Benveniste was a simple merchant at Belgrade, Yugoslavia. The book printed in square Hebrew characters, has a photograph of M. Montefiore, and is dedicated to *los altos Condes Bojor Abraham y Nissim Camondo*, of Constantinople).

Franco, 275; Kayserling, 28; Yaari, 252

16. BENVENISTE, Itzjak. *Confidencias de un amigo*. Raconto para la juventud compuesto por Itzjak Benveniste. Salonico, 5658, 26 p.
(Confidential talks about morals and sex for the young generation).
314. BENVENISTE, (S. T.), Rafael Itzjak Mair. *Me'am Loez al Meguilat Ruth* en el aclara la *Meguilat Ruth*... y los provechos que sale de cada... con havla hermosa y bien ancha, que cual unque presona que meldara en el piedra entender bien. Salonico, Etz Ajaim, 1882, 296.
(Liturgy. *Me'am Loez Ruth*. The author could also be Shem Tov Barzilai. This edition of Benveniste carried the approval of the eminent Salonician Rabbis of the period, Rabbis Meir ben Najmias and Rafael Samuel Arditi. In the preface, the author, in order to reassure his readers, states with much modesty that he does not bring anything new to the book. *No sea que te embeleques que te escriví alguna coza de mi idea, otro que todo es cozido y recozido de diversos libros*. (Do not be fooled into the belief that I wrote something original; everything is taken from various books).
Friedberg, 2847; Harvard; Molho, 78; Yaari, 76.
113. BEN YEHUDA, Jemda. *Lulu de Jemda ben Yehuda*. Trezladado del Hebreo. Folleton del Zurnal «Ashofar» de Filipopoli. Cairo, Estamparia Carmona & Zara, 5662/1902, 15 p.
(Jemda Ben Yehuda, the author of «Lulu» is the second wife of Eliezer Ben Yehuda. She participated and completed the volumes of *Modern Hebrew Dictionary* which had been started by her late husband, who is considered as the father of modern Hebrew. Cf. Pedro Gringoire, *El maravilloso renacimiento de la lengua Hebrea*. In: *Tribuna Israelita*, Mexico D. F., mayo 1959, pp. 20-21).
NN; JTS; Yaari, 470.
10. BEN YEHUDA, Shelomo Yosef. Melek o cavo del corason por Shelomo Yosef ben Yehuda. Jerusalem, 5672/1912, 191 p.
NN.
103. BEN YOSEF, Biniamin. *Salvator y Paolina o el corason...* Romanso interesante. Jerusalem, Emprimeria Azriel, 5671/1911, 223 p. (32 libro publicado por B. Ben Yosef, librero en Constantinople).
Yaari, 660.
264. BEN YOSEF, Biniamin. *La hiža del perlers...* Editado por Biniamin Ben Yosef. Constantinople, 5661/1901, 249 p. (Guerto de Historias No. 1).
(The pearl dealer's daughter).
Yaari, 407.

263. BEN YOSEF, Shelomo. *El mundo por Shelomo ben Yosef*. Cuatrena edición revista y carezada. Cairo, 5667/1907, 208 p.

(The world. Fourth edition revised and corrected by Shelomo ben Yosef).

177. BEN YOSEF, Biniamin Rafael. *Los dos milisios*. Romanso de la vida gudía en Austria. Publicado por Biniamin Rafael Ben Yosef. Jerusalem, 5668/1908, 183 p.

(The twins, a novel about the Jews in Austria .. appeared serially...)

NN; Yaari, 489.

246. BEN YOSEF, B. R. Sefer Jaim Vajesed, .. *Dinim vemenahagim jolim, vedinim uvemenahagim lerjitzat emet velabishu tijrijim...* Naom... Yehuda Meshulam. Jerusalem, 5670/1910, 48 p.

Yaari, 210

124. BERNFELD Shimon. *Historia de los Gudios desde el prinsipio hasta nuestros días...* compuesta por .. Dr. Shimon Bernfeld. Primer volume. Belgrado, Estamparia de Shemuel Horowitz, 5651/1891, 265 p.

(The History of the Jews. Has title page in Russian).

Friedberg 1650; Yaari, 251.

285. BERNSTEIN, Henri. *Israel*. Drama muy ezmuviente en 3 actos por Henri Bernstein. (Biblioteca dramatica Judeo-espaniola). n. p., 1908, 80 p.

(A translation of Bernstein's Israel, from the French).

NN; Yaari, 389.

255. *Besiman Tov/5702*. Calendario «Jalila» publicado por el Zurnal La Vara. New York, 1942.

(A calendar for the year 1942. in Ladino. Includes a list of Sephardic organizations and Social Clubs in North America, Cuba and Mexico).

57. BEZES, Benedeto David. tr. Verter. Romano muy renomado trezlado por Benedeto David Bezes. Salonica, Estamparia David B. Bezes, 5666/1906, 156 p.

(A translation from the German of Johann Wolfgang von Goethe's famous work).

NN; Yaari, 483.

245. BIKUR JOLIM (Sofia). *Tefilot Vepiyutim Le Rosh Ashana Veleyom Aki-purim*. A la ocazion de los santos días y temerezos la *Kupat Tzedaka y Bikur Jolim* vos prezenta sus suetos con calurozo Tizku Leshanim Rabot,

aogurandovos salud buena, añada alegre y prosperidad en la vida,
Sofia, n. d., 15 p.

(A translation of certain excerpts of the *Rosh Ashana* and *Yom Kipur* prayers, in Ladino, offered gratis by the *Kupat* (Fund) *Tzedaka and Bikur Jolim*, of Sofia, Bulgaria).

234. *Bilanso de las entradas y de los gastos y de la fragua del K. K. Mizraji en Peri Pasha*. Constantinople, 5646/1886, 20 p.

(A statement of the expenses incurred in the building of the New Synagogue Mizraji in Peri Pasha).

62. *Biografia de Sinior Itzjak Moshe Adolfo Cremiu (Cremieux). Senator a vida. Prezidente de la Aliansa Israelita Universal*. Constantinopla, Estampa del «El Nacional-Telegraf», 5640/1880, 46 p.

(A biography of Adolphe Crémieux, President of the Alliance Israelite Universelle. Moise Franco, *Essai*, p. 274, says that the author of this Biography of Crémieux is Nissim Behar, a teacher in the schools of the Alliance Israelite Universelle at Constantinople. Nissim Behar was a distinguished Sephardi who became a naturalized American citizen and died in New York City in 1931. See also: Alcalay, No. 129).

60. *Bolsa que no se vazia*, La. n. d. n. p. 8 p.

137. *Calendarios por 42 años empesando de 5641 fin 5682*. Constantinople, 5657/1897.

(Almanac for 42 years).

24. CARMONA, Elia R. *El hizo del güertelano*. Constantinople, Emprimeria «Unique», 5659/1899, 134 p.

(A series of stories —from 1 to 10 inclusive— put together in one volume. No. 4 has a title in Turkish and is dated Constantinopla, 5661/1901. From No. 5 to 10, the title is: *Los Misterios de un gügador*; the date is 5659/1899, and the title page indicates that Mr. Carmona is «Actor y Editor.»)

140. ——— *Los dos güerfanos*. Compuesto por Elia R. Carmona. (Güerta de Romansos). Constantinopla, 5661/1901, 207 p.

(15 numbers bound in one volume).

104. ——— *El prove doctor*. Parte primera. (Editores: Arditi & Castro). Constantinopla, Emprimeria Arditi, 5665/1904, 261 p.

98. ——— *El poeta enganiado*. Compuesto por Elia R. Carmona de Cons-

tantinopla. Jerusalem, 5666/1905, 18 p. (Biblioteca de «El Trezoro de Yerushalaim»).

Yaari, 639.

154. ——— *La hiža de la lavandera*. Ochen romanso compuesto por Elia R. Carmona. Jerusalem, 5666/1905, 243 p.

(Yaari, *Catalogue*, mentions another edition of this book published at Constantinople in 1923, and edited by Henry Shaltiel).

NN; Yaari, 621, 828.

163. ——— *El selozo marido*, compuesto por Carmona. Cairo, Emprimeria A. Galante, 5667, 272 p. (Two parts in one volume).

(There is another edition published at Constantinople in 1923).

Yaari, 637.

174. CARMONA, Elia R. *El hižo del güertelano*. Compuesto por Elia R. Carmona. Jerusalem, 5665/1905, 180 p. (See. also No. 24).

147. ——— *El hižo repentido*. Compuesto por Elia R. Carmona. Direktor del Zurnal humoristiko «El Djugueton.» Jerusalem, 5667/1907, 144 p.

(Another edition of this book appeared at Constantinople in 1923).

NN; Yaari, 622.

139. ——— *La dezgrasiada Florin*. Compuesto por Elia R. Carmona. Cairo, Estamparia Abraham Galante, 5668/1908, 304 p.

(Yaari states that the place of printing is Jerusalem, but because of the Turkish censorship, the Cairo imprint has been used).

NN; Yaari, 630.

232. ——— *Versos dedicados a nuestros ermanos de la capitala*. Editado por Elia R. Carmona. Constantinopla, 5669/1909, 10 p.

(A number of poems in Ladine dedicated to the Sephardim of Constantinople. Inside title page reads: *Versos dedicados al Gran Rabino Rabi Jain Najum.*)

64. ——— *El bandido*. Trežen romanso compuesto por Elia R. Carmona Editores: Arditi & Castro. Constantinopla, 5670/1910, 161 p. (12 parts in one volume).

164. ——— *El capitan corazono*. Catorzen romanso compuesto por Elia

- R. Carmona. Constantinople, Emprimeria Arditi, 5671/1910. 432 p. (Editores: Arditi y Castro).
(Appeared serially in 31 sections).
NN; Yaari, 640.
112. ——— *El mayoral Gudío*. Doğan romanso compuesto por Elia R. Carmona. Editores: Arditi & Castro. Constantinople, 5670/1910, 296 p (21. Nos. bound in one volume).
NN; Yaari, 632.
3. ——— *El rico pasensiozo*, compuesto por Elia R. Carmona. Editores: Arditi & Castro. Constantinopla, 5672/1912, 196 p. (Guerta de Romansos No. 1; fourteen numbers bound in one volume).
NN.
192. ——— *El esfuenio del chico Zac*. Compuesto por Elia R. Carmona. Editores: Arditi & Castro. Constantinopla, Emprimeria Arditi, 5672/1912, 154 p.
(Little Jacques' dream. Appeared serially in 11 parts bound in one volume).
Yaari, 624.
121. ——— *Cazado por dolor*. Romanso 21 compuesto por Elia R. Carmona. Editores: Arditi & Castro. Constantinopla, Emprimeria Arditi, 5672/1912, 154 p.
(Eleven numbers bound in one volume).
NN.
106. ——— *Los secretos de un ladron*. Compuesto por Elia R. Carmona. Editores: Arditi & Castro. Constantinopla, Emprimeria Arditi, 5672/1912, 264 p.
(The secrets of a thief. 19 numbers bound together in one volume).
277. ——— *El vendedor de leche*. Compuesto por Elia R. Carmona Constantinople, 1913, 197 p.
(The milk vendor. Appeared serially...)
Yaari, 627.
96. *El castillo*. n. p. n. d., 139 p.
(Caption title. There is a preface of 3 pp. but it does not throw any light on the author because it is not signed).
73. CATALAN, Nissim Natan. *Segundo perde* por Nissim Natan Catalan.

Editado por Yehuda Razon. Ancríanople, Emprímeria Baluk, 5677/1919, 16 p.

(Subtitle reads: *El estado deploravle del profesor gudío en el Oriente*).

271. CAZES, Yosef Senior. *La malisia del cruel capo de los Jafies Fijim Pasha*. (Continuasion del Primer Volume No. 196).

(Salonico?), n. d., 296 p. (Ilustre Güerta de Historia, *Segundo volume*, No. 37).

290 ——— *La müisia del cruel capo de los Jafies*. Fijim Pasha. Raconto de su vida entera del año 1874 fin 1908. (Editado por Shelomo Eliezer Ben Santchi, «el guertelano de la Guerta de Historia»). Salonico, Estamparia Baruj Bezes, n. d., 284 p.

(This is marked No. 1 in the series of «Guerta de Historia.»)

NN.

279. *El comercho*. Parte prima. La Corespondensia. Livro de cartas diversas y de comercho. Compuesto para los elevos de las escolas güdias de Oriente. n. p. n. d., 64 p.

(Comercial correspondence and business rules. Inside title page reads. La Corespondensia... Parte Prima. On pp 64-68, there is a *Lexicon* or vocabulary of commercial terms in Ladino).

NN.

303. *El comercho*. Parte segunda. Las leyes, cuestiones diversas que se atan al comercho. Compuesto para los elevos de las escolas güdias de Oriente n. p. n. d., 72 p.

(A textbook of commercial correspondence and business law. Second Part. A continuation of No. 279, above).

80. *Compañía de Generozita a Profito del Bien Azer*. Un matador incuvier to o un terivle acontecimiento en la calle de la Pas (en Paris). Trezlado de el franses en lingua espaniola de parte de algunos miembros de la Compañía de Generozita a Profito del Bien Azer. Prima parte. n. p. n. d., 175 p.

(An account of a crime in the Rue de la Paix, in Paris, translated from the French. See, no. 47 for Second Part).

47. *Compania de Generozita a Profito del Bien Azer*. Un matador incuvierto *Parte segunda*. n. p. n. d., 166 p.

(See. No. 80, above, for *First part*).

319. *Complas*. (Complas de «Tu Bishvat» y «Complas de las flores»). n. p. n. d., 10 p.

(This could be by Yehuda Kalai, published at Salonica, in 1800. Couplets about the trees and the flowers sung on the 15th day of Shevat).

Friedberg, 685; NN; Yaari, 380.

20. I. *Contra el antisemitismo*. II. Maksimas y refleksiones. Imitado por un eskrivano gudio. Vienna, 1889, 16 p.

(A reproduction of an article «Against antisemitism» by Charles Limusin which appeared originally in the *Boletin de los Sumarios*. On pp. 14-16, under *Maksimas y Refleksiones*, there are some 30 proverbs in Ladino).

Yaari, 829; *Areshet*, I, 197, no. 321.

293. Covo, Mercado Joseph. *Los ġudios como soldados a traverso los siekolos*, por Mercado Joseph Covo. Salonica, Imp. Iordan, Iartzeff & Cie., 5671/1911, 24 p. (Biblioteca de la Familia Gudía No. 1).

