

SEFORIM FOR PASSOVER



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RARE BOOKS

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I. IBN YACHYA, DAVID. *Sefer Lashon Limudim*. [Grammar and construction of poetry]. Constantinople, Eliezer ben Gershom Soncino, 1542.

£3750 [ref: 97084]

Lashon Limudim is a grammatical work, printed together with another, smaller work: *Shekel HaKodesh* on versification and construction of poetry.

David ben Solomon ibn Yachya (also spelled 'Yahya') was born in the middle of the fifteenth century and served as a Rabbi in Lisbon. Accused of influencing the Marranos (Jews who converted to Christianity, but continued to practice Judaism in secret) and making them to relapse into Judaism, he was sentenced by King John II of Portugal to be burned at the stake. He'd fled to Naples, but was captured and had to sell his library in order to buy his freedom. On his release he fled to Corfu, and later to Larta, where he died in extreme poverty.

These two works were written by David ben Solomon ibn Yachya expressly for his relative - also called David ibn Yachya (son of the martyr Don Joseph) - who in 1518 became the Rabbi of Naples. The present edition was published by the author's grandson, R. Joseph ben R. Tam ibn Yachya (author of *Ohalei Tam*) and edited by Solomon Almoli, who notes that earlier editions were riddled with errors.



The first edition of the book was published in Constantinople in 1506. The title page of the book is set within the delicate decorative border first used in Hajar, Spain, as well as with several other Constantinople books, beginning with the 1505 Pentateuch.

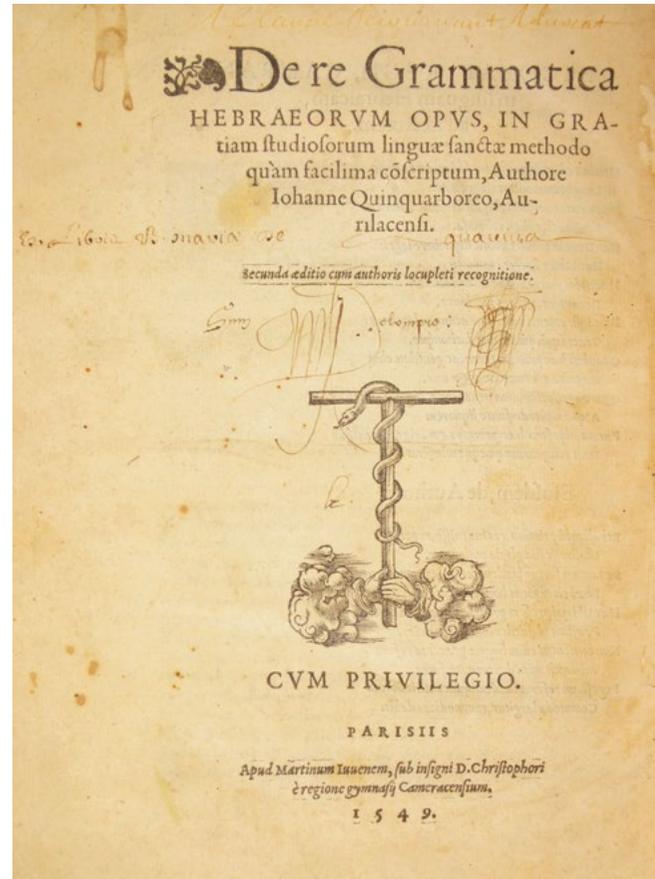
Third edition; 4to, (220 x 160 mm); a wide-margined copy; [45] ll. Title within ornamental border; modern chestnut blind-tooled calf boards, gilt title in English to spine, housed in matching slip-case. Vinograd (Const.), 176.Yaari 132, p.98.

2. CINQARBRES, JEAN. De re Grammatica Hebraeorum opus, in gratiam studiosorum linguae sanctae methodo quam facilima conscriptum, Authore Iohanne Quinquarboro, Aurilacensi. [Hebrew Grammar - the easy method]. Paris, Martin Le Jeune, 1549.

£1250 [ref: 97221]

Second edition (first published in 1546) of the popular Hebrew grammar book, dedicated to the Venetian Jew Paolo Paradisi. Jean Cinqarbres (Latin name: Johannes Quinquarbores, 1514-1587) was a French grammarian of Hebrew origins and was considered one of the foremost linguists of the 16th century, famous for his extensive knowledge of Hebrew grammar and syntax. He occupied the chair of Hebrew and Syriac languages at the College de France until his death.

The distinctive printer's woodcut device on the title page (Renouard, P. Marques 828, p.264-265) first belonging to Conrad Nòbar, then passed to Jaques Bogard and later to Martin Le Jeune, but this size not shown under this bibliographical entry.



Second edition, 4to (225 x 170 mm); 182, [2] pp., text in Latin and Hebrew; marginal tears to first two leaves. Ownership signatures to title page and many marginal notes to text in Latin in old brown ink; late 19th-century cloth-backed marbled boards, with red morocco label to spine, this lettered in gilt, corners rubbed.

**3. RODRIGUES MOREIRA, JACOB. Kehilath Jahacob:
Being a vocabulary of words in the Hebrew Language.**
London, A. Alexander, [1773].

£3000 [ref: 101541]

A SCARCE TALMUD AND HOLY SCRIPTURE VOCABULARY, PUBLISHED
BY THE PIONEER OF HEBREW PRINTING IN LONDON A. ALEXANDER.

Jacob Rodrigues Moreira was an educated Jewish author associated with the Haskalah movement. This lexicon is his only surviving publication. The work contains an approbation by Rabbi Moseh Cohen d'Azevedo (1720-1784), also known as the *Haham of London* (the Wise Man of the Spanish and Portuguese congregation of London). This biblical lexicon arranged in triple column, containing more than four thousand words/idioms (each in Hebrew, English and Spanish) arranged in fifty-eight topical chapters. Moreira carefully arranged the Hebrew terms and phrases according to subject, coining new terms where needed and translated them to Spanish. His son, Haim Moreira, translated the terms to English. The final, 58th chapter contains an imaginary dialogue between the author and his son.

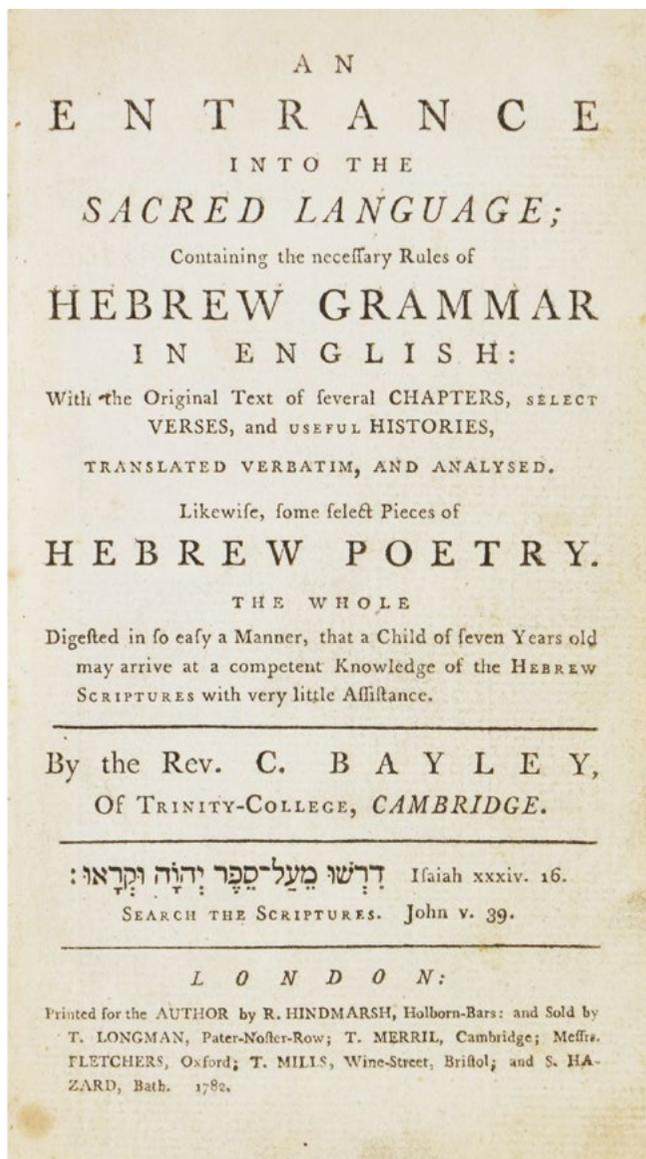
Alexander Alexander (Alexander ben Judah Leib) was one of the pioneers of the Hebrew printing in London, active in the 18th-19th centuries. He had established his Hebrew press in London in 1770 and published the first bilingual Hebrew-English Common Prayer-book and Haggadah.

The engraved Hebrew title page of this volume is signed by M. Marrebeeck, an 18th century Dutch print publisher, that was most likely working in Amsterdam.

Provenance: David Bueno de Mesquita, Dutch watercolourist, etcher and lithographer, 1889-1962 (signature to front inner cover).

First edition; 4to (265 x 215 mm); engraved Hebrew title page, additional English and Spanish title pages, approbation leaf by Rabbi Moseh Cohen de Azevedo in Spanish and Hebrew; Hebrew, English and Spanish index of the chapters and erratas; preface to the readers in Spanish and English; contemporary mottled calf with gilt panel, spine gilt in 6 compartments with red morocco label. First two title pages' edges browned and chipped, slight worming to few other leaves, not affecting text. [26], 183, [1] pp. Vinograd, London 75. Alston XIV, 197. ESTC T168924. Roth B15.40. Not in Vancil or Zaubmuller.





4. BAYLEY, C. REV. An Entrance Into The Sacred Language; Containing The Necessary Rules of Hebrew Grammar in English: With the Original Text of several Chapters, Select Verses, and Useful Histories, Translated Verbatim, and Analysed. London, R. Hindmarsh (printer), 1782.

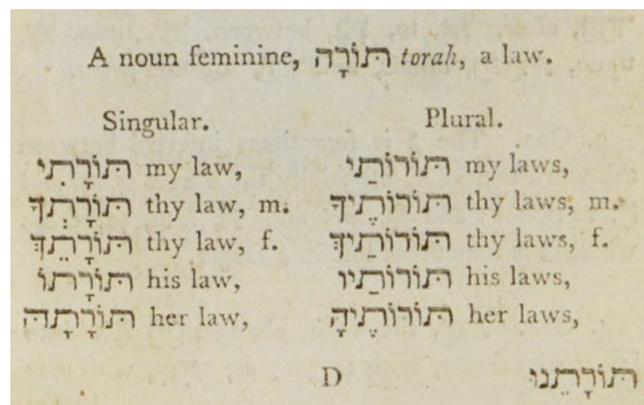
£500 [ref: 100908]

A Hebrew Grammar manual containing additional select pieces of Hebrew poetry and a list of subscribers at the end of the volume.

Rev. Cornelius Bayley (1751–1812), was an English Anglican cleric. He first became a Methodist preacher, but in 1871 took orders in the Church of England.

In 1782 Bayley published this Hebrew grammar - his most notable publication. Its second edition was issued after his death.

First edition. Small 4to, (160 x 100 mm); [6], xvi, 232, [10] pp. Contemporary brown calf boards, rebacked, extremely rubbed. Red ink stain to upper edge, not affecting text. Grammatical handnotes in old brown ink to the last 4 pages and occasionally throughout the text. Text in Hebrew and English.



