



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST

## Lot 1



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

Bid:

Estimate: 30,000 - 40,000 USD

**35,000 USD**

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

106 of 117 folios (9 5/8 x 7 1/4 in.; 244 x 184 mm) (collation: i<sup>6</sup>, ii-xiv<sup>8</sup>, xv<sup>7</sup> [lacking final blank]) on paper; modern foliation (off by two) in pencil in Arabic numerals in lower margins; early psalm numeration in pen in Hebrew characters; scattered marginalia and/or corrections in pen. Lacking ff. 1-8, 26-27, 40 (ff. 3-8, 26-27, 40 replaced in facsimile); leaves remargined for conformity. Modern vellum; title, place, and date lettered on spine; modern paper flyleaves and pastedowns.

### Catalogue Note

The first Hebrew book printed in Naples, and the second edition of Kimhi's commentary on the book of Psalms.

Rabbi David Kimhi (ca. 1160-ca. 1235), a Provençal grammarian and biblical exegete, wrote a series of influential *peshat* (plain sense)-oriented commentaries on Chronicles, Genesis, all the prophetic books, and Psalms that stressed philological analysis of the text on the model of Rabbi Abraham Ibn Ezra. His exposition of Psalms, in particular, achieved great popularity and would be the first of the group to be published, in 1477 (perhaps in Bologna). The present lot is a copy of the second edition, printed ten years later based on a different manuscript or manuscripts. It was edited by Rabbi Jacob Landau, author of *Sefer agur* (see lot 16), and issued by Joseph Gunzenhauser (d. 1490), an immigrant from the German town of Gunzenhausen who established the first Hebrew press in Naples, a center of the contemporary book trade. The next edition of Kimhi's Psalms commentary would appear in the Venice Rabbinic Bible (1517), followed by the Salonika imprint of 1522 (see lot 239).

### Literature

Adri K. Offenberg with C. Moed-Van Walraven, *Hebrew Incunabula in Public Collections: A First International Census* (Nieuwkoop: De Graaf Publishers, 1990), 47-48 (no. 35).

Frederick R. Goff, *Incunabula in American Libraries: A Third Census of Fifteenth-Century Books Recorded in North American Collections* (Millwood, NY: Kraus International Publications, 1973), 318 (Heb-29).

Shimon Iakerson, *Katalog ha-inkunabulim ha-ivriyyim me-osef sifriyyat beit ha-midrash le-rabbanim be-america*, vol. 1 (New York and Jerusalem: The Jewish Theological Seminary of America, 2004), 211-215 (no. 44).

Ezra Zion Melamed, "Peirush radak li-tehillim," *Areshet* 2 (1960): 35-95, at pp. 35-65.

Vinograd, Naples 4

Isaac Yudlov and G.J. Ormann, *Sefer ginzei yisra'el: sefarim, hoverot, va-alonim me-osef dr. yisra'el mehlman, asher be-beit ha-sefarim ha-le'ummi ve-ha-universita'i* (Jerusalem: JNUL, 1984), 20 (no. 23).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 2

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

Estimate: 10,000 - 12,000 USD

Bidding is closed

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

109 folios (11 1/2 x 7 3/4 in.; 292 x 195 mm) (collation: [ ]<sup>2</sup>, i-xvii<sup>6</sup>, xviii<sup>5</sup> [lacking final blank]) on paper; modern foliation in pencil in Arabic numerals in lower margins. Slight scattered staining; several leaves toward front and rear of volume remargined, at times with slight loss of text (generally reproduced in facsimile); many leaves strengthened along gutter. Modern orange vellum, slightly scuffed; title, place, and date lettered on spine; modern paper flyleaves and pastedowns.

### Catalogue Note

[The first Hebrew book to be printed with a title page.](#)

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

### Provenance

Solomon Cohen (f. [1r])

Samuel ben Solomon (f. [1r])

### Literature

A.M. Habermann, *Ha-madpisim benei soncino: toledoteihem u-reshimat ha-sefarim ha-ivrim she-nidpesu al yedeihem* (Vienna: David Fraenkel, 1933), 48 (no. 19).

Marvin J. Heller, *The Sixteenth Century Hebrew Book: An Abridged Thesaurus*, vol. 1 (Leiden; Boston: Brill, 2004), 10-11.

Vinograd, Fano 12

Isaac Yudlov and G.J. Ormann, *Sefer ginzei yisra'el: sefarim, hoverot, va-alonim me-osef dr. yisra'el mehlman, asher be-beit ha-sefarim ha-le'ummi ve-ha-universita'i* (Jerusalem: JNUL, 1984), 158 (no. 954).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

## Lot 3



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

Estimate: 45,000 - 60,000 USD

Bidding is closed

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

45 folios (7 3/8 x 5 1/2 in.; 186 x 138 mm) (collation: i<sup>3</sup> [lacking initial blank], ii-xi<sup>4</sup>, xii<sup>2</sup>) on paper; modern foliation in pencil in Arabic numerals in upper-outer corner of recto; early marginalia (some of them lengthy) in pen on numerous pages. Slight scattered staining; expurgation of a number of words by a censor (signature in lower margin of f. [45r]); minor worming (mostly marginal) repaired; lower-inner corner of f. [45] replaced in facsimile. Later calf, scuffed and worn around edges; joints starting; spine in six compartments with raised bands; titles, authors, publisher name, place, and date lettered in gilt on spine; red edges; later marbled paper flyleaves and pastedowns.

#### Catalogue Note

The first edition of *Sha'arei ha-teshuvah*, a pathbreaking work of rabbinical-ethical literature.

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

#### Provenance

Joel Snowman (front flyleaf)

Elhanan ben Tabeel (f. [45v])

#### Literature

A.M. Habermann, *Ha-madpisim benei soncino: toledoteihem u-reshimat ha-sefarim ha-ivrim she-nidpesu al yedeihem* (Vienna: David Fraenkel, 1933), 50 (no. 27).

Marvin J. Heller, *The Sixteenth Century Hebrew Book: An Abridged Thesaurus*, vol. 1 (Leiden; Boston: Brill, 2004), 22-23.

Chaim and Betzalel Stefansky, *Sifrei yesod: sifrei ha-yesod shel ha-sifriyyah ha-yehudit ha-toranit* (n.p.: Chaim and Betzalel Stefansky, 2019), 129 (no. 459).

Vinograd, Fano 9

Isaac Yudlov and G.J. Ormann, *Sefer ginzei yisra'el: sefarim, hoverot, va-alonim me-osef dr. yisra'el mehlman, asher be-beit ha-sefarim ha-le'ummi ve-ha-universita'i* (Jerusalem: JNUL, 1984), 160 (no. 973).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 4

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

Estimate: 8,000 - 10,000 USD

Bid:

**9,375 USD**

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

177 folios (10 7/8 x 7 3/8 in.; 277 x 186 mm) (collation: i<sup>8</sup>, ii-iii<sup>6</sup>, i-xvii<sup>6</sup>, xviii<sup>8</sup>, xix-xxv<sup>6</sup>, xxvi<sup>5</sup> [final blank lacking]) on paper; modern foliation in pencil in Arabic numerals in lower margins. Title within an elaborate woodcut border repeated on f. [3r]; woodcut headpiece on f. 1r; lengthy marginal comment on f. 141r, signed by Rabbi Daniel Franco. Slight scattered staining; some marginal repairs intermittently throughout; some loss of woodcut borders on ff. [1, 3], replaced in facsimile; f. [2] remargined; f. 7 bound backward. Modern elaborately blind-tooled morocco; spine in six compartments with raised bands; title, place, and date lettered on spine; red edges; modern paper flyleaves and pastedowns.

### Catalogue Note

A rare copy of the fourth edition of this exegetical classic.

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

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

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

### Provenance

Judah ha-Ari of Modena [...] Reggio (f. [1r])

Daniel Franco [rabbi in Tunis, d. 1820] (f. [3r])

### Literature

A.M. Habermann, *Ha-madpisim benei soncino: toledoteihem u-reshimat ha-sefarim ha-ivrim she-nidpesu al yedeihem* (Vienna: David Fraenkel, 1933), 38 (no. 15).

Marvin J. Heller, *The Sixteenth Century Hebrew Book: An Abridged Thesaurus*, vol. 1 (Leiden; Boston: Brill, 2004), 62-63.

Chaim and Betzalel Stefansky, *Sifrei yesod: sifrei ha-yesod shel ha-sifriyyah ha-yehudit ha-toranit* (n.p.: Chaim and Betzalel Stefansky, 2019), 8 (no. 3).

Vinograd, Pesaro 34

Isaac Yudlov and G.J. Ormann, *Sefer ginzei yisra'el: sefarim, hoverot, va-alonim me-osef dr. yisra'el mehlman, asher be-beit ha-sefarim ha-le'ummi ve-ha-universita'i* (Jerusalem: JNUL, 1984), 114 (no. 673).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 5

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

Estimate: 25,000 - 35,000 USD

Bid:

**42,500 USD**

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

40 folios (12 5/8 x 8 5/8 in.; 322 x 218 mm) (collation: i-vi<sup>6</sup>, vii<sup>4</sup>) on paper; modern foliation in pencil in Arabic numerals in lower margins; scattered marginalia and corrections in pen. Slight scattered staining; most leaves reinforced along gutter; many leaves remargined, usually without loss, except on f. 40, where a few words near the lower-outer corner are affected.

Modern half-vellum, slightly worn around edges; title, place, and date lettered on spine; modern paper flyleaves and pastedowns.

## Catalogue Note

[A rare copy of the second edition of this Talmudic treatise.](#)

The renowned Gershom Soncino published numerous tractates of the Babylonian Talmud over the course of his storied, itinerant career. During his Pesaro period alone, he issued at least twenty treatises. These tractates, produced prior to Daniel Bomberg's famous complete Talmud edition of 1519/1520-1523, constitute an admirable effort by a master printer to make some of the most popular Talmudic texts available to yeshiva students and scholars alike. The present lot is a rare copy of the second edition of Tractate *Ta'anit* (first edition: Guadalajara, 1480) on the laws of public fast days. Whereas the standard versions of this work in use today have thirty-one folios, Soncino's edition, accompanied by the commentary of the Franco-German Tosafist scholars and by that attributed to Rashi, comprises thirty-nine leaves, followed by a single folio of *Piskei tosafot* (legal rulings emerging from the Tosafist discussions). Although the treatise does not bear a date, its title page indicates that it was printed "in the state of Italy, in the city of Pesaro, the seat of Duke Francesco Maria della Rovere," who ruled Pesaro beginning in 1513.

## Literature

A.M. Habermann, *Ha-madpisim benei soncino: toledoteihem u-reshimat ha-sefarim ha-ivrim she-nidpesu al yedeihem* (Vienna: David Fraenkel, 1933), 54 (no. 54).

Marvin J. Heller, *The Sixteenth Century Hebrew Book: An Abridged Thesaurus*, vol. 1 (Leiden; Boston: Brill, 2004), 82-85.

Vinograd, Pesaro 41

Isaac Yudlov and G.J. Ormann, *Sefer ginzei yisra'el: sefarim, hoverot, va-alonim me-osef dr. yisra'el mehlman, asher be-beit ha-sefarim ha-le'ummi ve-ha-universita'i* (Jerusalem: JNUL, 1984), 41-42 (no. 142b).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 6

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

Bid:

Estimate: 3,000 - 5,000 USD

**4,000 USD**

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

16 folios (7 1/2 x 5 3/8 in.; 189 x 135 mm) (collation: i-iv<sup>4</sup> [first and final folios blank]) on paper; modern foliation in pencil in Arabic numerals in lower-inner corner of recto. Slight scattered staining; small repairs intermittently in gutters and on f. 14 in upper margin; corners rounded. Modern blind-tooled tan calf; title, place, and date lettered on upper board; spine in four compartments with raised bands; modern paper flyleaves and pastedowns.

## Catalogue Note

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

## Literature

Marvin J. Heller, *The Sixteenth Century Hebrew Book: An Abridged Thesaurus*, vol. 1 (Leiden; Boston: Brill, 2004), 64-65.

Vinograd, Mantua 15

Isaac Yudlov and G.J. Ormann, *Sefer ginzei yisra'el: sefarim, hoverot, va-alonim me-osef dr. yisra'el mehlman, asher be-beit ha-sefarim ha-le'ummi ve-ha-universita'i* (Jerusalem: JNUL, 1984), 159 (no. 961).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 7

## PSALTERIUM, VENICE: DANIEL BOMBERG AND PETRUS LIECHTENSTEIN, 1515

Estimate: 15,000 - 20,000 USD

Bid:

**43,750 USD**

PSALTERIUM, VENICE: DANIEL BOMBERG AND PETRUS LIECHTENSTEIN, 1515

66 folios (8 1/4 x 5 7/8 in.; 211 x 150 mm) (foliation: [1-2], 1-64) on paper; Latin text with some Hebrew words in margins; Hebrew alphabet in margins of Ps. 119 (ff. 53r-56r). Title page printed in black and red ink; four woodcut initials on the first three leaves, one historiated; initial letter of each verse in red ink. Slight scattered staining; small marginal wormhole in first four leaves. Early (contemporary?) elaborately blind-tooled morocco, scratched and worn around edges and on spine; headband partially exposed; spine in three compartments with raised bands; one intact brass clasp catching on fore-edge, bearing initials M.P. (second clasp lost); contemporary paper flyleaves, parchment pastedowns containing fragments of a Latin manuscript written in dark brown ink.

### Catalogue Note

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

### Literature

A.M. Habermann, *Ha-madpis daniyyel bombirgi u-reshimat sifrei beit defuso* (Safed: The Museum of Printing Art, 1978), 27 (no. 1).

Marvin J. Heller, *The Sixteenth Century Hebrew Book: An Abridged Thesaurus*, vol. 1 (Leiden; Boston: Brill, 2004), 80-81.

Alexander Marx, "Notes on the Use of Hebrew Type in Non-Hebrew Books, 1475-1520"; in *Studies in Jewish History and Booklore* (New York: Jewish Theological Seminary of America, 1944), 296-345, at p. 310.

Israel Mehlman, "Beit defuso shel daniel bomberg be-venetsi'ah," *Areshet* 3 (1961): 93-98, at pp. 93-96.

Bruce E. Nielsen, "Daniel van Bombergen, a Bookman of Two Worlds," in Joseph R. Hacker and Adam Shear (eds.), *The Hebrew Book in Early Modern Italy* (Philadelphia: University of Pennsylvania Press, 2011), 56-75.

Vinograd, Venice 3h



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST

Lot 8



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

Bid:

Estimate: 15,000 - 20,000 USD

**17,500 USD**

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

200 folios (11 5/8 x 8 1/4 in.; 296 x 209 mm) (collation: i<sup>10</sup>, ii-xxiv<sup>8</sup>, xxv<sup>6</sup>) on paper; text printed in Hebrew, Latin, Greek, and Arabic types; eight parallel columns across page openings with four columns per page; headings to beginning of text as well as a prefatory paragraph printed in red. Title printed in red and black within a magnificent woodcut arabesque border; thirteen woodcut floriated initials (five Latin, four Hebrew, two Greek, and two Arabic); woodcut printer's device on recto of final leaf. Slight browning; f. [18] torn lengthwise to the gutter but repaired. Modern elaborately gilt- and blind-tooled calf; spine in six compartments with raised bands; title, place, and date lettered in gilt on spine; red-speckled edges; modern paper flyleaves and pastedowns.

## Catalogue Note

The first true polyglot edition of any part of the Bible, the second book printed with Arabic type, and the only book printed at Genoa in the first quarter of the sixteenth century.

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

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

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

## Literature

David Sandler Berkowitz, *In Remembrance of Creation: Evolution of Art and Scholarship in the Medieval and Renaissance Bible* (Waltham, MA: Brandeis University Press, 1968), 100-101 (no. 173).

Marvin J. Heller, *The Sixteenth Century Hebrew Book: An Abridged Thesaurus*, vol. 1 (Leiden; Boston: Brill, 2004), 98-99.

Vinograd, Genoa 1

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 9

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

Estimate: 7,000 - 10,000 USD

Bidding is closed

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

196 folios (12 1/4 x 7 7/8 in.; 310 x 202 mm) on paper. Woodcut floral border on title page enclosing poetic prayer and bibliographic information; intermittent marginalia; diagram filled in in pen on f. 27v; some manuscript pencil foliation corrections; numerous pen trials on final flyleaf. Scattered soiling and dampstaining; corners rounded; repairs to edges of ff. 1-7, including part of the border design on the title page; slight worming at various points, especially toward end, mostly affecting individual letters. Modern elaborately blind-tooled morocco; spine in eight compartments with raised bands; title, place, and date lettered in gilt in Hebrew and English on spine; modern paper flyleaves and pastedowns.

### Catalogue Note

[The second edition of the first Talmudic dictionary to achieve wide circulation.](#)

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

The title page of this book declares that it was printed "in the land of Italy." Scholars have posited that this imprecise localization, which appears in several of Gershom's imprints, may indicate that the peripatetic Soncino began this printing project "on the road" somewhere between Ortona and Rimini. The colophon, however, is more specific, stating that the work was completed in Pesaro.

### Provenance

Zevi ben (?) (f. [1r])

Moses Samuel Shmelka Segel (ff. [1r], 2r)

Israel Isaac ben Hayyim Menahem Man (f. [1r])

Moses ben Nathaniel Kalman of Krakow, 1770 (f. [1r])

Phinehas ha-Levi Ish Horowitz (?) (ff. [1r], 2r, [196v])

Max Saul, Berlin (ff. 2r, 59r)

### Literature

A.M. Habermann, *Ha-madpisim benei soncino: toledoteihem u-reshimat ha-sefarim ha-ivrim she-nidpesu al yedeihem* (Vienna: David Fraenkel, 1933), 56 (no. 63).

Marvin J. Heller, *The Sixteenth Century Hebrew Book: An Abridged Thesaurus*, vol. 1 (Leiden; Boston: Brill, 2004), 104-105.

Chaim and Betzalel Stefansky, *Sifrei yesod: sifrei ha-yesod shel ha-sifriyyah ha-yehudit ha-toranit* (n.p.: Chaim and Betzalel Stefansky, 2019), 153 (no. 525).

Vinograd, Pesaro 44

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 10

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

Estimate: 12,000 - 18,000 USD

Bid:

**13,750 USD**

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

164 folios (11 5/8 x 8 1/4 in.; 295 x 208 mm) (collation: i<sup>4</sup>, ii-xiv<sup>6</sup>, xv<sup>8</sup>, xvi-xxvi<sup>6</sup>, xxvii<sup>8</sup>) on paper. Title within an elaborate woodcut border; printer's device on title page; enlarged woodcut letters on ff. [1r, 5r]; intermittent marginalia in pen. Slight scattered staining; minor worming in gutters, mostly repaired; small repairs in edges of some leaves; ff. [1-4, 13-14, 164] remargined, with slight loss of border on f. [1r]; remnants of library stamp on f. [4v]. Early elaborately blind-tooled morocco, scratched, cracked, and worn around edges and on spine; headband repaired; spine in four compartments with raised bands; two paper tickets with title written in pen attached to spine, one of them almost completely lost; modern paper flyleaves and pastedowns.

### Catalogue Note

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

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

### Provenance

Mattithiah ben Rahamim (f. [1r])

Asher Rabibo (f. [164r])

Solomon ben Judah [...] Constantinople [...] the year 53[...] (f. [164v])

### Literature

A.M. Habermann, *Ha-madpisim benei soncino: toledoteihem u-reshimat ha-sefarim ha-ivrim she-nidpesu al yedeihem* (Vienna: David Fraenkel, 1933), 63 (no. 79).

Chaim and Betzalel Stefansky, *Sifrei yesod: sifrei ha-yesod shel ha-sifriyyah ha-yehudit ha-toranit* (n.p.: Chaim and Betzalel Stefansky, 2019), 74 (no. 246).

Vinograd, Rimini 7

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 11

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

Estimate: 8,000 - 12,000 USD

Bid:

**9,375 USD**

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

154 folios (7 7/8 x 5 1/2 in.; 200 x 140 mm) (collation: [ ]<sup>4</sup>, i-xxxvi<sup>4</sup>, xxxvii<sup>6</sup>) on paper; modern foliation in pencil in Arabic numerals in lower-outer corner of recto. Printer's device on title page; enlarged woodcut initial letters surrounded by woodcut decorative borders on f. [5r]. Slight scattered staining; dampstaining; repairs intermittently in outer edges; expurgation of a number of words by a censor; minor worming on ff. 153-154 (apparently supplied). Modern elaborately blind-tooled morocco, slight scratched on upper board; spine in five compartments with raised bands; title, place, and date lettered in gilt on spine; modern paper flyleaves and pastedowns.

### Catalogue Note

The fourth edition of a highly popular, systematic examination of Jewish theology.

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

### Provenance

Judah bar Jacob Katz (f. [1r])

Isaiah Ami (f. 154v)

### Literature

A.M. Habermann, *Ha-madpisim benei soncino: toledoteihem u-reshimat ha-sefarim ha-ivrim she-nidpesu al yedeihem* (Vienna: David Fraenkel, 1933), 61-62 (no. 75).

Marvin J. Heller, *The Sixteenth Century Hebrew Book: An Abridged Thesaurus*, vol. 1 (Leiden; Boston: Brill, 2004), 146-147.

William Popper, *The Censorship of Hebrew Books* (New York: Ktav Pub. House, 1969), 85.

Vinograd, Rimini 4

Isaac Yudlov and G.J. Ormann, *Sefer ginzei yisra'el: sefarim, hoverot, va-alonim me-osef dr. yisra'el mehlman, asher be-beit ha-sefarim ha-le'ummi ve-ha-universita'i* (Jerusalem: JNUL, 1984), 193 (no. 1191).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 12

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

Bid:

Estimate: 15,000 - 20,000 USD

**17,500 USD**

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

128 of 140 folios (8 5/8 x 6 in.; 218 x 152 mm) on paper. Enlarged initial word panels on ff. 2r, 120v; woodcut floral letters on ff. 31r, 62r, [81r], 101r; scattered marginalia in pen. Lacking ff. 1, 6, 131-140 (ff. 1, 6, 131-134r, 135v-140 replaced in facsimile); slight scattered staining; some marginal repairs intermittently throughout; several pages closely cropped; ff. 2-3 remargined; several words on f. 7v replaced in facsimile; sporadic expurgation by a censor. Modern maroon calf, slightly scratched; spine in six compartments with raised bands; title, place, and date lettered in gilt on spine; modern paper flyleaves and pastedowns.

## Catalogue Note

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

Within a century of his death in 1105, Rashi's Hebrew commentaries on the Bible and Talmud had spread from the communities of France and Germany to Spain, Africa, Asia, and Babylonia. Considering the time and expense required for the production of hand-copied books, the high cost of writing materials, and the great difficulties and obstacles encountered in their distribution in the eleventh and twelfth centuries, the early popularity of Rashi's oeuvre is nothing short of remarkable. It is no wonder, therefore, that his commentaries were among the very first Hebrew works to be printed in the late fifteenth and early sixteenth centuries (first edition of the commentary on the Pentateuch: Rome, ca. 1470; first edition of the commentary on the Five Scrolls: Bologna, ca. 1483).

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

## Literature

A.M. Habermann, *Ha-madpis daniyyel bombirgi u-reshimat sifrei beit defuso* (Safed: The Museum of Printing Art, 1978), 41 (no. 71).

Marvin J. Heller, *The Sixteenth Century Hebrew Book: An Abridged Thesaurus*, vol. 1 (Leiden; Boston: Brill, 2004), 150-151.

Menahem Schmelzer, "Rashi's Commentary on the Pentateuch and on The Five Scrolls, Venice, Bomberg, 1538," in Charles Berlin (ed.), *Studies in Jewish Bibliography, History, and Literature: In Honor of I. Edward Kiev* (New York: Ktav, 1971), 425-433.

Vinograd, Venice 71

Isaac Yudlov and G.J. Ormann, *Sefer ginzei yisra'el: sefarim, hoverot, va-alonim me-osef dr. yisra'el mehlman, asher be-beit ha-sefarim ha-le'ummi ve-ha-universita'i* (Jerusalem: JNUL, 1984), 115 (no. 683).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 13

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

Bid:

Estimate: 25,000 - 40,000 USD

**60,000 USD**

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

4 parts in 1 volume (13 1/2 x 9 1/4 in.; 343 x 236 mm): Part 1 (*Zera'im*): 66 folios (collation: i-vii<sup>8</sup>, viii<sup>10</sup>); Part 2 (*Mo'ed*): 83 folios (collation: i-ix<sup>8</sup>, x<sup>6</sup>, xi<sup>5</sup> [final blank removed]); Part 3 (*Nashim*): 66 folios (collation: i-vii<sup>8</sup>, viii<sup>10</sup>); Part 4 (*Yeshu'ot* [*Nezikin* and *Niddah*]): 51 folios (collation: i-v<sup>8</sup>, vi<sup>6</sup>, vii<sup>5</sup> [final blank removed]) on paper. Four architectural title pages; four large woodcut initial word panels, heading each mishnaic order; numerous additional woodcut initial word panels, heading each tractate; intermittent marginalia and underlining in pen or pencil; lengthy marginal comment on 2:27r. Slight scattered staining; dampstaining; episodic repairs in outer edges; outer edges of 1:[1-2] repaired, with small portions of architectural border and text replaced in facsimile. Modern blind-tooled calf, slightly scratched and worn around edges; spine in five compartments with raised bands; title, place, and date lettered in blind on spine; modern paper flyleaves and pastedowns.

## Catalogue Note

The most important edition of a central text of Talmudic tradition, upon which all subsequent printings were based.

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

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

## Provenance

Midrash Perushim Ashkenazim Menahem Tsiyyon, [cost, aside from binding:] 48 *grush*, 22 Tammuz [5]609 [July 12, 1849] (1:[1r], 40r, 58r; 2:40r, 58r; 3:40r, 58r; 4:40r, 50v)

Abraham (?) ben Avigdor (1:[1r]; 2:[1r], 55v; 4:51v)

## Literature

A.M. Habermann, *Ha-madpis daniyyel bombirgi u-reshimat sifrei beit defuso* (Safed: The Museum of Printing Art, 1978), 49 (no. 90).

Marvin J. Heller, *The Sixteenth Century Hebrew Book: An Abridged Thesaurus*, vol. 1 (Leiden; Boston: Brill, 2004), 148-149.

Chaim and Betzalel Stefansky, *Sifrei yesod: sifrei ha-yesod shel ha-sifriyyah ha-yehudit ha-toranit* (n.p.: Chaim and Betzalel Stefansky, 2019), 39 (no. 112).

Vinograd, Venice 89

Isaac Yudlov and G.J. Ormann, *Sefer ginzei yisra'el: sefarim, hoverot, va-alonim me-osef dr. yisra'el mehlman, asher be-beit ha-sefarim ha-le'ummi ve-ha-universita'i* (Jerusalem: JNUL, 1984), 41 (no. 138).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 14

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

Bid:

Estimate: 3,000 - 5,000 USD

**5,625 USD**

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

250 folios (12 1/4 x 8 1/4 in.; 310 x 219 mm) (collation: i-x<sup>8</sup>, xi<sup>10</sup>, xii-xxxii<sup>8</sup> [final two blanks removed]) on paper. Divisional title on f. [91r]; decorated initial word panels on ff. [7v, 96r]; marginalia in pen through f. [19v], sporadic thereafter. Slight scattered staining; dampstaining; light browning; minor worm tracks in gutters of ff. [18-51], mostly repaired and mostly not affecting text. Modern half-calf over board; spine in five compartments with raised bands; title, place, and date lettered on spine; modern paper flyleaves and pastedowns.

## Catalogue Note

[A fine copy of the third edition of this classic exposition of Jewish law.](#)

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

## Provenance

Aaron Ashkeloni, 5521 [1761] (f. [1r])

Abraham Ibn Nahmias (ff. [1v, 2r])

## Literature

A.M. Habermann, *Ha-madpis daniyyel bombirgi u-reshimat sifrei beit defuso* (Safed: The Museum of Printing Art, 1978), 42 (no. 73).

Chaim and Betzalel Stefansky, *Sifrei yesod: sifrei ha-yesod shel ha-sifriyyah ha-yehudit ha-toranit* (n.p.: Chaim and Betzalel Stefansky, 2019), 69 (no. 214).

Vinograd, Venice 66

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 15

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

Estimate: 10,000 - 12,000 USD

Bidding is closed

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

178 of 179 folios (8 5/8 x 6 1/2 in.; 219 x 164 mm) on paper; modern foliation in pencil in upper-outer corner of recto (ff. 2-10) and in lower margins (ff. 11-178). Decorated initial word panel on f. 7v; a few marginal manuscript comments in pen toward rear; manuscript poem (?) on f. 178v. Lacking f. [15]; slight scattered staining; minor worming intermittently throughout, usually repaired and usually not affecting text; a few words on f. 77 expurgated. Modern blind-tooled morocco, slightly scratched; spine in five compartments with raised bands; title, place, and date lettered on spine; modern paper flyleaves and pastedowns.

### Catalogue Note

[The first edition of an important resource for the weekly study of Jewish law.](#)

*Sefer ha-hinnukh* rearranges the 613 commandments enumerated by Rabbi Moses Maimonides in his *Sefer ha-mitsvot* (see lot 208), listing them according to the weekly Torah portion and systematically delineating the details of and ideas behind their observance, to whom and when they apply, and how one can be found to be in violation of them. The identity of the book's compiler has been among the greatest riddles of medieval Jewish bibliography. In his introduction, the author, who refers to himself only as "a Jew of the house of Levi of Barcelona," writes that he composed the work in order to arouse the heart of his young son and his youthful companions to regularly study the commandments. Jacob ben Hayyim Ibn Adonijah, the editor of the present, first edition, ascribes the treatise to a certain Rabbi Aaron, understood by the publishers of the second edition (Venice, 1600-1601) as a reference to Rabbi Aaron ben Joseph ha-Levi of Barcelona (Ra'ah; ca. 1235-1300). More recently, some have suggested that the true author was Ra'ah's brother, Rabbi Phinehas ben Joseph ha-Levi, though the debate continues.

### Provenance

Ezra ben Joseph Shealtiel (f. 1r)

Isaac (f. 1r)

### Literature

A.M. Habermann, *Ha-madpis daniyyel bombirgi u-reshimat sifrei beit defuso* (Safed: The Museum of Printing Art, 1978), 45-46 (no. 82).

Marvin J. Heller, *The Sixteenth Century Hebrew Book: An Abridged Thesaurus*, vol. 1 (Leiden; Boston: Brill, 2004), 160-161.

Chaim and Betzalel Stefansky, *Sifrei yesod: sifrei ha-yesod shel ha-sifriyyah ha-yehudit ha-toranit* (n.p.: Chaim and Betzalel Stefansky, 2019), 70 (no. 216).

Israel M. Ta-Shma, "Mehabbero ha-amitti shel sefer 'ha-hinnukh,'" *Kiryat sefer* 55,4 (1980): 787-790.

Vinograd, Venice 78



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 16

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

Estimate: 12,000 - 16,000 USD

Bidding is closed

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

102 folios (8 1/4 x 6 1/8 in.; 209 x 154 mm) (collation: i-xxiv<sup>4</sup>, xxv<sup>6</sup>) on paper. Title within woodcut architectural frame; enlarged initial woodcut letters on f. [2r]; marginalia in pen, some of them lengthy. Slight scattered staining; some browning; occasional minor worming, usually repaired and usually not affecting text; f. [1] loose toward foot; library stamps removed from ff. [1r, 102v]; tear on f. [45] repaired. Modern elaborately blind-tooled calf; spine in five compartments with raised bands; title, place, and date lettered on spine; modern paper flyleaves and pastedowns.

## Catalogue Note

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

## Literature

A.M. Habermann, *Ha-madpisim benei soncino: toledoteihem u-reshimat ha-sefarim ha-ivrim she-nidpesu al yedeihem* (Vienna: David Fraenkel, 1933), 63 (no. 77).

Marvin J. Heller, *The Sixteenth Century Hebrew Book: An Abridged Thesaurus*, vol. 1 (Leiden; Boston: Brill, 2004), 180-181.

Chaim and Betzalel Stefansky, *Sifrei yesod: sifrei ha-yesod shel ha-sifriyyah ha-yehudit ha-toranit* (n.p.: Chaim and Betzalel Stefansky, 2019), 76 (no. 256).

Vinograd, Rimini 6

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 17

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

Bid:

Estimate: 80,000 - 120,000 USD

**100,000 USD**

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

354 folios (5 1/4 x 3 3/8 in.; 133 x 86 mm) (collation: i-xxxi<sup>8</sup>, xxxii<sup>10</sup>, xxxiii-xliv<sup>8</sup>) on parchment. Title within architectural border; six ornamental woodcut initial word panels; accompanied by two pages of Schocken's (?) handwritten listing of expurgated words (see below). Slight scattered staining; small wormhole in outer margins of ff. [1-3]; minor crack in gutter at head of ff. [117-158]; individual words and phrases expurgated intermittently throughout (see, e.g., ff. [78v, 117r]); repair in outer margin of f. [352]; censor's signatures on ff. [353v-354r]: Camillo Jaghel 1613, Renato da [Modena] 1626; Luigi [da Bologna] 1601. Modern morocco, bound by F.A.T. Aitken; binding scuffed and worn around edges and on spine; spine in five compartments with raised bands; title, place, and date lettered in gilt on spine; gilt and gaudered edges; modern paper flyleaves and pastedowns. Housed in a blue silk-lined folding case, by Riviere & Son; silk somewhat threadbare in places and case slightly scuffed; spine in six compartments with raised bands; title, place, and date lettered in gilt on spine.

### Catalogue Note

[A deluxe copy, printed entirely on parchment, from the collection of Salman Schocken.](#)

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

The silk weavers were not the first Hebrew printers in Bologna. Nearly half a century before, in 1482, Abraham ben Hayyim the Dyer (dei Tintori) of Pesaro issued a Hebrew Pentateuch and, in about 1483, published the Five Scrolls with Rashi's commentary (see lot 12). The activities of the dyer of the incunabular period and of the silk weavers of the late 1530s reflect, no doubt, the involvement of craftsmen of other specialized trades (especially relevant to ink work) in the formative years of Hebrew printing.

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

### Provenance

Sengre (f. [1r])

Salman Schoken (ff. [1v, 137v, 154v, 353v])

Aldeham Abbey (bookplate on pastedown of lower board)

### Literature

I. Joseph Cohen, "Bibli'ogerafiyah shel mahzorim ve-siddurei tefillah lefi minhag benei roma," in Samuel David Luzzatto, *Mavo le-mahzor benei roma* (Tel Aviv: Devir, 1966), 103-137, at p. 125 (no. 47).

Aron Freimann, "Die hebräischen Pergamentdrucke," *Zeitschrift für hebräische Bibliographie* 15 (1911): 46-57, 82-92, at p. 55 (no. 62).

Chaim and Betzalel Stefansky, *Sifrei yesod: sifrei ha-yesod shel ha-sifriyyah ha-yehudit ha-toranit* (n.p.: Chaim and Betzalel Stefansky, 2019), 114 (no. 410).

Vinograd, Bologna 9

Isaac Yudlov, "Defusei kelaf be-beit ha-sefarim ha-le'ummi ve-ha-universita'i," *Kiryat sefer* 68 (supplement) (1998): 261-273, at p. 268 (no. 17).

Isaac Yudlov, "Hebrew Books Printed on Vellum in the Valmadonna Trust Library," in David Sclar (ed.), *Treasures of the Valmadonna Trust Library* (London & New York: Valmadonna Trust Library, 2011), 52-83, at p. 69 (no. 14).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST

Lot 18



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

Bid:

Estimate: 5,000 - 7,000 USD

**6,250 USD**

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

570 folios (7 5/8 x 5 3/8 in.; 193 x 137 mm) (foliation: [1]-367, [1-2], 376-399, 399-575) on paper; marginal comment on f. 490r. Slight scattered staining and soiling; dampstaining; individual words and lines expurgated intermittently throughout; upper-outer corners of ff. 568-575 repaired. Modern gilt-tooled tan morocco, somewhat worn around edges and on spine; spine in five compartments with raised bands; title lettered in gilt on spine; red edges; modern marbled paper flyleaves and pastedowns.

## Catalogue Note

The first edition of a controversial halakhic work, from the collection of Meir Leibush Malbim (1809-1879), rabbi of Bucharest.

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

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

## Provenance

Zevi Hirsch Winter (bookplate on pastedown of upper board)

Meir Leibush Malbim, head of the rabbinic court of Bucharest (f. [1r])

## Literature

Meir Benayahu, *Mavo le-sefer binyamin ze'ev: me-hibburo shel rabbi binyamin be-r. mattiyah me-arta* (Jerusalem: Yad Harav Nissim, 1989).

A.M. Habermann, *Ha-madpis daniyyel bombirgi u-reshimat sifrei beit defuso* (Safed: The Museum of Printing Art, 1978), 72 (no. 161).

Marvin J. Heller, *The Sixteenth Century Hebrew Book: An Abridged Thesaurus*, vol. 1 (Leiden; Boston: Brill, 2004), 230-231.

Vinograd, Venice 167

Isaac Yudlov and G.J. Ormann, *Sefer ginzei yisra'el: sefarim, hoverot, va-alonim me-osef dr. yisra'el mehlman, asher be-beit ha-sefarim ha-le'ummi ve-ha-universita'i* (Jerusalem: JNUL, 1984), 118 (no. 702).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 19

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

Estimate: 6,000 - 8,000 USD

Bidding is closed

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

67 folios (7 1/4 x 5 1/2 in.; 184 x 138 mm) on paper. Printer's device on title page. Slight scattered staining; dampstaining; minor wormtracks on ff. 3-10 affecting only individual letters. Contemporary vellum over board, worn around edges and stained; modern paper flyleaves and pastedowns.

## Catalogue Note

[The first independent Haggadah printed in Venice.](#)

The present lot is the second edition of *Sefer zevah pesah* (see lot 206) and the first book printed by Marco Antonio Giustiniani. On the title page is Giustiniani's printer's device, a representation of the Dome of the Rock in Jerusalem, an image often conflated by Christians and Jews with the Holy Temple that, until 70 CE, occupied the same location. The banner unfurled above reads: "The glory of this latter House shall be greater than that of the former one, said the Lord of Hosts" (Hag. 2:9). The verse, which in its original context prophesied a rebuilt Holy Temple in Jerusalem that would eclipse the Solomonic Temple, here takes on a more subversive meaning. Giustiniani's use of this biblical passage was intended to suggest that his fledgling press would overshadow that of his great rival, Daniel Bomberg, though this ultimately proved not to be the case. Nevertheless, the high quality of Giustiniani's publications, particularly his edition of the Talmud (1545-1551), helped to secure his reputation as a printer of Hebrew books and make his ensign sufficiently attractive to other printers to warrant its emulation.

## Provenance

SMS (f. [1r])

Solomon Zalman Srolowitz (?) (f. [1r])

Joshua Ashkenazi (f. [68v])

## Literature

A.M. Habermann, *Ha-madpis cornelio adelkind u-beno daniyyel u-reshimat ha-sefarim she-nidpesu al yedeihem* (Jerusalem: Rubin Mass, 1980), 26 (no. 21).

Vinograd, Venice 238

Avraham Yaari, *Bibli'ogerafiyah shel haggadot pesah me-reshit ha-defus ve-ad ha-yom* (Jerusalem: Bamberger & Wahrman, 1960), 2 (no. 10).

Yosef Hayim Yerushalmi, *Haggadah and History* (Philadelphia: The Jewish Publication Society, 2005), plate 18.

Isaac Yudlov, *Otsar ha-haggadot: bibli'ogerafiyah shel haggadot pesah me-reshit ha-defus ha-ivri ad shenat [5]720* (Jerusalem: Magnes Press, 1997), 3 (no. 13).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 20

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

Bid:

Estimate: 7,000 - 10,000 USD

**8,750 USD**

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

300 folios (7 5/8 x 5 7/8 in.; 193 x 148 mm) (collation: i-iii<sup>4</sup>, iv<sup>2</sup>, i-viii<sup>4</sup>, x<sup>2</sup>, xi<sup>4</sup>, xii-xxii<sup>4</sup>) (foliation: [1-14], 1-32, [1-3], 38-75, [1-213]) on paper; modern foliation in pencil in Arabic numerals in lower-outer corner of recto (cited). Title within woodcut architectural frame with printer's device in center; device repeated on f. 300r; woodcut initial word panel on f. 15r; scattered marginalia in pen toward rear. Slight scattered staining; dampstaining; individual words and phrases expurgated intermittently throughout; ff. 2-4, 7 repaired in outer edges; minor worming in gutters of ff. 236-279, repaired, and mostly affecting only individual letters; minor worming in upper-outer corners of ff. 296-300, not affecting text; censor's signature on f. 300v, dated 1601. Modern blind-tooled tan calf, slightly worn around edges; spine in six compartments with raised bands; title, place, and date lettered in gilt on spine; blue-speckled edges; modern paper flyleaves and pastedowns.

## Catalogue Note

The rare first edition of a book intended for the upper class of Jewish society, from the collection of Salman Schocken.

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

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

## Note on collation:

The collation published by Yudlov/Ormann records only 212 unnumbered folios in the final section of the book, rather than the 213 present here. It would thus seem that the Mehlman copy was lacking the recurrence of Ibn Usque's famous armillary sphere printer's device which appears in the present lot on the final leaf along with a brief colophon.

## Provenance

Aryeh Leib ben Mair Berlin [1738-1814] (ff. [1r], 34r, 85r, 87r)

Koppel Segel of Fürth (f. [1r])

Jehiel Segel of Fürth (f. [1r])

Salman Schocken (ff. [1v], 151r, 300v)

## Literature

Marvin J. Heller, *The Sixteenth Century Hebrew Book: An Abridged Thesaurus*, vol. 1 (Leiden; Boston: Brill, 2004), 406-407.

Marvin J. Heller, "Variations in and Between Early Hebrew Books," in *Further Studies in the Making of the Early Hebrew Book* (Leiden; Boston: Brill, 2013), 329-344, at pp. 341-342.

Abramo Pesaro, *Memorie storiche sulla Comunità israelitica ferrarese* (Ferrara: Premiata Tipografia Sociale, 1878), 24.

Chaim and Betzalel Stefansky, *Sifrei yesod: sifrei ha-yesod shel ha-sifriyyah ha-yehudit ha-toranit* (n.p.: Chaim and Betzalel Stefansky, 2019), 76 (no. 249).

Vinograd, Ferrara 30

Isaac Yudlov and G.J. Ormann, *Sefer ginzei yisra'el: sefarim, hoverot, va-alonim me-osef dr. yisra'el mehlman, asher be-beit ha-sefarim ha-le'ummi ve-ha-universita'i* (Jerusalem: JNUL, 1984), 119 (no. 714).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 21

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

Estimate: 35,000 - 50,000 USD

Bid:

**40,000 USD**

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

64 folios (7 3/8 x 5 1/4 in.; 186 x 131 mm) on paper. Printer's device on title page; eighty woodcut illustrations (some of them repeats) interspersed throughout. Slight scattered staining; dampstaining; minor worming in gutters and/or upper-outer corners intermittently throughout, mostly repaired and usually not affecting text; library stamp removed from margin of f. 9; individual words expurgated on f. 10r (censor's signature [?] on f. 65v). Modern blind-tooled calf, slightly scratched; spine in six compartments with raised bands; title, place, and date lettered in gilt on spine; red upper and outer edges; modern paper flyleaves and pastedowns.

## Catalogue Note

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

## Provenance

Leon (f. 13v)

## Literature

A.M. Habermann, *Bibliography of Meshal ha-kadmoni* Editions, *Kiryat sefer* 29 (1953): 199-203, at p. 201 (no. 3).A.M. Habermann, "Ha-madpisim benei r. ya'akov parenzo be-venetsi'ah," *Areshet* 1 (1959): 61-90, at p. 67 (no. 2).A.M. Habermann, "The Jewish Art of the Printed Book," in Cecil Roth (ed.), *Jewish Art: An Illustrated History*, revis. Bezalel Narkiss (London: Vallentine, Mitchell, 1971), 163-174, at pp. 169-170.Marvin J. Heller, *The Sixteenth Century Hebrew Book: An Abridged Thesaurus*, vol. 1 (Leiden; Boston: Brill, 2004), 332-333.Chaim and Betzalel Stefansky, *Sifrei yesod: sifrei ha-yesod shel ha-sifriyyah ha-yehudit ha-toranit* (n.p.: Chaim and Betzalel Stefansky, 2019), 130 (no. 460).

Vinograd, Venice 319

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 22

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

Bid:

Estimate: 7,000 - 10,000 USD

**8,125 USD**

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

198 folios (10 7/8 x 7 1/4 in.; 275 x 185 mm) (foliation: [1-12], 1-[186]) on paper. Printer's device on title page; elaborate woodcut initial word panel on f. 1r; smaller decorative woodcut initial word panels on ff. 2r, 3r, 8r, 72r, 79r, 125v, 126v; scattered marginalia in pen and pencil in both Latin and Hebrew characters. Slight scattered staining; some worming in gutter at head intermittently throughout, mostly repaired and mostly not affecting text; library stamp removed from title page; lower-outer corners of last few leaves repaired; outer edge of f. [186] replaced in facsimile; tear in upper edge of f. [186] repaired. Modern elaborately blind-tooled morocco; spine in five compartments with raised bands; title, place, and date lettered on spine; pinkish upper edges; modern paper flyleaves and pastedowns.

## Catalogue Note

[The second edition of perhaps the most influential work of Jewish philosophy.](#)

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

## Provenance

Solomon (f. [1r])

## Literature

A.M. Habermann, "Ha-madpisim benei r. ya'akov parenzo be-venetsi'ah," *Areshet* 1 (1959): 61-90, at pp. 72-73 (no. 9).

Marvin J. Heller, *The Sixteenth Century Hebrew Book: An Abridged Thesaurus*, vol. 1 (Leiden; Boston: Brill, 2004), 370-371.

Chaim and Betzalel Stefansky, *Sifrei yesod: sifrei ha-yesod shel ha-sifriyyah ha-yehudit ha-toranit* (n.p.: Chaim and Betzalel Stefansky, 2019), 141 (no. 494).

Vinograd, Venice 421



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 23

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

Estimate: 6,000 - 8,000 USD

Bid:

**6,875 USD**

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

8 folios (5 5/8 x 3 7/8 in.; 143 x 98 mm) on paper. Title within architectural frame; woodcut decorative initial word panel on f. [1v]. Slight scattered staining; small tear in upper edge of f. 7; library stamp removed from f. 7v. Modern blind-tooled calf; spine in five compartments with raised bands; title and place lettered in gilt on spine. modern paper flyleaves and pastedowns.

## Catalogue Note

[The first edition of a rare halakhic handbook.](#)

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

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

## Provenance

Ephraim Hai ben Mashiah ben Moses Pascoli [...] December 10, [5]323 [1562] (?) (f. [8r-v])

## Literature

Abramo Pesaro, *Memorie storiche sulla Comunità israelitica ferrarese* (Ferrara: Premiata Tipografia Sociale, 1878), 23.

Vinograd, Ferrara 9

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 24

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

Estimate: 3,000 - 5,000 USD

Bid:

**3,500 USD**

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

226 folios (3 3/4 x 2 1/4 in.; 96 x 58 mm) (collation: i-xxviii<sup>8</sup>, xxix<sup>2</sup>) on paper; enlarged incipits; no vocalization or accentuation; headers and catchwords; intermittent marginalia, corrections, and modifications of printed letters in pen; sequences of words whose first or last letters spell the Tetragrammaton are sometimes marked in pen; the custom of *vavei ha-ammudim* is observed, with both *shemor lekha* and *shenei ha-se'irim* placed at the head of the *shin* column and *mah tovu* and *motsa sefatekha* placed at the head of the *mem* column. Dampstaining; slight scattered staining and dogearing; small tear in outer edge of f. 20; individual words on ff. 97r, 100v, 187v, 216v damaged and replaced in manuscript; small hole in center of f. 136. Nineteenth-century calf, lightly worn around the edges; title, place, and date lettered in gilt on spine, accompanied by paper ticket with shelf mark, torn; edges and turn-ins gilt; nineteenth-century paper flyleaves and pastedowns.

## Catalogue Note

[A pocket-size edition meant to facilitate public Torah reading, this copy including the rare last three leaves.](#)

Tobias ben Eliezer Foa established a Hebrew press in his home in Sabbioneta in 1551. Following the burning of the Talmud in 1553 and the subsequent cessation of Hebrew printing in Venice, Foa's publishing house rose to prominence as one of the only Hebrew printshops still functioning in Italy. Joined by the veteran Venice-based printer Cornelio Adelkind, Foa would publish as many as twelve Hebrew titles in the years 1553-1554 alone, including the present Pentateuch. Printed in miniature format without vowels or accents, it was intended, according to the publisher's notice on the verso of the title page, to "accompany a person constantly [...] and from it he will accustom himself to read accurately, as is required of those who read in public."

Interestingly, an early owner of this volume appears to have also used it as a *tikkun soferim* (model codex for scribes writing Torah scrolls). He dotted each word that would appear at the start of a line in a Torah scroll, and every fifty such words he designated in the margin as the first word of a Torah scroll column. By the end of the book, he had marked the beginning of 202 columns (observing the custom of *vavei ha-ammudim*), adding in masoretic notes, special forms of certain letters (*otiyot meshunnot*), and scribal instructions along the way.

## Provenance

"Trinity College in Cambridge presented [this book] to William Aldis Wright, A.M., former vice-master. 1914" (pastedown of upper board)

## Literature

A.M. Habermann, *Ha-madpis cornelio adlekind u-beno daniyyel u-reshimat ha-sefarim she-nidpesu al yedeihem* (Jerusalem: Rubin Mass, 1980), 80-81 (no. 124).

Vinograd, Sabbioneta 20

Avraham Yaari, "Ha-madpisim benei foa," in *Mehkerei sefer: perakim be-toledot ha-sefer ha-ivri* (Jerusalem: Mossad Harav Kook, 1958), 323-419, at p. 361 (no. 15).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 25

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

Estimate: 5,000 - 7,000 USD

Bid:

**6,000 USD**

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

216 folios (7 1/2 x 5 3/8 in.; 190 x 137 mm) (collation: i-iv<sup>4</sup>) on paper. Title within woodcut architectural frame with printer's device in center; device repeated on f. [216v]. Slight scattered staining; dampstaining; f. [1] mounted; upper-left corner of f. [1] repaired; lower portions of ff. [2-3] repaired; quires 44 (ff. [173-176]) and 51 (ff. [201-204]) bound out of order such that the inner bifolium was placed on the outside and vice versa. Later calf, worn around edges and on spine and repaired at corners; headband partially exposed; two paper tickets with shelf marks on spine; red edges; early paper rear flyleaf and decorative pastedowns.

## Catalogue Note

The first edition of the magnum opus of one of the first Tunisian rabbinic authors.

Ishmael ha-Kohen Tanuji (sixteenth-century), a well-regarded rabbi in Tunis who later relocated to Egypt, finished writing his *Sefer ha-zikkaron* in 1543. The book aimed to summarize all the laws emerging from Talmudic discussions that still apply in post-Temple times – including the elaborations of later authorities like Rabbis Isaac Alfasi and Jacob ben Asher – in the order of their appearance in the Talmud. It thereby functioned as a type of index to the entire Talmudic corpus. The present lot is a copy of the first and only edition of the book to have been printed prior to the twentieth century, when it appeared again in London in 1974.

## Provenance

Nathan Azariah (?) (f. [1r])

## Literature

Marvin J. Heller, *The Sixteenth Century Hebrew Book: An Abridged Thesaurus*, vol. 1 (Leiden; Boston: Brill, 2004), 414-415.

Abramo Pesaro, *Memorie storiche sulla Comunità israelitica ferrarese* (Ferrara: Premiata Tipografia Sociale, 1878), 24.

Vinograd, Ferrara 34

Isaac Yudlov and G.J. Ormann, *Sefer ginzei yisra'el: sefarim, hoverot, va-alonim me-osef dr. yisra'el mehlman, asher be-beit ha-sefarim ha-le'ummi ve-ha-universita'i* (Jerusalem: JNUL, 1984), 120 (no. 721).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 26

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

Estimate: 12,000 - 18,000 USD

Bidding is closed

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

116 folios (7 3/4 x 4 7/8 in.; 195 x 125 mm) on blue paper. Decorative woodcut letters used for title; table of contents on ff. 115v-116r; printer's device on f. 116v. Dampstaining; scattered thumbing and staining (see esp. f. 55v); some gutters strengthened and/or repaired; upper margin of f. [1] lacking; remnants of library stamp on f. [1]; small hole in upper margin of f. [2]; minor worming in upper edges of ff. 54-55, 66-68 and in lower margins of ff. 77-81; light damage to upper and outer edges of ff. 57-60; individual words and lines expurgated intermittently throughout (story of the immaculate conception of Ben Sira expurgated on f. 110r); censor's signature (?) on f. 42r. Modern elaborately blind-tooled blue calf; spine in five compartments with raised bands; title, place, and date lettered in gilt on spine; modern marbled paper flyleaves and pastedowns. Housed in a matching blue calf slipcase.

### Catalogue Note

An extremely rare copy of the first edition of this classical compendium of Ashkenazic custom, printed on blue paper.

Rabbi Jacob ha-Levi Moellin (Maharil; ca. 1360-1427) was widely recognized as the foremost Talmudist of his day. In his native Mainz, he founded a yeshiva that, with time, would train the leading Ashkenazic rabbis of the next generation. He also exerted political influence on behalf of Ashkenazic Jewry during the Hussite Wars of the 1420s. Following Moellin's passing, his devoted student Rabbi Eleazar ben Jacob (known as Zalman of Sankt Goar; ca. 1390-ca. 1472), who closely observed his master's behaviors and faithfully recorded his teachings, compiled a collection of Ashkenazic customs and halakhic practices pertaining to daily life, dietary law, liturgy, and lifecycle events that came, with time, to be known as *Minhagei maharil*. The work incorporates summaries of Moellin's lectures and sermons, his customs, and the customs of two of his own teachers, Rabbis Shalom ben Isaac Seckel of Wiener Neustadt and Abraham Klausner (d. ca. 1410; see lot 33). *Minhagei maharil* achieved great popularity, serving as a major source for Rabbi Moses Isserles' (1525/1530-1572) glosses on *Shulhan arukh*. The present, first, uncensored edition was followed quickly by a second in 1558 and a third in 1565, both issued in Cremona, as well as a fourth in 1590, printed in Lublin (see lot 170).

### Literature

Meir Benayahu, *Ha-defus ha-ivri bi-cremona* (Jerusalem: Ben-Zvi Institute; Mossad Harav Kook, 1971), 43.

Yedidya Alter Dinari, *Hakhmei ashkenaz be-shilhei yemei-ha-beinayim: darkheihem ve-kitveihem ba-halakhah* (Jerusalem: Mossad Bialik, 1984), 271-286.

Marvin J. Heller, *The Sixteenth Century Hebrew Book: An Abridged Thesaurus*, vol. 1 (Leiden; Boston: Brill, 2004), 426-427.

Israel Mordechai Peles and Shlomo Spitzer, *Sefer mavo ve-hosafot le-sifrei maharil* (Jerusalem: Mekhon Yerushalayim, 2016), 284, 339-340, 365-393.

Shlomo Spitzer, "Ha-im avar sefer maharil tsenzurah?" *Tsefunot* 1,2 (1988-1989): 83-85.

Chaim and Betzalel Stefansky, *Sifrei yesod: sifrei ha-yesod shel ha-sifriyyah ha-yehudit ha-toranit* (n.p.: Chaim and Betzalel Stefansky, 2019), 76 (no. 253).

Vinograd, Sabbioneta 34

Avraham Yaari, "Ha-madpisim benei foa," in *Mehkerei sefer: perakim be-toledot ha-sefer ha-ivri* (Jerusalem: Mossad Harav Kook, 1958), 323-419, at pp. 361-362 (no. 16).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 27



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

Estimate: 12,000 - 18,000 USD

Bidding is closed

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

394 folios (approx. 7 1/4 x 5 1/8 in.; 183 x 128 mm) (collation: i-xcviii<sup>4</sup>, xcix<sup>2</sup>) on paper; modern foliation in pencil in Arabic numerals in lower-outer corner of recto (ff. 2-17, 381-[394] only). Title within elaborate architectural frame; Foa printer's device on f. [1v]; decorative woodcut letters forming enlarged incipits on ff. 4r, 225r, 296r, 303v, 368r, 372v, 377r, 389v; initial words within ornamental vignettes on ff. 4r, 193r, 287r, 303v; occasional marginalia in pen. Scattered staining and thumbing; slight browning and creasing; numerous folios reinforced along gutter; at times tightly bound and closely cropped; some leaves supplied from other copies; outer edge of architectural frame on f. [1r] replaced in facsimile; minor repairs in lower edges of ff. [1], [237], 293-294, 350-351, outer edges of ff. 3, 83-85, gutters of ff. 4, 120-121, 137, 141-142, 144, 286, 337, and upper edges of ff. 76, 83-84, 92; small tears at foot of f. 33, in outer edge of f. 88, and in upper edges of ff. 185-188; larger tears on ff. 294-295, 348 repaired; tape repairs on ff. 324v, 328v, 329v obscuring some text near gutter; f. 363 a bit loose; censored passages filled in in manuscript on ff. 111r, 205r, 326v; individual words and lines expurgated intermittently throughout, sometimes damaging the text (see, e.g., ff. 204v, 251r); censors' signatures on ff. 392v (Domenico Carretto 1612 [?]), [393v], [394v]. Modern elaborately blind-tooled calf, lightly scuffed; spine in five compartments with raised bands; title, places, and dates lettered in gilt on spine; modern marbled paper flyleaves and pastedowns. Housed in a matching modern elaborately blind-tooled, calf-lined slipcase, lightly scuffed.

### Catalogue Note

A rare complete copy of a *mahzor* with an unusually complicated printing history.

After the completion of the folio-format Ashkenazic-rite *mahzor* printed in Salonika circa 1550 (see lot 241), the Foa press, under the management of Tobias' sons Eliezer and Mordechai, began a second, quarto edition, hoping to improve upon the work of their predecessors. Due to unforeseen, and as yet incompletely understood, circumstances, however, the production of this liturgy was interrupted soon after it began toward the end of 1556. When the Foa printshop was shuttered (likely under ecclesiastical duress) in the spring of 1559, the work had to be transferred to Conti's press in Cremona and was not finished until the eve of Rosh Hashanah 5321 (September 1560). In the colophon, the editor bemoans his inability to make all the enhancements he had planned, apologetically noting, "I swear by the heavens and the earth that it was not out of avarice or stinginess, God forbid, that I held myself back; rather, I saw that the very stars of the heavens fought against me from their courses [see Judg. 5:20] until I arrived at the haven of the end of the year. [At that point,] I said in my heart, 'I will follow those who abbreviate [see Ruth 2:7]; let the year, and the long [*kelalot*] and short of this *mahzor*, come to an end.'"

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

The Sabbioneta-Cremona *mahzor* was reprinted in Venice in 1567 in two versions: one according to the Western Ashkenazic rite and the other according to the Eastern Ashkenazic (Polish) rite.

### Provenance

Samson Levi (f. [1r])

Eliezer David Levi (?) (f. [1r])

The Library of the Jewish Theological Seminary of America [the Mayer Sulzberger copy] (f. 392v)

### Literature

Meir Benayahu, *Ha-defus ha-ivri bi-cremona* (Jerusalem: Ben-Zvi Institute; Mossad Harav Kook, 1971), 139-178, 213-215 (no. 28).

Isaac Rivkind, "Le-ma'amaro shel mar yesh'a'yah sonne: he'arah nosefet," *Kiryat sefer* 5.1-2 (1928): 162-164.

Isaiah Sonne, "Shtei mahadurot mi-mahzor ke-minhag ha-ashkenazim she-nidpas be-sabbioneta-cremona, [5]317-[5]321," *Kiryat sefer* 3.2-3 (1927): 173-176.

Isaiah Sonne, "Tokh kedei keriah," *Kiryat sefer* 4.1 (1930): 275-282, at pp. 275-276.

Vinograd, Sabbioneta 42 and Cremona 30

Avraham Yaari, "Ha-madpisim benei foa," in *Mehkerei sefer: perakim be-toledot ha-sefer ha-ivri* (Jerusalem: Mossad Harav Kook, 1958), 323-419, at pp. 364-365 (no. 23).



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 28

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

Estimate: 5,000 - 7,000 USD

Bidding is closed

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

412 folios (4 1/8 x 2 5/8 in.; 107 x 67 mm) (foliation: [5], 1-352, 1-57) on paper (facing pages, i.e., openings, are given the same folio number); Hebrew and Aramaic printed on facing pages of Pentateuch section (excepting the blessings of Jacob on ff. 80-81 and of Moses on f. 329, which are printed with text and Targum on the same page); marginal numeration of every fifth verse in Pentateuch and Five Scrolls sections. Printer's device on verso of title page; opening word of Pentateuch (both in Hebrew and Aramaic) and of Five Scrolls within decorative frames. Slight scattered staining; lower-outer corners of f. 332 of Pentateuch/Five Scrolls section and of f. 42 of *Haftarot* section lacking; ff. 340-351 of Pentateuch/Five Scrolls section supplied and numbered in pencil (1-12); light worming at rear; censors' signatures (Camillo Jagel 1613 [?]; Luigi [da Bologna]) on verso of final folio. Modern blind-tooled calf; spine in four compartments with raised bands; title lettered in gilt in second compartment; edges gaufered; modern paper flyleaves and pastedowns. Housed in a modern slipcase, with slight dampstaining at base.

### Catalogue Note

This beautiful, pocket-size edition of the Pentateuch, Five Scrolls, and *haftarot* improves upon its predecessor of circa 1553-1554 (see lot 24) by including the vowels and accents of the biblical text, as well as Targum Onkelos, the ancient Aramaic translation, on facing pages of the Pentateuch section. (A parallel edition, printed the same year at the same press, did not include the Targum.) The text is preceded by a poem suggesting that its miniature format would allow a traveler to fulfill the halakhic obligation to study the Torah portion with its Targum every week. Also included here (as in the earlier edition) is an index of the required Pentateuchal readings for special Sabbaths, festivals, and fast days. The version of Targum Onkelos published by Abraham Berliner in 1884 was based upon that printed here.

### Provenance

(?) ben Joseph (title page)

### Literature

Abraham Berliner (ed.), *Targum onkelos al ha-torah* (Berlin: Zevi Hirsch Itzkowski, 1884).

Vinograd, Sabbioneta 41

Avraham Yaari, "Ha-madpisim benei foa," in *Mehkerei sefer: perakim be-toledot ha-sefer ha-ivri* (Jerusalem: Mossad Harav Kook, 1958), 323-419, at pp. 363 (no. 21).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 29

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

Estimate: 3,000 - 5,000 USD

Bidding is closed

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

63 of 64 folios (4 1/4 x 2 3/4 in.; 108 x 68 mm) (collation: i-vii<sup>8</sup>, viii<sup>7</sup>) on paper. Modern foliation in pencil in upper-outer corner of recto; incipit within decorative vignette on f. 2v. Lacking f. 64; slight scattered staining; intermittent repairs in lower-outer corners; episodic minor worming in margins, sometimes repaired; stray marks on several pages; repairs in upper edges of ff. [1]-2, 56, 63, in outer edge of f. 57, and in gutter at foot of ff. 24-31; individual words and phrases expurgated intermittently throughout. Modern blind-tooled calf, slightly worn at edges; spine in four compartments with raised bands; title and date lettered in gilt on upper board; modern paper flyleaves and pastedowns.

### Catalogue Note

The first edition of a rare biblical commentary.

Rabbi Abraham ben Isaac ha-Levi Tamakh (d. 1393), a student of Rabbi Nissim ben Reuben Gerondi (ca. 1310-ca. 1375; see lot 224) and colleague of Rabbi Isaac ben Sheshet Perfet (1326-1408) and Profiat Duran (d. ca. 1414), headed a yeshiva in Gerona and was a leader of the local Jewish community. He is known mainly for the present commentary on the Song of Songs, which is heavily influenced by Maimonides' *Moreh nevukhim* (see lot 22). The editor of the volume, Rabbi Raphael Joseph ben Johanan Treves of Ferrara, added extracts from the Sephardic kabbalist and philosopher Rabbi Joshua Ibn Shuaib's (first half of the fourteenth century) homily on the Song of Songs (first edition: Constantinople, 1523). Treves notes in his introduction that he printed the book in small format so that it could be appended to the miniature Pentateuch-cum-Five Scrolls and *haftarot* published at Foa's press the previous year (see lot 28). Tamakh's commentary was subsequently reprinted only once, in Prague in 1611.

### Provenance

Isaac Dayyan (ff. [1r], 4v, 7r, 63v)

### Literature

Shraga Abramson, Introduction to Joshua Ibn Shuaib, *Derashot al ha-torah le-r. yehoshua ibn shu'aib* (Jerusalem: Makor, 1969), 41-43.

Abraham ha-Levi Tamakh, *Commentary on the Song of Songs*, ed. Leon A. Feldman (Assen: Van Gorcum, 1970).

Vinograd, Sabbioneta 48

Avraham Yaari, "Ha-madpisim benei foa," in *Mehkerei sefer: perakim be-toledot ha-sefer ha-ivri* (Jerusalem: Mossad Harav Kook, 1958), 323-419, at pp. 365 (no. 24).



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 30

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

Estimate: 6,000 - 8,000 USD

Bidding is closed

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

4 parts in 1 volume (11 3/8 x 8 1/8 in.; 288 x 207 mm): Part 1 (*Orah hayyim*): 117 folios (+1 blank); Part 2 (*Yoreh de'ah*): 91 folios (+1 blank); Part 3 (*Even ha-ezer*): 59 folios (+1 blank); Part 4 (*Hoshen ha-mishpat*): 139 folios on paper. Title within elaborate architectural frame; initial word(s) within decorative vignettes on 1:2r, 2:1r, 3:[1r], 4:1r; initial word of the *halakhot* themselves within woodcut border pieces on 1:9r, 2:6r, 3:[4r], 4:[7r]; corrections and marginalia (some of them extensive) in pen in at least three different hands intermittently throughout; printed diagrams on 1:65r-66v, 68r-v, 70v-71r, 109v-110v; manuscript diagram on 4:74r; printed calendric tables on ff. 1:75v-76r. Some creasing and thumbing; scattered staining, but especially in upper quadrant intermittently throughout; 1:[1] laid to size, with small parts of architectural frame replaced in facsimile; some worming on 1:[1]-5, 4:83-139, mostly affecting individual letters; many pages throughout Part 1 and on 4:91-139 repaired along gutter, outer edge, and/or upper and lower edges, at times affecting printed marginal references or manuscript marginalia; repairs in the middle of the page on 1:14, 22, 24, [73], [77], 95, 102-109, 114-116; 1:48 almost completely loose; 1:92 loose; 1:[77] bound after 1:81; intermittent tape repairs in gutters and outer edges of 2:2-34 and in gutters of Part 4; tape repairs in gutters of 2:88-[89], 3:9-10 and in lower margins of 4:42, 78; small tears in lower margin of 2:40 and in upper edge of 4:22; slight damage in upper edges of 3:12-39 near gutter; worming in gutter of 3:41-4:70, occasionally repaired; upper-inner corner of 4:139 replaced in facsimile. Contemporary blind-tooled calf over heavy wooden boards, worn and somewhat wormed; four ornate brass cornerpieces; remnants of two brass clasps on fore-edge; rebacked; spine in five compartments with raised bands; title, place, and date lettered in gilt on spine; black edges; modern paper flyleaves and pastedowns.

### Catalogue Note

A rare copy of a seminal halakhic code, accompanied by learned manuscript marginalia.

Rabbi Jacob ben Asher's (ca. 1270-1340) magnum opus, *Sefer arba'ah turim*, is a halakhic compendium in which the author attempted to organize, summarize, and issue clear decisions on all areas of religious law applicable in the post-Temple era. As its name implies, the book, like the High Priest's breastplate, is divided into four *Turim* (Rows): *Orah hayyim* (The Path of Life; see Ps. 16:11), on the *halakhot* pertaining to prayer, Sabbaths, feasts, and fasts; *Yoreh de'ah* (Giver of Instruction; see Isa. 28:9), on a wide range of rules, including those of *kashrut*, *niddah*, usury, and mourning; *Even ha-ezer* (The Rock of the Helpmate; see I Sam. 5:1 and the rabbinic interpretation of Gen. 2:18), on family law, such as the laws of marriage, divorce, and levirate marriage; and *Hoshen mishpat* (The Breastplate of Decision; see Ex. 28:15), on civil law, torts, and certain aspects of criminal law. R. Jacob based his rulings on those of previous halakhists, especially his father, Rabbi Asher ben Jehiel (Rosh; ca. 1250-1327), whose responsa he edited (see lot 220) and whose decisions he epitomized in a work called *Sefer ha-remazim* (later known as *Kitsur piskei ha-rosh*). Probably due to its comprehensiveness, concision, and comprehensibility, the *Tur* would achieve wide acceptance throughout Europe and eventually serve as the basis for Rabbi Joseph Caro's (1488-1575) *Shulhan arukh*, the most authoritative code of Jewish law (see lot 37).

So important was the *Tur* that it became the most frequently printed Hebrew work (excepting Bibles and prayer books) in the fifteenth and first half of the sixteenth centuries. The present, folio-format edition is noteworthy for its combination of two innovations introduced in previous printings (Constantinople, 1540 and Augsburg, 1540-[1541]): marginal source references compiled by Rabbi Jehiel Ashkenazi, as well as glosses and explanations of difficult words by Rabbi Abraham ben Avigdor of Prague (d. 1542). (As of 1558, the first complete edition of Caro's *Beit yosef* commentary on the *Tur* had not yet appeared.) A parallel, octavo-format edition of *Orah hayyim* alone was finished one day after the present work using the same text (one leaf in the folio printing = four in the octavo). The Cremona *Tur* would subsequently be reprinted in Riva di Trento, 1560 and 1561, and in Hanau, 1610 (see lot 112).