65. CRESPIN, Yomtov. *Sefer Tzida Beyom Tov*. Dito livrico chico es fabricado sobre *Asarat Adevarot* del Dio amado, y siendo cada *dijur* esta corto avlado, vine ya a declarar cada *dibur* que es su grado, para que el ombre sea bien acavidado, a afirmarlos sin ser yerado, y por cavza de el gaste demaziado, estanpi los cinco *Devarot* en un *jelek* apartado, asegun se dieron cinco en cada tavla de la ley cavacada, hasta que el *Sh"* manca *Safa* o *beraja* bien abastado, y terne *zejut* de estanpar el *jelek shen:* ordenado, de los otros cinco *Devarim* en buen andado, y sobre que yo no se rabi de castigar que ya conosco mi grado, con todo lo ize por castigarme yo y los que asemezan a mi por guadrarnos de pecado, y todo el que no melda y lo afirma sera bien aventurado en este mundo y en el aparezado con izos y con bien puzados, y yo tambien sere mamparado, con este *zejut* cuando sere llamado... acompaiado, por dita razon dito libro *Tzida Beyom Tov* fue nombrado, que este es la vianda verdadera para el camino asegurado, por ser bien guadrado, de *Mala'im*... escapado, y no entrar averguensado, delante del ġuzgo grande y afamado, y rogo al... que mos mande a el rey untado y Eliahu Hanavi un dia adelantado, y mos frague el *Bet Amikdash* que esta bien dezeado. Ezmir, Estamparia de Abraham Pontremoli, 5632/1862, 128 p.

Friedberg, 176.

86. ——— *Sefer Tzida Beyom Tov*...Par: 2. Smyrna, 1877?

(Has no title page. Name of author taken from Preface. See also No. 65, above, for Part 1).

Yaari, *Areshet*, I, 188, no. 278.

58. *Un crimen salvaje*, publicado en el Zurnal «El Djudio». Año 4 de Constantinopla. Ezmirna, Emprimeria Efraim Melamed, 1913, 320 p.
(Issued serially in 20 instalments).

Yaari. 647; *Areshet*, I, 209, no. 389.

21. *Cuento rendido* de la gestión bianual de la Administrasion Comunal de Galata-Pera. Istórico circunstenciado de las fragüas del Jan y de la escuela. Documentos y Bilansos Constantinopla, Emprimeria Aboab & Cohen, 5671/1911. 47 p.

(Published by the Consilio Administrativo de la Comunidad de Galata-Pera. An expense account of the building of the school and other establishments.)

67. *Cuento rendido* de la Comune de Ortakioy (Bosforo). Adar 6557-Adar 5662. Constantiuopla, Avril 1902, 35 p.

(A statement of the receipts and expenses of the «Comune» for the period of 5 years. Lists the names of the contributors to the various funds for the Institutions, Synagogues, schools and others, maintained by the Alliance Israelite Universelle).

310. *La culpa del padre*. Romanso pasionante adoptado dei frances Salonico. Estamparia «Progres», 5671, 431 p.

NN.

250. DGENEO, Yaacob, tr. *Sefer Hezruk Emma asher Javer Arav Itzjak bar Abraham*. Lo trezladi en ladino para seer zuga *leabim* siendo dito libro es muy estimado para dar respuesta a los *notzerim* y la hora es menesterosa para este... y eniadi mas demandas y repuestas para ellos de otros libros estimados de nuestros *jajanim* antiguos como el *Sefer Hanitzajen* y... asemezante. Viena, n. d.

(Mr. Franco, *Essai*, p. 210, states that this book was translated by Isaac Amaraği and printed at Smyrna in 1830. It is a book on controversy having to do with the 18th century. Translated from the Hebrew into Castilian and also in Judeo-Spanish).

JTS.

172. DIENOVEVA. *Historia curioza divertiente y moralica*. Tressera edision revista y corizada. (Biblióteca de «El Tiororo de Yerushalaim»). Yerushalaim, 5665/1905, 97 p.

(Yaari, *Catalogue*, mentions two other editions with the same title, one published at Constantinople in 1923, the other adapted from the Greek by Isaac D. Florentin, and published at Salonica in 1922).

Yaari, 482 and 601.

226. EL DJUDIO (Hayehudl). *Publikasion anudid de la orgarizacion Mizraji de Salonico*. (Salonico), Tishri 5687, 54 p.
(A yearly periodical published by the Mizrahi organization of Salonica. The Library of Congress has only this «sample» copy).
Molho, 66; Yaari, 734.
262. *Don Yosef, primo ministro de Espania*. Trezladado del Hebreo. Segunda edision. Jerusalem, Estamparia de Shelomo I. Sherezli, 5672/1912, 64 p.
(First edition printed at Salonica in 5651).
NN; Yaari, 487.
180. DUMAS, fils, Alexandre. *La desconsolada...* con prefasio de Alexandre Dumas, hijo. Cuento trezladado de (B. N. y C. K.) n. p. n. d., 120 p.
183. ——— *La dama a las camelias o Anġelina del amor*. Ezmirna, Libreria Efraim Melamed, n. d., 64 p.
(A translation of Dumas' *La áame aux Camelias*. Another edition was printed at Salonica in 1922).
Yaari, 494.
203. EFENDI, Jaim. *Am A'es*. Compuesto por Jaim Efendi cantador de Ederne. «Bizkere» trezladado por Nisim Shemuel Halevi, Jazan en Tchurlu. n. p. n. d., 6 p.
(Poems in Ladino about the *Sacrifice of Isaac*).
NN.
49. *Entre dos amores*. Publicado en el Meseret de Ezmirna. Caro, Estamparia Carmona & Zara, 5667/1907, 26 p. (Estampado a los gastes de la Libreria Shaish de Shelomo Israel Sherezli).
NN; Yaari, 412.
259. ERERA, Yosef Iztjak. *Poezia por la salvasion de Beža*. Cante al son de Purim. Salonica, 5646/1886, 7 p.
Two poems about Purim (pp. 3-4) and «Matan Tora» (Shevout) (pp. 5-7).
258. ESTRUMSA, Itjak Yaacob, Ed. *La nieta del Marques*. Romano passionante del tiempo de la revolucion franseza. Publicado como folleton en *El Avenir*. Salonico, n. d., 416 p.
(A note at the end of the book says «Fin de la segunda parte y del Primer volume». Published as a supplement in the periodical *El Avenir*).

146. ESTRUMSA, Itzjak, Edit. *La vida de Nasredin Joğa*. Salonica, 5671/1911, 64 p.

(A compilation of little humorous tales in Ladino, as told by Nesredin Joğa).

Yaari, 671.

257. *Las ekstraordinarias aventuras de Gim Jackson selebre pulis amator americano*. El ladron de los trenes. Salonica, n. d. 210 p.

(The extraordinary adventures of Jim Jackson, celebrated American police-detective. There are 14 numbers of approximately 15-16 pages each, bound in one volume).

Yaari, 588.

93. FARJI, B. trans. *Midat Pasha su vida y su ovra*. Compozido de su hižo Ali Haidad Midat Bey. Trezladado del franses por B. Farji. Constantinople, 1909, 176 p.

(Life and work of Midat Pasha by his son Ali Haidad Midat Bey).

Yaari, 275.

214. FARJI, Menajem. trans. *La vida del ġudio segun lo indica el santo Talmud*, por Rebi Itzjak SUWALSKY. Trezladado del Lashon Akodesh por... Menajem Farji. Constantinople, 5665/1905, 320 p.

(A Code of Ethics. The life of the Jew according to the Talmud, translated from the Hebrew).

NN.

118. ——— *Sefer Rav Poalim*. Reglas de la gramatica de nuestra habla santa por Menajem Marji. Constantinopla, 1880, 228 p.

(Grammar rules for the Hebrew language).

Friedberg, 140; Franco, 273; Kayserling, 44, JTS.

212. FRESCO, David. trans. *Espania y Yerushalaim o Aben Ezra y Jolda*; la hiža de R. Yehuda Halevi... trezladado del Hebreo por David Fresco. Constantinople, 5648/1887, 333 p.

(Spain and Jerusalem, or Ibn Ezra and Hulda, the daughter of Judah Halevi, translated from the Hebrew).

209. ——— *Michael Strogoff*. Escrito en franses por Jules VERNE. Traduksion libre por David FRESCO. Constantinople, 5651/1890, 174 p.

(Michel Strogoff, translated from the French of Jules Verne).

116. ——— *Povre chiquita*. Romano trezladado del franses por D. FRES

co. Tomo i. Constantinopla, Emprimeria del Zurnal el Tiempo», 5658/
1897, 701 p.

(Poor child. Translated from the French)

77. ——— *La hermosa Jolda de Espania*. Traducido del Hebreo por
David FRESCO. *Jerusalem*, Emprimeria Azriel, 5670/1910, 224 p.

(Hulda is the daughter of Rabbi Yehuda Halevi. Translated from the
Hebrew rendering of S. Dikker (Warsaw, 1887), by D. FRESCO).

Harvard; Yaari, 580.

79. FRESCO, Moise *Los primeros Soltanes*, por M. Fresco. (En tres formas
de 16 páginas a 10 paras la forma). Constantinopla, 1910, 48 p.

(Short biographies of the Sultans who governed Turkey from
1281-1512).

12. GABAI, Isaac I. trans. *Los millones de la povrita*. Romanso trezlada-
do del frances por Isaac I. Gabai. (Biblioteca de «El Telegrafo». Ro-
manso publicado en el año 1898). Constantinopla, 1899, 267 p.

(The millions of the poor girl. Translated from the French).

53. ——— *Yeldiz y sus secretos o el reino de Abdul Hamid*. por Isaac
Gabai. Constantinople, 1908, 325 p.

(Yeldiz and his or her secrets or the reign of Abdul Hamid).

Yaari, 257.

31. ——— *La venganza de la pobreza*. Romanso trezlado por Isaac
Gabai y publicado en «El Telegrafo». Constantinople, Emprimeria
Isaac Gabai, 5670/1909, 370 p.

(Poverty's vengeance, translated by Isaac Gabai and published in «El
Telegrafo»).

204. ——— *Al entorno de una heredad*. Romanso dramático trezlado y
editado por Isaac Gabai. Constantinople, 5671/1910, 256 p.

(Concerning an inheritance. Dramatic novel translated from the French).

138. GABAI, Isaac. I. *Juan Lovo o el niño de la desgracia*. Traducido de
frances por Isaac GABAI. Primera Parte. Jerusalem, 1911. 2 vols. Vol. 1,
284 p.

215. ——— *Juan Lovo o el niño de la desgracia*. Traducido del frances
por Isaac GABAI. Parte Segunda. Yerushalaim, 5671/1911, 336 p.

Yaari, 475.

13. ——— *El sobrino maldicho o los tres malhechores*. Traducido del francés por Isaac GABAI. 2 volúmenes. Jerusalem, 1910-1911/5670-5671. Vol. I. 416 pp.; Vol. II, 325 pp.
(The cursed cousin or the three wrongdoers).
NN; Yaar, 497.
286. ——— *La venganza de los muertos*, Romanse dramático publicado en la gaceta «El Telégrafo», traducido y editado por Isaac GABAI. Constantinopla, Emprimeria Isaac Gabai, 5671/1911, 362 p.
(The dead's vengeance; a novel published in «El Telegrafo».)
NN.
14. ——— *La cuerda al cuello o el azo al garon*, Traducido del francés por Isaac GABAI. Jerusalem, 5672/1912, 356 p.
(According to Yaari, the author is Emile GABORIAU).
NN; Yaari, 479.
181. ——— *Los dramas de la miseria*. Traducido del francés por Isaac GABAI. Jerusalem, 5672/1912, 352 p.
(The dramas of penury, translated from the French. The New York Public Library has an edition printed at Constantinople in 1912).
NN; Yaari, 474.
236. ——— *La mujer del muerto*. Traducido del francés por Isaac GABAI. Redactor del «Journal Telegrafo». Jerusalem, Emprimaria Azriel. 5672/1912, 367 p.
(The deadman's wife, translated from the French).
NN.
30. ——— *El secreto*. Romanse dramático publicado en la gaceta «El Telegrafo». Traducido y editado por Isaac GABAI. Constantinopla, Emprimeria Isaac Gabai. 5673/1913, 279 p.
(The secret. Dramatic novel published in «El Telegrafo».)
NN.
151. ——— *La encantadora*. Romanse dramático publicado en la gaceta «El Telegrafo». Traducido y editado por Isaac Gabai. Constantinopla, 5673/1913, 310 p.
(A dramatic novel published originally in «El Telegrafo».)
54. ——— *La linda Angela*, de Xavier de Montepín. Traducido del

franses por Sr. Isaac Gabai, Director del «Zurnal el Telegrafo». Primera parte. n. p. n. d., pp. 1-127.

(The New York Public Library has a two volume edition. Vol. I, 217, pp.: Vol. II, 213 pp.).

NN.

45. GABAI, Yejazkel *Aikre Hadat o Katashizmo por menester de las escuelas israelitas en Turquía*. Del Djuez Yejazkel Gabai. Constantinople 5639/1919, 52 p.

(Religion Catechien for the use of the Jewisch schols in Turkey).

NN.

241. GAGUIN, Abraham & Itzjok. *El cuento maraviozo*. (Prima partida). Cuentos antiguos en día de avante. Acontesimientos milagrosos que fueron sobre la tierra. Acozidos de lugares siertos y tomimos la oca zion a trezladarlos en lingua que todos lo entienden y que vean mara vias que el Dio haze al que se enfeuzia en el. Y tomar dotrino cada uno para su alma que el Dio santo no desho y no deshara a el que en el se avriga. El Dio mos amostre sus maravias y mos rigma rignisión de siempre, Amen. Yerushalami, Sremuel Halevi Zuckerman, 1888.

(A miraculous story. Two parts in one volume. Part I, 320 p.; Kayserling, *Bibliotheca*, p. 48, mentions another edition of 1866. A notice on the inside of the title page warns that no person, in any land, can publish this book in any language within 20 years from date of publication. He adds that «el que oira bendizir sera bendicho de boca de el Dio.»

Contents: El yerno de el rey; la iža de el rey; el bankier y el rey; la mužer que su medio puerpo de ariva figura de cuatropea; la amor firme; los dos javerim; Yosef de la reina; la boda., etc.

On pages 182-184, there is a long poem. I reproduce the first of the 20 couplets. because of its interesting versification and rhyme:

«Ombre en ke te lo kontienes
ke tanto sobervio tienes
Para mientes de onde vienes
ke tu fin polvo y tierra...

All the other couplets have a refrain which end with the words «la tierra ..»)

Kayserling 48; NN.

1. GALANTE, Abraham. *Rinio o el amor salvaže*. Dramo en cuatro actos

por Abraham Galanté. Director del «Zurnal La Vera.» Cairo, Emprimera del actor. 5666/1906, 79 p.

(Both Friedberg, *Bet Eket Sefarim*, p. 310, and Yaari, *Catalogue*, p. 395, err when they state that this play is «en cinco actos» (in five acts).

Friedberg 310; NN; Yaari, 395.

305. *El Ghion*. Revista mensual. Organó de la Asosiasion de los Vizos Elivos de la Aliansa Israelit Universal. Smyrna, 1860-1910. Anio 1. mayo 1950, no. 5. (Número especial ilustrado a la ocasion del cincuentenario de la Alliance Israelite Universeile).