סגדול המזמיע קול וזההת דענס להעלות יתשכחו בפעמון

כזה



CONSTANTINOPLE
IMRINTS &
OTHER SEFORIM

Item 22

A. Balzer de.

AMONG THE FIRST PRINTED HEBREW BOOKS

5. KIMCHI, DAVID [AKA RADAK]. *Sefer HaShorashim*. ['Book of Roots', ie lexicon to the Bible]. Constantinople, printed by Ashtruk Detolon, 1513.

£27,000 [ref: 97085]

Lexicon to the Bible by Rabbi David ben Joseph Kimchi (c.1160~1235, sometimes spelled Kimhi, also known by the acronym *Radak*).

This is the second variant of the fourth edition, with a blank title page (as noted by Yudlov in the Mehlman catalogue). The first word of the text ('Amar' in this variant), on the reverse of the title page is the same font size as the following text, in other variant copies this word is printed in a larger font size.

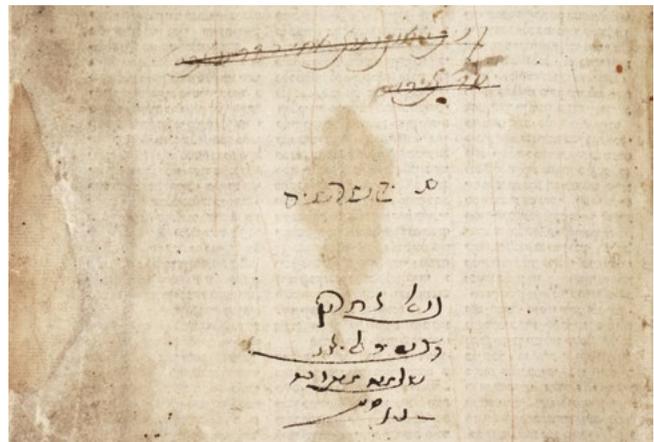
Sefer HaShorashim is actually the second part of Kimchi's grammatical work titled *Michlol* (or *Mikhlol*); the first part (*Helek HaDikduk* [grammar] retained the title *Michlol*, while the second part (*Helek Halnyan* [lexicon] became known as *Sefer HaShorashim*, a glossary of Hebrew and Aramaic words. The text is arranged alphabetically, in three columns. Root letters of individual words are printed in bold, followed by philological explanations and biblical citations. To some extent Kimchi relied on the work of R. Jonah ibn Janah (first half 11th century) as well as on the philological writings of his father and brother, who were both accomplished grammarians. His other sources included R. Jacob ben Elazer (a 13th-century Spanish Jewish grammarian) and Abraham ibn Ezra (one of the most distinguished 12th-century Spanish Jewish biblical commentators and philosophers).

Kimchi's father, R. Joseph Kimchi, fled the Almohad persecutions in Spain and David Kimchi was born in Provence. Kimchi is known as the most prominent Hebrew grammarian of the medieval period, surpassing others in simplicity, comprehensiveness and methodical

presentation of the subject matter. He is also known as a life-long anti-Christian polemicist, famously publishing his *Teshuvot Lanotzrim* [Responses to Christians]. A trace of the anti-Christian polemic can also be found in the offered book, the passage remarkably survived intact, while in other copies it was usually struck off by the censor: under the entry '*Elem*' (l. 87a, bottom of third column), quoting his father, Kimchi derides the Christian assertion that the word '*almah*' [a young girl] in Isaiah 7:14 refers to a virgin birth (parthenogenesis).

'*Sefer HaShorashim* is among the first printed Hebrew books, the first edition being among the undated books issued in Rome c. 1470, in addition to a second incunable edition (Naples, c. 1490)' Heller.

Fourth edition, blank title page variant; small folio (285 x 200 mm). Former owners signatures to opening leaf, including 'Saul David... Segal Ish Mortara'. Opening leaf margins professionally repaired, slight worming and some staining to a few leaves, edges stained red. Modern exquisitely blind-tooled calf boards, gilt title in English to spine, housed in a custom slip-case. 132 ll. Vinograd (Const.), 37; Mehlman 1253; Steinschneider (Cat. Bodl.), 4821, 45 col. 873 (ed. rara); Yaari 21, p.69; Heller (The Sixteenth Century Hebrew Book) I, p.197; Zedner, p.200.



6. VITAL, DAVID BEN SOLOMON [THE PHYSICIAN].
Keter Torah [Crown of Torah]. Constantinople,
Eliezer ben Gershom Soncino, 1536.

£6750 [ref: 97087]

The *Gaon* (eminent Jewish scholar) Rabbi David Vital was a Spanish Jewish poet and theologian, born in the mid-fifteenth century. Exiled from Spain in 1492, Vital settled in Greece, first in Patras and following the Turko-Venetian war of 1532, in Arta, where he was welcomed as a halachic authority and spent the rest of his life there. *Keter Torah* is a rhymed summary of the 613 commandments in accordance with Maimonides's enumeration, together with the seven rabbinical commandments. Hence, the numerical value of the title, *Keter* (620). Vital based his work upon the tradition that the 620 letters of the Torah's Ten Commandments hint at the 620 commandments.

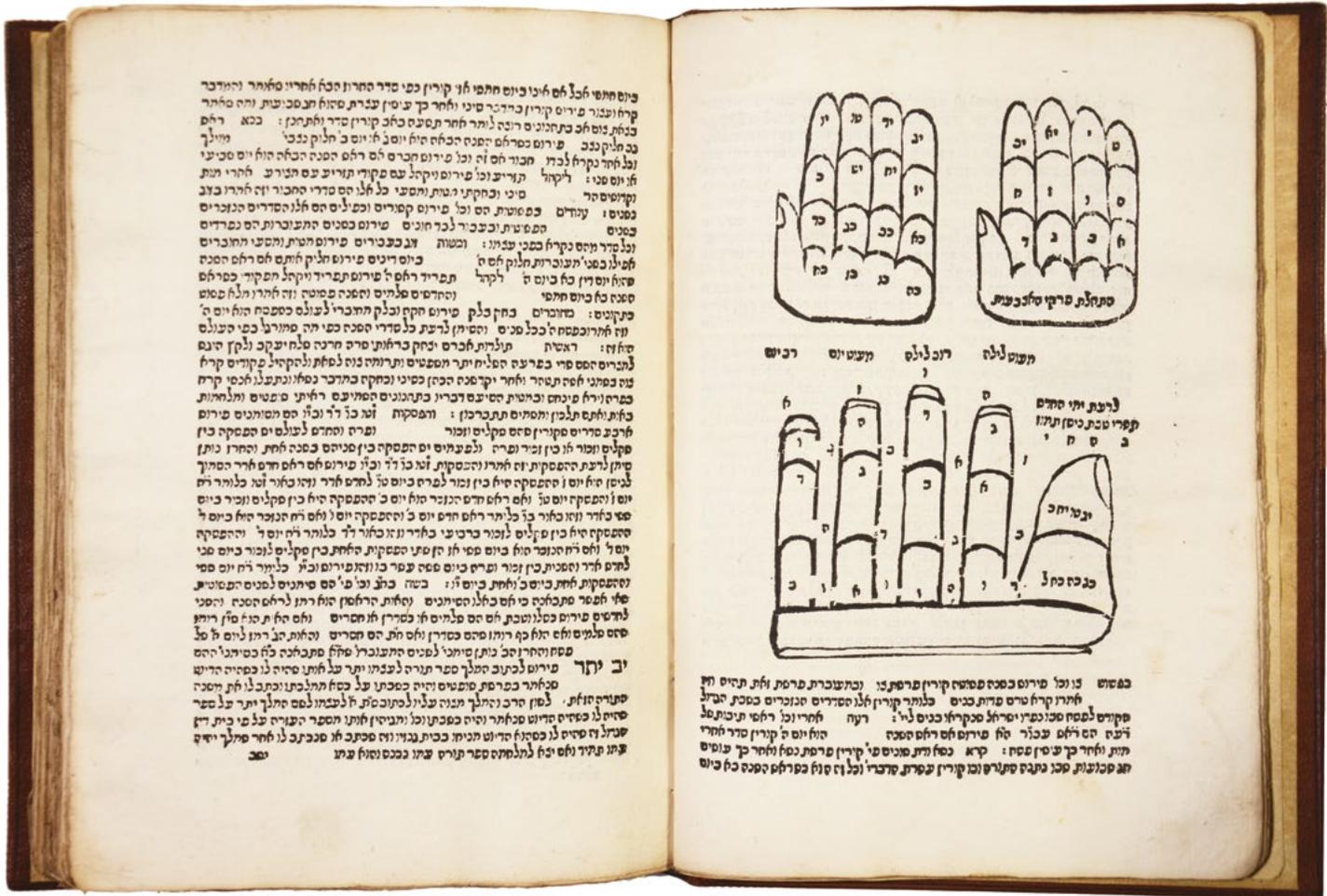
The work is a commentary to *Sefer HaMitzvoth* by Maimonides and Vital declares that he has 'not strayed from the great *Eshel* [tamarisk tree], neither left nor right.' Each commandment begins with Maimonides' formulation and concludes with Vital's commentary, which sometimes includes a reply to Maimonides' critics. Despite its unusual poetic form, *Keter Torah* remains an important halakhic source frequently quoted in rabbinic literature.

Samson Cohen Modon, whose ownership signature adorns the title page, was a scholar and rabbi of Mantua (1679–1727), author of *Kol Mussar* (Venice, 1721) and other works.

Provenance: The Valmadonna Trust Library collection; Rabbi Samson Cohen Modon of Mantua.



First edition; 4to, (290 x 200 mm); an uncut copy. Title within historiated woodcut border surmounted by coronet. Illustration of hand (relating to calendar) on l. 14v, illustration of cow's lung (relating to dietary laws) on l. 92v. Signature of Samson Cohen Modon of Mantua to title page. Old Latin signatures to last leaf. Opening three and last four leaves trace wormed and stained, upper portion of title-page remargined. Modern blind-tooled maroon morocco, gilt English title to spine; housed in custom slip-case. [l 28 ll.] Vinograd (Const.), l 54; Mehlman 705, Yaari l 20, p.93; Heller (The Sixteenth Cen. Hebrew Book) l, p.220.



Item 6

THE ONLY KNOWN HALAKHIC WORK BY RECANATI

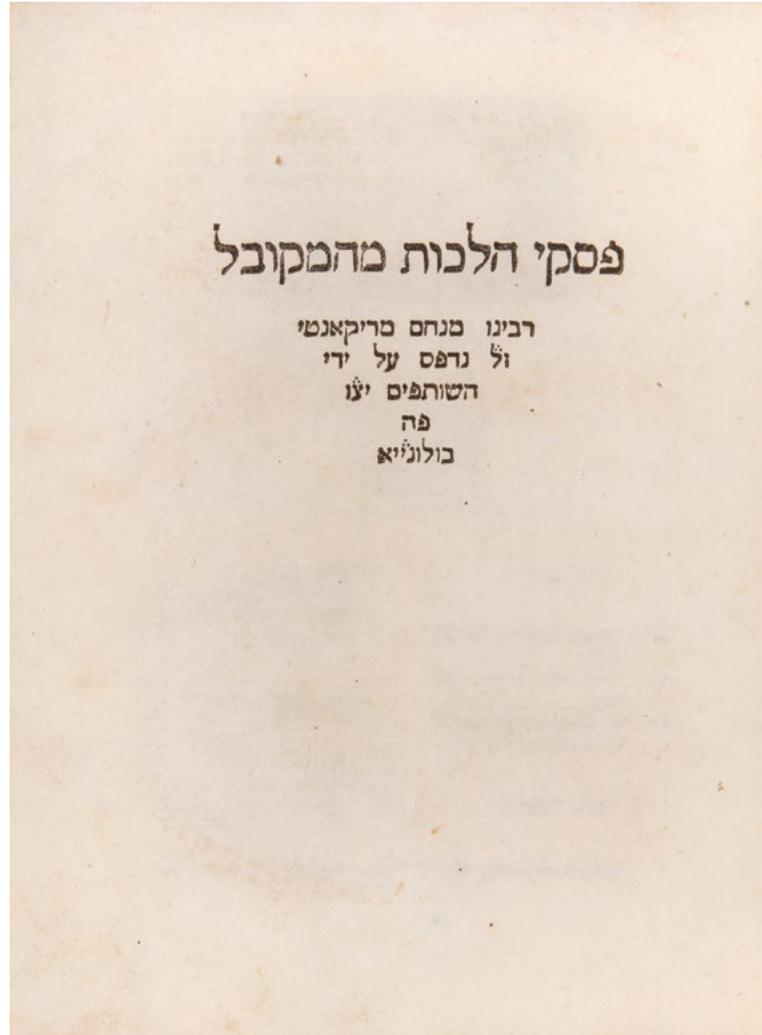
7. RECANATI, MENAHEM BEN BENJAMIN. *Piskey Halakhot M'homekubal*. [Halikhic rulings]. Bologna, 1538.

