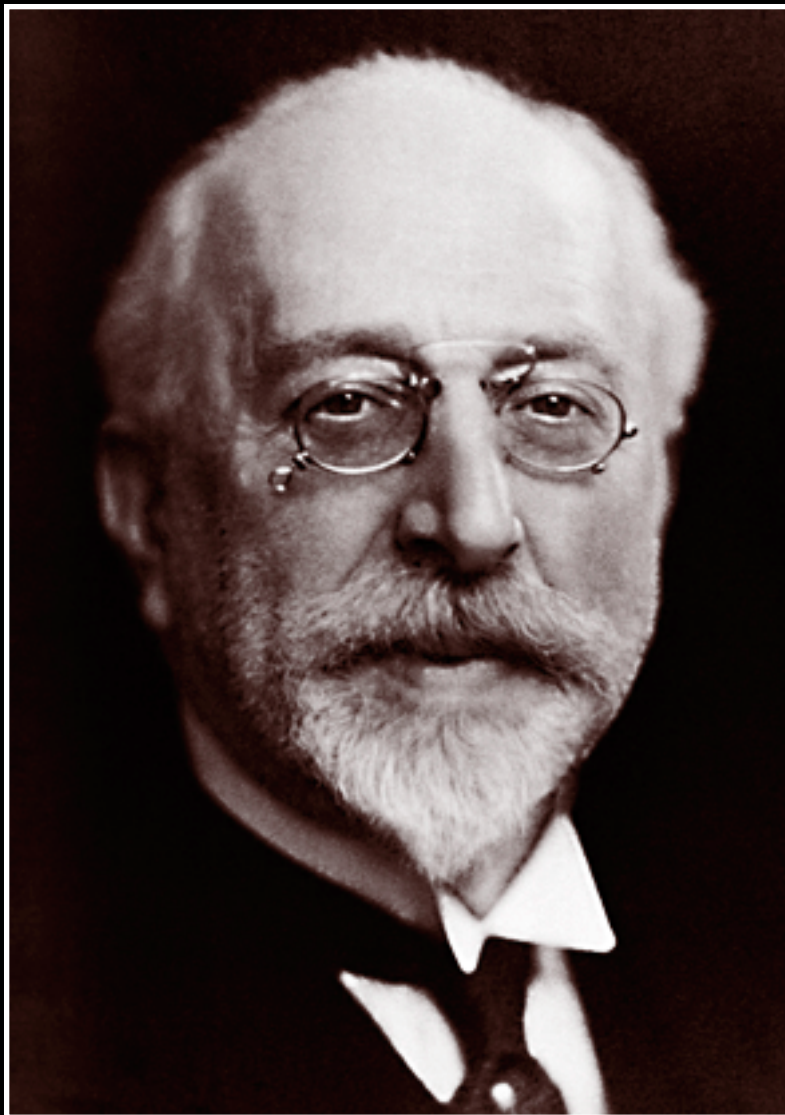


EXCEPTIONAL PRINTED BOOKS,
SIXTY-FIVE HEBREW INCUNABULA:
THE ELKAN NATHAN ADLER,
WINEMAN FAMILY COLLECTION



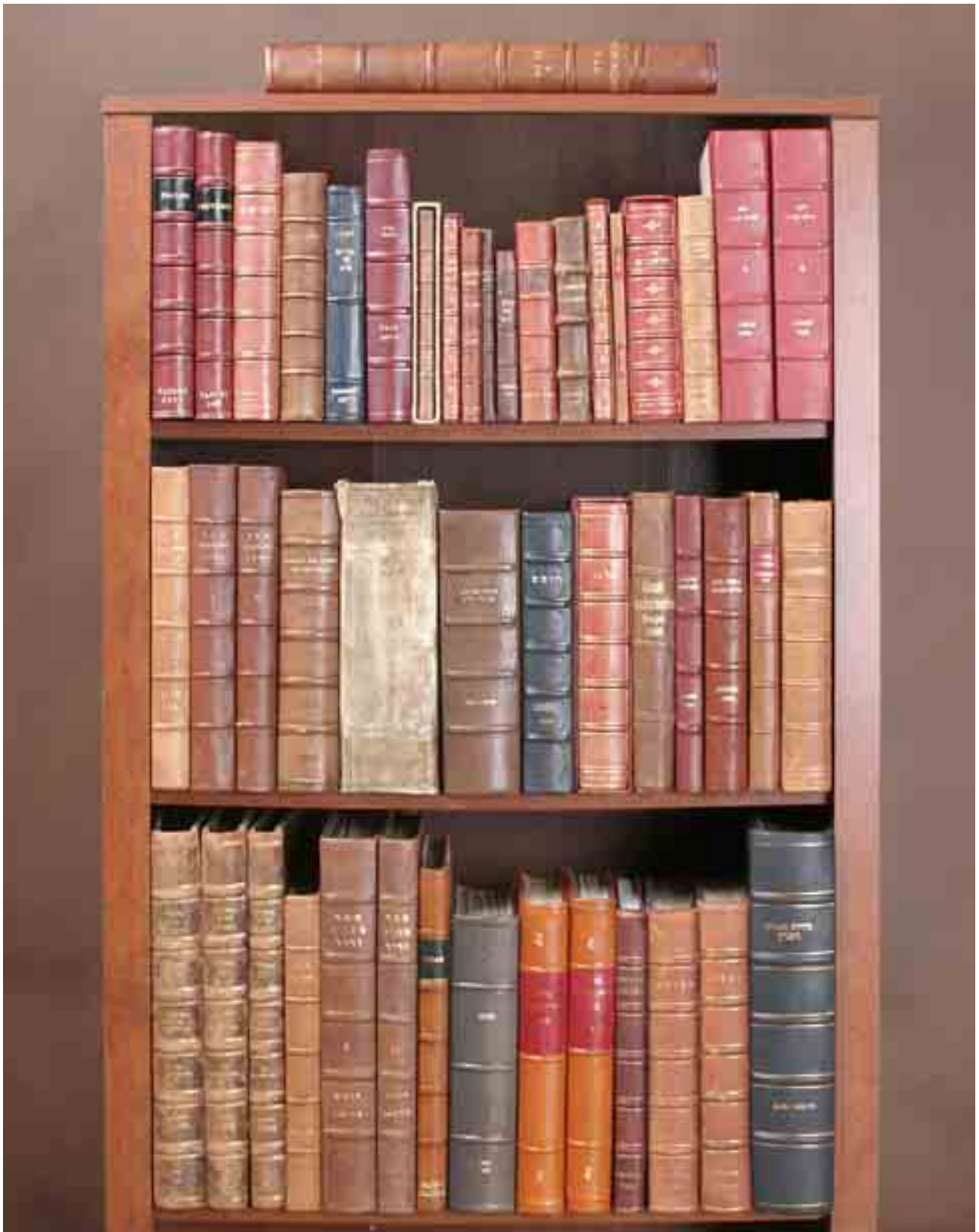
KESTENBAUM & COMPANY
MONDAY, 22ND NOVEMBER, 2004



KESTENBAUM & COMPANY

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Auctioneers of Rare Books, Manuscripts and Fine Art



The Collection (a selection).

Catalogue of

EXCEPTIONAL PRINTED BOOKS,
SIXTY-FIVE HEBREW INCUNABULA:
THE ELKAN NATHAN ADLER,
WINEMAN FAMILY COLLECTION

To be Offered for Sale by Auction on
Monday, 22nd November, 2004
at 3:00 pm precisely

Viewing Beforehand on

Friday, 19th November: 10:00 am–1:00 pm
Sunday, 21st November: 10:00 am–6:00 pm
Monday, 22nd November: 10:00 am–2:30 pm

Additional Viewing Hours and Locations May be Made
at the Company's Sole Discretion - by Appointment Only.
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*This Sale may be referred to as
"Brunoy" Sale Number Twenty-Six.*

Illustrated Catalogues: \$35 (US) • \$42 (Overseas)

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ORDER OF SALE

Italy: Lots 1-49

Spain: Lots 50-54

Portugal: Lots 55-64

Ottoman Empire: Lot 65

Front Cover Illustration:
Elkan Nathan Adler, Esq.
(1861-1946)

List of prices realized will be posted on our Web site,
www.kestenbaum.net, following the sale.

— PREFACE —

Incunabula are those celebrated printed books that for centuries have been coveted by the most discerning of book-collectors. Of these first books, produced from the dawn of the invention of the printing press until the year 1500, those printed in Hebrew are the rarest and the most desirable of all.

Of all the great historic sales, The Adler-Wineman Collection of Hebrew Incunabula, is unprecedented in the annals of recorded auctions, wherein so many of these extraordinarily rare treasures are here available at one time. From Moritz Steinschneider and Alexander Marx, from Ephraim Deinard and A.S.W. Rosenbach, to David Solomon Sassoon and Salman Schocken, this is an auction opportunity that a century of book-people and more would be electrified by.

The extraordinary wealth of the Wineman Collection is such that of the twenty-six illustrious libraries with the largest number of incunabula world-wide, as listed by A.K. Offenberg in his authoritative Census, the Wineman Collection contains more incunabula than twenty of these libraries:- This includes institutions of such stature as the National Libraries of Paris, Washington, Moscow (Russian State Library), Copenhagen, The Vatican, as well as Cambridge, Columbia and Harvard Universities.

The Collection was originally formed by the bibliophile par excellence, Elkan Nathan Adler (1861-1946), who "had unusual opportunities to travel under favorable conditions and to build a remarkable library" (EJ, Vol. II cols. 275-76). Adler sold portions of his magnificent library to The Jewish Theological Seminary in 1923. For Alexander Marx's breathless account of this acquisition, see his Bibliographical Studies and Notes (pp. 328-33 and 44-50), wherein Marx writes: "There is no doubt that with this acquisition, the Seminary is now in the possession of the greatest Hebrew Collection..." Following Adler's death, the late Joseph Waimann (Wineman) acquired Adler's Incunabula to be added to the Wineman family's existing scholarly library.

The Adler-Wineman Collection has been arranged in this auction-catalogue according to the printer of each book (the H. Meyer method) - with certain reforms, thus reflecting the output of each printer, chronologically. For convenience, the rear of the present catalogue provides a Hebrew index according to the title of each book, a Geographic index, Author index and index of books according to Goff and Offenberg number.

Cataloguing incunabula can be complex and often bibliographers and scholars disagree as to the precise collation of a particular book. Detailed collation of each lot is provided in this catalogue, nevertheless, if so desired, further clarification may be obtained upon inquiry. Notwithstanding, potential purchasers should draw their attention to clauses one and two of the Conditions of Sale as printed in the rear of this catalogue.

In preparing the catalogue of this singular Collection, Kestenbaum & Company is particularly grateful for the exceptional scholarship of both Rabbi Eliezer Katzman and Rabbi Bezael Naor. Thanks are also extended to the master of Hebrew bibliography, Dr. Brad Sabin Hill, for providing a most illuminating overview of the Wineman Collection.

Lastly, due acknowledgment must be placed with the Wineman Family themselves, who, over many years, have supplied enormous resources, time and effort in preserving the Collection; carefully undertaking restoration work and acquiring additional incunabula to Adler's original collection, as well as supplying needed leaves to existing volumes where necessary. A number of years ago Mr. David Wineman privately published an invaluable catalogue of the Collection which we have found exceptionally useful to draw upon. His expertise is certainly to be admired.

Daniel E. Kestenbaum

HEBREW INCUNABULA AND THE WINEMAN COLLECTION

IN THE MIDDLE OF THE FIFTEENTH CENTURY, a new craft appeared in Europe, one which revolutionized the making of books, and changed the course of human life: the art of printing. The annals of early Hebrew typography comprise a significant if little-known chapter in the broader history of European printing during the Renaissance. There is archival evidence that as early as 1444 a Jew in Avignon collaborated with a certain Waldfogel of Prague in a "method of writing artificially" (*ars scribendi artificialiter*), which is assumed to mean printing, but nothing remains of this proto-typographic effort. Although Gutenberg's invention of movable type was launched in Mainz, Jews did not print in the German lands during the fifteenth century, probably due to the restrictions of the Christian guilds. It was, rather, in Italy that the first Hebrew printing presses came into existence. These were founded by Jews who either were apprenticed with émigré German craftsmen, or learned of the new invention in Germany and then moved south to practice.

The earliest dated Hebrew books were printed in Reggio in Calabria, in Southern Italy, and in Piove di Sacco, near Padua in the North, in 1475. However, a number of Hebrew books without dates were apparently issued earlier in other towns. Contrary to some suggestions that Hebrew printing was first launched in Ferrara, Naples or Mantua, the most recent research on the important collection of early Hebrew books in the British Library seems to confirm the priority of Rome. It is now believed that the first Hebrew book to issue from a printing press, ca. 1469, was not Nahmanides' commentary on the Pentateuch, as was long believed, but rather Kimhi's *Sefer ha-shorashim*, a lexicographical work. Historians of Jewish culture and students of intellectual history have yet to interpret the significance of a "dictionary" as the first Hebrew printed book, but surely it says something about the Jewish engagement - if not obsession - with language, and the profound Jewish attachment to the Holy Tongue in particular.

Hebrew typography spread from Italy to Spain, then to Portugal, and eventually to Ottoman Turkey before the end of the fifteenth century. The links between the twenty-odd early Hebrew presses, or printing towns, is not always evident, but in many cases can be ascertained through bibliographic and historical research. It is clear that the Hebrew printers in various Italian towns were not working altogether independently of each other. For example, Abraham of Pesaro, a pioneer Hebrew typesetter at Ferrara and Bologna, also had some connection or involvement with the Hebrew presses at Mantua and Soncino. A relation between the early Hebrew printers in Italy and Spain is seen in the single extant book printed at Reggio di Calabria in 1475, in Spanish Italy. Its type resembles later Spanish fonts, and its printer may have come from Spain. The interconnections of the Iberian presses are yet to be fully charted, but the link between Hijaar in Aragon and Lisbon in Portugal is certain. Finally, Iberian and Italian craftsmanship come together in the single Hebrew book printed in 1493 by Jewish refugees at Constantinople, the easternmost place of typography in the fifteenth century.

Altogether about 140, perhaps 150, books in Hebrew letters are now believed to have been printed before the year 1500. These are far fewer than the forty or fifty thousand non-Hebrew incunables, the so-called "cradle-books", printed by Christians throughout Europe in these same years. Of the extant Hebrew incunables, many have survived only in incomplete or fragmentary form, and of some only one or two leaves remain, a result of the book-burnings, expulsions and persecutions of the Jews over the centuries since the Gutenberg revolution. The history of expulsions, inquisitions, papal decrees and royal edicts, autos-da-fé of books as well as of authors and readers, from the Spanish inquisition to the Nazi period, renders the physical history of early Hebrew books altogether dissimilar to that of the Christian books of the western world. These circumstances account not only for the extraordinary rarity of so many of the Iberian Hebrew incunables but also for the striking difference in the condition of the surviving Hebrew books, the state of their bindings, the incompleteness of their composition, their wear and tear, their water-stained or charred leaves, even the width of their remaining margins. A fine copy of a Hebrew incunable is a rare treasure, and sometimes even a small fragment of a Hebrew incunable is a precious gem.

IT IS NOT SOLELY ON ACCOUNT OF THE MAGNIFICENT HEBREW COLLECTIONS of the British Museum (now British Library) in London and of the Bodleian Library at Oxford, collections which were assembled by the greatest continental bibliophiles of the nineteenth century and described by the most learned bibliographers, that the British Isles figure so prominently in the world of Hebrew booklore. England has also been home to the world's greatest private collections of early and rare Hebrew books, built by distinguished Anglo-Jewish bibliophiles over the course of the late nineteenth and twentieth centuries. Long the centre of the Hebrew antiquarian book trade, London has housed the famous libraries of Elkan Nathan Adler (1861-1946), Moses Gaster (1856-1939), David Solomon Sassoon (1880-1942), and the Valmadonna Trust, all of which have rivaled the holdings of the British Museum and the Bodleian either in quality or quantity. The Hebrew incunables in these private collections equaled or surpassed in number those of most great national and university libraries.

Of the incunables in the Adler, Gaster and Sassoon collections, only those in the Adler collection remained largely intact. (Gaster's printed books were dispersed around the world, and the Sassoon collection was broken up in a series of celebrated auctions.) The purchase of Adler's famous manuscript collection, together with a portion of his Hebrew incunables, in one stroke in 1923 elevated the library of the Jewish Theological Seminary in New York to one of the greatest repositories of medieval and post-medieval Hebrew books in the world. Some of Adler's Hebrew incunables passed to the Hebrew Union College in Cincinnati, and in the late 1940s a final portion of his incunables was purchased en bloc by another London bibliophile, the Swiss-born Joseph Waimann (later Wineman),* who was interested almost exclusively in these earliest Hebrew books. Over the next fifty years, Wineman and then his heirs supplemented the Adler collection with judicious acquisitions of books and the choicest of fragments.

The Wineman family collection now comprises the largest private collection of Hebrew incunables in the British Isles, in fact one of the largest collections in public or private hands anywhere in the world. In the collection are 65 exempla from every country where Hebrew books were printed before 1500, nearly 50 from Italy, 10 from Portugal, 5 from Spain, and the one incunable from the Ottoman lands.

Among these are some of the earliest and rarest Hebrew printed books, including books which are known, or supposed, to be the very first instances of Hebrew printing in all of these countries. Many of these volumes are complete, and others consist of very significant fragments. Of the nine Hebrew books known to be printed before 1475, the Wineman collection holds seven (Lots 1-6 and 11). Both of the two books which have generally been considered, at different times and by different scholars, to be the very first Hebrew printed book - from Rome, ca. 1469 - are held in the collection (Lots 1 and 4). Also held, remarkably, are fragments of the first two dated books, from 1475 (Lots 8 and 9), of which one is so rare that only one nearly-complete copy exists, in the famous Biblioteca Palatina at Parma. Most of the books in the Wineman collection are first editions, especially valuable for the study of ancient and medieval texts.

Practically the entire geography of Hebrew incunable printing is represented in the Wineman collection, with titles from all but two of the 18 known places where Hebrew typography was undertaken in the fifteenth century,

* A descendant of the renowned Talmudic scholar Ezekiel Landau of Prague, author of the responsa *Noda Bihudah*, Joseph Waimann was born in Luzern in 1906 to a family of Aleksandrow Hasidim from Szydlowiec in Poland; he was also related to the Poznanski family of magnates and scholars in Lodz and Warsaw. He died in Zurich in 1974.

to wit: Rome, Reggio di Calabria, Pieve di Sacco, Mantua, Ferrara, Bologna (?), Soncino, Casalmaggiore, Naples, Brescia, Guadalajara, Híjar, Faro (?), Lisbon, Leiria, and Constantinople (see Geographic Index at rear of Catalogue). In the cases of Reggio and Casalmaggiore but a single Hebrew book was issued in these towns, the first instances of this curious phenomenon of Hebrew booklore. The single Hebrew incunable printed at Constantinople - later a major centre of Hebrew printing - is the only incunable in any language from this city. In fact, it is the first book printed by movable type outside of Europe, and the first in the entire Islamic world. Aside from books indicating their place of imprint, the collection also contains a number of books of uncertain localization, including two of the most bibliographically enigmatic incunables from Italy (Lots 7 and 45), and fragments of two of the most fascinating ignota from Portugal (Lots 55 and 58), one of which has been tentatively assigned to Lisbon. It should be said that the Wineman collection of incunables from Lisbon is one of the largest in the world, after the library of King Manuel II of Portugal, now at Coimbra.

Most, if not all, of the named printers of the first Hebrew books are likewise represented in the collection: Obadiah, Abraham ben Garton, Quzi, Abraham of Pesaro, Conat, and the Gunzenhausers in Italy; Alkabets, Alantansi and just possibly de Lucena (see below) in Spain; Toledano, d'Ortas and perhaps Samuel Gacon in Portugal; and the Ibn Nahmias brothers in Istanbul. Rich in Toledano's imprints from Lisbon, the collection also holds twelve of the thirteen incunables issued by the Gunzenhausers (Lots 31-42), which include both the first and the last Hebrew book printed in Naples. The most famous name in the history of Hebrew printing, the family Soncino, is represented in the Wineman collection in no less than 21 incunables from four towns (Lots 15-30 and 43-48), including an unimaginable 16 titles from the village of Soncino itself. Among the latter are five first editions of tractates of the Babylonian Talmud, three of them of utmost rarity; all are from the library of E.N. Adler, who first charted the history of "Talmud printing before Bomberg." No similar group of pre-1500 Soncino books have ever been featured together in a sale before.

Products of the first Hebrew presses in Rome, Soncino, Casalmaggiore, Naples and Lisbon are represented here in complete or even pristine copies. These include an astonishing number of works from the presses of Israel Nathan Soncino (?) and his sons, among them Joshua Solomon Soncino; Joshua's famous nephew Gershom Soncino (including the first book bearing his name); Joseph and Azriel Gunzenhauser, père et fils; and Eliezer Toledano; as well as the anonymous printers of *Sefer Mitsvot Gadol* in Rome and of the unlocalised Italian *Kol Bo*. It will be noted that among these perfect copies include first editions of Moses of Coucy, Ibn Gabirol, Albo, Jacob Landau, Abudraham, Kimhi on the Latter Prophets, Immanuel of Rome on Proverbs, Avot and Maimonides' commentary on it, the whole of the Mishnah and Maimonides' commentary, the anonymous *Kol Bo* and the Roman Liturgy.

The rarity of books in the Adler-Wineman collection cannot be exaggerated. Seven of the Wineman incunables (Lots 23-26, 50, 61 and 64) are held in neither of the formidable collections of the British Library or the Bodleian (in which category are four of the collection's five tractates of the Talmud, printed in the village of Soncino). At least seven of the Wineman incunables are held in only one or two libraries in the world (Lots 8-9, 12, 22, 25, 50 and 51), and two are held in no public collection anywhere in the world (Lots 55 and 58). In the collection are fragments of several books of which only a single complete copy is known to survive, in the Biblioteca Ambrosiana in Milan (Lot 47) or the Bodleian at Oxford (Lot 52). Most extraordinary are the fragments from five books of which no complete copy is known to exist, and of which hardly more than a few fragments have survived at all. Two of these are from the rarest of the Soncino tractates (Lots 24-25), and the other three from Iberian incunables which are unrecorded or practically unknown: the *Targum Onkelos* printed in Faro ca. 1487 (Lot 55), the *Seder Tefilot* printed in Lisbon by Toledano ca. 1490-92 (Lot 58), and the unlocalised *Mishneh Torah* of Maimonides (Lot 64). Of these Iberian incunables, the Wineman collection contains leaves which are absolutely unique.

Such unica and rarissima, which until now have never been described in a published catalogue, merit special attention. The Faro Targum is one of only two incunables printed entirely in Aramaic. On typographic evidence this Targum may in fact be older than the Faro Pentateuch, of which the sole surviving copy preserved in the British Library has long been considered the first book printed in Portugal. Thus, the Wineman fragment of two unique leaves from this book might be not only one of the rarest jewels of early Bible editions, but also an historic monument of European, Iberian and Portuguese printing! Another of the greatest known treasures of Hebrew incunable printing, and perhaps the rarest book in the Wineman collection, is the Lisbon Seder Tefilot [liturgy of the Spanish rite]. It is one of the smallest of Hebrew incunables, but the incomplete Wineman copy is the largest known fragment of this book in the world, and most of its leaves are found nowhere else: it may properly be considered an unicum. Together with the Italian incunable Birkat ha-mazon [grace after meals], preserved in a sole copy at Parma, the Lisbon Tefilot is one of the outstanding rarities in the history of Hebrew liturgical printing.

Lastly, the single most intriguing book in the collection is the unlocalised Iberian edition of Maimonides' Mishneh Torah. Only 23 leaves of this book are known to exist, of which 10 - the largest known fragment - are held by the Wineman family. It has been suggested that this book was one of those printed ca. 1474-79 by the persecuted Marrano Juan de Lucena and his daughters, whose work is known only from inquisitorial records; no book of theirs has survived. As such this edition of Maimonides may be older than the so-called editio princeps of Rome, and it is even possible that this is the very first Hebrew book printed in Spain or anywhere on the peninsula.

THE SALE OF THE ADLER-WINEMAN HEBREW INCUNABLES will no doubt be reckoned as a rare opportunity in the antiquarian book trade. This is certainly the largest collection of Hebrew incunables ever to be offered at auction, with a broader range of lots than those which figured in the famous Zagayski, Sassoon and Schocken sales of the last thirty-five years. Nothing comparable has been put on the market since the celebrated sale, by Ludwig Rosenthal in Munich in 1913, of the collection belonging to Lazarus Goldschmidt. (The lavish catalogue by Maurice Ettinghausen is still studied by printing historians and bibliographers, although it lists only 47 incunables.) Thus the Adler-Wineman sale is a singular moment in the history of Hebrew booklore and bibliophilie. By any measure, this is an extraordinary group of antique Hebrew books, and it is unlikely that any such collection will ever be offered for sale again.

Brad Sabin Hill
Dean of the Library, YIVO Institute for Jewish Research;
Senior Associate, Oxford Centre for Hebrew and Jewish Studies.
London / New York
October 2004



Joseph Wineman
(1906-1974)

—— FOREWORD ——

The Wineman Family Collection has been within the possession of my family for more than fifty years. The collection was started by my father, Joseph Wineman, and the incunabula took pride of place in a large scholastic library that was an integral part of the family residence. When I first started researching the books I was not aware that this was the largest collection of Hebrew incunabula in private hands and as my research progressed it was thrilling to reveal a long list of first editions and rarities, some of which were difficult to identify. Cataloguing incunabula can be fascinating. Each edition has its own story and in many cases scholars have invested much time identifying or estimating the printer, place and date of a book. My own research owes much to these book detectives (more recently: Professor Offenberger, Avram Rosenthal, Tishby, Piatelli, Yudlov and Vinograd).

I would like to thank the craftsman who have worked extensively on the library: Jurek Stankiewicz of the JNUL, Angela Moor of the British Library, Gino Trionfo and Valentin Gishplink of Jerusalem and Collis, Bird and Withey of London. Over the past years most of our efforts have been invested in arranging for the restoration and binding of the books.

I now have the pleasure of passing the task of preparing the auction and accompanying sales catalogue of our collection to the very capable Mr. Daniel Kestenbaum.

I hand over these gems to new guardians with a mixture of pride and regret.

David Wineman.
Autumn, 2004

KIMCHI, DAVID BEN JOSEPH. (Rada"k). Sepher ha-Shorashim ["Book of Roots": Biblical Lexicon].

FIRST EDITION. On the front blank there is a manuscript of what appears to be an alchemical formula complete with circular diagram. Besides the tell-tale mention of "zahav" (gold), the text at bottom contains the verse "Ha-tzur tamim pa'olo ki chol derachav mishpat (Deuteronomy 32:4). According to Raphael Patai, one finds in a typical Hebrew alchemical manuscript a procedure aimed at the transmutation of substances, lumped together with "charms, magic, incantations, conjurations, and divinations." See R. Patai, *The Jewish Alchemists* (Princeton, 1994), p. 521.

ff. (30 of 188). First and final leaves provided in facsimile. Incomplete leaves laid to size and extensively repaired. Modern calf-backed marbled boards. Folio.

[Vinograd, Rome 9; Goff 38; Goldstein 5; Offenberger 104; Steinschneider, p. 863, no. 4821; Thesaurus A24; Wineman Cat. 1].

(Rome, Obadiah, Menasseh and Benjamin of Rome: 1469-72).

\$10,000-15,000

🔍 **IT IS THE OPINION OF A.K. OFFENBERG THAT THIS SEPHER HA-SHORASHIM WAS THE VERY FIRST HEBREW BOOK PRINTED.**

By comparison to this Wineman copy, the copy of Sepher ha-Shorashim in JNUL has only 34 leaves; the JTSA copy has a fragment of just 2 leaves; and no part of it is in the possession of HUC. See Peretz Tishby, *The Hebrew Incunabula in Israel in: Kiryath Sepher* 59:4 (1984), p. 948, no. 8.

This funademental lexicographical work was an essential part of any scholar's library in the 15th-16th centuries. It was printed three times before 1550, all three editions are contained here in the Wineman Collection (see also Lots 39 and 43).

ADRET, SOLOMON BEN ABRAHAM. (Rashb" a). Teshuvot She'elot [responsa].

