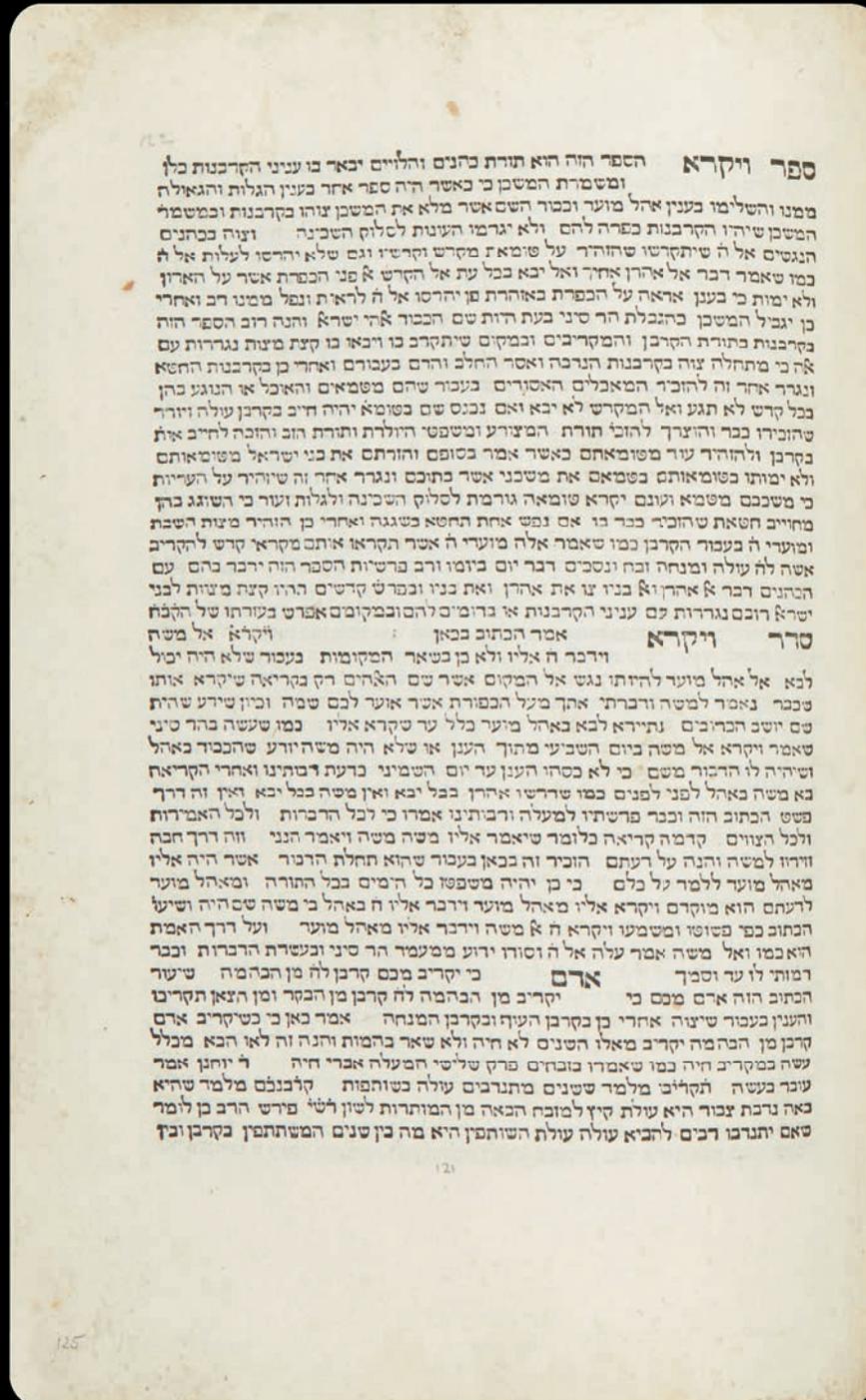
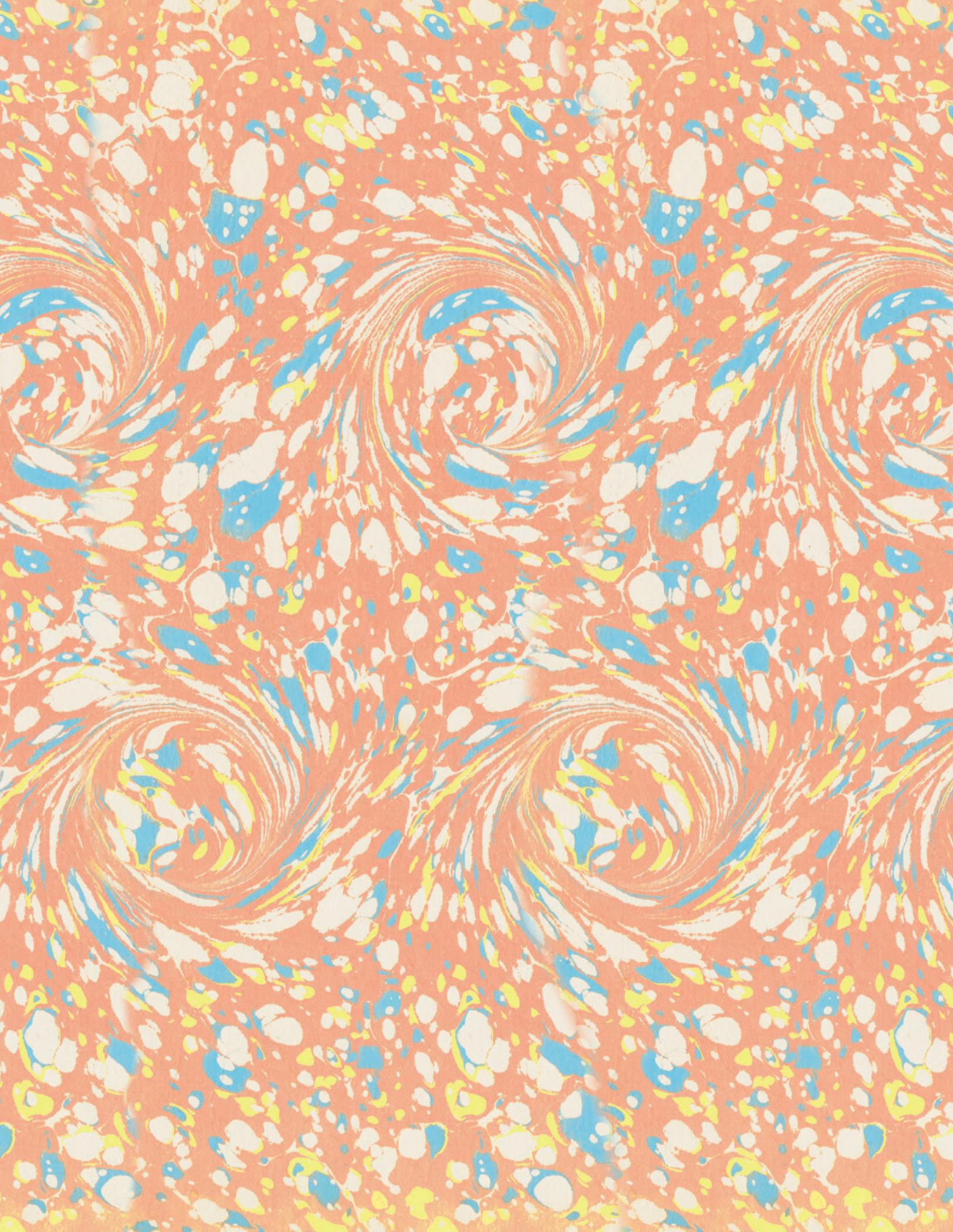


FINE JUDAICA

PRINTED BOOKS, MANUSCRIPTS & MAPS



KESTENBAUM & COMPANY
THURSDAY, MARCH 28TH 2019





KESTENBAUM & COMPANY

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Auctioneers of Rare Books, Manuscripts and Fine Art

לשלב ועד וכל החיים וידוך
 פלה ויהללו את שכן באמה
 הא ישועתו וישועתו סלה
 במיד אלהי השוב שמך
 ולך נאה להודות
 אלהינו וארי אגד
 אלהינו פרמינו בפרסה המשה
 הקי שלשה מתורה הסלמה
 על ידי בשה שברך האבות
 בפי אהרן וצמד מהשב
 עקדו שין באמה
יברכך ית ושמך
יאר ית פנו אלוד
ריחנך ישא יתפנד
אלוד וישב לך שלום

והחזינה עינינו בשומך לינדוד
 נחמים ברוך אלהי ית המיד
 המחזיר שכונתו לינדוד
 בודרים אצטמו
 לך טאהה הוא ית אלהינו רק
 וארי אצטמו לשלב ועד
 נוד חינונו בישועתו אלה
 הוא לדוד ודוד נודה לך
 ומספר ההלכה על חינונו
הכסודים נודד ועל נשמותינו
 המקדוה לך ועל נש
 שבכל יום עמנו ועל נש
 נמלא אהבה וטובותך שפול
 את שרבו ומקור וטובות הטוב
 בילא בלו רחמיך ותמיד
 כי לא תמו חסדו בישועת
 קונו לך ועל בלב יתפנד
והחזינה שמך בלבינו המיד

Catalogue of FINE JUDAICA

.....
Including:

Hebrew Incunabula & Post-Incunabula:
Exceptional Offerings from Two Notable Private Collections



American-Judaica:
The Extensive Collection formed by the late Yosef Goldman
Including 19th-century Autograph Letters & Manuscripts
(The second and final portion)



A Singular Collection of Important Hebrew Manuscripts:
Sold by Order of the Execution Office, District High Court, Tel Aviv
(Part V)



Maps of the Holy Land



To be Offered for Sale by Auction
Thursday, 28th March, 2019
at 1:00 pm precisely (note earlier time)

Viewing Beforehand:

Sunday, 24th March - 12:00 pm - 6:00 pm

Monday, 25th March - 10:00 am - 6:00 pm

Tuesday, 26th March - 10:00 am - 6:00 pm

Wednesday, 27th March - 10:00 am - 6:00 pm

No Viewing on the Day of Sale

This Sale may be referred to as:
“Gunzenhauser” Sale Number Eighty
Illustrated Catalogues: \$40 (US) * \$50 (Overseas)

KESTENBAUM & COMPANY

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Rabbi Dovid Kamenetsky (consultant)

Auctioneer: Mark O. Howald
(NYCDCA license no. 1460490)

Israel Office: Massye H. Kestenbaum (Tel Aviv)



Order of Sale

Hebrew Manuscripts "A Singular Collection:" Lots 1-25

Exceptional Hebrew Printed Books: Lots 26 - 92

Manuscripts & Printed Books (Other Properties): Lots 93 - 116

American-Judaica: Lots 117 - 166

Holy Land Maps: Lots 167 - End of Sale

Front Cover Illustration: See Lot 72

Back Cover Illustration: See Lot 61

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

— FOREWORD —

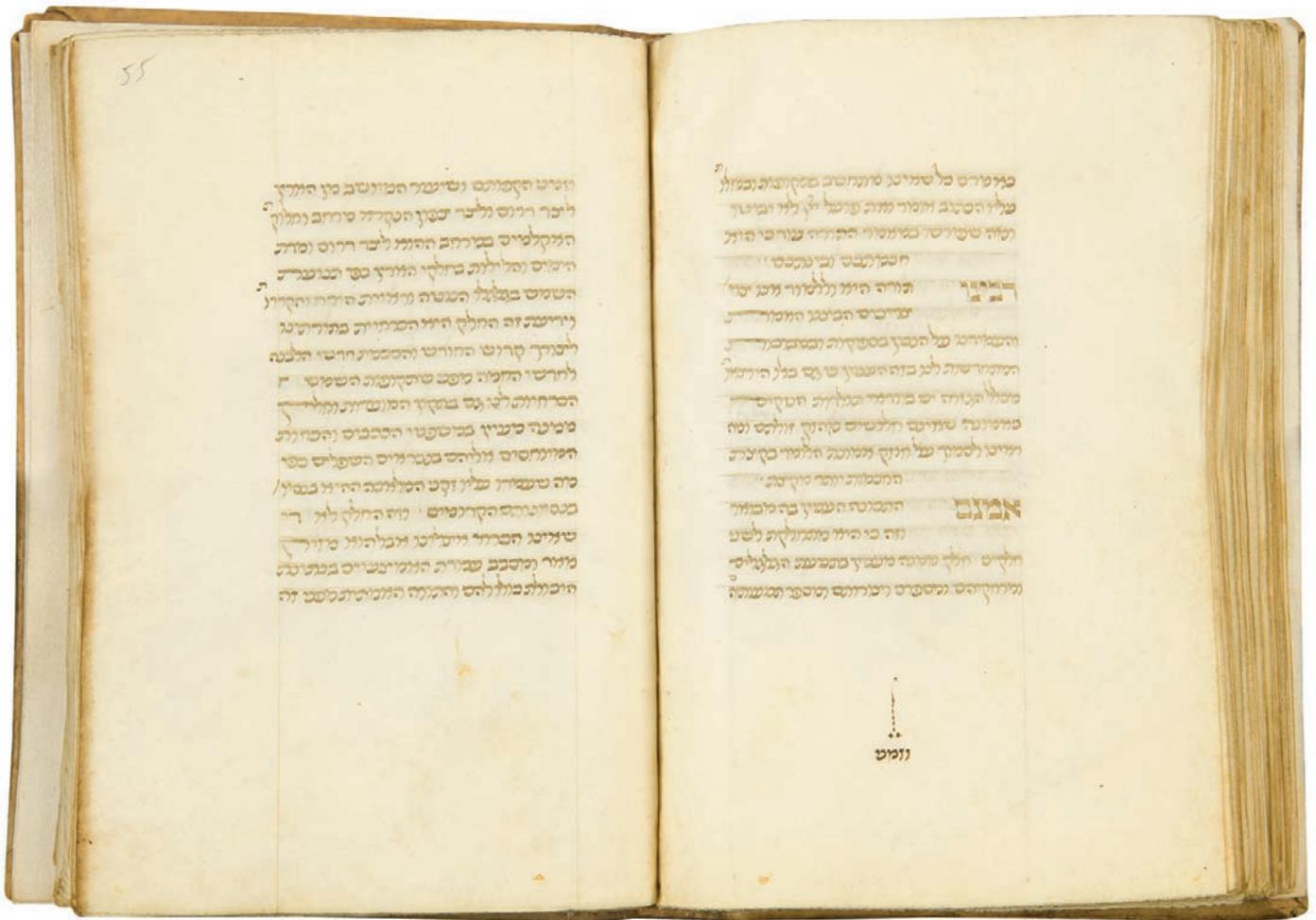
Kestenbaum and Company's Spring 2019 auction contains ten Hebrew incunabula and thirty-five important post-incunabula. Many are of distinguished provenance, stemming from such legendary collections as: Sassoon, Schocken, Mehlman, Gradenwitz, Adler-Wineman, Gaster, Valmadonna, Delmonico, London Beth Din, etc. Incunabula are Lot numbers: 31, 39, 55, 57, 59, 67, 72, 73, 79, 81.

Upon instruction of the District High Court of Tel Aviv and following a break of eighteen months, we continue our series of auctions from an entity that we have designated as "A Singular Collection." Included here are a further 25 exceptional Biblical and Rabbinic manuscripts, all of which have been thoroughly researched and expertly catalogued by our consultant, the Jerusalem-based scholar, Rabbi Dovid Kamenetsky.

This auction also contains the second (and final) disbursement of property from the late Brooklyn-based bookseller and Americana specialist, Yosef Goldman. Of particular note in this regard are the many Autograph Letters and Manuscripts from his private collection, all once again knowledgably catalogued here by our consultant, the independent researcher of American history, Shimon Steinmetz.

Elsewhere in the catalogue are Autograph Manuscripts including those by Grace Aguilar, Samson Raphael Hirsch, the Aruch LaNer (see lots 93-96); a most important Chassidic book: The Nusach Ari Siddur, Berditchev 1818 (lot 61); and significant Holocaust-era documents (lots 99-112). An offering of Holy Land travel books and maps round out the sale.

DEK



- 1 **BEDERSI, YEDIAIAH (HAPENINI)**. Kethav Hithnatzluth ["Letter of Apology"]. Manuscript in Hebrew, written in an Italian hand, on fine, thin vellum, with wide margins. Censors' signatures from 1555, 1603 and 1610. Stamp at end of Padua-based professor, Rabbi Lelio della Torre (1805-71). ff. (84). *Small dark stain on several leaves slightly affecting letter, upper corner of final three leaves repaired, not affecting text. Later vellum. 16mo.*

(Italy), First-half of 15th century. **\$30,000 - \$40,000**

The author (1270-1340) was a philosopher and poet who originated from Provence and later settled in Barcelona. He was a strong supporter of Maimonides' philosophical orientation when it was still unpopular. On account of the ban proclaimed by R. Shlomo ibn Adereth (Rashb'a) on those who study philosophy below the age of 25, Hapenini (or Bedersi as he was also known - originating from Béziers) wrote this Letter of Apology supporting the study of such texts.

Other well-known works of Hapenini include Bechinath Olam and Bakashath HaMemim which were well accepted by the later rabbinical establishment who both studied and subsequently commented upon them (see for example R. Yom Tov Lipman Heller to Bechinath Olam, Prague 1598).

This miniature manuscript was written in Northern Italy. It features large opening words in Aschkenazic square style with text in Italian semi-cursive. Guard-word at the end of each quire with a design above the word. Written c.1435 based on the type of ruling and in comparison with other dated manuscripts.

AN EXQUISITELY COMPOSED MANUSCRIPT OF AN IMPORTANT DEFENSE OF THE STUDY OF PHILOSOPHY.



2 **BIBLE**, Pentateuch. Bamidbar [Numbers] 31:5 – Devarim [Deut.] 34:9. Manuscript in Hebrew with vowel points, written in a square Aschkenazi hand, on vellum. ff. (61). On thicker parchment, roughly processed, in various sizes, with natural holes on few leaves and some later wear, few leaves darker, few fading. Modern boards. Sm. 4to.

(Italy), 13th / 14th century. **\$20,000 - \$30,000**

• An early manuscript of a portion of the Pentateuch, here with vowel points. Based on the form of letters, it can be deduced this manuscript was written in Northern Italy, c. 1290-1340.



- 3 **BIBLE**, Nevi'im Acharonim [Latter Prophets]: Isaiah-end. Manuscript in Hebrew with vowel points and cantillation marks, written in two columns, 23 lines per column, in a petite semi-cursive Sephardic hand, on vellum. ff. (125). Variousy stained in places, opening few leaves worn with some loss to initial leaf, f.7 almost entirely lacking, pricked on the outer margin for ruling. Modern vellum. 4to.

Iberian Peninsula (Portugal?), 15th century. **\$30,000 - \$40,000**

⚠ A finely composed Book of Latter Prophets almost complete - lacking only the first 22 verses of Isaiah. The name "Yoseph" is marked on f. 107b, likely alluding to the name of the scribe.

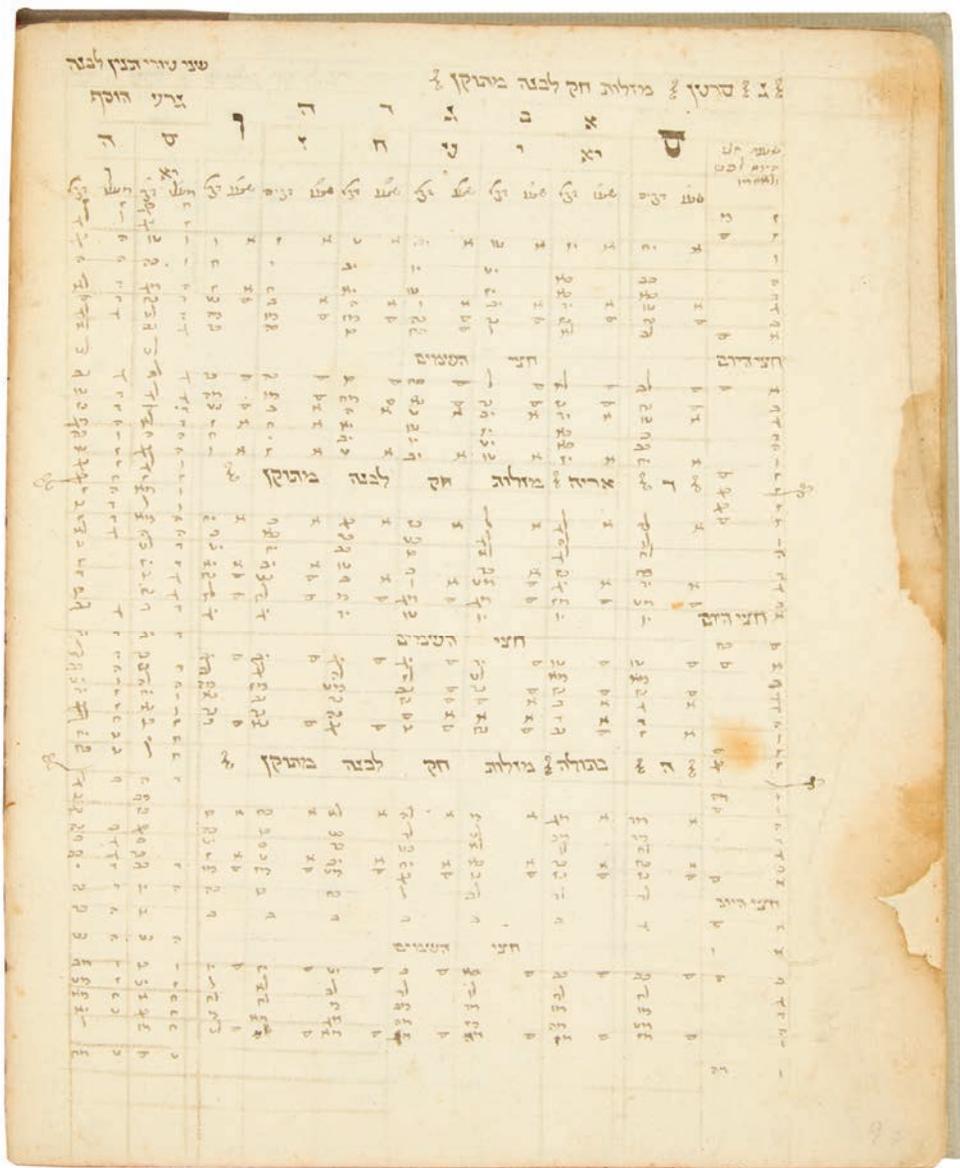
This manuscript is very similar to another Biblical text written in Lisbon toward the end of the 15th century (British Library ms. 15283). See G. Sed-Rajna, *Manuscripts Hebreux de Lisbonne* (Paris, 1970) pp. 74-5, no. 18.



- 4 **BIBLE**, Nevi'im Acharonim [Latter Prophets]: Jeremiah 4:24 - Ezekiel (complete). Manuscript in Hebrew with vowel points and cantillation marks, written in two columns, 19 lines per column, in a large square Sephardic hand, on vellum, ruled in blind. ff. (144). Variously stained in places, opening ten leaves with acid damage and resulting loss of some text, pricked on the outer margin for ruling. Modern vellum; slip-case. Lg. 4to.

Spain, 14th / 15th century. **\$30,000 - \$40,000**

• **BOLDLY WRITTEN, WITH WIDE MARGINS.**



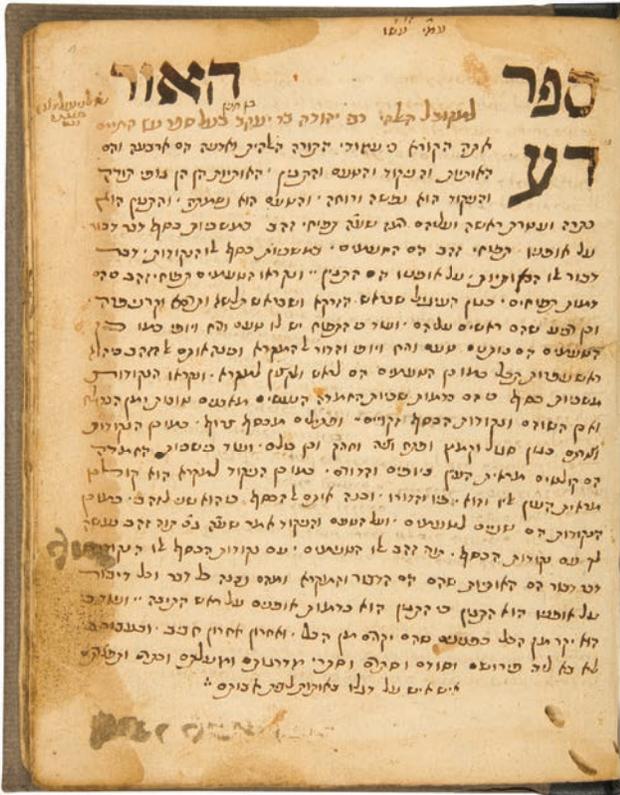
- 5 **BONFILS, IMMANUEL.** Kanfei Nesharim [“Wings of Eagles.”] Manuscript in Hebrew, written in a cursive Italian hand, on paper. With astronomical tables forecasting solar and lunar positions. ff. (24). Stained, tears to outer edges crudely repaired all unaffacting text. Modern calf-backed boards. 4to.

Senigallia, (Province of Ancona, Italy), 1478. **\$8000 - \$10,000**

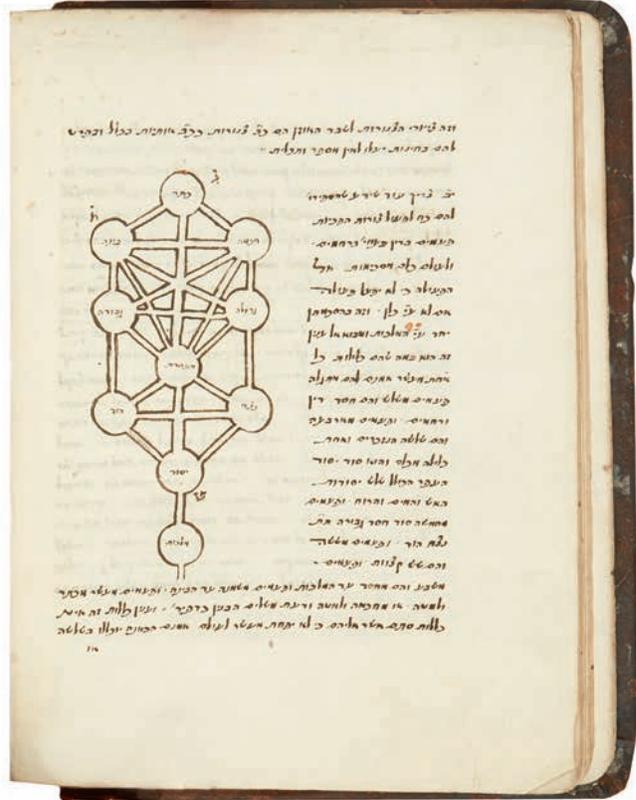
UNPUBLISHED MANUSCRIPT. A medieval composition on astronomy also referred to as Sheish Kenafayim (“Six Wings.”) Divided into six parts, the manuscript begins with an introduction, followed by charts and calculations. A colophon is present on p. 23a: “I, Pinchas Tzvi have copied this from a foreign language into the Holy Tongue, here in Senigallia [5]238 (1478).” Pinchas Tzvi’s signature is found in other medieval manuscripts where he signs his full name: “Pinchas Tzvi son of Nathaniel Davison who is called ibn Turin, a student of the doctors of Senigallia” (see Jewish Historical Institute, Warsaw ms. 253).

Immanuel ben Jacob Bonfils (c. 1300-1377) was a French mathematician and astronomer, a pioneer of exponential calculus, credited with inventing the system of decimal fractions. Bonfils studied the works of Gersonides (Levi ben Gershom), the father of modern trigonometry, and subsequently taught at the academy founded by Gersonides in Orange, Provence.

While living in Tarascon, Bonfils composed in 1365 the work for which he would become best known: Sepher Shesh Kenafayim, or Kanfei Nesharim as it is called in the present manuscript. A text on eclipses that featured astronomical tables, it also includes data for every important date in the Jewish calendar, along with correction factors necessary for locations further afield. His work was translated from Hebrew into Latin in 1406 and into Greek in 1435. Bonfils’ calculations were extensively used by sailors and explorers until well into the 17th century.



Lot 6



Lot 7

- 6 **CHANIN, YEHUDAH BEN YAAKOV.** *Sepher Ha'Or* [Kabbalistic treatise on the Hebrew letters, vowels and cantillation points]. Manuscript in Hebrew, written in a semi-cursive Sephardic hand, on paper. Former owners' signatures and stamps including Levi Toledano, Masoud Azur and Shmuel Chaim Haroush of Meknes. At end: "This composition is complete... which I wrote for R. Chovav." Watermarks similar to those found in the years 1609-50 (see Heawood, *Watermarks* (1950) nos. 3642-65). ff. 38. *Marginal staining. Modern boards. Sm. 4to.*

(Morocco), 17th century. \$5000 - \$7000

AN UNPUBLISHED KABBALISTIC TREATISE composed by an important Moroccan Kabbalist. The work conceptually examines the Hebrew alphabet based upon mystical thought. A poem by the author is present on the final leaf. Manuscript notations on the margins throughout signed Pei Teth (Pinchas Toledano?) who refers to "my book *Shalheveth Yah Yikra*" in several places (7a).

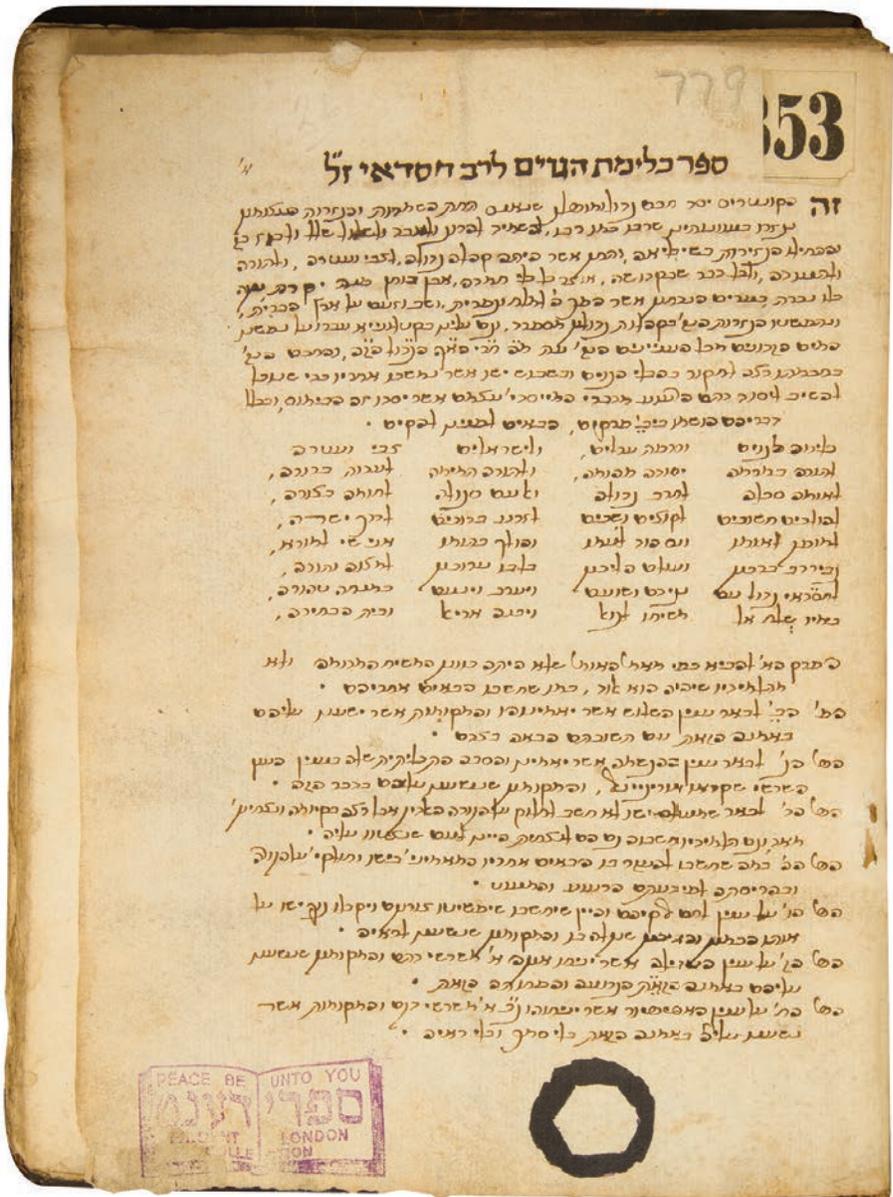
One of the great Kabbalists of Morocco and Algeria, R. Yehudah ben Ya'akov ibn Chanin (c.1540-1617) lived in the village of Akka (south-western Morocco) and was part of a Kabbalistic fellowship headed by Rabbi Moshe ben Maimon Elbaz, author of *Heichal HaKodesh* and a contemporary of the Ar'i za'l. A nephew of R. Yehudah was the kabbalist R. Ya'akov Ifergan, author of *Perach Shushan* who cites his uncle several times. R. Yehudah authored several works, notably *Eitz Chaim* and *Minchath Yehudah*. Although other manuscripts of the present work are extant, this copy was almost certainly written in the author's lifetime, or shortly following his demise.

- 7 **CORDOVERO, MOSHE** (RaMa"K). *Ohr Ne'erav* [treatise on the importance of Kabbalah]. Manuscript in Hebrew, written in an Aschkenazic cursive hand, on paper. Censors' signatures on first leaf and again on f. 32b]. An illustration of the Sefiroth appears on f. 23b. ff. (39). *Repair to opening and closing leaf, few light stains. Later blind-tooled sheep, upper cover detached. Sm. 4to.*

Lodi, (Lombardy, Italy), 1585. \$5000 - \$7000

A neat manuscript of a classic Kabbalistic text written two years before the appearance of the first printed edition (Venice, 1587). There are slight variations to the printed version, including a table of contents that is only found in the present manuscript.

Leader of the mystical school of 16th-century Safed, R. Moshe Cordovero (1522-70) was a central figure in the historical development of the Kabbalah to which his encyclopedic works were a vital element. *Ohr Ne'erav* is a justification of and insistence upon the importance of Kabbalistic study and is an introduction to the mystical methods explicated in the author's earlier *Pardes Rimomim*.



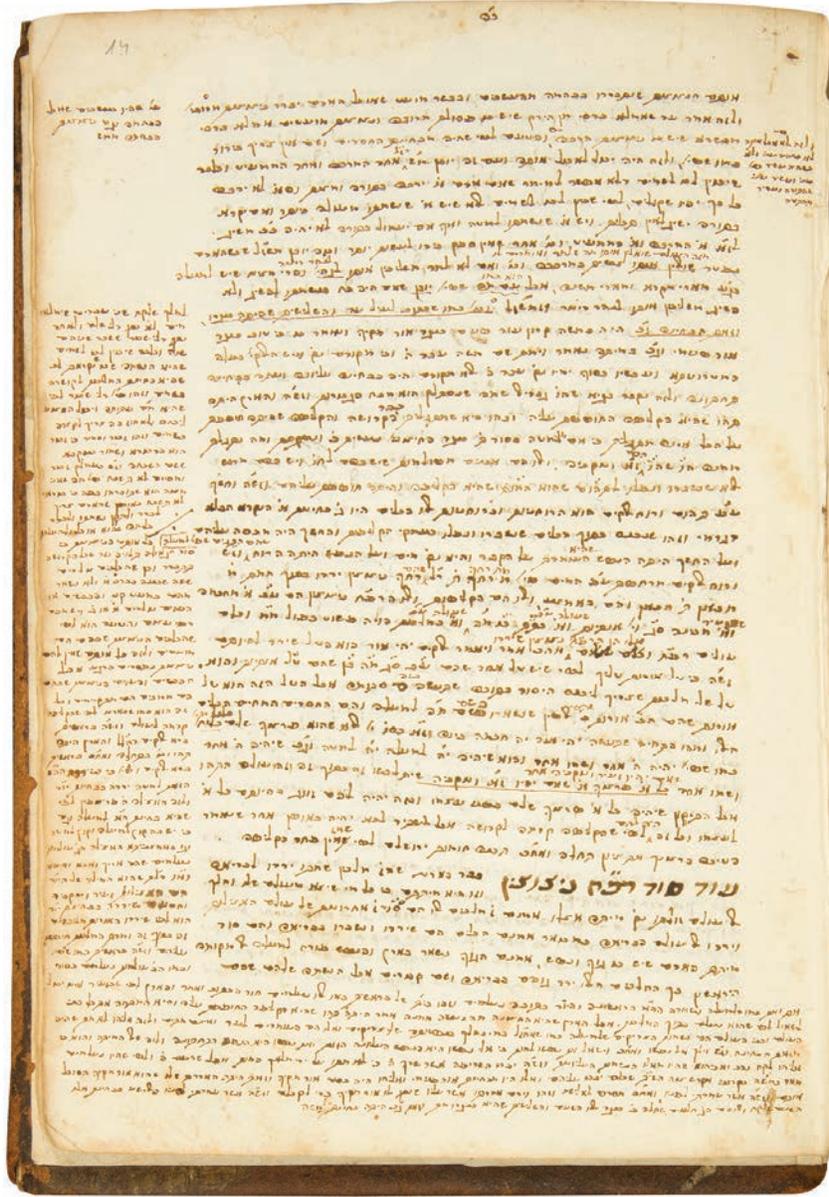
8 **DURAN, ISAAC (PROFIAT)** (Attributed to R. Chasdai Crescas). *Kelimath HaGoyim* ["Shame of the Gentiles."] Manuscript in Hebrew, written in a neat, cursive Italian hand, on paper. ff. (22). *Previous owner's marks. Later blind-tooled sheep, rubbed, upper cover detached. Sm. 4to.*

(Italy), 1572. \$6000 - \$8000

⚠ An important polemic concerning belief in the Messiah and more specifically, concerning the Christian faith. The work was attributed erroneously to R. Chasdai Crescas, however it actually originated from his student, Profiat Duran.

Born in Catalonia, the author (c. 1350 – c. 1415) was a physician, philosopher and grammarian who in official records also appears under the name Honoratus de Bonafide.

The present manuscript contains some variations to the printed version which first appeared in installments in the journal *Hatzofeh LeChochmas Yisrael* (1914-15). See the critical edition: E. Talmage, *Polemic Writings of Profiat Duran* (1981).



9 **EZRA OF FANO.** Kovetz [collected Kabbalistic texts]. Autograph Manuscript in Hebrew, written in a neat semi-cursive Italian hand, on paper. ff. (18 + 3 blanks). Lower blank portion of first leaf removed, Later blind-tooled sheep, covers detached. Sm. 4to.

Italy, 16th century. **\$15,000 - \$20,000**

AUTOGRAF MANUSCRIPT OF ONE OF THE EARLY ITALIAN KABBALISTS.

The manuscript contains marginal notations as well as additional notes within the body of the main text - all in the same hand, hence representing R. Ezra's own novellae to the original mystical texts he here recorded.

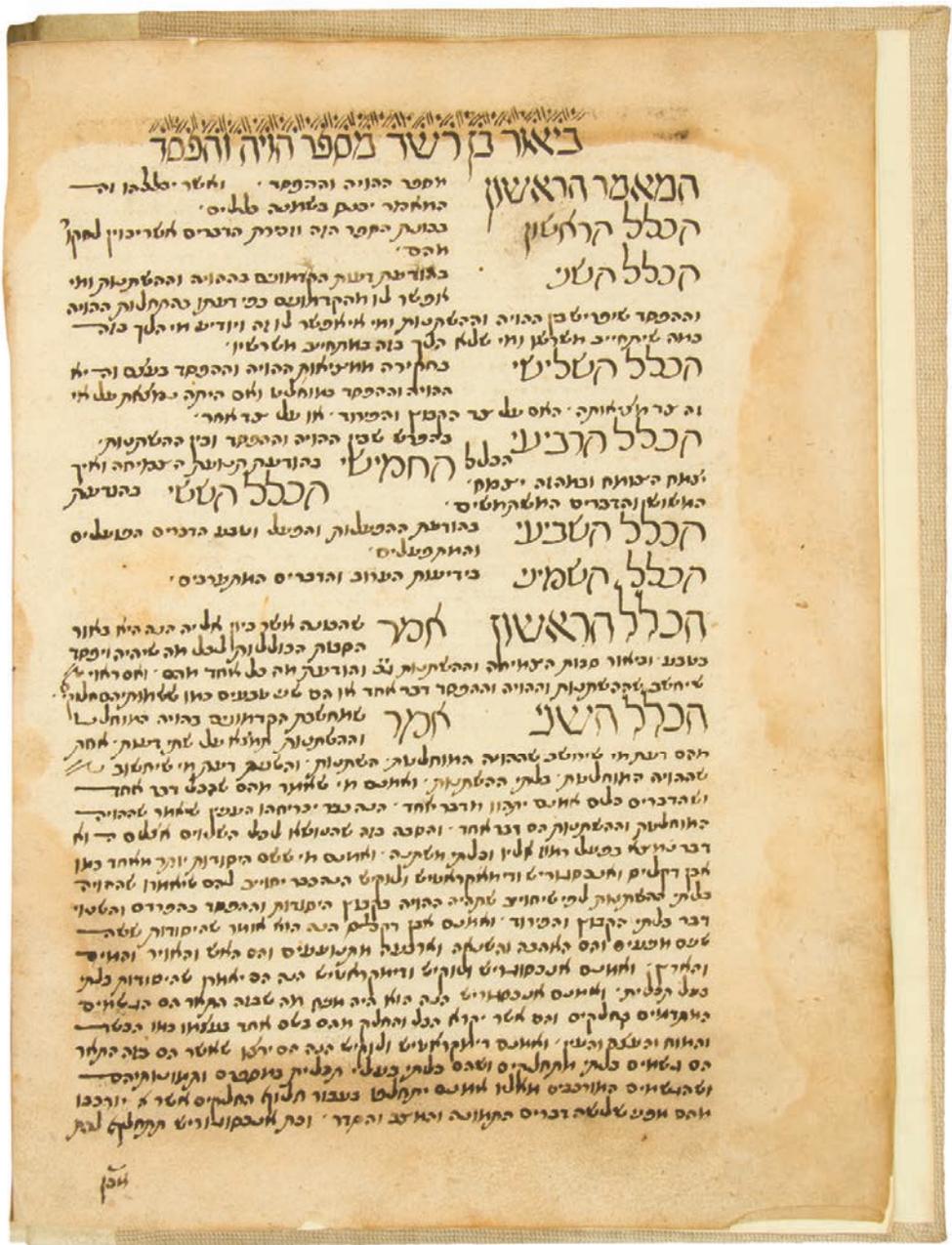
A disciple of the great Kabbalist Israel Sarug (himself a disciple of the Ar'i), Rabbi Ezra of Fano was mentor to R. Menachem Azariah of Fano who propagated Lurianic Kabbalistic teachings throughout Italy.

R. Menachem Azariah (1548-1620) attributes R. Ezra for his depth of knowledge in Kabbalah as he noted in his introduction to Pelach Harimon: "The merit of my teacher R. Ezra... who since my youth, brought me into the courtyard of the garden of this beloved wisdom."

R. Ezra was asked to endorse many significant Halachic rulings by his rabbinic peers, a testimony to the fact that he was acknowledged to possess high standing not only among mystics, but within the framework of traditional rabbinic leadership as well.

This manuscript is of the utmost importance for an understand of the dissemination in Italy of the writings of the Ar'i and how R. Menachem Azariah and his colleagues were first exposed to the Kabbalah as a whole.

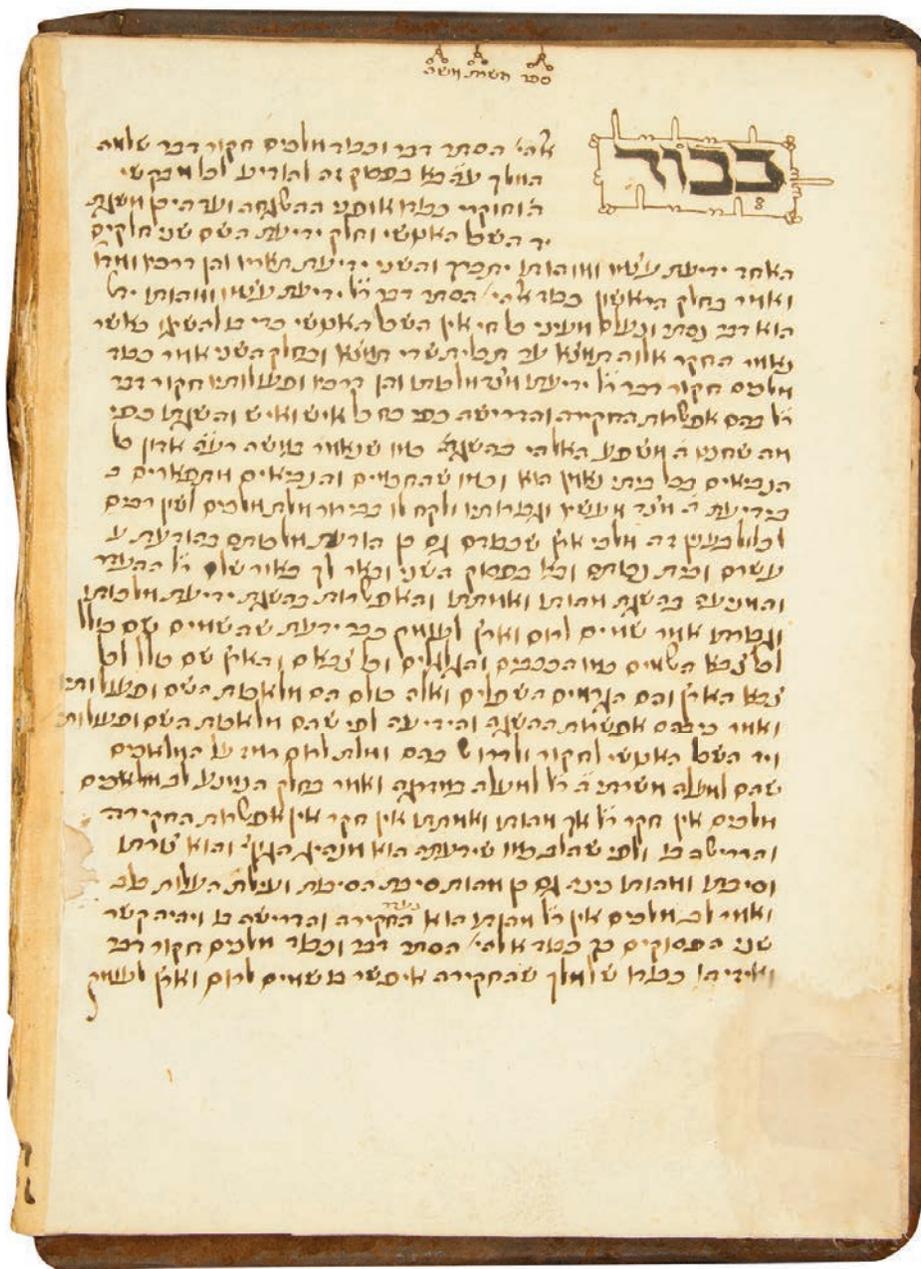
See M. Benayahu, R. Ezra MeFano Chacham Mekubal U'Manhig, in: Jubilee Book for J. B. Soloveitchik, pp. 786-855.



10 **IBN RUSHD, MUHAMMAD (AVERROES)**. Biur ibn Rushd MeSepher Havaya VeHephshed [treatise on Aristotle]. Manuscript in Hebrew, written in a Karaite hand, on paper. Composed by Caleb son of Eliyahu Torto. ff. (22). Marginal staining. Modern boards. Sm. 4to.

n.p., 1559. \$5000 - \$7000

⚠ A philosophical work originally written in Arabic and translated into Hebrew by Kalonymus ben Kalonymus. Ibn Rushd (Latinized as Averroes, 1126-1198) was a medieval Andalusian polymath who wrote on logic, Aristotelian and Islamic philosophy, psychology, political theory, mathematics, as well as the medieval sciences. His works were translated into several languages and greatly influenced European philosophy in the medieval period. Similarly, "Jewish Averroism" served as an important source in defense of Aristotelian philosophy within Hebrew writings especially in the 14th century.