(The Hypher. Monthly organ of the Alumni Association of the Alliance Israelite Universeile. Articles in French and Ladino).

Yaari, *Areshet*, I, 206, no. 371.

32. H. B. A. *Cuestión gudia*, Estudios. Livro primero. Autor H. B. A. spiritalisto convensido. Sofia, 1900, 76 p.

(The Jewish Question. Studies. Deals with the subject of the Universe, the Talmud and the relation of the Talmud to God, etc.)

28. HABIB, David N. *Sefoj*. Compuesto por David N. Habib. Editor Menajem A. Cohen. Galata, Emprimeria Aboab & Cohen, 5670/1910, 16 p.

(A part of the Hagadah in Ladino. A humoristic version of Had Gadia, also read with the Hagadah, appears on pp. 15-16).

196. — *El amor de Blanquita*. Primer romanso compuesto por David N. HABIB. Constantinople, 5570/1910, 60 p.

(Blanche's love affair).

NN; Yaari, 500.

4. HABIB, David & B. Hacohen, Edits. *Rafael y Miriam*. Novela de la vida de los gidios del Oriente por Ben Itzjak Sacerdote. Editores David Habib y B. Hacohen. Constantinopla. Emprimeria Aboab & Cohen 5670/1910, 191 p.

(Raphael and Miriam A novel about Jewish life in the Orient by ben Itzjak Sacerdote 1? Nos. bound in one volume marked 1-12. See also: *Sacerdote*)

NN.

85. HACOHEN, Eliau. *Sefer Shevet Musar*. Livro luzio y estimado que lo engenio y lo hizo el Rav. grande y santo... Hacohen Hagadol... Eliau Hacohen para que se castigue el hombre y embeze para conocer a el She... y su rejut sera maguen a nosotors compania santa de Israel

que mo se havra el corason el serado para tornar en Teshuva Amen...
Ezmir Empronta del Sr. Bension Biniamin Roditi, 5620/1860, 169 p.

(Ethics/ Book originally written in Hebrew. According to Kayserling, Abraham de Ishac Assa edited this book and was printed at Constantinople/in 1740).

Kayserling, 42; Yaari, 197; *Areshet*, I, 152, no. 106.

297. HACOEN Eliahu Maase Arhaj Meharav Eliasi Hacoen. n. p. n. d., 12 p.

256. HACOEN, Reyna Menajem. *Comentario de Daniel* por la siniorina Reyna Menajem Hacoen. Salonica, 1911/5661, 88 p.

(Liturgy Commentary on Daniel. Published with the permission of the Ministry of Public Instruction. This work is the only one of its kind written by a Salonician woman. M. Molho, *Meam Lo'ez*, p 16, gives date of publication as 1901).

60. HACOEN, Yaacob Eliahu. *Lecturas diversas* recozidas por Yaacob Eliahu Hacoen. Solanica, n. d., 64 p.

(A reader. Copy in Library of Congress marked «segunda edision»).

NN.

145. HAIM, Yaacob B. *Los marranos*. Un paso de la vida de los ġudios en Espania en el 15 en siculo. Trezladado de Yaacob B. Haim. Editado de Michael Shelomo Bedjarano. Rostchuk, Tipolitografía Pérez Yosef Alcalay. 1896, 64 p.

(The Marranos; an episode of the life of the Jews in 15th century Spain).

NN.

244. HALEVI, Abraham ben Haim Aaron. *Sefer Janoj Lanaarim*, hecho para los Talmidim por provecho de las *Jevret* de Talmud Tora para que se embezen a escribir los *Kaletim* de el soletrear y el dikduk de el *Lashon Haqodesh* sin penar mucho ni el *Jajam* ni el *Talmid*. Koshtandina n. d., 15 p.

(A primer to teach the rules of the Hebrew grammar in an easy manner both for the teacher and the pupils).

269. HALEVI, Saadi. *Complas de Purim*. En mi apreto siempre con el Dio me acudi, y de continuo a mi Dio lo alavi, bushcando la buendad siempre cansi y sudi, caminando, este camino fue lo que salvi, seguro conocer mi chico nombre Saadi y mi alcunia Halevi... S. T. Salonico, Estamparia del Zurnal La Epoca, 5643, 15 p.

(Songs for Purim's festival by Saadi Halevy.)

Molho, 103.

127. *La ermoza istoria del Castilio*. Sofia, Tipografía de Rajamin Shimon, 1904, 139 p.
(Yaari, *Catalogue*, attributes this to the pen of Shelome Bojor Yosef).
Yaari, 665.
131. *La ermoza istoria de la iža maldicha*. Primer volum. Viena, 1907, 395 p.
JTS; NN; Yaari, 408.
132. *La ermoza istoria de la iža maldicha*. Segundo volum. Viena, 1907, 396 p.
(Yaari, *Catalogue*, states that this was published at Jerusalem by Biniamim Bojor Yosef of Constantinople, but because of the Turkish censorship existing at the time, the imprint of Vienna has been used).
JTS; NN; Yaari, 408.
175. *La iža de do: padres*. Romanso trezladado del franses. Primer volum. Cairo, 5667/1907, 270 p.
173. *La iža de dos padres*. Romanso trezladado del franses. Segundo volum. Cairo, 5667/1907, 198 p.
JTS.
189. *Istoria de Aleksandros el Grande Rey de Makedonia*. Lektura muy interesante y provechoza. Edision y propiedad de la Livreria Editorial del Sr. Yosef Schlesinger. Vienne (Austriche), Jos. Schlesinger, 5650/1895, 48 p.
(Has title in French as follows: *Histoire d'Alexandre Le Grand*. Vienne (Austriche), Jos. Schlesinger, Libraire, Editeur, 5650).
(Yaari, *Catalogue*, states that was translated from the German by Isaac Rosenberg, professor of modern and classical languages).
Friedberg, 1651; NN; Yaari, 288.
238. *Istoria de Fransia*. Conteniendo la renomada Istoria P(F)ioravante para la buena moral y el divertimiento de la guventud. Salonica, 1880, 2 vols. Vol. I, 90 p.
295. *Istoria de Fransia*. Conteniendo la renomada Istoria P(F)ioravante para la buena moral y el divertimiento de la guventud. (Salonica?) n. d., Vol. 2, 72 p.
Friedberg, 1657; JTS.

217. *Istoria interesante de el Emperador Basil el Segundo y el Rabi, o marido entre dos mużeres.* Smyrna, 1913, 142 p.

(An interesting story of the Empeor Basil II, and the Rabbi, or a husband between two wives).

Yaari, 410; *Areshet*, I, 207, no. 375.

206. *Istoria temeroza de un ižo muy presiozo.* Smyrna, Emprimeria Efraim Melamed, 5673/1913, 64 p. 4.^a edision.

NN; Yaari, 409; *Areshet*, I, 205, no. 361.

152. I. M. *Una matansa terivle.* Viena, 1905, 255 p.

(This, supposedly, is the end of the first volume. See also. Nos. 38 and 237 of this collection).

Yaari, 530.

237. I. M. *Una matansa terivle* Trezladada del franses por I. M. Vol. 1. Viena, 255 p.

(Sec. No. 152 above. Yaari, *Catalogue*, states that the book was originally printed at Smyrna, by Efraim Melamed, but because of the Turkish censorship, the imprint of Vienna was used).

Yaari, 530.

25. ISRAEL, Yaacob & Josef Yaacob Israel. *Shifte Renanot...* El dito libro contiene las cantigas de las rozas y unos *pizmonim* savrozos... y con su ladino. Constantinopla, Emprimeria Arditi, 5662/1902, 16 p.

(Songs for the festival of «Tu Bishvat» in Hebrew and in Ladino).

143. *Jajamjane Mizamnamisi.* Estatuto organico de la Comunidad Israelita. Promulgado en data del 23 de Agosto de 1287. Constantinopla, Emprimeria Isaac Gabai, 5673/1913, 21 p.

(Statutes & Constitution of the Jewish Community promulgated on August 23, 1287. 1287 refers to the Turkish year. Part of the title is in Turkish).

17. JALFON, Menajem Yehuda. *Codiche de comercho otomano.* Trezladado por Merajem Yehuda Jalfon. (Avocato en Salonico). Soría, Tipografía Rajamim Shimon, 1904, 124 p.

(Business laws as were in vogue in Turkey at the time).

15. JANANIA, Haim *Coplas de los ultimos acontesimientos.* Contado a la bos de la *Ketuba* de la ley de *Shevuot*. Compuestas por Haim Janania, n. p. n. d., 7 p.

(Some verses composed on the occasion of the Independense of Turkey and the fall of Abdul Hamid).

84. JUDA, Elia Moshe ben. *Sefer Bina La citim Vetikum Yisajar...* Este libro santo y antiguo, por muchas veces que se tiene estampado, se va dezeando y lo van demandando (por saver siniales y grandes maravias) y no esta topando, sobre esto mos determinimos y lo estampimos en Ladino para que cual siquer hombre sepa y entienda que dinguna sinial es en baldes... y de loores al Dio santo y bendicho *Boruj Hu Ubaruj Shemo*. Yerushalaim, 5697/1177, 32 p.

(Friedberg. 477, mentions Eliau Moshe ben Yehuda Panizel as the author of this book).

Friedberg, 477; Yaari, 812.

114. KABULI, Yaacob. *Livre de instruksion reliĝioza*, traducido y compuesto por eskolas de Oriente por Yaacob Kabuli. Primera edision, Ezmirna, Emprimeria El Fregonero (Shevat), 5670/1910, 61 p.

(A Catechism for the Jews of the Orient. On pages 57-61 there are some proverbs (Mishle) by Salomon and Ben Sira, in Hebrew).

NN; Yaari 702; *Areshet*, I, 207, no. 372.

71. *Kanun Name de penas. Letras de nuestro sinior el rey IR'T*. Según lo escrito se deve de afirmar. n. p. 5620, 63 p.

(A code of criminal laws).

22. *Keren Kayemet Le Israel*. Cualo es el Fondo Nasionel Gudio y cual es su escopo? Colonia (Koelm), 1908, 35 p. (Editado por el Bureau Central del Fondo Nasionel Gudio y publicado en la Estamparia de Joseph D. Passy, en Sofía).

(What is the Jewish National Fund and what is its purpose?)

223. LEON. *El aprezado de la Inquizision*. Adaptado del franses por Leon. (Folleton del Zunal Mitzraim en Cairo.) Cairo, 5665/1904, 14 p.

(The following additional stories are bound in the same volume:

1. *La siniatara de contrato*. Novela publicada en *El Comercial* de Ezmirna, 5666. Cairo, Carmona & Zara, 16 p.

2. *Ožo vazil*. Novela de *Toistoi*. Trezladado del Hebreo por S. S. SHEREZLI. Yerushalaim, 5655, 16 p.

3. *Nicolas el Primero y el ĝudio*. Leĝenda rusa de Pesaj Kaplan. Trezladado del Hebreo. (Folleton del Zurnal *Ashofar* de Philippopoli, 5662). Cairo. 5662, 15 p.

4. *Mantas*, por Emile Zola. Trezladado del franses por M. Menashe. (Folleton del *Novelista* de Ezmirna, 5664). Cairo, Carmona & Zara, 53 p.

5. *La muĝer de Jacques y el refuza*. Novelas publicadas en el *Comercial* de Ezmirna, 5667. Cairo, Carmona y Zara, 15 p.

6. *Lulu de Hernda ben Yehuda*. Trezladado del Hebreo. (Folletón del Zurnal «Ashofar» de Philippopoli, 5662). Cairo, Carmona y Zara, 15 p.

7. *Cazamientos embroliados*. Cuento trezladado del Hebreo por S. S. Sherezli. Yerushalaim, 5662, 16 p.

8. *La cavesa cortada*, romanso trezladado por Alexandre BEN GUIAT. Folletón publicado en el *Meseret* de Ezmirna, 5663. Cairo, Carmona y Zara, 32 p.

9. *El bezero*, leenda ġudia. Revista y corežida por S. S. SHEREZLI. Yerushalaim, 5665, 14 p.

Yaari, 529.

210. LEVI, Víctor. *Amayim Jayim Hamarim Hameararim o la Agua de la Sota*, por Víctor Levi. Romanso interesante emprimido en la Empronta de «El Telegrafo» de Constantinople. Constantinople, 5649/1889, 64 p.

Molho, 210.

95. ——— *Shelcmit...* traducido del franses por Víctor LEVI. (Editores Arditi y Castro.). Constantinopla, Emprimeria Arditi, 5659/1899, 62 p. Biblioteca de Familia).

JTS.

150. ——— *Fiel y sinsero*. Romanso compuesto por Víctor LEVI. Tomo 1. Segunda edision. Constantinopla, 5657/1897, 252 p.

(Faithful and sincere. Tomo 1 and Tomo 2 are bound together in this book of 252 p.)

148. *Livrico de plimera clasa para criaturas chicas*, Janoj Nearim. Belgrado (?), 5640/1880, 34 p.

(A primer for the first grade in Hebrew and Ladino).

48. *Livro hebraico por temel para las criaturas*. Esmirna Estamparia de Esmir, 5640/1880, 15 p.

(A Hebrew primer).

Jaari, *Areshet*, I, 185, no. 261.

115. *Livre de moral al uzo de las escolas del Oriente*. Smyrna. Se vende en la Libreria de Efraim Melamed, 5656/1897, 64 p.

(An ethical primer for the use of the schols of the Orient).

Yaari, 694, *Areshet*, I, 202, no. 347; 208, no. 380.

161. LORJA, Jacques. *La sangre de la matza*. Romanso nasional ġudio por

J. Loria. Constantinopla, Emprimería Aboab & Cohen, 5670/1910, 128 p
(Editores: Nessim Aboab y Albert Cohen, No. 1).

(A novel about the blood used in the unleavened bread).

NN; Yaari, 527.

197. M. B. trans. El número 2424. *Pasaže ezmuviente*, trezladado del frances por M. B. Viena, 1889, 16 p.

(Number 2424, translated from the French).

227. EL MACABEO. Publicasion anulada editada por la socheta de Zimnastic Macabi. Salonico 5691, 37-19 p.

(The Macabean. Annual publication edited by the Macabi Society. Text in Ladino and French, with one page of New Year's greetings in Greek. Pages 13-19 has a study in French by M. J. Covo, «Sur les origines de la Diaspora d'Israel. Premiers établissements Juifs a Salonique.»).

Yaari, 821.

280. MAGRISO, Itzjak Bojor Möshe. *Sefer Me'am Lo'ez... Bamidbar...* es declaro en ladino dande a entender el rižo de la vida que deve reżirse la persona según comanda la ley santa y tambien a saver de todo lo que paso en el mundo, y escrito con havlas claras para que todos lo puedan entenderlo. Y quen quere saver el rižo del livro que modo es y los provecaos que se resive de él, que melde la *Hakadima* del primer livro y se enformara de todo por entero... El enġeniador de dito livro es... Itzjak Magrizo. Koshtandina, 1764, 168 p.