After the burning of the Talmud in the Papal States in 1553, Cremona, then under Habsburg Spanish rule and thus exempt from the Church's decrees, became a center of Italian Jewish scholarship and Hebrew printing. The Christian publisher Vincenzo Conti established a press there in 1556 which, over the following eleven years, issued nearly forty beautifully produced (though censored) titles. Interestingly, the Cremona *Tur* is the one book printed around this time in which a censor's imprimatur does not appear.

### Provenance

[...] ben Todros (f. 1:[1r])

Joseph (f. 1:[1r])

Hayyim ben [...] Moses (f. 1:[1r])

"I bought this book from Mr. Seligman Halfon [...] at Passover [5]555 [1795] – I, the humble Raphael ben Moses, of blessed memory [...]" (f. 1:2r)

### Literature

Meir Benayahu, *Ha-defus ha-ivri bi-cremona* (Jerusalem: Ben-Zvi Institute; Mossad Harav Kook, 1971), 203-205 (no. 20a).

Vinograd, Cremona 19

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

## Lot 31



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

Bid:

Estimate: 35,000 - 50,000 USD

**40,000 USD**

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

3 parts in 4 volumes (7 3/8 to 8 x 5 3/8 in.; 188 to 204 x 137 mm):

Vol. 1 (Genesis): 259 folios (foliation: [1-8], 1-251) on paper; title within elaborate architectural border; ornamental frames for initial word panels on ff. [2r], [5r], 1r, 15r; printed diagram on f. 37v; Latin marginalia, underlining, manicules, and marginal numeration in pen. Minor foxing and/or browning; light dampstaining in lower quadrant; small wormholes near gutter of ff. [1-2]; slight staining near upper edge of ff. 12-17; ink smudge in gutter of ff. 87v-88r; f. 109 loose at foot; minor worming in upper edge of ff. 248-251.

Vol. 2 (Exodus): 269 folios on paper; title within elaborate architectural border; ornamental frame for initial word panel on f. 2r; intermittent marginalia in pen (e.g., ff. 24r, 25r, 27r-v, 34v, 208v); censors' signatures on f. 269v. Slight scattered staining and/or foxing; f. [1] closely cropped and repaired along lower edge; minor worming in gutter intermittently throughout, usually repaired and affecting only individual letters on ff. 103r-114v; ff. 218-219 reinforced along gutter; ff. 252-269 repaired in gutter; ff. 264-269 supplied and stained in upper-outer quadrant; ff. 264-265, 267-269 repaired in outer edges; f. 269 repaired in lower edge.

Vol. 3 (Leviticus): 115 folios on paper; title within elaborate architectural border; ornamental frame for initial word panel on f. 2r; modern foliation in pencil in lower-outer corner of recto; extensive marginalia and corrections in pen throughout, many taken from the corrections printed in *Or nogah* (Venice, 1658). Thumbled and stained; repairs in gutter throughout, rarely affecting text; slight worming toward front, usually affecting individual letters and usually repaired; ff. [1]-2 repaired in outer edges, slightly affecting frame on f. [1]; ff. 3-4 repaired in upper- and lower-outer corners; ff. 7-8 bound out of order; lower-outer corner of f. 16 repaired; ff. 43, 49-80, 98-115 supplied; minor worming in gutter at foot of ff. 91-97 repaired, with slight damage to individual words.

Vol. 4 (Numbers-Deuteronomy): 185 folios (foliation: [116]-300) on paper; title within elaborate architectural border; ornamental frame for initial word panel on f. [117r]; modern foliation in pencil in upper-outer or lower-outer corner of recto (2-123, 124-186); long kabbalistic discourse in pen on f. [116v]; marginalia in pen scattered throughout, sometimes protected by paper folds (e.g., f. 142r, 236v); printed diagrams on ff. 250r, 264r. Thumbled and stained; intermittent repairs in gutter; slight worming toward front, usually affecting individual words and usually repaired; ff. [116]-126 supplied and laid to size, with small section of architectural frame on f. [116r] replaced in facsimile; minor worming in outer edges of ff. 128-227, 281-290, often repaired; ff. 162-164 slightly damaged along lower edges; tears on ff. 269, 285 repaired; lower-outer corner of f. 290 repaired; f. 300 repaired along upper and lower edges.

All 4 volumes bound in modern blind-tooled calf; spines in four compartments with raised bands; title, place, and date lettered in gilt on spines; red- and brown-stained edges on vol. 1; modern paper flyleaves and pastedowns. Housed in a matching blind-tooled marbled paper-lined calf slipcase, slightly scuffed.

#### Catalogue Note

The first edition of the *Zohar katan* (quarto-format *Zohar*).

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

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

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

#### Provenance

Bibliotheca Orientalis Judaica Hebraica (1:[1v])

Aaron ben Solomon ben Joseph ha-Kohen Eraki (3:[1r-v])

Joseph ben Reuben (4:300v)

Literature

Daniel Abrams, "Eimatai hubberah ha-hakdamah le-sefer ha-zohar? Ve-shinnuyim bi-tefasim shonim shel ha-hakdamah she-bi-defus mantovah," *Asuppot* 8 (1994): 211-226.

Meir Benayahu, *Ha-defus ha-ivri bi-cremona* (Jerusalem: Ben-Zvi Institute; Mossad Harav Kook, 1971), 119-137.

Ephraim Gottlieb, "Ma'amarei ha-'pikkudin' she-ba-zohar," *Kiryat sefer* 48 (1973): 499-508, at pp. 500-502.

Marvin J. Heller, *The Sixteenth Century Hebrew Book: An Abridged Thesaurus*, vol. 1 (Leiden; Boston: Brill, 2004), 484-485.

Chaim and Betzalel Stefansky, *Sifrei yesod: sifrei ha-yesod shel ha-sifriyyah ha-yehudit ha-toranit* (n.p.: Chaim and Betzalel Stefansky, 2019), 94 (no. 324).

Isaiah Tishby, "Ha-pulmus al sefer ha-zohar ba-me'ah ha-shesh-esreh be-italyah," *Perakim: sefer ha-shanah shel mekhon schocken* 1 (1967-1968): 131-182.

Vinograd, Mantua 51, 61, 69

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 32

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

Bid:

Estimate: 18,000 - 20,000 USD

**30,000 USD**

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

3 parts in 1 volume (11 1/2 x 7 7/8 in.; 291 x 200 mm): Part 1 (Genesis): 132 folios; Part 2 (Exodus): 122 folios; Part 3 (Leviticus, Numbers, Deuteronomy): 146 folios on paper; printed in square (body of the *Zohar*) and semi-cursive (additions) fonts; double-column text (excepting 3:116r-v, which is printed in one column); columns numbered, with count restarting for each of the three parts; every ten lines numbered in margin. Title within elaborate architectural border featuring a depiction of the Binding of Isaac at the summit, surmounted by an eagle; large decorative woodcut frames at the start of Genesis (1:[3r]), Exodus (2:1r), Leviticus (3:[1r]), and Numbers (3:57r); decorative woodcut letters used at the start of Deuteronomy (3:122r); the start of most *parashiyot* enclosed within a simpler decorative frame; diagrams printed on 1:13v, 29r, 120v, 2:23r-v, 3:72r, 126v; florets added to the headlines; marginal manicules printed intermittently throughout; occasional short marginalia in pen. Slight scattered staining; outer edges dampstained throughout, with edges toward front and rear expertly remargined, generally not affecting text; title page remargined along lower edge; library stamp removed from title page, slightly affecting architectural frame; dark ink stain in upper edge of 1:18r-44v; small tear at foot of 2:85. Modern blind-tooled maroon calf, with minor scratches; spine in five compartments with raised bands; title, place, and (incorrect) date lettered in gilt on spine; modern paper flyleaves and pastedowns.

### Catalogue Note

[The first edition of the \*Zohar gadol\* \(folio-format \*Zohar\*\).](#)

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

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

### Provenance

Issachar ben Eliezer (title page)

### Literature

Daniel Abrams, "Eimatai hubberah ha-hakdamah le-sefer ha-zohar? Ve-shinnuyim bi-tefasim shonim shel ha-hakdamah she-bi-defus mantovah," *Asuppot* 8 (1994): 211-226.

Meir Benayahu, *Ha-defus ha-ivri bi-cremona* (Jerusalem: Ben-Zvi Institute; Mossad Harav Kook, 1971), 119-137, 207-209 (no. 21b).

Giulio Busi, *Libri ebraici a Mantova*, vol. 1 (Fiesole: Cadmo, 1996), 207-208 (no. 331).

Ephraim Gottlieb, "Ma'amarei ha-'pikkudin' she-ba-zohar," *Kiryat sefer* 48 (1973): 499-508, at pp. 500-502.

Marvin J. Heller, *The Sixteenth Century Hebrew Book: An Abridged Thesaurus*, vol. 1 (Leiden; Boston: Brill, 2004), 502-503.

Chaim and Betzalel Stefansky, *Sifrei yesod: sifrei ha-yesod shel ha-sifriyyah ha-yehudit ha-toranit* (n.p.: Chaim and Betzalel Stefansky, 2019), 94 (no. 325).

Isaiah Tishby, "Ha-pulmus al sefer ha-zohar ba-me'ah ha-shesh-esreh be-italyah," *Perakim: sefer ha-shanah shel mekhon schocken* 1 (1967-1968): 131-182.

Vinograd, Cremona 25

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 33

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

Estimate: 12,000 - 15,000 USD

Bidding is closed

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

40 folios (5 3/8 x 3 1/2 in.; 136 x 89 mm) (collation: i-iii<sup>8</sup>, iv<sup>4</sup>, v<sup>8</sup>, vi<sup>4</sup>) (foliation: [1]-28, 33-43, [1]) on paper; modern foliation in pencil in Arabic numerals in lower-outer corner of recto (cited); marginal corrections in pen on four pages (ff. 30r, 32v, 33r, 34r). Slight scattered staining and dampstaining; light soiling and pen trials on f. 1r; remnants of library stamp on f. 1v; lower edge of f. 39 repaired; four words censored on f. 2r; censor's signature (Domenico Carretto 1618) on f. 40v. Modern elaborately blind-tooled blue calf; spine in four compartments with raised bands; red-speckled edges; modern paper flyleaves and pastedowns.

## Catalogue Note

The first edition of a custom manual by "the father of *minhag Ashkenaz*."

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

Klausner was a prominent Viennese Talmudist whose students included such Ashkenazic rabbinic luminaries as Jacob ha-Levi Moellin (Maharil; see lots 26, 170) and Isaac Tyrnau (see lot 43). The kernel of his *Minhagim* comes from the French-rite *Mahzor vitry* and *Siddur rashi*, to which Rabbis Hezekiah ben Jacob of Magdeburg (thirteenth century) and Hayyim Paltiel ben Jacob (late thirteenth-early fourteenth centuries) added numerous German Jewish traditions. Klausner's explanations of and glosses to the latter were collated and organized to constitute the present, highly-influential compendium of Ashkenazic custom for the entire liturgical year.

## Provenance

Mattithiah ben Perez of Basel (f. 1r)

S.S. [Samuel Schönblum] (ff. 1r, 40v)

## Literature

Meir Benayahu, *Ha-defus ha-ivri bi-cremona* (Jerusalem: Ben-Zvi Institute; Mossad Harav Kook, 1971), 105-118.

Marvin J. Heller, *The Sixteenth Century Hebrew Book: An Abridged Thesaurus*, vol. 1 (Leiden; Boston: Brill, 2004), 474-475.

Abraham Klausner, *Sefer ha-minhagim le-rabbeinu avraham klausner (minhagei maharak)*, ed. Shlomo Spitzer (Jerusalem: Mekhon Yerushalayim, 2006), 7-21.

Chaim and Betzalel Stefansky, *Sifrei yesod: sifrei ha-yesod shel ha-sifriyyah ha-yehudit ha-toranit* (n.p.: Chaim and Betzalel Stefansky, 2019), 76 (no. 254).

Giuliano Tamani, *La tipografia ebraica a Riva del Garda, 1557 - 1562* (Trento: Provincia autonoma di Trento, Servizio Beni culturali, Ufficio Beni librari e archivistici; Riva del Garda: Comune di Riva del Garda, Biblioteca Civica, 1991), 180-181 (no. 6).

Vinograd, Riva di Trento 8

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 34

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

Bid:

Estimate: 4,000 - 6,000 USD

**5,625 USD**

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

104 folios (5 1/2 x 3 5/8 in.; 140 x 90 mm) on paper; some marginalia and underlines in pen. Slight scattered staining; dampstaining and light browning; individual words and phrases expurgated intermittently throughout; ff. 1-4 supplied, remargined, and strengthened along gutters; minor marginal wormtrack on ff. 6-8; ff. 103-104 strengthened along gutter; f. 104 remargined. Modern blind-tooled calf; spine in five compartments with raised bands; title, place, and date lettered in blind on spine; modern marbled paper flyleaves and pastedowns.

## Catalogue Note

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

## Provenance

The Mehlman copy

## Literature

Vinograd, Mantua 76

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 35

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

Bid:

Estimate: 10,000 - 15,000 USD

**11,875 USD**

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

106 folios (7 3/4 x 5 5/8 in.; 197 x 142 mm) on paper; headers and catchwords throughout. Enlarged incipits; title within elaborate woodcut architectural frame; diagrams (some designed for the addition of volvelles) on ff. 4v, 7r, 8r-v, 10v, 22r, 30r, 31r, 33r, 74v, 77r, 98v, 99r; tables of various kinds on ff. 32r, 35v, 65r, 79r, 82r, 101v. Slight scattered staining (more prominent stain near upper-outer corners of ff. 20r-29v); some pages separating from binding; small portion at head of f. [1] lacking; censor's signature at foot of f. [1r] partially erased; ff. 5, 102 reinforced along gutter; small hole near gutter of f. 32; minor worming in gutters at foot of ff. 61-66 and in upper edges of ff. [80]-[91]; two short tears in outer edge of f. [78]; self-censorship on ff. [78r]-79r; tape repairs on verso of foldout at rear. Modern brown library buckram; title, place, and date printed on adhesive tape on spine; modern paper flyleaves and pastedowns.

## Catalogue Note

The first edition of the earliest extant Hebrew text of systematic speculative thought, including the rare illustrated folding leaf at the rear.

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

The present lot is the first edition of this seminal tract, issued in Mantua by the same publisher who only a few years earlier had printed the first edition of the *Zohar katan* (see lot 31). It begins (ff. 2r-18v) with a long introduction attributed to Rabbi Abraham ben David of Posquières (Rabad; ca. 1125-1198) but actually composed by Rabbi Joseph ben Shalom Ashkenazi of Spain (early fourteenth century), as well as a shorter introduction (ff. [19r-20r]) by Rabbi Moses ben Isaac Botarel (end of fourteenth-beginning of fifteenth centuries). The body of the work follows (starting on f. 20v) and is surrounded on three sides by the commentaries of Ashkenazi (again attributed to Rabad), Botarel, and Rabbi Azriel ben Menahem of Gerona (early thirteenth century), the last attributed to Rabbi Moses Nahmanides (1194-1270). The volume concludes with a commentary later mistakenly ascribed to Rabbi Saadiah ben Joseph Gaon (882-942), as well as an abbreviated version of the commentary of Rabbi Eleazar ben Judah of Worms (ca. 1165-ca. 1230) (ff. 91r-101v), followed by an alternate version of the text of the book itself (ff. 102r-105r) and statements by the printers (f. 105r-v).

This edition of *Sefer yetsirah* was printed with an illustrated leaf containing important circular diagrams, meant to be cut out by the book's owner and attached as volvelles on ff. 8v, 10v, 33r, 77r. In many surviving exemplars, this page is either missing or has been duly processed, with the volvelles mounted in their proper places; the present copy's leaf, however, remains intact. Another intriguing feature of this lot is evidence of internal censorship: strikethroughs of certain key words in passages on ff. [78r]-79r appear to indicate that one of the book's owners expurgated the text in order to prevent the uninitiated from engaging in *she'elat halom* (the practice of seeking knowledge from the Divine while dreaming).

## Literature

Marvin J. Heller, *The Sixteenth Century Hebrew Book: An Abridged Thesaurus*, vol. 2 (Leiden; Boston: Brill, 2004), 542-543.

Chaim and Betzalel Stefansky, *Sifrei yesod: sifrei ha-yesod shel ha-sifriyyah ha-yehudit ha-toranit* (n.p.: Chaim and Betzalel Stefansky, 2019), 96 (no. 333).

Vinograd, Mantua 86

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 36

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

Bid:

Estimate: 8,000 - 10,000 USD

**9,375 USD**

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

116 folios (8 1/8 x 5 1/2 in.; 206 x 139 mm) on paper. Title within elaborate woodcut architectural frame; initial word on f. 2r within woodcut vignette. Slight scattered staining; dampstaining; corners rounded; numerous leaves reinforced along gutter; repairs in outer edges of ff. [1], 116; ff. 17-20 supplied and mounted on guards; tape repair in outer edge of f. 23; quire 7 (ff. 25-28) bound out of order such that the current order is: ff. [26], 25, 28, 27; quire 9 (ff. 33-36) bound out of order such that the current order is: ff. 34, 33, 36, 35; short tear in outer edge of f. 105. Modern half-leather over cloth boards, slight stained; title, translator, place, and date lettered in gilt on spine; modern paper flyleaves and pastedowns.

## Catalogue Note

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

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

## Provenance

David ben Solomon (Zalman) ben Raphael, [5]472 [1712] (?) (f. [1r])

## Literature

Chone Shmeruk, "Defusei yidish be-italyah," *Italyah* 3.1-2 (1982): 112-175, at pp. 113-115, 143-144 (no. 13).

Moshe N. Rosenfeld, "The Origins of Yiddish Printing," in Dovid Katz (ed.), *Origins of the Yiddish Language* (Oxford: Pergamon Press, 1987), 111-126, at p. 118.

Chava Turniansky, Erika Timm, and Claudia Rosenzweig (eds.), *Yiddish in Italia* (Milan: Associazione italiana Amici dell'Università di Gerusalemme, 2003), 111 (no. 54).

Chava Turniansky, "Special Traits of Yiddish Literature in Italy," in Chava Turniansky, Erika Timm, and Claudia Rosenzweig (eds.), *Yiddish in Italia* (Milan: Associazione Italiana Amici dell'Università di Gerusalemme, 2003), 191-196, at pp. 194-195.

Vinograd, Mantua 91

Isaac Yudlov and G.J. Ormann, *Sefer ginzei yisra'el: sefarim, hoverot, va-alonim me-osef dr. yisra'el mehlman, asher be-beit ha-sefarim ha-le'ummi ve-ha-universita'i* (Jerusalem: JNUL, 1984), 32 (no. 72).



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 37

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

Bid:

Estimate: 30,000 - 40,000 USD

**52,500 USD**

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

4 volumes (approx. 8 5/8 x 6 1/4 in.; 219 x 160 mm):

Vol. 1 (*Orah hayyim*): 138 of 146 folios (foliation: [1]-136, [1-10]) on paper. Woodcut printer's device of three crowns in triangular formation on title page; initial words of author's introduction and of tables of contents within decorative woodcut vignettes; scattered marginalia in pen. Lacking ff. 1-8 (replaced in facsimile); bottom half of f. [137] replaced in facsimile; scattered staining and thumbing; several folios reinforced along gutter; some repaired marginal worming; small repairs in outer edges of ff. 9, 36, 40, 47, [57]-58, 95-128, 132, 135-136, usually not affecting text.

Vol. 2 (*Yoreh de'ah*): 131 of 132 folios on paper. Woodcut printer's device of three crowns in triangular formation on title page; initial words of author's introduction and of tables of content within decorative woodcut vignettes; scattered marginalia in pen. Lacking f. [132]; scattered staining and thumbing; outer edges frequently repaired, usually not affecting text; lower half of f. 40 supplied; lower-outer portions of ff. 123-124, 126 replaced in facsimile.

Vol. 3 (*Even ha-ezer*): 79 folios (+1 blank) on paper. Woodcut printer's device of three crowns in triangular formation on title page; initial words of author's introduction and of tables of contents within decorative woodcut vignettes. Dampstaining and light browning; repairs in outer edges of ff. [1-2], not affecting text.

Vol. 4 (*Hoshen ha-mishpat*): 166 folios, plus extra copies of ff. 101-104 bound between ff. 104-105. Woodcut printer's device of three crowns in triangular formation on title page; initial words of author's introduction and of tables of contents within decorative woodcut vignettes; scattered corrections in pen. Slight scattered staining and light browning; wormtracks in gutters of ff. 58-[166], mostly repaired and not affecting text; ff. 144-[166] repaired in outer edges, mostly affecting only individual words; repaired wormtrack in outer quadrant of ff. 144-[166], mostly affecting only individual words.

All 4 volumes bound in modern blind-tooled calf; spines in five compartments with raised bands; title, place, and edition number lettered in gilt on spines; modern paper flyleaves and pastedowns.

## Catalogue Note

[The first edition of the most authoritative code of Jewish law.](#)

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

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

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

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

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

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

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

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

volumes mark at regular intervals (approximately every sixteen and a half leaves) "day two," "day three," etc.

Provenance

Elijah ben [...] (*Yoreh de'ah* f. 131v)

Literature

A.M. Habermann, "Ha-madpisim benei r. ya'akov parenzo be-venetsi'ah," *Areshet* 1 (1959): 61-90, at pp. 75-76 (no. 14).

Marvin J. Heller, *The Sixteenth Century Hebrew Book: An Abridged Thesaurus*, vol. 2 (Leiden; Boston: Brill, 2004), 554-555.

J. Rothschild and Israel M. Ta-Shma, *Arba me'ot shanah shulhan arukh[.] [5]325-[5]725: ta'arukhat yovel* (Jerusalem: Jewish National and University Library, 1965).

Chaim and Betzalel Stefansky, *Sifrei yesod: sifrei ha-yesod shel ha-sifriyyah ha-yehudit ha-toranit* (n.p.: Chaim and Betzalel Stefansky, 2019), 55 (no. 157).

Vinograd, Venice 509

Isaac Yudlov and G.J. Ormann, *Sefer ginzei yisra'el: sefarim, hoverot, va-alonim me-osef dr. yisra'el mehlman, asher be-beit ha-sefarim ha-le'ummi ve-ha-universita'i* (Jerusalem: JNUL, 1984), 130 (no. 777).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 38

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

Estimate: 6,000 - 8,000 USD

Bidding is closed

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

3 parts in 1 volume (3 3/4 x 1 7/8 in.; 94 x 46 mm): Part 1 (Pentateuch): 162 folios; Part 2 (Five Scrolls): 24 folios; Part 3 (Haftarot): 57 of 59 folios (final blank lacking) on paper; no vocalization or accentuation. Borders of typographic ornaments on three title pages; opening word of Pentateuch and Five Scrolls sections within decorative frames. Lacking ff. 25, 36 (first and final leaves of quire 3) of Haftarot; light dampstaining and dogearing; lower margin of Pentateuch title page repaired. Early leather boards elaborately tooled in gilt; joints of upper board starting; some wear to spine and lower board; red edges; green silk bookmark; marbled paper flyleaves and pastedowns. Housed in a modern padded calf slipcase.

## Catalogue Note

Giovanni (Juan) di Gara was the most successful Venetian printer of Hebrew books in the second half of the sixteenth century. He had apparently learned the art of Hebrew printing from Daniel Bomberg and considered himself to be the latter's successor, even inheriting some of his typographic materials. His printing activity spanned close to half a century (1564-ca. 1610) and covered a wide range of Hebrew literature.

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

Di Gara attempted to ensure the success of this pocket-size edition by appealing to all three of the constituencies in Venice that formed his strongest potential customer base. In printing the *haftarah* customs of the Ashkenazic, Sephardic, and local Italian Jewish communities, he had produced a work which had broad appeal and, with its convenient format, could be easily transported at all times. Moreover, the title page of the Pentateuch section declares that the present edition improves upon earlier versions that did not include all of the *haftarot*.

## Literature

A.M. Habermann and Isaac Yudlov, *Ha-madpis juan di gara u-reshimat sifrei beit defuso, [5]324-[5]370 (1564-1610)* (Lod: Mekhon Habermann le-Mehkerei Sifrut, 1982), 49 (no. 100), 53-54 (nos. 105-106).

Vinograd, Venice 723

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 39

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

Estimate: 20,000 - 30,000 USD

Bidding is closed

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

66 of 74 folios (7 1/2 x 5 1/2 in.; 192 x 138 mm) on paper; modern foliation in pencil in Arabic numerals in upper-inner corner of recto (not accounting for pages replaced in facsimile); Hebrew words generally printed in square font, Yiddish in *vaybertaytsh*; table of contents on f. 74v. Decorative woodcut letters forming title on f. [1r]; Joseph Shalit's printer's device on f. [1r]; chart on ff. 47v-48r; decorative element on f. 74r; marginalia in pen (crossed out) on f. 9v; pen trial on f. 39r. Lacking ff. [1]-5, 37, 41, 74 (ff. [1]-5, 74 replaced in facsimile); staining and dogearing; lower edges, and especially lower-outer corners, repaired throughout, with slight loss of text on ff. 6-29, 67-68, 73; small holes on ff. 6, 31, affecting individual letters; tears in gutters of ff. 8, 29-33, 58-59 repaired; small holes in margins of ff. 38, 40; short tear in upper edge of f. 55. Modern tan elegantly blind-tooled calf; spine in five compartments with raised bands; title, place, and date lettered on spine; modern paper flyleaves and pastedowns. Housed in a matching tan blind-tooled calf slipcase, very slightly scuffed and lined with marbled paper.

## Catalogue Note

The exceptionally rare first edition of this canonical Yiddish book of customs.

In the years 1588-1609, Giovanni di Gara's printshop was apparently the only press in Venice that owned a set of the distinctive *vaybertaytsh* font used to print most Yiddish books. The present lot, issued by di Gara's firm, is the first edition of a classic, comprehensive compendium of Ashkenazic custom for the entire liturgical year produced in Yiddish by Simeon ha-Levi Günzburg, a publisher and communal functionary (but not a rabbi) descended from German Jews who had migrated to Northern Italy. It is based in large part on the Hebrew *custumal* compiled by Rabbi Isaac Tyrnau in the first half of the fifteenth century, but it also expands on the latter's work with explanations of various practices and additional comments on ritual and religious life.

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

## Literature

Jean Baumgarten, "The Seyfer ha-minhogim by Shimon ben Yehuda ha-Levi Guenzburg (Venice, 1593) and the origin of an Old Yiddish literary tradition," in Shlomo Berger (ed.), *Between Yiddish and Hebrew* (Amsterdam: Menasseh ben Israel Institute, 2012), 7-35.

Naomi Feuchtwanger-Sarig, "How Italian are the Venice *Minhagim* of 1593? A Chapter in the History of Yiddish Printing in Italy," in Michael Graetz (ed.), *Schöpferische Momente des europäischen Judentums in der frühen Neuzeit* (Heidelberg: Universitätsverlag C. Winter, 2000), 177-205, at pp. 188-189 n. 42.

A.M. Habermann and Isaac Yudlov, *Ha-madpis juan di gara u-reshimat sifrei beit defuso, [5]324-[5]370 (1564-1610)* (Lod: Mekhon Habermann le-Mehkerey Sifrut, 1982), 62-63 (no. 117).

Marvin J. Heller, *The Sixteenth Century Hebrew Book: An Abridged Thesaurus*, vol. 2 (Leiden; Boston: Brill, 2004), 812-813.

Lucia Raspe, "Minhag and Migration: Yiddish Custom Books from Sixteenth-Century Italy," in Javier Castaño, Talya Fishman, and Ephraim Kanarfogel (eds.), *Regional Identities and Cultures of Medieval Jews* (London: The Littman Library of Jewish Civilization, 2018), 241-259.

Agnes Romer-Segal, "Sifrut yidish u-kehal kore'e'iha ba-me'ah ha-16: yetsirot be-yidish bi-reshimot ha-'zikkuk' mi-mantovah, 1595," *Kiryat sefer* 53.4 (1978): 779-790.

Chone Shmeruk, "Shishah defusei mantovah be-yidish she-lo hayu ve-lo nivre'u," *Alei sefer* 8 (1980): 74-78, at p. 78.

Chone Shmeruk, "Defusei yidish be-italyah," *Italyah* 3.1-2 (1982): 112-175, at pp. 126-127, 149-153 (no. 18).

Chone Shmeruk, "Ha-iyurim min ha-minhagim be-yidish, venetsyah [5]353/1593, be-hadpasot hozerot bi-defusei prag be-me'ah ha-17," *Studies in Bibliography and Booklore* 15 (1984): 31-52, at p. 34 (no. 1).

Chone Shmeruk, *Ha-iyurim le-sifrei yidish ba-me'ot ha-16-ha-17: ha-tekstim, ha-temunot ve-nim'aneihem* (Jerusalem: Akademon, 1986), 13-15, 33, 42-46, 50-55, 81.

Chava Turniansky, Erika Timm, and Claudia Rosenzweig (eds.), *Yiddish in Italia* (Milan: Associazione italiana Amici dell'Università di Gerusalemme, 2003), 80-82 (no. 40).

Vinograd, Venice 746

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 40

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

Estimate: 15,000 - 25,000 USD

Bidding is closed

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

40 folios (5 3/8 x 3 3/8 in.; 138 x 87 mm) (collation: i-v<sup>8</sup>) on paper. Title within border of typographic ornaments; manuscript authorship attribution in pen on f. [1r]; decorative elements on ff. [1v, 2v], 3v, 40v; thirty-nine miniature woodcut illustrations illustrating various virtues and vices (one of them repeated). Slight scattered staining; pages closely cropped, at times affecting headline and/or outer edge of text; remnants of library stamp on f. [1v]; minor repairs in upper edges of ff. 5, 16; ff. 26-27 bound out of order. Modern vellum over board; title, place, and date lettered on spine; modern paper flyleaves and pastedowns.

## Catalogue Note

[A rare copy of a charmingly illustrated ethical treatise.](#)

*Tsemah tsaddik* is a translation of the extremely popular Italian book of ethical parables *Fiore di Virtù* (Flower of Virtue) into Hebrew by Rabbi Leon Modena (1571-1648). The Hebrew title, meaning "A True Branch" (see Jer. 23:5), alludes to the work's inherent value, despite its overtly secular contents. Modena's name does not appear explicitly in the book, consistent with its anonymous nature. Nevertheless, an allusion in the initial words of the introduction (f. 3r) and acrostics in the first words of chapter 1 (f. 4r) and last words of the book (f. 40r) make his authorship certain. Modena adapted the text from the standard Italian, taking care, however, to modify any references to Christian Scripture or saints by substituting sayings of the rabbis from the Talmud and *midrashim*.

The text is accompanied by thirty-eight different woodcuts, illustrative of exempla of dozens of virtues and vices, usually arranged in pairs, such as Love and Jealousy, Cruelty and Kindness, and Humility and Pride. The handsome pictures themselves include depictions of various types of animals, birds, and people, including even mythical creatures, such as mermaids (f. 19r) and devils (f. 23r). These are augmented by imagery from both biblical and rabbinic literature, for example, the flaying of Rabbi Akiva (f. 5r; see *Berakhot* 61b) and the embrace of David and Jonathan (f. 6r; see I Sam. 20:41).

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

## Provenance

Revd. A. B. Green Library (f. [1r])

## Literature

Vinograd, Venice 910

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 41

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

Estimate: 30,000 - 40,000 USD

Bid:

**35,000 USD**

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

73 of 96 folios (7 3/8 x 5 1/2 in.; 188 x 140 mm) on paper. Twenty-eight beautiful full-size woodcut vignettes illustrating scenes from Jewish ritual life and practice (some of them repeats); twenty-two smaller woodcuts representing the twelve signs of the zodiac/labors of the months and Jewish figures performing various ritual functions (some of them repeats); eight woodcuts in facsimile on ff. 9r, 10r-v, 14r, 19r, 23v, 89r; chapter headings within decorative frames; some chapters end with decorative devices; Joseph Shalit's printer's device on f. 96v. Lacking ff. 1-12, 14-15, 18-19, 22-25 and most of ff. 89, 91-92 (ff. [1]-5 blank, ff. 6-12, 14-15, 18-19, 22-25, 89, 91-92 replaced in facsimile); staining throughout (see especially f. 53); corners rounded; numerous pages reinforced along gutter or mounted on guards; minor repairs in outer edges and gutters intermittently throughout; ff. 13, 16 remargined, with slight loss of text; tears repaired on ff. 13, 16, 49, 57-58, 72, 77-78, 81, 84, 86, 88, 90, 93-94, at times with loss of text; small repair in center of page on f. 27; small holes in text and/or woodcuts on ff. 27, 40, 42, 82, 85; one word replaced in facsimile on f. 33r; lower portions of ff. 79-80, 90 replaced in facsimile. Modern maroon blind-tooled calf, slightly scratched; spine in six compartments with raised bands; title, place, and date lettered in gilt on spine; modern marbled paper flyleaves and pastedowns. Housed in a matching maroon blind-tooled calf slipcase, lined with green velvet and slightly worn around the edges; lettering piece with place and date on spine.

## Catalogue Note

[An extraordinarily rare Yiddish book of customs featuring a unique series of woodcuts illustrating various facets of Jewish life in Renaissance Italy.](#)

Due to its great commercial success, the first edition of Simeon ha-Levi Günzburg's *Minhogim* (see lot 39) was followed quickly by a second in 1593, this latter one enhanced with a cycle of woodcut vignettes featuring representations of Jewish rituals and practices from the entire liturgical year. However, by the close of the century, when the time came to issue the book yet again, the original printing blocks from 1593 (minus the illustrations of the twelve signs of the zodiac/labors of the months) had apparently already left Venice, resurfacing in a Passover Haggadah published in 1606-1607 in Prague, where they would continue to be used into the 1660s. As a result, twenty-two new, far more artistically sophisticated and elaborate woodcuts were commissioned in Venice for the present edition. While their predecessors had pictured Jews in typical German dress, the 1600-1601 images reflect the realia of contemporary Italian Jewish life: in the Tish'ah be-Av scene, for example, the architecture evokes the style of the Renaissance; in the Purim scene, the men wear the masks of the Italian *commedia dell'arte*; and in the wedding scene, the women have kerchiefs attached to their bonnets.

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

## Provenance

Ekla (?) bar Asher Zirndorf (f. 63v)

## Literature

Naomi Feuchtwanger-Sarig, "How Italian are the Venice *Minhogim* of 1593? A Chapter in the History of Yiddish Printing in Italy," in Michael Graetz (ed.), *Schöpferische Momente des europäischen Judentums in der frühen Neuzeit* (Heidelberg: Universitätsverlag C. Winter, 2000), 177-205, at pp. 201-203.

A.M. Habermann, "The Jewish Art of the Printed Book," in Cecil Roth (ed.), *Jewish Art: An Illustrated History*, revis. Bezalel Narkiss (London: Vallentine, Mitchell, 1971), 163-174, at pp. 170-171.

A.M. Habermann, "Ha-madpis yisra'el ha-zifroni u-beno elishama u-reshimat ha-sefarim she-nidpesu al yedeihem," in *Perakim be-toledot ha-madpism ha-ivrim ve-inyanei sefarim* (Jerusalem: Rubin Mass, 1978), 215-292, at p. 259 (no. 42).

A.M. Habermann and Isaac Yudlov, *Ha-madpis juan di gara u-reshimat sifrei beit defuso, [5]324-[5]370 (1564-1610)* (Lod: Mekhon Habermann le-Mehkerei Sifrut, 1982), 102 (no. 207).

Chone Shmeruk, "Defusei yidish be-italyah," *Italyah* 3,1-2 (1982): 112-175, at pp. 166-167 (no. 27), 169.

Chone Shmeruk, "Ha-iyurim min ha-minhagim be-yidish, venetsyah [5]353/1593, be-hadpasot hozerot bi-defusei prag be-me'ah ha-17," *Studies in Bibliography and Booklore* 15 (1984): 31-52, at p. 34 (no. 3).

Chone Shmeruk, *Ha-iyurim le-sifrei yidish ba-me'ot ha-16-ha-17: ha-tekstim, ha-temunot ve-nim'aneihem* (Jerusalem: Akademon, 1986), 13-15, 33, 42-46, 50-55, 81.

Chava Turniansky, Erika Timm, and Claudia Rosenzweig (eds.), *Yiddish in Italia* (Milan: Associazione italiana Amici dell'Università di Gerusalemme, 2003), 86-87 (no.

42).

Vinograd, Venice 928

<https://www.bl.uk/collection-items/jewish-book-of-customs>



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST

Lot 42



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

Estimate: 4,000 - 6,000 USD

Bid:

**4,750 USD**

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

8 folios (7 1/4 x 5 1/8 in.; 183 x 130 mm) (collation: i-ii<sup>4</sup>) on paper. Title and initial words of author's introduction within borders of typographic ornaments; decorative crown woodcut on title page. Slight browning; remnants of two library stamps on f. [1r]; censor's signature (Domenico Carretto 1617) on f. 8v. Modern elaborately blind-tooled maroon calf; spine in five compartments with raised bands; title, place, and date lettered in gilt on spine; modern paper flyleaves and pastedowns.

## Catalogue Note

In the Middle Ages, Jews living in certain parts of the Byzantine Empire developed a distinctive prayer rite and customs termed "Romaniole." While the practices of waves of immigrants from other parts of the Jewish world, particularly Spain and Portugal, began to displace Romaniole culture in the sixteenth century, pockets of these communities persisted in places like Greece, Turkey, and the Balkans.

Rabbi Joseph ben Abraham ha-Kohen of Corfu, a Greek island controlled at the time by the Republic of Venice, composed two works on parts of the Romaniole liturgy. The first, *Mosha'ot E-I*, is a commentary on the *hosha'not* poems recited on Sukkot, and the second, *Ta'am le-musaf tikkanta shabbat*, is a commentary on the middle blessing of the Musaf prayer recited on the Sabbath. Both books were apparently originally sent to Constantinople, where the author's son Elijah lived, and printed in Kuruçesme at the press of Doña Reyna Nasi (see lot 237) in about 1598 before being reissued in Venice in 1604. The author writes in the introduction to the present edition that he completed the commentary in Safed but had to leave the Holy Land for Venice because the Kuruçesme edition did not come out to his liking (indeed, it seems no copy of this printing has survived).

## Literature

Marvin J. Heller, *The Seventeenth Century Hebrew Book: An Abridged Thesaurus*, vol. 1 (Leiden; Boston: Brill, 2011), 136-137.

Vinograd, Venice 972

Isaac Yudlov and G.J. Ormann, *Sefer ginzei yisra'el: sefarim, hoverot, va-alonim me-osef dr. yisra'el mehlmán, asher be-beit ha-sefarim ha-le'ummi ve-ha-universita'i* (Jerusalem: JNUL, 1984), 103 (no. 608).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 43



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

Estimate: 25,000 - 35,000 USD

Bidding is closed

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

6 parts in 4 volumes (6 1/4 x 4 1/8 in.; 158 x 105 mm): Vol. 1 (*Tefillot mi-kol ha-shanah*): 235 of 238 folios (foliation: [1]-[182], 1-56); Vol. 2 (*Yotserot and Kinot*): 162 folios (foliation: [1]-120, [1]-42); Vol. 3 (*Seder tehillim* and *Seder ma'amadot*): 107 folios (foliation: [1]-55, [1]-52); Vol. 4 (*Minhagim*): 72 folios on paper. Six title pages featuring elaborate architectural borders; initial words within borders of typographic ornaments on ff. 97v, 151v, 1r of *Tefillot mi-kol ha-shanah*, f. 1v of *Seder tehillim*, and f. 2r of *Seder ma'amadot*; modern foliation in pencil in Arabic numerals in all 6 parts. Vol. 1 lacking ff. 168, 179-180; slight scattered staining in Vols. 1, 3-4; pages closely cropped in all 4 volumes, sometimes affecting headline; (tape) repairs in gutters and outer edges of numerous folios of Vol. 1, mostly toward the front and usually not affecting text, as well as in outer edges of Vol. 3, not affecting text, and at head of ff. [64-72] of Vol. 4; small tape repairs on f. 12v of *Kinot*, f. 21r of *Seder ma'amadot*, and ff. [55r], 68v-69v, 71r-v of *Minhagim*, the latter with slight loss of text; f. 72 of *Minhagim* remargined. All 4 volumes bound in modern vellum over board; titles, place, and date lettered in black on spines; modern paper flyleaves and pastedowns. Housed in a matching decorated paper-lined vellum slipcase, slightly soiled.

### Catalogue Note

In 1578, the Krakow printer Isaac Prostitz published a series of works that, taken together, contained virtually all the Polish-rite liturgical texts a committed Jew would need throughout the year: a *siddur* with prayers for weekdays, Sabbaths, New Moons, festivals, and the High Holidays, as well as a Passover Haggadah, *Pirkei avot*, *selihot* (penitential prayers), and various occasional devotions; *yotserot* (liturgical poems) for special Sabbaths and festivals; the psalter divided into seven parts so that one could complete the entire book in one week; *ma'amadot*, a selection of passages from the Bible, Mishnah, and Talmud, also divided according to the day of the week; *kinot* (dirges) recited on Tish'ah be-Av; and Rabbi Isaac Tyrnau's (fifteenth century) *Minhagim*, a classic compilation of Eastern Ashkenazic customs and practices. The production of these volumes as a set proved successful, and in 1591 in Venice the series was reissued, with some modifications, by Giovanni di Gara. (A second di Gara edition may have appeared in 1598.) The present lot is a near-complete copy of the 1616 edition printed by Giovanni Cajon, who inherited di Gara's types and used di Gara's work as a model for his own.

### Provenance

Salman Schocken (*Minhagim* f. 72v)Jewish National and University Library (*Minhagim* f. 72v)

### Literature

Chaim and Betzalel Stefansky, *Sifrei yesod: sifrei ha-yesod shel ha-sifriyyah ha-yehudit ha-toranit* (n.p.: Chaim and Betzalel Stefansky, 2019), 111 (no. 399).

Vinograd, Venice 1088, 1091-1092, 1094, 1096-1097

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 44



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

Bid:

Estimate: 15,000 - 20,000 USD

**17,500 USD**

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

26 folios (13 1/2 x 9 1/4 in.; 344 x 235 mm) on paper; modern foliation in pencil in Arabic numerals at center near foot. Each page of text enclosed within an elaborate architectonic frame; numerous woodcut initials containing miniature depictions of figures and scenes; large woodcut illustrations placed at the head and/or foot of most pages; smaller woodcuts of Moses, Aaron, David, and Solomon often flanking the text. Scattered soiling and dampstaining; small tears intermittently at foot; gutters and outer corners sometimes restored or strengthened; ff. [1], 2, [13], [26] remargined with small losses near inner or lower margins (restored in facsimile). Modern blind-tooled calf; spine in six compartments with raised bands; title, place, and date lettered in blind on spine; modern paper flyleaves and pastedowns.

### Catalogue Note

A monument of Haggadah illustration that would serve as a model for numerous editions published into the modern era.

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

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

The 1629 Venice Haggadah was commissioned by Moses ben Gerson Parenzo, the last of the Parenzo Hebrew printers, and issued at the Caleoni press on behalf of the Bragadini family. The durability and success of Parenzo's basic prototype are confirmed by this Haggadah's subsequent reprinting by later publishers working in Pisa, Livorno, and Venice (see lot 46).

### Literature

A.M. Habermann, "Ha-madpisim benei r. ya'akov parenzo be-venetsi'ah," *Areshet* 1 (1959): 61-90, at pp. 65, 88 (no. 32).

A.M. Habermann, "The Jewish Art of the Printed Book," in Cecil Roth (ed.), *Jewish Art: An Illustrated History*, revis. Bezalel Narkiss (London: Vallentine, Mitchell, 1971), 163-174, at pp. 172-173.

Marvin J. Heller, *The Seventeenth Century Hebrew Book: An Abridged Thesaurus*, vol. 1 (Leiden; Boston: Brill, 2011), 234-235, 484-485.

Cecil Roth, "Ha-haggadah ha-metsuyeret she-bi-defus," *Areshet* 3 (1961): 7-30, at pp. 21-22.

Vinograd, Venice 1183

Avraham Yaari, *Bibli'ogerafyah shel haggadot pesah me-reshit ha-defus ve-ad ha-yom* (Jerusalem: Bamberger & Wahrman, 1960), 6 (no. 41).

Yosef Hayim Yerushalmi, *Haggadah and History* (Philadelphia: The Jewish Publication Society, 2005), plates 49-55.

Isaac Yudlov, *Otsar ha-haggadot: bibli'ogerafyah shel haggadot pesah me-reshit ha-defus ha-ivri ad shenat [5]720* (Jerusalem: Magnes Press, 1997), 8 (no. 55).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 45

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

Estimate: 3,000 - 5,000 USD

Bid:

**4,750 USD**

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

164 folios (8 3/4 x 6 1/2 in.; 222 x 165 mm) (foliation: [1-6], 1-158) on paper. Three sectional title pages with architectural borders; copperplate portrait of author on verso of first title page; numerous illustrations and decorative elements throughout. Slight scattered staining; dampstaining and dogearing; some folios reinforced along gutter; a number of folios creased; intermittent short tears in gutters at foot. Modern blind-tooled calf; spine in four compartments with raised bands; title lettered in blind on spine; modern paper flyleaves and pastedowns.

## Catalogue Note

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

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

Although Cohn adheres to a traditional model of medicine, he is fully conscious of new trends, especially in surgery and in chemistry. He applies exact measurements in his scientific work, especially in thermometry. One of Cohn's innovations is the comparison of the human body to a house. The head was the roof, the ears were the spires, the eyes were the windows, the nose was the closed windows, and the mouth and lips were the doorway to the upper story; the shoulders were the top of the middle story, the liver and gallbladder were the stove and oven, the stomach was the kitchen, the spleen was the cellar, and the legs were the foundations. He subscribed to many popular remedies, such as laxatives, emetics, cupping glasses, and bloodletting, but he argued forcefully against superstitions.

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

A full-page copperplate portrait of the author appears on the verso of the first title page. On the following leaf is a poem in honor of Cohn written by his teacher at the University of Padua medical school, Solomon Conegliano (Conian; 1642-1719), who also contributed the preface to the book. Several pages of approbations include rabbinic *haskamot* as well as a number of tributes from fellow physicians, in both poetry and prose.

## Literature

Chaim and Betzalel Stefansky, *Sifrei yesod: sifrei ha-yesod shel ha-sifriyyah ha-yehudit ha-toranit* (n.p.: Chaim and Betzalel Stefansky, 2019), 146 (no. 513).

Vinograd, Venice 1572

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 46

## PASSOVER HAGGADAH WITH LADINO TRANSLATION, VENICE: VENDRAMIN, 1740

Estimate: 7,000 - 10,000 USD

Bidding is closed

PASSOVER HAGGADAH WITH LADINO TRANSLATION, VENICE: VENDRAMIN, 1740

24 folios (14 1/8 x 10 in.; 358 x 258 mm) on paper; modern foliation in pencil in Arabic numerals near gutter at foot. Title page printed in red and black ink within a simple decorative border; each page of text enclosed in an elaborate architectonic frame; numerous woodcut initials containing miniature depictions of figures and scenes; large woodcut illustrations placed at the head and/or foot of most pages; smaller woodcuts of Moses, Aaron, David, Solomon, Samuel, Elijah, Isaiah, and Jeremiah often flanking the text. Scattered thumbing and staining, especially on pages whose text relates to the meal itself; minor repairs in outer edges of ff. 5-[7] and in gutter at foot of ff. [15]-[16]; short tears at foot of ff. [8], [20], [23], [24] repaired; longer tear extending upward and outward from gutter on f. [24] repaired. Modern half-vellum over marbled boards; title, place, and date lettered on spine; modern paper flyleaves and pastedowns.

### Catalogue Note

This Passover Haggadah, following the Sephardic rite and with translations, instructions, and rhymed captions given in Ladino, is a direct descendant of the 1629 Venice edition (see lot 44). The main differences are the title page printed in red and black ink and the addition of border decorations portraying the prophets Samuel, Elijah, Isaiah, and Jeremiah. Since this new imprint was commissioned by Meir ben Hayyim Moses da Zara, the name of Moses Parenzo was omitted from the title page and from Rabbi Leon Modena's introduction to *Tseli esh*. As in the earlier editions of this Haggadah, the Ladino version lacks the *Nirtsah* section that, in other rites, usually appears at the end of the Seder, reflecting the reality that *Nirtsah*'s cycle of post-meal songs had not yet been universally accepted among Sephardic communities. Because of the resulting reduction in the number of pages, some of the illustrations and text had to be rearranged, and one image (that of the three angels visiting Abraham and Sarah) was removed entirely.

### Literature

A.M. Habermann, "The Jewish Art of the Printed Book," in Cecil Roth (ed.), *Jewish Art: An Illustrated History*, revis. Bezalel Narkiss (London: Vallentine, Mitchell, 1971), 163-174, at pp. 172-173.

Cecil Roth, "Ha-haggadah ha-metsuyeret she-bi-defus," *Areshet* 3 (1961): 7-30, at p. 22.

Vinograd, Venice 1777

Avraham Yaari, *Bibli'ogerafiyah shel haggadot pesah me-reshit ha-defus ve-ad ha-yom* (Jerusalem: Bamberger & Wahrman, 1960), 12-13 (nos. 112, 117).

Isaac Yudlov, *Otsar ha-haggadot: bibli'ogerafiyah shel haggadot pesah me-reshit ha-defus ha-ivri ad shenat [5]720* (Jerusalem: Magnes Press, 1997), 18-19 (nos. 181, 189).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 47

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

Bid:

Estimate: 30,000 - 50,000 USD

**52,500 USD**

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

2 volumes (12 1/2 x 8 1/8 in.; 319 x 208 mm): Vol. 1 (Genesis, Exodus, and *Haftarot*): 176 folios (foliation: [1-4], 1-86, 1-78, 1-8); Vol. 2 (Leviticus, Numbers, Deuteronomy, and *Haftarot*): 204 folios (foliation: [1-2], 1-60, 1-72, 1-58, 1-12) on paper. Two elaborate title pages featuring Moses and Aaron above a cartouche depicting David decapitating Goliath; enlarged decorative letters forming initial words at the start of each of the Five Books of Moses; ornaments distributed throughout; scattered marginalia in pen and pencil. Slight scattered staining, thumbing, and dogearing; light browning; pages closely cropped; outer edges somewhat worn; corners rounded; minor repairs in outer edges of 1:[1-4] and of 2:47 (Deuteronomy), 49-end of volume, slightly affecting text; small wormhole in lower-outer corners of 1:[1]-86, mostly affecting only individual letters; 2:15-16 (Deuteronomy) bound out of order; minor repairs in upper edges of 2:10-12 (*Haftarot*), slightly affecting text. Modern half-leather over cloth, by Malchut, slightly scuffed; spine in five compartments with raised bands; title, volume number, and place lettered in gilt on spine; modern paper flyleaves and pastedowns.

### Catalogue Note

The first edition of a classic kabbalistic commentary, complete with the title page of the first volume, missing in many other copies.

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

### Provenance

Abraham ben Simhah Goldziher [of Hamburg] (1:[1r, 2r], 1r)

Meir bar Isaac (1:[1r], 2: verso of final folio)

Israel Herling (?) (1:[1r, 2r], 1r, 86v, 1r, verso of final folio, 2:[1r, 2v], 1r, 60v, 1r, 72v, 1r, recto of final folio)

### Literature

Chaim and Betzalel Stefansky, *Sifrei yesod: sifrei ha-yesod shel ha-sifriyyah ha-yehudit ha-toranit* (n.p.: Chaim and Betzalel Stefansky, 2019), 13 (no. 28).

Vinograd, Venice 1814

Isaac Yudlov and G.J. Ormann, *Sefer ginzei yisra'el: sefarim, hoverot, va-alonim me-osef dr. yisra'el mehlman, asher be-beit ha-sefarim ha-le'ummi ve-ha-universita'i* (Jerusalem: JNUL, 1984), 107 (no. 624).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 48

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

Estimate: 8,000 - 12,000 USD

Bidding is closed

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

decorated with fine foliate filigree, corded borders, cast filigree clasp, *unmarked*, fitted with *Sefer Tehilim*, Venice 1717.

height 3¾ in.

8.4 cm

### Condition Report

Very minor damage to filigree on spine. Book with stains.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

*NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.*

### Provenance

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 49

AN ITALIAN SILVER AMULET, 18TH CENTURY

Estimate: 7,000 - 10,000 USD

Bid:  
**11,250 USD**

AN ITALIAN SILVER AMULET, 18TH CENTURY

of openwork cartouche form, embossed and chased with baroque foliage and applied with the Tablets of the Law, menorah, laver, and priest's hat  
*apparently unmarked*  
height 4 $\frac{3}{8}$  in.  
12 cm

## Condition Report

Repaired at seam and one applied cartouche later, also probably the Tablets, laver, and hat.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 50

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

Estimate: 10,000 - 15,000 USD

Bid:

**11,875 USD**

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

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

### Condition Report

Minor dents, otherwise good condition.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

*NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.*

### Provenance

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

### Catalogue Note

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 51

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

Estimate: 10,000 - 15,000 USD

Bid:

**37,500 USD**

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

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

### Condition Report

Repair at base of bowl, some leaves missing on finial, finial now attached with base metal nut, finial crushed and secured by later nut.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

### Catalogue Note

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 52

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

Estimate: 14,000 - 18,000 USD

Bid:

**16,250 USD**

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

five-sided, applied with gilt emblems in chased frames of scrolled foliage and shells behind gilt balustrades, also chased with stiff leaves hung with bells around long staves, engraved with Hebrew inscription  
*marked on bodies and tops*  
height 13¾ in.  
35 cm

## Condition Report

Later inscriptions.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

*NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.*

## Catalogue Note

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 53



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

Estimate: 6,000 - 8,000 USD

Bidding is closed

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

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

### Condition Report

As noted re. clasp. Marks may be additions.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 54

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

Estimate: 5,000 - 7,000 USD

Bidding is closed

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

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

### Condition Report

First missing 2 pastes and with holes for attachment.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

*NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.*

### Catalogue Note

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 55

**A DECORATED KETUBBAH FROM ROME, 1787**

Estimate: 4,000 - 6,000 USD

Bid:  
**5,000 USD**

A DECORATED KETUBBAH FROM ROME, 1787

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

## Catalogue Note

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

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

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 56

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

Estimate: 100,000 - 120,000 USD

Bidding is closed

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

170 leaves (10 5/8 x 7 5/8 in.; 269 x 195 mm) (collation: i<sup>10</sup>, ii-x<sup>8</sup>, xi<sup>6</sup>, xii-xx<sup>8</sup>, xxi<sup>10</sup>) on paper; f. [1] reversed such that the (original) verso is now the recto (i.e., the book originally started with a blank page and the text began on the verso); printed without a title page; generally double-column text of thirty-four lines + headline; double leaf signatures; printed in Sephardic square (title and incipits) and semi-cursive (text body) scripts; early foliation in brown ink in Sephardic semi-cursive Hebrew characters; later pagination and foliation in pencil in Arabic numerals. Full metalcut border and metalcut initial on f. [1r], the border intact and strongly impressed; diagrams of the Altar and sprinkling of blood thereon on ff. 23v-24r, constructed with type-rules; various calendrical and liturgical tables on ff. 133v-134r, 137r-v, 139v-140r, similarly constructed; intermittent marginal notations and corrections (e.g., ff. 36v, 83r); pen trials on f. 170v. Slight scattered staining; a few minor marginal repairs; some wormtracks, repaired, occasionally affecting individual letters; dampstain on ff. 1-23; ff. [1], 170 mounted, not affecting text; ff. 2, 169 remargined, not affecting text; small repair near gutter of f. 169, affecting a few words; several words expurgated on ff. 28v, 129r; censor's signature (Camillo Jaghel 1619) on f. 170r. Modern profusely blind-tooled morocco; spine in six compartments with raised bands; title and (mistaken) date lettered on spine; modern marbled paper flyleaves and pastedowns; bookplate removed from upper board.

## Catalogue Note

[A rare pre-Expulsion imprint from Lisbon.](#)

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

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

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

## Provenance

Samuel (f. [170v])

Massoud Racatz (f. [170v])

## Literature

Eliezer Brodt, "Sefer ha-abudarham ve-shimmusho be-sefer ha-tur u-peirush ha-tefillot ve-ha-berakhot le-r[abbi] y[ehudah] bar yakar," *Yeshurun* 38 (2018): 860-876.

Frederick R. Goff, *Incunabula in American Libraries: A Third Census of Fifteenth-Century Books Recorded in North American Collections* (Millwood, NY: Kraus International Publications, 1973), 319 (Heb-36).

A.M. Habermann, "The Jewish Art of the Printed Book," in Cecil Roth (ed.), *Jewish Art: An Illustrated History*, revis. Bezalel Narkiss (London: Vallentine, Mitchell, 1971), 163-174, at p. 165.

Shimon Iakerson, *Katalog ha-inkunabulum ha-ivriyim me-osef sifriyyat beit ha-midrash le-rabbanim ba-amerikah*, vol. 2 (New York and Jerusalem: The Jewish Theological Seminary of America, 2005), 479-484 (no. 101).

Adri K. Offenbergh with C. Moed-Van Walraven, *Hebrew Incunabula in Public Collections: A First International Census* (Nieuwkoop: De Graaf Publishers, 1990), 1 (no. 1).

Walter Orenstein, "The Influence of Judah Ben Jakar's Liturgy on Abudraham," *Jewish Quarterly Review* 62,2 (October 1971): 120-128.

Vinograd, Lisbon 4



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 57



## HEBREW BIBLE, PARIS: ROBERTUS STEPHANUS, 1543-1546

Estimate: 8,000 - 12,000 USD

Bidding is closed

HEBREW BIBLE, PARIS: ROBERTUS STEPHANUS, 1543-1546

13 parts in 13 volumes (ranging from 3 3/4 x 2 3/8 in. to 4 3/8 x 2 3/4 in.; 96 x 61 mm to 111 x 69 mm): Vol. 1 (Genesis and Exodus): 270 folios (collation: i-xvii<sup>8</sup>, xviii<sup>10</sup>, xix-xxxiii<sup>8</sup>, xxxiv<sup>4</sup> [final leaf blank]); Vol. 2 (Leviticus): 88 folios (collation: xxxv-xlv<sup>8</sup>); Vol. 3 (Numbers): 122 folios (collation: xlvi-lix<sup>8</sup>, lx<sup>10</sup>); Vol. 4 (Deuteronomy): 108 folios (collation: lxi-lxxiii<sup>8</sup>, lxxiv<sup>4</sup> [final leaf blank]); Vol. 5 (Joshua and Judges): 150 folios (collation: i-xviii<sup>8</sup>, xix<sup>6</sup>); Vol. 6 (I-II Samuel): 176 folios (collation: i-xxii<sup>8</sup>); Vol. 7 (I-II Kings): 184 folios (collation: i-xxiii<sup>8</sup>); Vol. 8 (Isaiah and Jeremiah): 300 folios (collation: i-xvi<sup>8</sup>, xvii<sup>4</sup> [final leaf blank], i-xxi<sup>8</sup>); Vol. 9 (Ezekiel and Twelve Minor Prophets): 262 folios (collation: i-xviii<sup>8</sup>, i-xiv<sup>8</sup>, xv<sup>6</sup> [final leaf blank]); Vol. 10 (Psalms): 160 folios (collation: i-xx<sup>8</sup> [final leaf blank]); Vol. 11 (Proverbs and Job): 114 folios (collation: i-xiii<sup>8</sup>, xiv<sup>10</sup>); Vol. 12 (Five Scrolls): 80 folios (collation: i-x<sup>8</sup>); Vol. 13 (Daniel, Ezra-Nehemiah, and I-II Chronicles): 304 folios (collation: i-xv<sup>8</sup> [quire xi bound out of order], i-xxiii<sup>8</sup> [quire xx bound out of order] [final leaf blank]). Seventeen separate title pages, each featuring woodcut printer's device; woodcut initial word panels at the start of each biblical book, including each of the Twelve Minor Prophets; manuscript Latin marginalia and verse and/or chapter numeration in some books. Slight scattered dampstaining and soiling; minor episodic marginal tears; title of part 6 (Joshua and Judges) loose; one small wormhole in lower margins of parts 9-10 (Isaiah-Jeremiah); quire 11 of part 12 (Daniel and Ezra-Nehemiah) and quire 20 of part 13 (I-II Chronicles) bound out of order. Eighteenth-century gilt-tooled mottled calf, bumped and worn; turn-ins of Vols. 4, 7, 10, 13 gilt; edges of Vols. 1, 6-7, 13 stained; edges of Vol. 4 speckled red; edges of Vol. 10 gilt; silk bookmarks in Vols. 4, 8; spines tooled in gilt with red and black lettering pieces giving biblical book name(s), printer name, and part number(s) (1-17); some joints starting and some headbands or tailbands exposed; contemporary paper flyleaves and pastedowns (marbled in the case of Vol. 4).

### Catalogue Note

[The first pocket-size edition of the Hebrew Bible printed in France, a typographic gem.](#)

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

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

### Provenance

Domus Lugdunensis Soc. Jesu, JHS (stamps in each volume)

Tel Aviv University Library (stamps in each volume)

Alexandre Coullez (parts 1, 8, 16-17)

M<sup>r</sup> Hilaire (parts 3, 5, 7, 14)

Jacobus Picharo (part 13)

### Literature

Elizabeth Armstrong, *Robert Estienne, Royal Printer: An Historical Study of the Elder Stephanus* (Cambridge: Cambridge University Press, 1954), 51, 119-121.

David Sandler Berkowitz, *In Remembrance of Creation: Evolution of Art and Scholarship in the Medieval and Renaissance Bible* (Waltham, MA: Brandeis University Press, 1968), 99 (no. 169).

Hendrik D. L. Vervliet, *The Palaeotypography of the French Renaissance: Selected Papers on Sixteenth-Century Typefaces*, vol. 1 (Leiden; Boston: Brill, 2008), 136-144.

Vinograd, Paris 18

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 58

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

Estimate: 2,000 - 4,000 USD

Bid:

**2,750 USD**

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

66 folios (10 x 7 5/8 in.; 255 x 193 mm) on paper, with foldout map of the exodus from Egypt featuring ten vignettes relating to the Tabernacle and priesthood at rear. Copperplate engraved title page; nine additional copperplate engravings on ff. 14v, 24v, 26v, 29r, 30v, 39r, 40r, 41v, 61r; poem on f. 8v. Slight scattered staining; more extensive staining on ff. 28-31; small tears intermittently in outer edges, episodically repaired; remnants of library stamps on ff. 1r, 64v; upper-outer corners of ff. 13, 63-64 lacking; ff. 59-63 torn lengthwise to the gutter; foldout map creased, with evidence of repairs. Later crushed crimson gilt-tooled morocco; title, place, and date lettered in gilt on spine; red-speckled edges; modern paper flyleaves and pastedowns. Housed in a matching crimson slipcase edged in morocco, slightly scuffed and worn.

### Catalogue Note

[A wide-margined copy of the first illustrated Haggadah printed in France and the first to include a map with images of the Tabernacle and its implements.](#)

This beautiful Passover Haggadah features ten copperplate engravings adapting imagery originally used in the famous Venice, 1609 (see lot 44) and Amsterdam, 1695 and 1712 editions (see lot 84). Also included is a German-language copperplate map of the exodus from Egypt and journey through the Wilderness executed in 1753 and ultimately based on the work of the monk Antoine Augustin Calmet. Furthermore, the Haggadah brings together, for the first time, the commentaries of Rabbis Moses Alshekh (d. after 1593), Judah Loew ben Bezalel of Prague (Maharal; ca. 1525-1609), and Solomon Ephraim of Luntshits (1550-1619), which would be reprinted as a group several further times in the ensuing decades. In order to appeal to a wider audience, the publisher generally gave instructions for the Seder in both Yiddish (in *vaybertaytsh* font) and Ladino (in Rashi font), and certain differences in custom and liturgy between Ashkenazim and Sephardim (e.g., in connection with the grace after meals) were noted as well. (Extended halakhic discussions and translations of the songs *Addir hu*, *Ehad mi yodea*, and *Had gadya*, however, were printed in Yiddish but not in Ladino.)

### Provenance

Abraham Kahn, Paks (?) (title)

Revd. A. B. Green Library (foldout map)

### Literature

Amir Cahanovitch, "Mappot be-haggadot pesah" (M.Ed. thesis, Achva Academic College, 2015), 107-121.

A.M. Habermann, "The Jewish Art of the Printed Book," in Cecil Roth (ed.), *Jewish Art: An Illustrated History*, revis. Bezalel Narkiss (London: Vallentine, Mitchell, 1971), 163-174, at p. 174.

Cecil Roth, "Ha-haggadah ha-metsuyeret she-bi-defus," *Areshet* 3 (1961): 7-30, at p. 24.

Vinograd, Metz 16

Avraham Yaari, *Bibli'ogerafiyah shel haggadot pesah me-reshit ha-defus ve-ad ha-yom* (Jerusalem: Bamberger & Wahrman, 1960), 17 (no. 162).

Yosef Hayim Yerushalmi, *Haggadah and History* (Philadelphia: The Jewish Publication Society, 2005), plate 75.

Isaac Yudlov, *Otsar ha-haggadot: bibli'ogerafiyah shel haggadot pesah me-reshit ha-defus ha-ivri ad shenat [5]720* (Jerusalem: Magnes Press, 1997), 24 (no. 251).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 59



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

Estimate: 5,000 - 7,000 USD

Bidding is closed

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

16 folios, 16 pages (5 1/2 x 3 1/2 in.; 140 x 91 mm) on paper, with blank pages interleaved and appended at the front and rear; drawings in pen on rear flyleaf and pastedown of lower board. Slight scattered staining and browning; small nicks in the outer edges of a few pages. Contemporary gilt-tooled leather over board, scratched, heavily scuffed, and worn around edges; binding cracking; headband and tailband exposed; turn-ins gilt; contemporary paper flyleaves and pastedowns.

## Catalogue Note

[The first Jewish almanac printed in England.](#)

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

## Provenance

John Orlebar of the Middle Temple Esq. (bookplate on pastedown of upper board)

## Literature

Israel Abrahams, "Isaac Abendana's Cambridge Mishnah and Oxford Calendars," *Transactions of the Jewish Historical Society of England* 8 (1915-1917): 98-121.

Elkan Nathan Adler, "The Romance of Hebrew Printing," in *About Hebrew Manuscripts* (London: Henry Frowde, 1905), 113-132, at p. 131.

Joseph Jacobs and Lucien Wolf, *Bibliotheca Anglo-Judaica: A Bibliographical Guide to Anglo-Jewish History* (London: Office of the "Jewish Chronicle," 1888), 152 (no. 1311).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 60



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

Estimate: 200,000 - 300,000 USD

Bidding is closed

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

581 pages (7 3/4 x 6 1/8 in.; 195 x 156 mm) on paper; contemporary pagination in pen in Arabic numerals in upper-outer corner of double-frame (with errors: ...80, 73, 82...224, 125, 226...234, 135-137, 238-240, 141-144, 245...[250], 151, 252...[272], 173, 274...458, 259, 460...476, 478, 478...482, 283-284, 485...) (p. 164 is paginated in upper-inner corner, pp. 316-317 are paginated outside of double-frame); written in English square and blackletter (titles, incipits, and emphasized texts) and cursive (text body) scripts in black and red ink on approximately nineteen to twenty-one long lines per page; ruled in plummet (visible, e.g., on pp. 36-37, 192-193, 428); headers; no catchwords. Enlarged, calligraphic titles, incipits, and emphasized texts; double-frame in red ink around each page of text (outer frame on p. 83 in black ink); decorative devices added on pp. 37, 110, 134, 507; ornamental medallion on p. 478; embellished word panels on pp. [483], 487, 491, 495; elaborately decorated titles on pp. 539, 571, 573. Slight scattered staining, dampstaining, and/or spotting; intermittent minor smudging or transfer of ink; ink biting in places; slight damage in outer edge of pp. 63-64; pp. 449-456 bound out of order; pp. 561-562 a bit loose at foot; small nicks in outer edges of pp. 561-566. Mid-seventeenth-century elaborately-gilt red morocco, restored along edges and joints, at corners, and on spine; central gilt lozenge surrounded by various gilt borders; spine in six compartments with raised bands, one of them lettered in gilt ("Book of Prayers"), others with repeated gilt ornament; two intact contemporary silver clasps on fore-edge; edges gilt; modern green silk bookmark; contemporary marbled paper flyleaves and pastedowns. Housed in a modern red calf folding case meant to reproduce the design of the book's binding, slightly scuffed; lined with marbled paper.

### Catalogue Note

[One of a small group of manuscripts representing the earliest known translation of the Sephardic \*siddur\* into English.](#)

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

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

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

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

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

While Nieto's English and Spanish *siddurim* never saw the light of print, the present work seemingly represents an earlier attempt to make the Sephardic liturgy available in the local vernacular. Together with two other codices held by the John Rylands Library in Manchester and the London Metropolitan Archives, it forms a small family of manuscripts rendering the principal daily, Sabbath, New Moon, and festival prayers into English. A fourth exemplar, whose current whereabouts are unknown but which is mentioned by the scholar of Anglo-Jewish liturgical translation history Simeon Singer in an article published at the end of the nineteenth century, was localized and dated "London, 1729, 23rd August," attesting that this translation existed already four and a half years before Nieto's publishing (misad)venture. The translation, which Singer characterizes as "marked in many passages by a certain vigour of style and quaintness of phraseology," appears to have been forced to

circulate exclusively in manuscript because of the community's tight control over printing licenses.

