

# MICROCARD CATALOGUE

of the rare hebrew codices, manuscripts  
and ancient prints in the

## KAUFMANN COLLECTION

reproduced on microcards

Introduced by a lecture of the late Prof.

Ignác Goldziher

Budapest

Publishing House of the

Hungarian Academy of Sciences

1959

## THE KAUFMANN HAGGADAH

Facsimile Edition of MS 422 of the Kaufmann Collection in the Oriental Library of the Hungarian Academy of Sciences. Editor: R. Gergely. With an introduction by Prof. Alexander Scheiber. On 114+29 pages, in full size (20×25 cm) printed in ten colours.

*Second Edition \$ 18.00*

*From Reviews of first edition*

„Executed by an artist of unquestionable talent, the Haggadah is richly illuminated with miniatures and designs of biblical and historical scenes and illustrations of the Seder ceremonies. The variety of color employed by the artist required ten colors to reproduce the manuscript by the photo-offset process. The present publication appears to be an excellent reproduction of the original. Attractively bound, the Kaufmann Haggadah will be of interest not only to art historians but to all lovers of books of beauty.” (Circle in Jewish Bookland, New York.)

„Es ist ein ästhetischer Genuss, diese auch geschmackvoll gebundene Haggadah zur Hand zu nehmen und sie von Seite zu Seite zu betrachten.” (Mitteilungsblatt Ir-gun Olej Merkas Europa.)







Magyar Tudományos Akadémia  
Könyvtára





**MICROCARD CATALOGUE**  
**of the codices, manuscripts**  
**and**  
**rarities in the**  
**Kaufmann Collection**

PUBLICATIONS OF THE ORIENTAL LIBRARY  
OF THE HUNGARIAN ACADEMY OF SCIENCES

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The 1800 copies of this Catalogue have been  
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Academy of Sciences in behalf of the Oriental  
Library of the Hungarian Academy of Sciences

Lector:  
PROF. ALEXANDER SCHEIBER

Microcard Catalogue of the assets of the Kaufmann Collection. The microcard or microfiche copies (9×12 cm., positiv) of the codices, manuscripts and rarities have been executed by the photo laboratory of the Library of the Hungarian Academy of Sciences. Requests and queries should be addressed to the *Oriental Library of the Hungarian Academy of Sciences (Budapest, V. Akadémia utca 2.)*

[Budapest, Magyar Tudományos Akadémia Könyvtára]

Microcard catalogue of the rare hebrew codices, manuscripts and ancient prints in the Kaufmann Collection. Reproduced on microcards. Intr. by a lecture of Ignác Goldziher. Ed. R[udolf] Gergely. Bp. 1959. 44 p. 16 t. 24 cm

(Publications of the Oriental Library of the Hungarian Academy of Sciences. 4.)

UDC 017.1(439.151) MTA:09=9 Kaufmann

Responsible for the edition:  
Director of the Publishing House of the Hungarian Academy of Sciences.  
Editor: R. Gergely

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Made and printed in Hungary by the Printing House of the Hungarian Academy of Sciences  
Budapest, V. Gerlőczy utca 2. Director: Gy. Bernát



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# MICROCARD CATALOGUE

*of the David Kaufmann Collection in the  
Oriental Library of the Hungarian Academy of Sciences*

## PREFACE

The renowned and most valuable Kaufmann Collection, containing Hebrew codices, manuscripts and printed matter, is kept in custody of and administered by the Oriental Library of the Hungarian Academy of Sciences. The interest shown by the public towards this collection was so intense that it was found necessary to publish a microcard catalogue of the more important and best pieces of this collection. This gives the enumeration and description of the important pieces: several hundreds of manuscripts, codices and rarities. In this way the material of the collection is made available to the persons interested in the subject.

The complete catalogue of the collection was compiled and published by Dr. M. Weisz as early as 1906,<sup>1</sup> that edition, however, was exhausted, its microcard copy is contained in our catalogue.

David Kaufmann (1852—1899), Professor of the Jewish Theological Seminary of Hungary, was a world famous scholar of Jewish history, cultural history, and religious philosophy.

The library of Professor D. Kaufmann can most worthily be described by publishing the English translation of the account of Professor Ignác Goldziher, which he read in the sitting of the Hungarian Academy of Sciences on 23 April 1906 and which appears here *for the first time in a world language*. (See Akadémiai Értesítő [Academic Recorder], Vol. XVII, Budapest 1906, pp. 306—314.)

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<sup>1</sup> M. Weisz, *Katalog der hebräischen Handschriften und Bücher in der Bibliothek des Prof. Dr. David Kaufmann s. A. Frankfurt a/M. 1906.*

## PROF. GOLDZIHHER'S LECTURE

The late collector who in 1877 came into Hungary from abroad, worked as a professor and writer in our capital for 22 years; with his rare talent he mastered our language within a short time and partook of our literature also — to quote only his articles in the *Archaeologiai Értesítő* (Archaeological Recorder) in 1886, 1887, 1895, and 1897. The splendid gifts of his spirit were combined with persevering diligence. He displayed a many-sided literary activity including important independent works, many papers, and critical essays, which were sought for by the most prominent foreign periodicals. He was only forty-seven years old when death suddenly overtook him at Karlsbad on 6 July 1899. The bibliography of his literary works, compiled by reverential hands, amounts to 546 pieces,<sup>1</sup> including some recognized fundamental works which veritably enrich science.

His scientific interest was characterized by far-reaching comprehensiveness; accordingly, his papers embrace a very wide range of topics, including even natural sciences, inasmuch as these could be connected with philology and cultural history. This is attested among others by a work of his which appeared in 1884 and called the attention of the Viennese anatomist J. Hyrtl: „Die Sinne. Beiträge zur Geschichte der Physiologie und Psychologie im Mittelalter aus hebräischen und arabischen Quellen.” However, in the centre of his work were Oriental, especially Hebrew and Hebrew-Arabic, literatures, the history of the Jews and of medieval philosophy. It is around these fields that move the concentric circles of his studies. And he achieved great fame throughout the world of science by his papers which he, from the age of twenty on, contributed to the extension of these branches of knowledge.

He was fortunate to promote his work by the acquisition of a large collection of books. It is this collection which has now, after the decease of his widow, passed, together with all its furniture, into the proprietorship of our Academy by the name of *Endowment of*

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<sup>1</sup> See *Gedenkbuch zur Erinnerung an David Kaufmann*, edited by M. Brann and F. Rosenthal, Breslau 1900, pp. LVII—LXXXVII. [Additions to it are contained in David Kaufmann: *Gesammelte Schriften* III, Frankfurt a/M. 1915, pp. VIII—IX.].

