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# SPANISH AND PORTUGUESE EDITIONS FROM THE NORTHERN NETHERLANDS IN MADRID AND LISBON PUBLIC COLLECTIONS

Towards a Bibliography of Spanish and Portuguese editions from the Northern Netherlands (±1580-±1820)

HARM DEN BOER

## Introduction

*The presence of Spanish and Portuguese printed works from the Northern Netherlands in Spain and Portugal*

Between 1580 and 1820 more than 700 Spanish and Portuguese books, pamphlets and broadsheets were printed in the Northern Netherlands. This number is not very impressive when compared to the number of books printed during the same period in Spain or in the Spanish Low Countries, but these books, nevertheless, had a reputation. They were distinguished not only by their high quality, but also by the unique conditions of the Republic, which permitted such great freedom of press. The major part of the Spanish and Portuguese works was printed by and for the Sephardic Jews of Amsterdam: their Bibles, translations of the Psalms, calendars, prayerbooks, sermons, doctrinal works and literature account for more than 83% of the total Spanish and Portuguese production in the Northern Netherlands in the aforementioned period. Considering, furthermore, the Bible translations and pamphletary literature for the use of the Spanish Protestants, we arrive at a percentage of 87% of works that hardly could have been printed in Spain or Portugal, and, once discovered, would most probably have been forbidden<sup>1</sup>.

However, very little is known about the spread of these works outside of the Netherlands: as the information we have on printer contracts is so scarce, we do not know the number of copies issued of each edition nor do we know anything about the possible exporting of books. That leaves us, for the moment, only with the question of how these books were received.

As regards the Protestant works printed in the Spanish and Portuguese language, the public was clearly not to be found in the Netherlands: they were written or translated by Spanish or Portuguese Protestants, who were trying to spread their ideas in the Iberian Peninsula; in the prologues of these works they often direct themselves to the Iberian reader, trying to convince him of the falsehood of Roman Catholic doctrine. Most of these books and pamphlets were known to the Inquisition, sometimes even before they had been sent to the Peninsula. And although as clandestine works they were issued with false imprints, informants of the Holy Office could report that they came from the rebellious Low Countries<sup>2</sup>.

<sup>1</sup> So far, I have collected 709 entries of Spanish and Portuguese editions of the Netherlands. Of these entries, 593 are works printed for or printed by the Sephardic Jews; 22 entries are works printed for the Spanish and Portuguese Protestants.

<sup>2</sup> Virgilio Pinto Crespo, *Inquisición y control ideológico en la España del siglo XVI* (Madrid: Taurus, 1983), pp. 99-107, 214-17.

As for the works in Spanish and Portuguese from the Sephardic Jews of the Netherlands, we know that most of this literature was meant for the reeducation of the former *Marranos* living in Amsterdam. The preliminaries of these works are often directed implicitly to those who belong to the Jewish community but still ignore Hebrew and much of Jewish tradition. We cannot suppose a merely local market, though. In the first place, there were other Jewish and New Christian communities in Europe, and the privileged situation of Amsterdam as a centre of printing, combined with the trade routes of the Sephardim, provided an additional market for the Sephardic printers<sup>3</sup>. Secondly, the zeal of those neophytes who had escaped from the rigour of the Holy Tribunal could have induced them to try to introduce Jewish literature to the Iberian Peninsula, where many of the Amsterdam Jews still had New Christian relatives<sup>4</sup>.

Did these works enter the Iberian Peninsula and were they known to the Inquisition? The Portuguese bookseller and bibliographer Inocêncio da Silva in 1856 expressed:

This work [i.e. Abraham Cohen Pimentel: *Questoens academicas*, [Hamburg], 1688] as other works of the Portuguese Jews [...], printed, as one sees, outside of Portugal and in Protestant countries, are books of an extreme rarity to us; and therefore very esteemed, for if from time to time some copies of them appear on the market, very high and even exorbitant prices are paid for them; that is to say, in proportion to the value and intrinsic merits of such works, which is at times quite small.

It is clear that this rarity derives, more than from any other cause, from the vigilant and excessive severity with which the Tribunal of the Inquisition, by means of its agents, inspected the importation into our country [Portugal] of foreign books in general, but above all of those books that were written in vernacular by a people of a forbidden race, and dealing in their vast majority with theological doctrine or ritual obligations. These works were considered far more dangerous for the true faith and therefore inevitably destined to be destroyed.

What is most surprising, however, is that despite so much rigour and diligence some books still managed to enter the country. But for each copy that slipped through, how many were not confiscated and destroyed; whether during their entry by land or sea; whether during the searches and confiscations which were the irremediable proceedings when New Christians were dragged to the dungeons of the Horrendous Tribunal! It is quite miraculous to see how it was still possible to hide those few works that have reached us from such rigorous searches. Some of them -every day becoming rarer-, by the normal causes that lead to their further decay, are doomed to disappear completely, leaving only the memory of their existence<sup>5</sup>.

<sup>3</sup> Cf. *Marrano Poets of the Seventeenth Century. An Anthology of the Poetry of João Pinto Delgado, Antonio Enríquez Gómez and Miguel de Barrios*, ed. and tr. by Timothy Oelman (East Brunswick: AUP, 1982), p. 34: 'The journeying of judaizing merchants to France and Italy must also have helped: there are many cases in Inquisition trial records of people returning from places such as Bayonne with sound recollections of prayers from the vernacular liturgy, which attests to the circulation of the Ferrera prayer books (and Bible) in those communities, from at least the 1640s onward. For example, the *Shema* recalled by Diego Núñez Silva in 1661, from experience going back as much as twenty years earlier, is virtually identical with the version given in the *Orden de Oraciones*, Amsterdam, 1648.' See also T. Oelmans dissertation: 'Two Poems of Antonio Enríquez Gómez' (University of London (Ph.D.), 1976), pp. 110-12.

<sup>4</sup> Apart from the case mentioned by I.S. Révah, 'Fragments retrouvés de quelques éditions amstelodamoises de la version espagnole du rituel juif', *StRos* II (1968), pp. 108-113, we know of no other evidence regarding the introduction of Jewish literature in the Iberian Peninsula.

<sup>5</sup> Inocêncio Francisco da Silva, *Dicionário bibliográfico português* (Coimbra, 1856-1958, 24 vols.), I, pp. 2-3.

In order to see what the reality is behind the words of Inocêncio da Silva, and to discover the 'official' reception of these works in Spain and Portugal, we shall examine three aspects.

We shall first review the most important Spanish and Portuguese national bibliographies and check them for data on works printed in the Netherlands during the 17th and 18th centuries. We have used our provisional bibliography of Spanish and Portuguese works printed in the Netherlands ( $\pm 1580$ - $\pm 1820$ ) as a reference; this bibliography contains already localized and described titles, supplied with titles mentioned in the relevant repertories and in major library catalogues: it now has more than 700 titles of books, pamphlets and broadsheets.

Then we will look at the copies we found in the libraries of Madrid and Lisbon public collections and try to determine their provenance.

Finally we will examine the *Indices librorum prohibitorum* issued by the Spanish Inquisition during the 17th and 18th centuries in order to determine its awareness of Spanish and Portuguese works printed in the Northern Netherlands.

### *Spanish and Portuguese bibliographies of the 17th and 18th centuries*

Nicolás Antonio in his *Bibliotheca Hispana Nova*, the first major bibliography of Spanish literature, containing the works of Spanish and Portuguese writers from 1500 to 1680, expresses himself clearly on some authors who because of their faith had left their country. About Cipriano de Valera -also called the Spanish Heretic- we read: 'infame nobis semper nomen, haereticus fuit Calvinianus'<sup>6</sup> and of Isaac (Fernando) Cardoso he writes: 'His desertor verae religionis castro Venetam profugisse dicitur, hebraismum impune professurus'<sup>7</sup>. In this context it is not strange to see the Netherlands or Amsterdam mentioned: 'Menasseh ben Israel, ejusdem sectae homo in Batavis Lusitana patria sive origine, apud Batavos apostata Christiana pietatis'<sup>8</sup>, or: 'Iosephus de Cazeris, diversus a Laurentio, & ut credimus ex Lusitana patria sive origine, apud Batavos apostata Christiana pietatis.'<sup>9</sup>

However, other Sephardic authors are described in a rather neutral way, or even admired for their erudition. Thus we read about Joseph (Francisco) de Caceres, now confused with *Iacobus de Carceres*:

Hispanum domo (ut cognomentum nostratiusque linguae usus denotat) Hebraicae tamen superstitionis reus, qui nec venire in censum hunc debuerat si non & Hebraeos omnes veteres, atque Arabes Hispaniae cives, quorum alias notum est in literis nomen atque apud doctos existimatio, pro merito cujusque, quod recte dictum es auctori suo infideli atque improbo extorquentes, laudavisse, laudareque in posterum constituisse. Vertis is non ineleganter ex Gallico Guillelmi Salusti [...]<sup>10</sup>

The bibliographer is not a censor and if he does not mention works of the heterodox, this is

<sup>6</sup> Nicolás Antonio, *Bibliotheca Hispana Nova, sive hispanorum scriptorum ab anno MD ad DMCLXX* [1684](Madrid, 1788, 2 vols.), I, p. 261.

<sup>7</sup> N. Antonio, I, p. 371.

<sup>8</sup> N. Antonio, II, p. 133.

<sup>9</sup> N. Antonio, I, p. 803.

<sup>10</sup> N. Antonio, I, p. 614.

due to ignorance, not to prejudice. Nicolás Antonio represents a nation proud of itself whose writers must and can compete with the most illustrious sons of other nations. This is why all writers whose works he knows (written after 1500) are included in his *Bibliotheca hispana nova*:

Male ut bene, inutiliter, aut cum fructu, non distinguimus, quia nec distinguit argumenti ratio. Ideo & nominibus alias damnatis, eorum puta, qui vel superstitionis Judaicae, vel ab orthodoxa Fide apostasia rei vixerunt & mortui sunt, mentionem non invidemus; lustrum quippe agimus, non censuram.<sup>11</sup>

Thus Antonio mentions a work of Menasseh ben Israel, *De resurrectione mortuorum*, proscribed by the Inquisition, but which he must have seen, for he relies on much of the information in it about other Sephardic authors!

In spite of his intentions to be complete, Antonio does not have many data at his disposal: if we consider that from ± 1580 until 1680 some 307 Spanish and Portugal works were printed in the Northern Netherlands, the 15 mentioned by Antonio are in fact an insignificant number<sup>12</sup>. Five of these titles are Sephardic works and 2 Protestant. Antonio also mentions a work of Miguel (Daniel Levi) de Barrios, *Flor de Apolo*, printed in Brussels in 1665. Typical for his lack of information on the works printed in the Netherlands is the fact that in different occasions he mentions the same author with different names: we have already seen this in the case of Francisco de Cáceres; in the case of De Barrios, once he is described as a Captain of the Spanish army, and later he is mentioned as a Portuguese Jew living in Amsterdam<sup>13</sup>. In this respect one can call the famous double life of the poet indeed successful<sup>14</sup>.

Half a century later appears the Portuguese bibliography of Diogo Barbosa Machado. Barbosa is, as Antonio with respect to the Spanish, of the opinion that the Portuguese can compete with the greatest nations. This explains again why we can find some information on those other Portuguese who had to leave their country. His attitude towards them is, however, a good deal more aggressive:

Abraham FERRAR original from the city of Porto and physician. Because of being a harsh follower of Hebraism, and for fear of undergoing the deserved punishment for his apostasy, he furtively pulled out to Amsterdam, where he was received with open arms by his compatriots and with far too much esteem.<sup>15</sup>

Or on Isaac Abarbanel: 'raised in the observance of the Jewish rites he became a fierce

<sup>11</sup> N. Antonio, I, p. XV.

<sup>12</sup> In the introduction to the bibliography of Rodríguez (Joseph Rodríguez de Castro, *Biblioteca española*, 2 vols, (vol. I: Madrid, 1781), p. 8) we read that Antonio had the intention to complete his bibliography with more notices on the literature of the Iberian Jews and Conversos. With his death in 1684 he left his work unfinished.

<sup>13</sup> N. Antonio, II, p. 131.

<sup>14</sup> See: W. Chr. Pieterse, *Daniel Levi de Barrios als geschiedschrijver van de Portugees-Israëlietische gemeente te Amsterdam in zijn 'Triumpho del gobierno popular'* (Amsterdam: Scheltema & Holkema, 1968), p. 30, where she discusses earlier contributions on the 'double life' and 'split personality' of Miguel de Barrios.

<sup>15</sup> Diogo Barbosa Machado, *Bibliotheca Lusitana Histórica, Crítica, e Cronológica* (Lisboa, 1741-1752, 3 vols), I, p. 1.

champion of the delirium of the Talmud<sup>16</sup>. Nevertheless, also in Barbosa's work we can find admiration for the erudition of some Jews; thus the fame of Jacob Jehuda León (Templo) is mentioned -because of his model of the Temple-.

Although Barbosa studied the major work of Wolf and mentions a considerably greater number of Sephardic authors and works than Antonio did, in his bibliography as well the lack of a direct examination of the works is evident; it causes some striking confusion when Barbosa considers some Jewish authors as Christians: as in the case of the rabbis David Nunes Torres and Abraham Gomes Silveira!<sup>17</sup> Barbosa mentions 65 titles, 40 of them can be identified as Sephardic. The fact that he does not mention more, is because he does not know more, and, on the other hand, because of his limited interest in Jewish authors: he has consulted Wolf only superficially.

Only with the bibliographer José Rodríguez de Castro does Iberian bibliography show a serious interest in the works of the Spanish and Portuguese Jews. In the first part of the *Biblioteca española* Rodríguez aims at describing the works of the Spanish Rabbis from 'the first times' until his contemporary age. Although his work has to be considered above all as an inventory, his judgement on the Spanish Jewish writers is frequently one of admiration; with the exception of Saul Levi Mortera who is mentioned as one of the greatest enemies the Christians ever knew<sup>18</sup>. Rodríguez, as royal librarian, disposed, in numerous cases, of the direct information of the sources. In his work we have found more than 96 titles of Spanish and Portuguese works printed in the Northern Netherlands (the number not being exact because of his indirect references to works we have not yet been able to locate). Frequently Rodríguez also mentions where he saw the copies: in the Royal Library, in private libraries and in some monastic libraries; they contained Sephardic and Protestant bibles and works of Menasseh and Aboab, among others. It is surprising, thus, that a number of forbidden books was to be found in monasteries and in the Royal Library<sup>19</sup>.

Ribeiro dos Santos is the last bibliographer who in the time in which Spanish and Portuguese works were still being printed in the Netherlands, and during the period of the Inquisition, made an enumeration of the works of the Portuguese Jews. His various contributions to the *Memorias da litteratura portugueza* are an important defense of the culture of the Portuguese Jews; however, many of the data mentioned by Ribeiro are inexact, Ribeiro relying too much on secondary sources.<sup>20</sup> Nevertheless, not only does he mention 77 titles of works printed in the Netherlands, he also tells us where he came across some bibles and other books, again in monasteries and in private collections.

The interest in the Spanish and Portuguese Jews considerably increased in the 19th century. The bibliographies of Inocência da Silva, Pinto de Mattos, Gallardo, Mendes dos

<sup>16</sup> D. Barbosa Machado, II, p. 911.

<sup>17</sup> D. Barbosa Machado, I, p. 624 and I, p. 2.

<sup>18</sup> J. Rodríguez de Castro, I, p. 573.

<sup>19</sup> Rodríguez saw copies of 44 of the Spanish and Portuguese editions of the Northern Netherlands. That is about the half of the 96 titles described by the bibliographer.

<sup>20</sup> Ribeiro dos Santos took his information from J. Chr. Wolf, *Bibliotheca Hebraea* (Hamburg, 1715-1733, 4 vols.).