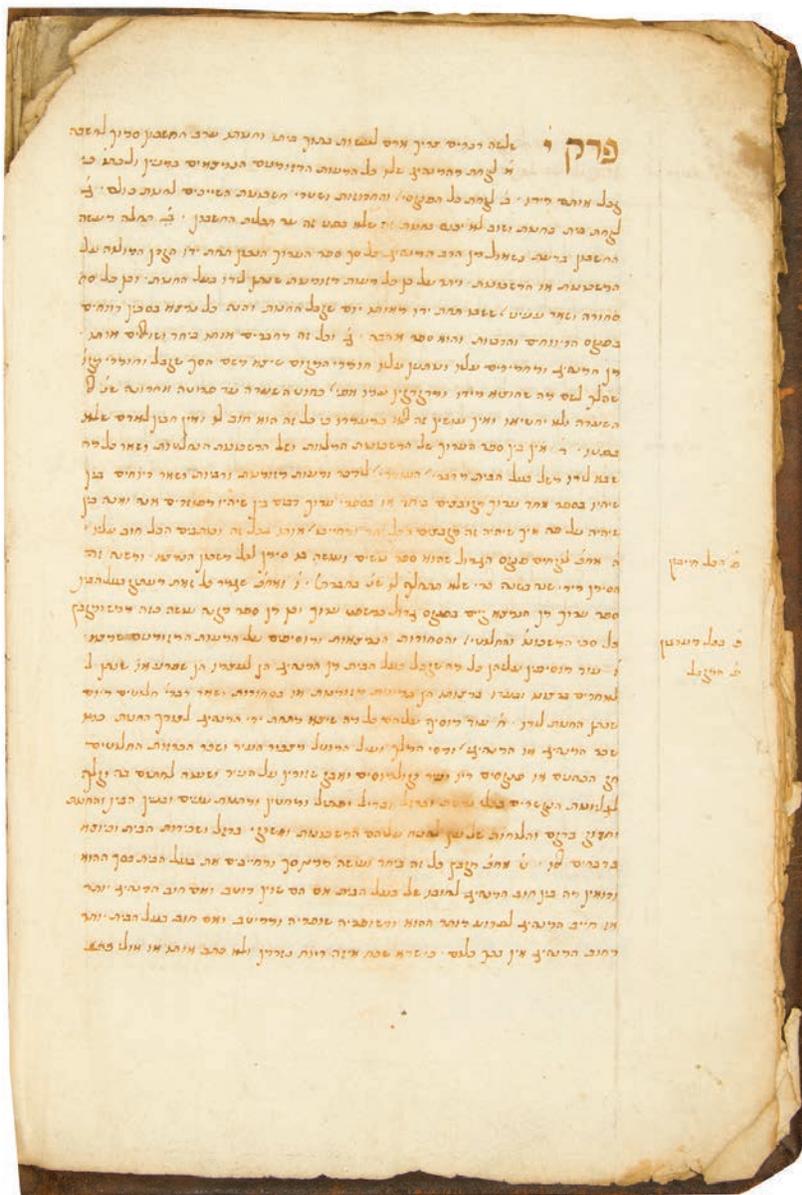
11 **KALONYMOS BEN KALONYMUS** (Maestro Calo). Mishrath Moshe [philosophical treatise on Divine Providence in Maimonides' Guide for the Perplexed]. Manuscript in Hebrew, written in a semi-cursive medieval Ashkenazic hand on paper. ff. 16. Later blind-tooled sheep, gutter split. 4to.

(Northern Italy?), Second-half of 15th century. **\$15,000 - \$20,000**

• A philosophical treatise in defense of Maimonides position concerning Divine Providence. The text is divided into six "gates" and was first published in 1845 by Jacob Goldenthal from a manuscript found in Leipzig. Although several manuscripts of this work are extant, there exist some variation between them.

Of distinguished family lineage, Kalonymos ben Kalonymus (1287-1337) originated from Provence and bore the title Nasi. He studied rabbinics and philosophy at Salonika and later moved to Catalonia and then Rome, where he composed many original philosophical works as well as translations into Hebrew from Arabic and Latin. His most celebrated work is Even Bochen, an ethical composition first published in 1489 (See Lot 57). Another well-known text by him was his parody, Masecheth Purim.

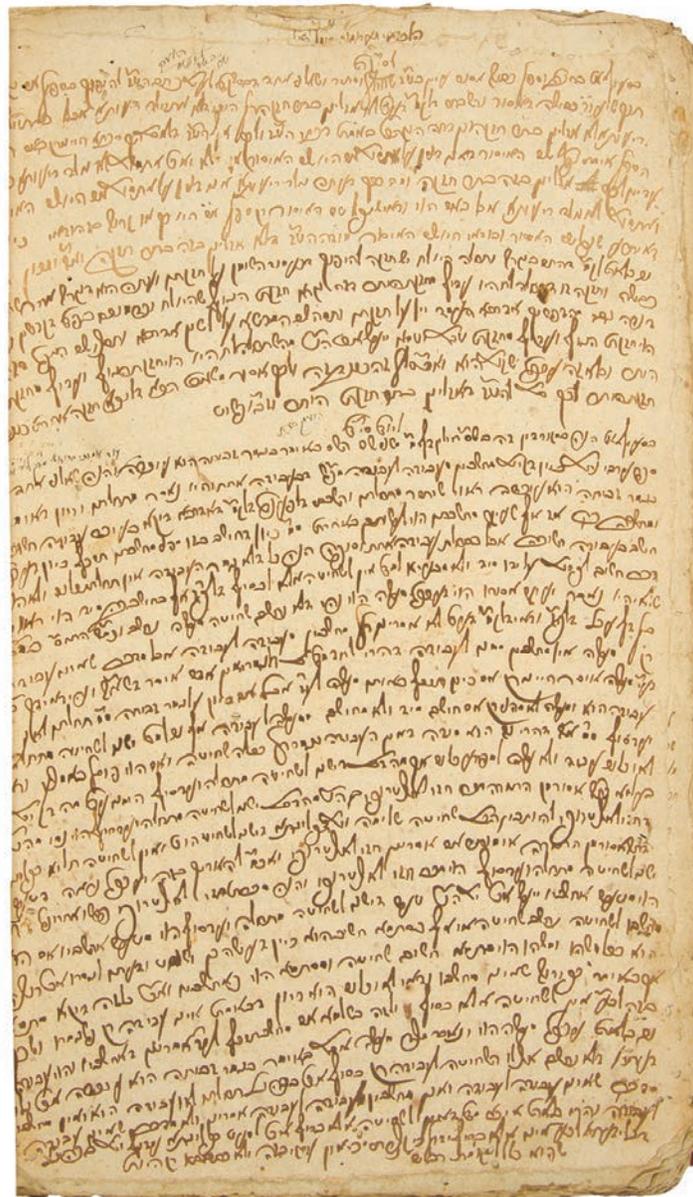
The present manuscript is dated according to the watermarks - the head of an ox, similar but not precise to Briquet nos. 14342 and 14347 – both date from the second-half of the 15th century.



12 **KAUFMANN BEN YUZPHA.** Hilchoth Malveh VeLoveh [parody of the laws of Lending and Borrowing, based on the Mishneh Torah of Maimonides]. Manuscript in Hebrew, written in semi-cursive Italian hand, on paper. Signed by censor at end. ff. (13). Edges frayed, stained, stamp removed at end. Later blind-tooled sheep (incorporating two medieval Latin leaves), rubbed. Sm. 4to.

(Italy), 16th century. \$6000 - \$8000

⚠ This composition was erroneously attributed to Zachariah Polisi of the 18th century (see I. Davidson, Parody in Jewish Literature, pp. 204-206), but clearly it dates from an earlier period which of course this manuscript makes quite apparent. The text of this parody was first published by C. Roth in HUCA Vol. 26 (1955) pp. 39-74.



13 **KLUGER, SHLOMO.** Tuv Ta'am VaDa'ath [commentary to Yoreh De'ah]. Manuscript in Hebrew, written in Ashkenazic cursive hands, on paper. **PARTIALLY AUTOGRAPH.** ff. 40, 32, 28, 46, 14, 32, 19 (211). Some fraying along margins, differing paper stock. Modern boards. Tall folio.

Poland, c. 1850. **\$30,000 - \$40,000**

• This manuscript served as the source for the first printing of Tuv Ta'am VaDa'ath. The author had a copyist collect all relevant material to Yoreh De'ah from his collection of manuscripts that were written between 1802-28. **R. SHLOMO KLUGER ADDED HERE HIS NOTATIONS THROUGHOUT** - between the lines.

Furthermore, a complete autograph page of his appears toward the end, and the final paragraph of the volume is also in the author's hand.

The textual order of the manuscript is unlike that of the printed version, and throughout, such words appear as: Nidpas, Hu'atak, Hu'atak-ka'es ("printed, copied, copied now"), implying that this very manuscript served as the source for the printed edition. Hence we can assume that this manuscript was written c. 1850, i.e. prior to the first printed edition which appeared in 1852.

Orphaned at an early age and raised by the Maggid of Dubno, R. Shlomo Kluger (1785-1869) was a pre-eminent halachic decisor and a most prolific author of responsa who served as the Chief Dayan of Brody (Galicia), as well as a preacher there for most of his life. His rulings were sought by all, and he remains a Halachic phenomenon until today.



- 14 **KUTNA, AHARON BEN YOSEPH.** Chidushei HaShas [novellae to the Talmud]. Autograph Manuscript in Hebrew, written in a flourished cursive Ashkenazi hand on paper. ff. (1), 189, (7). Contemporary calf-backed boards, worn. 4to.

Darde (Hungary), 1817-18. \$8000 - \$12,000

UNPUBLISHED AUTOGRAPH MANUSCRIPT. Consisting of novellae on Tractate Chulin (majority) as well as several other tractates including Shabbath, Bava Kama and more.

A wax seal is present on the verso of the cover, reading: "A. Kutner Rabbiner Tottis." On the opening leaf is recorded: "This notebook belongs to the Torah scholar... Aharon from the community of Tottis [5]578 (1818)." With additional signature: "Moshe Fisher from Tottis." Another signature appears (f. 189b): "Finished and completed today the eve of Sabbath 3rd of Elul [5]578 (1818) here Darde, I the undersigned Ya'akov Leib."

This manuscript was almost entirely composed by R. Aharon Kutna since the style of his handwriting is most distinct. For another example, see letter in *Ishim B'Teshuvot Chatham Sofer* p. 55, as well mss in the National Library of Israel, Jerusalem. Several leaves towards the end of this volume are in another hand and can likely be attributed to Ya'akov Leib.

Rabbi Aharon Kutna (1794-1874) son of R. Yoseph Kutna who served as dayan in Pupa and rabbi in Tottis, inherited his father's position in Tottis in 1829 at the recommendation of the Chasam Sofer. He had studied under R. Sholom Ulman and the Chasam Sofer and was held in high esteem by his teachers. Several responsa in *Teshuvot Chasam Sofer* are addressed to R. Aharon. His work *Mishchat Aharon* was first published in 1900 by his son who issued a highly complementary approbation of the Chasam Sofer on this work from 1834. See *Ishim B'Teshuvot Chasam Sofer* (1993) pp. 54-6.



15 **(LITURGY)**. Vidu'im, Techinoth, U'Bakashoth [confessions, supplications and requests]. Manuscript in Hebrew, written in an exquisite square Ashkenazic-Italian hand, on vellum. Form of Menorah on f. 28a. ff. (33). Pricked along outer margin for ruling. Modern half-morocco over vellum, housed in matching solander-box. 7 x 10 cm (3 x 3 3/4 inches).

Northern Italy, circa 1400. **\$40,000 - \$60,000**

- A pocket-sized collection of prayers and supplications according to the Italian rite. Comprising:
 - [1a]: Vidui, Benjamin ben Zarach, from the prayers for Yom Kippur. (See Davidson, Otzar I no. 6140).
 - [2a]: Poem, Bachaye ben Yoseph (based on his name). (Otzar II no. 964).
 - [3a] Verses to be recited daily, Moshe ben Nachman (Nachmanides).
 - [3b-5b]: Short prayers; confessions, R. Nissim Gaon. (Published in Italian Machzor for Yom Kippur, ShaDa'L edition).
 - [5b-9a]: Supplications for Yom Kippur. (ShaDa'L, Vol. II pp. 144; Otzar II 757).
 - [10a]: Prayer. (Otzar, Mem 735).
 - [12a-23b]: Short prayers, includes: seafarers, sea-storms, at graves of prophets, the righteous and pious.
 - [24a-27a]: Prayers for the Way (Tefilath HaDerech).
 - [27b-28b]: Sod HaMenorah (The kabbalistic secrets of the menorah), beginning with an introduction, followed by a title: "VeZo Tzurath HaMenorah" and the verses of Psalm 67 in the form of a Menorah. An explanation follows beginning with the statement: "Gaze at it and you will see great secrets..."
 - [29a-33b]: Supplications, including one attributed to Maimonides.

A VERY FINELY COMPOSED MINIATURE MEDIEVAL LITURGICAL MANUSCRIPT.



16 (LITURGY). Machzor LePesach Minhag Aschkenaz [prayer-book for Passover]. Rite according to Aschkenazi custom. Manuscript in Hebrew, written on vellum in a medieval square Ashkenazic hand in black, with occasional use of red ink. Very fine use of many original, calligraphic flourishes. ff. (147). Opening few leaves rubbed, occasional staining and light wear, many leaves pricked for ruling. Modern calf; with slipcase. 8vo.

Germany(?), Late 13th century. \$80,000 - \$100,000

• A BEAUTIFULLY COMPOSED, COMPLETE MEDIEVAL MACHZOR

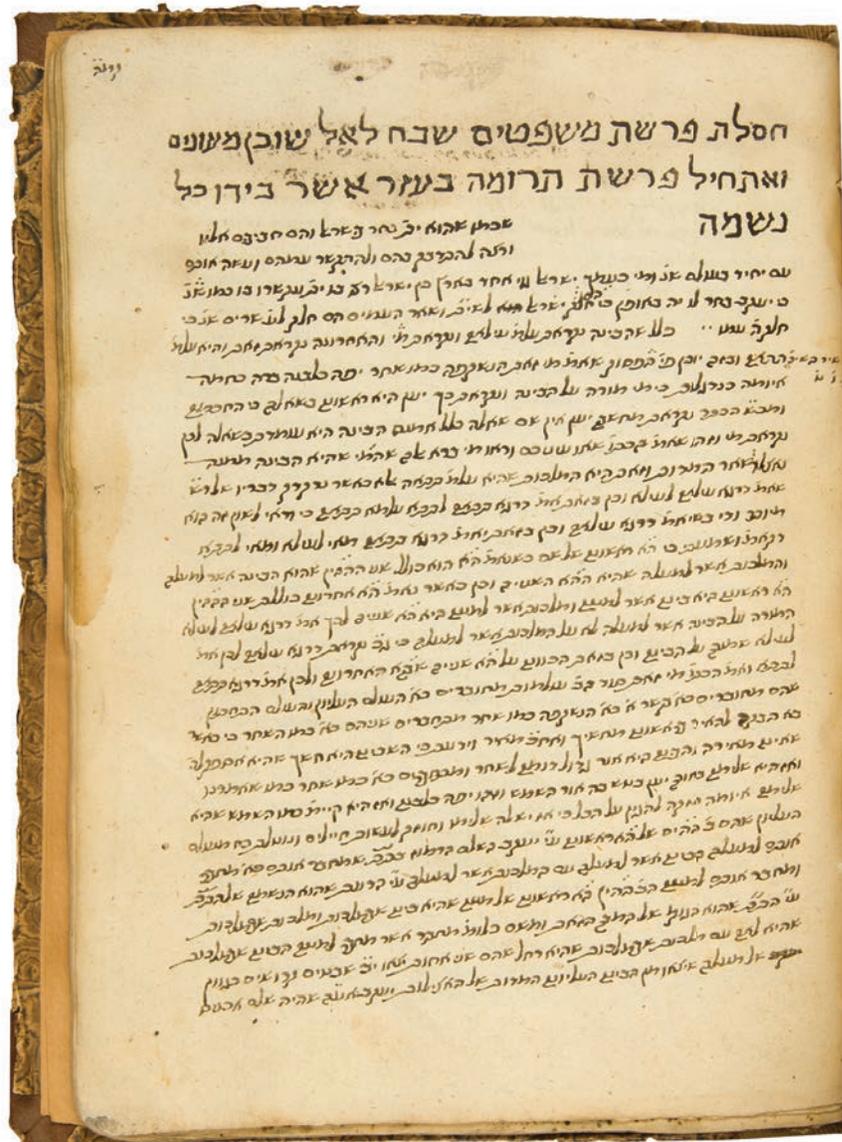
This prayer-book contains the full liturgy for the Passover Festival, including all Torah Readings and Haphtaroth. Finely composed with large initial words throughout, including decorative letters (f. 91a). Contains many piyutim including Apik Ranan Veshirim by Meshulam ben Kalonymus.

For the Torah reading on the first day Pesach, the name Moshe ben Yoseph HaKohen appears (f. 42b). Likewise, the letters of the name Moshe are highlighted on f. 8b - alluding to the name of the scribe. A Machzor for Sukoth by the same scribe and with the same allusions is presently in the Russian State Library, Moscow (Ginzburg ms. no. 711).

Previous owners:

"An acquisition by payment Todros Sagri, resident of Pinerolo (Italy) from R. Samuel Kunyan" (f. 1a).

"Asher ben Mordechai z"l Hy"d from Montagnana (Italy) Elul [5]272 (=1512)" (f. 100b).



17 **MASOUD, YEHUDAH.** Zohar. Translation and Commentary. Autograph Manuscript in Hebrew, written in a semi-cursive Sephardic hand, on paper. ff. 103 (numbered 60-162). Few pinprick wormholes, trace stained. Recent boards. 4to.

(Egypt), 16th century. \$30,000 - \$50,000

AUTOGRAF MANUSCRIPT OF AN IMPORTANT UNPUBLISHED TRANSLATION AND COMMENTARY OF THE ZOHAR.

This manuscript contains the Hebrew translation and commentary to the Zohar from the end of the Torah portion of Yithro, Mishpatim, until the beginning of Terumah. All additional, marginal notations are in the hand of R. Masoud.

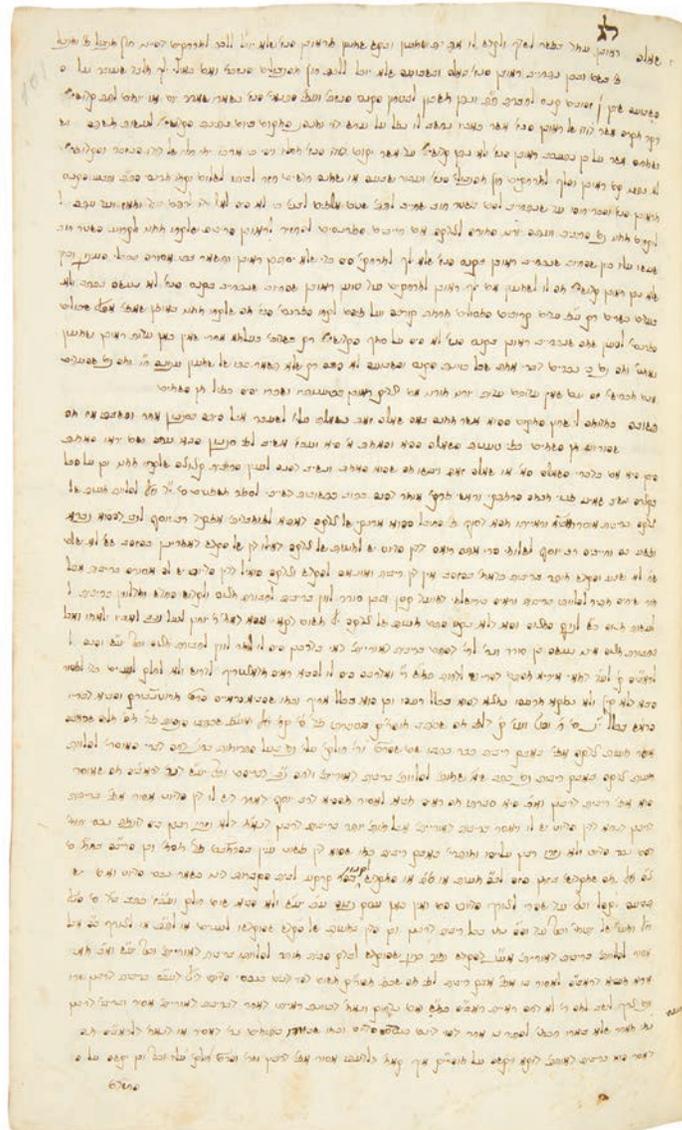
The identification of R. Yehudah Masoud is based upon two other manuscripts in the same hand and focusing upon other parts of the same text, one of which (dated and signed) is contained in the Library of JTSA, New York (ms. 1769). It is clear they once comprised a single textual volume.

R. Yehudah Masoud was a leading Rabbi in Egypt during the period of Isaac Luria and was an outstanding scholar in all parts of the Torah. In 1558 he is signed a document along with the Ar'i and other sages (see Shu't R. Meir Gabizon, Mechon Yerushalayim, intro. n. 286; and see Y. Avivi, Kabbalath Ha'Ari, Vol. II p. 876 par. 11).

It is clear from the present text that R. Masoud diligently searched and studied many other Zohar manuscripts in order to provide the most accurate version of the text. He cites earlier commentaries including R. Moshe Cordovero, as well as ideas he heard from R. Chaim Vital "who studied with the Godly R. Yitzchak Aschkenazi" (see f. 132b).

The Hebrew translation by R. Yehudah Masoud is noted by Joseph Sambari in his Seder HaChachamim VeKoroth HaYamim (Neubeuer ed. Oxford, 1888) p. 160. See also Ahalei Ya'akov by R. Yaakov Kastro (one of the leading sages of Egypt) who brings several responsa for R. Yehudah Masoud; and the recently published collection of responsa: Seridei Teshuvoth MeChachmei HaImperia HaOttomanit MeGenizat Kahir (Bar-Ilan University, 2016).

THE ONLY EXTANT COPY OF THIS WORK.



18 MELAMED, MEIR BEN SHEM TOV. *Mishpat Tzedek* [responsa]. Manuscript in Hebrew, written in a neat cursive Italian hand on paper. With signatures by members of the Morpurgo family. ff. (228, few pages blank). Few leaves extended and neatly folded back. *Contemporary vellum. Folio.*

(Italy), 18th century. **\$10,000 - \$15,000**

⚡ A very neat copy of an important collection of responsa containing variants to the printed edition. This manuscript corresponds to the third volume of the first edition: Salonika 1795 (the first two volumes appeared earlier in 1615-16).

The first responsa in the printed edition is incomplete, lacking the question and the beginning of the response. The editor makes note of this and attempts to recreate the subject matter. **THE PRESENT MANUSCRIPT CONTAINS THE COMPLETE RESPONSA** (which fills almost the entire folio page) thus shedding light on the continuation. We can therefore deduce that this manuscript, with additional variants, was not the source of the published version, but is indeed a superior text.

R. Meir Melamed (16th-17th century) was one of the leading Sephardic Halachists of his time who corresponded with such great authorities as Maharsha'ch (R. Shlomo Cohen), Maharcha'sh (R. Chaim Shabthai), R. Shmuel Hiyun and others.

It is assumed that R. Meir was a disciple of R. Yoseph ibn Ezra (author of *Atzmoth Yoseph*) as he consents to a ruling of R. Meir (see *Mishpat Tzedek* vol. II, responsa 31; and see *Shem Hagedolim*, under R. Meir Melamed). However see Spiegel (introduction to *Shu't R. Yoseph ibn Ezr* (Yad Harav Nissim, 1989) n. 11) who disputes this notion.

NO OTHER MANUSCRIPT OF THE RESPONSA OF R. MEIR MELAMED ARE EXTANT.



19 **MOSES BEN MAIMON (MAIMONIDES / RaMBa”M)**. Mishnah Torah [Rabbinic Code]. Manuscript in Hebrew, written in a square Yemenite hand, on paper; corners rounded in the Yemenite style. ff. (251). *Browned, several leaves frayed or worn, final leaf crudely repaired, textual damage to upper inner portion from f. 250 to end likely due to rodentia. Later sheep, rubbed. Sm. folio.*

Yemen, 14th century. **\$50,000 - \$70,000**

• **AN EARLY YEMENITE MANUSCRIPT OF THE MISHNAH TORAH.**

The volume contains:

Sepher Zemanim: Kiddush Hachodesh 18:15 – Ta’anith 2:16 (ff. 1a-6b); Sepher Mishpatim: Nachaloth 1:7-6:3 (ff. 7a-12b); Sepher Kinyan: Complete from Mechirah 5:2 (ff. 13a-174a); Sepher Shoftim: Complete until Eiduth chap. 19 (ff. 175b-251b).

Document of Harsha’ah (Permission) and the beginning of a Ketubah appear on f. 174b. Beneath, appears the signature of a former owner: Sholom ibn Sa’adiah HaLevi. Several leaves are of a later hand seeking to complete the text (e.g. ff. 175, 181, etc).

Although a number of other medieval Yemenite Mishnah Torah manuscripts are extant, all are of great important in order to substantiate the most correct version of Maimonides’ original text. For the significance of early Yemenite manuscripts in this regard, see introduction to the Shabthai Frankel Ramba’m edition.

The close connection of the Yemenite community to Maimonides may be traced back to Maimonides’ Igereth Teiman (Epistle to Yemen) a response to the pseudo-messianic movement in Yemen. Unique among Jewish communities, Yemenite Jews fully adopted Maimonides’ halachic rulings. Such was Yemenite Jewry’s fondness for Maimonides, they inserted into the Kaddish prayer the formula, “may the Messiah come speedily in our lifetime and in the lifetime of our teacher Rabbi Moses ben Maimon.” See EJ, Vol. X, cols. 670-72.



20 **MOSHE BEN NACHMAN (NACHMANIDES / RaMba”N)**. Peirush HaTorah [commentary to the Pentateuch]. Manuscript in Hebrew, written in a semi-cursive Sephardic hand, on paper. ff. (328). Stamps removed. Later diced calf, rubbed. Thick sm. folio.

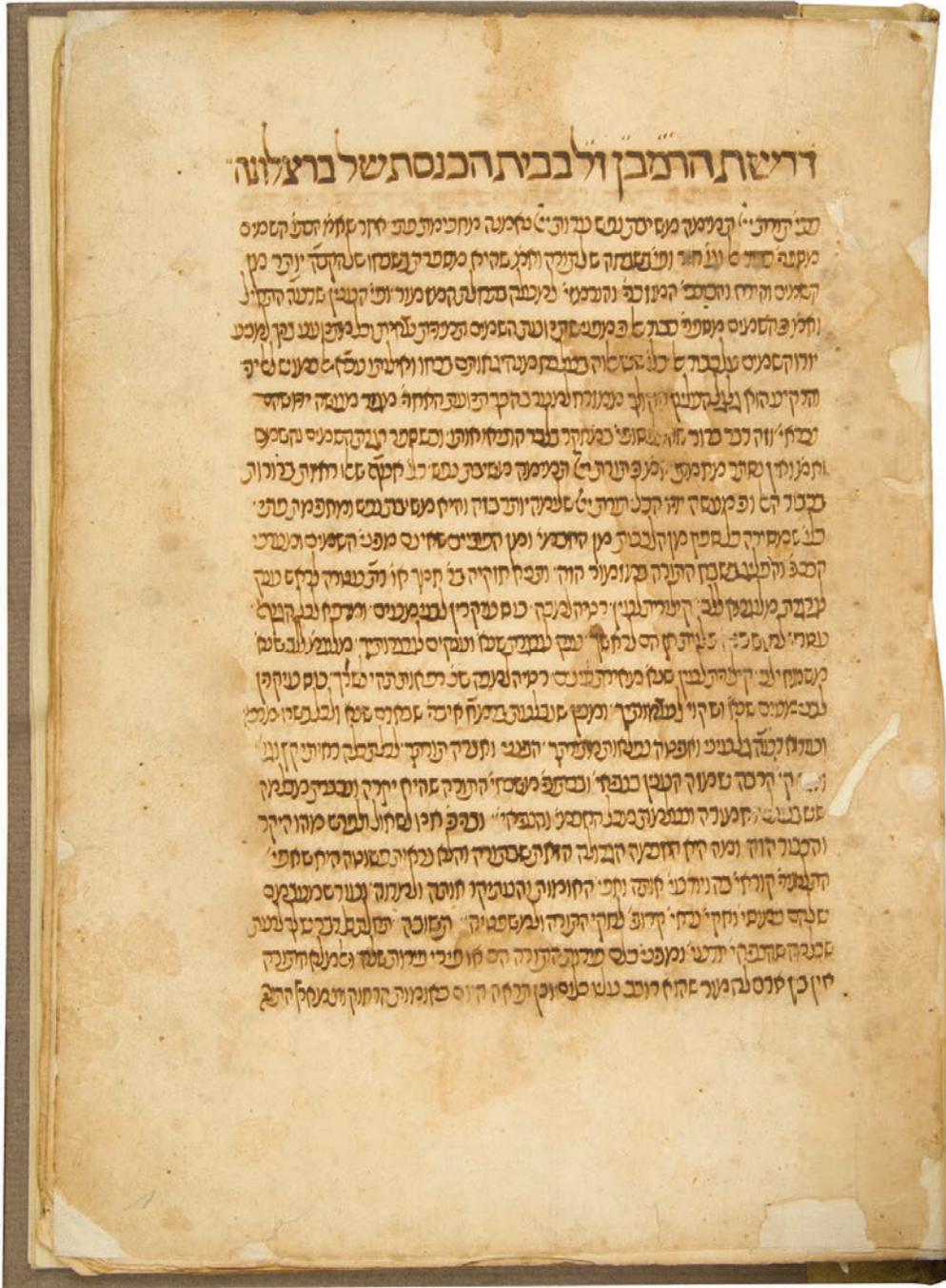
Spain(?), 15th century. **\$25,000 - \$35,000**

⚡ **AN ATTRACTIVE COPY OF A MOST IMPORTANT COMMENTARY TO THE TORAH** almost complete (Genesis 1:29 - Deuteronomy 33:23). Although Ramban’s Commentary to Torah was published three times before the year 1500 (c.1470, 1489, 1490; see lot 72) the present manuscript was written earlier and is indeed a variant to the printed editions.

Manuscript copies of the commentary are of the utmost importance, as the printed editions are rife with inaccuracies, deletions and mistakes. The period of this manuscript can be determined by the watermarks which testify that the paper was imported from Italy to Spain. It is similar to that found in Harlfinger, (Berlin 1974), ciseaux 46, dated 1464; also similar to Briquet 3675 (Venice 1471) and 3676 (Venice 1476).

See C. D. Shavel’s critical edition of Nachmanides’ commentary, especially the introduction in which he bemoans the inaccuracy of the printed editions.

Born in Girona, Spain, R. Moshe ben Nachman (1194-1270) is most famously renowned for his masterful commentary to the Torah, which until today remains one of the primary sources of Jewish philosophical thought.



21 **MOSHE BEN NACHMAN (NACHMANIDES / RaMBa"n)**. [Derashath Torath Hashem Temimah ("A Sermon on the Principles of Torah.")] Manuscript in Hebrew, written in semi-cursive Sephardic hand, on paper. ff. (15). *Browned and dampsoiled, worming repaired along inner margins. Modern vellum-backed boards; slip-case. Sm. 4to.*

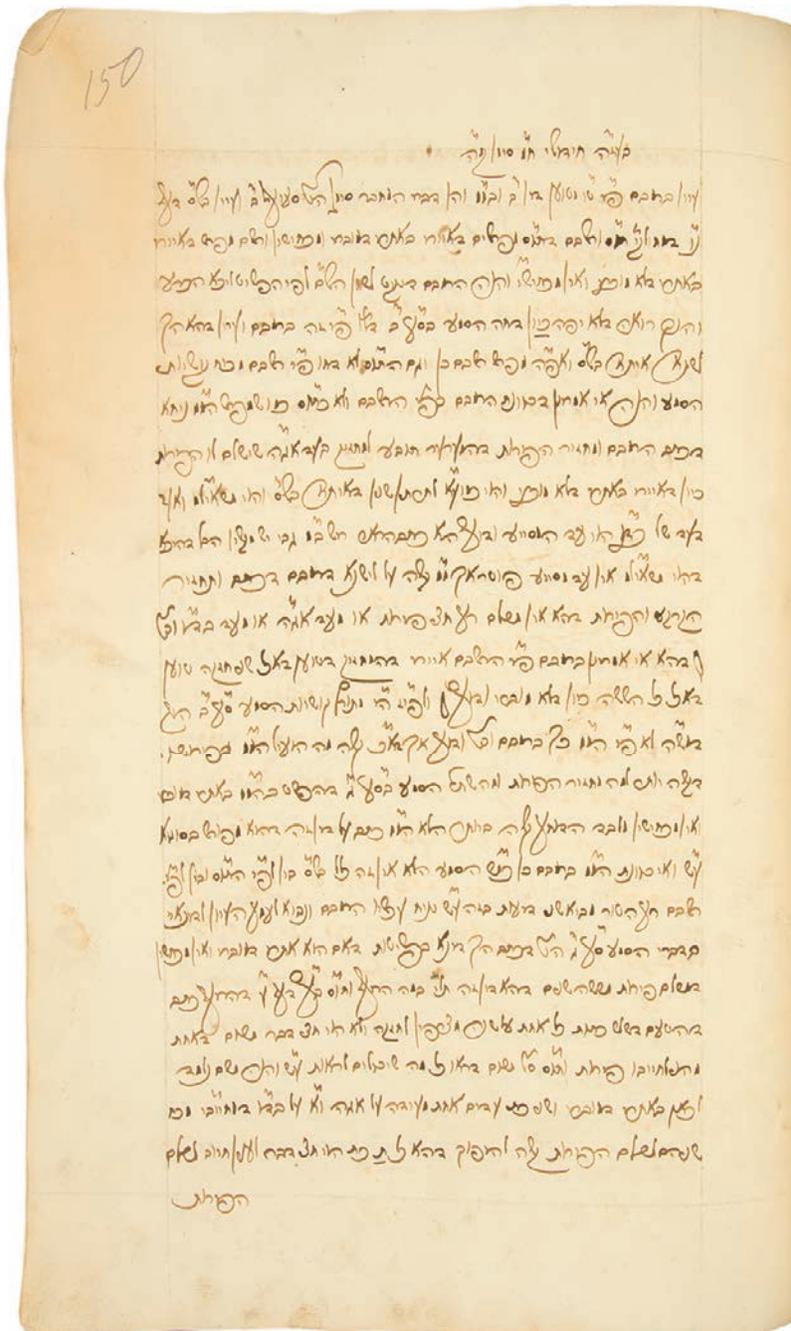
Spain, 15th century. **\$15,000 - \$20,000**

• **A MOST IMPORTANT SERMON DELIVERED BY THE RAMBA'N.**

The manuscript bears a heading on the opening page: "Sermon by the Ramba'n z'l in the Synagogue of Barcelona."

It contains the essential essence of all of Nachmanides' philosophical notions drawn from his most important compositions. It is difficult to determine when this sermon was given as no citations are provided. Nonetheless it can be assumed, due to the fact that so many of its ideas are found here, it was some time after Nachmanides had composed his Commentary to the Torah.

For a detailed analysis of this manuscript, see C. D. Shavel, *Kithvei Rabeinu Moshe ben Nachman* (Mosad Harav Kook, 1963) pp. 139-74.

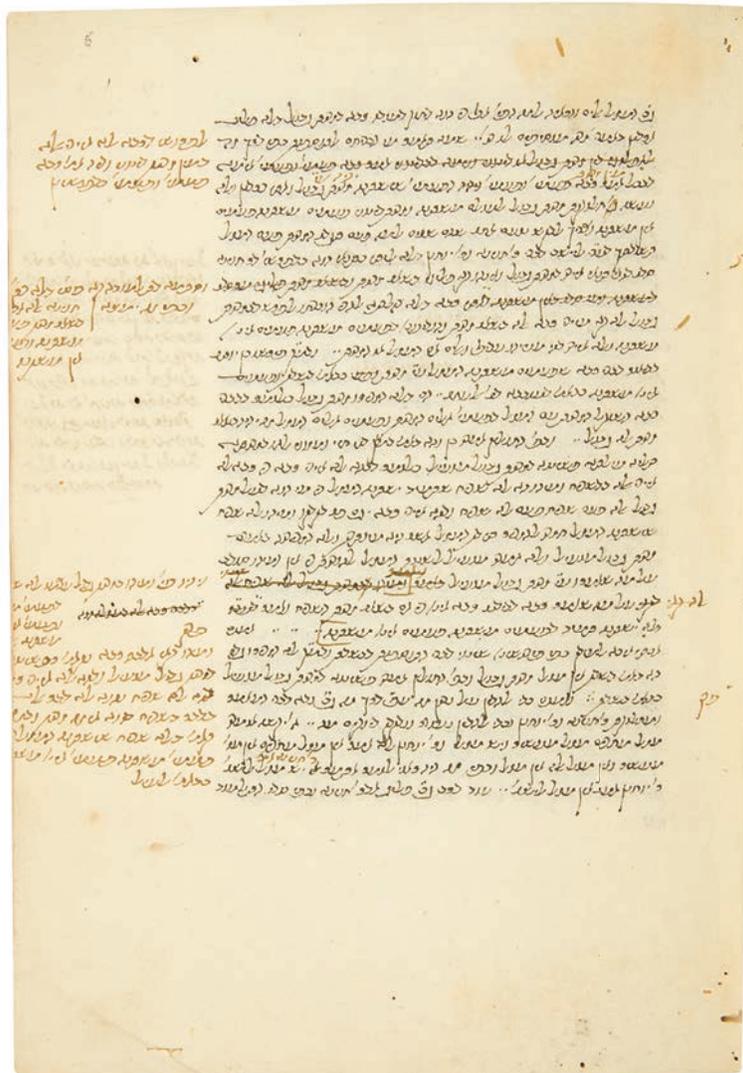


22 (RABBINICA). Anonymous. Chidushim al Sugyoth HaShas, Tur Choshen Mishpat, Even Ezer. Manuscript in Hebrew, written in a large cursive Ashkenazic hand, on paper. ff. (165, with blank leaves). Slight staining and fraying in the final leaves. Contemporary calf, worn. Tall folio.

(Central Europe), 1773. \$8000 - \$12,000

• UNPUBLISHED. Although the author is unknown, clearly he was a great Talmudic scholar as apparent from the depth of the original novellae found in this large manuscript. Topics dealt with in this volume include Chidushei Kethuboth, Gittin, Shevu'oth, Bava Kama and Tur. Also much original insight to the Ramba'm.

The entire manuscript is composed in a particularly large, clear, cursive Ashkenazic script within a ruled border. In regard to the dating of the manuscript, see leaf 41a which begins: "What I have innovated... in the year [5]533 (1773).



23 **ROFEIH, CHIYA.** Derush HaMazel. Autograph Manuscript in Hebrew, written in a cursive Sephardic hand, on paper. Watermarks are similar to Briquet 7580 (1594), 7592 (1586) and Briquet 7594 (1589). ff. 28. Slight worming along inner margin of opening three leaves. Modern boards. Sm. 4to.

Safed, c. 1590. **\$40,000 - \$50,000**

⚡ **A COMPLETE, UNPUBLISHED AUTOGRAPH MANUSCRIPT** with corrections and notations in the margins in the same hand (in a different ink), implying that the author corrected and added to the work at a later date.

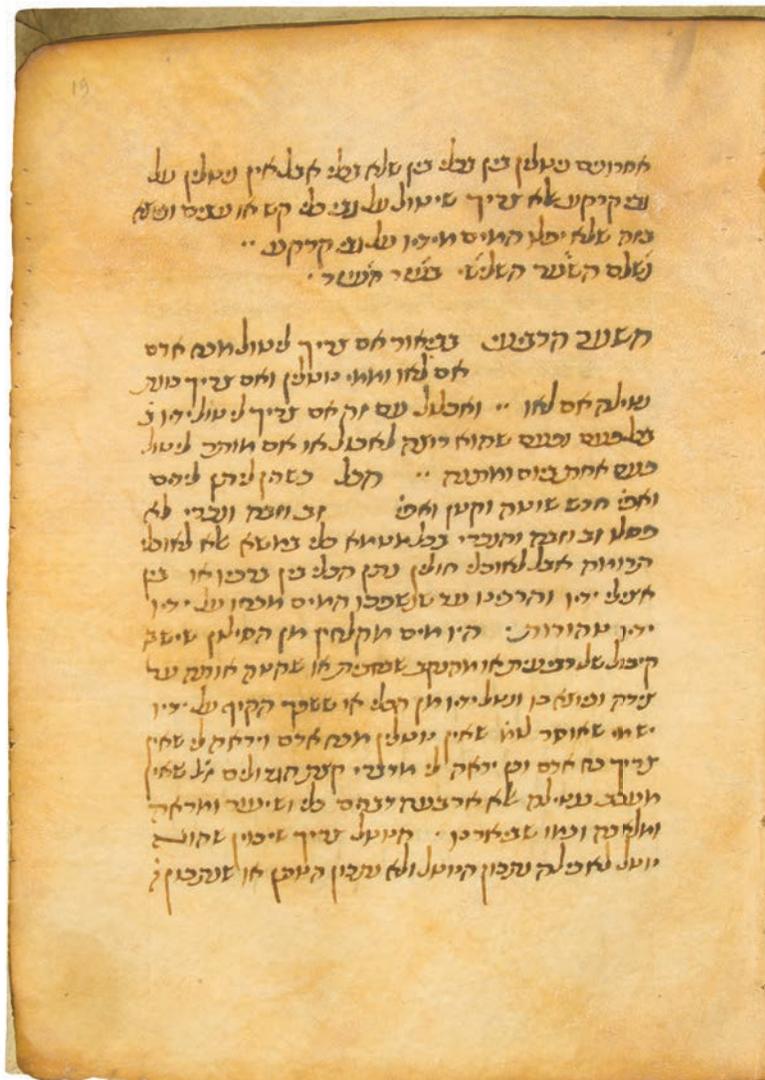
The author notes before the title of his work (f. 1a) “Hu Be’er Eisek.” The treatise commences on the next page as follows: “Said the melancholic and grieving Chiya, for I have encountered these times as deceitful... my honor is distant from me... hence I said to myself, such an examination is not to be avoided by those who are determined to perceive and to understand.”

R. Chiya examines here one of the most challenging philosophical issues man faces - an effort to resolve the contradiction between free will and one’s given lot in life, as well as concepts relating to reward and punishment in the hereafter. The very last page carries an index of Rabbinic statements within the work and is entitled: “A Sermon on the Investigation of the Righteous Who Suffer.”

Born in Safed, R. Chiya Rofeih (c.1550-1617) studied under both R. Chaim Vital and R. Shlomo Sagish, alongside such great scholars as R. Tuvia HaLevi (author of Chen Tov, Venice 1605) and the Mahari’t - R. Yoseph Metrani (son of the Mabi’t) and was one of the six rabbis ordained by R. Yaakov Beirav (II). R. Chiya may have also studied under R. Yoseph Karo, who is cited within his works (Ma’aseh Chiya, Venice 1652), although is not stated as being a personal mentor. Subsequent to R. Yoseph Karo, the next generation of leading Halachic experts in Safed were Rabbis Chiya Rofeih, Moshe Galante and Yom Tov Tzahalon.

For an analysis of R. Chiya and his works, see M. Benayahu, Aresheth Vol. II, (1960) pp. 109-129. The present text is unknown to Benayahu.

AN IMPORTANT UNRECORDED AUTOGRAPH MANUSCRIPT BY A LEADING SEPHARDIC AUTHORITY OF THE 16TH CENTURY.

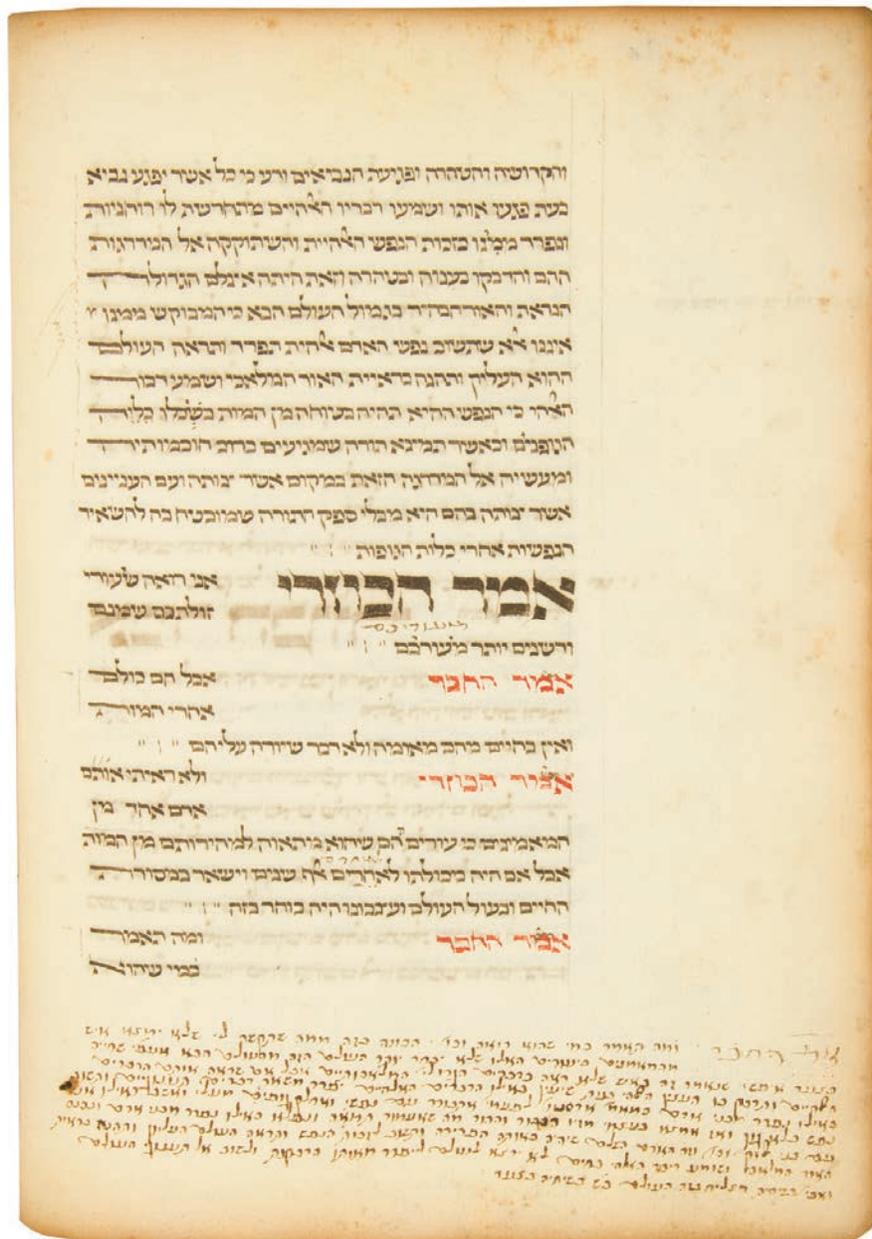


24 **SHLOMO IBN ADRET** (RaSHB'A). Torah HaBayith HaKatzar [dietary laws]. Manuscript in Hebrew written in a semi-cursive Spanish hand, on vellum. ff. (53). Some staining, fraying on the first and final leaves, loss of final line of f.47, pricked along outer margin for ruling. Modern vellum. Sm. 4to.

Spain, Late 14th century. **\$20,000 - \$30,000**

⚡ A fundamental Halachic work by the Rashb'a - R. Solomon ibn Adereth (1235–1310), the primary disciple of the Ramba'n.

This particular manuscript, written in 14th-century Spain, contains variants from the printed edition. It commences here with the fifth Bayith, fourth Gate. On ff. 51b-53a are songs and prose. See Davidson, Otzar no. 2152.



25 **YEHUDAH HALEVI**. Sefer HaKuzari. Manuscript in Hebrew, written in a square Ashkenazic hand, on both vellum and paper, occasional use of red ink; wide margins. ff. (117). Several leaves with margins removed and subsequently laid to size, censor's signature on opening page. Later morocco, rubbed. Lg. 4to.

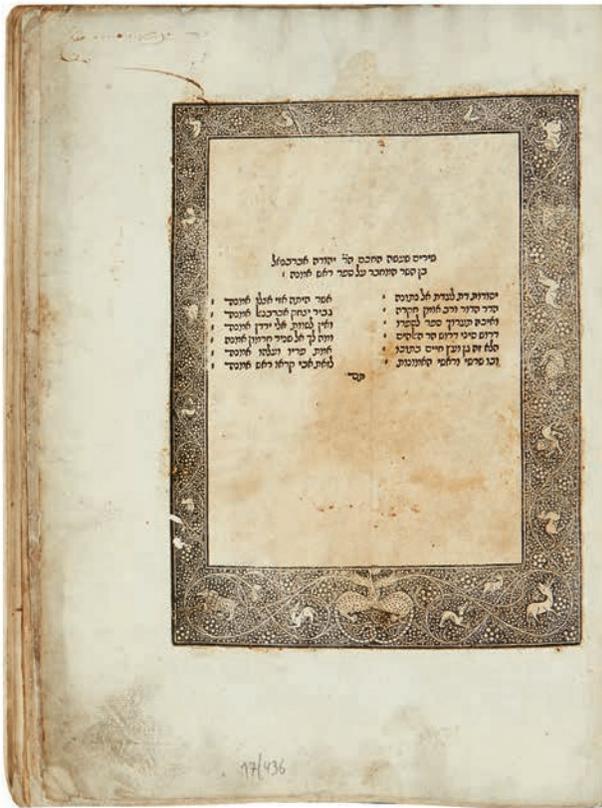
(Germany?), 15th century. \$40,000 - \$60,000

✦ A finely written copy of a fundamental philosophical text. Completed around 1140 by the Spanish philosopher and poet Judah HaLevi (c. 1075-1141), the Kuzari, originally written in Arabic, is regarded as one of the most important apologetic works of Jewish philosophy. Divided into five parts, it takes the form of a dialogue between a rabbi and a pagan. The pagan is stated as being the king of the Khazars who invited a rabbi to instruct him in the tenets of Judaism.

The manuscript commences with an introduction by Judah ben Isaac Cardinal who lived in southern France at the beginning of the 13th century (first published Prague, 1839). The present text of the Kuzari represents the corrected version of ibn Tibbon's Hebrew translation and therefore does not precede the 15th century. The main body is that of ibn Tibbon, whereas the marginalia and notes that appear between the lines are by Judah Cardinal. The final leaf record comments by the translator directed toward those who believe "Kuzar never was and never will be, but rather was a parable..." This is followed by a poem that commences "forsake, wise men, those books of research..."

Although a number of medieval manuscripts of the Kuzari are extant, each is important for the utility of its own unique character and distinct literary content.

— HEBREW PRINTED BOOKS —
FROM NOTABLE COLLECTIONS



Lot 26



Lot 27

- 26 ABRABANEL, DON ISAAC.** Rosh Amanah [on the principles of faith]. **FIRST EDITION.** Initial text page with a poem by the Author's eldest son, philosopher Judah Abrabanel (Leone Ebreo) enclosed by a metalcut, white-on-black historiated border of animals designed by the Marrano, Alfonso de Cordoba. **EXTENSIVE MANUSCRIPT NOTATIONS THROUGHOUT** written in Latin and Hebrew in a 16th-century hand. ff. (20). Stained, opening page trimmed and laid onto larger leaf. Modern gilt-tooled emerald crushed morocco. Sm. folio. [Vinograd, Const. 9; Mehlman 1189; S.J. Weiss, Pirkei Avot no. 4.]