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

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

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

#### Contents

pp. 1-115: prayers for Common Days; p. [116]: blank;

pp. 117-216: prayers for Sabbaths;

pp. 217-249: prayers for New Moons; p. [250]: blank;

pp. [251]-271: prayers for Hanukkah; p. [272]: blank;

pp. [273]-278: prayers for Purim;

pp. 279-295: *selihot* (penitential prayers); p. [296]: blank;

pp. 297-391: prayers for Passover; p. [392]: blank;

pp. 393-418: prayers for Shavuot;

pp. 419-[557]: prayers for Sukkot; p. [558]: blank;

pp. 559-566: prayers for voluntary fasts;

p. 567: "A Confession For A Sick Person"; p. [568]: blank;

pp. 569-570: "A Prayer for those that go to Sea";

pp. 571-572: "A Prayer For a Man that is Dead";

p. 573: "A Prayer For a Woman that is Dead"; p. [574]: blank;

pp. 575-577: "A Psalm to be said by the Mourners or in the House w[h]ere a Person died"; p. [578]: blank;

pp. [579-581]: table of contents.

#### Provenance

1. David Aaron de Sola (Abraham de Sola and Hyamson)
2. [Abraham de Sola] (inferred)
3. [Aaron David] Meldola de Sola (*Catalogue of Anglo-Jewish Historical Exhibition, 1887*)
4. Mrs. George Henry Mosely [Elizabeth Louisa Samuel de Sola] (Hyamson and Victoria and Albert Museum)

#### Literature

Anon., *Catalogue of Anglo-Jewish Historical Exhibition, 1887* (London: William Clowes and Sons, Limited, 1887), 32 (no. 778).

Lionel D. Barnett, *El Libro de los Acuerdos[,] Being the Records and Accompts of the Spanish and Portuguese Synagogue of London from 1663 to 1681* (Oxford: Oxford University Press, 1931), 11 (no. 30).

George Bickham, *The Universal Penman; Or, the Art of Writing* (London: George Bickham, 1741).

Abraham de Sola, *Biography of David Aaron de Sola, Late Senior Minister of the Portuguese Community in London* (Philadelphia: W.M.H. Jones & Son, 1864), n. on p. 47.

Jenni Frazer, "Mystery surrounds mistake-filled 300-year-old prayer book found in UK," *Times of Israel* (July 26, 2016), available at: <https://www.timesofisrael.com/mystery-surrounds-mistake-filled-ancient-prayer-book-found-in-uk/>.

Moses Gaster, *History of the Ancient Synagogue of the Spanish and Portuguese Jews, the Cathedral Synagogue of the Jews of England, Situate in Bevis Marks* (London: n.p., 1901), 48.

Albert M. Hyamson, *The Sephardim of England: A History of the Spanish and Portuguese Jewish Community*[.] 1492-1951 (London: Methuen & Co. Ltd., 1951), 184-185.

Alex Kerner, *Lost in Translation, Found in Transliteration: Books, Censorship, and the Evolution of the Spanish and Portuguese Jews' Congregation of London as a Linguistic Community, 1663-1810* (Leiden: Brill, 2018), ch. 12.

James Picciotto, *Sketches of Anglo-Jewish History* (London: Trübner & Co., 1875), 151.

Cecil Roth, "Gamaliel Ben Pedahzur and his Prayer Book," *Miscellanies of the Jewish Historical Society of England* 2 (1935): 1-8.

David B. Ruderman, *Jewish Enlightenment in an English Key: Anglo-Jewry's Construction of Modern Jewish Thought* (Princeton: Princeton University Press, 2000), 231-244.

David B. Ruderman, *Connecting the Covenants: Judaism and the search for Christian Identity in Eighteenth-Century England* (Philadelphia: University of Pennsylvania Press, 2007), 34-37.

Simeon Singer, "Early Translations and Translators of the Jewish Liturgy in England," *Transactions of the Jewish Historical Society of England* 3 (1896-1898): 36-71, at pp. 56-58.

Victoria and Albert Museum, *Catalogue of an Exhibition of Anglo-Jewish Art and History in Commemoration of the Tercentenary of the Resettlement of the Jews in the British Isles*[.] Held at the Victoria and Albert Museum 6 January to 29 February 1956 (London: n.p., 1956), 29 (no. 129).

MS Manchester, Gaster 1596 (<https://luna.manchester.ac.uk/luna/servlet/detail/Manchester~91~1~419304~155608>)

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST

## Lot 61



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

Estimate: 6,000 - 8,000 USD

Bid:

**8,125 USD**

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

47 folios (6 1/8 x 3 5/8 in.; 156 x 93 mm) on paper; early (contemporary?) foliation in pen in Hebrew characters (excepting f. 20, which is foliated in Arabic numerals) in upper-outer corner of recto, with errors (modern foliation in pencil on ff. 19, 44, 46-47; blank between ff. 13-14 not foliated); written in elegant eighteenth-century Sephardic square (titles, incipits, and some initials) and semi-cursive (text body) scripts in brown ink on nineteen to twenty-one lines per page; ruled in blind (ff. 46v, 47v ruled in pencil); justification via dilation and contraction of letters and use of anticipatory letters; horizontal catchwords in lower margins of most pages; intermittent vocalization of individual (usually foreign) words; Portuguese text on ff. 24r, [29r], 43v-[44v]; occasional marginal insertions in hand of primary scribe; text added in a different hand on ff. 46v, 47v. Slight scattered staining; light browning and foxing; edges uneven and corners rounded; pages closely cropped, sometimes affecting individual letters; intermittent modern marginal pencil markings; short tears in gutters at foot of ff. 16, 18, in lower edges of ff. 21, 39, and in upper edges of ff. 22, 31, 34-35, mostly not affecting text; small repairs in gutter at foot of f. 17 and in upper edge of f. 21; f. 19 repaired and mounted on guards with some loss of text in margins. Modern gilt-tooled brown calf, by Weitz-Coleman NYC; title, place, and date lettered in gilt on upper board; spine in six compartments with raised bands; edges gilt; modern marbled paper flyleaves and pastedowns. Housed in a large matching modern gilt-tooled brown calf folding case, by Weitz-Coleman / NYC, slightly scuffed; title, place, and date lettered in gilt on upper board; spine in six compartments with raised bands.

#### Catalogue Note

[An important source for understanding the history, religious life, and customs of British Sephardim in the first half of the eighteenth century.](#)

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

#### Contents

- ff. 1r-2v: a prayer recited in response to drought;
- ff. 3r-7r: "a prayer that I instituted in response to the edict of expulsion of Prague and Bohemia" in 1744;
- ff. 7v-8v: "the first supplication I instituted against the rebels" of the Jacobite rising (1745);
- f. 9r-v: "the first prayer I instituted immediately upon hearing of the victory" of Prince William Augustus during the Battle of Culloden (April 1746);
- ff. 10r-13r: "the last prayer I instituted over the conclusion of the victory against the rebels"; f. 13v: blank;
- ff. 14r-20v: *seder ha-get*, laying out the steps of the divorce ceremony under various circumstances according to the rites of Salonika and Amsterdam – "and so I practiced here in London" (f. 18v) – including a sample *get* (writ of divorce) sent from London to Amsterdam (ff. 19v-20r), the year used therein being 5506 (1746);
- ff. 21r-23r: the text of the *ketubbah* (marriage contract), *tena'im* (conditions), and any addenda, with instructions for how to refer to the cities Amsterdam, The Hague, Maarssen, Kleve, and London;
- ff. 23v-24r: the text of a *ketubbah* for a levirate marriage;
- f. 24v: the text of a *ketubbah* for a deaf-mute man who marries a healthy woman;
- f. 25r-v: the text of a new *ketubbah* meant to replace one that was lost;
- f. 26r-v: the text of a power of attorney;
- f. 27r: the text of a *kashrut* certificate for one who exports cheese or any other foodstuff out of his city;
- f. 27v: the text of a license for a ritual slaughterer of fowl;
- ff. [28r]-[29v]: the text of a power of attorney authorizing marriage by proxy;

f. 30r: the text of a license for a ritual slaughterer of livestock, including the attestation that the recipient "accepted upon himself [...] that he would not be of the sect that acts leniently regarding rubbing the adhesions" between the lobes of the lungs;

f. 30v: ditto, but specific to the Sephardic community of London;

ff. 31r-39v: *seder ha-get* as above, with the difference that the husband here hands the *get* to a messenger rather than his wife;

f. 40r-v: the texts of documents authorizing the acceptance of a *get* on behalf of the wife by proxy;

ff. 41r-44v: instructions for the *halitsah* ceremony in Hebrew and Portuguese;

f. 45r-v: the text of a *get halitsah* attesting that the *halitsah* was performed properly; ff. 46r-47r: blank;

f. 47v: the *E-I male rahamim* prayer in a different hand.

#### Provenance

American Jewish Historical Society (Waltham, MA), Ms. P 11

#### Literature

Moses Gaster, *History of the Ancient Synagogue of the Spanish and Portuguese Jews, the Cathedral Synagogue of the Jews of England, Situate in Bevis Marks* (London: n.p., 1901), 130-132.

Albert M. Hyamson, *The Sephardim of England: A History of the Spanish and Portuguese Jewish Community[, ] 1492-1951* (London: Methuen & Co. Ltd., 1951), 165, 167-168.

Alex Kerner, *Lost in Translation, Found in Transliteration: Books, Censorship, and the Evolution of the Spanish and Portuguese Jews' Congregation of London as a Linguistic Community, 1663-1810* (Leiden: Brill, 2018).

[https://primo-tc-na01.hosted.exlibrisgroup.com/permalink/f/1jhdiph/JTS\\_DIGITool241940](https://primo-tc-na01.hosted.exlibrisgroup.com/permalink/f/1jhdiph/JTS_DIGITool241940)

[https://web.nli.org.il/sites/NLI/Hebrew/digitalibrary/pages/viewer.aspx?presentorid=MANUSCRIPTS&docid=PNX\\_MANUSCRIPTS000066804-1](https://web.nli.org.il/sites/NLI/Hebrew/digitalibrary/pages/viewer.aspx?presentorid=MANUSCRIPTS&docid=PNX_MANUSCRIPTS000066804-1)



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 62

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

Estimate: 12,000 - 16,000 USD

Bidding is closed

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

6 volumes (8 3/8 x 5 1/8 in.; 212 x 128 mm): Vol. 1 (Daily Prayers): 263 folios, 33 pages (pagination and foliation: [1]-12 pages, [1], [1]-262 folios, 1-21 pages); Vol. 2 (Rosh Hashanah): 141 folios, 5 pages; Vol. 3 (Yom Kippur): 285 folios, 5 pages (pagination and foliation: [1-2], [1]-282, [1] folios, [1]-v pages); Vol. 4 (Sukkot): 198 folios, 4 pages; Vol. 5 (Passover and Shavuot): 208 folios, 8 pages (pagination and foliation: [1-2], [1]-18, 18-205 folios, [1]-[8] pages); Vol. 6 (Fast Days): 212 folios, 8 pages on paper. Small decorative elements scattered throughout; some underlining in pencil toward rear of Vol. 2 and notes in pencil on 3:88v and 6:186v-187r; handwritten slip from a previous owner included in Vol. 4; first few pages of Vol. 6 printed on blue-tinted paper. Very slight scattered staining and dogearing; some browning and foxing; minor nicks in upper edges of several pages; small hole affecting a few letters on 2:11 and 3:203; short tears in lower edge of 3:134 and outer edges of 3:205, 6:19; small marginal hole on 4:71; slight paper flaw in outer edge of 5:118. Modern gilt-tooled calf; spines in six compartments with raised bands; type of prayers, Vol. number, place, and date lettered in gilt on spines; loose green silk bookmarks in Vols. 1, 4, 6; modern marbled paper flyleaves and pastedowns.

### Catalogue Note

[A rare complete set of Levi's enormously influential translation into English of the Sephardic liturgy for the entire year.](#)

In 1712, the great Amsterdam printer Solomon Proops issued a four-volume series of prayer books according to the Sephardic rite covering the liturgy for weekdays, Sabbaths, festivals, High Holidays, and fast days. This four-volume model was followed, with some modifications, by another Amsterdam publisher, Samuel Rodrigues Mendes, in 1726. When the time came, in 1771-1776, to render the text of the Sephardic liturgy in English, the London-based printing pioneer Alexander Alexander (d. ca. 1807) adopted a six-volume format that was subsequently imitated by the translator of the present lot, David Levi (1740/1742-1801).

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

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

### Provenance

Mrs. S.D. Lindo

### Literature

Cecil Roth, "Ha-defus ha-ivri be-london: nissayon bibli'ogerafi," *Kiryat sefer* 14.1-3 (1937): 97-104, 379-387, at p. 104 (no. 60).

David B. Ruderman, *Jewish Enlightenment in an English Key: Anglo-Jewry's Construction of Modern Jewish Thought* (Princeton: Princeton University Press, 2000), ch. 6.

Simeon Singer, "Early Translations and Translators of the Jewish Liturgy in England," *Transactions of the Jewish Historical Society of England* 3 (1896-1898): 36-71, at pp. 58-71.

Vinograd, London 125, 127(?)

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 63

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

Estimate: 12,000 - 16,000 USD

Bidding is closed

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

42 folios (8 x 4 3/4 in.; 202 x 120 mm) (foliation: [1]-39r; pagination: [1]-7) on paper. Hebrew and English on facing pages; instructions in Hebrew, English, and often Ladino; Yiddish translations of three hymns at the rear. Scattered staining; light browning and foxing; pencil marks on f. 16r. Modern gilt-tooled calf, slightly scuffed; title, author, and date lettered in gilt on spine; turn-ins and edges gilt; modern marbled paper flyleaves and pastedowns. Housed in a matching marbled cardboard slipcase.

### Catalogue Note

A fine copy of the precursor to the first American Haggadah, with distinguished Canadian Jewish provenance.

Recognizing the need for accurate English versions of primary Jewish texts, David Levi continued his translation efforts with the present work. This "bicultural" volume, suitable for use by both Ashkenazim and Sephardim, improved upon the very first English translation of the Haggadah ever published, which was printed by Alexander Alexander in London in 1770. Like Alexander, Levi included Hebrew and English on facing pages (through f. 35r), instructions in Ladino at various points throughout the Seder, and Yiddish translations of *Addir hu* and *Had gadya* at the rear (Levi also added a Yiddish version of *Ehad mi yodea*); but while Alexander printed two separate Haggadot, one for Ashkenazim and the other for Sephardim, Levi integrated the common elements of each rite and, where they differed (e.g., *korekh* and *birkat ha-mazon*), printed alternate versions of the same text preceded by special rubrics. In addition, Levi's Haggadah also featured seven pages of explanatory notes in English at the rear.

Like some of Levi's other works (see lot 62), this edition of the traditional Passover Seder liturgy became the standard translation used by English Jews and would serve as the basis for subsequent publications both in England and the United States. In fact, the first American Haggadah, published by S.H. Jackson in New York City in 1837 with the title *Seder haggadah shel pesah meturgam mi-leshon ha-kodesh li-leshon englatera* (2nd ed.: 1850), was essentially a reprint of Levi's edition. For this reason, the *Service for the Two First Nights of Passover* remains an immensely important milestone in the histories of both British Jewry and Jewish liturgical translation writ large.

In addition to a beautiful binding, the present copy of the Haggadah boasts distinguished Canadian Jewish provenance. According to the inscription on the first page of the explanatory notes, it was given by Dorothea Hart (1747-1827) to her grandson Moses Eleazer David (1813-1892) in 1822. Dorothea Catherine (nee Judah) was the wife of Aaron Philip Hart (1724-1800), a London-born Ashkenazic Jew who moved to Canada about 1760, settling in Trois-Rivières, and was reputed at the time of his death to be the wealthiest man in the British colonies. David's paternal grandfather, Lazarus (1734-1776), helped found the Shearith Israel Congregation, the oldest in Canada, and the latter's son Moses (1767-1814) was the first Jewish settler of Windsor, Ontario. Moses Eleazer, the first Jew born in the Windsor area, was also an active member of Montreal's Shearith Israel community.

### Provenance

"the gift of Dorothea Hart to Moses Eleazer David May 12<sup>th</sup> 1822 / M<sup>se</sup>. Hart 3 Rivers Canada" (p. [1])

### Literature

Joseph Jacobs and Lucien Wolf, *Bibliotheca Anglo-Judaica: A Bibliographical Guide to Anglo-Jewish History* (London: Office of the "Jewish Chronicle," 1888), 175 (no. 1535).


Jonathan V. Plaut, *The Jews of Windsor, 1790-1990: A Historical Chronicle* (Toronto: Dundurn Press, 2007), ch. 1 ("Moses David: Windsor's First Jewish Settler").

Richard H. Popkin, "David Levi, Anglo-Jewish Theologian," *Jewish Quarterly Review* 87.1-2 (1996): 79-101.

Cecil Roth, "Ha-defus ha-ivri be-london: nissayon bibli'ogerafi," *Kiryat sefer* 14.1-3 (1937): 97-104, 379-387, at p. 379 (no. 70).

David B. Ruderman, *Jewish Enlightenment in an English Key: Anglo-Jewry's Construction of Modern Jewish Thought* (Princeton: Princeton University Press, 2000).

Simeon Singer, "Early Translations and Translators of the Jewish Liturgy in England," *Transactions of the Jewish Historical Society of England* 3 (1896-1898): 36-71, at pp. 56-71.

Denis Vaugeois, *Les premiers juifs d'Amérique, 1760-1860: l'extraordinaire histoire de la famille Hart*  (Quebec: Septentrion; Paris: PUPS, 2012), 302.

Vinograd, London 137

Avraham Yaari, *Bibli'ogerafyah shel haggadot pesah me-reshit ha-defus ve-ad ha-yom* (Jerusalem: Bamberger & Wahrman, 1960), 25 (no. 254).

Yosef Hayim Yerushalmi, *Haggadah and History* (Philadelphia: The Jewish Publication Society, 2005), plates 74, 93.

Isaac Yudlov, *Otsar ha-haggadot: bibli'ogerafyah shel haggadot pesah me-reshit ha-defus ha-ivri ad shenat [5]720* (Jerusalem: Magnes Press, 1997), 33 (no. 371).

<https://www.geni.com/people/Moses-David/6000000015808550295>

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST

Lot 64



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

Estimate: 4,000 - 6,000 USD

Bid:  
**4,750 USD**

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

27 folios, 24 pages, 8 copperplate engraving plates (10 5/8 x 8 1/8 in.; 271 x 210 mm) on paper, with 4 foldout maps depicting (1) the Land of Canaan, (2) the journeyings of the Children of Israel from Egypt through the Wilderness to Canaan, (3) the country from Sue[z] to Mount Sinai, and (4) the passage of the Red-Sea, by the Israelites. Staining and foxing; small tears episodically in outer edges; corners rounded; two maps repaired. Contemporary gilt-tooled calf, bumped, worn, and rebounded; title lettered in gilt on spine; contemporary marbled paper flyleaves and pastedowns.

### Saleroom Notice

Please note that this lot was incorrectly illustrated in the printed catalogue but has now been corrected online.

### Catalogue Note

[A copy of one of the first "historical" Haggadot and the first Haggadah to feature maps of Jerusalem.](#)

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

### Provenance

"A Present from Mr. J. Joseph, of Plymouth to Moses Woolf." (lettered in gilt on upper board)

### Literature

Amir Cahanovitch, "Mappot be-haggadot pesah" (M.Ed. thesis, Achva Academic College, 2015), 125-141.

Jacob Piatt Dunn, *Greater Indianapolis: The History, the Industries, the Institutions, and the People of a City of Homes*, vol. 1 (Chicago: The Lewis Publishing Company, 1910), 628.

Cecil Roth, "Ha-defus ha-ivri be-london: nissayon bibli'ogerafi," *Kiryat sefer* 14,1-3 (1937): 97-104, 379-387, at p. 100 (no. 17).

Cecil Roth, "Ha-haggadah ha-metsuyeret she-bi-defus," *Areshet* 3 (1961): 7-30, at p. 26.

Vinograd, London 172

Douglas A. Wissing, *IN Writing: Uncovering the Unexpected Hoosier State* (Bloomington, IN: Quarry Books; Indianapolis, IN: Indiana Historical Society Press, 2016), 68.

Avraham Yaari, *Bibli'ogerafiyah shel haggadot pesah me-reshit ha-defus ve-ad ha-yom* (Jerusalem: Bamberger & Wahrman, 1960), 31 (no. 345).

Isaac Yudlov, *Otsar ha-haggadot: bibli'ogerafiyah shel haggadot pesah me-reshit ha-defus ha-ivri ad shenat [5]720* (Jerusalem: Magnes Press, 1997), 42 (no. 498).

<https://www.findagrave.com/memorial/96242854/moses-woolf>

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 65



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

Estimate: 10,000 - 15,000 USD

Bidding is closed

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

258 pages (7 1/4 x 4 3/4 in.; 185 x 121 mm) (pagination: [i-ii], [1]-[xxii], [1]-224, 235-244) on paper. Slight scattered staining (stronger on pp. 132-133); some browning and foxing; short tears in outer edges of pp. 97-98 (repaired), 193-196; several leaves cropped shorter than the others. Original cloth binding, soiled and cockled, bound into modern half-calf over marbled boards, by Baker Bindery / Anniston, Alabama; title, place, and date lettered in gilt on gilt-tooled spine; speckled edges; modern marbled paper flyleaves and pastedowns.

## Catalogue Note

[The first printed English-language Jewish cookbook – a guide for how to be “genteel without being Gentile.”](#)

Lady Judith Montefiore's (1784-1862) *The Jewish Manual* is a fascinating document of Jewish Victorian England. The bulk of the work comprises a collection of recipes and domestic advice for the Jewish homemaker. In the cookbook section, one finds a curious synthesis of Sephardic and Ashkenazic culinary traditions that very much reflected the reality of the contemporary London Jewish community. The *Manual* is at great pains to adapt non-kosher recipes for use in the kosher kitchen.

After reviewing the basic dishes that a Jewish cook should know, the book goes on to discuss matters of beauty and physical comportment. In one particularly forward-thinking passage, the author writes: “Body and mind are, in fact, so intimately connected, that it is futile, attempting to embellish the one, while neglecting the other, especially as the highest order of all beauty is *the intellectual*. Let those females, therefore, who are the most solicitous about their beauty, and the most eager to produce a favourable impression, cultivate the *moral, religious, and intellectual attributes*, and in this advice consists the recipe for the finest cosmetic in the world, viz.—CONTENT.”

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

## Literature

Joseph Jacobs and Lucien Wolf, *Bibliotheca Anglo-Judaica: A Bibliographical Guide to Anglo-Jewish History* (London: Office of the “Jewish Chronicle,” 1888), 229 (no. 2143).

William D. Rubinstein, Michael A. Jolles, and Hilary L. Rubinstein (eds.), *The Palgrave Dictionary of Anglo-Jewish History* (Basingstoke; New York: Palgrave Macmillan, 2011), 180.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 66

## A CONTINENTAL PEWTER BENCH-FORM HANUKAH LAMP, SWISS OR FRENCH, EARLY 19TH CENTURY

Estimate: 4,000 - 6,000 USD

Bidding is closed

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

the shaped backplate embossed with Hebrew inscription, the lamps with a cover applied with lion mask, lion masks also at both ends, on four demi-baluster feet, presentation inscription on back

*unmarked*

length 7¾ in.

19.7 cm

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

This piece maybe from the French town of Chaudefonds-sur-Layon, and not the Swiss town of Chaux-de-fonds.

### Saleroom Notice

Please note that this lamp is possibly French.

### Condition Report

Good condition.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

*NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.*

### Catalogue Note

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 67

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

Estimate: 5,000 - 7,000 USD

Bid:

**5,625 USD**

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

decorated in Jugendstil taste with incised and relief inscriptions relating to the Society for the Care of the Sick, one side with a quotation in Hebrew, the top with coin slot

marked on base panel with MB monogram

height 4 $\frac{1}{8}$  in.

11.8 cm

## Condition Report

In good condition.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST

Lot 68



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

Estimate: 3,000 - 5,000 USD

Bid:

**5,000 USD**

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

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

#### Saleroom Notice

Please note that the ceramic plate is Continental, probably not Dutch

#### Condition Report

The first with minor chip, the second good.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 69

**A STAFFORDSHIRE CERAMIC FIGURE OF A JEWISH PEDDLER, CIRCA 1860**

Estimate: 4,000 - 6,000 USD

Bidding is closed

A STAFFORDSHIRE CERAMIC FIGURE OF A JEWISH PEDDLER, CIRCA 1860

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

## Provenance

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 70

JACQUES-EMILE-ÉDOUARD BRANDON | BAR MITZVAH

Estimate: 50,000 - 70,000 USD

Bid:

**100,000 USD**

JACQUES-EMILE-ÉDOUARD BRANDON

French  
1831-1897  
BAR MITZVAH

signed *Ed Brandon* and dated 1865 (lower left)  
oil on panel  
13% x 17%<sup>1</sup>/<sub>4</sub>in.  
34.6 x 45 cm

## Condition Report

The below condition report has been provided by Simon Parkes of Simon Parkes Art Conservation, Inc. 502 East 74th St. New York, NY 212-734-3920, [simonparkes@msn.com](mailto:simonparkes@msn.com), an independent restorer who is not an employee of Sotheby's.

This work is painted on a panel which has a cradle on the reverse. It has been retouched and varnished. The retouches are poorly matched and applied. They are clearly visible under ultraviolet light in and below the balcony in the upper left, in the two standing figures on the left, and in the group of figures on the far left. The figures in the center and right side are mainly well preserved, with only a few spots of retouching in the white robe of the figure on the right side and in the group on the far right. There are also a few spots in the wooden staircase on the right. The varnish has a sprayed texture on the surface. If the varnish is removed and replaced with a clearer more saturating varnish, the image would gain clarity. The work could be hung in its current state, but re-examining the restoration would certainly be beneficial.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

## Catalogue Note

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

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

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 71

**JAMES-JACQUES-JOSEPH TISSOT | AN OLD TESTAMENT WARRIOR**

Estimate: 4,000 - 6,000 USD

Bidding is closed

JAMES-JACQUES-JOSEPH TISSOT  
French  
1836-1902  
*AN OLD TESTAMENT WARRIOR*

signed *J.J. Tissot* (lower right)  
watercolor and gouache on paper  
8 x 4 $\frac{1}{4}$  in.  
20.2 x 11.7 cm

## Condition Report

Watercolor and gouache on paper. The sheet is in overall good condition aside from minor light stain and very minor surface dirt. Framed and ready to hang in its current state.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST

Lot 72



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

Estimate: 30,000 - 50,000 USD

Bid:

**32,500 USD**

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

118 pages (11 x 9 1/4 in.; 279 x 235 mm) printed on double-velum sheets (two connected vellum leaves with the flesh sides facing inward) with Hebrew and English calligraphic text in variously colored inks. Fourteen full-page and numerous smaller color halftone reproductions of Szyk's original watercolor gouaches, including embellished initials, vignettes, and border decorations. Cockling; slight discoloration episodically throughout; minor discoloration along edges of first and final folios; small stains in lower margin of p. [38]. Original, elaborately-gilt blue crushed morocco, very slightly scuffed; covers tooled with image of a Hebrew prophet after Szyk; spine in seven compartments with raised bands, gilt title and author/editor names in two of them, the rest with gilt crown motifs; turn-ins gilt; mounted cream silk satin doublures printed with a monochromatic illustration of Moses supporting the Ten Commandments; bound by Sangorski & Sutcliffe . London . England. Housed in an original three-quarter blue morocco folding case, lightly damaged at corners and along edges; lion's head gilt on upper board; spine in seven compartments with raised bands, as with spine of book; lined with blue velvet.

## Catalogue Note

Limited edition, number 100 of 125 vellum copies signed by Szyk and Roth for sale in the United States of America.

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

Given the unfolding events in Nazi Europe, the Haggadah became, for Szyk, a personal and political statement. Dedicating his exodus narrative to King George VI (1895-1952), Szyk acknowledged the key role that England, his temporary place of residence, had to play in Jewish survival: "At the Feet of Your Most Gracious Majesty I [sic] humbly lay these works of my hands, shewing forth the Afflictions of my People Israel. arthur szyk [sic], illuminator of Poland." Of his accomplishments, Szyk wrote in French on the page opposite the title: "I am but a Jew praying in art, and if I have worked, if I have succeeded to some degree, if I have been favorably accepted among the elite of society, I owe it all to the teachings, traditions, and eternal virtues of my people."

## Literature

Irvin Ungar, "Telling the Story: A History of the Szyk Haggadah," in Byron L. Sherwin and Irvin Ungar (eds.), *Freedom Illuminated: Understanding the Szyk Haggadah* (Burlingame, CA: Historicana, 2008).

Avraham Yaari, *Bibli'ogefyah shel haggadot pesah me-reshit ha-defus ve-ad ha-yom* (Jerusalem: Bamberger & Wahrman, 1960), 159 (no. 2285).

Isaac Yudlov, *Otsar ha-haggadot: bibli'ogefyah shel haggadot pesah me-reshit ha-defus ha-ivri ad shenat [5]720* (Jerusalem: Magnes Press, 1997), 271 (no. 3713).

Isaac Yudlov, "Defusei kelaf be-beit ha-sefarim ha-le'ummi ve-ha-universita'i," *Kiryat sefer* 68 (supplement) (1998): 261-273, at p. 273 (no. 42).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 73

MANÉ-KATZ | WEDDING SCENE

Estimate: 10,000 - 15,000 USD

Bid:

**11,875 USD**

MANÉ-KATZ

French

1894 - 1962

WEDDING SCENE

signed *Mané-Katz* (upper right)

oil on canvas, laid down on artist board

7 x 9 $\frac{1}{4}$  in.

17.8 x 23.8 cm

## Condition Report

Oil on canvas, laid down on board. The surface is in generally good condition and the colors are bright and fresh. There are a few scattered pinpoint losses at the extreme edges. Under UV light, there are no apparent retouches visible. Framed and ready to hang in its current condition.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report.*

*Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective, qualified opinion. Prospective buyers should also refer to any Important Notices regarding this sale, which are printed in the Sale Catalogue.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING A LOT, ALL LOTS ARE OFFERED AND SOLD AS IS" IN ACCORDANCE WITH THE CONDITIONS OF BUSINESS PRINTED IN THE SALE CATALOGUE.**

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 74

MANÉ-KATZ | KLEZMER GROUP WITH TWO BOYS

Estimate: 6,000 - 8,000 USD

Bid:  
**6,875 USD**

MANÉ-KATZ

French

1894 - 1962

KLEZMER GROUP WITH TWO BOYS

signed with the initials *M.K.* (upper right); signed *Mané-Katz* (on the reverse)

oil on canvas

7½ x 5½ in.

18 x 14 cm

## Condition Report

Oil on canvas, not lined. The surface is in generally good condition and the colors are bright and fresh. Under UV light, there are no apparent retouches visible. Framed and ready to hang in its current condition.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report.*

*Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective, qualified opinion. Prospective buyers should also refer to any Important Notices regarding this sale, which are printed in the Sale Catalogue.*

*NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING A LOT, ALL LOTS ARE OFFERED AND SOLD AS IS" IN ACCORDANCE WITH THE CONDITIONS OF BUSINESS PRINTED IN THE SALE CATALOGUE."*

## Provenance

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 75

**HEBREW BIBLE, LEIDEN: SONS OF FRANCISCUS RAPHELENGIUS, 1610**

Bid:

Estimate: 5,000 - 7,000 USD

**6,000 USD**

HEBREW BIBLE, LEIDEN: SONS OF FRANCISCUS RAPHELENGIUS, 1610

4 parts in 1 volume (4 1/8 x 2 1/4 in.; 105 x 56 mm): Part 1 (Pentateuch): 264 pages; Part 2 (Former Prophets): 228 pages (p. [228] blank); Part 3 (Latter Prophets): 238 pages (final two blanks removed); Part 4 (Writings): 288 pages (p. [288] blank) on paper; printed without vocalization or accentuation; marginal chapter numeration in Hebrew characters; every five verses within a chapter numbered in Hebrew characters as well. Four title pages; each biblical book (except Genesis) headed by its title in enlarged letters and an enlarged incipit; enlarged incipits at the beginning of new *parashiyot* in the Pentateuch; the word *Be-reshit* (1:3) within a decorative frame; decorative device at head of Isaiah (3:3); biblical songs and other texts given special layout (1:87-88, 260-262; 2:18, 41-42, 141-142; 4:152); marginal corrections in pen on 1:5, 43-44, 50, 79, 110-111, 123; verse numeration in pen on 1:80-90, 2:38, 3:9-47, 3:225-235; Latin marginalia in pen on 1:97, 179, 196, 4:242; intermittent underlining in pen. Slight scattered staining and browning; minor dogearing; episodic tracing of printed text in pen; some ink transferred from pastedown of upper board to first title page; small hole in outer margins of 1:[1]-6; small worm track in outer edges of 1:163-164; stub between 2:118-119 and between 4:228-229; book of Psalms (4:[1]-70) supplied from another copy. Early gilt-tooled calf, scuffed and worn around edges; one brass clasp on fore-edge intact, the other lacking; spine in four compartments with raised bands, worn and creased; paper tickets with title, place, and date, as well as library shelf mark, on spine; all edges gilt (except 4:[1]-70); contemporary paper flyleaves and pastedowns.

## Catalogue Note

[The first known complete Hebrew Bible edition printed in the Northern Netherlands.](#)

In 1585, Leiden University's official printer, Christophe Plantin (1520-1589), decided to return to Antwerp, where his business was based, but sent for his son-in-law Franciscus Raphelengius (Frans van Ravelingen; 1539-1597) to take his place. The latter, an accomplished scholar of Semitics who had worked for Plantin since 1564, was appointed professor of Hebrew at the university and its official printer in 1586. He and his sons Christopher (1566-1600) and Franciscus (1568-ca. 1643) would go on to produce thirty books with Hebrew characters – mostly Bibles and Hebrew grammars and dictionaries for use by university students – before their firm closed in 1619. The present sextodecimo Hebrew Bible, issued before any of those printed in Amsterdam, is a fine example of the high quality and beautiful layout of the Plantin-Raphelengius office's pioneering Hebrew publications.

## Bibliographical note:

Fuks and Fuks-Mansfeld write that the text of part 2 (Former Prophets) begins on p. 3, whereas in the present copy it begins on p. 2.

## Provenance

AR (pastedown of upper board)

## Literature

Lajb and Renate Fuks, "The Hebrew Production of the Plantin-Raphelengius Presses in Leyden, 1585-1615," *Studia Rosenthaliana* 4,1 (January 1970): 1-24.

Lajb Fuks and Renate G. Fuks-Mansfeld, *Hebrew Typography in the Northern Netherlands[,] 1585-1815: Historical Evaluation and Descriptive Bibliography*, vol. 1 (Leiden: E.J. Brill, 1984), 29-30 (no. 25).

Alastair Hamilton, "Franciscus Raphelengius: The Hebraist and His Manuscripts," *De Gulden Passer* 68 (1990): 105-117.

Marvin J. Heller, *The Seventeenth Century Hebrew Book: An Abridged Thesaurus*, vol. 1 (Leiden; Boston: Brill, 2011), 266-267.

Vinograd, Leiden 22

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 76



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

Estimate: 14,000 - 18,000 USD

Bidding is closed

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

3 parts in 1 volume (7 1/8 x 5 3/8 in.; 182 x 136 mm): Part 1 (*Sefer elim*): 1 portrait, 92 pages (pagination: [1], [1-8], [1]-[84] [final page blank]); Part 2 (*Sefer ma'yan gannim*): 192 pages (pagination: [1-2], [1]-190); Part 3 (*Sefer ma'yan hatum*): 82 pages (pagination: [1-2], 1-80) on paper. Portrait of author on verso of initial leaf; numerous mathematical and astronomical tables and illustrations of scientific instruments distributed throughout; occasional use of decorative elements. Dampstaining and warping; slight scattered staining, browning, and dogeering; short tears in lower edge of portrait and in upper edge of 1:15-16; minor worming in lower-outer corners of 1:17-32 and in upper-outer corners of 2:87-102, 3:73-80, not affecting text; 1:51-52 torn lengthwise almost to the gutter; outer edges of 2:[1-2] frayed; tear in gutter of 2:[1-2] repaired; small holes toward foot of 2:57-58, affecting only individual letters; small hole in outer margins of 2:131-132, not affecting text; tear in lower portion of 2:175-176. Original blind-tooled calf, scratched, worn, and warped; spine in four compartments with raised bands; paper tickets on spine with names of parts of the book and of author, as well as shelf mark (?), lettered in ink; original paper rear flyleaf and pastedowns.

### Catalogue Note

[A sumptuously-illustrated volume containing the first exposition in Hebrew of the astronomical theories of Galileo Galilei.](#)

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

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

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

### Provenance

Moses Leib Poritz (?) (title page of *Sefer elim*)

"Rabbino Ernesto Stein, Milano Campo Adriatico" (pastedown of upper board) and "Stein Yerachmiel Ernesto, rabbino capo della Comunità israelitica dei campi profughi" (rear flyleaf)

### Literature

Lajb Fuks and Renate G. Fuks-Mansfeld, *Hebrew Typography in the Northern Netherlands[, 1585-1815: Historical Evaluation and Descriptive Bibliography]*, vol. 1 (Leiden: E. J. Brill, 1984), 103-105, 116-117 (nos. 150-151).

Marvin J. Heller, *The Seventeenth Century Hebrew Book: An Abridged Thesaurus*, vol. 1 (Leiden; Boston: Brill, 2011), 470-471.

Steven Nadler, *Menasseh ben Israel: Rabbi of Amsterdam* (New Haven and London: Yale University Press, 2018), 49-57.

Vinograd, Amsterdam 20

<http://cf.uba.uva.nl/en/collections/rosenthaliana/menasseh/19f4/index.html>



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 77

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

Estimate: 5,000 - 7,000 USD

Bidding is closed

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

132 folios (4 x 2 3/4 in.; 102 x 68 mm) (collation: i-xvii<sup>8</sup> [i<sub>1-3</sub> and xvii<sub>8</sub> are blanks]) on paper; modern foliation in pencil in Arabic numerals in upper-outer corner of recto; headers and catchwords; psalm numeration of psalms 2-3, 145-150 set off from text; psalm numeration of psalms 4-144 printed in-line with text; early psalm and verse numeration in pen in Arabic numerals. Title within elaborate architectural frame; first word of psalm 1 within decorative frame on f. 2r; stichographic layout of verses. Slight scattered staining; light dampstaining in outer margins; some dogearing; occasional smudging of ink. Early vellum over board, stained and worn; some quires beginning to separate from binding but maintaining their integrity; early paper flyleaves and pastedowns; remnants of wax ownership seal on pastedown of lower board.

### Catalogue Note

[The first independent Hebrew psalter printed in Amsterdam.](#)

Having completed an unvocalized octavo edition of the Hebrew Bible in 1631 and begun a new, vocalized quarto version the same year (finished in 1635), Menasseh Ben Israel would go on to produce the present sextodecimo vocalized psalter in 1634. Like the pointed Bible, this edition of the Psalms seems to have been intended for both Jewish and Christian markets, as evidenced by these books' inclusion of Latin titles. (Interestingly, Fuks and Fuks-Mansfeld note that some copies of this work do not bear the Latin imprint.) Indeed, the present exemplar apparently belonged to a Christian library, as can be deduced from the manuscript numeration of the psalms in Arabic numerals next to their printed Hebrew-character equivalents. This title must have achieved a significant measure of success, given that one year later Ben Israel published a vicesimo-quarto-format vocalized psalter and that his sextodecimo edition was reissued by his son in 1646.

### Provenance

Jehonathan (?) (front flyleaf)

### Literature

Lajb Fuks and Renate G. Fuks-Mansfeld, *Hebrew Typography in the Northern Netherlands[,] 1585-1815: Historical Evaluation and Descriptive Bibliography*, vol. 1 (Leiden: E.J. Brill, 1984), 105, 121 (no. 160).

Steven Nadler, *Menasseh ben Israel: Rabbi of Amsterdam* (New Haven and London: Yale University Press, 2018), 51-52.

Vinograd, Amsterdam 32

<http://cf.uba.uva.nl/en/collections/rosenthaliana/menasseh/19b7/index.html>

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 78



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

Estimate: 70,000 - 100,000 USD

Bidding is closed

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

76 folios (7 1/4 x 5 5/8 in.; 183 x 142 mm) on paper. Title within elaborate architectural frame; thirty-one beautiful full-size woodcut vignettes illustrating scenes from Jewish ritual life and practice (some of them repeats); twelve smaller woodcuts representing the twelve signs of the zodiac/labors of the months; decorative elements on ff. 1v, 19v, 30v-31r, 40v, 69r-v, 76r. Ever-so-slight scattered staining; ff. 44-45 bound after f. 47; tiny wormtracks in upper edges of ff. 56-76; small hole in upper margin of f. 58. Eighteenth-century vellum with gilt-stamped heraldic seal on both upper and lower boards, slightly stained, soiled, and worn, with signs of worming; red edges; contemporary paper flyleaves and pastedowns.

## Catalogue Note

[The first edition of this encyclopedic and oft-reprinted work.](#)

Immanuel (or, as he wrote it, Imanoel) Benveniste (ca. 1608-1664), a descendant of Iberian conversos, came to Amsterdam from Venice and there began printing in about 1639. By the time he closed his business two decades later, he had issued at least forty-eight Hebrew and six non-Hebrew editions, whose excellent quality won him great renown in the Hebrew publishing world, superseding even that of the incomparable Menasseh Ben Israel. The present lot is a copy of one of the titles Benveniste produced.

Rabbi Isaiah ha-Levi Horowitz (ca. 1565-1630), a native of Prague who moved to Poland in his youth, studied there under some of the most eminent scholars of the day and quickly gained a reputation for his own exceptional learning. After serving Jewish communities in Dubno, Ostrog, Frankfurt am Main, and Prague, he moved to the Holy Land in 1621, becoming the head of the Ashkenazic community of Jerusalem. Before leaving the Diaspora, he began working on his magnum opus, *Sefer shenei luhot ha-berit* (The Two Tablets of the Law), completing it about two years after his relocation. Intended originally for his family and their descendants, the work was published posthumously by his son Rabbi Shabbetai Sheftel (ca. 1590-ca. 1660) once he read in his father's introduction that it could be made available to Horowitz's students. "Then I said in my heart: since it was permitted to some, it has been permitted to all of Israel, for his students have dispersed throughout almost the entire Diaspora."

The book takes as its main organizing principle a verse from Proverbs (6:23): "For the commandment is a lamp, the teaching is a light, and the way to life is the rebuke that disciplines." These three phrases are interpreted to refer to *halakhah*, Kabbalah, and ethics, respectively. *Sefer shenei luhot ha-berit* addresses each topic at length over the course of three ten-part chapters (with various appendices) entitled *Ba-asarah ma'amarot*, *Aseret ha-dibberot*, and *Asarah hillulim*. The volume closes with a(n unrelated) six-part ethical-homiletical treatise penned by the younger Horowitz entitled *Hakdamat sefer vavei ha-ammudim*, whose name was meant to echo the *Sefer ammudei shesh* (Prague, 1617) of Rabbi Solomon Ephraim of Luntshits (1550-1619).

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

## Provenance

BJ (title pages of *Sefer shenei luhot ha-berit* and of *Hakdamat sefer vavei ha-ammudim*)

## Literature

Lajb Fuks and Renate G. Fuks-Mansfeld, *Hebrew Typography in the Northern Netherlands[,] 1585-1815: Historical Evaluation and Descriptive Bibliography*, vol. 1 (Leiden: E.J. Brill, 1984), 146-153, 173 (no. 223).

Marvin J. Heller, "The Printer's Mark of Immanuel Benveniste and Its Later Influence," *Studies in Bibliography and Booklore* 19 (1994): 3-20.

Marvin J. Heller, *The Seventeenth Century Hebrew Book: An Abridged Thesaurus*, vol. 1 (Leiden; Boston: Brill, 2011), 654-655.

Chaim and Betzalel Stefansky, *Sifrei yesod: sifrei ha-yesod shel ha-sifriyyah ha-yehudit ha-toranit* (n.p.: Chaim and Betzalel Stefansky, 2019), 101 (no. 359).

Vinograd, Amsterdam 163

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST

Lot 79



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

Estimate: 10,000 - 15,000 USD

Bidding is closed

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

2 parts in 1 volume (12 1/8 x 7 7/8 in.; 308 x 200 mm): Part 1 (*Sefer shenei luhot ha-berit*): 424 folios; Part 2 (*Hakdamat sefer vavei ha-ammudim*): 44 folios on paper. Part 1: Decorative woodcut letters forming enlarged incipits on ff. [i], [1r], 38v, 110v, 264r; schematic representation of author's name on f. [ii]; diagrams on ff. 102r, 105r, 118r; decorative elements on f. 417r; printer's device on f. [422v]; episodic manuscript marginalia in pen. Slight scattered staining (obscuring a bit of text on f. 303v); staining in outer edges; some dogeering; occasional minor worming in margins not affecting text; small paper imperfections in upper-outer corners of ff. 74, 323 and in outer edges of ff. 263, 287; short tears in outer edges of ff. 93, 224, 285, in lower edges of ff. 140, 226-227, [232], [235], [237-238], 351, 371, 381, in gutter of f. 156, and in upper edges of ff. 248, 281-282; small holes in outer edges of ff. 398, [422]; tape repair in gutter at head of f. [422]. Part 2: Title within architectural frame surmounted by printer's device; initial word on f. 3v within ornamental woodcut vignette; decorative elements on ff. 23v, 37v, 44v. Slight scattered staining; some dogeering; tape repairs on f. [1], with small losses in outer edges; ff. [1]-3 reinforced along gutter; scratches on ff. 2v-3r obscuring a few words; upper-outer corner of f. 19 lacking; paper imperfection in outer edge of f. 29. Half calf over board, scuffed and worn along edges; title, place, and date lettered in gilt on spine; spine rubbed; short tears at head and foot of spine; reddish edges; later paper flyleaves and pastedowns.

### Catalogue Note

[The first edition of this encyclopedic and oft-reprinted work.](#)

Immanuel (or, as he wrote it, Imanoel) Benveniste (ca. 1608-1664), a descendant of Iberian conversos, came to Amsterdam from Venice and there began printing in about 1639. By the time he closed his business two decades later, he had issued at least forty-eight Hebrew and six non-Hebrew editions, whose excellent quality won him great renown in the Hebrew publishing world, superseding even that of the incomparable Menasseh Ben Israel. The present lot is a copy of one of the titles Benveniste produced.

Rabbi Isaiah ha-Levi Horowitz (ca. 1565-1630), a native of Prague who moved to Poland in his youth, studied there under some of the most eminent scholars of the day and quickly gained a reputation for his own exceptional learning. After serving Jewish communities in Dubno, Ostrog, Frankfurt am Main, and Prague, he moved to the Holy Land in 1621, becoming the head of the Ashkenazic community of Jerusalem. Before leaving the Diaspora, he began working on his magnum opus, *Sefer shenei luhot ha-berit* (The Two Tabletes of the Law), completing it about two years after his relocation. Intended originally for his family and their descendants, the work was published posthumously by his son Rabbi Shabbetai Sheftel (ca. 1590-ca. 1660) once he read in his father's introduction that it could be made available to Horowitz's students. "Then I said in my heart: since it was permitted to some, it has been permitted to all of Israel, for his students have dispersed throughout almost the entire Diaspora."

The book takes as its main organizing principle a verse from Proverbs (6:23): "For the commandment is a lamp, the teaching is a light, and the way to life is the rebuke that disciplines." These three phrases are interpreted to refer to *halakha*, Kabbalah, and ethics, respectively. *Sefer shenei luhot ha-berit* addresses each topic at length over the course of three ten-part chapters (with various appendices) entitled *Ba-asarah ma'amarot*, *Aseret ha-dibberot*, and *Asarah hillulim*. The volume closes with a(n unrelated) six-part ethical-homiletical treatise penned by the younger Horowitz entitled *Hakdamat sefer vavei ha-ammudim*, whose name was meant to echo the *Sefer ammudei shesh* (Prague, 1617) of Rabbi Solomon Ephraim of Luntshits (1550-1619).

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

### Provenance

BJ (title pages of *Sefer shenei luhot ha-berit* and of *Hakdamat sefer vavei ha-ammudim*)

### Literature

Lajb Fuks and Renate G. Fuks-Mansfeld, *Hebrew Typography in the Northern Netherlands[, 1585-1815: Historical Evaluation and Descriptive Bibliography]*, vol. 1 (Leiden: E. J. Brill, 1984), 146-153, 173 (no. 223).

Marvin J. Heller, "The Printer's Mark of Immanuel Benveniste and Its Later Influence," *Studies in Bibliography and Booklore* 19 (1994): 3-20.

Marvin J. Heller, *The Seventeenth Century Hebrew Book: An Abridged Thesaurus*, vol. 1 (Leiden; Boston: Brill, 2011), 654-655.

Chaim and Betzalel Stefansky, *Sifrei yesod: sifrei ha-yesod shel ha-sifriyyah ha-yehudit ha-toranit* (n.p.: Chaim and Betzalel Stefansky, 2019), 101 (no. 359).

Vinograd, Amsterdam 163

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST

Lot 80



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

Bid:

Estimate: 12,000 - 18,000 USD

**22,500 USD**

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

24 folios (5 1/8 x 3 3/8 in.; 130 x 85 mm) (collation: i-iii<sup>8</sup>) on paper. Title within a border of printer's ornaments; decorative elements on f. 15r. Slight scattered staining (more intense on ff. [1r], 17r); dampstain in upper portion of several folios; lightly browned; upper and lower margins cropped, affecting some headlines, catchwords, and quire marks; small hole in upper edge of f. [1]; short tear in upper-outer corner of f. 17. Modern blind-tooled calf; title, place, and date lettered in blind on upper board; red-speckled outer and lower edges; modern paper flyleaves and pastedowns.

### Catalogue Note

An extremely rare miniature copy of the first edition of this work.

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

The present volume comprises the *selihot* and *kinot* composed (and in three cases signed in their acrostics) by the renowned Lithuanian halakhist Rabbi Shabbetai ha-Kohen (1621-1662), known as "the Shakh" after the name of his most famous work, *Siftej kohlen*. In his poetic introduction, later titled *Megillat eifah* and appended to Rabbi Solomon Ibn Verga's *Shevet yehudah* (Amsterdam, 1655; ff. 85r-88v), the Shakh recounts the unfolding of the persecutions, including details like dates, communities obliterated, and numbers of martyrs, mentioning specific rabbinic victims by name. Toward the end, he writes that he instituted "for myself and my descendants a day of fasting, mourning, eulogizing, and lamentation on the twentieth of the month of Sivan" for three reasons. First, the community of Nemyriv, one of the first to fall to the Cossacks, was attacked that day; second, a group of Jews in the French town of Blois were also massacred on that date in the year 1171; and third, 20 Sivan never coincides with the Sabbath. He goes on to urge other God-fearing individuals to accept upon themselves "to lament on [this day] as over the two destructions [of the Temples in Jerusalem]," including by reciting the liturgy presented here. (In 1650, the leaders of the Council of Four Lands had similarly enacted a fast on 20 Sivan.) Indeed, some Jews in Eastern Europe were apparently still observing this fast well into the twentieth century.

The text of this diminutive volume was reproduced by Benveniste at the end of a folio-format Lithuanian-rite *selihot* he printed the same year. The present duodecimo edition is highly rare, with known copies held by the Bibliotheca Rosenthaliana (Amsterdam) and the Bodleian Library in Oxford.

### Literature

Lajb Fuks and Renate G. Fuks-Mansfeld, *Hebrew Typography in the Northern Netherlands[.] 1585-1815: Historical Evaluation and Descriptive Bibliography*, vol. 1 (Leiden: E.J. Brill, 1984), 152, 175 (no. 229).

Marvin J. Heller, *The Seventeenth Century Hebrew Book: An Abridged Thesaurus*, vol. 1 (Leiden; Boston: Brill, 2011), 694-695.

Joel Raba, *Between Remembrance and Denial: The Fate of the Jews in the Wars of the Polish Commonwealth during the Mid-Seventeenth Century...* (Boulder: East European Monographs, 1995), 39, 44-45, 48.

Shaul Stampfer, "Gzeyres takh vetat," *YIVO Encyclopedia of Jews in Eastern Europe Online*, available at: [https://yivoencyclopedia.org/article.aspx/Gzeyres\\_Takh\\_Vetat](https://yivoencyclopedia.org/article.aspx/Gzeyres_Takh_Vetat).

Vinograd, Amsterdam 193

David Wachtel, "The Ritual and Liturgical Commemoration of Two Medieval Persecutions" (M.A. thesis, Columbia University, 1995).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 81

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

Estimate: 18,000 - 24,000 USD

Bidding is closed

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

72 folios (7 x 5 5/8 in.; 177 x 142 mm) on paper. Title within elaborate architectural frame with scenes of the aftermath of the Golden Calf episode (right) and the capture of Dinah by Shechem (left); thirty-one beautiful full-size woodcut vignettes illustrating scenes from Jewish ritual life and practice (some of them repeats); twelve smaller woodcuts representing the twelve signs of the zodiac/labors of the months; decorative elements on ff. 19v, 31r, 69r. Scattered staining and dogearing; browned and thumbed; minor repairs periodically in outer edges; lower-outer corner of f. 8 repaired and upper-outer corner of f. 21 lacking; small repairs at foot of f. 30 and in lower-outer corner of f. [72], each affecting several words; small hole toward foot of f. 41; long tears on ff. 38-39, 45 repaired. Contemporary leather binding, scuffed, worn, rebacked, and partially repaired at outer corners; clasp on fore-edge lacking; title lettered in gilt on spine; modern paper flyleaves and pastedowns.

## Catalogue Note

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

The present edition of Günzburg's *Minhogim* constitutes a reprint of the 1645 issue published at the Menasseh-Aboab presses (see lot 78). The foliation, woodcuts, and mise-en-page are essentially the same, though different typefaces and ornaments have been used. In fact, the text on f. 68v cuts out in the middle of a discussion, because the publisher decided to condense the calendar included at the rear from seven leaves in the 1645 edition (69v-76r) to four leaves here (69r-[72v]) and thereby save himself a full quire. This *Minhogim* is adorned with an ornate title page featuring several references to Uri Phoebus' Levitical pedigree, including depictions of Moses and Aaron, hand washing, and two battle scenes in which Levi or his descendants were intimately involved. The fish (Pisces) at the summit are symbolic of Adar, perhaps the month of Uri Phoebus' birth.

## Literature

Lajb Fuks and Renate G. Fuks-Mansfeld, *Hebrew Typography in the Northern Netherlands[.] 1585-1815: Historical Evaluation and Descriptive Bibliography*, vol. 2 (Leiden: E.J. Brill, 1984), 253 (no. 296).

Mirjam Gutschow, *Inventory of Yiddish Publications from the Netherlands[.] c. 1650-c. 1950* (Leiden; Boston: Brill, 2007), 21 (no. 44).

Chone Shmeruk, "Ha-iyurim min ha-minhagim be-yidish, venetsyah [5]353/1593, be-hadpasot hozerot bi-defusei prag be-me'ah ha-17," *Studies in Bibliography and Booklore* 15 (1984): 31-52, at p. 34 (no. 9).

Vinograd, Amsterdam 291

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST

Lot 82



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

Estimate: 3,000 - 5,000 USD

Bid:

**5,000 USD**

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

366 folios (4 7/8 x 2 3/4 in.; 122 x 70 mm) (collation: i-xxx<sup>12</sup>, xxxi<sup>6</sup> [final two folios blank]) on paper; modern foliation in pencil in Arabic numerals in upper-outer corner of recto. Engraved frontispiece featuring the book's title, depictions of Jewish rituals involving the five senses, and the editor's initials (B.G.); frontispiece painted in fine watercolor; printed decorative elements and manicules scattered throughout; engraving illustrating the *tekufof* on f. 339v. Slight scattered staining; minor dogearing; a few pages closely cropped, affecting words near the outer edges; frontispiece supplied and remargined; ff. 180-251 supplied; small repairs in outer edges of ff. 15 (slightly affecting one word), 118, gutter at head of f. 35, upper-outer corner of f. 192, and lower-outer corner of f. 238; light worming in outer edges of ff. 170-176, 192-195. Early gilt-tooled calf, with small losses along edges and rebacked; original brass clasp on fore-edge intact; turn-ins gilt; gilt edges (edges of ff. 180-251 also colored red); early marbled paper flyleaves and pastedowns.

## Catalogue Note

[An elegant, pocket-size bilingual devotional compendium with a painted frontispiece.](#)

The present lot comprises a liturgical and halakhic handbook for use throughout the year. It includes blessings and prayers (in Hebrew with Spanish translation) recited at home and in the synagogue, during the week and on Sabbaths and festivals, over food and over various rituals, as well as at lifecycle events (weddings, circumcisions, celebrations of a daughter's birth, when visiting the sick, etc.). It even includes a full Passover Haggadah. Halakhic treatises in Hebrew and/or Portuguese discuss the laws of ritual slaughter, inspection of an animal's organs, dough and ritual bath preparation, and the Jewish calendar. At the rear are several calendaric tables, as well as a chronology of important events in world/Jewish history from the Deluge through the 1648-1649 Chmielnicki Massacres.

The book's editor, Benjamin Senior Godines, writes in the introduction that he found the manuscript on which the edition was based in the collection of the wealthy merchant Rabbi Isaac de Mattathias Aboab (1631-1707), who also served as the translator into Spanish. Some of the more unique texts included herein are a blessing recited when purchasing a slave, a prayer for those killed in autos-da-fé, and descriptions of ascetic practices (e.g., flogging) for the eve of Yom Kippur. A parallel Hebrew-only edition of the book was issued around the same time by the same publisher.

## Provenance

R<sup>9</sup>. Lima (f. 363v)

## Literature

Lajb Fuks and Renate G. Fuks-Mansfeld, *Hebrew Typography in the Northern Netherlands[,] 1585-1815: Historical Evaluation and Descriptive Bibliography*, vol. 2 (Leiden: E.J. Brill, 1987), 286 (no. 607).

A.M. Habermann, "The Jewish Art of the Printed Book," in Cecil Roth (ed.), *Jewish Art: An Illustrated History*, revis. Bezalel Narkiss (London: Vallentine, Mitchell, 1971), 163-174, at p. 168.

Marvin J. Heller, *The Seventeenth Century Hebrew Book: An Abridged Thesaurus*, vol. 2 (Leiden; Boston: Brill, 2011), 1108-1109.

Chaim and Betzalel Stefansky, *Sifrei yesod: sifrei ha-yesod shel ha-sifriyyah ha-yehudit ha-toranit* (n.p.: Chaim and Betzalel Stefansky, 2019), 126 (no. 447).

Vinograd, Amsterdam 536

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 83

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

Estimate: 5,000 - 7,000 USD

Bidding is closed

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

14 folios (6 3/8 x 4 1/4 in.; 163 x 109 mm) (collation: i-iii<sup>a</sup>, iv<sup>2</sup>) on paper; modern foliation in pencil in Arabic numerals in upper-outer corner of recto. Woodcut decorative elements on ff. 1r, 2r; woodcut vignette of a schooner on f. 14r. Slight scattered staining; dogearing; small excision on f. 1 repaired on verso. Contemporary marbled wrappers, worn and stained; upper cover defective and loose; lower cover nearly loose.

### Catalogue Note

[A rare copy of the first Hebrew title published on behalf of the Jews of Cochin.](#)

Jews have been living in Cochin, southwest India, since at least the fourteenth century. In their settlement at Mattanchery (later known as Jew Town), they flourished under the tolerant rule of the Hindu rajahs, but following the arrival of the Portuguese led by Vasco da Gama in 1498, they began to suffer bitter persecutions. With the advent of Dutch rule in 1663, Jewish fortunes took a turn for the better, and on November 21, 1686, the local population welcomed a delegation sent by the Sephardic community of Amsterdam, headed by Mosseh Pereyra de Paiva. In Cochin, De Paiva learned the history of the community, which he then transcribed and published in Portuguese upon his return to Amsterdam as *Notisias dos Judeos de Cochim* (1687; issued in Yiddish translation shortly thereafter). He also arranged for Torah scrolls and other holy books to be sent to Cochin's Jews to replace those that had been destroyed by the Portuguese during the sack of Jew Town in 1662.

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

### Literature

Mosseh Pereyra de Paiva, *Notisias dos Judeos de Cochim*, ed. Moses Bensabat Amzalak (Lisbon: Museu Comercial, 1923).

Lajb Fuks and Renate G. Fuks-Mansfeld, *Hebrew Typography in the Northern Netherlands[,] 1585-1815: Historical Evaluation and Descriptive Bibliography*, vol. 2 (Leiden: E.J. Brill, 1987), 241, 286 (no. 375).

Marvin J. Heller, *The Seventeenth Century Hebrew Book: An Abridged Thesaurus*, vol. 2 (Leiden; Boston: Brill, 2011), 1132-1133.

Hilde Oosterbroek, "Arranging Reality: The Editing Mechanisms of the World's First Yiddish Newspaper, the *Kurant* (Amsterdam, 1686-1687)" (Ph.D. diss., University of Amsterdam, 2014), 80.

Vinograd, Amsterdam 547

Avraham Yaari, *Ha-defus ha-ivri be-artsot ha-mizrah*, vol. 2 (Jerusalem: Hebrew University, 1940), 90-91.

Thoufeek Zakriya, "Elijah ben Moses Adeni, A 17th century Hebrew poet from Cochin," *Jews of Malabar* (November 18, 2015), available at: <http://jewsofmalabar.blogspot.com/2015/11/elijah-ben-moses-adeni-hebrew-poet-from.html>.

Leopold Zunz, *Gesammelte Schriften*, vol. 1 (Berlin: Louis Gerschel Verlagsbuchhandlung, 1875), 192 (no. 114).



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST

Lot 84



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

Bid:

Estimate: 15,000 - 25,000 USD

**17,500 USD**

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

27 folios (12 x 7 5/8 in.; 306 x 193 mm) (collation: [1], i-vi<sup>4</sup>, vii<sup>2</sup>, [1]) on paper, with 1 intricately engraved foldout map of the exodus from Egypt and the entry into the Land of Canaan. Engraved frontispiece featuring Moses and Aaron flanking the text, surmounted by six roundels depicting biblical scenes; fourteen half-page engraved illustrations on ff. 4r, 5r, 5v, 6r, 7v, 8v, 9r, 10r, 10v, 11v, 12r, 13r, 18r, [24r]; woodcut ornaments on ff. [1r], 17r, 26v. Slight scattered staining; thumbing; minor repairs in edges throughout; pen trials on front flyleaf; repairs in the middle of f. 2 affecting a few words; map remargined and creased, with minor losses along fold lines. Modern calf, slightly worn; spine in six compartments with raised bands; title, place, and date lettered in gilt on spine; original front paper flyleaf, as well as modern paper flyleaves and pastedowns.

### Catalogue Note

[The first edition of the enormously-influential Amsterdam Haggadah, the first Haggadah illustrated with copperplate engravings.](#)

Moses Kosman ben Elijah, the son of a wealthy merchant and banker who had opened a short-lived printing business in 1688, rented his publishing materials to the partners Asher Anshel and Issachar Ber beginning in 1692. These two men would issue a range of works together until 1703, after which Asher Anshel continued on his own for the following decade before his retirement.

The present lot is a "bicultural" Passover Haggadah that, while somewhat influenced by the Venice, 1629 edition (see lot 44), also charted new territory by developing a distinctive iconography. As noted by the printers, the old Venetian Haggadot were no longer readily available, and so a new model was needed. This was supplied by the artist Abram bar Jacob "of the family of our forefather Abraham," apparently a German cleric who had converted to Judaism in Amsterdam. Instead of using traditional woodcuts, Bar Jacob created copperplate engravings, whose superiority over their predecessors "is like the advantage of light over darkness" (Eccl. 2:13). Bar Jacob borrowed the vast majority of his illustrations from the Swiss engraver Matthäus Merian, who was in turn inspired by the German painter Hans Holbein. He displayed his originality, however, in a few instances: he included a depiction of a young Abram smashing his father's idols; he added an image of Abram crossing the river into Canaan in the background of his portrayal of the arrival of the three angels; and he grouped the Four Sons together in one plate, whereas up until that point they had been pictured separately.

The Haggadah text is accompanied by an abridged version of Don Isaac Abrabanel's (1437-1508) *Zevah pesah* (Passover Sacrifice; see lots 19, 206), different from that appearing in the aforementioned Venice edition, as well as an esoteric commentary culled from Rabbi Isaiah ha-Levi Horowitz's (ca. 1565-1630) *Sefer shenei luhot ha-berit* (see lots 79, 85). Its instructions are given in Hebrew, Yiddish, and Ladino, and two versions of the *korekh* (sandwich) formula and *birkat ha-mazon* (grace after meals) are printed to accommodate the variances between the Ashkenazic and Sephardic rites. The volume closes with Bar Jacob's engraved Hebrew map of the itinerary of the Israelites in the Wilderness and their entry into the Land of Israel – one of the earliest printed Hebrew maps – modeled on the cartographic work of Christian Kruik van Adrichem. This Haggadah would be reprinted in Amsterdam in 1712, and its illustrations would go on to be imitated more than those of any other Haggadah in history.

### Provenance

David Wahl (front flyleaf)

### Literature

Harold Brodsky, "The Seventeenth-Century Haggadah Map of Avraham bar Yaacov," *Jewish Art* 19-20 (1993-1994): 149-157.

Harold Brodsky, "Clues to The Hidden Midrash on Bar Yaacov's Hebrew Map," *Israeli Map Collectors Society Journal* 13 (July 1996): 36-43.

Amir Cahanovitch, "Mappot be-haggadot pesah" (M.Ed. thesis, Achva Academic College, 2015), 34-85.

David Frankel, "Illustration, Allusion, and Commentary: Choosing the Four Sons in 1695," *Images* 4 (2010): 18-24.

Lajb Fuks and Renate G. Fuks-Mansfeld, *Hebrew Typography in the Northern Netherlands[.] 1585-1815: Historical Evaluation and Descriptive Bibliography*, vol. 2 (Leiden: E.J. Brill, 1987), 382-388, 397-398 (no. 521).

A.M. Habermann, "The Jewish Art of the Printed Book," in Cecil Roth (ed.), *Jewish Art: An Illustrated History*, revis. Bezalel Narkiss (London: Vallentine, Mitchell, 1971), 163-174, at p. 173.

Marvin J. Heller, *The Seventeenth Century Hebrew Book: An Abridged Thesaurus*, vol. 2 (Leiden; Boston: Brill, 2011), 1276-1277.

Abraham J. Karp, *From the Ends of the Earth: Judaic Treasures of the Library of Congress* (New York: Rizzoli; Washington, D.C.: Library of Congress, 1991), 78-80, 82-83.

Cecil Roth, "Ha-haggadah ha-metsuyyeret she-bi-defus," *Areshet* 3 (1961): 7-30, at pp. 22-25.

Chaim and Betzalel Stefansky, *Sifrei yesod: sifrei ha-yesod shel ha-sifriyyah ha-yehudit ha-toranit* (n.p.: Chaim and Betzalel Stefansky, 2019), 128 (no. 454).

Vinograd, Amsterdam 627

Avraham Yaari, *Bibli'ogerafiyah shel haggadot pesah me-reshit ha-defus ve-ad ha-yom* (Jerusalem: Bamberger & Wahrman, 1960), 7-8 (no. 59).

Avraham Yaari, "Gerim bi-melekheth ha-kodesh," in *Mehkerei sefer: perakim be-toledot ha-sefer ha-ivri* (Jerusalem: Mossad Harav Kook, 1968), 245-255, at p. 250.

Yosef Hayim Yerushalmi, *Haggadah and History* (Philadelphia: The Jewish Publication Society, 2005), plates 59-62, 67, 69.

Isaac Yudlov, *Otsar ha-haggadot: bibli'ogerafiyah shel haggadot pesah me-reshit ha-defus ha-ivri ad shenat [5]720* (Jerusalem: Magnes Press, 1997), 11 (no. 93).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST

## Lot 85



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

Bid:

Estimate: 3,000 - 5,000 USD

**4,375 USD**

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

2 parts in 1 volume (11 3/4 x 7 3/8 in.; 297 x 185 mm): Part 1 (*Sefer shenei luhot ha-berit*): 426 folios (foliation: [1-4], 1-422); Part 2 (*Hakdamat sefer vavei ha-ammudim*): 56 folios (foliation: 1-44, [1-12]) on paper. Part 1: Decorative elements on ff. [2r], 417r, 422v; ornamental headpieces on ff. 1r, 38v, 110v, 264r; schematic representation of author's name on f. [3v]; diagrams on ff. 102r, 105r, 118r; marginal comment in pen on f. 78v. Slight scattered staining; outer edges lightly browned; corners slightly rounded; minor dogearing; tear in outer edge of f. 25; ff. 90-91 bound out of order; short tears in lower edge of f. 92, outer edges of ff. 120-121, and upper edge of f. 278; small hole affecting a couple letters on f. 195; puncture near gutter on f. 234, affecting several words. Part 2: Title within a border of printer's ornaments; ornamental headpiece on f. 3v; decorative elements on ff. [1r], 23v, 37v, 44v, as well as on recto of first folio of index and verso of last. Slight scattered staining; outer edges lightly browned; corners slightly rounded; minor dogearing; small portion of upper-outer corner of ninth folio of index lacking. Modern gilt-tooled calf, slightly scuffed; spine in seven compartments with raised bands; title, place, and date lettered in gilt on spine; modern paper flyleaves and pastedowns.