(Liturgy *Me'am Lo'ez*. Commentary en Numbers. A complete volume by Magrizo contains the six or seven sections of the Exodus which his predecessor could not undertake. The Leviticus and the Numbers are each followed by a commentary in a separate volume. The book en Leviticus ends with a poem which gives the name of the author in an acrostical way. The second volume en the Exodus was printed at Constantinople in 1747 and at Thessalonique, in 1803. Magrizo started on his work again in 1764 and carried it to the end of Numbers in 1764. Little by little, he was able to publish three volumes, one of which was on the part of the Exodus not prepared by Houli, one on the Leviticus and one en Numbers. Cf. M. Molho, *Me'am Lo'ez*. p. 15 and 18.)

Harvard, Yaari, 63.

283. — *Sefer Me'am Lo'ez. Jetelek Revii... Sefer Bamidbar...* Es declaro en ladino dande a entender el rižo de la vida que deve reżirse la persona segun comanda la ley santa y tambien a saver de todo lo que paso en el mundo. Y escrito con havlas claras para que todos lo puedan entenderlo. Y quen quere saver el rižo del livro que modo es y los

provechos que resive de el que melde la Hakadma del primer libro y se enformara de todo por entero. Saloniki, 5745/1815, 166 p.

(Liturgy *Meam Loez*. Numbers, part IV, See Notes above, No. 280. Yaari, no. 64, mentions an edition of this book printed at Salonica in 1803).

Yaari, 64.

276. *Majzor Le Pesaj UleShevuot KeMinhag Sefardim...* Salcrico, Estanparia Etz Hajayim, 5668.

(Liturgy. Prayer book for *Pesaj* and *Shevuot*. Contents Prayers for Passover, the Hagada in Hebrew and Ladino; *Shir Ashirim*, in Hebrew and Ladino; Ketubat Atora. (Es razon de alavar a el Dio grande y poderoso), in Ladino; The *Azharot* of Shelomo Ben Gabirol for the first and second days of *Shevuot*, in Hebrew and Ladino, and *Meguilat Ruth* in Hebrew and Ladino).

312. *Majzor LeSucot KeMinhag Sefaradim*. Salonico, Estanparia Etz. Hajayim, 5668, 185 p.

(Liturgy. Prayer book for Sucoth. Text only in Hebrew).

44. MALDICHA. Romanzo traezladado del franses. Smyrna, Libreria Efraim Melamed, 5669/1909, 221 p.

(The unfortunate one, translated from the French).

Yaari, 532; *Areshet* I 206, no. 367.

311. *El Manadero o La Fuente de Sensia para el puevlo*. Con sesenta gravados. Primo tomo. Constantinopla, Estampado en la Mision de la Iglesia de Escosia en Haskioy, 5645-1885, 96 p.

(The Source or Fountain of Science for the People. Three volumes in one. Tomo II, Constantinople, 5647/1887, 96 p.; Tomo III, Constantinople, 5648/1888, 96 p. The Source or Fountain was a very instructive magazine published in Hebrew characters and in very pure Spanish. It contained scientific, historical, geographical articles on the sciences; and on general history. One finds articles on subjects related to Judaism also. This magazine which is found in the Library of Congress collection was reedited in 1885. Cf. M. Franco, *Essai*, p. 276). It was published by the Scottish Mission in Constantinople).

Friedberg, 268.

218. *La mano cortada y la revolusion en el palasio en Constantinople*, 1876/5636. Historia escrita de uno de los primeros poetas de Viena. Tercera edision. Yerushalaim, 5648/1908, 366 p.

NN; Yaari, 533.

157. MEDINI, Rafael. *Silabario Gudec espaniol*. Metodo de enseniamiento facil y practico seguido de egzersisios de aritmetica. Compuesto por R. Medini. Segunda Edision. (Editor: M. Fresco). Galata, Emprimeria «El Gudio», 5670/1910, 39 p. plus 8 p.

(An easy and practical primer in Judeo-Spanish followed by some exercises in Arithmetic).

NN.

108. MENAJEM Aaron. *Sefer Hamiqra* para la segunda divizion contiene las reglas elementarias y las palabras las mas indispensavles para embezar el *Lashon Haqodesh*, gunto con una partida de egzersisios practicos. Parte II Compozido de Aaron Menajem. Rustchuk, Emprimeria Perez Yosef Alcalay y hermano, 5659, 99 p.

(A primer in Hebrew and Ladino intended to teach Hebrew to the Sephardic children).

Molho, 86.

109. ——— *Sefer Hamikra para la tresera divizion*. Contiene las conjugaciones de los 7 Beninis en *Guzerat Hashalmim*... contos y conversaciones sobre ellos. La historia santa en corto fin la destruision del *Beth Rishon*, gunto con egzersisios practicos, Parte III; Compuesto por Aaron Menajem. Rustchuk, Estamparia Michael Michaelof, 1902, 64 p.

(A more advanced text to teach the Hebrew language, in Hebrew and Ladino. Contains the conjugations and a short history of the Jewish people up to the destruction of the first Temple... and some practical exercises).

5. MENASHE, M. trans. *Nantas*, por Emile ZOLA. Trezladado del franses por M. MENASHE. Folleton del Novelista de Esmirna. Cairo, 5664/1904, 53 p.

(Zola's Nantes, translated by M. Menashe).

NN; Yaari, 499.

302. MITRANI, Baruj *Guerto de historias*. Historia natural en la mar. (Editor: Biniamin R. Ben Yosef). Kospoli, 5661/1901, 96 p.

Yaari, 544.

100. MITRANI, Shemuel H. *Poezias de la libertad*, compuestas por Shemuel H. Mitrani. Constantinopla, 1908, 12 p.

(Poems about the Turkish Independence)

NN.

229. MIZRAJI, Rafael. *Seder de Ketubat Hatora*, siendo que esta agora

esta *guemara* no se esta topando y la que se topa non se ve a meidar. Por esto me determini yo a estamparla con el «Ameru Hapanim» que havia de viezo en ladino porque se melde *kolay*... por Rafael Mizraji Yerushalain, Zuckerman, 1898, 15.

(Contains Hazaret de Ibn Gab'rol para Dia de *Shevuot*... «Es razon de alavar a el Dio alto y poderoso...»).

68. MONTEPIN, Xavier de. *La linda Angela*, de Xavier Montepin. Segunda parte (Stambul). Emprimeria Arditi, no., 213 p.

(The beautiful Angela translated from the French. Second part. See: Gabai, No. 54 for first Part).

233. NAJMIA, Eliau Moshe ben. *Misere Paris, que quere dizir las encuvier-turas de Paris o saver querer y poder*, del autor, Sr. Eugene Sue... rez-ladado de la lengua franseza de Eliau Moshe ben Najmias. Y ayudado de David Yosef Saporta. Tomo primero. (Salonico?), 5636/1876, 187 p.

(The Secrets of Paris, by Eugene Sue, translated from the French).

281. NAJMIA, Elias Levi ben. *Beraja Hameshuleshet o Las tres luzes. Pri-mo es el Sefer Ha'Brit del Gaon...* Pinjas Eliau... El cual havla de los siete sielos de los diez *gilgalim* del *lokot* del sol y de la luna, del frio y la calor, de los quatro temezos los cualos son: el fuego, el aire, la agua y la tierra. Fuego: cuantos modos de fuego se topan. Aire: el aver y quanto es su peso. Agua: los rios y las penias y sus naturas. De la tierra en general de los hermolloz, de todo modo *baal jai*... de la per-sona misma havla en el cosas grandes y maraviozas de los cinco *jushim* ande mas en el *jush* de la visita. De todas sus fuersas, la fuersa que mantiene, la fuersa que haze engrandeser, la fuersa que haze engen-trar, de las fuersas de la alma, la fuersa que haze acorar, la fuersa de la fantasia, la manera de soniar, la fragua del puerpo del hombre el prisipio de concrearse en la vientre de su madre, y mas sensias mu-chas y maraviozas, que el quen merca dito libro, es como si mercara muchos libros de sensia. Y todo el que melda y lo paso de dos a tres veces se asaventa de todas las sensias.

Segundo es el Baal Teshuva el cual es una historia que prevale mucho para los hizos, a que se riñan y se comporten en el camino bueno.

Treser es el Asofado en la Izla, una historia muy hermoza con havlas de castiguerio, que todo el que meldara tomara mucho plazer. Con-stantinopla, Emprimeria Arditi, 5660/1900, 177 folios.

160. N. S. (Nes) *grande y temeroso de la hermoza Yehudit y Meguilat Antiochus*, dando a entender las maravillas del Sh T... que hizo con

Israel ans' haga agora con nos Amen. Koshtandina, Emprimeria de Itzjak de Castro (1894?), 13 p.

Friedberg, 498

82. NAT PINKERTON. *El mas ilustre pulis amator de nuestros dias*. La sociedad de los tomadores de vengansa. Salonico, Biblioteca Bezalel, No. 11, n. d., 48 p. (Director, B. Saadi Halevi).

(The Society of avengers. Bound together with such other stories as:

- a. El secreto de la tomba, 47 p.
- b. La campana de oro, 47 p.
- c. Millones en gugo, 48 p.)

JTS.

90. ——— *El mas ilustre pulis amator de nuestros dias. La campana de oro, por NAT PINKERTON*. Salonico, Biblioteca Bezalel 13, n. d., 48 p. (Director, B. Saadi Halevi).

(The golden bell. Bound together with these additional stories:

- a. *La novia desparsida*, 48 p.
- b. *El guez falsador*, 47 p.
- c. *La fin de un gastador*, 47 p.
- d. *Un rcvo al hospital*, 47 p.
- e. *El lukron de criaturas*, 47 p.)

JTS.

91. ——— *El mas ilustre Pulis amator de nuestros dias. El misterio del castillo*. Salonico, Biblioteca Bezalel No. 1, n. d., 47 p.

(The mystery of the Castle. Bound together with these other stories which are not numbered:

1. *Guisti o el banquero terivle*, 48 p.
2. *Un par de ladrones*, 47 p.
3. *El diez y seish dichembre*, 48 p.
4. *Las goyas del Prinsipe*, 48 p.
5. *Los ladrones de la Posta de Chicago*, 48 p.
6. *La fuyida de Pinkerto i*, 47 p.

(The New York Public Library has separate nos. 3, 4, 5 and 6 of the above).

NN; Yaari, 592.

225. *Nizamnami de municipalites en Koshta* promulgada en el 18 Zeltche 1285 (Koshta?), Estamparia del Zurnal Israelit, n. d., 24 p.

(Constitution and By-Laws of the Municipalities).

40. *El Nuevo Testamento*. n. p. n. d., 787 p.

(The New Testament in Ladino. The Protestant translations of the

Bible popularized up to a certain point the living sources of medieval Spanish. The Bible Society of England up to a number of years ago had circulated, since 1829, in Bibles and Old Testaments, New Testaments, Psalms, etc., 63,352 items. Cf. J. M. Benardete, *Hispanic Culture and Character of the Sephardic Jews*, New York, 1953, p. 128.)

274. OTTOLENGHI, M. G. *La «Albasha» por los elevos proves y huérfanos de Talmud Tora Agadol*. Salonica, 1886.

(A speech by Rabbi Moshe Yaacob Ottolenghi before the Talmud Tora Hagadol during the distribution of clothing to the poor children of the Jewish community of Salonica. The Albasha gave rise to one of the greatest annual festivals in the community. It attracted the attention of all the tourists in the city by the solemnity with which it was celebrated. The entire population met there. According to tradition and the customs of the period, the children played a short biblical play - *Joseph sold by his brethren and found by them on the throne as viceroy of Egypt*. This custom was preserved for a long time in Salonica and was not abandoned until a very short time ago. Cf. Jose Nehama. *Histoire des Israelites de Salonique. Tome V. Periode de Stagnation. La tourmente Sabbateenne*, (1593-1669). Salonique 1959, p. 48.

Friedberg, 826; Kayserling, 83.

304. PAPO, Yehuda Eliezer. *Pele Yoetz*. Dito libro contiene temor y moral, dulce mas que miel y gota de panal, todo quien en el meldara y lo afirmara, en todos sus echos y careras prosperara. Fue aguntado en Lashon Hakodesh de el... Eliezer Papo, y fue trezladado en ladino por mano de su hiço... Yehuda Eliezer Papo. Wien, Jacob Schlossberg, 1870, 338 p.

(A book on ethics but mystical in character. Translated from the Hebrew).

Kayserling, 84; Yaari, 223.

309. ——— *Pele Yoetz*. Jelek Sheni (Part 2). Dito libro contiene temor y moral dulce mas que miel y gota de panal. Todo quien en el meldara y lo afirmara, en todos sus echos y careras prosperara. Fue aguntado en *Lashon Hakodesh* de el... Eliezer Papo y fue trezladado en ladino por mano de su hiço... Yehuda Eliezer Papo. Wien, Jacob Schlossberg, 1872, 322 p.

(A book on ethics but mystical in character. Part 2 of No. 304, above. Translated from the Hebrew. Friedberg, 341, mentions an edition printed at Salonica in 5659/1899).

Friedberg, 341; Yaari, 223.

178. PARDO, David. *La gimnastica en el pueblo judio y la problema de las*

societas gymnasticales «Makabi». (Referato meldado en la IV. conferencia gimnastica que tuvo lugar el 25, 26 y 28 dikiembre 1908 en Pazardjik). Sofia, Emprimeria «Shakov», n. d., 24 p.

(Athletics among the Jewish people and the problem of the Athletic Society «Macabi»).

153. PETIRAT. *Rabi Shimon Ben Yojai* (RSHB'T). Salonico? 1852?, 16 p.

(An account of the death of Rabbi Simon ben Yohai. Franco, *Essai*, p. 271, states that this was written by an anonymous writer and was published at Smyrne in 1852).

Friedberg, 132; NN.

46. *El pichon Salvador*. Historia muy curioza trezladada de la lingua alemana. Ezmirna, Emprimeria Efraim Melamed, 1913, 32 p.

(Library's copy does not indicate date of publication. Yaari, *Catalogue*, states it was published in 1913. Pages 29-31 contain «Jokes and anecdotes»)

Yaari, 579; *Areshet*, I, 209, no. 385.

149. *Pinto de Amsterdam*. Cuento historico judio. Folleton del *Meseret*. Smyrne, 5651/1901, 32 p.

(History of the Jews of Amsterdam, particularly the family of Pinto. An historical novel, translated from the Hebrew).

Yaari, 582; *Areshet*, I, 204, no. 356.

122. PIPERNO, Jaim Nisim tr. Livro segundo Trezladasion del libro turco «*Risale Ajlak*» por provecho de las criaturas de *Talmud Tora* de Constantinople. Galata, Estamparia de Yejazquel Gabai, 5621/1861, 28 p.

