SACRED SPLENDOR

JUDAICA FROM THE ARTHUR & GITEL MARX COLLECTION

NEW YORK | 20 NOVEMBER 2019

Sotheby's EST. 1744

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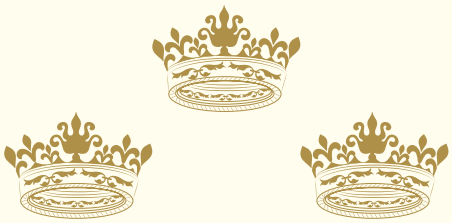

SACRED SPLENDOR

JUDAICA FROM THE ARTHUR & GITEL MARX COLLECTION

AUCTION IN NEW YORK
20 NOVEMBER 2019
SALE N10088
SESSION ONE 10:00 AM
SESSION TWO 2:00 PM

ALL EXHIBITIONS FREE
AND OPEN TO THE PUBLIC
Sunday 17 November
1 pm-6 pm

Monday 18 November
10 am -6 pm

Tuesday 19 November
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היגטן מין השכיבנו זגט מן ופרוס עלינו ווי מ שבת. רעך זגי
דט קהל ויברב משה את מועדי יי אל בני ישראל. מוט ד ר חזן זגי הלב
קדיש. מוט מן מורט שמונה עשרה זעגט מיין אתה בחרתנו. עלה ויבא.
והשיאנו. מוט זגי את יום חג הסיכות הזה. זמן שמחתנו. זגי רר נוך רצת
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טון רער ערשט טג מ שבת מי:) גנן קדיש. עלינו. יגדל. מוט גיט
בשלום היית: מן מו: ווערטן כי: נכט מי: מי מן טט ט מוט מכט מוא קדוש:

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THIS PAGE
LOT 41

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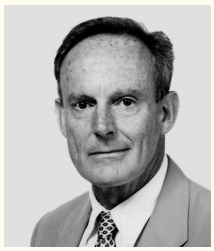

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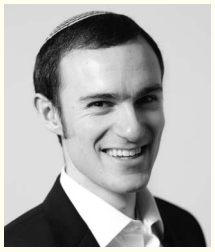

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SACRED SPLENDOR

JUDAICA FROM THE ARTHUR AND GITEL MARX COLLECTION

It is an honor to present the Marx Judaica collection for sale at Sotheby's.

A small painting by Isidor Kaufmann became the catalyst for my friendship with Arthur Marx. In 1984, our registrar handed me a panel by Isidor Kaufmann of the little Belzer Chassidic boy. I would not let it out of my hands, and placed it on an easel on my desk. This jewel of a painting found its way into the Marx collection.

Over the next 30-plus years, I watched his collection grow, along with his expertise. A conversation with Arthur was sure to be spirited and informative. Our relationship was one of shared enthusiasm and shared learning. As his passion for Judaica expanded to include other areas of collecting, such as Tiffany objects and lamps, every one of my colleagues with whom he interacted expressed the greatest respect for his eye and innate sense of value.

The Judaica collection began as one of Silver and Paintings, and expanded into an ever-widening search for Hebrew Books and Manuscripts. Mr. and Mrs. Marx both grew up in religious homes and attended Jewish Parochial schools. The family had fled Germany in 1939 and arrived in the US with only a few precious objects, which sparked a lifelong passion for collecting religious objects of all kinds. The couple's grandparents and great grandparents had been leaders of synagogues and congregations, but so much had been lost. Arthur and Gitel's first possessions were inheritances from their parents–a handful of paintings, some silver and a variety of ceremonial books. Slowly they added to their collection and over the years both their summer and winter homes filled with the very best they could find. Their choices were guided by a search for quality and the countries of origin were secondary to the uniqueness and rarity of the item. Early on they mainly collected silver, but there came a time when they wanted to expand beyond a Kiddush cup or Torah pointer: the ones they had amassed already included major examples from the length and breadth of the Jewish World. They decided that collecting books would diversify their collection, adding depth and uniqueness. Books on every subject and from across the world were sought after, from Jerusalem to Philadelphia, from London and Amsterdam to Venice and Bologna, from the European continent to the Ottoman Empire and the New World. Again, origin was less important than rarity and each book had to be, in Arthur's words, "a Classic".

Continued

Rabbi Dr. Asher Lemmele Marx, Darmstadt, great-grandfather of Arthur Marx, who owned an extensive library of Hebrew books

Rabbi Dr. Moses Marx, Darmstadt, grandfather of Arthur Marx

Of particular importance is the collection of Minhagim, books of Jewish customs, which is without a doubt one of the most important troves of Minhagim in the world. This remarkable selection, many of which are beautifully illustrated, has been made even more special by the fact that the Marx family took care to provide beautiful bindings for books that were loved and cherished. For Mr. and Mrs. Marx, the book collection not only connected them to their earliest education but added knowledge and a deeper understanding of the heritage that meant so much to them.

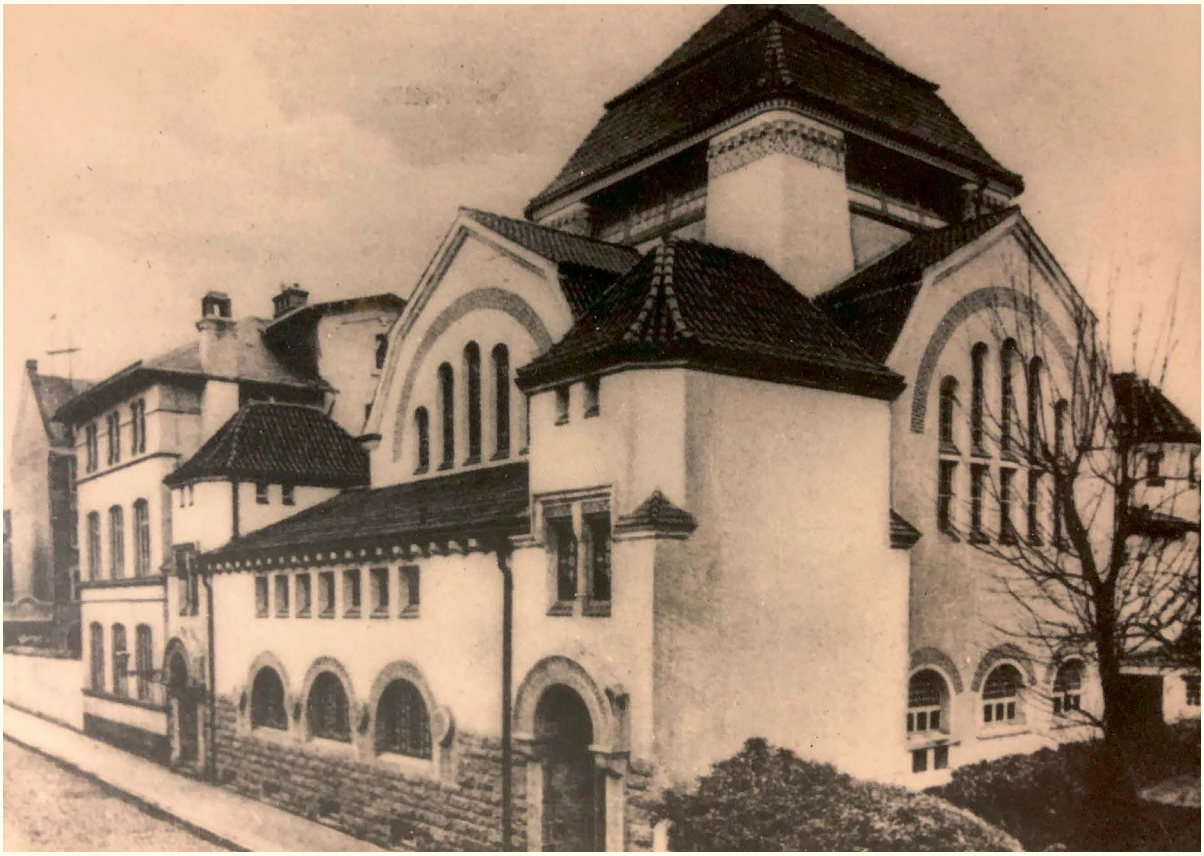
Hand in hand with collecting silver and books, the couple collected paintings by the greatest masters of Jewish Art, including Isidor Kaufmann and Edouard Brandon. The ultimate compliment and validation (for both Arthur and me) was the choice of Kaufmann's *The Son of the Miracle-Working Rabbi of Belz*, to be featured on the cover of the 1995 Kaufmann Vienna retrospective, the virtual catalogue raisonné of Kaufmann's work.

Arthur has spent fifty years building a successful advertising agency and so it is no surprise that creativity and a taste for art have always been a part of his life.

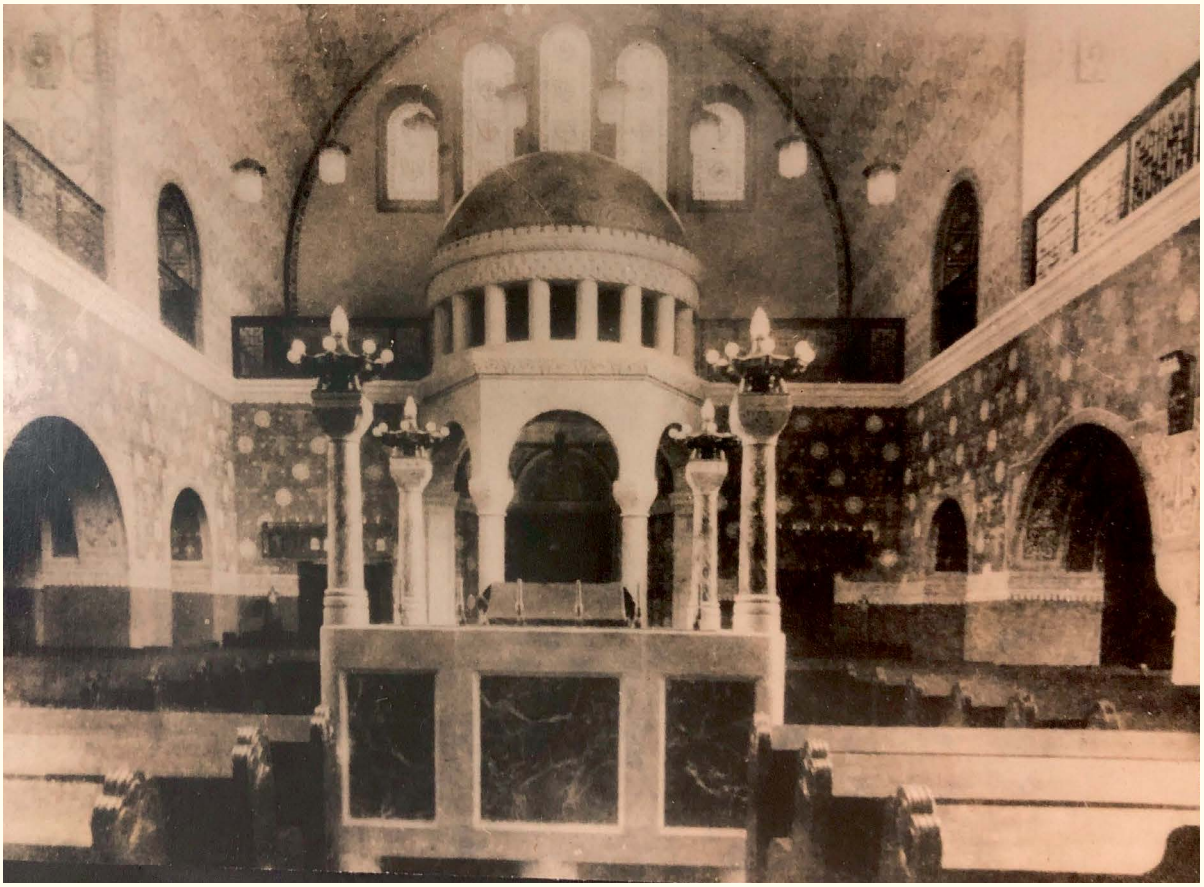
Looking back over the past many decades of Judaica sales at Sotheby's, one cannot but remark how unusual it is to come across a collection which includes all aspects of Judaica collecting and is impressively strong in all three areas of Silver, Paintings and Books.

It is a pleasure and privilege to offer this remarkable collection for sale.

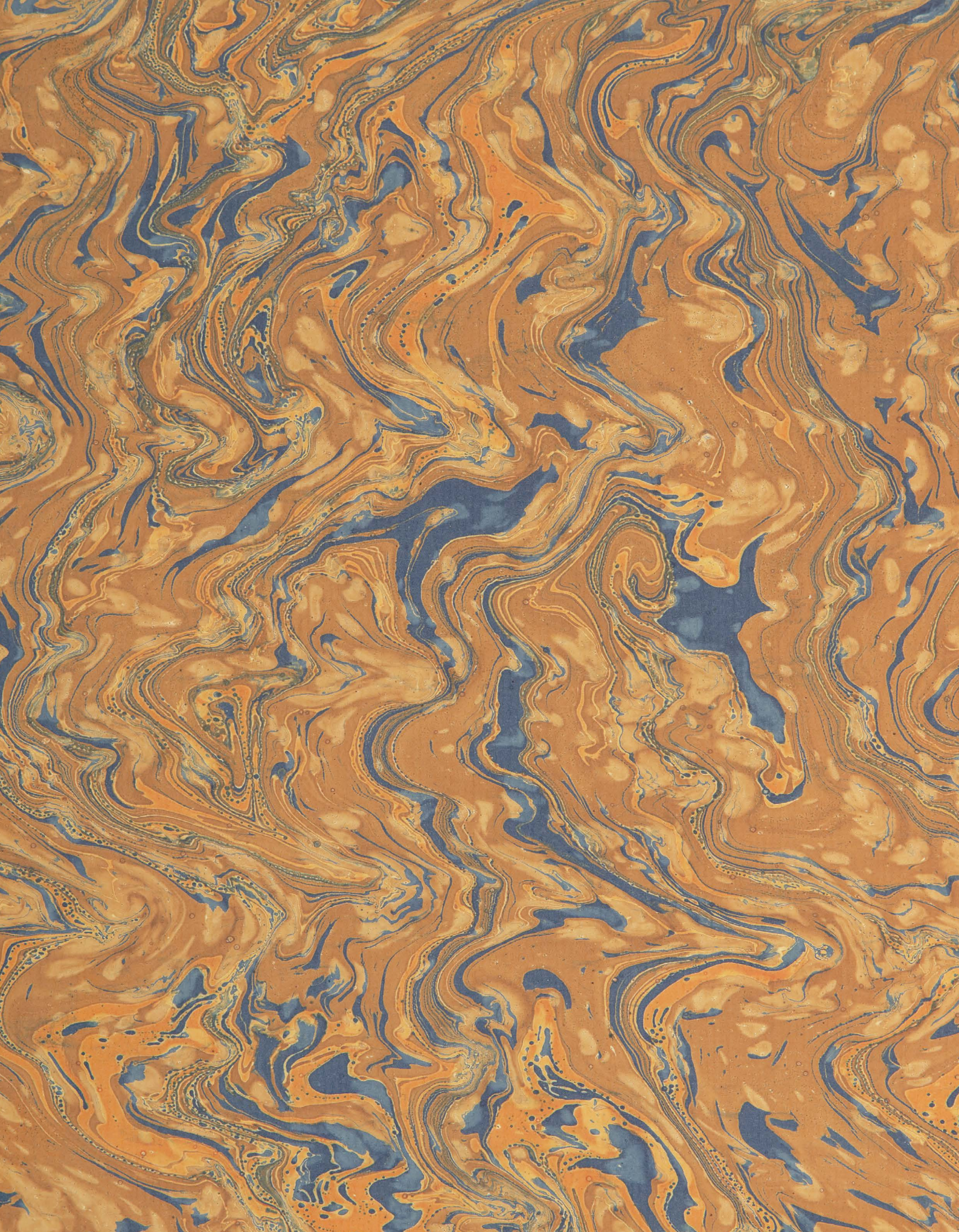
Benjamin F. Doller
Chairman
Sotheby's



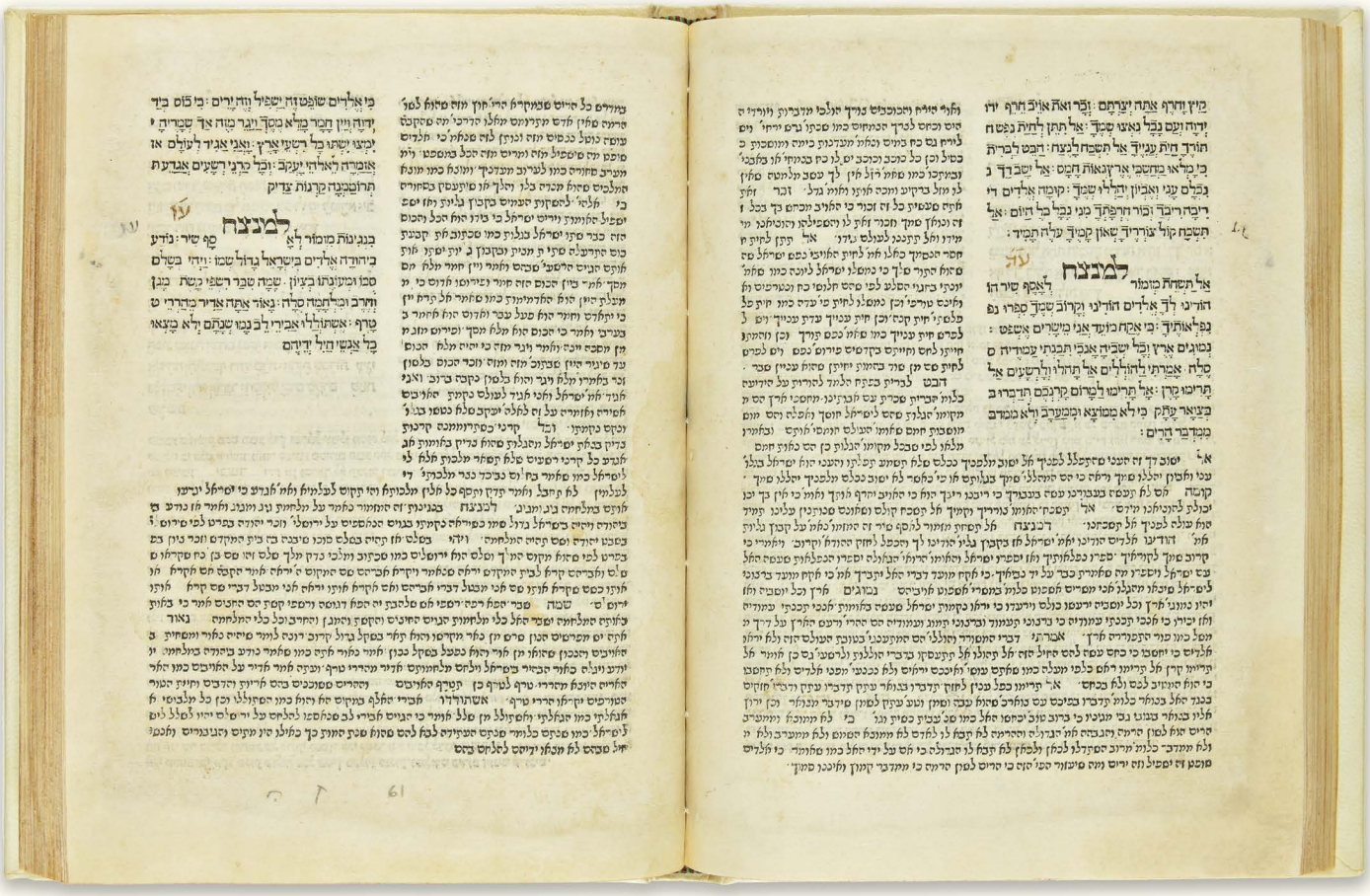
The Orthodox synagogue, Darmstadt, at Grafenstraße aus Bleickstraße, built in the Art Nouveau (Jugenstil) manner popular in Darmstadt



Interior of the synagogue



SESSION ONE
ITALY



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1

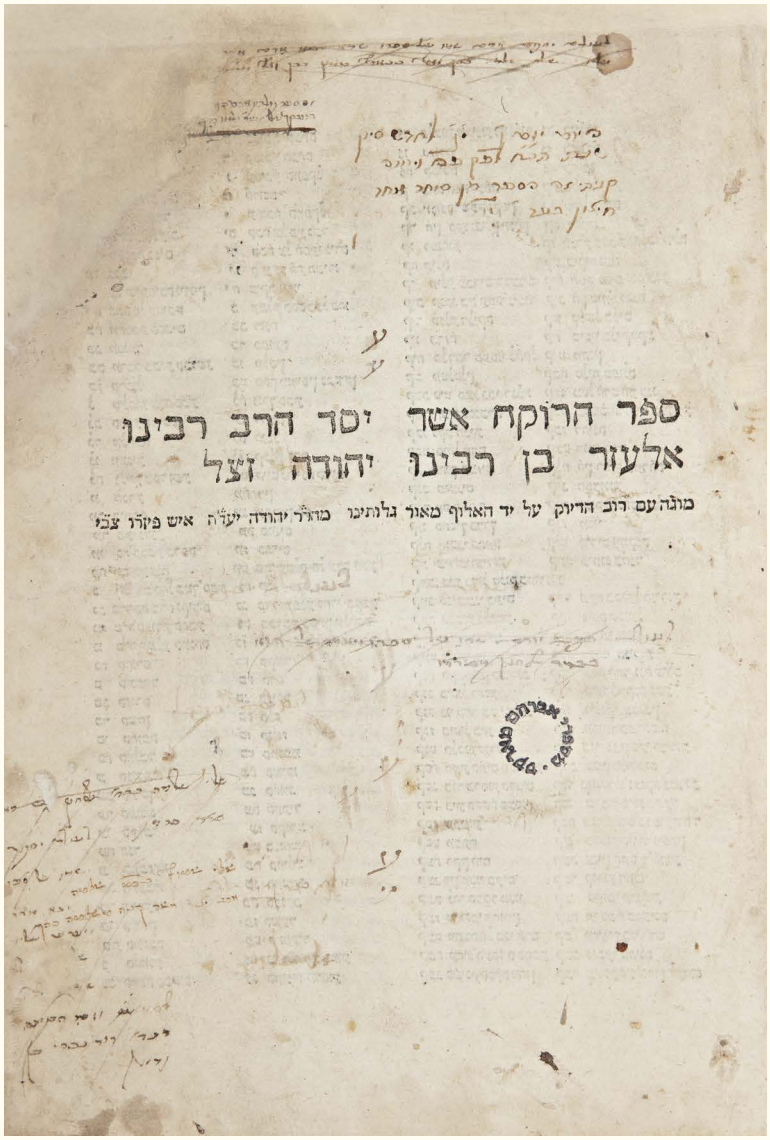
PSALMS WITH THE COMMENTARY OF RABBI DAVID KIMHI, EDITED BY RABBI JACOB LANDAU, NAPLES: JOSEPH BEN JACOB ASHKENAZI [GUNZENHAUSER], 1487

106 of 117 folios (9 5/8 x 7 1/4 in.; 244 x 184 mm).

THE FIRST HEBREW BOOK PRINTED IN NAPLES, AND THE SECOND EDITION OF KIMHI'S COMMENTARY ON THE BOOK OF PSALMS.

Rabbi David Kimhi (ca. 1160-ca. 1235), a Provencal grammarian and biblical exegete, wrote a series of influential *peshat* (plain sense)-oriented commentaries on Chronicles, Genesis, all the prophetic books, and Psalms that stressed philological analysis of the text on the model of Rabbi Abraham Ibn Ezra. His exposition of Psalms, in particular, achieved great popularity and would be the first of the group to be published, in 1477 (perhaps in Bologna). The present lot is a copy of the second edition, printed ten years later based on a different manuscript or manuscripts. It was edited by Rabbi Jacob Landau, author of *Sefer agur* (see lot 16), and issued by Joseph Gunzenhauser (d. 1490), an immigrant from the German town of Gunzenhausen who established the first Hebrew press in Naples, a center of the contemporary book trade. The next edition of Kimhi's Psalms commentary would appear in Venice (1518), followed by the Salonika edition of 1522 (see lot 239).

$ 30,000-40,000



2

2

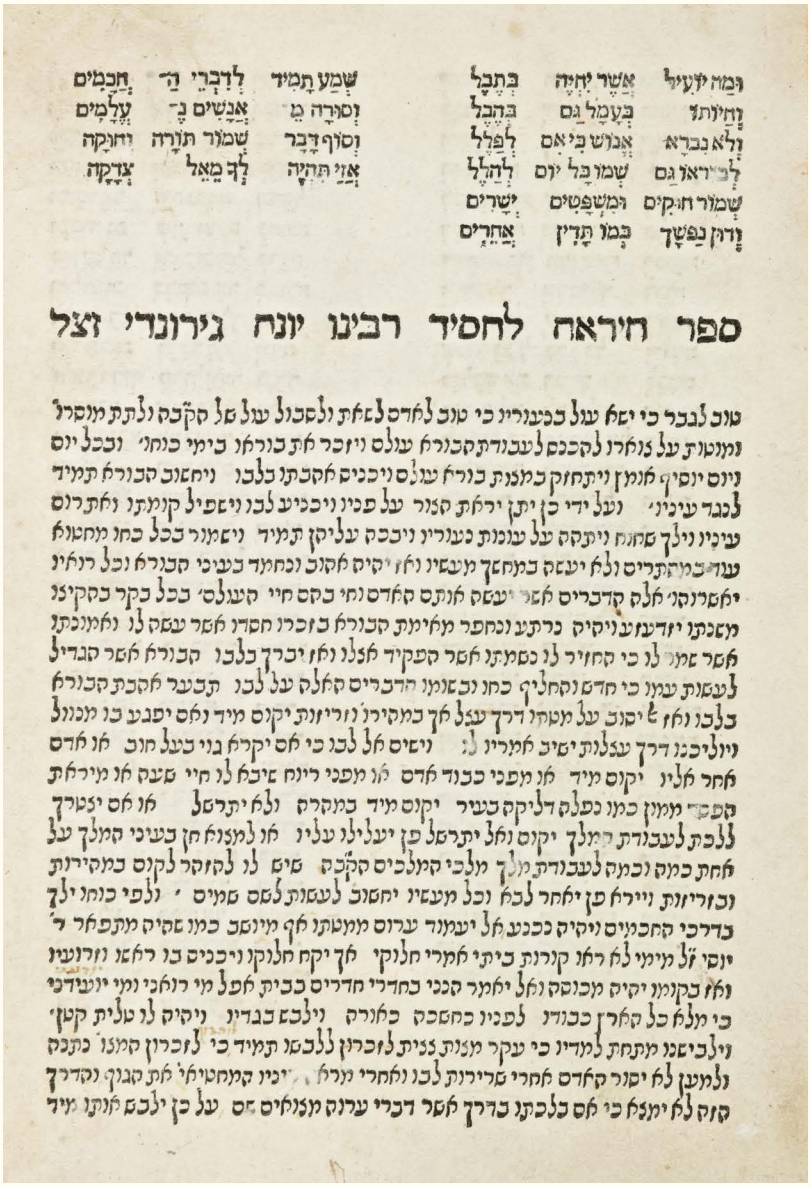
SEFER HA-ROKEAH (HALAKHIC AND ETHICAL TREATISE), RABBI ELEAZAR BEN JUDAH OF WORMS, FANO: [GERSHOM SONCINO], 1505

109 folios (11 1/2 x 7 3/4 in.; 292 x 195 mm).

THE FIRST HEBREW BOOK TO BE PRINTED WITH A TITLE PAGE.

Sefer ha-rokeah is a halakhic work which includes customs as well as a considerable amount of ethical material. The author, Rabbi Eleazer ben Judah of Worms (ca. 1165-ca. 1230), was a member of the renowned Kalonymus family and the most prominent disciple of Rabbi Judah he-Hasid of Regensburg (ca. 1150-1217), the leader of the pietist movement known as Hasidei Ashkenaz. R. Eleazer was the last major figure of this social and ideological circle which developed in the Jewish communities along the Rhine during the twelfth and thirteenth centuries. His main contribution to the ethical literature of the Hasidei Ashkenaz is contained in the first two chapters of the present work. In the first, he discusses the central values of the pietists (love and fear of God, prayer, humility, etc.). In the second, he describes in detail the paths to repentance. Although following the tradition of other halakhic works by the Tosafists of northern France and Germany, *Sefer ha-rokeah* was designed to educate the layperson rather than the scholar. Accordingly, the author eschews lengthy exegetical discourses, preferring to deliver the *halakhah* in a forthright manner, though still referencing Talmudic sources.

$ 10,000-12,000



3

3

THREE ETHICAL WORKS: SHA'AREI HA-TESHUVAH AND SEFER HA-YIR'AH, RABBI JONAH GERONDI, WITH MUSAR HASKEL, ATTRIBUTED TO RABBI HAI GAON, FANO: [GERSHOM] SONCINO, [CA. 1506]

45 folios (7 3/8 x 5 1/2 in.; 186 x 138 mm).

THE FIRST EDITION OF *SHA'AREI HA-TESHUVAH*, A PATHBREAKING WORK OF RABBINICAL-ETHICAL LITERATURE.

Rabbi Jonah Gerondi (ca. 1200-1263), a leading Spanish yeshiva head, was also one of the most important Jewish moralists of the thirteenth century. His *Sha'arei ha-teshuvah*, which guides the reader through the process of repentance and forgiveness by drawing on ancient Talmudic teachings, was, according to legend, written as a personal act of penitence for his participation in the conflict surrounding Maimonides' philosophical works, the result of which was that these books were burned publicly. Another ethical treatise, *Sefer ha-yir'ah* (first edition: Leiria, ca. 1495), which discusses in detail the everyday behaviors befitting a God-fearer, has long been ascribed to Gerondi, although modern scholarship has called this attribution into question, based on the large number of manuscripts of the work copied in Germany and France rather than Spain. The last treatise presented here, *Musar haskel* (first edition: Fano, 1503), has traditionally been assigned to Rabbi Hai ben Sherira Gaon (939-1038), although this attribution, too, is uncertain. The work, a poem in one hundred eighty verses, is written in the style of wisdom literature such as the biblical book of Proverbs, instructing the reader in how to lead an elevated, ethical life.

$ 45,000-60,000

שערי התשובה שעשה החסיד רבינו יונה זל

השער הראשון

בביאור התשובה ועיקריה מן התורות אשר הטיב הש"י
עם ברואיו כי הכין להם הדרך לעלות מתוך פחת
מעוניהם ולכנם מפח פשעיהם לחזק נפשם מכי פחת
ולהשיב מעליהם חפץ ולמדם והזהירם לשוב אליו כי יחטאו לו לרוב טובו ויודע כי הוא
ידע יצרם שהוא טוב ויסר ה' על כן יורה חטאים בדרך וחס הרבו לפשוע ולמרוד
ובגד בוגדים בגדו לא סגר בעדם דלתי תשובה אל אובו לאשר העמיקו סרה ונתאוו
בנים שובבים לרפק מסובותיכם והוזהרנו על התשובה בכמה מקומות בתורה
והתבאר כי התשובה מקובלת גם כי יעוב החוטא מרוב גדותיו כי חס ישוב מירחת
השם ויהבטתו שהוא בצר לך ומצוך כל הדברים ההלה באחרית הימים ושבת עד ה'
אלקיך ושמעת בקולו והתבאר בתורה כי יעזור השם לשבי באשר אין יד שבעם משבת
ויחדש בקרבם רוח טהור להשיב מעלות אהבתו שכח ושבת עד ה' אלקיך ושמעת בקולו
ככל אשר אנכי מצוך היום אתה ובניך בכל לבבך ובכל נפשך ואומ' בנוף הענין ומל
ה' אלקיך את לבבך ואת לבב זרעך להשיב באהבתו והנביאים והכתובים דברו תמיד
על דבר התשובה עד כי הוא עיקרי התשובה כלם מפורשי בדבריהם באשר יתבאר
ודע כי החוטא באשר יתאחר לשוב מחטאתו יכבד עליו מאד עשות התשובה כי יום כי הוא
יודע כי יגיע הקנף עליו ויש לו מנוס לנוס שמה והמנוס הוא התשובה והוא עומד במרדו
והנו בדעתו ובידו לצאת מתוך הקפכה ולא יגור מפני קלף והחמק על כן רעתו רבה
ותלזל על הענין הזה במדרש קהלת משל לבת אל לפטוס שהבטן המלך בבית האסורי'
ואתרו מאתרית פרנו ויעברו ונשאר אחד מהם בית אר בית הסוהר ורוח מאתרית אתור'
והיתים הקוח עודנו עצור ויך אותו במטהו אל קשה יום הלא המאתרית אתור' לפניך ואין
לא מיקרית המלט על נפשך ולא ימצא לאחור התשוב' ואלתי בעמי החרון לאשר הם ישבי'
שוכבים ולא ישיבו אל לבב ולא דעת ולא תבוכה להם למקר להמלט על נפשם ויש
מהם נדחים מעל השם ב"ה לא ירחמינו לעוכם החטא ותלזל חס ושלום שעבר עבירה
בלילה אל תקריקר לחריקו ביום כי בחמת עשה תשובה ועוד התבונן ברעת המתאחר
מן התשו' כי רבה היא כי גולה התמהמה כי אב היא נאנח במרירות לב ברגזה ובדאגה
ודלפה עינו מתובה כי יפגשהו יצרו שנית ויזדמן החטא לידו יכבוש את יצרו ויזכור לאשר
עברה עליו כום המרירות ולא יוסיף לשתותה עוד כ"ש רבוו ואל תחטאו ביאורו רבוו
והצטערו על אשר חטאתם ואל תחטאו עוד כי הזכיר חטאם למעלה באמרו תבקשו כוב
סלה ויעיד על זה הפיוט אמרו רבוו מלמון אל תרבוו בדרך ותחתי תרבוו עניכם הצער
על הדבר שעבר ועל הקוף ולא אמר ירחו או בורו ובאשר יחד לשוב בכח החטא לידו
יפול במוקשו בכפו בתחל' ויבדל עונו האחרון מאד ותעלה רעתו לפני השם כי מרחש'
לא חשב כי פתאל יבא קיצר השורר עליו אך לאחרי אשר רחק דלות בחו ואשר גברה יד
יצרו עליו וכי עצום הוא ממנו היה עליו לרחות פרוע הוא ולשחת עצות בנפשו להוסיף

בראשית ברא אלהים

4

4

COMMENTARY ON THE PENTATEUCH, RABBI MOSES NAHMANIDES, PESARO: [GERSHOM] SONCINO, 1513-1514

177 folios (10 7/8 x 7 3/8 in.; 277 x 186 mm).

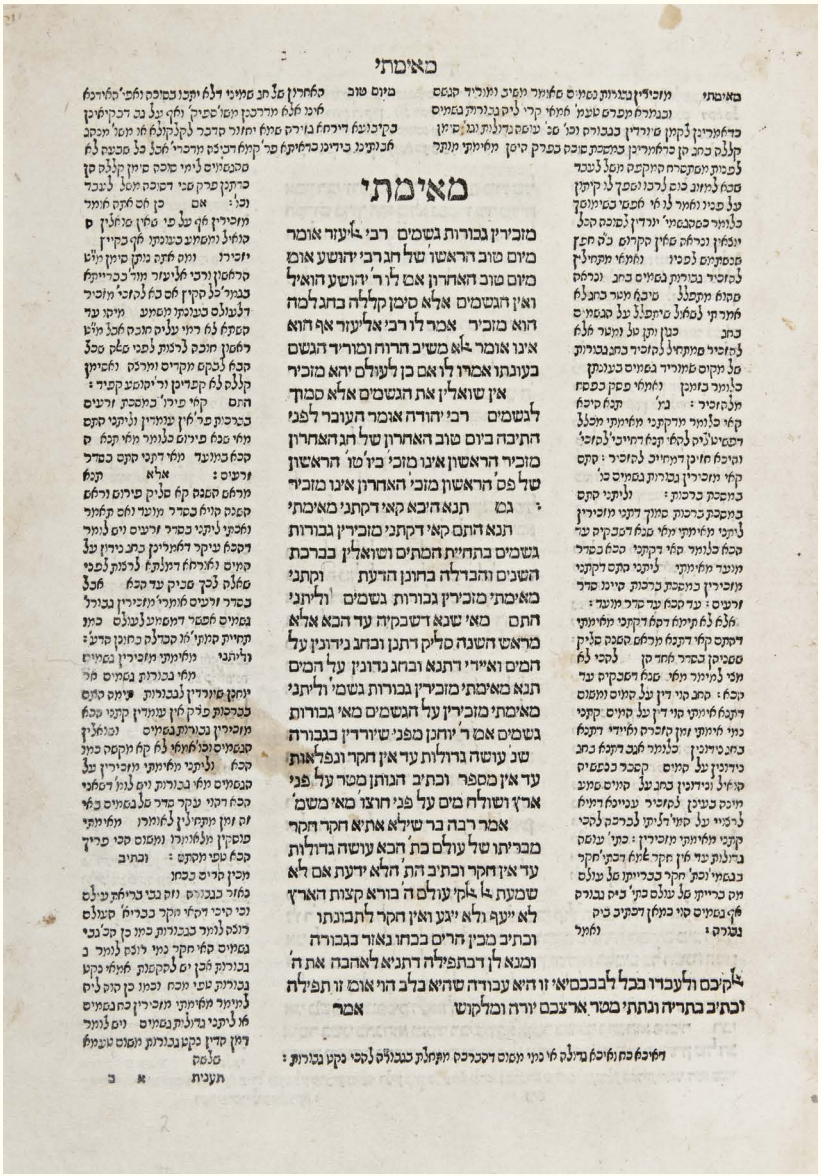
A RARE COPY OF THE FOURTH EDITION OF THIS EXEGETICAL CLASSIC.

The author of the present commentary on the Torah, Rabbi Moses Nahmanides (1194-1270), began working on it while still in his native Spain, although it was completed, or at least emended, during the sage's later years in the Holy Land, as attested by his firsthand knowledge of the country's geography. Unlike the running commentary of Rashi, Nahmanides' exposition constitutes an extensive elucidation of selected passages, evincing little concern for linguistics. His critical analysis of the aggadic and halakhic interpretations of both Talmudic and midrashic texts is lucidly written.

The title and first text page of Genesis each have a decorative frame comprised of panels from the *Decachordum*, a Latin work that Gershom Soncino had previously published. Between them is Nahmanides' preface and introduction, the initial words of the latter enclosed within a Soncino ornamental border. Although the title page refers to the printers as the "Sons of Soncino," the text begins with four lines consisting of verses from Psalms which give the name Gershom in an acrostic.

Nahmanides' Pentateuch commentary is considered by many the most important such work after that of Rashi. The first edition, printed in Rome circa 1470, may well have been the first Hebrew book ever printed, and its popularity remained undiminished in subsequent centuries.

$ 8,000-10,000



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5

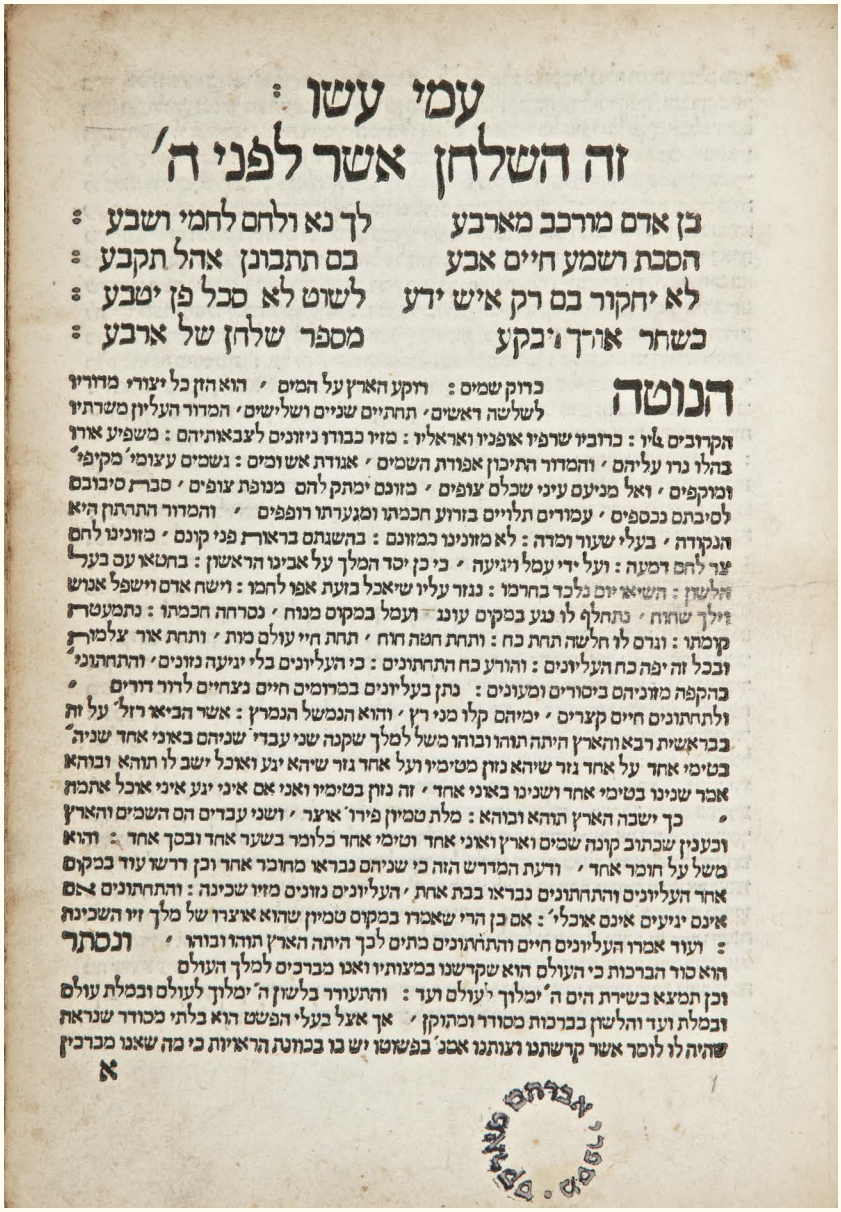
BABYLONIAN TALMUD, TRACTATE TA'ANIT, PESARO: [GERSHOM] SONCINO, [CA. 1514]

40 folios (12 5/8 x 8 5/8 in.; 322 x 218 mm).

The renowned Gershom Soncino published numerous tractates of the Babylonian Talmud over the course of his storied, itinerant career. During his Pesaro period alone, he issued at least twenty treatises. These tractates, produced prior to Daniel Bomberg's famous complete Talmud edition of 1519/1520-1523, constitute an admirable effort by a master printer to make some of the most popular Talmudic texts available to yeshiva students and scholars alike.

The present lot is a rare copy of the second edition of Tractate *Ta'anit* (first edition: Guadalajara, 1480) on the laws of public fast days. Whereas the standard versions of this work in use today have thirty-one folios, Soncino's edition, accompanied by the commentary of the Franco-German Tosafist scholars and by that attributed to Rashi, comprises thirty-nine leaves, followed by a single folio of *Piskei tosafot* (legal rulings emerging from the Tosafist discussions). Although the treatise does not bear a date, its title page indicates that it was printed "in the state of Italy, in the city of Pesaro, the seat of Duke Francesco Maria della Rovere," who ruled Pesaro beginning in 1513.

$ 25,000-35,000



עמי עשו
זה השלחן אשר לפני ה׳

בן אדם מורכב מארבע — לך נא ולחם לחמי ושבע
הסכת ושמע חיים אבע — בם תתבונן אהל תקבע
לא יחקור בם רק איש ידע — לשוט לא סכל פן יטבע
כשחר אורך יבקע — מספר שלחן של ארבע

הנוטה

כרוך שמים : ויזקע הארץ על המים ׳ הוא הזן כל יצורי מדוריו
לשלשה ראשים ׳ תחתיים שניים ושלישים ׳ המדור העליון משרתיו
הקרובים אליו : כרוביו שרפיו אופניו ואראליו : מזיו כבודו ניזונים לצבאותיהם : משפיע אורו
בהלו נרו עליהם ׳ והמדור התיכון אפודת השמים ׳ אגודת אש ומים : נשמים עצומי מקיפי
ומוקפים ׳ ואל מניעם עיני שכלם עופים ׳ כזונם יכתק להם מנופת צופים ׳ סברת סיבובם
לסיבתם נכספים ׳ עמודים תלויים בזרוע חכמתו ומגערתו רופפים ׳ והמדור התחתון היא
הנקודה ׳ בעלי שעור וכדה : לא מזונינו כמזונם : בהשגתם בראת פני קונם ׳ כזונינו לחם
צר לחם דמעה : ועל ידי עמל ויגיעה ׳ כי כן יסד המלך על אבינו הראשון : בחטאו עם בעל
השלשון : השיאו יום נלכד בחרמו : נגזר עליו שיאכל בזעת אפו לחמו : וישח אדם וישפל אנוש
ויילך שחוח ׳ נתחלף לו נעץ במקום עונג ׳ ועמל במקום מנוח ׳ נסרחה חכמתו : נתמעטה
קומתו : וגרם לו חלשה תחת כח : ותחת חמה חוח ׳ תחת חיי עולם כות ׳ ותחת אור עלמין
וכבל זה יפה כח העליונים : והורע כח התחתונים : כי העליונים בלי יגיעה נזונים ׳ והתחתונים
בהקפה מזוניהם ביסורים ומעונים : נתן בעליונים במרומים חיים נצחיים לדור דורים
ולתחתונים חיים קצרים ׳ ימיהם קלו מני רץ ׳ והוא הנמשל הנמרץ : אשר הביאו רזל׳ על זה
בבראשית רבא והארץ היתה תוהו ובוהו משל למלך שקנה שני עבדי׳ שניהם באיני אחד שניה
בטימי אחד על אחד נזר שיהא נזון מטימיו ועל אחד נזר שיהא יגע ואוכל ישב לו תוהא ובוהא
אבר שנינו בטימי אחד ושנינו באיני אחד ׳ זה נזון בטימיו ואני אם איני יגע איני אוכל אתמה
כך ישבה הארץ תוהא ובוהא : מלת טמיון פירוש׳ אוצר ׳ ושני עבדים הם השמים והארץ
וכענין שכתוב קונה שמים וארץ ואוני אחד וטימי אחד כלומר בשער אחד ובסך אחד : והוא
משל על חומר אחד ׳ ודעת המדרש הזה כי שניהם נבראו מחומר אחד וכן דרשו עוד במקום
אחר העליונים והתחתונים נבראו בבת אחת ׳ העליונים נזונים מזיו שכינה : והתחתונים אם
אינם יגיעים אינם אוכלי׳ : אם כן הרי שאמרו במקום טמיון שהוא אוצרו של מלך זיו השכינה
: ועוד אמרו העליונים חיים והתחתונים כתים לכך היתה הארץ תוהו ובוהו ׳ ונסתר
הוא סור הברכות כי העולם הוא שקדשנו במצותיו ואנו מברכים למלך העולם
וכן תמצא בשירת הים ה׳ ימלוך לעולם ועד : והתעודד בלשון ה׳ ימלוך לעולם ובמלת עולם
ובמלת ועד והלשון בברכות מכודד ומהזקן ׳ אך אצל בעלי הפשט הוא בלתי מכודד שנראה
שהיה לו לומר אשר קדשתנו ורצותנו אבל׳ בפשטו יש בו בכוונת הראיות כי מה שאנו מברכין
א

6

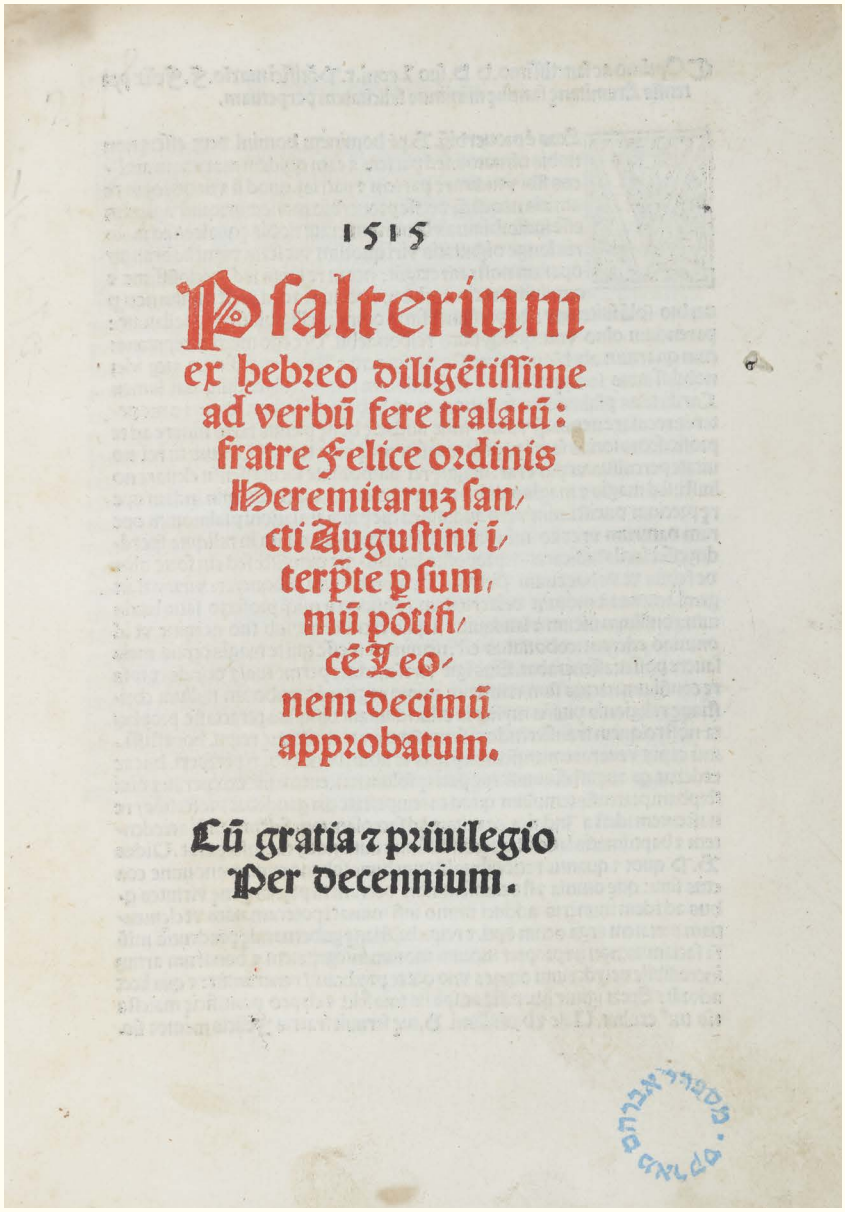
6

SEFER SHULHAN SHEL ARBA (LAWS RELATING TO MEALS AND TABLE MANNERS), [RABBI BAHYA BEN ASHER], [MANTUA: SAMUEL BEN MEIR LATIF, CA. 1514]

14 folios (7 1/2 x 5 3/8 in.; 189 x 135 mm).

Rabbi Bahya ben Asher, a thirteenth-century Sephardic biblical exegete, preacher, and kabbalist, divides the present manual into four *she'arim* (gates), whence the title *Sefer shulhan shel arba* (Table of Four). The first and third are devoted to the actions to be performed at the table, while the second and fourth examine the topics to be discussed there. The first gate treats of the blessings and handwashing rituals rabbinic tradition requires for meals. The third gate is concerned with *derekh erets* (rabbinic meal etiquette) and is essentially a brief anthology of traditions about host-guest relations culled from the minor Talmudic Tractates *Derekh erets rabbah* and *Derekh erets zuta*. Interposed between these two is the second gate, devoted to an exploration ostensibly of the "physiology of eating" but really an exposition of a mystical kabbalistic theory of eating. Finally, the fourth gate describes the eschatological banquet reserved for the righteous in the messianic era. The present edition of the book, printed without a title page and mistakenly attributed in the colophon to Rabbi Moses Nahmanides (1194-1270), was published around the same time as a parallel version issued in Constantinople by Astruc de Toulon.

$ 3,000-5,000


1515

Psalterium
ex hebreo diligẽtissime
ad verbũ fere tralatũ:
fratre Felice ordinis
Heremitaruz sanc-
ti Augustini i-
terpte p sum-
mũ põtifi-
cẽ Leo-
nem decimũ
approbatum.

Cũ gratia z priuilegio
Per decennium.

7

7

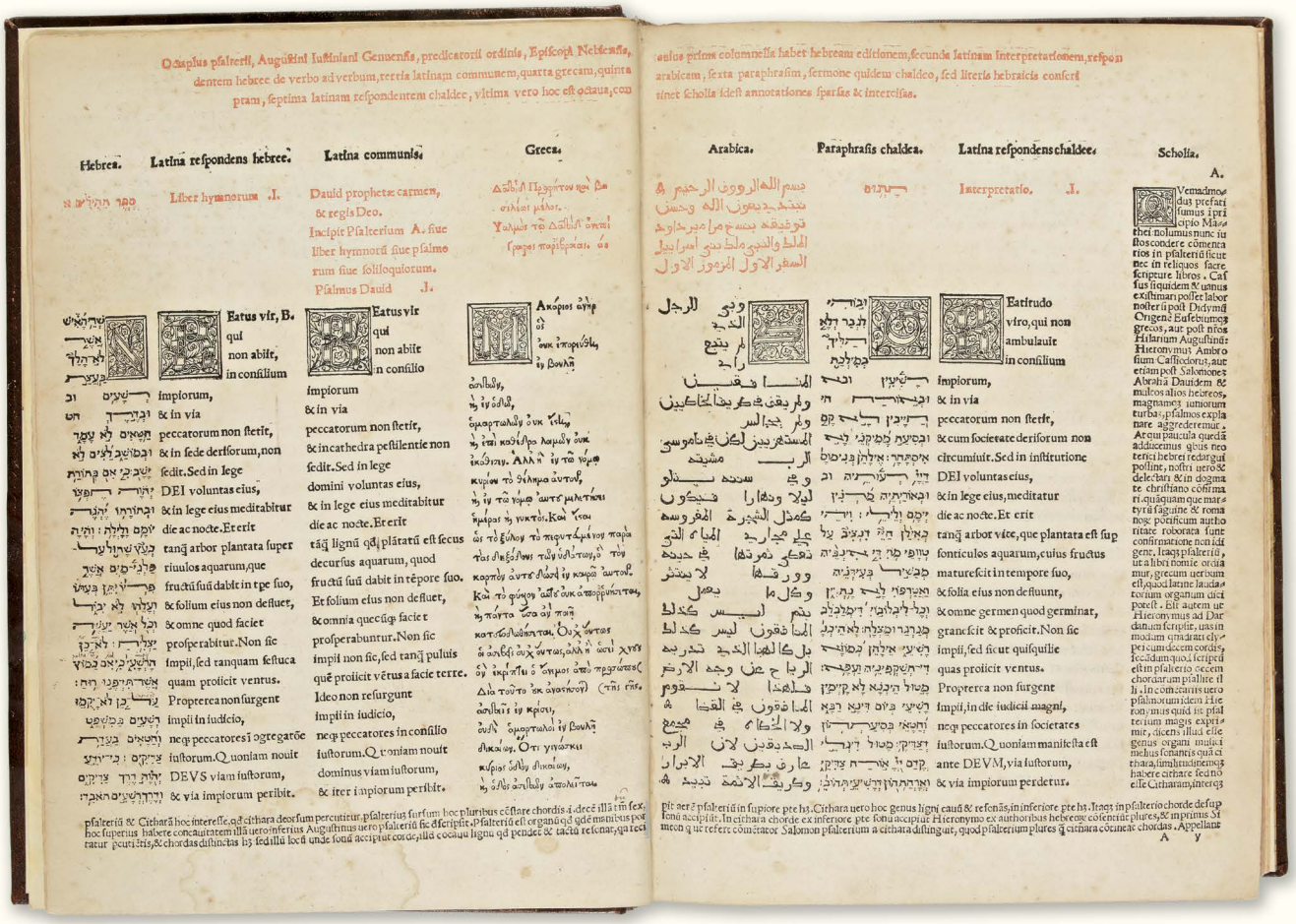
PSALTERIUM, VENICE: DANIEL BOMBERG AND PETRUS LIECHTENSTEIN, 1515

66 folios (8 1/4 x 5 7/8 in.; 211 x 150 mm).

THE FIRST BOOK PRINTED BY DANIEL BOMBERG, FATHER OF HEBREW PRINTING IN VENICE.

Daniel Bomberg of Antwerp was the first printer of Hebrew books in Venice and the first non-Jewish printer of Hebrew titles anywhere. His numerous later accomplishments included the first edition of the Babylonian Talmud (1519/1520-1522), the first edition of the Jerusalem Talmud (1522-1524; see lot 13), and the first three editions of the Rabbinic Bible (1517, 1524-1525, 1546-1548). By the time his press ceased operations in 1548-1549, it had published more than two hundred titles. But it was this book of Psalms of 1515 that was the first of Bomberg's Venetian imprints and the first to contain Hebrew words and letters (along the margins). The volume was printed at the press of Petrus Liechtenstein of Cologne, as Bomberg did not yet have a privilege to publish, and translated by Felix Pratensis, future editor of Bomberg's first Rabbinic Bible.

$ 15,000-20,000



8

8

PSALTERIUM, HEBRAEUM, GRAECU[M], ARABICU[M], & CHALDAEU[M], CU[M] TRIBUS LATINIS I[N] TERP[RE]TAT[I]O[N]IBUS & GLOSSIS, EDITED BY AGOSTINO GIUSTINIANI, GENOA: PIETRO PAOLO PORRO FOR NICCOLÒ GIUSTINIANI, 1516

200 folios (11 5/8 x 8 1/4 in.; 296 x 209 mm).

THE FIRST TRUE POLYGLOT EDITION OF ANY PART OF THE BIBLE, THE SECOND BOOK PRINTED IN ARABIC, AND THE ONLY BOOK PRINTED AT GENOA IN THE FIRST QUARTER OF THE SIXTEENTH CENTURY.

The Milanese printer Pietro Paolo Porro maintained a press at Turin with his brother Galeazzo. Sometime between 1512 and 1516, the learned Dominican Agostino Giustiniani (1470-1536), Bishop of Nebbio in Corsica from 1514 and later the first to occupy a chair of Hebrew and Arabic at the University of Paris, summoned Porro to Genoa expressly for the production of this edition. A monument of Renaissance typography, the book's fonts were designed and cut under Porro's direction and printing took place in the house of Giustiniani's brother Niccolò.

With eight columns to an opening (double-page spread), the book presents, from left to right, the original Hebrew text, a literal Latin version of the Hebrew, the Latin Vulgate, the Greek Septuagint, an Arabic translation, an Aramaic translation, a literal Latin version of the Aramaic, and finally the *scholia* (notes), composed by Giustiniani. Of particular interest is his long note to Ps. 19:5 on the life of Genoese native Christopher Columbus (d. 1506), occasioned by the phrase "their words to the end of the world." Giustiniani's comments contain previously unpublished information about Columbus' second voyage and constitute the first biographical sketch of the explorer.

Shortly after the book was printed, Columbus's son, Ferdinand, Duke of Veragua, complained to the Genoese Senate about Giustiniani's somewhat unflattering representation of his father. It seems he was offended that the bishop had revealed the admiral's working-class origins. In his history of Genoa (1537), Giustiniani described his difficulties in selling the two thousand paper copies and fifty copies on vellum he had printed, perhaps due in part to Ferdinand's protestations.

$ 15,000-20,000

Jac. Rebuey & amicorum

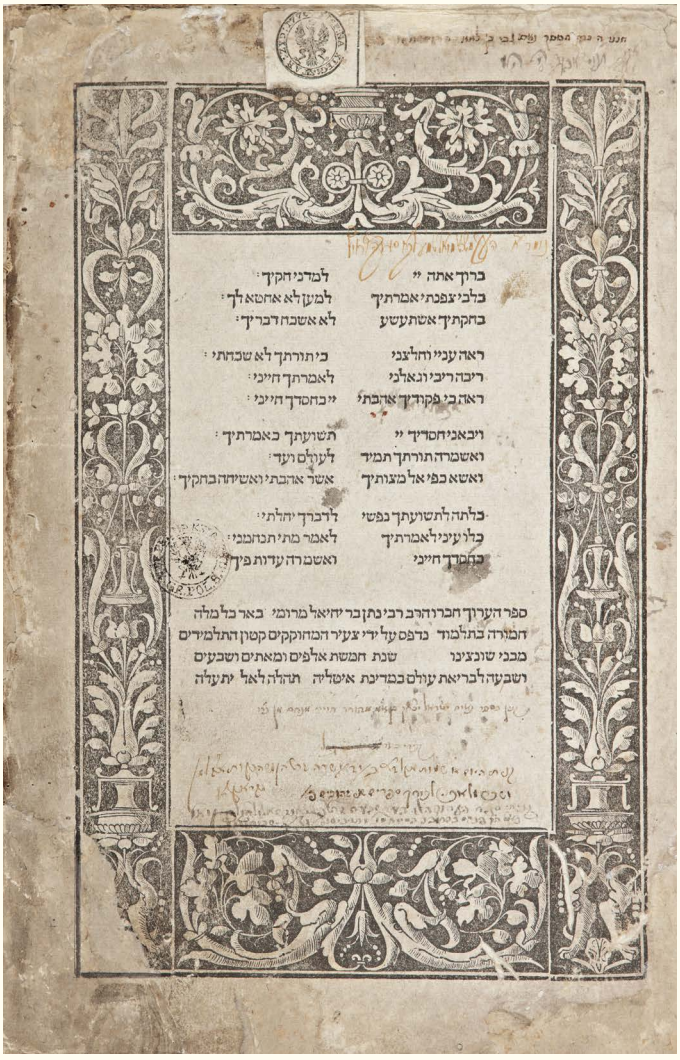
Psãlterium, Hebrçum, Grçcũ,
Arabicũ, & Chaldçũ, cũ tribus
latinis ĩterp̃tatõibus & glossis.

תהילים עברי יווני ערבי עם
תרגום ושלשה תרגומים
לטין עם פרושן

Ψαλτήριον ἑβραϊκὸν ἑλληνικόν, ἀρα
βικόν καὶ χαλδαϊκὸν μετὰ τριῶν ἑρ
μηνέων λατινικῶν καὶ γλωσσημάτων.

مزامير عبراني يوناني
عرابي وكلدايي بثلث
ترجمة لطين وتفسيرهم

ספרא דיתהלאי יהודאי יונאי
ערבאי וכשדאי עם תלת
מתרגמא מן לטין ובחרהון



9

9

SEFER HE-ARUKH (TALMUDIC DICTIONARY), RABBI NATHAN BEN JEHIEL, PESARO: GERSHOM SONCINO, 1517

196 folios (12 1/4 x 7 7/8 in.; 310 x 202 mm).

THE SECOND EDITION OF THE FIRST TALMUDIC DICTIONARY TO ACHIEVE WIDE CIRCULATION.

Rabbi Nathan ben Jehiel (1035-c. 1110), cohead (together with his two brothers) of the *yeshivah* in Rome, was a widely-respected Italian halakhic authority and an accomplished linguist. In the present work, completed in 1101, he explicates, in alphabetical order, the many difficult terms in the Babylonian and Jerusalem Talmuds, as well as in targumic and midrashic literature, often providing the pertinent etymology from Latin, Greek, Arabic, or Persian; in about six hundred cases, he glosses the term with its Judeo-Italian equivalent. R. Nathan's detailed explanations include material of historical and bibliographical value, including descriptions of rare Jewish customs and citations of otherwise-unknown passages from important works.

$ 7,000-10,000

10

SEFER KOL BO (HALAKHIC COMPENDIUM), RIMINI: GERSHOM SONCINO, [CA. 1520]

164 folios (11 5/8 x 8 1/4 in.; 295 x 208 mm).

Written at the end of the thirteenth or beginning of the fourteenth century, *Sefer kol bo* contains one hundred forty-eight chapters dealing with blessings, prayer, the synagogue, Sabbaths, festivals, marriage, monetary matters, forbidden foods, and mourning; it also includes one of the earliest commentaries on the text of the Passover Haggadah. The identity of the author remains unknown, though scholars have long discerned a close relationship between this work and the *Sefer orhot hayyim* of Rabbi Aaron ben Jacob ha-Kohen of Lunel. Identical language in the two books caused Rabbi Joseph Caro (1488-1575) to suggest that *Sefer kol bo* is an abridged version of the latter tract. Some, however, have proposed the opposite: that *Sefer kol bo* is really an earlier draft of the more expansive and more fully-developed *Sefer orhot hayyim*. The present lot is a copy of the third edition of the treatise, printed using a different manuscript or manuscripts from the previous two (Italy, ca. 1490; Constantinople, 1519).

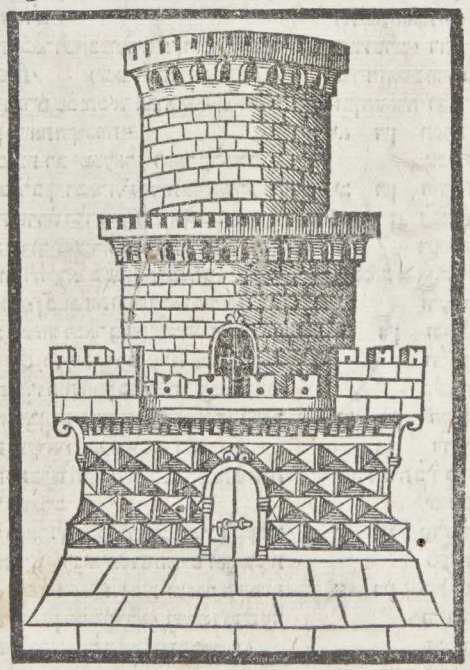
In 1519, Gershom Soncino began publishing in Rimini where, in order to attract the Hebrew printing trade, the municipality had offered him a prime location and favorable terms. It has been suggested that his stay in the city inspired the illustration found on the title page of this edition, the Tower of Rimini, flanked by the verse: "The name of the Lord is a tower of strength to which the righteous man runs and is safe" (Prov. 18:10).

$ 12,000-18,000

סדר הגדה

דרא ביה כולא ביה

כו בטח לבי ונעזרתי ויעלוז לבי
ומשירי אהודנו



עבדים היינו לפרעה במצרים

11

11

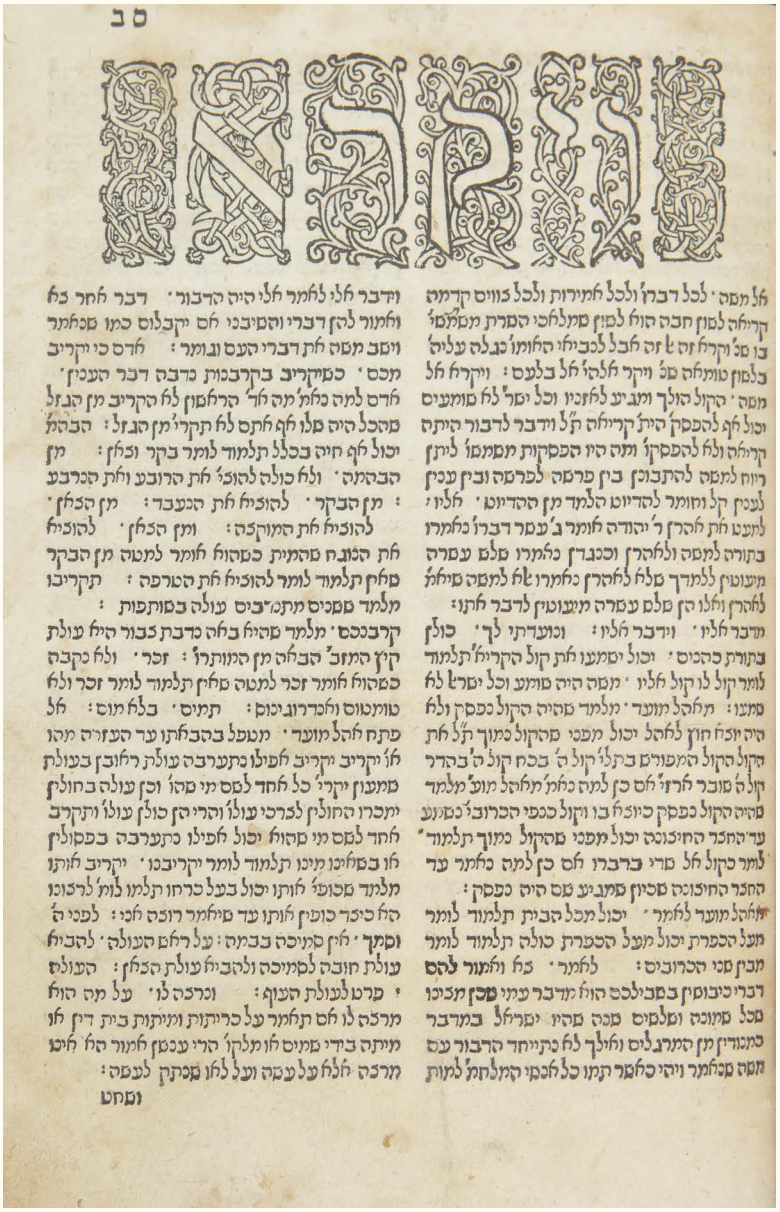
SEFER IKKARIM (BOOK OF PRINCIPLES), RABBI JOSEPH ALBO, RIMINI: GERSHOM SONCINO, 1522

154 folios (7 7/8 x 5 1/2 in.; 200 x 140 mm).

THE FOURTH EDITION OF A HIGHLY POPULAR, SYSTEMATIC EXAMINATION OF JEWISH THEOLOGY.

Rabbi Joseph Albo flourished in Spain between 1413, when he participated in the Disputation of Tortosa and San Mateo, and 1433. The authorial colophon of his *Sefer ha-ikkarim*, a fundamental treatise of Jewish theology and philosophy, records its completion at Soria in 1425. The work is divided into four parts: an introduction to the author's dogmatic system, followed by his exposition of each of three *ikkarim* (fundamental principles of Jewish faith) – the existence of God, divine revelation, and reward and punishment – as well as their *shorashim* (derivative principles) and *anafim* (obligatory dogmas). A long section of part three of the book was taken to be anti-Christian, and the papal censors removed the leaves from a large proportion of the surviving copies. This is specifically alluded to in the *Book of Expurgation* compiled by Domenico Irosolomitano, of which several manuscript copies are known. Domenico wrote of the twenty-fifth chapter of part three that it was proper to censor the entire chapter "or, better still, to tear it out of the book."

$ 8,000-12,000



12

12

COMMENTARY ON THE PENTATEUCH AND THE FIVE SCROLLS, RABBI SOLOMON BEN ISAAC, VENICE: DANIEL BOMBERG, 1522

128 of 140 folios (8 5/8 x 6 in.; 218 x 152 mm).

Rabbi Solomon ben Isaac (Rashi; 1040-1105) is the author of the most widely disseminated commentary on the Hebrew Bible. His unparalleled ability to present the basic meaning of the text in a concise yet lucid fashion has won him readers among both beginning students and learned scholars and has made his exposition an indispensable companion to both casual and serious students of Judaism's primary text.

Within a century of his death in 1105, Rashi's Hebrew commentaries on the Bible and Talmud had spread from the communities of France and Germany to Spain, Africa, Asia, and Babylonia. Considering the time and expense entailed in the production of hand-copied books, the high cost of writing materials, and the great difficulties and obstacles encountered in their distribution in the eleventh and twelfth centuries, the early popularity of Rashi are nothing short of remarkable. It is no wonder, therefore, that his commentaries were among the very first Hebrew works to be printed in the late fifteenth and early sixteenth centuries.

The present lot is a rare copy of Rashi's Pentateuch commentary. The book would next be reissued at Bomberg's press in 1538 under the editorship of Judah Leib ben Isaac ha-Levi of Frankfurt.

$ 15,000-20,000

13

JERUSALEM TALMUD, VENICE: DANIEL BOMBERG, [1522-1524]

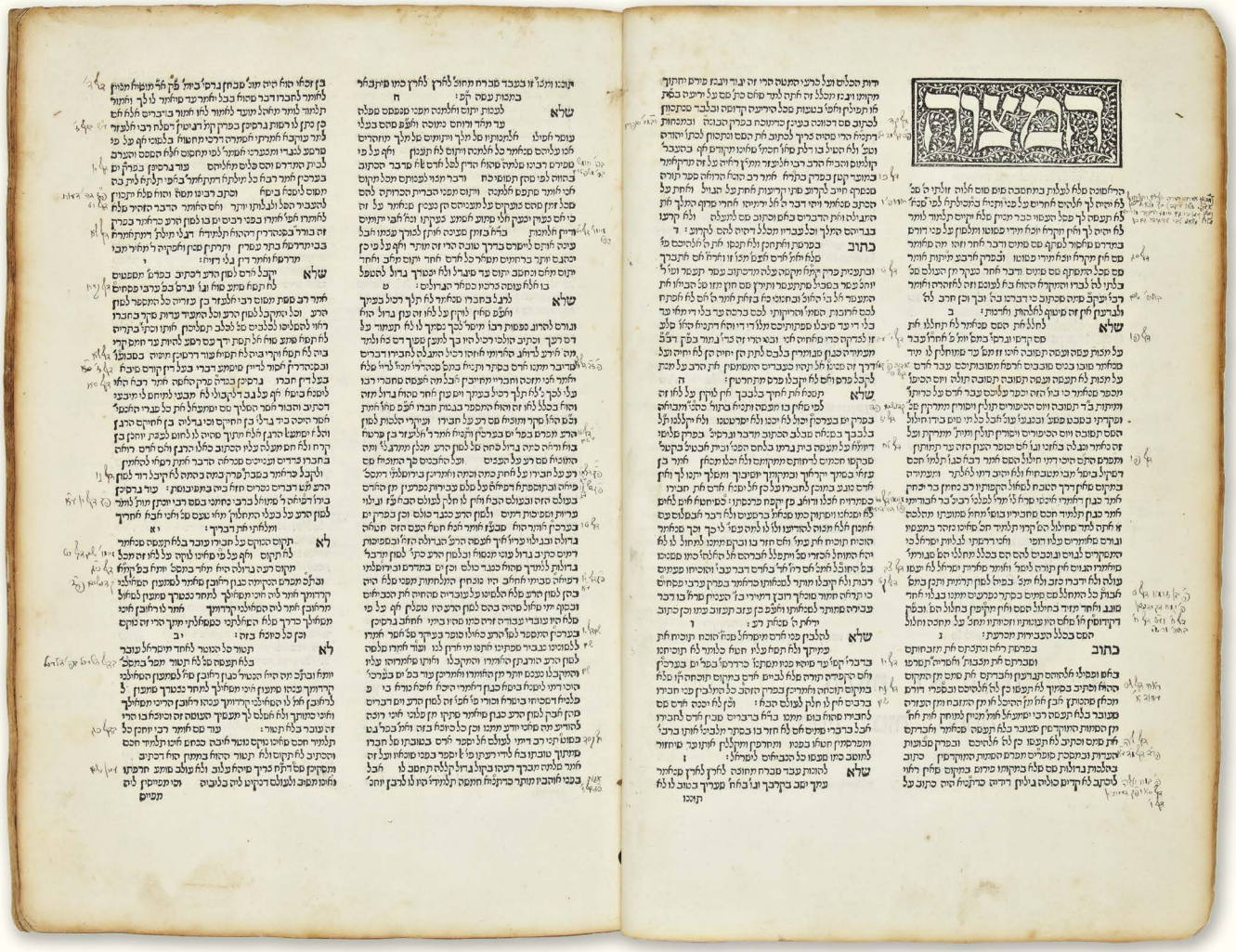
4 parts in 1 volume (13 1/2 x 9 1/4 in.; 343 x 236 mm): Part 1 (*Zera'im*): 66 folios; Part 2 (*Mo'ed*): 83 folios; Part 3 (*Nashim*): 66 folios; Part 4 (*Yeshu'ot* [*Nezikin* and *Niddah*]): 51 folios.

An amalgam of the teachings of the academies of Tiberias, Caesarea, and Sepphoris, the Jerusalem Talmud was compiled in the Land of Israel, though not in Jerusalem as its name would imply; in point of fact, it is more correctly, though less commonly, referred to as *Talmuda di-benei ma'arava* (the Talmud of the Westerners [those living in the Holy Land]). As with its Babylonian counterpart, the Jerusalem Talmud is essentially the result of discussions and elaborations of the text of the Mishnah. The existing text of the Jerusalem Talmud covers four of the six mishnaic orders: *Zera'im, Mo'ed, Nashim*, and *Nezikin*, plus part of Tractate *Niddah* from the Order of *Tohorot*.

The *editio princeps* of the Jerusalem Talmud was undertaken by Daniel Bomberg after the conclusion of the printing of the Babylonian Talmud (end of 1522) but before completing the *Mishneh torah* of Maimonides (mid-1524). This edition was based primarily (though not exclusively) upon the sole manuscript of the Jerusalem Talmud still extant (known today as MS Leiden, Scaliger 3), which was written by Jehiel ben Jekuthiel ben Benjamin ha-Rofe in 1289. The scribe explicitly states that he copied it from a woefully corrupt exemplar that was full of errors; begging the indulgence of his readers, he writes that although he had attempted to correct it as much as possible, "I know that I have not fixed even half of the mistakes." All subsequent printings of the Jerusalem Talmud have reused this first edition's text.

$ 25,000-40,000

פתחו שערים
תלמוד ירושלמי
נדפס בבית דניאל בומבירגי מאנטורשא
נודה ונשבח למארי עלמא רעוא דרעוין דיהב לנא
חילא לאשלמא תלמודא דילן ובמימרא ובהורמנותא
דיליה אנן שרינא למעבד תלמודא דבני מערבא
יהא רעוא דשבנתיה תהא בסייעתא דילן
ונזכה לאתחלא ולאשלמה האי
חיבורא בגין דבזיוא ונהורא
דהאי חיבורא יהכון כל
אינון דתבעין אולפן
וברם בקושטא
דין תרע
שמיא:
בויניציאה



14

14

SEFER MITSVOT HA-GADOL (THE GREAT BOOK OF COMMANDMENTS), RABBI MOSES BEN JACOB OF COUCY, VENICE: DANIEL BOMBERG, 1522

250 folios (12 1/4 x 8 1/4 in.; 310 x 219 mm).

A FINE COPY OF THE THIRD EDITION OF THIS CLASSIC EXPOSITION OF JEWISH LAW.

The author of this work, Rabbi Moses ben Jacob of Coucy, is among the most distinguished of the Tosafists, the great legal scholars produced by French medieval Jewry during the twelfth through fourteenth centuries. R. Moses, who participated in the 1240 Disputation of Paris, also traveled widely in France and Spain, exhorting the masses to renew their commitment to living according to Jewish law. His most lasting literary achievement is the extensive and important work *Sefer mitsvot ha-gadol* (also known by its acronym *Semag*), based in large part on Maimonides' *Mishneh torah*. R. Moses, in correcting for the lack of sources in the *Mishneh torah*, fills his own work with copious citations from the Babylonian and Jerusalem Talmuds and the various aggadic *midrashim*, as well as from the works of early French and German authorities. Another practical distinction between the *Mishneh torah* and the *Semag* is the varied arrangement of the precepts. In addition to dividing between negative and positive commandments, the *Semag* separates those precepts which are applicable in our time from those which are not.

$ 3,000-5,000

15

SEFER HA-HINNUKH (EXPOSITION OF THE COMMANDMENTS ARRANGED ACCORDING TO THE WEEKLY TORAH PORTION), ATTRIBUTED TO RABBI AARON, VENICE: DANIEL BOMBERG, 1523

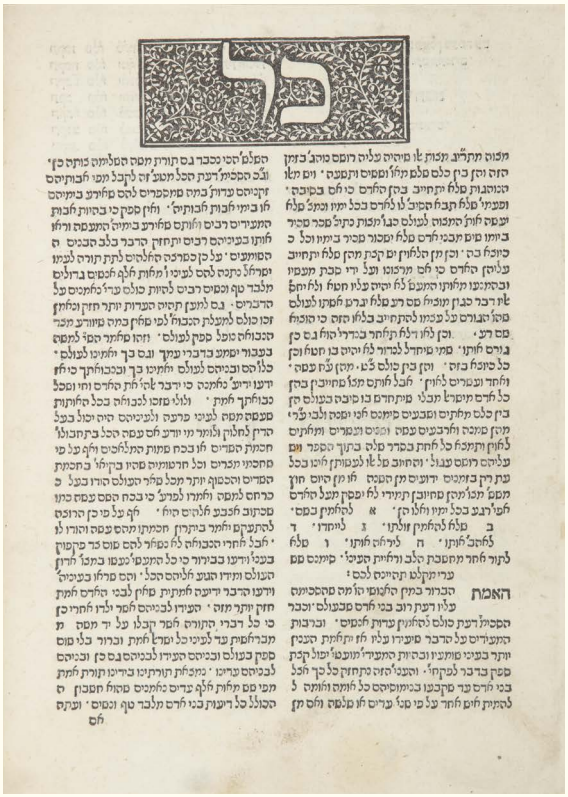
178 of 179 folios (8 5/8 x 6 1/2 in.; 219 x 164 mm).

THE FIRST EDITION OF AN IMPORTANT RESOURCE FOR THE WEEKLY STUDY OF JEWISH LAW.

Sefer ha-hinnukh rearranges the 613 commandments enumerated by Rabbi Moses Maimonides in his *Sefer ha-mitsvot* (see lot 208), listing them according to the weekly Torah portion and systematically delineating the details of and ideas behind

their observance, to whom and when they apply, and how one can be found to be in violation of them. The identity of the book's author has been among the greatest riddles of medieval Jewish bibliography. In his introduction, the author, who refers to himself only as "a Jew of the house of Levi of Barcelona," writes that he composed the work in order to arouse the heart of his young son and his youthful companions to regularly study the commandments. Jacob ben Hayyim Ibn Adonijah, the editor of the present edition, ascribes the treatise to a certain Rabbi Aaron, understood by the publishers of the second edition (Venice, 1600-1601) as a reference to Rabbi Aaron ben Joseph ha-Levi of Barcelona (Ra'ah; ca. 1235-1300). More recently, some have suggested that the true author was Ra'ah's brother, Rabbi Phinehas ben Joseph ha-Levi, though the debate continues.

$ 10,000-12,000



15

16

SEFER AGUR (ASHKENAZIC HALAKHIC COMPENDIUM), RABBI JACOB LANDAU, [RIMINI]: [GERSHOM] SONCINO, [1525-1526]

102 folios (8 1/4 x 6 1/8 in.; 209 x 154 mm).

Sefer agur is a concise halakhic compendium by Rabbi Jacob Landau, scion of a prominent German rabbinic family who resettled in Naples in 1487. There he worked for a time as a proofreader at the press of Joseph Gunzenhauser (see lot 1), whose son Azriel printed the first edition of Landau's *Sefer agur* circa 1490. The work relies primarily on the *Arba'ah turim* of Rabbi Jacob ben Asher and follows the arrangement of that work. Prominent mention is made, however, of rulings by later Ashkenazic authorities, among them Rabbis Israel Isserlein, Jacob Weil, Joseph Colon, and the author's father, Judah Landau. In the present edition, the text of *Sefer agur* proper is followed by a subject index (ff. 87v-98r), as well as *Sefer hazon*, a short composition on halakhic conundrums (ff. 99r-102r), absent in most surviving copies. The incunable edition of the work was the first book to contain *haskamot* (rabbinic approbations), and most of these have been reprinted in the present edition (f. 1v). Rimini having only recently been brought back under the rule of the Papal States, it is no surprise that when Gershom Soncino elected to reprint the book in that city, his dating of the title page was rendered: "in the third year of our lord Pope Clement VII [Giulio de' Medici]," i.e., 1526.

$ 12,000-16,000

16

17

SIDDUR (DAILY PRAYER BOOK) ACCORDING TO THE ROMAN RITE, BOLOGNA: RAPHAEL TALMI AND THE GUILD OF SILK WEAVERS, 1537

354 folios (5 1/4 x 3 3/8 in.; 133 x 86 mm) (collation: i-xxxi^{8}, xxxii^{10}, xxxiii-xliv^{8}) on parchment.

A DELUXE COPY PRINTED ENTIRELY ON PARCHMENT, FROM THE COLLECTION OF SALMAN SCHOCKEN.

Between 1537 and 1540, a remarkable guild of Jewish silk weavers operated a Hebrew press in Bologna. They printed nine books, among them three liturgies according to the Italian/Roman rite. The present prayer book, which includes the first edition of the *Seder ma'arekhet eliyyahu*, a series of daily biblical readings arranged by the eleventh-century Rabbi Elijah ha-Zaken of Le Mans, may be the first product of their press. Rich in *piyyutim* (liturgical poems), it contains prayers for weekdays, Sabbaths, festivals, the High Holidays, and fast days, accompanied by brief instructions and explanations.

The silk weavers were not the first Hebrew printers at Bologna. Nearly half a century before, in 1482, Abraham ben Hayyim the Dyer (dei Tintori) of Pesaro produced a Hebrew Pentateuch and, in about 1483, published the Five Scrolls with Rashi's commentary. The activities of the dyer of the incunable period and of the silk weavers of the late 1530s reflect, no doubt, the involvement of craftsmen of other specialized trades (especially relevant to ink work) in the formative years of Hebrew printing.

A small number of sixteenth-century Hebrew books are known to have been printed on vellum. Normally, several copies on parchment – longer-lasting than paper, but also more challenging as a printing medium – were prepared for wealthy patrons or for presentation. The present *siddur*, printed entirely on parchment, testifies to the refined tastes of the Bologna silk weavers, who strove in the production of their prayer books to fulfill the halakhic injunction of *hiddur mitsvah* (beautifying religious artifacts).

$ 80,000-120,000

הללויה

הַלְלוּ עַבְדֵי יְיָ הַלְלוּ אֶת שֵׁם יְיָ יְהִי שֵׁם
יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם: מִמִּזְרַח
שֶׁמֶשׁ עַד מְבוֹאוֹ מְהוּלָל שֵׁם יְיָ: רָם עַל
כָּל גּוֹיִם יְיָ עַל הַשָּׁמַיִם כְּבוֹדוֹ: מִי כַּיְיָ
אֱלֹהֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת הַמַּשְׁפִּילִי
לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ: מְקִימִי
מֵעָפָר דָּל מֵאַשְׁפּוֹת יָרִים אֶבְיוֹן:
לְהוֹשִׁיבִי עִם נְדִיבִים עִם נְדִיבֵי עַמּוֹ:
מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם הַבָּנִים
שְׂמֵחָה הַלְלוּיָהּ:

בְּצֵאת

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם
בֵּית יַעֲקֹב מֵעַם
לֹעֵז: הָיְתָה יְהוּדָה לְקָדְשׁוֹ יִשְׂרָאֵל
מַמְשְׁלוֹתָיו: הַיָּם רָאָה וַיָּנֹס הַיַּרְדֵּן
יִסֹּב לְאָחוֹר: הֶהָרִים רָקְדוּ כְּאֵילִים
גְּבָעוֹת כִּבְנֵי צֹאן: מַה לְּךָ הַיָּם כִּי
תָנוּס הַיַּרְדֵּן תִּסֹּב לְאָחוֹר: הֶהָרִים
תִּרְקְדוּ כְאֵלִים גְּבָעוֹת כִּבְנֵי צֹאן:
מִלִּפְנֵי אָדוֹן חוּלִי אָרֶץ מִלִּפְנֵי אֱלוֹהַּ
יַעֲקֹב הַהֹפְכִי הַצּוּר אֲגַם מָיִם חַלָּמִישׁ
לְמַעְיְנוֹ מָיִם:

לֹא

לֹא לָנוּ יְיָ לֹא לָנוּ כִּי לְשִׁמְךָ תֵּן
כָּבוֹד עַל חַסְדְּךָ וְעַל
אֲמִתֶּךָ: לָמָּה יֹאמְרוּ הַגּוֹיִם אַיֵּה נָא
אֱלֹהֵיהֶם: וֵאלֹהֵינוּ בַּשָּׁמַיִם כֹּל אֲשֶׁר
חָפֵץ עָשָׂה: עֲצַבֵּיהֶם כֶּסֶף וְזָהָב
מַעֲשֵׂה יְדֵי אָדָם: פֶּה לָהֶם וְלֹא יְדַבֵּרוּ
עֵינַיִם לָהֶם וְלֹא יִרְאוּ: אָזְנַיִם לָהֶם וְלֹא

זה הספר נקרא שמו בישראל

בנימין זאב חברו האלוף המר העלוב מהר בנימין
בכהר מתתיה ז"ל ונרפס פה וניזיאה רבתי
בבית השר דניאל בומבירגי מאנויירשה
והיה התחלתו יום ה' א תשרי
שנת רצ"ט לפק"ע
רב העיין:

18

ספר זבח פסח

המאמר הזה הוא פירוש בהגדות הפסח כולל פרשיות
ודרושים: וטעמים נכבדים חדשים: לא שערום
הראשונים מתוקים מדבש ונופת צופים:
חברו שר וגדול בישראל דון יצחק
אברבנאל זצל: בן השר דון
יהודה אברבנאל
זצל

גדפס בוניציאה העיר המהוללה אשר תחת ממשלת השררה ירה' תגדל
וחנשא מלכותם' אמן' בשנת שח לפק'

19

18

SEFER BINYAMIN ZE'EV (RESPONSA AND LEGAL DECISIONS), RABBI BENJAMIN ZE'EV BEN MATTATHIAS OF ARTA, VENICE: DANIEL BOMBERG, 1538-1539

570 folios (7 5/8 x 5 3/8 in.; 193 x 137 mm).

THE FIRST EDITION OF A CONTROVERSIAL HALAKHIC WORK, FROM THE COLLECTION OF RABBI MEIR LEIB MALBIM.

Sefer binyamin ze'ev, written by Rabbi Benjamin Ze'ev ben Mattathias of Arta (early sixteenth century), comprises four hundred fifty legal decisions and responsa and constitutes an important source for understanding the economic conditions and religious life of the Jews of Greece, Turkey, and Asia Minor. However, this work also aroused a good deal of controversy. As a result of his lenient decisions on behalf of an *agunah* (woman whose husband may or may not be alive), R. Benjamin Ze'ev was severely criticized by several of his contemporaries, including a number of prominent Ashkenazic and Italian rabbis. While Rabbi Moses Isserles (1525/1530-1572) quotes the book with some regularity, it seems that the opposition to it of Isserles' relatives Rabbis Solomon Luria (ca. 1510-1574) and Meir Katzenellenbogen (1473-1565), among others, prevented it from being reprinted until 1959, when it appeared in Jerusalem.

A fascinating typographical curiosity may be found at the beginning of quire 47, where the pressman printed, in both Italian and Hebrew, "This quire, number 47, has only a single leaf [bifolium]." It seems that the reason for this unusual feature is to be found at the top of the previous folio, where the author writes: "After the book was completed, I removed the text of essays 255 and 256 to preserve peaceful relations [with the Gentiles]." However, the author's efforts to remove problematic material apparently were not thorough enough, since several of the book's passages were subsequently censored in many copies.

$ 5,000-7,000

19

SEFER ZEVAH PESAH (PASSOVER HAGGADAH WITH COMMENTARY), DON ISAAC ABRABANEL, VENICE: MARCO ANTONIO GIUSTINIANI, 1545

67 folios (7 1/4 x 5 1/2 in.; 184 x 138 mm).

THE FIRST INDEPENDENT HAGGADAH PRINTED IN VENICE.

The present lot is the second edition of *Sefer zevah pesah* (see lot 206) and the first book printed by Marco Antonio Giustiniani. On the title page is Giustiniani's printer's device, a representation of the Dome of the Rock in Jerusalem, an image often conflated by Christians with the Holy Temple that, until 70 CE, occupied the same location. The banner unfurled above reads: "The glory of this latter House shall be greater than that of the former one, said the Lord of Hosts" (Hag. 2:9). The verse, which in its original context imagined a rebuilt Holy Temple in Jerusalem that would eclipse the Solomonic Temple,

20

here takes on a more subversive meaning. Giustiniani's use of this biblical passage was intended to suggest that his fledgling press would overshadow that of his great rival, Daniel Bomberg, though this ultimately proved not to be the case. Nevertheless, the high quality of Giustiniani's publications, particularly his edition of the Talmud (1545-1551), was sufficient to secure his reputation as a printer and make his name and ensign sufficiently attractive to other printers to warrant their emulation.

$ 6,000-8,000

20

SEFER TSEDAH LA-DEREKH (HALAKHIC COMPENDIUM), RABBI MENAHEM IBN ZERAH, FERRARA: ABRAHAM IBN USQUE, 1554

300 folios (7 5/8 x 5 7/8 in.; 193 x 148 mm).

THE RARE, UNCENSORED FIRST EDITION OF A BOOK INTENDED FOR THE UPPER CLASS OF JEWISH SOCIETY, FROM THE COLLECTION OF SALMAN SCHOCKEN.

The parents of the author of the present work, Rabbi Menahem Ibn Zerah (ca. 1310-1385), were among the Jews expelled from France in 1306, settling in Estella, Navarre, where their son was born. In the introduction to *Sefer tsedah la-derekh*, Ibn Zerah relates how the population rose against the Jewish community of Estella in 1328, massacring six thousand, among whom were his parents and four younger brothers. He himself was left for dead, but a knight, a friend of his father's, found him, removed him from among the corpses, brought him home, and nursed him back to health. He subsequently went to *Alcalá* de Henarez (in the vicinity of Toledo), becoming its rabbi in 1361. Eight years later, a civil war between two aspirants to the throne left Ibn Zerah impoverished. The courtier Don Samuel Abrabanel of Seville interceded on his behalf and Ibn Zerah was appointed rabbi of Toledo and head of the rabbinical academy.

Ibn Zerah composed *Sefer tsedah la-derekh* for the honor and benefit of Abrabanel, whom he praises in the introduction. The book was specifically intended for the courtier class among Iberian Jewry who, because of their responsibilities and lifestyle, including social intercourse with non-Jews, were not always rigorous in the performance of commandments, nor were they possessed of ample time to delve into and study the more comprehensive codes then in circulation. This tract, therefore, was directed towards the practical accomplishment of the *halakhah*, as implied by its name, which translates as "provisions for the way." It is divided into five parts treating the laws of prayer and blessings, *kashrut*, marriage, festivals, as well as fast days and mourning. In addition to its halakhic content, *Sefer tsedah la-derekh* records philosophical and moral precepts, medical advice, and the rationale for the performance of commandments. A long discussion of the "blessing for heretics" (known colloquially as *ve-la-malshinim*) appearing in the present edition was censored when the book was reprinted in Sabbioneta in 1567. Because subsequent printings were based on the second edition, the text of the *editio princeps* is especially valuable to researchers and halakhists alike.

$ 7,000-10,000

21

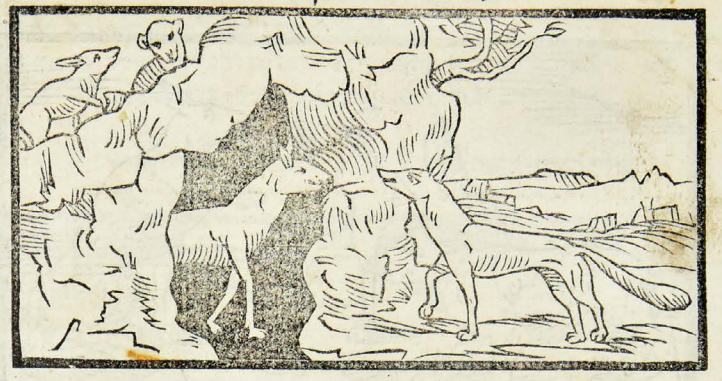
MESHAL HA-KADMONI (FABLES), ISAAC IBN SAHULA, [VENICE]: MEIR BEN JACOB PARENZO, [CA. 1546-1547]

64 folios (7 3/8 x 5 1/4 in.; 186 x 131 mm).

Meshal ha-kadmoni, by Isaac Ibn Sahula (b. 1244), is an illustrated collection of moral fables and animal stories in rhymed prose interspersed with verse. Ibn Sahula, a scholar, physician, and kabbalist, writes that his material is original but based on the Talmud and *midrashim* and that in style he has followed the example of the prophets who presented moral lessons in allegorical form. In composing this work, one of his goals was to demonstrate that Hebrew was as suitable a vehicle for conveying ethical teachings as Arabic. The stories themselves betray both kabbalistic and Indian influence. Some eighty woodcut illustrations (some of them repeats) grace the leaves of this book, with an average of one or two captioned images per page. Though modeled on the program of illustration of the incunable editions (Brescia, ca. 1491; Italy, ca. 1497), the present imprint, produced by Meir ben Jacob Parenzo, features an entirely new series of woodcuts providing greater detail and artistic sophistication.

$ 35,000-50,000

יו



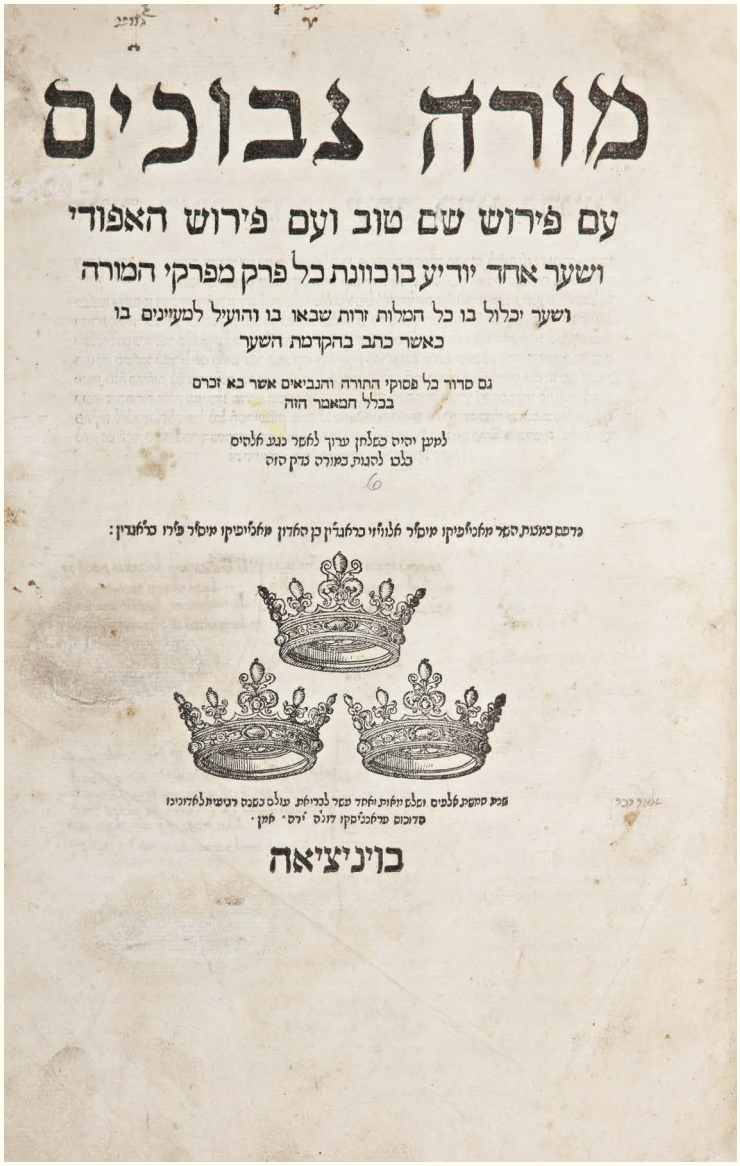
ויהי בנשף ויבא השועל תאב להשלים עצתו בית האב ויכבד אזנו ועיניו השע עונותיו ולכדונו את הרשע, וידבר דברים אשר לא כן, לטבוח טבח וחכן, ויסירו העדים את המסך, ויראו את רוע עצתו אשר נסך, ויאמרו לו דמך בראשך, יעצת בושת לנפשך, ויתפשו בו ויחבשוהו, ואל בית האריֵ הביאוהו, ויעידו בפניו עדות ברור, כי דבר סרה וישבע חיֵ אשר פדה את נפשי והרים ראשי למחר יומת השועל הסכל, והיתה נבלתו למאכ, וידוכוהו לפני האריֵ, באֵ וחריֵ, ויחיבוהו למיתה כנפתל ועיקש, ומחשבתו היתה לו למוקש, ויהי מטחרת ויאמר אל הדוב פגע בו והצמיתהו, עמוד נא על ומתתהו, ויאמר השועל אחרֵ צדקו דברי הנביא ומשליו, לא יועיל רשע לבעליו, והנני נלכד ברשעי ומעלי, דוב אורב הוא לי, ויקם הדוב פקידו, וחרבו שלופה בידו, ויכרות ראש השועל בחטאתו, ותעל צחנתו ונבלתו אל שולחן האריה נמשכה, וחמת המלך שככה,

צורת הדוב כורת ראש השועל, במעלו אשר מעל,

יז

ויהי בעת האוכל ויעשו מנבלת השועל משעמים, עם כל ראשי בשמים, ויצקו לאנשים לאכול, גלאו כלכל, ויקראו אל הצבי וכל אחד צועק ומהים, מות

בסיד


מורה נבוכים

עם פירוש שם טוב ועם פירוש האפודי

וישער אחד יודיע בו כוונת כל פרק מפרקי המורה

וישער יכלול בו כל המלות זרות שבאו בו והועיל למעיינים בו
כאשר כתב בהקדמת השער

גם סדור כל פסוקי התורה והנביאים אשר בא זכרם
בכלל הספר הזה

בוניציאה

22

22

MOREH NEVUKHIM (GUIDE OF THE PERPLEXED), RABBI MOSES MAIMONIDES, TRANSLATED BY SAMUEL IBN TIBBON, VENICE: ALVISE BRAGADINI AND MEIR BEN JACOB PARENZO, 1551

198 folios (10 7/8 x 7 1/4 in.; 275 x 185 mm).

THE SECOND EDITION OF PERHAPS THE MOST INFLUENTIAL WORK OF JEWISH PHILOSOPHY.

Alvise Bragadini, scion of a noble Venetian family, hired Meir ben Jacob Parenzo as the manager of his newly established Hebrew press in 1549 and issued his first title, Rabbi Moses Maimonides' *Mishneh torah*, the following year. Bragadini, whose distinctive printer's mark comprised of three crowns in triangular formation graces the title pages of many of his books, would go on to print another book by Maimonides, *Moreh nevukhim*, in 1551. The latter work, translated from the original Judeo-Arabic by Samuel Ibn Tibbon, constitutes Maimonides' most expansive treatment of Jewish philosophy and thought, in a distinctly Aristotelian key. Unlike the first edition (Rome, ca. 1473-1475), this version includes two commentaries: one by the Spanish preacher and philosopher Rabbi Shem Tov Ibn Shem Tov (fifteenth century) and a second by the Spanish physician Profiat Duran (d. ca. 1414). Parenzo writes in his introduction that great care was taken to reproduce an accurate version of Maimonides' text, which had been corrupted in the course of scribal transmission.

$ 7,000-10,000

23

HILKHOT SHEHITAH (LAWS OF RITUAL SLAUGHTER), RABBI MEIR BEN JACOB MEIRI, FERRARA: SAMUEL IBN ASKARA ZAREFATI, [CA. 1552]

8 folios (5 5/8 x 3 7/8 in.; 143 x 98 mm).

THE FIRST EDITION OF A RARE HALAKHIC HANDBOOK.

Hebrew printing in Ferrara began in 1477 when Abraham ben Hayyim the Dyer (dei Tintori) of Pesaro issued Rabbi Levi Gersonides' commentary on Job and part of Rabbi Jacob ben Asher's *Yoreh de'ah*. Nearly seventy-five years later, Samuel Ibn Askara Zarefati and Abraham Ibn Usque established Hebrew presses in the city, issuing a total of about thirty titles between 1551 and 1557, including the present lot.

Rabbi Meir ben Jacob Meiri is known primarily as the author of two works: a guide to the laws of ritual slaughter (*Hilkhot shehitah*) and inspection of animal lungs (*Hilkhot ha-re'ah*), apparently collectively entitled *Ya'ir nativ*, and a short Hebrew grammar (first edition: Sabbioneta, 1554). The current lot comprises the first part of *Ya'ir nativ*, on the laws of ritual slaughter. A second edition of the book would appear in Sabbioneta in 1554 and an abridged version would be published the following year in the same city.

$ 6,000-8,000

23

24

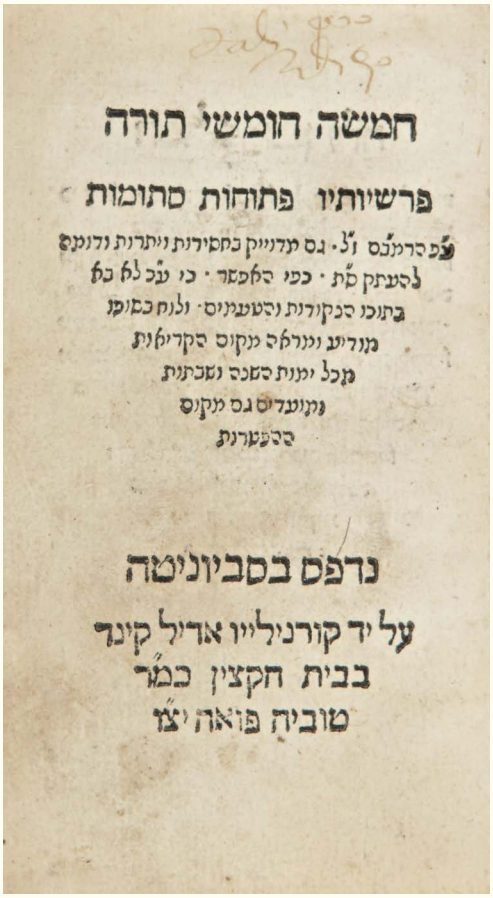
PENTATEUCH, SABBIONETA: CORNELIO ADELKIND AND TOBIAS FOA, [CA. 1553-1554]

226 folios (3 3/4 x 2 1/4 in.; 96 x 58 mm).

A POCKET-SIZE EDITION MEANT TO FACILITATE PUBLIC TORAH READING, THIS COPY INCLUDING THE RARE LAST THREE LEAVES.

Printed in miniature format without vowels or accents, the present Pentateuch was intended, according to the publishers' note on the verso of the title page, to "accompany a person continually ... and from it he will accustom himself to read accurately, as is required of those who read in public." Interestingly, an early owner of this volume appears to have also used it as a *tikkun soferim*, a model codex for scribes writing Torah scrolls. He dotted each word that would appear at the start of a line in a Torah scroll, and every fifty such words he designated in the margin as the first word of a Torah scroll column. By the end of the book, he had marked the beginning of 202 columns (observing the custom of *vavei ha-ammudim*), adding in masoretic notes, special forms of certain letters (*otiyyot meshunnot*), and scribal instructions along the way.