Remédios, Neves and Palau show this clearly. And, of course, the Spanish and Portuguese bibliographies owe a lot to the monumental bibliography of Kayserling; also the collecting efforts of Pascual de Gayangos and Luis de Usoz should be mentioned.

*The presence of Spanish and Portuguese prints from the Northern Netherlands in Madrid and Lisbon public collections*

During my research in Madrid and Portugal from 1985-1986, with the aid of the Dutch Scientific Council (ZWO, now called NWO) I found 571 copies of Spanish and Portuguese works printed in the Northern Netherlands. From the 451 copies I have found so far in Madrid, the major part was acquired only in the nineteenth century, mostly by Pascual de Gayangos and Luis de Usoz. These bibliophiles bought their books mainly outside of Spain, notably in England and the Netherlands. The collection held in the National Library of Lisbon equally seems to have been acquired only at the end of the nineteenth century or in the beginning of this century: the shelfmarknumbers of most of the Sephardic books have a sequence, which usually points to a collection.

On the other hand, many of the works actually seen by Rodríguez de Castro can still be found in the National Library of Madrid, often with the stamp of the Royal Library on its titlepage. This is not surprising, as the National Library of Madrid is the continuation of the Royal Library. It is possible that some of the copies Rodríguez saw in monasteries of Madrid have also ended up in the National Library<sup>21</sup>. Considering the extreme rarity of these works, also in the Netherlands (see the comment on the *Primera parte del sedur*) this is good news. In the library of the Palacio de Ajuda in Lisbon we have been able to trace the Sephardic books mentioned by Ribeiro de Santos which belonged to the Monastery of Necessidades. Finally, many Bibles, Sephardic or Protestant, constantly appeared in the Madrid and Lisbon libraries. Thus, not so many heterodox books have been destroyed and fortunately the books now to be found in Madrid and Lisbon are not so neglected and not in such a poor condition as Inocêncio da Silva feared.

*Inquisition*

This brings us to Da Silva's remark on the proceedings of the Inquisition. It cannot be denied that the Holy Office exercised a very severe and meticulous control on books. This control, regarding the 16th century in Spain, is impressively described by Virgilio Pinto Crespo. The image of a totalitarian apparatus that spread its tentacles over everything related to books is for this period surely not an exaggeration; books could be denounced, judged and sentenced, and in the end, burned as if they were heretics themselves. There were numerous informants and censors and there was always a centralised control on every single activity. If we only look at the books that were not printed in Spain, then there

<sup>21</sup> As mentioned, Rodríguez saw copies of 44 Spanish and Portuguese editions of the Northern Netherlands. Of these, 17 are not to be found among the old holdings of the National Library; Rodríguez did not see them in the Royal Library, but in private collections and in the library of the 'RR.PP. Mercenarios Calzados de esta Corte'. Of the remaining 27 titles, there are copies of 10 of them with the stamp of the Royal Library; copies of the other 17 titles can be found in the old holdings of the National Library. Copies of these holdings generally have lower 'R' shelfmarks.

appears to be an obsession with the secret introduction of heretic or apostate literature in the country. Therefore the borders were controlled, bookstores and libraries inspected; the possession of forbidden books was a serious delict. In some cases, however, dispensation could be given to study certain books, but this seems to have been rather exceptional<sup>22</sup>. In the 18th century the control on books in Spain remained very strict<sup>23</sup>.

On the other hand, the method adopted by the Inquisition was not always very effective: the whole bureaucratic process could lead easily to an enormous period between the edition and the eventual proscription of the 'heretical' works<sup>24</sup>.

With regard to the proceedings of the Portuguese Inquisition in this period I have little information, but I assume that its proceedings differed little from those of Spain: in this respect, I think, Inocência da Silva's testimony is useful.

Bearing these restrictions in mind and admitting that the study of the reach of the Inquisition over the Spanish and Portuguese works from the Dutch presses requires a major effort – including the consultation of private and Inquisitorial archives – still some conclusions can be drawn from the examination of the *Indices* issued in Spain during the 17th and 18th centuries.

In this context I have not asked myself which books the Inquisition would have forbidden and which books it permitted. Whoever reads the general instructions contained in the *Indices* comes to the conclusion that nearly all Sephardic and surely all the Protestant works were to be forbidden: as for the Protestant works this needs no explanation; but for the Jewish works we must consider that in Spain many secondary sources existed from which Judaism could be learned<sup>25</sup>, and that, for instance, the Targum was not a forbidden book. However, the Talmud and its commentaries were forbidden, as well as those works on the Cabala and other 'impious and nefarious' works of the Jews; and furthermore all the books that taught or defended the Jewish faith. Finally, whether Protestant or Jewish, each Bible or part of it written in the vernacular was strongly forbidden.

This leaves us with few of the Sephardic works published in Holland that could be permitted. However, it is most probable that the secular literature written by the Sephardic Jews (notably by Miguel de Barrios and José de la Vega) was accepted. De Barrios and Vega had many contacts with Spanish and Portuguese officials and noblemen, not only those resident in the Spanish Netherlands. Miguel de Barrios wrote some letters and poems to Charles II of Spain, and we know that Pedro II of Portugal rewarded a laudatory work written by the two authors with 5000 cruzados. Also, their works appear to have circulated freely in Córdoba, where they were born<sup>26</sup>. At the end of the seventeenth century the Spanish or Portuguese public apparently did not care about the Judaic

<sup>22</sup> V. Pinto Crespo, pp. 143-46.

<sup>23</sup> Francisco Aguilar Piñal, 'El mundo del libro en el siglo XVIII' in: *Varia bibliographica. Homenaje a José Simón Díaz* (Kassel: Reichenberger, 1988), pp. 25-33.

<sup>24</sup> V. Pinto Crespo, pp. 293-312.

<sup>25</sup> Yosef Haim Yerushalmi, *From Spanish Court to Italian Ghetto. Isaac Cardoso: A Study in Seventeenth-Century Marranism and Jewish Apologetics* (New York: Columbia UP, 1971), pp. 271-301.

<sup>26</sup> Kenneth Scholberg, *La poesía religiosa de Miguel de Barrios* (Madrid: Ohio State University Press, [1963]), p. 39.



background that was often reflected in this literature -and, in some occasions, openly admitted by its author<sup>27</sup>. In the case of Menasseh's work on the Bible, his *Conciliador*, one wonders what its reception might have been. It was praised everywhere by Christians, and Menasseh is said to have sent copies of it to Spain<sup>28</sup>.

In the examination of the 17th and 18th century *Indices* I have centered my attention on the awareness the Inquisition had of particular Spanish and Portuguese books of the Netherlands. This could be an indirect knowledge via informants outside of the Iberian Peninsula or the direct knowledge of the books themselves, which implies they were intercepted by the Inquisition. Their number is very small, giving the impression that they were not very well known to the Holy Office: we have counted less than 10 titles. On the other hand some very rare books surprisingly figure in the *Indices*<sup>29</sup>.

When, despite their most probable, and in some cases, demonstrable prohibition, we still find copies of these books, Protestant or Sephardic, belonging to the old holdings of Iberian libraries, how must we explain this?

In the first place, of course, that in spite of the rigour of the Inquisition a number of books were introduced into the country. A notorious example was given by Révah: the Portuguese Inquisition discovered fragments of a prayerbook, hidden in the hat of an arrested 'New Christian'<sup>30</sup>. Yerushalmi also mentions the presence of numerous inquisitorial documents in which forbidden books were found in private libraries, often by sheer accident<sup>31</sup>.

Secondly, we must try to explain the presence of forbidden books in Royal Libraries and in convent libraries. Did some ecclesiastics have permission to study these books? Did they serve for the establishing of new *Indices*? When I looked at the last *Indices* I could not find the titles of the copies in possession of these libraries. The fact that bibliographers, besides mentioning and commenting the books could tell where to find them, is also intriguing. Maybe from the end of the 17th century the Inquisition did not feel Judaism as a real threat anymore and therefore was not very alert. This did not imply a sudden tolerance: still in 1799 a work on the Bible by Isaac Acosta was put on the *Index*<sup>32</sup>.

<sup>27</sup> The works of Miguel de Barrios and José de la Vega are full of biblical allusions and themes, beyond contemporary fashion. De Barrios flattered some Spanish nobles with his 'cabalistic' etymologies. In De Barrios' *Coro de las musas*, a work directed to a general (Iberian) public, there is no attempt to avoid the mentioning of the names of some notorious Sephardic Jews of Amsterdam. Barrios points at his *converso* origin in the prologue of the first work he published, *Flor de Apolo*: 'Esto converso contigo/ mira si en lo que te advierto/ por no saber gastar prosa/ escribo como con verso'. Rodríguez de Castro refers to this allusion, but adds: 'Lo cierto es, que en todas estas Obras se explica cristianamente, y como sugeto dedicado a la virtud' (I., p. 600). This literature never offended nor did it openly attack Christianity.

<sup>28</sup> C. Roth, *A Life of Manasseh ben Israel. Rabbi, printer and diplomat* (Philadelphia, 1934), p. 66. Quoted by Timothy Oelman, *Marrano Poets of the Seventeenth Century*, p. 34.

<sup>29</sup> I am preparing a separate article, to be published in *StRos*, on the presence of these works in the Spanish *Indices*.

<sup>30</sup> I.S. Révah, 'Fragments retrouvés...'

<sup>31</sup> Y.H. Yerushalmi, p. 293.

<sup>32</sup> A. Paz y Melia, *Catálogo abreviado de papeles de Inquisición* (Madrid, 1914), p. 33. Paz mentions the inquisitorial record on the qualification of the book by Isaac Acosta, *Conjeturas sagradas sobre los profetas primeros* (Leyden: Th. van Geel, 5482 [1722]).

The Inquisition was aware of the efforts to introduce Protestant literature into the country; and the description in the *Indices* of those works is almost complete. If Sephardic literature was imported into the Iberian Peninsula on a larger than individual scale, the Inquisition would have established equally accurate listings. Those few books mentioned in the *Indices* reflect, I think, merely incidental discoveries. Still, what dramatic reality must there have been behind them.

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*Bibliografía de los impresos en lenguas española y portuguesa de Holanda c. 1600-c. 1800*. Con una bibliografía de los impresos en lengua portuguesa de Holanda y una primera muestra de los impresos en lengua española de Holanda, Leiden, 10-1983, 197 pp.
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- 1988 BOER, Harm den 'Ediciones falsificadas de Holanda en el siglo XVII: escritores sefarditas y censura judaica', *Varia bibliographica. Homenaje a José Simón Díaz*, (Kassel: Edition Reichenberger, 1988), pp. 99-104.
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## Part 1

### ANONYMOUS WORKS

#### METHOD

The following is a description of Spanish and Portuguese editions from the Northern Netherlands ( $\pm 1580$ - $\pm 1820$ ) present in Madrid and Lisbon public collections.

1) By Spanish and Portuguese works we mean: those works in which Spanish and Portuguese is a substantial part of the text; this includes vocabularies and other works in two languages, as for instance Hebrew grammars written in Portuguese and prayerbooks in Spanish and Hebrew.

It excludes such works as multilingual vocabularies and dictionaries (f.i. *Colloquia et dictionariolum 4 linguarum* is not included).

2) By editions we understand: all copies of separately printed units, or units that could have been printed separately. This includes not only books, but also broadsheets. Those units in which the text is of a minor importance (engravings, maps) are not included.

3) Printed in the Northern Netherlands is: within the present-day limits of the Netherlands.

4) The chronological limits of the bibliography ( $\pm 1580$ - $\pm 1820$ ) have been imposed by the editions themselves. As starting point I consider the first work in Spanish (or Portuguese) language printed in the Netherlands. As 16th century editions are very rare, it is possible that other, earlier, editions will be discovered.

I have chosen the year of 1820 as closing limit, because until this year, editions in Spanish and Portuguese can be said to reflect the use of these languages within the Sephardic Communities of Holland. Closing our bibliography with works of the hand-press period would exclude these late, but very interesting books in Spanish and Portuguese.

The method of bibliographical description I have adopted, follows *grosso modo* the method developed by the compilers of the *Short-Title Catalogue, Netherlands 1540-1800* (STCN). The description of each entry contains:

a) A heading

b) The name of the work in its Short-Title form

c) (The name of the author, when the name of the author appearing on the titlepage or another part of the work differs notably from the one used in the heading. For instance in the case of pseudonyms.)

d) (A mention on the impression, as: ‘ultima impresión’ or: ‘trasladado del hebreo’, or: ‘corregido de los errores typographicos por [-]’; we have edited those mentions by abbreviations.)

e) The address

f) The collation formula

g) A list of copies

h) References to the works in other bibliographies or enumerations

i) (Remarks)

### *Observations*

The short title respects the spelling of the titlepage; the reader should note that I have maintained only those capitals that have a function in spelling.

I do not consider the quasi-facsimile method of reproducing the titlepage a better guarantee for the distinction between different editions: the collation proofs to be more useful for this purpose. The ‘fingerprint’ method of comparing the text above some previously established signatures as used in the STCN-project, has been the most effective method for the identification of editions.

Although I have followed the orthography of the titlepage, I have used abbreviations in order to shorten and unify references on the relation of various persons to the work. Thus *en casa de David Tartas* becomes: *pr. David Tartas*; *a despeza de David de Castro Tartaz* becomes: *f. David de Castro Tartaz*.

In the Indexes at the end of the bibliography I have unified the different spellings of one name, wherever this was necessary. As the spelling of the first names frequently shows many variations, I have adopted the most frequent spelling. More details on the method of description can be found in J.A. Gruys and C. de Wolf, *A Short-Title Catalogue of Books printed at Hoorn before 1701* (Den Haag, 1979).

The part which follows contains anonymous works and works written by more than two authors. Headings are arranged in alphabetical order.

In the case of Calendars and Prayerbooks, the order within their heading is chronological instead of alphabetical. In the Index of titles, alphabetical order is maintained.

I regard this enumeration and the one to be published in a next issue of *StRos* as a specimen for the *Bibliography of Spanish and Portuguese editions (±1580-±1820) from the Northern Netherlands*, which I have been preparing for the last three years. The *Bibliography* will include the description of copies found in the Netherlands, Madrid, Lisbon, London (BL), Paris (BN), and, hopefully, also of those present in libraries in Israel and the United States; it will always be based on the direct examination of the located copies.

In this future bibliography the description will be completed with a short reference to the contents of the works (i.e. preliminaries, approbations, text, indexes, etc.). Another *desiderandum* is the reproduction of the titlepage of every single entry. I would be grateful to receive whatever remarks or suggestions (e.g. on important copies or collections) that could make the *Bibliography* better or more complete.