*David Kaufmann and His Wife, Née Irma Gomperz.* This library is marked out by its richness to be a resource of scientific research-work in wide circles. For this reason, the reverential widow of the late scholar entrusted his faithful pupil, Dr. Max Weisz, with the compilation of a *Catalogue raisonné*. This work appeared recently and, accounting with great expertness and precision for the contents of the library, makes its treasures generally accessible.<sup>2</sup>

\* \* \*

The speciality of the library is naturally characterized by the branches to which mostly extended the scientific interest and productivity of the late David Kaufmann. Accordingly, most of the contents of the collection is made up by works dealing with Oriental, and especially Hebrew, literature, the history of the Jews and of medieval philosophy. These branches of literature are richly represented in all the large European libraries, not only on account of their connections with the literature of Biblical exegesis on the one hand and general and cultural history as well as a very important chapter of the history of the development of thinking on the other, but, apart from these, from the point of view of the history of universal literature also ; that is why considerable sums of money are expended on their enlargement and completion. They readily take the opportunity, even at the price of great material sacrifices, to acquire the pertinent material from the libraries of such deceased persons as collected in these domains. Let me just mention the libraries of Vienna, Berlin, and Paris, the Bodleian Library of Oxford, the library of the British Museum, the library of St. Petersburg — now Leningrad —, and the Italian libraries, especially that of Parma. The catalogues compiled by top-rank scholars who were entrusted with this task, which serve now as sources of the research of literary history, have actually made accessible to the world of science the Hebrew collections which are kept by specialists and are enlarged continually.

I think it is for this reason also that we may greet with thanks the gift of the noble-minded lady, which remedied one of the deficiencies of our library and, in point of completeness, brings it nearer to the level of the large European libraries.

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<sup>2</sup> M. Weisz, *Katalog der hebräischen Handschriften und Bücher in der Bibliothek des Prof. Dr. David Kaufmann* s. A. Frankfurt a/M. 1906.

For the general interest of science it can be considered as lucky that in the branches mentioned above we have grown richer by a library collected in the same spirit as the endowment bearing the name of David Kaufmann. His late owner was not led by *amateur points of view*, but his collecting was prompted by *specialist aims*, in the strict sense of the word. Although, as I shall have an occasion to report in detail, the library abounds in bibliographical and typographical curiosities also, its collecting was not directed in the first place by such considerations but by the zeal of the specialist who first of all desired to group round himself as complete an apparatus as possible for his own extensive and many-sided studies. The mode of the acquisition of his library was in the line of this intention of his. The bulk of his collection comes from the estates of deceased specialists, mainly from Italy. Rarer are the single purchases or the acquisitions extending to smaller groups; for these items also topical, rather than formal, points of view were decisive. Therefore, we may justly say that the Kaufmann library is, in addition to its bibliographical importance, a fully equipped Hebrew special library.

It consists of three groups:

I. CODICES AND MANUSCRIPTS, 594 in number, ranging over all the branches and ages of Hebrew literature. They include valuable old manuscripts of the Bible with translations and glosses in Arabic and Aramaic, philological and massoretic works, exegetical works, manuscripts relating to the Talmudic science and the religious laws, historical documents, works on kabbalah, liturgy, mathematics, astronomy, medicine, theology, and philosophy. The overwhelming majority of these manuscripts consists of still unedited works. It would be difficult to pick some items out of this richness at random. However, I want to emphasize three peculiar groups of this collection of manuscripts.

*First*, there are several manuscripts which are entirely *unica*, for there exist no copies of them in any other library. Such is, e. g., Nr. 280<sup>3</sup>: it is a philosophical work entitled *Kitāb al-muhtawī* in Arabic in Hebrew characters by Yūsuf al-Baṣīr (11th century C. E.). It is dated from 1021, which in this case can only mean that copy is

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<sup>3</sup> We refer to the catalogue numbers of M. Weisz.

founded on an original — perhaps the author's autograph — of this date. This work is one of the oldest literary documents of Mu'tazilite philosophy which had a decisive influence on the development of Islamic dogmatics. With the exception of a few fragments at St. Petersburg — now Leningrad — by means of our manuscript this work is a unicum of the library of the Hungarian Academy of Sciences. It is an indispensable authority for the knowledge of the doctrine of the Mu'taziliyya. Considering its importance, it has several times been asked for by scholars from abroad. I am now having several chapters of it elaborated by my pupils for doctoral dissertations; so far two such theses were written on the basis of the manuscript, one of them having appeared in 1905, the other being in print, while a third is in preparation.<sup>4</sup>

Another unicum worthy of special emphasis in our collection is the commentary of Yūsuf ibn 'Aknīn (died in 1226 at Aleppo) on the Mishnah-tract *Pirkē Ābōth*. The author who was the pupil of al-Maimūnī and a friend of al-Qiftī, the Arab historiographer of the exact sciences, who was notable, among others, for his vivid description of an orthodox Muslim bookburning, to which he was an eye-witness. His commentary on the *Pirkē Ābōth* is one of his many works. It has no other copy extant than the manuscript on parchment Nr. 130 of our collection. I could also avail myself of it in one of my works now printing, in which I publish a number of passages from the manuscript. I think the value and importance of our library is enhanced in the outside world also by its possession of such valuable unica.<sup>5</sup>

In this respect I rank among the pearls of the manuscript material of the collection Codex Nr. 50, which is *the critically screened text of the complete Mishnah* with vowel and accent marks, due to the diligence of a Jewish scholar from South Arabia. Should anybody want to publish the critical edition of this work, so highly important in world literature also, he would be compelled to have recourse to this rare treasure of our library. It was with great difficulties that

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<sup>4</sup>[For the enumeration of several published chapters see A. Scheiber in *Seventy Years*, Budapest 1948, p. 23. Professor George Vajda of Paris is planning the publication of the full text.]

<sup>5</sup>[Edited by W. Bacher, *Sepher Musar*, Berlin 1910.]

David Kaufmann acquired this codex, which he, with good reason, ranked among the *cimelia* of his collection. It cost him a lot of trouble and, despite of the sacrifices he devoted to it, it nearly slipped out of his hands. When in February 1896 he could finally place it in his library, he gave expression to his joyful enthusiasm with a note in classical Hebrew on the binding of the book.<sup>6</sup>

I could continue to enumerate the valuable pieces of the collection of manuscripts; however, the task of the present report can not be such a detailed account. Nevertheless, before going on with my report, I only want to allude to a published piece of the collection, a *hungaricum*, Nr. 349, which was, on the basis of this manuscript, edited and analyzed by Kaufmann himself in 1895: this is a Hebrew account by an eye-witness of the recapture of Buda in 1686,<sup>7</sup> containing a number of interesting particulars. There are such reminiscences and notes of historical interest in large number in our collection. The *second* group in this collection of manuscripts which I should like to dwell upon, is a large number of Yamanite (South Arabian) manuscripts, partly Biblical and Targumic, partly liturgical (such as prayer-books and rituals etc.), and partly religious poems etc. in Hebrew and Arabic, with glosses and notes in Arabic in some of them. (See Nrs. 1—12, 407—410, 434—453 in the catalogue.) These may have been acquired by Kaufmann from South Arabian persons who had in the eighties emigrated to Jerusalem; they are very valuable in linguistic and topical respects and give an opportunity to detailed study.