$ 3,000-5,000



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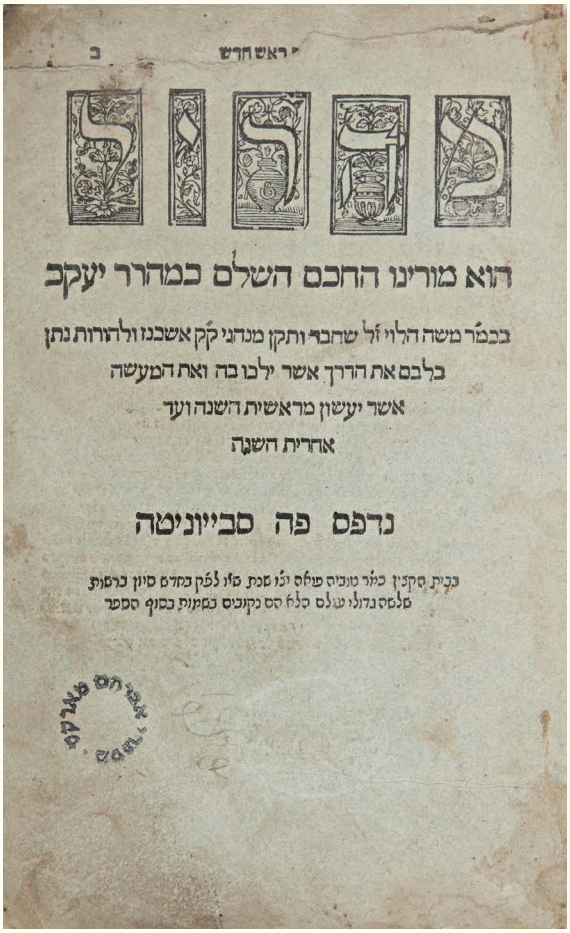

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25

SEFER HA-ZIKKARON (HALAKHIC TREATISE), RABBI ISHMAEL HA-KOHEN TANUJI, FERRARA: ABRAHAM IBN USQUE, 1555

216 folios (7 1/2 x 5 3/8 in.; 190 x 137 mm).

THE FIRST EDITION OF THE MAGNUM OPUS OF ONE OF THE FIRST TUNISIAN RABBINIC AUTHORS.

Ishmael ha-Kohen Tanuji (sixteenth century), a well-regarded rabbi in Tunis who later relocated to Egypt, finished writing his *Sefer ha-zikkaron* in 1543. The book was meant to summarize all the laws emerging from Talmudic discussions that still apply in post-Temple times, including the elaborations of later authorities like Rabbi Jacob ben Asher. The present lot is a copy of the first and only edition of the book to have been printed prior to the twentieth century, when it appeared again in London in 1974.

$ 5,000-7,000

26

MAHARIL (ASHKENAZIC CUSTUMAL), RABBI ZALMAN OF SANKT GOAR, SABBIONETA: TOBIAS FOA, 1556

116 folios (7 3/4 x 4 7/8 in.; 195 x 125 mm).

AN EXTREMELY RARE COPY OF THE FIRST EDITION OF THIS CLASSICAL COMPENDIUM OF ASHKENAZIC CUSTOM, PRINTED ON BLUE PAPER.

Rabbi Jacob ha-Levi Moellin (Maharil; ca. 1360-1427) was widely recognized as the foremost talmudist of his day. In his native Mainz, he founded a *yeshivah* that, with time, would train the leading Ashkenazic rabbis of the next generation. He also exerted political influence on behalf of Ashkenazic Jewry during the Hussite Wars of the 1420s. Following Moellin's passing, his devoted student Rabbi Eleazar ben Jacob (known as Zalman of Sankt Goar; ca. 1390-ca. 1472), who closely observed his master's behaviors and faithfully recorded his teachings, compiled a collection of Ashkenazic customs and halakhic practices pertaining to daily life, dietary law, liturgy, and lifecycle events that came, with time, to be known as *Minhagei maharil*. The work incorporates summaries of Moellin's lectures and sermons, his customs, and the customs of two of his own teachers, Rabbis Shalom ben Isaac Seckel of Wiener Neustadt and Abraham Klausner (d. ca. 1410). *Minhagei maharil* achieved great popularity, serving as a major source for Rabbi Moses Isserles' (1525/1530-1572) glosses on *Shulhan arukh*. The present, first, uncensored edition was followed quickly by a second in 1558 and a third in 1565, both printed in Cremona, as well as a fourth in 1590, printed in Lublin (see lot 170).

$ 12,000-15,000

27

MAHZOR (FESTIVAL PRAYER BOOK) ACCORDING TO THE ASHKENAZIC RITE, SABBIONETA: TOBIAS FOA; CREMONA: VINCENZO CONTI, 1556-1560

394 folios (approx. 7 1/4 x 5 1/8 in.; 183 x 128 mm).

A RARE COMPLETE COPY OF A *MAHZOR* WITH AN UNUSUALLY COMPLICATED PRINTING HISTORY.

After the completion of the folio-format Ashkenazic-rite *mahzor* printed in Salonika ca. 1550, the Foa press, under the management of Tobias' sons Eliezer and Mordechai, began a second, quarto edition, hoping to improve upon the work of their predecessors. Due to unforeseen, and as yet incompletely understood, circumstances, however, the production of this liturgy was interrupted soon after it began toward the end of 1556. When the Foa printshop was shuttered (likely under ecclesiastical duress) in the spring of 1559, the work had to be transferred to Conti's press in Cremona and was not finished until the eve of Rosh Hashanah 5321 (September 1560).

The main differences between the Salonika and Sabbioneta-Cremona editions, aside from size, concern the placement of the halakhic (and certain liturgical) material, as well as slight variations in content. Additionally, because they were printing in Italy, the Sabbioneta and Cremona publishers had to self-censor certain passages by either leaving blank spaces (filled in by hand in this copy) or changing the wording itself. Even these precautions, however, did not save volumes like the present one from subsequent expurgation by Christian censors.

$ 12,000-18,000

27

27

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28

PENTATEUCH WITH TARGUM, FIVE SCROLLS, AND HAFTAROT, SABBIONETA: TOBIAS FOA, 1557

412 folios (4 1/8 x 2 5/8 in.; 107 x 67 mm).

This beautiful, pocket-size edition of the Pentateuch, Five Scrolls, and *haftarot* improves upon its predecessor of ca. 1553-1554 by including the vowels and accents of the biblical text, as well as Targum Onkelos, the ancient Aramaic translation, on facing pages of the Pentateuch section. The text is preceded by a poem suggesting that its miniature format would allow a traveler to fulfill the halakhic obligation to study the Torah portion with its Targum every week. Also included here (as in the earlier edition) is an index of the required Pentateuchal readings for special Sabbaths, festivals, and fast days. The version of Targum Onkelos published by Abraham Berliner in 1884 was based upon the present edition.

$ 5,000-7,000

29

SONG OF SONGS WITH COMMENTARY OF RABBI ABRAHAM HA-LEVI TAMAKH, SABBIONETA: TOBIAS FOA, 1558

63 of 64 folios (4 1/4 x 2 3/4 in.; 108 x 68 mm).

FIRST EDITION OF A RARE BIBLICAL COMMENTARY.

Rabbi Abraham ben Isaac ha-Levi Tamakh (d. 1393), a student of Rabbi Nissim ben Reuben Gerondi (ca. 1310-ca. 1375) and colleague of Rabbi Isaac ben Sheshet Perfet (1326-1408) and Profiat Duran (d. ca. 1414), headed a *yeshivah* in Gerona and was a leader of the local Jewish community. He is known mainly for the present commentary on the Song of Songs, which is heavily influenced by Maimonides' *Guide of the Perplexed*. The editor of the volume, Rabbi Raphael Joseph ben Johanan Treves of Ferrara, added extracts from the Spanish kabbalist and philosopher Rabbi Joshua Ibn Shuaib's (first half of the fourteenth century) homily on the Song of Songs (first edition: Constantinople, 1523). Treves notes in his introduction that he printed the book in small format so that it could be appended to the miniature Pentateuch published by Foa's press the previous year. Tamakh's commentary was subsequently reprinted only once, in Prague in 1611.

$ 3,000-5,000

30

SEFER ARBA'AH TURIM (HALAKHIC CODE), RABBI JACOB BEN ASHER, CREMONA: VINCENZO CONTI, 1558

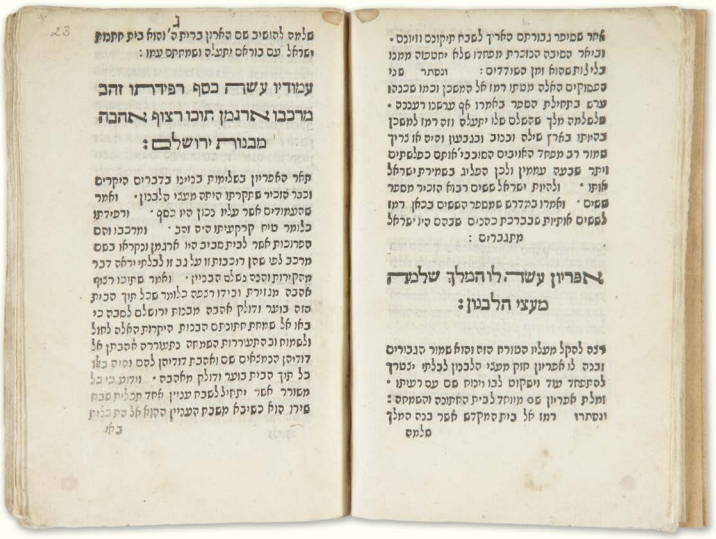
4 parts in 1 volume: 406 folios (11 3/8 x 8 1/8 in.; 288 x 207 mm).

A RARE COPY OF A SEMINAL HALAKHIC CODE.

Rabbi Jacob ben Asher's (ca. 1270-1340) magnum opus, *Sefer arba'ah turim*, is a halakhic compendium in which the author attempted to organize, summarize, and issue clear decisions on all of religious law applicable in the post-Temple era. As its name implies, the book, like the High Priest's breastplate, is divided into four *Turim* (Rows): *Orah hayyim*, on the *halakhot* pertaining to daily life; *Yoreh de'ah*, on a wide range of rules, including the dietary laws; *Even ha-ezer*, on family law; and *Hoshen mishpat*, on civil law and certain aspects of criminal law. R. Jacob based his rulings on those of previous halakhists, especially his father, Rabbi Asher ben Jehiel (Rosh; 1250-1327). Probably due to its comprehensiveness, concision, and comprehensibility, the *Tur* would subsequently achieve wide acceptance throughout Europe and eventually serve as the basis for Rabbi Joseph Caro's (1488-1575) *Shulhan arukh*, the foremost codification of Jewish law.

So important was the *Tur* that it became the most frequently printed Hebrew work in the fifteenth and first half of the sixteenth centuries. The present, folio-format edition is noteworthy for its combination of two innovations introduced in previous printings (Constantinople, 1540 and Augsburg, 1540-[1541]): marginal source references compiled by Rabbi Jehiel Ashkenazi, as well as glosses and explanations of difficult words by Rabbi Abraham ben Avigdor of Prague (d. 1542). A parallel, octavo-format edition of *Orah hayyim* alone was finished one day after the present work using the same text (one leaf in the folio printing = four in the octavo). The Cremona *Tur* would subsequently be reprinted in Riva di Trento, 1560 and 1561, and in Hanau, 1610 (see lot 112).

$ 6,000-8,000



29

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31

SEFER HA-ZOHAR (THE BOOK OF SPLENDOR), ATTRIBUTED TO RABBI SIMEON BAR YOHAI, MANTUA: MEIR BEN EPHRAIM OF PADUA AND JACOB BEN NAPHTALI HA-KOHEN OF GAZZUOLO, 1558-1560

3 parts in 4 volumes (7 3/8 to 8 x 5 3/8 in.; 188 to 204 x 137 mm): Vol. 1: 259 folios; Vol. 2: 269 folios; Vol. 3: 115 folios; Vol. 4: 185 folios.

THE FIRST EDITION OF THE *ZOHAR KATAN* (QUARTO-FORMAT *ZOHAR*).

Sefer ha-zohar is the classic and most iconic work of Jewish mysticism, traditionally attributed to the mid-second-century sage Rabbi Simeon bar Yohai. Written in a mixture of Hebrew and a unique dialect of Aramaic, the *Zohar* constitutes a collection of esoteric discourses, parables, homilies, and narratives treating the primary topics of kabbalistic thought: cosmology, the nature of God and of the soul, good and evil, the afterlife, and the messianic era. The main body of the *Zohar* takes the form of a mystical midrash on select parts of the Pentateuch, accompanied by various other discrete texts.

At about the same time in the mid-sixteenth century, enterprising publishers in the neighboring Italian cities of Mantua and Cremona (see lot 32) decided to print the first editions of the *Zohar* using different sets of manuscripts. To overcome the fierce opposition to the dissemination of its esoteric lore to the masses, Meir ben Ephraim of Padua and Jacob ben Naphtali ha-Kohen of Gazzuolo obtained a letter from Rabbi Isaac Joshua Lattes (d. ca. 1570) permitting the book's publication and advocating its study as a bulwark against the religious and ethical corruption of the generation.

Aside from the text itself, the Mantua and Cremona editions differ also in their physical features. Most prominently, the Mantua *Zohar* appeared as a quarto that was often bound in three or four volumes, while the Cremona version was printed in folio format in one volume. The Mantua *Zohar* would eventually achieve hegemony vis-à-vis Cremona, especially after Rabbi Isaac Luria (1534-1572) compiled a set of corrections to its text and Rabbi Moses Zacuto (1625-1697) declared Cremona to be "full of errors." The *Zohar katan* of Mantua would subsequently be reprinted dozens of times in cities throughout Europe, as well as in Constantinople, Smyrna, and Jerusalem (see lot 263).

$ 35,000-50,000

זה השער לי
ספר
ואלה שמות
מהזהר
פה מנטובה

32

32

32

SEFER HA-ZOHAR (THE BOOK OF SPLENDOR), ATTRIBUTED TO RABBI SIMEON BAR YOHAI, CREMONA: VINCENZO CONTI, 1559-1560

3 parts in 1 volume: 400 folios (11 1/2 x 7 7/8 in.; 291 x 200 mm).

THE FIRST EDITION OF THE *ZOHAR GADOL* (FOLIO-FORMAT *ZOHAR*).

Vincenzo Conti of Cremona seems to have both started and finished printing his edition of *Sefer ha-zohar* before his Mantua competitors (see lot 31), as evidenced by the influence of Cremona's text on that of Mantua. However, because the Inquisition, in mid-1559, ordered the Talmud and associated literature burned in Cremona (which was, at the time, under Spanish Habsburg rule), numerous volumes of Conti's *Zohar*, too, were apparently seized and destroyed. (The apostate Sixtus of Siena testifies that he found two thousand of these *Zohar*s in Conti's printshop and saved them from the flames.) Indeed, Conti was subsequently forced to complete many copies of his edition by reprinting the title page and eight folios (1:5-6, 2:113, 118-122) at the Hebrew press in Mantua.

While the Cremona edition relied on six manuscripts and that of Mantua on eleven, modern scholarship has begun to demonstrate the textual superiority of Cremona vis-à-vis Mantua. Nevertheless, the Mantua Zohar would eventually achieve hegemony, not only because of the influences of Rabbis Isaac Luria and Moses Zacuto, but also because the Cremona edition was burned, and so copies of it were scarcer. The *Zohar gadol* of Cremona would therefore be reissued only twice, in Lublin in 1623 and in Sulzbach in 1684.

$ 18,000-20,000

33

MINHAGIM (ASHKENAZIC CUSTUMAL), RABBI ABRAHAM KLAUSNER, RIVA DI TRENTO: [JOSEPH OTTOLENGHI AND] JACOB MARCARIA, 1558

40 folios (5 3/8 x 3 1/2 in.; 136 x 89 mm).

THE FIRST EDITION OF A CUSTOM MANUAL BY "THE FATHER OF *MINHAG ASHKENAZ*."

Hebrew printing in Riva di Trento began in 1557, when Rabbi Joseph ben Nathan Ottolenghi, a *rosh yeshivah* in Cremona, paid Cardinal Cristoforo Madruzzo for permission to publish at the press of Antonio Broën. In addition to founding and funding this Hebrew press, Ottolenghi decided which books to publish, but appointed the physician Jacob ben David Marcaria to directly oversee the printing process, while he stayed in Cremona. Over the course of its few short years of operation, the Riva press would issue about thirty-four Hebrew editions, including twenty first editions, among them the *Minhagim* of Rabbi Abraham Klausner (d. 1407/1408).

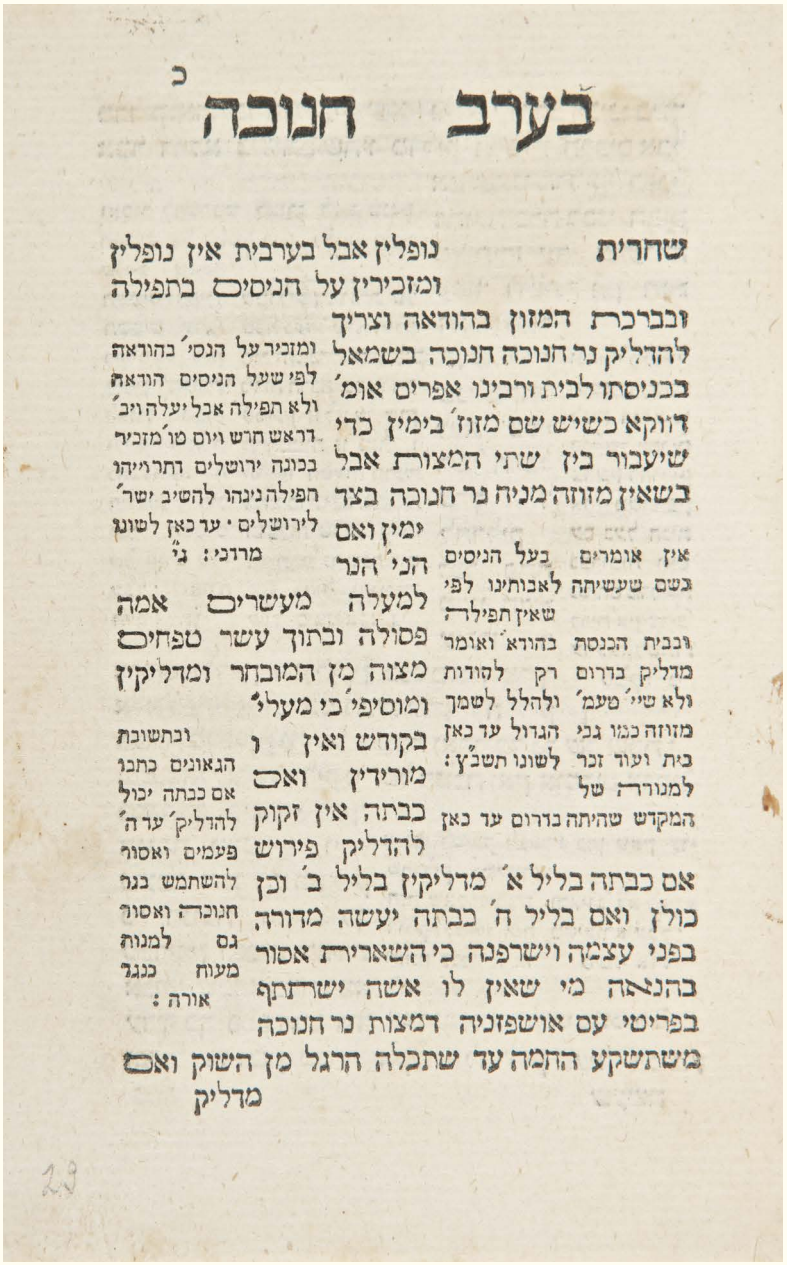
Klausner was a prominent Viennese Talmudist whose students included such Ashkenazic rabbinic luminaries as Jacob ha-Levi Moellin (Maharil) and Isaac Tyrnau. The kernel of his *Minhagim* comes from the French-rite *Mahzor vitry* and *siddur Rashi*, to which Rabbis Hezekiah ben Jacob of Magdeburg (thirteenth century) and Hayyim Paltiel ben Jacob (late thirteenth-early fourteenth centuries) added numerous German Jewish traditions. Klausner's explanations of and glosses to the latter were collated and organized to form the present, highly influential compendium of Ashkenazic custom for the entire liturgical year.

$ 12,000-15,000

מנהגים

של מה"ר אברהם קלויזנר בקצור נאה
עם הגהות נלקטו מן הפוסקים
אחת הנה ואחת הנה נדפס
תחת ממשלת
החשמן

33 (DETAIL TITLE PAGE)


בערב חנוכה

שחרית

נופלין אבל בערבית אין נופלין ומזכירין על הנסים בתפילה

ובברכת המזון בהודאה וצריך להדליק נר חנוכה בשמאל בכניסתו לבית ורבינו אפרים אומ' דווקא כשיש שם מזוז בימין כדי שיעבור בין שתי המצות אבל בשאין מזוזה מניח נר חנוכה בצד ימין ואם הניח הנר למעלה מעשרים אמה פסולה ובתוך עשר טפחים מצוה מן המובחר ומדליקין ומוסיפי' כי מעלי' בקודש ואין מורידין ואם כבתה אין זקוק להדליק פירוש אם כבתה בליל א' מדליקין בליל ב' וכן כולן ואם בליל ה' כבתה יעשה מדורה בפני עצמה וישרפנה כי השארית אסור בהנאה מי שאין לו אשה ישרתנה בפריטי עם אושפזניה דמצות נר חנוכה משתשקע החמה עד שתכלה הרגל מן השוק ואם מדליק

אין אומרים בעל הניסים בשם שעשיתה לאבותינו לפי שאין תפילה ובבית הכנסת בהודא' ואומר מדליק בדרום רק להודות ולא שיי' טעמ' ולהלל לשמך מזוזה כמו גבי הגדול עד כאן בית ועוד זכר לשונו תשב"ץ: למנורה של המקדש שהיתה בדרום עד כאן

ומזכיר על הנסי' בהודאה לפי שעל הניסים הודאה ולא תפילה אבל יעלה ויב' דראש חדש ויום טו' מזכיר בבונה ירושלים דתרוייהו תפילה נינהו להשיב ישר' לירושלים · עד כאן לשונו מרדכי: ג'

ובתשובת הגאונים כתבו אם כבתה יכול להדליק' עד ה' פעמים ואסור להשתמש בנר חנוכה ואסור גם למנות מעות כנגד אורה:

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34

SEFER YIHUS HA-TSADDIKIM (TEXTS RECITED AT THE GRAVES OF THE RIGHTEOUS IN THE HOLY LAND AND JERUSALEM), MANTUA: JACOB BEN NAPHTALI HA-KOHEN OF GAZZUOLO, 1561

104 folios (5 1/2 x 3 5/8 in.; 140 x 90 mm).

In the Middle Ages, numerous Jewish wayfarers and pilgrims to the Holy Land wrote travelogues describing the sites they visited and the experiences they had. Of particular interest were the graves of righteous biblical, Mishnaic, and Talmudic figures that they encountered. With time, authors began compiling itineraries listing these burial places and reproducing the text of prayers to be recited upon them. *Sefer yihus ha-tsaddikim* is an anonymous work, possibly originally written in Judeo-Arabic, that includes both prayers and legal dicta attributed to each of the buried sages, "so that one standing at his grave will merit to recite a halakhic teaching in his name." The first edition was published under the title *Sefer yihus kol ha-tsaddikim* in Salonika in 1527 at the behest of Solomon ben Samuel ben Yohai, and the present, second edition was brought to press by Gershom ben Moses Asher of Scaramella, "in order to bring merit through it to the public." A Ladino translation of the book was printed in Belvedere in about 1595 and a third Hebrew edition appeared in Venice in 1598.

$ 4,000-6,000

35

SEFER YETSIRAH (THE BOOK OF CREATION), ATTRIBUTED TO THE PATRIARCH ABRAHAM, MANTUA: JACOB COHEN OF GAZZUOLO, 1562

106 folios (7 3/4 x 5 5/8 in.; 197 x 142 mm).

THE FIRST EDITION OF THE EARLIEST EXTANT HEBREW TEXT OF SYSTEMATIC SPECULATIVE THOUGHT, INCLUDING THE RARE ILLUSTRATED FOLDING LEAF AT THE REAR.

Sefer yetsirah was written anonymously in antiquity, most likely in third- to sixth-century CE Palestine by a devout Jew with leanings toward mysticism of the speculative and magical, rather than ecstatic, variety. The work treats the topics of cosmology (the structure of the universe) and cosmogony (how the universe came into being) via expositions on the ten so-called *Sefirot* (the first use of this term in Jewish literature) and the twenty-two letters of the Hebrew alphabet, which were used to create the world. Over the course of the millennium after it first appeared, it exerted enormous influence on both philosophically- and kabbalistically-inclined Jewish scholars, many of whom wrote commentaries on it.

The present lot is the first edition of this seminal tract, issued in Mantua by the same publisher who only a few years earlier had printed the first edition of the *Zohar katan* (see lot 31). Accompanying the volume is an illustrated leaf containing important circular diagrams, meant to be cut out by the book's owner and attached as volvelles on ff. 8v, 10v, 33r, 77r. In many exemplars, this page is either missing or has been duly processed, with the volvelles mounted in their proper places, but the present copy's leaf remains intact.

$ 10,000-15,000

36

PSALMS WITH YIDDISH TRANSLATION BY ELIJAH LEVITA AND COMMENTARY BY RABBI SHALOM BEN ABRAHAM, MANTUA: JOSEPH BEN JACOB OF PADUA AND HIS PARTNER, 1562

116 folios (8 1/8 x 5 1/2 in.; 206 x 139 mm).

The first printed book with a significant amount of Yiddish text, *Mirkeves hamishne*, appeared in Krakow circa 1534. From there, Yiddish publishing would spread to other parts of Europe, particularly Germany, Switzerland, and Italy. In the mid-sixteenth century, Cornelio Adelkind, a printer in Venice, engaged the services of Elijah Levita (1468/1469-1549), the famous grammarian, lexicographer, and editor of Hebrew and Yiddish books, to translate the book of Psalms into Yiddish for the benefit of "the pious girls" and "those householders who did not have time to study in their youth" and therefore could not understand the text in the Hebrew original. Adelkind writes in the postscript of the book, which appeared in 1545, that he planned to have Levita translate Proverbs, Job, and Daniel, and perhaps even the entire Hebrew Bible, but it seems that the advanced age of both men and/or the dissolution of Adelkind's partnership with Meir ben Jacob Parenzo prevented the fulfillment of his wishes.

Still, the Levita translation, the first Yiddish imprint on Italian soil, was, according to Israeli doyen of Yiddish studies Chone Shmeruk, "very well received and served many generations of Yiddish speakers throughout the Ashkenazic Diaspora in various later editions." It was first reissued in Zurich in 1558 and then again in Mantua four years later. The latter edition, a copy of which comprises the present lot, included two new features: the original text of Psalms, as well as a Hebrew commentary, *Kav ve-naki*, culled from the works of Rashi and Rabbi David Kimhi by Rabbi Shalom ben Abraham. It was published in conjunction with a translation of the prayer book into Yiddish that appeared the same year at the same press. The Mantua edition of Psalms would go on to be reprinted in Krakow in 1598.

$ 8,000-10,000

36

שלחן ערוך

מטור חושן המשפט הנקרא בית יוסף

חברו הגאון מופת הדור החכם השלם מהר"ר יוסף קארו נרו בן מהרר אפרים קארו
זצל אשר אור תורתו זורחת כאור היום בעיר צפת תוב"ב ומעיני תורתו נפוצות
ביהודה ובישראל נודע שמו: וחבר הספר הזה קיצור מחיבורו הגדול
אשר עשה על הארבעה טורים אשר קראם בית יוסף אשר
בם כח מעשיו הגיד וכל יקר ראתה עינו כדי שכל
מבקש ה' ימצא מבוקשו בנקל כל דין ודין על
מתכונתו באין אומר ואין דברים והכין
לכל מטה ושלחן וכסא ומנורה
אשר לאורו ילכו בטח: כי כן משנת רבי יוסף קב ונקי

ותהי רחמית מלאכתו ו' חשון שכ"ו לפ"ק פה ווינציאה הכבירה:

אברהם פאנו

37

SHULHAN ARUKH (HALAKHIC CODE), RABBI JOSEPH CARO, VENICE: [ALVISE BRAGADINI AND] MEIR BAR JACOB PARENZO, 1564-1565

4 volumes (approx. 8 5/8 x 6 1/4 in.; 219 x 160 mm): Vol. 1 (*Orah hayyim*): 138 of 146 folios; Vol. 2 (*Yoreh de'ah*): 131 of 132 folios; Vol. 3 (*Even ha-ezer*): 79 folios; Vol. 4 (*Hoshen mishpat*): 170 folios (including extra copies of ff. 101-104).

THE FIRST EDITION OF THE MOST AUTHORITATIVE CODE OF JEWISH LAW.

Shulhan arukh, the magnum opus of Jewish law compiled in the mid-sixteenth century by Rabbi Joseph Caro (1488-1575), remains the standard legal code of Jewish religious practice to this day. The work follows the order of Rabbi Jacob ben Asher's *Arba'ah turim* (see lots 30, 112, 166) and is divided into the same four main sections:

Orah hayyim (The Path of Life; see Ps. 16:11) deals with worship and ritual observance in the home and synagogue, through the course of the day, the weekly Sabbath, and the festival cycle;

Yoreh de'ah (Giver of Instruction; see Isa. 28:9) treats assorted ritual prohibitions, especially dietary laws and regulations concerning menstrual impurity;

Even ha-ezer (The Rock of the Helpmate; see I Sam. 5:1 and the rabbinic interpretation of Gen. 2:18) discusses marriage, divorce, and other issues in family law; and

Hoshen mishpat (The Breastplate of Decision; see Ex. 28:15) explores the administration and adjudication of civil law.

The origins of the *Shulhan Arukh* lie in Caro's earlier work, the *Beit yosef*, a detailed commentary on the *Arba'ah turim* in which Caro carefully examined each of the laws recorded in the earlier code, adducing their sources in Talmudic and medieval rabbinic literature, and comparing the interpretations and rulings of the leading medieval authorities. The *Shulhan arukh* summarizes the conclusions of the *Beit yosef*. In general, Caro based his decisions on three earlier pillars of Jewish codification: Rabbis Isaac Alfasi (1013-1103), Moses Maimonides (1138-1204), and Asher ben Jehiel (ca. 1250-1327), the father of the *Tur*'s compiler. In cases of disagreement among them, Caro states that he usually followed the majority position.

Although some rabbis initially opposed basing religious law on a summary code rather than going back to the original legal sources, the *Shulhan arukh* rapidly came to be accepted in almost all Jewish communities as the most authoritative statement of normative religious law. In recent generations, acceptance of the *Shulhan arukh* has come to be regarded as a defining feature of religious Orthodoxy and traditionalism. The book has been reprinted over a thousand times in all parts of the world and, according to venerable Jewish historian Israel M. Ta-Shma, can be counted as "one of the few books whose appearance stands as a decisive landmark in the intellectual and spiritual history of the Jewish people."

Caro advises in his introduction that readers divide the entire four-volume work into thirty sections and study one portion per day, so that they could review the laws contained therein every month. One of the owners of the *Orah hayyim* and *Yoreh de'ah* volumes in the present set obviously took Caro's suggestion seriously, for on f. 35r of *Orah hayyim* he writes that "a person must split up [the book] so that he can read one section each day." Indeed, marginal manuscript notations in these two volumes mark at regular intervals (approximately every sixteen and a half leaves) "day two," "day three," etc.

$ 30,000-40,000

38

38

PENTATEUCH, FIVE SCROLLS, AND HAFTAROT, VENICE: GIOVANNI DI GARA, 1588-1589

3 parts in 1 volume (3 3/4 x 1 7/8 in.; 94 x 46 mm): Part 1 (Pentateuch): 162 folios; Part 2 (Five Scrolls): 24 folios; Part 3 (*Haftarot*): 57 of 59 folios.

This miniature Bible is composed of three sections, each with its own title page: the Pentateuch, the Five Scrolls, and the Haftarot. It therefore contains all the biblical texts read publicly in the synagogue throughout the liturgical year. The Pentateuch is divided into fifty-four pericopes to be chanted weekly, and the Five Scrolls are read on the three pilgrimage festivals, Purim, and Tish'ah be-Av. In addition, each pericope is assigned an appropriate *haftarah* lection from the books of the Prophets; other *haftarot* for special Sabbaths, festivals, and fast days are also included. An index of the required Pentateuchal readings for special Sabbaths, festivals, and fast days follows the Five Scrolls section.

Di Gara attempted to ensure the success of this pocket-size edition by appealing to all three of the constituencies in Venice that formed his strongest potential customer base. Having printed the *haftarah* customs of the Ashkenazic, Sephardic, and local Italian Jewish communities, he had produced a work which had broad appeal and, with its convenient format, could be easily transported at all times.

$ 6,000-8,000

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MINHOGIM (YIDDISH CUSTUMAL), SIMEON HA-LEVI GÜNZBURG, VENICE: GIOVANNI DI GARA, 1589

66 of 74 folios (7 1/2 x 5 1/2 in.; 192 x 138 mm).

EXCEPTIONALLY RARE FIRST EDITION OF THIS CANONICAL YIDDISH BOOK OF CUSTOMS.

The present lot is the first edition of a classic, comprehensive compendium of Ashkenazic custom for the entire liturgical year produced in Yiddish by Simeon ha-Levi Günzburg, a publisher and communal functionary descended from German Jews who had migrated to Northern Italy. It is based in large part on the Hebrew custumal compiled by Rabbi Isaac Tyrnau in the first half of the fifteenth century, but it also expands on the latter's work with explanations of various practices and additional comments on ritual and religious life.

Günzburg's *Minhogim* was aimed at the entire Ashkenazic diaspora, and it included the customs of Ashkenazim living not only in the Rhine Valley but also in Italy (*velsh land*), Moravia, Bohemia, and Poland. Like Tyrnau's own work, it was written in a clear style meant to be accessible even to laymen and met with great commercial success, going through dozens of printings (sometimes with small adjustments) well into the modern period. In fact, the introduction to the second edition (Venice, 1593) declares that the book had to be republished because the *editio princeps* had already sold out! Perhaps on account of the book's extraordinary popularity and repeated use, most copies have not survived. Only a single complete exemplar, housed at The Library of the Jewish Theological Seminary, is known, and three incomplete volumes are held by the National Library of Israel, the Butler Library of Columbia University, and the Berlin Staatsbibliothek.

$ 20,000-30,000

צמח צדיק

ספר קטן הקומה · וגדול הכמה · מלמד אנוש בינה
וחכמה · במעלות המדות והודם ·
למצא חן ושכל טוב בעיני
אלהים ואדם :

וגדול כחן של מדפיסים שמרמים צורם לצורת
הדבר ומכוונו בכל פרק ופרק
מעביינו · יפה עינים
וטוב רואי :

כדפס לנקנטי בשלמה חיים ובניו אברהם
חבר מנוכ ובניו :
ע"י דניאל זאנזטי ובניהו :
בשנת השס ליצירה

פה ויניציאה
Con licentia de i Superiori .

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צמח צדיק

מלאכת הטבעית פרק ה

הרביעית היא האהב
הטבעית

אשר לא ימשול על ידה רצון
האר כי הטבע יכריחהו ויטהו
לאהוב הדומה לו או בחומר
או בצורה או בפועל ויראה
בעיניו הוא ומעשיו נאותים
הטובים המה או רעי ויאהבהו
מבל שיקבל ממנו עונג או
תועלת · והמופת מזה יראה
בבעלי חיי בלתי מדברי אשר
מבלי שכלומדע יאהבו דומיה
זכל עורב למינו ישכון גם כי
לא יקבל ממנו הנאה כלום ·
וכן כל בעלי אומנות אחרת
יאהבו זה את זה בטבע עם
היות כי מפני קנאת איש מרעהו
כל אומן שונא בעל אומנותו
והטעם כי כל א יקדי תועלתו

לתועלת חבירו ועל כן מפני
פחדו שלא יזיק לו או בקנאתו
ישנאהו ואמר אפל אטין אם
תרצה להכיר הדומה לך ראה
האוהב אותך בלא סבה וזכר
רמזו ז"ל למה הלך זרזיר אצל
עורב אלא מפני שהוא מינו ·
הנה במאמרם זה כל הדברים
האלה :

מלאכת נכים פרק ו

החמישית היא
האהבה

המורגשת וכולה גופנית ורוב
עקרה הוא אהבת הנשים
ולואת יקרא רעה וטובה כפי
דהתכלית המכוון בה ומזה
נמשך גם כן רגים אשר פצו
פיהם להרבות דברים בגנות
הנשים ואחרי בשבחן וביאור
זה

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TSEMAH TSADDIK (ETHICAL PARABLES), [RABBI LEON MODENA], VENICE: DANIEL ZANETTI, 1600

40 folios (5 3/8 x 3 3/8 in.; 138 x 87 mm).

A RARE COPY OF A CHARMINGLY ILLUSTRATED ETHICAL TREATISE.

Tsemah tsaddik is a translation of the extremely popular Italian book of ethical parables *Fiore di Virtù* (Flower of Virtue) into Hebrew by Rabbi Leon Modena (1571-1648). The Hebrew title, meaning "A True Branch" (see Jer. 23:5), alludes to the work's inherent value, despite its overtly secular contents. Modena's name does not appear explicitly in the book, consistent with its anonymous nature. Nevertheless, an allusion in the initial words of the introduction (f. 3r) and an acrostic in the first words of chapter 1 (f. 4r) make his authorship certain. Modena adapted the text from the standard Italian, taking care, however, to modify any references to Christian Scripture or saints by substituting sayings of the rabbis from the Talmud and *midrashim*.

The text is accompanied by thirty-eight handsome woodcuts, illustrative of exempla of dozens of virtues and vices, usually arranged in pairs, such as Love and Jealousy, Cruelty and Kindness, and Humility and Pride. The pictures themselves include depictions of all manner of animals, birds, and people, including even mythical creatures, such as mermaids (f. 19r) and devils (f. 23r). These are augmented by imagery from both biblical and rabbinic literature, for example, the embrace of David and Jonathan (I Sam. 20:41) and the flaying of Rabbi Akiva (*Berakhot* 61b).

The book's publication was sponsored by Solomon Hayyim and his son Abraham Haver Tov and dedicated to a young member of the Calimani family, Jonathan Simhah ben Abraham. Although the exact reason for the dedication is unknown, Modena is known to have composed poems on numerous occasions, both happy and sad, for members of the Calimani family. In 1610, Modena wrote a poem which was inscribed on the tombstone of three-year-old Abraham Calimani, infant son of the young man to whom this book was dedicated.

$ 15,000-25,000

שבועות

וַתִּתֶּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם הַשַּׁבָּת הַזֶּה וְאֶת יוֹם הַחַג הַמַּצּוֹת הַזֶּה זְמַן חֵרוּתֵנוּ מִקְרָא קֹדֶשׁ זֵכֶר לִיצִיאַת מִצְרַיִם כִּי בָנוּ בָחַרְתָּ וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל הָעַמִּים וּמוֹעֲדֵי קָדְשֶׁךָ בְּשִׂמְחָה וְבָשָׂשׂוֹן הִנְחַלְתָּנוּ בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ יִשְׂרָאֵל וְהַזְּמַנִּים׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוֹרֵי הָאֵשׁ׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחוֹל בֵּין אוֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לָעַמִּים וּבֵין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה בֵּין קְדֻשַּׁת שַׁבָּת לִקְדֻשַּׁת יוֹם טוֹב הִבְדַּלְתָּ · וְאֶת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה הִקְדַּשְׁתָּ · הִבְדַּלְתָּ וְקִדַּשְׁתָּ אֶת עַמְּךָ יִשְׂרָאֵל בִּקְדֻשָּׁתֶךָ · בָּרוּךְ אַתָּה יְיָ הַמַּבְדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ׃ בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה׃

ש טורנן

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MINHOGIM (YIDDISH CUSTUMAL), SIMEON HA-LEVI GÜNZBURG, VENICE: GIOVANNI DI GARA, 1600-1601

73 of 96 folios (7 3/8 x 5 1/2 in.; 188 x 140 mm).

EXTRAORDINARILY RARE YIDDISH BOOK OF CUSTOMS FEATURING A UNIQUE SERIES OF WOODCUTS ILLUSTRATING VARIOUS ASPECTS OF JEWISH LIFE IN RENAISSANCE ITALY.

Due to its great commercial success, the first edition of Simeon ha-Levi Günzburg's *Minhogim* was followed quickly by a second in 1593, this latter one enhanced with a cycle of woodcut vignettes featuring representations of Jewish rituals and practices from the entire liturgical year. When the time came at the close of the century to issue the book yet again, however, the original printing blocks from 1593 (minus the illustrations of the twelve signs of the zodiac and labors of the months) had apparently already left Venice, resurfacing in a Passover Haggadah published in 1606-1607 in Prague, where they would continue to be used into the 1660s. As a result, twenty-two new, far more artistically sophisticated and elaborate woodcuts were commissioned in Venice for the present edition. While their predecessors had pictured Jews in typical German dress, the 1600-1601 figures reflect the realia of contemporary Italian Jewish life: in the Tish'ah be-Av scene, for example, the architecture evokes the style of the Renaissance; in the Purim scene, the men wear the masks of the Italian *commedia dell'arte*; and in the wedding scene, the women have kerchiefs attached to their bonnets.

Though this *Minhogim* is, as its title page declares, "much, much more beautiful than the original," its woodcuts would never again be used at a Jewish press. Instead, the many successive editions of Günzburg's bestseller would be printed outside of Italy (perhaps because of the linguistic assimilation of Italian Ashkenazim) using either the 1593 blocks themselves or imitations thereof. These images are thus extremely rare, even more so given that only four copies of this *Minhogim* are known to be held in public collections: the National Library of Israel, the Bodleian Library in Oxford, the British Library, and the Basel Universitätsbibliothek.

$ 30,000-40,000

ואלה נאדות היין

ראש חדש אלול

ווייטן אז עס ניט לענגער דא ווייל אין אוי כור וזכן דאו: עטן נוס
שבת • אוי דא ליגט אין עס גלייך אוין הורטטן דא ווייל אין אוין דא: אין תחנה
ליגט • אוי וזכשט אוי ליגט ניט צדקתך:

פורים

פורים

ווען עס נכט אי: זא ליגט אין ליכטר אין דא: עס שברה אל
אין • אוי דער חזן טפרעכט דיא מגלה אוי: לייך ווי אין
כריכ נוס זיא ניט אויבר אנדר גוויקלט • אוי ליגט דריא דריא ברכות:

ברוך אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל מִקְרָא מְגִלָּה:

ברוך אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂה נִסִּים לַאֲבוֹתֵינוּ
בַּיָּמִים הָהֵם בִּזְמַן הַזֶּה:

ברוך אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ
לַזְּמַן הַזֶּה:

שלש עֶשְׂרֵה מִדּוֹת • היכן מן יְיָ: איין יחיד דער אַלֵּל מורט וזל: ועהן
ד: ער ווייא מנדרן קען היכן דיא מיא עלטוורן מוך הזרו מוכ אָנא:

ברוילפט מוך שבע ברכות

דיא (ווירשט ניט דער אחז מוי: דער טול דא ווייל ד: מן חתנה
ניט.) דא מי: ליגט אן דער אחזן • מוי דרוך דער מנהג ד: דער חתן
ניט: זל דעי כלה מוי אך ווירשט ווען ער זיא מקדש מיי: מוך דער חתן
נעאט זיא כ' דער הגט מוך בוירט זיא מען ווינט זא ווערט דען ד: קהל
קומן מוך חתן ווען ער מיט פרו וקבו: ד: שלים זל ווען לוויטן מנין דער
פסוק ויהי בנסע הארון ווען עס ווערט אלוים חלב חטים ישביעך • מן עטליכן קהלות טוט מן
אך גלייט מיך ד: ווילט קומן • דר נוך נעמט עס ויא עניים • מוך חתן מוך כלה
מוך ווען מען עס ווערט אלוים חלב חטים ישביעך • מן עטליכן קהלות טוט מן
קומן מוך חתן כלה מוך: זל פרו וקבו: ד: שלים זל ווען לוויטן מנין דער
נעאט זיא כ' דער הגט מוך בוירט זיא מען ווינט זא ווערט דען ד: קהל
קומן מוך חתן כלה מוך: זל דער חתן ניט: ווירשט ער ווען ער זיא מקדש מיי: מוך דער חתן
גוט •) דא מי: ליגט אן דער אחזן • מוי דרוך דער מנהג ד: דער חתן
ווירשט ווייל דא דער טול מוי: דער מוך חתנה ניט אין עטליכן קהלות ניט תחנה •

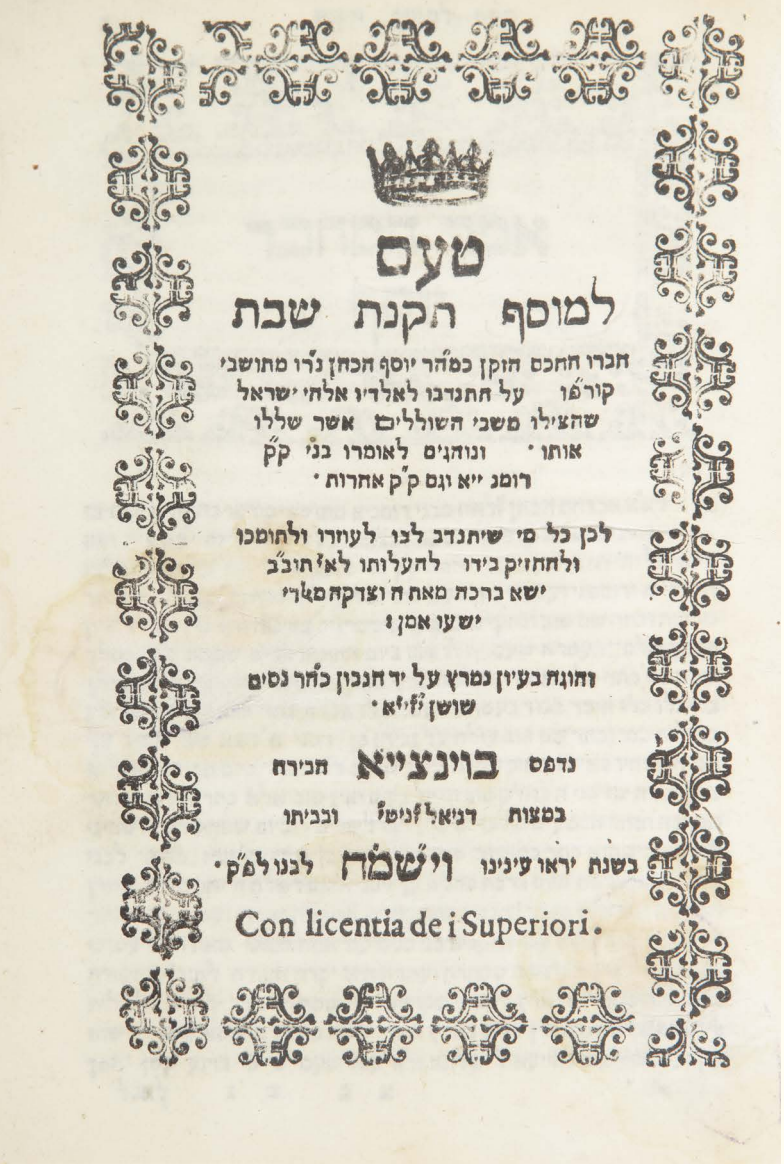
דיא ווייבר מנצונדן מוך מכט מין בְּרָכָה דרוכר ווען עס טון מן דער
ווען אוכן מי: מוך הלט ויא הינד מוי: גיטפרמייט מויבר ד: ליגט
ויא מן שבת • מוין טייל ווילן קיין בְּרָכָה אכן • עס ויא דען עס מי:

מן פפלוגט מיין גוי לו הבן מן דער טול ד: ער לו דען ליכטר ווכט •
דרוך זל מן מיט מל דיגן כור זמן • דען עס מי: מין עֲבוֹדָה ד:
מן דען עטליכט הייסט מן יום כפור גלייך ווי מן שבת • מוך טוט זיך
היסט מן מוכטר דעם שרגנוי • ד: ווי מן דען יום טוב ניט קען מכבד זיין
מיט עטן מוך טרינקן • זא מי: מן מין מכבד מיט היסטן קליידר:

מן פצוינט דעליך מין ויא טול לו טפרייטן דרוך ד: מן זיך ניט זל
גייטן נוס פצוישטיר • דען מן יום כפור בוקט מן זיך מוי גאיגט
זיך מיט הענד מוי מיט בוסן • דער פסוק וגם נאבן מפשבית לא תתן
בארצכם להשתחות עליה • לו ווירשט טפרמייט מן גרוי: מין ויא טול:

יום כפור

יום כפור מי: דער טן דא משה רבינו עירר מוך מי: קומן מוי



טעם
למוסף תקנת שבת

חברו חכם הזקן כמ"ה יוסף חכהן נ"ו מתושבי
קור"פו על התנדבו לאלדי"ו אלהי ישראל
שהצילו משבי השוללים אשר שללו
אותו ונוהגים לאומרו בני קק
רומנ יא וגם ק"ק אחרות

לכן כל מי שיתנדב לבו לעזרו ולתומכו
ולחזיק בידו להעלותו לא"ת וב"ב
ישא ברכה מאת ה' וצדקה מאלהי
ישעו אמן

וחוגה בעיון נמרץ על יד חננון כהר נסים
שושן ז"ל יא

נדפס בויניציא תבירח
במצות דניאל זניטי ובביתו
בשנת יראו עינינו וישמח לבנו לפ"ק

Con licentia de i Superiori.

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TA'AM LE-MUSAF TIKKANTA SHABBAT (COMMENTARY ON THE SABBATH MUSAF PRAYER ACCORDING TO THE ROMANIOTE RITE), RABBI JOSEPH BEN ABRAHAM HA-KOHEN OF CORFU, VENICE: DANIEL ZANETTI, 1604

8 folios (7 1/4 x 5 1/8 in.; 183 x 130 mm).

In medieval times, Jews living in Greek-speaking parts of the Byzantine Empire developed a distinctive prayer rite and customs termed "Romaniote." While the practices of waves of immigrants from other parts of the Jewish world, particularly Spain and Portugal, began to displace Romaniote culture in the sixteenth century, pockets of these communities continued to exist in Greece, Turkey, and the Balkans.

Rabbi Joseph ben Abraham ha-Kohen of Corfu, a Greek island controlled at the time by the Republic of Venice, composed two works on parts of the Romaniote liturgy. The first, *Mosha'ot e-l*, is a commentary on the *hosha'not* poems recited on Sukkot, and the second, *Ta'am le-musaf tikkanta shabbat*, is a commentary on the middle blessing of the Musaf prayer recited on the Sabbath. Both books were apparently originally sent to Constantinople, where the author's son Elijah lived, and printed in Kuruçeşme at the press of Doña Reyna Nasi in about 1598 before being reissued in Venice in 1604. The author writes in the introduction to the present edition that he wrote the commentary in Safed but had to leave the Holy Land for Venice because the Kuruçeşme edition did not come out to his liking (indeed, it seems no copy of this printing survives).

$ 4,000-6,000

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A SET OF LITURGICAL AND CUSTUMAL WORKS ACCORDING TO THE POLISH RITE, VENICE: GIOVANNI CAJON FOR PIETRO AND LORENZO BRAGADIN, 1616

6 parts in 4 volumes (6 1/4 x 4 1/8 in.; 158 x 105 mm): Vol. 1 (*Tefillot mi-kol ha-shanah*): 235 of 238 folios; Vol. 2 (*Yotserot* and *Kinot*): 162 folios; Vol. 3 (*Seder tehillim* and *Seder ma'amadot*): 107 folios; Vol. 4 (*Minhagim*): 72 folios.

In 1578, the Krakow printer Isaac Prostitz published a series of works that, taken together, included virtually all the Polish-rite liturgical texts a committed Jew would need throughout the year: a *siddur* with prayers for weekdays, Sabbaths, New Moons, festivals, and the High Holidays, as well as a Passover Haggadah, *Pirkei avot*, *selihot* (penitential prayers), and various occasional prayers; *yotserot* (liturgical poems) for special Sabbaths and festivals; the psalter divided into seven parts so that one could complete the entire book in one week; *ma'amadot*, a selection of passages from the Bible, Mishnah, and Talmud, also divided according to the day of the week; *kinot* (dirges) recited on the Ninth of Av; and Rabbi Isaac Tyrnau's (fifteenth century) *Minhagim*, a classic compilation of Eastern Ashkenazic customs and practices. The production of these works as a set proved successful, and in 1591 in Venice the series was reprinted, with some modifications, by Giovanni di Gara. The present lot is a near-complete copy of the 1616 edition issued by Giovanni Cajon, who inherited di Gara's types and used di Gara's work as a model for his own.

$ 25,000-35,000

44

44

PASSOVER HAGGADAH WITH JUDEO-ITALIAN TRANSLATION, VENICE: GIOVANNI CALEONI FOR PIETRO, ALVISE, AND LORENZO BRAGADIN, 1629

26 folios (13 1/2 x 9 1/4 in.; 344 x 235 mm).

A MONUMENT OF HAGGADAH ILLUSTRATION THAT WOULD SERVE AS A MODEL FOR NUMEROUS EDITIONS PUBLISHED INTO THE MODERN ERA.

In 1609, a Haggadah of singular beauty was published in Venice by Israel Zifroni, a veteran corrector and printer of Hebrew books in Sabbioneta, Basel, Freiburg im Breisgau, and Venice. The liturgical text was here flanked by magnificent architectonic borders and interspersed with elegant woodcut illustrations of the preparations for Passover, the stages of the Seder, the story of the exodus from Egypt (including the Ten Plagues), and the anticipated messianic redemption. This Haggadah appeared in three versions, with translations (printed within the columns on either side of the text) given in Judeo-Italian (for native Italians), Yiddish (for Ashkenazim), and Ladino (for Sephardim). (Interestingly, even the Judeo-Italian version included the Yiddish translation of the song *Addir hu*, known as *Almekhtiger Got*.) Other than the vernacular translation, the major difference between the editions can be found in the *birkat ha-mazon* (grace after meals), where each of the three communities steadfastly maintained its own rite.

The 1609 Haggadah proved to be exceedingly popular, and twenty years later, the present, enhanced edition appeared (also in three versions; this one is the Judeo-Italian). Perhaps the most important innovation was the inclusion of a commentary entitled *Tseli esh* (Roasted in Fire), an abridgment by Rabbi Leon Modena (1571-1648) of Don Isaac Abrabanel's (1437-1508) *Zevah pesah* (Passover Sacrifice) exposition of the Haggadah (see lots 19, 206). In his introduction, Modena, who was also responsible for the Judeo-Italian translation itself, explained that a learned commentary was added, "for if [the Haggadah] already contains illustrations to entice the bodily eyes, how much better that there should be an explanation to delight the spiritual eye." To accommodate the extra text, the size of the paper and ornamental frames was expanded and the number of pages increased by two. The commentary was placed within the architectural columns on the sides of the page, while the Judeo-Italian translation appeared either in the columns or directly below the Hebrew text. A further improvement in this edition was the redistribution of the illustrations more evenly throughout the volume, thus effecting a more pleasing overall presentation.

The 1629 Venice Haggadah was commissioned by Moses ben Gerson Parenzo, the last of the Parenzo Hebrew printers, and issued by the Bragadini press. The durability and success of Parenzo's basic prototype are confirmed by this Haggadah's subsequent reprinting by later publishers working in Venice, Pisa, and Livorno.

$ 15,000-20,000

45

45

45

SEFER MA'ASEH TOVIYYAH (TREATISE ON SCIENCE AND THEOLOGY), TOBIAS COHN, VENICE: STAMPARIA BRAGIDINA, 1707

164 folios (8 3/4 x 6 1/2 in.; 222 x 165 mm).

During the seventeenth century, the only Jews in Central and Eastern Europe who had an opportunity for advanced secular education were those who trained as physicians. In 1678, Tobias ben Moses Cohn (1652-1729) succeeded, with the intervention of the great elector, Frederick William of Brandenburg (1620-1688), in gaining admission to the University of Frankfurt an der Oder. When the Lutheran faculty refused to admit Jewish students to doctoral examinations, however, he was unable to obtain his degree and so went to Padua to complete his training. He later practiced medicine in Poland and in Turkey, where he became physician to five successive sultans in Constantinople, before retiring to a life of Torah study in Jerusalem.

Sefer ma'aseh toviyyah, Cohn's magnum opus, is an encyclopedia dealing with theology, astronomy, cosmography, geography, and botany, with medicine taking up about half of the entire work. The author describes the system of Copernicus but rejects it on religious grounds. On the other hand, he enthusiastically endorses William Harvey's newly-discovered system of blood circulation. He also stresses the chemical aspect of stomach diseases, in contrast to the then-still-prevalent conception of Galen. He further deals at some length with a disease of the hair then common in Poland, *plica polonica*, as well as his theories relating to infant care and pediatrics which were advanced by the standards of his era.

Although Cohn adheres to a traditional model of medicine, he is fully conscious of new trends, especially in surgery and in chemistry. He applies exact measurements in his scientific work, especially in thermometry. One of Cohn's innovations is the comparison of the human body to a house. The head was the roof, the eyes were the windows, and the mouth was the doorway; the chest was the upper story, the intestines were the middle story, the lungs were water tanks, and the legs were the foundations. He subscribed to many popular remedies, such as laxatives, emetics, cupping glasses, and bleeding, but he argued forcefully against superstitions.

Profusely illustrated, *Sefer ma'aseh toviyyah* is also rich in historical references. For example, Cohn describes the lingering effects of Sabbatianism; in a seeming reference to his own brother-in-law, Rabbi Jair Hayyim Bacharach (1638-1702), he writes, "Even many of the sages of the land and the great renowned rabbis, whom I would not want to mention publicly, accepted him [Shabbetai Zevi] as master and king over them."

A full-page copperplate portrait of the author appears on the verso of the title page. On the following leaf is a poem in honor of Cohn written by his teacher at the University of Padua medical school, Solomon Conegliano (Conian), who also contributed the preface to the book. The several pages of approbations include rabbinic *haskamot* as well as a number of tributes from fellow physicians, in both poetry and prose.

$ 3,000-5,000

46

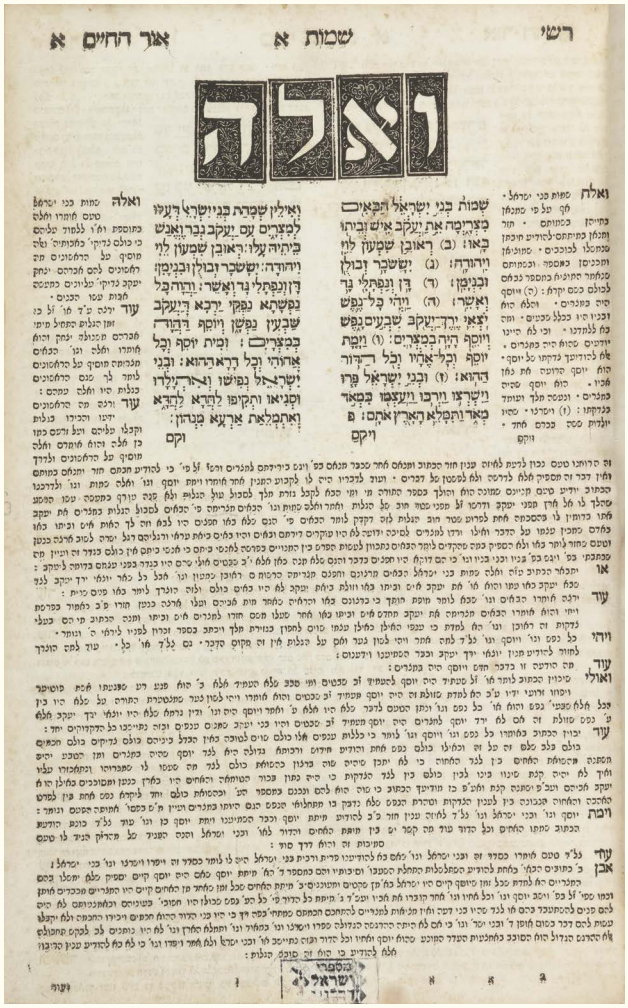
46

PASSOVER HAGGADAH WITH LADINO TRANSLATION, VENICE: VENDRAMIN, 1740

24 folios (14 1/8 x 10 in.; 358 x 258 mm).

This Passover Haggadah, following the Sephardic rite and with translations, instructions, and rhymed captions given in Ladino, is a direct descendant of the 1629 Venice edition. The main differences are the title page printed in red and black ink and the addition of border decorations portraying the prophets Samuel, Elijah, Isaiah, and Jeremiah. Since this new imprint was commissioned by Meir ben Hayyim Moses da Zara, the name of Moses Parenzo was omitted from the title page and from Rabbi Leon Modena's introduction to *Tseli esh*. As in the earlier editions of this Haggadah, the Ladino version lacked the *Nirtsah* section that usually appeared at the end of the Seder, reflecting the fact that these post-meal songs had not yet been universally accepted among Sephardic communities.

$ 7,000-10,000



רשי שמות א אור החיים א

ואלה

שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרַיְמָה אֵת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ: (ב) רְאוּבֵן שִׁמְעוֹן לֵוִי וִיהוּדָה: (ג) יִשָּׂשכָר זְבוּלֻן וּבִנְיָמִן: (ד) דָּן וְנַפְתָּלִי גָּד וְאָשֵׁר: (ה) וַיְהִי כָּל נֶפֶשׁ יֹצְאֵי יֶרֶךְ יַעֲקֹב שִׁבְעִים נָפֶשׁ וְיוֹסֵף הָיָה בְּמִצְרָיִם: (ו) וַיָּמָת יוֹסֵף וְכָל אֶחָיו וְכָל הַדּוֹר הַהוּא: (ז) וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׁרְצוּ וַיִּרְבּוּ וַיַּעַצְמוּ בִּמְאֹד מְאֹד וַתִּמָּלֵא הָאָרֶץ אֹתָם: פ

ואלה שמות בני ישראל הבאים מצרימה ואמנם שכבר מנאם בפ' ויגש בירידתם למצרים ואמ' שם כי אלה הם בני יעקב אשר נולדו לו בפדן ארם ואמ' כאן שמות בני ישראל הבאים מצרימה ולא אמ' בני יעקב כי אמנם בא להודיענו כי אע"פ שהיו בני יעקב ונולדו לו בפדן ארם הנה בבואם מצרימה נקראו בני ישראל ולא בני יעקב כי אז היו בני חורין ולא היו עוד בני יעקב שהיו בני עבדים ולכן נקראו בני ישראל כי אז היו בני חורין ולא היו עוד בני יעקב שהיו בני עבדים ולכן נקראו בני ישראל ואמ' ואלה שמות בני ישראל הבאים מצרימה ולא אמ' ואלה בני ישראל הבאים מצרימה כי אמנם בא להודיענו כי אע"פ שהיו בני יעקב ונולדו לו בפדן ארם הנה בבואם מצרימה נקראו בני ישראל ולא בני יעקב כי אז היו בני חורין ולא היו עוד בני יעקב שהיו בני עבדים ולכן נקראו בני ישראל ואמ' ואלה שמות בני ישראל הבאים מצרימה ולא אמ' ואלה בני ישראל הבאים מצרימה כי אמנם בא להודיענו כי אע"פ שהיו בני יעקב ונולדו לו בפדן ארם הנה בבואם מצרימה נקראו בני ישראל ולא בני יעקב כי אז היו בני חורין ולא היו עוד בני יעקב שהיו בני עבדים ולכן נקראו בני ישראל

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47

כי עבורת הקדש עליהם
בכתף ישאו לפ"ק

חלק ראשון
ארחות חיים
פירוש חדש על המשה חומשי תורה
עם תרגום ופירוש זל"
עטרת חיים
ירושלם בפרדס

נעשה בישוב השליפורט בדפוס המשובח
של הנגיד הנעלה כמר מאיר בכר
משה חיים רא ארזה יצ"ו כאשר
עיני הקורא החזונה מישרים:
בויניציאה יע"א

NELLA STAMPARIA VENDRAMIN.
CON LICENZA DE SUPERIORI.

47

47

ORHOT HAYYIM (PENTATEUCH WITH THE OR HA-HAYYIM COMMENTARY OF RABBI HAYYIM IBN ATTAR), VENICE: MEIR BEN MOSES HAYYIM DE ZARA AT STAMPARIA VENDRAMIN, 1742

2 volumes (12 1/2 x 8 1/8 in.; 319 x 208 mm): Vol. 1 (Genesis and Exodus): 176 folios; Vol. 2 (Leviticus, Numbers, and Deuteronomy): 204 folios.

THE FIRST EDITION OF A CLASSIC KABBALISTIC COMMENTARY, COMPLETE WITH THE TITLE PAGE OF THE FIRST VOLUME, MISSING IN MANY OTHER COPIES.

Hayyim Ibn Attar (1696-1743) was a prominent Moroccan rabbi and kabbalist who left Meknes for the Holy Land due to deteriorating economic and political conditions at home as well as his belief in the imminence of the final redemption. In the course of his journey eastward, he stopped in Livorno, where he gathered around him a group of students and urged the Jews of Italy to immigrate with him. Arriving first in Acre in 1741, he eventually moved to Jerusalem and there established a yeshiva with divisions for advanced and young scholars. According to its introduction, the present work, his magnum opus, was completed in late summer of that year and takes its name from verses referring to the Torah as *or* (light) and to God, the Torah, and the righteous as *hayyim* (life/alive). Due to his saintly reputation and the esteem in which his book is held, Ibn Attar has come to be referred to as "The Holy Or ha-Hayyim." The commentary has been reprinted in numerous editions since it first appeared and has become particularly popular among Hasidim.

$ 30,000-50,000

48

48

AN ITALIAN SILVER SMALL FILIGREE BOOK BINDING, EARLY 18TH CENTURY

decorated with fine foliate filigree, corded borders, cast filigree clasp, *unmarked*, fitted with *Sefer Tehilim*, Venice 1717.
height 3⅜ in.; 8.4 cm

PROVENANCE
Sotheby's, New York, December 19, 2007, lot 51

$ 8,000-12,000

49

49

AN ITALIAN SILVER AMULET, 18TH CENTURY

of openwork cartouche form, embossed and chased with baroque foliage and applied with the Tablets of the Law, menorah, laver, and priest's hat
apparently unmarked
height 4⅞ in.; 12 cm

$ 7,000-10,000

50

AN ITALIAN BRONZE TANKARD-FORM CHARITY CONTAINER, MID 18TH CENTURY

of baluster form, partly vertically lobed and fluted, engraved with Hebrew inscription in a small cartouche engraved at front and with interlaced strapwork
height 5¾ in.; 14.5 cm

PROVENANCE
Sotheby's, New York, March 16, 1995, lot 195

The cup inscription refers to Mishmeret Haboker Vehaerev, founded in Mantua in 1702, which published a pamphlet in 1715. See Schlomo Simonsohn, *The History of the Jews in the Duchy of Mantua*, Jerusalem, 1977.

$ 10,000-15,000

50

51

A LARGE ITALIAN SILVER COVERED WINE CUP, TURIN, 1824-72

all chased with vertical acanthus on matted ground, open work floral finial, Hebrew inscription with matted letters on lip, base stamped with initials *R C C*
marked with monogram maker's mark LMV or LVM on base and body, bull's head on base and cover, city mark on base
height 12 in.; 30.5 cm

The inscription translated reads: "Night of vigil for the Lord, bring them out of the land of Egypt" [Exodus 12:24].

$ 10,000-15,000

51

52

A PAIR OF ITALIAN SILVER TORAH FINIALS, MAKER'S MARK PBI PELLET BELOW IN LOZENGE, ROME, CIRCA 1810

five-sided, applied with gilt emblems in chased frames of scrolled foliage and shells behind gilt balustrades, also chased with stiff leaves hung with bells around long staves, engraved with Hebrew inscription

marked on bodies and tops
height 13¾ in.; 35 cm

The inscriptions translated read: "The light of the righteous shines brightly, but the lamp of the wicked is snuffed out" [Proverbs 13:9] and "I give you sound learning, so do not forsake my teaching" [Proverbs 4:2].

$ 14,000-18,000

53

53

AN ITALIAN SILVER BOOK BINDING, MAKER'S MARK JB SCRIPT IN CIRCLE, EARLY 19TH CENTURY

chased in high relief with Baroque scrollwork, one cover with one fish over Star of David, the other with two fish over Star, associated clasp, fitted with Hebrew Psalter
marked with maker's mark F.B. script in circle and Turin style marks
height 4¾ in.; 12 cm

$ 6,000-8,000

54

A GERMAN SILVER-GILT CROWN FROM A TORAH SHIELD AND AN ITALIAN SILVER SMALL TORAH SHIELD

the first from a Torah shield, set with colored pastes, *maker's mark only F*S in conjoined circles, early 18th century*; the second a baroque cartouche, part of a Torah Shield assembly, *unmarked, mid 19th century*, both with chains
length of first 5¼ in.; 13.3 cm

The inscription translated on the second reads: "Gift of the children of Isaac Padova that his soul should be elevated in Paradise- The year 5624 (1864)".

$ 5,000-7,000

54

54

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A DECORATED KETUBBAH FROM ROME, 1787

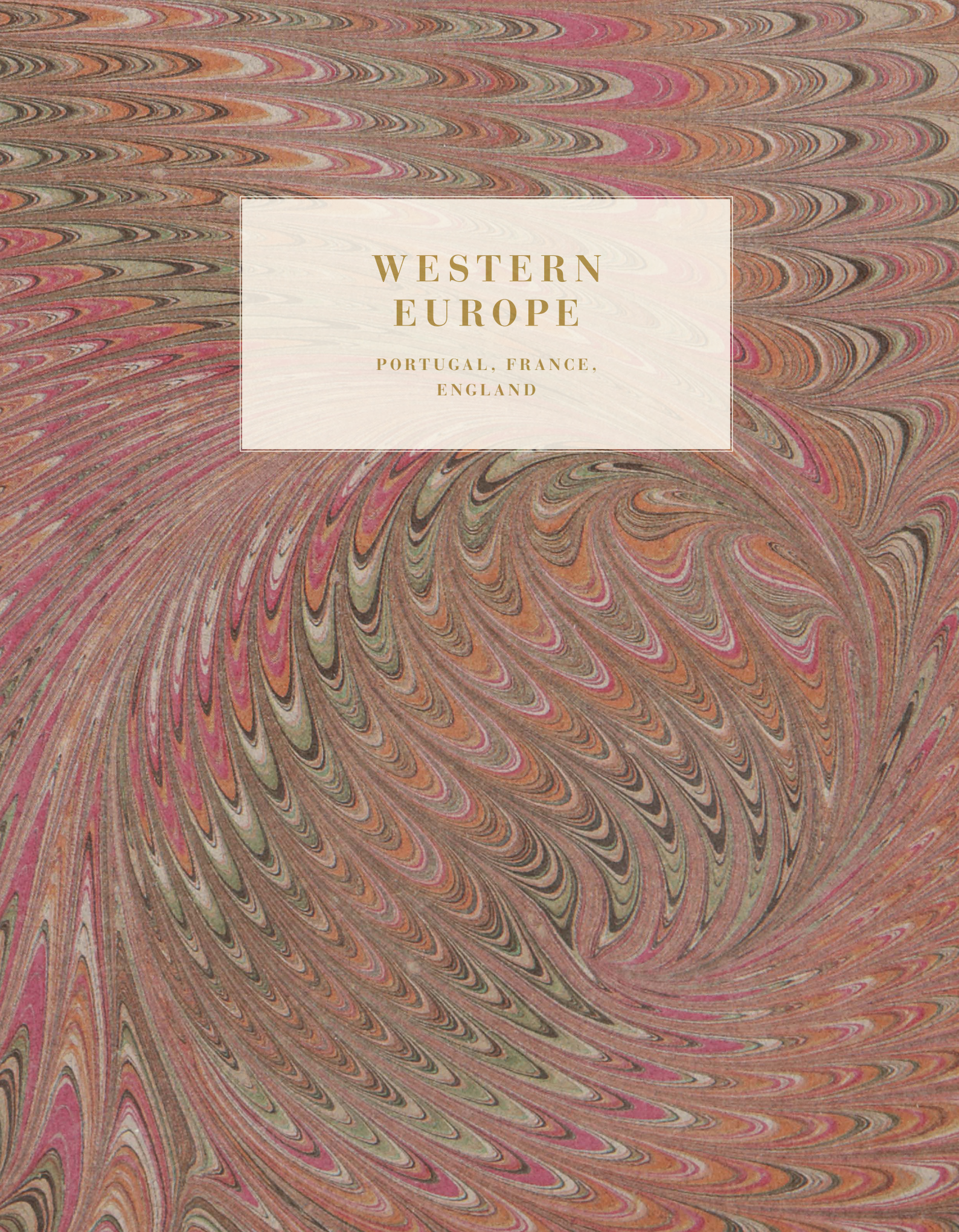
Ink, gouache, and shell gold on parchment (32 1/4 x 18 3/4 in.; 820 x 475 mm); written in Italian Hebrew square script in black ink on twenty-six long lines; witness signatures below. Matted.

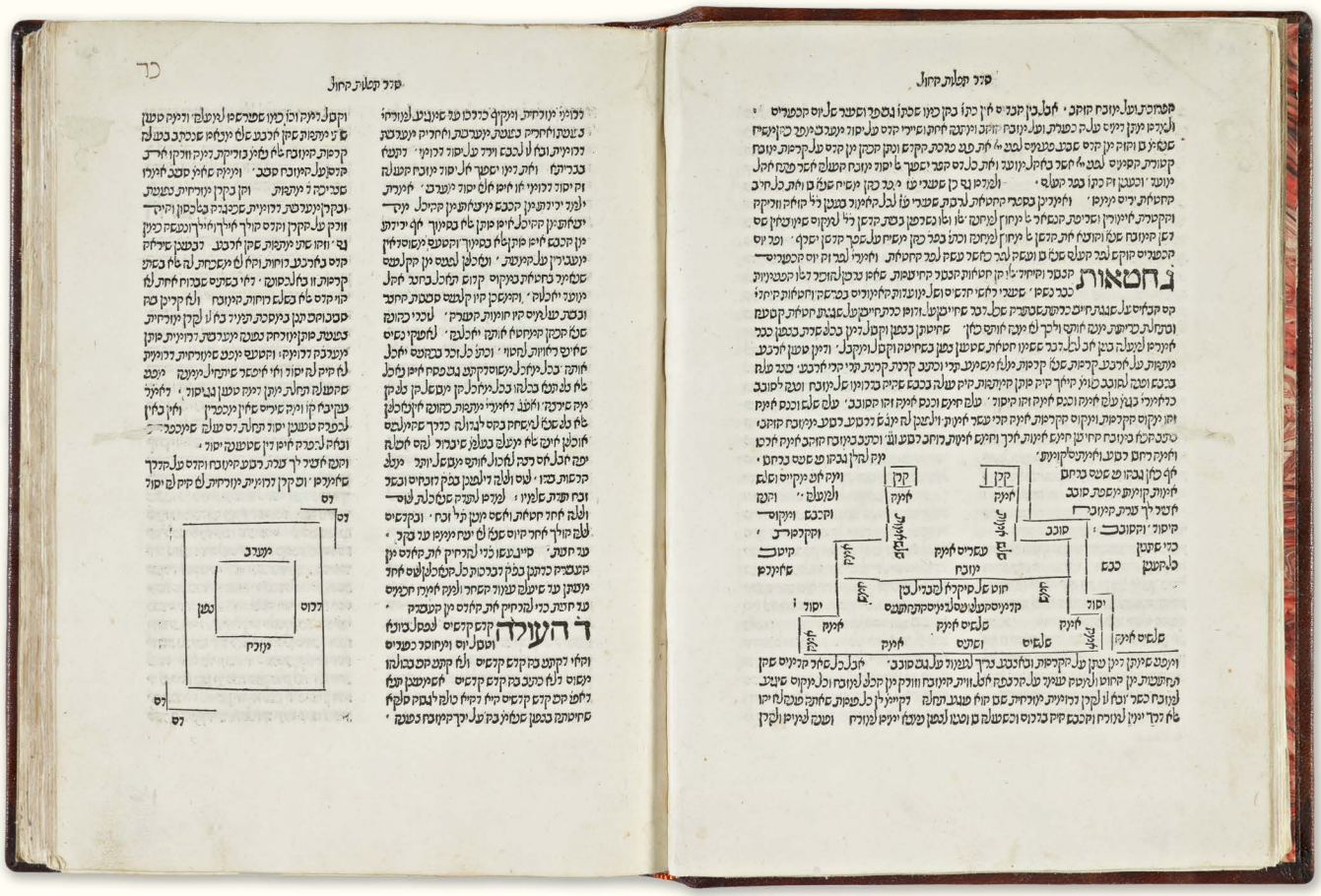
Celebrating the wedding of Jedediah ben Benjamin Tagliacozzo and Stella bat Manoah Spizzichino on Wednesday, 5 Shevat 5547 (January 24, 1787).

This *ketubbah* features a delicate floral border of entwined vines and vibrantly painted flowers. A decorative frame at the top and around the outer border of the document encloses a text with good wishes for the young couple. The bride and groom were members of renowned Jewish families from Rome.

The custom of creating decorated marriage contracts began in Italy in the early seventeenth century and continued for over three hundred years. With time, Rome became an important center of Italian *ketubbah* decoration, and the present document is a fine example of a decorated *ketubbah* from the late eighteenth century.

$ 4,000-6,000


WESTERN
EUROPE
PORTUGAL, FRANCE,
ENGLAND



56

56

SEFER ABUDARHAM (COMMENTARY ON JEWISH PRAYER), RABBI DAVID ABUDARHAM, LISBON: ELIEZER [BEN JUDAH TOLEDANO], 1489

170 leaves (10 5/8 x 7 5/8 in.; 269 x 195 mm).

THE FIRST EDITION OF A RARE PRE-EXPULSION IBERIAN IMPRINT FROM LISBON.

Peirush ha-berakhot ve-ha-tefillot (or, as it has come to be known more popularly, *Sefer abudarham*) was completed in Seville in 1340 by Rabbi David Abudarham, scion of a prominent Sephardic family. In the preface, the author states that it is his desire to afford people with the means of understanding both the text and ritual procedure of Jewish prayer. To this end, and in order to trace the variations in custom between different Jewish communities (Spanish, Provencal, French, and German), Abudarham had recourse to a wide range of materials, including the Babylonian and Jerusalem Talmuds, the literature of the *ge'onim*, and several earlier custom collections. Modern scholarship has suggested that Abudarham based his text in large part on the work of Rabbis Judah ben Yakar (d. ca. 1201-1218) and Jacob ben Asher (ca. 1270-1340), from whose compositions he quotes liberally and often without attribution. Nevertheless, it was Abudarham who succeeded, as no one else had before him, in compiling what was to become a virtually indispensable exposition of Jewish prayer.

Three introductory chapters, on the reading of the *Shema*, the *Amidah* (Silent Devotion), and the various benedictions recited prior to the performance of certain *mitsvot*, precede the commentary, which begins with the daily prayers and goes on to treat the liturgy for Sabbaths, New Moons, Hanukkah, Purim, Passover (including the Haggadah), Pentecost, fast days, Rosh Hashanah, Yom Kippur, and Sukkot. Abudarham also appended special discourses on the weekly readings from the Pentateuch and Prophets, the Hebrew calendar, and rules governing blessings (e.g., those recited over food, perfumes, etc.).

The beautiful metalcut border used on the opening leaf, featuring depictions of numerous real and legendary beasts situated among densely intertwined flora, had long migrations. It made its first appearance in a Christian liturgical work, the *Manuale Caesaraugustanum*, probably produced by silversmith and type-cutter Alfonso Fernandez de Cordoba in Valencia, Murcia, or Híjar. Through de Cordoba's prior association with Solomon ben Maimon Zalmati, it then became the property of Eliezer ben Abraham Alantansi, who employed it in his Pentateuch with the *haftarot* and Five Scrolls (Híjar, ca. 1486-1489). The border next passed to Eliezer ben Judah Toledano, who used it to great effect in some of his Lisbon imprints, including the present lot, and finally came into the possession of the Ibn Nahmias brothers, who incorporated it in several Hebrew books they printed in Constantinople in the first decade of the sixteenth century (see lots 205, 206).

$ 100,000-120,000

עיר אלהי קדם שוכן מעונה: אחל לפרש תפלות כל השנה ::

לימי דוד בר יוסף סמ בר דוד נע בן לטרקס. ברוך ה׳ לי לעולם לברקס לשר
ביר ון ובורש לחריו עד שלש: נגד מטשו מעשק ידיו כלש. ויקרבם לפט
קר סיט קטחמיר. ויסמיטם תרתי בלוחי מעמיר. ויעש בימות רבות להעלותם
לקנזיל זכותם ותפלתם. ויסכן כעדו בתוך עמו. בעת לשר ביר לעמו
וקיק כל לחים לשר נעלץ לחתי. שון לשר חטיח לו קלקול ביחסבתו. מעש
חטיחת לבפר על לחטיחתו. לו שלש על רוע כוונתו. ולס לחסוס לחסס מעלץ על
לחמיתו. ובעת הקריבם קרבנו מהדק עשו רשעתו. ועתים יתרכה לתת לו
בנדבה לשר נדבה רוחו. לותו. ובחמלת ה׳ על עדתו. עוד להקריב בכל יום
ויום כחוקתו. תמיד בשחר ותמיד בערב כהלכתו. ובשבתות ובראשי חדשים
ובמועדים. עוד להקריב מוספים על התמידים. וכולם יעלו כרצון להתכפר בקס
ידידים. ולחת תעבדה לשר נתן למלך לעבודים. ועתה מפני חטיחינו. חרב
את קדשנו ותפלתינו. ונשנו מלהרבם ובטל קרבנותינו. ולין לחם יכולנו לעשות
עשותינו כמשפטם. תמידים כסדרן ומוספין כהלכתן. ולין חטיחת ולין לחסס
ולין עלה. ולין עבודה מבפרת על קהל קדושה. עד לשר כל לחים מלחנסי
כנסת הגדולה חקר ודרש. וימצאו בספר תורת קדוש מפורש. ועבדתם לת ה׳
לוכם. ושרד ועבדו בבל לבבכם. ולמדנו לי זו קיל עבודה שבלב זו תפלה.
תקנו לנו בלחבה ולמלה. לקיותנו כרצון בלחרון עטינו. שבמלה כרים שפתינו.
בבל יום שלשת תפלות מסודרים שתים כנגד שני התמידים קמוכרים. ולחת כנגד

57

57

HEBREW BIBLE, PARIS: ROBERTUS STEPHANUS, 1543-1546

13 parts in 13 volumes (ranging from 3 3/4 x 2 3/8 in. to 4 3/8 x 2 3/4 in.; 96 x 61 mm to 111 x 69 mm): Vol. 1 (Genesis and Exodus): 270 folios; Vol. 2 (Leviticus): 88 folios; Vol. 3 (Numbers): 122 folios; Vol. 4 (Deuteronomy): 108 folios; Vol. 5 (Joshua and Judges): 150 folios; Vol. 6 (I-II Samuel): 176 folios; Vol. 7 (I-II Kings): 184 folios; Vol. 8 (Isaiah and Jeremiah): 300 folios; Vol. 9 (Ezekiel and Twelve Minor Prophets): 262 folios; Vol. 10 (Psalms): 160 folios; Vol. 11 (Proverbs and Job): 114 folios; Vol. 12 (Five Scrolls): 80 folios; Vol. 13 (Daniel, Ezra-Nehemiah, and I-II Chronicles): 304 folios.

THE FIRST POCKET-SIZE EDITION OF THE HEBREW BIBLE PRINTED IN FRANCE AND A TYPOGRAPHIC GEM.

Robert I Estienne (also known in Latin as Robertus Stephanus; 1503-1559), scion of the famous family of French printers, was an important sixteenth-century publisher of Latin and Hebrew texts. Having been appointed King François I's (1494-1547) official Printer in Hebrew and Latin on June 24, 1539, Estienne would immediately proceed to produce a wide-margined quarto edition of the Hebrew Bible (1539-1543), followed by the present sextodecimo imprint.

Estienne's commitment to the production of beautiful Hebrew books is evident in the quality of the paper and fonts he used for this series. After finding the existing Hebrew type available to him in Paris unsatisfactory, he hired Jean Arnoul, *dit le* Picard *le jeune*, considered one of the most skilled type-cutters of the age, to create new typefaces. Estienne also made sure to reproduce the most accurate printed text of the Bible then in circulation, that of Daniel Bomberg's Second Rabbinic Bible (Venice, 1524-1525). In the words of David Berkowitz, though, "While the errors of the quarto edition have been corrected, this charming edition has been a favorite of collectors over the centuries for aesthetic rather than textual considerations."

$ 8,000-12,000

58

BEIT HORIN (ILLUSTRATED PASSOVER HAGGADAH WITH COMMENTARIES), METZ: JOSEPH ANTOINE, 1767

66 folios (10 x 7 5/8 in.; 255 x 193 mm), with foldout map of the exodus from Egypt at rear.

A WIDE-MARGINED COPY OF THE FIRST ILLUSTRATED HAGGADAH PRINTED IN FRANCE AND THE FIRST TO INCLUDE A MAP WITH IMAGES OF THE TABERNACLE AND ITS IMPLEMENTS.

This beautiful Passover Haggadah features ten copperplate engravings adapted from imagery originally used in the famous Venice, 1609 and Amsterdam, 1695 and 1712 editions. Also included is a German-language copperplate map of the exodus from Egypt and journey through the Wilderness executed in 1753 and ultimately based on the work of the monk Antoine Augustin

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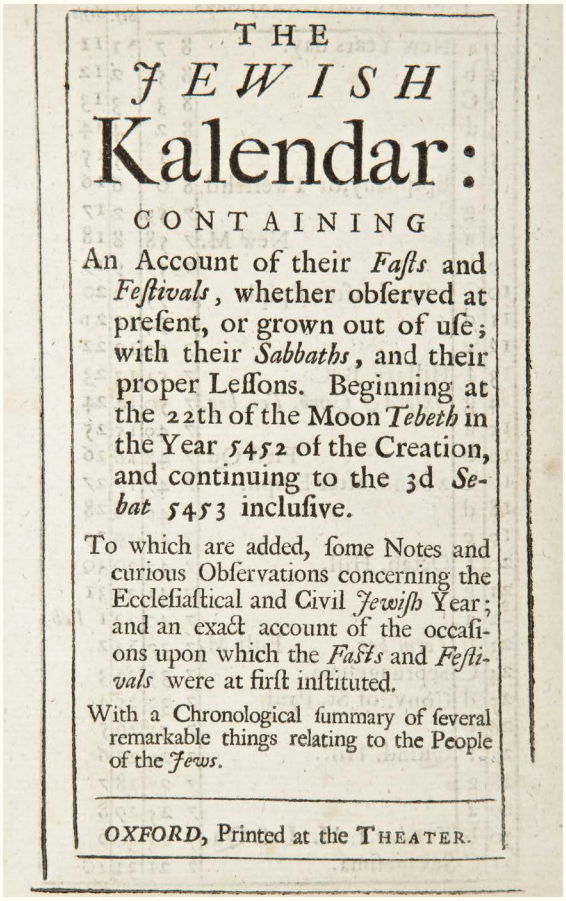
THE
JEWISH
Kalendar:
CONTAINING
An Account of their *Faſts* and *Feſtivals*, whether obſerved at preſent, or grown out of uſe; with their *Sabbaths*, and their proper Leſſons. Beginning at the 22th of the Moon *Tebeth* in the Year 5452 of the Creation, and continuing to the 3d *Sebat* 5453 inclusive.
To which are added, ſome Notes and curious Obſervations concerning the Eccleſiaſtical and Civil *Jewiſh* Year; and an exact account of the occaſions upon which the *Faſts* and *Feſtivals* were at firſt inſtituted.
With a Chronological ſummary of ſeveral remarkable things relating to the People of the *Jews*.
OXFORD, Printed at the THEATER.

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Calmet. Furthermore, the Haggadah brings together, for the first time, the commentaries of Rabbis Moses Alsheikh (d. after 1593), Judah Loew of Prague (ca. 1525-1609), and Solomon Ephraim of Luntshits (1550-1619), which would be reprinted at several points in the ensuing decades. In order to appeal to a wider audience, the publisher generally gave instructions for the Seder in both Yiddish (in *vaybertaytsh* font) and Ladino (in Rashi font), and certain differences in custom and liturgy between Ashkenazim and Sephardim (e.g., regarding the grace after meals) were noted as well.

$ 2,000-4,000

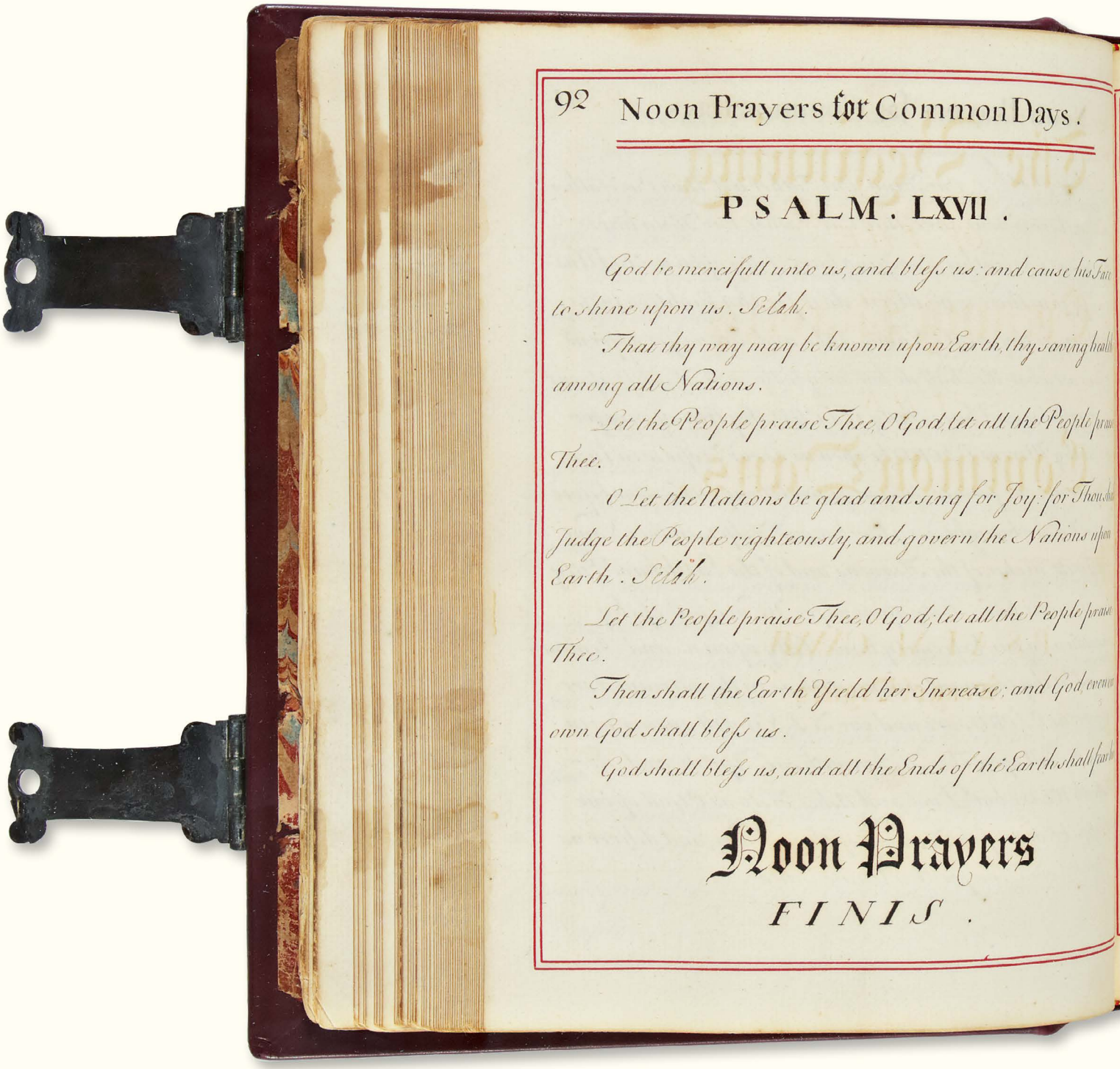
59

THE OXFORD ALMANACK FOR THE YEAR OF OUR LORD GOD 1692 [...] THE JEWISH KALENDAR, [ISAAC ABENDANA], OXFORD: PRINTED AT THE THEATER, [1691]

16 folios, 16 pages (5 1/2 x 3 1/2 in.; 140 x 91 mm), with blank pages interleaved and appended at the front and rear.

Isaac Abendana (ca. 1640-1699), scion of a Portuguese converso family and younger brother of Rabbi Jacob Abendana of London (1630-1685), immigrated from Holland to England in 1662 and began teaching Hebrew at Cambridge the following year. In 1689, he relocated to Oxford, where he continued teaching Hebrew and soon began publishing annual Jewish almanacs for the years 1692-1699. These typically included civil and Jewish monthly calendars accompanied by learned dissertations on subjects of Jewish interest, like Jewish prayer, weights and measures, the laws of tithes, the priesthood, and the Jewish calendar. These essays were later collected and published posthumously under the title *Discourses of the Ecclesiastical and Civil Polity of the Jews* (London, 1706). The present lot, a copy of the first of Abendana's almanacs, includes his discussion of the differences between the "ecclesiastical" and "civil" Jewish years, beginning in Nisan and Tishrei, respectively, as well as of the reasons for and nature of the various Jewish holidays and fast days.

$ 5,000-7,000


92 Noon Prayers for Common Days.
PSALM. LXVII.
God be mercifull unto us, and bless us: and cause his Face
to shine upon us. Selah.
That thy way may be known upon Earth, thy saving health
among all Nations.
Let the People praise Thee, O God, let all the People praise
Thee.
O Let the Nations be glad and sing for Joy: for Thou shalt
Judge the People righteously, and govern the Nations upon
Earth. Selah.
Let the People praise Thee, O God; let all the People praise
Thee.
Then shall the Earth Yield her Increase; and God, even our
own God shall bless us.
God shall bless us, and all the Ends of the Earth shall fear
Noon Prayers
FINIS.

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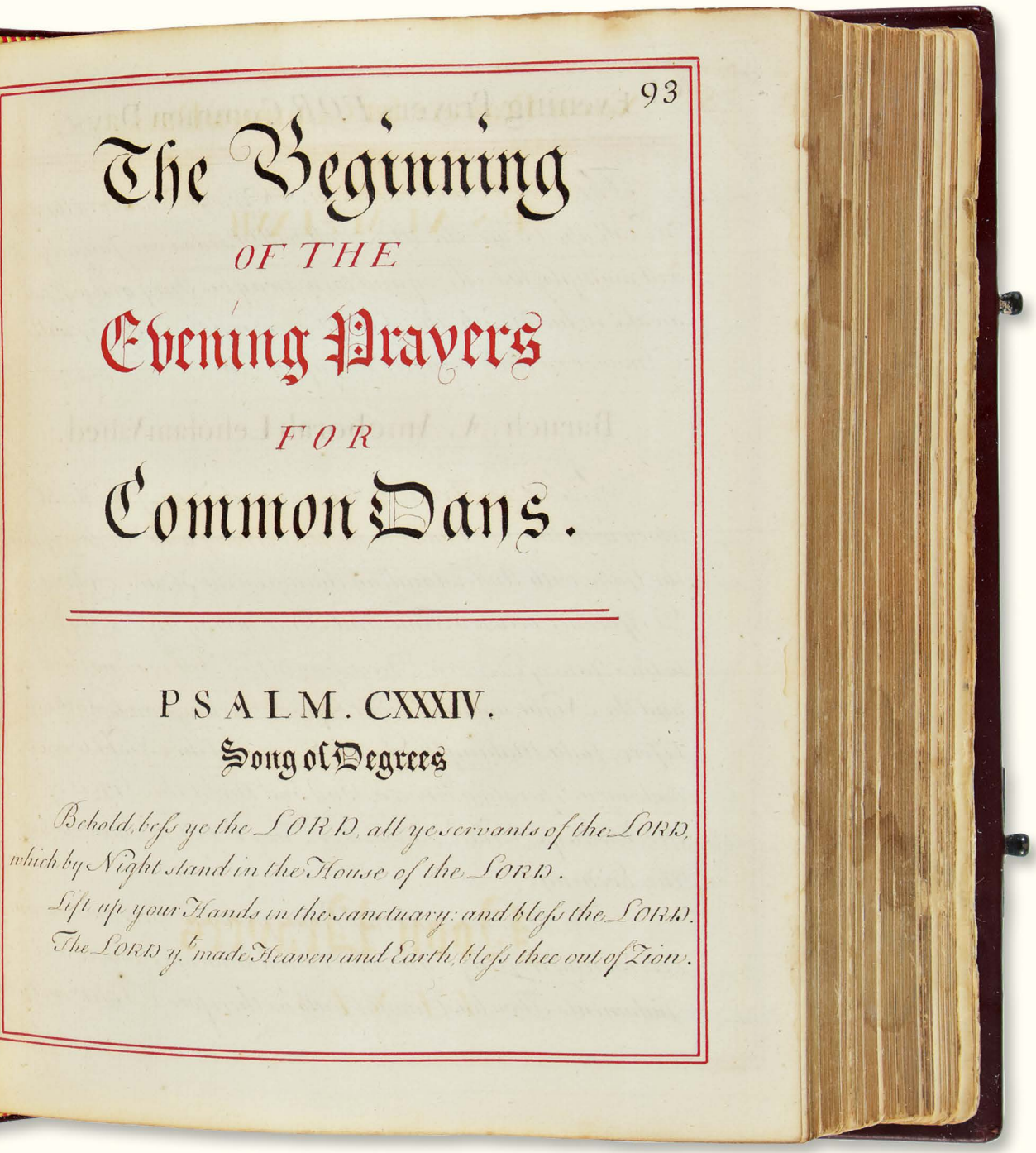


93

The Beginning
OF THE
Evening Prayers
FOR
Common Days.

PSALM. CXXXIV.

Song of Degrees

Behold, bless ye the LORD, all ye servants of the LORD,
which by Night stand in the House of the LORD.
Lift up your Hands in the sanctuary: and bless the LORD.
The LORD y.t made Heaven and Earth, bless thee out of Zion.

60

60

AN EXQUISITELY DECORATED EARLY ENGLISH TRANSLATION OF THE SIDDUR (DAILY PRAYER BOOK) ACCORDING TO THE SEPHARDIC RITE, [LONDON: CA. 1730-1750]

581 pages (7 3/4 x 6 1/8 in.; 195 x 156 mm).

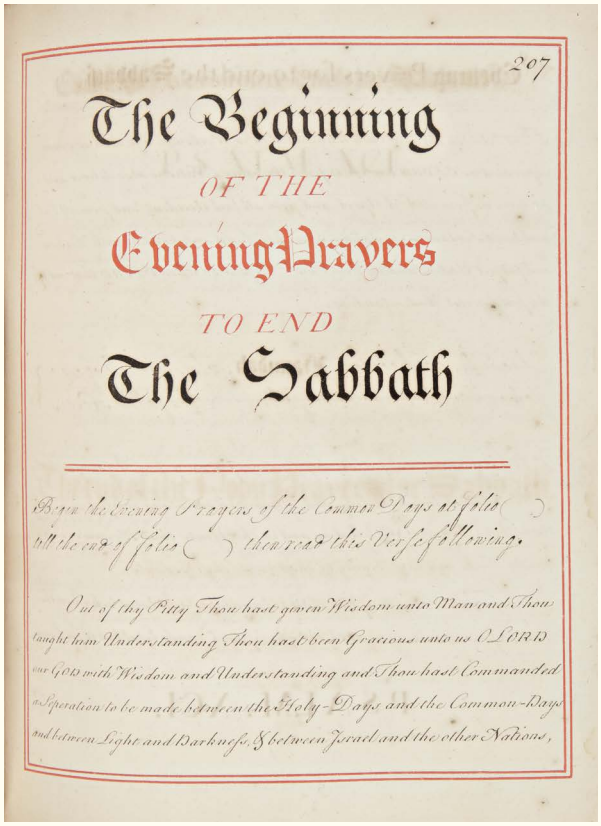
ONE OF THE EARLIEST KNOWN TRANSLATIONS OF THE SEPHARDIC PRAYER BOOK INTO ENGLISH.

The present lot is a remarkable document that tells a rich and complex tale of linguistic assimilation, religious devotion, and communal censorship. The story begins with the expulsion of the Jews from England under Edward I in 1290 and their unofficial resettlement there in the mid-seventeenth century. In 1664, ex-conversos and Sephardic Jews from the Canary Islands, Amsterdam, the Iberian Peninsula, and elsewhere ratified a set of bylaws that served as the governing documents of their newly-organized Congregation of Spanish and Portuguese Jews in London. One of these founding articles reads as follows:

"No Jew shall be allowed to cause to be printed in this city or outside it in these realms Hebrew or Ladino books or [books] in any other language without express permission of the Mahamad [communal governing authority] so that they be revised and emended; and him who should contravene this Escama [accord] we straightway hold as subject to the penalty of Herrem [excommunication], because it thus conduces to our preservation."

The community's restrictive publication policies were born of concerns both internal and external. Since many of its members were descended from, or themselves, New Christians who had reverted to Judaism, their ideas about religious belief and practice did not always conform with the orthodoxies of Jewish tradition. Moreover, the tenuous political position of Jews in a country that, even today, has yet to officially rescind its medieval Edict of Expulsion meant that the community's authorities could not allow anything potentially offensive to the Church or the Crown to emanate from their midst.

Naturally, the Sephardic leadership was committed to facilitating and cultivating religious observance among the Jewish masses. To this end, they adopted a strict, hierarchical linguistic policy as a bulwark against assimilation. Hebrew was reserved for established ritual, Spanish for religious literature and certain religious functions, and Portuguese for management and administration of the congregation's affairs. In addition, Spanish was used as a language of translation; the first English Jew to render the Sephardic liturgy in an authorized Spanish version was Chief Rabbi Isaac Nieto (1687-1773), in 1740 (Rosh Hashanah and Yom Kippur prayers) and 1771 (daily, New Moon, Hanukkah, and Purim prayers). English, by contrast, was used primarily in the community's communications with Gentile society, *not* internally.



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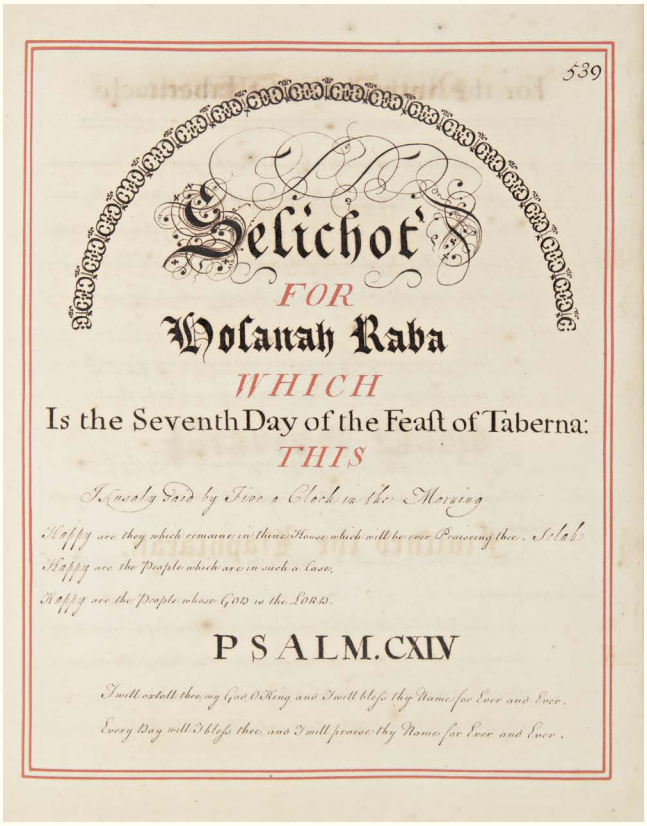

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With time, however, Spanish proved incapable of serving the needs of successive generations of English-born Jews who did not understand the Hebrew original of the prayer book. In the first half of the eighteenth century, efforts were therefore made to render the Sephardic *siddur* in English. Famously, Nieto's scholarly brother Moses (d. 1741) attempted to publish an English translation of the liturgy in London in early 1734. When this came to the Mahamad's attention, Nieto was sanctioned and ordered to surrender the book so that it could not be printed. The primary problem with Nieto's actions (aside from his failure to apply to the Mahamad for a license) may have been the language into which he sought to translate, for a request by him later that year to publish a Spanish version of "the books of monthly and yearly prayers" met with the Mahamad's approval.

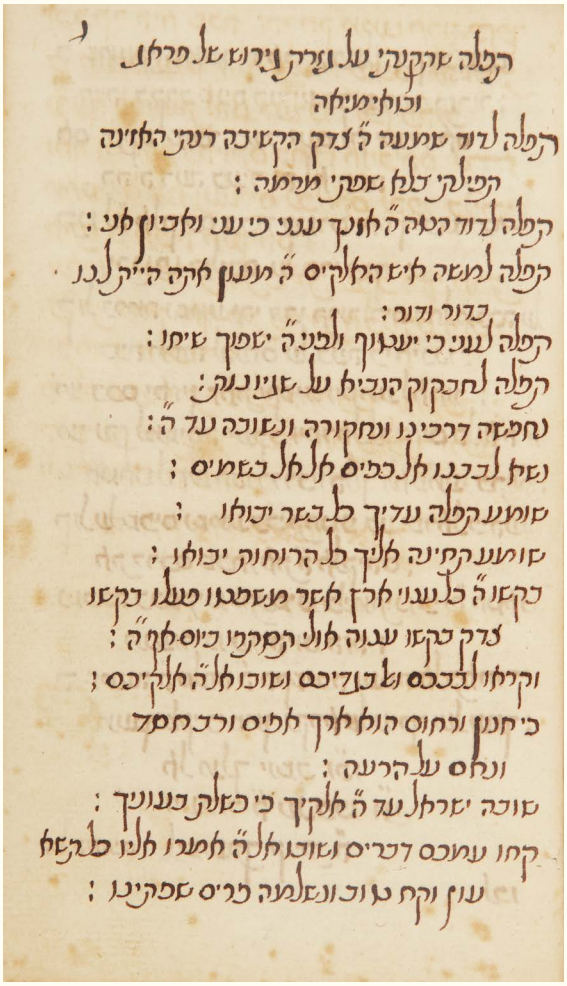
While printed versions of Nieto's English and Spanish *siddurim* never saw the light, the present work seemingly represents an earlier attempt to make the Sephardic liturgy available in the local vernacular. Together with two other codices held by the John Rylands Library in Manchester and the London Metropolitan Archives, it forms a small family of manuscripts – the earliest to render the Sephardic daily, Sabbath, New Moon, and holiday prayers into English. A fourth copy, whose current whereabouts are unknown but which is mentioned by the scholar of Jewish liturgical history Simeon Singer in an article published at the end of the nineteenth century, was localized and dated "London, 1729, 23rd August," attesting that this translation existed already four and a half years before Nieto's publishing (misad)venture. The translation appears to have been forced to circulate exclusively in manuscript because of the community's tight control over printing licenses.

The elegant penwork of the present lot demonstrates the skill of its professional scribe, who probably also copied the (less calligraphically accomplished) Rylands manuscript. Due to its beautiful decorative program, excellent state of preservation, and historical significance as an early witness to the "Englishing" of British Jewry, this book was included in both the 1887 Anglo-Jewish Historical Exhibition and the 1956 Anglo-Jewish Art & History Exhibition in the Victoria and Albert Museum marking the tercentenary of the resettlement of Jews in England. Further research is required to identify the translator and the original text off of which he worked.