FIRST EDITION. Replete with learned marginalia (cropped) in a Sephardi hand containing references to R. Joseph Karo's Beth Joseph. The word "meshumad" (apostate) was struck by the censor (ff. 6r., 9r., 21r., 91r., 156v.), as well as other words objectionable to the Church, such as "goy" and "nochri," (Gentile). ff. 150 (of 160). ff. 19, 62, 67, 68, 103, 104, 138, 139, 150, 160 supplied in facsimile (on older paper).

ff. 1-2 lightly worn and repaired with no loss of text. Few light stains, otherwise an attractive copy Modern calf, a.e.g. Slipcase. 4to.

[Vinograd, Rome 8; Goff 45; Goldstein 6; Offenberger 55; Steinschneider, p. 2272, no. 6891-24; Thesaurus A25; Wineman Cat. 2. No copy in Cambridge University].

(Rome, Obadiah, Menasseh and Benjamin of Rome: 1469-73).

\$50,000-60,000

THE SECOND HEBREW INCUNABLE PRINTED. DESPITE LOSSES, AN EXCEPTIONALLY HANDSOME COPY OF THE ONLY BOOK OF RESPONSA PRINTED IN THE 15TH CENTURY.

Moses Marx notes that the font in the Responsa of the Rashb" a is somewhat larger than that used in Nachmanides' Commentary (see Lot 4), by the same Roman printers, Obadiah, Menasseh, and Benjamin - however the capital letters and the method of printing are identical. The unusual form of the letter "teth" does not occur. See M. Marx, "On the Date and Appearance of First Hebrew Printed Books" in: Alexander Marx Jubilee Volume (1950) p. 493.

Solomon ben Abraham Adret of Barcelona, or Rashb" a (c.1235-c.1310), was the preeminent Spanish halachic authority of his day. His teachers were the cousins R. Jonah and R. Moses ben Nachman (Ramba" n), both of Gerona. In his capacity as supreme halachic authority, Adret felt it his solemn responsibility to safeguard Judaism from alien influences, whether it be Maimonides' Aristotelian philosophy or the "prophetic Kabbalah" of Abraham Abulafia.

Adret wrote a total of some 1,000 responsa. These contain clear replies to questions of Jewish law and belief from all parts of the globe including Portugal, Morocco, Algiers, as well as France, Germany, Bohemia, Sicily, Crete and Eretz Israel.



Lot 2

NATHAN BEN YECHIEL OF ROME. Sepher Ha'Aruch [Talmudic Lexicon].

FIRST EDITION. Distinctive letter "teth" with curclique in center, unique to the Roman Hebrew incunabula. (See Moses Marx in: Alexander Marx Jubilee Volume, p. 493). Censorship on f. 74v.

ff. 96 (of 309) comprising the middle section, letters mem-kuph. Opening and closing leaves supplied in facsimile. Incidental worming, repaired. Modern diced calf. Folio.

[Vinograd, Rome 4; Goff 90; Goldstein 2; Offenberger 100; Steinschneider, p. 2040, no. 6632; Thesaurus A23; Wineman Cat. 3. No copy in Cambridge University].

(Rome, Obadiah, Menasseh and Benjamin of Rome: 1469-73).

\$25,000-30,000

• Among bibliographers, Moses Marx states this is the second, Tishbi the fourth and Offenberger the fifth, Hebrew book printed.

Nathan ben Yechiel (1035-c.1110) served, together with his brothers Daniel and Abraham, as head of the Rome Yeshivah. See for example Aruch, s.v. matok, where Nathan cites an interpretation of his brother Daniel. In that same entry, Nathan cites a comment of "Mazliach." Mazliach ben Elijah ibn al-Bazak, a disciple of Hai Gaon, taught Nathan in his youth in Sicily.

Nathan's work Aruch is of inestimable value, not only as a lexicographic work but as a halachic authority. (See Aruch cited in Tosaphoth, Kethuboth 6a regarding Sabbath laws). Nathan drew on earlier Gaonic traditions, especially the commentaries of Hai Gaon to the Order of Purities.

From a scholarly point of view, this editio princeps of the Aruch is superior to the later editions that were printed from a different manuscript. Between the years 1878-1892, Alexander Kohut published a scholarly edition based on seven manuscripts which he entitled Aruch Completum.

כל התקינו כיהא אדם שואל לחבירו בשם כמו שאם ח' עמכם ח' עמך וזה התקין הוא
שלום עליכם ושלום משמותיו וזה חכמה של יצר סמוך תעור שלום ושלום ואם אל תבז כר
וקנט אמר אמרו למעלה שהתקין שיהא אדם שואל שלום חברו בשם אמרו בכאן אם אתה
רואה שארץ חומן וגמטך תגלות אל תאמר שזו תתקנת היתה בימות הראשונים ובעת
בלימותם עבשו אנחנו גבוים ובשחוקין חרבר אין אנו דייכין בתקנת זו היו הבחנים בתחלה
עניים אחר כל ברכה וברכה ברוך ח' אלהי ישראל מן העולם ובשמינו חמינים אמרו אין
עולם לא אחר ובשרא חכמים שבשגיל בנחמטפת האמונה שלעולם חכא התקין שיהו
אמר מן העולם ועד העולם כל מן העולם הוא ועד העולם חבא ובשגיל כבוד המקום
חסרו התקין שהיה והיסיפו ועד העולם ברא גם רם בא לו כהן גדול איבע תים עת לעשות
לה חסרו תורתך כל עת סכנת היתה ואין למירין חמינה בתמורה כסד יש בקרבנות
חיחיר מעינין בספר אגדתא בשכתא אמרו עת לעשות לה חסרו תורתך כסד גמל רמק
יזא רומן טנת האמורה בקרושין והאמורה בבתי ערי חומה ושת' שנים שבשרת אחוזה
שש בעבר עברי סבבן ושכבת מלך מעת לשת ושים מסודשים כולם

עתי לא יאנה לצדיק כל אין תרג לא מסור לצדיקא כל מידעם דעתא ולך לא שמע
גשרה וברא מסיקנא לא מקביל עתא וכן תרג ורש לא שמע גשרה ומהומה בו ועתא
בית וכן תרג איך וחות מקטיב על שפת איון סקר מוין על לשון הוות **עדי** אנכי
עמר כן ה תרג ירושלמי אנה חונא מעור **עתיאל** בפל יש בקרבנות
תנא הוא עתיאל הוא יענן ומה שמו יחודת איזי שמשן שמו עתיאל שערור
א יענן שערור ודיכך תורה בישראל **עתידי** בפרק מי שמת בגמ' חשוכות עתיד
ניבטין עתיד פומי מ' עשיר בסחורות שיש בהן נפח בטון צמר גפן וכיוצא בו

עתי בפרק א באוכה כגמ' חכילי קט הוהל וראיות לחשבן בעתה וכולי כפראש רבא
פרש כל ויעתר יצחק ריש לקיש אמר שחפך הגורדה ולמים כן קדיין ליה עתא
דחפך אירא ובסל גם רם חבא על יבמות מפני מה נמשלה תפלתן של צדיקי בעתה לומר
לך מה עתה מחפך וכו' **עתי** כפראש רב פרישת מל מפני שרי גמרתי מתלא אמר אין
אם לך יתר ארנדת החסר לא תחיש תרין עתה לך פריש וכולי

נשלם ערך עין אהל ערך פא

פאה בפרק כמה אשה נכבול וכפאה נכרית לחצר כסוף גם דפר מי שאם הדיני נזיר
ושמע תנא קמ' סנר איפשו הפאה נכרית ול סנר פאה נכרית ארי רוחמא ליה
בסל גמל דמל א בערבין אם רבא בפאה נכרית טעם ראב תנא הא לא אמ תנא גוסא הוא
ומחסר וזא מיכעא בער לה ר' יוסי מ' הניגה בסל חלק בגמל חכא שיער נשים צרקניות
סחו וכו' עד לא זריבא רתלו נסיבונא מ' אשה שאין לה רוב שיער לוקחת שיער מנשים
אחרות ומשים על ראשה שנראה כמז שחוא שפחה **פאה** ברא עירובין כל ואם יש לו
מעשה בארם שנעז ר' קנרסין כל מאת השדה ומתה ומורה על גמיתן וחתינו לו לענין
כלאים אבל לא לשבת בתוסם כלאים בפל רבן גמליא ובסל חסד כגון שיודה חיו שם
קנים המדוקדקין ועשה להן פאה מלמעלה אפי' כיוחר מעשר מותר מ' כל מירי רמקין
ולא מגין ומכסה כולה קרו לה פאה דרמא לפאה שחשדה כולה קרחת ומגלה לא
נשתייר כח כמעט והיא נקדית פאה וכן פאה נכרית רמקפת הראש ולא מכסא

פאה בסוף גמל דפר כמה אשה חבנים יוצאין כקטרים באר קטרים אמ' רב יהודה
קטרי פאה מ' לא טל פאה נכרית אלא פאה זו דרשנן כראמל בספר אס' שם
וקוצה וזרע שלו צובעין בו אדום ושם בלש ארם פותא וכלש שיל פוחח וחכי קאמא ג' קשור
מן הקש שלו מוקמי טלא ועלה חולל מ' אסילו לכשפים מעלו מ' גמל פאה בכדיא מ'
יפ'אנה כענין חוח ולא ראה כל אלו הרגרים ועד מא אריא בנים בפרק אמר ר' עקיבא

MOSES BEN NACHMAN (NACHMANIDES. RaMBa"n). Perush HaTorah [Commentary to the Pentateuch].

FIRST EDITION. The distinctive letter "teth" with a curlicue in its center, unique to this edition, was commented upon by M. Marx in: Alexander Marx Jubilee Volume, p. 493. Splendid wide margins. Replete with learned marginalia in three different hands:

- 1) an Italian hand that addresses issues of missing text (e.g. ff. 206r., 207r., 209v., 211r., 221v.);
- 2) a Maaravic mashait script that elucidates Nachmanides' meaning (f.150r.);
- 3) Rashi script on f.27r. citing R. Elijah Mizrahi's supercommentary to Rashi (editio princeps Venice, 1527).

Censorship on f.60r. (anti-Roman reference); f.77v. (passage discusses prohibition of "meshumad" or apostate Jew partaking of Paschal lamb); f.94r. (concerning the prohibition of bringing a case before a non-Jewish court); f.189 concerning the prophesied destruction of Rome (likewise censored from the "Mikra'oth Gedoloth" edition in standard use, see Numbers 24:24); f.226r. concerning a contemporary idolatrous practice (see Deuteronomy 23:19), and f.232r. (regarding the "minim," or Christians).

Bound in at end of the volume: two leaves of fragmentary manuscripts: A personal letter; a page of index to Maimonides' Mishneh Torah and a page from a kabbalistic treatise on the mystery of sounding the shofar.

ff. 239 (of 241), lacking ff.1 and 169. Final section "VeZoth HaBeracha" bound out of sequence. After f.231v. ("kemo nopheleth") should follow f.236r. ("ve-yikre'u ha-meithah"); after f.232v. ("ve-or panav ki ratzam") should follow f.237r. ("ve-hofi'a ve-her'ah"). Likewise, after f.234v. ("di-kethiv u-ba'asher") should follow f.238r. ("yifge'u mi-tzaphon"), and after f.235v. ("u-temimim asher") should follow f.239r. ("le-shimcha"). Several leaves remargined. Small wormhole on top margins of ff.220-238 resulting in minimal loss of few letters. Early repair to stain on f.186. Staining on ff.214-218. Final leaf laid to size. Nevertheless, **OVERALL, A CRISP, CLEAN, WIDE-MARGINED COPY.** Modern diced calf. Lg. folio.

[Vinograd, Rome 6; Goff 86; Goldstein 1; Offenberg 96; Steinschneider, p. 1960, no. 6532; Thesaurus A20; Wineman Cat. 4. No copy in Cambridge University].

(Rome, Obadiah, Menasseh and Benjamin of Rome: 1469-72).

\$70,000-90,000

• FINE COPY OF "THE FIRST PRINTED HEBREW BOOK IN HISTORY" (Moses Marx)

Moses Marx has made a strong case that this Roman edition of Nachmanides is the first Hebrew book to be printed. The new process we call "printing" was invented by Johannes Gutenberg in, or around, the year 1436. It reached perfection in 1456 with the production of the famous "Gutenberg Bible." The so-called "Gutenberg Revolution" began in the city of Mainz, Germany. There, the process remained a carefully guarded secret until the year 1462, when the troops of Adolph of Nassau captured the town of Mainz. Thereafter, printing enjoyed rapid diffusion. In that same year of 1462 the first book printed outside of Germany appeared in Italy. Marx contends that the three Roman printers, Obadiah, Menasseh, and Benjamin, whose names appear at the conclusion of the Book of Exodus of the present commentary (f.120v.) were actually of German origin. (For this reason, the typeface is decidedly Aschkenazic.) The folio design was typical of Italian books of the period. It is assumed by Marx that the three Jewish printers had first worked for a non-Jewish Italian printer, and continued the folio page layout with which they were most familiar, adapting it to the needs of the Hebrew book. See M. Marx, Alexander Marx Jubilee Volume [English Section] (1950), pp. 481-501.

In his groundbreaking article, Moses Marx overturned the hitherto widely accepted notion that the first printed Hebrew book was the edition of Rashi's Commentary to the Pentateuch published in Reggio di Calabria in 1475 (Lot 8), or perhaps Jacob ben Asher's Tur printed at Piove di Sacco that same year (Lot 9). It is true that those are the first dated Hebrew books, however, as Marx demonstrated, based on typographical and other internal evidence, a total of eight undated books printed in Rome are actually older, having been produced in the period between 1469 and 1472. (The Wineman Collection has seven of these earliest printed Hebrew books (lots 1-7). Though there have been attempts to disprove Marx (see Daniel Nissim, "Nel quinto centenario delle prime stampe ebraiche (1475-1975)" in: Atti e Memorie dell'Accademia Patavina di Scienze, Lettere ed Arti, 88(1975-76), pp. 49-51), Marx's hypothesis has been buttressed by recent findings concerning the watermarks on the paper of these incunabula. A.K. Offenberg noted that the watermark of a crossbow in a circle found in Nachmanides' Commentary recurs in at least five editions of Sweynheym and Pannartz and of Ulrich Han published in Rome between 1469 and 1472. Subsequently, Peretz Tishby, former librarian of the JNUL, adduced additional proof by comparing the watermarks of these early Roman Hebrew books to a Latin edition of Augustine's De Civitate Dei printed in Rome around that time (dated 1474).

See A.K. Offenberg, "Catalogue of the Hebrew Incunabula in the Bibliotheca Rosenthaliana" in: Studia Rosenthaliana 5:1(1971), pp. 132-133; P. Tishby, "Hebrew Incunabula" in: Kiryath Sepher 58:4 (1983), pp. 808-852.



Lot 4

MOSES BEN JACOB OF COUCY. Sepher Mitzvath Gadol [Sema" g: Great Book of Precepts].

FIRST EDITION. Two volumes, both complete. Printed in double columns. Marginalia in a beautiful Ma'aravic mashait script (cf. EJ, Vol. II, col. 734, fig. 13). For example, see Vol. I, front blank, ff. 12r., 37r.; Vol II, f. 212v. Other marginalia in an Aschkenazic cursive script (see Vol. II, f. 195v.) The D.S. Sassoon Copy (purchase, 1969).

A WIDE-MARGINED COPY. Vol. I: ff. (175). Vol. II: ff. (98). Several leaves laid to size with some loss of text: (see Vol I: first three leaves and final leaf; Volume II: see opening two leaves). Wormed and stained in places. Modern blind-tooled calf. Folio.

[Vinograd, Rome 2; Goff 84; Goldstein 7; Offenberger 94; Steinschneider, p. 1796, no. 6453, 1; Thesaurus A19; Wineman Cat. 5a. No copy in Cambridge University].

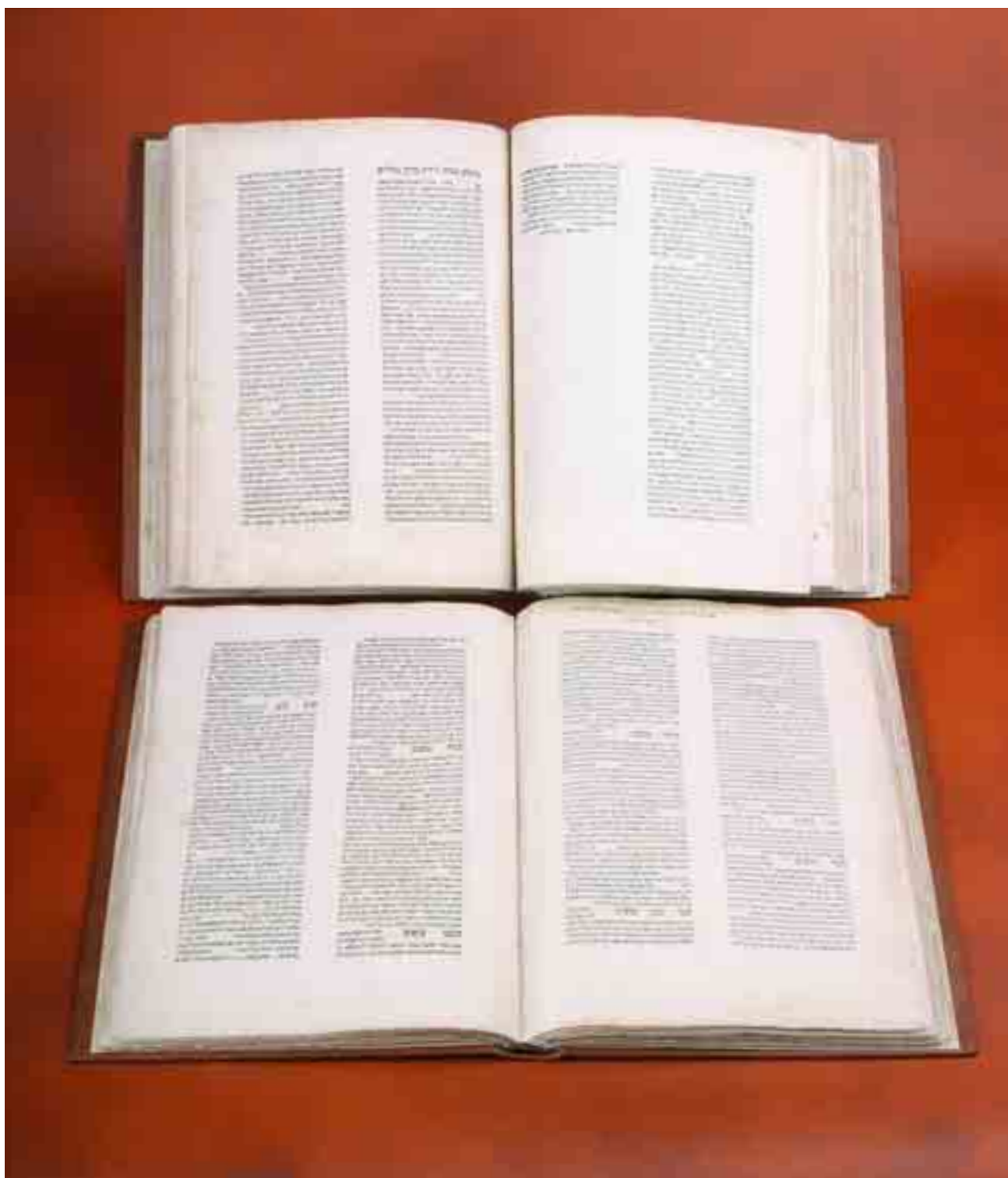
(Rome, Printer unknown: 1469-72).

\$150,000-200,000

🔖 COMPLETE TWO-VOLUME COPY OF THE EDITIO PRINCEPS OF SEPHER MITZVOTH GADOL.

The fonts of this incunabula are somewhat smaller in size than the other Roman incunabula, with a more advanced lay-out, together with a woodcut.

Rabbi Moses of Coucy (13th century) here followed Maimonides' general arrangement of the precepts, dividing the 613 commandments into 248 positive commandments and 365 negative commandments. The introduction to the second volume of the Sema" g, on negative commandments, is especially rich. In it, the author traces the origin and development of the Oral Law, from the tannaitic period of the Mishnah, to the amoraic period of the Talmud, followed by R. Yehudai Gaon's Halachoth Gedoloth, R. Isaac Alfasi's Halachoth and the crowning achievement of Maimonides - which brings him up to date. As magnificent as is the edifice of Maimonides' Code, it leaves much to be desired. First, Maimonides provides no sources for his legal decisions, making his book "like a dream without interpretation." Second, the great French authorities of the school of Rashi disagree with Maimonides' understanding of the Halacha in many areas. This necessitated the drafting of a new compendium in consonance with the teachings of Rashi and his School. States Moses of Coucy: "At the beginning of the sixth millenium (1240 C.E.) there came to me in a dream: 'Rise up, compose a Sepher Torah of two sections.'" This he interpreted as a charge to compose this Book of Commandments divided into positive and negative precepts. Subsequently, when R. Moses completed the work, he had a second dream in which there appeared to him the verse, "Be heedful lest you forget the Lord your God." R. Moses interpreted this as a Divine instruction to include in the roster of negative commandments the prohibition against forgetting the Deity (a prohibition left unenumerated by his predecessor Maimonides).



Lot 5

MOSES BEN MAIMON (MAIMONIDES. RaMBa"m). Moreh ha-Nevuchim [Guide for the Perplexed].

Translated from the Arabic by Samuel ben Judah ibn Tibbon. Index by Judah al-Charizi. **FIRST EDITION.** ff. (144 of 154). Lacking ff. 1, 2, 31, 32, 77, 150-154. Each leaf silked and carefully laid to size, infrequent marginal loss. Modern diced calf. 4to. [Vinograd, Rome 1; Goff 80; Goldstein 8; Offenbergs 86; Steinschneider, p. 1894, no. 6513, 100, Thes. A18; Wineman Cat. 6].

(Rome?, Obadiah, et al ? : 1473-4.

\$45,000-60,000

• The Guide for the Perplexed, the final work of Moses Maimonides (1135-1204), was completed in 1185 or 1190. Maimonides came full circle. His earliest work, *Miloth Higayon*, was on logic, supposedly executed when the author was but fifteen years of age. (Of late, the ascription to Maimonides has been challenged). In between, Maimonides devoted himself to works of halachic jurisprudence: The Commentary to Mishnah (see Lot 44), The Book of Commandments, and finally his magnum opus, *Mishneh Torah* (see Lots 7, 29 and 64). The Guide was to have profound influence on Christian scholastic thought. Most notably, Thomas Aquinas oftentimes cites the author by name.

The Tibbonides were a family of translators who originated in Granada, Spain but due to disturbances, settled in Provence. Samuel ibn Tibbon (c.1160-c.1230) was the second in this line of famous translators. Their expertise in Arabic enabled them to make available to their Provencal coreligionists the works of the Spanish Jewish masters. Samuel ibn Tibbon had thought to visit Maimonides in Egypt to discuss the proposed translation, but Maimonides, in a famous letter, dissuaded him from doing so, reasoning that his busy schedule would allow them no time to confer. From the letter, we learn what a typical day in the life of Maimonides was like. After a grueling day as physician to the Sultan's harem, he would return home to be met by the officials of the Cairene Jewish Community with their many demands. Maimonides did provide ibn Tibbon detailed guidance as to how to execute the translation. According to ibn Tibbon's colophon (missing for some reason in most modern editions), the translation was completed in the month of Teveth in the year 1205. See EJ, Vol. XI, col. 757; Vol. XV, cols. 1129-1130.

The Guide for the Perplexed would have a troubled history, sparking centuries of Maimonidean controversies. The book, heavily influenced as it was by Greek - specifically Aristotelian philosophy, was thought by some to conflict with Judaic tradition. Tragically, and for different motivations, the book was publicly burned by the Dominicans in Paris in 1232. It is said that R. Jonah Gerondi, one of those who agitated for the destruction of the book, later journeyed to Maimonides' tomb in Eretz Israel to beg forgiveness. Its detractors claimed *Moreh ha-Nevuchim* had a corrupting influence on youth. For this reason, the great Spanish sage, R. Solomon ben Adret of Barcelona issued a *cherem* (ban) that the book not be studied by those "below the age of twenty-five" (1305). However, nowhere did the book enjoy such wide popularity as in Provence. Ironically, it is fair to say that the book exerted a more profound influence on Provencal Jewry than it did on Spanish Jewry, though Maimonides' proudly signed himself "Ha-Sephardi" (the Spaniard).

See D. J. Silver, *Maimonidean Criticism and the Maimonidean Controversy, 1180-1240* (1965); H. A. Davidson, *The Authenticity of Works Attributed to Maimonides in: Fleischer, Blidstein, Horowitz, Septimus (eds.) Me'ah She'arim: Studies in Medieval Jewish Spiritual Life in Memory of Isadore Twersky* (2001) pp. 118-125.

ומשני זה הוא סבה לכל הפסוק ולכל דע ולזה כל מה שלא המציא לו השם זה החסר
 לא יפסד ולא תשיגהו דעת מן הדעות תהיה אם כן אמתת פעולת השם כלל טוב
 אצד שהוא מצאית ולזה ספר הספר אשר האיר מחשבי השלם ואמר וירא אדם
 את כל אשר עשה והנה טוב מאד עד שמצאית זה החסר השלם לך מה שהוא עליו
 מחסר הפסוק למות ולחיות כלם כל זה גם כן טוב להתמדת הדת והמש המציא
 בבא זה אצד סוד זה ולזה מירש ד מאי והנה טוב מאד טוב מות לענין אשר העירונו
 עליו וסוד מה שאמרתיו לך בזה הפסוק והבינוהו ויתבא לך כל מה שאמרוהו הנביא
 והחבלי שהטוב כלל מפעולת השם בעצם ולשון בראשי רבה אין וסוד דע יורד מליש
 אלו הדעות הנפילות בין בני אדם
פרק יא
 מקצתם אל קצתם לפי הסוגות והמאמנות
 והרעות והאמונות כלם ין כן נפסדות אצד ההשר מפני שהם כלם בחינים
 לסכלות ד' לעמר מהעדר החכמה כפי שהקדמא מפני שהוא חסר הראות נכסל
 תמיד מחבלי בעצמו ופשוט חכמות לוולות ין כן מפני שאין אצלו מי שיורוהו הדרך כן
 כחות בני אדם כל איש כפי סכלותו יעשה בעצמו וכוולות דעות גדולות כחוק אצד
 המין ואלו היה שם חכמת אשר יחסה לטורח האנושית בחס הכח הראות אל העין
 היו נפסקין ניקח כלם לעצמו ולוולות כי בידעת האמת תסור השגאת והקטנות
 ובטל חוק בני אדם קצתם לקצתם כבר יער אזהו ואמר וד' ואב עם כבש וגו' ופיה
 ורוב וגו' ושעשע יונק וגו' האצד כן נתן סכנו ואמר כי חסנה בהסתלק השגאת
 והקטנות וההתגברות הוא ידעת כפי אדם כעת חלו באמות השם אמר לא ידעו
 ולא ישיחו בכל הר קדש כי מלאה הארץ דעה את י כמים לים מכסים ודעתו
פרק יב
 הרבה פעמים יעלה בלב ההבון
 שדרעות בעולם יהיו יותר מן הטובות
 ער שגת רבה מחירות רוב האמנות ובשיריהם יכללו זה הענין ואמרו כי מן הפלא
 שימצא בזמן רבד טוב אמנם רעותו רבות ומתמידות ואין זה הטעות אצל התחבול לב
 דק עם מי שיחשוב שהוא חכם ין כן הלא ראוי ספר מפד סם קראו ספר אלות כלל
 בו משגות טותו וסכלותו הרבה ומכללם ענין ברוו והוא שהרע במצאית יותר מן
 הטוב שאתה כשתקיש בין מנחות האדם ושגט בשט מנחותו עם מה שיקרחתו מן
 המכאנים והחכמים הקשים והמפוסים ובטל האברים והמהומות והראות והטיות
 המצא שמצאיתו ד' מראית האדם נקבת מפט ודעה גדולה לו והתחיל לאמת
 זה הרעת במנחתו אצד הרבה אצד אחת לחלוק על מה שיחשבו אנשי האמת
 מן גדלות חסרו י למציאתו וטובתו המציאת והיותו יתעלה הטוב הנפסד כלל ספק
 דא יכתב המציאת דק בארש מכני אדם לא וולת זה ודעת כל סכל כי המציאת
 כלל היה בעבורו וכאלו אין שם מצאית וולת לבר וכשימצאתו הענין בתוך מוח
 שירצה יטור מ המציאת כלל דע האלו בוע האדם המציאת וברידו וירד מיעט חלקו
 חסנו הרבאר לו האמת ונעלה בזה השגק האצד אשר ישתגע בו בני אדם ברוכ

MOSES BEN MAIMON (MAIMONIDES. RaMBa"m). Mishneh Torah [Code of Law].