#### Catalogue Note

[The third edition, with a magnificent engraved title page.](#)

Joseph Athias (ca. 1635-1700), a Lisbon native, published his first Hebrew book in Amsterdam in 1658. An entrepreneur and shrewd businessman, he may have been the first to use stereotype printing plates, allowing him to quickly produce large numbers of English Bibles. He may have also been the first Hebrew publisher to advertise in a newspaper. His son Immanuel (Manuel; ca. 1664-1714) began managing the Hebrew department of the Athias press in 1685, issuing an array of beautiful editions until 1709. In the assessment of two scholars of Hebrew typography in the Northern Netherlands, "There is no other Hebrew printer in Amsterdam who achieved the same fame and reputation" as Joseph Athias.

The present lot is the third edition of Horowitz's *Sefer shenei luhot ha-berit* (see lot 79). Unlike the second edition, which appeared in Wilhelmsdorf in 1684-1686, this version preserved the foliation and mise-en-page of the *editio princeps*, though the types and ornaments used were mostly updated. In addition, a detailed table of contents entitled *Zeh sefer toledot adam*, first printed as a separate booklet in Frankfurt an der Oder in 1678, is here expanded and appended under the title *Tavla shel shayish*. The volume opens with an elegant engraved title page executed by the proselyte Abram bar Jacob (see lot 84), and this copy features manuscript birth, wedding, and death records of an Ashkenazic family from Amsterdam at the front and rear. Many Hasidim cherish this particular printing of the *Shelah* because it was published in the year some believe Rabbi Israel Ba'al Shem Tov (d. 1760), the founder of the Hasidic movement, was born. In some circles, it has come to be referred to as the "Shelah Nahat," the latter word serving simultaneously to denote both "pleasure" and the year of printing.

#### Provenance

Herz bar Israel Joseph Samuel ha-Levi, Amsterdam, Friday, 4 Sivan [5]471 [May 22, 1711] (front flyleaf)

Given by Herz to his son Samuel on the occasion of his wedding in [5]482 [1722] (front flyleaf)

#### Literature

Lajb Fuks and Renate G. Fuks-Mansfeld, *Hebrew Typography in the Northern Netherlands[.] 1585-1815: Historical Evaluation and Descriptive Bibliography*, vol. 2 (Leiden: E.J. Brill, 1987), 286-307, 323-324 (no. 405).

A.M. Habermann, "Ha-madpis ha-amsterdami yosef athias[.] mamtsi ha-hadpasah ha-stere'otipit," in *Perakim be-toledot ha-madpisim ha-ivrim ve-inyanei sefarim* (Jerusalem: Rubin Mass, 1978), 293-310.

Marvin J. Heller, *The Seventeenth Century Hebrew Book: An Abridged Thesaurus*, vol. 2 (Leiden; Boston: Brill, 2011), 1344-1345.

Daniel M. Swetschinski, *Reluctant Cosmopolitans: The Portuguese Jews of Seventeenth-Century Amsterdam* (London; Portland, OR: The Littman Library of Jewish Civilization, 2000), 149-153.

Vinograd, Amsterdam 668

Avraham Yaari, "Gerim bi-melekheth ha-kodesh," in *Mehkereit sefer: perakim be-toledot ha-sefer ha-ivri* (Jerusalem: Mossad Harav Kook, 1968), 245-255, at p. 251.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 86



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

Bid:

Estimate: 4,000 - 6,000 USD

**15,000 USD**

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

46 folios (9 3/8 x 7 3/4 in.; 239 x 196 mm) (collation: [2], i-xi<sup>4</sup>) on paper; printed foliation (1-18, [1], 19-45); early foliation in pen (cited). Title within elaborate architectural frame; cosmological diagrams and charts of divine names on ff. 7r, 13r, 16v, 19r, 21r, 22v, 29r, 33v-34r; magical/amuletic diagrams on ff. 41v-42r, 43r-45v; marginalia on f. 40r. Slight scattered staining; foxing; some edges frayed and corners rounded; front and rear flyleaves repaired along outer edges; one small wormhole affecting only individual letters on ff. [1]-31r. Modern gilt- and blind-tooled calf; spine in four compartments with raised bands; title, place, and date lettered in gilt on spine; modern paper flyleaves and pastedowns.

## Catalogue Note

The first edition of one of the most famous Jewish amuletic books, with distinguished Anglo-Jewish provenance.

Moses (Moseh) ben Abraham Mendes Coutinho (Coitinho), about whose personal life little is known, bought the printing tools and types of David de Castro Tartas (ca. 1627-after 1697) in 1697 and issued his first two Hebrew titles in 1699. He continued printing, mostly on order, until 1711, when he gave up the business.

*Sefer razi'el ha-mal'akh* takes its name from Razi'el, an angel connected with "the mysteries of God." According to an ancient tradition, Razi'el appeared to Adam three days after his expulsion from Eden and gave him a magical textbook containing the secrets of the workings of Creation. This *aggadah* serves as the background for the present work, a collection of mystical, cosmological, astrological, angelological, and magical texts culled in large part from the writings of Rabbi Eleazar ben Judah of Worms (ca. 1165-ca. 1230), one of the best-known of the Hasidei Ashkenaz, as well as various other esoteric and kabbalistic sources (most prominently, the Talmudic-period *Sefer ha-razim*).

In addition to containing instructions for the preparation of amulets, the book declares on its title page that it "serves anyone who stores and hides away this holy, honored, and awesome book, together with his money and gold in his treasure house, as an esteemed charm for living to see wise and understanding grandchildren; for success and blessing; for extinguishing a fire [...] so that it not overtake one's house; and for ensuring that no demon or harmful force dwell in one's home [...] And in his time of distress, it will bring speedy salvation, and all upstanding citizens will testify to this." No doubt due to its apotropaic properties, *Sefer razi'el ha-mal'akh* has been reprinted over forty times since its original publication in 1701.

According to signatures at the front of the volume, the present copy was owned by Solomon Hirschel (1762-1842) and Moses Gaster (1856-1939), British Chief Rabbis of the Ashkenazic and Sephardic communities, respectively.

## Provenance

Reverend Solomon Herschell, London 1818 (front flyleaf)

Simhah ben Solomon Zalman of Bargebuhr [...] Norden, family of [...] Rabbi Jonathan Hamburger [Eibeschuetz], 1 Elul [5]578 [September 2, 1818] (front and rear flyleaves)

M.A. Abecassis (?) (f. 1r)

M[oses] Gaster (f. 1r)

Moses ben Solomon Pińczów (?) (f. 1r)

## Literature

Lajb Fuks and Renate G. Fuks-Mansfeld, *Hebrew Typography in the Northern Netherlands[.] 1585-1815: Historical Evaluation and Descriptive Bibliography*, vol. 2 (Leiden: E.J. Brill, 1987), 424-425, 430 (no. 573).

Mordecai Margalioth (ed.), *Sefer ha-razim[.] hu sefer keshafim mi-tekufat ha-talmud* (Jerusalem: American Academy of Jewish Studies, 1966), 31-35, 41-46.

Chaim and Betzalel Stefansky, *Sifrei yesod: sifrei ha-yesod shel ha-sifriyyah ha-yehudit ha-toranit* (n.p.: Chaim and Betzalel Stefansky, 2019), 96 (no. 332).

Vinograd, Amsterdam 731

Leopold Zunz, *Ha-derashot be-yisra'el ve-hishtalshelutan ha-historit*, trans. Moshe Eliyahu Zhernensky, ed. Chanoch Albeck (Jerusalem: Mossad Bialik, 1954), 74.

332-333.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 87

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

Bid:

Estimate: 10,000 - 15,000 USD

**11,875 USD**

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

2 parts in 1 volume (7 1/2 x 4 5/8 in.; 188 x 118 mm): Part 1 (*Seder ha-tefillot mi-kol ha-shanah*): 318 folios; Part 2 (*Seder tehillim* and *Seder tkhines*): 93 folios on paper. Part 1: Elaborately engraved title page featuring a woman observing the three "women's commandments"; decorative elements on ff. [2r], [3v], 196v-197r, 220r, 268r-v, 300r-v, 315v. Slight scattered staining; thumbing and dogearing; pages closely cropped, occasionally affecting headline; light browning, heavier on ff. 173-228; small nicks in outer edges of ff. [1-2], 216 and in lower edges of ff. 204-206, 229; two small holes affecting a few letters on f. 37. Part 2: Titles of both title pages within borders of printer's ornaments; decorative elements on ff. 74v-[75v], 92r-v. Small nick in outer edge of f. 70; slight damage in outer edges of ff. 72-92 due to silver clasps at rear; f. 92 strengthened along gutter. Contemporary lacquered green calf, slightly abraded and worn on spine; spine in five compartments with raised bands; two handsome engraved silver clasps with collinade-form hinges and four silver corner pieces, all engraved with floral motifs; gilt and gaufered edges; modern patterned paper flyleaves and pastedowns.

### Catalogue Note

[A deluxe copy of a siddur marketed especially to women.](#)

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

### Provenance

Berla [Perla] bat Phinehas, Tuesday, 12 Kislev [5]586 [November 22, 1825] (front flyleaf)

### Literature

Lajb Fuks and Renate G. Fuks-Mansfeld, *Hebrew Typography in the Northern Netherlands[.] 1585-1815: Historical Evaluation and Descriptive Bibliography*, vol. 2 (Leiden: E.J. Brill, 1987), 434 (no. 582).

Mirjam Gutschow, *Inventory of Yiddish Publications from the Netherlands[.] c. 1650-c. 1950* (Leiden; Boston: Brill, 2007), 48 (no. 156).

Judah A. Joffe, "Yidishe prakhtdrukn," *YIVO bleter* 16 (1940): 45-58, at pp. 50-51 (no. 6).

Vinograd, Amsterdam 801

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 88

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

Estimate: 4,000 - 6,000 USD

Bid:

**4,375 USD**

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

61 folios (7 1/4 x 5 1/2 in.; 184 x 140 mm) on paper. Title within elaborate architectural frame (after the 1645 edition) surrounded by decorative devices; thirty-one beautiful full-size woodcut vignettes illustrating scenes from Jewish ritual life and practice (some of them repeats); twelve smaller woodcuts representing the twelve signs of the zodiac/labors of the months; decorative elements on ff. [1v], [61v]. Slight scattered staining (stronger on ff. 35v-39r); thumbing; pages closely cropped and somewhat frayed, affecting a couple words on f. 58v; tape repair in upper-outer corner of f. 11; upper-outer corners of ff. 13, [61] lacking, the latter with loss of some text; short tears in outer edges of ff. 38, 45, 58, affecting several words; short tear in gutter of f. 41 and near gutter of f. 45, the latter affecting a few words and the woodcut on the verso. Modern blind-tooled maroon calf; spine in six compartments with raised bands; title, place, and date lettered in gilt on spine; reddish edges; modern marbled paper flyleaves and pastedowns. Housed in a matching blind-tooled maroon calf slipcase, lined with green velvet, slightly worn around the edges; lettering piece with place and date on spine.

## Catalogue Note

After a stint working for Moseh Mendes Coutinho, Solomon ben Joseph Proops (d. 1734) began printing Hebrew books independently in 1702, focusing mainly on liturgical works but also publishing a wide range of titles in *halakhah*, Kabbalah, and ethics. He and his descendants would become dominant figures in the Amsterdam book trade and would continue publishing well into the nineteenth century. The present *Minhogim*, "newly printed with much-improved and new illustrations," indeed included a fresh cycle of woodcuts, modeled after those used in 1645 and 1662 (see lots 78, 81) but with certain modifications: the rabbi delivering his sermons on the Sabbaths before Passover and Yom Kippur is standing on a *bimah* rather than a pulpit; the child checking for leaven now has a candle in his hand; the Mount Sinai scene omits the divine hand emerging from Heaven to give Moses the Tablets of the Law; and, most significantly, an eighth branch has been added to the Hanukkah menorah, which up to this point had only seven branches. The volume ends with a postscript by the enterprising Proops advertising his many publications, including other Yiddish titles.

## Literature

Mirjam Gutschow, *Inventory of Yiddish Publications from the Netherlands*, [J c. 1650-c. 1950 (Leiden; Boston: Brill, 2007), 50 (no. 162).

Chone Shmeruk, "Ha-iyurim min ha-minhagim be-yidish, venetsyah [5]353/1593, be-hadpasot hozerot bi-defusei prag be-me'ah ha-17." *Studies in Bibliography and Booklore* 15 (1984): 31-52, at p. 34 (no. 17).

Vinograd, Amsterdam 830

Isaac Yudlov and G.J. Ormann, *Sefer ginzei yisra'el: sefarim, hoverot, va-alonim me-osef dr. yisra'el mehlman, asher be-beit ha-sefarim ha-le'ummi ve-ha-universita'i* (Jerusalem: JNUL, 1984), 220 (no. 1379).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 89



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

Estimate: 3,000 - 5,000 USD

Bidding is closed

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

2 books in 1 volume (7 x 4 1/8 in.; 177 x 105 mm):

*Seder hanhagat beit ha-keneset*: 8 folios on paper; title within border of printer's ornaments; decorative elements on ff. [1v], [8r]. Slight soiling in upper-outer corners of ff. 4r-[8v].

*Takkanot ha-kehillah*: 36 folios on paper; title within border of printer's ornaments; signature of *gabbai tsedakah* on f. [1v]; decorative elements on ff. [2r, 3v], [1r], 26v-27v. Slight scattered staining; light browning; minor dogearing.

Both books bound in original gilt-tooled leather, scuffed and worn along edges; joints starting; spine in six compartments with raised bands; gilt edges; contemporary paper flyleaves and pastedowns.

### Catalogue Note

[A deluxe collection of historical documents relating to Amsterdam's Ashkenazic community.](#)

The first Ashkenazim arrived in Amsterdam at the end of the 1610s, joining the Sephardim at first but establishing an independent *kehillah* in 1639. By 1795, this initially small community had come to number 22,000 residents. In 1671, the Amsterdam Ashkenazim built their first synagogue, which was subsequently supplemented by a number of smaller edifices. The community was administered by a select group of wealthy *parnasim* who collected taxes, provided relief for the poor, and represented the interests of the *kehillah* before the non-Jewish authorities.

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

The second work, *Takkanot ha-kehillah*, comprises a list of one hundred two regulations governing the administration of the Ashkenazic community and certain aspects of the running of the synagogue. These articles were ratified on Sunday, 28 Adar II [5]497 (March 31, 1737), by twenty-one elders, including Yozela ben Elkanah Segal, perhaps identical with the Yozele Levi whose name is lettered in gilt on the volume's upper board. The two booklets, printed at different presses in different years, seem nevertheless to have been paired frequently, no doubt due to their similar subject matter and physical dimensions, as testified by Judah A. Joffe in his study of luxury editions in Yiddish.

### Provenance

Yozele Levi (lettered in gilt on upper board)

Willy Lindwer Judaica Collectie (ex libris on pastedown of upper board)

L. Borstel (title page of *Takkanot ha-kehillah*)

### Literature

Judah Brillman, *Sefer minhagei amsterdam, ve-hu minhagim di-k[ehillah] k[edoshah] ashkenazim amsterdam* (Jerusalem: Mekhon Yerushalayim; Amsterdam: Binyan Ariel, 2002).

Mirjam Gutschow, *Inventory of Yiddish Publications from the Netherlands[.] c. 1650-c. 1950* (Leiden; Boston: Brill, 2007), 61 (no. 209), 82 (no. 291).

Judah A. Joffe, "Yidishe prakhtdruckn," *YIVO bleter* 16 (1940): 45-58, at pp. 57-58 (no. 18).



Vinograd, Amsterdam 1075, 1478

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 90

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

Bid:

Estimate: 40,000 - 50,000 USD

**43,750 USD**

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

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

Vol. 1: Part 1 (*Siddur*): 337 folios; Part 2 (*Parashiyot, Selihot, and Yotserot*): 139 folios on paper. Elaborately engraved title page featuring vignettes of the three Patriarchs and images representing Rosh Hashanah and the three pilgrimage festivals; decorative elements on 1:[5v], 29v, [128r]; initial word within ornamental frame on 2:1r; enlarged incipit on 2:30v; occasional marginalia in pen. Slight scattered staining; browning and foxing; intermittent (heavy) thumbing, episodically obscuring text and/or resulting in short tears (e.g., 1:48-49, 51); repairs in gutters of 1:[1]-22, mostly not affecting text (though see ff. 11v-18v); small repairs in lower edges of 1:[1]-7; wormtrack on 1:[1-3] repaired, affecting several words; 1:[2] remargined; repairs in outer edges of 1:13-16; 1:14-16 extensively repaired in lower quadrants, with only minor losses of text; small hole in lower margin of 1:38; last lines of 1:46v-47r cropped; small wormhole near lower-outer corner of 1:107-110; bound out of order: ...204, 208, 206, 207, 205, 209...; wormtrack near gutter at center of 1:204-2:132, usually affecting individual letters (more extensive on 1:252-267, 2:30-35); small hole near outer margin of 1:236, affecting a few letters; lower-outer corners of 1:319, 2:61 lacking, without loss of text; small hole on 2:22, affecting a couple letters; 2:137-139 reinforced along gutters and repaired in lower-outer corners.

Vol. 2: Part 3 (*Sefer tehillim*): 130 folios; Part 4 (*Seder ma'amadot*): 53 folios on paper. Titles of both parts within ornamental borders; decorative elements on 3:[2r], 4v; initial words within ornamental frames on 3:5r, 4:1r; occasional marginalia in pen. Slight scattered staining; light browning; headline periodically cropped; gutters frequently reinforced with tape; tears on 3:5, 10; 3:9-10 reinforced along outer edge; 3:24-25 supplied, remargined, and repaired, with minor losses near gutter; repairs in lower-outer corners of 4:51-52 and in gutter of 4:52, the latter affecting a few words; small holes near outer margin of 4:52.

Both volumes bound in modern blind-tooled tan calf, slightly scuffed; spines in six compartments with raised bands; title, volume number, place, and date lettered in blind on spines; turn-ins tooled in blind; modern marbled paper flyleaves and pastedowns.

## Catalogue Note

[The first edition of the \*Siddur ha-shelah\*.](#)

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

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

Such was the esteem in which the author and his book were held that Rabbi Joel Sirkes (1561-1640), a leading halakhist and commentator on Rabbi Jacob ben Asher's *Sefer arba'ah turim* (see lot 166), attests in his approbation: "We have no doubt that [...] whoever prays from this [volume] – his prayers will not return unanswered."

## Provenance

Abraham ben Israel of Tiktin, [54]94 [1734] (1:[1v, 128r])

## Literature

David Jonah Rosenbaum, Introduction to Isaiah ha-Levi Horowitz, *Siddur ha-shelah*, vol. 1 (Jerusalem: Oz ve-Hadar, 2017), 13-30.

Chaim and Betzalel Stefansky, *Sifrei yesod: sifrei ha-yesod shel ha-sifriyyah ha-yehudit ha-toranit* (n.p.: Chaim and Betzalel Stefansky, 2019), 114 (no. 413).

Vinograd, Amsterdam 1114

Isaac Isaiah Weiss, "Le-mahadurot 'siddur ha-shelah' ve-ha-peirushim she-bo," *Tsefunot* 17 (1993): 28-31.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST

Lot 91



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

Estimate: 4,000 - 6,000 USD

Bidding is closed

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

61 folios (7 3/8 x 5 5/8 in.; 185 x 143 mm) on paper; modern pagination in pencil in Arabic numerals in upper-outer corner. Title within elaborate architectural frame (after the 1645 edition) surrounded by decorative devices; thirty-one beautiful full-size woodcut vignettes illustrating scenes from Jewish ritual life and practice (some of them repeats); twelve smaller woodcuts representing the twelve signs of the zodiac/labors of the months; decorative elements on ff. [1v], 61v. Slight scattered staining (more intense on f. 35v); upper edge cropped, often affecting headlines; small repair near outer margin of f. 40, affecting a few letters. Modern gilt-tooled maroon calf; title lettered in gilt on spine; reddish edges; modern paper flyleaves and pastedowns. Housed in a modern blind-tooled maroon calf slipcase, lined with green velvet, slightly worn around the edges; lettering piece with place and date on spine.

## Catalogue Note

Isaac Hezekiah de Cordova, scion of a family of Sephardic printers with roots in Spain and Constantinople, published Jewish works in Amsterdam from about 1706 until his passing twenty years later, excepting a brief sojourn in Hamburg in the 1710s. Together with the physician, bookseller, and intellectual Naphtali Herz Levi Rofe (Hartog Alexander van Embden; ca. 1696-1767), he produced the present *Minhogim* using much the same layout as the Proops version of 1707 (see lot 88), but with new woodcuts. Interestingly, while previous editions had set off Hebrew words within the semi-cursive Yiddish text by using a square typeface, this title, from quire two through ten, accomplishes the same effect by printing most Hebrew words in *vaybertaytsh* font but surrounding them with parentheses – a practice adopted by other Yiddish printers as well.

## Literature

Mirjam Gutschow, *Inventory of Yiddish Publications from the Netherlands[, ] c. 1650-c. 1950* (Leiden; Boston: Brill, 2007), 70 (no. 243).

A.M. Habermann, "The Jewish Art of the Printed Book," in Cecil Roth (ed.), *Jewish Art: An Illustrated History*, revis. Bezalel Narkiss (London: Vallentine, Mitchell, 1971), 163-174, at p. 170.

Bertram W. Korn, "The Haham DeCordova of Jamaica," *American Jewish Archives* 18.2 (1966): 141-154, at pp. 153-154.

Chone Shmeruk, "Ha-iyurim min ha-minhagim be-yidish, venetsyah [5]353/1593, be-hadpasot hozerot bi-defusei prag be-me'ah ha-17," *Studies in Bibliography and Booklore* 15 (1984): 31-52, at p. 34 (no. 26).

Vinograd, Amsterdam 1210

<http://www.tzorafolk.com/genealogy/history/cordova.htm#isaac4-jacob3>

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 92

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

Estimate: 3,000 - 5,000 USD

Bidding is closed

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

40 folios (5 3/4 x 3 3/4 in.; 145 x 93 mm) on paper. Printer's device on ff. [1r], 38r, 40v; one large woodcut illustrating *bedikat hamets* (after those in *Minhogim* books) on f. [1v]; nineteen woodcut initials distributed throughout, often illustrating scenes from the Seder. Staining and soiling; some dogearing and creasing; short tears in upper margin of f. 1 and in lower margins of ff. 2, 5, 25; minor tear in outer edge of f. 19, affecting a few letters. Modern blind-tooled yellow leather; stamped emblem at center of upper and lower boards; spine in four compartments with raised bands; title lettered in blind on spine; modern paper flyleaves and pastedowns.

### Catalogue Note

[An early children's Haggadah with numerous illustrations.](#)

This diminutive edition of the Passover Haggadah, based on a similar imprint issued by the same firm in 1712, features twenty charming woodcuts among which depictions of children are particularly prominent. The publisher explains on the title page that he included these illustrations "especially for the minors reclining at their parents' table / so that they not fall asleep but instead ask about the differences [in the night's rituals]." Presumably for the same reason, he printed many of the instructions for the Seder in Hebrew with Yiddish translation. The volume ends (ff. 38v-40v) with the text of *Akdamos*, the Aramaic liturgical poem recited on the first day of Shavuot before the Torah reading in the synagogue.

### Literature

Vinograd, Amsterdam 1344

Avraham Yaari, *Bibli'ogerafyah shel haggadot pesah me-reshit ha-defus ve-ad ha-yom* (Jerusalem: Bamberger & Wahrman, 1960), 12 (no. 103).

Isaac Yudlov, *Otsar ha-haggadot: bibli'ogerafyah shel haggadot pesah me-reshit ha-defus ha-ivri ad shenat [5]720* (Jerusalem: Magnes Press, 1997), 17 (no. 165).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 93

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

Bid:

Estimate: 8,000 - 12,000 USD

**9,375 USD**

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

Scroll of 3 membranes (approx. 8 x 57 5/8 in.; approx. 203 x 1460 mm) made of parchment; written in eighteenth-century Sephardic square script in brown ink on 13 columns with thirty-one or thirty-two lines per column. Elaborately-illustrated engraved borders; panel at front featuring blessings, panel at rear featuring the concluding blessing and the *piyyut* (liturgical poem) *Ashe heni*; some later corrections. Scattered staining; small nicks in upper and lower edges; opening panel heavily thumbbed and creased; lesser wear to later panels; small portion of engraving above final two columns replaced in facsimile. Mounted on a turned wooden roller, small portions of the upper portion of which are lacking.

## Catalogue Note

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

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

## Literature

Evelyn M. Cohen, Sharon Liberman Mintz, and Emile G.L. Schrijver (eds.), *A Journey through Jewish Worlds: Highlights from the Braginsky Collection of Hebrew Manuscripts and Printed Books* (Amsterdam: Bijzondere Collecties, Universiteit van Amsterdam; Zwolle: Waanders, 2009), 234-237.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 94

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

Estimate: 10,000 - 15,000 USD

Bid:

**11,875 USD**

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

69 folios (5 7/8 x 3 3/4 in.; 150 x 95 mm) (foliation: [1-6], 1-63) on paper. Title within a border of printer's ornaments; decorative elements on ff. 3r, 53v, 54v, 63r-v. Slight scattered staining; minor foxing toward front; some gutters repaired or reinforced; a few small wormtracks in lower-outer corners, repaired toward front and rear and mostly affecting only individual letters; one small wormtrack near gutters of ff. 25-63, repaired toward rear and mostly affecting only individual letters; upper-outer corners of ff. 29, 37 and upper edges of ff. 35-36 repaired; tear on f. 63 repaired. Modern blind-tooled tan calf, lightly scratched; spine in three compartments with raised bands; title, place, and date lettered in blind on spine; modern paper flyleaves and pastedowns.

### Catalogue Note

The first edition of a classic work of Jewish ethics.

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

### Provenance

Abraham Prins (title page)

### Literature

Naphtali Ben-Menahem, *Kitvei rabbi mosheh hayyim luzzatto: reshimah bibli'ogerafit shel sifrei defus ve-kitvei yad* (Jerusalem: Mossad Harav Kook, 1951), 69-70 (no. 127).

David Sclar, "'Like Iron to a Magnet': Moses Hayim Luzzatto's Quest for Providence" (Ph.D. diss., The City University of New York, 2014).

Chaim and Betzalel Stefansky, *Sifrei yesod: sifrei ha-yesod shel ha-sifriyyah ha-yehudit ha-toranit* (n.p.: Chaim and Betzalel Stefansky, 2019), 133 (no. 475).

Vinograd, Amsterdam 1521

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 95



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

Estimate: 12,000 - 18,000 USD

Bidding is closed

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

41 parts in 13 volumes (approx. 14 7/8 x 9 3/8 in.; approx. 378 x 239 mm): Vol. 1: 211 folios; Vol. 2: 335 folios; Vol. 3: 272 of 273 folios; Vol. 4: 315 folios; Vol. 5: 398 folios; Vol. 6: 346 folios; Vol. 7: 310 folios; Vol. 8: 317 folios; Vol. 9: 306 folios; Vol. 10: 321 folios; Vol. 11: 331 folios; Vol. 12: 292 folios; Vol. 13: 301 folios on paper. Vols. 1-12 headed by an elegant engraved frontispiece; ornaments and decorative borders for opening word panels scattered throughout; diagrams illustrating the text at various points; episodic marginalia in pen and pencil; three loose-leaf ruled leaves with handwritten notes by a previous owner inserted in *Bava metsi'a*. *Mo'ed katan* lacking f. 46; slight scattered staining; some browning, foxing, dogearing, and dampstaining; short tears intermittently in edges; corners occasionally rounded; frontispiece of Vol. 3 repaired in edges; *Yoma* 49-50 strengthened along gutters; frontispiece of Vol. 7 and *Bava kamma* [1] remargined, the latter with some loss of text; tear in outer edge of *Bava metsi'a* 14, with slight loss of text; small repair on *Shevu'ot* [1]. All volumes bound in eighteenth-century blind-tooled calf over heavy boards with central medallion on upper and lower boards paneled in blind, scuffed, bumped, and worn around the edges; titles of tractates lettered in gilt on spines; several volumes partially rebacked; remnants of brass clasps on fore-edges; contemporary or modern paper flyleaves and pastedowns.

### Catalogue Note

[The second Amsterdam edition of the Babylonian Talmud.](#)

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

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

### Contents

Each of the first twelve volumes is headed by an engraved frontispiece.

Vol. 1: *Berakhot*: [1-7], 2-109; *Zera'im*: 95;

Vol. 2: *Shabbat*: [1]-188, 1-4; *Eiruvin*: 142;

Vol. 3: *Pesahim*: 139; *Beitsah*: 52; *Hagigah*: 27; *Mo'ed katan*: 53 of 54;

Vol. 4: *Rosh ha-shanah*: 43; *Yoma*: [1]-96, [1]-13; *Sukkah*: 71; *Ta'anit*: 37; *Shekalim*: 13; *Megillah*: 41;

Vol. 5: *Yevamot* 147; *Ketubbot*: [1-2], 2-114, 1-38; *Kiddushin*: 97;

Vol. 6: *Gittin*: 118; *Nedarim*: 106; *Nazir*: 69; *Sotah*: 52;

Vol. 7: *Bava kamma*: 148; *Bava metsi'a*: [1]-133, 1-28;

Vol. 8: *Bava batra*: [1]-189, [1], 1-29; *Avodah zarah*: [1]-76, 1-21;

Vol. 9: *Sanhedrin*: 129; *Shevu'ot*: 61; *Makkot*: 29; *Horayot*: 19; *Eduyyot*: 14; *Avot*, *Avot de-rabbi natan*, *Soferim*, *Semahot*, *Kallah*, and *Derekh erets rabbah* and *zuta*: 29;



*Halakhot ketannot* and Maimonides' *Shemonah perakim*: 24;

Vol. 10: *Zevahim*: [1]-127, 2-3; *Menahot*: 117; *Bekhorot*: 74;

Vol. 11: *Hullin*: 177; *Arakhin*: 38; *Temurah*: 37 (contra the Bibliography of the Hebrew Book, which calls for 36); *Keritot*: 32; *Me'ilah*, *Kinnim*, *Tamid*, and *Middot*: 46;

Vol. 12: *Niddah*: 89 (contra the Bibliography of the Hebrew Book, which calls for 88); *Tohorot*: [1]-4, 2-199;

Vol. 13: Maharsha and Maharshal: [1], 1-300.

#### Provenance

Seligman (frontispiece of Vol. 12)

Dr. M. de Hond Jr., Amsterdam (Vol. 1: frontispiece, *Berakhot* [1a], 50a, *Zera'im* 24a, 78a; Vol. 2: frontispiece, *Shabbat* [1a], 121a, *Eiruvim* 4a, 86a; Vol. 3: frontispiece, *Pesahim* [1a], 21a, 85a, 120a, *Mo'ed katan* 15a; Vol. 4: pastedown of upper board, front flyleaf, frontispiece, *Yoma* 45a, *Ta'anit* 4a, *Megillah* 9a; Vol. 5: front flyleaf, frontispiece, *Yevamot* 70a, *Ketubbot* 56b-57a, *Kiddushin* 32a; Vol. 6: frontispiece, *Gittin* 11a, 42a, 111a, *Nedarim* 102a; Vol. 7: *Bava kamma* [1a], 2a, *Bava Metsi'a* 27a, 106b; Vol. 8: frontispiece, *Bava batra* [1a], 44a, *Avodah zarah* 18a; Vol. 9: pastedown of upper board, front and rear flyleaves, *Sanhedrin* 101b; Vol. 10: front flyleaf, frontispiece, *Zevahim* [1a], 105b, *Menahot* 48b, *Bekhorot* 2a; Vol. 11: front flyleaf, frontispiece, *Arakhin* 2b, *Me'ilah* 13b; frontispiece, *Niddah* [1a], 2a, *Tohorot* 14a, 100a, 163a; Vol. 3: [1a], 2a, 190a, 266a)

#### Literature

Marvin J. Heller, *Printing the Talmud: Complete Editions, Tractates, and Other Works and the Associated Presses from the Mid-17th Century through the 18th Century* (Leiden; Boston: Brill, 2019), 151-164.

Haim Liberman, *Ohel rahel*, vol. 1 (New York: H. Liberman, 1980), 377-380.

Vinograd, Amsterdam 1655-1662, 1675-1678, 1698-1699, 1710-1711, 1730-1735, 1750, 1827-1833, 1841-1846, 1868-1872, 1875

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 96

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

Bid:

Estimate: 4,000 - 6,000 USD

**10,000 USD**

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

11 folios (2 7/8 x 2 1/8 in.; 73 x 53 mm) (collation: i<sup>1</sup>, ii<sup>4</sup>, iii-v<sup>2</sup>) on parchment; early (contemporary?) foliation in pen in Hebrew characters and Arabic numerals in upper-outer and lower-outer corners, respectively, of each recto; written in elegant eighteenth-century Sephardic square (text body) and semi-cursive (rubrics) scripts in black ink; ruled in blind; remnants of prickings visible on ff. 9-10; justification via dilation and contraction of letters and use of anticipatory letters; horizontal catchwords in lower margins of most pages; vocalization on f. 9r only; *tagin* (crowns) added to letters on ff. [1r]-8v (midway). Incipits and emphasized texts enlarged; colophon on f. 5v. Slight scattered staining and thumbing. Contemporary blind- and gilt-tooled dark green calf, worn along the edges; red leather lettering piece with abbreviation of title in gilt, torn at the sides; contemporary patterned paper flyleaves and pastedowns. Housed in a contemporary brown cardboard slipcase, joints splitting and heavily worn; lined with marbled paper.

### Catalogue Note

A charming, pocket-size devotional manuscript.

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

### Provenance

Jacob ben Judah (title page)

Ephraim ben Fishl, 1835 (front flyleaf)

### Literature

Anon., *Catalog einer sehr werthvollen Sammlung Hebräischer, Jüdischer [...] Bücher und Handschriften [...]* (Amsterdam: Gebr. Levisson firma D. Proops Jz., 1891), 55 (no. 1266).

Anon., *Catalog einer sehr werthvollen Sammlung Hebräischer, Jüdischer [...] Bücher und Handschriften [...]* (Amsterdam: Gebr. Levisson firma D. Proops Jz., 1896), 59 (no. 1870).

Anon., *Catalog der reichhaltigen Sammlungen Hebräischer und Jüdischer Bücher, Handschriften [...]* (Amsterdam: J.L. Joachimsthal, 1899), 248 (no. 4284).

Lajb Fuks and Renate G. Fuks-Mansfeld, *Hebrew and Judaic Manuscripts in Amsterdam Public Collections*, vol. 1 (Leiden: E.J. Brill, 1973), 3 (no. 2), 4 (no. 10), 81-82 (no. 167), 82 (nos. 168-169), 148-149 (no. 323), 149 (no. 324).

Lajb Fuks and Renate G. Fuks-Mansfeld, *Hebrew and Judaic Manuscripts in Amsterdam Public Collections*, vol. 2 (Leiden: E.J. Brill, 1975), 150 (no. 277).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 97

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

Estimate: 4,000 - 6,000 USD

Bid:

**8,750 USD**

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

10 folios (4 1/2 x 3 1/4 in.; 115 x 83 mm) on paper; modern foliation in pencil in Arabic numerals in upper-outer corner of recto; written in elegant nineteenth-century Ashkenazic square (liturgical text), Rashi (Hebrew rubrics), and *vaybertaytsh* (Yiddish rubrics) scripts in black ink; ruled in blind (ff. 1r-8r) and in plummet (ff. 9r-10r); remnants of prickings visible; justification via dilation and contraction of letters and use of space fillers; no catchwords; vocalization of liturgical text (not rubrics); Latin-character surnames inscribed on ff. 9r-10r. Enlarged incipits; wreath and tassel motif on f. 1r; simple borders added in brown ink on ff. 1r-8r; decorative elements penned on f. 4r. Slight scattered staining and thumbing. Contemporary gilt-tooled calf, warped and worn; spine in five compartments with raised bands; headband and tailband exposed; edges gilt; contemporary paper flyleaves and pastedowns.

## Catalogue Note

[An elegant pocket-size \*pidyon ha-ben\* liturgy and registry.](#)

Jewish law requires that the firstborn son of a Jewish woman of non-priestly or Levitical lineage be redeemed (Num. 18:15-16). On the thirty-first day of his life, he is brought by his parents to a *kohen*, who is given the equivalent of 5 biblical *sela'im* (here, either 3 rijksdaalders or 7 guilders, 10 stuivers) in exchange for the child. The present manuscript, commissioned by a *kohen*, includes the text of the blessings recited by the father of the child and the *kohen*, as well as that of the *birkat ha-mazon* (grace after meals) said after the festive meal that follows the *pidyon ha-ben* ceremony. The scribe, himself a *kohen*, is known to have produced at least two other manuscripts in the Netherlands toward the beginning of the nineteenth century.

Two interesting features of this work are the inclusion of a blessing (*mekaddesh bekhorei yisra'el le-pidyonam*) found in the responsa of the *ge'onim* and other sources but not generally recited in Ashkenazic communities (*She'elot u-teshuvot ha-rosh* 49:1), as well as the instruction that the *kohen* ask the mother (not the father) to verify that the child is her firstborn. A list of names appended at the rear of the volume gives the Hebrew and Gregorian dates, from 1831 to 1885, on which fifteen firstborns were redeemed.

## Provenance

Ber ben Isaac Cohen Kampen (f. 1r)

## Literature

Lajb Fuks and Renate G. Fuks-Mansfeld, *Hebrew and Judaic Manuscripts in Amsterdam Public Collections*, vol. 1 (Leiden: E. J. Brill, 1973), 160 (no. 355), 230-231 (no. 516).

Evi Michels, *Jiddische Handschriften der Niederlande* (Leiden; Boston: Brill, 2013), 262-265 (no. 61).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 98

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

Estimate: 10,000 - 15,000 USD

Bidding is closed

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

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

### Condition Report

Repairs.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

*NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.*

### Provenance

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 99

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

Estimate: 3,000 - 5,000 USD

Bidding is closed

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

cast and chased with figures of Moses and Aaron, the short ends with figures of the Evangelists with their emblems on matted grounds, rococo borders

*unmarked*

length 5 in.

12.6 cm

## Condition Report

Good condition.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 100

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

Estimate: 8,000 - 12,000 USD

Bidding is closed

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

of hexagonal two-tier baluster form, pierced with rococo shell and scrollwork and hung with three rows of bells, central gallery with urn finials, crown and bud finial, the stave with straight gadroon rim

marked on stave

height 13½ in.

34 cm

## Condition Report

Missing one screw, some bells replaced.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

*NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.*

## Provenance

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

## Catalogue Note

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 101

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

Estimate: 40,000 - 60,000 USD

Bid:

**43,750 USD**

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

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

### Condition Report

Each missing one bell, missing six urns total, three loose urns and one bell in separate package, minor losses to filigree throughout.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

### Provenance

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

### Exhibition

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 102

**FIVE DUTCH SILVER TORAH POINTERS, AMSTERDAM, 18TH CENTURY**

Bid:

Estimate: 6,000 - 8,000 USD

**7,500 USD**

FIVE DUTCH SILVER TORAH POINTERS, AMSTERDAM, 18TH CENTURY

a long Pointer with rococo ring handle, by *Jan A. Bos, Amsterdam, 1761*; a short example with ring handle and hook, by *Pieter Robol II, Amsterdam, 1760*; a gilt example script monogram maker's mark not clear, Amsterdam, probably 1752 or 1777; another by *Samuel Carel Hendrik Warneke, Amsterdam, 1799* and the fifth monogram maker not clear Amsterdam probably 1756 or 1781  
lengths 7½ to 10¾ in.  
19 to 27.5 cm

## Condition Report

Good, the last with slightly rough cast hand.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 103

**THREE DUTCH SILVER TORAH POINTERS, 18TH CENTURY**

Estimate: 4,000 - 6,000 USD

Bid:  
**4,750 USD**

THREE DUTCH SILVER TORAH POINTERS, 18TH CENTURY

a parcel-gilt Pointer with Hebrew inscription, has chain, *unmarked*; another parcel-gilt, the hand holding a diamond-set quill, also *unmarked*, with hook; the third by *Jan Wijlacker, Haarlem, 1797*, with hook. Together with another, 1837 repaired. *4 pieces*  
lengths 6¾ to 9¾ in.  
14 to 24.5 cm

### Condition Report

The first one with opening seam on the ball finial. Hand holding quill does not screw tight, the together-with example with two repairs and bent.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

*NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.*

### Catalogue Note

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 104

**JOZEF ISRAËLS | MAN IN A TALLIT**

Estimate: 15,000 - 20,000 USD

Bidding is closed

JOZEF ISRAËLS  
Dutch  
1824 - 1911  
*MAN IN A TALLIT*

signed *Jozef Israels* (lower right)  
watercolor and pen and ink on paper  
15½ x 11¾ in.  
39,5 x 30 cm

## Condition Report

Sheet in good condition; minor surface dirt, creases from handling. Verso: a study of a woman sewing; remnants of glue and tape along the lower edge; abrasions from prior matting at upper corners; minor scattered discoloration.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

*NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.*

## Provenance

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

## Catalogue Note

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

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 106

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

Estimate: 120,000 - 150,000 USD

Bidding is closed

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

305 of 316 folios (6 x 3 3/4 in.; 152 x 95 mm) (collation: i-xvii<sup>8</sup>, xvii<sup>6</sup> [xvii<sub>2-3</sub> lacking], xviii-xix<sup>8</sup>, xx<sup>7</sup> [xx<sub>8</sub> lacking], xxi<sup>2</sup> [xxi<sub>1-5,8</sub> lacking], xxii<sup>6</sup> [xxii<sub>1,5</sub> lacking], xxiii-xxxvii<sup>8</sup>, xxxviii<sup>4</sup>, xxxix<sup>8</sup>) on paper; modern pagination in pencil in Arabic numerals in upper-outer corner of every other page (with errors); generally thirteen lines per page. Enlarged incipits and initial letters; stichographic layout of the Song of the Sea on pp. [90]-[94]; periodic early marginalia in pen in Latin characters (at times cropped); the word *hayyim* dotted on pp. [112], [238], invoking the name of the printer. Slight scattered staining; episodic dogearing; some minor creasing; facsimiles from the JTS copy inserted between pp. [338]-339, 342-343, 348-349. Modern blind-tooled calf, slightly scratched; spine in five compartments with raised bands; maroon leather lettering piece with title in gilt on spine; turn-ins tooled in blind; red edges; early paper flyleaves and pastedowns; damaged original (?) board with bookplate from Hebrew Theological College Library annexed in an open cloth slipcase. Housed in a half-calf folding case; red leather lettering pieces with title, place, and dates in gilt on spine.

### Catalogue Note

The larger of only two known copies of one of the earliest *siddurim* printed in Germany.

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

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

The present *siddur* for the entire liturgical year, which includes a Passover Haggadah and *Pirkei avot*, appears to be the second book to have been published at the Shahor press in Augsburg. Its date also makes it the second earliest surviving Jewish prayer book printed in the territory of modern-day Germany (the first seems to have appeared in early 1531, although the date in the colophon is not altogether certain). While, as noted by bibliographic scholar A.M. Habermann, "[a]ll titles from the press of Hayyim Shahor and his publishing house are rare," copies of this *siddur* are especially scarce. Neither Habermann nor Mosche N. Rosenfeld was aware of the existence of this imprint when they compiled their bibliographies of books issued by Shahor in Augsburg. Only one other copy of this liturgy has as yet come to light – a fragment comprising a bit less than half the book, held by The Library of the Jewish Theological Seminary. (There are small differences in vocalization and spelling between the two copies, but their contents and layout are essentially identical.) The present exemplar, nearly complete, is thus the largest known extant copy of this *siddur*.

It should be further emphasized that prayer books, generally produced in small formats and used by the faithful on a regular basis, are particularly susceptible to the ravages of time. The survival of this copy is likely attributable to its having been housed at a Benedictine abbey (St. Ulrich's and St. Afra's Abbey, Augsburg) for a significant part of its history, as is evident from the inscription on the title page and the Latin marginalia scattered throughout. This also meant that, unlike the JTS exemplar, sensitive passages in the present *siddur* were not expurgated, preserving the text for future generations. (It may be, however, that the folios missing from this copy were removed because they contained material deemed offensive to the Church.)

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

### Contents

pp. [1]-[14]: flyleaves with owners' marks and shelf marks;

p. 15: title page;

pp. [16]-[264]: prayers for weekdays, Sabbaths, New Moons, Hanukkah, Purim, fast days, Tish'ah be-Av, and the three pilgrimage festivals;

pp. [216]-221: *hatavat halom* recited in front of three friends, as well as *birkat ha-levanah*;

p. [264]: colophon: "Completed today, Friday, 22 Tevet, in the year 'There the Lord ordained blessing, everlasting life' [Ps. 133:3] [5293; December 20, 1532]. Printed in the capital Augsburg, in which the fear of God abides at all times, by the printer Hayyim ben David Shahor, may his days be long and good";

pp. 265-[276]: *hallel*;

pp. [276]-[280]: *tsidduk ha-din* and *hatavat halom* recited during *birkat kohanim*;

pp. 281-[282]: blessing recited after the reading of the Esther scroll on Purim, followed by the first half of *Asher heni*;

pp. 283-[334]: Passover Haggadah, beginning part of the way through *kiddush*;

pp. 335-395: Tractate *Avot*;

pp. 395-525: prayers for the High Holidays, Sukkot (the *hosha'not*), Hoshana Rabbah, and Simhat Torah;

pp. 525-[598]: *ma'arivim* for the three pilgrimage festivals;

p. [598]: colophon: "The prayers for the entire year were completed, with the help of He Who sits in praise, today, Thursday, 17 Tammuz, in the year 'In my distress I called on the Lord' [Ps. 18:7] [5292; June 20, 1532]. Printed in the city of Augsburg by the printer Hayyim bar David Shahor, may his days be long and good";

pp. 599-[618]: Ps. 104, 120-134, and 67;

pp. 619-[624]: blank flyleaves.

#### Provenance

1. "Lib. & Imper. Monast. SS. Udal. & Afra Augusta Vindel." (p. 15)
2. "Bought from the estate of [...] Veitel Kaulla [...] by my brother, Zalman Leib [...] Friday, 2 Tammuz [5]572 [June 12, 1812] [...]" (front flyleaf)
3. Rabbi Saul Silber Library, Hebrew Theological College, Skokie, Ill., "Gift of Mr. and Mrs. Bernard Goodman" (annexed bookplate, front flyleaf, p. [618])

#### Literature

Jonah and Avraham Fraenkel, *Tefillot u-piyyut be-mahzor nirenberg* (Jerusalem, 2008), 6-7.

Ernst Daniel Goldschmidt (ed.), *Mahzor la-yamim ha-nora'im lefi minhagei benei ashkenaz le-kol anafeihem*, vol. 1 (Jerusalem: Koren, 1970), 131-132.

A.M. Habermann, "Ha-madpis hayyim shahor, beno yitshak va-hatano yosef be-r. yakar: prag, oels, augsburg, ichenhausen, heddernheim, lublin," *Kiryat sefer* 31,4 (1955): 483-500, at pp. 491 (no. 8), 495 (no. 16).

Hans-Jörg Künast, "Getruckt zu Augspurg": *Buchdruck und Buchhandel in Augsburg zwischen 1468 und 1555* (Tübingen: Niemeyer, 1997), 156, 207, 220, 226.

Hans-Jörg Künast, "Hebräisch-jüdischer Buchdruck in Schwaben in der ersten Hälfte des 16. Jahrhunderts." in Rolf Kießling and Sabine Ullmann (eds.), *Landjudentum im deutschen Südwesten während der Frühen Neuzeit* (Berlin: Akademie Verlag, 1999), 277-303, at pp. 279-291.

Mosche N. Rosenfeld, *Der jüdische Buchdruck in Augsburg in der ersten Hälfte des 16. Jahrhunderts* (London: Mosche N. Rosenfeld, 1985), 12-18, 32-33 (nos. 37-38).

[https://primo-tc-na01.hosted.exlibrisgroup.com/permalink/f/1jhdiph/JTS\\_DIGITool24482](https://primo-tc-na01.hosted.exlibrisgroup.com/permalink/f/1jhdiph/JTS_DIGITool24482)

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 107

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

Estimate: 40,000 - 60,000 USD

Bidding is closed

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

121 folios (10 7/8 x 7 3/8 in.; 277 x 187 mm) (collation: i-xix<sup>6</sup>, xx<sup>5</sup>, xxi<sup>2</sup>) (foliation: [1]-[119], [1-2]) on paper; printed without a title page; f. [1] reversed such that the (original) verso is now the recto (i.e., the book originally started with a blank page and the text began on the verso); colophons on ff. 115v, [119r]; index of *selihot* on ff. [118r-119r]. First page within elaborate figurative woodcut frame by Daniel Hopfer; manuscript corrections and rubrics added in pen and pencil intermittently throughout; self-censored words and phrases filled in in manuscript on ff. 30r, 56v-[57v], 62r, 68v, 67r, 112v; passages expurgated on ff. 76v, 85r; the *selihah* entitled *Sarei kodesh ha-yom*, recited on Yom Kippur when it coincides with the Sabbath, inscribed on f. [119v]; two additional manuscript leaves at rear, written in Ashkenazic square and semi-cursive scripts in brown and red inks, listing *selihot* to be recited on each fast day and during the period of the Days of Awe. Staining and some thumbing throughout; repairs in margins of ff. [1], 2, 7 and in gutters of ff. 3, 5, 6, 104; short tears in outer edge of f. 26 and at foot of f. 63; small holes affecting a few letters on ff. 26, 39; tears repaired on f. 29; minor tear in text of f. 63; repairs in lower edges of ff. [118-119]; ff. [120-121] reinforced along gutter. Beautiful modern gilt-tooled red leather, slightly worn; spine in six compartments with raised bands; title, place, and date lettered in gilt on spine; turn-ins gilt; red-speckled edges; modern patterned paper flyleaves and pastedowns. Housed in a modern cloth-covered slipcase, edged in matching red leather.

### Catalogue Note

[A rare copy of the first seder selihot printed in Germany.](#)

Having published an Ashkenazic-rite *siddur* in 1532-1533 (see lot 106), Passover Haggadah in 1534, and *mahzor* in 1536, Hayyim Shahor went on, shortly thereafter, to produce the present *seder selihot* (collection of penitential prayers), comprising the liturgy recited during the period of the Days of Awe and on each public fast day (other than Tish'ah be-Av). Of the 201 *selihot* included herein, the first 182 are based on the Italian-Ashkenazic *seder selihot* printed by Gershom Soncino in Italy toward the beginning of the sixteenth century (sometimes referred to as the Fano, 1505-1506 edition by bibliographers); the remainder constitute *selihot* according to the rite of Ashkenazim living in western and southern Germany. (Some of the text that was censored in the Soncino edition is here restored.) Also appearing here (ff. 105r-106r) are the texts of the public Torah and *haftarah* readings for fast days. Finally, a manuscript table of contents appended at the rear directs the supplicant to the appropriate *selihot* for every day on which they are said. Shahor would subsequently reprint the present *seder selihot* (with some variations, including greater censorship) in Heddernheim in 1546.

### Provenance

Moses ben Mordechai (f. [1v])

Uri ben Isaac Kanton (?) (f. [1v])

Solomon (Zalman) ben Moses of Mainz (ff. [118r], [119r])

Jacob bar Eliezer of Beilstein (Koppelman Beilstein) (f. [119r])

### Literature

Meir Benayahu, "Seder selihot ke-minhag ha-ashkenazim," in *Haskamah u-reshut bi-defusei venetsyah: ha-sefer ha-ivri me-et hava'ato li-defus ve-ad tseto le-or* (Jerusalem: Ben-Zvi Institute; Mossad Harav Kook, 1971), 181-189.

Paul Geissler, "Neues vom hebräischen Frühdruck in Augsburg," *Gutenberg-Jahrbuch* (1967): 118-121.

A.M. Habermann, *Ha-madpisim benei soncino: toledoteihem u-reshimat ha-sefarim ha-ivrim she-nidpesu al yedeihem* (Vienna: David Fraenkel, 1933), 48 (no. 20).

A.M. Habermann, "Ha-madpis hayyim shahor, beno yitshak va-hatano yosef be-r. yakar," *Kiryat sefer* 31.4 (1955): 483-500, at p. 492 (no. 13).

Louis Lamm, "Ein 400 Jahre alter Selichot-Zettel," *Judaica: Zeitschrift für Geschichte, Literatur, Kunst und Bibliographie* 2.7-8 (April 1935): 14-15.

Mosche N. Rosenfeld, *Der jüdische Buchdruck in Augsburg in der ersten Hälfte des 16. Jahrhunderts* (London: Mosche N. Rosenfeld, 1985), 37 (no. 45).

Vinograd, Augsburg 9

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 108



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

Estimate: 8,000 - 12,000 USD

Bidding is closed

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

182 folios (6 x 3 7/8 in.; 153 x 99 mm) (collation: i-xxii<sup>8</sup>, xxiii<sup>6</sup>) on paper. Periodic Latin marginalia in pen; episodic underlining in pen and pencil; printer's device on f. [182v]. Ever-so-slight scattered staining, browning, and dogearing; small nick in outer edge of f. [2]; lower-outer corner of f. [160] lacking, not affecting text. Original (?) vellum over board, soiled and somewhat scuffed; contemporary paper flyleaves and pastedowns.

## Catalogue Note

[The only premodern Hebrew book printed in the famous city in whose yeshiva Rashi studied.](#)

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

## Literature

Vinograd, Worms 1-2

Isaac Yudlov and G.J. Ormann, *Sefer ginzei yisra'el: sefarim, hoverot, va-alonim me-osef dr. yisra'el mehlman, asher be-beit ha-sefarim ha-le'ummi ve-ha-universita'i* (Jerusalem: JNUL, 1984), 281 (no. 1872).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 109

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

Estimate: 4,000 - 6,000 USD

Bidding is closed

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

110 folios (11 1/2 x 7 3/8 in.; 292 x 187 mm) on paper; modern foliation in pencil in Arabic numerals in lower margin of recto. Three florets on title page; underlining in pen on f. 4 and correction in pen on f. 8. Slight scattered staining; minor dampstaining; some browning; intermittent nicks in upper edges, usually in or near gutter (more concentrated toward front of volume); small repairs in upper edges of ff. [1]-2 and in outer margins of ff. [109-110]; small holes affecting individual letters on ff. [1]-3, 63-64; short tears in upper margins of ff. 23-24; ff. 29, 108, [109-110] supplied and remargined, with extensive underlining and Latin marginalia in pen. Modern blind-tooled calf; spine in six compartments with raised bands; title, place, and date lettered in blind on spine; black edges; modern marbled paper flyleaves and pastedowns.

## Catalogue Note

A complete copy, including the rare final two leaves, from the collection of Nathan ben Isaac Jacob Bonn, chief rabbi of Hammelburg and author of *Sefer shikhhat leket* (Prague, 1652).

In approximately 1540, Paulus Fagius (1504-1549), a Protestant with a love of the Hebrew language and a certain inclination toward missionary activity, invited the famous grammarian, lexicographer, and editor of Hebrew and Yiddish books Elijah Levita (1469-1549) to the free imperial city of Isny im Allgäu, Bavaria, to supervise his newly-established Hebrew press (the first such press to be founded by a Christian in Germany). The two issued fourteen editions in Isny in the brief period 1541-1542, including the present lot. The text of Kimhi's commentary reproduced here is based on that printed in the Venice, 1517 Rabbinic Bible, with biblical citations added in the margins (see also lots 1, 239). The last two folios, titled "Radak's replies to the Christians about some of the psalms [2, 19, 21, 22, 45, 72, 87, 110], as well as the questions he posed to them," are lacking in most copies of this work but present here.

## Provenance

Nathan ben Isaac Jacob Bonn (f. [1r])

## Literature

A.M. Habermann, "Ha-madpis paulus fagius ve-sifrei beit defuso," *Alei sefer* 2 (1976): 97-104, at p. 101 (no. 8).

Marvin J. Heller, *The Sixteenth Century Hebrew Book: An Abridged Thesaurus*, vol. 1 (Leiden; Boston: Brill, 2004), 258-259.

Vinograd, Isny 18

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 110

**HEBREW BIBLE, EDITED BY ELIAS HUTTER, HAMBURG; JOHANN SAXO, 1587**

Estimate: 4,000 - 6,000 USD

Bid:

**5,250 USD**

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

1580 pages (15 x 9 1/2 in.; 383 x 248 mm) (pagination: [1-12], [1]-1136, 1141-1572) on paper. First word of most biblical books (including II Samuel and II Kings but excluding Jonah, Habakkuk, Lamentations, Ecclesiastes, and Nehemiah) within woodcut frame (pp. [1], 104, 193, 257, 347, 425, 477, 527, 593, 648, 713, 774, 859, 968, 1063, 1074, 1079, 1090, 1094, 1102, 1112, 1115, 1131, 1136, 1244, 1280, 1319, 1326, 1355, 1371, 1401, 1449); initial of introduction within elaborate woodcut; separate title pages for the books of Isaiah (p. [773]) and Ezekiel (p. [967]); verse and chapter numeration in red (and sometimes brown) ink on pp. [1]-341, 527-541, 555, 774-908 (midway), 1136-1279, 1319-1370; episodic Latin marginalia in pen; table of contents in pen on rear flyleaf. Slight scattered staining, dogearing, and dampstaining; some foxing and/or browning; edges a bit frayed toward front of volume; small hole on title page; short tears in lower edges of pp. [1], 811-812, 1391-1392, 1491-1492, 1565-1566 and in upper edge of pp. [773]-774; puncture on pp. 195-196, affecting a few words; natural holes on pp. 263-264; small repair in upper-outer corner of pp. 823-824. Original elaborately blind-tooled pigskin over heavy boards, soiled and worn around edges, with some later repairs; spine in seven compartments with raised bands; title, place, date, and editor name lettered in ink on spine; tear at head of spine; two intact brass clasps catching on fore-edge; original paper flyleaves and pastedowns.

## Catalogue Note

[A handsome copy of Hutter's Bible bound in contemporary elaborately blind-tooled pigskin.](#)

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

## Provenance

Bernhard Wagner, 1625 (title page)

Jeremias Ruoff, 1704 (pastedown of upper board)

Elias Andreas Prenger, 1709 (title page)

Jeremias Hoslin (pastedown of upper board)

G.H. Palmer, 1868 (title page)

Frederic Palmer, D.D. (bookplate on pastedown of upper board)

Library of the Episcopal Theological School, Cambridge (bookplate on pastedown of upper board and title page)

## Literature

David Sandler Berkowitz, *In Remembrance of Creation: Evolution of Art and Scholarship in the Medieval and Renaissance Bible* (Waltham, MA: Brandeis University Press, 1968), 99-100 (no. 171).

Marvin J. Heller, *The Sixteenth Century Hebrew Book: An Abridged Thesaurus*, vol. 2 (Leiden; Boston: Brill, 2004), 740-741.

Shnayer Z. Leiman, "Two Cases of Non-Jews with Rabbinic Ordination: One Real and One Imaginary," *Seforim Blog* (November 16, 2006), available at: <https://seforimblog.com/2006/11/dr-leimans-post-two-cases-of-non-jews/>.

Vinograd, Hamburg 6

Herbert Z. Zafren, "Elias Hutter's Hebrew Bibles," in Abraham Berger, Lawrence Marwick, and Isidore S. Meyer (eds.), *The Joshua Bloch Memorial Volume: Studies in Booklore and History* (New York: The New York Public Library, 1960), 29-39.



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 111

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

Estimate: 5,000 - 7,000 USD

Bidding is closed

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

3 parts in 2 volumes (8 3/4 x 6 7/8 in.; 223 x 174 mm): Part 1 (Pentateuch, Five Scrolls, and Former Prophets): 260 folios; Part 2 (Latter Prophets): 119 folios (plus one blank); Part 3 (Writings): 128 folios. Four divisional titles within architectural borders; first word of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Song of Songs, Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Psalms, Proverbs, Job, Daniel, Ezra, and Chronicles within woodcut frame; intermittent (mostly-Latin-character) marginalia in pencil; verse numeration in pen on 3:[1-9v] (midway). Slight scattered staining and dogearing; minor browning and/or foxing; dampstaining in lower edges; periodic worming in gutter, sometimes affecting individual letters; some corners rounded toward front of Part 1 and toward rear of Part 3; 1:[217-218] bound between 1:[220-221]; short tears in lower edges of 1:[1], [250] and in upper edge of 1:[149]; slight worming in upper edges of 1:[160-260], sometimes affecting individual letters; small holes in outer edge of 2:[5] and in outer margin of 3:[2]; tape repairs in gutter at foot of 3:[99-128]; small repairs in upper-outer and lower-outer corners of 3:[123-128]. Later half-leather over marbled boards, somewhat worn along edges and on spines; spines in six compartments with raised bands; title, place, and date lettered in gilt on spines; red edges; contemporary marbled paper flyleaves and pastedowns.

### Catalogue Note

One of the first Hebrew titles printed in Frankfurt an der Oder.

In 1585, Johann Hartmann (1537-1607) founded a printing firm in Frankfurt an der Oder. Together with his son Friedrich (b. 1563), he issued the present attractive edition of the Hebrew Bible in four parts with separate title pages, each featuring an ornate architectural frame that first appeared in the Wittenberg Hebrew Bible of 1586. For this project, they hired the Wittenberg publisher, Zacharias Crato, to cast new Hebrew letters with vowels, with which they also produced a sextodecimo edition in the same year. (An octavo Pentateuch-cum-Five Scrolls and a sextodecimo psalter appeared around the same time.) Despite these early forays into the world of Hebrew publishing, it was only much later, towards the end of the seventeenth and in the eighteenth century, that Frankfurt an der Oder would become an important center of the Hebrew book trade.

### Literature

Vinograd, Frankfurt an der Oder 4

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 112

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

Estimate: 4,000 - 6,000 USD

Bidding is closed

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

4 parts in 1 volume (11 1/2 x 7 7/8 in.; 292 x 200 mm): Part 1 (*Orah hayyim*): 117 folios (+1 blank); Part 2 (*Yoreh de'ah*): 91 folios (+1 blank); Part 3 (*Even ha-ezer*): 59 folios (+1 blank); Part 4 (*Hoshen ha-mishpat*): 140 folios on paper. Title within elaborate architectural border with depictions of Moses and Aaron surmounted by an image of the Binding of Isaac; initial word(s) within border of typographic elements on 1:2r, 2:1r, 3:[1r], 4:1r; figurative lettering within ornamental frames on 1:9r, 2:6r, 3:4r, 4:7r; decorative elements on 1:2v, 3r [8r], 3:[1v], 3r, 4:1v, 138r-v, 139v; printed diagrams on 1:65r-66v, 68r-v, 70v-71r, 109v-110v; printed calendaric tables on ff. 1:75v-[76r]; periodic Latin marginalia and underlining in pen, mostly concentrated in Part 1 but also present in Parts 3 and 4; Hebrew notes in pencil on 3:5v, 16v. Very slight scattered staining; some browning; small stain on 1:[1r]; 1:2-[4] reinforced along gutter; small hole on 1:10, affecting a couple of letters; minor worming in lower margins of 1:[1]-110, 2:68-73; small repairs in upper-outer corner of 2:10 and in lower-outer corner of 4:117; self-censorship (blank spaces) on 2:32v, 35r; 2:48-49 stuck at head in gutter; a few words damaged on 2:66v; short tears in outer edge of 3:41 and lower edge of 4:30; small repair in upper edge of 4:[28], affecting a few words; small hole in outer edge of 4:30; 4:43-48 bound between 4:54-55; slight damage in outer edge of 4:139; 4:140 supplied (?) with repair in outer edge and tear repaired near outer margin, affecting legibility of some words. Early leather over board, worn along edges and on spine; joints starting; headband partially exposed; spine in five compartments with raised bands; red leather lettering piece on spine; yellow edges; contemporary paper rear flyleaf and pastedowns.

### Catalogue Note

[One of the first Hebrew books to feature Moses and Aaron on the title page.](#)

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

### Provenance

S[hemariah] Zuckermann, Mogilev (1:[1r], 9r, 20r, 117v, 2:1r, 6r, 91v, 3:[1r], 20r, 59v, 4:1r, 7r, 20r, 139v)

### Literature

Stephen G. Burnett, "Hebrew Censorship in Hanau: A Mirror of Jewish-Christian Coexistence in Seventeenth-Century Germany," in Raymond B. Waddington and Arthur H. Williamson (eds.), *The Expulsion of the Jews, 1492 and After* (New York and London: Garland Publishing Inc., 1994), 199-222.

Gustav Könnecke, *Hessisches Buchdruckerbuch* (Marburg in Hessen: N.G. Elwert, 1894), 148-149.

[Dan Rabinowitz], "Aaron the Jewish Bishop," *Seforim Blog* (April 12, 2016), available at: <https://seforimblog.com/2016/04/aaron-jewish-bishop/>.

Vinograd, Hanau 3

Herbert C. Zafren, "A Probe into Hebrew Printing in Hanau in the Seventeenth Century[.] or How Quantifiable Is Hebrew Typography?" in Sheldon R. Brunswick (ed.), *Studies in Judaica, Karaitica and Islamica Presented to Leon Nemoy on his Eightieth Birthday* (Ramat Gan: Bar-Ilan University Press, 1982), 273-285, at p. 283.

Herbert C. Zafren, "Hebrew Printing by and for Frankfurt Jews – to 1800," in Karl E. Grözinger (ed.), *Jüdische Kultur in Frankfurt am Main von den Anfängen bis zur Gegenwart* (Wiesbaden: Harrassowitz, 1997), 231-271, at p. 235.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

## Lot 113



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

Estimate: 12,000 - 15,000 USD

Bidding is closed

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

44 pages (7 7/8 x 5 5/8 in.; 199 x 142 mm) on paper. Yellow "Jews' circle" on p. [1]; ornamental initials on pp. [1], 3, 7; decorative tailpiece on p. 6; two illustrations of the "Jews' hat" on p. 13. Some browning; short tear in outer edge of pp. 27-28. Later cloth boards, slightly scuffed and stained; contemporary paper flyleaves and pastedowns.

#### Catalogue Note

The first edition of the statutes imposed upon the Jews of Frankfurt am Main.

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

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

In Frankfurt, all homes and buildings were named after their distinguishing features. This volume includes a listing of all of the names of the houses in which Jews resided along the *Judengasse* (pp. 41-43). Featured here are several abodes with familiar designations, most notably, the House of the Red Shield (p. 42), where the eponymous Rothschild family would live until they moved up the block and across the *Judengasse* to the famous House of the Green Shield, from which they would launch an empire.

#### Provenance

Gustav Mori (bookplate on pastedown of upper board)

#### Literature

Friedrich Bothe, *Frankfurts wirtschaftlich-soziale Entwicklung vor dem Dreissigjährigen Kriege und der Fettmilchaufstand (1612-1616)*

(Frankfurt am Main: J. Baer, 1920), 247.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 114

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

Estimate: 7,000 - 9,000 USD

Bidding is closed

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

4 parts in 1 volume (6 3/4 x 4 3/8 in.; 172 x 112 mm): Part 1 (*Orah hayyim*): 122 folios; Part 2 (*Yoreh de'ah*): 114 folios; Part 3 (*Even ha-ezer*): 64 folios; Part 4 (*Hoshen ha-mishpat*): 136 folios on paper. Four divisional titles within borders of typographic ornaments; decorative elements scattered throughout, but especially on 1:2v, 122v, 2:114r, 4:136r; marks in pen on 3:36r. Slight scattered staining; browning and dogearing; edges frayed toward front of volume; small nicks in outer edges episodically throughout; small holes on 1:[1], 2:43; tape repairs in outer edges of 1:[1]-7, 101, 3:60 and in lower edges of 1:100, 118, 2:37, 47, 3:59; minor worming near lower-outer corners of 1:13-50, mostly affecting only individual letters, in upper margins of 1:37-52, in upper-outer corners of 2:104-3:26, and in outer margins of 3:49-4:136; short tears in lower edges of 1:9, 114 and in upper edge of 4:93. Later half-cloth over gilt-tooled brown leather, slightly scuffed and stained; red leather leathering piece with title lettered in gilt on spine; black edges; contemporary paper flyleaves and pastedowns.

## Catalogue Note

[A portable, one-volume copy of this fundamental code of Jewish law.](#)

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

## Provenance

David bar Jacob ha-Kohen (1:[1])

[...] bar Abraham (4:136v)

## Literature

Vinograd, Hanau 47

Herbert C. Zafren, "A Probe into Hebrew Printing in Hanau in the Seventeenth Century[.] or How Quantifiable Is Hebrew Typography?" in Sheldon R. Brunswick (ed.), *Studies in Judaica, Karaitica and Islamica Presented to Leon Nemyo on his Eightieth Birthday* (Ramat Gan: Bar-Ilan University Press, 1982), 273-285, at pp. 281-282, 284.

Herbert C. Zafren, "Hebrew Printing by and for Frankfurt Jews – to 1800," in Karl E. Grözinger (ed.), *Jüdische Kultur in Frankfurt am Main von den Anfängen bis zur Gegenwart* (Wiesbaden: Harrassowitz, 1997), 231-271, at p. 235.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 115

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

Estimate: 80,000 - 120,000 USD

Bidding is closed

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

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

*shield marked on top of shield and hook*

length 9¾ in.

