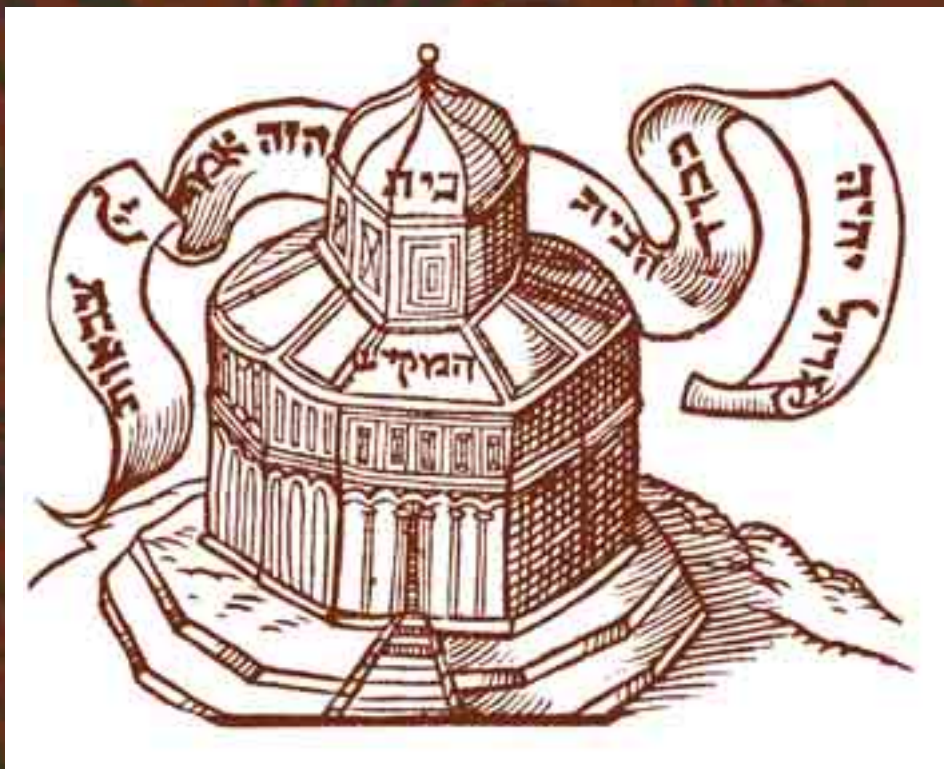


IMPORTANT HEBREW PRINTED BOOKS THE PROPERTY OF A GENTLEMAN

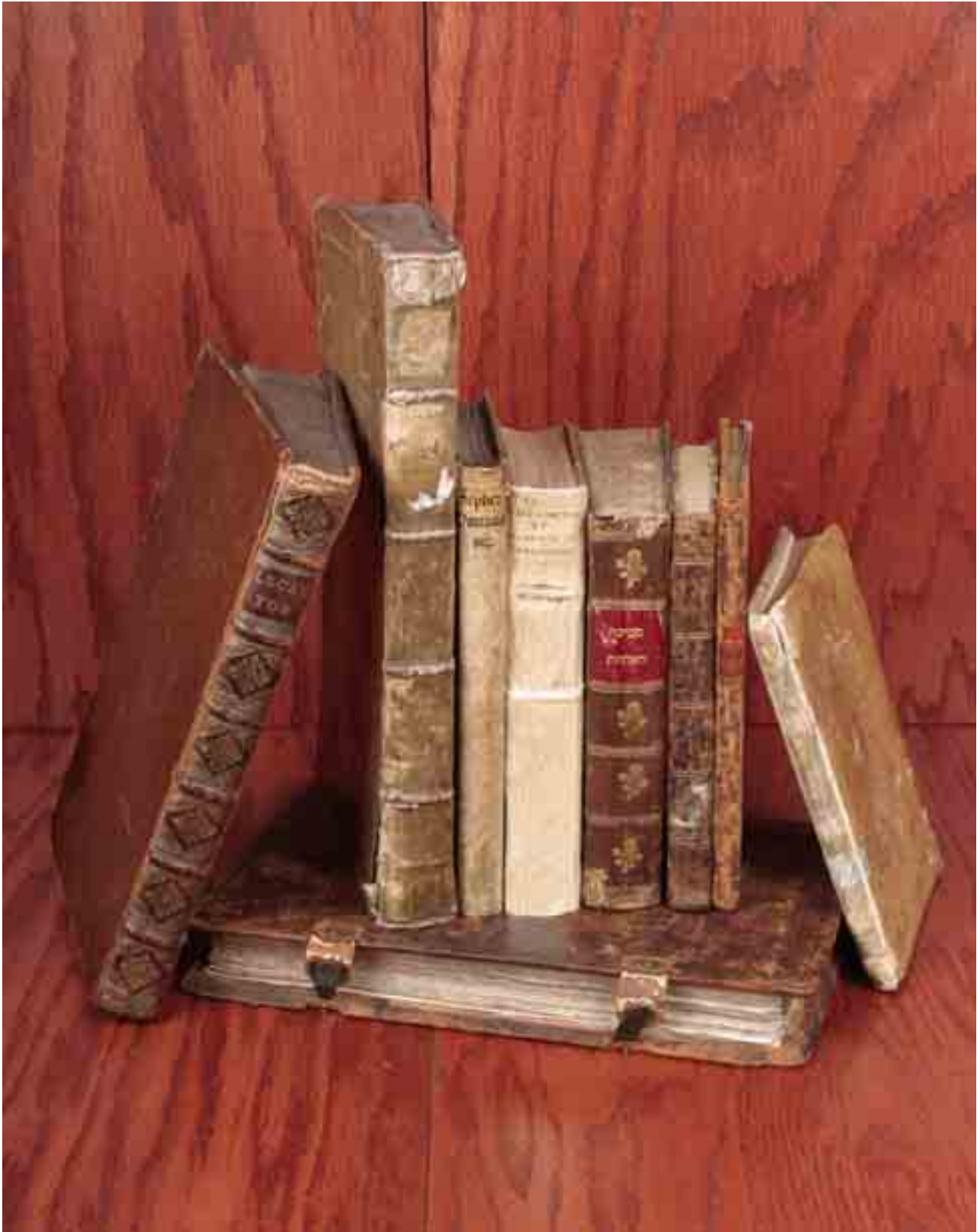


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The Device of the Venetian Printer, Marco Antonio Giustiniani

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— PREFACE —

The books offered here for sale are derived from the sophisticated library of a most discerning and knowledgeable collector.

The majority of books have not appeared at auction for many years and several do not appear in auction records at all.

Among the highlights are:

The opportunities to purchase such rarities are most infrequent indeed.

IMPORTANT HEBREW PRINTED BOOKS THE PROPERTY OF A GENTLEMAN

MONDAY OCTOBER 25TH 2004



Lot 1

1

ABRABANEL, DON ISAAC. Ma'ayenei HaYeshu'ah [commentary on the eschatological chapters of the Book of Daniel]. **FIRST EDITION**. Title within historiated architectural border. Contains biography of the Author. Censor's signatures, scattered marginalia. ff. 141,(1). Previous owner's marks, title rehinged minimally affecting small portion of inner border, lightly dampstained in places. Later calf-backed boards, rubbed. 4to. [Vinograd, Ferrara 5; Mehlman 625; not in Adams]. Ferrara, Samuel Gallus (Zarfati): 1551. **\$5000-7000**

• Ma'ayenei HaYeshu'ah ("Wells of Salvation") is the first book of Abrabanel's trilogy on the imminence of the Messiah's coming. It was followed by Mashmi'ah Yeshu'ah ("Announcing Salvation," Salonika, 1526) and Yeshu'oth Meshicho ("The Salvation of His Anointed," Tarnopol, 1813). As Zevach Pesach, Abrabanel's commentary to the Passover Hagadah (see lot 16), this work was also completed in Monopoli (Apulia), Italy, on the first of Teveth, 1497. (See colophon on f.139v.)

Following the Spanish Expulsion of the Jews in 1492, the survivors of this catastrophe, including Don Isaac Abrabanel himself, were seized with acute passions of Messianism. Likewise, after the Chmielnicki Massacres of 1648-9, East European Jewry desperately awaited Messianic salvation. And finally, after the Holocaust of 1939-45, longing for the Messiah once again intensified. In some circles this hope was pinned on the State of Israel; in other circles a certain Chassidic Rebbe became the focus of salvific expectation.



Lot 2

2

ADELS, SAMUEL ELIEZER. (MaHaRHS" A). Chidushim MiMasecheth Yom Tov U'Masecheth Yevamoth ve'od [Novellae on Tractates Beizah and Yevamoth, etc.] Contains also novellae of R. Baruch of Mayence (author of Sefher HaTerumoth) to second chapter of Bava Bathra (on f.14v.). **FIRST EDITION**. Title within typographic border. Double columns. ff.50. *Browned and stained. Previous owners' marks. Contemporary vellum over thick wooden boards, worn in places. Sm. 4to. [Vinograd, Basle189; Prijs, Basle 162].*

Basle, Konrad Waldkirch: 1599. **\$4000-6000**

• The great supercommentator to Tosaphoth, Maharsh" a (Moreinu Harav Shmuel Adels, 1555-1631) is unusually referred to by his mother-in-law Adel's name. A wealthy woman, she supported the scholar and his disciples for a period of twenty years (1585-1605). See EJ, Vol. VI, cols. 363-4.

