

# FINE JUDAICA

HEBREW PRINTED BOOKS, MANUSCRIPTS  
& CEREMONIAL ART



KESTENBAUM & COMPANY  
TUESDAY, JUNE 29TH, 2004

# KESTENBAUM & COMPANY



Auctioneers of Rare Books, Manuscripts and Fine Art



*Lot 340*

Catalogue of  
**FINE JUDAICA**  
.....  
HEBREW PRINTED BOOKS, MANUSCRIPTS  
& CEREMONIAL ART

Including Judaic Ceremonial Art:  
From the Collection of Daniel M. Friedenberg, Greenwich, Conn.  
And a Collection of Holy Land Maps and Views

To be Offered for Sale by Auction on  
Tuesday, 29th June, 2004  
at 3:00 pm precisely

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*Viewing Beforehand on*

Sunday, 27th June: 10:00 am–5:30 pm

Monday, 28th June: 10:00 am–6:00 pm

Tuesday, 29th June: 10:00 am–2:30 pm

*Important Notice:*

The Exhibition and Sale will take place  
in our New Galleries located at  
12 West 27th Street, 13th floor,  
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*This Sale may be referred to as "Sheldon" Sale Number Twenty Four.*

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

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## ORDER OF SALE

Printed Books: Lots 1 – 224  
Manuscripts: Lots 225 - 271  
Holy Land Maps: Lots 272 - 285  
Ceremonial Art:s Lots 300 - End of Sale

Front Cover: Lot 242  
Rear Cover: A Selection of Bindings

List of prices realized will be posted on our Web site,  
[www.kestenbaum.net](http://www.kestenbaum.net), following the sale.

# FINE JUDAICA:

## Early Printed & Illustrated Books, Manuscripts and Works of Graphic Art

### — PRINTED BOOKS —

1. ABRABANEL, JUDAH. ("Leone Hebreo"). Dialoghi di Amore ("Conversations on Love"). ff. 246, (1). [Adams A-63]. Venice, Domenico Giglio, 1558. \* Bound with: Dialogo della institution della donne di Messer Lodovico Dolce. ff. 84, (3). [cf. Adams D-728]. Venice, Gabriel Giolito de Ferrari e Fratelli, 1553. Printer's device on opening and closing leaves. *Marbled endpapers. Marbled boards, gilt extra. 8vo.*

**\$500-700**

• Author was the eldest son of Don Isaac Abrabanel and one of the foremost philosophers of the Renaissance. His central thesis in the Dialoghi is that love is the foundation of the world and that nothing besides it exists. Judah Abrabanel's poetic sentiment and orthodox traditions, significantly contribute to the fact that he could not be content with the rationalism of the Aristotelian-Maimonidean system and was more attracted to the mystical world of ideas of the medieval Kabbalah, with its strong inclination toward neo-Platonism.

2. ABRAHAM SAMUEL OF VENICE. Shirath Dodi [an abridgement of the Mishnah of Tractate Shabbath in rhymed prose]. FIRST EDITION. Title within typographical border. Opening words within decorative woodcut vignettes, historiated woodcut tail-pieces. ff. 20. *Browned, dampstained in places. Recent calf-backed marbled boards. 8vo. [Vinograd, Venice 1662].*

Venice, Bragadin: 1719. **\$150-200**

3. (ALEPPO). Vital, Chaim. Sha'arei Kedushah [Kabbalah]. \* BOUND WITH (As Originally Issued): Sepher Eilim Letrughah [letters of moral instruction by Moses Nachmanides and Elijah, Gaon of Vilna]. (4), 48, 8. *Modern morocco. 12mo. [Yaari, Aleppo 1 and 2].*

Aleppo, Elijah Hai b. Abraham Sasson: 1866. **\$800-1000**

• The first two Hebrew books printed in this ancient Jewish community of Northern Syria. Sasson was sent by his father to Italy to learn the art of printing. The rabbinic type he uses here is in fact very similar to that used by the Livornese Hebrew presses.

[SEE ILLUSTRATION RIGHT]



*Lot 3*

4. (AMERICAN JUDAICA). Exquemelin, Alexandre Olivier. Piratas de la America ["Buccaneers of America"]. Translated into Spanish by Alonso de Bonne-Maison. FIRST SPANISH EDITION. Title printed in red and black. Engraved coat-of-arms on verso of title. With one (of four) engraved portraits; two (of five) engraved plates, one folding; engraved folding map of Panama; text engraving on p.20. pp.(42),16,328,(4). Title loose with neat small marginal repair; lightly browned. Contemporary sheep, gently rubbed at edges, upper cover detached, lacking spine. 4to. [Palau 85730; Sabin 23471].

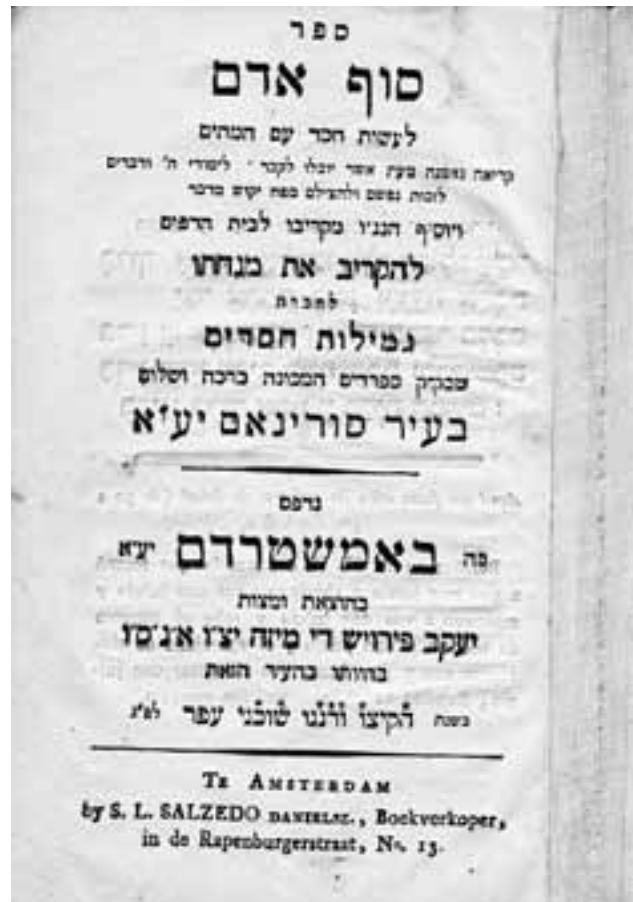
[Amsterdam, David de Castro Tartas]: 1681. \$5000-7000

• A pseudo-Cologne imprint, the balance of conventional scholarship identifies this work as the output of David de Castro Tartas' press at Amsterdam. Most of the contributors to this edition, were from the circle of the Spanish and Portuguese Jewish community of Amsterdam, several of whom were well-integrated in Christian literary circles and were personal acquaintances of Exquemelin. It is interesting that the Spanish and Portuguese Jewish community of Amsterdam were so curious about the Americas. Of great significance, is the introductory poem by the Marrano poet and historiographer, Daniel Levi (Miguel de) Barrios who was an active member of the Amsterdam Sephardic Talmud Torah congregation. In it, he displays knowledge of the Atlantic and Caribbean Islands, including Trinidad, Tobago, Martinique, Puerto Rico, Santa Lucia, Guadalupe, Barbados, Jamaica and Haiti. Barrios had made the voyage to Tobago in 1660, but his wife died on arrival, and, disconsolate, he returned soon after to Holland. Barrios' poem is one of the earliest works specifically devoted to America by a Jewish writer.

[SEE ILLUSTRATION BELOW]



Lot 4



Lot 7

5. (AMERICAN JUDAICA). Noah, Mordecai M. Newspaper clipping from the Salem Gazette, detailing Noah's plan "praying that the State would authorize the sale of Grand Island in the Niagara River to him, for the purpose of building a city thereon and inviting a community of Jews to that place... Indeed we have often wondered why the Jews do not emigrate more frequently to the U. States, why they should suffer the intolerance of other governments, when an asylum so desirable can be found in this country." *Matted and framed along with the masthead of the newspaper and an engraving of Noah.*

Salem, February 8th: 1820. \$300-500

6. (AMERICAN JUDAICA). Anonymous. Twenty -Six Points of Comparison Between Hebrew Slavery Under the Mosaic Dispensation...and British Colonial and American Slavery...in the Early Part of the Nineteenth Century. Two words in Hebrew. *pp.12. Unbound, gutter split. 8vo.*

Bristol, Wright & Bagnall, c.: 1825. \$600-900

• In the comparison between the two systems of slavery (Jewish and American Colonial) - from all perspectives: moral, legal and humane, the author portrays the system outlined in the Hebrew Bible to be far more ethical than the system of slavery of early 19th-century America.

7. (AMERICAN JUDAICA). (SURINAM). Sepher Soph Adam. Book-plate of M. Finzi-Lobo. Hebrew text with small portion in Spanish. *pp. (2), 6. Contemporary boards. [Not listed by Vinograd].*

Amsterdam, S. Salzedo: 1827. \$-

• A guide for members of the Burial Society of Surinam. Brought to publication by Jacob P. de Meza, resident of Paramaribo.

The Jewish Community of Surinam in the Dutch West Indies, represents the oldest Jewish settlement in the Western Hemisphere. The historic Sephardic Congregation was situated some ten miles from Paramaribo in a settlement up the river known as the "Savannah of the Jews" (Joden Savanne). The Jews possessed high socio-economic status and enjoyed a remarkable degree of autonomy. The Community in Surinam felt itself closely bound to both Amsterdam (the mother of the earliest synagogues in the Americas) and New York's Shearith Israel. This was due to both tradition and family ties, as well as the bonds of commerce.

In 1832 the synagogue at Joden Savanne was destroyed by fire, soon after, civil revolt against the slave-trade, as well as the inroads of the climate, led to the abandonment of the Jewish colony of which nothing but the jungle-ruin now remains. See M.A. Cohen, Sephardim in the Americas, American Jewish Archives vol. XLIV (1992) pp.142-3.

[SEE ILLUSTRATION FACING PAGE]

8. (AMERICAN JUDAICA). Mrs. E.C.A. Schneider. Letters from Broosa, Asia Minor... Engraved frontispiece and plates (two of which portray Jews in local costume). *Stained. Original boards, worn. 8vo.*

Chambersburg, Pa, 1846. \$300-400



9. (AMERICAN JUDAICA). Manuscript on paper. Letter in Judeo-German from Menachem b. Leib Goldsmith (E. L. Goldsmith) to Dr. S. L. Leiser in Amsterdam. Two folio leaves (four sides). *Some staining. 4to.*  
New York, April 4th: 1848. \$2000-2500

• Contains many important historical details concerning the economic, social and religious life of Jews in America, especially the differences between the various Jewish-German, Polish and Dutch communities and synagogues.

The writer reports that America is an “Eretz Zavath Chalav U’devash”, a land that flows with milk and honey. The French revolution has had a negligible impact on business conditions. Mentions the arrival of Dr. Lilienthal. Criticizes Lilienthal’s reform practices, stating that it will gain him enemies, as people are not prone to change. If you change the tune of “Yigdal”, people are horrified and think it is worse than cohabiting with a “Naarah Ha-meorasaah” (a betrothed young lady) on Yom Kippur that falls on a Sabbath! A number of Christian clergymen expressed an interest in studying Ibn Ezra and Talmud. An inverted world: - “Gentiles learn Torah and Jews devour (fressen) ham.” Makes caustic remarks on certain segments of the Jewish German society calling them “Behemoth (animals) in human form.” Mentions a scandalous affair where someone (Lilienthal?) ate stuffed oysters after a eulogy and in general desecrates the Sabbath and eats “Treifoth” in public a whole year. Refers to works by Luzzato, Reggio and especially Rappoport. He established a Gemara Chevrah but it did not last long, as he was too busy.

A most amusing and insightful letter.

10. (AMERICAN JUDAICA). (Bible, English). Torah Nevi'im u'Kethuvim- The Twenty-Four Books of the Holy Scriptures. Carefully Translated According to the Massoretic Text, After the Best Jewish Authorities and Supplied with Short Explanatory Notes. By ISAAC LEESER. FIRST EDITION. Text in English. Printed in two columns. pp. (6), 3-1011. Title, first 3 and last 3 leaves laid to size. *Browning. Modern boards. Marbled endpapers. Lg. 4to. [Deinard 847; Singerman 1271; not in Darlow & Moule].*

Philadelphia, L. Johnson & Co: 1853. \$2500-3000

• THE FIRST AMERICAN JEWISH TRANSLATION OF THE BIBLE INTO ENGLISH.

Isaac Leeser (1806-1868), a German Jew by birth, served as the hazzan of the Sephardi congregation Mikveh Israel of Philadelphia. There he founded the Jewish Publication Society of America, as well as the Occident, a monthly Jewish newspaper, in which he served as Editor for 25 years. Perhaps his crowning achievement was his translation of the Bible into English. Leeser’s version soon became the standard American Jewish translation and remained so well into the twentieth century. The translation is truly a monumental effort. Though an Orthodox rabbi who fought the inroads of Reform, Leeser consulted not only the classic rabbinic commentaries such as Rashi, Rashbam, Ibn Ezra, etc., but also the modern works of Mendelssohn, Zunz and Philippon.

See Lance J. Sussman, *Isaac Leeser and the Making of American Judaism* (Detroit: Wayne State Univ. Press, 1995); pp. 186-193.

11. (AMERICAN JUDAICA). Raphall, Morris J. Post-Biblical History of the Jews. Two volumes. pp. (3), 8-405; (3), 4-486. *Marbled endpapers. Calf. Sm 4to. [Singerman 1409].*

Philadelphia, Moss & Brother: 1855. \$1000-1500

• The Author (1798-1868) presents a well-researched text. Besides quoting ancient sources, such as Josephus, et al, the author has utilized Azariah di Rossi’s *Me’or Einayim* (Vol. I, p. 127) and the more recent scholarship of historians Peter Beer and Zechariah Frankel (Vol. II, pp. 115-116).

Raphall’s rabbinic career was overshadowed by his infamous opinions concerning slavery. At the height of the debate regarding the question of slavery in the United States, Raphall, rabbi of B’nai Jeshurun Synagogue in New York, publicized his view that slavery (though not in the form it took in the South) was endorsed by the Bible. See EJ, Vol. XIII, cols. 1551-2.

12. (AMERICAN JUDAICA). Meeting of the Israelites of Charleston to Protest the Kidnapping of Edgardo Mortara. Single printed leaf. *[Not in Singerman]*.

Charleston, South Carolina, Carew Co.: 1858. **\$1000-1500**

• The abduction of six-year old Edgardo Mortara from his home in Bologna, Italy and his subsequent forced conversion to Catholicism, with the connivance of Papal authority, appalled the Jewish world.

The American Jewish community joined the outrage expressed by world Jewry demanding the return of the child to his parents. The child was never returned. "Pius" Mortara died in a Belgian abbey in 1940, aged 88 years.

On September 3rd, 2000, Pope John Paul II beatified Pope Pius IX, the pope responsible for the kidnapping of Edgardo Mortara. In the Catholic Church, beatification is the last step before the declaration of Sainthood.

See Bertram W. Korn, *The American Reaction to the Mortara Case: 1858-1859* (Cincinnati, 1957); David Kertzer, *The Kidnapping of Edgardo Mortara* (New York, 1997), pp. 124-127.

13. (AMERICAN JUDAICA). *The Jewish Messenger*. Volumes. IV - IX (non-sequential). Approximately 100 issues of this weekly newspaper edited by Rev. S.M. Isaacs. Use of Hebrew. *Light wear. Boards, defective. Folio.*

New York, 1858 - 1861. **\$2000-2500**

• Carries a wealth of Jewish news from America and the rest of the world.

14. (AMERICAN JUDAICA). B[ernhard] Felsenthal. *Zwei Reden gehalten am Morgen des Neujahrsfestes 5625 (30. Sept. und 1 Okt. 1864) im Tempel der Zionsgemeinde zu Chicago. ["Two Talks Held the Mornings of New Year 5625 in Temple Zion of Chicago."]*. German. *pp. 30. Very slight stains. Recent archival boards. [Singerman 1833].*

Chicago, M. Hofmann: 1864. **\$300-400**

• Bernhard Felsenthal (1822-1908) was a prominent American Reform rabbi. Born in Bavaria and ordained in America by David Einhorn, he served the Zion Congregation of Chicago from its formation in 1864 until his retirement in 1887. In later years, Felsenthal became disenchanted with the course taken by Reform, feeling that it was preparing a "beautiful death" for Judaism. See EJ, Vol. VI, cols.1221-2 (includes photo likeness).

15. (AMERICAN JUDAICA). *Hymns Written for the Use of Hebrew Congregations*. English text. Several hymns titled in Hebrew characters. Final blank with contemporary signature: "Miss Rachel H. Levy, Charleston, S.C.". *pp.xiv,214. Margins foxed, small portion of lower margin of final leaf clipped. Contemporary speckled calf, defective. 12mo. [Singerman 1933].*

Charleston, S.C., for Congregation Beth Elo-him: 1867. **\$700-900**

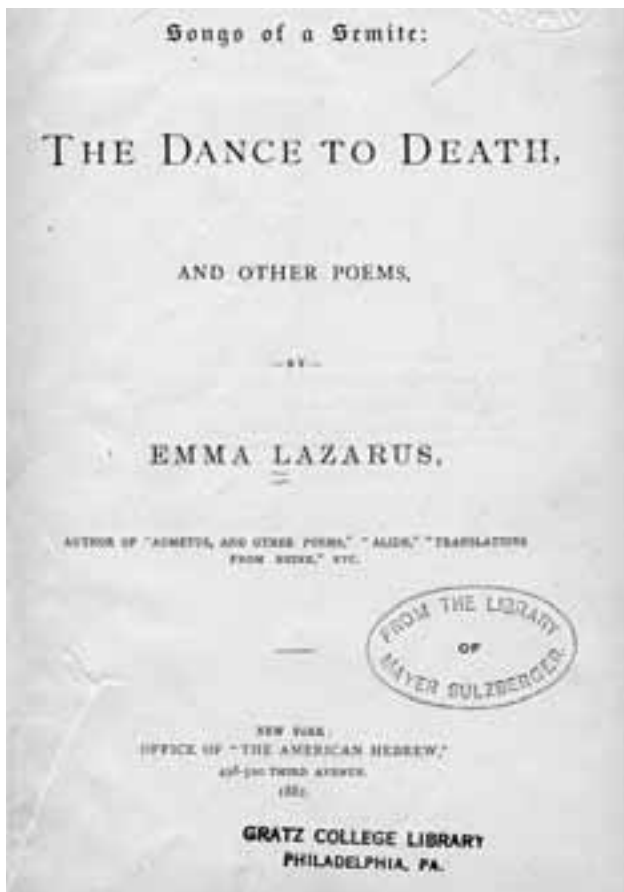
16. (AMERICAN JUDAICA). Lazarus, Emma. Songs of a Semite: The Dance to Death, and other Poems. FIRST EDITION. The Mayer Sulzberger copy. pp.(4),80,(2). *Small tear to title, loose, library markings. Original green printed boards, crude taped marks on upper cover. Tall 8vo.*

New York, The American Hebrew: 1882. \$300-400

• The poet Emma Lazarus (1849-87) was born of a New York Sephardic family and is most celebrated for her iconic sonnet “The New Colossus” which in 1903 was inscribed on the pedestal of the Statue of Liberty - a beacon to the “huddled masses yearning to breathe free.”

The present collection includes passionate Jewish poems including “The Dance to Death,” a verse tragedy about the burning of the Jews in Thuringia during the era of the Black Death. The poem was dedicated to George Eliot “the illustrious writer who did most among the artists of our day towards elevating and ennobling the spirit of Jewish Nationality.”

[SEE ILLUSTRATION BELOW]



Lot 16

17. (AMERICAN JUDAICA). JAFFE, SHALOM ELCHANAN. Sho'el Kinyan. With glosses Ma'ayan Eliezer by Eliezer Zalman Grayevski \* Bound with Meir Mann. Me'irei Halacha. Jerusalem, 1896. FIRST EDITION. Title printed in red and black. On f.3v. woodcut of Western Wall; on f. 102r. woodcut of the tomb of the Kings of the Davidic dynasty. On f. 74r. there is a responsum addressed to R. Tzvi Hirsch Maiselman of Kalamazoo, Michigan, and on f. 79v. a question from the shochet of Levenworth, Kansas. pp. (3),10; ff.124,16, 22. *Lightly browned. Original marbled boards, detached. Sm. 4to. [Friedberg, Shin 503].*

Jerusalem, Moses Lilienthal: 1895. \$400-600

• A protracted halachic polemic between Zechariah Rosenfeld and Shalom Jaffe concerning the halachic validity of a Mikvah constructed by Jaffe in St. Louis. While defending the mikvah he constructed, Jaffe went on the offensive invalidating an eruv of his adversary which, among other leniencies, utilized telegraph poles. In the Milu'im (Adendum), Jaffe published a ruling co-signed by Rabbis Shneur Zalman of Lublin and Samuel Salant, forbidding an eruv that incorporates telegraph poles.

The book bears the encomia of the great rabbis of Eretz Israel: R. Samuel Salant and R. Saul Chaim (formerly of Dubrovna) of Jerusalem, and Rabbi Naphtali Hertz Halevi of Jaffa. Rabbi Samuel Salant writes: “My soul delights to know and see that in America too there are now found rabbis great in Torah. Would that they increase in all the cities of America.”

18. (AMERICAN JUDAICA ). Tephilah. Recited at a public gathering held at the Beith Ya'akov synagogue in Jerusalem. *Printed broadside. Lower corners repaired affecting a few words. Sm.folio.*

Jerusalem, (1898). \$1200-1800

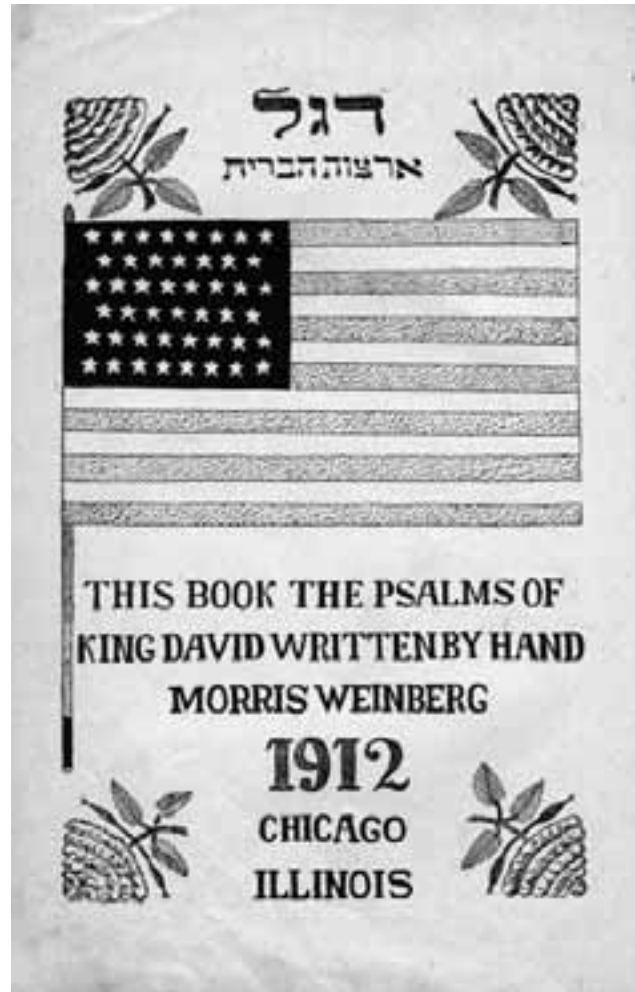
• Prayer composed by Chief Rabbi Samuel Salant of Jerusalem for the success of the American Armed Forces in the Spanish-American War of 1898, “a war (fought) for freedom and the love of man.” In the text of the prayer, the United States is described as an “enlightened nation” fighting not to enlarge it’s borders or to conquer territory, but to “rescue a poor nation from its oppressors.”

Rabbi Salant is given the unusual title as “President of the European and American Rabbis residing in Jerusalem.”

[SEE ILLUSTRATION FACING PAGE TOP LEFT]



Lot 18



Lot 19

19. (AMERICAN JUDAICA). Weinberg, Morris. Hasepher Tehilim - This Book the Psalms of King David Written by Hand. (Facsimile edition). Hebrew title with scribe's hand at centre, additional title in English with American Flag. Photographic portrait of Weinberg displaying the Manuscript. Four illustrated divisional titles. Numerous delightful illustrations within the body of the calligraphic Hebrew text. Page of approbations and prayers to avoid nightmares, etc. List of subscribers (including Dr. Solomon Schechter and the encyclopedist J.D. Eisenstein of New York) and memorial tablet on last page. pp. 108, (2). Title page loose. Endpapers stained. Original boards, rebacked. 4to.

Chicago, 1912. \$1000-1500

✦ Enchanting example of American-Jewish Folk Art. A Most Unusual Volume.

The manuscript itself is presently in the Library of the JTSA, New York. See Jewish Museum Catalogue, The Jewish Heritage in American Folk Art (1984) no.90; and J. Ungerleider-Mayerson, Jewish Folk Art (1986) p.34.

[SEE ILLUSTRATION ABOVE RIGHT]

20. (AMERICAN JUDAICA). Responsa in War Time. pp. (6), v, 87, (9). Original gold-stamped maroon wrappers. 8vo.

New York, (1947). \$200-300

• Published by the Division of Religious Activities of the National Jewish Welfare Board, this unusual booklet was issued "in reference to the practical problems of Jewish law confronting the Jewish chaplain and his GI congregation."

21. (AMERICAN - MOROCCAN JUDAICA). Manuscript on paper. In Hebrew and Judaeo-Arabic. Various cursive Sephardic scripts and signatures. Official confirmation in Dutch, dated 1766. One bifoliated leaf.

Tetuan, Morocco, 1763. \$3000-4000

• Official responsa and judgement of the Bet Din of Tetuan concerning the status and estate of Esther, the widow of Joseph Abuzaglo (formerly of Marrakesh). Although she had no children, her husband had a son from a previous marriage. The question arose as to whether this son was still considered alive (he had since traveled to far-away Dutch Guyana and had not been heard from since) - and whether Esther is allowed to remarry without Chalitzah. A listing of the estate of the husband is delineated with a confirmation by the Rabbis of Tetuan that the widow solemnly swore that she did not previously receive anything from her husband's representative, the Dayan R. Eliezer Di Avila.

The Dutch text at the end of the document would seem to indicate that an emissary was sent to Dutch Guyana to investigate the whereabouts of the son. Although the husband's brother maintained that the son was probably not alive, the Bet Din ruled that according to the Halacha it is presumed that he is still alive without evidence to the contrary.

Contains seven signatures including the Rabbis of Tetuan, R. Yaakov ibn Malka and Ephraim Monsonaigo. For more information on the Rabbis of Morocco, see Yoseph ibn Naim, Malkei Rabbanan, Jerusalem, 1931.

22. (ANGLO-JUDAICA). The London Chronicle [periodical]. 6th-8th May, 1773. Issue Number 2560. Concerns a fine levied upon Jews (see below). pp. 433-440. Unbound. 4to.

London, 1773. \$300-400

• "By letters from Cairo we learn that Ali Bey has just given a proof of his proficiency in the art of financeering...he has obliged the Jews to pay a considerable sum, one-half of which he told them was in part of interest and indemnification...of the great sums their ancestors borrowed and feloniously carried off from the ancient Egyptians..."

23. (ANGLO-JUDAICA). The Gentleman's Magazine [periodical]. May, 1778. "With an inside view of the Jews' Synagogue at Amsterdam [after Picart] and of the Ceremony of founding the Horn on New-Year's Day" pp. 193-240. Unbound. 8vo.

London, 1778. \$400-500



Lot 26

24. (ANGLO-JUDAICA). Beith Tephilah [prayers]. According to Sephardic rite. Original calf, spine gilt-tooled in Hebrew. *ff.207. 16mo.*

Livorno, 1866. **\$300-500**

✎ With printed presentation label in front: "A Present to Mordecai Fonseca in Memory of Judith, Lady Montefiore, From Sir Moses Montefiore, Bart. At Purim, 5625 [sic]."

25. (ANTISEMITICA). Vincenti, Giovanni Maria. *Il Messia venuto. Historia spiegata, e provata a gli Hebrei in cento discorsi. Opera non solamente necessaria a gli Hebrei, ma molto utile a' Cristiani, e massime a' Predicatori. Confermandosi in essa con eruditione sacra profana, e traditione Hebrea la verità de' misteri tutti della Cristiana fede... Con l'Aggiunta di un Trattato dell'Autore intorno la famosa questione. Se meglio sia, che i Principi Cristiani permettano ne' loro Stati gli hebrei, o li discaccino.* ["The Messiah has come...With the addition of a treatise by the author discussing the famous question whether Christian rulers should permit Hebrews in their State or expel them]. Italian and Hebrew. Two part in one. *I. pp. 72, 456. II. pp. 474, 72. Minute worming. Modern boards. Thick folio. [Parente, Italia Judaica I, pp. 338-9].*

Venice, Girolamo Bragadin: 1659. **\$600-800**

✎ Giovanni Maria Vincenti, a cleric born in Venice, mounts the usual missionary arguments seeking to prove the verity of Christianity from Judaic sources. As an afterthought, the author calls for the expulsion of the Jews from the Venetian state. Throughout the sixteenth and seventeenth centuries, the threat of expulsion was held over the heads of Venetian Jewry as a Damocles' sword. See EJ, Vol. XVI, col. 96.

The book abounds in theological mistakes, for which it was criticized by Giulio Bartolucci and others. Eventually, on June 18th, 1680, it was listed on the Church's Index of Proscribed Books. For this reason, it has become rare.

26. (ANTISEMITICA). Roblik, Eliam Liborium. *Judische Augen-Glaser.* FIRST EDITION. Two volumes bound in one. Three curious engraved plates. *Ex-library, few stains. Contemporary calf, worn. Thick folio.*

Brünn, 1741, & König-Gratz,: 1743. **\$2000-2500**

✎ Roblik, a Moravian cleric who eventually forsook the priesthood, attempted to dissuade the Jews from their false beliefs through force of argument. He attacked Jewish doctrine more than the Jews themselves, whom he earnestly believed would see the truth of Christian belief if only their rabbis and their Talmud would not hide the truth from their eyes. This work is hence symbolically titled "Jewish Eyeglasses," and a large pair of eyeglasses is illustrated as the frontispiece.

[SEE ILLUSTRATION FACING PAGE]

27. (ANTISEMITICA). Argens, Jean Baptiste de Boyer, Marquis d'. *The Jewish Spy.* Third Edition. Five volumes. *I: pp. 12, 303, (43). II: pp. 12, 312, (46). III: pp. 16, 322, (58). IV: pp. 20, 317, (33). V: pp. 24, 368, (26). Ex libris. Lightly stained. Uniform contemporary cloth. 8vo.*

London, 1766. **\$300-400**

✎ After being wounded as a young soldier in the Battle of Philipsbourg, the Marquis d'Argens settled in Holland, where he pursued a career as writer. The *Lettres Juives*, his literary debut, proved an immediate success. Voltaire particularly admired this cheeky satire. Under the guise of letters supposedly traded between Jews in Turkey, Italy, and France (specifically "Aaron Monceca, at Paris, to Isaac Onis, a Rabbi, at Constantinople"), the author pokes fun at "Nazarenes" (Christians), "Mahometans" (Muslims), women, and of course, Jews.

28. (ANTISEMITICA). Baer, Elvira. *Trau keinem Fuchs auf seiner Held und keinem Jud bei seinen Eid. Ein Bilderbuch fuer Gross und Klein.* German calligraphic text in red and black facing viciously grotesque color plates. *pp. (88). Original linen boards with color pictorial covers, light wear. Rectangular 4to.*

Nürnberg, Stürmer-Verlag: 1936. **\$1500-2000**

✎ A slick production for children portraying virulent Jewish stereotypes.

29. (ANTISEMTICA). Heimer, Ernst. Der Giftpilz. Ein Stuermerbuch für Jung und Alt. Viciously grotesque color plates by the Stürmer illustrator "Fips." German Gothic text. pp.64. Original linen boards with color pictorial covers, light wear. 4to.

Nürnberg, Stürmer-Verlag: 1938. \$1500-2000

☛ An infamous book illustrated with notorious imagery designed to inculcate children with Nazi values.

30. AQUINAS, THOMAS. Summa Contra Gentiles [Systematic exposition against non-Christians]. Translation by Joseph Ciantes. FIRST EDITION IN HEBREW. Three books in one. Title in Latin and Hebrew. Latin and Hebrew translation face-à-face. I. pp. 60, 196. II. pp. 270. III. pp. 391, (1). Title detached. Browned. Wormed. Contemporary vellum. Spine distressed. Thick folio.

Rome, Jacobi Phaei Andreae: 1657. \$1500-2000

☛ RARE HEBREW TRANSLATION OF THOMAS AQUINAS' WORK

Thomas Aquinas (1225-1274), was one of the most important Christian philosophers of the medieval age. He is most famous for his magnum opus, Summa Theologica which gives a systematic exposition of his philosophy. In this less known work, Summa Contra Gentiles, Aquinas once again deals with such basic issues as the incorporeity of God, free will, Providence, etc. In the Latin original there is a fourth book not included in our Latin-Hebrew edition. (See EJ, Vol. III, col. 229-231).

The translator, Joseph Ciantes, a Dominican friar and student of Oriental languages, was appointed by Pope Urban II to preach to the Jews of Rome, who were periodically subjected to conversionary sermons.

NUC notes only two copies of the present work, located in Columbia University and Immaculate Conception Convent Library, Washington, D.C. Not in the British Library.

[SEE ILLUSTRATION BELOW LEFT]



Lot 30



Lot 33

31. ARAMA, ISAAC. Akeidath Yitzchak [philosophical and allegorical homilies to the Pentateuch]. Second edition. Title within woodcut architectural arch. Opening word of each part within an elaborate border. *ff. 309. Some staining, upper left corner of title and first leaf frayed not affecting text, previous ownership inscriptions on title. Modern boards. Folio. [Vinograd, Venice 326; Habermann, Bomberg 195; not in Adams].*

Venice, Daniel Bomberg: 1547. **\$300-500**

• Affectionately known as the “Ba’al Akeida,” Arama has been consistently quoted and utilized, especially by Polish and Galician preachers, until the present day. 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. See I. Rivkind, *Kiryat Sepher*, vol. II p.60.

32. ARCHIVOLTI, SAMUEL D’. Arugath Habosem [grammar, with section on Hebrew cryptography]. FIRST EDITION. Many charts, diagrams and unusual devices. Title within woodcut ornamental surround. *ff. 119 (i.e. 118), (2). Marginal paper repairs. Contemporary blind-tooled vellum with clasps and hinges (repaired), rebacked. 4to. [Vinograd, Venice 953; Habermann, di Gara 215; not in Adams].*

Venice, Giovanni di Gara: 1602. **\$500-700**

33. AROBAS, ISAAC. Emeth Ve’Emunah [Code of Jewish Law]. Divisional title (Hilchoth Yom Tov) within typographic border prior to final section. Text in Hebrew and Italian. *ff. 7, 288, (16), 36. Dampstaining. Several pages laid to size, nonetheless, an attractive copy. Later calf-backed marbled boards. Thick 12mo. [Vinograd, Venice 1393].*

Venice, Ambrosino-Bragadin: 1672. **\$700-900**

• The author, Isaac, son of Hananiah Arobas, “Justice and Leader of some Communities of the Maghreb (Morocco),” sought to present the basic texts of Judaism composed by Maimonides and Joseph Karo in both Hebrew and the vernacular for the Jews of Italy. To this end, he gathered here a digest comprising the Thirteen Principles of Faith from Maimonides’ commentary to the Mishnah Sanhedrin; Maimonides’ *Sepher Hamitzvoth* (Book of Commandments); and a popularized version of Karo’s *Shulchan Aruch*. Thus the layman is provided with the rudiments of halacha, both dogmatic and practical.

The book is prefaced with a laudatory poem by the famous Italian kabbalist R. Moses Zacuto.

[SEE ILLUSTRATION FACING PAGE RIGHT]

34. ASCHKENAZI, YEKUTHIEL. (Editor). Margalioth Tovah [super-commentaries to Abraham ibn Ezra on the Pentateuch]. FIRST EDITION. With commentaries: *Ohel Yoseph*, *Mekor Chaim* and *Megilath Setarim* (Motot). Astronomical plate at end (often lacking). *ff. (4), 156, (1). Lightly stained. Contemporary blind-tooled calf with central cartouche over wooden boards, rubbed and chipped. Tall folio. [Vinograd, Amsterdam 1192].*

Amsterdam, Isaac de Cordova: 1722. **\$500-700**

• FINE WIDE MARGINED COPY. The editor states he gave this work the title *Margalioth Tovah* based upon the Midrash suggesting an exquisite pearl hung from the neck of the Biblical Abraham. He compares Abraham Ibn Ezra “in spirit” to the Abraham of the Bible.



35. (AUSTRIA). Ex Ordinatione Inclty Regni Gubernii [Laws concerning the Jews of the Habsburg Empire, specifically Prague, their religion, education, the constitution of their community, their population, food-stuffs, etc. ]. Latin; German and Polish texts face à face. The accompanying Polish translation would have been de rigeur in Galicia (the southern part of Poland that came under Austrian rule with the partition of Poland in 1772). *ff. 18. Unbound. Folio.*

Vienna, 3rd August: 1797. **\$3000-4000**

♣ The benighted Emperor Francis II subjected his Jewish subjects to rigid and stern laws. In this new edict, every rabbi is required by law to take a course of philosophical studies (par. 3). Another paragraph (no. 6) discusses the status of the “Schulsinger, der sogenannte Schames” (synagogue singer, the so-called “schames”). Circumcision is to be performed only by those medically competent to perform the operation (par. 42). Should a family wish to conduct a private prayer service, complete with Torah reading, an annual tax of 50 florin must be paid (par. 11).

The notorious Familiant Laws, limiting the number of marriage permits issued, and thus severely curbing the growth of the Jewish population, are here reinforced (pars. 25-35). The number of Jewish families was to be frozen at 8,600 which was the number of families counted in the 1789 census (par. 26). When a foreign Jewess is to marry a Jew from a native Bohemian family, a marriage permit can be granted if the foreigner brings into the land a fortune of no less than 5,000 gulden (par. 35).

The historic Bohemian Jewish community comes under especial scrutiny. There are detailed instructions for the administration of the community (pars. 19-20).

See JE, Vol. II, p. 332; Raphael Mahler, *Hasidism and the Jewish Enlightenment: Their Confrontation in Galicia and Poland in the First Half of the Nineteenth Century* (Philadelphia, 1985).

36. (AUSTRIA). Circulare der k.k. [kaiserlich-königlich] Landesregierung im Herzogthume Oesterreich [Imperial Decree Restricting Jewish Marriage]. Broadside. *Folio.*

Vienna, 8th January: 1827. **\$1000-1500**

♣ In order to limit the Jewish population, the Familiant Laws were introduced in 1727, allowing only the oldest son of a Jewish family to marry. These laws remained in force in the Habsburg Empire until 1846. After enjoying a period of relative tolerance under the enlightened Emperor Joseph II (1780-1790), the Jews were again discriminated against under Joseph's successor, the reactionary Francis II (1792-1835). Starting in 1812, Jews were compelled to pass an examination in Herz Homberg's catechism “B'nei Zion” before they were permitted to marry. The Familiant system forced many Jews to marry secretly. The children of such couples were considered illegitimate by the authorities and had to bear their mothers' names. The Familiant system also led to large-scale emigration from those areas in which it was strictly enforced. Many of the communities in Hungary were founded by the younger sons of Moravian Jewish families. Echoes of the Familiant system are found in the literature of the days, such as the Jewish author Leopold Kompert's “Ohne Bewilligung” (“Without Permit”). See R. Kestenberg-Gladstein, *The Jews between Czechs and Germans in the Historic Lands, 1848-1918*, in: *The Jews of Czechoslovakia* (Philadelphia, 1968), pp. 21,22,29,30; EJ, Vol. III, cols. 891-4; Vol. VI, cols. 1162-4

Our circular states in no uncertain terms that Jewish marriages contracted without the prior permission of the government are officially declared invalid.

37. (AUSTRIA). Die Israeliten bleiben fortan vom Handel mit Salpeter ausgeschlossen. Broadside. *Sm. folio*.  
Laibach (Ljubljana, Slovenia), n.p.: 1833. **\$600-800**

• The restriction of Jews from trading in “Pulver und Salniter” (gunpowder and nitrate) stemmed from the Government’s fear that Jews would engage in subversive, terrorist activities (or at least sell to those engaged in such activities). In this part of the Austro-Hungarian Empire there was real cause to fear Serbian nationalism, as history would later prove.

38. (AUSTRIA). Wahrheiten für den Sicherheitsausschuss. Broadside. *Folio*.

Vienna, 1848. **\$800-1200**

• The anonymous author takes issue with a placard that appeared in Vienna’s streets proclaiming “whoever is against the Jews is against the State.” The present broadside seeks to rectify that: Two thirds of the Austrian population are anti-Semitic - and proudly so! (“...mehr als zwei Drittheilen der Bevölkerung...Der grösste Theil der Bevölkerung der österreichischen Monarchie ist gegen die Juden”). The broadside states that the deep antipathy to the Jews stems precisely from love of the Fatherland. Signed “J.Q. Endlich” (a pseudonym).

39. (AUSTRIA / GERMANY). Eight printed broadsides, etc. concerning Jews: Two decrees issued by the Ministry of the Interior concerning the administration and taxation of the Jewish community (Karlsruhe, Germany, 1821 and 1826). ff. 3; 4. Folio.\* Jews are forbidden to acquire real estate (Ellwangen, Germany, 1824). pp. 3. Folio. \* Transcription of a spurious letter from the rabbis of Constantinople to their brethren in Christian lands to infiltrate and pollute their respective societies. “Educate your children to be traders, so that thereby they can rob the Christians! Make your children doctors and apothecaries so that they can take Christian lives!” “Constantinople, 21 Kislev, 1489.” The import is that the Jewish character has not changed in 500 years. Also citation from speech by Dr. Chaim Weizmann in Berlin. (Vienna, circa 1920). Single leaf on colored paper. \* Bittschrift der Christensklaven an die Herren Juden um Christen-Emancipation [Demand Christian-Emancipation for the Christian Slaves to Jewish Masters] Anti-Emancipation pamphlet which claims in a satirical vein that in fact the Jews are masters and the Christians slaves. (Vienna: Jakob Bader, n.d. [1848?]). pp. 2. 4to. \* Bitter Wahrheiten für die Juden und ihre Vertheidiger [The Bitter Truths regarding the Jews and Their Defenders] Anti-Emancipation pamphlet. It is claimed 300,000 Viennese oppose the emancipation of the Jews. (Vienna: Anton Benko, 9 April, 1848). pp. 4. 4to. \* Nur keine Juden-Emancipation! [No Jews-Emancipation!] (Vienna: Anton Benko, n.d. [1848?]) pp. 2. Folio. \* A Jewish lad from Brody by the name of “Jankel Benezge” is to stand trial for arson. (Lemberg, 1804). Single leaf. Folio..