FIRST EDITION. Two volumes. Volume II with copious marginalia in differing hands (see description below.) The eighteenth chapter of Hilchoth Tumath Meth, missing in the text, has been pasted in by the printer (f.91r.). See Havlin's discussion of this paste-in: S.Z. Havlin, On the Printing History of Maimonides' Code in: *Kiryath Sepher* Vol. 42 (1967), pp. 509-10.

ff. (301 of 347). Vol. I: ff.96. Vol. II: ff.205. Several leaves laid to size; occasional loss of text. Stained. Final four leaves of Vol. I loose. In Vol. II, f.14 torn (missing lower margin affecting a few letters), minor tear to f.26, f.53 semi-detached. Both volumes modern calf (one shorter). Folio.

[Vinograd, Rome 3: Goff 76; Goldstein 9; Offenbergs 87; Steinschneider, p. 1869, no. 6513-1; Thes. A17; Wineman Cat. 7a. No copy in Cambridge University; the HUC copy lacks ff.4].

Italy, Solomon ben Judah and Obadiah ben Moses (of Rome?): 1475-9.

\$60,000-80,000

📖 THE CELEBRATED "ROME" RAMBA"m. FIRST EDITION OF MAIMONIDES' CODE, COMPLETE WITH IMPORTANT MANUSCRIPT GLOSSES BY RABAD OF POSQUIERES.

This magnificent first edition is shrouded in mystery. We know of no other book where these printers co-operated. The Obadiah ben Moses in the colophon is usually associated with Obadiah of Rome, but present scholars are unsure. Isaiah Sonne noted that in contradistinction to the early Roman books with their decidedly Aschkenazic lettering, the lettering of this Mishneh Torah is Provencal veering toward Sephardi. The date of the printing is around 1475, though there is no clarity as to precisely where in Italy the edition was printed. The superior type and layout suggest that it might have been printed after the somewhat simpler Roman incunabules. Examination of the watermarks reveals the paper dates from 1474-5, but some have an eagle watermark of 1479, which suggests a later date than commonly believed. See I. Sonne, *Tiyulim be-historia u-bibliografia* in: Alexander Marx Jubilee Volume (1950), p. 212, n. 7; P. Tishby, *Hebrew Incunabula* in: *Kiryath Sepher* 58:4 (1983), pp. 843-6.

The significant marginalia in Vol. II may be subdivided into several types:

- 1) Lacunae in the text of Maimonides. See e.g. beg. Hil. Tumath Meth (f.86r.).
- 2) *Variae lectionis* of Maimonides. See f.88r.=Hil. Tumath Meth 7:3 ("So did I find in an old version written during the lifetime of the Rabbi [Maimonides] in Tuletula [Toledo]"); Hil. Nachaloth 18:1 (f. 186v.).
- 3) Glosses of R. Abraham ben David (Ra'avad) of Posquieres which contain *variae lectionis*. This manuscript of Ra'avad's glosses was never microfilmed by the Machon le-Tatzlumei Kithvei Yad Ivriyim of JNUL and is thus totally unknown to scholars. The variants in the so-called "Hassagoth ha-Ra'avad" are of paramount importance to this field of study. See E. E. Urbach, *Kiryath Sefer*, Vol. 33 (1958), pp. 360-75; I. Twersky, *Rabad of Posquieres* (1962), pp. 177-178; B. Naor, *Hassagoth ha-Rabad le-Mishneh Torah me-Kithvei Yad* (1985), Introduction, pp.13-26.
- 4) Glosses of R. Moses Cohen (Rama"ch) of Lunel to Sepher Shoftim.
- 5) References to *responsa* of Maimonides and his contemporaries. See f.128v.-129r. to the Sages of Lunel (Hil. Nizkei Mamon chap. 2).
- 6) Commentaries of "Maggid Mishneh" by R. Vidal Yom Tov of Tolosa (e.g. f.130r.=Hil. Nizkei Mamon 8:14; f.132r.=Hil. Geneivah 1:7).
- 7) Miscellanea such as references to Tosaphoth, Rabbenu Nissim, et al.



Lot 7

SOLOMON BEN ISAAC OF TROYES (RASH"i). Commentary to the Pentateuch.

Cursive Sephardi type ("Rashi letter"). See facsimile in EJ, Vol. XV, col. 1483, fig. 1. *Single leaf (of ff.118). Genesis 21:17-22:23. Recto: 29 lines complete, 4 lines partial, lacks top 3 lines. Verso: 28 lines complete, 4 lines partial, lacks top 4 lines. Expert paper repair. Plastic sleeve within modern linen boards. Folio (270x 302 mm).*

[Vinograd, Reggio di Calabria 1; Goff 93; Offenbergh 112; Steinschneider 6927-1; Thes. A1; Wineman Cat. 8; not in Goldstein].

Reggio di Calabria, Abraham ben Isaac ben Garton: 1475.

\$10,000-15,000

🕒 SINGLE LEAF OF THE EARLIEST DATED HEBREW PRINTED BOOK: PERHAPS THE MOST ELUSIVE OF ALL HEBREW BOOKS PRINTED

Only one copy, incomplete at that, is extant (missing 2 or 3 first leaves). This is presently in the De Rossi Collection, Bibliotheca Palatina, Parma. Other than that, only the Jewish Theological Seminary Library possesses a fragment of 2 leaves. Thus the present fragment is one of just three known. This Rashi"i was the only Hebrew book printed in Reggio di Calabria, a small town in the south of Italy.

Makor of Jerusalem issued a limited facsimile edition of the Reggio di Calabria Rash"i. Our fragment is leaf 11.

Solomon ben Isaac of Troyes or Rash"i (1040-1105) is hallowed in Jewish tradition as the greatest Biblical exegete of all time. Tradition has assigned him the title "Parshandatha" ("Interpreter of the Law"), a play on Esther 9:7. Centuries of Jewish schoolchildren were raised on Rashi's commentary to the Pentateuch. Untold volumes of supercommentaries have been written, and will continue to be written, in an attempt to plumb the depths of Rashi's inimitable style, at once parsimonious and eloquent.



Lot 8

JACOB BEN ASHER OF TOLEDO. Tur, Orach Chaim.

FIRST EDITION. One leaf (Simanim 225-232: Laws pertaining to various blessings). Remargined with outer corner expertly repaired affecting a few words of text. Modern patterned boards. Folio.

[Vinograd, Plove 1; Goff 47; Goldstein 10; Offenbergh 61; Steinschneider 5500; Thes. A2; Tishby, *The Hebrew Incunabula in Israel*, KS Vol. 59, No. 4, 1984, no. 16; D. Chwolson, *Reshith Maaseh HaDefus BeYisrael* (Warsaw 1897) pp. 8-9; Wineman cat. no. 9. No copy in Cambridge University or JNUL; J TSA incomplete (parts I and III only); HUC copy also incomplete].

Plove di Sacco, Meshulam Quzi (Yekutieli?) & Sons: 1475.

\$3000-5000

♣ **EXTREMELY RARE. THE SECOND DATED INCUNABLE**, published only a few months following the first dated Hebrew book (see Lot 8). In actuality, the printing of this Tur may have begun prior to the Rashi, but because of its larger size it was completed a few months later. As the renowned Russian Orientalist Daniel Chwolson writes, "because of its size, we can assume that the time it took to print [the Tur] extended over two years..." Both Moses Marx in his article in his brother's festschrift and Alexander Marx who states in the JTS Register 1929-30, p.149 agree "... that in all probability [the Tur] represents the very first Hebrew book that came off the press...such a book is exceedingly rare. Indeed, there is only one complete copy known to exist,...in the Turin library...for several generations the property of the printer's family."

Not in JNUL; not in Schocken; not in the Jacob Lowy Collection in the National Library of Canada; Marx 65 (the HUCA copy also contains only one leaf).

For more information on this important early Hebrew printing press and the personalities surrounding this production, see D. Nissim, "Gli Ebrei a Pieve di Sacco e la prima tipografia ebraica" in *La rassegna mensile di Israel* XXXVIII (1972), pp. 1-12. See also D. Amram, *The Makers of Hebrew Books in Italy*, pp. 22-6.

As to the quality of the printing, Chwolson states "...our contemporary printers would freely testify that even today when the art of printing is very advanced, it would be impossible to print an edition of a book more praiseworthy than that of the Turim...The external beauty of the Turim can still be used as a model for printers..." Cited and translated by M.J. Heller, *Printing the Talmud: A History of the Earliest Printed Editions* (1992) p. 53.



Lot 9

(JOSEPH BEN GORION). Yosippon [History].

FIRST EDITION. ff. 16, incomplete, with an additional 18 minute fragments (of 136). First and final leaves supplied in facsimile. Modern calf-backed marbled boards. 4to. [Vinograd, Mantua 3; Goff 65; Goldstein 16; Offenberg 79; Steinschneider, p. 1549, no. 6033-1; Thesaurus A8; Wineman Cat. 10].

(Mantua), Abraham ben Solomon Conat: (1475).

\$2000-3000

🔊 **THE FIRST HEBREW SECULAR BOOK PRINTED.** The Wineman Copy, as that of the JNUL, is incomplete.

The title is a somewhat misleading. Yosippon is not be confused with the work by Josephus Flavius, an eyewitness account of the events leading up to and including the destruction of the Second Temple. According to Prof. David Flusser, Yosippon, a pseudopigraphic work attributed to one "Joseph ben Gorion Hakohen," was actually composed in Southern Italy in the year 953 C.E. This anonymous author plagiarized the works of Josephus. Many medieval greats, including the Bible commentator Rash"i, took Yosippon at face value, believing it to be written by a Second Temple historian. See EJ, Vol. X, cols. 296-298.

In 1978 The Hebrew University published a facsimile edition of the original version of Yosippon, Ms. Jerusalem 8°41280, with a lengthy introduction by Prof. Flusser. Flusser contends that Conat's Mantua edition was not based on the original version of Yosippon ("Version A") composed in 953, but rather on a polished edited version ("Version B"). This version has been preserved in a single manuscript, Vatican Ms. 408. The later printed edition of Constantinople 1510 and the editions which followed, were based on yet a third, expanded version of Yosippon ("Version C"). See Flusser's introduction, pp. 6, 11.

ויטלכו ארבע הדוגים עין הפרוס
 הפרוסים ואלפים בסלחיה ההי
 תהיכל ויזכו המלך דבגו את
 הקדש מנתי טמים ויבגו אותו בין
 המזבח ובין שאר הבית ומהיום ה
 תהא והלואה מנחה את העם מלב
 מלבא את הבית וישערו העם בחי
 בחצר ההיכל וקח הכהנים באו אל
 הבית כמשפט ויהי אחד
 החברים האלה ויאסוף אלכסנדר
 את כל חילו ושמיו וילך שלט מר
 מרובה אשר לערב ויך את גוי שר
 ערב וילכוד את העמי הבטחות א
 אשר לערב ומטעם נסע ויבא מירב
 ויחבטא וילכדה ויך את מואב וי
 וישם אותם למס עובר ואז תשפט
 חמית וילך המלך ויהרסה וגם את
 ותארוס אשר בחמת הרג וישם ה
 המלך ויבא ירושלים ותתגר
 מלחמה בין אלכסנדר ובין הצור
 הפרושים ותאריך המלחמה שש ט
 שנים ויהיה אלכסנדר בשנים הא
 האלה מן היהודים אשר טז הצור
 הפרושים נ' אלה אשר המית במל
 במלחמה ויקרא אלכסנדר את כל
 העם ויאמר אליהם טהרו לבבכם
 והטלכו השגאה מקרבכם ואל ת
 ותטאו אותי וכל המשפט אשר ת
 תאמרו אלי אשה וישגו היהודי
 ויאמרו אל המלך אם מות הער אז

ויטעט מות טרין
 אלכסנדר וילכי אל דעת
 ויחן טם כשכם ויהי
 לדימתיאוס חיל מ' אלה פרושים ג
 גבורי מקדון וג' אלפים וידא אלכ
 אלכסנדר כי פטעו עליו היהודיה ו
 ויטכור ואלפים מגבורי מקדון וי
 ויחן כ' אלה מגבורי יהודה אשר
 היו טמו וילך דמתיאוס ויטלח ל
 לפתות את היהודים אשר טם אלכ
 אלכסנדר וגם אלכסנדר טלח לפ
 לפתות את היהודים אשר היו טם ר
 דמתיאוס ותתגר מלחמה גדולה
 ויפלו גרודי אלכסנדר ויטאר אלכ
 אלכסנדר לברו כי נפלו כל גבוריו
 ביום ההוא ודבים מגבורי דמתיא
 דמתיאוס כי טר מות טערו ולא ה
 הסבר פניהם וימיתו כלם וימלט
 אלכסנדר ההרה בדר וטומס ויאס
 ויאספי אליו ואלפים מגבורי יטד
 יטד' ודבים מן היהודים אשר היו
 טם דמתיאוס נפלו לבזותו וירא
 להלחם טם דמתיאוס עיד ויבדח
 דמתיאוס מפניו כי נפלו לבזותו
 המין רב מן היהודים ומהי טור מ
 מלחמה בינו ובין הפרושי וינסו
 בבי טעט וירד' ו' אחריהם וילכוד
 את העיר ויתפשח מאות טגדולי
 הפרושים ויבאס ירושלים וישב

LEVI BEN GERSHOM (GERSONIDES. (RaBa" G). Commentary to the Pentateuch.

FIRST EDITION. Double columns. The font is Italian semi-cursive. On final page, signature of censor, "Camillo Jaghel, 1619." Jaghel, as his surname indicates, was an apostate Jew. See Wm. Popper, *The Censorship of Hebrew Books* (1969), pp. 100-101, pl. IV, no. 2. Inserted at end two autographed letters in a 19th-century German hand describing the contents of the book and explaining the missing word "Amar" at the beginning.

ff. 403 (of 409? - bibliographers dispute precise collation, ranging from Habermann ff.408 to Vinograd ff. 412). This copy lacks ff. 1, 9, 10, 53, 338 (blank) and 408. Dampstained in places, otherwise a FINE WIDE-MARGINED COPY. Contemporary vellum, rubbed. Thick folio.

[Vinograd, Mantua 6; Goff 69; Goldstein 17; Offenberberg 50; Steinschneider, p. 1611, no. 6138, 3; Thes. A10; Habermann, Perakim be-Toldoth ha-Madpisim ha-Ivri'im (1978), p. 7, no. 6; Wineman Cat. 11].

(Mantua or Ferrara?), Abraham ben Solomon Conat with Yedidyah Ha'ezrachi of Cologne: (1474-6).

\$70,000-80,000

EXCEPTIONALLY FINE COPY OF GERSONIDES' COMMENTARY TO THE PENTATEUCH

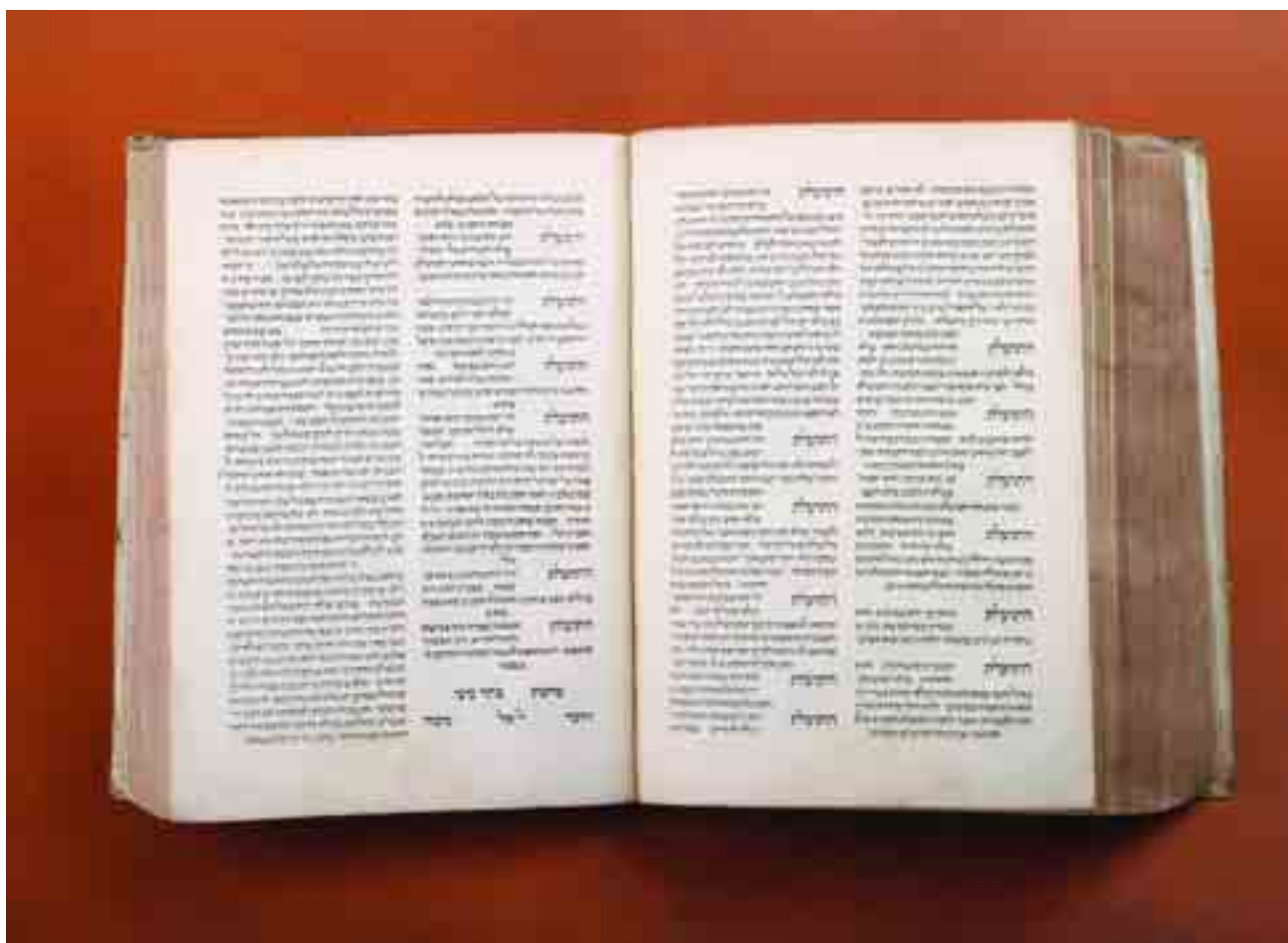
The Provençal Rabbi Levi ben Gershom (RaBa" g or Gersonides) (1288-1344) wrote this most fundamental philosophical commentaries to the Pentateuch. After breaking the language barrier with a matter-of-fact *Biur HaMiloth* (Explanation of Words), the exegete launches into philosophical essays. A specialty of the commentary are the "To'eleth" or moral lessons to be derived from the particular passage in the Torah.

However, Gersonides' Commentary was condemned by Judah Messer Leon, the greatest of the Jewish scholars of Mantua, and author of *Nopheth Tzufim*, another book printed by Conat. In Messer Leon's opinion, Gersonides' portrayal of divine conception as being restricted to generalities, was heretical. The rabbi of Florence, Benjamin Montalcino defended Gersonides. There ensued a heated debate in which practically the entire Italian rabbinate participated. Despite the condemnation of Messer Leon, Conat proceeded with the publication. See I. Rabinowitz, *The Book of the Honeycomb's Flow* (1983), p. xxxi; S. Simonsohn, *History of the Jews in the Duchy of Mantua* (1977), pp. 626-7.

Abraham Conat was one of the pioneers of Hebrew printing. The Conats were the first to work as a family unit. Estellina, Abraham's wife, played a senior role in the management of the press and is mentioned in one of the colophons.

Pietro Adamo de'Micheli introduced printing to Mantua in the year 1472. It is speculated that Conat there learned his craft. Conat, a physician, was also active as a copyist of Hebrew manuscripts. Commenting on the font Conat created, Haberman observes: "The Hebrew letters were cut in accordance with his distinctive handwriting; the readers of his generation would not have immediately discerned the difference between his manuscript and a book printed by him."

See A.M. Habermann, *Studies in the History of Hebrew Printers and Books* (1978), p. 3. See further, L. Pescasio, *L'arte della stampa a Mantova nei secoli XV-XVI-XVII* (Mantua, 1971), p. 11; V. Colorni, "Abraham Conat-primostampatore di opere ebraiche in Mantova" in: *La Bibliofilia* 83 (1981).



Lot 11

JACOB BEN ASHER OF TOLEDO. Tur, Yoreh De'ah.

ff. 5, chaps. 203-235 the laws of menstruation and vows, (of ff. 92). Each leaf laid down, and to size, with significant loss of text. Modern vellum-backed marbled boards. Folio.

[Vinograd Mantua 8; Goff 55; Cohen (YU) 5; Goldstein 13; Offenberg 70; Steinschneider p. 5500 no.20; Thes. A-4 ; Tishby 25; Wineman Cat. 12. No copy in Cambridge University or HUC. The JNUL copy possesses 10 leaves only; J TSA copy possesses 40 leaves].

Mantua-Ferrara, Abraham ben Solomon Conat in Mantua and Abraham ben Chaim of Pesaro: 1477.

\$5000-7000

• See the extensive description of this edition in Gershon Cohen's Hebrew Incunabula [in the] Yeshiva University Library (1984) pp. 17-21. According to Cohen, "It is almost certain" that YU has the only complete copy extant.

The fonts designed by Conat's press imitated the style of medieval manuscripts. Conat did not complete this Tur (publishing only the first 31 leaves), the project was completed in Ferrara by Abraham ben Chaim de Tintori, using Conat's fonts with improvements.



Lot 12

LEVI BEN GERSHOM (GERSONIDES. (RaLBa"i). Commentary on Book of Job.

FIRST EDITION. WIDE-MARGINED COPY. Scattered marginalia that restore lines of text from an earlier manuscript.
ff. 99 (of 122) lacking ff. 1-12, 17-8, 41-2, 116-22. Several leaves laid to size. Wormed with some loss of text.
Modern calf. 4to.

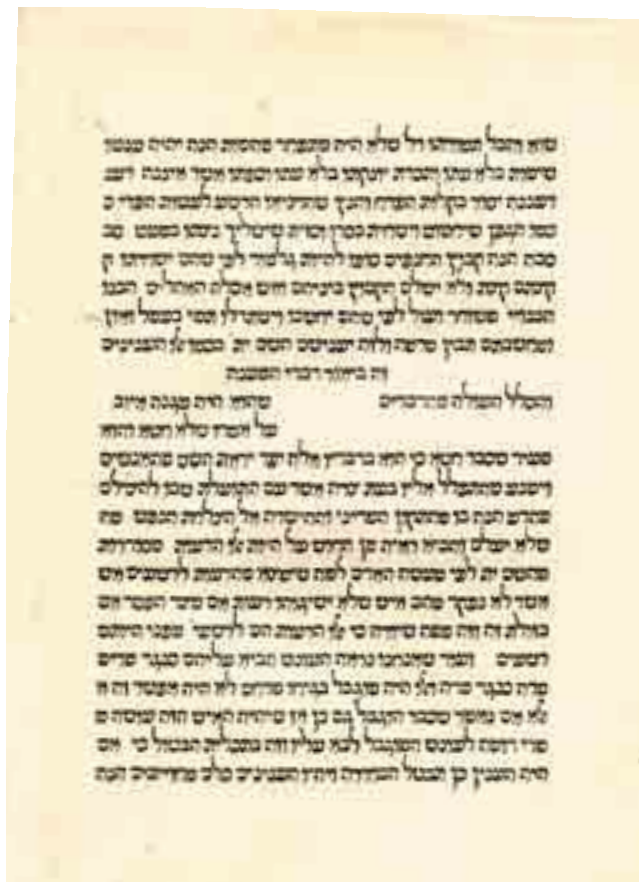
[Vinograd, Ferrara 1; Goff 70; Goldstein 19; Offenberger 51; Steinschneider, p. 1613, no. 6138, 15; Thes. A12; Wineman Cat. 13. Not in Cambridge University or JNUL. HUC lacks ff. 1-11 and 18].

(Ferrara), Abraham ben Chaim of Pesaro: 1477.

\$25,000-30,000

Many of Gersonides' works offend modern sensibilities due to their their prolix philosophic style, which seemed out of place in a Bible commentary. However, in the Book of Job, this Aristotelian philosopher comes into his own. Job, the most philosophical of the Books of the Bible, devoted to theodicy and the problem of evil, actually lends itself to the rationalist investigation to which Gersonides subjects it. Gersonides' method is to first define in a terse manner the difficult words of the text (the language of Job is notoriously complex), and then launch into a full-fledged discussion of the philosophical argument. See EJ, Vol. XI, cols. 92-98.

The printer, Abraham ben Chaim of Pesaro, sometimes referred to in the literature as "the Dyer" (dei Tintori), was an Italian pioneer of Hebrew printing. Though it is conceivable Abraham was active in Hebrew typesetting and printing as early as 1473, his name as printer first appears in two books printed in Ferrara in 1477: Levi b. Gershom's commentary to Job and Jacob b. Asher's Tur (see previous Lot). See D. W. Amram, Makers of Hebrew Books in Italy (1963), p. 38; EJ, Vol. II, col. 143.



Lot 13

(BIBLE). Psalms (Tehillim). With commentary of David Kimchi (Rada"K).

FIRST EDITION OF KIMCHI'S COMMENTARY. Two differening type faces: Text of Psalms in bold, square type; commentary of Kimchi in petite rounded letters. Censorship of anti-Christological references. The Mayer Sulzberger Copy. ff. (145 of 153) ff. half of 1, 2, 3, 5, 10, 11, 13, 153 provided in facsimile. ff. 146-147 bound in reverse order. 19th-century half-calf. 4to.

[Vinograd, Bologna 1; Goff 28; Goldstein 21; Offenberberg 34; Steinschneider, p. 1, no. 1; Thes. A13; Wineman Cat. 14. HUC copy lacks opening 10 leaves].

(Bologna), Joseph and Neriya Chaim, Mordechai and Hezekiah Montero: 1477.

\$40,000-50,000

📖 FIRST EDITION OF ANY PORTION OF THE BIBLE IN HEBREW CHARACTERS

The Kimchis were a Narbonne family that originated in Spain. At the time of the Almohad persecution, the family crossed the Pyrenees to the more tolerant clime of Provence. There they devoted their linguistic and grammatical talents to Biblical exegesis. Both the father Joseph (c.1105-c.1170) and the son David (1160?-1235?) had a penchant for anti-Christian polemic, which especially imbues Rada"K's commentary to Psalms. Eventually, the polemic material from Psalms would be collected in a separate work entitled Teshuvot LaNotzrim (Responses to the Christians), included in Lipmann Muelhausen's Sepher Nitzachon (Altdorf, 1644). See F. Talmage, David Kimhi: The Man and the Commentaries (1975).