Given the historical context in which it was created, this book opens a fascinating window onto the religious life of English Sephardim as they sought to negotiate the perennial struggle between tradition and modernity in a rapidly-changing society.

Sotheby's is grateful to Alex Kerner, David Ruderman, and Aron Sterk for providing information that aided in the cataloging of this manuscript.

$ 200,000-300,000



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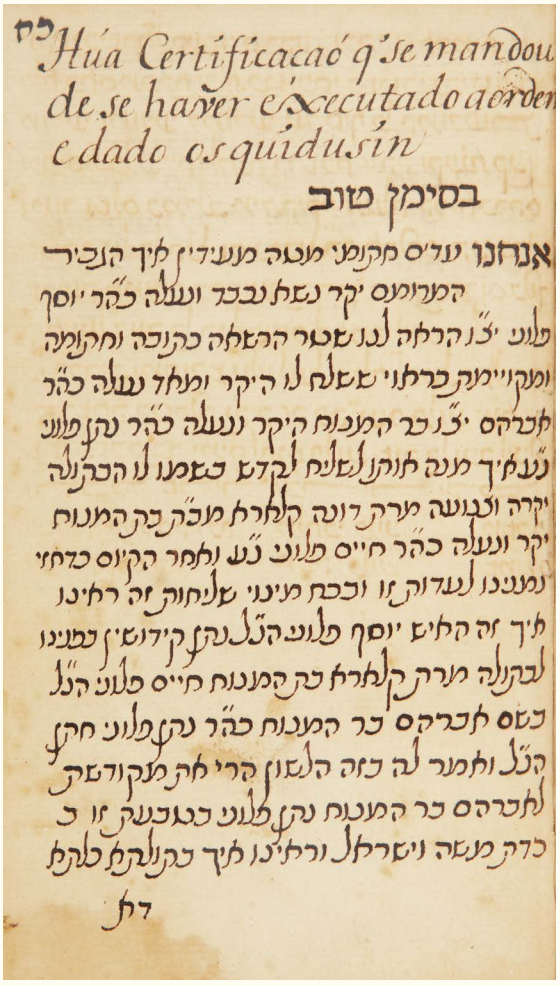

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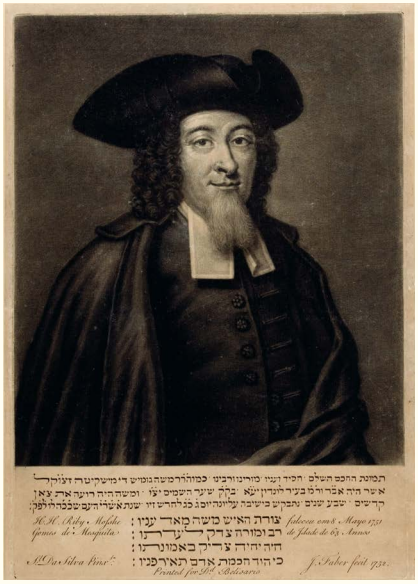


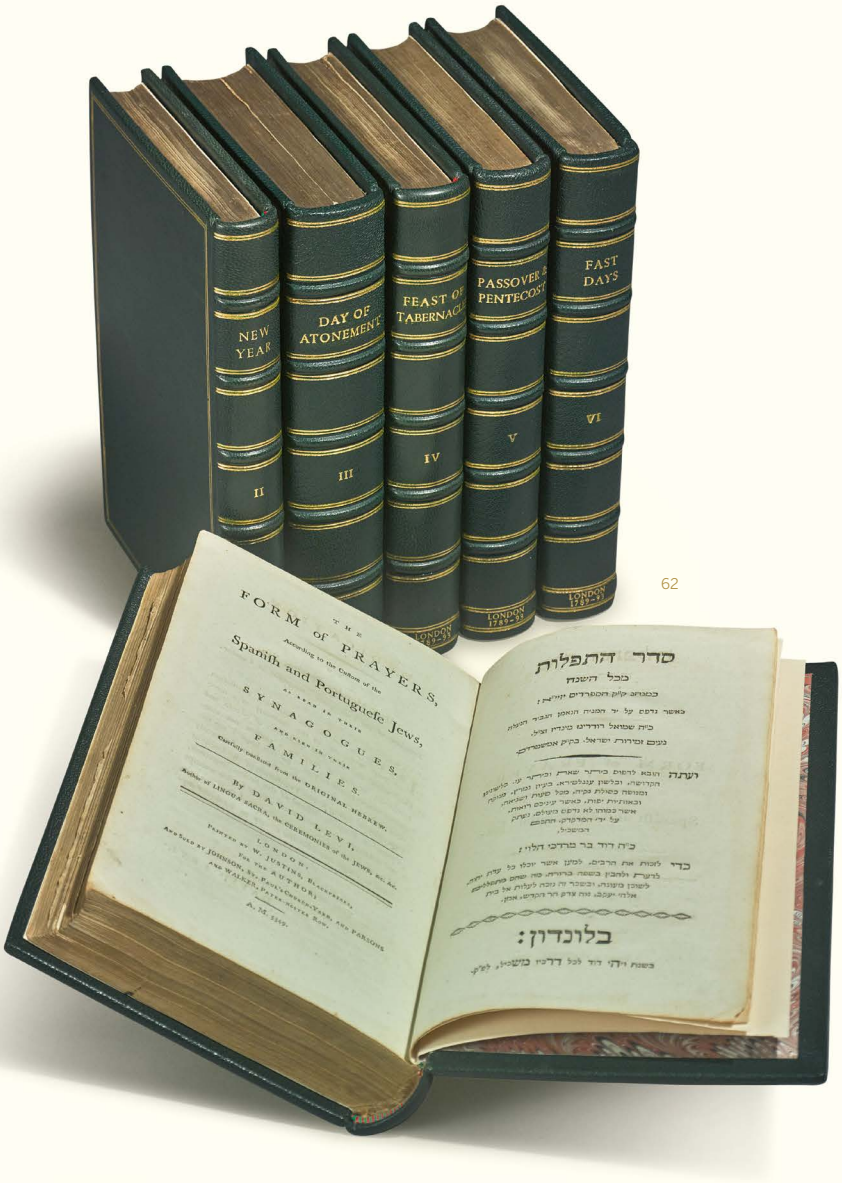
A COLLECTION OF PRAYERS AND FORMULARIES FROM THE SEPHARDIC COMMUNITY OF LONDON, [RABBI MOSES GOMES DE MESQUITA], LONDON: [CA. 1746]

47 folios (6 1/8 x 3 5/8 in.; 156 x 93 mm).

A FASCINATING WINDOW ONTO THE HISTORY, RELIGIOUS LIFE, AND CUSTOMS OF BRITISH SEPHARDIM IN THE FIRST HALF OF THE EIGHTEENTH CENTURY.

Rabbi Moses Gomes de Mesquita (1688-1751), a member of the Ets Haim *yeshivah* who sat on the rabbinical court of Amsterdam, was appointed Chief Rabbi of the Sephardic community of London in March 1744, in which capacity he served until his death. The present manuscript, apparently written in his hand, can be divided in two. The first part (ff. 1r-13r) comprises prayers recited in the Sephardic synagogue on several historical occasions: following a severe drought in England (1740-1743), the promulgation of an edict of expulsion against the Jews of Prague, Bohemia, and Moravia by Maria Theresa (1744), and news of events related to the Jacobite rising (1745) and its suppression by Prince William Augustus, the Duke of Cumberland (1746). The second part (ff. 14r-45v) is a formulary reproducing the texts of numerous legal documents related to marriage (including levirate marriage), divorce, *halitsah* (the dissolution of leviracy), *kashrut* certification, the licensing of ritual slaughterers, and the creation of a power of attorney within the Sephardic community. According to scholar of British Sephardic history Moses Gaster, "Of [Gomes de Mesquita's] literary works or any other achievements nothing has been preserved." While some of his *teshuvot* (responsa) and a few other writings have in fact survived, the present lot would appear to be the most significant manuscript of his extant.

$ 6,000-8,000



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THE FORM OF PRAYERS [...] ACCORDING TO THE CUSTOM OF THE SPANISH AND PORTUGUESE JEWS, TRANSLATED BY DAVID LEVI, LONDON: W. JUSTINS, 1789-1793

6 volumes (8 3/8 x 5 1/8 in.; 212 x 128 mm): Vol. 1 (Daily Prayers): 263 folios, 33 pages; Vol. 2 (Rosh Hashanah): 141 folios, 5 pages; Vol. 3 (Yom Kippur); 285 folios, 5 pages; Vol. 4 (Sukkot): 198 folios, 4 pages; Vol. 5 (Passover and Shavuot): 208 folios, 8 pages; Vol. 6 (Fast Days): 212 folios, 8 pages.

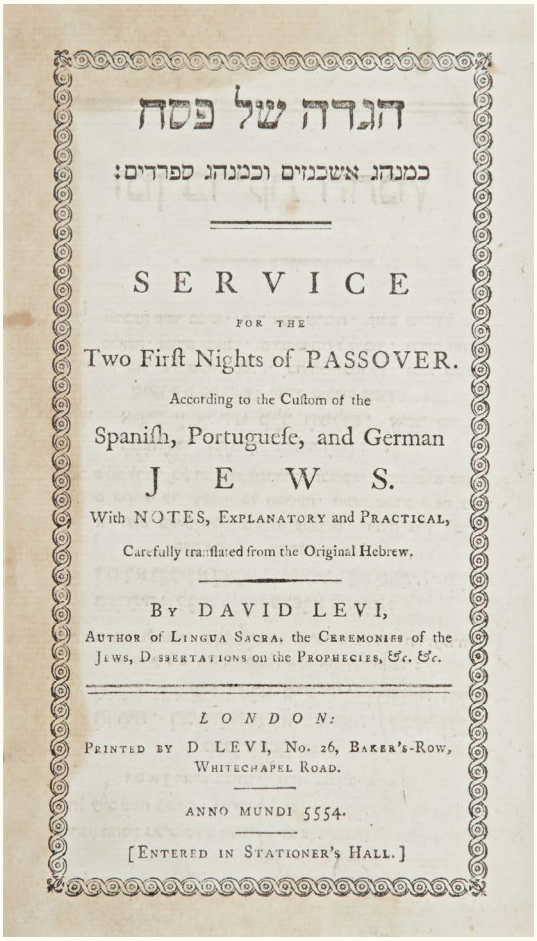
A RARE COMPLETE COPY OF DAVID LEVI'S ENORMOUSLY INFLUENTIAL TRANSLATION INTO ENGLISH OF THE SEPHARDIC LITURGY FOR THE ENTIRE YEAR.

In 1712, the great Amsterdam printer Solomon Proops issued a four-volume series of prayer books according to the Sephardic rite covering the liturgy for weekdays, Sabbaths, festivals, High Holidays, and fast days. This four-volume model was followed, with some modifications, by another Amsterdam publisher, Samuel Rodrigues Mendes, in 1726. When the time came to translate the text of the Sephardic liturgy into English, the London-based printing pioneer Alexander Alexander adopted a six-volume format that was subsequently imitated by the translator of the present lot, David Levi (1740/1742-1801).

Levi, a British-born Orthodox Ashkenazic autodidact, made his living first as a cobbler and then as a hatter, but his true passion lay in scholarly pursuits. A man of remarkable industry, he published a Hebrew grammar and dictionary (1785-1787), well-regarded defenses of Judaism in the face of English conversionary efforts (1787, 1795), a new Pentateuch translation intended for synagogal use (1787), and translations of both the Sephardic and the Ashkenazic (1794-1796) liturgies, the former of which constitutes the present lot.

Regarded by scholar of English liturgical translation history Simeon Singer as "a monument of honest labour and of a sustained and loyal, and, on the whole, a praiseworthy endeavour to enter into the spirit of the original," Levi's translations of the prayer book would go on to be reprinted and adapted in editions issued both in England and the United States well into the nineteenth century. Complete copies of the present series are scarce, especially in private hands.

$ 12,000-16,000



הגדה של פסח

כמנהג אשכנזים וכמנהג ספרדים:

SERVICE

FOR THE

Two First Nights of PASSOVER.

According to the Cuſtom of the

Spaniſh, Portugueſe, and German

J E W S.

With NOTES, EXPLANATORY and PRACTICAL,

Carefully tranſlated from the Original Hebrew.

By DAVID LEVI,

AUTHOR of LINGUA SACRA, the CEREMONIES of the JEWS, DISSERTATIONS on the PROPHECIES, &c. &c.

LONDON:

PRINTED BY D LEVI, No. 26, BAKER'S-ROW, WHITECHAPEL ROAD.

ANNO MUNDI 5554.

[ENTERED IN STATIONER'S HALL.]

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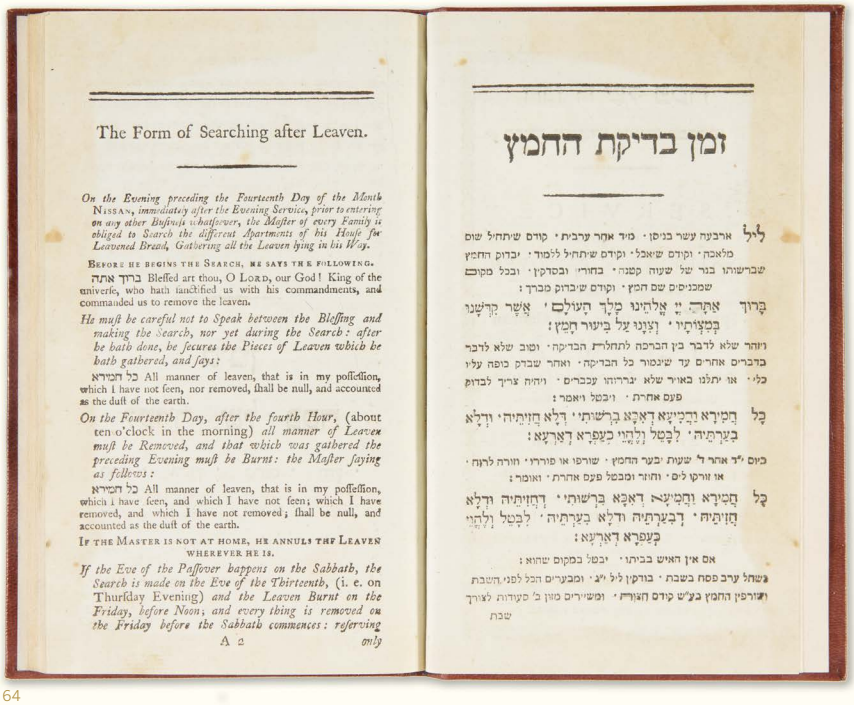


The Form of Searching after Leaven.

On the Evening preceding the Fourteenth Day of the Month NISSAN, *immediately after the Evening Service, prior to entering on any other Buſineſs whatſoever, the Maſter of every Family is obliged to Search the different Apartments of his Houſe for Leavened Bread, Gathering all the Leaven lying in his Way.*

BEFORE HE BEGINS THE SEARCH, HE SAYS THE FOLLOWING.

ברוך אתה Bleſſed art thou, O LORD, our God! King of the univerſe, who hath ſanctified us with his commandments, and commanded us to remove the leaven.

He muſt be careful not to Speak between the Bleſſing and making the Search, nor yet during the Search: after he hath done, he ſecures the Pieces of Leaven which he hath gathered, and ſays:

כל חמירא All manner of leaven, that is in my poſſeſſion, which I have not ſeen, nor removed, ſhall be null, and accounted as the duſt of the earth.

On the Fourteenth Day, after the fourth Hour, (about ten o'clock in the morning) *all manner of Leaven muſt be Removed, and that which was gathered the preceding Evening muſt be Burnt: the Maſter ſaying as follows:*

כל חמירא All manner of leaven, that is in my poſſeſſion, which I have ſeen, and which I have not ſeen; which I have removed, and which I have not removed; ſhall be null, and accounted as the duſt of the earth.

IF THE MASTER IS NOT AT HOME, HE ANNULS THE LEAVEN WHEREVER HE IS.

If the Eve of the Paſſover happens on the Sabbath, the Search is made on the Eve of the Thirteenth, (i. e. on Thurſday Evening) *and the Leaven Burnt on the Friday, before Noon; and every thing is removed on the Friday before the Sabbath commences: reſerving*

זמן בדיקת החמץ

לילי ארבעה עשר בניסן · מיד אחר ערבית · קודם שיתחיל שום מלאכה · וקודם שיאכל · וקודם שיתחיל ללמוד · יבדוק החמץ שברשותו בנר של שעוה קטנה · בחורי · ובסדקין · ובכל מקום שמכניסים שם החמץ · וקודם שיבדוק מברך :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם · אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו · וְצִוָּנוּ עַל בִּיעוּר חָמֵץ :

ויזהר שלא לדבר בין הברכה לתחלת הבדיקה · ושוב שלא לדבר בדברים אחרים עד שיגמור כל הבדיקה · ואחר שבדק כופה עלי כלי · או יתלנו באויר שלא יצריכוהו עכברים · ויהיה צריך לבדוק פעם אחרת · ויבטל ויאמר :

כָּל חֲמִירָא וַחֲמִיעָא דְּאִכָּא בִּרְשׁוּתִי · דְּלָא חֲזִיתֵיהּ · וּדְלָא בִּעַרְתֵּיהּ · לִבָּטֵל וְלֶהֱוֵי כְּעַפְרָא דְּאַרְעָא :

ביום י"ד אחר ד' שעות יבער החמץ · שורפו או פוררו · ותורה לרוח · או זורקו לים · ותוכר ומבטל פעם אחרת · ואומר :

כָּל חֲמִירָא וַחֲמִיעָא דְּאִכָּא בִּרְשׁוּתִי · דַּחֲזִיתֵיהּ וּדְלָא חֲזִיתֵיהּ · דְּבִעַרְתֵּיהּ וּדְלָא בִּעַרְתֵּיהּ · לִבָּטֵל וְלֶהֱוֵי כְּעַפְרָא דְּאַרְעָא :

אם אין האיש בביתו · יבטל במקום שהוא :

בשחל ערב פסח בשבת · בודקין ליל י"ג · ומבערים הכל לפני השבת ושורפין החמץ בע"ש קודם חצות · ומשיירים מזון ב' סעודות לצורך שבת

64

63

SERVICE FOR THE TWO FIRST NIGHTS OF PASSOVER, TRANSLATED BY DAVID LEVI, LONDON: D. LEVI, 1794

42 folios (8 x 4 3/4 in.; 202 x 120 mm).

A FINE COPY OF THE PRECURSOR TO THE FIRST AMERICAN HAGGADAH, WITH DISTINGUISHED CANADIAN PROVENANCE.

Recognizing the need for accurate English versions of primary Jewish texts, David Levi continued his translation efforts with the present volume. This "bicultural" Passover Haggadah, suitable for use by both Ashkenazim and Sephardim, improved upon the very first English translation of the Haggadah ever published, which was printed by Alexander Alexander (d. ca. 1807) in London in 1770. This edition of the traditional Passover Seder liturgy subsequently became the standard translation for English Jews and would serve as the basis for subsequent publications in both England and North America. In fact, the first American Haggadah, published by S.H. Jackson in New York City in 1837, was essentially a reprint of Levi's edition.

The present copy also boasts distinguished Canadian provenance. According to the inscription on the first page of the explanatory notes, it was given by Dorothea Hart (1747-1827) to her grandson Moses Eleazer David (1813-1892) in 1822. Dorothea Catherine (nee Judah) was the wife of Aaron Philip Hart (1724-1800), a London-born Ashkenazi Jew who was reputed at the time of his death to be the wealthiest man in the British colonies. David's paternal grandfather, Lazarus (1734-1776), helped found the Shearith Israel Congregation, the oldest in Canada, and the latter's son Moses (1767-1814) was the first Jewish settler of Windsor, Ontario.

$ 12,000-16,000

64

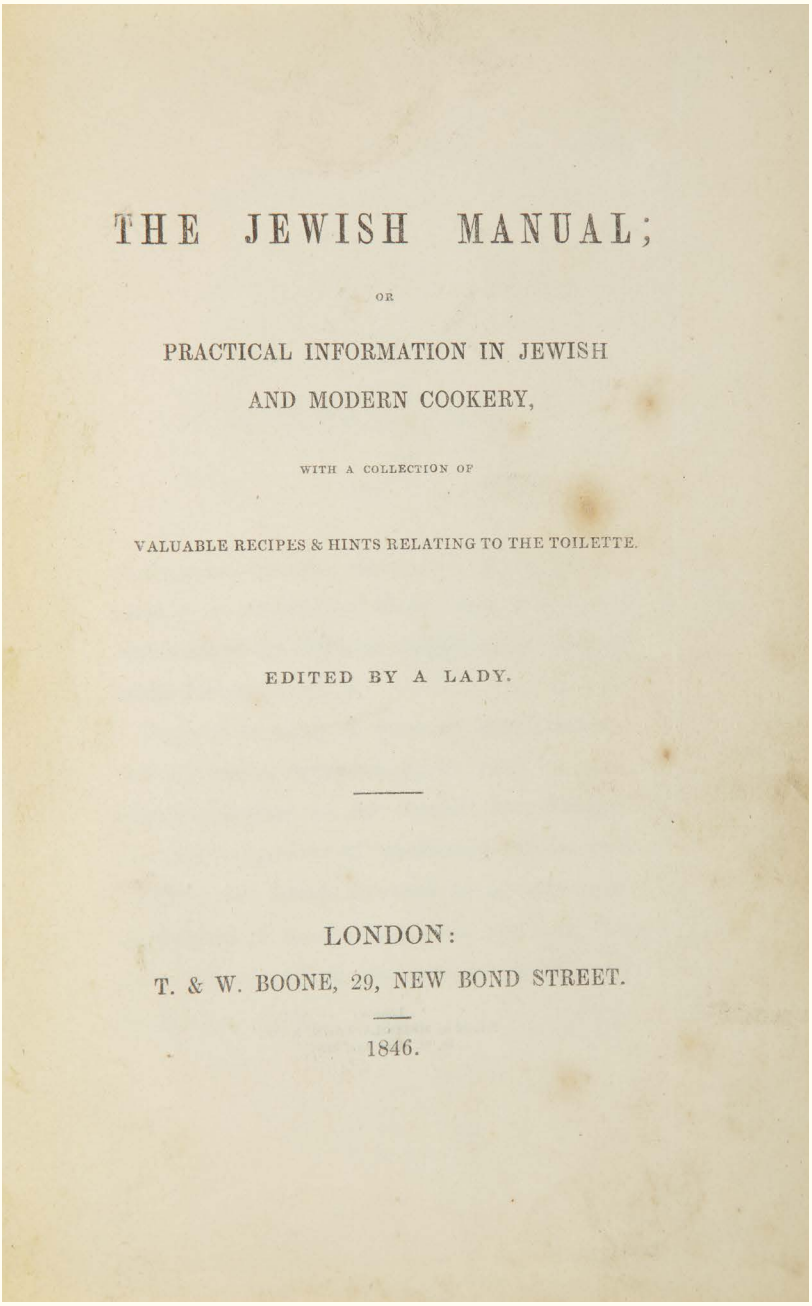
SERVICE FOR THE TWO FIRST NIGHTS OF PASSOVER, TRANSLATED BY A. ALEXANDER, LONDON: L. ALEXANDER, 1806

27 folios, 24 pages, 8 copperplate engraving plates (10 5/8 x 8 1/8 in. 271 x 210 mm), with 4 foldout maps.

A FINE COPY OF ONE OF THE FIRST "HISTORICAL" HAGGADOT AND THE FIRST HAGGADAH TO FEATURE MAPS OF JERUSALEM.

This Ashkenazic-rite Passover Haggadah is the fourth, corrected edition of Alexander Alexander's (d. ca. 1807) pioneering English translation of the traditional service for the Seder, which appeared originally in 1770. In addition to the text of the Haggadah itself, some of whose instructions are given in Yiddish (as are translations of the songs *Addir hu*, *Ehad mi yodea*, and *Had gadya*), the volume includes learned essays in English on the employments of slaves in the East and the passage of the Israelites through the Red Sea, as well as descriptions of Mt. Sinai, the Tabernacle, the Land of Canaan, Jerusalem, and the Temple. These are illustrated by four foldout maps and several copperplate engravings, helping to bring the story of the exodus from Egypt to life. Intriguingly, the recipient of the present volume, Moses Woolf, may be identified with a resident of Plymouth, England, of that name who immigrated to Indianapolis in 1849 and became one of its first Jewish residents.

$ 4,000-6,000


THE JEWISH MANUAL;

OR

PRACTICAL INFORMATION IN JEWISH AND MODERN COOKERY,

WITH A COLLECTION OF

VALUABLE RECIPES & HINTS RELATING TO THE TOILETTE.

EDITED BY A LADY.

LONDON:

T. & W. BOONE, 29, NEW BOND STREET.

1846.

65

65

THE JEWISH MANUAL; OR PRACTICAL INFORMATION IN JEWISH AND MODERN COOKERY, EDITED BY A LADY [JUDITH MONTEFIORE], LONDON: T. & W. BOONE, 1846

258 pages (7 1/4 x 4 3/4 in.; 185 x 121 mm).

THE FIRST ANGLO-JEWISH COOKBOOK, AND A GUIDE FOR HOW TO BE "GENTEEL WITHOUT BEING GENTILE."

Lady Judith Montefiore's (1784-1862) *The Jewish Manual* is a fascinating document of Jewish Victorian England. The bulk of the work is given over to a collection of recipes and domestic advice for the Jewish homemaker. In the cookbook section, one finds a curious synthesis of Sephardic and Ashkenazic culinary traditions that very much reflected the reality of the contemporary London Jewish community. The *Manual* takes great pains to adapt non-kosher recipes for use in the kosher kitchen. After reviewing the basic dishes that a Jewish cook should know, the book goes on to discuss matters of beauty and physical comportment.

It should be remembered that *The Jewish Manual* is a book written for a cultured Jewish community and assumes a relatively affluent middle-class audience. Nevertheless, the values reflected in this guidebook for the Victorian Jewish woman are both timeless and prescient. *The Jewish Manual* is emblematic of a Jewish civilization whose Orthodox practices were fused with the values of secular modernity: a perfect confluence of the old and the new.

$ 10,000-15,000

66

66

A CONTINENTAL PEWTER BENCH-FORM HANUKAH LAMP, PROBABLY SWISS, EARLY 19TH CENTURY

the shaped backplate embossed with Hebrew inscription, the lamps with a cover applied with lion mask, lion masks also at both ends, on four demi-baluster feet, presentation inscription on back
unmarked
length 7¾ in.; 19.7 cm

The inscription reads: A Moyse Maus pour son Bar Mitzvah de son grand Père a Chaudefonds".

$ 4,000-6,000

67

67

A DANISH PEWTER CHARITY BOX, DESIGNED BY SIEGFRIED WAGNER AND MADE BY MOGENS BALLIN, 1901

decorated in Jugendstil taste with incised and relief inscriptions relating to the Society for the Care of the Sick, one side with a quotation in Hebrew, the top with coin slot
marked on base panel with MB monogram
height 4⅝ in.; 11.8 cm

$ 5,000-7,000

68

A DUTCH BLUE AND WHITE DELFTWARE PASSOVER PLATE AND AN ALSATIAN PEWTER PASSOVER PLATE, DATED 1858 AND CIRCA 1802

the first with pairs of lions, deer, and fish, the rime with the stages of the Seder, and name with *date 1858*; the pewter plate engraved with finding of Moses, the rim with the Tablets, and order of the Seder spaced by flower sprays, *marked on back, by I . F Borst, Alsace, circa 1802*
diameters 12½ and 14¼ in.; 31.5 and 36 cm

$ 3,000-5,000

68

69

A STAFFORDSHIRE CERAMIC FIGURE OF A JEWISH PEDDLER, CIRCA 1860

wearing blue frock coat and gilt-edged white vest, his right arm extended, his left holding a hurdy-gurdy, on white rococo base
height 8¼ in.; 21 cm

PROVENANCE
Sotheby's, New York, March 16, 1999, lot 150

$ 4,000-6,000

69

70

JACQUES-EMILE-ÉDOUARD BRANDON

French, 1831-1897

Bar Mitzvah

signed *Ed Brandon* and dated *1865* (lower left)
oil on panel
13⅝ x 17¾in.; 34.6 x 45 cm

Jacques-Emile-Édouard Brandon, who was also known as Jacob Émile Édouard Péreira Brandon, was born to a wealthy Sephardic Jewish family. Like his German contemporary Moritz Daniel Oppenheim, Brandon reached the highest level of academic training and was able to undertake an extended trip to Italy, both of which eased his path into the established artistic circles of the day. By publicly establishing himself as a major Jewish painter in France, Brandon opened the doors for a younger generation of Jewish artists who followed.

At the École des Beaux-Arts in Paris, Brandon studied under Jean-Baptiste-Camille Corot and the two artists remained friends for the remainder of Corot's life. Between 1856 and 1863, Brandon lived in Rome, where he made the acquaintance of Edgar Degas. Returning to France in 1863, he exhibited a series of paintings on the theme of Christian piety at the annual *Salon*, following the example of Isidor Pils and François Bonvin. In the later 1860s Brandon's work shifted to Jewish scenes, mainly interiors of synagogues and religious schools, and in 1867 his painting *The Portuguese Synagogue at Amsterdam* received the coveted *Prix du Salon*. Brandon later exhibited in the first Impressionist exhibition in 1874, continuing to favor themes of Jewish observance and the education of the young. By choosing these themes, Brandon was following a highly regarded subject among artists of the Second Empire, which emphasized the importance of schooling and religious instruction in France. So too did these works reflect the centrality of study and education in Jewish life. In his paintings Brandon "showcased the mores of the community by showing how young boys attended school and recited their lessons.... Training for young boys was at the core of Jewish life" (*The Emergence of Jewish Artists in Nineteenth Century Europe*, ed. Susan Tumarkin Goodman, exhibition catalogue, The Jewish Museum, New York, 2002, p. 147).

The magnificent Bar Mitzvah scene offered here captures one of the most significant moments in the Jewish life cycle. Called to the Torah for the first time, the Bar Mitzvah boy is shown facing towards the Holy Ark, before which hangs the Eternal Light. The coloration of the painting reinforces an atmosphere that is at once solemn yet joyous. The burnished red floor contrasts with the brilliant turquoise reader's desk cover. Standing on a raised step, the Bar Mitzvah boy in his long Tallit is surrounded on each side by dignified and attentive elders who follow every word. Behind the reader's desk, one of the boy's classmates, in the traditional blue cap which appears in a number of Brandon's other paintings, rises to obtain a better view of the proceedings, perhaps envisioning his own Bar Mitzvah in a few weeks' time.

$ 50,000-70,000

70

70 (DETAIL)

71

71

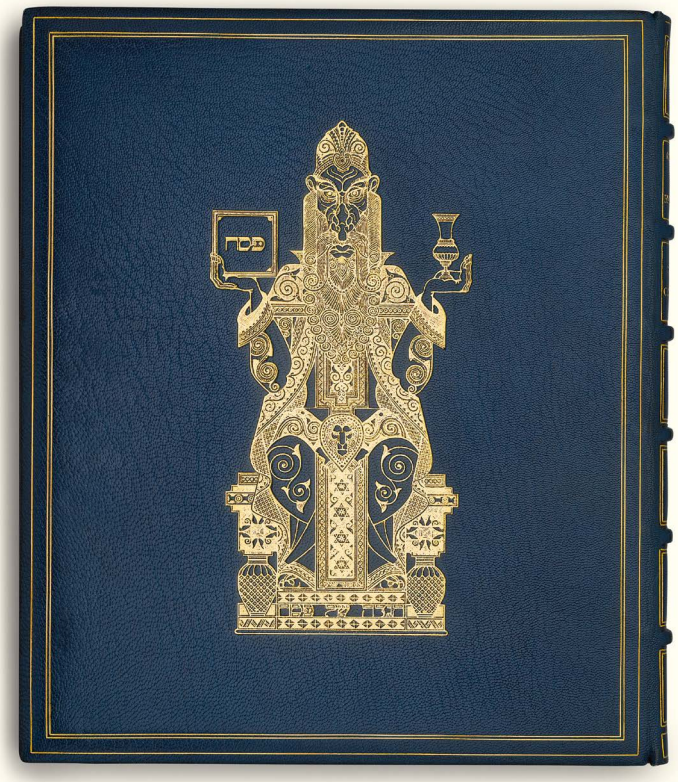
JAMES-JACQUES-JOSEPH TISSOT

French, 1836-1902

An Old Testament Warrior

signed *J.J. Tissot* (lower right)
watercolor and gouache on paper
8 x 4⅝ in.; 20.2 x 11.7 cm

$ 4,000-6,000



72

72

THE HAGGADAH, EXECUTED BY ARTHUR SZYK, EDITED BY CECIL ROTH, LONDON: BEACONSFIELD PRESS, LIMITED, [1940]

118 pages (11 x 9 1/4 in.; 279 x 235 mm) printed on double-vellum sheets. Fourteen full-page and numerous smaller color halftone reproductions of Szyk's original watercolor gouaches, including embellished initials, vignettes, and border decorations. Original, elaborately gilt blue crushed morocco; covers tooled with image of a Hebrew prophet after Szyk.

LIMITED EDITION, NUMBER 100 OF 125 VELLUM COPIES SIGNED BY SZYK AND ROTH FOR SALE IN THE UNITED STATES.

This Haggadah represents the culmination of a thousand-year-old tradition of illuminated Hebrew manuscripts. Upon its publication, The Szyk Haggadah was described by the *Times Literary Supplement* of London as "a book worthy to be placed among the most beautiful of books that the hand of man has produced." Each individually illuminated text is an example of both extraordinary artistic accomplishment and of profound scholarship. There could be no more fitting subject than the Haggadah for this milestone collaboration between Arthur Szyk (1894-1951), the Polish refugee and internationally acclaimed illuminator, and Cecil Roth (1899-1970), the preeminent British doyen of Jewish history, who edited the text and appended a historical introduction.

$ 30,000-50,000

We now pass to the Passover ceremonial, beginning with an explanation of its most distinctive feature. The Paschal Bone and the Bitter Herb are removed from the platter and the Unleavened Bread exposed to view. The platter is then lifted up, all those present assisting : and the celebrant recites this ancient formula—perhaps the oldest portion of the entire ritual, composed not in Hebrew but in Aramaic, the vernacular generally spoken in Palestine at the beginning of the Christian era. The miniature shews the earliest of the Biblical scenes traditionally associated in Jewish legend with the Passover—the visit of the three angels to Abraham to announce the birth of Isaac (*Genesis, chapter xviii*), when the Patriarch's generous hospitality included cakes of unleavened bread hastily baked upon the hearth. (For further episodes which the Rabbis brought into association with Passover, by reason of some similar detail mentioned in the Biblical account, see the first of the concluding hymns, for the second night of the festival, at the close of the service : "And ye shall say, This is the offering of the Passover.") The implication of the legend is that the Festival of Freedom was known to the ancestors of the Jewish people even before they knew the bitterness of bondage. The invitation to those who hunger, or are in need, to come and participate in the meal is no formal one. In some households, it is customary to open the door at this stage for strangers to enter : and the Jew who sits down to his Passover meal, oblivious of the call of those who are in want, has missed the entire spirit of the celebration.

THIS IS THE BREAD OF AFFLICTION THAT OUR FATHERS ATE IN THE LAND OF EGYPT. ALL WHO HUNGER, LET THEM COME AND EAT: ALL WHO ARE IN NEED, LET THEM COME AND CELEBRATE THE PASSOVER. NOW WE ARE HERE—NEXT YEAR WE SHALL BE IN THE LAND OF ISRAEL; NOW WE ARE SLAVES—NEXT YEAR, WE SHALL BE FREE MEN.

As in ancient Egypt, so too at the present time, the Unleavened Bread is a symbol of Freedom—personal, spiritual, economic. While until a short time ago the significance may have been obscured, there are tens of thousands of Jews to-day to whom it brings the eternal message of hope, that next year they may be "in the land of Israel . . . Free Men."

The Second Cup of wine is now poured out.

The raising of the tray and the displaying of the Unleavened Bread are presumed to have stimulated the curiosity of the younger members of the company. At this stage, accordingly (according to a very ancient tradition) the youngest child present asks his father the "Four Questions," using the actual words of a formula prescribed in the Mishnah (the most ancient post-Biblical code of Jewish law) which has thus remained virtually unchanged for the past eighteen centuries at least. It is in connexion with the questioning of the child, referred to time after time in the Bible, that we find the injunction to recount the story of the Exodus. Hence the entire ritual hinges about these enquiries, the part played by the child in the procedure of the evening being all-important.

To recline at mealtimes was regarded in the ancient world as the prerogative of free men. The tradition has remained among the Jews to the present day, the officiant at least being supported by cushions as he conducts the service on Passover night. The "steeping" of the herbs refers to that of the *Karpas* in salt water almost at the beginning of the ceremony, and of the Bitter Herb in *Haroseth* just before the meal.

HOW DOES THIS NIGHT DIFFER FROM ALL THE NIGHTS? FOR ON ALL OTHER NIGHTS WE MAY EAT EITHER LEAVENED BREAD OR UNLEAVENED; ON THIS NIGHT, NOUGHT BUT UNLEAVENED. ON ALL OTHER NIGHTS, WE EAT ALL MANNER OF HERBS; ON THIS NIGHT, THOSE ONLY THAT ARE BITTER. ON ALL OTHER NIGHTS WE DO NOT STEEP THAT WHICH WE EAT EVEN ONCE ; ON THIS NIGHT, TWICE. ON ALL OTHER NIGHTS, WE EAT EITHER SITTING OR RECLINING; ON THIS NIGHT, ALL RECLINE.

The Unleavened Bread is again uncovered for the Father's reply

"There are three Crowns—the Crown of Learning, the Crown of Priesthood, and the Crown of Kingship : but the Crown of a Good Name excels them all." (*Ethics of the Fathers* iv, 17)

73

73

MANÉ-KATZ

French, 1894 - 1962

Wedding Scene

signed *Mané-Katz* (upper right)
oil on canvas, laid down on artist board
7 x 9⅜ in.; 17.8 x 23.8 cm

$ 10,000-15,000

74

74

MANÉ-KATZ

French, 1894 - 1962

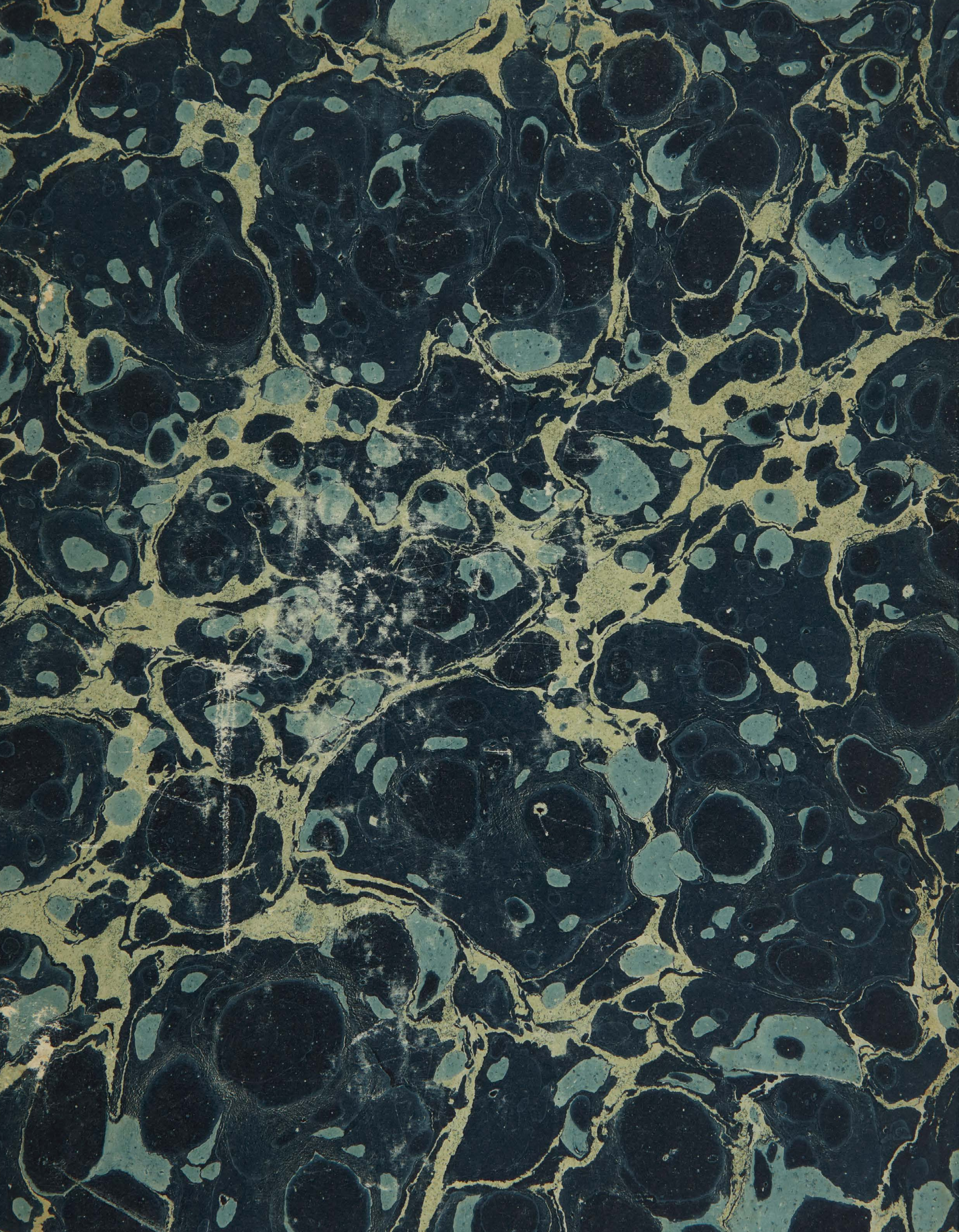
Klezmer Group with Two Boys

signed with the initials *M.K.* (upper right);
signed *Mané-Katz* (on the reverse)
oil on canvas
7½ x 5½ in.; 18 x 14 cm

PROVENANCE

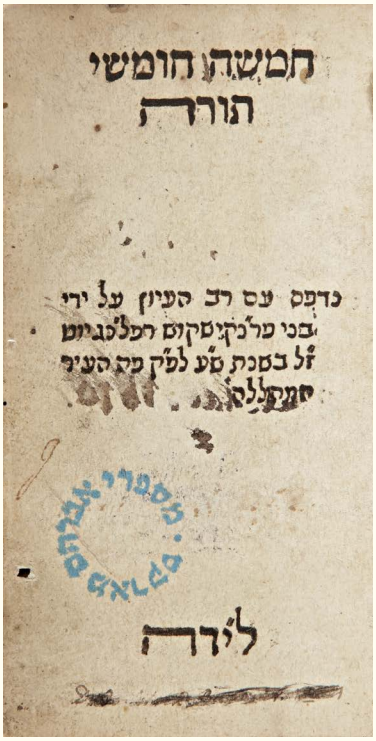
Sale: Sotheby's, Tel Aviv, October 26, 2000, lot 86, illustrated as *Les musiciens et les enfants*

$ 6,000-8,000



THE
NETHERLANDS

76



75

75

HEBREW BIBLE, LEIDEN: SONS OF FRANCISCUS RAPHELENGIUS, 1610

4 parts in 1 volume (4 1/8 x 2 1/4 in. 105 x 56 mm): Pt. 1: 264 pages; Pt. 2: 228 pages; Pt. 3: 238 pages; Pt. 4: 288 pages.

THE FIRST KNOWN COMPLETE HEBREW BIBLE EDITION PRINTED IN THE NORTHERN NETHERLANDS.

In 1585, Leiden University's official printer, Christophe Plantin, decided to return to Antwerp, where his business was based, but sent for his son-in-law Franciscus Raphelengius (Frans van Ravelingen; 1539-1597) to take his place. The latter, an accomplished scholar of Semitics who had worked for Plantin since 1564, was appointed professor of Hebrew at the university and its official printer in 1586. He and his sons Christopher (1566-1600) and Franciscus (1568-ca. 1643) would go on to produce thirty books with Hebrew characters – mostly Bibles and Hebrew grammars and dictionaries for use by university students – before their firm closed in 1619. The present sextodecimo Hebrew Bible, produced before any of those printed in Amsterdam, is a fine example of the high quality and beautiful layout of the Plantin-Raphelengius office's pioneering Hebrew publications.

$ 5,000-7,000

76

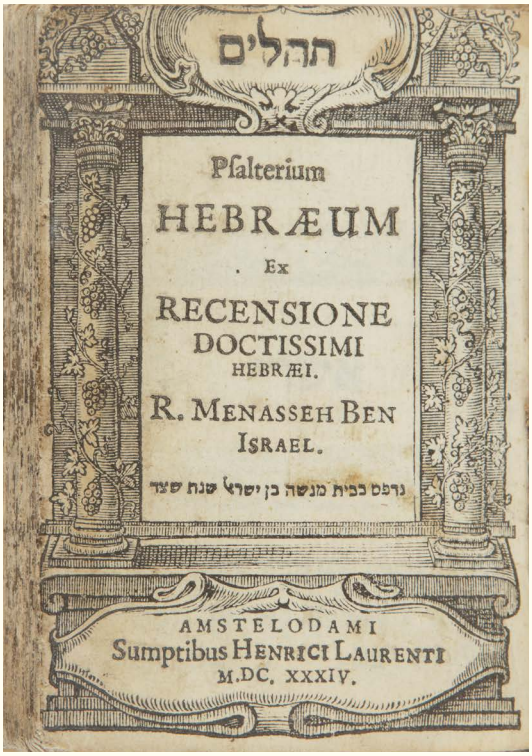
SEFER ELIM (RELIGIOUS, METAPHYSICAL, AND SCIENTIFIC DISCOURSES), RABBI JOSEPH SOLOMON DELMEDIGO, AMSTERDAM: MENASSEH BEN ISRAEL, 1628-1629

3 parts in 1 volume: 1 portrait, 365 pages (7 1/8 x 5 3/8 in.; 182 x 136 mm).

A SUMPTUOUSLY ILLUSTRATED VOLUME CONTAINING THE FIRST EXPOSITION IN HEBREW OF THE ASTRONOMICAL THEORIES OF GALILEO GALILEI.

The Jewish community of Amsterdam began to take form around the close of the sixteenth century with the arrival of Sephardic Jews. In the first quarter of the seventeenth century, Hebrew books were largely imported from Venice and Poland at great expense. Perhaps recognizing a business opportunity, Rabbi Menasseh Ben Israel (1604-1657), the son of conversos who had immigrated from Lisbon to Amsterdam ca. 1613/1614, opened Amsterdam's first Hebrew press in 1626. Over the following three decades, his press would go on to issue a wide range of titles in Hebrew, Yiddish, Latin, Spanish, Portuguese, Dutch, and even English.

76



77

The present work takes its name from Elim, the oasis in the Wilderness with twelve springs and seventy palm trees to which the Children of Israel arrived shortly after the Splitting of the Sea (Ex. 15:27). Its author, the peripatetic polymath Rabbi Joseph Solomon Rofe (del Medico/Delmedigo) of Candia (1591-1655), had come to Amsterdam in the summer of 1626 and there befriended Ben Israel. The book consists of twelve general ("springs") and seventy specific ("palm trees") queries posed by the Karaite scholar Zerah bar Nathan of Troki to Delmedigo, as well as the latter's replies, in which he touches on numerous subjects, including algebra, trigonometry, metaphysics, Kabbalah, astrology, cosmology, physics, and astronomy. *Sefer elim* is headed by a handsome portrait of Delmedigo commissioned by Ben Israel in 1628 from W. Delff after a painting by W.C. Duyster and is richly illustrated throughout with numerous woodcuts.

Delmedigo had become an adherent of Galileo Galilei's theories about the movements of the sun and the planets during his student years at the University of Padua and incorporated them into his replies to Zerah. When the deputies of the Amsterdam Sephardic community got wind of the unorthodox contents of *Sefer elim* in 1629, they ordered an investigation to determine whether Delmedigo's texts contained anything "contrary to the honor of God and [H]is holy law and good morality." While the final report of the investigating committee has not been preserved, it appears that at least some material was deemed objectionable, given that nine of Zerah's general questions were left unanswered in the finished product.

$ 14,000-18,000

77

PSALMS, AMSTERDAM: MENASSEH BEN ISRAEL AND HENRICI LAURENTI, 1634

132 folios (4 x 2 3/4 in.; 102 x 68 mm).

THE FIRST INDEPENDENT HEBREW PSALTER PRINTED IN AMSTERDAM.

Having completed an unvocalized octavo edition of the Hebrew Bible in 1631 and begun a new, vocalized quarto version the same year (finished in 1635), Menasseh Ben Israel would go on to produce the present sextodecimo vocalized psalter in 1634. Like the pointed Bible, this edition of the Psalms seems to have been intended for both Jewish and Christian markets, as evidenced by these books' inclusion of Latin titles. Indeed, the present copy apparently belonged to a Christian library, as can be deduced from the manuscript numeration of the psalms in Arabic numerals next to their printed Hebrew-character equivalents. This title must have achieved a significant measure of success, given that one year later Ben Israel published a vincesimo-quarto-format vocalized psalter and that his sextodecimo edition was reissued by his son in 1646.

$ 5,000-7,000

78

78

MINHOGIM (YIDDISH CUSTUMAL), SIMEON HA-LEVI GÜNZBURG, AMSTERDAM: ELIJAH ABOAB [AND MENASSEH BEN ISRAEL], 1645

76 folios (7 1/4 x 5 5/8 in.; 183 x 142 mm). Contemporary vellum over board with gilt-stamped heraldic seal on both upper and lower boards.

A MAGNIFICENT, UNUSUALLY RARE COPY OF ONE OF THE FINEST PRODUCTIONS OF THE BEN ISRAEL-ABOAB PRESSES, WITH NOBLE PROVENANCE.

In 1634, Menasseh Ben Israel visited the international bookfair held in Frankfurt am Main, where he appears to have met booksellers from Eastern Europe. Shortly thereafter, in addition to the books he printed for his own Sephardic community, he began issuing titles meant for an Ashkenazic market, including works in Yiddish. The present *Minhogim* is either the second or third such work he and Aboab published, and it has the distinction of being the very first illustrated book printed in Hebrew characters to appear in the Northern Netherlands.

The twenty-six large and twelve small images used here are modeled on those of the 1593 Venice edition, newly cut with bold, sharp features. Some scholars have suggested that these illustrations were intended to help instruct young children who were not yet literate, or were just beginning to learn to read, in the performance of Jewish rituals. With time, the figures became emblematic of Ashkenazic folklore and practice and would reappear in dozens of editions of *Minhogim*, Passover Haggadot, and other titles, particularly (although not exclusively) those in which Yiddish text was a prominent component.

The present copy of this handsome work is distinguished not only by its beautiful condition but by its having once belonged to the library of Karl Philipp Theodor (1724-1799), eventual Elector of Bavaria, as evidenced by the gilt coats of arms on the upper and lower boards.

$ 70,000-100,000

מנהגים

פיל הויפשר דען דיא ערשטן זיין גיוועזין ·

דש ווערט מאן וואול מיערקן אם לעזן :

פון מלי מנהגים מין אשכנז הירך דש גלן יאר · אך
ווען לד · פולן · פיהסן · אערהרן · פור ווער :
מול פיל דינם גיוועלט גר עבין · דם מיר ווייסט מין
גאטש דיישט נו לעבין :
אך מיזיכט פור געלן · מיין לוח מוקל זיבלניק יאר
ווחול גיוועלן : איט תקופות מול מולדות נו הנדן ·
ווען מן דיא ערשטן ניט מיז גיסטמרן :

אלהים אלהינו עולם ועד הוא ינהגנו :

באמשטירדם

נרפס בבית אליהו אבוהב יצ"ו :

שנת

תבא הגאולה

לפרט קטן

79

80

79

SEFER SHENEI LUHOT HA-BERIT AND HAKDAMAT SEFER VAVEI HA-AMMUDIM (COMPENDIUM OF HALAKHAH, KABBALAH, AND ETHICS), RABBIS ISAIAH AND SHABBETAI SHEFTEL HA-LEVI HOROWITZ, AMSTERDAM: IMMANUEL BENVENISTE, 1648-1649

2 parts in 1 volume: 468 folios (12 1/8 x 7 7/8 in.; 308 x 200 mm).

THE FIRST EDITION OF THIS ENCYCLOPEDIC AND OFT-REPRINTED WORK.

Rabbi Isaiah ha-Levi Horowitz (ca. 1565-1630), a native of Prague who moved to Poland in his youth, studied there under some of the most eminent scholars of the day and quickly gained a reputation for his own exceptional learning. After serving Jewish communities in Dubno, Ostroh, Frankfurt am Main, and Prague, he moved to the Holy Land in 1621, becoming the head of the Ashkenazic community of Jerusalem. Before leaving the Diaspora, he began working on his magnum opus, *Sefer shenei luhot ha-berit* (The Two Tablets of the Law), completing it about two years after his relocation.

The book takes as its main organizing principle a verse from Proverbs: "For the commandment is a lamp, the teaching is a light, and the way to life is the rebuke that disciplines" (6:23). These three phrases are interpreted to refer to *halakhah*, Kabbalah, and ethics, respectively. *Sefer shenei luhot ha-berit* addresses each topic at length over the course of three ten-part chapters (with various appendices). The volume closes with a(n unrelated) six-part ethical-homiletical treatise penned by Horowitz's son Rabbi Shabbetai Sheftel (ca. 1590-ca. 1660) entitled *Hakdamat sefer vavei ha-ammudim*.

Sefer shenei luhot ha-berit (also known by the acronym *Shelah*) achieved enormous popularity (see, e.g., lot 85), especially in its epitomized form, *Kitsur shelah*, which has gone through numerous editions since it first appeared in Fürth in 1693. Horowitz himself came to be referred to as "The Holy Shelah" on account of the high esteem in which this sacred book was held. The work was particularly influential among early Hasidic masters like the Ba'al Shem Tov (ca. 1700-1760) and Rabbi Shneur Zalman of Liadi (1745-1812) and continues to be studied and revered down to the present day.

$ 10,000-15,000

80

SELIHOT VE-KINOT (PENITENTIAL PRAYERS AND ELEGIES IN COMMEMORATION OF THE CHMIELNICKI MASSACRES), RABBI SHABBETAI HA-KOHEN, AMSTERDAM: IMMANUEL BENVENISTE, 1651

24 folios (5 1/8 x 3 3/8 in.; 130 x 85 mm).

AN EXTREMELY RARE MINIATURE COPY OF THE FIRST EDITION OF THIS WORK.

In 1648-1649, hordes of Ukrainian Cossacks, led by Bogdan Chmielnicki in alliance with Crimean Tatars, revolted against their Polish overlords and, in tandem, massacred tens of thousands of Jews in Ukraine, Volhynia, Podolia, and parts of Lithuania in one of the single deadliest onslaughts against the Jewish people until the Nazi Holocaust of the twentieth century. Evidence of communal memory of these horrific events is to be found in the corpus of chronicles, *selihot* (penitential prayers), and *kinot* (elegies) written by contemporary scholars in the aftermath of the destruction.

עשרה בטבת

ראש חדש שבט

חמשה עשר בשבט

81

מנהגים

נרפס באמשטרדם

81

81

The present volume comprises the *selihot* and *kinot* composed (and in three cases signed in their acrostics) by the renowned Lithuanian halakhist Rabbi Shabbetai ha-Kohen (1621-1662), known as the Shakh after the name of his most famous work, *Siftei kohen*. In his poetic introduction, later titled *Megillat eifah* and appended to Rabbi Solomon Ibn Verga's *Shevet yehudah* (Amsterdam, 1655; ff. 85r-88v), the Shakh recounts the unfolding of the persecutions, including details like dates, communities obliterated, and numbers of martyrs, mentioning specific rabbinic victims by name. Toward the end, he writes that he instituted "for myself and my descendants a day of fasting, mourning, eulogizing, and lamentation on the twentieth of the month of Sivan." The present duodecimo edition is highly rare, with known copies held by the Bibliotheca Rosenthaliana and the Bodleian Library in Oxford.

$ 12,000-18,000

MINHOGIM (YIDDISH CUSTUMAL), SIMEON HA-LEVI GÜNZBURG, AMSTERDAM: URI PHOEBUS BEN AARON HA-LEVI, 1662

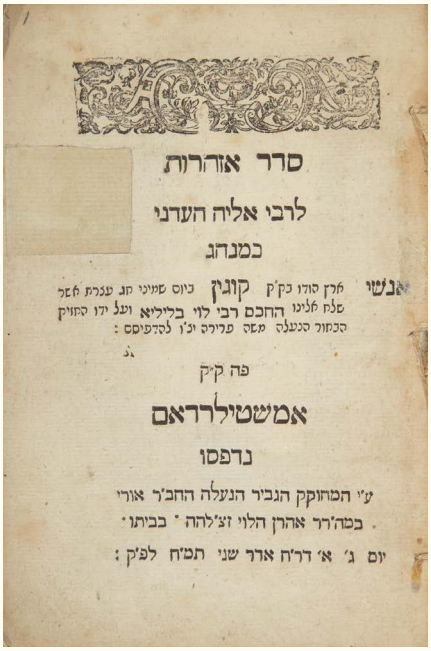
72 folios (7 x 5 5/8 in.; 177 x 142 mm).

Uri Phoebus ben Aaron ha-Levi (1627-1715) descended from an Ashkenazic family with close connections to the Sephardic community of Amsterdam. In 1658, after working for at least a decade as a compositor for Immanuel Benveniste, he inherited a large sum of money from his wife's grandfather and used it to open his own printing firm. His entrepreneurial spirit would gain him a reputation as a respected publisher in Amsterdam and, from 1691, in Żółkiew as well.

The present edition of Günzburg's *Minhogim* constitutes a reprint of the 1645 issue published at the Menasseh-Aboab presses. The foliation, woodcuts, and mise-en-page are essentially the same, though different typefaces and ornaments have been used. In fact, the text on f. 68v cuts out in the middle of a discussion, because the publisher decided to condense the calendar included at the end from seven leaves in the 1645 edition to four leaves here and thereby save himself a full quire. This *Minhogim* is adorned with an ornate title page featuring several references to Uri Phoebus' Levitical pedigree, including depictions of Moses and Aaron, hand washing, and two battle scenes in which Levi or his descendants were intimately involved. The fish (Pisces) at the summit are symbolic of Adar, perhaps the month of his birth.

$ 18,000-24,000

82



83

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SEDER BERAKHOT (VARIOUS BLESSINGS, LITURGICAL TEXTS, AND HALAKHIC TREATISES), EDITED BY BENJAMIN SENIOR GODINES, TRANSLATED BY RABBI ISAAC ABOAB, AMSTERDAM: ALBERTUS MAGNUS, 1687

366 folios (4 7/8 x 2 3/4 in.; 122 x 70 mm).

AN ELEGANT, POCKET-SIZE BILINGUAL DEVOTIONAL COMPENDIUM WITH A PAINTED FRONTISPIECE.

The present lot comprises a liturgical and halakhic handbook for use throughout the year. It includes blessings and prayers (in Hebrew with Spanish translation) recited at home and in the synagogue, during the week and on Sabbaths and holidays, over food and over various rituals, as well as at lifecycle events (weddings, circumcisions, celebrations of a daughter's birth, when visiting the sick, etc.). It even includes a full Passover Haggadah. Halakhic treatises in Hebrew and/or Portuguese discuss the laws of ritual slaughter, inspection of an animal's organs, dough and ritual bath preparation, and the Jewish calendar. At the rear are several calendaric tables, as well as a chronology of important events in world/Jewish history from the Deluge through the 1648 Chmielnicki Massacres. Some of the more unique texts included herein are a blessing recited when purchasing a slave, a prayer for those killed in autos-da-fé, and descriptions of ascetic practices (e.g., flogging) for the eve of Yom Kippur.

$ 3,000-5,000

83

SEDER AZHAROT (LITURGICAL POETRY FOR SHEMINI ATSERET) ACCORDING TO THE COCHINI RITE, RABBI ELIJAH HA-ADENI, AMSTERDAM: URI BEN AARON HA-LEVI, 1688

14 folios (6 3/8 x 4 1/4 in.; 163 x 109 mm).

A RARE COPY OF THE FIRST HEBREW TITLE PUBLISHED ON BEHALF OF THE JEWS OF COCHIN.

Jews have been living in Cochin, southwest India, since at least the fourteenth century. The present lot comprises liturgical poetry composed by Rabbi Elijah ha-Adeni (d. 1631), a transplant from Aden (Yemen) who settled in Cochin. The poetry belongs to the genre known as *azharot* (lit., warnings), which list, in verse form, all 613 commandments of the Torah. These *azharot*, preceded by introductory material and *reshuyyot* (preludes), were meant to be recited on Shemini Atseret, the day before Simhat Torah, which celebrates the completion of the annual Torah reading cycle. According to the title page, Rabbi Levi Belilia sent the text to be published in Amsterdam and was assisted in this by Mosseh Pereyra de Paiva. The pamphlet was printed in two editions, one of ten leaves and the other of fourteen, each featuring a woodcut depiction of a schooner, representing the maritime journey between India and Holland.

$ 5,000-7,000

84

84

PASSOVER HAGGADAH ACCORDING TO THE ASHKENAZIC AND SEPHARDIC RITES, AMSTERDAM: ASHER ANSHEL BEN ELIEZER HAZZAN AND ISSACHAR BER BEN ABRAHAM ELIEZER, 1695

27 folios (12 x 7 5/8 in.; 306 x 193 mm), with 1 foldout map.

THE FIRST EDITION OF THE ENORMOUSLY-INFLUENTIAL AMSTERDAM HAGGADAH, THE FIRST HAGGADAH ILLUSTRATED WITH COPPERPLATE ENGRAVINGS.

The present lot is a "bicultural" Passover Haggadah that charted new territory by developing a distinctive iconography. As noted by the printers, the old Venetian Haggadot were no longer readily available, and so a new model was needed. This was supplied by the artist Abram bar Jacob "of the family of our forefather Abraham," a German cleric who had apparently converted to Judaism in Amsterdam. Instead of using traditional woodcuts, bar Jacob created copperplate engravings, whose superiority over their predecessors "is like the advantage of light over darkness" (Eccl. 2:13). Bar Jacob borrowed the vast majority of these illustrations from the Swiss engraver Matthäus Merian, who was in turn inspired by the German painter Hans Holbein.

The Haggadah text is accompanied by an abridged version of Don Isaac Abrabanel's (1437-1508) *Zevah pesah* (Passover Sacrifice; see lots 19, 206), as well as an esoteric commentary culled from Rabbi Isaiah ha-Levi Horowitz's (ca. 1565-1630) *Sefer shenei luhot ha-berit* (see lots 79, 85). Its instructions are given in Hebrew, Yiddish, and Ladino, and two versions of the *korekh* (sandwich) formula and *birkat ha-mazon* (grace after meals) are printed to accommodate the variances between the Ashkenazic and Sephardic rites. The volume closes with bar Jacob's engraved Hebrew map of the itinerary of the Israelites in the Wilderness and their entry into the Land of Israel – one of the earliest printed Hebrew maps – modeled on the cartographic work of Christian Kruik van Adrichem.

This Haggadah would be reprinted in Amsterdam in 1712, and its illustrations would go on to be imitated more than those of any other Haggadah in history.

$ 15,000-25,000

85

85

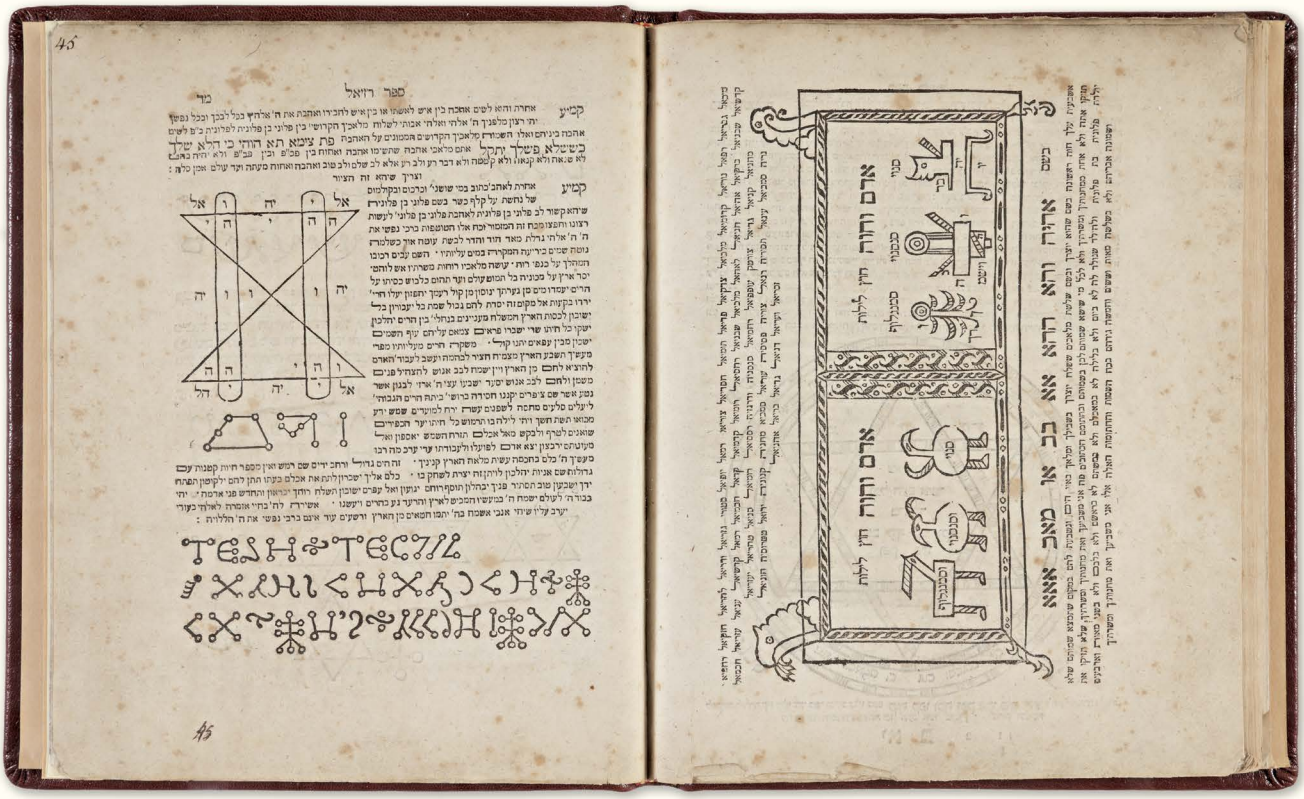
SEFER SHENEI LUHOT HA-BERIT AND HAKDAMAT SEFER VAVEI HA-AMMUDIM (COMPENDIUM OF HALAKHAH, KABBALAH, AND ETHICS), RABBIS ISAIAH AND SHABBETAI SHEFTEL HA-LEVI HOROWITZ, AMSTERDAM: IMMANUEL BEN JOSEPH ATHIAS, 1697-1698

482 folios (11 3/4 x 7 3/8 in.; 297 x 185 mm).

THE THIRD EDITION, WITH A MAGNIFICENT ENGRAVED TITLE PAGE.

The present lot is the third edition of Horowitz's *Sefer shenei luhot ha-berit* (see lot 79). Unlike the second edition, published in Wilhermsdorf in 1684-1686, this printing preserved the foliation and mise-en-page of the *editio princeps*, though the types and ornaments used were mostly updated. In addition, a detailed table of contents entitled *Zeh sefer toledot adam*, first printed as a separate booklet in Frankfurt an der Oder in 1678, is here expanded and appended under the title *Tavla shel shayish*. The volume opens with an elegant engraved title page executed by the proselyte Abram bar Jacob, and this copy features manuscript birth, wedding, and death records of an Ashkenazic family from Amsterdam at the front and rear. Many Hasidim cherish this particular edition of the *Shelah* because it was printed in the year some believe Rabbi Israel Ba'al Shem Tov (d. 1760), the founder of the Hasidic movement, was born.

$ 3,000-5,000



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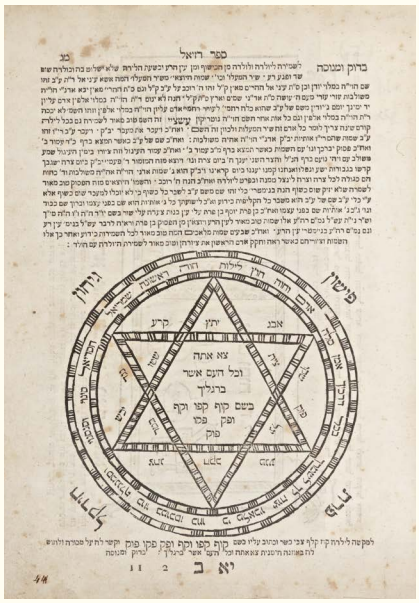
SEFER RAZI'EL HA-MAL'AKH (COLLECTION OF KABBALISTIC, COSMOLOGICAL, AND MAGICAL WORKS), EDITED BY ISAAC BEN ABRAHAM, AMSTERDAM: MOSEH MENDES COUTINHO, 1701

46 folios (9 3/8 x 7 3/4 in.; 239 x 196 mm).

THE FIRST EDITION OF ONE OF THE MOST FAMOUS JEWISH AMULETIC BOOKS, WITH DISTINGUISHED ANGLO-JEWISH PROVENANCE.

Sefer razi'el ha-mal'akh takes its name from Raziel, an angel connected with "the mysteries of God." According to an ancient tradition, Raziel appeared to Adam three days after his expulsion from Eden and gave him a magical textbook containing the secrets of the workings of Creation. This *aggadah* serves as the background for the present work, a collection of mystical, cosmological, astrological, angelological, and magical texts culled in large part from the writings of Rabbi Eleazar ben Judah of Worms (ca. 1165-ca. 1230), one of the most prominent of the Hasidei Ashkenaz, as well as various other esoteric and kabbalistic sources. In addition to containing instructions for the preparation of amulets, the book declares on its title page that it "serves as an esteemed charm for living to see wise and understanding grandchildren; for success and blessing; [...] and for ensuring that no demon or harmful force dwell in one's home." No doubt due to its apotropaic properties, *Sefer razi'el ha-mal'akh* has been reprinted over forty times since its original publication in 1701. According to signatures at the front of the volume, the present copy was owned by Solomon Hirschel (1762-1842) and Moses Gaster (1856-1939), British Chief Rabbis of the Ashkenazic and Sephardic communities, respectively.

$ 4,000-6,000



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SIDDUR (DAILY PRAYER BOOK) ACCORDING TO THE POLISH RITE WITH YIDDISH TRANSLATION AND COMMENTARY, AMSTERDAM: MOSES BEN ABRAHAM MENDES COUTINHO, 1703-1705

2 parts in 1 volume: 411 folios (7 1/2 x 4 5/8 in.; 188 x 118 mm).

A DELUXE COPY OF A *SIDDUR* MARKETED ESPECIALLY TO WOMEN.

The present liturgy includes the daily, Sabbath, and holiday prayers, as well as a Passover Haggadah, *Pirkei avot*, weekday Torah readings, *piyyutim* (liturgical poems), and the book of Psalms. Most of these texts are accompanied by a Yiddish translation, with occasional commentary, composed by Eliakim ben Jacob Shatz of Komarno (Ukraine), a teacher and cantor in Amsterdam involved in a number of translation and publishing projects in the late seventeenth and early eighteenth centuries. The book's title page depicts a woman in period costume observing the three "women's commandments:" removing a small amount of dough while preparing bread, lighting candles on Sabbaths and holidays, and separating from her husband during her menses. This and the inclusion at the rear of *tkhines*, Yiddish women's supplicatory prayers, suggest that the book was meant primarily for female use. Indeed, the present luxury copy, bound in contemporary lacquered calf with (possibly later) engraved silver corner pieces and clasps and boasting gilt and gauffered edges, was owned in the early nineteenth century by one Berla (Perla) bat Phinehas.

$ 10,000-15,000

88

MINHOGIM (YIDDISH CUSTUMAL), SIMEON HA-LEVI GÜNZBURG, AMSTERDAM: SOLOMON BEN JOSEPH KATZ PROOPS, 1707

61 folios (7 1/4 x 5 1/2 in.; 184 x 140 mm).

After a stint working for Moseh Mendes Coutinho, Solomon ben Joseph Proops (d. 1734) began printing Hebrew books independently in 1702, focusing mainly on liturgical works but also publishing a wide range of titles in *halakhah*, Kabbalah, and ethics. He and his descendants would become dominant figures in the Amsterdam book trade and would continue printing well into the nineteenth century. The present *Minhogim*, "newly printed with much-improved and new illustrations," indeed included a fresh cycle of woodcuts, modeled after those used in 1645 and 1662 but with certain modifications: the rabbi delivering his sermons on the Sabbaths before Passover

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and Yom Kippur is standing on a *bimah* rather than a pulpit; the child checking for leaven now has a candle in his hand; the Mount Sinai scene omits the divine hand emerging from heaven to give Moses the Tablets; and, most significantly, an eighth branch is added to the Hanukkah menorah, which up to this point had only seven branches. The volume ends with a postscript from the enterprising Proops advertising his many publications, including other Yiddish titles.

$ 4,000-6,000

89

SEDER HANHAGAT BEIT HA-KENESET (CUSTOMS OF THE ASHKENAZIC SYNAGOGUE IN AMSTERDAM), AMSTERDAM: SOLOMON BEN JOSEPH KATZ PROOPS, 1716; TAKKANOT HA-KEHILLAH (REGULATIONS FOR THE ASHKENAZIC COMMUNITY OF AMSTERDAM), AMSTERDAM: ABRAHAM BEN RAPHAEL HEZEKIAH ATHIAS, 1737

2 books in 1 volume (7 x 4 1/8 in.; 177 x 105 mm): *Seder hanhagat beit ha-keneset*: 8 folios; *Takkanot ha-kehillah*: 36 folios.

A DELUXE COLLECTION OF HISTORICAL DOCUMENTS CONCERNING AMSTERDAM'S ASHKENAZIM.

The present lot comprises two short Yiddish treatises compiled by members of the Ashkenazic communal leadership. Because they felt that the disorder in the community was "growing each day [...] especially in the holy synagogue, whereby one person says, 'We do not say this,' while the other says, 'We do indeed say this;' similarly, the mourners bicker about saying *Kaddish*, literally to the point of blows, often resulting in interruption of the service; or one person steals the *Kaddish* from his fellow" – therefore, the *parnasim* (aldermen) appointed a committee of three to outline in the vernacular fifty-four practices and customs of the community, calling this pamphlet *Seder hanhagat beit ha-keneset*.

The second work, *Takkanot ha-kehillah*, comprises a list of one hundred two regulations governing the administration of the Ashkenazic community and certain aspects of the running of the synagogue. These articles were ratified on Sunday, 28 Adar II [5]497 (March 31, 1737), by twenty-one elders, including Yozela ben Elkanah Segal, perhaps identical with the Yozele Levi whose name is lettered in gilt on the volume's upper board. The two booklets seem to have been paired frequently, due to their similar physical dimensions and subject matter, as testified by Judah A. Joffe in his study of Yiddish luxury editions.

$ 3,000-5,000

90

90

SHA'AR HA-SHAMAYIM (PRAYER BOOK WITH KABBALISTIC COMMENTARY), RABBI ISAIAH HA-LEVI HOROWITZ, AMSTERDAM: AARON DE SOLOMON ANTONES, 1717

4 parts in 2 volumes (approx. 8 1/4 x 6 5/8 in.; 209 x 165 mm): Vol. 1: 476 folios; Vol. 2: 183 folios.

THE FIRST EDITION OF THE *SIDDUR HA-SHELAH*.

Rabbi Isaiah ha-Levi Horowitz (ca. 1565-1630), author of the *Shelah* (see lots 79, 85), began work on a kabbalistic commentary to the prayer book after immigrating to the Holy Land in 1621 as an expression of appreciation to God for having brought him "to the awesome place, site of the *sha'ar ha-shamayim* [Gate of Heaven]" (see Gen. 28:17). In the *Shelah* (Amsterdam, 1648-1649 ed., f. 259v), he explains the name of the work as follows: "...for if one knows the secrets of prayer, [the prayer] ascends on High via the *sha'ar ha-shamayim*. Furthermore, the word *ha-shamayim* refers to my name [Isaiah] – the two are numerically equivalent" (see also the author's introduction to the *siddur* itself). Though Horowitz, who finished the commentary in 1625, explicitly instructed his heirs to print the book after his death, numerous obstacles delayed its publication until nearly a century later. It was finally brought to press in 1717 by Rabbi Abraham ben Isaiah Horowitz (1671-1744), the author's great-grandson, who had immigrated to Amsterdam from Poland.

The volume opens with a beautiful engraved title page depicting Jacob dreaming at the site of the biblical *sha'ar ha-shamayim*, flanked by images of Abraham and Isaac at prayer and scenes of the observance of Rosh Hashanah and the three pilgrimage festivals. The liturgy includes the daily, Sabbath, and holiday prayers, as well as a Passover Haggadah, *Pirkei avot*, weekday Torah readings, *piyyutim* (liturgical poems), the book of Psalms, and numerous other texts. The younger Horowitz added devotional, commentarial, and halakhic material from various sources, including the *Shelah* and Rabbi Nathan Note Hannover's *Sefer sha'arei tsiyyon* (Prague, 1622), as well as the insights of his grandfather Rabbi Shabbetai Sheftel, his father, and himself.

Such was the esteem in which the author and his book were held that Rabbi Joel Sirkes (1561-1640), a leading halakhist and author of the *Bayit hadash* commentary on the *Arba'ah turim*, attests in his approbation, "We have no doubt that [...] whoever prays from this [volume] – his prayers will not return unanswered."

$ 40,000-50,000

שער השמים
פיחוש על התפילה
שחיבר הנאון הגדול התסיד מוהר"ר
ישעיה הלוי הורוויץ
נשיא בא"י בעל שני לוחות הברית זצל
באמשטרדם
בבית אהרן ר' שלמה אנשונים נר"ו
בשנת יזה שער השמים לפ"ק
זאת אשר ללוים
ראש השנה
פסח

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91

MINHOGIM (YIDDISH CUSTUMAL), SIMEON HA-LEVI GÜNZBURG, AMSTERDAM: ISAAC DE CORDOVA AND HERZ LEVI ROFE, 1723

61 folios (7 3/8 x 5 5/8 in.; 185 x 143 mm).

Isaac Hezekiah de Cordova, scion of a family of Sephardic printers with roots in Spain via Constantinople, published Hebrew titles in Amsterdam from about 1706 until his passing twenty years later, excepting a brief sojourn in Hamburg in the 1710s. Together with the physician, bookseller, and intellectual Naphtali Herz Levi Rofe (Hartog Alexander van Embden; ca. 1696-1767), he produced the present *Minhogim* using much the same layout as the Proops version of 1707, but with new woodcuts. Interestingly, while previous editions had set off Hebrew words within the semi-cursive Yiddish text by using a square typeface, this title, from quire two through ten, accomplishes the same goal by printing most Hebrew words in *vaybertaytsh* but surrounding them with parentheses – a practice adopted by other Yiddish printers as well.

$ 4,000-6,000

92

PASSOVER HAGGADAH ACCORDING TO THE ASHKENAZIC RITE, AMSTERDAM: SOLOMON PROOPS, 1729

40 folios (5 3/4 x 3 3/4 in.; 145 x 93 mm).

AN EARLY CHILDREN'S HAGGADAH WITH NUMEROUS ILLUSTRATIONS.

This diminutive edition of the Passover Haggadah, based on a similar imprint issued by the same firm in 1712, features twenty charming woodcuts in which depictions of children are particularly prominent. The publisher explains on the title page that he included these illustrations "especially for the minors reclining at their parents' table / so that they not fall asleep but instead ask about the differences [in the night's rituals]." Presumably for the same reason, he printed many of the instructions for the Seder in Hebrew with Yiddish translation. The volume ends with the text of *Akdamot*, the Aramaic liturgical poem said on the first day of Shavuot before the Torah reading in the synagogue.

$ 3,000-5,000

93

A FINE ILLUSTRATED ESTHER SCROLL, AMSTERDAM, [CA. 1720]

Scroll of 3 membranes (8 x 56 in.; 203 x 1422 mm) made of parchment; written in Sephardic square script in brown ink on 13 columns with thirty-two lines per column; elaborately-illustrated engraved borders. Mounted on a turned wooden roller.

The finely engraved border on this eighteenth century Dutch scroll reflects the innovative technique of integrating printing technology with the age-old scribal tradition of writing by hand the entire the text of the biblical book of Esther. Detailed narrative scenes of the Purim story unfold along the lower border and portraits of the characters of the Purim story are presented in cartouches above the text columns. The decorated opening panel contains the benedictions recited before the reading of the scroll, surrounded by a series of illustrations including Esther and Ahasuerus seated on a double throne, the hanging of Bigthan and Teresh, Mordechai refusing to bow down to Haman, Haman leading Mordechai through the streets of Shushan on the king's horse, the hanging of Haman and his ten sons, and Esther and Mordechai writing the Purim letter.

This *megillah* belongs to a group of Esther scrolls produced in Amsterdam that share a similar border of engraved biblical scenes beneath the text column. They differ in that some scrolls feature engraved portraits above the text columns and others depict landscape scenes. The earliest known example of this group of *megillot* is dated 1701.

$ 8,000-12,000

93

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94

MESILLAT YESHARIM (THE PATH OF THE JUST), RABBI MOSES HAYYIM LUZZATTO, AMSTERDAM: NAPHTALI HERZ LEVI ROFE, 1740

69 folios (5 7/8 x 3 3/4 in.; 150 x 95 mm).

THE FIRST EDITION OF A CLASSIC WORK OF JEWISH ETHICS.

Rabbi Moses Hayyim Luzzatto (Ramhal; 1707-1746/1747), a child prodigy and scion of one of the most distinguished Italian families, would with time become a celebrated kabbalist, ethicist, rhetorician, and Hebrew poet. His best-known work is *Mesillat yesharim*, an ethical treatise organized according to the "ladder of saintliness" expounded by Rabbi Phinehas ben Jair in the closing *mishnah* of tractate *Sotah* (9:15). The book, which Ramhal edited after moving to Amsterdam in 1735, guides the reader in how to attain religious and ethical perfection and how to confront any obstacles along the path. Due to its simple, rabbinic style and systematic approach to Jewish ethics, *Mesillat yesharim* achieved immense popularity, going through dozens of printings and translations into numerous languages down to the present day. This, the *editio princeps*, includes front- and backmatter often omitted from subsequent editions.

$ 10,000-15,000

95

95

BABYLONIAN TALMUD WITH COMMENTARIES OF RABBIS SAMUEL ELIEZER HA-LEVI EDELS AND SOLOMON LURIA, AMSTERDAM: JOSEPH, JACOB, AND ABRAHAM BENEI SOLOMON PROOPS KATZ, 1752-1765

41 parts in 13 volumes (approx. 14 7/8 x 9 3/8 in.; 378 x 239 mm): Vol. 1: 211 folios; Vol. 2: 335 folios; Vol. 3: 272 of 273 folios; Vol. 4: 315 folios; Vol. 5: 398 folios; Vol. 6: 346 folios; Vol. 7: 310 folios; Vol. 8: 317 folios; Vol. 9: 306 folios; Vol. 10: 321 folios; Vol. 11: 331 folios; Vol. 12: 292 folios; Vol. 13: 301 folios.

THE SECOND AMSTERDAM EDITION OF THE BABYLONIAN TALMUD.

In 1644-1648, Immanuel Benveniste published, in small folio format, the first complete edition of the Babylonian Talmud to appear in Amsterdam. It would be more than a century before a second, large folio edition was printed in the city, this time by the famous Proops firm, based largely on the Frankfurt am Main edition of 1720-1722. Between 1752 and 1757, Joseph (d. 1786) and Jacob (d. 1779) Proops finished the first half of the Talmud, through tractate *Ketubbot*, initially on their own and later in partnership with their brother Abraham (d. 1792). As an appendix, they also issued, in 1755, a volume comprising the Talmudic commentaries of Rabbis Samuel Eliezer ha-Levi Edels (Maharsha; 1555-1631) and Solomon Luria (Maharshal; ca. 1510-1574). Probably for financial reasons and due to a competing edition then being printed in Sulzbach, production was interrupted from 1757 until 1763, at which point it resumed, being completed at long last in 1765. Because this edition was mainly marketed to a Polish clientele, passages deemed offensive to the Church (e.g., *Bava kamma* 38a, 113a-b and *Sanhedrin* 67a, 107b, 110b) were removed and replaced with blank spaces for their owners to fill in by hand.

Marvin J. Heller, scholar of Talmudic printing history, calls this edition "perhaps the most attractive" one published in the eighteenth century. Each Talmud volume opens with an elegant copperplate engraving executed by Aaron bar Abraham Israel (A. Sant Croos), featuring the title within an architectural frame surmounted by the priestly emblem of the Proops family and six large volumes representing the Six Orders of the Mishnah, with the coat of arms of the Netherlands in an escutcheon below. Moreover, the first Talmudic title page of each tome is printed in red and black ink, and the Talmud itself is richly illustrated in the appropriate places. The beauty of the present set, previously owned by Amsterdam-based author, communal activist, and anti-assimilationist Rabbi Dr. Meijer de Hond Jr. (1882-1943), is enhanced by the original blind-tooled calf in which all thirteen volumes are bound.

$ 12,000-18,000

96 (ACTUAL SIZE)

96

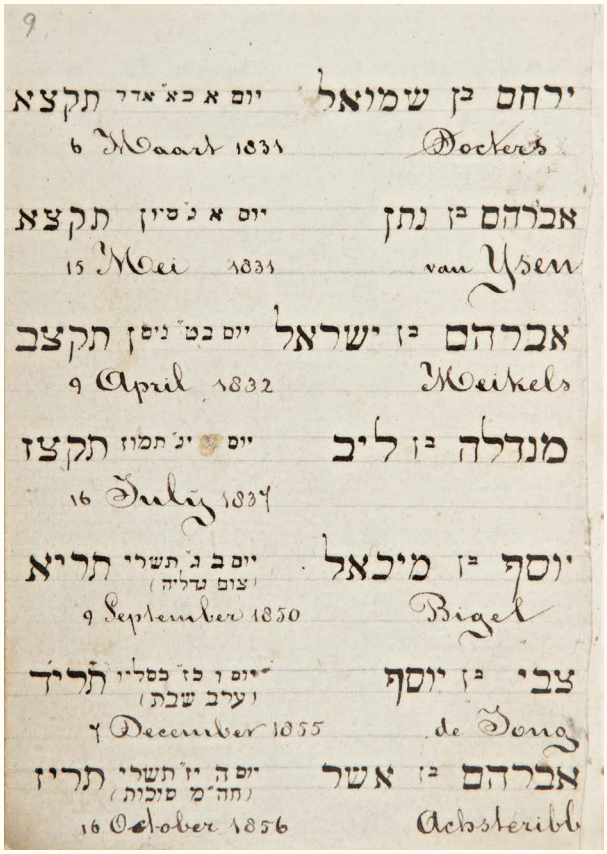
MINIATURE LITURGY FOR THE COUNTING OF THE OMER AND THE BLESSING OF THE NEW MOON, SCRIBE: JEKUTHIEL SOFER, AMSTERDAM: 1766

11 folios (2 7/8 x 2 1/8 in.; 73 x 53 mm) on parchment.

A CHARMING POCKET-SIZE DEVOTIONAL MANUSCRIPT.

The seven-week period between Passover and Shavuot is marked by the counting of the *omer*. For forty-nine days, beginning with the second day of Passover on which the *korban ha-omer* (new barley offering) was brought in the Temple, a special blessing is recited and the particular day of the *omer* is counted. Starting in the first half of the eighteenth century, scribe-artists were commissioned to create manuscripts containing the blessing, a listing of the forty-nine days, as well as assorted related prayers in order to facilitate the observance of this commandment. The present lot, executed in miniature in an accomplished hand, includes the *sefirat ha-omer* liturgy (ff. 1r-4v), a collection of psalms (ff. 5r-8v), and the text of *birkat ha-levanah* (ff. 8v-10v), the blessing recited over the appearance of the New Moon each month. It was copied by Jekuthiel ben Isaac Sofer, a master scribe who produced numerous elegant manuscript artworks in the second half of the eighteenth century in Amsterdam, several of which are currently held by the Bibliotheca Rosenthaliana in that city.

$ 4,000-6,000



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SEDER PIDYON HA-BEN (ORDER OF THE REDEMPTION OF THE FIRSTBORN), SCRIBE: SAMUEL BEN ABRAHAM COHEN SOFER, [AMSTERDAM]: 1806

10 folios (4 1/2 x 3 1/4 in.; 115 x 83 mm).

AN ELEGANT POCKET-SIZE *PIDYON HA-BEN* LITURGY AND REGISTRY.

Jewish law requires that the firstborn son of a Jewish woman of non-priestly or Levitical lineage be redeemed. On the thirty-first day of his life, he is brought by his parents to a *kohen*, who is given the equivalent of 5 biblical *sela'im* (here, either 3 rijksdaalders or 7 guilders, 10 stuivers) in exchange for the child. The present manuscript, commissioned by a *kohen*, includes the text of the blessings recited by the father of the child and the *kohen*, as well as that of the *birkat ha-mazon* (grace after meals) said after the festive meal that follows the *pidyon ha-ben* ceremony. The scribe, himself a *kohen*, is known to have produced at least two other manuscripts in the Netherlands toward the beginning of the nineteenth century.

Two interesting features of this work are the inclusion of a blessing (*mekaddesh bekhorei yisra'el le-pidyonam*) found in the responsa of the *ge'onim* and other sources but not generally recited in Ashkenazic communities, as well as the instruction that the *kohen* ask the mother (not the father) to verify that the child is her firstborn. A list of names appended at the rear of the volume gives the Hebrew and Gregorian dates, from 1831 to 1885, on which fifteen firstborns were redeemed.

$ 4,000-6,000

98

99

98

A SILVER FILIGREE BOOK BINDING, PROBABLY DUTCH, LATE 18TH / EARLY 19TH CENTURY

fine filigree in floral pattern over green fabric, fitted with Amsterdam 1767 book of psalms with gilt edged pages, *Joseph Jacob d'Abraham, Sons of Solomon Proops, 1767, Vinograd Amsterdam, no. 1939*, in associated green leather slipcase with gilt tooled borders
height 5 in.; 12.5 cm

PROVENANCE
Christie's, Amsterdam, April 27, 2004, lot 275

$ 10,000-15,000

99

A PAIR OF DUTCH GOLD FIGURAL BOOK CLASPS, 18TH CENTURY

cast and chased with figures of Moses and Aaron, the short ends with figures of the Evangelists with their emblems on matted grounds, rococo borders
unmarked
length 5 in.; 12.6 cm

$ 3,000-5,000

100

A DUTCH PARCEL-GILT SILVER TORAH FINIAL, PIETER ROBOL II, AMSTERDAM, 1757

of hexagonal two-tier baluster form, pierced with rococo shell and scrollwork and hung with three rows of bells, central gallery with urn finials, crown and bud finial, the stave with straight gadroon rim
marked on stave
height 13½ in.; 34 cm

PROVENANCE

Sotheby's, Amsterdam, November 28, 1994, lot 195

Peter Robol II, working 1753-1769, was a third generation Amsterdam silversmith. A pair of Torah Finials of 1758 were sold Sotheby's, Amsterdam, 1994. Another sold Sotheby's, Tel Aviv, December 9, 1999, lot 93. A monumental Hanukah lamp by him 1753 is on loan to the Jewish Historical Museum, Amsterdam. See the catalogue, *Gifts from the Heart*, no. 23 p. 172.

$ 8,000-12,000

101

A PAIR OF DUTCH PARCEL-GILT SILVER AND FILIGREE TORAH FINIALS, 18TH CENTURY

of hexagonal four-tier tower form with gilt bells in arches and gilt urns on corners, openwork gilt crown with bud finial
marked on each stave with only crowned V control mark (in use 1813-1893 for old work)
height 17¼ in.; 43.8 cm

PROVENANCE

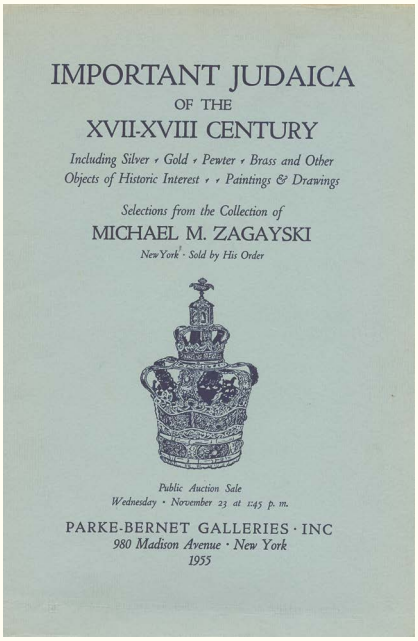
Michael M. Zagayski Collection, sold
Parke-Bernet Galleries, New York, November 23, 1955, lot 185
Jacob Michael Collection, sold
Christie's, New York, October 25, 1982, lot 161
The A.L. Shane Collection of Judaica and Hebraica, sold
Christie's East, New York, June 24, 1998, lot 48

EXHIBITED

Breslau, 1929: The Silesian Museum of Handicraft and Antiques, no. 204
New York, 1958: The Jewish Museum

$ 40,000-60,000

See detail on following page


IMPORTANT JUDAICA
OF THE
XVII-XVIII CENTURY
Including Silver · Gold · Pewter · Brass and Other Objects of Historic Interest · · Paintings & Drawings
Selections from the Collection of
MICHAEL M. ZAGAYSKI
New York · Sold by His Order
Public Auction Sale
Wednesday · November 23 at 1:45 p. m.
PARKE-BERNET GALLERIES · INC
980 Madison Avenue · New York
1955

Zagayski sale, 1955.

102

FIVE DUTCH SILVER TORAH POINTERS, AMSTERDAM, 18TH CENTURY

a long Pointer with rococo ring handle, by *Jan A. Bos, Amsterdam,17*61; a short example with ring handle and hook, by *Pieter Robol II, Amsterdam, 1760*; a gilt example *script monogram maker's mark not clear, Amsterdam, probably 1752 or 1777*; another by *Samuel Carel Hendrik Warneke, Amsterdam, 1799* and the fifth *monogram maker not clear Amsterdam probably 1756 or 1781*
lengths 7½ to 10¾ in.; 19 to 27.5 cm

$ 6,000-8,000

102

103

THREE DUTCH SILVER TORAH POINTERS, 18TH CENTURY

a parcel-gilt Pointer with Hebrew inscription, has chain, *unmarked*; another parcel- gilt, the hand holding a diamond-set quill, also *unmarked*, with hook; the third by *Jan Wijlacker, Haarlem, 1797*, with hook. Together with another, 1837 repaired. *4 pieces*
lengths 6⅝ to 9¾ in.; 14 to 24.5 cm

The inscription on the first reads: "in memory of Mr. Aaron Ben Jacob Buena de Mesquita donated by his wife and children in honor of the Community of Deventer".

$ 4,000-6,000

103

104

JOZEF ISRAËLS

Dutch, 1824 - 1911

Man in a Tallit

signed *Jozef Israels* (lower right)
watercolor and pen and ink on paper
15½ x 11¾ in.; 39.5 x 30 cm

PROVENANCE

Sale: Christie's, Amsterdam, October 20, 1994, lot 337, illustrated as *A Jew Praying*

This sensitive and finely rendered drawing shows an observant Jew wrapped in a tallit. This is one of very few works by Jozef Isaëls portraying figures from his own religious heritage.

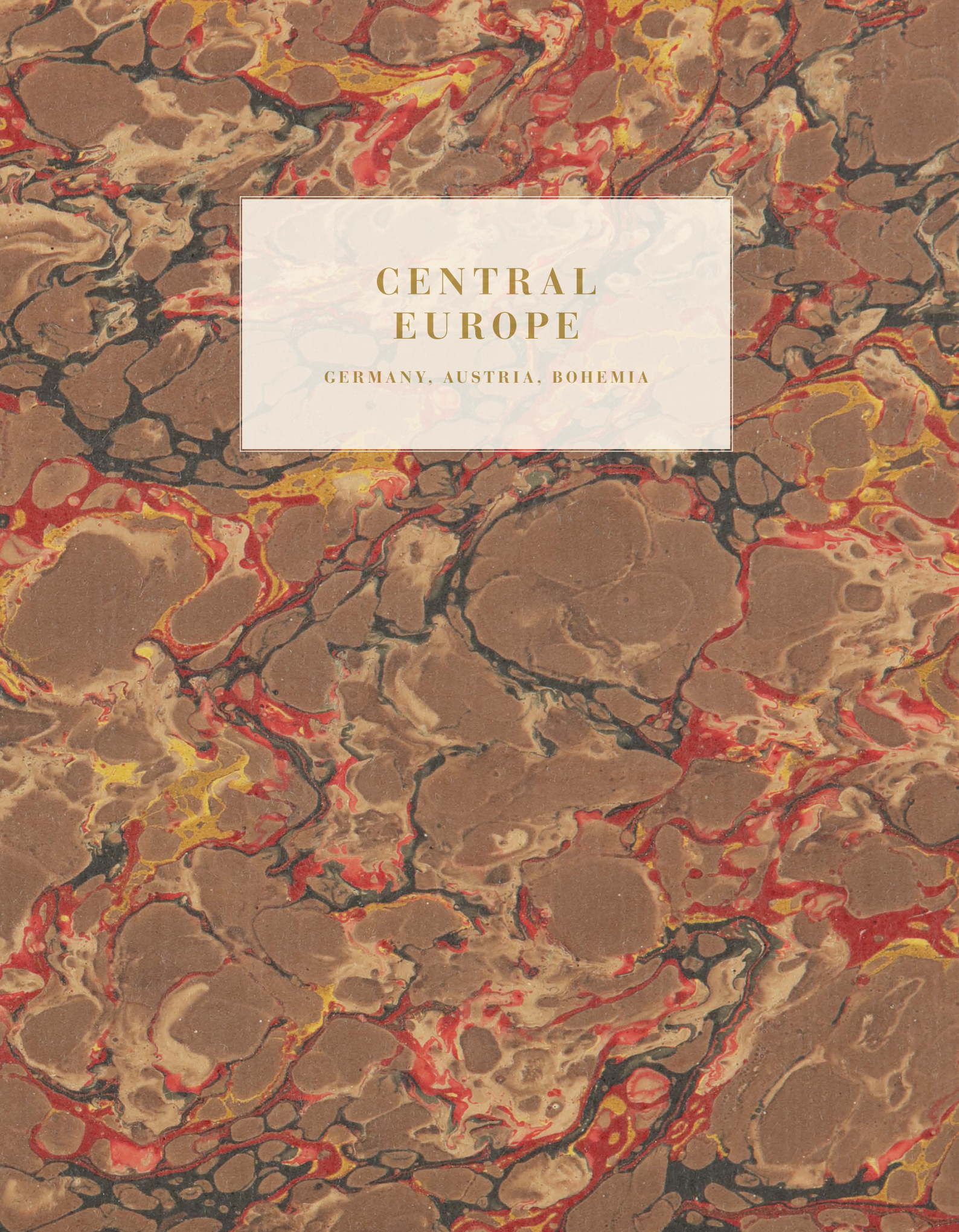
There is a sketch of a woman sewing on the reverse.

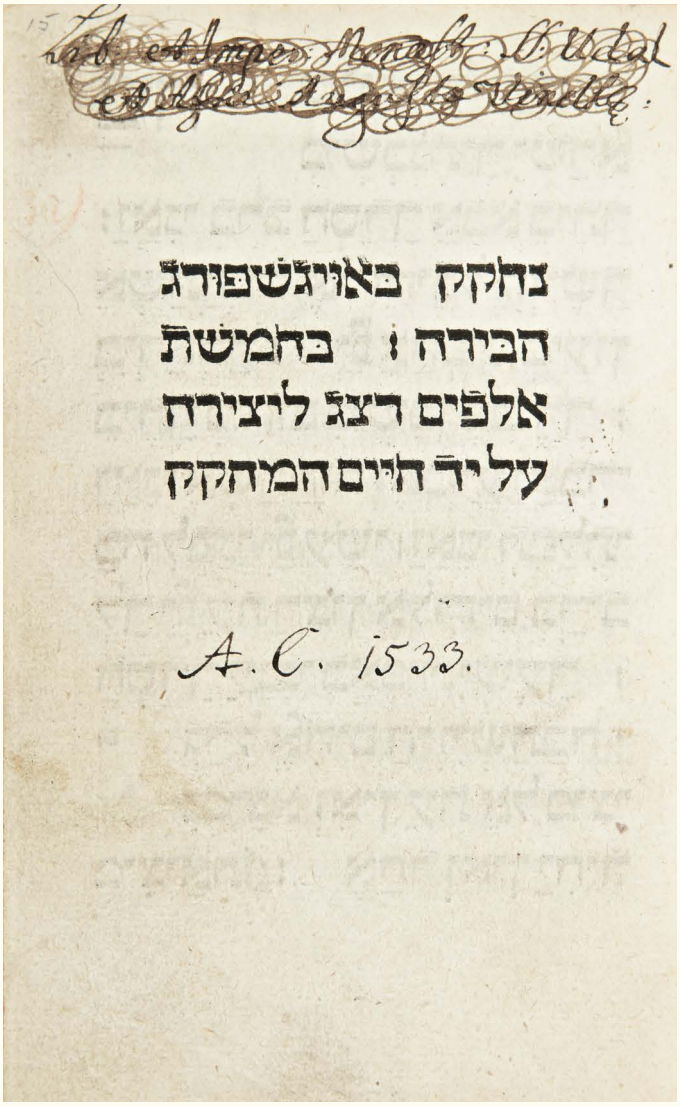
$ 15,000-20,000

104 (VERSO)

105 NO LOT

104 (RECTO)


CENTRAL
EUROPE
GERMANY, AUSTRIA, BOHEMIA



106

106

SIDDUR (DAILY PRAYER BOOK) ACCORDING TO THE POLISH RITE, AUGSBURG: HAYYIM BAR DAVID SHAHOR, 1532-1533

305 of 316 folios (6 x 3¾ in.; 152 x 95 mm).

THE EARLIEST SURVIVING *SIDDUR* PRINTED IN GERMANY AND THE LARGER OF ONLY TWO KNOWN COPIES. THE ONLY COPY IN PRIVATE HANDS AND OF THE UTMOST RARITY.

$ 120,000-150,000

Hayyim bar David Shahor (ca. 1490-before 1551), one of the most important European Hebrew printers working outside of Italy, began his printing career in Prague, where his name appears for the first time in a *Seder zemirot u-birkat ha-mazon* published in 1514. Some time after completing his edition of the *yotserot* (liturgical poems) in Prague in 1526, he and his family relocated to the German city of Oels, where he issued a Pentateuch in 1530. From there his wanderings would take him to the free imperial city of Augsburg, where he would remain until about 1543, and then to Ichenhausen, Heddernheim, and finally Lublin. The Shahor family would continue publishing in the latter city long after Hayyim's death in the person of Kalonymus ben Mordechai Jaffe (d. ca. 1603; see lots 165, 169-172), who married Shahor's granddaughter, as well as Jaffe's descendants.

While some Hebrew text had been used in books printed in Augsburg as early as 1509, Shahor's press, based at the prominent printshop of Silvan Otmar (d. 1540), was the first in the city devoted exclusively to Hebrew publishing. In their short time there, Shahor and his family would issue a range of liturgical works, as well as Rashi's commentary on the Pentateuch and Five Scrolls (1533), Rabbi Jacob ben Asher's *Sefer arba'ah turim* (1540), and Rabbi Machir ben Isaac's *Sefer avkat rokhel* (1540).

This *siddur* for the entire liturgical year, including a Passover Haggadah and *Pirkei avot*, appears to be the earliest extant book to have appeared at the Shahor press in Augsburg. Its date also makes it the earliest surviving Jewish prayer book published in all of modern-day Germany. While, as noted by bibliographic scholar A.M. Habermann, "[all] titles from the press of Hayyim Shahor and his publishing house are rare," copies of the present *siddur* are especially scarce. Neither Habermann nor Mosche N. Rosenfeld was aware of the existence of this imprint when they compiled their bibliographies of books printed by Shahor in Augsburg. Only one other copy of this liturgical work has as yet come to light – a fragment comprising a bit less than half the book, held by The Library of the Jewish Theological Seminary. The present exemplar, nearly complete, is thus the largest known surviving copy of this *siddur*.

It should be further emphasized that prayer books, generally produced in small formats and used by the faithful on a regular basis, are particularly susceptible to the ravages of time. The survival of this copy is likely attributable to its having been housed at a monastery for a significant part of its history, as is evident from the inscription on the title page and the Latin marginalia scattered throughout. This also meant that, unlike the JTS exemplar, sensitive passages in the present *siddur* were not expurgated, preserving the text for future generations.

Given its rarity, excellent state of preservation, and unique place in Jewish printing and liturgical history, the present lot is a treasure for scholars and collectors alike.