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



Lot 39A

**39A.** BACHIAH BEN ASHER. *Biur al Hatorah* [Kabbalistic commentary to the Pentateuch]. Opening words within woodcut borders, opening of Genesis within elegant woodcut border, printed in two columns. ff.274. Marginal repairs, final two leaves repaired with loss of some words. 18th century calf, modern slip case. Folio. [Vinograd, *Pesaro 32*; Steinschneider *CB no. 4525,3 col. 778*; not in Adams].

Pesaro, Gershom Soncino: 1514. **\$15,000-20,000**

☛ RARE, COMPLETE COPY Great influential encyclopedic work utilizing wide variety of sources. Especially noteworthy are R. Bachiah's Kabbalistic references as well as Midrashic interpretations. He was well versed in this literature and brings forth passages from lost Midrashim. For an excellent work on the Kabbalistic sources of R. Bachiah, see E. Gottlieb, *Mekorotav shel R. Bachiah...Be'kitvei R. Yoseph Gikatilla* in: *Bar Ilan University Annual Vol. I* (1969) pp. 306-26; and see R. Yitzchak Sag Nahor *Ve'talmidav- Mekorot R. Bachiah Be'kitvei Ha'mekubalim*, in: *Bar Ilan University Annual, Samuel Bialoblocki Memorial Volume*, (1964) pp.215-50.

[SEE ILLUSTRATION ABOVE]

40. BENJAMIN BEN JUDAH OF ROME. (Editor). Dikdukim [Grammatical Treatises]. \* Bound together with: Elijah Halevi (Elijah Bachur). Sepher Harkavah and Moses ibn Habib. Marpeh Lashon. FIRST EDITION. Headers within leaf motifs. On several pages, signature of former owner "Joseph ben Samuel d'Ascoli," of the distinguished Ascoli family, originating from Ascoli Piceno near Ancona. (See EJ, Vol. III, col. 690.). I. ff. (5), 236. II. ff. 83, (1). III. ff. (26). Dampstained. Final page laid to size. Later calf. 8vo. [Vinograd, Venice 265].

Venice, Daniel Bomberg: 1546. \$800-1200

☛ Dikdukim contains the following four treatises: 1) Kimchi, Moses. Mahalach Shevilei Hada'ath (with commentary by Elijah Bachur). 2) Anonymous Spanish author. Pethach Devarai. 3) Ibn Ezra, Abraham. Sepher Tzachuth be-Dikduk. 4) Idem. Sepher Moznei Leshon ha-Kodesh.

41. (BIBLE Hebrew and Latin). ESRIM VE'ARBA...HEBRAICA BIBLIA. FIRST EDITION. Two volumes. Prepared by Sebastian Muenster. Hebrew and Latin text in parallel columns, with Latin notes at end of chapters. First word of Volume I within woodcut frame, initial letter of each chapter historiated, divisional titles, marginal notations in an early hand. Vol. I: ff. (12), 365. 1. Vol. II: ff. (4), 336-795. Dampstained. Ex-library. Pages trimmed. Half vellum. Thick folio. [Darlow & Moule 5087; Prijs, Basle 38; Adams B-1240].

Basle, J. Bebel for M. Isingrin and H. Petri: 1534-35. \$8000-10,000

☛ THE FIRST HEBREW BIBLE PRINTED IN BASLE.

Muenster's outstanding effort, providing an original Latin text independent of the Vulgate. This first Protestant translation of the Old Testament from Hebrew into Latin exercised a considerable influence upon later Bible editions. See related article by I.I.J. Rosenthal, Sebastian Muenster's Knowledge and Use of Jewish Exegesis, in: Essays in Honour of J.H. Hertz (1943) pp.351-69.

[SEE ILLUSTRATION BELOW]

42. (BIBLE, Hebrew. Kethuvim - Hagiographa). With commentaries of Rashi, ibn Ezra, Kimchi (two), Targums etc. Edited by Cornelius Adelkind. Volume IV only (of 4). Titles within architectural columns. ff. 687-926. Stained and wormed in places. Censor's signature on last leaf. Lengthy marginal note in a cursive Italian hand on f. 751b. Marginal repair to title. Moden boards. Folio. [Habermann, Bomberg 192; Darlow & Moule 5093; Adams B-1225].

Venice, Daniel Bomberg: 1546-48. \$600-900

43. (BIBLE, Hebrew. PENTATEUCH & EARLY PROPHETS). Biblia Ebraica. Prepared by Elias Hutter. Fine ornamental title page printed in red and black. pp. (6), 772. Lightly browned and dampstained. Dark ink stain on upper outer margin of first few leaves, margins of title with slight loss supplied in manuscript. Later morocco-backed boards, rubbed. Folio. [Vinograd, Hamburg 9; Berkowitz no.171; Darlow and Moule 5108].

Cologne, Elias Hutter: 1603. \$1500-2000

☛ "In this edition the root letters are printed in thick type and the inflectional letters in hollow type; and when a root letter in any word does not appear, it is printed in small type above the line." Darlow & Moule 5108. An extraordinarily ambitious feat of scholarship.



Lot 41

44. (BIBLE Hebrew.) *Esrím Ve'arbah*. Three parts in one. Edited by Mordechai Wahl. Title within four-part typographical frame, initial word of each Book encompassed by ornamental border. With vocalization points (nikud) and cantillation points. Printed in parallel columns. pp. 224;162,163-334;187(7). *Few light stains in places, Latin and Hebrew marginalia, chapter and verse numbers noted in red ink on few leaves. Early owners' signature on title, light wear to lower corners. Contemporary elegantly blind-tooled vellum, spine in compartments, clasps and hinges. 8vo. [Vinograd, Basle 241; Prijs 207; Mehlman 34; not in Darlow & Moule].*

Basle, Konrad Walkirch: 1611-12. **\$8000-10000**

• A fine copy of a rare Bible, in a stylish contemporary binding. The JNUL copy severely incomplete.

[SEE ILLUSTRATION BACK COVER]

45. (BIBLE Hebrew). *The Sixth Biblia Rabbinica*. With Targum and major classical commentaries. Revised by J. Buxtorf. Complete in four volumes. Divisional titles within architectural arches. *Folio. ff. (6), 946, (lacking blank f. 838) 7, (1), 67. ff. 839-881 (Megilloth) repeated in volume I). Browned and stained, some worming in margins of volume IV crudely repaired. Various bound. Folio. [Vinograd, Basle 248; Prijs, Basle 219; Darlow & Moule 5120].*

Basle, Ludwig König: 1618-1619. **\$3000-5000**

• THE MOST SCHOLARLY EDITION OF THE RABINIC BIBLES.

The publisher was fortunate in obtaining the services of experienced Jewish and non-Jewish scholars, printers and correctors who helped make his endeavor one of the most grammatically correct editions in accordance with the Masorah, as well as more esthetically pleasing utilizing a differing layout than the previous Venetian editions.

46. (BIBLE Psalms.) *Lyra Prophetica Davidis Regis* ["The Lyre of King David" A Linguistic Analysis of the Book of Psalms]. Edited by Victor Bythner. Latin and Hebrew text. Divisional titles. Title in red and black. pp. (8), 352, (2), 69, (9), 46, (1). *Dampstained. Calf. 4to. [Wing B6423].*

London, Eliz. Flesher: 1679. **\$400-600**

• A study of the Book of Psalms divided into three sections. In the first, Bythner analyzes the roots of the Hebrew words, chapter by chapter, verse by verse, next, he provides an alphabetical index of the Hebrew words and finally, a study of Hebrew grammar.

47. (BIBLE). *Chamisha Chumshei Torah* with Targum and commentaries. Five volumes. The introduction contains interesting bibliographic details about Mai's various publishing efforts. *Some slight marginal worming. Various bound. Lg. 4to. [Vinograd Metz 14].*

Metz, Moshe Mai: 1766-67. **\$700-900**

48. (BIBLE, Hebrew. PENTATEUCH AND HAPHTAROTH). *Sepher Ezrath Hasopher, Chamishah Chumashei Torah, Tikun Sophrim Vavei Ha'amudim*. Five volumes. With Nikud and cantillation points. Haphtaroth at end of each volume with separate title page. \* Volume V bound with: *Calendario facil & curiozo em Hebraico & Portuguez*. Prepared by Judah Piza, an 112-year Calendar. Amsterdam, 1769. *I: ff. (11), 65, 26. II: ff. (1), 67-121, (2), 28. III: ff. (1), 123-163, (2), 24. IV: (1), 165-221, (2), 16. V: ff. (2), 224-272, (4), 277-290, (8). Some browning. Lacking additional engraved title. Contemporary brown mottled calf, paneled in gilt. Spines in compartments with gilt Arabic numerals on morocco inlay. Spine of first volume chipped. With slipcase. 4to. [Vinograd, Amsterdam 1942; Kaysersling, 91; not in Darlow & Moule].*

Amsterdam, I. Mondovy for G.J. Janson: 1767-1769. **\$1000-1500**

• Prepared as a model for scribes writing a Torah scroll. The text is arranged to conform with halachic law relating to scribal arts. Each pair of facing pages represents one column of the Torah-traditionally 42 lines starting with the letter "Vav." The "Shira" and "Hazinu" portions are printed on wider leaves and folded, to follow the wider columns necessary in the written Torah.

49. (BIBLE Pentateuch). Chamishah Chumshei Torah). Torath Hashem Temimah. Includes "Laws of Haphtaroth culled from...Sepher Be'er Yitzchak." Five volumes. Divisional titles for Haphtaroth. *I: ff.159, (1), 15. II: ff.146, (2), 22. III: ff. 96, 24. IV: ff.127, (1), 16. V: ff. 115, (1), 30. Light staining and browning. 4 of 5 contemporary calf. 4to. [Vinograd, Luneville 24 (no collation provided)].* Luneville, Abraham Frisecque: 1807-1809. **\$600-900**
- The Jewish community of Lunéville in the Lorraine region of France counted 315 persons in 1808. Although a cemetery was not consecrated until 1791, remarkably there were two Jewish presses, that of Abraham Brisach, which turned out a machzor in 1797 and a Likkutei Tzvi in 1798, and that of Abraham Frisecque who produced this Pentateuch of high quality. See EJ, Vol. XI, cols. 567-8.
50. (BIBLE Hebrew. PENTATEUCH AND HAPHTAROTH). Chamishah Chumshei Torah-Tikun Sophrim. With Nikud. Complete in two volumes. Seven divisional titles each within a typographical border, additional opening title in Hebrew and French. Woodcut head- and tail pieces. *I: ff. (4), 190, (1), (3), 85. Foxed in places. II: ff. (1), 124, (1), (3), 64, (1). Light stains in places. Uniform recent morocco-backed marbled boards. 12mo. [Vinograd, Paris 106; not in Darlow & Moule].* Paris, Chez Levy: 1809. **\$500-700**
- A Fine Large-Paper Copy.
51. (BIBLE Hebrew. PSALMS). Sepher Tehillim. With commentary "Neveh Tehillah" by Jacob Ben Joseph Ha'rophe. FIRST EDITION of commentary. Marginalia in Sephardic hand on ff.26v-27r. *ff. (4), 166, (2). (Mispagination; two ff. "64.") Some stains and tears repaired, ex-library. Modern boards. Sm. 8vo. [Vinograd, Jerusalem 48; Halevy 32].* Jerusalem, Israel Bak: 1845. **\$2500-3000**
- THE FIRST PSALTER PRINTED IN JERUSALEM.  
Encomia of the Rishon le-Zion (Sephardic Chief Rabbi) Chayim Gaguine and of R. Jacob Anteby, Chief Rabbi of Damascus. The commentary contains novellae of many of the contemporary Sephardic scholars, including on ff. 145v-146v. a kabbalistic remark of R. Jacob Anteby.
52. (BIBLE. Hebrew. PENTATEUCH). Sepher Nethivath Hashalom. With the Biur commentary by Moses Mendelsohn as well as the commentary by Samuel David Luzzatto (Shada"l), Rashi, Tagurm Onkelus, etc. Five volumes. Each volume with engraved additional title by H. Engel with multiple vignettes of scenes from each respective Book. First volume with engraved frontispiece portrait of Mendelssohn. *4to.* Vienna, F.E. von Schmid & I.I. Busch: 1846. **\$300-500**
- Each volume uncut and (partially) unopened in original publisher's wrappers.
53. (BIBLE. Hebrew, PENTATEUCH). Chamisha Chumshei Torah. With commentary by R. Yaakov Tzvi Meklenburg of Koenigsberg and Targuma Devei Rav, a Judaeo- German translation based upon this commentary by R. Jonah Kossman, Rabbi of Maerkisch-Friedland. Five volumes. *Contemporary gilt stamped half calf. Rubbed. 8vo. [Vinograd, Koenigsberg 136].* Koenigsberg, A. Samter: 1856. **\$200-300**
- This classical, original commentary is popular for its incisive analysis of many nuances of the holy tongue. It is especially important for its demonstration of the conformity between the Oral tradition and the Written word.
54. (BIBLIOGRAPHY). Isaiah Luzzatto. Reshimat Hamichtavim Hanidpasim.../Catalogue des ouvrages éditées et inédites de Samuel David Luzzatto. Hebrew, French and Italian. *Loose wrappers. 4to. [Friedberg, R-522 (erroneously lists date as 1857)].* Padua, F. Sacchetto: 1877. **\$120-180**
- Samuel David Luzzatto or SHaDaL (1800-1865), one of the last outstanding representatives of the Italian rabbinic tradition, he combined deep faith (even going so far as to critique Maimonides for being overly influenced by Greek thought) with modern scholarship. His commentaries to the Bible have remained popular to this day. This catalogue, edited by his son Isaiah, includes both a bibliography (interspersed with laconic autobiographical notes) penned by SHaDaL himself, as well as an update of the works published posthumously by the author's sons.

55. (BIBLIOGRAPHY). A Fine Collection of c.119 volumes of Bibliographical Studies. Includes works by: Zunz, Benayahu, Yaari, Habermann, Popper, Zeitlin, Roth, Berliner, Steinschneider, Silva Rosa, etc. SHOULD BE SEEN. *Variouly bound. v.s.*

v.p, v.d. \$4000-6000

• AN INSTANT, COMPREHENSIVE REFERENCE LIBRARY OF RARE, IMPORTANT AND USEFUL WORKS PERTAINING TO EARLY PRINTED HEBREW BOOKS AND BIBLIOGRAPHY.

56. (BINDING). Machzor im Kavanath HaPaytan [Festival Prayers]. With Judeo-German translation of religious poetry. Complete in nine volumes. Hands raised in Priestly benediction on title. I: (*Rosh Hashanah*) ff. (1), 32, 74. II: (*Rosh Hashanah*) (1), 32, 65. III: (*Yom Kippur*) (1), 32, 114. IV: (*Yom Kippur*) (1), 106. V: (*Sukkoth*) (1), 32, 81. VI: (*Sukkoth*) (1), 32, 51. VII: (*Pesach*) (1), 32, 70. VIII: (*Pesach*): (1), 32, 80. IX: (*Shavu'oth*) (1), 32, 91. *Call with elegant gilt cartouche. Spine of Vol. IX split. a.e.g. 8vo. [Apparently not in Vinograd].*

Amsterdam, Sons of Solomon Proops: 1768. \$2000-3000

• HANDSOME ELEGANTLY BOUND SET OF FESTIVAL PRAYER-BOOKS.

[SEE ILLUSTRATION BELOW]



Lot 56

57. (BINDING). Machzor shel Kol Hashanah [Prayers for the entire year]. According to the Italian rite. Two volumes. Hagadah with charming illustrations of matzah and maror. At conclusion of Vol. II two an additional manuscript page has been pasted in. Bound in contemporary royal blue velvet with silver corners, clasps and hinges. a.e.g. I: ff. (1), 2-224 (i.e. 283). II: ff. (2), 3-322. *Tops of some pages cropped with some loss of headers. Stained. 8vo. [Vinograd, Venice 1988].*

Venice, Bragadin: 1772. **\$1000-1500**

✎ The Italian prayer rite is among the few that retained some significant vestiges of the pre-Crusader Palestinian rite. It is also characterised by a deep interest in liturgical poetry and midrashic compilations. In this rite, “the exegetical and liturgical interests of the two major centers are...seen to...come together nicely” S.C. Reif, *Judaism and Hebrew Prayer* (1993), pp. 164-5

It is likely that this exquisite prayer book was offered as a wedding gift from groom to bride.

[SEE ILLUSTRATION BACK COVER]

58. (BINDING). Machzor LeShalosh Regalim. Sephardic rite according to the custom of Constantinople. PRINTED ON BLUE PAPER. ff. (2), 224, *Calf with morocco inlay, gilt extra. 8vo. [Vinograd, Venice 2058].*

Venice, Bragadin: 1792. **\$-**

[SEE ILLUSTRATION BACK COVER]

59. (BINDING). (Liturgy). Seder Tephiloth Mikol Ha’shanah [daily prayers for the entire year]. According to Ashkenazic rite. With translation into Judeo-German printed in Wayber-taytsch type. Four parts in one volume. Two divisional titles. ff. 232 (of 234); 92; 144. *Stained, marginal repairs,. Contemporary gilt-paneled calf, with pair of silver clasps and hinges. Thick 8vo. [cf: Vinograd, Amsterdam 2316 (differing pagination)].*

Amsterdam, Jochanan Levi Rophé & Sons: 1802. **\$600-900**

[SEE ILLUSTRATION BACK COVER]

60. (BINDING). Machzor. Italian Aschkenazic rite. Two volumes. Gilt tooled calf with floral decorations, silver clasps and hinges with a cartouche design. Marbled paper. *Rubbed. 4to. [Vinograd, Vienna 572].*

Vienna, Anton Schmid: 1823. **\$2000-2500**

✎ Although printed in Vienna, this liturgical work was published at the behest of the Ashkenazic community of Trieste.

[SEE ILLUSTRATION BACK COVER]

61. (BINDING). (Bible). Torah, Nevi'im and Ketuvim. With commentary by Malbim. \* Chok LeYisrael with various commentaries. Together a total of twenty two volumes. Each finely bound in gilt-tooled red straight-grain morocco with owner’s name “A.E. Levy” in gilt. *Rubbed. 8vo.*

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

✎ BINDINGS: SEE ALSO LOTS 365 AND 366.

62. (CHOFETZ CHAIM). Chaim Brody. Memorial Prayer for R. Israel Meir Kagan. Broadside.

Berlin, 1933. **\$300-500**

✎ It may surprise us to find that the decidedly modernist researcher of Hebrew poetry, Chaim (or Heinrich) Brody (1868-1942) should compose an elegy on the passing of the ultraorthodox Rabbi Israel Meir Hakohen, known by the title of his book as the “Chofetz Chaim.” This may be testimony to the fact that the Chofetz Chaim was universally revered by all segments of Jewry as the “tzaddik ha-dor” (righteous man of the generation), or it may simply reflect the little known fact that Brody was the grandson of the Hungarian authority Rabbi Solomon Ganzfried (author of “Kitzur Shulchan Aruch”) and studied in his youth in the Pressburg (Bratislava) Yeshiva. EJ, Vol. IV, cols. 1399-1400.



**63. (CHASSIDISM). BENJAMIN BEN AARON OF ZALOCZE.** Torei Zahav [sermons on the weekly portions of the Pentateuch, and the Books of Lamentations and Esther]. FIRST EDITION. Printed on blue-tinted paper. ff. 126 (i.e. 123). Marginal note in a modern hand on f.101v. Stained, wormed, and taped. Modern boards. Sm. 4to. [Vinograd, Moghilev 22].

Moghilev on the Dniester, Tzvi Ze'ev Rubinstein: 1816. \$1200-1800

⦿ R. Benjamin of Zalozce was a contemporary of the founder of Chasidism, Rabbi Israel Ba'al Shem Tov, and his works, of a homiletical nature, contain many important teachings of the Ba'al Shem Tov. An appreciation of this oft ignored mystic is long overdue.

**64. NO LOT.**

**65. (CHASSIDISM). NACHMAN OF BRESLAV.** Sipurei Maasiyoth Chelek Sheini. Printer's device on title of a basket overflowing with flowers and leaves. ff. [1], 12, 15. Final leaves expertly repaired with the loss of a few words. Modern morocco. 4to. [Vinograd Ostrog 76; A.Yaari, Hadevus Ha'ivri BeOstraha, Alei Sefer, Vol I, p.127.no. 50; G. Scholem, Eileh Shemoth Sifrei Mohran Mi-Breslav (1928) no.99].

(Ostrog ?), 1815. \$2000-3000

⦿ EXTREMELY RARE, WITH HIGHLY SCARCE TITLE PAGE.

Although entitled Sipurei Maasiyoth, the text of the first twelve leaves is equivalent to the Sichothe Haran. The second pagination is entitled Likutei Mohran and follows the catchword at the bottom of ff.12b. Yaari states that his copy lacked both the title page and the end. As in our copy, Scholem states that his copy also lacks the final leaves. Chaim Liberman shows only a facsimile of the bi-lingual title of Part I (Ohel Rachel Vol, II, p. 195). Both Yaari and Scholem were also unaware of this second title page for Part II. The text of this second title page matches the Hebrew text of Part I. Scholem uncharacteristically states "Hu sefer yekar ha-metziut meod".

[SEE ILLUSTRATION BELOW]



Lot 65

**66. (CHASSIDISM). Heilman, Chaim Meir. Beith Rabbi.** Second edition. Two parts with separate titles. Two parts. ff. (9), 90, 22. Stained. Modern boards. 4to.

Berditchev, Chaim Jacob Sheftel: 1903. \$300-400

⦿ Authoritative biographies of Rabbi Shneur Zalman of Liadi, his son R. Dov Baer of Lubavitch, and grandson R. Menachem Mendel (I) of Lubavitch.

67. (CHASSIDISM). Bruckstein, Chaim Yosef of Pisten. Tosephoth Chaim [on Pentateuch and Festivals] (Czernowitz: Johann Eckhardt, 1861, 1862). FIRST EDITION. Divisional titles. Part I: ff. (3), 36, (2), 42, 22. Part II: ff. (1), 16, (1), 16. Browned and wormed. Modern boards. 4to. [Vinograd, Czernowitz 200]. \* Safrin, Isaac Judah Jehiel of Komarno. Nethiv Mitzvothecha [on Faith and Kabbalistic Meditations]. Otzar ha-Chaim [on 613 Commandments]. (Lemberg: Michael J. Poremba, 1858). FIRST EDITION. Separate titles. I: ff. (1), 2-40, (1). II: ff. (2), 3-26, (1). (Missing ff. 15-16). Light stains. Original marbled boards, distressed. Folio. [Vinograd, Lemberg 1341, 1409]. \* Noach of Karov. Kav Chen [on Pentateuch and Festivals] ("Breslau" [Warsaw], 1866). FIRST EDITION. ff. (8), 7- 84, (1). (Two ff. 66). Title, first and final leaves taped. Modern boards. 4to. [Friedberg, N-24]. \* PINCHAS OF DINAWITZ. Sifthei Tzadikim [on Pentateuch; Collection of sayings of various Chassidic masters, especially R. Abraham Joshua Heschel of Apta]. (Lemberg: Lorie & Sperling, 1863). FIRST EDITION. Title within typographical border. ff. (8), 5-73, (1). Light stains. Original marbled boards. 4to. [Vinograd, Lemberg 1978].

v.p, v.d. \$1200-1500

☛ FOUR FIRST EDITIONS OF IMPORTANT CHASSIDIC WORKS.

68. (CHILDREN'S LITERATURE). M. Moher. Tzipor P'la'im ["The Magic Bird"]. Seven large colored plates. *Signature on title. Original cloth-backed boards with large pictorial color paper-label on upper cover, sunned. Sm. Folio.*

Tel Aviv, c.1935. \$400-600

☛ A charming book with delicate colored plates. Full color plate reproducing the title page appears in the Catalogue of the Jewish Museum of London, Child Play's: Jewish Children's Book & Games from the Past (1997), p.48.

69. DE LONZANO, MENACHEM BEN JUDAH. Shtei Yadoth ["Two Hands": essays on Bible, liturgy, etc.]. FIRST EDITION. Title within typographical border. Contains on ff.61v.-62r. attack on Da Fano for plagiarizing the concept of Avodath Mikdash, and on f.140v. attack on Gedaliah Cordovero for unknown reasons. These two controversial remarks, missing from most editions, are exceedingly rare (see Mehlman). *ff.176. Title taped and stamped. Stains and crude repairs throughout. Later boards. Sm. 4to. [Vinograd, Venice 1113, Mehlman 664].*

Venice, Giovanni Caleoni for the House of Bragadin: 1618. \$1000-1500

☛ Shtei Yadoth appropriately enough is divided into two "hands." The first "hand," Yad Ani (The Hand of the Poor) is a collection of de Lonzano's own novellae. It is subdivided into five "fingers": 1) Or Torah (masoretic studies on the Torah); 2) Ma'arich (additions to Nathan of Rome's lexicon Aruch); 3) Avodath Mikdash (the Temple service for Sabbath and festivals, as opposed to the ancient Seder Avodah recited strictly on the Day of Atonement); 4) Derech Chayim (by today's standards, a curious mix of poetry and halacha); 5) Tovah Tochachath (a sprawling poem of moral exhortation). The second "hand," Yad ha-Melech (The Hand of the King), was also slated to include five "fingers," these of rare, ancient midrashim: 1) Agadeta di-Bereshith; 2) Midrash Agur; 3) Tana Devei Eliyahu; 4) Avoth de-Rabbi Nathan, Tractate Derech Eretz, and Othiyoth de-Rabbi Akiva; and 5) Tashlumin (the missing portions of Midrash Rabbah, Midrash Yelamdenu, Sifra, Tanchuma, etc.). Unfortunately, as the colophon on f.176v. informs us, due to lack of funds, only the first of these five fingers, that of Agadeta di-Bereshith was ever published. (Though as S.H. Kook demonstrated, de Lonzano earlier printed Midrash Agur in Safed in 1587, the edition was all but lost). See A.M. Haberman, Giovanni di Gara (1982), no. 62 (pp. 26-7); S.H. Kook, Kiryat Sepher 28(1952/3):206-209; EJ, Vol. XI, cols. 486-7.

70. (DREYFUS AFFAIR). Issue of L'Aurore of January 13, 1898, whose famous headline reads: "J'Accuse...! Lettre au Président de la République, par Émile Zola" [I Accuse...! Letter to the President of the Republic, by Emil Zola]. \* "Dreyfus est Innocent". Supplement to "Le Siècle." December, 1898. Broadsides in black and red ink with 11 photographic illustrations of major defenders of Dreyfus... [Kleeblatt, *The Dreyfus Affair: Art, Truth and Justice* (1987), p. 165 (plate 22); p. 211(plate 106)].

Paris, 1898. \$2000-3000

☛ "L'Affaire" as it was known, engaged the consciousness of the entire French nation, and indeed most of Europe, for over a decade from 1894, when Captain Alfred Dreyfus, a Jewish officer in the French army, was unjustly accused of treason, until he was finally rehabilitated in 1906. Emil Zola's open letter to the President of the Republic, in which he accused the General Staff of the Army of crimes and complicity in a plot against Dreyfus, was instrumental in awaking the world to the injustice which had been committed.

Zola was not alone in the defense of Dreyfus. Our broadside poster carries the photo likenesses of ten other individuals who rose to the defense of Dreyfus, sometimes at great risk to their respective careers. Lieutenant-Colonel Picquart, who revealed to his superior officers his findings that the true culprit was a Major Esterhazy, whereas Dreyfus was totally innocent, was sent to prison and dismissed from the army. (He too was reinstated in 1906.) And then, of course, there was Georges Clémenceau (later Prime Minister), in whose newspaper, L'Aurore, Zola's expose appeared, and who in fact, came up with the catchy title, "J'Accuse." See Kleeblatt, pp. XIV-XIX; EJ, Vol. VI, cols. 224-230; XVI, cols. 1216-7.



Lot 70

71. (DREYFUS AFFAIR). H.G. IBELS. Allons-y! : Histoire Contemporaine, Racontée & Desinée (Paris: P.-V. Stock, 1898). pp. 111. Wrappers. Front cover in red and black ink. Replete with photomechanical prints by caricaturist Ibel that appeared in *Le Sifflet*. 4to. [N.L. Kleeblatt, *The Dreyfus Affair: Art, Truth & Justice* (1987), p. 92; plate 43, p. 176 (frontispiece); and nos. 155-165, p. 283]. \* Grand-Carteret, John. *L’Affaire Dreyfus et l’Image* [The Dreyfus Affair and the Image: Survey of political caricatures from the entire European press for the year 1898]. (Paris: Flamarrion, 1898?). pp. (8), 352. Contemporary calf with marbled papers. 4to. \* LAZARE, BERNARD. *A Judicial Error: The Truth About the Dreyfus Case* [Translated from French to English]. (London: Ward, Lock & Co., 1896?). pp. 111. Wrappers. 8vo. \* BRULAT, PAUL. *Violence et Raison* (Paris: P.-V. Stock, 1898). pp. 36, 270. Contemporary calf with marbled boards. 4to. \* Anonymous. *La Révision de Procès Dreyfus a la Cour de Cassation* [The Review of the Dreyfus Trial in the Court of Cassation]. (Paris: P.-V. Stock, 1898). pp. 271. Marbled boards. 4to. \* ZOLA, EMIL. *La Vérité en Marche* [Truth is on the March]. (Paris: Charpentier, 1901). pp. (4), 4, 314, (1). Contemporary calf with marbled boards. 4to. \* CHARPENTIER, ARMAND. *Historique de L’Affaire Dreyfus* (Paris: Fasquelle, 1933). pp. 336. With several plates. Wrappers. 4to. \* ALFRED DREYFUS. *Souvenirs et Correspondance* [Memoirs and Correspondence] (Paris: Grasset, 1936). pp. 449. With several plates. Calf with marbled boards. 4to. Together eight volumes.

v.p, v.d. **\$800-1200**

☛ Eight books concerning the battle to exonerate Captain Alfred Dreyfus.

72. (DREYFUS AFFAIR). FOREST, LOUIS. *Les Défenseurs de la Justice: Affaire Dreyfus* [Photo Album of Defenders of Dreyfus: Photographs by Gerschel]. (Paris: Ménard & Chaufour, 1898?). Numbered edition of 50. Signature of photographer “Gerschel.” Cover in green ink. pp.17. Wrappers. Folio. \* Anonymous. *Testament Olographe & Définitif de L’Affaire Dreyfus* [Anti-Dreyfusard and antisemitic feuilleton]. (Paris: Léon Hayard, n.d.). pp. 2. Folio. \* *La Clé de L’Affaire Dreyfus* [The Key to the Dreyfus Affair: Graphologic observations by experts of infamous “bordereau,” and handwriting samples of Esterhazy and Dreyfus]. (Paris: Paul Lemaire, n.d.). Single leaf broadside. Folio.\* Legentil, Edouard. *Le Triomphe de la Vérité* [The Triumph of Truth: Pro-Dreyfus caricaturization]. Single leaf, pop-up art. Folio. Together, four.

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

73. DURAN, SHIMON BEN TZEMACH. (RaSHBa”TZ). *Sepher HaTaSHBba”TZ* [responsa]. FIRST EDITION. Title within architectural border. Divisional ornamental woodcut title featuring lions, foliage and crown (partly missing and supplied by hand). Four parts in one volume. The Rabbi Joseph Breuer copy, with his stamp. Bound in original colored “Fish-skin” binding with tooled floral decorations. ff. (12), 91; (1), 69, (1); (1), 68, (1); (1), 101, (1). *Small portion of border of first title supplied in manuscript, dampstained. Hairline cracks in spine. Thick folio. [Vinograd, Amsterdam 1490].*

Amsterdam, Naphtali Herz Levi Rofe: 1738. **\$2500-3000**

☛ R. Shimon ben Zemach Duran (RaSHBa”TZ), a Spanish exile who settled in Algiers in 1391, was one of the most authoritative North African decisors of the 15th century. Popular lore has suggested, that in merit of Duran’s respect for holy books, his own works were beautifully bound. Concerning the existence of typographical variances, see D. Yardeni, *Alei Seipher* vol. X, pp.119-32.

This Copy with Original Binding in Unusually Bright Condition.

74. DURAN, SOLOMON BEN TZEMACH. Cheshek Shlomo [Commentary on Book of Proverbs]. FIRST EDITION. Title within architectural columns. Previous owner's marks (including N.H. Van Biema). ff. (8), 360, 10. Although complete, extensively mispaginated. Misbound: ff. 13-16 between ff. 20-21; ff. 17-19 between ff. 12-20. Minor staining and worming. ff. 97, 280 have suffered tears to the lower corners with no loss of text. On f. 205: modern marginalium in red pen. Later boards, defective. Thick 4to. [Vinograd, Venice 1146].

Venice, Pietro & Lorenzo Bragadin for Giovanni Caleone: 1623. \$1500-2000

✦ In the Introduction, Solomon ben Zemah Duran provides his pedigree. He was the great-great-grandson of Solomon ben Simon Duran (RaSHBaSH) (c. 1400-1467). The mother of RaSHBaSH could trace her ancestry back to Rabbi Moses Nachmanides (RaMBaN). The Author inherited from his illustrious ancestors the rabbinate of Algiers. He died there some time after 1593.

In the present work, the author rejects the accepted notion, that of the three works composed by King Solomon (Song of Songs, Proverbs, and Ecclesiastes), the Song of Songs was composed in Solomon's youth. Though this opinion was embraced by Samuel ibn Tibbon (in his commentary to Ecclesiastes), this is a gross misreading of the text of Song of Songs. Earthly, romantic love is but the allegory for love of the Divine. Such spiritual love is achieved only in maturity. (A 20th-century theologian, Rabbi J.B. Soloveitchik, also found unacceptable the notion that Song of Songs was the product of King Solomon's youth).

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 74



Lot 76

75. EDREHI, M(OSES). An Historical Account of the Ten Tribes Settled Beyond the River Sambatyon in the East. FIRST EDITION. Frontispiece portrait of the Author (see Rubens 754). Fold-out plate depicting the future-envisaged Third Temple in Jerusalem. Extensive list of subscribers from places throughout England. *Few light stains. Original boards with printed paper-label on spine, rubbed. 8vo. [Roth B11, 41].*

London, 1836. \$500-700

76. EILENBURG, ISSACHAR BAER. Tzedah LaDerech ["Provision for the Way"]. FIRST EDITION. Various owners signatures on title page, including the illustrious R. Meshulam Zalman Cohen of Tziltz (later of Fürth, author of Bigdei Kehunah); an inscription as a wedding gift from Mordechai Libshitz and others. *ff. 217. Later boards. Folio. [Vinograd, Prague 309].*

Prague, Joseph and Judah Bak: 1623. \$800-1200

✎ An important super-commentary to Rashi, the most famous Jewish Bible exegete. The author, R. Issachar Baer Eilenburg (c.1570-1623) studied under R. Judah Löw in the latter's yeshivah in Prague. He later studied in Posen in the yeshivah of Rabbi Mordecai Jaffe, author of the Levush. Eilenburg's most famous work is Be'er Sheva (Venice, 1614), to this day a favorite commentary on several tractates of the Talmud. Eilenburg served as rabbi of Austerlitz, Moravia before he was called to serve the rabinate in Safed (see f.2b), which his premature death prevented. See JE, Vol. 5, pp. 77-8.

[SEE ILLUSTRATION FACING PAGE BOTTOM RIGHT]

77. EILENBURG, JUDAH LEIB OF BRISK. Minchath Yehudah [super-commentary to Rashi]. Title within woodcut architectural arch. *ff. 143. Browned and stained, corners and margins of title and first few leaves repaired not affecting text. Owners' stamps on title page. Modern boards. Sm. folio. [Vinograd, Prague 510].*

Prague, Sons of Judah Bak: 1678. \$200-300

78. (EPITHALAMIUM). Viterbo, Asher. Be'nesu'ei Ha'chathan Hana'alah [Wedding Riddle]. Composed for the marriage of Pinchas ben Abraham Ha'kohen (Fellice Coen) and Guidicca Coen of Ancona. Printed Broadside. Text in Hebrew. Large woodcut device depicting winged angel holding a garland and bugle. *Single folio leaf. Framed. [Vivian B. Mann, Gardens and Ghettos (Berkeley, 1989), p. 281, no.161a; Frojmovic and Felsenstein, Hebraica and Judaica from the Cecil Roth Collection (Leeds, 1997), pp. 30-33, Nos. 12-13 (illustrated)].*

Italy, 18th century. \$2000-3000

✎ Riddles in the form of poems became popular among Italian Jews in the mid-seventeenth century and remained an important literary genre through the mid-nineteenth century. The festivities at Italian Jewish celebrations frequently included riddle contests. Such riddles seem to have been a peculiarly Jewish invention, though they owed a debt to Italian and Spanish literature. These canny riddles were also composed for weddings to amuse the bride and groom, and were distributed to guests prior in order to prepare a solution. At the wedding celebration the guests would present their solutions, the winner being rewarded with a prize.

79. (EPITHALAMIUM). Mazal Tov Modena. Im Tabit el Panai... ["If you behold my face, a man cannot see me and live"]. Printed Broadside. Text in Hebrew. At top, two cherubic figures, one bearing a bouquet, the other a dove. In center, within border, contemporary battle scene, complete with cannon, musket, and sword, that pertains to the wedding riddle. *Single folio leaf.* [See references of lot above].

Italy, 18th century. \$2000-3000

✦ The riddle, in the form of rhymed couplets, is signed "Mazal Tov Modena." The Jewish Encyclopedia (Vol. VIII, p. 639) lists a "David b. Mazzal Tob Modena," an Italian scholar of the nineteenth century. Our poet might be David's father. This wedding riddle was issued in honor of the nuptials of Samson Chaim son of Yedidyah Nachman to Tziporah daughter of Judah Nachman. There is a possibility that the groom in question is R. Chaim Samson Nachmani, author of Toldoth Shimshon on Tractate Avoth (Livorno, 1766) and Zera Shimshon on the Pentateuch and Megiloth (Mantua, 1778). This genre of the Epithalamium is unique among Italian Jews. It was in vogue from the seventeenth through the nineteenth centuries. (See previous lot.)

See D. Pagis, "Baroque Trends in Italian Hebrew Poetry as Reflected in an Unknown Genre," in: *Italia Judaica* 6 (Rome, 1986), pp. 263-277; Cecil Roth, *Studies in Books and Booklore* (1972), Hebrew Arts., 40-59.

[SEE ILLUSTRATION BELOW LEFT]



Lot 79



Lot 80

80. ERGAS, JOSEPH. *Tochachoth Megulah Vehatzad Nachash* [anti-Sabbatianism]. Two parts in one. FIRST EDITION. Title within ornamental border. *ff.*(2),62. *Later calf with gilt floral designs, rebounded. 8vo. [Vinograd, London 29; Mehlman 1700; Roth, London 8].*

London, for Moses Hagiz: 1715. \$1500-2000

• Ergas' polemic against Nehemai Hayon contained both kabbalistic refutations of the legitimacy of Sabbatian mystical belief and harsh invective against Hayon personally. The second part ["To Ensnare a Serpent"] is a retaliation to Hayon's attack upon the Chacham Zvi (entitled *Hatzad Zvi* ["To Ensnare a Deer"]). On Ergas' role in this controversy see E. Carlebach, *The Pursuit of Heresy* (1990) pp.137-143; and B. Naor, *Post Sabbatian Sabatianism* (1999) pp.145-49.

[SEE ILLUSTRATION FACING PAGE BOTTOM RIGHT]

81. EYBESCHEUTZ, JONATHAN. *Ya'aroth Devash* [sermons and eulogies]. Two parts in one volume. With engraved portrait of the author by J. Scher [not listed in A. Rubens, *A Jewish Iconography*, London 1981]. *ff.* 100, (1), 95. *Slight browning. With elaborate ex-libris of Rabbi Jacob Bosniak. Modern boards. 4to. [Vinograd, Vienna 486].*

Vienna, Anton Schmid: 1818. \$300-500

• A child prodigy, R. Jonathan Eybescheutz, acquired renown for his remarkably keen mind and enormous scholarship in the Talmud and Kabbalah. None of his works were published in his lifetime, his influence among his contemporaries thus stemming from his oratory skills and leading personality. See Zinberg, *A History of Jewish Literature*, vol. VI pp.191-4.

[SEE ILLUSTRATION BELOW]



Lot 81



82. (FABLE). Eine Wunderliche Neie Historie ["A Wonderful New Story"]. Alternate title: Ma'aseh shel Yerushalmi ["Story of a Jerusalemite."]. Title within typographic border. Text in Judeo-German; waybertaysch type letter. ff.16. Wrappers. 8vo. [Sarah Zfatman, *Yiddish Narrative Prose (Jerusalem: Hebrew University, 1985), no. 179 (pp. 170-171)*].

Frankfurt onderOder, Widow of Doctor and Professor Grila: n.d. (late 18th century). **\$2000-3000**

✎ RARE YIDDISH FABLE-BOOK

Sarah Zfatman transcribes verbatim the beginning and end of the tale, but writes that the copy available to her was lacking the title-page, therefore, she was unable to determine the place of printing of the book, and incorrectly assumed that it was East European. With the title present in our copy, it is clear the place of printing was Frankfort onderOder, although the year of printing is not stated. Until 1767 the books in Frankfort onderOder were printed at the press of Prof. Grila. In that year, there appears the first book from the press of the Widow of Prof. Grila. Starting in 1792, Hebrew books in Frankfort onderOder are produced on the press of the "Daughter of Professor Grila." Thus, our Yiddish fable was published between the years 1767-1792.

The story itself has all the makings of a spellbinding tale: Before his death, a wealthy Jew of Salonika (Turkey, today Greece), Salman ben Moshe, reveals to his son, Ephraim, the source of his fabulous wealth: dangerous voyages to distant lands, which on many occasions threatened his life. The father insists his son take an oath that he will not engage in such perilous expeditions. As the reader can guess, the son does not keep his word, and eventually ends up marrying the daughter of Asmodeus, King of the Demons! The moral of the story is two fold: One should be careful not take a false oath, and also respect the last will of a dying parent.

Several scholarly studies have been devoted to the Ma'aseh Yerushalmi (Jerusalemite Tale). Ma'aseh Yerushalmi was first printed in Hebrew in Constantinople 1517, and again in Venice in 1544. See N. Aloni, "Bibliography of Ma'aseh Yerushalmi in Yiddish" in: Y.L. Zlotnick, *Ma'aseh Yerushalmi (Jerusalem, 1947)*; S. Zfatman, nos. 86, 179.

[SEE ILLUSTRATION FACING PAGE LEFT]

83. (FRENCH JUDAICA). Document acknowledging money owed by gentile to Jew. 10x10 cm. 21 lines. *Fragment of leaf from a Notary Register. Brown ink on coarse paper.*

Apt (Department of Vaucluse), France, 1441. **\$2000-3000**

✎ "On January 12, 1442 (1441 by today's calendar) Pierre Boreisi of Apt acknowledges owing the present Jew, Salves Hinas, Jew of Apt, 15 gros, borrowed. The said sum will be repaid next Easter. Done at Apt in the lodging of said Jew, witnessed and in presence of Jacob Sicard and Bernard Pellison of Apt."

The 15 gros were not paid back and the debt is rescheduled. "On May 22 of the same year, said Pierre, in addition to the aforementioned sum, acknowledges owing said Jew 9 gros for herein mentioned reason. The 15 gros and the 9 gros must be paid back on the day of St. Michael. Done with the approval of the Notary in the presence of Bernard Vuche and Pierre Dori Peyrerio, living in Apt."