אשרי האיש אשר לא הלך בעצת רשעים וברדף חטאים לא עמד ובמשפט לבם

לא יפג:

אשרי האיש

כל אשרי הוא לעולם כלעין רעים
זה סטע כי לא יאשרו הארס כעונה

אות שחטטא בו או בהמלה אמת שחורטן לו אלא העונות רבות שחטטא בו יאשרו על ו אשריו וכ
וכלל ויד בזה המסור תורת הארס ומה שראוי לו לעשות בזה העולם והטוב לסריקים והעונות
לרשעים והוא מיסוד נכבד מאוד לזכך החל שפר בו : ואמר אשר לא הלך בעצת רשעים ספר המ'
תמילה בדרך הרע כמו שאמר גם כן ספר סרע ועשה טוב כי שתמילה ילמד הארס מנעוריו ודרך האות
העולם הזה לאכול ולשתות ולשמוח ובגס הוא גל : כמו שאמר כי יחד לב הארס רע שגעריו וכש'
וכשישמוך ארס על רעהו ויחל להכיר הטוב והרע והאידו שרסור מדרך הרשעים ולא ילך בעצתו ות
והרשעים הם המבגדים לקנות שמוך והאות לבס בעולם הזה ולא יבחנו בין הטוב והרע ויגלו ויגברו רי
ויגרנו בעבור השמוך סרע מרדחם כי ענין סרעט הוא החידה כמו והוא ישיקו ושי ירשים וכל א
אשר יענה ירשיע ולא יעלה רשע את בעליו אל הרשע הרב : ושני זה ספר הלך עם רשעים וספר
עמיהם העינה כי הם יושבים ויועבי בני ארס לשמוע אליהם ויחדא להם פני ודרך עינה כי היא טובה
לאיבה ולכנות ולשמוח וכדור ישגה הארס בזה כי תישר בעיניו הטובה הנראת לו לעיניו ולא יבטל
לאידיהם : ואשר וברדף חטאים לא עמד כי האמא יעשה אותו הארס בחיותו בסיוסור שיקט בשעשה
וכברור וכלב ובידשו וברדף אינו דרך ההליכה אלא הסתנהגותסן הארס וטעשהו כמו והרשעו להם
את בדרך ריאות שיה רדכי טעשהו ורכיך והרשות להם 'וש' לא עמד לא נעעב ולא השתל טעשה
ולא עמד במבדחם כי שלא ילסור טעשהיהם : ואמר ובמשפט לבם לא יפג : והלכים הם הטרוסים
ברעה לקנה ושתגאים וסרסרים רעות על בני ארס ונרפנים רופ' וסול בבני ארס וסגלים סור זה להם
והענין הזה לאנשים בטלים יושבי קרנות וספני זה אשר ונמשכים לבים לא יפג והנה בשלשה אלה כ
כל הונות הארס או הולך או עוסד או יושב והשיכיה ככלל ישיבה ועוד כי השיכיה לטון כרוב וב
ובטור הארס יפן לא יעשה לא טוב ולא רע : וכאשרו אשר האשואשר ורופ' סרי פסידו שלא יפ
יעשה כטעשהיהם ועל זה שאמר הארס שנטע סורכס ומה שפידשו בו רבותינו ול הוא מה שאמר וכי
סאמר שלא הלך היאך עמד וסאמר שלא עמד היאך ישוב אלא לומר לך שזה הלך טרע לעסור ואם פ
עמד כעו לישב ואם ישוב סוטו ללון ואם לך עליו הכתוב אומר ולעז לברך תשא :

כי אם בתורת יהוה רכבני ובחזרתו יהנה יומם ולילה

כי אם בתורת

אמר אם סר מדרך הרע ולא עשה טוב הנה לא בשלבים טעשהיהם ולא יאשרו

עליו אשריו וכי אשר נור סרע וטטה טוב : ואשפי סאשרו חול ישוב ארס
ולא עשה עבירה נהגך לו שטר כעשה סטה הטגכ כי פידשו והוא שבא רבד עבירה לידו וטיל פ
טטה שגא' סור סרע ועשה טוב סור סרע על טנה לעשות טוב וכי הוא אומר אף לא פעלו עולה בר
ברכיו הלכי הם חשטו טי טכבש יסרו לשעשה כאילו עשה סטה כיון שבא לירי עבירה אשפי שלא
פעלו עולה דריך שילכי ברכיו ויעשו טעשה טוב : וכי אשר אשרי האיש אשר לא הלך אלא סה
יעשה בתורה א' חטאו וככלל החפץ הלסור והטעשה כמו עשות חפדך ולא יכסד הטעשה סכלי הלס
הלסור : ובטוראיו כפל ובתוראיו כמנהג הלסון כמו כח א' פעשים בפסוק אחר זה יסדאל בפסוק אחר וא
והארס וולתם כי כן דרך לטון עבדי ואשריו כי הוא דרך ימות ודול ודשו בממילה נקראת תורה א'
ולכסוק שמתחזק בה ללסור נעשה תורתו ונקראת על שמו רפי יתנה בלבו כמו הנין לבי לעניך
כי כבר זכר התלסור והטעשה ומה זכר כוונת לבי וסחשטתו שיהיה חיוך והלילה סחשטתו על התורה
ועל נסיות ולפי ששטתה עליהם בכל טעשה אשר יעשה כמו שאמר וכל טעשך יפיו לטס טסס :

IBN GABIROL, SOLOMON. Mivchar Peninim ["Choice Pearls": Anthology of Sayings].

Translated from the Arabic by Judah ibn Tibbon. **FIRST EDITION.** Additional title in manuscript. Square and semi-cursive (Rash"i) type alternate in text. **A HANDSOME WIDE-MARGINED COPY.**

ff. (59). Light stains. On f.35, paper repair to upper outer corner with loss of one word on f. 35r. (ve-amar) and two words on f. 35v. (ve-ozeir hayithi). Modern crushed morocco, slip-case. 8vo.

[Vinograd, Soncino 3; Goff 98; Goldstein 25; Offenbergs 57; Steinschneider, p. 2319, no. 6916, 1; Thes. A27; Wineman Cat. 15].

Soncino, Joshua Solomon ben Israel Nathan Soncino: 1484.

\$30,000-40,000

📖 **COMPLETE COPY** of this collection of maxims, proverbs and moral reflections.

The second book printed by the Soncino Family who printed more Hebrew books than any other press, generally of the most sublime quality. They ensured the use of the finest manuscripts, most talented editors and correctors, and highest caliber paper and fonts. The Soncinos dominated the book market for some thirty years. "For out of Zion shall go forth the Torah, and the Word of the Lord from Soncino."

תדע וחסבל כי על כל דבור ודבור של זה הספר מטפלים ו
ומתגלגלים ומתכפלים להתגלגל ולהתחבר אליהם ו
בחכמה אנדות ומדרשים וראיות וטעמים מן הפסוק ומן התלמוד
כי לא יצא מפי חכמי אומות העולם דבר אמת שלא ידא נרמז ב
בתורתנו אך לא הפצתי להאריך ואפרשנו לפי משמעות פשוטו ב
בקוצר לשון לפי מעט קט שבלי כאשר הראו לי מן השמים כי לא
היה לי בזה הפירוש רב וחבר ..

זה ספר מבחר הפנינים

במליצת החכמי הקדמוני ומשלי פלוספוסים הראשונים ומוסרם
ומצותם ודבריהם וחידותם בכל ענין שאדם צריך אליו בחכמה
וביראה ובמוסר ובדרך ארץ במוסר ושערים בכל ענינים ..
פירוש

זה ספר מבחר הפנינים במליצת החכמים הקדמונים וכל פ' זה ספר
מבחר נקרא ומבחר הפנינים לפי שכן מבחר החכמה סג יקרה היא
ומפנינים : במליצת כלומ' מוצא ומבחר הוא זה הספר במליצות חכמים ה
הקדמונים שהבינו ופירשו דברי משלי של חכמה שמסלנו הם פלוספוסים
הראשונים : המסל הוא הדנוניא ופירושן המסל משמעותו נקרא מליצה כ
כמה דאף אמר להבין מסל ומליצה כן : פלוספוסים הם חכמי היוסמעאלים
ונלחי אדום קוריים להם פלוסופים שמספרי חכמי היוסמעאלים הכתובים
כל אן ערב נעתק זה הספר והועתק והוחלף ללשון הקדש בדמיון לשון ז
ערב לזיכך תמצא לשוננו כבד כזה הספר בכמה וקונויות : מוסרם ויו
ומצותם כן כלומר כזה הספר תמצא מוסרם ומצותם של חכמי הקדמוני
ונדבריהם וחידותם אשר השכילנו בכל ענין שאדם צריך להם הן בחכמה ו
הן ביראה ובמוסר ובדרך ארץ כי בחכמה וביראה ה' ובמוסר ובדרך אר
ארץ יתחכם האדם אל אשר יחפץ להסתעשע כזה הספר וכל אחד ואחד יו
מסודר כשערינו לכל ענין שער ושער לבדו ושער ראשון של זה הספר נק
נקרא שער החכמה

א ב

BEDERSI, YEDAI'AH BEN ABRAHAM (HA'PENINI). Bechinath Olam [Contemplation of the World].

On f.1r. owner's inscriptions. Scholarly marginalia. On f.15v. the word "me-ratzon" has been scratched and replaced in margin with "mitrotzetz." On ff. 16-17 hands drawn in red ink in margin. On f.20v. "be-artzot ha-goyim" censored and replaced in marginalium. The Mayer Sulzberger Copy.

Complete in ff. (20). Lightly stained, trimmed. 19th century half-roan over marbled boards, upper portion starting. 8vo.

[Vinograd, Soncino 8; Goff 61; Goldstein 27; Offenberger 76; Steinschneider, p. 1284, no. 5670, 2; Thes. A30; Wineman Cat. 16].

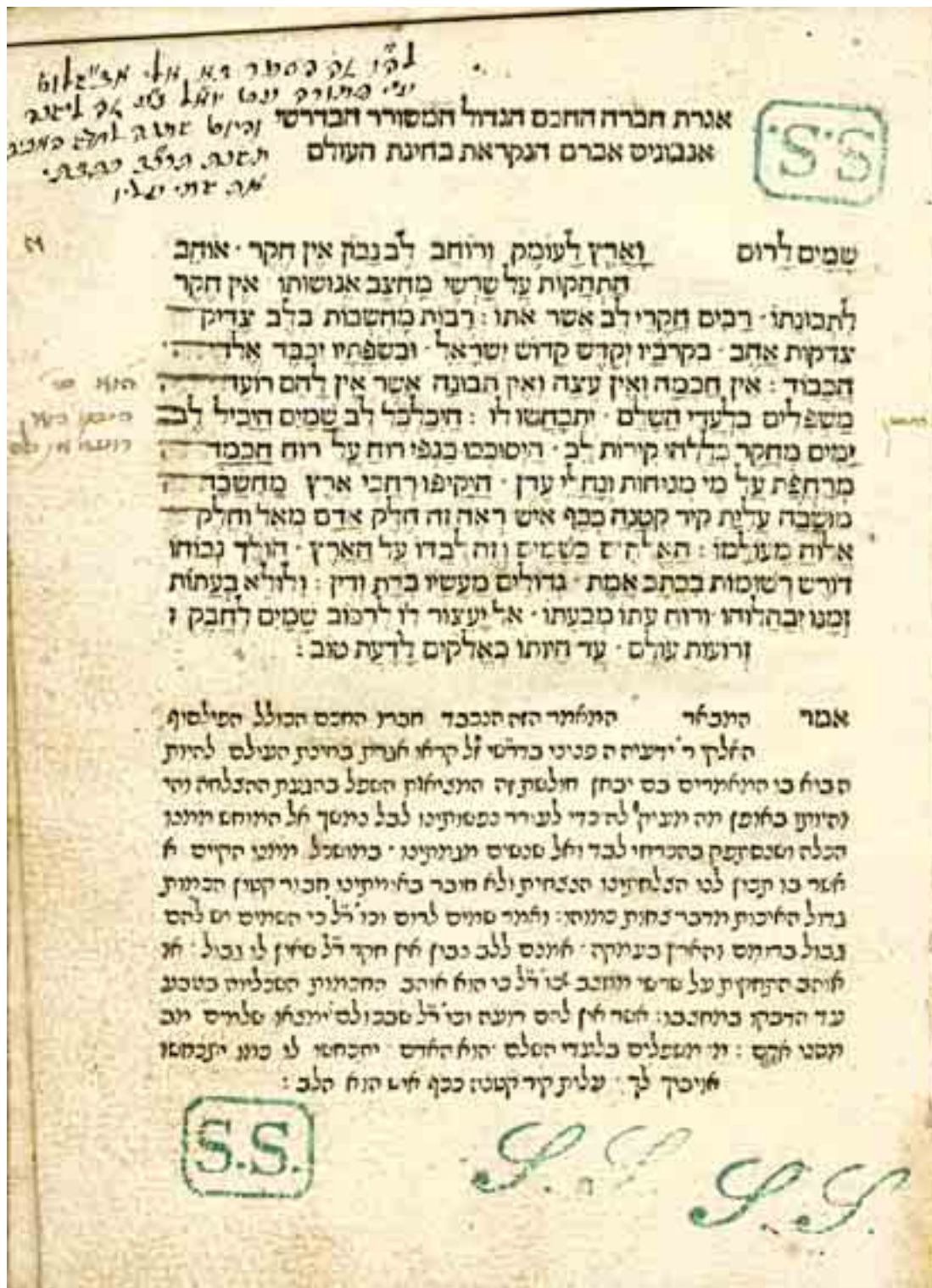
Soncino, Joshua Solomon ben Israel Nathan Soncino: 1484.

\$30,000-40,000

📖 A CLASSIC OF MEDIEVAL JEWISH THOUGHT. AN ATTRACTIVE COPY, COMPLETE

R. Yedaiah Bedersi (c.1270-1340), a native of Beziers, Provence, is perhaps most famous for the part he took in the Maimonidean Controversy. In a lengthy epistle to R. Solomon ben Adret of Barcelona, published in the latter's *She'eloth U'Teshuvot Rashb*"a, Bedersi defended the Provencal scholars with their bent for rationalist philosophy.

Bedersi's *Bechinath Olam* is a profound poetic composition on the futility and vanity of the world and the inestimably greater benefits of intellectual and religious pursuits. The author finds consolation in Maimonides' world of ideas, concluding that the greatest achievement for man is to "perfect one's understanding and immerse oneself in the grandeur of the idea of God. No power in the world can break man's will when he strives toward this exalted goal." For a critical analysis of Yedaiah Ha'Penini's poetic style, see I. Zinberg, *A History of Jewish Literature*, Vol. III (1973), pp. 96-8. Prof. Marc Saperstein has published excerpts from the as yet unpublished manuscript of Yedaiah's commentary on the Midrashim. See M. Saperstein, *Yedaiah Bedersi's Commentary on the Midrashim in: Proceedings of the World Congress of Jewish Studies* 8:3 (1982), pp. 59-65; idem, *Selected Passages from Yedaiah Bedersi's Commentary on the Midrashim in: Studies in Medieval Jewish History and Literature*, Vol. II (1984) pp. 424-40.



Lot 16

MOSES BEN MAIMON (MAIMONIDES. RaMBa"m). Commentary to Mishnah Tractate Avoth.

Translated from Arabic to Hebrew by Samuel ben Judah ibn Tibbon. **FIRST EDITION.** The text of the Mishnah has been vocalized in a neat hand. On f.44r. corrigendum at top of page. ff. (47). *Touch stained, otherwise a fine, attractive copy. Recent morocco. 8vo.*

[Vinograd, Soncino 2; Goff 83; Goldstein 35; Offenberger 93; Steinschneider, p. 228, no. 1433, 1; Thes. A41; Wineman Cat. 17. Not in Cambridge University].

Soncino, Joshua Solomon ben Israel Nathan Soncino: (1484).

\$50,000-70,000

A FINE COMPLETE COPY OF THE ETHICS OF THE FATHERS WITH MAIMONIDES' COMMENTARY

In his Translator's Introduction, ibn Tibbon notes that sandwiched between Tractates Eduyoth and Avodah Zarah lies Tractate Avoth for which there is no Gemara. Consequently, Maimonides stepped into the breach with his Arabic commentary to this Mishnah. Since the tone of the Tractate focuses on moral improvement, Maimonides prefaced his commentary with the "Shmonah Perakim," eight chapters that provide a digest of Maimonidean psychology.



Lot 17

(BIBLE). Former Prophets: Books of Joshua, Judges, Samuel, Kings. With the commentary of DAVID KIMCHI (Rada"k).

FIRST EDITION with Kimchi's commentary. Printed in double columns. Woodcut initials and headpieces. Manuscript nikud (vocalization) of Biblical text on fifteen leaves in Joshua. The first word of each Book of the Bible richly historiated with floral and historiated motifs. Scattered marginalia in various square and cursive hands.

ff.156 (of 168). Lacks ff.1-2, 22, 47-50, 150-1, 154-5 and 168. Upper portion of few leaves repaired affecting some text. Some light staining. Modern morocco-backed marbled boards. Folio.

[Vinograd, Soncino 14; Offenbergh 27; Goff Heb-22; Goldstein 29; Thesaurus A-31; Steinschneider p.1 no.3; Wineman Cat. 18].

Soncino, Joshua Solomon ben Israel Nathan Soncino: 1485.

\$25,000-30,000

Printed just prior to the Soncino Family's flight to Casal Maggiore, the present Former Prophets with the commentary of David Kimchi completed the House of Soncino's first Biblical text. As Joshua Soncino stemmed from a distinguished family of printers, so the exegete, David Kimchi, come from a distinguished family of Bible commentators. By far the leading exegete of the family, the Rada" k commented on all the prophetic Books and in addition, on Psalms, Chronicles and Genesis. His method follows the peshat, but often accepts the derash, utilizing aggadic interpretations to a great extent. As a follower of Maimonides' philosophical views, Kimchi introduces some of Maimonides' ideas in his commentaries and explains certain events as visions. Notably, in his commentary to Ezekiel's vision of the Divine Chariot in Ezekiel, Chapter 1, Kimchi offers a lengthy philosophic explanation of the Theophany. See: M. Waxman, Vol. I, pp. 199-200; Amram, pp. 60-6, M. Cohen, Ledmutam HaConsonantith shel Defusei HaMikra Ha-Rishonim in: Bar Ilan Yearbook, Vol. 18-19 (1981) pp. 47-67 (especially p. 54).



Lot 18

(BIBLE). Later Prophets (Nevi'im Acharonim). With the commentary of David Kimchi (Rada"k).

FIRST EDITION with Kimchi's commentary. On final page, censor's signature, "Laurentius Franguellus." (See Wm. Popper, The Censorship of Hebrew Books, Pl. IV, No. 5.) The Biblical text of ff.2 -20 has been vocalized in manuscript. Numerous corrigenda supply the first word of each Prophet and verses.

ff.293. Light stains. Several ff. laid to size with occasional loss of text. Light staining. Modern calf. Folio.

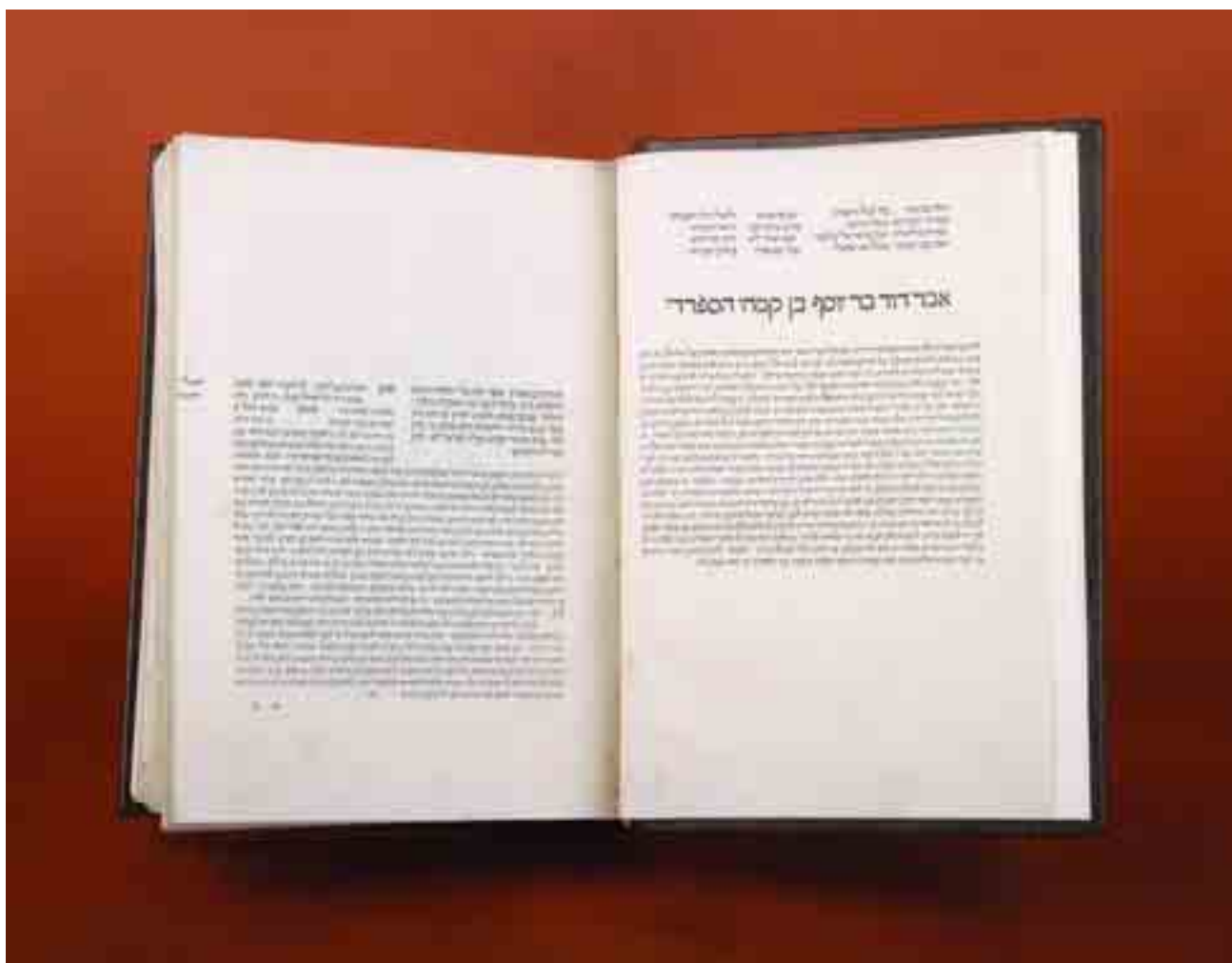
[Vinograd, Soncino13; Goff 24; Goldstein 34; Offenber 29; Steinschneider, p. 1, no. 4; Thes. A39; Wineman Cat. 19A].

Soncino, Joshua Soncino: (1485).

\$70,000-80,000

🔊 **COMPLETE COPY OF DAVID KIMCHI'S COMMENTARY**

As is well known, Kimchi's commentary to the Bible is replete with anti-Christological remarks, which predictably came under scrutiny by Church censors. As a result, copies of his commentary invariably have several offending words struck. In at least one instance (f.11v), the Wineman copy has fared considerably better than the copy of JTSa. The passage was subjected to mild censorship with a minimal loss of four words ("u-lehashiv la-minim" and "sotheir divreihem") as opposed to the thorough-going expunging that ravaged the Seminary copy. In other instances, the JTSa copy fared better. There are two interesting variants. On f.44v. we have the correct spelling of the divine name in the verse "ne'um hashem asher or lo be-zion," whereas in the JTSa copy the name of God is spelled "Havayah." Contrariwise, on f. 122v. our copy incorrectly has "ohaleihem," the JTSa copy has the correct spelling "Eloheihem."



Lot 19

ALBO, JOSEPH. Sepher Ha'Ikarim [Book of Fundamentals].

Two woodcut headings. On f.1r. several owners' inscriptions, all in Sephardi hands. On f.1v. inscription of owner, "Judah ben Isaac Palomo from the city of Brusa [Turkey], I bought it in the city of Saloniki...from R. Abraham Baruch, who came to Saloniki from Safed." Initial words floriated (f.2r.; f.7r.) Passages perceived as anti-Christian have been struck by the censor (f.7v.; f.19r.). Scattered scholarly marginalia. Crude drawing of bird on f.11r. On ff. 17r. and 18r. hands drawn in margin. On rear blank (f.108v.) censor's signature. There are several interesting variants: On f.31r. our last two lines read correctly, "nora tehiloth ve-al ha-sheni am' oseh pheleh. Ve-he'erich be-min ha-sheini ve-am' natitha yeminecha ve-go' nehalta be-ozecha ve-chu'." One copy of JTSA reads incorrectly, "higbalta makom le-kibul ha-onesh ve-eino chein be-sachar ke-mo she-beiarnu." However a second JTSA copy agrees with our text. Likewise on f. 96r. we read correctly, "le-phi mah she-nimtza le-raza" I she-am'...ve-ha-Ra" h ve-ha-Ramba" n z" l." Whereas in one of two JTSA copies the text reads incorrectly, "le-phi mah she-nehetza (!) le-razal she-amar...ve-ha-Rah ve-ha-Ramban zl" [without apostrophes]. The "Ra" h" alluded to is actually "Rava" d of Posquières. Another typographical variant occurs on f.97v. We have the beginning word "ve-ulam" in block type; the JTSA copy has "ve-ulam" in Rashi script.

ff. 108, one leaf supplied from a slightly shorter copy. ff. 1-5 remargined, tear to f. 76 repaired. Dampstaining and some marginal worming. Modern calf. Sm. folio.

[Vinograd, Soncino 15; Goff 64; Goldstein 30; Offenberger 3; Steinschneider, p. 1443, no. 5882, 1; Thes. A32; Wineman Cat. 20. Not in Cambridge University].

Soncino, Joshua Solomon Soncino (and Sons?): 1486.

\$30,000-40,000

📖 **COMPLETE COPY OF ALBO'S CLASSIC OF JEWISH THEOLOGY**

Joseph Albo's Sepher Ha'Ikarim is a direct response to Maimonides' Thirteen Principles of Faith, contained in the latter's introduction to the tenth or eleventh chapter (depending on the arrangement) of Tractate Sanhedrin, "Perek Chelek." Albo has simplified Jewish dogma by collapsing these into three principles of faith: the existence of God, divine revelation, and reward and punishment. In modern times, the German Jewish philosopher Moses Mendelssohn called into question the entire approach of the medieval theologians. To Mendelssohn's thinking, Judaism is not a system of beliefs and credos, but rather a system of actions and behavior, i.e. mitzvot.

Perhaps a measure of the literary value of Sepher Ha'Ikarim is the fact that it was printed, at the latest, a mere half century after the author's passing. See EJ, Vol. II, col. 535.



Lot 20

(LITURGY). Machzor kephi HaNahug LeKahal Kadosh Roma [Festival Prayers]. According to Roman Rite.

FIRST EDITION. Two volumes. Volume I: Passover and Pentecost (includes the Passover Hagadah and Ethics of the Fathers). * Volume II: New Year, Day of Atonement, Feast of Tabernacles. Texts in square letters, vocalized; instructions in Rashi script. A horizontal line over the letters beith, chaph, phei, and thav indicates that these consonants are soft (raphah). We have seen that the House of Gunzenhauser in Naples adopted the same technique with the exception that the letter "phei" did not receive this treatment. Initials floriated; initial ("hoshanah") on f.117v. floriated and wedged between fleur-de-lis devices; the word "matzah" in the Hagadah floriated on round seder plate (f.35r.). Owner's inscription on front blank of Vol. I. Censorship on ff. 99r., 103r., 110, 111r, 118v. Marginalium on f.54 of Vol. II.

ff. 122 (of 165). f.104 bound upside down. Several leaves laid to size with some loss of text, few tears expertly repaired. Stained and wormed in places. Vol. I: Modern calf. Vol. II: Later tree-calf; rubbed. 4to.

[Vinograd, Soncino 12; Goff 73; Goldstein 33; Offenberger 83; Steinschneider, p. 393, no. 2576; Thes. A37; Wineman Cat. 21. Not in Cambridge University].

Soncino-Casal Maggiore, Soncino Sons: 1485-6.

\$100,000-120,000

🔊 **"THIS MAGNIFICENT INCUNABLE IS ONE OF SONCINO'S MOST OUTSTANDING PRODUCTIONS.** It is the first book fully vocalised with woodcut headings all the way through the text. It is the only book printed in Casal Maggiore and took a whole year to print due to the complexity of the contents, or more likely due to the recurrent problems the Soncinos had with the ruling authorities." (Wineman Catalogue).



Lot 21

SOLOMON BEN ISAAC OF TROYES (RASH"i). Commentary to the Pentateuch.

Third edition. Double columns. Semi-cursive Sephardi (Rashi) type. ff. 2 (of 88). f.1 (Gen. 47:2-49:9) incomplete; f.2 (Exodus 38:27-Leviticus 1:2) complete. Modern patterned boards. 25 x 15.5 cm. Folio.

[Vinograd, Soncino 17; not in Goff; Goldstein 37; Offenberg 114; Steinschneider, p. 6927, 3; Thesaurus A42; Wineman Cat. 22. Not in Cambridge University or HUC, JNUL with fragment of 9 leaves].

Soncino, Joshua Solomon ben Israel Nathan Soncino: 1487.

\$5000-7000

- **FRAGMENTS OF AN EXCEPTIONALLY RARE EDITION OF RASHI.** Offenberg notes only six recorded copies. These two leaves were extracted from an old binding. The first word of each of the Five Books was left out to be inserted by hand (see here: "Vayikra").