## Abbreviations

ann.	annotated by
apr.	aprobation given by
aut.	author
bsr.	bookseller
coaut.	one of the authors of a collective work
col.	colophon
contr.	contribution by (dedicatory poems etc.)
corr.	corrected by
ded.	dedicated to
dedr.	dedication signed by
edr.	edited by
enagr.	engravings by
f. —	for (=financed by; in Spanish: <i>a costa de, a despeza de, por...</i> )
f, ff	folio(s): leaf, leaves (numbered on one side only)
LAJ	Lisboa, Palácio da Ajuda
LBN	Lisboa, Biblioteca Nacional
lic.	licence given by
MAH	Madrid, Academia de la Historia
MBartMarch	Madrid, coll. of Bartolomé March
MBN	Madrid, Biblioteca Nacional
MPR	Madrid, Palacio Real
n.d.	no date
n.pl.	no place
n.pr.	no printer
p, pp	page, pages (numbered on both sides)
pl.	place
— pr.	printer (in Spanish: <i>impresor</i> )
pr. —	printed by (in Spanish: <i>en casa de</i> )
prol.	prologue by
publ.	published for (=on behalf of)
rev.	revised by
s.	see
tp.	titlepage
tr.	translated by

## 1 AESOPUS

La vida y fabvlas del Esopo: A las quales se añadieron algunas muy graciosas de Auieno, y de otros sabios fabuladores. [Leiden], *pr.* Officina Plantiniana, 1607. 12°: \*<sup>4</sup> A-Z<sup>8</sup> a<sup>4</sup> (\$5); 192 ff; pp [1-2]-384

Copies: MAH1-3223, MBNR1939, MBNR13497, MBNR18392, MBNU3969

References: PEETERS(1933) 1480(Gives Antwerp), PEETERS(1965),n, PALAU(1923) 81895, SIMON 5780

## 2 BIBLE, SP

La Biblia. Que es, los sacros libros del vieio y nvevo testamento. *Rev. by Cypriano de Valera. Tr. by Cassiodoro de Reyna. 2nd ed.* Amsterdam, *pr.* Lorenço Iacobi, 1602. 2°: \*<sup>6</sup>( \* 1+ $\chi$ )<sup>2</sup> \*<sup>6</sup> A-R<sup>8</sup> S<sup>8</sup>(S3+'2S3') T-2I<sup>8</sup> 2K-L<sup>6</sup> <sup>2</sup>A-S<sup>8</sup> <sup>2</sup>T-V<sup>6</sup>(\$5); 438 ff; ff [13] [1]-268[=269], 1-68, 1-88 [1]

Copies: LAJ1-VIII-21, LAJC-III-4(lacks (\* 1+ $\chi$ )), LBNBib260-2A, MAH1-850 (lacks \* -2\*<sup>6</sup>), MBNR26( slightly bettered numbering; lacks (\* 1+ $\chi$ )), MBNR495, MBNR2971(lacks (\* 1+ $\chi$ )), MBNR4389(lacks (\* 1+ $\chi$ )), MBNR8491, MBNR12225(lacks (\* 1+ $\chi$ )), MBNU8548

References: ANTONIO([1684]1788) I, p. 264, RODRIGUEZ(1781), p. 469, PALAU(1923) 28942, PEETERS(1933) 127

## 3 BIBLE, O.T.,SP

Biblia en lengua espanola *Tr. from the Hebrew. Ed. by Yom Tob Atias and Abraham Vsque.*, (col: Amsterdam, 5371[=1611]). 2°in6: \*<sup>6</sup> 2\*<sup>4</sup> A-3C<sup>6</sup>(\$4); 304 ff; ff [10] 1-293 [1]

Copies: MBNU775

References: WOLF(1715), IV, p. 176, RODRIGUEZ(1781), p. 472(accurate description but does not mention copy), RIBEIRO(1792), p. 239, KAYSERLING(1890), p. 29, PALAU(1923) 28943, PEETERS(1933) 120(gives *pr.* Abraham Usque Portuges)

## 4 BIBLE, O.T.,SP

Biblia en lengua espanola *Tr. from the Hebrew.* [Amsterdam], [n.pr.], (col: 5390[=1630]. 2°: \* \* \*<sup>8</sup> A-3C<sup>6</sup>(\$4); 302 ff; ff [8] 1-293 [1]

Copies: LAJ1-VIII-20, MBNR2020(lacks C6 (blank)), MBNR4315(lacks C6 (blank)), MBNR13009(lacks C6 (blank)), MBNR15064, MBNU8549

References: WOLF(1715) I, IV, 1463 (mentions Gillis Joost as printer, Menasseh as editor; in IV corrected), BARBOSA(1741) III, p. 459 (Under Menasseh), RODRIGUEZ(1781), p. 476, RIBEIRO(1792), p. 240 (confirms that it is not the Menasseh-Gillis Joosten edition; has seen 3 copies), KAYSERLING(1890), p. 29, PALAU(1923) 28944, PEETERS(1933) 121(gives Gillis Joost as printer)



## 5 BIBLE, O.T.,SP

Biblia en lengua española *Tr. from the Hebrew*. Amsterdam, *pr.* Gillis Ioosten, 5606[1646]. 2°:  $\pi * * * 3^4 * * * 4 A-3C^6 3D^8$ ; 311 ff; pp [18] 1-605[=603] [1]

Copies: LAJ1-VIII-19, LBNBib149V, LBNBib270V, MAH14-8-3-4713(not complete), MBNR6424, MBNR6426, MBNR7943

References: WOLF(1715), IV, p. 176, RODRIGUEZ(1781), p. 476, RIBEIRO(1792), p. 241 (copies in Bibliotheca Real, Casa de N.Senhora das Necessidades de Lisboa and of Bispo Titular do Algarve Confessor de sua Magestade), KAYSERLING(1890), p. 29, PALAU(1923) under 28944, PEETERS (1933) 12(without printer)

## 6 BIBLE, O.T.,SP

Biblia en lengua española. *Tr. from the Hebrew. Corr. by Ioseph Athias*. Amsterdam, *f.* Ioseph Athias, 5421[1661]. 8°:  $* * * 8 A-4O^8$  (\$5); 678 ff; pp [16] 1-1325[=1321] [7]

Copies: LAJ53-I-52(lacks 4B-4O<sup>8</sup>), MAH14-2-3-473( $\pi^5 * * * 3$ ms.tp and other missing leaves), MBNR4097, MBNR7301(4O8 (blank) lacks), MBNR10543

References: WOLF(1715), IV, p. 176, RODRIGUEZ(1781), p. 481 (gives 4° but description is very accurate), RIBEIRO(1792), p. 241 (corrects Wolfius: not 4° but 8°), KAYSERLING(1890), p. 29, PALAU(1923) 28945(mentions issues with tp 5425(1665)), 162795(under Menasseh), PEETERS (1933) 123, 124(124 is the 1665 issue with the same imprint mentioned by Palau)

## 7 BIBLE, O.T.,SP

Biblia en lengua española. *Tr. from the Hebrew. Corr. by Dr. R. Yshac de Ab. Diaz*. Amsterdam, *f.* David Fernandes, 5486[1726]. 8°:  $* 8 A-4M^8 4N^4$  (\$5); 660 ff; pp [16] 1-1299 [5]

Copies: LBNBib831-33P, MBNU5219, MPRIII-2906

References: RODRIGUEZ(1781), p. 517, KAYSERLING(1890), p. 29, PALAU(1923) 28946, PEETERS(1933) 125

## 8 BIBLE, O.T.,SP+HEBR

Biblia. En dos columnas hebrayco y español. Amsterdam, *f.* Joseph, Jacob, y Abraham de Salomon Proops, *pr. and bsr.*, 5522[1762]. 2°:  $\pi^6 A-2X^2 2Y^2(2Y+\chi) 2Z^2(2Z+1) 3A-4O^2 (4O2+1) A* -2R^2(2R+1) 2S* -4T* 2(-4T* 2 \text{ blank})$ ; 350 ff; pp [12] [1]-178 [3] 180-332 [1] [1]-159 [3] 161-350

Copies: MBNR853, MBNU8895, Mbm52/5/2

References: RODRIGUEZ(1781), p. 518, KAYSERLING(1890), p. 29, PALAU(1923) 28947, PEETERS(1933) 126,1120(1120 Pentateuco en hebraico y castellano)

9 BIBLE, O.T.,PENTATEUCH,SP

Humas de parasioth y aftharoth *Tr. from the Hebrew into Spanish*. Amsterdam, *pr.* Imanvuel Benveniste, 5403[1643]. 8°: A-2G<sup>8</sup> 2H<sup>2</sup> <sup>2</sup>A-I<sup>8</sup> <sup>2</sup>K<sup>4</sup> <sup>2</sup>I<sup>2</sup> (\$5); 242+78 ff; ff [1-2]-249[=241] [1] [1]-82[=76] [2]

Incorporates: Bible, O.T., Haptharoth, Sp, 1643 (*s.* 18)

Copies: LAJ2-I-44(lacks2H2(blank; 2I<sup>2</sup>), MBNR12859

References: RIBEIRO(1792), p. 243 (copy in Casa de N.Senhora das Necessidades in Lisboa), KAYSERLING(1890), p. 29, NEVES(1913) 58, PALAU(1923) 162791(under Menasseh), PEETERS(1933) 877

10 BIBLE, O.T.,PENTATEUCH,SP

Humas, o cinco libros de la Ley Divina. Juntas las aphtarot del año. *Ed. by Haham Menasseh ben Israel*. Amsterdam, *f.* Menasseh ben Israel, 5415[1655]. 12°: (+)<sup>4</sup> A-T<sup>12</sup> <sup>2</sup>A-E<sup>12</sup> <sup>2</sup>F<sup>6</sup>(\$7); 232+66 ff; pp [8] 1-451 [5] [1-2]-127 [5]

Incorporates: Bible, O.T., Haptharoth, Sp, 1654 (*s.* 19)

Copies: LBNRes3P, MBNR5549, MBNR10182

References: WOLF(1715), IV, 1463, BARBOSA(1741) III, p. 459 (inexact description with 1646 as year), RODRIGUEZ(1781), p. 478, KAYSERLING(1890), p. 29, NEVES(1913) 59(says that it is unknown), PALAU(1923) 162794(under Menasseh), PEETERS(1933) 694,880(694: under Menasseh Hacham, 4°; correct under Menasseh, n.880), SIMON(1950) 4792(under Menasseh)

11 BIBLE, O.T.,PENTATEUCH,SP

Cinco libros de la Ley Divina, con las Aphtarot de todo el año. *Corr. by David Tartaz*, Amsterdam, *f.* David Tartaz, *pr.*, 5451[1691]. 8°: A-3I<sup>4</sup> <sup>2</sup>A-Q<sup>4</sup>  $\chi^2$ (\$2);22+66 ff; pp [4] [1]-436 [4] [1-2]-128 [4]

Incorporates: Bible, O.T., Haptharoth, Sp, 1691 (*s.* 20)

Copies: MAH14-7-10-4243, MBNR12411, MBNR18615

References: KAYSERLING(1890), p. 30, PEETERS(1933) 290,881(erroneously under Franco Serrano and Menasseh)

12 BIBLE, O.T.,PENTATEUCH,SP

Los cinco libros de la Sacra Ley. Interpretados en lengua española, conforme a la divina tradicion, y comento de los mas celebres expositores. *Ed. by Yosseph Franco Serrano*, Amsterdam, *pr.* Mosseh Dias, 5455[1695]. 4°:  $\pi^8$  A-4Y<sup>4</sup> 4Z<sup>2</sup>(\$3); 374 ff; pp [16] 1-708 1-11 [11]

Copies: LBNRes2V, MAH14-4-6-1869, MBNR109, MBNR14820

References: WOLF(1715), IV, p. 182, BARBOSA(1741) II, p. x (Iozé Franco Serram), RODRIGUEZ(1781), p. 491, RIBEIRO(1792), p. 245 (has seen copy), KAYSERLING(1890), p. 100(under Serrano, David Franco), PEETERS(1933) 291(gives Isahac Dias as printer)

13 BIBLE, O.T.,PENTATEUCH,SP

Cinco libros de la ley divina. Amsterdam, *f.* David Tartaz, *pr.*, 5457[1697]. 8°:  $\pi$  A-2M<sup>8</sup> 2N<sup>4</sup> (\$4); 285 ff; pp [2] [1]-436 [6] 461-558[=568]

Copies: LBNRes4P

14 BIBLE, O.T.,PENTATEUCH,SP

Cinco libros de la Ley Divina. Amsterdam, *f.* Yshak de Cordova, *pr.*, 5465[1705]. 8°:  $\pi$  A-3V<sup>4</sup>(\$2); 265 ff; pp [2] [1]-528

Copies: LBNRes5P, MBNR10203

References: WOLF(1715), IV, p. 182, RODRIGUEZ(1781), p. 493, KAYSERLING(1890), p. 30, PEETERS(1933) 292

15 BIBLE, O.T.,PENTATEUCH,SP

Los cinco libros de la Ley Divina. Amsterdam, *f.* Selomoh Proops, *pr. and bsr.*, 5478[1718]. 8°:  $\pi$  A-2B<sup>8</sup> 2C<sup>8</sup>(2C4+ $\chi$ ) 2D-2K<sup>8</sup>(\$5); 266 ff; pp [2] [1]-528[=530]

Copies: LBNRes6P

References: NEVES(1913) 12, SILVAROSA(1933) 15, PEETERS(1933) 293

16 BIBLE, O.T.,PENTATEUCH,SP

Cinco libros de la Ley Divina. Amsterdam, *f.* Yshak de Cordova, *pr.*, 5484[1724]. 8°:  $\pi$  A-V<sup>4</sup> W<sup>4</sup> Y-3M<sup>4</sup>  $\chi^1$ (\$3); 238 ff; pp [2] 1-474

Copies: MBNR10733

References: RIBEIRO(1792), p. 244, KAYSERLING(1890), p. 30, PEETERS(1933) 294

17 BIBLE, O.T.,PENTATEUCH,SP

Cinco libros de la Ley Divina. *Corr. by David de Elisa Pereyra.* Amsterdam, *f.* David de Elisa Pereyra, 5493[1733]. 8°:  $\pi^4$  A-3N<sup>4</sup> 3O<sup>2</sup>(\$4); 242 ff; pp [8][1]-476

Copies: MBNR10724, MBNR13229, MBNU8999

References: RIBEIRO(1792), p. 245, KAYSERLING(1890), p. 30, PEETERS(1933) n. 295 (error: 5493=1735)

18 BIBLE, O.T.,HAPHTAROTH,SP

Aftharoth de todo el año como el uso de el Kaal Kados de Sefarad y los demas Ysraelitas por sus numeros sifradas. [Amsterdam], *pr.* Imanuel Benveniste, [1643]. 8°: A-I<sup>8</sup> K<sup>4</sup> (\$5); 76 ff; ll[1]-82[=76]

Part of: Bible, O.T., Pentateuch, Sp, 1643 (s. 9)

Copies: LAJ2-I-44, MBNR12859

References: NEVES(1913) 58

19 BIBLE, O.T.,HAPHTAROTH,SP

Libro de las aphtaroth de todo el año, sabatot, ros hodes fiestas solemnidades, y ayunos que celebra el pueblo de Ysrael, segun el uso del K.K. de Hespaña. Amsterdam, [n.pr.], 5415[1654]. 12°: A-E<sup>12</sup> F<sup>6</sup>(\$7); 66 ff; pp [1-2]-127[5]

Part of: Bible, O.T., Pentateuch, Sp, 1655 (s. 10)

Copies: LBNRes3P, MBNR5549, MBNR10182

References: WOLF(1715) III, 1463, RODRIGUEZ(1781), p. 481, RIBEIRO(1792), p. 336 (as part of Humas, 1655 by Menasseh), KAYSERLING(1890), p. 29, NEVES(1913) 59, PALAU(1923) 162793(under Menasseh)

20 BIBLE, O.T.,HAPHTAROTH,SP

Libro de las Aphtaroth de todo el año, Sabatoth, Ros-hodes, Fiestas, Solemnidades y Ayunos, que celebra el pueblo de Ysrael, segun el uzo del Kahal Kados de España. Amsterdam *f. pr.* David Tartas, 5451[1691]. 8°: A-Q<sup>4</sup>  $\chi^2$  (\$2); 66 ff; pp [1-2]-128[4]

Part of: Bible, O.T., Pentateuch, Sp, 1691 (s. 11)

Copies: MAH14-7-10-4243(lacks  $\chi^2$  (blanks)), MBNR12411, MBNR18615

21 BIBLE, O.T.,PSALMS,SP

Los Psalmos de David y otros. Amsterdam, *pr.* Iacob Wachter, [1625]. 12°: A-O<sup>12</sup>(\$6); 168 ff; pp [4] 1-330 [2]

Copies: MBNU8529

References: RODRIGUEZ(1781), p. 472 (gives 8° menor), RIBEIRO(1792), p. 249, PEETERS (1933) 1169

## 22 BIBLE, O.T.,PSALMS,SP

Psalterio de David: en Hebrayco dicho Thehylim. *Tr. from the Hebrew into Spanish.* Amsterdam, f. Jona Abravanel, *pr.* Jo: Trigg, 5410[1650]. 12°: A-O<sup>12</sup> P<sup>4</sup> Q<sup>8</sup>(\$6); 180 ff; pp [1]-343 [17]