In the *third* place, I refer to the very rich collection of the *responsa*, the consultations on religious and private affairs, especially from Italy. Such a material bearing on all sorts of relations of practical life, which only rarely is to be found in the same quantity and collected with the same care, has a great importance from the point of view of the history of civilization also, and I do not doubt that these documents will call the attention of the specialists. The digests under Nrs. 138—165 and 581—583 comprise about two thousand

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<sup>6</sup> [Its facsimile edition was published by G. Beer in the Hague in 1930.]

<sup>7</sup> See D. Kaufmann, *Die Erstürmung Ofens und ihre Vorgeschichte, nach dem Berichte Isak Schulhofs (1650—1732). Megillath Ofen*. Herausgegeben und biographisch eingeleitet, Trier 1895.



such consultations, and are ranked among the most considerable collections of this kind. They are mostly unedited, inasmuch as Kaufmann himself did not elaborate some of them in his various historical papers. With great diligence Dr. M. Weisz detailed the contents of the several digest volumes, which alone amount to 52 pages (pp. 31—79 and 179—182) in his catalogue; part of the responsa still awaits classification.

II. DOCUMENTS AND FRAGMENTS. I refer to the documents and fragments, partly in Arabic, partly in Hebrew, acquired from the Egyptian *Genizahs* as forming a separate class of the manuscripts.<sup>7a</sup> It includes two sorts of literary documents: first, *letters*, familiar, business, and official *documents*, from the 13th and 14th centuries; second, a large number of *fragments* from all sorts of *books* (Nrs. 592—594). Last summer I thoroughly scrutinized the Arabic part of this collection; for the most part, I also classified it. I dare say that the contents of the documents captivated my attention to quite an extraordinary extent. Let alone the about eighty letters and lists — and still further documents of this class have turned up since the compilation of the catalogue — bearing evidence in an informal manner of all sorts of conditions of life, the documents are, in addition to their topical interest, extremely important materials for the knowledge of the standard language and the epistolary technique of those days of old. Their importance is attested by the circumstance that space is willingly given to the elaboration of documents of this sort included in the collection of the Rainer-papyri of the Court Library of Vienna in the distinguished scientific publication entitled *Mittheilungen aus der Sammlung der Papyrus Erzherzog Rainer*. I hope we shall henceforth meet with the decipherment and study of the documents possessed by its library in the publications of our Academy also.

As I mentioned, there belong to this part of the collection many, about 130, fragments of various extent from various branches of Hebrew and Hebrew-Arabic literature. The mere mention of this

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<sup>7a</sup> [Details about the section of Genizahs in the Kaufmann Library, see Löwinger—Hahn—Scheiber, *Actes du XXIe Congrès International des Orientalistes*. Paris 1949. pp. 119—123; cf. also A. Scheiber, *Acta Orientalia*. III. 1953. pp. 107—133; IV. 1954. pp. 271—296; V. 1955. pp. 231—247; VII. 1957. pp. 27—63.]

circumstance implies that this group of the library of our Academy will be useful as a very important source of literary history. Even at the first scrutiny I came across fragments from works which were hitherto entirely unknown or held to be lost ; by and by, I intend reviewing them myself or having them worked up by my pupils. The late owner of the collection was prevented by his sudden and untimely death from a close examination and arrangement of these veritable treasures of his library. I myself proceeded to study these untouched things and, having come across many important particulars, partly copied and partly extracted a good many of them. However, it was hitherto only in a general manner that I was able to continue the work of classification, inasmuch as I, having established the contents of the several pieces, I grouped the connected documents together. A detailed classification and cataloguing of them is still to come, and it will take a long time to finish it<sup>8</sup>.

III. PRINTED BOOKS. I can turn from the manuscripts to the *prints*. In conformity with the above-mentioned considerations, these provide a possibly all-round study apparatus of the most important products of Hebrew literature. But, apart from their richness and practical utility, their value is in particular enhanced by their bibliographical and typographical interests. The collection is comparatively very rich in incunabula and old prints. The most important works of Hebrew literature are represented by their *editiones principes*. Rarely is a private library to be found in which the several ages of the old typographical tradition would be represented in such a profusion.

Nine valuable incunabula are the veritable ornaments of the collection : 1 of Lisbon from 1489 (the Ritual of Abudirham), 1 of Fano, 6 of Naples (including the Hebrew translation of the Canon of Avicenna in folio from 1492) ; the first edition of Bechai's famous work, "The Duties of the Heart". To these rarities there worthily rank the prints from the 16th century, 136 in number, which are chronologically subsequent to the incunabula and, though not exclusively, yet mostly, represent the most remarkable workshops of Italian

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<sup>8</sup> [For the bibliography of the Genizahs edited by Ignác Goldziher and his pupils see S. Löwinger—A. Scheiber, *Genze Kaufmann* I. Budapest 1949. pp. XIII—XV.]

Hebrew typography. From this period Venice is represented by 54 pieces, Mantua by 18, Riva di Trento by 16, Ferrara by 5, Cremona and Bologna by 4 each, Sabionetta by 3, Fano by 2, Naples, Pesaro, Soncino, Verona by 1 each; on 5 Italian prints the place of printing is not indicated. Besides these Italian prints, there are from the 16th century 16 books from Istanbul, 5 from Salonica, 1 from Edirne, 5 from Cracow, 1 each from Basle, Breisgau (the famous travel-book of Benjamin of Toledo), Lublin, and Prague. Of course, from the 17th century on, from the later periods of printing, the prints increase in number.

For the elucidation of the richness of the prints the following information may be characteristic. The other day I received the second issue of the work by Captain Eusèbe Vassel, who displays a valuable scientific activity in the Institut de Carthage, on the Hebrew literature and printing in Tunisia. The captain is a genuine expert in this field and does a signal service to the history of modern Oriental literature. Under Nr. 144 of his bibliographical record he mentions a collection of Tunisian Arab songs, printed at Leghorn in 1886—87, in three volumes. The Tunisian editor, afflicted by a family disaster which befell him after the ending of the 3rd volume, was so desperately grieved that he committed the entire edition to the flames. "Non seulement il arrêta la publication, mais encore il recueillit les exemplaires sortis de ses mains et les brûla." For this reason "les volumes imprimés sont, naturellement, à peu près *introuvables*." The author himself, who lives in Tunisia, expounds the scheme and content of the work on the basis of single incoherent and corrupt fragments only which happened to fall into his hands.<sup>9</sup> Now, of this work which is said to be „*introuvable*” in the place of its origin, there exist two complete volumes at Budapest, under Nrs. 621 I/II (s. v. Sefinat Ma'lūf) in our collection.

