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# LADINO & SEPHARDIC CULTURE



# LADINO & SEPHARDIC CULTURE

containing selections from  
**THE SEPHARDIC CLASSICAL LIBRARY** and  
**THE HENRY J. LEIR LIBRARY OF SEPHARDICA**

with works written, edited, translated, compiled or introduced by  
**DR. MOSHE LAZAR**



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## BIBLE

The Ladino Scriptures: Constantinople–Salonica [1540-1572]	5
The Ladino Bible of Ferrara [1553]	7
Ladino Pentateuch [Constantinople, 1547]	9
The Ladino Five Scrolls [Asa’s Hebrew and Aramaic Texts]	11
Livro de Salmos Psalms in Hebrew, Ladino and English	13
Libro de Las Generaciones [Ms. 17633] and The Book of Yashar	15
Sefer Ha-Yasar. First Ladino Translation [Ms.H. 18] Critical Edition	17
Joseph and his Brethren. Three Ladino Versions	19

## PHILOSOPHY & LAW

Maimonides. Guide For The Perplexed. de Toledo [Ms. 10289]	21
Book of the Kuzari. Ladino Translation [Ms. 17812]	23
Sefer Tesubah [Book on Repentance]. Critical Edition.	25

## PRAYER

Siddur Tefillot. A Woman’s Ladino Prayer Book [Esp. 668]	27
Libro de Oracyones. Ferrara Ladino Siddur [1552]	29
The Ladino Mahzor of Ferrara, 1553. Critical Edition	31

## HISTORY

Sefer Ben Gurion (Yosipon). Asa [1753]. Critical Edition	33
History of New India & Mexico [1553]; [1568] by Ha-Kohen	35
The Jews of Spain & the Expulsion of 1492	37

## LITERATURE & FOLKLORE

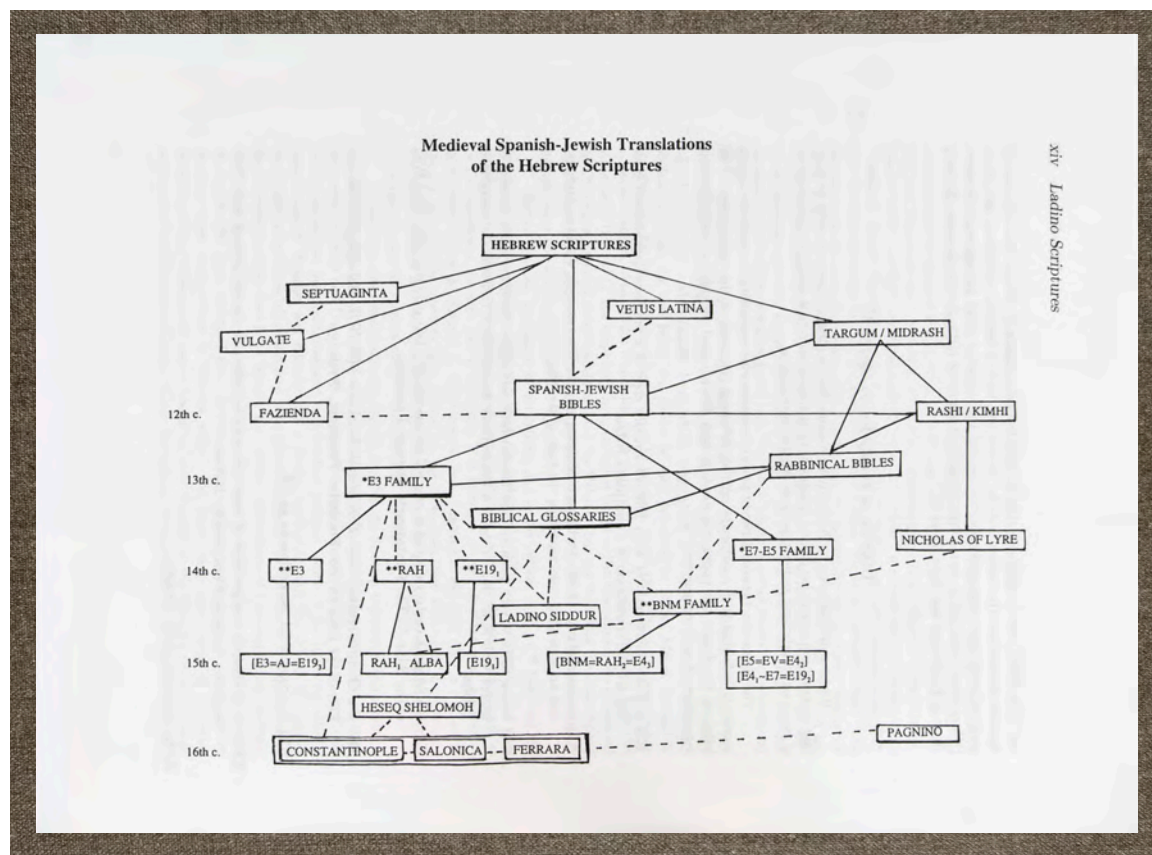
Once Upon a Time...Maimonides. Rhoda Henelde Abecasis	39
Miguel [Daniel Leví] de Barrios Complete Works Volume I. Plays	41
El Macabeo. Poema Heroico	43
Sansón Nazareno [Poema Heroico]	45
Sefarad In My Heart. A Ladino Reader	47

# The Ladino Scriptures: Constantinople - Salonica [1540-1572]

## 2 vols. Complete, Definitive Critical Edition

Lazar, Moshe (Critical edition by); Francisco J. Pueyo Mena (Technical editor)

Lancaster, CA.: Labyrinthos, 2000. First edition



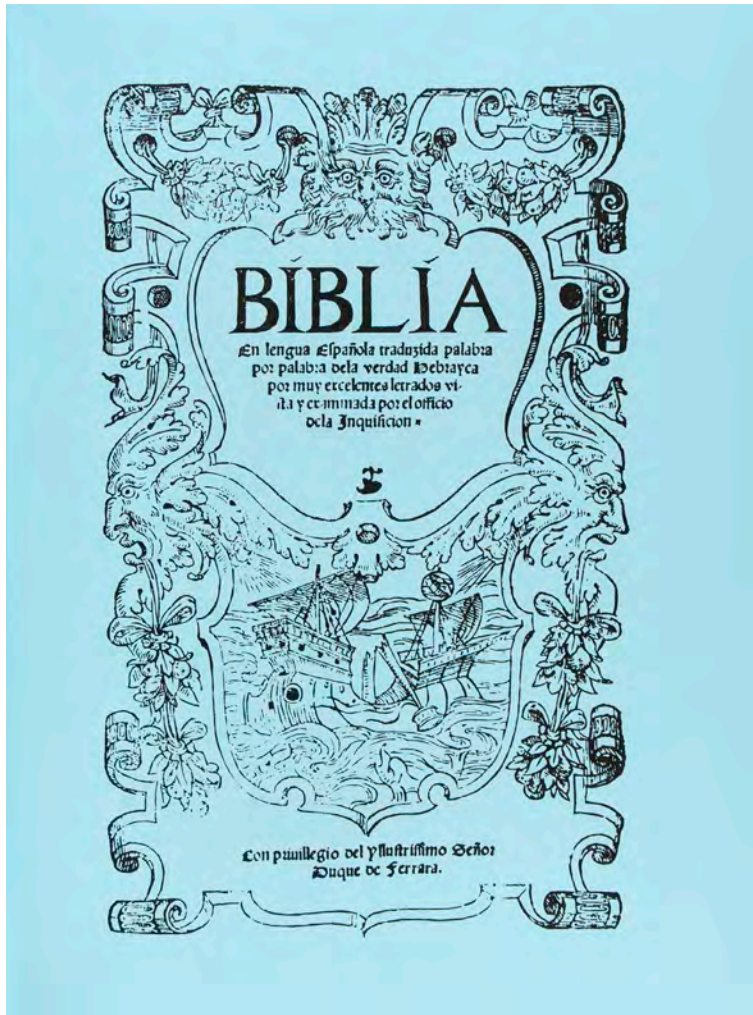
1. 4to. XXXVII, [1], 1041, 1042-1997pp. on acid-free paper. Original smyth-sewn cloth with decorations in silver on front boards and gold and silver lettering on spines. A critical edition in Ladino based on the 12 extant manuscripts of the Tanach (Hebrew Bible), with extensive bibliographical references. Beginning about 1540 in Constantinople and Salonica, Jewish printers began publishing translations of the Old Testament in Ladino (using Hebrew typeface) in bilingual editions alongside the original Hebrew text. After the expulsion of the Jews from Spain, many of them settled in the Ottoman Empire where they spoke Judaeo-Spanish, commonly referred as Ladino. As a Jewish language, it is influenced heavily by Hebrew and Aramaic, but also by Italian, Arabic, Turkish, and to a lesser extent, Greek and other languages where Sephardic exiles settled. Ladino became the lingua franca of the Jews in the Mediterranean and continued to be the language of the Sephardic Diaspora until the Holocaust. Many of the special characteristics found in Ladino derive from these diverse influences. For example, the grammar of Judaeo-Spanish and its core vocabulary (approx. 60% of its total vocabulary) are basically Castilian. However, the phonology of the consonants and part of the lexicon are in some respects closer to Galician/Portuguese than to modern Castilian, because both retained characteristics of medieval Ibero-Romance that Castilian later lost. This critical edition of the Ladino Scriptures is considered to be the most complete and correct version of the Ladino text ever printed. Introduction, Notes and Commentaries in English; text in Ladino printed both in Hebrew letters and romanized transliterations in facing text blocks. (26362) \$250