חֵיר֣ד הַיָּמִים כָּל יְמֵי חַיֵּיהֶ֣ם
הַלֵּילֹ֣ת וְחַכָּמִים אוֹמְרִים יְמֵי
חַיֵּיהֶ֣ם הָעוֹלָם הַזֶּ֣ה כָּל יְמֵי חַיֶּיךָ֣
לְהָבִיא לִימוֹת הַמָּשִׁיחַ ׃

בָּרוּךְ הַמָּקוֹם בָּרוּךְ הוּא
בָּרוּךְ שֶׁנָּתַן תּוֹרָה
לְעַמּוֹ יִשְׂרָאֵ֣ל בָּרוּךְ הוּא כְּנֶגֶד
אַרְבָּעָ֣ה בָּנִים דִּבְּרָה תּוֹרָה
אֶחָ֣ד חָכָ֣ם וְאֶחָ֣ד רָשָׁ֣ע וְאֶחָ֣ד
תָּ֣ם וְאֶחָ֣ד שֶׁאֵינוֹ יוֹדֵ֣עַ לִשְׁאֹ֣ל

חָכָם מַה הוּא אוֹמֵ֣ר מַה
הָעֵדוֹת֣ וְהַחֻקִּ֣ים
וְהַמִּשְׁפָּטִ֣ים אֲשֶׁ֣ר צִוָּ֣ה יְיָ֣

אֱלֹהֵינוּ אֶתְכֶ֣ם וְאַ֣ף אַתָּ֣ה אֱמוֹר
לוֹ כְּהִלְכוֹת הַפֶּ֣סַח אֵין מַפְטִ֣יר
רִין אַחַ֣ר הַפֶּ֣סַח אֲפִיקוֹמִ֣ין ׃

רָשָׁע מַה הוּא אוֹמֵ֣ר מַה
הָעֲבֹדָ֣ה הַזֹּ֣את לָכֶ֣ם
לָכֶ֣ם וְלֹא לוֹ וּלְפִי שֶׁהוֹצִיא אֶת
עַצְמוֹ מִן הַכְּלָל כָּפַ֣ר בָּעִקָּ֣ר
וְאַ֣ף אַתָּ֣ה הַקְהֵ֣ה אֶת שִׁנָּיו וְא
וְאֱמוֹר לוֹ בַּעֲבוּר זֶ֣ה עָשָׂ֣ה יְיָ֣
לִי בְּצֵאתִ֣י מִמִּצְרָ֣יִם לִי וְלֹא
לוֹ אִלּוּ הָיָ֣ה שָׁ֣ם לֹא הָיָ֣ה נִגְאָ֣ל ׃

תָּם מַה הוּ אוֹמֵ֣ר מַה זֹּ֣את
וְאָמַרְתָּ֣ אֵלָ֣יו בְּחֹזֶ֣ק

בְּמִלּוּבֶ֣ה ׃ תּוֹמֵ֣ר כַּהֲלָכָ֣ה ׃
תְּמִימַ֣יו יֹאמְרוּ לוֹ ׃ לְךָ֣ וְלָךְ
כִּי לֹא נָאֶ֣ה כִּי לוֹ יֹאֶ֣ה ׃

בָּרוּךְ אַתָּ֣ יְיָ֣ אֱלֹהֵינוּ מֶ֣לֶךְ
הָעוֹלָ֣ם בּוֹרֵ֣א פְּרִי
הַגָּפֶ֣ן ׃ חָסַ֣ל סִדּוּר פֶּ֣סַח
כְּהִלְכָתוֹ ׃ כְּכָל מִשְׁפָּטוֹ וְחֻקָּ
תוֹ ׃ כַּאֲשֶׁ֣ר זָכִ֣ינוּ לְסַדֵּ֣ר אֹתוֹ
כֵּן נִזְכֶּ֣ה לַעֲשׂוֹתוֹ ׃ זַ֣ךְ שׁוֹכֵן
מְעוֹנָ֣ה ׃ קוֹמֵ֣ם קָהָ֣ל מְ֣י מָנָ֣ה
בְּקָרוֹב נַהֵ֣ל נִטְעֵ֣י כַנָּ֣ה ׃
פְּרוֹמִ֣ים לְצִיּ֣וֹן בְּרִנָּ֣ה ׃

מֹשֶׁה קִבֵּל תּוֹרָה

מְסִיבַי וּמְסֹרָה לִיהוֹשֻׁעַ וִיהוֹ
שֻׁעַ לִזְקֵנִים וּזְקֵנִים לִנְבִיאִים
וּנְבִיאִים מְסָרוּהָ לְאַנְשֵׁי כְּנֶסֶת
הַגְּדוֹלָה הֵם אָמְרוּ שְׁלֹשָׁה
דְּבָרִים הֱווּ מְתוּנִים בַּדִּין וְהַ
וְהַעֲמִידוּ תַּלְמִידִים הַרְבֵּה
וַעֲשׂוּ סְיָג לַתּוֹרָה ׃ שִׁמְעוֹן
הַצַּדִּיק הָיָה מִישִׁירֵי כְּנֶסֶת
הַגְּדוֹלָה הוּא הָיָה אוֹמֵר עַל
שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד
עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל

107

107

SELIHOT (PENITENTIAL PRAYERS) ACCORDING TO THE ASHKENAZIC RITE, AUGSBURG: HAYYIM BEN DAVID [SHAHOR], 1536

121 folios (10 7/8 x 7 3/8 in.; 277 x 187 mm).

A RARE COPY OF THE FIRST *SEDER SELIHOT* PRINTED IN GERMANY.

Having published an Ashkenazic-rite *siddur* in 1533, Passover Haggadah in 1534, and *mahzor* in 1536, Hayyim Shahor went on, shortly thereafter, to produce the present *seder selihot* (collection of penitential prayers), comprising the liturgy recited during the period of the Days of Awe and on each public fast day (other than 9 Av). Of the 201 *selihot* included herein, the first 182 are based on the Italian-Ashkenazic *seder selihot* printed by Gershom Soncino in Italy sometime toward the beginning of the sixteenth century; the remainder constitute *selihot* according to the rite of Ashkenazim living in western and southern Germany. Also appearing here are the texts of the public Torah and *haftarah* readings for fast days. Finally, a manuscript table of contents appended at the rear directs the supplicant to the appropriate *selihot* for every day on which they are said.

$ 40,000-60,000

108

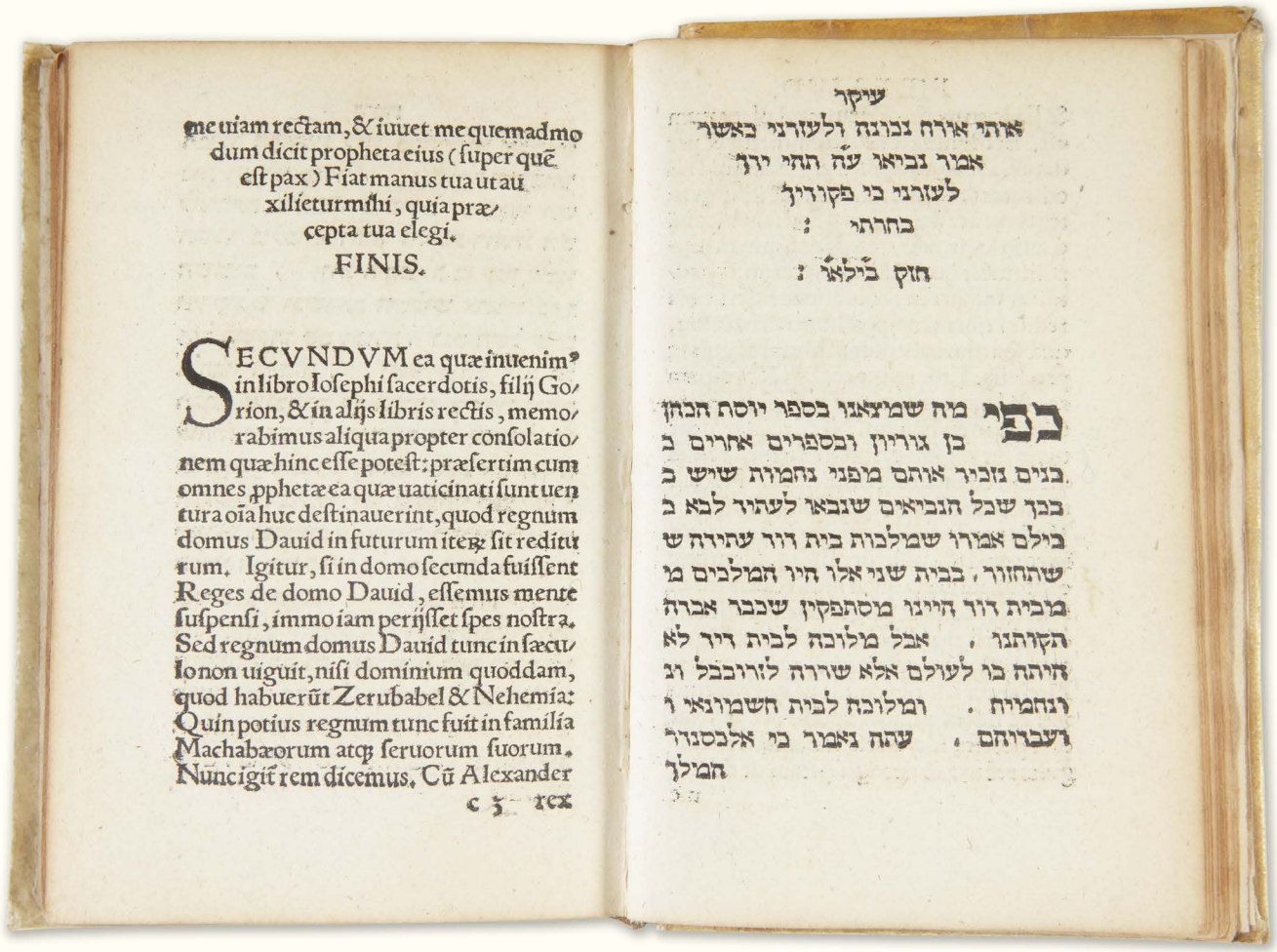
SHELOSH ESREH IKKARIM (MAIMONIDES' THIRTEEN PRINCIPLES OF THE JEWISH FAITH), DIVREI HA-BAYIT HA-SHENI (HISTORY OF THE SECOND TEMPLE), ESER GALUYYOT YISRA'EL (THE TEN EXILES OF ISRAEL), TRANSLATED BY SEBASTIAN MÜNSTER, WORMS: PETRU[S] SCHOEFER, 1529

182 folios (6 x 3 7/8 in.; 153 x 99 mm).

THE ONLY PREMODERN HEBREW BOOK PRINTED IN THE FAMOUS TOWN IN WHICH RASHI STUDIED FOR SEVERAL YEARS.

Petrus Schoefer (ca. 1425-ca. 1503), an early German printer who apprenticed with Johannes Gutenberg, bequeathed his business to his sons John and Petrus. The latter printed books in a number of European cities, including Worms (1512-1529). Sebastian Münster (1488-1552), a prominent Christian Hebraist who published more than one Hebrew grammar as well as a famous Hebrew-Latin edition of the Hebrew Bible, edited the three texts included in the present volume and provided them with a Latin translation. The first part comprises Rabbi Moses Maimonides' famous Thirteen Principles of Faith, as presented in his introduction to *Perek helek*, the tenth chapter of the mishnaic Tractate *Sanhedrin* (first edition: Venice, 1517). The latter two works – histories of the Jewish monarchy in the Second Temple period and of the ten exiles suffered from the times of Sennacherib to Hadrian, respectively – derive from Rabbi Abraham Ibn Daud's (ca. 1110-1180) *Sefer/seder ha-kabbalah* (first edition: Mantua, 1513). (Münster had previously translated parts of *Sefer ha-kabbalah* in his *Kalendarium Hebraicum* of Basel, 1527.) The book closes (ff. 181v-182r) with a plea by Münster, in poorly-written Hebrew, that his Jewish readers realize that "the kingdom of David has already arrived" and that they "place upon [their] heart and recognize the salvation granted [them], us, and all the nations, as stated in Isaiah..."

$ 8,000-12,000



me uiam rectam, & iuuet me quemadmodum dicit propheta eius (super quē est pax) Fiat manus tua ut auxilieturmihi, quia præcepta tua elegi.

FINIS.

SECVNDVM ea quæ inuenimꝰ in libro Iosephi sacerdotis, filij Gorion, & in alijs libris rectis, memorabimus aliqua propter consolationem quæ hinc esse potest: præsertim cum omnes ꝓphetæ ea quæ uaticinati sunt uentura oīa huc destinauerint, quod regnum domus Dauid in futurum itēꝝ sit redituru rum. Igitur, si in domo secunda fuissent Reges de domo Dauid, essemus mente suspensi, immo iam perijsset spes nostra. Sed regnum domus Dauid tunc in sæculo non uiguit, nisi dominium quoddam, quod habuerūt Zerubabel & Nehemia: Quin potius regnum tunc fuit in familia Machabæorum atqꝫ seruorum suorum. Nuncigit rem dicemus. Cū Alexander

c 3 rex

עיקר

אתי ארח נבונה ולעזרני באשר
אמר נביאו שה תהי ירך
לעזרני כי פקודיך
בחרתי :

חזק בילאו :

בפי מה שמצאנו בספר יוסח הכהן
בן גוריון ובספרים אחרים ב
בנים נזכיר אותם מפני נחמות שיש ב
בנך שבל הנביאים שנבאו לעתיד לבא ב
בילם אמרו שמלכות בית דוד שתידה ש
שתחזור, בבית שני אלו חיו המולבים מ
מבית דוד היינו מסתפקין שבבר אברה
הקותנו, אבל מלובה לבית דיר לא
חיתה בו לעולם אלא שרדה לזרובבל וג
ונחמיח. ומלובה לבית חשמונאי ו
ושבריחם, שהה נאמר בי אלבסנדר
המלך

108

109

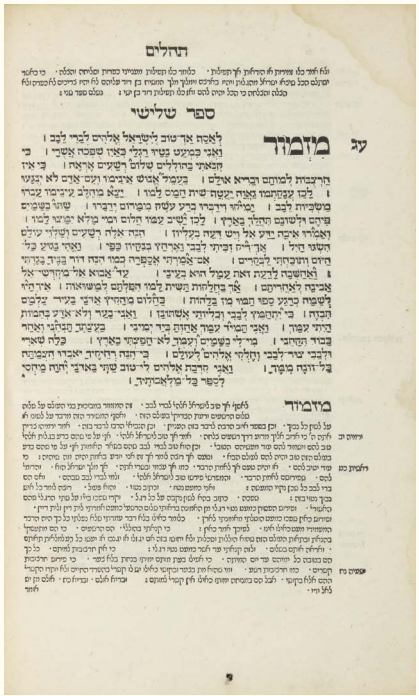
PSALMS WITH THE COMMENTARY OF RABBI DAVID KIMHI, ISNY: [PAULUS FAGIUS], 1541

110 folios (11 1/2 x 7 3/8 in.; 292 x 187 mm).

A COMPLETE COPY, INCLUDING THE RARE FINAL TWO LEAVES.

In approximately 1540, Paulus Fagius (1504-1549), a Protestant with a love of the Hebrew language and a certain inclination toward missionary activity, invited the famous grammarian, lexicographer, and editor of Hebrew and Yiddish books Elijah Levita (1469-1549) to the free imperial city of Isny im Allgäu, Bavaria, to supervise his newly-established Hebrew press (the first such press to be founded by a Christian in Germany). The two issued fourteen editions in Isny in the brief period 1541-1542, including the present lot. The text of Kimhi's commentary reproduced here is based on that printed in the Venice, 1517 Rabbinic Bible, with biblical citations added in the margins. The last two folios, titled "Radak's replies to the Christians about some of the psalms [2, 19, 21, 22, 45, 72, 87, 110], as well as the questions he posed to them," are lacking in most copies of this work but present here.

$ 4,000-6,000

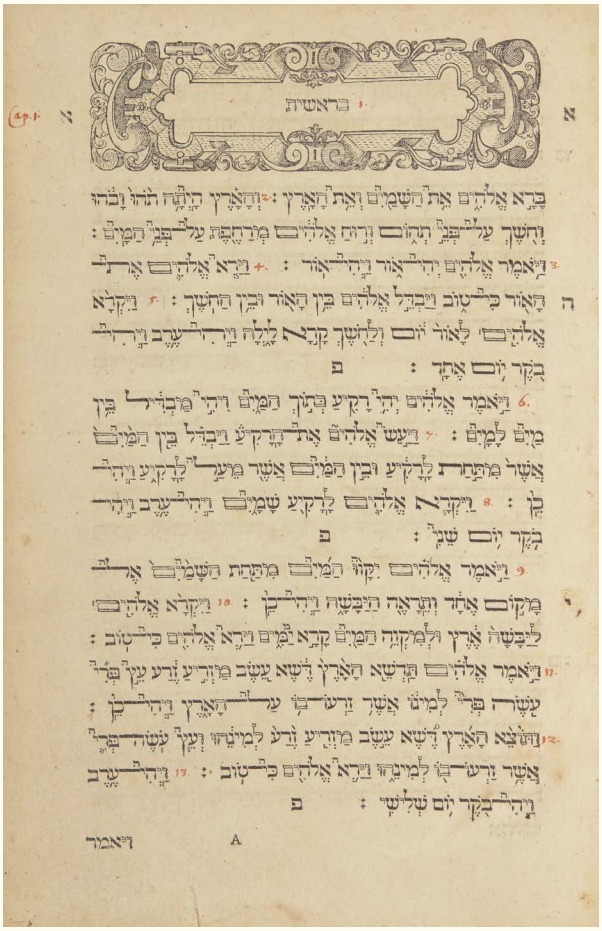


תהלים

ספר שלישי

מזמור

109



110

111

110

HEBREW BIBLE, EDITED BY ELIAS HUTTER, HAMBURG: JOHANN SAXO, 1587

1580 pages (15 x 9 1/2 in.; 383 x 248 mm).

A HANDSOME COPY OF HUTTER'S BIBLE BOUND IN CONTEMPORARY ORNATELY BLIND-STAMPED PIGSKIN.

Elias Hutter (ca. 1553-1609), Professor of Hebrew at Leipzig University, is probably best known for a series of biblical works he published at the end of the sixteenth century. Seeing the study of Hebrew as a theological necessity for any faithful Christian, he devised an ingenious method by which to help students learn the Holy Tongue while reading the biblical text: for each word, root letters were heavily inked in, while inflectional letters (prefixes and suffixes) were hollowed out. (If not all the root letters appeared in a given form, the missing ones were added in small font above the line.) The first use of Hutter's "open and closed" types can be found in the Psalms he printed in 1586, presumably as a trial run before issuing the entire Hebrew Bible, in an edition he titled *Derekh ha-kodesh* (The Holy Path), the following year. Hutter's Hebrew Bibles were apparently viewed positively in some Jewish circles. Rabbi Joseph Teomim (1727-1792), chief rabbi of Frankfurt an der Oder and author of the classic *Shulhan arukh* commentary *Peri megadim*, writes in one of the introductory "letters" to his commentary that "it is very good for a lad to study from them in his youth."

$ 4,000-6,000

111

HEBREW BIBLE, FRANKFURT AN DER ODER: JOHANN AND FRIEDRICH HARTMANN, 1595

3 parts in 2 volumes (8 3/4 x 6 7/8 in.; 223 x 174 mm): Part 1 (Pentateuch, Five Scrolls, and Former Prophets): 260 folios; Part 2 (Latter Prophets): 119 folios; Part 3 (Writings): 128 folios.

AMONG THE FIRST HEBREW TITLES PRINTED IN FRANKFURT AN DER ODER.

Johann (1537-1607) and Friedrich (b. 1563) Hartmann were a father-son publishing team whose printing firm was established in Frankfurt an der Oder in 1585. They issued the present attractive edition of the Hebrew Bible in four parts with separate

S. ZUCKERMANN

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SEFER ARBA'AH TURIM (HALAKHIC CODE), RABBI JACOB BEN ASHER, NEUSTADT HANAU: HANS JACOB HENNE, 1610

4 parts in 1 volume (11 1/2 x 7 7/8 in.; 292 x 200 mm): Part 1 (*Orah hayyim*): 117 folios; Part 2 (*Yoreh de'ah*): 91 folios; Part 3 (*Even ha-ezer*): 59 folios; Part 4 (*Hoshen mishpat*): 140 folios.

Despite the antiquity and prominence of the Jewish community of Frankfurt am Main, Hebrew printing in that city did not begin in earnest until the latter half of the seventeenth century. Before that point, Frankfurt Jews were forced to produce their books elsewhere. In 1609, three such Jews – Yitshak Isaac Langenbach zum Krebs, Abraham zum gulden Schaaf, and Samuel zur weissen Rosen – petitioned neighboring Hanau to allow them to print there. Their petition was successful, and they, together with a local Hanua Jew and the Basel printer Hans Jacob Henne, were granted a Hebrew printing privilege for ten years in return for fifty gulden per annum. From 1610 until 1622, the Henne press issued twenty-seven titles, including the present lot, Rabbi Jacob ben Asher's *Arba'ah turim* as published in Cremona in 1558 (see lot 30). The present copy comes from the distinguished library of Shemariah Zuckermann of Mogilev (d. 1879), a philanthropist and bibliophile who collected and published many of the Vilna Gaon's writings.

$ 4,000-6,000

title pages, each featuring an ornate architectural frame that first appeared in the Wittenberg Hebrew Bible of 1586. For this purpose, they hired the Wittenberg printer, Zacharias Crato, to cast new Hebrew letters with vowels, with which they also printed a sextodecimo edition in the same year (an octavo Pentateuch-cum-Five Scrolls and a sextodecimo Psalms appeared around the same time). However, it was only much later, towards the end of the seventeenth and in the eighteenth century, that Frankfurt an der Oder would become an important Hebrew printing center, even producing a complete edition of the Babylonian Talmud in 1697-1699.

$ 5,000-7,000

DEr Juden zu Franck-
furt Stättigkeit vnd Ordnung.

Dieser Ring
hat sich in dem Buch /
darinnen die Juden / so Stät-
tigkeit haben / eingeschrieben seynd /
auff Pergament befunden / vnd ist
vermuthlich / daß es der Ring / da-
tion Nicolai Cardinalis Brieff /
in Cista Lit. A. N. 19. sub An-
no 1452. meldung
thut / seye.

Getruckt zu Franckfurt am Mayn / bey
Johann Saurn / Anno 1613.

Zu Franckfurt. 13

ben zuledigen / oder so viel müglich / in andere wege mit jhnen zu-
setzen oder zuvergleichen.

Es behielt jhm auch ein E. Rath außtrücklich bevor / einem jeg-
lichen Juden / zu welcher Zeit dem Rath gut dünckt / auß der
Stättigkeit zulassen / vnd jhnen dieselbe abzukünden / vnd welchem
Juden die Stättigkeit also abgekündet wird / der soll sich gleicher
gestalt / wie andere Juden / so für sich selbst auß Franckfurt ziehen /
vmb sein Stättigkeit vnd anders mit den Rechenmeistern vertra-
gen / sich auch sonst allenthalben Klagloß machen vnd halten / wie
nechst hievor geschrieben stehet / vnd also darauff seinen Abschied
nehmen ohn Jrede: Item Statuten Buch *fol.* 107. *b.*

Form der Hüed.

Kappen / Hüed tragen.

VFF eines E. Raths dieser Statt Franckfurt zulassen vnd
beschluß / haben die Rechenmeister mit der Juden Bauw-
meistern / als von gemeiner Jüdenschafft wegen / allhiero zu
Franckfurt der Kappen halben gehandelt / daß die Jüden fürter
deß Kappen tragens erlassen seyn sollen.

B iij Jst

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DER JUDEN ZU FRANCKFURT STÄTTIGKEIT UND ORDNUNG (LEGAL STATUS OF THE JEWS OF FRANKFURT AND ORDINANCES), FRANKFURT AM MAIN: JOHANN SAURN, 1613

44 pages (7 7/8 x 5 5/8 in.; 199 x 142 mm).

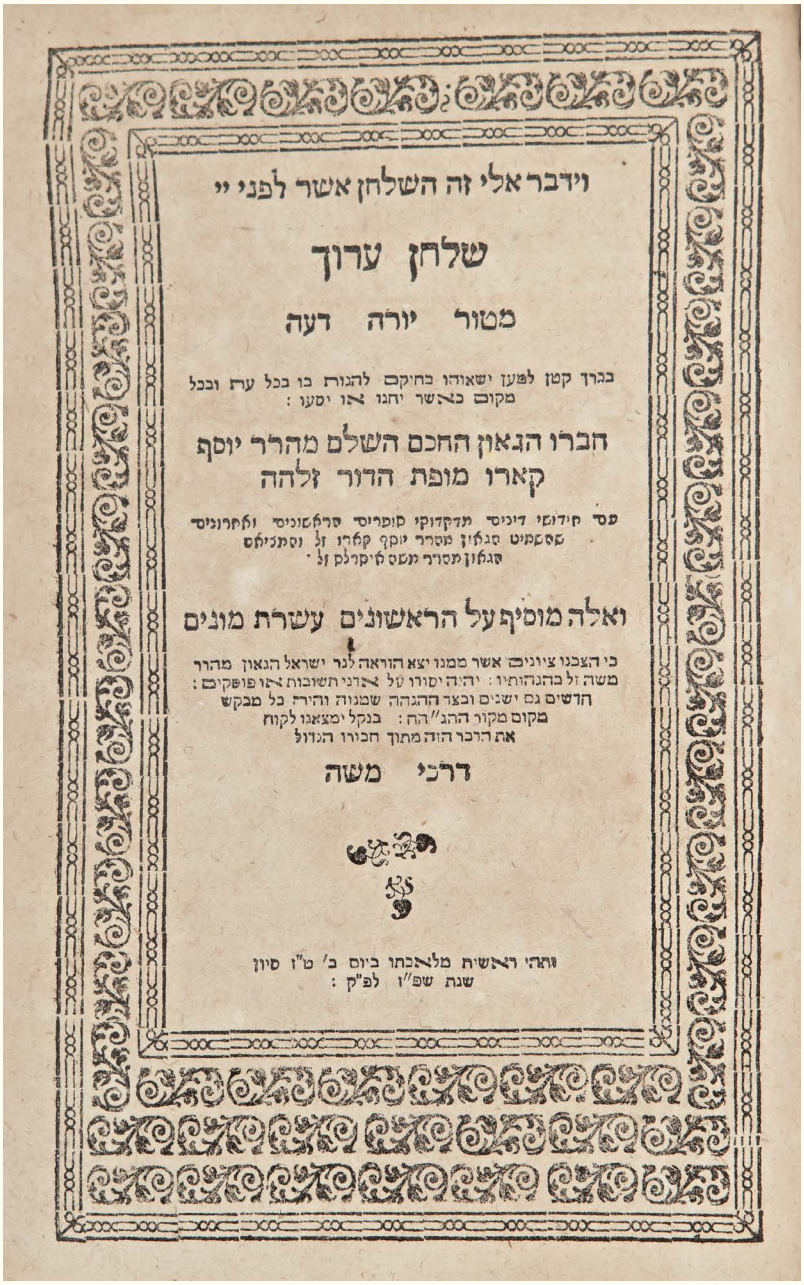
THE FIRST EDITION OF THE STATUTES IMPOSED UPON THE JEWS OF FRANKFURT.

For as long as Jews had been present in Frankfurt am Main, their legal status was a potent political issue that revolved around the constant tension between ecclesiastical and imperial authorities and that, on a more local level, was a frequent bone of contention in the power struggle between the patrician elements of the Frankfurt city council and the powerful local merchant guilds. In 1462, the Jews of Frankfurt were transferred to a ghetto consisting of a specially constructed street (the so-called *Judengasse*), enclosed within walls and gates. At around the same time, relations between the city and its Jews were spelled out in regulations called *Stättigkeiten*. Among these was the requirement that Jews wear a yellow circle on their clothing whenever they left the ghetto. In addition, Jewish men were obligated to don special yellow hats with a distinctive conical shape.

The present lot is a rare copy of the first (unauthorized) edition of these statutes, which were published in 1613 by the guilds. It was not until the following year that a larger-format, authorized edition was issued by the city fathers of Frankfurt, carrying the full weight of the city council. Importantly, the latter printing fueled the events of August 22, 1614, when a mob led by Vincenz Fettmilch attacked the ghetto and forced the Jews to flee. After the public insurrection was put down by the emperor, Fettmilch and six others were executed on 20 Adar 5376 (February 28, 1616), an anniversary celebrated by Frankfurt Jewry as "Purim Vinz" for the next three hundred years.

In Frankfurt, all homes and buildings were known by names according to their distinguishing features. This volume includes a listing of all of the names of the houses in which Jews resided along the *Judengasse*. Featured here are several abodes with familiar names, most notably, the House of the Red Shield, where the eponymous Rothschild family would live until they moved up the block and across the *Judengasse* to the famous House of the Green Shield from which they would launch an empire.

$ 12,000-15,000



וידבר אלי זה השלחן אשר לפני יי

שלחן ערוך

מטור יורה דעה

בגרון קטן לפעון ישאוהו בחיקם להגות בו בכל עת ובכל
מקום באשר יחנו או יסעו :

חברו הגאון החכם השלם מהרר יוסף
קארו מופת הדור זלהה

עס חידושי דיניס תדקדוקי סופריס פרישניס ופקרוניס
עסעמיט הגליון מסהר יוסף קארו זל וסתציפס
פגליון מסהר משה סיקרלס זל .

ואלה מוסיף על הראשונים עשרת מונים

כי הצבנו ציונים אשר ממנו יצא הוראה לנר ישראל הגאון מהרר
משה זל בהגהותיו : יהיה יסורו על אדוני תשובות או פוסקים :
חדשים גם ישנים ובצד ההגהה שמנוה והירד כל מבקש
מקום מקור ההג"ה : בנקל ימצאנו לקוח
את הזכר הזה מתוך חבורו הגדול

דרכי משה

ותהי ראשית מלאכתו ביום ב' ט"ו סיון
שנת שפ"ו לפ"ק :

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SHULHAN ARUKH (HALAKHIC CODE), RABBI JOSEPH CARO, [HANAU?]: DAVID BEN MENAHEM HA-KOHEN, 1627-1628

4 parts in 1 volume (6 3/4 x 4 3/8 in.; 172 x 112 mm): Part 1 (*Orah hayyim*): 122 folios; Part 2 (*Yoreh de'ah*): 114 folios; Part 3 (*Even ha-ezer*): 64 folios; Part 4 (*Hoshen mishpat*): 136 folios.

A PORTABLE, ONE-VOLUME COPY OF THIS FUNDAMENTAL CODE OF JEWISH LAW.

The present edition of Rabbi Joseph Caro's *Shulhan arukh* (see lot 37) includes the glosses of Rabbi Moses Isserles (1525/1530-1572), a major Ashkenazic halakhic authority based in Krakow. The text of this octavo-format book is based on the quarto edition printed in Krakow in 1606-1607, which included controversial source citations anonymously added to Isserles' glosses based on his more expansive work, *Darkhei mosheh*. According to its title page, it was printed "in a small volume, so that [readers] will carry it in their bosom to study it at all times and in all place while encamped or traveling." (The publisher, David ben Menahem ha-Kohen, issued a ten-folio octavo-format prayer book, apparently also intended for wayfarers, in 1628.) The place of publication is not specified on the title page or elsewhere in the book. Although some have suggested Hanau, based on the city of origin of one of the book's compositors, others have disputed this attribution.

$ 7,000-9,000

115

A GERMAN SILVER TORAH SHIELD, JOHANN VALENTIN SCHÜLLER, FRANKFURT AM MAIN, CIRCA 1700

of cartouche form in cast filigree sections, the sides with Renaissance caryatid brackets, mounted above the compartment with three crowns, hung with two bells, fitted with one reversible portion plaque, the chains with cartouche-form hook, in an early 18th century French frame shadowbox, *from Julius Lowy, New York*.
shield marked on top of shield and hook
length 9¾ in.; 25 cm

PROVENANCE

The Michael and Judy Steinhardt Collection, Sotheby's, New York, April 29, 2013, lot 94

EXHIBITED

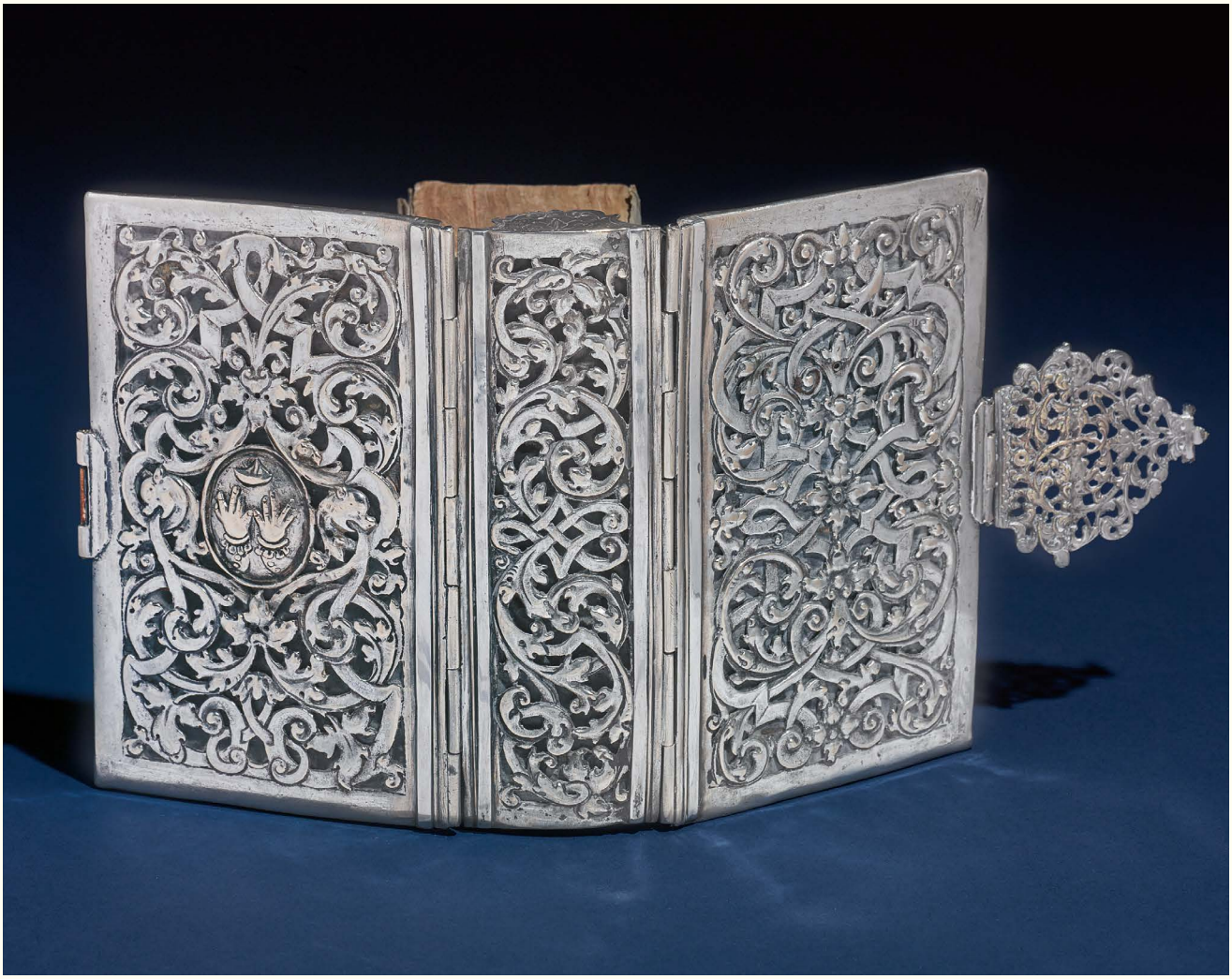
New York, Hebrew Union College, Jewish Institute of Religion, *The Collector's Room: Selections from the Michael and Judy Steinhardt Collection*, 1993, no. 71, illus. fig. 6, p. 10, and fig. 7, p. 11

The shield conforms to a type popular in Frankfurt. Similar examples are a complete example (F740) and a fragment F439 in the Jewish Museum, New York, both marked by Johann Michael Schüller (active 1684-1718), brother of Johan Valentin Schüller; see *Crowning Glory Silver Torah Ornaments of the Jewish Museum New York*, 1996, pp. 84-85. Another was in the Jacobo Furman Collection marked by Johann Valentin Schüller (JAF4); see *The Jacobo and Asea Furman Collection of Judaica*, 1997, pp. 56-57.

In "The Golden Age of Jewish Ceremonial Art in Frankfurt," published in *Leo Baeck Institute Year Book 1986,* Vivian B. Mann lists a third shield in the Klagsbald Collection, Paris, marked only with Frankfurt mark (*Synagogue*, fig. 94), and two other unmarked shields in Cluny Museum Paris (INV. no. 12251), *Synagogue,* fig. 95 and the Heichal Shlomo Museum (no. 118-0515; Yehadah I. Bialer, *Jewish Life in Art and Tradition*, New York, 1976, p. 115. She notes another example exhibited in the Royal Albert Hall, London, 1877, cat. no. 1459.

$ 80,000-120,000

שיר



116

116

A GERMAN SILVER BOOK BINDING, MAKER'S MARK A FLEUR DE LYS WITH TWO STARS, NUREMBERG, 1698-1706

pierced and chased with foliate scrollwork and two dolphin heads flanking the hands of Cohen, fitted with a Pentateuch with commentary, printed in Amsterdam 1767 by Herz Levi Rofe and his son-in-law Kosman, title page lacking, completed by additional volume, *2 pieces*
marked with maker's mark and city mark at both ends
height 5½ in.; 15 cm

This maker's mark is recorded in Karin Tebbe et al., *Nürnberger Goldschmiedekunst 1541-1868*, no. 1076 p. 485, but has not been attributed.

$ 10,000-20,000

117

117

A PAIR OF GERMAN PARCEL-GILT SILVER BEAKERS, PHILIPP STENGLIN, AUGSBURG, 1713-17

tapered cylindrical with later Hebrew inscriptions for circumcision at the rim and in the center of each beaker, scalloped matted band at base
marked on base with city and maker's mark
height 3⅛ in.; 7.9 cm

Philipp Stenglin was born in 1667, because master in 1693 and died in 1744. See Helmut Seling, *Die Augsburger Gold-und Silberschmiede 1529-1868*, 2007, no. 1880 pp. 426-428, where numerous beakers are listed.

$ 10,000-20,000

118

118

A SILVER DOUBLE BEAKER FOR CIRCUMCISION, MAKER'S MARK DHE, TOWN MARK A SLIPPED TREFOIL, GERMAN OR AUSTRIAN, CIRCA 1800

of barrel shape with Hebrew inscription dated *1812*
marked on both bases with town mark and maker's mark, one rim also with town mark
height 3¾ in.; 9.5 cm

$ 6,000-8,000

119

119

A GERMAN SILVER KIDDUSH CUP, CASPAR BIRCKENHOLTZ, FRANKFURT, CIRCA 1660-70

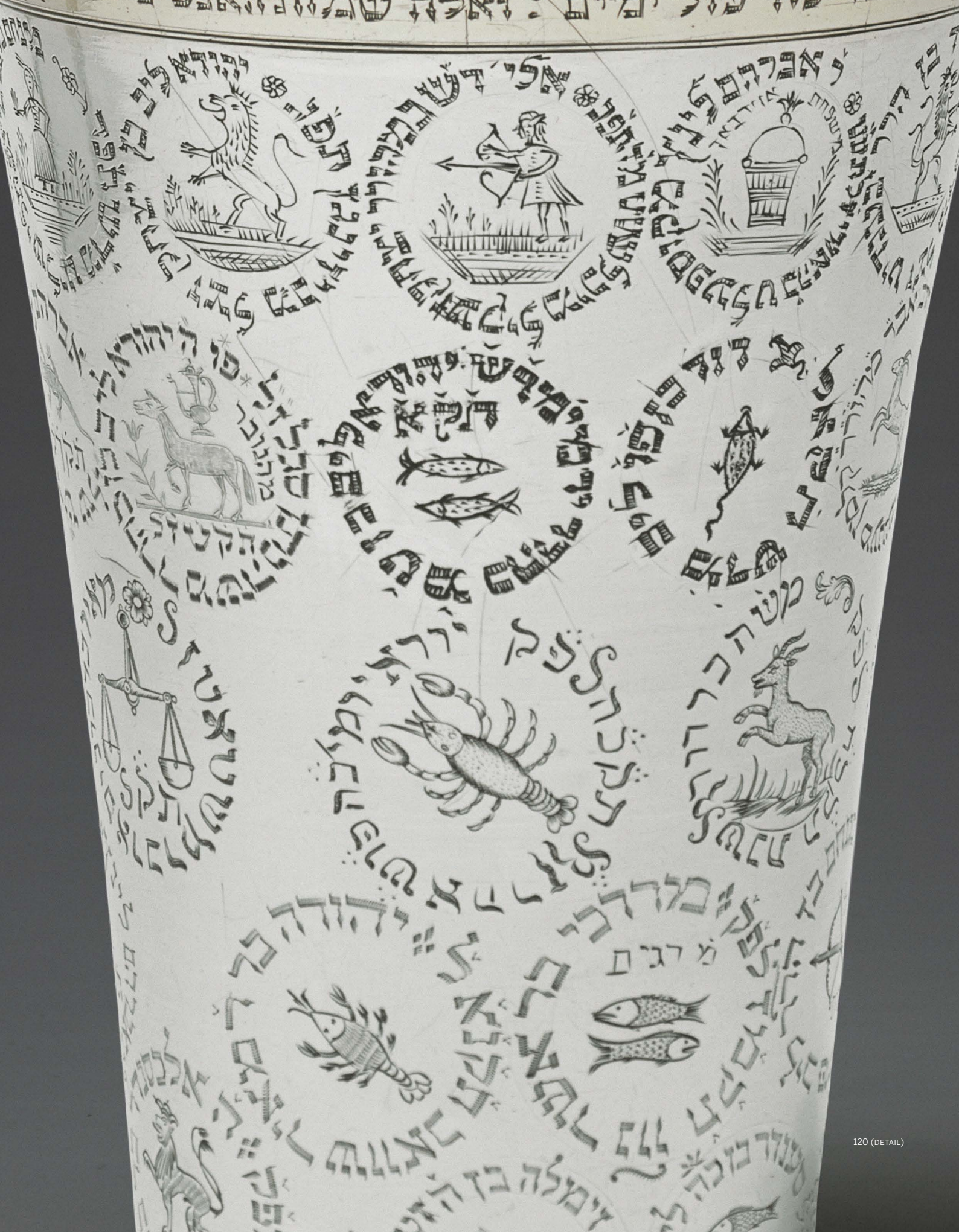
tapered cylindrical, chased with full blown flowers, dotted borders, Hebrew engraving on rim
marked on base with maker's and city mark
height 3½ in.; 8.9 cm

PROVENANCE
Furman Collection, JAF no. 40, *Treasures of Jewish Art*, pp.108-9
Sotheby's, New York, December 12, 2000, lot 56

The inscription in Ashkenazi script translated reads: "In the year 5526 (1666" and "You anoint my head with oil, my drink is abundant" [Pslams 23:5].

Caspar Birckenholtz, born 1633, master in 1661, maker of beakers. See Wolfgang Scheffler, *Goldschmiede Hessens*, 1976, p. 201.

$ 6,000-9,000



120 (DETAIL)

Pair of Kiddush Cups, Johan Adam Boller, Frankfurt, 1715, presented to the Jewish Public Hospital in 1717. Jewish Museum, London.

120

A RARE AND LARGE GERMAN PARCEL-GILT SILVER HEVRA KADISHA BEAKER, MARTIN BREUER, AUGSBURG, 1711-15

of trumpet form with molded rim and foot, engraved with the members' names arranged in a circle around their Zodiac sign or emblem, in five rows, with two further names inside, all dating from 1710 to 1814
marked on base with maker's mark and Augsburg city mark for 1711-15
height 7⅝ in.; 19.3 cm

PROVENANCE

Rabbi Dr. Asher Lemmele Marx, Darmstadt, to his son
Rabbi Dr. Moses Marx, Darmstadt, to his son
Joseph Marx, who emigrated after Kristalnacht, to his son the current owner

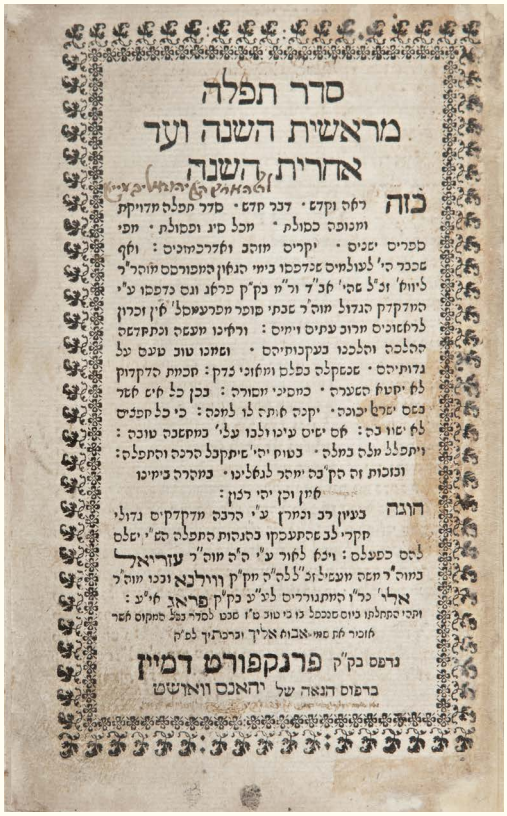
The base engraved Darmstadt in Hebrew. The rim engraved, translated, "These are the names of the members in the order in which they joined" and "established in 1710 and re-established in 1733".

Martin Breuer was born in Breslau in 1672 and became master in Augsburg in 1705. He died in 1751. See Helmut Seling, *Die Augsburger Gold-und Silberschmiede 1529-1868*, no. 1983, p. 470. Seling notes a snakeskin beaker by him of 1705-09.

The Jewish community in Darmstadt, in Hesse, was granted permission to assemble for prayers in 1695. A cemetery was established in 1709 and a synagogue erected in 1737. The community numbered 200 in 1771 (*Encyclopedia Judaica*). According to the Marx family, there were originally four of these cups and three were purchased by the dealer Pappenheim for the Frankfurt Museum before the Second World War.

Several cups decorated with engraved roundels are known, all from Frankfurt, just 17 miles north of Darmstadt. A pair of kiddush beakers by Johan Adam Boller, Frankfurt, 1715, were originally presented to the Public Hospital of the Judengasse in 1717, by Hirsch Oppenheim; they are engraved with roundels with Hebrew inscriptions and the badges of the charity treasurers of the Jewish community from 1690 to 1769 and are now in the Jewish Museum, London (C 1978 7.31.1 & 1a). A similar beaker from the Frankfurt Chevra Kadisha was recorded in a 1925 pamphlet. A slightly later example by Georg Wilhelm Schedel, Frankfurt, with a 1747 inscription, was given to the Jewish Museum, New York, by Dr. Harry G. Friedman.

$ 100,000-150,000


סדר תפלה
מראשית השנה ועד
אחרית השנה

נשלם
בור
עולם
שבה
לאל

121 122

121

SIDDUR (DAILY PRAYER BOOK) ACCORDING TO THE POLISH RITE, EDITED BY RABBIS AZRIEL BEN MOSES MESHL AND ELIJAH BEN AZRIEL OF VILNA, FRANKFURT AM MAIN: JOHANNES WUST, 1704

100 folios (6 1/2 x 3 7/8 in.; 164 x 99 mm), with a quarter-page insert bound between ff. 4-5.

A RARE COPY OF THE FIRST EDITION OF AN INFLUENTIAL ASHKENAZIC LITURGY.

Balthasar Christian Wust the Elder (1630-1704/1708) and his son Johannes were important figures in the early history of Hebrew printing in Frankfurt. From about 1692 to 1707, the younger Wust issued at least thirty-one tiles, including the present lot. This prayer book is distinguished by the care taken to ensure the accuracy of its text. For this purpose, the editors, Rabbis Azriel ben Moses Meshl and his son Elijah of Vilna, consulted a manuscript corrected in the hand of the famous grammarian Rabbi Shabbetai Sofer of Przemysl. At the close of the volume appears a twelve-folio introduction to Hebrew grammar entitled *Ma'aneh eliyyahu*, adapted from part of Rabbi Isaac ben Samuel ha-Levi of Posen's *Sefer siah yitshak* (Prague, 1627). This edition of the Polish-rite prayer book would prove popular and go on to be reprinted in quick succession, under the title *[Seder] tefillah derekh siah ha-sadeh*, in Berlin (1713), Wilhermsdorf (1721), and Altona (1729).

$ 6,000-8,000

122

TIKKUN LAILAH (COLLECTION OF NIGHTTIME PRAYERS), [EDITED BY WOLF HEIDENHEIM], SCRIBE: ELIEZER SUSSMAN MESERITSCH, FRANKFURT AM MAIN: [FIRST HALF OF THE 19TH CENTURY]

11 folios (6 3/4 x 4 1/8 in.; 172 x 105 mm) on parchment.

AN ARTISTICALLY-EXECUTED NIGHTTIME LITURGY.

The Talmud states that those wishing to retire for the night should recite the first paragraph of the *Shema* and a prayer to God "Who causes the bands of sleep to fall upon my eyes" (*Berakhot* 60b). With time, and especially under the influence of Kabbalah, additional biblical verses, psalms, and devotional formulae were added to these two elements in a ritual meant to petition the Divine for protection while sleeping. Wolf Heidenheim (1757-1832), a prominent scholar of the Hebrew Bible and of Jewish liturgy, published a well-edited and partially-translated collection of these prayers under the title *Tikkun lailah* in 1822 at his press in Rödelheim, a city district of Frankfurt am Main. The present lot, a beautiful manuscript version of this book, belonged to Herz Marcus Oppenheimer (b. 1785), a Frankfurt-based dealer in precious stones, jewelry, and watches. It was copied by Eliezer Sussman Meseritsch, scribe of at least twelve other known manuscripts, including the famous Charlotte Rothschild Haggadah and another Haggadah sold in our New York rooms in December 2010. In his memoirs, the master painter Moritz Daniel Oppenheim (1800-1882) referred to Meseritsch as "the best Jewish calligrapher of his time," a description worthy of the creator of this work.

$ 5,000-7,000

123

124

123

SIDDUR (DAILY PRAYER BOOK) ACCORDING TO THE POLISH RITE, EDITED BY RABBI ZEVI HIRSCH BEN MEIR OF JANOW, JESSNITZ: ISRAEL BAR ABRAHAM, 1720

158 folios (7 3/4 x 6 1/4 in.; 197 x 158 mm).

Israel bar Abraham, who had converted to Judaism in Amsterdam, printed Hebrew books in various cities in Germany. From 1719 to 1726 and then again from 1739 to 1745, he worked in Jeßnitz, a small town not far from Haale and Wittenberg. There he issued the present title, a kabbalistically-suffused daily prayer book (with Passover Haggadah) accompanied by extensive instructions and halakhic discussions written "in Hebrew for scholars, in German [Yiddish] for the average man and for women." The accompanying material is anthologized from several sources, most prominently Rabbi Jehiel Mikhl ha-Levi Epstein's (d. 1706) famous liturgical work *Seder tefillah derekh yesharah* (Frankfurt am Main, 1697).

$ 4,000-6,000

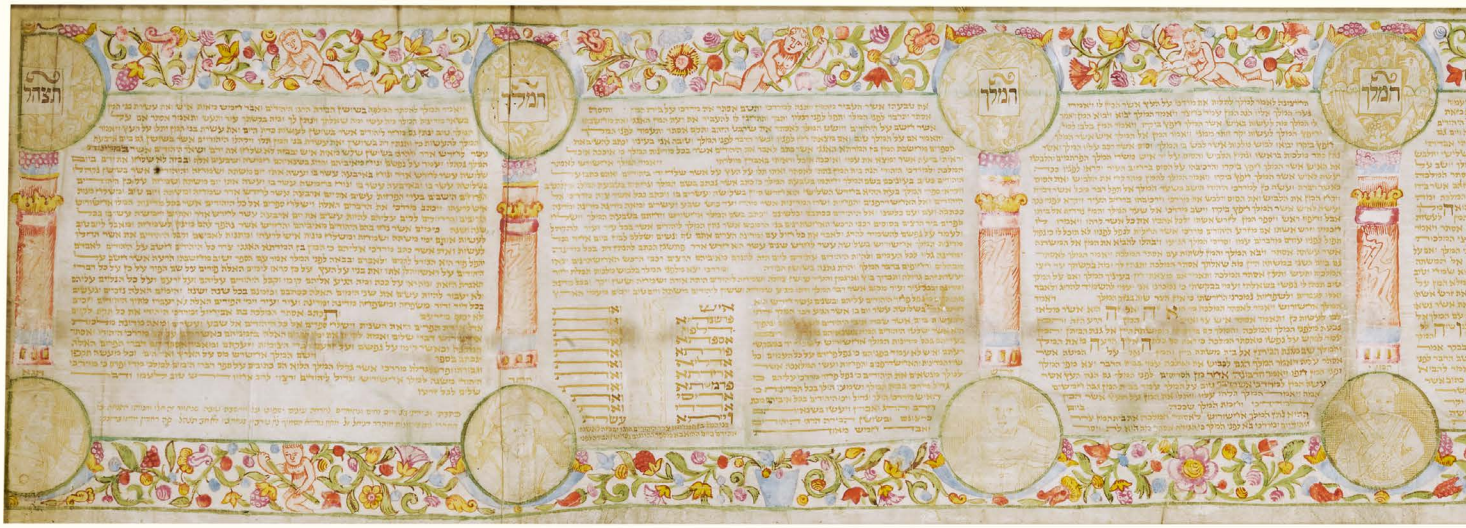
124

MINHOGIM (YIDDISH CUSTUMAL), SIMEON HA-LEVI GÜNZBURG, FRANKFURT AM MAIN: SAMSON HANAU OF HOMBURG, 1733

64 folios (6 7/8 x 3 7/8 in.; 174 x 97 mm).

Samson Hanau, likely the son of the famous, controversial Hebrew grammarian Solomon Zalman Hanau (1687-1746), printed Hebrew and Yiddish titles in Homburg vor der Höhe, in partnership with Jean du Vernois, from 1724. Sometime after 1730, he relocated to nearby Frankfurt am Main, the center of Yiddish printing in Germany up to 1770, and there published the present *Minhogim*. The woodcuts used here depict many of the same Jewish rituals featured in the Amsterdam editions (albeit in modified form), as well as a few scenes not encountered therein, including illustrations of the *kapparot* ceremony performed on the eve of Yom Kippur and of the reading of the Scroll of Esther on Purim. Additionally, the figures' costumes have been updated in some cases to reflect current modes, such as the *viereckiger Schleier* (square veil) and ruffles typically worn by German Jewish women. In fact, this copy of the *Minhogim* was owned by Alfred Rubens, author of the well-known *History of Jewish Costume*. Few other exemplars of this title have survived; known copies (not all complete) are held by the Bibliotheca Rosenthaliana (Amsterdam), Zentralbibliothek Zürich, Kongelige Bibliotek (Copenhagen), and The Library of the Jewish Theological Seminary.

$ 3,000-5,000



125

125

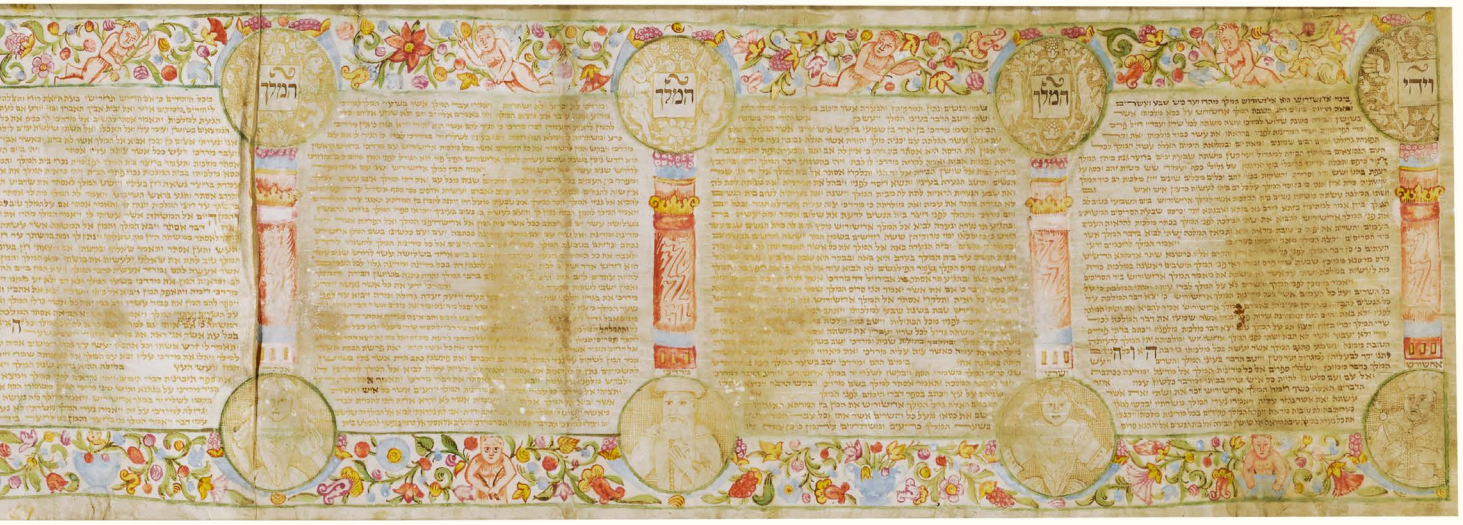
AN IMPORTANT ESTHER SCROLL, WRITTEN AND ILLUSTRATED BY ARYEH LEIB BEN DANIEL OF GORAJ, RADENSDORF, MARGRAVIATE OF BRANDENBURG, JULY 29, 1735

Ink and gouache on 3 parchment membranes (9 x 50 in.; 230 x 1270 mm); written in Ashkenazic *Beit yosef* script in brown ink on 7 columns with thirty-one lines per column. Glazed and framed.

ONE OF THE EARLIEST KNOWN *MEGILLOT* TO HAVE BEEN PRODUCED BY THIS FAMED SCRIBE AND ARTIST.

Aryeh Leib ben Daniel is one of the very few scribes whose evolving artistic career may be traced through the inscriptions found on his extant *megillot*. Originally from the town of Goraj, about 60 kilometers south of Lublin, his first known scrolls were produced in Poland in the early 1730s. By 1735, Aryeh Leib had left Poland and was working in the town of Radensdorf, Germany, as attested in the colophon of the present scroll. After continuing his travels in Germany, Aryeh Leib immigrated to Italy and by 1744 had settled in the town of Brescello. Two years later he had moved to Venice, where he penned several Esther scrolls between the years 1746 and 1748.

A total of eleven known original illustrated scrolls signed by Aryeh Leib have come down to us, and the present *megillah* is a splendid example of his earliest work. Aryeh Leib is also known to have copied the text of the book of Esther onto parchment sheets that had been embellished with the engraved border designs of the renowned artist Francesco Griselini; four of these signed scrolls remain extant.



Images of the characters from the Purim story, drawn in a black and white grisaille technique, are positioned between the columns of text, and a lush border of flowering vines and putti further decorates the scroll. Medallions placed above the text with the enlarged word *ha-melekh* (the king) are held aloft by pairs of birds, lions, deer, and angels – a decorative motif found in three of the early scrolls that Aryeh Leib created before his arrival in Italy. Another feature indicative of the early phase of Aryeh Leib's work is the placement of the names of Haman's sons as an inset in the middle of a larger column of text. Although this is not the customary manner in which the names of Haman's sons are written, it is found in all five of the early scrolls produced by Aryeh Leib.

An unusual scribal practice to embellish the text also features in this *megillah*: in five verses, Aryeh Leib has enlarged specific letters in successive words that spell out God's name. This custom was initiated to express the idea that God's hand in history can be seen even when His name does not appear explicitly in the text.

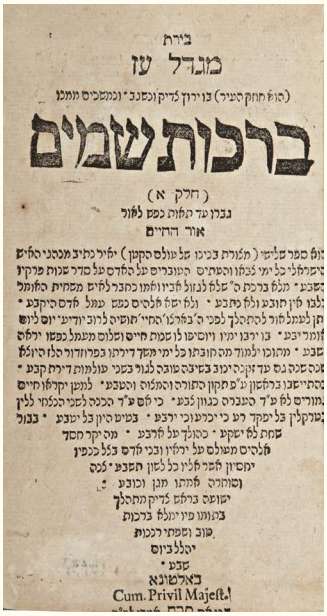
A colophon inscribed along the bottom of the seventh text panel informs us that the scroll was written and illustrated by Aryeh Leib ben Daniel "from the holy community of Goraj, which is near to Turobin [Poland]. [The work] was completed on Wednesday, 1 Av [5]495 [July 29, 1735] here in Raden[sdorf] in the Margraviate of Branden[burg]."

This beautifully illustrated work demonstrates the early artistic style of Aryeh Leib ben Daniel of Goraj, one of the premier scribe-artists of *megillot* in the eighteenth century. With its expressive artistry and distinctive design, it is one of the most exciting scrolls to emerge in recent memory.

$ 30,000-50,000

פלטין
בית אל
העומד על שבעה
עמוד שמים
ונקרא גם
אור שבעת הימים
באלטונא
Cum Privil. Majeſt.

126


בירת
מגדל עז
ברכות שמים
(חלק א)
נבנין עד תחום כפם לאור
אור החיים
באלטונא
Cum. Privil Majeſt.

126

ארמון
עיר האלהים
פתוחה לי"ב שערים (לפי קרת)
שערי שמים
ונקרא גם
אור החכמה
באלטונא
Cum Privil. Majeſt.

126

126

SIDDUR (DAILY PRAYER BOOK) ACCORDING TO THE POLISH RITE WITH AN EXTENSIVE COMMENTARY AND ESSAYS BY RABBI JACOB EMDEN, ALTONA: [RABBI JACOB EMDEN], 1744-1748

3 parts in 4 volumes (approx. 6 5/8 x 3 3/4 in.; approx. 169 x 95 mm): Vol. 1: 418 folios; Vol. 2: 159 folios; Vol. 3: 314 folios; Vol. 4: 80 folios.

THE FIRST EDITION OF THE FAMOUS AND OFT-REPRINTED EMDEN *SIDDUR*.

Rabbi Jacob ben Zevi Hirsch Ashkenazi (1697-1776), one of the outstanding scholars of his generation, returned to his native Altona in 1733 following a brief rabbinate in Emden, after which city he came to be known. Apparently in order to avoid censorship by the leaders of the local Jewish community, Emden appealed directly to the Danish authorities governing Altona at the time for a privilege that would allow him to operate a publishing office out of his home. After an initial failed attempt, his request was ultimately granted in November 1743. In the years that followed, Emden would use this press to print numerous books and pamphlets, usually of a halakhic or polemical nature.

The first work produced by Emden's publishing firm was the present carefully organized *siddur*, printed in three parts: *Ammudei shamayim*, comprising the prayers for weekdays and Sabbaths; *Sha'arei shamayim*, comprising the prayers for New Moons, festivals (including a Passover Haggadah), the High Holidays, Hanukkah, and Purim; and *Birkhot shamayim*, comprising discourses on *halakhot* related to everyday life, such as *kashrut*. Emden sought herein to present an accurate, vocalized version of the liturgical text itself, accompanied by thorough halakhic discussions and proper Lurianic *kavvanot* (intentions). The work achieved immense popularity among halakhists, grammarians, and Hasidim and has often been reissued (with variations) under the title *Siddur beit ya'akov*.

$ 10,000-14,000

127

SEFER SHIMMUSH (ANTI-SABBATIAN POLEMICAL COLLECTANEA), RABBI JACOB EMDEN, [ALTONA: RABBI JACOB EMDEN], 1758-[CA. 1762]

89 folios (7 1/8 x 5 3/4 in.; 181 x 147 mm).

Rabbi Jacob Emden is perhaps best known outside of the rabbinic world for his heresy-hunting and pamphleteering against followers of the false messiah Shabbetai Zevi (1626-1676). The present work was compiled in the aftermath of a reported antinomian sexual orgy with Christian overtones conducted by members of the Sabbatian sect led by Jacob Frank (1726-1791) in Lanckorona, Podolia, in January 1756. Its name is an acronym of its three principal parts: ***Sh****ot la-sus*, ***M****eteg la-hamor*, ***V****e-****Sh****evet le-gev kesilim* (A whip for a horse and a bridle for a donkey, and a rod for the back of dullards; Prov. 26:3).

Emden must have known that *Sefer shimmush* would be controversial on account of its unbridled critique of Rabbi Jonathan Eibeschuetz (ca. 1694-1764), chief rabbi of the "triple community" of Altona-Hamburg-Wandsbek, whom Emden accused of crypto-Sabbatianism. He therefore falsified the place of publication on the title page, making as though the book was issued in Amsterdam rather than Altona and was therefore exempt from communal censorship. Many of his other polemical works were banned and publicly burned on account of their offensive content; the survival of the present title, under such conditions, makes it a rare find.

$ 12,000-15,000

127

128

SEDER BIRKAT HA-MAZON (PASSOVER HAGGADAH, AND OTHER TEXTS WITH YIDDISH TRANSLATION), FRANKFURT AN DER ODER: [JOHANN DAVID] GRILLO, [CA. 1746-1766]

40 folios (7 3/8 in. x 6 1/4; 186 x 158 mm).

A RARE EDITION THAT APPEARS TO HAVE ESCAPED THE ATTENTION OF BIBLIOGRAPHICAL SCHOLARSHIP.

Around the end of sixteenth century, publishers began producing thin pamphlets containing the *birkat ha-mazon* (grace after meals) and Passover Haggadah accompanied by Yiddish translation. With time, these *bentsherlekh*, the ancestors of the modern-day *bentsher*, came to incorporate other liturgical texts generally recited outside the synagogue, such as *kiddush*, *havdalah*, *zemirot*, the nighttime *Shema*, and blessings said prior to various ceremonies and lifecycle events. They also tended to feature takeoffs on the famous woodcuts first printed in the Venice, 1593 edition of Simeon ha-Levi Günzburg's *Minhogim* (see lots 78, 81, 88, 91, 124), as well as traditional illustrations of scenes from the Haggadah. The present *bentsherl* was printed by professor of theology and philology Johann David Grillo (1688-1766), who issued Hebrew books from about 1746 until his death. It is likely that it appeared circa 1753, the year in which Grillo published a slightly longer *bentsherl*. Chava Turniansky, whose bibliography of this genre includes seventy-three imprints, was apparently unaware of the existence of this edition, a fact that testifies to its rarity.

$ 5,000-7,000

128

129

129

A GERMAN SILVER HAVDALAH COMPENDIUM, MARTIN CARL HANIAS, GEN. DUBLON, NUREMBERG, CIRCA 1740

shaped domed base, sliding candle holder above a spice compartment with four-section drawer
marked on base
height 8⅜ in.; 21.3 cm

PROVENANCE
Sotheby's, Tel Aviv, December 9, 1999, lot 166

This prolific maker of Judaica is discussed in Karin Tebbe et al., *Nürnberger Goldschmiedekunst,* no. 317, pp. 156-157. A Torah crown 1719-33 and a Sabbath lamp 1735-39 are listed, and other pieces are mentioned, including a Torah shield at Temple Emanu-El, New York.

$ 6,000-8,000

130

A GERMAN PEWTER PURIM PLATE, HALLE A. SAXE, DATED 1750

the outer rim engraved with flowers, shells, and fruits, the interior engraved with two concentric Hebrew inscriptions divided by a band of strapwork and shells
marked on base with maker's mark C ? above a vase of flowers and numbers ? 4 5, city mark and another
diameter 9½ in.; 24 cm

$ 3,000-5,000

130

131

A GERMAN PEWTER HANUKAH LAMP

in 18th century style, the back topped with a shell flanked by demi-cherubs, with wriggle work engraving of a stylized tulip, removable rack of lamps, serpentine fronted oil pan, on ball and claw feet, with two detachable pails and two servant lights
apparently unmarked
height 11 in.; 27.9 cm

$ 3,000-5,000

131

שבת

132

A GERMAN PARCEL-GILT SILVER TORAH SHIELD, GEORG NICOLAUS BIERFREUND I, NUREMBERG, 1779-83

applied twisting columns enclosing chased tablets above a box for portion plaques below an applied gilt crown and rampant lions, surrounded by Rococo chasing, fitted with one later portion plaque
marked on front and back of portion plaque compartments
height 10 in.; 25.4 cm

PROVENANCE

Christie's, Amsterdam, November 13, 2001, lot 372

George Nicolaus Bierfreund, master in 1740, prolific craftsman of secular and ritual objects, a Kiddush cup dated 1775-9, is listed under *Nürnberger Goldschmiedekunst* 1541-1868, pp. 59, no. 12.

$ 15,000-25,000

133

A GERMAN SILVER SPICE TOWER, POSSIBLY 18TH CENTURY

bearing marks on foot and body for Rötger (Rudiger) Herfurth, Frankfurt-am-Main (mid 18th century) of hexagonal tower form pierced and engraved with foliate strapwork, sliding bolt to the door, the rim applied with scroll brackets topped by pennants, the spire with ball and pennant finial, baluster stem leading into openwork raised dome base
height 12 in.; 30.5 cm

PROVENANCE

Furman Collection, CAT no. JAF 139, *Treasures of Jewish Art,* pp. 120-121
Sotheby's, New York, December 12, 2000, lot 59

A similar spice tower by this maker was sold Collection of Shlomo Moussaieff, Sotheby's, New York, December 15, 2016, lot 279.

See Wolfgang Scheffler, *Goldschmiede Hessens*, p. 296 for this mark.

$ 20,000-30,000

133

134

134

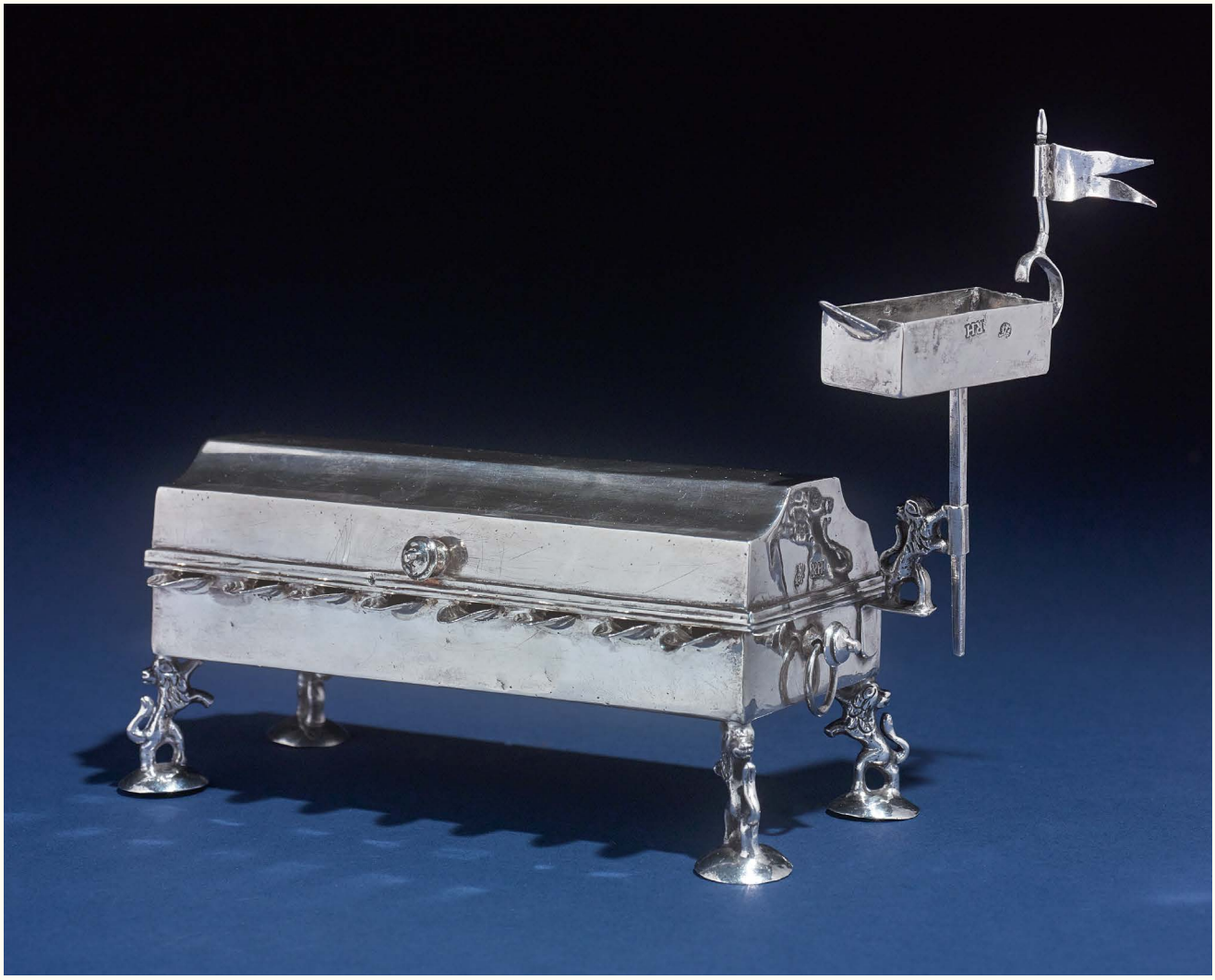
A GERMAN SILVER HANUKAH LAMP, RÖTGER HERFURTH, FRANKFURT, CIRCA 1770

typical form with rococo cartouche enclosing a menorah, the center tooled in a checker patterns, supported by four rampant lions, has servant light
marked on backplate and cover with maker's mark and city mark
height 6⅜ in.; 16.3 cm

Rötger (Rudiger) Herfurth was born in 1722, became master in 1748 and died in 1776. He specialized in Judaica and produced many Kiddush Cups, and is noted for Hanukah Lamps with distinctive rococo back plates and lion rampant supports. See Wolfgang Scheffler, *Goldschmiede Hessens*, no. 444 pp. 296-97.

A similar typical example is in the Jewish Museum New York, see Susan Braunstein, *Five Centuries of Hanukkah Lamps from the Jewish Museum*, p. 235, no. 157.

$ 8,000-12,000



135

135

A GERMAN SILVER HANUKAH LAMP, RÖTGER HERFURTH, FRANKFURT, CIRCA 1770

chest-form with hinged cover and lion rampant feet, with rectangular servant light with flag
marked inside body, on cover, and servant light
length 6 in.; 15.2 cm

A similar lamp, formerly in the Zagayski Collection, was in the Furman Collection, JAF no. 103, *Treasures of Jewish Art*, pp. 182-3. Another by Balthazar Leschorn?, also Frankfurt, is in the Jewish Museum, New York. See Susan Braunstein, *Five Centuries of Hanukkah Lamps from the Jewish Museum*, p. 235, no. 155.

$ 12,000-18,000

136

137

136

A GERMAN SILVER-GILT KIDDUSH CUP, HIERONYMUS MITTNACHT, AUGSBURG, 1763-65

octagonal bowl chased with rococo floral and shell motifs below Hebrew inscription, baluster stem, and scalloped base chased with shellwork, engraved on foot in script *F M* and later with Roman numerals *1653*
marked on cup and base with maker's mark and city mark with date letter Q
height 4⅞ in.; 12.4 cm

$ 10,000-15,000

137

A GERMAN SILVER-GILT KIDDUSH CUP, FRANZ CHRISTOPH MEDERLE, AUGSBURG, 1761-63

octagonal bowl chased with Rococo motifs below later Hebrew inscription, baluster stem, base chased with shellwork
marked on upper rim with maker's mark and city mark probably incorporating the letter P
height 5 in.; 12.7 cm

Franz Christoph Mederle, of Stein, Austria, master in Augsburg 1729, died in 1765, specialized in religious silver. See Helmut Seling, *Die Augsburger Gold-und Silberschmiede,* p. 551, no. 2219.

$ 8,000-12,000

138

138

A GERMAN SILVER-GILT KIDDUSH CUP, FRANZ CHRISTOPH MERDERLE, AUGSBURG, 1761-63

octagonal bowl chased with Rococo motifs below later engraved Hebrew blessing, baluster stem, scalloped base chased with shellwork
marked on upper rim with city mark incorporating date letter P and maker's mark
height 4⅞ in.; 12.4 cm

PROVENANCE
Jacob Michael Collection, Christie's, New York, October 25, 1982, lot 96

For more, see footnote to preceding lot.

$ 10,000-15,000

קול ששון וקול שמחה קול חתן וקול כלה בא
אם לא אזכרכי אם לא אעלה

140

139

A RARE PAIR OF GERMAN SILVER COVERED CUPS, IGNATIUS CASPER BERTHOLT, AUGSBURG, 1777-79

on shaped circular foot, baluster stem, waisted body and foot chased with rococo shell and foliate motifs, gilt interior, slip on lids with matching chasing and rayed disc finial, engraved with Hebrew inscriptions along rim for marriage, gilt interiors
each marked on rim, foot, and lid with city mark including date letter Y for 1777-79 and maker's mark
height 8½ in.; 21.6 cm

The rims are engraved with wedding blessing which translated reads: May there be heard soon, lord over G-d, in the cities of Judah and in the streets of Jerusalem, the sound of joy and gladness, the voice of husband and bride, Blessed are you who gladden husband and bride". Also engraved If I forget you, Jerusalem, may my right hand forget its skill. May my tongue cling to the roof of my mouth if I do not remember you, if I do not consider Jerusalem my highest joy" [Psalm 137:5-6].

Ignatius Caspar Bertholt was born in 1719, son of silversmith Franz Ignas Bertholt, became master in 1750 and died in 1794, specialized in religious silver. See Helmut Seling, *Die Augsburger Gold- und Silberschmiede 1529-1868,* no. 2405, p. 618.

$ 40,000-60,000

140

A GERMAN SILVER HANUKAH LAMP, MAKER'S MARK A.G., BERLIN, 1788-1802

shaped rococo cartouche backplate chased with a swag of flowers, on four bracket feet, with leaf and twig stem, has servant light
marked on backplate, also stamped with Prussian control mark c. 1810
height 6 in.; 15.2 cm

A very similar lamp by this maker was in the Michael and Judy Steinhardt Collection, sold Sotheby's, New York, April 23, 2013, lot 136.

$ 6,000-8,000

141

141

A LARGE GERMAN PEWTER SEDER PLATE, DATED 1792

the center engraved with a seder within a star surrounded by figures of Moses and the four sons, the rims with the signs of the Zodiac
marked on base twice with angel mark ? C Kra... Blok Zinn with name
diameter 13¾ in.; 35 cm

$ 3,000-5,000

142

A CONTINENTAL STEEL SWIVEL FOB SEAL, PROBABLY GERMAN, 18TH CENTURY

one face with inscribed cartouche enclosing merchant's mark and initials I.F. below crowned Hebrew inscriptions, the other face with birds, hound, column and shield monogrammed I.F. script
length 1⅜ in.; 3.5 cm

The inscription translated reads: "Judah b[en] R[eb] A[braham?]... of Wessel".

$ 1,000-1,500

142

143

A GERMAN SILVER HANUKAH LAMP, PROBABLY DARMSTADT, 19TH CENTURY

in Frankfurt style, the backplate embossed and chased with two lions flanking a crowned cartouche enclosing a menorah, the lamp compartment with hinged pattern lid, set on ball and claw feet, servant light held by lion
marked on backplate and lid
height 7¼ in.; 78.5 cm

PROVENANCE

Jacob Michael Collection, Christie's, New York, October 25, 1982, lot 127

$ 5,000-7,000

143

144

A GERMAN PARCEL-GILT SILVER TORAH SHIELD, BERLIN, CIRCA 1840

arched rectangular, applied with gilt Tablets flanked by lion supporters and below an openwork crown, all above a compartment for portion plaques now with one later plaque, the sides with fluted columns topped by flower urns, with a palm canopy, two hanging bells, has chain
marked beneath plaque with city mark, apparently no maker's mark
height 9½ in.; 24.1 cm

A shield of similar design by Johan Christian Samuel Kessner, 1804-28?, Berlin, is in the collection of The Jewish Museum, New York, see Rafi Grafman, *Crowning Glory, Silver Ornaments of the Jewish Museum, New York*, p. 117, no. 84.

$ 5,000-7,000

144

145

145

TSENERENE (EXEGETICAL RENDERING OF THE PENTATEUCH, FIVE SCROLLS, AND HAFTAROT IN YIDDISH), RABBI JACOB BEN ISAAC RABBINO OF JANOVA, SULZBACH: S. ARNSTEIN UND SÖHNE, 1826

256 folios (8 1/8 x 7 1/8 in.; 206 x 182 mm).

ONE OF THE MOST POPULAR AND INFLUENTIAL BOOKS OF ASHKENAZIC JEWRY, ACCOMPANIED BY BOLD ILLUSTRATIONS.

Following in a long tradition of Yiddish translations and paraphrases of the Bible, Rabbi Jacob ben Isaac Rabbino of Janova (d. 1623) composed his *Tsenerene* in the vernacular of Ashkenazic Jewry in order to open up the text of the Pentateuch, Five Scrolls, and *haftarot* to the common folk. Although the title is taken from the opening words of Song of Songs 3:11 ("O maidens of Zion, go forth and gaze") and the book would, with time, come to be known as the "Women's Bible," it was originally intended for consumption by members of both genders. Drawing on the Talmud, *midrashim*, and medieval commentaries by Rashi, Nahmanides, Rabbeinu Bahya, and others, the work combines plain-sense and homiletical interpretations with stories, legends, and edifying material. *Tsenerene* achieved immense popularity, going through hundreds of editions from the early seventeenth century up to the present day. By the late seventeenth century, some publishers had begun to incorporate a series of woodcuts illustrating scenes from the Bible. The present edition improved upon an earlier printing by the same press from 1799 by resetting the type, sharpening the contours of its sixty-six illustrations, and placing them in their proper locations throughout the book.

$ 1,000-2,000

146

146

BIRKHOT HA-HAFTARAH (BLESSINGS RECITED OVER THE LECTION FROM THE PROPHETS), SCRIBE: ELIJAH BUNIMOWITSCH, FRANKFURT AM MAIN: 1889

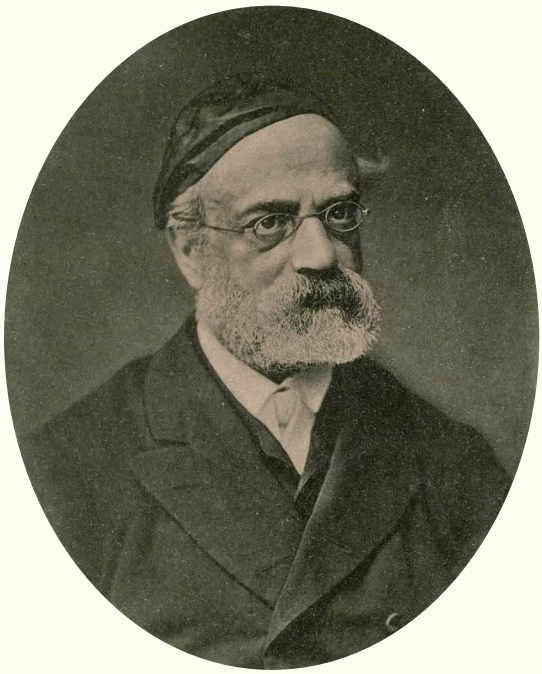
4 folios (11 1/2 x 8 1/4 in.; 293 x 210 mm) on parchment.

A DELUXE MANUSCRIPT OF THE *HAFTARAH* LITURGY.

This meticulously-penned and beautifully-decorated book of blessings would have been kept on the *bimah* (Torah reader's desk) in a synagogue. Those individuals honored by being called up to read the *haftarah* (lection from the Prophets) were expected to recite certain of these benedictions beforehand and afterward, depending on the occasion (Sabbath, public fast, pilgrimage festival, Rosh Hashanah, or Yom Kippur). Two interesting textual features of this work are the inclusion of the words *ve-tikkom nakam* (avenge the vengeance) in the second post-*haftarah* blessing and the varying customs cited regarding the conclusion of the fourth blessing on Yom Kippur (with specific reference to the practice in Frankfurt).

Elijah Bunimowitsch was a professional scribe and is known to have copied a Torah scroll on behalf of Baron Wilhelm Carl von Rothschild (1828-1901), the last head of the Rothschild bank branch in Frankfurt and a major philanthropist. After Rothschild's passing, many of the books he collected were transferred to the Universitätsbibliothek in Frankfurt, which now holds four Bunimowitsch manuscripts, one of which was written for Rothschild on the occasion of his seventieth birthday in 1898. The present lot, executed in Bunimowitsch's signature decorative style, includes a dated dedicatory cartouche at the end with a space left blank for insertion of a name, suggesting that the scribe may have produced at least some of his deluxe liturgical artworks as gifts.

$ 10,000-15,000



147

A PRESENTATION VOLUME TO RABBI SAMSON RAPHAEL HIRSCH ON HIS TWENTY-FIFTH JUBILEE YEAR, FRANKFURT AM MAIN, SEPTEMBER 17, 1876, WITH A NINETEENTH-CENTURY SILVER CROWN BEARING PRESENTATION INSCRIPTIONS TO RABBI HIRSCH FROM THE LIWJATH CHEN SOCIETY OF FRANKFURT

Presentation Volume: 7 folios (16 1/4 x 12 3/8 in.; 412 x 315 mm), 2 on parchment, 5 on paper (including two blanks), each folio separated by a tissue guard. Modern elaborately blind-tooled morocco with dedicatory inscription lettered in blind on upper board; place and date lettered in gilt on spine.
Crown: Height: 5 1/2 in.; 140 mm.
Diameter: 6 1/2 in.; 165 mm.

PROVENANCE
Presented to Rabbi Samson Raphael Hirsch (1808-1888) for 25 years as Rabbi in Frankfurt in 1876

$ 100,000-150,000

Rabbi Samson Raphael Hirsch (1808-1888), foremost exponent of German Orthodoxy in the nineteenth century, was born and raised in Hamburg, where he studied under the tutelage of his grandfather and Hakham Isaac Bernays (1792-1849) and later attended the University of Bonn for a year (1829). After serving as *Landrabbiner* (district rabbi) of Oldenburg during the period 1830-1841, Hirsch took positions first in Hanover (1841) and then in Nikolsburg (1846) before finally answering the call of the newly-established Israelitische Religionsgesellschaft (IRG)/Adath Jeschurun congregation of Frankfurt am Main (1851).

Frankfurt would quickly become Hirsch's most important rabbinate, for it was there that he succeeded in implementing the unique conception of Judaism that he had been developing since his youth. As a champion of *Torah im derekh erets* (*Avot* 2:2), which he interpreted to refer to staunch obedience and faithfulness to tradition coupled with deep engagement with higher secular culture and civilization, Hirsch founded three schools in

continued

Seiner Ehrwürden

Herrn Rabbiner

Samson Raphael Hirsch

zu seinem

25 jährigen Jubiläum

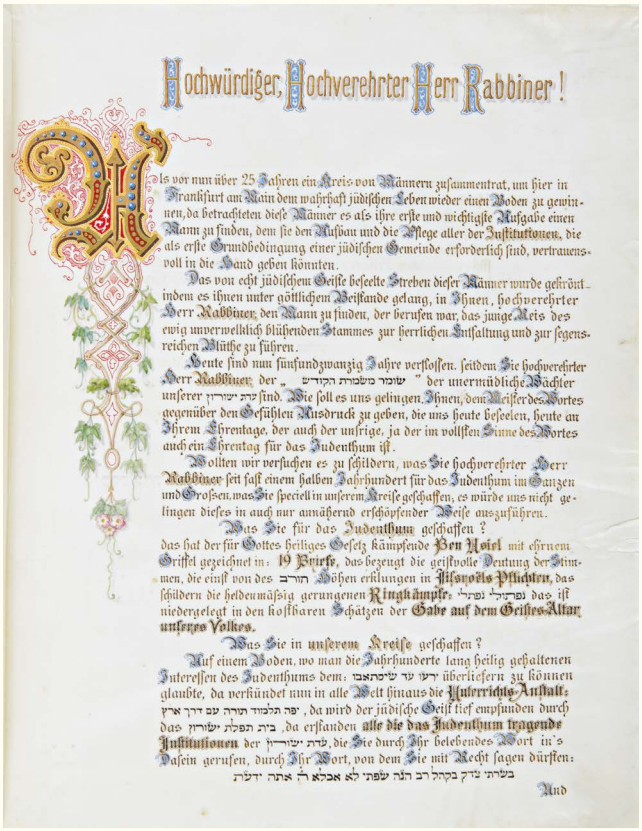
gewidmet

von

הקהל עדת ישורון

Frankfurt a. M. den 17. September 1876

פראנקפורט דמיין כח אלול שנת תרלו לפ"ק


Hochwürdiger, Hochverehrter Herr Rabbiner!

Als vor nun über 25 Jahren ein Kreis von Männern zusammentrat, um hier in Frankfurt am Main dem wahrhaft jüdischen Leben wieder einen Boden zu gewinnen, da betrachteten diese Männer es als ihre erste und wichtigste Aufgabe einen Mann zu finden, dem sie den Ausbau und die Pflege aller der Institutionen, die als erste Grundbedingung einer jüdischen Gemeinde erforderlich sind, vertrauensvoll in die Hand geben könnten.

Das von echt jüdischem Geiste beseelte Streben dieser Männer wurde gekrönt, indem es ihnen unter göttlichem Beistande gelang, in Ihnen, hochverehrter Herr Rabbiner, den Mann zu finden, der berufen war, das junge Reis des ewig unverwelklich blühenden Stammes zur herrlichen Entfaltung und zur segensreichen Blüthe zu führen.

Heute sind nun fünfundzwanzig Jahre verflossen, seitdem Sie hochverehrter Herr Rabbiner, der „ שומר משמרת הקודש " der unermüdliche Wächter unserer שרת ישורון sind. Wie soll es uns gelingen, Ihnen, dem Meister des Wortes gegenüber den Gefühlen Ausdruck zu geben, die uns heute beseelen, heute an Ihrem Ehrentage, der auch der unsrige, ja der im vollsten Sinne des Wortes auch ein Ehrentag für das Judenthum ist.

Wollten wir versuchen es zu schildern, was Sie hochverehrter Herr Rabbiner seit fast einem halben Jahrhundert für das Judenthum im Ganzen und Grossen, was Sie speciell in unserem Kreise geschaffen, es würde uns nicht gelingen dieses in auch nur annähernd erschöpfender Weise auszuführen.

Was Sie für das Judenthum geschaffen?

das hat der für Gottes heiliges Gesetz kämpfende Pen Noïel mit ehrnem Griffel gezeichnet in: 19 Briefe, das bezeugt die geistvolle Deutung der Stimmen, die einst von des הורב Höhen erklungen in Israëls Pflichten, das schildern die heldenmässig gerungenen Ringkämpfe: נפתולי נפתלי das ist niedergelegt in den kostbaren Schätzen der Gabe auf dem Geistes-Altar unseres Volkes.

Was Sie in unserem Kreise geschaffen?

Auf einem Boden, wo man die Jahrhunderte lang heilig gehaltenen Interessen des Judenthums dem: ירש עד שיסתאבו überliefern zu können glaubte, da verkündet nun in alle Welt hinaus die Unterrichts-Anstalt: יפה תלמוד תורה עם דרך ארץ, da wird der jüdische Geist tief empfunden durch das בית תפלת ישורון, da erstanden alle die das Judenthum tragende Institutionen der שרת ישורון, die Sie durch Ihr belebendes Wort in's Dasein gerufen, durch Ihr Wort, von dem Sie mit Recht sagen dürften:

בעורתי נדק בקהל רב הנה שפתי לא אכלא ה' אתה ידעת

And

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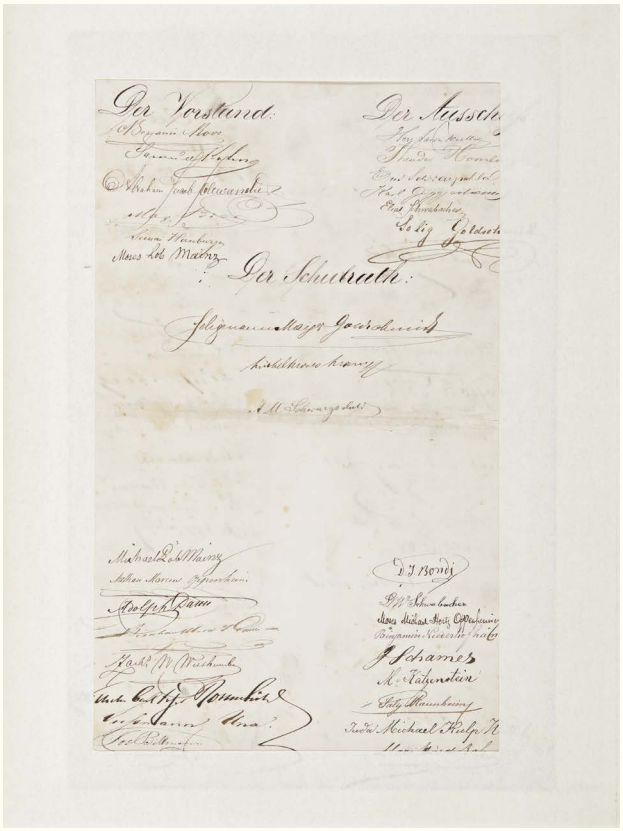
Der Vorstand.

Der Ausschuß

Der Schriftführer.

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Frankfurt espousing a philosophy that cherished the past even as it spoke in a contemporary, enlightened idiom. Hirsch also played a central role in defending Orthodoxy against the critiques leveled by liberal and Reform Jewish thinkers, who claimed that traditional Judaism was incompatible with modern sensibilities.

Although initially in favor of remaining within the larger Jewish communal framework that was, by that point, largely dominated by Reform-minded leaders, Hirsch's stance on Jewish unity changed once he recognized the radical direction in which the German Reform movement was heading. Seeing a model for emulation in Hungarian Orthodoxy, which had, in 1871, won the right to secede from local Reform congregations, Hirsch pushed for the passage of similar legislation in Prussia. In July 1876, the so-called *Austrittgesetz*, or Law of Secession, was passed, providing the legal basis for the creation of an organizational framework for Hirschian neo-Orthodoxy.

In recognition of Hirsch's unstinting devotion to his community and of his formulation and advancement of a modern Orthodox philosophy, the Adath Jeschurun congregation celebrated their rabbi's silver anniversary in 1876. Contemporary newspapers report that the festivities began Saturday night, September 16 and continued into the evening of Sunday, September 17. In the September 27 issue of *Der Israelit*, we read that representatives of the IRG, many Frankfurt Jewish societies, and foreign communities assembled in Hirsch's home at 10am on Sunday morning. First to speak was Mr. Karl Guggenheim, who expressed thanks and congratulations on behalf of the IRG. Next came the representatives of the Jubilee Committee, Messrs. Hackenbrock, Friesländer, and Schames, who presented Hirsch with an address signed by almost all the members of the community, housed in an expensive album. The September 29 report of *Die jüdische Presse* informs us that this address, a calligraphic masterpiece which expressed the community's thanks to Hirsch in eloquent and intimate terms, was read publicly before being handed to him.

The present lot would appear to be the referred-to address. In calligraphic German blackletter mixed with square Hebrew script, headed by a monumental initial decorated with filigree penwork and interspersed with many capitals highlighted in blue ink, the text of this parchment manuscript celebrates the storied career of Hirsch in both local and national terms. On the national

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front, Hirsch is feted for his influential theological tracts: *Neunzehn Briefe über Judenthum* (1836), *Horeb: Versuche ueber Jissroels Pflichten in der Zerstreuung* (1837), and *Naftule Naftali: erste Mittheilungen aus Naphtali's Briefwechsel* (1838); while on the local front, he is praised for the founding and/or growth of the community's religious institutions, particularly the synagogue and schools. The document ends with the Talmudic blessing that Hirsch's descendants follow in his path (*Ta'anit* 5b-6a) and the biblical wish that "your youth is renewed like the eagle's" (Ps. 103:5), so that he might continue to serve as "the light of Israel" for many, many years to come. Following the address are three paper leaves signed first by the IRG *Vorstand* (Board), *Ausschuss* (Committee), and *Schulrath* (School Board) and then by many other members of the Frankfurt community.

The presentation volume is accompanied by a silver crown, small enough to fit a miniature Torah scroll, bearing plaques with inscriptions to Hirsch from Liwjath Chen, a confraternity in Frankfurt whose members would study Torah with those mourning lost relatives. The text reads:

"In honor of the Omnipresent, in honor of the Torah, and in honor of our master, our most esteemed teacher and rabbi, Rabbi Samson, son of our teacher and rabbi, Rabbi Raphael, may his light shine, on the occasion of his having served twenty-five years as halakhic authority in the Holy Community Adath Jeschurun; from the Liwjath Chen Society of Frankfurt am Main, on 25 Elul of the weekly Torah portion [containing the words] 'That they may hear and that they may learn' [Deut. 31:12], in the year [5]636 [1876]."

The report in *Der Israelit* notes that several local organizations congratulated Hirsch during the ceremony held in his honor and that Dr. Abraham Sulzbach represented the Liwjath Chen Society in doing so. It also relates that "many of the aforementioned men presented addresses and expensive gifts" to the honoree. Similarly, *Die jüdische Presse* speaks of "sensible and tasteful gifts of honor" being given to Hirsch. According to a pamphlet published by the Rabbi Dr. Joseph Breuer Foundation Inc., the present crown passed into the collection of Rabbi Dr. Joseph Breuer (1882-1980), a descendant of Hirsch's who settled in Washington Heights, New York, and there reestablished Adath Jeschurun on American soil. Following his death, the crown was donated by his children to the Foundation for the purpose of raising funds through its sale for the printing of hitherto-unpublished works of Hirsch and his school.

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A GERMAN PARCEL-GILT SILVER TORAH SHIELD, LAZARUS POSEN, FRANKFURT, LATE 19TH CENTURY

of cartouche form, the borders chased with scrollwork interrupted by gilt pillars and lions flanking crown, gilt Tablets covered by hinged door with clasp, compartment for plaques, with three suspended bells
marked on bottom right corner
height 10½ in.; 26.5 cm

A similar shield with minor differences appears in the Lazarus Posen catalogue, image 3269.

$ 8,000-12,000

149

A GERMAN SILVER HANUKAH LAMP, LAZARUS POSEN, FRANKFURT, LATE 19TH CENTURY

domed circular base, embossed and chased with four fruit clusters, baluster stem with matching fruit cluster, branches surmounted by eight sconces and matching servant light all chased with fruit clusters, large central bud finial
marked on base rim
height 13½ in.; 34.3 cm

$ 7,000-10,000

150

150

A LARGE GERMAN GOTHIC-STYLE SILVER SPICE TOWER, MADE BY J.D. SCHLIESSNER, HANAU, RETAILED BY LAZARUS POSEN, FRANKFURT, LATE 19TH CENTURY

shaped circular foot, openwork baluster stem, two-tier square form pierced with grapevine, chambers pierced with gothic windows, turrets at corners, flag finials
marked on rim of base
height 12 in.; 30.5 cm

$ 5,000-7,000

151

A GERMAN SILVER CHALLAH PLATE, LAZARUS POSEN, FRANKFURT, CIRCA 1916

oval, embossed with ears of wheat and loaves of bread, the rim embossed with Hebrew inscription, the center with embossed star and engraved silver anniversary inscription for June 16, 1916
length 16⅜ in.; 42 cm

The embossed inscription translated reads: "Go eat your bread in happiness" [Ecclesiastes 9:7], and "The blessing of the Lord enriches" [Proverbs 10:22].

$ 3,000-5,000

151

152

A GERMAN SILVER HANUKAH LAMP, LAZARUS POSEN, FRANKFURT, LATE 19TH CENTURY

the twisted stem set above a diamond circular base with crimped rim, embossed and chased with four fruit clusters in baroque style, the upper section with two opposing lion's masks supporting stem surmounted by eight candlesticks and matching servant light chased with baroque fruit clusters, fitted with eight removable brass candle inserts, one missing, and five silver caps
marked on base
height 11½ in.; 29.2 cm

PROVENANCE

Sotheby's, New York, June 26, 1985, lot 174

This lamp follows the form of lamp no. 7565 in the Lazarus Posen catalogue, there shown plain. This example is enriched with fruit clusters in 17th century style, an option shown on a seder plate no. 7509.

$ 5,000-7,000

152

153

A LARGER GERMAN SILVER TORAH POINTER, LAZARUS POSEN, FRANKFURT, LATE 19TH CENTURY

topped with large knop with beaded band and bright cut ornament, openwork barley twist into egg-form knop with scalloped background and large beading, decorated with wrigglework borders, fully modeled hand with ring
marked on ring and hand
length 11½ in.; 21.2 cm

This design appears in a Lazarus Posen catalogue, Image 3304

$ 3,000-5,000

153

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A GERMAN SILVER ART NOUVEAU PRESENTATION CUP, NETTER, 1899

applied with an iris spray and two medallions, German inscription, gilt interior
marked on base
height 6 in.; 15 cm

PROVENANCE
Sotheby's, Tel Aviv, May 18, 1985, lot 229
Sotheby's, New York, March 16, 1999, lot 237

One medallion shows the interior of the Frankfurt Synagogue, the other is the medal of the choir.

The inscription records the gift of this cup to Benjamin and Rosine Sonnenberger 14 June 1899 from the choir of IRG for their silver anniversary.

Benjamin Sonnenberger, Rabbi, born Bierstadt, Hesse, 1848 died circa 1915.

$ 4,000-6,000

155

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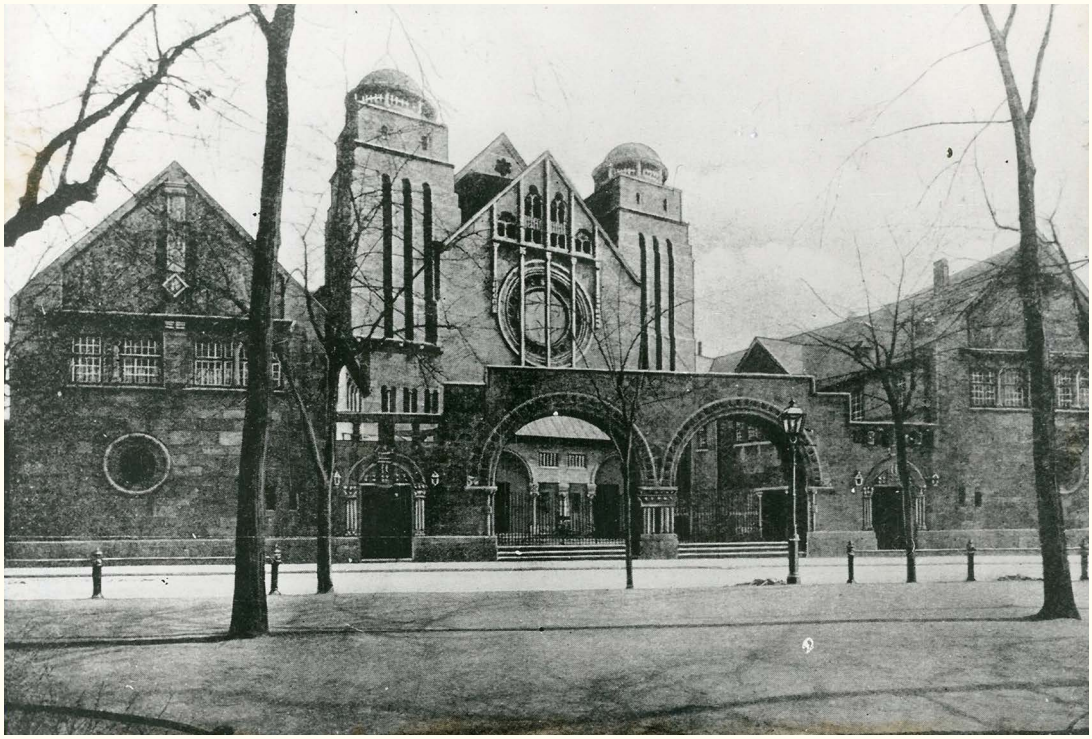
A SILVER AND MOTHER-OF-PEARL CIRCUMCISION SET, MID 19TH CENTURY

comprising a double-sided knife, a shield engraved on both sides with spreading sprays of leaves, both with stamped foliate finials, and an oval box applied with a figure of a wrapped babe, *unmarked*, in fitted satin lined leatherette case
length of case 7⅝ in.; 18 cm

◉ $ 9,000-12,000



View of the Freidberger Anlage Synagogue, Frankfurt

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A RARE GERMAN SILVER SYNAGOGUE-FORM CHARITY BOX, MAKER'S MARK BM POSSIBLY FOR BERTHOLD MULLER, FRANKFURT, SIGNED HEUN FEC., CIRCA 1907

quadrangular architectural form on ball feet, one side with a relief view of the Friedberger Anlage Synagogue, ogee arcades wrapped with ivy and stairs on each side mirroring entry archways on building, chased brick pattern and pierced lattice circular windows, urn finials at corners, dome chased with scalloped tiles topped with raised coin slot decorated to match arches, Hebrew and German inscriptions
marked on base B.M. and signed Heun Fec. for Reinhold Heun
height 6 in.; 15.2 cm

Made to raise funds and commemorate the building of the Freidberger Anlage Synagogue in 1907 (destroyed in 1938).

Engraved with the phrase: "Enlarge the place of your tent" [Isaiah 54:2] and with the date August 29, 1907.

The scene of the synagogue is a reduced version of Reinhold Heun's large plaque struck to mark the completion of the new additions to the synagogue by the firm of Jurgensen and Bachman of Charlottenburg. The building was formally dedicated 29 August 1907. This plaque was described in the *American Journal of Numismatics*, vol. 42-43, p.76, 1908. The author notes "its artistic treatment, unusually high relief and its excellent workmanship." Impressions were struck in silver and bronze and put on sale at Leo Hamburger, Scheffelstrasse 24, Frankfurt.

Two plaquettes of the scene, of the same size as the that on the charity box are in the collection of the Jewish Museum, New York. Similar plaquettes signed K.Goetz were also produced.

We are grateful to Claudia Nahson, Senior Curator, Jewish Museum, New York, for help in cataloguing this lot.

$ 20,000-30,000

End of Session One

בית תפלה ישורון
DIE NEUE SYNAGOGE DER ISRAEL. RELIGIONSGESELLSCH
ZU FRANKFURT A/M.
ליום חנוכתו ה יט אלול שנת
29.VIII.07.

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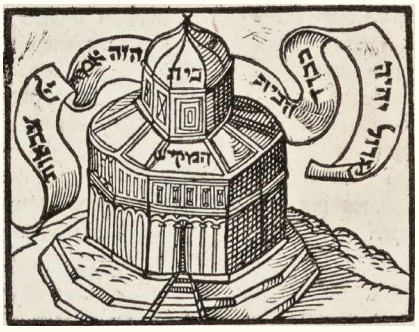

157, DETAIL

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SEFER TORAT HA-OLAH (PHILOSOPHICAL AND SCIENTIFIC TREATISE), RABBI MOSES ISSERLES, PRAGUE: MORDECHAI BAR GERSHOM KATZ, 1570; WITH SEFER ORHOT TSADDIKIM (ANONYMOUS ETHICAL TREATISE), FRANKFURT AM MAIN, 1687

2 volumes in 1 (10 7/8 x 7 in.; 276 x 177 mm): *Sefer torat ha-olah*: 179 folios (foliation: [1-6], 1-[173]) on paper; *Sefer orhot tsaddikim*: 22 folios on paper.

THE FIRST EDITION OF A SIGNIFICANT PHILOSOPHICAL WORK BY A GREAT HALAKHIST.

Rabbi Moses Isserles (1525/1530-1572) is best known for his glosses on the *Shulhan arukh* of Rabbi Joseph Caro (1488-1575). In the present theological and scientific tract, however, he displays his mastery of rationalist philosophy in discussing the symbolism, meaning, and purpose of the Holy Temple, its measurements, and the sacrifices offered there. Isserles attempts to justify the study of philosophy and show its consistency with Kabbalah, the differences between these fields being (in his view) merely a matter of terminology. Considerable attention is given here to astronomy, which, together with cosmological processes, is correlated to the measurements of the Temple. Isserles follows Maimonides in believing that Aristotle is correct concerning the sublunar world but in error as regards Creation. His discussions of philosophy and science drew attacks from his relative Rabbi Solomon Luria (ca. 1510-1574), to whom he later replied in several printed responsa.

The present copy of *Sefer torat ha-olah* is bound together with the Frankfurt, 1687 edition of *Sefer orhot tsaddikim* (The Paths of the Just), an anonymously-authored, highly influential work of Jewish ethics probably written in Germany in the fifteenth century and published numerous times in various forms and languages since it first appeared in print (first Yiddish edition: Isny, 1542; first Hebrew edition: Prague, 1581).

$ 18,000-22,000

158

GUR ARYEH (SUPERCOMMENTARY ON RASHI'S PENTATEUCH COMMENTARY), RABBI JUDAH LOEW BEN BEZALEL OF PRAGUE, PRAGUE: MORDECHAI, BEZALEL, AND SAMUEL KATZ, 1578-1579

228 folios (12 1/2 x 7 3/8 in.; 316 x 187 mm).

THE FIRST EDITION OF A CLASSIC EXPOSITION ON RASHI'S CANONICAL PENTATEUCH COMMENTARY.