The "gros" was a silver coin created by St. Louis in 1266, imitated in Provence, where this act took place

84. (FRENCH JUDAICA). Mémoire à consulter et Consultation de Mes. Pothouin d'Huillet & Travers, avocats au Parlement. Sur l'appel comme d'abus interjette par Lévy de deux sentences de l'Officialité de Soissons, qui l'ont déclaré non-recevable dans sa demande tendante à contracter dans le Christianisme un nouveau mariage du vivant de la femme qu'il avoit épousé dans le Judaism. Printer's mark on title. Headpiece. Initial letter historiated. A clean copy. pp. 51. *Modern boards. 4to. [Szajkowski, 511]*.

Paris, Veuve Paulus-du-Mesnil: 1757. **\$1000-1500**

✎ Concerns one Barach Levy, a convert to Christianity, who sought to marry a Christian woman while his Jewish wife was still alive.

[SEE ILLUSTRATION FACING PAGE RIGHT]



Lot 82



Lot 84

85. (FRENCH JUDAICA). Jugement prevostal, rendu...qui déclare Abraham Israel, Juif, marchand bijoutier-quincaillier, dument atteint & convaincu du vol fait nuittamment & avec effraction dans une Hotellerie du Village de Passy, pour réparation le condamne à être pendu. On title, fleur-de-lis, Royal arms of France. A clean copy. pp. 4. Modern boards. 4to. [Not in Szajkowski].

(Paris), Valleyre Fils: 1759. \$1000-1500

⦿ Abraham Israel, a jeweller, was convicted of a theft committed in a hotel in the village of Passy. For this crime, the court sentenced him to be hung until death.

86. (FRENCH JUDAICA). Arrest de la cour des monnoies. Headpiece of cameo portrait held aloft by two cherubs. A clean copy. pp. 3. Modern boards. 4to. [Not in Szajkowski].

Paris, L'Imprimerie Royale: 1759. \$1000-1500

⦿ Royal edict seeking to stop the illegal trafficking of gold and silver - singling the Jews for particular admonishment.

**87. (FRENCH JUDAICA).** Goulleau, Avocat. Requête des Marchands et Négocians de Paris; contre l'admission des Juifs. On front page, scene that incorporates the fleur-de-lis, symbol of France. *pp. (1), 39. Wormed. Modern boards. 4to. [Szajkowski, Franco-Judaica (1962), no. 4 (p.1)].*

Paris, LePrieur, Imprimeur de Roi: 1767. **\$4000-6000**

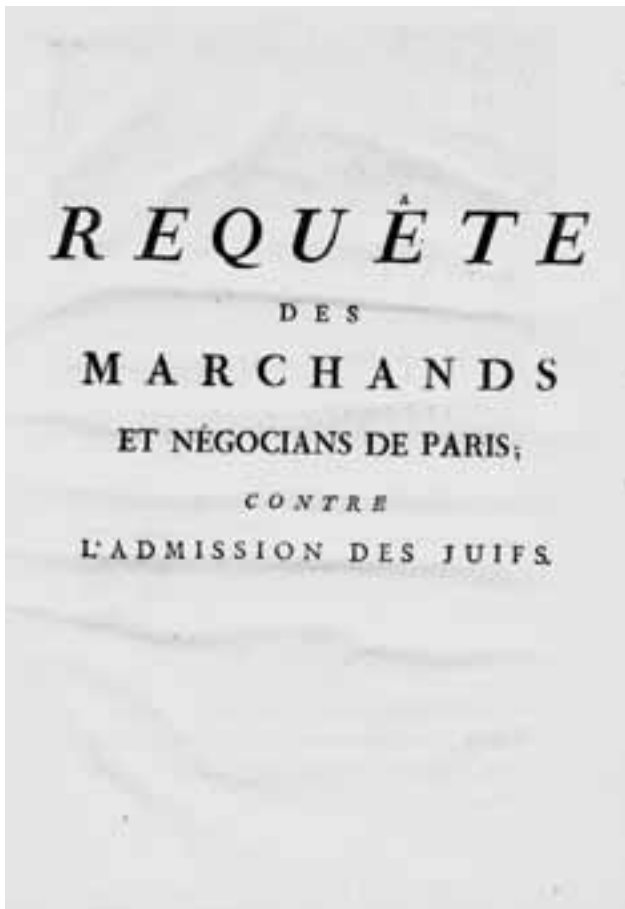
✎ This appeal by French businessmen to the King of France entreats His Majesty that "Jews not be allowed to establish themselves in the Kingdom; that those who have already entered, be forced to leave, with the exception of those already established in the city of Metz, and that even they not be allowed to reside elsewhere in the Kingdom outside of said city." (p. 30).

[SEE ILLUSTRATION BELOW LEFT]

**88. (FRENCH JUDAICA).** Arrest de la Cour des Comptes, Aides et Finances de Provence, portant condamnation du nommé Benjamin Beaucaire, surpris en fraude des Droits du Deux pour cent d'Arles. French royal emblem of fleur-de-lis at top. Initial letter historiated. *Slight tear to lower right hand corner, with no loss of text. Lg. folio broadside. [Szajkowski 1383].*

Aix, 18th May: 1768. **\$1200-1500**

✎ Benjamin Beaucaire, a Jewish merchant of Ville de l'Isle in the Comtat Venaissin (Papal Province) is brought to trial for committing fraud.



*Lot 87*

**89. (FRENCH JUDAICA).** Arrest du conseil d'état du roi, qui enjoint aux syndics de la communauté des Juifs de Metz, de remettre au bureau de la ferme du contrôle de la marque d'or & d'argent. Headpiece. A clean copy. *pp. 6. Modern boards. 4to. [Szajkowski 204].*

Paris, L'Imprimerie Royale: 1769. **\$1000-1500**

✎ Royal Order decreeing the Jews of Metz to submit their gold and silver for government inspection in order to ascertain the purity of the metal.

90. (FRENCH JUDAICA). Torah Scroll with carved wooden rollers. One roller engraved “Mordecai b. Elijah of Milhaud, Adar 1776.” The prominent Milhaud Family were resident for generations in Cavaillon and the other Four Papal Cities. Torah: Manuscript on vellum. Height 15.5 in. Each column 13x4 in. Written in a large, handsome Sephardic “Velish” script. Some words corrected in a different hand,.

Cavaillon, 18th century. \$40,000-60,000

✦ A FRENCH TORAH SCROLL WITH MANY UNIQUE FEATURES

Written in a beautiful Sephardic Velish script, the particular significance of this Scroll lies in the fact that it contains many aspects and details unique to the customary style in which Aschkenazic Torah Scrolls were written. For example: the word Patzua “Daka” (Deuteronomy, 23:2) is spelled in all Sephardic Torah Scrolls with a final “Hei.” Only certain Aschkenazic scribes spelled it with an “Aleph”. In this Sephardic scroll it is in fact spelled with an “Aleph.” Furthermore, the scribe of this Scroll left a small blank space between verses. This is usually found only in old Aschkenazic Torah Scrolls (see R. Moshe Isserles Orach Chaim 32: 32 and Shach 32: 45). In addition, this Scroll contains a number of unusually shaped letters with various loops, flourishes, hooks, ringlets and other irregularities which are usually found in the old Aschkenazi tradition only. For example, it contains an “Ayin’ with one head elongated and with flourishes underneath and above (see Exodus 23:33). This tradition is cited in Kiryat Sepher by R. Menachem Ha-Meiri (b. ca. 1249 d. ca. 1306), who lived in Perpignan, Provence - close to Cavaillon.

This combination of Aschkenazic influences in a Sephardic Scroll is no doubt due to the fact that Cavaillon, in southeastern France, is geographically close to Spain. As a result of the Inquisition, many Spanish Jews fled to France, thus the mixing of various traditions in the area.

The earliest source for unusual Tagim and letters is the manual known as “Sepher Tagim” (published by S. Sachs, Paris, 1866, with a variant edition included in the Machzor Vitry by the outstanding disciple of Rashi, R. Simchah of Vitry, France, pp. 674-83). Other discussions of these letters are found in the above mentioned Kiryat Sepher (Smyrna, 1881) and M. Hirschler (ed. Jerusalem, 1956) p. 36. The most comprehensive study of these unusual letters is “Ha’otiyot Hameshunot BaTorah” by Yitzhak Razhabi in: Torah Shleimah, M. Kasher, ed. Vol. 29 (Jerusalem, 1978) pp. 72-234 and more recently by D. Y. Greenfeld, in Kedushath Sepher Torah p. 102. Moses Gaster, in his work The Titled Bible (London, 1929) p. 16 cites a work by Maimonides who states that these type of letters are “according to tradition...for they all contain wonderful secrets...”

The Torah Scroll offered here therefore provides an insight into determining the esoteric aspects of the lettering “a secret which has been lost amidst the trials and tribulations of the Exile” (Gaster).  
\* Accompanied By: A description of this Scroll by Rabbi David Yehudah Greenfeld of The Vaad Mishmereth STa”M, New York.

[SEE ILLUSTRATION BELOW]



*Lot 90 (Detail)*

91. (FRENCH JUDAICA). Édít du Roi, Concernant la Noblesse de Provence [Royal Edict Concerning the Nobility of Provence]. Headpiece, fleur-de-lis, French Royal emblem. Initial letter historiated with fleur-de-lis. A clean copy. pp. 4. Modern boards. 4to. [Not in Szajkowski].

Paris, P.G. Simon, Imprimeur du Parlement: 1778. \$1000-1500

✦ In 1631 the Order of Malta pronounced the exclusion of “Jews, Saracens, Mahometans, and other enemies of Christianity” from the nobility. In this regard, a list of Jewish families was published and decendants of these families were to be forever excluded from the nobility. King Louis hereby abolishes that decree; henceforth persons are to be admitted to the nobility regardless of their descent.

92. (FRENCH JUDAICA). Brevet qui permet au M. Nathan Elias Dreifuss, Juif, d’Alsace, de se marier. Printed Document on vellum with manuscript additions. Signed “Louis.” Folds. 4to.

1784. \$3000-5000

✦ Royal Permit permitting Nathan Elias Dreifuss of Sierentz (Alsace) to marry in 1784.

Louis XI’s Letters of Patent of July 10th 1784 contained 25 articles “aimed at reducing the numbers of Jews in Alsace in the name of justice and humanity” (JQR, Vol.44 (1954). Among the Articles was one regulating Jewish marriages and decreeing that all prospective weddings were to be approved by a Royal License.

Szajkowski (no.128a) records but a single example of this license he saw listed in a bookseller’s catalogue. The present example is printed on vellum.

[SEE ILLUSTRATION BELOW]



Lot 92

93. (FRENCH JUDAICA). [Godard, Jacques]. *Petition des Juifs établis en France, adressée à l'Assemblée Nationale, le 28 Janvier 1790. pp. (2), 4, 3-107. Light, almost imperceptible stains. Modern calf-backed boards. 8vo. [Szajkowski 52 (p. 862); Feuerwerker, pp. 330-347].*

Paris, De Prault, Imprimeur de Roi: 1790. \$-

• Jacques Godard was a young advocate, all of twenty-eight years old, engaged by the Jewish community to plead their cause before the government. The petition argues that there is nothing in the Jewish religion incompatible with them becoming citizens of France. It would be possible to conscript them into military service - their Sabbath would not pose a problem as Jewish law allows fighting on the Sabbath for self-defense (pp. 64-65). Likewise, their Talmud does not encourage them to return to Palestine until the arrival of the Messiah (p. 72). Godard's dossier was designed to defeat the assertions of the likes of Maury and Reubell that Jews were not fit to be citizens. Signed by the notables of Alsatian Jewry: Mayer-Marx, Ber-Isaac-Ber, David Sintzheim, etc.

[SEE ILLUSTRATION BELOW RIGHT ]

94. (FRENCH JUDAICA). *Visme*, [Devisme, Jacques Francois Laurent] de. *Rapport fait au nom du Comité des Domaines, le 20 Juillet 1790, sur le droit de protection, levé sur les Juifs, par M. De Visme, Député du Vermandois et Décret rendu sur ce rapport. pp. 16. Minute stains. Modern calf-backed marbled boards. 8vo. [Szajkowski, *The Emancipation of the Jews During the French Revolution* (1970), 236 (p. 881)].*

Paris, L'Imprimerie Nationale: 1790. \$-

• On p. 15, the National Assembly hereby abolishes the annual tax of 20,000 livres levied on the Jews of Metz (Alsace). An important milestone in the emancipation of the Jews of the Alsace region.



Lot 93

95. (FRENCH JUDAICA). Bonaparte, Général en Chef [Napoleon Bonaparte]. *Single leaf. Autograph letter on letter-head of République Française, signed "Bonaparte".*

Jaffa, 1799. \$-

• After the conquest of Egypt, Napoleon's army advanced into Palestine. On March 7, 1799, Jaffa surrendered after a four-day siege. Napoleon's forces remained in Palestine until June of that year. They suffered a serious setback at Acre, where the city's defenders, supported by British warships, withstood the French siege. By June, Napoleon's army, plague-ridden and badly beaten, moved back to Egypt. In May 1799, during Napoleon's campaign in Palestine, the European newspapers reported that Napoleon issued a manifesto in Palestine promising the Jews their return to their homeland. Today, scholars question whether there was ever such a such a manifesto. See EJ, Vol. XII, cols. 823-5

This letter addressed to Chief of Ordinance, Daure, concerns provisions for Napoleon's army, including meat and oil. It is dated "Jaffa, le 7 Prairial, an 7." The dating is in accordance with the French Revolutionary Calendar, which though instituted on October 24, 1793, actually begins a year earlier with the dawn of the Republican Era on September 22, 1793. Thus "an 7" (Year 7) is equivalent to the year 1799. The month of "Prairial" starts May 20 or 21, thus "le 7 Prairial" is equivalent to May 27 or May 28.

LETTER FROM END OF NAPOLEON'S CAMPAIGN IN PALESTINE.

96. (FRENCH JUDAICA). (Napoleonica). Tekanot asher Yesodu Anshei Shem Sanhedrin - Décisions Doctrinales du Grand Sanhedrin qui s'est tenu a Paris au mois d'Adar permier, l'an de la Création 5567 (Février 1807), sous les Auspices de Napoléon-Le-Grand. FIRST EDITION. Text in French and Hebrew on facing pages. pp. 72. *Lightly foxed in places. Contemporary wrappers. Sm. 4to. [Vinograd, Paris 108].*

Paris, for the Consistoire Central des Israelites:  
1812. \$2000-3000

• Convened by Napoleon in 1806, the Paris Sanhedrin formulated rulings concerning civil issues that faced the Jews who had become enfranchised citizens of a centralised modern democratic state. See S. Schwarzfuchs, Napoleon, the Jews and the Sanhedrin ( 1979) pp.88-114.

[SEE ILLUSTRATION LEFT]



Lot 96



Lot 97

97. (FRENCH JUDAICA). Tikunei Shtaroth [texts of various deeds and documents for religious and financial transactions - based upon the Nachlath Shivah]. [Vinograd, Germany, 17]. (Germany), 1738. \* ISSERLES, MOSES BEN ISRAEL (RaM" A). Zoth Torath Hachatath [Jewish Laws and Customs pertaining to Yoreh Deah]. Historiated title page featuring Venus. [Vinograd, Hanau 53]. Hanau, 1628 \* MACHZOR. Vol. 2, with 12 Zodiac woodcuts on pp. 66 - 69, [Vinograd Furth 615 JNUL copy incomplete] [Furth] Itzik Zerndorf, 1789. Together three volumes. *Variously worn and bound.*

v.p, v.d. \$-

✎ The Tikunei Shtaroth is a bibliographic curiosity with a date of 1710 on the title page and 1738 in the colophon. The work served as a handbook for Rabbis and communal scribes in the preparation of various deeds. Contains an interesting manuscript addendum of 27 leaves in differing Ashkenazic cursive and square scripts with the texts of various documents pertaining to: The marriage ceremony, inheritance, Seder Pidyon Haben and popular seguloth (remedies for a childless woman, fear of thunder etc.) Of special interest is the discussion on ff. 3a - 5b concerning a case where the groom's brother was an apostate. Certain authorities required that the marriage be performed conditionally depending upon whether the wife or the husband dies first. The writer, who was a disciple of R. Jonathan Eybuschetz, cites a difference of opinion between R. Jacob Reischer, Rabbi of Metz (author of Shevuth Ya'akov) and his master R. Eybuschetz. On f. 5a he states that he performed such a marriage under the jurisdiction of R. Wolf, the Rabbi of Bouxwiller in Alsace, who ruled in favor of R. Reischer. Other inscriptions within the volume relate to events in various towns in Alsace (Wintzenheim, Balzenheim, etc.)

The second volume, Zoth Torath Hachatath, contains the signature of R. Shimon Bluma, Rabbi of Freidich and the Upper Rhine of Alsace, plus a lengthy inscription by his son

The third volume, the liturgical Machzor, contains an inscription dated 1795, signed by... Ziskind b. Aryeh Leib Lima of Bouxwiller in Alsace, states that "the book was purchased from a lady... for three gold coins... may I pray from it with my entire heart."

[SEE ILLUSTRATION ABOVE]



**98.** (FRENCH / ITALIAN JUDAICA). *Leggi, e Costituzioni di Sua Maesta / Loix, et Constitutions de Sa Majesté*. Two volumes. On title, monarchical emblem. Double-columned, Italian and French texts face-à-face. Broad- margined copy. French marginalia. *I: pp. 12, 504; II: pp. 574. Waterstained. Contemporary vellum. Lg. 4to.*

Turin, 1770. \$-

⚡ LAWS CONCERNING THE JEWS OF NORTHERN ITALY

Torino (Turin), in the Piedmont region of northern Italy, was under the jurisdiction of Charles Emanuel, Duke of Savoy, an ancestor of the last King of Italy, Victor Emanuel. The first volume (pp. 17-39) deals extensively with the Jewish subjects of the realm. In the first chapter, the Jews are enjoined to remain in their separate quarters and not wander outside them. In the second chapter, Jews are forbidden to erect new synagogue structures, but are permitted to repair the old. In the third chapter, Jews are forbidden to acquire real estate

**99.** (FRENCH / ITALIAN JUDAICA). (NAPOLEONICA). Immanuel Sofer. *Centenario Napoleonico 1821-1921 [Napoleonic Centennial 1821-1921]*. ONE OF 200 NUMBERED COPIES SIGNED BY THE AUTHOR. Upper cover with illustration of Napoleon on horseback. Italian, Hebrew, German texts. *pp. (2), 15, (3). Trace stained. Wrappers. 8vo.*

Trieste, Lloyd: 1921. \$-

⚡ An Italian-Jewish homage to Napoleon. The Italian-Jewish poet Immanuel Sofer (Emilio Schreiber) presents Alessandro Manzoni's ode to Napoleon translated from Italian to Hebrew.

**100.** (GERMANY). Two broadsides restricting Jewish trade: *Von Gottes Gnaden, Wir Clement August/ Erz-Bischoff zu Cöllen...* (Paderborn, 7th October, 1726). Jewish peddlers ("packen-tragere") caught trading in merchandise other than those permitted to them by law, will have their wares summarily confiscated. \* *Von Gottes Gnaden, Wir Carl, Herzog zu Braunschweig und Luneberg...* (Braunschweig, 14th May, 1744). Jews and other peddlers caught trading in the marketplace are to have their wares confiscated. *Folio.*

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

**101.** (GLÜCKEL OF HAMELN). *Die Memoiren der Glückel von Hameln 1645-1719*. FIRST EDITION. Edited by David Kaufmann. Original Yiddish text with lengthy German introduction. The Adolph Buchler copy. *pp.lxxii, 400. Lightly browned. Original boards. 8vo.*

Frankfurt am Main, J. Kaufmann: 1896. \$200-300

⚡ First published text of the famed diary kept by this Orthodox Jewish woman. Although her original manuscript is lost, copies made by her descendants were preserved.

**102.** (HAGADAH). *Sepher Mateh Aharon*. With commentary by Aaron Teomim. Fourteen fine copper-plate engravings after the 1695 Amsterdam Hagadah. Title within ornate four-part historiated border. *ff.(2),2-44. Various worn and stained with loss. Folio. Sold not subject to return. [Yudlov 113; Yaari 71; Vinograd, Frankfurt a/Main 255].*

Frankfurt a/Main, n.p: 1710. \$1000-1500

⚡ ACCOMPANIED BY: Another 18 Hagadah editions; including: Amsterdam, Cairo, New York, Livorno, Germany (She'erith Hapleita), etc.

**103.** (HAGADAH). *Yad Kol Bo*. Lida, David ben Aryeh Leib (Edited by his son, Petachya). [Compendium including the Pentateuch with Targum & Rashi; Migdal David, super-commentary to Rashi; Ir Miklat, on the 613 precepts; Seder Tephiloth Mikol Hashanah, prayers for the entire year; Asarah Hilulim, commentary to the Book of Psalms; Sod Hashem VeSharvith Hazahav, on the laws of circumcision; Shomer Shabbath, on the laws of Sabbath observance; Machzor Mikol Hashana, festival prayers for the entire year and others]. FIRST EDITION. Title within elaborate historiated woodcut border. Owners signatures on flyleaf, title and f. 1a, including Mordecai Samuel Gollancz, First Chazan and "Ne'eman" of the Hambro Synagogue, London and head of the prominent Gollancz family of Anglo-Jewry. ff. (2), 94, 56 (i.e. 59), 74, 34, 54 (i.e. 56), 40. Some staining, few leaves remargined, corner of f. 22 torn not affecting text. title cropped and repaired. Contemporary calf, rubbed and chipped, corners and spine reinforced with tape. Folio. [Yudlov 163; Yaari 101; Vinograd, Frankfurt a/Main 469].

Frankfurt a/Main, Johannes Koellner: 1727. \$1500-2500

✦ A collection of 14 works. Includes a Passover Haggadah (final leaves, not included in the listing of the 14 works). The appearance of naked Greek mythological figures on the title page aroused a certain amount of controversy and was thus subsequently removed. Indeed, no less than four different title-pages were issued for this volume. This copy also contains the rare listing and blessing for the three magnates who contributed toward publishing the book. The HUC, Sulzberger and other copies do not contain this listing. See I. Rivkind Sepher Ashir Besha'arim ("A Book Rich in Title Pages") in: *Studies in Bibliography and Booklore*, Vol. I no. 2 (1953) p. 95-100.

104. (HAGADAH ). Seder Hagadah shel Pesach. According to Spanish rite. Hebrew with translation into Judeo-Spanish (Ladino). Accompanied by Leone Modena's abridged commentary of Isaac Abrabanel's "Zevach Pesach." Title in red and black with textual and typographic borders. Each page profusely illustrated all with in ornamental border. ff. [24]. Some staining. Modern vellum-backed marbled boards. Folio. [Yudlov 189; Yaari 117].

Venice, Vendramin: 1740. \$7000-9000

❖ DESPITE TYPICAL WINE-STAINS, AN EXCEPTIONAL WIDE-MARGINED COPY IN UNUSUALLY FINE CONDITION

The publishers simultaneously printed three issues of this Passover Hagadah, all identical with the same layout and illustration cycle - differing only in choice of vernacular translation: Yiddish, Judeo-Italian and Spanish, i.e. Ladino. The Ladino issue is particularly rare; very few 18th century Hagadoth appeared with Ladino translation at all. This copy contains the rare, variant colophon of 1739 as in N. Ben Menachem's copy as noted by Yudlov.

[SEE ILLUSTRATION BELOW]



Lot 104

**105. (HAGADAH).** Machzor LeChol HaShanah [Festival Prayer Book]. According to the Aschkenazic Rite. With Passover Hagadah. Two volumes. Head- and tail-pieces. Hagadah with charming illustrations of matzah and maror, "Adir Hu" with Judeo-German translation. I. ff. 116, (5), 118-274, (1), 308-392, 12. II: ff. 476. *Portion of title of second volume supplied in facsimile. Tops of pages cropped, stains. Marbled endpapers. aeg. Straight-grained morocco, gilt extra. [Vinograd, Venice 1919 (collation differs slightly)].*  
 Venice, Bragadin: 1756. **\$1200-1800**

**106. (HAGADAH).** Beith Chorin. With commentaries of Alsheich, MaHaRaL of Prague and R. Ephraim of Luntshits. Additional engraved title, numerous copper-engraved illustrations. Fold-out Map of the Holy Land with ten vignettes relating to the Tabernacle. ff.(2),64,(1). *Few light stains in places. Later crushed morocco, gilt extra, in slipcase. 4to. [Yudlov 251(issue 1); Yaari 162].*  
 Metz, Joseph Antoine: 1767. **\$2000-3000**

☛ A FINE WIDE MARGINED COPY OF THE FIRST ILLUSTRATED HAGADAH PRINTED IN FRANCE.

**107. (HAGADAH).** Hagadah shel Pesach. Or, Service for the Two First Nights of Passover. Prepared by A. Alexander. Engraved frontispiece (often lacking), seven additional engraved plates, each plate with descriptive essay, large folding map of the Land of Canaan at end, two additional folding maps. 3pp. list of subscribers. Hebrew and English on facing pages, A Large-paper Copy. pp. (1), 5, (3); ff. 6; pp. 4; ff. "7"; pp. 4; ff. 8-14; pp. 2; ff. "15"; pp. 2; ff. 16-18; pp. 2; ff. 19-21, (3); pp. 3, 3, 2, (1). *Browned (as usual), stained in places, otherwise a fine copy. Contemporary gilt-ruled tree-calf, sympathetically rebacked. 4to. [Yudlov 498; Yaari 345].*  
 London, L. Alexander: 1806. **\$5000-6000**

☛ A PARTICULARLY FINE, WIDE-MARGINED COPY WITH ALL PLATES PRESENT. BOUND IN CONTEMPORARY CALF WITH GILT-TOOLED MOROCCO INLAY : "A PRESENT FROM MR. J. JOSEPH OF PLYMOUTH TO MOSES WOOLF"

[SEE ILLUSTRATION BELOW]



Lot 107

- 108.** (HAGADAH). Hagadah shel Pesach. Service for the Two First Nights of Passover. Prepared and translated by A. Alexander. Hebrew and English on facing pages. Adir Hu, Echad Mi Yode'ah and Chad Gadya translated into Yiddish (wayber-taytsch). 13 (of 15?) fine engraved copper-plate and steel illustrations. *pp. 7, (1); ff. 38, (4). 19th century family record noted on front page. Heavily stained in usual places. Modern boards. 4to. [Yudlov 515; Yaari 361].*  
London, L. Alexander: 1808. **\$1000-1500**
- ♣ Yudlov notes the illustrations are lacking in most all copies. Indeed, he locates only one complete copy, in a private collection.
- 109.** (HAGADAH). Seder Hagadah shel Pesach. Service for the Two First Nights of Passover. Prepared by Isaac Levi. According to the Custom of the German and Polish Jews. Hebrew and English on facing pages. Adir Hu, Echad Mi Yode'a and Chad Gadya with Yiddish translation only. *ff. 26. Lacking portrait of Solomon Hirschel. Stained. Marginal repairs. Modern calf-backed marbled boards. Large 4to. [Yudlov 516; Yaari 360].*  
London, E. Justins: 1808. **\$500-700**
- 110.** (HAGADAH). Hagadah shel Pesach keMinhag Sephardim. Orden de la Agadá de Pesah. Prepared for Spanish & Portuguese Jews by Jacob Meldula of Amsterdam. Dedication page to Señor Don A. Cardoze of Gibraltar. Six engraved plates, large folding map of the Journey Through the Wilderness at end, four additional maps. Hebrew and Spanish on facing pages. *ff. (2), 19. Owner's signature on title, "Haim Benbunan." Spanish marginalia in pencil. lacking the frontispiece of Aaron the High Priest, usual foxing, marginal repairs. Modern boards in slipcase. 4to. [Yudlov 544; Yaari 381].*  
London, L. Alexander: 1813. **\$3000-4000**
- ♣ An augmented edition of Alexander's London Hagadah of 1806, this Spanish issue is especially rare.
- 111.** (HAGADAH). Ma'aleh Beith Chorin vehu Seder Hagadah shel Pesach. With commentary together with instructions in Ladino and Yiddish. Fine engraved illustrations in the Amsterdam style. A wide-margined copy. *ff.52. Few stains. Contemporary limp boards. 4to. [Yudlov 633; Yaari 453].*  
Vienna, Anton Schmid: 1823. **\$800-1200**
- ♣ ACCOMPANIED BY: ANOTHER COPY.
- 112.** (HAGADAH). Gevuroth Hashem. Commentary by Gabriel Hakohen and Judeo-German translation by Wolf Heidenheim. Hebrew and Judeo-German; Contract for Sale of Chametz in German. *ff. (11), (1), 29. (In Yaari's collation, the single leaf of chidushim [novellae] appears at the end of the book; in our copy, this leaf, on blue paper, appears before HaLachma Anya.) Usual Hagadah stains. Contemporary calf-backed marbled boards. Spine distressed. 4to. [Yudlov 800; Yaari 579].*  
Krotoschin, B.L. Monasch: 1838. **\$800-1000**
- 113.** (HAGADAH). A Peszach-Hagada - Leil Hithkadesh Chag. With translation by Adolf Kelemen. Hebrew and Hungarian on facing pages. Two titles. *Hungarian title torn. stained and worn in places. Contemporary boards, worn. 8vo. [Yudlov 2084; Ma Nishtana 16].*  
Budapest, 1899. **\$500-700**
- 114.** (HAGADAH). Offenbacher Haggadah. ONE OF 300 NUMBERED COPIES. Prepared by Caesar Seligmann. Text in red and black. German with sporadic use of Hebrew. Striking Wiener-Werkstaette style hand-colored plates, including two Maps of the Holy Land by Fritz Kredel. Musical notations. A Fine Copy. *pp.97,(1). Original boards with paper spine label, corners vellum. Sm. folio. [Yudlov 3054; Yaari 2042].*  
Offenbach, Heinrich Cramer for Doctor Guggenheim: 1927. **\$700-1000**

115. (HAGADAH). OSTROPOLER, SAMSON BEN PESACH. Mystery of “DeTZaCH, ADaSH, Be’ACHaV” [mnemonics of Rabbi Judah in the Passover Haggadah]. *Broadside. Folio*. [cf. *Vinograd, Amsterdam 1782*].

Vienna, Joseph Hraschanski: n.d. (19th century). \$400-600

✎ “This writ, found in the notebooks of R. Samson of Ostropol, was published by R. Yochanan Reichmann, grandson of R. Israel Relines of Prague. “Whomsoever immerses himself in this awesome mystery, if but only once a year, especially on the eve of Passover, is assured delivery from harm that entire year; all his enemies will succumb to him, and wherever he turns he will succeed.”

Samson of Ostropler, was reputed to be the greatest kabbalist in all of Poland. His writings are replete with gematri’oth or numerology. His kabbalah, which bears some resemblance to that of R. Nathan Nata Spira of Krakow, author of “Megaleh Amukoth,” represents a unique Polish school of Jewish mysticism. See Yehuda Liebes, *Mysticism and Reality: Towards a Portrait of the Martyr and Kabbalist, R. Samson Ostropler*, in: Twersky and Septimus eds., *Jewish Thought in the Seventeenth Century* (Cambridge, MA, 1987), pp. 221-255.

116. HANOVER, NATHAN NATA. Sha’arei Zion [Collection of Kabbalistic Prayers]. Hebrew and Judeo-German. Title in architectural columns. Scattered scholarly marginalia in an Aschkenazic hand that contain references to Chaim Vital and Nathan Spira’s works, as well as some unreferenced notes. (See eg. ff. 4r., 34v., 42v., 51v.). At the end, there has been added a manuscript leaf which is transcribed from the conclusion of R. Menachem Azariah of Fano’s Tziv’oth Hashem. (Cf. Ma’amrei RaMA mi-Fano II (Jerusalem, 1997) pp. 388, 390-391). ff. 54. Title and last 3ff. taped. Brownd. Modern boards. Sm 4to. [Vinograd, Amsterdam 395; EJ, Vol. VII, col. 1274 (facs. of title)].

Amsterdam, Uri Feivis ben Aaron Halevi: 1671. \$1500-2000

✎ Nathan Nata Hanover (d. 1683), a native of Volhynia, survived the infamous Chmelnicki massacres of 1648-9 and recorded the atrocities in his woeful chronicle “Yeven Metzulah” (Venice, 1653). In Italy, where he sought refuge, he made the acquaintance of the great kabbalists of the time: the Italian Moses Zacuto, and the Eretz Israelis, Hayyim Cohen, Nathan Spira, and Benjamin Halevi. In the present work, Sha’arei Zion, Hanover recorded for posterity the Lurianic traditions he imbibed from these men. In turn, his work served as a conduit for the kabbalistic traditions. According to the colophon, at the time of this printing, Hanover had already become rabbi of Jassy, Walachia (today Rumania).

117. (HEBRAICA). ALSHEICH, MOSES, Maroth Hatzovoth [on Neviim Rishonim]. Prague, Moshe b. Betzalel Katz, 1620. [Vinograd, Prague, 289. Ginzei Yisrael 634]. \*ALSHEICH, MOSES, Maroth Hatzovoth. Another edition. Venice, di Gara, 1603-7. [Vinograd Venice 965]. \*KARO, ISAAC BEN JOSEPH. Toldoth Yitzchak [novellae to the Pentateuch]. Mantua, Ruffinelli, 1558. [Vinograd, Mantua 58; (lacking one leaf- ff. 13)]. \*YITZCHAK B. MOSHE OF VIENNA. Ohr Zaruah, parts 1-2. Zhitomir, Shapiro, 1862; [parts 3-4], Jerusalem, Hirschensohn, 1887 - 90. \*KARO, JOSEPH. Shulchan Aruch, Orech Chaim & Yoreh De’ah, 3 volumes. Zhitomir, Shapiro, 1861-4. \*KARO, JOSEPH. Shulchan Aruch, Orech Chaim, parts 1-2. Johannesburg, G. Stein, 1862. FIRST EDITION OF COMMENTARY OF R. AKIVA EGER. [Vinograd Johannesburg 74]. \* And five others. Together, 14 volumes. *Various conditions. v.s.*

v.p., v.d. \$800-1200

**118.** (HEIDENHEIM, WOLF). Mosaf Ha-Aruch [A supplement of linguistic entries by the reknowned physician and philologist Benjamin Mussafia to the Aruch of R. Nathan b, Yechiel with new explanations to the Latin and Greek words cited in the Aruch.]. With important, extensive marginal notes in three different hands. In Hebrew, Judaeo-German, and some Latin. Owner's signatures on opening blank - Leib Cassel and Wolf Heidenheim stating that he bought it from the estate of L. Cassel in 1816. [*Vinograd, Amsterdam 220*].

Amsterdam, Immanuel Benveniste: 1655. **\$8000-10,000**

WITH IMPORTANT COMPREHENSIVE MARGINAL NOTES THROUGHOUT BY WOLF HEIDENHEIM AND SOME OF THE MOST OUTSTANDING SCHOLARS AND PHILOLOGISTS OF THE 19TH CENTURY.

The renowned grammarian, exegete and Masoretic scholar Wolf Heidenheim wrote a full page inscription on the opening blank stating that he acquired an ancient manuscript version of the Aruch which has been a "salvation" to him (vehu haya li leyesuah) in editing and correcting many mistakes which appear in the printed editions. He delineates at length the description of this manuscript.

The marginalia extend from a linguistic, philological nature to lengthier notes of a more scholarly, halachic nature. The notations written in a very small, precise, neat hand are mostly in Judeo-German and Latin and are of a linguistic nature explaining many of the difficult terms. The author of these notes is identified in a different Ashkenazic hand as "Ha'chacham ha'manoach (the late scholar) Ha'rav Hertz Dessau Vanal" who resided in Mannheim and was a disciple of the Gaon R. Jonathan Eybeschutz. The notes in this dark, thicker yet clear hand are very erudite, citing obtuse Talmudic sources and halachic responsa. For example, see ff. 52b citing the responsa of the Rashbash (R. Shlomo b. Shimon Duran), and ff. 53a and 125b where he garners various sources (from Bavli, Yerushalmi, and Tosefta) to explain the term Dikdukei Sofrim. Another note (more similar to Heidenheim's hand) on f. 125b in a lighter brown ink, further amplifies this subject. Heidenheim

himself was an accomplished Talmudic scholar who studied under R. Joseph Steinhardt, the author of *Zichron Yoseph*.

R. Nathan's Aruch itself is "a manifestation not only of its author's brilliance and deep acquaintance with sources, but also of his encyclopaedic knowledge. Indeed, in some instances it is the sole source for ancient traditions of Talmudic interpretation." S. B. Linderman, *Sefer Sarid Be'arachin* (1972), introduction. It is important for its many citations of Geonic sources, descriptions of Jewish customs, and citations of Midrashim which are not found in the extant editions. In addition, it is historically noteworthy as the only literary production of the Italian Jews of this era. It is thus a significant monument in the history of Jewish culture.

[SEE ILLUSTRATION RIGHT]



Lot 118

- 119.** (HIRSCH, SAMSON RAPHAEL. Editor). Jeschurun. Ein Monatsblatt zur Förderung jüdischen Geistes und jüdischen Lebens, in Haus, Gemeinde und Schule [A Monthly for Jewish Spirit and Jewish Life in Home, Community, and Synagogue]. Vol. I (5615/1855). Vol. II (5616/1856). Vol. III (5617/1857). Vol. IV (5618/1858). Vol. V (5619/1859). Vol. VI (5620/1860). Vol. VII (5621/1861). Vol. VIII (5622/1862). Vol. IX (5623/1863). Vol. X (5624/1864). Vol. XI (5625/1865). Vol. XII (5626/1866). Vol. XIII (5627/1867). Vol. XIV (5628/1868). Vol. XV (5629/1869). Together, 15 volumes. *Minor stains. Original marbled boards. 4to.*  
Frankfurt a/Main, Reinhold Baist: 1855-69. **\$2000-2500**

✦ SAMSON RAPHAEL HIRSCH'S LITERARY OEUVRE

Fifteen volumes of Jeschurun, the journal edited by R. Samson Raphael Hirsch, champion of German Orthodoxy. Rabbiner Hirsch wrote many of the articles himself, others were written by members of his immediate family such as his son R. Mendel Hirsch, et al.

\* ACCOMPANIED BY: Hirsch, Samson Raphael. Autograph Letter Signed. An invoice for Jeschurun to David Meyer, Paris. Signed (typically) "Hirsch." Dated Frankfurt a/Main, 22nd January, 1867.

- 120.** (HOLOCAUST). Aaron Rumyanek. Hitler's Glocken Klagen. Yiddish text. Four cartoon plates. *pp. (2), 28, (4). Original pictorial wrappers. 8vo.*

London, 1933. **\$100-150**

✦ The Author, (1876-1946), was a poet who was the principal of the Modern Hebrew School in Leeds. This copy is inscribed and signed by Rumyanek to the Grand Rabbi of Kielce (resident in London), and carries the owner's stamp of a descendant. See H. Rabinowicz, *A World Apart: The Story of the Chasidim in Britain* (1997) pp.131-2.

- 121.** (HOLOCAUST). TEICHTHAL, ISSACHAR SOLOMON. Eim Habanim Semeichah. FIRST EDITION. A fine copy. *Original boards rebaked. 4to.*

Budapest, Salamon Katzburg: 1943. **\$1000-1500**

✦ RARE FIRST EDITION. Few copies survived the devastation of the war. An historically vital and disquieting tract written by one of the rabbinic leaders of Slovakian Jewry, professing deep distress at the onslaught of Nazism through Europe and the absence of any trace of salvation. Despite Teichtal's lifetime support of a strong rejectionist view of the Zionist return to the Land of Israel, he now believes this very rejection engendered God to permit the mass slaughter of European Jewry.

Teichtal was murdered on deportation to Auschwitz, lynched by Ukrainian criminals occupying the same rail-car. See E. Schweid, *Bein Churban Leyeshuah* (1994) pp. 89-104

Surprisingly, the present copy was once in the library of Rabbi Joshua Deutsch of Katamon, known as a staunch supporter of Rabbi Joel Teitelbaum of Satu Mare and his extreme anti-Zionist views.

- 122.** (HOLOCAUST). The Extermination of Polish Jews - Album of Pictures. More than 250 photographic illustrations. Captioned in Polish, Russian, English, French, Yiddish and Hebrew. Foreword by the historian Philip Friedman. *Ex-library. Modern boards with original black printed upper cover bound in. Large oblong 4to.*

Lodz, for The Central Jewish Historical Committee in Poland: 1945. **\$700-900**





Lot 123

- 123.** (HOLOCAUST). Parshas "Exodus-1947" [The Chapter of "Exodus-1947"]. Yiddish text. *pp.* 134. *Stained. Original pictorial wrappers. Rectangular 8vo.*

Europe, for the Haganah: 1947. \$-

• In 1947 the Haganah organized a ship of illegal immigrants to Palestine. These "ma'apilim" (a reference to the Biblical story told in Numbers 14:44), as they were known in the literature of the day, were Holocaust survivors, recruited from the Displaced Persons camps of Europe. When the British intercepted the boat, carrying 4,500 men, women and children, this dramatic story, brought to the attention of the world the plight of the remnant of European Jewry denied entry to their ancestral homeland of Eretz Israel. This booklet was issued under the auspices of the Haganah somewhere "in golus Eropa" (the Exile of Europe).

[SEE ILLUSTRATION ABOVE]

- 124.** (HOLOCAUST). Reichspräsident von Hindenburg [Condolences of the Berlin Jewish Community on the passing of the National hero Marshal von Hindenburg and announcement of a memorial service.]. Single leaf broadside. *Marginal stains. Folio.*

(Berlin, August, 1934). \$300-500

• Broadside signed by the Liberal theologian Rabbi Leo Baeck (1873-1956), president of the Reichsvertretung, the representative body of German Jews. The death of the elderly Prussian military hero Von Hindenburg resulted in Hitler's final control over all Germany.

- 125.** (HOLOCAUST). Mi Nathan LiMeshisah Ya'acov? ["Who Caused Jacob to be Despoiled?"]. Single-leaf broadside. Signed HaTZeVI -the Histadruth Tze'irei Bnei HaYeshivoth (Yeshivah Youth Organization). *Folio.*

Jerusalem, c.1942. \$500-700

• A plea to the Jews of Jerusalem not to allow the desecration of the Sabbath and the consumption of non-Kosher food. The result of these sins is the slaughter of the Jews in Europe. "Kol Yisrael Areivim Ze Lazeh" ("All Israel are guarantors for one another:").

126. (HOMILETICS AND ETHICS). Luntschitz, Solomon Ephraim. Oleloth Ephraim. Amsterdam, S. Proops, 1710. \* ALSHEICH, MOSES, Torath Moshe. Amsterdam, S. Proops, 1710. \* BACHIAH B. ASHER, Biur al Hatorah. Amsterdam, M. Frankfurt, 1726. \* ABOAB, ISAAC. Menorath Hama'or. With Yiddish translation. Amsterdam, M. Frankfurt, 1722. Together four volumes. *Some wear. Folio and smaller.*

Amsterdam, v.d. \$200-300

127. HOROWITZ, JUDAH BEN MORDECAI HALEVI. Megilath Sedarim. Hebrew and censor's approval in Latin. ff. (4), 45. *Browned. Unbound. 8vo. [Vinograd, Prague1009].*

Prague, n.p.: 1793. \$1000-1500

✳ In this fictional trialogue, the author, a physician of Lithuanian origin, attempts to make peace between the three warring factions of the Kabbalah, Talmud, and Haskalah (Enlightenment). The participants in the debate are the three sons of Jedidiah: Obadiah (the Kabbalist), Hashavyah (the Talmudist), and Hodayah (the Maskil). The aged patriarch Jedidiah is called upon to act as a referee in their debate. (A much later attempt at such peacemaking would be El'azar Zweifel's Shalom al Israel.)