The scientific value of the old books is still enhanced by an external circumstance. They had ever been in the possession of learned collectors till they got into that of Kaufmann who continued the traditions of his erudite predecessors. Some of them contributed valuable marginal notes to the books, by which they helped to enlarge the

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<sup>9</sup> See Eusèbe Vassel, *La littérature populaire des Israélites de Tunis*, Paris, Leroux 1905—06, p. 97.

study of these books. Among them there excels particularly Abraham Graziano, a free-thinking rabbi of Modena, himself a diligent author and Hebrew poet (died at Modena in 1685), who was also a refined collector of books and manuscripts. He was named "the bee of Modena" by David Kaufmann in the review of one of his collections. He furnished with highly important notes and glosses some pieces of our collection which had been on his bookshelves two centuries and a half ago; in addition, it was he who compiled a group of the manuscripts, thus also most of the collection of responsa mentioned above. From among the works enriched with Graziano's glosses I *e. g.* especially refer to the historical work (*Salseleth ha-Kabbalah*) under Nr. 848, the *editio princeps* from Venice, which has, on account of Graziano's insertions, been several times asked for abroad.

IV. The collection of the manuscripts and printed books detailed in the catalogue, which only extends to books in Hebrew and Arabic, is completed by European specialist books: on which a card-index is available.

Accordingly, the Kaufmann endowment of the Hungarian Academy of Sciences consists of the following groups:

1. Manuscripts.....	594	pieces
2. Prints (excluding Nrs. 3—5) .....	1,583	„
3. Bibliographical works .....	47	„
4. Periodicals, yearbooks, etc.....	258	„
5. Tracts, pamphlets .....	358	„
<hr/>		
Total .....	2,840	pieces

V. As was reported to the Academy on a previous occasion, Mrs. Sigismund Gomperz also presented a valuable collection, besides the library, to the Academy. This collection has a great value from an *art-historical*, rather than a literary, point of view. It contains 25 richly illustrated codices in Hebrew, mostly on parchment, and most of them coming from Italy. They were acquired by David Kaufmann from the famous Trieste-Collection in Padua. It was not without hindrances that they were allowed to leave Italy. On the Italian frontier the law forbidding the export of art treasures was applied

to these books by the Italian authorities which opposed their forwarding for a long time. It was three times that they denied their export until finally an eminent intervention succeeded in obtaining the permission of forwarding the codices to Budapest, by establishing a legal cause founded on the book form of the art treasures. The artistic value of these codices was expounded by David Kaufman himself in 1898 in the appendix he contributed to the monography of *Die Haggadah von Sarajevo*, pp. 254—311. This paper, the most important parts of which are taken over into the catalogue of Dr. M. Weisz, is the most reliable guide for the study of the collection. The present writer can not undertake even a general description of the collection.

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The Oriental Library of the Hungarian Academy of Sciences starts the facsimile publication of the illuminated codices, the first piece of them, a splendid illustrated Haggadah from the 14-th century is just came out\* (W. M. Katalog Nr. A/422.)

The microcard copy of the catalogue published by Dr. M. Weisz is the first item of the new catalogue. The above mentioned first catalogue worked up the complete material of the Kaufmann Library in a serviceable manner, although it is not quite perfect, the idea was to offer a temporary work, useful as long as a more systematic catalogue is compiled. The grouping, numbering and partly the text of the new one, have been taken over from the first catalogue which appeared in German.

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\* The Kaufmann Haggadah. Facsimile Edition of MS 422 of the Kaufmann Collection. Editor: R. Gergely. With an introduction by Prof. Alexander Scheiber. 720 bibliophile copies, on 108 pages, sized 20 × 25 cm. Budapest, 1957. Publishing House of the Hungarian Academy of Sciences.

## A) CODICES—MANUSCRIPTS

WEISZ M.: Katalog der Hebräischen Handschriften  
und Bücher in der Bibliothek des Prof. Dr. David  
Kaufmann s. A. Frankfurt a/M., 1906.

*280 Pages 14.5×22.5 cm. Paper*

### 3. Genesis und Exodus

mit Targum und arabischer Übersetzung

*510 Pages 16,5×23 cm. Paper*

### 10. Targum der Haftarat

für das ganze Jahr und Feiertage

*296 Pages 16×23 cm. Paper*

### 11. Haftarat,

hebr. Text und Targum nach jedem Verse

*178 Pages 20×28 cm. Paper*

### 13. Targum

der später. Propheten

*462 Pages 13,5×20 cm. Paper*

### 14. Estherrolle.

Kunstwerk, reich illuminiert

*Scroll 38×453 cm. Parchment*

### 15. Estherrolle.

Kunstvoll illuminiert, 20 Bogenöffnungen

*Scroll 26,5×230 cm. Parchment*

### 17. Salomo Isaki's (Raschi)

Pentateuchcommentar (1487)

*370 Pages 21×28,5 cm. Parchment*



18. Abraham Ibn Esra's

Pentateuchcommentar

376 Pages 20,5×30 cm. *Parchment*

19. Anonymer,

weitzläufiger Commentar zum Pentateuch I—III.

I. 592 Pages 15×21 cm. *Paper*

II. 532 Pages 15×21 cm. *Paper*

III. 724 Pages 15×21 cm. *Paper*

21. Gallico Efraim ben Joseph (Modena, 18 Jh.)

Pentateuch-Commentar

542 Pages 21,5×30,5 cm *Paper*

33. Zwei Commentare

zu Raschi's Commentar über den Pentateuch

448 Pages 15,5×22 cm. *Paper*

34. Samuel Motot's Supercommentar

über Abraham Ibn Esra (1397)

144 Pages 18×25,5 cm. *Parchment*

35. Commentar

über Abraham Ibn Esra's Pentateuchcommentar

494 Pages 13,5×18 cm. *Paper*

38. מחברת

des Menachem ben Saruk

124 Pages 15×19,5 cm. *Paper*

47. Selomo ben Mose's שְׁעֵרֵי נְעִימָה

Arbeit über die Accentuation in den Hagiographen

28 Pages 17×20,5 cm. *Paper*

50. Mischna,

vollständig

574 Pages 28×33 cm. *Parchment*

53. Mose Nachmani's חידושים

zu B. Batra

322 Pages 22×31 cm. Paper

54. Nachmani's חידושים

zu Gittin und Kiduschin

250 Pages 20×29,5 cm. Paper

77. Maimuni's Mischne Thora

(Illuminiert) I—IV. (1296)

I. 320 Pages

II. 338 „

III. 308 „

IV. 338 „

35,5×50 cm. Parchment

78. Maimuni's Mischne Thora

mit Hagahot und Tsuwoth Maimuni

(Illuminiert) I—II. (1310)

I. 718 Pages

II. 548 Pages

36×54,5 cm. Parchment

79. Mordechai ben Hillel's

ט' וידעים und מועד Ritual-Werk

474 Pages 16×21,5 cm. Paper

81. Isaak Corbeil

גמרא vollständig עמודי גמרא

262 Pages 19×25 cm. Parchment

91. Abraham Klausner's

ה' שחיטה (1499)