Constantinople, David & Samuel ibn Nahmias, 1505. **\$5000 - \$7000**

Rosh Amanah ["The Pinnacle of Faith"] is Abrabanel's most important work on philosophical-theological questions. The work is devoted to the championing of the Maimonidean Thirteen Articles of Faith against the attacks of Chasdai Crescas (Or Hashem) and Joseph Albo (Sepher Ha'Ikarim).

The elaborate metal-cut border around the opening pages of this work was the first decorative border to be used in a Hebrew book.

- 27 ABRABANEL, DON ISAAC.** Nachlath Avoth [commentary to Ethics of the Fathers, with text]. **FIRST EDITION.** Initial text page with a poem by the Author's eldest son, Judah (Leone Ebreo) Abrabanel, enclosed by a metalcut, white-on-black historiated border of animals designed by the Marrano, Alfonso de Cordoba. **A FINE COPY.** ff. (116). Few expert marginal paper repairs, trace stained. Modern gilt-tooled emerald crushed morocco. Sm. folio. [Vinograd, Const. 12; Mehlman 124.]

Constantinople, David & Samuel ibn Nahmias, 1505. **\$5000 - \$7000**

Nachlath Avoth ["The Inheritance of the Fathers"] contains Abrabanel's testimony to the merit of the suffering that was endured due to the Expulsion from Spain. Abrabanel asserts that what gives meaning to Jewish tragedy is the moral heritage that has been guarded by generations of Jews and which, Abrabanel warns, is in jeopardy due to rising materialistic tendencies post-Exile.

The Nahmias Brothers, who printed this work were themselves exiles from Spain who established their press in 1505. It was the first printing-press, in any language, to operate beyond Europe's borders.

For a detailed biography of Abrabanel's experiences and philosophical conclusions regarding the Spanish Expulsion see B. Netanyahu, Don Isaac Abravanel, Statesman & Philosopher (1968).



Lot 28



Lot 29

28 **ABRABANEL, DON ISAAC.** Peirush al HaTorah [commentary to the Pentateuch]. **FIRST EDITION.** Edited by Samuel d'Archivolti. Printer's device on title (Yaari, Printer's Marks no. 18). On title, inscription of former owner, "Yedidyah Camerino." On final page, censor's signature, "Revisto p[er] me Antonio Fran[cisco] Enriques d'ord[in]e dell...monas. Arciu' d'Urbino 1687" (see Wm. Popper, *The Censorship of Hebrew Books*, pl. IV, no. 3). The Prof. Abraham J. Karp copy. ff. 425 (i.e. 424), (1). *Ex-library*, few light stains. *Modern tinted calf. Folio.* [Vinograd, Venice 641; Habermann, di Gara 53; Mehlman 626.]

Venice, Asher Parenzo for Giovanni di Gara, 1579. **\$1200 - \$1800**

ABRABANEL: SEE ALSO LOT 47

29 **ALBARGELONI, ISAAC BEN REUVEN.** Esrím Sha'arei Shavu'oth. ff. 9, (1). *Laid to size, final leaf wormed. Signed by censor at end. Unbound. Folio.* [Vinograd, Venice 34.]

Venice, Daniel Bomberg, 1521. **\$800 - \$1200**

• Rare supplement to the Ri'f (Sepher Halachoth Rav Alfás).



30 **ABRAHAM BEN NATHAN OF LUNEL.** (Hayarchi). Sepher HaManhig. **FIRST EDITION.** Title within woodcut block floral border. ff. (130). *Ex-library, light dampstains in places, neat marginal repairs to final two leaves with isolated words provided in facsimile. Modern blind-tooled morocco, housed in custom slip-case. Sm. 4to.* [Vinograd, Const. 110; Mehlman 691.]

Constantinople, Solomon ben Mazal-Tov, 1519. **\$15,000 - \$20,000**

• **THE FIRST WORK ON EUROPEAN MINHAG.** A record of customs, particularly concerning prayer and synagogue functions as practiced in Provence, southern France.

Its explicit purpose was to demonstrate the Halachic underpinning for every Minhag. Due to the wider circulation of Halachic decisions emanating from Spanish Rabbinic authorities, a need arose to record indigenous communal practices and so prevent confusion.

The author, R. Abraham ben Nathan of Lunel, was a disciple of R. Abraham ben David of Posquières (RABa"D), famous for his glosses to Maimonides and to Alfasi. See Isadore Twersky, *Rabad of Posquières* (1962) pp. 240-44.

A FINE, WIDE MARGINED COPY OF A SIGNIFICANT AND RARE TEXT.



31 **ALBO, YOSEPH.** Sepher Ha'Ikarim ["Book of Fundamental Principles"]. **FIRST EDITION.** Letters of initial words on f. 2r and f. 7r within vignettes. Passages perceived as anti-Christian aggressively struck by the censor (viz. f.19r, 20r and especially, the exceptionally rare ff. 56-58). Scholarly marginalia in a Sephardic hand throughout and on verso of final leaf. On f. 7v geometric diagram drawn in margin. There are several interesting variants: On f. 31r, our last two lines read correctly, "nora tehiloth ve'al hasheni am' oseh pheleh. Vehe'erich bemin ha-heini ve'am' natitha yeminecha ve-go' nehalta be'ozecha vechu'." One copy retained by JTSAL reads incorrectly, "higbalta makom lekibul ha'onesh ve'eino chein besachar kemo shebeiarnu." However a second JTSAL copy agrees with our text. The Louis H. Silver copy. ff. 108. *First and last leaf remargined, marginal repair on verso of second leaf. Dampstaining and very slight marginal worming on first few leaves. Gilt-ruled calf bound by E.A. Enders of Munich. Sm. folio.* [Vinograd, Soncino 15; Goff 64; Offenbergs 3; St. Cat. Bodl. no. 5882: 1; Thes. A-32.]

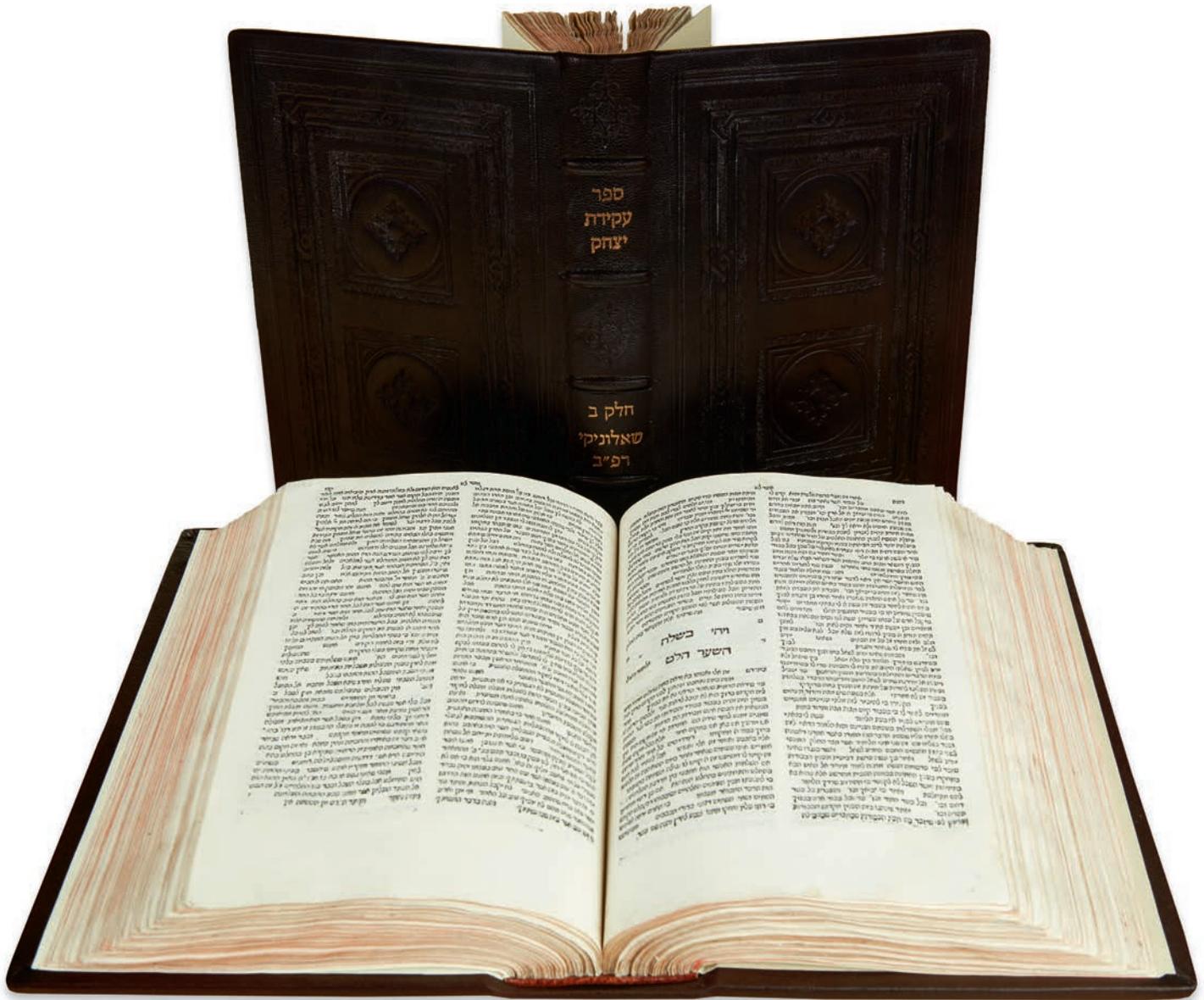
Soncino, Joshua Solomon Soncino, 1485. **\$50,000 - \$60,000**

☛ **COMPLETE COPY OF ALBO'S CLASSIC OF JEWISH THEOLOGY.** Includes the rare first leaf containing Soncino's introduction and ff. 56-58 which are habitually lacking entirely in most copies - indeed a previous owner states in pencil on the inside covers of this volume that this is the only known complete copy.

Joseph Albo's philosophical exposition proceeds from the view that every religion is founded upon three basic principles: The existence of God, Revelation and reward and punishment. True faith, according to Albo, is that which recognizes not only the roots of these three fundamental principles, but also their logical consequences. The goal of man lies in perfecting himself, and the way of human perfection according to Albo, lies in striving to become similar to the supreme symbol of perfection - God. This can be achieved by doing good derived by love for God through the loving fulfillment of His will and commandments. Albo also deals here with the terrors of the imminent catastrophe about to befall Spanish Jewry. He interprets suffering as "chastisements of love" imposed as a trial which only serves to strengthen the bond of love between God and Israel. As long as Israel cleaves to God's ways, they may not lose hope that the day of Redemption will come. For a brief examination of Albo's philosophies and the thinkers upon whose ideas he built, see Zinberg, vol. III pp. 233-9.

The anonymous typesetter ("HaTalmid Hameshareth") was so enthused by this work that he ended the colophon with the paraphrase: "Ki MeZion Teitze Torah UDevar Hashem MeSoncino."

Perhaps a measure of the literary value of Sepher Ha'Ikarim is the fact that it was published only a mere half-century following the author's passing. See EJ, Vol. II, col. 535.



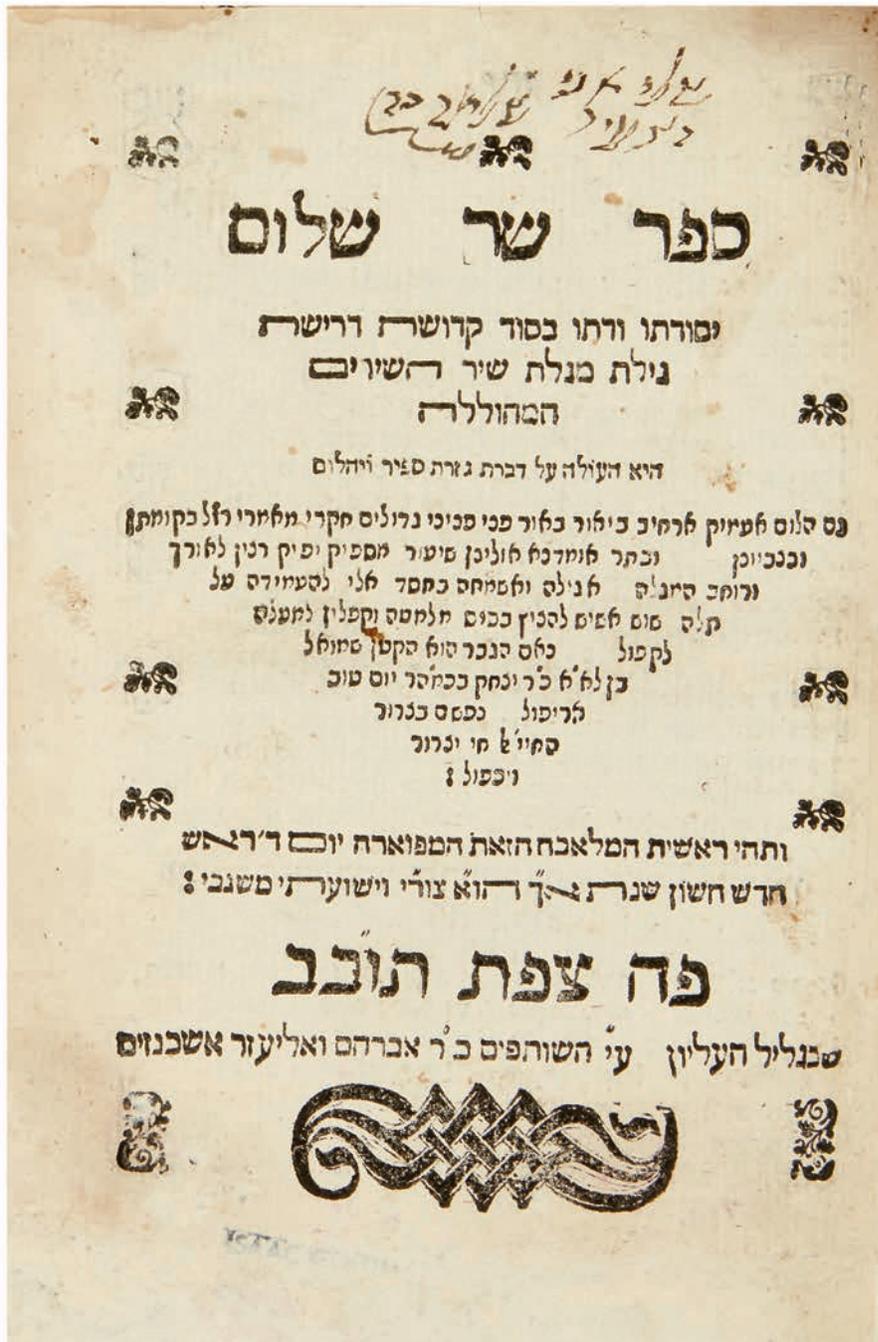
32 ARAMA, ISAAC. Akeidath Yitzchak [philosophical and allegorical sermons on the Pentateuch]. **FIRST EDITION.** Five parts bound here in two volumes. Issued without a title page. An attractive, clean copy. ff. 550 (of 557), opening seven leaves supplied in facsimile, trace light stains, minimally censored. Modern calf, slip-case. Thick folio. [Vinograd, Salonika 29; Mehlman 1220 (incomplete).]

Salonika, Don Judah Gedaliah, Joseph de Crasto & Eliezer de Arles for Solomon ibn Yakar, 1522. **\$20,000 - \$25,000**

🕒 **FIRST EDITION OF A FUNDAMENTAL WORK OF JEWISH HOMILETICS.**

The author, affectionately known as the “Ba’al Akeida,” has been consistently quoted and utilized, especially by Polish and Galician preachers, until the present day. Numerous works interpreting Arama’s philosophy have been issued through the centuries, of particular note is Israel Kitover’s *Biurei Ha’midoth* (1875).

Arama’s great popularity stems from his stylistic combination of the Aschkenazic didactic and moralizing style with the philosophic tendency popular among Spanish and Provençal Jews. The need for this new approach, Arama explains in his introduction, “is especially urgent in this country (i.e. Aragon) where the Christian preachers, many of whom are well learned, expound the doctrines of their faith as well as the words of the Bible in a philosophic and scholarly manner. The Jews who often listen to their preachings, desire that their rabbis should do likewise.”



- 33 **ARIPOL, SAMUEL BEN ISAAC.** Sar Shalom [commentary to Shir Hashirim]. **FIRST EDITION.** ff. 94, (2). Upper seven lines of ff. 93-4 supplied in facsimile. Many leaves wormed along margins, all expertly repaired. Modern morocco. Sm. 4to. [Vinograd, Safed 3; Yaari, Safed 3]

Safed, Abraham and Eliezer Aschkenazi, 1579. **\$12,000 - \$18,000**

• One of the most comprehensive commentaries to the Song of Songs. The author interprets these oft enigmatic verses in many differing styles, from Peshat to citations from the Zohar.

Contains two important approbations and introductions from two of the greatest scholars of Safed: Elisha Gallico and Moshe b. Machir.

EXCEPTIONALLY RARE. Not seen nor cited by Yosef Y. Rivlin in his pioneering article Letoldot HaDefus B'Eretz Yisrael Ube'Suria in: Mizrach U'Maariv, Vol. I, pp. 104-9.

The third of only six Hebrew books printed in Safed before printing ceased, not to be resumed for some 250 years. All six of these volumes were printed by the Family Aschkenazi over a course of ten years.

See A.J. Karp, From the Ends of the Earth: Judaic Treasures of the Library of Congress (1991) pp.17-18.

34 (ASCHENBURG, SHIMON). Mesorath HaMikra [index of Biblical verses explained in the Talmud]. Issued without a title-page. Final leaves contain an alphabetical listing of Mishnaic chapter headings utilized for study in memory of the deceased. ff. 50 (of 52). Lacks first and final leaf. Closely shaved, stained in places. Modern calf. Tall 8vo. [Vinograd, Lublin 18; Steinschneider Cat. Bodl. 7195,5 (opus nostrum rarissimum).]

Lublin, (Eliezer Ben Yitzchak), 1572. \$2000 - \$3000

Unusual oblong format. Exceptionally rare. Only one recorded copy located; presently housed in the Bodleian Library, Oxford.



35 ASHER ANSHEL OF CRACOW (Attributed to). Sefur shel Rabi Anshel... Mirkeveth Hamishnah. Second edition. Title within architectural border. ff. 113. Trimmed and stained, few paper repairs. Modern calf. Sm. 4to. [Vinograd, Cracow 91; Mehlman 1367.]

Cracow, Isaac Prostitz, 1584. \$1000 - \$1500

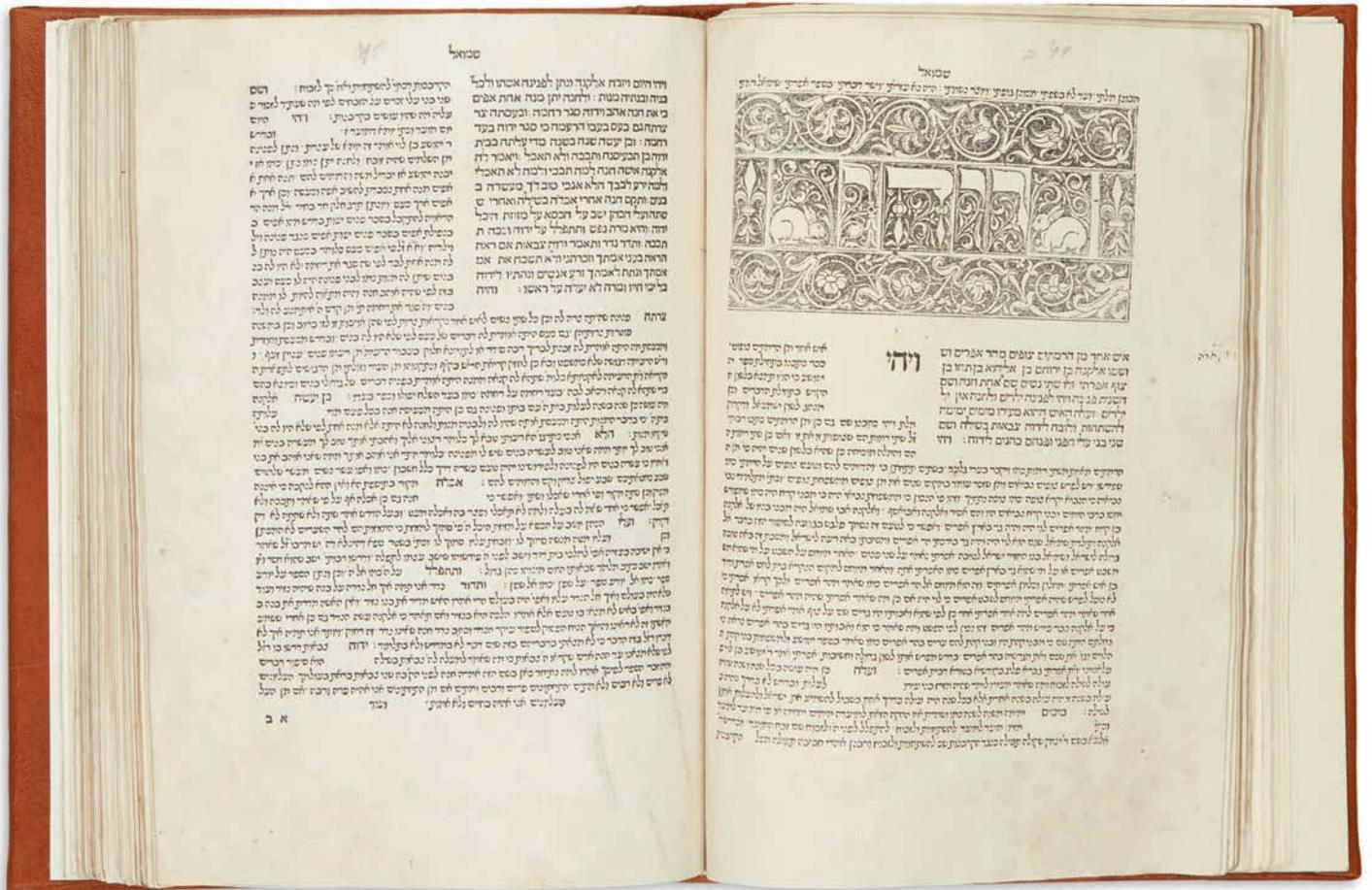
An alphabetical concordance and glossary of the Bible, with references and Yiddish translations. The Mirkeveth Hamishnah is the earliest book extant printed in Yiddish, the first edition of which appeared in Cracow in 1534.

36 (ASTRONOMY) Abraham bar Hiya. Tzurat Ha'Aretz. Ashpira Hagadol (called Maroth Ha'Ofanim). Sepher HaGalgal. Edited by Jonathan of Rozinai. FIRST EDITON. Title within architectural arch featuring Moses and Aaron, with cherubs flanking a zodiac sphere. Numerous woodcut illustrations of spherical charts, mathematical, geometrical figures and astronomical illustrations. ff. [3], 64. Stained in places. Contemporary boards, rebaked. 4to. [Vinograd, Offenbach 44.]

Offenbach, Bonaventura de la Naye, 1720. \$500 - \$700

The author (d.1136) was a Spanish philosopher and mystic, considered the principal source of geographical knowledge among the Jews of the Middle Ages. "(Abraham bar Hiya) was the first philosopher to write in Hebrew and the first to present Ptolemaic astronomy extensively in that language. Accordingly, he made important contributions to the Hebrew philosophical and scientific lexicon" (B. Levy, Planets, Potions and Parchments: Scientifica Hebraica (1990) no. 23).





39 (BIBLE, Hebrew). Former Prophets. Text, alongside commentary of David Kimchi (Rada'k). **FIRST EDITION** with Kimchi's commentary. Printed in double columns. Woodcut initials and headpieces. The first word of each Book of the Bible richly historiated with floral and historiated motifs. Scattered marginalia. The Israel Mehlman copy. ff. 146 (of 167). *Book of Joshua* (ff. 1-21) supplied in facsimile. *Books of Judges, Samuel, Kings ALL COMPLETE*. Upper portion of few leaves laid to size, some light staining. Modern calf, slip-case. Folio. [Vinograd, Soncino 14; Offenberg 27; Goff Heb-22; Thesaurus A-31; Steinschneider p.1 no.3; Wineman Cat. 18.]

Soncino, Joshua Solomon ben Israel Nathan Soncino, 1485. **\$30,000 - \$40,000**

Printed just before the Soncino Family's flight to Casal Maggiore, the present Early Prophets with the commentary of David Kimchi (RaDa"K), completed the House of Soncino's first Biblical text. See D. Amram, *The Makers of Hebrew Books in Italy* (1909) pp. 60-61.



- 40 (BIBLE, Hebrew). Biblia Rabbinica - Mikra'oth Gedoloth. Pentateuch with Targum and Masoretic notes, and commentaries of Rashi, ibn Ezra and Ba'al HaTurim. Prophets with commentaries of Rashi, Radak, Ralbag and Rabbeinu Yeshayah. Four parts bound in four volumes, all complete. Four titles within woodcut architectural arch. Opening word of each Book within a decorative woodcut border. The Valmadonna set. * Vol. I (Pentateuch): ff. (6), 228, (Five Megilloth) ff. 819-861, (Targum Yerushalmi) ff. 8. Final page laid down. * Vol. II (Early Prophets): ff. (1), 234-441 * Vol. III (Later Prophets): ff. (1), 442-685. Marginal repairs to title. Marginalia. * Vol. IV (Hagiographa): ff. 687-817, (Five Megiloth bound in Vol. I), 863-926. Following ff. 926 are ff. 889-949, (1): Mesorah Gedolah and final leaf consisting of poem by Elijah Levi Bachur. Trace worming to final few leaves. Occasional staining, previous owners' marks. Uniform modern vellum. Folio. [Vinograd, Venice 328; Habermann, Bomberg 192; Darlow & Moule 5093; Adams B-1225.]

Venice, Daniel Bomberg-1546-48. **\$6000 - \$9000**

🕯 THE THIRD AND FINEST EDITION OF BOMBERG'S RABBINIC BIBLE.

- 41 (BIBLE). Biblia Sacra Polyglotta. Edited by Brian Walton. Text in nine languages. Six volumes. With engraved frontispiece, additional title, maps, plans and tables. Worn and stained in places. Contemporary calf. Tall folio. Sold not subject to return. [Vinograd, London 7.]

London, Thomas Roycroft, 1655-57. **\$4000 - \$6000**

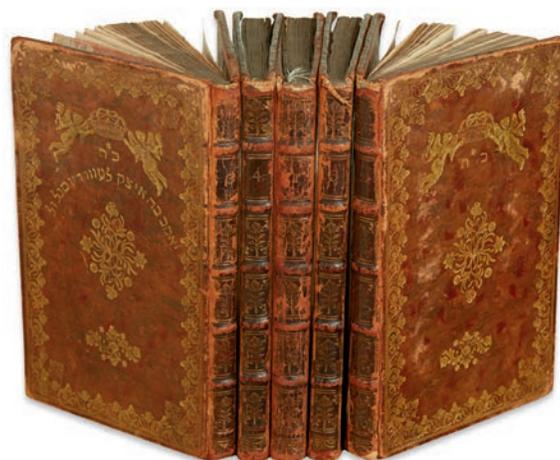
🕯 "The fourth and the last of the great Polyglots; known as the London, or Walton's Polyglot. The most accurate and best-equipped of the great Polyglots." Darlow & Moule 1446.

42 **(BIBLE, Hebrew. Pentateuch and Haphtaroth).** Sepher Ezrath HaSopher, Chamishah Chumashei Torah, Tikun Sophrim Vavei Ha'Amudim. Five volumes. Each with title engraved by Aaron Santcroos, additional letterpress title. Haphtaroth at end of each volume with separate title. Final volume with an 112-year Calendar prepared by Judah Piza: Calendario facil & curioozo em Hebraico & Portuguez. Amsterdam, 1769. **FINELY BOUND** in uniform contemporary gilt-tooled mottled calf, featuring floral borders, upper covers bearing owner's name "Jakob ben Itzik Loewerden Segal" beneath a crown held aloft by two cherubs (the symbol of the Parnassim, or Governors of the community). *Owner's signatures. Touch foxed. Marbled end-papers, a.e.g. Spines in compartments with gilt numbering, gently rubbed. 8vo.* [Vinograd, Amsterdam 1942; Kayserling, 91.]

Amsterdam, I. Mondovy for G.J. Janson, 1767-1769. **\$4000 - \$6000**

• A "PARNASSIM" BINDING. See Bibliotheca Rosenthaliana-Treasures of Jewish Booklore (1994) pp. 80-1 (illustrated).

A rare, complete, uniformly bound set, for a member of Amsterdam Jewry's aristocracy.



43 **(BIBLE, Polish, Hebrew, English).** The Holy Scriptures of the Old Testament. Part I: Text in Hebrew and English. pp. (3), 660. * Bible. Old Testament. Part II: Text in Hebrew and Polish. pp. (6), 664-1384. Edited by Meir Letteris. The text of the first part is in Hebrew and English, but on page 225 changes to Hebrew and Polish. The second part is entirely in Hebrew and Polish. [Unlisted by Darlow & Moule.]

Vienna, 1892 and 1871. **\$300 - \$500**

• In 1877 the British and Foreign Bible Society published a Bible with an English translation in the same layout and with the same pagination as the Polish translation. **THIS POLISH TRANSLATION IS UNKNOWN TO D&M AND NO COMPLETE COPY IS EXTANT.** Indeed UJE states (Vol. VI, p. 343) "The only Jewish translation of (the) Bible into Polish is the Genesis and Exodus of Daniel Neufeld.



44 **(CEREMONIES)** Abraham Klausner. Minhagim. **FIRST EDITION.** ff. 40, complete though mispaginated. Lightly stained. Modern vellum. 12mo. [Vinograd, Riva 8.]

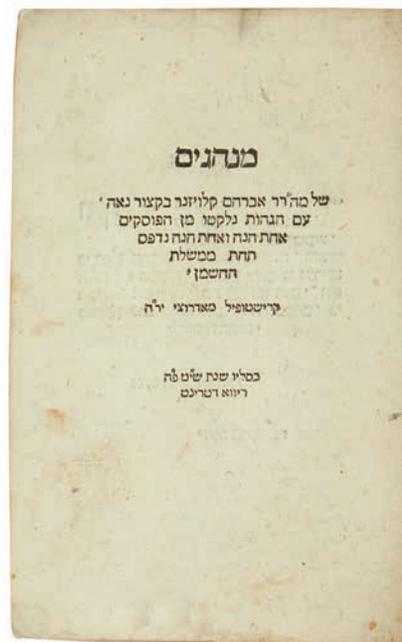
Riva di Trento, Jacob Marcaria, 1559. **\$5000 - \$7000**

• The first book of local religious custom (Minhag).

The Jews of Aschkenaz have long been recognized for the particular religious significance they place upon Minhag. Therefore, it is perhaps of little wonder that the first collection of customs emerged from that same community.

Abraham Klausner (d. 1408), an Austrian Talmudist, was the mentor of Israel Isserlein (author of the Terumath HaDeshen), Jacob Moellin (the Mahari"1) and Isaac Tyrnau, cementing his influence in the foundation of the spread of Nusach Aschkenaz and Minhag Literature in general. In fact, the latter two students each wrote their own Sepher Minhagim, no doubt inspired by the reverence their master had for the preservation of custom.

For more on medieval Aschkenaz and Minhag, see I.M Ta-Shema's Minhag Aschkenaz HaKadmon (1992) and H. Soloveitchik's response in his Collected Essays II (2014) pp. 29-69 and 122-201.





45 **FAGIUS, PAULUS.** Peirush HaMiloth al Derech HaPeshat [exposition to the first four chapters of the Book of Genesis]. **FIRST EDITION.** Latin text interspersed with vocalized Hebrew passages from Bible. Title in Hebrew and Latin. Printer's device on final page. Wide-margins. pp. (8), 174, (2). *Lightly waterstained in places, otherwise a clean copy. Later patterned boards.* 4to. [Vinograd, Isny 16]

Isny, P. Fagius, 1542. \$1000 - \$1500

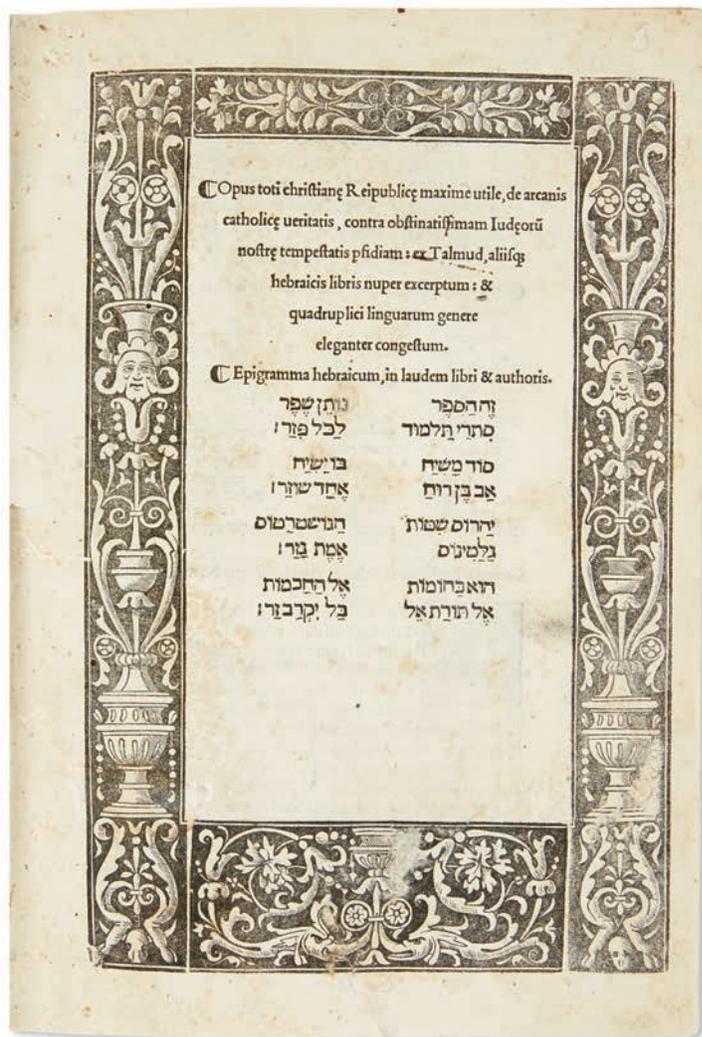
46 **GALATINUS, PETRUS COLUMNA.** De Arcanis Catholicae Veritatis. **FIRST EDITION.** Latin interspersed with Hebrew, Greek, and Ethiopic. The title page and twelve additional pages contain frames from Decachordum Christianum (1507). Numerous initial letters historiated. Scattered Latin marginalia. **A WIDE-MARGINED COPY.** ff. 311, (1). *Touch stained in few places. Later vellum, upper cover starting.* Folio. [Adams C-2418; Heller, Sixteenth Century Hebrew Book, I, pp. 116-7 (incl. facs. of title).]

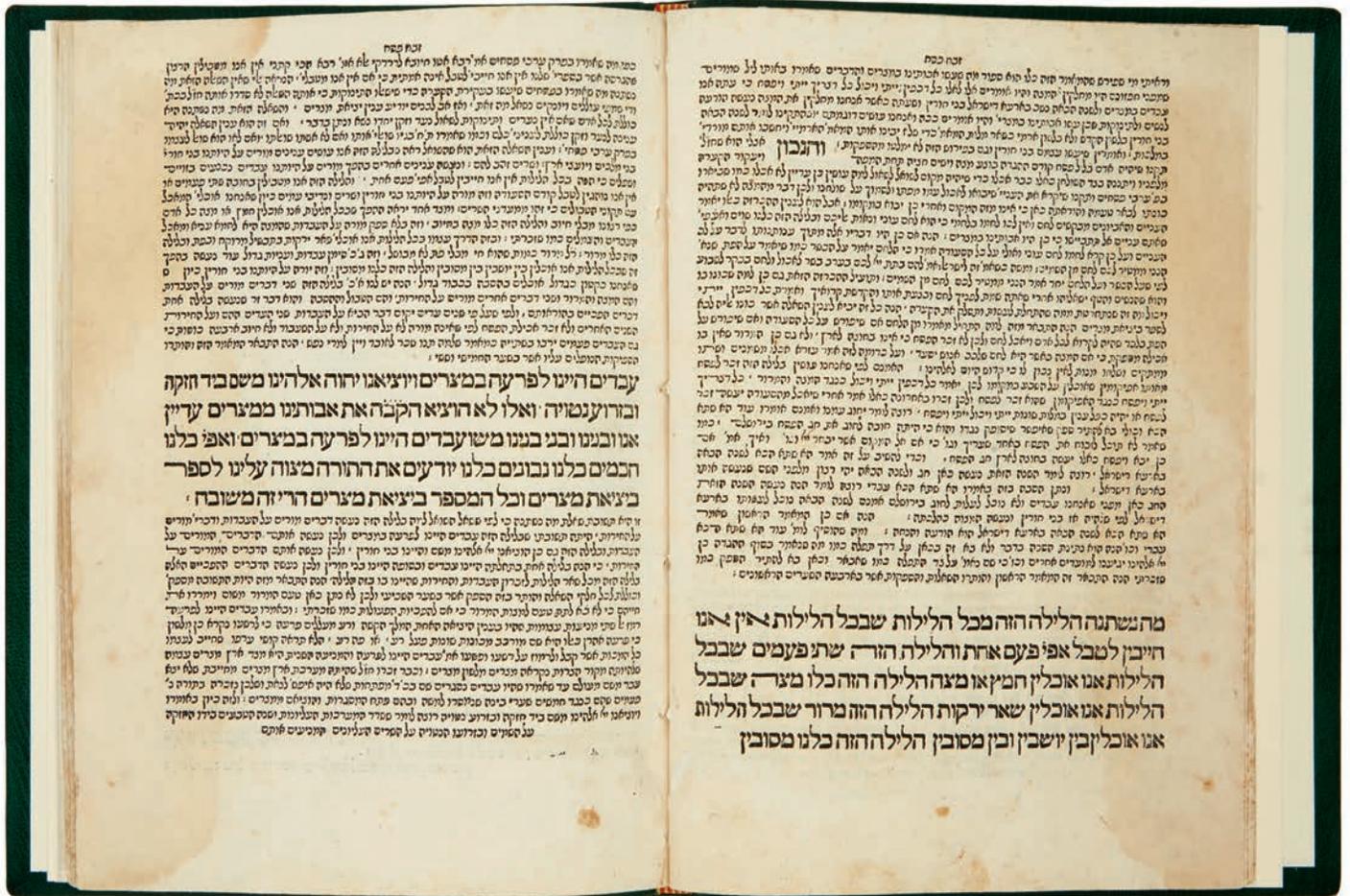
Ortona, Gershom Soncino, 1518. \$5000 - \$7000

• Pietro Columna Galatinus, an Italian theologian, Hebraist and Kabbalist, was a supporter of Johannes Reuchlin in his battles against Johannes Pfefferkorn, an apostate Jew who agitated for the confiscation of the Talmud and other Jewish books in the beginning of the 16th-century.

De Arcanis, Galatinus's most important work, was an attempt to use Jewish sources, including the Zohar, to prove the veracity of Catholicism. While it demonstrated the utility of Jewish sources for Christian needs and thus vindicated Reuchlin's position, it nevertheless also attacked Judaism. The potential ramifications of the Reuchlin-Pfefferkorn controversy, and Galatinus's stated desire in De Arcanis to see the Talmud printed (Bomberg had not as yet begun to publish his pioneering edition), may have been what caused its Jewish printer Gershom Socinco to overlook the book's anti-Jewish content when agreeing to produce it.

De Arcanis is one of just four books that Gershom Soncino printed during his short sojourn in Ortona. The Latin text of De Arcanis contains many Hebrew quotes. Indeed it was the first book printed in Ortona with Hebrew type - as well as Ethiopic and Greek types.





47 (HAGADAH) Zevach Pesach. With commentary by Isaac Abrabanel. FIRST EDITION. Initial text page with a poem by the Author's eldest son, philosopher Judah Abrabanel (Leone Ebreo) enclosed by a metalcut, white-on-black historiated border of animals designed by the Marrano, Alfonso de Cordoba. ff. (40). Stained in places, expert marginal repairs. Modern gilt-tooled emerald crushed morocco. Sm. folio. [Yudlov, Hagadah 5; Yaari, Hagadah 3; Vinograd, Const. 3]

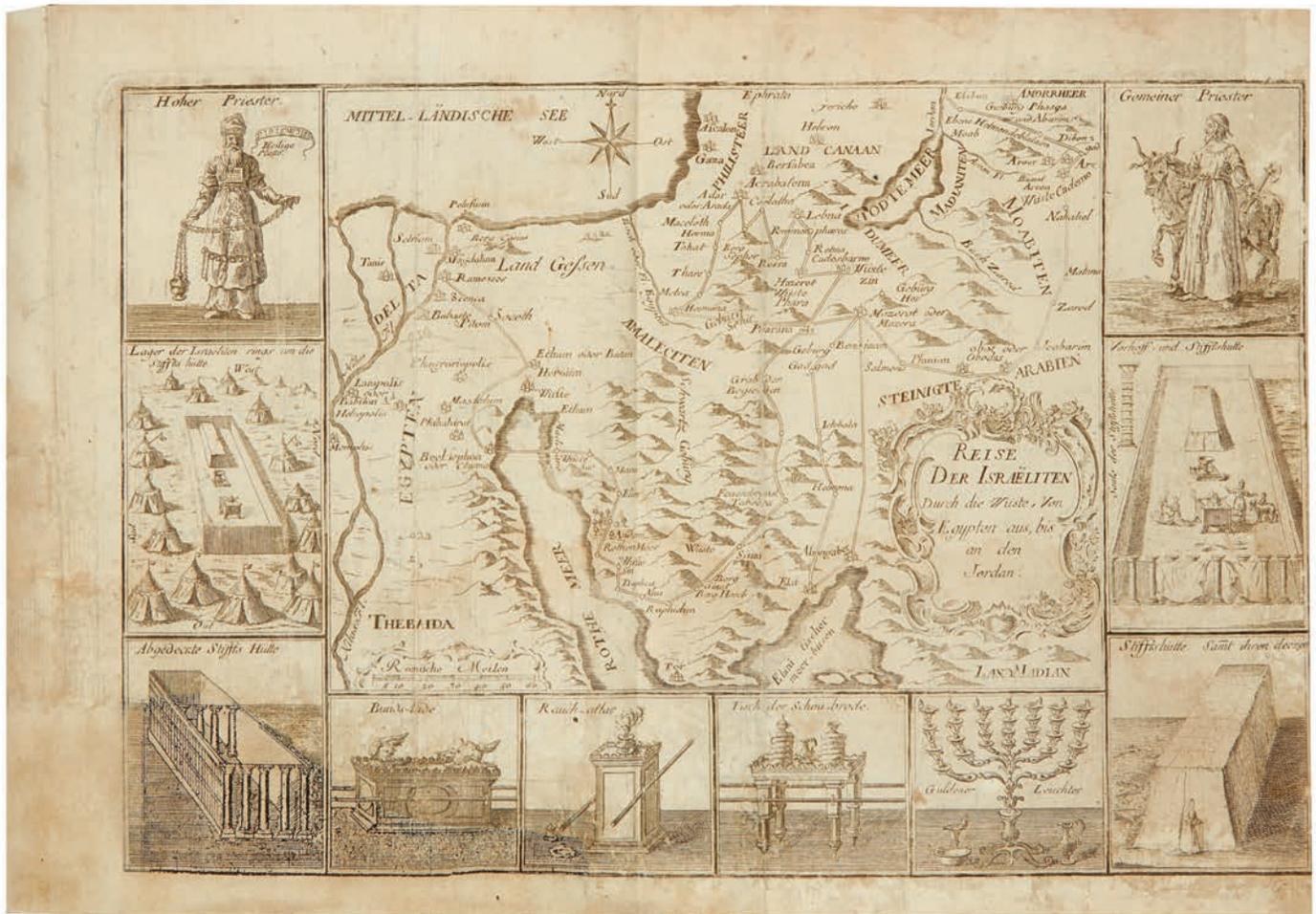
Constantinople, David & Samuel ibn Nahmias, 1505. \$10,000 - \$15,000

⚠️ "THE FIRST EDITION OF THE HAGADAH TO BE PUBLISHED WITH A COMMENTARY OF ANY KIND" Yerushalmi 5.

Don Isaac Abrabanel (1437-1508) was the former treasurer to King Alfonso V of Portugal, later he served King Ferdinand and Queen Isabella of Spain, and lastly King Ferrante I and his son Alfonso II of Naples.

Abrabanel was well known for the anti-monarchist sentiment voiced in his commentary to the Bible, where he downplayed the commandment of the Torah to appoint a king. This is to be expected when one considers Abrabanel's bitter experience, especially with João II of Portugal, during whose reign the former treasurer was sentenced to death in absentia. However, in the commentary to the Passover Hagadah, Don Isaac actually points out the nobility of character of the king as opposed to the whimsical nature of the common Egyptian. Witness the following statement: "The service of the king (Pharaoh) was orderly and just, for 'a king establishes the land through justice' (Proverbs 29:4) whereas regarding the common folk, each pressed Jews into his private service resulting in truly hard, backbreaking labor" (f. 20v). Evidently Abrabanel's sanguine experience with the benevolent rulers of Naples softened his stance on the monarchy.

According to the colophon the author completed his commentary to the Hagadah in the city of Monopoli (Apulia), Italy, on the Eve of Passover in the year 1496.



48 **(HAGADAH)** Beith Chorin. With commentaries culled from Moshe Alsheich, Gevuroth Hashem by the MaHaRa”L of Prague and Oleloth Ephraim by R. Ephraim of Luntschitz. Additional engraved title. Numerous copper-engraved illustrations. **FOLD-OUT MAP OF THE HOLY LAND** with ten border vignettes relating to the Tabernacle. ff. (2), 64, (1). Stained, few neat paper repairs. Modern calf. 4to. [Yudlov 251; Yaari 162.]

Metz, Mose May, 1767. **\$3000 - \$5000**

• **THE FIRST ILLUSTRATED HAGADAH PRINTED IN FRANCE.**

Metz, the Lorrainian capital, was once one of the largest and most prosperous Jewish communities of Europe. At the time this Hagadah was published, R. Aryeh Leib ben Asher Ginzberg, known as the Sha’agath Aryeh, had just become the Chief Rabbi of the city, a position he would retain for over two decades.



49 **(HAGGADAH)** The Haggadah. Executed by Arthur Szyk. Edited by Cecil Roth. **ONE OF 125 NUMBERED COPIES ISSUED FOR THE BRITISH EMPIRE. PRINTED ENTIRELY ON VELLUM.** Richly Illustrated in Color by Szyk.

Full- and half-page color half-tone reproductions of compositions by Szyk, including numerous decorative initials, text ornaments and many small vignettes. Pictorial doublures on silk.

Bound by Sangorski & Sutcliffe: Royal blue morocco, gilt-tooled pictorial inlay. Housed in original matching solander-case, velvet interior.

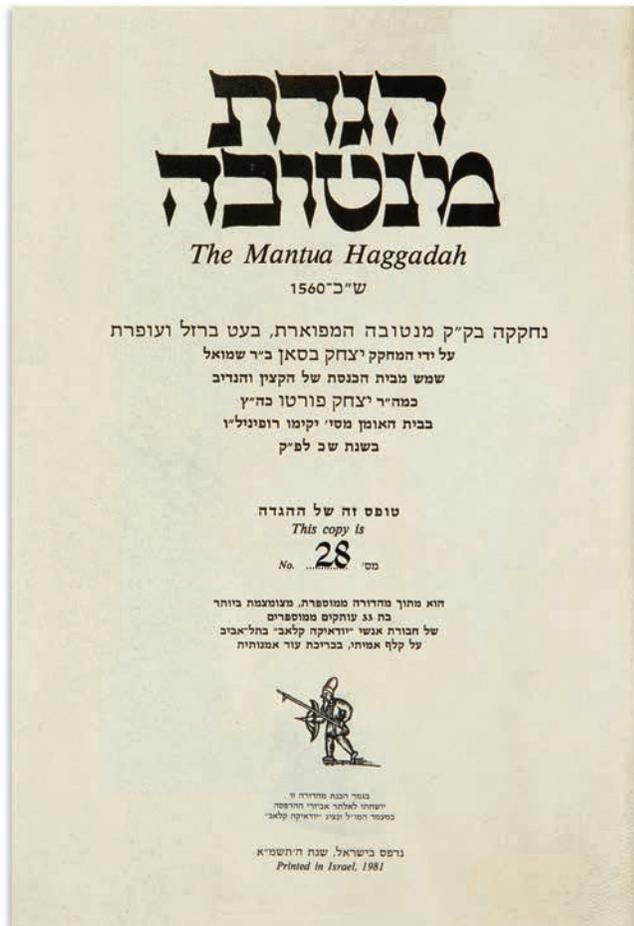
Text in Hebrew and English printed in black and sepia. Signed by the artist and editor. *Extremities of box scuffed and discolored. Folio.* [Yudlov 3861; Yaari 2285.]

London, Beaconsfield Press, 1939. **\$20,000 - \$30,000**

☛ **THE MOST SUBLIME OF ALL PASSOVER HAGGADAHS.**

Dedicated to King George VI of England, Szyk's great illuminated masterpiece is a stunning work of the Book-Arts, conceived with extraordinarily high production values.