At the end of the eighteenth-century Prague was a center of debate between traditional Talmudists opposed to the introduction of kabbalistic meditations into prayer, and kabbalists of various stripes who agitated for such emphasis on the esoteric. The most famous expression of this clash is the exchange between Rabbi Ezekiel Landau (author of "Noda bi-Yehudah") and R. Chaim Tchernowitz (author of "Be'er Mayim Chaim"), in which the former opposed the saying of "Le-Shem Yichud" before performing a commandment, and the latter, a representative of the new Chassidic school, upheld the kabbalistic meditation.

See Shmuel Feiner, *The Jewish Enlightenment* (Philadelphia: Univ. of Penn. Press, 2002), pp. 345-348.

[SEE ILLUSTRATION RIGHT]

128. IBN HABIB, JACOB. Eyn Israel / Beth Israel [today known as "Eyn Yaakov": Legends of the Talmud]. Two volumes. Title in typographic border. I. ff. 420; II. 427. *Title laid to size, ff. 51 and 420 small tear with resultant loss of text, stained. Modern boards in fitted slipcase. Thick 8vo. [Vinograd, Venice 2009; Yaa'ari, Studies in Hebrew Booklore (1958) p. 404, no. 68 (Vinograd, unlike Ya'ari, mentions but one volume)].*

Venice, Gad ben Samuel Puah-Bragadin: 1776. \$400-600



Lot 127

129. (INQUISITION). SIQVERIA, BENTO DE. Sermam, qve pregov [...] no Avto da Fe, que se celebrou no Terreiro do Paco desta Cidade de Lisboa em 6. de Abril do anno de 1642. 4to. 15 leaves; 30 pp. [Cassuto, 8; Glaser, 32; Vekene, vol.1, 880]. Lisboa: Domingos Lopes Rosa, 1642.

\*CHAGAS, FR. ANTONIO Sermam [...] que pregov no Avto da Fee, que se celebrou em Lisboa a 11. de Outubro de 1654. 4to. 26 leaves; pp. [4] 1-48. [Cassuto, 10; Glaser, 36; Vekene, vol. 1, 882]. Lisboa: Officina Craesbeeckiana, 1654.

\*VIEGAS, FR. NVNO. Sermam que [...] pregov no Acto da Fee qve se fez no Terreiro do Passo desta Corte [...] em 17. de Outubro de 1660. 8 leaves; pp. [4] 1-20. [Vekene, vol. 1, 883. Cassuto, 11; Glaser, 38]. Lisboa: Domingos Carneiro, 1661.

\*ALMEIDA, FR. CHRISTOVAM, DE. Sermam do Acto da Fee, qve se celebrou no Terreiro do Paco desta Cidade de Lisboa, a 17. de Agosto do anno de 1664. 4to. 33 leaves; pp [8] 1-58. [Cassuto, 12; Glaser, 41; Vekene, vol.1, 884]. Lisboa: Henrique Valente de Oliueira, 1664.

\*LEITAO, ALVARO, Sermam do Acto da Fe de Lisboa [...] na Quarta Dominga da Quaresma a quatro de Abril deste presente anno de 1666. 28 leaves; pp. [8] 1-46. [Cassuto, 13; Glaser, 42; Vekene, vol. 1, 885.] Lisboa: Ioam da Costa, 1666. Together five works. *Later wrappers and unbound. Sm. 4to.*

Lisbon, v.d. \$4000-6000

• The autos-da-fe or “acts of faith” staged by the Spanish and Portuguese Inquisition were highly spectacular exhibitions of the power of the Catholic Church, during which the supposed enemies of the faith were ritually exorcized. The sermons preached on these occasions were an essential ingredient of those autos-de-fe in which “Judaizers” were condemned to be burnt. Prominent preachers from the upper hierarchy of the Church addressed themselves to the accused as unrepentant, stubborn Jews, and did so in terms of the most outrageous vituperation. In reality, the sermons were not meant for the miserable victims, but instead intended to impress the spectators, as an act of justification of the pitiless persecution of heresy.

See Cassuto, Alfonso. *Bibliografia dos Sermoes de Autos-da-Fe impressos*. Coimbra: Tipografia da Atlantida, 1955. Glaser, Edward. “Sermons at Autos-da-Fe: Introduction and Bibliography”, *Studies in Bibliography and Booklore of the Library of Hebrew Union College*, II (1955), 53-78. Vekene, Emil van der. *Bibliotheca Bibliographicae Historiae Sancta Inquisitionis*. Vaduz: Topos, 1982-1992, 3 Vols., vol. 1 (1982).

With thanks to Dr. Harm den Boer of the Department of Spanish Literature at the University of Amsterdam for his research assistance.

[SEE ILLUSTRATION LEFT]



Lot 129

130. (ITALY). Gershon, Isaac. (Ed). *Mashbith Milchamoth*. FIRST EDITION. Title within typographical border; tailpieces. ff. (2), 3-94. *Dampstained and wormed in places. Bottoms of several pages chewed with no loss of text, headpieces of the last two leaves supplied by hand. Modern calf-backed boards. Sm. 4to. [Vinograd, Venice 1015].*

Venice, Zanitto Zanetti: 1606. \$500-700

• The first of a trilogy of works concerning a celebrated controversy concerning the Mikveh in Rovigo, a Province of Veneto in Northern Italy. The present work presents rulings in favor of the arrangement in Rovigo. See A. Yaari, *Mechkarei Sepher* (1958) pp.420-29; Carmilly-Weinberger pp.160-1.

- 131.** (ITALY). Capitoli & Riforma delli Banchieri Hebrei [Chapters and Agreements with the Jewish Bankers: Papal Bull of Pope Sixtus V]. Papal crests at top. Latin and Italian texts. *Double column broadside. Laid to size. Missing some text in bottom right hand corner. Lg. Folio.* [A, Milano, *Il ghetto di Roma* (Rome, 1964), plate no. 12]. Rome, Stamperia della Camera Apostolica: 1613. **\$2500-3000**

✦ Bull issued January 4th, 1589, but published as a broadside only in 1613. Instead of the conventional Latin, the Bull was issued in Italian so that none could profess ignorance of its contents.

Sixtus V, not content with simply permitting the practice of moneylending, virtually organized it throughout the area under his rule, providing for the establishment a system of Jewish loan-institutions for the benefit of the poor. From 1587 onwards, 'absolutions' began to be issued by the Apostolic Chamber for Jews to open such institutions in various places in the Papal States and Northern Italy at a rate of interest which was not to exceed 18 per-cent. Consequently, Jewish life in Central Italy experienced a revival.

This is the second bull of Pope Sixtus V concerning Jews. The first, "Christiana pietas" (Christian piety), dated October 1586, relieved the Jews of many oppressive social and economic restrictions that had been imposed upon them by Popes Paul IV and Pius V. (Sold by Kestenbaum & Company, June 26th, 2001, lot 275.)

RARE BULL OF A BENEVOLENT POPE. (Only one copy recorded in the Vatican Archives).

- 132.** (ITALY). Group of Ten Tax Regulations and Statutes of the Ferrara Community: Regola da Osservarsi dalli Tassatori. pp. 16,(1). Ferrara, 1683. \* Regola per Ricavarsi gl'Annu Aggravii...Nazione Ebra di Ferrara. pp.22,(1). Ferrara, 1704. With Hebrew text of ban of excommunication ("Cherem") signed by Rabbis Joseph Borgo, R. Mordecai Tzahalon and Sabbatai Elchanan Sanguinetti on p. 22. \* Regola per Ricavarsi gl'Annu Aggravi...Universita degl' Ebrei di Ferrara. pp. 36. On p. 36, endorsements of Rabbis Angel Zahalon, Angelo Reccanati, Samuel Benedetto Borghi, and Isaac Lampronti. (The latter was the author of the encyclopedic halachic work "Pachad Yitzchak.") Ferrara, 1718. \* Regola per Ricavarsi gl'Annu Aggravii...Universita degl' Ebrei di Ferrara. pp. 26, (2). Ferrara, 1722. Crest on title page printed in red and black. \* Regola per Ricavarsi gl'Annu Aggravi...Universita degl' Ebrei di Ferrara. pp.39,(3). Ferrara 1734. Crest on title page printed in red and black. With Hebrew text of ban signed by Rabbis Mordecai Tzahalon, Sabbatai Elchanan Recanati, Samuel Baruch Borgi, and Isaac Lampronti on pp.(2-3). \* Regole per Ricavarsi gl'Annu Aggravii...Universita degl' Ebrei di Ferrara. pp.64. Ferrara, 1757. Crest on title page printed in red and black. With Hebrew manuscript text of ban signed in the names of R. Jacob Olmo and R. Pinchas Hai Anav, disciples of R. Isaac Lampronti. \* Regole per Ricavarsi gl'Annui Aggravii...Universita degl' Ebrei di Ferrara. pp.40,(2). Ferrara, 1768. Title printed in red and black. With Hebrew text of ban signed by Pinchas Hai Anav. Soft marbled wrappers. \* Regole per Ricavarsi gl'Annu Aggravii...Universita degli Ebrei di Ferrara. pp.16,(2). Ferrara, 1772. Title printed in red and black. With Hebrew text of ban signed by R. Solomon ben Isaac Lampronti and R. Mordecai Carpanetti. \* Regole per Ricavarsi gl'Annu Aggravi...Universita degli Ebrei di Ferrara. pp.51,(2). Ferrara, 1777. Crest on title page printed in red and black. With Hebrew text of ban signed by R. Solomon ben Isaac Lampronti and R. Mordecai Carpaneti. \* Regole per Ricavarsi gl'Annu Aggravi...Universita degli Ebrei di Ferrara. pp.56,(5). Ferrara, 1787. With Hebrew text of ban signed by R. Samuel Yedidyah Norzi and R. Jacob Moses Ayash. *Lightly browned and stained. Unbound with the exception of 1757 (soft wrappers). Sm. folio.*

Ferrara, 1683-1787. **\$1500-2000**

✦ An interesting collection of documents concerning the social and economic history of the Jews of Ferrara. The Community began to organize its financial obligations towards the Duchy of the Principality through the levying of internal taxes from the beginning of the 16th century. Tax regulations were published until the end of the 18th century and chart the economic changes of Ferrara Jewry, and the kinds of property and income that were taxable. It is striking that the Statutes are enforced by the threat of excommunication against those not contributing their dues. Also of note is the active involvement of the Community rabbis in upholding the tax structure.



Lot 134



Lot 137

133. (ITALY). Shir Le'Ma'aloth Chaburath Mishmereth HaBoker VeHaErev. Single leaf broadside. Hebrew text within a decorative typographical border. Initial letter within decorative vignette. *Framed. Folio. [Vinograd, Mantua 304].*

Mantua, Rosh Chodesh Nisan: 1715. \$500-700

⦿ A tribute in poetic form to the members of this Torah study group on its thirteenth anniversary. Simonsohn writes, "There are no details of this society, and its activities can be imagined only from its name." S. Simonsohn, *History of the Jews in the Duchy of Mantua* (1977) p. 559, n. 169.

134. (ITALY). Decretum sacrae congregationis...Indice Librorum prohibitorum [Decree of the Holy Office...Index of Prohibited Books]. Printed broadside. Woodcut crest of Pope Clement VII, two woodcut vignettes with images of saints, decorative opening letter. Latin and single line of Hebrew. *45 x 34 cm.*

Rome, Typis Reverendæ Camerae Apostolicæ, January 21st: 1732. \$1500-2000

⦿ In the center of this list of proscribed books there is a line of Hebrew. This refers to Rabbi Benjamin [Slonik] of Grodno's work for women, *Mitzvath Nashim* (Venice, 1710), written originally in Judeo-German, and translated into Italian by Rabbi Jacob ben Elchanan Heilperin (here referred to as "Alpron"). One of the few examples of a Pontifical broadside where Hebrew type was used.

[SEE ILLUSTRATION ABOVE LEFT]

135. (ITALY). Tephilah LeRibui Chola'im [Prayer against the proliferation of illnesses]. Hebrew text. Within a decorative typographical border. Single leaf. *Lightly stained. 4to. Framed. [Vinograd, Florence 4].*  
 Florence, Francesco Mouki: (1735). **\$600-900**  
 ✎ Prayer for the multitudes of sick people, composed in Reggio in 1735, probably in response to public plague. The community is directed to recite this prayer twice daily.
136. (ITALY). Ho' Ricevuto...[Two receipts from the Public Tax Office for the payment of imposts levied upon the Jewish Community of Venice]. Text in Italian. Part printed Tax Receipt with manuscript additions. *Two single leaves. Framed together. 200x150mm (each).*  
 Venice, n.p.: 1762. **\$400-600**
137. (ITALY). Per essersi degnata clementissimamente la Maesta Sua col Cesareo R. Dispaccio de 22. Ottobre 1778. Large double-columned broadside. *Dampstained.*  
 Mantua, n.p. 19 April: 1780. **\$2000-2500**  
 ✎ Although relations between the Jewish Community of Mantua and Maria Theresa were troubled, shortly before her death in 1780, the Empress confirmed the privileges of the Jews for the last time. See S. Simonsohn, *History of the Jews in the Duchy of Mantua* (1977), Appendix 29 (pp. 813-818).  
 [SEE ILLUSTRATION FACING PAGE TOP RIGHT]
138. (JERUSALEM). Moda'ah Rabah [ban on secular studies in the Holy Land]. Single-page broadside printed on orange paper. Signed by Rabbis Joshua Leib Diskin, Shneur Zalman of Lublin and Samuel Salant. *Folio.*  
 Jerusalem, 1896. **\$500-700**  
 ✎ Throughout the nineteenth-century the Aschkenazic rabbis of Eretz Israel considered anathema the opening of schools wherein secular studies would form a part of the curriculum. It was seen necessary to reinforce this ban from time to time lest the populace mistakenly assume that it had expired.
139. (JERUSALEM). Kol Korei. Single-leaf printed letter with printed signatures of chasidic notables of Jerusalem.  
 Jerusalem, 1901. **\$600-800**  
 ✎ Toward the end of the life of Rabbi Samuel Salant (1815-1909), Aschkenazic rabbi of Jerusalem, it was thought wise to import from the Diaspora an assistant rabbi to aid the octogenarian in his manifold duties. The choice fell upon R. Elijah David Rabinowitz-Te'omim (ADeReT) of Mir, Lithuania. However in the meantime, the chasidic contingent within the Aschkenazic community had already selected for the role one of their number, R. Shneur Zalman Ladier, a disciple of the Tzemach Tzedek of Lubavitch. For the chasidim feared only their leader would seek to protect the share of the chalukah monies destined for the chasidim. Therefore it was proposed either that a third, chasidic, rabbi be present when R. Samuel Salant and the present rabbi of Mir divide the incoming monies, or that the Jews of the Diaspora address funds intended for the chasidic community directly to R. Ladier.

140. (JERUSALEM). Seven broadsides announcing eulogies for rabbinic leaders. *Folio*.

Jerusalem, v.p: 1931-1943. \$1000-1500

• I. R. Benzion Yadler, famed Jerusalem maggid to eulogize two Russian rabbis, Tuviah Katzenelenbogen, rabbi of St. Petersburg, and Abraham Tiktinsky, one of the deans of Mir

II. Rabbis Yosef Gershon Horvitz, Pinchas Epstein and David Halevi Jungreis to eulogize Rabbi Joseph Hayim Sonnenfeld on the anniversary of the death.

III. The Yeshivah of Hebron (Jerusalem) announces of the death of R. Judah Leib Chasman (1867-1936), spiritual supervisor of the Yeshivah, former rabbi of Shtutzin, Lithuania, and author of "Or Yahel," a classic of the Mussar (Ethicist) school.

IV. Rabbis Joseph Tzvi Duschinsky, Pinchas Epstein and David Halevi Jungreis will eulogize the "genius of Rogatchov" Rabbi Joseph Rosen who passed away in Vienna and was buried in Dvinsk, Latvia.

V. A joint memorial for the Elder-Satesman of the Lithuanian yeshivoh, R. Simeon Judah Hakohen Shkop (1860-1939) and the chasidic rebbe of Sokolov, R. Isaac Zelig Morgenstern, scion of the famed Kotzk dynasty (1864-1939). Both passed away in Cheshvan of that year.

VI. Poignant announcement of a memorial for R. Chaim Ozer Grodzensky of Vilna (1863-1940), the acknowledged leader of world Jewry, in the mournful month of Menachem Av. For many to this day, the death of R. Chaim Ozer is viewed as the symbolic death-knell for Lithuanian Jewry.

VII. A joint memorial to take place in Yeshivath Me'ah She'arim for the recently departed European leaders, Rabbis Simeon Judah Hakohen Shkop, Baruch Dov Leibowitz, Dean of Kamenets (1864-1940), Isaac Zelig Morgenstern, and Tzevi Aryeh Frumer (?-1943), rabbi of Kozaglov, Poland and of Yeshivah Chachmei Lublin. To be followed by public prayer on behalf of beleaguered Polish Jewry. The list of speakers to include: Rabbis Tzvi Pesach Frank, Issar Zalman Meltzer, Jacob Moses Charlap, Jacob Kelmes and Joseph Gershon Horwitz.

141. (JEWISH ART). Milgro'im. Zeitschrift fuer Kunst und Literatur in Jiddischer Sprache. Numbers 1-4 (of 6). Edited by M. Wischnitzer. Numerous illustrations, many in color. *Original color pictorial wrappers. Folio*.

Berlin, 1922-23. \$100-150

142. (JEWISH ART). NARKISS, MORDECHAI. The Hanukkah Lamp. ONE OF 350 COPIES. Text illustrations and 64 photographic plates featuring 188 models. *Trace foxed, otherwise in fine condition. Original cloth-backed gilt-pictorial boards. Folio*.

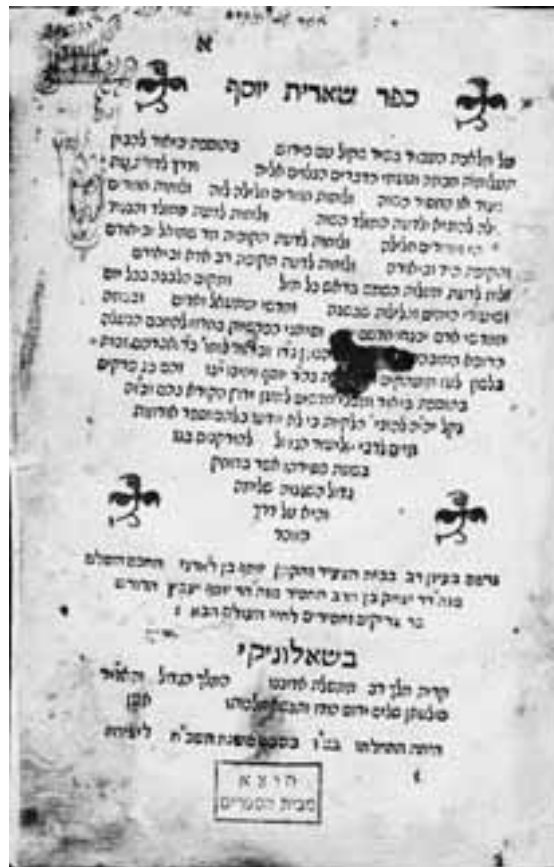
Jerusalem, Bney Bezalel: 1939. \$800-1000

• The magnum opus on the artistic development of the Chanukah Lamp.

143. JOSEPH BEN GORION. (Commonly and erroneously attributed to). Yosippon [historical narrative of the Second Temple period]. Yiddish text printed in Wayber-taytsch type. Woodcut illustrations throughout. The David Solomon Sassoon copy. *ff. (4), 244, (4), 148. Lightly stained. 19th-century morocco, gilt; slip-case. Thick 8vo. [Vinograd, Amsterdam 1568; cf: M.H. Gans, Memorbook (1977) p. 185 no. 5 (illustrated)].*

Amsterdam, N.H. Levi Rophe & son-in-law: 1743. \$300-500

• Two-part edition, sub-titled Kether Kehunah and Kether Malchuth - also known as She'erith Yisrael. The second part written by Menachem Mann Amelander continues the historical chronicle from the fall of Massada to the writer's own era of 18th century Holland. Amelander garnered material from both Jewish and Gentile historical sources, resulting in a work unusually rich in information regarding the history of Jews in Germany, Poland and especially Holland. The She'erith Yehudah is "the most important work of all of Old-Yiddish historiographical literature." Zinberg, p. 233.



Lot 144

144. JOSEPH IBN SHEM TOV. She'erith Yoseph [on the Calendar and intercalary years]. With commentary by David Perachia Hakohen. Second part by Abraham Zacuto, translated into Spanish by Joseph Vicinho. FIRST HEBREW EDITION. Two parts in one. First part Hebrew; second part Judeo-Español. Ya'abetz florets on title and verso, and elsewhere. Tabular calculations. On 52a of first part, chart in shape of hand. On title, ornate Sephardi signature. Scattered marginalia. *Part I. ff. 93 (of 94, lacking blank). Part II. ff. 30. De-accession stamp on title, stained, p.64 cropped. Contemporary blind-tooled calf. Sm. 8vo. [Vinograd, Salonika 78; Mehlman 1332; not in Adams].* Salonika, Joseph Ya'abetz: 1568. \$4000-6000

✦ She'erith Joseph is an astronomical work. Appended to it is a short ethical treatise Orchoth Chayim, attributed to the second-century sage Rabbi Eliezer Hagadol (R. Eliezer ben Hyrcanus) (ff. 91v.-94v.). The second part of the book, which is untitled, consists of Abraham Zacuto's charts in Judeo-Español.

It is exceedingly uncommon to find the book with both Hebrew and Judeo-Español parts complete.

The physician Daniel Perachia Hakohen was a scion of one of the most distinguished Salonikan families. The Perachias were pedigreed priests who could trace their lineage back to the Second Temple. In the introduction to the second part, Perachia recalls that at the tender age of eighteen his father taught him the wisdom of intercalation (chochmath ha-ibbur) from the tables of the famous Spanish astronomer Abraham Zacuto (1452-c.1515). The Hebrew manuscript from which he studied had been written by his grandfather Samuel Perachia Hakohen. After a fire in Salonika in 1545 and the loss of his library, including Zacuto's tables, Perachia searched in vain for a replacement copy. Finally, to his joy, he was able to obtain such a copy in Spanish translation by Joseph Vicinho. (The Library of JTS is in possession of this book, the only Spanish incunable published in Portugal. See *Between the Lines: JTS Newsletter*, Fall 2003, p. 3.)

See also Marvin J. Heller, *The Sixteenth Century Hebrew Book* (Leiden: Brill, 2004), pp. 598-9.

[SEE ILLUSTRATION ABOVE]





Lot 145



Lot 146

- 145. JOSEPHUS, FLAVIUS.** De Antiquatio [Antiquities]. De Judaico Bello [The Jewish War]. De Antiqua Judeo [Jewish Antiquities]. Latin text. Title in red and black, within architectural columns and surrounded by vignettes of mythological creatures, churchmen, and soldiers. *Stained and wormed, portion of lower margin of final leaf removed. Contemporary blind-tooled calf with clasps and hinges (missing), five bands on spine. Thick folio.* [Neither in Adams nor Schreckenburg, *Bibliographie zu Flavius Josephus*].

Paris, Francisci Regnault & Johannis Petit: 1509. **\$1500-2000**

[SEE ILLUSTRATION LEFT]

- 146. JOSEPHUS, FLAVIUS.** (Joodsche Historien). Four volumes. Numerous fine half-page engravings: (Vol. I: 36 plates; Vol. II: 13 plates; Vol. III: 5 plates; Vol. IV: 9 plates). Additional engraved title. Bound in uniform fine contemporary polished gilt-ruled tree-calf. Marbled end-papers. *Spines lightly worn. 8vo.*

Amsterdam, Barend Visser, et al: 1698. **\$1500-2000**

[SEE ILLUSTRATION RIGHT]

147. (KABBALAH). RAZIEL HAMALACH. Anonymous. FIRST EDITION. Title within elaborate woodcut architectural border. Unusual Kabbalistic charts and diagrams throughout. A Wide-Margined Copy. Previous owners' signatures and stamps on the title page including "Tzvi Hirsch... of Berlin". ff. 18, [1], 19-45. Lightly foxed and stained, ex-library. Old calf over wooden boards, chipped, rebacked. 4to. [Vinograd, Amsterdam 731; Fuks, Amsterdam 573].

Amsterdam, Moses Mendes Coitinho: 1701. \$5000-6000

• A cornucopia of mystical texts and magical recipes. Though the title purports that the book was handed by the angel Raziel to Adam, it has long been known even in the most traditional circles that the work is in fact medieval in origin.

The perspicacious Rabbi Zadok Hakohen of Lublin, a hasidic rebbe with a critical faculty, attributes authorship to Rabbi Elazar of Worms, author of Roke'ach. (See Rabbi Zadok Hakohen of Lublin, Sepher ha-Zichronoth, appended to Divrei Sophrim (Lublin, 1913), 34c-d; Uziel Fuchs, "'Critical' comments in the writings of R. Zadok Hakohen of Lublin," in Gershon Kitsis ed., Me'at la-Tzadik (Jerusalem, 2000), pp. 266-267.

Because of the popular belief that the book is protection from fire, many keep a copy of Raziel in the home, or today, in the automobile.

[SEE ILLUSTRATION BELOW]



Lot 147

148. KIMCHI, DAVID. (RaDaK). Commentary on Psalms (Text of Psalms with commentary by Rabbi David Kimchi. ff. 108. In some copies, there are two unnumbered leaves at the end, *Teshuvot ha-RaDaK le-Nozrim* (Responses of RaDaK to the Christians). Our copy does not include this addendum, ex-library. Slight marginal repairs to title and several other leaves. Otherwise a fine, clean copy. Modern morocco. Folio. [Vinograd, Isny 18: Haberman, Perakim be-Toldot ha-Madpisim ha-Ivrim (Jerusalem, 1978), p. 163, no. 8].

Isny, Paulus Fagius: 1542. \$3000-4000

• The grammarian and biblical exegete R. David Kimchi (1160?-1235?), known in Hebrew by the initials RaDaK, and in Latin as Maistre Petit, was a native of Narbonne. As a result of the Almohad persecutions in Spain, his father Joseph Kimchi crossed over the Pyrenee mountains, permanently settling in more amicable Provence. During the Maimonidean controversy of 1232, RaDaK took to Maimonides' defense. Though a rationalist, Kimchi did not hesitate to incorporate in his commentary rabbinic interpretations from the Talmud and Midrash. (EJ, Vol. X, cols. 1001-1004). One of the areas in which R. David Kimhi, as his father Joseph before him, excelled, was as a polemicist. Specifically, his commentary to Psalms devotes several passages to Christian-Jewish polemics. The so-called *Teshuvot ha-RaDaK la-Nozrim* (Responses of RaDaK to the Christians), published as an addendum in some copies, is in reality but an extract of these passages in the commentary to Psalms. See Frank Talmage, *Apples of Gold in Settings of Silver* (Toronto, 1999), p. 213.

In our edition most of the passages that would offend the sensibilities of the Church have been omitted. The one exception would seem to be Psalm 19 (15a) where RaDaK speaks of commandments that the gentiles claim are allegories. Regarding the importance of this particular passage in RaDaK's commentary, see Frank Talmage, HUCA 38:219, and David Berger, *The Jewish-Christian Debate in the High Middle Ages* (Philadelphia, 1979), p. 359, n. 23.

This is one of 18 books to be produced at the short-lived Hebrew press at Isny (department of Wurtemberg, Germany) during the years 1541-1542. The press was the brainchild of the Christian Hebraist Paulus Bagius (Fagius), a Protestant minister. Proofreader of the press was the incomparable grammarian Elijah Bahur (Elijah Levita). Bahur had acquired a considerable reputation in Christian circles, having been the teacher of such famous men as Egidius da Viterbo, Sebastian Münster, and others. Bahur worked for Daniel Bomberg in Venice, but his relations with Bomberg's successor Cornelius Adelkind soon soured. It was at this point that the invitation arrived from Bagius. Elijah Bahur arrived in Isny with his two grandsons Joseph and Elijah, who worked as typesetters. We are told that Bahur found life in Germany dreary after having tasted of the more colorful Italian lifestyle. See Haberman, *Perakim be-Toldot ha-Madpisim ha-Ivrim* (Jerusalem, 1978), pp. 149-166.

[SEE ILLUSTRATION FACING PAGE LEFT]

149. KIMCHI, DAVID. Peirush - Commentarium Hebraicum Rabbi David Kimhi in Decem Primos Psalmos Davidicosum Versione Latina. [Latin translation of Kimchi's commentary to the first ten chapters of Psalms]. FIRST EDITION of translation. Twenty one historiated initial panels. pp. 65,[1]. Latin inscription in two paragraphs concerning the author on second opening blank ex-library. Modern morocco. Folio. [Vinograd Constanz 3; Mehlman1877; Haberman, Perakim be-Toldoth ha-Madpissim ha-Ivrim, p.166 no. 18.].

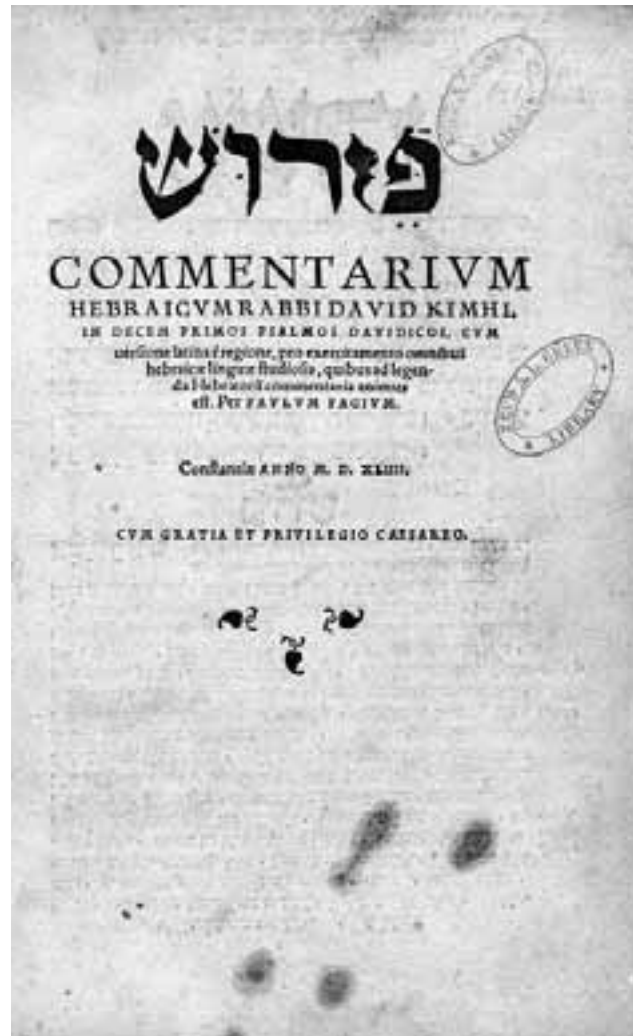
Constantiae [Konstanz], Paulus Fagius, 1544. \$6000-7000

✦ Only three Hebrew books were published in Konstanz, a port town on the shores of Lake Constance in Baden-Württemberg. In the present volume both text and commentary are in beautifully crafted square letters with vocalization.

[SEE ILLUSTRATION RIGHT]



Lot 148



Lot 149



Lot 183

**150.** KIMCHI, MOSES. In Introductorio Grammaticae [Introduction to Grammar]. Title within ornate architectural columns, with winged sphinxes at top and cherubs at bottom, in addition to an assortment of griffins and other mythological creatures. Title in Latin and Hebrew. Latin introduction. Hebrew text, in distinctive square typeface, includes nikud (vowel points). Extensive learned marginalia, Latin and Hebrew interspersed. On final page (colophon) two cherubs holding aloft banner. pp. (4), 78 (77), (2). *Modern boards, ex-library, few light stains. 4to. [Vinograd, Hagenau 1; Adams K-55].*

Hagenau, ex Officina Thomae Anshelmi: 1519. **\$12000-15000**

• The first - and only - Hebrew book printed in this Alsatian town, situated amidst of the Hagenau Forest on the Moder.

A Latin translation of Kimchi's famous work, Mahalach Shevilei ha-Da'ath, it contains a Hebrew typeface of original and distinctive style.

[SEE ILLUSTRATION ABOVE]



Lot 151

151. KIRCHNER, PAUL CHRISTIAN. Juedisches Ceremoniel. Title in red and black, allegorical engraved frontispiece relating to the confluence of the Written and Oral Law, 28 enchanting engraved folding plates (few bound out of sequence) of Jewish ceremonies and customs detailing religious and cultural life of 18th century German-Jewish society. *Lightly stained. Contemporary vellum backed boards, rubbed. 4to. [Rubens 539-67 (nos. 552-53 and 563 are illustrated out of sequence); Freimann 148].*

Nürnberg, Peter Conrad Monath: 173[?]. \$-

[SEE ILLUSTRATION ABOVE]

152. (KOOK, ABRAHAM ISAAC). Eulogies for Chief Rabbi Kook. Thirteen broadsides.

Jerusalem, various printers: 1935. \$1000-1500

✦ Comprising: Twelve eulogies for the deceased Aschkenazic Chief Rabbi of Eretz Israel, Abraham Isaac Hakohen Kook (1865-1935). The broadsides were issued by: Yeshivath Merkaz Harav (2); Yeshivath Me'ah She'arim (Rabbis Joseph Gershon Horvitz, Isaac Jacob Wachtfogel, Hayim Leib Auerbach); Midrash B'nei Tzion; Beit ha-Knesseth Horenstein (R. Jekuthiel Aryeh Kamelhar); Kollel Vilna, Lita-Zamut-Kurland-Liefland (R. Elijah Romm, R. Daniel Zaks); Beit ha-Knesseth Nachlath Shiv'ah; Zion Orphan Home; Beit ha-Knesseth Mishkan Jacob ve-Israel, Achvah (R. Raphael Hakohen Kook, R. Mordecai Leib Zaks); Harry Fischel Institute; Beit ha-Knesseth Ohalei Jacob, Zichron Moshe (Rabbis Samuel Rapaport, formerly of Springfield, Mass., Meir Stalevitz of Chaslavitch, and Moses Chaskin of Priluki); Chief Rabbinate of Eretz Israel.

The 13th broadside is a call to prayer issued by the "Batei ha-Dinim Perushim ve-Chasidim of Jerusalem," and signed by Rabbi Zevi Pesach Frank, Joseph Gershon Horvitz, and Elijah Romm (Perushim); and Israel Ze'ev Mintzberg, Jeruchem Fischel Bernstein, and Samuel Pesach Heilperin (Chasidim). This last broadside was issued during Rabbi Kook's final illness. "Our brothers, children of Israel" are asked to pray on behalf of "Abraham Isaac ben Pera Zlata." (It is customary to employ the mother's name when praying for the sick.) Rabbi Kook finally succumbed, to stomach cancer, on the third of Ellul, 5695 (1935).

153. (LAND OF ISRAEL). GAGIN, CHAIM ABRAHAM. Sepher Hatakanoth Vehaskamoth. Title within decorative architectural frame. Additional letterpress title after introduction. This copy with the scarce additional page of approbations at end. *ff. (16), 13-72, (4)*. Slight staining. Upper corner of second title-page expertly repaired. Modern morocco. Sm. 8vo. [Vinograd, Jerusalem 14; Halevy 3].

Jerusalem, Israel Bak: 1842. \$-

• Compendium of rites and customs as practiced in the City of Jerusalem. The Author (1787-1848), was Chief Rabbi of Jerusalem and the first to bear the title Haham Bashi. He was the grandson of the Jerusalem Kabbalist, Shalom Sharabi. Shoshana Halevy saw only two copies of this work, of which only one had the final leaf of approbations. The approbations contain valuable information concerning the founding of Bak's printing press and the economic boon it would bring to Jerusalem.

[SEE ILLUSTRATION FACING PAGE TOP LEFT]

154. (LAND OF ISRAEL). AVIEZER BEN ISAAC OF TIKTIN. Sha'arei Tzedek LeZera Yitzchak ("Gates of Righteousness": Kabbalistic Treatises). Only edition. Author's inscription on front fly-leaf. *ff. (6), 68*. Foxed and wormed. Contemporary half-backed flowery boards. 4to. [Halevy 16; Ch. Liberman, *Ohel RaCHEL I* (1980), p. 90 (no. 13); Aryeh Morgenstern, *Ge'ulah be-Derech ha-Teva* (Jerusalem: Akademon, 1979), p. 15 (facsimile)].

Jerusalem, Israel Bak: 1843. \$1000-1500

• The author, R. Aviezer of Tiktin, was a renowned Lithuanian kabbalist, who migrated to Eretz Israel in 1840. His other works include "Mishmereth ha-Berith" (Jerusalem, 1846) and "Berachah Meshulesheth" on Tractate Berachoth (Lvov, 1851). N.Z. Friedman, *Otzar ha-Rabbanim*, A-40.

The book is divided into four she'arim (gates): 1) Sha'arei Orah (which bemoans the tragedies that befell the three cities of Safed, Jerusalem, and Tiberias); 2) Sha'arei Teshuvah (on repentance); 3) Sha'arei Yosher (responses to sectarians); 4) Sha'arei Yeshu'ah (belief in imminent salvation). As an afterthought, the author appended "Ne'ilath ha-Sha'ar" (Closing of the Gate), wherein he predicts redemption in the year 5620 [1860], the numerical value of "Zaphnath" (the Egyptian name of Joseph). This Josephic motif appears also in the now famous "Kol Ha-Tor" by R. Hillel of Shklov, a disciple of the Vilna Gaon.

The third part of the work, Sh'arei Yosher was in response to the following extraordinary incident: In 1843, exasperated by the failure of the Redemption to materialize in the year 5600 (1840) as predicted by the Zohar, two members of the elite Jerusalem community of Perushim (Lithuanian pietists) converted to Christianity. R. Aviezer in a dazzling discourse on the dimension of Time (foreshadowing Einstein's theory of relativity), demonstrates that Ein Sof (The Infinite) cannot be constricted to Man's limited conception of Time. R. Aviezer consequently postulates that the Redemption did indeed commence in the year 1840 but will not become evident until the year 1846).

See A. Morgenstern, *Ge'ulah be-Derech ha-Teva* (1979), pp. 12-16.

[SEE ILLUSTRATION FACING PAGE TOP RIGHT]

155. (LAND OF ISRAEL). HOROWITZ, CHAIM BEN DOV BER HALEVI. Sepher Chivath Yerushalayim [descriptions of the Holy Sites of Eretz Israel]. FIRST EDITION. Woodcut printer's device on title (Yaari, Printer's Marks, no. 201). *ff. (2), 60*. Title loose. Minor stains. Contemporary boards, distressed. Sm. 4to. [Vinograd, Jerusalem 29; Halevi 23].

Jerusalem, Israel Bak: 1844. \$600-800

• Chivath Yerushalayim is a Jewish traveler's guide to the Holy Land. The author does not restrict himself to the present state of the sites he discusses but scours the entire corpus of rabbinic literature, as well as earlier reports by Jewish travelers. This is one of the first Hebrew books published in Jerusalem (the earliest being 1841) printed by Israel Bak on the new press sent to him from London by Sir Moses Montefiore.



Lot 153



Lot 154

156. LEVITA, ELIJAH BACHUR. Sefher Meturgamon [Aramaic dictionary]. FIRST EDITION. With a foreword in Latin by Fagius. ff. (6), 164, (1, of 2). Opening two leaves supplied from a shorter copy, stained. Unbound. Sm.folio. Sold not subject to return. [Vinograd, Isny 6].

Isny, P. Fagius: 1541. \$300-500

• A commentary to complex Aramaic words used in the Targums Jerusalem, Onkelos and Jonathan.

157. LIDA, DAVID BEN ARYEH LEIB. Be'er Esek ["Well of Strife"]. FIRST EDITION. ff. 10 Stains. Modern boards. Sm 4to. [Vinograd, Lublin 247].

(Lublin), n.p.: 1684. \$3000-4000

• In 1680 David Lida was appointed rabbi of the Aschkenazic community of Amsterdam. Various aspersions were cast upon his character (including suspicion of Sabbatianism), until finally Lida was ousted from his post. He subsequently appealed to the synod of Polish and Lithuanian rabbis, the Va'ad Arba Aratzoth, who upheld Lida against the Amsterdam burghers.

Be'er Esek is Lida's tract of self-defense. The title page contains the pronouncement of excommunication ("NaCHaSH = niduy, cherem, shamta) against those that had maligned the rabbi of Amsterdam. Echoes of this imbroglio surface in the works of R. Jacob Sasportas and R. Jacob Emden.

As well as the expected biographical material, Be'er Esek contains a homily (which recurs in greater length in Lida's book of sermons "Ir David"), in which the oppressed rabbi compares himself to King David. See M. Carmilly-Weinberger, Sefher ve-Sayyef (New York, 1966), p. 98; L. Fuks, "De Amsterdamse Opperrabijn David Lida en de Vierlandensynode (1680-1684)," Studia Rosenthaliana VI (1972), pp. 166-179; B. Naor, Post-Sabbatian Sabbatianism (Spring Valley, 1999), p. 37-45.





Lot 158

158. (LITURGY). Selichoth. [Penitential Prayers]. With commentaries. According to Aschkenazi rite. Following the custom of the Shomrim La-Boker Society. With laws from R. Joseph Caro's Shulchan Aruch and glosses of R. Moses Isserles. Title within architectural columns. Hebrew with nikud (vocalization). Commentary in rabbinic script. On final page, initial letters richly historiated. Extensive scholarly marginalia in a petite hand. ff. 132. Title and several leaves laid to size; some loss of text. Browned, wax stains. Later calf-backed marbled boards. Folio. [Vinograd, Venice 906; Haberman, di Gara 200].

Venice, Bragadin for Giovanni di Gara: 1600. \$3000-5000

[SEE ILLUSTRATION ABOVE]

**158A.** (LITURGY). Seder Tefilloth KeMinhag HaSephardim. Orden de Oraciones segundo el uso Ebreo. Translated and edited by Isaac ben Shem Tob Cavallero. Hebrew and Spanish text on facing pages. Title within architectural arch. A fine uncut copy. 540 leaves (complete). Later calf, gilt; fine gauffred edges; slip-case. Thick 16mo. [Palau 202333; Steinschneider, Cat. Bodl. no. 2123 col. 321; Kayserling 59-60].

Venice, Abraham ben Joseph Nieto for Pietro & Lorenzo Bragadini: 1622. \$15,000-20,000

EXCEPTIONALLY FINE WIDE-MARGINED COPY OF THE SECOND HEBREW-SPANISH PRAYER-BOOK

Cavallero's translation appeared only once previously in 1552, of which only one copy is extant (JTS). An incomplete copy was sold by Kestenbaum & Company, Sale 8, Lot 429.

Hebrew printing was not being practised in Amsterdam at this date, and Bragadini published this edition for the Dutch Sephardi community. The format is an extremely unusual one in early 17th-century Venetian printing. With the scarce note on vocalization (Declaracion de los Puntos).

An inferior, incomplete copy of this important liturgy was offered for sale in the Schocken auction. The last complete copy to appear at auction was almost twenty years ago, in the JTS Sale.