25 cm

## Provenance

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

## Exhibition

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

## Catalogue Note

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

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 116

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

Estimate: 10,000 - 20,000 USD

Bidding is closed

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

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

### Condition Report

Silver good, book does not fit exactly, the book with stains, and minor tears near front; additional volumes worn at edge of cover and spine torn.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

*NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.*

### Catalogue Note

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 117

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

Estimate: 10,000 - 20,000 USD

Bidding is closed

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

tapered cylindrical with later Hebrew inscriptions for circumcision at the rim and in the center of each beaker, scalloped matted band at base marked on base with city and maker's mark  
height 3¼ in.  
7.9 cm

### Condition Report

Good condition.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

### Catalogue Note

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 118

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

Estimate: 6,000 - 8,000 USD

Bidding is closed

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

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

## Condition Report

Lead solder around rim of base of one, otherwise good.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 119

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

Estimate: 6,000 - 9,000 USD

Bid:  
**6,875 USD**

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

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

## Condition Report

Good, inscriptions simply engraved, maybe later.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion. Illustrations in the catalogue may not be actual size. Prospective purchasers are reminded that, unless the catalogue description specifically states that a stone is natural, we have assumed that some form of treatment may have been used and that such treatment may not be permanent. Our presale estimates reflect this assumption. Certificates of Authenticity: Various manufacturers may not issue certificates of authenticity upon request. Sotheby's is not under an obligation to furnish the purchaser with a certificate of authenticity from the manufacturer at any time. Unless the requirements for a rescission of the sale under the Terms of Guarantee are satisfied, the failure of a manufacturer to issue a certificate will not constitute grounds to rescind the sale. Gemological Certificates and Reports: References in the catalogue descriptions to certificates or reports issued by gemological laboratories are provided only for the information of bidders, and Sotheby's does not guarantee and accepts no responsibility for the accuracy, terms or information contained in such certificates or reports. Please also note that laboratories may differ in their assessment of a gemstone (including its origin and presence, type and extent of treatments) and their certificates or reports may contain different results. NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.*

## Provenance

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

## Catalogue Note

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

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 120

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

Bid:

Estimate: 100,000 - 150,000 USD

**287,500 USD**

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

of trumpet form with molded rim and foot, engraved with the members' names arranged in a circle around their Zodiac sign or emblem, in five rows, with two further names inside, all dating from 1710 to 1814

marked on base with maker's mark and Augsburg city mark for 1711-15

height 7½ in.

19.3 cm

## Condition Report

Good condition.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

## Provenance

Rabbi Dr. Asher Lemmele Marx, Darmstadt, to his son

Rabbi Dr. Moses Marx, Darmstadt, to his son

Joseph Marx, who emigrated after Kristalnacht, to his son the current owner

## Catalogue Note

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

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

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

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 121

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

Bid:

Estimate: 6,000 - 8,000 USD

**13,750 USD**

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

100 folios (6 1/2 x 3 7/8 in.; 164 x 99 mm) (foliation: [1]-68, 65-84, [1]-12), with a quarter-page insert bound between ff. 4-5. Title within border of typographic ornaments; decorative elements on ff. 2v-3v, 4v-5r, [1r]; names of angels inscribed in pen in margins of Ps. 136 on ff. 15r-16r. Very slight scattered staining; minor thumbing, browning, and dogearing; outer edges somewhat frayed toward front of volume; repairs in gutters of ff. [1]-41, 9-12, slightly affecting some text near inner margins on a couple leaves; long tear on f. 34 repaired; small hole affecting individual letters on ff. 11-12. Original (?) boards, rebounded and reinforced along edges; single original brass clasp catching on fore-edge; modern paper flyleaves and pastedowns.

## Catalogue Note

[A rare copy of the first edition of an influential Ashkenazic liturgy.](#)

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

## Provenance

Judah Leib Mainz (f. [1r])

## Literature

Herbert C. Zafren, "Hebrew Printing by and for Frankfurt Jews – to 1800," in Karl E. Grözinger (ed.), *Jüdische Kultur in Frankfurt am Main von den Anfängen bis zur Gegenwart* (Wiesbaden: Harrassowitz, 1997), 231-271, at p. 235.

Vinograd, Frankfurt am Main 189

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 122

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

Bid:

Estimate: 5,000 - 7,000 USD

**6,000 USD**

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

11 folios (6 3/4 x 4 1/8 in.; 172 x 105 mm) (collation: i-ii<sup>4</sup>, iii<sup>2</sup> +1) on parchment; modern foliation in pencil in Arabic numerals in upper-outer corner of recto; written in elegant nineteenth-century Ashkenazic square (text body) and semi-cursive (rubrics) scripts in black ink; ruled in blind; justification via dilation and contraction of letters and insertion of space fillers; no catchwords or headers; vocalization of most liturgical texts; accentuation of the *Shema* only. Incipits and emphasized texts enlarged; simple border and checkered-pattern lettering on f. [1]; simple section divisions between some prayers; ornamental closing pen-line drawing on f. 11v. Slight scattered staining; thumbing on ff. 1r-6r; occasional minor smudging of ink. Original paper wrappers and flyleaves, rebound in modern black blind-tooled calf; title lettered in gilt on upper board; spine in five compartments with raised bands; title and place lettered in gilt on spine; modern paper flyleaves and pastedowns. Housed in a matching gilt-tooled black calf slipcase, slightly scuffed.

## Catalogue Note

An artistically-executed nighttime liturgy.

The Talmud states that those wishing to retire for the night should recite the first paragraph of the Shema and a prayer to God, "Who causes the bands of sleep to fall upon my eyes" (Berakhot 60b). With time, and especially under the influence of Kabbalah, additional biblical verses, psalms, and devotional formulae were added to these two elements in a ritual meant to petition the Divine for protection while sleeping. Wolf Heidenheim (1757-1832), a prominent scholar of the Hebrew Bible and of Jewish liturgy, published a well-edited and partially-translated collection of these prayers under the title *Tikkun lailah* in 1822 at his press in Rödelheim, a city district of Frankfurt am Main. The book went through at least four more editions in the years that followed.

The present lot, a beautiful manuscript version of this book (without the German translation), belonged to Herz Marcus Oppenheimer (b. 1785), a Frankfurt-based dealer (together with Abraham Joseph Kirchberg) in precious stones, jewelry, and watches. It was copied by Eliezer Sussman Meseritsch, scribe of at least twelve other known manuscripts, including the famous Charlotte Rothschild Haggadah and another Haggadah sold in our New York rooms in December 2010 (both now housed in the Braginsky Collection in Zurich). In his memoirs, the master painter Moritz Daniel Oppenheim (1800-1882) referred to Meseritsch as "the best Jewish calligrapher of his time," a description worthy of the creator of this work.

## Provenance

Herr Herz Marcus Oppenheimer (original front flyleaf)

## Literature

M.L. Ettinghausen, "Some Extracts from the Memoirs of an Octogenarian Jewish Bookseller," *Transactions of the Jewish Historical Society of England* 21 (1968): 190-201, at p. 190.

Dalia Marx, *Be-et ishan ve-a'irah: al tefillot bein yom u-bein lailah* (Tel Aviv: Yedi'ot Aharonot; Sifrei Hemed, 2010).

Emile Schrijver and Falk Wiesemann (eds.), *Schöne Seiten: jüdische Schriftkultur aus der Braginsky Collection* (Zürich: Scheidegger & Spiess, 2011), 76-77 (no. 15), 78, 80 (no. 16).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 123

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

Bid:

Estimate: 4,000 - 6,000 USD

**4,375 USD**

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

158 folios (7 3/4 x 6 1/4 in.; 197 x 158 mm) (foliation: [1-2], 1-52, 52-63, 65-156) on paper. Title within border of typographic ornaments; decorative elements on ff. [2v], 105v-106r, 156v; the text of Ps. 67 set within a beautiful woodcut of a menorah on f. 55v; initial word of *parashiyot* within woodcut featuring putti on f. 116r; ff. 149-150, 153-154, 155-156 uncut at upper edge. Very slight scattered staining; minor dampstaining, foxing, and dogearing; f. 4 slightly creased; light worming on ff. 53-156, repaired on ff. 82-95, 116-156 and usually affecting only individual letters. Modern blind-tooled morocco, lightly rubbed; spine in four compartments with raised bands; title, place, and date lettered in blind on spine; modern paper flyleaves and pastedowns.

## Catalogue Note

Israel bar Abraham, who had converted to Judaism in Amsterdam, went on to print Hebrew books in various cities in Germany. From 1719 to 1726 and then again from 1739 to 1745, he worked in Jeßnitz, a small town situated between Halle and Wittenberg. There he issued the present title, a kabbalistically-suffused daily prayer book (with Passover Haggadah) accompanied by extensive instructions and halakhic discussions written "in Hebrew for scholars, in German [Yiddish] for the average man and for women." The accompanying material is anthologized from several sources, most prominently Rabbi Jehiel Mikhl ha-Levi Epstein's (d. 1706) famous liturgical work *Seder tefillah derekh yesharah* (Frankfurt am Main, 1697).

## Provenance

Hirz [...] (front flyleaf)

Beit ha-Midrash of Rabbi Jehiel Wallach [Hamburg] (ff. [1r], 156v)

## Literature

Marvin J. Heller, "The Printer's Mark of Immanuel Benveniste and Its Later Influence," *Studies in Bibliography and Booklore* 19 (1994): 3-20.

Vinograd, Jeßnitz 6

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 124

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

Estimate: 3,000 - 5,000 USD

Bidding is closed

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

64 folios (6 7/8 x 3 7/8 in.; 174 x 97 mm) (collation: i-xiii<sup>8</sup>) on paper; modern foliation in pencil in Arabic numerals in upper-outer corner of recto. Decorative ornaments and devices on ff. [1r], 64v; twenty-two woodcut vignettes illustrating scenes from Jewish ritual life and practice (some of them repeats) on ff. 2r, 6v, 7v, 12r-13v, 14r, 17r, 25v, 35r, 39v, 42v-43r, 47v, 48v-49r, 52v, 53v, 56v, 59v, 60v, 61v, 62v, some signed "H."; extra loose copy of f. 48 (frayed around edges). Slight scattered staining, browning, and dogearing; dampstaining; tightly bound, at times obscuring some text near gutter; pages closely cropped and somewhat frayed, occasionally with slight loss of text; short tears in upper edges of ff. 6-7; small holes in outer edges of ff. 22, 60-63 and in lower edges of ff. 57-59. Later three-quarters leather over cloth, slightly worn around the edges; title, place, and date lettered in gilt on spine; modern paper flyleaves and pastedowns.

## Catalogue Note

Samson Hanau, likely the son of the famous, controversial Hebrew grammarian Solomon Zalman Hanau (1687-1746), printed Hebrew and Yiddish titles in Homburg vor der Höhe, in partnership with Jean du Vernois, from 1724. Sometime after 1730, he relocated to nearby Frankfurt am Main, the center of Yiddish printing in Germany up to 1770, and there published the present *Minhogim*. The woodcuts used here depict many of the same Jewish rituals featured in the Amsterdam editions (albeit in modified form; see lots 78, 81, 88, 91), as well as a few scenes not found therein, including illustrations of the *kapparot* ceremony performed on the eve of Yom Kippur and of the reading of the Esther scroll on Purim. Additionally, the figures' costumes have in some cases been updated to reflect current modes, such as the *viereckiger Schleier* (square veil) and ruffles typically worn by contemporary German Jewish women. Coincidentally, this copy of the *Minhogim* comes from the collection of Alfred Rubens, author of the well-known *History of Jewish Costume*. Few other exemplars of this title have survived; known copies (not all complete) are held by the Bibliotheca Rosenthaliana (Amsterdam), Zentralbibliothek Zürich, Kongelige Bibliotek (Copenhagen), and The Library of the Jewish Theological Seminary (New York).

## Provenance

Alfred Rubens (bookplate on pastedown of upper board)

Moses [...] ben Aaron (f. [1r])

Aaron ben Benjamin Joseph (f. [1r])

## Literature

Jean Baumgarten, "The Printing of Yiddish Books in Frankfurt-on-the-Main (17<sup>th</sup> and 18<sup>th</sup> Centuries)," *Bulletin du Centre de recherche français à Jérusalem* 20 (2009), available at: <http://journals.openedition.org/bcrfj/6225>.

Morris Epstein, "Simon Levi Ginzburg's Illustrated Custumal (Minhagim-Book) of Venice, 1593, and Its Travels," *Proceedings of the World Congress of Jewish Studies* 5 (1969), vol. 4,4: 197-218, at p. 209.

Aron Freimann, "Die hebräischen Druckereien in Homburg v. d. H. und Rödelheim in den Jahren 1711-57," *Zeitschrift für hebräische Bibliographie* 21 (1918): 14-18, at pp. 15-16.

Konstanze Grutschnig-Kieser, "Homburg vor der Höhe – ein Druckort für hebräische Schriften," in Peter Lingens (ed.), *Aspekte jüdischen Lebens in Bad Homburg*

(Petersberg: Michael Imhof Verlag; Bad Homburg: Der Magistrat der Stadt Bad Homburg, 2016), 8-13, at pp. 8-9.

Alfred Rubens, *A History of Jewish Costume* (London: Vallentine, Mitchell, 1967), 162.

Chone Shmeruk, "Ha-iyurim min ha-minhagim be-yidish, venetsyah [5]353/1593, be-hadpasot hozerot bi-defusei prag be-me'ah ha-17," *Studies in Bibliography and Booklore* 15 (1984): 31-52, at p. 34 (no. 32).

Chava Turniansky, "Yiddish Literature in Frankfurt am Main," in Karl E. Grözinger (ed.), *Jüdische Kultur in Frankfurt am Main von den Anfängen bis zur Gegenwart* (Wiesbaden: Harrassowitz, 1997), 273-285, at p. 274.

Vinograd, Frankfurt am Main 483

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 125



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

Bid:

Estimate: 30,000 - 50,000 USD

**35,000 USD**

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

Scroll of 3 membranes (8 3/4 x 49 3/4 in.; 222 x 1260 mm) made of parchment; written in eighteenth-century Ashkenazic *Beit yosef* script in brown ink on 7 columns with thirty-one lines per column. Floral imagery in panels surrounding text, interspersed at head with putti; pillars between text columns topped and supported by roundels featuring pairs of creatures and labeled portraits of characters from the book of Esther, respectively; letters of the Tetragrammaton emphasized in columns 1, 4, 5. Dampstaining and cockling; some discoloration and chipping of paint; portions of text re-inked; short tear at head of column 1; membranes 1-2 beginning to separate. Glazed and framed; not examined outside of the frame.

## Catalogue Note

[One of the earliest known \*megillot\* to have been produced by this famed scribe and artist.](#)

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

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

## The Decorative Program of the Present Scroll

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

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

A colophon inscribed along the lower edge of the seventh text panel informs us that the scroll was written and illustrated by Aryeh Leib ben Daniel "from the holy community of Goraj, near Turobin [Poland]. [The work] was completed on Wednesday, 1 Av [5]495 [July 9, 1735] here in Raden[sdorf] in the Margraviate of Branden[burg]."

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

Sotheby's is grateful to Menahem Schmelzer for providing information that aided in the cataloging of this manuscript.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST

Lot 126



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

Bid:

Estimate: 10,000 - 14,000 USD

**11,875 USD**

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

3 parts in 4 volumes (approx. 6 5/8 x 3 3/4 in.; approx. 169 x 95 mm): Vol. 1 (*Ammudei shamayim*): 418 folios (foliation: [1], [1]-356, 354-385, 389-415, 417-418); Vol. 2 (*Sha'arei shamayim*): 159 folios; Vol. 3 (*Birkhot shamayim* part 1): 314 folios (foliation: [1]-314); Vol. 4 (*Birkhot shamayim* part 2): 80 folios (foliation: 315-380, 382-395) on paper. Diagram of Shabbat *hallot* on 1:338r; chart displaying correspondences between Paleo-Hebrew and "Assyrian script" on 3:331r; diagrams of the two sides of an ancient shekel on 3:331v. Slight scattered staining (see, e.g., 4:387); browning and foxing; tightly bound; some dogearing; remnants of library stamp and shelf mark on title page of Vol. 1; slight damage in outer edges of title page of Vol. 1 and of 1:[1]-4, 3:7, 4:368, and in lower edges of 4:376-377, 383; short tears in upper edge of 1:3 and in lower edge of 3:310; printing error on 1:358 due to folding of page; 2:159 remargined along lower edge; Vols. 3-4 cropped along lower edge with slight loss of text at foot of 3:[1]; small punctures on 3:[92], 112; light worming in outer edges of 3:137, 211, not affecting text, and near lower edges of 4:375-395, usually affecting individual letters only; minor repairs on 3:314, slightly affecting text, and in upper-outer corner and lower edge of 4:394; 4:395 bound backward and repaired with small losses throughout. All volumes bound in modern calf, somewhat worn around the edges and on spines; red lettering pieces with titles on spines (except Vol. 2, whose lettering piece is loose); spine of Vol. 1 cracked at f. 148; headband of Vol. 1 exposed; short tear on spine of Vol. 3 at head; yellow edges for Vols. 1-3 (Vol. 3 edges also speckled green); modern paper flyleaves and pastedowns.

### Catalogue Note

The first edition of the famous and oft-reprinted Emden *siddur*.

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

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

### Bibliographical notes:

The text of f. 318 in the present exemplar of *Ammudei shamayim* is the same as that of the Mehlman copy referred to by Yudlov and Ormann, who claim that this version is the original one. In addition, *Birkhot shamayim*, whose title page refers to it as "Part 1," was apparently never completed. Printing ceased abruptly after f. 395, as evidenced by the catchword at the foot of the verso.

### Literature

Arthur Arnheim, "Hebrew Prints and Censorship in Altona," *Studies in Bibliography and Booklore* 21 (2001): 3-9.

Bernhard Brilling, "Die Privilegien der Hebräischen Buchdruckereien in Altona (1726-1836): Ein Beitrag zur Geschichte des hebräischen Buchdruckes in Altona," *Studies in Bibliography and Booklore* 9.4 (Spring 1971): 153-166, at pp. 155-156, 159-160.

Bernhard Brilling, "Zur Geschichte der Hebräischen Buchdruckereien in Altona," *Studies in Bibliography and Booklore* 11.1-2 (Winter 1975/1976): 41-56.

Isaac Raphael, "Kitvei rabbi ya'akov emden: bibli'ogerafyah," *Areshef* 3 (1961): 231-276, at pp. 239-240 (nos. 29-31), 265-270 (nos. 26-27).

Jacob J. Schacter, "The *Siddur* of Rabbi Jacob Emden: From Commentary to Code," in Ruth Link-Salinger (ed.), *Torah and Wisdom: Studies in Jewish Philosophy, Kabbalah, and Halacha: Essays in Honor of Arthur Hyman* (New York: Shengold Publishers, Inc., 1992), 175-187.

A. Shauli, "Adrikhal armon tefillah," *Sinai* 58.4-6 (1965-1966): 274-277.

A. Shauli, "Ha-hasidut ve-sidduro shel ha-ya'bets," *Shanah be-shanah* (1974): 363-370.



Chaim and Betzalel Stefansky, *Sifrei yesod: sifrei ha-yesod shel ha-sifriyyah ha-yehudit ha-toranit* (n.p.: Chaim and Betzalel Stefansky, 2019), 115 (no. 415).

Vinograd, Altona 45, 46, 47

Isaac Yudlov and G.J. Ormann, *Sefer ginzei yisra'el: sefarim, hoverot, va-alonim me-osef dr. yisra'el mehlman, asher be-beit ha-sefarim ha-le'ummi ve-ha-universita'i* (Jerusalem: JNUL, 1984), 55 (no. 214), 134 (no. 804).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST

Lot 127



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

Estimate: 12,000 - 15,000 USD

**13,750 USD**

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

89 folios (7 1/8 x 5 3/4 in.; 181 x 147 mm) on paper. Enlarged incipits; tapering text on ff. 8v, 26v; decorative elements on ff. 8v, 14v, 81r; six woodcuts on ff. 88r-89v. Slight scattered staining (see, e.g., ff. 33r-34r, 54v-55r); some browning and dogearing; short tears intermittently in edges (longer tears in outer edge of f. 59 and lower edge of f. 84); ownership marks removed from ff. [1r], 89v; worming in lower-inner quadrant of ff. [1]-53, mostly affecting individual letters or words and at times repaired; small hole in lower margin of f. [32]; minor worming in upper margins of ff. [87]-89; light damage in outer edges and along fold line of f. 89 repaired. Modern calf, paneled in blind, slightly scuffed and worn; spine in five compartments with raised bands; modern paper flyleaves and pastedowns.

## Catalogue Note

[A rare copy of this provocative book.](#)

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

*Sefer shimmush's* fame rests in part on the essay *Resen mat'eh* (A Misleading Bridle; Isa. 30:28) included in *Meteg la-hamor*, which outlines Emden's unusually tolerant, positive view of Jesus and of Christianity (in contrast to his undying enmity for Sabbatianism). Also renowned are the six captioned woodcuts with which the book closes, the last of which, a monstrous, serpentine, three-headed caricature of Sabbatian "believers" (a tricephalos), is meant to represent their religious syncretism and shapeshifting, as well as the midrashic idea that "falsehood has no legs [to stand on]" (*Alfa beita de-rabbi akiva*). (This is likely one of the earliest caricatures in Jewish literature.)

Emden must have known that *Sefer shimmush* would be controversial on account of its unbridled critique of Jonathan Eibeschuetz (ca. 1694-1764), chief rabbi of the "triple community" of Altona-Hamburg-Wandsbek, whom Emden accused of crypto-Sabbatianism. He therefore falsified the place of publication on the title page, making as though the book was issued in Amsterdam rather than Altona and was therefore exempt from communal censorship. (Three other books of his – *Sefer ets avot* [1751], *Zot torat ha-kena'ot* [1752], and *Akitsat akrav* [1752] – were also printed in "Amsterdam.") Many of his other polemical works were banned and publicly burned on account of their offensive contents; the survival of the present lot, under such conditions, makes it a rare find.

## Literature

Arthur Arnheim, "Hebrew Prints and Censorship in Altona," *Studies in Bibliography and Booklore* 21 (2001): 3-9.

Moshe Carmilly-Weinberger, *Sefer ve-sayyif: hofesh ha-bittui ve-ha-mahashavah etsef am yisra'el* (Jerusalem; New York: Yeshiva University, 1967), 137-144.

Leeor Gottlieb, "'Resen mat'eh' le-rabbi ya'akov emden – mahadurah kamma u-batra im mavo, hashva'ah tekstu'alit ve-he'arot," in Binyamin Ish-Shalom (ed.), *Be-darkhei shalom: iyyunim ba-hagut ha-yehudit, muggashim le-shalom rosenberg* (Jerusalem: Beit Morashah bi-Yerushalayim – Mikhlelet Robert M. Beren, 2007), 295-321.

Harris Lenowitz, "The Struggle over Images in the Propaganda of the Frankist Movement," *Polin* 15 (2002): 105-129, at pp. 114-122.

Paweł Maciejko, "Ha-sakkanot ve-ha-ta'anugot she-be-sinkretizm dati," *Mehkerei yerushalayim be-mahshevet yisra'el* 22 (2011): 249-277, esp. pp. 263-269.

Isaac Raphael, "Kitvei rabbi ya'akov emden: bibli'ogerafyah," *Areshet* 3 (1961): 231-276, at pp. 232, 239 (no. 15), 257-259 (no. 13).

Judah Rosenthal, "Tsiyyur anti-shabbeta'i ke-semel ekumeni," *Kiryat sefer* 47,3-4 (1972): 502-503, 719.

Jacob J. Schacter, "Rabbi Jacob Emden, Sabbatianism, and Frankism: Attitudes Toward Christianity in the Eighteenth Century," in Elisheva Carlebach and Jacob J. Schacter (eds.), *New Perspectives on Jewish-Christian Relations – In Honor of David Berger* (Leiden: Brill, 2012), 359-396.

Vinograd, Altona 62

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 128

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

Bid:

Estimate: 5,000 - 7,000 USD

**6,000 USD**

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

40 folios (7 3/8 x 6 1/4 in.; 186 x 158 mm) on paper; modern foliations in pencil in Arabic numerals in lower-outer corner of recto and lower-inner corner of verso. Title within elaborate architectural frame supported by an eagle; twenty-nine woodcut vignettes illustrating scenes from Jewish ritual life and practice (some of them repeats), as well as the narrative of the Haggadah, on ff. 1v, 4r-4v, 16r, 18v-19v, 20v, 22r, 26r, 26v, 28r-29r, 30r-30v, 32v-33v, 35r, 36r, 39r. Slight scattered staining; some thumbing and dogearing; edges somewhat frayed toward front and rear; tiny wormtracks near foot of ff. 5-7; small holes in ff. 6, 8, 12, 39-40, affecting a few words each; slight worming near gutters of ff. 8-40, usually affecting only individual letters and sometimes repaired; small holes near upper edges of ff. 28-35; minor repairs in outer edge of f. 39; ff. 39-40 strengthened along gutter. Modern gilt-tooled tan calf, slightly scuffed; spine in eight compartments with raised bands; title, place, and (incorrect) date lettered in gilt on spine; red edges; modern paper flyleaves and pastedowns.

## Catalogue Note

[A rare edition that appears to have escaped the attention of bibliographical scholarship.](#)

Around the end of the sixteenth century, publishers began producing thin pamphlets containing the *birkat ha-mazon* (grace after meals) and Passover Haggadah provided with a Yiddish translation. With time, these *bentsherlekh*, the ancestors of the modern-day *bentsher*, came to incorporate other liturgical texts generally said outside the synagogue, such as *kiddush*, *havdalah*, *zemirot* (songs for the Sabbath table), the nighttime *Shema*, and blessings recited prior to various ceremonies and lifecycle events. They also tended to feature takeoffs on the famous woodcuts first printed in the Venice, 1593 edition of Simeon ha-Levi Günzburg's *Minhogim* (see lots 78, 81, 88, 91, 124), as well as traditional illustrations of scenes from the Haggadah.

The present *bentsherl* was printed by professor of theology and philology Johann David Grillo (1688/1689-1766), whose name appears on Hebrew books issued in Frankfurt an der Oder from about 1746 until his death, during the reign of Frederick II of Prussia (1740-1786). It is likely that it was published circa 1753, the year in which Grillo produced a slightly longer *bentsherl*. Chava Turniansky, whose bibliography of this genre includes seventy-three imprints, was apparently unaware of the existence of this edition, a fact that testifies to its rarity.

## Literature

Johann Christoph Adelung, *Fortsetzung und Ergänzungen zu Christian Gottlieb Jöchers allgemeinen Gelehrten-Lexicon*, vol. 2 (Leipzig: Johann Friedrich Gleditschens Handlung, 1787), 1612.

Bernard Brilling, "Gründung und Privilegien der hebräischen Buchdruckerei in Frankfurt a. O." *Monatsschrift für Geschichte und Wissenschaft des Judentums* 80,3 (1936): 262-275.

David L. Paisey, *Deutsche Buchdrucker, Buchhändler und Verleger[,] 1701-1750* (Wiesbaden: Otto Harrassowitz, 1988), 84.

Chone Shmeruk, "Ha-iyurim min ha-minhagim be-yidish, venetsyah [5]353/1593, be-hadpasot hozerot bi-defusei prag be-me'ah ha-17." *Studies in Bibliography and Booklore* 15 (1984): 31-52, at p. 32 n. 4.

Chone Shmeruk, *Ha-iyurim le-sifrei yidish ba-me'ot ha-16-ha-17: ha-tekstim, ha-temunot ve-nim'aneihem* (Jerusalem: Akademon, 1986), 13.

Chava Turniansky, "Ha-'bentsherl' ve-ha-zemirot be-yidish," *Alei sefer* 10 (1982): 51-92.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 129

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

Estimate: 6,000 - 8,000 USD

Bidding is closed

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

shaped domed base, sliding candle holder above a spice compartment with four-section drawer

marked on base

height 8¾ in.

21.3 cm

## Condition Report

Good condition.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

## Provenance

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

## Catalogue Note

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 130

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

Estimate: 3,000 - 5,000 USD

Bidding is closed

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

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

## Condition Report

One rubbed area in well at 3 o'clock; otherwise good, fine engraving

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 131

**A GERMAN PEWTER HANUKAH LAMP**

Estimate: 3,000 - 5,000 USD

Bidding is closed

A GERMAN PEWTER HANUKAH LAMP

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

*apparently unmarked*

height 11 in.

27.9 cm

## Condition Report

Lacks servant lights and drip pails,

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 132

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

Estimate: 15,000 - 25,000 USD

Bid:

**16,250 USD**

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

applied twisting columns enclosing chased tablets above a box for portion plaques below an applied gilt crown and rampant lions, surrounded by Rococo chasing, fitted with one later portion plaque

*marked on front and back of portion plaque compartments*

height 10 in.

25.4 cm

## Provenance

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

## Catalogue Note

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

Please note that this Torah Shield was documented by Theodor Harburger in the Synagogue in Mainstockheim in the 1930s. The Community's treasure was looted on Kristallnacht, but most likely restituted to Jewish representatives after the war and dispersed; we thank Bernhard Purin from the Jewish Museum Munich for this additional information on this piece.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 133

**A GERMAN SILVER SPICE TOWER, POSSIBLY 18TH CENTURY**

Estimate: 20,000 - 30,000 USD

Bidding is closed

A GERMAN SILVER SPICE TOWER, POSSIBLY 18TH CENTURY

bearing marks on foot and body for Rötger (Rudiger) Herfurth, Frankfurt-am-Main (mid 18th century) of hexagonal tower form pierced and engraved with foliate strapwork, sliding bolt to the door, the rim applied with scroll brackets topped by pennants, the spire with ball and pennant finial, baluster stem leading into openwork raised dome base  
height 12 in.  
30,5 cm

#### Provenance

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

#### Catalogue Note

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

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



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 134

**A SILVER HANUKAH LAMP, POSSIBLY GERMAN 18TH CENTURY,  
BEARING MARKS FOR RÖTGER HERFURTH, FRANKFURT**

Estimate: 8,000 - 12,000 USD

Bidding is closed

A SILVER HANUKAH LAMP, POSSIBLY GERMAN 18TH CENTURY, BEARING MARKS FOR RÖTGER HERFURTH, FRANKFURT

typical form with rococo cartouche enclosing a menorah, the center tooled in a checker patterns, supported by four rampant lions, has servant light marked on backplate and cover with maker's mark and city mark  
height 6¾ in.  
16.3 cm

## Saleroom Notice

Please note the following amendments to the printed catalogue Please note that the Guarantee line for this lot should read, "A silver Hanukah lamp, possibly German 18th century, bearing marks for Rotger Herfurth, Frankfurt."

## Condition Report

Good condition.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

## Catalogue Note

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

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 135

**A SILVER HANUKAH LAMP, POSSIBLY GERMAN 18TH CENTURY,  
BEARING MARKS FOR RÖTGER HERFURTH, FRANKFURT**

Estimate: 12,000 - 18,000 USD

Bid:  
**21,250 USD**

A SILVER HANUKAH LAMP, POSSIBLY GERMAN 18TH CENTURY, BEARING MARKS FOR RÖTGER HERFURTH, FRANKFURT

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

## Saleroom Notice

Please note the following amendments to the printed catalogue Please note that the Guarantee line for this lot should read, "A silver Hanukah lamp, possibly German 18th century, bearing marks for Rotger Herfurth, Frankfurt."

## Catalogue Note

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 136

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

Estimate: 10,000 - 15,000 USD

Bidding is closed

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

octagonal bowl chased with rococo floral and shell motifs below Hebrew inscription, baluster stem, and scalloped base chased with shellwork, engraved on foot in script *F M* and later with Roman numerals *I653*  
marked on cup and base with maker's mark and city mark with date letter *Q*  
height 4 $\frac{1}{8}$  in.  
12.4 cm

## Condition Report

Lead solder repair at the top of stem, otherwise good condition.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 137

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

Estimate: 8,000 - 12,000 USD

Bidding is closed

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

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

## Condition Report

Gilding strong, otherwise good.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

## Catalogue Note

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 138

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

Estimate: 10,000 - 15,000 USD

Bidding is closed

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

octagonal bowl chased with Rococo motifs below later engraved Hebrew blessing, baluster stem, scalloped base chased with shellwork marked on upper rim with city mark incorporating date letter P and maker's mark  
height 4 $\frac{1}{4}$  in.  
12.4 cm

## Condition Report

Gilding faded. repaired at top of stem, on small rim split, inscriptions removed from rim.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

## Provenance

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

## Catalogue Note

For more, see footnote to preceding lot.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 139

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

Estimate: 40,000 - 60,000 USD

Bidding is closed

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

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

### Condition Report

One small hole in one, cover wear to high spots, otherwise good.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

*NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.*

### Catalogue Note

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

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 140

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

Estimate: 6,000 - 8,000 USD

Bidding is closed

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

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

## Catalogue Note

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 141

**A LARGE GERMAN PEWTER SEDER PLATE, DATED 1792**

Estimate: 3,000 - 5,000 USD

Bidding is closed

A LARGE GERMAN PEWTER SEDER PLATE, DATED 1792

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

## Condition Report

Good condition.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 142

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

Estimate: 1,000 - 1,500 USD

Bid:  
**1,125 USD**

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

one face with inscribed cartouche enclosing merchant's mark and initials I.F. below crowned Hebrew inscriptions, the other face with birds, hound, column and shield monogrammed I.F. script  
length 1¾ in.  
3.5 cm

## Condition Report

Minor surface pitting.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

*NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.*

## Catalogue Note

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 143

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

Estimate: 5,000 - 7,000 USD

Bidding is closed

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

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

*marked on backplate and lid*

height 7¼ in.

78.5 cm

### Condition Report

Top of crown missing.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

*NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.*

### Provenance

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 144

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

Estimate: 5,000 - 7,000 USD

Bidding is closed

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

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

## Condition Report

Two small reinforcements at back top, some nuts replaced, one leaf of corner replaced.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

## Catalogue Note

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 145

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

Bid:

Estimate: 1,000 - 2,000 USD

**1,187 USD**

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

256 folios (8 1/8 x 7 1/8 in.; 206 x 182 mm) on paper. Sixty-six woodcut biblical illustrations interspersed throughout. Scattered staining and foxing; some dogearing, especially toward the front; ff. [1]-2 creased; small repairs in gutters of ff. [1], 116, 152, affecting some words; short tears in outer edges of ff. 2-3, 158-161, in lower edges of ff. 52-53, 77, 168, 196, and in gutter of f. 113; repairs in outer edges of ff. 242-243, affecting some text and imagery. Quarter leather over board, heavily worn; upper board detached; spine near headband lacking. Housed in a modern gilt-tooled calf folding case, slightly scratched; spine in six compartments with raised bands; title, place, and date lettered in gilt on spine; lined with marbled paper.

## Catalogue Note

One of the most popular and influential books of Ashkenazic Jewry, accompanied by bold illustrations.

Following in a long tradition of Yiddish translations and paraphrases of the Bible, Rabbi Jacob ben Isaac Rabbino of Janova (d. 1623) composed his *Tsenerene* in the vernacular of Ashkenazic Jewry in order to open up the text of the Pentateuch, Five Scrolls, and *haftarot* to the common folk. Although the title is taken from the first words of Song of Songs 3:11 ("O maidens of Zion, go forth and gaze") and the book would, with time, come to be known as the "Women's Bible," it was originally intended for consumption by members of both genders. Drawing on the Talmud, *midrashim*, and medieval commentaries by Rashi, Nahmanides, Rabbeinu Bahya, and others, the work combines plain-sense and homiletical interpretations with stories, legends, and edifying material.

*Tsenerene* achieved immense popularity, going through hundreds of editions from the early seventeenth century up to the present day (more than a dozen were printed in Sulzbach alone). By the late seventeenth century, some publishers had begun to incorporate a series of woodcuts illustrating scenes from the Bible. The present edition improved upon an earlier printing by the same press from 1799 by resetting the type, sharpening the contours of its sixty-six illustrations (many of them ultimately deriving from the work of famed engraver Matthäus Merian), and placing them in their proper locations throughout the book.

## Literature

Marion Aptroot, "Die Holzschnitte der *Tsene-rene*-Ausgabe Sulzbach 1796 mit den jiddischen und den ins Deutsche übersetzten Überschriften," in Falk Wiesemann (ed.), "kommt heraus und schaut" – *Jüdische und christliche Illustrationen zur Bibel in alter Zeit* (Essen: Klartext, 2002), 35-46.

Morris M. Faienstein, *Ze'enah u-Re'enah: A Critical Translation into English* (Berlin: De Gruyter, 2017).

Morris M. Faienstein, "The Ze'enah–Re'enah and its Author," *Seforim Blog* (July 19, 2018), available at: <https://seforimblog.com/2018/07/the-zeenah-reenah-and-its-author/>.

Milly Heyd, "Illustrations in Early Editions of the Tsene-U'rene: Jewish Adaptations of Christian Sources," *Journal of Jewish Art* 10 (1984): 64-86.

Chone Shmeruk, *Ha-iyurim le-sifrei yidish ba-me'ot ha-16-ha-17: ha-tekstim, ha-temunot ve-nim'aneihem* (Jerusalem: Akademon, 1986), 61-79.

Vinograd, Sulzbach 572

Magnus Weinberg, "Die hebräischen Druckereien in Sulzbach (Ihre Geschichte; ihre Drucke; ihr Personal)," *Jahrbuch der Jüdisch-Literarischen Gesellschaft* 1 (1903): 19-202, at p. 177 (no. 432).

Falk Wiesemann, "Das 'Volk des Buches' und die Bilder zur Bible vom 16. bis zum 19. Jahrhundert," in idem (ed.), "kommt heraus und schaut" – *Jüdische und christliche Illustrationen zur Bibel in alter Zeit* (Essen: Klartext, 2002), 9-34, at pp. 17-19, 23.

Rachel Wischnitzer, "Gleanings: The Zeena u-Reena and Its Illustrations," in Israel Klausner, Raphael Mahler, and Dov Sadan (eds.), *Sefer ha-yovel muggash li-kevod dr. n.m. gelber le-regel yovelo ha-shiv'im* (Tel Aviv: Olamenu, 1963), xxxv-xxxix.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 146



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

Estimate: 10,000 - 15,000 USD

Bidding is closed

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

4 folios (11 1/2 x 8 1/4 in.; 293 x 210 mm) on parchment; no foliation; written in elegant nineteenth-century Ashkenazic square (text body) and semi-cursive (some rubrics) scripts in black ink; ruled in blind; justification via insertion of hyphens; no catchwords; most liturgical texts vocalized. Incipits and emphasized texts enlarged; each page of text within a unique decorative geometric frame; elaborate word panels at the start of each section; ornate dedicatory cartouche near foot of f. [4r]; each folio backed with white silk-lined card and individually hinged. Slight scattered staining; minor thumbing; some warping of card and chipping of ink. Contemporary elaborately gilt-tooled brown calf with foliate borders, bound by Th. Schnell, Frankfurt A/M, somewhat worn at corners and hinges; title lettered in gilt on upper board; upper board and flyleaf detached from body of book; turn-ins gilt; contemporary patterned flyleaves and pastedowns. Housed in a modern maroon cloth folding case, lightly scuffed.

## Catalogue Note

[A deluxe manuscript of the \*haftarah\* liturgy.](#)

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

Elijah Bunimowitsch was a professional scribe and is known to have copied a Torah scroll on behalf of Baron Wilhelm Carl von Rothschild (1828-1901), the last head of the Rothschild bank branch in Frankfurt and a major philanthropist. After Rothschild's passing, many of the books he collected were transferred to the Universitätsbibliothek in Frankfurt, which now holds four Bunimowitsch manuscripts, one of which was written for Rothschild on the occasion of his seventieth birthday in 1898. The present lot, executed in Bunimowitsch's signature decorative style and bound by a Frankfurt-based bookbinder (like at least one of those manuscripts in the collection of the Universitätsbibliothek and another sold in our New York rooms in 2012), includes a dedicatory cartouche at the end (dated 13 Marheshvan [5]650 [November 7, 1889]) with a space left blank for insertion of a name, suggesting that the scribe may have produced at least some of his deluxe liturgical artworks as gifts.

## Literature

Ernst Röth and Leo Prijs, *Hebräische Handschriften: Die Handschriften der Stadt- und Universitätsbibliothek Frankfurt am Main*, vol. 1B (Stuttgart: Franz Steiner, 1990), 138 (no. 237), 139 (no. 238), 168 (no. 259).

Ernst Röth and Leo Prijs, *Hebräische Handschriften: Die Handschriften der Stadt- und Universitätsbibliothek Frankfurt am Main*, vol. 1C (Stuttgart: Franz Steiner, 1993), 67-68 (no. 333).

MS Frankfurt a. M. Universitätsbibliothek, Qu. 38 (<http://sammlungen.ub.uni-frankfurt.de/mshebr/urn/urn:nbn:de:hebis:30:2-11327>)

MS Frankfurt a. M. Universitätsbibliothek, Oct. 229 (<http://sammlungen.ub.uni-frankfurt.de/mshebr/urn/urn:nbn:de:hebis:30:2-10144>)

MS Frankfurt a. M. Universitätsbibliothek, Oct. 230 (<http://sammlungen.ub.uni-frankfurt.de/mshebr/urn/urn:nbn:de:hebis:30:2-10159>)

MS Frankfurt a. M. Universitätsbibliothek, Oct. 251 (<http://sammlungen.ub.uni-frankfurt.de/mshebr/urn/urn:nbn:de:hebis:30:2-10427>)

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST

## Lot 147



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

Estimate: 100,000 - 150,000 USD

Bidding is closed

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

Presentation Volume: 7 folios (16 1/4 x 12 3/8 in.; 412 x 315 mm), 2 on parchment, 5 on paper (including two blanks), each folio separated by a tissue guard; written in German blackletter and Hebrew square scripts; ruled in blind. Multiple highlights and embellishments in red, blue, green, and brown inks, including shading and elaborate filigree penwork. Some cockling of parchment; slight scattered staining of paper; single long tear at midpoint of most paper pages, repaired with tape. Modern elaborately blind-tooled morocco with dedicatory inscription (taken from plaques of accompanying crown) lettered in blind on upper board, slightly scratched and scuffed; spine in three compartments with raised bands; place and date lettered in gilt on spine; modern paper flyleaves and pastedowns.

Crown: Height: 5 1/2 in.; 140 mm. Diameter: 6 1/2 in.; 165 mm.

#### Catalogue Note

[A historic document accompanied by a silver crown passed down in the family of Rabbi Hirsch.](#)

Rabbi Samson Raphael Hirsch (1808-1888), foremost exponent of German Orthodoxy in the nineteenth century, was born and raised in Hamburg, where he studied under the tutelage of his grandfather and Hakham Isaac Bernays and later attended the yeshiva of Rabbi Jacob Ettlinger in Mannheim (1828-1829) and the University of Bonn (1829). After serving as *Landrabbiner* (district rabbi) of Oldenburg during the period 1830-1841, Hirsch took positions first in Emden (1841) and then in Nikolsburg (1846) before finally answering the call of a newly-established Orthodox congregation (eventually known as Adath Jeschurun) in Frankfurt am Main (1851).

Frankfurt would quickly become Hirsch's most important rabbinate, for it was there that he succeeded in implementing the unique conception of Judaism that he had been developing since his youth. As a champion of *Torah im derekh erets* (Avot 2:2), which he interpreted to refer to staunch obedience and faithfulness to tradition coupled with engagement with higher secular culture and civilization, Hirsch founded three schools in Frankfurt espousing a philosophy that cherished the past even as it spoke in a contemporary, enlightened idiom. Hirsch also played a central role in defending Orthodoxy against the critiques leveled by liberal and Reform Jewish thinkers, who claimed that traditional Judaism was outmoded and incompatible with modern sensibilities.

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

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

The present lot would appear to be the referred-to address. In calligraphic German blackletter mixed with square Hebrew script, headed by a monumental initial decorated with filigree penwork and interspersed with many capitals highlighted in blue ink, the text of this parchment manuscript celebrates the storied career of Hirsch in both local and national terms. On the national front, Hirsch is feted for his influential theological tracts: *Neunzehn Briefe über Judenthum* (1836), *Versuche über Jissroél's Pflichten in der Zerstreung* (1837), and *Erste Mittheilungen aus Naphtali's Briefwechsel* (1838); while on the local front, he is praised for the founding and/or growth of the community's religious institutions, particularly the synagogue and schools. The document ends with the Talmudic blessing that Hirsch's descendants follow in his path (*Ta'anit* 5b-6a) and the biblical wish that "your youth is renewed like the eagle's" (Ps. 103:5), so that he might continue to serve as "the light of Israel" for many, many years to come. Following the address are three paper leaves signed first by the congregation's *Vorstand* (Executive), *Ausschuss* (Committee), and *Schulrath* (School Board) and then by many other members of the Frankfurt community.

The presentation volume is accompanied by a silver crown, small enough to fit a miniature Torah scroll, bearing plaques with inscriptions to Hirsch from Liwjath Chen,

a confraternity in Frankfurt whose members would study Torah with those mourning lost relatives. The text reads:

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

The article in *Der Israelit* notes that several local organizations congratulated Hirsch during the ceremony held in his honor and that Dr. Abraham Sulzbach represented the Liwjath Chen Society in doing so. It also reports that "many of the aforementioned men presented addresses and expensive gifts" to the honoree. Similarly, *Die jüdische Presse* speaks of "sensible and tasteful honorary gifts" being given to Hirsch. According to a pamphlet printed by the Rabbi Dr. Joseph Breuer Foundation Inc., the present crown became the property of Rabbi Dr. Joseph Breuer (1882-1980), a grandson of Hirsch's who settled in Washington Heights, New York, and there reestablished Adath Jeschurun on American soil. Following his death, the crown was donated by his children to the foundation "for the purpose of making the proceeds of its sale available for the publication of hitherto unpublished volumes of Rabbi Hirsch's writings, and other major works of the Hirschean School of Thought and Jewish Philosophy."

#### Literature

Anon., "Die Jubiläums-Feier des Herrn Rabbiner Hirsch n"y zu Frankfurt a. M.," *Der Israelit* 17,39-40 (1876): 905-907.

Anon., "Das Jubiläum des Herrn Rabbiners Samson Raphael Hirsch in Frankfurt a. M.," *Die jüdische Presse* 7,39-40 (1876): 335-337.

Shlomo Gamaliel (ed.), *Kehillat frankfurt be-sasonah u-bi-yegonah: kovets le-zekher kehillat frankfurt di-nehar main* (Tel Aviv, 1966), 19.

Saemy Japhet, "The Secession from the Frankfurt Jewish Community under Samson Raphael Hirsch," *Historia Judaica* 10,2 (October 1948): 99-122.

Abraham Sulzbach, *Die vier Münzen: Rede zum Gedächtnis an Rabbiner Samson Raphael Hirsch, gehalten im Vereine Liwjath Chen zu Frankfurt a.M., Sonntag 18. Schewat 5649 (20. Januar 1889)* (Frankfurt am Main: J. Kauffmann, 1889).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 148

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

Estimate: 8,000 - 12,000 USD

Bidding is closed

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

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

## Condition Report

Good condition, no portion plaques.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report.*

*Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

## Catalogue Note

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



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 149

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

Estimate: 7,000 - 10,000 USD

Bid:

**10,625 USD**

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

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

## Condition Report

Servant light lacks its nozzle, small vertical split in stem.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 150

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

Estimate: 5,000 - 7,000 USD

Bid:  
**7,500 USD**

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

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

## Condition Report

Good condition.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

## Provenance

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 151

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

Estimate: 3,000 - 5,000 USD

Bid:  
**6,875 USD**

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

oval, embossed with ears of wheat and loaves of bread, the rim embossed with Hebrew inscription, the center with embossed star and engraved silver anniversary inscription for June 16, 1916  
length 16 $\frac{1}{4}$  in.  
42 cm

### Condition Report

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

### Catalogue Note

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 152

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

Estimate: 5,000 - 7,000 USD

Bid:

**11,250 USD**

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

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

*marked on base*

height 11½ in.

29.2 cm

## Condition Report

As noted re insert missing and two missing silver caps, otherwise good.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

## Provenance

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

## Catalogue Note

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 153

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

Estimate: 3,000 - 5,000 USD

Bid:

**5,625 USD**

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

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

## Condition Report

Minor dents in ball finial.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

*NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.*

## Catalogue Note

This design appears in a Lazarus Posen catalogue, Image 3304

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 154

A GERMAN SILVER ART NOUVEAU PRESENTATION CUP, NETTER, 1899

Bid:

Estimate: 4,000 - 6,000 USD

**4,375 USD**

A GERMAN SILVER ART NOUVEAU PRESENTATION CUP, NETTER, 1899

applied with an iris spray and two medallions, German inscription, gilt interior  
*marked on base*

height 6 in.

15 cm

## Provenance

Sotheby's, Tel Aviv, May 18, 1985, lot 229

Sotheby's, New York, March 16, 1999, lot 237

## Catalogue Note

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

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

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 155

**A SILVER AND MOTHER-OF-PEARL CIRCUMCISION SET**

Estimate: 9,000 - 12,000 USD

Bid:

**10,625 USD**

A SILVER AND MOTHER-OF-PEARL CIRCUMCISION SET

comprising a double-sided knife, a shield engraved on both sides with spreading sprays of leaves, both with stamped foliate finials, and an oval box applied with a figure of a wrapped babe, *unmarked*, in fitted satin lined leatherette case length of case 7 $\frac{1}{2}$  in. 18 cm

## Saleroom Notice

Please note the following amendments to the printed catalogue Please note that Sotheby's does not guarantee the date of "mid 19th century".

## Condition Report

Good condition, case worn at edges and center.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 156

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

Bid:

Estimate: 20,000 - 30,000 USD

**22,500 USD**

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

quadrangular architectural form on ball feet, one side with a relief view of the Friedberger Anlage Synagogue, ogee arcades wrapped with ivy and stairs on each side mirroring entry archways on building, chased brick pattern and pierced lattice circular windows, urn finials at corners, dome chased with scalloped tiles topped with raised coin slot decorated to match arches, Hebrew and German inscriptions

*marked on base B.M. and signed Heun Fec. for Reinhold Heun*

height 6 in.

15.2 cm

## Condition Report

Good condition.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

## Catalogue Note

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

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

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

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

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



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 157



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

Estimate: 18,000 - 22,000 USD

Bidding is closed

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

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

## Catalogue Note

[The first edition of a significant philosophical work by a great halakhist.](#)

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

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 158

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

Bid:

Estimate: 9,000 - 11,000 USD

**11,250 USD**

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

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

## Catalogue Note

[The first edition of a classic exposition on Rashi's canonical Pentateuch commentary.](#)

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 159



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

Estimate: 5,000 - 7,000 USD

Bidding is closed

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

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

## Catalogue Note

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 160

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

Estimate: 200,000 - 250,000 USD

Bidding is closed

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

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

## Catalogue Note

The rare first edition of the first published commentary of an Ashkenazic scholar on the entire Mishnah.

Yom Tov Lipmann Heller (1578-1654), born in Wallerstein, Upper Swabia, studied with luminaries such as Rabbis Jacob Ulma Günzburg (d. 1616) in Friedberg and Judah Loew ben Bezalel (Maharal; ca. 1525-1609) and Solomon Ephraim of Luntshits (1550-1619) in Prague. For over half a century, he served as rabbi and/or rabbinic judge in the Jewish communities of Prague, Nikolsburg, Vienna, Niemirów, Włodzimierz, and Krakow. Among Heller's many scholarly writings, the best-known is his *Tosefet yom tov* (later styled *Tosefot yom tov*). In this pioneering work, written while he participated in a Mishnah study group founded by Maharal in Prague, Heller undertook to provide Tosafist-like commentary to the entire Mishnah and to one of its greatest expositors, Rabbi Obadiah of Bertinoro (ca. 1450-ca. 1516). *Tosefet yom tov* aims to arrive at the *peshat* (plain sense meaning) of the Mishnah by establishing the correct text thereof, explaining difficult words therein (sometimes via Greek etymologies), and resolving various internal contradictions. In the process, it also helpfully summarizes earlier commentaries and clarifies points of practical law. According to Heller biographer Joseph Davis, the work is "[o]ne of the literary monuments of Renaissance culture among the Jews of Prague." It quickly achieved wide popularity, even going through a second edition during its author's lifetime (Krakow, 1642-1645), and has remained a staple of traditional study to this day. The present lot is a rare set of all six orders of the Mishnah, printed together with the Bertinoro and Heller commentaries. It lacks only the seven unfoliated errata leaves appended to the end of some copies of volume 3.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 161

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

Estimate: 5,000 - 7,000 USD

Bid:

**6,000 USD**

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

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

## Catalogue Note

An extremely rare copy of one volume from the only Hebrew title printed in Weckelsdorf.

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 162

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

Estimate: 25,000 - 35,000 USD

Bid:

**32,500 USD**

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

127 folios (7 3/4 x 5 5/8 in.; 195 x 142 mm).

## Catalogue Note

The first edition of an important tract by one of the preeminent Ashkenazic halakhists, including the first parts of his glosses to *Shulhan arukh* to appear in print.

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

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 163



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

Estimate: 10,000 - 15,000 USD

Bidding is closed

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

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

## Catalogue Note

The full first edition of an important work of Talmudic textual criticism.

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 164



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

Estimate: 12,000 - 18,000 USD

Bid:

**12,500 USD**

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

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

## Catalogue Note

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

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

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



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 165



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

Estimate: 6,000 - 8,000 USD

Bidding is closed

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

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

## Catalogue Note

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

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 166

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

Bid:

Estimate: 15,000 - 25,000 USD

**18,750 USD**

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

4 volumes (ranging from 11 3/8 x 7 1/4 in.; 289 x 185 mm to 12 1/2 x 7 3/4 in.; 315 x 195 mm): Vol. 1 (*Orah hayyim*): 442 folios; Vol. 2 (*Yoreh de'ah*): 439 folios; Vol. 3 (*Even ha-ezer*): 209 folios; Vol. 4 (*Hoshen mishpat*): 424 folios.

## Catalogue Note

The first edition of a critical and comprehensive commentary on Rabbi Jacob ben Asher's *Arba'ah turim*.

Rabbi Joel Sirkes (1561-1640) was born in Lublin and would serve a number of communities in Eastern Europe before settling in Krakow, where he was appointed head of the rabbinic court and *yeshivah* in 1619. As opposed to Rabbi Joseph Caro's (1488-1575) *Beit yosef* commentary on the *Tur*, which uses the *Tur* as a springboard to discuss at great length the development of *halakhah* through the generations, Sirkes' *Bayit hadash* (*Bah*) is more concerned with the words and sources of the *Tur* itself. Sirkes also had occasion in the *Bah* to critique the *Beit yosef*, as well as Rabbi Joshua ben Alexander ha-Kohen Falk's (ca. 1555-1614) *Me'irat einayim* (Prague, 1614) and *Beit yisra'el* (Lublin, 1635) commentaries. Sadly, Sirkes passed away before the printing of *Orah hayyim* (the last volume to be published) was completed, occasioning the insertion of an elegy mourning his death into that tome.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 167

**SEFER TORAT HAYYIM (NOVELLAE ON THE TALMUD), PART 2, RABBI ABRAHAM HAYYIM SCHORR, KRAKOW: MENAHEM NAHUM BEN MOSES MEISELS, 1634**

Estimate: 6,000 - 8,000 USD

Bid:

**6,250 USD**

SEFER TORAT HAYYIM (NOVELLAE ON THE TALMUD), PART 2, RABBI ABRAHAM HAYYIM SCHORR, KRAKOW: MENAHEM NAHUM BEN MOSES MEISELS, 1634

167 folios (11 1/4 x 7 1/8 in.; 285 x 182 mm).

## Catalogue Note

Galician Rabbi Abraham Hayyim Schorr (d. 1632) is best known for his novellae to the Talmud published under the title *Sefer torat hayyim*. The work was based on the lectures he gave in his yeshiva and was primarily aimed at deciding the law between Rashi and the Tosafists when they argued. The first part, on Tractates *Bava kamma*, *Bava metsi'a*, and *Bava batra*, was printed in Lublin in 1624 when Schorr served as head of the rabbinic court of Belz, while the present volume, on Tractates *Eiruvin*, *Sanhedrin*, *Shevu'ot*, *Avodah zarah*, *Hullin*, and *Pesahim*, was published posthumously by members of his family. The two parts were combined for the first time in the edition published in Prague in 1692.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 168

**SEFER MEGALLEH AMUKOT (KABBALISTIC COMMENTARY ON PARASHAT VA-ETHANAN), RABBI NATHAN NOTE SHAPIRO, KRAKOW: MENAHEM NAHUM BEN MOSES MEISELS, 1637**

Estimate: 10,000 - 15,000 USD

Bidding is closed

SEFER MEGALLEH AMUKOT (KABBALISTIC COMMENTARY ON PARASHAT VA-ETHANAN), RABBI NATHAN NOTE SHAPIRO, KRAKOW: MENAHEM NAHUM BEN MOSES MEISELS, 1637

195 folios (7 x 5 1/4 in.; 177 x 133 mm).

## Catalogue Note

[The first edition of a classic of Ashkenazic Kabbalah.](#)

Rabbi Nathan Note Shapiro (ca. 1585-1633), grandson and namesake of the author of *Sefer imrei shefer* (see lot 165), was a respected yeshiva dean and head of the rabbinic court of Krakow. An early Polish adherent of Lurianic Kabbalah as transmitted by Rabbi Israel Sarug (late sixteenth-early seventeenth centuries), he composed the present work as a kabbalistic-numerological commentary on a single passage in the Torah, Moses' plea to God to allow him to enter the Land of Canaan in Deut. 3:23ff. (the beginning of *Parashat va-ethanan*). The work as published by the author's son Rabbi Solomon, who also served as its editor, contains 252 interpretations of this pericope. We are told that Shapiro had actually composed one thousand different explanations of the passage but decided *rav lakh* (it was sufficient; Deut. 3:26) to publish only 252 of them (the numerological value of *rav lakh* being 252).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 169

**SEFER OLELOT EFRAYIM (SERMONS FOR THE FESTIVALS AND OTHER OCCASIONS), RABBI SOLOMON EPHRAIM BEN AARON OF LUNTSHITS, LUBLIN; KALONYMUS BEN MORDECHAI JAFFE, 1590**

Estimate: 6,000 - 8,000 USD

Bidding is closed

SEFER OLELOT EFRAYIM (SERMONS FOR THE FESTIVALS AND OTHER OCCASIONS), RABBI SOLOMON EPHRAIM BEN AARON OF LUNTSHITS, LUBLIN; KALONYMUS BEN MORDECHAI JAFFE, 1590

190 folios (11 1/8 x 7 1/4 in.; 281 x 184 mm).

## Catalogue Note

[The first edition of a frequently-reprinted sermon collection.](#)

Rabbi Solomon Ephraim of Luntshits (1550-1619), famed author of the *Keli yakar* commentary on the Pentateuch (Lublin, 1602), gained a reputation early on as a gifted preacher, delivering sermons in Lublin, Lvov, Jaroslaw, and elsewhere before moving to Prague in 1604 and there serving as head of the rabbinical court and yeshiva. His many homilies shed light on the religious, social, and communal life of contemporary Polish Jewish society and have been published in a number of collections, including the present title. *Sefer olelot efrayim* is divided into four parts. The first contains ethical discourses suitable for any day, the second comprises sermons for the festivals, the third consists of homilies for lifecycle events, and the last focuses on certain key elements of pious religious life, like charity, visiting the sick, and burying the dead. An appendix at the volume's close includes a commentary on the famously perplexing tales of Rabbah bar Bar Hannah found in Tractate *Bava batra* 73b-74a.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 170

**MAHARIL (ASHKENAZIC CUSTUMAL), RABBI ZALMAN OF SANKT GOAR, LUBLIN: KALONYMUS BEN MORDECHAI JAFFE, 1590**

Estimate: 7,000 - 10,000 USD

Bidding is closed

MAHARIL (ASHKENAZIC CUSTUMAL), RABBI ZALMAN OF SANKT GOAR, LUBLIN: KALONYMUS BEN MORDECHAI JAFFE, 1590

120 folios (7 1/8 x 5 1/4 in.; 180 x 135 mm).

## Catalogue Note

An unusually rare copy of the fourth edition of Maharil, with distinguished Anglo-Jewish provenance.

The text of this edition of Rabbi Zalman of Sankt Goar's (ca. 1390-ca. 1472) classic Ashkenazic custom collection, *Maharil*, named for his teacher Rabbi Jacob ha-Levi Moellin (ca. 1360-1427), is based on the version published in Cremona in 1558. According to bibliophile and bibliographer Ephraim Deinard (1846-1930), copies of this imprint are actually rarer than those of the *editio princeps* printed in Sabbioneta in 1556 (see lot 26). The present, well-preserved copy comes from the collection of Josef Hirsch Dunner (1913-2007), head of the Union of Orthodox Hebrew Congregations in London and rabbi of the city's Adath Yisroel Synagogue.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 171



## SEFER LEVUSHEI OR YEKAROT (COMMENTARIES ON RABBIS MENAHEM RECANATI AND MOSES MAIMONIDES), RABBI MORDECHAI JAFFE, LUBLIN: KALONYMUS BEN MORDECHAI JAFFE, 1594

Estimate: 25,000 - 35,000 USD

Bidding is closed

SEFER LEVUSHEI OR YEKAROT (COMMENTARIES ON RABBIS MENAHEM RECANATI AND MOSES MAIMONIDES), RABBI MORDECHAI JAFFE, LUBLIN: KALONYMUS BEN MORDECHAI JAFFE, 1594

3 parts in 1 volume (11 7/8 x 7 5/8 in.; 302 x 193 mm): Part 1: 192 folios; Part 2: 30 folios; Part 3: 35 folios.

### Catalogue Note

This volume, given the general title *Sefer levushei or yekarot* (Zech. 14:6), contains the last three books of Rabbi Mordechai Jaffe's ten-part *Levush malkhut* series (see lot 164). Each book includes a form of the word *yakar* in its name: *Sefer levush pinnat yikrat* (Isa. 28:16) is a commentary on Rabbi Moses Maimonides' *Moreh nevukhim* (see lot 22); *Sefer levush eder ha-yekar* (Zech. 11:13) is a commentary on the laws of the Jewish calendar according to Maimonides' *Mishneh torah, Hilkhot kiddush ha-hodesh*; and *Sefer levush even ha-yekarah* (Prov. 3:15) is a supercommentary on Rabbi Menahem Recanati's Pentateuch commentary. Rabbi Judah ben Nathan ha-Levi Ashkenazi writes in his introduction to *Sefer levush eder ha-yekar* that because he, too, had written a commentary on Maimonides' *Hilkhot kiddush ha-hodesh*, Jaffe had encouraged him to include it in his book. Also appearing here, with its own title page, is Ashkenazi's commentary on Spanish philosopher, mathematician, and astronomer Abraham bar Hiyya ha-Nasi's (d. ca. 1136) *Sefer tsurat ha-arets* (first, abridged edition: Basel, 1546), an astronomical-geographical work.

Interestingly, though Jaffe had intended that students would study these works of philosophy, astronomy, and Kabbalah, respectively, in the order he had assigned them, the printers decided to produce them backward, starting first with Kabbalah, corresponding to the Upper World; continuing with astronomy, corresponding to the Middle World; and finishing with philosophy, corresponding to the Lower World.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 172



**TUR ORAH HAYYIM (HALAKHIC CODE) WITH THE VA-YIGGASH YEHUDAH (JUDAH APPROACHED) COMMENTARY OF RABBI JUDAH LEIB CHANELES, LUBLIN: KALONYMUS BEN MORDECHAI JAFFE, [CA. 1596]-1599**

Estimate: 8,000 - 12,000 USD

Bid:

**8,750 USD**

TUR ORAH HAYYIM (HALAKHIC CODE) WITH THE VA-YIGGASH YEHUDAH (JUDAH APPROACHED) COMMENTARY OF RABBI JUDAH LEIB CHANELES, LUBLIN: KALONYMUS BEN MORDECHAI JAFFE, [CA. 1596]-1599

221 folios (11 7/8 x 7 3/8 in.; 300 x 187 mm).

## Catalogue Note

[The first edition of an important commentary on \*Orah hayyim\* of the \*Tur\*.](#)

Rabbi Judah Leib Chaneles composed his *Va-yiggash yehudah* as a word-by-word commentary on Rabbi Jacob ben Asher's *Arba'ah turim*. In his introduction, he notes that Rabbi Joseph Caro (1488-1575), in his monumental work *Beit yosef*, was at times brief where he should have been much more expansive. He therefore sought to fill in the gaps, raise questions on some of Caro's explanations, and present more accurate versions of the text of the *Tur* not available to Caro. Chaneles apparently finished his commentary on all four parts of the *Tur* but passed away in January 1596 as the present volume was in production; printing was therefore completed by his brother Jacob. The book would go on to be reprinted in modified form in numerous subsequent editions of the *Tur*.



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 173

A SILVER TORAH SHIELD, PROBABLY GALICIAN, DATED 1753

Estimate: 15,000 - 25,000 USD

Bid:

**17,500 USD**

A SILVER TORAH SHIELD, PROBABLY GALICIAN, DATED 1753

arched top with chased gadroon rim, the center inscribed between columns with grapevines, columns entwined with grapevine, chased with swags of fruit all on matted ground and applied with openwork crown, supported by lions, has suspension chain

unmarked

height 9 $\frac{1}{4}$  in.

24.5 cm

## Condition Report

Good condition, though splitting at edge of one column.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

## Provenance

Sotheby's, New York, November 25, 1981, lot 214

## Catalogue Note

The inscription reads: "Donation of the Honored Mordechai, son of Levi, and his wife Yenta in the year 5513 (1753)".

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 174

**A PARCEL-GILT SILVER SMALL 'GEM'-SET TORAH SHIELD, PROBABLY GALICIAN, 18TH CENTURY**

Estimate: 7,000 - 10,000 USD

Bid:  
**9,375 USD**

A PARCEL-GILT SILVER SMALL 'GEM'-SET TORAH SHIELD, PROBABLY GALICIAN, 18TH CENTURY

arched shield chased with foliate strapwork, Hebrew inscription in cartouche below engraved gilt Tablets topped with applied gilt crown set with pastes and agate  
*apparently unmarked*  
height 8 1/5 in.  
21.6 cm

## Condition Report

Base with a split patched behind crown re-mounted, one side replaced.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

*NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.*

## Catalogue Note

The inscription reads: "gift of Yitzhak ben Joshua in the year 5536 (1776)".

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 175

**A LARGE PARCEL-GILT SILVER FILIGREE SPICE TOWER, GALICIAN, 18TH CENTURY**

Estimate: 7,000 - 10,000 USD

Bid:

**7,500 USD**

A LARGE PARCEL-GILT SILVER FILIGREE SPICE TOWER, GALICIAN, 18TH CENTURY

bombé base on gilt ball and claw feet, slender three-tier tower form, filigree flowers at the angles and gilt flags at each turret, hinged door, gilt bell within  
*apparently unmarked*  
height 12¾ in.  
32.4 cm

## Condition Report

With repairs, mostly at edges.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 176

**A POLISH PARCEL-GILT SILVER AND FILIGREE 'BAAL SHEM TOV' HANUKAH LAMP, UNCLEAR ITALIC MAKER'S MARK, CIRCA 1830-40**

Bid:

Estimate: 9,000 - 12,000 USD

**9,375 USD**

A POLISH PARCEL-GILT SILVER AND FILIGREE 'BAAL SHEM TOV' HANUKAH LAMP, UNCLEAR ITALIC MAKER'S MARK, CIRCA 1830-40

shaped backplate centered by a double-headed eagle in oval cartouche, flanked by pillars crowned with birds, below a crown with floral cluster knob, the galleried front set with eight pitcher-form oil receptacles, also fitted with two servant lights, with brass backplate, scroll supports, minor alterations  
length 11 in.  
28 cm

## Saleroom Notice

Please note The maker is not I. Szekeman. Unclear italic maker's mark, circa 1830-40. However this is the lamp pictured in Jay Weinstein, *A Collector's Guide to Judaica*.

## Condition Report

As noted re birds and flower finial, scroll feet cut down and one missing, brass backplate with missing screws and two patched, sections of eagle replaced/ missing, repair to front gallery.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

## Provenance

Sotheby's, New York, June 23, 1983, lot 444

## Literature

Jay Weinstein, *A Collectors' Guide to Judaica*, 1985, p. 135, no. 173, who notes "... Elements of Rococo, Classical and folk art are combined in a pleasing mélange."

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 177

## A PAIR OF SILVER TEFFILIN BOXES, PROBABLY POLISH, 19TH CENTURY

Estimate: 6,000 - 8,000 USD

Bidding is closed

A PAIR OF SILVER TEFFILIN BOXES, PROBABLY POLISH, 19TH CENTURY

engraved with flowering plants spreading from urns, the tops with Hebrew inscriptions for head and arm, the base rim with chevron pattern

unmarked

lengths 3¾ in.

9.4 cm

### Condition Report

Good condition, and charming engraving.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report.*

*Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

*NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.*

### Provenance

Skinner's, Boston, December 6, 1995, lot 179

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 178

**TWO MATCHING GOLD MARRIAGE RINGS, 19TH CENTURY**

Estimate: 3,000 - 5,000 USD

Bid:  
**8,125 USD**

TWO MATCHING GOLD MARRIAGE RINGS, 19TH CENTURY

each mounted with filigree bosses, corded borders  
widths  $\frac{5}{8}$  and  $\frac{3}{4}$  in.  
1.6 and 1 cm

## Condition Report

Larger ring with one loose corded border, smaller ring has lost two bosses/

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

*NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.*

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 179

**SEFER NO'AM ELIMELEKH (HASIDIC HOMILIES ON THE WEEKLY TORAH PORTION), RABBI ELIMELECH OF LYZHANSK, SLAVUTA: RABBI MOSES BEN PHINEHAS [SHAPIRO], 1794**

Estimate: 40,000 - 50,000 USD

Bidding is closed

SEFER NO'AM ELIMELEKH (HASIDIC HOMILIES ON THE WEEKLY TORAH PORTION), RABBI ELIMELECH OF LYZHANSK, SLAVUTA: RABBI MOSES BEN PHINEHAS [SHAPIRO], 1794

149 folios (9 x 7 1/8 in.; 229 x 180 mm).

## Catalogue Note

The second edition of a Hasidic classic.