"The Times Literary Supplement recognized Szyk's masterpiece as one of the most beautiful works ever produced by human hands. When one considers the brilliant multi-layers not only of illumination and color, but of themes and sub-themes, Szyk's Haggadah stands among Hebrew illuminated manuscripts in a moment in time, for all time, in a class by itself." I. Ungar, *Justice Illuminated: The Art of Arthur Szyk* (1998) p.15. See also J.P. Ansell, *Arthur Szyk: Artist, Jew, Pole* (2004) pp. 96-100.



Lot 50



Lot 51

50 (HAGADAH) The Mantua 1560 Hagadah. Facsimile edition. ONE OF ONLY 33 NUMBERED COPIES PRINTED ON VELLUM. Illustrated. Full calf, gilt. Housed in solander-box. Folio. [cf. Yudlov 20; cf. Yerushalmi pl. 22-6.]

Tel Aviv, 1981. \$1000 - \$1500

51 (HAGADAH) The Venice 1629 Hagadah. Facsimile edition. ONE OF ONLY 79 NUMBERED COPIES PRINTED ON VELLUM. Illustrated. The Boesky copy. Full calf, gilt. Housed in burgundy velvet folding-case with brass mounts and clasps. Folio. [cf. Yudlov 56.]

Milan, 1979. \$1000 - \$1500



Lot 52



Lot 53

- 52 **(HAGADAH)** The Amsterdam 1712 Hagadah. Facsimile edition. **ONE OF ONLY 79 NUMBERED COPIES PRINTED ON VELLUM.** Illustrated. With folding map of the Land of Israel. The Boesky copy. *Full calf, gilt. Housed in beige velvet folding-case with brass mounts and leather ties. Folio.* [cf. Yudlov 120.]

Milan, 1980. **\$800 - \$1200**

- 53 **(HAGADAH)** The Floersheim Hagadah. Facsimile edition of a lavish illuminated manuscript. Germany, 1502. Formerly in the collection of David Solomon Sassoon (see Ohel Dawid no. 511). **ONE OF 36 NUMBERED COPIES ISSUED ON VELLUM.** Sumptuously illuminated plates and text. *ff. (18).* *Original blind-tooled tan morocco; housed in solander box. Sm. folio.*

Zürich, Lichtdruck-Atelier Stemmler, 1985. **\$2000 - \$3000**

HAGADAH: SEE LOT 160



54 **ISAAC BEN JOSHUA.** Olath Yitzchak [Jewish Laws in the interrogatory 'heichi timtza' style]. **FIRST EDITION.** Title within historiated architectural border including Priestly hands flanked by rampant lions (Yaari, Printers Marks no. 38). Including an approbation by R. Solomon Ephraim Luntshits (Kli Yakar). The Jews' College copy. ff. (14), 9-12, 21-68. Browning, stained in places, marginal repairs to last two leaves, opening leaf frayed at margins. Modern cream calf. Sm. 4to. [Vinograd, Prague 145.]

Prague, n.p., 1606. \$2000 - \$3000

• An unusual, novel collection of 843 riddles and problems covering all facets of Jewish law. The style of riddle is often cryptic and requires lateral thinking. Riddle no. 732, based on Ba'al Hatrumoth, asks: "If one has witnesses as to his actions, he loses - without witnesses, he wins." Riddle no. 832, based on Reishith Chochmah, asks: "When should a scholar not be 'tocho ke'baro' - his inside should not be as his outer appearance (two-faced)." Arranged in order of Talmudic Tractates and later Codifiers, with an index of some one hundred subjects.

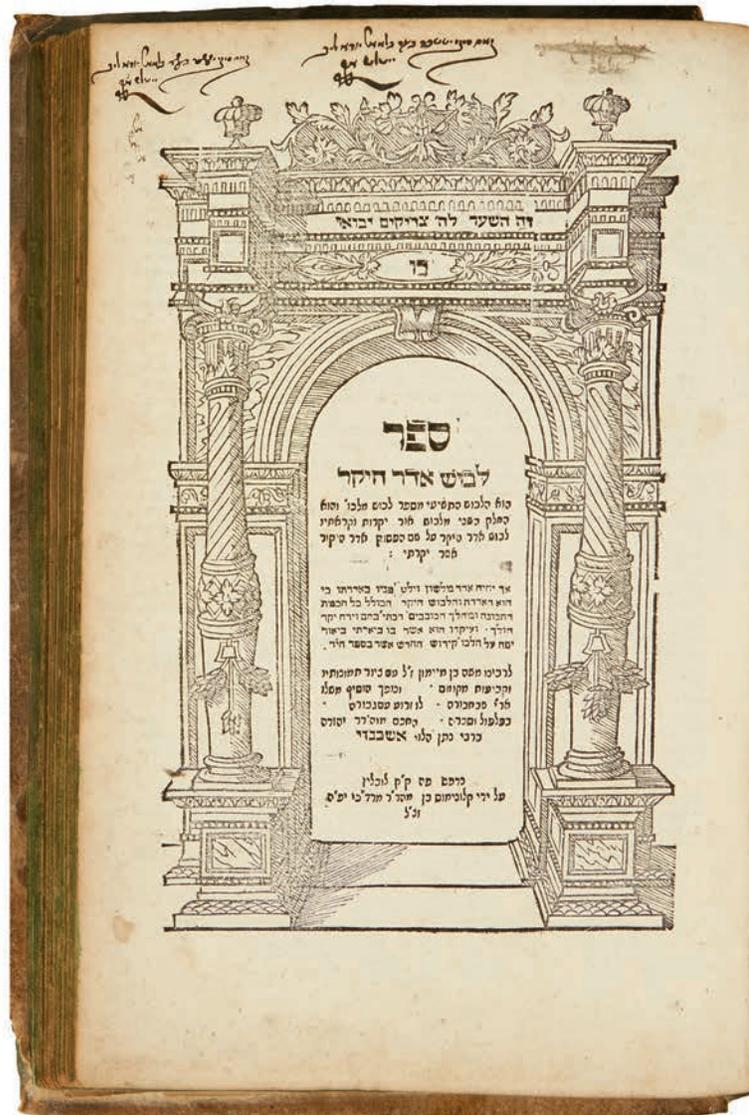


55 **JACOB BEN ASHER.** Arba'ah Turim [The Four Orders of the Jewish Code of Law]. Second incunable edition. Four parts bound here in one volume. **EXTENSIVE MARGINALIA THROUGHOUT** in several early hands. ff. 256 (of 350). * Part I Orach Chaim: 20 (of 94) lacking signatures 1-7:8, 8:3-8, 9:8, 10:1 and 4, 11:7-8 and 12:8. * Part II Yoreh Deah: ff. 72 (of 80) lacking signature 1:8. * Part III Even Ha'ezer: ff. 50 (of 50) complete. * Part IV Choshen Mishpat: ff. 114 (of 126) lacking signatures 15:1 and 4-8, and 16:1-6. Worn in places, some marginal repairs with occasional loss, final ten leaves supplied in facsimile. Later calf, recased. Folio. [Vinograd, Soncino 38; Offenberg 62; Goff Heb-48; Thesaurus A-56.]

Soncino, Solomon ben Moses Soncino, c. 1490. \$40,000 - \$50,000

In 1303, Jacob ben Asher, along with his father (and teacher) Asher ben Jehiel (the Rosh), departed from Germany and resettled in Toledo, Spain. The Arba'ah Turim (also called the Tur) served as an important bridge between the two medieval centers of European Jewry and helped to inform the Sephardi Jews of the Iberian Peninsula of the opinions of the Ashkenazi rabbis of France and Germany. The superiority of the work soon led to its dissemination throughout the Diaspora. Its authority was recognized and accepted by all Jewish scholars. When R. Joseph Karo wrote his Beith Yosef, he based it on the Arba'ah Turim. This in turn was the basis for the Shulchan Aruch which ultimately took its place as the unchallenged halachic code par excellence.

This copy with extensive marginal notes mostly in an early 16th century Ashkenazic hand. The writer obviously had access to other manuscripts. (Further details available upon request).



56 **JAFFE, MORDECHAI.** Levush Ohr Yekaroth [commentary to the Pentateuch]. * Levush Adar HaYakar [commentary to the Laws of Sanctification of the New Month]. * Biurei Yafeh [commentary to “Tzurath Eretz” by Abraham B”R Hiya]. * Levush Pinath Yekarith [additional commentary to Maimonides’ Guide for the Perplexed]. **FIRST EDITION.** Four parts in one volume. Title within woodcut architectural border. Three divisional titles. Numerous woodcut astrological diagrams. With signature of Issachar Ber Jeitles on title pages with marginalia (see p. 4b of second work). ff. (2), 189; 30; 5,(1); 30. Lightly browned and dampstained in places, previous owner’s inscription on title, second unnumbered leaf loose. Contemporary blind-stamped vellum over wooden boards, remnants of clasps and hinges. Folio. [Vinograd, Lublin 53 (recording only the first part); Mehlman 829.]

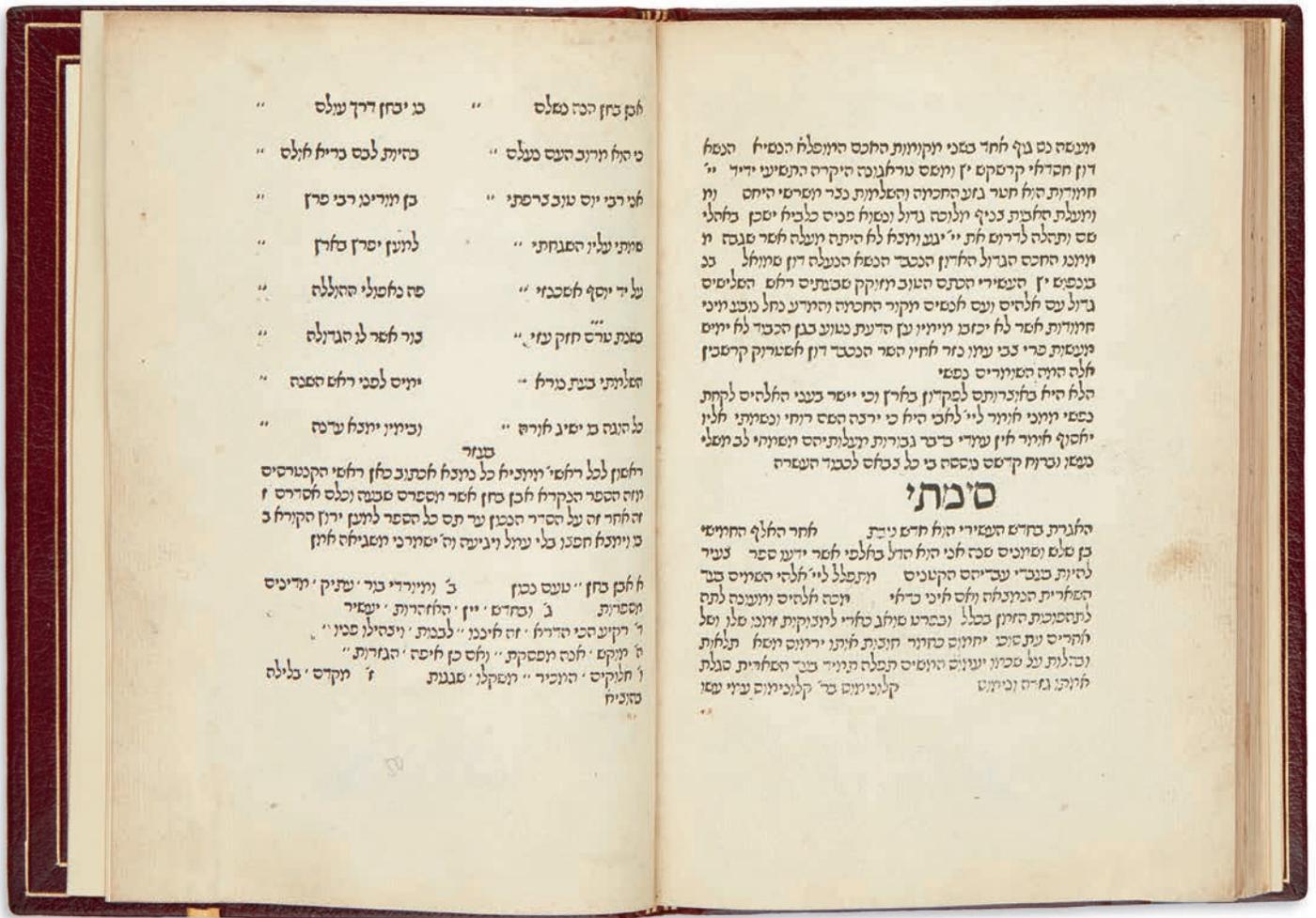
Lublin, Kalonymus ben Mordechai Jaffe, 1594. **\$10,000 - \$15,000**

• The last three “Garments” (Levushim) which comprise Jaffe’s monumental Levush Malchuth, including commentaries on classic meta-Halachic works.

As a whole “the Levush Malchuth is thus not only a code of law which sums up the Halachic scholarship of the day, but rather an entire summa of rabbinic Judaism both Halachic and non-Halachic.” See L. Kaplan, Jewish Thought in the Sixteenth Century (1983) p. 274.

The author himself stated that although the works of R. Joseph Karo and R. Moses Isserles (RaM”A) preceded his own, there was still room for his Levush Malchuth, intentionally composed to be more concise than the lengthy Beith Yosef, and more expansive than the compact Shulchan Aruch and Mapah.

R. Mordechai Jaffe (c. 1535-1612) a native of Prague, studied in his youth in Poland under the greatest Rabbinic scholars of the day: R. Solomon Luria (Maharsha”l) and R. Moses Isserles (RaM”A). In subsequent years, he would sojourn in Italy and once again in Poland before finally returning to his native Prague in 1592, at which time he succeeded the famed R. Judah Loew (Mahara”l) as Av Beth Din.



57 **KALONYMOS BEN KALONYMOS OF ARLES** (Maestro Calo). Even Bochan ["The Touchstone"]. Edited by Yom Tov Tzarphathi ben Peretz. **FIRST EDITION.** Wide-margined copy. Marginalia in Judeo-Español provide translation of technical terms. Leaves 32-33 printed in correct order (of the copies examined by Isaac Rivkind, only one had these leaves in order; see Dikdukei Sepharim in: Kiryath Sepher II (1925-6) p. 56, no. 3). The Moses Gaster - Elkan Nathan Adler - Jos. Wineman copy. ff. 46 (of 50) opening four leaves supplied in facsimile. Several leaves laid to size; outer third of f. 22 provided in facsimile. Stained in places, few neat paper repairs. Recent gilt-ruled morocco, spine in compartments; housed in custom slip-case. Sm. 4to. [Vinograd, Naples 7; Goff Heb-66; Offenbergs 102; Wineman Cat. 35a.]

Naples, Joseph ben Jacob Aschkenazi Gunzenhauser, 1489. **\$35,000 - \$45,000**

• The Provençal satirist Kalonymos ben Kalonymos of Arles (1287-1337) completed this work in the month of Teveth, 5083 [1323] (see f. 48v.) The author pokes fun at the human condition, at aspiring patricians who claim bogus pedigrees, self-proclaimed savants and pious frauds (ff. 16-17). Also noted are such important historical references as the first expulsion from France in 1306 and the massacres of 1320-21.

Besides Even Bochan, Kalonymos authored a Purim parody: Masecheth Purim. He was also most prolific as a translator. Invited to Italy by Robert of Anjou to produce Latin translations, he rendered Averroes' Destruction of the Destruction into that language. Independently, Kalonymos also translated from Arabic to Hebrew Averroes' Commentaries on the Organon and Al-Farabi's work on the Classification of Sciences. Perhaps Kalonymos' best known work is the animal fable, Igereth Ba'alei Chaim, which he translated from a Sufi encyclopedia produced in the city of Basra (Iraq).

See M. Waxman, A History of Jewish Literature, Vol. II (1933) pp. 207, 600, 606-610; I. Davidson, Parody in Jewish Literature, pp. 28-9; EJ, Vol. VI, col. 1130.



- 58 **KARO, YOSEPH.** Shulchan Aruch ["Prepared Table": Code of Jewish Law]. **FIRST EDITION.** All four parts in four volumes. Title page bearing three-crowned printers device of Bragadin (Yaari, Hebrew Printers' Marks, no.18). Modern calf. 4to.
- * Volume I, Orach Chaim: ff. 123 (of 136), (10). Provided in facsimile: ff. 1-8, 77-81. Margins laid to size, some staining.
 - * Volume II, Yoreh De'ah: ff. 124 (of 131), (1). Provided in facsimile: ff. 123-4, 128-32 and partial facsimile ff. 125-6. Repaired worming to f. 127.
 - * Volume II, Even Ha'ezer: ff. 79. Complete. Browned, corners rounded, paper repairs with loss of few letters on opening leaves, title laid down with printer's mark provided in facsimile, marginalia.
 - * Volume IV, Choshen Mishpat: ff. 165. Final errata leaf provided in facsimile. Marginalia, final few leaves somewhat worn. [Vinograd, Venice 509; Mehlman, 777; Adams J-338]

Venice, Bragadin, 1565. **\$40,000 - \$60,000**

☛ **THE EXCEPTIONALLY RARE FIRST EDITION OF THE SHULCHAN ARUCH.**

"The social impact of the Shulchan Aruch was unprecedented. Its reception by Jews everywhere...meant that for all ordinary purposes one and the same manual was the de facto standard of reference. Even more, the Shulchan Aruch came to represent the Summa of Jewish life; it was the valid formulation of practical Judaism that henceforth dominated Israel...Few literary documents - apart from the Bible, the Talmud, and perhaps the Prayer Book - have acquired such immense practical and symbolic social value in Jewish history." R.J. Zwi Werblowsky, Joseph Karo: Lawyer and Mystic (1980) pp. 7-8.



One speculates that the enormity of the event of the Spanish Expulsion in 1492 - which overnight emptied traditional bastions of Jewish learning in Iberia and forced the relocation of masses of Jews and the establishment of new centers of Jewish life and learning - brought about the new synthesis represented by the Shulchan Aruch. The author of this new synthesis, Joseph Karo (1488-1575), born in Spain immediately prior to the Expulsion, was taken by his parents to Turkey and later settled in Safed in the Upper Galilee.

At the conclusion of Volume I the colophon reads: "Completed on Monday, 2 Ellul, in the year 'Elo-him chashavah le-tovah' [5315 / 1555] in the village of Biriah in the Upper Galilee." Volume II concludes: "Completed Tuesday night, 2 Tammuz, 5,316 [1556] in Safed." Volume III concludes: "Completed Tuesday, 19 Shevat, 5317" [1557] in Safed." Volume IV concludes; "Completed Thursday night, 16 Adar I, in the year "edothecha sichah li" [5318 / 1558]. - Thus, R. Joseph Karo was able to produce this monumental work at the breakneck pace of one volume per year!

Very rarely is the editio princeps of the Shulchan Aruch found complete. Parts III and IV (Even Ha'Ezer and Choshen Mishpat) are somewhat less scarce as opposed to the far more elusive first two parts, Orach Chaim and Yoreh De'ah, which, because of their utility to everyday life, were subjected to considerably more use, hence wear and tear. As a result, these two parts in particular are seldom obtainable complete.

Kestenbaum & Company has only once had a complete set for sale, see: The Gradenwitz Collection (September, 2006) Lot 87.



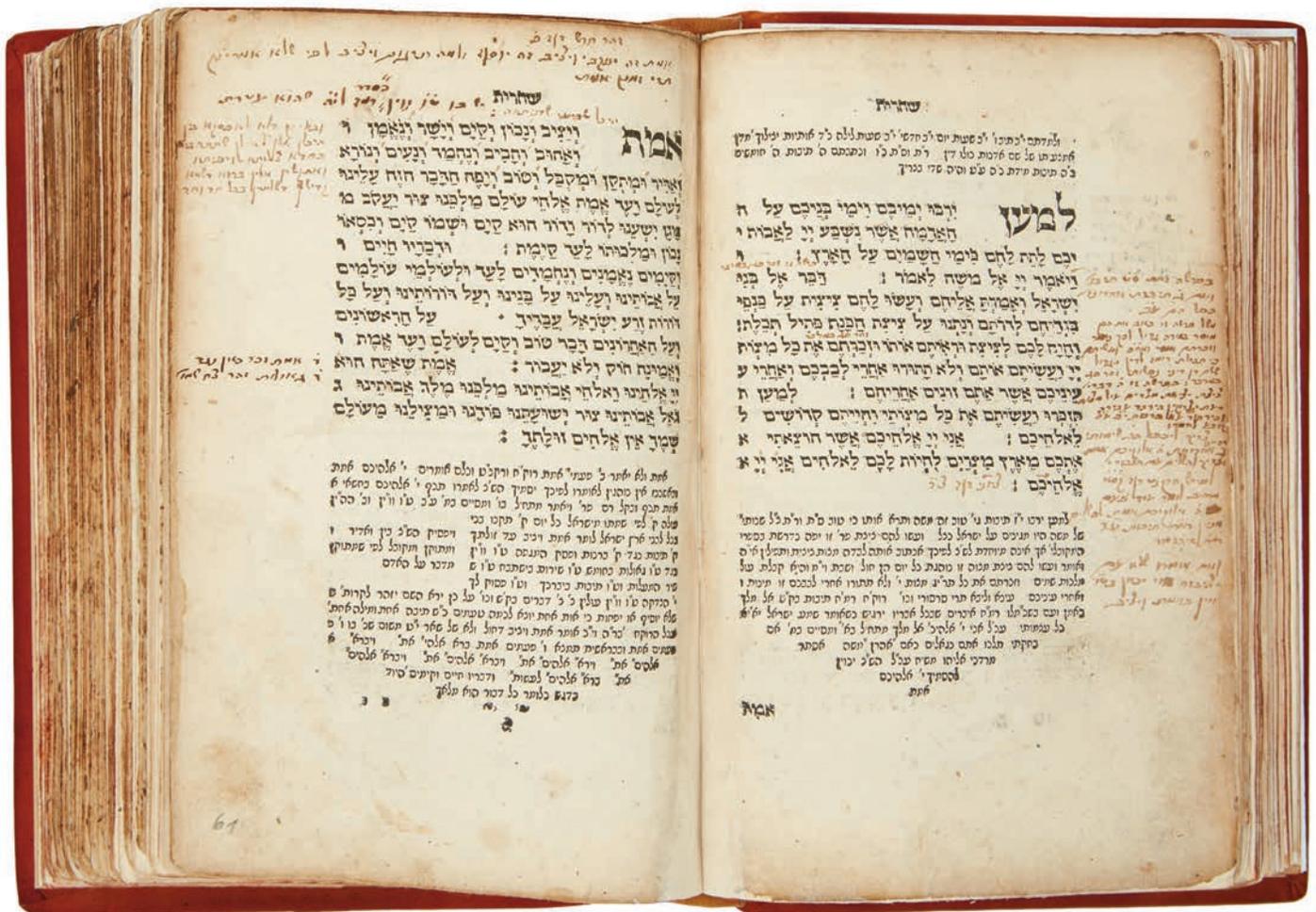
59 **LANDAU, JACOB.** Sopher Agur [Halachic Code]. **FIRST EDITION.** ff. 156 (of 185). Supplied in facsimile: ff. 1, 75-8, 148-60, 173-85. A made-up copy, several leaves with corners repaired, ff. 161-4 and 167-8 laid to size with loss, variously stained, previous owner's marks. Modern blind-tooled calf with matching slip-case. Sm. 4to. [Vinograd, Naples 15; Goff Heb-68; Offenber 82; Steinschneider, p. 1225, no. 5564, 1; Thes. A67; Wineman Cat. 40.]

Naples, Azriel ben Joseph Aschkenazi Gunzenhauser, 1490. \$40,000 - \$50,000

• **FIRST EDITION OF THIS IMPORTANT SOURCE OF ASCHKENAZIC HALACHA.**

The work contains fourteen hundred and thirty nine sections, following the order of the Tur. It deals largely with ritual, the laws of Sabbath and the Festivals. The author's purpose was to add to the decisions of the later German scholars, such as Jacob Moelin (Mahari"l) and Israel Isserlein, which were omitted by Jacob ben Asher in his Tur. As it was the final Halachic Code composed by a German rabbinic scholar before the advent of R. Joseph Karo, the Agur was heavily used by the latter in his Beth Joseph and Shulchan Aruch, cementing the legacy of the aforementioned Aschkenazic Halachists.

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



60 (LITURGY). Malah Ha'aretz De'ah [prayers through the year, with Ethics of the Fathers]. According to Aschkenazi rite. Edited and with a valuable Kabbalistic commentary "Dikduk Tephilah" by Naphtali Hertz Treves. The Salman Schocken copy, with his ownership stamp. A wide-margined copy. EXTENSIVE MARGINALIA ASSOCIATED WITH THE SHELA'H HAKODOSH (see below and the accompanying description by Rabbi Dovid Kamenetsky). ff. 217 (of 241), provided in facsimile are ff. 1-9, 12-21, 24, 36-9. Several leaves laid to size, occasional staining. Modern tan calf; housed in custom slip-case. 4to. [Vinograd, Thiengen 4 (with erroneous pagination); Mehlman 205.]

Thiengen, Eliezer & Joseph ben Naphtali Hertz, 1560. \$10,000 - \$15,000

ONE OF THE EARLIEST ASCHKENAZI SIDDURIM.

The fourth of only six Hebrew books printed in 1560 in this small German town (today known as Waldshut-Tiengen) situated along the Swiss border in the province of Baden-Württemberg. All Thiengen Hebrew imprints are scarce - indeed all are entirely unknown to Adams' comprehensive census of Hebrew Books held in Cambridge University Libraries. The press was shuttered by the leaders of the Swiss Confederation fearing that the Talmud might be printed there.

The inclusion here of Pirkei Avot has the accompanying commentary by Rashi, but of a different text to the standard commentary more commonly known.

OF PARTICULAR NOTE are the important 16th-century manuscript glosses all written in a Kabbalistic vein. The scholar Rabbi Dovid Kamenetsky suggests that this volume most certainly belonged to R. Yeshaya Horowitz (the Shela'h HaKodosh) and that the marginalia might very well be in his hand.



61 **(LITURGY)**. Seder Tephiloth mikol Hashanah [prayers for week, Sabbath and Festivals, Marriage, Milah, Tikun Chatzoth, etc.] According to the custom of the Ari, R. Yitzhak Luria. Edited and prepared by the Alter Rebbe, **R. SHNEUR ZALMAN OF LIADI**. Includes a Hagadah for Passover. **FIRST EDITION** of additional Chassidic material on prayer not included in previous editions. Complete in two volumes. Partially printed on green tinted paper. Occasional marginal notations. Despite a few imperfections, **A FINE COPY**. Vol. I: ff. (3), 6-169. Final page with manuscript note stating that the purpose of Aliyah Laregel is to emphasis the importance of Ahavath Yisroel. * Vol. II: ff. 162. Some staining, few leaves with expert paper repairs. Modern gilt-tooled royal-blue morocco; housed in solander-box. 4to. [Vinograd, Berditchev 76; Habermann, Sha'arei Chabad 138; A. Yaari, HaDefus Ha'Ivri Be'Berditchev, in: Kiryath Sepher, Vol. XXI, p. 114, no. 26; Y. Yudlov in "HaSiddur" (edited by G. Oberlander and N. Greenwald) p. 315; Stefansky, Chassiduth 410.]

Berditchev, Samuel ben Issacher Ber Segal, 1818. **\$50,000 - \$60,000**

🕯️ **A FUNDAMENTALLY IMPORTANT CHASSIDIC SIDUR. A RARE COMPLETE COPY.**



The prayer rites of R. Isaac of Luria (Nusach Ha'Ari) was by and large adopted by the Chassidic world very early in its development. Although each individual worshipper is obligated to follow the customs of his own family (corresponding to one of twelve gates that lead towards Heaven), Chassidic Rebbes championed the Nusach Ha'Ari as a thirteenth, all-inclusive gate (Sha'ar HaKollel), and thus can be utilized by all - regardless of past variant family practices.

R. Shneur Zalman of Liadi (1745-1813) was deeply committed to the promulgation of the Nusach Ha'Ari to his followers. The present edition was published with the sanction and approval of the second Lubavitcher Rebbe - the Mittler Rebbe, by his son R. Menachem Nachum and his son-in-law R. Yekuthiel Zalman. The title states: "We have added ten boygen (gatherings)...on Prayer [from the writings of the Alter Rebbe] not included in previous editions."

This specific version of the Nusach Ari Siddur is known within Chabad circles as the "Siddur im DA'Ch" - DA'Ch serving as an acronym for Divrei Elokim Chaim, ("Words of the Living God.") The Siddur contains lengthy Chassidic discourses and Kavanoth (meditations) not found in other such versions. Such a Siddur was used primarily by ultra-pious Chabad "Ovdim," individuals who would pray with intense contemplation for a great many hours at a time. While the first edition of the Siddur im DA'Ch was issued two years prior in Kopust **THIS RARE BERDITCHEV EDITION CONTAINS MUCH ADDITIONAL, IMPORTANT MATERIAL.**



62 **MEIR SIMCHAH HAKOHEN OF DVINSK.** Ohr Same'ach. **FIRST EDITION.** Complete in four volumes. pp. 183; 247; 245; 252. *Browned. Modern boards. Sm. folio.*

Warsaw - Riga, 1902-27. \$ 1000 - \$1500

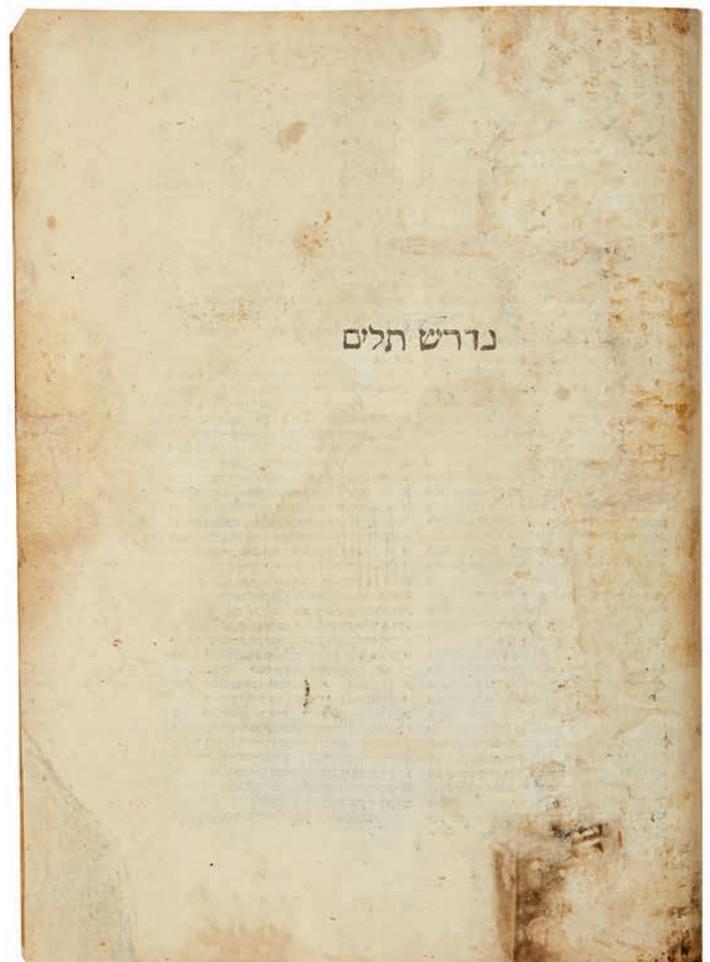
⚡ R. Meir Simcha of Dvinsk (1843-1926) was one of the foremost Rabbinic leaders of the pre-War generation. Known as the "Ohr Same'ach" after this, his magnum opus, a penetrating study on the Mishneh Torah of Maimonides. According to the note on the verso of the title of the final volume, it was published posthumously from the estate of the author by R. Menachem Mendel Zak of Riga. It remains a well-studied classic.

63 **(MIDRASH).** Midrash Tehilim [Midrashic commentary to the Book of Psalms]. **FIRST EDITION.** Complete with rare two-word title-page: "Midrash Tiliim" (without the letter "Hei"). ff. 52. *Small portion along lower margin of opening five leaves soiled, subsequently expertly repaired with loss of a few letters. Bound in Valmadonna-custom blind-tooled maroon crushed morocco, spine in compartments and titled in gilt. Folio.* [Vinograd, Const. 36; Mehlman 173; St. Cat. Bodl. col. 595, no. 3788 "Ed Rara."]

Constantinople, (Nahmias?), 1512. \$10,000 - \$15,000

⚡ **A FINE, WIDE-MARGINED COPY.**

The Midrash Tehilim, also known as Midrash Shocher-Tov due to its opening verse, is one of the most beautiful in Midrashic literature. Its' exalted language covers many variegated themes and contains colorful stories and parables.



64 (MIDRASH). Sopher Mechilta [Halachic Midrash to the Book of Exodus]. Anonymous (Attributed to the Mishnaic Sage, Rabbi Yishmael). **FIRST EDITION.** Printed in two columns in rabbinic type. ff. (42). *Lightly stained in places, minimal wear, opening leaf expertly repaired verso with initial words of each line in facsimile, previous owner's stamps. Modern morocco. Sm. folio.* [Vinograd, Const. 60; Yaari, Const. 41; Mehlman 136; Deinard, Atikoth Yehudah p. 27; Hacker, Areshet vol. V, p. 476 no. 41.]

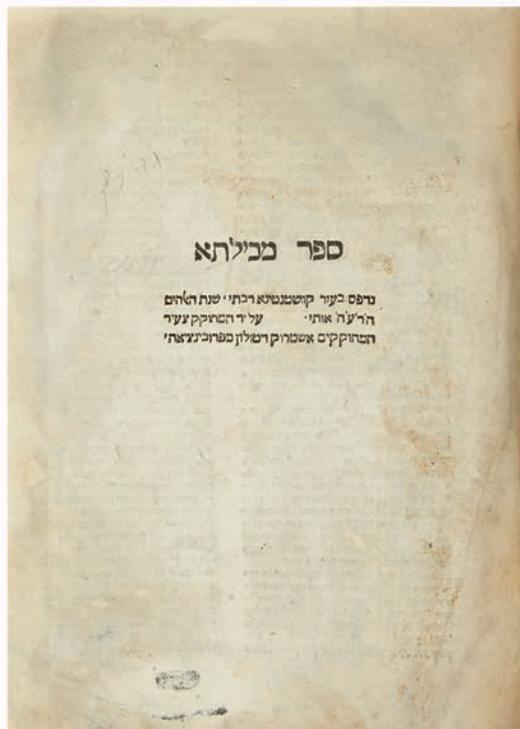
Constantinople, Astruc de Toulon, 1515. **\$10,000 - \$15,000**

Although it was commonly accepted that the opposing schools of Rabbi Yishmael and Rabbi Akiva composed different sets of Halachic Midrashim, this present collection is the only one known to exist until the discoveries of additional texts in the 19th century.

R. Nissim ben Jacob, R. Samuel HaNagid and Maimonides have all identified R. Yishmael as the author of this Sopher Mechilta. Such authorship is indeed recognized by many in the scholarly community as plausible, but contingent upon the acknowledgment that the work underwent a subsequent process of revision following its initial composition.

Over the past century-and-a-half, fragments of a variant Mechilta texts were discovered in the Cairo Genizah and were studied, first by Rabbi David Tzvi Hoffman of Berlin and later by Professors J.N. Epstein and E.Z. Melamed of Jerusalem. It was initially believed that these fragments simply represented a variant text to Rabbi Yishmael's Mechilta, but have by now been positively identified as belonging to the lost Mechilta d'Rebbi Shimon bar Yochai, a student of Rabbi Akiva. The Genizah fragments were joined with various citations preserved by the Yemenite Midrash HaGadol in order to artificially reconstruct and restore the original Mechilta d'RaShB"Y - an extraordinary scholarly accomplishment. Still debated today is whether additional discovered fragments prove the existence of a third Mechilta - the Mechilta d'Rebbi Yishmael on the Book of Devarim.

In any event, the present work is the Mechilta anthology that did indeed survive the travails of history, and this Constantinople text, the first printed appearance of the Mechilta, is a significant milestone in its preservation.



65 (MIDRASH). Midrash Shmuel [Midrashic commentary to the Book of Samuel]. **FIRST EDITION.** Complete as issued, without title-page. **A FINE, WIDE-MARGINED COPY.** ff. 12, (4). *Trace wormed at margins expertly repaired, few light stains. Signed by censor Camillo Jagel at end. Bound in Valmadonna-custom blind-tooled maroon crushed morocco, spine in compartments and titled in gilt.* Folio. [Vinograd, Const. 90; Mehlman 176; Deinard, Atikoth Yehudah, p. 25.]

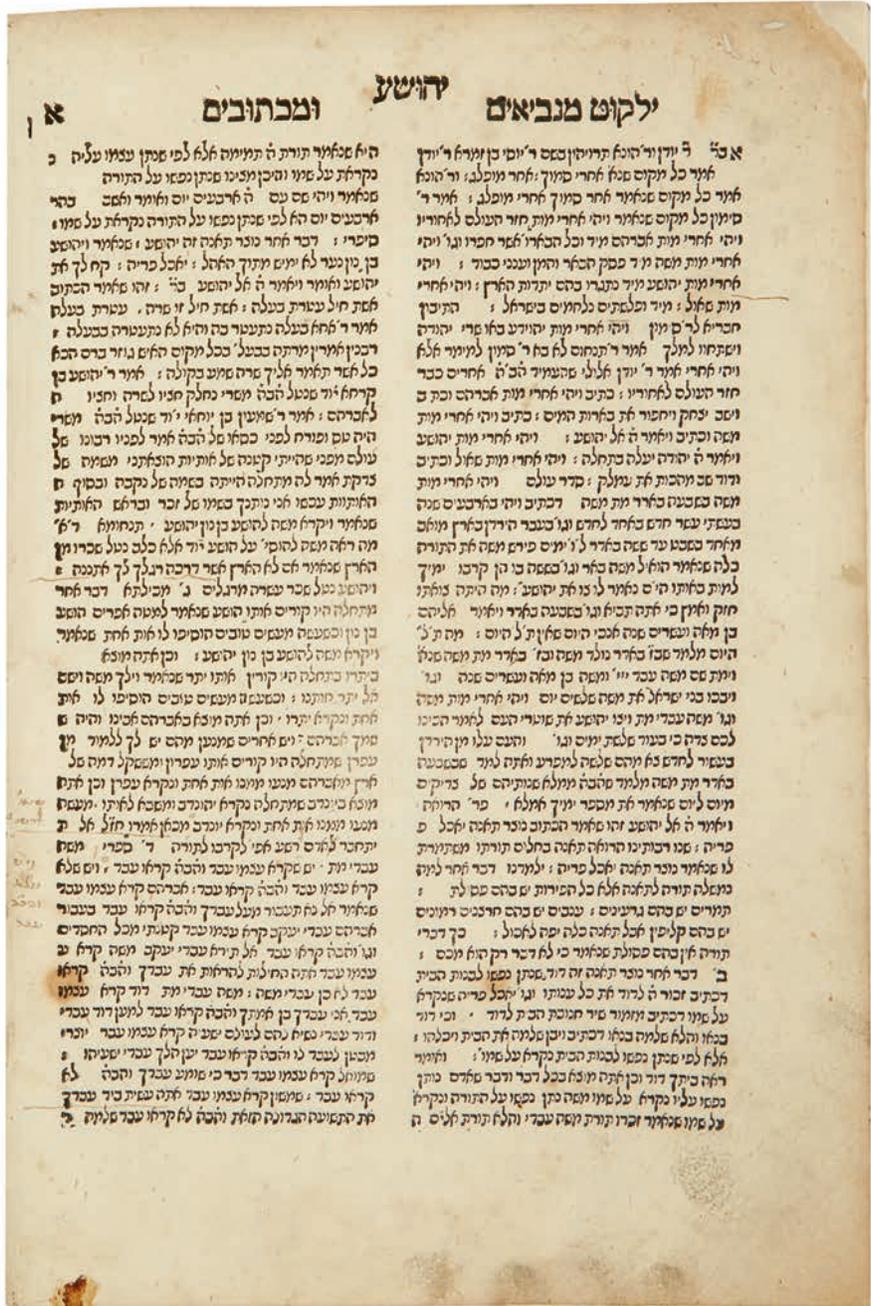
Constantinople, (Nahmias?), 1517. **\$10,000 - \$15,000**

EXCEPTIONALLY RARE MIDRASHIC TEXT.

The last two leaves of Midrash Shmuel contain the Responses of Sa'adyah Gaon to Ten Questions Concerning the Resurrection of the Dead.

Despite Italian dominance over 16th century Hebrew printing, it was the presses of the Sephardic Diaspora (Constantinople and Salonika) that were the first to issue most of the Midrashim published in that century. Sephardic culture had always been receptive of the artistic expression of the Midrash, but especially now, given the trauma of the Iberian Expulsion, its soothing words were greatly needed in the still rootless Sephardic communities of the Ottoman Empire.





66 (MIDRASH). Yalkut Shimoni [Midrashic anthology to the Bible]. Attributed to Shimon the Preacher of Frankfurt. Part II: Nevi'im-Kethuvim (of 2). **FIRST EDITION.** Issued without a title. Marginalia in an early hand. e page. The Elkan Nathan Adler - Delmonico copy. ff. 304 (mispaginated, but all complete). Lightly stained in places, ff. 66 and 80 supplied from another copy, final leaf repaired with loss of few words. Modern calf. Folio. [Vinograd, Salonika 14; Mehlman 200.]

Salonika, Don Judah Gedaliah, 1521. \$20,000 - \$25,000

⚡ A RARE COMPLETE VOLUME FROM THE FIRST EDITION OF A MOST CELEBRATED TEXT.

The Yalkut is "The best known and most comprehensive Midrashic anthology covering the whole Bible... It has been published frequently but many errors have crept into it. For accurate reading one can only rely on the Salonika edition." (EJ, Vol. XVI, cols. 707-9.) The present volume was issued five years prior to what was to become the first volume, that of the Yalkut Shimoni on Chumash, published in 1526.

Although the identity of the author is shrouded in doubt, it appears clear that he compiled the Yalkut in the 13th century, as he drew from various medieval aggadic sources, as well as older Midrashim and the Talmud. Additionally, the oldest record mentioning the Yalkut is by Azariah de Rossi in 1310, implying it had been written only somewhat prior to his own generation.

כדע שהוא יודע · כמו סודע שהוא כמזא · ואם ישאלנו שאל אך מדעו ·
 האז לני אכחנו לא כשיב זה · כאשר לא כשיב מציאותנו על השלמות · וכבר
 נסק דבר המשתדל לדעת אמתת ידיעתו וכאז לו החקר אליה תמצא · אם
 צד תכלית שדי תבא · והבן כל מה שאמרנו טפלות האדם המסורות אליו
 וכרשותו להיות צדיק או רשע · מבלתי הכרחת השם ית' עליו על אחת מש
 ומטני הענינים · ומפני זה היה ראוי הנני · והלמוד · וההכנה · והגיוול · ו
 והכנה · ואין בכל זה ספק · אמנם תאר ידיעתו ית' · והשגתו לכל הדבר
 הדברים דעתנו קצרה להשיגו כמו שבארנו · זהו כלל מה שכוננו לשום
 אותנו בזה הפרק · וכבר הגיע העת לפסוק הדברים הנה · ואתחיל בשי' ה
 המסתא הזאת · אשר הקדמנו לה חלו השקיים ·

תהלה לאל ברא שקיים

תנו השמנה פרקים

משה

קבל תורה מסיני · ומוסרה ליהושע ·
 ויהושע לזקנים · וזקנים לנביאים · ונביאים בוסרוה לאנשי כנסת
 הגדולה · הם אמרו שלש דברים · הו מתונים בדין · והעמידות
 תלמידים הרבה · ועשו סייג לתורה ·

כבר בארנו בפתיחת מאמרנו בזה החבור · תאר הקבלה איך היתה · ואין
 הכונה הנה אלא לפרט דברי החסידים והמוסרים לבר · לרז לקנות קצת
 המדות מהם אנתם שתועלתם גדולה · וכאן כאריך להזכיר הפחיתות שכ
 חזקן גדול · והשאר אשרם המנוח לבר · נקצת הענינים · מפני שעינייה
 ויבואר מלכד המעט מהם · הו מתונים בדין · שיאחרו לחתך הדיון ·
 ולא יפסקוהו מהרה עד שיביטוהו · שאפשר שיתגלו להם ענינים שלא היו כ
 נגלים בתחלת המחשבה · ועשו סייג לתורה · לל הגזרות והתקנות א
 אשר יר חקן האדם מן העבירות · כמו שאמ ית' ושמרתם משמרת · וכאמר
 בפירושו עטו משמרת למשמרת ·

3

- 67 **(MISHNAH)**. Pirkei Avoth [Ethics of the Fathers]. **FIRST EDITION**. With commentary by **MOSES MAIMONIDES** (Ramba'm). ff. 16 (of 47) containing ff. 9-24 only. Stained, each leaf laid to size. Modern boards. 8vo. [Vinograd, Soncino 2; Goff Heb-83; Offenbergs 93; S.J. Weiss, Pirkei Avot no. 1.]

Soncino, Joshua Solomon ben Israel Nathan Soncino, 1484. **\$7000 - \$10,000**

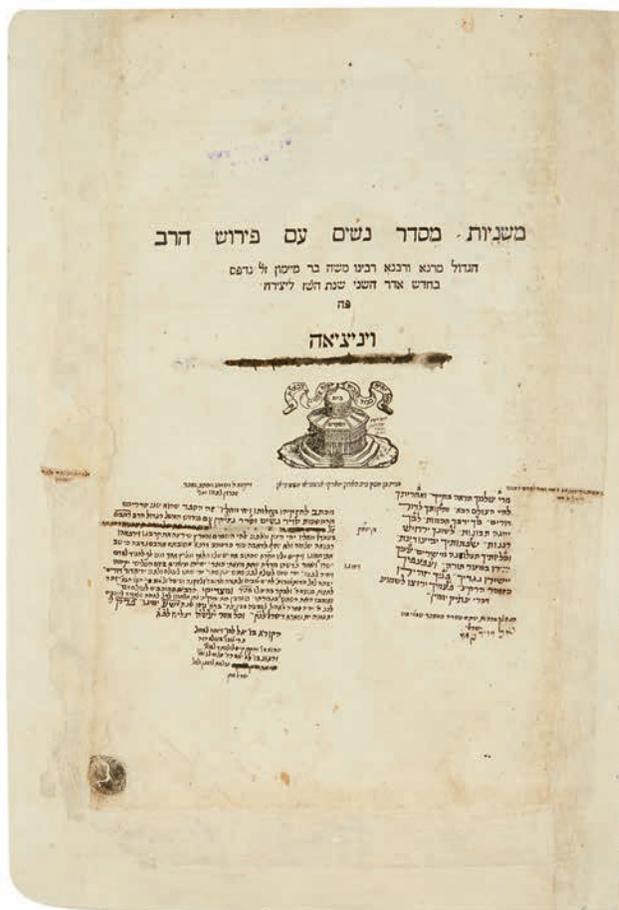
• **THE FIRST PRINTED EDITION OF THE ETHICS OF THE FATHERS.**

This important text of moral philosophy was among the very first few Hebrew books printed by the First Family of Hebrew Printing in the Italian town from which they originated.

70 (MISHNAH). Seder Nashim [women]. With commentary by Moses Maimonides (Ramba'm). Printer's mark on title (see Yaari, Hebrew Printers' Marks 16). Initial words historiated. Scattered scholarly Hebrew marginalia. On final page, in a Yemenite hand, a lengthy entreaty that the Redemption arrive this coming year of 5369 [1608] signed "Zechariah ben Sa'adyah ben Jacob." On title, also in Yemenite square characters, a prayer on behalf of a sick individual that he recover from his illness, dated Rosh Chodesh Nisan, 5380 [1620]. ff. 44. Title and ff. 2-3 laid to size. Light stains. Modern calf. Folio. [Vinograd, Venice 280; Mehlman 103]

Venice, Marco Antonio Giustiniani, 1547. \$5000 - \$7000

⚠ Most uncommon edition. Practically all copies of this Mishnah were destroyed pursuant to the Bull of Pope Paul IV ordering the Talmud and related literature be consigned to flames. See M.J. Heller, *The Printing of the Talmud* (1992) pp. 217-28.



71 (MISHNAH). Pirkei Avoth [Ethics of the Fathers]. With commentary Lechem Yehudah by Judah ben Samuel Lerma, with text. Second edition of commentary. Title surrounded by intricate floral motif. The Adolph Lewisohn copy (with his morocco book-label). Introduction recounts the burning of the Talmud in Italy. ff. 163 (lacking last unpaginated leaf containing the printer's mark, (see Habermann, *HaMadpiss Cornelio Adel-Kind* 121). Inner margin of title tape repaired, first three and last three leaves old tape repairs, marginal worming, some stains. Contemporary vellum, worn. Sm. 4to. [Vinograd, Sabbionetta 21; S.J. Weiss, *Pirkei Avot*, 14.]

Sabbionetta, Cornelio Adel-Kind for Tobias Foa, 1554. \$1200 - \$1800

⚠ Of Spanish origin, Judah Lerma's commentary, philosophical in nature, draws upon the classic works of the Spanish Jewish philosophers: Maimonides, Albo, Arama and Abrabanel.

Lerma originally printed this commentary in Venice in 1553. However by Papal decree, one Sabbath in the month of Mar-Cheshvan that same year, all copies of the Talmud, including Eyn Ya'akov, Alfes, and Mishnah, were publicly burned in Venice - and with them, all 1500 copies of Lerma's Avoth commentary. Undaunted, Lerma set out to reconstruct his work from memory. In time, he was able to obtain a single copy of his Lechem Yehudah plucked from the pyre by a Gentile. Upon comparison, Lerma regarded this, his second version, superior to the first.



72 MOSES BEN NACHMAN (NACHMANIDES/RaMBa”N). Perush HaTorah [commentary to the Pentateuch]. **FIRST EDITION.** The Elkan Nathan Adler - Jos. Wineman copy. Splendid wide margins. Replete with learned marginalia in three different hands:

1) An Italian hand that addresses issues of missing text (e.g. ff. 206r., 207r., 209v., 211r., 221v).