The Maharsh" a is indispensable to a proper understanding of Tosaphoth, the medieval French commentary to the Talmud. R. Abraham Isaiah Karelitz (author of Chazon Ish) was known to stress this as did R. Chaim Soloveitchik of Brisk (according to family oral testimony).



Lot 3

3 ARCHIVOLTI, SAMUEL D'. Ma'ayan Ganim. **FIRST EDITION**. Three-crown printer's device on title (Ya'ari no. 18). Woodcut vignette of a water-fountain repeated several times. ff. 45, (1). *Dampstained in places. Owner's signature in an Italian hand on title. Scattered marginalia. Final blank contains a pen-and-ink drawing of a cartouche. Later vellum. 12mo. [Vinograd, Venice 456; not in Adams].* Venice, Alvise Bragadin: 1553. **\$2000-2500**

• Containing some 25 letters, including love letters, written in metrical form designed to serve as templates for students of this classic literary genre.

Ma'ayan Ganim has gained some notoriety as a source, on the contentious issue to some, of promulgating intensive Torah-study for women. It is cited by Baruch Epstein in his works Torah Temimah and Mekor Baruch. Regarding several scholars not familiar with the original citation - no doubt due to the rarity of this edition - see D. Rabinowitz, Rayna Batya and Other Learned Women: A Reevaluation of Rabbi... Epstein's Sources in: Tradition, Vol. 35, No. 1 (Spring 2001) pp.55-69 (esp. n. 51).



Lot 4

4

AZULAI, CHAIM JOSEPH DAVID (CHYD" A). Avodath Hakodesh. **FIRST EDITION**. Additional title within decorative woodcut architectural frame. ff.(4),111. Stained, some wear. Contemporary sheep, extremities rubbed. 8vo. [Vinograd, Jerusalem 1-9; Halevy, Jerusalem 1; Benayahu, Rabbi H.Y.D. Azulai (1959), p. 197, no. 21].

Jerusalem, Israel Bak: 1841. **\$2000-2500**

• **THE FIRST BOOK PRINTED IN JERUSALEM.** A collection of seven small treatises on Halachah, Minhag and Nussachoth of Prayer.

In the Printer's Preface, Israel Bak tells of the misadventures that befell him since his arrival in the Holy Land, where he first settled in Safed. He was the witness to a calamitous earthquake that struck in 1837 and murderous riots by the local Arabs the following year. Bak travelled to Alexandria in order to petition the authorities to restore looted Jewish property, but to no avail. While in Alexandria he learned of the infamous Damascus Blood-Libel Affair. Bak takes credit for having been the intermediary between the beleaguered Jews of Damascus and their saviour in the person of Sir Moses Montefiore of London. Eventually, Bak reestablished his press in Jerusalem, the first in the Holy City.



Lot 5

5

BACHIAH BEN ASHER (BEN CHLAVA). Shulchan (shel) Arba [on proper conduct at the table, benedictions, the Banquet in the World to Come and resurrection of the dead.]. **FIRST EDITION**. ff. 12. Repair to lower three lines of final two leaves with few words supplied in facsimile. Modern vellum-backed marbled boards. Folio. [Yaari Constantinople 37; Mehlman, 962]. Constantinople, circa 1514. **\$15,000-20,000**

• FIRST EDITION WITH CORRECT ATTRIBUTION OF AUTHOR. Two undated editions of this work were published at approximately the same time, in Mantua and Constantinople. The colophon of the Mantua edition mistakenly attributes this work to the Ramba"n. According to Friedberg, there are many substantial differences between both editions.



Lot 6

6

BARUCH BEN ISAAC IBN YAISH. Mekor Baruch [commentary to the Song of Songs, with text]. **FIRST EDITION**. Printer's device on title page. ff. 19. Title remargined, some staining, previous owners' marks, few words censored, censor's signature on final leaf, outer corners of few leaves repaired. Modern antiques tooled calf with linen ties. Folio. [Vinograd, Const. 258; Yaari, Const. 191; not in Adams]. Constantinople, Eliezer Aschkenazi: 1576. **\$6000-8000**

• Introduction carries an interesting narrative as to why the Author wrote this work: "Matters were revealed to me that were heretofore hidden from others...Prior texts of exegesis veered from the paths of truth and did not comprehend the secrets inherent in the Biblical verses."

Ibn Ya'ish recounts a dream in which he dug a well from which emanated cool, clear water, whereupon men and women arrived to jubilantly sing and dance in praise of the "Blessed Source" (hence the title of this work). Upon awaking, ibn Ya'ish declared that Torah will flow from his pen. Later, he was falsely imprisoned and in a further dream, was told "you will not leave this place until a study of the Book of Job is completed." - "The day I finished writing, I was freed."

Unknown to Yaari, Min HaMeitzar: Books Written While Imprisoned: Mechkarei Sopher (1958) pp. 62-84.



Lot 7

7

(BIBLE. PENTATEUCH, HAPHTAROTH AND FIVE SCROLLS). Chamishah Chumshei Torah. With Targum Onkeles and commentaries by Rashi, Ramba"n and **FIRST EDITION** of the super-commentary on Ramba"n by Isaac Aboab (with the text). Haphtaroth according to the Sephardic and Aschkenazic rite. Title within woodcut architectural arch. Divisional title (Haphtaroth). Marginal notes in Hebrew and Latin. Despited few stains, a fine, **WIDE-MARGINED COPY**. ff. 371 (i.e.382), 26. *Variously stained in places, previous owners' signatures. Modern calf. Folio. [Vinograd, Venice 336; Haberman, Bomberg 211; Darlow & Moule (noted not listed) following no.5093; Adams B-1268].*

Venice, Daniel Bomberg: 1548. **\$8000-10,000**

• The popularity of Nachmanides' commentary is evident from its many publications both separately and as part of the Mikra'oth Gedoloth. Already in the fifteenth century, scholars saw the need for a super-commentary. R. Isaac Aboab (1433-1493), who, according to Alexander Marx, was the head of the greatest Torah Academy in Spain before the Expulsion (Studies in Jewish History and Booklore, pp.88-89, 431-2), composed one of the most important of these super-commentaries. It was first published independantly in Constantinople, 1525. There seems to have been a demand for it to be published together with the text of the Pentateuch and the Ramba"n so that both commentaries would be more intelligible and immediately accessible. The present volume constitutes the first publication of the text of both commentaries together, side by side, on the same page.



Lot 8

8

(BIBLE. PSALMS). Sepher Tehillim. With commentary by Solomon ben Shem Tov Atthia. **FIRST EDITION**, Title within ornate architectural arch. Scattered marginalia in an Italian Sephardic hand. ff. 65. Title remargined, neat paper repair to f.2, stained in places. Occasional censors deletions, presently eminently readable. Later calf-backed patterned boards, rubbed. Sm. folio. [Vinograd Vence 381; Haberman, Adelkind 53; St. Cat. Bodl. 130].

Venice, Cornelio Adelkind for Marco Antonio Giustiniani: 1549. **\$3000-5000**

• The commentary combines a variety of approaches including Peshat - with an emphasis explaining how each verse logically follows the previous verse, as well as Kabbalistic interpretations "as certain chapters cannot be interpreted in any other fashion".

The initial Introduction is of great historic interest. It enumerates two generations of nearly 70 scholars and rabbinic leaders that the author had visited or studied with. Includes personages from cities in Greece (Saloniki, Patras); Turkey (Adrianpole, Bursa, Constantinople); Italy (Rome, Venice, Padua, Mantua, Ancona, Verona) etc. It is interesting to note the differing honorifics the author bestows upon his teachers. For example, his master R. Levi ben Chaviv (Maharalba" ch) is entitled "Butzina Kadisha - holy light," while R. Joseph Fassi is denoted as the "Light of Israel in Talmud, the mighty hammer." Athias writes a lengthy account of members of the illustrious Taitatzak Family as well as concise biographical descriptions of many others.



Lot 9

9

BONAFOS, MENACHEM BEN ABRAHAM OF PERPIGNAN. *Sepher ha-Gedarim...Michlal Yofi* ["Book of Definitions": lexicon of philosophical terms]. * Printed with (as issued): *Pirkei HaHatzlacha* [philosophic work] Attributed to Maimonides (sic). **FIRST EDITION.** Ya'avetz-style florets on title. **WIDE-MARGINED COPY.** ff.(50). *Dampstained throughout. Modern gilt-tooled crushed morocco. 4to. [Vinograd, Salonika 71; Heller, The Sixteenth Century Hebrew Book pp. 590-1; not in Adams].* Salonika, (Solomon and Joseph Ya'avetz): 1567. \$3000-4000

• Precise definitions of technical terms appearing in the Hebrew philosophical and scientific literature, particularly, Maimonides' Guide to the Perplexed.