Rabbi Moses Shapiro, son of the Hasidic master Rabbi Phinehas of Korets (1726-1791), founded a printing press in Slavuta in 1791, shortly before the city was annexed by Russia during the second partition of Poland (1793). Under his management and that of his sons Samuel Abraham and Phinehas, the office produced numerous titles through 1836, including three editions of the Babylonian Talmud and some of the most important works of Hasidism, an example of which comprises the present lot.

Rabbi Elimelech of Lyzhansk (1717-1787), a student of Rabbi Dov Ber, the Maggid of Mezhrichi (d. 1772), was one of the most influential Hasidic masters in Galicia, his disciples including such luminaries as Rabbis Abraham Joshua Heschel of Apta, Jacob Isaac Horowitz, the Seer of Lublin, Kalonymus Kalman Epstein of Krakow, Menahem Mendel of Rymanow, and Moses Leib of Sasov. In his *Sefer no'am elimelekh*, he used the weekly Torah portion as a springboard to expound a fully developed theology about the all-encompassing role of the *tsaddik* (saint) in Jewish life. The first edition of the book was brought to press posthumously by the author's sons Eleazar and Eliezer Lipmann in Lvov in 1788. It included *Likkutei shoshannah*, short teachings relating to various verses and Talmudic statements, as well as an appendix entitled *Sefer iggeret ha-kodesh*, comprised of two letters, written at the behest of R. Elimelech, responding to anti-Hasidic polemics. The present, second complete edition was brought to press by the author's nephew, Israel Abraham ben Meshullam Sussman (Reb Zushe) of Hannopil, with the approbation of the author's brother, Reb Zushe (1718-1800). The next edition would appear circa 1795 in Shklov, likewise brought to press by the author's sons.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST

Lot 180



**SIDDUR (DAILY PRAYER BOOK) WITH LURIANIC KABBALISTIC COMMENTARY BY RABBI JACOB KOPPEL BEN MOSES OF MEZHIRICHI, SLAVUTA; DOV BER BEN ISRAEL SEGAL AND DOV BER BEN PESAH, 1804**

Bid:

Estimate: 5,000 - 7,000 USD

**10,625 USD**

SIDDUR (DAILY PRAYER BOOK) WITH LURIANIC KABBALISTIC COMMENTARY BY RABBI JACOB KOPPEL BEN MOSES OF MEZHIRICHI, SLAVUTA; DOV BER BEN ISRAEL SEGAL AND DOV BER BEN PESAH, 1804

2 parts in 1 volume (8 x 6 in.; 203 x 152 mm): Part 1 (Weekdays): 162 folios; Part 2 (Sabbaths and Festivals): 176 folios.

## Catalogue Note

The first edition of an important precursor to Hasidic prayer books.

Edited by Polish Lurianic kabbalist Rabbi Jacob Koppel ben Moses of Mezhirichi (d. ca. 1740), this comprehensive *siddur* contains daily, Sabbath, and festival prayers, as well as the Passover Haggadah, order of ritual slaughter, and more. An approbation by Rabbi Asher Zevi of Ostrog states that he heard that the saintly Rabbi Israel ben Eliezer (*Ba'al Shem Tov*; ca. 1700-1760), founder of Hasidism, saw the manuscript of this work and that it found favor in his eyes. The formulation of the Lurianic *kavvanot* (mystical intentions and meditations during prayer) presented here subsequently served as an important basis for several later Hasidic prayer books.



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 181



**PSALMS WITH THE METSUDAT DAVID (FORTRESS OF DAVID) AND METSUDAT TSIYYON (FORTRESS OF ZION) COMMENTARIES OF RABBIS DAVID AND JEHIEL HILLEL ALTSCHULER, SLAVUTA: RABBI MOSES SHAPIRO, 1822**

Estimate: 7,000 - 10,000 USD

Bid:

**17,500 USD**

PSALMS WITH THE METSUDAT DAVID (FORTRESS OF DAVID) AND METSUDAT TSIYYON (FORTRESS OF ZION) COMMENTARIES OF RABBIS DAVID AND JEHIEL HILLEL ALTSCHULER, SLAVUTA: RABBI MOSES SHAPIRO, 1822

186 folios (6 3/4 x 4 1/8 in.; 173 x 105 mm).

An early psalter from the famed Slavuta press.

## Catalogue Note

The recitation of the book of Psalms carries great spiritual significance in Jewish, particularly Hasidic, tradition. Many Hebrew psalters are divided into seven and/or thirty parts so that a supplicant can complete the entire book every week or month. The Shapiro printing office in Slavuta issued numerous editions of Psalms beginning in 1820, often accompanied by special prayers to be said on weekdays, Sabbaths, and festivals in conjunction with the reading of the psalms themselves. The present lot is a copy of one of two versions of Psalms printed by the Shapiros in 1822. This one features two commentaries by the eighteenth-century father-son team Rabbis David and Jehiel Hillel Altschuler, entitled *Metsudat david* and *Metsudat tsiyyon* (first edition of the Psalms commentaries: Zolkiew, 1753). The former elucidates the meaning of the text as a whole, while the latter focuses on explaining individual words. The second version of Psalms published that year was accompanied by a commentary taken from the *Sha'ar ha-shamayim* prayer book printed in Amsterdam in 1717 (see lot 90).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 182



**SIDDUR (DAILY PRAYER BOOK) ACCORDING TO THE HASIDIC RITE (MINHAG SEFARAD), EDITED BY RABBI AARON BEN JEHIEL MIKHL HA-LEVI OF MICHALISZKI, SLAVUTA; RABBI SAMUEL ABRAHAM SHAPIRO, 1827-1828**

Estimate: 35,000 - 50,000 USD

Bid:

**37,500 USD**

SIDDUR (DAILY PRAYER BOOK) ACCORDING TO THE HASIDIC RITE (MINHAG SEFARAD), EDITED BY RABBI AARON BEN JEHIEL MIKHL HA-LEVI OF MICHALISZKI, SLAVUTA; RABBI SAMUEL ABRAHAM SHAPIRO, 1827-1828

2 parts in 1 volume (7 1/4 x 1 1/2 in.; 183 x 114 mm): Part 1 (Weekdays and Sabbaths): 208 folios; Part 2 (New Moons, Special Sabbaths, and Festivals): 122 folios.

## Catalogue Note

[A rare copy of an important Hasidic prayer book.](#)

In 1811, Rabbi Jehiel Mikhl and his son Rabbi Aaron ha-Levi of Michaliszki published, in Berdychiv, a kabbalistically-tinged prayer book according to the general Ashkenazic rite (*minhag ashkenaz*), with commentary anthologized from numerous sources, entitled *Seder tefillat nehora* (see lot 183). The son would go on to produce a second *siddur*, this one according to the Hasidic rite (*minhag sefarad*) and including material culled from various Hasidic works, entitled *Seder avodah u-moreh derekh*, two editions of which were issued by the Shapiro press in Slavuta in 1821. Both prayer books were received with great enthusiasm and went on to be reprinted numerous times in various forms.

*Seder avodah u-moreh derekh* takes its name from the idea that Jewish prayer is a form of divine worship akin to the service (*avodah*) in the Temple (*Ta'anit* 2a). The work was also meant to serve as a guide (*moreh derekh*) to those seeking to know the laws and customs associated with prayer and to pray with gusto and proper intention. At the rear of this edition, as is the case with other editions printed in Slavuta, appears a contract in which the editor sells the exclusive rights to his work to Rabbi Moses Shapiro. Two completely different versions of the *siddur* appeared in 1827: one printed at the press of Moses Shapiro and the other at the press of his son Samuel Abraham; the present lot is a copy of the latter edition.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 183



**SIDDUR (DAILY PRAYER BOOK) ACCORDING TO THE GENERAL ASHKENAZIC RITE (MINHAG ASHKENAZ), EDITED BY RABBI AARON BEN JEHIEL MIKHL HA-LEVI OF MICHALISZKI, SLAVUTA: RABBI SAMUEL ABRAHAM SHAPIRO, 1832-1833**

Estimate: 5,000 - 7,000 USD

Bid:

**16,250 USD**

SIDDUR (DAILY PRAYER BOOK) ACCORDING TO THE GENERAL ASHKENAZIC RITE (MINHAG ASHKENAZ), EDITED BY RABBI AARON BEN JEHIEL MIKHL HA-LEVI OF MICHALISZKI, SLAVUTA: RABBI SAMUEL ABRAHAM SHAPIRO, 1832-1833

2 parts in 1 volume (7 1/8 x 4 1/4 in.; 180 x 109 mm): Part 1 (Weekdays and Sabbaths): 183 folios; Part 2 (New Moons, Special Sabbaths, and Festivals): 139 folios.

## Catalogue Note

When *Seder tefillat nehora* was first printed in 1811 (see lot 182), expense prohibited the publishers from including all the material compiled by the editors. This problem was remedied in the Vilna-Grodno edition of 1818, to which Rabbi Aaron ha-Levi was able to make "new additions," including intentions drawn from *sifrei yere'im* (books of the Godfearing). After 1819, the work began appearing under the title *Sedef tefillat nehora ha-shalem*, in either general Ashkenazic (*minhag ashkenaz*) or Hasidic (*minhag sefarad*) versions. The present lot is a rare copy of the former, issued only a short time before the Shapiro press ceased operations in 1836.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 184

**PROVERBS WITH THE COMMENTARY OF RABBI ELIJAH BEN SOLOMON ZALMAN OF VILNA, EDITED BY RABBI MENAHEM MENDEL BEN BARUCH BENDET OF SHKLOV, SHKLOV, 1798**

Estimate: 8,000 - 10,000 USD

Bidding is closed

PROVERBS WITH THE COMMENTARY OF RABBI ELIJAH BEN SOLOMON ZALMAN OF VILNA, EDITED BY RABBI MENAHEM MENDEL BEN BARUCH BENDET OF SHKLOV, SHKLOV, 1798

77 folios (10 1/8 x 8 1/8 in.; 255 x 207 mm).

## Saleroom Notice

Please note that this lot was incorrectly illustrated in the printed catalogue but has now been corrected online.

## Catalogue Note

[The first edition of the Gaon of Vilna's first published commentary.](#)

Rabbi Elijah ben Solomon Zalman, better known as the Gaon of Vilna (1720-1797), was the intellectual and spiritual leader of Lithuanian, non-Hasidic Jewry. His overwhelming authority and influence, both during his lifetime and in death, are due to his legendary piety, asceticism, and, of course, prodigious genius. Over seventy monographs and commentaries in virtually every field of traditional Jewish scholarship are attributed to him. A portion of these have survived in R. Elijah's own hand. Many others were compiled by his sons and close students, based on lectures he gave or marginalia he left in his books; the present title is one such work.

Rabbi Menahem Mendel of Shklov (d. 1827) was part of the inner circle of the Gaon of Vilna. Together with his brother Simhah Bunem and Rabbi Hayyim of Volozhin, he recorded R. Elijah's lessons and helped disseminate them after their master's passing. In his introduction to this volume, he writes that R. Elijah directed him to publish this commentary first (an order which he followed). He goes on to explain that kabbalistic material appearing in the book was recorded verbatim based on the Gaon's direct dictation but that non-esoteric teachings were formulated in R. Menahem Mendel's own words immediately after he heard them from his mentor. Among non-Pentateuchal biblical literature, R. Elijah attached particular importance to the book of Proverbs, even requiring girls to acquire a knowledge of it so that they could conduct themselves in accordance with its principles.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 185



**PENTATEUCH WITH THE ADDERET ELIYYAHU (CLOAK OF ELIJAH)  
COMMENTARY OF RABBI ELIJAH BEN SOLOMON ZALMAN OF VILNA,  
DUBROVNO: ABRAHAM BEN JACOB HA-LEVI AND BARUCH BEN  
ELIJAH, [CA. 1802]-1804**

Estimate: 7,000 - 9,000 USD

Bid:

**8,750 USD**

PENTATEUCH WITH THE ADDERET ELIYYAHU (CLOAK OF ELIJAH) COMMENTARY OF RABBI ELIJAH BEN SOLOMON ZALMAN OF VILNA, DUBROVNO: ABRAHAM BEN JACOB HA-LEVI AND BARUCH BEN ELIJAH, [CA. 1802]-1804

2 volumes (approx. 16 3/8 x 10 3/8 in.; 422 x 262 mm): Vol. 1 (Genesis and Exodus): 124 folios; Vol. 2 (Leviticus, Numbers, Deuteronomy, and *Haftarot*): 168 folios.

## Catalogue Note

[The first edition of the Gaon of Vilna's Pentateuch commentary.](#)

Jews are first mentioned in Dubrovno, a small town in what is today Belarus, in 1685. During the eighteenth century, a *tallit* (prayer shawl) weaving industry established itself there, expanding through the nineteenth century. In 1800, the rabbi of the town, Uri Shraga Phoebus ben Solomon Zalman, a student of Rabbi Elijah ben Solomon Zalman of Vilna who may or may not have also been married to his youngest daughter Toybe (1768-1812), published a well-edited version of the text of the Five Scrolls with the commentaries of Rashi and Rabbi Jedediah Solomon Raphael Norzi (*Minhat shai*), as well as his own glosses (*Sheyarei minhah*), in Shklov. It was his (ultimately unrealized) goal to produce a complete Hebrew Bible in similar fashion.

The next installment of this project appeared in the rabbi's hometown in 1804 (the printing, he writes, took about twenty-one months). Aside from the commentaries of Rashi, Norzi, Rabbi Jacob ben Asher, and Rabbi Obadiah Sforno, as well as two by the publisher himself (*Menorat shelomoh* and *Minhat kali*), the most outstanding feature of this Pentateuch was its inclusion of the Gaon of Vilna's commentary, *Adderet eliyahu*. R. Elijah's sons, Rabbis Judah Leib (1764-1816) and Abraham (1765-1808), penned an introduction to the book, which also boasts a rare approbation from the Gaon's premier student, Rabbi Hayyim of Volozhin (1749-1821). *Adderet eliyahu* on Leviticus would next appear in Kopyn in 1818; the complete commentary would not be reprinted until 1859-1860, when it was published in Halberstadt.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 186



**TWO HALAKHIC WORKS BY RABBI ABRAHAM DANZIG: SEFER HAYYEI ADAM (THE LIFE OF MAN), VILNA: KSIĄDZ LUDAŃSKI, 1810, AND SEFER NISHMAT ADAM (THE SOUL OF MAN), VILNA: MENAHEM MANNES BEN BARUCH [ROMM], 1809**

Estimate: 6,000 - 8,000 USD

Bid:

**7,500 USD**

TWO HALAKHIC WORKS BY RABBI ABRAHAM DANZIG: SEFER HAYYEI ADAM (THE LIFE OF MAN), VILNA: KSIĄDZ LUDAŃSKI, 1810, AND SEFER NISHMAT ADAM (THE SOUL OF MAN), VILNA: MENAHEM MANNES BEN BARUCH [ROMM], 1809

2 parts in 1 volume (13 1/2 x 8 1/8 in.; 342 x 205 mm): Part 1 (*Sefer hayyei adam*): 71 folios; Part 2 (*Sefer nishmat adam*): 57 folios.

## Catalogue Note

[A rare copy of the first edition of a halakhic classic.](#)

In his youth, Abraham Danzig (1748-1820) studied in Prague under the great Rabbi Ezekiel Landau (1713-1793). Refusing to earn a living from the rabbinate, he worked as a merchant in Vilna but continued to immerse himself in learning in his free time. His fame rests mainly on two two-part halakhic codes: *Sefer hayyei adam* with *Sefer nishmat adam* on the laws of *Orah hayyim*, and *Sefer hokhmat adam* with *Binat adam* on the laws of *Yoreh de'ah* (Vilna, 1815-1816). The present lot is a copy of the former work, published anonymously (the second edition would feature its author's name). In the book's first part, Danzig masterfully organizes the laws discussed into 151 *kelalim* (general topics) and elaborates their details in clear, lucid fashion. The second part then explains the reasons for Danzig's rulings with recourse to classical rabbinic sources.

Danzig would go on to publish a second, extensively revised edition of this work in 1819 in Grodno-Vilna, having changed some of his rulings in the interim. The most significant addition to the second printing was its inclusion of *tefillah zakkah*, a confessional prayer recited by many on the eve of Yom Kippur that Danzig claimed to have copied from "early books" and that would subsequently be reprinted numerous times. One interesting feature of the present edition of *Sefer hayyei adam* is a description on f. 68v of the destruction caused by an explosion of magnesium powder in Danzig's courtyard on the night of 16 Kislev 5564 (November 30, 1803), with a list of the thirty-one people killed by the blast. Danzig's family observed a "private Purim," referred to as *Pulverpurim* (powder Purim), in celebration of their miraculous survival.

*Sefer hayyei adam* achieved enormous popularity and has been reissued well over a hundred times. Some prewar European communities established Hayyei Adam Societies that would regularly meet to study the code.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 187



**SIDDUR (DAILY PRAYER BOOK) ACCORDING TO THE GENERAL ASHKENAZIC RITE (MINHAG ASHKENAZ) WITH A COMMENTARY ATTRIBUTED TO RABBI ELIEZER BEN NATHAN OF MAINZ, OSTROG; ELIEZER SOLOMON MARGOLIOTH, 1830**

Bid:

Estimate: 10,000 - 15,000 USD

**11,875 USD**

SIDDUR (DAILY PRAYER BOOK) ACCORDING TO THE GENERAL ASHKENAZIC RITE (MINHAG ASHKENAZ) WITH A COMMENTARY ATTRIBUTED TO RABBI ELIEZER BEN NATHAN OF MAINZ, OSTROG; ELIEZER SOLOMON MARGOLIOTH, 1830

2 parts in 1 volume (6 7/8 x 4 1/8 in.; 174 x 102 mm): Part 1 (Weekdays and Sabbaths): 176 folios; Part 2 (New Moons, Special Sabbaths, and Festivals): 129 folios.

## Catalogue Note

[A unusually rare copy of an important Ashkenazic-rite liturgy.](#)

In about 1827, Rabbi Ephraim Zalman Margolioth of Brody (1760-1828) published two prayer books, one according to the general Ashkenazic rite (*minhag ashkenaz*) and the second according to the Hasidic rite (*minhag sefarad*), in Ostrog. Each was accompanied by a commentary attributed to Rabbi Eliezer ben Nathan of Mainz (Ra'avan; ca. 1090-1170), published from a manuscript in Margolioth's possession. (The manuscript would apparently eventually make its way into the collection of Rabbi Issachar Dov Rokeah, the Belzer Rebbe [1854-1927].) The present lot, titled *Seder tefillat nehora rabba*, appears to be the second edition of the *minhag ashkenaz* prayer book of ca. 1827 (a third edition would appear in 1832), printed by Margolioth's nephew. It includes a Passover Haggadah, *Pirkei avot*, Margolioth's *Beit tefillah* (a short treatise in fifteen chapters on the proper intentions required during prayer), and various laws and customs, some of which derive from the halakhic writings of Rabbi Moses Mat (ca. 1551-ca. 1606).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 188

**SEFER ALIM LI-TERUFAH (ETHICAL LETTERS BY RABBIS MOSES NAHMANIDES AND ELIJAH BEN SOLOMON ZALMAN OF VILNA), MINSK: GERSON ELIJAH BEN ISAAC [BLONSTEIN], 1836**

Estimate: 10,000 - 12,000 USD

Bidding is closed

SEFER ALIM LI-TERUFAH (ETHICAL LETTERS BY RABBIS MOSES NAHMANIDES AND ELIJAH BEN SOLOMON ZALMAN OF VILNA), MINSK: GERSON ELIJAH BEN ISAAC [BLONSTEIN], 1836

5 folios (5 3/4 x 3 5/8 in.; 145 x 92 mm).

## Catalogue Note

The rare first edition of an enormously popular work of *musar*.

Despite their temporal and geographic distance from one another, Rabbis Moses Nahmanides (1194-1270) and Elijah ben Solomon Zalman of Vilna (1720-1797) had much in common: encyclopedic intellects, significant engagements with esoteric teachings, and strong affinities for the Holy Land. Both men journeyed there, in 1265 and before 1783, respectively, although only Nahmanides arrived successfully. Both also composed ethical wills in the form of letters to members of their families in the course of their travels. Nahmanides sent his letter to his son Nahman (first edition: Mantua, 1623), while R. Elijah directed his missive to his mother, wife, and children. The combination of these two texts under the title *Sefer alim li-terufah* (a play on the dual meaning of the word *aleh* = leaf; see Ezek. 47:12) proved fortuitous, and the book was reprinted (often with Yiddish translation) seven times in the next thirty years alone. To this day students continue to probe these documents for their wisdom and religious depth.



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 189

**SEFER KITSUR SHULHAN ARUKH (ABRIDGED VERSION OF THE SHULHAN ARUKH), RABBI SOLOMON GANZFRIED, UNGVÁR: CARL JÄGER, 1864**

Estimate: 5,000 - 7,000 USD

Bid:  
**6,875 USD**

SEFER KITSUR SHULHAN ARUKH (ABRIDGED VERSION OF THE SHULHAN ARUKH), RABBI SOLOMON GANZFRIED, UNGVÁR: CARL JÄGER, 1864

148 folios (8 3/8 x 5 3/8 in.; 214 x 135 mm).

## Catalogue Note

[The first edition of a highly influential Ashkenazic halakhic handbook.](#)

Rabbi Solomon Ganzfried (1804-1886), a native of Ungvár, Hungary (modern-day Uzhhorod, Ukraine), returned to his hometown after a nearly-two decade hiatus in about 1849, eventually being appointed head of the local rabbinic court. A gifted scholar with a wide range of traditional interests, he is the author of numerous liturgical, Talmudic, grammatical, kabbalistic, and halakhic works, most prominently the present title. In his *Sefer kitsur shulhan arukh*, Ganzfried selected the most practically applicable *halakhot* from across Rabbi Joseph Caro's four-volume corpus and distilled the literature surrounding them into a clear, comprehensible digest, interlaced with ethical maxims. The book was an instant success, and by the time of its author's death it had gone through at least another eleven printings. Subsequent scholars considered the work so useful and/or important that they composed commentaries on it and translations of it into numerous languages.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 190

**PSALMS WITH COMMENTARY, MA'AMADOT, AND A LURIANIC KABBALISTIC SIDDUR (DAILY PRAYER BOOK), ZHITOMIR: ARYEH LEIB SHAPIRO, 1866**

Estimate: 8,000 - 10,000 USD

Bid:

**18,750 USD**

PSALMS WITH COMMENTARY, MA'AMADOT, AND A LURIANIC KABBALISTIC SIDDUR (DAILY PRAYER BOOK), ZHITOMIR: ARYEH LEIB SHAPIRO, 1866

2 parts in 1 volume (8 7/8 x 5 5/8 in.; 225 x 144 mm): Part 1 (Psalms): 228 folios; Part 2 (*Seder ma'amadot* and *Siddur*): 76 folios.

## Catalogue Note

[An all-in-one liturgical compendium bearing the signatures of Sir Moses Montefiore.](#)

The first part of the present title comprises the text of the book of Psalms surrounded by *Sefer diglei hodayah ve-ha-mitsvah*, an anonymous exposition of the 613 biblical and 7 rabbinic commandments (the author of this work is identified in its second edition as Rabbi Judah ben Hayyim Landau of Jerusalem), with various addenda appended at the end. Its second part reproduces the *Seder ma'amadot* printed with the approval of Rabbi Abraham Joshua Heschel of Apta (1748-1825) in Mogilev in 1816, coupled with a highly abbreviated Lurianic kabbalistic *siddur*. Most outstanding about the present copy of this work are the Hebrew and English signatures of Sir Moses Montefiore found on several of its leaves. It may be that the prominence of the place name "Jerusalem" (in reference to the source of *Sefer diglei hodayah ve-ha-mitsvah*) on the title page, as well as the approbations from numerous Holy Land-based rabbis, induced the great Zionist Montefiore to acquire a copy of this work.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 191

## MINIATURE TORAH SCROLL, [EASTERN EUROPE: LATE 19TH-EARLY 20TH CENTURIES]

Estimate: 30,000 - 50,000 USD

Bidding is closed

MINIATURE TORAH SCROLL, [EASTERN EUROPE: LATE 19TH-EARLY 20TH CENTURIES]

Scroll of 25 membranes (approx. 3 1/4 in. x 26 1/4 ft.; approx. 83 mm x 8 m) made of parchment; written in Ashkenazic *Beit yosef* script in dark brown ink on 172 columns with fifty to fifty-five lines per column; especially-embellished *tagin* (crowns) added to certain letters in the immediate vicinity of the Song of the Sea and the Song of Moses. Mounted on decorated early-nineteenth-century (possibly Polish) silver rollers with acorn finials and accompanied by a modern golden silk Torah binder.

### Catalogue Note

In order to fulfill the biblical commandment enjoining Jews to write their own Torah scrolls, people of means who are not themselves expert in the laws attaching thereto sometimes sponsor a scribe to copy one on their behalf. While most communal scrolls used in synagogues for ritual purposes are large and heavy, their privately-owned cousins tend to be diminutive and portable. This allows their owners not only to store them more easily, but also to transport them from place to place. Naturally, the degree of proficiency required to produce a tiny scroll like the present one is beyond the ability of all but the most skilled scribes. Torah scrolls of such minute dimensions are thus highly rare and greatly prized.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 192

## SMALL TORAH SCROLL WITH SILVER GARNITURE, [EASTERN EUROPE: 19TH CENTURY]

Estimate: 50,000 - 70,000 USD

Bidding is closed

SMALL TORAH SCROLL WITH SILVER GARNITURE, [EASTERN EUROPE: 19TH CENTURY]

Scroll of 45 membranes (approx. 7 in. x 54.4 ft.; approx. 177 mm x 16.6 m) made of parchment; written in *Velish* script in black ink on 264 columns with forty-two lines per column. Mounted on early-nineteenth-century wooden rollers with silver handles. Fitted with a parcel-gilt silver Torah Shield, formed as a tasseled drapery mantle, applied with The Tablets of the Law above a compartment containing four reversible silver-gilt portion plaques, all topped by an openwork parcel-gilt silver crown hung with bells and with bud finial, *the silver unmarked, circa 1880-90*, with a later pointer; one late-nineteenth-century German silver fitted Torah shield with ermine background, engraved Tablets of the Law, and engraved initials J.L.; one later silver Torah pointer with bellflowers; one embroidered nineteenth-century crimson velvet Torah mantle initialed J.L. within a Star of David surmounted by a crown, with gold braid trimmings; and one modern crimson silk Torah binder.

### Catalogue Note

The present scroll was executed by a master scribe with a clear, bold hand and exceptional aesthetic sensibility. He laid out the text with considerations of symmetry and proportion in mind, even as he attempted to achieve two seemingly contradictory goals: starting each column (with specific, customarily-mandated exceptions) with the conjunctive letter *vav*, a feature known as *vavei ha-ammudim* (lit., the hooks of the columns; see Ex. 38:10), and ending each column with the last word of a verse. (Many Yemenites and some Sephardim similarly try to end each column in this way.) While the finished product did not perfectly follow these two guiding principles (see Num. 1; Deut. 1:1, 32:22), the effort itself is both remarkable and visually striking.

According to accompanying documentation, this Torah belonged to Emmo (Emanuel) Lipmann (1839-1897), a Breslau-based businessman who bequeathed it to his son Otto (1880-1933), an important educational and occupational psychologist in Weimar Germany who dedicated much of his energy to the operation of the Institut für angewandte Psychologie und psychologische Sammelforschung in Berlin.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 193

ISIDOR KAUFMANN | THE SON OF THE MIRACLE-WORKING RABBI OF BELZ

Bid:

Estimate: 550,000 - 750,000 USD

**704,000 USD**

ISIDOR KAUFMANN

Hungarian

1853 - 1921

THE SON OF THE MIRACLE-WORKING RABBI OF BELZ

signed *Isidor Kaufmann* (center left) and inscribed *Sohn der Wunderrabbi von Belz* (upper left)  
oil on panel  
6 x 7 7/8 in.  
15.5 x 19.6 cm

## Saleroom Notice

Please note that there is updated provenance and literature references for this work.

## Condition Report

The below condition report has been provided by Simon Parkes of Simon Parkes Art Conservation, Inc. 502 East 74th St. New York, NY 212-734-3920, [simonparkes@msn.com](mailto:simonparkes@msn.com), an independent restorer who is not an employee of Sotheby's.

This work is painted on a mahogany panel. The panel is flat. The paint layer is stable and seems to have been cleaned and restored. The varnish is slightly uneven. The paint layer is in beautiful condition. No damages or restorations are visible to the naked eye. Under ultraviolet light, the varnishes on the surface read slightly unevenly. There is a horizontal line beneath the chin in the black coat which shows darkly under ultraviolet light and other areas that read unevenly, but these do not correspond to retouches. The varnish could be addressed, but the work could also be hung as is.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report.*

*Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective, qualified opinion. Prospective buyers should also refer to any Important Notices regarding this sale, which are printed in the Sale Catalogue.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING A LOT, ALL LOTS ARE OFFERED AND SOLD AS IS" IN ACCORDANCE WITH THE CONDITIONS OF BUSINESS PRINTED IN THE SALE CATALOGUE.**

## Provenance

Private collection, Vienna or Munich

Sale: Auktionshaus Albert Kende, Vienna, March 19-20, 1906, lot 48, illustrated

Private collection

Sale: Sotheby's, New York, February 13, 1985, lot 29, illustrated

Acquired by the present owner in 1985

## Literature

G. Tobias Natter, *Rabbiner, Bocher, Talmudschüller, Bilder des Wiener Malers Isidor Kaufmann 1853-1921*, exh. cat., Jüdischen Museum der Wien, 1995, p. 230, illustrated p. 231 and on the cover

## Catalogue Note

This magnificent painting of the young son of the Belzer Rebbe has become an icon of the work of Isidor Kaufmann, who is justly considered the greatest Jewish painter of the 19<sup>th</sup> Century. As much as he is beloved for his portraits of elderly Jewish sages, which exude dignity and stature, so too is he revered for his ability to portray young children, upon whose shoulders rest the hopes and dreams of their parents and the entire Jewish community. This particular child is one of the youngest ever portrayed by Kaufmann, and his innocence and radiance are without parallel. The uniqueness of this work is also emphasized by the fact that the artist titled the painting in his own hand in the upper left: *Sohn der Wunderrabbi von Belz*.

The stature of this work was confirmed when the painting was chosen for the cover of the important exhibition catalogue *Rabbiner, Bocher, Talmudschüller, Bilder des Wiener Malers Isidor Kaufmann 1853-1921*, edited by G. Tobias Natter in 1995. This choice came as a delightful surprise to the current owners, who had agreed to loan the work to the exhibition at the Vienna Jewish Museum, but did not know it would be selected for the catalogue cover.

Kaufmann's practice as an artist entailed arduous summer travel through the small towns of Galicia and Eastern Russia, the land he called his "Promised Land". While visiting the small shtetels and synagogues of towns such as Holleschau, Jablonow and Brody, he made numerous studies on site which he later worked up into highly

detailed and refined paintings in his studio during the winter months in Vienna. His painstaking technique resulted in paintings that stand at the pinnacle of 19<sup>th</sup> century portraiture.

During his travels, Kaufmann encountered itinerant "miracle-working" Rabbis whom he described in a vivid letter written from Jablonow on June 20, 1897:

"I had the opportunity to spend a Sabbath Evening in the company of a travelling rabbi. It was incredible! You know what a travelling rabbi is? This is a man who has so and so many famous ancestors, who is endowed with a naive but terrible impertinence, a lot of Talmudic knowledge, great, honest piety (rhetorical in the presence of listeners) and an open (taking) hand. This is what is called a travelling rabbi!" (quoted in Natter, *op. cit.*, p. 230)

Kaufmann is known to have painted at least one other portrait of such a Rabbi's son, the *Son of the Miracle-Working Rabbi of Nadorna*. According to the artist's own words, he met the miracle-working Rabbi of Nadorna during a study trip in the summer of 1897 (Natter, *op. cit.*, p. 357, illustrated). The present portrait was painted during one of Kaufmann's trips to Galicia. Natter describes the boy as follows:

"It shows a small boy with streimel and temple locks sitting on a giant carved chair upholstered with a velvet material with a red and black pattern. The boy looks at the observer with very earnest, piercing eyes, as if he were already aware of the heritage awaiting him" (Natter, *op. cit.*, p. 230).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 194

ISIDOR KAUFMANN | PORTRAIT OF A RABBI

Estimate: 200,000 - 300,000 USD

Bidding is closed

ISIDOR KAUFMANN

Hungarian

1853 - 1921

PORTRAIT OF A RABBI

signed *Isidor Kaufmann* (lower left)

oil on panel

15¾ x 12½ in.

40 x 32 cm

## Saleroom Notice

Please note there is updated provenance for this work. Religious Institution, and sold: Sotheby's, New York, April 25, 2006, lot 101, illustrated Acquired at the above sale

## Condition Report

The below condition report has been provided by Simon Parkes of Simon Parkes Art Conservation, Inc. 502 East 74th St. New York, NY 212-734-3920, [simonparkes@msn.com](mailto:simonparkes@msn.com), an independent restorer who is not an employee of Sotheby's.

This work on a single piece of mahogany panel is in good condition. The panel has become distorted in the lower left corner and is concave by about half an inch. There are two cracks in the panel in the upper center--one running through the top of the hat but not into the forehead, and the other running through the green wall but not entering the hat. There are retouches to both of these thin cracks. There is a very thin retouched diagonal scratch in the paint layer beginning in the hat in the upper center running through the hat on the right side, which does not interfere with the head at all. Much of the color in the beard, around the eyes, in some of the greys of the robe and in some of the ornamentation in the shtreimel is very fluorescent under ultraviolet light, but there do not appear to be any other restorations. The work should be hung as is.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report.*

*Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective, qualified opinion. Prospective buyers should also refer to any Important Notices regarding this sale, which are printed in the Sale Catalogue.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING A LOT, ALL LOTS ARE OFFERED AND SOLD AS IS" IN ACCORDANCE WITH THE CONDITIONS OF BUSINESS PRINTED IN THE SALE CATALOGUE.**

## Provenance

Religious Institution, and sold: Sotheby's, New York, April 25, 2006, lot 101, illustrated

Acquired at the above sale

## Catalogue Note

This dignified *Portrait of a Rabbi* shows Kaufmann at the height of his powers.

With his slightly parted lips and direct gaze, the sitter seems about to speak. Wisdom and solemnity are exemplified in his delicately rendered face and in his direct gaze. He embodies the nobility of the elderly Jewish sage, devoted to the Torah and a Jewish way of life that was fast disappearing from the villages of Eastern Europe and Russia to which Kaufmann travelled each summer in the early 1900s.

The artist's striking portraits of these rabbinical sages are enhanced through Kaufmann's trademark use of ornamental background detail and a sumptuous palette. In this portrait, Kaufmann lavishes equal care on the clothing and background as he accords to the Rabbi's face. He wears an imposing streimel, painted in tones of brown and mauve, and sits before a magnificent green and red Torah Ark curtain, typically inscribed with dedicatory text. His dark jacket contrasts with the tallit and splendid atara, shimmering with silver and gold thread.

This particular sitter was a favorite model of Kaufmann's and appears in several other portraits, including *Rabbi with Prayer Shawl* and Kaufmann's last unfinished painting, *Of the High Priest's Tribe* (G. TobiasNatter, *Rabbiner, Bocher, Talmudschüller, Bilder des Wiener Malers Isidor Kaufmann 1853-1921*, exh. cat. Jüdischen Museum der Wien, 1995, pp. 243 and 249).

Kaufmann's place in the history of celebrated Viennese portraiture was recognized by his inclusion in a landmark exhibition *Facing the Modern: The Portrait in Vienna 1900* at the National Gallery, London (October 2013–January 2014).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 195

ISIDOR KAUFMANN | STUDY FOR RABBI WITH TALLIT OVER HIS HEAD

Bid:

Estimate: 12,000 - 18,000 USD

**13,750 USD**

ISIDOR KAUFMANN

Hungarian

1853 - 1921

*STUDY FOR RABBI WITH TALLIT OVER HIS HEAD*

signed *Isidor Kaufmann* (lower right)

oil and pen and ink on panel

7¾ x 6¼ in.

19.7 x 15.4 cm

## Condition Report

Pen and ink and oil on panel. The panel is beveled on the reverse. There is a vertical panel crack extending through the picture to the right of the subject. The picture surface is in generally good condition aside from surface dirt and dust. Under UV light, scattered dots of retouching fluoresce in the background, especially along the left edge. There is finely applied retouching around the aforementioned panel crack and an additional horizontal line of retouching extending 1.5 inches towards the right edge in the background.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

*NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.*

## Provenance

Possibly, Sale: Christie's South Kensington, October 3, 1991, lot 173 (as *Portrait of a Jewish Man*, oil on panel, 7 by 5 1/2 in., not illustrated)

Miss Isabel Goldsmith, and sold: Christie's, London, November 21, 1996, lot 146, illustrated as *A Rabbi*



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 196

ISIDOR KAUFMANN | THE BANKER

Estimate: 25,000 - 35,000 USD

Bidding is closed

ISIDOR KAUFMANN

Hungarian

1853 - 1921

*THE BANKER*

signed *Isidor Kaufmann* (center right)

oil on panel

13¾ x 11½ in.

34 x 29 cm

## Condition Report

Oil on panel. The panel is beveled at the edges on the reverse and supported by two horizontal supports. The picture surface is in generally good condition aside from barely perceptible horizontal craquelure and a thick, shiny varnish. Under UV light, the varnish fluoresces green. There is a small dot of retouching in the cravat at proper right and another small dot above the top button in the chest. In overall good condition.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

*NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.*

## Provenance

Sale: Sotheby's, New York, February 27, 1986, lot 219, illustrated as *Portrait of a Banker*

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 197

**A PAIR OF RUSSIAN ART NOUVEAU SILVER TORAH FINIALS, I.D. PROKOFIEV, MOSCOW, EARLY 20TH CENTURY**

Estimate: 5,000 - 8,000 USD

Bid:

**5,250 USD**

A PAIR OF RUSSIAN ART NOUVEAU SILVER TORAH FINIALS, I.D. PROKOFIEV, MOSCOW, EARLY 20TH CENTURY

pomegranate-form body, lightly engraved Art Nouveau style foliage, on frosted ground, staves with beaded base rims, missing tips  
each marked with standard and maker's mark on staff, body, and finial  
height 11 in.  
27.9 cm

## Condition Report

Lacks finials and four bells, several dents, on with small hole where post for bell once went through.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

*NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.*

## Provenance

Sotheby's, 174A sale 3108

## Catalogue Note

A similar pair is illustrated in Jay Weinstein, *A Collector's Guide to Judaica*, 1985, p. 89, no. 97.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 198

A RUSSIAN SILVER TORAH SHIELD, G. TSITRIN, ODESSA, CIRCA 1900

Bid:

Estimate: 5,000 - 7,000 USD

**5,250 USD**

A RUSSIAN SILVER TORAH SHIELD, G. TSITRIN, ODESSA, CIRCA 1900

arched with four columns enclosing the Tablets, topped by a double-headed eagle, the lip with a Star of David flanked by crowned lions, all surrounded by chased grapevine, engraved with later Cyrillic date and 1909

marked below lions, maker's mark with Odessa in Cyrillic struck twice

height 12 in.

30,5 cm

## Condition Report

Suspension rings cut off back.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 199

## A PAIR OF CONTINENTAL SILVER LION-FORM SABBATH CANDLESTICKS, CIRCA 1900

Estimate: 6,000 - 8,000 USD

Bid:

**10,625 USD**

A PAIR OF CONTINENTAL SILVER LION-FORM SABBATH CANDLESTICKS, CIRCA 1900

formed as lions rampant holding flowering sprays rising to in leaf-chased sconces with detachable nozzles, shaped domed bases applied at the top with insects and animals, embossed with cartouches enclosing on one the Sacrifice of Isaac, the Judgment of Solomon, and the lighting of the Sabbath candles, and on the other Jacob's dream, Samson and the lion, and Jacob looking heavenwards

*pseudo marks on base*

height 8¾ in.

20,6 cm

### Condition Report

One flower missing from one stem- not noticeable. Otherwise in good condition.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 200

MAURYCY GOTTLIEB | PORTRAIT OF A JEWISH MAN

Estimate: 10,000 - 15,000 USD

Bidding is closed

MAURYCY GOTTLIEB

Polish

1856 - 1879

*PORTRAIT OF A JEWISH MAN*

signed *M. Gottlieb* (lower left)  
oil on canvas laid down on board  
9¼ x 5¾ in.  
25,2 x 14,4 cm

## Condition Report

Canvas has been unevenly trimmed and adhered to board; artist's pindots are visible at the corners. Surface dirt and dust. Under UV minor fluorescence at upper left corner; otherwise nothing visible.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

*NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.*

## Provenance

Salon Dziel Sztuki / Kazimiera Wojciechowskiego, Cracow

Jacobo and Asea Furman (and sold, Sotheby's, New York, December 12, 2000, lot 97, illustrated)

## Exhibition

New York, Jewish Museum, *Personal Vision, The Jacobo and Asea Furman Collection of Jewish Ceremonial Art*, July 2-October 6, 1985, no. 41, illustrated in the catalogue p. 38

## Literature

Jacobo Furman with Bezalel Narkiss, Grace Cohen Grossman and Shalom Sabar, *Treasures of Jewish Art: from the Jacobo and Asea Furman Collection of Judaica*, Hong Kong, 1997, p. 261, no. 95, illustrated p. 260

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 201

ALOIS PRIECHENFRIED | IN THE SYNAGOGUE

Estimate: 20,000 - 30,000 USD

Bid:

**43,750 USD**

ALOIS PRIECHENFRIED

Austrian

1867 - 1953

IN THE SYNAGOGUE

signed A Priechenfried. (upper right)

oil on canvas

27 x 22 in.

68.6 x 55.9 cm

## Condition Report

Oil on canvas, wax lined. The picture surface has been flattened by this lining but is clean and in generally good condition. Under UV light, there is green fluorescing varnish that obscures parts of the picture. However, there are small additional scattered retouches as well as retouching in the proper right of the figure's shtreimel; a small area in the proper left of the central figure's beard; and in the proper left lapel and proper left torso. .

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report.*

*Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

*NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.*

## Provenance

Sale: Sotheby's, Tel Aviv, October 8, 1996, lot 225, illustrated

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 202

OTTO EICHINGER | PORTRAITS OF RABBIS: THREE PAINTINGS

Estimate: 5,000 - 7,000 USD

Bid:

**16,250 USD**

OTTO EICHINGER

Austrian

1922-2004

*PORTRAITS OF RABBIS: THREE PAINTINGS*

the first, signed *O. Eichinger* (upper left)

the second and third, signed *O. Eichinger* (upper right)

the first: 10 x 7 1/2 in.; 25.4 x 19 cm

the second: 10 1/2 x 7 3/4 in.; 26.7 x 19.7 cm

the third: 10 1/2 x 7 3/4 in.; 26.7 x 19.7 cm

## Condition Report

The First (Looking Left): Oil on board. The surface is in generally good condition aside from a circular accretion at the center left edge. Under UV, there are no apparent retouches visible though there is a green fluorescing varnish in bottom of shtreimel.

The Second (Looking Forward): Oil on board. Float-mounted so that edges are visible; minor abrasions to extreme edges, especially at upper left. The work is in generally good condition aside from a minor scratch at the extreme center right. Under UV light, there are no apparent retouches visible.

The Third (Looking Right): Oil on board. Float-mounted so edges are visible. The work is in generally good condition aside from a few retouched abrasions visible to the naked eye at upper left. Under UV light, there is green fluorescence at left and a pentimenti showing that the shtreimel originally extended out further.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report.*

*Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

## Provenance

The first, Sale: Sotheby's, New York, July 16, 1992, lot 446, illustrated

The second and third, Sale: Sotheby's, New York, July 16, 1992, lot 445 (a pair of paintings), illustrated

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 203

**AN AUSTRIAN PARCEL-GILT SILVER LARGE NEO-CLASSICAL TORAH SHIELD, MAKER'S MARK A.R. PROBABLY FOR THE WIDOW OF ANTON RECHINGER, VIENNA, 1813**

Estimate: 6,000 - 8,000 USD

Bidding is closed

AN AUSTRIAN PARCEL-GILT SILVER LARGE NEO-CLASSICAL TORAH SHIELD, MAKER'S MARK A.R. PROBABLY FOR THE WIDOW OF ANTON RECHINGER, VIENNA, 1813

of good weight, modelled as a tasseled ermine mantle, realistically chased and suspended from a ribbon-bow, applied with the Tablets below a gilt crown and the Imperial Arms, flanked by columns topped by lions rampant regardant, with small window for portion plaques, one fitted, *marked near base*, has suspension chains height 14 in.  
35,5 cm

## Condition Report

Drapery on right splitting in one fold not obvious, otherwise good and unworn.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

## Provenance

Sotheby's, New York, sale 5108 lot 179

## Catalogue Note

See Waltraud Neuwirth, *Wiener Silber*, 1781-1866, where several marks for Rechinger, who entered the guild 1789 and died in 1812, are shown, none exactly the same as the present one, with the comment " His widow Anna is found in 1813 and 1814 in the guild lists; she probably used the same mark", p 126.



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 204

**A CARVED GILT-WOOD SHIVITI, PROBABLY ITALIAN, 20TH CENTURY**

Estimate: 5,000 - 7,000 USD

Bidding is closed

A CARVED GILT-WOOD SHIVITI, PROBABLY ITALIAN, 20TH CENTURY

carved as a crowned circular cartouche supported by lions above a stylized vase of flowers and foliage  
height 22½in.  
57 cm

## Condition Report

Good condition.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

*NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.*

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 205

**SEFER ROSH AMANAH (THE PINNACLE OF FAITH), DON ISAAC ABRABANEL, [CONSTANTINOPLE: DAVID AND SAMUEL IBN NAHMIAS, 1505]**

Estimate: 8,000 - 12,000 USD

Bid:

**9,375 USD**

SEFER ROSH AMANAH (THE PINNACLE OF FAITH), DON ISAAC ABRABANEL, [CONSTANTINOPLE: DAVID AND SAMUEL IBN NAHMIAS, 1505]

20 folios (9 1/2 x 7 1/8 in.; 240 x 180 mm).

## Catalogue Note

The first edition of a seminal philosophical tract, and one of the first books printed in Constantinople.

Don Isaac Abrabanel (1437-1508) was a noted statesman, royal financier, biblical exegete, and philosopher. In Naples, where he settled shortly after being expelled from Spain in 1492, he completed (in 1494) the present treatise on Jewish dogma, structured around Maimonides' famous enumeration of the Thirteen Principles of Faith (see lot 108). In twenty-four chapters, he subjects these principles, as well as the critiques thereof by Rabbis Hasdai Crescas (1340-1410) and Joseph Albo (1380-1444), to vigorous analysis before concluding with a vindication of Maimonides. However, Abrabanel himself felt that the entire enterprise of distilling a set number of principles of faith was misguided for, in his view, all the teachings of the Torah are revelations from God and thus of equal importance.

*Sefer rosh amanah* was brought to press in Abrabanel's lifetime and published together with two other, slightly later works of his: *Sefer zevah pesah* (a commentary on the Passover Haggadah; see lot 206) and *Sefer nahalat avot* (a commentary on *Pirkei avot*). They were printed in their order of composition, each unit preceded by its own "title page" featuring a poem by the author's son Judah (Leone Ebreo; ca. 1460-after 1523) in praise of the work but all three sharing a colophon that appears at the end of *Sefer nahalat avot*, dated Thursday, 9 Kislev 5266 (November 6, 1505).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 206

**SEFER ZEVAH PESAH (PASSOVER HAGGADAH WITH COMMENTARY),  
DON ISAAC ABRABANEL, [CONSTANTINOPLÉ: DAVID AND SAMUEL IBN  
NAHMIA, 1505]**

Bid:

Estimate: 20,000 - 30,000 USD

**21,250 USD**

SEFER ZEVAH PESAH (PASSOVER HAGGADAH WITH COMMENTARY), DON ISAAC ABRABANEL, [CONSTANTINOPLÉ: DAVID AND SAMUEL IBN NAHMIA, 1505]

40 folios (9 1/2 x 7 1/8 in.; 240 x 182 mm).

## Catalogue Note

[The first printed commentary on the Passover Haggadah.](#)

In early 1496, Abrabanel completed *Sefer zevah pesah*, a commentary on the Passover Haggadah in which the author used the paradigm of the redemption of the Israelites from Egypt to address his concerns with the calamities that had befallen his own generation of Spanish exiles. The commentary is lengthy, deep, and thorough but eminently readable. In his introductory remarks, Abrabanel poses one hundred questions which he proposes to answer at length in the rest of the book. While some of his replies address the text directly, in many cases he holds forth on a subject at great length even in the absence of a direct textual connection. The commentary thus became an important discourse in its own right. It has proven to be of enduring popularity and has often been reprinted.

*Sefer zevah pesah* was brought to press together with Abrabanel's *Sefer rosh amanah* (a philosophical tract; see lot 205) and *Sefer nahalat avot* (a commentary on *Pirkei avot*). The ornamental border printed on the "title pages" of each of these books was originally designed by Alfonso Fernandez de Cordoba but subsequently became the property of Eliezer ben Abraham Alantansi in Híjar and then of Eliezer ben Judah Toledano in Lisbon (see lot 56) before passing to the Ibn Nahmias brothers in Constantinople.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 207

## SEFER AMMUDEI GOLAH (LISTING OF COMMANDMENTS IN FORCE IN THE DIASPORA), RABBI ISAAC BEN JOSEPH OF CORBEIL, [CONSTANTINOPLE: SAMUEL IBN NAHMIAS, CA. 1510]

Estimate: 15,000 - 20,000 USD

Bidding is closed

SEFER AMMUDEI GOLAH (LISTING OF COMMANDMENTS IN FORCE IN THE DIASPORA), RABBI ISAAC BEN JOSEPH OF CORBEIL, [CONSTANTINOPLE: SAMUEL IBN NAHMIAS, CA. 1510]

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

### Catalogue Note

[The first edition of an influential legal treatise.](#)

This concise halakhic compendium by Rabbi Isaac ben Joseph of Corbeil (d. 1280) is an abridgment of Rabbi Moses ben Jacob of Coucy's *Sefer mitsvot ha-arokh/ha-gadol* (*Semag*; see lot 14). In order to distinguish it from that work, *Sefer ammudei golah* is frequently referred to as *Sefer mitsvot ha-katsar/ha-katan* (*Semak*). The occasional *haggahot* (annotations) of Rabbi Perez ben Elijah of Corbeil (d. c. 1295), a student of R. Isaac, are set off in indented text columns. The title *Sefer ammudei golah* (Pillars of the Diaspora) alludes to the organizational structure of the book, which is divided into seven sections, called *ammudim* (pillars), corresponding to the seven days of the week. In order to enhance the work's appeal, the author included numerous aggadic passages, moral maxims, and ethical teachings. *Sefer ammudei golah* thus gained broad popularity (especially in Germany) and was accepted as an authoritative halakhic source, frequently cited by later decisors.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 208

**SEFER HA-MITSVOT (BOOK OF THE COMMANDMENTS), RABBI MOSES MAIMONIDES, [CONSTANTINOPLE, CA. 1510-1525]**

Estimate: 25,000 - 35,000 USD

Bid:

**50,000 USD**

SEFER HA-MITSVOT (BOOK OF THE COMMANDMENTS), RABBI MOSES MAIMONIDES, [CONSTANTINOPLE, CA. 1510-1525]

67 of 68 folios (8 x 5 1/4 in.; 203 x 132 mm).

## Catalogue Note

The rare first edition of Maimonides' seminal work enumerating the 613 commandments, made even rarer by the misimposition of the pages in its first quire.

The Babylonian Talmud teaches (*Makkot* 23b) that the Torah contains 613 commandments, 365 prohibitions corresponding to the number of days in a solar year and 248 positive mandates equal to the number of limbs in a human body. However, the Talmud does not specify which of the Bible's many directives should be counted toward the total of 613. In the Middle Ages, rabbinic scholars began drawing up lists of which commandments they felt should be included. The most famous of these, Rabbi Moses Maimonides (1138-1204), composed the *Sefer ha-mitsvot* in Judeo-Arabic as a type of introduction to his magnum opus, *Mishneh torah*, a comprehensive study of all of Jewish law. The present lot is a copy of the first edition of this work, as translated into Hebrew by Moses ben Samuel ibn Tibbon (fl. 1244-1283), which was printed without a title page sometime between 1510 and 1525 in Constantinople. Rabbi Chaim Heller (1880-1960), in his edition of *Sefer ha-mitsvot*, notes that this printing preserved many correct readings of the work that were subsequently altered (consciously or unconsciously) and, at times, adulterated by later editors and publishers.

The present copy of this edition is exceedingly rare in that the inner two sheets of its first quire have been misprinted, such that the texts on the rectos and versos of ff. 3-6 do not follow sequentially. That this quire survived in its present, misimposed state suggests that it was a proof copy used by the printers to correct subsequent printings of these leaves. Most, and perhaps all, other exemplars of the book extant have these pages in their proper order, making this lot exceptional and, perhaps, unique.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 209

**MIDRASH TILLIM (MIDRASH ON PSALMS), PART 1, CONSTANTINOPLE:  
[SAMUEL BEN DAVID IBN NAHMIAS], 1512**

Estimate: 18,000 - 20,000 USD

Bidding is closed

MIDRASH TILLIM (MIDRASH ON PSALMS), PART 1, CONSTANTINOPLE: [SAMUEL BEN DAVID IBN NAHMIAS], 1512

52 folios (11 3/8 x 7 3/4 in.; 290 x 195 mm).

## Catalogue Note

The first edition of one of the most beautiful works of aggadic literature.

The title page of the present work gives its name as *Midrash tillim*, using a common truncation for the proper Hebrew name of the book of Psalms (*Tehillim*). While the identity of the redactors of *Midrash tillim* (also known as *Aggadat tehillim* or *Midrash shoher tov*) is unknown, the book is evidently a medieval collection of homilies on Psalms, compiled over the course of several centuries from various sources, with some aggadic elements traceable to the early Talmudic period. This edition comprises discourses on psalms 1-118 (with the homily on psalm 118 divided in two); the continuation of the work, on psalms 119-150, would be published in Salonika circa 1515 (see lot 238). *Midrash tillim* was the first title printed by Samuel ben David Ibn Nahmias, who became proprietor of the Ibn Nahmias press after the deaths of his father and uncle.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 210

**SEFER ABUDARHAM (COMMENTARY ON JEWISH PRAYER), RABBI DAVID ABUDARHAM, CONSTANTINOPLE: ASTRUC DE TOULON, 1513**

Estimate: 10,000 - 12,000 USD

Bid:

**11,875 USD**

SEFER ABUDARHAM (COMMENTARY ON JEWISH PRAYER), RABBI DAVID ABUDARHAM, CONSTANTINOPLE: ASTRUC DE TOULON, 1513

100 folios (10 1/2 x 8 in.: 267 x 202 mm).

## Catalogue Note

The second edition of a classic commentary on the Jewish liturgy.

Astruc de Toulon, a Provençal Jew who had worked at the Ibn Nahmias firm in 1510-1511, began renting the press from Samuel ben David Ibn Nahmias in 1513, printing a number of books in partnership with Samuel Rikomin or on his own account intermittently until 1530. The present lot, *Peirush ha-berakhot ve-ha-tefillot* (or, as it has come to be known more popularly, *Sefer abudarham*), is the second edition of Rabbi David Abudarham's influential treatise on Jewish prayer. Much of the text of the colophon appearing here is based on that of the *editio princeps* (Lisbon, 1489; see lot 56), with the year and name of the printer updated to reflect the book's changed circumstances. According to bibliographic scholar Meir Benayahu, Rabbi Moses Maimonides' responsa (see lot 211) were printed together with this edition of *Sefer abudarham* and (at least occasionally) appended thereto.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 211

**TESHUVOT SHE'ELOT (RESPONSA AND LETTERS BY AND ABOUT RABBI MOSES MAIMONIDES), [CONSTANTINOPLE: ASTRUC DE TOULON?, CA. 1513-1514]**

Estimate: 40,000 - 50,000 USD

Bid:

**43,750 USD**

TESHUVOT SHE'ELOT (RESPONSA AND LETTERS BY AND ABOUT RABBI MOSES MAIMONIDES), [CONSTANTINOPLE: ASTRUC DE TOULON?, CA. 1513-1514]

24 folios (10 7/8 x 8 1/8 in.; 277 x 207 mm) on paper.

## Catalogue Note

[The first edition of Maimonides' responsa.](#)

This work comprises a collection of responsa as well as correspondence from, to, and, in some cases, about Rabbi Moses Maimonides, the great rabbinic authority, codifier, philosopher, and royal physician (1138-1204).

*Teshuvot she'elot* includes Maimonides' ethical will contained within a letter to his son Rabbi Abraham (1186-1237). Other missives relate to the widespread disputes over Maimonides' philosophical writings, particularly the *Moreh nevukhim* (see lot 22) and *Sefer ha-madda*, the philosophical-theological first book of his fourteen-part magnum opus, *Mishneh torah*. Some of these were written after the death of Maimonides in 1204 and are addressed to his son Abraham. Also present is correspondence between Maimonides and Rabbi Samuel Ibn Tibbon (ca. 1165-1232), who translated many of the great sage's works from Judeo-Arabic into Hebrew.

Assembled in gatherings of six leaves, the second half of the book (quires 3 and 4) was printed separately from the first half (quires 1 and 2). The typographic distinctions between the sections are evident in all known copies of this exceedingly rare work. The second half, however, was reset and enjoyed a second printing marked by very slight but unmistakable differences in the typography (compare the copy in the National Library of Israel). This second impression reflects the obvious demand for the work, whose second complete edition would appear in Venice in 1544. According to bibliographic scholar Meir Benayahu, the Constantinople edition of *Sefer abudarham* (see lot 210) was printed together with *Teshuvot she'elot* and (at least occasionally) appended thereto.



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 212

## SEFER KERITUT (TALMUDIC METHODOLOGY AND HERMENEUTICS), RABBI SAMSON BEN ISAAC OF CHINON, CONSTANTINOPLE, 1515

Estimate: 7,000 - 10,000 USD

Bidding is closed

SEFER KERITUT (TALMUDIC METHODOLOGY AND HERMENEUTICS), RABBI SAMSON BEN ISAAC OF CHINON, CONSTANTINOPLE, 1515

64 folios (7 1/2 x 5 1/4 in.; 189 x 134 mm).

### Catalogue Note

[The first edition of an influential treatise on Talmudic methodology.](#)

Rabbi Samson ben Isaac of Chinon (fl. late thirteenth-early fourteenth centuries) was one of the last members of the school of Ashkenazic Talmudic commentators known as the Tosafists and was a well-respected scholar; Rabbi Isaac ben Sheshet Perfet (1326-1408) refers to him in one of his responsa (see lot 227) as "the greatest rabbi of his generation." His writings include an exposition of the text of the *get* (Jewish writ of divorce), a commentary on some of the tractates of the Talmud (no longer extant), and a number of halakhic rulings printed in the responsa collections of Rabbis Solomon ben Abraham Adret (ca. 1235-ca. 1310) and Joseph Colon (ca. 1420-1480).

His most important work, however, is the *Sefer keritut* on Talmudic methodology and hermeneutics, the first such book by a Tosafist, which was probably composed in the early fourteenth century. The book is divided into five parts: 1) *Battei middot*, on the thirteen hermeneutical rules of Rabbi Ishmael; 2) *Beit mikdash*, on those rules that apply specifically to the Temple and the sacrificial cult; 3) *Netivot olam*, on the thirty-two hermeneutical rules of Rabbi Eliezer ben Rabbi Jose ha-Gelili; 4) *Yemot olam*, giving a chronology of the sages of the Mishnah and Talmud and setting forth rules for how to decide the law when they argue; and 5) *Leshon limmudim*, on the methodology applied in the Mishnah, Baraita (extra-mishnaic tannaic compendium), and Talmud, as well as certain foundational halakhic concepts that appear frequently throughout Talmudic literature.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 213

**SEFER MEKHILTA (HALAKHIC MIDRASH ON EXODUS),  
CONSTANTINOPLE: ASTRUC DE TOULON, 1515**

Estimate: 15,000 - 20,000 USD

Bidding is closed

SEFER MEKHILTA (HALAKHIC MIDRASH ON EXODUS), CONSTANTINOPLE: ASTRUC DE TOULON, 1515

42 folios (10 3/8 x 7 3/8 in.; 263 x 187 mm).

## Catalogue Note

[A rare copy of the first edition of the oldest halakhic midrash to Exodus.](#)

Attributed to the school of the second-century *tanna* Rabbi Ishmael ben Elisha, the *Mekhilta* is a midrashic exposition of the Book of Exodus beginning with the first commandment of the Torah, the injunction to sanctify the New Moon in Ex. 12:1-2, and ending with a discussion of the laws of the Sabbath in Ex. 31 and 35. Divided into several *massekhtot* (tractates), each of which is further broken down into *parashot* (portions), the midrash explicates the various laws and narratives in accordance with the hermeneutical principles propounded by R. Ishmael and his students.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 214



**SEFER ZOHAR HA-RAKIA (COMMENTARY ON RABBI SOLOMON IBN GABIROL'S POETIC NUMERATION OF THE COMMANDMENTS), RABBI SIMEON BEN ZEMAH DURAN, CONSTANTINOPLE: JOSEPH BEN AYYAD KABESI, 1515**

Estimate: 18,000 - 22,000 USD

Bidding is closed

SEFER ZOHAR HA-RAKIA (COMMENTARY ON RABBI SOLOMON IBN GABIROL'S POETIC NUMERATION OF THE COMMANDMENTS), RABBI SIMEON BEN ZEMAH DURAN, CONSTANTINOPLE: JOSEPH BEN AYYAD KABESI, 1515

116 folios (7 1/2 x 5 1/8 in.; 190 x 130 mm).

## Catalogue Note

[The first edition of an important halakhic tract, from the collection of Salman Schocken.](#)

Rabbi Solomon Ibn Gabirol (ca. 1021-ca. 1057), a prominent Spanish philosopher, began writing poetry at an early age, producing his *Azharot*, a versified listing of the 613 commandments, when he was only 16 years old. The poem achieved great popularity among Sephardic, Romaniote, and Italian communities and was frequently incorporated into their prayer books to be recited on or prior to the festival of Shavuot (first edition: Soncino-Casalmaggiore, 1485-1486). Given its importance in Jewish ritual life, the work became an object of study and analysis. Two commentaries on Ibn Gabirol's *Azharot* appeared in Constantinople in 1515: one by Rabbi Joseph ha-Lo'ez and a second by Rabbi Simeon ben Zemah Duran (1361-1444). The latter, a Spanish physician who left Majorca following the anti-Jewish riots of 1391 and subsequently became a rabbinic judge and leader of the Jewish community of Algiers, wrote his own liturgical poetry but also commented on others'. The present lot, the only book published by Joseph ben Ayyad Kabesi at the press of Samuel ben David Ibn Nahmias, comprises Duran's exposition of the *Azharot*. The work would not be reprinted until 1858, when it appeared in Lemberg (Lvov) with Rabbi Joseph Saul Nathanson's (1810-1875) approbation and selected glosses.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 215

**HILKHOT TEREFOT (LAWS OF ADHESIONS IN ANIMAL LUNGS), RABBI DAVID BEN SOLOMON IBN YAHYA, [CONSTANTINOPLE, CA. 1515-1518]**

Estimate: 9,000 - 11,000 USD

Bidding is closed

HILKHOT TEREFOT (LAWS OF ADHESIONS IN ANIMAL LUNGS), RABBI DAVID BEN SOLOMON IBN YAHYA, [CONSTANTINOPLE, CA. 1515-1518]

9 folios (7 3/4 x 5 3/8 in.; 196 x 135 mm).

## Catalogue Note

[A rare copy of the first edition of this treatise.](#)

David ben Solomon Ibn Yahya (ca. 1440-1524), not to be confused with his younger cousin Rabbi David ben Don Joseph Ibn Yahya (1465-1543), served as rabbi in his native Lisbon before fleeing with his family to Naples. When the latter city was conquered by the French, he was forced to immigrate again, this time to Constantinople by way of Corfu. Ibn Yahya composed a commentary on Proverbs entitled *Kav ve-naki* (Lisbon, ca. 1492), a Hebrew grammar entitled *Leshon limmudim* (Constantinople, 1506), and the present work, a guidebook to the laws governing adhesions in lungs, which under certain circumstances render an animal *terefah*. This short tract would not be reprinted until 1894, when it appeared together with two others (one of which was the *Piskei hallah*; see lot 216) in Krakow.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 216

**PISKEI HALLAH (LAWS OF SEPARATING A PORTION FROM DOUGH),  
RABBI SOLOMON BEN ABRAHAM ADRET, [CONSTANTINOPLE, CA.  
1515-1520]**

Estimate: 8,000 - 12,000 USD

Bidding is closed

PISKEI HALLAH (LAWS OF SEPARATING A PORTION FROM DOUGH), RABBI SOLOMON BEN ABRAHAM ADRET, [CONSTANTINOPLE, CA. 1515-1520]

14 folios (7 3/4 x 5 1/4 in.; 196 x 133 mm).

## Catalogue Note

[The first edition of one of Adret's first published works.](#)

Jewish law requires that those preparing a significant amount of dough to bake bread or other goods remove a small portion thereof, termed *hallah*, and donate it to a *kohen*. (The prevalent practice nowadays, when most *kohanim* cannot firmly establish their priestly pedigrees, is to burn the dough instead.) The present treatise is an exposition of the laws of *hallah* by Solomon ben Abraham Adret (ca. 1235-ca. 1310), rabbi of Barcelona and one of the foremost scholars and Jewish leaders of thirteenth-century Spain. Adret composed thousands of responsa, novellae on numerous Talmudic tractates, and two full-length halakhic works: *Torat ha-bayit* on the laws of *kashrut* and *niddah* and *Avodat ha-kodesh* on the laws of the Sabbath and festivals. Two collections of his responsa were issued in Rome (ca. 1472) and Constantinople (1516), making the present treatise one of his first books to appear in print. Like Ibn Yahya's *Hilkhot terefot* (see lot 215), *Piskei hallah* would next be printed in Krakow in 1894.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 217

**DINA DI-GERAMEI (TREATISE ON INDIRECT DAMAGE), RABBI MOSES NAHMANIDES, [CONSTANTINOPLE, CA. 1515-1520]**

Estimate: 10,000 - 15,000 USD

Bidding is closed

DINA DI-GERAMEI (TREATISE ON INDIRECT DAMAGE), RABBI MOSES NAHMANIDES, [CONSTANTINOPLE, CA. 1515-1520]

10 folios (7 1/8 x 5 in.; 182 x 128 mm).

## Catalogue Note

[The first edition of an important exploration of Jewish tort law.](#)

Rabbi Moses Nahmanides (1194-1270), a native of Gerona, was a prominent halakhist, philosopher, kabbalist, biblical exegete, poet, and physician. He wrote enormously influential Talmudic novellae on many tractates, as well as significant monographs and commentaries on a wide range of halakhic topics. His *Dina di-geramei* (the latter word sometimes vocalized *garnei*) is an exposition of the laws governing inconvenience to a neighbor and injury to his property. Because these subjects are treated in the second chapter of *Bava batra*, the treatise was often subsequently printed as an appendix to his novellae on that tractate, beginning with the first edition of Venice, 1523. Its significance in the world of *halakhah* induced several later scholars to write commentaries on it.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 218

**SEFER HA-YASHAR (ETHICAL TREATISE), ATTRIBUTED TO RABBI JACOB TAM, [CONSTANTINOPLE, CA. 1515-1520]**

Estimate: 20,000 - 30,000 USD

Bidding is closed

SEFER HA-YASHAR (ETHICAL TREATISE), ATTRIBUTED TO RABBI JACOB TAM, [CONSTANTINOPLE, CA. 1515-1520]

40 folios (7 1/8 x 5 1/4 in.; 182 x 132 mm).

## Catalogue Note

[The first edition of one of the most popular ethical books of the Middle Ages.](#)

The present work, divided into eighteen short *she'arim* (chapters), is an anonymous, thirteenth-fourteenth-century philosophical-ethical treatise concerned with the relationship between man and God and the requirement that man imitate God and thus fulfill the purpose of creation. The author writes in his introduction that he studied Rabbi Bahya Ibn Paquda's *Hovot ha-levavot* (see lot 228) but found its treatment of certain principles too profound for the average reader and therefore composed the present work in simple language. *Sefer ha-yashar* has been variously attributed to Rabbis Jacob Tam (ca. 1100-1171), Zerahiah ha-Levi Gerondi (twelfth century), Zerahiah ha-Yevani, and Jonah Gerondi (ca. 1200-1263), though none of these ascriptions has withstood modern scholarly critique. The association with Tam is apparently due to that great Tosafist's authorship of a separate, halakhic work by the same name. *Sefer ha-yashar* would go on to be reprinted dozens of times down to the present day.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 219

## SEFER TOLEDOT ADAM VE-HAVVAH AND SEFER MEISHARIM (HALAKHIC CODES), RABBEINU JEROHAM BEN MESHULLAM, CONSTANTINOPLE, 1516

Estimate: 10,000 - 15,000 USD

Bid:

**10,625 USD**

SEFER TOLEDOT ADAM VE-HAVVAH AND SEFER MEISHARIM (HALAKHIC CODES), RABBEINU JEROHAM BEN MESHULLAM, CONSTANTINOPLE, 1516

410 folios (11 3/8 x 7 7/8 in.; 288 x 202 mm).