2) A Maaravic mashait script that elucidates Nachmanides’ meaning (f. 150r).

3) Rashi script on f. 27r. citing R. Elijah Mizrachi’s super-commentary to Rashi (editio princeps Venice, 1527).

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

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

The distinctive printed letter “Teth” with a curlicue in its center, unique to this edition, was commented upon by M. Marx in: Alexander Marx Jubilee Volume (1950) p. 493. ff. 238 (of 241 text leaves), lacking ff. 1, 7 and 172. Lacking five blank leaves. Final section “VeZoth HaBeracha” bound out of sequence. After f. 231v. (“kemo nopheleth”) should follow f. 236r. (“veyikre’u hameithah”); after f. 232v. (“ve’or panav ki ratzam”) should follow f. 237r. (“vehofi’a veher’ah”). Likewise, after f. 234v. (“dikethiv uba’asher”) should follow f. 238r. (“yifge’u mitzaphon”), and after f. 235v. (“utemimim asher”) should follow f. 239r. (“leshimcha”). Several leaves remargined. Small wormhole on top margins of ff. 220-238 resulting in minimal loss of few letters. Early repair to stain on f. 186. Staining on ff. 214-218. Final leaf laid to size. Overall **A CRISP, CLEAN, WIDE-MARGINED COPY.** Modern diced calf. Lg. folio. [Vinograd, Rome 6; Goff Heb-86; Offenberg 96; Steinschneider, p. 1960, no. 6532; Thesaurus A20; Wineman Cat. 4; Iakerson 1.]

Rome, Obadiah, Menasseh and Benjamin of Rome, (1469-72). **\$200,000 - \$250,000**

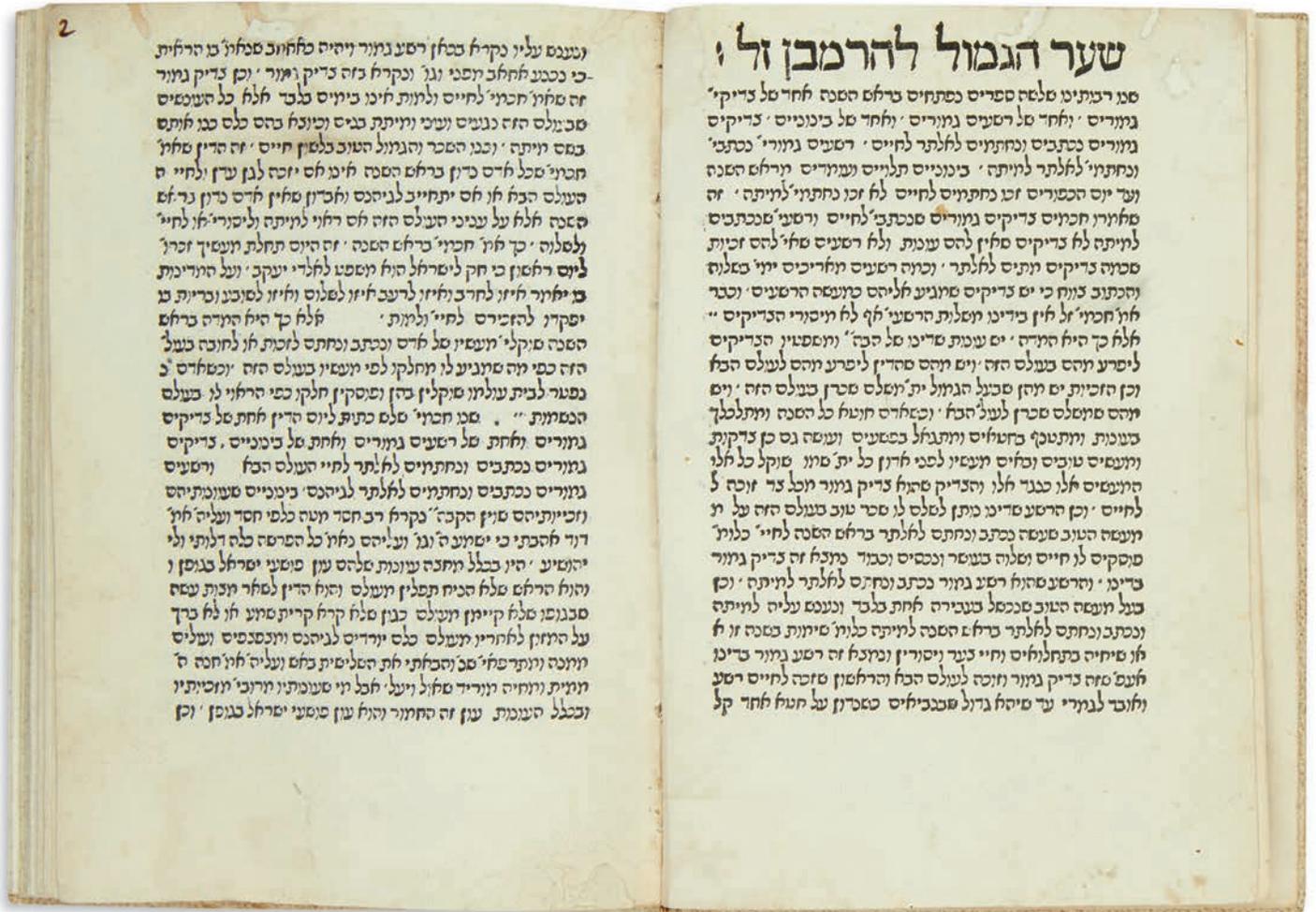
📖 **“THE FIRST PRINTED HEBREW BOOK IN HISTORY”** (Moses Marx).

Moses Marx has made a strong case that this Roman edition of Nachmanides is the first Hebrew book to be printed.

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

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

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



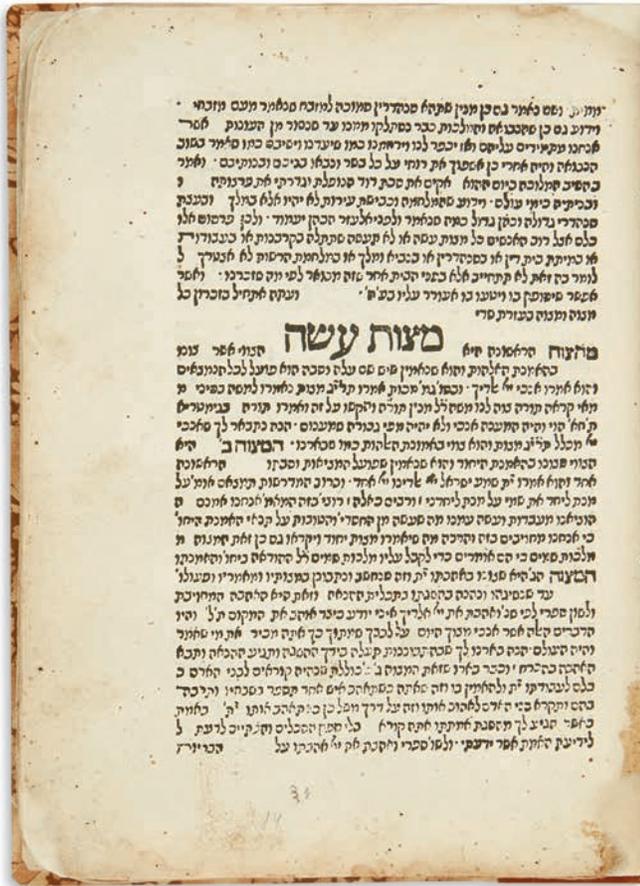
73 **MOSES BEN NACHMAN (NACHMANIDES/RaMBa"n)**. Sha'ar HaGemul [treatise on the Afterlife]. **FIRST EDITION**. Signed by censor at end. The Delmonico copy. ff. 34. *Trimmed, trace wormed repaired touching a word or two in places, final two leaves repaired. Recent vellum, housed in custom slip-case. 8vo.* [Vinograd, Naples 11; Goff 89; Offenber 99; Steinschneider, p. 1962, no. 6532, 55; Thes. A64; Wineman Cat. 37.]

(Naples), Joseph ben Jacob Aschkenazi Gunzenhauser, 1490. **\$80,000 - \$100,000**

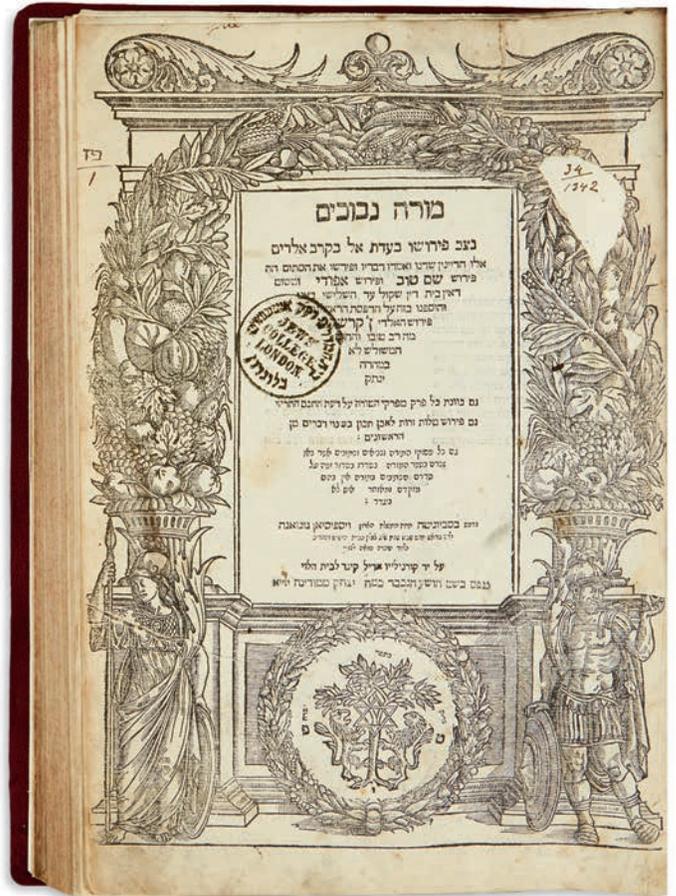
⦿ **A RARE COMPLETE COPY.**

Sha'ar HaGemul is a single section (the thirtieth chapter) of Nachmanides' comprehensive halachic work on death and mourning: Torath Ha'Adam. Because of its theological significance, this section merited a separate edition and appeared almost thirty years before the full work (Constantinople, 1519).

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



Lot 74



Lot 75

74 **MOSES BEN MAIMON (MAIMONIDES/ RaMBa"m)**. Sepher HaMitzvot ["The Book of Precepts"]. Translated from Judeo-Arabic by Moses ibn Tibbon. **FIRST EDITION**. Issued without a title page. ff. 62 (of 68). *Provided in facsimile: ff. 1-3, 7-8, 68. Leaves 4-6 partially in facsimile; leaves 61-7 laid to size with loss of few letters to upper corners of final two leaves. Lightly stained. Modern calf-backed marbled boards; housed in custom slip-case. Sm. 4to.* [Vinograd, Const. 63; Mehlman 763.]

Constantinople, n.p., c.,1510. **\$4000 - \$6000**

RARE FIRST EDITION OF A FUNDAMENTAL RABBINIC TEXT.

The most authoritative listing of all the Commandments of the Torah, along with a brief description of each.

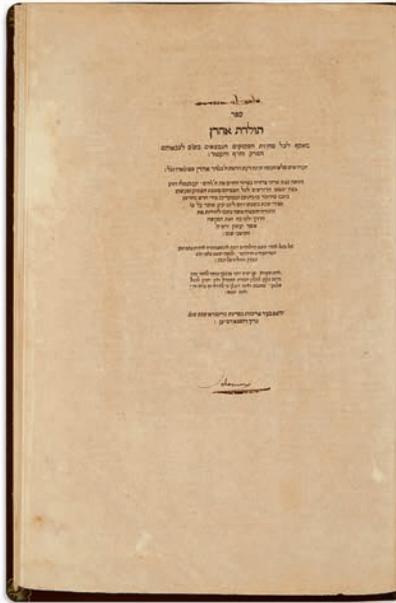
Sepher HaMitzvot originally appeared in Arabic under the title Kitab al-Farai'd and was subsequently translated into Hebrew by the Provençal rabbi Moses ibn Tibbon.

75 **MOSES BEN MAIMON (MAIMONIDES/ RaMBa"m)**. Moreh Nevuchim ["Guide for the Perplexed"]. * **WITH:** Moses Provençal. Biur Inyan Shnei Kavim [dissertation on the Theorem of Apollonius]. Third Edition. With commentaries by Shem Tov, Ephodi and Crescas. Title within garlanded architectural columns with printer's device (Yaari, Hebrew Printers' Marks 20). Censors marks, notations and signatures. The Jews' College copy. ff. (14), (2), 3-174, (2). *Trace stained, repair to left border of title. Modern crushed maroon morocco, housed in slip-case. Folio.* [Vinograd, Sabbioneta 8.]

Sabbioneta, Cornelio Adelkind for Tobias Foa,1553. **\$4000 - \$6000**

Undoubtedly the most celebrated philosophical text in all of Jewish literature. A work that earned Maimonides his worldwide rabbinic acclaim and the affectionate moniker HaNesher HaGadol ('The Great Eagle').

Provençal's dissertation and commentary on the Theorem of Apollonius concerning two straight lines that never meet was translated into Italian in 1550 and from Italian into Latin in 1586. See C. Roth, Jews in the Renaissance (1959) pp. 28-9, 236, 266.



76 PESARO, AARON. Toldoth Aaron [Biblical concordance to the Talmud]. **FIRST EDITION.** ff. (39, lacking final blank). Browned, some staining, slight marginal worming repaired in places, final two leaves slightly shorter. Modern calf. Tall folio. [Vinograd, Freiburg 5; Priejs, Basle 141.]

Freiburg, Israel Ziphroni for Ambrosius Froben, 1583-84. **\$3000 - \$5000**

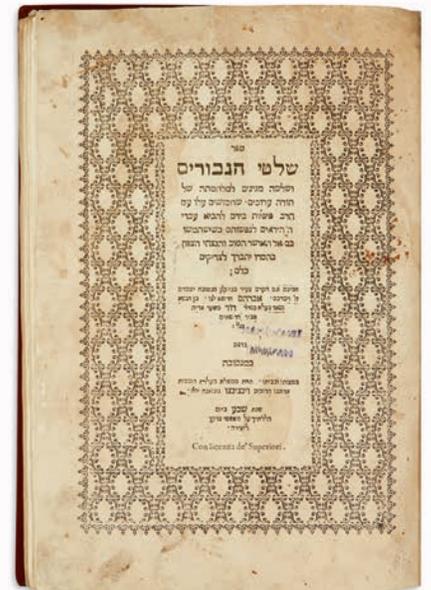
As announced in the publishers' foreword, the Toldoth Aaron was prepared in order to serve as an addendum to Froben's 1581 edition of the Meir Nathiv. However the printing took longer than expected and so the Toldoth Aaron was issued in Freiburg two years later. See Ziphroni's cryptic colophon on the final leaf: "I will announce in the future the reason for the delay in printing: Two Jews (one residing in Prague and one in Poland) should be ashamed and disgraced for causing our failure, may God pay them back for their actions."

77 PORTALEONE, ABRAHAM. Shiltei HaGiborim ["Shields of the Mighty"]. **FIRST EDITION.** Four parts in one. Three divisional titles all within a decorative typographical border. ff. (12), 186. Browned in places, dampstained. Modern blind-tooled calf. Folio. [Vinograd, Mantua 196.]

Mantua, Vincenzo Gonzaga, 1612. **\$2000 - \$3000**

An encyclopedic work on war, music, numismatics, weaponry, architecture - all analyzed in order to elucidate the composition of the Temple in Jerusalem. "Portaleone's treatment is so discursive as to make the work a compendium of all branches of science known in his day, in which all of the ten languages he knew were amply used." EJ, Vol. XIII, cols. 908-9.

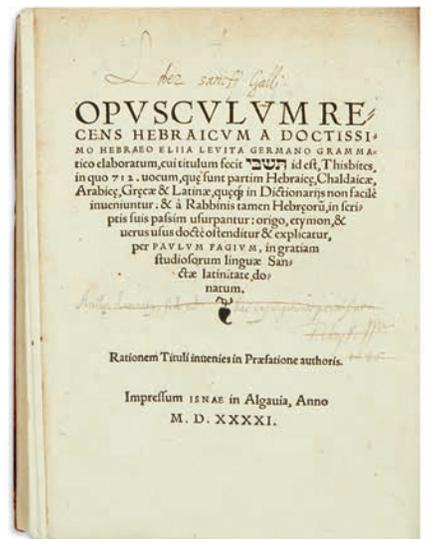
Abraham Portaleone (1542-1612), a successful medical practitioner, wrote Shiltei HaGiborim toward the end of his life. He explains his motivation for writing a scientific work with such a specific religious bent in his introduction, addressed to his sons (f. 2v): "The Lord has seen fit to oppress me. I have been ill-disposed for two years now... I reviewed my deeds, and I saw upon reflection that in addition to my sins, which are more numerous than the hairs of my head, I have greatly neglected the study of the Lord's Torah, for I imbibed the Greek scholars. I aspired to pursue philosophy and medicine and ...I did not study the inheritance of Jacob as is proper. For this reason, the Lord was wroth with me." Seeking to repent, Portaleone channeled his impressive secular knowledge in order to further facilitate the understanding of Torah. This is implied in the very name of his work, which implies that secular wisdom is a shield to the mighty.

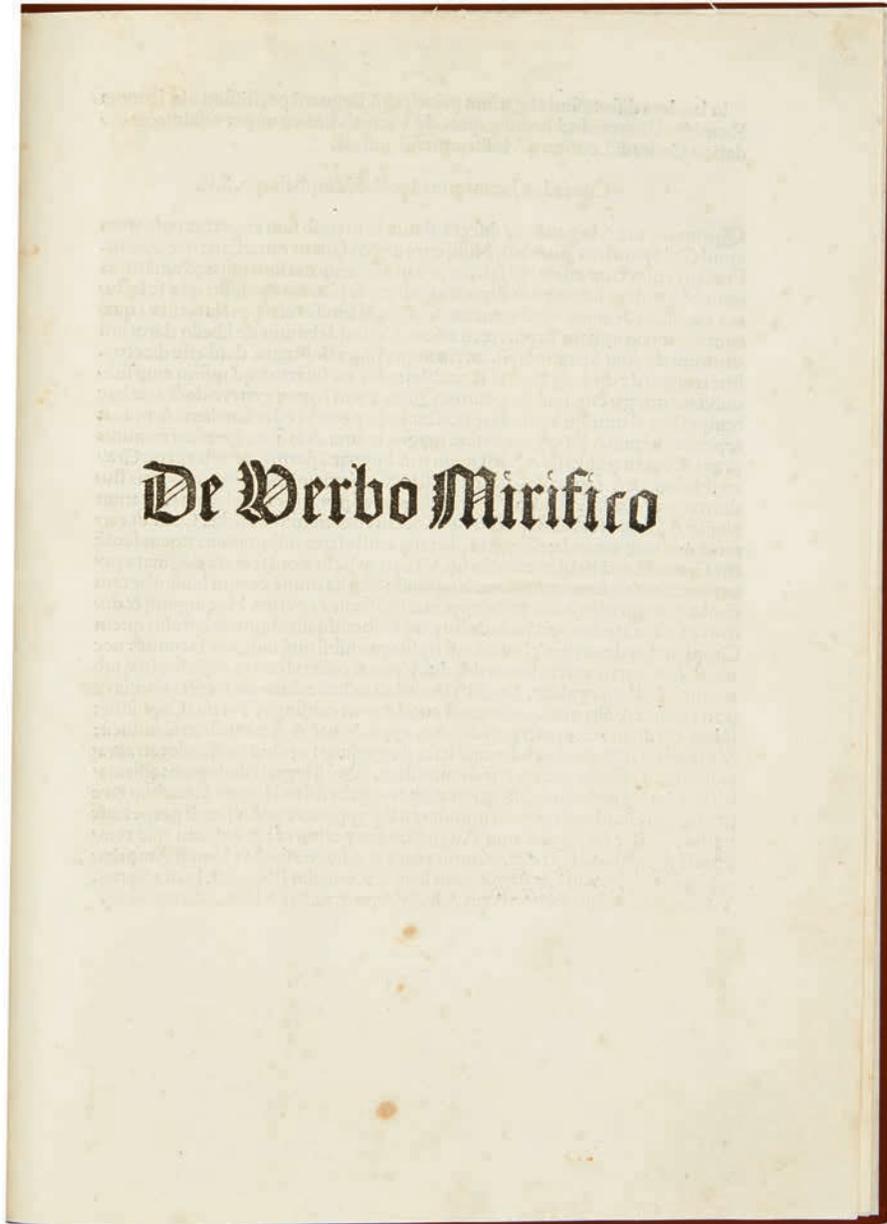


78 LEVITA, ELIJAH BACHUR. Opusculum Recens Hebraicum... Sepher HaTishbi [lexicon of Hebrew words in the Talmud, Midrash and Hebrew of the Middle-Ages]. **FIRST EDITION.** Text in Hebrew and Latin with numerous words in Yiddish and Judeo-Italian. Hebrew title page follows the Latin introduction. Latin initials historiated. Fagius' woodcut device on last leaf. Marginalia. **A WIDE-MARGINED COPY.** The Helmut N. Friedlaender copy. pp. (24), 271 (i.e. 378), (5). Ex-library, lightly browned. Later calf, rubbed. 4to. [Vinograd, Isny 9.]

Isny, Paulus Fagius, 1541. **\$1000 - \$1500**

This work was printed simultaneously in two issues, one entirely in Hebrew and the present, Hebrew-Latin issue. This copy contains the rare page (151) discussing Christological issues that was excised from most all copies. See Heller, The Sixteenth Century Hebrew Book, p. 261.





79 **REUCHLIN, JOHANNES.** Liber de verbo mirifico. **FIRST EDITION.** ff. (50). *Some light foxing. Modern diced calf, housed in custom slip-case. Sm. folio.* [BMC III, p. 755; Goff, R-154.]

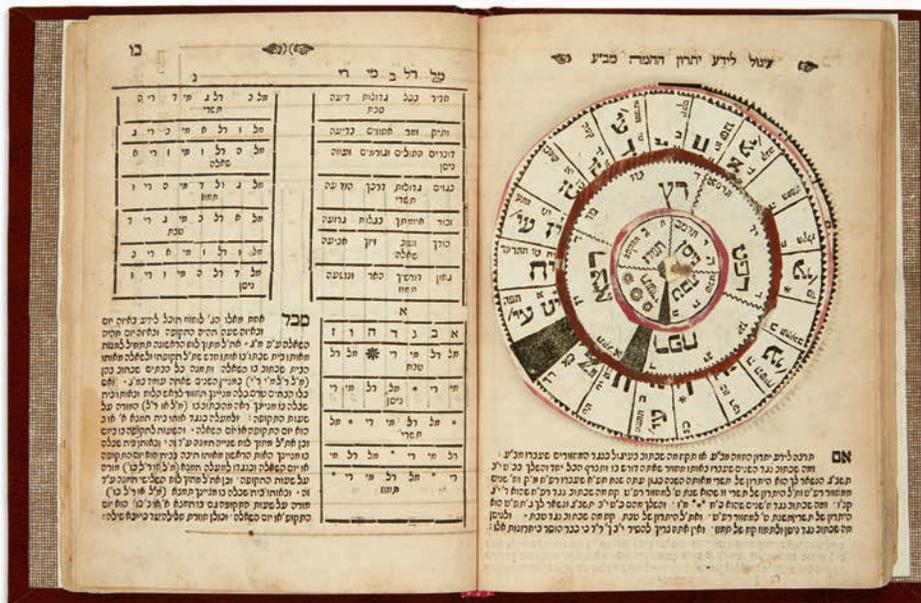
Basel, Johannes Amerbach, 1494. **\$20,000 - \$25,000**

• **THE FIRST WORK IN LATIN DEVOTED TO THE KABBALAH.**

Reuchlin's first major publication was this tract on Jewish Kabbalah, an interest inspired by the Florentine humanist Giovanni Pico della Mirandola.

De verbo mirifico ("Miracle Making Word") is written in the form of a dialogue: There are three participants - the Greek philosopher Sidonius, the Jew Baruchias, and Reuchlin himself, appearing under the pseudonym Capnio. These three meet accidentally at Pforzheim where they discuss the occult meaning of the Hebrew pentagrammaton "YHSVH," the letters of the Hebrew form of the name Jesus.

This early work is notable for claiming the prime importance of the Hebrew language but also explicit in its rejections of Judaism. Indeed, it sought to Christianize Jewish mysticism.



80 (SCIENCES) Eliezer Beilin. *Sepher Ivronoth* [astronomy and calculations of intercalation and the Jewish calendar]. Title within architectural arch featuring Moses and Aaron, with cherubs flanking a zodiac sphere. Numerous mathematical tables, spherical charts and illustrations. Woodcut illustrations of hand palms on ff. 23v. and 24r. Leaf 25 with 2-piece volvelle affixed on recto and 3-piece volvelle on verso. Leaf 28 with 3-piece volvelle affixed on recto and 3-piece volvelle on verso. Single sphere tipped between ff.36v and 37r. A rare copy, complete with all volvelles. ff. (2), 40. *Browned. Modern boards. Sm. 4to.* [Vinograd, Offenbach 63.]

Offenbach, Israel ben Moses, 1722. \$4000 - \$6000

A RARE COPY, COMPLETE WITH ALL VOLVELLES, FULLY ASSEMBLED, IN THEIR ORIGINAL STATE AND IN FINE CONDITION.

This edition is particularly attractive, with fine illustrations and volvelles necessary for calculations. A volvelle, or wheel chart is a type of slide chart, a paper construction with rotating parts. It is considered an early example of a paper analog computer.

The Jewish calendar is lunisolar - while the months are reckoned by the moon, the years pass based upon the sun. In order to keep the two systems in sync with each other in accordance with Jewish law, astronomic and Halachic expertise is required. *Sepher Ivronoth* was prepared as a manual "to help an individual fulfill the commandments."

See A. J. Karp, *From the Ends of the Earth: Judaic Treasures*

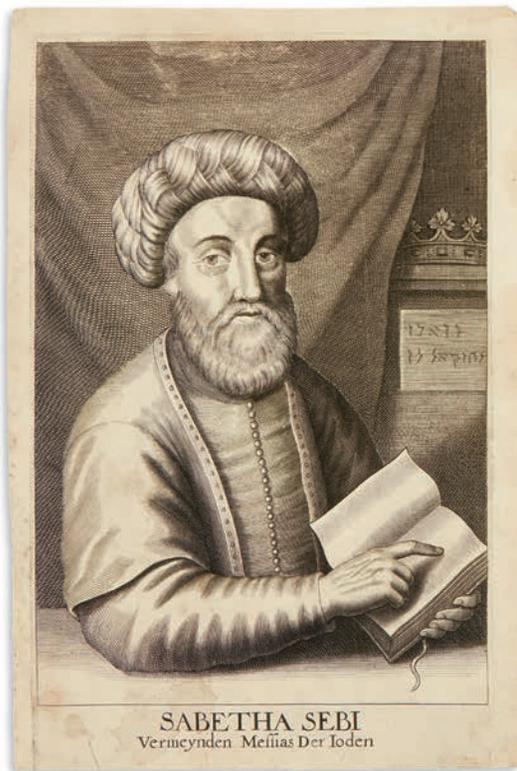
81 (SAMUEL, RABBI). *Rationes breves magni Rabi Samuelis, Judei nati, sed de Iudaismo ad fides Catholicam converti.* ["A Brief Account of the Great Rabbi Samuel, Born Jewish, but Converted from Judaism to the Catholic Faith."] Woodcut of scholar and students on title. Gothic type. Red lettering in initials and elsewhere applied by hand. Ample margins. Some Latin marginalia. ff. (24). 36 lines per page. Stamp on title, some light wear. *Modern, emerald and black morocco with gilt. 8vo* [BMC I, 279; Goff S110]

Cologne, Heinrich Quentell, 1493. \$3000 - \$5000

Later edition of "Epistola contra Iudaeorum errores" a widely-disseminated anti-Judaic tract. Supposedly composed in Arabic by a Moroccan Jew ("Samuel Marochitanus") at the beginning of the 11th-century and translated into Latin by the Spanish Dominican Alphonsus Bonihominis in the 14th century, but now considered to have been composed by the latter. The first printed edition appeared in 1474. See *Studies in Bibliography and Booklore*, Vol. V (1961) p. 89, no. 67; *EJ* Vol. II, 607.

of the Library of Congress (1991) pp. 197-8.





SABETHA SEBI
Vermeynden Messias Der Ioden



NATHAN LEVI VAN GAZA
Propheet van den Ioodschen Messias

82 (SHABTHAI TZVI & NATHAN OF GAZA). Two half-length portraits. Featuring the 17th century pseudo-Messiah, wearing turban with right hand pointing at a book. Titled below: "Sabetha Sebi. Vermeynden Messias der Ioden." *WITH: His amanuensis. Titled below: "Nathan Levi van Gaza. Propheet van den Ioodschen Messias." 7.5 x 11 inches (19.5 x 28 cm) sheet size. Couple tiny tears at margins, touch stained. Matted. [Rubens, Jewish Iconography nos. 2232 and 1463.]

c.1670. \$2000 - \$3000

☛ Matching pair of etchings of the False Messiah and his Prophet.



83 SOLOMON BEN MORDECHAI OF MEZRITCH. Mizbe'ach HaZahav [commentary to passage of Pitum HaKetoreth]. FIRST EDITION. Title within historiated architectural border featuring multiple cherubs. The London Beth Din copy. ff. 44. Browned, final blank page taped. Modern cream calf. Sm. 4to. [Vinograd, Basle 213; Priejs, Basle 179.]

Basle, Konrad Waldkirch, 1602. \$2000 - \$3000

☛ This work is intended to illuminate the meaning behind the recitation of the Pitum HaKetoreth, which will 'save souls from destruction at a time of (Divine) rage'. Little is known of the author, other than the fact that he was a disciple of Solomon Luria, the MaHaRSha"L. Due to the subject matter, the Author regarded his work as being invested with spiritual "protective qualities" from the travails of life.



84 (TALMUD, BABYLONIAN). Masechta Eirubin [on religious enclosures]. With commentaries by Rashi, Tosaphoth, etc. Text illustrations. Marginalia. ff. 136 (of 140). Opening two leaves and closing two leaves supplied in facsimile, stained in places, expert paper repairs throughout, ff. 132-3 with loss of text. Modern gilt-tooled calf. Folio. [Vinograd, Pesaro 22; Mehlman 142a.]

Pesaro, Gershom Soncino, 1511. \$2000 - \$3000

Regarding this early Talmud edition see M.J. Heller, Earliest Printings of the Talmud, in: Printing the Talmud: From Bomberg to Schottenstein (Yeshiva University Museum, 2005), pp. 70-71 and Heller, Printing the Talmud, pp. 103, 120-121 and R.N.N. Rabinovicz, Ma'amar al Hadpassat HaTalmud, pp. 20-31.

85 (TALMUD, BABYLONIAN). Masechta Nidah [The Menstruant]. With commentaries by Rashi, Tosafoth, etc. Printer's device on title. The Albert D. Friedberg copy. ff. 82 (of 86) final four leaves supplied in facsimile. Marginal paper repairs with loss of text, previous owner's marks. Later calf-backed boards. Folio. [Vinograd, Venice 426; Mehlman 146(x).]

Venice, Marco Antonio Giustiniani, 1551. \$8000 - \$10,000

Tractate from a desperately scarce edition, a result of extreme Church prejudice.





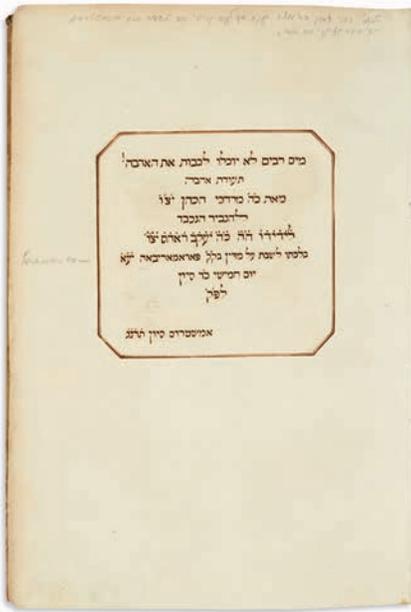
86 (PICART, BERNARD). The Religious Ceremonies and Customs of the Several Nations of the Known World. **FIRST ENGLISH LANGUAGE EDITION.** Complete in seven volumes bound in six. With hundreds of engraved plates, some double-page or folding, most with multiple subjects. Includes the 25 plates of Jewish historic interest in Vol. I. Two additional plates of the Jews in Vol. VI with wider margins. *Touch browned though all plates clean. Two volumes shorter. Contemporary calf, rubbed. Folio.* [Rubens, Jewish Iconography nos. 438-57.]

London, 1731-39. **\$5000 - \$7000**

☛ **ONE OF THE MOST STRIKING ILLUSTRATED BOOKS OF THE 18TH CENTURY.**

Composed with the object of summarizing religious views and practices worldwide, and written originally in French, this compilation contains valuable and early descriptions of many far-flung peoples. Volumes three and four are dedicated to “ceremonies of the

idoltrous nations” with a large section focusing on Native American Indians. The descriptions of people and their practices are exhaustive, including ceremonies, languages, clothing and personal ornamentation, marriage, childbirth, death, etc. Native peoples of Canada, Virginia, Florida, Hispaniola, Mexico, Venezuela, the Caribbean and Peru all receive attention. The “idoltrous nations” section includes the Far and Near East and Africa. Western religions covered, include Judaism, Catholicism, along with Greek Orthodox Catholicism, as well as the Protestant and Anglican religions, and their minor sects.



87 (SURINAM). Benjamin Mussafia. Mosaf Ha'Aruch [supplement of linguistic entries to the Aruch of R. Nathan ben Yechiel with new explanations to the Latin and Greek words cited in the Aruch.] **FIRST EDITION.** Title within architectural arch. With **CALLIGRAPHIC HEBREW INSCRIPTION FROM THE JEWISH COMMUNITY OF SURINAM.** ff. 2,193. *Lightly browned. Contemporary vellum, some wear. Folio.* [Vinograd, Amsterdam 220.]

Amsterdam, Immanuel Benveniste, 1655. **\$3000 - \$4000**

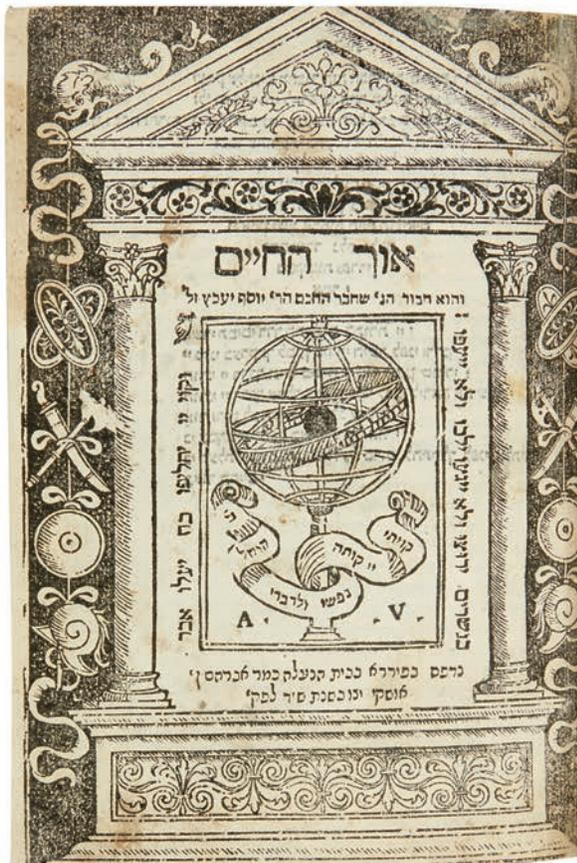
☛ **PROVENANCE:** Presented to Ya'akov Rohs from Jewish community of Paramaribo, Surinam. Dated Amsterdam, 24th Sivan, 1893. Ya'akov Rohs was active in Amsterdam's Pekidim and Amarkalim Society, a charitable fund that disbursed monies for the welfare of the Jews in Eretz Israel. The Jews of Surinam were likely connected to Rohs as a conduit for sending contributions to their brethren in Jerusalem from far-away Paramaribo.

88 (UZBEKISTAN). Tafsir Ruth [Biblical Book of Ruth as read on the Festival of Shavuoth]. Hebrew with translation into Judeo-Tajik. Prepared by Rahamim David Bajouf and Azaria Yosofouf. pp. 18. *Some staining, closely shaved affecting few letters. Contemporary colored wrappers. 12mo.* [Bibliographically unlisted.]

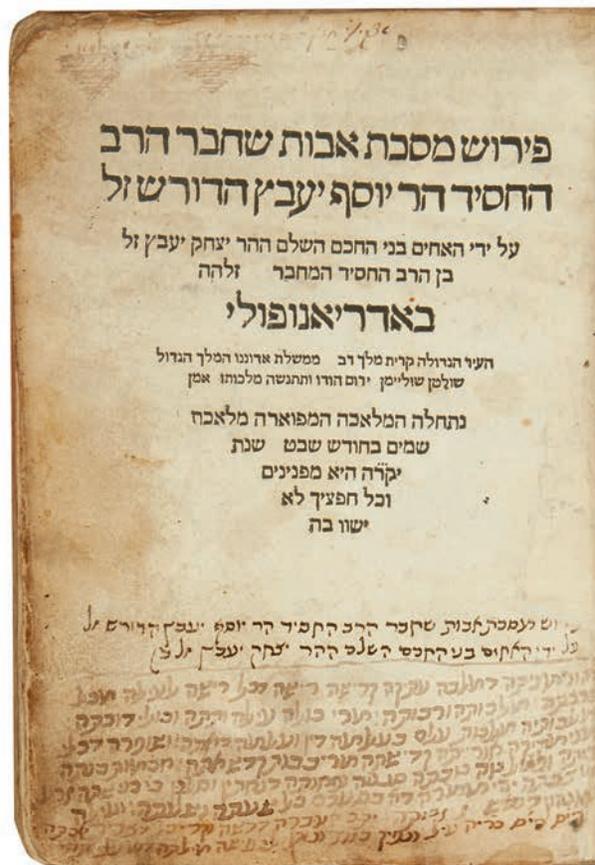
Kokand, Rahamim David Bajouf, 1915. **\$400 - \$600**

☛ Issued for the Bukharian Community. Possibly the first Hebrew publication in Kokand, a town in Eastern Uzbekistan some 200 miles south of the capital city of Tashkent. Rosenfeld's Gazetteer of Hebrew Printing only lists a later (1916) publication.





Lot 89



Lot 90

- 89 **YA'AVETZ, JOSEPH.** Ohr HaChaim ["The Light of Life": philosophical polemic]. **FIRST EDITION.** Title set within architectural arch with the printer's device of a spherical astrolabe resting on a scroll with a verse from Psalm 130:5. ff. (28). Trace stained. Modern gilt-ruled crushed morocco. Sm. 4to. [Vinograd, Ferrara 23.]

Ferrara, Abraham ibn Usque, 1554. **\$10,000 - \$15,000**

• The author (d. 1507), respectfully referred to as HeChassid Ya'avetz, lived through the Spanish Expulsion of 1492. The tragic events and the pitiful state of the remnants of Spanish Jewry, left Ya'avetz traumatized and he spent his remaining years attempting to understand why such a tragedy occurred.

From his newfound home in Mantua, Ya'avetz penned this fiercely anti-philosophical treatise in which he argues that rationalism, a byproduct of a distorted view of Maimonidean intellectualism, is what led so many Spanish Jews choose to embrace the Church rather than face a life of exile. Ya'avetz posited that the resulting weakening of religious observance and the avoidance of personal religious sacrifice had destroyed Spanish Jewry long before the expulsion physically dispersed them.

Hundreds of years later, with the spread of the Haskalah in Central Europe, Ohr HaChaim enjoyed a resurgence in popularity as its anti-rationalist doctrine resonated with conservative groups determined to stem the tide of modern ways of thought. The Chassidic master R. Tzvi Elimelech Spira of Dinov wrote a commentary to the Ohr HaChaim, explaining how Ya'avetz's words encouraging simple faith stood in contrast to the machinations of the Maskilim of the day (Ma'ayan Ganim, Lublin 1912).

- 90 **YA'AVETZ, JOSEPH.** Peirush Masechet Avoth [commentary to Ethics of the Fathers]. **FIRST EDITION.** ff. (96). Browned and stained, margins of few leaves touch frayed toward end, inscriptions on opening leaf including the name Shmuel Pinto. Bound in VALMADONNA-custom blind-tooled maroon crushed morocco, spine in compartments and titled in gilt. Housed in slip-case. Sm. 4to. [Vinograd, Adrianople 3; Mehlman 132; S.J. Weiss, Pirkei Avot no. 15.]

Adrianople, Solomon & Joseph Ya'avetz (grandsons of the Author), 1555. **\$10,000 - \$15,000**

• One of only four books printed at Adrianople (Turkey) **ALL UNCOMMONLY SCARCE.**

Solomon and Joseph Ya'avetz, the authors' grandsons, set up a Hebrew press in Salonika in 1546. Fleeing Salonika in 1554, likely due to plague, they reestablished their press in Adrianople (presently named Edirne on the Turkish-Greek frontier). A year later, Solomon went to Constantinople and Joseph returned to Salonika where he was active as a printer until 1572 when he rejoined his brother in Constantinople.



91 **YERUCHAM BEN MESHULAM OF PROVENCE.** Toldoth Adam VeChavah. Sepher Meisharim [Rabbinic code]. **FIRST EDITION.** Two parts bound in one volume. Title within ornate woodcut; both title and colophon with printer's mark of Judah Sasson, a lion facing left, with one paw uplifted (see Yaari, Hebrew Printers' Marks 8). **A WIDE-MARGINED COPY.** Marginalia. ff. 272, 122, (14). *Dampstained, some marginal worming, final several leaves with neat marginal repairs, few leaves expertly laid to size. Bound in Valmadonna-custom blind-tooled maroon crushed morocco, spine in compartments and titled in gilt. Folio. Housed in fitted slip-case.* [Vinograd, Const. 83.]

Constantinople, n.p., 1516. **\$7000 - \$10,000**

⚡ **AN IMPORTANT EARLY LEGAL CODEX, GREATLY RELIED UPON BY THE BETH YOSEPH.**

One of the last sages of Provence, Rabbeinu Yerucham (c. 1290-1350) was exiled from France due to the Expulsion of 1306. He eventually settled in Toledo, where he studied under R. Asher ben Yechiel (RO"Sh). In his Code, Rabbeinu Yerucham quotes the opinions of French, Provencal and Spanish authorities, recording the customs of those communities for posterity. The first part of this work, entitled Adam VeChavah, focuses upon life-cycles and ritual law; the second part, entitled Meisharim, deals with civil law. Toldoth Adam VeChavah is itself subdivided: 'Toldoth Adam' relates the laws that apply from the time of one's birth until marriage, while 'Chavah' details the laws that apply from the onset of married life until death.

The legal decisions of Rabbeinu Yerucham continue to play a major part in the development of Halachah.



- 92 **ZAMORA, ALFONSO DE.** *Introductiones Artis Grammaticae Hebraicae*. **FIRST COMPLETE EDITION.** Latin and Hebrew texts. Title in red and black, printer's device. Historiated initials. **EXQUISITE COMPLUTENSIAN HEBREW TYPES** provided with nikud (vowel points). Latin marginalia. ff. (223). *Light stains. Later polished calf, spine sunned.* 8vo [Steinschneider, Cat. Bodl. 44408-1; Adams A-800.]

Alcalá de Henares (Spain), Michael de Eguia, 1526. **\$20,000 - \$25,000**

Alfonso de Zamora (1480-c.1558), an educated and erudite Jew converted to Christianity in 1492. Appended to his Hebrew grammar and dictionary is "Epistola ad Hebraeos" composed in Hebrew with a Latin interlinear translation, being a conversionary tract addressed to the Jews of Rome.

Joshua Bloch has sung the praise of the Hebrew typefaces found in this grammar. "Virtually nothing like their beauty is to be met in the types of fifteenth-century printing." See J. Bloch, *Early Hebrew Printing in Spain and Portugal*, reprinted in: C. Berlin (ed.) *Hebrew Printing and Bibliography* (1976) pp. 46-7.

These Hebrew types were earlier employed in the famous six-volume Complutensian Bible, the first polyglot Bible (Alcala de Henares, 1514-17 (Darlow and Moule 5082)). That Bible, or at least its Hebrew text, which was established on the basis of ancient manuscripts, was the brainchild of Alfonso de Zamora himself along with three fellow Conversos. Zamora prepared the grammar and dictionary of the Hebrew language found in the sixth volume of the Bible. Our 1526 edition, though technically the second edition, is the first complete edition of the grammar.

See A. Neubauer, *Alfonso de Zamora*, JQR VII, p. 398-417; J. Bloch, *The People and the Book* (1954) p. 81-2.

93 AGUILLAR, GRACE. Four Autograph Manuscripts. Author copy-books of original writings. The contents of the four manuscripts are:

* “Sabbatto Thoughts No 4” with the subtitle “Scripture Female Biography.” This section is called “Eve” and is an early version of the first section of her “The Women of Israel, Or, Characters and Sketches from the Holy Scriptures.” The manuscript is significantly different. The numbering in the title and the way it is dated suggest that Aguilar circulated this as a handwritten periodical of sorts. In this form it has never been published and her Sabbatto Thoughts has not been noted by historians before. Initialed at end with date: 15th Dec. Brighton. *Unbound, pp. 36.*

* “An Exposition of Zanobi — In a Letter to a Friend.” An essay which was published in the *New Monthly Belle Assemblée* (April 1844, pp. 214-17), with a copy of a letter from Lord Bulwer Lytton (1831-91) with the heading “An Answer to Foregoing.” *Original wrappers, pp. 35.*

* “The Val Des Rivages A Tale of the French Jews.” Published in Heath’s *Book Of Beauty* (London, 1846). *Unbound, pp. 54.*

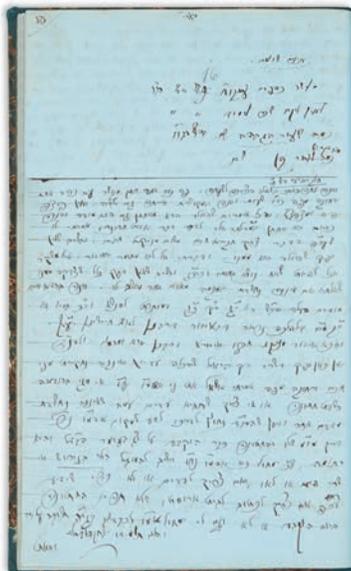
* “The Picture.” Unpublished. *Unbound, pp. 7.*

(England), 1840’s. **\$3000 - \$5000**



✎ Grace Aguilar (1816-1847) did not live long, but her literary impact was far-reaching. As a young lady of unusual talents, her writings found an early champion in Isaac Leeser, who published her in early issues of his *Occident*. Meanwhile, she found acclaim in her native England, where her words could be read frequently in the *Jewish Chronicle*. Her short pieces and novels won her a broad audience with the general public. Among other themes, Aguilar wrote on Jewish women — a quite new literary topic. The quality and depth of her writing was a particular inspiration to young women.

After her passing, an admirer submitted an Impromptu Elegiac Acrostic (on her name) to the *Jewish Chronicle*, two lines of which read: “About her bright but mild religion shone/ Casting a genial warmth through apathetic frost.” (*JC*, Oct. 22, 1847, p. 283.) For the time and place this was high praise indeed. The *Occident* sounded a note of more American emotion: Aguilar’s death “will send a thrill of pain through the hearts of nearly all our readers.” (*Occ.* 5:47, November 1847, p. 47).