## The Ladino Bible of Ferrara [1553]

Lazar, Moshe; Robert Dilligan (Technical editor)

Culver City, CA: Labyrinthos, 1992. Deluxe limited edition



2. ISBN: 0911437576. 4to. XXX, [10], 725pp. on acid-free paper. Original smyth-sewn cloth with decorations in gold on front board and gilt lettering on spine. Ribbon marker. Printed in 1553, the Ferrara Bible was the first Spanish translation of the Hebrew Bible (the Tanach) for use by Sephardic Jews. It was funded by the typographer Yom-Tob ben Levi Athias (also known by his converso name, Jerónimo de Vargas), translated by Abraham ben Salomon Usque (the Portuguese Jew whose converso name was Duarte Pinhel), and dedicated in one printing to Ercole II d'Este, Duke of Ferrara and in another to Doña Gracia Nasi. Unlike the Ladino Pentateuch, in which the Ladino is printed in Hebrew script, the Ladino Bible of Ferrara offered for the first time the complete Bible (Tanach) in romanized Ladino, modernized in language and style for Spanish and Portuguese Jews who, in the sixteenth century, left the Iberian Peninsula and returned to an openly Jewish practice in Italy and Holland. The Ferrara Bible was destined to become the most reprinted Jewish Bible (with slight variations) in the Netherlands, and the model for the first classical Spanish translation of the Scriptures (the "Santa Biblia" authored by Casiodoro de Reina in 1569, revised by Cipriano de Valera in 1602). Our critical edition includes an eight-page facsimile section from the original 1553 edition and contains a selected bibliography. Preface, Introduction, Notes and Commentaries in English; text in romanized Ladino. (26383) \$125





3. 1/250. 4to. XVI, [2], 525pp. on acid-free paper. Original smyth-sewn cloth with decorations in gold on front board and gilt lettering on spine. Ribbon marker. The Constantinople Pentateuch was printed in 1547 by Eliezer Soncino. Also known as the Torah or the Five Books of Moses (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy), the Pentateuch tells the biblical story from the creation of the world to the death of Moses and the preparation of the Israelites to enter the land of Canaan. The oldest surviving Ladino version in Hebrew script, this work presents the text as it was commonly used by Sephardic Jews in the Ottoman Empire, from the time of the expulsion of the Jews from Spain in 1492, up to the 18th century when it was replaced by a new Ladino version edited by Abraham Assa (1739). Preface and Introduction in English; Ladino text in Hebrew script and romanized transliteration. (26384) \$150

### [Abraham Asa's Versions of the Hebrew and Aramaic Texts]

Lazar, Moshe (Editor)

Culver City, CA: Labyrinthos, 1992. Deluxe limited edition



4. 1/200. 8vo. XVIII, [10], 275 pp. on acid-free paper. Original gold-stamped red smyth-sewn clothbound with gold illustration on front board and gold lettering on spine. Ribbon marker. Seventh volume in the “Sephardic Classical Library” series. Ladino translation of both the Hebrew Five Scrolls (megillot) and their Aramaic targum elaborations, presented for the first time in a modern edition. The Five Scrolls are arranged according to the order of the Festivals and Fast Days: Song of Songs for Passover; Ruth for Feast of the Weeks; Ecclesiastes for Feast of Tabernacles; Lamentations for the Fast Day of Tisha B’Av; Esther for the Feast of Purim. Ten facsimile pages of bilingual 16th-century printed editions. Preface in English; text in romanized Ladino facing Ladino in Hebrew script. (26665) \$125

**Livro de Salmos [Candela a Tamar]**  
**Psalms in Hebrew, Ladino and English**

Lazar, Moshe (Editor)

Lancaster, CA: Labyrinthos, 1999. First edition



5. ISBN: 091143786X. 8vo. [8], 455 pp. Original illustrated wraps. Illustrated half-title page. Third volume in the “Henry J. Leir Library of Sephardica: Text and Studies” series. The book of Psalms (Sefer Tehillim) in a unique trilingual edition of all 150 songs and prayers, including ancient hymns of praise, elegy and ethics. Four texts on facing pages: Hebrew facing English, and Hebrew-font Ladino facing romanized Ladino. (26674) \$95



# Libro de Las Generaciones [Ms. 17633, B.N. Madrid] and The Book of Yashar [English Anonymous Translation]

Lazar, Moshe (Editor)

Culver City, CA.: Labyrinthos, 1989. Deluxe limited edition

## Book of Yashar

three days' walk. And many of the sons of men died in that tower, a people without number.

### Chapter 10. [7]

And Peleg the son of Eber died in those days, in the forty-eighth year of the life of Abem son of Terah, and all the days of Terah were two hundred and thirty nine years.

[9] And when the Lord had scattered the sons of men on account of their sin at the tower, behold they spread forth into many divisions, and all the sons of men were dispersed into the four corners of the earth. And all the families became each according to its language, its land, or its city. And the sons of men built many cities according to their families, in all the places where they went, and throughout the earth where the Lord had scattered them. And some of them built cities in places from which they were afterward extirpated, and they called those cities after their own names, or the names of their children, or after their particular occurrences. And the sons of Japheth, the son of Noah, went and built themselves cities in the places where they were scattered, and they called all their cities after their names, and the sons of Japheth were divided upon the face of the earth into many divisions and languages.