In 1939, D.Z. Baneth and S.Z. Davidowitz published a critical edition of *Pirkei HaHatzlacha* with the Arabic original and Hebrew translation. It is the consensus among scholars today that the work has been erroneously attributed to Maimonides.



Lot 10

10

Chezekiah ben Manoach. Chizkuni [commentary to the Pentateuch]. **FIRST SEPARATE EDITION**. Title letters as well as initial Chapter words historiated, f. 79r diagram of the twelve stones in the High Priest's breast-plate. Owner's signature in an Achkenazic hand on title. Censor's signatures on title and last page, few words censored (presently legible). Scattered marginalia in an Italian hand. **A WELL-MARGINED COPY**. ff. 157, (1). *Opening and closing pages lightly worn, title with early previous owners' marks (crudely deleted), minimally stained. Later boards. 4to. [Vinograd, Cremona 26; Benayahu, Cremona, no. 24 (illustrated p.76)].*

Cremona, Vincenzo Conti: 1559. **\$2000-3000**

• Chezekiah ben Manoach (mid-13th century), apparently of France, was a Biblical commentator of the School of Rash"i. Although his work Chizkuni was earlier included in the Venice 1524 edition of the Pentateuch, this Cremona edition is the first separate edition. See EJ, Vol. VIII, cols. 459-60 (illustrated).

Meir Benayahu writes that most copies of Chizkuni are lacking ff. 155-156, which were removed by Church censorship (see his Hebrew Printing at Cremona (Jerusalem, 1971), p. 211), fortunately, our copy is entirely complete.

ELEAZER BEN JUDAH OF WORMS. Sepher Haroke'ach [ethics, rabbinic law and custom]. **FIRST EDITION.** ff.110 including final blank. Lightly browned and stained in places, previous owners' signatures on title and final blank, small worm-hole on title affecting portion of a single letter. Censors signature on last leaf. Modern calf. Folio. [Vinograd, Fano 12; Mehlman 954; not in Adams]. Fano, (Gershom Soncino): 1505. **\$15,000-20,000**

• **THE FIRST HEBREW BOOK TO BE PRINTED WITH A TITLE PAGE.**

Gershom Soncino was perhaps the most prolific printer of his time, producing more than one hundred Hebrew titles and as many non-Hebrew texts (under the name Hieronymus Soncino). Regarding Soncino's years on the Adriatic coast in Fano, see M. Marx, Gershom Soncino's Wanderyears in Italy, in HUCA Vol. XI (1936) pp. 457-59.

Renowned as a Tosafist, Eleazar of Worms was the last major figure of the Chassidei Aschkenaz Movement. According to legend, by exercising the esoteric conjointment of the Hebrew alphabet, R. Eleazar was transported by cloud to Spain to acquaint Nachmanides with the mysteries of the Kabbalah. See I. Zinberg, A History of Jewish Literature (1973), vol. III, p.24

The present work is entitled "Rokeach," because its numerical value equals the value of the Author's name, Eleazar (=308).

The Author was an eclectic scholar with an oeuvre ranging from halacha, piyutim, exegesis, and Kabbalah. This work follows the tradition of many of the works of the Ba'alei-Tosafot of France and Germany. It is geared toward educating the reader in the specific details of the halacha as well as recommended Minhagim and ritual. Although R. Eleazar does not write on Talmudic passages at length, he gives clear explanations of the Talmudic basis of many aspects of the halacha.

Since the view of the Rokeach is so important for the rituals and customs of Aschkenazic Jews, R. Baruch Shimon Schneerson (Rosh Yesiva of Tchebin) issued a super-commentary, Bircath Shimon (Jerusalem, 1980), comparing his opinion with other leading scholars.



ספר הרוקח

למחבר
שנת
תש"ח

ספר הרוקח אשר יסד הרב רבינו
אלעזר בן רבינו יהודה זצ"ל

בזמנו עם רוב הרוקח על יד האלוף טאור גלובני שרד יהודה יעלה איש מקור צבא

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Lot 12

12

EMDEN, JACOB. *Sephath Emeth VeLashon Zehorith* [polemic, includes letters in support of Jacob Emden in his pursuit of, and accusations against, Jonathan Eybeschütz]. **FIRST EDITION.** 12 ff. of illustrations of amulets with one fold-out. ff. (33). *Few light stains in places. Modern calf-backed marbled boards. Sm. 4to. [Vinograd, Altona 52; Raphael, Areshet, vol. III, p. 254-6, no. 11, 1].* (Altona), (By the Author): 1752. **\$2500-3000**

• RARE RELIC OF THE EMDEN-EYBESCHÜTZ CONTROVERSY

Despite his Talmudic genius and widely acclaimed erudition, the newly-installed rabbi of the triple community of Altona-Hamburg-Wandsbeck, Jonathan Eybeschütz (commonly referred to as “R. Jonathan Prager” after his previous rabbinate), arrived with a troubled history. As early as 1725 he had fallen under suspicion of being a crypto-Sabbatian (secret believer in the long discredited Shabbetai Tzevi as Messiah). At that time he was able to silence his detractors by signing onto a formal ban against the Sabbatians. His opponent Rabbi Jacob Emden of Altona was aware of these previous accusations and seized upon several Kabbalistic amulets Eybeschütz dispensed during his sojourn in Metz, France. (Eybeschütz served as rabbi of Metz during the years 1741-1750.) According to Emden, the amulets whose text appears in the present diatribe, contain several references to Shabbetai Tzevi. Emden supposedly offers the accused a fair hearing, calling upon Eybeschütz to defend himself by providing alternate explanation of the amulets. Eybeschütz took up the offer in his work *Luchoth Eduth* (1755) in which he attempted to demonstrate that the amulets convey a different sense altogether. Prof. Gershom Scholem found Eybeschütz’s reading forced. See G. Scholem, *Kabbalah* (1974), pp. 280-281; also E. Carlebach, *The Pursuit of Heresy* (1990), pp. 177-182; *EJ*, Vol. VI, cols. 1074-1076.

It should be noted that the illustrious Chassidic master Rabbi Nachman of Braslav stated that he would have been able to clear Rabbi Jonathan Eybeschütz’s name by revealing the true meaning of the amulets. For example, the word “mevicho” (f.12r.) rather than being a veiled reference to “meshicho” (Messiah) by a permutation known as Atbash, as charged by Emden, is actually the initials of the verse “ve-Noach matza chen be-eynei Hashem” (Genesis 6:8), a name used in the adjuration of angels. See Chayei Moharan (Jerusalem, n.d.), *Avodat Hashem*, par. 19 (pp. 443-444).



Lot 13

13

EMDEN, JACOB. *Mi LaHashem Elai* [Emden-Eybeschütz Controversy]. **FIRST EDITION**. Tailpiece. ff.2. Marginal stains. Modern boards. Sm. 4to. [Vinograd, Amsterdam 1632; unknown to Raphael, Emden (Areshet, Vol. III, pp. 231-276)]. (Altona), (By the Author): (1755). **\$5000-7000**

🔴 **EXTREMELY RARE POLEMIC BY EMDEN**

In 1752 R. Jacob Emden accused the newly-installed rabbi of Altona-Hamburg-Wandsbeck, the pre-eminent Talmudist Jonathan Eybeschütz, of the Sabbatian heresy, as evidenced in the numerous amulets he dispensed to the sick and to women in childbirth (see previous lot). In 1755 Eybeschütz defended himself against this most grievous accusation in his work *Luchoth Eduth* (Tablets of Testimony), in which supposedly he took up Emden's challenge to provide a satisfactory explanation of the various cryptic allusions contained in the texts of the amulets. In *Mi LaHashem Elai*, Emden makes short shrift of Eybeschütz's apologetic work. "The explanations are insubstantial. Eybeschütz has thrown dust into the eyes of the reader by skirting the issue." Emden also takes a jab at the apostate Carl Anton (originally Moses Gershon Cohen), Eybeschütz's erstwhile disciple, who rose to the defense of his former mentor. Another concern of Emden is the reputation of his late brother-in-law Aryeh Löb of Amsterdam, which had been sullied by Eybeschütz.

See JE, Vol. I, p. 654; M.H. Ganz, *Memorbook: History of Dutch Jewry* (1977), p. 164

Copies of this work by Emden "are difficult to obtain because the ban against them had been quite effective; most copies of Emden's writings against Eybeschütz were either incinerated or stored away and thus lost forever." See Carmilly-Weinberger, *Censorship and Freedom of Expression in Jewish History* (1977), pp. 87-8.