54 Pages 15×19 cm. Parchment

93. Maimunis

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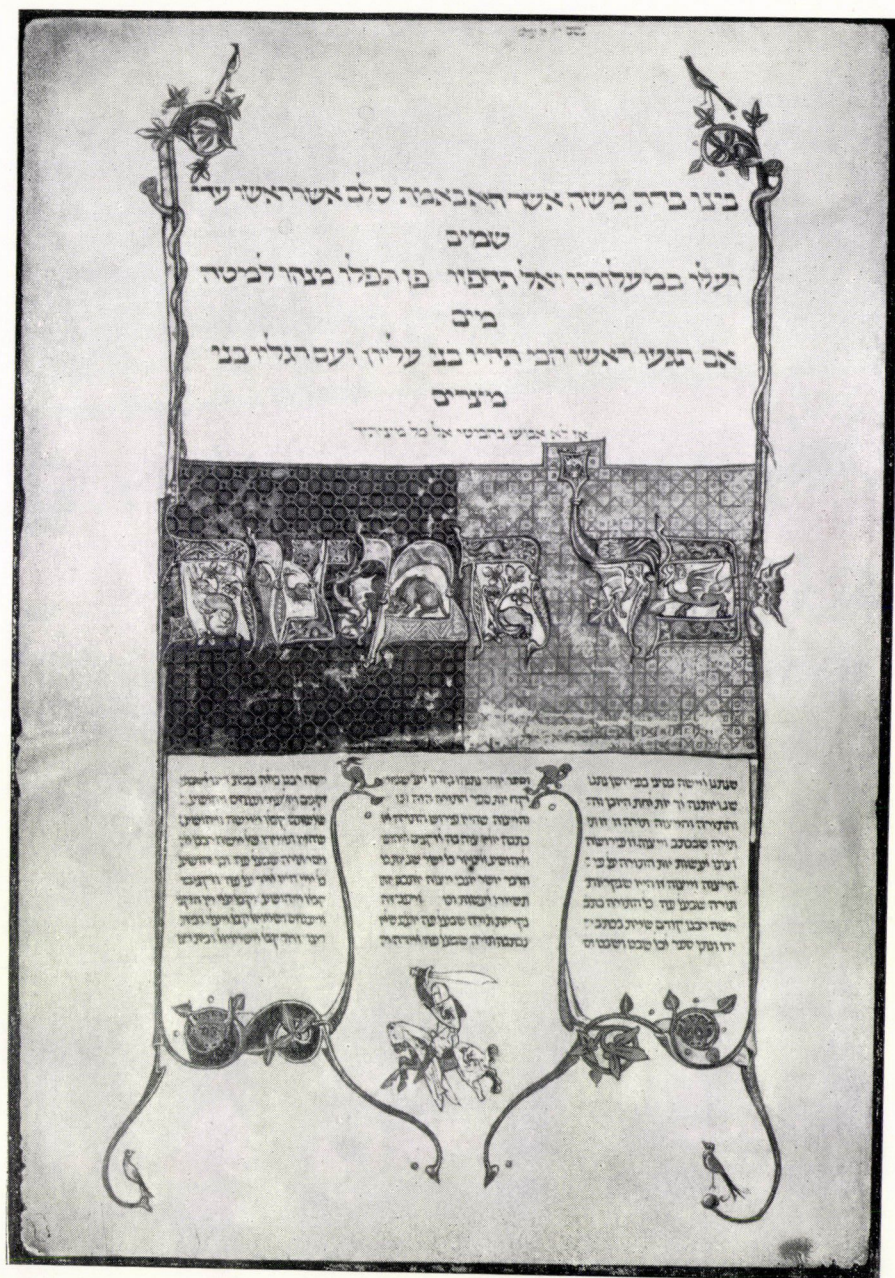
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938 תְּהִלִּים, עִם פִּירוּשׁ רַד"ק.

1477  
400 Pages 18×25,5 cm. Paper







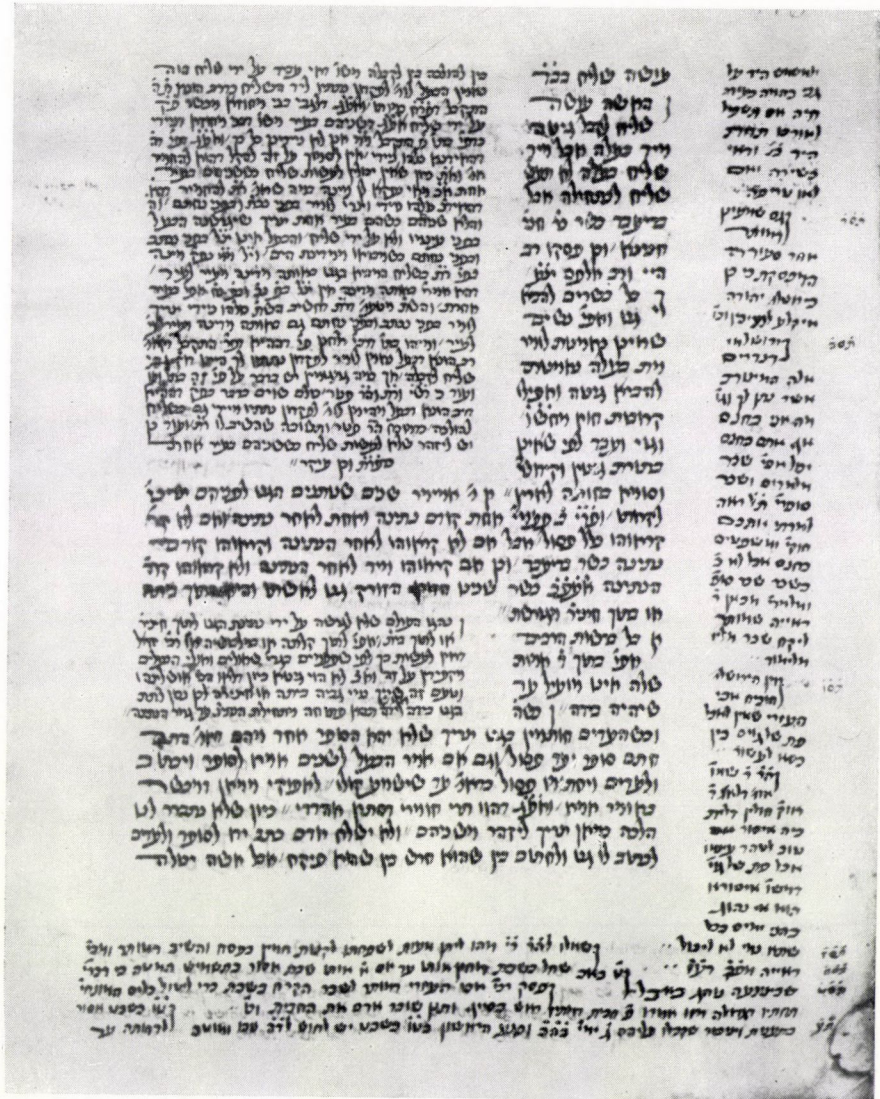
















# NOVA CHIROFISIONOMIA

e censura, contra tutte le superstitiose uanità, che in tali soggetti  
sono state da molti trattate, nella quale si mostra, et insegna quel  
lo che più ueram<sup>te</sup>, et ragioneuolm<sup>te</sup>, per fonda<sup>ti</sup>, cauati dalla  
THEOLOGIA, FILOSOFIA, E MEDIC.  
credere si possa ò debba, e tutto chiaram<sup>te</sup>, e utilm<sup>te</sup>.

opera

D'ABRAM. COLONI HEBREO MANTOVANO.