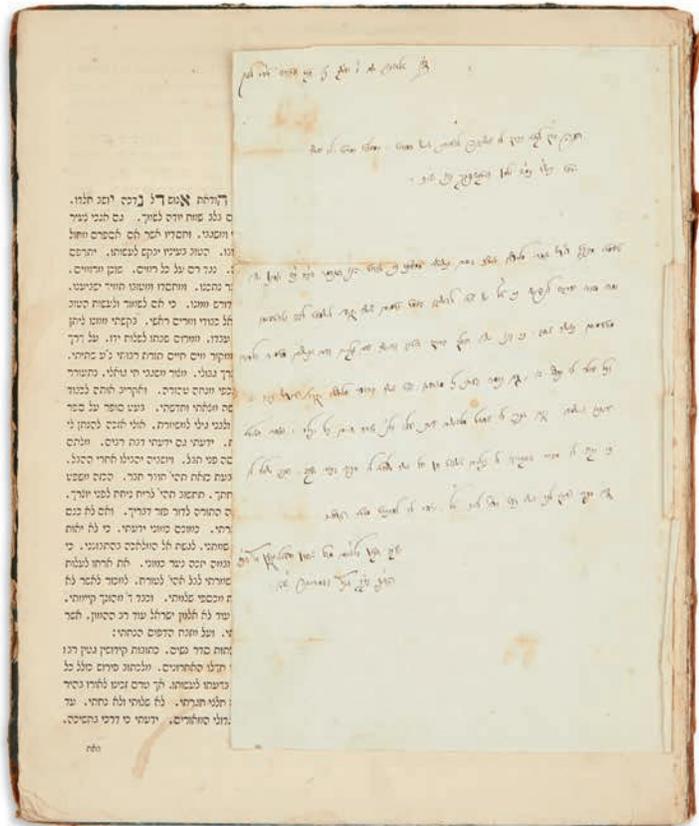


94 (BAMBERGER, YITZCHAK DOV HALEVI). (The Würzburger Rav, 1807-78). Atikta Vechadata [comments and novellae to Sepher HaTashbatz especially as compared to the Orchoth Chaim; with responsa and Talmud novellae] Hebrew Manuscript on paper, written by the author’s son, R. Solomon Bamberger, along with his marginal comments (noted A”Sh [= Amar Shlomo]). ff. 77. *Light wear, final leaf torn. Contemporary boards. 8vo.*

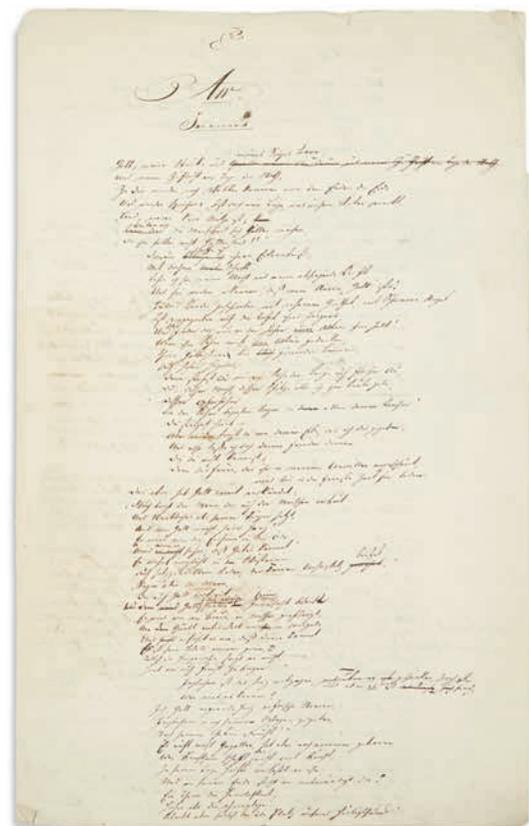
n.p, n.d. **\$1000 - \$1500**

✎ Unpublished manuscript attributed to R. Seligmann Baer (Isaac Dov HaLevi) Bamberger, one of the outstanding Rabbis of German Orthodoxy. The final leaf states “All these subjects are copied from the fourth part of the ledgers that my father the Gaon of blessed memory left as a blessing...”

Among interesting responsa is one concerning boys and girls singing together (f. 43b). Contains recorded correspondence with R. Mendel Kargau of Furth and R. Avraham Wechsler of Schwabach (ff. 46b-49a). R. Abraham Bing is cited on f. 64a and the Vilna Gaon is cited on f. 66a.



Lot 95



Lot 96

95 ETLINGER, JACOB (The Aruch LaNer, 1798-1871). Autograph Letter Signed, in Hebrew, written to Zalman Vitkowsky. Concerning the recipient's son: "It is sweet for my soul to make your heart happy... Your son Yochanan is studying assiduously and follows an appropriate path... I will continue to watch over and guide him. I am also sending you my newly published work "Aruch LaNer." Altona, Friday, Parshath Chukath, 1850. *LETTER TIPPED INTO PRINTED BOOK: Aruch LaNer [on Trac. Yevamoth]. **FIRST EDITION.** [Vinograd, Altona 266]. Altona 1850.

\$5000 - \$7000

⦿ The recipient was enthralled to receive this presentation copy of Sepher Aruch LaNer and wrote on the title: "Sent to me from the Gaon as per his letter, as a remembrance of love... May I always study it." With stamp on the front flyleaf "Yochanan Vitkower, Altona." Obviously, this is the son about whom the above letter was written. He likely changed his name from Vitkowsky to Vitkower.

The Aruch Laner was one of the foremost German Rabbinical leaders. In addition to his scholarly Talmudic works and responsa, he also edited the periodical Shomer Tzion Hane'eman which sought to combat the rising influence of the Reform movement by publishing popular and timely articles on a host of topics pertinent to Orthodox Jewry.

96 HIRSCH, SAMSON RAPHAEL (Foremost Orthodox Rabbi in Germany, 1808-88). "Av - Jeremias." Autograph Manuscript in German, with occasional use of Hebrew, with corrections in the same hand. The portion concludes with a short Hebrew prayer for good health. *pp.* 5. *Folio.*

1857. **\$2000 - \$3000**

⦿ Autograph manuscript of Samson Raphael Hirsch's lead article on the Hebrew month of Av, published in the August 1857 issue of Jeschurun, the Orthodox monthly periodical that was edited by Hirsch himself, the rabbi of the secessionist Orthodox "Israelitische Religions-Gesellschaft" in Frankfurt am Main.

In this article Samson Raphael Hirsch comments on Jeremiah Ch. 16:19 - Ch. 17:14 in which the Prophet emphasizes the need to place one's trust in God and not in man.

Hirsch reflects how the Jews lost their Land, yet took with them their God. This spiritual heritage became their strength and the core of their survival in the Diaspora for eighteen hundred years. He comments at length on the Christian flaw of seeing the Jewish nation as cast off by God due to their sins. Hirsch asserts that the Jews are the Chosen People and their laws and ethical principles became the foundation of other religions. He sees God's blessing in the survival of the spiritual heritage of the Jewish people which is built upon individual faith and trust in God.

Published in: Jeschurun. Jg. 3. 5617 =1856/1857, Heft 11 (August 1857), pp. 547-56 [manuscript text is complete].

- 97 **(SCHOLARS)**. Group of c. 70 Autograph Letters Signed from various scholars, in Hebrew, Hungarian and German; many written to Wilhelm Bacher, on various historical and literary topics. Including: Isaac Markon, St. Petersburg; Baron David Ginzburg, St. Petersburg; Moses Reines, Lida; Dr. I. Gunzig, Biala; Y. B. Lewner, Ekaterinoslav; J.D. Eisenstein, NY; N. Libowitz, NY; Judah Fleischer, Putnok; A. Kohane; etc.

v.p., v.d. \$400 - \$600

- 98 **(MIZRACH)** Two single leaf decorative Mizrach leaves. First, dated 1802, accomplished in watercolor on paper, verso with manuscript poem in Italian. * Second, dated 1878 and with further traditional Hebrew verses, accomplished in pen-and-ink and watercolor on paper. 8.5 x 12 inches and 8 x 10 inches.

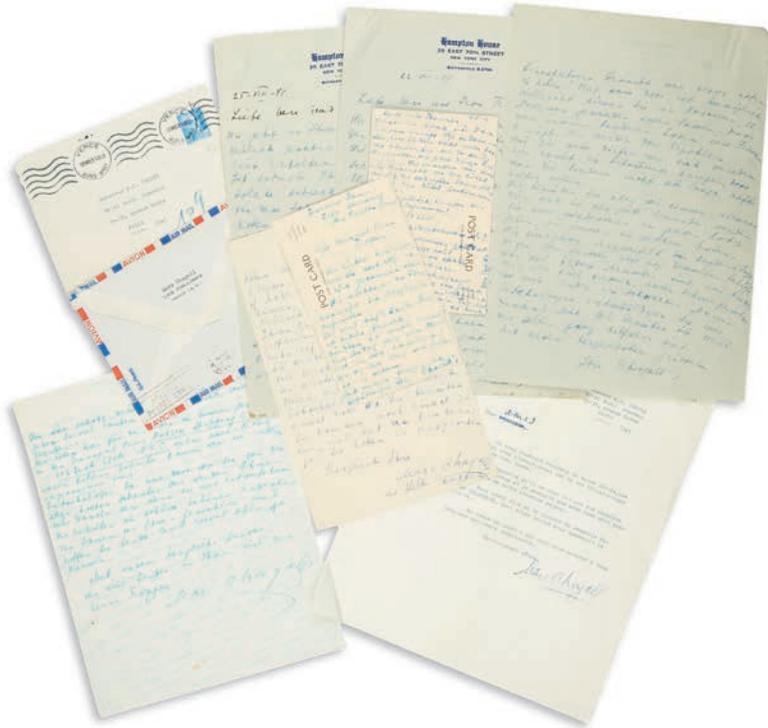
N.p, v.d. \$2000 - \$3000



LOTS 99-102

The following four lots consigned by the family of the late Morris C. Troper (1892-1962).

American Jewish lawyer and communal leader, Morris Carlton Troper served as chief of European operations for the American Jewish Joint Distribution Committee from 1938 to 1942. During his tenure, Troper focused his efforts on promoting Jewish emigration from Nazi Europe, organizing relief efforts and channeling funds to Jewish communities and welfare organizations. After the fall of France and the transfer of JDC headquarters from Paris to Lisbon, Troper spent most of his time in the US gathering support for European relief efforts. In 1942 soon after the entry of the US into World War II, Troper resigned from the JDC to enlist in the US Army. From 1942 to 1946 he headed the Office of Fiscal Direction, attaining the rank of Brigadier General. After leaving the army in 1946, Troper returned to Jewish communal work, lending his efforts to the resettlement of Jewish displaced persons and projects related to the founding of the State of Israel. (USHMM).



99 (HOLOCAUST). CHAGALL, MARC & BELLA CHAGALL. Group of eight Autograph Letters and Postcards Signed, mostly all written in German (also French and English), to Gen. Morris Troper and to Mrs. Ethel Troper. Alternatively signed "Marc Chagall" and "Chagall's." Most letters written following the Chagalls arrival to New York on 23 June 1941. Many letters seek the safety of daughter Ida Chagall (1916-94) and her (first) husband, Michel Rappoport, from France to the United States. *English translation of all letters available upon request.*

v.p, (Summer, 1941). **\$2000 - \$3000**

• The speed with which France collapsed under German assault in the Summer of 1940 was astonishing - yet the attachment of Marc Chagall to his French home blinded him to the urgency of the situation. Eventually Chagall and his wife Bella were spirited to the United States a year later through the celebrated efforts of two Americans, the journalist Varian Fry and the Marseilles-based diplomat Hiram Bingham IV.

The present group of letters indicate that Chagall was immensely reliant upon Morris Troper in his capacity of European director of

the American Jewish Joint Distribution Committee. In particular, Chagall and his wife were desperately concerned about the fate of their only child, Ida Chagall, who, along with her husband was in danger, stuck in Europe and lacking urgently needed exit paperwork. Contained in these letters are heartbreaking, pressing demands to intervene in favor of Chagall's daughter and son-in-law. Eventually, Ida and her husband (along with a large case of her father's paintings) found passage on the notorious refugee ship the SS Navemar. Further letters to Troper beseech he use his good offices to relieve the terrible conditions on board the Navemar - numerous passengers being sick, and without sufficient food or water.

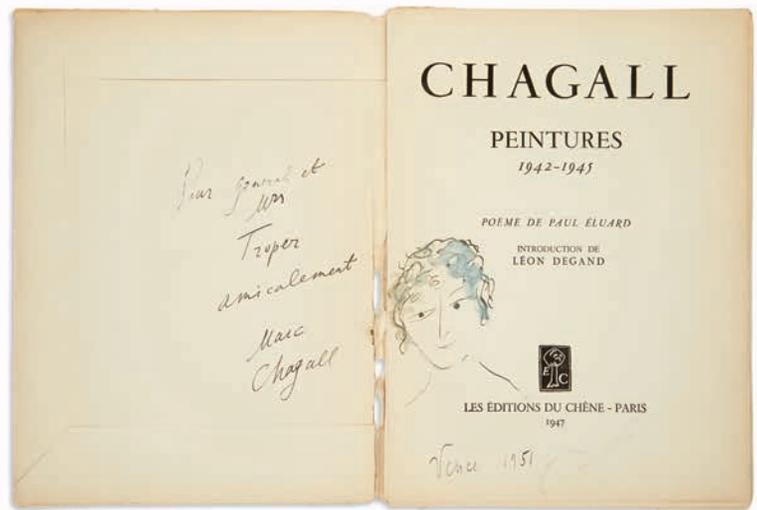
ACCOMPANIED BY: Secretarial copies of related correspondence, including one concerning the sale of a painting by Chagall (1941).

100 CHAGALL, MARC. Peintures 1942-1945.

Introduction by Paul Eluard, with a poem by Leon Degand. Six pages of text and 12 plates with color reproductions of paintings laid onto sheets, loose as issued. Title-page with **ORIGINAL SELF-PORTRAIT BY CHAGALL EXECUTED IN WATERCOLOR AND PEN-AND-INK** along with autograph inscription: "Pour General et Mrs. Troper, Amicalement, Marc Chagall. Vence, 1951." *Original color-pictorial portfolio. 11 x 15 inches (28 x 37.5 cm), torn at spine.*

Paris, Les Editions du Chene, 1947. **\$3000 - \$5000**

• New York-born Morris Carlton Troper (1892-1962) was the European Chairman of the American Jewish Joint Distribution Committee, overseeing its operations in Paris and later Lisbon.





101 (HOLOCAUST) Group of c. 35 Typed and Autograph Letters Signed, all written to Gen. Morris Carlton Troper, offers congratulations upon being awarded the Cross of the Legion of Honor by the French Government, in recognition of his relief activities in his capacity as European Chairman of the American Jewish Joint Distribution Committee. Sent from politicians, welfare organizations and personal friends. Texts mostly in English, also French and German.

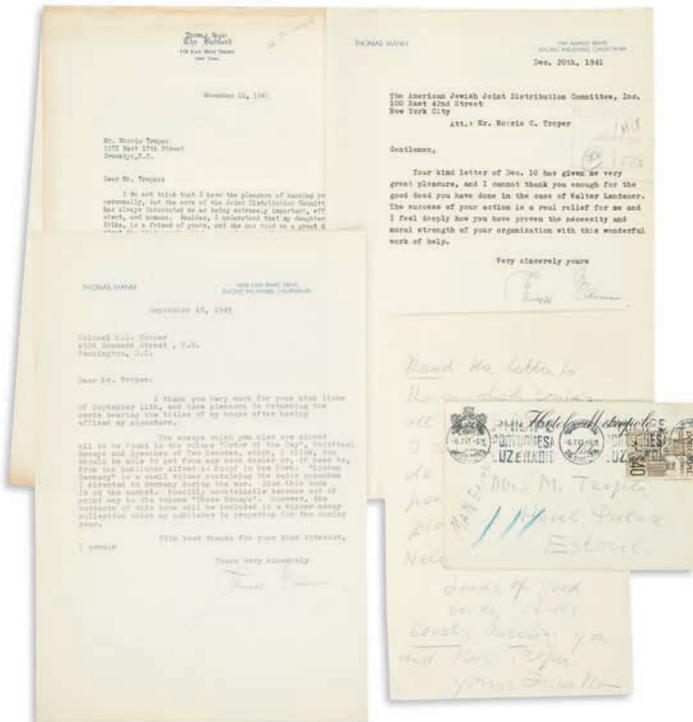
v.p, 1939-40. **\$500 - \$700**

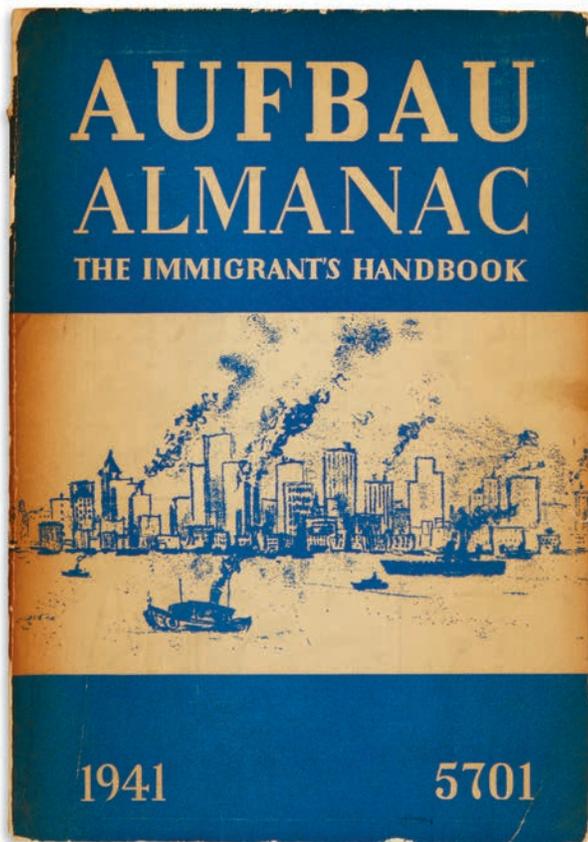
102 (HOLOCAUST) MANN, THOMAS. (German Nobel Prize for Literature laureate, 1875-1955). Group of three Typed Letters Signed all written in English to Morris Troper. Concerns Mann's detailed request that the American Jewish Joint Distribution Committee use their good offices to assist the Dutch publisher Walter Landauer escape Nazi-occupied Europe. *Two pages.* New York 10th November, 1941. * Letter of gratitude for assisting Landauer. *One page.* Pacific Palisades, 20th December, 1941. * Book-related matters. *One page.* Pacific Palisades, 18th September, 1945.

* **WITH: MANN, ERIKA** (German actress and eldest daughter of Thomas Mann, 1905-69). Autograph Letter Signed. Exuberant request that Troper assist Mann's acquaintances in Amsterdam. *Two pages, written in pencil. With accompanying envelope.* Lisbon, 6th July, 1941.

\$600 - \$900

Following the seizure of power by the National Socialists in 1933, the Berlin-born publisher Walter Landauer (1902-44) fled Germany for Austria and then Switzerland. Yet it was only in Amsterdam he felt secure enough to establish the Allert de Lange publishing house which focused on "Exil-literatur." The German occupation of the Netherlands in May, 1940 forced the closure of the publishing house and Landauer went underground. Thomas Mann and other German exiles sought to help Landauer flee to the United States, however he was eventually captured and arrested in 1943. He died of starvation a year later in Bergen Belsen.





103 (HOLOCAUST). W.M. Citron (Ed.) Aufbau Almanac - The Immigrant's Handbook. **FIRST EDITION.** Illustrated. Text in English and German. Foreword by Albert Einstein. Frontispiece portrait of President Roosevelt. Text illustrations. Numerous ads. *pp.* 192. *Original pictorial printed wrappers, extremities touch worn.* 4to.

New York, Verlag German-Jewish Club, 1941. **\$800 - \$1200**

• A practical guide to American life for the benefit of recently arrived Jewish refugees from Nazi Germany. Includes information and instruction on American customs and lifestyle - particularly in New York City. Provides details of Jewish-German immigrant associations and citizenship classes. Also with the texts of "The Star Spangled Banner" and "God Bless America" and the meaning of such vernacular expressions as the 'Bronx cheer' and 'sawbucks.'

Produced by the editors of the monthly German-Jewish immigrant self-help magazine Aufbau.

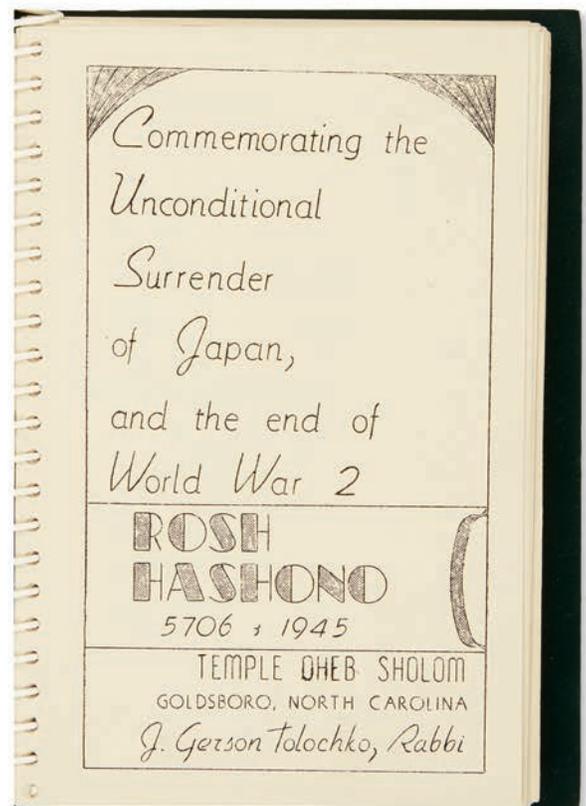
104 (HOLOCAUST). "Commemorating the Unconditional Surrender of Japan and the End of World War 2." English text with occasional use of Hebrew. Mimeographed and printed on recto only. Few simple line-illustrations. Photographic portraits of local boys who served in the military. Reproduction of letters to Rabbi Tolochko relating to his war-time efforts. *pp.* 95 (*printed on recto only*). *Original spiral-bound limp covers.* 8vo.

Goldsboro, North Carolina, Rosh Hashona, 1945. **\$1000 - \$1500**

• Issued for Temple Oheb Sholom's Rosh Hashonah service, this is a detailed and most unusual production, seemingly produced just for the membership of this small Reform congregation located in Goldsboro, North Carolina. Recapping the history of the war, this booklet also recounts the war-efforts exerted by the local Jewish community, led by its Rabbi, Jerome Gerson Tolochko.

Table of Contents: * The V-J Service. * The War with Japan. * Summary of the War with Germany. * Highlights of World War Two. * Jewish Contributions to the War Effort. * The War Effort of the Jewish Community of Goldsboro. Temple Oheb Sholom's War-Time Rabbi. * Clippings.

German-born Jerome Gerson Tolochko (1908-69) served as Rabbi in a number of synagogues in the South including in the states of Mississippi, North Carolina and South Carolina.



105 (HOLOCAUST) Report of the Vienna Jewish Community 1.7. - 31.10.1939. Text entirely in English. With illustrated world map displaying the number of Jews emigrating from Vienna. pp. (24). *Original printed wrappers. Lg. 4to. * WITH:* Additional 4-page report accounting for emigration expenditures and funding received from the Joint.

(Vienna), (November),1939. **\$2000 - \$3000**

• An accounting of expenditures administered by the Israelitische Kultusgemeinde Wien (IKG) – the only Jewish organization permitted by the Nazis to function following the Anschluss. This most professionally produced report, written entirely in English, was prepared for the American Jewish Joint Distribution Committee and provided important economic and human statistics relating to the crucial need to find sanctuary for Austrian-Jews - quite literally anywhere in the world that would accept them.

The report opens with the statistic that of 110,328 Jews having left, as of September 15, 1939, 66,260 Jews were still in Vienna. Emigration details are broken down by country and by number of emigrants. Also noted are expenses relating to communal social service needs.

This report is a continuation of the “Report of the Vienna Jewish Community” issued May-June, 1939 (see Kestenbaum Auction, November, 2018, Lot 143).

SCARCE. NOT IN WORLDCAT.



106 (HOLOCAUST). Liste fun di Lebngelibene Warszewer Jidn in der US Zone in Dajczland [“List of Holocaust Survivors from Warsaw in the American Zone in Germany.”] Text in Yiddish (in Latin characters). pp. 96. *Trace foxed. Original printed wrappers, light stains. Folio.*

Munich, Centrale fun di Warszewer Landsmanschaftn in der US Zone in Dajczland,1948. **\$1000 - \$1500**

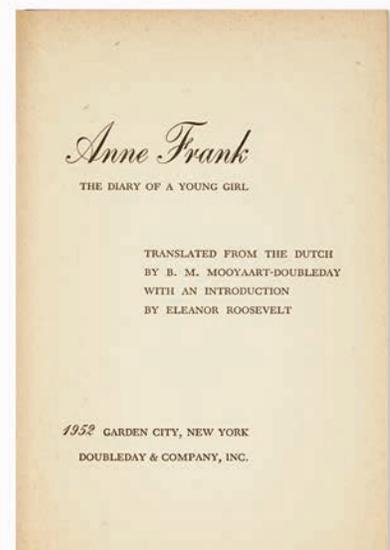
• List of c. 5,680 names of survivors compiled by the Central Office of Warsaw Landsmanschaften in the US Zone. Individual data includes previous address in Warsaw, names of parents and current location (DP Camp).

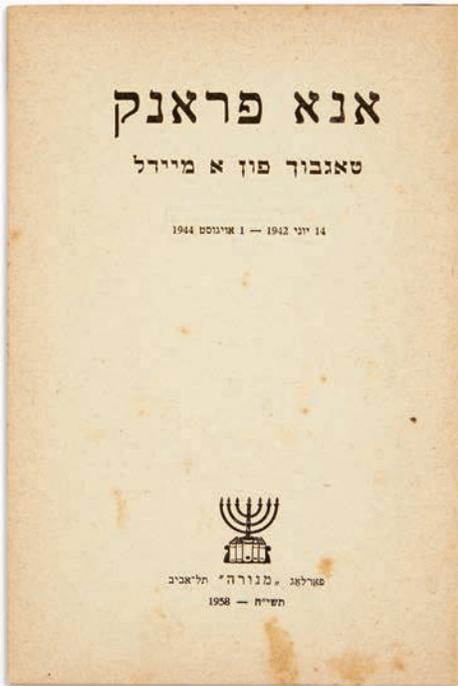
Warsaw’s prewar Jewish population of more than 350,000 was decimated by the German Nazis and their collaborators. Barely 10,000 Warsaw-area Jews survived the Holocaust.

107 (HOLOCAUST). Anne Frank. The Diary of a Young Girl. Translated from the Dutch by B.M. Mooyart. With an introduction by Eleanor Roosevelt. **FIRST AMERICAN EDITION.** On p. 9, facsimile of page from the original manuscript. On p. 27, blueprint of the building where the family hid. pp. 285. *Lightly browned around outer margins. Original boards with multi-color dust-jacket featuring black-and-white photographic illustration of the author on front and facsimile of page from diary on back; dust-jacket torn with loss at spine area. 8vo.*

Garden City, New York, Country Life Press,1952. **\$600 - \$900**

• Eleanor Roosevelt called this diary “one of the wisest and most moving commentaries on war.”

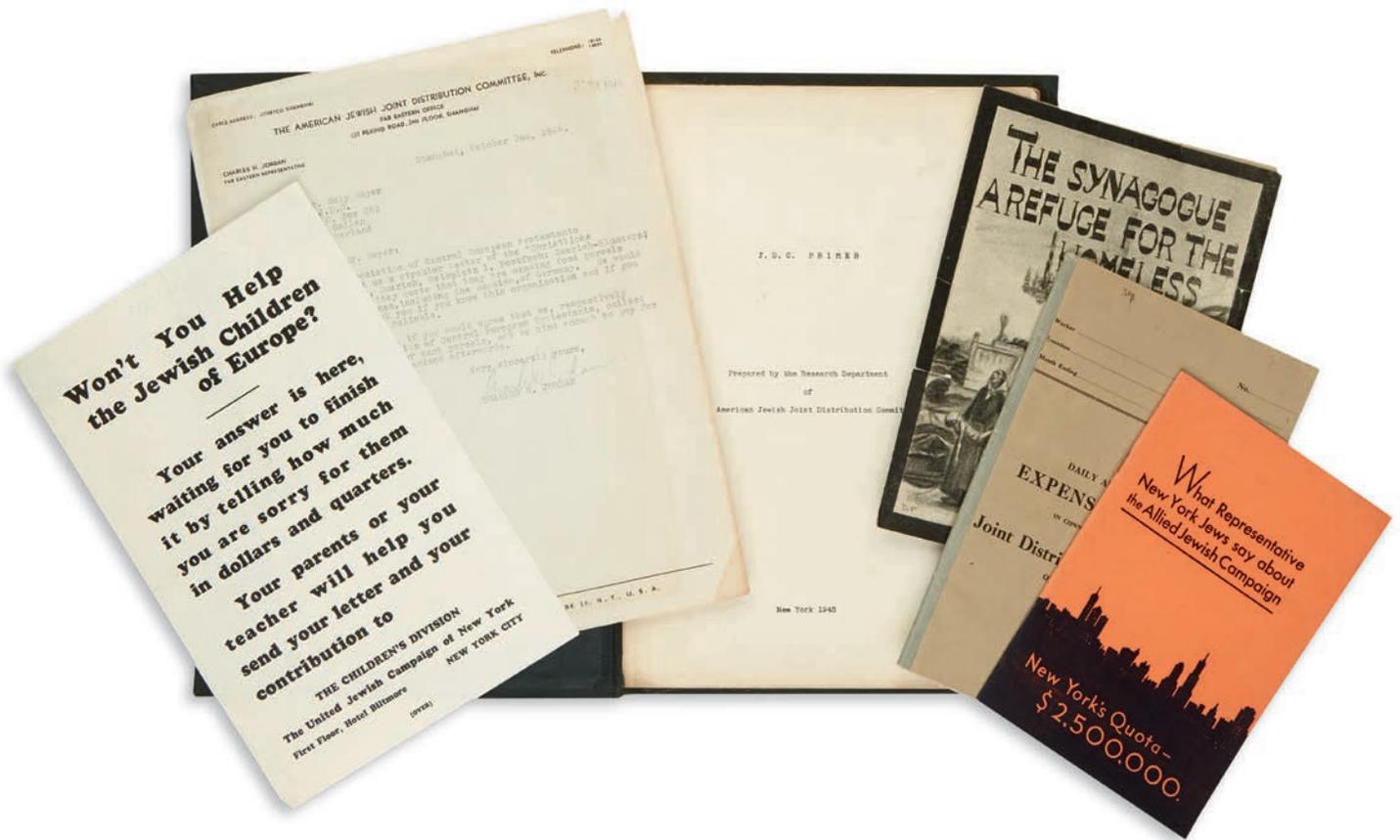




108 (HOLOCAUST). Anne Frank. Togbuch fun a Meydel, 12 Yuni 1942 - 1 Oygust 1944. Translated by Yehoshua Shiloni (Schlein). **FIRST YIDDISH EDITION.** Photographic frontispiece of the Israeli stage adaptation of the diary. pp. 322, (1). *Browned, few stains. Original illustrated grey boards. 8vo.*

Tel Aviv, Menorah Ferlag, 1958. **\$600 - \$900**

• **FIRST YIDDISH TRANSLATION OF ANNE FRANK'S DIARY.** One of three Yiddish translations printed in 1958. The others were issued in Buenos Aires and Bucharest.



109 (HOLOCAUST). Group of c. 35 books, pamphlets, publicity and few letters all pertaining to activities of the American Jewish Joint Distribution Committee; covering the years of World War II, prior as well as shortly after. *List of contents of this lot available upon request.*

V.p, v.d. **\$2000 - \$3000**



110 (HOLOCAUST) Group of nine documents and letters belonging to Yeshiva of Telz student Theodor (Tovia) Lasdun. Includes Far Eastern visa and travel documents, as well correspondence with the Red Cross seeking to discover the safety of his parents. Includes a variant of a **SUGHARA-ISSUED DOCUMENT**. Texts in Hebrew, Lithuanian, Dutch, English, German and Japanese.

Kaunas (Lithuania) - Tokyo (Japan) - Shanghai (China) - Westerbork (Holland), 1939-45. **\$5000 - \$7000**

✦ **NARRATIVE OF WARTIME ENDURANCE TOLD THROUGH VARIOUS LEGAL FORMS AND LETTERS.** German-born Tuvia Lasdun was a devoted student of the famed Telshe Yeshiva located in Telsiai, Lithuania - one of the principles of which, Rabbi Eliyohu Meir Bloch, was Lasdun's uncle. This group of documents tells a rare story, one of the few Lithuanian Yeshiva students who managed to survive the Nazi onslaught of terror and murder, and with dwindling options, discover an escape-route, via the Trans-Siberian Railroad to the Far East. Papers include:

* 1. Document issued by the American Consulate of Kaunas, dated November 25, 1939. Notifies Lasdun that he has been placed on a waiting list to receive a visa to America. Lasdun's town of residence is listed as Telsiai, Lithuania. The waiting period was estimated to be at least six months.

* 2. Typed Letter from the Red Cross, dated May 17, 1940: "We confirm receipt of your letter from December 10. To our regret, we are currently unable to do any research in Holland, as the mail connections have been terminated. However, once we are able to receive a message from your parents, we will not fail to do so. Should one arrive here, we will deliver it to you immediately..." The letter itself is covered in Lasdun's personal notes written in Hebrew. Short on paper, Lasdun used this letter to transcribe a section of the Talmud (Trac. Chullin, f. 98) with accompanying portions of Tosafoth's commentary. - **EVEN AT THIS INTENSE TIME OF STRESS, ALONG WITH THE WORRYING LACK OF NEWS FROM HIS PARENTS IN FARAWAY HOLLAND, THIS TELZ YESHIVA STUDENT REMAINED DEVOTED TO HIS TORAH LEARNING.**

* 3. 'Sugihara Visa.' Japanese stamped (but unsigned) Polish document granting the bearer safe passage through Japan and on toward overseas Dutch territories. A photograph of a young man is attached, but all entries requesting personal details remain blank. It is unclear whether this is an outright forgery of one of the famed Sugihara visas, or, knowing that Sugihara himself permitted blank visas to contain his official stamp, this is a variant of some sort.

* 4. Permit for Stay in Japan: Granted on 16/4/15 according to the Japanese Showa calendar, corresponding to mid-1940.

* 5. Four Letters to Lasdun in Shanghai, sent via the Red Cross, by a Lasdun relative in Enschede, Holland.

* 6. Letter sent via the Red Cross by Lasdun to relatives in Westerbork, August 1944. Seeking news regarding the whereabouts of parents and grandparents. Ends with the hope that the family be soon reunited. Verso with response from Westerbork Military Intelligence Bureau, dated July 1945: "Message to be returned to inquirer... Lasdun, Charles, 7-6-20, Rotterdam with Fanny, Josef, Sophia, Sulamit on November 11, 1942 deported to the East (Auschwitz)." - That is, receipt of the tragic news that Tuvia Lasdun's family were sent to Auschwitz, and were thus likely dead, going on three years.

At the close of the Pacific Theater of the war, Theodor (Tovia) Lasdun made his way from China to the United States and gravitated to the reborn Telshe Yeshiva, now relocated to Cleveland, Ohio. Later Lasdun settled in Washington Heights, NY, where he played significant roles in both the YU and KAJ communities.

These documents serve as testimony to just one of the Shanghai Jews, and tells an alternate riveting tale of commitment and anguish, death and survival.



111 (HOLOCAUST) Archive belonging to Jewish refugees in Shanghai. German-born Eleanore (Leah) Meyer-Edeltuch and Mir Yeshiva student Shmuel Edeltuch. of possessions relating to the Mrs. Edeltuch's youth in Erfurt and Berlin, and her sojourn in Shanghai as a World War II refugee. Mr. Edeltuch was a student in the famed Mir Yeshiva and a war-refugee in Shanghai. Includes: * Eleanore's school-books from both Germany and Shanghai, including secular and religious studies. Texts in Hebrew, German and English. Illustrated. * Report-Cards from Eleanore's Jewish schools in both Germany and Shanghai. * Girls Friendship Albums. Entries in German and English. * Courting-letters between the young couple, written in Yiddish. * Their Marriage-contract. Shanghai, November 29, 1946. * Shanghai identity-cards and bank savings-books. * Hebrew religious book belonging to Shemuel Edeltuch. All printed in Shanghai. * Travel documents: Shanghai-New York. * Steamer-trunk (with traveler's name and passage to New York painted).

1930-48 **\$4000 - \$6000**

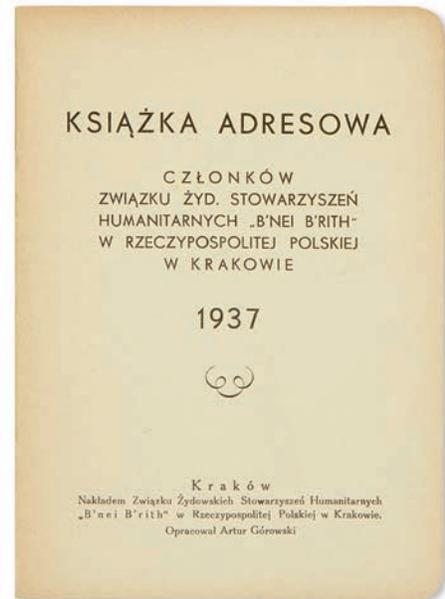
Eleanore Meyer (1926-2014) was born in Erfurt and moved with her family to Berlin. Immediately following Kristallnacht they found safety in distant Shanghai. There, Eleanore was able to resume her studies and attended the Shanghai Jewish Youth Association and Beis Ya'akov Seminary. In 1946 she became engaged to Shmuel Edeltuch, a Polish-born refugee and diligent student of the Mirrer Yeshiva. In 1947 the couple emigrated to the United States and settled in New York, where they spent the rest of their lives in an Orthodox milieu, raising a family steeped within their traditional religious heritage.

FURTHER DETAILS, AND INVENTORY OF CONTENTS OF THIS LOT AVAILABLE UPON REQUEST.

112 (POLAND). Książka Adresowa Członków Związku Żyd. Stowarzyszeń Humanitarnych "B'nei B'rith" w Rzeczypospolitej Polskiej ["Address Book of Members of the Jewish Association "B'nei B'rith" Humanitarian Association of the Republic of Poland."] First edition. Polish text. *pp.* 144. *Original stiff printed wrappers.* 12mo.

Cracow, J. Fischer, 1937. **\$500 - \$700**

• Detailed list of names and contact information of all members of the B'nai B'rith throughout Poland. Issued one year before the organization was dismantled by the president of Poland and two years before the invasion of Poland by Nazi Germany.



113 (SOVIET UNION). Group of 12 pamphlets pertaining to Birobidzhan and the life of the colonists in the Jewish Autonomous Republic of the Soviet Far East. All in Yiddish. Some with maps and photographs. Together, twelve works bound in one volume. Includes: * A. Perlman. Birobidzhan [description of a visit July-August 1934]. Warsaw, 1934. * S. Diamondshtein. The Jewish Autonomous Territory - A Child of the October Revolution. Moscow, 1934. * D. Zalbefert. Birobidzhan [an anthology]. Vilna, 1935. *Variouly browned. Library boards, few with original printed and illustrated wrappers.* 8vo.

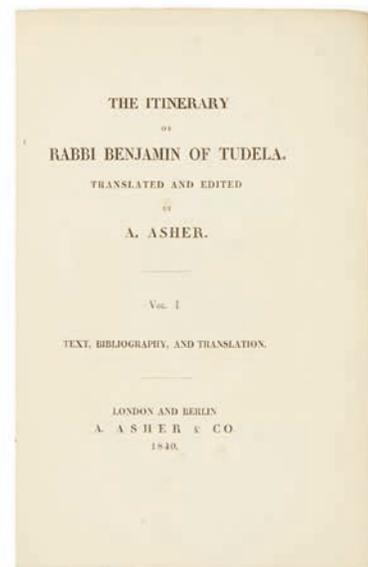
Moscow, Vilna, Warsaw, New York, 1930-40. **\$400 - \$600**

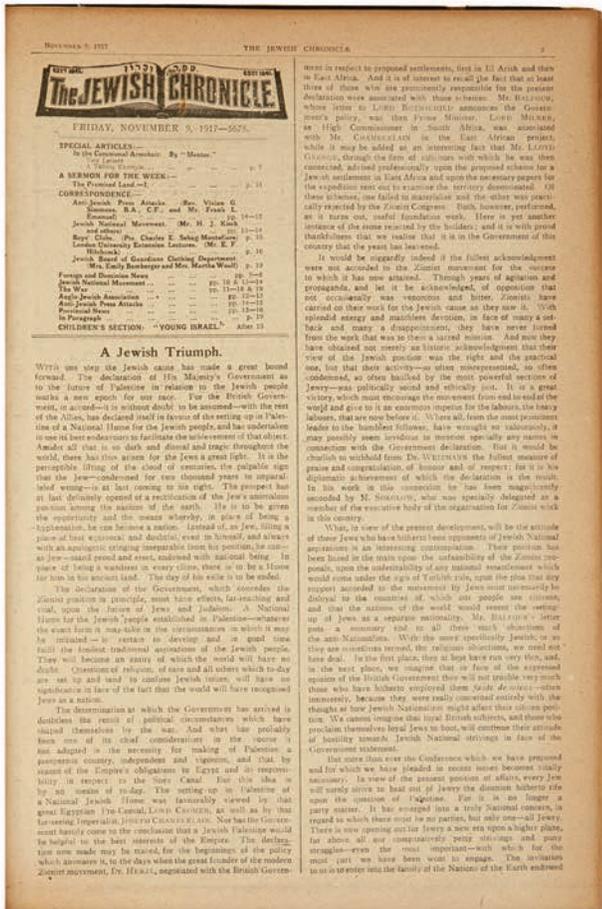
• In 1928, the Soviet Union endorsed the formation of a Jewish Autonomous Republic in the Birobidzhan region of the Soviet Far East. The Jewish colonization of the Birobidzhan region constituted an ideological alternative to the Zionist ideal. Yiddish was the territory's official language.

114 (TRAVEL). The Itinerary of Rabbi Benjamin of Tudela. Translated and Edited by A. Asher. Two volumes. First volume: Text in Hebrew and English. Second volume: Notes and Essays. Includes geographic and bibliographic notations, as well as essays by Zunz, Rapoport and Lebrecht. *pp.* xii, 165, 121, (2). * xix, (1), 448. *Second vol. uncut. Ex-library, lightly foxed in places. Original boards.* 8vo.

London & Berlin, A. Asher, 1840-41. **\$500 - \$700**

• An excellent scholarly treatment of the celebrated 12th-century traveler.





Lot 115



Lot 116

115 (ZIONISM - Balfour Declaration). The Jewish Chronicle. 6th July, 1917 - 28th December, 1917. Brittle. Library boards. Folio.

London, 1917. \$400 - \$600

Containing almost six months of weekly issues of The Jewish Chronicle, this volume includes Anglo-Jewry's delighted response to the news of the British government's announcement of support for the establishment of a "national home for the Jewish people" in Palestine.

Referencing what became known as the Balfour Declaration, the editor commented: "With one step the Jewish cause has made a great bound forward. The declaration of His Majesty's Government as to the future of Palestine in relation to the Jewish people marks a new epoch for our race." (See issue of 9th November, 1917, page 5).

116 (AFRICAN-AMERICANA). Zishe Bagish. Dos Gezang fun Neger-Folk "The Song of the Negro." FIRST EDITION. Text entirely in Yiddish. In two parts: Translation by Bagish of Langston Hughes' poetry, along with African-American spirituals and related folk-songs. One of 500 copies. Cover illustration by Y. Tinovitzki. THIS COPY INSCRIBED, SIGNED AND DATED (BUCHAREST, 1936) BY THE AUTHOR. ff. (5), pp. 13-44, ff. (2). Original pictorial wrappers. 12mo.

Sighet-Maramures (north-western Romania), Tip."Centrala" / Chicago, M. Ceshinsky, 1936. \$1000 - \$1500

AN UNCOMMON LINKAGE BETWEEN THE WORLDS OF YIDDISH AND AFRICAN-AMERICAN LITERATURE.

Zishe Bagish (the adopted name of B. Vaysman) was born in Lodz into a rabbinical family but grew to become ideologically tied to Communism. He lived in Belgium, France and Romania and in 1938 settled in Bialystok. When the Nazis took over the town from the Soviets, Bagish was thereafter deported to Auschwitz where he gave up his life to save others. (See Yiddishe-Lexikon).

A RARE FIRST EDITION. ONLY A SINGLE COPY RECORDED IN WORLDCAT.

— AMERICAN-JUDAICA —
MANUSCRIPTS & AUTOGRAPH LETTERS
 FROM THE COLLECTION OF THE LATE YOSEF GOLDMAN



117 (AMERICAN JUDAICA) Group of eight Manuscripts relating to Jews active in business in 18th-century Newport: Including Aaron Lopez, Aaron Levy, Isaac Gomez and others.

- * 1. Isaac Gomez. Shipping Document. 1729.
- * 2. Moses Levy. Bill of Sale. 1752.
- * 3. Aaron Lopez. List of Accounts. 1763.
- * 4. Aaron Lopez. Bill of Sale. 1768.
- * 5. Aaron Lopez. Shipping Document. 1769.
- * 6. Myer Polock. Bill of Sale. 1769.
- * 7. Aaron Lopez. Bill of Sale. 1770.
- * 8. Pennsylvania State Government Document. Signed by Aaron Levy. 1782.

Newport, etc, 1729-82. **\$4000 - \$6000**

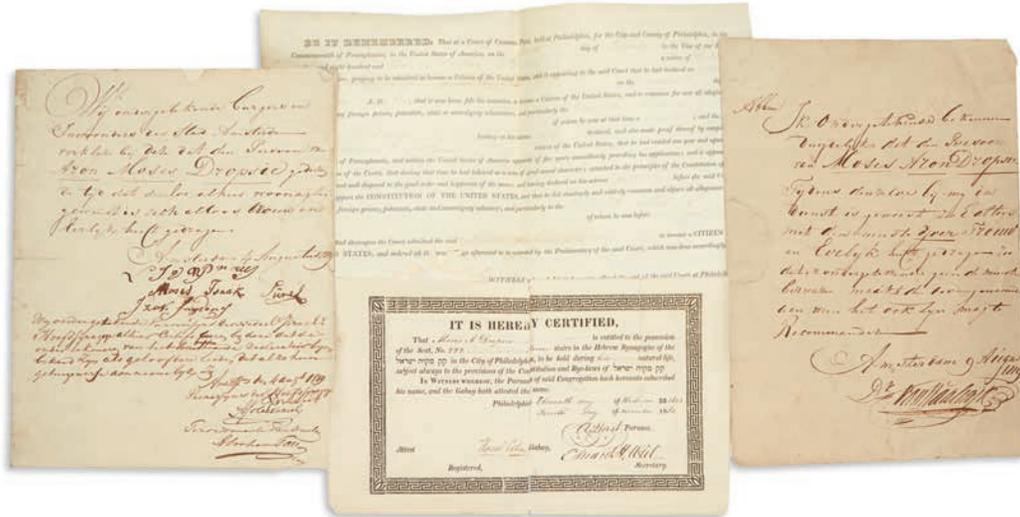
📖 DETAILED DESCRIPTION OF EACH DOCUMENT AVAILABLE UPON REQUEST.



118 (AMERICAN / DUTCH JUDAICA)
 Approximately thirty commercial and legal documents. Texts in Dutch, English and Hebrew. Many finely written on vellum, or printed on fine paper with wax seals.

1751-1844. **\$5000 - \$7000**

📖 This collection is a trove of deeds, wills, receipts, and court documents belonging to a variety of Dutch and American Jews, including Michael Gratz and the Joseph de Pinto family.



119 DROPSIE, MOSES AARON (1821-1905). Four personal and family documents. Texts in Dutch, English and Hebrew. Includes two Dutch letters (dated 1819); American citizenship certificate (1828) of Aaron Moses Dropsie (1794-1839); document showing Moses Aaron's ownership of Seat 222 in K'K Mikveh Israel, Philadelphia (1862).

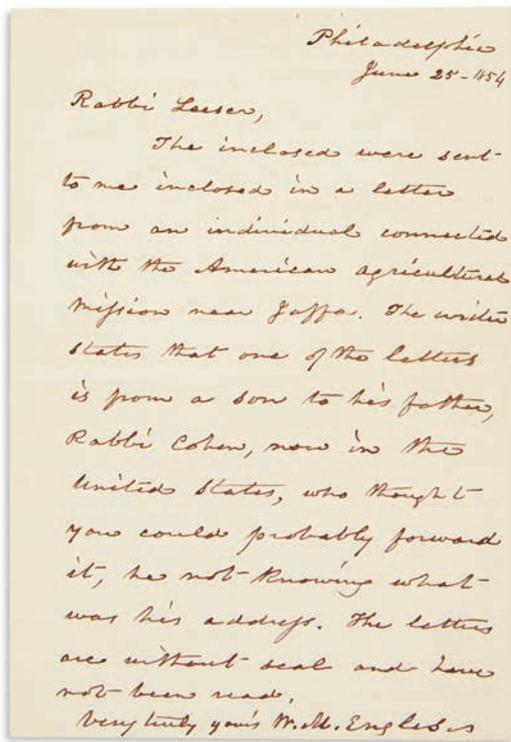
v.p, v.d. **\$1000 - \$1500**

• Moses Aaron Dropsie was born in Philadelphia, the son of a Dutch Jewish immigrant father and an American Christian mother. He underwent a halachic conversion aged 14 and cultivated a lifelong interest in Judaism, actively seeking to further its interests. Successful in business, Dropsie utilized his wealth to singular philanthropic effect. An ally and admirer of Isaac Leeser, Dropsie involved himself in all manner of Philadelphia's Jewish communal and educational pursuits. Following his death, Dropsie's estate provided funds for the creation of The Dropsie College for Hebrew and Cognate Learning, an institution that made a substantial imprint upon American-Jewish scholarship well into the 20th-century.

120 ENGLS, WILLIAM MORRISON (Philadelphia minister and editor of The Presbyterian. 1797-1867). Autograph Letter Signed, written to **ISAAC LEESER**, in English. Cover letter for a packet of letters concerning the American agricultural mission near Jaffa. One of the letters was from the son of R. Jechiel Cohen, a rabbinic emissary from Eretz Israel to his father who was on a fund-raising mission in the United States. Engles thought Leeser could forward the letters to the appropriate addresses. Unusual for the period, Leeser is addressed as "Rabbi Leeser." *One page, integral blank. 8vo. Accompanied by typed transcription.*

Philadelphia, 25th June, 1854. **\$1000 - \$1500**

• The nascent Jewish communities in Eretz Israel faced two chief crises in the 19th century, the scourge of poverty and a well-funded and organized missionary effort to convert the Jews. Realizing that starvation was the fundamental issue of concern to the Jews, the missionaries attempted to make Christianity attractive by introducing industries such as agriculture to alleviate poverty. When their efforts were rebuffed, they accused the rabbis of deliberately keeping the people dependent on charity from abroad that was distributed by the rabbis themselves (the halukah), so that Jews would remain at a remove from the missionaries. Jews overseas, who supported the development of the Jewish communities in Eretz Israel, considered this a slander. Several individuals drummed up enthusiasm and support among English and American Jews for agriculture in the Holy Land, including Peter Classen a Danzig farmer who bought land in Jaffa for Jews to farm. Classen eventually became Jewish and adopted the name David. Another was Warder Cresson, a friend of the Jews and eventual convert to Judaism. Leeser promoted such plans in the pages of the Occident and was therefore a reasonable address for Engles to forward these letters. See Abigail Green, Moses Montefiore (2012) pp. 248-50.