And these are the sons of Japheth according to their families, Gomer, Magog, Medai, Javan, Tubal, Meshech and Tiras; these are the children of Japheth according to their generations. And the children of Gomer, according to their cities, were the Francim who dwell in the land of Franza, by the river Franza, by the river Senah. And the children of Rephath are the Bartonim, who dwell in the land of Bartonim by the river Lezah which empties its waters in the great sea Gihon; that is, Ocasum. And the children of Tugarma are the great sea Gihon; that is, Ocasum. And the children of Tugarma are ten families, and these are their names: Duxar, Parumac, Balgar, Elicassum, Ragib, Tark, Bid, Zebur, Ongal and Tilmar; all these spread and rested in the North and built themselves cities. And they called their cities after their own names, those are they who abide by the rivers Hishlah and Hahk unto this day. But the families of Angol, Balgar and Parumac; they dwell by the great river Duhree; and the names of their cities are also according to their own names. And the children of Javan are the Javanim who dwell in the land of Madonia, and the children of Madai are the Orefim that dwell in the land of Curson, and the children of Tubal are those that dwell in the land of Tushkash, by the river Pashlah. And the children of Meshech are the Shishashni and the children of Tiras are Rethash, Cushni, and Ongol; all these went and built the river Cura, which empties itself in the river Tragan. And the children of Elishah are the Almasim, and they also went and built themselves cities; those are the cities situated between the mountains of Job and Shihathim; and if them were the people of Lumbardi who dwell opposite the mountains

6. 1/200. XXVIII, 515 pp. on acid-free paper. Original gold-stamped red smyth-sewn clothbound with gold illustration on front board and gilt lettering on spine. Ribbon marker. Third volume in the “Sephardic Classical Library” series. Two translations of a popular post-biblical book of epic and romance narrative, known as *Sefer ha-Yasar* [The Upright Book, The Upright Record, or Book of the Upright (Righteous)], and sometimes named after its opening line *Sefer Toledot Adam* [Book of the Generations of Adam]. The origin and date of composition are still a matter of debate. Long considered one of the lost biblical books mentioned in Joshua (10:13) and II Samuel (1:18), it is, in fact, similar to other pseudo-historical narratives from the Middle Ages. The *Sefer ha-Yasar* mixes select chapters from the biblical narrative (Genesis to beginning of Judges) with midrashic and legendary episodes borrowed from various sources, focusing on the lives and tribulations of major figures in the Pentateuch (Adam, Noah, Abraham, Isaac, Ismael, Jacob, Esau, Joseph, Moses, Joshua) along with nations and protagonists related to them through historical or legendary links. The English translation is derived from the 1840 Mordecai Manuel Noah edition and is a close literal rendering of the original Hebrew text, whereas the Ladino translation may be characterized as a creative stylized adaptation, often condensing or amplifying dramatic passages, and even rendering two chapters in rhymed stanzas. Preface and Introduction in English; text in romanized Ladino facing English version. (26656) \$150

**Sefer Ha-Yasar. First Ladino Translation**  
**[Haverford College, Ms. Hebr. 18]. A Critical Edition**  
 Lazar, Moshe (Editor); Robert Dilligan (Technical editor)  
 Lancaster, CA.: Labyrinthos, 1998. Limited first edition



Sefer Ha-Yashar (Venice, 1625) corrected title page.



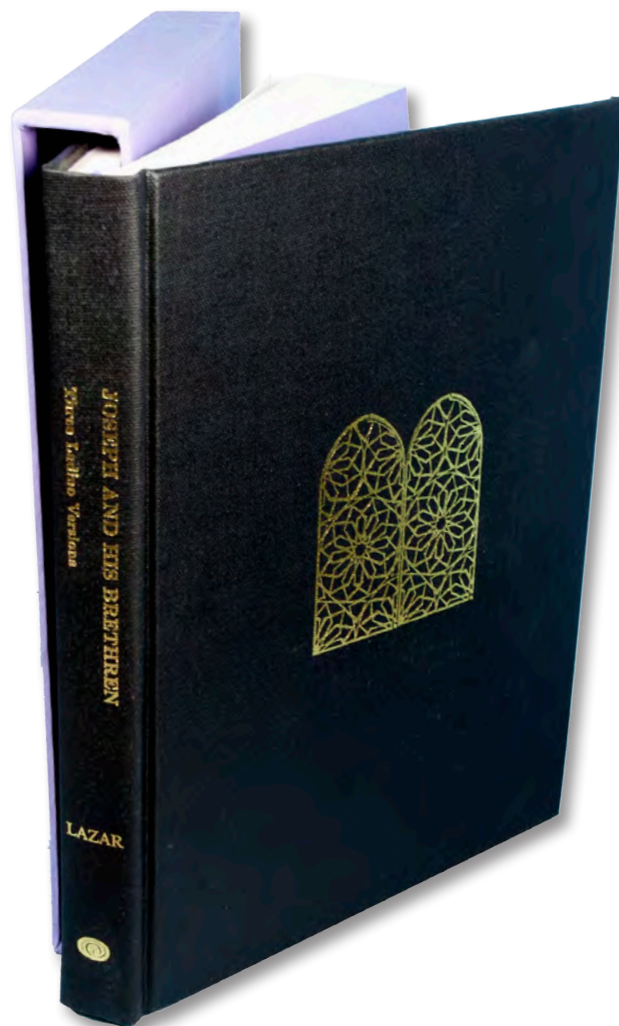
Sefer Ha-Yashar (Venice, 1625) original title page.

7. 1/300. 4to. XXXVIII, 562 pp. on acid-free paper. Original red smyth-sewn clothbound with silver illustration on front cover and silver lettering on spine. Twelfth volume in the “Sephardic Classical Library” series. The Sefer Ha-Yashar was first printed in Naples in 1522 and has often been reprinted thereafter. It is a Hebrew midrashic work popularly known as The Book of Jasher and it derives its name from the Sefer haYashar mentioned in the biblical books of Joshua and 2nd Samuel. The book covers biblical history from the creation of Adam and Eve to a summary of the initial Israelite conquest of Canaan (as told in the book of Judges). It contains references that correspond to biblical texts, including the reference to the sun and moon in Joshua and the reference to teaching the Sons of Judah to fight with the bow in 2nd Samuel. Using linguistic analysis, modern scholars have dated the work to the late medieval period. In addition to the Midrash and the Talmud, the author of the Sefer Ha-Yashar drew from Josippon and other medieval compilations. This critical edition is based on the oldest Ladino Sefer Ha-Yashar manuscript, which dates to the latter part of the 17th century. Includes a selected bibliography and a glossary. Introduction, Notes and Commentaries in English; text in romanized Ladino, facing Ladino in Hebrew characters. (26555) \$125

## **Joseph and his Brethren. Three Ladino Versions**

Lazar, Moshe (Editor); Robert Dilligan (Technical editor)

Culver City, CA: Labyrinthos, 1990. Deluxe limited edition





8. 1/200. 4to. XX, 315pp. on acid-free paper. Original black smyth-sewn clothbound with gold illustration on front cover and gilt lettering on spine. Ribbon marker. Fifth volume in the “Sephardic Classical Library” series. A compilation of three Ladino adaptations of the biblical Joseph narrative. 1) *Poema de Yosef*: A late fourteenth or early fifteenth-century poetic version of the Joseph tale, composed in Spain and remaining popular in the Ottoman Jewish communities after the 1492 expulsion of the Jews. 2) *Coplas de Yosef ha-Saddiq*: composed before 1732 by Abraham Toledo and popularized throughout the Ottoman Empire, is an extensive poetic work including many sequences meant to be sung. 3) *Joseph’s Tale in the Ladino “Sefer ha-Yasar”*: written in the medieval Jewish tradition of pseudo-historical and legendary narratives, imitating non-Jewish models of epic chronicles and romances of chivalry. Contains a selected bibliography. Preface and Introduction in English, the first two versions in romanized Ladino facing Ladino in Hebrew, the last version in romanized Ladino. (26663) \$125