AL SER.<sup>MO</sup> PRENCI. IL SIG.<sup>PS</sup> DONNO  
VINCENZO. I. GONZAGA

DVCA

di Mantoua, e di Monferato  
et .ce .



















סדר ברית מילה

המכנס את בנו למילה וזמר בקול

ברוכים העומדים והיושבים נענש הקהל ואומרים

ברוכים הבאים והמוהל מברך

אבה יי אלהינו מלך אשר הרשנו במינותיו וינינו  
על המילה וחותך המילה ועושה פריעה  
ואחר שמואל הכן אומר

ברוך

אבה יי אלהינו מלך העולם אשר הרשנו במינותיו  
וינינו להכניסו בבריתו של אברהם אבינו  
והקהל ענין ואומרים

ברוך

כיום שנכנס לברית בן יצחק לחופה ולמעשים טובים אמן


ואחר כך אנוח המנהל הכנס מלא יין בימינו ונהגם  
בשמואל ומברך

ברוך

אבה יי אלהינו מלך העולם בורא פרי הגפן  
ברוך אבה יי אלהינו מלך העולם בורא ענבי בשמים  
ברוך אבה יי אלהינו מלך העולם אשר  
הרש יידינו מיטתן וחזק בשאריו שם ויהאבאיו חתם באות ברית קדש  
על בן בשכר זאת אל חי חלקינו יבורינו יבנה להיגדל ויהיה שמואל  
מישראל לבינו קדשו אשר שם בשמינו ברוך אבה יי מרת הברית

אלהינו

ואלהי אבותינו רבים את חלה חזה לאביו ולאמו  
ויהא שמו בשכרם פריה ישמח ראש פריה



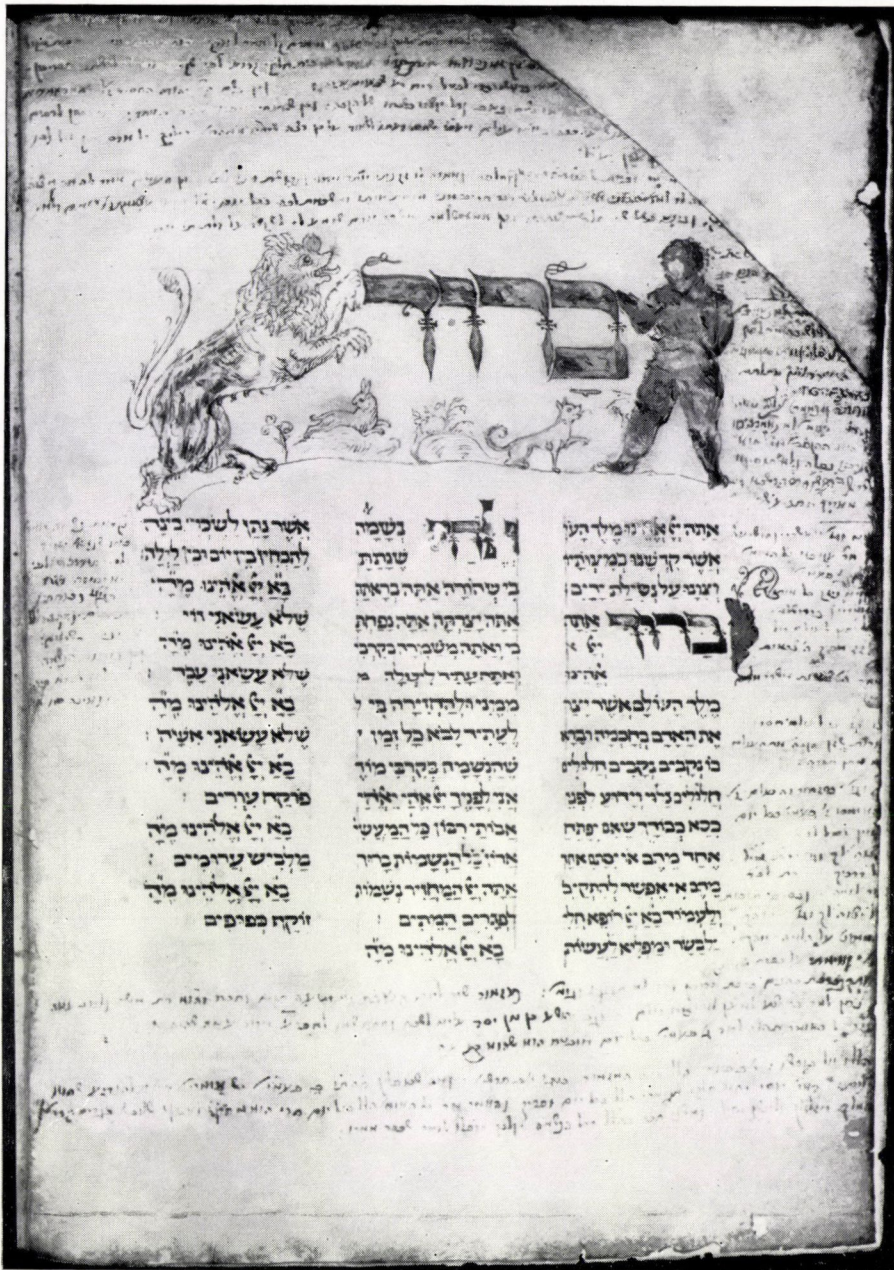


















אשר יאמר מלך העולם אשר קדשנו במצוותיו וצונו על  
מצות דעה

אֵלֶּה הָאֵלֹהִים מִלֵּד הָעוֹלָם אֲשֶׁר יֵצְאוּ  
אֶתְהָאֵלִים מִבְּמִדָּה וְהָאֵלִים נִקְרָאִים נִקְרָאִים  
תְּהִלָּתָם תְּהִלָּתָם גַּל גַּל יִדְּעוּ לִפְנֵי כָל



בבית שנים ארבע מידים אי יסום ארבע מידים אי יסום  
לחיותם ולעמך לעמך מיד ארבע מידים אי יסום  
לעמך



וְעוֹמֵד עוֹמֵד בִּי שְׂמֵחַ אֶתְּרָה אֶתְּרָה אֶתְּרָה  
 אֶתְּרָה אֶתְּרָה בִּי שְׂמֵחַ אֶתְּרָה אֶתְּרָה  
 אֶתְּרָה אֶתְּרָה בִּי שְׂמֵחַ אֶתְּרָה אֶתְּרָה

ב' לעד לאכל וכן שומעו כל היום את  
 אד' אלהי יי' וכל המעשים אשר על השמות  
 המיוחד וטובת ליה' מות

אברהם בן אברהם בן אברהם בן אברהם  
לספר בעד לחסדו בידים וכו' וכו'

בד

יח  
 יז  
 טז

2. 2. 2.