[SEE ILLUSTRATION BELOW]



Lot 158A

159. (LITURGY). Siddur Me'brocha [compendium of prayers through the entire year]. According to Italian rite. Including the Passover Hagadah. Title within type-ornament frame. Each page within tri-part ruled border. Haggadah with graphics of matzah (unleavened bread) and maror (bitter herb). pp. 59, 40-121, 123-129, 151-152, 154-159, (2), 138-161. Title laid to size, stained and wormed, crude repairs. Modern boards. 12mo. [Vinograd, Ferrara 52].

Ferrara, Filoni: 1693. \$800-1000

160. (LITURGY). Seder Tikun Chatzoth [Midday Vigil for the Three Weeks, a rite instituted by the kabbalist R. Moses Zacuto]. FIRST EDITION. Title within architectural columns. Tailpiece of floral arrangement. Endpapers with a portion of engraving executed by Jeremias Wolff. ff. 10. Dampstained. Contemporary marbled wrappers. 8vo. [Vinograd, Mantua 299; Friedberg, T-1807].

Mantua, n.p.: (1710). \$300-500

✦ R. Moses Zacuto (1620-1697) was the preeminent Italian kabbalist of his day who strictly adhered to Lurianic teaching. Zacuto arranged tikunim (literally, "corrections"), i.e. special prayers for several religious ceremonies according to Kabbalah which profoundly influenced religious life in Italy. See EJ, Vol. XVI, cols. 906-8.

[SEE ILLUSTRATION BOTTOM LEFT]

161. (LITURGY. Spanish). Orden de las Oraciones de Ros-Asanah y Kipur. With most attractive engraved title page incorporating vignettes of Biblical scenes. pp.440. Few light stains in places, a.e.g. Contemporary sharkskin, gently rubbed at corners, clasps and hinges. Sm. 8vo. [Kayserling 64].

Amsterdam, Selomoh Proops: 1717. \$700-1000

✦ The title engravings by I. van Sasse highlight women of the Bible. Cf. Memorbook, p.186 (illustrated).



Lot 160

162. (LITURGY). Machzor mikol Hashanah [prayers for the entire year]. According to Polish rite. Two volumes, each with additional engraved title. Edited by Meir Ganz. 2pp. list of subscribers from Altona and Hamburg. ff. (4), 380 and (4), 430. Some staining on title, otherwise a fine copy. Volume I: modern boards; Volume II: contemporary calf, rubbed. Folio. [Vinograd, Altona 227].

Altona, The Brothers Bonn: 1826. \$400-600

163. (LITURGY). Machzor le-Yamim Nora'im / Orazioni per il Capo d'Annno...per il Giorno dell'Espiazione. Translated from the French version by A. Orvieto. Sephardic rite. Six volumes bound in three. Hebrew and Italian. The prayer for the ruler, recited on the eve of Yom Kippur (ff. 25v.-26r.), mentions Leopold II, Emperor of Austria. I. ff. (2), 66, 119. II. ff. 98, 128 (final f.129 torn). III. ff. 80, 109. Stained. Blind-tooled calf, spine gilt. Sm 4to.

Livorno, Salomone Belforte, etc: 1843. \$600-900

[SEE ILLUSTRATION FACING PAGE TOP LEFT]



Lot 163



Lot 164

**164.** (LITURGY). *Sepher Mo'adei Hashem Ukeri'ei Mo'ed* [Machzor for Three Festivals]. Two volumes. Vol. I title within typographic border; additional title with woodcut of Temple Mount in Jerusalem. Vol. II title contains woodcut of Temple Mount. *I: ff. (5), 4-20, 25-97, 62, 41-68. II: ff. (2), 5-108, 77. Marginal repairs to titles of both volumes; stained and wormed. Recent endpapers. Contemporary calf. 4to. [Halevy 19, 20].*

Jerusalem, Israel ben Abraham (Bak): 1843-1844. \$1000-1500

✦ FIRST MACHZOR PRINTED IN JERUSALEM

Vol. I contains the festival prayer for Passover and Pentecost; Vol. II for the Feast of Tabernacles. Vol. II was published in 1843, a year earlier than Vol. I. The title proclaims that the book was executed upon the press of Moses and Judith (Montefiore). Sir Moses and his wife Lady Judith Montefiore of Ramsgate, England donated the printing press to establish the publishing industry in Eretz Israel. With the Haskamoth (encomia) of the Rishon Le-Tzion (Sephardic Chief Rabbi), Hayim Abraham Gaguine, and of the Chief Rabbi of Damascus, R. Jacob Antebi. On f. 51v. of Vol. I the blessing for the Turkish Sultan has "Peloni" (Anonymous) rather than "Abdulmecid" as in other variants. See Halevi, p. 12.

[SEE ILLUSTRATION TOP RIGHT]

165. (LITURGY). Machzor [festival prayers for the entire year]. Erech Hatephiloth ou Ritual de Toutes Les Grandes Fetes. Edited and translated by E. Durlacher. Set of ten volumes. Hebrew and French on facing pages. Separate Hebrew and French title pages within elaborate typographical border. Biblical illustrations in each volume corresponding to appropriate holiday. Each volume inscribed, stamped, signed and dated by owner. A fine set. *Contemporary hunter-green blind-ruled morroco-backed boards with owner's initials impressed in gilt letters on upper cover. Spine gilt in compartments, a.e.g. Housed in modern slipcase. 8vo.*

Paris, Chez L'auteur: 1865-68. \$1000-1500

☛ Charming illustrations separating the Hebrew and French title pages.

Vol. I: First Day of Rosh Hashanah, illustration of Hagar and the Angel. Corresponding to the Torah portion read on that day.

Vol. II: Second Day of Rosh Hashanah, illustration of the Binding of Isaac. Corresponding to the Torah portion read that day.

Vol. III: Night of Yom Kippur, illustration of worshippers in the Temple Israelite de Paris reciting the Kol Nidre prayer.

Vol. IV: Day of Yom Kippur, illustration of the High Priest presenting the sacrificial offering for forgiveness in the ancient Temple in Jerusalem. The Avodah Service of the day.

Vol. V: Conclusion of Yom Kippur, illustration of Jonah on ship to Tarshish. Corresponding to the Book of Jonah read at the afternoon service.

Vol. VI: First days of Succoth, illustration of Bilaam blessing the Israelites, "How good are the tents of (the nation) of Jacob, the dwellings of Israel." Corresponding to the symbolic temporary dwellings of Succoth.

Vol. VII: The Second days of Succoth, illustration of Moses gathering the nation to reiterate the lessons of the Torah as reviewed in Deuteronomy. The Hakhel ceremony took place on the holiday of Succoth.

Vol VIII: First Days of Passover, illustrating the Exodus from Egypt.

Vol. IX: Second days of Passover, illustrating the Splitting of the Red Sea, which occurred on the Seventh day of Passover.

Vol. X: Pentecost, illustrating the gathering of the Israelites at Sinai to receive the Torah as celebrated on this holiday.



Lot 166

166. LOEWE, JUDAH. (MaHaRa"l of Prague). Derech Chaim [commentary to Ethics of the Fathers, with text]. FIRST EDITION. Title within woodcut architectural arch. Scattered marginalia containing textual corrections. ff. 117, (1). *Some browning and staining in places, ownership signatures and inscriptions on recto and verso of title. Later calf-backed boards. Folio. [Vinograd, Cracow 118; Mehlman 130; not in Adams].*

Cracow, Isaac Prostitz: 1588. \$4000-5000

☛ One of the most profound analytical commentaries of Pirkei Avoth.

[SEE ILLUSTRATION LEFT]

- 167.** LURIA, SOLOMON. Yam shel Shlomo [novellae to Tractate Chulin]. Marginal note in pencil on f.19r. ff. (4), 164, (1), 4-10. ff. 86-89 out of sequence. Mispaginated though apparently complete. Some pages laid to size; others supplied from other copies. Waterstained. Modern boards. Folio. Sold not subject to return. [Vinograd, Cracow 446].  
Cracow, Menachem Nachum Meisels: 1646?. \$3000-4000

• A bibliographic curiosity is the fact that the contents of “f. 120v.” have been duplicated on the facing page “141r.” except that the latter contains a line and a half missing in the former, from “shem shamayim le-vatalah” until “she’ein zo netilah kol ikar.” The explanation for this curiosity is rather obvious. Realizing the omission of these lines, the printer then proceeded to reprint the entire page supplying the missing text.

[SEE ILLUSTRATION BOTTOM RIGHT]

- 168.** Luzzatto, Samuel David. Kinah / Elegia [Elegy on the passing of Abram Eliezer Levi, Chief Rabbi of Trieste]. Hebrew and Italian texts face-à-face. ff. (8). De-accession stamp. Recent calf. 4to. [Vinograd, Trieste 9].  
Trieste, 1825. \$120-180

- 169.** LUZZATTO, SAMUEL DAVID. Viku’ach al Hochmath ha-Kabbalah ve-’al Kadmuth Sepher ha-Zohar ve-Kadmuth ha-Nekudoth ve-ha-Te’amim / Dialogues sur la Kabbale et le Zohar et sur l’antiquité de la ponctuation et de l’accentuation [Dialogue on the Kabbalah and the Zohar, and the Antiquity of the Vowel Points and Cantillation Notes]. FIRST EDITION. Hebrew. With French dedication to G.I. Ascoli. pp. 137, (9). Trace stained. Marbled boards. 4to. [Vinograd, Gorizia 5].

Gorice, J.B. Seitz: 1852. \$300-400

• Samuel David Luzzatto (1800-1865) was a uniquely Italian mixture of pious adherence to religious tradition and daring modern scholarship. The tension between these two poles is voiced in the present dialogue between “the Guest” (a Polish interloper) and “the Author.” The reader is in for a surprise: The views of the Guest, which represent an assault on the antiquity of the Kabbalah and call into question its faithfulness to received rabbinic tradition, are actually those of Luzzatto himself. While accepting the antiquity of Sepher Yetzirah (the Book of Creation), Luzzatto denies that the “ten sephiroth” alluded to therein are the ten neoplatonic hypostates of later Kabbalah. To Luzzatto’s thinking, the “ten sephiroth” of antiquity are nothing but the decimal system of mathematics! In an addendum to the book, the author mentions the latest findings of Landauer, who would attribute composition of the Zohar to Abraham Abulafia, and of Adolph Jellinek, whose ascription of the Zohar to R. Moses de Leon, Luzzatto finds most trenchant.



Lot 167

170. (MEDICINE). Castro, Roderigo de. De Universa Muliebrum Morborum Medicina. \* Bound With: Medicus Politicus. Two works in one. pp.226+index; 277+index; 524+index. Opening and closing leaves frayed, stained, institutional stamp. Contemporary vellum, worn. 4to. [Friedenwald, Catalogue p.55].

Hamburg, Hertel: 1662. \$2000-2500

• Roderigo de Castro was the most distinguished of his celebrated family of physicians. His reputation was such, that he was called upon to treat the King of Denmark and other persons of distinction. He was one of the first settlers of the Sephardic Community of Hamburg. See H. Friedenwald, The Doctors de Castro in The Jews in Medicine (1967) pp.449-52.

[SEE ILLUSTRATION BOTTOM LEFT]

171. MENACHEM AZARIAH OF FANO. Asarah Ma'amaroth [kabbalah]. With commentary Yoel Moshe by Moses ben Solomon Halevi of Frankfurt. FIRST EDITION OF YOEL MOSHE. Title within architectural columns. The Abraham Danzig copy, with his signature. ff. 158. Scattered dampstains, few leaves wormed, margins frayed. Modern boards; slipcase. 4to. [Vinograd, Amsterdam 160; Fuks, Amsterdam 259].

Amsterdam, Judah ben Mordecai: 1649. \$2000-2500

• The former owner, Abraham Danzig (1748-1820), a native of Danzig, East Prussia, served as Dayan of Vilna from 1794-1812. He was related by marriage to the Vilna Gaon (their grandchildren wed). His halachic code "Chayei Adam" has remained a staple of the Jew's spiritual diet to this day. See EJ, Vol. V, cols. 1297-8.

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 170



Lot 171

172. MENDELSSOHN, MOSES. Jerusalem, oder ueber religiose macht und Judentum. FIRST EDITION. Two parts in one. 1783. \* Bound With: Zoellner, Johann Friedrich. Ueber Moses Mendelssohn's Jerusalem. Portrait vignette of Mendelssohn on title. 1784. pp. (2), 96, 141, (2), 186. Lightly foxed in places, inscription on title and front free end-paper. Publisher's boards, rubbed. 8vo. [Fürst II, 364].

Berlin, Friedrich Maurer: v.d. \$500-700

☛ A monument to religious tolerance. Mendelssohn's most important work.

[SEE ILLUSTRATION BELOW]

173. (MIDRASH. etc.) Yechiel Michel b. Uziel. Nezer HaKodesh [massive commentary on Midrash Bereishith Rabah]. [Vinograd, Jessnitz 3]. Jessnitz, Israel b. Abraham, 1719. \* Eliahu Mizrachi [commentary on Rashi] with super-commentary Nachlath Yaakov by Eliahu Slonik. [Vinograd, Constantinople 420]. Constantinople, Jonah Ashkenazi, 1726. Together two volumes. *Various, etc.*

v.p., v.d. \$120-180

174. MIDRASH RABOTH. [on the Pentateuch and Megilloth]. With super-commentaries Matnoth Kehuna by Yissachar Berman (Aschkenazi) Ben Naphtali Hakohen and Yedei Moshe by R. Moshe Helin. FIRST EDITION OF YEDEI MOSHE. Title within lavishly illustrated borders. ff. 302, 130. [Vinograd Frankfurt a/Oder 173].

Frankfurt a/Oder, M. Gottschalk: 1705. \$200-300

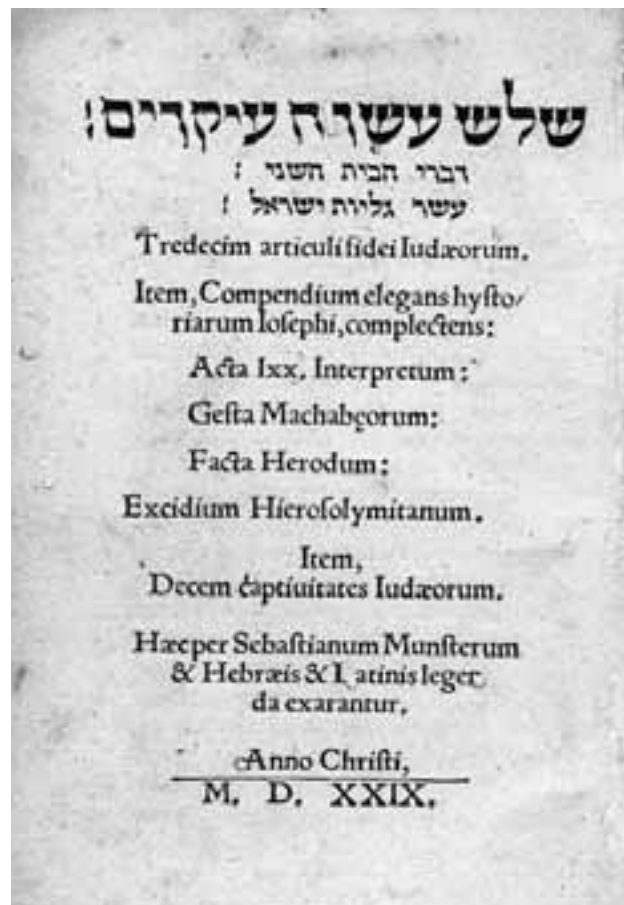


Lot 172





Lot 175



Lot 178

175. (MINIATURE BOOK). Seder Tephilot, Ashkenazic rite. ff. 224. 2.5x 3.5 inches. [Vinograd Venice 2015; Yaari, Foa 70]. Venice: G. Foa -Bragadin, 1777. \* Bound with: Tikunei Shabbath [prayers, based upon the teachings of the Ari Zal]. Mispaginated though complete. [Vinograd 2020; Yaari, Foa 73]. Venice, (G. Foa) - Bragadin, 1778. AND: [Parshioth]. ff. 29-119. (Venice), c.1778. *Marbled end papers. Contemporary calf, gilt spine, rubbed.*

Venice, v.d. \$-

❖ RARE. The JNUL copy of the first work is incomplete. The pagination of the second work differs from the copy listed by Vinograd. The third work appears to be unrecorded. The colophon states the typesetter's name as "HaBachur Shabethai Baruch b. Menachem Polako." The Polako family provided a number of typesetters and workers for various publishers in Venice. However Yaari, in *Mechkarei Sopher*, mentions only four other members of the Polako family, but does not list Shabettai Baruch. The third part of the volume was apparently bound in in order to make this miniature book a complete and useful compact volume for the entire year.

[SEE ILLUSTRATION TOP LEFT]

176. (MISHNAH). Mishnayoth. Volume II (of 2). Parts 3-6 in one volume. pp. 152, 154-56. *Stained, worn with some loss at end. Later calf, heavily rubbed. 8vo.* [Vinograd, Amsterdam 28; Mehlman 112; Fuks 157]. Amsterdam, Menasseh ben Israel: 1631. \$1000-1500

177. MOSES BEN JACOB OF COUCY. Sopher Mitzvoth Gadol [on the 613 precepts]. *Slight marginal worming and staining. Modern boards. Folio.* [Vinograd Kopyst 10]. Kopyst, Abraham b. Yaakov and Yitzchak b. Samuel: 1807. \$200-300

❖ With approbations by both R. Chaim of Volozhin and R. Levi Yitzchak of Berditchev.

**178.** MÜNSTER, SEBASTIAN. (Ed.) Shlosh Esrei Ikrim. Divrei Habayith Hasheini. Eser Galuyoth Yisrael - Tredecim Articuli Fidei Judaeorum (etc.). FIRST LATIN EDITION. Hebrew and Latin on facing pages. Translated by Sebastian Muenster. Woodcut printers' device on verso of final leaf. *ff. (182). Trace foxed, A few small wormholes, otherwise a good copy. Later vellum. 12mo. [Vinograd, Worms 1-2; Mehlman 1872; Adams M-171].*

Worms, Petrus Schaeffer: 1529. **\$6000-7000**

✎ The first - and only - Hebrew Book printed in Worms, legendary home of the great expositor, Rashi. An early edition of Maimonides' Principles of Jewish Faith (it first appeared in the Bible of Felix Pratensis, Venice 1517) - here provided with a translation into Latin by Münster, one of the foremost Christian Hebraist scholars of his time.

[SEE ILLUSTRATION FACING PAGE RIGHT]

**179.** MÜNSTER, SEBASTIAN. Sepher ha-Shorashim 'im Nigzarim [Dictionary of Hebrew roots and derivatives]. FIRST EDITION. Text in Latin. Printed from right to left. *ff. (496). One instance of browning; otherwise, excellent condition. An occasional French or Latin marginalium. Half calf. 8vo. [Prijs, 56].*

Basle, Hieronymus Froben & Nicolaus Episcopus: 1539. **\$1200-1800**

✎ Münster translated Rabbi David Kimchi's Sepher ha-Shorashim from Hebrew to Latin, all the while embellishing upon the original work.

**180.** (MUSIC). Cohen, Hananiah Elhanan Hay. Zemiroth Israel. FIRST EDITION. *ff. (16). Minor staining and fraying. Recent calf-backed marbled boards. 8vo. [Vinograd, Leghorn 341].*

Livorno, Eliezer Sa'adoun: 1793. **\$200-300**

✎ The author attempts to solve the mystery of the Divine music that informs the poetry of the Bible. Unlike medieval Spanish Jewish poetry, it came under the direct influence of Arabic poetry, and is practically devoid of meter. What emerges from the discussion is that the ancient music of the Hebrews has been lost to us.

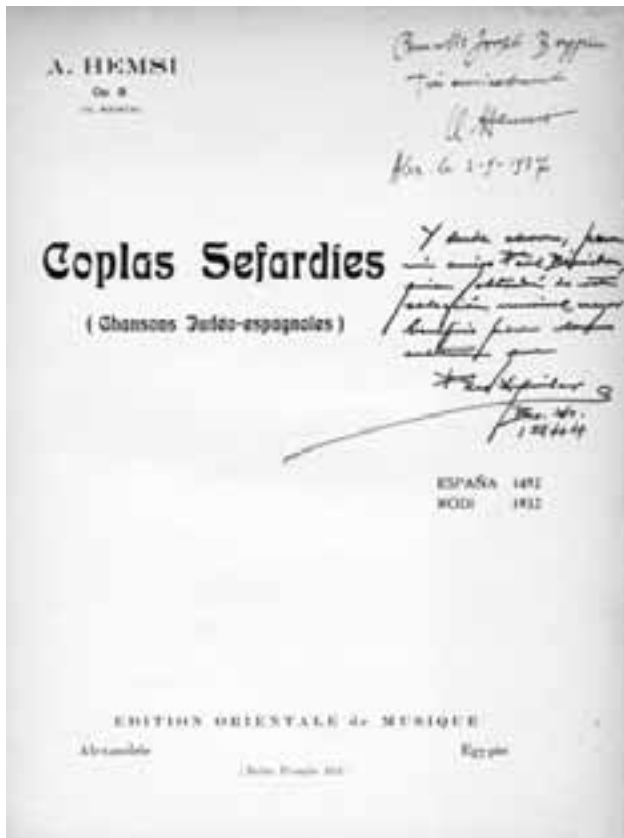
**181.** (MUSIC). Neginoth Baruch Schor [cantorial music]. Title in Hebrew and German. On title, photographic portrait of author. Foreword in German. Hebrew libretto transliterated. *pp. (6), 250. Original boards, recent endpapers. Folio. [EJ, Vol. XIV, col. 996].*

New York, Bloch: 1906. **\$600-800**

✎ Famed cantor of the Great Synagogue of Lemberg, Schor also was the author of Bechor Shor on the Pentateuch and Yithron LeChochmah on Ecclesiastes

A pious Jew from a hasidic family in Lemberg, Schor was also attracted to European culture and musical techniques. His 1890 performance in Lemberg's Jewish theater of the opera, Samson, led to his censure and temporary suspension by the synagogue authorities. Deeply offended, Schor removed to the United States for five years until he was recalled to Lemberg's synagogue.

The author's son, Israel Schor, who issued the present publication, writes that his father's soul expired on the last day of Passover while reciting the prayer "Avinu Malkeinu Galeh" in the Great Synagogue. Many of the melodies in the book are actually the work of the editor Israel Schor, who was himself a cantor, as were his five brothers. See EJ, Vol. XIV, col. 996.



Lot 182

- 182.** (MUSIC). A(lberto) Hemi. Coplas Sefardies - (Chansons Judéo-espagnoles). Parts I-IV (all published). Four parts inscribed and signed by Hemi. Photographic frontispieces. Musical compositions. *Original delicate printed wrappers. Sm.folio. [Sendry, Bibliography of Jewish Music no. 8675].*

Florence, 1932 and 1937. **\$700-900**

• Issued by the Edition Orientale de Musique of Alexandria Egypt, these rare booklets focus on the Ladino musical compositions of the Jews of Rhodes in particular and the communities along the shores of the Adriatic, Ionian and Aegean Seas in general.

[SEE ILLUSTRATION ABOVE]



Lot 183

- 183.** (NETHERLANDS). Tephilah Nechonah Le'She'elath Shalom...["Prayer for the Welfare of the Rulers of Holland & West Vriesland...and of the City of Amsterdam."]. Hebrew and Spanish. On vellum upper-cover: "Honen Dal, 5504 [1744]." ("Honen Dal" was the name of the congregation in The Hague.). *ff. (1), 9. Vellum wrappers. 12mo. [Vinograd, Amsterdam 1476 - (No copy in the JNUL)].*

Amsterdam, Abraham Athias: 1737. **\$2500-3000**

• The fact that the relevant geopolitical information occurs only in Spanish, indicates that this prayer was designated for the Sephardic, rather than Ashkenazic, community of Amsterdam. RARE.

[SEE ILLUSTRATION ABOVE]

184. (NETHERLANDS). Seder HaYom Lehithpalel...al odoth chathunath nesi'enu.../ Orden del Dia. By the Holy Congregation Honen Dal of The Hague. Title within rosiate border. Text in Hebrew and Spanish. pp. (2), 4, (1 blank), 7. Contemporary wrappers with floral design. 8vo. [Vinograd, Hague 16].

Hague, 1792. \$2000-2500

• This prayer booklet was issued especially by the Jewish Community of The Hague, capital of Netherlands, upon the marriage of Prince William VI of Orange (1772-1840) and Princess Frederica Louisa Wilhelmina, daughter of King Frederick William II of Prussia. RARE.

185. NICOLAI, JOHANNES. De Sepulchris Hebraeorum [of Hebrew Sepulchers: burial practices and locations]. FIRST EDITION. Title in red and black inks, includes engraving of cornucopia. Chapter headings illuminated. Numerous engravings and foldouts of Hebrew sepulchers, including tombs of Biblical personalities (e.g Rachel, Samuel, David, and Asael). pp. 239-245 contain transcriptions from German Jewish tombstones of the medieval period and later. Pp. (16), 285, (2). Limp vellum. 4to. [Freimann, p. 189].

Leiden, Henrik Teering: 1706. \$-

• This is an an encyclopedic work on the topic of Hebrew burial practices culled from Jewish and non-Jewish sources. It is interspersed with citations in Hebrew, Arabic, Syriac, and Greek scripts.

[SEE ILLUSTRATION BELOW]



Lot 185



Lot 186

186. OPPENHEIMER JOSEPH. Joseph Süss Oppenheimer. Single printed broadside. Eight engraved vignettes of the life and death of Oppenheimer. Each depiction with poetic prose narrating the scene below. german text. *Repaired on verso. 23x13 inches. [Not in Rubens].*

n.p, 1738. \$-

• Joseph Oppenheimer (1698-1738) was the notorious Court Jew and confidential financial advisor to the Duke of Württemberg. Oppenheimer sought to enrich the State Treasury and concentrate governmental power in the hands of the Duke. Exercising his authority in an autocratic fashion, he imitated the life of a contemporary nobleman, dwelling in luxury and splendor. Oppenheimer's efforts to establish an absolute rule based on a system of mercantile economy aroused the fierce opposition of conservative elements in the country. When the Duke suddenly died, on the same day Oppenheimer was arrested, his property confiscated and he was condemned to death. He was hanged on April 2nd 1738 and his body were publicly exhibited in an iron cage. See EJ XII, cols. 1428-30

Oppenheimer's story became the subject of one of the most inflammatory anti-Jewish films produced by the Nazis

- 187.** (PHILO-SEMITISM). Die Juden Böhmens in den letzten Tagen: Ein Wort eines Christen an seine Brüder. Supplement to Prager Zeitung Number 63. Single page. *Folio*.  
Prague, C.W. Medau: n.d. **\$600-800**
- ✎ The author of this surprising article appeals to his Christian brethren not to act in an un-Christian manner toward the Jews. "Christianity is a religion of love and not of hatred." The article was precipitated by a venomous pamphlet by one Joh. Spurny.
- 188.** (POLEMIC). Meswa, Joseph ben David. Prodgama Chadasha [Open letter defending the author's book MiBein haChidoth against the calumny of R. Anshel Worms]. Broadside. *Folio*. [Vinograd, Amsterdam 1930].  
Amsterdam, 1767. **\$2500-3000**
- ✎ The physician Anshel Worms claimed that the author misinterpreted several aspects of the Masorah (which records how many times each word appears in the Bible), demonstrating his ignorance in these matters. Our author rises to the defense.
- 189.** (POSTCARDS). Group of c.250 American Jewish New Year postcards. Numerous styles. Handful with inscriptions. Contained within album.  
American, 20th century. **\$2000-3000**
- 190.** (POSTCARDS). Group of c.163 European (several Israel) Jewish New Year postcards. Numerous styles. Handful with inscriptions. Contained within album.  
v.p, 20th century. **\$1500-2000**
- 191.** (POSTCARDS). Group of c.163 European (several Israel) Jewish New Year postcards. Numerous styles. Handful with inscriptions. Contained within album.  
v.p, 20th century. **\$700-1000**
- 192.** (POSTCARDS). Group of c.163 European (several Israel) Jewish New Year postcards. Numerous styles. Handful with inscriptions. Contained within album.  
v.p, 20th century. **\$1500-2500**
- 193.** (POSTCARDS). Group of c.163 European (several Israel) Jewish New Year postcards. Numerous styles. Handful with inscriptions. Contained within album.  
v.p, 20th century. **\$1000-1500**
- 194.** (POSTCARDS). Group of c.163 European (several Israel) Jewish New Year postcards. Numerous styles. Handful with inscriptions. Contained within album.  
v.p, 20th century. **\$4000-5000**
- 195.** (POSTCARDS). CIGARETTE CARDS). Yehudim mephursamim Be'olam ["Famous Jews of the World"]. Original album containing 144 cigarette cards of Jews from all walks of life. Hebrew text. *Oblong 4to*.  
Tel Aviv., circa: 1935. **\$100-150**
- 196.** (ROTHSCHILD FAMILY). Freimann, Aron (Editor). Stammtafeln der Freiherrlichen Familie von Rothschild. The David Solomon Sasson Copy, with inscription from the Author dated 1927. Lacks (as usual) ten plates of grave-stones, although with the folding genealogical chart. Each page within red typographic border. Hebrew and German text. *Inscription leaf torn. Modern boards. Folio*.  
Frankfurt a/ Main, 1906. **\$400-600**
- 197.** (SABBATIANA). Kol Shmu'ah [excommunication of Moses Meir of Zolkiew]. *Single leaf broadside. Folio*.  
(Frankfurt a/ Main?), 1725. **\$4000-6000**
- ✎ In the year 1725, rabbinic authorities in Central Europe were alarmed to discover that the Sabbatian "virus" they believed long dormant was once again spreading throughout the Jewish communities - even though Shabbetai Zevi, the pseudo-messiah of Izmir, had been dead for half a century. In that year, the Jews of Frankfurt intercepted on the person of Moses Meir of Zolkiew, a Sabbatian emissary, mystical writings imbued with the belief in Shabbetai Zevi as Messiah. The rabbi of Frankfurt, R. Jacob Cohen Poppers, promptly issued a cherm, or ban of excommunication, against Moses Meir in particular and the Sabbatian underground of believers in general. See E. Carlebach, The Pursuit of Heresy (1990), pp. 176-8  
APPARENTLY, THE ONLY KNOWN COPY. NOT LISTED IN VINOGRAD, NOT FOUND IN THE JNUL.

- 198. SAFRIN, ISAAC JUDAH JECHIEL.** Torath Kohanim [Halachic Midrash on Leviticus with commentary "Asirith ha-Eifah" by R. Isaac of Komarno]. FIRST EDITION. Printer's mark on title. On ff. 3r., 19r., 30r., 37v., 39r., 89v., 91r., 133v., 155v. scholarly marginalia in a petite, cultured hand. ff. (2), 158. (Two ff. 54). *Waterstained and wormed in places. Unbound. Folio. [Vinograd, Lemberg 909].*

Lemberg, Löbl Balaban: 1848. **\$800-1000**

✎ The Chassidic rebbe of Komarno, Isaac Judah Jehiel (1806-1874) excelled equally well in the fields of theology, kabbalah and halacha. The present work is a display of the man's halachic acumen. With approbations by R. Moses Teitelbaum of Ujhely and R. Meir Eisenstadt of Ungvar. See EJ, Vol. XIV, cols. 635-636.

- 199. SARUG, ISRAEL.** Na'im Zemiroth Yisrael [Kabalistic commentary to Isaac Luria's three piyutim for the Sabbath]. Second edition. Title within typographical border. Russian censor's stamp dated 1837. ff. (22). *Browned, first few leaves cropped. Contemporary calf over marbled boards, rubbed. 8vo. [Vinograd, Lemberg 188].*

Lemberg, Aaron ben Chaim David Segal: (1800). **\$300-500**

✎ The sixteenth-century Kabbalist, Israel Sarug, was a disciple of R. Isaac Luria (the AR"Y). At the death of his master, Sarug devoted himself to the propagation of the latter's Kabbalistic system, for which he gained many adherents in various parts of Italy. In this short work, Sarug interprets Luria's hymns for the three banquets of the Sabbath: Azamer Bi'shevachin, Asader Li'se'udatha and Bnei Hechala. The work carries the encomia of the scholars of the famed kabbalistic conventicle known as the "Klaus" of Brod. Appended are a commentary to Ethics of the Fathers attributed to R. Isaac Luria, and R. Menachem Azariah da Fano's kabbalistic treatise Ma'amar ha-Milu'im, a supplement to the famed Asarah Ma'amaroth (Ten Treatises).

- 200. SEPPER YETZIRAH.** Anonymous (Attributed to Abraham the Patriach). With Commentary by Elijah, the Gaon of Vilna, Abraham Ben David of Posoquieres (Rav"D), Nachmanides, etc. Numerous spherical charts and Kabbalistic diagrams. ff. 14, 72. *Modern vellum-backed marbled boards. 4to. [Vinograd, Grodno 93].*

Grodno, 1806. **\$400-600**

- 201. SHIMON B"R YOCHAI.** Zohar. Seven volumes. *Few leaves loose and stained. Contemporary calf, gilt; one in modern boards. [Vinograd Izmir 145].*

Izmir, B.Z. Roditi: 1862. **\$200-300**

✎ Published in especially large letters for easy reading, with an enthusiastic approbation from R. Chaim Palaggi.

- 202. SHNEUR ZALMAN OF LIADY.** Shulchan Aruch HaRav [Code of Jewish Law]. Five volumes. Stereotype of Stettin 1864 edition. Both Warsaw and Stettin titles within typographic borders. I: ff. (6), 172. II: ff. (2), 101. III: ff. (4), 164. IV: ff. (4), 136. V: ff. (2), 138, 77. *Stained. Stamps of previous owner "Eliezer Rickel of Tzanz." Calf, spines gilt. Sm. 4to. [Y. Mondschein, Siphrei ha-Halacha shel Admor ha-Zaken (1984), 21 (pp. 120-1); includes facs.].*

Warsaw, Isaac Goldman: 1875. **\$500-700**

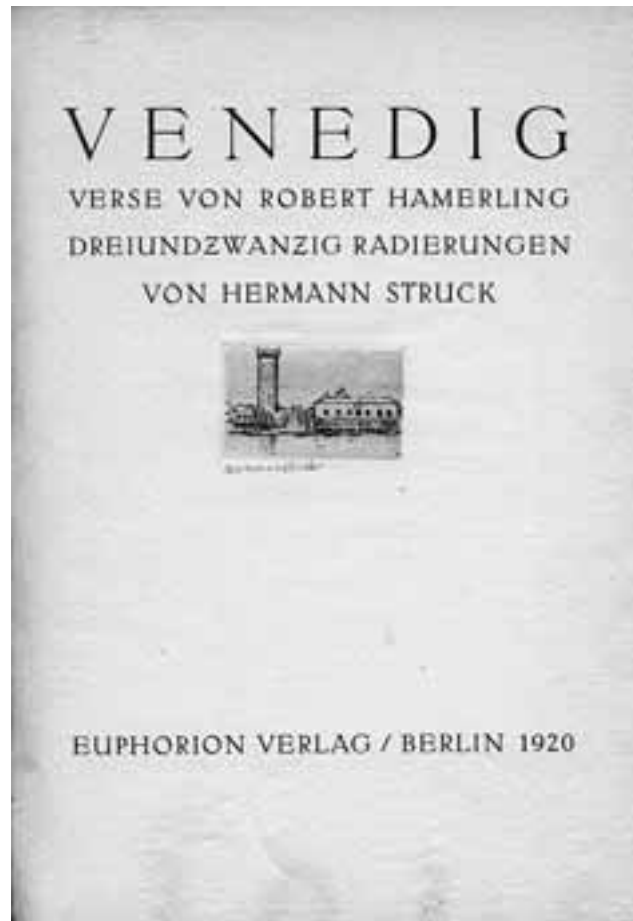
✎ A rare set. The Library of Agudath Chasidei Chabad possesses only Part II. The Lubavitch bibliographer Yehoshua Mondschein notes he had yet to see a complete set.

**203.** SPIRA, JUDAH LEIB (FRANKFURTER, LOEB). HaRechasim leBik'ah [Commentary to the Pentateuch]. ff. (2), 76. [Vinograd, Altona 210]. Altona, Samuel and Judah Bonn Segal. 1815. \* Bound with: De Lonzano, Menachem. Or Torah [Masoretic notes to the Pentateuch]. FIRST EDITION. Title within architectural columns. Head- and tail-piece. ff. 27. [Vinograd, Amsterdam 255]. (Amsterdam: Uri Feivis ben Aaron Halevi, 1659). FIRST EDITION. *Sm. 4to.*

**\$400-600**

• The author is concerned with arriving at the peshat or simple meaning of the Bible and his method is a careful etymological analysis of each word. It is possible Spira was inspired in this approach by the Bi'ur of Mendelssohn. The author, a resident of Frankfurt, was a great-uncle of Rabbi Samson Raphael Hirsch who quotes the former in his commentary to the Pentateuch. See E.M. Klugman, Rabbi Samson Raphael Hirsch: A Biography (1996), pp. 2-3.

**204.** STRUCK, HERMANN. Venedig. Verses by Robert Hamerling. Illustrated by Hermann Struck. ONE OF 300 NUMBERED COPIES. Twenty-three etchings each signed by Struck in pencil below the image. Initial letters in red. Original reverse-calf with intricate morocco inlays, spine gilt, gilt dentelles. Contained in original solander-box. *Touch rubbed, box worn. Folio.*



*Lot 204*

Berlin, 1920. **\$2000-3000**

• A beautiful copy of a finely illustrated volume of Struck's travels in and around Venice. Seldom appears at auction.

[SEE ILLUSTRATION TOP RIGHT]

**205.** (TALMUD). Lazarus Goldschmidt (Editor). Der Traktat Neziqin. Codex Hebraicum XIX Bibl. Hamburg. (The Hamburg Codex Facsimile). Limited Edition of 75 Copies signed by Goldschmidt (this copy numbered "53"). Printed on Regal Paper. German and Aramaic introductory pages (Aramaic page within elaborate hand-colored border). With preface and critical notes by Goldschmidt. *Modern half-backed linen boards. Elephant folio.*

Berlin, 1913. **\$2000-2500**

• Colossal facsimile of the monumental Hamburg Codex, the earliest Sephardic manuscript of the entire Order of Nezikin. It was written in Gerona, Spain, in the year 1234.

According to the Ba'al Hame'or, R. Zerachiah Halevi, writing in the final chapter of Baba Kamma, "the Medieval and pre-medieval Hebrew Manuscripts from Spain are overwhelmingly more precise and textually exact than manuscripts composed in Aschenazic locales."

Needless to say, the present manuscript contains numerous and significant textual variants from the printed edition.

Apparently almost all copies of this facsimile were destroyed in World War II during the Allied bombing of Hamburg.

From a limited edition of just 75, the present copy is one of a handful exceptionally bound and printed on Regal paper.





Lot 206

**206.** (TALMUD, BABYLONIAN). Masechta Me'ilah, Kinim, Midoth, Tamid, etc. With commentaries by Rashi, Tosafoth, etc. FIRST BOMBERG EDITION. ff. 37. Lacking Semachos (ff.4). Dampstained in places, title laid down. Modern boards. Folio. [Vinograd, Venice 79 (with erroneous pagination); Habermann, Bomberg 64; not in Adams].

Venice, Daniel Bomberg: 1523. **\$3000-4000**  
 [SEE ILLUSTRATION TOP LEFT]

**207.** (TALMUD, BABYLONIAN). Masechta Nedarim. FIRST EDITION. ff. 96, 25. Mispaginated though complete. Title supplied from another copy. Stained, wormed, taped. Folio. [Vinograd, Venice 60; Habermann, Bomberg 51; not in Adams].

Venice, Daniel Bomberg: 1523. **\$5000-7000**

**208.** (TALMUD, BABYLONIAN). Masechta Sukah. Including commentaries by RaSH"l, Tosaphoth, Piskei Tosaphoth, Asher ben Yechiel and Maimonides' Perush Hamishnayoth. Final seven leaves carry the commentary of Solomon Luria (MaHaRSHa"l). Previous owner's signatures. ff. 62 (68), 7. Title and several leaves laid to size, stained. Modern boards. Folio. [Vinograd, Const. 298; Ya'ari, Const. 211; not in Adams].

Constantinople, Solomon and Joseph Ya'avetz,  
 between: 1586-1595. **\$8000-10000**

[SEE ILLUSTRATION TOP RIGHT]



Lot 208

**209.** (TALMUD, BABYLONIAN). Talmud Bavli. Complete in 23 volumes. Replete with numerous commentaries. Each volume with individual title within architectural border printed in red and black. Touch foxed in places, otherwise remarkably clean. Ex-library. Modern boards. Tall folio. [Rabbinovicz, Talmud pp.157-80].

Vilna, Widow and Brothers Romm:  
 1880-86. **\$10,000-15,000**

☛ MAGNIFICENT WIDE-MARGINED COPY PRINTED ON PAPIER ROYALE, OF THE FAMED VILNA SHAS.

The blueprint of modern printings of the Talmud. The most important publication of the illustrious Romm printers at Vilna. The Vilna Shas was edited by Samuel Shraga Feiginsohn and contains over a hundred commentaries and addenda.

[SEE ILLUSTRATION FACING PAGE]

- 210.** (TALMUD, BABYLONIAN). Shas Ha'masbir- Masechta Berachoth. With commentaries by Rashi, Tosafoth, etc. Prepared and with a commentary by Joseph Shapotshnick (London, England) and Shalom Isaac Levitan (Kristania, Norway). Additional title within architectural arch with vignettes of manuscripts consulted in the preparation of this volume. INSCRIBED AND SIGNED BY SHAPOTSHNICK TO DR. MUNK. *pp.* (10), 3-100. *Some wear. Boards, rubbed. Elephant Folio. [cf. Rabinowitz pp. 186-8].*

London, M. Tschetinsky: 1923. \$400-600

✦ Published as an addendum to his Shas Ha'gadol Shhe'ba'gedolim (London, 1919), this volume contains additional unpublished manuscript material not published elsewhere; viz: manuscript notes of R. Joseph Saul Nathanson of Lemberg; Mekor Baruch by R. Chaim Baruch of Lentchna, a disciple of R. Jonathan Eybescheutz; R. Meir Jechiel of Ostravtsa and his son R. Jechezkel.

A most outspoken nonconformist, Joseph Shapotshnick was a prolific author on a host of subjects (including science, psychology and music). For more on this maverick English rabbi see H. Rabinowicz, *A World Apart: The Story of the Chasidim in Britain* (1997) pp.56-66.

- 211.** (VIENNA). Zemlinsky, Adolf and Papo, Michael (Judeo-Español trans.). Geschichte der türkisch-israelitischen Gemenide zu Wien, von ihre Gründung bis heute, nach historischen Daten ["History of the Turkish-Israelite Community of Vienna from Its Founding to the Present, According to Historical Data]. Bilingual edition: German and Judeo-Español. German title with illustration of the Sephardic Synagogue; Judeo-Español title with woodcut of Jerusalem. *pp.* (2), 16, (16), (2). *Original boards with illustration of the Sephardic Synagogue in gilt on upper cover. Folio.*

Vienna, M. Knöplmacher: 1888. \$1500-2000

✦ The Sephardic community of Vienna traces its origins back 150 years to the time Moses Lopez Pererra Diego d'Aguilar of Holland and the families of Abraham Kamondo, Aron Nissan and Naftali Eskenasy of Constantinople, settled in Vienna. On November 16th, 1885 the community celebrated the dedication ceremony of the glorious new Temple building. In attendance, were representatives of Emperor Franz Josef I and of Sultan Abdul Hamid, ruler of the Ottoman Empire.