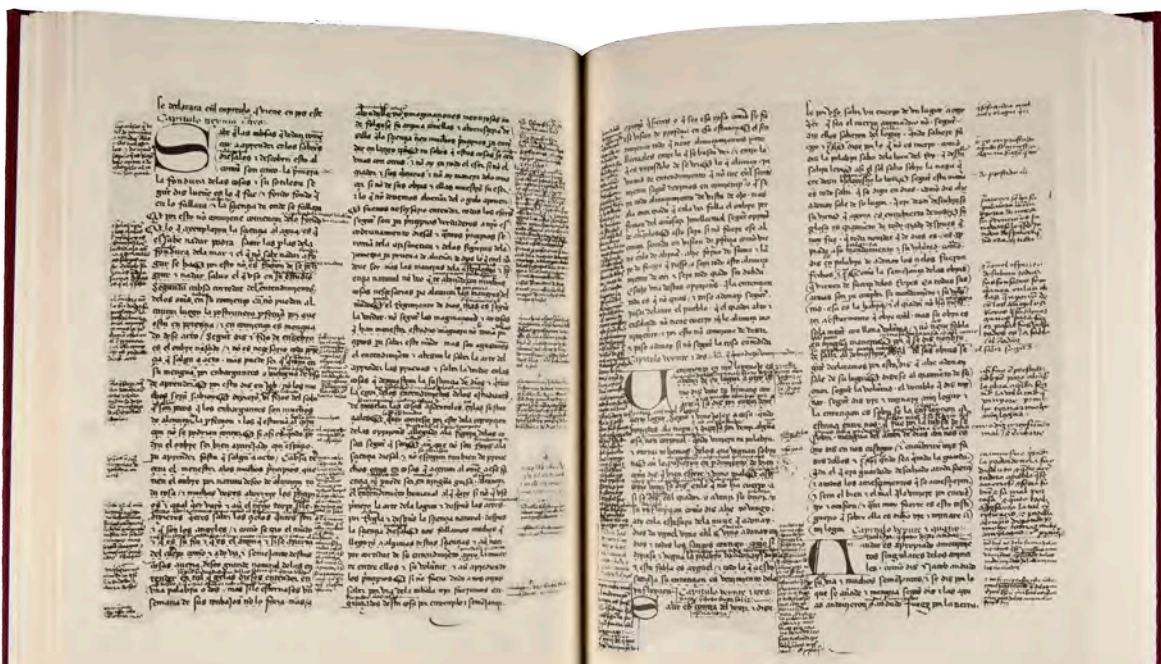
# Maimonides. Guide For The Perplexed

## A 15th Century Spanish Translation by Pedro de Toledo

[Ms. 10289, B. N. Madrid]

Lazar, Moshe (Editor); Robert Dilligan (Technical editor)

Culver City, CA.: Labyrinthos, 1989. Limited edition



9. ISBN: 0911437495. 1/300. 4to. XVIII. [2], 370 pp. on acid-free paper. Original red-brick smyth-sewn clothbound with silver illustration on front cover and silver lettering on spine. Frontispiece. Second volume in the “Sephardic Classical Library” series. The only extant 15th-century Spanish translation of Maimonides’ *Guide for the Perplexed*, preserved in a single manuscript at the Biblioteca Nacional in Madrid, of which only very small fragments have been published during the last hundred years. Written originally by Maimonides in Judeo-Arabic, this monumental philosophical and exegetical treatise was translated into Spanish by the Jewish converso Pedro de Toledo, in the first decades of the 15th century from two different surviving Hebrew translations (by Samuel Ibn Tibbon and Yehuda Al-Harizi), while possibly also consulting the Judeo-Arabic and other texts. It was the first translation of Maimonides’ work into a vernacular language and possibly the most extensive philosophical text in Spanish prose. The first 20 folios of the manuscript are densely covered with glosses of the translator and critical comments written in a mid-15th-century hand by an anonymous Jewish reader. Since 1948, Americo Castro strongly advocated the need to make available the entire text, “to see how one understood and interpreted a complex book of philosophical questions at a time when nothing comparable in philosophical density had ever been attempted in the Castilian language.” This work offers for the first time a complete transcription of the entire text and its glosses. Includes a selected bibliography. Preface in English; text in Spanish. (26649) \$125

# Book of the Kuzari

## A Book of Proof and Argument in Defense of a Despised Faith

A 15th Century Ladino Translation [Ms. 17812, B.N. Madrid]

Lazar, Moshe (Editor)

Culver City, CA: Labyrinthos, 1990. Deluxe limited edition



10. 1/200. 4to. XXI, [1], 215 pp. on acid-free paper. Original green smyth-sewn clothbound with gold illustration on front cover and silver lettering on spine. Fourth volume in the “Sephardic Classical Library” series. Lazar’s edition of Kuzari is based on the only surviving Ladino translation, a 15th-century manuscript preserved at the Biblioteca Nacional in Madrid. A philosophic defense of Judaism in the form of a fictional dialog between the King of the Kuzars and a Jewish sage, during which a philosopher, a Christian and a Muslim are consulted about religious truth and the nature of faith and monotheism, resulting in the King’s conversion to Judaism. The Ladino version edited here emerged a generation before the Inquisition, at an extremely troubled time in the life of Iberian Jews, providing them with a message of hope and consolation. Contains a selected bibliography. Preface and Introduction in English; text in romanized Ladino. (26660) \$95

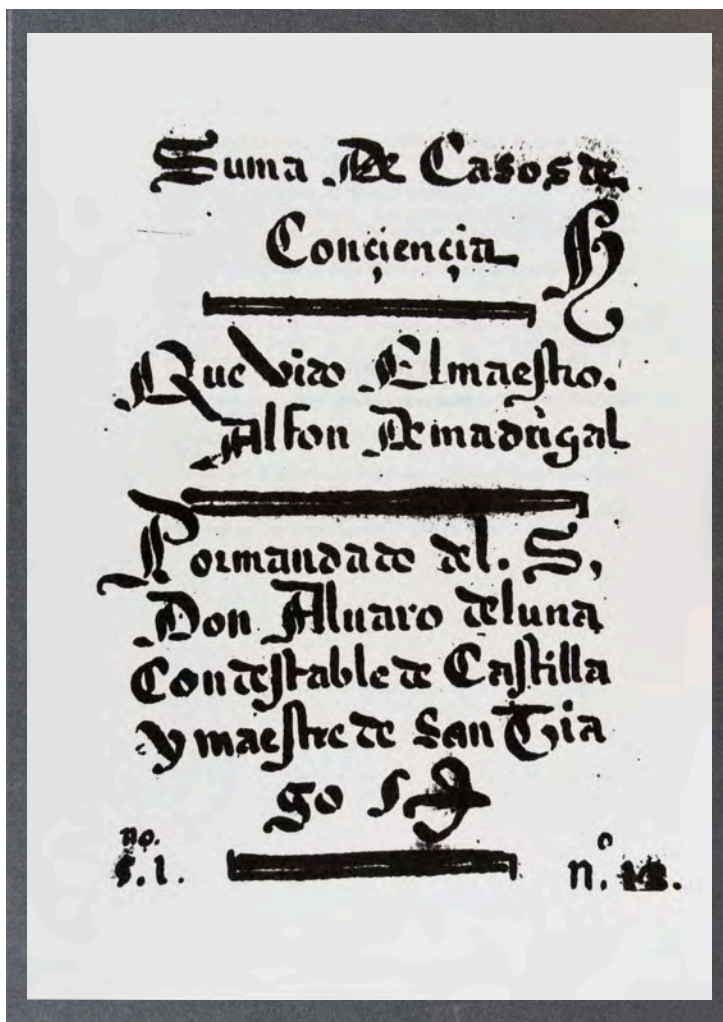


**Sefer Tesubah [Book on Repentance]**

**A Ladino Compendium of Jewish Law and Ethics. A Critical Edition**

Lazar, Moshe (Editor); Robert Dilligan (Technical editor)