(A book on morals, translated from the Turkish, Printed in the «Estamparia del Zurnal Israelit»).

166. PIPERNO, Jaim Nisim, Ed. *Livrico de Modeah* que ordenaron siniores *Jajamin* para que la melde el *Ben Adam* una vez a la semana y si no puede que la melde una vez al mes y si no puede que la melde tres veces al anio y el que save meldar que se asente alado del quien save y diga biervo por biervo y se le conte como si lo meldara. (Estampado y duzudeado por mano de el *Mesader* de la Estampa del Senior Kayiel Jaim Nesim Piperno). n. p. 5621, 8 p.

(On pp. 3-5 there is a Ladino version of Maimonides' 13 Articles of Faith).

243. PUA, Itzjak (de Venezia). *Modeah* ordenaron *Jajamin* que es ovligado el hombre dizirla una vez a la semana, o una vez al mez, o dos

vezes al año delante diez personas en tiempo que esta con su *Daat* sano y bueno, y con bevana y corason cumplido .. Koshtantina, 1800? 16 p.

Friedberg, 889.

56. *La punta de la «Yod»* de I. L. Gordon. Traducido del Hebreo. Folleto del Zurnal «Ashofar» de Filipopoli. Cairo, Estamparia Carmona & Zara, 5661/1901, 15 p.

Yaari, 364.

94. RABINER, Rabino Semaj. *Las madres judias de la epoca biblica*. Con teniendo una descripcion psicologica sobre las eminentes virtudes relijiozas, morales y nacionales ke azian distinguir las madres žudias en la epoca b'blica. Enformando la ventura de sus familias y la gloria de sus pueblo. Elaborado por la primera vez en žudeo-español en baza de estudios orižinales sobre los libros biblicos, y acompañado de los comentarios del Talmud y del Midrash así que de las remarcas de los celebres savios žudios relativos a este sužeto por el Rabino Doctor Semaj Rabiner. Konstantinopla, Editado por el autor, Emprimeria Isaac Gabai, 5673/1913, VIII, 488 p.

Friedberg, 28; Yaari, 286

294. RECANATI Abraham Snuemel. *Los žudios de Rusia sufren ellos como žudios?* Por Sr. Abraham Shemuel Recanati. Salonica, 1913/5673, 27 p.

(A lecture by Abraham Recanati on the subject: Do the Jews of Russia suffer as Jews? Abraham Recanati was born in Salonica and established himself in Israel at an early age. He is now a member of the Kneset. He has just celebrated his 70th birthday and a Memorial Volume has been published in Tel-Aviv, in his honor).

Molho, 164.

83. RODITI, Bension Biniamin. *Sefer Otivot Rabi Akiva... belashon lo'ez...* Es avizarnos que antes que criara el *She...* a su mundo vinieron las veint y dos letras de la ley diziendole cada una de ellas que con ella criara a el mundo asta que vino la... la resivio el *Shi...* y crio con ella a su mundo y muchos *judushim* y castiguerios toparesh de ir meldando en este libro. Ezmir, Emprimeria de Bension Biniamim Roditi, 5628/1868, 84 p.

(A book on Ethics. Friedberg. 1426, mentions an edition of Smyrna 1869, by Isaac Uziel).

Friedberg, 1426 Yaari, *Areshet*, I, 163, no. 155.

317. ——— *Sefer Ki Ze Kol Haadam...* Lo engeni yo el menor y arecozi en el castiguerio y dotrino de las cozas que pasas sobre el ombre y si cavo tenerlo en tino lo nombri *Ki Ze Kol Haadam...* y trushe en el...

que su palabras presiadas mas que el oro fino. Y escapar de... *Bikur Jolim* para meldar en ei de contino. En su puerta toparas *Maalet Haudam*... y las cozas que con ellas es... el hombre... en aviertura de la puerta .. un buen ingenio pagar devda de los pecados con ser... a puertas de *Teshuva* seremos allegados... como se rezira en cada noche cuando de su suenio se despertara. Y el *scder* de... como se uzara *y dinim*... de *Tefilot* como se acavidara... Y a el se... grande le ara en despartirse del mundo la ley y las *mitzvot* seran su compania. Entre los *tzadikim* sera su asiento y su silla de claridad de la *Shejina* se envisiara, y gozo y alegria alcansara. Ezmirna. Bension Biniamin Roditi, 5634/1884, 80, 48, 20 p.

(A book on ethics.)

Franco, 274; Friedberg, 176, Yaari, 238; *Areshet*, I, 191, no. 292.

97. *Rolando el casador*. Parte primera publicado por el librero B. Ben Yosef. Constantinople, 5669/1909, 296 p.

(A novel translated from the Greek. First part. Moise Franco, *Essai* p. 274, mentions an edition of this book published at Constantinople in 1881, and that the author is Moise Del Medico).

Harvad; Yaari, 650.

4. SACERDOTE. Ben Iztjak. See: David Habib & B. Hacahen, No. 4.

155. *La salvacion*. Istoria muy interesante estampado en la livreria del Sr. Efraim Melamed. Ezmirna, 5673/1913, 61 p.

(History of the Jews in Germany. On pp. 62-63 «sala de pasatiempos»).
Yaari, 558.

23. SASSON, Nevrie. *Silabario en Turco-espaniol* compuesto por Nevrie Sasson. n. p. n. d.

(A primer in Ladino and Turkish to teach the Turkish language. The place and date of publication as well as the number of pages are indicated in Turkish characters).

301. *Seder Meguilat Rut Lejag Ashavuot Veazarot Leyom Rishon vesheni. Lashon Hakodesh y Ladino gunto Ketubat Hatora*. Ordenado en buena regla por provecho de los chicos. Viena, Joseph Schlesinger, 5669/1909, 64 p.

(Liturgy. Prayers. Text in Hebrew and Ladino. Contents: Meguilat Rut, pp. 2-11; Azarot of Shelomo ben Gabirol for the first day of Shevuot, pp. 12-23; Meguilat Rut (second day), pp. 24-30; Azarot (second da), pp. 31-55; Ketubat Hatora (Es razon de alavar a el Dio alto y poderzo ..), pp. 55-58, and a Pizmon Leshavuot, on pp. 59-64.)

M. Molho, *Sefarim Ivrim*, p. 19, no. 85, mentions an edition, with the exact title, printed at Salonica, in 5654/1894.)

Yaari, 26.

320. *Seder Modaha*. Constantinople, 1800, 9 p.

(Translation of Maimonides' Articles of Faith. Text in Ladino. Printer's name is Itzjak Uziel).

248. *Sefer Alegria de Purim*. Alegravos hermanos queridos y mete bien vuestros sentidos a meldar o sentir el cuento de *Purim* maraviyozo bien duzudiado savrozo y namorozo los milagros que mos hizo nuestro Dio santo de la altura, cuenta de la natura, asegun declararemos en la *Hakadima...* que meldandola gustara el *guf* y la *neshama* y les entrara en sus corasones temor y amor de nuestro criador y con este *zejut* mos mandara presto e nuestro regnidor... Livorno, Israel Koshta, 1875, 80 p.

Story of Mordecai and Esther *Coplas de Purim* are found on p. 127 et seq. According to Friedberg, 1825, this was written by Yosef Shabetai Farji).

Friedberg, 1825; NN; Yaari, 678.

168. *Sefer Igueret Hapurim*. Es acczida de la *Guimara* y de *Jamesh Meguilot* y de el... y del *Targum Sheni...*

(Editor: Moseh Hacohen). Constantinople, Estamparia del Zornal *ei Tiempo*, 1824, 24 p.

(The story of Purim in Ladino taken from the *Guemara* and other sources).

Friedberg, 532.

228. *Sefer Jovot Halevavo*. Constantinople, 1550?

(First edition. Text in Ladino. Library's copy incomplete. A certain Sadock, son of the celebrated Joseph Formon, of Patras, seeing that the masses were becoming less and less Hebrew, had translated into Ladino and in *rashi* characters, this important book of Bahya, with the title of *El dover de les corasones*. Cf. Molho, *Le Meam Loetz*, p. 7. The Library of Congress edition is probably the one printed by Soncino of Constantinople, in 1550? A second edition was printed at Venice in 1773. A Spanish edition was published in Amsterdam in 1610, and a Portuguese version appeared in the same city, in 1670).

230. *Sefer Jovot Halevavot ladino*. n. d., n. p.

(A translation in Ladino of Bahya's Duties of the Heart. Library copy is defective. This edition, printed in square Hebrew characters, could have been published at Venice in 1713. See notes above, No. 228.

The correct title for this book is *Jovot Alevavot, llamado en Ladino Obli-*

gasion de los corazones. It is printed in square Hebrew characters with vowels. It was originally written in Arabic by the Spanish Jewish Rabbi Bahya Ibn Paku'ca, born at Zaragoza, Spain, in the middle of the 11th century. This ethical work was translated into Hebrew, Spanish, Portuguese, German and Yiddish.

A second (Ladino) translation: *Obligcion de los corazones... e agora fue segunda vez trezlado* .. appeared in Vienna, in 1882, 264 p. Cf. Kayserling, *Bibliotheca*, p. 1 (Abas); 15-16; 52 (Haim); 84 (Pardo). The de-
'unct magazine *Judaica*, Buenos Aires, (Julio-Septiembre, 1939, nos 73-75 p. 92), printed a passage from «Hobat Halebabot», in Ladino, from an edition published at Constantinople, in 1569).

41. *Sefer Kab Ya Yashar*, en ladino. Castiguerio ermozo con munchos consuelo lo fue Mcjaber . Tzevi Mirsh ben Aaron Shemuel Kaidenower. Koshtandina, 1858, 179 p.

(An ethical work translated into Ladino from the Hebrew of Rabbi Kaidenower's who lived in Poland in the 17th century. Yaari, *Catalogue*, mentions an edition of 1823. Harvard College Library has an edition of 1828).

Harvard; Kayserling, 55; Yaari, 1234.

313. *Sefer Leket Hazohar* en ladino, trazladado por ...Belgrado, 1859 192 p.

(Excerpts from the Zohar. A cabalistic treatise in Ladino. The author could well be Haim Matatia ben Aroyo. Both Kayserling, *Bibliotheca* p. 4, and Friedberg, 762, attribute authorship of this book to Abraham Finzi. The Zohar is a Sephardic creation not only because it was cradled in the mystic tradition of the Jewish-Arabic and Christian Spain but also because in its pages the Sephardic exiles found depth, consolation and great promise in the strange lands where they established their homes. Cf. M. J. Benardete, *Hispanic Culture and Civilization of the Sephardic Jews*, New York, 1953, p. 75; Ariel Bension, *The Zohar in Moslem, and Christian Spain*, London, 1932. A Spanish translation appeared at Madrid in 1934.

Friedberg 762; Kayserling, 45; Yaari, 242.

306. *Sefer Me'ar: Lo'ez Ester*. Declaro de Meguilat Ester trezladado en ladino con avlas bien claras, dando a entender los milagros que izo el poderozo Dio a los judios, que de ellos se depende castiguerios y rizo buenos. Y se conose las maravias del santo Dio, para tomar consolamiento que no mos desho ni mos deshara... beat Haogel Amen. Estaxpado de nueve con la percura de los Siniores Nisim S. Tzevilia y Biniamin R. Ben Yosef Ivrero. Constantinopla, 5659/1899, 207 p

(Liturgy. *Meam Lo'ez* commentary on Esther. This book had a great success due to the special favor the festival of Purim enjoyed in all the

Jewish communities of the Orient. Independently of the «editio princeps» which was published at Smyrna in 1864, there was another edition printed at Thessalonique, in 1867. This last edition was printed for the exclusive use of the members of the *Guemilut Jasadin Society*.

The edition printed at Constantinople in 1899 was carefully expurgated of words which had not been in use among the people. The first two editions carry the «imprimatur» of the Chief Rabbi Palachi, of Smyrna. Cf. Michael Molho, *Meam Loetz*, p. 24.

Harvard College Library has another edition printed at Esmirna 567/1911 *durante el reino de Shultan Abdul Aziz*. The title page differs very slightly from the Library of Congress copy. Where in the Constantinople 1899 edition the word *treziadado* is used, the Esmirna copy uses the words *copiado en Lcd.no*. The book was printed by Itzjak Shemuel de Segura. The Preface is signed by Jaïm Palachi, S. T.)

Harvard; Yaari, 79; *Areshet*, I, 128.

308. *Sefer Me'an Lo'ez Ester. Jelek Shenî* (Part 2). Declaro de *Meguilat Ester* treziadado en ladino con avlas bien claras, del Rav. Rafael Pontremoli, z. l. de Esmirna. (Estampado de nuevo con la percura de los Sinoiores Nisim S. Tzvilla y Biniamin R. Ben Yosef, librero). Constantinopla, 5659/1899, 200-438 p.

(Liturgy *Mean Loetz*. Commentary on Esther. See. No. 306 above. M. Molho, *Meam Loetz* p. 15. cites an edition of 1858; and in his *Sefarim Ivrim*, p. 9, no. 79, he mentions an edition printed at Esmir, in 5642/1864).

Harvard; Kayserling, 9.

316. *Sefer Meshek Beti. Dinim de Shabat* reglado al *Seder A. B.* porque sea liviano al maldado por topar sus dinim es al... se da a saver a los que dito livro estimado y presiado fue traïdo a la estanparia con ayuda de los sinoiores... Yaacob Levi, Haim Bojor Itzjak Shalom, Shelomo Itzjak Shalom y el Sr. Daniel Ben Itzjak Shalom... Y aparte de esta ayuda que hizieron más inelunto sus buenos corazones por mercar 100 livros ditos por dar presente a la persona que non alcanza su mano por mercar dito livro porque sepan todos los *Dinin* de Shabat. Sarayev, 1872, 332 p.

(Liturgy. Doctrine. The publication of this book, according to the author, was made possible through the generosity of Messrs. Yaacob Levi, Haim Bojor Itzjak Shalom, Shelomo Itzjak Shalom and Daniel Ben Itzjak Shalom. These individuals, not only contributed to the cost of the printing of the book but they have also purchased 100 copies in order to distribute them to those who could not afford to buy them).

Friedberg, 4319; Yaari, 228.

171. *Sefer Meshivat Nefesh*. Es declaro de las *Azarot* y aviza el declaro de *Mitzvot* lo taase en ladino hecho como el molde de el *Me'am Lo'ez* que todo patron de alma que quere saver el declaro de las *Mitzvot* puede entender y saver por dito libro declaro de cada *mitzva* y *mitzva* y es acozido de los siniores *Jajamim* como lo veran cada coza por su lugar asinialado de que sinior es... Keshtandina, 1743, 76 p.

(Liturgy. Both Kayserling and Yaari attribute authorship of this book to Shabetai ben Yaacob Vitas).

Kayserling, 99 & 109; Yaari, 207.