Copies: LBNRes7P, MBNR5949, MBNR7623(lacks Q8(blank))

References: RODRIGUEZ(1781), p. 477, RIBEIRO(1792), p. 250, KAYSERLING(1890), p. 30, 31(under Bible(8°) and Bueno (12°)), PEETERS(1933) 1170,1234(1170 under Psalterio, 16°; 1234: Salterio)

## 23 BIBLE, O.T.,PSALMS,SP

Alabanzas de Santidad, traduccion de los Psalmos de David, por la misma phrasis y palabras del Hebrayco. *Tr. and ann. by Haham Yahacob Yehuda, Leon Hebreo.* Amsterdam, [n.pr.], 5431[1671]. 8°: \* -2\*<sup>8</sup> A-2F<sup>8</sup>(\$5); 248 ff; pp [32] 1-458 [6]

Copies: MAH14-10-5-8984, MBN15902, MBNR6159, MBNR6598, MBNR11866, MBNRU02318

References: WOLF(1715) III, 1048, RODRIGUEZ(1781), p. 483, RIBEIRO(1792), p. 283, KAYSERLING(1890), p. 30,58, NEVES(1913) 40, PEETERS(1933) 796,1167(under Leon Yaacob Yeuda and Psalmos)

## 24 BIBLE, O.T.,PSALMS,SP

Psalterio de David en Hebrayco dicho Thehylim. *Tr. from the Hebrew into Spanish.* Amsterdam, f. Selomoh Proops, *pr., bsr.*, 5483[1723]. 12°: A-K<sup>8/4</sup> L<sup>8</sup>(-L8) M-O<sup>8/4</sup> P<sup>8</sup>(-P8) Q-Y<sup>8/4</sup> Z<sup>8</sup>(-Z8)(\$5); 137 ff; pp [1]-265 [9]

Copies: MBNR13113

References: KAYSERLING(1890), p. 30, 31 (under Bible and Bueno), PALAU(1923) 135638+135640 (Erroneously double), PEETERS(1933) 1171

## 25 BIBLE, O.T.,SONG OF SONGS,SP

Paraphrasis caldayca, en los Cantares de Selomoh; con el Texto Hebrayco, y Ladino, tradusida en lengua Española. Amsterdam, f. Moseh Mendes Coutinho, *pr.*, 5461[1701]. 12°: A-K<sup>6</sup> L<sup>8</sup>(\$3); 68 ff; pp [1]-136

Copies: MBNR10431

References: KAYSERLING(1890), p. 30, 72 (under Bible and Misnajoht; gives 8°), PEETERS (1933) 1126(under Perakym)

26 BIBLE, O.T.,SONG OF SONGS,SP

Paraprrasis caldayca, en los Cantares de Selomoh; con el texto Hebrayco, y Ladino, traduzida en lengua Española. Amsterdam, *f.* Yshak de Cordova, *pr.*, 5466[1706]. 8°: A-X<sup>4</sup>(\$2); 84 ff; pp [1-3]-167 [1]

Copies: MBNU10818

References: SILVAROSA(1933) 18

27 BIBLE, O.T.,SONG OF SONGS,SP

Paraprrasis caldayca, en los Cantares de Selomoh, con el texto Hebrayco, y Ladino, traduzida en lengua Española. Amsterdam, *f.* Yshak de Cordova, *pr.*, 5484[1724]. 8°: A-X<sup>4</sup>(\$2); 84 ff; pp [1-2]-167 [1]

Copies: MBNR1056

References: KAYSERLING(1890), p. 31, 72 (under Bible and Misnajoth), PALAU(1923) under 26619, PEETERS(1933) 1093,1130(1130: under Paraquim)

28 BIBLE, O.T.,SONG OF SONGS,SP

Paraphrasis caldayca, en los Cantares de Selomoh, con el Texto Hebraico, y Ladino; traduzido en lengua Española. *Corr. by R. Ishac de Eliau Acohen Belinfante.* [Amsterdam], *f.* Gerh. Johan Janson, *pr.* Israel Mondovy, 5526[1766]. 8°: A-I<sup>8</sup> K<sup>2</sup> (\$4); 74 ff; pp [1-3]-144[=148]

Copies: MBNR12400

References: RODRIGUEZ(1781), p. 519 (accurate description: must have seen a copy), RIBEIRO (1792), p. 348, KAYSERLING(1890), p. 31, PALAU(1923) under 26619, PEETERS(1933) 1094

29 BIBLE, N.T.,PORT

O Novo Testamento, isto he todos os Sacro Sanctos Livros e Escritos Evangelicos e Apostolicos do Novo Concerto de nosso Fiel Senhor Salvador e Redemptor Iesu Christo. *Tr. by João Ferreira a d'Almeida.* Amsterdam, *pr.* Viuva de J. v. Someren, 1681. 4°: \*<sup>4</sup> A-3Z<sup>4</sup> 4A<sup>2</sup>(\$3); 282 ff; pp [8] 1-557[=555] [1]

Copies: LBNBib457V

30 BIBLE, N.T.,PORT

O Novo Testamento. Isto he, todos os Sacrosanctos Livros e Escritos Euangelicos e Apostolicos do Novo Concerto de Nosso Fiel Senhor Salvador e Redemptor Jesu Christo. *Tr. by Padre Joam Ferreira a d'Almeida.* Amsterdam, *pr.* Joam Crellius, 1712. 8°: \*<sup>6</sup>A-2D<sup>8</sup> 2E<sup>2</sup>(\$5); 224 ff; pp [12] [1-2]-425 [1]

Copies: LBNBib0763P(lacks A1(anr.tp.)), LBNBib381P, LBNBib764P

### 31 BIBLE, N.T.,SP

El Nuevo Testamento que es, los Escriptos Evangelicos, y Apostolicos. *Rev. by Cypriano de Valera*. Amsterdam, *pr.* Henrico Lorençi, 1625. 8°: A-3B<sup>8</sup> (\$5); 384 ff; pp 1-765 [3]

Copies: LBNBib714P (lacks3B8(blank)), LBNBib732P, LBNBib741P, LBNBib916P (lacks3B8(blank)), MBNR248, MBNR295, MBNR4209, MBNR12851, MBNU9959, MBNU10859

References: RODRIGUEZ(1781), p. 473, GALLARDO(1863) \* 4144(under Valera), PALAU(1923) 29078, PEETERS(1933) 1419(under Cypriano de Valera)

### 32 BIBLE, N.T.,SP

El Nuevo Testamento de Nuestro Señor Jesu Christo. *Corr. and rev. by Sebastian de la Enzina*. Amsterdam, *pr.* Jacobo Borstio, *bsr.*, 1708. 8°: \* <sup>4</sup>A-2H<sup>8</sup>(\$5); 252 ff; pp [8] [1]-491 [5]

Copies: LBNBib729P, LBNBib730P, MBNR8211 (lacks2H7,8(blanks)), MBNR10200 (lacks 2H7,8(blanks)), BNR11630 (lacks2H7,8(blanks)), MBNRU01114 (lacks 2H7,8(blanks)), MBNRU09268 (lacks 2H7,8(blanks))

References: RODRIGUEZ(1781), p. 499, PALAU(1923) 29105, PEETERS(1933) 449

### 33 CALENDARIO

Calendario de Ros-Hodes fiestas y ayunos, que los Hebreos celebran cada año. Con la declaracion por que las guardan, y la razon porque ayunã [5441-5471=1680-1710]. Amsterdam, *f.* David Tartas *pr.*, [1680]. 24°: A<sup>4</sup>  $\chi^6$  <sup>2</sup> $\chi^2$ ; 12 ff; 24pp

Incorporated in: Liturgy, Sp, 1681 (*s.* 68)

Copies: LBNRes127P

References: NEVES(1913) 69

### 34 CALENDARIO

Calendario de Ros Hodes fiestas y ayunos, que los hebreos celebran cada año [5448-5468=1687-1707]. Amsterdam, *f.* David Tartas, *pr.*, [1687]. 8°:  $\pi^4$  2R<sup>8</sup>(\$4); 12 ff; 24pp

Part of: Liturgy, Sp, 1690 (*s.* 70)

Copies: MBNU4213

### 35 CALENDARIO

Calendario de Ros-Hodes fiestas y ayunos que los Hebreos celebran cada año [5453-5462=1693-1701]. Amsterdam, *f.* David Tartaz, *pr.*, [1693]. 8°: 3S<sup>4</sup> π3S<sup>4</sup> (\$2); 8 ff; 16pp

Part of: Liturgy, Sp, 1692 (*s.* 71)

Copies: MAH14-7-10/4243

### 36 CALENDARIO

Calendario de Ros-Hodes fiestas y ayunos, que los Hebreos celebran cada anho [5463-5476=1702-1715]. Amsterdam, *pr.* Ymanuel Athias, [1702]. 24°: π<sup>10</sup>; 10 ff; 20pp

Copies: MBNR7230

37 CALENDARIO Calendario espanhol de Ros-Hodes fiestas y ayunos, como los Hebreos celebran cada anho [5464-5474=1703-1713]. Amsterdam, *pr.* Ymanuel Athias, [1703]. 12°: π<sup>8</sup> ; 8 ff; 16pp

Copies: MBNR13645

References: KAYSERLING(1890), p. 33(gives 16°), PEETERS(1933) 194(under Samuel de Caceres, 12°)

### 38 CALENDARIO

Calendario espanhol de Ros-Hodes fiestas y ayunos, que los Hebreos celebran cada anho [5464-5489=1703-1728]. Amsterdam, *pr.* Ymanuel Athias, [1703]. 16°: π<sup>16</sup>; 16 ff; pp 32

Copies: MBNR13645

### 39 CALENDARIO

Calendario de Ros-Hodes fiestas y ayunos que los Hebreos celebran cada año [5466-5477=1705-1716]. Amsterdam, *f.* Moseh Mendez Coutinho, *pr.*, 5466[1706]. 8°: 2D2-2D4; 3 ff; 6pp

Part of: Liturgy, Sp, 1706 (*s.* 74; MAH copy)

Copies: MAH14-2-3-474



#### 40 CALENDARIO

Calendario de Ros-Hodes fiestas y ayunos, que los Hebreos celebran cada ano con la declaracion porque las guardan, y la razon porque ayunan [5493-5509=1732-1748]. [Amsterdam], [n.pr.], [1732]. 8°: π<sup>5</sup>; 5 ff; 10pp

Part of: Liturgy, Sp, 1733 (s. 83)

Copies: MBNR13229, MBNU8999

#### 41 CATECHISMO

Catechismo qve significa forma de instruccion que se enseña en las escuelas y Yglesias reformadas, segun la palabra de Dios.. [Leiden?], *pr.* Iores van Henghel. 1628. 8°: A-H<sup>8</sup> I<sup>4</sup> (\$5); 68 ff; pp [1-2]-133 [3]

Copies: MBNU2920

#### 42 COMEDIA

Comedia famosa dos successos de Jahacob, e Essav. Delft, *f.* Abraham Ramires and Ishac Castello, 5459[1699]. 8°: \*<sup>2</sup> A-E<sup>8</sup> F<sup>6</sup>(-F6)(\$5); 47 ff; pp [4] [1-2]-89 [1]

Copies: LBNRes2788P, MBNR2410, MBNR11953

References: KAYSERLING(1890), p. 39, REMEDIOS(1911), p. 144

#### 43 COMEDIAS

Comedias. Escogidas de diferentes libros. De los mas celebres, è insignes poetas. Brusse-las [Amsterdam], *pr.* Manuel Texera Tartaz, 1704. 4°: π A-D<sup>4</sup> E<sup>2</sup>(-E2)<sup>2</sup>A-D<sup>4</sup> A-D<sup>4</sup> A-D<sup>4</sup> A-D<sup>4</sup> A-D<sup>4</sup> E<sup>2</sup> A-C<sup>4</sup> A-I<sup>4</sup> A-D<sup>4</sup> A-E<sup>4</sup> A-D<sup>4</sup> E<sup>2</sup>(-<sup>10</sup>E2)<sup>11</sup>A-D<sup>4</sup> E<sup>2</sup>(\$3); 228 ff; ff [1] 1-17, 1-16, 1-16, 1-16, 1-18, 1-12, 1-36[1], 1-19, 1-19, 1-20, 1-17, 1-18

Copies: MBNT23401 (lacks tp.; data from copy in London, British Library)

References: PALAU(1923) 57991, PALAU(1923) 58065, PEETERS(1933) n. 363, PEETERS(1965)

Note: One of the collections of *comedias* printed in Amsterdam by Sephardic Jews and with a false address. This edition is dedicated to Manuel de Belmonte, which indicates the Amsterdam Sephardi provenance of the edition. The date coincides with the literary life of the *Academias* in Amsterdam. The adress could have been chosen to avoid censorship by the leaders of the Amsterdam Portugese Jewish community, but more probably was used in order to sell the edition also among an Iberian public outside of the Netherlands. I have not identified the printer: Semuel Teixeira Tartaz printed some works in Amsterdam, but appears to have been in 1701 in Leghorn (KAYSERLING (1890), p. 102). We have found, however, a Manuel Texera Tartaz, Spanish teacher, editor of Ulrick Raetken's *Gramatica o instruccion*, Amsterdam, 1718(copy in Ets Haim/Montezinos Library, sign. 32F30). S. BOER (1987).

#### 44 COMEDIAS NUEVAS

Comedias nuevas de los mas celebres autores, y realizados ingenios de España. Amstardan, f. David Garcia Henriquez, 1726. 4º:  $\pi^2$  A-E<sup>4</sup> F<sup>2</sup>(-F2) <sup>2</sup>A-E<sup>4</sup> <sup>2</sup>F<sup>4</sup>(-<sup>2</sup>F3) <sup>3</sup>A-D<sup>4</sup> <sup>3</sup>E<sup>2</sup>(-<sup>3</sup>E2) <sup>4</sup>A-C<sup>4</sup> <sup>4</sup>D<sup>2</sup> <sup>5</sup>A-E<sup>4</sup> <sup>6</sup>A-F<sup>4</sup> <sup>7</sup>A-F<sup>4</sup> <sup>8</sup>A-E<sup>4</sup> <sup>9</sup>A-E<sup>4</sup> <sup>9</sup>F<sup>2</sup> <sup>10</sup>A-E<sup>4</sup> <sup>11</sup>A-E<sup>4</sup> <sup>11</sup>F<sup>2</sup>(-<sup>11</sup>F2) <sup>12</sup>A-E<sup>4</sup> <sup>12</sup>F<sup>4</sup>(-<sup>12</sup>F4); 251 ff; pp [4] 1-88, 91-123 [1] 129-458, 461-506[=498]

Copies: MBNR10914, MBNR12593, MBNT10805

References: KAYSERLING(1890), p. 39, PALAU(1923) 57993(gives 1724), PALAU(1923) 58066, PEETERS(1933) 364(gives 1724)

#### 45 ELOGIOS

Elogios, que zelosos dedicaron a la, felice memorià de Abraham Nunez Bernal, que fue quemado vivo santificando el Nombre de su Criador en Cordova a 3 de Mayo 5415. [Amsterdam], [n.pr.], [1655?], 4º: \* <sup>4</sup>A-P<sup>4</sup> Q<sup>2</sup> R-Y<sup>4</sup>(\$3); 90 ff; pp [4] 1-172[=176]

Copies: MBNR31873(lacks (\* )3,4)

References: WOLF(1715) I, 123, RIBEIRO(1792), p. 255, KAYSERLING(1890), p. 43, PALAU(1923) 79197, PEETERS(1933)n.119(under Jacob Bernal)

#### 46 EPITOME

Epitome de la vida, y mverte de San Ignacio de Loyola, Patriarca, y Fvndador de la Compañia de Iesvs. Ruremynda, pr. Gaspar du Pree, 1662. 4º:  $\pi^3$ A-H<sup>4</sup> I<sup>2</sup>(\$2); 37 ff; pp [6] 1-66 [2]

Copies: MBNR4854

References: PALAU(1923) 80272

#### 47 GAZETA

Gazeta española de Amsterdam. [Amsterdam], [n.pr.], [10-10-1667]. 2º:  $\pi^2$  ; 2 ff; 4pp

Copies: MAHJESUITAST26FF166-67

References: SIMON(1950) 3654

Note: Until now the first number of the *Gazeta de Amsterdam* was dated 12th September 1672: the copy present in London, Public Record Office. However, this number, now the first known number of the *Gazeta* was already mentioned in the *Bibliografía de la Literatura Hispánica* by José Simón Díaz (s. above). The title differs slightly from the one, adopted in the later editions of this newspaper, the printer is not known and the typography rather primitive; we cannot identify it with Sephardic printers in Amsterdam. This all asks for a reconsideration of the *Gazeta* as beeing a 'Jewish' newspaper (cf. Dr. L. Fuks 'Joodse Pers in de Nederlanden 1674-1970', in *Joodse Pers in de Nederlanden en in Duitsland*).