£6750 [ref: 105959]

The only known Halakhic work by Recanati, who is better known for his Kabbalistic work.

The author, R. Menachem son of Binyamin Recanati (1250-1310), was an early Italian kabbalist. The present work, comprising his halakhic rulings, served as an important source for halakhic authorities of subsequent generations, and is quoted by *poskim* (Jewish religious law scholars) such as the Beit Yosef, the Shach and the Magen Avraham. This is not an original work but rather a compilation of halakhic rulings made by earlier authorities, primarily German and French *poskim* and most importantly by Eliezer ben Samuel of Metz (c. 1115~1198) author of *Sefer Yereim*. A legend tells us that Recanati was originally an ignorant person who by miracle became wise.

First edition; 4to (208 x 160 mm) 62 ll. ink stains to edges, slight warming to last two leaves, brief hand-written inscriptions in old ink to some pages in Hebrew and Latin; modern contemporary-style blind tooled panelled morocco. A lovely copy with particularly wide margins. Heller (Sixteenth Century Hebrew Book) I, pp.232-233.





8. SHALOM, ABRAHAM BEN ISAAC. *Neveh Shalom*. [The Oasis of Peace]. Constantinople, Eliezer ben Gershom Soncino, 1538.

£8750 [ref: 97086]

The present work (sometimes spelled *Neweh Shalom*) is a series of homilies on various Aggadic passages from the Talmud, interwoven with philosophical discussions seeking to serve as a defence of Maimonides' reconciliation of Greek and Jewish philosophy. In this work Shalom 'places Scriptural and Talmudic knowledge far above philosophy, although he admits that investigation is not only permissible, but necessary for the perfection of Scriptural knowledge' (Jewish Encyclopedia).

The author, Italian scholar and theologian (d. 1492), was one of the last representatives of the Spanish-Jewish philosophic tradition and possessed a thorough command of the fields of knowledge of his time, his work here is rich in quotations from Greek and Arabic philosophical literature. See EJ, Vol. XIV, cols. 1270-1.

Provenance: The Valmadonna Trust Library collection.

First edition; 4to, a wide margined copy; unpaginated. Title within architectural arch; title and three closing leaves remargined, stained in places, slight worming to a few edges. Modern blind-tooled panelled calf, English title to spine. Text in Hebrew. [196 Il.] Vinograd (Const.), 162; Yaari 127, p.95. Not in Heller.

9. HARIBASH [BAR SHESHET, RABBI YITZHAK]. Tshuvot HaRav. [Replies of The Rabbi]. Constantinople, Eleazar ben Gershon Soncino, 1546-47.

£5500 [ref: 97445]

FIRST EDITION OF THIS RESPONSA BOOK BY HARIBASH.

Yitzhak Bar Sheshet (1326–1408) was a Spanish Talmudic authority and one of the greatest Jewish scholars of the 14th century, also known by his acronym *HaRibash*. He settled in Barcelona early in his life, and studied under Perez ha-Kohen, Hasdai Crescas and most importantly under Rabbi Nissim ben Reuben (*HaRan*), who was considered the most prominent Rabbi of his time. Later in life *HaRibash* became the Rabbi of Zaragoza, before moving to serve in Valencia. Around 1391 he was forced to flee to Algeria to escape the persecutions of the Jews and lived there for the rest of his life, honoured as one of the prominent community leaders.

HaRibash is famous for the Responsa work offered here, consisting of his 517 answers to questions, from which many *halakha* rulings were included in the *Shulchan Aruch*. *Tshuvot HaRav* is the only written work by Bar Sheshet that has survived. Originally the book was printed as separate pamphlets (*kuntresim*), that were handed out to purchasers on Shabbatot in the synagogue, as was the custom in Constantinople at the time. At the time a halakhic debate took place on the issue among the Rabbis of Constantinople, who opposed to this custom.

The printer, Eleazar ben Gershon Soncino, was the last of the prominent Italian Ashcenazi Jewish printers. The Soncino printers were distinguished by the perfection of their type and their correctness, as well as for the fact that they were the first to print the Hebrew Bible. Eleazar ben Gershon worked in Constantinople from 1534 to 1547.

Provenance: Zimmerman family library.



First edition, 4to bound in sixes, (310 x 220 mm). Signatures of ownership, a few written glosses and some censor's strikeouts in old brown ink, with censor's signature to last page of the book. Occasional staining and browning and very minor worming to some pages, one page supplied from another copy. Marbled edges, later calf binding in contemporary style. A fine copy. [12], [281], [10] ll. Vinograd (Const.), 193; Heller (*The Sixteenth Century Hebrew Book*) I, p.323; Yaari 145, p.103.



10. SHILTON, MOSHE. *Sefer Bnei Moshe ve'hu Sheelot U'tshuvot. [Questions and Answers]. Constantinople, Yonah ben Yaakov Ashkenazi, 1713.*

£950 [ref: 97715]

A Responsa work by Rabbi Moshe Shilton, one of the greatest *chachamim* [wise men/scholars] of Constantinople in his time.

The work was brought to print by the Rabbi's nephew at the printing press of Yonah ben Yaakov Ashkenazi. Yonah ben Yaakov Ashkenazi of Zalitsi (Zilozitz), a small town not far from Lviv (now in Ukraine), came to Constantinople most likely towards the end of the 17th or the beginning of the 18th century. He received the moniker Ashkenazi only in Constantinople, a reference to his Eastern-European heritage. It was he who revived Hebrew printing in Constantinople, which by that time had been in decline for about two decades, following the death of the printer Abraham Franco in the last quarter of the 17th century.

Ashkenazi made Constantinople the centre of Hebrew printing in the mid-18th century. His firm was the longest lasting of all the Hebrew printers of Constantinople, managed for 33 years by Ashkenazi himself and for a further 36 years by his sons following his death, publishing no less than 188 books between 1710 and 1778. More about the life and work of Yona Ashkenazi can be found in Yaari's *Hebrew Printing at Constantinople* (1967).

First edition. Large 4to; [2], 126, 8, [3] ll. Contemporary marble boards, rebacked, spine lettered in gilt. Browning and spotting throughout, occasional worming to some leaves; some leaves were cut very close to text during rebinding. Occasional notes in old ink. Vinograd (Const.), 381; Yaari 278, p. 162.

11. SASSOON, JACOB B. ISRAEL; MARI, YIZHAK B. ABBA. *Sefer Bnei Ya'akov [Iтур]. [The Sons of Jacob]. Constantinople, Yonah ben Yaakov Ashkenazi, [1714].*

£1750 [ref: 97170]

Commentary on *Sefer Hatur* with responses, by Rabbi Yaakov Sasson (Shushan), brought to print by Rabbi Hayim Kimhi ben Rabbi Yitzhak.

Sefer Hatur is a *halakha* [Jewish religious law] book written by Isaac ben Abba Mari (c. 1122 – c. 1193), who is often simply referred to as 'Ba'al Hatur'. A prominent Rabbi from Marseilles, France, his opus magnum, *Iтур Soferim* (aka *Sefer Hatur*), discusses Jewish conjugal laws, monetary laws, Jewish holidays, and some of the laws governing the *kashrut* [Jewish dietary law]. He largely based his own work on the judicial decisions passed down by the Babylonian 'Geonic' authority.

This work also includes *Responsa*, as well as some corrections and notes on the *Tur* and *Maimonides*.

First and only edition; 4to (310 x 210 mm); [3], 243 ll.; stains to title page with some text loss, leaf 234 cracked without loss of text; occasional very light foxing and browning to pages. 18th century-style calf, spine gilt, with red morocco label, English title stamped in gilt. Vinograd (Const.), 385; Yaari 282, p. 163.



FIRST PART OF THIS IMPORTANT RESPONSA WORK

12. ALMOsnino, JOSEPH. Sefer Edut BeYehosef. [Responsa]. Constantinople, Yonah ben Yaakov Ashkenazi, 1711.

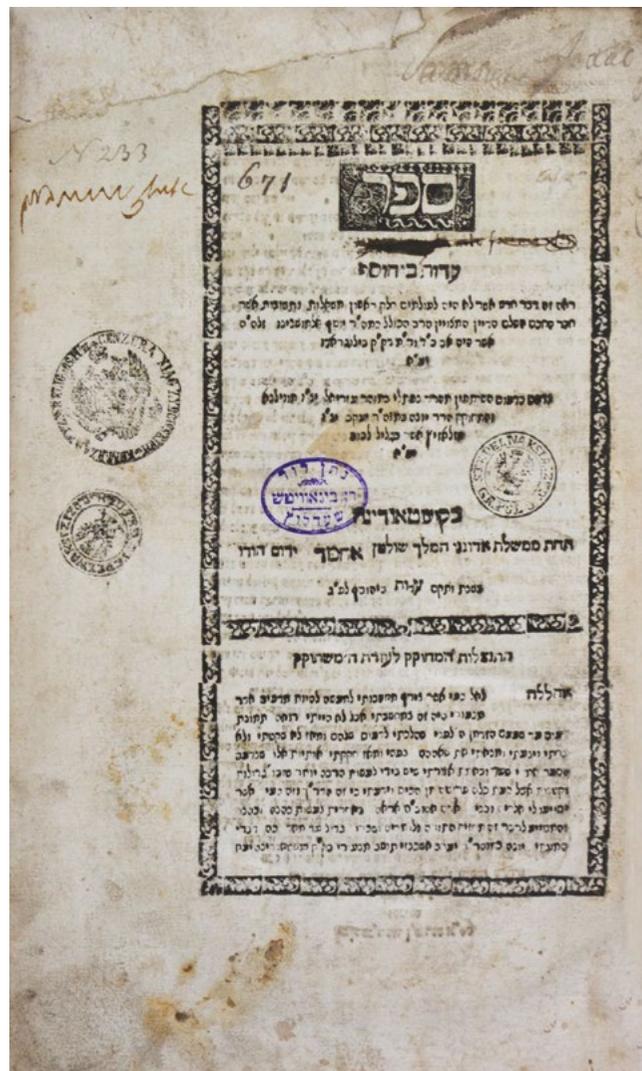
£2500 [ref: 97718]

Joseph Almosnino (1642–1689) was a *Gaon* (literarily genius, a scholarly title given to eminent Jewish scholars), the chief Rabbi and judge of the Rabbinical court in Belgrade. He authored numerous Responsa works, that were collected by his son Isaac under the title *Edut beYehosef* (Testimonies in Joseph) and published in Constantinople, first part in 1711, and the second in 1733. Joseph Almosnino was captured by the Austrian army and died while in captivity, at Nikolsburg, Moravia in 1689.