156. *Sefer Salme Simja*, o sea, la alegría cumplida para alabar a Dios en la festividad de *Purim* el cual contiene nuevas cantigas venidas de Levante y la *Ketuba* de la hija de Haman y siendo coza muy gustoza la estampi para que sea la alegría cumplida. Estampado a coste de el alegre moso Mordejai Yair Mi'ol. Livorno, 1792 en la imprenta de los egelentisinios siniores Hajajam Yaacob Nunez Vaez y... Rafael Mel-do'a, 72 p.

(Feast of Esther. Purim songs and coplas).

JTS; NN.

9. *Sefer Shibje HaARI... Nidatz Paam Shenit*. Smyrna, 1878.

(Title is in Hebrew, text is all in Ladino. Biography and apology of the famous Cabalist Isaac LURIA (ARI: anagram of «Ashkenaz: Rabi Isaac» or Rabi Isaac LURIA Ashkenazi), celebrated cabalist and expounder of a mystic movement. ARI was born in Jerusalem in 1534, lived 2 or 3 years in Safed, in the middle of the 16th century where he established a school of mystic studies. He had come from Egypt to Safed but he died prematurely at the age of 38, in 1572, as a result of the plague. His passing was mourned by all Palestine. His last words were: «I forgive all those who have ever deceived me; and if I have done wrong to anyone, in the last hour I will make atonement for all things.» Cf. Chaim Bloch, *Legends of the ARI. Translated from the German by Clifton P. Fadiman*. In. *The Menorah Journal*, New York Abril 1928, pp. 371-384.)

253. *Sefer Shibje HaARI...* en ladino, porque el hombre melde en el y deprenda el camino derecho y aun que en pasadas lo estamparon en Yerushalaim en anio de 5635, ma siendo que no se topan ni se ven por el ozo por esto me despertó mi corason a estamparlo de nuevo por ser z'ija ami mismo y ser... a la gente y el... mos de *zejur* por hazer su voluntad y su plazer Amen. Yerushalaim, Azriel, 1911, 104 p.

(Biography of the famous Cabalist Isaac Luria. See No. 9 above).

Yaari, 246.

184. *Sefer Shibbie Moharav Haim Vital*. El dito libro contiene unos *maashiot* temerозos que le puso a el Rav Akadosh... el Rav. Rab. Ha'im Vital... talmid de el Rav. Hakadosh el Rav. HaARI... trezladado de *lashon hakodesh* a espaniol por la prima vez porque conoscan bien la «*meahla*» de los siniores *jajanim* antiguos, y también vas a topar adientro de el unos cuantos *maashiot* temerezo de «Jajme Hatalmud.» Salonicc. Etz Ja'im, 5652/1892, 156 p.

(Biography and apology of the famous Cabalist Haim Vital, translated from the Hebrew. Haim Vital was a disciple of Isaac Luria Ashkenazi, and became a prominent rabbi at Salonica. Thanks to his efforts the doctrine of ARI (The Lion, see: No. 9 above), was diffused from Safed throughout Palestine and the entire Orient).

Friedberg, 287.

- 240 *Sefer Shubje Hatanayim asher Beeretz Hajaim...* Salonico, Emprimaria Saa'i Halevi, 1865, 19 p.

(Praises in honor of the Rabbis who composed the Mishna).

75. *Sefer Shuljan Aruj de Moadim*: Hecho para los *talmidim* por provecho de las *Jevrot de Talmud Tora* porque los libros de *S'n...* valen caros y por esto se hizo a un *halaja*, de cada *S'l...* lo que uzan a meldar cada *mohed* los *melamedim* a los *talmidim*. Koshtandina, 1840, 8 folios.

(Codes. Text is in Hebrew only title is in Ladino. Joseph Caro's code (Shuljan Aruj) took its place alongside of Maimonides, and played a conspicuous part in shaping the religious and social life of the Jews for centuries. In the first century of its appearance, Caro's Code met with opposition, but afterwards was universally accepted by all sections of Jewry throughout the world. Because of its authoritative position and influence, the *Shuljan Aruj* became, like previous codes, the subject of close study and commentaries. The collection of the Library of Congress contains three (3) different editions).

- 158 *Sefer Shuljan Aruj de Moadim* hecho para los *talmidim* por provecho de las *Jevrot de Talmud Tora* y lo estampi en curto porque valen caros y no se tyan a mercar. Koshtantina, Emprimaria de Itzjak de Castro, 5613/1866, 13 folios.

(Codes. Text is in Hebrew; only title is in Ladino. See No. 75 above).

Friedberg, 529; Harvard College Library;
Sliva Rosa, 34.

167. *Sefer Shuljan Aruj de Moadim* hecho para los *talmidim* por provecho de las *Jevrot de Talmud Tora* y lo estampi en curto porque valen-

caros y no se topan a mercar. Koshtantina. Estamparia de Isaac de Castro, 5613/1866, 9 folios.

(Codes. Text is in Hebrew; only title is in Ladino. See No. 158 and 75 above).

Silva Rosa, 34.

110 *Sefer Tzirje Tzibur. Diraim* coñidos de libros de consuelos. Copiado: en ladino por entenderlos, que melden hijos, padres y avuelos y afirman comando de Dio de los sielos, Israel escojido de los pueblos, lo ordeno por en recordo tenerlos, Abraham Assa veAaron Menor polon de Suelosh. Koshtandina, 1733. 165 p.

(Liturgy A treatise on religious laws and decisions. Introduction in Hebrew and Ladino. Author is probably Abraham Ben Isaac Assa. See No. 88).

Yaari, 202.

254. *Sefer Zebaj Pesaj*. Declara en el *Seder* de el *Korban Pesaj* que uzan Israel... de meldarlo en... denpues de *Minja*... y la carta de el declaro de el Papa de los *Romeyim* que trusho el Rav... con el... de el *Korban Pesaj* y la... que se topo escrita de el... declaro de lo que escrivio el Rav Asari... para dezirlo en viernes de *Pesaj* que con esto tiene... la persona que se escapa de todo modo y de muerte demudada y el *Seder* de .. que se uza adezirse en noche segunda de ...de el Omer que se llagava en el... que seremos... a allegar el *Korban Pesaj* y *Korban* de el... Lzmir, Empronta de Bcnision Biniamin Roditi, 1853.

(Liturgy. Hagadah commentary).

Yaari, *Areshet* I, 157, no. 126.

249. *Sefer Ze Eliau* es de los *Maashim* del Rav Hagadol Kashisba... Eliau Hacoheh Baal Shovet Musar... que todo el *Olam* estan dezezoos por saverlos y doge *maash'ot* se acodran los *Zekenim* de cavesa y por esto lo llami este livrico *Ze Eliau* como la cuenta del liervo de *Ze vetefila*... Constantinople, Estampado en la estamparia de Sr. Mathews, 1863, 31 p.

(A miraculous story. The author is probably Emanuel Bojcr Hagez).

Friedberg, 65; Yaari, 208.

8. *La segunda Ester y el Rey Casimir*. Cuento histórico. Cairo, Emprime-ria Abraham Galante, 5666/1906, 40 p. (Biblioteca de «El Trezoro de Yerushalaim»).

(Esther the second and King Casimir)

Yaari, 567.

201. SEMO, Aaron Ben Shemtov. *Una hiža de Israel*. Historia interesante de detra del Nimsisko, trezladado de Aaron Ben Shemtov Semo. Rustchuk, 1894, 40 p.

55. SHAKESPEARE, William. *Los buchuques*. Una de las más hermosas comedias del afamado savio Shakespeare. Tressera edision. Yerushalaim, Emprimeria Azriel, 5670/1910. 31 p.

(A Comedy of Errors by William Shakespeare, translated into Ladino. The New York Public Library has another edition, Yerushalaim, A Senenfield, 5659/1899, 28 p. The title page of this edition reads: *Trezladado por Bension Taragan* (translated by Bension Taragan).

NN.

133. SHAKI, Rabi Itzjak. *Tizku Leshanim Rabot*. Calendario de Constantinopla, 5680. (Examinada por Arav Rabi Itzjak Shaki). Constantinopla, Biniamin Ben Yosef, 5680/1920, 30 p.

(An almanac for the year 5680/1920).

34. SHAKI, Haim Itzjak. *La historia universal*. Contiene todo lo que se paso en el mundo, dezde su criasion fin nuestros dias, en todos los puevlos y sivdades conosidas, y particularmente en el puevlo de Israel. Recožido de los savios antiguos y modernos y arentado por Haim Itzjak Shaki. y Editado por David V. Shelomo y Biniamin B. Yosef. Constantinopla, Imprimerie Num'smatides, 5659/1899, 326 p — 7, p. of Index and one page of Errata.

(Universal history from the Creation to the present, including all the events in all the peoples especially in the people of Israel).

185. ——— *La historia universal*, contiene todo lo que se paso en el mundo, dezde su criasion fin nuestros dias, en todos los puevlos y sivdades conosidas, y particularmente en el puevlo de Israel... PARTIDA SEGUNDA, empesando del anio 2487 a la criasion del mundo. Constantinopla, 5660, 326 p.

(Universal History, Second part, See also No. 34 and 170).

186. SHAKI, Haim Itzjak. *La historia universal*, contiene todo lo que se paso en el mundo, dezde su criasion fin nuestros dias, en todos los puevlos y sivdades conosidas, y particularmente en el puevlo de Israel... PARTIDA TRESSERA, empesando del anio 2882, a la criasion del mundo. Constantinopla, 5660, 354 p.

(Universal History. Third Part. See also Nos. 34 & 170).

187. ——— *La historia universal*, contiene todo lo que se paso en el mundo,

desde su criasion fin nuestros días, en todos los puevlos y sivdades conosidas, y particularmente en el puevlo de Israel... PARTIDA CUATRENA, el tiempo de la podestania de Shelmo empesando del anio 2924 ai 2964. Constantinopla, 5660, 375 p.

(Universal History. Fourth Part. See also Nos. 34 & 170 & 186).

170. — *La historia universal*, contiene todo lo que se paso en el mundo, dezde su criasion fin nuestros días, en todos los puevlos y sivdades conosidas, y particularmente en el puevlo de Israel. Reconozido de los savios antiguos y modernos, compuesto por Haim Itzjak Shaki y editado por Biniamin Rafael ben Yosef. PARTIDA SINQUENA y fin del primer período de la historia ġudia. El tiempo de los ultimos podestadores de Yehuda y Israel, y los ultimos profetas (*Neviim ajaronim*) fin de la destruision del primer templo (*Bet Rishon*) empesando del anio 3115 al 3340. Constantinopla, Emprimeria A. Numismatides, n. d., 310 p.

(Universal History. See Nos. 185-187).

Yaari, 289.

270. — *Trezero del Zudaizmo o Mile Davot*: contiene la esplicasion de *Pirke Avot* rezumido de la historia del zudaizmo, biografia de los savios del *Hishna* y de los grandes personazes de la nasion, los doveres de zudaizmo y lo contenido de la relizion y diversas cuestiones interesantes. Compuesto por Haim Itzjak Shaki. Jelek Rishon — Primer volume. Cairo, (Carmona & Zara), 5667, 172 p.

(Treasury of Judaism containing the explanation of the *Pirke Avot* and a summary of Jewish History as well as biographies of the great men of the nation. The Jewish Theological Seminary Library has a copy published at Cairo, 1907, 2 volumes in one).

JTS; NN.

251. SHAKI, Haim itzjak. *Trezero del Zudaizmo o Mile Davot* contiene la esplicasion de *Pirke Avot* rezumido de la historia del zudaizmo, biografia de los savios del *Mishna* y de los grandes personazes de la nasion, los doveres del zudaizmo y lo contenido de la relizion, y diversas cuestiones interesantes. Compuesto por Haim Itzjak Shaki. Segundo volume. Yerushalaim, Biniamin Rafael ben Yosef, 5668, 294 p.

(Treasury of Judaism... See No. 270 above).

JTS; NN.

273. — *Sefer Mecana Lo'ez Shir Ashirim*. Declaro del *Shir Ashirim* dando a entender la eksplicasion de sus biervos y el resultado de su contenido, por dar a saver a el puevlo santo de Israel la querensia y amor del Todo poderozo con su puevlo, recozido y trezladado de los

declaros de Siniore *Jojanim* por Haim Itzjak Shaki. Editores: Biniamin Rafael Yosef). Constantinopla, 5659/1889, 128 p.

(*Meam Loez* Song of Songs. This is the 13th and last volume of the *Meam Loez* series. M. Molho, *Meam Loez*, p. 26, cites an edition published at Thessaloniki, in 1899, where the author gives a Hebrew text from the Bible and a translation in Judeo-Spanish (castillan levantin). The author, according to Molho, is not a professional *rabbi*, but a modern writer who uses the language of the new generation which has already benefited from the teachings of [the Alliance Israelite Universelle schools].

Harvard College Library; Molho, 15.

267. SHALEM, Rafael Yehuda. *Discurso pronunsiado, el segundo dia de Shevuot en el K. K. Italia Yashan* por Sr. Rafael Yehuda Shalem. Salonica, 5670/1910, 22 p.

(A sermon on the Ten Commandments preached on the Second Day of Shevuot).

Yaari, 241.

6. SHEMUEL, Elia S. *Salvada por su tio*. Imitado por Elia S. Shemuel. Cairo, Emprimeria Abraham Galante, 5667/1907, 30 p.

JTS; Yaari, 668

216. SHEMUEL, Elia S. *Un golpe de punial*, compuesto por Elia S. Shemuel. Jerusalem, 5666/1905, 34 p. (Biblioteca de «El Trezoro de Yerushalaim»).

Yaari, 667.

193. SHEREZLI, Shelomo Israel. *Esperansa de un hipocrita y el arebividor de los muertos*. Cuentos trezladados del Hebreo por Shelomo Israel Sherezli. Livro I. Jerusalem, 5661/1901, 52 p.

(The hope of an hypocrite and one who resurrects the dead. Translated from the Hebrew). Friedberg, 1660, believes that this story was written together with Bension Taragan).

Friedberg, 1660, Molho, 214; NN; Yaari, 654.

2. ——— *El rey y el shastre*. Trezladado del Hebreo por Shelomo Israel SHEREZLI. Livro 2. Jerusalem, 5663/1903, 16 p.

(The king and the tailor, translated from the Hebrew).

29. ——— *Refranes acozidos* por Shelomo Israel SHEREZLI. Livro 3.