Rabbi Judah Loew ben Bezalel, better known as Maharal of Prague (ca. 1525-1609), the scion of a noble, scholarly family hailing from Worms, spent the years 1553 to 1573 as *Landesrabbiner* (district rabbi) of Moravia before moving to Prague. There, he founded a yeshiva, organized a Mishnah study circle (see lot 160), and regulated the statues of the local *hevra kaddisha*. After at least one stint as rabbi in Posen, he returned to Prague, serving as its chief rabbi until his death. An ascetic, pietistic polymath and charismatic leader, Maharal of Prague famously attached great importance to proper pedagogy, criticizing the approach of his contemporaries who started teaching youths advanced subjects before they had mastered the basics. He was particularly incensed by those who "teach boys Bible with the commentary of Rashi, which they do not understand." The present work, Maharal's first in print, is an important supercommentary on Rashi, including discussions of the biblical text, Targum, and Midrash.

$ 9,000-11,000

158

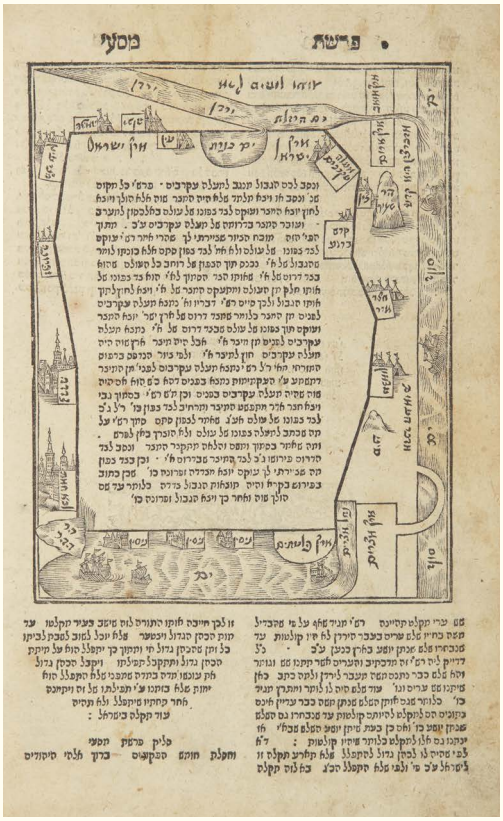
159

SEFER LEVUSH HA-ORAH (SUPERCOMMENTARY ON RASHI'S PENTATEUCH COMMENTARY), RABBI MORDECHAI JAFFE, PRAGUE: HAYYIM BAR JACOB HA-KOHEN FOR ABRAHAM AND JUDAH LEIB SCHEDEL, 1603

100 folios (11 3/8 x 7 1/4 in.; 289 x 184 mm).

Levush ha-orah, a supercommentary on Rashi's Pentateuch commentary, is the sixth book of Jaffe's ten-part *Levush malkhut* series (see lot 164). In addition to explaining the words of Rashi themselves, the author engages the comments of other prominent Rashi exegetes, particularly Rabbis Elijah Mizrahi (ca. 1450-1526) and Judah Loew ben Bezalel of Prague (ca. 1525-1609) (see lot 158). The present complete copy of the work includes the important map of the Land of Israel, as well as the rare unfoliated appendix, which contains the author's halakhic insights in the field of *Orah hayyim* that occurred to him after the first edition of his *Levush ha-tekhelet* and *Levush ha-hur* had already been printed (Lublin, 1590).

$ 5,000-7,000



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MISHNAYOT WITH THE TOSEFET YOM TOV COMMENTARY OF RABBI YOM TOV LIPMANN HELLER, PRAGUE: MOSES BEN JOSEPH BEZALEL KATZ, 1614-1617

6 volumes (approx. 8 1/2 x 6 3/8 in.; 215 x 162 mm): Vol. 1 (*Zera'im*): 86 folios; Vol. 2 (*Mo'ed*): 111 folios; Vol. 3 (*Nashim*): 108 folios; Vol. 4 (*Nezikin*): 132 folios; Vol. 5 (*Kodoshim*): 117 folios; Vol. 6 (*Tohorot*): 160 folios.

THE RARE FIRST EDITION OF THE FIRST PUBLISHED COMMENTARY OF AN ASHKENAZIC SCHOLAR ON THE ENTIRE MISHNAH.

Yom Tov Lipmann Heller (1578-1654), born in Wallerstein, Upper Swabia, studied with luminaries such as Rabbis

MISHNAH
VOL. 6
TOHOROT
VOL. 5
NEZIKIN
VOL. 3
NASHIM
VOL. 2
MOED
VOL. 1
ZRAIM
PRAG
1617

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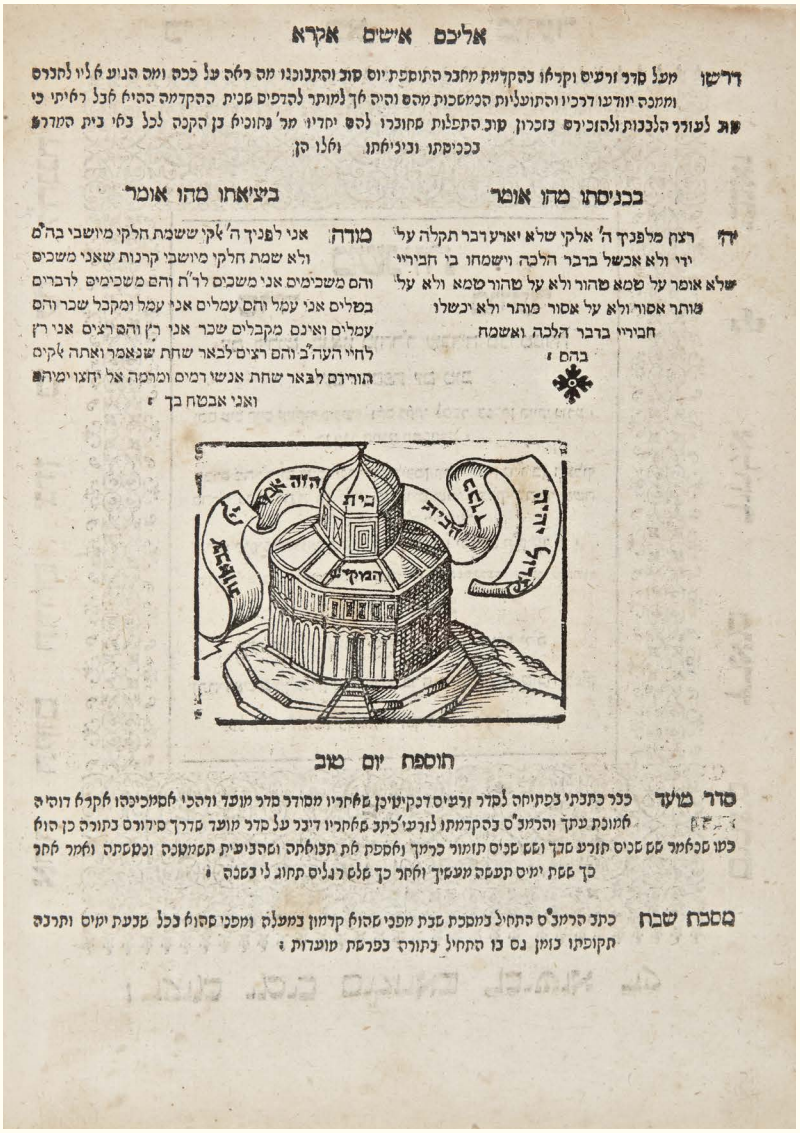


160

Jacob Ulma Günzburg (d. 1616) in Friedberg and Judah Loew ben Bezalel (Maharal; ca. 1525-1609) and Solomon Ephraim of Luntshits (1550-1619) in Prague. For over half a century, he served as rabbi and/or rabbinic judge in the Jewish communities of Prague, Nikolsburg, Vienna, Niemirów, Włodzimierz, and Krakow. Among Heller's many scholarly writings, the best-known is his *Tosefet yom tov* (later styled *Tosefot yom tov*). In this pioneering work, written while he participated in a Mishnah study group founded by Maharal in Prague, Heller undertook to provide Tosafist-like commentary to the entire Mishnah and to one of its greatest expositors, Rabbi Obadiah of Bertinoro (ca. 1450-ca. 1516). *Tosefet yom tov* aims to arrive at the *peshat* (plain sense meaning) of the Mishnah by establishing the correct text thereof, explaining difficult words therein (sometimes via Greek etymologies), and resolving various internal contradictions. In the process, it also helpfully summarizes earlier commentaries and clarifies points of practical law. According to Heller biographer Joseph Davis, the work is "[o]ne of the literary monuments of Renaissance culture among the Jews of Prague." It quickly achieved wide popularity, even going through a second edition during its author's lifetime (Krakow, 1642-1645), and has remained a staple of traditional study to this day. The present lot is a rare set of all six orders of the Mishnah, printed together with the Bertinoro and Heller commentaries. It lacks only the seven unfoliated errata leaves appended to the end of some copies of volume 3.

$ 200,000-250,000

161

161

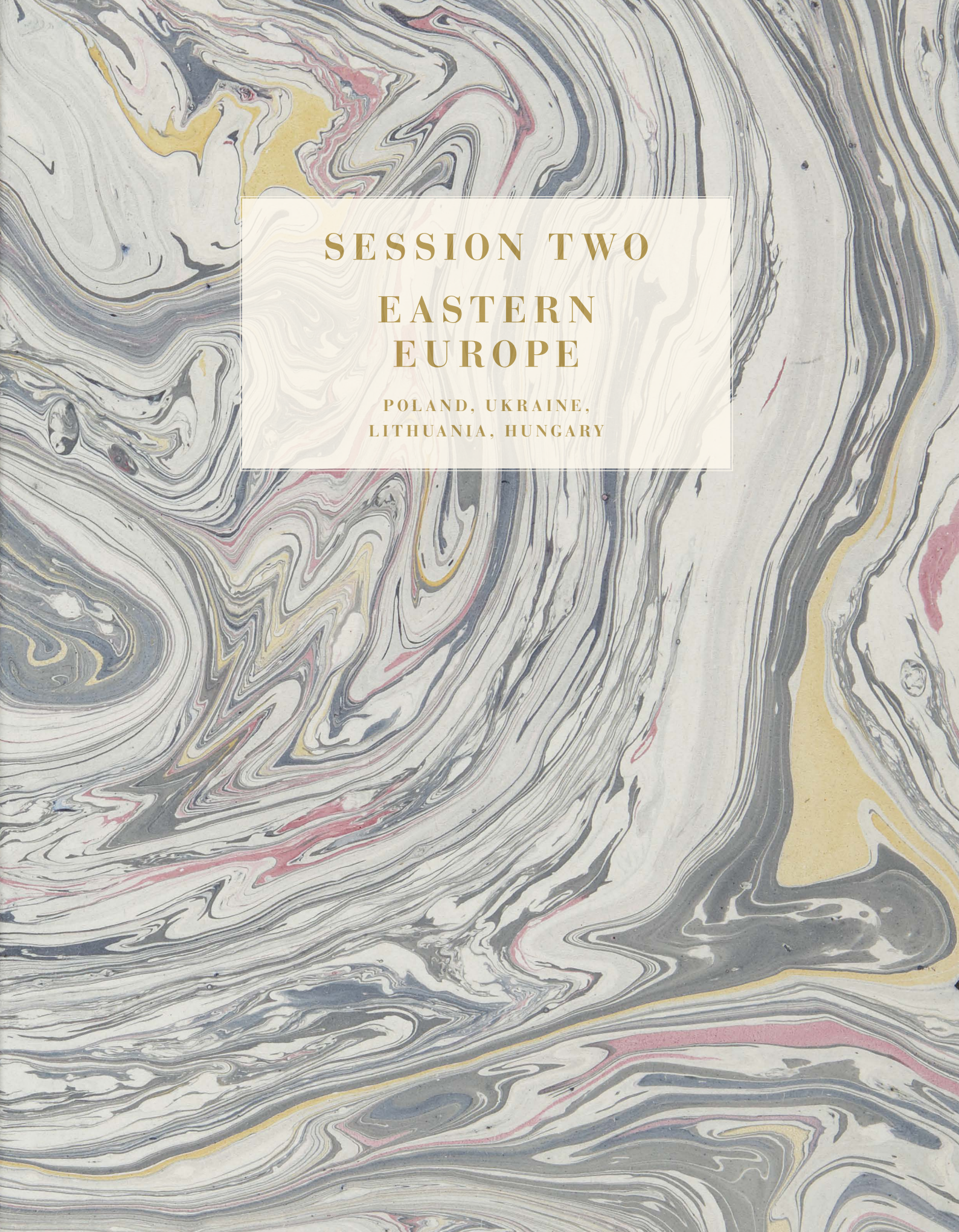
MAHZOR (FESTIVAL PRAYER BOOK) ACCORDING TO THE POLISH RITE, VOLUME 2, WECKELSDORF: SONS OF JUDAH BAK, 1680

86 of 134 folios (11 1/2 x 7 3/8 in. 291 x 188 mm).

AN EXTREMELY RARE COPY OF ONE VOLUME FROM THE ONLY HEBREW TITLE PRINTED IN WECKELSDORF.

The Baks were a major printing family active first in Italy and later in Prague. Jacob (1630-1688) and Joseph (d. 1696) inherited the business from their father Judah (d. 1671), publishing under the name "Sons of Judah Bak." The present lot is volume two (*Parashat shekalim* through Shavuot) of a two-volume Polish-rite *mahzor*, including the special prayers, liturgical poems, and public synagogue readings for holidays and special Sabbaths, with a commentary compiled by Rabbi Moses ben Abraham Schedel of Prague (originally printed in 1585-1586 and later reprinted in 1606). For unknown reasons (perhaps due to plague), the Bak press temporarily ceased operations in Prague and relocated about 180 km northeast to Weckelsdorf (present-day Teplice nad Metují, Czech Republic), where it produced the present *mahzor*, the only Hebrew title printed in that town.

$ 5,000-7,000



SESSION TWO

EASTERN EUROPE

POLAND, UKRAINE,
LITHUANIA, HUNGARY

162

162

TORAT HA-HATTAT (TREATISE ON THE LAWS OF KASHRUT), RABBI MOSES ISSERLES, KRAKOW: ISAAC BEN AARON PROSTITZ, 1569

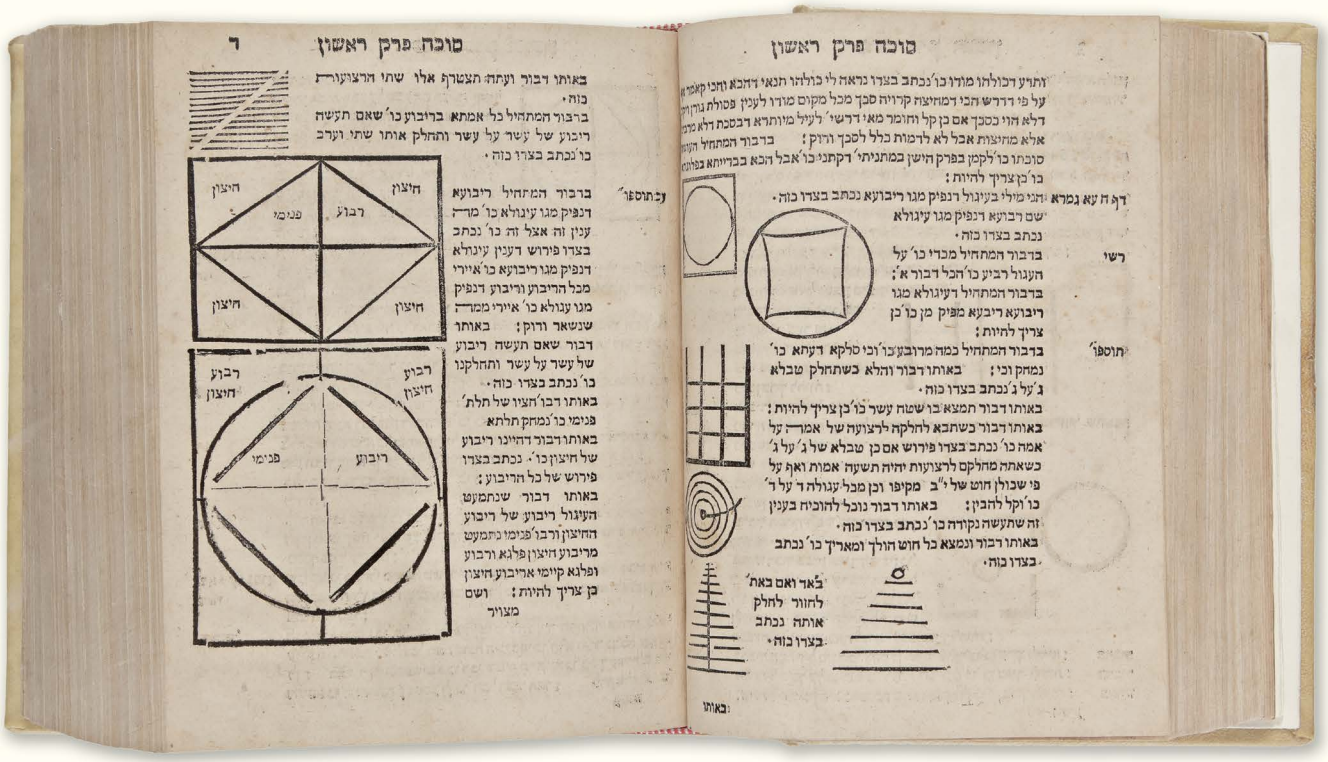
127 folios (7 34 x 5 58 in.; 195 x 142 mm).

THE FIRST EDITION OF AN IMPORTANT TRACT BY ONE OF THE PREEMINENT ASHKENAZIC HALAKHISTS, INCLUDING THE FIRST PARTS OF HIS GLOSSES TO *SHULHAN ARUKH* TO APPEAR IN PRINT.

Hebrew printing in Krakow began in the early 1530s at the press of the brothers Samuel, Asher, and Eliakim Helicz, continuing through about 1540. Starting in 1569, a new press was established by Isaac ben Aaron Prostitz (of Prossnitz; d. 1612), who had received a fifty-year license to print from King Sigismund Augustus. Having trained in Italy, Prostitz brought with him equipment purchased from venerable Venetian presses as well as the scholarly proofreader Samuel Böhm (d. 1588). Over the course of the following sixty years, Isaac and his successors issued approximately two hundred tiles of high quality.

The present work is a classic halakhic treatise by Rabbi Moses Isserles (Rema; 1525/1530-1572). Modeled on the *Issur ve-hetter/Sha'arei dura* of the thirteenth-century Rabbi Isaac Dueren (first edition: Krakow, 1534), it includes lengthy discussions of all the laws of *kashrut* as practiced in Ashkenazic communities at the time. The printers added to this an epitomized version of the section of Rabbi Joseph Caro's *Shulhan arukh* treating *Hilkhot niddah* (the laws of women in menses), together with Rema's glosses thereto. Rema's comments on *Orah hayyim* would not appear until the following year, and his complete glosses to the entire *Shulhan arukh* would first be published in 1577-1580. The Prostitz firm would go on to print *Torat ha-hattat* three more times in 1577, 1590, and approximately 1600.

$ 25,000-35,000



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SEFER HOKHMAT SHELOMOH (GLOSSES ON THE TALMUD), RABBI SOLOMON LURIA, KRAKOW: [ISAAC BEN AARON PROSTITZ?], 1582

19 parts in 1 volume (7 x 5 1/2 in.; 178 x 138 mm): Part 1 (*Berakhot*): 17 folios; Part 2 (*Shabbat*): 61 folios; Part 3 (*Eiruvin*): 44 folios; Part 4 (*Pesahim*): 40 folios; Part 5 (*Sukkah*): 23 folios; Part 6 (*Beitsah*): 12 folios; Part 7 (*Yevamot*): 52 folios; Part 8 (*Ketubbot*): 33 folios; Part 9 (*Sotah*): 19 folios; Part 10 (*Gittin*): 28 folios; Part 11 (*Kiddushin*): 34 folios; Part 12 (*Bava kamma*): 27 folios; Part 13 (*Bava metsi'a*): 34 folios; Part 14 (*Bava batra*): 69 folios; Part 15 (*Sanhedrin*): 39 folios; Part 16 (*Makkot*): 10 folios; Part 17 (*Shevu'ot*): 13 folios; Part 18 (*Hullin*): 24 folios; Part 19 (*Niddah*): 16 folios.

THE FULL FIRST EDITION OF AN IMPORTANT WORK OF TALMUDIC TEXTUAL CRITICISM.

Rabbi Solomon Luria (Maharshal; ca. 1510-1574) was a prominent talmudist, yeshiva head, and halakhic authority with a strong inclination toward independent, critical thinking. After serving rabbinates in Ostrog and Brest-Litovsk, he finally settled in Lublin, where he eventually founded his own yeshiva, raising many prominent pupils. Seeing the Talmud as the ultimate source of the *halakhah* and eschewing the work of later codifiers, Luria felt it absolutely necessary to establish the correct text of the Oral Law in order to arrive at accurate halakhic decisions. Because the text of the Talmud, Rashi, and Tosafot in the tractates printed by Daniel Bomberg in Venice was, in Maharshal's view, riddled with errors, he glossed his personal copies of these treatises with marginal corrections and comments that were eventually collated and posthumously brought to press in the form of the present work. The work continues to be printed, in abridged form, in virtually all modern editions of the Talmud. The present copy of *Sefer hokhmat shelomoh* comes from the collections of the Warsaw printer Joshua Gerson Munk and of British Sephardic Chief Rabbi Moses Gaster (1856-1939).

$ 10,000-15,000

164

SEFER LEVUSH ATERET ZAHAV GEDOLAH, SEFER LEVUSH IR SHUSHAN, SEFER LEVUSH HA-BUTS VE-HA-ARGAMAN (HALAKHIC CODES), RABBI MORDECHAI JAFFE, KRAKOW: ISAAC BEN AARON PROSTITZ, 1594-1599

3 volumes: Vol. 1: 222 folios (11 5/8 x 7 1/4 in.; 294 x 185 mm); Vol. 2: 225 folios (12 x 7 1/2 in.; 305 x 189 mm); Vol. 3: 126 folios (11 3/4 x 7 1/2 in.; 298 x 191 mm).

Rabbi Mordechai Jaffe (ca. 1535-1612), a native of Prague, was sent to Poland in his youth to study under Rabbis Solomon Luria (ca. 1510-1574) and Moses Isserles (1525/1530-1572), some of the leading lights of the generation. At the tender age of 18, he was appointed head of the yeshiva in Prague but soon found his students more interested in casuistry than in a thoroughgoing understanding of the Talmud. He thereupon decided to set about summarizing the *Beit yosef* (Venice and Sabbioneta, 1550-1559) of Rabbi Joseph Caro (1488-1575), which he found overly long, and supplementing the *Shulhan arukh* with Isserles' glosses (Krakow, 1577-1580), which he found overly short. Due to numerous hardships and interruptions, his work would not be finished for several decades.

When it was finally completed, Jaffe's *Levush malkhut* comprised ten parts, each one named for a different word or phrase in Esther 8:15-16: "Mordechai left the king's presence in royal robes [*levush malkhut*] of blue [*tekhelet*] and white [*hur*], with a magnificent crown of gold [*ateret zahav gedolah*] and a mantle of fine linen [*buts*] and purple wool [*argaman*]. And the city of Shushan [*ir shushan*] rang with joyous cries. The Jews enjoyed light [*orah*] and gladness [*simhah*], happiness [*sason*] and honor [*yekar*]." The first five sections – *Ha-tekhelet*, *Ha-hur*, *Ateret zahav gedolah*, *Ha-buts ve-ha-argaman*, and *Ir shushan* – correspond to the four volumes of Rabbi Jacob ben Asher's *Arba'ah turim* (with *Orah hayyim* split in two). The latter five – *Ha-orah*, *Ha-simhah ve-ha-sason*, *Pinnat yikrat*, *Eder ha-yekar*, and *Even ha-yekarah* – constitute commentaries and expositions on a range of subjects. The various parts (excepting *Ha-simhah ve-ha-sason*, which was never actually printed) were originally published at various presses in Lublin, Krakow, and Prague from 1590 to 1603; the first five parts would appear together for the first time in Prague in 1609.

The present lot comprises complete copies of the first editions of *Levushim* 3-5, all printed in Krakow: *Ateret zahav gedolah* on the laws of *Yoreh de'ah*, *Ha-buts ve-ha-argaman* on the laws of *Even ha-ezer*, and *Ir shushan* on the laws of *Hoshen mishpat*.

$ 12,000-18,000

165

SEFER IMREI SHEFER (SUPERCOMMENTARY ON RASHI'S PENTATEUCH COMMENTARY), RABBI NATHAN SHAPIRO, KRAKOW: [ISAAC BEN AARON PROSTITZ?, 1591]; LUBLIN: KALONYMUS BEN MORDECHAI JAFFE, 1597

261 folios (11 3/4 x 7 5/8 in.; 299 x 193 mm).

Rabbi Nathan ben Samson Shapiro (ca. 1490-1577), grandfather of the author of *Sefer megalleh amukot* (see lot 168), was an important halakhic authority and head of the rabbinic court in Grodno. His *Sefer imrei shefer*, a supercommentary on Rashi's Pentateuch commentary, doubles as a defense of Rashi against the questions posed by Rabbi Elijah Mizrahi (ca. 1450-1526), himself the author of a famous supercommentary on Rashi. The book was brought to press by Shapiro's son Rabbi Isaac, who writes in the introduction that its title was chosen to evoke the family's surname. He notes that he began printing the work in Krakow and managed to complete it through the end of Exodus but was then called to serve as a rabbinic judge in Lublin, forcing him to suspend printing until finally it was finished in 1597 in his newly-adopted hometown. The younger Shapiro also warns that a similar work published in Venice in 1593 and attributed to his father was in fact a forgery and did not represent his father's scholarship. The present copy of *Sefer imrei shefer* bears the signatures of Rabbis Akiva Wertheimer of Breslau (1778-1838) and Michael Sachs of Berlin (1808-1864).

$ 6,000-8,000

166

TUR (HALAKHIC CODE) WITH BAYIT HADASH (NEW HOUSE) COMMENTARY OF RABBI JOEL SIRKES, KRAKOW: MENAHEM NAHUM BEN MOSES MEISELS, 1631-1640

4 volumes (ranging from 11 3/8 x 7 1/4 in.; 289 x 185 mm to 12 1/2 x 7 3/4 in.; 315 x 195 mm): Vol. 1 (*Orah hayyim*): 442 folios; Vol. 2 (*Yoreh de'ah*): 439 folios; Vol. 3 (*Even ha-ezer*): 209 folios; Vol. 4 (*Hoshen mishpat*): 424 folios.

THE FIRST EDITION OF A CRITICAL AND COMPREHENSIVE COMMENTARY ON RABBI JACOB BEN ASHER'S *ARBA'AH TURIM*.

Rabbi Joel Sirkes (1561-1640) was born in Lublin and would serve a number of communities in Eastern Europe before settling in Krakow, where he was appointed head of the rabbinic court and *yeshivah* in 1619. As opposed to Rabbi Joseph Caro's (1488-1575) *Beit yosef* commentary on the *Tur*, which uses the *Tur* as a springboard to discuss at great length the development of *halakhah* through the generations, Sirkes' *Bayit hadash* (*Bah*) is more concerned with the words and sources of the *Tur* itself. Sirkes also had occasion in the *Bah* to critique the *Beit yosef*, as well as Rabbi Joshua ben Alexander ha-Kohen Falk's (ca. 1555-1614) *Me'irat einayim* (Prague, 1614) and *Beit yisra'el* (Lublin, 1635) commentaries. Sadly, Sirkes passed away before the printing of *Orah hayyim* (the last volume to be published) was completed, occasioning the insertion of an elegy mourning his death into that tome.

$ 15,000-25,000

164

164

165

166

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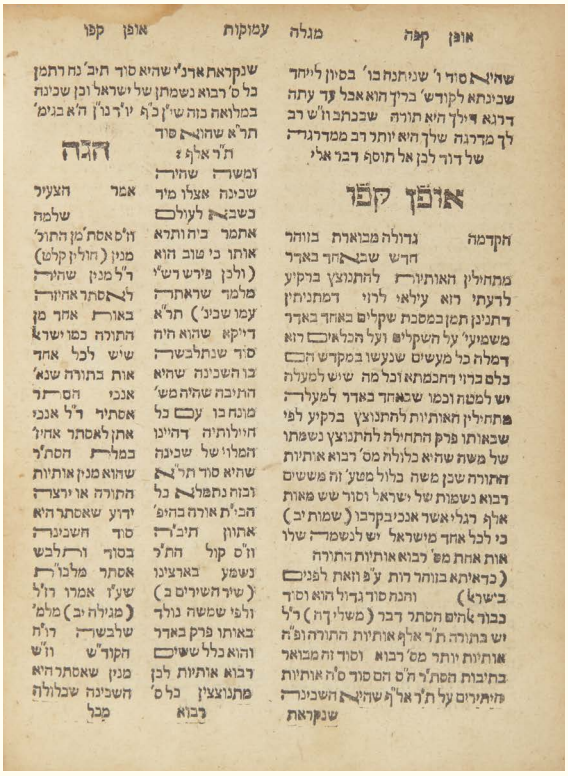
SEFER TORAT HAYYIM (NOVELLAE ON THE TALMUD), PART 2, RABBI ABRAHAM HAYYIM SCHORR, KRAKOW: MENAHEM NAHUM BEN MOSES MEISELS, 1634

167 folios (11 1/4 x 7 1/8 in.; 285 x 182 mm).

Galican Rabbi Abraham Hayyim Schorr (d. 1632) is best known for his novellae to the Talmud published under the title *Sefer torat hayyim*. The work was based on the lectures he gave in his yeshiva and was primarily aimed at deciding the law between Rashi and the Tosafists when they argued. The first part, on Tractates *Bava kamma*, *Bava metsi'a*, and *Bava batra*, was printed in Lublin in 1624 when Schorr served as head of the rabbinic court of Belz, while the present volume, on Tractates *Eiruvin*, *Sanhedrin*, *Shevu'ot*, *Avodah zarah*, *Hullin*, and *Pesahim*, was published posthumously by members of his family. The two parts were combined for the first time in the edition published in Prague in 1692.

$ 6,000-8,000



168

168

SEFER MEGALLEH AMUKOT (KABBALISTIC COMMENTARY ON PARASHAT VA-ETHANAN), RABBI NATHAN NOTE SHAPIRO, KRAKOW: MENAHEM NAHUM BEN MOSES MEISELS, 1637

195 folios (7 x 5 1/4 in.; 177 x 133 mm).

THE FIRST EDITION OF A CLASSIC OF ASHKENAZIC KABBALAH.

Rabbi Nathan Note Shapiro (ca. 1585-1633), grandson and namesake of the author of *Sefer imrei shefer* (see lot 165), was a respected yeshiva dean and head of the rabbinic court of Krakow. An early Polish adherent of Lurianic Kabbalah as transmitted by Rabbi Israel Sarug (late sixteenth-early seventeenth centuries), he composed the present work as a kabbalistic-numerological commentary on a single passage in the Torah, Moses' plea to God to allow him to enter the Land of Canaan in Deut. 3:23ff. (the beginning of *Parashat va-ethanan*). The work as published by the author's son Rabbi Solomon, who also served as its editor, contains 252 interpretations of this pericope. We are told that Shapiro had actually composed one thousand different explanations of the passage but decided *rav lakh* (it was sufficient; Deut. 3:26) to publish only 252 of them (the numerological value of *rav lakh* being 252).

$ 10,000-15,000

169

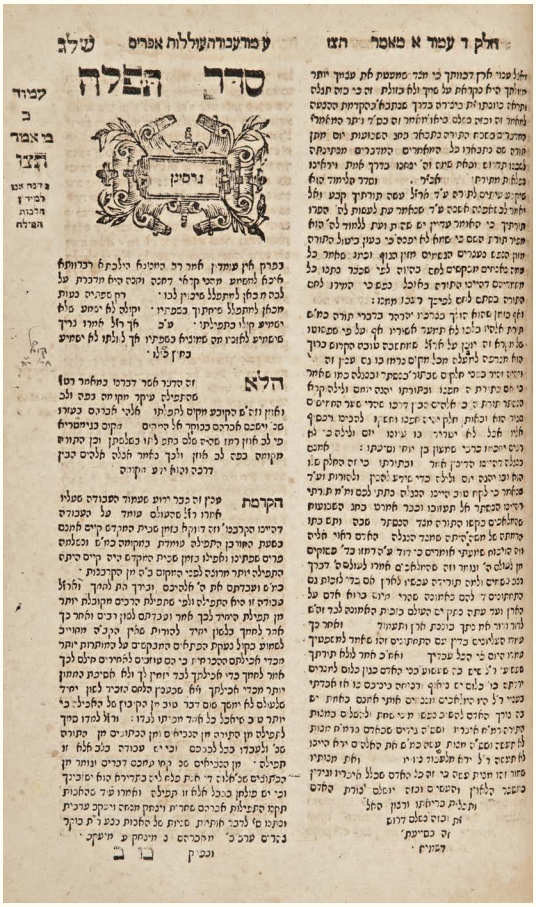
SEFER OLELOT EFRAYIM (SERMONS FOR THE FESTIVALS AND OTHER OCCASIONS), RABBI SOLOMON EPHRAIM BEN AARON OF LUNTSHITS, LUBLIN: KALONYMUS BEN MORDECHAI JAFFE, 1590

190 folios (11 1/8 x 7 1/4 in.; 281 x 184 mm).

THE FIRST EDITION OF A FREQUENTLY-REPRINTED SERMON COLLECTION.

Rabbi Solomon Ephraim of Luntshits (1550-1619), famed author of the *Keli yakar* commentary on the Pentateuch (Lublin, 1602), gained a reputation early on as a gifted preacher, delivering sermons in Lublin, Lvov, Jaroslaw, and elsewhere before moving to Prague in 1604 and there serving as head of the rabbinical court and yeshiva. His many homilies shed light on the religious, social, and communal life of contemporary Polish Jewish society and have been published in a number of collections, including the present title. *Sefer olelot efrayim* is divided into four parts. The first contains ethical discourses suitable for any day, the second comprises sermons for the festivals, the third consists of homilies for lifecycle events, and the last focuses on certain key elements of pious religious life, like charity, visiting the sick, and burying the dead. An appendix at the volume's close includes a commentary on the famously perplexing tales of Rabbah bar Bar Hannah found in Tractate *Bava batra* 73b-74a.

$ 6,000-8,000



169

170

MAHARIL (ASHKENAZIC CUSTUMAL), RABBI ZALMAN OF SANKT GOAR, LUBLIN: KALONYMUS BEN MORDECHAI JAFFE, 1590

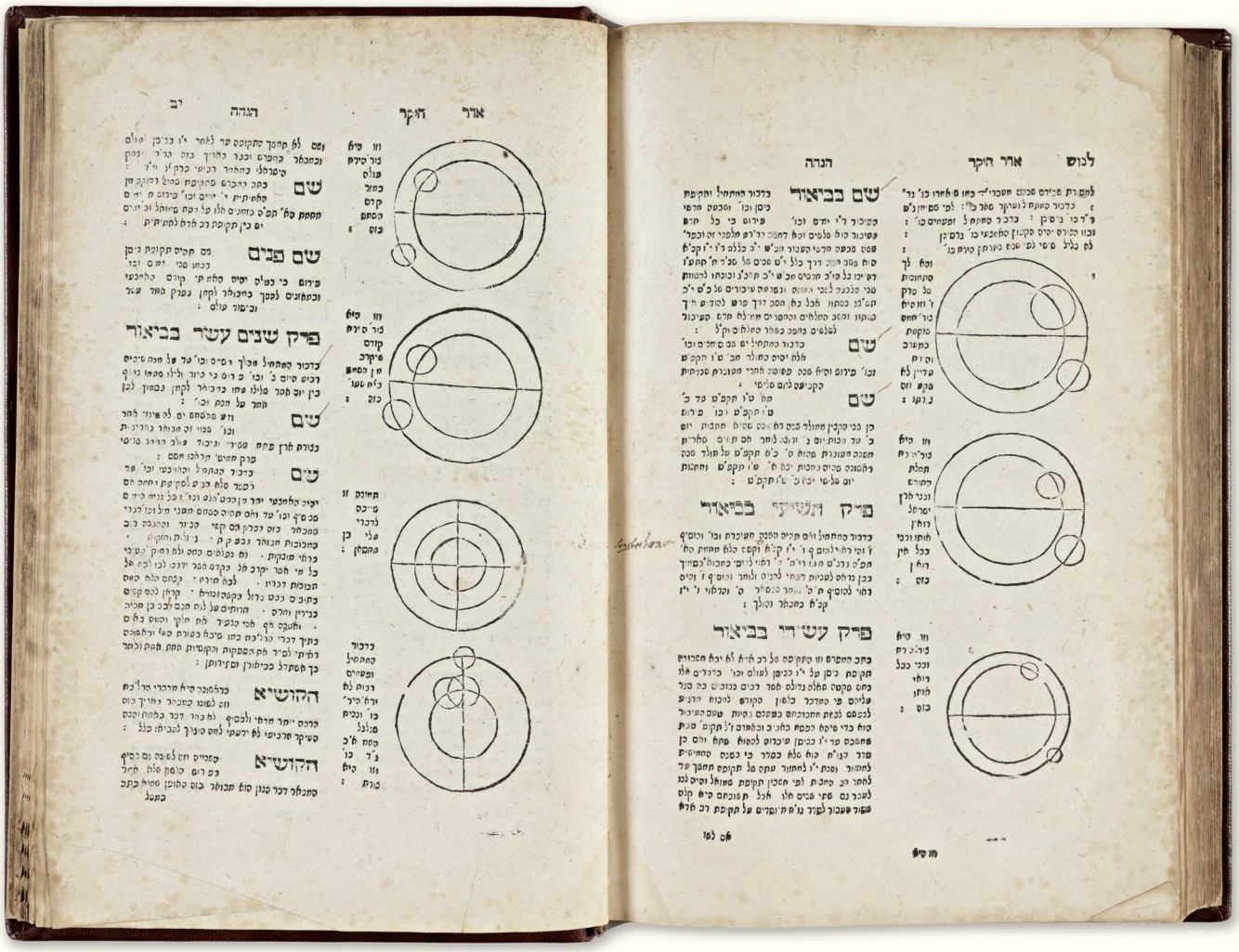
120 folios (7 1/8 x 5 1/4 in.; 180 x 135 mm).

AN UNUSUALLY RARE COPY OF THE FOURTH EDITION OF MAHARIL, WITH DISTINGUISHED ANGLO-JEWISH PROVENANCE.

The text of this edition of Rabbi Zalman of Sankt Goar's (ca. 1390-ca. 1472) classic Ashkenazic custom collection, *Maharil*, named for his teacher Rabbi Jacob ha-Levi Moellin (ca. 1360-1427), is based on the version published in Cremona in 1558. According to bibliophile and bibliographer Ephraim Deinard (1846-1930), copies of this imprint are actually rarer than those of the *editio princeps* printed in Sabbioneta in 1556 (see lot 26). The present, well-preserved copy comes from the collection of Josef Hirsch Dunner (1913-2007), head of the Union of Orthodox Hebrew Congregations in London and rabbi of the city's Adath Yisroel Synagogue.

$ 7,000-10,000

170



171

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171

SEFER LEVUSHEI OR YEKAROT (COMMENTARIES ON RABBIS MENAHEM RECANATI AND MOSES MAIMONIDES), RABBI MORDECHAI JAFFE, LUBLIN: KALONYMUS BEN MORDECHAI JAFFE, 1594

3 parts in 1 volume (11 7/8 x 7 5/8 in.; 302 x 193 mm): Part 1: 192 folios; Part 2: 30 folios; Part 3: 35 folios.

This volume, given the general title *Sefer levushei or yekarot* (Zech. 14:6), contains the last three books of Rabbi Mordechai Jaffe's ten-part *Levush malkhut* series (see lot 164). Each book includes a form of the word *yakar* in its name: *Sefer levush pinnat yikrat* (Isa. 28:16) is a commentary on Rabbi Moses Maimonides' *Moreh nevukhim* (see lot 22); *Sefer levush eder ha-yekar* (Zech. 11:13) is a commentary on the laws of the Jewish calendar according to Maimonides' *Mishneh torah*, *Hilkhot kiddush ha-hodesh*; and *Sefer levush even ha-yekarah* (Prov. 3:15) is a supercommentary on Rabbi Menahem Recanati's Pentateuch commentary. Rabbi Judah ben Nathan ha-Levi Ashkenazi writes in his introduction to *Sefer levush eder ha-yekar* that because he, too, had written a commentary on Maimonides' *Hilkhot kiddush ha-hodesh*, Jaffe had encouraged him to include it in his book. Also appearing here, with its own title page, is Ashkenazi's commentary on Spanish philosopher, mathematician, and astronomer Abraham

171

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bar Hiyya ha-Nasi's (d. ca. 1136) *Sefer tsurat ha-arets* (first, abridged edition: Basel, 1546), an astronomical-geographical work.

Interestingly, though Jaffe had intended that students would study these works of philosophy, astronomy, and Kabbalah, respectively, in the order he had assigned them, the printers decided to produce them backward, starting first with Kabbalah, corresponding to the Upper World; continuing with astronomy, corresponding to the Middle World; and finishing with philosophy, corresponding to the Lower World.

$ 25,000-35,000

TUR ORAH HAYYIM (HALAKHIC CODE) WITH THE VA-YIGGASH YEHUDAH (JUDAH APPROACHED) COMMENTARY OF RABBI JUDAH LEIB CHANELES, LUBLIN: KALONYMUS BEN MORDECHAI JAFFE, [CA. 1596]-1599

221 folios (11 7/8 x 7 3/8 in.; 300 x 187 mm).

THE FIRST EDITION OF AN IMPORTANT COMMENTARY ON *ORAH HAYYIM* OF THE *TUR*.

Rabbi Judah Leib Chaneles composed his *Va-yiggash yehudah* as a word-by-word commentary on Rabbi Jacob ben Asher's *Arba'ah turim*. In his introduction, he notes that Rabbi Joseph Caro (1488-1575), in his monumental work *Beit yosef*, was at times brief where he should have been much more expansive. He therefore sought to fill in the gaps, raise questions on some of Caro's explanations, and present more accurate versions of the text of the *Tur* not available to Caro. Chaneles apparently finished his commentary on all four parts of the *Tur* but passed away in January 1596 as the present volume was in production; printing was therefore completed by his brother Jacob. The book would go on to be reprinted in modified form in numerous subsequent editions of the *Tur*.

$ 8,000-12,000

173

173

A SILVER TORAH SHIELD, PROBABLY GALICIAN, DATED 1753

arched top with chased gadroon rim, the center inscribed between columns with grapevines, columns entwined with grapevine, chased with swags of fruit all on matted ground and applied with openwork crown, supported by lions, has suspension chain
unmarked
height 9⅝ in.; 24.5 cm

PROVENANCE
Sotheby's, New York, November 25, 1981, lot 214

The inscription reads: "Donation of the Honored Mordechai, son of Levi, and his wife Yenta in the year 5513 (1753)".

$ 15,000-25,000

174

174

A PARCEL-GILT SILVER SMALL 'GEM'-SET TORAH SHIELD, PROBABLY GALICIAN, 18TH CENTURY

arched shield chased with foliate strapwork, Hebrew inscription in cartouche below engraved gilt Tablets topped with applied gilt crown set with pastes and agate
apparently unmarked
height 8⅕ in.; 21.6 cm

The inscription reads: "gift of Yitzhak ben Joshua in the year 5536 (1776)".

$ 7,000-10,000

175

175

A LARGE PARCEL-GILT SILVER FILIGREE SPICE TOWER, GALICIAN, 18TH CENTURY

bombé base on gilt ball and claw feet, slender three-tier tower form, filigree flowers at the angles and gilt flags at each turret, hinged door, gilt bell within
apparently unmarked
height 12¾ in.; 32.4 cm

$ 7,000-10,000

176

176

A POLISH PARCEL-GILT SILVER AND FILIGREE 'BAAL SHEM TOV' HANUKAH LAMP, I. SZEKEMAN, LATE 19TH CENTURY

shaped backplate centered by a double-headed eagle in oval cartouche, flanked by pillars crowned with birds, below a crown with floral cluster knop, the galleried front set with eight pitcher-form oil receptacles, also fitted with two servant lights, with brass backplate, scroll supports, minor alterations
length 11 in.; 28 cm

PROVENANCE

Sotheby's, New York, June 23, 1983, lot 444

LITERATURE

Jay Weinstein, *A Collectors' Guide to Judaica*, 1985, p. 135, no. 173, who notes "... Elements of Rococo, Classical and folk art are combined in a pleasing mélange."

$ 9,000-12,000

177

177

A PAIR OF SILVER TEFILLIN BOXES, PROBABLY POLISH, 19TH CENTURY

engraved with flowering plants spreading from urns, the tops with Hebrew inscriptions for head and arm, the base rim with chevron pattern
unmarked
lengths 3¾ in.; 9.4 cm

PROVENANCE
Skinner's, Boston, December 6, 1995, lot 179

$ 6,000-8,000

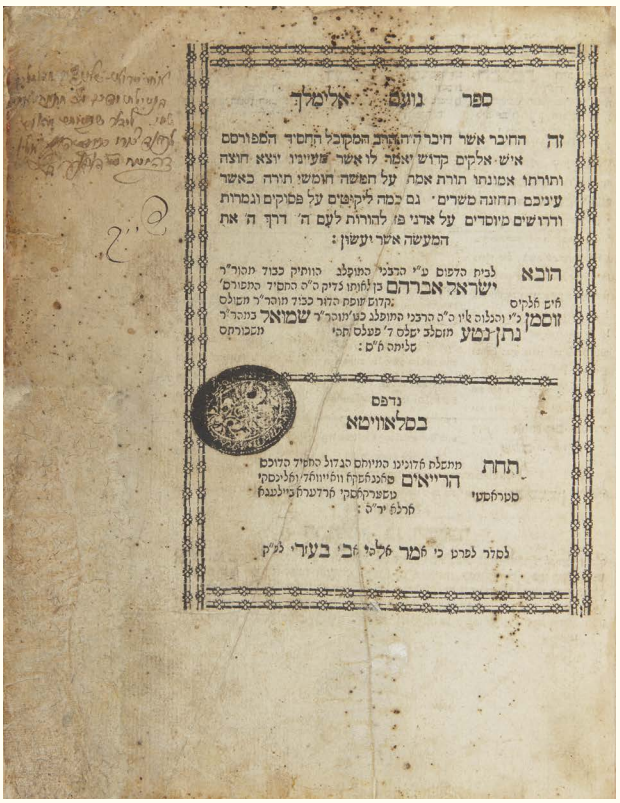
178

178

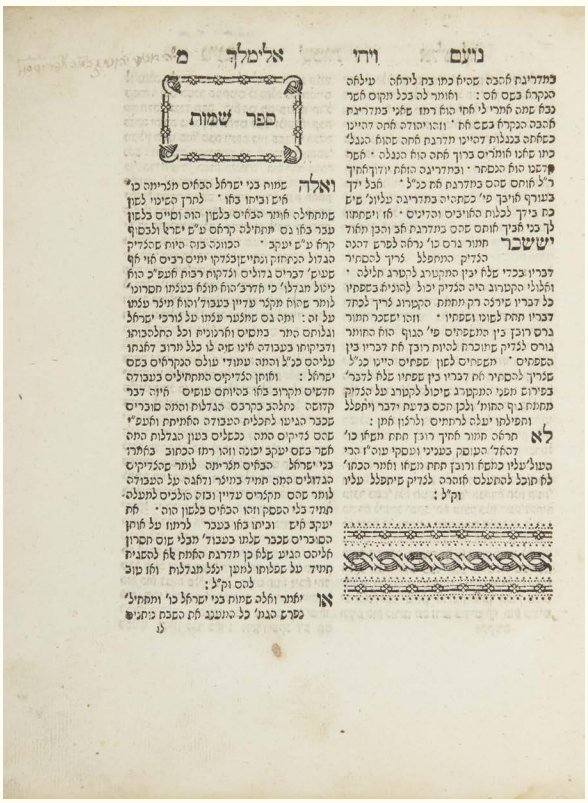
TWO MATCHING GOLD MARRIAGE RINGS, 19TH CENTURY

each mounted with filigree bosses, corded borders
widths ⅝ and ⅜ in.; 1.6 and 1 cm

$ 3,000-5,000



179



179

179

SEFER NO'AM ELIMELEKH (HASIDIC HOMILIES ON THE WEEKLY TORAH PORTION), RABBI ELIMELECH OF LYZHANSK, SLAVUTA: RABBI MOSES BEN PHINEHAS [SHAPIRO], 1794

149 folios (9 x 7 1/8 in.; 229 x 180 mm).

THE SECOND EDITION OF A HASIDIC CLASSIC.

Rabbi Moses Shapiro, son of the Hasidic master Rabbi Phinehas of Korets (1726-1791), founded a printing press in Slavuta in 1791, shortly before the city was annexed by Russia during the second partition of Poland (1793). Under his management and that of his sons Samuel Abraham and Phinehas, the office produced numerous titles through 1836, including three editions of the Babylonian Talmud and some of the most important works of Hasidism, an example of which comprises the present lot.

Rabbi Elimelech of Lyzhansk (1717-1787), a student of Rabbi Dov Ber, the Maggid of Mezhirichi (d. 1772), was one of the most influential Hasidic masters in Galicia, his disciples including such luminaries as Rabbis Abraham Joshua Heschel of Apta, Jacob Isaac Horowitz, the Seer of Lublin, Kalonymus Kalman Epstein of Krakow, Menahem Mendel of Rymanow, and Moses Leib of Sasov. In his *Sefer no'am elimelekh*, he used the weekly Torah portion as a springboard to expound a fully developed theology about the all-encompassing role of the *tsaddik* (saint) in Jewish life. The first edition of the book was brought to press posthumously by the author's sons Eleazar and Eliezer Lipmann in Lvov in 1788. It included *Likkutei shoshannah*, short teachings relating to various verses and Talmudic statements, as well as an appendix entitled *Sefer iggeret ha-kodesh*, comprised of two letters, written at the behest of R. Elimelech, responding to anti-Hasidic polemics. The present, second complete edition was brought to press by the author's nephew, Israel Abraham ben Meshullam Sussman (Reb Zushe) of Hannopil, with the approbation of the author's brother, Reb Zushe (1718-1800). The next edition would appear circa 1795 in Shklov, likewise brought to press by the author's sons.

$ 40,000-50,000

180

180

SIDDUR (DAILY PRAYER BOOK) WITH LURIANIC KABBALISTIC COMMENTARY BY RABBI JACOB KOPPEL BEN MOSES OF MEZHIRICHI, SLAVUTA: DOV BER BEN ISRAEL SEGAL AND DOV BER BEN PESAH, 1804

2 parts in 1 volume (8 x 6 in.; 203 x 152 mm): Part 1 (Weekdays): 162 folios; Part 2 (Sabbaths and Festivals): 176 folios.

THE FIRST EDITION OF AN IMPORTANT PRECURSOR TO HASIDIC PRAYER BOOKS.

Edited by Polish Lurianic kabbalist Rabbi Jacob Koppel ben Moses of Mezhirichi (d. ca. 1740), this comprehensive *siddur* contains daily, Sabbath, and festival prayers, as well as the Passover Haggadah, order of ritual slaughter, and more. An approbation by Rabbi Asher Zevi of Ostrog states that he heard that the saintly Rabbi Israel ben Eliezer (Ba'al Shem Tov; ca. 1700-1760), founder of Hasidism, saw the manuscript of this work and that it found favor in his eyes. The formulation of the Lurianic *kavvanot* (mystical intentions and meditations during prayer) presented here subsequently served as an important basis for several later Hasidic prayer books.

$ 5,000-7,000

181

181

PSALMS WITH THE METSUDAT DAVID (FORTRESS OF DAVID) AND METSUDAT TSIYYON (FORTRESS OF ZION) COMMENTARIES OF RABBIS DAVID AND JEHIEL HILLEL ALTSCHULER, SLAVUTA: RABBI MOSES SHAPIRO, 1822

186 folios (6 3/4 x 4 1/8 in.; 173 x 105 mm).

An early psalter from the famed Slavuta press.

The recitation of the book of Psalms carries great spiritual significance in Jewish, particularly Hasidic, tradition. Many Hebrew psalters are divided into seven and/or thirty parts so that a supplicant can complete the entire book every week or month. The Shapiro printing office in Slavuta issued numerous editions of Psalms beginning in 1820, often accompanied by special prayers to be said on weekdays, Sabbaths, and festivals in conjunction with the reading of the psalms themselves. The present lot is a copy of one of two versions of Psalms printed by the Shapiros in 1822. This one features two commentaries by the eighteenth-century father-son team Rabbis David and Jehiel Hillel Altschuler, entitled *Metsudat david* and *Metsudat tsiyyon* (first edition of the Psalms commentaries: Zolkiew, 1753). The former elucidates the meaning of the text as a whole, while the latter focuses on explaining individual words. The second version of Psalms published that year was accompanied by a commentary taken from the *Sha'ar ha-shamayim* prayer book printed in Amsterdam in 1717 (see lot 90).

$ 7,000-10,000

182

182

SIDDUR (DAILY PRAYER BOOK) ACCORDING TO THE HASIDIC RITE (MINHAG SEFARAD), EDITED BY RABBI AARON BEN JEHIEL MIKHL HA-LEVI OF MICHALISZKI, SLAVUTA: RABBI SAMUEL ABRAHAM SHAPIRO, 1827-1828

2 parts in 1 volume (7 1/4 x 1/2 in.; 183 x 114 mm): Part 1 (Weekdays and Sabbaths): 208 folios; Part 2 (New Moons, Special Sabbaths, and Festivals): 122 folios.

A RARE COPY OF AN IMPORTANT HASIDIC PRAYER BOOK.

In 1811, Rabbi Jehiel Mikhl and his son Rabbi Aaron ha-Levi of Michaliszki published, in Berdychiv, a kabbalistically-tinged prayer book according to the general Ashkenazic rite (*minhag ashkenaz*), with commentary anthologized from numerous sources, entitled *Seder tefillat nehora* (see lot 183). The son would go on to produce a second *siddur*, this one according to the Hasidic rite (*minhag sefarad*) and including material culled from various Hasidic works, entitled *Seder avodah u-moreh derekh*, two editions of which were issued by the Shapiro press in Slavuta in 1821. Both prayer books were received with great enthusiasm and went on to be reprinted numerous times in various forms.

Seder avodah u-moreh derekh takes its name from the idea that Jewish prayer is a form of divine worship akin to the service (*avodah*) in the Temple (*Ta'anit* 2a). The work was also meant to serve as a guide (*moreh derekh*) to those seeking to know the laws and customs associated with prayer and to pray with gusto and proper intention. At the rear of this edition, as is the case with other editions printed in Slavuta, appears a contract in which the editor sells the exclusive rights to his work to Rabbi Moses Shapiro. Two completely different versions of the *siddur* appeared in 1827: one printed at the press of Moses Shapiro and the other at the press of his son Samuel Abraham; the present lot is a copy of the latter edition.

$ 35,000-50,000

סדר
תפלת נהורא השלם
ומושלם בכל מיני שלימות
כמנהג אשכנז
הכל נסדר בסדר נאה ויפה ונרפס בתכלית התיקון עין ריאה האשרם ומעלה יתירה נתוסף בעת שנרפס שיר היחוד :
נדפס ע"י בן הרב שמואל אבראהם
שפירא
בשנת תקצ"ד לפ"ק
בסלאוויטא
Сидеръ Тефилатъ Негора Гашалемъ
т. е. Порядокъ Яснаго и
Совершеннаго богослуженія
СЛОВУТА
Въ Типографіи А. ш. Шапира 1833

183

מזמור בצורת המנורה
יהוה

184

183

SIDDUR (MINHAG ASHKENAZ), EDITED BY RABBI AARON BEN JEHIEL MIKHL HA-LEVI OF MICHALISZKI, SLAVUTA: RABBI SAMUEL ABRAHAM SHAPIRO, 1832-1833

2 parts in 1 volume (7 1/8 x 4 1/4 in.; 180 x 109 mm): Part 1 (Weekdays and Sabbaths): 183 folios; Part 2 (New Moons, Special Sabbaths, and Festivals): 139 folios.

When *Seder tefillat nehora* was first printed in 1811 (see lot 182), expense prohibited the publishers from including all the material compiled by the editors. This problem was remedied in the Vilna-Grodno edition of 1818, to which Rabbi Aaron ha-Levi was able to make "new additions," including intentions drawn from *sifrei yere'im* (books of the Godfearing). After 1819, the work began appearing under the title *Sedef tefillat nehora ha-shalem*, in either general Ashkenazic (*minhag ashkenaz*) or Hasidic (*minhag sefarad*) versions. The present lot is a rare copy of the former, issued only a short time before the Shapiro press ceased operations in 1836.

$ 5,000-7,000

184

PROVERBS WITH THE COMMENTARY OF RABBI ELIJAH BEN SOLOMON ZALMAN OF VILNA, EDITED BY RABBI MENAHEM MENDEL BEN BARUCH BENDET OF SHKLOV, SHKLOV, 1798

77 folios (10 1/8 x 8 1/8 in.; 255 x 207 mm).

THE FIRST EDITION OF THE GAON OF VILNA'S FIRST PUBLISHED COMMENTARY.

Rabbi Elijah ben Solomon Zalman, better known as the Gaon of Vilna (1720-1797), was the intellectual and spiritual leader of Lithuanian, non-Hasidic Jewry. His overwhelming authority and influence, both during his lifetime and in death, are due to his legendary piety, asceticism, and, of course, prodigious genius. Over seventy monographs and commentaries in virtually every field of traditional Jewish scholarship are attributed to him. A portion of these have survived in R. Elijah's own hand. Many others were compiled by his sons and close students, based on lectures he gave or marginalia he left in his books; the present title is one such work.

Rabbi Menahem Mendel of Shklov (d. 1827) was part of the inner circle of the Gaon of Vilna. Together with his brother Simhah Bunem and Rabbi Hayyim of Volozhin, he recorded R. Elijah's lessons and helped disseminate them after their master's passing. In his introduction to this volume, he writes that R. Elijah directed him to publish this commentary first (an order which he followed). He goes on to explain that kabbalistic material appearing in the book was recorded verbatim based on the Gaon's direct dictation but that non-esoteric teachings were formulated in R. Menahem Mendel's own words immediately after he heard them from his mentor. Among non-Pentateuchal biblical literature, R. Elijah attached particular importance to the book of Proverbs, even requiring girls to acquire a knowledge of it so that they could conduct themselves in accordance with its principles.

$ 8,000-10,000

185

PENTATEUCH WITH THE ADDERET ELIYYAHU (CLOAK OF ELIJAH) COMMENTARY OF RABBI ELIJAH BEN SOLOMON ZALMAN OF VILNA, DUBROVNO: ABRAHAM BEN JACOB HA-LEVI AND BARUCH BEN ELIJAH, [CA. 1802]-1804

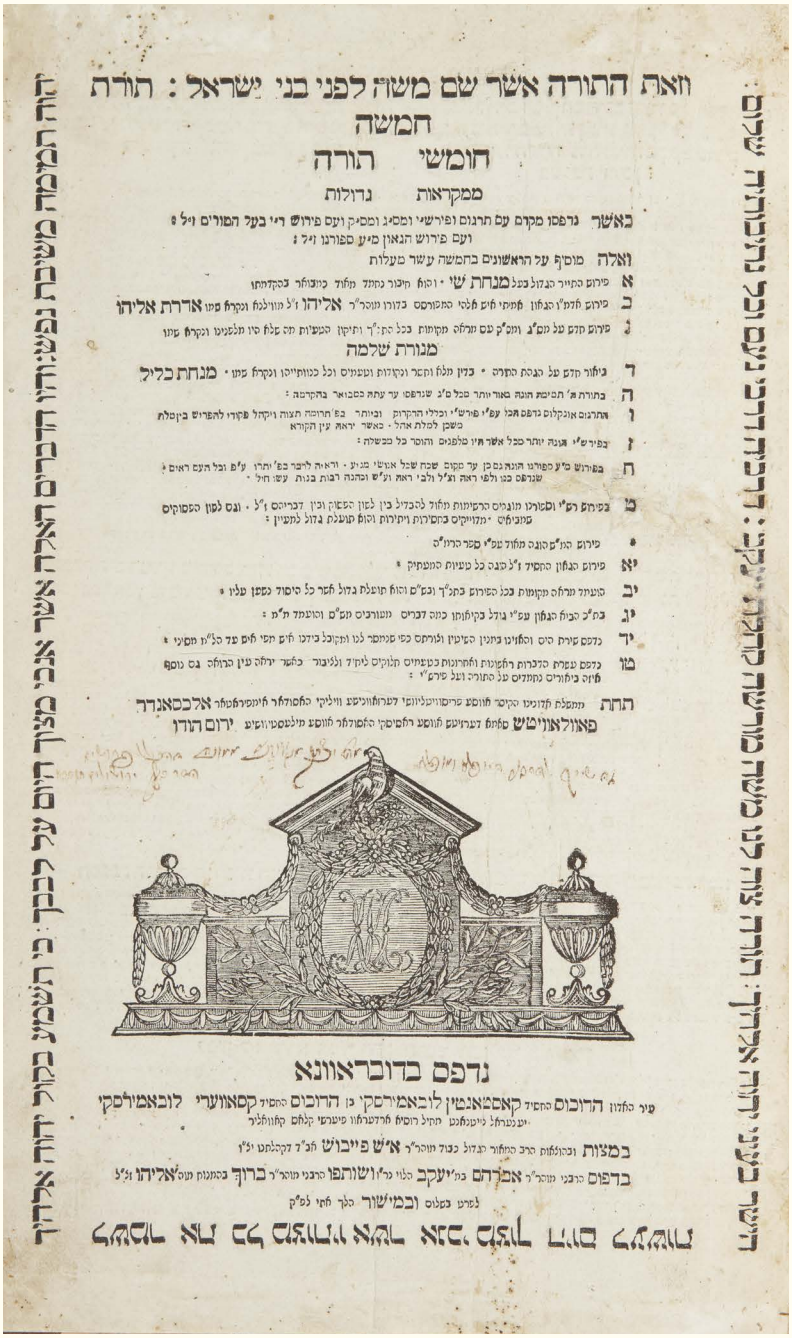
2 volumes (approx. 16 3/8 x 10 3/8 in.; 422 x 262 mm): Vol. 1 (Genesis and Exodus): 124 folios; Vol. 2 (Leviticus, Numbers, Deuteronomy, and *Haftarot*): 168 folios.

THE FIRST EDITION OF THE GAON OF VILNA'S PENTATEUCH COMMENTARY.

Jews are first mentioned in Dubrovno, a small town in what is today Belarus, in 1685. During the eighteenth century, a *tallit* (prayer shawl) weaving industry established itself there, expanding through the nineteenth century. In 1800, the rabbi of the town, Uri Shraga Phoebus ben Solomon Zalman, a student of Rabbi Elijah ben Solomon Zalman of Vilna who may or may not have also been married to his youngest daughter Toybe (1768-1812), published a well-edited version of the text of the Five Scrolls with the commentaries of Rashi and Rabbi Jedediah Solomon Raphael Norzi (*Minhat shai*), as well as his own glosses (*Sheyarei minhah*), in Shklov. It was his (ultimately unrealized) goal to produce a complete Hebrew Bible in similar fashion.

The next installment of this project appeared in the rabbi's hometown in 1804 (the printing, he writes, took about twenty-one months). Aside from the commentaries of Rashi, Norzi, Rabbi Jacob ben Asher, and Rabbi Obadiah Sforno, as well as two by the publisher himself (*Menorat shelomoh* and *Minhat kalil*), the most outstanding feature of this Pentateuch was its inclusion of the Gaon of Vilna's commentary, *Adderet eliyyahu*. R. Elijah's sons, Rabbis Judah Leib (1764-1816) and Abraham (1765-1808), penned an introduction to the book, which also boasts a rare approbation from the Gaon's premier student, Rabbi Hayyim of Volozhin (1749-1821). *Adderet eliyyahu* on Leviticus would next appear in Kopys in 1818; the complete commentary would not be reprinted until 1859-1860, when it was published in Halberstadt.

$ 7,000-9,000


וזאת התורה אשר שם משה לפני בני ישראל : תורה
חמשה
חומשי תורה
ממקראות גדולות

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ספר
חיי אדם
חלק ראשון חלק אה
חלק שני
כפר נשמת אדם
והעלת זה הספר רבים
נדפס
פה ק"ק ווילנא יע"א
בשנת תקע"ט לפ"ק

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TWO HALAKHIC WORKS BY RABBI ABRAHAM DANZIG: SEFER HAYYEI ADAM (THE LIFE OF MAN), VILNA: KSIĄDZ LUDAŃSKI, 1810, AND SEFER NISHMAT ADAM (THE SOUL OF MAN), VILNA: MENAHEM MANNES BEN BARUCH [ROMM], 1809

2 parts in 1 volume (13 1/2 x 8 1/8 in.; 342 x 205 mm): Part 1 (*Sefer hayyei adam*): 71 folios; Part 2 (*Sefer nishmat adam*): 57 folios.

A RARE COPY OF THE FIRST EDITION OF A HALAKHIC CLASSIC.

In his youth, Abraham Danzig (1748-1820) studied in Prague under the great Rabbi Ezekiel Landau (1713-1793). Refusing to earn a living from the rabbinate, he worked as a merchant in Vilna but continued to immerse himself in learning in his free time. His fame rests mainly on two two-part halakhic codes: *Sefer hayyei adam* with *Sefer nishmat adam* on the laws of *Orah hayyim*, and *Sefer hokhmat adam* with *Binat adam* on the laws of *Yoreh de'ah* (Vilna, 1815-1816). The present lot is a copy of the former work, published anonymously (the second edition would feature its author's name). In the book's first part, Danzig masterfully organizes the laws discussed into 151 *kelalim* (general topics) and elaborates their details in clear, lucid fashion. The second part then explains the reasons for Danzig's rulings with recourse to classical rabbinic sources.

Danzig would go on to publish a second, extensively revised edition of this work in 1819 in Grodno-Vilna, having changed some of his rulings in the interim. The most significant addition to the second printing was its inclusion of *tefillah zakkah*, a confessional prayer recited by many on the eve of Yom Kippur that Danzig claimed to have copied from "early books" and that would subsequently be reprinted numerous times. One interesting feature of the present edition of *Sefer hayyei adam* is a description on f. 68v of the destruction caused by an explosion of magnesium powder in Danzig's courtyard on the night of 16 Kislev 5564 (November 30, 1803), with a list of the thirty-one people killed by the blast. Danzig's family observed a "private Purim," referred to as *Pulverpurim* (powder Purim), in celebration of their miraculous survival.

Sefer hayyei adam achieved enormous popularity and has been reissued well over a hundred times. Some prewar European communities established Hayyei Adam Societies that would regularly meet to study the code.

$ 6,000-8,000

נהורא רבא

כמנהג אשכנז

חלק ראשון

עם פירוש ישן נושן אשר חיבר אדונינו מורינו ורבינו
העשד תגרול אחד מבעלי תוספות הה רבי אליעזר
ברבי נתן זיל ונתחבר הפירוש הלז בסוף אלף חתמיש
ונקרא שמו

סדר

ראבן

seder ra bon

w OSTROGU.

Pszez Leyzera Margulesa roku 1830

באומסטרדא

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SIDDUR (DAILY PRAYER BOOK) ACCORDING TO THE GENERAL ASHKENAZIC RITE (MINHAG ASHKENAZ) WITH A COMMENTARY ATTRIBUTED TO RABBI ELIEZER BEN NATHAN OF MAINZ, OSTROG: ELIEZER SOLOMON MARGOLIOTH, 1830

2 parts in 1 volume (6 7/8 x 4 1/8 in.; 174 x 102 mm): Part 1 (Weekdays and Sabbaths): 176 folios; Part 2 (New Moons, Special Sabbaths, and Festivals): 129 folios.

A UNUSUALLY RARE COPY OF AN IMPORTANT ASHKENAZIC-RITE LITURGY.

In about 1827, Rabbi Ephraim Zalman Margolioth of Brody (1760-1828) published two prayer books, one according to the general Ashkenazic rite (*minhag ashkenaz*) and the second according to the Hasidic rite (*minhag sefarad*), in Ostrog. Each was accompanied by a commentary attributed to Rabbi Eliezer ben Nathan of Mainz (Ra'avan; ca. 1090-1170), published from a manuscript in Margolioth's possession. (The manuscript would apparently eventually make its way into the collection of Rabbi Issachar Dov Rokeah, the Belzer Rebbe [1854-1927].)

The present lot, titled *Seder tefillat nehora rabba*, appears to be the second edition of the *minhag ashkenaz* prayer book of ca. 1827 (a third edition would appear in 1832), printed by Margolioth's nephew. It includes a Passover Haggadah, *Pirkei avot*, Margolioth's *Beit tefillah* (a short treatise in fifteen chapters on the proper intentions required during prayer), and various laws and customs, some of which derive from the halakhic writings of Rabbi Moses Mat (ca. 1551-ca. 1606).

$ 10,000-15,000

ספר

עלים לתרופה

אגרת הרמב"ן ז"ל וגם אגרת של
רבי הגאון אליהו ז"ל :

כדפוס מדפ"ק מינסק
ע"י ר' גרשון אליהו במהו' יצחק

Печатать позволяется. Вильно
Апрѣля 17 дня 1836 года.
Цензоръ Надворный Совѣтникъ
Иванъ Вашкевичъ.

АЛИМЪ ЛИЛЕРУФА, т. е.
Излѣчающіе Листья.

МИСКЪ

Въ Типографіи Г. Блоншгейна.
1836.

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SEFER ALIM LI-TERUFAH (ETHICAL LETTERS BY RABBIS MOSES NAHMANIDES AND ELIJAH BEN SOLOMON ZALMAN OF VILNA), MINSK: GERSON ELIJAH BEN ISAAC [BLONSTEIN], 1836

5 folios (5 3/4 x 3 5/8 in.; 145 x 92 mm).

THE RARE FIRST EDITION OF AN ENORMOUSLY POPULAR WORK OF *MUSAR*.

Despite their temporal and geographic distance from one another, Rabbis Moses Nahmanides (1194-1270) and Elijah ben Solomon Zalman of Vilna (1720-1797) had much in common: encyclopedic intellects, significant engagements with esoteric teachings, and strong affinities for the Holy Land. Both men journeyed there, in 1265 and before 1783, respectively, although only Nahmanides arrived successfully. Both also composed ethical wills in the form of letters to members of their families in the course of their travels. Nahmanides sent his letter to his son Nahman (first edition: Mantua, 1623), while R. Elijah directed his missive to his mother, wife, and children. The combination of these two texts under the title *Sefer alim li-terufah* (a play on the dual meaning of the word *aleh* = leaf; see Ezek. 47:12) proved fortuitous, and the book was reprinted (often with Yiddish translation) seven times in the next thirty years alone. To this day students continue to probe these documents for their wisdom and religious depth.

$ 10,000-12,000

בעזרת שמו.קדוש וברוך.

ספר

קיצור

שלחן ערוך

לתועלת המון עם ה' אחינו בני ישראל היראים את ה' ובמצוותיו
חפצים. ישמרם צורנו. אשר קצרה דעתם ללמוד ולהבין דברי
הש"ע ומפרשיו. ועתי בעזרת ה' ית"ש וקבצתי מכל ארבעה
חלקי שו"ע. אורח חיים. יורה דעה. אבן העזר. וחשן המשפט.
את הדינים הנצרכים ומיכרחים לכל איש ישראלי לדעת אותם.
וכתבתי אותם בלשון קל למען ירוץ כל הקורא בו. וידע את
המעשה אשר יעשה האדם וחי בהם :

אנכי הק' שלמה נאנצפריד מפ"ק אונגוואר יצ"ו.
בעה"ט ס' קסת הסופר. פני שלמה.
תורת זבח. לחם ושלמה. ואפרון.

אונגוואר
בישנת
כה תאמר
לבית יעקב
לפ"ק

Ungvár, 5624.
Gedruckt bei Carl Jäger.

Das Nachdrucken ist dem Verfasser vorbehalten.

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SEFER KITSUR SHULHAN ARUKH (ABRIDGED VERSION OF THE SHULHAN ARUKH), RABBI SOLOMON GANZFRIED, UNGVÁR: CARL JÄGER, 1864

148 folios (8 3/8 x 5 3/8 in.; 214 x 135 mm).

THE FIRST EDITION OF A HIGHLY INFLUENTIAL ASHKENAZIC HALAKHIC HANDBOOK.

Rabbi Solomon Ganzfried (1804-1886), a native of Ungvár, Hungary (modern-day Uzhhorod, Ukraine), returned to his hometown after a nearly-two decade hiatus in about 1849, eventually being appointed head of the local rabbinic court. A gifted scholar with a wide range of traditional interests, he is the author of numerous liturgical, Talmudic, grammatical, kabbalistic, and halakhic works, most prominently the present title. In his *Sefer kitsur shulhan arukh*, Ganzfried selected the most practically applicable *halakhot* from across Rabbi Joseph Caro's four-volume corpus and distilled the literature surrounding them into a clear, comprehensible digest, interlaced with ethical maxims. The book was an instant success, and by the time of its author's death it had gone through at least another eleven printings. Subsequent scholars considered the work so useful and/or important that they composed commentaries on it and translations of it into numerous languages.

$ 5,000-7,000

כפר

תהלים

עם מעמדות

אסיפת פסקי הלכות אלו גם הסכמות הגאונים המפורסמים ספרדים
ואשכנזים נשלחו מעיר הקודש

ירושלים

בזימאמיר

בשנת כתרן ישועה לפ"ק

Сеферъ Тегилимъ
т. е. Псальмы Давидовы и Исчйсленіе
Законовъ и Обрядовъ
ЖИТОМИРЪ
Въ типографіи А˙ Л. Шапиры
1866

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PSALMS WITH COMMENTARY, MA'AMADOT, AND A LURIANIC KABBALISTIC SIDDUR (DAILY PRAYER BOOK), ZHITOMIR: ARYEH LEIB SHAPIRO, 1866

2 parts in 1 volume (8 7/8 x 5 5/8 in.; 225 x 144 mm): Part 1 (Psalms): 228 folios; Part 2 (*Seder ma'amadot* and *Siddur*): 76 folios.

AN ALL-IN-ONE LITURGICAL COMPENDIUM BEARING THE SIGNATURES OF SIR MOSES MONTEFIORE.

The first part of the present title comprises the text of the book of Psalms surrounded by *Sefer diglei hodayah ve-ha-mitsvah*, an anonymous exposition of the 613 biblical and 7 rabbinic commandments (the author of this work is identified in its second edition as Rabbi Judah ben Hayyim Landau of Jerusalem), with various addenda appended at the end. Its second part reproduces the *Seder ma'amadot* printed with the approval of Rabbi Abraham Joshua Heschel of Apta (1748-1825) in Mogilev in 1816, coupled with a highly abbreviated Lurianic kabbalistic *siddur*. Most outstanding about the present copy of this work are the Hebrew and English signatures of Sir Moses Montefiore found on several of its leaves. It may be that the prominence of the place name "Jerusalem" (in reference to the source of *Sefer diglei hodayah ve-ha-mitsvah*) on the title page, as well as the approbations from numerous Holy Land-based rabbis, induced the great Zionist Montefiore to acquire a copy of this work.

$ 8,000-10,000

191

MINIATURE TORAH SCROLL, [EASTERN EUROPE: LATE 19TH-EARLY 20TH CENTURIES]

Scroll of 25 membranes (approx. 3 1/4 in. x 26 1/4 ft.; approx. 83 mm x 8 m) made of parchment; written in Ashkenazic *Beit yosef* script in dark brown ink on 172 columns with fifty to fifty-five lines per column; especially-embellished *tagin* (crowns) added to certain letters in the immediate vicinity of the Song of the Sea and the Song of Moses. Mounted on decorated early-nineteenth-century (possibly Polish) silver rollers with acorn finials and accompanied by a modern golden silk Torah binder.

In order to fulfill the biblical commandment enjoining Jews to write their own Torah scrolls, people of means who are not themselves expert in the laws attaching thereto sometimes sponsor a scribe to copy one on their behalf. While most communal scrolls used in synagogues for ritual purposes are large and heavy, their privately-owned cousins tend to be diminutive and portable. This allows their owners not only to store them more easily, but also to transport them from place to place. Naturally, the degree of proficiency required to produce a tiny scroll like the present one is beyond the ability of all but the most skilled scribes. Torah scrolls of such minute dimensions are thus highly rare and greatly prized.

$ 30,000-50,000

191

אנכי
יי אלהיך
לא תרצח
לא תנאף
לא תגנב

192

192

SMALL TORAH SCROLL WITH SILVER GARNITURE, [EASTERN EUROPE: 19TH CENTURY]

Scroll of 45 membranes (approx. 7 in. x 54.4 ft.; approx. 177 mm x 16.6 m) made of parchment; written in *Velish* script in black ink on 264 columns with forty-two lines per column. Mounted on early-nineteenth-century wooden rollers with silver handles. Fitted with a parcel-gilt silver Torah Shield, formed as a tasseled drapery mantle, applied with The Tablets of the Law above a compartment containing four reversible silver-gilt portion plaques, all topped by an openwork parcel-gilt silver crown hung with bells and with bud finial, *the silver unmarked, circa 1880-90,* with a later pointer; one late-nineteenth-century German silver fitted Torah shield with ermine background, engraved Tablets of the Law, and engraved initials J.L.; one later silver Torah pointer with bellflowers; one embroidered nineteenth-century crimson velvet Torah mantle initialed J.L. within a Star of David surmounted by a crown, with gold braid trimmings; and one modern crimson silk Torah binder.

The present scroll was executed by a master scribe with a clear, bold hand and exceptional aesthetic sensibility. He laid out the text with considerations of symmetry and proportion in mind, even as he attempted to achieve two seemingly contradictory goals: starting each column (with specific, customarily-mandated exceptions) with the conjunctive letter *vav*, a feature known as *vavei ha-ammudim* (lit., the hooks of the columns; see Ex. 38:10), and ending each column with the last word of a verse. (Many Yemenites and some Sephardim similarly try to end each column in this way.) While the finished product did not perfectly follow these two guiding principles (see Num. 1; Deut. 1:1, 32:22), the effort itself is both remarkable and visually striking.

According to accompanying documentation, this Torah belonged to Emmo (Emanuel) Lipmann (1839-1897), a Breslau-based businessman who bequeathed it to his son Otto (1880-1933), an important educational and occupational psychologist in Weimar Germany who dedicated much of his energy to the operation of the Institut für angewandte Psychologie und psychologische Sammelforschung in Berlin.

$ 50,000-70,000

193

ISIDOR KAUFMANN

Hungarian, 1853 - 1921

The Son of the Miracle-Working Rabbi of Belz

signed *Isidor Kaufmann* (center left) and inscribed *Sohn der Wunderrabbi von Belz* (upper left)
oil on panel
6 x 7 ⅝ in.; 15.5 x 19.6 cm

PROVENANCE

Private collection
Sale: Sotheby's, New York, February 13, 1985, lot 29, illustrated
Acquired by the present owner in 1985

LITERATURE

Auktionshaus Albert Kende, Gemälde, *Ölgemälde und Aquarelle hervorragender moderner Meister aus dem Besitze eines Münchener Sammlers und aus Privatbesitz,* Vienna, 1906, no. 48
G. Tobias Natter, *Rabbiner, Bocher, Talmudschüller, Bilder des Weiner Malers Isidor Kaufmann 1853-1921*, exh. cat, Jüdishcen Musuem der Wien, 1995, p. 230, illustrated p. 231 and on the cover

$ 550,000-750,000

continued

The present lot on the cover of the exhibition catalogue *Rabbiner, Bocher, Talmudschüller, Bilder des Weiner Malers Isidor Kaufmann 1853-1921*

193 (ENLARGED DETAIL)

This magnificent painting of the young son of the Belzer Rebbe has become an icon of the work of Isidor Kaufmann, who is justly considered the greatest Jewish painter of the 19th Century. As much as he is beloved for his portraits of elderly Jewish sages, which exude dignity and stature, so too is he revered for his ability to portray young children, upon whose shoulders rest the hopes and dreams of their parents and the entire Jewish community. This particular child is one of the youngest ever portrayed by Kaufmann, and his innocence and radiance are without parallel. The uniqueness of this work is also emphasized by the fact that the artist titled the painting in his own hand in the upper left: *Sohn der Wunderrabbi von Belz.*

The stature of this work was confirmed when the painting was chosen for the cover of the important exhibition catalogue *Rabbiner, Bocher, Talmudschüller, Bilder des Weiner Malers Isidor Kaufmann 1853-1921,* edited by G. Tobias Natter in 1995. This choice came as a delightful surprise to the current owners, who had agreed to loan the work to the exhibition at the Vienna Jewish Museum, but did not know it would be selected for the catalogue cover.

Kaufmann's practice as an artist entailed arduous summer travel through the small towns of Galicia and Eastern Russia, the land he called his "Promised Land". While visiting the small shtetels and synagogues of towns such as Holleschau, Jablonow and Brody, he made numerous studies on site which he later worked up into highly detailed and refined paintings in his studio during the winter months in Vienna. His painstaking technique resulted in paintings that stand at the pinnacle of 19th century portraiture.

During his travels, Kaufmann encountered itinerant "miracle-working" Rabbis whom he described in a vivid letter written from Jablonow on June 20, 1897:

"I had the opportunity to spend a Sabbath Evening in the company of a travelling rabbi. It was incredible! You know what a travelling rabbi is? This is a man who has so and so many famous ancestors, who is endowed with a naïve but terrible impertinence, a lot of Talmudic knowledge, great, honest piety (rhetorical in the presence of listeners) and an open (taking) hand. This is what is called a travelling rabbi!" (quoted in Natter, *op. cit.*, p. 230)

Kaufmann is known to have painted at least one other portrait of such a Rabbi's son, the *Son of the Miracle-Working Rabbi of Nadorna*. According to the artist's own words, he met the miracle-working Rabbi of Nadorna during a study trip in the summer of 1897 (Natter, *op. cit.*, p. 357, illustrated). The present portrait was painted during one of Kaufmann's trips to Galicia. Natter describes the boy as follows:

"It shows a small boy with streimel and temple locks sitting on a giant carved chair upholstered with a velvet material with a red and black pattern. The boy looks at the observer with very earnest, piercing eyes, as if he were already aware of the heritage awaiting him" (Natter, *op. cit.*, p. 230).

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194

ISIDOR KAUFMANN

Hungarian, 1853 - 1921

Portrait of a Rabbi

signed *Isidor Kaufmann* (lower left)
oil on panel
15¾ x 12½ in.; 40 x 32 cm

PROVENANCE
Religious Institution, and sold: Sotheby's, New York, April 25, 2006, lot 101, illustrated
Private collection (acquired at the above and sold, Sotheby's, New York, December 4, 2014, lot 127, illustrated)

This dignified *Portrait of a Rabbi* shows Kaufmann at the height of his powers.

With his slightly parted lips and direct gaze, the sitter seems about to speak. Wisdom and solemnity are exemplified in his delicately rendered face and in his direct gaze. He embodies the nobility of the elderly Jewish sage, devoted to the Torah and a Jewish way of life that was fast disappearing from the villages of Eastern Europe and Russia to which Kaufmann travelled each summer in the early 1900s.

The artist's striking portraits of these rabbinical sages are enhanced through Kaufmann's trademark use of ornamental background detail and a sumptuous palette. In this portrait, Kaufmann lavishes equal care on the clothing and background as he accords to the Rabbi's face. He wears an imposing streimel, painted in tones of brown and mauve, and sits before a magnificent green and red Torah Ark curtain, typically inscribed with dedicatory text. His dark jacket contrasts with the tallit and splendid atara, shimmering with silver and gold thread.

This particular sitter was a favorite model of Kaufmann's and appears in several other portraits, including *Rabbi with Prayer Shawl* and Kaufmann's last unfinished painting, *Of the High Priest's Tribe* (G. Tobias Natter, *Rabbiner, Bocher, Talmudschüller, Bilder des Weiner Malers Isidor Kaufmann 1853-1921*, exh. cat, Jüdishcen Musuem der Wien, 1995, pp. 243 and 249).

Kaufmann's place in the history of celebrated Viennese portraiture was recognized by his inclusion in a landmark exhibition *Facing the Modern: The Portrait in Vienna 1900* at the National Gallery, London (October 2013–January 2014).

$ 200,000-300,000

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ISIDOR KAUFMANN

Hungarian, 1853 - 1921

Study for Rabbi with Tallit over His Head

signed *Isidor Kaufmann* (lower right)
oil and pen and ink on panel
7¾ x 6⅛ in.; 19.7 x 15.4 cm

PROVENANCE

Possibly, Sale: Christie's South Kensington, October 3, 1991, lot 173 (as *Portrait of a Jewish Man*, oil on panel, 7 by 5½ in., not illustrated)
Miss Isabel Goldsmith, and sold: Christie's, London, November 21, 1996, lot 146, illustrated as *A Rabbi*

$ 12,000-18,000

196

ISIDOR KAUFMANN

Hungarian, 1853 - 1921

The Banker

signed *Isidor Kaufmann* (center right)
oil on panel
13⅜ x 11½ in.; 34 x 29 cm

PROVENANCE

Sale: Sotheby's, New York, February 27, 1986, lot 219, illustrated as *Portrait of a Banker*

$ 25,000-35,000

197

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A PAIR OF RUSSIAN ART NOUVEAU SILVER TORAH FINIALS, I.D. PROKOFIEV, MOSCOW, EARLY 20TH CENTURY

pomegranate-form body, lightly engraved Art Nouveau style foliage, on frosted ground, staves with beaded base rims, missing tips
each marked with standard and maker's mark on stave, body, and finial
height 11 in.; 27.9 cm

PROVENANCE
Sotheby's, 174A sale 3108

A similar pair is illustrated in Jay Weinstein, *A Collector's Guide to Judaica,* 1985, p. 89, no. 97.

$ 5,000-8,000

198

A RUSSIAN SILVER TORAH SHIELD, G. TSITRIN, ODESSA, CIRCA 1900

arched with four columns enclosing the Tablets, topped by a double-headed eagle, the lip with a Star of David flanked by crowned lions, all surrounded by chased grapevine, *engraved with later Cyrillic date and 1909*
marked below lions, maker's mark with Odessa in Cyrillc struck twice
height 12 in.; 30.5 cm

$ 5,000-7,000

198

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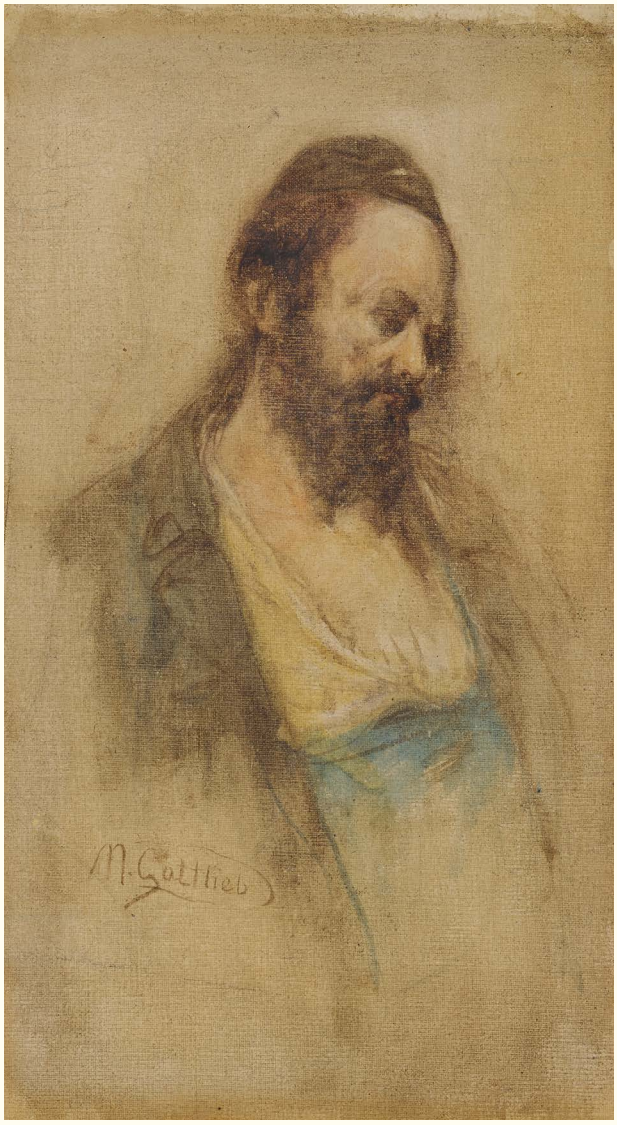
A PAIR OF CONTINENTAL SILVER LION-FORM SABBATH CANDLESTICKS, CIRCA 1900

formed as lions rampant holding flowering sprays rising to in leaf-chased sconces with detachable nozzles, shaped domed bases applied at the top with insects and animals, embossed with cartouches enclosing on one the Sacrifice of Isaac, the Judgment of Solomon, and the lighting of the Sabbath candles, and on the other Jacob's dream, Samson and the lion, and Jacob looking heavenwards
pseudo marks on base
height 8¼ in.; 20.6 cm

$ 6,000-8,000

199



200

200

MAURYCY GOTTLIEB

Polish, 1856 - 1879

Portrait of a Jewish Man

signed *M. Gottlieb* (lower left)
oil on canvas laid down on board
9⅞ x 5¾ in.; 25.2 x 14.4 cm

PROVENANCE
Salon Dziel Sztuki / Kazimiera Wojciechowskiego, Cracow
Jacobo and Asea Furman (and sold, Sotheby's, New York, December 12, 2000, lot 97, illustrated)

EXHIBITED
New York, Jewish Museum, *Personal Vision, The Jacobo and Asea Furman Collection of Jewish Ceremonial Art*, July 2-October 6, 1985, no. 41, illustrated in the catalogue p. 38

LITERATURE
Jacobo Furman with Bezalel Narkiss, Grace Cohen Grossman and Shalom Sabar, *Treasures of Jewish Art: from the Jacobo and Asea Furman Collection of Judaica*, Hong Kong, 1997, p. 261, no. 95, illustrated p. 260

$ 10,000-15,000

201

ALOIS PRIECHENFRIED

Austrian, 1867 - 1953

In the Synagogue

signed *A Priechenfried.* (upper right)
oil on canvas
27 x 22 in.; 68.6 x 55.9 cm

PROVENANCE
Sale: Sotheby's, Tel Aviv, October 8, 1996, lot 225, illustrated

$ 20,000-30,000

201

202

202

202

202

OTTO EICHINGER

Austrian, 1922-2004

Portraits of Rabbis: Three Paintings

the first, signed *O. Eichinger* (upper left)
the second and third, signed *O. Eichinger* (upper right)
each, oil on board
the first: 10 x 7½ in.; 25.4 x 19 cm
the second: 10½ x 7¾ in.; 26.7 x 19.7 cm
the third: 10½ x 7¾ in.; 26.7 x 19.7 cm

PROVENANCE

The first, Sale: Sotheby's, New York, July 16, 1992, lot 446, illustrated
The second and third, Sale: Sotheby's, New York, July 16, 1992, lot 445 (a pair of paintings), illustrated

$ 5,000-7,000

203

204

203

AN AUSTRIAN PARCEL-GILT SILVER LARGE NEO-CLASSICAL TORAH SHIELD, MAKER'S MARK A.R. PROBABLY FOR THE WIDOW OF ANTON RECHINGER, VIENNA, 1813

of good weight, modelled as a tasseled ermine mantle, realistically chased and suspended from a ribbon-bow, applied with the Tablets below a gilt crown and the Imperial Arms, flanked by columns topped by lions rampant regardant, with small window for portion plaques, one fitted, *marked near base*, has suspension chains
height 14 in.; 35.5 cm

PROVENANCE
Sotheby's, New York, sale 5108 lot 179

See Waltraud Neuwirth, *Wiener Silber*, 1781-1866, where several marks for Rechinger, who entered the guild 1789 and died in 1812, are shown, none exactly the same as the present one, with the comment " His widow Anna is found in 1813 and 1814 in the guild lists; she probably used the same mark", p 126.

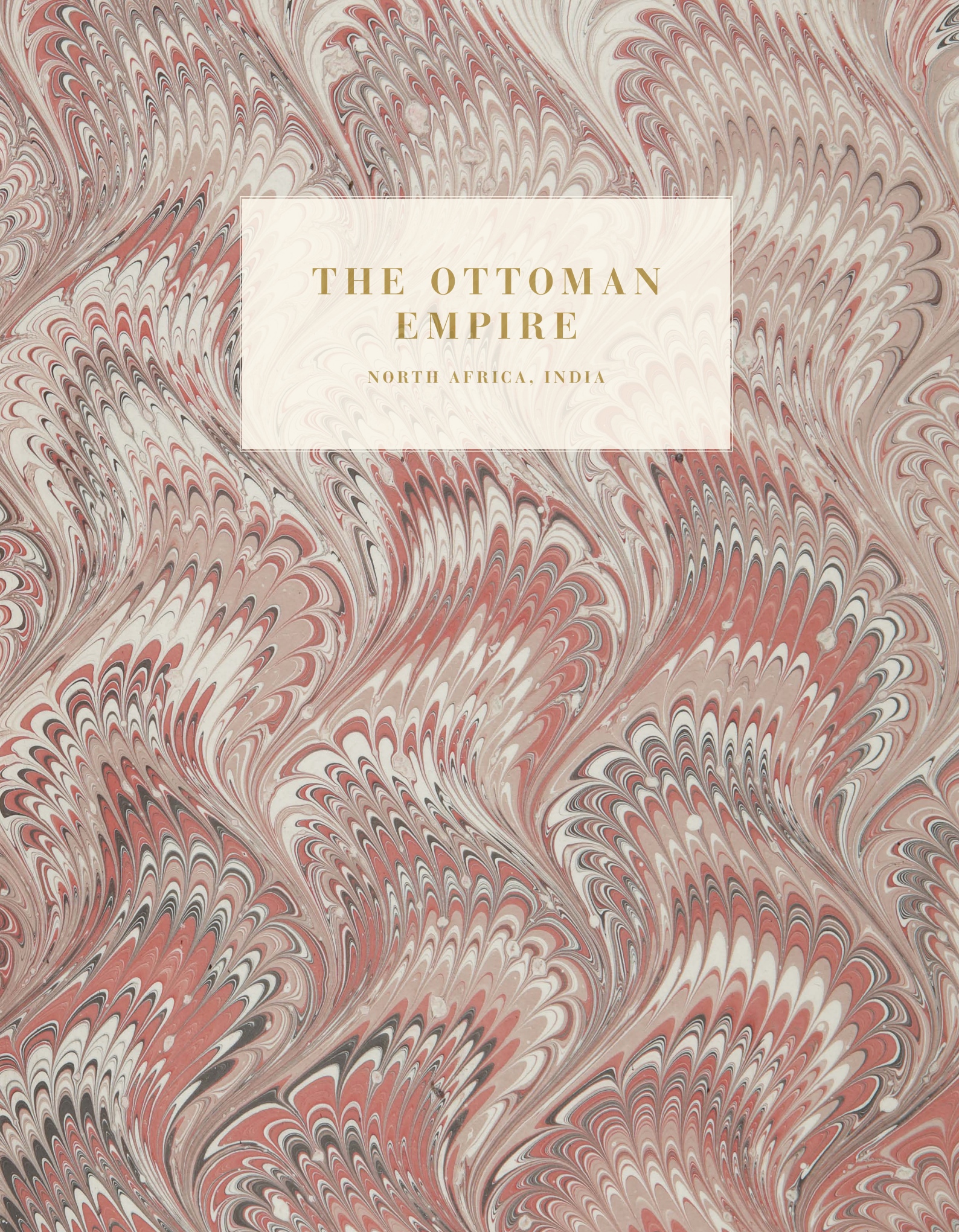
$ 6,000-8,000

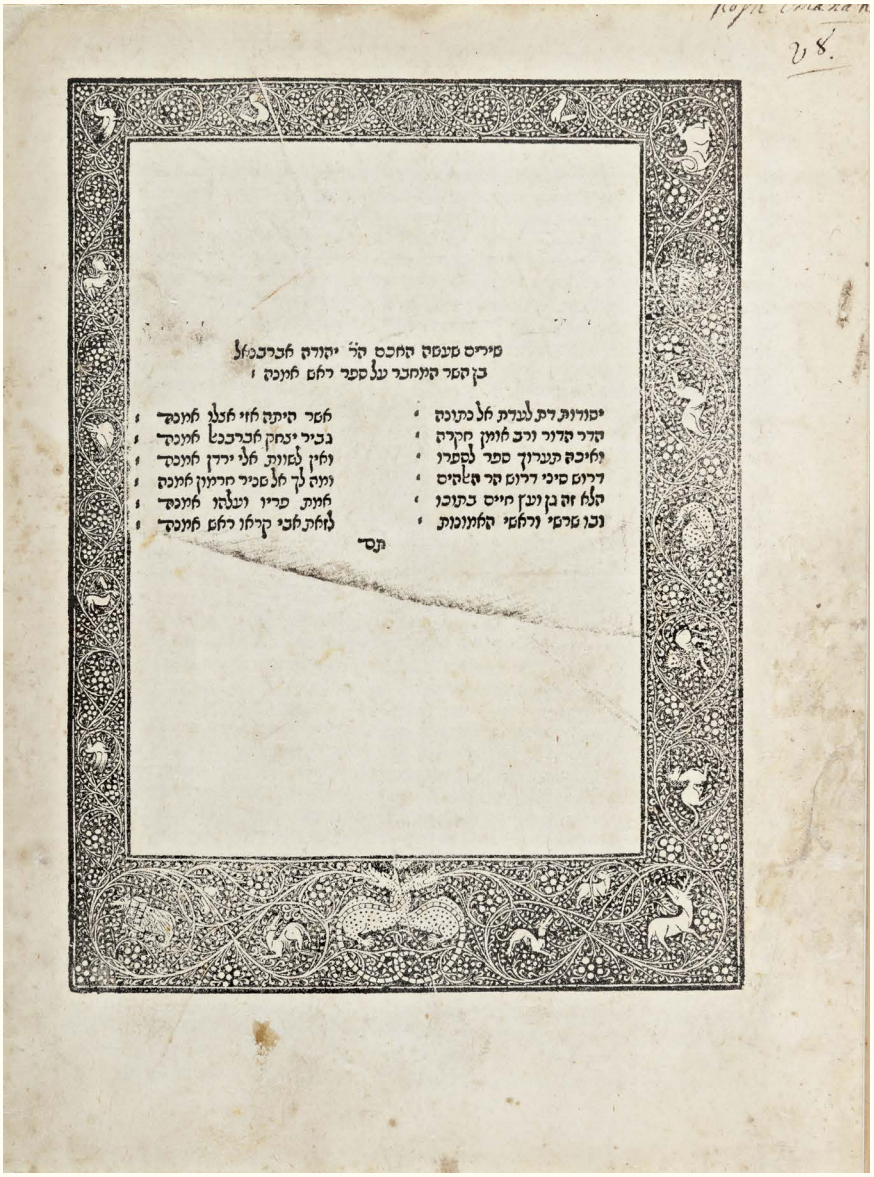
204

A CARVED GILT-WOOD SHIVVITI, PROBABLY ITALIAN, 20TH CENTURY

carved as a crowned circular cartouche supported by lions above a stylized vase of flowers and foliage
height 22½in.; 57 cm

$ 5,000-7,000


THE OTTOMAN EMPIRE
NORTH AFRICA, INDIA



205

205

SEFER ROSH AMANAH (THE PINNACLE OF FAITH), DON ISAAC ABRABANEL, [CONSTANTINOPLE: DAVID AND SAMUEL IBN NAHMIAS, 1505]

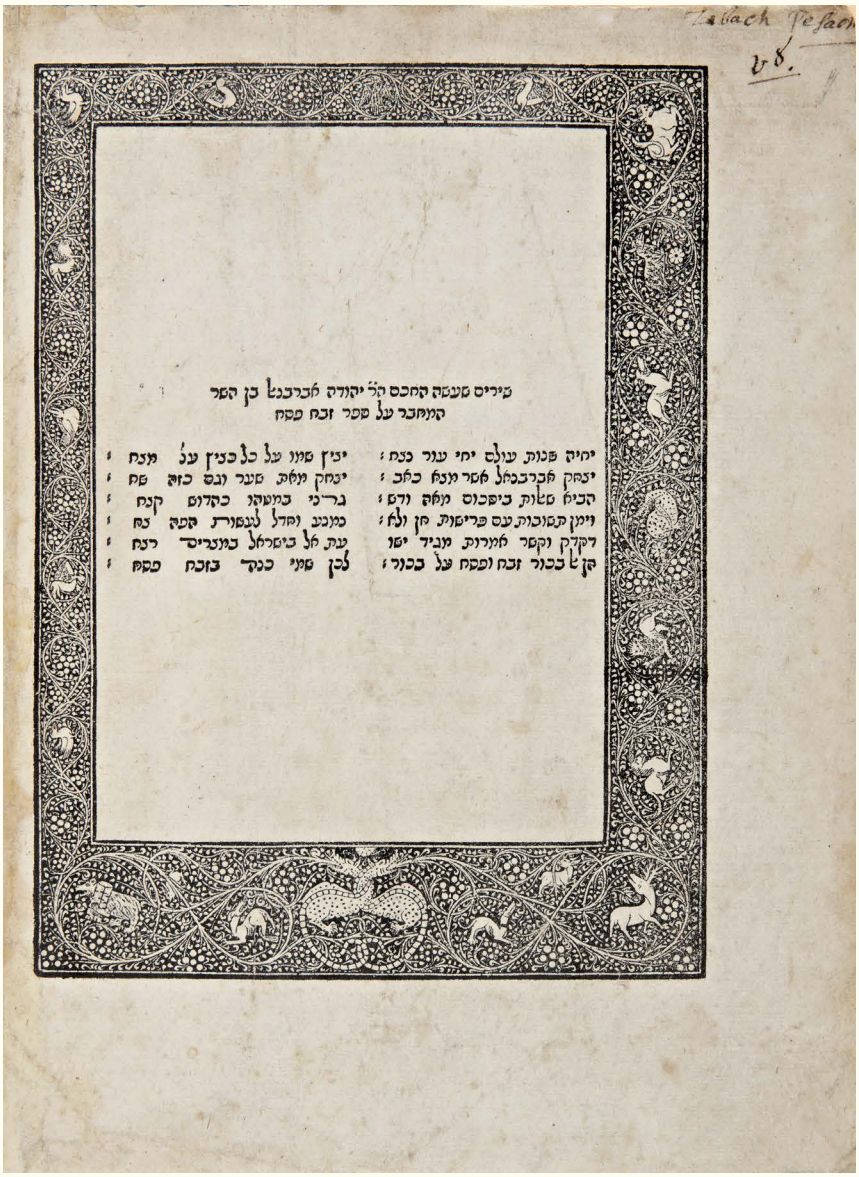
20 folios (9 1/2 x 7 1/8 in.; 240 x 180 mm).

THE FIRST EDITION OF A SEMINAL PHILOSOPHICAL TRACT, AND ONE OF THE FIRST BOOKS PRINTED IN CONSTANTINOPLE.

Don Isaac Abrabanel (1437-1508) was a noted statesman, royal financier, biblical exegete, and philosopher. In Naples, where he settled shortly after being expelled from Spain in 1492, he completed (in 1494) the present treatise on Jewish dogma, structured around Maimonides' famous enumeration of the Thirteen Principles of Faith (see lot 108). In twenty-four chapters, he subjects these principles, as well as the critiques thereof by Rabbis Hasdai Crescas (1340-1410) and Joseph Albo (1380-1444), to vigorous analysis before concluding with a vindication of Maimonides. However, Abrabanel himself felt that the entire enterprise of distilling a set number of principles of faith was misguided for, in his view, all the teachings of the Torah are revelations from God and thus of equal importance.

Sefer rosh amanah was brought to press in Abrabanel's lifetime and published together with two other, slightly later works of his: *Sefer zevah pesah* (a commentary on the Passover Haggadah; see lot 206) and *Sefer nahalat avot* (a commentary on *Pirkei avot*). They were printed in their order of composition, each unit preceded by its own "title page" featuring a poem by the author's son Judah (Leone Ebreo; ca. 1460-after 1523) in praise of the work but all three sharing a colophon that appears at the end of *Sefer nahalat avot*, dated Thursday, 9 Kislev 5266 (November 6, 1505).

$ 8,000-12,000



206

206

SEFER ZEVAH PESAH (PASSOVER HAGGADAH WITH COMMENTARY), DON ISAAC ABRABANEL, [CONSTANTINOPLE: DAVID AND SAMUEL IBN NAHMIAS, 1505]

40 folios (9 1/2 x 7 1/8 in.; 240 x 182 mm).

THE FIRST PRINTED COMMENTARY ON THE PASSOVER HAGGADAH.

In early 1496, Abrabanel completed *Sefer zevah pesah*, a commentary on the Passover Haggadah in which the author used the paradigm of the redemption of the Israelites from Egypt to address his concerns with the calamities that had befallen his own generation of Spanish exiles. The commentary is lengthy, deep, and thorough but eminently readable. In his introductory remarks, Abrabanel poses one hundred questions which he proposes to answer at length in the rest of the book. While some of his replies address the text directly, in many cases he holds forth on a subject at great length even in the absence of a direct textual connection. The commentary thus became an important discourse in its own right. It has proven to be of enduring popularity and has often been reprinted.

Sefer zevah pesah was brought to press together with Abrabanel's *Sefer rosh amanah* (a philosophical tract; see lot 205) and *Sefer nahalat avot* (a commentary on *Pirkei avot*). The ornamental border printed on the "title pages" of each of these books was originally designed by Alfonso Fernandez de Cordoba but subsequently became the property of Eliezer ben Abraham Alantansi in Híjar and then of Eliezer ben Judah Toledano in Lisbon (see lot 56) before passing to the Ibn Nahmias brothers in Constantinople.

$ 20,000-30,000

207

207

SEFER AMMUDEI GOLAH (LISTING OF COMMANDMENTS IN FORCE IN THE DIASPORA), RABBI ISAAC BEN JOSEPH OF CORBEIL, [CONSTANTINOPLE: SAMUEL IBN NAHMIAS, CA. 1510]

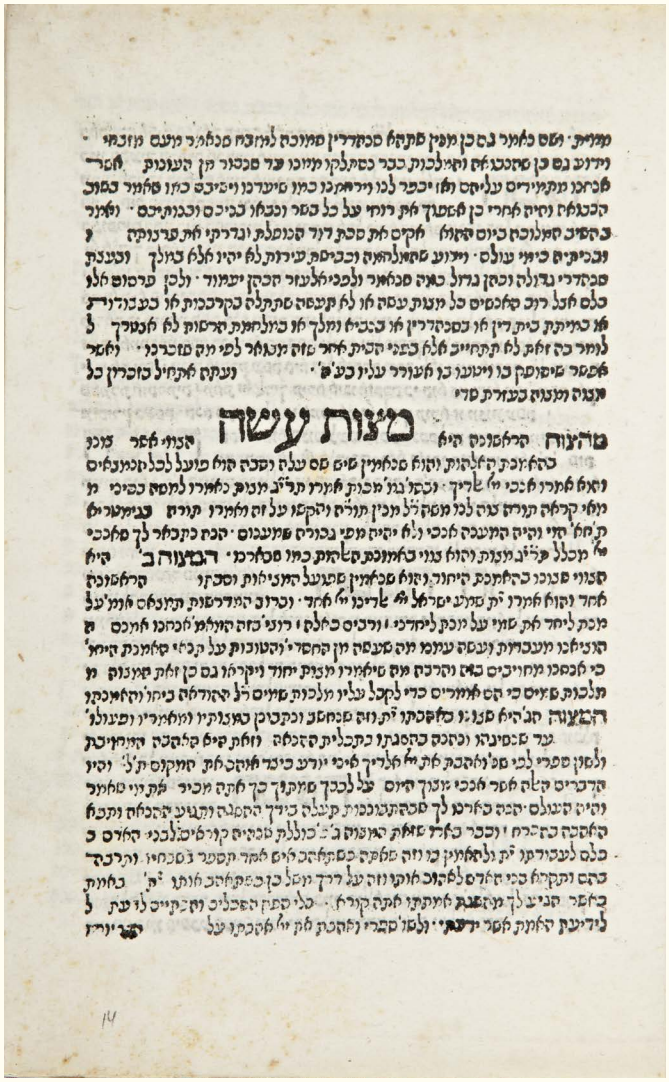
146 folios (7 1/2 x 5 3/8 in. 190 x 137 mm).