Lot 22

(TALMUD, BABYLONIAN). Gittin [Divorce]. With commentary of Rashi and Tosfoth.

FIRST EDITION. Contains text mostly of the fourth chapter, "Ha-Sholeach and parts of the second and fifth chapters. ff. 27 (of 124), i.e. ff.43-67, initial two leaves of this copy not in the JTSA copy which lacks ff. 1-17. Some leaves remargined. Eleven leaves repaired affecting text. Marginal note on ff. 12 (=ff. 40 in the standard edition). Modern calf-backed marbled boards. Sm.folio.

[Vinograd Soncino 23; Goff 106; Offenbergs 123; Thes A44; Goldstein 38 (listing only one copy in the British Isles - the present, Wineman copy); Wineman Cat. no. 23; E.N. Adler, *Talmud Printing Before Bomberg in: David Simonsen Festschrift, (Copenhagen ,1923) pp. 81-84; Habermann, Perakim, Joshua Solmon ben Israel Nathan Soncino/ and or Gershon ben Moshe Soncino no.1, p. 37 (for text of colophon signed by Samuel Latif). Not in Cambridge University, HUC, Bodleian nor British Museum. JNUL with fragment of 24 leaves. Offenbergs lists only three recorded copies].*

Soncino, (Joshua Solmon ben Israel Nathan Soncino/ and or Gershon ben Moshe Soncino): 1488.

\$20,000-25,000

EXTREMELY RARE. ONLY THREE OTHER COPIES EXTANT (SEE ABOVE). BOTH THE JNUL AND SCHOCK-EN COPIES ARE SMALLER FRAGMENTS THAN THE WINEMAN COPY.

Incunable editions of the Talmud are notoriously rare. Raphael Rabinowitz noted in the introduction to his *Ma'amar al Hadfasath HaTalmud* the reason for this was overwhelmingly due to the fierce censorship and outright destruction instigated by the Church against Talmudic literature. Moreover, the few copies that survived such censorship were intensively studied by Jews until often they were too worn for further use.

Tractates of the Talmud were first published in the town of Soncino in 1484 - the numerical equivalent of the word "gemara" (as noted by Joshua Soncino in one of his colophons, cited by Rabinowitz p. 9, no. 2). Progress was very slow and even by the post- incunable year of 1520, thirty six years later, the complete Talmud had not yet appeared. Subsequently, the "benevolent" Pope Leo X lifted restraints and Daniel Bomberg issued the *editio princeps* - complete.

A difference of opinion exists among bibliographers as to which Soncino family member published this 1488 volume of Gittin. Rabinowitz, M. Marx, and Offenbergs all present scientific comparisons of the clarity, type of fonts used and other external technical features. Indeed in his work on the Soncinos, Habermann lists this Tractate Gittin as the first of the Talmud volumes to be printed. For a thorough summary and discussion see M. J. Heller, *Printing the Talmud* (1992) pp.77-80.

This Soncino edition set the precedent of placing Rash"i along the inner margin and Tosafoth along the outer margin of the page. However, the layout of the "Daf" substantially differs from the standard editions post-Bomberg.

Rabinowitz states he found many important improved readings in the Soncino version as compared to Bomberg and later editions. "These Soncino Press Tractates contain authentic, pleasing and more clear readings which were consciously or unconsciously changed in the Venice edition. They thought they were offering improvements whereas in actuality they corrupted [the text]" (Rabinowitz, p.13).

[illegible][illegible]

והיו בבבא והיו רק ספרות
וישק כיון ורובן כח והתחיל
לא נפרת סול לבטל לה
בכחה בבבא והיו לה
לא ניתן לה והתחיל לה
א"ל לה אהצו בבבא א"ל
והתחיל לא ניתן לה מכ
בבבא כיון והיו בשלם לרב
בבבא וספר א"ל רב
הוא א"ל ספרות וקצת
קול לה בבבא ודבר הבבא
בבבא

ויחזו כראיה לזכות גידה לא מפני תוקן
 העולם כיון את רבו תועב אחוזו בן חורק
 וכחוב ספר על חצי רכסו וחורזו בזה הלל
 לזכרות ספרו בזה סכמו גם
 תנו רבנן חסידות חצי עשרה אום קנה
 ורכסו אום לא קנה אם רבה מחלוקת ב
 בספר דר ספר ודפר לא נפרת או חפשי
 לא נתן לה חקוס ספר למספ סה סה בן
 סל בן חצי אף ספר גבי בן בן בן בן
 חצי ורבנן גמרי לה לתכאסח סה אסח
 חצי לא אף עשר גבי חצי לא אבל ב
 בספר דברי רב קנה פרות ואני פרות
 ליש סה סכמו גי דבר ספר חקוס עשי
 ובר ספר גורה סוח ערפי לא רכסו עולם
 גורה סוח ערפי וסני רכסו דאכ לספרך
 סה לאסח סכ אפי וצעה בספר האמר
 כעבר סחצא בספר יו ב זקא אם מחלוק
 בספר דר ספר ודפרה לא נפרתה פרתה
 ואסח פרות ורבנן ספר דר קוד בלש
 גבי ארם אבל בספר דרסו וכל לא קנה
 סחמי חסידות חצי עשרו בספר ר אס
 קנה ורכסו אום לא קנה וחסידות דרסו
 ויחזא ורכסו בספר רכסו דרסו אבל גבי
 סכמו לא מפני כמות דרסו וחזקתא דרב

[illegible][illegible]

(TALMUD, BABYLONIAN). Baba Kama [on Torts and Civil Law]. With commentary of Rashi and Tosfoth.

Edited by David ben Elazar Ha-Levi (Pizzigethone). **FIRST EDITION.** ff. 27 leaves (of 141). Dampsoiled. Three leaves from a smaller copy (with sizable loss). Thirteen leaves repaired affecting text. Pencil notes on margin indicating corresponding leaves in the post-Bomberg standard Talmud edition. Modern diced morocco.

[Vinograd Soncino 31; Goff 100 (JTS only: a fragment of 3 leaves); Offenbergl116; Tishby 67(JNUL copy: only a fragment of 9 leaves - the Mehlman copy); Goldstein 40 (listing only one copy in the British Isles - the present, Wineman copy); Steinschneider (suppl.) 487, 1526; Thes. A49; Wineman Cat. 24. Not in Cambridge University, British Museum, nor HUC. Offenbergl lists only three recorded copies].

Soncino, [Joshua Solmon ben Israel Nathan Soncino/ and or Gershon ben Moshe Soncino.]: (1489).

\$20,000-25,000

• **EXTREMELY RARE. ONLY THREE OTHER COPIES EXTANT ALL INCOMPLETE** (see above)

Leaves corresponding to Perek Aleph, Daf 11b-19a; 3 leaves corresponding to Perek Gimel, Daf 33b-35; 11 leaves corresponding to Perek Daled-Heh, Daf 38a-45a and 46a-48a; 3 leaves corresponding to Perek Shevi'i, Daf 69a-71a.

The Frankfort A/ main Stadt-Und Universitätsbibliothek copy containing 121 leaves is the only other fragment larger than the Wineman copy.



Lot 24

(TALMUD, BABYLONIAN). Baba Metzia. With commentary of Rashi and Tosfoth.

FIRST EDITION. ff. 3 (of 154) with text from the third chapter Ha-Mafkid; **THESE THREE LEAVES NOT IN THE JTSA COPY** which lacks ff.1-57. Some staining. Marginal edges frayed not affecting text. Modern cloth. Folio.

[Vinograd Soncino 30; Goff 101; Tishby 68 (JNUL only a fragment of 16 leaves); Offenber 117; Thes. A50; Steinschneider (suppl.) 487, 1539; Goldstein 41 (listing only one copy in the British Isles - the present, Wineman copy); Wineman Cat. 25. Not in Cambridge University, British Museum nor HUC].

Soncino, [Joshua Solmon ben Israel Nathan Soncino/ and or Gershon ben Moshe Soncino.]: (1489).

\$10,000-15,000

🔴 **EXTREMELY RARE**

Offenber lists only two recorded copies. Yudlov notes (Ginzei Yisrael 15) **THERE IS NO COMPLETE COPY EXTANT** ("lo nishtamer otek shalem.").



Lot 25

(TALMUD, BABYLONIAN. Chullin. With commentary of Rashi and Tosfoth.

Edited by R. David ben Elazar Ha-Levi (Pizzighetone). **FIRST EDITION.** ff. 155 (of 184). Opening several leaves remargined. ff. 99 repaired affecting a few words of text. ff. 67-98 each contain one word inscriptions on the upper left hand corners spelling appropriate verses and a previous owner's signature (... "Ani Ha-katan U'zeir she-be-talmidim Yaakov ..."). Some staining. First leaf with celebrated Renaissance border partially supplied in facsimile. Final leaf in facsimile. Modern morocco. Folio.

[Vinograd Soncino 32; Mehlman, *Ginzei Yisrael* 16 (a fragment of only 27 leaves); Goff 109; Offenberger 126; Tishby 69; Steinschneider p.246, no. 1626.1; *Thes.* A53; Goldstein 42 (listing only one copy in the British Isles - the present, Wineman copy); Wineman Cat. 26. Not in Cambridge University, HUC copy incomplete].

Soncino, Joshua Solmon ben Israel Nathan Soncino/ and or Gershon ben Moshe Soncino.: 1489.

\$40,000-50,000

• The JNUL possesses three smaller fragments. The copies at such varied locations as HUC, Yale University and the Biblioteka Akedemii. in Leningrad are all incomplete. The venerable Alexander Marx, Librarian of the Jewish Theological Seminary recorded his delight in 1939 when the library acquired a copy of the Soncino Chullin: "Incunabula editions of Talmudic treatises are of the utmost rarity and complete copies hardly ever occur." See A. Marx, *JTS Register, 1939-40*, p.68; reprinted in: *Bibliographical Studies* (1977) p.286

The beautiful Renaissance border on the opening page, has been described by Cecil Roth as "one of the loveliest specimens of Italian book production... a splendid white-on-black engraved border... depicting naked and winged putti, who are disporting themselves on an intricate floral background." (C. Roth, *Studies in Books and Booklore* (1972) p. 64 - citing Max Sander, *Le Livre a Figures Italiane*).



Lot 26

(TALMUD, BABYLONIAN). Nidah [on menstruation]. With commentary of Rashi and Tosfoth.

Edited by David ben Elazar Ha-Levi (Pizzighetone). **FIRST EDITION.** ff. 60 (of 90). First leaf with artistic border in facsimile. Opening 11 and final 3 leaves repaired with loss of text. Some staining. Pencil notes on margin indicating corresponding leaves in the post-Bomberg standard Talmud edition. Modern morocco. Folio.

[Vinograd Soncino 33; Goff 115; Goldstein 43; Tishby 71; Offenberger 131; Steinschneider p.264 no.180.1; Thes. A54; Wineman cat. 27. Not in Cambridge University; JNUL copy lacks two leaves].

Soncino, [Joshua Solmon ben Israel Nathan Soncino/ and or Gershon ben Moshe Soncino.]: July 23 1489.

\$30,000-40,000

- The final Tractate of the Talmud. Contains the concluding formula and prayer upon finishing the study of a tractate - plus the Kaddish DeRabanai. It should be noted that this early edition contains a textual variation from the standard version, an extra word in the phrase "ve-al kol man de-yatvin ve-askin be- oraitaha" - who sit and study the Torah).



Lot 27

MOSES BEN JACOB OF COUCY. Sepher Mitzvath Gadol (SM" G) ["The Great Book of Precepts"].

Woodcut initials and incipit panels on on ff. 2r, 8v, 103v, and 107r. Lengthy, comprehensive marginal notes in an Italian hand on ff. 8a-b, 9a-b, 14a-b, shorter scattered marginalia and corrections in other Ashkenazic hands. Signatures of four censors on final leaf.

ff. 279. Complete (except for opening blank). Printed without a title page. Opening and closing few leaves remargined, small portion of f.2 supplied in facsimile; ff.177-8 with loss of few words, some censoring. Modern morocco. Folio.

[Vinograd, Soncino 37; Goff 85; Thesaurus A-48; Goldstein 58; Offenbergs 95; Steinschneider p.1797 no.6453.2; Wineman Cat. 28].

Soncino, Gershom ben Moses Soncino: 1488.

\$50,000-70,000

🔖 **COMPLETE COPY OF THE FIRST BOOK PRINTED BY GERSHOM SONCINO.** Nephew of Joshua Soncino, Gershom printed nearly 100 books (in several languages) during his long career

The second incunable edition of this extensive and important work, the first undated edition was printed in Rome, c.1469-72 (see Lot 5).

According to I. Sonne (see *Tiyulim...* in: A. Marx Jubilee Volume (1950) pp. 209-235, the reason why the 'trio' - the Sema" g, together with the Tur and Maimonides' Mishneh Torah, were the most popular Halachic works published during the incunable period - and indeed the first eighty years of Hebrew printing, was because they provided authoritative and comprehensive information for the various classes of the major streams of Spanish, French, German and Italian Jews. Although the Tur and the Ramba" m provided for the needs of the Sephardic and German contingents, the French and those of French origin in Northern Italy were not satisfied until they found their own French authority - R. Moses of Coucy.

Joshua Boaz, in his *Ein Mishpat* - a mainstay of all standard Talmud editions - references the Halachic decisions of this 'trio' - Maimonides, Sema" g and the Tur, for all Talmudic discussions, especially where a difference of opinion arises in the Talmud. For more details and information concerning the author, purpose, contents, and order of this work, see E. E. Urbach, *Baalei Ha-Tosfot*, pp. 384-95.



Lot 28

MOSES BEN MAIMON (MAIMONIDES. (RaMBa"m). Mishneh Torah [Code of Jewish Law].

Second edition. Text printed in two columns. Text on f. 2r within full historiated woodcut border incorporating winged cherubs and foliage. Woodcut here following initial word of text. Title letters within decorative foliate woodcut vignettes. Ten large headings with elaborate woodcut surrounds on ff. 12v, 29v, 48v, 99v, 152r, 201r, 247v, 253v.

ff. 371 (of 380 leaves), lacking ff. 1 (printer's introduction, also lacking in the Hebrew Union College copy), ff. 3-5, 17-19, final leaf of text (f. 379) and final blank; f. 61 repaired lacking some text. Six final leaves of text frayed and repaired affecting text (provided in facsimile). ff. 2, 25-29, 32, 35-38 and 110-29 supplied from other copies. Excision on lower margin of f. 2 affecting text on verso. Owner's signature on f. 12b: Shlomo b. Yitzchak of Saloniki dated 1613. Some censorship present. Scattered marginalia in various Sephardic hands. 19th-century calf-backed boards. Folio.

[Vinograd, Soncino 39; Goff 77; Thesaurus A-55; Goldstein 59; Offenberg 88; Steinschneider 6513, 2) Wineman Cat. 29].

Soncino, Gershom ben Moshe Soncino: 1490.

\$40,000-60,000

🔊 THE SECOND BOOK PRODUCED BY GERSHOM SONCINO.

Although the standard bibliographers consider this to be the second incunable edition of Maimonides Code, the Iberian fragments in the Wineman Collection (see Lot 64) possibly predate this edition.

The Mishneh Torah is Maimonides' most celebrated work, written c. 1180 C.E. Maimonides was the most important Jewish philosopher and Halachic codifier of Talmudic jurisprudence of the 12th century and one of the most illustrious Jewish historical figures of all time.

On the textual variants of this edition see: M. Lutzki, Afterword, (Shulsinger edition, New York, 1947), who states that manuscript sources were used for the preparation of the text of this edition. However, Prof. S.Z. Havlin, in the introduction to the facsimile of the Constantinople edition of the Mishneh Torah (Jerusalem, 1973) pp. 14-18, suggests that the present Soncino edition may have been produced on the basis of that of Rome and the marginal glosses thereon. For typographical differences in various copies of this Soncino edition, see I. Rivkind, *Kiryat Sefer*, Vol. IV (1927) pp. 275-6; Idem, *Sefer Ha-Yovel...Marx* (1950) p. 404. See also I. Dienstag, *Studies...in Honor of I.E. Kiev* (1971) pp. 23-5; G. Cohen, *Hebrew Incunabula...* Yeshiva University (1984) pp. 49-50.

Appended to this volume is an interesting letter (dated 1944) from the Librarian of the Bodleian Library, Oxford, E.O. Winsted, in reply to an inquiry from a previous owner concerning this edition: "I regret to inform you that there is no copy of the Mishneh Torah, Soncino, 1490 in our library, though the list of incunabula in the Jewish Encyclopaedia implies that there is. Steinschneider stupidly put books which were not here in his catalogue...with a bracket () after the entry, which of course nobody notices or understands [even] if they do."

ספר שני
ודוא ספר אדבה

[illegible]

פרק ראשון

[illegible]

JACOB BEN ASHER OF TOLEDO. Arba'ah Turim [Code of Law].

Second Edition. Four parts in two volumes. **A WIDE MARGINED COPY.** Vol I: *Orach Chaim and Yoreh De'ah*. ff. 83 (of 94, lacking first eleven leaves, decorated title in facsimile), and ff. 80. * Vol. II: *Even Ha'ezer and Choshen Mishpat*. Complete: ff. 50, 126. (Total ff. 339 of 350 leaves). Marginal notes in various Sephardic and Aschkenazic hands (e.g. f. 57 for an interesting, lengthy explanatory note "I have seen students who are somnolent [in the meaning of this concept, therefore] I will explain it in a comprehensive manner...") Upper right hand corners of the first seven leaves repaired (particularly affecting text on five leaves), marginal repair on upper right corner of f. 89. The rare f. 94 in Part I, containing the colophon of Solomon Soncino inserted from a different copy with marginal repair not affecting the text. Final two leaves in Vol. II inserted from another copy, final leaf repaired affecting text. Lightly browned and stained in places. Modern calf. Folio.

[Vinograd, Soncino 38; Offenberger 62; Goff Heb-48; Goldstein 70; Steinschneider p.1182 no.5500.2; Thesaurus A-56; Wineman Cat. 30. Not in Cambridge University].

Soncino, Solomon ben Moses Soncino: (1490).

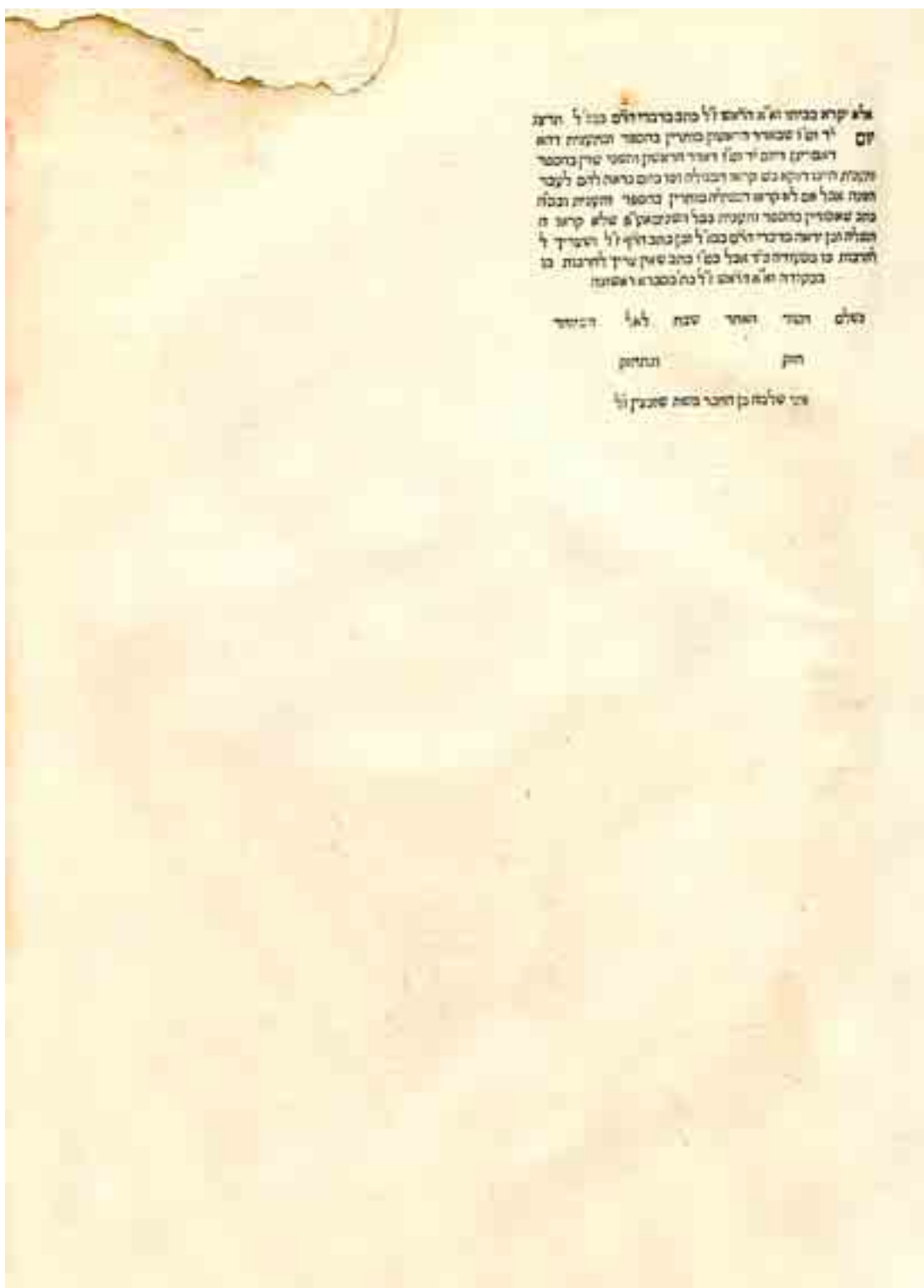
\$30,000-40,000

♣ This edition of the Arba'ah Turim is the only work in which Solomon Soncino, brother of the better known Gershom, is recorded as printer. Amram suggests, "It seems that although Joshua Solomon's name appears in most of the books of the first five years of the press, the others were entitled to an equal share of the credit of their production, and it may be that the younger men after serving their apprenticeship, were rewarded with permission to attach their names to an occasional publication. Thus, while Gershom appears as the printer of the Book of Moses of Coucy, 1488 (see Lot 28), his brother Solomon, in 1490, appears as the printer of a new edition of that other great law book, the present Turim of Jacob ben Asher." See *The Makers of Hebrew Books in Italy* (1963) p.78; Habermann, Perakim...Studies in the History of Hebrew Printers, p. 47

Jacob ben Asher, son of the great Asher ben Jechiel, perceived that as a result of increased controversy and faulty reasoning, opinions had multiplied in the field of Halachic ruling, so much so, that there were few areas free of discordance. Thus, he sought to compile a work that would embrace all the Halachoth and customs pertaining to both individual and community. The result, The Arba'ah Turim, quickly became an authoritative work of Jewish Law and initiated a new era in the realm of Halachic codification.

Divided into four sections ("Turim," or rows): I. Orach Chaim; on blessings, prayers, the Sabbath, festivals etc. II. Yoreh De'ah; on ritual law, Shechitah, usury, idolatry and mourning. III. Even Ha'Ezer; on laws affecting women. IV. Choshen Mishpat; on civil law and personal relations.

"The legal compendia of Jacob b. Asher and Maimonides were the most popular post-talmudic and non-liturgical Hebrew books of the 15th century." See B. Sabin Hill, National Library of Canada Catalogue, The Jacob M. Lowy Collection (1981) no.11. See also I. Sonne, *Tiyulim BeHistoria U'Bibliographia in: Sepher Hayovel ...* Alexander Marx (1950) p.222.



Lot 30

(BIBLE). Psalms (Tehillim). With commentary of David Kimchi (Rada"K).

Second edition. Biblical text in square type with nikud. Horizontal line above "raphah" (soft) consonants veith, khaph and thav; Kimchi's commentary in Rashi script. Typical of Rada"K's commentary to Psalms, several passages censored. Marginalium on f.71r. Edited by Jacob Baruch ben Judah Landa Aschkenazi (see colophon). ff. 104 (of 118) lacking ff.1-5, 13-16, 23, 57, 62 and 104. Three facsimile leaves. Several leaves remargined, few stains. Modern calf. Folio.

[Vinograd, Naples 4; Goff 29; Goldstein 49; Offenbergh 35; Steinschneider, p. 2, no. 6; Thes. A57; Wineman Cat. 31].

Naples, Joseph ben Jacob Aschkenazi Gunzenhauser: 1487.

\$15,000-20,000

THE FIRST HEBREW BOOK PRINTED IN NAPLES. A WIDE-MARGINED COPY.

This edition of Psalms, complete with Kimchi's commentary, was issued by Gunzenhauser the same year as Proverbs (see Lot 32) and Job (see Lot 33). In rabbinic tradition, the three books of Iyov (Job), Mishlei (Proverbs) and Tehillim (Psalms) form one unit, whose initials spell the word "Emeth" (Truth).

The Gunzenhausers, pioneers in Hebrew printing, migrated to Naples from Gunzenhausen in Southern Germany. In Naples they established a press, assembled a talented team of typesetters and proof-readers and between the years 1487-1492 produced in sum twelve books.



Lot 31

(BIBLE). Proverbs (Mishlei). With commentary by Immanuel ben Solomon of Rome.

Edited by Chaim bar Isaac Halevi Aschkenazi (see colophon). **FIRST EDITION OF COMMENTARY.** First word (Mishlei) within floriated border. Text of Proverbs in square Hebrew type with nikud (vocalization). A peculiarity of this edition is that a line occurs over the "soft" consonants veith, khaph, and thav. From the fact that the other three "raphah" (soft) consonants, gimmel, dhaleth, and phei, have not received such treatment, one might deduce that the Italian Jewish community no longer differentiated between the "hard" (degushah) and "soft" (raphah) sounds of those letters. ff. (104). Opening leaf laid to size, couple leaves remargined, marginal dampsoiling, small portion of text supplied in manuscript on f. 49. Modern calf. Folio.

[Vinograd, Naples 3; Goff 34; Goldstein 50; Offenbergh 43; Steinschneider, p. 162, no. 1066; Thes. A58; Wineman Cat. 32].

(Naples, Joseph ben Jacob Aschkenazi Gunzenhauser: 1487).

\$20,000-30,000

COMPLETE, WIDE-MARGINED COPY

The commentary was composed by the celebrated poet who authored the Machbaroth (see Lot 46).

In his commentary to Proverbs, Immanuel shows great interest in astronomy, navigation, and the Earth's measurements. See f. 77v. (commentary to Proverbs 25:3) and f.96r. (commentary to Proverbs 30:19). - In the latter passage, Immanuel explains the words of the Amorite Rabbi Joshua ben Levi to Rabban Gamliel in Tractate Horayoth (f.10a): "There is a star that rises once in seventy years which confounds navigators." Immanuel explicates this Talmudic passage in an astronomical vein - with reference to the North and South Stars. Within five years, this data would be revolutionized by Columbus' discovery of America.



Lot 32

(BIBLE). Kethuvim [Hagiographa]: Iyov (Job) with commentary of Levi ben Gershom (Gersonides); Megilloth Shir Ha-Shirim (Song of Songs), Koheleth (Ecclesiasties) with commentary of Rashi; Eichah (Lamentations) with commentary of Joseph Karo; Ruth, Megilah [Esther] with commentary of Rashi; Daniel, Ezra / Nechemia, Divrei HaYamim (Chronicles) with commentary of Rashi.

Text in square script with Nikud. Commentary in rabbinic script without Nikud. Initial word of Job and Song of Songs within white-vine woodcut historiated border. ff. 147 (of 150). Lacking ff. 146-47, 150. Final seven leaves with sizeable loss of text. Shir Ha-Shirim to end from a shorter copy. Recent half-morocco. Folio. [Goff 26; Goldstein 51; Offenberg 46; Steinschneider p.1 no.5; Thes. A59; Wineman Cat. 33].

Naples, Joseph ben Jacob Aschkenazi Gunzenhauser: 1487.

\$15,000-20,000

• First edition of commentaries on the Five Megilloth along with the text (see Cohen, Hebrew Incunabula...Yeshiva University no. 40, p.109).

According to J. Bloch (p. 124, n. 32), "Very few copies of the Naples Hagiographa were known in the 18th-century. In fact, when in 1735 Dr. Theo. Pellet presented a copy of the book to the Library of Eton College, he described it as unique..."