Lot 14

14

EMDEN, JACOB. *Derush Tephilath Yesharim*. **FIRST EDITION**. Two parts in one. Tailpiece. ff. 28. *Browned (as usual), ex-library. Modern boards. Sm. 4to. [Vinograd, Altona 110; Raphael 22]. Altona, (By the Author): 1775. \$1500-2000*

• Tephilath Yesharim contains the text of a sermon delivered by R. Jacob Emden in 1731 when he served as rabbi of Altona and environ. Its theme is the importance of preserving ones' humility while serving in public office. The sermon was generated by tensions between Emden and the lay leaders of the Altona community. See Mortimer J. Cohen, *Jacob Emden: A Man of Controversy* (Philadelphia, 1937), pp. 58-59.

The second part of the book, subtitled "Choli Kerthem," Emden has occasion to return to his idee fixe, the abuse of Kabbalah by the crypto-Sabbatians of the day, namely "[Moses David] Podheitsler and Ze'ev [Wolf] Eybeschützer." (Wolf was the younger son of R. Jonathan Eybeschütz, who presented himself as a Sabbatian prophet; Podheitsler, was a close associate of Eybeschütz in Hamburg.) Though "certainly Chochmath Ha'Emeth [Kabbalah] is the soul of the Torah," unfortunately it has been infested by "snakes and scorpions," followers of Shabbetai Tzevi (f.23). See G. Scholem, *Kabbalah* (1974), pp. 282, 406.



Lot 15

15

GERONDI, JONAH BEN ABRAHAM. ("Rabbeinu Yonah"). Sha'arei Teshuvah ["The Gates of Repentance," ethics]. Second Edition. Printed without title. Good margins. ff. (40). Top line of opening page emboldend. Small hole on f. 20 affecting couple of words, previous owners' stamps, foxed in places. Modern calf. Sm. 4to. [Vinograd, Constantinople 34; Yaari, Const. 18].

Constantinople, David and his son Samuel ibn Nahmias: 1511. **\$20,000-25,000**

• Rabbeinu Yonah's famous treatise on Repentance is the earliest work of ethical literature. The work is divided into four portals. The first is devoted to a definition of repentance; the second to a description of the various ways by which a man should arouse himself to penitence; the third, a classification of the precepts and the punishments meted out for their transgression; and the fourth, a discussion of the conditions of forgiveness. "On the whole, there is a noble spirit of piety and morality permeating the book which sets up a standard of life at times difficult to follow, yet an ideal worth striving for." M. Waxman, Vol. II pp.273-274.

Though it is said that Rabbeinu Yonah of Gerona was in contact with R. Isaac the Blind (son of R. Abraham b. David (Ra'avad) of Posquières) concerning issues of Kabbalah, the present work, Sha'arei Teshuvah, would appear free of all Kabbalistic influence. This is in glaring contrast to the Bible commentary of Rabbeinu Yonah's famous cousin and townsman, Nachmanides, which is infused with the Kabbalistic tradition of Provence. See EJ, Vol. X, cols. 179-81.

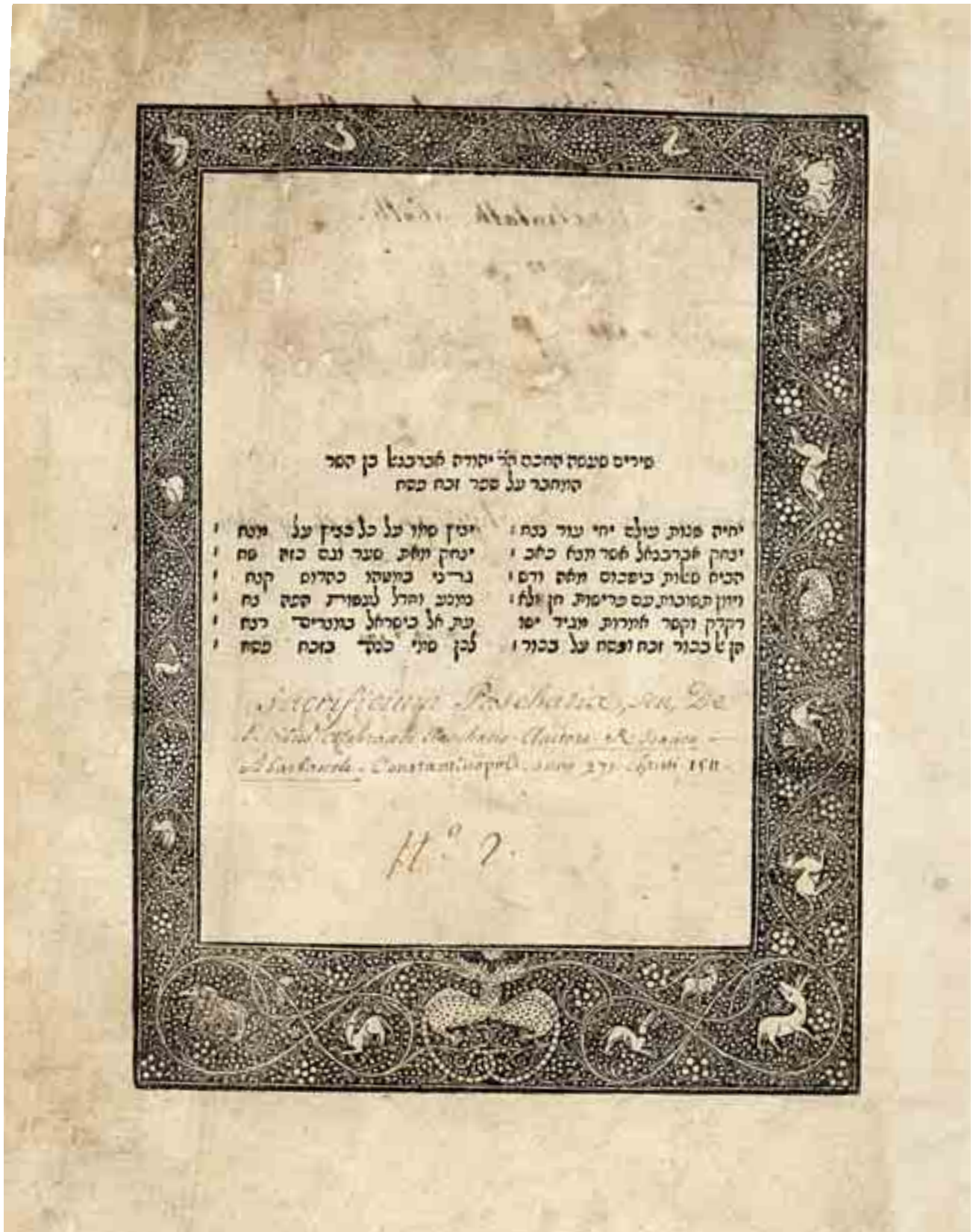
16

(HAGADAH). Zevach Pesach. With commentary by Isaac Abrabanel. **FIRST EDITION**. Opening leaf enclosed by a metal-cut border of animals designed by the Marrano, Alfonso de Cordoba. **A FINE WIDE-MARGINED COPY**. *Il: ff.(40). Few paper repairs, f.1 rebacked, f.2. shorter. Modern calf. Folio. [Vinograd, Const. 3; Yaari, Const. 3; Mehlman 1189; Yudlov, 5; Yaari, Hagadah 3; not in Adams].* Constantinople, David & Samuel ibn Nahmais: 1505. **\$15,000-20,000**

🔴 **"THE FIRST EDITION OF THE HAGADAH TO BE PUBLISHED WITH A COMMENTARY OF ANY KIND."** (Yerushalmi 5).

Don Isaac Abrabanel (1437-1508) was the former treasurer to King Alfonso V of Portugal, later to King Ferdinand and Queen Isabella of Spain, and lastly to King Ferrante I and his son Alfonso II of Naples. According to the colophon on f.40r., he completed this commentary to the Hagadah in the city of Monopoli (Apulia), Italy, on the Eve of Passover in the year 1496.

Abrabanel is famous for the anti-monarchist sentiment he voices in his commentary to the Bible, where he downplays the commandment of the Torah to appoint a king. This is to be expected when one considers Abrabanel's embittering experience, especially with the successor to King Alfonso V of Portugal, João II, during whose reign the former treasurer was sentenced to death in absentia. However, in the commentary to the Passover Haggadah, Don Isaac actually points out the nobility of character of the king as opposed to the whimsicality of the common Egyptian man. Witness the following statement: "The service of the king (Pharaoh) was orderly and just, for 'a king establishes the land through justice' (Proverbs 29:4), whereas regarding the common folk, each man impressed a Jew into his private service; this was truly hard, backbreaking labor" (f.20v.). Evidently Abrabanel's sanguine experience with the benevolent rulers of Naples softened his stance on the monarchy.