[. . .] Tentoonstelling georganiseerd door Anne Frank Stichting 9-15 juli 1969 (Amsterdam, 1969) pp. 7-14). Only a thorough comparison with the newspapers printed in other languages in Amsterdam, can establish as to what degree the paper was made by or ment for Jews or New Christians.

#### 48 GAZETA

Gazeta de Amsterdan. [Amsterdam], *pr.* David Tartas, [5-9-1672]. 2°: A<sup>2</sup> (\$1); 2 ff; 4pp

Copies: MAHJESUITAS173NO53

References: PALAU(1923) 96343, SIMON(1950) 3655

#### 49 GAZETA

Gazeta de Amsterdam. [Amsterdam], *pr.* David Tartas, [1673]. 8°: M<sup>2</sup> V<sup>2</sup> (\$1); 2+2 ff; 4+4pp

Copies: MBNVECA62-152/3

#### 50 GAZETA

Gazeta de Amsterdam. [Amsterdam], *pr.* David Tartas, [1686]. 8°: C<sup>2</sup> (\$1); 2 ff; 4pp

Copies: MBNVECa 62-154

#### 51 GAZETA

Gazeta de Amsterdam. [Amsterdam], *pr.* David Tartaz, [1689]. 8°: O<sup>4</sup>, P<sup>4</sup>, S<sup>4</sup>, V<sup>4</sup>, 2B<sup>4</sup> (\$1); 4,4,4,4,4 ff; pp [105]-112, [113]-120, [137]-144, [153]-160, [192]-199

Copies: MBNVECa 62-155/9

#### 52 GAZETA

Gazeta de Amsterdam. [Amsterdam], *pr.* David Tartaz, [1690]. 8°: F<sup>4</sup>, G<sup>4</sup>, N<sup>4</sup>, P<sup>4</sup>, R<sup>4</sup> (\$1); 4,4,4,4,4 ff; pp [41]-48, [49]-56, [97]-104, [113]-120, [129]-136

Copies: MBNVECa 62-160/4

References: PALAU(1923) 96345, SIMON(1950) 3657

#### 53 LAZARILLO

La vida de Lazarillo de Tormes, y de sus fortunas y aduersidades. [Leiden], *pr.* Oficina Plantiniana, 1595. 8°: A-F<sup>8</sup>(\$5); 48 ff; pp [1-2]-95 [1]

Copies: MBNR1841

References: PALAU(1923) 133399(Antwerp), PEETERS(1933) 725(Antwerp), SIMON, n. 5960, SIMON(1950) 5960, PEETERS(1965) 690

#### 54 LAZARILLO

La vida de Lazarillo de Tormes. [Leiden], *pr.* Oficina Plantiniana, 1602. 12°: A-G<sup>8</sup> H<sup>4</sup>(\$5); 60 ff; pp [1-2]-120

Copies: MBNR14338

References: PALAU(1923) under 133402(Antwerp), PEETERS(1933) 726(Antwerp), SIMON (1950) 5968, PEETERS(1965) 691

#### 55 LITURGY, SP

Orden de oraciones de mes arreo.s. sin boltar de vna à otra parte. Y la orden de Hanvcah, Purim, y Pascuas de Pesah, Sebuoth, y Suchot; con mucha diligentia emendada. (col:Maguntia, 13. de Adar de 5344 [=Dordrecht, Peter Verhagen, 26 February 1584]). 8°: A-Z<sup>8</sup> a-f<sup>8</sup>g<sup>4</sup> \* <sup>4</sup>; 240 ff; ff 1-236[4]

Copies: MBNR11178

Notes: Until now, the first known book printed in the Northern Low Countries for Sephardic Jews was the 'Machzor Maguntia', dated on its tp: 3 March 1584(col: 27 April 1584), identified by S. Seeligmann as printed in Dordrecht (s. SEELIGMANN (1933), p. 35); as the impressum of the titlepage of the edition I found in Madrid has been cut off, we only have got the date mentioned in the colophon, which makes this prayerbook for the Sephardic Jews nevertheless the first known one printed in Holland. A.K. Offenberg commented the book in a recent article (OFFENBERG (1988)), and showed some photocopies to P. Valkema Blouw, who confirmed, on typographical evidence, that it was printed at Dordrecht, by Peter Verhagen.

#### 56 LITURGY, SP

(lacks tp.: )Orden de la Hagada de Pesah. [Amsterdam?, n.pr. n.d. [17th century]]. 12°: A-D<sup>6</sup>(\$3); 24 ff; pp [1]-48

Copies: LBNRes16(2)P

Note: I have included this booklet, which lacks a titlepage and which I have not been able to date in this bibliography, because I assume it was printed in Amsterdam. Apart from the *Orden de Pesah*, printed in Amsterdam in 1622 by David Abenatar Melo (in 8° and consisting of 15 leaves) I know of no other Dutch edition of the *Hagadah*. This copy is bound with David Pardo: *Compendio de los dinim*, Amsterdam, 1689. I hope more complete copies will be found.

## 57 LITURGY, SP

Primera parte del Sedvr contiene las oraçiones de cada dia, de cada Sabath, y de cada mes. Y de los ayunos del Solo y congregaçion. Y de las fiestas de Hanucha j Purim, j de los diez dias de contriçion. Con muchas cosas acreçentadas, que en todo el año se suelen dezir. Amsterdam, f. Yshac Franco, 5372[1612]. 8°: A-2Q<sup>8</sup> (\$4); 312 ff; pp [1-3]-604[=624]

Copies: MBN5-01235

References: RODRIGUEZ(1781), p. 643(has seen a copy)

Note: This must be the copy seen and decribed by Rodríguez de Castro; as other other copies mentioned by him are also to be found in the Biblioteca Nacional of Madrid, partly recognizable by their shelfmarks. I.S. Révah mentioned the reference by Rodríguez de Castro and stated that no copy of it had been found in the XIXth and XXth centuries. He then revealed some fragments of it (REVAH (1968)). A.K. Offenberg, some years later, finally found a copy of the intriguing *Primera parte del Sedur* in the Herzog August Bibliothek in Wolfenbüttel. Comparing it with the fragments found by Révah, he concludes that there must have been an earlier edition of the *Primera parte*. As the collation of the Madrid copy is quite different, it could be that earlier edition. However, as in the copy described by Offenberg, in the introduction we read that the book is printed *once more*.

## 58 LITURGY, SP

מחזור Orden de Ros Hasanah y Kipur. Traduzido en Español, y de nuevo emmédado, y añadido el Keter Malchut, y otras cosas. [Amsterdam], f. David Pardo and Salom ben Yosseph, [pr. Menasseh ben Israel], 5390[1630]. 8°: A-2F<sup>8</sup> 2G<sup>2</sup>(\$4); 234 ff; ll[1-2]-234

Copies: MBNR6988

References: KAYSERLING(1890), p. 61, PEETERS(1933) 1036

## 59 LITURGY, SP

Orden de las oraciones del mes, con lo mas necessario y obligatorio de las tres fiestas del año. Como tambien lo que toca a los ayunos, Hanucah, y Purim. Ed. by Menasseh ben Israel. Amsterdam, f. Menasseh ben Israel, 5397[1636]. 32°: A-D<sup>8</sup> E-2X<sup>8/4</sup> 2Y2 \*<sup>8</sup> 2\*<sup>4</sup>; 274+24 ff; pp [1-4]-547[1]+[1]-24

Copies: MBNR27290

References: KAYSERLING (1890), p. 60, PALAU (1923) 162802, 202334 (under Menasseh (162802)), PEETERS(1933) 1017, SIMON(1950) 4785(under Menasseh)

## 60 LITURGY, SP

Orden de los cinco Tahaniot. (lacks tp: [Amsterdam, f. Doctor Efraim Bueno and Yonah Abravanel, pr. Nicolao de Ravesteyn, 1648]). 8°: A-2D<sup>8</sup>(-D8 blank)(\$5); 216 ff; pp [1-2]-429[1]

Copies: MBNR11604

References: KAYSERLING(1890), p. 7, 31, 64(under Abravanel, Bueno and Liturgy), PALAU (1923) under 202254, PEETERS(1933) 1004

Note: I have supplied the lacking data from a copy of this rare edition of the *Tahaniot*, which A.K. Offenberg showed me just a few weeks before publication of this article, and which is now in the possession of the *Bibliotheca Rosenthaliana*.

## 61 LITURGY, SP

Orden de lo que se melda en noches de sebuot y osaana raba, de la Ley Prophetas Escrituras, Misna Guemar Aguada, y Cabala conforme el vzo em toto Israel. Amsterdam, f. Hebra Abi Ietumim, [pr. Imanuel Benveniste], [>1648], 8°: A-V<sup>8</sup> (\$6); 160 ff; pp [320]

Copies: LBNRes12P(lacks V7,8blanks)

References: KAYSERLING(1890), p. 63, PALAU(1923) 202384, PEETERS(1933)n.1013, PEETERS(1933) 1013

Note: The charitable society for the care of orphans was founded in 1648 (FRANCO MENDES (1975)), which coincides with the activities of Imanuel Benveniste, whose mark appears on the tp.

## 62 LITURGY, SP

מחזור de las oraciones del año. Parteprimera contiene las Thephilot cotidianas, de Sabat, Ros hodes, Hanuca, Purim, y del Ayuno del Solo. Ed. by *Hacham Menasseh ben Israel*. Amsterdam, pr. Semuel ben Israel Soeyro, 5410[1650]. 12°: (...)<sup>6</sup> A-E<sup>12</sup> F<sup>14</sup> G<sup>12</sup>(-G11,12)  $\chi^4$  H<sup>12</sup>(H2+<sup>2</sup> $\chi$ ; H6+<sup>3</sup> $\chi$ 1.2) I<sup>12</sup>(I4+<sup>4</sup> $\chi$ ) K<sup>8</sup>(-K8)(\$6); 129 ff; ll[6]1-[123]

Copies: MBNR17435

References: RIBEIRO(1792), p. 344 (410=1660! under two different titles; copy in Royal Library Paris), KAYSERLING(1890), p. 60 (gives 8°), PALAU(1923) 162814, PEETERS(1933) 878, 883 (mentions 8°(878) and 12°(under Menasseh)), SIMON(1950) 4789(Under Menasseh)

## 63 LITURGY, SP

ט' ברכות Orden de las Bendiciones. Conforme el vso del K.K. de España. Añadido y dispuesto en mejor forma que las precedentes impresiones. Amsterdam, pr. Semuel ben Israel Soeyro, 5410[1650]. 12°: A-C<sup>12</sup> (\$6); 36 ff; ll[1]-36

Copies: MBNR17435

References: RIBEIRO(1792), p. 344(inexact description: Ordem das benções segundo o rito espanhol), KAYSERLING(1890), p. 60, 62(gives 8°), PALAU(1923) 162814(Under Menasseh), PALAU (1923) under 202245, PEETERS(1933) 997(with Calendario), SIMON(1950) 4791

#### 64 LITURGY, SP

מחזור de las oraciones del año. Parte tercera contiene todas las Thephilot de las Pascuas, con un amostrador circular del Homer, una excelente Paraphrases en los rakim, y todos los 613. Preceptos por admirable disposicion. *Ed. and Rev. by Menasseh ben Israel*. Amsterdam, *pr.* Samuel ben Israel Soeyro, 5410[1650]. 12°: A-T<sup>12</sup> V<sup>4</sup>(\$6); 232 ff; II[1-2]-232

Copies: MBNR17436

References: KAYSERLING(1890), p. 61 (with Orden de Ros Asanah), PALAU(1923) under 162814, PEETERS(1933) 883,1014(883: under Menasseh (2 vols.))

#### 65 LITURGY, SP

Orden de Ros Asanah y Kipur. Traduzido en Español, y de nuevo emmendado, y añadido el Keter Malchut, y otras cosas. Amsterdam, *f.* D. Efraim Bveno and Jona Abravanel, *pr.* Joris Trigg, 5412[1652]. 8°; A-2G<sup>8</sup>(\$5); 240 ff; pp [1-2]-478[2]

Copies: LBNRes7V(tp corrected KUYPER by KYPUR with a leaflet)

References: KAYSERLING(1890), p. 7, 31, 61 (under Abravanel, Bueno and Liturgy), PALAU (1923) under 202415(gives date 5412(1662)), PEETERS(1933) 1037

66 LITURGY, SP Orden de los cinco Tahaniot. Del año, sin boltar de una a otra parte, los quales son. El Tahanit de Tebet, el de Ester, el de dezisiete de Thamuz, el de Ab, y el de Guedaliah. Amsterdam, *f.* Doctor Efraim Bueno and Yahacob Castello, *pr.* Joris Trigg, 5420[1660]. 8°: A-2D<sup>8</sup>(\$5); 216 ff; pp [1-2]-432

Copies: LBNRes15P

References: KAYSERLING(1890), p. 64, PALAU(1923) under 202255, PEETERS(1933) 1006

#### 67 LITURGY, SP

Orden de Ros Asanah y Kypur. Traduzido en Español, y de nuevo emmendado, y añadido el Keter Malhut y otras cosas. Amsterdam, *f.* David Fereira and Mosseh Moreno Henriques, *pr.* David de Crasto Tartaz, (col: por mano de Iahacob Guadalupe), 5423[1663]. 8°: A-2G<sup>8</sup>(\$5); 240 ff; pp [1-3]-479 [1]

Copies: LBNRes8V, MBN5-01235

References: RODRIGUEZ(1781), p. 643, KAYSERLING(1890), p. 62, PALAU(1923) 202416, PEETERS(1933) 1038

68 LITURGY, SP

Orden de las oraciones cotidianas Por estilo esguído y corriente, con las de Hanucah Purim y Ayuno del solo. Como tambien de las tres Pascuas, de Pesah, Sebutoh, y Sucoth. Amsterdam, *f. David Tartas, pr.*, 5441[1681]. 24°: A-2O<sup>8</sup>(\$5); 296 ff; pp [1-3]-593[=591][1]

Incorporates: Calendario, Sp, 1680 (s. 33)

Copies: LBNRes127P

References: NEVES(1913) 69, PALAU(1923) 202345(Gives in-16), PEETERS(1933) 1024(gives 16°), CASSUTO(1972), p. 220

69 LITURGY, SP

Orden de Ros-Asanah y Kipur. Por estilo seguido, y corriente, conforme se uza en este Kahal Kados. Amsterdam, *f. David Tartas, pr.*, 5444[1684]. 8°: A-F<sup>8</sup> G<sup>6</sup> H-2K<sup>8</sup> 2L<sup>4</sup> (\$4); 266 ff; pp [1-3]-530[=532]