This first part of the work was one of the earliest books to be printed by the Hebrew press of Yonah ben Yaakov Ashkenazi of Zalitzsi (Zilozitz), a small town not far from Lviv (modern day Ukraine).

Ashkenazi came to Constantinople towards the end of the 17th or the beginning of the 18th century, where he received the moniker Ashkenazi, a reference to his Eastern-European heritage. It was Ashkenazi who revived Hebrew printing in Constantinople, which by that time had been in decline for about two decades, following the death of the printer Abraham Franco in the last quarter of the 17th century. Ashkenazi was the printer who made Constantinople the centre of Hebrew printing in the mid-18th century. His printing house was the longest lasting of all the Hebrew presses in Constantinople, managed for 33 years by Ashkenazi himself and for another 36 years by his sons following his death, publishing no less than 188 books from 1710 to 1778. More about the life and work of Yonah Ashkenazi can be found in Yaari's *Hebrew Printing at Constantinople* (1967).

First edition; large 4to; [4], 2-116, [2] ll. Old prominent owners' signatures, old censorship stamps and some restoration to title page. Contemporary style paneled calf, boards decorated in blind, label in English to spine stamped in gilt. Vinograd (Const.) I, 379 & II, 454; Yaari 276, p. 161.



RESPONSA WORK ON MATRIMONIAL LAW

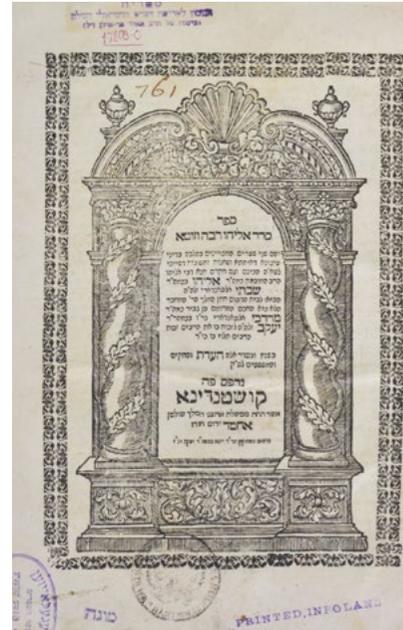
13. ALFANDARI, ELIJAHU [ELIJAH]. *Seder Eliyahu Rabbah VeZutta*. [The Great and Small Order of Elijah]. Constantinople, Yonah ben Yaakov Ashkenazi, 1719.

£1950 [ref: 97726]

Eliyahu Alfandari was a Constantinople Rabbi in the latter half of the 18th and the beginning of the 19th centuries. He came from a family of eastern rabbis prominent in the 17th and 18th centuries, in Smyrna, Constantinople and Jerusalem. The family originated from Andalusia, with variants of spelling such as Alfandery, Alfandarcic and Alfandrec.

Alfandari published two works on matrimonial law: the work offered here: *Seder Eliyahu Rabbah VeZutta* [The Great and Small Order of Elijah] in 1719, and *Michtav Me'Eliyahu* [A Letter from Elijah] in 1723 (see next item).

First edition; large 4to; [2], 69, [1] ll. Contemporary style calf, spine richly gilt in compartments, label to spine lettered in English, gilt. Title page wrongly stamped 'Printed in Poland' among other stamps. Rubbing and small marginal tears to some pages, occasional browning. Vinograd, *Const.* 406; Yaari 297, p.167.



14. ALFANDARI, ELIJAHU [ELIJAH]. *Michtav Me'Eliyahu*. [Letter from Elijah]. Constantinople, Yonah ben Yaakov Ashkenazi, 1723.

£950 [ref: 97708]

The second work by the Constantinople Rabbi Eliyahu Alfandari on matrimonial law.

First edition; folio; [2], 214, [2], 15 ll. 18th-century-style boards, old library stamp and inscriptions to title, browning and marginal staining to some leaves. Vinograd (*Const.*), 416; Yaari 306, p.170.





15. HAVIV, MOSHE BEN SHLOMO [MOSHE IBN HABIB]. *Sefer Get Pashut*. [The book of simple divorce]. Constantinople, Yonah ben Yaakov Ashkenazi, 1719.

£950 [ref: 97429]

Rabi Moshe ibn Habib (1654-1696) was born in Salonika, his father Shlomo ibn Habib being from a prominent Spanish-Jewish family who were expelled from Spain as a result of the Alhambra Decree. At the age of 15 he travelled to Jerusalem to study and was noted for his talent, knowledge of the Torah and his wisdom. He specialised in Jewish marital law and *agunot* [women who wouldn't be granted a divorce from their husbands] and wrote two books on the subject, the most famous of which is offered here. A Responsa book he wrote was famously lost at sea and only parts of it were published. Moshe ibn Habib died young, and his books were not published during his lifetime, but were kept as manuscripts until his grandson Rabbi Yaakov Culi edited and published them in Constantinople, as there were no Hebrew printers in the Holy Land at the time.

Get Pashut [A Simple Divorce] deals with *halachot gittin* [religious divorce laws] considered to be a complicated and touchy subject in Jewish religion. According to Jewish law a woman cannot be divorced, unless granted a divorce by her husband. A husband who leaves his wife or disappears without granting her a divorce leaves her *aguna*, a state which leaves her unable to remarry. The word originates in the Hebrew word *ogen*, meaning anchor, and was first used in this context in the *Book of Ruth* to describe a woman that could not remarry.

First edition; 4to (290 x 205 mm); [2], 143 ll. Contemporary calf-backed marbled boards, with title in gilt to spine label; some marginal worming and restoration to first and last leaves, occasional browning and staining. Vinograd (Const.), 403; Yaari 296, p.167.

COMMENTARY ON THE TALMUD BY THE RASHBA

16. HARASHBA, SHLOMO IBN ADERET. Sheva Shitot Le'HaRashba. [Seven Opinions of the Rashba]. Constantinople, Ashenazi Yehuda ben Yaakov, 1720.

£600 [ref: 97714]

The work contains *chidushim* [new commentary] on the seven *masekhtot* [tractates] of Shabbat, Rosh HaShanah, Megillah, Sukkah, Yevamot, Nedarim, and Bava Kama.

Solomon ben Abraham Aderet (1235–1310) was a Medieval rabbi, halakhist and Talmudist, widely known as *HaRashba*. This work contains his commentaries on seven different treatises of the Babylonian Talmud. A second edition of this work was published in Berlin in 1756. His Talmudic commentaries are now known as '*Hiddushei HaRashba*'.

Born in Barcelona *HaRashba* became a successful banker and leader of Spanish Jewry. He served as Rabbi of the main Synagogue of Barcelona for 50 years, and as a Rabbinical authority his fame was such that he became known as '*The Rabbi of Spain*'. Moses ben Nahman (*Nahmanides*) and Jonah of Gerona were his teachers. *HaRashba* was a master in the study of the Talmud, he also accepted the Kabbalah. Many other of his works appeared in print, starting in the 16th century, among them his famous Responsa works.

First edition. 4to; [2], 191 ll. Later half calf, over contemporary decorative boards, spine gilt. Old ownership signatures, to title and some of the first pages; dedication in Hebrew and signet-ring stamp to title page, some browning to pages. Vinograd (Const.), 410; Yaari 304, p.169.





17. HALEVI, ABRAHAM. Sefer Yair Nativ. [Matrimonial law]. Constantinople, Chaim Tawil, 1718.

£950 [ref: 97951]

Rabbi Abraham ben Mordechai HaLevi (1650~1712) was born in Egypt and became one of the head Rabbis of Cairo and a *Dayan* [a judge in Jewish religious court of law]. He was a contemporary of Rabi Moshe ibn Habib (1654-1696), author of *Get Pashut*, another work on divorce laws (see Item 15).

Yair Nativ deals with laws concerning the arrangement of a *Get* [the divorce approval handed to the wife by the husband, after it was granted by the Rabbinic court of law] by a messenger. The book was printed in 1718 after HaLevi's death, in Constantinople, by his son in law Chaim Tawil.

First edition; 8vo (190 x 135 mm), 20 ll. Title printed within architectural woodcut border, minor marginal tears to some pages, not affecting text. Signatures of previous owners in old ink to first and last leaves. Contemporary calf backed boards, rebacked(?), late spine label lettered in English, gilt. Vinograd (Const.), 398; Yaari 293, p.166.

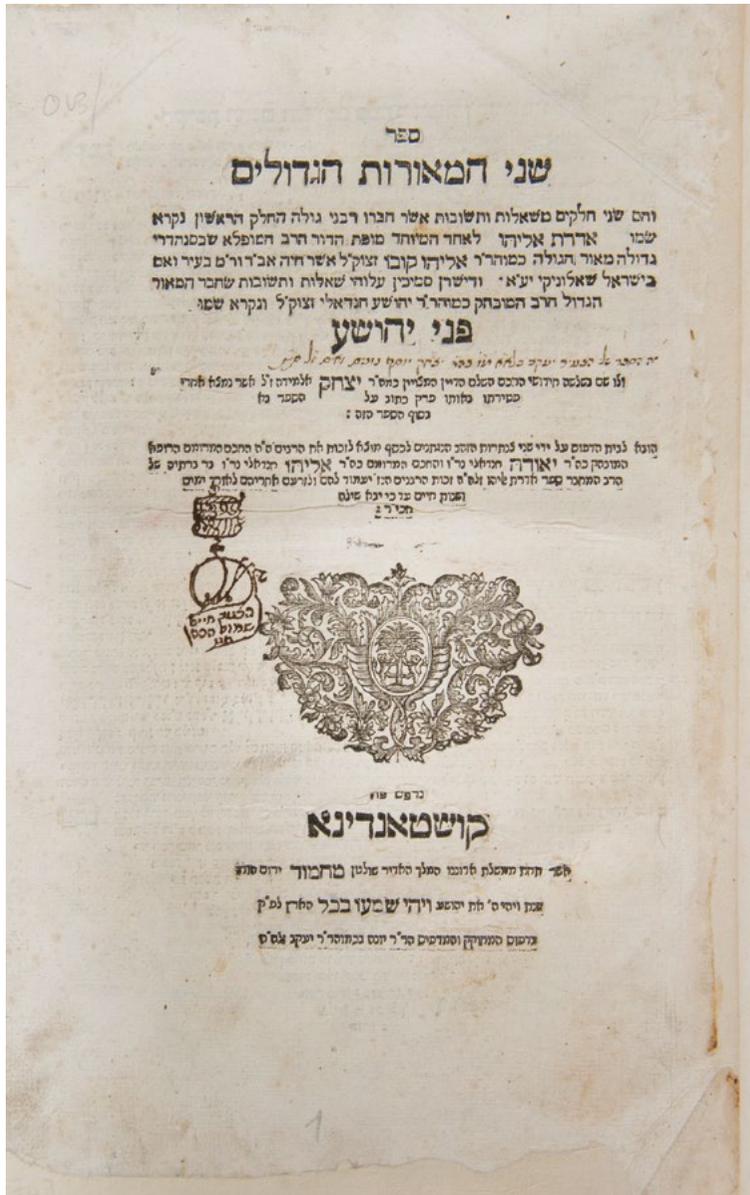
18. KOVO, ELIJAHU BEN YEHUDAH; CHANDALI, YEHOSHUA. *Shnei HaMeorot HaGdolim*. [The Two Great Lights]. Constantinople, Yonah ben Yaakov Ashkenazi, 1739.