Lot 16

17

(HAGADAH). Chukath HaPesach. With commentary. **FIRST EDITION**. On title, Ya'avetz florets. Instructions in Judeo-Español. ff. 71, (1). Few dampstains. Modern blind-tooled calf. 4to. [Vinograd, Salonica 83; Ya'ari, 22; Yudlov, 27; Yerushalmi, pl. 32]. Salonika, Joseph Ya'avetz: 1569. **\$15,000-20,000**

• **A FINE WIDE-MARGINED COPY OF AN EXCEPTIONALLY RARE EDITION.**

The author was a self-appointed emissary from Safed who wandered around the Balkans, publishing in Constantinople in 1567 two works, one Ner Mitzvah, a commentary on ibn Gabirol's Azharoth for Shavu'oth, the other Yesha Elokim, an exposition on the Hoshanoth. He was killed in 1573 by Turkish brigands near the Greek city of Arta. (See EJ, Vol. XIII, col. 328; Ya'ari, Shluhei Eretz Israel (1977), pp. 236, 889).

Two commentaries wrap around the text of this Haggadah: RaMa" P (R. Moses Pesante) and RaSha" B (R. Solomon Baruch, Pesante's co-author). Pesante makes extensive use of the medieval commentaries of Rabbeinu Isaiah, and of the two brothers R. Zedekiah and R. Benjamin Anav found in Shibolei HaLeket. See M.M. Kasher, Haggadah Sheleimah (1955), Introduction, pp. 208-209, no. 68; S.K. Mirsky, Shibolei HaLeket HaShalem (1966), Introduction, pp. 46-48.

✠
חֲקַת הַפֶּסַח ✠

יסדו חברו הכינו וגם חקרו החכם הוסיף פלפלא חריפא כהר משה בכר
 חיים בן החכם כהר שם שוב פיזאנטי זל והוא פירוש יפה וביאור נחמד
 על התורה כחוקן הרב המגיד לקרות לעת מצא קרא מקרא קדש בכל
 ליל חג הפסח ונלוו אליו פירוש גוים רבים משרתי עליין לשרת את פני
 ה' חדושי הרב רבינו יונה זלחה עם נמוקי זקי מבהקי ההר בנימן אחיו
 וחדושי הרב רבינו ישעיה זלחה ולהרחבת הביאור נמשכו בעבודות
 שיעות אהבת החקירה והעיון כמה פירושי פרשיות ופסוקי הזכרה ו
 והנביאים והכתובים וטאמרים נחמרים מוהב העיון מוסרים על ארני פז
 דאקירה התלמודית ספרי וספרא סבילתא ואגרות בבלי וירושלמי באר
 הטב כאשר יראה הרואה את יקר תפארת גדולתו ופרשת אהותו גם כל
 דרעים הגלויים כל אותה הלילה כלם נבוחים ובשמן משחת קדש מ
 בשוחים ואחר כל אלה נמצא פירוש קצר בהחכם השלם הר שלמה
 ברוך יצו והובא על שפתו מזה ומה לזמרו

נדכם בעיון רב בכית המגיד והקטן יוסף בן ללחוני החכם השלם המוכר
 יצחק בן הרב החסיד מוהר יוסף יעקב הדורש זכר נדקיש
 ומסידים לחיי השלם הכח

בשאלוניקי

קרית מלך רב ממשלת ארונגו המלך הגדול והאדיר
 סולטאן סלים ירום הורו ותנשא מלכותו אמן

קימה קהילות המלכה המטולדה נכח וברכה יוסף
 זך לחדש אדר כהן מסון ומאמנה יע ינו ונס
 יען ולנסה



Lot 18

18

(HAGADAH). Sepher Pesach Me'ubin, With Halachic commentary by Chaim ben Israel Benveniste. **FIRST EDITION.** Typical Bragadin title: At top, two angels holding the two Tablets of the Law; on either side of the title, Biblical characters (in this case, Moses and David); and at bottom, three lion heads (see Yudlov, Hebrew Printers' Marks (2001), p. 53-4). Tailpieces. Text surrounded by linear border. ff.30. Stained in places. Contemporary gilt-tooled tree-calf, rubbed. Sm. 4to. [Yudlov 88; Yaari 57; EJ, Vol. IV, col. 560 (facs. of title)].

Venice, Bragadin: 1692. **\$3000-4000**

• Chaim Benveniste (1603-73), Chief Rabbi of Izmir, Turkey, is distinguished for his commentary to the Shulchan Aruch, Keneseth HaGedolah.

The present work is a brief halachic study to the Passover Hagadah, it was co-opted in many later Hagadoth.



Lot 19

19

ISSERLES, MOSES. *Torath Ha'Olah* [Philosophy]. **FIRST EDITION**. On title, printer's mark of Mordecai Katz, consisting of lions and the hands conveying the "birkath kohen" or priestly benediction (symbolic of Katz's priestly lineage). (See Ya'ari, *Hebrew Printers' Marks* (1971), p. 24, pl. 3; p. 137). At the bottom of the frame is a bearded face accompanied by two cherubs. Woodcut of Temple (reproduction of device of Venetian printer Marc Antonio Giustiniani) on ff. 33v. and 69r. On ff. 34v. and 70r. chapter headings historiated. Title with owners' signature "Abraham Kalonymos Kalman of Cracow." Scholarly marginalia. **AN ATTRACTIVE COPY**. ff. (6), 173. (*Vinograd notes* ff. 172). *Few paper repairs with no loss of text. Wormhole in text of f.115. Modern calf with clasps and hinges. Folio.* [*Vinograd, Prague 36; St. Cat. Bodl. no. 6483.22; Heller, The Sixteenth Century Hebrew Book, pp. 612-3*].

Prague, Mordecai Katz: 1569 . **\$7000-9000**

📖 **GOOD COPY OF R. MOSES ISSERLES' CLASSIC OF JEWISH THOUGHT**

In this work, R. Moses Isserles (Ram" a) (1525 or 1530-1572) of Cracow, most famous for his lasting contributions to Jewish law *Darkei Moshe* on R. Joseph Caro's *Beith Joseph*, and the *Glosses to Caro's Shulchan Aruch*, here demonstrates his mastery of rationalist, particularly Maimonidean philosophy. This rationalist bent aroused the ire of his contemporaries such as R. Solomon Luria (Maharsha" l) and R. Judah Löw (Mahara" l). Most recently, another aspect of Isserles' complex personality has surfaced with the publication from manuscript of his commentary to *Zohar*. See *EJ*, Vol. IX, cols. 1081-1085

After the death of R. Gershom Katz in 1544, direction of his press was assumed by his son Mordechai Katz and his brothers. In 1569, Mordechai soon began to print independently of his brothers, assisted only by his sons. *Torath Ha'Olah* was the first product of their press. See Ya'ari, *Hebrew Printers' Marks* (1971), p. 137

* BOUND WITH: *Orchoth Tzadikim* ["Ways of the Righteous" -Ethics]. Anonymous. ff. 22. [*Vinograd, Frankfurt a/Main 70*]. (Frankfurt a/Main, 1687).



Lot 20

20

JACOB BEN ASHER. (Ba'al HaTurim). Peirush HaTorah LeRabbeinu Ya'akov - (Rimzei Ba'al HaTurim) [commentary on the Pentateuch]. **FIRST EDITION.** Title within handsome historiated white-on-black woodcut border, with printer's device (Yaari no. 8) above title. Initial word of each part within decorative white-on-black woodcut. ff. (72). *Repaired worming, mostly marginal affecting a few words. Previous owners' signatures on title. Censors signature on final leaf. Modern elaborately tooled morocco. Sm. 4to. [Vinograd, Const. 41; Yaari, Const. 25, St. Cat. Bodl. col. 5500 no. 43; Mehlman 658; Adams J-10]. Constantinople, Samuel ibn Nachmias: 1514. \$12,000-15,000*

• Although bibliographers have taken note of an earlier, probably phantom edition, supposedly issued fourteen years prior (Vinograd, Const. 2), this 1514 edition appears to be the first edition of the famed exegesis of the Ba'al HaTurim. His exegesis consists of Masoretic calculations and hermeneutical interpretations, i.e. Gematria and Notarikon. It has become a standard component of almost all editions of the Pentateuch. The Ba'al HaTurim's lesser known, albeit comprehensive commentary to the Pentateuch did not appear until 1806 and indeed concentrates on providing "peshat" only. The author achieved everlasting renown for his remarkable Rabbinic code, the Arbah Turim (see next lot).



Lot 21

21

JACOB BEN ASHER. Arbah Turim [Rabbinic code]. Four parts in one. Title within architectural arch. Letters of opening word of each section within a decorative vignette and woodcut border pieces. Lengthy owners' inscription and bill of sale in a 16th century Italian hand signed Isaac Sopher, Mantua (verso of title). ff. 117, (3), 91 (1), 59 (3), 139 (with four extra blanks not called for by Benayahu or Vinograd.) Title silked, few small paper repairs, f.133 with loss of few words. Modern morocco. Folio. [Vinograd, Cremona 19; Benayahu, Cremona, 20a, p. 203; not in Adams].
Cremona, Vincenzo Conti: 1558. **\$6000-8000**

• A fundamental Rabbinic treatise embracing all the laws and customs incumbent both upon an individual and the Community as a whole. Its over-riding authority has been recognised and accepted by Jewish scholars for generations.