Culver City, CA.: Labyrinthos, 1993. Deluxe limited edition



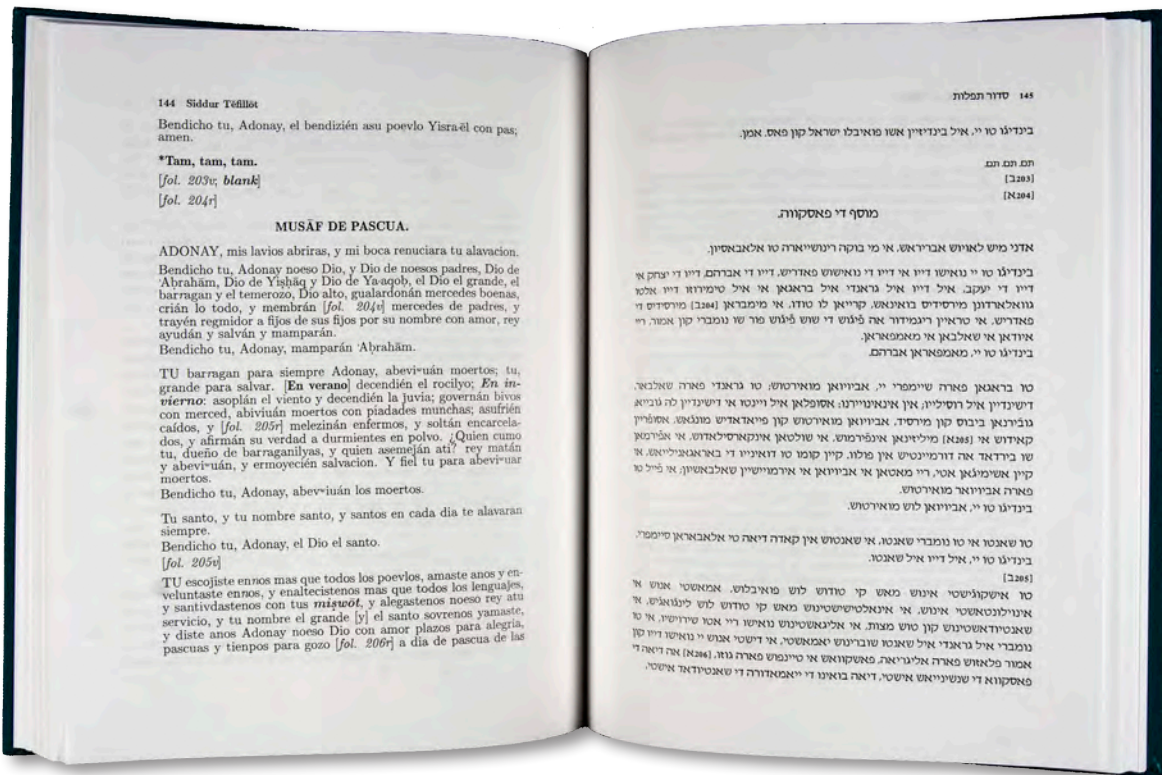
11. ISBN: 0911437967. 1/200. 4to. XX, 283pp. on acid-free paper. Original black smyth-sewn clothbound with gold illustration on front cover and gilt lettering on spine. Ninth volume in the “Sephardic Classical Library” series. The Manuscript 2015 of the University Library of Salamanca, “Suma de casos de consciencia” (or “Sefer Tesubah”) published here for the first time, represents one of the very rare documents in Ladino that have survived from the Sephardic heritage preceding the expulsion of the Jews from Spain in 1492. The various texts it contains, most probably translated into Ladino at the end of the 14th or early in the 15th century, are preserved in a manuscript, which is without any doubt a copy from an older original now lost. Being a compendium of a variety of biblical, mishnaic, midrashic, and medieval rabbinical writings, adapted into Judeo-Spanish during a critical period in the history of Spanish Jewry, its aim was to present in the familiar vernacular of Castillian Jews a condensed version of religious and ethical texts otherwise not accessible to them. Stressing the idea of repentance and redemption, both individual and collective, these texts meant to revive the spirits of a community in turmoil after the devastating attacks on the juderias in 1391 and the two-year long Disputation of Tortosa [1413-1414], followed by mass conversions. The Salamanca manuscript offers the oldest and only medieval Ladino adaptations of “Exempla on the Ten Commandments,” “The Sayings of the Fathers,” and of excerpts from Yacob ben Asher’s “Book of the Four Rows.” The Scroll of Esther text, is independent of those found in the Jewish biblias romanceadas. The Ladino Exempla on the Ten Commandments reproduces many texts found in medieval midrashic collections and contains a number of texts not found elsewhere. List of Hebrew words at rear. Preface, Introduction, Bibliography, Appendix, Notes and Commentaries in English; text in romanized Ladino. (26654) \$150

# Siddur Tefillot. A Woman's Ladino Prayer Book

[Paris B.N., Esp. 668; 15th c.]

Lazar, Moshe (Editor); Robert Dilligan (Technical editor).

Lancaster, CA: Labyrinthos, 1995. Limited edition

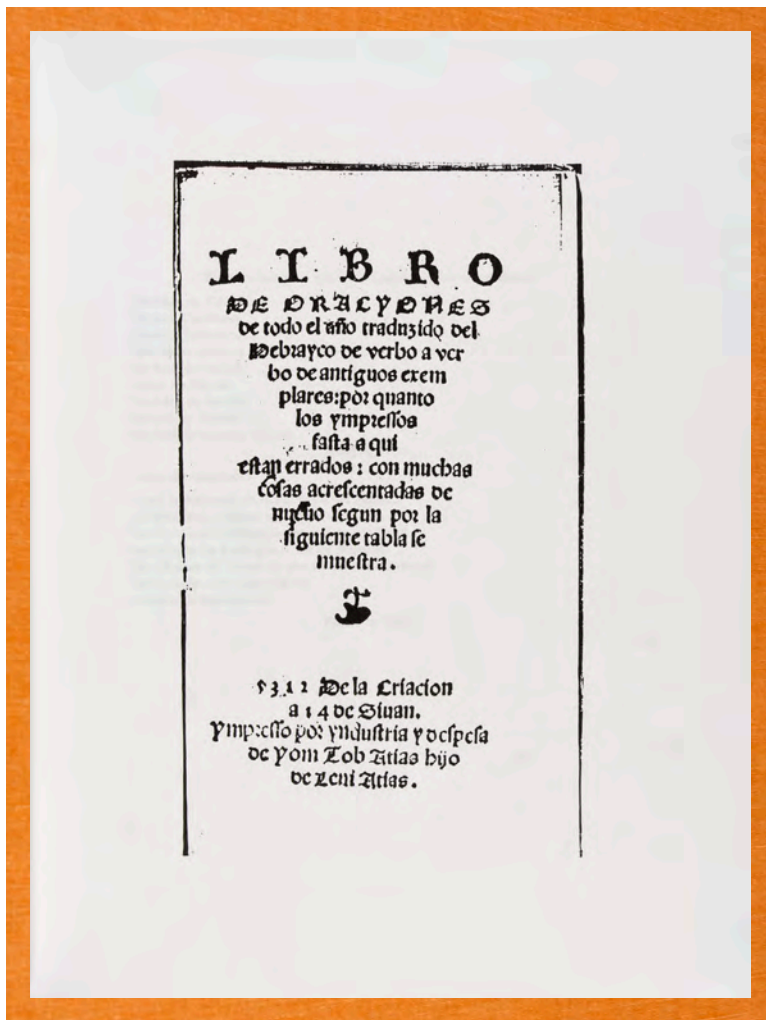


12. 1/300. 4to. XXXII, [4], 266 pp. on acid-free paper. Original teal smyth-sewn clothbound with silver illustration on front cover and silver lettering on spine. Tenth volume in the “Sephardic Classical Library” series. A critical edition of the oldest Ladino prayer book, predating the expulsion of the Jews from Spain in 1492. It is also the only stand-alone woman’s prayer book preserved from the Sephardic tradition. The text survived as a pocket-size manuscript in the holdings of the Bibliothèque Nationale of Paris and includes those portions of the traditional Hebrew prayer book most useful to a woman for her personal daily use at home and for the occasional use on the Sabbath and festival days in the synagogue. In many places, the translator has altered verbs in the plural to singular, as well as some masculine nouns to feminine, in order to adapt the text to the individual female worshipper. The manuscript is both a literal and spontaneous translation from the Hebrew, in a spoken and dialectal language that reflects a much older Spanish-Jewish oral tradition. Preface, Introduction, Bibliography, Notes and Commentaries in English; text in romanized Ladino facing Ladino in Hebrew characters. (26662) \$125

# Libro de Oracyones. Ferrara Ladino Siddur [1552]

Lazar, Moshe (Editor), Robert J. Dilligan (Technical editor)

Lancaster, CA: Labyrinthos, 1995. Limited edition





13. ISBN: 0911437657. 1/300. 4to. XXV, [1], 587 pp. on acid-free paper.  
Original orange smyth-sewn clothbound with silver illustration on front cover and silver lettering on spine. Eleventh volume in the “Sephardic Classical Library” series. Based on a copy preserved in the Library of the Hebrew Union College at Cincinnati. Includes the prayers and hymns for all days of the year, as well as a special section of supplementary piyyutim added after the main volume had already been typeset and printed. The Ladino Mahzor [Ferrara 1553] is derived from the Libro de Oracyones. The texts that are common to both of these prayer books, in many instances offer diverging translations. Preface in English, Introduction in English with some romanized Ladino, Bibliography in English; text in romanized Ladino. (26650) \$125

# The Ladino Mahzor of Ferrara, 1553. A Critical Edition

Lazar, Moshe (Editor); Robert J. Dilligan (Technical editor)

Culver City, CA: Labyrinthos, 1993. Deluxe limited edition

[fol. 262v]

ABCDEF, son quadernos. Todos los mas son duernos,  
sino el YY en el segundo alphabeto que falta.