### Catalogue Note

[The first editions of two major halakhic codes.](#)

Rabbeinu Jeroham ben Meshullam (ca. 1290-1350), a native of Provence, arrived in Toledo, Spain, after the expulsion of Jews from France in 1306. There he studied with Rabbis Asher ben Jehiel (Rosh) and Abraham ben Moses Aldubi. His first known work, *Sefer meisharim* (Book of the Upright), was devoted to civil law, including the pecuniary aspects of family law, and meticulously organized so as to facilitate research. At the urging of his contemporaries, he composed a second work, *Sefer toledot adam ve-havvah* (Book of the Chronology of Adam and Eve), arranging Rosh's *pesakim* (legal decisions) and those of other French, Provençal, and Spanish authorities according to a man's lifecycle: the Adam section (ff. [1v]-202r) treats the laws appertaining from birth until marriage, while the Eve section (ff. 202r-272r) discusses those that apply from marriage until death. Some of the foremost halakhists of the sixteenth century, including Rabbis Joseph Caro (1488-1575) and Samuel de Medina (1505-1589), quoted him extensively. The present lot comprises the first editions of both works, published by Spanish exiles in a single volume (the later book coming first), with each quire distributed to subscribers on Shabbat in order to finance the printing.



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 220

**SHE'ELOT TESHUVOT (RESPONSA), RABBI ASHER BEN JEHIEL, CONSTANTINOPLE: [SAMUEL BEN DAVID AND MOSES BEN SAMUEL IBN NAHMIAS], 1517**

Estimate: 18,000 - 22,000 USD

Bidding is closed

SHE'ELOT TESHUVOT (RESPONSA), RABBI ASHER BEN JEHIEL, CONSTANTINOPLE: [SAMUEL BEN DAVID AND MOSES BEN SAMUEL IBN NAHMIAS], 1517

190 folios (10 14 x 7 58 in.; 259 x 193 mm).

## Catalogue Note

[The first edition of a fundamental responsa collection.](#)

Rabbi Asher ben Jehiel (Rosh; ca. 1250-1327) was the leading disciple of the outstanding German scholar Rabbi Meir of Rothenburg (ca. 1215-1293). After the latter's imprisonment, Rosh became the acknowledged leader of German Jewry and headed the unsuccessful efforts to obtain his master's release. Fearing a fate similar to that of his teacher, Rosh left Germany in 1303 and, after passing through northern Italy and Provence, reached Spain the following year. There he accepted the position of rabbi in Toledo and found himself drawn into the contemporary conflict concerning the study of philosophy. Sensitive to the danger of discord, he proposed an intercommunal conference to reconcile the opposing views.

Rosh's greatest legacy was the introduction of French and German methodology into the discipline of Talmud study in Spain. He synthesized the positions of his teachers in Ashkenaz with Spanish tradition and custom. He was the acknowledged halakhic authority on both sides of the Pyrenees and students flocked to his yeshiva. A prolific author, he penned more than one thousand responsa as well as commentaries on numerous Talmudic tractates.

Rosh's responsa are among the more important and influential of this genre. He was frequently called upon to interpret communal ordinances and their relationship to classical Jewish law, as well as to decide which local Spanish customs should be honored and which should be opposed.

A bridge between the great rabbinic centers of Germany and Spain, Rosh had a lasting impact on the development of *halakhah*. His son Rabbi Jacob (ca. 1270-1340) used his father's legal oeuvre as the basis for his own magnum opus, *Sefer arba'ah turim* (see lots 30, 112, 166), a code of operative Jewish law with a new structure independent of the Talmud and earlier codes, which in turn became the basis for Rabbi Joseph Caro's *Shulhan arukh* (see lots 37, 114).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 221

**SEFER TORAT HA-ADAM (TREATISE ON END-OF-LIFE ISSUES AND THE AFTERLIFE), RABBI MOSES NAHMANIDES, CONSTANTINOPLE, 1518**

Estimate: 12,000 - 18,000 USD

Bidding is closed

SEFER TORAT HA-ADAM (TREATISE ON END-OF-LIFE ISSUES AND THE AFTERLIFE), RABBI MOSES NAHMANIDES, CONSTANTINOPLE, 1518

65 folios (10 3/4 x 8 1/8 in.; 271 x 206 mm).

## Catalogue Note

The first edition of an influential halakhic treatise.

Rabbi Moses Nahmanides' (1194-1270) *Sefer torat ha-adam* is a comprehensive and unique monograph on the laws concerning illness, death, and mourning. This groundbreaking work served as a foundation for subsequent treatments of a broad range of topics, including the messianic era, the afterlife, and resurrection. In thirty chapters, Nahmanides deals with every aspect of the end of life, beginning with the onset of serious illness and the obligation to visit the sick, followed by a guide to the laws of mourning. Great importance was attached to the work by the leading codifiers: Rabbi Jacob ben Asher incorporated it, in its actual order and form and with corresponding sections, in his *Sefer arba'ah turim* (see lots 30, 112, 166), as did Rabbi Joseph Caro later in his *Shulhan arukh* (see lots 37, 114). Of special interest on its own account is *Sha'ar ha-gemul*, the last chapter of the book, which integrates kabbalistic concepts into an extended eschatological discussion. *Sha'ar ha-gemul* was published separately in Naples in 1490 and has been frequently reprinted since.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 222

**SEFER HA-MANHIG (LITURGICAL AND OTHER CUSTOMS), RABBI ABRAHAM BEN NATHAN HA-YARHI, CONSTANTINOPLE: SOLOMON BEN MAZZAL TOV, 1519**

Estimate: 15,000 - 20,000 USD

Bidding is closed

SEFER HA-MANHIG (LITURGICAL AND OTHER CUSTOMS), RABBI ABRAHAM BEN NATHAN HA-YARHI, CONSTANTINOPLE: SOLOMON BEN MAZZAL TOV, 1519

130 folios (7 1/2 x 5 3/8 in.; 190 x 138 mm).

## Catalogue Note

[The first edition of one of the first customals written in Europe.](#)

Rabbi Abraham ben Nathan (ca. 1155-1215), a Provençal scholar often termed "Ha-Yarhi" due to the many years he spent in Lunel (*yareah* in Hebrew means "moon"), studied in his youth with some of the leading lights of French and Provençal Jewry, especially Rabbi Isaac ben Samuel of Dampierre (d. ca. 1185). He later wandered through many countries, eventually (before 1204) settling in Toledo, where he apparently became a member of the local rabbinical court. In the course of his journeys, he recorded the customs and practices, especially in the area of prayer and synagogue usage, of the various communities he visited, which he later collated in the form of a work he called *Manhig olam*. The present lot, published under the title *Sefer ha-manhig*, is the first edition of Ha-Yarhi's custom collection. In it, the author demonstrates that there is a halakhic basis for every *minhag*, and along the way he provides valuable information on the local rituals of Germany, England, Spain, and southern and northern France, some of which have left no other literary legacy.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 223

**DEREKH EMUNAH (PATH OF FAITH), RABBI ABRAHAM BIBAGO, CONSTANTINOPLE, 1521**

Estimate: 10,000 - 15,000 USD

Bidding is closed

DEREKH EMUNAH (PATH OF FAITH), RABBI ABRAHAM BIBAGO, CONSTANTINOPLE, 1521

102 folios (11 1/2 x 7 3/4 in.; 290 x 198 mm).

## Catalogue Note

Rabbi Abraham ben Shem Tov Bibago (fifteenth century) lived, taught, and preached in various cities in northern Spain, including Saragossa, although he is most often associated with Huesca in Aragon. *Derekh emunah*, a work on divine will, knowledge, and Providence, demonstrates Bibago's familiarity with philosophic and scientific literature, in both Arabic and Latin; Bibago also authored commentaries on Aristotle and Averroes.

This work was written during a period of relative political calm but serious religious challenge to Spanish Jewry, whose foundations had been shaken by the persecutions of 1391 and the waves of conversions that followed in the succeeding decades. *Derekh emunah* was composed with the aim of strengthening the faith of those Jews who had remained steadfast, as well as to reclaim for their original religion conversos who had not yet fully committed to Christianity. Bibago argued that Judaism is the one true rational faith, that it leads to salvation, and that God knows and cares for the Jewish people. Maimonides' *Moreh nevukhim* (see lot 22) is Bibago's most important source, mentioned throughout, often several times on a page. He also cites a broad range of other philosophers, both Jewish and Arab, as well as Greek works. Bibago claims familiarity with Christian scholarship, too, and mentions by name Eusebius' *Praeparatio evangelica*.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 224

**DERASHOT (DISQUISITIONS ON JEWISH PHILOSOPHY), RABBI NISSIM GERONDI, [CONSTANTINOPLE: GERSHOM SONCINO, CA. 1533]**

Bid:

Estimate: 20,000 - 25,000 USD

**27,500 USD**

DERASHOT (DISQUISITIONS ON JEWISH PHILOSOPHY), RABBI NISSIM GERONDI, [CONSTANTINOPLE: GERSHOM SONCINO, CA. 1533]

164 pages (7 3/8 x 5 in.; 189 x 127 mm).

## Catalogue Note

The first edition of a significant tract of Jewish thought, with distinguished American Jewish provenance.

Rabbi Nissim Gerondi (ca. 1310-ca. 1375) was an important Spanish Talmudist who spent much of his adult life in Barcelona, there absorbing the legal-intellectual heritage of Rabbis Moses Nahmanides, Aaron ha-Levi, and Solomon ben Abraham Adret. As head of the city's yeshiva, his reputation spread widely and his halakhic opinions were sought from communities as far away as the Holy Land and Syria. Among his most important disciples were Rabbis Isaac ben Sheshet Perfet, Hasdai Crescas, Joseph Habiba, and Abraham ha-Levi Tamakh. Gerondi is best known for his commentaries on the Talmud and on the legal rulings of Rabbi Isaac Alfasi, but he also penned responsa, a commentary on the Pentateuch, liturgical poetry, and the present work, a collection of twelve sermons on aspects of Jewish thought and political philosophy. This copy comes from the collection of Adolph Lewisohn (1849-1938), a German Jewish immigrant to the United States who became a successful investment banker, patron of the arts, and collector of rare books and manuscripts.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 225

**SEFER MIKHLOL (GRAMMATICAL TREATISE), RABBI DAVID KIMHI,  
CONSTANTINOPLE: GERSHOM AND ELIEZER SONCINO, 1533-1534**

Estimate: 8,000 - 12,000 USD

Bidding is closed

SEFER MIKHLOL (GRAMMATICAL TREATISE), RABBI DAVID KIMHI, CONSTANTINOPLE: GERSHOM AND ELIEZER SONCINO, 1533-1534

64 folios (11 7/8 x 8 1/4 in.; 301 x 210 mm).

## Catalogue Note

[A beautiful copy of this seminal work on Hebrew grammar.](#)

Rabbi David Kimhi (Radak; ca. 1160-ca. 1235) was perhaps the most influential Hebrew grammarian of the Middle Ages. A master anthologist, he compiled *Sefer mikhlol* (The Book of Totality) in an effort to organize and popularize the scholarship of his predecessors, particularly his father Joseph and older brother Moses. Around 1530, Gershom Soncino published the first edition of the grammatical portion of *Sefer mikhlol* (under its original title, *Helek ha-dikduk*) in Constantinople. Demand for this book was apparently so high that Soncino reprinted it only three years later in two different formats: folio and octavo. On the title page of the present folio edition, Soncino waxes eloquent about his efforts to publish a wide range of Hebrew works, including twenty-three Talmud tractates that he claims were plagiarized by "the printers of Venice" (i.e., Daniel Bomberg), and prays that God sustain him in his old age, remembering his efforts to save the conversos of Spain and Portugal and bring them back into the Jewish fold. Unfortunately, according to the book's colophon, Soncino did not live to see the finished product, and so his son Eliezer had to take over the operation, completing the project in 1534.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 226

**KETER TORAH (CROWN OF THE TORAH), RABBI DAVID BEN SOLOMON VITAL, CONSTANTINOPLE: ELIEZER BEN GERSHOM SONCINO, 1536**

Bid:

Estimate: 5,000 - 7,000 USD

**5,250 USD**

KETER TORAH (CROWN OF THE TORAH), RABBI DAVID BEN SOLOMON VITAL, CONSTANTINOPLE: ELIEZER BEN GERSHOM SONCINO, 1536

128 folios (7 1/2 x 5 3/8 in.; 190 x 138 mm).

## Catalogue Note

The first edition of a succinct commentary on Maimonides' *Sefer ha-mitsvot*.

The Talmudist, preacher, and liturgical poet Rabbi David ben Solomon Vital (d. after 1546) resided in Patras, Greece, until his home was destroyed and his library lost in 1532, after which he relocated to nearby Arta. A respected halakhic authority, Vital corresponded with leading rabbis of the period, such as Jacob Tam ibn Yahya and Meir Katzenellenbogen, who refer to him in laudatory terms in their responsa.

The present work is a summary of the 613 biblical commandments, in accordance with the enumeration of Maimonides in his *Sefer ha-mitsvot*, plus seven rabbinic injunctions. (The word *keter* in Hebrew has the numerological value of 620.) Each commandment (248 positive, 365 negative, 7 rabbinic) is initially epitomized as a single word, and when strung together, these constitute a rhyming mnemonic poem. The book then proceeds to expound upon the reasons for and applications of each *mitsvah*, and in some entries the author attempts to defend Maimonides against his critics. The title page employs one of the Soncino ornamental frames, topped by a crown (*keter*), an allusion to the work's title. Two woodcut diagrams – one of three hands (relating to the Hebrew calendar), the other of a lung (relating to the dietary laws) – are included as well.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 227

**TESHUVOT (RESPONSA), RABBI ISAAC BEN SHESHET PERFET,  
CONSTANTINOPLE: ELIEZER [BEN GERSHOM] SONCINO, 1546-1547**

Estimate: 5,000 - 7,000 USD

Bidding is closed

TESHUVOT (RESPONSA), RABBI ISAAC BEN SHESHET PERFET, CONSTANTINOPLE: ELIEZER [BEN GERSHOM] SONCINO, 1546-1547

303 folios (11 12 x 8 1/8 in.; 293 x 206 mm).

## Catalogue Note

Isaac ben Sheshet Perfet (Rivash; 1326-1408) served as rabbi of the Jewish community in Saragossa from 1371 until 1391, when he moved to Valencia. The year 1391 saw widespread anti-Jewish riots, which struck hard in that city. In the face of the violence, Rivash fled Spain and settled in North Africa, where he became rabbi of Algiers. His responsa have wielded great influence on subsequent halakhic discourse and are an important source for the social history of Jews in fourteenth-century Spain and North Africa. Like the Jabez Talmud tractates (see lot 235), the present edition of Rivash's responsa was sold weekly by quires and distributed on the Sabbath in the synagogues of Constantinople.



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 228



**SEFER HOVOT HA-LEVAVOT, RABBI BAHYA IBN PAQUDA, AND SEFER TIKKUN MIDDOT HA-NEFESH, RABBI SOLOMON IBN GABIROL, ETHICAL TREATISES TRANSLATED BY RABBI JUDAH IBN TIBBON, CONSTANTINOPLE: MOSES PARNAS FOR ISAAC BEN HAYYIM HAZZAN, 1550**

Estimate: 15,000 - 20,000 USD

Bidding is closed

SEFER HOVOT HA-LEVAVOT, RABBI BAHYA IBN PAQUDA, AND SEFER TIKKUN MIDDOT HA-NEFESH, RABBI SOLOMON IBN GABIROL, ETHICAL TREATISES TRANSLATED BY RABBI JUDAH IBN TIBBON, CONSTANTINOPLE: MOSES PARNAS FOR ISAAC BEN HAYYIM HAZZAN, 1550

100 folios (7 1/2 x 5 3/8 in.; 190 x 138 mm).

## Catalogue Note

[The first and third editions of two influential works of Jewish ethics.](#)

Rabbi Bahya Ibn Paquda was an eleventh-century Sephardic philosopher whose major work of ethics, written originally in Judeo-Arabic around 1080, was translated into Hebrew in 1161 by Rabbi Judah Ibn Tibbon as *Hovot ha-levavot* (Duties of the Heart[s]). Since that time, it has exerted enormous influence on Jewish pietistic literature and has become a staple of moralistic education. The first two editions appeared in Naples (1489) and Venice (1548) but were, according to Isaac ben Hayyim Hazzan, the publisher of the present imprint, "full of errors and lacunae." He therefore took it upon himself to reissue the book based on a manuscript edited using an autograph of Ibn Tibbon's. One feature appearing here for the first time is Ibn Tibbon's full introduction to the book. At the end of the volume, Hazzan appended Rabbi Solomon Ibn Gabirol's (ca. 1021-ca. 1057) *Sefer tikkun middot ha-nefesh*, another ethical treatise also originally written in Judeo-Arabic around 1045 and subsequently translated by Ibn Tibbon in 1167. The present printing represents the first edition of this latter work, which would go on to be reissued several times either independently or as part of Ibn Gabirol's *Goren nakhon*.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 229

**KAF HA-KETORET (KABBALISTIC COMMENTARY ON PSALMS), [RABBI JOSEPH TAITATSAK], SCRIBE: SAADIAH BEN MOSES MASLATI, [OTTOMAN EMPIRE]: 1558**

Estimate: 8,000 - 12,000 USD

Bidding is closed

KAF HA-KETORET (KABBALISTIC COMMENTARY ON PSALMS), [RABBI JOSEPH TAITATSAK], SCRIBE: SAADIAH BEN MOSES MASLATI, [OTTOMAN EMPIRE]: 1558

175 folios (11 1/8 x 8 1/8 in.; 284 x 207 mm).

## Catalogue Note

One of two known dated copies of this text and the only one in private hands.

*Kaf ha-ketoret* is a commentary on Psalms most likely composed in the period immediately prior to and following the Spanish Expulsion of 1492. Its kabbalistic interpretations have a distinctly messianic, eschatological flavor and are filled with invective against Christianity, as might be expected of a work by one of the Spanish exiles. The psalms are here conceived as serving a dual purpose: both as hymns of comfort in a time of catastrophe and as magical weapons to be wielded in the final struggle against evil. While the book lost its authorial attribution early on, recent scholarship has ascribed it to Rabbi Joseph Taitatsak, one of the premier halakhists and kabbalists of sixteenth-century Salonika, whose correspondents included Rabbi Joseph Caro (1488-1575) and the false messiah Solomon Molcho (ca. 1500-1532). Only six manuscripts of *Kaf ha-ketoret* have come down to us, making the present exemplar a valuable witness to this esoteric-apocalyptic text.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 230

**SEFER HA-EMUNOT VE-HA-DE'OT (BOOK OF DOCTRINES AND OPINIONS), RABBI SAADIAH GAON, TRANSLATED BY RABBI JUDAH IBN TIBBON, CONSTANTINOPLE: SOLOMON BEN ISAAC JABEZ, 1562**

Estimate: 8,000 - 12,000 USD

Bidding is closed

SEFER HA-EMUNOT VE-HA-DE'OT (BOOK OF DOCTRINES AND OPINIONS), RABBI SAADIAH GAON, TRANSLATED BY RABBI JUDAH IBN TIBBON, CONSTANTINOPLE: SOLOMON BEN ISAAC JABEZ, 1562

88 folios (7 3/4 x 5 1/2 in.: 196 x 140 mm).

## Catalogue Note

The first edition of a fundamental work of Jewish philosophy.

The author of this rare philosophical treatise, Rabbi Saadiah Gaon (Rasag; 882-942), was an important leader of Babylonian Jewry and the greatest Jewish scholar and author of the geonic period. Originally written in Judeo-Arabic, this book was translated into Hebrew by the twelfth-century Spanish scholar Rabbi Judah Ibn Tibbon under the title *Sefer ha-emunot ve-ha-de'ot*. It is the earliest work of medieval Jewish philosophy to have survived intact.

After a general presentation of the causes of infidelity and the essence of belief, Rasag describes the three natural sources of knowledge – the perceptions of the senses, the light of reason, and logical necessity – as well as the fourth source of knowledge possessed by those who fear God: the “veritable revelation” contained in the Scriptures. He demonstrates that a belief in the teachings of revelation does not preclude an independent search for knowledge, but rather that speculation on religious subjects endeavors to prove the truth of the teachings received from the prophets and to refute attacks upon revealed doctrine, which must be raised by philosophic investigation to the plane of actual knowledge.

In the scheme of his work, Rasag closely followed the philosophical school of the Mu'tazilites (the rationalistic dogmatists of Islam, to whom he also owed in part his thesis and arguments), but it is evident that he was influenced as well by Aristotelianism, Platonism, and Stoicism. He, in turn, influenced Jewish Neoplatonists, such as Rabbis Bahya Ibn Paquda (see lot 228), Moses Ibn Ezra, and Abraham Ibn Ezra. The impact of Rasag declined with the appearance of the *Moreh nevukhim* (see lot 22), in which Maimonides attacks this philosophical approach, alluding to Rasag although never mentioning him by name. In the fourteenth and fifteenth centuries, however, Maimonides' philosophical opponents drew upon Rasag's work. *Sefer ha-emunot ve-ha-de'ot* has remained influential down to the present day.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 231

**HAVATSELET HA-SHARON (COMMENTARY ON DANIEL), RABBI MOSES ALSHEKH, [CONSTANTINOPLE: SOLOMON BEN ISAAC JABEZ], 1563**

Estimate: 10,000 - 15,000 USD

Bidding is closed

HAVATSELET HA-SHARON (COMMENTARY ON DANIEL), RABBI MOSES ALSHEKH, [CONSTANTINOPLE: SOLOMON BEN ISAAC JABEZ], 1563

116 folios (8 x 5 3/4 in.; 203 x 148 mm) (collation: i-xxix<sup>4</sup>) on paper.

## Catalogue Note

The first edition of Alshekh's first published work.

Rabbi Moses Alshekh (d. after 1593), often referred to as "The Holy Alshekh," received his early education in Salonika before immigrating to Safed and there becoming a prominent halakhic authority, yeshiva dean, and preacher. His fame rests mainly on a series of kabbalistically-inflected commentaries on almost the entire Hebrew Bible that he adapted from sermons he delivered on Sabbaths. His general exegetical approach was to begin a comment by asking a variety of questions whose answers delved into the thematic unity of the biblical text and expounded important religious, ethical, and philosophical ideas. Parts of Alshekh's oeuvre were printed during his lifetime, and the rest was published by his son Hayyim. His commentaries achieved enormous popularity and would go on to be reissued numerous times, sometimes in abbreviated form. The present lot is a fine copy of Alshekh's commentary on the book of Daniel, printed in Constantinople (not Safed, as some had thought) using the same type that features in the 1562 *Sefer ha-emunot ve-ha-de'ot* (see lot 230).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 232



**TIKKUN YISSAKHAR (LITURGICAL-CALENDARIC TREATISE), RABBI ISSACHAR IBN SUSAN, CONSTANTINOPLE: [SOLOMON BEN ISAAC JABEZ], 1564**

Estimate: 7,000 - 9,000 USD

Bidding is closed

TIKKUN YISSAKHAR (LITURGICAL-CALENDARIC TREATISE), RABBI ISSACHAR IBN SUSAN, CONSTANTINOPLE: [SOLOMON BEN ISAAC JABEZ], 1564

96 folios (7 5/8 x 5 1/2 in.; 194 x 140 mm).

## Catalogue Note

The rare, unauthorized first edition of an important calendaric work.

Rabbi Issachar Ibn Susan (ca. 1510-after 1580), scion of a prominent Moroccan family, immigrated circa 1527 from Fez to Jerusalem, where he studied with Rabbi Levi Ibn Habib (ca. 1483-1545). Later, he relocated to Safed and there became affiliated with both the Maghrebi (North African) and Mustarabian/Morisco (native Middle Eastern) communities. Interested in the Jewish calendar and the various synagogue customs of communities in the Holy Land and the Diaspora, he completed a first draft of the present book about 5299 (1538-1539), with calendaric information extending until the year 6000 (2239-2240), "the end of the world." In it, he made extensive use of *Sefer abudarham* (see lots 56, 210) but also included valuable information about local rites, some of which is known from no other source.

As discussed in Ibn Susan's introduction to the second edition (Venice, 1578), the treatise was copied in two or three locales prior to being printed and was published without his knowledge by Solomon ben Benjamin Ibn Rey under the present title. Ibn Susan goes on to note that Ibn Rey did not incorporate a number of edits, skipped parts of the text, and added some of his (Ibn Rey's) own calendaric material which, he observes, was full of mistakes. Still, the work was well received, especially among communities in Yemen and India, and even influenced Rabbi Joseph Caro while he was compiling his *Shulhan arukh* (see lot 37). The volume closes with the text of the first chapter of Tractate *Derekh erets zuta*, which the Mustarabian community in Safed had the custom of studying on the seventh Sabbath between Passover and Shavuot.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 233

**YAD AVSHALOM (COMMENTARY ON PROVERBS), RABBI ISAAC ARAMA, [CONSTANTINOPLE, CA. 1565]**

Estimate: 6,000 - 8,000 USD

Bidding is closed

YAD AVSHALOM (COMMENTARY ON PROVERBS), RABBI ISAAC ARAMA, [CONSTANTINOPLE, CA. 1565]

94 folios (7 1/4 x 5 3/8 in.; 186 x 137 mm).

## Catalogue Note

Isaac Arama (ca. 1420-1494), who served as rabbi in several Spanish communities before the expulsion of 1492, is perhaps best known for his *Sefer akedat yitshak* (first edition: Salonika, 1522), a collection of one hundred five philosophical homilies and allegorical commentaries on the Pentateuch that exercised great influence on subsequent Jewish thought, including that of his countryman Don Isaac Abrabanel (1437-1508). Less famous but also of considerable interest are Arama's commentaries on Esther (Salonika, 1518), the rest of the Five Scrolls (two editions in Riva di Trento, 1561), and Proverbs, the latter of which comprises the present lot. Named for Arama's son-in-law Absalom, who apparently died a premature death, *Yad avshalom* (see II Sam. 18:18) consists of essays connecting verses from different parts of the biblical book in order to develop a coherent idea. It was subsequently reprinted in 1859 in Leipzig with notes by Zevi Hirsch Levin (Hart Lyon; 1721-1800), head of the rabbinic court of Berlin.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 234

**SEFER TEHILLAH LE-DAVID (TREATISE ON JEWISH THEOLOGY),  
RABBI DAVID BEN JUDAH MESSER LEON, CONSTANTINOPLE: JOSEPH  
JABEZ, [CA. 1576]**

Estimate: 6,000 - 8,000 USD

Bidding is closed

SEFER TEHILLAH LE-DAVID (TREATISE ON JEWISH THEOLOGY), RABBI DAVID BEN JUDAH MESSER LEON, CONSTANTINOPLE: JOSEPH JABEZ, [CA. 1576]

112 folios (approx. 7 1/8 x 5 in.; 182 x 128 mm).

## Catalogue Note

[An important work of Jewish philosophy, with distinguished Hasidic provenance.](#)

Rabbi David ben Judah Messer Leon (ca. 1470-ca. 1526) was born in Mantua and studied in various *yeshivot* in Italy but relocated to the Ottoman Empire around the turn of the century. Like his famous father, David combined vast erudition in Jewish subjects, including Kabbalah, with an avid, Renaissance-inspired interest in general culture, particularly philosophy. The present work, during whose composition he passed away, is an encyclopedic summary of Jewish theology as it had been developed up to his time. Organized according to the scholastic method and heavily influenced by both Thomas Aquinas and Maimonides, the book is divided into three parts: (1) on the Torah and the perfection of its traditions, particularly Moses (ff. [1v]-36r); (2) on the principles of faith (ff. 36r-68r); and (3) on the essence of God, His Thirteen Attributes, divine Providence, reward and punishment, fate and free will, etc. (ff. 68v-97r). The book was published by Leon's grandson, Aaron, who appended an epilogue, indices, and two additional essays by his grandfather at the rear. The present exemplar was owned by Rabbi Nahum Dov Ber Friedman of Sadagora (1843-1883), grandson of the great Rabbi Israel Friedman of Ruzhin.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 235

**BABYLONIAN TALMUD, TRACTATE SUKKAH, CONSTANTINOPLE:  
[JOSEPH JABEZ], [CA. 1583-1590]**

Estimate: 6,000 - 8,000 USD

Bidding is closed

BABYLONIAN TALMUD, TRACTATE SUKKAH, CONSTANTINOPLE: [JOSEPH JABEZ], [CA. 1583-1590]

75 folios (13 1/4 x 9 1/4 in.; 337 x 235 mm).

## Catalogue Note

[A rare volume of the first Talmud edition to incorporate the textual emendations of Rabbi Solomon Luria.](#)

Cognizant of the dearth of Gemara tractates in circulation subsequent to the burning of the Talmud in Italy in 1553, Joseph Jabez undertook the publication of a new edition in lands outside of the jurisdiction of the Catholic Church, first in Salonika (ca. 1558-1567) and later in Constantinople (1583-ca. 1590), to which his brother and business partner Solomon had moved. At least sixteen tractates were printed in Constantinople using as their model the first edition of the Talmud printed by Daniel Bomberg (Venice, 1519/1520-1523), as evidenced by the layout of the pages. To make the volumes more user-friendly, Jabez added marginal references to verses from the Bible, other tractates of the Talmud, and major halakhic authorities (Maimonides, Rabbi Moses of Coucy, and Rabbi Jacob ben Asher) – innovations first introduced in the Giustiniani edition (Venice, 1545-1551). He further appended the glosses and textual emendations of Rabbi Solomon Luria, first published as a separate work entitled *Hokhmat shelomoh* in Krakow (1582; see lot 163), in a special section at the end of several tractates, including *Sukkah*.

The distribution process undertaken by Jabez is described on the verso of the title page of the first tractate of the edition, *Berakhot*. In order to defray the costs of printing, the Talmud was published by sections which were disseminated every Sabbath to subscribers, who then paid for the quires they had acquired (see also lot 227). This description helps to explain the scarcity of complete copies of Talmudic tractates from Constantinople.



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 236

**SEFER GAL SHEL EGOZIM (SERMONS ON GENESIS), RABBI MENAHEM BEN MOSES EGOZI, BELVEDERE: JOSEPH BEN ISAAC ASHKELONI, [CA. 1593-1595]**

Estimate: 6,000 - 8,000 USD

Bidding is closed

SEFER GAL SHEL EGOZIM (SERMONS ON GENESIS), RABBI MENAHEM BEN MOSES EGOZI, BELVEDERE: JOSEPH BEN ISAAC ASHKELONI, [CA. 1593-1595]

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

## Catalogue Note

The only edition of this title ever published. issued in a limited print run.

Rabbi Menahem ben Moses Egozi (second half of the sixteenth century) was a preacher and poet in Constantinople. His *Sefer gal shel egozim*, a collection of sermons on the book of Genesis evoking his surname, takes its title from a passage in the Babylonian Talmud (*Gittin* 67a) praising Rabbi Tarfon as “a mound of nuts.” The author explains toward the end of his introduction that “a mound of stones served as a parable, for any man who wishes to make for himself a mound quarries large stones, hewn stones, as well as crushed limestone, and wraps them in his garments. So, too, I descended to the nut grove [Song 6:11] [...] our Holy Torah and the words of our rabbis – may their portion be in everlasting life – gathering after the gatherers nuts with brittle shells, large and small, and made for myself this mound...”

Following Solomon Jabez's demise and the consequent cessation of Hebrew printing in Constantinople in 1593, a new press opened in the nearby palace of Belvedere, overlooking the Bosphorus (the name means “Fair View” in Italian). The palace served as the residence of Doña Reyna Nasi, daughter of the famous Doña Gracia Nasi (ca. 1510-1569) and widow of Don Joseph Nasi (ca. 1524-1579), duke of the Greek island of Naxos. Doña Reyna, a patron of Jewish scholars and scholarship, appointed Joseph ben Isaac Ashkeloni as manager of the press, which produced seven titles between about 1593 and 1595.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 237

**SEFER IGGERET SHEMU'EL (COMMENTARY ON RUTH), RABBI SAMUEL UCEDA, KURUÇEŞME: JOSEPH BEN ISAAC ASHKELONI, 1597**

Estimate: 4,000 - 6,000 USD

Bidding is closed

SEFER IGGERET SHEMU'EL (COMMENTARY ON RUTH), RABBI SAMUEL UCEDA, KURUÇEŞME: JOSEPH BEN ISAAC ASHKELONI, 1597

84 folios (7 3/4 x 5 1/8 in.; 197 x 142 mm).

## Catalogue Note

*Sefer iggeret shemu'el* is an exposition of the book of Ruth, accompanied by the biblical text and the commentary of Rashi. The author, Rabbi Samuel Uceda, was born in Safed in 1540 and there studied Kabbalah under the tutelage of the famous Rabbi Isaac Luria (1534-1572). After the latter's death, he continued learning under Luria's primary disciple, Rabbi Hayyim Vital (1542-1620), and in 1580 established his own yeshiva in the city, where both the Talmud and Kabbalah were taught. *Sefer iggeret shemu'el* was the first of about ten Hebrew titles printed in Kuruçeşme after the relocation of the Belvedere press of Doña Reyna Nasi.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 238

MIDRASH TEHILLIM (MIDRASH ON PSALMS), PART 2, [SALONIKA, CA. 1515]

Estimate: 30,000 - 40,000 USD

Bidding is closed

MIDRASH TEHILLIM (MIDRASH ON PSALMS), PART 2, [SALONIKA, CA. 1515]

24 folios (11 3/8 x 7 7/8 in.; 288 x 200 mm).

## Catalogue Note

The first edition of the supplement to *Midrash tillim*, with distinguished Anglo-Jewish provenance.

*Midrash tehillim* on psalms 119-150 differs in language, subject matter, and expository character from the *midrash* on psalms 1-118 printed in Constantinople in 1512 (see lot 209) and would appear to be a later compilation. In fact, the homilies on psalms 122-137 were copied from *Yalkut shim'oni*, an important collection of aggadic discourses on the Bible. The present, first edition of this work includes a commentary on the alphabetically-arranged psalm 119 attributed to Rabbi Mattathias ha-Yitshari, a fourteenth-fifteenth-century Sephardic philosopher who participated in the Disputation of Tortosa (1413-1414) as a representative of the Jewish community of Saragossa. In 1546-1547, the Bomberg press in Venice issued an edition of *Midrash tehillim* that included both the Constantinople and Salonika material. The present copy of the Salonika imprint comes from the collection of British Sephardic Chief Rabbi Moses Gaster (1856-1939).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 239

**PSALMS WITH THE COMMENTARIES OF RABBIS DAVID KIMHI AND JOSEPH HAYYUN, SALONIKA: DON JUDAH GEDALIAH, 1522**

Estimate: 5,000 - 7,000 USD

Bidding is closed

PSALMS WITH THE COMMENTARIES OF RABBIS DAVID KIMHI AND JOSEPH HAYYUN, SALONIKA: DON JUDAH GEDALIAH, 1522

205 of 218 folios (10 3/4 x 7 3/8 in.; 274 x 187 mm).

## Catalogue Note

[A rare Salonika imprint, including the first published work by Hayyun.](#)

The present lot is a copy of the book of Psalms accompanied by the commentaries of Rabbi David Kimhi and Joseph Hayyun (d. 1497). The former work had previously appeared in 1477 (Bologna?), 1487 (Naples; see lot 1), and 1518 (Venice), but the latter was printed here for the first time. Hayyun was a prominent halakhic authority and the last chief rabbi of the Jewish community of Lisbon prior to the forced conversion/expulsion of Portuguese Jewry. His commentary on *Pirkei avot*, entitled *Millei de-avot*, was published in Constantinople (1578) and Venice (1600), and some of his notes on the *haftarot* were issued as part of *Sefer likkutei man* in Amsterdam (1764). This edition of Psalms was printed together with the book of Proverbs glossed with the *Kav ve-naki* commentary of Rabbi David ben Solomon Ibn Yahya (see lot 215).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 240



**TESHUVOT SHE'ELOT (RESPONSA), PARTS 1-3, RABBI JOSEPH IBN LEV, [SALONIKA AND] CONSTANTINOPLE: JOSEPH AND SOLOMON BENEI ISAAC JABEZ AND HAYYIM BEN SAMUEL ASHKENAZI [HELICZ], [CA. 1557]-1573**

Estimate: 8,000 - 12,000 USD

Bidding is closed

TESHUVOT SHE'ELOT (RESPONSA), PARTS 1-3, RABBI JOSEPH IBN LEV, [SALONIKA AND] CONSTANTINOPLE: JOSEPH AND SOLOMON BENEI ISAAC JABEZ AND HAYYIM BEN SAMUEL ASHKENAZI [HELICZ], [CA. 1557]-1573

3 volumes (approx. 10 5/8 x 7 3/4 in.; 270 x 198 mm): Vol. 1: 164 folios; Vol. 2: 170 folios; Vol. 3: 172 folios.

## Catalogue Note

The first edition of the first three parts of an influential collection of responsa.

Rabbi Joseph Ibn Lev (Maharival; 1505-1580) was born in Monastir (now Bitola, Macedonia), though little else is known of his early life until 1534 when he moved to Salonika, where he spent a very troubled two decades embroiled in conflict and where he lost two sons under tragic circumstances. After relocating again in 1550 to Constantinople, he was appointed teacher in the yeshiva founded by Doña Gracia Nasi.

Ibn Lev's responsa were printed over the course of about forty years beginning during the author's lifetime and continuing after his death. Part one was issued in Salonika circa 1557 by Joseph ben Isaac Jabez; part two in Constantinople in 1561-1565 by Solomon ben Isaac Jabez and Hayyim ben Samuel Ashkenazi (Helicz); part three in Constantinople in 1573 by Joseph and Solomon together; and part four in Kuruçeşme circa 1598 by Joseph ben Isaac Ashkeloni. In addition to responsa, these volumes include Ibn Lev's novellae on several Talmudic tractates (*Ketubbot*, *Gittin*, *Bava kamma*, *Bava batra*, *Shevu'ot*, and *Avodah zarah*). The present lot includes volumes 1-3; the full set would appear together for the first time in Amsterdam in 1726.

Ibn Lev's writings serve as a window onto contemporary Jewish life in the sixteenth century. For example, at the instigation of Doña Gracia and her nephew Joseph Nasi, Ibn Lev compiled a responsum in which he supported the banning of trade with Ancona and the taking of reprisals against the papal domains, in retaliation for the actions of Pope Paul IV against the conversos of Ancona.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 241

**MAHZOR (FESTIVAL PRAYER BOOK) ACCORDING TO THE ASHKENAZIC RITE, SALONIKA: SOLOMON AND JOSEPH JABEZ, [CA. 1550]**

Estimate: 8,000 - 12,000 USD

Bid:

**8,750 USD**

MAHZOR (FESTIVAL PRAYER BOOK) ACCORDING TO THE ASHKENAZIC RITE, SALONIKA: SOLOMON AND JOSEPH JABEZ, [CA. 1550]

2 volumes (approx. 11 1/4 x 7 3/4 in.; 285 x 198 mm): Vol. 1: 182 of 189 folios; Vol. 2: 175 of 179 folios.

## Catalogue Note

An extremely rare copy of the only known Ashkenazic *mahzor* for the entire year printed in this cosmopolitan Ottoman city.

The Ashkenazic community of Salonika has its origins in the thirteenth century. Over the following two hundred years, its ranks would swell due to successive waves of migration from Hungary and Bavaria. In the mid-sixteenth century, the community's spiritual leader, Rabbi Benjamin ben Meir ha-Levi Ashkenazi, whose ancestors had lived in Nuremberg, decided to publish a *mahzor* according to the rite of Italian Ashkenazim, including many of the *piyyutim* (liturgical poems), *selihot* (penitential prayers), *kinot* (dirges), and public biblical readings for special Sabbaths, fast days, Hanukkah, Purim, the three pilgrimage festivals, the Elul season, the Days of Awe, and lifecycle events (e.g., weddings and *berit milah* ceremonies). To these he appended the text of *Megillat anteyokhos* (a popular, traditional recounting of the Hanukkah story), a Passover Haggadah, and *Pirkei avot* (Ethics of the Fathers), as well as concise summaries of the laws relating to each holiday and a commentary on many of the *piyyutim* (the latter derived in part, perhaps indirectly, from the work of Rabbi Joseph Kara). He even composed three *kinot* of his own, mourning the destruction of Jerusalem; the death of two of his children in 1534; as well as a fire that broke out in 1545 and a plague that killed four more of his children in 1548.

Though apparently intended for local use, this folio-format *mahzor* was also marketed to Jewish communities in other Ottoman cities and in Italy, where it served as the basis for a quarto edition published in Sabbioneta and Cremona in 1556-1560. In fact, the present exemplar bears marginalia in an Italian hand as well as signs of extensive expurgation by a censor.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 242



## HUKKAT HA-PESAH (PASSOVER HAGGADAH WITH THE COMMENTARIES OF RABBIS MOSES PESANTE AND SOLOMON BARUCH), SALONIKA: JOSEPH BEN ISAAC JABEZ, 1569

Estimate: 20,000 - 30,000 USD

Bidding is closed

HUKKAT HA-PESAH (PASSOVER HAGGADAH WITH THE COMMENTARIES OF RABBIS MOSES PESANTE AND SOLOMON BARUCH), SALONIKA: JOSEPH BEN ISAAC JABEZ, 1569

71 of 72 folios (7 7/8 x 5 3/4 in.; 200 x 145 mm).

### Catalogue Note

Rabbi Moses Pesante (d. 1573) was an envoy from the city of Safed whose peregrinations in Asia Minor and the Balkans began in 1565. Attempting to return to his native Safed, Pesante would meet a violent death at the hands of Turkish bandits on his final journey in 1573. In an ironic twist of fate, the concluding words of the colophon of this volume (f. 70r), written before he embarked, include a poignant entreaty that God will find favor with him and "bring me to my land and my birthplace in joy and song."

The two primary commentaries found in this Passover Haggadah are the work of Pesante and Rabbi Solomon Baruch. Pesante makes extensive use of medieval expositions by Rabbis Isaiah di Trani (ca. 1200-before 1260) and Zedekiah Anav (thirteenth century), author of the *Shibbolei ha-leket*. In addition to the present volume, Pesante published two other works in Salonika in 1569 (both originally issued in Constantinople about two years prior): *Ner mitsvah*, a commentary on Rabbi Solomon Ibn Gabirol's *Azharot* for Shavuot (see lot 214), and *Yesh'a e-lohim*, an exposition of the *hosh'a'not* for Sukkot.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 243

**NORA TEHILLOT (COMMENTARY ON PSALMS), RABBI JOEL IBN SHUAIB, SALONIKA: JOSEPH BEN ISAAC JABEZ, 1568**

Estimate: 7,000 - 10,000 USD

Bidding is closed

NORA TEHILLOT (COMMENTARY ON PSALMS), RABBI JOEL IBN SHUAIB, SALONIKA: JOSEPH BEN ISAAC JABEZ, 1568

2 volumes: Vol. 1 (7 3/4 x 5 3/4 in.; 196 x 147 mm): 204 folios; Vol. 2 (8 1/2 x 6 1/4 in.; 217 x 157 mm): 114 folios.

The first and apparently only edition of this work, with distinguished Anglo-Jewish provenance.

## Catalogue Note

Rabbi Joel Ibn Shuaib was a fifteenth-century preacher who lived in Tudela and Saragossa before the expulsion of 1492. *Nora tehillot* is his commentary on Psalms, printed in two volumes on paper of different sizes. In it, the author sharply criticizes the Spanish conversos and exhorts them to return to their ancestral faith. In the introduction to this work, the author's son Samuel notes that his father had composed commentaries on the entire Pentateuch (*Doresh tov*), Job (*Ein mishpat*), the Five Scrolls, and *Pirkei avot* (*Sekhel tov*), as well as a collection of weekly Sabbath sermons (*Olot shabbat*). Of these, only the present title, plus the commentary on Lamentations (Salonika, 1521) and *Olot/Olat shabbat* (Venice, 1577), have appeared. This copy of *Nora tehillot* was owned by British Ashkenazic Chief Rabbi Solomon Hirschel (1762-1842).



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 244

**COMMENTARY ON PSALMS, RABBI JOSEPH JABEZ, SALONIKA: JOSEPH BEN ISAAC [JABEZ], 1571**

Estimate: 7,000 - 10,000 USD

Bid:

**7,500 USD**

COMMENTARY ON PSALMS, RABBI JOSEPH JABEZ, SALONIKA: JOSEPH BEN ISAAC [JABEZ], 1571

82 folios (8 1/8 x 5 1/2 in.; 205 x 139 mm).

## Catalogue Note

Rabbi Joseph Jabez (d. 1507) was a Sephardic preacher and exegete who, following the expulsion of 1492, wandered to Lisbon, Sicily, Naples, and finally settled in Mantua, becoming an honored member of that community. Much of his surviving oeuvre concerns matters of faith, and especially his opposition to philosophical inquiry, to which he attributed the choice by many of his countrymen to convert to Christianity rather than suffer exile. Jabez also composed two commentaries, on *Pirkei avot* (Adrianople, 1555) and on Psalms, the present lot comprising a copy of the latter. This volume was published by Jabez's grandson and namesake Joseph in Salonika, not long before he would join his brother Solomon in Constantinople. The printer notes at the book's close that the commentary on a number of psalms (113-150) was stolen.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 245

**SHE'ELOT U-TESHUVOT (RESPONSA), RABBI SAMUEL DE MEDINA, SALONIKA: ABRAHAM JOSEPH BASEVI, 1594-1597**

Estimate: 7,000 - 10,000 USD

Bidding is closed

SHE'ELOT U-TESHUVOT (RESPONSA), RABBI SAMUEL DE MEDINA, SALONIKA: ABRAHAM JOSEPH BASEVI, 1594-1597

3 volumes (approx. 11 3/8 x 8 1/8 in.; 290 x 205 mm): Vol. 1 (*Orah hayyim* and *Yoreh de'ah*): 205 folios; Vol. 2 (*Even ha-ezer*): 220 folios; Vol. 3 (*Hoshen mishpat*): 354 of 355 folios.

## Catalogue Note

Rabbi Samuel de Medina (Maharashdam; 1506-1589) was a prominent communal leader, yeshiva dean, and halakhic authority in Salonika. Queries were sent to him from all parts of the Ottoman Empire and Salonika, and his legal decisions continue to exert enormous influence down to the present day, including in Israeli jurisprudence. This lot is a copy of the second, improved edition of his responsa, which had initially appeared in two volumes in Salonika in about 1586-1587. In the introduction to the present printing, the author's son Moses, who succeeded his father as rabbi of the Portuguese community of Salonika, writes that neither volume had pleased its readers, especially the latter, which was full of mistakes. He therefore chose to reprint the book, spending down his savings in order to import paper, a printing press, and skilled workers from Venice. The books were issued by Abraham Joseph (also: Joseph Abraham) Basevi, scion of an Ashkenazic family from Italy (the surname derives from the Ashkenazic pronunciation of Bathsheba), who, together with his father Shabbetai Mattathias and brother Abraham (see lot 254), published about forty titles in Salonika between circa 1594 and 1605.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 246

ZOHAR [...] HADASH (MATERIAL NOT INCLUDED IN PREVIOUSLY PUBLISHED ZOHAR EDITIONS), ATTRIBUTED TO RABBI SIMEON BAR YOHAI, SALONIKA: JOSEPH ABRAHAM BEN MATTATHIAS BASEVI, 1597

Bid:

Estimate: 6,000 - 8,000 USD

**8,750 USD**

ZOHAR [...] HADASH (MATERIAL NOT INCLUDED IN PREVIOUSLY PUBLISHED ZOHAR EDITIONS), ATTRIBUTED TO RABBI SIMEON BAR YOHAI, SALONIKA: JOSEPH ABRAHAM BEN MATTATHIAS BASEVI, 1597

2 parts in 1 volume (approx. 7 3/8 x 5 5/8 in.; 187 x 145 mm): Part 1: 166 folios; Part 2: 36 folios.

## Catalogue Note

[The first edition of an important collection of supplementary zoharic material.](#)

From the time that the first *Zohar* manuscripts began to circulate in the thirteenth century, their contents seem to have varied widely. Indeed, modern scholarship has demonstrated that the zoharic corpus was only stabilized when the first editions were printed in Cremona and Mantua in the late 1550s (see lots 31, 32). Realizing that a significant amount of material remained unpublished, Rabbi Abraham ben Eliezer ha-Levi Berukhim (ca. 1515-1593), a Moroccan kabbalist who had immigrated to Safed probably before 1565, expended enormous effort to locate and collate additional manuscripts, eventually compiling an early version of the present work. Berukhim's book was later reedited by two other Safed scholars, Rabbis Solomon ben Isaac ha-Kohen Ashkenazi and Naphtali ben Joseph, and brought to press by the former in Salonika in 1597. In later printings (e.g., Krakow, 1603), the book would be called simply *Zohar hadash* (The New *Zohar*) to emphasize the novelty of the text included herein.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 247

**A SILVER ESTHER SCROLL CASE FITTED WITH A DECORATED ESTHER SCROLL, [IOANNINA, 19TH CENTURY]**

Estimate: 5,000 - 7,000 USD

Bid:  
**5,000 USD**

A SILVER ESTHER SCROLL CASE FITTED WITH A DECORATED ESTHER SCROLL, [IOANNINA, 19TH CENTURY]

Height of case: 12 1/2 in.; 318 mm. Height of scroll: 4 in.; 101 mm. The barrel chased with rococo ornament on matted ground; the base, top, and pull engraved with bands of leaves; flower spray finial; baluster handle; apparently unmarked. Fitted with a contemporary Esther scroll, ink and gouache on parchment.

## Catalogue Note

The custom of ornamenting Esther scrolls with artwork became popular in the Ottoman Empire in the nineteenth century. This *megillah* features an opening panel of floral decoration and text columns separated by bands of floral motifs. The silver case is ornamented with baskets brimming with flowers and complements the decoration of the scroll. The case is surmounted by a stylized cluster of flowers and leaves. In Ioannina, and in Jewish communities across the Ottoman Empire, wealthy families often presented an Esther scroll housed in a silver case as a gift to a bridegroom from his future in-laws.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 248

**A PAIR OF SILVER TORAH FINIALS, PROBABLY INDIAN, LATE 19TH CENTURY/ EARLY 20TH CENTURY**

Estimate: 8,000 - 12,000 USD

Bidding is closed

A PAIR OF SILVER TORAH FINIALS, PROBABLY INDIAN, LATE 19TH CENTURY/ EARLY 20TH CENTURY

of baluster form, chased with scrolling foliage below crown finial, bamboo-style shafts  
*apparently unmarked*  
height 10¼ in.  
26 cm

## Condition Report

Good condition.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 249

**AN EMBROIDERED TALLIT BAG, [MOROCCO, EARLY 20TH CENTURY]**

Estimate: 1,500 - 2,000 USD

Bidding is closed

AN EMBROIDERED TALLIT BAG, [MOROCCO, EARLY 20TH CENTURY]

1 bag (8 x 10 in.; 203 x 250 mm).

## Catalogue Note

The present lot is a red velvet *tallit* (prayer shawl) bag embroidered on both sides with gold metallic thread. The front of the bag is decorated with the image of a rooster set within floral elements and the Hebrew word *tallit*, with the Latin initials A.F. in a cartouche above. The back of the bag is embroidered with the Hebrew name Abraham bar Joseph Fedida and four images of a star within a crescent moon.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 250

**A PAIR OF LARGE NORTH AFRICAN SILVER TORAH FINIALS, TUNISIA, EARLY 20TH CENTURY**

Estimate: 5,000 - 7,000 USD

Bid:

**5,000 USD**

A PAIR OF LARGE NORTH AFRICAN SILVER TORAH FINIALS, TUNISIA, EARLY 20TH CENTURY

in Italian style, bombé lower bodies chased with linked flowerheads, hexagonal tops pierced with emblems below swags of flowers, fluted domes with bud finials, the staves inscribed with Hebrew inscriptions  
*marked throughout with Tunisia control mark for 800 standard silver, introduced in 1905*  
height 17 in.  
43 cm

## Condition Report

One scone detached from galley.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

*NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.*

## Catalogue Note

The inscriptions translated read: "Dedicated to the Lord in memory of Joseph Hai Atwil, may he rest in peace 20 Elul 5685 (September 17, 1925)". The bas rims engraved V. Mettoudi, possibly the maker's signature.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 251

**A PARCEL-GILT AND FILIGREE SILVER SMALL TORAH CROWN,  
PROBABLY EGYPTIAN, EARLY 20TH CENTURY**

Estimate: 3,000 - 5,000 USD

Bidding is closed

A PARCEL-GILT AND FILIGREE SILVER SMALL TORAH CROWN, PROBABLY EGYPTIAN, EARLY 20TH CENTURY

hexagonal with solid gallery applied with spread eagle, hung with three tiers of bells, crown finial with flying ribs, ball finial  
*the bells with North African control marks, also with Austrian import marks*  
height 9½ in.  
24 cm

## Condition Report

Good condition, several bells replaced, some with Austrian control marks

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 252

**KEHILLAT YA'AKOV (COMMENTARY ON ECCLESIASTES), RABBI MOSES GALANTE, SAFED: ELIEZER ASHKENAZI AND ABRAHAM ASHKENAZI, 1577-1578**

Bid:

Estimate: 15,000 - 20,000 USD

**16,250 USD**

KEHILLAT YA'AKOV (COMMENTARY ON ECCLESIASTES), RABBI MOSES GALANTE, SAFED: ELIEZER ASHKENAZI AND ABRAHAM ASHKENAZI, 1577-1578

104 folios (8 x 5 1/2 in.; 202 x 139 mm).

## Catalogue Note

[The second book printed in the Holy Land.](#)

Eliezer ben Isaac Ashkenazi, a native of Prague, began managing the Shahor publishing house in Lublin in 1557 but, on account of the difficult circumstances of life in Poland, relocated to Constantinople around 1574. Shortly thereafter, toward the end of 1576, he moved again, this time to the large and distinguished Jewish community of Safed, where, together with the similarly-named (but unrelated) Abraham ben Isaac Ashkenazi, he set up a new printing firm – the first press in all of Asia (excluding China).

The present lot is a copy of the second work issued by the Ashkenazis, *Kehillat ya'akov*. The book's author, Rabbi Moses ben Mordechai Galante (d. after 1612), was a student of Rabbis Moses Cordovero (1522-1570) and Joseph Caro (1488-1575), from the latter of whom he earned *semikhah* (rabbinic ordination) in Safed. In his introduction, Galante notes that many of his predecessors who had tried to explain the famously perplexing and self-contradictory book of Ecclesiastes had recourse to philosophy or homiletics, but his own approach relied heavily on the *Zohar* and *Tikkunei zohar*. Not unrelatedly, Galante had previously published *Mafteah ha-zohar* (Venice, 1566), an (incomplete) index of the biblical passages interpreted in that classic work of Jewish mysticism.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 253



**SEFER SAR SHALOM (COMMENTARY ON THE SONG OF SONGS), RABBI SAMUEL ARIPUL, SAFED: ABRAHAM ASHKENAZI AND ELIEZER ASHKENAZI, 1578-1579**

Estimate: 15,000 - 20,000 USD

Bidding is closed

SEFER SAR SHALOM (COMMENTARY ON THE SONG OF SONGS), RABBI SAMUEL ARIPUL, SAFED: ABRAHAM ASHKENAZI AND ELIEZER ASHKENAZI, 1578-1579

98 folios (7 1/8 x 5 1/8 in.; 181 x 130 mm).

## Catalogue Note

[The third book printed in the Holy Land.](#)

Rabbi Samuel ben Isaac Aripul (d. after 1586), one of the greatest preachers of the sixteenth century, was probably born in Salonika but later traveled to Constantinople, Venice, and Safed. Like his *Mizmor le-todah* on Psalms 118:25-134 and *Lev hakham* on Ecclesiastes, *Sefer sar shalom* on the Song of Songs is a philosophically-infused commentary that stresses the ethical messages of the biblical text. The book takes its name from the *midrash* that understands the word *shelomoh* as used throughout the Song of Songs (with one or two exceptions) as a reference not to King Solomon but *le-mi she-ha-shalom shello* (to the One to Whom belongs peace) (*Shevu'ot* 35b). As was the case for *Kehillat ya'akov* before it, *Sefer sar shalom* would not be reprinted until 1977.

Following the publication of the present title, the Safed press paused its activities for about eight years. In 1586, Eliezer Ashkenazi returned briefly to Constantinople to print Aripul's *Lev hakham* on Ecclesiastes with his erstwhile local partner, David ben Elijah Kashti, before returning to Safed and issuing two or three more books in 1587. It seems, sadly, that Eliezer passed away shortly thereafter, bringing Hebrew book production in the Land of Israel to a halt until 1832, two hundred forty-five years later.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 254



**KESEF NIVHAR (COMMENTARY ON GENESIS, EXODUS, AND LEVITICUS), RABBI JOSIAH PINTO, DAMASCUS: ABRAHAM BEN MATTATHIAS BASEVI AND ISAAC AND JACOB BENEI ABRAHAM ASHKENAZ[I], 1605-1606**

Estimate: 20,000 - 30,000 USD

Bid:

**21,250 USD**

KESEF NIVHAR (COMMENTARY ON GENESIS, EXODUS, AND LEVITICUS), RABBI JOSIAH PINTO, DAMASCUS: ABRAHAM BEN MATTATHIAS BASEVI AND ISAAC AND JACOB BENEI ABRAHAM ASHKENAZ[I], 1605-1606

124 folios (10 3/4 x 7 1/2 in.; 274 x 192 mm).

## Catalogue Note

The only full-length Hebrew book printed in Damascus up to modern times.

Rabbi Josiah ben Joseph Pinto (1565-1648), scion of a prominent Sephardic family, was born and spent most of his life in Damascus but also lived for a time in the Holy Land. While his principle teacher was Rabbi Jacob Abulafia (ca. 1550-ca. 1622), Pinto also learned Kabbalah from Rabbi Hayyim Vital (1543-1620). An accomplished preacher and commentator, he collected his sermons on the Torah in two volumes entitled *Keseif nivhar* and *Keseif mezukkak*.

To publish his scholarship, Pinto engaged the services of Abraham ben Shabbetai Mattathias Basevi, who had previously helped run a printing office in Salonika, as well as those of Isaac and Jacob, sons of Abraham Ashkenazi, the famous partner in the short-lived Safed printshop (see lots 252, 253). Unfortunately, Pinto's efforts ultimately came to naught; the fonts from the brothers Ashkenazi were apparently well worn, making the labor of printing arduous and the final product aesthetically displeasing. Pinto therefore stopped publication of *Keseif nivhar* after Leviticus and sent the entire book to be printed in Venice, where it finally appeared in 1621. No other full-length Hebrew book would be published in Damascus up to modern times. According to Avraham Yaari, "Damascus is the only one among the large Jewish communities of the East in which a Hebrew printshop was not established in the nineteenth century."

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 255

**SIDDUR (DAILY PRAYER BOOK) ACCORDING TO THE SEPHARDIC RITE, EDITED BY RABBI NISSIM ZERAHIAH AZULAI, SAFED: ISRAEL BEN ABRAHAM BAK, 1832**

Estimate: 35,000 - 50,000 USD

Bidding is closed

SIDDUR (DAILY PRAYER BOOK) ACCORDING TO THE SEPHARDIC RITE, EDITED BY RABBI NISSIM ZERAHIAH AZULAI, SAFED: ISRAEL BEN ABRAHAM BAK, 1832

228 folios (5 1/2 x 3 3/4 in.; 141 x 94 mm).

## Catalogue Note

The first Hebrew book printed in the Holy Land after a hiatus of two hundred forty-five years.

The Hasid Israel Bak (1797-1874) began his printing career in his native Berdychiv, Ukraine, in 1815. Perhaps on account of business competition encountered in Slavuta, Bak immigrated to the Land of Israel in 1831 and settled in Safed, where he founded the first Hebrew publishing house in the region since the closure of the Ashkenazi firm almost two and half centuries earlier. He brought two presses and the implements needed for type-cutting and binding with him, and by 1833 he was employing about thirty workers. The present lot is a copy of the first book to appear at the Bak press in Safed, printed using newly-poured Hebrew fonts.

*Sefer sefat emet*, a Sephardic-rite *siddur* with prayers for weekdays, Sabbaths, New Moons, Hanukkah, Purim, and various lifecycle events, was edited by Rabbi Nissim Zerahiah Azulai (ca. 1780-1837), grandson of the famous Rabbi Hayyim Joseph David Azulai (Hida; 1724-1806). The younger Azulai writes that he named the book after its place of publication (*Sefat* ~ *Tsefat*) and added a commentary, *Emet yehgeh*, on selected prayers anthologized from previous works, especially those of his grandfather. The volume closes with calendaric material for the following four years, Azulai noting his expectation that the book would achieve great popularity and therefore need to be reprinted within that timeframe. Unfortunately, the Bak press encountered enormous challenges in the following years, ceasing its operations (without reprinting the *siddur*) in 1836, and Azulai himself died in the great Safed earthquake of January 1, 1837.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 256

## LEVITICUS, TARGUM, HAFTAROT, AND THE SONG OF SONGS WITH COMMENTARIES, SAFED: ISRAEL BEN ABRAHAM BAK, 1833

Estimate: 4,000 - 6,000 USD

Bidding is closed

LEVITICUS, TARGUM, HAFTAROT, AND THE SONG OF SONGS WITH COMMENTARIES, SAFED: ISRAEL BEN ABRAHAM BAK, 1833

137 folios (8 x 5 5/8 in.; 202 x 143 mm).

### Catalogue Note

The first book of the Pentateuch printed in the Holy Land.

The present lot, apparently intended as part of a complete edition of the Hebrew Pentateuch that never materialized, includes the text of the book of Leviticus accompanied by Targum Onkelos (an ancient Aramaic translation), *haftarot* (lections from the Prophets), and the Song of Songs. Each unit features a commentary by Rabbi Hayyim Joseph David Azulai (Hida; 1724-1806): *Nahal kedumim* on Leviticus; *Nahal sorek* on the *haftarot*; and *Nahal eshkol* on the Song of Songs. In addition, Leviticus was printed with the commentaries of Rabbis Solomon ben Isaac (Rashi; 1040-1105), Jacob ben Asher (*Ba'al ha-turim*; ca. 1270-1340), and Shabbetai Bass (*Sifte hakhamim*; 1641-1718), and the Song of Songs with that of Rashi. A parallel edition of this book without the commentaries of Bass and Azulai appeared at the Bak press the same year.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 257

**PSALMS WITH COMMENTARIES, EDITED BY RABBI GERSON MARGALOT, SAFED: ISRAEL BEN ABRAHAM BAK, 1833**

Estimate: 7,000 - 10,000 USD

Bidding is closed

PSALMS WITH COMMENTARIES, EDITED BY RABBI GERSON MARGALOT, SAFED: ISRAEL BEN ABRAHAM BAK, 1833

156 folios (5 3/4 x 3 7/8 in.; 148 x 98 mm).

## Catalogue Note

[The first psalter printed in the Holy Land.](#)

The book of Psalms occupies a special place in Jewish tradition as a text meant for both study and worship. The present volume combines these functions by bringing together devotional formulas for weekdays, Sabbaths, and holidays and two commentaries: *Metsudat tsiyyon*, an elucidation of the straightforward meaning of the words by the eighteenth-century Rabbis David and Jehiel Hillel Altschuler; and *Be'urei zohar*, an adaptation of Rabbi Israel ben Moses' *Sefer tamim yahdav* (first edition: Lublin, 1592-1593), which cites the *Zohar*'s explanations of the biblical text. At the end of the volume appears *sefer pidyon nefesh*, a short extract from *Sefer likkutim yekarim* (Lvov, 1792) that details a procedure meant to help the sick. A parallel, pocket-size edition of this psalter that replaces the above commentaries with that of Rabbi Hayyim Joseph David Azulai (Hida; 1724-1806) appeared at the Bak press the same year.

The period that followed would bring great challenges to Israel Bak. A peasants' revolt in 1834, the great earthquake of 1837, and a Druze uprising in 1838 disrupted not only his printing enterprise but also his farming activity in a village near Mount Meron. Even some of the books he issued were not spared: hundreds of copies of his Psalms editions sent by ship to Izmir drowned at sea, and many more volumes were destroyed during the aforementioned rebellions. Following a short interlude in Egypt, Bak would relocate to Jerusalem, where he reestablished his publishing house and thus founded the city's first Hebrew press.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 258



**SEFER HA-TAKKANOT VE-HASKAMOT U-MINHAGIM (COLLECTION OF JERUSALEM REGULATIONS AND CUSTOMS), EDITED BY RABBI HAYYIM ABRAHAM GAGIN, JERUSALEM: ISRAEL BEN ABRAHAM BAK, 1842**

Estimate: 5,000 - 7,000 USD

Bidding is closed

SEFER HA-TAKKANOT VE-HASKAMOT U-MINHAGIM (COLLECTION OF JERUSALEM REGULATIONS AND CUSTOMS), EDITED BY RABBI HAYYIM ABRAHAM GAGIN, JERUSALEM: ISRAEL BEN ABRAHAM BAK, 1842

80 folios (6 x 4 in.; 153 x 102 mm).

## Catalogue Note

[The second Hebrew book printed in Jerusalem, this copy including the rare final leaf.](#)

On his return from Egypt in the fall of 1840, Israel Bak stopped off in Jerusalem for a few months because a plague had struck in Safed. During this time, he was approached by Daniel Alkalai with a proposal that he reopen his publishing house in the city, partly in order to counteract the efforts of the local Christian mission. Bak agreed on condition that the rabbis of Jerusalem would grant him a monopoly on printing throughout the Holy Land for as long as his press functioned. This having been received, Bak set up shop in the city, founding its first Hebrew press, which produced its first title in 1841. The present lot is a copy of the second book printed here.

*Sefer ha-takkanot ve-haskamot u-minhagim* is a composite work. The first part, *Sefer takkanot* (ff. [5r-16v], 13r-45r, [74v-75r]), compiled by Chief Rabbi Hayyim Abraham Gagin (1787-1848), is a compendium of Hebrew and Ladino communal ordinances, issued by various groups of rabbis from the early eighteenth century onward, concerning the administration of the Jewish community of Jerusalem. These regulate issues such as taxation, inheritance, the renting and selling of property, the safeguarding of a synagogue's silver ornaments, cardplaying, women's dress, and the rights of unmarried men and women to live in, move about, and/or be employed in the city. The second section, *Dinei minhagei yerushalayim* (ff. 45r-[74v]), was composed at Gagin's request by Rabbis Jacob Capiloto and Abraham Ashkenazi (1811-1880). Divided into four sections on the model of the *Shulhan arukh*, it collects the practices and customs observed in Jerusalem from numerous written and oral sources. The volume closes with two letters signed by the Sephardic rabbis of Jerusalem in 1841 and 1842 granting Bak the monopoly he had requested.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 259

**SIDDUR (DAILY PRAYER BOOK) ACCORDING TO THE SEPHARDIC RITE, JERUSALEM: ISRAEL BEN ABRAHAM [BAK], 1842**

Estimate: 7,000 - 9,000 USD

Bidding is closed

SIDDUR (DAILY PRAYER BOOK) ACCORDING TO THE SEPHARDIC RITE, JERUSALEM: ISRAEL BEN ABRAHAM [BAK], 1842

152 folios (5 7/8 x 4 in.; 149 x 102 mm).

## Catalogue Note

The first *siddur* printed in Jerusalem.

*Seder tefillat yisra'el* is a Sephardic-rite liturgy containing the texts of the prayers for weekdays, Sabbaths, New Moons, Hanukkah, and Purim, as well as lifecycle events like weddings, circumcisions, ceremonies for the redemption of the firstborn, etc. It was printed with letters from some of the leading Sephardic and Ashkenazic rabbinic luminaries of Jerusalem, Safed, Tiberias, and Hebron affirming Bak's monopoly on printing in Jerusalem. In his introduction, the publisher, Israel Bak, writes of his confidence that "no Accuser will, Heaven forbid, prevent" anyone who prays from this *siddur* from approaching his Maker, given that it was printed "in a holy place and by holy Jews." Some of the material included here was taken from the *Sefer sefat emet* prayer book printed by Bak in Safed in 1832 (see lot 255). Like that work, this volume ends with a concise calendar for the following four years.



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 260

**PASSOVER HAGGADAH ACCORDING TO THE SEPHARDIC RITE,  
JERUSALEM: ISRAEL BEN ABRAHAM BAK, 1842**

Estimate: 20,000 - 30,000 USD

Bidding is closed

PASSOVER HAGGADAH ACCORDING TO THE SEPHARDIC RITE, JERUSALEM: ISRAEL BEN ABRAHAM BAK, 1842

30 folios (5 3/4 x 3 5/8 in.; 145 x 92 mm).

## Catalogue Note

[The first Haggadah printed in the Holy Land.](#)

The present Haggadah includes the traditional text of the Passover Seder, as well as that of *Kabbalat shabbat*, the evening service, and the formulae recited when setting up an *eiruv* and when counting *sefirat ha-omer*. Its inclusion of liturgical material relevant only to the second night of Passover indicates that Bak intended at least part of his inventory for export to communities outside of the Land of Israel.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 261

**SEFER HUKKAT HA-PESAH (PASSOVER HAGGADAH ACCORDING TO THE SEPHARDIC RITE), JERUSALEM: ISRAEL BEN ABRAHAM [BAK], 1843**

Estimate: 8,000 - 10,000 USD

Bidding is closed

SEFER HUKKAT HA-PESAH (PASSOVER HAGGADAH ACCORDING TO THE SEPHARDIC RITE), JERUSALEM: ISRAEL BEN ABRAHAM [BAK], 1843  
84 folios (5 7/8 x 4 in.; 148 x 100 mm).

## Saleroom Notice

Please note that this lot was incorrectly illustrated in the printed catalogue but has now been corrected online.