This edition does not follow the standard order presently used "in all generally familiar editions of the Hebrew Bible." See J. Bloch, Hebrew Printing and Bibliography: Studies by Joshua Bloch (1976) pp.111-38 esp. p.126

"The reverence for the Divine Name which induced the Soncino editors...to print the Tetragrammaton ... substituting a "Daleth" for a "He" is also followed by the Naples editors...(p. 812). See Christian D. Ginsburg, Introduction to the Massoretico-Critical Edition of the Hebrew Bible (1897) pp. 811-14.



Lot 33

IBN EZRA, ABRAHAM. Commentary to the Pentateuch.

FIRST EDITION. First word of each Book floriated. ff. 92 (of 98). Leaves laid to size with some loss of text. ff. 7-8, 11-12 shorter. On f.11r. few lines struck by censor. (These lines which occur in the commentary to Genesis 27:40, have not been restored to most modern Rabbinic Bibles to date). Modern diced calf. Folio.

[Vinograd, Naples 6; Goff 1; Goldstein 52; Offenberg 56; Steinschneider, p. 680, no. 422, 1; Thes. A60; Wineman Cat. 34. Not in Cambridge University].

Naples, Joseph ben Jacob Aschkenazi Gunzenhauser & Son: 1488.

\$20,000-30,000

♣According to the colophon, the editing was done by "Moses ben Shem Tov of the ibn Chabib Family, citizens of the Holy Congregation of Lisbon, who now reside in this city of Napoli."

It would be difficult to find a medieval sage as peripatetic as Abraham ibn Ezra (1089-1164). A native of Tudela, Spain, he lived at different times in North Africa, Italy, France, and England. Despite the maverick nature of his commentary - which does not accept rabbinic tradition uncritically - the author was revered throughout the ages.



Lot 34

KALONYMOS BEN KALONYMOS. (Maestro Calo). Even Bochan ["The Touchstone:" Satire].

Edited by Yom Tov Tzarphathi ben Peretz. **FIRST EDITION. WIDE-MARGINED COPY.** Marginalia in Judeo-Español provide translation of technical terms. ff.32-33 printed in correct order; of three copies examined by Isaac Rivkind, only one had these leaves in order. See I. Rivkind, *Dikdukei Sepharim* in: *Kiryath Sepher* II (1925-6) p. 56, no. 3.

ff. 46 (of 50) opening four leaves supplied in facsimile. Several leaves laid to size; outer third of f.22 missing. Stained in places, few neat paper repairs. Recent morocco, gilt, with slip-case. Sm. 4to.

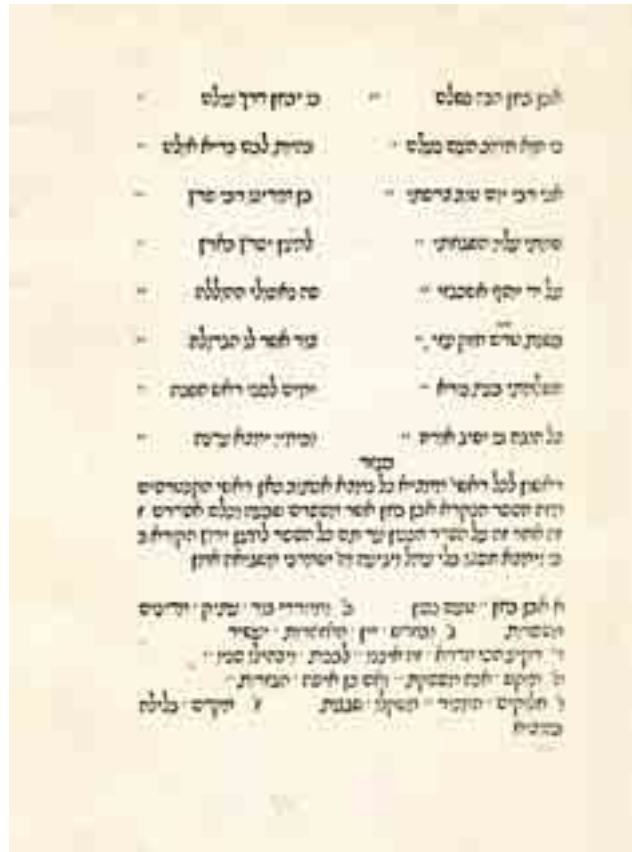
[Vinograd, Naples 7; Goff 66; Goldstein 54; Offenbergs 102; Steinschneider, p. 1578, no. 6068-1; Thes. A62; Wineman Cat. 35a].

Naples, Joseph ben Jacob Aschkenazi Gunzenhauser: 1489.

\$15,000-20,000

• The Provençal satirist Kalonymos ben Kalonymos of Arles (1287-1337) completed this work in the month of Teveth, 5083 [1323]. (See f. 48v.) The author pokes fun at the human condition, at aspiring patricians who claim bogus pedigrees, self-proclaimed savants, and pious frauds (ff.16-17).

Besides Even Bochan, Kalonymos authored a Purim parody: *Masecheth Purim*. He was also most prolific as a translator. Invited to Italy by Robert of Anjou to produce Latin translations, he rendered Averroes' *Destruction of the Destruction* into that language. Independently, Kalonymos also translated from Arabic to Hebrew Averroes' *Commentaries on the Organon* and Al-Farabi's work on the *Classification of Sciences*. Perhaps Kalonymos' best known work is the animal fable, *Igereth Ba'alei Chaim*, which he translated from a Sufi encyclopedia produced in the city of Basra (Iraq). See M. Waxman, *A History of Jewish Literature*, Vol. II (1933), pp. 207, 600, 606-610; EJ, Vol. VI, col. 1130.



Lot 35

BACHIA BEN JOSEPH IBN PAKUDA. Chovoth HaLevavoth ["Duties of the Heart:" Ethics].

Translated from Arabic by Judah ibn Tibbon. Edited by Solomon Tzarphathi ben Peretz. **FIRST EDITION. WIDE-MARGINED COPY.** On final page, notes in Rashi script in an early hand. Replete with marginalia in many hands.

ff. 150 (of 151) lacking opening leaf. Stained, opening and closing leaf remargined. f.2 wormed with slight loss of text, slight tear to f.17, ff.24, 86-98 from a smaller copy, f.50 loose. Recent calf. 4to.

[Vinograd, Naples 9; Goff 7; Goldstein 55; Offenberg 9; Steinschneider, p. 780, no. 4526, 1; Thes. A63; Wineman Cat. 36. Not in Cambridge University].

Naples, Joseph ben Jacob Aschkenazi Gunzenhauser: 1489.

\$20,000-30,000

♣Despite few faults, **A FINE WIDE-MARGINED EDITIO PRINCEPS OF BACHIA'S CLASSIC OF ETHICS.**

Unfortunately, scant details are known concerning the author Bachia ibn Pakuda, other than the fact that he was a Dayan in Spain. There is considerable latitude when it comes to his dates (roughly the second half of the eleventh century). Entitled Kitab al-Hidaya ila Fara'id al-Qulub in the Arabic original, Chovoth HaLevavoth was translated into Hebrew in 1161 by Judah ibn Tibbon. Throughout the ages, the book enjoyed wide popularity in a variety of circles, although in later centuries Eastern European Jews would shy away from the introductory Sha'ar HaYichud, which is of a decidedly philosophical nature, and focus instead on the remainder of the work, with its ethical guidance. "A veritable treasury of devotion, the book also contains many gems of thought and beautiful sayings culled from Arabic literature." J. Bloch, Hebrew Printing in Naples.



Lot 36

MOSES BEN NACHMAN (NACHMANIDES). RaMBa"n). Sha'ar HaGemul ["The Gate of Reward:" A Treatise on the Afterlife].

FIRST EDITION. On ff. 5r., 33v., 34v. owner's signature, "Judah Gonzago." On f.34v. also in Italian, "Leon Gonzago Hebr." Some marginalia and corrigenda. On f.11v the word "apikorsim" (epicureans or unbelievers) and on f.15r the word "Talmud" censored by churchmen.

ff. 33 (of 34). Opening leaf provided in facsimile. f.2 worn with loss, remargined, worming repaired occasionally affecting text, stained. Recent morocco, gilt, with slip-case. 8vo.

[Vinograd, Naples 11; Goff 89; Goldstein 89; Offenberg 99; Steinschneider, p. 1962, no. 6532, 55; Thes. A64; Wineman Cat. 37. Not in Cambridge University].

(Naples), Joseph ben Jacob Aschkenazi Gunzenhauser: (1490).

\$20,000-25,000

♣Sha'ar HaGemul is but a single section (the thirtieth chapter) of Nachmanides' comprehensive halachic work on death and mourning, Torath Ha'Adam. Because of its philosophical significance, this section merited a separate edition, printed almost thirty years before the remainder of the work in Constantinople, 1519 (See Kestenbaum & Company, Important Hebrew Printed Books, October 2004, Lot 42).

In Sha'ar HaGemul, Nachmanides takes exception to Maimonides' portrayal of the Afterlife. In Maimonides' view, the Messianic era (yemoth ha-mashiach), which is very much this-worldly, is followed by a wholly spiritual Afterlife. Nachmanides' scheme is diametrically opposed, with "olam ha-ba," the World to Come, posing a temporary reality, followed by the ultimate Messianic state of affairs, which as said, constitutes a harmonious balance of body and soul. Chasidic philosophy, especially the teachings of Chabad Chasidism, opted for Nachmanides' eschatology. See EJ, Vol. XII, cols. 781-2.



Lot 37

MOSES BEN NACHMAN (NACHMANIDES. RaMBa"n). Commentary to the Pentateuch.

Title within decorative border containing three cherubs and a lion. First words ("Seder Bereishith") within foliated background. Letters in Rashi script. Owner's signature. Numerous marginalia and corrigenda. On f.9v. of our copy the first word in the last line, "she'ha-gaon" has been reduced to "ha-gaon." This is a deliberate correction. Interesting variant: On f. 118v of our version, "la-hem ve-kulan shesh ka-ketoneth ve-ta'am SPACE ve-ya'asu." In the JTSA copy there is a different version of this line: "lachim (!) ve-kulan shesh ka-ketoneth SPACE ve-ta'am ve-ya'asu." On final page, censor's signature, "Camillo Jaghel, 1619."

ff. (241). Opening leaf laid down and with some marginal loss provided in facsimile, f.2 and elsewhere remargined, f.234r tear resulting in loss of word, "hakodesh." f.234v same tear results in partial loss of 2 words: "go[ral ha-tzadi]kim." Minimal staining, trace wormed in places, few leaves provided from another copy. 19th-century morocco, marbled end-papers. Folio.

[Vinograd, Naples 10; Goff 88, Goldstein 57; Offenberg 98; Steinschneider, p. 1961, no. 6532, 50; Thes. A65; Wineman Cat. 38].

Naples, Joseph ben Jacob Aschkenazi Gunzenhauser: 1490.

\$80,000-100,000

📖 A GOOD WIDE-MARGINED COPY

After Rashi, the most popular commentary to the Pentateuch is undoubtedly that of Nachmanides, born in Gerona, Catalonia in 1194, and deceased in Eretz Israel in 1270.

If Rashi is the companion of the schoolchild, Nachmanides is friend to the budding scholar. In fact, oftentimes Nachmanides will cite Rashi's commentary as a springboard to further discussion. Where Rashi's style is laconic and prismatic, Nachmanides' writing is explicit and prosaic. Though it has attracted nowhere near the number of supercommentaries that Rashi merited, nonetheless, in recent years there has been renewed interest in Nachmanides' commentary. Of these supercommentaries to Ramban, we should mention those of R. Mordecai Gimpel Jaffe ("Techeleth Mordecai"), R. Menachem Eisenstadt, R. Simcha Zisel Broida of Hebron Yeshivah ("Sam Derech"), R. Moshe Greenes ("Koran P'nei Moshe"), as well as the immensely popular footnotes of Charles B. Chavel to the Mosad Harav Kook edition.

The Wineman Collection contains the first three editions of Nachmanides' Commentary (see also Lots 4 and 56).



Lot 38

KIMCHI, DAVID BEN JOSEPH. (Rada"k). Sepher ha-Shorashim ["Book of Roots": Biblical Lexicon].

Second Edition. Text in square Hebrew typeface, Biblical references in sidebars in Rashi script. *ff. (143). Opening and closing leaves laid to size, dampstained, few marginal repairs, trace wormed in places. Recent morocco-backed boards. Folio.*

[*Vinograd, Naples 12; Goff 39; Goldstein 72; Offenbergl 105; Steinschneider, p. 873, no. 4821, 43; Thes. A66; Wineman Cat. 39].*

Naples, Azriel ben Joseph Aschkenazi Gunzenhauser: 1490.

\$40,000-50,000

• **COMPLETE COPY OF THE SEPHER HA-SHORASHIM OF KIMCHI**

David Kimchi built on the lexicographical work of his predecessor R. Jonah ibn Janach, et al, producing by far, the most popular work of this genre.

The Wineman Collection contains the first three editions of the Sepher ha-Shorashim (see also Lots 1 and 43).

שב

שבע

וְהַיְתָּ לְךָ חֶסֶד וְרַחֲמִים

בית אלה
והבית

יבן קרש

212

LANDAU, JACOB BEN JUDAH. Agur [Code of Jewish Law].

FIRST EDITION. On front blank, owner's inscription, "Samuel Hai...Yeshari" m [560/1800]." Title surrounded by decorative border in which are visible three cupid-like figures. Numerous scholarly marginalia and corrigenda. Interesting variants: Bot. f.61v our version reads correctly, "Ha-Rashb" a asar be-yom tov ner shel avtalah. Ma'aseh hayah be-Colonia she-afu pashtida le-chatchilah me-yom tov la-chavero." Whereas the copy of JTSA reads incorrectly, "Ha-Rashb" a asar be-yom tov ner shel t-taleh. Ma'aseh hayah be-Colonia she-afu pashtida le-chatchilah le-av me-chaveiro." Another variant is the first word of f.91v; our version reads "ha-tok'in." The JTSA version is superior: "she-tok'in." On f.105r the opening word "Vayehi" is foliated. On final page, censor's signature, "Aless. scipione." Several words ("avodah zarah") censored on f.109v. Slight marginal tear on f.115 (paper repaired). On ff. 139r.-140r., 143v., several words ("goy") censored. Another word censored is "Ha-Talmud." The order of our copy differs considerably from that of JTSA. In the JTSA copy the introduction to Hilchoth Shechitah (ff.105-108) is bound out of order and appears after the indices as ff.173-176. In our copy, the order of the indices are out of sequence but are complete. After the indices, we have two leaves beginning "Ha-Aluf ha-mefo'ar be-chol ha-dor" and ending "ra'uy limchok ha-kol." These two leaves appear at the very end of the JTSA copy. We then have four leaves beginning "Hineh ra'ithi eth asher nith'orer ha-aluf kmh"r Ya'akov Landa" and concluding "Shlomo Chaim Kohen Hedyot". These 4 leaves appear as ff.183-186 in the JTSA copy. We then have seven leaves beginning with a foliated "Vayehi be-arba'im shanah ba-chamishi be-shishah sar la-chodesh...goy she-shavath chayav mithah aval yisrael zocheh le-chay..." These 7 leaves are ff. 173-179 in the JTSA copy.

ff. (185). Opening leaf stained with minimal loss to border, inconsequential stains in places. 19th-century calf. Sm.4to.

[Vinograd, Naples 15; Goff 68; Goldstein 73; Offenberger 82; Steinschneider, p. 1225, no. 5564, 1; Thes. A67; Wineman Cat. 40. Not in Cambridge University].

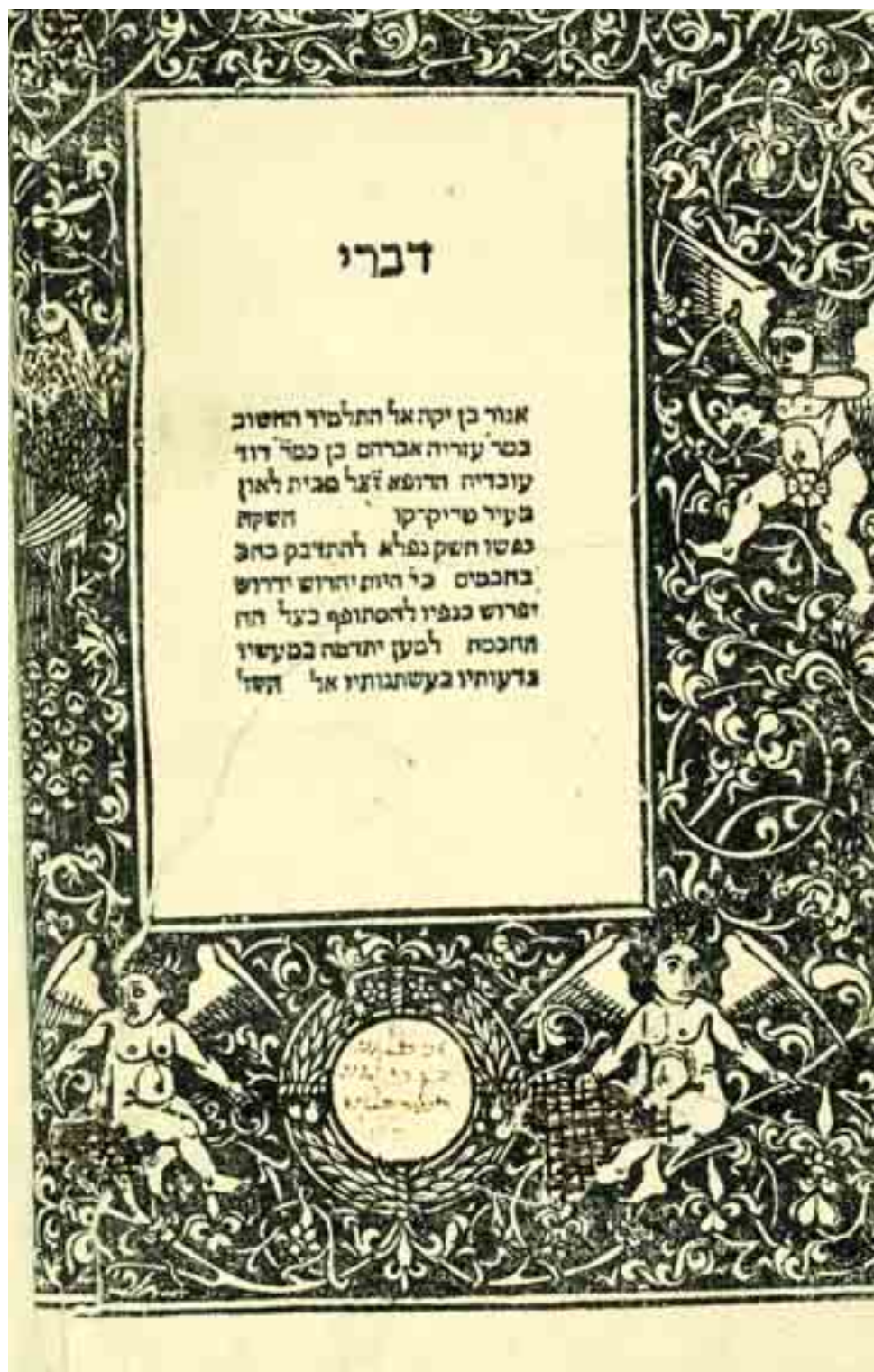
Naples, Azriel ben Joseph Aschkenazi Gunzenhauser: 1491-2.

\$50,000-70,000

🔴 **FINE, COMPLETE, WIDE-MARGINED COPY OF THIS IMPORTANT SOURCE OF ASCHKENAZIC HALACHA.**

The Agur is the first book to contain rabbinic *haskamoth* (approbations). It is graced with the encomia of Nethanel ben Levi of Jerusalem and David ben Judah Messer Leon. The Agur is also the second Hebrew book printed in the lifetime of the author

The work contains fourteen hundred and thirty nine sections, following the order of the Tur. It deals largely with ritual, the laws of Sabbath and the Festivals. The author's purpose was to add to the decisions of the later German scholars, such as Jacob Moelin (Mahari"l) and Israel Isserlein, which were omitted by Jacob ben Asher in his Tur. The Agur was the last rabbinic code written by a German scholar before the Shulchan Aruch was compiled.



Lot 40

AVICENNA. (Abu Ali al-Hussein ibn Abdallah ibn Sina). Canon [Medical Encyclopedia].

Translated from Arabic to Hebrew by Nathan of Cento (HaMe'ati). **FIRST EDITION.** Five volumes. Double columns. Marginalia in many hands over the centuries including Arabic, Hebrew in a Sephardic hand, Latin and English. Deaccession stamps. ff. 446 of (475). Vol. I: ff. 62. (In addition, first 5 leaves supplied in facsimile.) Vol. II: ff. 58. Vol. III: ff. 192. Vol. IV: ff. 96. Vol. V: ff. 38. Vol. I missing first 5 leaves and f. 1.8 (62 of 68). Vol. II missing first 16 leaves and ff. 2.6, 3.1 (58 of 76). Vol. III complete (192 leaves). Vol. IV complete (96 leaves). Vol. V missing last 5 leaves (38 of 43 leaves). Several leaves laid to size; occasional loss of text, stained in places, marginal repairs with some loss. Vol. I, first 21 leaves loose. Vol. V, final 4 leaves browned. Modern boards. Folio.

[Vinograd, Naples 26; Goff 4; Goldstein 74; Offenbergs 6; Steinschneider, p. 767, no. 4486-1; Thes. A71; Wineman Cat. 41; Friedenwald, p. 45. Not in Cambridge University].

Naples, Azriel ben Joseph Aschkenazi Gunzenhauser: 1491-92.

\$40,000-50,000

📌 **THE ONLY 15TH-CENTURY MEDICAL BOOK IN HEBREW.**

Ibn Sina, or Avicenna as he was referred to in the West (980-1037), was one of the greatest physicians and philosophers of the Muslim world. In the latter realm he would exert a profound influence on Maimonides. Avicenna wrote a work on cardiology, al-Adwiya al-Qalbiyya ("On Remedies for the Heart"), but by far, his most important contribution to the field of medicine is this work: Al-Qanun fi al-Tibb ("Canon of Medicine"), which was translated into Hebrew by Nathan HaMe'ati in 1279. In this truly encyclopedic volume, Avicenna drew on the earlier writings of the Greeks Hippocrates and Galen, and upon his own empirical observations. The contents range from common ailments to life-threatening diseases, and provide an extensive pharmacopeia. The Canon remained one of the basic works in European medical schools until the beginning of the 16th-century. See S.M. Afnan, Avicenna, His Life and Works (1958); N. Berger ed., Jews and Medicine (1995), p. 56; EJ, Vol. III, cols. 955-960

The Canon is somewhat notorious among bibliographers due to the difficulty in presenting a precise collation of the work. No consensus seems to exist.

הפרק הראשון מן
הכלל אשר מהלמות
הששי מהאופן
הראשון והוא בסוגי
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BACHIA BEN ASHER BEN HLAVA. Commentary to the Pentateuch.

Edited by Solomon Tzarphathi ben Peretz. Second Edition. Double columns. Divisional titles. Divisional titles of Bereshith, Shemoth and Vayikra surrounded by a richly historiated border complete with peacock; hunters, hounds and stags. (For a discussion of this famous "Peacock Border," see summary below.) Divisional titles for Bamidbar and Devarim less elaborate (not full page). Our first page, "Kevod Chachamim etc." is missing in all three JTS copies. On f.44r. text added in hand. Several marginalia: f.44r.; in bottom margin of ff.47v-48r a citation from Tzeror HaMor; on f.257v citation from Bereshith Rabbah. Throughout the book Biblical references provided in margins. On p. 256v a single word has been scratched from the left column, next to last line and replaced in margin as "la-avod." In the unscratched JTS copy the original reads incorrectly "li-be'od!" (The reference is to worship of idolatry.) Several passages perceived as anti-Christian have been censored (f.78v). On blank between Bereshith and Shemoth, inscription of former owner, "Dayan Gershon Levi," and another inscription in Judeo-Español: "Este libro es de Isaac Leon." On f.129v bottom, few lines of Targum from another book tipped in. See EJ, Vol. IV, col. 104 (facsimile of engraved border of title to Exodus).

ff.287. Several leaves remargined or laid to size with some loss, stained in places, few leaves made-up from another copy. Divisional title of Shemoth torn. f.125 wormhole resulting in loss of part of word (bi-yerakoth) on f.126v. Modern calf. Folio.

[Vinograd, Naples 21; Goff 6; Goldstein 75; Offenberg 8; Steinschneider, p. 777, no. 4525, 1; Thes. A74; Wineman Cat. 42. Not in Cambridge University].

Naples, Azriel ben Joseph Aschkenazi Gunzenhauser: 1492.

\$50,000-70,000

🔖COMPLETE COPY OF RABBEINU BACHIA.

Second incunable edition. Of the first edition, printed somewhere in the Iberian peninsula just a few months earlier, only fragments are extant, found in Cincinnati (HUC), New York (JTS) and Jerusalem (Schocken). See Offenberg no. 7.

The rich border of this Naples edition of Bachia's Commentary has become the focus of much bibliographic attention. It has been suggested that Gunzenhauser's brother-in-law, Moses b. Isaac, was the engraver who designed the decorative woodcut. Confronted with the fact that the identical "Peacock Border" figures on fol. 2a of the Aquila Volante ascribed to Leonardo Aretino, printed by Adolfo de' Cantoni at Naples on 27 June 1492, just six days before the Bachia, Cecil Roth was forced to conclude either that a friendly Christian printer allowed Gunzenhauser use of the border, or that Gunzenhauser's talented brother-in-law designed the border for both the Aquila and the Bachia. The discussion becomes very technical, pivoting on whether the broader border is on the inside or the outside, and whether the border appears on a recto or verso side of a leaf. See A. Marx, *Jewish Quarterly Review*, New Series, Vol. XI (1920-1) p.113; idem, *Studies in Jewish History and Booklore* (1944) 289-291; J. Bloch, *Hebrew Printing in Naples in: Hebrew Printing and Bibliography* (1976) p. 131; and C. Roth, *The Border of the Naples Bible of 1491-2 in: C. Roth, Studies in Books and Booklore* (1972) pp. 71-9.

The 13th-century exegete Rabbeinu Bachia ben Asher of Saragossa was a disciple of R. Solomon ben Adret. His commentary to the Pentateuch is infused with the spirit of Kabbalah. In recent years Prof. Ephraim Gottlieb contributed much to the understanding of Rabbeinu Bachia's mystical system. See E. Gottlieb, *The Kabbalah in the Writings of R. Bahya ben Asher ibn Halawa* (1970)



Lot 42

KIMCHI, DAVID BEN JOSEPH. (Rada"k). Sepher ha-Shorashim ["Book of Roots": Biblical Lexicon].

Third edition. Double columns. Square Hebrew type. ff. 166 (of 168). Opening and closing leaf provided in facsimile, f.3 with loss, few leaves with marginal repairs affecting some text, stained. Modern calf, gilt, a.e.g. Slip-case. Folio. [Vinograd, Naples 19; Goff 40; Goldstein 45; Offenbergh 106; Steinschneider, p. 873, no. 4821-44; Thesaurus A69; Wineman 43. Not in Cambridge University].

Naples, Joshua Solomon ben Israel Nathan Soncino: 1491.

\$20,000-25,000

•No other Hebrew lexicographical work influenced Christian Hebraists in their studies of the sacred tongue as did Kimchi's Sepher ha-Shorashim. To name but a few, Johannes Reuchlin, Sebastian Münster, and Sanctus Paganini acknowledged their debt to Kimchi.

The popularity of the Sepher ha-Shorashim is attested to the fact that this third edition was printed not six months following the second edition (see Lot 39).

The Wineman Collection contains the first three editions of the Sepher ha-Shorashim (see also Lots 1 and 39).

By this time, Joshua Soncino had been expelled from the town of Soncino and settled in Naples where he competed directly with the printing establishment of the Gunzenhausers.

(MISHNAH). With commentary by Moses ben Maimon / Maimonides (RaMBa"m).