- 212.** WEIZMANN, CHAIM. Masa Chaim Weizmann [Weizmann's presentation before the Peel Commission in 1937]. Limited edition of 300 numbered presentation copies. Very finely printed in red and black. *Original boards. Sm. folio.*

Jerusalem, 1944. \$500-700

✦ Published in honor of future President Weizmann's 70th birthday. The colophon proudly states that this is the first book published in its entirety - from the fonts to the paper - in the modern Land of Israel.



Lot 209

**213.** ZARZA, SAMUEL. Mekor Chaim [super-commentary to Abraham ibn Ezra on the Pentateuch]. FIRST EDITION. Title within architectural arch. *ff. 130. Owner's signature on title page. Stained in places. Passage concerning "virgin" censored (f. 17a). Signed at end by censors. Modern boards Sm. folio. [Vinograd, Mantua 63 (noting the existence of typographic variances); Adams S-241].*

Mantua, Meir b. Ephraim of Padua & Jakob b. Naphtali Hakohen of Gazolo: 1559. **\$400-600**

✎ This 14th-century Spanish philosopher resident of Valencia, recounts in the introduction of the present work the suffering of the Jews of Castille as a result of the civil-war between Dom Pedro, Duke of Coimbra and his brother Henry the Navigator. In Toledo alone 10,000 Jews are said to have lost their lives. In his afterword, the author states that he included an exposition of most of the Moreh Nevuchim as in his generation few really understood Maimonides' thought process.

**214.** (ZIONISM). The Hebrew University, Jerusalem. Inauguration, April 1st, 1925. Tex in English, Hebrew and Arabic. *Two punch-holes along outer margin. Original printed wrappers. Folio.*

Jerusalem, 1925. **\$150-200**

**215.** (ZIONISM). G. Hanoch. The Jewish Town - Tel Aviv. Four editions (in Hebrew, English, Yiddish and German) of a social and economic survey of the "first Jewish city." Photographic illustrations. Original wrappers with striking design of figures at work on upper cover. *Sm. 4to.*

Jerusalem, Keren Hayesod: 1932. **\$400-600**

**216.** (ZIONISM). Palestine. Correspondence with the Palestine Arab Delegation and the Zionist Organisation. [The Churchill White Paper.]. Seal of British Crown. *pp. 31. Fascicle. 4to.*

London, His Majesty's Stationery Office: 1922. **\$600-900**

✎ To assuage Arab fears aroused by the Balfour Declaration, which provided for "the establishment of a Jewish National Home in Palestine," the British Government reversed itself. In this, the first of six "White Papers," the Colonial Secretary, Winston Churchill, states that there is no question of Palestine becoming "as Jewish as England is English" (p. 18). The Arab inhabitants of the land need have no fear of "the disappearance or the subordination of the Arabic population, language or culture in Palestine" (ibid.). Also addressed by the Paper is that of limiting Jewish immigration, for the Arabs were fearful that they would soon be outnumbered. Despite the diminution the Paper made to Jewish aspirations, the Zionist Executive reluctantly accepted the policy, while the Palestinian Arabs rejected it. See EJ, Vol. XVI, cols. 482-3.

**217.** (ZIONISM). League of Nations. Mandate for Palestine, together with a Note by the Secretary-General Relating to its Application to the Territory Known as Trans-Jordan. Seal of British Crown. *pp. 11. Fascicle. Staples. 4to.*

London, His Majesty's Stationery Office: 922. **\$400-600**

✎ In this letter to the League of Nations the British Government defined the parameters of the Mandate over the territory of Palestine. "In the territory known as Trans-Jordan," the provisions in respect to the Jews "are not applicable" (pp. 10-11). Thus did Britain whittle to size Jewish aspirations for a National Home.

**218.** (ZIONISM). Palestine. Statement with Regard to British Policy. Seal of British Crown. *pp. 10 fascicle. 4to.*

London, His Majesty's Stationery Office: 1930. **\$500-700**

✎ Following the Arab riots in August 1929 in which many Jews were killed, there were "numerous Zionist complaints against the Grand Mufti of Jerusalem, against the Palestine Arab Executive, and against the Government." (p. 6).

The findings of the British Government in the present Statement find "as regards the Grand Mufti, whatever activities he may have indulged in outside the knowledge of the Government, in public the Mufti, both at noon on the 23rd August and thereafter throughout the period of the disturbances, exerted his influence in the direction of promoting peace and restoring order...[moreover] "the presence of troops or of British police in larger numbers on the 23rd August, 1929, would not necessarily have prevented an outbreak [of violence]."

219. (ZIONISM). Report of the Commission on the Palestine Disturbances of August, 1929. Presented by the Secretary of State for the Colonies to Parliament...March, 1930. ["The Shaw Commission."] Fold-out maps. pp.202. *Foxed in places. Original printed wrappers, light wear. 8vo.*

London, 1930. \$800-1000

As a result of Arab rioting throughout Palestine, the British established a Commission of Inquiry whose purpose was to determine the cause of the rioting and to propose policies which would prevent further violence from erupting. Sir Walter Shaw chaired the Commission, which delivered its report in March, 1930.

The Shaw Commission found that the violence occurred due to "racial animosity on the part of the Arabs, consequent upon the disappointment of their political and national aspirations and fear for their economic future."

The Commission reported that the conflict stemmed from different interpretations of British promises to both Arabs and Jews. The Commission acknowledged the ambiguity of former British statements and recommended that the government clearly define its intentions for Palestine. Importantly, it also recommended that the issue of further Jewish immigration be more carefully considered, in order to avoid "a repetition of the excessive immigration of 1925 and 1926." The issue of land tenure would only be eligible for review if new methods of cultivation stimulated considerable growth of the agricultural sector.

On the Commission's recommendation, Jewish immigration was halted until after another inquiry would resolve British policy. See EJ, IX, cols.343-4.

[SEE ILLUSTRATION BELOW]

220. (ZIONISM). Palestine. Statement by His Majesty's Government in the United Kingdom [The White Paper of November, 1938]. Seal of British Crown. pp. 4. *Fascicle. 4to.*

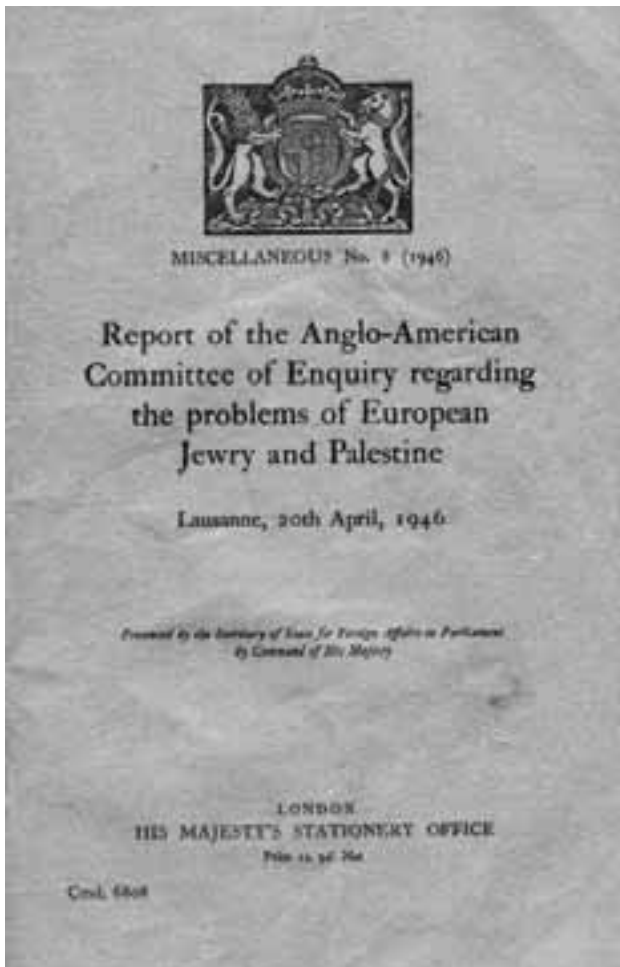
London, His Majesty's Stationery Office:  
1938. \$600-900

Finding impracticable the recommendation of the Peel Commission (1937) that Palestine be partitioned into Arab and Jewish States, the British Government suggests instead, rather vaguely, "that the surest foundation for peace and progress in Palestine would be an understanding between the Arabs and the Jews...With this end in view, [we] propose immediately to invite representatives of the Palestinian Arabs and of neighboring States on the one hand and of the Jewish Agency on the other, to confer with them as soon as possible in London regarding future policy" (p. 3).

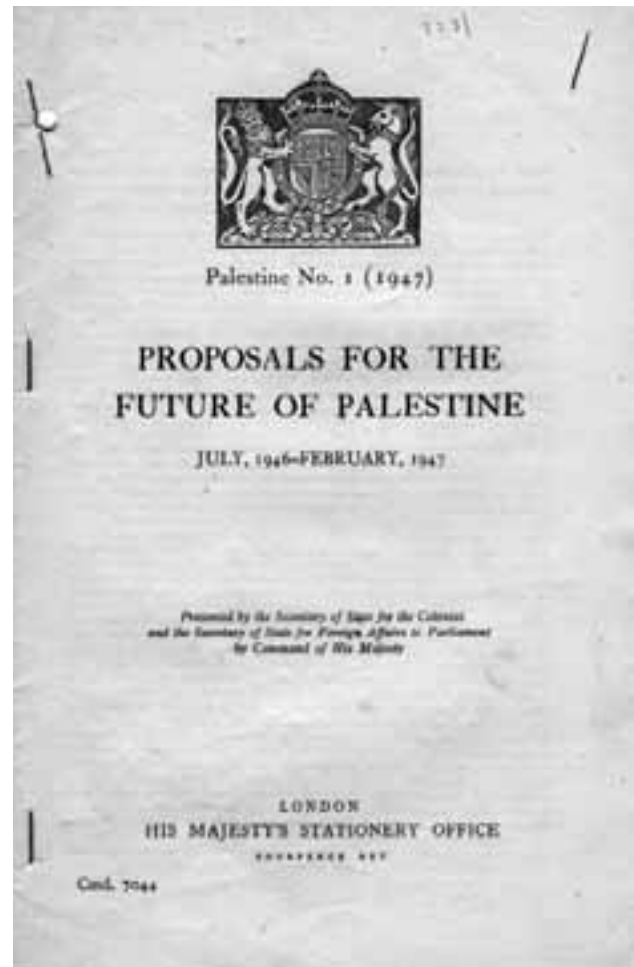
Perhaps the main reason it was deemed impracticable to partition the land, is that while the resulting Jewish State would be economically viable, its Arab counterpart would not: "While the budget of the Jewish State is likely to show a substantial surplus, the budgets of the Arab State (including Trans-Jordan) and of the Mandated Territories are likely to show substantial deficits" (p. 3). See EJ, Vol. XVI, col. 484.



Lot 219



*Lot 222*



*Lot 223*

**221.** (ZIONISM). Exchange of Notes between His Majesty's Government...and the Government of the United States of America Regarding the Constitution of a Joint Anglo-American Committee of Enquiry into the Problems of European Jewry and Palestine. Seal of British Crown. *pp. 3. Fascicle. 4to.*

London, His Majesty's Stationery Office: 1946. **\$300-500**

• After the decimation of European Jewry in the Holocaust, the Americans and British formed a joint commission of enquiry to look into the "Jewish Problem," as to whether to resettle the Jews in their lands of origin, or in Palestine. In the latter regard, the commission would hear testimony from both Arab and Jewish witnesses. Eventually, the commission would propose de facto abrogation of the White Paper of 1939, limiting Jewish immigration to Palestine, and the immediate issue of 100,000 certificates. The British Government rejected these proposals, wheupon it turned the entire problem over to the United Nations. See EJ, Vol. XIII, col. 33.

222. (ZIONISM). Report of the Anglo-American Committee of Enquiry Regarding the Problems of European Jewry and Palestine. Lausanne, 20th April, 1946. On title, seal of British crown. pp. (4), 80. original wrappers. (London: His Majesty's Stationery Office, 1946). \* Maps Relating to the Report of the Anglo-American Committee of Enquiry Regarding the Problems of European Jewry and Palestine. Five foldout colored maps of Palestine: 1) Relief; 2) Rainfall; 3) Population; 4) Land in Jewish Possession; 5) Land Classification. Folio (London: His Majesty's Stationery Office, 1946).

London, H.M. Stationery Office: 1946. **\$600-900**

• Detailed information, country by country, concerning the European survivors of the Holocaust, as well as the prevailing conditions in Palestine, to which, it is estimated "as many as 500,000 (Jews) may wish to, or be impelled to, emigrate from Europe" (p. 15). Nonetheless, the Committee would deny the "right to return" claimed by Jews (p. 7).

[SEE ILLUSTRATION FACING PAGE TOP LEFT]

223. (ZIONISM). Proposals for the Future of Palestine. Seal of British Crown. Foldout map of Palestine showing Land in Jewish Possession where a Jewish Province is proposed. pp. 14, (1). *Stapled fascicle, single punch-hole. 4to.*

London, His Majesty's Stationery Office: 1947. **\$700-1000**

• In attempting to resettle the "tragically few survivors of European Jewry," it is suggested that a significant number of displaced persons will need to be absorbed in Palestine. It is suggested that two provinces be set up, one Jewish, the other Arab, and that within twelve months 100,000 Jews from the D.P. camp should be allowed to enter the new Jewish Province of Palestine. The United States Government would be willing to defray the cost of transportation. There follows proposals put forward by the Arab States Delegation to the Palestine Conference and the proposals submitted by the British Delegation. The conclusion drawn by the British Government is to "provide for Jewish immigration, at a rate of 4,000 monthly, for a period of two years. This would guarantee the entry of approximately 100,000 additional Jewish immigrants" (p. 13).

Needless to say, the miniscule territory allotted to the Jews, coupled with less than full sovereignty within that territory, were clearly unacceptable to the Zionist leadership. Dr. Chaim Weizmann, rejected the Morrison federal plan "without hesitation or reserve, in principle and in detail" (The Palestine Post, Dec. 10, 1946).

[SEE ILLUSTRATION FACING PAGE TOP RIGHT]

224. (ZIONISM). Anglo-American Committee of Inquiry. Report to the United States Government and His Majesty's Government...Lausanne, Switzerland, April 20th 1946. pp.vii, 92. Washington, US Government Printing Office, for the Department of State, 1946. \* The Jewish Case Before the Anglo-American Committee of Inquiry on Palestine as Presented by the Jewish Agency. pp.x, 686. Jerusalem, 1947. Together, two volumes. *4to.*

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

**225.** (AUSTRIA). Three regulations concerning Jewish military recruits from the district of Galicia. I. Printed fascicle. ff. 2. German and Polish texts face-a-face. Military recruits. Lemberg, 20th September 1797.

II. Single page. German. Printed certificate calling-up recruits. Lemberg, 30th June 1797.

III. Single page manuscript. With embossed official stamp. German. Ten paragraphs concerning military recruitment, including price of exemption from military. Lemberg, 11th January 1797. Folio.

Lemberg (Pol. Lwów; Ukrainian. Lviv),  
1797. \$1000-1500

⚠️ “On March 18th, 1788 the Vienna Government decreed a draft of Jews into the military along with the rest of the population. However, in 1790, it became possible for Jews to be freed from the army by a payment of 30 florin per each recruit.” (Yizkor/Memorial Book of Dembitz, Galicia).

**226.** BACHRACH, MICHAEL B. SHMUEL ZANVEL (DAYAN OF PRAGUE). Chidushim [Halachic novellae]. Manuscript on paper. 156 leaves( two pages loose). In a fine 18th century Aschkenazic cursive script with additional marginalia by the author. Old calf, defective. 4to.

Prague, 1752-89. \$8000-10000

⚠️ AN IMPORTANT UNPUBLISHED WORK BY ONE OF THE GREAT SCHOLARS OF THE 18TH CENTURY. The author was a grandson of R. Yair Chaim Bachrach, the author of Teshuvot Chavot Yair.

Contains a poetic introduction signed by the author, followed by commentaries on various Talmudic and Halachic subjects. Includes: Mishnah Keilim, tractates in Zeraim and Kodashim, Talmud tractates Berachot, Eiruvin, Chulin; Shulchan Aruch Orach Chaim, Yoreh Deah, Even HaEzer, and Choshen Mishpat. The final five leaves contain pilpulim delivered to the “Bnei HaYeshiva” on Rosh HaShana and Pesach. The author was fond of these Holiday lectures. Although they were written in 1758-59, he states in a later marginal note that he repeated them at various intervals in 1778, 1788 and 1789. End-paper contains a formula for the relief of toothache.

[SEE ILLUSTRATION BELOW]



Lot 226

**227.** (BIBLE). I Chronicles 8:33-9:12; 13:3-15:9 (Two fragments). Two leaves. 21 lines per column. Black ink on vellum. Oriental Hebrew script. Vowel points above letters. Masoretic notes in margins and at bottom of page. *Some staining.* 205 x 160 mm. *Framed.*

Orient, 10th-11th centuries. \$1200-1800

⚠️ The vowel points are situated above the letters in conformity to the Babylonian system (also adopted in Yemen), as opposed to the Tiberian system prevalent today whereby, for the most part, the vowel points are placed below the letters.

See EJ, Vol. II, col. 718, fig. 16 (excerpt from Book of Ezekiel in Babylonian script, 916 c.e., Leningrad Public Library, Firkovitch ms. B.3).

**228.** (BIBLE). Ezekiel, Chapter 41. (Fragment of Scroll). Sephardic Hebrew script. Two columns. Brown ink on vellum. *Wormed.* 200 x 320 mm. *Framed.*

(Spain, 11th-12th century). \$1200-1800

229. (BIBLE). I Samuel 5:9-6:5 (Fragment). Single sheet. Double columns; 26 lines per column. Brown ink on vellum. Hebrew. Masorah between columns; nikud (vowel points) provided. 145 x 290 mm. Framed. (Germany,, 12th -14th centuries). \$1000-1500

• See D.S. Berkowitz, In Remembrance of Creation (Waltham, 1968), Fig. 15C-D (with remarkably similar script).

Berkowitz describes at length a Bible in a remarkably similar hand from the Rhine Valley dated 1294: "The care which the scribe exercised in this work makes it clear that he conceived of it as a master work of Hebrew calligraphy. The letters are formed with precision and slanted slightly to the left, creating, as it were, the elegance of the italic style in Hebrew characters" (p. 13)..

230. (BIBLE). Deuteronomy 31:12-28 (Fragment). Deerskin. 400 x 100 mm.. Framed. Spain?, 12th century?. \$1000-1500

• Bezalel Narkiss, expressed certainty that the present script is Sephardic, 12th century. Indeed, it bears some resemblance to the naive style of the inscription on the tombstone from Leon Province, Spain, 1100, presently in the National Archeological Museum, Madrid. See EJ, Vol. XV, col. 224 (Figure 1).



Lot 231

231. (CARIGAL, RAPHAEL CHAIM ISAAC). Letter of Recommendation for Chacham Isaac Carigal. Printed letter with manuscript signatures. Initial letter historiated. Italian text. Signed by the Deputies of the Spanish-Portuguese Community of Amsterdam: Rephael da Vega, David Semag Aboab, Semuel Bueno da Mesquita. Addressed to the K.K. Universita degli Ebrei, Pisa (Jewish Community of Pisa). ff.2. Folio. [Ya'ari, Sheluchei Eretz Israel is unfamiliar with this document].

Amsterdam, Rosh Chodesh Tammuz, 1758. \$2000-3000

• Atypical for the Amsterdam Community, which usually conducted its affairs in Spanish or Portuguese, this letter of recommendation is in Italian for the benefit of the Italian community to which it was dispatched. The letter recalls the woeful situation of the Jewish community in Hebron as narrated by Chacham Chaim Rachamim Bajayo, Shaliach (Emissary) of Hebron. It then goes on to extol the virtues of the Yeshiva in that town, in which are studied Talmud, Maimonides, and Beth Joseph (by R. Joseph Caro, author of Shulchan Aruch). On behalf of the Yeshiva, "His Excellency Signor Chacham Isaac Carigal of the city of Hebron, is to fundraise in the welcoming community"

This was Carigal's second voyage to Western Europe on behalf of the Jewish community of Hebron. Carigal (1729-1777) became a prominent figure in Colonial American history. On a later voyage, to America in 1773, he visited the affluent community of Newport, Rhode Island, where he was befriended by the first President of Yale University, the Hebraist Ezra Stiles. (This explains the Hebrew words "Urim ve-Thumim" on Yale's emblem). Carigal was honored with preaching in the newly founded Congregation "Jeshuath Israel." The sermon he delivered (in Spanish) in the synagogue on Shavu'oth of 1773, was subsequently translated into English and published in Newport that same year. After spending several months in Newport, Carigal embarked for the West Indies. He died in Curacao in 1777.

Chacham Chaim Rachamim Bajayo had been one of Carigal's teachers in Hebron. See Abraham Ya'ari, Shluchei Eretz Israel, pp. 580-583; EJ, Vol. V, cols. 179-80.

[SEE ILLUSTRATION ABOVE]



**232. (CHASSIDISM).** Sepher Eliah Mizrachi al HaTorah. Copy formerly in the possession of THE REBBES OF GER: R. ARYEH LEIB ALTER (THE SEFATH EMETH) AND HIS SON, R. ABRAHAM MORDECAI ALTER, (THE IMREI EMETH). *Worn. Title page loose and encased in plastic. Contemporary boards, rubbed. Folio. [Vinograd, Fürth 292].*

Fürth, Itzik b. Leib, 1763. **\$3000-5000**

• The copy of the Sefath Emeth with his signature on the titlepage "HaK[atan] Aryeh Leib." His eldest son, the future Gerer Rebbe, already a dedicated bibliophile, also signs his name "HaChathan Abraham Mordecai Alter, the son of the Rabbi..." and writes that he purchased the book from his father. Also contains the stamp of M.Ch. Kaminer of Kielce, who was related to the father-in-law of the Sefath Emeth, R. Yudel Kaminer.



Lot 233

**233. (CHEVRA KADISHAH).** Pinkas...Chevra Kadisha [ledger of the Burial Society]. Manuscript on paper. 71 leaves. Large Ashkenazi square and cursive Hebrew script. Artistic title within rectangular border. *Half-calf, rubbed. Folio.*

Feledyhaza, 1891-95. **\$1000-1500**

• Hungarian geneological record containing the names, financial records, payments and obligations of over thirty prominent families including: Sonnenfeld, Faier, Frank, Arony, Spiler, Hahn, etc.

[SEE ILLUSTRATION BOTTOM LEFT]

**234. (CIRCUMCISION PLAQUE).** Dein Kursaya De'Eliyahu z"l Mal'ach Haberith ["This is the seat of Elijah, of blessed memory, angel of the covenant]. Italianate Hebrew calligraphy within border, surrounded by blue, red, and green floral motifs. Below the inscription there follow the initials of the words from Malachi 3;23, 24: "Behold, I will send you Elijah the prophet before the coming of the great and awful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers." Gouache on paper. *240 x 350 mm. Framed.*

Italy, 17th century. **\$1500-2000**

• This plaque would designate the traditional "Chair of Elijah" at a circumcision ceremony.

"In those European cities where the ceremony took place in the synagogue, there was often a special chair, the so-called Chair of Elijah, suitably inscribed, for the ceremony. The child was placed onto the chair first and then transferred to the lap of the sandek. In some congregations the chair was wide, with two seats; the sandek placed the baby for a moment on the cushion beside him, and then took him onto his lap, leaving the empty seat for Elijah" (Abram Kanof, *Jewish Ceremonial Art*, p. 183).

[SEE ILLUSTRATION FACING PAGE TOP]



Lot 234

- 235.** (CIRCUMCISION PLAQUE). Shivithi Ha'shem Lenegdi Tamid [talisman for newborn boy]. Single folio leaf. Elegant Italian square Hebrew script. Black ink on paper. Within decorative foliate border and roundelle illustration of the Sacrifice of Isaac at top. *Light stains in places, paper repair to lower margin with affected portion of decorative border redrawn. Sm. folio. Framed.*

Italy, 18th Century. **\$1500-2000**

✦ Includes the text of Genesis, Chapter 17 recounting God's commandment to Abraham to circumcise himself and the males of his household. This elegant Shivithi was no doubt prepared for the talismanic protection of a baby boy prior to circumcision.

- 236.** DESSLER, ELIJAH ELIEZER. Appeal for funding for the Gateshead Women's Seminary. Autograph letter in Hebrew on letterhead of Beth Midrash LeMoroth/Training College for Women Teachers of Torah Education, addressed to Rabbi Dr. Hillel Medalia of Antwerp, and signed "E.E. Dessler."

Gateshead, 1947. **\$350-500**

✦ Rabbi Elijah E. Dessler (1891-1954) is considered one of the last great proponents of the Mussar School founded in Lithuania by R. Israel Salanter. His multivolume work, "Michtav Me'Eliyahu," remains a classic of ethical literature

This letter to Hillel Medalia, prominent rabbi of Antwerp, was sent by Rabbi Dessler on behalf of Mrs. Iris Samuel of the prominent English family, on her fundraising mission on behalf of the fledgling Women's College. With typical modesty, Rabbi Dessler describes himself simply as a member of the "gizbarut" (financial committee) of the Seminary.



Lot 239

- 237. (ETHICS OF THE FATHERS).** Isaac ben Meir (Scribe). Manuscript on paper. Hebrew text of Tractate Avoth with nikud (punctuation) and Judeo-Persian translation. ff. 59. Rich floral motifs painted on background of midnight blue typical of Persian milieu. *Stains. Owner's stamps throughout. Roan boards, cartouche in sealing wax. Lg. 4to.*  
Persia, Cheshvan, 1885. **\$1000-1500**

✦ A HANDSOME ILLUMINATED JUDEO-PERSIAN MANUSCRIPT OF ETHICS OF THE FATHERS (AVOTH)

See the recent in-depth study of Judeo-Persian Avoth manuscripts: D. Yeroushalmi, "The Mishnaic Tractate Avot in Judeo-Persian Literature" in: *Irano-Judaica IV* (Jerusalem: Ben-Zvi Institute, 1999), pp. 223-50.

- 238. FEINSTEIN, MOSHE.** Autograph Letter in Hebrew on letterhead of the Agudath HaRabbanim (Union of Orthodox Rabbis of the United States and Canada) signed by Rabbis Moshe Feinstein (President), Simcha Elberg (Chairman), and Meir Cohen (Administrator). To members of Agudath HaRabbanim opposing attendance at a scheduled Conference of Synagogues to be held in Heichal Shlomo (Seat of the Chief Rabbinate in Jerusalem). *One page.*  
New York, n.d.. **\$400-500**

- 239. (GENIZAH).** Rabbinic Deposition. Judeo-Arabic and Hebrew text on paper. Scribe: Mevorach ben Nathan ben Samuel Chever (whose father was an associate of Judah Halevi). *Some loss. 200 x 215 mm. Framed.*

Egypt, early 1150s?. **\$1500-2500**

✦ Legal document stating that a woman named Sumr bat Moshe, the widow of Isaac, and her orphaned sons, Abu 'l-Hasan and Abu Ishaq, were charitably housed by the merchant of Fostat, Abu 'l-Ma'ali, known as ibn Asad (Arabic name of Samuel ben Judah). Furthermore, Asad paid off the late Isaac's creditors. The deposition, on the part of the older son Abu 'l-Hasan, attests that he and his younger brother have no financial claim against Asad.

The Beth-Din validated the signatures of the two witnesses, Mevorach ben Nathan and Ezekiel ben Nathan. The signatures of the three rabbinic justices are as follows: Chiya bar Isaac, Ephraim bar Meshulam, and Hillel bar Tzadok.

Transcription provided by the Genizah expert, the late Prof. S.D. Goiten, who utilizes this document several times in his work, *A Mediterranean Society* (1988) V pp. 357-8, 605; III, pp. 9, 428.

[SEE ILLUSTRATION TOP LEFT]

- 240. (GENIZAH).** Ibn Ezra, Abraham. "The Ages of Man" (Poem). Egyptian masait script. Cf. EJ, Vol. II, col. 731, figure 3 (deposition from Egypt, 1218 in Taylor-Schechter Collection, Cambridge). In pencil between lines, notes concerning lacunae and and variae lectionis. ff. 4 (*numbered in pencil 2a-5b*). *Missing beginning and end. Stained and tattered. Black ink on coarse paper. Framed.*  
Egypt, 12th century. **\$1200-1800**

- 241. HERZOG, ISAAC.** (Chief Rabbi of the Holy Land 1888-1959) Letter of Congratulations to the First President of Israel, Dr. Chaim Weizmann upon his His Seventy-Fifth Birthday. Typed Letter Signed (with handwritten corrections of Rabbi Herzog). Hebrew on letterhead. 4 pages. The Chief Rabbi reminds the President that as the "nasi" (king) of old, he should consult for the Torah direction concerning the issues confronting contemporary Jewry.  
Jerusalem, 17th Kislev, 1949. **\$500-700**

**242. HIRSCH, SAMSON RAPHAEL.** (Foremost Rabbinic leader in Germany, 1808-1888). Autograph Letter Signed in German (with a few Hebrew words interspersed). Signed "Landrabbiner Hirsch".

Oldenburg, 30th April, 1841. **\$2000-2500**

✦ Written during the final days of R. Hirsch's stay in Oldenburg before his move to Emden. See EJ, Vol. VIII, cols. 508-9

In this letter, R. Hirsch makes mention of a newly published Hebrew-German dictionary, *Erech Milim* (Frankfurt a/Main, 1840) authored by Asher Johlson.

[SEE ILLUSTRATION BOTTOM RIGHT]

**243. (ITALIAN JUDAICA).** Illuminated manuscript Honor Roll (portion only?), probably from Ferrara. "Below are examples of the Virtuous Supporters of the Community". Italian square Hebrew script. Brown ink on paper. Decorative hand-colored foliate scroll borders with pomegranate and floral motifs accomplished in red, green and yellow inks. *Single leaf. Neat repair to extreme lower right corner. 130x375mm. Framed.*

(Ferrara), Tishrei, 1796. **\$300-500**

✦ Among the names of the Virtuous Supporters of the Community are those of Adumim (de Rossi), Rieti, Norzi, Finzi, Ascoli and Ancona.

**244. (KETHUBAH).** Marriage Contract of a groom named "Abraham" (Fragment). Brown ink on vellum. Large Sephardic script within decorative border. *95 X 100 mm. (Oblong). Framed.*

Northern Spain, Early 14th century. **\$4000-6000**

✦ The last line of the fragment, *BePherush belo Ta'aroret* ("explicitly without any admixtures") is a formula unique in the annals of the Ketubah. To the best of our knowledge, no such formula occurs elsewhere.

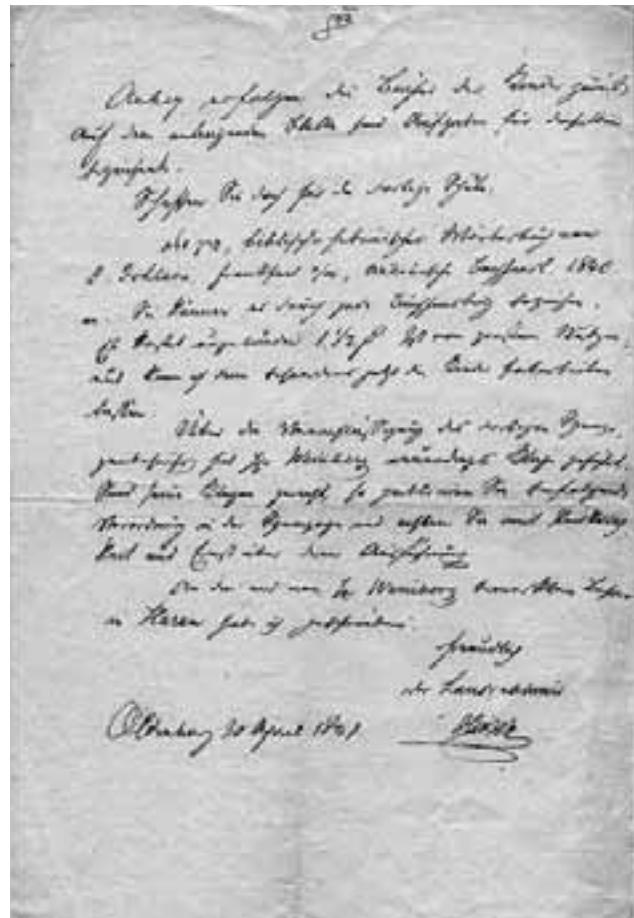
This is undoubtedly one of the earliest Spanish marriage contracts extant (if only in fragmentary form). In the archives of Palma, Majorca, there is a ketubah written "be-i mayorka" (on the isle of Majorca) in the 1300s.

**245. KOOK, ABRAHAM ISAAC HAKOHEN.** (Chief Rabbi of the Holy Land. 1865-1935). Typed Letter Signed to Sir Herbert Samuel, British High Commissioner, seeking to preserve the practice of Shechitah (ritual slaughter) in Jerusalem. Five pages in Hebrew on letterhead of the Chief Rabbinate of Eretz-Israel, signed by the "President, Abraham Isaac Hakohen Kook," and the "Secretary General, Samuel Aaron Weber". .

Jerusalem, 25th Marcheshvan, 1923. **\$600-900**

✦ The Chief Rabbi seeks to prevent the outbreak of factionalism within the sphere of the Shechitah system, something that had never occurred throughout the years of the Old Yishuv.

On a conciliatory note, Rabbi Kook offers that his opposite number Rabbi Joseph Chaim Sonnenfeld be included as a member of the Va'ad ha-Shechitah, enabling him to make whatever suggestions he feels might contribute to improving the system.



Lot 242

**246.** (LAND OF ISRAEL). Shadar Letter for emissary [shd"r = shelucha De-Rabbanan]. Signed by the leaders of the Perushim. Manuscript on paper. One leaf. Various Aschkenazic signatures. Signed by R. Chaim Cohen, formerly Rabbi of Pinsk; R. Yisrael of Shklov (now Safed), author of *Takin Chaditin*; Nathan Nata b. R. Menachem Mendel of Shklov, (now of Jerusalem); Nathan Nata b. R. Saadia of Jerusalem; Aryeh Leib b. R. Yoseph Leon; Shlomo Zalman b. R. Zev Wolf HaCohen; Tzvi Hirsch b. Zerach Shapiro. .

Jerusalem, 1831. **\$5000-7000**

• Emissary Letter, for the purposes of raising funds for the families of the Kollelim founded by the disciples of the "...Gaon Ha-geonim...Meor Ha-golah Rabeinu Eliahu Ha-Chasid." The signatories were some of the most prominent disciples (or sons of disciples) of the Vilna Gaon who emigrated to Eretz Israel.

See A.L. Frumkin, *Toldot Chachmei Yerushalayim*, (1928-30). Some of these signatories themselves later became emissaries (see Yaari, *Sheluchei Eretz Yisrael*, pp. 785-86).

The emissaries sent as official representatives of the communities in Eretz Israel were for the most part eminent scholars. Many of them published significant Rabbinical works and gave approbations to the work of others that they encountered during their travels. Many became involved in indigenous communal matters and sought to resolve internal conflicts.

This emissary, R. Tzvi Hirsch b. Yehudah, is not mentioned by Yaari in his definitive *Sheluchei Eretz Yisrael*.

**247.** (LAND OF ISRAEL). Be-Shem Hashem HaMevorach...[Agreement signed between representatives of Sephardic and Aschkenazic communities of Jerusalem]. Single leaf. *Folio*. [Not in *Ya'ari, Sheluchei Eretz Israel*].

Jerusalem, 1870. **\$800-1000**

• An agreement between the quarreling communities of Jerusalem regarding the equitable distribution of monies donated by the Diaspora. Nevertheless, donations that are specifically earmarked for the Sephardim by the Franco Fund in Livorno, Italy and funds sent from New York and California for the Aschenazim will remain exclusive property respectively.

Signatories include Raphael Meir Panigel on the Sephardic side, and Jacob Judah Levi, Eliezer Dan Ralbag, and Meir ben Asher of Anikst on the Aschkenazic side.

Document also notes that Aryeh Leib Slonim of Tiberias is to be sent as an emissary on behalf of both communities to the region of Daghestan and Georgia.

**248.** (LAND OF ISRAEL). A call to Orthodox Jews throughout the Land of Israel to form a separatist community (Edah Charedith) not associated with the Chief Rabbinate. Typed letter Signed by R. Joseph Chaim Sonnenfeld along with members of his rabbinic court: Rabbis Mordecai Leib Rubin, Isaac Frankel, and David Tzevi Karelstein. *One page*.

Jerusalem, Tammuz, 1926. **\$600-900**

• With the approval of the British mandatory authorities, a separate Orthodox community (Edah Charedith) was formed following outrage at the decision by Rabbi A.I. Kook allowing women to vote.

**249.** (LAND OF ISRAEL). Account Book of a Jerusalem Antiquarian Book-store. Ruled ledger. *ff. 40. Modern boards. Stains. First page laid to size. Folio*.

Jerusalem, 1933-36. **\$1000-1200**

• The establishment of Samuel Waxman in Me'ah She'arim was a first rate bookstore in Jerusalem.

Waxman's account book features a list of the cream of scholarly Jerusalem: Rabbis Abraham Isaac Hakohen Kook, Tzvi Pesach Frank, Dov Hakohen Kook, Yechiel Michel Hurwitz Dayan, Jacob Moses Charlap, Nathan Ra'anani, David Hakohen Hanazir, Saul Lieberman, Moshe Ostrovsky, Asher Karlinsky, Simcha Zisel Dvoretz, Asher Sandomirsky, Menachem Ushpizai, Baruch Werner, Elijah Romm, Joseph Gershon Hurwitz, David Shapira, Pinchas Graievsky, David Twersky (son of the Rebbe), Judah Leib Hakohen Fishman, Rabbi Duschinsky, Jeruchem Fischel Bernstein, Ben Zion Shapiro (son of R. Tzvi Michel), Jacob Henach Sankowitz, Simcha Asaf, Mordecai Menachem Frenkel, Benjamin Mendelsohn of Kfar Chasidim, Isaac Ornstein, etc

From the books purchased one gains insight into the literary interests and proclivities of these men who contributed so much to contemporary Jewish scholarship



Lot 253

- 250.** (LAND OF ISRAEL). A letter imposing upon the residents of Jerusalem a tax for the upkeep of the city's Mikva'oth (ritual baths). Signatories include: Rabbis Isaac Biederman, Shlomo Zalman BaHaRaN, Eliezer Dan Ralbag and Chaim Sonnenfeld (disciples of R. Joshua Leib Diskin ("Brisker Rav"). Single leaf. Hebrew on paper. *Not examined out of frame. Folio (landscape).*

Jerusalem, end 19th century. **\$4000-5000**

• An insight into the affairs of the Old Yishuv. Addressed to members of both the Perushim (Lithuanian) and Chassidic communities..

- 251.** (LITURGY). ILLUMINATED MACHZOR FOR YOM KIPPUR. Ashkenazi rite. Two leaves. Wide margins. 22 lines per page. Text in brown ink and other colors on vellum. Initial words in gold ink, surrounded by rich historiation in red; alternately, initials in red, surrounded by green historiation. The elaborate ornamentals include tendrils and several faces of people as well as a dog. The scribe has "hung" missing words between lines or in margins. *345 x 445 cm. In a few instances the chemicals in the gold ink have corroded the parchment. Framed.*

Germany, ca. 1300. **\$4000-6000**

• Another page from this Machzor appears in the Catalogue of the Moldovan Family Collection. See *A Mirror of Jewish Life: A Selection from the Moldovan Family Collection* (Tel Aviv, 1999), no.6.

[SEE ILLUSTRATION ON FRONT COVER]

- 252.** (LITURGY). Lecha od nakshivah [Piyut: A continuation of Athith ad dodim, poem for the Sabbath preceding the New Moon of Nissan]. First word in each stanza historiated. Black ink on paper. *210 x 305 mm. Stains and tears.. [Davidson, *Thesaurus of Mediæval Hebrew Poetry* (1970) I, p. 403 (no. 8904)].*

France, very early, 14th century. **\$1000-1500**

• This "kerovah," as it is known, was composed by the famed Kalir (R. Elazar Kalir). The poem occurs only in the Ashkenazi rite.

The provenance of this manuscript was attested to by Prof. Bezalel Narkiss.

253. (LITURGY). EILU MEAH BRACHOTH, and other preliminary blessings and prayers. Roman rite. Manuscript on vellum. Four leaves (two bifolia), 18-19 lines, written in an Italian square and cursive script with nikud. Plus marginalia citing the Abudraham. Enclosed within two frames. .

North-East Italy, Ferrara (?), circa, 1460-70. \$4000-6000

✦ Richly illuminated opening page with the word “Eilu” in burnished gold on a blue panel with white tracery. The word “Baruch” in gold on a dark red panel, full illuminated border with classical pediment on top and sprays of flowers within frenzied gold penwork in the Ferrarese style. Coat-of-arms at foot (a stag rampant argent) in a wreath in a panel of Ferrarese penwork. (Arms not recorded by Roth and Pisa on Italian Jewish Heraldry, but possibly Corbineli of Florence). This elegant illumination is in the style of Ferrarese manuscripts painted in the court of Borso d’Este, 1450-71.

[SEE ILLUSTRATION PAGE 89]

254. (LITURGY). Piyut [Religious poem, possibly for Yom Kippur]. Single leaf from Machzor (Holiday Prayer Book). First word in each stanza in red ink. On vellum. *Stained and torn. 175 x 320 mm. [Not in Davidson].*

Germany, 14th-15th century. \$1000-1500

255. (LITURGY). Tichlal. [Yemenite prayer book for entire year]. including the Passover Haggadah, with Judeo-Arabic translation and commentary. R. Yahia Bashiri, scribe, on vellum. Rashi script. Nikud Bavli (Babylonian system of vocalization whereby vowel points occur above words, rather than below, as in the accepted modern practice). Initial words outlined in red ink. Marginal notes in differing hands. 29 lines per page. *ff. 157. Some staining. Modern calf with calf ties; slipcase. Folio. [Kafach, Agadeta DePischa (Jerusalem, 1959), p. 8].*

Yemen, (1618). \$-

✦ The authoritative Yemenite scholar, Yosef Kafach, made extensive use of this Tichlal in his Passover Haggadah, wherein he extensively described the manuscript. (Kafach translated the commentary to Hebrew but as an appendix [pp. 150-163] provided the Judeo-Arabic original.) In the manuscript, the Haggadah is to be found on ff. 21v-33v.

The scribe R. Yahia Bashiri lived in the seventeenth-century in the town of Arlhaba, some twenty kilometers from the capital of San’a. He was a master scribe and in the course of his career produced several magnificent Tichlalim. Bashiri was also a prolific author. Writing under the nom de plume “Avner ben Ner ha-Sharoni,” he produced “Chavatzeth HaSharon” on grammar; “HaLeket” on the Pentateuch; and “Even HaSharon” on the Talmudic legends of Eyn Yaakov. Kafach assumes that the commentary to the Haggadah did not originate with Bashiri, but was rather excerpted by him from an earlier commentary. The year of composition of our Tichlal is deduced from the earliest year of the several calendars on ff. 129v-130r.