Copies: MBNR13224

References: KAYSERLING(1890), p. 62, PALAU(1923) 202417, PEETERS(1933) 1039

70 LITURGY, SP

Orden de las oraciones cotidianas por estilo seguido y corriente, con las de Hanucah, Purim, y Ayuno del Solo. Y las tres Pascuas, Pesah, Sebuoth, y Sucoth. A que se añaden las Parassioth, y Aphtaroth, que en todas estas Fiestas se leen. Amsterdam, *f. David de Crasto Tartas, pr.*, 5450[1690]. 8°: A-2P<sup>8</sup> 2Q<sup>4</sup>(\$4); 308 ff; pp [1-2]-615[1]

Incorporates: Calendario, Sp, 1687 (s. 34)

Copies: MBNU4213

References: [not recorded]

71 LITURGY, SP

Orden de las oraciones cotidianas. Por estilo seguido y corriente, con las de Hanucah, Purim, y Ayuno del Solo. Y las tres Pascuas, Pesah, Sebuoth, y Sucoth. A que se añaden las Parasioth, y Aphtaroth, que en todas estas Fiestas se leen. *Corr. by David Tartas.* Amsterdam, *f. David Tartas, pr.*, 5452[1692]. 8°: A-3S<sup>4</sup> πS<sup>4</sup>(\$2); 260 ff; pp [1]-504 [16]

Incorporates: Calendario, Sp, 1693 (s. 35)

Copies: MAH14-7-10-4243



References: PALAU(1923) 202348, SILVAROSA(1933) 47, PEETERS(1933) 1025

## 72 LITURGY, SP

Orden de Ros-Asanah y Kipur Por estilo seguido, y corriente, conforme se uza en este Kahal Kados. *Corr. by David Tartas*. Amsterdam, *f. David Tartas, pr.*, 5455[1695]. 8°: A-P<sup>8</sup> Q-R<sup>4</sup> S-2G<sup>8</sup>(\$4); 232 ff; pp [1]-464[=462]

Copies: LBNRes9P, MBNR12832

References: KAYSERLING(1890), p. 62, PALAU(1923) 202418, PEETERS(1933) 1041

## 73 LITURGY, SP

Orden de las oraciones cotidianas Por estilo seguido y corriente, con las de Hanucah, Purim, y Ayuno del solo. Como tambien las tres Pascuas de Pesah, Sebuoth y Sucoth, y con las Parasioth, y Aftarót. y Hazaroth de Sebuoth. Amsterdam, *f. Yshak de Cordova, pr. W. Groenevelt*, [1704]. 8°:  $\pi^4$  A-K<sup>4</sup> L\*<sup>4</sup> L-2K<sup>4</sup> 2L<sup>4</sup>(-2L4) 2M-3E<sup>4</sup>  $\pi^3$ E<sup>4</sup> 3F-3L<sup>4</sup> ; 239 ff; pp [1-2]-475[3]

Copies: LBNRes4P

References: KAYSERLING(1890), p. 60, PALAU(1923) 202351, PEETERS(1933) 1027(gives 16°)

## 74 LITURGY, SP

Orden de las oraciones quotidianas Por estilo seguido, y corriente, con las de Hanucah, Purim, y Aiuno del Solo. Y las Pascuas de Pesah, Sebuoth, y Sucoth, Parasioth y Haphtaroth, y las Hazazeroth de Sebuoth. Amsterdam, *f. Moseh Mendez Coutinho, pr.*, 5466[1706]. 8°:  $\pi^4$  1\* \* \* -44\* \* \* <sup>4</sup> A-2C<sup>4</sup> 2D<sup>4</sup> (\$2); 288 ff; pp [8] [1]-347[=349] [3] 401-611[=608] [8] [=576pp]

Incorporates: Liturgy, Sp, 1706(s. 525) Calendario, Sp, 1706 (s. 39)

Copies: LBNRes126P(2D<sup>2</sup> instead of 2D<sup>4</sup>), MAH14-2-3-474(lacks \* \* \* 44(3)(blank))

References: KAYSERLING(1890), p. 60(gives 12°), PALAU(1923) 202353(gives 16°), SILVAROSA(1933) 48(corrects Kayserling), PEETERS(1933) 1028

## 75 LITURGY, SP

Orden de Ros-Asanah y Kipur Por estilo seguido, y corriente, conforme se uza en este Kahal Kados. Amsterdam, *f. Yshak de Cordoua, pr.*, 5466[1706]. 8°:  $\pi$  A-K<sup>4</sup> L<sup>4</sup>(-L4) M-3I<sup>4</sup> 3K<sup>4</sup>(-3K4 blank); 223 ff; pp [2] 1-456[=444]

Copies: LBNRes10P

References: PALAU(1923) 202352, SILVAROSA(1933) 60

#### 76 LITURGY, SP

Orden de las tres Pascuas Pesah, Sebuoth, y Sucoth, con sus Parasioth, y aphtaroth; la Hagada, Azazerot de Sebuoth, y Selihot de Hossana Raba. *Corr. by Moseh Mendez Coitiño*. Amsterdam, *f.* Moseh Mendez Coitiño, 5466[1706]. 8º: (1 leaf, signed: 44\* \* \* 3), A-2C<sup>4</sup> 2D<sup>2</sup>(\$2); 107 ff; pp [2]401-611[=608][4]

Part of: Liturgy, Sp, 1706 (s. 74)

Copies: LBNRes126P

#### 77 LITURGY, SP

Orden de las oraciones de Ros-Asanah y Kipur Por estilo seguido, y corriente, conforme se uza en este Kahal Kados. Amsterdam, *f.* Selomoh Proops, *bsr.* Selomoh Proops, 5477[1717]. 8º: π A-B<sup>8</sup> C<sup>8</sup>(-C8) D<sup>8</sup>(-D8) E-2C<sup>8</sup> 2D<sup>8</sup>(-2D8) 2E<sup>8</sup>(-2E8); 221 ff; pp [2] [1]-440

Copies: LBNRes11P(D3+D4 missing)

References: PALAU(1923) 202354, SILVAROSA(1933) 62

#### 78 LITURGY, SP

Orden de las oraciones cotidianas Por estilo seguido y corriente, con las de Hanucha y Purim, y A yuno del Solo. Como tambien las tres Pascuas de Pesah, Sebuoth, y Sucoth, y con las Parasioth, y Haphtaroth, y las Hazarót. Amsterdam, *f.* Yshak de Cordova, *pr.*, 5483[1723]. 8º: \* <sup>2</sup> A<sup>4</sup> B-2G<sup>8</sup> 2H-2I<sup>4</sup> 2K<sup>2</sup>(\$5); pp [1-8]-492[8]

Copies: MBNR10733

References: SILVAROSA(1933) 51

#### 79 LITURGY, SP

Orden de los cinco Ayunos [...] Por estilo seguido y corriente, conforme se uza en este Kahal Kados de T.T. Amsterdam, *f.* Yshak Hu de Cordoua, *pr.*, 5484[1724]. 8º: π A-D<sup>4</sup> E<sup>4</sup>(-E1) F<sup>4</sup>-2X<sup>4</sup> 2Y<sup>2</sup>(\$2); 178 ff; pp [2] 1-356[=354]

Copies: MBNR1080, MBNR10700

References: PALAU(1923) 202251, SILVAROSA(1933) 67, PEETERS(1933) 1002

## 80 LITURGY, SP

Orden de Ros-Asanah y Kipur Por estilo corriente y seguido sin bolver de una aotra Parte, como se uza en este Kahal Kados. Amsterdam, *f.* Aharon de Hisquia Querido, *bsr.* Aharon Hiskia Querido, 5486[1726]. 8º: π A-2F<sup>8</sup> 2G<sup>4</sup>(\$5); 237 ff; pp [2]1-470[2]

Copies: LBNRes9V, LBNRes1373P

References: KAYSERLING(1890), p. 62, PALAU(1923) 202419, PEETERS(1933) 1042

## 81 LITURGY, SP

Orden de los Cinco Ayunos Por estilo seguido, y corriente, conforme se uza en este Kahal Kados. Amsterdam, *f.* Aharon Hisquia Querido, *bsr.* Aharon Hisquia Querido, 5487[1727]. 8º: π A-X<sup>8</sup> Y<sup>2</sup> (-Y2blank)(\$5); 170 ff; pp [2][1]-338

Copies: LBNR3089P, LBNRes13P

References: KAYSERLING(1890), p. 64, PEETERS(1933) 1003

## 82 LITURGY, SP

Orden de las tres Pascuas Pesah, Sebuoth, y Sucoth, con sus Parasioth, y aphtaroth; la Hagada y Selihot de Hossana Raba. Amsterdam, *pr.* Aharon Hisquia Querido, *bsr.*, 5487[1727]. 8º: A-Y<sup>8</sup>(-Y8blank)(\$5); 175 ff; pp [1-2]-348 [2]

Copies: LBNRes12V

References: KAYSERLING(1890), p. 61, PEETERS(1933) 1045

## 83 LITURGY, SP

Orden de las oraciones cotidianas Por estilo seguido y corriente, con las de Hanucah, Purim, y Ayuno del Solo. Como tambien las tres Pascuas de Pesah, Sebuoth, y Sucoth, y con las Parasioth, y Aftarót. *Corr. by David de Elisa Pereyra.* Amsterdam, *f.* David de Elisa Pereyra, 5493[1733]. 8º: \* <sup>8</sup> A-2K<sup>8</sup> 2L<sup>6</sup>(-2L6 blank)(\$5); 277 ff; pp [8] [1-8]-543 [3]

Incorporates: Calendario, Sp, 1732 (*s.* 40)

Copies: MBNR13229, MBNU8999

References: KAYSERLING(1890), p. 61(gives 1732), PALAU(1923) 202358(gives 1732), PEETERS(1933) 1031(gives 1732)

#### 84 LITURGY, SP

Orden de leccion de Tora Nebiim y Quetubim, que por devocion deuen leer todos los temientes del Señor en las noches de Sebuot y Hosaana Raba. [Amsterdam], *f.* Mordehay de Is: Levy Montesinos, *bsr.*, 5494[1734], 8°: A-G<sup>8</sup> (\$5); 56 ff; 112pp

Copies: LBNRes14P

References: KAYSERLING(1890), p. 63, PALAU(1923) 202312(Gives date 5494(1736)), PEETERS(1933) 1007

#### 85 LITURGY, SP

Orden de las oraciones quotidianas. Haya, *f.* Jahacob Castello, *pr.* C: Hoffeling, 5494[1734], 24°:  $\pi$  A-S<sup>8</sup> T<sup>8</sup>(T2+\* T1,2,3) V-2K<sup>8</sup> 2L<sup>6</sup>(\$5); 274 ff; pp [2] [1-3]-292 [6] 293-533 [7]

Copies: LBNRes8P

References: PALAU(1923) 202359(Gives in-8), SILVAROSA(1933) 55

86 ROMANCES Romances varios de diferentes authores. Amsterdam, *f.* Curioso, *bsr.* Ishaq Coen Faro, 1688. 12°:  $\pi$  A<sup>12</sup>A-D<sup>12</sup>(\$7); 61 ff; pp [26] 1-96

Copies: MBNR3237(incomplete:lacks A11, C10), MPRIB148

References: KAYSERLING(1890), p. 94, PALAU(1923) 277071, PEETERS(1933) 1214

#### 87 RULES

Novo reglamento para à Irmandade de T.T. & Es-Haim. Amsterdam, *pr.* Ishac Jeuda Leao Templo, 5488[1728]. 4°: A-O<sup>2</sup>(\$1); 28 ff; pp [1-2]-55 [1]

Copies: LBNRes28V

References: SILVAROSA(1933) 143

#### 88 SERMOËS

Sermoês que pregarão os doctos ingenios do K.K. de Talmud Torah, desta cidade de Amsterdam, no alegre estreamento, & publica celebridade da Fabrica que se consagrou a Deos, para Caça de Oraçaõ. Amsterdam, *f.* David de Castro Tartaz, *pr.*, 5435[1675]. 4°:  $\pi^4$  A-T<sup>4</sup> V<sup>2</sup>(\$2); 86 ff; pp [16] [1]-155 [1]

Copies: LBNRes24V( $\pi^4$ :engravings of synagogue by Romein de Hooghe), MBNR8102( $\pi^4$ : engravings)

References: RODRIGUEZ(1781), p. 643, RIBEIRO(1792), p. 321, KAYSERLING(1890), p. 100, REMEDIOS(1911), p. 127, NEVES(1913) 88

#### 89 TRATADO

Trattado das tregoa e suspensaó de todo o acto de hostilidade ebem assi de navegaçáo, comercio e juntamente socorro, feito, começado e acabado em Haya de Hollande a xij. de junho 1641. *Tr. from Latin into Port.* A Haya, *pr.* Viuva e Erdeiros de Ilebrandt Iacobson van Wouw, 1642. 4º: A-B<sup>4</sup>(\$3); 8 ff; 16pp

Copies: LBNRes665(10)P

References: PALAU(1923) 339209

#### 90 TRATADO

Tratado de pax entre o muito alto, e muito poderoso Principe D. Joaô, o V. pella graça de Deus, Rey de Portugal, e o muito alto, e muito poderoso principe D. Felipe V. Pella graça de Deus Rey Catholico de Hespanha. Feito em Utrecht, a 6. de feverei. Utrecht, [n.pr.], 1715. 4º: A-C<sup>4</sup>(\$3); 12 ff; pp [1-3]-23[1]

Copies: LBNRes1345(1)P

*Bib. 261A*

**LA BIBLIA.**  
Que es,  
**LOS SACROS LIBROS**  
DEL VIEJO Y NUEVO  
TESTAMENTO.

*Segunda Edicion.*

Revisa y conferida con los textos Hebreos y Griegos  
y con diversas translaciones.

Por CYPRIANO de VALERA.



*La palabra de Dios permanece para siempre. Esayas 40. 8.*

En Amsterdam, En Casa de Lorenço Iacobi.

M. DC. II.

The famous Spanish Bible for the Protestants, edited by Cypriano de Valera. It is based on the translation into Spanish by Cassiodoro Reyna, printed in 1569. Cypriano de Valera was known as the 'Spanish heretic'. (Copy Lisbon, Biblioteca Nacional; original size 30 x 20 cms.)

PSALTERIO  
DE  
DAVID

*En Hebrayco dicho*

THEHYLM,

Tradladado con toda fidelidad verbo de verbo del Hebrayco :

*Y Repartido como se deue leer  
En cada dia del mes segun  
vso de los Antiguos.*

En  
AMSTERDAM  
En Casa, y acosta de  
SELOMOH PROOPS,  
*Mercader de libros,  
Hebraicos y Españoles.*

Año 5483.



Rare copy of the Psalms edition by Selomoh Proops in 1723. It is a reedition of the translation into Spanish by Jona Abravanel, published in Amsterdam in 1650. Throughout the 17th and 18th centuries, more than 34 Spanish editions of the Bible, Pentateuch, Haphtaroth, Psalms and Targum were printed by the Dutch Sephardim. (Copy Madrid, Biblioteca Nacional; original size 11,5 x 6 cms.)

GAZETA ESPAÑOLA DE AMSTERDAM.

ESPAÑA

De Lunes diez, de Octubre de 1657.

Madrid 6. de Setiembre. Los Ministros de la Corte están en continua conferencia para formar vn poderoso exercito en Flandes, algunos propusieron seria necesario embiar 2. millones a Viana de Austria para que de alli con tropas se lleuen a Flandes; pero hallose conveniente se espere hasta q̄ el Emperador se declare con Francia: La Corte no se resolvió aun sobre la partida del Sr. D. Juan de Austria a Flades. Aqui se dize, que el Sr. Conde de Peñarada, y el Embaxador de Inglaterra partirán para Albuquerque a tratar vltimamente algun acuerdo con Portugal, que según se presume, y gran apariencia lo consigã. Aqui ay vna alegria increíble por la llegada de la flota de Nueva España.

ITALIA.