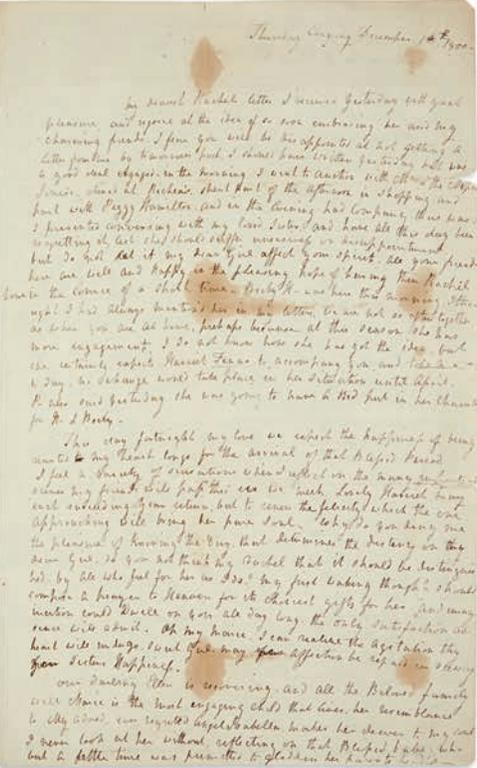
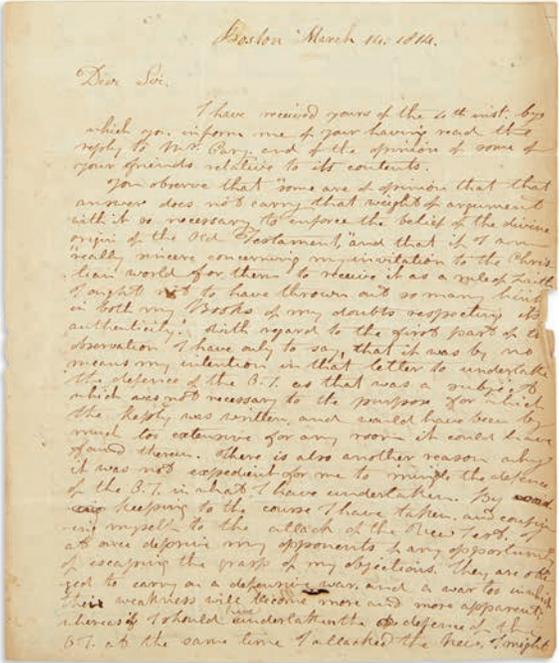
121 ENGLISH, GEORGE BETHUNE (1787-1828). Autograph Letter Signed written to "Mr. K. L. of the Hebrew Congregation Richmond Virginia." Eccentric scholar and Christian heretic, George Bethune English answers a Jewish correspondent: "My determined object is to devote every faculty I possess to the destruction of the credit of the New Testament which I look upon as the source of folly, mischief, and fanaticism the most destructive: as having been the parent of all the sufferings of your nation for the last thousand years and more, and as the demure mother of the Inquisition and all its horrors." *Four pages, with integral address panel. * Accompanied by: Two further letters (unidentified).*

Boston, March 14th, 1814. **\$1500 - \$2500**

George Bethune English was a Harvard theology student who wished to understand why the Jews reject Christianity. In time he became convinced that Christianity was untrue: "[My] curiosity was deeply interested to examine a subject... the reasons, which had prevented a people more interested in the truth of Christianity than any other from believing it... After a long, thorough, and startling examination of their Books... [I] was finally very reluctantly compelled to feel persuaded... the [objections to Christianity of the] Jews were clearly too hard [to answer]." (George Bethune English, "The Grounds of Christianity Examined: By Comparing the New Testament with the Old" (Boston, 1813), p. xii).

Because of his controversial book, English was expelled from Harvard and excommunicated by his church. English initiated contacts with Jews, including Gershom Mendes Seixas of Shearith Israel in New York. While Seixas found him mildly interesting, he had absolutely no interest in being drawn into an anti-Christian controversy and forbade English from using his name. English took his interest in forging fellowship with Jews and their refutation of the New Testament to Seixas' son-in-law, Israel Baer Kursheedt who seems not to have shared his father-in-law's reticence. Eventually English moved on from his dabbling with Judaism and became a practicing Muslim.

(A more detailed account of this letter is available upon request).



122 GRATZ, REBECCA (1781-1869). Autograph Letter Signed written to her sister Rachel Gratz, in English. Remarkably intimate letter to Gratz's sister Rachel, from "Becky" as she here calls herself. Rebecca discusses their mutual friends, siblings, social activity, and repeatedly professes her affection for Rachel and her children. In one tender passage she compares one of her younger sisters to another who had died, she is like "my adored, ever regretted Angel Isabella." *Three pages, autograph address panel on verso. Few tears at folds, stained. Tall 4to. Accompanied by typed transcription.*

n.p, December 18-19, 1800. **\$1500 - \$2000**

This letter is a fine look into the social life of Rebecca Gratz and the close relationship with her sister Rachel (1783-1823). Indeed after Rachel died, Rebecca took her sister's six children into her home and raised them herself. Deeply involved in Jewish education and other charitable good works, Rebecca was also highly sociable, and friends with such American literati as Washington Irving. An educated woman who always sought to enrich her own Jewish learning, Rebecca remained a proud and devout Jew amidst a very Christian environment, who never failed to defend her religious beliefs among Gentile friends. Rebecca founded the Female Hebrew Benevolent Society in 1819 to service Jewish woman and children in need, who heretofore, had to rely on the charity of Christians intent on evangelizing their Hebrew brethren in need.

Private.
 New Orleans Nov. 28th 1849.

Rev. J. Leaser,
 Philadelphia.

Dear Friend,

When this reaches you you will have learned from Mr. S. Hurshardt, that I am engaged by his Congregation to enter on my duties at the expiration of my contract with the German Congreg. to wit, on the 1st of Jan^r next. I deem it my duty, to place you in possession of all the documents, which are calculated to throw light on this subject. You will then be able to form a correct opinion of the state of things. I shall accompany it with a brief history of my ministerial career in this City.

You are aware, that I never applied for the office of minister in the German Congreg. of this City, when 4 years ago it was advertised at a salary of \$1000. p. a. I had then retired from the ministry and entered on the study of law. Mr. Herz, the then President twice addressed me on the subject, once and begging me, to accept the office. I refused twice - the first time unqualifiedly, the second time, after being pressed by him, to name my own terms and conditions, I respectfully declined having so on account of my ignorance with the position and resources of the Congregation. He thereupon called a meeting of the Congregation and without a formal application on my part, I was unanimously elected their minister for a term

123 GUTHEIM, JAMES K (1817-86). Two Autograph Letters Signed, each written to **ISAAC LEESER**, in English and Hebrew. In the first letter Gutheim affirms his friendship with Leeser and discusses his feelings about embarking upon his next congregational appointment. In the second letter Gutheim writes of his recent arrival to serve as Rabbi in New Orleans (see below). *One page (integral blank featuring address panel, portion cut but not affecting text of letter).* * Second letter: Twelve pages.

Louisville, 25th December, 1849, and New Orleans, 28th November, 1853. **\$3000 - \$5000**

• In the second, lengthy letter, Gutheim reports to Leeser that matters in New Orleans were “in a deplorable state.” The synagogue was “miserable ...its very appearance suggestive of disorder” and the congregation was most “uneducated and ignorant.” Other than the ability to read Hebrew very poorly, the children receive no Jewish education. Gutheim writes that he had been warned of this, yet “the reality far exceeded my gloomy expectations!” Optimistically, Gutheim writes that there is much he could accomplish. Indeed, he states that in his first sermon he informed the congregation what they should expect of him and what he hoped to expect of them; thereafter: “the congregation became attached to me and appeared to be proud of me.” Nonetheless Gutheim also complains here of some of the indignities he suffers, such as congregants regularly decamping the synagogue just as he ascended to the pulpit to deliver his Sabbath sermon.

Overall, this letter is an unvarnished look at the realities of serving in the rabbinate in mid-19th century America.

James Koppel Gutheim shared a similar biography, geographic background, and even a childhood Talmud teacher with Isaac Leeser.

124 LEESER, ISAAC. Autograph Letter Signed written to Henry S. Spier, in English. Leeser responds to a letter from Spier, his agent in Boston, about Occident subscription difficulties with one Mr. Milkman. *Two pages.*

Philadelphia, 6th November, 5612, (1851.) **\$2000 - \$3000**

• Henry Spier’s original letter to Leeser is preserved in the Gershwind-Bennett Isaac Leeser Digitization Project (University of Pennsylvania) and bears the same date as Leeser’s response. Leeser was involved in a whirlwind of activities, leading a congregation, preaching, teaching, writing articles, translating the Bible, and publishing a monthly journal. Yet, lacking assistance, he himself had to deal with subscriber problems. In this letter we see how he managed to do that - with promptness.

Philadelphia Nov. 6th 1851.

Mr. Henry Spier

I just now had a letter from Mr. S. Milkman in which he declares that he has sent you 22 numbers, which I sent at home from the 5th on order of his authority through the Post in New York, also that number 993 when sent was added through the Post Office that he had not taken receipt of. I will therefore receive from him the numbers lately sent, or else the December by which I had already packed and directed. I enclosed him a Post Office stamp to pay the postage.

You will pay me for the 3rd no. which you had ordered to 93 numbers you will give him receipt for me, if not, as I had rather try the responsibility of subscribers in a better manner than receive what they may be pleased to offer.

I expect to go out of town next week in a few days to collect subscribers for my work. I hope you will be able to get me some and one for Mr. Milkman's book that I have.

You may have respect to Mr. S. Milkman, your parents, brother & sister, and thank your friends to them from me and your love. You are wanted the handsome manuscript you can send it back with some good opportunity. - I am as of authority to receive from you.

Your friend
 Isaac Leeser



125 GROUP OF EIGHT Autograph Letters Signed, all by West Coast correspondents, seven of which are written to **ISAAC LEESER**. Texts in English and Hebrew.

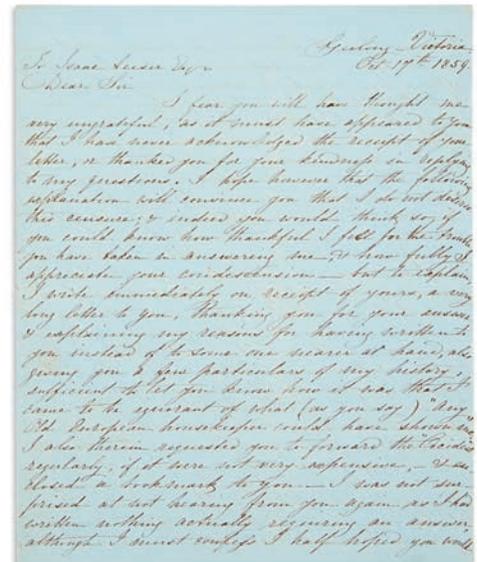
V.p, 1853-66. **\$3000 - \$5000**

• These letters give a taste of life on the Frontier in general, and Jewish life specifically. One correspondent to Leeser from Santa Fe NM, tells how he has sought to obtain subscribers to the Occident, however “there are only a few Israelites scattered thro this Territory.” * Several letters are from San Francisco, where the amenities and Jews are not lacking. * One letter is from H. A. Henry, an English-born rabbi keeping the Orthodox faith alive out West, who somewhat gleefully informs Leeser that while the Orthodox community grows, the new Reform synagogue can barely get a minyan on Friday night. * Morris Lowenstein from Albuquerque, writing to his cousin Minnie: “You have no idea how lonely it is in this place where I am passing away some of my existence without either pleasure or contentment. The only think [sic] in this country is the climate, which has my attraction, as it is healthy - for society, or entertainment, or even a nice scenery you must not look for in this country.

126 LEVIEN, HARRIET. Autograph Letter Signed, written to **ISAAC LEESER**. Text in English and Hebrew. Written by a member of a pioneer Jewish family in south-eastern Australia, who, with little local Jewish infrastructure available to her, seeks out Leeser to respond to her questions concerning Jewish matters. *Four pages.* (Detailed description available upon request).

Geelong, Victoria (Australia), 17th October, 1859. **\$2000 - \$3000**

• This letter sent to Philadelphia from Australia shows the breadth of Isaac Leeser’s contacts and how influential were his activities.



127 LEESER, ISAAC. Letter to Gotthard Dellman Bernheim, copied in the hand of Solomon Nunes Carvalho. Text in English. Leeser refutes the charge by Bernheim, a minister, that Menachem Emanuel Marcuson, a promising rabbi fairly new to the American scene, had ever converted to Christianity or agreed to become a missionary. Leeser warns Bernheim that if it comes to it, he will win in the court of public opinion through publication of this in the Occident, and that he is unflinching concerning such matters. *One page.*

27th December, 5613-(1852.) **\$1000 - \$1500**

☛ Christian missionary activity was one of the problems that American Jewish religious leadership faced in the 19th century. To the missionaries every convert counted, but all the more so when the convert was a rabbi. The misleadingly titled Jewish Chronicle, printed a notice that “Rabbi Markeson [sic] presided over a Jewish congregation in Montgomery... the Rabbi has publicly and boldly professed Christianity. It was done under circumstances exceedingly trying.” (The Jewish Chronicle (9:2) August 1852, p. 30).

Marcuson, a recent immigrant from Bohemia who served as hazzan and shochet in Montgomery, AL, had been hired by the newly formed congregation Shaar Hashamayim in Pittsburgh, when this accusation arose. Marcuson apparently had conversations with missionaries on religious topics but he steadfastly denied he had agreed to be baptized. Marcuson’s congregants believed him and they and he met and corresponded with Leeser (in Yiddish) who was satisfied he was telling the truth. Leeser’s good opinion of Marcuson is apparent in a brief notice in The Occident a decade after these events: “Mr. M[arcuson] is certainly one of the first (leading) Talmudists in the country...we hope...that he may succeed in accomplishing much good for the cause of Israel” (The Occident (21:40) April, 1863).



Lot 128

128 GROUP OF EIGHT Autograph Letters Signed, all written to **ISAAC LEESER**, on religious and educational themes, also conversions and mikvah. Texts in English and Hebrew.

V.p, 1848-66. **\$3000 - \$5000**

☛ Includes:

* Jacob Rodrigues Peynado (d. 1877) of Hackney, London, a contributor to The Occident, who opines that parents and teachers make an error in forbidding children to read the New Testament. The result is they grow up knowing nothing of “the contradictions & absurdities it contains,” leaving Jews scarcely prepared to defend their faith or answer questions from Christians. Peynado advocates that the New Testament be taught by Jews with guidance.

* H. VanBeil, a congregant of Leeser’s, who has questions concerning the After-life. He wishes to be better informed in order to be equipped to respond to others. VanBeil tells Leeser he prefers to have an answer in writing rather than to discuss the matter in person.

* S. Solis. Regarding the shipment of “Citrons and Lulabs.”

* Judah Middleman. Written entirely in Hebrew, inquiring of Leeser whether the Adams Express had delivered two “Bitelen” (bottles?).

* David(?) Carvalho writes concerning Festival prayer-books ordered from Leeser.



129 GROUP OF EIGHT Autograph Letters Signed, all written to **ISAAC LEESER**, theological and communal matters. Texts in English, German and Hebrew.

V.p, 1850-1865. **\$3000 - \$5000**

☛ Includes:

* A plea from Katherine Ritterman, an Agunah in Vienna, whose husband traveled to the United States where he found work as a chazan in Syracuse and then vanished. She requests that Leeser use his network of connections, and the pages of the Occident to help locate him: “You will understand the painful and distressing situation in which I find myself. I remained here without any means whatsoever... and I am burdened with the sorrows about my husband who, all of a sudden, has gone. This is often bringing to to the brink of despair.”

Leeser placed a notice in the Occident (XXIII:3, May 1865) that reads: “Information Wanted Respecting the present residence of the Rev. Mr. Ritterman, as a friend in Vienna wishes to hear from him. Please address I. Leeser, Philadelphia.”

* Letter from Julius Eckman (1805-74), a rabbi and journalist who would eventually settle in San Francisco and found The Weekly Gleaner, the first Jewish newspaper on the West Coast. Here Eckman defends himself to Leeser, who a year earlier had called him “a pious and enlightened reformer; not one of your ‘modern school reformers’ whose actions are guided by mercenary motives and selfish designs.” It seems Leeser’s opinion had soured. Eckman begins his letter by quoting Leviticus 19:12 in Hebrew “Thou shalt surely rebuke thy neighbour, and not bear sin because of him.” * With another Autograph Letter by Julius Eckman entitled: “To the Jewish Public.” With nine lines in Hebrew. One page (torn).

* Letter from Aaron Guinzburg (1812-73), Prague-born rabbi of Fell’s Point (MD) Hebrew Friendship Congregation Oheb Israel. Informs Leeser that his attempt to sell religious books on consignment weren’t very successful.

* Letter from Leon Cohen on behalf of the Board of Managers of K[ehal] K[odesh] Beth El Emeth granting permission to use the synagogue basement for the High Holy Days and the autumn.



130 GROUP OF NINETEEN Autograph Letters Signed, all written to **ISAAC LEESER** on assorted community and related matters. Texts in English, German and Hebrew.

v.p, 1849-66. **\$5000 - \$7000**

• A miscellany of letters to Leiser. The examples below are a testament to the range of subject-matter included among the whole:

* A letter from Isidor Busch (1822-98), who gained renown as the editor of the *Kalender und Jahrbuch für Israeliten* in Vienna, and afterwards emigrated to the United States. Almost immediately he published *Israel's Herald*, which was short-lived, the first Jewish weekly in America. Here, Busch asks Leiser if he would be willing to join Busch's Hebrew Catalogue to *The Occident*; he also asks how he might acquire German type. Leiser was just about the best Jewish connection one could make in America in 1849, and in this letter Busch sweetly tells Leiser he hopes that they may become friends.

* A request from the headmaster of the Hebrew Free School in New York for copies of Leiser's Catechism, as well as 150 copies of the Ten Commandments and Creeds on cards - educational material produced by Leiser and often advertised in the *Occident*.

* The cover-letter from Mendes Kursheedt (1814-86) for the \$3,000 that Judah Touro willed to Leiser to disperse charitably as he saw fit. The childless Touro's bequest was the largest left to Jewish causes until that point, and had been accomplished through persuasion by the Kursheedt brothers, with guidance from Leiser.

* A positive reaction from Lewis Samuel of Liverpool to a prospectus of Leiser's Bible translation. Samuel orders copies for himself and friends, and offers suggestions how Leiser might publish it. A synagogue Gabbai (sexton), Samuel also expresses here his particular views of congregants: "I can't stand to hear a worthless irreligious Bad Man called to the Sefer and crave from the Almighty a blessing for me for which he then offers 12 cents! (or 6 pence)."



131 GROUP OF TWENTY-TWO Autograph Letters Signed, all written to **ISAAC LEESER**. All letters concern matters relating to Leeser's periodical "The Occident." Texts in English, German and Hebrew. Subject, relate to subscriptions, advertisements, cancellations, financial concerns, etc.

v.p, 1845-65. **\$5000 - \$7000**

• This large group of letters all written to Isaac Leeser from both readers as well as locals agents, allows for a captivating behind-the-scenes insight into the organizational details and business-management of The Occident.

Letters in this lot were written from across the United States, as well as from other English-speaking parts of the world, including England, Suriname and the Caribbean area.



132 NATHAN, MOSES N. (1807-1883). Thirteen Autograph Letters Signed, each written to **ISAAC LEESER**. Text in English and Hebrew. Nathan served as a rabbi in Kingston, Jamaica, and was good friends with Isaac Leeser for many years. These letters are long, extremely candid and personal: Strong opinions are opined and names are named. *4to. Each with typed transcription.*

Kingston, Jamaica, 1856-63. **\$6000 - \$9000**

✦ These letters to Leeser, written by a traditionally-minded rabbi, honest of thought, who, although isolated in the Caribbean, displays much intelligence and insight.

Of Dutch origin, Moses N. Nathan (1801-83) was Rabbi in Kingston and St. Thomas for two decades before accepting a position in 1850 to serve the pulpit in New Orleans and later Charleston.

Select topics contained within these letters:

* Three letters touch upon the Civil War. In one, the war only months old and four years from its end, Nathan prays that “God grant that the war in your country may soon be at an end” and mentions “the frightful carnage at Bull Run.”

* Nathan tells Leeser dismal news about the state of Jews in Jamaica: “I must confess that I see nothing but poverty and dire distress for 2/3 of the Kingston Jews, who must go elsewhere in search of a living.” But Nathan also has pride in the accomplishment of some Jamaican Jews: “[My] eldest [nephew], who was 9 years last April, can translate nearly the whole chumash, and he is besides a pretty writer, a good English grammarian, Geographer, Historian, particularly Jewish, and Arithmetician. Not so bad for Jamaica, is it?”

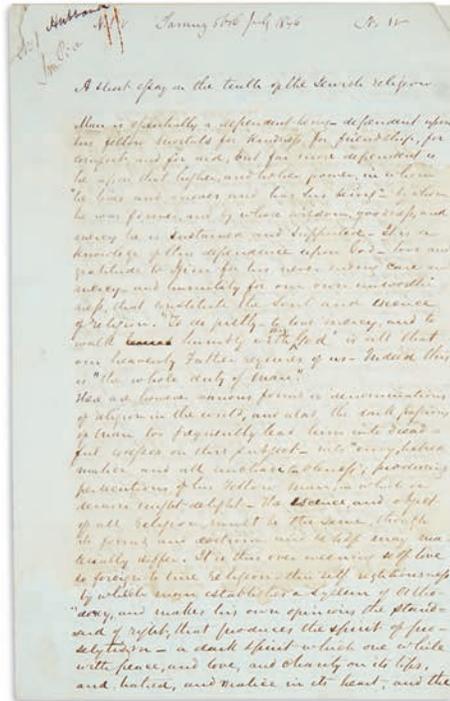
* Nathan discusses his strongly negative opinion of the Reform trend. Thanking Leeser for “the bundle of newspapers [which] was a great treat,” he offers his assessment of six different titles, from “nothing great” to “less” to “very interesting and instructive.” Of Isaac M. Wise’s *The Israelite*, he writes “its principles are mischievous and its tendencies are to unsettle the Jewish mind, and divert it from the obedience to traditional usage into homage and worship of Lilienthals, Wises and Einhorn’s and their dicta.” Nathan resignedly sees success for Reform in the near future, but to no good end: “Let Reform synagogues multiply, organs increase, new prayer books and trashy hymns... supersede our present ritual and the psalms of David; another generation... will make bonfires [of them]... Judaism is immortal... Her enemies have not killed her... the principles of rationalism... will fail.”

* Nathan presents Leeser with the case of a young man who wishes to obtain a job in which he will not be forced to violate Shabbat. Nathan says he is “a very good, well-behaved boy and would not discredit the character you may give him.” Nathan explains that the lad, Samuel Mendes, has been forced to move to the United States so as not to be a burden to his widowed mother.

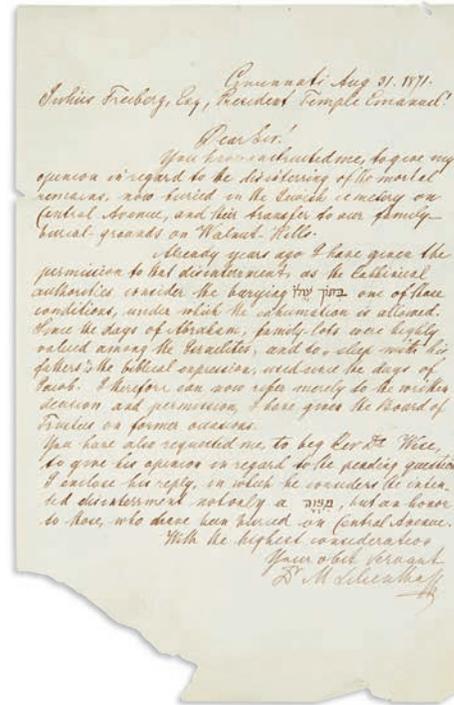
* Of tendencies in people, Nathan writes: “I do not like chutzpah and pretension; men who walk with their heads in the air, because they have no brains to weigh them down to an equilibrium with their contents.

* Describing a certain rabbi, Nathan says “His sermons are bosh like himself.” In the last letter, dated June 1863, Nathan sadly remarks that Leeser should no longer call him by the title Reverend: “as a Rev. merchant is not recognized” (i.e. Nathan reluctantly went into business in order to support himself).

A FASCINATING GROUP OF LETTERS, WITH A TREMENDOUS AMOUNT OF INFORMATION AND LOCAL COLOR.



Lot 133



Lot 134

133 “A SOUTHERN JEW” (Solomon Cohen of Savannah?) Autograph Manuscript essay sent to **ISAAC LEESER**, written in English. The article, entitled: “A Short Essay on the Truth of the Jewish Religion” appeared in the *Occident* (Vol. 4, pp. 169-175). The author argues that the unity of God is of the utmost importance to religion and firmly rooted in the Bible. *Eleven pages. Lightly stained. Folio.*

n.p, Tamuz, 5606 / July, 1846. **\$1500 - \$2000**

✎ The pseudonymous correspondent “A Southern Jew” sent Leeser a letter from Savannah that appeared in the *Occident* in 1843 (Vol. I, no. 5). “A Southern Jew” advocated that “the establishment of public journals, and periodicals by the Jews in Europe and this country, must be productive of much good, not only in advocating, and illucidating [sic] our holy faith, but in collecting and disseminating information on the dispersed of Israel.”

This individual might well be Solomon Cohen, a correspondent of Leeser from Savannah - indeed, a comparison of the handwriting shows similarity. Cohen (1802-75) was a lawyer from South Carolina, who moved to Savannah where he served in the state legislature. A slave-owner, Cohen nevertheless spoke in favor of reconciliation with the North in 1860. During the Civil War he was Postmaster for the Confederacy. In 1866 Cohen was elected to the U.S. Congress, but as a former Confederate official, he was not admitted.

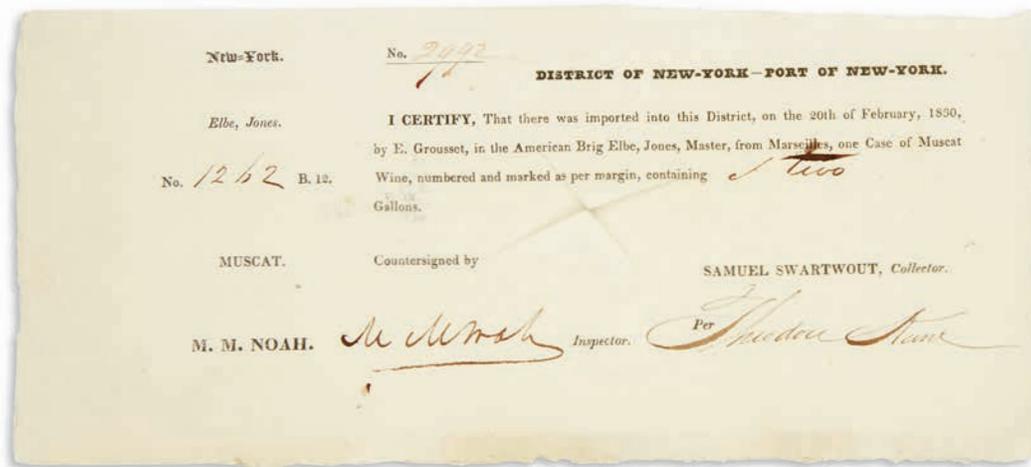
134 LILIENTHAL, RABBI DR. MAX (1815-82). Autograph Letter Signed to Julius Feinberg (1823-1905) one of Cincinnati’s leading citizens, president of the Union of American Hebrew Congregations and a close ally to Lilienthal. A Halachic opinion concerning the disinterment of graves from an older Jewish cemetery in Cincinnati in order to transfer the remains to family plots in Cincinnati’s new Jewish cemetery. Written in English with three words in Hebrew. *One page. Lower left corner torn. Folio.*

Cincinnati, 31st August, 1871. **\$3000 - \$5000**

✎ **AN IMPORTANT LETTER BY RABBI MAX LILIENTHAL REGARDING REFORM PRACTICE.**

The Chestnut Street cemetery, the oldest Jewish cemetery west of the Allegheny Mountains, was used by the Jewish community of Cincinnati until 1849, after which it was closed due to the large number of burials following an outbreak of cholera. The following year, the Jewish community opened a new cemetery, Walnut Hills. After much contentious deliberation it was agreed to relocate all remains from the old cemetery to the new one, a controversial decision made by Rabbi Max Lilienthal and fully endorsed by Rabbi Isaac Mayer Wise. Indeed Lilienthal’s final paragraph in the present letter notes: “You have also requested me to beg Rev. Dr. Wise, to give his opinion in regard to the pending question... He considers the intended disinterment not only a Mitzvah [Hebrew], but an honor to those that are buried.” Clearly Lilienthal felt that Wise’s opinion was crucial in influencing communal views on this along with so many other matters relating to tradition and community.

See J. D. Sarna and N.H. Klein, *The Jews of Cincinnati* (1989) p. 46 who notes that the decision was ultimately never actualized due to the objection of one family and thus the lack of complete unanimity on the matter.



135 NOAH, MORDECAI MANUEL (1785-1851). Certificate for the import of muscat-wine. Printed document with manuscript additions, **SIGNED BY M.M. NOAH** in his capacity as Inspector of the Port of New York. *One page.*

New York, 20th February, 1830. **\$1000 - \$1500**

136 PICK, DOV. Hebrew Poem. Addressed on verso: "To the respectable member Trustees K"K She'eirith Yisrael, New York." Single leaf, brown ink on paper. Written in Hebrew square script in a striking arrangement. *Marginal losses, heavy folds. 12 x 7 inches.*

New York, 26th Tishrei, 1814. **\$1200 - \$1800**

• This poem of moral instruction commences: "Wake up from your sleep and remove your sins." The bold sidebar reads: "Ani Dov-Ber ben M[oreinu] H[arav] R. Yeshaya." Each line cleverly starts with the same letters.



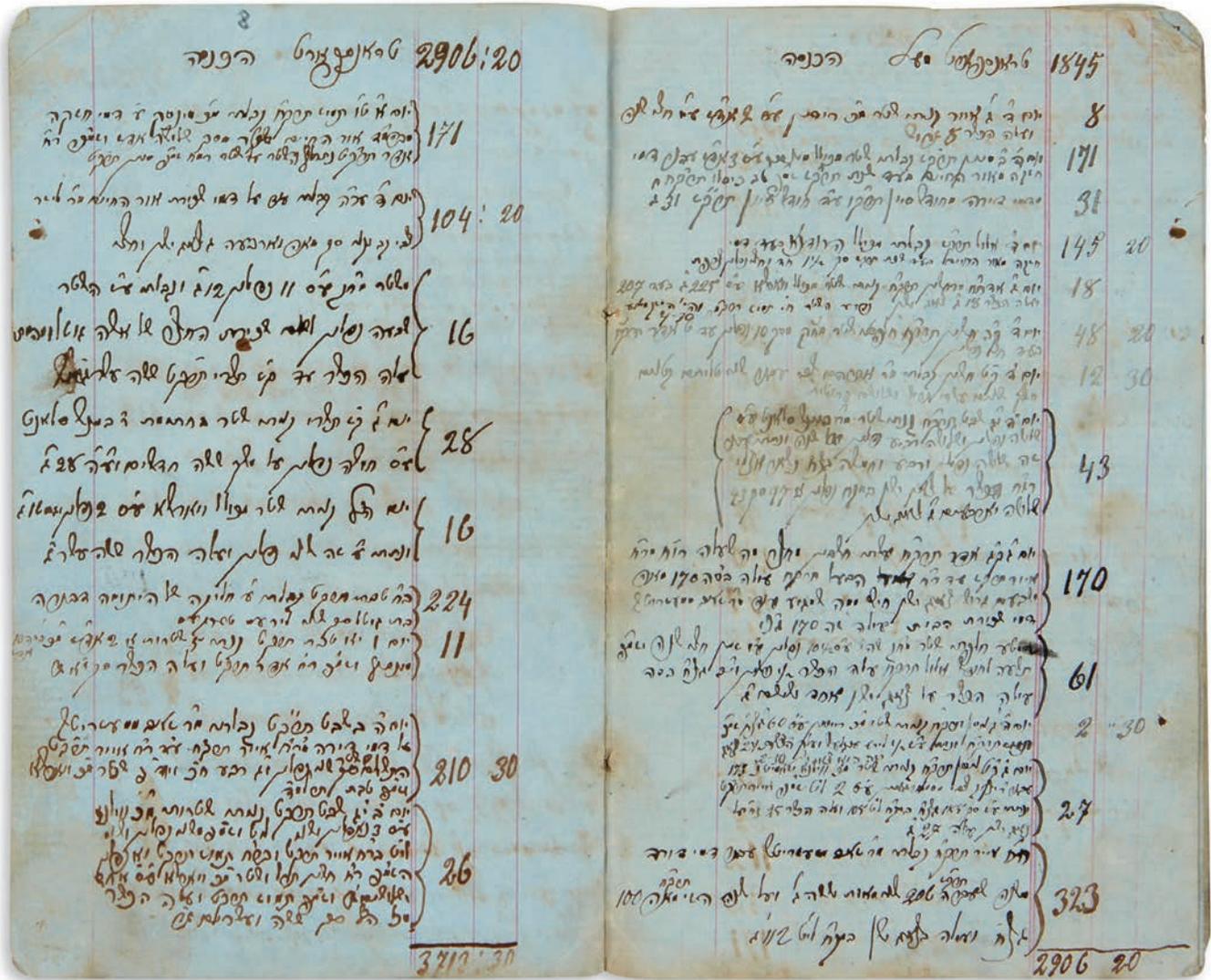
137 TOBIAS BROTHERS. Group of Twenty Autograph Letters Signed, all written in English. Each with typed transcription.

Liverpool, New York, Boston and Richmond, 1823-33. **\$1000 - \$1500**

• The Tobias brothers, T. I. and D. I., were merchants exporting goods varying from fabric to pocket-watches, from England to Richmond, VA, where T. I. Tobias partnered with one David Judah.

These letters are business transactions, but abound with brotherly affection - the brothers regularly address and sign the letters to each other as "Brother Tob." The state of business in general is discussed, and sometimes they wax almost philosophical: "You are now near 50 years old and ought to know Mankind" writes one brother to the other.





138 WEINSTEIN (ASHKENAZI), RABBI ABRAHAM NISSAN. Autograph Manuscript. Text in Hebrew. Ledger and journal of a Shadar (emissary), traveling from the Land of Israel to California. pp. (23) excluding blanks. Stained, some wear. Unbound. 12mo.

1861- \$8000 - \$12,000

THE FIRST VISIT TO CALIFORNIA BY AN EMISSARY FROM THE LAND OF ISRAEL.

Weinstein was the first rabbinic emissary from Eretz Israel sent to the West Coast of America. In this ledger he records his travels, starting from Liverpool, to cities on the east coast of the United States, such as Albany, Pittsburgh, then on to the midwest, Detroit, Indianapolis, and finally to California.

Arriving with impeccable credentials and conducting himself with impressive piety, Weinstein was received with acclaim and warmth. In this notebook, the emissary's meticulous handwriting records every place visited and transaction engaged. For a time Weinstein was evidently selling religious books and ritual objects; he records the sale of texts *Hayei Adam* and *Reishit Chachma*.

In his travels Weinstein was known by the surname Ashkenazi, perhaps in recognition of the Ashkenazi communities in Eretz Israel who sent him. Bearing letters from leading sages there, he received the blessings and testimonials from American rabbis who ran the gamut from the most Orthodox to the least.

In San Francisco, Rabbi H. A. Henry wrote: "I am pleased to record that during his stay at my house, his uniform conduct as a pious and learned Israelite has confirmed him in my opinion as fully verifying all that he himself states, and what has been said by others in his behalf." Henry, who was said by the traveler Benjamin II to possess the best rabbinic library in America, did not merely admire this symbol of the Jewish presence in the Holy Land, he had his congregation pledge \$100 a year to the fund for Eretz Israel, and an "Ohavei Zion — Friends of Zion Society" was formed for California Jews to support the impoverished Eretz Israel community.

See Salo W. Baron and Jeannette M. Baron, *Palestinian Messengers in America, 1849-79: A Record of Four Journeys*, in: *Jewish Social Studies* (1943) Vol. 5, no. 2, pp. 142-62.

Rev. Mr. Leeser
Albany, April 15th 5610

Dear Sir!

I received your favor of the 11th inst. of which I am happy to learn, that you are in good health; but I am very sorry that you are in trouble with your congregation. though I hope, that matters will be adjusted peacefully, and your congregation will soon learn that can have no other Isaac Leeser.

I send you my best thanks for your present, which you sent to me in Charleston; but since I will not go to Charleston I hope they will be so returned unto you. I shall not go to Charleston, because my congregation has done the utmost to make me stay here; every manifestation of love and esteem was made by the majority of them and so I could depart from them; I do not know if it is right or wrong, but my feelings obliged me to stay.

I shall now finish my book as soon as possible, and the rest of my time I shall devote for the tudent and the Assamcan.

I don't deem it necessary to call your attention to that article of the New York Herald about the blood at Damascus; I am sure you will give him a full whipping. I thought to write about it, but I did not wish to deprive you of the pleasure to chastise a blackard.

I send you \$9.00 for the accident

Mr. Sichel	\$ 3
Mr. Beckel	\$ 3
myself	\$ 3
	\$ 9.00

Moses Schloss moved to St. Louis, send him a little note with the next number to St. Louis

139 WISE, ISAAC MAYER (1819-1900). Autograph Letter Signed written to **ISAAC LEESER**, in English and Hebrew. Wise consoles Leeser over a congregational dispute and praises him: "Your Congregation will soon learn that [sic] can have no other Isaac Leeser." Wise expresses how supported he feels by his own congregation in Albany, such that he intends to ignore a tempting offer from Charleston. Additionally, Wise refers to a New York Herald article (April 6, 1850, p. 1.) touching upon the Damascus Blood Libel of 1840 ("Mysteries of the Talmud—Terrible Murders in the East"). Of the author of the article, Wise encourages Leeser: "I am sure you will give him a full whipping." *Two pages. With integral address panel. Folio.*

Albany, 15th April, 5610 (1850). **\$5000 - \$7000**

Leeser and Wise would become strident antagonists over their differences on Reform Judaism, but as of the writing of this letter, their relationship was collegial.

Isaac Mayer Wise was the dominant force behind the creation of American Reform Judaism. From his arrival in America in 1846, Wise was devoted to modernizing and Americanizing Judaism. His most enduring contributions lie in the institutions he established, which included those that fostered Reform Judaism — the Union of American Hebrew Congregations and Hebrew Union College. Through their creation, Wise advanced his aim of drawing American Jews together around a modern brand of the religion suited for the New World.

Of interest is the fact that Wise dates his letter here according to the Jewish year. Dating documents using the secular date (month and day) while retaining the Jewish year was a pietist practice particular to English and American Jews. While Wise might not be typically identified with halachic stringency, we should be misled neither by the development of his radical reform posture nor with essays he wrote in an early effort to reclaim the Jewish Jesus. Wise was very clear throughout his career that "the crucifixion of Jesus was not decreed by the Almighty, his martyrdom was not necessary for the salvation of mankind, and the dogma of vicarious atonement is immoral." (Wise, *Martyrdom of Jesus of Nazareth*, 1874). Hence, one can readily see why he chose not to date a letter from the birth of Jesus.

140 GROUP OF 19TH-CENTURY MANUSCRIPTS. Occasional use of Hebrew. * Solomon da Silva Solis (1819-54). Autograph Manuscript: "There can be no discrepancy between true Science, and the Revelations of the Bible." *pp.* 7. Published in *Leeser's Occident* (5:1) April 1847. * J. Mayer. Autograph Manuscript: "New Things Sprang up...". *pp.* 4. Hartford, Conn. 1863. * Anonymous Manuscript Sermon on the etymology of "Ad Olam." *pp.* 3. * NY Supreme Court documents concerning Benjamin Hart.

\$1000 - \$1500

141 GROUP OF C. 30 letters and manuscripts, written in Hebrew, German and English. Including: * Documents relating to the trafficking of 15-year old Chaja Wind brought from Poland to America. With the help of the Committee for Combating the Trafficking of Girls, a Jewish organization which fought this scourge, Chaja's mother Sheindel attempted to obtain the release of her daughter. * Hebrew Manuscript of 7-pages recording names and addresses of Jews in Albany NY and donations received. (1909). * Recommendation for Rabbi Abraham Chaim Epp of San Francisco upon his retirement to Eretz Israel. (1912).

v.p, v.d. **\$1000 - \$1500**

142 GROUP OF C. 25 letters and manuscripts, including: German sermons (anonymous); correspondence from newly arrived immigrants back to family in Germany; commercial papers; charity appeals; student's school exercise-book (Hebrew).

v.p, v.d. **\$600 - \$900**

143 BETTELHEIM, ALBERT SIGFRIED (1830-90). Group of manuscripts and letters. Two Autograph Hebrew Ordinations for Bettelheim Signed by R. Ephraim Wolf Rottenberg and by R. L. Loffler of Semnitz (Soenitz), 1862. * Three German Certificates relating to Bettelheim's academic accomplishments. * Four Autograph Letters, in English and Hebrew: Pastoral matters including conversion and marital counseling. San Francisco and Baltimore.

v.p., v.d. **\$400 - \$600**

⚡ A student of the Yeshiva in Pressburg, Bettelheim later served as Rabbi in Bohemia, however due to his progressive political opinions he found it necessary to emigrate to America where he occupied several pulpits including Philadelphia, Baltimore, San Francisco and Richmond, Virginia. Bettelheim died on ship while traveling to Europe and was buried at sea. His son-in-law was Alexander Kohut.

144 KOHUT, ALEXANDER & KOHUT, GEORGE ALEXANDER. Approximately eighty letters and documents, both of a scholarly and personal nature. Texts in English, Hebrew, German, and French. Along with a considerable archive of Autograph scholarly notes (see below).

1880's-1930's. **\$3000 - \$5000**

⚡ The scholarship of Alexander Kohut (1842-94) and his son George Alexander Kohut (1874-1933) are well-known to students of the Talmud and American-Jewish history. Highlights of this collection include:

* A resolution from Kohut's Congregation Ahavath Chesed offering congratulations and appreciation for his Aruch HaShalem. The congregation grants him "a slight financial aid" of \$1000 to defray the cost of publication of the 6th volume. * An order of 10 copies of the Aruch from the Berlin Ministry of Education. * A resolution of condolences upon the loss of Kohut's wife Julie, from the New York Board of Jewish Ministers, signed by Kaufmann Kohler, Gustav Gottheil, and others. This document is beautifully calligraphed. * A letter on matters relating to the Aruch from Rabbi Solomon Bamberger. * Typescript and handwritten autograph copies of essays by George Alexander Kohut, including "Some Early Jewish Authors in America" and "Don Quixote in Jewish Literature." * Seven autograph scholarly note cards on Isaac Lampronti's Pachad Yitzchak. The younger Kohut was researching chocolate, vanilla, and all manner of information about America that could be gleaned from the 18th century Italian encyclopaedic work. * Letters to George Alexander Kohut on scholarly, bibliographic, and personal matters from correspondents including David Yellin, Israel Davidson, Paul Haupt, Charles Duschinsky, Solomon Zeitlin, Nathan Porges, Bernard Drachman, etc. * Two letters from Bernhard Felsenthal, a scholarly mentor of the younger Kohut, who writes that "you are indeed an indefatigable and thorough worker in the field of Jewish Bibliography." In response to a request for items by Judah Monis that were attainable in his city, Felsenthal writes of the 18th century professor of Hebrew at Harvard and apostate: there "is no historical value whatsoever" in them, and "such stuff was trashy 173 years ago [too]." Kohut had a more sophisticated scholarly sense than that, as his monograph "Judah Monis: First Instructor in Hebrew at Harvard University" shows. * Eight packets (each containing 100-200 pages) of George Alexander Kohut's essays on Jews in the Americas; as well as his extensive, handsomely written research notes. Included is his unpublished "Ten Tribes of Israel in America-An Attempt at a Bibliography."

145 SULZBERGER, JUDGE MAYER (1843-1923). Group of thirteen Autograph and Typed Letters Signed, written to and from Sulzberger. Texts in English, German, and Hebrew.

1890-1910. **\$1000 - \$1500**

☛ Includes: * Two letters from financier Jacob H. Schiff, one of which recommends the philosopher Solomon Joseph Silberstein (1845-1919). Schiff writes: "few of our generation can appreciate [him], but you do and I do, and I think we are the happier for it." * A letter from Silberstein himself, who portrays himself as a suffering, aged scholar who cannot abide his poverty anymore. He closes his dramatic plea by citing Psalms, "Cast me not off in the time of my old age..." * Three letters from Dr. Charles David Spivak (1861-1927), renowned to medical history as a key fighter of tuberculosis, but to Sulzberger, a correspondent on the topic of medicine in the Talmud. * Letters from Lucien Wolf, Asher Isaac Meyers, Lewis Dembitz and Abraham Cahan.

146 ISRAELITE, RABBI JUDAH JOSHUA FALK (1857-1938). Group of c. 80 Autograph Manuscripts and Letters Signed in Hebrew and Yiddish. Including correspondence to and between Rabbis Abraham Isaac Kook, Abraham Aaron Yudelovitch (author of Beth Av), Joshua Alter Wildman (author of Binyan Yehoshua), Tzvi Hirsch Friedling (author of Ratz Katzvi), Samuel Rabinowitz (author of Maor Agada).

Chelsea, Mass., 1910-38. **\$1000 - \$1500**

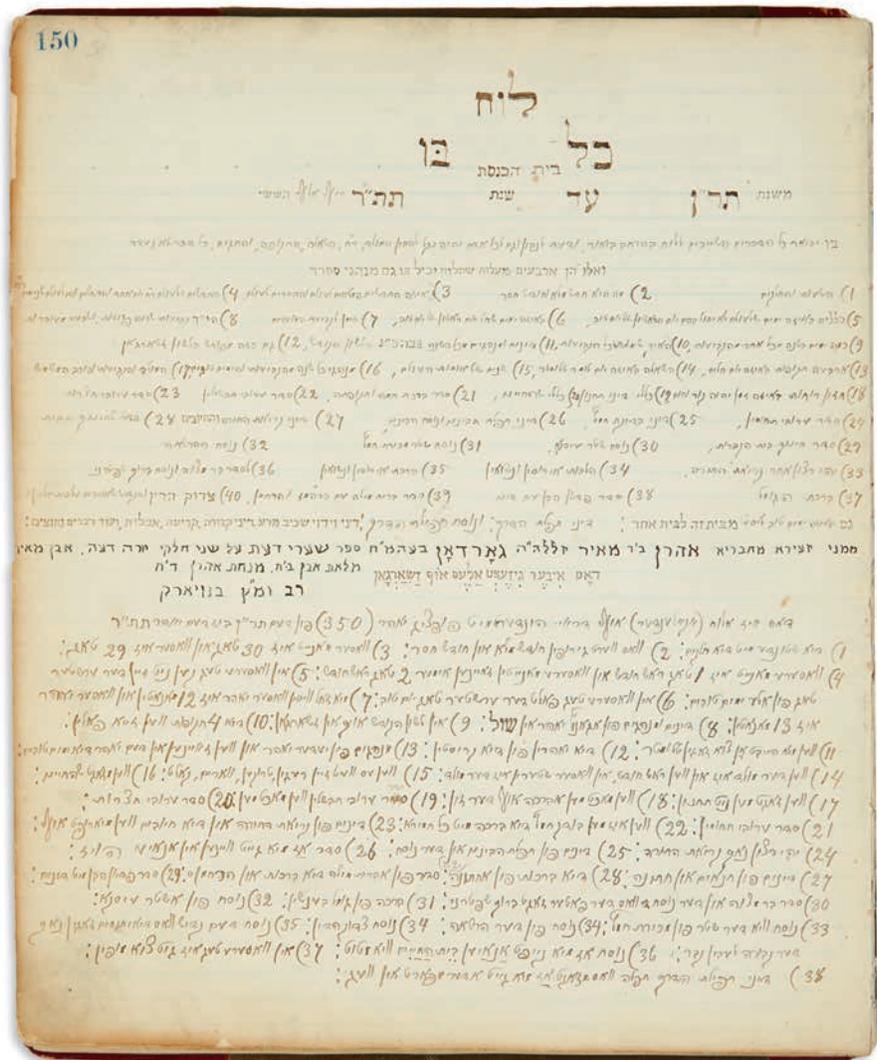
☛ Contains much material relating to the day-to-day practice of rabbinic life: Supervision of kosher establishments; divorce and Agunah matters; educational taxes; materials relating to seeking financial support for the Yeshivas in Europe headed by R. Baruch Ber Leibowitz in Kaminitz and the Chafetz Chaim in Radin. (Further details available upon request).

The author, served as Rabbi of Chelsea, Massachusetts, from 1895 until shortly before his death. Author of Teudath Yisrael, Israelite was active in the affairs of the Agudath HaRabanim of America and the Va'ad HaRabanim of Massachusetts."

147 KANTROWITZ, RABBI YA'AKOV (1873-1946). Small archive of Autograph Manuscripts, including novellae and responsa, all in Hebrew. Scholarly comments on Shev Shma'atha by R. Aryeh Leib Heller and related topics. Includes page-proofs for Tzilutha Deshma'atha and Chidushei Rabeinu Ya'akov (later published under the title Chidushei Hagri). With materials by his son, R. Naphtali Hertz Kantrowitz.

Trenton, (1944-62). **\$600 - \$900**

☛ R. Ya'akov Kantrowitz was the uncle of R. Moshe Feinstein. He studied in Volozhin under R. Raphael Shapiro and following his arrival to America in 1925, served as Rabbi in Trenton, NJ. In 1933 Kantrowitz was appointed Rosh Yeshiva of Torah Vodaath, Brooklyn, however an automobile accident forced him to relinquish his position to R. Shlomo Heiman. R. Moshe Feinstein states in his approbation to Chidushei Hagri that his uncle knew the entire Talmud by heart: "Whoever studies his works will be successful in all endeavors."