[SEE ILLUSTRATION BELOW]



Lot 255



Lot 256

256. (LITURGY). Machzor [for New Year and Day of Atonement]. According to the rite of Constantine, Algeria. Key words in Hebrew block letters; text in Rashi script. Black ink on coarse paper. Scribe “Zevulun Halimi” has signed and dated twice in Vol. II, on f. 44r. and in the colophon on f. 53r. On the final page of the first volume there appears an owner’s signature in Hebrew, Arabic and French: “Yeuda Ataly”. *Two volumes. I: ff. 28; II: ff. 9, 1 blank, 43. Edges taped. Wormed and stained. Modern boards. Folio.*

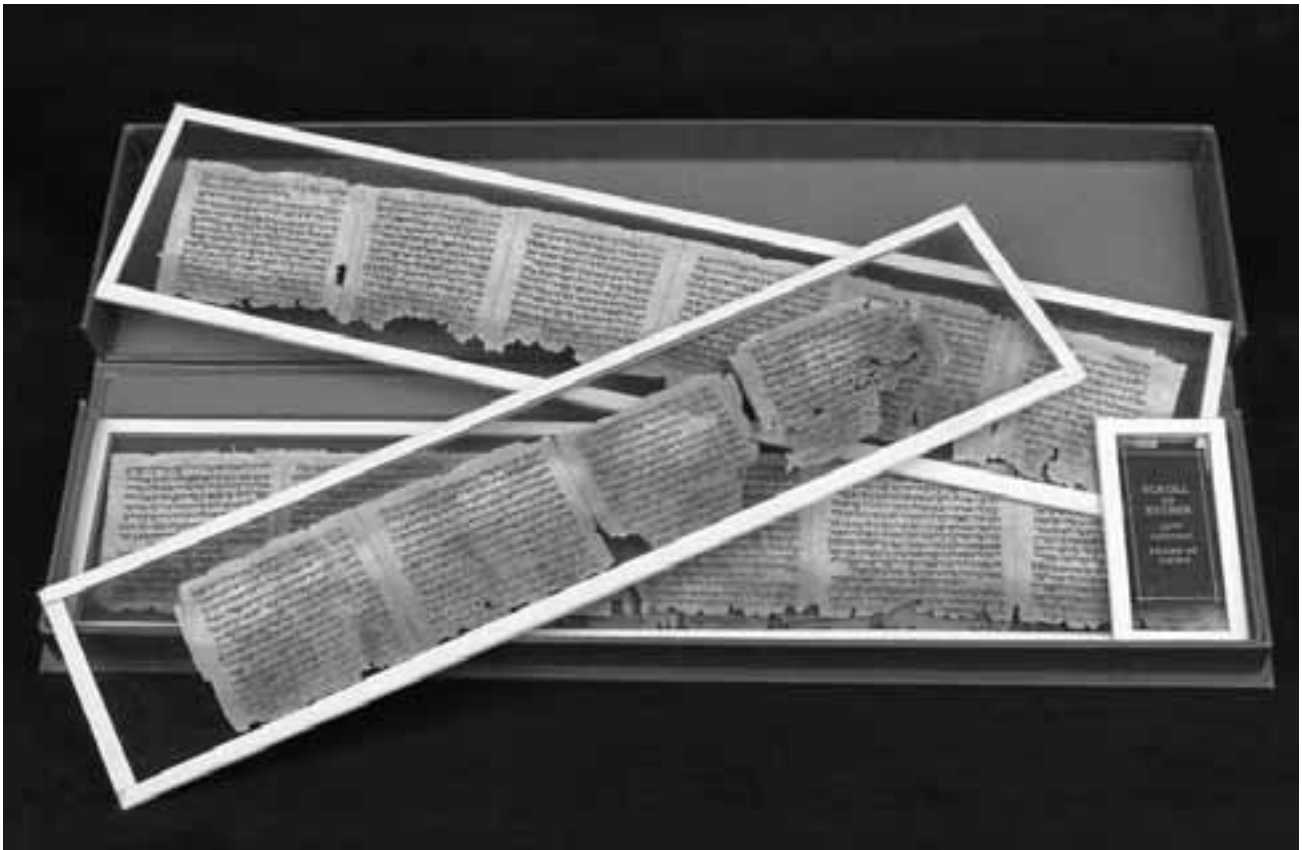
Constantine, Algeria, 1816. \$4000-6000

• Simon Bernstein records just one other manuscript of this rite, located in the Library of the Jewish Theological Seminary. “The Machzor Constantine, is fascinating manuscript that surprisingly contains a great deal of novel content...It has poems and piyutim from the Middle Ages and much earlier that do not appear in any other Sephardic Machzor from the lands where the Sephardic rite predominated.” See *Areshet* Vol. I (1959) p.10.

The Halimi family were a prestigious family resident in Constantine for many generations. In the twentieth century, the last chief rabbi of Constantine was Fredj Halimi, referred to as “Sidi,” out of respect for his enormous piety and Talmudic erudition. He succeeded his father Abraham Halimi as rabbi. The latter authored a commentary on Psalms.

[SEE ILLUSTRATION ABOVE]





*Lot 257*

**257. MEGILATH ESTHER.** . Brown ink in Sephardic square Hebrew script on thin parchment. 11 x 12 mm. per column. 15 or 16 lines per column. 22 nearly square columns, sometimes greater in width than height. (5 cols. lost at beginning). *Some columns damaged at bottom. Last column an ancient replacement in a different hand bearing Eastern influence. Mounted under glass in four parts and expertly cased.*

(Spain or Egypt, 15th century). **\$7000-10000**

✦ Unearthed in Cairo. The Megillah was certainly written by a Spanish Jew, either in Spain before the Expulsion in 1492, or soon after arrival in Egypt. (In subsequent generations the uniquely Sephardi style would have given way to local Eastern custom.)

ONE OF VERY FEW 15th CENTURY MEGILLAHS EXTANT.

[SEE ILLUSTRATION ABOVE]



Lot 260

**258.** (MEGILATH ESTHER). Arur Haman - Kor'ei Megillah [Poems recited after the Megillah Reading]. On vellum. The two poems "Arur" and "Kor'ei" are within architectural columns. These are surrounded by colorful floral motifs. 265 x 315 mm. *Framed.*

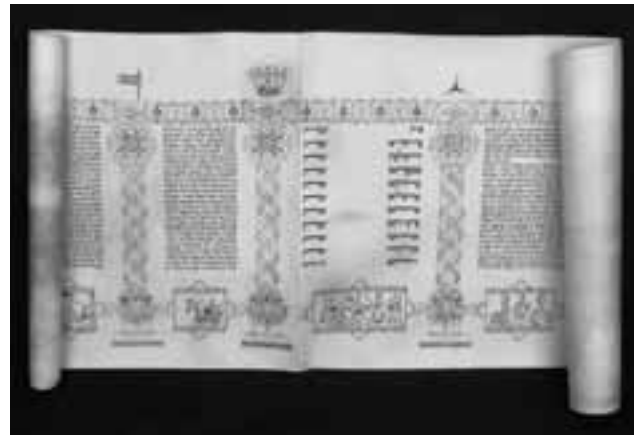
Italy, 17th century?. **\$400-600**

• It is the custom after completing the reading of the Megillah to curse the antagonists Haman and his wife Zeresh, and to bless the protagonists Mordecai and Esther. See Isaiah Shachar, *The Jewish Year* (Leiden: Brill, 1975), pl. XXX: "Esther Scroll Benedictions, Italy, 17th century (dated 1663);" Feuchtwanger, no. 401 (illustrated); *The Maurice Spertus Museum of Judaica* (1974), p. 52 and facing illustration.

**259.** (MEGILATH ESTHER). Fano, Abraham Elijah. Blessings to be recited before and after the Megillah Reading. Single leaf. Black ink on deer-skin.. *Framed. Folio.*

Mantua, 1736. **\$200-250**

• The three-line inscription at the bottom informs us that the Blessings along with the actual Megillah were sold by the famous bibliographer Ephraim Deinard of Irvington, New Jersey to Judge Mayer Sulzberger of Philadelphia on the 7th of Kislev, 5669 (1909).



Lot 262

**260.** MEGILATH ESTHER. (Scroll of Esther). Black ink on vellum. Italian square Hebrew script 13 lines arranged in 36 columns on 8 membranes. Opening and closing columns with floral colored motifs. Seperate matching panel with blessings within ruled border. Set on turned wooden roller (upper portion broken) . .

Italian, circa, 1900. **\$800-1200**

[SEE ILLUSTRATION TOP LEFT]

**261.** MEGILATH ESTHER. (Scroll of Esther). Composed by A.Z.B. Sporen (signed below first panel). Ashkenazic square Hebrew script. Black ink on vellum. Text in sixteen columns within lavishly pen-and-ink illustrated architectural panels with floral and elaborate cartouche decorations. Two full sized illustrated panels at the beginning and the end: First panel depicting the reading of the Megillah in a synagogue, rear panel depicting Purim celebrants. Sixteen charming, vignettes depicting scenes pertaining to the Esther story at the bottom of each column. .

Israel, Contemporary. **\$8000-10,000**

• An attractive scroll, appealingly illustrated by this contemporary Chassidic artist.

[SEE ILLUSTRATION TOP RIGHT]

262. MOSES BEN MAIMON. (MAIMONIDES / RaMBa”M). Mishneh Torah (Yad Hachazaka). Sepher Taharah, Book Ten (of 14). Hebrew Manuscript on paper. 275 leaves. Many chapter headings throughout decorated in blue, red, brown and yellow (e.g. ff. 79a, 81a, 83a, 85b, 87b, 89b, 160a etc.) With a geometric illustration pertaining to the laws of impurity on ff. 20b. Various square Yemenite scripts with marginal notes in Hebrew and Judaeo-Arabic in later hands. A few leaves of text missing and small portions of other leaves supplied in a later Yemenite hand. Some notes are signed and dated in accordance with the “shtarot” calculation prevalent in Yemenite manuscripts. For example, ff. 98a contains a note with a “shtarot” date of “1800” [= 1489], ff. 146b contains the signature Aaron b. Zechariah Ha-Levi with a “shtarot” date of “1885” [= 1574], ff. 160a contains a scholarly marginal note signed by David ben Yeshuah, with a “shtarot” date of 1906 [= 1595], ff. 145a contains a birth record “Be -siman tov ...nolad...Yoseph ben Yoseph ben Maotziah ha-mechuna Chatzeri with a “shtarot” date of “2085” [= 1777]. Owner’s signature on verso of flyleaf, “Kaniti zeh ha-sepher me’et Moshe ben Nissim A-erusi... Yachya ben Soliman Al-Kapach “ (the grandfather of Rabbi Joseph Kapach). *Several leaves loose. Old sheep. Sm.folio.*

Yemen, . \$-

• Dr. Benjamin Richler, of the Institute of Microfilmed Hebrew Manuscripts of Jewish National and University Library, Jerusalem dates this manuscript to the 14th-century.

THE RABBI JOSEPH KAPACH COPY (with his marginal note on ff.164b referring to his edition of Maimonides’ commentary on the Mishnah). Rabbi Kapach also used readings of this manuscript for his comprehensive commentary on Mishneh Torah.

The manuscript contains a number of textual variances from the standard published editions. Yemenite scholars maintain that their Maimonides manuscripts are more precise than other comparable texts.

The dating of documents and manuscripts according to the “Shtarot” Chronology was abolished by R. David Ibn Zimra (RaDva”Z) in Egypt, who established the use of dating chronology according to the date of creation. On this unusual method of dating, see: H. Bornstein, Ta’arich Shtarot, in: Ha’Tekufah, Vol. 8, pp.290-321 and A. A. Akiva, Calendar for 6000 Years, with Comparative Tables and Introductions by Nathan Fried (pp.649-650). (Jerusalem, 1976). Fried states that only the Jews in the remote exile of Yemen continued to employ this method of dating until 1950. When they emigrated to Israel this chronological method ceased to be used.

[SEE ILLUSTRATION BELOW]



Lot 262

263. MUSAFIA, ABRAHAM CHAI OF SPALATO AND JERUSALEM. Tikun HaNefesh. Manuscript on paper. 33 leaves (not including banks). Clear Sephardic cursive script. *Contemporary boards, loose. 16mo.*

Jerusalem, 19th century. \$1000-1500

• A work of ethics and Mussar tinged with kabblistic references to the Zohar pertaining to the learning of Torah, proper performance of the Mitzvoh, repentance, conceit and various other topics.

R. Abraham Chai Musafia (known affectionately in Sephardic Rabbinic literature by his initials - 'Achim') was born in Jerusalem. He authored Tehilla Le-David, a commentary on Psalms (Livorno, 1867) and a number of Piyuttim (See Davidson, Otzar, Vol 4 p.355). He later succeeded his father as the Rabbi of the Croatian seaport of Spalato (Split). His father, R. Chaim Yitzchak is the author of an important work of responsa, Chaim VaChesed (Livorno, 1844). R. Chaim Yitzchak helped found Yeshivath Shevet Achim, the first Yeshiva for Bosnian and Croatian emigres residing in Jerusalem. For more information, see the introduction to Kapei Aaron, (Vol. 1, Jerusalem, 1874), by the Rosh HaYeshiva, R. Aaron Azriel; M. D. Gaon, Yehudei HaMizrach. See also: Be'Eretz Yisrael (Jerusalem) p.503; A.I. Frumkin and A. Rivlin, Toldot Chachmei Yerushalayim 3, p. 41; G. Pouzailov, Chachmeihen Shel Arba Arei Kodesh (Jerusalem 2002) p. 465.

The author of the present manuscript apparently intended to write about issues concerning melancholy, desire and mercy, leaving chapter headings for these topics but apparently neglected to complete them. The title of the work and the author's name were written on top of the first leaf and later excised.

264. (MUSIC). Henokh Kon. Bat-Sheva [Opera]. Libretto by Moshe Broderzon. On title, pen-and-ink drawing: theatrical design and avant-garde Yiddish lettering. Printed sheet music (bars only) with musical notation and Yiddish lyrics in manuscript. *pp. (2), 88. Stained. Marbled boards, detached. Folio.*

(Lodz, 1924). \$5000-7000

• UNPUBLISHED YIDDISH OPERA

Moshe Broderzon (1890-1956), was a Yiddish poet, theater director and librettist in Lodz, Poland. He returned to his native Moscow in 1939, and in 1948, at the height of the Stalinist persecution of Yiddish writers, was exiled to a Siberian labor camp. In 1955 he was liberated and repatriated to Warsaw, where he collapsed and died a few weeks later. Broderzon was a consummate master of the Yiddish tongue. Henokh Kon (1890-1972), a composer in Lodz, immigrated to America in 1940. In 1922 Broderzon and Kon opened the first Yiddish marionette theater. Broderzon's opera "David and Bathsheba" (music by Henokh Kon) was performed in Warsaw's prestigious Kaminski's Theater on May 14, 1924. See EJ, Vol. IV, cols. 1391-2; Z. Zylbercwaig ed., Lexicon of the Yiddish Theatre I (New York, 1931), p. 215; Leksikon fur di naye yidishe literatur, 8:68.

[SEE ILLUSTRATION]



Lot 264

265. (SABBATIANA). NATHAN OF GAZA. *Zemir Aritzim* (et al). Manuscript on paper. 145 leaves (lacking first leaf) with marginal notes in two distinct Sephardic cursive hands (p. 82b to the end in a clearer, more precise hand). With Kabbalistic diagrams on pp. 98b,133a,138b. Signature of previous owner "Ha-K[atan] Mayer Charleville" in Sephardic script on inside of front cover. (See biographical details below.). *Contemporary, tooled calf; covers loose, lacking spine. 8vo. [M. Benayahu, HaTenuah HaShabta'it BeYavan, Sefunot, Vol.14 (1978) pp. 345-350; A. Elqayam, The Mystery of Faith in the Writings of Nathan of Gaza (Doctoral thesis) Jerusalem, 1993, pp.107-118].* Salonica (?), late 17th century. \$3000-5000

✎ THE MOST COMPLETE COPY OF THIS RARE, UNPUBLISHED WORK WITH ADDITIONAL MATERIAL NOT FOUND IN OTHER COPIES.

According to Benayahu, "very few copies were made of this work and the small number of manuscripts which have reached our hands are all incomplete" (Sefunot 14, p. 346). Very few Sabbatian scholars have studied this work in depth. Chaim Wirszubski in his pioneering study, *Ha-Theologiah Ha-Shabta'it Shel Nathan Ha-Azati*", Kneset, vol. 8,1943-44, pp.210-246 bemoans the fact that he could not obtain a copy of the *Zemir Aritzim*. According to Benayahu, this work is "extremely important for an understanding of Sabbatian theology and it was not for naught that R. Moshe Zacuto requested a copy of the *Zemir Aritzim*." (Sefunot, pp. 346-347).

Nathan explains the kabbalistic meaning of the Sabbath and its relationship to the Messiah. The additional material commences on p. 66b ("Ad kan mah she-katav mori batechila be-Zemir Aritzim ve-achar kach chidesh zeh") with an explanation of the "Or Kadmaah" and other matters pertaining to partzufim, tzimtzum etc.

The Bodleian Library ms. 1796/3 [Mich. 494] does not contain the additional 79 leaves of important material found in this manuscript. It ends with the same words found here on p.66b.

Another manuscript of this work (containing only 58 leaves and lacking much of the additional material), originally housed in the Library of the London Beth Din, is presently at the Jewish Theological Seminary Library.

G. Margoliouth in his detailed Catalogue of the Hebrew and Samaritan Manuscripts in the British Museum noted that the British Museum copy, ms.856 (Or.4536), dated 1701, has two leaves missing in the middle of their manuscript. Our manuscript contains the text of these missing leaves on ff.97b-101a. This would seem to indicate that it predates the British Museum copy. These leaves contain, in part, an in-depth exposition of the Lurianic doctrine of Iggulim and Yosher (found at the beginning of *Etz Chayim*). Nathan writes that those souls who derive from the Straight Line (Yosher) continue to exist eternally, while all the calamities visited upon the world are occasioned by the opposite cosmic scheme of Iggulim (Circles). Of late, the doctrine of Iggulim ve-Yosher as expounded in the writings of R. Moses Chayim Luzzatto, the Vilna Gaon, R. Isaac Haver (Wildmann) and R. Abraham Isaac Kook, has been examined by Prof. Mordecai Pachter of Haifa. See M. Pachter, "Iggulim ve-Yosher le-Toldotheha shel Idea," in: *Da'at*, Winter 5747 (1987), pp. 69-83. The final leaf of this manuscript ends exactly as ms. 856 in the British Museum, but without a scribal colophon of "Tam Venishlam". However, in many cases the text here is fuller and more exact with fewer abbreviations and other variances. The diagrams are slightly different and the diagram on p.98b does not appear in the British Museum text at all. The additional material in this ms. starting on p. 66b differs substantially from the additional material found in the British Museum ms. (which starts on p. 49b of that ms.).

Regarding the former of the present manuscript: Charleville is the name of two prominent Alsatian rabbis: The grandfather "Mayer Charleville" (1730-1812) was the first Chief Rabbi of Metz appointed by Emperor Napoleon I. He studied under Rabbi Nathanel Weil (of Karslsruhe), Rabbi of Bohemia, and author of the commentary "Korban Nethanel" on Asheri's code. Charleville served as rabbi of Metz from his appointment in 1810 until his death in 1812. He was married to the daughter of R. Isaac Coblentz, who in 1751, in his role as "ne'emman" (today a "notary public") of the Jewish community, validated the amulets which served as evidence against Metz's former rabbi, Jonathan Eybeschütz. (One will recall that after his departure from Metz and arrival in Altona-Hamburg-Wandsbeck, Eybeschütz's enemy R. Jacob Emden produced the amulets from Metz to allege that Eybeschütz was a crypto-Sabbatian). *Seminaire Rabbiniqne*, Paris, possesses manuscript "hidushim" (novellae) of R. Mayer Charleville.

The grandson Mahir Charleville (1814-1888), born in Metz, served with distinction as the rabbi of several communities in France and North Africa. Further research is required to determine whether M. Charleville I or II is the owner signed on this Sabbatian manuscript.

See Richard Ayoun, *Typologie d'une carrière rabbinique: L'exemple de Mahir Charleville* (Nancy, 1993), pp. 32, 35, 38, 40, 51, 654-5; Arthur Hertzberg, *The French Enlightenment and the Jews: The Origins of Modern Antisemitism* (New York, 1968), p. 369.

With thanks to Dr. B. Ogoreck and Prof. Paul Fenton of the Sorbonne, Paris for their research assistance.



Lot 266

- 266.** (SEPHARDICA). A.G.S. [Unidentified author. Disputation against Christianity]. An untitled, unpublished manuscript. Six volumes. Spanish with an occasional Hebrew word. Text remarkably free of erasures or corrections. Title within architectural columns, beautifully wreathed and garlanded in vivid hues. *Introduction: ff. (1), 2-228, (11). Book I. ff. (1), 259, (1). Book II. ff. (1), 179. Book III. ff. (1), 245. Book IV. ff. (1), 164, (1). Book V. ff. (1), 250, (1). 42 lines per page. Brown ink on coarse paper. "Pro Patria" watermark on paper. Blind-tooled calf with regal cartouche in center, six bands on spine, a.e.g. Covers loose. Folio.*

n.p., 1700-1725. **\$15,000-20,000**

• A MONUMENTAL UNPUBLISHED WORK BY A MARRANO AUTHOR. FROM THE LIBRARY OF THE JEWS' COLLEGE, LONDON

The identity of the author, who signs himself "A.G.S." is unknown. On the title of Book I there occurs a dedication, "Por Mori Raby Behema, za"l" (For my teacher Rabbi Behema, of blessed memory). It is thought the author remained anonymous for fear of persecution. The writing of the manuscript continued on for a protracted period of 25 years.

Our author sets out to systematically dismantle, point by point, Isaac Jacquetot's French work, A Dissertation to Prove to the Jews that Jesus is the Messiah as Promised in the Scriptures (Hague, 1699). In so doing, he demonstrates ample knowledge of Bible and rabbinic literature from the sources (a favorite is Don Isaac Abrabanel), as well as thorough familiarity with classic Greek and Latin authors, and of course, the New Testament

A further six-page detailed examination of this manuscript available upon request.

Grateful thanks to Rabbi Arie Cymet, Lakewood, New Jersey, for his assistance in researching this manuscript.

[SEE ILLUSTRATION ABOVE]

267. (SHECHITAH). Hilchoth Schechitah. Manuscript on paper. 27 leaves. In a fine square Hebrew Italian script. With inscriptions in Italian on endpapers. Title within a floral design. With artistic illustration of ritual knives. *Contemporary sheep. 16mo.*

Italy, 1716. \$2500-3000

✦ A handbook for the Shochet (ritual Slaughterer). Contains the basic laws, plus a question and answer format for quick review. The owner, Yaakov Chaim B. Moshe Yitzchak Escoriel, states in the poetic colophon "this book I bought with my own money...and signed my name so that no one from the marketplace will state that it was stolen from him, 've-kol mi sheyado yimshach, ha-nachash otho yishach' (whenever will pull it away will be bitten by a snake)."

[SEE ILLUSTRATION BOTTOM LEFT]



Lot 267

268. (SHEMIRAH PLAQUE). Adam veChava Chutz Lilith ["Adam and Eve - excluding Lilith."]. Single leaf. Watercolor on vellum. In the center, a scene of Adam and Eve in the Garden of Eden; in the left panel, Jacob's Dream of the Ladder; and in the right, Baby Moses Floating in the Nile. At bottom the verse from Psalms 121:8, the incantation "Kera Satan" (Destroy Satan), and the three protective angels Senoi, Sansenoi, and Sammangelof. *285 x 410 mm. Sold not subject to return. [I. Schachar, The Feuchtwanger Collection of Judaica (1981) no. 1 (illustrated) noting three other examples; M.H. Gans, Memorbook (1977) p. 139 (illustrated)].*

Italy, 18th century? \$3,000-5,000

✦ The center panel of Adam and Eve in the Garden of Eden was replicated from the famous etching by the Christian convert to Judaism, Abram bar Jacob. The latter settled in Amsterdam from the Rhineland and designed magnificent title pages for Hebrew books including the ornamentation for the sumptuous Amsterdam Haggadah of 1695. See A.M. Habermann in: C. Roth, *Jewish Art* (1961) pp. 486-87.

This talisman was placed by the bed of expectant mothers. It was believed that Lilith wishes to stifle babies at birth; the amulet acted as a charm to ward off the female demon.

269. SPEKTOR, ISAAC ELCHANAN. (Rabbi of Kovno and pre-eminent Halachic decisor (1817-1896). Autograph Letter Signed in Hebrew. With envelope addressed to "Herrn Rabbiner Z. Lipschutz, Berlin". *One page.*

Kovno (Lithuania), 24th Sivan, 5655 [1895]. \$800-1000

✦ The recipient of the letter, R. Zechariah Lipschutz, would have been a relative of Rabbi Isaac Elchanan's secretary (and biographer) Rabbi Ya'akov Lipschutz. In this letter, the great man writes how pained he is to learn that Rabbi Lipschutz is in poor health, and blesses him with good health, wealth, and longevity.

270. (WOMEN'S LITERATURE). Koch Tzetel [recipes for cookbook]. Manuscript on paper. 4 pages. Ashkenazic cursive script (probably in the hand of a woman). In Judeo-German.

Germany?, circa, 1800. \$1500-2000

✦ Contains twelve appealing recipes for various dishes: meat, bread, and pastries (including English pudding - recipe no. 7). Interesting for the development of the Yiddish language.

271. (YEMEN). Joseph ben Sliman. Likutim Nechmadim ["Pleasant Collections"]. Colophon: "Joseph, son of the perfect sage Slim[an]...son of my grandfather Daud, head of the rabbinic court of Sa'ada, son of Yahia, son of Sa'adyah, son of Shalom...Thursday, 5 Kislev 2258 [1947]." The scribe Joseph ben Sliman signs on f.5v. as well. *ff. 128. Ruled note paper. Blind-tooled calf with calf ties. 12mo.*

Sa'ada, Yemen, 1947. \$500-700

• Collectanea of various halachic, aggadic and kabbalistic matters. The manuscript preserves compositions by the sages of the community of Sa'ada in northern Yemen. Entries include laws of ritual fringes, phylacteries, divorce, levirate marriage and chalitzah. On f.11r. there is a composition by "Jacob, head of the rabbinic court of Sa'ada" entitled "Hallel Na'eh." Several pieces reflect the anxieties of Jews living in an Islamic land. In this vein, the author writes that the donning of phylacteries during the morning prayers, and not the afternoon and evening prayers, is directed against Ishmael. (Abraham, who instituted the morning prayer, was the progenitor of Ishmael.) See f. 53v. Likewise, the destruction of Mecca, it is predicted, will be followed by the advent of the Messiah. (See f.87v.).

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— HOLYLAND MAPS & VIEWS —

272. (MAP OF HOLY LAND). Schedel, Hartmann. Destructio Iherosolime [Destruction of Jerusalem]. Latin. Woodcut. Hand colored. *255 x 535 mm. Not examined out of frame. [Laor 1125; Aviel 6].*

(Nuremberg, Anton Koberger: 1493). \$-

• This fantastic view of the Holy City is taken from Hartmann Schedel's Liber Chronicarum (f. LXII-II). Schedel (1440-1514) was a German humanist and historian. His book, more commonly known as the Nuremberg Chronicle, divides world history from Creation until the present (1493) into six ages. The book owes its extreme popularity to the fine woodcuts by two artists Michael Wolgemuth and Wiliam Preydenwurff. Many of these woodcuts are sheer fantasy, such as that of the present Destruction of Jerusalem. Nevertheless, historians find of value those woodcuts that reflect the reality of several contemporary towns.

In the left foreground Solomon's Temple goes up in flames while spectators converse nonchalantly. At the extreme right is the way to Bethlehem, south of Jerusalem.

The verso (f. LXIII) includes a woodcut scene of the last king of Judea, Zedekiah, blinded and led away into Babylonian captivity by the wicked Nebuchadnezzar. The facing page is surrounded by the the last prophets and kings of old Judea: Haggai and Malachi, Joachim and Zerubbabel.

[SEE ILLUSTRATION BELOW]



Lot 272



273. (MAP OF HOLY LAND). Schedel, Hartmann. Hierosolima [Jerusalem]. Latin. Woodcut. Hand colored. 190 x 225 mm. *Not examined out of frame.* [Laor 1123].

Nuremberg, Anton Koberger: 1493. \$-

✦ This romantic portrayal of the old walled city of Jerusalem, with Templum Salomois (Solomon's Temple) at center, constitutes Folio XVII of the famed Nuremberg Chronicle.

274. (MAP OF HOLY LAND). Ptolemaeus, Claudius-Servetus II. Tabula nova terrae sanctae (New Table of the Holy Land). Latin. Woodcut. 245 x 415 mm. *Not examined out of frame.* [Laor 614].

(Vienna, Gaspar Trechsel: 1541). \$-

✦ This map from Ptolemaeus, Claudius, Geographia (Lyon: Hugo a Porta, 1541), orients to the east, and gives the portions of the twelve Tribes of Israel. It is anomalous in its portrayal of the "Mare Gallilee" (Sea of Galilee) and the "Mare Tiberiadis" (Sea of Tiberias) as two discrete bodies of water. If present hydrological trends continue and the shoreline of the Kineret continues to recede, this may be an accurate prediction of the future.

275. (MAP OF HOLY LAND). Ortelius, Abraham. Palestinae sive totius Terrae Promissionis nova descriptio, auctore Tilemanno Stella Sigenens [A new description of Palestine or the whole Promised Land]. FIRST EDITION. Copperplate. Latin. On verso "Palestina vel Terra Sancta". 350 x 460 mm. *Not examined out of frame.* [Laor 539].

(Antwerp, A. Coppens van Diest: 1570-71). \$-

✦ This map is taken from p. 51 of the first edition of Ortelius' Atlas Theatrum Orbis Terrarum.

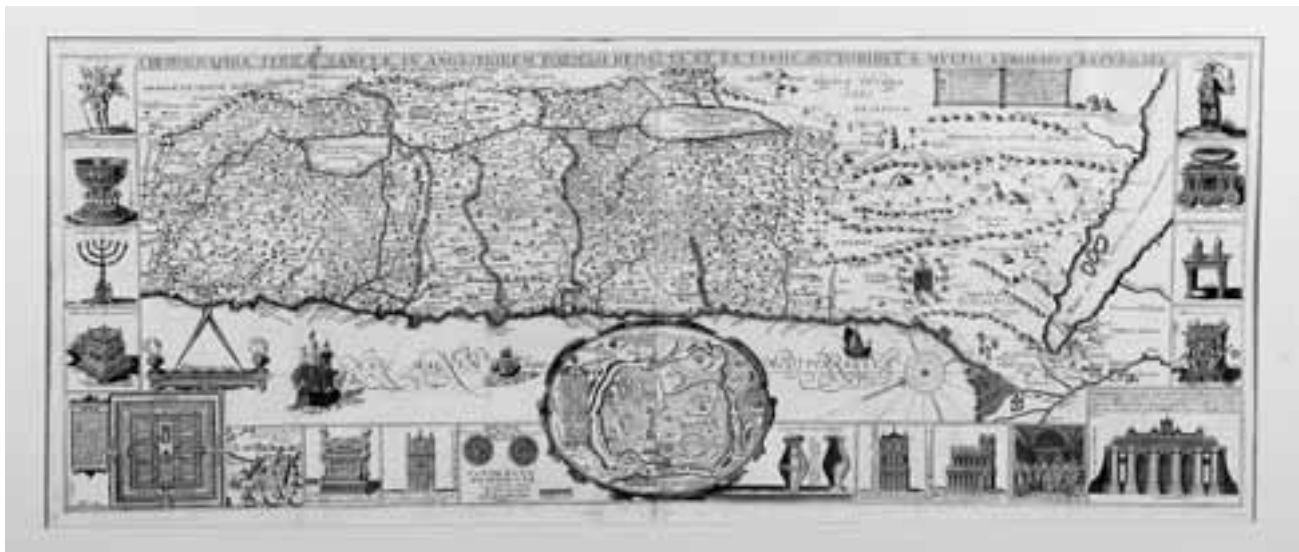
The cartouche in the upper left corner informs us that in antiquity the land was called "Canaan" after the son of Ham by that name.

Abraham Ortelius, the Flemish scholar and geographer (1527-1598), has been referred to as the "Father of Modern Cartography." His atlas, considered the first true atlas, went through five major editions between 1570 and 1603, and was produced in Latin, German, French, and Dutch. It is fair to say that Ortelius' endeavor contributed to the shift of the mapmaking industry from Italy to Antwerp. The original 1570 Latin edition of the Theatrum consisted of 70 maps on 53 sheets with accompanying texts. See Marcel P.R. van den Broecke, *Ortelius Atlas Maps: An Illustrated Guide* (Netherlands, 1996), pp. 39-289; Peter H. Meurer, *Fontes cartographici orteliani: Das "Theatrum orbis terrarum" von Abraham Ortelius und seine Kartenquellen* (Weinheim, 1991), pp. 10-11.

[SEE ILLUSTRATION BELOW]



Lot 275



Lot 276

**276.** (MAP OF HOLY LAND. Tirinus, Jacobus. *Chorographia Terra Sanctae in Angustiore Formam Redacta et ex Variis Auctoribus a Multis Erroribus Expurgata* [The Chorography of the Holy Land with correction of the many errors made by various authors]. Latin. Two sheets. Copperplate. Hand colored. 320 x 830 mm to map. [Laor 771].

(Antwerp, Martinus Nutius: 1632). \$-

✦ This map from the very beginning of Jacob Tirinus' *Commentarius in Vetus et Novum Testamentum*, Vol. I, orients to the east, with Sidon (today Lebanon) at the extreme left and the Nile Delta at the far right. In the center foreground there is an inset oval map of the Old City of Jerusalem, which is fairly accurate. The map of the Holy Land is surrounded on three sides by a total of sixteen vignettes of the Temple vessels, the camp of the Israelites in the desert, and the shekel coins of ancient Judea. In the waters of the Mediterranean off the coast of Israel are seen several fine old ships as well as the traditional mapmaker's compass. Laor speculates that the actual engraving was executed by Cornelis Galle.

[SEE ILLUSTRATION ABOVE]

**277.** (MAP OF HOLY LAND). Blaeu, Willem Janszoon. *Terra Sancta quae in Sacris Terra Promissionis olim Palestina*. [The Holy Land, Promised Land or Palestine]. Copperplate. Hand colored. Map itself in Latin. Text of verso in French, "La Palestine.". *Slight tear in Red Sea (no pun intended)*. 375 x 495 mm. *Not examined out of frame*. [Laor 106B; Nebenzahl, *Maps of the Holy Land* (New York, 1986), Plate 42].

Amsterdam, Guiljelmi Blaeuw: 1640. \$-

✦ The map is from the French edition of Blaeu's atlas, *Le théâtre du monde ou nouvel atlas* (Amsterdam, 1640). The actual map was drawn by Jodocus Hondius Junior, who died before its publication in 1629. After purchase of the plate, Blaeu simply replaced Hondius' name with his own, and never bothered to update the "1629" inscription in later editions.

The cartouche at bottom is flanked on both sides by Moses and Aaron and topped by an astrolabe as well as what appear to be two dogs. In the Mediterranean Sea at top there menace two mythic sea dragons, one of which is poised to assault a ship. In the Red Sea one views the remains of Pharaoh's army. The map orients toward the west, and displays several prominent mountain ranges, here colored to provide relief.

Kenneth Nebenzahl writes, "this map...helped establish the house of Blaeu as the greatest map publishing firm of the seventeenth century" (p. 117).

- :278.** (MAP OF HOLY LAND). Janssonius, Jan. [Palestine]. Latin. Six sheets. Multicolored. Hand colored. Copper plates. From Jan Janssonius, *Novus Atlas* (Amsterdam, 1658), Vol. VI. *950 x 1900 mm to frame. Not examined out of frame. [Laor; 343-349].*  
Amsterdam, Jan Janssonius: 1658. **\$3000-4000**
- This impressive complete map of the Holy Land orients to the east, so that Lebanon is on the left and the Negev on the right. Gives the territories of the Twelve Tribes of Israel. Contains two insets, one of the Peregrinations of Abraham from Ur of the Chaldees until he reached Canaan, and the second of the Itinerary of the Children of Israel in the Desert until they reached the Promised Land.
- 279.** (MAP OF HOLY LAND). Dapper, Olfert. *Peregrinatie ofte Veertich Iarige Reyse der Kinderen Israels, uyt Egypten door de Roode Zee ende de Woestyne, tot in't Beloofde Landt Canaan...Door Jacob van Muers. Terra Sancta quae in Sacris Terra Promissionis olim Palestina* [The forty years' wanderings of the Children of Israel from Egypt through the Red Sea and the Desert into the Promised Land of Canaan]. Dutch and Latin. Copperplate. Folded. *380 x 460 mm. [Laor 232].*  
(Amsterdam, Jacob van Muers: 1677). **\$-**
- From: Dapper, Olfert. *Naukurige beschrijving van gantsch Syria en Paletyn* (Amsterdam: Jacob van Muers, 1677), pt. II, pp. 26-27  
The cartouche in the upper right hand corner is accompanied by four cherubs. Immediately below, one notes the maritime traffic between King Hiram's Lebanon and King Solomon's port of Joppa (Jaffa). By the same token, in the lower left, Solomon's fleet departs the Red Sea port of Etsion Geber/Elath for the legendary Land of Ophir, famed for its gold. (See I Kings, chaps. 5 and 9.) The map orients to the west, and provides the portions of the Twelve Tribes of Israel. At bottom, there are scenes of the Israelites' sojourn in the desert: In the center, the Revelation at Mount Sinai; to the left, Moses striking the rock with his staff to produce water; to the right, the bronze serpent that healed those stricken by snakebite.
- 280.** (MAP OF HOLY LAND). Dapper, Olfert. Jerusalem. Dutch and Latin. Copperplate. Folded. *280 x 695 mm. [Laor 998].*  
(Amsterdam, Jacob van Muers: 1677). **\$-**
- From: Dapper, Olfert. *Jaffa, vulgo Joppen volgens de Afteekening gedaen int Iaer 1668* (Amsterdam: Jacob van Muers, 1677), Pt. II, fol. 327.  
Though the cartographer has taken liberties with the landscape, it is fair to say that the view is from the Mount of Olives above, gazing down on Solomon's Temple. In the lower right hand corner, the passengers in a camel caravan rest. The flamboyant costumes of both men and women, as well as the palanquin atop the camel, evoke the romance of the Ottoman era.
- 281.** (MAP OF HOLY LAND). Mallet, Alain Manesson. *Ancienne Jerusalem* [Ancient Jerusalem]. French. Copperplate. *100 x 145 mm. Not examined out of frame. [Undique ad Terram Sanctam: Cartographic Exhibition from the Eran Laor Collection (Jerusalem: JNUL, 1976), 63].*  
(Paris, 1683). **\$-**
- Figure CIX from A.M. Mallet, *Description de l'univers* (Paris 1683).  
This map of ancient Jerusalem incorporates elements of both First and Second Temples. The City of David is clearly First Temple era, while Antonius' Fortress belongs to the era of the Second Temple under Roman rule. Otherwise, the view down from the Mount of Olives to the Temple Mount, traversing the Valley of Josaphat, is fairly accurate. One speculates that the harbor depicted at the bottom of the page is the port of Acco (Acre).

**282.** (MAP OF HOLY LAND). Mallet, Alain Manesson. Jerusalem Moderne [Modern Jerusalem]. French. Copperplate. 95 x 140 mm. Not examined out of frame. [*Undique ad Terram Sanctam: Cartographic Exhibition from the Eran Laor Collection (Jerusalem: JNUL, 1976), 64*].

(Paris, 1683). \$-

• Figure CX from A.M. Mallet, Description de l'univers.

Assuming the portrayal is to be taken at face value, in the foreground is the Mount of Olives, and one looks down and westward, viewing the Mosque of Omar, which is prominently displayed in the center. One notes a camel caravan entering the city. The dress of the onlookers is decidedly Ottoman Turkish.

**283.** (MAP OF HOLY LAND). Visscher Family. The Forty Years Travels of the Children of Israel out of Egypt through the Red Sea and the Wilderness in to Canaan, or the Land of Promise. English. Copperplate. Hand colored. 265 x 450 mm. Not examined out of frame. [*Laor 802*].

England, 1688?. \$-

• This map comes from an old English Bible. The instruction in the bottom right hand corner reads: "Place this Mappe at the 33 Chapter of Numbers." The map orients to the west, with the Mediterranean Sea at the top, Egypt and the Red Sea on the left, the Wilderness of Moab (today Jordan) in the foreground, and Syria on the right.

**284.** (MAP OF HOLY LAND). M. Bonne [Bonne, Rigobert]. Carte des douze tribus d'Israel. French. Copperplate. Hand colored. In upper left corner title cartouche of High Priest holding candelabrum and cherub playing harp. 308 x 440 mm. Not examined out of frame. [*Laor, 120*].

Paris, Lattré: (1771-83). \$-

• The mapmaker Rigobert Bonne was a member of the "Société Littéraire Militaire" and a "Master of Mathematics, Engineering, and Geography." The map shows the division of the Land on both sides of the Jordan between the Twelve Tribes of Israel. According to the "Succinct Analysis of the Map," the information contained therein was procured from various sources: The coastline as far north as Joppa [Jaffa] came from Father Sicard's Map of Egypt. The continuation of the coastline from Jaffa to Mount Carmel is based on a manuscript map provided by the Cordeliers Missionaries. The stretch from Acco (Acre) north to Sidon is an extract of a map of the Jesuits.

**285 -299.** No Lots

**300. PARTIALLY GILT SILVER ETHROG CONTAINER BELONGING TO RABBI CHAIM BERLIN**  
Germany, 20th century

Oval, on four cast feet; foliate decoration alternates with Hebrew dedicatory inscription. Hebrew identifying inscription embossed on lid. W: 140mm.

§-

• The engraved Hebrew inscription records the donation of this object to Rabbi Berlin in 1900.

[SEE ILLUSTRATION BELOW]

**301. SILVER ETHROG CONTAINER**  
Shanghai, 1942

Oval box, probably Western European, smooth surface, on four ball feet. Lid engraved with Hebrew quotation from Sukkoth liturgy. Marks (undeciphered) on base. W: 165mm.

§-

• The Hebrew inscription "Save us, redeem the remanants of Israel," contains captial letters strategically chosen to spell "Shanghai;" the date is "Sukkoth, 1942" the owner's name was Nota Baffler.

[SEE ILLUSTRATION BELOW]

**302. VERY FINE SILVER ETHROG CONTAINER**  
Augsburg, 1747 - 1749; Master: Johann Jakob Bruglocher

Oval container with removeable domed lid on flat base with sight undulations. H: 85mm.

**\$2000-3000**

[SEE ILLUSTRATION BELOW]

**302A. SILVER ETHROG CONTAINER**  
Germany, early 20th century

Cast, in form of ethrog with stem, in two hinged sections. Marked inside rim. W: 150mm.

**\$600-800**

[SEE ILLUSTRATION BELOW]

**303. SILVER HANUKKAH AND SABBATH LAMP**  
Israel, ca. 1950

On domed base, short shaft bears two branches, each terminating in candleholder, into which is inserted candle row with eight cups. Filigree bands ornament the cups, branches and base of shaft. Marked on base of candle row. H: 150mm. No servant light.

§-

[SEE ILLUSTRATION FACING PAGE]



*Top: Lots 302, 300, Bottom: Lots 302, 302A*



*Lots 306, 308, 305, 303*

**304. BRASS STANDING HANUKKAH LAMP**  
Germany, ca. 1920

On hexagonal raised base, flat shaft bears two arms, each with four cast candleholders; beneath each cup, graduated pendant shaft, all linked by undulating lower bar. Central shaft ends in Star of David. H: 205MM Some wear; lacking servant light.