THE FIRST EDITION OF AN INFLUENTIAL LEGAL TREATISE.

This concise halakhic compendium by Rabbi Isaac ben Joseph of Corbeil (d. 1280) is an abridgment of Rabbi Moses ben Jacob of Coucy's *Sefer mitsvot ha-arokh/ha-gadol* (*Semag*; see lot 14). In order to distinguish it from that work, *Sefer ammudei golah* is frequently referred to as *Sefer mitsvot ha-katsar/ha-katan* (*Semak*). The occasional *haggahot* (annotations) of Rabbi Perez ben Elijah of Corbeil (d. c. 1295), a student of R. Isaac, are set off in indented text columns. The title *Sefer ammudei golah* (Pillars of the Diaspora) alludes to the organizational structure of the book, which is divided into seven sections, called *ammudim* (pillars), corresponding to the seven days of the week. In order to enhance the work's appeal, the author included numerous aggadic passages, moral maxims, and ethical teachings. *Sefer ammudei golah* thus gained broad popularity (especially in Germany) and was accepted as an authoritative halakhic source, frequently cited by later decisors.

$ 15,000-20,000

208, DETAIL



מצות עשה

208

208

SEFER HA-MITSVOT (BOOK OF THE COMMANDMENTS), RABBI MOSES MAIMONIDES, [CONSTANTINOPLE, CA. 1510-1525]

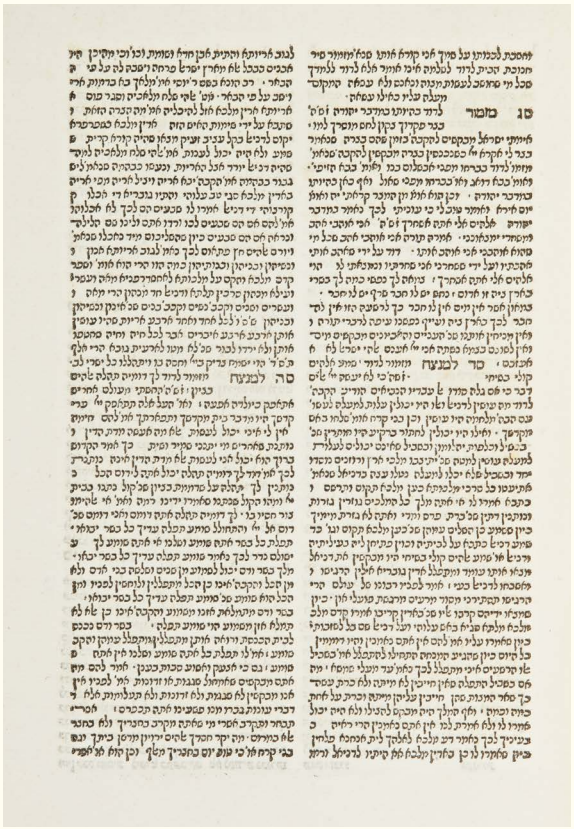
67 of 68 folios (8 x 5 1/4 in.; 203 x 132 mm).

THE RARE FIRST EDITION OF MAIMONIDES' SEMINAL WORK ENUMERATING THE 613 COMMANDMENTS, MADE EVEN RARER BY THE MISIMPOSITION OF THE PAGES IN ITS FIRST QUIRE.

The Babylonian Talmud teaches (*Makkot* 23b) that the Torah contains 613 commandments, 365 prohibitions corresponding to the number of days in a solar year and 248 positive mandates equal to the number of limbs in a human body. However, the Talmud does not specify which of the Bible's many directives should be counted toward the total of 613. In the Middle Ages, rabbinic scholars began drawing up lists of which commandments they felt should be included. The most famous of these, Rabbi Moses Maimonides (1138-1204), composed the *Sefer ha-mitsvot* in Judeo-Arabic as a type of introduction to his magnum opus, *Mishneh torah*, a comprehensive study of all of Jewish law. The present lot is a copy of the first edition of this work, as translated into Hebrew by Moses ben Samuel ibn Tibbon (fl. 1244-1283), which was printed without a title page sometime between 1510 and 1525 in Constantinople. Rabbi Chaim Heller (1880-1960), in his edition of *Sefer ha-mitsvot*, notes that this printing preserved many correct readings of the work that were subsequently altered (consciously or unconsciously) and, at times, adulterated by later editors and publishers.

The present copy of this edition is exceedingly rare in that the inner two sheets of its first quire have been misprinted, such that the texts on the rectos and versos of ff. 3-6 do not follow sequentially. That this quire survived in its present, misimposed state suggests that it was a proof copy used by the printers to correct subsequent printings of these leaves. Most, and perhaps all, other exemplars of the book extant have these pages in their proper order, making this lot exceptional and, perhaps, unique.

$ 25,000-35,000



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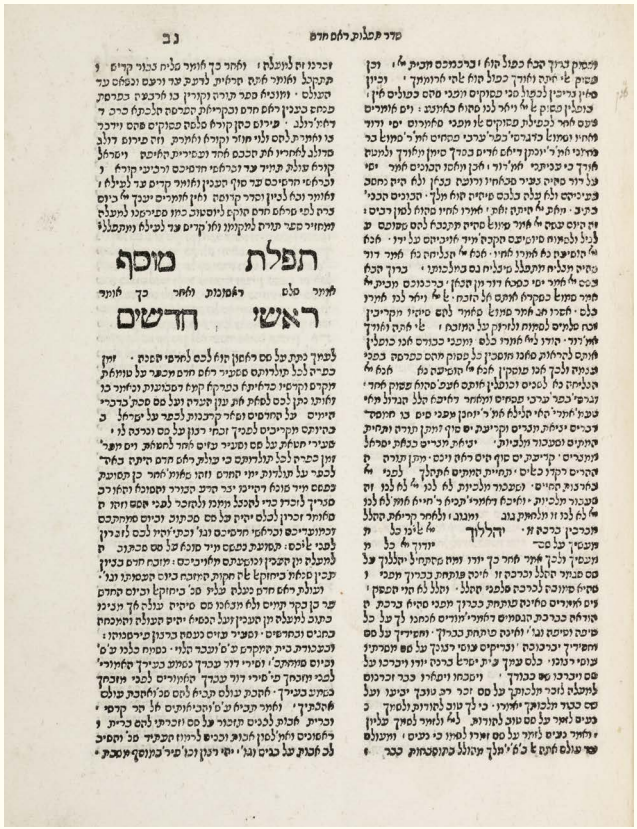


210

209

MIDRASH TILLIM (MIDRASH ON PSALMS), PART 1, CONSTANTINOPLE: [SAMUEL BEN DAVID IBN NAHMIAS], 1512

52 folios (11 3/8 x 7 3/4 in.; 290 x 195 mm).

THE FIRST EDITION OF ONE OF THE MOST BEAUTIFUL WORKS OF AGGADIC LITERATURE.

The title page of the present work gives its name as *Midrash tillim*, using a common truncation for the proper Hebrew name of the book of Psalms (*Tehillim*). While the identity of the redactors of *Midrash tillim* (also known as *Aggadat tehillim* or *Midrash shoher tov*) is unknown, the book is evidently a medieval collection of homilies on Psalms, compiled over the course of several centuries from various sources, with some aggadic elements traceable to the early Talmudic period. This edition comprises discourses on psalms 1-118 (with the homily on psalm 118 divided in two); the continuation of the work, on psalms 119-150, would be published in Salonika circa 1515 (see lot 238). *Midrash tillim* was the first title printed by Samuel ben David Ibn Nahmias, who became proprietor of the Ibn Nahmias press after the deaths of his father and uncle.

$ 18,000-20,000

210

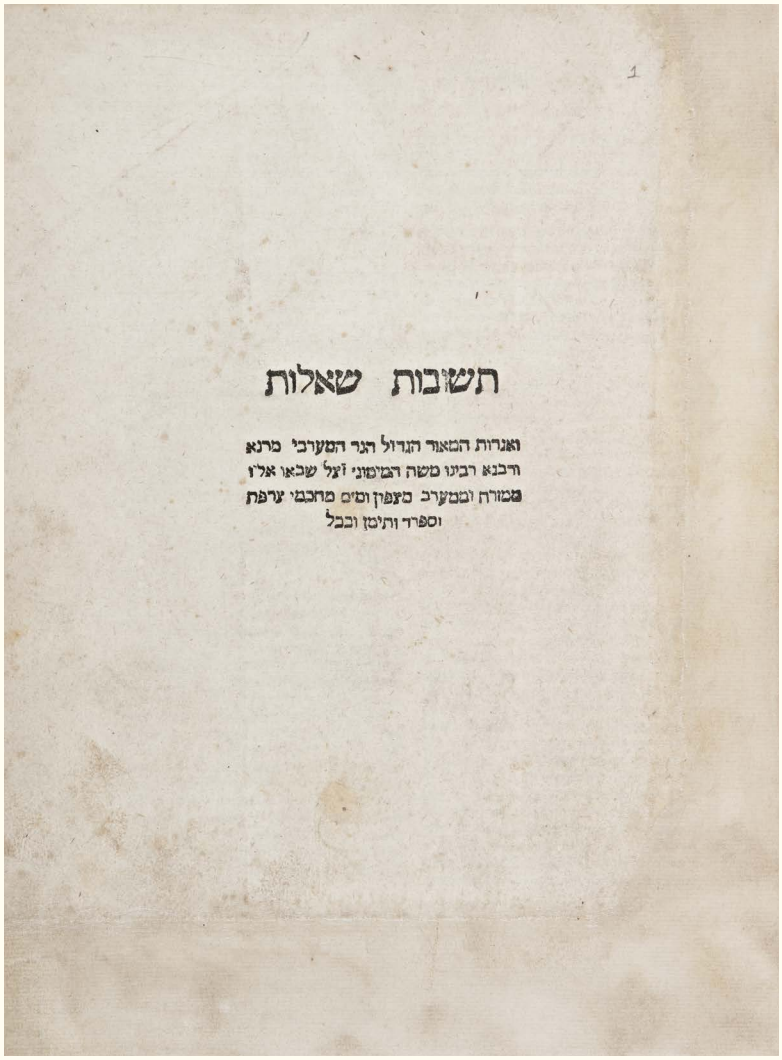
SEFER ABUDARHAM (COMMENTARY ON JEWISH PRAYER), RABBI DAVID ABUDARHAM, CONSTANTINOPLE: ASTRUC DE TOULON, 1513

100 folios (10 1/2 x 8 in.: 267 x 202 mm).

THE SECOND EDITION OF A CLASSIC COMMENTARY ON THE JEWISH LITURGY.

Astruc de Toulon, a Provencal Jew who had worked at the Ibn Nahmias firm in 1510-1511, began renting the press from Samuel ben David Ibn Nahmias in 1513, printing a number of books in partnership with Samuel Rikomin or on his own account intermittently until 1530. The present lot, *Peirush ha-berakhot ve-ha-tefillot* (or, as it has come to be known more popularly, *Sefer abudarham*), is the second edition of Rabbi David Abudarham's influential treatise on Jewish prayer. Much of the text of the colophon appearing here is based on that of the *editio princeps* (Lisbon, 1489; see lot 56), with the year and name of the printer updated to reflect the book's changed circumstances. According to bibliographic scholar Meir Benayahu, Rabbi Moses Maimonides' responsa (see lot 211) were printed together with this edition of *Sefer abudarham* and (at least occasionally) appended thereto.

$ 10,000-12,000



211

211

TESHUVOT SHE'ELOT (RESPONSA AND LETTERS BY AND ABOUT RABBI MOSES MAIMONIDES), [CONSTANTINOPLE: ASTRUC DE TOULON?, CA. 1513-1514]

24 folios (10 78 x 8 18 in.; 277 x 207 mm) on paper.

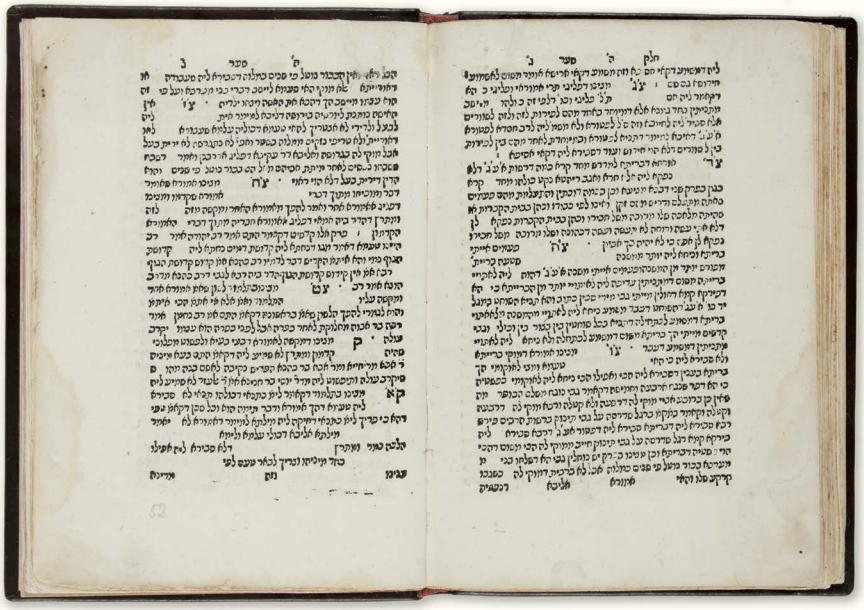
THE FIRST EDITION OF MAIMONIDES' RESPONSA.

This work comprises a collection of responsa as well as correspondence from, to, and, in some cases, about Rabbi Moses Maimonides, the great rabbinic authority, codifier, philosopher, and royal physician (1138-1204).

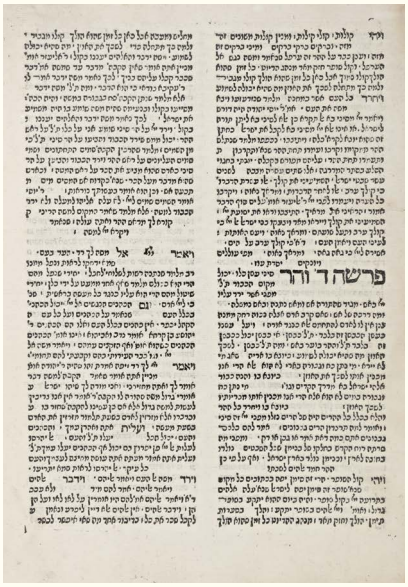
Teshuvot she'elot includes Maimonides' ethical will contained within a letter to his son Rabbi Abraham (1186-1237). Other missives relate to the widespread disputes over Maimonides' philosophical writings, particularly the *Moreh nevukhim* (see lot 22) and *Sefer ha-madda*, the philosophical-theological first book of his fourteen-part magnum opus, *Mishneh torah*. Some of these were written after the death of Maimonides in 1204 and are addressed to his son Abraham. Also present is correspondence between Maimonides and Rabbi Samuel Ibn Tibbon (ca. 1165-1232), who translated many of the great sage's works from Judeo-Arabic into Hebrew.

Assembled in gatherings of six leaves, the second half of the book (quires 3 and 4) was printed separately from the first half (quires 1 and 2). The typographic distinctions between the sections are evident in all known copies of this exceedingly rare work. The second half, however, was reset and enjoyed a second printing marked by very slight but unmistakable differences in the typography (compare the copy in the National Library of Israel). This second impression reflects the obvious demand for the work, whose second complete edition would appear in Venice in 1544. According to bibliographic scholar Meir Benayahu, the Constantinople edition of *Sefer abudarham* (see lot 210) was printed together with *Teshuvot she'elot* and (at least occasionally) appended thereto.

$ 40,000-50,000



212



213

212

SEFER KERITUT (TALMUDIC METHODOLOGY AND HERMENEUTICS), RABBI SAMSON BEN ISAAC OF CHINON, CONSTANTINOPLE, 1515

64 folios (7 1/2 x 5 1/4 in.; 189 x 134 mm).

THE FIRST EDITION OF AN INFLUENTIAL TREATISE ON TALMUDIC METHODOLOGY.

Rabbi Samson ben Isaac of Chinon (fl. late thirteenth-early fourteenth centuries) was one of the last members of the school of Ashkenazic Talmudic commentators known as the Tosafists and was a well-respected scholar; Rabbi Isaac ben Sheshet Perfet (1326-1408) refers to him in one of his responsa (see lot 227) as "the greatest rabbi of his generation." His writings include an exposition of the text of the *get* (Jewish writ of divorce), a commentary on some of the tractates of the Talmud (no longer extant), and a number of halakhic rulings printed in the responsa collections of Rabbis Solomon ben Abraham Adret (ca. 1235-ca. 1310) and Joseph Colon (ca. 1420-1480).

His most important work, however, is the *Sefer keritut* on Talmudic methodology and hermeneutics, the first such book by a Tosafist, which was probably composed in the early fourteenth century. The book is divided into five parts: 1) *Battei middot*, on the thirteen hermeneutical rules of Rabbi Ishmael; 2) *Beit mikdash*, on those rules that apply specifically to the Temple and the sacrificial cult; 3) *Netivot olam*, on the thirty-two hermeneutical rules of Rabbi Eliezer ben Rabbi Jose ha-Gelili; 4) *Yemot olam*, giving a chronology of the sages of the Mishnah and Talmud and setting forth rules for how to decide the law when they argue; and 5) *Leshon limmudim*, on the methodology applied in the Mishnah, Baraita (extra-mishnaic tannaitic compendium), and Talmud, as well as certain foundational halakhic concepts that appear frequently throughout Talmudic literature.

$ 7,000-10,000

213

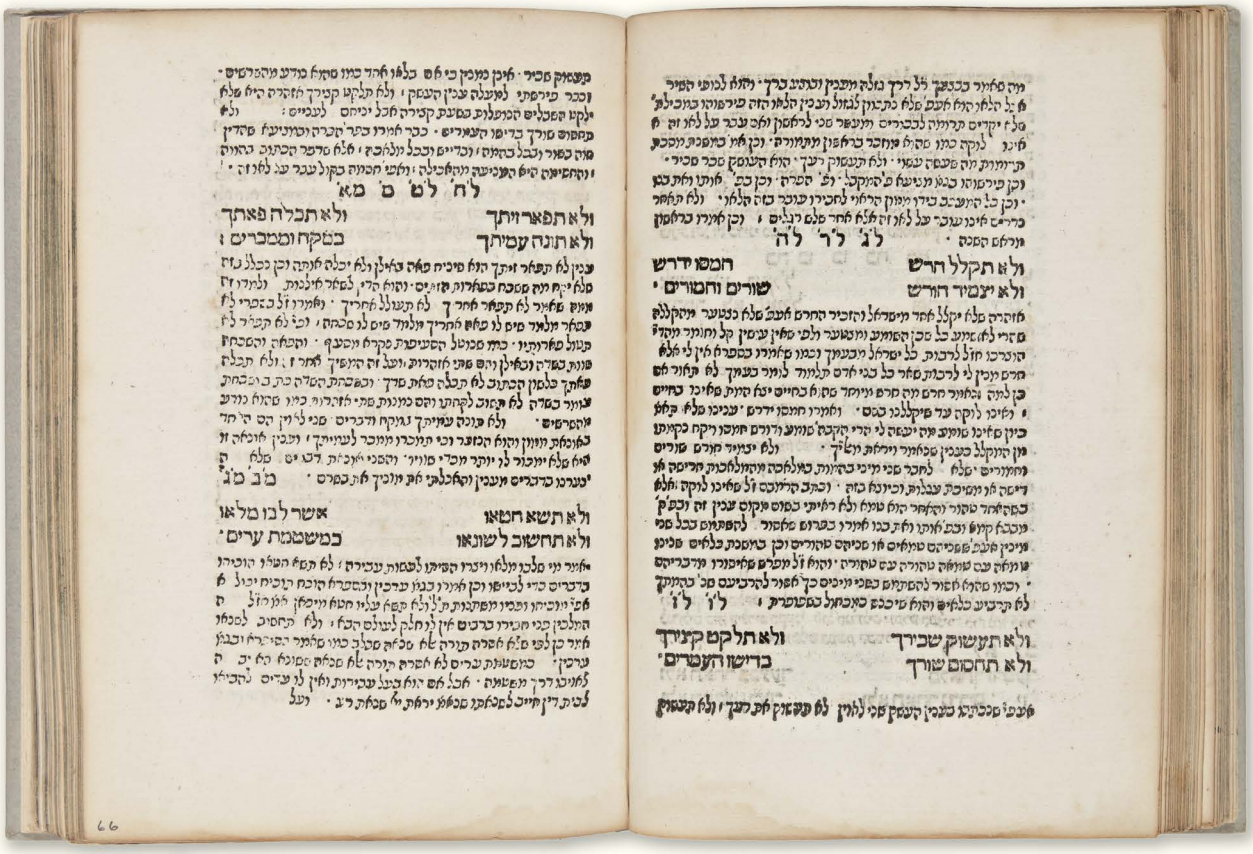
SEFER MEKHILTA (HALAKHIC MIDRASH ON EXODUS), CONSTANTINOPLE: ASTRUC DE TOULON, 1515

42 folios (10 3/8 x 7 3/8 in.; 263 x 187 mm).

A RARE COPY OF THE FIRST EDITION OF THE OLDEST HALAKHIC MIDRASH TO EXODUS.

Attributed to the school of the second-century *tanna* Rabbi Ishmael ben Elisha, the *Mekhilta* is a midrashic exposition of the Book of Exodus beginning with the first commandment of the Torah, the injunction to sanctify the New Moon in Ex. 12:1-2, and ending with a discussion of the laws of the Sabbath in Ex. 31 and 35. Divided into several *massekhtot* (tractates), each of which is further broken down into *parashot* (portions), the midrash explicates the various laws and narratives in accordance with the hermeneutical principles propounded by R. Ishmael and his students.

$ 15,000-20,000



214

214

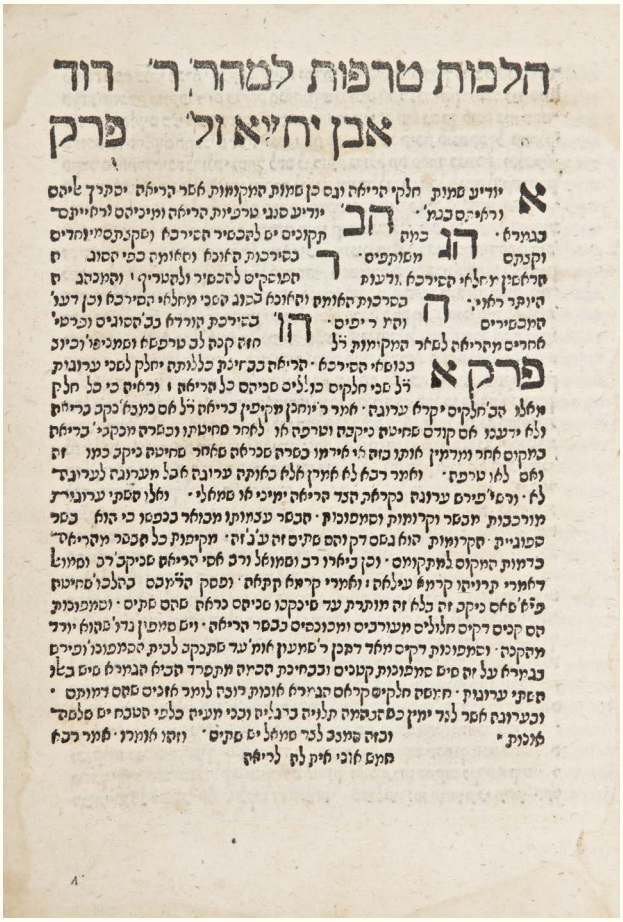
SEFER ZOHAR HA-RAKIA (COMMENTARY ON RABBI SOLOMON IBN GABIROL'S POETIC NUMERATION OF THE COMMANDMENTS), RABBI SIMEON BEN ZEMAH DURAN, CONSTANTINOPLE: JOSEPH BEN AYYAD KABESI, 1515

116 folios (7 1/2 x 5 1/8 in.; 190 x 130 mm).

THE FIRST EDITION OF AN IMPORTANT HALAKHIC TRACT, FROM THE COLLECTION OF SALMAN SCHOCKEN.

Rabbi Solomon Ibn Gabirol (ca. 1021-ca. 1057), a prominent Spanish philosopher, began writing poetry at an early age, producing his *Azharot*, a versified listing of the 613 commandments, when he was only 16 years old. The poem achieved great popularity among Sephardic, Romaniote, and Italian communities and was frequently incorporated into their prayer books to be recited on or prior to the festival of Shavuot (first edition: Soncino-Casalmaggiore, 1485-1486). Given its importance in Jewish ritual life, the work became an object of study and analysis. Two commentaries on Ibn Gabirol's *Azharot* appeared in Constantinople in 1515: one by Rabbi Joseph ha-Lo'ez and a second by Rabbi Simeon ben Zemah Duran (1361-1444). The latter, a Spanish physician who left Majorca following the anti-Jewish riots of 1391 and subsequently became a rabbinic judge and leader of the Jewish community of Algiers, wrote his own liturgical poetry but also commented on others'. The present lot, the only book published by Joseph ben Ayyad Kabesi at the press of Samuel ben David Ibn Nahmias, comprises Duran's exposition of the *Azharot*. The work would not be reprinted until 1858, when it appeared in Lemberg (Lvov) with Rabbi Joseph Saul Nathanson's (1810-1875) approbation and selected glosses.

$ 18,000-22,000



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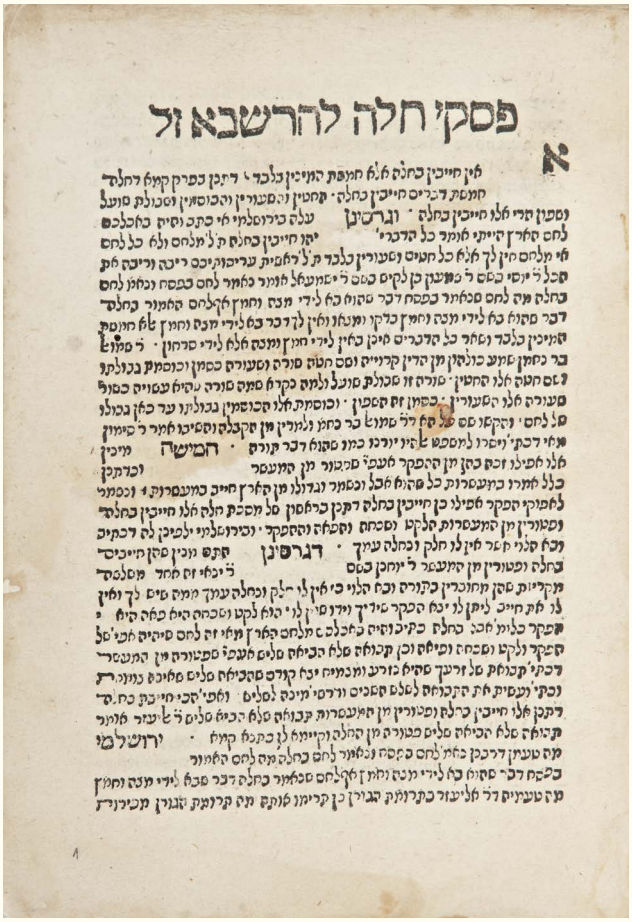


216

215

HILKHOT TEREFOT (LAWS OF ADHESIONS IN ANIMAL LUNGS), RABBI DAVID BEN SOLOMON IBN YAHYA, [CONSTANTINOPLE, CA. 1515-1518]

9 folios (7 3/4 x 5 3/8 in.; 196 x 135 mm).

A RARE COPY OF THE FIRST EDITION OF THIS TREATISE.

David ben Solomon Ibn Yahya (ca. 1440-1524), not to be confused with his younger cousin Rabbi David ben Don Joseph Ibn Yahya (1465-1543), served as rabbi in his native Lisbon before fleeing with his family to Naples. When the latter city was conquered by the French, he was forced to immigrate again, this time to Constantinople by way of Corfu. Ibn Yahya composed a commentary on Proverbs entitled *Kav ve-naki* (Lisbon, ca. 1492), a Hebrew grammar entitled *Leshon limmudim* (Constantinople, 1506), and the present work, a guidebook to the laws governing adhesions in lungs, which under certain circumstances render an animal *terefah*. This short tract would not be reprinted until 1894, when it appeared together with two others (one of which was the *Piskei hallah*; see lot 216) in Krakow.

$ 9,000-11,000

216

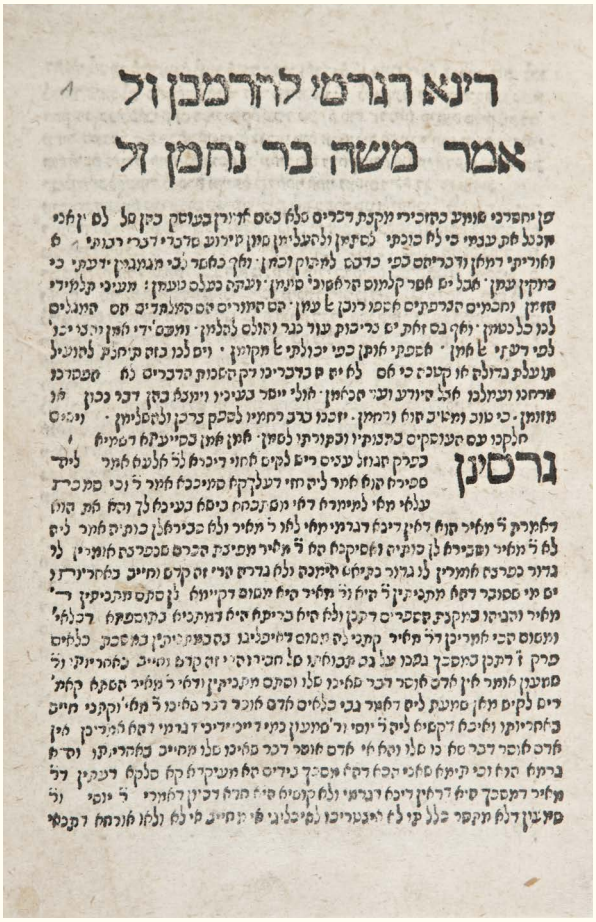
PISKEI HALLAH (LAWS OF SEPARATING A PORTION FROM DOUGH), RABBI SOLOMON BEN ABRAHAM ADRET, [CONSTANTINOPLE, CA. 1515-1520]

14 folios (7 3/4 x 5 1/4 in.; 196 x 133 mm).

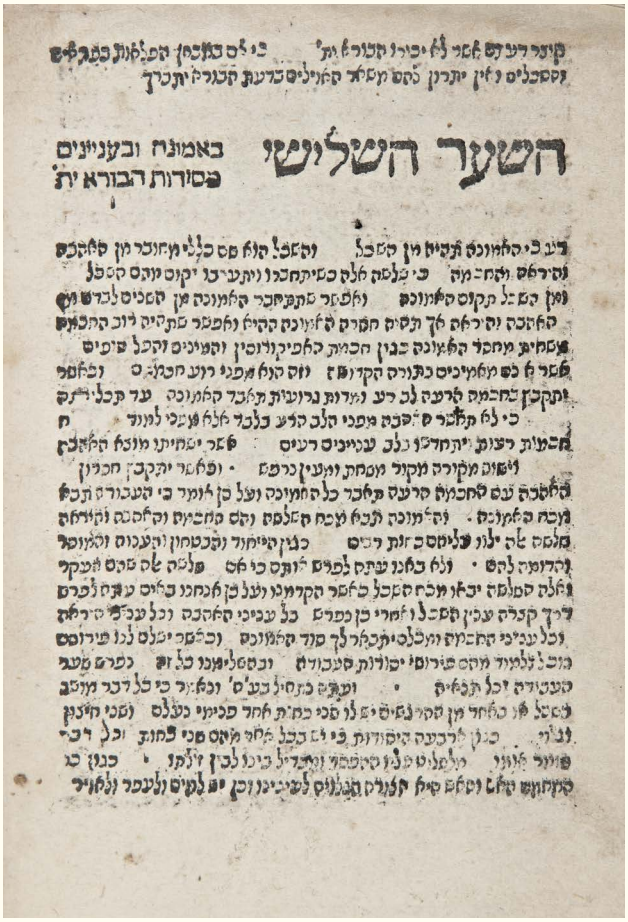
THE FIRST EDITION OF ONE OF ADRET'S FIRST PUBLISHED WORKS.

Jewish law requires that those preparing a significant amount of dough to bake bread or other goods remove a small portion thereof, termed *hallah*, and donate it to a *kohen*. (The prevalent practice nowadays, when most *kohanim* cannot firmly establish their priestly pedigrees, is to burn the dough instead.) The present treatise is an exposition of the laws of *hallah* by Solomon ben Abraham Adret (ca. 1235-ca. 1310), rabbi of Barcelona and one of the foremost scholars and Jewish leaders of thirteenth-century Spain. Adret composed thousands of responsa, novellae on numerous Talmudic tractates, and two full-length halakhic works: *Torat ha-bayit* on the laws of *kashrut* and *niddah* and *Avodat ha-kodesh* on the laws of the Sabbath and festivals. Two collections of his responsa were issued in Rome (ca. 1472) and Constantinople (1516), making the present treatise one of his first books to appear in print. Like Ibn Yahya's *Hilkhot terefot* (see lot 215), *Piskei hallah* would next be printed in Krakow in 1894.

$ 8,000-12,000



217



218

217

DINA DI-GERAMEI (TREATISE ON INDIRECT DAMAGE), RABBI MOSES NAHMANIDES, [CONSTANTINOPLE, CA. 1515-1520]

10 folios (7 1/8 x 5 in.; 182 x 128 mm).

THE FIRST EDITION OF AN IMPORTANT EXPLORATION OF JEWISH TORT LAW.

Rabbi Moses Nahmanides (1194-1270), a native of Gerona, was a prominent halakhist, philosopher, kabbalist, biblical exegete, poet, and physician. He wrote enormously influential Talmudic novellae on many tractates, as well as significant monographs and commentaries on a wide range of halakhic topics. His *Dina di-geramei* (the latter word sometimes vocalized *garmei*) is an exposition of the laws governing inconvenience to a neighbor and injury to his property. Because these subjects are treated in the second chapter of *Bava batra*, the treatise was often subsequently printed as an appendix to his novellae on that tractate, beginning with the first edition of Venice, 1523. Its significance in the world of *halakhah* induced several later scholars to write commentaries on it.

$ 10,000-15,000

218

SEFER HA-YASHAR (ETHICAL TREATISE), ATTRIBUTED TO RABBI JACOB TAM, [CONSTANTINOPLE, CA. 1515-1520]

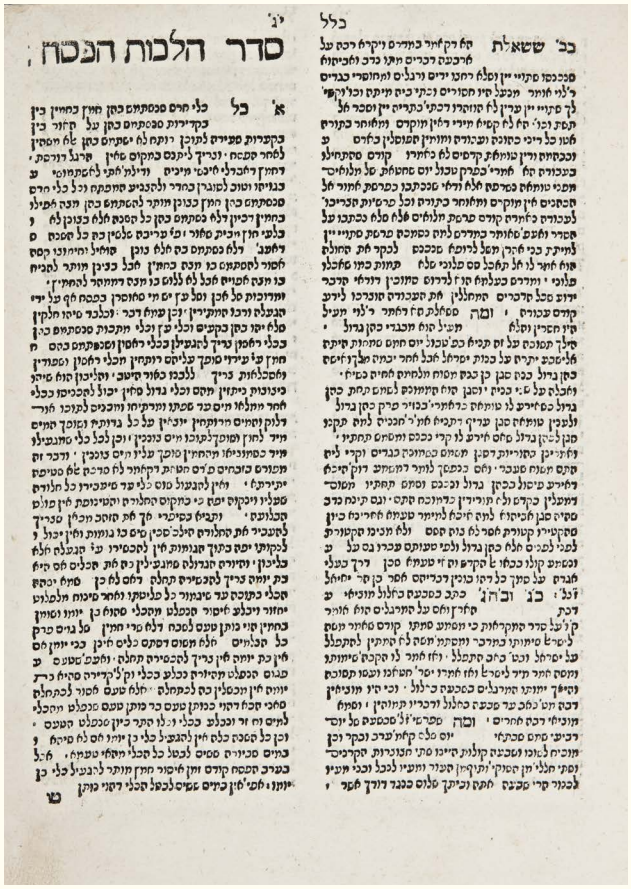
40 folios (7 1/8 x 5 1/4 in.; 182 x 132 mm).

THE FIRST EDITION OF ONE OF THE MOST POPULAR ETHICAL BOOKS OF THE MIDDLE AGES.

The present work, divided into eighteen short *she'arim* (chapters), is an anonymous, thirteenth-fourteenth-century philosophical-ethical treatise concerned with the relationship between man and God and the requirement that man imitate God and thus fulfill the purpose of creation. The author writes in his introduction that he studied Rabbi Bahya Ibn Paquda's *Hovot ha-levavot* (see lot 228) but found its treatment of certain principles too profound for the average reader and therefore composed the present work in simple language. *Sefer ha-yashar* has been variously attributed to Rabbis Jacob Tam (ca. 1100-1171), Zerahiah ha-Levi Gerondi (twelfth century), Zerahiah ha-Yevani, and Jonah Gerondi (ca. 1200-1263), though none of these ascriptions has withstood modern scholarly critique. The association with Tam is apparently due to that great Tosafist's authorship of a separate, halakhic work by the same name. *Sefer ha-yashar* would go on to be reprinted dozens of times down to the present day.

$ 20,000-30,000

219



220

219

SEFER TOLEDOT ADAM VE-HAVVAH AND SEFER MEISHARIM (HALAKHIC CODES), RABBEINU JEROHAM BEN MESHULLAM, CONSTANTINOPLE, 1516

410 folios (11 3/8 x 7 7/8 in.; 288 x 202 mm).

THE FIRST EDITIONS OF TWO MAJOR HALAKHIC CODES.

Rabbeinu Jeroham ben Meshullam (ca. 1290-1350), a native of Provence, arrived in Toledo, Spain, after the expulsion of Jews from France in 1306. There he studied with Rabbis Asher ben Jehiel (Rosh) and Abraham ben Moses Aldubi. His first known work, *Sefer meisharim* (Book of the Upright), was devoted to civil law, including the pecuniary aspects of family law, and meticulously organized so as to facilitate research. At the urging of his contemporaries, he composed a second work, *Sefer toledot adam ve-havvah* (Book of the Chronology of Adam and Eve), arranging Rosh's *pesakim* (legal decisions) and those of other French, Provencal, and Spanish authorities according to a man's lifecycle: the Adam section (ff. [1v]-202r) treats the laws appertaining from birth until marriage, while the Eve section (ff. 202r-272r) discusses those that apply from marriage until death. Some of the foremost halakhists of the sixteenth century, including Rabbis Joseph Caro (1488-1575) and Samuel de Medina (1505-1589), quoted him extensively. The present lot comprises the first editions of both works, published by Spanish exiles in a single volume (the later book coming first), with each quire distributed to subscribers on Shabbat in order to finance the printing.

$ 10,000-15,000

220

SHE'ELOT TESHUVOT (RESPONSA), RABBI ASHER BEN JEHIEL, CONSTANTINOPLE: [SAMUEL BEN DAVID AND MOSES BEN SAMUEL IBN NAHMIAS], 1517

190 folios (10 14 x 7 58 in.; 259 x 193 mm).

THE FIRST EDITION OF A FUNDAMENTAL RESPONSA COLLECTION.

Rabbi Asher ben Jehiel (Rosh; ca. 1250-1327) was the leading disciple of the outstanding German scholar Rabbi Meir of Rothenburg (ca. 1215-1293). After the latter's imprisonment, Rosh became the acknowledged leader of German Jewry and headed the unsuccessful efforts to obtain his master's release. Fearing a fate similar to that of his teacher, Rosh left Germany in 1303 and, after passing through northern Italy and Provence, reached Spain the following year. There he accepted the position of rabbi in Toledo and found himself

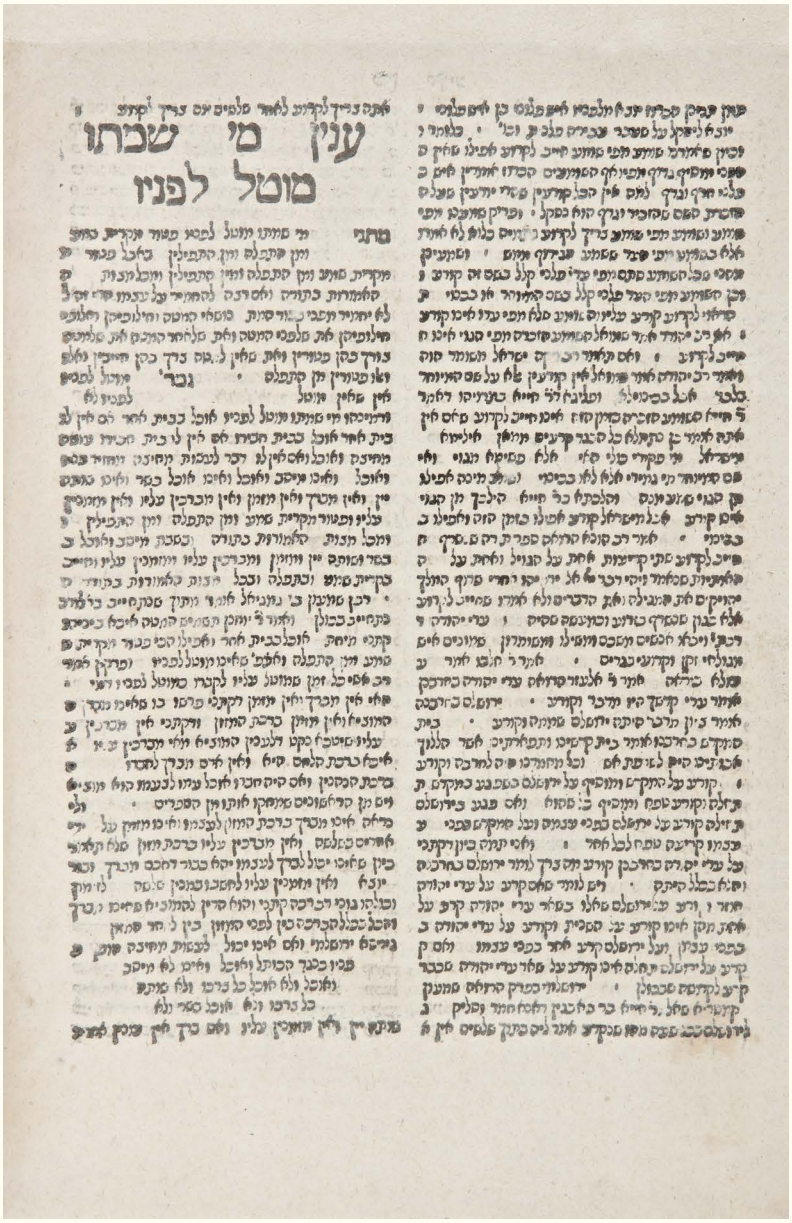
drawn into the contemporary conflict concerning the study of philosophy. Sensitive to the danger of discord, he proposed an intercommunal conference to reconcile the opposing views.

Rosh's greatest legacy was the introduction of French and German methodology into the discipline of Talmud study in Spain. He synthesized the positions of his teachers in Ashkenaz with Spanish tradition and custom. He was the acknowledged halakhic authority on both sides of the Pyrenees and students flocked to his yeshiva. A prolific author, he penned more than one thousand responsa as well as commentaries on numerous Talmudic tractates.

Rosh's responsa are among the more important and influential of this genre. He was frequently called upon to interpret communal ordinances and their relationship to classical Jewish law, as well as to decide which local Spanish customs should be honored and which should be opposed.

A bridge between the great rabbinic centers of Germany and Spain, Rosh had a lasting impact on the development of *halakhah*. His son Rabbi Jacob (ca. 1270-1340) used his father's legal oeuvre as the basis for his own magnum opus, *Sefer arba'ah turim* (see lots 30, 112, 166), a code of operative Jewish law with a new structure independent of the Talmud and earlier codes, which in turn became the basis for Rabbi Joseph Caro's *Shulhan arukh* (see lots 37, 114).

$ 18,000-22,000



221

221

SEFER TORAT HA-ADAM (TREATISE ON END-OF-LIFE ISSUES AND THE AFTERLIFE), RABBI MOSES NAHMANIDES, CONSTANTINOPLE, 1518

65 folios (10 3/4 x 8 1/8 in.; 271 x 206 mm).

THE FIRST EDITION OF AN INFLUENTIAL HALAKHIC TREATISE.

Rabbi Moses Nahmanides' (1194-1270) *Sefer torat ha-adam* is a comprehensive and unique monograph on the laws concerning illness, death, and mourning. This groundbreaking work served as a foundation for subsequent treatments of a broad range of topics, including the messianic era, the afterlife, and resurrection. In thirty chapters, Nahmanides deals with every aspect of the end of life, beginning with the onset of serious illness and the obligation to visit the sick, followed by a guide to the laws of mourning. Great importance was attached to the work by the leading codifiers: Rabbi Jacob ben Asher incorporated it, in its actual order and form and with corresponding sections, in his *Sefer arba'ah turim* (see lots 30, 112, 166), as did Rabbi Joseph Caro later in his *Shulhan arukh* (see lots 37, 114). Of special interest on its own account is *Sha'ar ha-gemul,* the last chapter of the book, which integrates kabbalistic concepts into an extended eschatological discussion. *Sha'ar ha-gemul* was published separately in Naples in 1490 and has been frequently reprinted since.

$ 12,000-18,000

222

223

222

SEFER HA-MANHIG (LITURGICAL AND OTHER CUSTOMS), RABBI ABRAHAM BEN NATHAN HA-YARHI, CONSTANTINOPLE: SOLOMON BEN MAZZAL TOV, 1519

130 folios (7 1/2 x 5 3/8 in.; 190 x 138 mm).

THE FIRST EDITION OF ONE OF THE FIRST CUSTUMALS WRITTEN IN EUROPE.

Rabbi Abraham ben Nathan (ca. 1155-1215), a Provencal scholar often termed "Ha-Yarhi" due to the many years he spent in Lunel (*yareah* in Hebrew means "moon"), studied in his youth with some of the leading lights of French and Provencal Jewry, especially Rabbi Isaac ben Samuel of Dampierre (d. ca. 1185). He later wandered through many countries, eventually (before 1204) settling in Toledo, where he apparently became a member of the local rabbinical court. In the course of his journeys, he recorded the customs and practices, especially in the area of prayer and synagogue usage, of the various communities he visited, which he later collated in the form of a work he called *Manhig olam*. The present lot, published under the title *Sefer ha-manhig*, is the first edition of Ha-Yarhi's custom collection. In it, the author demonstrates that there is a halakhic basis for every *minhag*, and along the way he provides valuable information on the local rituals of Germany, England, Spain, and southern and northern France, some of which have left no other literary legacy.

$ 15,000-20,000

223

DEREKH EMUNAH (PATH OF FAITH), RABBI ABRAHAM BIBAGO, CONSTANTINOPLE, 1521

102 folios (11 1/2 x 7 3/4 in.; 290 x 198 mm).

Rabbi Abraham ben Shem Tov Bibago (fifteenth century) lived, taught, and preached in various cities in northern Spain, including Saragossa, although he is most often associated with Huesca in Aragon. *Derekh emunah*, a work on divine will, knowledge, and Providence, demonstrates Bibago's familiarity with philosophic and scientific literature, in both Arabic and Latin; Bibago also authored commentaries on Aristotle and Averroes.

This work was written during a period of relative political calm but serious religious challenge to Spanish Jewry, whose foundations had been shaken by the persecutions of 1391 and the waves of

conversions that followed in the succeeding decades. *Derekh emunah* was composed with the aim of strengthening the faith of those Jews who had remained steadfast, as well as to reclaim for their original religion conversos who had not yet fully committed to Christianity. Bibago argued that Judaism is the one true rational faith, that it leads to salvation, and that God knows and cares for the Jewish people. Maimonides' *Moreh nevukhim* (see lot 22) is Bibago's most important source, mentioned throughout, often several times on a page. He also cites a broad range of other philosophers, both Jewish and Arab, as well as Greek works. Bibago claims familiarity with Christian scholarship, too, and mentions by name Eusebius' *Praeparatio evangelica*.

$ 10,000-15,000

224

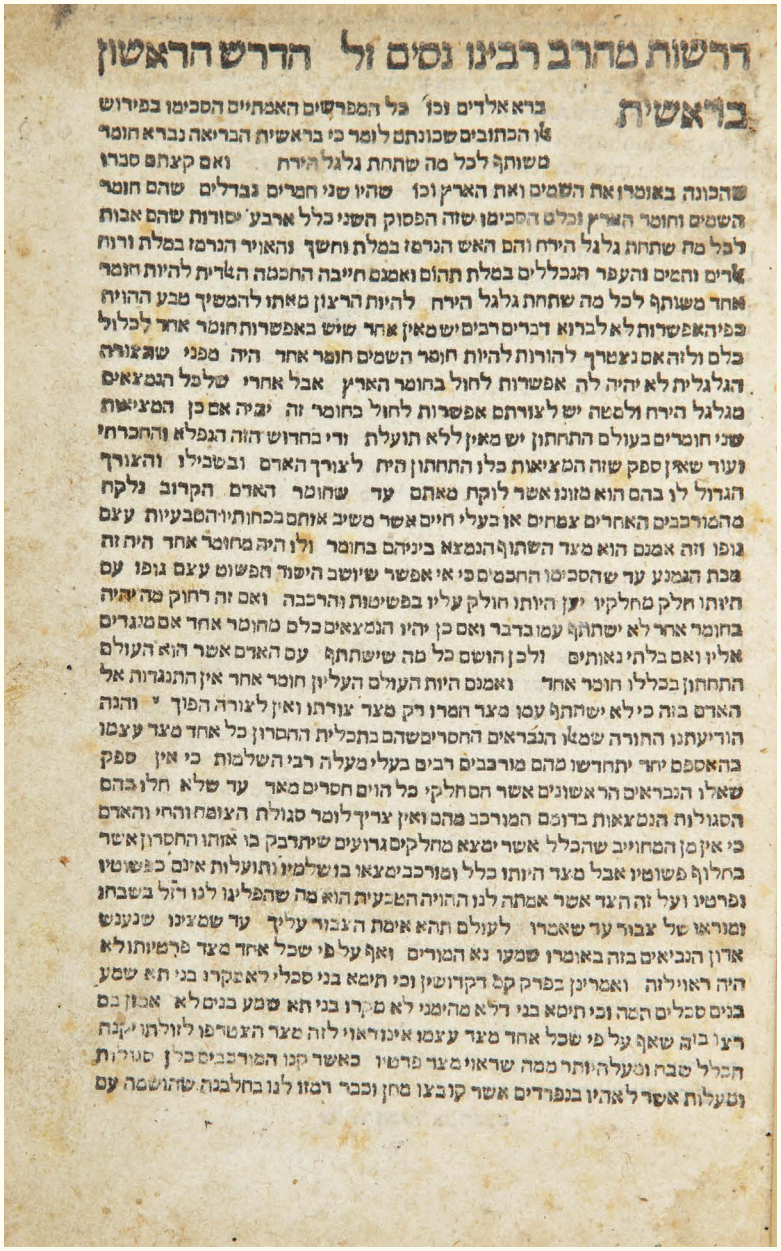
DERASHOT (DISQUISITIONS ON JEWISH PHILOSOPHY), RABBI NISSIM GERONDI, [CONSTANTINOPLE: GERSHOM SONCINO, CA. 1533]

164 pages (7 3/8 x 5 in.; 189 x 127 mm).

THE FIRST EDITION OF A SIGNIFICANT TRACT OF JEWISH THOUGHT, WITH DISTINGUISHED AMERICAN JEWISH PROVENANCE.

Rabbi Nissim Gerondi (ca. 1310-ca. 1375) was an important Spanish Talmudist who spent much of his adult life in Barcelona, there absorbing the legal-intellectual heritage of Rabbis Moses Nahmanides, Aaron ha-Levi, and Solomon ben Abraham Adret. As head of the city's yeshiva, his reputation spread widely and his halakhic opinions were sought from communities as far away as the Holy Land and Syria. Among his most important disciples were Rabbis Isaac ben Sheshet Perfet, Hasdai Crescas, Joseph Habiba, and Abraham ha-Levi Tamakh. Gerondi is best known for his commentaries on the Talmud and on the legal rulings of Rabbi Isaac Alfasi, but he also penned responsa, a commentary on the Pentateuch, liturgical poetry, and the present work, a collection of twelve sermons on aspects of Jewish thought and political philosophy. This copy comes from the collection of Adolph Lewisohn (1849-1938), a German Jewish immigrant to the United States who became a successful investment banker, patron of the arts, and collector of rare books and manuscripts.

$ 20,000-25,000



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225

226

225

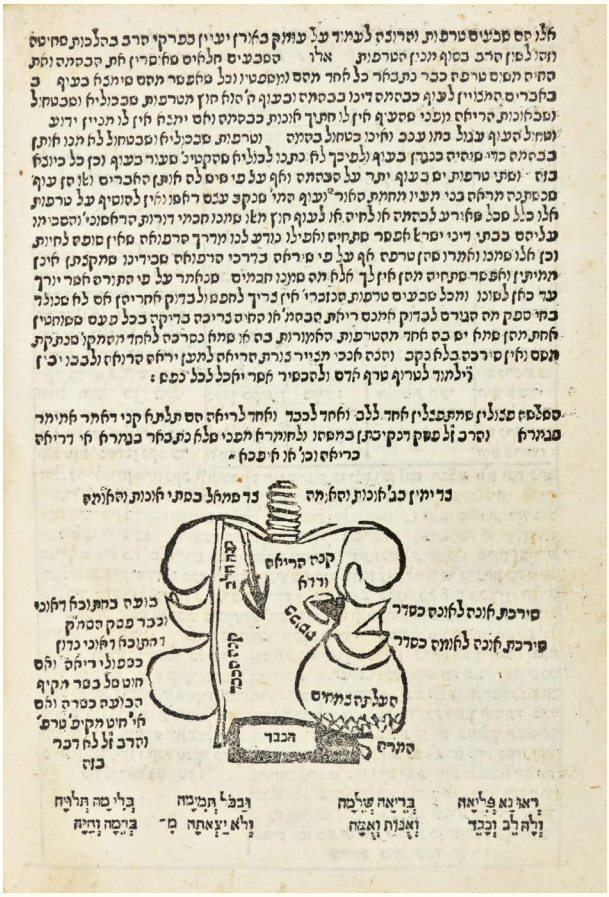
SEFER MIKHLOL (GRAMMATICAL TREATISE), RABBI DAVID KIMHI, CONSTANTINOPLE: GERSHOM AND ELIEZER SONCINO, 1533-1534

64 folios (11 7/8 x 8 1/4 in.; 301 x 210 mm).

A BEAUTIFUL COPY OF THIS SEMINAL WORK ON HEBREW GRAMMAR.

Rabbi David Kimhi (Radak; ca. 1160-ca. 1235) was perhaps the most influential Hebrew grammarian of the Middle Ages. A master anthologist, he compiled *Sefer mikhlol* (The Book of Totality) in an effort to organize and popularize the scholarship of his predecessors, particularly his father Joseph and older brother Moses. Around 1530, Gershom Soncino published the first edition of the grammatical portion of *Sefer mikhlol* (under its original title, *Helek ha-dikduk*) in Constantinople. Demand for this book was apparently so high that Soncino reprinted it only three years later in two different formats: folio and octavo. On the title page of the present folio edition, Soncino waxes eloquent about his efforts to publish a wide range of Hebrew works, including twenty-three Talmud tractates that he claims were plagiarized by "the printers of Venice" (i.e., Daniel Bomberg), and prays that God sustain him in his old age, remembering his efforts to save the conversos of Spain and Portugal and bring them back into the Jewish fold. Unfortunately, according to the book's colophon, Soncino did not live to see the finished product, and so his son Eliezer had to take over the operation, completing the project in 1534.

$ 8,000-12,000



226

227

226

KETER TORAH (CROWN OF THE TORAH), RABBI DAVID BEN SOLOMON VITAL, CONSTANTINOPLE: ELIEZER BEN GERSHOM SONCINO, 1536

128 folios (7 1/2 x 5 3/8 in.; 190 x 138 mm).

THE FIRST EDITION OF A SUCCINCT COMMENTARY ON MAIMONIDES' *SEFER HA-MITSVOT*.

The Talmudist, preacher, and liturgical poet Rabbi David ben Solomon Vital (d. after 1546) resided in Patras, Greece, until his home was destroyed and his library lost in 1532, after which he relocated to nearby Arta. A respected halakhic authority, Vital corresponded with leading rabbis of the period, such as Jacob Tam ibn Yahya and Meir Katzenellenbogen, who refer to him in laudatory terms in their responsa.

The present work is a summary of the 613 biblical commandments, in accordance with the enumeration of Maimonides in his *Sefer ha-mitsvot*, plus seven rabbinic injunctions. (The word *keter* in Hebrew has the numerological value of 620.) Each commandment (248 positive, 365 negative, 7 rabbinic) is initially epitomized as a single word, and when strung together, these constitute a rhyming mnemonic poem. The book then proceeds to expound upon the reasons for and applications of each *mitsvah*, and in some entries the author attempts to defend Maimonides against his critics. The title page employs one of the Soncino ornamental frames, topped by a crown (*keter*), an allusion to the work's title. Two woodcut diagrams – one of three hands (relating to the Hebrew calendar), the other of a lung (relating to the dietary laws) – are included as well.

$ 5,000-7,000

227

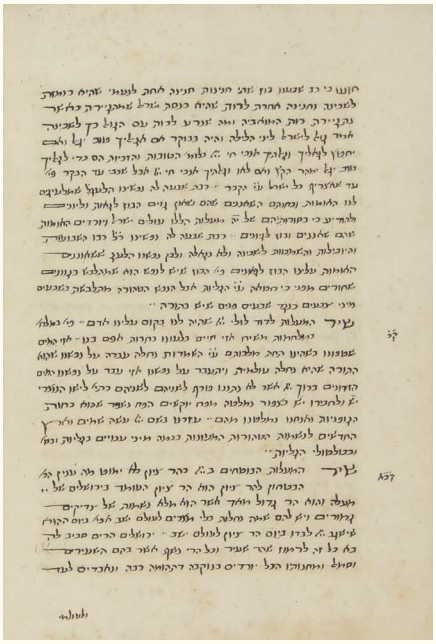
TESHUVOT (RESPONSA), RABBI ISAAC BEN SHESHET PERFET, CONSTANTINOPLE: ELIEZER [BEN GERSHOM] SONCINO, 1546-1547

303 folios (11 12 x 8 1/8 in.; 293 x 206 mm).

Isaac ben Sheshet Perfet (Rivash; 1326-1408) served as rabbi of the Jewish community in Saragossa from 1371 until 1391, when he moved to Valencia. The year 1391 saw widespread anti-Jewish riots, which struck hard in that city. In the face of the violence, Rivash fled Spain and settled in North Africa, where he became rabbi of Algiers. His responsa have wielded great influence on subsequent halakhic discourse and are an important source for the social history of Jews in fourteenth-century Spain and North Africa. Like the Jabez Talmud tractates (see lot 235), the present edition of Rivash's responsa was sold weekly by quires and distributed on the Sabbath in the synagogues of Constantinople.

$ 5,000-7,000

228



229

228

SEFER HOVOT HA-LEVAVOT, RABBI BAHYA IBN PAQUDA, AND SEFER TIKKUN MIDDOT HA-NEFESH, RABBI SOLOMON IBN GABIROL, ETHICAL TREATISES TRANSLATED BY RABBI JUDAH IBN TIBBON, CONSTANTINOPLE: MOSES PARNAS FOR ISAAC BEN HAYYIM HAZZAN, 1550

100 folios (7 1/2 x 5 3/8 in.; 190 x 138 mm).

THE FIRST AND THIRD EDITIONS OF TWO INFLUENTIAL WORKS OF JEWISH ETHICS.

Rabbi Bahya Ibn Paquda was an eleventh-century Sephardic philosopher whose major work of ethics, written originally in Judeo-Arabic around 1080, was translated into Hebrew in 1161 by Rabbi Judah Ibn Tibbon as *Hovot ha-levavot* (Duties of the Heart[s]).

Since that time, it has exerted enormous influence on Jewish pietistic literature and has become a staple of moralistic education. The first two editions appeared in Naples (1489) and Venice (1548) but were, according to Isaac ben Hayyim Hazzan, the publisher of the present imprint, "full of errors and lacunae." He therefore took it upon himself to reissue the book based on a manuscript edited using an autograph of Ibn Tibbon's. One feature appearing here for the first time is Ibn Tibbon's full introduction to the book. At the end of the volume, Hazzan appended Rabbi Solomon Ibn Gabirol's (ca. 1021-ca. 1057) *Sefer tikkun middot ha-nefesh*, another ethical treatise also originally written in Judeo-Arabic around 1045 and subsequently translated by Ibn Tibbon in 1167. The present printing represents the first edition of this latter work, which would go on to be reissued several times either independently or as part of Ibn Gabirol's *Goren nakhon*.

$ 15,000-20,000

229

KAF HA-KETORET (KABBALISTIC COMMENTARY ON PSALMS), [RABBI JOSEPH TAITATSAK], SCRIBE: SAADIAH BEN MOSES MASLATI, [OTTOMAN EMPIRE]: 1558

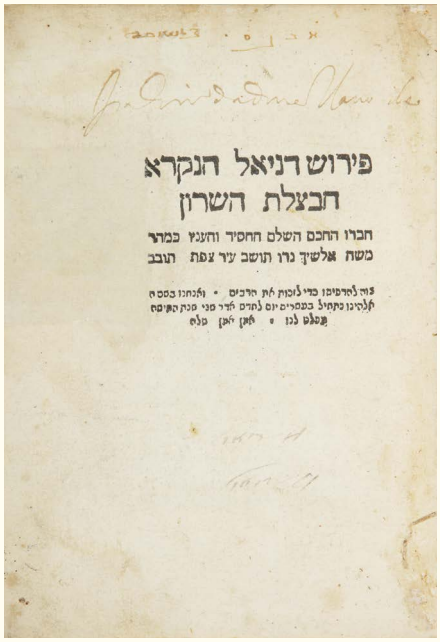
175 folios (11 1/8 x 8 1/8 in.; 284 x 207 mm).

ONE OF TWO KNOWN DATED COPIES OF THIS TEXT AND THE ONLY ONE IN PRIVATE HANDS.

Kaf ha-ketoret is a commentary on Psalms most likely composed in the period immediately prior to and following the Spanish Expulsion of 1492. Its kabbalistic interpretations have a distinctly messianic, eschatological flavor and are filled with invective against Christianity, as might be expected of a work by one of the Spanish exiles. The psalms are here conceived as serving a dual purpose: both as hymns of comfort in a time of catastrophe and as magical weapons to be wielded in the final struggle against evil. While the book lost its authorial attribution early on, recent scholarship has ascribed it to Rabbi Joseph Taitatsak, one of the premier halakhists and kabbalists of sixteenth-century Salonika, whose correspondents included Rabbi Joseph Caro (1488-1575) and the false messiah Solomon Molcho (ca. 1500-1532). Only six manuscripts of *Kaf ha-ketoret* have come down to us, making the present exemplar a valuable witness to this esoteric-apocalyptic text.

$ 8,000-12,000

230



231

230

SEFER HA-EMUNOT VE-HA-DE'OT (BOOK OF DOCTRINES AND OPINIONS), RABBI SAADIAH GAON, TRANSLATED BY RABBI JUDAH IBN TIBBON, CONSTANTINOPLE: SOLOMON BEN ISAAC JABEZ, 1562

88 folios (7 3/4 x 5 1/2 in.; 196 x 140 mm).

THE FIRST EDITION OF A FUNDAMENTAL WORK OF JEWISH PHILOSOPHY.

The author of this rare philosophical treatise, Rabbi Saadiah Gaon (Rasag; 882-942), was an important leader of Babylonian Jewry and the greatest Jewish scholar and author of the geonic period. Originally written in Judeo-Arabic, this book was translated into Hebrew by the twelfth-century Spanish scholar Rabbi Judah Ibn Tibbon under the title *Sefer ha-emunot ve-ha-de'ot*. It is the earliest work of medieval Jewish philosophy to have survived intact.

After a general presentation of the causes of infidelity and the essence of belief, Rasag describes the three natural sources of knowledge – the perceptions of the senses, the light of reason, and logical necessity – as well as the fourth source of knowledge possessed by those who fear God: the "veritable revelation" contained in the Scriptures. He demonstrates that a belief in the teachings of revelation does not preclude an independent search for knowledge, but rather that speculation on religious subjects endeavors to prove the truth of the teachings received from the prophets and to refute attacks upon revealed doctrine, which must be raised by philosophic investigation to the plane of actual knowledge.

In the scheme of his work, Rasag closely followed the philosophical school of the Mu'tazilites (the rationalistic dogmatists of Islam, to whom he also owed in part his thesis and arguments), but it is evident that he was influenced as well by Aristotelianism, Platonism, and Stoicism. He, in turn, influenced Jewish Neoplatonists, such as Rabbis Bahya Ibn Paquda (see lot 228), Moses Ibn Ezra, and Abraham Ibn Ezra. The impact of Rasag declined with the appearance of the *Moreh nevukhim* (see lot 22), in which Maimonides attacks this philosophical approach, alluding to Rasag although never mentioning him by name. In the fourteenth and fifteenth centuries, however, Maimonides' philosophical opponents drew upon Rasag's work. *Sefer ha-emunot ve-ha-de'ot* has remained influential down to the present day.

$ 8,000-12,000

231

HAVATSELET HA-SHARON (COMMENTARY ON DANIEL), RABBI MOSES ALSHEKH, [CONSTANTINOPLE: SOLOMON BEN ISAAC JABEZ], 1563

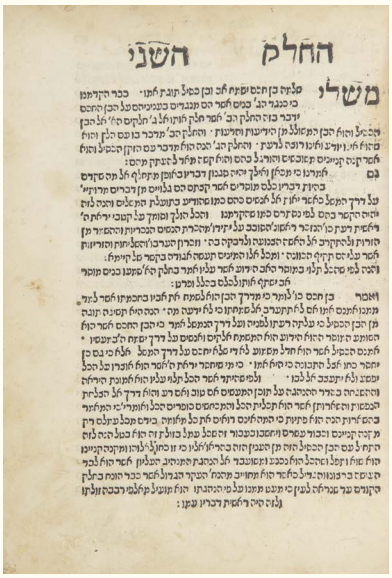
116 folios (8 x 5 3/4 in.; 203 x 148 mm) (collation: i-xxix^4) on paper.

THE FIRST EDITION OF ALSHEKH'S FIRST PUBLISHED WORK.

Rabbi Moses Alshekh (d. after 1593), often referred to as "The Holy Alshekh," received his early education in Salonika before immigrating to Safed and there becoming a prominent halakhic authority, yeshiva dean, and preacher. His fame rests mainly on a series of kabbalistically-inflected commentaries on almost the entire Hebrew Bible that he adapted from sermons he delivered on Sabbaths. His general exegetical approach was to begin a comment by asking a variety of questions whose answers delved into the thematic unity of the biblical text and expounded important religious, ethical, and philosophical ideas. Parts of Alshekh's oeuvre were printed during his lifetime, and the rest was published by his son Hayyim. His commentaries achieved enormous popularity and would go on to be reissued numerous times, sometimes in abbreviated form. The present lot is a fine copy of Alshekh's commentary on the book of Daniel, printed in Constantinople (not Safed, as some had thought) using the same type that features in the 1562 *Sefer ha-emunot ve-ha-de'ot* (see lot 230).

$ 10,000-15,000

232



233

232

TIKKUN YISSAKHAR (LITURGICAL-CALENDARIC TREATISE), RABBI ISSACHAR IBN SUSAN, CONSTANTINOPLE: [SOLOMON BEN ISAAC JABEZ], 1564

96 folios (7 5/8 x 5 1/2 in.; 194 x 140 mm).

THE RARE, UNAUTHORIZED FIRST EDITION OF AN IMPORTANT CALENDARIC WORK.

Rabbi Issachar Ibn Susan (ca. 1510-after 1580), scion of a prominent Moroccan family, immigrated circa 1527 from Fez to Jerusalem, where he studied with Rabbi Levi Ibn Habib (ca. 1483-1545). Later, he relocated to Safed and there became affiliated with both the Maghrebi (North African) and Mustarabian/Morisco (native Middle Eastern) communities. Interested in the Jewish calendar and the various synagogue customs of communities in the Holy Land and the Diaspora, he completed a first draft of the present book about 5299 (1538-1539), with calendaric information extending until the year 6000 (2239-2240), "the end of the world." In it, he made extensive use of *Sefer abudarham* (see lots 56, 210) but also included valuable information about local rites, some of which is known from no other source.

As discussed in Ibn Susan's introduction to the second edition (Venice, 1578), the treatise was copied in two or three locales prior to being printed and was published without his knowledge by Solomon ben Benjamin Ibn Rey under the present title. Ibn Susan goes on to note that Ibn Rey did not incorporate a number of edits, skipped parts of the text, and added some of his (Ibn Rey's) own calendaric material which, he observes, was full of mistakes. Still, the work was well received, especially among communities in Yemen and India, and even influenced Rabbi Joseph Caro while he was compiling his Shulhan arukh (see lot 37). The volume closes with the text of the first chapter of Tractate *Derekh erets zuta*, which the Mustarabian community in Safed had the custom of studying on the seventh Sabbath between Passover and Shavuot.

$ 7,000-9,000

233

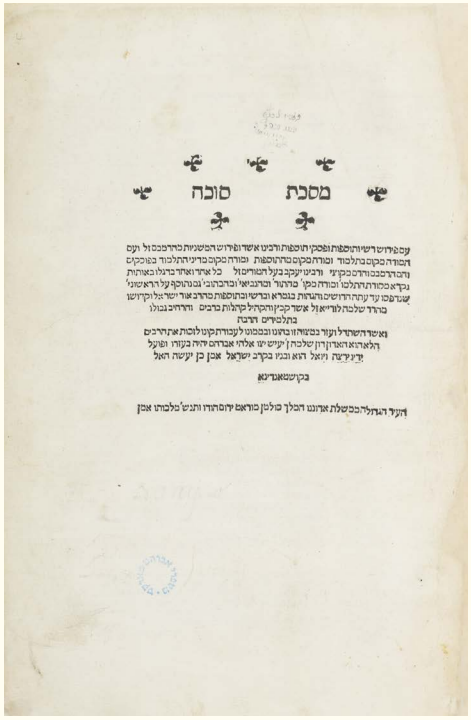
YAD AVSHALOM (COMMENTARY ON PROVERBS), RABBI ISAAC ARAMA, [CONSTANTINOPLE, CA. 1565]

94 folios (7 1/4 x 5 3/8 in.; 186 x 137 mm).

Isaac Arama (ca. 1420-1494), who served as rabbi in several Spanish communities before the expulsion of 1492, is perhaps best known for his *Sefer akedat yitshak* (first edition: Salonika, 1522), a collection of one hundred five philosophical homilies and allegorical commentaries on the Pentateuch that exercised great influence on subsequent Jewish thought, including that of his countryman Don Isaac Abrabanel (1437-1508). Less famous but also of considerable interest are Arama's commentaries on Esther (Salonika, 1518), the rest of the Five Scrolls (two editions in Riva di Trento, 1561), and Proverbs, the latter of which comprises the present lot. Named for Arama's son-in-law Absalom, who apparently died a premature death, *Yad avshalom* (see II Sam. 18:18) consists of essays connecting verses from different parts of the biblical book in order to develop a coherent idea. It was subsequently reprinted in 1859 in Leipzig with notes by Zevi Hirsch Levin (Hart Lyon; 1721-1800), head of the rabbinic court of Berlin.

$ 6,000-8,000

234



235

234

TEHILLAH LE-DAVID (TREATISE ON JEWISH THEOLOGY), RABBI DAVID BEN JUDAH MESSER LEON, CONSTANTINOPLE: JOSEPH JABEZ, [CA. 1576]

112 folios (approx. 7 1/8 x 5 in.; 182 x 128 mm).

AN IMPORTANT WORK OF JEWISH PHILOSOPHY, WITH DISTINGUISHED HASIDIC PROVENANCE.

Rabbi David ben Judah Messer Leon (ca. 1470-ca. 1526) was born in Mantua and studied in various *yeshivot* in Italy but relocated to the Ottoman Empire around the turn of the century. Like his famous father, David combined vast erudition in Jewish subjects, including Kabbalah, with an avid, Renaissance-inspired interest in general culture, particularly philosophy. The present work, during whose composition he passed away, is an encyclopedic summary of Jewish theology as it had been developed up to his time. Organized according to the scholastic method and heavily influenced by both Thomas Aquinas and Maimonides, the book is divided into three parts: (1) on the Torah and the perfection of its tradents, particularly Moses (ff. [1v]-36r); (2) on the principles of faith (ff. 36r-68r); and (3) on the essence of God, His Thirteen Attributes, divine Providence, reward and punishment, fate and free will, etc. (ff. 68v-97r). The book was published by Leon's grandson, Aaron, who appended an epilogue, indices, and two additional essays by his grandfather at the rear. The present exemplar was owned by Rabbi Nahum Dov Ber Friedman of Sadagora (1843-1883), grandson of the great Rabbi Israel Friedman of Ruzhin.

$ 6,000-8,000

235

BABYLONIAN TALMUD, TRACTATE SUKKAH, CONSTANTINOPLE: [JOSEPH JABEZ], [CA. 1583-1590]

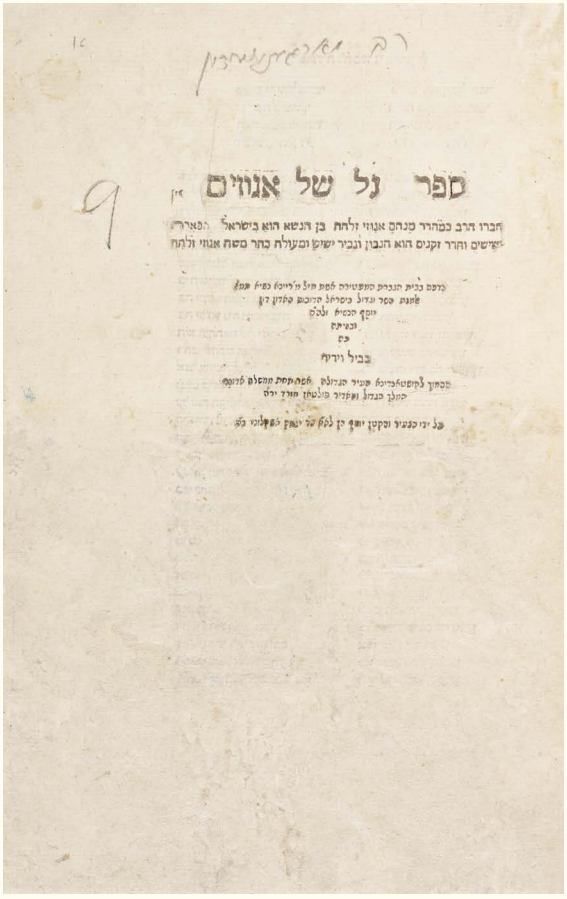
75 folios (13 1/4 x 9 1/4 in.; 337 x 235 mm).

A RARE VOLUME OF THE FIRST TALMUD EDITION TO INCORPORATE THE TEXTUAL EMENDATIONS OF RABBI SOLOMON LURIA.

Cognizant of the dearth of Gemara tractates in circulation subsequent to the burning of the Talmud in Italy in 1553, Joseph Jabez undertook the publication of a new edition in lands outside of the jurisdiction of the Catholic Church, first in Salonika (ca. 1558-1567) and later in Constantinople (1583-ca. 1590), to which his brother and business partner Solomon had moved. At least sixteen tractates were printed in Constantinople using as their model the first edition of the Talmud printed by Daniel Bomberg (Venice, 1519/1520-1523), as evidenced by the layout of the pages. To make the volumes more user-friendly, Jabez added marginal references to verses from the Bible, other tractates of the Talmud, and major halakhic authorities (Maimonides, Rabbi Moses of Coucy, and Rabbi Jacob ben Asher) – innovations first introduced in the Giustiniani edition (Venice, 1545-1551). He further appended the glosses and textual emendations of Rabbi Solomon Luria, first published as a separate work entitled *Hokhmat shelomoh* in Krakow (1582; see lot 163), in a special section at the end of several tractates, including *Sukkah*.

The distribution process undertaken by Jabez is described on the verso of the title page of the first tractate of the edition, *Berakhot*. In order to defray the costs of printing, the Talmud was published by sections which were disseminated every Sabbath to subscribers, who then paid for the quires they had acquired (see also lot 227). This description helps to explain the scarcity of complete copies of Talmudic tractates from Constantinople.

$ 6,000-8,000



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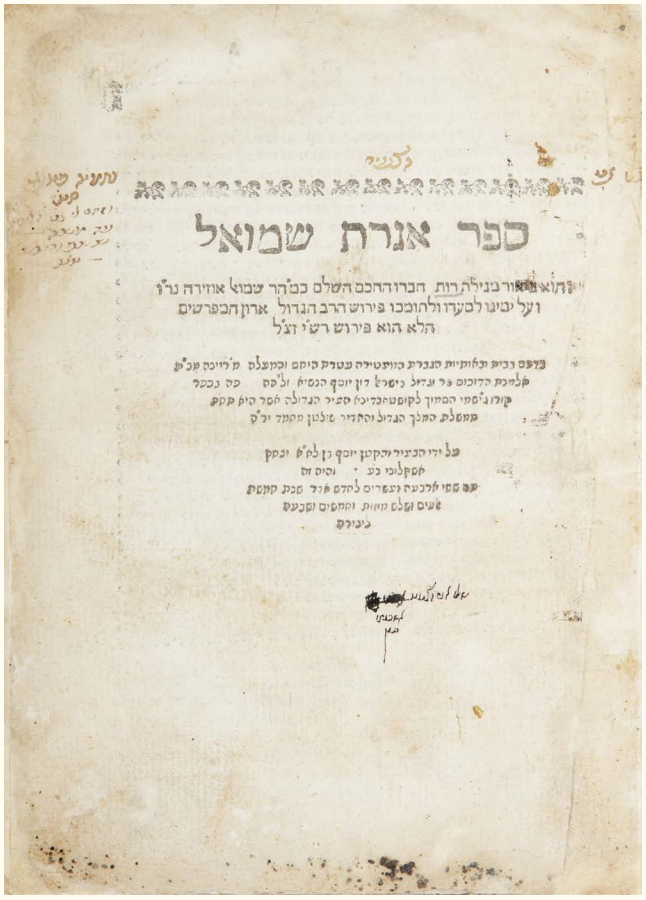


237

236

SEFER GAL SHEL EGOZIM (SERMONS ON GENESIS), RABBI MENAHEM BEN MOSES EGOZI, BELVEDERE: JOSEPH BEN ISAAC ASHKELONI, [CA. 1593-1595]

62 folios (10 7/8 x 7 3/8 in.; 277 x 187 mm).

THE ONLY EDITION OF THIS TITLE EVER PUBLISHED, ISSUED IN A LIMITED PRINT RUN.

Rabbi Menahem ben Moses Egozi (second half of the sixteenth century) was a preacher and poet in Constantinople. His *Sefer gal shel egozim*, a collection of sermons on the book of Genesis evoking his surname, takes its title from a passage in the Babylonian Talmud (*Gittin* 67a) praising Rabbi Tarfon as "a mound of nuts." The author explains toward the end of his introduction that "a mound of stones served as a parable, for any man who wishes to make for himself a mound quarries large stones, hewn stones, as well as crushed limestone, and wraps them in his garments. So, too, I descended to the nut grove [Song 6:11] [...] our Holy Torah and the words of our rabbis – may their portion be in everlasting life – gathering after the gatherers nuts with brittle shells, large and small, and made for myself this mound..."

Following Solomon Jabez's demise and the consequent cessation of Hebrew printing in Constantinople in 1593, a new press opened in the nearby palace of Belvedere, overlooking the Bosporus (the name means "Fair View" in Italian). The palace served as the residence of Doña Reyna Nasi, daughter of the famous Doña Gracia Nasi (ca. 1510-1569) and widow of Don Joseph Nasi (ca. 1524-1579), duke of the Greek island of Naxos. Doña Reyna, a patron of Jewish scholars and scholarship, appointed Joseph ben Isaac Ashkeloni as manager of the press, which produced seven titles between about 1593 and 1595.

$ 6,000-8,000

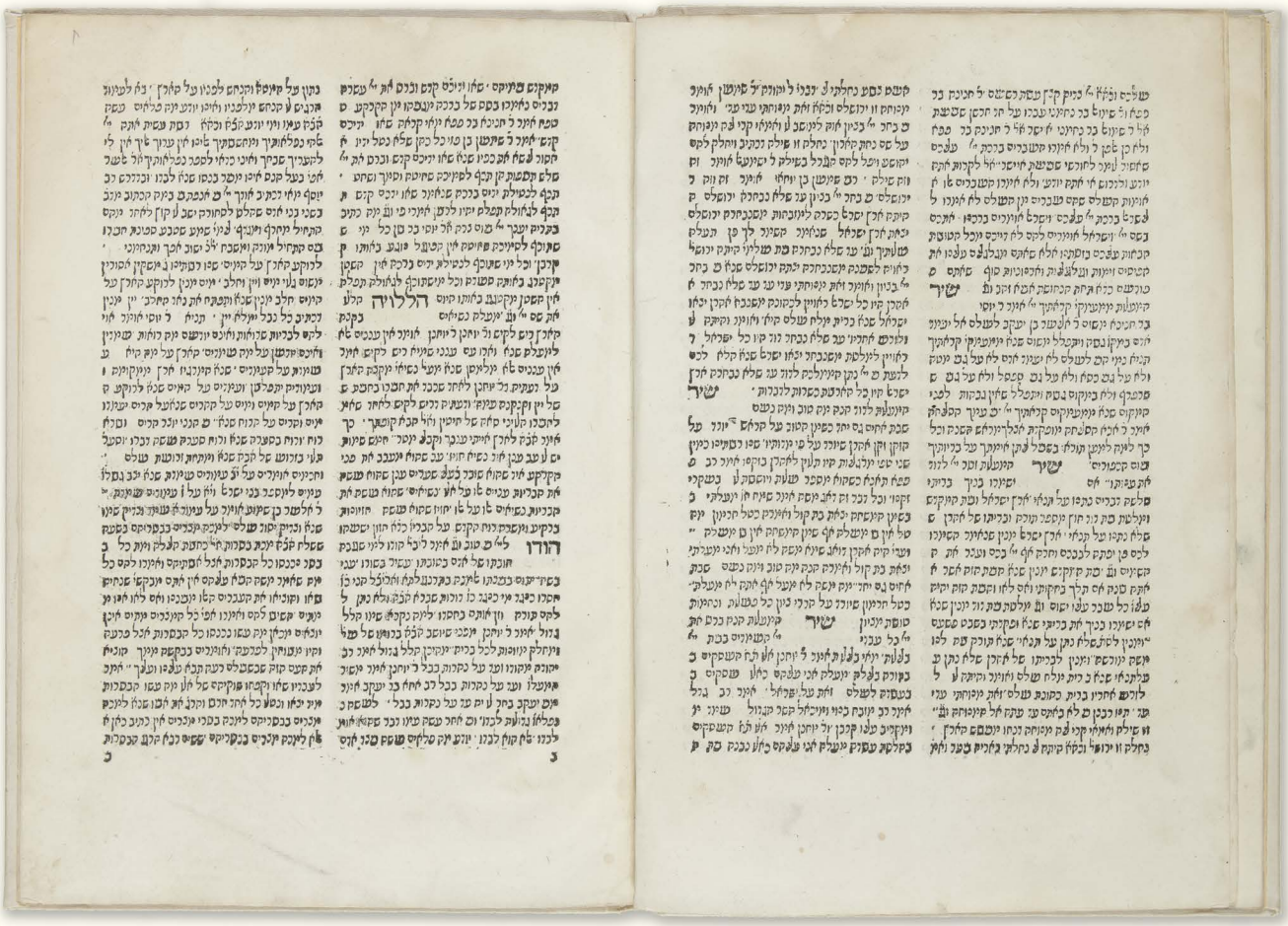
237

SEFER IGGERET SHEMU'EL (COMMENTARY ON RUTH), RABBI SAMUEL UCEDA, KURUÇEŞME: JOSEPH BEN ISAAC ASHKELONI, 1597

84 folios (7 3/4 x 5 1/8 in.; 197 x 142 mm).

Sefer iggeret shemu'el is an exposition of the book of Ruth, accompanied by the biblical text and the commentary of Rashi. The author, Rabbi Samuel Uceda, was born in Safed in 1540 and there studied Kabbalah under the tutelage of the famous Rabbi Isaac Luria (1534-1572). After the latter's death, he continued learning under Luria's primary disciple, Rabbi Hayyim Vital (1542-1620), and in 1580 established his own yeshiva in the city, where both the Talmud and Kabbalah were taught. *Sefer iggeret shemu'el* was the first of about ten Hebrew titles printed in Kuruçeşme after the relocation of the Belvedere press of Doña Reyna Nasi.

$ 4,000-6,000



238

238

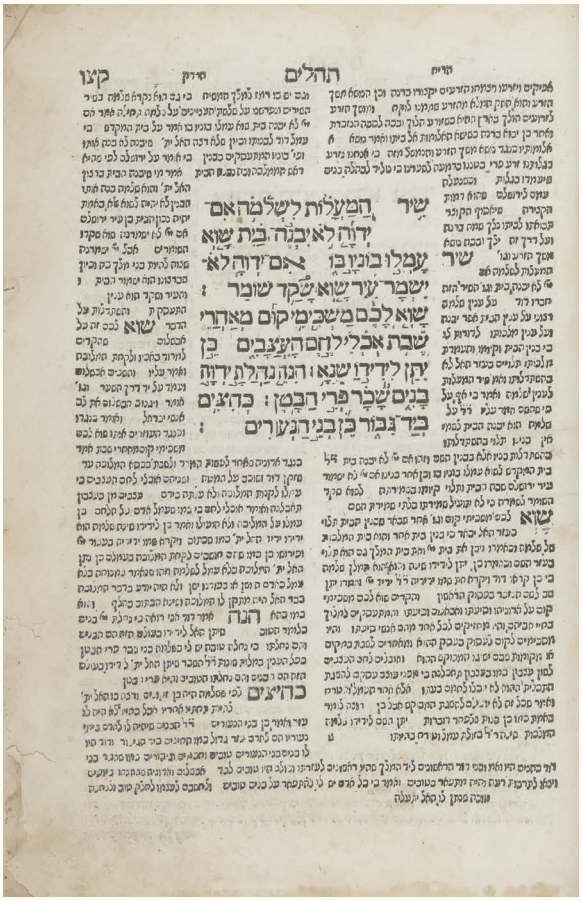
MIDRASH TEHILLIM (MIDRASH ON PSALMS), PART 2, [SALONIKA, CA. 1515]

24 folios (11 3/8 x 7 7/8 in.; 288 x 200 mm).

THE FIRST EDITION OF THE SUPPLEMENT TO *MIDRASH TILLIM*, WITH DISTINGUISHED ANGLO-JEWISH PROVENANCE.

Midrash tehillim on psalms 119-150 differs in language, subject matter, and expository character from the *midrash* on psalms 1-118 printed in Constantinople in 1512 (see lot 209) and would appear to be a later compilation. In fact, the homilies on psalms 122-137 were copied from *Yalkut shim'oni*, an important collection of aggadic discourses on the Bible. The present, first edition of this work includes a commentary on the alphabetically-arranged psalm 119 attributed to Rabbi Mattathias ha-Yitshari, a fourteenth-fifteenth-century Sephardic philosopher who participated in the Disputation of Tortosa (1413-1414) as a representative of the Jewish community of Saragossa. In 1546-1547, the Bomberg press in Venice issued an edition of *Midrash tehillim* that included both the Constantinople and Salonika material. The present copy of the Salonika imprint comes from the collection of British Sephardic Chief Rabbi Moses Gaster (1856-1939).

$ 30,000-40,000



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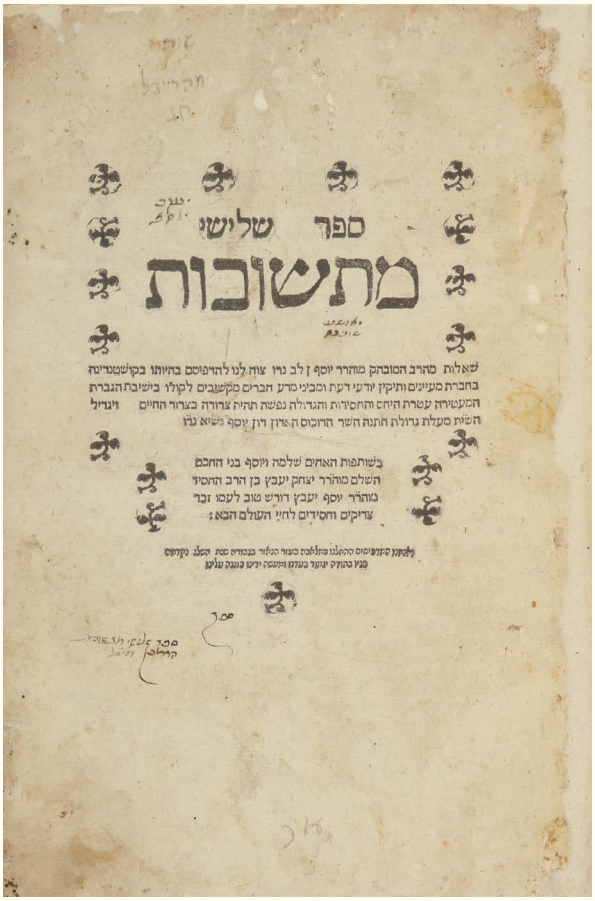


240

239

PSALMS WITH THE COMMENTARIES OF RABBIS DAVID KIMHI AND JOSEPH HAYYUN, SALONIKA: DON JUDAH GEDALIAH, 1522

205 of 218 folios (10 3/4 x 7 3/8 in.; 274 x 187 mm).

A RARE SALONIKA IMPRINT, INCLUDING THE FIRST PUBLISHED WORK BY HAYYUN.

The present lot is a copy of the book of Psalms accompanied by the commentaries of Rabbis David Kimhi and Joseph Hayyun (d. 1497). The former work had previously appeared in 1477 (Bologna?), 1487 (Naples; see lot 1), and 1518 (Venice), but the latter was printed here for the first time. Hayyun was a prominent halakhic authority and the last chief rabbi of the Jewish community of Lisbon prior to the forced conversion/expulsion of Portuguese Jewry. His commentary on *Pirkei avot*, entitled *Millei de-avot*, was published in Constantinople (1578) and Venice (1600), and some of his notes on the *haftarot* were issued as part of *Sefer likkutei man* in Amsterdam (1764). This edition of Psalms was printed together with the book of Proverbs glossed with the *Kav ve-naki* commentary of Rabbi David ben Solomon Ibn Yahya (see lot 215).

$ 5,000-7,000

240

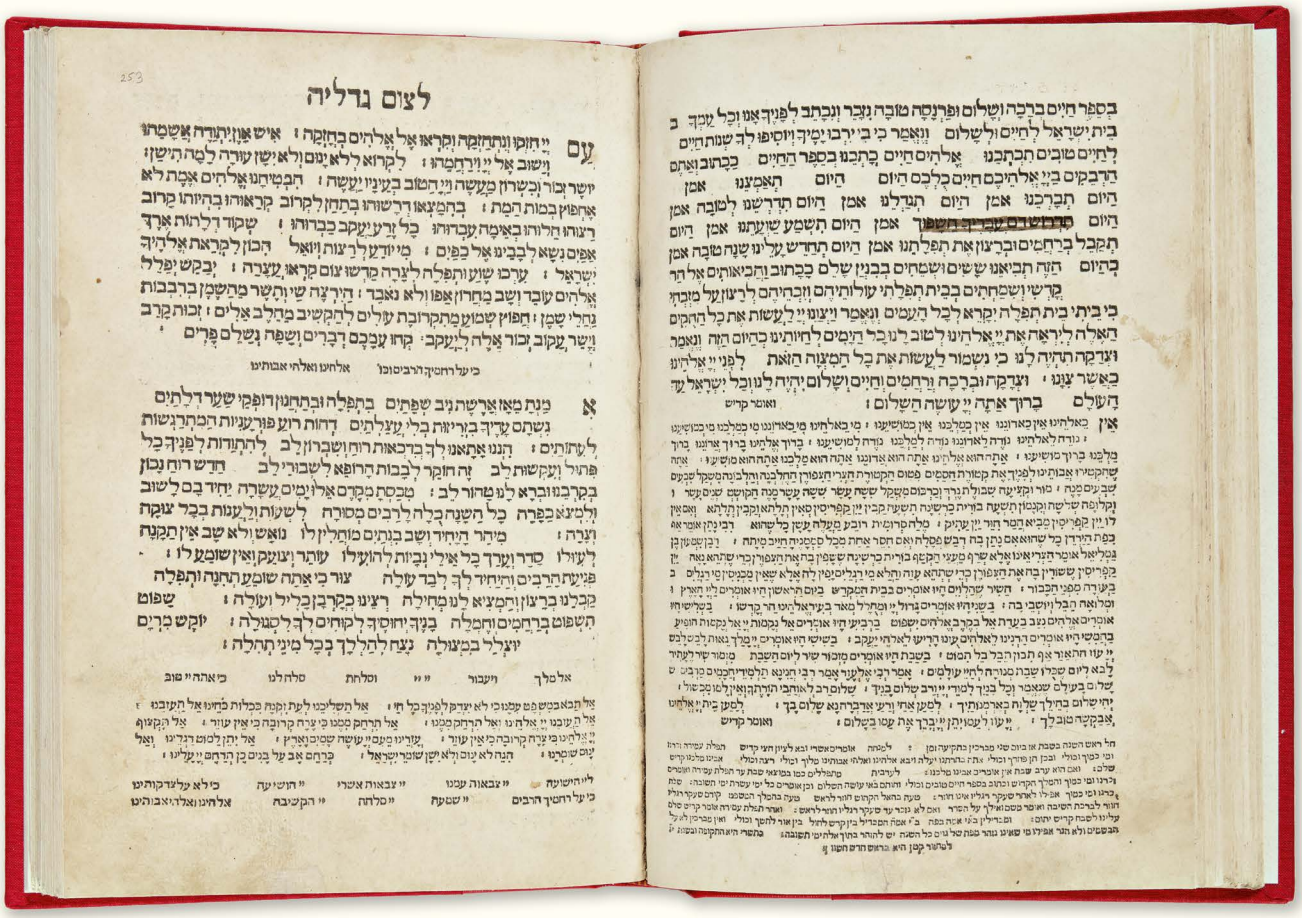
TESHUVOT SHE'ELOT (RESPONSA), PARTS 1-3, RABBI JOSEPH IBN LEV, [SALONIKA AND] CONSTANTINOPLE: JOSEPH AND SOLOMON BENEI ISAAC JABEZ AND HAYYIM BEN SAMUEL ASHKENAZI [HELICZ], [CA. 1557]-1573

3 volumes (approx. 10 5/8 x 7 3/4 in.; 270 x 198 mm): Vol. 1: 164 folios; Vol. 2: 170 folios; Vol. 3: 172 folios.

THE FIRST EDITION OF THE FIRST THREE PARTS OF AN INFLUENTIAL COLLECTION OF RESPONSA.

Rabbi Joseph Ibn Lev (Maharival; 1505-1580) was born in Monastir (now Bitola, Macedonia), though little else is known of his early life until 1534 when he moved to Salonika, where he spent a very troubled two decades embroiled in conflict and where he lost two sons under tragic circumstances. After relocating again in 1550 to Constantinople, he was appointed teacher in the yeshiva founded by Doña Gracia Nasi.

Ibn Lev's responsa were printed over the course of about forty years beginning during the author's lifetime and continuing after his death. Part one was issued in Salonika circa 1557 by Joseph ben Isaac Jabez; part two in Constantinople in 1561-1565 by Solomon ben Isaac Jabez and Hayyim ben Samuel Ashkenazi (Helicz); part three in Constantinople in 1573 by Joseph and Solomon together; and part four in Kuruçeşme circa 1598 by Joseph ben Isaac Ashkeloni. In addition to responsa, these volumes include Ibn Lev's novellae on several Talmudic tractates (*Ketubbot*, *Gittin*, *Bava kamma*, *Bava batra*, *Shevu'ot*, and *Avodah zarah*). The present lot includes volumes 1-3; the full set would appear together for the first time in Amsterdam in 1726.



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241

Ibn Lev's writings serve as a window onto contemporary Jewish life in the sixteenth century. For example, at the instigation of Doña Gracia and her nephew Joseph Nasi, Ibn Lev compiled a responsum in which he supported the banning of trade with Ancona and the taking of reprisals against the papal domains, in retaliation for the actions of Pope Paul IV against the conversos of Ancona.

$ 8,000-12,000

MAHZOR (FESTIVAL PRAYER BOOK) ACCORDING TO THE ASHKENAZIC RITE, SALONIKA: SOLOMON AND JOSEPH JABEZ, [CA. 1550]

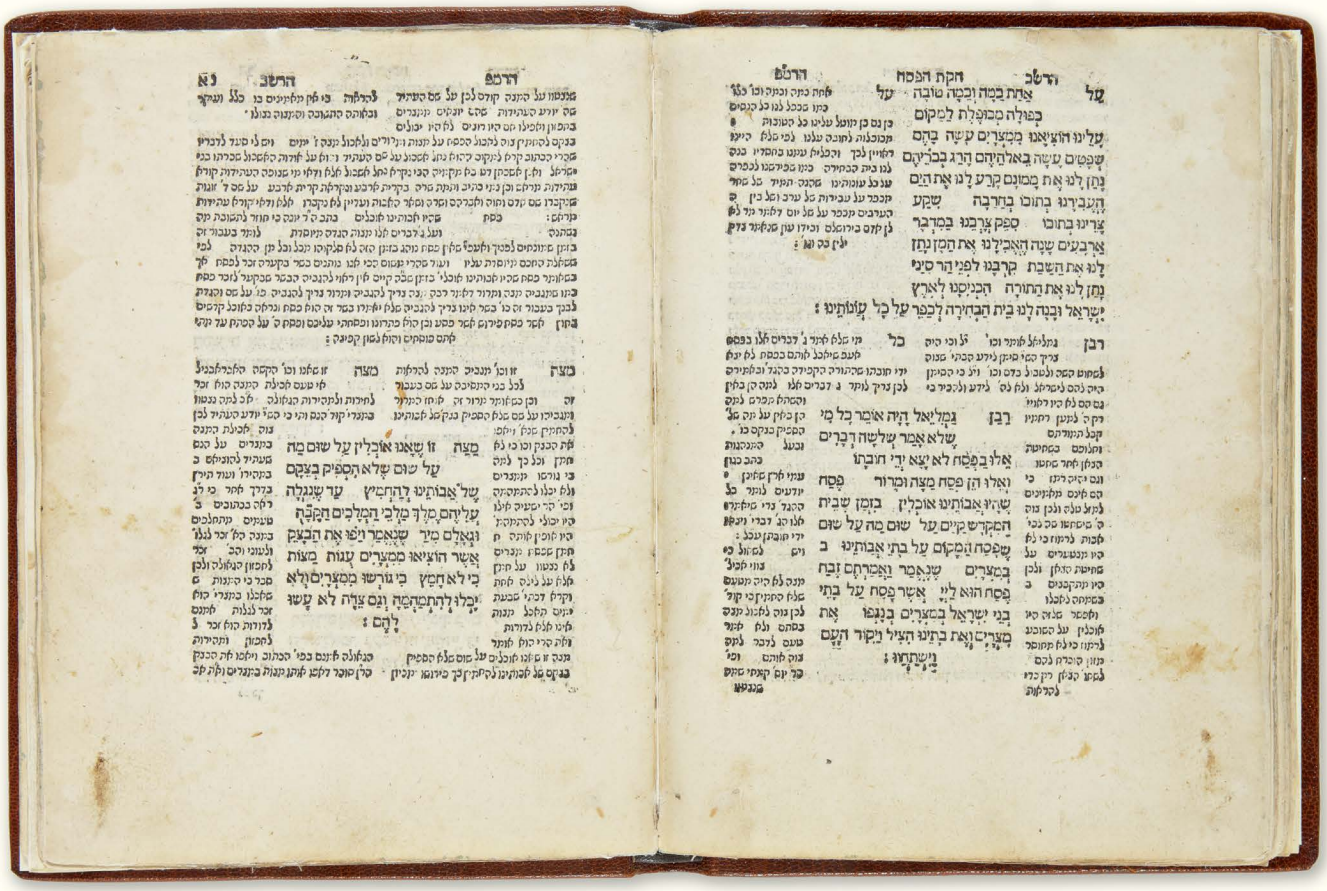
2 volumes (approx. 11 1/4 x 7 3/4 in.; 285 x 198 mm): Vol. 1: 182 of 189 folios; Vol. 2: 175 of 179 folios.

AN EXTREMELY RARE COPY OF THE ONLY KNOWN ASHKENAZIC *MAHZOR* FOR THE ENTIRE YEAR PRINTED IN THIS COSMOPOLITAN OTTOMAN CITY.

The Ashkenazic community of Salonika has its origins in the thirteenth century. Over the following two hundred years, its ranks would swell due to successive waves of migration from Hungary and Bavaria. In the mid-sixteenth century, the community's spiritual leader, Rabbi Benjamin ben Meir ha-Levi Ashkenazi, whose ancestors had lived in Nuremberg, decided to publish a *mahzor* according to the rite of Italian Ashkenazim, including many of the *piyyutim* (liturgical poems), *selihot* (penitential prayers), *kinot* (dirges), and public biblical readings for special Sabbaths, fast days, Hanukkah, Purim, the three pilgrimage festivals, the Elul season, the Days of Awe, and lifecycle events (e.g., weddings and *berit milah* ceremonies). To these he appended the text of *Megillat anteyokhos* (a popular, traditional recounting of the Hanukkah story), a Passover Haggadah, and *Pirkei avot* (Ethics of the Fathers), as well as concise summaries of the laws relating to each holiday and a commentary on many of the *piyyutim* (the latter derived in part, perhaps indirectly, from the work of Rabbi Joseph Kara). He even composed three *kinot* of his own, mourning the destruction of Jerusalem; the death of two of his children in 1534; as well as a fire that broke out in 1545 and a plague that killed four more of his children in 1548.

Though apparently intended for local use, this folio-format *mahzor* was also marketed to Jewish communities in other Ottoman cities and in Italy, where it served as the basis for a quarto edition published in Sabbioneta and Cremona in 1556-1560. In fact, the present exemplar bears marginalia in an Italian hand as well as signs of extensive expurgation by a censor.

$ 8,000-12,000



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242

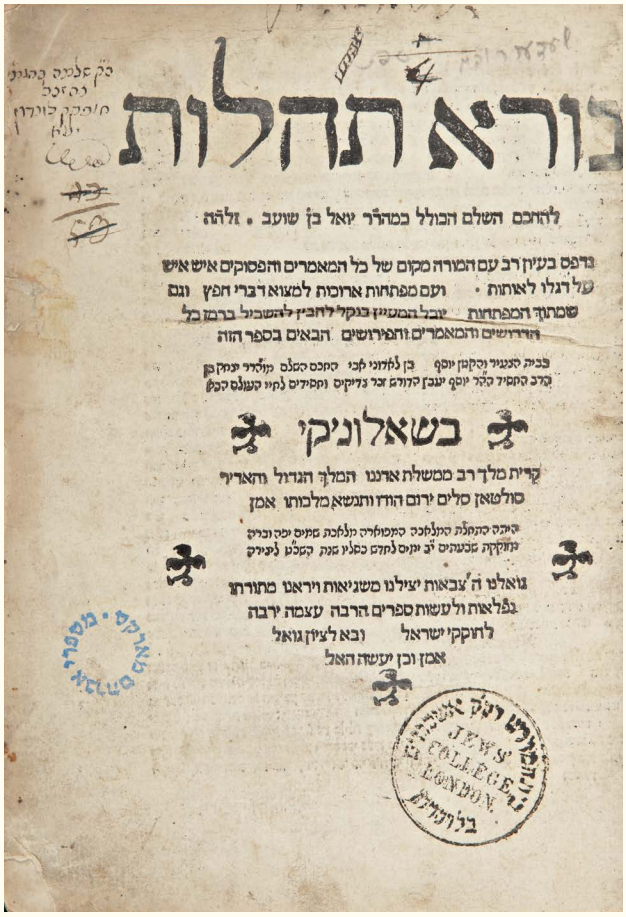
HUKKAT HA-PESAH (PASSOVER HAGGADAH WITH THE COMMENTARIES OF RABBIS MOSES PESANTE AND SOLOMON BARUCH), SALONIKA: JOSEPH BEN ISAAC JABEZ, 1569

71 of 72 folios (7 7/8 x 5 3/4 in.; 200 x 145 mm).

Rabbi Moses Pesante (d. 1573) was an envoy from the city of Safed whose peregrinations in Asia Minor and the Balkans began in 1565. Attempting to return to his native Safed, Pesante would meet a violent death at the hands of Turkish bandits on his final journey in 1573. In an ironic twist of fate, the concluding words of the colophon of this volume (f. 70r), written before he embarked, include a poignant entreaty that God will find favor with him and "bring me to my land and my birthplace in joy and song."