אבגדה. Son quadernos. Todos  
los mas son duernos fino el יי. /  
en el segundo alphabeto  
que falta.



Estampado en Ferrara. 1553. a. 22.  
del mes de Setembro.

Estampado en Ferrara, 1553, a 22 del mes de Setembro.

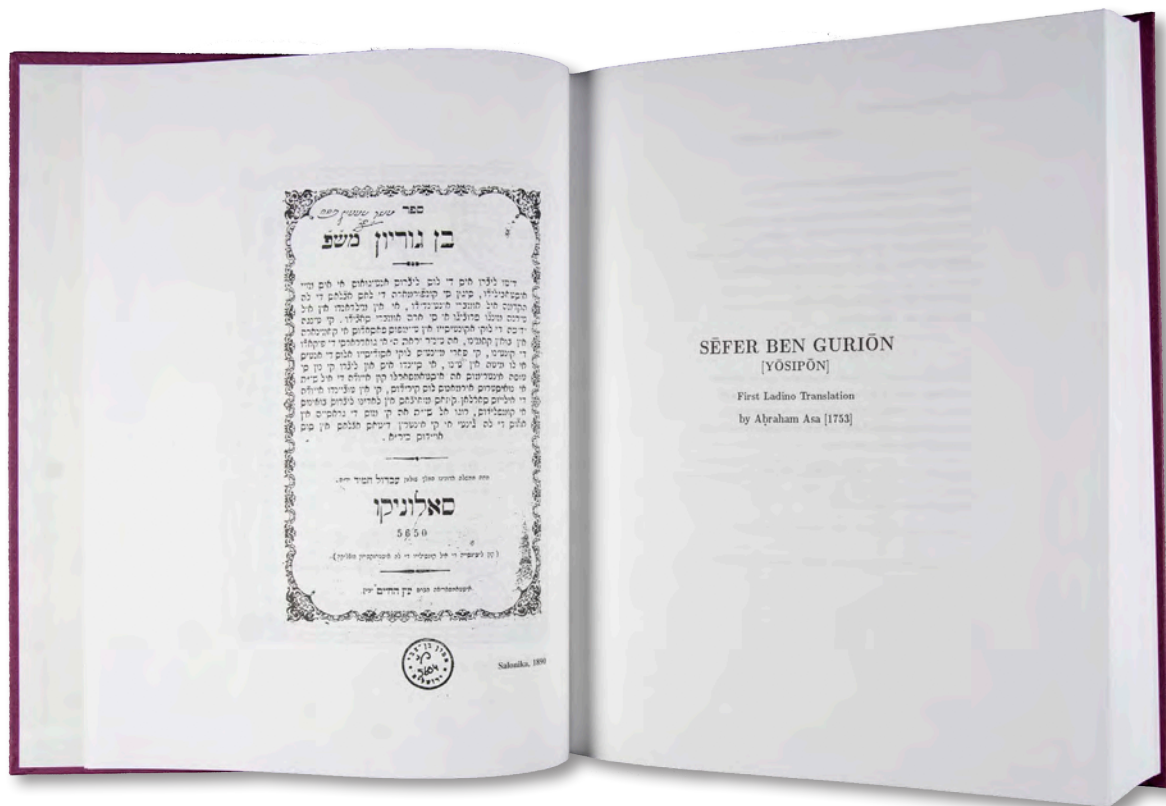
14. ISBN: 0911437606. 1/200. 4to. XVI, 292, 9 pp. on acid-free paper. Original green smyth-sewn clothbound with gold illustration on front cover and gilt lettering on spine. Ribbon marker. Eighth volume in the "Sephardic Classical Library" series. A critical edition of the Ladino Mahzor of Ferrara [1553] for Rosh Hashanah and Yom Kippur, based on a copy preserved in the Rare Book Department of The Free Library of Philadelphia; its origins are derived from a more complete Ladino Siddur including the prayers for all days of the year, printed in Ferrara in 1552. The texts, which are common to both prayer books, offer in many instances, diverging translations. The 1553 edition seems to have been executed in haste by different typesetters, as shown by the great number of typographical omissions and errors, which are corrected in the present edition and explained at the rear of the volume. Includes a selected bibliography. Preface, Introduction, Notes and Corrections in English; text in romanized Ladino. (26647) \$125

## Sefer Ben Gurion (Yosipon)

### First Ladino Translation by Abraham Asa [1753]. A Critical Edition

Lazar, Moshe (Editor)

Lancaster, CA.: Labyrinthos, 2000. Limited edition



15. ISBN: 0911437916. 4to. XVIII, [4], 727 pp. on acid-free paper. Original smyth-sewn purple clothbound with silver illustration on front board and gold lettering on spine. Fourteenth volume in the “Sephardic Classical Library” series. The Middle Ages witnessed a growing interest of Jewish readers in “Jewish” epic and romance narratives. The Book of Yosippon, written originally in the second half of the 11th century in southern Italy, dominates the horizon of medieval literary historiography. Except for its first two chapters, which succinctly chronicle the generations stemming from Adam’s children, the book focuses essentially on the historical events of the Second Temple period and subsequent upheavals. Its author has adapted Latin versions of the works of Flavius Josephus and other historiographers, and was also influenced by the contemporary literary models among Christian writers. Abraham Assa’s Ladino version of Yosippon, the first in that language, was published in Constantinople in 1743/44. Except for its introductory and concluding sections, both found at the rear of Lazar’s edition, it is without doubt derived and adapted from the first printed Hebrew edition printed in Venice (1544). Avraham Assa’s Ladino adaptation from the Hebrew is masterfully executed and articulated in a beautiful, readable style. The Venice 1544 edition is marred by many printing errors, some corrected in later editions. The Hebrew manuscripts contain similar scribal errors. Assa’s own text also suffers from a continuous misreading of homonyms and toponyms found in non-biblical sources; these have been corrected in Lazar’s work, following the critical text established by Flusser. Introduction, Notes, Bibliography in English; text in romanized Ladino facing Ladino in Hebrew script; Appendix in Hebrew-script Ladino. (26658) \$150



**History of New India and Mexico [1553]  
Hebrew Version [1568] by Yosef Ha-Kohen  
[Ms. Alliance Israélite Universelle, Paris]**

Gómara, Francisco López de; Yosef Ha-Kohen (Editor and translator); Moshe Lazar (Editor)  
Lancaster, CA.: Labyrinthos, 2002. First critical edition