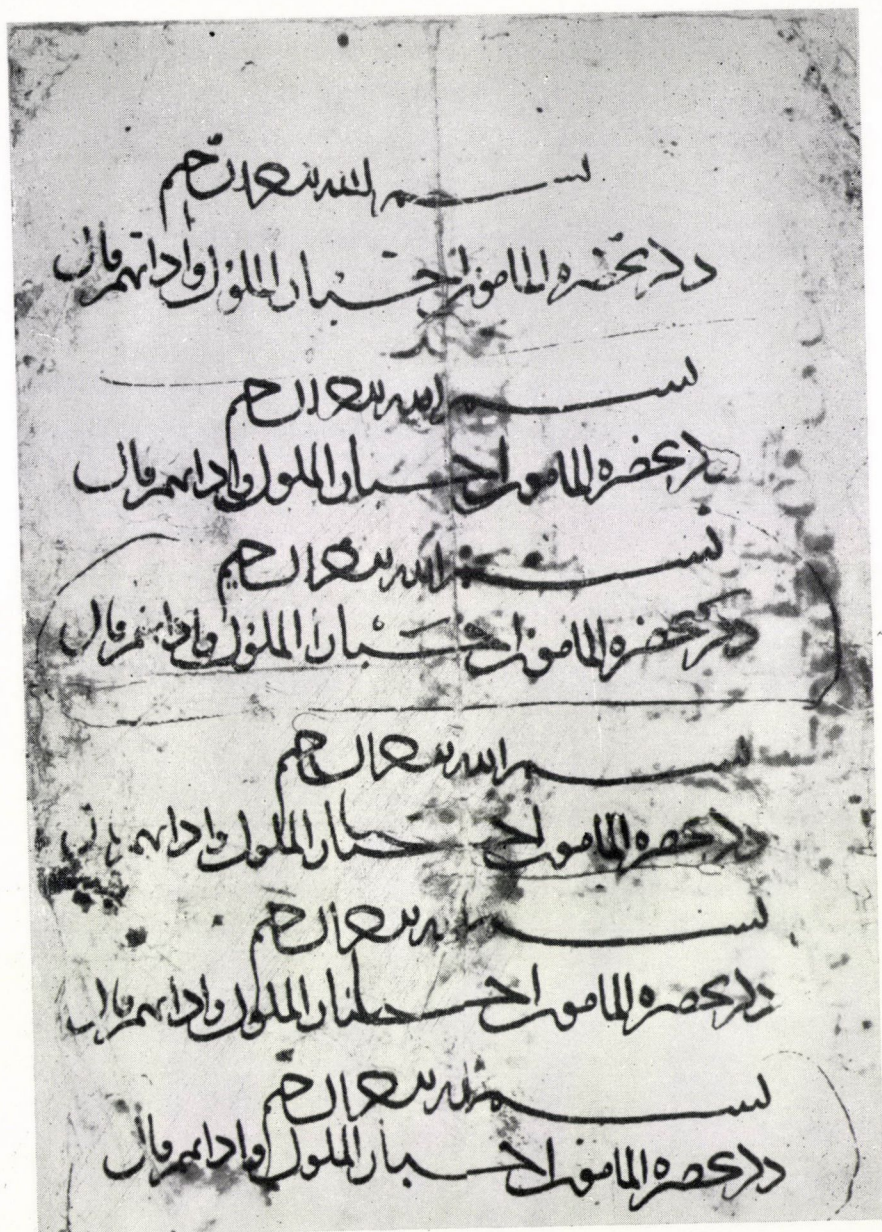


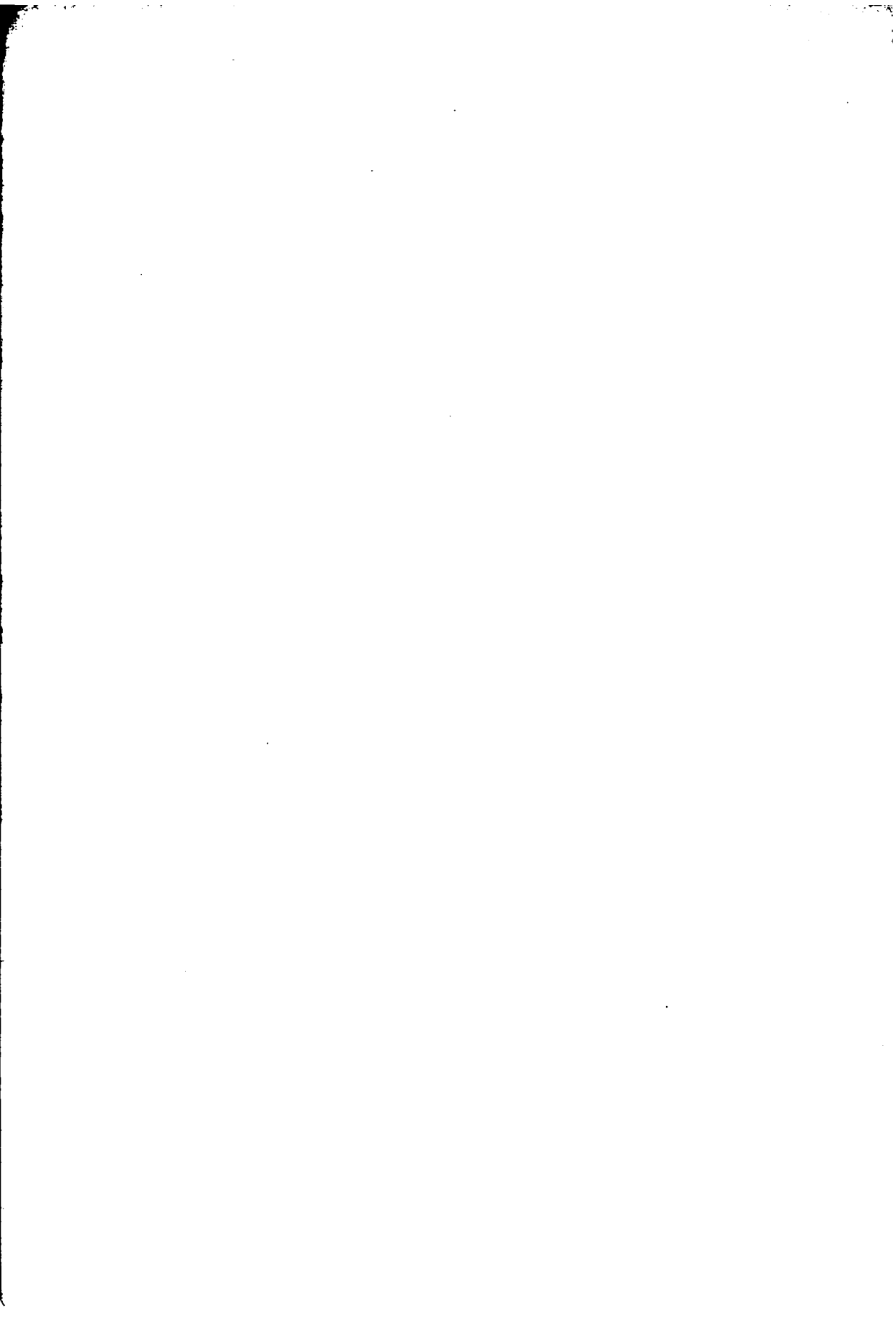














באן מדרבא לא פאן זאל ארסט דין בינען פילצפ  
והנה אנה תבע וידברא לא פאלא איד רבא לא  
על אנה לא מדרבא נחן פאלא איד רבא לא  
אנה וידברא לא פאלא נעב אנה רבא לא בעין וסמע  
לא בארן לון ארדן ואלעין עינין גססין ארס  
וקד דלג אלדלג עלי אנה לים פסס ולי אנה  
אלבסס פלדק בלג אנה רבא לים ביד אנה  
והנה קאל סלמית ומה יא וסס נח עינין פסחות  
והנה קשבות אל תפלג חסדות הזה פאכבת לה  
לזמן אשכרה עין וזמן פלג ונה אלמנא לא על  
וגר אלהי קדש ואלהי קדש הנה נחן נח  
מדרבא אנה אנה בלג פלדק כהא ואל אנה  
פאלא כהא ואלה רב וידר אלמנא ואלמנא לים  
פלא ילד ולי יאלס בשו מלכא לאח נחן נלד  
למה נלד כה ויצלח אסא מלכא ונאלס במא  
ופסדא וידר כהא וידר כהא אנה רב לא ישרה  
שיא ולי עון עליה











# עזר אלהי קדם שוכן מעונה: אחל לפרש תפלות כל השנה



אמרנו בל יסוף סוף כל דבר נען בן אברהם ברוך ה' אלהי אברהם אברהם אשר  
בחר בו וברוך שם אלהיו עד עולם: נברך מעשה מעשה ידיו כל היום ויקדשנו לפני  
הר סיני משה וישימנו ערש כבודו מעשה ידיו: וישם במערת רבות לעתה  
לפניו ויחיה ויפארו: וישכן כבודו בדרך עמו: בשר אשר בחר לשמו  
וקים כל אדם אשר נמצא את שם אשר חסדו או הקדו במחשבתו: משה  
חסידו לבשר על חסידו: או שלם על דוד כוננו: ואם אדם אשר משיא על  
אשתו: ובעת הקדש קרבן מעשה שלו רשע: וישם יתרה ליה ליו  
בביתו אשר נדבה רוחו: אות: ובחמלת ה' על עמנו: שם להקריב בכל יום  
וחס כחוקת: תמיד בשחר ותמיד בערב כחלכת: ובשבת ובראשי חגים  
ובמועדים: שם להקריב מוספס על התמידים: וכל יעלו לרשן להקריב בהם  
ידיה: וזאת מעשה אשר נתן קמלך ליהודים: ועתה מפתח חסידים: חרב  
סת קדשם ותיארונוגלם מארצם ובטלו קרבנותיהם: ואין אדם יכולן לעלות  
עלותיהם כחשם: תמידים כדרכן ומוספן כחלכתן: ואין חסידות ואין אדם  
ואין שלם: ואין עבודת מופרת על קהל מעלה: עד אשר כל אדם מאנשי  
כנסת מנהול חקר ודע: וימצאו בספר תורת משה: ויעבדו את ה'  
אליהם: ויעבדו בכל לבבם: ואמרנו איו קדשם שכלב וטלם  
תקם לה בארצה וחמלה לחיותה לרשן בארץ עמינו: שנאלמנו כרים שיתם  
בכל יום שלשת תפלות מקודשים שנים כנגד ששת תמידים הטכרים: ואחת כנגד





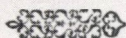