## Catalogue Note

[The second Haggadah printed in Jerusalem.](#)

Beginning in 1793, Livornese printers issued a series a Passover Haggadot, of more or less the same content, under the title *Hukkat ha-pesah* (The Law of the Passover). The 1839 edition published by Moses Jeshuah Toviana, which improved upon its immediate predecessors of 1800 and 1815 by including the Song of Songs and Judeo-Arabic instructions for parts of the Seder composed by Moroccan Rabbi Abraham Ankawa (b. 1810), proved so popular that a second edition appeared at the press of a rival Livornese publisher, Eliezer Menahem Ottolenghi, that same year. Naturally, copies of the latter Haggadah also sold out, necessitating the reprinting of *Sefer hukkat ha-pesah* at the Jerusalem press of Israel Bak only a few years later. Aside from the text of the Seder ritual itself, the volume includes various prayers and biblical readings for the period beginning with the start of the month of Nisan and culminating on the first night of Shavuot. It also contains the entirety of *Pirkei avot* and *Ka'arat kesef* (The Silver Plate), an educational-ethical poem in one hundred thirty verses by Rabbi Jehoseph Ezobi (latter half of the thirteenth century), written originally in Perpignan on the occasion of his son Samuel's wedding.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 262

## MAHZOR (FESTIVAL PRAYER BOOK) ACCORDING TO THE SEPHARDIC RITE, JERUSALEM: ISRAEL BEN ABRAHAM [BAK], 1843-1844

Estimate: 10,000 - 15,000 USD

Bidding is closed

MAHZOR (FESTIVAL PRAYER BOOK) ACCORDING TO THE SEPHARDIC RITE, JERUSALEM: ISRAEL BEN ABRAHAM [BAK], 1843-1844

2 volumes (8 1/2 x 6 3/8 in.; 215 x 161 mm): Vol. 1 (Passover and Shavuot): 185 folios; Vol. 2 (Sukkot): 179 folios.

### Catalogue Note

[The first mahzor for the three pilgrimage festivals printed in Jerusalem.](#)

*Sefer mo'adei Hashem u-keri'ei mo'ed* is a two-volume Sephardic-rite *mahzor* containing the texts of the prayers (including the Passover Haggadah), public synagogue readings, and private nighttime study sessions for Passover, Shavuot, and Sukkot. The publisher, Israel Bak, solicited approbations from Rabbis Hayyim Abraham Gagim and Jacob Antebi (1787-1846), the latter of whom took the opportunity to recount the story of his incarceration during the Damascus Affair of 1840 and subsequent release from prison on account of Sir Moses Montefiore's intercession. In his own introduction, Bak claimed credit for bringing the Affair to Montefiore's attention and proceeded to report on the latter's lobbying of leaders in England, Egypt, and Istanbul. He explained that he decided to publish this *mahzor* "for it is [a book] that is accessible by all, child and adult [...] and all use it." He exhorted the *mahzor*'s users to pray on behalf of Queen Victoria and her ministers in recognition of their role in the resolution of the Affair, and for this purpose he printed in both volumes a special Hebrew *mi she-berakh* prayer with English translation. The fact that the movement for Jewish restoration to Palestine was already beginning to gain traction in Britain in this period may have also played a role in Bak's inclusion of this liturgical paean to the Royal Family.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 263

**SEFER HA-ZOHAR (THE BOOK OF SPLENDOR), ATTRIBUTED TO RABBI SIMEON BAR YOHAI, JERUSALEM: ISRAEL BEN ABRAHAM [BAK], 1844-1846**

Estimate: 7,000 - 10,000 USD

Bid:

**6,875 USD**

SEFER HA-ZOHAR (THE BOOK OF SPLENDOR), ATTRIBUTED TO RABBI SIMEON BAR YOHAI, JERUSALEM: ISRAEL BEN ABRAHAM [BAK], 1844-1846

3 volumes (approx. 8 x 5 7/8 in.; 205 x 149 mm): Vol. 1: 276 folios; Vol. 2: 279 folios; Vol. 3: 318 folios.

## Catalogue Note

[The first Zohar printed in Jerusalem.](#)

In his introduction to the present edition of *Sefer ha-zohar* (see lots 31, 32), Israel Bak writes that, "from the day I arrived in the Holy Land and set up my printing press, it has been my full intention to publish the [...] *Sefer ha-zohar*, which shines like the splendor of the sky." Having already issued the *Tikkunei zohar* in 1844, he went on to produce the present set of *Zohar al ha-torah*, based in large part on the Livorno, 1815-1816 edition (which itself built upon the Livorno, 1791-1793 and Constantinople, 1736 printings). Bak concludes by thanking Joseph Amzalag and Rabbi David Tevele Schiff of London (d. 1791) for their support of his efforts in producing this, the first edition of the *Zohar* to be published in the Holy Land. The Bak press would continue to play an integral role in the intellectual and communal life of the Yishuv until it was sold by Israel's son Nisan (1815-1889) in 1883.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 264

A DECORATED SHIVVITI, JERUSALEM, 1866

Estimate: 4,000 - 6,000 USD

Bid:

**5,625 USD**

A DECORATED SHIVVITI, JERUSALEM, 1866

Ink and gouache on paper (10 x 7 in.; 255 x 178 mm). Matted, glazed, and framed.

## Catalogue Note

This decorative plaque, known as a *shivviti*, takes its name from the first word of the biblical verse "I have set [*shivviti*] God before me always" (Ps. 16:8), which is inscribed at the top of the document. During the nineteenth century, it became a common practice to hang such plaques in synagogues and private homes to serve as a visual and textual reminder of the constant presence of God. The artist of the present colorful example has drawn a stylized illustration of the menorah, the seven-branched candelabrum kindled in the Temple in Jerusalem, inscribed with the verses of psalm 67. This distinctive image is incorporated into most *shivviti* plaques and is often accompanied, as it is here, by the attendant vessels used to hold the oil and trim the wicks. According to Rabbi Isaac Luria (the famous Ari z"l), who initiated the practice of including psalm 67 in the daily liturgy, it is particularly meritorious to focus one's intentions on the form of the menorah as the text is recited.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 265

**BORIS SCHATZ | HAVDALAH**

Estimate: 8,000 - 12,000 USD

Bidding is closed

BORIS SCHATZ  
1867 - 1932  
HAVDALAH

signed with monogram and inscribed *Jerusalem* in Hebrew (lower right); inscribed *Cup of salvation* in Hebrew (middle left); inscribed *Havdalah* in Hebrew (lower center); inscribed *Depart in peace, angels of peace* in Hebrew (upper portion of the frame); inscribed *Havdalah* in Hebrew (lower portion of the frame)  
bronze cast plaque mounted in Bezael brass repoussé frame  
19% x 12¼ in.  
50 x 31 cm

## Condition Report

The brass frame is in overall good condition aside from a few missing tacking nails along the edges. There are a few minor splits near the solder lines. Minor surface scratches concurrent with age. In generally good condition.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective, qualified opinion. Prospective buyers should also refer to any Important Notices regarding this sale, which are printed in the Sale Catalogue.*  
**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING A LOT, ALL LOTS ARE OFFERED AND SOLD AS IS" IN ACCORDANCE WITH THE CONDITIONS OF BUSINESS PRINTED IN THE SALE CATALOGUE.**

## Provenance

Private collection, New York  
Sale: Sotheby's, New York, December 17, 2013, lot 71, illustrated

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 266



**BEZALEL SCHOOL | PLAQUE SHOWING THE PLOWING OF THE FIELDS**

Estimate: 5,000 - 7,000 USD

Bidding is closed

BEZALEL SCHOOL

Israeli

*PLAQUE SHOWING THE PLOWING OF THE FIELDS*

bears inscription

silver

6½ x 17¾ in.

16.5 x 45.1 cm

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 267



## BEZALEL SCHOOL | PLAQUE SHOWING THE INTERIOR OF A SYNAGOGUE

Estimate: 5,000 - 7,000 USD

Bidding is closed

BEZALEL SCHOOL

Israeli

PLAQUE SHOWING THE INTERIOR OF A SYNAGOGUE

bears inscription

silver

6¼ x 17½ in.

15.9 x 44.5 cm

### Condition Report

This work is in overall good condition aside from light surface scratches and minor dings, concurrent with age, and traces of visible lacquer. In generally good condition.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective, qualified opinion. Prospective buyers should also refer to any Important Notices regarding this sale, which are printed in the Sale Catalogue.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING A LOT, ALL LOTS ARE OFFERED AND SOLD AS IS" IN ACCORDANCE WITH THE CONDITIONS OF BUSINESS PRINTED IN THE SALE CATALOGUE.**



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 268

A BEZALEL DAMASCENED BRASS SEDER TRAY, JERUSALEM, 1912

Estimate: 7,000 - 10,000 USD

Bid:

**8,750 USD**

A BEZALEL DAMASCENED BRASS SEDER TRAY, JERUSALEM, 1912

inlaid in silver and copper, star of David enclosing stylized menorah, engraved in the center with the order of the Seder and the order of Tu B'Av, Hebrew inscription on outer rim

*marked Bezalel Jerusalem 1912*

diameter 15¾ in.

40 cm

## Condition Report

Good condition.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

## Provenance

J. Greenstein & Co., March 23, 2016, lot 126

## Catalogue Note

The inscription translated reads: "If I forget thee, O Jerusalem, may my right hand forget [its] skill. May my tongue cling to my palate, if I do not remember you, if I do not bring up Jerusalem at the beginning of my joy".

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 269

**A BEZALEL SILVER-BOUND HEBREW BIBLE, JERUSALEM, CIRCA 1920**

Estimate: 3,000 - 5,000 USD

Bidding is closed

A BEZALEL SILVER-BOUND HEBREW BIBLE, JERUSALEM, CIRCA 1920

the front with arched filigree panel centered by a plaquette of Moses below a "jewel" set boss, all surrounded by etched grapevine, the back etched with emblems, *the clasp etched Bezalel, Jerusalem*, the spine with engraved title above eternal lamps surrounded by grapevine, *one end paper with stamp of Wizo Home Industries*  
height 5½ in.  
14 cm

## Condition Report

Edge of corner splitting above clasps, filigree panel loose at base, book with water stains near beginning.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 270

BEZALEL SCHOOL | BRASS BRIDAL MIRROR

Estimate: 15,000 - 25,000 USD

Bid:  
**22,500 USD**

BEZALEL SCHOOL

Israeli

BRASS BRIDAL MIRROR

inscribed in Hebrew *Hareini Et Mareikh--Ki Marekh Naveh* [Let me see your reflection--As your image is lovely] (lower edge)

brass over mirror on wooden frame

20¾ x 15¾ in.

51.8 x 40 cm

## Condition Report

This work is in overall good condition aside from light surface scratches and minor dings, some minor areas of verdigris, and some areas of rubbed varnish. In generally good condition.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report.*

*Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective, qualified opinion. Prospective buyers should also refer to any Important Notices regarding this sale, which are printed in the Sale Catalogue.*

*NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING A LOT, ALL LOTS ARE OFFERED AND SOLD AS IS" IN ACCORDANCE WITH THE CONDITIONS OF BUSINESS PRINTED IN THE SALE CATALOGUE.*

## Provenance

Sale: Swann Galleries, New York, December 17, 1992, lot 219, illustrated

## Catalogue Note

The Hebrew inscription along the lower edge of the mirror comes from the Song of Songs (11:14).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 271

## AN ISRAELI SILVER HANUKAH LAMP, BEZALEL HA-HADASH, 20TH CENTURY

Estimate: 7,000 - 10,000 USD

Bidding is closed

AN ISRAELI SILVER HANUKAH LAMP, BEZALEL HA-HADASH, 20TH CENTURY

hand-hammered boat shape, slip-on lid with sunken center and openwork Hebrew inscription, small wick holders along rim of the body, removable servant light slotting into rim

marked on base with maker's mark and .925

width 7½ in.

18 cm

### Condition Report

Good condition.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 272

SHALOM MOSKOWITZ OF SAFED | WHO KNOWS ONE?

Estimate: 10,000 - 15,000 USD

Bid:

**13,750 USD**

SHALOM MOSKOWITZ OF SAFED

Israeli

1895-1980

*WHO KNOWS ONE?*

extensively inscribed and signed in Hebrew *Shalom Moskowitz the Galilean Safed* (lower right)

gouache over pen and ink and pencil on paper

13¼ x 9½ in.

33.7 x 24.1 cm

## Condition Report

Gouache over pen and ink and pencil on paper. The sheet is float mounted and not observed out of the frame. The sheet appears in generally good condition with fresh colors. There is minor bumping to the corners and a crease at upper right. There are 2 areas of repair and retouching in the inscription along the lower edge. Minor craquelure in the gouache.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report.*

*Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

*NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.*

## Catalogue Note

This elaborate work by Shalom Moskowitz of Safed includes depictions of all 13 verses of the popular Passover song *Who Knows One?* as well as a Seder scene at the bottom.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 273

**JAKOB STEINHARDT | FANTASTICAL SUBJECTS: ELEVEN WORKS ON PAPER**

Estimate: 4,000 - 6,000 USD

Bidding is closed

JAKOB STEINHARDT

Israeli

1887 - 1968

*FANTASTICAL SUBJECTS: ELEVEN WORKS ON PAPER*

each signed and dated

watercolor, gouache and pen and ink over pencil on paper, unframed

smallest: 4 $\frac{1}{8}$  x 4 $\frac{1}{8}$  in.; 12.3 by 10.6 cm

largest: 11 $\frac{1}{2}$  x 14 $\frac{1}{8}$  in.; 29 by 36 cm

## Condition Report

Please contact [nina.stemwedel@sothebys.com](mailto:nina.stemwedel@sothebys.com) for complete condition reports on each of the 11 drawings in this lot.

## Provenance

Private collection (acquired in Tel-Aviv and Berlin in the 1960s and sold: Sotheby's, Tel Aviv, April 28, 1992, lot 322, illustrated)

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 274

**AN ISRAELI SILVER STANDING ESTHER SCROLL CASE, WITH AN ESTHER SCROLL HAND WRITTEN ON PARCHMENT, THE SILVER BY YAACOV YEMINI, JERUSALEM, CIRCA 2000**

Bid:

Estimate: 25,000 - 35,000 USD

**30,000 USD**

AN ISRAELI SILVER STANDING ESTHER SCROLL CASE, WITH AN ESTHER SCROLL HAND WRITTEN ON PARCHMENT, THE SILVER BY YAACOV YEMINI, JERUSALEM, CIRCA 2000

of cylindrical form, etched with grapevine and applied with a disc of six concentric menorahs about a bas relief of scene for the story of Ester, applied with borders of filigree roundels, set with cabochon jewels, detached cover in the form of an open crown set with turquoises between filigree fleur de lys, fitted with boldly handwritten parchment scroll by the scribe Rabbi Holzberg

height 13¾ in.

35 cm

## Condition Report

Good condition.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report.*

*Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

*NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.*

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 275

A SILVER ETROG CONTAINER, HIRSCHHEL (TZVI) PEKKAR, 20TH CENTURY

Estimate: 8,000 - 12,000 USD

Bid:  
**12,500 USD**

A SILVER ETROG CONTAINER, HIRSCHHEL (TZVI) PEKKAR, 20TH CENTURY

oval, representing the interior of a synagogue, applied openwork blind arches on two levels, central entryways on each side, one with openwork gates and doves flanking the Tablets, topped with a procession of ten men bearing a lulav and etrog surrounding a bima reader of the Torah, Hebrew inscription on rim of lid  
marked on base  
height 7 in.  
17.8 cm

## Condition Report

Good condition.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

*NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.*

## Catalogue Note

Hirschel Pekkar, also known as Tzvi, was a Chabad Hasid who lived in London before moving to Crown Heights, Brooklyn. The Sterling stamp indicates that this piece was made in America. For a similar etrog box by this maker, see Jay Weinstein, *A Collector's Guide to Judaica*, p. 107, pl. 130.



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 276

**DICKDOOK LESHON GNEBREET = A GRAMMAR OF THE HEBREW TONGUE, JUDAH MONIS, BOSTON: JONAS GREEN, 1735**

Estimate: 10,000 - 15,000 USD

Bidding is closed

DICKDOOK LESHON GNEBREET = A GRAMMAR OF THE HEBREW TONGUE, JUDAH MONIS, BOSTON: JONAS GREEN, 1735

100 pages (8 7/8 x 7 in.; 226 x 178 mm).

## Catalogue Note

The first Hebrew grammar published in the New World, and the first book printed in America with a substantial amount of Hebrew text.

Judah Monis (1683-1764) emigrated from Europe to North America around 1715. Settling first in Long Island and New York City, he eventually (ca. 1720) moved to Boston, where he was publicly baptized on March 27, 1722. Shortly thereafter, he was appointed Harvard College's first Hebrew Instructor, a position he held until his resignation in 1760. Already by 1720, Monis had completed a first draft of the grammar textbook he would eventually use to teach Hebrew at Harvard. Because of a lack of funds and sufficient Hebrew type, however, the book was not published until 1735. As the first Hebrew grammar printed on American soil, *Dickdook Leshon Gnebreet* would serve generations of students at Harvard and other institutions of higher learning in New England.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 277

**PRAYERS FOR SHABBATH, ROSH-HASHANAH, AND KIPPUR [...]  
ACCORDING TO THE ORDER OF THE SPANISH AND PORTUGUESE  
JEWS, TRANSLATED BY ISAAC PINTO, NEW-YORK: JOHN HOLT, 1766**

Bid:

Estimate: 40,000 - 60,000 USD

**43,750 USD**

PRAYERS FOR SHABBATH, ROSH-HASHANAH, AND KIPPUR [...] ACCORDING TO THE ORDER OF THE SPANISH AND PORTUGUESE JEWS, TRANSLATED BY ISAAC PINTO, NEW-YORK: JOHN HOLT, 1766

195 pages (7 1/8 x 5 3/4 in.; 181 x 146 mm) (pagination: [i]-iv, [1]-190, [i]) on paper.

## Catalogue Note

[The first edition in English of the first complete Jewish prayer book printed in America.](#)

A rare American imprint, preceded only by the pamphlet *The Form of Prayer Which Was Performed at the Jews' Synagogue in the City of New-York on Thursday October 23, 1760* (New-York, 1760) and the less substantial *Evening Service of Roshashanah and Kippur* (New-York, 1761). Only a handful of copies of the present work have surfaced at auction in the past thirty or so years.

As the leaders of the Sephardic Jewish community in London forbade an English translation (see lot 60), the creation of this work called for some justification. Isaac Pinto (1720-1791) states in the introduction:

"[Hebrew], being imperfectly understood by many, by some, not at all; it has been necessary to translate our Prayers, in the Language of the Country wherein it hath pleased the divine Providence to appoint our Lot. In Europe, the Spanish and Portuguese Jews have a Translation in Spanish, which as they generally understand, may be sufficient; but that not being the Case in the British Dominions in America, has induced me to attempt a Translation in English, not without Hope that it will tend to the Improvement of many of my Brethren in their Devotion."

Pinto was a member of the Spanish and Portuguese Synagogue, Congregation Shearith Israel, the only Jewish congregation in New York City from 1654 until 1825, which probably comprised fewer than four hundred Jews. He was also a merchant and teacher of Spanish. His English version of the prayer book was based in large part on Rabbi Isaac Nieto's (1687-1773) Spanish translation of the liturgy for Rosh Hashanah and Yom Kippur (London, 1740).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 278

**THE JAMAICA KALENDAR FOR 1795, [SAINT JAGO DE LA VEGA AND KINGSTON: DAVID DICKSON FOR THOMAS STEVENSON, 1794]**

Estimate: 7,000 - 10,000 USD

Bidding is closed

THE JAMAICA KALENDAR FOR 1795, [SAINT JAGO DE LA VEGA AND KINGSTON: DAVID DICKSON FOR THOMAS STEVENSON, 1794]

16 pages (5 1/8 x 3 1/4 in.; 130 x 85 mm), with manuscript pages interleaved and appended at the rear.

## Catalogue Note

[An early specimen of Hebrew type in the Western Hemisphere.](#)

The present lot comprises an excerpt from *The New Jamaica Almanack, and Register, Calculated to the Meridian of the Island for the Year of Our Lord 1795*. An early owner gave it the title *The Jamaica Kalendar for 1795*, which he inscribed in manuscript at the beginning of the booklet. Contained herein is a "Kalendar of Months, Sabbaths, and Holidays, which the Hebrew or Jews observe and keep, for the Years 5555 and 5556 of the Creation." The names of the Jewish festivals, fast days, and new months are given in both Latin and Hebrew type. Most of the empty interleaved pages are filled with lists and notes in the owner's handwriting.

Jamaican almanacs included a Jewish calendar (English only) as early as 1776, apparently indicating the importance of Jewish residents, many of them merchants, in the eyes of Christian Jamaicans. The first almanac to list the festivals and new months in Hebrew type was Ann Woodland's, issued in 1779 in Kingston.

These Jamaican calendars contain the earliest appearance of Hebrew type in the Western Hemisphere in publications intended for Jews. (Earlier works with Hebrew type, such as Monis' *Dickdook Leshon Gnebreet* [see lot 276], were largely directed at Gentile audiences.) The first book published for the Jews of North America containing Hebrew type was not issued until more than two decades after the present lot, and the first Hebrew calendar on the continent was not printed until 1851 in Montreal.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 279



**THE NEW JAMAICA ALMANACK, AND REGISTER, CALCULATED TO THE MERIDIAN OF THE ISLAND FOR THE YEAR OF OUR LORD 1797, SAINT JAGO DE LA VEGA AND KINGSTON; DAVID DICKSON FOR THOMAS STEVENSON, [1796]**

Estimate: 6,000 - 8,000 USD

Bidding is closed

THE NEW JAMAICA ALMANACK, AND REGISTER, CALCULATED TO THE MERIDIAN OF THE ISLAND FOR THE YEAR OF OUR LORD 1797, SAINT JAGO DE LA VEGA AND KINGSTON; DAVID DICKSON FOR THOMAS STEVENSON, [1796]

176 pages (5 5/8 x 3 1/2 in.; 150 x 90 mm), with blank pages interleaved and appended at the rear.

## Catalogue Note

The present lot comprises a complete copy of the Jamaica almanac of 1797, including information useful especially to those involved in the maritime trade that served as the basis of much of the Jamaican economy. One of the pages contains a "Kalendar of Months, Sabbaths, and Holidays, which the Hebrews or Jews observe and keep, for the Years 5557 and 5558 of the Creation." As with the previous lot, this was presumably intended to serve the many Jewish residents of the island who required accurate information about important dates on the Jewish calendar when planning and making their business voyages.

One particularly interesting date included here is December 3, corresponding to "Barach Aleno" on the calendar. This is a reference to the practice of Jews living outside the Holy Land to begin reciting the prayer for rain (whose initial words, according to the Sephardic rite, are *barekh aleinu*) sixty days after *tekufat tishrei* (the autumnal seasonal turning point, as calculated according to Talmudic calendrical rules), which in the eighteenth century always fell on either the third or fourth of December, depending on whether or not the following year was a leap year. Since 1797 was the first year after a leap year, Jews would begin asking for rain on December 3 (really, the night of December 2) that year.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 280

**A LUNAR CALENDAR, OF THE FESTIVALS, AND OTHER DAYS IN THE YEAR, OBSERVED BY THE ISRAELITES, MOSES LOPEZ, [NEWPORT]: OFFICE OF THE NEWPORT MERCURY, 1806**

Estimate: 8,000 - 12,000 USD

Bid:

**10,625 USD**

A LUNAR CALENDAR, OF THE FESTIVALS, AND OTHER DAYS IN THE YEAR, OBSERVED BY THE ISRAELITES, MOSES LOPEZ, [NEWPORT]: OFFICE OF THE NEWPORT MERCURY, 1806

66 folios (5 3/4 x 3 1/2 in.; 145 x 90 mm).

## Catalogue Note

[The first Jewish calendar printed in the United States.](#)

For Jews everywhere, a calendar with corresponding civil and Jewish dates is an essential household and congregational need as Jewish holidays and observances fall on different civil dates each year. It is thus no surprise that the second book published for American Jewry was Moses Lopez's fifty-four-year calendar, covering the years 1805-1859.

Among the supplementary material is a table for determining "the Hour to commence the Sabbath, in the City of New-York," which "may, with a small variation, answer well for all the Northern States of America." This useful table was originally compiled in 1759 by Rev. Joseph Jessurun, and American Jews continued to consult it until at least the 1850s. Also included is a table listing the Torah and *haftarah* readings for Sabbaths and festivals.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 281

**PSALMS IN HEBREW WITH LATIN TRANSLATION, EDITED BY FRANCIS HARE, CAMBRIDGE, NEW ENGLAND: HILLIARD AND METCALF, 1809**

Estimate: 8,000 - 10,000 USD

Bidding is closed

PSALMS IN HEBREW WITH LATIN TRANSLATION, EDITED BY FRANCIS HARE, CAMBRIDGE, NEW ENGLAND: HILLIARD AND METCALF, 1809

497 pages (6 5/8 x 4 in.; 170 x 102 mm).

## Catalogue Note

The earliest printing of any part of the Bible in Hebrew in America.

The present edition of the Psalms was the first complete book printed in the Hebrew language in America, issued by the press of Harvard College. In the upper portion of each page is the unvocalized Hebrew text of the psalter, below which appears a Latin translation. At the bottom are two parallel columns in Latin; the first contains "selected [Latin] notes from the edition of Francis Hare," and the second, "selected variant readings" from the work of Benjamin Kennicott.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 282

**THE HEBREW BIBLE (NOS. 1 AND 2); FROM THE EDITION OF  
EVERARDO VAN DER HOOGHT, NEW-YORK: WHITING & WATSON, 1815**

Bid:

Estimate: 5,000 - 7,000 USD

**5,250 USD**

THE HEBREW BIBLE (NOS. 1 AND 2); FROM THE EDITION OF EVERARDO VAN DER HOOGHT, NEW-YORK: WHITING & WATSON, 1815

159 pages (9 1/4 x 5 3/4 in.; 234 x 145 mm).

## Catalogue Note

The first Hebrew Bible imprint to appear in New York and the first Hebrew Bible imprint with vocalization printed in America.

The first complete American edition of the Hebrew Bible was printed in Philadelphia by Thomas Dobson in 1814. Not long thereafter, the New York publishers Whiting & Watson issued the present title, using the same text, edited by Everardo Van Der Hooght, which had originally appeared in Amsterdam in 1705 and was frequently reprinted thereafter. They planned to issue the entire Bible in sixteen installments, of which this volume comprises parts 1 and 2 (Genesis and Exodus 1:1-14:16). However, due to lack of funds and competition from Dobson, no further volumes of this edition appeared.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 283



**THE FORM OF DAILY PRAYERS, ACCORDING TO THE CUSTOM OF THE SPANISH AND PORTUGUESE JEWS, TRANSLATED BY SOLOMON HENRY JACKSON, NEW-YORK: S. H. JACKSON, 1826**

Bid:

Estimate: 8,000 - 12,000 USD

**13,750 USD**

THE FORM OF DAILY PRAYERS, ACCORDING TO THE CUSTOM OF THE SPANISH AND PORTUGUESE JEWS, TRANSLATED BY SOLOMON HENRY JACKSON, NEW-YORK: S. H. JACKSON, 1826

234 folios, 16 pages (8 3/8 x 5 1/4 in.: 214 x 134 mm).

## Catalogue Note

[The first Hebrew prayer book printed in America.](#)

Solomon Henry Jackson (d. ca. 1847) immigrated to the United States from London about 1787, eventually settling in New York, where he became the city's first Jewish printer, issuing synagogue literature and ephemera virtually without competition. His most important publications were *The Jew* (1823-1825), an anti-missionary monthly that was America's first Jewish periodical, the first American Haggadah (1837; see lot 63), and the present *siddur*. The Hebrew text presented here was revised and corrected by E.S. Lazarus (1788-1844), grandfather of the famous Emma Lazarus, and the English translation was prepared by Jackson based on David Levi's previous work (see lot 62).



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 284

**SPEECHES ON THE JEW BILL, IN THE HOUSE OF DELEGATES OF MARYLAND, H. M. BRACKENRIDGE, COL. W. G. D. WORTHINGTON, AND JOHN S. TYSON, PHILADELPHIA: J. DOBSON, 1829**

Estimate: 20,000 - 30,000 USD

Bidding is closed

SPEECHES ON THE JEW BILL, IN THE HOUSE OF DELEGATES OF MARYLAND, H. M. BRACKENRIDGE, COL. W. G. D. WORTHINGTON, AND JOHN S. TYSON, PHILADELPHIA: J. DOBSON, 1829

236 pages, 2 folios (approx. 9 1/4 x 6 in.; 235 x 150 mm).

## Catalogue Note

Article VI of the Constitution of the United States declares that "no religious test shall ever be required as a qualification to any office or public trust under the United States." Accordingly, religious qualifications for public office have always been prohibited at the national level of the federal system of government. Several individual states however, continued to prevent Jews, Catholics, and Quakers from occupying public offices. Beginning in 1797, Jewish citizens of Maryland, most notably, Solomon Etting, had regularly, but unsuccessfully petitioned their legislature for equal status. The "Jew Bill," as it came to be known, was defeated in 1802, 1804, and 1819, prompting a huge public outcry in Maryland and across the nation. It was not until 1826, when the Jew Bill was finally confirmed by the legislature, that the Jews were alleviated of all disabilities. The staunchest advocates of the Jewish cause during this struggle were Henry M. Brackenridge, William G. D. Worthington and John S. Tyson. Their speeches are collected in this volume. Worthington, in his speech, read the entire correspondence between the Jews of Newport and President George Washington, as well as excerpts from the letters that were exchanged between the nation's first Chief Executive and the other Jewish communities. The impact of the Jew Bill extended well beyond Maryland, despite the fact that it was a state issue. It caught the young nation's attention, and reverberated overseas.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 285

**CONSTITUTION OF THE CONGREGATION SHEARITH ISRAEL, NEW-YORK: S. H. JACKSON, 1835-1836**

Estimate: 6,000 - 8,000 USD

Bid:

**6,250 USD**

CONSTITUTION OF THE CONGREGATION SHEARITH ISRAEL, NEW-YORK: S. H. JACKSON, 1835-1836

25 pages (approx. 9 x 5 3/8 in.; 228 x 138 mm).

## Catalogue Note

[An important artifact of the oldest Jewish congregation in North America.](#)

Shearith Israel, the first Jewish congregation to be established in North America can trace its origins to the twenty-three Jews, mostly of Spanish and Portuguese origin, who landed in New Amsterdam in 1654. Shearith Israel was the only Jewish Congregation in New York City from 1654 until 1825. During that period, the congregation provided for all the religious needs of the Jewish Community, from birth to death. It offered education in both religious and general subjects, provided kosher meat and Passover provisions, and performed a wide variety of charitable and other functions for the city's Jewish population. The first congregational constitution was composed in 1790 (no printed copy remains extant) and emulated the National Constitution and even incorporated a "Bill of Rights." The present lot comprises the amendments and additions to the congregational by-laws approved in the years 1805, 1820, 1825 and 1836. Of special note is a table of times for the inauguration of the Sabbath throughout the year.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 286

**DISCOURSES, ARGUMENTATIVE AND DEVOTIONAL, ON THE SUBJECT OF THE JEWISH RELIGION, ISAAC LEESER, PHILADELPHIA: HASWELL AND FLEU, 1836; C. SHERMAN AND CO., 1841**

Estimate: 8,000 - 10,000 USD

Bidding is closed

DISCOURSES, ARGUMENTATIVE AND DEVOTIONAL, ON THE SUBJECT OF THE JEWISH RELIGION, ISAAC LEESER, PHILADELPHIA: HASWELL AND FLEU, 1836; C. SHERMAN AND CO., 1841

3 volumes in 2 (approx. 8 5/8 x 5 1/4 in.; 217 x 135 mm): Vol. 1: 308 of 310 pages; Vol. 2: 2 folios, 296 pages; Vol. 3: 278 of 280 pages, lacking only the advertisements at the front of vols. 1 and 3.

## Catalogue Note

[A rare set of the first anthology of Jewish sermons in America.](#)

Isaac Leeser's work laid the foundations for many of the key institutions of present-day American Jewish life and his contributions to nearly every area of Jewish culture and religion in this country define him as one of the seminal figures in the history of the development of American Judaism. Of all Leeser's accomplishments, however, it was his role as the pioneer Jewish preacher in the United States that was closest to his heart. Perhaps nowhere can the measure of the man and his milieu be better perceived than in the pages of his Discourses.

The initial two-volume anthology of fifty-two sermons was issued in 1837. Unable to find a publisher for the work, Leeser was forced "to undertake the literary as well as the mercantile part of the enterprise". The first anthology of sermons by an American Jew—previously only a few ephemeral pamphlets each with just one sermon had been printed—Discourses was eagerly anticipated by Jews throughout the New World and subscribers included individuals living in all the major Jewish communities in the United States as well as from Canada, Europe and the West Indies. The favorable reception to the Discourses, followed by "frequent inquiries for a continuation," induced Leeser to issue vol. 3 as a second series in 1841. It would be more than a quarter century later, in 1867, before Isaac Leeser would publish additional sermonic material. Although the contents of these three volumes would be republished at that time as part of a 10 volume set, it is in this, their original state, that they represent the absolute earliest and arguably most important testament to the birth of the Jewish sermon in America.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 287

**PERSECUTION OF THE JEWS IN THE EAST: CONTAINING THE PROCEEDINGS OF A MEETING HELD AT THE SYNAGOGUE MIKVEH ISRAEL, PHILADELPHIA: C. SHERMAN & CO., 1840**

Estimate: 3,000 - 5,000 USD

Bid:

**3,500 USD**

PERSECUTION OF THE JEWS IN THE EAST: CONTAINING THE PROCEEDINGS OF A MEETING HELD AT THE SYNAGOGUE MIKVEH ISRAEL, PHILADELPHIA: C. SHERMAN & CO., 1840

30 pages (8 1/8 x 5 1/4 in.; 207 x 134 mm).

## Catalogue Note

[The record for a historic meeting of Philadelphia Jewry in the aftermath of the Damascus Affair.](#)

On August 27, 1840, a meeting of concerned Philadelphia Jews was held in the city's Mikveh Israel synagogue "to express their sympathy for their suffering brethren in Damascus, and to co-operate with their brethren in other parts of the world to ameliorate their situation." Letters from the Jews of Istanbul were read aloud, and Isaac Leeser addressed the assembled about the plight of the Damascus Jewish community. The meeting passed a number of resolutions and its representatives subsequently appealed for help to United States President Martin van Buren. These early efforts mark American Jewry's first attempts at fashioning a distinctive, global political agenda.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 288

**THE LAW OF GOD (PENTATEUCH), TRANSLATED BY ISAAC LEESER,  
PHILADELPHIA: C. SHERMAN, 1845-1846**

Estimate: 6,000 - 8,000 USD

Bidding is closed

THE LAW OF GOD (PENTATEUCH), TRANSLATED BY ISAAC LEESER, PHILADELPHIA: C. SHERMAN, 1845-1846

5 volumes (approx. 8 1/2 x 5 3/8 in.; 217 x 137 mm): Vol. 1 (Genesis): 10 pages, 175 folios; Vol. 2 (Exodus): 168 folios; Vol. 3 (Leviticus): 153 folios; Vol. 4 (Numbers): 149 folios; Vol. 5 (Deuteronomy): 135 folios, 12 pages.

## Catalogue Note

[The first Jewish translation of the Pentateuch into English](#)

More than any other person of his time, Isaac Leeser (1806-1868) envisioned the development of a major center of Jewish culture and religious activity in the United States. He single-handedly provided American Jews with many of the basic religious texts, institutions, and conceptual tools they needed to construct the cultural foundation of what would later emerge as the largest Jewish community in the history of the Jewish people.

Printed in 1845, this edition of the Pentateuch in five volumes, entitled *The Law of God*, included a vocalized Hebrew text of each of the Five Books of Moses together with an English translation and notes, as well as the *haftarot* (prophetic readings). Leeser actually began working on *The Law of God*, in 1838. According to Lance Sussman, three factors were involved in his decision to begin systematically working on a translation at this time. First, Leeser had recently completed his six-volume rendition of *The Form of Prayers According to the Custom of the Spanish and Portuguese Jews* (1838) and felt encouraged by his English version of the Psalms in the Sephardic Liturgy. Second, Rebecca Gratz's Sunday School met for the first time in March 1838, in Philadelphia, and was desperately in need of appropriate study material. Students were compelled to use the King James Bible for want of a Jewish alternative. Religiously objectionable passages in other texts provided by Protestant organizations were either pasted over or torn out by Gratz's staff. Leeser, who supported the Sunday School and was its chief academic resource person, felt compelled to find more suitable texts for the students. Finally, a popular German-Jewish translation of the Hebrew Bible by Leopold Zunz had just been published in 1837-38. Leeser used the translation in Zunz's liturgy as the prototype for his own work.

After seven years, his translations of the Pentateuch appeared in 1845. This was followed by *Biblia Hebraica* (1848), the first vocalized Bible printed in America, and, finally, his complete *Twenty-Four Books of the Holy Scriptures* (1853-54). The last named work was the first English translation of the complete Hebrew Bible by a Jew.

The impetus for Leeser throughout was always his desire to provide the Jews of America with an English text of the Bible that was produced by one of their own and was not tainted by conversionist motivations. In the preface to the first volume, Leeser could not be any plainer in his declaration that "however much a revised translation may be desired by all believers in the Word of God, there is no probability that the gentiles will encourage any publication of this nature, emanating from a Jewish writer," a revealing comment on the contemporary state of Jewish-Christian relations in the America of 1845.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 289



**THE OCCIDENT AND AMERICAN JEWISH ADVOCATE, PHILADELPHIA:  
ISAAC LEESER, 1843-1869**

Estimate: 100,000 - 200,000 USD

Bidding is closed

THE OCCIDENT AND AMERICAN JEWISH ADVOCATE, PHILADELPHIA: ISAAC LEESER, 1843-1869

24 volumes (approx. 7 3/4 x 5 1/8 in.; 196 x 129 mm).

## Catalogue Note

The complete monthly run of the periodical that defined American Jewry and American Judaism in the nineteenth century.

Isaac Leeser's greatest legacy to those who study American Jewish history is undoubtedly *The Occident and American Jewish Advocate*, the periodical of which he was the founder, editor, a frequent contributor, and occasional typesetter. *The Occident*, which ran from 1843-1869, was the first successful Jewish serial periodical in America, and helped mold American Jewry into a culturally independent group with a communal consciousness. It is, arguably, the single most important historical record of Jewish life in the Western Hemisphere in the mid-nineteenth century. As editor of *The Occident*, Leeser was able to give voice to his belief in, and defense of, observant Judaism and fiercely resisted many proposed changes to traditional Jewish rituals. Leeser's editorials also document his many public battles to defend religious freedom—such as his effort to revoke Sunday closing laws and his resistance to widespread missionizing activity. Finally, through the agency of *The Occident*, Leeser sought to accomplish in print what he never succeeded in doing in practice: to bring together in one common forum the many American Jewish communities that were otherwise divided—by either geography or ideology.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 290

**A DESCRIPTIVE GEOGRAPHY AND BRIEF HISTORICAL SKETCH OF PALESTINE, RABBI JOSEPH SCHWARZ, TRANSLATED BY ISAAC LEESER, PHILADELPHIA: C. SHERMAN FOR A. HART, 1850**

Estimate: 3,000 - 5,000 USD

Bidding is closed

A DESCRIPTIVE GEOGRAPHY AND BRIEF HISTORICAL SKETCH OF PALESTINE, RABBI JOSEPH SCHWARZ, TRANSLATED BY ISAAC LEESER, PHILADELPHIA: C. SHERMAN FOR A. HART, 1850

526 pages, 13 plates (8 3/4 x 5 5/8 in.; 222 x 145 mm), with 2 foldout maps.

## Catalogue Note

The nineteenth century witnessed sharply increased interest in the Holy Land due to new directions in Bible studies and the rising popularity of visiting the Land itself. This renewed attention was reflected in the growing body of literature of geographies and travelogues. One such Hebrew work was Joseph Schwarz's *Tevuot ha-Aretz*, issued in Jerusalem in 1845. When Schwarz visited the United States, four years later, as a rabbinical emissary from the Holy Land he arranged for Isaac Leeser to translate and publish *Tevuot ha-Aretz*. When it appeared the following year under the title, *A Descriptive Geography and Brief Historical Sketch of Palestine*, it was recognized as one of the most important Jewish works published in America up to that time. Leeser proudly stated in his introduction: "The execution of the whole (book) is the work of Jewish writers and artists, the drawings being executed by Mr. S. Shuster, a lithographer belonging to our Nation." Leeser further expressed his hope that the publication of the volume might "extend the knowledge of Palestine, ... and also to enkindle sympathy and kind acts for those of our brothers, who cling to the soil of our ancestors."

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 291

**THE TWENTY-FOUR BOOKS OF THE HOLY SCRIPTURES, TRANSLATED BY ISAAC LEESER, PHILADELPHIA: [ISAAC LEESER], 1853**

Estimate: 12,000 - 15,000 USD

Bidding is closed

THE TWENTY-FOUR BOOKS OF THE HOLY SCRIPTURES, TRANSLATED BY ISAAC LEESER, PHILADELPHIA: [ISAAC LEESER], 1853

1016 pages (10 7/8 x 8 1/4 in.; 275 x 211 mm).

## Catalogue Note

The first edition of the first English translation of the entire Hebrew Bible by a Jew.

Isaac Leeser (1806-1868), a German-born immigrant to America, contributed significantly to the growth of Jewish life in his adoptive country. Having published a five-volume Pentateuch-cum-*haftarot* (lections from the Prophets) translation in 1845-1846, as well as a complete, vocalized and accentuated Hebrew Bible in 1848 (the first such edition published in the U.S.), he proceeded, from April 1852 to September 1853, to extend his translation efforts to the entire Hebrew Bible. The result was his *Twenty-Four Books of the Holy Scriptures*, the first translation of all of *Tanakh* into English by a Jew, complete with short explanatory notes. Leeser explained in the preface to his magnum opus that he undertook the project in order to provide Anglophone Jewry with a vernacular version of the Bible "which has not been made by the authority of churches in which they can have no confidence" (pp. iii-iv). The book achieved wide popularity among English-speaking Jews (and even some Gentiles), especially in America, and went through multiple editions.



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 292

**SEFER AVNEI YEHOSHUA (COMMENTARY ON PIRKEI AVOT), RABBI JOSHUA FALK, NEW YORK: OFFICE OF THE "JEWISH MESSENGER," 1860**

Bid:

Estimate: 3,000 - 5,000 USD

**3,250 USD**

SEFER AVNEI YEHOSHUA (COMMENTARY ON PIRKEI AVOT), RABBI JOSHUA FALK, NEW YORK: OFFICE OF THE "JEWISH MESSENGER," 1860

108 pages (7 1/4 x 4 3/4 in.; 185 x 120 mm).

## Catalogue Note

The first rabbinic work published in the United States.

This commentary on the *Ethics of the Fathers* is the first book written in Hebrew other than the Bible or liturgies to be published in America. Its author, Joshua ben Mordecai Falk, was born in the Prussian-Polish province, Posen, in 1799, and came to America in 1858. Although he briefly served as a rabbi to the Jewish communities of Newburgh and Poughkeepsie in New York State, his greatest achievement was the publication of his commentary on the *Ethics of the Fathers* in 1860. Falk writes in his preface that this was originally intended to be a larger work called *Binyan Yehoshua* (House of Joshua); it was to comprise two smaller works, *Avnei Yehoshua* (Stones of Joshua) and *Homat Yehoshua* (Wall of Joshua.)

Meeting with little success in obtaining subscribers for his projected work, Falk turned for advice to New York's most prominent rabbi, Morris J. Raphall, who advised him to first publish a modest excerpt from the large work to use as a sample for soliciting prospective purchasers. Raphall suggested that the title should be *Reshit Bikkurim* (First Fruits), which would carry a double meaning, the first work of the author, and more appealingly, the first work published in Hebrew in America. Electing to keep the original title, Falk followed the rabbi's suggestion of printing a portion of the larger work. The book's unique typographical feel resulted from the use of the Hebrew fonts of the weekly periodical "The Jewish Messenger," in whose New York offices the book was printed.

The import of his pioneering effort was recognized by the author, who implored the public to purchase the book in order to prove that Jewish scholarly works could indeed find an audience in an America which was at the time, still considered to be ignorant of Jewish scholarship. But others would recognize this milestone of American Hebrew publishing as well. Appended to the work, on the last page, is a colophon added by the typesetter, a Prussian Jew named Naftali ben Katriel Samuel of Thorn. "I give thanks" he writes, "that it has fallen to me to set the type for this learned work, the first in America."

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 293

**THE DIVINE SERVICE OF AMERICAN ISRAELITES FOR THE NEW YEAR,  
ISAAC M. WISE, CINCINNATI: BLOCH & CO., 1866**

Estimate: 3,000 - 5,000 USD

Bidding is closed

THE DIVINE SERVICE OF AMERICAN ISRAELITES FOR THE NEW YEAR, ISAAC M. WISE, CINCINNATI: BLOCH & CO., 1866

212 pages (6 3/8 x 4 3/8 in.; 162 x 111 mm).

## Catalogue Note

The first edition of the first Reform *mahzor* printed in America.

Isaac Mayer Wise (1819-1900), leader of nineteenth-century American Reform Jewry, issued his *Minhag America* daily and Sabbath prayer book in 1857 to great acclaim. He then followed up on this success with two Reform High Holiday *mahzorim* in 1866, including Hebrew text with English translation, as well as German and English hymns. The present lot is the first edition of Wise's Rosh Hashanah *mahzor*, from which passages relating to a personal messiah, the priesthood, and a return to and restoration of a political Israel have been omitted, consistent with contemporary Reform theology.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

New York | 20 Nov 2019 | 10:00 AM EST



Lot 294

**DISCOURSES ON THE JEWISH RELIGION, ISAAC LEESER,  
PHILADELPHIA: SHERMAN & CO., 1867-1868**

Estimate: 20,000 - 30,000 USD

Bid:

**21,250 USD**

DISCOURSES ON THE JEWISH RELIGION, ISAAC LEESER, PHILADELPHIA: SHERMAN & CO., 1867-1868

10 volumes (approx. 7 1/2 x 4 5/8 in.; 191 x 116 mm): Vol. 1: 422 pages; Vol. 2: 409 pages; Vol. 3: 385 pages; Vol. 4: 408 pages; Vol. 5: 409 pages; Vol. 6: 399 pages; Vol. 7: 399 pages; Vol. 8: 389 pages; Vol. 9: 261 pages; Vol. 10: 408 pages.

## Catalogue Note

[A rare and complete set of the collected sermons of Isaac Leeser.](#)

Isaac Leeser (1806–1868) was born in Westphalia and received a traditional but limited Jewish education. As a young man with few prospects in Europe, he arrived in the United States in 1824 and went to work for an uncle in Richmond, Virginia. In 1828 he took the first step that would launch his career as a religious leader and writer, and published his first article, a defense of Judaism against a defamatory piece which had appeared in a New York newspaper. The essay attracted wide notice and in 1829 the Sephardi congregation, Mikveh Israel of Philadelphia, invited him to be its *hazzan*.

Over the next four decades Leeser's list of accomplishments on behalf of American Jewry would grow quite long: founder of the first successful Jewish newspaper in America (1843); founder of the Jewish Publication Society (1845); publisher of the first Hebrew primer for children (1838), the first complete English translation of the Sephardi prayer book (1848), and numerous other Jewish children's textbooks; founder of the first Hebrew high school (1849); first Jewish representative and defense organization, the Board of Delegates of American Israelites (1859), founder of Maimonides College, the first American rabbinical seminary (1867).

Of all his accomplishments, however, it was his role as the pioneer Jewish preacher in the United States that was closest to his heart. It has even been written of Leeser, that "he was totally enamored with the idea of Jewish preaching." Volumes 1 and 2 of Leeser's *Discourses* were first published in 1837, volume 3 in 1841. The complete set in ten volumes which comprise the present lot, was printed in 1867. Though Isaac Leeser initially delivered these sermons for the benefit of his congregants, his decision to print this ten-volume anthology was motivated primarily by the recognition that it would serve as his lasting legacy for a "new generation that has sprung up." Judge Mayer Sulzberger reflected on the greater implications of the monumental work: "[This book] indeed will be one of the main sources for a history of Judaism in our country . . . Every Jew who is interested in the events that have befallen his co-religionists here, during the last forty years . . . will be glad to possess the work."

Judge Sulzberger's words have proven true. Although he was a strong proponent of traditional Judaism and rejected the innovations of the growing Reform movement in the United States, Isaac Leeser's influence nevertheless impacted the entire American Jewish community. His work laid the foundations for many of the key institutions of present-day Jewish life and his contributions to nearly every area of Jewish culture and religion define him as one of the seminal figures in the history of the development of American Judaism. Perhaps nowhere can the measure of the man and his milieu be better perceived than in the pages of his *Discourses*.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 295

**ABRIDGED SCHOOL AND FAMILY BIBLE IN HEBREW AND ENGLISH [...] AND APOCRYPHA, ELABORATED BY JACOB LEVI LEVINSKI, NEW YORK: L. H. FRANK & CO., 1869-1871**

Estimate: 8,000 - 10,000 USD

Bid:

**8,125 USD**

ABRIDGED SCHOOL AND FAMILY BIBLE IN HEBREW AND ENGLISH [...] AND APOCRYPHA, ELABORATED BY JACOB LEVI LEVINSKI, NEW YORK: L. H. FRANK & CO., 1869-1871

455 of 456 folios, 14 of 18 pages (9 x 5 1/2 in.; 228 x 140 mm).

## Catalogue Note

The first abridged Hebrew Bible.

The present lot is the product of a partnership between Jacob Levi Levinski and Henry Vidaver (1833-1882), rabbi of New York's B'nai Jeshurun synagogue, as well as "Other Hebrew Theologians." In the introduction, Levinski explains that the high cost of a complete Hebrew Bible translated into English, coupled with the book's length and the fact that certain passages are simply "improper to be read by the daughters of Israel," induced him to abridge and rearrange the Hebrew Scriptures for the benefit of Jewish schoolchildren who could thereby gain greater familiarity with the central text of their faith. Interestingly, the compiler felt it important to include both canonical and apocryphal books of the Bible in the curriculum of a Jewish pupil.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 296

**JEWISH COOKERY BOOK, ON PRINCIPLES OF ECONOMY, ADAPTED FOR JEWISH HOUSEKEEPERS, ESTHER LEVY, PHILADELPHIA: W. S. TURNER, 1871**

Bid:

Estimate: 15,000 - 20,000 USD

**16,250 USD**

JEWISH COOKERY BOOK, ON PRINCIPLES OF ECONOMY, ADAPTED FOR JEWISH HOUSEKEEPERS, ESTHER LEVY, PHILADELPHIA: W. S. TURNER, 1871

210 pages (6 7/8 x 4 1/2 in.; 173 x 115 mm), with blue errata slip bound before title.

## Catalogue Note

[The first Jewish cookbook published in America.](#)

When it was first published in 1871, this remarkable cookbook offered practical advice for American-born Jews "without benefit of a traditional ethnic education." Mrs. Esther Levy attempted to demonstrate that fine dining could be achieved while still adhering to the laws of kashrut. Indeed, in her introduction Mrs. Levy pointedly notes that, "without violating the precepts of our religion, a table can be spread, which will satisfy the appetites of the most fastidious."

This volume is a fascinating culinary and historical document that offers housekeeping and domestic management advice, as well as daily menu suggestions, a Jewish calendar, and even a selection of medical and household recipes. Mrs. Levy opens her work with a brief review of the basic laws associated with a kosher home including the soaking and salting of meat, and an outline of the arrangements that are necessary to prepare a home for the Passover holiday. She continues with tips on how to arrange a table and which dishes are to be served at every course. A large selection of recipes follows including chapters on fish, soups, meats, breads, preserves, pickles, cheese and wines. A chapter on food for the sick suggests medicinal recipes for fainting and diphtheria. At the end of the book Mrs. Levy provides her reader with miscellaneous household cleaning tips including how to clean silk and ribbons, how to wash a black lace veil, how to cement broken china, how to preserve gilding, how to concoct a good bug poison, and how to take out mildew.

This kosher cookbook, the first of its kind printed in America, allowed Jewish women of the period to serve meals with panache while maintaining elegant yet kosher homes.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST

Lot 297



**SEFER EIRUV VE-HOTSA'AH (RESPNSUM AND LETTERS PERMITTING CARRYING ON THE SABBATH IN PARTS OF THE EAST SIDE OF MANHATTAN), RABBI JOSHUA SEIGEL, NEW YORK: ZE'EV WOLF HIRSCHSPRUNG OF KRAKOW, 1907**

Estimate: 800 - 1,200 USD

Bidding is closed

SEFER EIRUV VE-HOTSA'AH (RESPNSUM AND LETTERS PERMITTING CARRYING ON THE SABBATH IN PARTS OF THE EAST SIDE OF MANHATTAN), RABBI JOSHUA SEIGEL, NEW YORK: ZE'EV WOLF HIRSCHSPRUNG OF KRAKOW, 1907

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

Rabbi Joseph Seigel (1845-1910) was born in Kuczbork, Poland. He began his rabbinic career in his native country, but due to the opposition of local Hasidim to his leadership and his meager salary, he immigrated to the United States about 1875/1884, settling in New York. In the present work, Seigel argued that Jews living on parts of Manhattan's East Side could carry outside on the Sabbath because the East River, Harlem River, and Third Avenue's elevated train tracks constituted a halakhic *eiruv* that rendered the area all one legal "domain" for such purposes. Appended to Seigel's responsum are letters of support from other rabbinic authorities. Still, Seigel's position was deemed controversial by many and even caused a split among his followers.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 298

ILYA SCHOR | HASSIDIC FIGURES, "DIG, DANCE, AND DAVEN"

Bid:

Estimate: 20,000 - 30,000 USD

**23,750 USD**

ILYA SCHOR

Ukrainian

1904 - 1961

HASSIDIC FIGURES, "DIG, DANCE, AND DAVEN"

signed *I. Schor* (lower right)

pen and ink and gouache on parchment paper cutout on gold underlay

sight, 8¼ x 11¼ in.

21 x 30 cm

## Condition Report

Not examined out of the frame. The central painting is surrounded by a cut-out border over a gold underlay. The sheet appears to be in overall good condition aside from minor surface dirt and dust, pinpoint losses to the gouache, and some minor losses or rubbings in the gold leaf. The top sheet, given its delicate nature, appears to be an overall very good condition, aside from rippling throughout. Framed and ready to hang in its current state.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report.*

*Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective, qualified opinion. Prospective buyers should also refer to any Important Notices regarding this sale, which are printed in the Sale Catalogue.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING A LOT, ALL LOTS ARE OFFERED AND SOLD AS IS" IN ACCORDANCE WITH THE CONDITIONS OF BUSINESS PRINTED IN THE SALE CATALOGUE.**

## Catalogue Note

According to the previous owner, this work was executed for close friends of the artist whose coat-of-arms were "Dig, Dance and Daven." This motto reflected their love of gardening, dancing and prayer and is the subject of the central panel. The border is comprised of cut-out flowers, birds and dancing Hassidic men. Additionally, there are roundels throughout the border depicting synagogue scenes, dancers, musicians and gardeners. The delicately rendered cut-out is made more brilliant by the underlying gold background.

According to Mira Schor, the artist's daughter, this work was executed in the mid-1950s.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 299

ILYA SCHOR | SUKKOT PRAYER IN THE SYNAGOGUE

Estimate: 5,000 - 7,000 USD

Bid:  
**6,000 USD**

ILYA SCHOR  
Ukrainian  
1904 - 1961  
*SUKKOT PRAYER IN THE SYNAGOGUE*

signed *I. Schor.* (lower right)  
oil on paperboard  
9¼ x 8 in.  
25,2 x 20,3 cm

## Condition Report

Oil on paperboard. The edges are nicked, and abraded with associated losses, especially at the corners. Remnants of gold paint at corners. Areas of craquelure in dark green at center. Under UV light, the varnish fluoresces slightly green though there are no apparent retouches.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 300

**A MONUMENTAL AMERICAN SILVER MEZUZAH, ILYA SCHOR, NEW YORK, CIRCA 1950-60**

Estimate: 25,000 - 35,000 USD

Bid:  
**40,000 USD**

A MONUMENTAL AMERICAN SILVER MEZUZAH, ILYA SCHOR, NEW YORK, CIRCA 1950-60

the cresting with the name of G-d, the hinged door engraved with three scenes- a dancing Hassid, a man digging the soil, and a rabbi praying, the inside engraved with a cello player, a rabbi, and a flowering plant, *applied bird and Schor's signature*, the case with openwork of the Zodiac signs, filled with a richly colored and gilt illuminated prayer, in a giltwood shadow box frame

*the back signed in English and Hebrew and with bird*

height 9 1/2 in.

23 cm

## Condition Report

Good condition.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

## Catalogue Note

The scenes "Dig, Dance, and Daven" also appear on a painting by Schor, see lot 298.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's

New York | 20 Nov 2019 | 10:00 AM EST



Lot 301

AN AMERICAN SILVER MEZUZAH, ILYA SCHOR, NEW YORK, CIRCA 1960

Bid:

Estimate: 15,000 - 25,000 USD

**23,750 USD**

AN AMERICAN SILVER MEZUZAH, ILYA SCHOR, NEW YORK, CIRCA 1960

the door engraved with three scenes- Ruth in a field, Ruth and Boaz, and Ruth and mother-in-law Naomi, and Hebrew inscriptions surrounded by pierced border of cartouches engraved with the Signs of the Zodiac, openwork cresting of bird flanking G-d, the base with open scrollwork and three pendants, fitted with a parchment prayer painted and gilded

*marked on back with Schor's signature in English and Hebrew and bird emblem*

height 7 $\frac{1}{8}$  in.

20 cm

## Condition Report

Good condition.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

*NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.*

## Catalogue Note

The inscriptions read: "Keep your eyes on the field they are reaping and follows them" (Ruth chap 2 v 9), the name of G-d, and "Blessed are you in the field", (Deut 28 v 3).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 302

AN AMERICAN GOLD RING, ILYA SCHOR, NEW YORK, CIRCA 1950-60

Estimate: 15,000 - 20,000 USD

Bidding is closed

AN AMERICAN GOLD RING, ILYA SCHOR, NEW YORK, CIRCA 1950-60

rectangular, the top chased with the Tablets being handed down, the back engraved with Moses, the shanks chased with a menorah and a crowned cartouche enclosing Hebrew initials

signed I SCHOR

length  $\frac{1}{4}$  in.

2.3 cm

## Condition Report

Good condition.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 303

AN AMERICAN SILVER KIDDUSH CUP, ILYA SCHOR, NEW YORK, CIRCA 1960

Estimate: 10,000 - 15,000 USD

Bid:

**32,500 USD**

AN AMERICAN SILVER KIDDUSH CUP, ILYA SCHOR, NEW YORK, CIRCA 1960

the cylindrical body pierced and engraved with Cubist scenes including Moses, Aaron, and David, each backed with a plain panel capped by an engraved chevron border, the scenes surrounded by Hebrew inscriptions continued on the stem and domed foot, the interior engraved with a bird (signature) surrounded by the words "Remember the Sabbath to keep it Holy"

*signed on base of body in Hebrew and in English, also signed in Hebrew on one panel*

height 6 in.

15 cm

## Condition Report

Good condition.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

## Catalogue Note

The body of the cup engraved with the first stanza of Kol Me Kaddesh Shevii, the stem with a verse from the Book of Esther for Havdalah, Chap. 8, Verse 16, and the foot engraved with the blessing over wine.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 304

**SIEGMUND FORST | DEVOTION TO THE COMMANDMENTS**

Estimate: 3,000 - 5,000 USD

Bidding is closed

SIEGMUND FORST

Austrian

1904 - 2006

*DEVOTION TO THE COMMANDMENTS*

signed and dated in Hebrew 1993 (lower right)

gouache on paper

22¼ x 15¼ in.

56,5 x 38,5 cm

## Condition Report

Overall good condition, sheet-deckled edges except left, which is machine cut. Surface dirt from handling, watermark visible at lower right corner. Some minor pigment separation and some of the more thickly painted areas, as well as some very minor, pinpoint losses to the gouache. Frammed and ready to hang.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report.*

*Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective, qualified opinion. Prospective buyers should also refer to any Important Notices regarding this sale, which are printed in the Sale Catalogue.*

*NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING A LOT, ALL LOTS ARE OFFERED AND SOLD AS IS" IN ACCORDANCE WITH THE CONDITIONS OF BUSINESS PRINTED IN THE SALE CATALOGUE.*

## Provenance

Acquired directly from the artist

## Exhibition

New York, Yeshiva University Museum, *Siegmund Forst: A Lifetime in Arts & Letters*, September 21, 1997-July 31, 1998, illustrated on the cover of the catalogue

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 305

**SIEGMUND FORST | REKINDLING THE MENORAH: AN ORIGINAL ILLUSTRATION FOR SAADYAH MAXIMON'S THE BOOK OF HANUKKAH**

Estimate: 2,000 - 3,000 USD

Bidding is closed

SIEGMUND FORST

Austrian

1904 - 2006

REKINDLING THE MENORAH: AN ORIGINAL ILLUSTRATION FOR SAADYAH MAXIMON'S THE BOOK OF HANUKKAH

signed and dated 1958 (lower left); inscribed *Page 72 / 9 1/2 x 15 / Kohen Godol Lightning M'norz* (verso)

gouache over pencil on paperboard

13 3/4 x 10 in.

34 x 25.5 cm

## Condition Report

The sheet has tape that covers all but right edge. The sheet is in generally good condition aside from rippling, a pinhole at center right, and some craquelure in the gouache, especially in the yellow of the menorah.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

## Provenance

Sale: Hammersite.com, September 17, 2009, lot 11198 (as one of 19 original illustrations)

Sale: Kedem Auction House, Jerusalem, June 12, 2012, lot 198, illustrated

## Exhibition

New York, Yeshiva University Museum, *Siegmund Forst: A Lifetime in Arts & Letters*, September 21, 1997-July 31, 1998, no. 14, illustrated in the catalogue p. 49

## Literature

Saadyah Maximon, *The Book of Hanukkah*, New York, 1958, illustrated

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 306

## THE YAACOB AGAM MEGILLAH (SCROLL OF ESTHER) IN A SILVER CASE STAMPED WOLPERT, C. 1980

Estimate: 25,000 - 35,000 USD

Bidding is closed

THE YAACOB AGAM MEGILLAH (SCROLL OF ESTHER) IN A SILVER CASE STAMPED WOLPERT, C. 1980

Serigraph on parchment, signed and numbered 103 of 180. Height: 19 5/8 inches; text in square Ashkenazic script, arranged in 11 columns on 8 membranes; the cylindrical case with applied Hebrew letters, marked Wolpert on case, Sterling, and 925, possibly later the case height 22 in.  
54 cm

### Condition Report

Case in good condition

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

*NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.*

### Provenance

Sotheby's, New York, December 17, 2013, lot 121 (scroll)

### Catalogue Note

The scroll is a decorated megillah by noted Israeli artist Ya'akov Agam. Produced on parchment, this limited edition included a silk-screened border by the artist, with text handwritten by a scribe. In this Scroll of Esther, the traditional text is adorned with distinctly modern and brilliantly colored artwork. Agam has also embellished the scroll with abstract imagery from the Esther story including a scene of Haman leading Mordechai on horseback and a pair of dice, a reference to both the lots that Haman drew to determine the exact date on which to annihilate the Jewish people as well as to the element of chance which is present in the Purim story.

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 307

**AN AMERICAN BRONZE STATUE OF LIBERTY HANUKAH LAMP,  
MANFRED ANSON, NEW JERSEY, 1986**

Estimate: 10,000 - 15,000 USD

Bid:

**11,875 USD**

AN AMERICAN BRONZE STATUE OF LIBERTY HANUKAH LAMP, MANFRED ANSON, NEW JERSEY, 1986

of tree form, with spread-eagle finial, each sconce modeled as a figure of Liberty with engraved captions signed and numbered on servant light M. Anson / 51, one sconce cast "Made in USA"  
height 23 in.  
58.5 cm

## Condition Report

Good condition.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

## Catalogue Note

The fronts of the sconces are engraved as follows: Galut; Congress, Basel 1897; Israel 1948; Holocaust 1939-1945; Herzl, Zionist; Exodus from Egypt; Babylonian Exile 597-538 BCE; Judah Maccabee 168 BCE; and 2 Revolts Against Rome. Also engraved on the back: 132-135 CE; 60-70 CE.

Just before the Second World War, Manfred Anson, born Germany 1922, was one of twenty boys saved by the Jewish Welfare Guardian Society of Australia. In 1963 he came to America, and in 1986 created this design, the sconces cast from souvenirs for the Centennial. He gave the original to the Statue of Liberty National Monument, another is in the National Museum of American History. One is in the Skirball Museum, illustrated on the cover of the catalogue, *New Beginnings: The Skirball Museum Collections and Inaugural Exhibition*, 1996.

An example was sold Sotheby's, New York, December 4, 2014, lot 138, and another at Sotheby's, New York, December 20, 2017, lot 18.



# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 308

MICHOEL MUCHNIK | THE WORLD OF MENSHNIKS

Estimate: 3,000 - 5,000 USD

Bid:  
**4,000 USD**

MICHOEL MUCHNIK  
American  
b. 1952  
*THE WORLD OF MENSHNIKS*

signed *Muchnik* (lower left); inscribed in Hebrew (upper and lower right)  
pen and ink and watercolor over pencil on card  
22 $\frac{3}{4}$  x 27 $\frac{1}{4}$  in.  
57,5 x 71 cm

## Condition Report

The sheet is in overall very good condition. Minor handling creases and surface dirt and dust. Some minor rippling to the sheet. In overall good condition and ready to hang.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

*NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.*

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 309

## AN AMERICAN SILVER SIX PIECE FIGURAL PASSOVER SET, 20TH CENTURY

Estimate: 7,000 - 10,000 USD

Bidding is closed

AN AMERICAN SILVER SIX PIECE FIGURAL PASSOVER SET, 20TH CENTURY

formed as six folk figures with baskets, wheelbarrows and trays, each labeled in Hebrew  
*marked Sterling*  
height approx. 3¾ in.  
9.5 cm

### Condition Report

Good condition.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

*NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.*

### Provenance

Sotheby's, New York, December 19, 2007, lot 5

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 310

YEHUDIT SHADUR | MIZRAH (PSALM 33:1-4, 20, 22)

Estimate: 4,000 - 6,000 USD

Bidding is closed

YEHUDIT SHADUR

American

1928 - 2011

MIZRAH (PSALM 33:1-4, 20, 22)

signed *Yehudit Shadur* and dated 1988 (lower left) and again in Hebrew (lower right)

papercut with acrylics, gold and metallic paint and foil

13 $\frac{3}{4}$  x 18 in.

35,2 x 45,7 cm

## Condition Report

Papercut with acrylics, gold and metallic paint, and foil; float-mounted. In overall excellent condition, aside from some pinpoint discoloration on the supporting sheet. Not examined out of the frame.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

*NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.*

## Provenance

Acquired directly from the artist

## Catalogue Note

Rejoice, you righteous, in the LORD; praise from the upright is fitting.

Give thanks to the LORD on the harp;

on the ten-stringed lyre offer praise.

Sing to him a new song; skillfully play with joyful chant.

Our soul waits for the LORD, he is our help and shield.

May your mercy, LORD, be upon us; as we put our hope in you.

(Psalm 33:1-4, 20, 22)

The artist described the work as follows:

Often, *Mizrah* incorporate various devotional themes. The hymn of praise urges us to give thanks through music and song. Gazelles and grapevines, both symbolizing the people of Israel, embrace the columns representing the Holy Temple. Flowing lines evoke the life-giving waters mentioned in the Psalm. The border designs take their imagery from the descriptions in the book of Exodus or the priestly garments (pomegranates and bells of gold).

# Sacred Splendor: Judaica from the Arthur and Gitel Marx Collection

Sotheby's 

New York | 20 Nov 2019 | 10:00 AM EST



Lot 311

YEHUDIT SHADUR | A PAPER CUT FOR SUKKOTH

Estimate: 3,000 - 5,000 USD

Bidding is closed

YEHUDIT SHADUR

American

1928 - 2011

A PAPER CUT FOR SUKKOTH

signed *Yehudit Shadur* and dated 2003 (lower left); signed and dated again in Hebrew (lower right)

papercut with acrylic, colored washes and metallic gold

12 x 15 in.

30,5 x 38,1 cm

## Condition Report

Papercut with acrylic, colored wash and gold mounted on paper. Not examined out of frame. In overall very good condition and ready to hang.

*In response to your inquiry, we are pleased to provide you with a general report of the condition of the property described above. Since we are not professional conservators or restorers, we urge you to consult with a restorer or conservator of your choice who will be better able to provide a detailed, professional report. Prospective buyers should inspect each lot to satisfy themselves as to condition and must understand that any statement made by Sotheby's is merely a subjective qualified opinion.*

**NOTWITHSTANDING THIS REPORT OR ANY DISCUSSIONS CONCERNING CONDITION OF A LOT, ALL LOTS ARE OFFERED AND SOLD "AS IS" IN ACCORDANCE WITH THE CONDITIONS OF SALE PRINTED IN THE CATALOGUE.**

## Provenance

Acquired directly from the artist

## Catalogue Note

That I will give you the rain of your land in its season,

The former rain and the latter rain.

(Deuteronomy 11:14)

Thou shalt observe the feast of booths seven days,

After that thou hast gathered in thy threshing floor and thy winepress.

(Deuteronomy 16:13)

And thou shalt rejoice in thy feast.

(Deuteronomy 17:14)

The artist described the work as follows:

A rainy vista holding promise of a bountiful harvest of grain and grapes. The Sukkoth festival marks the last harvest of the Agricultural year, and ushers in fervent expectations for a good rainy season and bountiful harvests in field and orchard. In the composition, birds and gazelles encompass the Four Species associated with the festival: the palm frond (lulav) and citron (ethrog), the willow ('aravah) and myrtle (hadas). In the upper side margins, rows of palm fronds through which the stars sparkle evoke the sukkah booth erected for the holiday.