Translated from Arabic to Hebrew by Judah ben Solomon al-Harizi (Zera'im), Joseph ben Isaac ibn al-Fawwal (Mo'ed), Jacob ben Moses ben Ahsai (Bedresh) (Nashim, Nezikin), Nethanel ibn Almali (Kodshim and Toharoth). (See EJ, Vol. XV, col. 1324). **FIRST COMPLETE EDITION OF THE MISHNAH.** Six parts in three volumes. Text in two columns in square type, commentary in "Rashi" letters. Several tractates have woodcut foliated initials. Numerous woodcut diagrams within the text, some added in manuscript. Colophon at end of Seder Kodshim (end Volume II). Marginalia to both texts of Mishnah and Maimonides' Commentary supply missing texts. See Vol. II, ff.159v., 162r., 172r., 262v.-263r., 266v.; Vol. III, ff.309v., 344v., 345v., 346v. In addition, in the final leaves (ff.351-356) there are copious scholarly notes. On the verso of the final leaf in manuscript is a partial table of contents of the Mishnah.

ff. (356). Vol. I: ff.1-150. Vol. II: ff.151-272. Vol. III: ff. 273-356. Few leaves laid to size, taped repairs in places, few light stains. 19th-century blind-tooled calf, leather ties. Folio.

[Vinograd, Naples 24; Goff 82; Goldstein 47; Offenberg 92; Steinschneider, p. 280, no. 1982; Thesaurus A73; Wineman Cat. 44].

Naples, Joshua Solomon ben Israel Nathan Soncino and Joseph ibn Peso: 1492.

\$80,000-100,000

• COMPLETE, WIDE-MARGINED COPY OF THE FIRST EDITION OF THE MISHNAH. ONE OF THE MOST OUTSTANDING OF HEBREW INCUNABLES.

It is rare to find a complete copy of the famed Naples Mishnah. Accumulating nine years of skill and experience, Joshua Solomon Soncino produced this magnificent folio which was most probably his last work. Bibliographers consider this to be one of the most superb of Hebrew incunables. "Soncino's sumptuous edition of text and commentary contains nearly four dozen woodcut diagrams, which are among the earliest non-decorative illustrations in Hebrew printing." See B. Sabin Hill, *Hebraica* from the Valmadonna Trust, The Piermont Morgan Library (1989) no. 15.

The Naples Edition of the Mishnah, the basic text of Rabbinic tradition, is the only incunable edition of the Mishnah to survive in its entirety. Fragments - no more than a few leaves - of an earlier Spanish edition are the only surviving printed version that predate this Naples edition. The commentary of Maimonides was only published once in the incunable period.

A peculiarity of the present edition are the occasional blank spaces within the text that were left for graphics. It seems that these were considered by Soncino an "extra frill" and if desired, one might subsequently commission the diagrams to be inserted in manuscript. This explains the fact that some copies of this Mishnah will have a blank in a given spot while others possess the diagram, either printed or in manuscript. Regarding typographical variants of this edition see A. Yaari, *Iyunim be-Incunabulum Ivri'im*, in: *Kiryath Sepher*, Vol. XXIV (1948) pp.157-9. See also Amram, pp. 63-69; J. Bloch, *Hebrew Printing in Naples*, inter alia.

The Hebrew Press at Naples had a short but distinguished existence. Initially founded in 1486 by Germans, Joshua Solomon Soncino subsequently followed his workers there around about 1490. At least four of Soncino's publications are known to have been produced in Naples. The Soncino press achieved renown for its textual accuracy. No doubt Joshua Solomon Soncino and his fellow craftsmen in Naples would have continued to produce good books, were it not for the tumultuous events of 1492. Following an influx of Spanish Jews exiled by the cruel edict of King Ferdinand and Queen Isabella, Naples suffered a severe plague, only to be put to the sword by the conquering army of Charles VIII of France. The entire Jewish community at Naples was decimated and whether Joshua Solomon Soncino died in the upheaval or fled is unknown.

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[illegible][illegible]

כל שיהיה
המסירה וההפחד את שני המורידים במקצת מן המוריד
המחולק מן המוריד כל שיהיה בסדר שאין בהם מקצת
המוריד שיהיה כל שיהיה בסדר המוריד הדין המוריד
המוריד לדין כל שיהיה בסדר המוריד המוריד כל שיהיה
הדין לדין המוריד כל שיהיה בסדר המוריד:

^a $\chi^2 = 0.67$, $p = .81$.

[illegible]

AARON HAKOHEH OF LUNEL. Kol Bo [Compendium of Jewish Law].

FIRST EDITION. The table of contents (5ff.) appears at the end of the volume (as issued). ff.179. *Final leaf provided in facsimile. Few leaves remargined and repaired, wormed repairs in places with some loss of text (ff.161-172). Recent morocco, gilt. a.e.g. Slip-case. Folio.*

[Vinograd, Italy 5; Goff 67; Goldstein 76; Offenberger 81; Steinschneider, p. 555, no. 3589; Thes. A94; Wineman Cat. 45. Not in Cambridge University].

(Italy, Printer unknown: (1490).

\$30,000-40,000

♣Considerable scholarly and bibliographic research has been devoted to the identification and dating of this work - at least since de Rossi's catalogue entry in his *Annales Hebraeo-typographici* of 1799. Steinschneider attributed the Kol Bo to Naples, circa 1490. Though his description was followed by many a bibliographer, Moses Marx was a dissenting voice, "There is not the slightest reason for ascribing the book to the city of Naples." A.K. Offenberger noted the peculiarity of the typeface, "The same type is not used in any other known Hebrew incunabula" (Offenberger, p. 92). But if typographical analysis was of no avail, neither did examination of the watermarks by modern methods turn up anything of much significance. Offenberger concludes: "The book was printed somewhere in Italy about 1490...Naturally, it can indeed have been printed in Naples, particularly since the greatest part of Hebrew incunabula were published there about 1490, but it is not possible to be certain of this on the evidence of the paper alone" (Offenberger, p. 96).

See M. Steinschneider, *Catalogus Librorum Hebraeorum* (1852-60) Addenda et Corrigenda, col. LXXXIII; M. Marx, *Studies in Bibliography and Booklore* 1:1 (1953) p. 37, no. 38; A.K. Offenberger, *The Dating of the Kol Bo; Watermarks and Hebrew Bibliography in: Studia Rosenthaliana* 6:1 (1972) pp. 86-106.

IMMANUEL (BEN SOLOMON) OF ROME. Sepher HaMachbaroth [poetry].

FIRST EDITION. Opening word ("amar") floriated. On ff. 49-50 signs of zodiac (see facsimile in EJ, Vol. VIII, col. 1297). ff. 159 (of 160) f.7 supplied in facsimile (similarly lacking in many copies). ff. 1, 2, 6 laid to size with some loss supplied in manuscript. Lightly stained and trace wormed with slight loss of text. 18th-century blind-tooled calf, lightly rubbed. Sm. 4to.

[Vinograd, Brescia 3; Goff 43; Goldstein 61; Offenbergh 58; Steinschneider, p. 1057, no. 5269, 1; Thes. A77; Wineman Cat. 46].

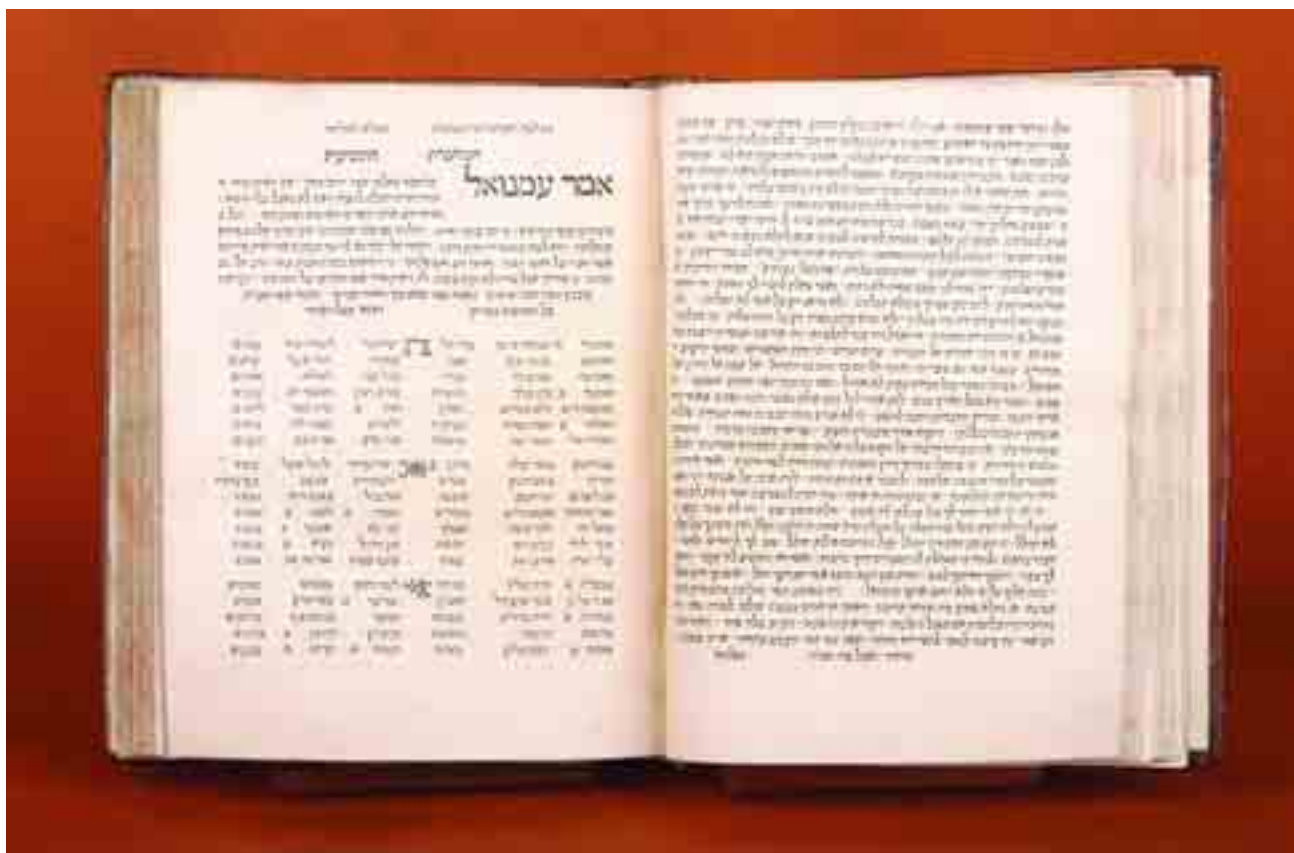
Brescia, Gershom ben Moses Soncino: 1491.

\$15,000-20,000

• **FIRST PRINTED BOOK OF HEBREW POETRY**

Immanuel of Rome (c.1261-after 1328), a contemporary of Dante, is credited with introducing the sonnet into Hebrew poetry. Israel Zinberg noted wistfully that "while Dante was the harbinger of a new and brilliant period in Italian national poetry, the Jews of Italy did not produce a single significant poet after Immanuel. The golden age of the Italian Renaissance had virtually no influence on Jewish poetry." Zinberg, *A History of Jewish Literature*, Vol. IV (1974) p. 9. Jewish law took a rather dim view of Immanuel's work. Joseph Karo's *Shulchan Aruch* expressly forbade reading the *Machbaroth* on the Sabbath, due to the erotic content of some of the poems.

Machbereth is the Hebrew equivalent to the Arabic *maqama* (poem). Immanuel's collection consists of 28 such *Machbaroth*. The final, twenty-eighth *machbereth*, "*Ha-Topheth ve-ha-Eden*" (Hell and Heaven) was directly influenced by Dante's *Inferno*.



Lot 46

(BIBLE). Pentateuch with Megilloth and Haphtaroth.

With nikud (vocalization) and te'amim (cantillation). ff. 55 (of 218). 16 leaves bound in at end - "the final 2ff. from Bragadin's Chumash, Venice 1644, and the previous 14ff. are also from a Bragadin Chumash, but from an edition unknown to the British Museum" (Wineman Cat. 47). Few light stains. 17th-century blind-tooled calf, with hinges (though lacking clasps), rebacked. 8vo.

[Vinograd, Brescia 6; Goldstein 63; Offenberger 22; Steinschneider, p. 3, no. 15; Wineman Cat. 47; not in Goff or Thesaurus. Cambridge University with single fragment; not in JNUL, HUC, JTSA. Offenberger lists just four recorded copies (three incomplete)].

Brescia, Gershom ben Moses Soncino: 1493-4.

\$30,000-40,000

● **EXTREMELY RARE INCUNABLE. ONLY ONE COMPLETE COPY EXTANT, AT THE BIBLIOTECA AMBROSIANA, MILAN.**

It was in Brescia, westernmost city in the Republic of Venice, that Gershom found a temporary home after having been exiled from Soncino together with his fellow Jews by the intemperate ruler of the Duchy of Milan, Lodovico "Il Moro." "Of all the territories tributary to Venice, none was more valuable to her than Brescia, 'the armed,' for from her workshops famed for centuries...came the most splendid specimens of the armorer's art, the weapons of war so valiantly used by the island republic in her many wars of conquest and defense" (D. Amram, *The Makers of Hebrew Books in Italy*, p. 72). Gershom Soncino spent the years 1490-95 in Brescia, producing chiefly Pentateuchs, prayer books and psalters. Amram finds this to be a sign of the times: "When men are in daily terror of their lives and in fear of the confiscating hand of the oppressor, they have no inclination for the delights of literature...The books that followed were the necessities of the religious, rather than the luxuries of the intellectual, life." *Ibid.*, pp. 79-80.



Lot 47

(BIBLE). Torah-Nevi'im-Kethuvim (Tana"ch).

Includes but a single leaf of the Pentateuch (section "Vayechi"), followed by Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, Minor Prophets, Psalms, Proverbs, Job, Daniel, Ezra, and Chronicles. Book of Psalms printed in two columns.

ff. 386 (of 586). f. 316 blank. Stained, various paper repairs, a made-up copy. Modern boards. Thick 8vo.

[Vinograd, Brescia 5; Goff 10; Goldstein 64; Offenberg 12; Steinschneider, p. 3, no. 17; Thesaurus A81; Wineman Cat. 48. HUC lacks three leaves; Cambridge copy incomplete; JNUL with 146 leaves only].

Brescia, Gershon ben Moses Soncino: 1494.

\$20,000-30,000

•A copy of this Soncino Bible was used by the Protestant theologian Martin Luther in his translation of the Bible. Luther's copy is presently in the (former) Royal Library of Berlin. See Amram, p. 81; A.K. Offenberg, Hebrew Incunabula in Public Collections (1990), p. 17, no. 12.

According to Steinschneider, the Pentateuch portion of this edition was printed the previous year of 1493.



Lot 48

JACOB BEN ASHER OF TOLEDO Tur, Yoreh Deah.

Third edition. **FIRST SPANISH EDITION.** *One complete leaf (concerning Shatnetz), plus a minute fragment. Modern morocco-backed marbled boards. Folio.*

[Goff 57; Goldstein 80 (listing only one copy in the British Isles - the present, Wineman copy); Offenberg 71; Tishby (Israel) 26; not in Steinschneider; Wineman Cat. 50. HUC (48 leaves); JTS (17 leaves); Both The National Library of Canada (Ottawa) and JNUL (Mehlman Collection) possess a fragment of a single leaf only].

Guadalajara, Solomon ben Moses HaLevi ben Alkabetz: (Ca. 1479 -1480).

\$3000-5000

🔪 **AN EARLY SPANISH FRAGMENT OF EXTREME RARITY. NO COMPLETE COPY EXTANT.** The largest copy, in Madrid's Escorial Library, lacks the first leaf. Only four other fragments are known (see above).

Obtaining even a fragment of this Tur elicited the following frisson of excitement from the esteemed Librarian of HUC:

"The rarest books, understandably, were those from Spain and Portugal printed...before the expulsions. The acquisition of any Hebrew incunabulum is ...noteworthy, and the library is proud to report the acquisition of an edition of the Tur Yoreh Deah... albeit a fragment...Textual and further typographical study remains to be done...In any case, we share the thrill of acquiring an important fifteenth century book." See H.C. Zafren, *Studies in Bibliography and Booklore* Vol. XII (1979) p. 45.



Lot 50

JACOB BEN ASHER OF TOLEDO. Tur, Choshen Mishpat.

Third edition. **FIRST SPANISH EDITION.** ff. 45 (of 272 leaves). Present (mostly incomplete) are ff. 6, 24-31, 33, 47, 64-66, 69-71, 86, 89, 139-141, 143-145, 166-178, 180-186, plus many fragments. (Collation is based upon the unique copy in the Vatican, which however, has a slightly different layout). Extensive paper conservation. Modern morocco-backed patterned boards. Folio.

[Goff 59; Thesaurus B3; not in Steinschneider; Tishby (Vatican) 10; Tishby (Israel) 28; Goldstein 79; Offenber 74; Wineman Cat. 51. Not in HUC; JNUL with fragment of 3 leaves; Schocken with 16 leaves; JTSA with 21 leaves. Offenber lists just four recorded copies].

Guadalajara, Solomon ben Moses HaLevi ben Alkabetz: (Ca. 1479 -1480).

\$7000-10,000

🔴 **ONLY ONE COMPLETE COPY EXTANT** (in the Biblioteca Apostolica Vaticana). See P. Tishby, The Hebrew Incunabula in the...Vatican in: Kiryat Sepher, Vol. 58, no. 4, p. 854, no.10)

Only four other copies are known. The Wineman Copy is the second most complete copy. The others (see above) are all smaller fragments.

"A watermark in the shape of an "Anneau" using Briquet's classification, was identified; Briquet number 691 is very similar and was used on paper from Syracuse dated 1479. Perhaps the Spanish printers imported paper from southern Italy." Wineman Catalogue, number 51.



Lot 51

JACOB BEN ASHER OF TOLEDO. Tur, Even Ha'Ezer.

Third edition. **FIRST SPANISH EDITION.** *Small fragments containing the laws of Ketuboth and Gittin. Modern morocco-backed patterned boards. Folio.*

[Goff 58; Goldsten 81; Offenbergs 73; Steinschneider p.5500 no.36; Thes. B2; Wineman Cat. no. 52. Not in JNUL; HUC with 29 leaves; JTSA with 2 leaves. Offenbergs lists just three recorded copies].

Guadalajara, Solomon ben Moses HaLevi ben Alkabetz: (Ca. 1479 -1480).

\$1000-1500

• **ONLY ONE COMPLETE COPY EXTANT** (in the Bodleian Library, Oxford).

Only two other fragments are known (see above).

Most of Alkabetz's output is extant only in the form of fragments. It is unknown if he printed the Orach Chaim, the final portion of the Tur. See H.C. Zafren, *Studies in Bibliography and Booklore* Vol. XII (1979) p. 45.

JACOB BEN ASHER OF TOLEDO. Tur, Orach Chaim.

WIDE-MARGINED COPY. The first appearance of a Hebrew printers' mark - the lion rampant within a red shield (see Yaari, Hebrew Printers' Marks, no. 1) provided here in facsimile. Marginal notes throughout the first 110 chapters (simanim) in a cursive Sephardic hand on the first 44 pages, plus a significant note on Chapter 448 (Hilchoth Pesach) in an early 16th-century Aschkenazic hand.

ff. 124 (of 168). Lacking 44 leaves (two of which are blanks, ff.106 and 168): ff.1 provided in facsimile, f.2 (index), ff.8-10 (index), 127-52, 154-end (final two leaves mutilated lacking a significant amount of text), colophon (f.167) provided in facsimile. First five leaves of the index repaired and remargined affecting text, final leaf of the index remargined not affecting text; f. 126 mutilated and repaired lacking a significant amount of text. Handwritten catchwords throughout. Modern calf-backed marbled boards. Folio.

[Mehlman, Ginzei Yisrael 5 (incomplete); Goff 51; Goldstein 86; Offenber 65; Steinschneider p.1186 no. 5500.21; Thes. B8; Cohen, Yeshiva University 6 (incomplete); Wineman Cat. 53. Not in Cambridge University; JNUL with three incomplete copies].

Hijar, Eliezer Alantansi: 1485.

\$20,000-25,000

📖 THE FIRST BOOK PUBLISHED IN THE SPANISH TOWN OF HIJAR (IXAR), ARAGON.

The printer Eliezer Alantansi, was one of the outstanding pioneers of the craft and technique of printing. According to J. Bloch, (Early Hebrew Printing in Spain and Portugal, pp.20-1), all associated with the Hajar Hebrew press were "interesting figure[s]... [and]...character[s]." In addition to being a "fine scholar and able businessman, Alantansi himself engaged in the practice of medicine." He was also a colleague of the great statesman, scholar and financier Don Isaac Abrabanel (see She'eiloth R. Shaul Ha-Cohen. Venice, 1574, p.1b). See also B. Friedberg, History of Hebrew Typography in Italy, Spain-Portugal (1956) p.100; B. Netanyahu, Don Isaac Abravanel: Statesman and Philosopher (1968) p.72

Alantansi's partner was the wealthy businessman and erudite Rabbinical scholar Solomon b. Maimon Zalmati. "It was Zalmati's wealth which enabled Alantansi to acquire...an assortment of square and cursive...types. The latter...the smallest of its kind in the fifteenth century, are distinguished by their sharpness and clearness: the work of a master engraver and type cutter" - This master was Alfonso Fernandez de Cordoba, whose "extraordinary skill and fine taste" is evident in "the beautiful square Hebrew types in the press at Hajar." Although de Cordoba cut "lovely Gothic types for Christian printers, his work for Hebrew printers provoked the ire of the Inquisition. He had to flee and was sentenced to death in absentia" (Bloch).

This Tur is a "notable edition" which "became an indispensable manual for the knowledge of Jewish life and practice...The publication was one that met the practical needs of the Spanish Jews at the time when Hebrew printing found its way into Spain..." (Bloch, p. 24).

תנו שבת

וזה קדשתה להלכה וזו היתה מן המצוות אשר לא יחידים לערב ליהודי
רחוק היומרא ולכל העם כי כיוון זה למעלה והוא השם למערב וערכו

תמונה: כל חרית מרחבן וסבת בעזרת המרחב טלנת. וניצול המרחב ראש חסות בעזרת טלנת כחוס

הלכות ראש חדש

גרסינו בפרקין יונגערען ראש השנה איז אסוד בעשית, מלאכה ודילגנצין בפרק ויחננו קען ראש

ואסור כחצות הערב עד צאת הכוכבים וכן כל יום שבת ואסור ללכת בדרך רגלית למקומו של עובד זרע או לטבול במים חיים ולקחת מן המזבח או להניח עליו אש או להקריב קורבן או לעבוד עבודה זרה או לנשא נשיא זרע או לישב על גבי אישה זרע או ללבוש בגדי זרע או ללבוש בגדי פשתן או ללבוש בגדי כסף או ללבוש בגדי זהב או ללבוש בגדי ברזל או ללבוש בגדי נחושת או ללבוש בגדי עופרת או ללבוש בגדי כסף או ללבוש בגדי זהב או ללבוש בגדי ברזל או ללבוש בגדי נחושת או ללבוש בגדי עופרת

העם

רַב וּמִצְוָה

פָּרִיס וְסֻעֻמָּת רָאָה אֶחָד שֶׁלֹּא הָיָה חָזָק בְּלֵב כֹּהֵן סֻעֻמָּת פָּרִיס וְהָיָה עֹלָם וְעָוֶל וְכִי־

Lot 53

(BIBLE). Pentateuch (Torah). With Targum Onkelos and Rash"i.

Woodcut engravings of a lion and a horse within intricate foliage ornamentation in Oriental style plus historiated initials at end and/ or beginning of each Book (e.g. see penciled no. ff. 106b, 146 a-b). Extensive marginal notes in elegant Sephardic and Ashkenazic semi-cursive hands scattered throughout. Text and Targum in square type (Targum in a very small size) without nikud and accents. Rashi in exquisite Spanish cursive characters. Without chapter and verse numbers as in all incunable editions.

ff. 227 (of 264), lacking ff. 1-8, most of 9, 10, 16-21, 32-3, 65-6, 126-8, 144, 203, portions of 217, 237, 250-2, 254-6. Two missing leaves provided in manuscript, first leaf of Bereishith in facsimile. Many leaves with various paper repairs. Names of Sidroth provided at top of many leaves in a Sephardic hand. Modern morocco. Folio.

[Goff 19; Offenberger 16; Goldstein 89 (plate no. 4); Steinschneider p.2 no.8; Thes. B11; Wineman Cat. 54. Not in Cambridge University, JNUL incomplete with 229 leaves; Marx 9 (HUC copy also incomplete - "most [leaves] are mutilated; some badly")].

Hijar, (Eliezer Alantansi, for) Solomon ben Maimon Zalmati: 1490.

\$50,000-60,000

📖 **FIRST HEBREW BIBLE WITH TARGUM ONKELOS AND RASHI'S COMMENTARY PRINTED IN SPAIN.**

Extremely Rare. Goldstein provided only four illustrated plates in his Catalogue of Incunabula in the British Isles, due to its importance, this Hijar Bible was selected as one of the four.

The master engraver and type cutter of this edition was Alfonso Fernandez de Cordoba. Cordoba was also associated with the printing of Christian books such as the Manuale Caesaraugustanum which appeared in Hijar (ca. 1486). According to Bloch, it was Cordoba's distinctive, beautiful border, first designed for this work, which was later transferred to the title pages of the earliest Hebrew books printed in Lisbon by R. Eliezer Toledano (e.g. the Abudraham - see Lot 57). According to A. Marx, this border was originally designed for use in connection with Hebrew type in Hijar. "It is the result of mere chance that it first appeared in a Christian... work" (A. Marx, Notes on the Use of Hebrew Type in Non-Hebrew Books, 1475-1520 in: Studies in Jewish History and Booklore (1944) p. 299 n.11, citing Haebler)

For an extensive, detailed six page description of this Bible, see C. D. Ginsburg, Introduction to the Massoretico-Critical Edition of the Hebrew Bible (London, 1897) pp. 831-36, there he describes the Hijar Bible as an "extremely rare and remarkable edition" (p. 834).



(BIBLE). Targum Onkelos [Aramaic Paraphrase of Pentateuch]. TWO UNICUM LEAVES.

Printed in double columns. ff. 2: Gen. 38:11- 40:7; f.2: Exodus 3:15 - 5:12. Both leaves fragmentary. Modern patterned boards with ties. 29 x 19 cm. Folio. [Not in any standard catalogue. Wineman Cat. 55].

(Faro), (Don Samuel Porteiro): (1487).

\$20,000-30,000

📖 FIRST BOOK PRINTED IN PORTUGAL IN ANY LANGUAGE

This edition of Targum Onkelos was printed around the time of Porteiro's Faro Pentateuch of 1487, which is stated as being the first book printed in any language in Portugal (- of which a single copy survives, printed on vellum, in the British Library, London). It is likely however that the text of that Pentateuch was printed after this Targum Commentary. Indeed, there are two pointers in favor of this edition taking "first title." One, the Pentateuch is vocalized, whereas the Onkelos is not - it is logical that printers would begin with the simpler challenge. Secondly, precedents exist for commentaries being printed before the main text of the Pentateuch. Garton and Alkabetz's Rashi and also the early Roman Rashi are cases in point. (See Wineman Cat. 55). See also M. Marx, On the Date of Appearance of the First Printed Hebrew Books in: Alexander Marx Jubilee Volume (1950) pp. 482-3; Joshua Bloch, Early Hebrew Printing in Spain and Portugal in: Charles Berlin (ed.) Hebrew Printing and Bibliography (1976) pp. 28, 30; A. J. Karp, Library of Congress Catalogue, From the Ends of the Earth (1991) p. 15.

While there is much discussion in the bibliographic literature whether the press in Faro was owned by Don Samuel Porteiro or by Don Samuel Gacon, one is inclined to accept Bloch's suggestion that Gacon was the maecenas behind the press, while the actual work of printing was done by Porteiro, member of a family of professional printers. Bloch, op. cit., pp. 29-33.



Lot 55

MOSES BEN NACHMAN (NACHMANIDES. RaMBa"n). Commentary to the Pentateuch.

SECOND EDITION. Two volumes. Volume I: Genesis-Exodus. * Volume II: Leviticus-Deuteronomy. Double columns. Initial word of Books of Numbers and Deuteronomy ("Sepher") within woodcut floral borders. Initial words in square type; texts in semi-cursive Sephardi "Rashi" letters.

ff. 278 (of 300). Missing 11 leaves at beginning and 11 leaves at end. Vol. I: ff.12-152. Vol. II: ff.154-288, 296 (loose). Wormed with several paper repairs with loss of text. Modern calf-backed fleur-de-lis boards. Folio.

[Vinograd, Lisbon 3; Goff 87; Goldstein 91; Offenber 97; Steinschneider, p. 1960, no. 6532-49; Thes. B18; Wineman Cat. 56].