148 **GORDON, RABBI AARON** (d. 1922). Collection of Autograph Manuscripts and correspondence. Including: Hebrew and Yiddish Manuscript: "Luach Kol Bo" A detailed Jewish calendar along with rules, customs and code of conduct instituted in Rabbi Gordon's Congregation "Talmud Torah - Tiferes Jerusalem" located on East Broadway, Lower East Side of Manhattan. pp. 98 (excluding blanks). 1890. * Hebrew Manuscript: Record book of Divorces and Chalitzah ceremonies performed. pp. 29 with detailed lists of names and addresses. 1904-21. * Approx. 60 autograph pages including correspondence between Rabbi Gordon and fellow Rabbis, often pertaining to rabbinic concerns pertaining to Gittin. * **R. ABRAHAM JOSEPH ASH** (Founding Rabbi of Beth Hamidrash Hagadol, 1813-88). Autograph Letter Signed, in Hebrew, to Joseph Zechariah Stern of Shavel. pp. 3. With important responsa concerning the use of a power of attorney and the means of conveyance of a Get (document of divorce) through the mail. New York, 1880.

V.p, 1890's. \$2000 - \$3000

⚡ R. Aaron Gordon of Rochester, was invited by Chief Rabbi Ya'akov Yosef to be a member of his Beth Din in New York City. R. Gordon was also a founding member of the Agudath HaRabonim of the United States and Canada.



149 (AMERICAN JUDAICA) Extensive collection of c. 500 Autograph Letters and manuscripts pages, all written in Hebrew. Correspondence is overwhelmingly between Dayan of New York and St. Louis **DOV-BER ABRAMOWITZ** (1860-1926) along with the Shadar R. **YAAKOV YITZCHAK TEITELBAUM**, all written to Chief Rabbi **SHMUEL SALANT** (1816-1909) and the Vaad Haklali of Jerusalem, concerning fund-raising throughout America for the benefit of the poor and indigent of Eretz Israel. * Includes additional correspondence from many American Rabbis concerning financial contributions sent to Jerusalem.

V.p, 1890's. **\$5000 - \$7000**

🔑 **IMPORTANT PRIMARY DOCUMENTATION, CONTAINING TREMENDOUS DETAIL, REGARDING THE RELATIONSHIP BETWEEN THE JEWS OF AMERICA AND THE LAND OF ISRAEL.**

151 (AMERICAN JUDAICA). Large quantity of printed ephemera relating to the early Jewish experience in America. Texts in Yiddish, Hebrew, English, German, Russian. Includes single broadsides (posters), announcements, pamphlets, circulars, etc. Subject matters relate to synagogue activities, religious practice and study, social and community affairs, theater and music, commercial enterprises and marketing, charitable and welfare endeavors, political rights and party meetings, immigration and travel, etc. Issuing organizations range from commercial to scholarly, traditional Orthodox to Conservative to atheist, Bundist and Yiddishist to Zionist, to Leftist, etc. **SHOULD BE SEEN.** *Variously worn. v.s. Some duplication. Sold not subject to return.*

V.p, 19th century - Early 20th century. **\$20,000 - \$40,000**

• **AN EXTRAORDINARY COLLECTION, GATHERED WITH SINGULAR FOCUS, OVER MANY YEARS.**

Invaluable for the insight it provides on the evolution of the American-Jewish community - especially on an informal, "street" level. Many items are likely unique examples.

A number of the more esoteric items are accompanied by secondary literature.

PROSPECTIVE BIDDERS: This lot may be examined by appointment only.



152 (AMERICAN JUDAICA) Collection of c. 40 studio-photographs of American Rabbis. Almost all identified on verso in Hebrew. List of names available upon request.

\$6000 - \$9000

• A fine collection of early 20th century studio- and other photographs of rabbis in America, almost all of whom are of the Orthodox persuasion. Collection also includes Jewish tradesmen, ladies and a bar-mitzvah-boy, as well further rabbinic portraits taken by European photographic studios.

153 HA-TALMUD PUBLICATION SOCIETY, NEW YORK. Group of manuscripts and correspondence. * Talmud Publication Fund. General Ledger. Two volumes. * "Journal." Ha-Talmud Publication Society. * Business contract and associated legal documents between the publisher and printer relating to the publication of the 18-volume Montreal Shas.

New York, 1918-19. **\$400 - \$600**

☛ The business and legal papers relating to the publication of the first complete Talmud issued in North America. Founded with substantial seed-money through the good offices of Rabbi Dr. Bernard Revel, the Talmud was issued in 1919 by Hirsh Wolofsky's Eagle Publishing Company of Montreal.

154 (AMERICAN JUDAICA). Group of c. 25 Hebrew Marriage (Kethubah) and Divorce (Get) Documents. Manuscripts, and printed with manuscript additions. All of American origin (although including one from Buenos Aires and one - on vellum - from London). **ACCOMPANIED BY:** Group of c. 15 Autograph Letters Signed, in Hebrew, written by various early 20th-century American Rabbis.

v.p, v.d. **\$500 - \$700**

155 (AMERICAN JUDAICA). Box of manuscript and other archival materials from the Ahaveth Sholem Lodge No. 160, Independent Order of Bnai Brith, including hundreds of letters, envelopes and printed documents. Also: one Masonic apron. Most of the material is from, or addressed to: Jacob, Emily or Lawrence Berliner. Includes materials from the period the Berliner family were resident in Corry, Penn., as well as after they moved to New York. *Sold not subject to return.*

v.p, v.d. **\$600 - \$900**

☛ The Ahaveth Sholem Lodge of B'nai B'rith was based out of Corry, Penn, founded by Meyer Berliner and his son Jacob Berliner. In 1900, five years after the death of his father, Jacob Meyer and his two sons, Lawrence and Manfred, launched the Corry Hide and Fur Company with offices located on West Main Street in Corry. Following the death of Manfred in 1924, Lawrence moved with his mother, Emily, to New York City. In the 1930's, Berliner returned to Corry before relocating to Florida in the 1940's. (See The Berliner Family Papers: Senator John Heinz History Center, Pittsburgh, PA).

156 (AMERICAN JUDAICA). Group of c. 50 American Jewish New Year cards, almost all with fitted mailing envelope. * With c. 20 American Jewish postcards; and other printed ephemera, including a dozen bookplates.

\$100 - \$150

157 (AMERICAN JUDAICA). Collection of c. 50 legal briefs issued by the New York Supreme Court. All concerning Jewish personal or institutional affairs. Includes cases relating to the New York Yiddish theater. * Jacob P. Adler vs. Joseph Edelstein and Boris Thomashefsky. 1903. * Sarah Adler vs. The Grand Theater Company. 1904. * Samuel Ascher vs. The Morning Journal Association. 1900. * Minna Elkeles vs. Samuel Peyser, suit over breach of promise to marry. 1853.

New York, v.d. **\$600 - \$900**

158 (AMERICAN JUDAICA) American Jewish Liturgies. Collection of c. 200 printed volumes. Including Hebrew prayer-books, devotionals, memorials, hymnals, scores, children's prayers, etc. All published in America. Most volumes with Wachs number penciled. *Variously worn and variously bound. v.s. Sold not subject to return.*

V.p, 1856-1927. **\$3000 - \$5000**

☛ Liturgies mirror the philosophical, theological, sociological, and political realities of the communities that create them. As Jewish communities immigrated to the New World, they brought with them the language, structure, and content of their prayers. Early Sephardic immigrants created liturgy that reflected their traditions as well as their new colonial life. Later German immigrants of the mid-nineteenth century brought reforming trends from their native country. These different communities had different language needs, and prayerbooks began appearing with translations (English, German, Yiddish). The Hebrew text also varied.

See Sharona Wachs, *American Jewish Liturgies* (1997).



159 (AMERICAN JUDAICA) Collection of c. 60 printed volumes: By-Laws / Statutes / Constitutions / of Synagogues across the United States (primarily New York and environs). Includes a few fraternal and welfare associations. Texts in Yiddish, Hebrew, and English. *Some wear. Original printed wrappers and boards. 12mo and 8vo.*

V.p., 1891-1949. \$5000 - \$7000

⦿ Also includes a few synagogue dedication services, one of which is printed on silk.

160 (AMERICAN JUDAICA). Group of c. 65 Passover Haggadahs. All with American imprints (primarily New York). Some duplication. *Variouly worn, variouly bound. v.s.*

v.p., 1875-1940. \$3000 - \$5000

161 (AMERICAN JUDAICA). (Bible, English). Torah Nevi'im U'kethuvim- The Twenty-Four Books of the Holy Scriptures. Carefully Translated According to the Massoratic Text, After the Best Jewish Authorities and Supplied with Short Explanatory Notes by ISAAC LEESER. Printed in two columns. **FIRST EDITION.** pp. iv, 1011, (8 - family record). Occasional foxing. Contemporary elaborately gilt-tooled calf, gilt dentilles, rubbed and scuffed. Lg. 4to. [Singerman 1271.]

Philadelphia, L. Johnson & Co, 1853. **\$5000 - \$7000**

🕯 **THE FIRST ENGLISH TRANSLATION OF THE BIBLE BY A JEW.**

Perhaps Leeser's crowning achievement was his translation of the Bible into English. His version, truly a monumental effort, became the standard American Jewish translation and remained so, well into the 20th-century. See L. J. Sussman, Isaac Leeser and the Making of American Judaism (1995) pp. 186-93.

162 (AMERICAN JUDAICA) Group of c. 24 printed books. Each with American-related provenance. Including:

- * Bible. Hosea cum Thargum. Paris, 1556. With inscriptions by members of families Gratz, Moses and Hart.
- * Sepher Shefa Tal. Hanua, 1612. With signature of Jacob Franco Lugarto.
- * Jacob Emden. Lechem Shomayim. Wandsbeck, 1720. With signatures of Jacob Lazarus, David Wolff and J.E. Eger.
- * Bible. Tikun Sofrim. 4 (of 5) volumes. Amsterdam, 1767. Provenance: Family Gratz - Henry Joseph - Clarence de Sola.
- * Machzor. Hebrew prayers for Festivals. Lacking title-page. c. 1790. Signatures of Jacob Phillips, Solomon Bush and Rebecca Bush.
- * Bible. Chumash. Vol. V (of 5). Amsterdam, 1792. Inscriptions by Solomon Hunt, Baltimore/Richmond, 1834-5.
- * Poems, Chiefly Occasional, by the late Mr. Clifton. New York, 1800. Signature of Rebecca Gratz.
- * Walter Scott. The Lay of the Last Minstrel. New York, 1811. Inscribed by Joseph Phillips to his niece Catherine Phillips.
- * Thomas Thrusch. Letters to the Jews. Particularly Addressed to Mr. Levy of Florida. York, 1829. Inscribed by the Author.
- * Sepher Hakuzari. Lemberg, 1866. With inscription dated 1885 by Isaac Teomim to his son, departing from Syracuse, NY to England.
- * Yosef Messing. Avnei Shesh. Breslau, 1866. Inscribed by the author's son to Rabbi Benjamin Szold.
- * H.Z. Sneersohn. Palestine and Roumania. New York, 1872. Lacking final 8 pages. Inscribed by the Author.
- * Additional nine signed or inscribed volumes. *Variously worn and bound. v.s.*

\$4000 - \$6000

163 (AMERICAN JUDAICA) Group of three printed books, with Autograph notations by ISAAC LEESER:

- * Isaac Leeser. Catechism for Younger Children. Philadelphia, 1839. Inscribed and signed by Leeser on opening blank.
- * Gotthold Salomon. Twelve Sermons. London, 1839. Signed and dated by Leeser on opening blank, with his occasional pencil marginal notations.
- * (George Houston). Israel Vindicated. New York, 1823. With pencil marginal notations, possibly by Leeser (or Rev. A.L. Green?).

First and third volumes ex-library, second and third volumes bindings broken. Boards, 8vo.

\$5000 - \$7000

164 (AMERICAN JUDAICA). Group of five printed books, all relating to, and printed in Jamaica. English text with occasional use of Hebrew.

- * Rabbi B. C. Carillon. Sermon Delivered at the Spanish and Portuguese Synagogue... in Aid of the Funds of the Beth Limmud Society. Kingston, 1845.
- * Rabbi B. C. Carillon. Refutation of An Affectionate Address, to the Jews of Jamaica, on the great subject of Christianity, by Thomas Pennock, Minister of the Jamaica Wesleyan Methodist Association. Spanish-Town, 1847.
- * A Defense of Ancient Rabbinical Interpretation of the Prohibitory Law of Deut. XXIII—3, Being an Answer by M.N. Nathan, Kingston, Jamaica, to a Polemic Essay on that Subject, by the Rev. J.M. De Solla, Montego Bay. Kingston, 1861.
- * Oration Delivered over the Remains of Aaron De Cordova, Esq. By the Revd. A. H. Delevante, Minister of the Spanish & Portuguese Synagogue. Kingston, 1866.
- * Richard Hill. Eight Chapters in the History of Jamaica from 1508 to 1680 Illustrating the Settlement of the Jews in the Island... Published in Aid of the Funds of the Hebrew Benevolent Society. Kingston, 1868.

All Ex-library. Some wear. Original printed wrappers and later boards, rubbed. 8vo.

\$5000 - \$7000

165 (AMERICAN JUDAICA) THE YOSEF GOLDMAN "SINGERMAN" COLLECTION.

Containing c. 1,300 printed volumes. Abbreviated short-title list available upon request.

PROSPECTIVE BIDDERS, PLEASE NOTE: The books that comprises this lot may be viewed **BY APPOINTMENT ONLY.** *Sold not subject to return.*

Estimate upon Request

♣ "Hebrew Printing in America" was the unique collection for which the late Yosef Goldman was known throughout the scholarly and rare-book worlds (sold by Kestenbaum & Company, Sale 79, lot 210). However what was not known, was that while Goldman sought to build up his Hebrew Printing in America Collection, he was also undertaking the Herculean task of seeking to obtain every title contained in the mammoth catalogue prepared by Robert Singerman "Judaica Americana: A Bibliography of Publications."

Volume I (1676-1889) of Singerman's Catalogue contains 3,877 entries. Singerman sourced this information from 71 separate libraries. Entirely through his own efforts, Goldman gathered and acquired more than 25% of the titles that Singerman lists. It is these titles that comprise this lot.

166 (AMERICAN JUDAICA) THE YOSEF GOLDMAN "SINGERMAN" COLLECTION. Part II:

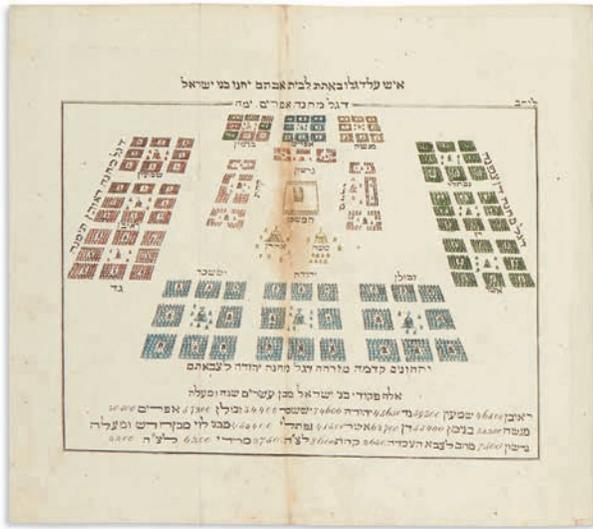
The "Non-Singerman Singerman's."

Containing c. 200 printed items (books, pamphlets, circulars, broadsides). Abbreviated short-title list available upon request.

PROSPECTIVE BIDDERS, PLEASE NOTE: The items that comprise this lot may be viewed **BY APPOINTMENT ONLY.** *Sold not subject to return.*

v.p, 1799-1900. **\$10,000 - \$20,000**

♣ While building his "Singerman Collection" (see previous lot), Goldman also located many books, pamphlets and related printed matter that had not been listed in Singerman's Catalogue "Judaica-Americana." It is these items that comprise this lot.



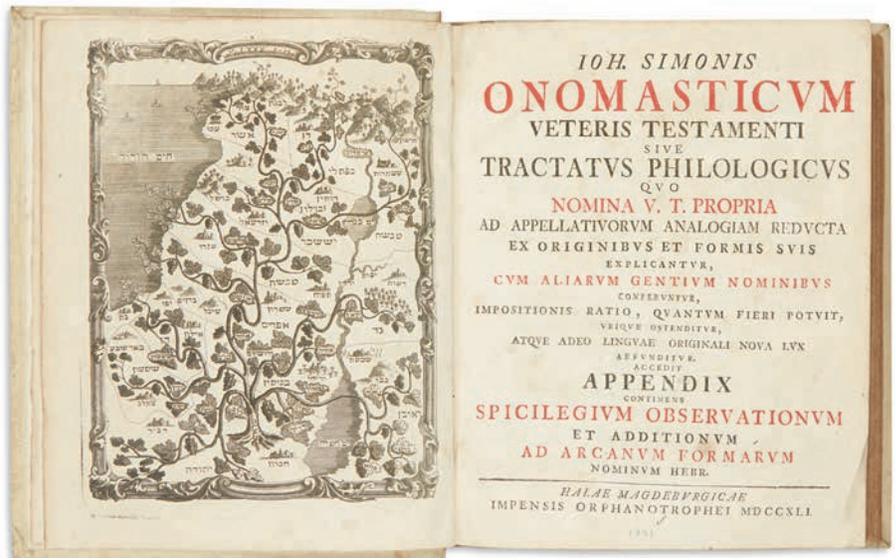
167 AUSPITZ, JACOB. Be'er Haluchoth. **THREE HAND-COLORED FOLDING MAPS CAPTIONED IN HEBREW.** Letterpress folding chart. **FIRST EDITION.** pp. 12 (*erroneous pagination*). *Lacking two additional maps. Stained, small tear to letterpress chart. Contemporary calf-backed marbled boards, worn.* 8vo. [Vinograd, Ofen 2; Laor, Maps of the Holy Land nos. 879, 882 and 883.]

Ofen, Royal Hungarian University Press, 1817. **\$4000 - \$6000**

• **THE FIRST HEBREW ATLAS.** The maps represent: The dispersion of the sons of Noah and spread of mankind across Asia, Africa and Europe; the encampment of the Hebrew tribes in the desert surrounding the Tabernacle; and a schematic map of the Land of Israel showing the Tribal division of the country between the Jordan and Mediterranean. This first edition proved immediately popular, so that a second edition appeared in Vienna only a year later. See E. & G. Wajntraub, *Hebrew Maps of the Holy Land* (1992) pp. 129-37 and JE, Vol. II p. 317.

168 SIMONIS, JOHANN. *Onomasticum Veteris Testamenti sive Tractatus Philologicus* ["Lexicon of the Old Testament with Philological Treatise."]. Title in red and black. Latin interspersed with Hebrew, Arabic, Ethiopic and Greek.

Engraved frontispiece featuring **HEBREW MAP OF THE LAND OF ISRAEL** with place-names and divisions by tribe captioned in Hebrew, covered by a grape-vine, all within ornate frame. pp. (16), 644, (118). *Foxed (as usual). Contemporary vellum, light wear, cover bowed.* 4to. [Laor 730.]



Halle, Impensis Orphanotropei, 1741.
\$6000 - \$8000

• **THE CELEBRATED "GRAPE-VINE MAP" OF THE HOLY LAND.**

This is one of just a handful of pre-19th century Holy Land maps captioned in Hebrew. Its epithet derives from the fact that the Land is covered by a grape-vine, a depiction of Psalms chap. 80, vs. 9-12: "You uprooted a vine from Egypt; You drove out nations and planted it. You cleared a place before it; It took root and filled the land. Mountains were covered by its shade, and its branches were great cedars. It sent forth its branches until the sea, and to the river its tender shoots." The grape-vine is thus an allusion to the People of Israel, their exodus from Egypt, and their conquest of the Land.

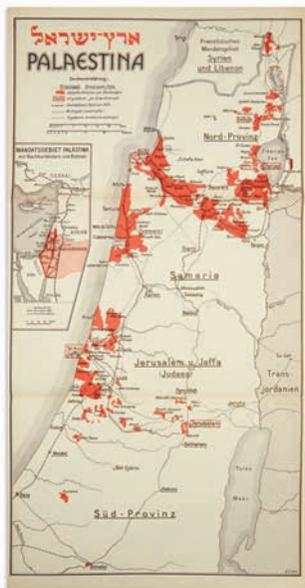
"The vine is a symbol of fertility according to the Prophet Jeremiah 31:5... Although the map is comparatively small in size and compact in execution, much effort was made by its unknown engraver to include all significant places noted in the Old Testament". Wajntraub, *Hebrew Maps of the Holy Land* p. 67.

169 LEINER, GERSHON CHANOCH. Sidrei Taharoth [commentary collecting all of the Talmudic literature pertaining to Tractate Keilim] **FIRST EDITION.** Tipped in at end: **FOLDING MAP OF THE LAND OF ISRAEL** prepared by Grand Rabbi Gershon Chanoch Leiner, entitled: Zoth Tihyeh Lachem Ha'aretz LeGvulothaha Saviv ["This will be for You, Your Land with it's Surrounding Boundaries"], with author's personal stamp on the map. pp. (4), 272, (1). Copy of Yitzchak Yosef Chazan with his stamps and inscriptions. Lightly foxed in places, marginal paper repairs. Modern morocco. Tall folio. [See Wajntraub, Hebrew Maps of the Holy Land pp. 162-4.]

Jozefow, 1873. **\$3000 - \$5000**

✎ First appearance of the important map prepared by R. Gershon Chanoch Leiner (1839-91) the innovative Chassidic Rebbe of Radzyn. Issued in connection with his commentary to Tractate Keilim, wherein Chapter I Mishnah 6 states that the Land of Israel is holier than all other lands - thus the need for a map clearly delineating its borders.

Grandson of the Rabbi Mordechai Joseph Leiner of Izbica, the author (known as the "Ba'al HaTecheleth") claimed to have discovered the natural source for the techeleth (blue dye) for the tzizith fringes - a secretion extracted from the cuttlefish squid.



170 TRIETSCH, DAVIS. Palästina-Wirtschafts-Atlas). 30 color-printed maps and charts (approx. 38 x 26 cm), four folding. The Palestine maps and charts cover such issues as Jewish workers, Jewish land ownership, population density, overview of Jewish industries in Palestine, imports and exports, Jewish capital investment in Palestine, etc. *Lacking contents leaf, very occasional faint marginal creasing.* Loose as issued in contemporary paper portfolio (detached).

Berlin: Orient-Verlag, 1926. **\$2000 - \$3000**

✎ Scarce atlas with attractive graphic design, showing Jewish immigration and economic activity in Palestine.

Born in Dresden, Davis Trietsch (1870-1935) moved to New York where he studied Jewish migration. In 1897, as the only American delegate, he attended the First Zionist Congress in Basel, Switzerland. Later he moved back to Germany where he published material, such as the present lot, to promote the Zionist cause. He himself settled in Palestine in 1932.

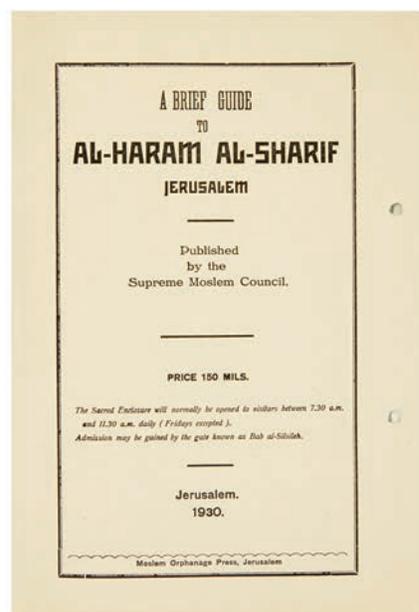
171 (JERUSALEM). A Brief Guide to al-Haram al-Sharif, Jerusalem. **FIRST EDITION.** Photographic illustrations of the Temple Mount. Upper corner of rear cover with portions of Supreme Muslim Council stamp and here torn off, as all copies (for purposes of the Council's internal accounting). pp. (24). Two neat hole-punches. Original printed wrappers. Sm. 4to.

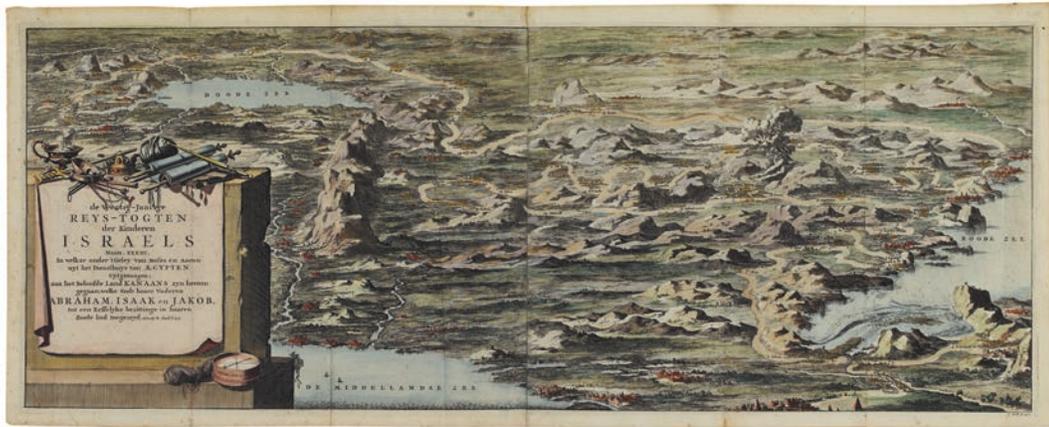
Jerusalem, Moslem Orphanage Press for Supreme Moslem Council, 1924. **\$600 - \$900**

✎ The Supreme Muslim Council (headed by Haj Amin al-Husseini) here officially denotes the historic Jewish connection to the Temple Mount.

This guide to the structures that comprise the al-Haram al-Sharif is overwhelmingly written from a Moslem perspective, nonetheless, it declares (p.4): "The site is one of the oldest in the world. Its sanctity dates from the earliest times. Its identity with the site of Solomon's Temple is beyond dispute."

See <http://www.wiesenthal.com/site/apps/nlnet/content.aspx?c=lsKWLbPJLnF&b=8776547&ct=14926783>.

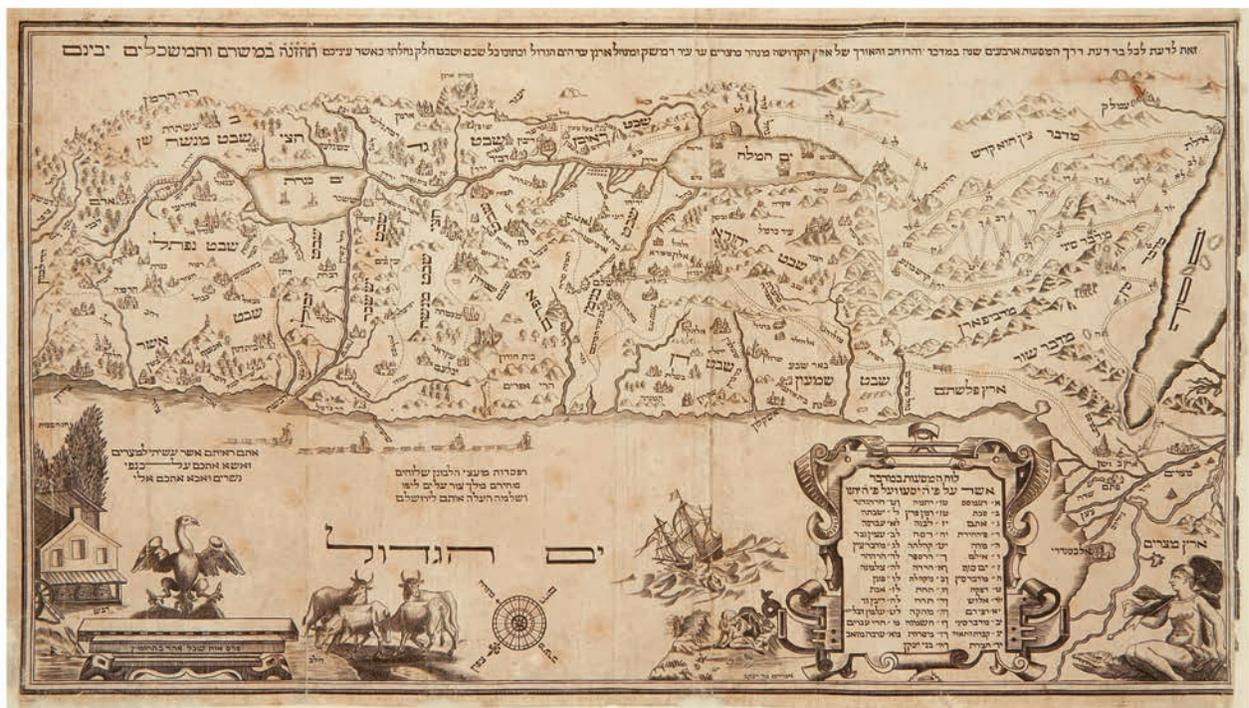




172 AA, PIETER VAN DER. De Veertig-Jaarige Reys-Togten der Kinderen Israels... naa het Beloofde Land Kanaans. Hand-colored, copperplate double-page. 13 x 31.5 inches (33 x 80 cm). [Laor 4.]

Leiden, 1729. \$500 - \$700

• An attractive topographic perspective of the Sinai Desert and the wanderings of Israelites within it. Includes an imagined east-west mountain range marking the border of the Land of Israel. Various Biblical objects lie haphazardly above the title cartouche, including a crown, scepter, priestly turban, scroll and incense.

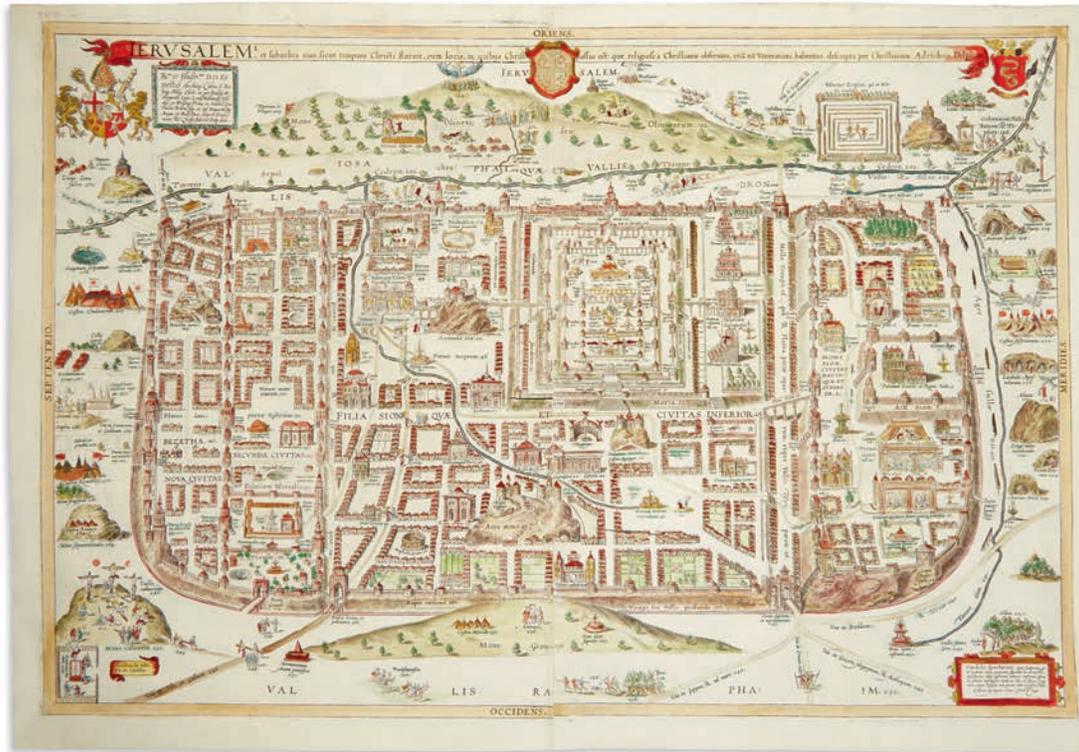


173 ABRAHAM BAR JACOB. Derech HaMasao'th Araba'im Shanah BeMidbar VeHaRochav VeHa'Orech shel Eretz HaKedoshah. Map of Holy Land extracted from the Amsterdam Hagadah. Engraved copperplate map. Cartouche lower right enumerates the forty-one stops of the Israelites in the desert. A farmstead and cows symbolize that the Land is rich with milk and honey. 13.5 x 21 inches (34 x 53.5 cm). [Laor 876.]

Amsterdam, 1695. \$2000 - \$3000

• A MILESTONE ACHIEVEMENT IN JEWISH MAPMAKING. Based on Adrichom, this was the first Hebrew map of the Holy Land.

In the late 17th century, Amsterdam was the world capital of both Hebrew printing and cartography. Hence it was only a matter of time until these two fields converged, the present map being the result.



174 **ADRICHOM, CHRISTIAN.** Ierusalem et Suburbia Eius. Double-page hand-colored engraved map. 22. x 30.5 inches (56 x 77.5 cm). [Laor 934.]

Cologne, 1584. **\$2000 - \$2500**

☛ **A FASCINATING, LARGE TOWN PLAN OF JERUSALEM DRAWN AS A PICTORIAL MAP.**

Contains sites and scenes of varying Biblical and Second Commonwealth periods. An astonishing two hundred and seventy captions identify various places or events mentioned by Biblical and historical sources.

Christian Adrichom (1533-1585) was a Dutch priest whose expertise in Josephus and writings of pilgrims to the Holy Land made him well-suited to issue this Jerusalem town plan.



175 **ADRICHOM, CHRISTIAN.** Situs Terrae Promissionis SS Bibliorum Intelligentiam Exacte Aperiens. Hand-colored copperplate map. Two sheets joined together. 14.5 x 41 inches (37 x 104 cm). [Laor 7.]

Cologne, 1590. **\$1500 - \$2000**

☛ This map played an instrumental role in defining the depiction of the Holy Land for the century that followed its popularization. The western Levant is shown from Sidon to Alexandria on roughly the same longitude. The four cities of Sodom, Gomorrah, Zeboim and Admah are shown burning in the Dead Sea.



176 ADRICHOM, CHRISTIAN / SANSON, NICHOLAS. Situs Terrae Canaan, sive Terrae Promissionis, Hodie Palestina. Copperplate hand-colored map, two sheets joined together. 24.5 x 39 inches (62 x 99 cm). [Laor 25.]

Amsterdam, 1708. **\$600 - \$900**

✦ A westerly oriented depiction of Palestine, from Sidon to the Nile Delta. The encampments of the Israelites are shown in the desert, along with an imaginary river that stretches from Jerusalem to the Dead Sea.

177 BRAUN, GEORG, HOGENBERG, FRANS. Hierosolyma, Clarissima totius Orientis ciuitas, Iudaeae Metropolis. Hand-colored copperplate double-page twin plans of Jerusalem. 17 x 22 inches (43 x 56 cm). [Laor 1039.]

Frankfurt, 1572 (or later). **\$600 - \$900**

✦ Two Jerusalems are depicted; on the left, the city during the Second Temple Era; on the right, the contemporary city. Lower left, Moses receives the Decalogue at Mount Sinai, surrounded by a prostrating nation. This first appeared in Braun and Hogenberg's 'Civitates Orbis Terrarum.'



178 CORNELIUS, DANCKERTS. Afbeelding van de Veertich-Iaarige Reyse der Kinderen Israels uyt Egypten ["Illustration of the Forty Years' Wanderings of the Israelites from Egypt... to the Land of Canaan."] Hand-colored copperplate map. 16 x 20.5 inches (40.5 x 52 cm). [Laor 803.]

Amsterdam, c. 1700. **\$300 - \$500**

✦ Based on Visscher's 1659 map, the Levant is shown from Damascus in the north to the Egyptian coast in the south. Various Biblical scenes are depicted, such as a smoking Mount Sinai and Solomon's ships embarking from the shores of Eilat in search of gold. Depicted below the map is the Encampment of the Israelites and the Temple vessels.





179 DAPPER, OLFERT. Large hand-colored copperplate map of the Holy Land. Joined together from six sheets. 23 x 47.5 inches (58.5 x 120.5 cm). [Laor 233-5.]

Amsterdam, 1677. **\$1500 - \$2000**

☛ Holy Land according to tribal portions. Biblical scenes unfold throughout the land. Cartouche in upper left corner displays greater Mesopotamia while the Sinai peninsula is depicted in upper right cartouche.

180 DAPPER, OLFERT. Salomons Tempel. Double-page hand-colored engraving. 10 x 14.5 inches (25.5 x 37 cm). [Laor 1002.]

Amsterdam, 1677. **\$500 - \$700**

☛ The Temple is depicted as a fortress, towering over the city walls in the foreground. Eleven sites of note are listed in the key below. A flow of travelers with laden donkeys, oxen and camels converge upon the site, reminiscent of the verse “All nations shall stream to it [the Temple]” (Isaiah 2:2). The city of Jerusalem is visible in the background.



181 DOORNICK, MARCUS. Perigrinatie ofte Veertich-Iarige Reyse der Kinderen Israels. Hand-colored copperplate map. 16.5 x 19 inches (42 x 48 cm). [Laor 807.]

Dordrecht / Amsterdam, first edition 1702 (or later). **\$400 - \$600**

☛ Derived from the Nicholas Visscher map of 1650. This is a later issue, as Daniel Stoopendaal's name is absent from the title cartouche. Stoopendaal (1672-1726) was responsible for the elaborate decorative engraved work in the lower quadrant of the map, depicting various scenes from the Book of Exodus including Moses receiving the Tablets of Law, producing water from a rock, the encampments of the Israelites, etc.





182 HOOGHE, ROMEYN DE. Jerusalem en Syn Tempel. Hand-colored view. *18.5 x 22.5 inches (47 x 57 cm).*

Amsterdam, 1687. **\$2000 - \$3000**

• A fine, sweeping view of Jerusalem, full of activity and dominated by the Temple, which towers over the rest of the city behind it. King Solomon and the High Priests flank the sides of the engraving above a Dutch key, while various Temple vessels are depicted below.

AN EXCELLENT AND RARE ENGRAVING BY THE GREAT ROMEYN DE HOOGH.

183 MOXON, JOSEPH. Jerusalem. Double-page, hand-colored copperplate plan. *15 x 19 inches (38 x 48 cm).* [Laor 1084.]

Amsterdam, 1671. **\$1200 - \$1800**

• A bird's eye view of Jerusalem, drawn after Nicholas Visscher and translated into English from Dutch by Moxon. This imaginary plan of the ancient city shows the Second Temple, Herod's Palace and details of its streets and markets surrounded by the outer walls. Lower right shows the anointment of King Solomon; lower left Golgotha on Mt. Cavalry. The legend on the right lists 36 sites of note.

This plan of Jerusalem, based on Visscher's 1643 model (Laor 1155) - which in turn was based on J.H. Stern's 1630 image (Laor 1137), features "An Explanation" on the right of the map, (whereas Visscher places the key on the left).



184 PLANCIUS, PETRUS / MATHES, D.R.M. Waerachtig beschryving Vande Wydvermaerde Conincklike Hoof-stadt Ierusalem. Double-page, hand-colored copperplate map. *15 x 22 inches (38 x 56 cm).* [Laor 1101.]

Leiden, 1609 (or later). **\$500 - \$700**

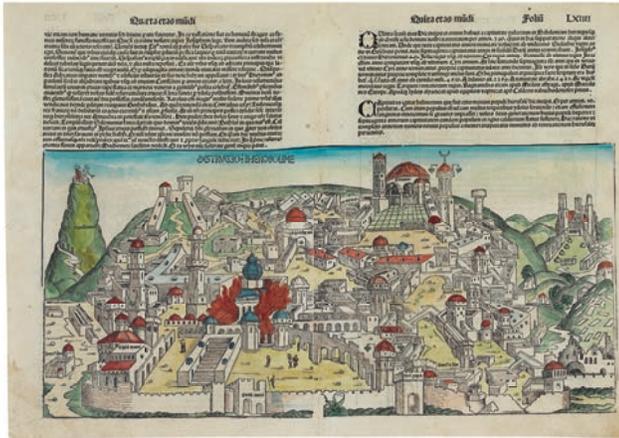
• Depiction of Jerusalem during the Second Commonwealth. Surrounded by fifteen medallions depicting Temple vessels and scenes. Unsurprisingly, the plan depicts a city that appears far more similar to contemporary Dutch urban environments than to Roman Jerusalem.



185 PLACIUS, PETRUS. Tabula Geographica in qua Israelitarum ab Aegypto ad Kenahanaeam usque Profectiones Omnes. Hand-colored double-page copperplate map. 13.5 x 20.5 inches (34 x 52 cm). [Laor 566.]

Leiden, 1625. **\$1000 - \$1500**

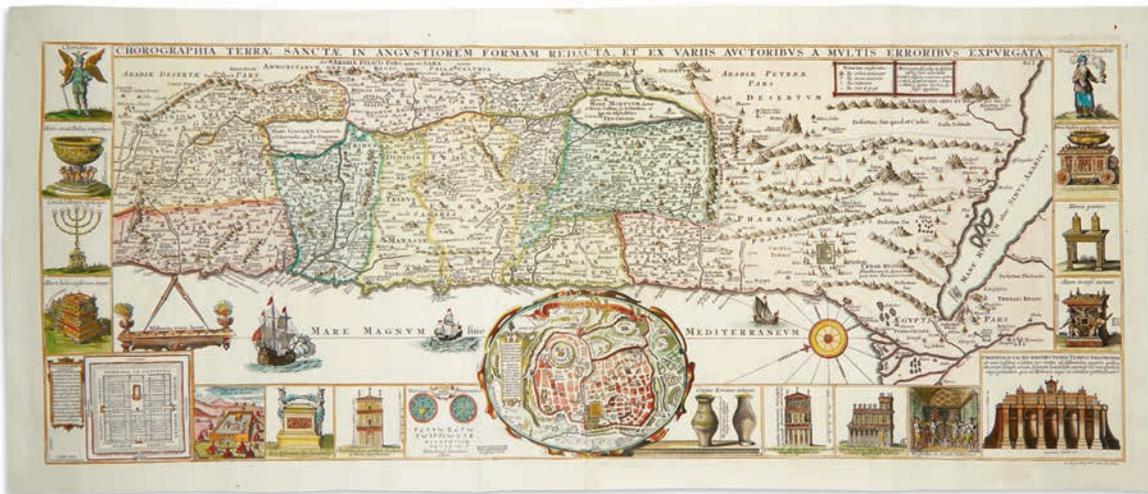
☛ Map depicting a portion of Egypt alongside the Holy Land. Includes two small maps of the order of encampment around the Tabernacle. Surrounded by 15 medallions depicting the story of the Exodus.



186 SCHEDEL, HARTMANN. Destructio Iherosolime ["Destruction of Jerusalem."]. Double-page hand-colored woodcut by Michael Wohlgemuth and Hans Pleydenwurff from the Nuremberg Chronicle. 16.5 x 23 inches (42 x 58.5 cm). [Laor 1125.]

Nuremberg, first edition 1493 (or later). **\$600 - \$900**

☛ This view of the Holy City is taken from Hartmann Schedel's Liber Chronicarum (f. LXVIII). Schedel (1440-1514) was a German humanist and historian. The Nuremberg Chronicle, divides world history into six ages - from Creation until the present (1493). It owes its extreme popularity to the fine woodcuts by the artists Wolgemuth and Preydenwurff. Many of these woodcuts are sheer fantasy, such as that of the present Destruction of Jerusalem. In the left foreground Solomon's Temple goes up in flames, at the extreme right is the road to Bethlehem.



187 TIRINUS, JACOBUS. Chorographia Terrae Sanctae. Hand-colored copperplate map, two sheets conjoined. 14.5 x 34.5 inches (37 x 87.5 cm). [Laor 771.]

Antwerp, 1632. **\$800 - \$1000**

☛ Easterly oriented territorial map of the Land of Israel showing both sides of the Jordan River. The Kishon stream connects the Sea of Galilee to the Haifa bay. Sixteen vignettes of Biblical objects surround the map, with a depiction of Jerusalem below at center.



188 VISSCHER FAMILY. De Geleentheytt van't Paradys ende t'Lant Canaan. Hand-colored copperplate map. 14 x 19.5 inches (35.5 x 49.5 cm). [Laor 788.]

Amsterdam, 1646 (or later). **\$400 - \$600**

• A decorative map of the Near East, from the Mediterranean Sea to the Persian Gulf. The Garden of Eden is depicted to the east of Babel. Abraham's journey from Ur to the Promised Land is delineated, while two engravings flank the title cartouche; one of Adam and Eve partaking in the Forbidden Fruit and the other depicting the Expulsion from Eden.

189 VISSCHER, NICHOLAS. Perigrinatie ofte Veertich-larige Reyse der Kinderen Israels. Hand-colored double-page engraved map. 15.5 x 19.5 inches (39 x 49.5 cm). [Laor 790.]

Amsterdam, 1650. **\$400 - \$600**

• A handsome map, depicting the boundaries of the tribes and the Israelites' wanderings through the desert. The Visscher fisherman trademark is located on the bottom right of the map, above a depiction of the Israelite encampment. Often, unknowing printers copied entire plates including the fisherman, revealing to all the true source of 'their' map. To the far left of the map is an illustration of an ancient Shekel coin and in the bottom center, the High Priest offers Ketoreth beside Temple vessels.



190 VISSCHER, NICHOLAS. De Heylige en Wytvermaerde Stadt Ierusalem Eerst Genaemt Salem. Hand-colored, double-page copperplate map. 15.5 x 18 inches (39 x 45.5 cm). [Laor 1155.]

Amsterdam, 1650. **\$500 - \$700**

• This imaginary plan of ancient Jerusalem has a descriptive key at lower left, locating 36 noteworthy Jerusalem sites. Solomon's Temple appears in the upper center of the composition, at far left is the Palace of Herod, lower left is Golgotha. Central foreground is Mount Gihon and at lower right a scene representing the anointing of King Solomon by Zadok the Priest. The fisherman emblem of the Visscher family is found above the descriptive key.



— END OF SALE —

אינדקס אלפבתי של הספרים העבריים עם מספרי הפרטי

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5. The buyer is obliged to collect his purchased lot(s) and to fulfill his obligations to pay for the lot(s) no later than seven days from the date of the sale of the item. The buyer will not acquire title to the lot until all amounts due to Kestenbaum & Company from the buyer have been received by Kestenbaum & Company in good cleared funds even in circumstances where the lot has been released to the buyer.
6. If the buyer fails to make payment in full in good cleared funds within the time required, Kestenbaum & Company shall be entitled in our absolute discretion to exercise one or more of the following rights or remedies (in addition to asserting any other rights or remedies available to us by law): (a) cancel the sale, retaining as liquidated damages all payments made by the purchaser, (b) resell the property, either publicly or privately, for the account and risk of the buyer, or (c) charge interest at such rate as we reasonably decide. In such event the defaulting buyer shall be liable for the payment of all deficiencies plus all costs, including legal fees, warehousing, the expenses of both sales, and Kestenbaum & Company's commission at its regular rates and all other charges due hereunder.
7. Any right of the purchaser under this agreement or under the law shall not be assignable and shall be enforceable only by the original purchaser and not by any subsequent owner or any person who shall subsequently acquire any interest. No purchaser shall be entitled to any remedy, relief or damages beyond return of the property, rescission of the sale and refund of the purchase price; and without limitation, no purchaser shall be entitled to damages of any kind.
8. Kestenbaum & Company reserves the absolute right to withdraw any property at any time before its actual final sale.
9. All lots in this catalogue are subject to a reserve, which is the conditional minimum price acceptable to the Consignor. No reserve will exceed the low presale estimate stated in the catalogue.
10. The purchase price paid by the buyer shall be the sum of the final bid and a buyer's premium of 25% of the first \$150,000 of the final bid on each lot, and 20% of the final bid price above \$150,000, plus all applicable sales tax.
11. Any payment made via credit card is subject to a 3% convenience charge.
12. All property must be paid for and removed from our premises by the buyer at his expense not later than seven days following its sale. If not so removed, storage charges may be charged of \$5.00 per lot per day. In addition, a late charge of 1.5% per month of the total purchase price may be imposed if payment is not made.
13. Kestenbaum & Company accepts no responsibility for errors relating to the execution of commission bids, either from the floor, telephone or via the internet.
14. Kestenbaum & Company is not responsible for unsold lots left on our premises sixty (60) days from their date of sale.
15. The rights and obligations of the parties shall be governed by the laws of the State of New York. All bidders and the purchaser submit to the personal jurisdiction of the New York State courts and their rules and procedures in the event of any dispute.

— **ADVICE TO PROSPECTIVE PURCHASERS** —

1. Prospective purchasers are encouraged to inspect property prior to the sale. We would be pleased to answer all queries and describe items in greater detail.
2. Those unable to attend the sale, Kestenbaum & Company will execute bids on the buyer's behalf with care and discretion at the lowest possible price as allowed by other bids and any reserves. Commission bids must be received no less than two hours before the auction commences. Successful bidder will be notified and invoiced following the sale.
3. Bidding may also be placed via telephone or via the internet. All such arrangements must be made 24 hours before the sale commences.
4. In order to avoid delays, buyers are advised to make arrangements before the sale for payment. If such arrangements are not made, checks will be cleared before purchases are released. Invoice details cannot be changed once issued.
5. We have made arrangements with an independent shipping company to provide service which will be charged at cost.
6. We are not responsible for purchases left on our premises 90 days from their date of sale.



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



We are currently accepting consignments for future auctions.

Terms are highly attractive and payment timely.

To discuss a consignment, please contact:

Daniel E. Kestenbaum

Tel: 212 366-1197 • Fax: 212-366-1368