£2500 [ref: 97709]

Two Responsa books published as one. The first being *Aderet Eliyahu* written by Eliyahu ben Yehudah Kovo, and the second *Pnei Yehoshua*, written by Yehoshua Chandali, the son in law of Rabbi Kovo. The manuscripts of *Aderet Eliyahu* were kept by his two grandsons after Rabbi Kovo's death in 1689, and were printed in 1739 together with their father's work, *Pnei Yehoshua*. Hence the name of the book 'The two great lights'.

The Kovo family were prominent Rabbis and community-leaders family from Thessaloniki, active for more than 400 years. The family originated either near Lake Como in Italy, or Villar Del Como in the north of Spain, and had settled in Thessaloniki in the beginning of the 16th century. Members of the family spread to the neighbouring Jewish communities and had served in various public posts. The family had more than 50 *Chachamim* [wise men] among its members between the years 1600-1910.

First Edition; folio (325 x 220 mm); [2], 155, 14, 3, [2], 25 ll. Contemporary-style calf, spine gilt, with red morocco label stamped in gilt; old owners' ornamental signatures to title page; margins restored to some of the first and last leaves, edges rubbed; browning to most leaves. Vinograd (Const.), 501; Yaari 378, p.191.



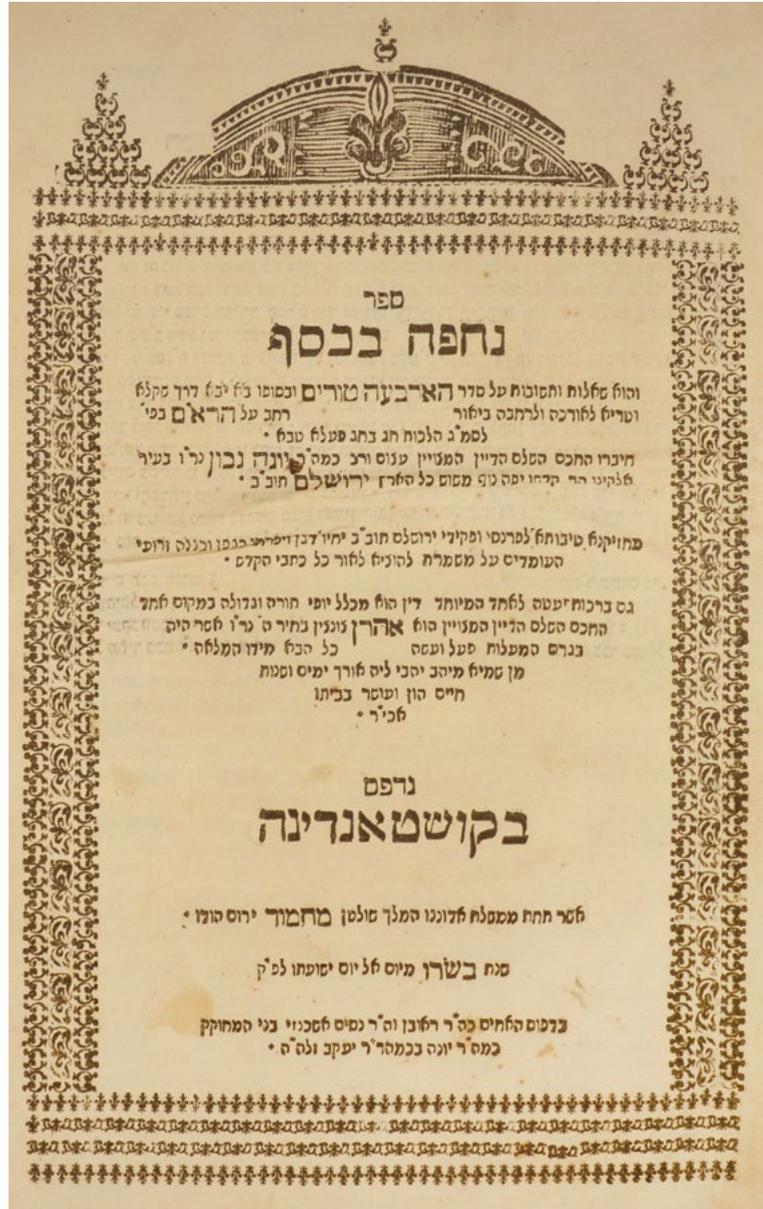
19. NAVON, YONAH BEN CHANUN. *Sefer Nichpa BeKesef*. [Responsa]. Constantinople, Reuven & Nissim Ashkenazi, 1748.

£1850 [ref: 97431]

Rabbi Yonah Navon (1713-1760) served as a Rabbi, educator and head of two Yeshivas in 18th century Jerusalem. He went on fund raising missions to Greece and Turkey, which were customary at the time, in order to raise funds for the struggling Jewish communities in the Holy Land. While in Constantinople he brought the book offered here to print.

The work contains two parts under one title; it is a questions and answers work about the *Arba'ah Turim* (often called simply the *Tur*) - an important halakhaic code composed by Rabbi Jacob ben Asher, also known as *Ba'al HaTurim*.

First edition. Folio; [3], 3-190, 7 ll. 18th-century style calf boards, gilt, edges rubbed, small marginal tears and very slight warming to few leaves. Vinograd (Const.), 544; Yaari 415, p.204.



THE FIRST BOOK BY RABBI REFAEL MOSHE BULEH

20. BULEH, REFAEL MOSHE. *Chayei Olam*. [Eternal life].
Constantinople, Reuven and Nissim Ashkenazi, 1752.

£2500 [ref: 97717]

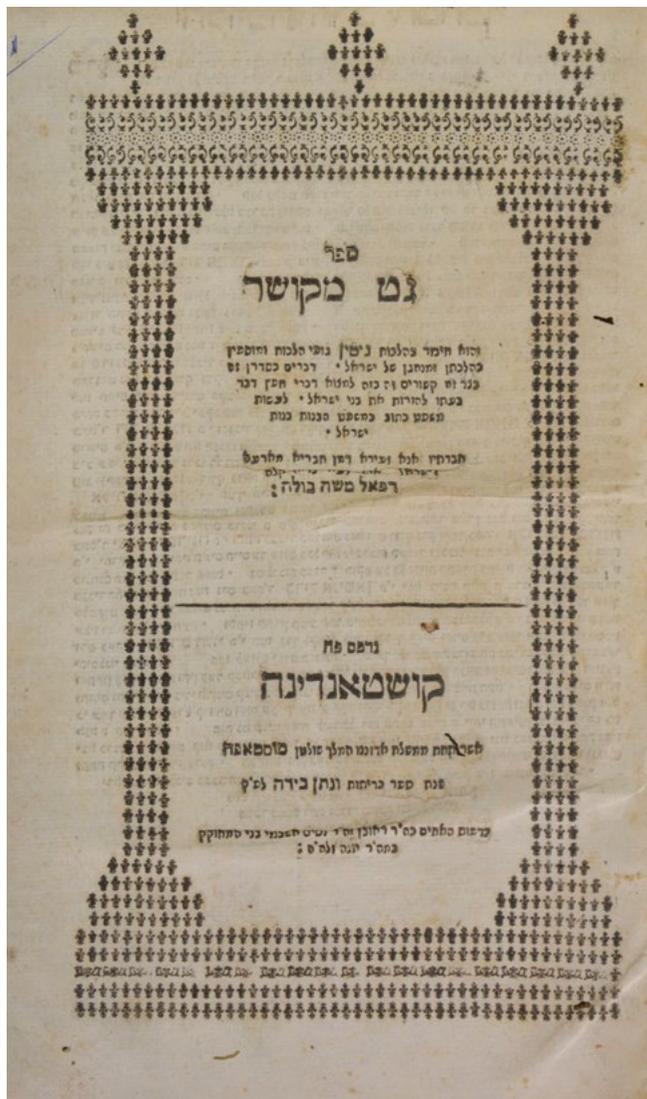
THE FIRST BOOK BY RABBI REFAEL MOSHE BULEH: TEACHINGS ON
GENESIS AND EXODUS.

Rabbi Refael Moshe ben Yosef Buleh (?-1773) was one of the *Chachmey Yerushalaim* [the Wise Men of Jerusalem] and served as the Sephardi Chief Rabbi of the Land of Israel (*HaRishon LeZion*). He was born in Thessaloniki and served as the Rabbi of Ancona, Italy, before travelling to the Holy Land and settling in Jerusalem. He would travel to Constantinople on fund-raising trips and in 1752 printed his first book there: *Chayei Olam*. In the preface to this work Buleh mentions that there had been an increase in people who made *Alyah* to Jerusalem at that time, and the matter was unsettling for the local Arab population.

The book was published by Reuven and Nissim, sons of the printer Yona ben Yaakov Ashkenazi, who ran his Hebrew printing house for 36 years following their father's death. More on the history of Ashkenazi's print house can be found in Yaari's *Hebrew Printing at Constantinople* (1967).

First edition; small folio, (290 x 202 mm), [3], 109 ll. Modern half calf, over earlier boards, red morocco label to spine, English title stamped in gilt. Staining, browning, foxing and restoration to some leaves, a few small marginal tears. Old ink inscriptions to title and some of the pages. Vinograd (Const.), 565; Yaari 429, p.209.





21. BULEH, REFAEL MOSHE. *Get Mekushar*. [Matrimonial law]. Constantinople, Reuven and Nissim Ashkenazi, 1767.

£950 [ref: 97713]

In Jewish religious law *Get Mekushar* is a special document for *Cohanim* [Jewish High Priests] seeking to get a divorce from their wives (literally translates as 'tied-up divorce decree').

The ruling regarding this special divorce proceeding was ruled in a place where many *Cohanim* lived in ancient times. Being naturally more observant these High Priests would often find themselves in a situation when in the heat of an argument they would throw their wives out of the house and ask for a quick divorce, and later would cool down and change their minds but were unable to remarry the wife as it is forbidden for a *Cohen* to marry a divorcee, even their own ex-wife. Therefore, this document was invented, the production of which takes an extremely long time: every time one line of the document is written it must be folded and sewn before the next line is written, folded and sewn, and so on. This procedure would allow enough time for the hot-headed priest to come to his senses before the procedure was completed.

Buleh published this work in Constantinople in 1767. This publication brought him fame among the Mediterranean as well as European Jewish communities.

First edition; large 4to, [1], 193 ll. Contemporary-style mottled calf, spine richly gilt in compartments, with red morocco label, lettered in English, gilt. Top edge of some pages shaved as a result of previous binding work, with loss of some of title to some leaves. Slight worming to some leaves. Old library stamps to title. Vinograd (Const.), 605; Yaari 458, p.218.

FIRST HEBREW BOOK TO DESCRIBE THE DISCOVERY OF AMERICA

22. FARISSOL, ABRAHAM BEN MORDECHAI. *Iggeret Orchoth Olam*. [Lifestyles of the World]. [Prague], [Israel Landau], 1793.

£450 [ref: 104030]

Possibly the first geographical book written in Hebrew, composed by Farissol (1451-1526) in Ferrara in 1524, and first printed in 1586. This edition was published by Rabbi Israel Landau, son of the Nodah ben Yehuda, and was the first one to be published with engravings. It also includes material added by the publisher Israel Landau. This version with Landau's notes became the standard for further editions of the book.