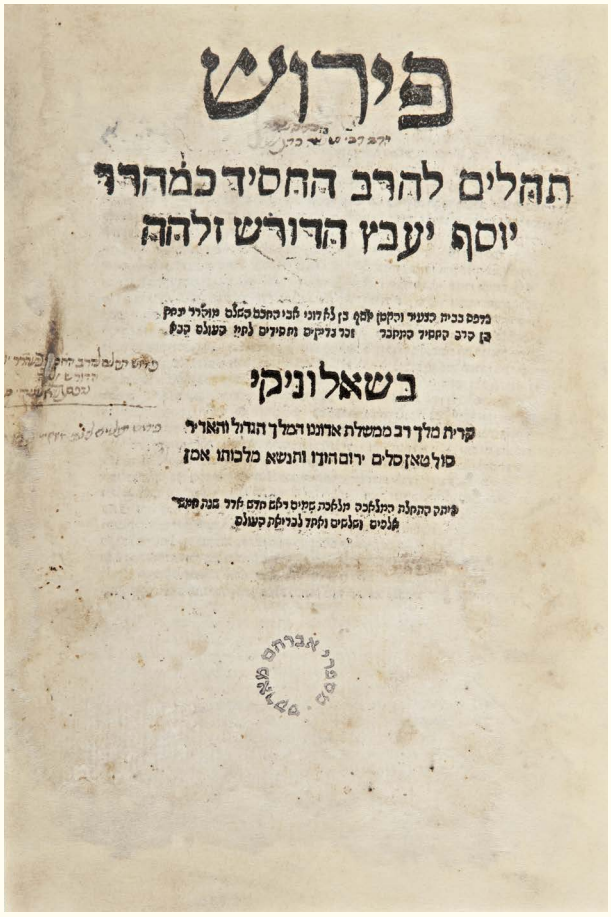
The two primary commentaries found in this Passover Haggadah are the work of Pesante and Rabbi Solomon Baruch. Pesante makes extensive use of medieval expositions by Rabbis Isaiah di Trani (ca. 1200-before 1260) and Zedekiah Anav (thirteenth century), author of the *Shibbolei ha-leket*. In addition to the present volume, Pesante published two other works in Salonika in 1569 (both originally issued in Constantinople about two years prior): *Ner mitsvah*, a commentary on Rabbi Solomon Ibn Gabirol's *Azharot* for Shavuot (see lot 214), and *Yesha e-lohim*, an exposition of the *hosha'not* for Sukkot.

$ 20,000-30,000


נורא תהלות

בשאלוניקי

243


פירוש

תהלים להרב החסיד כמהרר

יוסף יעבץ הדורש זלהה

בשאלוניקי

244

243

NORA TEHILLOT (COMMENTARY ON PSALMS), RABBI JOEL IBN SHUAIB, SALONIKA: JOSEPH BEN ISAAC JABEZ, 1568

2 volumes: Vol. 1 (7 3/4 x 5 3/4 in.; 196 x 147 mm): 204 folios; Vol. 2 (8 1/2 x 6 1/4 in.; 217 x 157 mm): 114 folios.

The first and apparently only edition of this work, with distinguished Anglo-Jewish provenance.

Rabbi Joel Ibn Shuaib was a fifteenth-century preacher who lived in Tudela and Saragossa before the expulsion of 1492. *Nora tehillot* is his commentary on Psalms, printed in two volumes on paper of different sizes. In it, the author sharply criticizes the Spanish conversos and exhorts them to return to their ancestral faith. In the introduction to this work, the author's son Samuel notes that his father had composed commentaries on the entire Pentateuch (*Doresh tov*), Job (*Ein mishpat*), the Five Scrolls, and *Pirkei avot* (*Sekhel tov*), as well as a collection of weekly Sabbath sermons (*Olot shabbat*). Of these, only the present title, plus the commentary on Lamentations (Salonika, 1521) and *Olot/Olat shabbat* (Venice, 1577), have appeared. This copy of *Nora tehillot* was owned by British Ashkenazic Chief Rabbi Solomon Hirschel (1762-1842).

$ 7,000-10,000

244

COMMENTARY ON PSALMS, RABBI JOSEPH JABEZ, SALONIKA: JOSEPH BEN ISAAC [JABEZ], 1571

82 folios (8 1/8 x 5 1/2 in.; 205 x 139 mm).

Rabbi Joseph Jabez (d. 1507) was a Sephardic preacher and exegete who, following the expulsion of 1492, wandered to Lisbon, Sicily, Naples, and finally settled in Mantua, becoming an honored member of that community. Much of his surviving oeuvre concerns matters of faith, and especially his opposition to philosophical inquiry, to which he attributed the choice by many of his countrymen to convert to Christianity rather than suffer exile. Jabez also composed two commentaries, on *Pirkei avot* (Adrianople, 1555) and on Psalms, the present lot comprising a copy of the latter. This volume was published by Jabez's grandson and namesake Joseph in Salonika, not long before he would join his brother Solomon in Constantinople. The printer notes at the book's close that the commentary on a number of psalms (113-150) was stolen.

$ 7,000-10,000

245

246

245

SHE'ELOT U-TESHUVOT (RESPONSA), RABBI SAMUEL DE MEDINA, SALONIKA: ABRAHAM JOSEPH BASEVI, 1594-1597

3 volumes (approx. 11 3/8 x 8 1/8 in.; 290 x 205 mm): Vol. 1 (*Orah hayyim* and *Yoreh de'ah*): 205 folios; Vol. 2 (*Even ha-ezer*): 220 folios; Vol. 3 (*Hoshen mishpat*): 354 of 355 folios.

Rabbi Samuel de Medina (Maharashdam; 1506-1589) was a prominent communal leader, yeshiva dean, and halakhic authority in Salonika. Queries were sent to him from all parts of the Ottoman Empire and Salonika, and his legal decisions continue to exert enormous influence down to the present day, including in Israeli jurisprudence. This lot is a copy of the second, improved edition of his responsa, which had initially appeared in two volumes in Salonika in about 1586-1587. In the introduction to the present printing, the author's son Moses, who succeeded his father as rabbi of the Portuguese community of Salonika, writes that neither volume had pleased its readers, especially the latter, which was full of mistakes. He therefore chose to reprint the book, spending down his savings in order to import paper, a printing press, and skilled workers from Venice. The books were issued by Abraham Joseph (also: Joseph Abraham) Basevi, scion of an Ashkenazic family from Italy (the surname derives from the Ashkenazic pronunciation of Bathsheba), who, together with his father Shabbetai Mattathias and brother Abraham (see lot 254), published about forty titles in Salonika between circa 1594 and 1605.

$ 7,000-10,000

247

246

ZOHAR [...] HADASH (MATERIAL NOT INCLUDED IN PREVIOUSLY PUBLISHED ZOHAR EDITIONS), ATTRIBUTED TO RABBI SIMEON BAR YOHAI, SALONIKA: JOSEPH ABRAHAM BEN MATTATHIAS BASEVI, 1597

2 parts in 1 volume (approx. 7 3/8 x 5 5/8 in.; 187 x 145 mm): Part 1: 166 folios; Part 2: 36 folios.

THE FIRST EDITION OF AN IMPORTANT COLLECTION OF SUPPLEMENTARY ZOHARIC MATERIAL.

From the time that the first *Zohar* manuscripts began to circulate in the thirteenth century, their contents seem to have varied widely. Indeed, modern scholarship has demonstrated that the zoharic corpus was only stabilized when the first editions were printed in Cremona and Mantua in the late 1550s (see lots 31, 32). Realizing that a significant amount of material remained unpublished, Rabbi Abraham ben Eliezer ha-Levi Berukhim (ca. 1515-1593), a Moroccan kabbalist who had immigrated to Safed probably before 1565, expended enormous effort to locate and collate additional manuscripts, eventually compiling an early version of the present work. Berukhim's book was later reedited by two other Safed scholars, Rabbis Solomon ben Isaac ha-Kohen Ashkenazi and Naphtali ben Joseph, and brought to press by the former in Salonika in 1597. In later printings (e.g., Krakow, 1603), the book would be called simply *Zohar hadash* (The New *Zohar*) to emphasize the novelty of the text included herein.

$ 6,000-8,000

247

A SILVER ESTHER SCROLL CASE FITTED WITH A DECORATED ESTHER SCROLL, [IOANNINA, 19TH CENTURY]

Height of case: 12 1/2 in.; 318 mm. Height of scroll: 4 in.; 101 mm. The barrel chased with rococo ornament on matted ground; the base, top, and pull engraved with bands of leaves; flower spray finial; baluster handle; apparently unmarked. Fitted with a contemporary Esther scroll, ink and gouache on parchment.

The custom of ornamenting Esther scrolls with artwork became popular in the Ottoman Empire in the nineteenth century. This *megillah* features an opening panel of floral decoration and text columns separated by bands of floral motifs. The silver case is ornamented with baskets brimming with flowers and complements the decoration of the scroll. The case is surmounted by a stylized cluster of flowers and leaves. In Ioannina, and in Jewish communities across the Ottoman Empire, wealthy families often presented an Esther scroll housed in a silver case as a gift to a bridegroom from his future in-laws.

$ 5,000-7,000

248

248

A PAIR OF SILVER TORAH FINIALS, PROBABLY INDIAN, LATE 19TH CENTURY/ EARLY 20TH CENTURY

of baluster form, chased with scrolling foliage below crown finial, bamboo-style shafts
apparently unmarked
height 10¼ in.; 26 cm

$ 8,000-12,000

249

AN EMBROIDERED TALLIT BAG, [MOROCCO, EARLY 20TH CENTURY]

1 bag (8 x 10 in.; 203 x 250 mm).

The present lot is a red velvet *tallit* (prayer shawl) bag embroidered on both sides with gold metallic thread. The front of the bag is decorated with the image of a rooster set within floral elements and the Hebrew word *tallit*, with the Latin initials A.F. in a cartouche above. The back of the bag is embroidered with the Hebrew name Abraham bar Joseph Fedida and four images of a star within a crescent moon.

$ 1,500-2,000

249

250

A PAIR OF LARGE NORTH AFRICAN SILVER TORAH FINIALS, TUNISIA, EARLY 20TH CENTURY

in Italian style, bombé lower bodies chased with linked flowerheads, hexagonal tops pierces with emblems below swags of flowers, fluted domes with bud finials, the staves inscribed with Hebrew inscriptions
marked throughout with Tunisia control mark for 800 standard silver, introduced in 1905
height 17 in.; 43 cm

The inscriptions translated read: "Dedicated to the Lord in memory of Joseph Hai Atwil, may he rest in peace 20 Elul 5685 (September 17, 1925)". The bas rims engraved V. Mettoudi, possibly the maker's signature.

$ 5,000-7,000

251

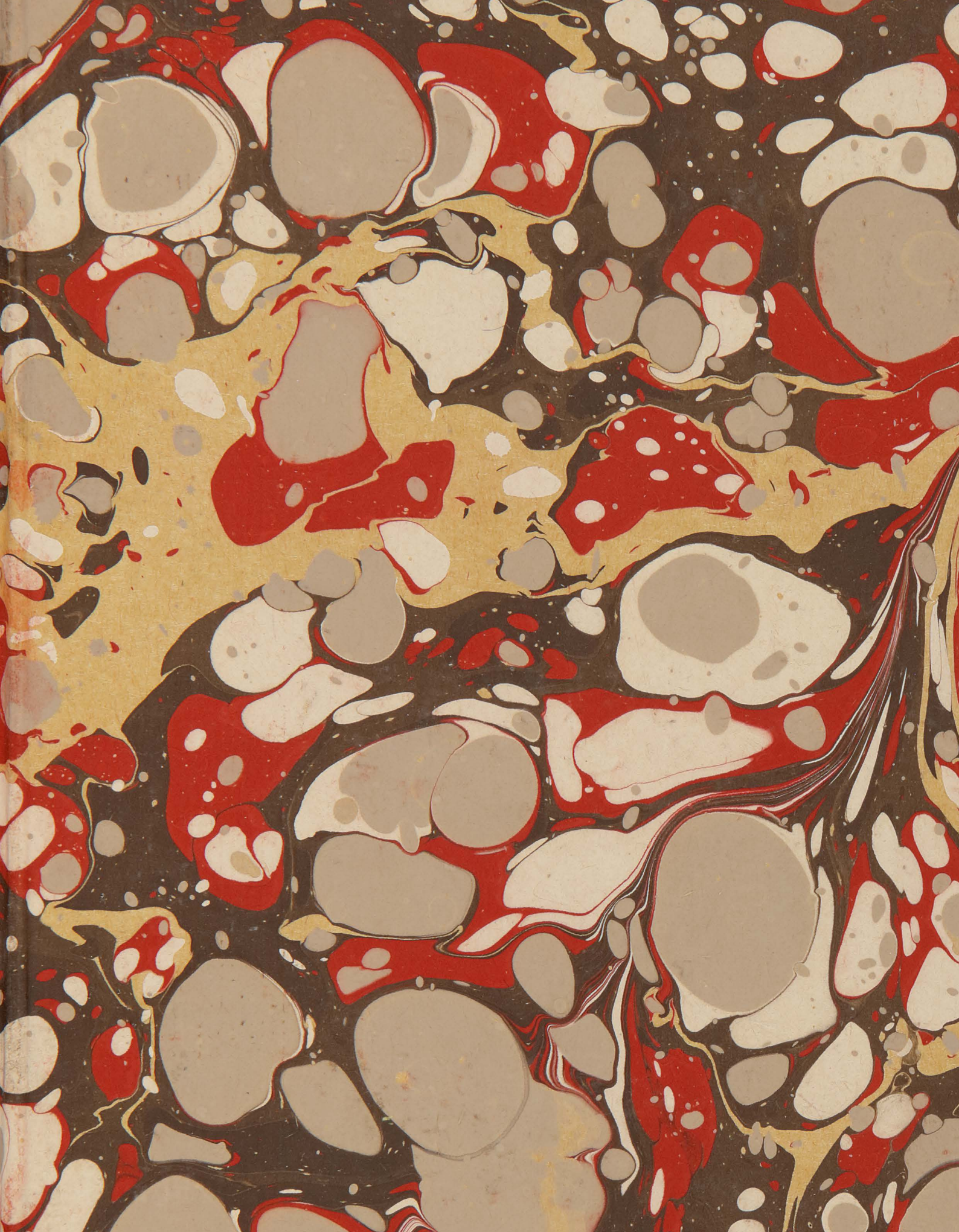
A PARCEL-GILT AND FILIGREE SILVER SMALL TORAH CROWN, PROBABLY EGYPTIAN, EARLY 20TH CENTURY

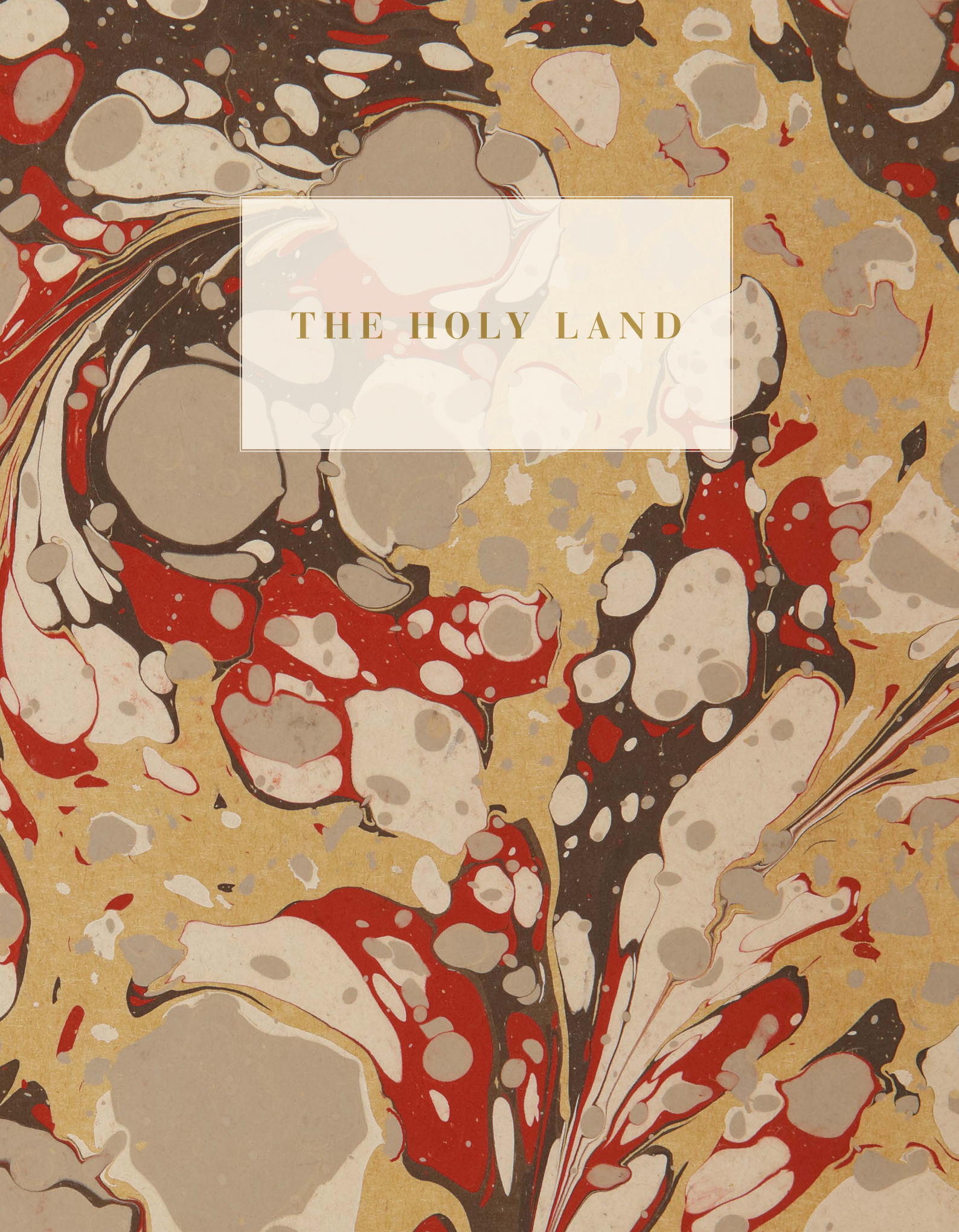
hexagonal with solid gallery applied with spread eagle, hung with three tiers of bells, crown finial with flying ribs, ball finial
the bells with North African control marks, also with Austrian import marks
height 9½ in.; 24 cm

$ 3,000-5,000

250

251




THE HOLY LAND

252

252

KEHILLAT YA'AKOV (COMMENTARY ON ECCLESIASTES), RABBI MOSES GALANTE, SAFED: ELIEZER ASHKENAZI AND ABRAHAM ASHKENAZI, 1577-1578

104 folios (8 x 5 1/2 in.; 202 x 139 mm).

THE SECOND BOOK PRINTED IN THE HOLY LAND.

Eliezer ben Isaac Ashkenazi, a native of Prague, began managing the Shahor publishing house in Lublin in 1557 but, on account of the difficult circumstances of life in Poland, relocated to Constantinople around 1574. Shortly thereafter, toward the end of 1576, he moved again, this time to the large and distinguished Jewish community of Safed, where, together with the similarly-named (but unrelated) Abraham ben Isaac Ashkenazi, he set up a new printing firm – the first press in all of Asia (excluding China).

The present lot is a copy of the second work issued by the Ashkenazis, *Kehillat ya'akov*. The book's author, Rabbi Moses ben Mordechai Galante (d. after 1612), was a student of Rabbis Moses Cordovero (1522-1570) and Joseph Caro (1488-1575), from the latter of whom he earned *semikhah* (rabbinic ordination) in Safed. In his introduction, Galante notes that many of his predecessors who had tried to explain the famously perplexing and self-contradictory book of Ecclesiastes had recourse to philosophy or homiletics, but his own approach relied heavily on the *Zohar* and *Tikkunei zohar*. Not unrelatedly, Galante had previously published *Mafteah ha-zohar* (Venice, 1566), an (incomplete) index of the biblical passages interpreted in that classic work of Jewish mysticism.

$ 15,000-20,000

253

253

SEFER SAR SHALOM (COMMENTARY ON THE SONG OF SONGS), RABBI SAMUEL ARIPUL, SAFED: ABRAHAM ASHKENAZI AND ELIEZER ASHKENAZI, 1578-1579

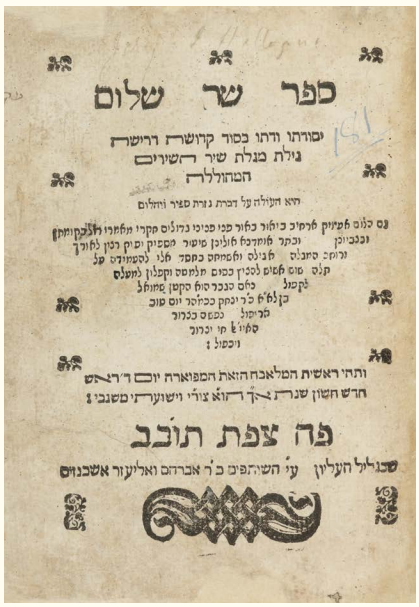
98 folios (7 1/8 x 5 1/8 in.; 181 x 130 mm).

THE THIRD BOOK PRINTED IN THE HOLY LAND.

Rabbi Samuel ben Isaac Aripul (d. after 1586), one of the greatest preachers of the sixteenth century, was probably born in Salonika but later traveled to Constantinople, Venice, and Safed. Like his *Mizmor le-todah* on Psalms 118:25-134 and *Lev hakham* on Ecclesiastes, *Sefer sar shalom* on the Song of Songs is a philosophically-infused commentary that stresses the ethical messages of the biblical text. The book takes its name from the *midrash* that understands the word *shelomoh* as used throughout the Song of Songs (with one or two exceptions) as a reference not to King Solomon but *le-mi she-ha-shalom shello* (to the One to Whom belongs peace) (*Shevu'ot* 35b). As was the case for *Kehillat ya'akov* before it, *Sefer sar shalom* would not be reprinted until 1977.

Following the publication of the present title, the Safed press paused its activities for about eight years. In 1586, Eliezer Ashkenazi returned briefly to Constantinople to print Aripul's *Lev hakham* on Ecclesiastes with his erstwhile local partner, David ben Elijah Kashti, before returning to Safed and issuing two or three more books in 1587. It seems, sadly, that Eliezer passed away shortly thereafter, bringing Hebrew book production in the Land of Israel to a halt until 1832, two hundred forty-five years later.

$ 15,000-20,000



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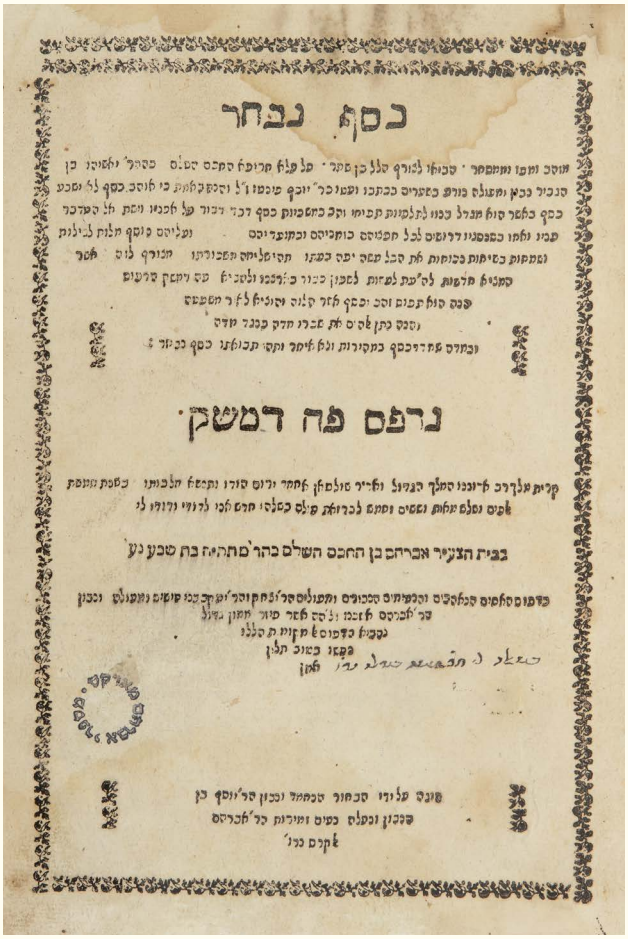
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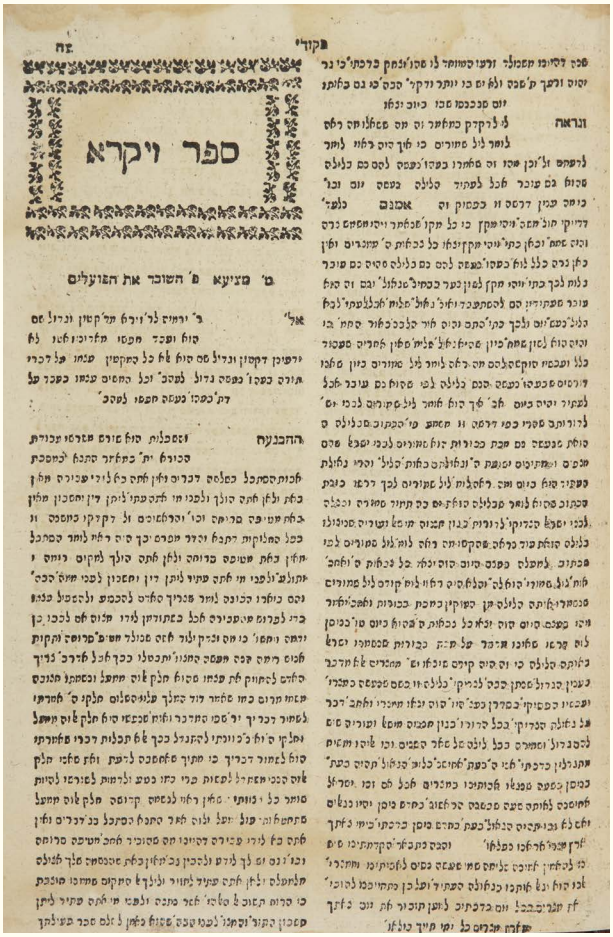

ספר ויקרא

254

254

254

KESEF NIVHAR (COMMENTARY ON GENESIS, EXODUS, AND LEVITICUS), RABBI JOSIAH PINTO, DAMASCUS: ABRAHAM BEN MATTATHIAS BASEVI AND ISAAC AND JACOB BENEI ABRAHAM ASHKENAZ[I], 1605-1606

124 folios (10 3/4 x 7 1/2 in.; 274 x 192 mm).

THE ONLY FULL-LENGTH HEBREW BOOK PRINTED IN DAMASCUS UP TO MODERN TIMES.

Rabbi Josiah ben Joseph Pinto (1565-1648), scion of a prominent Sephardic family, was born and spent most of his life in Damascus but also lived for a time in the Holy Land. While his principle teacher was Rabbi Jacob Abulafia (ca. 1550-ca. 1622), Pinto also learned Kabbalah from Rabbi Hayyim Vital (1543-1620). An accomplished preacher and commentator, he collected his sermons on the Torah in two volumes entitled *Kesef nivhar* and *Kesef mezukkak*.

To publish his scholarship, Pinto engaged the services of Abraham ben Shabbetai Mattathias Basevi, who had previously helped run a printing office in Salonika, as well as those of Isaac and Jacob, sons of Abraham Ashkenazi, the famous partner in the short-lived Safed printshop (see lots 252, 253). Unfortunately, Pinto's efforts ultimately came to naught; the fonts from the brothers Ashkenazi were apparently well worn, making the labor of printing arduous and the final product aesthetically displeasing. Pinto therefore stopped publication of *Kesef nivhar* after Leviticus and sent the entire book to be printed in Venice, where it finally appeared in 1621. No other full-length Hebrew book would be published in Damascus up to modern times. According to Avraham Yaari, "Damascus is the only one among the large Jewish communities of the East in which a Hebrew printshop was not established in the nineteenth century."

$ 20,000-30,000

ספר

שפת אמת

כמנהג ק"ק ספרדים

הקדש גליל העליון תוב"בא קריה נאמנה ובנן
תתקבל צלותהון ובעותהון דכל בית ישראל
ובפרט לאשר מן השמים לו זכו
להתפלל בס' תפלה משובח
ומפואר כזה כל מעשהו
באמונה :

פס ע"י ישראל הי"ו נהרג אברהם

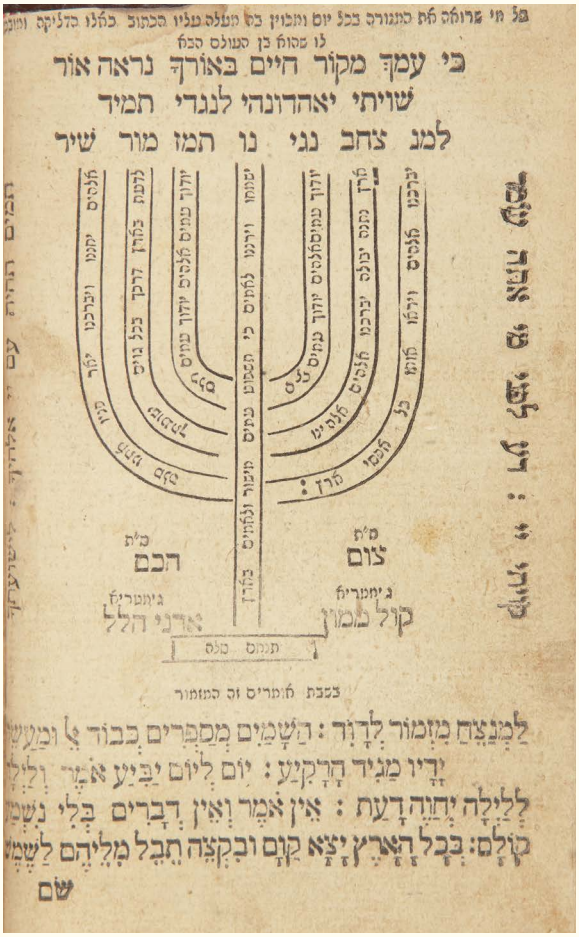
פ ה

צפת

עה"ק תוב"בא

תחת בשנת

255


כי עמך מקור חיים באורך נראה אור
שויתי יהדונהי לנגדי תמיד
למנצח נגינות מזמור שיר

כ"ת הכם

מ"ת צום

ג' מטרין קול מכון

ג' מטרין ארני הלל

255

255

SIDDUR (DAILY PRAYER BOOK) ACCORDING TO THE SEPHARDIC RITE, EDITED BY RABBI NISSIM ZERAHIAH AZULAI, SAFED: ISRAEL BEN ABRAHAM BAK, 1832

228 folios (5 1/2 x 3 3/4 in.; 141 x 94 mm).

THE FIRST HEBREW BOOK PRINTED IN THE HOLY LAND AFTER A HIATUS OF TWO HUNDRED FORTY-FIVE YEARS.

The Hasid Israel Bak (1797-1874) began his printing career in his native Berdychiv, Ukraine, in 1815. Perhaps on account of business competition encountered in Slavuta, Bak immigrated to the Land of Israel in 1831 and settled in Safed, where he founded the first Hebrew publishing house in the region since the closure of the Ashkenazi firm almost two and half centuries earlier. He brought two presses and the implements needed for type-cutting and binding with him, and by 1833 he was employing about thirty workers. The present lot is a copy of the first book to appear at the Bak press in Safed, printed using newly-poured Hebrew fonts.

Sefer sefat emet, a Sephardic-rite *siddur* with prayers for weekdays, Sabbaths, New Moons, Hanukkah, Purim, and various lifecycle events, was edited by Rabbi Nissim Zerahiah Azulai (ca. 1780-1837), grandson of the famous Rabbi Hayyim Joseph David Azulai (Hida; 1724-1806). The younger Azulai writes that he named the book after its place of publication (*Sefat ~ Tsefat*) and added a commentary, *Emet yehgeh*, on selected prayers anthologized from previous works, especially those of his grandfather. The volume closes with calendaric material for the following four years, Azulai noting his expectation that the book would achieve great popularity and therefore need to be reprinted within that timeframe. Unfortunately, the Bak press encountered enormous challenges in the following years, ceasing its operations (without reprinting the *siddur*) in 1836, and Azulai himself died in the great Safed earthquake of January 1, 1837.

$ 35,000-50,000

256

257

256

LEVITICUS, TARGUM, HAFTAROT, AND THE SONG OF SONGS WITH COMMENTARIES, SAFED: ISRAEL BEN ABRAHAM BAK, 1833

137 folios (8 x 5 5/8 in.; 202 x 143 mm).

THE FIRST BOOK OF THE PENTATEUCH PRINTED IN THE HOLY LAND.

The present lot, apparently intended as part of a complete edition of the Hebrew Pentateuch that never materialized, includes the text of the book of Leviticus accompanied by Targum Onkelos (an ancient Aramaic translation), *haftarot* (lections from the Prophets), and the Song of Songs. Each unit features a commentary by Rabbi Hayyim Joseph David Azulai (Hida; 1724-1806): *Nahal kedumim* on Leviticus; *Nahal sorek* on the *haftarot*; and *Nahal eshkol* on the Song of Songs. In addition, Leviticus was printed with the commentaries of Rabbis Solomon ben Isaac (Rashi; 1040-1105), Jacob ben Asher (*Ba'al ha-turim*; ca. 1270-1340), and Shabbetai Bass (*Siftei hakhamim*; 1641-1718), and the Song of Songs with that of Rashi. A parallel edition of this book without the commentaries of Bass and Azulai appeared at the Bak press the same year.

$ 4,000-6,000

257

PSALMS WITH COMMENTARIES, EDITED BY RABBI GERSON MARGALIOT, SAFED: ISRAEL BEN ABRAHAM BAK, 1833

156 folios (5 3/4 x 3 7/8 in.; 148 x 98 mm).

THE FIRST PSALTER PRINTED IN THE HOLY LAND.

The book of Psalms occupies a special place in Jewish tradition as a text meant for both study and worship. The present volume combines these functions by bringing together devotional formulas for weekdays, Sabbaths, and holidays and two commentaries: *Metsudat tsiyyon*, an elucidation of the straightforward meaning of the words by the eighteenth-century Rabbis David and Jehiel Hillel Altschuler; and *Be'urei zohar*, an adaptation of Rabbi Israel ben Moses' *Sefer tamim yahdav* (first edition: Lublin, 1592-1593), which cites the *Zohar*'s explanations of the biblical text. At the end of the volume appears *seder pidyon nefesh*, a short extract from *Sefer likkutim yekarim* (Lvov, 1792) that details a procedure meant to help the sick. A parallel, pocket-size edition of this psalter that replaces the above commentaries with that of Rabbi Hayyim Joseph David Azulai (Hida; 1724-1806) appeared at the Bak press the same year.

The period that followed would bring great challenges to Israel Bak. A peasants' revolt in 1834, the great earthquake of 1837, and a Druze uprising in 1838 disrupted not only his printing enterprise but also his farming activity in a village near Mount Meron. Even some of the books he issued were not spared: hundreds of copies of his Psalms editions sent by ship to Izmir drowned at sea, and many more volumes were destroyed during the aforementioned rebellions. Following a short interlude in Egypt, Bak would relocate to Jerusalem, where he reestablished his publishing house and thus founded the city's first Hebrew press.

$ 7,000-10,000

258

סדר
תפלת ישראל
כמנהג ק"ק ספרדים
ירושלם
עיה"ק
תוב"ב

259

258

SEFER HA-TAKKANOT VE-HASKAMOT U-MINHAGIM (COLLECTION OF JERUSALEM REGULATIONS AND CUSTOMS), EDITED BY RABBI HAYYIM ABRAHAM GAGIN, JERUSALEM: ISRAEL BEN ABRAHAM BAK, 1842

80 folios (6 x 4 in.; 153 x 102 mm).

THE SECOND HEBREW BOOK PRINTED IN JERUSALEM, THIS COPY INCLUDING THE RARE FINAL LEAF.

On his return from Egypt in the fall of 1840, Israel Bak stopped off in Jerusalem for a few months because a plague had struck in Safed. During this time, he was approached by Daniel Alkalai with a proposal that he reopen his publishing house in the city, partly in order to counteract the efforts of the local Christian mission. Bak agreed on condition that the rabbis of Jerusalem would grant him a monopoly on printing throughout the Holy Land for as long as his press functioned. This having been received, Bak set up shop in the city, founding its first Hebrew press, which produced its first title in 1841. The present lot is a copy of the second book printed here.

Sefer ha-takkanot ve-haskamot u-minhagim is a composite work. The first part, *Sefer takkanot* (ff. [5r-16v], 13r-45r, [74v-75r]), compiled by Chief Rabbi Hayyim Abraham Gagin (1787-1848), is a compendium of Hebrew and Ladino communal ordinances, issued by various groups of rabbis from the early eighteenth century onward, concerning the administration of the Jewish community of Jerusalem. These regulate issues such as taxation, inheritance, the renting and selling of property, the safeguarding of a synagogue's silver ornaments, cardplaying, women's dress, and the rights of unmarried men and women to live in, move about, and/or be employed in the city. The second section, *Dinei minhagei yerushalayim* (ff. 45r-[74v]), was composed at Gagin's request by Rabbis Jacob Capiloto and Abraham Ashkenazi (1811-1880). Divided into four sections on the model of the *Shulhan arukh*, it collects the practices and customs observed in Jerusalem from numerous written and oral sources. The volume closes with two letters signed by the Sephardic rabbis of Jerusalem in 1841 and 1842 granting Bak the monopoly he had requested.

$ 5,000-7,000

259

SIDDUR (DAILY PRAYER BOOK) ACCORDING TO THE SEPHARDIC RITE, JERUSALEM: ISRAEL BEN ABRAHAM [BAK], 1842

152 folios (5 7/8 x 4 in.; 149 x 102 mm).

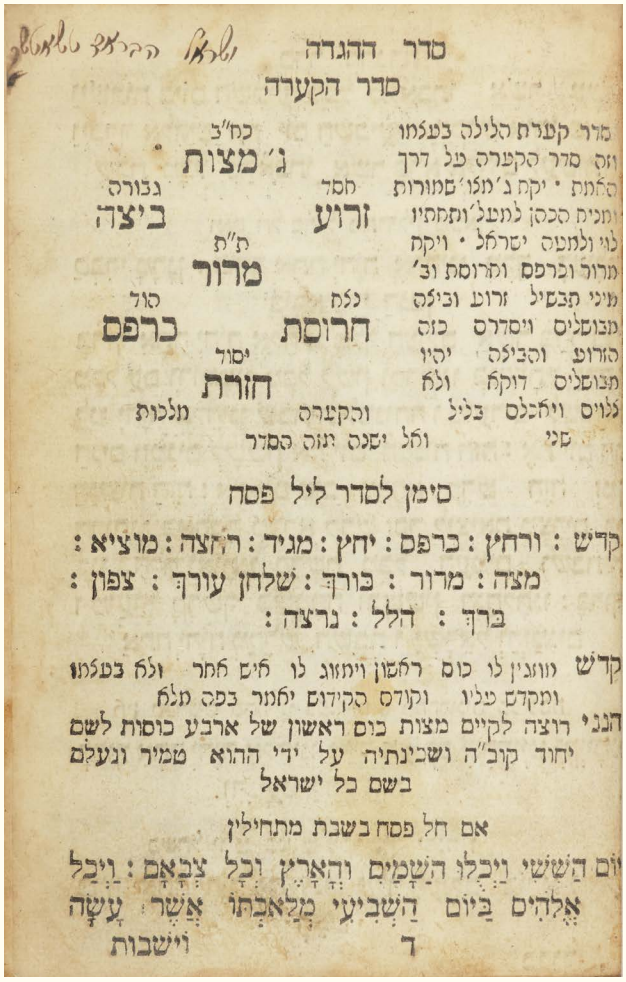
THE FIRST *SIDDUR* PRINTED IN JERUSALEM.

Seder tefillat yisra'el is a Sephardic-rite liturgy containing the texts of the prayers for weekdays, Sabbaths, New Moons, Hanukkah, and Purim, as well as lifecycle events like weddings, circumcisions, ceremonies for the redemption of the firstborn, etc. It was printed with letters from some of the leading Sephardic and Ashkenazic rabbinic luminaries of Jerusalem, Safed, Tiberias, and Hebron affirming Bak's monopoly on printing in Jerusalem. In his introduction, the publisher, Israel Bak, writes of his confidence that "no Accuser will, Heaven forbid, prevent" anyone who prays from this *siddur* from approaching his Maker, given that it was printed "in a holy place and by holy Jews." Some of the material included here was taken from the *Sefer sefat emet* prayer book printed by Bak in Safed in 1832 (see lot 255). Like that work, this volume ends with a concise calendar for the following four years.

$ 7,000-9,000

סדר
הגדה של פסח
ירושלים
תוכב"א
בשנת למיעוטזכור את יום צאתך מארץ מצרים כל ימי חייך לפ"ק :

260


סדר ההגדה
סדר הקערה
ג' מצות
זרוע
ביצה
מרור
חרוסת
כרפס
חזרת
סימן לסדר ליל פסח
קדש : ורחץ : כרפס : יחץ : מגיד : רחצה : מוציא : מצה : מרור : כורך : שלחן עורך : צפון : ברך : הלל : נרצה :
הנני רוצה לקיים מצות כוס ראשון של ארבע כוסות לשם יחוד קוב"ה ושכינתיה על ידי ההוא טמיר ונעלם בשם כל ישראל
אם חל פסח בשבת מתחילין
וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם : וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וישבות

261

260

PASSOVER HAGGADAH ACCORDING TO THE SEPHARDIC RITE, JERUSALEM: ISRAEL BEN ABRAHAM BAK, 1842

30 folios (5 3/4 x 3 5/8 in.; 145 x 92 mm).

THE FIRST HAGGADAH PRINTED IN THE HOLY LAND.

The present Haggadah includes the traditional text of the Passover Seder, as well as that of *Kabbalat shabbat*, the evening service, and the formulae recited when setting up an *eiruv* and when counting *sefirat ha-omer*. Its inclusion of liturgical material relevant only to the second night of Passover indicates that Bak intended at least part of his inventory for export to communities outside of the Land of Israel.

$ 20,000-30,000

261

SEFER HUKKAT HA-PESAH (PASSOVER HAGGADAH ACCORDING TO THE SEPHARDIC RITE), JERUSALEM: ISRAEL BEN ABRAHAM [BAK], 1843

84 folios (5 7/8 x 4 in.; 148 x 100 mm).

THE SECOND HAGGADAH PRINTED IN JERUSALEM.

Beginning in 1793, Livornese printers issued a series a Passover Haggadot, of more or less the same content, under the title *Hukkat ha-pesah* (The Law of the Passover). The 1839 edition published by Moses Jeshuah Toviana, which improved upon its immediate predecessors of 1800 and 1815 by including the Song of Songs and Judeo-Arabic instructions for parts of the Seder composed by Moroccan Rabbi Abraham Ankawa (b. 1810), proved so popular that a second edition appeared at the press of a rival Livornese publisher, Eliezer Menahem Ottolenghi, that same year. Naturally, copies of the latter Haggadah also sold out, necessitating the reprinting of *Sefer hukkat ha-pesah* at the Jerusalem press of Israel Bak only a few years later. Aside from the text of the Seder ritual itself, the volume includes various prayers and biblical readings for the period beginning with the start of the month of Nisan and culminating on the first night of Shavuot. It also contains the entirety of *Pirkei avot* and *Ka'arat kesef* (The Silver Plate), an educational-ethical poem in one hundred thirty verses by Rabbi Jehoseph Ezobi (latter half of the thirteenth century), written originally in Perpignan on the occasion of his son Samuel's wedding.

$ 8,000-10,000

ספר
מועדי ה׳ וקריאי מועד
חלק ראשון
מקראי קדש הלולים · כמנהג ק״ק ספרדים הבו לה׳ בני אלים · להודות לשם ה׳ אל אלים ·
בסדר נאה ויאה במר ואהלים : ותפלות הנהוגות מספ״ הח״י וקריאי מועד סדר ליל שביעי של
פסח וסדר חג השבועות לא נחסר מכל אשר לפנים · מגהים בקנה אחד עולים : גם כל
חסדר תיקון של שלש סעודות של שבת דבר דבר על אופנו ומקומו עם סדר האדר׳רבא ואדרא
זוטא · וכל דבר הצריך תמצאנו על מקומו בלתי שום חיפוש · ישמחו החכמים ויגילו הקוראים
בו · בראותם מלאכה יפה אמרת ה׳צרופה לברך את שם ה׳ במקהלים :
ועתה נדפס פה בקרש · בתוספת מרובה וגדש · עם כל המעלות טובות וכל התפלות הנמצאות
במחזור שאלוניקי וליוורני ווינא · וביתר שאת ויתר עז באותיות חדשים · ובנייר יפה
ובהגהה שבעתים מזוקקת · כאשר עיניכם תחזנה משרים :
ועמדו רגליו ביום ההוא על הר הזיתים
הגה זה עומד אחר בתלנו
לפרט ובירושלים פטימתו לפ״ק
262

262

MAHZOR (FESTIVAL PRAYER BOOK) ACCORDING TO THE SEPHARDIC RITE, JERUSALEM: ISRAEL BEN ABRAHAM [BAK], 1843-1844

2 volumes (8 1/2 x 6 3/8 in.; 215 x 161 mm): Vol. 1 (Passover and Shavuot): 185 folios; Vol. 2 (Sukkot): 179 folios.

THE FIRST *MAHZOR* FOR THE THREE PILGRIMAGE FESTIVALS PRINTED IN JERUSALEM.

Sefer mo'adei Hashem u-keri'ei mo'ed is a two-volume Sephardic-rite *mahzor* containing the texts of the prayers (including the Passover Haggadah), public synagogue readings, and private nighttime study sessions for Passover, Shavuot, and Sukkot. The publisher, Israel Bak, solicited approbations from Rabbis Hayyim Abraham Gagin and Jacob Antebi (1787-1846), the latter of whom took the opportunity to recount the story of his incarceration during the Damascus Affair of 1840 and subsequent release from prison on account of Sir Moses Montefiore's intercession. In his own introduction, Bak claimed credit for bringing the Affair to Montefiore's attention and proceeded to report on the latter's lobbying of leaders in England, Egypt, and Istanbul. He explained that he decided to publish this *mahzor* "for it is [a book] that is accessible by all, child and adult [...] and all use it." He exhorted the *mahzor*'s users to pray on behalf of Queen Victoria and her ministers in recognition of their role in the resolution of the Affair, and for this purpose he printed in both volumes a special Hebrew *mi she-berakh* prayer with English translation. The fact that the movement for Jewish restoration to Palestine was already beginning to gain traction in Britain in this period may have also played a role in Bak's inclusion of this liturgical paean to the Royal Family.

$ 10,000-15,000

והמשכילים יזהירו כזהר הרקיע ומצדיקי

זהר על התורה

מהתנא האלהי

רבי שמעון בן יוחאי זלה"ה

חלק ראשון ספר בראשית

עם פתרי תורה ומדרש הנעלם עם פקודי תורייתא מרעיא מסיעתא

ותוספתא על קלת פרשיות וכפי אשר נדפס מקדם במנטובה

וליוורנו דף על דף ממש • והוספנו מהדש מרהם

מקום תכ"ך וכן מרהם מקום מהזהר עמנו מהרב מהרח"ו

ז"ל וממהר"ם קורדוברו ז"ל ואתרי ביה מהרמ"ז ז"ל

ובמיוה מקומות פירוש מהר"י

לוריא ז"ל והובא מזהר מהרח"ו ומשאר ספרי הזהר המדוייקים :

כתוזהר בסקלמת המדפיס מפי עליון יבורך גבר קורא הקדמתו תדע ותשכיל

מה זה היה לבבי לדם :

הן כל אלה הן מזהירין זה שנים בעיר המהוללה קושטאנדינא בכל הארץ

יצא קול מה עצמו רלמביהם : ולעגה כזאת שנת קיימה

הוסיפה על המלורות כמה הגהות ופירושים ועתה מחדש הגהות דבש לפי מרבץ

קדישי וגובה להם : ויהרון הכבר בהגהת מהוייקה ומזוקקה ושמחו כל תוז"י לב

מדברו כי חיים הם למוצאיהם :

מרום מראשון מקום מקדשינו

כי מציון תצא תורה ודבר ה' מירושלים לפ"ק

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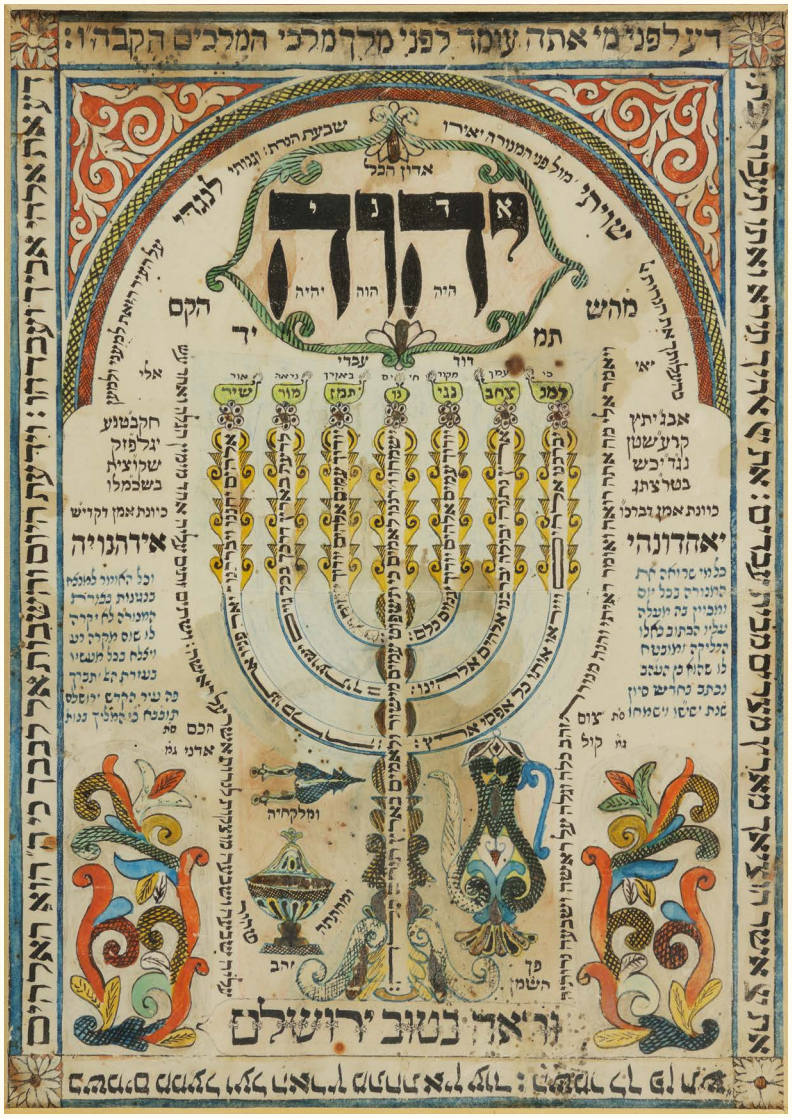
SEFER HA-ZOHAR (THE BOOK OF SPLENDOR), ATTRIBUTED TO RABBI SIMEON BAR YOHAI, JERUSALEM: ISRAEL BEN ABRAHAM [BAK], 1844-1846

3 volumes (approx. 8 x 5 7/8 in.; 205 x 149 mm): Vol. 1: 276 folios; Vol. 2: 279 folios; Vol. 3: 318 folios.

THE FIRST *ZOHAR* PRINTED IN JERUSALEM.

In his introduction to the present edition of *Sefer ha-zohar* (see lots 31, 32), Israel Bak writes that, "from the day I arrived in the Holy Land and set up my printing press, it has been my full intention to publish the [...] *Sefer ha-zohar*, which shines like the splendor of the sky." Having already issued the *Tikkunei zohar* in 1844, he went on to produce the present set of *Zohar al ha-torah*, based in large part on the Livorno, 1815-1816 edition (which itself built upon the Livorno, 1791-1793 and Constantinople, 1736 printings). Bak concludes by thanking Joseph Amzalag and Rabbi David Tevele Schiff of London (d. 1791) for their support of his efforts in producing this, the first edition of the *Zohar* to be published in the Holy Land. The Bak press would continue to play an integral role in the intellectual and communal life of the Yishuv until it was sold by Israel's son Nisan (1815-1889) in 1883.

$ 7,000-10,000



264

264

A DECORATED SHIVVITI, JERUSALEM, 1866

Ink and gouache on paper (10 x 7 in.; 255 x 178 mm). Matted, glazed, and framed.

This decorative plaque, known as a *shivviti*, takes its name from the first word of the biblical verse "I have set [*shivviti*] God before me always" (Ps. 16:8), which is inscribed at the top of the document. During the nineteenth century, it became a common practice to hang such plaques in synagogues and private homes to serve as a visual and textual reminder of the constant presence of God. The artist of the present colorful example has drawn a stylized illustration of the menorah, the seven-branched candelabrum kindled in the Temple in Jerusalem, inscribed with the verses of psalm 67. This distinctive image is incorporated into most *shivviti* plaques and is often accompanied, as it is here, by the attendant vessels used to hold the oil and trim the wicks. According to Rabbi Isaac Luria (the famous Ari *z"l*), who initiated the practice of including psalm 67 in the daily liturgy, it is particularly meritorious to focus one's intentions on the form of the menorah as the text is recited.

$ 4,000-6,000

ירושלם
הבדלה
הבדלה

266

267

265

BORIS SCHATZ

Lithuanian, 1867 - 1932

Havdalah

signed with monogram and inscribed *Jerusalem* in Hebrew (lower right); inscribed *Cup of salvation* in Hebrew (middle left); inscribed *Havdalah* in Hebrew (lower center); inscribed *Depart in peace, angels of peace* in Hebrew (upper portion of the frame); inscribed *Havdalah* in Hebrew (lower portion of the frame)
bronze cast plaque mounted in Bezalel brass repousée frame
19⅝ x 12¼ in.; 50 x 31 cm

PROVENANCE
Private collection, New York
Sale: Sotheby's, New York, December 17, 2013, lot 71, illustrated

$ 8,000-12,000

266

BEZALEL SCHOOL

Plaque Showing the Plowing of the Fields

bears inscription
silver
6½ x 17¾ in.; 16.5 x 45.1 cm

$ 5,000-7,000

267

BEZALEL SCHOOL

Plaque Showing the Interior of a Synagogue

bears inscription
silver
6¼ x 17½ in.; 15.9 x 44.5 cm

$ 5,000-7,000

269

268

A BEZALEL DAMASCENED BRASS SEDER TRAY, JERUSALEM, 1912

inlaid in silver and copper, star of David enclosing stylized menorah, engraved in the center with the order of the Seder and the order of Tu B'Av, Hebrew inscription on outer rim *marked Bezalel Jerusalem 1912*
diameter 15¾ in.; 40 cm

PROVENANCE
J. Greenstein & Co., March 23, 2016, lot 126

The inscription translated reads: "If I forget thee, O Jerusalem, may my right hand forget [its] skill. May my tongue cling to my palate, if I do not remember you, if I do not bring up Jerusalem at the beginning of my joy".

$ 7,000-10,000

269

A BEZALEL SILVER-BOUND HEBREW BIBLE, JERUSALEM, CIRCA 1920

the front with arched filigree panel centered by a plaquette of Moses below a "jewel" set boss, all surrounded by etched grapevine, the back etched with emblems, *the clasp etched Bezalel, Jerusalem*, the spine with engraved title above eternal lamps surrounded by grapevine, *one end paper with stamp of Wizo Home Industries*
height 5½ in.; 14 cm

$ 3,000-5,000

270

271

270

BEZALEL SCHOOL

Brass Bridal Mirror

inscribed in Hebrew *Hareini Et Mareikh--Ki Marekh Naveh [Let me see your reflection--As your image is lovely]* (lower edge)
brass over mirror on wooden frame
20⅜ x 15¾ in.; 51.8 x 40 cm

PROVENANCE
Sale: Swann Galleries, New York, December 17, 1992, lot 219, illustrated

The Hebrew inscription along the lower edge of the mirror comes from the Song of Songs (11:14).

$ 15,000-25,000

271

AN ISRAELI SILVER HANUKAH LAMP, BEZALEL HA-HADASH, 20TH CENTURY

hand-hammered boat shape, slip-on lid with sunken center and openwork Hebrew inscription, small wick holders along rim of the body, removable servant light slotting into rim
marked on base with maker's mark and .925
width 7½ in.; 18 cm

$ 7,000-10,000

1
2
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12
13
אחד אלהינו שני לחות הברית שלשה אבות ארבע אמהות תמשה חומשי תורה ששה סדרי משנה שבעה ימ שבתא
שמונה ימי מילה תשעה ירחי לדה עשרה דבריא אחד עשר כוכבים שנים עשר שבטיא שלשה אשר מדיא.
שלום מישקובי הגלילי עפת

272

SHALOM MOSKOWITZ OF SAFED

Israeli, 1895-1980

Who Knows One?

extensively inscribed and signed in Hebrew *Shalom Moskowitz the Galilean Safed* (lower right)
gouache over pen and ink and pencil on paper
13¼ x 9½ in.; 33.7 x 24.1 cm

This elaborate work by Shalom Moskowitz of Safed includes depictions of all 13 verses of the popular Passover song *Who Knows One?* as well as a Seder scene at the bottom.

$ 10,000-15,000

273

JAKOB STEINHARDT

Israeli, 1887 - 1968

Fantastical Subjects: Eleven Works on Paper

each signed and dated
watercolor, gouache and pen and ink over pencil on paper, unframed
smallest: 4⅞ x 4⅛ in.; 12.3 by 10.6 cm
largest: 11½ x 14⅛ in.; 29 by 36 cm

PROVENANCE
Private collection (acquired in Tel-Aviv and Berlin in the 1960s and sold: Sotheby's, Tel Aviv, April 28, 1992, lot 322, illustrated)

$ 4,000-6,000

273, ONE OF ELEVEN

273, ONE OF ELEVEN

274

274

AN ISRAELI SILVER STANDING ESTHER SCROLL CASE, WITH AN ESTHER SCROLL HAND WRITTEN ON PARCHMENT, THE SILVER BY YAACOV YEMINI, JERUSALEM, CIRCA 2000

of cylindrical form, etched with grapevine and applied with a disc of six concentric menorahs about a bas relief of scene for the story of Ester, applied with borders of filigree roundels, set with cabochon jewels, detached cover in the form of an open crown set with turquoises between filigree fleur de lys, fitted with boldly handwritten parchment scroll by the scribe Rabbi Holzberg
height 13¾ in.; 35 cm

$ 25,000-35,000

275

275

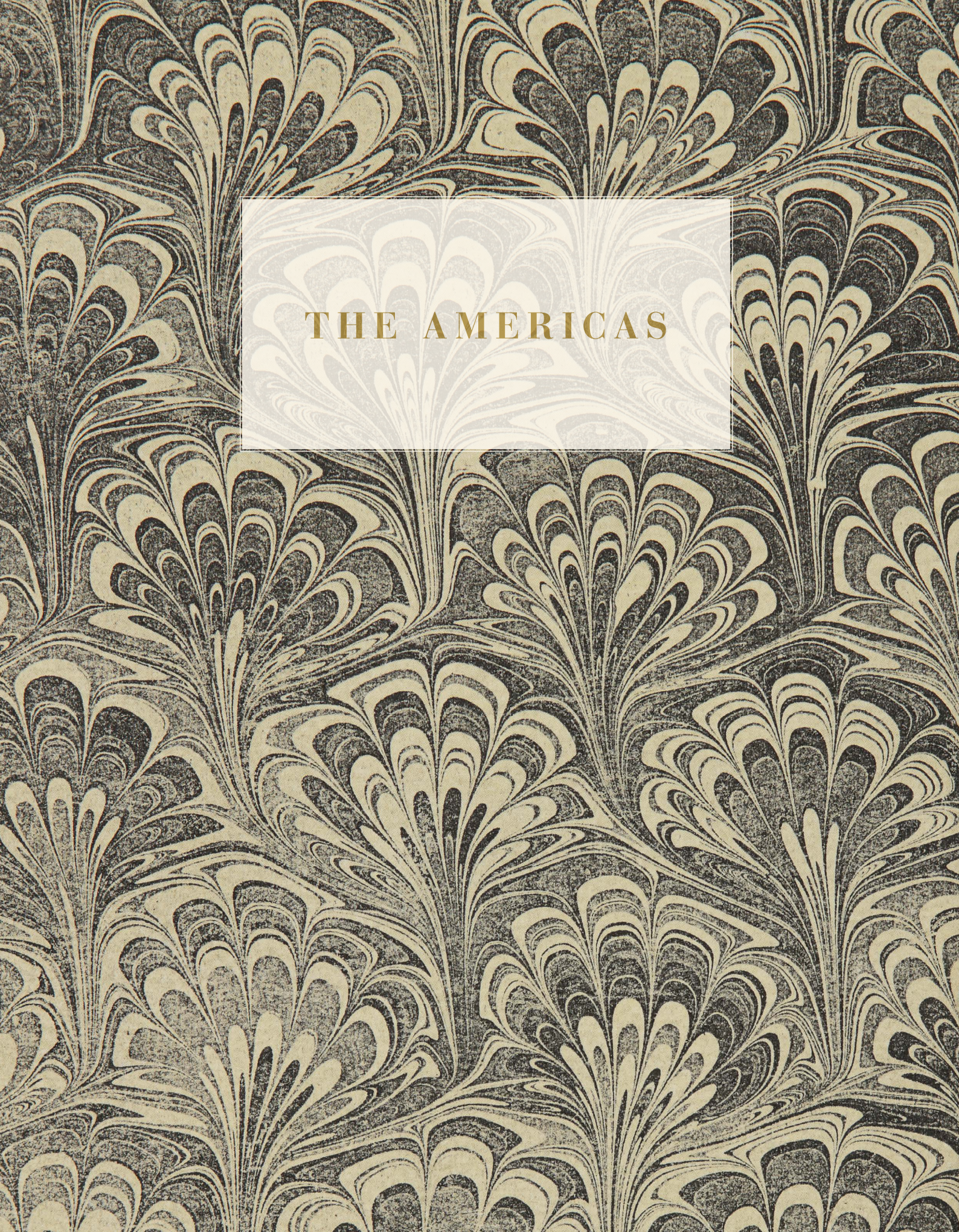
A SILVER ETROG CONTAINER, HIRSCHEL (TZVI) PEKKAR, 20TH CENTURY

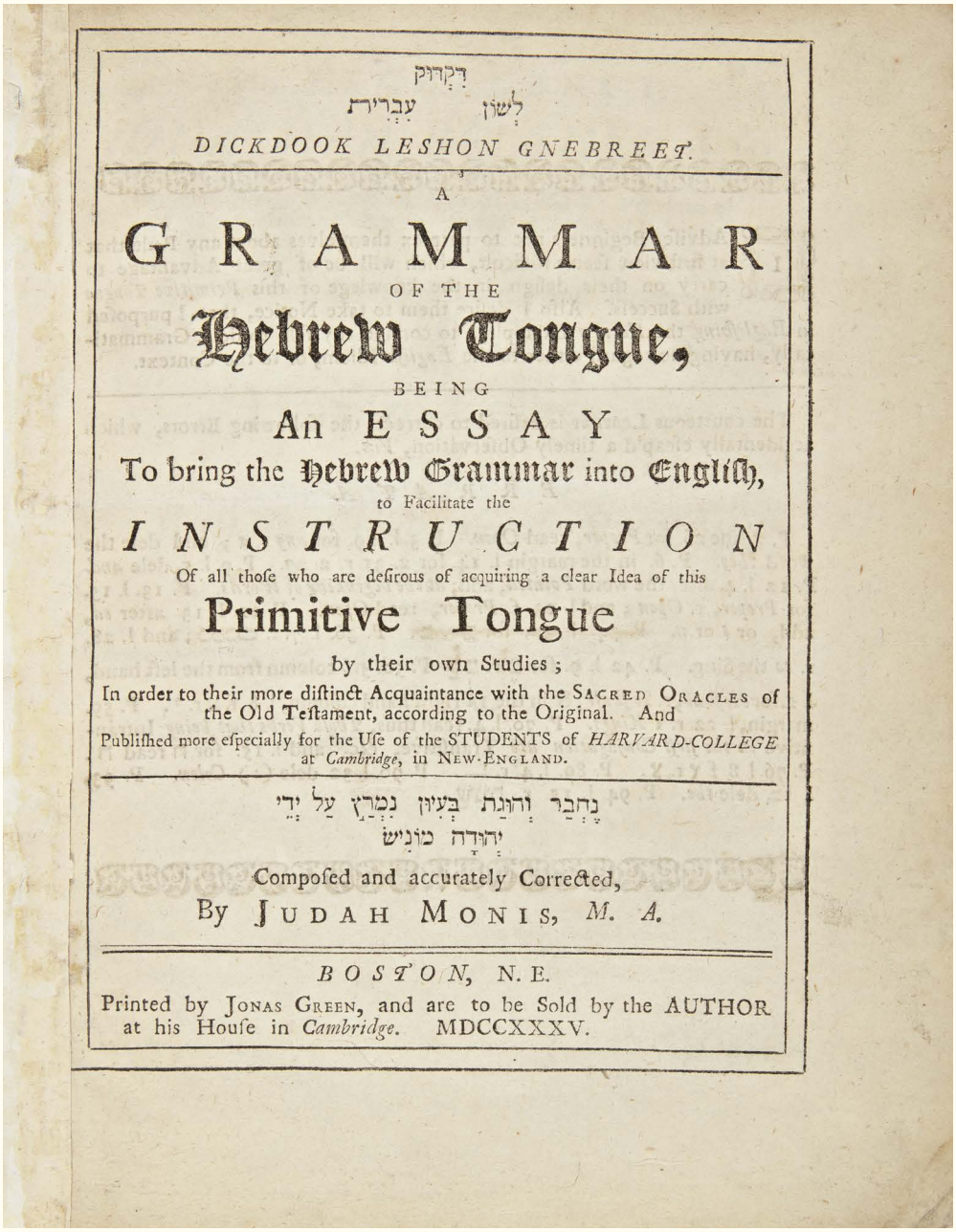
oval, representing the interior of a synagogue, applied openwork blind arches on two levels, central entryways on each side, one with openwork gates and doves flanking the Tablets, topped with a procession of ten men bearing a lulav and etrog surrounding a bima reader of the Torah, Hebrew inscription on rim of lid
marked on base
height 7 in.; 17.8 cm

Hirschel Pekkar, also known as Tzvi, was a Chabad Hasid who lived in London before moving to Crown Heights, Brooklyn. The Sterling stamp indicates that this piece was made in America. For a similar etrog box by this maker, see Jay Weinstein, *A Collector's Guide to Judaica*, p. 107, pl. 130.

$ 8,000-12,000

275 (DETAIL)


THE AMERICAS


דִּקְדּוּק
לְשׁוֹן עִבְרִית
DICKDOOK LESHON GNEBREET.
A
GRAMMAR
OF THE
Hebrew Tongue,
BEING
An ESSAY
To bring the Hebrew Grammar into English,
to Facilitate the
INSTRUCTION
Of all thoſe who are deſirous of acquiring a clear Idea of this
Primitive Tongue
by their own Studies;
In order to their more diſtinct Acquaintance with the SACRED ORACLES of the Old Teſtament, according to the Original. And
Publiſhed more eſpecially for the Uſe of the STUDENTS of HARVARD-COLLEGE at Cambridge, in NEW-ENGLAND.
נֶחְבַּר וְהוּגַת בְּעִיּוּן נִמְרָץ עַל יְדֵי
יְהוּדָה מוֹנִיש
Compoſed and accurately Corrected,
By JUDAH MONIS, M. A.
BOSTON, N. E.
Printed by JONAS GREEN, and are to be Sold by the AUTHOR at his Houſe in Cambridge. MDCCXXXV.

276

276

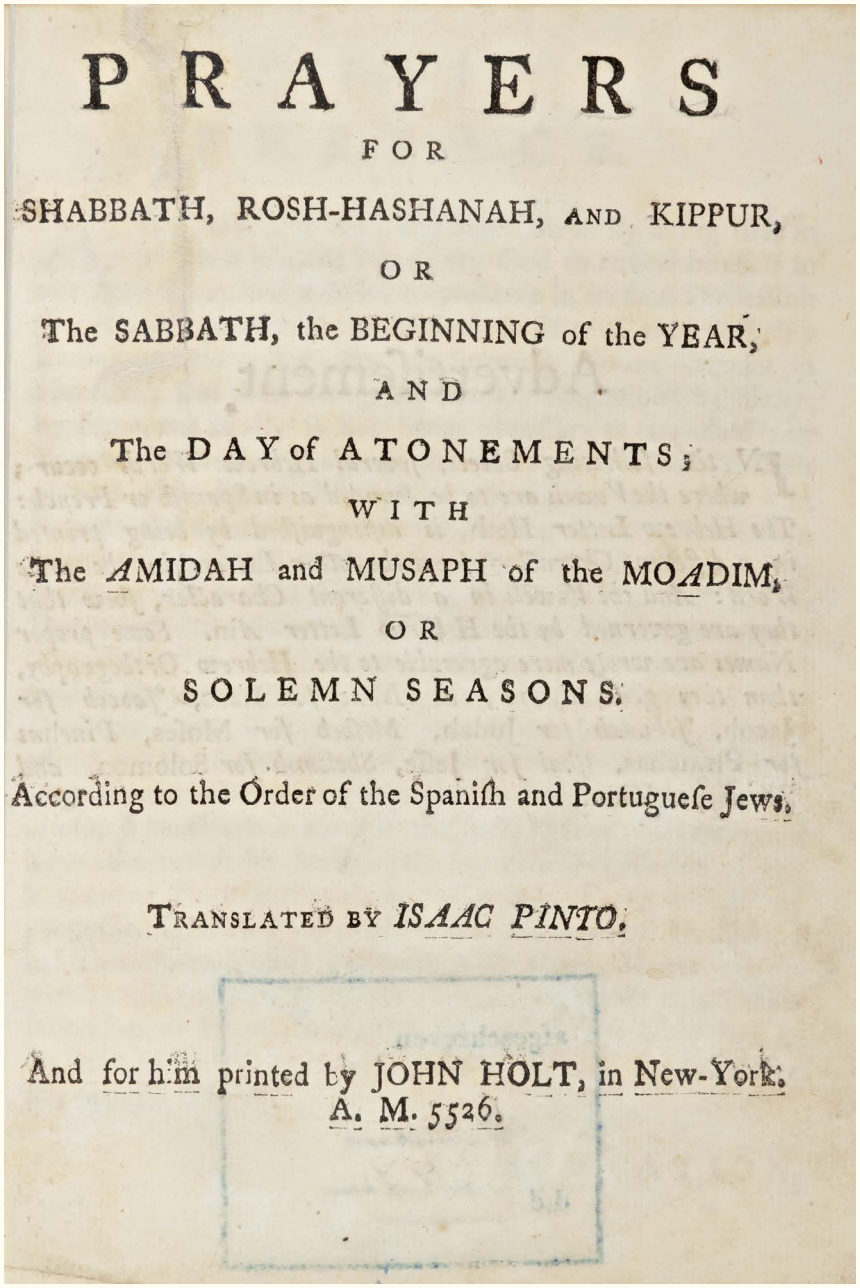
DICKDOOK LESHON GNEBREET = A GRAMMAR OF THE HEBREW TONGUE, JUDAH MONIS, BOSTON: JONAS GREEN, 1735

100 pages (8 7/8 x 7 in.; 226 x 178 mm).

THE FIRST HEBREW GRAMMAR PUBLISHED IN THE NEW WORLD, AND THE FIRST BOOK PRINTED IN AMERICA WITH A SUBSTANTIAL AMOUNT OF HEBREW TEXT.

Judah Monis (1683-1764) emigrated from Europe to North America around 1715. Settling first in Long Island and New York City, he eventually (ca. 1720) moved to Boston, where he was publicly baptized on March 27, 1722. Shortly thereafter, he was appointed Harvard College's first Hebrew Instructor, a position he held until his resignation in 1760. Already by 1720, Monis had completed a first draft of the grammar textbook he would eventually use to teach Hebrew at Harvard. Because of a lack of funds and sufficient Hebrew type, however, the book was not published until 1735. As the first Hebrew grammar printed on American soil, *Dickdook Leshon Gnebreet* would serve generations of students at Harvard and other institutions of higher learning in New England.

$ 10,000-15,000



PRAYERS

FOR

SHABBATH, ROSH-HASHANAH, AND KIPPUR,

OR

The SABBATH, the BEGINNING of the YEAR,

AND

The DAY of ATONEMENTS;

WITH

The AMIDAH and MUSAPH of the MOADIM,

OR

SOLEMN SEASONS.

According to the Order of the Spaniſh and Portugueſe Jews.

TRANSLATED BY ISAAC PINTO.

And for him printed by JOHN HOLT, in New-York.
A. M. 5526.

277

277

PRAYERS FOR SHABBATH, ROSH-HASHANAH, AND KIPPUR [...] ACCORDING TO THE ORDER OF THE SPANISH AND PORTUGUESE JEWS, TRANSLATED BY ISAAC PINTO, NEW-YORK: JOHN HOLT, 1766

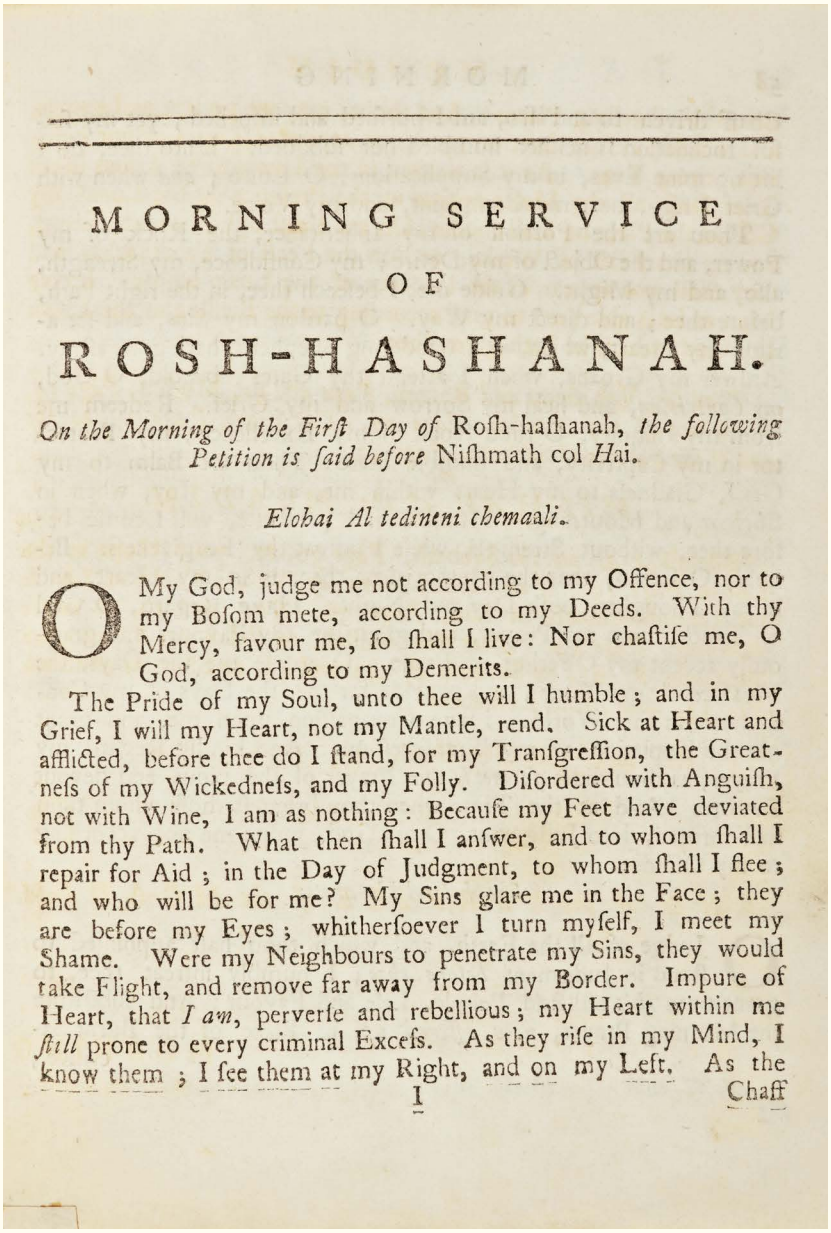
195 pages (7 1/8 x 5 3/4 in.; 181 x 146 mm) (pagination: [i]-iv, [1]-190, [i]) on paper.

THE FIRST EDITION IN ENGLISH OF THE FIRST COMPLETE JEWISH PRAYER BOOK PRINTED IN AMERICA.

$ 40,000-60,000

A rare American imprint, preceded only by the pamphlet *The Form of Prayer Which Was Performed at the Jews' Synagogue in the City of New-York on Thursday October 23, 1760*

continued



MORNING SERVICE

OF

ROSH-HASHANAH.

On the Morning of the First Day of Roſh-haſhanah, *the following Petition is ſaid before* Niſhmath col *Hai.*

Elohai Al tedineni chemaali.

O My God, judge me not according to my Offence, nor to my Boſom mete, according to my Deeds. With thy Mercy, favour me, ſo ſhall I live: Nor chaſtiſe me, O God, according to my Demerits.

The Pride of my Soul, unto thee will I humble; and in my Grief, I will my Heart, not my Mantle, rend. Sick at Heart and afflicted, before thee do I ſtand, for my Tranſgreſſion, the Greatneſs of my Wickedneſs, and my Folly. Diſordered with Anguiſh, not with Wine, I am as nothing: Becauſe my Feet have deviated from thy Path. What then ſhall I anſwer, and to whom ſhall I repair for Aid; in the Day of Judgment, to whom ſhall I flee; and who will be for me? My Sins glare me in the Face; they are before my Eyes; whitherſoever I turn myſelf, I meet my Shame. Were my Neighbours to penetrate my Sins, they would take Flight, and remove far away from my Border. Impure of Heart, that *I am*, perverſe and rebellious; my Heart within me *ſtill* prone to every criminal Exceſs. As they riſe in my Mind, I know them; I ſee them at my Right, and on my Left. As the

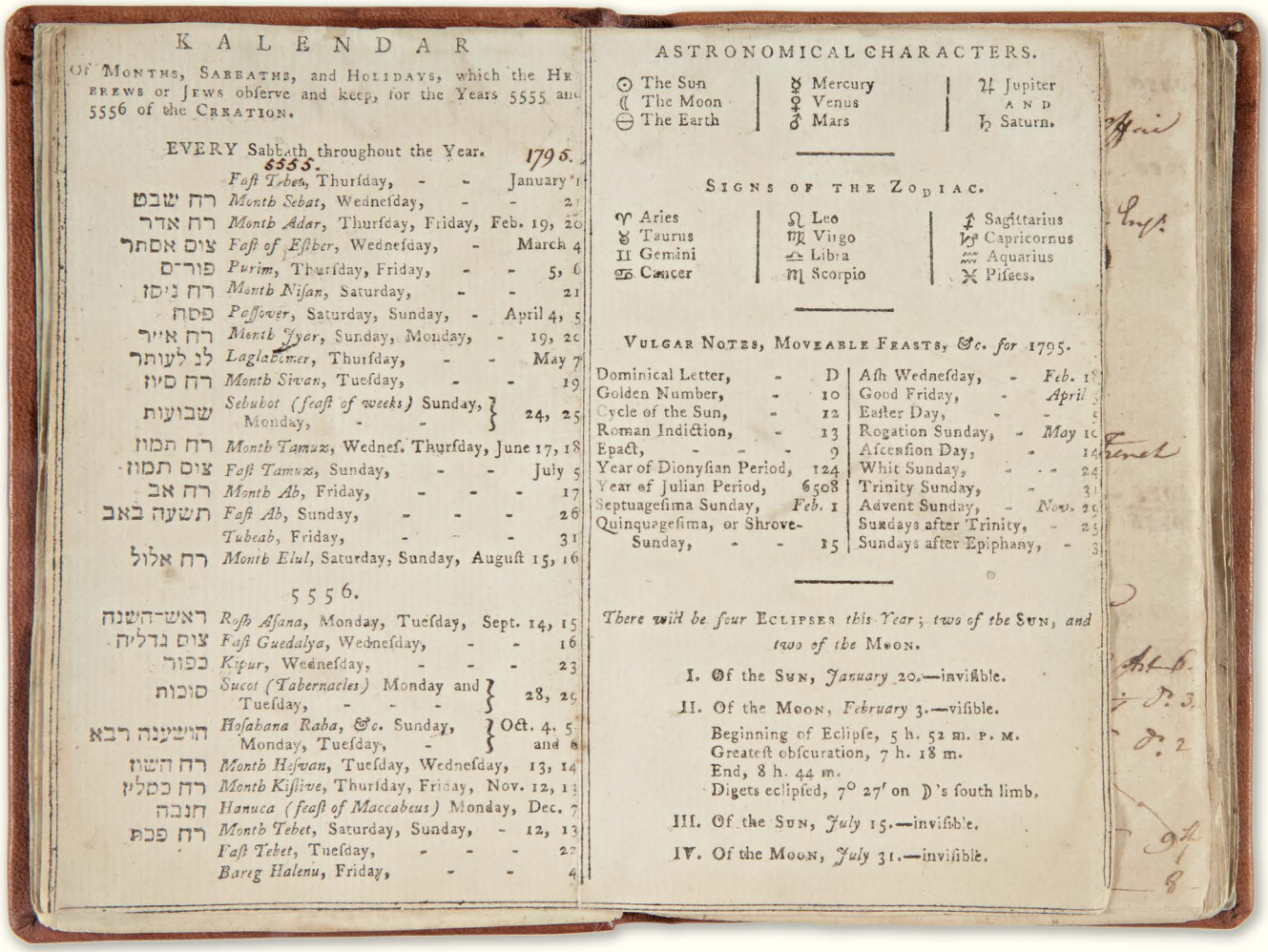
277

(New-York, 1760) and the less substantial *Evening Service of Roshashanah and Kippur* (New-York, 1761). Only a handful of copies of the present work have surfaced at auction in the past thirty or so years.

As the leaders of the Sephardic Jewish community in London forbade an English translation (see lot 60), the creation of this work called for some justification. Isaac Pinto (1720-1791) states in the introduction:

"[Hebrew], being imperfectly understood by many, by some, not at all; it has been necessary to translate our Prayers, in the Language of the Country wherein it hath pleased the divine Providence to appoint our Lot. In Europe, the Spanish and Portuguese Jews have a Translation in Spanish, which as they generally understand, may be sufficient; but that not being the Case in the British Dominions in America, has induced me to attempt a Translation in English, not without Hope that it will tend to the Improvement of many of my Brethren in their Devotion."

Pinto was a member of the Spanish and Portuguese Synagogue, Congregation Shearith Israel, the only Jewish congregation in New York City from 1654 until 1825, which probably comprised fewer than four hundred Jews. He was also a merchant and teacher of Spanish. His English version of the prayer book was based in large part on Rabbi Isaac Nieto's (1687-1773) Spanish translation of the liturgy for Rosh Hashanah and Yom Kippur (London, 1740).



KALENDAR

Of Months, Sabbaths, and Holidays, which the Hebrews or Jews observe and keep, for the Years 5555 and 5556 of the Creation.

EVERY Sabbath throughout the Year. 1795.

5555.

	Faſt Tebet, Thurſday, - -	January 1
רח שבט	*Month Sebat*, Wedneſday, - -	21
רח אדר	*Month Adar*, Thurſday, Friday,	Feb. 19, 20
צום אסתר	*Faſt of Eſther*, Wedneſday, -	March 4
פורים	*Purim*, Thurſday, Friday, - -	5, 6
רח ניסן	*Month Niſan*, Saturday, - -	21
פסח	*Paſſover*, Saturday, Sunday, -	April 4, 5
רח אייר	*Month Iyar*, Sunday, Monday, -	19, 20
לג לעומר	*Laglaatomer*, Thurſday, - -	May 7
רח סיון	*Month Sivan*, Tueſday, - -	19
שבועות	*Sebuhot (feaſt of weeks)* Sunday, Monday, - -	24, 25
רח תמוז	*Month Tamuz*, Wedneſ. Thurſday,	June 17, 18
צום תמוז	*Faſt Tamuz*, Sunday, - -	July 5
רח אב	*Month Ab*, Friday, - - -	17
תשעה באב	*Faſt Ab*, Sunday, - - -	26
	Tubeab, Friday, - - -	31
רח אלול	*Month Elul*, Saturday, Sunday,	Auguſt 15, 16

5556.

ראש־השנה	*Roſh Aſana*, Monday, Tueſday,	Sept. 14, 15
צום גדליה	*Faſt Guedalya*, Wedneſday, - -	16
כפור	*Kipur*, Wedneſday, - - -	23
סוכות	*Sucot (Tabernacles)* Monday and Tueſday, - - -	28, 29
הושענה רבא	*Hoſahana Raba, &c.* Sunday, Monday, Tueſday, -	Oct. 4, 5 and 6
רח חשון	*Month Heſvan*, Tueſday, Wedneſday,	13, 14
רח כסלו	*Month Kiſlive*, Thurſday, Friday,	Nov. 12, 13
חנכה	*Hanuca (feaſt of Maccabeus)* Monday,	Dec. 7
רח פכת	*Month Tebet*, Saturday, Sunday, -	12, 13
	Faſt Tebet, Tueſday, - - -	22
	Bareg Halenu, Friday, - -	4

ASTRONOMICAL CHARACTERS.

☉ The Sun	☿ Mercury	♃ Jupiter
☾ The Moon	♀ Venus	AND
⊖ The Earth	♂ Mars	♄ Saturn.

SIGNS OF THE ZODIAC.

♈ Aries	♌ Leo	♐ Sagittarius
♉ Taurus	♍ Virgo	♑ Capricornus
♊ Gemini	♎ Libra	♒ Aquarius
♋ Cancer	♏ Scorpio	♓ Piſces.

VULGAR NOTES, MOVEABLE FEASTS, &c. for 1795.

Dominical Letter,	D	Aſh Wedneſday,	Feb. 18
Golden Number,	10	Good Friday,	April
Cycle of the Sun,	12	Eaſter Day,	
Roman Indiction,	13	Rogation Sunday,	May 10
Epact,	9	Aſcenſion Day,	14
Year of Dionyſian Period,	1248	Whit Sunday,	24
Year of Julian Period,	6508	Trinity Sunday,	31
Septuageſima Sunday,	Feb. 1	Advent Sunday,	Nov. 29
Quinquageſima, or Shrove-Sunday,	15	Sundays after Trinity,	25
		Sundays after Epiphany,	3

There will be four ECLIPSES *this Year; two of the* SUN, *and two of the* MOON.

I. Of the SUN, *January* 20.—inviſible.

II. Of the MOON, *February* 3.—viſible.
Beginning of Eclipſe, 5 h. 52 m. P. M.
Greateſt obſcuration, 7 h. 18 m.
End, 8 h. 44 m.
Digets eclipſed, 7° 27′ on ☽'s ſouth limb.

III. Of the SUN, *July* 15.—inviſible.

IV. Of the MOON, *July* 31.—inviſible.

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THE JAMAICA KALENDAR FOR 1795, [SAINT JAGO DE LA VEGA AND KINGSTON: DAVID DICKSON FOR THOMAS STEVENSON, 1794]

16 pages (5 1/8 x 3 1/4 in.; 130 x 85 mm), with manuscript pages interleaved and appended at the rear.

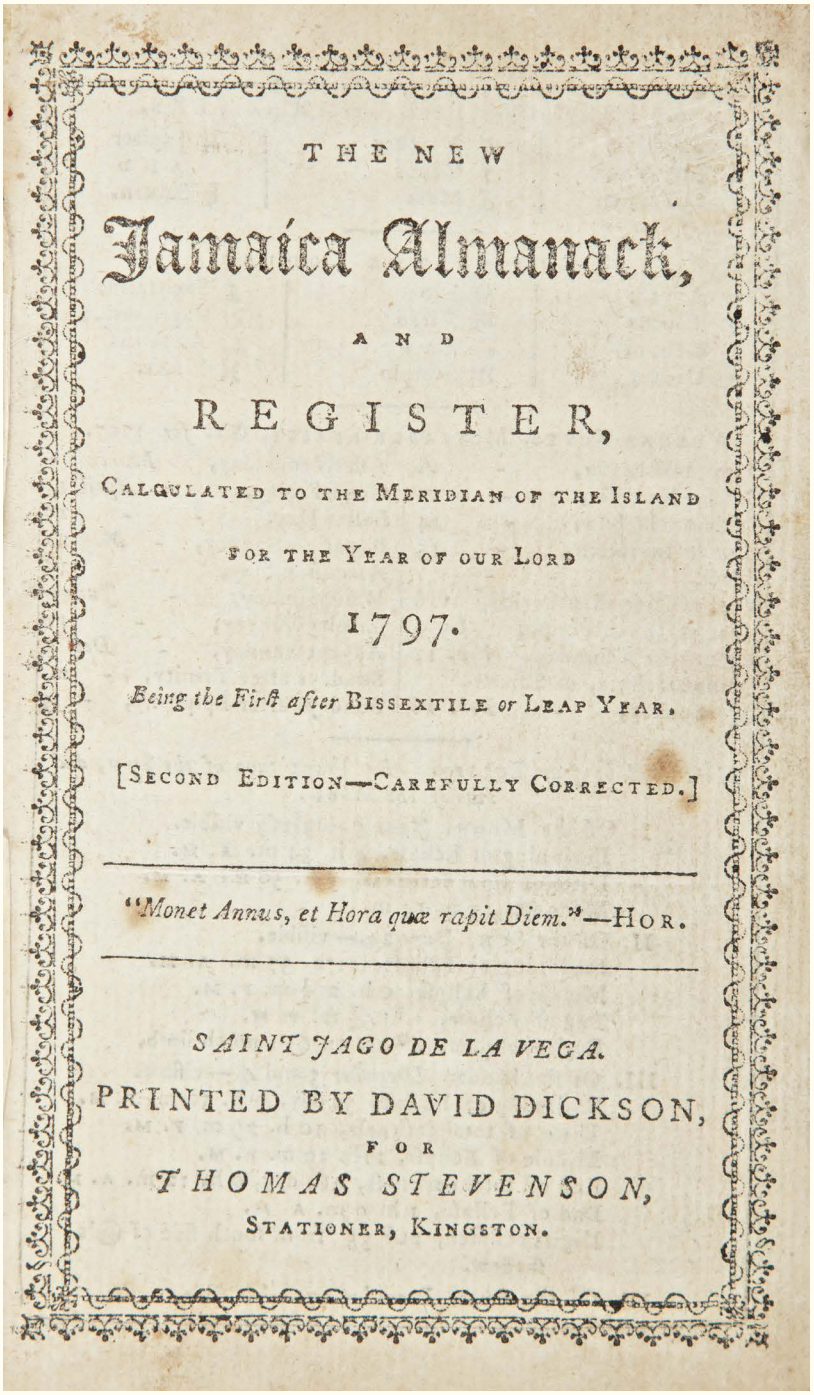
AN EARLY SPECIMEN OF HEBREW TYPE IN THE WESTERN HEMISPHERE.

The present lot comprises an excerpt from *The New Jamaica Almanack, and Register, Calculated to the Meridian of the Island for the Year of Our Lord 1795*. An early owner gave it the title *The Jamaica Kalendar for 1795*, which he inscribed in manuscript at the beginning of the booklet. Contained herein is a "Kalendar of Months, Sabbaths, and Holidays, which the Hebrew or Jews observe and keep, for the Years 5555 and 5556 of the Creation." The names of the Jewish festivals, fast days, and new months are given in both Latin and Hebrew type. Most of the empty interleaved pages are filled with lists and notes in the owner's handwriting.

Jamaican almanacs included a Jewish calendar (English only) as early as 1776, apparently indicating the importance of Jewish residents, many of them merchants, in the eyes of Christian Jamaicans. The first almanac to list the festivals and new months in Hebrew type was Ann Woodland's, issued in 1779 in Kingston.

These Jamaican calendars contain the earliest appearance of Hebrew type in the Western Hemisphere in publications intended for Jews. (Earlier works with Hebrew type, such as Monis' *Dickdook Leshon Gnebreet* [see lot 276], were largely directed at Gentile audiences.) The first book published for the Jews of North America containing Hebrew type was not issued until more than two decades after the present lot, and the first Hebrew calendar on the continent was not printed until 1851 in Montreal.

$ 7,000-10,000


THE NEW

Jamaica Almanack,

AND

REGISTER,

CALCULATED TO THE MERIDIAN OF THE ISLAND

FOR THE YEAR OF OUR LORD

1797.

Being the First after BISSEXTILE *or* LEAP YEAR.

[SECOND EDITION—CAREFULLY CORRECTED.]

"*Monet Annus, et Hora quæ rapit Diem.*"—HOR.

SAINT JAGO DE LA VEGA.

PRINTED BY DAVID DICKSON,

FOR

THOMAS STEVENSON,

STATIONER, KINGSTON.

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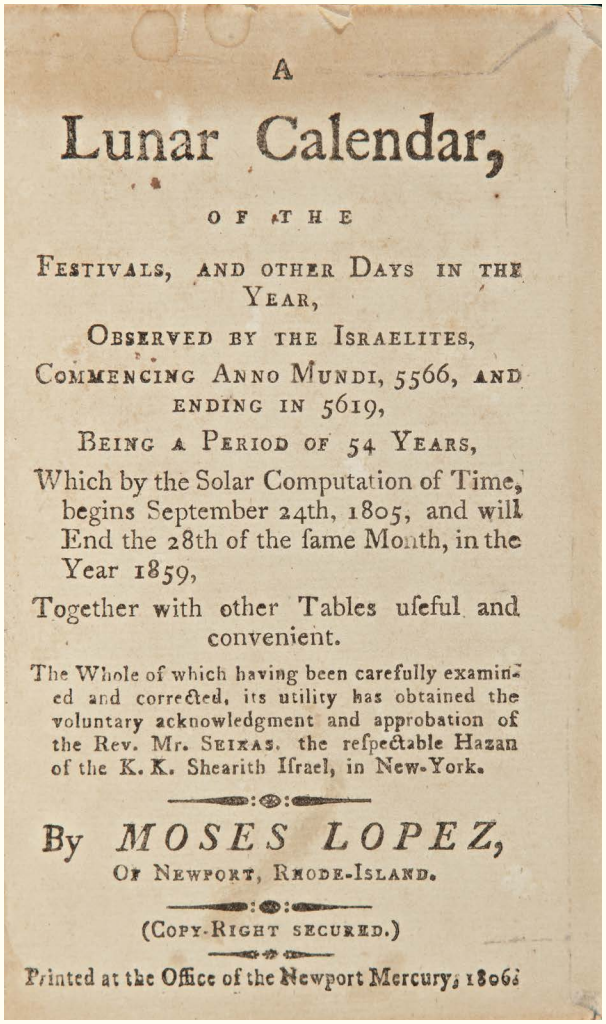
THE NEW JAMAICA ALMANACK, AND REGISTER, CALCULATED TO THE MERIDIAN OF THE ISLAND FOR THE YEAR OF OUR LORD 1797, SAINT JAGO DE LA VEGA AND KINGSTON: DAVID DICKSON FOR THOMAS STEVENSON, [1796]

176 pages (5 5/8 x 3 1/2 in.; 150 x 90 mm), with blank pages interleaved and appended at the rear.

The present lot comprises a complete copy of the Jamaica almanac of 1797, including information useful especially to those involved in the maritime trade that served as the basis of much of the Jamaican economy. One of the pages contains a "Kalendar of Months, Sabbaths, and Holidays, which the Hebrews or Jews observe and keep, for the Years 5557 and 5558 of the Creation." As with the previous lot, this was presumably intended to serve the many Jewish residents of the island who required accurate information about important dates on the Jewish calendar when planning and making their business voyages.

One particularly interesting date included here is December 3, corresponding to "Barach Aleno" on the calendar. This is a reference to the practice of Jews living outside the Holy Land to begin reciting the prayer for rain (whose initial words, according to the Sephardic rite, are *barekh aleinu*) sixty days after *tekufat tishrei* (the autumnal seasonal turning point, as calculated according to Talmudic calendrical rules), which in the eighteenth century always fell on either the third or fourth of December, depending on whether or not the following year was a leap year. Since 1797 was the first year after a leap year, Jews would begin asking for rain on December 3 (really, the night of December 2) that year.

$ 6,000-8,000



A

Lunar Calendar,

OF THE

FESTIVALS, AND OTHER DAYS IN THE YEAR,

OBSERVED BY THE ISRAELITES,

COMMENCING ANNO MUNDI, 5566, AND ENDING IN 5619,

BEING A PERIOD OF 54 YEARS,

Which by the Solar Computation of Time, begins September 24th, 1805, and will End the 28th of the ſame Month, in the Year 1859,

Together with other Tables uſeful and convenient.

The Whole of which having been carefully examined and corrected, its utility has obtained the voluntary acknowledgment and approbation of the Rev. Mr. SEIXAS, the reſpectable Hazan of the K. K. Shearith Iſrael, in New-York.

By *MOSES LOPEZ*,

OF NEWPORT, RHODE-ISLAND.

(COPY-RIGHT SECURED.)

Printed at the Office of the Newport Mercury, 1806.

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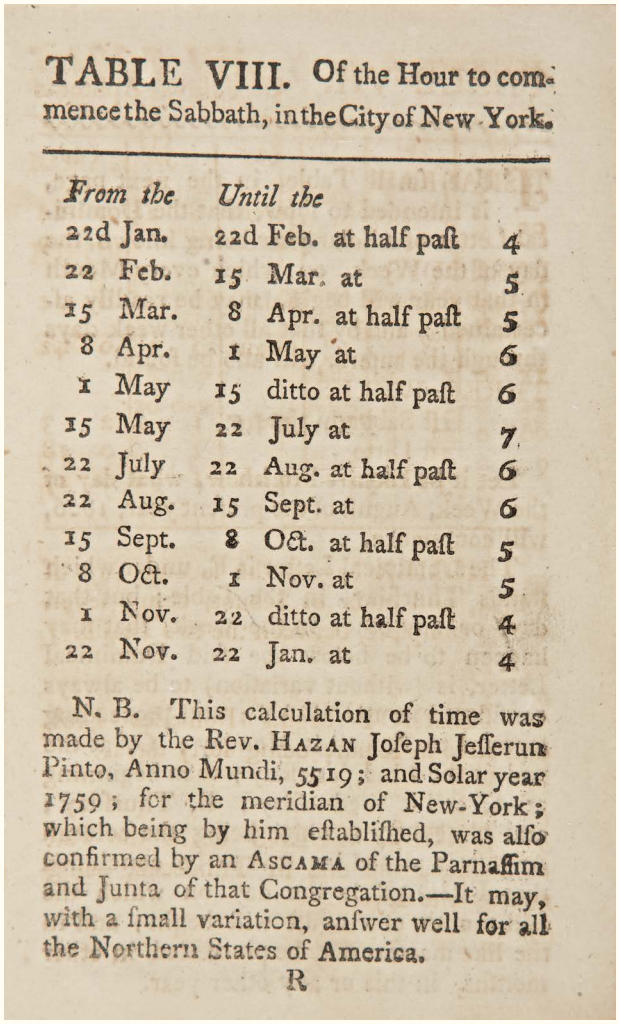

TABLE VIII. Of the Hour to commence the Sabbath, in the City of New-York.

From the		*Until the*		
22d	Jan.	22d	Feb. at half paſt	4
22	Feb.	15	Mar. at	5
15	Mar.	8	Apr. at half paſt	5
8	Apr.	1	May at	6
1	May	15	ditto at half paſt	6
15	May	22	July at	7
22	July	22	Aug. at half paſt	6
22	Aug.	15	Sept. at	6
15	Sept.	8	Oct. at half paſt	5
8	Oct.	1	Nov. at	5
1	Nov.	22	ditto at half paſt	4
22	Nov.	22	Jan. at	4

N. B. This calculation of time was made by the Rev. HAZAN Joſeph Jeſſerun Pinto, Anno Mundi, 5519; and Solar year 1759; for the meridian of New-York; which being by him eſtabliſhed, was alſo confirmed by an ASCAMA of the Parnaſſim and Junta of that Congregation.—It may, with a ſmall variation, anſwer well for all the Northern States of America.

R

280

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A LUNAR CALENDAR, OF THE FESTIVALS, AND OTHER DAYS IN THE YEAR, OBSERVED BY THE ISRAELITES, MOSES LOPEZ, [NEWPORT]: OFFICE OF THE NEWPORT MERCURY, 1806

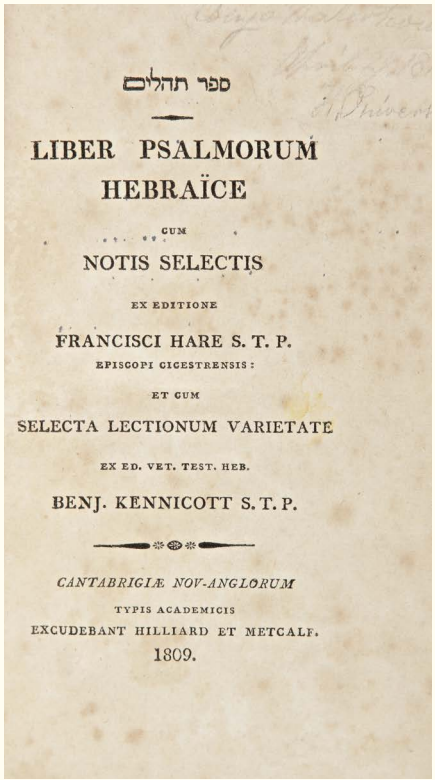
66 folios (5 3/4 x 3 1/2 in.; 145 x 90 mm).

THE FIRST JEWISH CALENDAR PRINTED IN THE UNITED STATES.

For Jews everywhere, a calendar with corresponding civil and Jewish dates is an essential household and congregational need as Jewish holidays and observances fall on different civil dates each year. It is thus no surprise that the second book published for American Jewry was Moses Lopez's fifty-four-year calendar, covering the years 1805-1859.

Among the supplementary material is a table for determining "the Hour to commence the Sabbath, in the City of New-York," which "may, with a small variation, answer well for all the Northern States of America." This useful table was originally compiled in 1759 by Rev. Joseph Jessurun, and American Jews continued to consult it until at least the 1850s. Also included is a table listing the Torah and *haftarah* readings for Sabbaths and festivals.

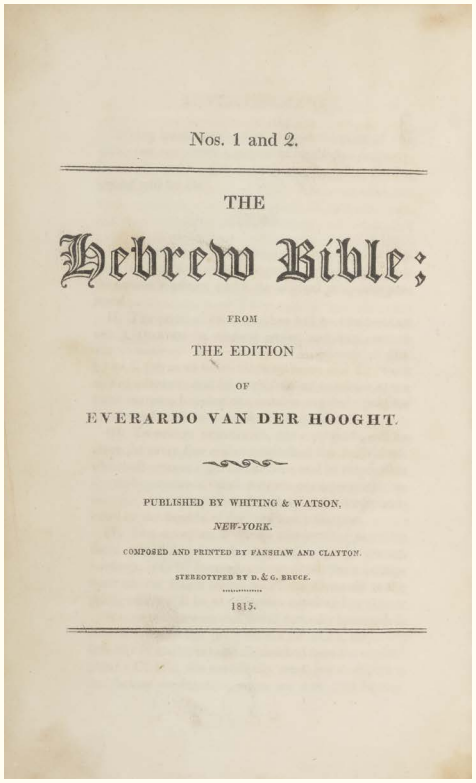
$ 8,000-12,000


ספר תהלים

LIBER PSALMORUM
HEBRAÏCE
CUM
NOTIS SELECTIS
EX EDITIONE
FRANCISCI HARE S. T. P.
EPISCOPI CICESTRENSIS:
ET CUM
SELECTA LECTIONUM VARIETATE
EX ED. VET. TEST. HEB.
BENJ. KENNICOTT S. T. P.

CANTABRIGIÆ NOV-ANGLORUM
TYPIS ACADEMICIS
EXCUDEBANT HILLIARD ET METCALF.
1809.

281


Nos. 1 and 2.

THE
Hebrew Bible;
FROM
THE EDITION
OF
EVERARDO VAN DER HOOGHT.

PUBLISHED BY WHITING & WATSON,
NEW-YORK.
COMPOSED AND PRINTED BY FANSHAW AND CLAYTON.
STEREOTYPED BY D. & G. BRUCE.
1815.

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PSALMS IN HEBREW WITH LATIN TRANSLATION, EDITED BY FRANCIS HARE, CAMBRIDGE, NEW ENGLAND: HILLIARD AND METCALF, 1809

497 pages (6 5/8 x 4 in.; 170 x 102 mm).

THE EARLIEST PRINTING OF ANY PART OF THE BIBLE IN HEBREW IN AMERICA.

The present edition of the Psalms was the first complete book printed in the Hebrew language in America, issued by the press of Harvard College. In the upper portion of each page is the unvocalized Hebrew text of the psalter, below which appears a Latin translation. At the bottom are two parallel columns in Latin; the first contains "selected [Latin] notes from the edition of Francis Hare," and the second, "selected variant readings" from the work of Benjamin Kennicott.

$ 8,000-10,000

282

THE HEBREW BIBLE (NOS. 1 AND 2); FROM THE EDITION OF EVERARDO VAN DER HOOGHT, NEW-YORK: WHITING & WATSON, 1815

159 pages (9 1/4 x 5 3/4 in.; 234 x 145 mm).

THE FIRST HEBREW BIBLE IMPRINT TO APPEAR IN NEW YORK AND THE FIRST HEBREW BIBLE IMPRINT WITH VOCALIZATION PRINTED IN AMERICA.

The first complete American edition of the Hebrew Bible was printed in Philadelphia by Thomas Dobson in 1814. Not long thereafter, the New York publishers Whiting & Watson issued the present title, using the same text, edited by Everardo Van Der Hooght, which had originally appeared in Amsterdam in 1705 and was frequently reprinted thereafter. They planned to issue the entire Bible in sixteen installments, of which this volume comprises parts 1 and 2 (Genesis and Exodus 1:1-14:16). However, due to lack of funds and competition from Dobson, no further volumes of this edition appeared.

$ 5,000-7,000

283

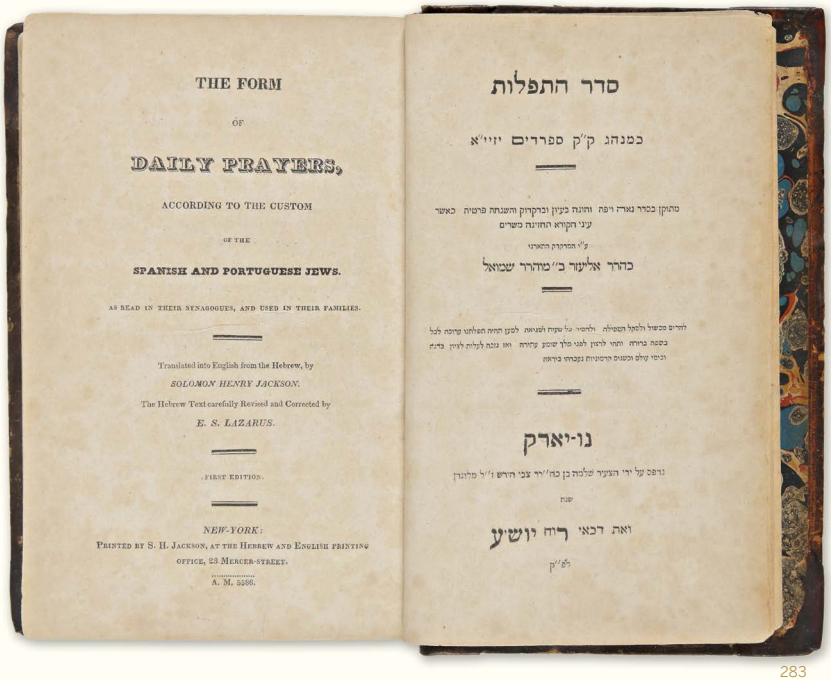
THE FORM OF DAILY PRAYERS, ACCORDING TO THE CUSTOM OF THE SPANISH AND PORTUGUESE JEWS, TRANSLATED BY SOLOMON HENRY JACKSON, NEW-YORK: S. H. JACKSON, 1826

234 folios, 16 pages (8 3/8 x 5 1/4 in.; 214 x 134 mm).