RARE EDITION, the JNUL copy incomplete.

JAFFE, MORDECHAI. Levush Ohr Yekaroth [commentary to the Pentateuch]. * Levush Pinath Yikrath [commentary on Maimonides' Guide for the Perplexed] * Levush Adar HaYakar [commentary on the Laws of Sanctification of the New Month]. * Biurei Yaffeh [commentary on the astronomical "Tzurath Eretz" by Abraham b"r Hiya]. **FIRST EDITIONS.** Together, four parts in two volumes. Individual titles within woodcut architectural borders. Numerous woodcut astrological diagrams. Extensive Kabbalistic marginal notes on the Ohr Yekaroth in a 17th century Ashkenazic hand. Plus some marginal notes in a 19th century Ashkenazic hand on the philosophical Pinath Yikrath. *ff. (2), 189; 30, 30; 5. Margins of title strengthened. Light stains in places. Numerous previous owners' signatures in various Aschkenazic hands (from the late 16th-20th centuries), including: R. Shlomo Zalman Ehrenreich of Shamloi, an inscription on the first leaf presenting the book to a Chassidic Rabbi from "his relative Pinchas David b. Sheina Elka may I have success and be permitted to serve the lord with tranquility of mind." Modern gilt-tooled calf. Folio. [Vinograd, Lublin 53 (recording only the first part); Mehlman 829; Adams J-57&58 (recording only first three parts)].* Lublin, Kalonymus ben Mordechai Jaffe: 1594-5. **\$15,000-20,000**

• The author was one of the greatest scholars of his time. He was especially renowned for his wide-ranging interests. His ten Levushim run the gamut from classical halacha, to biblical exegesis, philosophy, astronomy and Kabbalah. He studied under the great talmudic scholars of Poland, R. Moses Issesles (Ram" a), and R. Shlomo Luria (Maharsh" al). He studied Kabbalah under R. Mattathias ben Solomon Delacrut whom he cites in the introduction to the Levush Ohr Yekaroth. These works comprise the last three "garments" (Levushim) of the total of ten which comprise Jaffe's monumental output.

" R. Jaffe's commentaries on the classics of philosophy, astronomy and Kabbalah included alongside his halakhic code...are perhaps the finest and most balanced expression of a general cultural pattern of Polish Jewry in the 16th century...In the work of Jaffe, the rabbinic culture of Poland-Lithuania...achieves a certain breadth and integrity that even at this distance cannot fail to impress." See L. Kaplan, Rabbi Mordekhai Jaffe and the Evolution of Jewish Culture in Poland in the Sixteenth Century in: B. Cooperman (ed.) Jewish Thought in the Sixteenth Century (1983) pp. 266-282.



Lot 23

23

JUDAH THE CHASSID. Sepher Ha-Chassidim [code of conduct of Chassidei Aschkenaz, medieval Rhenish pietists]. (Bologna: Silk Weaver's Guild, 1538). **FIRST EDITION**. ff. (27), (1), 121. [Vinograd, Bologna 10; Adams J-398]. * RECANATI, MENACHEM. Piskei Halachoth [Rabbinic law]. (Bologna: Silk Weaver's Guild, 1538). **FIRST EDITION**. ff. (12), 62. [Vinograd, Bologna 12; Mehlman 787; Adams R-258]. Exceptionally clean copy. Together, two works bound in one. *Couple of letters reworked on final leaf (rebacked). Contemporary vellum, lower portion of backstrip replaced. 4to.*

\$7000-9000

• **A FINE AND HANDSOME COPY OF SEPHER HACHASSIDIM AND PISKEI RECANATI.**

The Sepher HaChassidim has attracted the attention of many rabbinic scholars, including the commentary of R. Chaim Joseph David Azulai (Chid" a) "Berith Olam," as well as glosses of several luminaries over the ages that were incorporated into R. Reuben Margulies' felicitous commentary "Mekor Chesed." Both commentaries, along with the relatively recent comments of R. Zevi Judah Hakohen Kook, were included in the Mossad Harav Kook edition of Sepher HaChassidim (1957). For those interested in Polish "pilpul," the late doyen of the Toronto rabbinate, Rabbi Abraham Price, a disciple of the famed Sochatchov school, produced several folio volumes of "Mishnath Abraham," utilizing the Sepher HaChassidim as a springboard for wide halachic discussion.

In academic circles, Prof. Haym Soloveitchik has lavished much attention on the Sepher HaChassidim. See H. Soloveitchik, "Three Themes in Sefer Hasidim," *AJS Review* I (1976), pp. 311-357; idem, "Piety, Pietism and German Pietism: Sepher Hasidim and the Influence of Hasidei Ashkenaz," *JQR*, XCII (2002) Nos. 3-4, pp. 455-493.

Regarding the second work, Piskei Halachoth, scant facts survive regarding the illustrious Italian Kabbalist and halachist R. Menachem Recanati (late 13th-early 14th centuries). Recently, Prof Moshe Idel has attempted to rectify this situation by penning a full-length monograph on Recanati (funding provided by the Recanati family, founders of Israel Discount Bank).

Only nine books were printed by the Jewish Silk Weaver's Guild between the years 1537-1541. Several of the printers at this press are known by name. Sepher HaChassidim was printed by Abraham b. Moses Cohen. See D. Amram, *The Makers of Hebrew Books in Italy*, pp. 232-235; Ephraim Deinard, *Atikoth Yehudah*, p. 2.



Lot 24

24

(KABBALAH). Sasson, Abraham. Kol Mevasser/Kol Sasson [Commentary to Four Beasts in Book of Daniel]. **FIRST EDITION.** Two parts in one. Title within ornate architectural columns, complete with maidens, lions; three crowns. Each page within typographical border. On title and final page signature of the distinguished Italian Kabbalist, Abraham Joseph Graziano "Ish Ger" (See Abraham Karp, *From the Ends of the Earth* (1991), pp. 155-7 (includes facsimile). ff. (32). Few corners frayed, stained. Modern calf. 12mo. [Vinograd, Venice 995].

Venice, Juan di Gara: 1605. **\$3000-4000**

• Abraham Sasson was an Italian Kabbalist who flourished at the beginning of the Seventeenth-century. He was the author of the present volume *Kol Mevasser/Kol Sasson*, an eschatological work, and *Apiryon Shelomo* (Venice, 1608), essays on Lurianic mysticism. See JE, Vol. XI, p. 65; G. Scholem, *Kabbalah* (1974), p. 77.



Lot 23

25

KARO, JOSEPH. Shulchan Aruch [Code of Jewish Law]. Four parts in one volume. Second edition. Title letters within decorative woodcut vignettes, opening word of each section within decorative woodcut border-piece incorporating printers' device (cf. Yaari no. 33). Printers' device on title ff. 62; 56; 34; 71; (9). *Stained in places, margins of title page and first five leaves repaired. Previous owners' inscription on title. Censor's signature on final leaf. Modern morocco. Folio. [Vinograd, Venice 553; Adams J-339].*

Venice, Giorgio di Cavalli: 1567. **\$12,000-15,000**

• A digest of the expansive Beith Yoseph, the Shulchan Aruch ("Prepared Table") so named by Karo to indicate that he had prepared the material in a manner ready to be consumed immediately. It became the Rabbinic Code par excellence

Two editions were issued simultaneously; the present one at the House of Cavalli and the other at that of Giovanni Griffio. For details regarding the first printings of the Shulchan Aruch, see: R. Margoliot, in Sinai, Vol. 37 (1955) pp. 25-35 and R. Y. Nissim in Sinai Sefher Yovel (1958) pp. 29-39.

Amram speculates that: "the printers' mark of Cavalli, the elephant bearing a castle, and its significant motto may be interpreted to indicate how the times were changing. The elephant marches "tarde sed tuto," slowly but surely, like the march of Enlightenment that led man out of the darkness of the Middle Ages." See: D. Amram, The Makers of Hebrew Books in Italy (1963) p. 349.



Lot 26

26

KIMCHI, DAVID. (RaDa"K). Sepher HaShorashim ["Book of Roots" - lexicon to the Bible]. Printed in three columns. Our copy contains the prefatory poem by Joseph Bibas, lacking in many copies (see Ya'ari). Despite few faults, **A FINE COPY**. ff. 132. Opening and closing leaf repaired with loss of couple of words, stained in places, former owners' signatures and stamps on title. Modern vellum-backed. Sm. folio. [Vinograd, Const. 37; Ya'ari, Const. 21; Mehlman 1253]. Constantinople, Astruc de Toulon: 1513. **\$12,000-15,000**

• The famous Provençal exegete and grammarian R. David Kimchi (1160?-1235?), was a life-long anti-Christian polemicist. Most famous in this respect are his Teshuvot LaNotzrim (Responses to Christians), culled from his commentary to Psalms. However, a trace of the anti-Christian polemic is also to be found in his Sepher HaShorashim. Under the entry "elem" (f.86), Rada"K, quoting his father R. Joseph Kimchi, derides the Christian assertion that the word "almah" (a young girl) in Isaiah 7:14 refers to a virgin birth (parthenogenesis). Remarkably, the passage has survived intact in our copy. In other copies consulted, the offending lines were struck by the ever-watchful censor.