This is a cosmographic and geographic work based upon Farissol's original research as well as the works of Christian and Arab geographers, especially Bergomas' *Supplementum*, Amerigo's *Cosmographia*, and Fracanzano da Montalboddo's *Paesi novamente ritrovati e nova mundo da Alberico Vesputio riorentino intitulato*. Each of the work's thirty chapters deals with a certain geographical area or subject, many cosmological and historical matters are also discussed.

The work contains accounts of the newly discovered parts of the world, such as America and the new Portuguese sea route to India, it also discusses the Ten Tribes of Israel and the various Jewish communities around the world. One chapter dedicated on America and includes descriptions of the Native Americans, their sexual practices, social organisation, health, lack of property, their wealth in precious gems and metals and the rich American wildlife. Farissol also used a combination of textual evidence with geographic and climatic evidence to determine the location of the Garden of Eden.

Beautiful engravings by Anton Balzer (Prague, 1711-1807) portray a sea-going ship next to a whale, the



Garden of Eden, Noah's Ark and a deep-sea diver. Balzer, a hereditary Bohemian school burin engraver, studied in Vienna under Jacob Schmutzer and travelled extensively in Europe to gather subject material for his engravings. The work was translated into Latin by Bodleian Hebraist Thomas Hyde and published under the title *Tractatus Itinerum Mundi* (Oxford, 1691).

First illustrated edition; 8vo, 96 ll. No title leaf. Contemporary calf-backed boards. Old ink inscriptions, and previous owners' stamp and signatures, occasional stains and some browning to pages. Three engraved plates in text, with some old ink markings to two out of the three.



23. PRADO, R. JOSEPH BEN DAVID. *Sefer Shulchan HaTahor Hamezukah*. [Code of Sephardic Jewish Law]. Vilnius, Finn Rosenkranz and Shriftzertz, 1880.

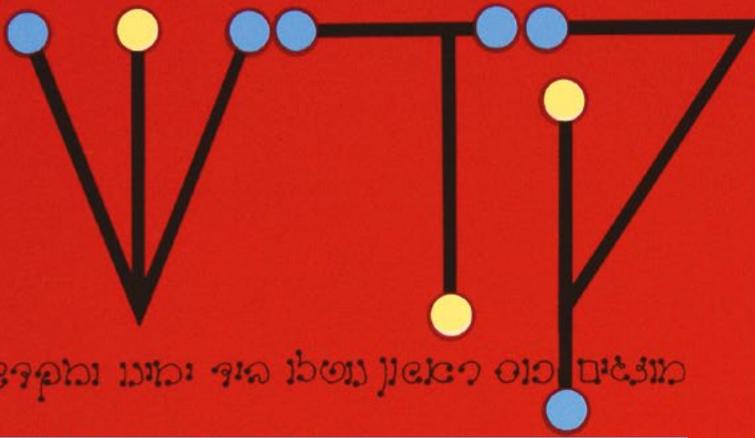
£150 [ref: 104025]

SUMMARY OF THE 'HALAKHOT' OF THE FIRST TWO PARTS OF JOSEPH CARO'S SHULCHAN ARUCH.

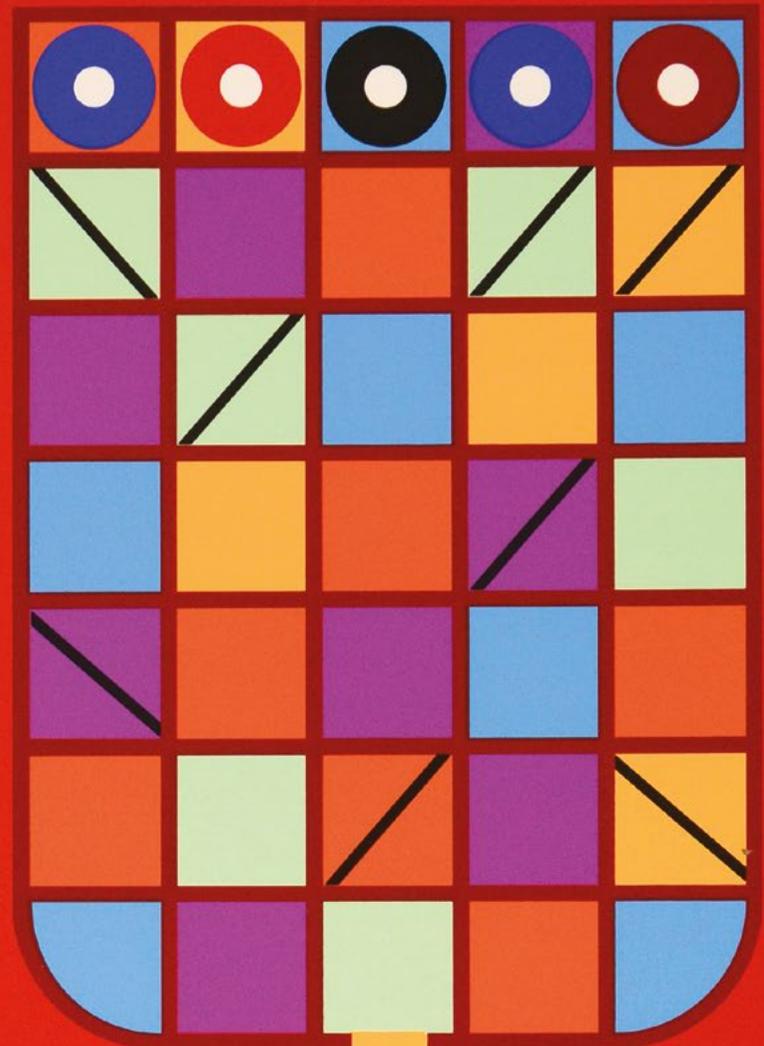
Rabbi Joseph ben David Prado (d. 1677) was *hazan* of the Spanish and Portuguese congregation in London. The work was edited by his son Rabbi David Prado and first printed in Amsterdam in 1686. In 1689 R. David Prado published his Spanish translation of the work, titled 'Compendio de Dinim'.

16mo, (110 x 75 mm), wide margins, light age staining. Publishers' half-morocco boards, extremely rubbed, one leaf is mostly missing (pp. 101-102), a few stamps and signatures of previous owners' throughout the book; text in Hebrew with some Russian to title; 192 pp.





מוצאים כוס רצאון נטלנו הוי ימנו ומקרי



HAGGADOT

פחול מסהילים (עברי מרין)

ברוך אתה " אלהים מלך העולם
בורא פרי הגפן

ברוך אתה " אלהינו מלך העולם אשר
בחר בנו מכל עם ורוממנו מכל לשון
וקדשנו במצותו וחתן לנו " אלהינו
באהבה (עצמות למנוחה ו)מועדים
לעמקה חגים ועמים לששון את ייך
(העבת הצה ואת יום) חג המצות הזה
זמן חרותנו (באהבה) ממצרים קדש זכור
ליציאת מצרים פני ילנו בחרת וחותנו
קדשת מכל לעמים (ועבת) ומועדי
קדשך (הי לעבה וברצון) בעמקה ובששון
הטרי לנו ברוך אתה " מקדש (העבת ו)



THE FIRST PRINTED COMMENTARY ON THE PASSOVER HAGGADAH

24. ABARBANEL, ISAAC BEN JUDAH [DON ISAAC ABRAVANEL]. *Zevach Pesach*. [Passover offering]. Constantinople, David and Samuel ibn Nahmias, 1505.

£35,000 [ref: 98814]

THE FIRST PRINTED COMMENTARY ON THE PASSOVER HAGGADAH.

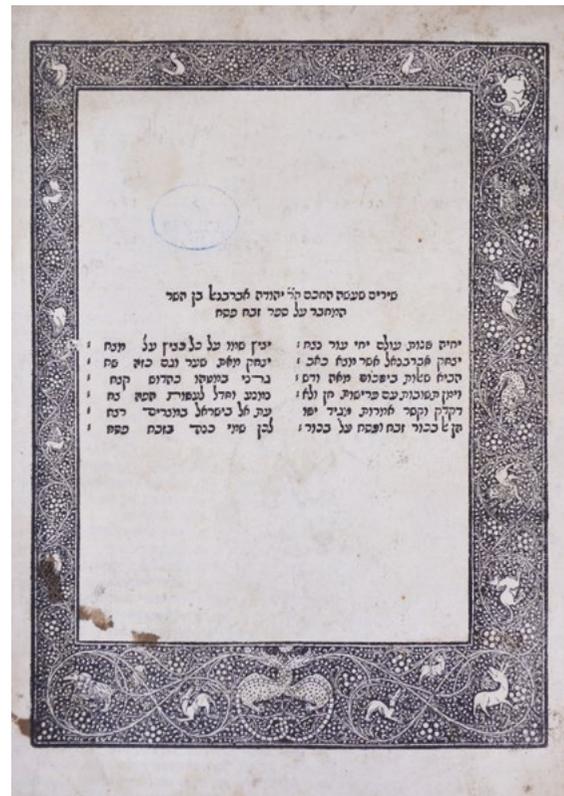
The work contains passages from the Haggadah accompanied by commentary. The essence of the work are 100 questions and answers about *Leil HaSeder* [the Passover Seder night]. Some of the questions were left unanswered.

Don Isaac ben Judah Abarbanel (1437-1508) was a noted statesman, biblical exegete and Jewish philosopher. He was born in Lisbon to one of the most distinguished Iberian Jewish families, who had escaped the massacre in Castile in 1391. He devoted his early years to studies of Jewish Philosophy and Rabbinic literature. He became the chief Rabbi of Portugal. In addition to his high intellectual abilities, he showed a complete mastery of financial matters, which attracted the attention of King Afonso V of Portugal who employed him as treasurer. Using his high position and the great wealth inherited from his father, Abarbanel repeatedly came to the rescue of various Jewish communities. He had passed in Venice and was buried in the Jewish cemetery Padua, which was destroyed in the Siege of Padua in 1509, a year after his passing.

Abarbanel had finalised the writing of *Zevach Pesach* in Monopoli, on the Passover night of 1496, as stated in the last paragraph of the book. The book was brought to print by Abarbanel's son, Judah (Leone Ebreo), author of *Dialogi di Amore*, and was published together with two additional works: *Nahalat Avot* and *Rosh Emunah*. *Zevach Pesach* (as well as the other two works published by

Judah Abarbanel) begins with a poem written by him. His verses for *Zevach Pesach* begin with words of affection and deep respect for his father. The work proved popular and was repeatedly reprinted and later illustrated.

First edition; 8vo (270 x 195 mm); inscription in Hebrew in old purple ink to margin of one leaf, minor warming and small marginal tears to some leaves, faded stamp and ink stains to title. 20th-century vellum-backed parchment binding, housed in a morocco backed slip case, with a red cloth chemise. 40 ll. Vinograd (Const.), 3; Ya'ari (Const.), 3; Mehlman 1189; Yudlov (Haggadah), 5; Ya'ari (Haggadah), 3; Yerushalmi, plate 5; Heller (The Sixteenth Century Hebrew Book) I, p.7.