THE FIRST HEBREW PRAYER BOOK PRINTED IN AMERICA.

Solomon Henry Jackson (d. ca. 1847) immigrated to the United States from London about 1787, eventually settling in New York, where he became the city's first Jewish printer, issuing synagogue literature and ephemera virtually without competition. His most important publications were *The Jew* (1823-1825), an anti-missionary monthly that was America's first Jewish periodical, the first American Haggadah (1837; see lot 63), and the present *siddur*. The Hebrew text presented here was revised and corrected by E.S. Lazarus (1788-1844), grandfather of the famous Emma Lazarus, and the English translation was prepared by Jackson based on David Levi's previous work (see lot 62).

$ 8,000-12,000


THE FORM

OF

DAILY PRAYERS,

ACCORDING TO THE CUSTOM

OF THE

SPANISH AND PORTUGUESE JEWS.

AS READ IN THEIR SYNAGOGUES, AND USED IN THEIR FAMILIES.

Translated into English from the Hebrew, by

SOLOMON HENRY JACKSON.

The Hebrew Text carefully Revised and Corrected by

E. S. LAZARUS.

FIRST EDITION.

NEW-YORK:

PRINTED BY S. H. JACKSON, AT THE HEBREW AND ENGLISH PRINTING OFFICE, 23 MERCER-STREET.

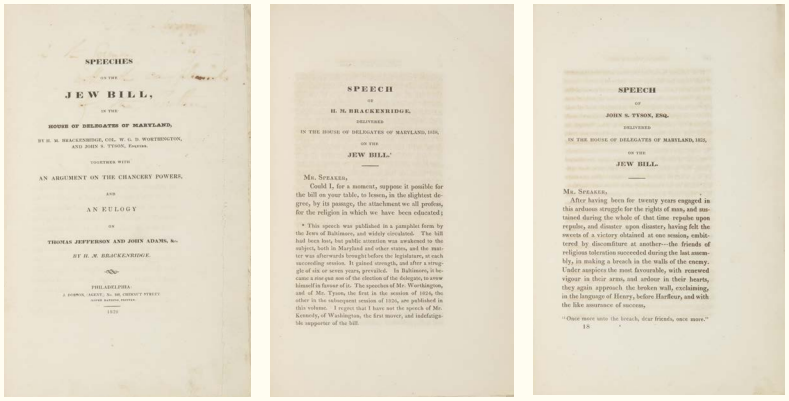
A. M. 5586.

סדר התפלות

כמנהג ק"ק ספרדים יזי"א

נו-יארק

283


SPEECHES

ON THE

JEW BILL,

IN THE

HOUSE OF DELEGATES OF MARYLAND,

BY H. M. BRACKENRIDGE, COL. W. G. D. WORTHINGTON, AND JOHN S. TYSON, ESQUIRES.

TOGETHER WITH

AN ARGUMENT ON THE CHANCERY POWERS,

AND

AN EULOGY

ON

THOMAS JEFFERSON AND JOHN ADAMS, &c.

BY H. M. BRACKENRIDGE.

PHILADELPHIA:

J. DOBSON, AGENT, S. E. COR. CHESNUT STREET.

1829

SPEECH

OF

H. M. BRACKENRIDGE,

DELIVERED

IN THE HOUSE OF DELEGATES OF MARYLAND, 1828,

ON THE

JEW BILL.

MR. SPEAKER,

Could I, for a moment, suppose it possible for the bill on your table, to lessen, in the slightest degree, by its passage, the attachment we all profess, for the religion in which we have been educated;

* This speech was published in a pamphlet form by the Jews of Baltimore, and widely circulated. The bill had been lost, but public attention was awakened to the subject, both in Maryland and other states, and the matter was afterwards brought before the legislature, at each succeeding session. It gained strength, and after a struggle of six or seven years, prevailed. In Baltimore, it became a stay-gap test of the election of the delegates, to screw himself in favour of it. The speeches of Mr. Worthington, and of Mr. Tyson, the first in the session of 1826, the other in the subsequent session of 1828, are published in this volume. I regret that I have not the speech of Mr. Kennedy, of Washington, the first mover, and indefatigable supporter of the bill.

SPEECH

OF

JOHN S. TYSON, ESQ.

DELIVERED

ON THE HOUSE OF DELEGATES OF MARYLAND, 1829,

ON THE

JEW BILL.

MR. SPEAKER,

After having been for twenty years engaged in this arduous struggle for the rights of men, and sustained during the whole of that time repulse upon repulse, and disaster upon disaster, having felt the sweets of a victory obtained at one session, embittered by discomfiture at another—the friends of religious toleration succeeded during the last assembly, in making a breach in the walls of the enemy. Under auspices the most favourable, with renewed vigour in their arms, and ardour in their hearts, they again approach the broken wall, exclaiming, in the language of Henry, before Harfleur, and with the like assurance of success,

"Once more unto the breach, dear friends, once more."

18

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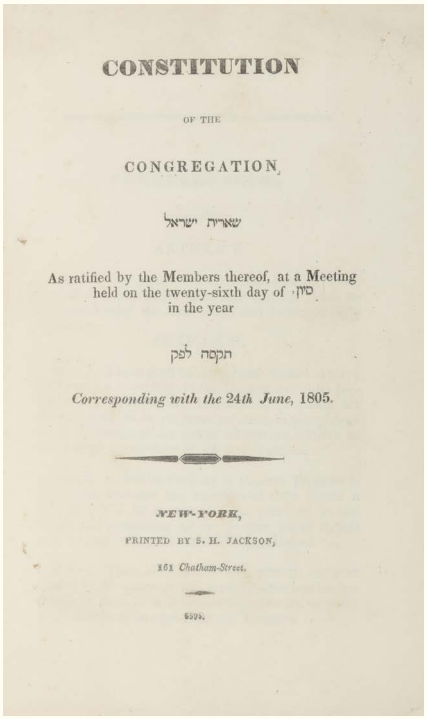
SPEECHES ON THE JEW BILL, IN THE HOUSE OF DELEGATES OF MARYLAND, H. M. BRACKENRIDGE, COL. W. G. D. WORTHINGTON, AND JOHN S. TYSON, PHILADELPHIA: J. DOBSON, 1829

236 pages, 2 folios (approx. 9 1/4 x 6 in.; 235 x 150 mm).

Article VI of the Constitution of the United States declares that "no religious test shall ever be required as a qualification to any office or public trust under the United States." Accordingly, religious qualifications for public office have always been prohibited at the national level of the federal system of government. Several individual states however, continued to prevent Jews, Catholics, and Quakers from occupying public offices. Beginning in 1797, Jewish citizens of Maryland, most notably, Solomon Etting, had regularly, but unsuccessfully petitioned their legislature for equal status. The "Jew Bill," as it came to be known, was defeated in 1802, 1804, and 1819, prompting a huge public outcry in Maryland and across the nation. It was not until 1826, when the Jew Bill was finally confirmed by the legislature, that the Jews were alleviated of all disabilities. The staunchest advocates of the Jewish cause during this struggle were Henry M. Brackenridge, William G. D. Worthington and John S. Tyson. Their speeches are collected in this volume. Worthington, in his speech, read the entire correspondence between the Jews of Newport and President George Washington, as well as excerpts from the letters that were exchanged between the nation's first Chief Executive and the other Jewish communities. The impact of the Jew Bill extended well beyond Maryland, despite the fact that it was a state issue. It caught the young nation's attention, and reverberated overseas.

$ 20,000-30,000



CONSTITUTION

OF THE

CONGREGATION,

שארית ישראל

As ratified by the Members thereof, at a Meeting held on the twenty-sixth day of סיון in the year

תקמה לפק

Corresponding with the 24th June, 1805.

NEW-YORK,

PRINTED BY S. H. JACKSON,

161 *Chatham-Street.*

5570.

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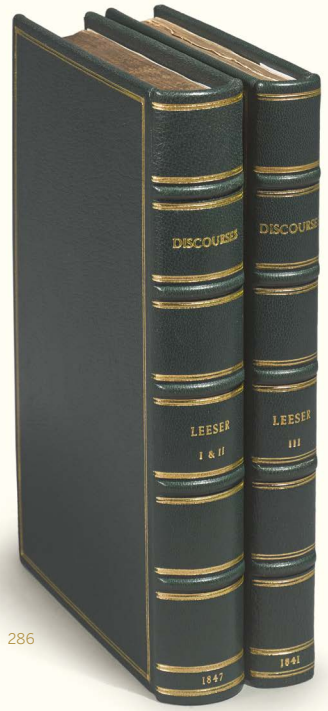


286

285

CONSTITUTION OF THE CONGREGATION SHEARITH ISRAEL, NEW-YORK: S. H. JACKSON, 1835-1836

25 pages (approx. 9 x 5 3/8 in.; 228 x 138 mm).

AN IMPORTANT ARTIFACT OF THE OLDEST JEWISH CONGREGATION IN NORTH AMERICA.

Shearith Israel, the first Jewish congregation to be established in North America can trace its origins to the twenty-three Jews, mostly of Spanish and Portuguese origin, who landed in New Amsterdam in 1654. Shearith Israel was the only Jewish Congregation in New York City from 1654 until 1825. During that period, the congregation provided for all the religious needs of the Jewish Community, from birth to death. It offered education in both religious and general subjects, provided kosher meat and Passover provisions, and performed a wide variety of charitable and other functions for the city's Jewish population. The first congregational constitution was composed in 1790 (no printed copy remains extant) and emulated the National Constitution and even incorporated a "Bill of Rights." The present lot comprises the amendments and additions to the congregational by-laws approved in the years 1805, 1820, 1825 and 1836. Of special note is a table of times for the inauguration of the Sabbath throughout the year.

$ 6,000-8,000

286

DISCOURSES, ARGUMENTATIVE AND DEVOTIONAL, ON THE SUBJECT OF THE JEWISH RELIGION, ISAAC LEESER, PHILADELPHIA: HASWELL AND FLEU, 1836; C. SHERMAN AND CO., 1841

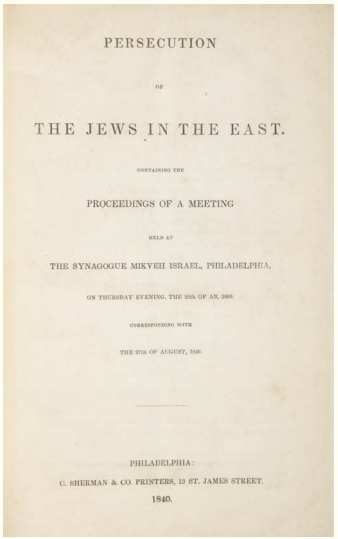
3 volumes in 2 (approx. 8 5/8 x 5 1/4 in.; 217 x 135 mm): Vol. 1: 308 of 310 pages; Vol. 2: 2 folios, 296 pages; Vol. 3: 278 of 280 pages, lacking only the advertisements at the front of vols. 1 and 3.

A RARE SET OF THE FIRST ANTHOLOGY OF JEWISH SERMONS IN AMERICA.

Isaac Leeser's work laid the foundations for many of the key institutions of present-day American Jewish life and his contributions to nearly every area of Jewish culture and religion in this country define him as one of the seminal figures in the history of the development of American Judaism. Of all Leeser's accomplishments, however, it was his role as the pioneer Jewish preacher in the United States that was closest to his heart. Perhaps nowhere can the measure of the man and his milieu be better perceived than in the pages of his Discourses.

The initial two-volume anthology of fifty-two sermons was issued in 1837. Unable to find a publisher for the work, Leeser was forced "to undertake the literary as well as the mercantile part of the enterprise". The first anthology of sermons by an American Jew—previously only a few ephemeral pamphlets each with just one sermon had been printed—Discourses was eagerly anticipated by Jews throughout the New World and subscribers included individuals living in all the major Jewish communities in the United States as well as from Canada, Europe and the West Indies. The favorable reception to the Discourses, followed by "frequent inquiries for a continuation," induced Leeser to issue vol. 3 as a second series in 1841. It would be more than a quarter century later, in 1867, before Isaac Leeser would publish additional sermonic material. Although the contents of these three volumes would be republished at that time as part of a 10 volume set, it is in this, their original state, that they represent the absolute earliest and arguably most important testament to the birth of the Jewish sermon in America.

$ 8,000-10,000


PERSECUTION

OF

THE JEWS IN THE EAST.

CONTAINING THE

PROCEEDINGS OF A MEETING

HELD AT

THE SYNAGOGUE MIKVEH ISRAEL, PHILADELPHIA,

ON THURSDAY EVENING, THE 20th OF AB, 5600.

CORRESPONDING WITH

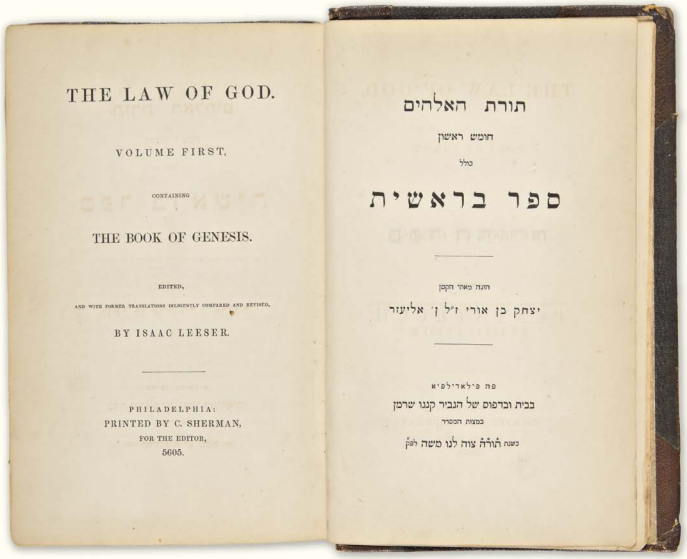
THE 27th OF AUGUST, 1840.

PHILADELPHIA:

C. SHERMAN & CO. PRINTERS, 19 ST. JAMES STREET.

1840.

287


THE LAW OF GOD.

VOLUME FIRST.

CONTAINING

THE BOOK OF GENESIS.

EDITED,

AND WITH FORMER TRANSLATIONS DILIGENTLY COMPARED AND REVISED,

BY ISAAC LEESER.

PHILADELPHIA:
PRINTED BY C. SHERMAN,
FOR THE EDITOR,
5605.

תורת האלהים

חומש ראשון

כולל

ספר בראשית

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PERSECUTION OF THE JEWS IN THE EAST: CONTAINING THE PROCEEDINGS OF A MEETING HELD AT THE SYNAGOGUE MIKVEH ISRAEL, PHILADELPHIA: C. SHERMAN & CO., 1840

30 pages (8 1/8 x 5 1/4 in.; 207 x 134 mm).

THE RECORD FOR A HISTORIC MEETING OF PHILADELPHIA JEWRY IN THE AFTERMATH OF THE DAMASCUS AFFAIR.

On August 27, 1840, a meeting of concerned Philadelphia Jews was held in the city's Mikveh Israel synagogue "to express their sympathy for their suffering brethren in Damascus, and to co-operate with their brethren in other parts of the world to ameliorate their situation." Letters from the Jews of Istanbul were read aloud, and Isaac Leeser addressed the assembled about the plight of the Damascus Jewish community. The meeting passed a number of resolutions and its representatives subsequently appealed for help to United Statues President Martin van Buren. These early efforts mark American Jewry's first attempts at fashioning a distinctive, global political agenda.

$ 3,000-5,000

288

THE LAW OF GOD (PENTATEUCH), TRANSLATED BY ISAAC LEESER, PHILADELPHIA: C. SHERMAN, 1845-1846

5 volumes (approx. 8 1/2 x 5 3/8 in.; 217 x 137 mm): Vol. 1 (Genesis): 10 pages, 175 folios; Vol. 2 (Exodus): 168 folios; Vol. 3 (Leviticus): 153 folios; Vol. 4 (Numbers): 149 folios; Vol. 5 (Deuteronomy): 135 folios, 12 pages.

THE FIRST JEWISH TRANSLATION OF THE PENTATEUCH INTO ENGLISH

More than any other person of his time, Isaac Leeser (1806-1868) envisioned the development of a major center of Jewish culture and religious activity in the United States. He single-handedly provided American Jews with many of the basic religious texts, institutions, and conceptual tools they needed to construct the cultural foundation of what would later emerge as the largest Jewish community in the history of the Jewish people.

Printed in 1845, this edition of the Pentateuch in five volumes, entitled *The Law of God*, included a vocalized Hebrew text of each of the Five Books of Moses together with an English translation and notes, as well as the *haftarot* (prophetic readings). Leeser actually began working on *The Law of God*, in 1838. According to Lance Sussman, three factors were involved in his decision to begin systematically working on a translation at this time. First, Leeser had recently completed his six-volume rendition of *The Form of Prayers According to the Custom of the Spanish and Portuguese Jews* (1838) and felt encouraged by his English version of the Psalms in the Sephardic Liturgy. Second, Rebecca Gratz's Sunday School met for the first time in March 1838, in Philadelphia, and was desperately in need of appropriate study material. Students were compelled to use the King James Bible for want of a Jewish alternative. Religiously objectionable passages in other texts provided by Protestant organizations were either pasted over or torn out by Gratz's staff. Leeser, who supported the Sunday School and was its chief academic resource person, felt compelled to find more suitable texts for the students. Finally, a popular German-Jewish translation of the Hebrew Bible by Leopold Zunz had just been published in 1837-38. Leeser used the translation in Zunz's liturgy as the prototype for his own work.

After seven years, his translations of the Pentateuch appeared in 1845. This was followed by *Biblia Hebraica* (1848), the first vocalized Bible printed in America, and, finally, his complete *Twenty-Four Books of the Holy Scriptures* (1853-54). The last named work was the first English translation of the complete Hebrew Bible by a Jew.

The impetus for Leeser throughout was always his desire to provide the Jews of America with an English text of the Bible that was produced by one of their own and was not tainted by conversionist motivations. In the preface to the first volume, Leeser could not be any plainer in his declaration that "however much a revised translation may be desired by all believers in the Word of God, there is no probability that the gentiles will encourage any publication of this nature, emanating from a Jewish writer," a revealing comment on the contemporary state of Jewish-Christian relations in the America of 1845.

$ 6,000-8,000

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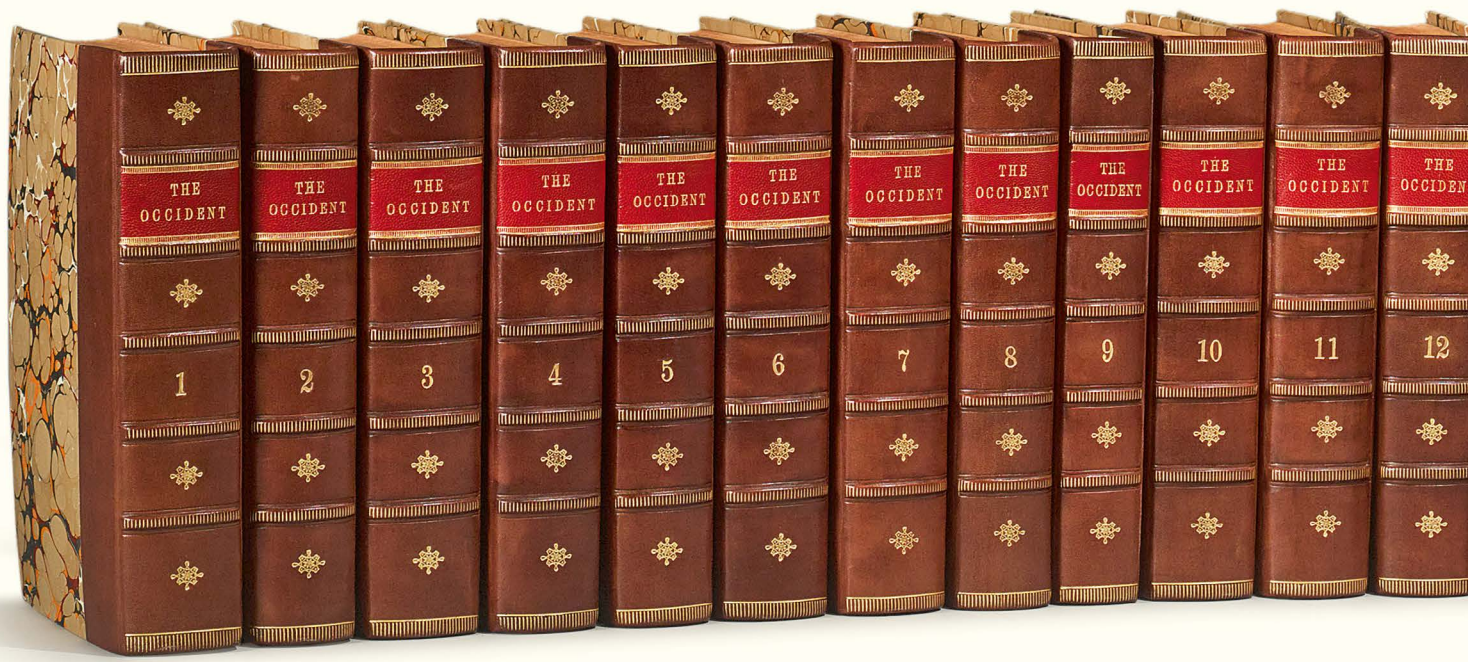
THE OCCIDENT AND AMERICAN JEWISH ADVOCATE, PHILADELPHIA: ISAAC LEESER, 1843-1869

24 volumes (approx. 7 3/4 x 5 1/8 in.; 196 x 129 mm)

THE COMPLETE MONTHLY RUN OF THE PERIODICAL THAT DEFINED AMERICAN JEWRY AND AMERICAN JUDAISM IN THE NINETEENTH CENTURY.

$ 100,000-200,000



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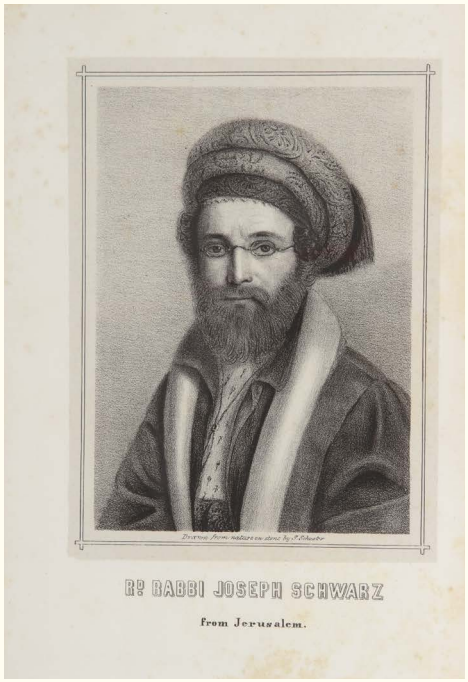
Isaac Leeser's greatest legacy to those who study American Jewish history is undoubtedly *The Occident and American Jewish Advocate*, the periodical of which he was the founder, editor, a frequent contributor, and occasional typesetter. *The Occident*, which ran from 1843-1869, was the first successful Jewish serial periodical in America, and helped mold American Jewry into a culturally independent group with a communal consciousness. It is, arguably, the single most important historical record of Jewish life in the Western Hemisphere in the mid-nineteenth century. As editor of *The Occident*, Leeser was able to give voice to his belief in, and defense of, observant Judaism and fiercely resisted many proposed changes to traditional Jewish rituals. Leeser's editorials also document his many public battles to defend religious freedom—such as his effort to revoke Sunday closing laws and his resistance to widespread missionizing activity. Finally, through the agency of *The Occident*, Leeser sought to accomplish in print what he never succeeded in doing in practice: to bring together in one common forum the many American Jewish communities that were otherwise divided—by either geography or ideology.



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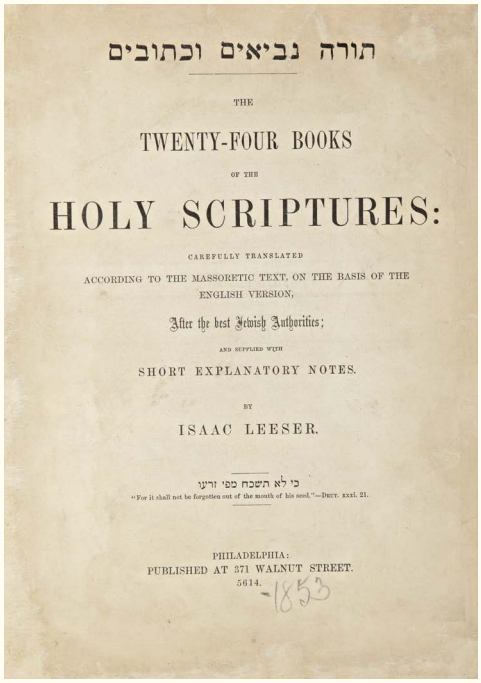

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A DESCRIPTIVE GEOGRAPHY AND BRIEF HISTORICAL SKETCH OF PALESTINE, RABBI JOSEPH SCHWARZ, TRANSLATED BY ISAAC LEESER, PHILADELPHIA: C. SHERMAN FOR A. HART, 1850

526 pages, 13 plates (8 3/4 x 5 5/8 in.; 222 x 145 mm), with 2 foldout maps.

The nineteenth century witnessed sharply increased interest in the Holy Land due to new directions in Bible studies and the rising popularity of visiting the Land itself. This renewed attention was reflected in the growing body of literature of geographies and travelogues. One such Hebrew work was Joseph Schwarz's *Tevuot ha-Aretz,* issued in Jerusalem in 1845. When Schwarz visited the United States, four years later, as a rabbinical emissary from the Holy Land he arranged for Isaac Leeser to translate and publish *Tevuot ha-Aretz*. When it appeared the following year under the title, *A Descriptive Geography and Brief Historical Sketch of Palestine*, it was recognized as one of the most important Jewish works published in America up to that time. Leeser proudly stated in his introduction: "The execution of the whole (book] is the work of Jewish writers and artists, the drawings being executed by Mr. S. Shuster, a lithographer belonging to our Nation." Leeser further expressed his hope that the publication of the volume might "extend the knowledge of Palestine, ... and also to enkindle sympathy and kind acts for those of our brothers, who cling to the soil of our ancestors."

$ 3,000-5,000

291

THE TWENTY-FOUR BOOKS OF THE HOLY SCRIPTURES, TRANSLATED BY ISAAC LEESER, PHILADELPHIA: [ISAAC LEESER], 1853

1016 pages (10 7/8 x 8 1/4 in.; 275 x 211 mm).

THE FIRST EDITION OF THE FIRST ENGLISH TRANSLATION OF THE ENTIRE HEBREW BIBLE BY A JEW.

Isaac Leeser (1806-1868), a German-born immigrant to America, contributed significantly to the growth of Jewish life in his adoptive country. Having published a five-volume Pentateuch-cum-*haftarot* (lections from the Prophets) translation in 1845-1846, as well as a complete, vocalized and accentuated Hebrew Bible in 1848 (the first such edition published in the U.S.), he proceeded, from April 1852 to September 1853, to extend his translation efforts to the entire Hebrew Bible. The result was his *Twenty-Four Books of the Holy Scriptures*, the first translation of all of *Tanakh* into English by a Jew, complete with short explanatory notes. Leeser explained in the preface to his magnum opus that he undertook the project in order to provide Anglophone Jewry with a vernacular version of the Bible "which has not been made by the authority of churches in which they can have no confidence" (pp. iii-iv). The book achieved wide popularity among English-speaking Jews (and even some Gentiles), especially in America, and went through multiple editions.

$ 12,000-15,000

ספר

אבני יהושע

על פרקי אבות

יהושע פאלק בן כ"ה מרדכי הכהן ז"ל

מק"ק קאריץ ולע"ע בנואריארק:

NEW YORK:
PRINTED AT "JEWISH MESSENGER" OFFICE,
15 VANDEWATER STREET.
1860.

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כפי מנהג אמעריקא

תפלות בני ישורון
לראש השנה

THE DIVINE SERVICE

OF AMERICAN ISRAELITES

FOR THE NEW YEAR.

BY

ISAAC M. WISE.

CINCINNATI:

BLOCH & CO., PUBLISHERS AND PRINTERS.

1866

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SEFER AVNEI YEHOSHUA (COMMENTARY ON PIRKEI AVOT), RABBI JOSHUA FALK, NEW YORK: OFFICE OF THE "JEWISH MESSENGER," 1860

108 pages (7 1/4 x 4 3/4 in.; 185 x 120 mm).

THE FIRST RABBINIC WORK PUBLISHED IN THE UNITED STATES.

This commentary on the *Ethics of the Fathers* is the first book written in Hebrew other than the Bible or liturgies to be published in America. Its author, Joshua ben Mordecai Falk, was born in the Prussian-Polish province, Posen, in 1799, and came to America in 1858. Although he briefly served as a rabbi to the Jewish communities of Newburgh and Poughkeepsie in New York State, his greatest achievement was the publication of his commentary on the Ethics of the Fathers in 1860. Falk writes in his preface that this was originally intended to be a larger work called *Binyan Yehoshua* (House of Joshua); it was to comprise two smaller works, *Avnei Yehoshua* (Stones of Joshua) and *Homat Yehoshua* (Wall of Joshua.)

Meeting with little success in obtaining subscribers for his projected work, Falk turned for advice to New York's most prominent rabbi, Morris J. Raphall, who advised him to first publish a modest excerpt from the large work to use as a sample for soliciting prospective purchasers. Raphall suggested that the title should be *Reshit Bikkurim* (First Fruits), which would carry a double meaning, the first work of the author, and more appealingly, the first work published in Hebrew in America. Electing to keep the original title, Falk followed the rabbi's suggestion of printing a portion of the larger work. The book's unique typographical feel resulted from the use of the Hebrew fonts of the weekly periodical "The Jewish Messenger," in whose New York offices the book was printed.

The import of his pioneering effort was recognized by the author, who implored the public to purchase the book in order to prove that Jewish scholarly works could indeed find an audience in an America which was at the time, still considered to be ignorant of Jewish scholarship. But others would recognize this milestone of American Hebrew publishing as well. Appended to the work, on the last page, is a colophon added by the typesetter, a Prussian Jew named Naftali ben Katriel Samuel of Thorn. "I give thanks" he writes, "that it has fallen to me to set the type for this learned work, the first in America."

$ 3,000-5,000

293

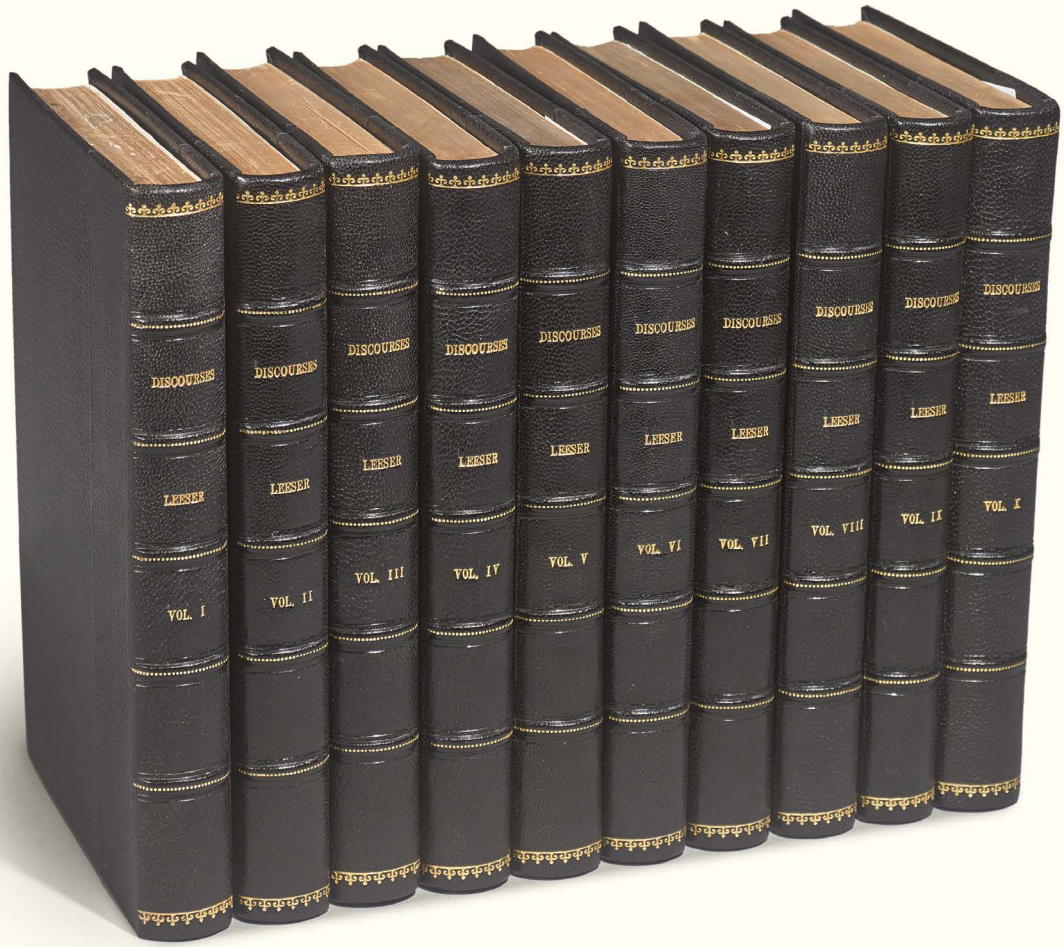
THE DIVINE SERVICE OF AMERICAN ISRAELITES FOR THE NEW YEAR, ISAAC M. WISE, CINCINNATI: BLOCH & CO., 1866

212 pages (6 3/8 x 4 3/8 in.; 162 x 111 mm).

THE FIRST EDITION OF THE FIRST REFORM *MAHZOR* PRINTED IN AMERICA.

Isaac Mayer Wise (1819-1900), leader of nineteenth-century American Reform Jewry, issued his *Minhag America* daily and Sabbath prayer book in 1857 to great acclaim. He then followed up on this success with two Reform High Holiday *mahzorim* in 1866, including Hebrew text with English translation, as well as German and English hymns. The present lot is the first edition of Wise's Rosh Hashanah *mahzor*, from which passages relating to a personal messiah, the priesthood, and a return to and restoration of a political Israel have been omitted, consistent with contemporary Reform theology.

$ 3,000-5,000



294

294

DISCOURSES ON THE JEWISH RELIGION, ISAAC LEESER, PHILADELPHIA: SHERMAN & CO., 1867-1868

10 volumes (approx. 7 1/2 x 4 5/8 in.; 191 x 116 mm): Vol. 1: 422 pages; Vol. 2: 409 pages; Vol. 3: 385 pages; Vol. 4: 408 pages; Vol. 5: 409 pages; Vol. 6: 399 pages; Vol. 7: 399 pages; Vol. 8: 389 pages; Vol. 9: 261 pages; Vol. 10: 408 pages.

A RARE AND COMPLETE SET OF THE COLLECTED SERMONS OF ISAAC LEESER.

Isaac Leeser (1806–1868) was born in Westphalia and received a traditional but limited Jewish education. As a young man with few prospects in Europe, he arrived in the United States in 1824 and went to work for an uncle in Richmond, Virginia. In 1828 he took the first step that would launch his career as a religious leader and writer, and published his first article, a defense of Judaism against a defamatory piece which had appeared in a New York newspaper. The essay attracted wide notice and in 1829 the Sephardi congregation, Mikveh Israel of Philadelphia, invited him to be its *hazzan*.

Over the next four decades Leeser's list of accomplishments on behalf of American Jewry would grow quite long: founder of the first successful Jewish newspaper in America (1843); founder of the Jewish Publication Society (1845); publisher of the first Hebrew primer for children (1838), the first complete English translation of the Sephardi prayer book (1848), and numerous other Jewish children's textbooks; founder of the first Hebrew high school (1849); first Jewish representative and defense organization, the Board of Delegates of American Israelites (1859), founder of Maimonides College, the first American rabbinical seminary (1867).

Of all his accomplishments, however, it was his role as the pioneer Jewish preacher in the United States that was closest to his heart. It has even been written of Leeser, that "he was totally enamored with the idea of Jewish preaching." Volumes 1 and 2 of Leeser's *Discourses* were first published in

1837, volume 3 in 1841. The complete set in ten volumes which comprise the present lot, was printed in 1867. Though Isaac Leeser initially delivered these sermons for the benefit of his congregants, his decision to print this ten-volume anthology was motivated primarily by the recognition that it would serve as his lasting legacy for a "new generation that has sprung up." Judge Mayer Sulzberger reflected on the greater implications of the monumental work: "[This book] indeed will be one of the main sources for a history of Judaism in our country . . . Every Jew who is interested in the events that have befallen his co-religionists here, during the last forty years . . . will be glad to possess the work."

Judge Sulzberger's words have proven true. Although he was a strong proponent of traditional Judaism and rejected the innovations of the growing Reform movement in the United States, Isaac Leeser's influence nevertheless impacted the entire American Jewish community. His work laid the foundations for many of the key institutions of present-day Jewish life and his contributions to nearly every area of Jewish culture and religion define him as one of the seminal figures in the history of the development of American Judaism. Perhaps nowhere can the measure of the man and his milieu be better perceived than in the pages of his *Discourses*.

$ 20,000-30,000

295

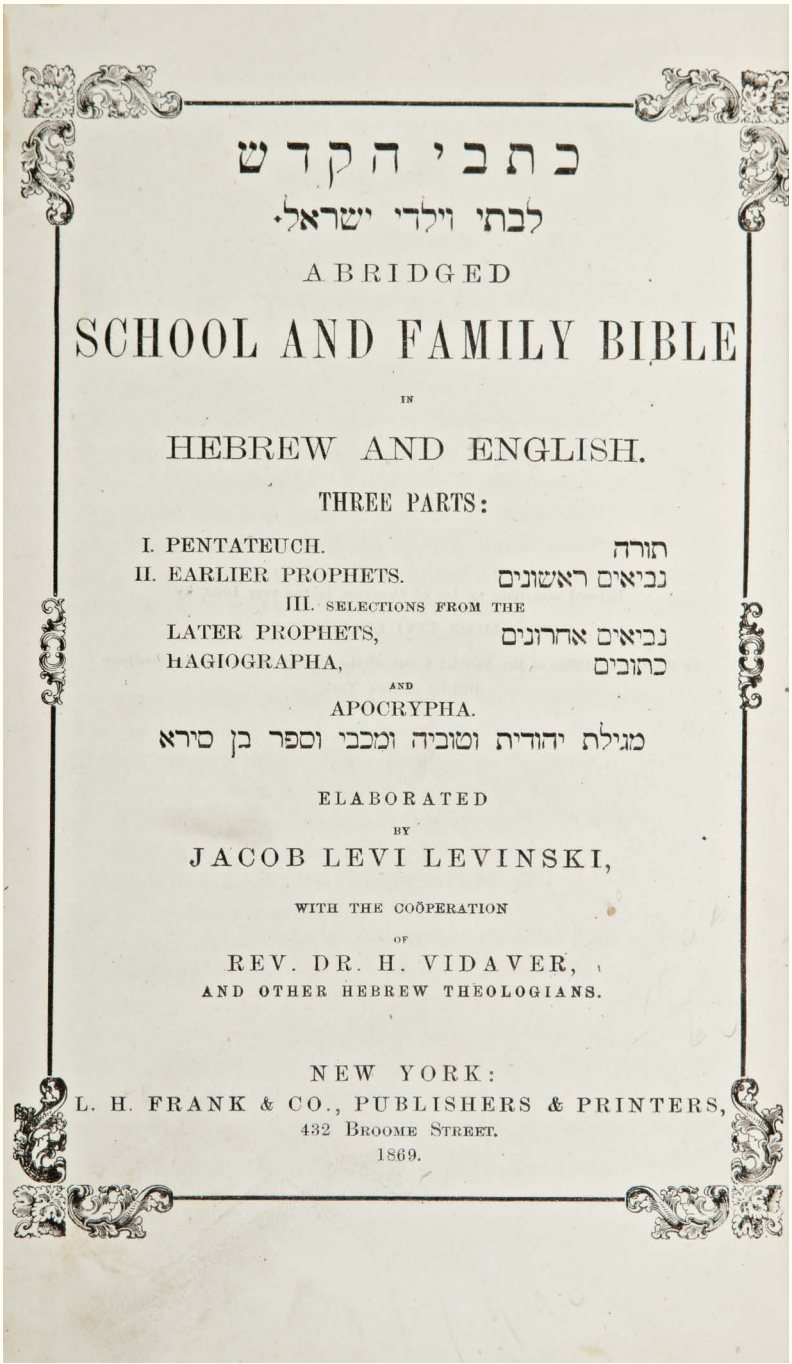
ABRIDGED SCHOOL AND FAMILY BIBLE IN HEBREW AND ENGLISH [...] AND APOCRYPHA, ELABORATED BY JACOB LEVI LEVINSKI, NEW YORK: L. H. FRANK & CO., 1869-1871

455 of 456 folios, 14 of 18 pages (9 x 5 1/2 in.; 228 x 140 mm).

THE FIRST ABRIDGED HEBREW BIBLE.

The present lot is the product of a partnership between Jacob Levi Levinski and Henry Vidaver (1833-1882), rabbi of New York's B'nai Jeshurun synagogue, as well as "Other Hebrew Theologians." In the introduction, Levinski explains that the high cost of a complete Hebrew Bible translated into English, coupled with the book's length and the fact that certain passages are simply "improper to be read by the daughters of Israel," induced him to abridge and rearrange the Hebrew Scriptures for the benefit of Jewish schoolchildren who could thereby gain greater familiarity with the central text of their faith. Interestingly, the compiler felt it important to include both canonical and apocryphal books of the Bible in the curriculum of a Jewish pupil.

$ 8,000-10,000


כתבי הקדש
לבתי וילדי ישראל.
ABRIDGED
SCHOOL AND FAMILY BIBLE
IN
HEBREW AND ENGLISH.
THREE PARTS:
I. PENTATEUCH. תורה
II. EARLIER PROPHETS. נביאים ראשונים
III. SELECTIONS FROM THE
LATER PROPHETS, נביאים אחרונים
HAGIOGRAPHA, כתובים
AND
APOCRYPHA.
מגילת יהודית וטוביה ומכבי וספר בן סירא
ELABORATED
BY
JACOB LEVI LEVINSKI,
WITH THE COÖPERATION
OF
REV. DR. H. VIDAVER,
AND OTHER HEBREW THEOLOGIANS.
NEW YORK:
L. H. FRANK & CO., PUBLISHERS & PRINTERS,
432 Broome Street.
1869.

295

מלאכת הבישול בדרך נכון וכפי מצות דתנו הקדושה

A COOKERY BOOK PROPERLY EXPLAINED, AND
IN ACCORDANCE WITH THE RULES OF THE JEWISH RELIGION.

JEWISH

COOKERY BOOK,

ON

PRINCIPLES OF ECONOMY,

ADAPTED FOR

JEWISH HOUSEKEEPERS,

WITH THE ADDITION OF MANY USEFUL MEDICINAL RECIPES,

AND

Other Valuable Information,

RELATIVE TO HOUSEKEEPING AND DOMESTIC MANAGEMENT.

By MRS. ESTHER LEVY,
(*Neé Esther Jacobs.*)

PHILADELPHIA:
W. S. TURNER, No. 808 CHESTNUT STREET.
1871.

296

JEWISH COOKERY BOOK, ON PRINCIPLES OF ECONOMY, ADAPTED FOR JEWISH HOUSEKEEPERS, ESTHER LEVY, PHILADELPHIA: W. S. TURNER, 1871

210 pages (6 7/8 x 4 1/2 in.; 173 x 115 mm), with blue errata slip bound before title.

THE FIRST JEWISH COOKBOOK PUBLISHED IN AMERICA.

When it was first published in 1871, this remarkable cookbook offered practical advice for American-born Jews "without benefit of a traditional ethnic education." Mrs. Esther Levy attempted to demonstrate that fine dining could be achieved while still adhering to the laws of kashrut. Indeed, in her introduction Mrs. Levy pointedly notes that, "without violating the precepts of our religion, a table can be spread, which will satisfy the appetites of the most fastidious."

This volume is a fascinating culinary and historical document that offers housekeeping and domestic management advice, as well as daily menu suggestions, a Jewish calendar, and even a selection of medical and household recipes. Mrs. Levy opens her work with a brief review of the basic laws associated with a kosher home including the soaking and salting of meat, and an outline of the arrangements that are necessary to prepare a home for the Passover holiday. She continues with tips on how to arrange a table and which dishes are to be served at every course. A large selection of recipes follows including chapters on fish, soups, meats, breads, preserves, pickles, cheese and wines. A chapter on food for the sick suggests medicinal recipes for fainting and diphtheria. At the end of the book Mrs. Levy provides her reader with miscellaneous household cleaning tips including how to clean silk and ribbons, how to wash a black lace veil, how to cement broken china, how to preserve gilding, how to concoct a good bug poison, and how to take out mildew.

This kosher cookbook, the first of its kind printed in America, allowed Jewish women of the period to serve meals with panache while maintaining elegant yet kosher homes.

$ 15,000-20,000

297

SEFER EIRUV VE-HOTSA'AH (RESPONSUM AND LETTERS PERMITTING CARRYING ON THE SABBATH IN PARTS OF THE EAST SIDE OF MANHATTAN), RABBI JOSHUA SEIGEL, NEW YORK: ZE'EV WOLF HIRSCHSPRUNG OF KRAKOW, 1907

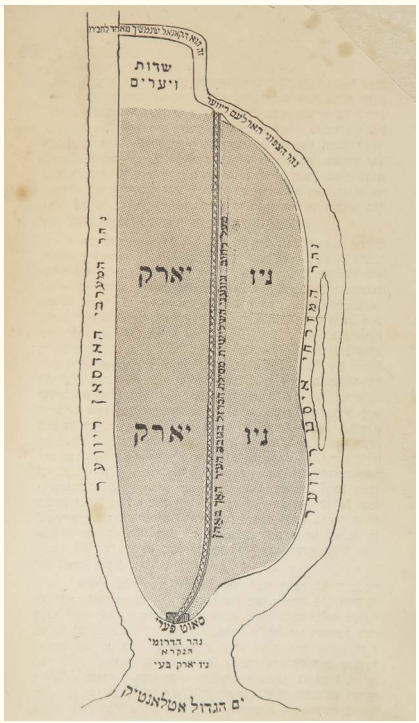
56 pages (7 1/4 x 4 3/4 in.; 185 x 121 mm).

Rabbi Joseph Seigel (1845-1910) was born in Kuczbork, Poland. He began his rabbinic career in his native country, but due to the opposition of local Hasidim to his leadership and his meager salary, he immigrated to the United States about 1875/1884, settling in New York. In the present work, Seigel argued that Jews living on parts of Manhattan's East Side could carry outside on the Sabbath because the East River, Harlem River, and Third Avenue's elevated train tracks constituted a halakhic *eiruv* that rendered the area all one legal "domain" for such purposes. Appended to Seigel's responsum are letters of support from other rabbinic authorities. Still, Seigel's position was deemed controversial by many and even caused a split among his followers.

$ 800-1,200

ספר
עירוב והוצאה
מאת הרב הגדול הגאון המפורסם בש"ת
מוהר"ר יהושע סיגעל נ"י
אשר השקף זרוע עיון ויצא בבחא החותרא אודות
היתר הטלטול בש"ק בקצת חלק המזרחי דעיר
נויארק בכל הכתוב פה בספרו, ונוסף לזה תשיבות
בענין זה מאת המאורות הגדולים גאוני זמננו אשר
כל אחינו בני ישראל נשענים עליהם בהוראתם
ומהם גם כן יצא הדבר בהיתר ומסכימים בכל
עיז לדעת הרב הגאון המחבר הנל ומפלוגים
בהוראתו זו.
הובא לביה"ד ע"י:
הצעיר זאב וואלף במוהר"ר מרדכי ז"ל הירשפרונג
מקראקא.
נויארק — תרס"ז.

297



297

298

298 (DETAIL)

298 (DETAIL)

299

298

ILYA SCHOR

Ukrainian, 1904 - 1961

Hassidic Figures, "Dig, Dance, and Daven"

signed *I. Schor* (lower right)
pen and ink and gouache on parchment
paper cutout on gold underlay
sight, 8¼ x 11⅞ in.; 21 x 30 cm

According to the previous owner, this work was executed for close friends of the artist whose coat-of-arms were "Dig, Dance and Daven." This motto reflected their love of gardening, dancing and prayer and is the subject of the central panel. The border is comprised of cut-out flowers, birds and dancing Hassidic men. Additionally, there are roundels throughout the border depicting synagogue scenes, dancers, musicians and gardeners. The delicately rendered cut-out is made more brilliant by the underlying gold background.

According to Mira Schor, the artist's daughter, this work was executed in the mid-1950s.

$ 20,000-30,000

299

ILYA SCHOR

Ukrainian, 1904 - 1961

Sukkot Prayer in the Synagogue

signed *I. Schor.* (lower right)
oil on paperboard
9⅞ x 8 in.; 25.2 x 20.3 cm

$ 5,000-7,000

300 detail of interior

300

300

A MONUMENTAL AMERICAN SILVER MEZUZAH, ILYA SCHOR, NEW YORK, CIRCA 1950-60

the cresting with the name of G-d, the hinged door engraved with three scenes- a dancing Hassid, a man digging the soil, and a rabbi praying, the inside engraved with a cello player, a rabbi, and a flowering plant, *applied bird and Schor's signature*, the case with openwork of the Zodiac signs, filled with a richly colored and gilt illuminated prayer, in a giltwood shadow box frame
the back signed in English and Hebrew and with bird
height 9⅛ in.; 23 cm

The scenes "Dig, Dance, and Daven" also appear on a painting by Schor, see lot 298.

$ 25,000-35,000

301

301

301

301

AN AMERICAN SILVER MEZUZAH, ILYA SCHOR, NEW YORK, CIRCA 1960

the door engraved with three scenes- Ruth in a field, Ruth and Boaz, and Ruth and mother-in-law Naomi, and Hebrew inscriptions surrounded by pierced border of cartouches engraved with the Signs of the Zodiac, openwork cresting of bird flanking G-d, the base with open scrollwork and three pendants, fitted with a parchment prayer painted and gilded
marked on back with Schor's signature in English and Hebrew and bird emblem
height 7⅞ in.; 20 cm

The inscriptions read: "Keep your eyes on the field they are reaping and follows them" (Ruth chap 2 v 9), the name of G-d, and "Blessed are you in the field", (Deut 28 v 3).

$ 15,000-25,000

302

302

AN AMERICAN GOLD RING, ILYA SCHOR, NEW YORK, CIRCA 1950-60

rectangular, the top chased with the Tablets being handed down, the back engraved with Moses, the shanks chased with a menorah and a crowned cartouche enclosing Hebrew initials
signed I SCHOR
length⅞ in.; 2.3 cm

$ 15,000-20,000

302 (interior)

303

303

AN AMERICAN SILVER KIDDUSH CUP, ILYA SCHOR, NEW YORK, CIRCA 1960

the cylindrical body pierced and engraved with Cubist scenes including Moses, Aaron, and David, each backed with a plain panel capped by an engraved chevron border, the scenes surrounded by Hebrew inscriptions continued on the stem and domed foot, the interior engraved with a bird (signature) surrounded by the words "Remember the Sabbath to keep it Holy"
signed on base of body in Hebrew and in English, also signed in Hebrew on one panel
height 6 in.; 15 cm

The body of the cup engraved with the first stanza of Kol Me Kaddesh Shevii, the stem with a verse from the Book of Esther for Havdalah, Chap. 8, Verse 16, and the foot engraved with the blessing over wine.

$ 10,000-15,000

304

SIEGMUND FORST

Austrian, 1904 - 2006

Devotion to the Commandments

signed and dated in Hebrew *1993* (lower right)
gouache on paper
22⅛ x 15⅛ in.; 56.5 x 38.5 cm

PROVENANCE

Acquired directly from the artist

EXHIBITED

New York, Yeshiva Univesity Museum, *Siegmund Forst: A Lifetime in Arts & Letters*, September 21, 1997-July 31, 1998, illustrated on the cover of the catalogue

$ 3,000-5,000

304

305

SIEGMUND FORST

Austrian, 1904 - 2006

Rekindling the Menorah: An Original Illustration for Saadyah Maximon's *The Book of Hanukkah*

signed and dated *1958* (lower left); inscribed *Page 72 / 9 1/2 x 15 / Kohen Godol Lightning M'norz* (verso)
gouache over pencil on paperboard
13⅜ x 10 in.; 34 x 25.5 cm

PROVENANCE

Sale: Hammersite.com, September 17, 2009, lot 11198 (as one of 19 original illustrations)
Sale: Kedem Auction House, Jerusalem, June 12, 2012, lot 198, illustrated

EXHIBITED

New York, Yeshiva Univesity Museum, *Siegmund Forst: A Lifetime in Arts & Letters*, September 21, 1997-July 31, 1998, no. 14, illustrated in the catalogue p. 49

LITERATURE

Saadyah Maximon, *The Book of Hanukkah*, New York, 1958, illustrated

$ 2,000-3,000

305

306

THE YAACOB AGAM MEGILLAH (SCROLL OF ESTHER) IN A SILVER CASE STAMPED WOLPERT, C. 1980

Serigraph on parchment, signed and numbered 103 of 180. Height: 19 5/8 inches; text in square Ashkenazic script, arranged in 11 columns on 8 membranes;
the cylindrical case with applied Hebrew letters, *marked Wolpert on case, Sterling, and 925, the case possibly later*
the case height 22 in.; 54 cm

PROVENANCE
Sotheby's, New York, December 17, 2013, lot 121 (scroll)

The scroll is a decorated megillah by noted Israeli artist Ya'akov Agam. Produced on parchment, this limited edition included a silk-screened border by the artist, with text handwritten by a scribe. In this Scroll of Esther, the traditional text is adorned with distinctly modern and brilliantly colored artwork. Agam has also embellished the scroll with abstract imagery from the Esther story including a scene of Haman leading Mordechai on horseback and a pair of dice, a reference to both the lots that Haman drew to determine the exact date on which to annihilate the Jewish people as well as to the element of chance which is present in the Purim story.

$ 25,000-35,000

306

307

AN AMERICAN BRONZE STATUE OF LIBERTY HANUKAH LAMP, MANFRED ANSON, NEW JERSEY, 1986

of tree form, with spread-eagle finial, each sconce modeled as a figure of Liberty with engraved captions
signed and numbered on servant light M. Anson / 51, one sconce cast "Made in USA"
height 23 in.; 58.5 cm

The fronts of the sconces are engraved as follows: Galut; Congress, Basel 1897; Israel 1948; Holocaust 1939-1945; Herzl, Zionist; Exodus from Egypt; Babylonian Exile 597-538 BCE; Judah Maccabee 168 BCE; and 2 Revolts Against Rome. Also engraved on the back: 132-135 CE; 60-70 CE.

Just before the Second World War, Manfred Anson, born Germany 1922, was one of twenty boys saved by the Jewish Welfare Guardian Society of Australia. In 1963 he came to America, and in 1986 created this design, the sconces cast from souvenirs for the Centennial. He gave the original to the Statue of Liberty National Monument, another is in the National Museum of American History. One is in the Skirball Museum, illustrated on the cover of the catalogue, New Beginnings; *The Skirball Museum Collections and Inaugural Exhibition,* 1996.

An example was sold Sotheby's, New York, December 4, 2014, lot 138, and another at Sotheby's, New York, December 20, 2017, lot 18.

$ 10,000-15,000

308

308

MICHOEL MUCHNIK

American, b. 1952

The World of Menshniks

signed *Muchnik* (lower left); inscribed in Hebrew (upper and lower right)
pen and ink and watercolor over pencil on card
22⅝ x 27⅞ in.; 57.5 x 71 cm

$ 3,000-5,000

309

AN AMERICAN SILVER SIX PIECE FIGURAL PASSOVER SET, 20TH CENTURY

formed as six folk figures with baskets, wheelbarrows and trays, each labeled in Hebrew
marked Sterling
height approx. 3¾ in.; 9.5 cm

PROVENANCE
Sotheby's, New York, December 19, 2007, lot 5

$ 7,000-10,000

309

310

YEHUDIT SHADUR

American, 1928 - 2011

Mizrah (Psalm 33:1-4, 20, 22)

signed *Yehudit Shadur* and dated *1988* (lower left) and again in Hebrew (lower right)
papercut with acrylics, gold and metallic paint and foil
13⅞ x 18 in.; 35.2 x 45.7 cm

PROVENANCE

Acquired directly from the artist

The artist described the work as follows: *Mizrah* incorporate various devotional themes. The hymn of praise urges us to give thanks through music and song. Gazelles and grapevines, both symbolizing the people of Israel, embrace the columns representing the Holy Temple. Flowing lines evoke the life-giving waters mentioned in the Psalm. The border designs take their imagery from the descriptions in the book of Exodus or the priestly garments (pomegranates and bells of gold).

$ 4,000-6,000

310

311

YEHUDIT SHADUR

American, 1928 - 2011

A papercut for Sukkoth

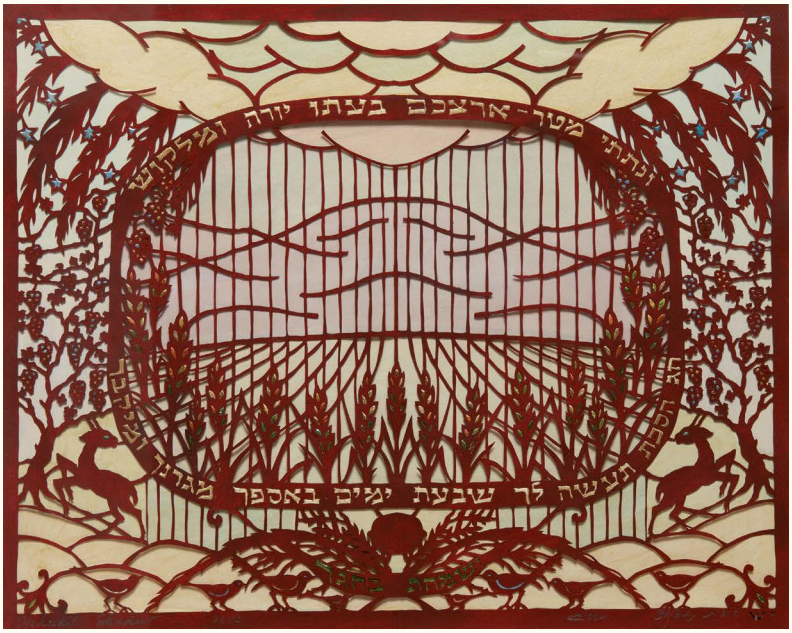
signed *Yehudit Shadur* and dated *2003* (lower left); signed and dated again in Hebrew (lower right)
papercut with acrylic, colored washes and metallic gold
12 x 15 in.; 30.5 x 38.1 cm

PROVENANCE

Acquired directly from the artist

The artist described the work as follows: A rainy vista holding promise of a bountiful harvest of grain and grapes. The Sukkoth festival marks the last harvest of the Agricultural year, and ushers in fervent expectations for a good rainy season and bountiful harvests in field and orchard. In the composition, birds and gazelles encompass the Four Species associated with the festival: the palm frond (lulav) and citron (ethrog), the willow ('aravah) and myrtle (hadas). In the upper side margins, rows of palm fronds through which the stars sparkle evoke the sukkah booth erected for the holiday.

$ 3,000-5,000



311

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(a) The bidder and/or purchaser is not subject to trade sanctions, embargoes or any other restriction on trade in the jurisdiction in which it does business as well as under the laws of the European Union, the laws of England and Wales, or the laws and regulations of the United States, and is not owned (nor partly owned) or controlled by such sanctioned person(s) (collectively, "Sanctioned Person(s)");

(b) Where acting as agent (with Sotheby's prior written consent), the principal is not a Sanctioned Person(s) nor owned (or partly owned) or controlled by Sanctioned Person(s); and

(c) The bidder and/or purchaser undertakes that none of the purchase price will be funded by any Sanctioned Person(s), nor will any party be involved in the transaction including financial institutions, freight forwarders or other forwarding agents or any other party be a Sanctioned Person(s) nor owned (or partly owned) or controlled by a Sanctioned Person(s), unless such activity is authorized in writing by the government authority having jurisdiction over the transaction or in applicable law or regulation.

In order to bid on "Premium Lots" you must complete the required Premium Lot pre-registration application. Sotheby's decision whether to accept any pre-registration application shall be final. You must arrange for Sotheby's to receive your pre-registration application at least three working days before the sale. Please bear in mind that we are unable to obtain financial references over weekends or public holidays.

Sotheby's may require such necessary financial references, guarantees, deposits and/or such other security, in its absolute discretion, as security for your bid(s).

7. **Online Bids via an Online Platform** Sotheby's may offer clients the opportunity to bid on sothebys.com or through the Sotheby's App, or on any other online platform through which bidding may be made available for selected sales. By participating in a sale via any of the Online Platforms, you acknowledge that you are bound by these Conditions of Sale as well as the Additional Terms and Conditions for Online Bidding ("Online Terms"). By participating in a sale via any Online Platform, Bidders accept the Online Terms, as well as the relevant Conditions of Sale. Online bidding may not be available for Premium Lots.

8. **Bids Below Reserve** If the auctioneer deter-mines that any opening bid is below the reserve of the article offered, he may reject the same and withdraw the article from sale, and if, having acknowledged an opening bid, he deter-mines that any advance thereafter is insufficient, he may reject the advance.

9. **Purchaser's Responsibility** Subject to fulfillment of all of the conditions set forth herein, on the fall of the auctioneer's hammer, the contract between the consignor and the purchaser is concluded, and the winning bidder thereupon will immediately pay the full purchase price or such part as we may require. Title in a purchased lot will not pass until Sotheby's has received the full purchase price in cleared funds. The purchaser's obligation to immediately pay the full purchase price or such part as we may require is absolute and unconditional and is not subject to any defenses, setoffs or counterclaims of any kind whatsoever. Sotheby's is not obligated to release a lot to the purchaser until title to the lot has passed and any earlier release does not affect the passing of title or the purchaser's unconditional obligation to pay the full purchase price. In addition to other remedies available to us by law, we reserve the right to impose from the date of sale a late charge of the annual percentage rate of Prime + 6% of the total purchase price if payment is not made in accordance with the conditions set forth herein. Please note Sotheby's reserves the right to refuse to accept payment from a source other than the buyer of record.

Unless otherwise agreed by Sotheby's, all property must be removed from our premises by the purchaser at his expense not later than 30 calendar days following its sale. Purchasers are reminded that Sotheby's liability for loss of or damage to sold property shall cease upon the earlier of (a) 30 calendar days after the date of the auction and (b) our release of the property to the purchaser or the purchaser's designated agent. Upon the expiration of such 30 calendar day period or upon such earlier release, as applicable: (i) the purchaser bears full liability for any and all loss of or damage to the property; (ii) the purchaser releases Sotheby's, its affiliates, agents and warehouses from any and all liability and claims for loss of or damage to the property; and (iii) the purchaser agrees to indemnify and hold Sotheby's, its affiliates, agents and warehouses harmless from and against any and all liability for loss of or damage to property and any all claims related to loss of or damage to the property as of and from and after the time Sotheby's liability for loss or damage to the property ceases in accordance with this paragraph. If any applicable conditions herein are not complied with by the purchaser, the purchaser will be in default and in addition to any and all other remedies available to us and the Consignor by law, including, without limitation, the right to hold the purchaser liable for the total purchase price, including all fees, charges and expenses more fully set forth herein, we, at our option, may (x) cancel the sale of that, or any other lot or lots sold to the defaulting purchaser at the same or any other auction, retaining as liquidated damages all payments made by the purchaser, or (y) resell the purchased property, whether at public auction or by private sale, or (z) effect any combination thereof. In any case, the purchaser will be liable for any deficiency, any and all costs, handling charges, late charges, expenses of both sales, our com-missions on both sales at our regular rates, legal fees and expenses, collection fees and incidental damages. We may, in our sole discretion, apply any proceeds of sale then due or thereafter becoming due to the purchaser from us or any affiliated company, or any payment made by the purchaser to us or any affiliated company, whether or not intended to reduce the purchaser's obligations with respect to the unpaid lot or lots, to the deficiency and any other amounts due to us or any affiliated companies. In addition, a defaulting purchaser will be deemed to have granted and assigned to us and our affiliated companies, a continuing security interest of first priority in any property or money of or owing to such purchaser in our possession, custody or control or in the possession, custody or control of any of our affiliated companies, in each case whether at the time of the auction, the default or if acquired at any time thereafter, and we may retain and apply such property or money as collateral security for the obligations due to us or to any affiliated company of ours. We shall have all of the rights accorded a secured party under the New York Uniform Commercial Code. You hereby agree that Sotheby's may file financing statements under the New York Uniform Commercial Code without your signature. Payment will not be deemed to have been made in full until we have collected good funds. Any claims relating to any purchase, including any claims under the Conditions of Sale or Terms of Guarantee, must be presented directly to Sotheby's. In the event the purchaser fails to pay any or all of the total purchase price for any lot and Sotheby's nonetheless elects to pay the Consignor any portion of the sale proceeds, the purchaser acknowledges that Sotheby's shall have all of the rights of the Consignor to pursue the purchaser for any amounts paid to the Consignor, whether at law, in equity, or under these Conditions of Sale.

10. **Reserve** All lots in this catalogue are offered subject to a reserve, which is the confidential minimum hammer price at which a lot will be sold. No reserve will exceed the low presale estimate stated in the catalogue, or as amended by oral or posted notices. We may implement such reserve by opening the bidding on behalf of the Consignor and may bid up to the amount of the reserve, by placing successive or consecutive bids for a lot, or bids in response to other bidders. In instances where we have an interest in the lot other than our commission, we may bid up to the reserve to protect such interest. In certain instances, the Consignor may pay us less than the standard commission rate where a lot is "bought-in" to protect its reserve.

11. **Tax** Unless exempted by law, the purchaser will be required to pay the combined New York State and local sales tax, any applicable compensating use tax of another state, and if applicable, any federal luxury or other tax, on the total purchase price. The rate of such combined tax is 8.875% in New York City and ranges from 7% to 8.625% elsewhere in New York.

12. **Export and Permits** It is the purchaser's sole responsibility to identify and obtain any necessary export, import, firearm, endangered species or other permit for the lot. Any symbols or notices in the sale catalogue reflect Sotheby's reasonable opinion at the time of cataloguing and are for bidders' general guidance only; Sotheby's and the Consignor make no representations or warranties as to whether any lot is or is not subject to export or import restrictions or any embargoes.

13. **Governing Law and Jurisdiction** These Conditions of Sale and Terms of Guarantee, as well as bidders', the purchaser's and our respective rights and obligations hereunder, shall be governed by and construed and enforced in accordance with the laws of the State of New York. By bidding at an auction, whether present in person or by agent, order or absentee bid, telephone, online or other means, all bidders including the purchaser, shall be deemed to have consented to the exclusive jurisdiction of the state courts of, and the federal courts sitting in, the State of New York. All parties agree, however, that Sotheby's shall retain the right to bring proceedings in a court other than the state and federal courts sitting in the State of New York.

14. **Packing and Shipping** We are not responsible for the acts or omissions in our packing or shipping of purchased lots or of other carriers or packers of purchased lots, whether or not recommended by us. Packing and handling of purchased lots is at the entire risk of the purchaser.

15. **Limitation of Liability** In no event will the aggregate liability of Sotheby's and the consignor to a purchaser exceed the purchase price actually paid.

16. **Data Protection** Sotheby's will hold and process your personal information and may share it with its subsidiaries and affiliates for use as described in, and in line with, Sotheby's Privacy Policy published on Sotheby's website at www.sothebys.com or available on request by email to enquiries@sothebys.com.

Under European data protection laws, a client may object, by request and free of charge, to the processing of their information for certain purposes, including direct marketing, and may access and rectify personal data relating to them and may obtain more information about Sotheby's data protection policies by writing to Sotheby's, 34-35 New Bond Street, London W1A 2AA, or 1334 York Avenue, New York, NY 10021, Attn: Compliance, or emailing enquiries@sothebys.com.

Please be aware that Sotheby's may film auctions or other activities on Sotheby's premises and that such recordings may be transmitted over the Internet via Sotheby's website and other online platforms. Online and telephone bids may be recorded.

TERMS OF GUARANTEE

As set forth below and in the Conditions of Sale, for all lots Sotheby's guarantees that the authorship, period, culture or origin (collectively, "Authorship") of each lot in this catalogue is as set out in the BOLD or CAPITALIZED type heading in the catalogue description of the lot, as amended by oral or written salesroom notes or announcements. Purchasers should refer to the Glossary of Terms, if any, for an explanation of the terminology used in the Bold or Capitalized type heading and the extent of the Guarantee. Sotheby's makes no warranties whatsoever, whether express or implied, with respect to any material in the catalogue other than that appearing in the Bold or Capitalized heading and subject to the exclusions below.

In the event Sotheby's in its reasonable opinion deems that the conditions of the Guarantee have been satisfied, it shall refund to the original purchaser of record the hammer price and applicable Buyer's Premium paid for the lot by the original purchaser of record.

This Guarantee is provided for a period of five (5) years from the date of the relevant auction, is solely for the benefit of the original purchaser of record at the auction and may not be transferred to any third party. To be able to claim under this Guarantee of Authorship, the original purchaser of record must: (i) notify Sotheby's in writing within three (3) months of receiving any information that causes the original purchaser of record to question the accuracy of the Bold or Capitalized type heading, specifying the lot number, date of the auction at which it was purchased and the reasons for such question; and (ii) return the Lot to Sotheby's at the original selling location in the same condition as at the date of sale to the original purchaser of record and be able to transfer good title to the Lot, free from any third party claims arising after the date of such sale.

Sotheby's has discretion to waive any of the above requirements. Sotheby's may require the original purchaser of record to obtain at the original purchaser of record's cost the reports of two independent and recognized experts in the field, mutually acceptable to Sotheby's and the original purchaser of record. Sotheby's shall not be bound by any reports produced by the original purchaser of record, and reserves the right to seek additional expert advice at its own expense. It is specifically understood and agreed that the rescission of a sale and the refund of the original purchase price paid (the successful hammer price, plus the buyer's premium) is exclusive and in lieu of any other remedy which might otherwise be available as a matter of law, or in equity. Sotheby's and the Consignor shall not be liable for any incidental or consequential damages incurred or claimed, including without limitation, loss of profits or interest.

ADDITIONAL TERMS AND CONDITIONS FOR ONLINE BIDDING

The following terms and conditions (the "Online Terms") provide important information related to online bidding on sothebys.com or through the Sotheby's App, or on any other online platform through which bidding may be made available ("Online Platforms").

These Conditions are in addition to and subject to the same law and our standard terms and conditions of sale, including the authenticity guarantee and any other terms and are not intended in any way to replace them. By participating in this sale via any Online Platform, you acknowledge that you are bound by the Conditions of Sale applicable in the relevant sale and by these additional Conditions.

1. For certain sales, bidders are welcome to submit bids in advance of the live auction ("Advance Bids") through the Online Platforms. In order to do so, you must register an account with Sotheby's and provide requested information. You may bid at or above the starting bid displayed on the Online Platforms. Please note that we reserve the right to lower the starting bid prior to the start of the live auction.

For sales where you can place Advance Bids, you may also input a maximum bid which, upon confirmation, will be executed automatically up to this predefined maximum value in response to other bids including bids placed by Sotheby's on behalf of the seller, up to the amount of the reserve (if applicable). Please note that reserves may be set at any time before the start of the live auction and your maximum bid may be executed against the reserve once such reserve is set.

The current leading bid will be visible to all bidders; the value and status of your maximum bid will be visible only to you, unless it is the leading bid. If the status of your bid changes, you will receive notifications via email and push (if you have the Sotheby's App installed) leading up to the live auction. You may raise your maximum bid at any time in advance of the live auction. Once the live auction begins, the auctioneer will open bidding at the current leading bid. The system will continue to bid on your behalf up to your predetermined maximum bid, or you may continue to bid via the Online Platforms during the live auction at the next increment. Upon the closing of each lot, you will receive another email and push notification indicating whether you have won or lost each lot on which you have placed a bid. Please note that traditional absentee bids submitted in writing through our Bids Department will not be accepted for sales where you can place Advance Bids.

By placing Advance Bids on the Online Platforms, you accept and agree that any such bids are final, that you will not be permitted to retract your bid, and that, should your bid be successful, you irrevocably agree to pay the full purchase price, including buyer's premium and all applicable taxes and other applicable charges. You may nevertheless lower your maximum bid leading up to the live auction by contacting the Bids Department at +1 212 606 7414, except that you may not lower it to a level lower than the current leading bid.

For sales where you cannot place Advance Bids, traditional absentee bids submitted in writing through our Bids Department will be accepted.

2. Once it commences, a live auction is by its nature fast-moving and bidding may progress very quickly. The procedure for placing bids during the live auction is therefore a one-step process; as soon as the "Place Bid" button is clicked, a bid is submitted. By bidding online, you accept and agree that bids submitted in this way are final and that you will not under any circumstances be permitted to amend or retract your bid. If a successful bid is sent to Sotheby's from your computer, electronic or mobile device, you irrevocably agree to pay the full purchase price, including buyer's premium and all applicable taxes and other applicable charges.

3. The next bidding increment is shown for your convenience. The auctioneer has discretion to vary Increments for bidders in the auction room and on the telephone, but bidders using Online Platforms may not be able to place a bid in an amount other than a whole bidding increment. All bidding for this sale will be in U.S. Dollars, in respect of New York sales, in Pounds Sterling, in respect of London sales, or in Hong Kong Dollars, in respect of Hong Kong sales, and online bidders will not be able to see the currency conversion board that may be displayed in the auction room.

4. The record of sale kept by Sotheby's will be taken as absolute and final in all disputes. In the event of a discrepancy between any online records or messages provided to you and the record of sale kept by Sotheby's, the record of sale will govern.

5. Online bidders are responsible for making themselves aware of all salesroom notices and announcements, which will be accessible on the Online Platforms.

6. Sotheby's reserves the right to refuse or revoke permission to bid via Online Platforms and to remove bidding privileges during a sale.

7. The purchase information shown in the "My Bids" section of the Sotheby's App and in the "Account Activity" section of "My Account" on Sothebys.com is provided for your convenience only. Successful bidders will be notified and invoiced after the sale. In the event of any discrepancy between the online purchase information and the invoice sent to you by Sotheby's following the sale, the invoice prevails. Terms and conditions for payment and collection of property remain the same regardless of how the winning bid was submitted.

8. Sotheby's offers online bidding as a convenience to our clients. Sotheby's is not responsible for any errors or failures to execute bids placed online, including, without limitation, errors or failures caused by (i) a loss of connection to the internet or to the online bidding software by either Sotheby's or the client; (ii) a breakdown or problems with the online bidding software; or (iii) a breakdown or problems with a client's internet connection, computer or electronic device. Sotheby's is not responsible for any failure to execute an online bid or for any errors or omissions in connection therewith.

9. Online bidding will be recorded.

10. In the event of any conflict between these Online Terms and Sotheby's Conditions of Sale and Terms of Guarantee, Sotheby's Conditions of Sale and Terms of Guarantee will control.

BUYING AT AUCTION

The following will help in understanding the auction buying process as well as some of the terms and symbols commonly used in an auction catalogue. All bidders should read the Conditions of Sale and Terms of Guarantee in this catalogue, as well as the Glossary or any other notices. By bidding at auction, bidders are bound by the Conditions of Sale and Terms of Guarantee, as amended by any oral announcement or posted notices, which together form the sale contract among Sotheby's, the seller (consignor) of the lot and any bidders, including the successful bidder (purchaser).

1. SYMBOL KEY

□ Reserves
Unless indicated by a box (□), all lots in this catalogue are offered subject to a reserve. A reserve is the confidential minimum hammer price at which a lot will be sold. The reserve is generally set at a percentage of the low estimate and will not exceed the low estimate of the lot. If any lots in the catalogue are offered without reserve, such lots will be designated by a box (□). If every lot in a catalogue is offered without a reserve, the Conditions of Sale will so state and this symbol will not be used for each lot.

○ Guaranteed Property
The seller of lots with this symbol has been guaranteed a minimum price from one auction or a series of auctions. This guarantee may be provided by Sotheby's or jointly by Sotheby's and a third party. Sotheby's and any third parties providing a guarantee jointly with Sotheby's benefit financially if a guaranteed lot is sold successfully and may incur a loss if the sale is not successful. If the Guaranteed Property symbol for a lot is not included in the printing of the auction catalogue, a pre-sale or pre-lot announcement will be made indicating that there is a guarantee on the lot.

△ Property in which Sotheby's has an Ownership Interest
Lots with this symbol indicate that Sotheby's owns the lot in whole or in part or has an economic interest in the lot equivalent to an ownership interest.

∋ Irrevocable Bids
Lots with this symbol indicate that a party has provided Sotheby's with an irrevocable bid on the lot that will be executed during the sale at a value that ensures that the lot will sell. The irrevocable bidder, who may bid in excess of the irrevocable bid, may be compensated for providing the irrevocable bid by receiving a contingent fee, a fixed fee or both. From time to time, a Sotheby's shareholder may be an irrevocable bidder. If the irrevocable bidder is the successful bidder, any contingent fee, fixed fee or both (as applicable) for providing the irrevocable bid may be netted against the irrevocable bidder's obligation to pay the full purchase price for the lot and the purchase price reported for the lot shall be net of any such fees. From time to time, Sotheby's may enter into irrevocable bid agreements that cover multiple lots. In such instances, the compensation Sotheby's will pay the irrevocable bidder is allocated to the lots for which the irrevocable bidder is not the successful purchaser. Under such circumstances, the total compensation to the irrevocable bidder will not exceed the total buyer's premium and other amounts paid to Sotheby's in respect of any lots for which the irrevocable bidder is not the successful bidder. If the irrevocable bid is not secured until after the printing of the auction catalogue, Sotheby's will notify bidders that there is an irrevocable bid on the lot by one or more of the following means: a pre-sale or pre-lot announcement, by written notice at the auction or by including an irrevocable bid symbol in the e-catalogue for the sale prior to the auction. From time to time, Sotheby's or any affiliated company may provide the irrevocable bidder with financing related to the irrevocable bid. In addition, from time to time, an irrevocable bidder may have knowledge of the amount of a guarantee. If the irrevocable bidder is advising anyone with respect to the lot, Sotheby's requires the irrevocable bidder to disclose his or her financial interest in the lot. If an agent is advising you or bidding on your behalf with respect to a lot identified as being subject to an irrevocable bid, you should request that the agent disclose whether or not he or she has a financial interest in the lot.

⊻ Interested Parties
Lots with this symbol indicate that parties with a direct or indirect interest in the lot may be bidding on the lot, including (i) the beneficiary of an estate selling the lot, or (ii) the joint owner of a lot. If the interested party is the successful bidder, they will be required to pay the full Buyer's Premium. In certain instances, interested parties may have knowledge of the reserve. In the event the interested party's possible participation in the sale is not known until after the printing of the auction catalogue, a pre-sale or pre-lot announcement will be made indicating that interested parties may be bidding on the lot.

◉ Restricted Materials
Lots with this symbol have been identified at the time of cataloguing as containing organic material which may be subject to restrictions regarding import or export. The information is made available for the convenience of bidders and the absence of the symbol is not a warranty that there are no restrictions regarding import or export of the Lot; bidders should refer to Condition 12 of the Conditions of Sale. Please also refer to the section on Endangered Species in the information on Buying at Auction.

∏ Monumental
Lots with this symbol may, in our opinion, require special handling or shipping services due to size or other physical considerations. Bidders are advised to inspect the lot and to contact Sotheby's prior to the sale to discuss any specific shipping requirements.

♡ Premium Lot
In order to bid on "Premium Lots" (in print catalogue or ✧ in eCatalogue) you must complete the required Premium Lot pre-registration application. You must arrange for Sotheby's to receive your pre-registration application at least three working days before the sale. Please bear in mind that we are unable to obtain financial references over weekends or public holidays. Sotheby's decision whether to accept any pre-registration application shall be final. If your application is accepted, you will be provided with a special paddle number. If all lots in the catalogue are "Premium Lots", a Special Notice will be included to this effect and this symbol will not be used.

2. BEFORE THE AUCTION

Bidding in advance of the live auction. For certain sales, if you are unable to attend the auction in person, and wish to bid in advance of the live auction, you may do so on Sothebys.com or the Sotheby's App. In order to do so, you must register an account with Sotheby's and provide requested information. Once you have done so, navigate to your desired lot, and click the "Place Bid" button. You may bid at or above the starting bid displayed on the Online Platforms. Please note that we reserve the right to lower the starting bid prior to the start of the live auction. You may also input your maximum bid which, upon confirmation, will be executed automatically up to this predefined maximum value, in response to other bids, including bids placed by Sotheby's on behalf of the seller, up to the amount of the reserve (if applicable). The current leading bid will be visible to all bidders; the value and status of your maximum bid will be visible only to you. If the status of your bid changes, you will receive notifications via email and push (if you have the Sotheby's App installed) leading up to the live auction. You may raise your maximum bid at any time in advance of the live auction. Once the live auction begins, the auctioneer will open bidding at the current leading bid. The system will continue to bid on your behalf up to your predetermined maximum bid, or you may continue to bid via the Online Platforms during the live auction at the next increment. Upon the closing of each lot in the live auction, you will receive another email and push notification indicating whether you have won or lost each lot on which you have placed a bid. Please note that traditional absentee bids submitted in writing through our Bids Department will not be accepted for sales where you can place Advance Bids.

For sales where you cannot place Advance Bids, traditional absentee bids submitted in writing through our Bids Department will be accepted.

The Catalogue A catalogue prepared by Sotheby's is published for every scheduled live auction and is available prior to the sale date. The catalogue will help familiarize you with property being offered at the designated auction. Catalogues may be purchased at Sotheby's or by subscription in any categories. For information, please call +1 212 606 7000 or visit sothebys.com. Prospective bidders should also consult sothebys.com for the most up to date cataloguing of the property in this catalogue.

Estimates Each lot in the catalogue is given a low and high estimate, indicating to a prospective buyer a range in which the lot might sell at auction. When possible, the estimate is based on previous auction records of comparable pieces. The estimates are determined several months before a sale and are therefore subject to change upon further research of the property, or to reflect market conditions or currency fluctuations. Estimates should not be relied upon as a representation or prediction of actual selling prices.

Provenance In certain circumstances, Sotheby's may print in the catalogue the history of ownership of a work of art if such information contributes to scholarship or is otherwise well known and assists in distinguishing the work of art. However, the identity of the seller or previous owners may not be disclosed for a variety of reasons. For example, such information may be excluded to accommodate a seller's request for confidentiality or because the identity of prior owners is unknown given the age of the work of art.

Specialist Advice Prospective bidders may be interested in specific information not included in the catalogue description of a lot. For additional information, please contact either a Sotheby's specialist in charge of the sale (all of whom are listed in the front of the catalogue), or Sotheby's Client Services Department. You may also request a condition report from the specialist in charge.

The Exhibition An exhibition of the auction property will be held the week prior to the auction on the days listed in the front of the catalogue. There you will have the opportunity to view, inspect and evaluate the property yourself, or with the help of a Sotheby's specialist.

Salesroom Notices Salesroom notices amend the catalogue description of a lot after our catalogue has gone to press. They are posted in the viewing galleries and salesroom or are announced by the auctioneer. Salesroom notices are also posted on the Online Platform for those bidding online. Please take note of them.

Registration Sotheby's may require such necessary financial references, guarantees, deposits and/or such other security, in its absolute discretion, as security for your bid. If you are not successful on any lot, Sotheby's will arrange for a refund (subject to any right of set off) of the deposit amount paid by you without interest within 14 working days of the date of the sale. Any exchange losses or fees associated with the refund shall be borne by you. Registration to bid on Premium Lots must be done at least 3 business days prior to the sale.

3. DURING THE AUCTION

The Auction Auctions are open to the public without any admission fee or obligation to bid. The auctioneer introduces the objects for sale — known as "lots" — in numerical order as listed in the catalogue. Unless otherwise noted in the catalogue or by an announcement at the auction, Sotheby's acts as agent on behalf of the seller and does not permit the seller to bid on his or her own property. It is important for all bidders to know that the auctioneer may open the bidding on any lot by placing a bid on behalf of the seller. The auctioneer may further bid on behalf of the seller, up to the amount of the reserve, by placing responsive or consecutive bids for a lot. The auctioneer will not place consecutive bids on behalf of the seller above the reserve.

Bidding in Person If you would like to bid in person, you may register for a paddle prior to the live auction through the Online Platform or by contacting the Bids Department. Alternatively, you may register for a paddle upon entering the salesroom. The paddle is numbered so as to identify you to the auctioneer. To register, you will need a form of identification such as a driver's license, a passport or some other type of government issued identification. If you are a first-time bidder, you will also be asked for your address, phone number and signature in order to create your account. If you are bidding for someone else, you will need to provide a letter from that person authorizing you to bid on that person's behalf. Issuance of a bid paddle is in Sotheby's sole discretion.

Once the first bid has been placed, the auctioneer asks for higher bids, in increments determined by the auctioneer. To place your bid, simply raise your paddle until the auctioneer acknowledges you. You will know when your bid has been acknowledged; the auctioneer will not mistake a random gesture for a bid.

If you wish to register to bid on a Premium Lot, please see the paragraph above.

All lots sold will be invoiced to the name and address in which the paddle has been registered and cannot be transferred to other names and addresses. Sotheby's reserves the right to refuse to accept payment from a source other than the buyer of record.

Advance Bidding For certain sales, bidders are welcome to submit bids in advance of the live auction ("Advance Bids") through the Online Platforms. For these sales, if you submit an "Advance Bid" (as described above in "BEFORE THE AUCTION"), and your bid is not executed up to its maximum value before the auction begins, your bid will continue to be executed automatically on your behalf during the live auction up to your predetermined maximum bid. You may also continue to bid via the Online Platforms at the next increment above your maximum bid. Please note that traditional absentee bids submitted in writing through our Bids Department will not be accepted for sales where Advance Bidding is available.

Telephone Bidding In some circumstances, we offer the ability to place bids by telephone live to a Sotheby's representative on the auction floor. Please contact the Bid Department prior to the sale to make arrangements or to answer any questions you may have. Telephone bids are accepted only at Sotheby's discretion and at the caller's risk. Calls may also be recorded at Sotheby's discretion. By bidding on the telephone, prospective buyers consent thereto.

Live Online Bidding If you cannot attend the live auction, it may be possible to bid live online via the Online Platforms for selected sales. For information about registering to bid on sothebys.com or through the Sotheby's App, please see www.sothebys.com. Bidders utilizing any online platform are subject to the Online Terms as well as the relevant Conditions of Sale. Online bidding may not be available for Premium Lots.

Employee Bidding Sotheby's employees may bid in a Sotheby's auction only if the employee does not know the reserve and if the employee fully complies with Sotheby's internal rules governing employee bidding.

US Economic Sanctions The United States maintains economic and trade sanctions against targeted foreign countries, groups and organizations. There may be restrictions on the import into the United States of certain items originating in sanctioned countries, including Cuba, Iran, North Korea and Sudan. The purchaser's inability to import any item into the US or any other country as a result of these or other restrictions shall not justify cancellation or rescission of the sale or any delay in payment. Please check with the specialist department if you are uncertain as to whether a lot is subject to these import restrictions, or any other restrictions on importation or exportation.

Hammer Price and the Buyer's Premium For lots which are sold, the last price for a lot as announced by the auctioneer is the hammer price. A buyer's premium will be added to the hammer price and is payable by the purchaser as part of the total purchase price. The buyer's premium will be the amount stated in the Conditions of Sale.

Currency Board As a courtesy to bidders, a currency board is operated in many salesrooms. It displays the lot number and current bid in both U.S. dollars and foreign currencies. Exchange rates are approximations based on recent exchange rate information and should not be relied upon as a precise invoice amount. Sotheby's assumes no responsibility for any error or omission in foreign or United States currency amounts shown.

Results Sale results are available on Sothebys.com and on the Sotheby's App.

International Auctions If you need assistance placing bids, obtaining condition reports or receiving auction results for a Sotheby's sale outside the United States, please contact our International Client Services Department.

4. AFTER THE AUCTION

Payment If your bid is successful, you can go directly to Post Sale Services to make payment arrangements. Otherwise, your invoice will be mailed to you. The final price is determined by adding the buyer's premium to the hammer price on a per-lot basis. Sales tax, where applicable, will be charged on the entire amount. Payment is due in full immediately after the sale. However, under certain circumstances, Sotheby's may, in its sole discretion, offer bidders an extended payment plan. Such a payment plan may provide an economic benefit to the bidder. Credit terms should be requested at least one business day before the sale. However, there is no assurance that an extended payment plan will be offered. Please contact Post Sale Services or the specialist in charge of the sale for information on credit arrangements for a particular lot. Please note that Sotheby's will not accept payments for purchased lots from any party other than the purchaser, unless otherwise agreed between the purchaser and Sotheby's prior to the sale.

Payment by Cash It is against Sotheby's general policy to accept payments in the form of cash or cash equivalents.

Payment by Credit Cards Sotheby's accepts payment by credit card for Visa, MasterCard, and American Express only. Credit card payments may not exceed $50,000 per sale. Payment by credit card may be made (a) online at https://www.sothebys.com/en/invoice-payment.html, (b) through the Sotheby's App, (c) by calling in to Post Sale Services at +1 212 606 7444, or (d) in person at Sotheby's premises at the address noted in the catalogue.

Payment by Check Sotheby's accepts personal, certified, banker's draft and cashier's checks drawn in US Dollars (made payable to Sotheby's). While personal and company checks are accepted, property will not be released until such checks have cleared, unless you have a pre-arranged check acceptance agreement. Application for check clearance can be made through the Post Sale Services.

Certified checks, banker's drafts and cashier's checks are accepted at Sotheby's discretion and provided they are issued by a reputable financial institution governed by anti-money laundering laws. Instruments not meeting these requirements will be treated as "cash equivalents" and subject to the constraints noted in the prior paragraph titled "Payment By Cash".

Payment by Wire Transfer To pay for a purchase by wire transfer, please refer to the payment instructions on the invoice provided by Sotheby's or contact Post Sale Services to request instructions.

Sales and Use Tax New York sales tax is charged on the hammer price, buyer's premium and any other applicable charges on any property picked up or delivered in New York State, regardless of the state or country in which the purchaser resides or does business. Purchasers who wish to use their own shipper who is not a considered a "common carrier" by the New York Department of Taxation and Finance will be charged New York sales tax on the entire charge regardless of the destination of the property. Please refer to "Information on Sales and Use Tax Related to Purchases at Auction" in the back of the catalogue.

Collection and Delivery
Post Sale Services
+ 1 212 606 7444
FAX: + 1 212 606 7043
uspostsaleservices@sothebys.com

Once your payment has been received and cleared, property may be released. Unless other-wise agreed by Sotheby's, all purchases must be removed by the 30th calendar day following a sale.

Shipping Services Sotheby's offers a comprehensive shipping service to meet all of your requirements. If you received a shipping quotation or have any questions about the services we offer please contact us.

Collecting your Property As a courtesy to purchasers who come to Sotheby's to collect property, Sotheby's will assist in the packing of lots, although Sotheby's may, in the case of fragile articles, choose not to pack or otherwise handle a purchase.

If you are using your own shipper to collect property from Sotheby's, please provide a letter of authorization and kindly instruct your shipper that they must provide a Bill of Lading prior to collection. Both documents must be sent to Post Sale Services prior to collection.

The Bill of Lading must include: the purchaser's full name, the full delivery address including the street name and number, city and state or city and country, the sale and lot number.

Sotheby's will contact your shipper within 24 hours of receipt of the Bill of Lading to confirm the date and time that your property can be collected. Property will not be released without this confirmation and your shipper must bring the same Bill of Lading that was faxed to Sotheby's when collecting. All property releases are subject to the receipt of cleared funds.

Please see the Conditions of Sale for further details.

Endangered Species Certain property sold at auction, for example, items made of or incorporating plant or animal materials such as coral, crocodile, ivory, whalebone, tortoiseshell, rhinoceros horn, rosewood, etc., irrespective of age or value, may require a license or certificate prior to exportation and additional licenses or certificates upon importation to another country. Sotheby's suggests that buyers check on their government wildlife import requirements prior to placing a bid. Please note that the ability to obtain an export license or certificate does not ensure the ability to obtain an import license or certificate in another country, and vice versa. It is the purchaser's responsibility to obtain any export or import licenses and/or certificates as well as any other required documentation. In the case of denial of any export or import license or of delay in the obtaining of such licenses, the purchaser is still responsible for making on-time payment of the total purchase price for the lot.

Although licenses can be obtained to export some types of endangered species, other types may not be exported at all, and other types may not be resold in the United States. Upon request, Sotheby's is willing to assist the purchaser in attempting to obtain the appropriate licenses and/or certificates. However, there is no assurance that an export license or certificate can be obtained. Please check with the specialist department or the Shipping Department if you are uncertain as to whether a lot is subject to these export/import license and certificate requirements, or any other restrictions on exportation.

The Art Loss Register As part of Sotheby's efforts to support only the legitimate art market and to combat the illegitimate market in stolen property, Sotheby's has retained the Art Loss Register to check all uniquely identifiable items offered for sale in this catalogue that are estimated at more than the equivalent of US$1,500 against the Art Loss Register's computerized database of objects reported as stolen or lost. The Art Loss Register is pleased to provide purchasers with a certificate confirming that a search has been made. All inquiries regarding search certificates should be directed to The Art Loss Register, First Floor, 63-66 Hatten Garden, London EC1N 8LE or by email at artloss@artloss.com. The Art Loss Register does not guarantee the provenance or title of any catalogued item against which they search, and will not be liable for any direct or consequential losses of any nature howsoever arising. This statement and the ALR's service do not affect your rights and obligations under the Conditions of Sale applicable to the sale.

SELLING AT AUCTION

If you have property you wish to sell, Sotheby's team of specialists and client services representatives will assist you through the entire process. Simply contact the appropriate specialist (specialist departments are listed in the back of this catalogue), General Inquiries Department or a Sotheby's regional office representative for suggestions on how best to arrange for evaluation of your property.

Property Evaluation There are three general ways evaluation of property can be conducted:

(1) In our galleries
You may bring your property directly to our galleries where our specialists will give you auction estimates and advice. There is no charge for this service, but we request that you telephone ahead for an appointment. Inspection hours are 9:30 am to 5 pm, Monday through Friday.

(2) By photograph
If your property is not portable, or if you are not able to visit our galleries, you may bring in or send a clear photograph of each item. If you have a large collection, a representative selection of photographs will do. Please be sure to include the dimensions, artist's signature or maker's mark, medium, physical condition and any other relevant information. Our specialists will provide a free preliminary auction estimate subject to a final estimate upon first-hand inspection.

(3) In your home
Evaluations of property can also be made in your home. The fees for such visits are based on the scope and diversity of property, with travel expenses additional. These fees may be rebated if you consign your property for sale at Sotheby's. If there is considerable property in question, we can arrange for an informal "walkthrough."

Once your property has been evaluated, Sotheby's representatives can then help you determine how to proceed should you wish to continue with the auction process. They will provide information regarding sellers' commission rates and other charges, auction venue, shipping and any further services you may require.

SOTHEBY'S SERVICES

Sotheby's also offers a range of other services to our clients beyond buying and selling at auction. These services are summarized below. Further information on any of the services described below can be found at sothebys.com.

Valuations and Appraisals Sotheby's Valuations and Appraisals Services offers advice regarding personal property assets to trusts, estates, and private clients in order to help fiduciaries, executors, advisors, and collectors meet their goals. We provide efficient and confidential advice and assistance for all appraisal and auction services. Sotheby's can prepare appraisals to suit a variety of needs, including estate tax and planning, insurance, charitable contribution and collateral loan. Our appraisals are widely accepted by the Internal Revenue Service, tax and estate planning professionals, and insurance firms. In the event that a sale is considered, we are pleased to provide auction estimates, sales proposals and marketing plans. When sales are underway, the group works closely with the appropriate specialist departments to ensure that clients' needs are met promptly and efficiently.

Financial Services Sotheby's offers a wide range of financial services including advances on consignments, as well as loans secured by art collections not intended for sale.

Museum Services Tailored to meet the unique needs of museums and non-profits in the marketplace, Museum Services offers personal, professional assistance and advice in areas including appraisals, deaccessions, acquisitions and special events.

Corporate Art Services Devoted to servicing corporations, Sotheby's Corporate Art Services Department can prepare appraisal reports, advise on acquisitions and deaccessions, manage all aspects of consignment, assist in developing arts-management strategies and create events catering to a corporation's needs.

INFORMATION ON SALES AND USE TAX RELATED TO PURCHASES AT AUCTION

To better assist our clients, we have prepared the following information on Sales and Use Tax related to property purchased at auction.

Why Sotheby's Collects Sales Tax Virtually all State Sales Tax Laws require a corporation to register with the State's Tax Authorities and collect and remit sales tax if the corporation either establishes or maintains physical or economic presence within the state. In the states that impose sales tax, Tax Laws require an auction house, with such presence in the state, to register as a sales tax collector, and remit sales tax collected to the state. New York sales tax is charged on the hammer price, buyer's premium and any other applicable charges on any property picked up or delivered in New York, regardless of the state or country in which the purchaser resides or does business.

Where Sotheby's Collects Sales Tax Sotheby's is currently registered to collect sales tax in the following states: Alabama,Arizona, Arkansas, California, Colorado, Connecticut, District of Columbia, Florida, Georgia, Hawaii, Idaho, Illinois, Indiana, Iowa, Kansas, Kentucky, Maine, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Nebraska, Nevada, New Jersey, New Mexico, New York, North Carolina, Ohio, Oklahoma, Pennsylvania, Rhode Island, South Carolina, Tennessee, Texas, Utah, Vermont, Virginia, Washington, Wisconsin and Wyoming. For any property collected or received by the purchaser in New York City, such property is subject to sales tax at the existing New York State and City rate of 8.875%.

Sotheby's Arranged Shipping If the property is delivered into any state in which Sotheby's is registered, Sotheby's is required by law to collect and remit the appropriate sales tax in effect in the state where the property is delivered.

Client Arranged Shipping Property collected from Sotheby's New York premises by a common carrier hired by the purchaser for delivery at an address outside of New York is not subject to New York Sales Tax, but if the property is delivered into any state in which Sotheby's is registered, Sotheby's is required by law to collect and remit the appropriate sales tax in effect in the state where the property is delivered. New York State recognizes shippers such as the United States Postal Service, United Parcel Service, FedEx, or the like as "common carriers". If a purchaser hires a shipper other than a common carrier to pick up property, Sotheby's will collect New York sales tax at a rate of 8.875% regardless of the ultimate destination of the goods. If a purchaser utilizes a freight-forwarder who is registered with the Transportation Security Administration ("TSA") to deliver property outside of the United States, no sales tax would be due on this transaction.

Where Sotheby's is Not Required to Collect Sales Tax Sotheby's is not required to collect sales tax on property delivered to states other than those listed above. If the property is delivered to a state where Sotheby's is not required to collect sales tax, it is the responsibility of the purchaser to self-assess any sales or use tax and remit it to taxing authorities in that state.

Sotheby's is not required to collect sales tax for property delivered to the purchaser outside of the United States.

Restoration and Other Services Regardless of where the property is subsequently transported, if any framing or restoration services are performed on the property in New York, it is considered to be a delivery of the property to the purchaser in New York, and Sotheby's will be required to collect the 8.875% New York sales tax.

Certain Exemptions Most states that impose sales taxes allow for specified exemptions to the tax. For example, a registered re-seller such as a registered art dealer may purchase without incurring a tax liability, and Sotheby's is not required to collect sales tax from such re-seller. The art dealer, when re-selling the property, may be required to charge sales tax to its client, or the client may be required to self-assess sales or use tax upon acquiring the property.

Local Tax Advisors As sales tax laws vary from state to state, Sotheby's recommends that clients with questions regarding the application of sales or use taxes to property purchased at auction seek tax advice from their local tax advisors.

IMPORTANT NOTICES

Important Notice Regarding Packing As a courtesy to purchasers who come to Sotheby's to pick up property, Sotheby's will assist in packing framed paintings. Sotheby's is unable to remove canvases off stretchers or to roll works on paper. Purchasers are advised to contact an independent painting restorer to pack works in this manner.

Notice Regarding Endangered Species ◉ Property containing certain endangered species will require a CITES license upon export from the U.S. and may require an additional license upon import into another country. There is no guarantee that such licenses will be granted. In the case of denial of any license or of delay in obtaining such licenses, the purchaser remains responsible for making on-time payment for the total purchase price.

Important Notice to Prospective Carpet Purchasers Please note that a license is required to export textiles, rugs and carpets of Iranian origin from the United States. Clients should enquire with the U.S. Office of Foreign Assets Control (OFAC) regarding export requirements. As of August 6, 2018 there is a ban on the importation into the United States of Iranian-origin rugs. Please check with the Furniture Department if you are uncertain as to whether a lot is subject to these restrictions or if you need assistance. Catalogue descriptions of property in this sale indicate, whenever possible, major repairs and damages. This is done to aid prospective bidders, but clients are advised that all carpets should be carefully inspected personally, as what constitutes a major repair or damage may prove to be a matter of personal judgement. If one is unable to view the carpets personally, more detailed condition reports are available by calling the Furniture Department at +1 212 606 7213.

Important Notice for Furniture
As virtually all property in this sale has been subject to use over a considerable period of time, no mention of age cracks, scratches, chips or other minor damages, imperfections or restorations will be made in the individual catalogue entries. Anyone having specific inquiries concerning any particular lot in this sale, should call +1 212 606 7332.

Important Notice for Ceramics
The catalogue descriptions do not include a general indication of repair and damage, and this absence of any comment should not be interpreted as a guarantee of the condition of the lot. All lots are sold "AS IS" as set forth in paragraph 1 of the Conditions of Sale and prospective purchasers are advised that all lots should be viewed personally. Condition reports are available at sothebys.com. Any addditional enquiries may be directed to the Ceramics Department at +1 212 894 1442.

Important Notice Regarding Upholstery Sotheby's is not responsible for any tears, stains, marks, other damage or loss of any interior and/or exterior upholstery and upholstery materials, including, but not limited to, the exterior fabric and interior padding, webbing and springs.

GLOSSARY OF TERMS

The following are examples of the terminology used in this catalogue. Please note that all statements made in this catalogue are made subject to the provisions of the Conditions of Sale and Terms of Guarantee printed in this catalogue:

GLOSSARY FOR PAINTINGS

Giovanni Bellini
The work is, in our best judgement, by the named artist. When the artist's forename is not known, a series of asterisks followed by the surname of the artist, whether preceded by an initial or not, indicates that the work is, in our best judgement, by the named artist.

Attributed to Giovanni Bellini
In our opinion, probably a work by the artist but less certainty as to authorship is expressed than in the preceding category.

Studio of Giovanni Bellini
In our opinion, a work by an unknown hand in the studio of the artist which may or may not have been executed under the artist's direction.

Circle of Giovanni Bellini
In our opinion, a work by an as yet unidentified but distinct hand closely associated with the named artist but not necessarily his pupil.

Style of...Follower of Giovanni Bellini
In our opinion, a work by a painter working in the artist's style, contemporary or nearly contemporary, but not necessarily his pupil.

Manner of Giovanni Bellini
In our opinion, a work in the style of the artist and of a later date.

After Giovanni Bellini
In our opinion, a copy of a known work of the artist.

The term signed and/or dated and/or inscribed means that, in our opinion, a signature and/or date and/or inscription are from the hand of the artist.

The term bears a signature and/or a date and/or an inscription means that, in our opinion, a signature and/or date and/or inscription have been added by another hand.

Dimensions are given height before width. Pictures are framed unless otherwise stated.

GLOSSARY FOR SCULPTURE

Bronze Figure of a Woman, Maurice Giraud-Rivière, CIRCA 1925 This heading indicates that the casting was done by the artist or with his direct authorization or supervision.

Bronze Figure of a Woman, After Maurice Giraud-Rivière, CIRCA 1925 This heading indicates the casting was done by another, i.e., artisans at a foundry.

Maurice Giraud-Rivière, Bronze Figure of a Woman, CIRCA 1925 This heading indicates that the casting was done by the artist or with his direct authorization or supervision.

GLOSSARY FOR FURNITURE AND DECORATIONS

Louis XV Ormolu-Mounted Marquetry Commode, MID-18TH CENTURY This heading, with date included, means that the piece is, in our opinion, of the period indicated with no major alterations or restorations.

Louis XV Ormolu-Mounted Marquetry commode This heading, without inclusion of the date, indicates that, in our opinion, the piece, while basically of the period, has undergone significant restoration or alteration.

L ouis XV Style Ormolu-Mounted Marquetry Commode The inclusion of the word "style" in the heading indicates that, in our opinion, the piece was made as an intentional reproduction of an earlier style.

GLOSSARY FOR CERAMICS

Meissen Cup and Saucer, CIRCA 1735 This states that the cup and saucer were made at the Meissen factory around the year 1735.

Meissen Cup and a Saucer, CIRCA 1735 Again, this states that the cup and saucer were made at the Meissen factory around 1735, but it also indicates that the cup and saucer may not have been "born" together.

Meissen Cup and Saucer, 1730-50 This states that the cup and saucer were made at the Meissen factory some time between 1730 and 1750.

Meissen Cup and Saucer, DATED 1735 This states that the cup and saucer were made at the Meissen factory, and that the date 1735 appears within the decoration, although it may not be the actual year of manufacture. Only in the case of factories such as Sèvres, Frankenthal and Vienna, which incorporated date letters or numbers into their marks, does the term "Dated" mean the actual year of manufacture.

'Meissen' Cup and Saucer, 19TH CENTURY This states that the cup and saucer are of Meissen type, and although of the date specified, not necessarily made at the Meissen factory.

Meissen Cup and Saucer This title without a date simply states that the pieces were made at the Meissen factory, but does not specify when, implying that their age is questionable.

GLOSSARY FOR PHOTOGRAPHS

Name of Artist Subject to the Conditions of Sale and Terms of Guarantee, each lot is guaranteed to be the work of the photographer or author whose name appears in Bold Type Heading. This heading may precede a single lot or a series of lots by the same photographer or author. While every reasonable effort has been made to provide accurate descriptions or dates, the Terms of Guarantee do not extend to any descriptive information.

Titles Generally accepted titles for photographs have been put in quotation marks; in other cases, descriptive titles have been used.

Prints An early print is one made at roughly the same time as the negative by the photographer himself or by a person or procedure satisfactory to the photographer. Specific dates of positive prints are rarely known. The distinction between an early print and a print done considerably later would be expressed as follows, with the date referring to the production of the negative: 1901 (for an early print); 1901, printed later (for a later print)

The approximate date, year, or decade of a positive print is given when possible, based on Sotheby's knowledge of the history of the photograph, its provenance, and our visual assessment of the photograph's physical characteristics. However, in accordance with the Conditions of Sale, Sotheby's does not guarantee the printing date of a photograph. Sotheby's also does not undertake scientific testing in order to formulate our opinions on the dating of a positive print.

Measurements are given height preceding width rounded to the nearest eighth of an inch, and unless otherwise indicated, refer to the images only.

Framing Photographs described as framed are sold in the frames in which they have been offered. Sotheby's does not take responsibility for the appearance of the frames or for their conformity to proper standards of conservation.

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Peter Kutscher
Ber Murphy

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Collectors gather here.