27

KOL BO. [Rabbinic law]. Anonymous. Title with prominent printers mark depicting the Tower of Rimini on title (Yaari no. 6). Initial letters of opening word within white-on-black decorative vignettes surrounded by historiated engraved border. Despited few stains, **A FINE WIDE-MARGINED COPY**. *f. 164. Slight staining. Owner's signature and inscription in Latin and Hebrew in an Italian hand on title and on first leaf following the index. Contemporary vellum, rubbed. Folio. [Vinograd Rimini 7; St. Cat. Bodl. col. 3561; Haberman Ha-madfisim bnei Soncino no.79].*

Rimini, Gershom Soncino: 1525. **\$15,000-20,000**

🕯️ **THE FIRST HEBREW PRINTER'S MARK IN ITALY.**

The Kol Bo was written at the end of the 13th or beginning of the 14th century. The Kol Bo, (literally, "everything is within it") contains almost 150 sections pertaining to: blessings, prayer, the synagogue, Sabbath, holidays, marriage, monetary matters, forbidden foods, visiting the sick, mourning etc. Included is one of the earliest commentaries on the text of the Hagadah which was later excerpted in the 19th century and included in certain editions of the Hagadah (see Yudlov 587 - where it was first published in Vilna, 1818 together with the commentaries of the Vilna Gaon and the Chayei Adam).

Still unknown is the identity of the author and the relation of the book to R. Aaron Hakohen of Lunel's Orchoth Chaim, whose contents overlap the material in the Kol Bo. It is possible that the Kol Bo is by the same author - but an earlier draft of the Orchoth Chaim. Kol Bo draws on the works of many halachic authorities, be they R. Eliezer b. Nathan, R. Peretz of Corbeil, or R. Baruch b. Isaac, author of Sepher ha-Terumah. See Prof. S.Z. Havlin, EJ, Vol. X, cols. 1159-60

Because of the pernicious activity of the Dominicans, the printer, Soncino had been forced to leave Pesaro. The City of Rimini offered him hospitaity and enabled him to resume printing there. In gratitude "he adopted as his bookmark the Tower of Rimini, flanking it with a motto from Proverbs "A tower of strength is the Lord; in it shall run the righteous and be saved" - the first Hebrew printer's mark in Italy. See D. Amram, the Makers of Hebrew Books in Italy p.130.



Lot 27



Lot 28

28

KOPPELMAN, JACOB BEN SAMUEL BUNIM. Ohel Ya'acov [commentary to the philosophical and mathematical passages of Joseph Albo's Sefher Ikrim]. **FIRST EDITION**. Title within a typographic border. Numerous geometric and astrological charts and diagrams; woodcut illustration of two gentlemen travelling in a boat on f.32r. ff. 34. Foxed in places, tear on f.32 on lower left margin repaired affecting two letters. Modern calf. Sm. 4to. [Vinograd, Freiburg 6; Mehlman 1208; Priejs 142; Adams J-27].

(Freiburg), Israel Sifroni for Ambrosius Frobin: 1584. **\$5000-7000**

• Born in the Baden town of Freiburg im Breisgau, the Talmudic scholar Jacob ben Samuel Bunim Koppelman, was distinguished for his broad knowledge of secular sciences. Indeed, on the title page of this work he is described as; "the encyclopaedic scholar and divine philosopher." A child prodigy, and student of Mordechai Jaffe (author of the Levushim), Koppelman studied mathematics and astrology in addition to intense occupation with traditional Jewish course of study. He was 28 years old when he completed this work.

The Hebrew press at Freiburg came into existence as a result of the difficulties entailed with Hebrew printing in the Swiss border town of Basle. During the two years of its operation, Freiburg produced seven Hebrew books.



Lot 29

29

(LITURGY). Cohen, Joseph ben Abraham. Ta'am LeMusaph Tikanta Shabbath [Commentary to the Additional Prayer for the Sabbath in Romaniot Rite]. Title within typographical border. Text of prayer complete with nikud (vowel points). ff. 8. Modern blind-tooled morocco. 8vo. [Vinograd, Venice 972].

Venice, Daniel Zanetti: 1604. \$3000-4000

• The author, a native of the isle of Corfu, composed this book in gratitude for being saved from Maltese pirates somewhere off the coast of Rhodes. The same author composed a commentary on the Hoshanoth, Mosha'oth E-I (Constantinople, 1598).

(LITURGY). Sha'ar Hashamayim [prayers throughout the year]. With Psalms, Biblical readings and Ma'amadot. Compiled with commentary by R. Isaiah Halevi Hurwitz (SHeLa" H Hakodosh). **FIRST EDITION**. Attractive additional engraved title with vignettes of three Patriarchs, Abraham, Isaac and Jacob, and the festivals of the year. Two divisional title pages. ff.(2), 335, 139, 130, (1), 52. *Title lightly discolored, browned. Contemporary calf rebacked, in solander box. Thick 4to. [Vinograd, Amsterdam 1114].*

Amsterdam, Aaron de Salomon Antones: 1717. **\$20,000-25,000**

• **FIRST EDITION OF THE CELEBRATED SIDDUR SHELA" H**

According to the title, the book was published by the great-grandson of the author, Abraham Segal, son of Isaiah Segal, son of Sheftel, author of "Vavei ha-Amudim," son of the author, R. Isaiah Segal, author of "Shnei Luchoth ha-Berith." (The surname "Segal" is an anacronym for "Segan Leviyah," alluding to Levitic descent.)

Until recently, the identity of the "kuntressim" of Isaac Luria from which the author quotes, remained a mystery. It appears now there are two sources for the Lurianic material: R. Moses Trinco's Sepher ha-Kavanoth (Venice, 1620) and R. Menachem Azariah of Fano's Kanphei Yonah. See the Introduction to the three-volume edition of the Siddur Shela" h issued by the Chevrath Ahavath Shalom (Jerusalem 1998), under the direction of the contemporary Kabbalist Rabbi Ya'akov Hillel.

Rabbi Joel Sirkes (Ba" CH), one of the all-time great halachists, attests in his lead approbation (f.2v), "I have no doubt that whoever prays from this Siddur, his prayer will not go unanswered." It is known that the great mystics would pray using the Siddur Shela" h. One such Kabbalist was the founder of Chabad Chassidism, R. Schneur Zalman of Liadi. In his youth, "his order of service was according to the kavanoth (mystic intentions) in Shnei Luchoth ha-Berith and the prayer book Sha'ar ha-Shamayim." See Ch. M. Heilman, Beith Rabbi I (Berdichev, 1900), f.1v.



Lot 30



Lot 31

31

LURIA, SOLOMON. (MaHaRSHa" L). Shailoth Utshuvot [responsa]. **FIRST EDITION**. Title letters within floral woodcut vignettes. ff. (162). Slightly browned with some foxing and few stains, margins of final two leaves repaired. Modern calf-backed boards. 4to. [Vinograd, Lublin 30; Mehlman 752; not in Adams].

Lublin, Kalonymos ben Mordechai Jaffe: 1574. **\$5000-7000**

• The MaHaRSHa" L was an iconoclast in his time, displaying a surprising assertiveness and independence in his Halachic rulings, often castigating his rabbinical opponents. The present responsa are historically important for the cultural life of the Jews of Poland and Lithuania - and include many examples of colloquial Old Yiddish. See responsum no. 21 for a deposition regarding a pre-marital dispute and the MaHaRSHa" L's warning to the judges to punish the correct guilty party. Responsum no. 33, defends a wronged woman and curses the antagonist that he be "buried like a donkey" if he does not retract his words. Responsum no. 29 contains significant genealogical material concerning the chronology of many distinguished German and French scholars, from Rabbeinu Gershom through the 14th century.

This copy contains the name of the informer cited at the end of responsum no.11, removed from many copies to protect his identity. This copy also contains the complete text of responsum no.12, dealing with the uncertain Halachic status of a particular family. This was deleted in many copies in respect of those concerned. According to Rivkind, the Adler copy in the Jewish Theological Seminary Library lacks the entire text of this responsum. See: I. Rivkind, Dikdukei Sophrim in: Kiryath Sepher Vol. IV, pp.278-9.



Lot 32

32

MEIR LE-BEITH MEIR. Hilchoth Shechitah [laws of slaughter]. **FIRST EDITION**. Title within architectural arch. **WIDE-MARGINED COPY**. Final leaf contains owners' inscriptions and familial dates of birth, dated 1623 in a cursive Sephardic hand. ff. (8). Lightly stained. Modern morocco. 12mo. [Vinograd Ferrara 9; St. Cat. Bodl. no. 3463].