Roma 18. dicho. El Papa expidió la dispensación gratis al Duque de Parma para se casar con su prima la Princesa D. Ludovica de Saboya, y despues dió audiencia a la Sra. Marrinozi madre de la Duquesa de Modena, y a otras damas presentándolas medallas de oro y plata, supuesto que el P. Espinola su Confesor, le advirtió q̄ mejor fuera emplearse el tiempo q̄ gastaua en aquellas audiencias, en atender al gouierno cō sus ministros; pero como dicho Confessor es Teatinò, y en su escuela no se enseñã otra cosa q̄ *totū pro me*, el Papa no admitió su consejo, y respondióle cō la oración, *Pronobis*. En 9. del corriente vió y nencuetro de las carrozas de los Embaxadores de España, y Frãcia, y auiedo el de España hecho lugar al de Frã

cia para q̄ passasse, el dicho passò con tal impeto, y furia, que descompuso la carroza del de España, echandole el cochero en tierra, cō que se vdrò vna fuerte pèdencia, pero entiendo se no parará en esso. El Cardenal O. sin y trabaja mucho en acomodar las diferencias de Portugal y España. El Duque de Nevers se partió de aqui para Francia. El Abad Rospi gliosif se espera aqui de breue, dicho esta ya sano, de vnas tercianas que le dieron en Susa, adonde el Duque de Saboya le hizo curar con mucha diligencia, y cuydado.

Venecia 24. dicho. De Candia refenimos auiso, cōmo en vn fuerte combate auia perdido los Turcos tanta gente, q̄ se imagina, q̄ sin nueuo socorro, no boluerã a cometer otra vez a los nuestros, de nuestra parte quedò tãbiẽ mucha gente y nobleza, y entre otros muchos el Sr. Teniente, Baron y General de la Caualleria, el Sr. Gaualla, Capitã de la Artilleria, y el famoso, y ingenioso Cappucina, que tãtos años siruió a esta Señoria, con muchas muestras de fidelidad, à el, y a los demas enterraron en Candia, honrandoles según el tiempo lo permitia, por quanto los Turcos cõtiguauan con su artilleria cōtra la Ciudad; derribando muchas casas, y particularmente las Iglesias: los Turcos tomarõ tres puestos de las obras exteriores, y luego los nuestros con engaño, pidieron paz, con pendones blancos, y despues del enemigo se acercar les a comediaron valerosamente haziendo saltar tres minas, en que perecièrõ casi

70000

The first known copy of a Spanish newspaper printed in Amsterdam. The title differs from the later editions, printed – as far as we know – from 1672 onwards by David de Castro Tartaz. (Copy Madrid, Academia de la Historia; original size 31,5 x 21 cms.)



# GAZETA DE AMSTERDAN.

De Lunes 5. de Septiembre. 1672.

## ITALIA.

*Genova 10. Agosto.*

**E**N 6. de del corriente tomó los Savoyardos el Castillo. Vechia despues de haver tomado las Plaças Pieve, y Sucearello, y considerando esta Republica de quanta importancia fue. dicho castillo, juntó en sus contornos cosa de 9000. hombres, y entre ellos 1500. del Duçado de Milan, y otras tropas de Final con q. se puso cerco al Castillo, donde estava el Señor Conde Catalan con 5000. hombres, y muchas personas de calidad, que viendo ser imposible defender el Castillo resolvió dexar en el, al Baron de Valgraña con alguna gente, y con el restante romper por los Ginoveses, como lo hizo, y se escapó, con pérdida de 250. cavallos, y de toda la Bagaje, y mas de 500. muertos, y entre ellos al Marqués de Livorne, y vn hijo del Señor Conde Catalan, General de la infanteria, el Marqués de Valgraña, y 16. Oficiales. En este Castillo alçaron los nuestros mas de 10000. presos. Los Ginoveses pegaron fuego à Oneglia por se haver hallado que en vna casa, se havia echado veneno en el Pan y vino, con que murieron dos Ginoveses. Cerca Jriora tuvieron los Ginoveses vna escaramuça con los Savoyardos, y en ella murió el Marqués de Lucerna, y quedó muy mal herido el Tio del Señor Duque de Savoya, quedandó muertos muchos Savoyardos, y presos casi 200; y entre ellos algunos Cavalleros Malteses, y otros de la Orden de S. Lagaro.

## FRANCIA.

*Paris 26. Agosto.*

Lunes pasado llegó aqui vn Propio de Viena de Austria embiado del Señor Gremovila Ministro de Francia, con ciertos avisos, sobre que se juntó el Consejo de guerra en S. German, y huvo vna

larga conferencia, asistiendo tambien en ella el Señor Principe de Conde, que al presente está mejorado de sus heridas: parece que esta Corte está muy confluja con la baxa de las tropas Imperiales, y así se ordenó al Señor Mariscal de Turenna tuviesse particular cuenta sobre las acciones de dichas tropas, y se dize se embiará gran socorro al Obispo de Munster si Brandenburgo le acometiere.

El Señor Villars Embaxador de esta Corona, hizo muchas instancias en Madrid para que no se recibiesse allí al Señor Pactz, como Embaxador de las Provincias unidas, diziendo haverle rompido dicha vnion. Dize se ser muerto el Señor Conde de Chamille, que era General de vn exercito, cuyo mando dió S. M. al Señor Duque de Duras, que partió de esta Corte para mandarla. El Señor de Gent se despidió de toda la Corte para volverse à Olanda. En el inter se dize que antes de 15. de Setiembre vendran aquí diversos Embaxadores para se tratar de la Paz, no obstante tantas apariencias de guerra.

## INGLATERRA.

*Londres 26. Agosto.*

Aquí se aprestan 18. navios grandes que se dize saldrán sobre cierta empresa de mucha importancia, en el inter permitió S. M. la pesca del harenque. La Armada Real bolvió à nuestros puertos, y se dize que los navios grandes se recogerán à esta ribera, y los menores defenderán esta costa de las correrias de los Corsarios Olandeses que tanto perjuizio causan, rezelandose mayor daño, con la mucha cantidad que se dize aprestan en Olanda para salir à corço. Los navios Franceses pasaron las Cabeças bolviendose à Francia. Ayer se hizo la ratificación del vltimo tratado concluido entre esta Corona, y Francia. La Armada Real echó en Escocia todos los enfermos que

A

The first known copy of the *Gazeta de Amsterdam*, bearing the name of the Sephardic printer David de Castro Tartaz. Note that its size differs from the later editions of the newspaper.  
(Copy Madrid, Academia de la Historia; original size 30 x 20 cms.)

# ORDEN DE

ORACIONES DE MES

ARREO. S. SIN BOLTAR  
de vna à otra parte.

Y LA ORDEN DE HANV-  
cah, Purim, y Pascuas de Pefah, Sebuoth, y  
Sucoth; con mucha diligencia emendada.



As far as we know, this is the first work in Spanish printed in the Netherlands. In this (unique?) copy, the address has been cut off from the titlepage, but from the colophon we know that it was printed in Maguntia on the 26th of February 1584. In reality it was printed in Dordrecht, by Peter Verhagen.  
(Copy Madrid, Biblioteca Nacional; original size 14 x 10 cms.)

# Treflado do Latin na lin- goa Portugeza.

*Trattado das Tregoas e suspensão de todo o acto de  
hostilidade e bem assi de navegação, Comercio e juntamente Socorro, sei-  
zo, começado e caccabado em Haya de Hollande a xij. de Junho 1641. por  
tempo de des annos entre o Senhor Tristaó de Mendoça Furtado,  
do Conselho e Embaixador do Serenissimo e poderosissimo Dom Ioão  
IV. deste nome Rey de Portugal e dos Algarvos, Eos Senhores Depu-  
tados dos Muito poderosos Senhores Estados Gerais das Provincias  
Unidas dos Paizes Baixos.*



Em a HAYA.

*Em casa da Viuva e Erdeiros de Hebrandt Jacobson van Wouw, Imprimidor Ordinario dos Muy altos e poderosos Snnores Estados Gennerais, Anno 1642. Cum Privilegio.*

Peace treaty between Holland and Portugal signed in the Hague in 1641.  
(Copy Lisbon, Biblioteca Nacional; original size 20 x 15 cms.)

## Index of names

- A., J. s. Aboab da Fonseca, Ishac  
 Ab, I. s. Aboab da Fonseca, Ishac  
 Abarabanel s. Abravanel  
 Abarbanel s. Abravanel  
 Abarbanel Souza, Ishac de Selomoh  
 (ded.) 7  
 Abas, Selomoh, 58  
 Abendana, David (lic.) 23  
 Abendana, Jahacob (contr.) 45  
 Abi Ietumim, Hebra (*Charitable society  
 for the care of orphans*) (f.) 61  
 Aboab da Fonseca, Ishac (apr.) 23;  
 (coaut.) 88; (contr.) 45  
 Aboab, Ishac s. Aboab da Fonseca, Ishac  
 Aboab Osorio, Jahacob (ded.) 12, 88  
 Aboab Ozorio s. Aboab Osorio  
 Abravanel, Ionah (contr.) 22, 24, 45; (f.)  
 22, 65  
 Abravanel Souza, Ishac de Selomoh  
 (ded.) 7 (publ.) 87  
 Acohen Belinfante s. Cohen Belinfante  
 Aesopus (aut.) 1  
 Aguilar, Moseh Rafael d' (apr.) 23  
 Ailion, Selomoh, 7; (lic.) 7  
 Alvares, Aharon (ded.) 12  
 Antunes, David, 45  
 Arauzo, Daniel, 45  
 Asnar Belez s. Asnar Vélez  
 Asnar Vélez, Garcia (coaut.) 44  
 Athias, Imanuel (pr.) 36, 37, 38  
 Athias, Joseph (corr.) 6; (f.) 6  
 Athias, Yom Tob (edr.) 3  
 Atias s. Athias  
 Avieno (coaut.) 1  
 Aylion s. Ailion  
 Azevedo, Joseph de (ded.) 88  
 Bances Candamo, Francisco (coaut.) 43  
 Barrios, Daniel Levi s. Barrios, Miguel  
 de  
 Barrios, Miguel de (contr.) 23  
 Bautista Diamante s. Diamante, Juan Bautista  
 Beaumont, Simon van (priv.) 72  
 Belillos, Daniel (apr.) 12  
 Belmonte, Manuel de (ded.) 42, 43  
 Belmonte, Moseh (tr.) 25-28  
 Ben Israel, Menasseh s. Menasseh ben  
 Israel  
 Benbeniste s. Benveniste  
 Benveniste, Imanuel (pr.) 9, 18  
 Bernal, Jahacob (dedr.) 45  
 Borstius, Jacob (bsr.) 32; (pr.) 32  
 Bueno, David (publ.) 87  
 Bueno, Efraim (f.) 22, 65, 66  
 Bueno de Mesquita, David (ded.) 68  
 Bueno Silva, Joseph (contr.) 45  
 Calderon de la Barca, Pedro (coaut.) 44  
 Cancer y Velasco, Jeronimo (coaut.) 44  
 Capadoce, Aharon (lic.) 23  
 Capadosse s. Capadoce  
 Castanho, Abraham (contr.) 45  
 Castello, Ishac (bsr.) 42; (dedr.) 42; (f.)  
 42  
 Castello, Jahacob, 66, 85  
 Castiel, Eliachim (contr.) 45  
 Castro Tartas s. Castro Tartaz  
 Castro Tartaz, David de (corr.) 11, 71,  
 72; (dedr.) 88 (f.) 11, 13, 20, 33, 34,  
 35, 68, 69, 70, 71, 72, 88; (pr.) 11, 13,  
 20, 33, 34, 35, 48, 49, 50, 51, 52, 67,  
 68, 69, 70, 71, 72, 88  
 Chavez, Abraham 27  
 Cohen, Jacob (contr.) 45  
 Cohen Belinfante, Ishac de Eliau (corr.)  
 28  
 Cohen Belinfante, Joseph (f.) 28  
 Cohen Faro, Ishac (bsr.) 86  
 Cohen Peixoto, Moseh (contr.) 45  
 Cordoua s. Cordova  
 Cordova, Ishac de (dedr.) 14; (f.) 14, 16,  
 26, 27, 73, 75, 78  
 Cordova, Ishac de Jahacob Haim de  
 (dedr.) 73  
 Crasto, Samuel de (contr.) 45  
 Crasto Tartas s. Castro Tartaz  
 Crellius, Johan (pr.) 30  
 Cruesen, bishop of Roermond, Andres  
 (apr.) 46  
 Curiel, Moseh (ded.) 88  
 Curiel, Selomoh, 12  
 'Curioso' (f.) 86  
 Diamante, Juan Bautista (coaut.) 44  
 Dias, Moseh (pr.) 12  
 Dias Patto, Binjamin (contr.) 45  
 Diaz, Ishac de Abraham (corr.) 7  
 Encina, Sebastian de la (corr.) 32;  
 (publ.) 32; (rev.) 32  
 Enriquez Gomez, Antonio (coaut.) 44  
 Enzina s. Encina

- Esopo *s.* Aesopus  
 Faro, Joseph de (*apr.*) 23  
 Felipe V, King of Spain 90  
 Ferreira, David (*f.*) 67  
 Ferreira d' Almeida, Joao (*tr.*) 29, 30  
 Fernandes, David (*dedr.*) 7; (*f.*) 7  
 Ferrara, Duke of (*priv.*) 3, 4, 5, 6  
 Frances [de Amburgo], Joseph (*contr.*)  
     45  
 Franco, Ishac (*f.*) 57  
 Franco da Costa, Imanuel (*publ.*) 87  
 Franco da Silva, Jahacob (*lic.*) 23  
 Franco Serrano, Joseph (*aut.*) 12  
 Gabay Henriques, Ishac (*ded.*) 88  
 Garcia Henriquez, David (*dedr.*) 44; (*f.*)  
     44  
 Gomes Sosa Pos, Ishac (*contr.*) 23  
 Gomesius Sossa Pos *s.* Gomes Sosa Pos  
 Gomez de Prado, Abraham, 45  
 Groenevelt, W (*pr.*) 73  
 Guadalupe, Jahacob (*comp.*) 67  
 Guemilut Hasadim, Parnassim & Gabay  
     (*ded.*) 7  
 Guerman, David 28  
 Hebra Abi Ietumim *s.* Abi Ietumim  
 Heinsius, A. (*priv.*) 72  
 Henghel, Iores van (*pr.*) 41  
 Henr. Gomez *s.* Enriquez Gomez,  
     Antonio  
 Henriques Coutinho, Ishac (*ded.*) 88  
 Henriques de Granada, Abraham (*lic.*)  
     23  
 Henriques Faro, David (*contr.*) 45  
 Henriques Medina, Semuel (*publ.*) 87  
 Herguas Henriques, Jahacob, 23  
 Heynen, Bartholomees (*apr.*) 29  
 Hoffeling, C. (*pr.*) 85  
 Holland & Westfriesland, Provinces of  
     (*priv.*) 72  
 Horosco, Juan  
 Iesurun Lobo *s.* Jessurun Lobo  
 Ignacio de Loyola (*.*) 46  
 Israel, Ishac (*contr.*) 45  
 Israel Soeyro, Semuel ben *s.* Soeyro, Se-  
     muel ben Israel  
 Jessurun Espinoza, Abraham (*ded.*) 88  
 Jessurun Lobo, Moseh (*contr.*) 45  
 Jesurun *s.* Jessurun  
 Jeuda Leao Templo, Ishac *s.* Leon Tem-  
     plo, Ishac Jehudah  
 Jimenez Belmonte, Manuel (*ded.*) 44  
 Joao IV, King of Portugal 89  
 Joao V, King of Portugal, 90  
 Joost, Gillis (*pr.*) 5  
 Laurentsz, Hendricus, 31  
 Leao Templo *s.* Leon Templo  
 Leon Templo, Ishac Jehudah, 87  
 Leon Templo, Jahacob Jehudah (*ann.*)  
     23; (*tr.*) 23  
 Levi de Montezinos, Mordechay de Ishac  
     (*bsr.*) 84; (*f.*) 84  
 Levi Vitoria, Mordechay (*ded.*) 73  
 Levi Ximenes, Ishac, 45  
 Lopes, Eliahu (*coaut.*) 45  
 Lorençi *s.* Laurentsz  
 Loyola, *s.* Ignacio de Loyola  
 Lozano Montezino, Gaspar (*coaut.*) 44  
 Machado, Jahacob Hisquiahu (*ded.*) 14  
 Mahamad *s.* Talmud Torah, Parnassim &  
     Gabay  
 Matos Fragoso, Juan de (*coaut.*) 43, 44  
 Mauricio Nassovio *s.* Maurits van Nassau  
 Maurits van Nassau, Prince of Orange, 2  
 Medina, Ishac de (*ded.*) 7  
 Menasseh ben Israel (*edr.*) 10, 19, 58, 59,  
     62, 63, 64; (*f.*) 10, 19, 59; (*rev.*) 64  
 Mendes Coutinho, Moseh (*corr.*) 76; (*f.*)  
     25, 39, 74, 76; (*pr.*) 25  
 Mendes Peña, Ishac (*ded.*) 12  
 Mendez Coitiño *s.* Mendes Coutinho  
 Mendez Coutinho *s.* Mendes Coutinho  
 Mendez da Silva, David (*publ.*) 87  
 Mendonça Furtado, Tristao, 89  
 Mercado, Selomoh de (*f.*) 85  
 Mesah, Jacob *s.* Meza, Jahacob de  
 Meza, David de Abraham Haim, 28  
 Meza, Jahacob de 26  
 Meza, Selomoh de Ishac de (*publ.*) 87  
 Mocata, Joseph (*ded.*) 12  
 Moreno Henriques, Moseh (*f.*) 67  
 Moreto, Agustín (*coaut.*) 43, 44  
 Naci *s.* Nassi  
 Nahamias, Imanuel de Mordechay  
     (*ded.*) 7  
 Nassau, Maurits van *s.* Maurits van  
     Nassau  
 Nassi, Gracia, 3  
 Neto *s.* Netto  
 Netto, Ishac (*coaut.*) 88  
 Nunes, Ishac (*contr.*) 45  
 Nuñez Belmonte, Ishac *s.* Belmonte,  
     Manuel de  
 Nuñez Bernal, Abraham, 45