**Francisco López de Gómara**

***History of New India and Mexico* [1553]**

***Hebrew Version* [1568] by  
Yosef Ha-Kohen**

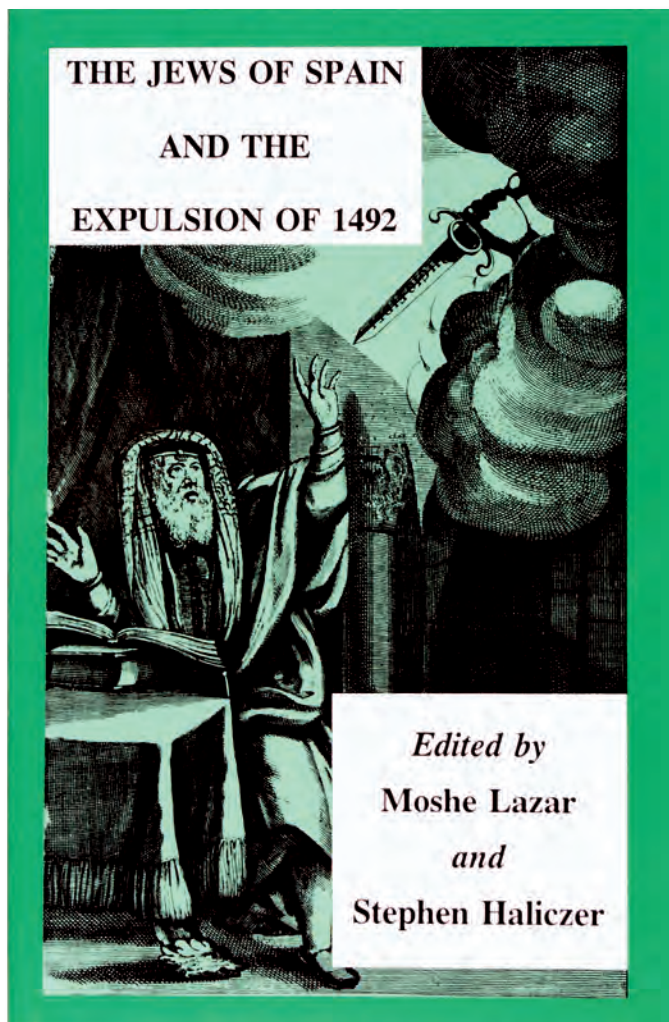
First Critical Edition by Moshe Lazar

16. 8vo. XXIX, [5], 566pp. Original illustrated wraps. Photographic frontispiece of Henry J. Leir. Sixth volume in the "Henry J. Leir Library of Sephardica: Text and Studies" series. The final version of "Sefer ha-Indiah ha-Hadasah we-Sefer Qortes" which is a Hebrew translation by Yosef Ha-Kohen of López de Gómara's work chronicling the conquest of the New World by the Spanish. Ha-Kohen was among the first to discover Gómara's "La historia general de las Indias" and "Historia de la Conquista." Animated by his desire to bring it to the attention of a Jewish readership, Ha-Kohen set out to translate both volumes into Hebrew so that his fellow Jews would learn that "there are many lands in the world where the ships of King Solomon never ventured." Includes four facsimile pages of Ha-Kohen's manuscript, which he finished the year that de Gómara died. Introduction in English; text in Hebrew. (27129) \$65

# **The Jews of Spain and the Expulsion of 1492**

Lazar, Moshe; Stephen Haliczer (Editors)

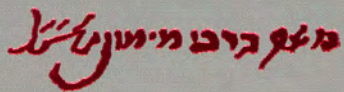
Lancaster, CA.: Labyrinthos, 2008. Second printing



17. 8vo. XIV, 327 pp. Original illustrated wraps. Photographic frontispiece of Henry J. Leir. First volume in the "Henry J. Leir Library of Sephardica: Text and Studies" series. A collection of papers presented at the international symposium "Jews of Spain and the Expulsion of 1492" held in April of 1992 at the University of Southern California, some of which were rewritten and expanded for this publication. The 14 works compiled in this book are: Coexistence and confrontation: Jews and Christian in medieval Spain, written by Norman Roth; The vicissitudes of Kabbalah in Catalonia, by Moshe Idel; A Crisis of categories: Kabbalah and the rise of Apostasy in Spain, by José Faur; The socio-economic structure of the Jewish Aljamas in the Kingdom of Aragon (1391-1492), by Miguel Angel Motis Dolader; The Jewish community in Murviedro, by Mark D. Meyerson; Jews, Castilian conversos, and the Inquisition (1482-1492), by Carlos Carrete Parrondo; Anti-Jewish and Anti-Converso propaganda: Confutatio libri talmud and Alboraique, by Moshe Lazar; The expulsion of the Jews as social process, by Stephen Haliczer; Facing crisis: The Catholic sovereigns, the expulsion and the Columbian expedition, by Marvin Lunenfeld; News about the Jewish community upon its departure, by Luis Suarez Fernandez Bilbao; Jews and Conversos in the region of Soria and Almazan: Departures and returns, by John Edwards; The urban Conversos in Spain after the expulsion, by Jaime Contreras; Dubious crimes in 16th century Italy: Rethinking the relations between Jews, Christians and Conversos in pre-modern Europe, by Roberto Bonfil; The theme of Spain in the Sephardic Haskalah's literature, by Elena Romero. Profusely illustrated with numerous b/w reproductions of drawings and charts. (26672) \$65

Translated from Spanish and Hebrew by Rhoda Henelde Abecasis

Lancaster, CA: Labyrinthos, 2004. First edition





18. 8vo. [8], 380 pp. Original grey cloth with red lettering on front cover and spine. Photographic frontispiece of Henry J. Leir. Eighth volume in the "Henry J. Leir Library of Sephardica: Text and Studies" series. A collection of folktales about Rabbi Moshe ben Maimon, also known as the Rambam, divided into ten thematic sections, with an analytical introduction and various typology and bibliographic notes at the rear, together with a series of comprehensive indices, including geographic origins and narrative types and motifs. An English translation (published to commemorate the 800th anniversary of Maimonides' death) of the 1985 Spanish edition by Tamar Alexander and Elene Romero (published on the occasion of the 850th anniversary of his birth in Cordoba). Illustrated with b/w photographic reproductions. (27131) \$75

# **Miguel [Daniel Leví] de Barrios Complete Works Volume I. Plays**

De Barrios, Miguel; Moshe Lazar and F. Javier Pueyo Mena (Editors).

Lancaster, CA: Labyrinthos, 2002. First edition



## ***Volume I. Plays***

Religious Plays / Secular Drama / Dramatized Dialogues

**MIGUEL [DANIEL LEVÍ] DE BARRIOS**

*Complete Works in 3 Volumes*

**Edited by Moshe Lazar and F. Javier Pueyo Mena**

*University of Southern California*

19. ISBN: 0911437886. 8vo. XXXII, 907, 78 pp. Original illustrated wrappers. Photographic frontispiece of Henry J. Leir. Fourth volume in the "Henry J. Leir Library of Sephardica: Text and Studies" series. The entire religious plays, secular dramas and dramatized dialogues written by Miguel de Barrios, the most fruitful poet and author among all the Spanish-Portuguese Jews of his time (c. 1625-1701). Profusely illustrated with b/w reproductions, most relating to Jewish life in Amsterdam, where Barrios died. English translation of "Contra la verdad no hay fuerza" in rear appendix. Introduction in English with some Hebrew; text in Spanish; Appendix in English. (26675) \$65

## **El Macabeo. Poema Heroico**

Miguel de Silveira; Moshe Lazar (Editor and introduction)

Lancaster, CA.: Labyrinthos, 2006. First edition



20. ISBN: 0911437096. 8vo. XV, 476 pp. Original illustrated wraps. Photographic frontispiece of Henry J. Leir. Ninth volume in the “Henry J. Leir Library of Sephardica: Text and Studies” series. As warrior hero and national liberator, Judah Maccabee inspired many writers, artists and composers. The earliest surviving Spanish literary text is *El Macabeo* (Naples, 1638), a Castilian epic by the Portuguese converso Miguel de Silveyra. *Poema Heroico* is a reprint of the 1638 edition, with an introduction by Moshe Lazar. Profusely illustrated with numerous full-page b/w reproductions of the engravings published in the 1638 edition. Introduction in English; text in Spanish. (26646) \$75

## **Sansón Nazareno [Poema Heroico]**

Gómez, Antonio Enríquez; Moshe Lazar (Editor)