Lisbon, Eliezer (Toledano): 1489.

\$15,000-20,000

THE FIRST BOOK PRINTED IN LISBON

It is safe to say, the fact that there are three incunabule editions (two within a year of one another) of Nachmanides' Commentary to the Pentateuch, attests to the immense popularity of the work. All three editions, Rome, 1469-72; Lisbon, 1489; and Naples, 1490 are all represented in the Wineman Collection (see also Lots 4 and 38).



Lot 56

ABUDRAHAM, DAVID BEN JOSEPH. *Abudraham* [Commentary to the Prayer Book].

FIRST EDITION. Double columns. On f.1v first letter "beith" richly floriated and entire page within historiated met-alcut border by Alfonso de Cordoba. On ff. 23r.-24v. diagrams of the Temple altar in Jerusalem. On ff.134r.,137, 139v.-140r. calendric tables of "Moladoth." Inserted between ff.136-7 a variant of the calendric table. Scholarly marginalia. On f.118r. portions of Aleinu prayer censored. *ff. (170). f.144 misbound between ff.147-8. Order of ff. 167-8 reversed. ff. 128-9; 167-17 laid to size; some text missing on f.169. Several ff. paper repaired (ff. 43v., 71, 88). Dampstained. Modern calf. Folio. [Vinograd, Lisbon 4; Goff 36; Goldstein 92; Offenber 1; Steinschneider, p. 859, no. 4784, 1; Thes. B19; Wineman Cat. 57. Not in Cambridge University].*

Lisbon, Eliezer (Toledano): 1489.

\$70,000-90,000

🔊 **THE SECOND BOOK PRINTED IN LISBON. A WIDE-MARGINED COPY**

David Abudraham composed his work on the prayer book in Seville in 1340. Unfortunately, there is a paucity of biographical data concerning the author. Though utilizing earlier works of Spanish, Provençal, French, and German origins, the work abounds in original and thought-provoking interpretations of the prayers and Torah readings also including astronomical and calendrical tables. The section on the Passover Hagadah has been included in several collections.



Lot 57

(LITURGY). Prayer Book (Sephardi Rite). UNICUM.

Text with vocalization (nikud); initial words of each prayer in large unvocalized type. ff. (52 of ?). Composition: ff.33 Daily Prayers; ff.4 Passover; ff.1 Sabbath; ff.14 Kinoth. Brownd, a few defective corners. On final blank, incorrectly inserted a facsimile of the colophon of the Siddur printed by Joshua Soncino in Naples. Modern calf ("Naples, 1491" incorrectly tooled on spine). 8vo. [Thes. 44 or 47; Wineman Cat. 58. Not in Goff, Goldstein, Offenberger, Steinschneider, et al].

(Lisbon, Eliezer (Toledano): 1490-2).

\$40,000-50,000

📖 ONLY COPY EXTANT. ONLY HEBREW PRAYER BOOK PRINTED IN THE IBERIAN PENINSULA.

Extraordinarily, this is the only known prayer book printed in the Iberian Peninsula. (Technically speaking, Maimonides includes in his Mishneh Torah, a rudimentary Seder Tefiloth Kol ha-Shanah two editions of which were printed in Spain (Thesaurus B32, B36; Offenberger, 89, 90) - yet one can hardly imagine the common man praying from a Ramba"m! It strikes one as odd that the siddur should place so low on the list of priorities of these early Jewish printers. This question must be asked not only of the Iberian Jewish printers but of their Italian co-religionists as well. Offenberger observes that less than 10% of the Hebrew incunabula fall into the category of Liturgy. He qualifies his remarks by saying, "in categories such as liturgy and almanacs there is a very real risk that editions may have disappeared without trace precisely because they were so heavily used, so here again, caution is called for" (A.K. Offenberger, Hebrew Incunabula in Public Collections, Introduction, p. xxix). The "shelf life" of a prayer book is clearly much shorter than that of a scholarly work, yet why there should be such a paucity of prayer books from this era which produced in rapid succession no less than three editions of Rabbi David Kimchi's biblical lexicon, Sepher ha-Shorashim? In the latter case, one might argue that the Sepher ha-Shorashim was immensely popular with Christian Hebraists, whereas the Siddur was restricted to a Jewish market. As regards Iberia per se, one must not minimize that after the Expulsion from Spain in 1492 and from Portugal in 1497, the Inquisition would systematically liquidate Jewish prayer books, whereas Hebrew books of a scholarly nature would still be of some use to Churchmen. Finally, it is possible the needs of the Spanish-Portuguese Jewish community were supplied by the Italian printing establishments (cf. Offenberger 109).

There exist most interesting aspects within this prayer-book itself: The "nineteenth benediction" of the Amidah, the prayer against sectarians (birkath ha-minim), begins here with the word "La-Meshumadim" (apostates), which was the original wording of this prayer. This has been replaced with the censored version, "La-Malshinim" (informers). The original version beginning with the word "La-Meshumadim" has been preserved in Ms. Huntington 80 of Maimonides, Mishneh Torah, Seder Tefiloth (at end of Sepher Ahavah), which was penned during the author's lifetime, and to whose fidelity he attested with his signature. (The manuscript is in the possession of the Bodleian Library, Oxford.) Going back in time, the original "La-Meshumadim" version was unearthed in a Genizah fragment of the Palestinian "seder" (or siddur). See Solomon Schechter, "Genizah Specimens," Jewish Quarterly Review, Old Series, Vol. X (1898), pp. 657, 659; Jacob Mann, "Genizah Fragments of the Palestinian Order of Service, Hebrew Union College Annual, Vol. II (1925), p. 306; Lawrence H. Schiffman, "At the Crossroads: Tannaitic Perspectives on the Jewish-Christian Schism" in Sanders, Baumgarten and Mendelson eds., Jewish and Christian Self-Definition (1981), pp. 150-151. The shift in wording was discussed by I. Baer, Avodath Israel (Roedelheim, 1868), pp. 93-94.

At the conclusion of the Amidah printed here, there is a remarkable mystical practice. Under the rubric of "Seventy-Two Verses," there appears what is to the uninitiated a random collection of verses from Psalms. There follows a "Yehi Ratzon" supplication that the recitation of Psalms be accepted "on this day." At this point, the reader is to insert the day of the week: Sunday, whose sign is Leo, whose angel is Raphael, and whose heavenly body is the Sun; Tuesday, whose sign is Cancer, whose angel is Gabriel, and whose heavenly body is the Moon; Tuesday, whose sign is Ares and Scorpio, whose angel is Samaël, and whose heavenly body is Mars; Wednesday, whose sign is Gemini and Virgo, whose angel is Michael, and whose heavenly body is Mercury; Thursday, whose sign is Sagittarius and Pisces, whose angel is Tzadkiel, and whose heavenly body is Jupiter; Friday, whose sign is Taurus and Libra, whose angel is Anaël, and whose heavenly body is Venus; Saturday, whose sign is Capricorn and Aquarius, whose angel is Kaptziel, and

whose heavenly body is Saturn." The seventy-two verses quite obviously correspond to the seventy-two letters of the Divine Name. Centuries later, Twentieth-century researchers of the crypto-Jews of Belmonte, the last Marrano community in Portugal, discovered that these isolated remnants of Portuguese Jewry had preserved the tradition of a seventy-two letter name of God, which they would invoke in their much garbled prayers.

A UNIQUE AND ALTOGETHER EXTRAORDINARY LITURGICAL TEXT.



Lot 58

(BIBLE). Pentateuch. With Targum Onkelos and commentary of Rash"i. Vol. I: Genesis and Exodus (only).

Texts of Chumash and Onkelos face-à-face in center of page; Rashi at top and bottom of page. Chumash with nikud (vocalization) and te'amim (cantillation). ff. 206 (of 216). Lacking first 4 and last 5 leaves and f.109. Leaves laid to size with loss of text in places. Modern morocco. Sm.folio.

[Vinograd, Lisbon 5; Goff 20; Goldstein 94; Offenberg 17; Steinschneider, p. 2, no. 10; Thes. B20; Wineman Cat. 59. Not in Cambridge University].

Lisbon, Eliezer (Toledano): 1491.

\$30,000-40,000

♣ A peculiarity of this edition is that not only does the text of the Chumash provide cantillation, but so does the text of Onkelos. This is evidence that as late as the final years of Iberian Jewry, it was still customary to chant the Aramaic translation of the Pentateuch as accompaniment to the public Torah reading in the synagogue. Today this ancient practice is continued only in a few Yemenite congregations. The reason the practice fell into disuse is simply the fact that Aramaic, once the common spoken language, is no longer comprehensible to the majority of Jews. See C. D. Ginsburg, Introduction to the Massoretico-Critical Edition of the Hebrew Bible, London, 1897, pp. 836-47. He states that this edition is "of peculiar importance to textual criticism."

בשלה

[illegible]

תפיל עליהם אימתה ופחד
בגד לזרועך ידמו כאבן
עד יעבר עמך יהוה עד יעבר
עם זונקתת תבאמו
ותמעמו בהר נחלתך מכון
לשבתך פעלת יהוה מקדש
אדני כוננו ייך יהוה
ימלך לעלם ועד כי בא
סוס פרעה ברכבו ובפרשיו
בסוסים יהוה עלהם
את מי הים ובע
זרמל רהלכו בעבשה
בתוך הים

פ פ פ פ פ פ פ

הַמִּקְנֵה אֶת אֶחָד מֵעַבְדֵי יְדִידָא בְּכֹחַ הַיָּד הַשְּׂמֹאלִית אֵלָּהּ יְדִידָא אֲרֵץ וּמִקְנֵה בְּשֵׁית יְדֵים וְלִמְנֵת יַעֲבֹד בְּזִמְנָא
 שִׁי' יִמְלֹךְ לְעַלְמָא וְעַבְדֵי אֶת עַלְמָא קִיּוּ וְזִמְנָא אֶת לְשִׁכְךָ קִיּוּ פְתִיחַ אֲרֵץ אֲנִי הַיָּדֵעַ וְעַבְדֵי מִשְׁחָא מִשְׁחָא
 קִיּוּ אֲרֵץ מִשְׁחָא פִּי הַיָּדֵעַ בְּכֹחַ הַיָּד הַשְּׂמֹאלִית אֵלָּהּ יְדִידָא אֲרֵץ וּמִקְנֵה בְּשֵׁית יְדֵים וְלִמְנֵת יַעֲבֹד בְּזִמְנָא
 מִשְׁחָא אֲרֵץ עַבְדֵי אֲרֵץ מִשְׁחָא פִּי הַיָּדֵעַ בְּכֹחַ הַיָּד הַשְּׂמֹאלִית אֵלָּהּ יְדִידָא אֲרֵץ וּמִקְנֵה בְּשֵׁית יְדֵים וְלִמְנֵת יַעֲבֹד בְּזִמְנָא
 קִיּוּ אֲרֵץ מִשְׁחָא פִּי הַיָּדֵעַ בְּכֹחַ הַיָּד הַשְּׂמֹאלִית אֵלָּהּ יְדִידָא אֲרֵץ וּמִקְנֵה בְּשֵׁית יְדֵים וְלִמְנֵת יַעֲבֹד בְּזִמְנָא
 הַיָּדֵעַ בְּכֹחַ הַיָּד הַשְּׂמֹאלִית אֵלָּהּ יְדִידָא אֲרֵץ וּמִקְנֵה בְּשֵׁית יְדֵים וְלִמְנֵת יַעֲבֹד בְּזִמְנָא
 אֲרֵץ מִשְׁחָא פִּי הַיָּדֵעַ בְּכֹחַ הַיָּד הַשְּׂמֹאלִית אֵלָּהּ יְדִידָא אֲרֵץ וּמִקְנֵה בְּשֵׁית יְדֵים וְלִמְנֵת יַעֲבֹד בְּזִמְנָא

(BIBLE). Isaiah and Jeremiah. With commentary of David Kimchi (Rada"k).

Text in square type with vocalization (nikud) and cantillation (te'amim); commentary of Rada" k in semi-cursive Sephardi (Rash" i) type. ff. 136 (of 248). Isaiah: ff. 130 (of 134) lacking ff. 1, 2, most of 3, part of 132-4; Jeremiah: ff. 6 (of 114). First pages of Isaiah and Jeremiah supplied in facsimile. Several leaves from smaller copies. In Jeremiah, leaves laid to size and some loss of text. Stained. Modern calf. Folio.

[Vinograd, Lisbon 7; Goff 25; Goldstein 95; Offenbergs 32; Steinschneider, p. 3, no. 13; Thesaurus B21; Wineman Cat. 60].

Lisbon, Eliezer (Toledano): 1492.

\$20,000-25,000

• FIRST IBERIAN EDITION OF BOOKS OF ISAIAH AND JEREMIAH.

It appears Isaiah and Jeremiah was intended as a companion volume to the magnificent Pentateuch issued by Rabbi Eliezer Toledano the previous year of 1491 (see Lot 59).

The surname "Toledano" is never mentioned in any of the books from the Lisbon press, only the first name "Eliezer." As his name would indicate, Rabbi Eliezer was a native of Toledo, who after relocating to Lisbon, founded there a Hebrew press that has been classed as "typographically, the best equipped" of all the Hebrew printing presses that flourished in the Iberian peninsula. It is known that Eliezer was assisted in his work by Don Judah Leon Gedaliah, who eventually took the types to Constantinople. See J. Bloch, Early Hebrew Printing in Spain and Portugal in: C. Berlin, Hebrew Printing and Bibliography (1976) pp. 34-37.

The Wineman Copy compares most favorably with that of JNUL, which is but a fragment of 12 leaves. See Peretz Tishby, The Hebrew Incunabula in Israel, Kiryat Sefer 59:4 (1984), p. 956, no. 90.



Lot 60

(BIBLE). Proverbs (Mishlei). With commentary Kav VeNaki by David ben Solomon Ibn Yachya.

FIRST EDITION OF COMMENTARY. Text in large square print with nekudoth and accents. Commentary in fine Spanish cursive characters. ff.19 (of 62). Commences with Chapter VI. Many leaves repaired, some loss. First leaf in facsimile. Modern vellum-backed patterned boards. Folio.

[Vinograd Lisbon 2 (apparently did not see a copy and does not provide a collation); Goff 35; Goldstein 96 (lists only one copy in the British Isles in Cambridge University which according to Offenberg is also incomplete); Marx 19; Tishby 94; Wineman Cat. 61; Offenberg 44 (lists only five complete copies and five fragmentary) - Not in JNUL].

Lisbon, Eliezer (Toledano): (1492).

\$10,000-15,000

• The author (ca. 1440-1524) served as the Rabbi of Lisbon. However, as a result of his efforts on behalf of his fellow Spanish refugees in Portugal, he was denounced to the Portuguese king as a traitor. Ibn Yachya succeeded to escape to Naples, but the French, the new rulers of Naples, stripped him of his possessions and exiled him to Corfu. He finally settled in Constantinople where he published some of his other halachic and grammatical works (Hilchoth Treifoth and Leshon Lemudim).



Lot 61

(BIBLE). Former Prophets (Nevi'im Rishonim). With Targum Jonathan and commentaries by David Kimchi (Rada"K) and Levi ben Gershom (Ralba"g or Gersonides).

* Accompanied by: Two-leaf fragment of Joshua (15:42-63; 17:15-18) **ON VELLUM. FIRST EDITION OF TARGUM JONATHAN AND GERSONIDES.** Three volumes. Texts of Bible and Targum Jonathan with vocalization (nikud) and cantillation (te'amim or "trope"). *Vol. I (Joshua and Judges): ff. 104 (of 170). * Vol. II (Samuel): ff. 206 (of 231). 2 pp. in manuscript (pp. 175, 189). Final leaf provided in facsimile. * Vol. III (Kings): ff. 219 (Complete). In total: ff. 529 (of 600). Several leaves laid to size, variously stained. Vol. III leaves taped, some worming in text. 19th-century half calf. Folio. [Vinograd 6; Goff 23; Goldstein 99; Offenberg 28; Steinschneider, p. 4, no. 18; Thesaurus B27; Wineman Cat. leaves 62a-b; Not in Cambridge University; HUC: Judges and Samuel only].*

Leiria, Dom Samuel de Ortas and Sons: 1494.

\$50,000-60,000

📖 ONE OF THE LAST HEBREW BOOKS PRINTED BEFORE THE PORTUGUESE EXILE OF 1497. IT IS THE MOST VOLUMINOUS OF ALL HEBREW INCUNABLES.

With the Expulsion of the Jews from Spain in 1492, neighboring Portugal took its place as the center of Hebrew printing in the Iberian peninsula. Thus the fortified town of Leiria, less than a hundred miles North-East of Lisbon, now became a source of Hebrew books. Between the years 1492-96, Samuel de Ortas, a native of Orthez, France, together with his three sons, produced a total of seven Hebrew titles. But de Ortas' most famous creation would be in Gothic letters. That would be the Latin version of the Spanish Jew Abraham Zacuto's astronomical table, *Almanach Perpetuum*, which it is said guided Christopher Columbus on his monumental voyage to America. See J. Bloch pp. 36-40; M. Terry, *Jewes in America*, New York Public Library (2004) p. 2, no. 3: (Abraham Zacuto, *Almanach Perpetuum Celestium Motuum* [Leiria: Abraham D'Ortas, 1496]).

One leaf (Siman 574) of 285. Repaired with loss. Modern boards. Folio. [Vinograd Leiria 7; Goff 53; Goldstein 100; Offenberg 68; Wineman Cat. 63. Not in Cambridge University, BM, Bodleian nor HUC].

Leiria, Samuel d'Ortas: 1495.

\$3000-5000

- The last book printed in this Portugese town before the Expulsion of the Jews. Only five copies extant. JNUL copy incomplete.



Lot 63

MOSES BEN MAIMON (MAIMONIDES. RaMBa"m). Mishneh Torah [Code of Law].

Two slim volumes. Vol. I: f.1, Hil. Tefillin 4:26 - Hil. Mezuzah 6:2; f.2, Hil. Sepher Torah 8:4; ff.3-8, Hil. Berachoth 8:14-15:16, Hil. Milah 1:12; f.9, Hil. Milah 2:6-3:9. * Vol. II: Single leaf of Hil. Berachoth 11:3-15. Vol. I: ff.9, plus minute fragments. Vol. II: single leaf. 30 lines per page. All leaves incomplete. Second booklet, duplicate of leaf in first booklet. Modern vellum-backed boards. 29 x 20 cm. Folio.

[Goff 79,1; Goldstein 103 (listing only one copy in the British Isles - the present, Wineman copy); Offenberg 90; Thes. B36; Wineman Cat. 64. Not in Vinograd or Steinschneider. Not in HUC; Cambridge with fragment of one leaf; JNUL with fragment of 2 leaves; JTS with fragment of 10 leaves. Offenberg records a further five libraries with fragments only (none larger than 10 leaves)].

(Iberian Peninsula), Printer Unknown: circa 1480.

\$25,000-35,000

FRAGMENTS OF UNKNOWN EDITION OF MAIMONIDES' MISHNEH TORAH

There are only 23 leaf fragments known to exist worldwide and one of our leaves (f.1) is a unicum. The printer of this book is believed to have printed at least five other texts in Spain including Alfasi's Halachoth. As such, Offenberg classifies this book as a Spanish incunable with no place or date.

Professor Elazar Hurvitz has been tempted to attribute this book and others similar, to Juan de Lucena. According to Inquisitorial records it is clear that the Marrano Juan de Lucena and his daughters printed a variety of Hebrew works from around 1475 to 1479, making de Lucena the first Hebrew printer in Spain and very nearly the first printer of any type in the Iberian Peninsula. The relatively simplistic layout here certainly suggests an early date. Similarly, two other pioneers of printing, Alkabetz of Guadalajara and Garton of Reggio, printed their books in a single column without pagination. One recalls that Obadiah and partners' Roman books are also strikingly simple in layout. A novice printer would utilize the most basic method possible before attempting more adventurous layouts. See Bloch pp. 11-18, 52-54.

These fragments in the Wineman Collection stem from the binding of a Yemenite book. The imprint of some Yemenite writing is visible on one of the leaves (f.1) and legible when held in a mirror. Other fragments of this edition of Mishneh Torah were discovered in the Cairo Genizah and are presently found in the Taylor-Schechter Genizah Unit in Cambridge.



Lot 64

JACOB BEN ASHER OF TOLEDO. Arba'ah Turim [Code of Law].

Four parts in two volumes. Vol I: ff. 186. * Vol. II. ff. 204. In total ff. 390 (of 408), lacking first eleven leaves (seven index leaves and first four leaves, of which nine leaves are provided in facsimile), final two leaves (provided in facsimile), and blanks. Section Orach Chaim of first volume remargined with traces of worming, first fifteen leaves restored with portions of text supplied in facsimile. Marginal notes on ff. 136, 140, 248 b. Modern calf. Folio.

[Vinograd Constantinople 1; Yaari, Constantinople, 1; Goff 49 (5 copies of which 3 are imperfect); Goldstein 104; Offenberger 63; Steinschneider p 1182, No. 5500.3; Thes. C 1; Wineman Cat. 65; Mehlman, Genuzot Sepharim, p. 104. Not in Cambridge University].

Constantinople, David and Samuel ibn Nachmias: 1493.

\$60,000-80,000

🔱 THE FIRST BOOK TO BE PRINTED IN ANY LANGUAGE IN SOUTHEAST EUROPE AND THE NEAR EAST. THE ONLY INCUNABLE IN ANY LANGUAGE TO BE PRINTED IN CONSTANTINOPLE.

The dating of this book has provoked intense debate among leading Hebrew bibliographers for nearly two centuries. Although the colophon here clearly notes the Arba'ah Turim was printed on Friday, 4th Teveth 5254 (=1493), de Rossi emphatically stated that this date was wrong - as did Steinschneider and Lazarus Goldschmidt who, in his polemical booklet, Hebrew Incunables (1948) p. 2) writes, in his usual caustic manner, "All bibliographers and scholars agree ... that the date is wrong...[fifty] is a printer's error and that [sixty] must be read instead..." However, Alexander Marx judiciously states "Such mistakes in date are not uncommon in Latin incunabula where .. the omission of an 'X' ... is responsible for the error. Here, however, such an explanation is impossible and it seems a little hazardous to assume that the printer would spell "fifty" for "sixty". The day of the week and date curiously fit both years." (A. Marx, Notes on the Use of Hebrew Type, Studies in Jewish History and Booklore, p. 297). The issue was finally resolved in 1969 by A. K. Offenberger, in his impressive technical study The First Printed Book Produced at Constantinople in: Studia Rosenthaliana, Vol. III, pp. 96-112. Offenberger proves that this Arba'ah Turim is undoubtedly an incunable and "was indeed printed in 1493." He proves this by a detailed and meticulous examination of the type of paper, watermarks, and the Rashi type used in this work. Curiously, Yaari in his Bibliography of Hebrew Printing at Constantinople, no. 1, also records the latter date. However, J. Hacker, in his article of additions, clarifications and corrections to Yaari's work (Areshet, V pp. 457-493) refers the reader to Offenberger's article - "which proves the correctness of the [earlier] date." Vinograd follows suit dating it as 1493.

As an aside, Offenberger writes (p. 99) "The copy of the Arba'ah Turim that has been purchased for the Bibliotheca Rosenthaliana is incomplete like other copies of this rare book." According to the renowned scholar and antique bookdealer, David Frankel - except for the copy that he offered for sale - "The Bodleian copy is apparently the only complete copy known" (see his Catalogue, Hebrew Incunables, No. 80, item 38).

END OF SALE



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4	6	41	66	102	35
6	8	42	67	81	45
7	9	36	68	82	40
10	12	48	69	50	11
19	16	54	70	51	13
20	17	59	73	83	21
22	27	18	76	87	7
23	28	62	77	88	29
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I desire to place the following bid(s) toward Kestenbaum & Company Auction Sale Number Twenty Six, Exceptional Printed Books, Sixty-five Hebrew Incunabula: The Elkan Nathan Adler, Wineman Family Collection, to be held November 22nd, 2004. These bids are made subject to the Conditions of Sale and Advice to Prospective Purchasers printed in the catalogue. I understand that if my bid is successful a premium of 18% will be added to the hammer price.

Name: _____

Address: _____

Telephone Number:

Signature: _____

[illegible]

IN ORDER TO AVOID DELAYS BUYERS ARE ADVISED TO MAKE ARRANGEMENTS BEFORE THE SALE FOR PAYMENT. IF SUCH ARRANGEMENTS ARE NOT MADE, CHECKS WILL BE CLEARED BEFORE PURCHASES ARE RELEASED.

☛ TRADE REFERENCE OR 25% DEPOSIT REQUIRED IF BIDDER IS NOT KNOWN TO KESTENBAUM & COMPANY.

[illegible]

—— CONDITIONS OF SALE ——

Property is offered for sale by Kestenbaum & Company as agent for the Consignor. By bidding at auction, the buyer agrees to be bound by these conditions of sale.

1. All property is sold "as is," and any representation or statement in the auction catalogue or elsewhere as to authorship, attribution, origin, date, age, provenance, condition or estimated selling price is a statement of opinion only. All interested parties should exercise their own judgement as to such matters, Kestenbaum & Company shall not bear responsibility for the correctness of such opinions.
2. Notwithstanding the previous condition, property may be returned by the purchaser should such property prove to be defective, incomplete or not genuine (provided such defects are not indicated in the catalogue or at the sale). Written notice of the cause for return must be received by Kestenbaum & Company within fourteen (14) days from the date of the sale of the property, and the property must be returned to Kestenbaum & Company in the same condition as it was at the time of sale. Any lot containing three or more items will be sold "as is" and is not subject to return.
3. The highest bidder acknowledged by the Auctioneer shall be the buyer. The Auctioneer has the right to reject any bid and to advance the bidding at his absolute discretion and, in the event of any dispute between bidders, to determine the successful bidder or to reoffer and resell the article in dispute. Should there be any dispute after the sale, the Auctioneer's record of final sale shall be conclusive. On the fall of the Auctioneer's hammer, title to the offered lot shall pass to the buyer, who shall forthwith assume full risk and responsibility for the lot and may be required to sign confirmation of purchase, supply his/her name and address and pay the full purchase price or any part thereof. If the buyer fails to comply with any such requirement, the lot may at the Auctioneer's discretion, be put up again and sold.
4. Kestenbaum & Company reserves the absolute right to withdraw any property at any time before its actual final sale.
5. All lots in this catalogue are subject to a reserve, which is the confidential minimum price acceptable to the Consignor. No reserve will exceed the low presale estimate stated in the catalogue.
6. The purchase price paid by the purchaser shall be the sum of the final bid and a buyer's premium of 18% of the first \$100,000 of the final bid on each lot, and 12% of the final bid price above \$100,000, plus all applicable sales tax.
7. All property must be paid for and removed from our premises by the purchaser at his expense not later than ten days following its sale. If not so removed, storage charges may be charged of \$5.00 per lot per day. In addition, a late charge of 1½% per month of the total purchase price may be imposed if payment is not made.
8. Kestenbaum & Company accepts no responsibility for errors relating to the execution of commission bids.

—— ADVICE TO PROSPECTIVE PURCHASERS ——

1. Prospective purchasers are encouraged to inspect property prior to the sale. We would be pleased to answer all queries and describe items in greater detail.
2. Those unable to attend the sale, Kestenbaum & Company will execute bids on the buyer's behalf with care and discretion at the lowest possible price as allowed by other bids and any reserves. Commission bids must be received no less than two hours before the auction commences. Successful bidder will be notified and invoiced following the sale.
3. Bidding may also be placed via telephone. The number of telephone bidding lines is limited, therefore all such arrangements must be made 24 hours before the sale commences.
4. In order to avoid delays, buyers are advised to make arrangements before the sale for payment. If such arrangements are not made, checks will be cleared before purchases are released. Invoice details cannot be changed once issued.
5. We have made arrangements with an independent shipping company to provide service. Please inquire should this be required.



Kestenbaum & Company undertakes Collection Appraisals for insurance, estate tax, charitable and other purposes. Relevant fees will be refunded should items be subsequently consigned for sale.



We are currently accepting consignments for future auctions. Terms are highly attractive and payment timely.

To discuss a consignment, please contact:

Daniel E. Kestenbaum
Tel: 212 366-1197 • Fax: 212-366-1368

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Tuesday, April 5, 2005

Hebrew Printed Books & Manuscripts,
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Tuesday, June 7, 2005

Fine Judaica: Hebrew Printed Books,
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NOTES

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