- Yerushalaim, Estamparia «Ashkafa», 5663/1903, 20 p. (Una Biblioteca por cada familia).
(Judeo-Spanish proverbs arranged in alphabetical order).
Yaari, 833.
51. ——— *Maravillosos acontecimientos del Capitan Corcoran*. Trezladado del franses por Shelomo Israel Sherezli. Yerushalaim, 5665/1905, 2 parts in one volume. (Part I, pp. 1-190; Part II, pp. 1-38).
(Captain Corcoran's extraordinary adventures).
Yaari, 419.
142. ——— *Oz̄o vazio...* novela de L. N. TOLSTOY trezladada del Hebreo por Shelomo Israel SHEREZLI. Jerusalem, 5655/1905, 16 p.
NN; Yaari, 513.
169. SHEREZLI, Shelomo Israel. tr. *Anri Cuatro, Rey de Fransia*. Primera manseves del Rey Anri. Primera parte. *La ermoza Sara*, por Ponson de Terail... Trezladado del franses por Shelomo Israel Sherezli. Yerushalaim, Livreria «Snaish», 5672/1912, 208 p.
(A French translation from the wodk of Ponson de Tirail's Henry the Fourth. See also Nos. 59, 107 and 135).
NN.
43. ——— *Anri Cuatro Rey de Fransia*. Primera manseves del Rey Anri. Segunda parte. *La enamorada del Rey Navaro*, por Ponson de Tirail. Trezladado del franses por Shelomo Israel Sherezli. Jerusalem, 5672/1912, pp 211-416.
NN; Yaari, 578.
59. ——— *Anri Cuatro Rey de Fransia*. Primera menseves del Rey Anri. Tresera parte. *Las galanterias de la ermoza Nansi*, por Ponson de Tirail. Trezladado del franses por Shelomo Israel Sherezli. Yerushalaim, 5672/1912, pp. 419-635.
NN.
35. ——— *Anri Cuatro, Rey de Fransia*. Primera menseves del Rey Anri. Cuatrena parte. *La ġura de los cuatro cavalleros*, por Ponson de Tirail. Trezladado del franses por Salomon Israel Sherezli. Jerusalem, Livreria «Shaish», 5672/1912, pp. 639-832.
NN.
107. ——— *Anri Cuatro Rey de Fransia*. Primera manseves del Rey Anri. Sinquena parte. *Amores de Ozie de Leves*, por Ponson de Tirail. Trez-

ladado del franses por Shelomo Israel Sherezli. Yerushalaim, Livreria «Shaish», 5673/1913, pp. 837-1040.

NN.

239. ——— *Anri Cuatro Rey de Fransia*. Primera manseves del Rey Anri. Sezena parte. *La Santa Bartelemea*, por Ponson de Tirail. Trezladado del franses por Shelomo Israel Sherezli. Yerushalaim, Estamparia Shelomo Israel Sherezli, 5673/1913, pp. 1043-1312.

(A translation of *La Saint-Barthélemy* from the French of Ponson de Tirail).

NN.

195. SIMANTOV (de Seres), Sara Abraham. *Setia y Olindo*. Trezladado del franses por Saar Simantov de Seres. Jerusalem, 5662/1902, 36 p. (Biblioteca de «El Trezoro de Yerushalaim»).

Yaari, 569.

224. SIPUR JANEM. n. p., n. d., 16 folios.

(Library's copy is defective. Folios 1 to 4 are missing. This is the story of Purim, of Esther and Mordecai... The story of a miracle).

Molho, 204.

27. SOCIEDAD DE LOS AMADORES DE LA LECTURA. *Buquieto de istorias*. I. No. 1. *Conseños de amigo*; 2. *Notas zeograficas*; 3. *Maksimas y refleksiones*. Viena, Emprimeira N. Herberg, 1904, 24 p.

(A short anthology. The «Maksimas y refleksiones» (Proverbs and sayings), appear on pp. 22-24).

NN; Yaari, 564; *Areshet*, I, n. 360.

74. SOCIEDAD DE BENEFISFNSIA TZEROR HAJAIM. Raporto del egzersisio de la aniada 5657. Constantinopla, (5657), 90 p.

(An annual report by the Congregation K. K. Guiveret, founded in 5646, of the income and expenditures for the year 5657).

191. TAGIR, Abraham Moses. Historia de las Kruzadas de Abraham Moshe Tagir. Sofia 17 Tevet 5654. Roschok, Tipolitografia Peretz Yosef Alcalay, 1894, 53 p.

Bound together with: *Las cuatro dimansiones o La Bendision de Rabi Eliezer. Novela por Shemuel Gordon. Trezladado libro del aleman por Tzipori*. Philipopoli, Emprimeria Rabotnik, n. d., 14 p.

Friedberg, 1658; Yaari, 262.

207. TARAGAN, Bension, tr. *El Emperador y el ġudio...* novela rusa trezladada del ebreo. (Biblioteca de «El Trezoro de Yerushalaim»).
Ciaro, 5666/1906, 18 p.

(Library copy has no title page. This seems to have been printed in Jerusalem, but stamped «Cairo» according to Yaari, *Catalogue*, on account of the Turkish censor. It was originally translated into Hebrew and then into Ladino).

JTS; Yaari, 507.

199. ——— *El salvador*. Cuento milagrozo que acontecio en el tiempo de la Inquisision en la Aostria. Trezladado del ebreo por Bension Taragan. Segunda edision. (Estampado por primera vez en Yerushalaim en 5655). Yerushalaim, Livreria «Shaish», 5671/1911, 112 p.

(A story which happened during the Austrian Inquisition, translated from the Hebrew. First published in Jerusalem in 5655).

JTS; NN; Yaari, 511.

211. ——— *El salvador*. Cuento milagrozo que acontecio en tiempo de la Inquisision en la Aostria. Trezladado del ebreo por Bension Taragan. Jerusalem, Estamparia del «Zurnal Hatzevi», 5655/1895, 112 p.

(A story which occurred during the Inquisition in Austria, translated from the Hebrew. See. No. 199 above).

Friedberg, 888; NN; Silva Rosa, 25; Yaari, 511.

202. ——— *Los izos*. Novela trezladada del ebreo por Bension Taragan. Estampada en el «Gudio» de Constantinople anio segundo 5671. Jerusalem, 1911/5671, 14 p.

Yaari, 506.

194. ——— tr. Ithamar... *Cuento que paso en tiempo que podestava Roma sobre la tierra de Yehuda*. Traziadado del ebreo por Bension Taragan. Publicado en la «Gierta de Yerushalaim», 5662. Jerusalem, 5662/1912, 196 p.

(Ithamar. This story was originally written in German and appeared in the Frankfurt «Israelit». It was translated into Hebrew by Eleazar Ben Yehuda (first in «Hatzevi», vol. 3 and 4; then separately, Jerusalem, 1902). Hence this rendering into Ladino).

Yaari, 510.

231. TARAGAN, Bension and Shelomo Israel SHEREZLI. *Gierta de Yerusha-*

Iaim, libro literario, publicado por Bension Taragan y Shelomo Israel Sherezli. Jerusalem, 5662/1902, 198 p.

(A literary periodical. Seven numbers in one volume).

Friedberg, 157.

19. TARICA, Alber. *El comercio por maestro Alber Tarica* (Avocato). Ovraže util y indispensable a todos y sobre todo a los comerciantes güdidos de todo el Oriente. Con autorización del Ministerio de la Instrucción Pública en data del 16 Kianun Evel 1319 no. 193. Ezmirna, Empri-meria Francos, 1904, 396 p. (Dedicado a la Aliansa israelit Universal en omenaže de respeto y estima del actor).

(A textbook on correspondence and business procedures).

NN; Yaari, 817; *Areshet*, I, 205, no. 362.

136. TARICA, Jezkia Shemuel. *Sefer Shira Hajadasha... Shirim vetishbe-jot Lekavot Tzadikim...* Smyrna, 1861.

(Poems in Ladino composed by the author on the occasion of certain holydays to be sung to the tune of *Shevuot*, *Yom Kipur*, *Purim*, etc. There are some coplas, and some of the verses are in the form of acrostiches with the name of the author).

182. TEBA, Bension Moshe. *Sefer Hamore* por embezamiento de la lingua ebraica (*Lashon Hakodesh*) günto al espaniol con letras de Rashi de un nuevo metod por Bension Moshe Teba. Smyrna, 5652/1892. 48 p.

(Hebrew textbook with Spanish in Hebrew characters).

159. *Tefila del Kotel Hamaaravi*. Todo el que dize esta *tefila* cada dia sera respondido en ora de su apreto *Amen*. Constantinopla, 5642/1882, 20 p.

(Liturgy. Prayer before the Wailing Wall. Text in Hebrew, only pp. 1-11 are in Ladino).

165. *Tefila Lifne Kotel Hamaaravi* Tefila temerosa por dizirla en Yerushalaim... delante del Kotel Hamaaravi y en la *Meara* del Senior Rael Amenu... y en todas *matzavot* de *tzadikim* y *jasidim* que la diga esta *tefila ben heeretz ben...* asta que sea... y no torna vazio de sus demandas. Yerushalaim 1881, 41 p.

(Liturgy. Prayer to be read before the Wailing Wall in Jerusalem. On pp. 41-44 there is a poem on «Hakedat Itzjak Havinu», sung on Rosh Ashana and Yom Kipur by the Sephardic Jews).

Yaari, 191.

126. *Teilim* o *Los Salmos trezladados del Lashon Hakodesh en la lingua Sefardit*. Smyrna, G. Grifit, 5613/1853, 215 p.

(Liturgy. The book of Psalms translated from the Hebrew into the «Sefardit», tongue, or Ladino, and published by the Protestant Mission of Smyrne. See also no. 40).

Franco, 276; NN; Yaari, *Areshet*, I, no. 90.

318. *El Telegrafo*. Diario nacional politico y literario. Aparese el lunes, el miercoles y el viernes de cada semana. Constantinopla, Anio onzeno, no. 1, 20 septiembre 1888 al anio dozeno, no. 70, 26 marzo, 1890.

(The Telegraph. A periodical published on Monday, Wednesday and Friday of each week. Director-Redactor is: Isaac I. Gabai. Library has one volume. 11h year; has 148 numbers, ending september 23, 1889).

NN.

72. *Trezo*. Aparese una vez a los quinze dias. Abonamiento al anio groshes ochenta. Por tani groshes cuatro. (Editor?): Yejaskel Gabai. Anio 5625, numero 6, 1 Lejodesh Tevet, pp. 162-192.

(The Treasure. A bi-weekly periodical).

(The «Trezo» was printed at «La estamperia del Yurnal Israelit». An article on the «Inquisition in Spain», appears on pp. 179-181).

134. UZIEL, Abraham. *Sefer Kol Hajayim*. Declaros ermozos y presiados sobre el *semen* de *Kodesh* acozido de los libros afamados de los señores *jajamim* por dar a saver a la gente la *mahala* de estos biervos. Trezladado en ladino por Abraham Uziel. Salonico, 1857, 8, 54, 23 p.

Friedberg, 333; Yaari, 158.

268. UZIEL, Jaim Abraham. *Sefer Mekor Jayim* savran los señores que topi unos cuantos mishlem ermozos y castiguerios buenos y declaro de las letras chicas y grandes que topi en libro de *Mesurat Ivrit* que mielden la de gente lo trushe en la estanpa. Koshta?, Estanpa de Saadi Halevi, n. d., 87 folios.

(A book of morals but mystical in character. Kayserling, *Bibliotheca*, p. 106, gives the place of printing as Smyrna. In this connection, Prof. Abraham Galante, seems to agree, for in his *Historie des Juifs d'Anatolie, Les Juifs d'Izmir (Smyrne)*, 1er volume, Istanbul, M. Babok 1937, p. 341, mentions a three volume edition of this book printed in 1859 at Smyrne).

Kayserling, 106.

300. ——— *Declaros ermozos y presiados sobre el Siman Kadesh Vera*

- . *jatz* acožidos de los libros afamados de los siniores *jajamim* por dar a saver a la ĝente la mahala de estos biervos. Trezladado en ladino por Jaim Abraham Uziel. Salonico, n. d., 20 fol.
87. UZIEL, Jaim Abraham & Yehuda Uziel. *Sefer Torat Emet...* y el... que le llamo déto libro *Torat Emet* que el biervo de Emet es... segun tompamos en... que es el secreto *Tora...* y por esto van eksclamando en... Koshtandina, Emprimeria de Tatius D. Bidjian, n. d., 25 p.
289. UZIEL, Joseph. *Vieža-nueva tiera*. Romanso de Theodor Herzl. Trazladado por Joseph Uziel. Publicado por el «Circle Bene Sion». Salonica, 5674/1914, 363 p.
(Translation of Herzl's *Altneuland*).
291. UZIEL, Shelomo, trans. *Sefer Jovot Halevavot Shaar Habtajon*, en ladino. Trezladado por Shelomo Uziel. Constantinople, 5668/1898, 137 p.
(Theology. Bahya's *Duties of the Heart* translated into Ladino).
120. *Vengansa de muerte*. Novela muy ezmuviente. Smyrna, 5661/1901, 40 p. (Biblioteca del *Meseret*).
(The Dead woman's revenge).
Yaari, 436; *Areshet*, I, 204, no. 355.
66. *Yesodot Dikduk Lashon Haqodesh* o Gramatica de la lengua santa por Shavfler William Gottlieb. Ezmir, Empronta de G. Grifit, 5612/1852, 9-173 p.
(Hebrew Grammar in Ladino).
Franco, 271; Friedberg. 780; Kayserling, 51; NN; Yaari, 703; *Areshet*, I, 147, no. 88.
119. YODFATA, Rabi. *Hagadah* hecha apropiada por la aniada de la guera del anio 5673 compuesta por M. A. Rabi Yodfata. Constantinopla, Emprimeria Arditi & Castro, 5673/1913, 16 p.
(Liturgy. Haggadah for the war year of 5673/1913).
78. YONA, Yaacob Abraham. *Güerta de Romansos importantes*, dita Güemara contiene unos romansos hermosos y bien antikoços, y importantes, que non se aparesieron antes, que prevalen por cantarsen en noçadas de viola y noçadas de bueno de velar, que el cantador se va namorar. Se tambien contiene unos brindis para salud en fiestas y ziafetes de *Berit Mila* todos en poezia. Salonico, 5670/1910, 24 p.

(Folklore. Ballads. A collection of Spanish ballads in Ladino, numbered from 1, 4, and 5-12 inclusive. Pages 3-6 are missing).

Molho, 124

26. YONA, Yaacob Abraham. *Broshura de Romansas importantes*. Siniores esta broshura contiene articolos siguientes: 1. Unas romansas bien importantes; 2. las berajot de *Berit Mila* en franses y en espaniol para toda la vida del hombre que no ponen los siniores; 3. una cantiga de el *Felek* de lo que egiziste agora. Salonico, 5673/1913, 16 p.

(Folklore. Spanish ballads, pp. 1-12; complas nuevas... pp. 13-15. The *Berit Mila* prayers which, according to the title, are supposed to be in French, and in Spanish, appear on p. 16. However, what the author means is that the prayers are transliterated in Latin characters to facilitate the reading to those who were unfamiliar with the Ladino or Hebrew characters).