Lancaster, CA: Labyrinthos, 2007. First edition





21. ISBN: 0911437630. 8vo. XXXIX, 256 pp. Original printed wraps. Photographic frontispiece of Henry J. Leir. Tenth volume in the "Henry J. Leir Library of Sephardica: Text and Studies" series. Epic poem by Antonio Enríquez Gómez based on the biblical story of Samson, as noted in Lazar's introduction. "In his prologue to "Samson Nazareno," Gómez clearly insinuates why at this time in his Converso situation he chooses a biblical episode in which Samson represents his own repressed and enchained psyche in the shadow of the Spanish Inquisition and the treachery of his beloved Dalila, i.e., Spain." Gómez (c.1601–c.1661): Spanish dramatist, poet and novelist of Portuguese-Jewish origin, was known in the early part of his career as Enríque Enríquez de Paz. As an army captain, he was suspected of heresy, fled to France about 1636, assumed the name of Antonio Enríquez Gómez, and became majordomo to Louis XIII, to whom he dedicated *Luis dado de Dios 4 Anna* (Paris, 1645). Some twelve years later he moved to Amsterdam, avowed his conversion to Judaism, and was burned in effigy in Seville on April 14, 1660. Illustrated with b/w reproductions of the title-page and all plates from the original 1656 edition. Introduction in English with some Spanish; text in Spanish. (26648) \$65

## **Sefarad In My Heart. A Ladino Reader**

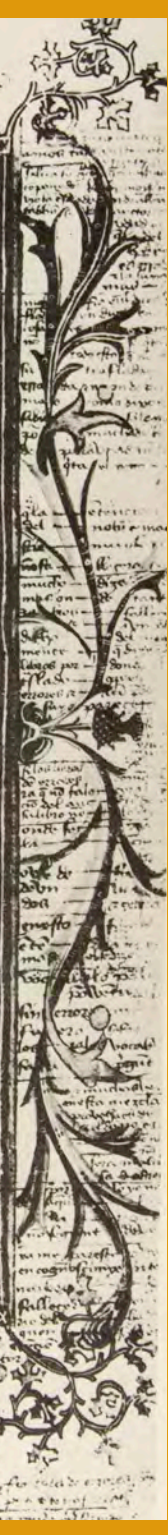
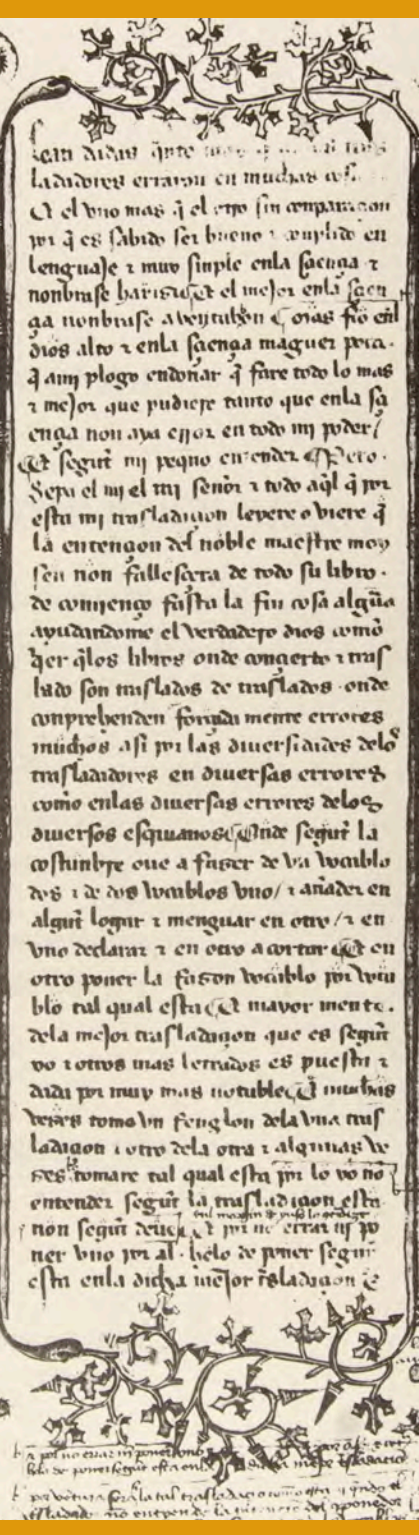
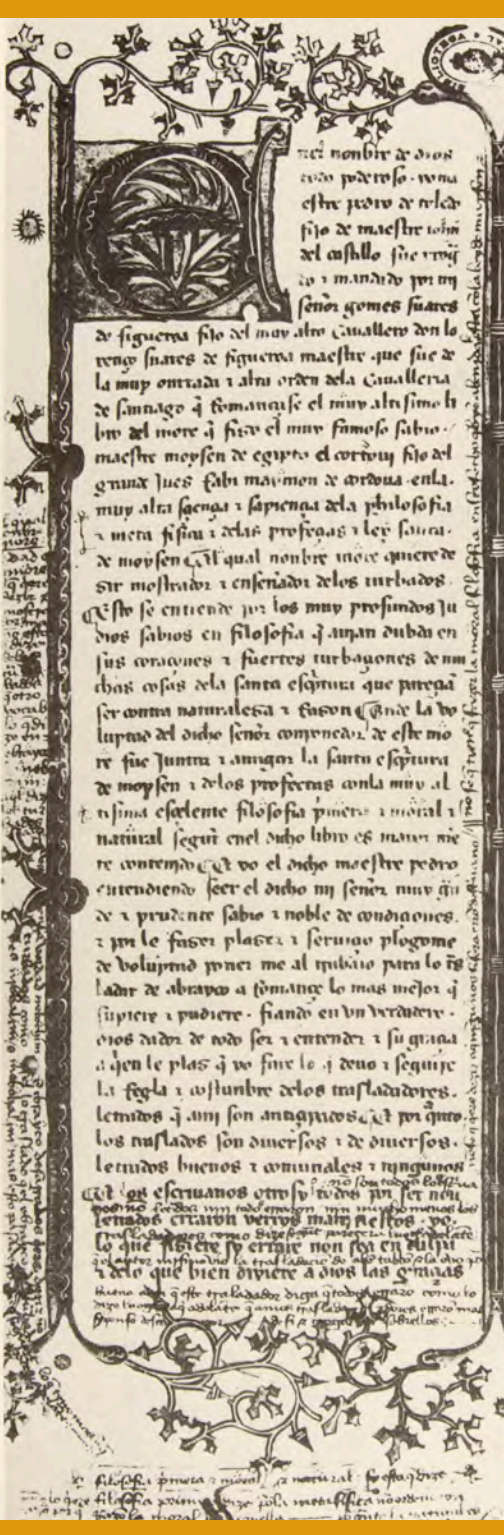
Lazar, Moshe (Editor).

Lancaster, CA: Labyrinthos, 2009. Second printing.



22. ISBN: 0911437835. 8vo. XVI, 967 pp. Original illustrated wraps. Second volume in the “Henry J. Leir Library of Sephardica: Text and Studies” series. The first comprehensive reader of Ladino literature, covering a wide range of texts from the 15th century to the early decades of the 20th century, most of them originally written or printed in Ladino using Hebrew fonts. The editor’s aim is to open a window on the cultural heritage, which the Iberian Jewish exiles carried with them to Italy and the Ottoman Empire. The Ladino Reader presents a broad spectrum of poetic and prose writings, some of which were written before the expulsion. Most of the Ladino texts in Hebrew characters facing romanized transliterations; a few are present only in Hebrew typeface or in romanized transliteration. As traditional Ladino texts, particularly those dealing with religious and ethical matters, contain a great number of Hebrew and Aramaic words or expressions, a succinct glossary is provided; the same for Turkish words found in later Ladino texts. Text in romanized and Hebrew-font Ladino and English. (26668) \$75





Front cover: (26668) Sefarad In My Heart. A Ladino Reader.

Back cover: (26649) Maimonides. Guide For The Perplexed. A 15th Century Spanish

Translation by Pedro de Toledo (Ms. 10289, B. N. Madrid).

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