

LOT 198

HAFTAROT HA-TORAH, WITH TARGUM, MANUSCRIPT ON VELLUM [YEMEN, 14TH CENTURY]

30,000—40,000 USD

DESCRIPTION

143 leaves (10 9/16 x 7 13/16 in.; 265 x 200 mm). Apparently complete, blanks cancelled at each end, collation, i⁹ [of 10, blank i canceled], ii - xiii¹⁰, xiv⁸, xv⁶ [of 8 blank vii - viii canceled], double column, 20 lines, ruled in blind, written in brown ink in a square Yemenite script, biblical text with sublinear *nikkud*, Targum Onkelos with supralinear; signs of much use, blank outer corners throughout worn away and repaired with matching paper, leaves towards end rather worn with some small holes (some repairs in gauze), generally battered but sound with margins mostly preserving the prickings, bound in tan cloth, spine ruled in gilt.

PROVENANCE

(1) Ownership inscriptions and records of sale on pp. 2 - 3 and 285 in probable order are: Salem ben Abraham, Solomon ben Yahya Salah, Jacob of Aden (dated 1739), Shalem ben Oded, Shemariah ben Nethanel ben Avigad, and Abraham ben Nethanel ben Avigad. (2) David Solomon Sassoon (1880 - 1942), his MS. 332, in the collection by 1926 and probably part of the cache of Yemenite manuscripts bought in Yemen in 1911

LITERATURE AND REFERENCES

David Solomon Sassoon, *Ohel Dawid, Descriptive Catalogue of the Hebrew and Samaritan Manuscripts in the Sassoon Library, London, 1932, vol.I, #332, p. 33.* ; Alexander Sperber, *The Bible in Aramaic: based on old manuscripts and printed texts.* Leiden; Boston : Brill, 2004

CATALOGUE NOTE

This is a complete medieval manuscript of Haftarat, which the scribe spells 'Aftariot', readings from the Prophets read in the Synagogue after each weekly portion of the Torah, together with the *Targum Onkelos* (the Aramaic translation of the Bible text) alternating verse by verse. The biblical text maintains the standard vocalization and accents while the *Targum* features superlinear punctuation. The order of the Haftarat follow the Yemenite rite and agree with Maimonides. Together with the manuscript is a fascinating correspondence between David Solomon Sassoon and the renowned scholar, Alexander Sperber, who made use of the manuscript in several of his seminal works on the *Targum*. In one letter, Sperber relates to Sassoon a specific example (Targum on I Kings, 18:44), in which the present manuscript contains the only known correct version of the text.