בני מלכים ויופצי ארץ: ושירים זהב להם; ונעשה עבדים אחרים בהפק מורס על היותנו עבדים נכבדים בזויד
ושפלים כי הנה בכל הלילות אין לנו חייבין לטבל אפי פעם אחת. והלילה הזה לנו מטבלין בחובה שתי פעמים או
אין לנו מהגין לטבל קודם השעודה וזה מורה על היותנו בני חורין ושירים ומדיבי עמים כיון שאנחנו אוכלי המאכל
עם תקוה הטבולים כי זהו ממעדי השירים ומנר אחד יראה ההפק שבכל הלילות לנו אוכלין חמץ או מנה כל אדם
כפי רצונו מבלי חיוב והלילה הזה כלו מנה בחיוב. וזה בלא ספק מורה על העבדות שהמנה היא לחמץ עכ"ל ומאכל
העבדים והעמלים כמו שזכרתי: וכזה הדרך עצמו בכל הלילות לנו אוכלי שאר ירקות בתבשיל מרוקח ובפת ובלילה
הזה בלו מרור: ר"ל מרור כמות שהוא חי מבלי פת לא מבוסל. וזה ג' כ' סימן עבדות ועניות גדול עוד נעשה בהפק
זה שבכל הלילות לנו אוכלין בין יושבין בין מסובין והלילה הזה כלנו מסובין: וזה יורה על היותנו בני חורין כיון ש
שאנחנו כקטון כגדול אוכלים בהסכה בכבוד גדול. הנה יש לנו א"כ בלילה הזה שני דברים מורים על העבדות
והם המנה והמרור ושני דברים אחרים מורים על החירות: והם הטבול וההסכה והוא דבר זר שנעשה בלילה אחת
דברים הפכיים בהוראותם, ולפי שעל פי שנים עדים יקום דבר הביא על העבדות שני העדים ההם ועל החירות
השנים האחרים ולא זכר אכילת הפסח לפי שאינה מורה לא על החירות ולא על העבדות ולא חיוב ארבעה כוונות כי
גם העבדים פעמים ירבו בשתייה כמאמר שלמה תנו שכר לאוכד ויין למרי נפש. הנה התבאר המאמר הזה והותרו
הספיקות הכופלים עליו אשר בשער החמישי ושטי:

**עבדים היינו לפרעה במצרים ויוציאנו יחזה אלהינו משם בירח חזקה
ובזרוע נטויה. ואלו לא הוציא הקב"ה את אבותינו ממצרים עדיין
אנו ובנינו ובני בנינו משועבדים היינו לפרעה במצרים ואפי כלנו
חכמים כלנו נבונים כלנו יודעים את התורה מצוה עלינו לספר
ביציאת מצרים וכל המספר ביציאת מצרים הרי זה משובח:**

זו היא תשובת שאלת מה נשתנה כי לפי ששאל השואל למה בלילה הזה נעשה דברים מורים על העבדות ודברי מורים
על החירות. היתה תשובתו שבלילה הזה עבדים היינו לפרעה במצרים ולכן נעשה אותם. הדברים המורים על
העבדות ובלילה הזה גם כן הוציאנו ממצרים והיינו בני חורין. ולכן נעשה אותם הדברים המורים על
החירות. כי הנה בלילה אחת בתחלתה היינו עבדים וכסופה היינו בני חורין ולכן נעשה הדברים הפכיים האלה
בלילה הזה מכל שאר הלילות לזכרון העבדות והחירות שהיינו בו בזה הלילה. הנה התבאר מזה היות התשובה מספק
וכוללת לכל חלקי השאלה והותר בזה הספק אשר בשער השביעי ולכן לא נתן כאן טעם המרור משום

חיים כי לא בא לתת טעם למצות המרור כי אם להפכויות הפעולות כמו שזכרתי: וכאמרו עבדים היינו לפרעה
רמז א שתי מניעות עצומות שהיו בענין היציאה האחת המלך הקשה ורע מעללים פרעה כי נרשעו נקרא כן מלשון
כי פרעה אהרן בלאו הוא שם מורכב מכוונות שונות פעל רע. או פה רע. הלא תראה קושי ערכו שחייב לעצמו



25. SEDER HAGGADAH SHEL PESACH. [London Haggadah].
 London, William Tooke (printer), 1770.

£13,500 [ref: 99787]

EXTREMELY SCARCE ASHKENAZIC PASSOVER HAGGADAH, PRINTED IN LONDON THE SAME YEAR OF ALEXANDER'S FIRST ENGLISH HAGGADAH.

In the 1770s, several Hebrew prayer-books and Haggadot were printed in London for the first time by three different Jewish publishers: A. Alexander and Son, David Levi and a new Jewish publishing house, responsible for publishing the offered book, established by Isaac ben Yedidi, Moshe ben Gershon and Ya'akov ben Issaschar. Unlike Levi and Alexander who included English translations in their publications - this group printed books exclusively in Hebrew and Yiddish.

Their first publication is said to have been the Toledoth Jacob, a work written by an immigrant Polish scholar named Jacob Eisenstadt. It was followed by a portly liturgy book with Yiddish translation published in 1770/1 in three quarto volumes. All publications by these printers are considered to be very rare, with only a small number of surviving copies.

Yaari lists this Haggadah twice, by mistake (197 is the correct listing).

Provenance: Eliyahu Reichmann, Jerusalem (exlibris).

First edition; 8vo (167 x 120 mm); title within ornamental border; text in Hebrew, Yiddish and Aramaic. Some staining and browning to pages, as expected. Modern brown morocco boards. Exlibris of Eliyahu Reichmann of Jerusalem to inner front cover. 50 Il. Yudlov 295; Yaari 166, 197; Vinograd (London), 50.



לחמא עניא די אכלו אבהתנא

בארעא דמצרים • כל דכפין

ייתי ויכול • כל דצריך ייתי

ויפסח • השתא הכא • לשנה

הבאה בארעא דישראל השתא

עבדי לשנה הבאה בני חורין :

26. HAGGADAH SHEL PESACH... Service for the Two First Nights of Passover. According to the Custom of the Spanish, Portuguese, and German Jews. London, David Levi, 1794.

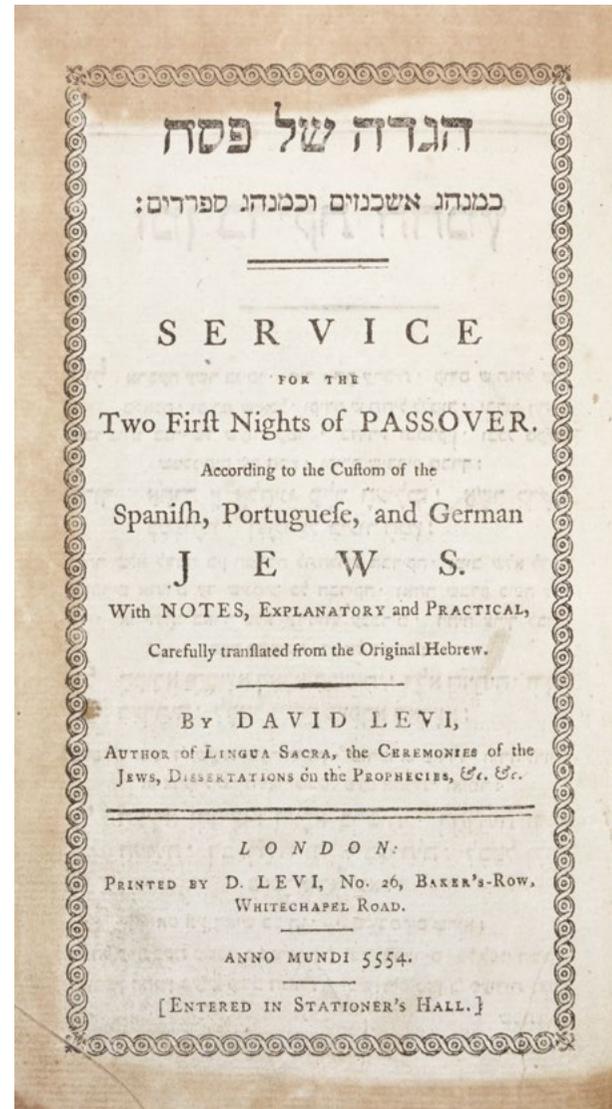
£12,000 [ref: 101520]

COMBINED ASHKENAZIC AND SEPHARDIC HAGGADAH PUBLISHED BY DAVID LEVI, ONE OF THE PIONEERS OF JEWISH PRINTING IN LONDON.

Starting from 1770s, several Hebrew prayer-books and Haggadot were printed in London for the first time by three different Jewish publishers: A. Alexander and Son; Yedidya, Gershon and Issachar; David Levi. All publications by these printers are considered to be very rare, with only a small number of surviving copies.

David Levi (1740-1801), was erudite Whitechapel cobbler and one of the most remarkable characters of 18th-century English Jewry. He was born in London and after failing to make a living as a shoemaker, went to the opposite extreme and became a hatter, meanwhile continuing his studies at the Great Synagogue of London. In 1783 he produced, for the enlightenment of the Gentile world, a succinct account of the Rites and Ceremonies of the Jews, in which their religious principles and tenets are explained. From that date onwards, he was constantly engaged in literary work, in the intervals of trying to earn his livelihood. He produced grammars, dictionaries, apologetics, pamphlets and polemics. For years on end he was a one-man Anti-Defamation Committee, always prepared to fight with his quill whenever the good name of Jews or Judaism was impugned. In addition, he produced a series of liturgical and other translations, considered to be superior to A. Alexander's. Alexander, who was a well-known and established rival London-Jewish publisher, saw in Levi an imitator.

First edition; 4to (215 x 130 mm); text in Hebrew and English, contemporary brown calf, boards with gilt ruled borders, slightly rubbed, spine with floral decorations in gilt, edges browned; [1], 39, [3] ll. Yaari 254. Not in Yerushalmi.



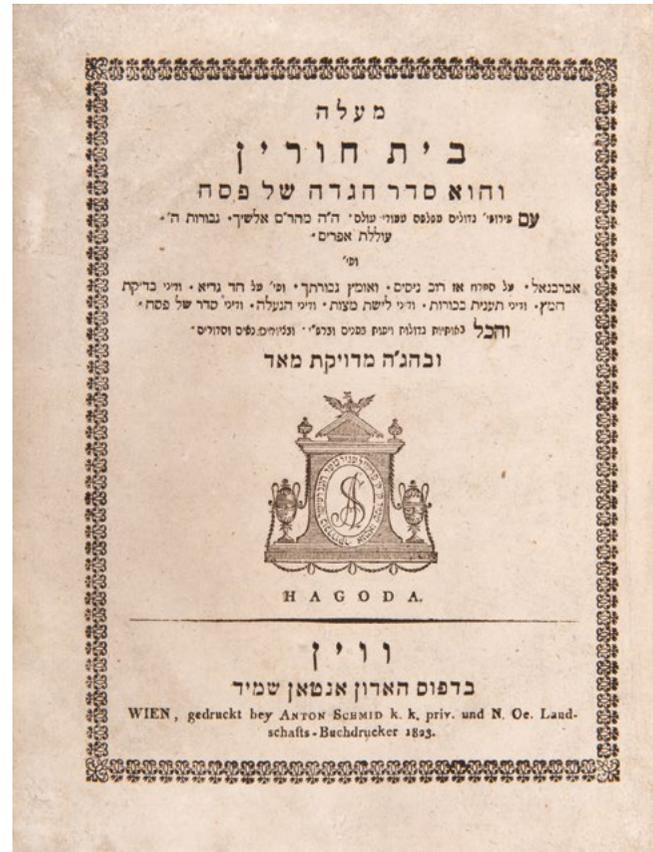
27. MA'ALEH BEIT HORIN VE'HU SEDER HAGGADAH SHEL PESACH. [Passover Haggadah]. Vienna, Anton Schmid, 1823.