- Nuñez Bernal, Eliau, 45  
 Oliveira, Selomoh de (apr.) 12, 29;  
 (coaut.) 88  
 Orobio de Castro, Ishac (apr.) 23;  
 (contr.) 23; (ded.) 88  
 Orozco, Juan de (coaut.) 44  
 P., D., s. Prado, David del  
 Pardo, David (f.) 58  
 Pardo, Jeosuah (apr.) 23  
 Parnassim & Gabay deste K.K. de Tal-  
 mud Torah s. Talmud Torah  
 Penso, Ishac (ded.) 88  
 Pereira, Abraham, 12  
 Pereira, David de Elisa (corr.) 17, 83; (f.)  
 17, 83  
 Pereira, Jahacob Israel (ded.) 88  
 Pereira, Moseh de Abraham, 7, 88;  
 (publ.) 87  
 Perez de Montalban, Juan (coaut.) 44  
 Pharo s. Faro  
 Pina, Jahacob de (contr.) 23, 45  
 Pinto, Daniel (ded.) 88  
 Pinto, David de (publ.) 87  
 Pinto, Ishac de (ded.) 62, 88; (dir.) 62,  
 64, 87  
 Pinto, Jahacob de (ded.) 88  
 Plantiniana, Officina (pr.) 1, 53, 54  
 Prado, David de (contr.) 45  
 Prado, Ishac de (ded.) 7  
 Prado, Ishac del (lic.) 23  
 Pree, Gaspar du (pr.) 46  
 Proops, Joseph, Jahacob y Abraham de  
 Sel. (bsr.) 8 (f.) 8 (pr.) 8  
 Proops, Selomoh (bsr.) 15, 24, 77; (f.) 15,  
 17  
 Querido, Aharon Hisquiahu (bsr.) 82;  
 (f.) 80, 81; (pr.) 82  
 Ramires, Abraham (dedr.) 42; (f.) 42  
 Reina, Cassiodoro de (prol.) 2; (tr.) 2  
 Remicio (tr.) 1  
 Ribera, Daniel de (contr.) 45  
 Rojas, Francisco de (coaut.) 43  
 Salom ben Joseph (f.) 58  
 Salom de Azevedo, David (ded.) 88  
 Salom, Moseh Rafael (ded.) 12  
 Sarfati, David (coaut.) 88 Sarphati s.  
 Sarfati  
 Saruco, Ishac, 25 (apr.) 23; (coaut.) 88  
 Sasportas, Jahacob (apr.) 12  
 Semuel ben Israel Soeyro s. Soeiro, Se-  
 muel ben Israel  
 Senior Teixeira, Ishac (ded.) 23; (dir.) 23  
 Soeiro, Semuel ben Israel (pr.) 62, 63, 64  
 Solis, Antonio de (coaut.) 43  
 Someren, Widow of J. van (pr.) 29  
 Talmud Torah, Parnassim & Gabay  
 (apr.) 28, 42; (ded.) 12, 57, 88  
 Tartas s. Tartaz  
 Tartaz, David s. Castro Tartaz, David de  
 Telles da Costa, Jahacob, 88  
 Texera Tartaz, Manuel (dedr.) 43; (pr.)  
 43  
 Toledo Osorio, Fadrique de (ded.) 46  
 Trigg, Joris (pr.) 22, 65, 66  
 Usque, Abraham (edr.) 3  
 Valera, Cipriano de (rev.) 2, 31  
 Vas, Semuel (ded.) 88  
 Vega Carpio, Lope de (coaut.) 44  
 Veiga, Abraham da (ded.) 88  
 Velez de Guevara, Luis (coaut.) 43  
 Vellozino, Ishac (coaut.) 88  
 Vooght, Joannes de (apr.) 29  
 Wachter, Jacob (pr.) 21  
 Wouw, Widow and heirs of Hildebrandt  
 Jac, 89  
 Ximenez de Belmonte s. Jimenez de  
 Belmonte  
 Yahacob Yehuda, Haham s. Leon Tem-  
 plo, Jacob Jehudah  
 Ysrael Pereira, Iahacob s. Pereira, Jaha-  
 cob Israel  
 Zagache, Abraham (ded.) 88  
 Zarate, Fernando de (coaut.) 43  
 'Zeloso' (contr.) 23, 28, 45, 87

## Index of printers

- Abi Ietumim, Hebra, (f.), 61  
 Abravanel, Jona, (f.) 22, 65  
 Athias, Imanuel, (pr.), 36, 37, 38  
 Athias, Joseph, (f.), 6  
 Benveniste, Imanuel, (pr.), 18, 98  
 Borstius, Jacob, (bsr.), 32; (pr.), 32  
 Bueno, Efraim, (f.), 22, 65, 66  
 Castello, Ishac, (bsr.), 42; (f.), 42  
 Castello, Jahacob, (f.) 66, 85  
 Castro Tartaz, David de, (f.), 11, 13, 20,  
 33, 34, 35, 68, 69, 70, 71, 72, 88; (pr.)  
 11, 13, 20, 33, 34, 35, 48-52, 67, 68,

69, 70, 71, 72, 88  
 Cohen Belinfante, Joseph, (f.), 28  
 Cohen Faro, Ishac, (bsr.), 86  
 Cordova, Ishac de, (f.), 14, 16, 26, 27, 73,  
 75, 78, 79; (pr.) 14, 16, 26, 27, 75, 78,  
 79  
 Crellius, Johan, (pr.) 30  
 Dias, Moseh, (pr.) 12  
 Fereira, David, (f.), 67  
 Fernandes, David, (f.) 7  
 Franco, Ishac, (f.) 57  
 Garcia Henriquez, David, (f.) 44  
 Groenevelt, W, (pr.), 73  
 Hengel, Joris van, (pr.) 41  
 Hoffeling, C., (pr.) 85  
 Iacobus, Laurens, (pr.) 2  
 Joost, Gillis, (pr.) 5  
 Laurensz, Hendricus, (pr.) 31  
 Leon Templo, Ishac Jehudah, (pr.) 87  
 Levi de Montezinos, Mordechay de Is-  
 hac, (bsr.) 84; (f.) 84  
 Menasseh ben Israel, (f.) 10, 19, 59; (pr.)  
 58  
 Mendes Coutinho, Moseh, (f.) 25, 39, 74,  
 76; (pr.) 25, 39, 74

Mercado, Selomoh de, (f.) 85  
 Meza, David de Abraham Haim, (f.) 28  
 Moreno Henriques, Moseh, (f.) 67  
 Pardo, David, (f.) 58  
 Pereira, David de Elisa, (f.) 17, 83  
 Plantijn, Officina, (pr.) 1, 53, 54  
 Pree, Gaspar du, (pr.) 46  
 Proops, Joseph, Jahacob y Abraham de  
 Sel., (f.) 17  
 Proops, Selomoh, (bsr.), 15, 24, 77; (f.)  
 8, 15, 24, 77; (pr.) 8, 15, 24  
 Querido, Aharon Hisquia (bsr.), 80, 81,  
 82; (f.) 80, 81; (pr.) 82  
 Ramires, Abraham, (f.), 42  
 Salom ben Joseph, (f.) 58  
 Soeiro, Semuel ben Israel, (pr.), 62, 63,  
 64  
 Someren, Widow of J. van, (pr.) 29  
 Texera Tartaz, Manuel, (pr.) 43  
 Trigg, Joris, (pr.) 22, 65, 66  
 Wachter, Jacob, 21  
 Wouw, Widow and heirs of Hildebrandt  
 Jac, (pr.) 89

## Index of titles

מחזור de las oraciones del año. Parte-  
 primera, 62  
 מחזור de las oraciones del año. Parte  
 tercera, 64  
 ס' ברכות Orden de las Bendiciones, 63  
 מחזור Orden de Ros Hasanah y Kipur,  
 58  
 Aftharoth, s. Aphtaroth  
 Alabanzas de Santidad, 23  
 Alcazar del secreto, el, 43  
 Aphtaroth de todo el año, libro de las,  
 14, 17, 18, 19, 20  
 Biblia, 6  
 Biblia en lengua espanola, 3, 4, 5, 6, 7  
 Biblia. En dos columnas hebrayco y espa-  
 ñol, 8  
 Bruto de Babilonia, la gran comedia del,  
 44  
 Cabellos de Absalon, los, 44  
 Calendario de Ros Hodes fiestas y ayu-  
 nos, 33, 34, 35, 36, 39, 40  
 Calendario espanhol de Ros Hodes fies-  
 tas y ajunos, 37, 38  
 Calendario [5415-5436], 10

Calendario [5423-5440], 67  
 Calendario [5453-5462], 71  
 Calendario [5483-5488], 78  
 Casarse por vengarse, 43  
 Catechismo qve significa forma de instru-  
 cion, 41  
 Cinco libros de la Ley Divina, 11, 13, 14,  
 15, 16, 17  
 Cinco libros de la Sacra Ley, 12  
 Comedia famosa dos successos de Jaha-  
 cob, e Essav, 42  
 Comedias escogidas de diferentes libros,  
 43  
 Comedias nuevas de los mas celebres au-  
 thores, 44  
 Conde de Sex, el, 43  
 Creacion del mundo, la, 44  
 Defensor de su agravio, el, 43  
 Desden con el desden, el, 43  
 Discurso hecho a honra de dos felices  
 Martires, Abraham Nunes Bernal, y  
 su sobrino Isahck de Almeyda Ber-  
 nal, 45  
 Divino Nazareno Sanson, el, 44  
 Elogios, que zelosos dedicaron a la, felice

- memoria de Abraham Nunez Bernal, 45
- Entremes, s. Espejo
- Epitome da la vida, y muerte da San Ignacio de Loyola, 46
- Esclavo en grillos de oro, 43
- Espejo, del [Entremes], 86
- Fabulas collectas de muchos autores, las, 1
- Fabulas de Avieno, las, 1
- Fabulas de Esopo, las, 1
- Fabulas del Esopo de la traduccion de Remicio, algunas, 1
- Fabulas extravagantes, las, 1
- Fuerza lastimoza, la, 44
- Gazeta de Amsterdam, 48, 49, 50, 51, 52
- Gazeta española de Amsterdam, 47
- Harmonia Mosaica, 10
- Historia del Milagro que sucedio en Hanucah en 25. de Kisleu, 17
- Humas de parasioth y aftharoth, 9
- Humas, o cinco libros de la Ley Divina, 10
- Judas Macabeo, 44
- Judea de Toledo, la, 44
- Libro de las aphtaroth, s. Aphtaroth, Lorenzo me llamo, 43
- Luzero de Castilla, y luna de Aragon, 43
- Maestro de Alexandro, el, 43
- Manases Rey de Judea, 44
- Mas impropio verdugo, por la mas justa venganza, el, 43
- Misna, Pirke Abot, s. Perakim
- Misma conciencia acusa, la, 43
- Novo Testamento, o , 29, 30
- Novo reglamento para à Irmandade de T.T. & Es-Haim, 87
- Nuevo Testamento, el, 31, 32
- Oraciones del año, parte primera, 62
- Oraciones del año, parte tercera, 64
- Orden de la Hagada de Pesah, 56
- Orden de las Bendiciones, 63
- Orden de las oraciones cotidianas, 68, 70, 71, 73, 74, 78, 83, 85
- Orden de las oraciones de Ros-Asanah y Kipur, 77
- Orden de las oraciones del mes, 59
- Orden de las oraciones quotidianas, s. cotidianas
- Orden de las Tres Pascuas, 74, 76, 82
- Orden de leccion de Tora Nebiim y Que-tubim, 84
- Orden de lo que se melda en noches de sebuot y osaana raba, 61
- Orden de los Cinco Ayunos, 79, 81
- Orden de los Cinco Tahanot, 60, 66
- Orden de oraciones de mes arreo, 55
- Orden de Ros Asanah y Kipur, 58, 65, 67, 69, 72, 75, 80
- Orden del Selihoth de Harbith, 67
- Paraprrasis, s. Paraphrasis
- Paraphrasis caldayca, en los Cantares de Selomoh, 25, 26, 27, 28
- Perakim, 25, 26, 27, 28
- Pirke Abot, s. Perakim
- Primera parte del Sedur, 57
- Prudente Abigail, la, 44
- Psalmos de David y otros, los, 21
- Psalterio de David, 22, 24
- Romances varios de diferentes authores, 86
- Sedur, Primera parte, 57
- Sermaõ primeiro que pregou [...] Yshac Aboab, 88
- Sermaõ segundo que pregou [...] Selomoh de Oliveira, 88
- Sermaõ terceiro que pregou [...] Yshac Saruco, 88
- Sermaõ quarto que pregou [...] Yshac Netto, 88
- Sermaõ quinto que pregou [...] Eliayau Lopes, 88
- Sermaõ sexto que pregou [...] Yshac Vellozino, 88
- Sermaõ setimo que pregou [...] David Sarphati, 88
- Sermoês que pregaraõ os doctos ingenios do K.K. de Talmud Torah, 88
- Sermon hecho en el K.K. de Talmud Tora a las honras del Martir Abraham Nunez Bernal, 45
- Sitio de Betulia, el, 44
- Sol obediente al hombre, el, 44
- Targum, s. Paraphrasis caldayca
- Trabajos de David y finesas de Michol, los, 44
- Tratado de pax, 90
- Trattado das tregoaas, 89
- Treslado do latin na lingoa portugueza, 89
- Valiente Pantoja, el, 43
- Vida de Esopo, s. Vida y fabvlas del Esopo
- Vida de Lazarillo de Tormes, la, 53, 54
- Vida y fabvlas del Esopo, 1