**\$200-300**

• Note the Star of David which crowns the surface of the base.

[SEE ILLUSTRATION NEXT PAGE TOP RIGHT]

**305. MINIATURE SILVER HANUKKAH LAMP**  
Germany, 20th century

Round base, cast leaf band surrounds base of knobbed shaft; eight curved arms with knobs supporting oil cups. Central shaft ends in Star of David. Servant light slides into channel at front. Marked on base. H: 140mm.

**\$200-300**

[SEE ILLUSTRATION ABOVE]

**306. SILVER HANUKKAH LAMP**  
Germany, ca. 1900

On four feet, stepped base embossed with floral band; two columns topped by lions linked by chain flank eight lions with elongated raised spouts and flexible heads, which serve as oil containers; back wall embossed with colonnade behind lions, embossed and chased ornamentation, topped by central coronet; at center, applique Decalogue with Hebrew initial words flanked by lions. Servant light and pitcher slide into channels at top. Marked on back of base. H: 295mm.

**\$3000-5000**

[SEE ILLUSTRATION ABOVE]

**307. BRASS HANUKKAH LAMP**  
Poland, ca. 1800

Cast openwork back featuring branches; openwork side walls on feet support oil row. H: 240mm

**\$2000-3000**

[SEE ILLUSTRATION NEXT PAGE TOP LEFT]



*Lots 309, 307, 312, 313*

**308. SILVER HANUKKAH LAMP**

Western Europe, early 20th century, with earlier elements

On four cast feet, rectangular base supports row of eight urn form oil cups. Back wall is diapered with embossed pillars and floral border. Marked on front of base and lower back wall. H: 210mm. No servant light

**\$500-700**

• The design is based on a classic Berlin Hanukkah lamp See Narkiss, M., *The Hanukkah Lamp*, (1939,) No. 149, pl. LV..

[SEE ILLUSTRATION PREVIOUS PAGE]

**309. BRASS HANUKKAH LAMP**

Holland, ca. 1800

Back wall embossed with reversed heart; border of convex circles echoed in decorative row at front of base. H: 220mm Some wear.

**\$1500-1800**

• See R. D. Barnett, catalogue of the permanent and loan collections of the London Jewish Museum (1974), no. 257, pl. LXXXI

[SEE ILLUSTRATION TOP LEFT]



*Lots 311, 304*

**310. STONE HANUKKAH LAMP**

Probably Yemen , 19th - 20th century

Carved with raised servant light. W: 210mm.. Worn.

**\$500-700**

• This type of Hanukkah lamp was first made in the 18th century. See M. Narkiss, *The Hanukkah Lamp* (1939) no. 10.

**311. BRASS HANUKKAH LAMP**

India, ca. 1900

In form of Star of David without lower point; brass bar supports eight tear-shaped oil cups along base. Ninth oil cup slides into channel at center. Hook at top. W: 410mm. Some wear.

**\$3000-4000**

• A similar Hanukkah, albeit of wood, appears in Israel Museum Catalogue, *The Jews of India* (1995), p. 84.

[SEE ILLUSTRATION TOP RIGHT]

**312. BRASS HANUKKAH LAMP**

Bezalel School, Jerusalem, ca. 1920

Triangular backplate, ornamented with arched row, embossed flower, with Hebrew embossed inscription referring to Hanukkah lights, and "Bezalel, Jerusalem." The eight oval oil troughs with wick guides sit on the bow-fronted base. H: 201mm. No servant light.

**\$600-800**

• Note the unusual form of the oil troughs.

[SEE ILLUSTRATION PREVIOUS PAGE TOP LEFT]

**313. BRASS HANUKKAH LAMP**

Bezalel School, Jerusalem, ca. 1920

Bench form lamp with ornamented base on four cup feet, bearing row of eight cylindrical candleholders; back wall bears embossed lions flanking synagogue Menorah topped by Hebrew inscription "These lights are holy". Cuvilinear ornamentation at top; row of 8 pillars beneath lions. Servant light slides into channel at right. "Bezalel Jerusalem" at base of back wall. H: 240mm.

**\$600-800**

[SEE ILLUSTRATION PREVIOUS PAGE TOP LEFT]

**314. SILVER ENCASED SCROLL OF ESTHER IN FITTED BOX**

Case: Near East (Palestine or Turkey), early 20th century.

Scroll: Parchment, Aschkenazi script.

The filigree forms scrolls, each center bearing a Star of David; including a gilt filigree band above the center section. Cast gilt finial. No marks found. H: 170mm

**\$2000-3000**

• The fitted, satin and velvet box speak to the treasured place that this fine example of Purim ceremonial art held in a Jewish family.

[SEE ILLUSTRATION AT RIGHT]

**315. ILLUSTRATED SCROLL OF ESTHER IN JEWELLED METAL CASE**

Scroll: Bezalel School, Jerusalem, ca. 1920

Case: Middle East, late 19th - early 20th century

Scroll: Text of Book of Esther printed on parchment; color illustrations depicting scenes from the story of Esther, and the signs of the Zodiac, by S. Ben David. H: 150mm.

Case: Brass case with cut out and engraved white metal overlay, set with turquoise and garnets; finial consists of cast lion rampant supporting torch. H: 285mm.

**\$1500-2000**

• The artist's name and affiliation with the School of Bezalel appear in a medallion above the first column. Two lions rampant flanking a palm tree, a reference to a family crest, appear before the first column.

[SEE ILLUSTRATION BELOW]

**316. SCROLL OF ESTHER IN SILVER FILIGREE CASE**  
Jerusalem, early 20th century

Scroll: Parchment, Aschkenazi script

Case: Formerly partially gilt; all filigree, triangular handle, coronet finial enclosing brass dome. Marked "Jerusalem" on pull. H: 165mm

**\$1500-2000**

• The 84 mark on the pull indicates that the silversmith immigrated from Eastern Europe.

[SEE ILLUSTRATION BELOW]



*Lots 315, 314, 316*



**317. UNUSUAL EMBROIDERED LINEN TABLE-CLOTH FOR PASSOVER**

Probably Western Europe, 20th century

Linen table cloth with lace insertions, Kiddush cups and Paschal lambs and scenes embroidered with colored cotton. W: 1930mm xL: 3830mm. Stained.

\$-

• The scenes (each captioned with an appropriate Biblical or liturgical passage), are based upon illustrations in the 1695 Amsterdam Haggadah. They include Abraham greeting the three angels (Genesis 18:2); the first Seder (Exodus 12:11); the Four Sons of the Haggadah ("Of four sons does the Torah speak... " from Haggadah text); the crossing of the Red Sea (Exodus 14:29); and the Holy City of Jerusalem.

[SEE ILLUSTRATION BELOW]

**318. VELVET BAG FOR AFIKOMAN MATZAH**

New York, 1931

Taupe velvet with machine embroidered gilt cotton inscription and Star of David; gilt tatted lace border. H: 285mm.

\$200-250

• A gift to donors from Yeshiva Chaim Berlin.

[SEE ILLUSTRATION BELOW]

**319. SILVER PASSOVER SEDER UTENSILS**

Germany, 20th century

A: Miniature wheelbarrow formed of cast rectangular container, cast wheel. Marked on side. W:115mm

B: Bucket, cast silver, with handle, foliate motifs. Marked on side. H: 50mm

\$-

• The wheelbarrow was used for Haroset, and the bucket for salt water, both ritual foods which are displayed on the Seder plate.

[SEE ILLUSTRATION FACING PAGE]

**320. PAIR OF RED GLASSES FOR PASSOVER**

Bohemia, ca. 1810

Each is nine sided cylindrical mottled cranberry-red glass with gold rim and inscribed "the Festival of Passover". H: 76mm.

\$-

• Formerly in the Zagayski collection; sold at auction, March 18th, 1964.

[SEE ILLUSTRATION FACING PAGE TOP]



*Lots 317, 318*



*Lots 320A, 320, 319*

**320A. SILVER KIDDUSH CUP FOR PASSOVER**  
Austria, early 20th century

Beaker with cast scene of the Exodus from Egypt, with appropriate Hebrew inscription. Marked on base. H: 72mm.

**\$500-700**

☛ This cup is based on a design by Baruch Dornhelm, a late 19th century Polish silversmith. See Goldstein, Maksymiljan and Dresdner, Karol, "Kultura i Sztuka Ludu Zydowskiego", Lvov, 1935, pp. 118-120.

[SEE ILLUSTRATION ABOVE]

**322. SILVERED BRASS SEDER PLATE**  
Bezalel School, Jerusalem, ca. 1920

Round plate with five labelled oval depressions for ritual foods ringing central rondel, raised embossed rim, reinforced edge. Central rondel contains embossed text of "Mah Nishtanah" (Four Questions recited during Passover Seder ritual); rim bears scenes relating to Exodus, alternating with small rondels depicting wine cups, Temple Menorah, Temple, and "Exodus from Egypt." "Bezalel Jerusalem" embossed at top. Hook for hanging at rear. Diam: 345mm.

**\$1000-1500**

☛ A very similar brass plate, "with vignettes designed by Ze'ev Raban" sold at Sothebys Tel Aviv, May 1998, Lot 36.

[SEE ILLUSTRATION BOTTOM RIGHT]

**321. CERAMIC SEDER PLATE**  
Franzensbad, Czechoslovakia, ca.1890

Concave plate with opalescent glaze, six petal-form depressions for ritual foods, each labelled in gold Hebrew letters; in center, Star of David with "Franzenbad" in center; background ridged and gilt. D: 270mm.

**\$300-500**

☛ See Kestenbaum & Company, Sale VIII, Lot 20, for similar plate.

[SEE ILLUSTRATION BOTTOM RIGHT]



*Lots 321, 322*



*Lot 323*

**323. EMBROIDERED SILK MATZAH COVER**  
Jerusalem, 1925

Unlined silk, with unfinished hems, embroidered with depiction of Passover Seder Table and appropriate inscription; also, Jerusalem, 1925, set within colorful flowering wreath; at bottom, maker's name (Ch. S. Salant); in corners, names of three ritual Matzahs used at Seder. H: 580mm.

**\$1200-1800**

• The lot includes the original mailing tube. The textile was sent by Joseph Hirsch Salant, who resided in "Batei Machsei" in Jerusalem, Palestine, to Mrs. S. Butensky, 238 East 112 Street, New York City, America. The sender wrote "It may be opened by customs." It was received in New York on May 18th, 1925.

[SEE ILLUSTRATION TOP LEFT]

**324. PAIR OF BRASS TORAH FINIALS**  
Yemen, 19th - 20th century

Slender brass baluster columns with pointed finials. H: 260mm.

**\$200-300**

• See Israel Museum catalogue "The Jews of Yemen", 1994, p.115.

[SEE ILLUSTRATION TOP RIGHT]



*Lots 324, 327*

**325. PAIR OF GILT WOOD TORAH FINIALS**  
Libya or Tunisia, probably 19th century

On two tiered round base, shaft supports architectural finial with two tiers of windows and flat articulated band beneath ball finial. Entire surface is gesso (gilt plaster over wood) with alternating red and green paint in windows. H: 355m. Minimal wear.

**\$4000-6000**

• For a very similar example of these exotic finials, see R. Grafman, *Crowning Glory: Silver Torah Ornaments of the Jewish Museum* (1996) no. 411, p. 247.

[SEE ILLUSTRATION FACING PAGE BOTTOM RIGHT]

**326. PAIR OF BRASS TORAH FINIALS**  
Algeria, 1935

On cut-out domed base, hexagonal shaft bears hexagonal tower with pear form upper section and cast fruit finial. Pendant chains with bells from both edges of central section. Hebrew inscription on shaft commemorates donation by "...Mme. Dada, to the Holy Congregation Barchat, in memory of...Mordechai Etel." H: 420mm. One bell loose.

**\$400-600**

[SEE ILLUSTRATION FACING PAGE BOTTOM RIGHT]

**327. PAIR OF LOW SILVER AND BRASS TORAH FINIALS**

Possibly Italy or Holland, 19th century

On round shaft, three tiered architectural finials with cut out balustrades, filigree walls and bells pendant from doorways. At top, leaf-form brass finial. Unmarked. H: 420mm. Old repairs.

**\$1000-1500**

• See Sotheby's Tel Aviv, April 23rd 1995, Lot 201.

[SEE ILLUSTRATION FACING PAGE TOP RIGHT]

**328. PAIR OF SILVER TORAH FINIALS**

Probably Breslau, 1739-1749

On slightly tapered shaft, two open ribbed crowns separated by waisted short shaft; pine-cone finial. Marked at base. H: 380mm.

•

• From the Zagayski collection.

[SEE ILLUSTRATION BOTTOM RIGHT]

**329. SILVER TORAH POINTER**

Vienna, ca. 1840

Square upper section, twisted lower section; at top, flattened ball with chain; at base, cast hand with extended index finger. Marked on hand. L: 270mm.

**\$800-1000**

[SEE ILLUSTRATION BOTTOM LEFT]

**330. SILVER TORAH POINTER**

Russia, 1860

In two sections separated by two flattened balls; at top, flattened ball with upper element cut out to form Star of David; upper section of shaft bears applique double eagle crest; lower section bears applique Star of David. At bottom, cast hand with extended index finger and ruff. Marked on shaft. No chain. L: 325mm.

•

[SEE ILLUSTRATION BOTTOM LEFT]

**331. SILVERPLATE TORAH CROWN**

Jerusalem, late 19th century

Polish style crown with six ribs, each with bosses, separated by trefoil ornaments. Bells pendant between ribs. Topped by small crown with cast eagle finial. Engraved foliate ornamentation and Hebrew inscription from Ethics of the Fathers referring to ". . . swift as a deer, strong as a lion... to do the will of our Creator in Heaven," accompanied by appropriate applique animals; also, symbols of the Priesthood, Stars of David, and Decalogue. Around lower rim, Hebrew dedication inscription marking the donation of this crown to a Jerusalem synagogue by "Eliezer, son of Isaiah Dov, from my mother, Mme. Gittel, daughter of Joseph, my wife, Chaya Serel, daughter of Reb Isaac, and her mother, Sarah, daughter of Simon." No marks found. H: 290mm. Some wear.

**\$1000-1500**

[SEE ILLUSTRATION BOTTOM LEFT]



*Lots 330, 329, 331*



*Lots 325, 328, 326*



*Lot 331a*

**331A. PAINTED WOODEN SYNAGOGUE PLAQUE**  
U.S.A., ca. 1900

Carved and painted rectangular plaque, depicting, in center, synagogue Menorah flanked by three-dimensional rosettes; above, lions flank crowned Star of David. Overall gold with red, green and blue elements. Hebrew inscriptions include "I will set the Lord before me always" and "Donated by Uri, son of Alter, and my wife, Hannah, daughter of Rena Kramer." H: 780mm. Some wear.

\$-

[SEE ILLUSTRATION TOP LEFT]

**332. IRON CHARITY BOX**  
Germany, ca. 1914

Rectangular box on lipped base, top with coin slot slides out for emptying, rectilinear handle. Engraved with Star of David and Hebrew word "Charity" at front. H: 100mm

**\$200-300**

[SEE ILLUSTRATION BOTTOM RIGHT]

**333. SILVERPLATE CHARITY BOX**

Germany, early 20th century

Rectangular box with coin slot and hinged section on base. Front engraved "For the Poor in the Holyland" in German and "Charity in memory of the Holy Rabbi Meir Baal Hanes" in Hebrew, flanking a labelled depiction of the Western Wall set in a circle. H: 115mm.

**\$1500-2000**

• See Vilnai, Zev, *The Holyland in Old Prints and Maps* (1965), no. 94, p. 94

[SEE ILLUSTRATION BOTTOM RIGHT]

**334. BRASS CHARITY BOX**

Toplitz, Austro-Hungary, 1861

In form of house with pitched roof; coin slot with tapered walls above peak of roof; handle at rear; brass plaque affixed to front bears Hebrew inscription and date within Star of David; and "Charity saves from Death." Interior chains beneath coin slot tinkle when coins are inserted. Door for emptying, with hasp and loop at rear. H: 190mm

**\$6000-7000**

• Hebrew inscription: "This is a donation of the Holy Burial Society of Works of Kindness, Holy Congregation, Toplitz, to benefit the many."

For similar charity box, see Jewish Theological Seminary Library Catalogue, "From This World to the Next: Jewish Approaches to Illness, Death and the Afterlife" (1999), No. 19, p. 32..

[SEE ILLUSTRATION BOTTOM RIGHT]



*Top: Lots 334, 338, 336. Bottom: Lots 337, 333, 335, 332*

**335. BOOK-FORM CHARITY BOX**

Riga, Lithuania, 1909

Brass box, tooled red leather binding, with coin slot and lock. Inscriptions in Yiddish and Latvian. H: 115mm

**\$600-800**

✎ Yiddish inscriptions refers to the "Loan and Savings Society for Handiworkers and Small Industry," and suggests "Worry for your Future."

[SEE ILLUSTRATION FACING PAGE BOTTOM RIGHT]

**336. COMMEMORATIVE SILVER CHARITY BOX**

Holland, 1933

Square box with oriform handle at back; lid domed, with vetical coin slot and halp at front. At two sides, applique Decalogue flanked by lions, topped by crown. At front, raised plaque with embossed depiction of Jewish Orphanage of Rotterdam, and the dates 1833-1933, with appropriate Hebrew and Dutch inscriptions. No marks found. H: 170mm.

**\$2000-3000**

[SEE ILLUSTRATION FACING PAGE BOTTOM RIGHT]

**337. TIN CHARITY BOX**

Germany, early 20th century

Rectangular blue box with slightly concave sides, top bears coin slot. Front embossed with Star of David. Front bears printed Hebrew logo and name of Jewish Natonal Fund; depiction of lion within embossed Star of David. Back bears printed Star of David. Hook for hanging at back. Marked "Made in Germany" on back. H: 130mm.

**\$300-500**

[SEE ILLUSTRATION FACING PAGE BOTTOM RIGHT]

**338. METAL CHARITY BOX**

Probably Palestine, early 20th century

Rectangular green box with coin slot at front, with Hebew inscription "Charity in memory of Rabbi Meir Baal Hanes" and a labelled depiction of the Western Wall set within a circle. H: 125mm.

**\$200-300**

[SEE ILLUSTRATION FACING PAGE BOTTOM RIGHT]

**339. SILVER COMB FOR BURIAL SOCIETY**

Pressburg, ca. 1850

Comb with cut out floral and foliate handle, inscribed from front to back with Hebrew dedication inscription: "Made from charitable donations to the Holy Society for Consoling Mourners, Holy Congregation Pressburg." At one end, chain bearing pick. Marked on front. W: 140mm.

**\$2500-3000**

✎ Similar utensils created for holy use can be seen in the Library of Jewish Theological Seminary of America Catalogue, "From This World to the Next: Jewish Approaches to Illness, Death and the Afterlife" (2000), no. 23A - B, p. 38.

[SEE ILLUSTRATION FACING PAGE BOTTOM RIGHT]

**340. BRONZE HANGING SABBATH LAMP (JUDEN-  
STERN)**

Probably Germany, 18th or 19th century

Trefoil loop, bulbous shaft with five cast swirl and bead ornaments near top; near base, five candleholders on S-form arms atop 5 pointed star form oil container; drip bowl hangs from base of shaft. H: 500mm.

**\$-**

✎ For a visually historic context of this classical lamp, see Moritz Oppenheim's imagery in his Bilder aus dem Altjüdischen Familien-leben: Plate IX: Sabbath Nachmitag; and with the lamp splendidly lit, Plate XIII: Der Oster-Abend. See also Berlin Jewish Mueum catalogue (1989), No. 198, p. 299.

[SEE ILLUSTRATION FRONTISPIECE]



*Lots 341, 344, 343*

**341. PAIR OF SILVER CANDLESTICKS**

Russia, late 19th century

On four feet, baluster form, engraved and embossed with grapes and leaves; undulating cups with no bobeches. Marked on base. H: 395mm. Slight wear.

**\$600-800**

[SEE ILLUSTRATION TOP LEFT]

**342. PAIR OF SILVER CANDLESTICKS**

Russia, ca. 1890; Master: J. Szekman

Round base, embossed with grapevine and floral patterns, on three openwork feet; one knob beneath reeded shaft. Tulip form candlecups; no bobeches. Marked on base. H: 310mm. Some wear

**\$800-1000**

☛ Szekman was one of the well-known Jewish silversmiths of Eastern Europe.

[SEE ILLUSTRATION TOP RIGHT]

**343. PAIR OF SILVER CANDLESTICKS**

Russia, 1927

On square lipped base, baluster form candlesticks with embossed and engraved floral bands on canopies and knob, urn form candleholder; square bobèche. Marked on base. H: 285mm. Bases worn.

**\$700-900**

[SEE ILLUSTRATION TOP LEFT]

**344. PAIR OF SILVERPLATE CANDLESTICKS**

London, 1912/ Master: Joseph Zweig



*Lots 346A, 346, 342*

On three feet, baluster form with embossed floral decoration. Engraved inscription on base notes dedication: "Gift of ...Sisterhood of the Oldcastle Street Synagogue". H: 290mm. Previous repairs.

**\$300-500**

☛ This was a small congregation, located on the eastern edge of the City of London, which no longer exists.

Information supplied by The Jewish Museum, London.

[SEE ILLUSTRATION TOP LEFT]

**345. PAIR OF SILVER CANDLESTICKS**

Poland, ca. 1925

On four feet, square base, tubular shaft, acanthus capital forms candleholder, no bobèche. Marked on base. H: 300mm

**\$700-900**

**346. PAIR OF SILVER CANDLESTICKS**

Poland, ca. 1925

Smooth surface; round domed base, three bands beneath tapered shaft, urn form cup, no bobèche. Marked on base. H: 225mm.

**\$700-900**

[SEE ILLUSTRATION TOP RIGHT]

**346A. PAIR OF SILVER CANDLESTICKS**

Poland, 1920 - 1939

Square base on legs, round shaft, acanthus capital, no bobèche. Marked on side of base. H: 325mm

**\$700-900**

[SEE ILLUSTRATION TOP RIGHT]

**347. SILVER KIDDUSH CUP**

Austro-Hungary, ca. 1900

Stemmed goblet, embossed leaf band on domed base, shaft bear stepped cup with bombe ring embossed with floral band. Formerly gilt interior. Marked on base. H: 150mm

**\$200-300**

[SEE ILLUSTRATION BOTTOM LEFT]

**348. SILVER KIDDUSH CUP**

Russia, 1876

Beaker which broadens slightly at lip, machine tooled with floral and geometric motifs. Gilt interior. Marked on base. H: 85mm.

**\$600-800**

[SEE ILLUSTRATION BOTTOM LEFT]

**349. SILVER KIDDUSH CUP**

Vienna, 1884

Beaker with bombe lower section embossed with grapevines; upper section broadens, reinforced lip, embossed floral band outlines oval medallion. Marked near lip. H: 90mm

**\$500-700**

[SEE ILLUSTRATION BOTTOM LEFT]

**350. SILVER KIDDUSH CUP**

Lvov, 1857

Beaker with tapered waist and broad lip, engraved overall with foliate pattern. Gilt interior. Marked on base. H: 85mm.

**\$600-800**

[SEE ILLUSTRATION BOTTOM LEFT]

**350A. SILVER KIDDUSH CUP**

Austro-Hungary, ca. 1900

Footed goblet with engraved belt; at front, foliate rondel contains engraved depiction of priestly hands and name "Zalman Katz." Marked on base. H: 115 mm. Hands and name engraved later.

**\$200-300**

[SEE ILLUSTRATION BOTTOM LEFT]

**351. SILVER LIDDED KIDDUSH CUP**

Probably Central Europe, 19th century

Stemmed goblet on ring base, baluster stem with one knob, urn form cup; domed lid with acorn finial. The cup is ornamented with rows of embossed ovals, and foliate engraved designs. The Hebrew phrase "Who creates the fruit of the vine" is engraved at front. Undecipherable marks on base and lid. H: 230mm. Lid not removable.

**\$1500-2000**

[SEE ILLUSTRATION BOTTOM LEFT]

**352. SILVER "SHEMIRAH" KIDDUSH CUP**

Crakow, Poland, 1847

Beaker, slightly flared at lip, engraved with two lions flanking medallion containing Hebrew inscription. Marked on base. H: 70mm.

**\$800-1000**

♣ A Hassidic Rebbe would often reward his faithful disciples with silver coins. In some cases, these coins, which were considered protective, would later be made into Kiddush cups. This example of a "Shemirah" (guardian) cup, bears a Hebrew inscription refering to the ". . .protective coins made into a cup for the Sabbath Kiddush".

[SEE ILLUSTRATION BOTTOM LEFT]

**352A. SILVER KIDDUSH CUP**

Germany, ca. 1700

No base, hand tooled surface, engraved Hebrew dedication inscription near lip.: "This cup is dedicated to Tzilah Miriam, daughter of Naftali, wife of... Yosef Talmessing." No marks found. H: 80mm.

**\$-**

♣ This unusual type of silverwork, known as "Schlagenbalg" was known in Germany in the 17th to early 18th century.

[SEE ILLUSTRATION BOTTOM LEFT]



Top: Lots 349, 350A, 350 Bottom: Lots 347, 348, 352A, 352, 351



**353. SILVER SPICE CONTAINER**

Austro-Hungary, ca. 1900

Domed base, faceted lower section, with knob supporting goblet form spice container with faceted lid. Embossed floral motifs on body. Pierced band on body and lid. Marked on base. H: 170mm.

**\$600-800**

☛ Hungarian dedication inscription engraved on lid: "From the Israelite Community, Budapest, March 8, 1942".

[SEE ILLUSTRATION BELOW]

**353A. SILVER SPICE CONTAINER**

Austro-Hungary, ca. 1900

Round base, filigree square central section with pendant bells and pennants. Pennant atop steeple. Marked on base. H: 178mm.

**\$200-300**

[SEE ILLUSTRATION BELOW]

**354. FINE SILVER SPICE CONTAINER**

Berlin, 1750-1800

On square lipped base, tapered element supports octagonal shaft which in turn supports square tower with octagonal tapered steeple topped by pennant and finial. Each side has two openwork windows with architectural detailing; round-topped door at front. Pennants at corners of parapet above central section. Marked at front of base (Rosenberg I:1156.) H: 300mm.

**\$4500-6000**

[SEE ILLUSTRATION BELOW]

**355. SILVER SNUFF BOX USED FOR SPICES**

Poland, mid-19th century

In form of book; hinged lid engraved with depiction of Jerusalem; base bears depiction of Safed; each is labelled in Hebrew. Spine cross-hatched. Marked on lid edge. W: 70mm.

**\$1200-1500**

☛ See Vilnai, No. 98, p. 95.

**356. SILVER SPICE CONTAINER**

Birmingham, England, 1937

On slightly domed base, shaft bears egg-shaped body with tiered lid bearing steeple with ball and pennant. Three pendant bells from base of steeple. Marked on base and lid

**\$300-500**

[SEE ILLUSTRATION BELOW]

**357. SILVER FILIGREE SPICE CONTAINER**

Post-Bezalel, Jerusalem, ca. 1940

Traditional filigree tower form, on floral feet, with Zionish embellishments: a synagogue Menorah, a depiction of Jerusalem architecture, and the Hebrew word "Zion" are applied to the filigree on the three sides of the central section. The upper pennant also bears a Star of David. The Hebrew words "Blessed...creator of spices," one of the blessings recited during the Havdalah ceremony, are embossed around the top of the base. Marked beneath base. H: 275mm.

**\$2000-3000**

[SEE ILLUSTRATION BELOW]



*Top: Lots 353, 353A Bottom: Lots 357, 356, 354*

**358. OFFICIAL STAMP OF KEREM MOSHE VE-YEHUDITH**  
(Jerusalem, 1886)

Hotam hevrath kerem Moshe Montefiore ve-Yehudith asher al nachlath Yehudah Touro / Verein Kerem Moses Montefiore Jehudit in Jerusalem 5646[1886] [Stamp of the Vineyard of Moses Montefiore and Judith upon the Inheritance of Judah Touro]

**\$800-1000**

• Kerem Moshe vi-Yehudith was named after Sir Moses and his wife Judith Montefiore of Ramsgate, England. The charity funds disbursed were essential to the upkeep of Jerusalem's poor. Kerem (vineyard) is perhaps a misnomer. The better word would be keren (fund). This was a fund endowed by the American philanthropist Judah Touro of Newport and New Orleans (1775-1854). Touro donated \$60,000 for the relief of the poor in Eretz Israel to be used at the discretion of Sir Moses Montefiore. See EJ, Vol. XV, col. 1289; Ruth P. Goldschmidt-Lehmann, *Sir Moses Montefiore 1784-1885: A Bibliography* (Jerusalem, 1984), p. 93.

[SEE ILLUSTRATION TOP RIGHT]

**359. COMMEMORATIVE PIN AND RIBBON**  
Bridgeport, Conn., early 20th century

At top, metal and enamel pin with image of clasped hands, from which hangs two faced ribbon. The front, which is red, is inscribed: "Hebrew Sick Benefit Association, Bridgeport, Conn." The black ribbon at the back shows the clasped hands and the inscription "In Memoriam, Hebrew Sick Benefit Association." The two ribbons are sewn together at bottom and bear gold fringe. On top of the red ribbon, a short, narrower cream silk ribbon with two attached American Flags supports a gilt badge of "The Hebrew Sick B.A. org(anized) Oct. 9, 02." L: 200mm.

**\$400-600**

• The use of an image of clasped hands as a symbol of "unity and fidelity" appears in a handful of American marriage contracts from the mid-19th century.

See Kestenbaum and Company, Sale VII, lot 622; see also Jewish Museum Catalogue, *The Jewish Heritage in American Folk Art* (1984) no. 47 pl.5.

[SEE ILLUSTRATION TOP RIGHT]



*Lots 362, 358, 359*

**360. PAIR OF GOLD AND MOSAIC CUFFLINKS**  
Italy, possibly late 19th century

In form of Star of David with inlaid floral motif in turquoise surround. W: 23mm.

**\$300-500**

[SEE ILLUSTRATION NEXT PAGE]

**361. VELVET AND SILVER TALLIT BAG**  
Morocco, first half 20th century

Stiff cardboard-backed red velvet bag with applique and cut out silver plaques on bag and handle; includes name of owner, Maimon; son of Isaac Elkrief." H: 195mm. Lightly worn. Handle re-attached.

**\$-**

• For similar examples, see *The Jewish Museum Catalogue, Morocco: Jews and Art in a Muslim Land* (2000) no. 17 and 18, p.144-5..

**362. TIN WELFARE BOX**  
South Africa, 1914-1918

Orange rectangular lidded box, on front, Yiddish inscription "A gift from your brothers and sisters in South Africa." With a map of the Union of South Africa. H: 255mm. Some wear

**\$400-600**

[SEE ILLUSTRATION TOP RIGHT]

**363. SILVER BELT WITH TURQUOISE STONES**

Russia or Palestine(?), early 20th century

Seven linked rectangular elements with filigree surfaces and turquoise stones set within floral elements; terminals are rounded with central hexagonal section. Marked with Russian and undecipherable mark on back of each section. L: 710mm. Some wear.

**\$800-1200**

• In Ottoman Jewish communities, silver belts were “a part of the valuable gifts that a woman received on her marriage.” See Israel Museum Catalogue, Sephardi Jews in the Ottoman Empire (1990), p. 192; Plate 40, p. 192.

[SEE ILLUSTRATION BOTTOM RIGHT]

**364. ENAMELED METAL LADY’S WALLET**

Lithuania, 1927

Rectangular purse, overall champleve enamel in blues, green red and white; lined and fitted with silk. W: 100mm. Chain replaced.

**\$2000-3000**

• Hebrew inscription on rim: “A souvenir for our sister Sonia, from Chava and Moshe, January 25, 1927.”

[SEE ILLUSTRATION BOTTOM RIGHT]

**365. WOMAN’S PRAYERBOOK IN LEATHER AND SILVER BINDING**

Book: Amsterdam, 1714

Binding: circa 1721

Binding: Brown leather; silver plaques on front and back depict flowering basket; corners each bear cast putti; clasp bears figure of musician; rounded plaques at top and base bearing Hebrew dedication inscriptions. Decoratively engraved flanges protect book at base and top of spine. No marks found. H: 175mm

**\$-**

• The Hebrew inscriptions read: Leib, son of Mordechai, from the Holy Congregation of Pikelbaum, Adar, 5481 (1721); Tila, daughter of the late Mordechai Katz, from Obenhausen. This book was probably a wedding present given to the bride. The women’s prayers included at the end are included in a study of Techinot by Chava Weissler.

[SEE ILLUSTRATION BOTTOM RIGHT]

**366. PENTATEUCH IN SILVER BINDING**

Book: Amsterdam, 1734

Binding: Probably Holland, 18th century

Binding: Openwork, with central sunflower and radiating floral elements on front, back and spine. No marks found. H: 140mm. Clasps replaced.

**\$-**

• Provenance: Solomon Schloss (1815-1911), with his ownership notation. Consigned by a descendant

Exhibited: Anglo-Jewish Exhibition, London, 1887.

**367. SILVER FOOTED BOWL**

Holland, probably 18th century

Octagonal bown with cast handles and base. Seven facets engraved with Biblical scenes; one bears engraved Hebrew inscription from Song of Songs and dedication to “The young lady, Miriam of the House of Texeira.” Undeciphered mark on rim. H: 80mm. Base replaced.

**\$2000-3000**

• The scenes include: Adam and Eve; Moses smiting the Egyptian; The binding of Isaac; Daniel in the lions’ den, David and Goliath; building the Temple; and a Priest bringing a sacrifice. The Texeira family were wealthy Portuguese immigrants to Holland.

[SEE ILLUSTRATION BOTTOM RIGHT]



*Lots 360, 363, 365, 367, 364*

**368. BRASS BOOKSTAND**

Probably Continental, circa 1900

Rectangular base on four cast round feet, with crossbar notched to support back of stand. Openwork cast stand bears Star of David with surrounding tendrils; openwork back element, held by screws, slips into notch at varied angles. At front, matching support bar. H (fully extended): 275mm. Screws and one hinge at back replaced.

**\$200-300**

**369. PAIR OF DAMASCENE BRASS VASES**

Damascus, 1911

Pear form base with trumpet top, with swirl and calligraphic decoration, including Arabic script. Both vases bear Hebrew inscriptions; one has an amuletic inscription; the other, the date. H: 280mm.

**\$400-600**

[SEE ILLUSTRATION NEXT PAGE TOP LEFT]

**370. WOODEN NUTCRACKER IN FORM OF JEW**

Continental, 19th century

A caricatured figure of a Jewish man with tasselled cap, whose back is carved out to allow for insertion of a nut, stands on a tiered base; lower section rotates to turn screw within cavity. H: 260mm.

**\$-**

[SEE ILLUSTRATION BOTTOM PAGE 122]

**371. CERAMIC PLATE WITH JEWISH COAT-OF-ARMS**  
Italy, ca. 1800

Plate with fluted rim, painted after firing with crest of Forti family in center, and Hebrew word "Hazak;" (both mean "Strength.") Diam: 320mm

**\$-**

☛ The Forti family of Mantua were involved in banking.

[SEE ILLUSTRATION TOP RIGHT]

**372. CERAMIC AND PEWTER PURIM DRINKING MUG**  
South Germany or Bohemia, 1850 - 1900

Round light blue mug with oriform handle and pewter thumbpiece and lid. Hebrew inscriptions include a traditional expression of joy pertaining to the month of Adar, a reference to fish as the Zodiac symbol of the month, and the toast "L'Chaim Bridders." Lid engraved with Star of David and original owner's name (M. Agam.) Maker's initials on base. H: 190mm.

**\$1000-1500**

[SEE ILLUSTRATION TOP RIGHT]



*Top: Lots 373, 371, 372. Bottom: Lots 373A, 372A*

**372A. CERAMIC PITCHER COMMEMORATING BENJAMIN DISRAELI**

London: Wedgwood, 1881

Cream pitcher, round bowl, gilt lip, with black and white portrait of Disraeli within laurel wreath at front; at rear, quotation from Disraeli's book *Coningsby*, p. 411, topped by commemorative inscription. Around rim, titles of his works alternate with colored floral sections. H: 165mm. Marked on base

**\$-**

[SEE ILLUSTRATION TOP RIGHT]

**373. CERAMIC WINE JUG**

Amsterdam, Holland, 20th century

Urn form jug with colorful depictions of grapevines. Back bears Star of David, and Hebrew toast "LeChaim." Stopper with cork. Origin indicated on base. H: 230mm

**\$-**

[SEE ILLUSTRATION TOP RIGHT]

**373A. CERAMIC BEER MUG**

Munich, 1917

Mug with grey slip, and color depiction of the Jewish Hospital of Munich, with German inscription, dated 1917. H: 125mm

**\$1200-1500**

[SEE ILLUSTRATION TOP RIGHT]



Top: Lots 369, 381. Bottom: Lots 375, 377, 374, 380

**374. SOUVENIR SILVER AND IVORY PIPE**

Bezalel School, Jerusalem, ca. 1920

Silver pipe with filigree tip, ivory mouthpiece, pendant chain. Embossed band near lip reads "Bezalel Jerusalem" in Hebrew and English. W: 105mm

**\$400-600**

[SEE ILLUSTRATION TOP LEFT]

**375. SILVER AND IVORY KEEPSAKE BOX**

Bezalel School, Jerusalem, ca. 1920

Rectangular box with indented corners; embossed organic band on sides and around perimeter of lid. Oval ivory plaque at center of lid carved with depiction of Hagar and Ishmael. Marked "Bezalel Jerusalem" on base. W: 120mm

**\$2000-2500**

[SEE ILLUSTRATION TOP LEFT]

**376. THREE CERAMIC PLAQUES**

Bezalel School, Jerusalem, ca. 1920

A: Color plaque depicting Adam and Eve, background includes depictions of deer. Signed "Ceramics Bezalel" under glaze. H: 155mm. Cracked.

B: Plaque with drawing of head of a Yemenite Jew in charcoal and red. Signed lower right, in English. Mounted on frame. H of plaque: 80mm

C: Same as B, different view; signed lower left

**\$400-600**

[SEE ILLUSTRATION BELOW]

**377. SILVER FILIGREE LIQUEUR SERVICE FOR SIX**

Bezalel School, Jerusalem, ca. 1910

Tray: Rectangular, mitered corners, raised rim, open handles. W: 260mm

Cups: On four feet, oriform handle with leaf ornamentation, no base. H:

Tray has plaque at center engraved in Hebrew: "Bezalel Jerusalem"

**\$2000-3000**

[SEE ILLUSTRATION PREVIOUS PAGE TOP LEFT]

**378. CARVED WOODEN BOX WITH DEPICTION OF JERUSALEM LANDMARKS**

Palestine, early 20th century

Ovoid box on flat base, surface covered with high relief carved grapevines and depictions of the Tomb of Absalom and the Mosque of Omar. Removeable lid with grape finial. H: 230mm.

**\$-**

[SEE ILLUSTRATION FACING PAGE BOTTOM LEFT]



Lot 376

**379. OLIVEWOOD PORTABLE DESK**

Palestine, early 20th century

Rectangular box with sloped lid which bears carved depiction of ramparts of Jerusalem. Lid opens to reveal leather trimmed surface which opens further to reveal space with concealed drawers; narrow lockable rear section opens to reveal metal inkwell, removeable blotter, and sections for pens, stamps and miscellany. Marquetry trim. Green felt applied to bottom. W: 365mm.

§-

[SEE ILLUSTRATION BOTTOM LEFT]

**379A. OLIVEWOOD BOX IN FORM OF TOMB OF ABSALOM**

Palestine, early 20th century

Square wooden box, carved to resemble the Tomb of Absalom in Jerusalem, including pillars and spire. Hinged lid opens to reveal interior space. Labelled with Hebrew inscription around base of spire: "This is the tombstone on the Absalom Memorial until today; Jerusalem, may (the City) be speedily rebuilt." H: 265mm.

§-

[SEE ILLUSTRATION BOTTOM LEFT]



*Lots 378, 379A, 379*



*Lot 381A*

**380. SILVER WINE CUP**

Bezalel School, Jerusalem, ca., 1920

Stemmed, gilt interior goblet on two tiered base, shaft broadens beneath tapered cup with reinforced lip. Filigree ornamentation on base and shaft; cup incised with grapevines. Three applique medallions, in filigree frames, decorate cup: One depicts Jerusalem, one states: "Wine gladdens the hart of man" the third quotes: "There is no celebration without wine." Marked on shaft. H:135mm.

§-

[SEE ILLUSTRATION FACING PAGE TOP LEFT]

**381. BRASS "SONG OF SONGS" VASE**

Bezalel School, Jerusalem, ca. 1930

Ten-sided vessel, each panel with bucolic scene at top, central panel framed by foliage, and citation from Song of Songs at base. H: 158mm. Marked "Bezalel Jerusalem" above citation. Some wear.

**\$1500-2000**

[SEE ILLUSTRATION FACING PAGE TOP LEFT]

**381A. WOOL RUG WITH IMAGE OF THEODOR HERZL**

Persia, 20th century

Green rug with profile of Herzl, and border of Menorahs. Cartouche with Farsi inscription "By order of Amini." 2190mm x 1380mm. Some wear.

§-

[SEE ILLUSTRATION TOP RIGHT]

**382. PORCELAIN FIGURE OF JEWISH MONEYLENDER**  
Rockingham, England, ca. 1820

A bearded Jewish man wears a reddish-brown overcoat, white high hat and vest, blue trousers; his extended right hand holds coins; he holds a case under his left arm. Unmarked. H: 195mm. Some wear

\$-

✦ Beginning in the 19th century, figures of Jewish types were popular in England and were manufactured by different porcelain houses. The figure of the Jewish Moneylender existed in several versions; one, known as the Jewish Landlord, was made in Staffordshire to illustrate an operetta. See A. & N. Harding, "Victorian Staffordshire Figures 1835 - 1875" (1998), fig. 1176, p. 321. The colors vary, as the porcelain was hand-painted after firing. As the same molds were re-used, the quality of the details declined, viz. the coins in the outstretched palm. The present figure is nevertheless, a fine example. For another example, see Barnett, London Catalogue number 695, pl. CLXXVI. Another was sold in New York, see Sotheby's, Judaica, March 1999, Lot 150.

[SEE ILLUSTRATION BELOW]

**383. PAPIER-MACHE FIGURE OF JEW**  
Continental, 1850

Papier-maché and plaster painted on wood base. A bearded gentleman with morning coat, beige trousers, light blue shirt, holds a grey hat. On base. Head bobs. H: 175mm.

\$-

[SEE ILLUSTRATION BELOW]

**384. PAINTED CLAY SCULPTURE**  
Zizenhausen (also spelled Sitzenhausen), Germany, late 19th century

Jewish genre scene. From the left, a man talks as three women and a child listen attentively: The first, with her walking stick, wears a striped jacket and mustard cap; the second, in a red shawl and white hat, has one hand on the shoulder of a young boy in a cap, and a basket on the other arm; the fourth figure, a seated woman, feeds a goose. A printed label affixed to the front bears the Hebrew words "Holy Day" and a German expression (unclear). H: 167mm x W: 210mm. Few chips].

**\$2000-3000**

✦ See W. Fraenger, *Der Bilderman von Zizenhausen* (1922), p. 31; J. Weinstein, *A Collector's Guide to Judaica* (1985), no. 232, p. 174.

[SEE ILLUSTRATION BELOW]



*Lots 384, 382, 383, 370*

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