£3750 [ref: 99649]

AN INTERESTING 19TH CENTURY EXAMPLE OF ASHKENAZIC PASSOVER HAGGADAH, WITH COMMENTARY BY ALSHEICH, GEVURAT HASHEM, OLELOT EFRAIM (MAHARAL) ETC.

Illustrated with copperplate engravings from the 1695 Amsterdam Haggadah by Abraham bar Jacob (Avraham son of Yaakov Hager). Among the illustrations are the famous thirteen-panel depiction of the stages of the Seder and the ten-panel depiction of the plagues of Egypt.

Anton Schmid was a Christian publisher of Hebrew books, who benefited greatly from the 1800 ordinance prohibiting the import of Hebrew books by Jews (who were themselves excluded from the publishing business). He employed a number of Jewish typesetters and proofreaders, mainly from Galicia, who were granted special residence permits in Vienna. Schmid issued a number of printings of the Haggadah using, like here, Abraham's delicately engraved popular illustrations.



This edition also features two popular commentaries by Moses Alscheich and Ephraim Luntschitz.

4to, (260 x 200 mm), 52 ll., title within decorative typographic border; double column Hebrew, Ladino and Aramaic text, 11 engraved illustrations in the text, most half-page, some a little larger; expected wine stains and other signs of ritual use; modern calf-backed marbled boards, spine gilt in compartments, with black label, lettered in English in gilt. A very good copy.

CHILDREN'S HAGGADAH WITH MOVEABLE PARTS

28. SILBERMANN, DR. A.M. (EDITOR). *The Children's Haggadah*. London, Shapiro, Vallentine & Co., 1933.

£750 [ref: 94329]

FIRST EDITION OF THIS FAMOUS AND MUCH-LOVED CHILDREN'S HAGGADAH WITH ITS MOVEABLE PARTS.

Illustrated by Erwin Singer 'with a new translation in prose and verse' by Mr Isidore Wartski and Rev. Arthur Saul Super and 'with a selection of Seder Melodies' (9

pages). Elaborate illustrations, some of which include moving parts.

Erwin Singer was a Berlin artist and art teacher, who emigrated to Britain in the 1930s. He took part in a few Emigré exhibitions in Britain. His work *Jüdische Pfadfinder* (Jewish Boy Scouts, 1932) hangs in the Jewish Museum Berlin, side by side with work by Max Liebermann.

First edition; large 4to, (313 x 233 mm); [2], 45, [5] ll.; text in Hebrew and English. Some signs of wear to pages. Original illuminated boards, rust-coloured cloth spine, rubbed. A very good copy. Yudlov 3449.





**SUPERB EXAMPLE OF THE DELUXE EDITION
SIGNED BY BOTH SZYK AND ROTH**

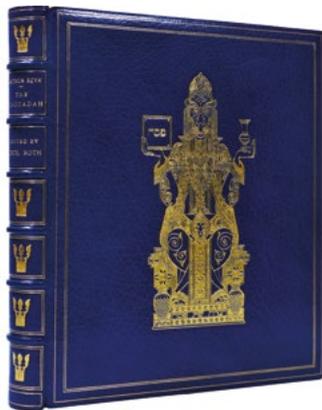
29. SZYK, ARTHUR (ILLUSTRATOR); ROTH, CECIL (EDITOR).
The Haggadah. London, Beaconsfield Press, [1939].

£35,000 [ref: 100238]

'The book is a masterpiece, one that should increase the happiness of every one of its possessors, who will find new interest and new delight every time he opens its pages' (The Jewish Chronicle).

Arthur Szyk, a Polish Jew, produced works characterised by social and political comment, and in their formal aspect by the rejection of modernism and drawing on the traditions of medieval and renaissance painting, especially illuminated manuscripts from those periods. Unlike most caricaturists, Szyk always showed great attention to the colour effects and details in his works.

Szyk's drawings and paintings became even more politically engaged when Hitler took power in Germany in 1933. Szyk started drawing Führer's caricatures as early as 1933; probably, the first work of the artist directed against the leader of the Third Reich was a drawing of Hitler, made in pencil, in which he was shown as a new pharaoh. These drawings anticipated the present great series of Szyk's arts – Haggadah, his magnum opus. Szyk

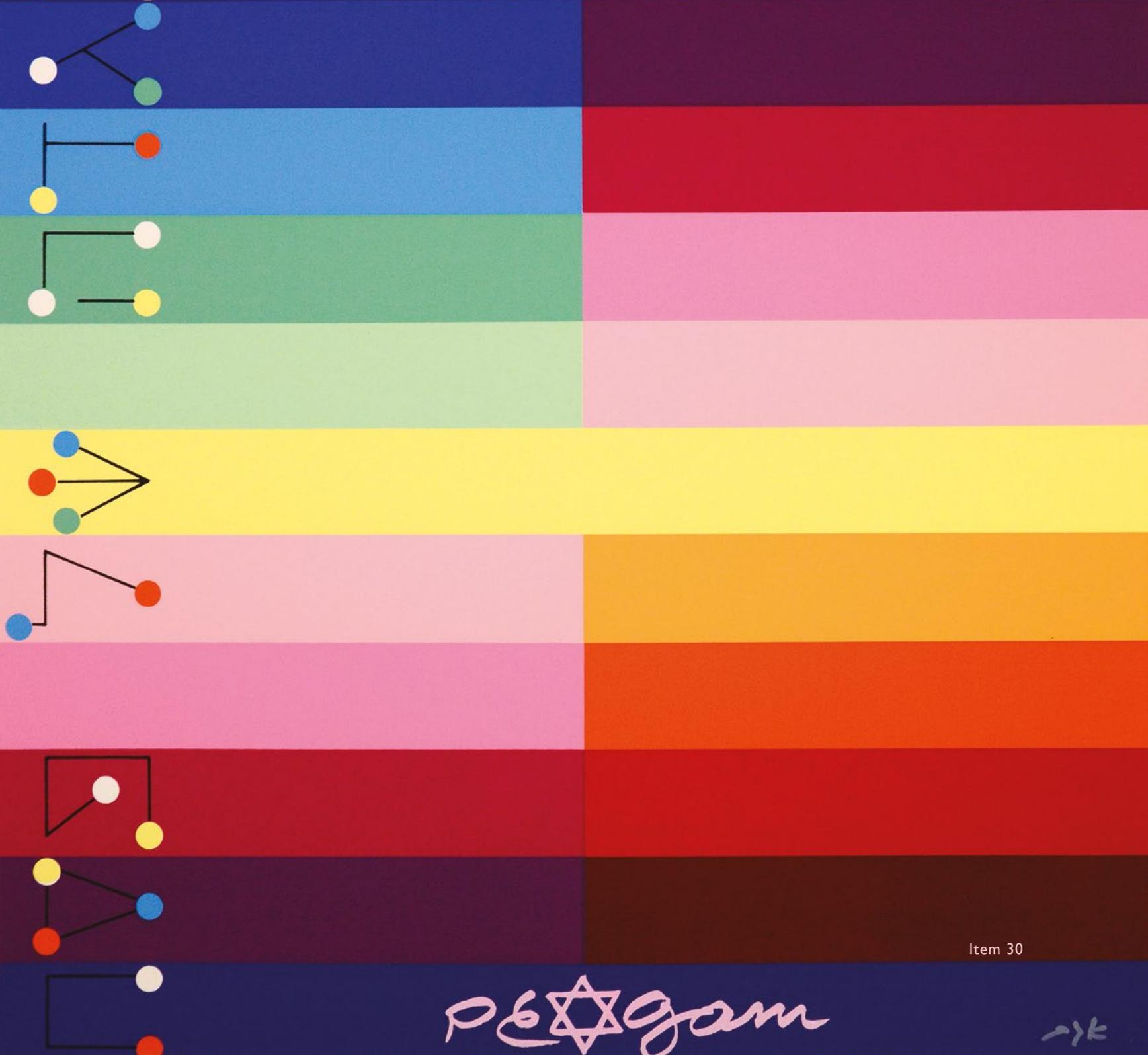


illustrated it in 48 drawings in the years 1932-1938, and the development of the political situation in Germany at that time made him introduce some contemporary elements to it. These referred to, in particular, the parable of the four sons, in which the 'wicked son' was portrayed as a man wearing German clothes, with a Hitler-like moustache. The expression of the series was even stronger in its original version: the drawings showed snakes with swastikas, there were also heads of Hermann Göring and Joseph Goebbels.

In 1937, Arthur Szyk went to London to supervise the publication of *The Haggadah*. However, the artist had to agree to many compromises during the work which lasted three years, including painting over all of the swastikas. It is not clear whether he did it as a result of the pressure by his publisher or the British politicians, who pursued the policy of appeasement in relation to Germany.

Finally, *The Haggadah* was published in London in late 1940 (and not 1939, which is the date of Szyk's opening words; see Roth); the artist dedicated it to King George VI. The work was widely acclaimed by critics; according to *The Times*, it was 'worthy to be placed among the most beautiful of books that the hand of man has ever produced'.

Number 75 of 125 copies signed by Szyk and Roth; large 4to, (288 x 250 mm), text in Hebrew and English, printed on vellum on one side only, in variously coloured inks; 14 full-page and numerous smaller colour halftone reproductions of Szyk's drawings including decorative initials, vignettes and border decorations; original blue levant crushed morocco gilt by Sangorski and Sutcliffe, covers elaborately tooled with image of a Hebrew prophet after Szyk, spine gilt in seven compartments, turn-ins gilt, silk doublures printed with a monochromatic illustration of Moses supporting the Ten Commandments; original three-quarter morocco solander box, slightly faded and with some minor wear to case.



Item 30

רעגאם  רעגאם

רעגאם

ONE OF NINE SIGNED BY THE ARTIST

30. AGAM, YAACOV (ILLUSTR.) Haggadah shel Pesach.
London, Capepark Ltd, 1985.

£7500 [ref: 94472]

A modern Haggadah with hand-printed illustrations by Yaacov Agam: 'All colour separations were produced by the artist, all screens used for each image were destroyed'. Printed in Paris by Atelier Arcay, a total of 584 were printed of this Haggadah, numbered for three editions of 180 each, an A.P. (Artist's Proof) edition of 27, an H.C. (Hors Commerce) edition of 9 (as here) and an edition of 8 on vellum.

Yaakov Agam (b. 1928) is an Israeli artist and sculptor based in Paris, best known for his contribution to optical and kinetic art. He had a retrospective exhibition in Paris at the Musée National d'Art Moderne in 1972, and at the Guggenheim Museum in New York in 1980, among others. His works are held in numerous museum collections including the MOMA, and he is the only Israeli artist who has been chosen to be included in the Centre Pompidou Mobile - the travelling museum exhibition of the Centre Pompidou (2012-2013).

His works are abstract and extremely colourful, many were placed in public spaces. His best known pieces include *Double Metamorphosis III* (1965), *Visual Music Orchestration* (1989) and fountains at the La Défense district in Paris (1975) and the *Fire and Water Fountain* in the Dizengoff Square in Tel Aviv (1986).

No. 3 of 9 Hors Commerce, of a total edition of 584, introductory leaf, first & last prints signed by the illustrator. 58 original serigraphs, 'pulled by hand on Rivs 270 gr. (Arjomarie-Prioux) by Atelier Arcay in Paris'. Text in Hebrew with English in Preface. Exquisite velvet binding, with gilt lettering and ornament, matching original solander box, slightly rubbed (520 x 425 mm). A fine copy.



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Compiled and designed by Bela Goldenberg Taieb

Edited by Jeffrey Kerr

Photography by Magdalena Wittchen, Ivone Chao and Natasha Marshall