# חלק ראשון



## מכל השנה כמנהג קהלות קדש אשכנז

לא בחרשים ולא בישנים • לאותות ולמועדים לימים ושנים • והכל באריכות  
בכל התפלות • ליתן שכח לאל נורא תהלות • עם כל הפרשיות וההפטרות •  
מנוקדים ומוטעמים כבשאר המחזורים לא נמצאות :

כהנה וכהנה היו עיונות • כל הקורא בראשונים כאלו הם עיונות • כי הקריאה בלתי סקנים ונקודות • כגופים בלתי  
נשמות • כיודע לידע' חכמות רשומות • וגרסא באותיות יפות נחלות • טובים לזכרים חקנות בקורים  
וגם בתולות • גם חוססנו בו מ'ירוש וביאור הסלות • ישמח בו כל האהה וחדות תולות • מלכד  
חודשים אשר לא היו עד הנה • אשר חוססנו כהנה וכהנה • כאשר עיניכם תחזינה מ'ישראל •  
יעמוד וכת לו ולבנינו לחדר דורים • אמן :



כדמם בכית מ'קיר וורוי די קבאלי בשבת חמשא חלמים ושלם קלות ועשרים ושמונה • חמשה ועשרים לחדש טבת • כחדש  
הראשון לשבת ארנוטו הדוכס פיירו לורדאן ירה • מה כשר

## ויניציאה



## THE KAUFMANN HAGGADAH

Facsimile Edition of MS 422 of the Kaufmann Collection in the Oriental Library of the Hungarian Academy of Sciences. Editor: R. Gergely. With an introduction by Prof. Alexander Scheiber. On 114+29 pages, in full size (20×25 cm) printed in ten colours.

*Second Edition \$ 18.00*

*From Reviews of first edition*

„Im Frühjahr 1957, erschien in *Budapest* ein prächtig ausgestattetes Buch: die Faksimileausgabe einer berühmten, illustrierten Pesachhaggadah-Handschrift aus dem Mittelalter. Die große Bedeutung dieser Veröffentlichung wird durch die Tatsache deutlich, daß in kurzer Zeit eine zweite Auflage nötig geworden ist. Die Handschrift befindet sich in einer Sammlung der ungarischen Akademie der Wissenschaften, die den Namen David Kaufmann trägt... Die Buntheit der Farben, das Blau, welches unwirkürlich an Chagalls Blau erinnert, das frische Rot und Gold dominieren im Ganzen Werke. Die Kossuth-Buchdruckerei hat Hervorragendes geleistet in ihrem Zehnfarben-Offsetdruck.“ (Izraelitisches Wochenblatt, Schweiz.)

„Cette reproduction, qui est une belle réussite technique, met entre les mains des historiens et des amateurs de l'art juif une troisième Haggadah illustrée après celles de Sarajévo et de Darmstadt.“ (Revue des Études Juives)