123. YOSEF, Moshe. *Beshem Adonai Nahase Venatzaliaj*. La aniada la esta... que sera *Shana gueola*... dito anio es... 5647 y el siman del anio es 202 a la cuenta del soi 19 al *majzor gadol* 298 a la cuenta de la luna... 1886 a la cuenta de el grego y franco 1303 a la cuenta de los turcos sus dias son 354 y sus semanas son 51 y el *semen* del... es... Salonico, David Itzjak Saadi, 1886/1887.

(A calendar for theyear 1886/1887).

JTS.

275. YOSEF, Moshe y David Itzjak Saadi, edit. *Beshem Adonai Nahase Venatzliaj*... la aniada la esta sera y el anio de 5649... a la cuenta del sol 21 al *majzor gadol* 298 a la cuenta de la luna y al *majzor katan* 1821... 1888 a la cuenta del grego y de franco 1305 a la cuenta de Ishmael sus dias son 385 y sus semanas son 55 el *semen* del... del anio... todas las *perashiot* son... afuera de... Shalonic, 5649/1888-1889.

(A calendar for the year 5649/1888-89).

33. ZEVILLA, Nissim S. *El rizo de la persona en su vida*. Acozido de diversos livros antiguos. (Con lisensia del *Midjlin Muarif* en data del 9 Tomuz 1314, no. 254). Constantinopla, Imprimerie Numismatides, 5658, 126 p.

(A book on hygiene giving advice on such subjects as sleep, rest, drinking, eating, dress, food, milk, etc.).

AUTHOR AND TITLE INDEX

This Index includes the names of the authors as well as the anonymous titles in alphabetical order. It includes also the names of Translators and/or editors mentioned in the various works. A cross reference to the authors of original works translated from various languages has been made in the proper alphabetical order. The individual titles, both in Judeo-Spanish and Hebrew have been underlined. The numbers refer to the Library of Congress collection and not to the pages.

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| 262. <i>Don Yosef</i> | 294. Recanati, Abraham S. |
| 263. Ben Yosef, Sh. B. | 295. <i>Historia de Fransia</i> (Vo. 2) |
| 264. Ben Yosef, B. | 296. <i>Teolinda</i> . |
| 265. Amarađi, I. & Y. Sasson | 297. Hacohen, Eliau. |
| 266. <i>Alamanco nasional</i> | 298. Amarillo, Shaul |
| 267. Shalem, R. J. | 299. Benveniste, Ezra |
| 268. Uziel, H. A. | 300. Uziel, H. A. |
| 269. Haleví, Saadi | 301. <i>Seder Meguilat Ruth</i> . |
| 270. Shaki, H. I. | 302. Mitrani, Baruj. |
| 271. Cazés, Yosef Senior. | 303. <i>Comercio, el</i> |
| 272. Abud, Nessim M. | 304. Papo, Y. E. |
| 273. Shaki, H. I. | 305. <i>Guón, el</i> |
| 274. Ottolenghi, M. Y. | 306. <i>Sefer Me'am Lo'ez Esther</i> . |
| 275. Yosef, M. | 307. Argüete, I. |
| 276. <i>Maj:or LePesaj UIShevuot</i> | 308. <i>Sefer Meam Lo'ez Esther</i> |
| 277. armona Elie | 309. Papo, Y. E. |
| 278. Aytará, Y. | 310. <i>Culpa del padre, la</i> |
| 279. <i>Comercho, el</i> | 311. <i>Manadero, o La Fuente..</i> |
| 280. Magrizo, I. | 312. <i>Majzor Le Sucoth</i> . |
| 281. Nachmias, Eliau | 313. <i>Sefer Lekeř Hazohar</i> |
| 282. Ashkenazi, Mosch Sh. | 314. Benveniste, R. I. |
| 283. Magrizo, I. | 315. Argüete, I. |
| 284. Arditi, Eliau Shemtov | 316. <i>Sefer Meshek Beti</i> . |
| 285. Bernstein, Henri | 317. Roditi, Bensión B. |
| 286. Gabai, Isaac | 318. <i>Telegrufo, el</i> |
| 287. Bensantchi, Sh. | 319. <i>Complas</i> |
| 288. Arditi, Eliau Shemtev | 320. Seder Modeah |
| 289. Uziel, Joseph | 321. Ben Hamelej Vehanatzir |
| 290. Cazés, Y. S. | |

PRINTIG PLACES

The spelling of the names of the cities where these Judeo-Spanish books were printed is exactly as it was copied from title pages. In the following list, however, I am giving the correct and more accepted form of the spelling of such cities. The names of such cities, with their old spelling, follow immediately in brackets. The number after each name refers to the Library of Congress collection.

- | | |
|---|---|
| Adrianople (Edirne) [Andrianople] | 121, 122, 133, 143, 157, 158, 159, 160, |
| 73. | 161, 164, 137, 140, 151, 150, 167, 168, |
| Belgrade [Belgrado].—124, 148, 278, | 170, 171, 186, 187, 190, 192, 196, 204, |
| 313. | 209, 210, 212, 214, 225, 232, 246, 249, |
| Cairo—1, 5, 6, 8, 49, 56, 76, 102, 113, | 268, 234, 264, 286, 320, 324, 252, 272, |
| 123, 139, 163, 175, 207, 223, 263, 270. | 273, 244, 243, 280, 281, 302, 306, 307, |
| Contantinople (Istanbul) [Constan- | 308, 311, 18, 277, 53, 112, 94, 291, |
| tinopla, Estambul, Istanbul, Gala- | 228. |
| ta, Koshta, Koshtandina].—3, 4, 7, | Izmir [Esmir Esmirna, Ezmir, Ez- |
| 11, 12, 21, 24, 25, 28, 30, 31, 34, 41, | mirna, Smyrna].—9, 19, 35, 36, 37, |
| 45, 64, 67, 68, 74, 75, 87, 88, 93, 95, | 38, 44, 46, 50, 58, 65, 83, 84, 85, 86, |
| 97, 100, 104, 106, 110, 111, 116, 119, | 120, 126, 130, 136, 162, 183, 188, 115, |

114, 155, 149 254, 317, 182, 206, 217, 305.
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 New York (U. S. A.). 255.
 Philippopolis (Plovdiv) [Filipoli, Philipoli].—235.
 Pressbourg (Bratislava).—247.
 Russe (Ruscuk) [Rustchuk]. — 108, 109, 145, 191, 201, 242.

Sarajevo [Sarayevo].—316.
 Sofia.—17, 22, 32, 127, 178, 245, 292.
 Thessalonike [Salonika, Salonica, Salonico, Salcmki].—16, 26, 39, 57, 89, 91, 78, 128, 134, 184, 233, 256, 257, 260, 259, 265, 267, 269, 274, 226, 227, 258, 261, 266, 240, 276, 275, 283, 284, 287, 288, 289, 293, 298, 290, 300, 310, 312, 314, 315, 294.
 Trieste.—105.
 Vienne [Vienna].—18, 27, 81, 132, 131, 141, 189, 197, 250, 237, 301, 304, 309.

Washington,
 September, 1959

Henry V. Besso, M. A.

TRANSLITERATION

A) *Hebrew*. In transcribing the Hebrew titles, it was necessary to observe the following rules:

1. Verify the correct vocalization of the Hebrew title, according to the Sephardic pronunciation.

2. Whenever one Latin character transliterated 2 Hebrew characters, I distinguish one of these Latin characters by a dot or a line either on the top or under that particular letter. (Example: *Tet* and *Tav*).

I have used the scheme of transliteration adapted by the *Encyclopedia of Religion and Ethics*. Edited by James Hastings, New York, 1925, I, with some modifications.

In order to facilitate the reading of such transliterated Hebrew titles, the following system has been used. The particular letters are rendered as per the table below:

Name of Hebrew letter	Transliterated as	Name of Hebrew letter	Transliterated
Alef	' (silent)	Lamed	<i>l</i>
Bet	<i>b, bh</i>	Mem	<i>m</i>
Guimel	<i>g, gu</i>	Nun	<i>n</i>
Dalet	<i>d, dh</i>	Sameh	<i>s</i>
He	<i>h</i> (as in <i>hot, head</i>)	Ayin	(silent)
Vav	<i>v</i>	Pe or Fe	<i>p, f</i>
Zain	<i>z</i>	Zadi	<i>tz</i>
Het	<i>j</i> (as in Spanish aspirated <i>h</i> , or German <i>ich</i>)	Kof	<i>k</i>
Tet	<i>t</i>	Resh	<i>r</i>
Yod	<i>i, i̇</i> , or <i>y</i> (as in <i>yes</i>)	shin, sin	<i>s, sh</i>
Kaf	<i>k</i>	Tav	<i>t</i>
or Haf	<i>j</i> , when final as in Spanish <i>j</i> , an aspirated <i>h</i> .		

B) *Judeo-spanish*. The particular letters of the Judeo-Spanish alphabet are rendered as follows:

Name of Letter	Transliteration scheme
Alef	as <i>a</i> correspondes to <i>a</i> , but at the end of a word, <i>a</i> is always transcribed by the letter <i>h</i> , used as a vowel (see that letter).
Bet	as in <i>b</i> (<i>boy</i>)
vet	as in <i>v</i> (<i>verbal, verb, voyage</i>).
guimel	as in <i>g</i> (<i>go, girl</i>).
djimel	as <i>ġ</i> in such words as <i>ġudio, ġeneral, gymnasium</i> . as <i>dj</i> , in English <i>just, gentile, German</i> .
dalef	as <i>ch</i> , in English <i>church, child</i> .
dalef	as <i>d</i> , in <i>dentist, derby</i> .
dalet	as <i>th</i> , in English; used particularly at the end of words and as past participle endings such as (<i>amado, lado, verdad</i>).
he	used as <i>a</i> vowel. See under Alef; same value.
vav	as in <i>v</i> ., corresponds to the vowels <i>o</i> and <i>u</i> .
zain	as <i>z</i> in French <i>zèle</i> , or English <i>zero, zebra</i> .
zain	with a dot over the letter, represented by <i>ž</i> , in order to give it the pronunciation of the French letter <i>j</i> , in <i>jeune</i> , or the English <i>leisure</i> .
het	as <i>j</i> , in Spanish: Strongly aspirated <i>h</i> , as in <i>hot, head</i> , or the German, <i>ich, doch</i> .
tet	as <i>t</i> , in <i>table, turn, telescope</i> .
iod	as <i>i y</i> , used as vowel corresponding to the letters <i>e</i> and <i>i</i> , in Spanish.
kaf	as <i>k</i> in <i>kerosene, kilogram</i> . At the end of a word, the letter
or haf.	<i>kaf</i> takes the form of <i>haf</i> , as in Spanish <i>j</i> , or strongly aspirated <i>h</i>).
lamed	as in <i>l</i> — letter, library. Note: The lamed followed by two <i>iods</i> represents the <i>ll</i> in Castilian Spanish and is pronounced the same. Exemple: <i>llamar</i> or <i>liamar, llorar</i> or <i>liorar, castillo</i> or <i>castilio, lei</i> , etc.
mem	as <i>m</i> in <i>mother, memory</i> .
noun	as <i>n</i> in <i>neither, noun</i> .
nyi	Note: when the letter <i>noun</i> <i>la</i> followed by two or even one <i>iod</i> , <i>it is</i> represented by <i>ni</i> . It has the same sound as the Spanish <i>ñ</i> with a tilde. Example: <i>ninio, nieve</i> .
samej	as <i>s</i> , initial. Example: <i>seven, system, six</i> .
ain	In Judeo-Spanish the letter <i>ain</i> , is silent; it has practically no value. It has the same guttural sound as the Ara-

Name of Letter	Transliteration scheme
	bic <i>gain</i> , and is used only in words of non Spanish origin.
pe	as in <i>p</i> . Example: <i>person, principle</i> .
fe	as in <i>f</i> . When the letter <i>pe</i> comes at the end of a word, it takes the form of <i>f</i> . Example: <i>tafe</i> .
tsadi	as <i>tz</i> as in <i>Tzevi, Itzjak, Tzibur</i> .
kof	as <i>k</i> or <i>c</i> : examples: <i>key clerk, cover</i> .
resh	as in <i>r</i> : example: <i>roof, river, rubber</i> .
shin	as <i>sh</i> in <i>show, shoes, shingle</i>
sin	has the same sound as the <i>samej</i> or <i>s</i> . The Spanish Jews today do not differentiate the pronunciation of these two letters.
tav	as <i>t</i> , in <i>table</i> . Has the same sound as the letter <i>tet</i> = <i>t</i> . The Spanish Jews today do not differentiate in the pronunciation of these two letters.

In addition to the *Jewish Encyclopedia* (New York, 1095, Vol. I), and the *Encyclopedia of Religion & Ethics*. Vol. I, which contain information on the transliteration of the Hebrew alphabet, any one interested in getting an idea of the Judeo-Spanish alphabet and its relation to the Castilian counterpart, will profit very much by consulting the *Encyclopedia Judaica Castellana*, Mexico, D. F., 1951, Volume X, pp. 292-293, and Raymond Feulche-Delbosc, *La transcription Hispano-Hébraïque*. In: *Revue Hispanique*, Paris, 1894, I., pp. 22-33.

LIBRARY SYMBOLS AND OTHER REFERENCES USED IN THE
BIBLIOGRAPHY

The list of Judeo-Spanish books in this Bibliography is part of the Library of Congress; it has been checked against a number of printed catalogues and also a number of Libraries in this country. The following symbols and/or abbreviations have been used to identify such other collections and printed catalogues:

Symbol and/or Abbreviation used	Name of Library and/or Reference
Friedberg	Ch. Friedberg. <i>Bet Eket Sepharim</i> . Bibliographical Lexicon of the whole Hebrew and Jewish-German literature, inclusive of the Arab, Greek... Italian, Spanish-Portuguese, Tel-Aviv, 1951-1956, 4 vols.
Franco	M. Franco. <i>Essai sur l'Histoire des Israelites de l'Empire Ottoman</i> , Paris, Durlacher, 1897.
Harvard	Harvard (College Library), Cambridge, Mass.
JTS	Jewish Theological Seminary Library, New York.
Kayserling	M. Kayserling. <i>Bibliotheca - Española - Portuguesa - Judaica...</i> Strasbourg, Trubner, 1890.
Molho	Michael Molho <i>Sefarim Ivrin Hatikim Vesifre Ladino</i> . Buenos Aires, 1957.
NN.	The New York Public Library, New York.
Silva Rosa	J. S. da Silva Rosa. <i>Additions to the Catalogue of Judeo-Spanish Books in the National Library of Jerusalem of Abraham Yaari</i> . In: <i>Kiryath Sefer</i> , 1936.
Yaari	Abraham Yaari. <i>Catalogue of Judaeo-Spanish Books in the National Library of Jerusalem</i> , Jerusalem, 1934.
Id.	<i>Hadafos Haivri Bezmir</i> ; In: <i>Areshet. Sefer Shaha Lejeker Asifré Haivri</i> . Jerusalem, Musad Araj Kook. (1958), pp. 97-222.