Ferrara, Samuel Gallus (Zarfati): (1552). **\$5000-7000**

• The printer Samuel ibn Askarah Zarfati (the Frenchman - Gallus) began printing in Ferrara in 1551. Although he published only six books, they ran across a broad gamut of subjects - medicine, halacha, the interpretation of dreams and philosophy. These are no doubt indicative of the tastes of the Jewish reader in Italy during the 16th century. The final leaf contains a full page of poetry in honor of the author and his work.



Lot 33

33

MEIR LE-BEITH MEIR. Hilchoth HaRe'iah [laws of post-slaughter especially pertaining to checking the lung]. **FIRST EDITION.** Title within architectural arch. **WIDE-MARGINED COPY.** Scattered marginalia in a Sephardic hand, final leaf with Italian inscription. ff. (8). Vellum-backed marbled boards. 12mo. [Vinograd Ferrara 8; St. Cat. Bodl. no. 3462]. Ferrara, Samuel Gallus (Zarfati): (1552). **\$5000-7000**

• The final leaves contain a poem indicating the ritual butchery customs of "the great city" of Salonika, as well as poetry in praise of the author and his work.

Although Vinograd states that this work and the author's Hilchoth Shechitah (see previous lot) were published together (despite listing the works separately), Steinschneider decisively notes that they were published individually. Nevertheless, it would seem the author perhaps intended to publish them together as is evident from the title page of Hilchoth Shechitah and the introduction. Ultimately, Steinschneider is probably correct as each volume contains the final poem in honor of the author.



Lot 34

34

(MIDRASH). Torath Kohanim (Sifra). With commentary of Ra'ava" d (Abraham ben David of Posquières). **FIRST EDITION**. Wide-margined copy. ff. 42. Several leaves remargined, repaired worming. Modern calf. Folio. [Vinograd, Const. 29; Ya'ari, Const. 98 (includes facsimile of title on p. 85); Mehlman, 137].

Constantinople, n.p.: circa 1510? **\$20,000-25,000**

• **HIGHLY UNCOMMON EDITIO PRINCEPS OF THE TORATH KOHANIM**

Very few copies of this book exist: The City Library, Frankfurt a/Main (lost?); Rabbinical Seminary, Budapest; JTSA, New York; JNUL, Jerusalem - all are incomplete. Mehlman believes the printer never completed production of the book. For some reason, the edition extends only so far as Parashath Tzav. Various years have been suggested for the year of printing, ranging from 1494 to 1523. In 1862, Isaac Hirsch Weiss (author of the history, Dor Dor VeDorshav), published a complete version of Torath Kohanim accompanied by the Ra'avad's commentary utilizing an early manuscript. See I. Twersky, Rabad of Posquières (1962).

(MIDRASH). Midrash Chamesh Megiloth [aggadic compilation on the Five Scrolls]. **FIRST EDITION**. With rare half-title. Title and half-title within four-piece white-on-black woodcut border of Renaissance ornament - a favorite of Soncino. Letters of opening words within white-on-black decorative vignettes. Important, extensive marginal notes throughout in an Italian Sephardic hand. *ff. (100). Stained in places, corner of f. 60 repaired. Previous owners' signatures and inscriptions on titles and verso of final leaf. Later calf with clasps and hinges, rebacked, rubbed. Folio. [Vinograd, Pesaro 48; St. Cat. Bodl. No. 3754 (Copied from wolf); Haberman, HaMadpisim Bnei Soncino no.67 (without seeing a copy, relying on Steinschneider)].* Pesaro, Gershom Soncino: 1519. **\$20,000-25,000**

🔴 **EXTREMELY RARE. NO COPIES IN THE BODLEIAN OR THE BRITISH LIBRARY. THE BIBLIOPHILE DAVID FRANKEL CONSIDERED THIS BOOK (COMPLETE WITH BOTH TITLE PAGES) TO BE AS RARE AND VALUABLE AS AN INCUNABLE.**

The collection of Aggadic material on the Five Scrolls are part of the Midrash Rabbah genus of Midrashic literature - denominated "large" (Rabbah) to distinguish them from the smaller collections on these Biblical books. The time of compilation of the Midrash Rabbah lasted many centuries, but the material itself is ancient. The predominance of the sayings, parables, interpretations of verses, stories and proverbs which comprise the Midrashic literature originates with the Palestinian sages although the wisdom of the Babylonian scholars is amply represented.

Eichah Rabbah (Lamentations Rabbah) is the earliest of the group. It is prefaced by a long introduction consisting of thirty-three homilies to the initial verses of Lamentations. The dates of the remaining four works cannot be determined with accuracy though the consensus of scholarship places them earlier than the other Midrashim of the last four books of the Pentateuch.

The Five Scrolls were read in the synagogues on the holidays and as such were the subject of much interpretation and homilies; hence the large quantity of Aggadic material centering around these books. See M. Waxman, Vol. I pp. 136-8.



Lot 35

36

MIDRASH RABBAH. [Midrashim on the Pentateuch]. Anonymous. **FIRST EDITION**. Five parts in one volume. On f.2r. signature of owner, "Judah Ephraim Sinigaglia," member of a prominent Italian Jewish family. (See EJ, Vol. XIV, col. 1615.) A former owner has designated the parshiyoth (sections of Torah) in brown ink on tops of leaves. ff. 68,44,34,67,16. *Lightly foxed and stained in places, minimally trimmed. f.1 and f.223 supplied in facsimile. Modern blind-tooled calf. Folio. [Vinograd, Const. 35; Yaari, Const. 19; not in Adams].*

Constantinople, Joseph Gabbai and Abraham Yerushalmi: 1512. **\$20,000-30,000**

📖 EDITIO PRINCEPS OF MIDRASH RABBAH - AN EXCEPTIONALLY RARE TEXT

The Midrash Rabbah is the most important of the Aggadic collections. It is heralded "Large" (Rabbah) on account of its sheer quantity and to distinguish it from the smaller collections on the Biblical books. The systemization and organization of the mass of Aggadic matter accumulated in this collection lasted several centuries. The earliest Midrash is Bereshith Rabbah; its date of compilation can be safely placed at the beginning of the sixth century. The other Midrashim on the Pentateuch are of a later date. Shemoth Rabbah was compiled toward the close of the seventh century. Devarim Rabbah shows signs of later authorship, no doubt the beginnings of the tenth century. Bamidbar Rabbah is the most recent and most likely received its present form not earlier than the beginning of the twelfth-century. (Parashath Nasso, 14:13 refers to the "four elements" [arba'ah teva'im], an Aristotelian notion). Chajes points out that various books of Midrash Rabbah were unknown to the medieval greats. It would seem that RaSHBa" M possessed only Bereshith Rabbah and Vayikra Rabbah. See his commentary to Bava Bathra 134a, s.v. hagadoth. Recently R. Moshe Greenes has shown it is likely Nachmanides acquired Bamidbar Rabbah only towards the completion of his commentary to Pentateuch. See R. Zevi Hirsch Chajes, Introduction to Midrash Rabbah (printed in Vilna ed. Midrash Rabbah [1909]), pp. xv-xvi; R. Moshe Greenes, Koran P'nei Moshe (1988), p. 153.

Most of these Midrashic texts were compiled in Palestine, though both Palestinian and Babylonian scholars were well versed in the Aggadic traditions of one another. The Midrash Rabbah therefore contains sayings, parables, interpretations and proverbs of both Palestinian and Babylonian scholars. Due to this Palestinian provenance, much of the material found in the Midrash Rabbah overlaps that found in the Talmud Yerushalmi. Both are rich in Greek loan-words; many of the latter are explicated in R. Nathan ben Yechiel of Rome's Sepher Aruch.

37

MIDRASH TEHILIM. Anonymous. Supplement to Midrash Tehilim, from Psalm 119 through Psalm 150. (Our edition supplements the Constantinople edition of 1512 which concludes at Psalm 118). * With: HA'YITZHARI, MATTATHIAS. Peirush Ha'Alpha Beta [Commentary to Psalm 119] (ff. 24.). **FIRST EDITION**. Printed without title. Double columns. ff. (24). *Minimally stained. Modern boards. Slim folio. [Vinograd, Salonika 5; Mehlman 174; St. Cat. Bodl. col. 595 no. 3789].* (Salonika), n.p.: (1515). **\$20,000-25,000**

• Mehlman expresses doubt whether the actual printing was done in Salonika and not in Fez, Morocco. He writes that the letters resemble those of R. Eliezer Toledano as used in the printing of Abudraham in Fez in 1517.

The Midrash Tehilim was most likely composed towards the end of the 10th-century, probably in Southern Italy. It is chiefly a compilation of sayings relating to the verses of the Psalms scattered throughout the Agadah, but also contains some original material.

Midrash Tehilim is followed by R. Mattathias HaYitzhari's commentary to the 119th Psalm, Peirush ha-Alpha Beta. The Author, (Spain, 14th-15th century), was descended from the Narbonne family who emigrated to Aragon after the expulsion from France in 1306. This is the only work of this Spanish philosopher to be published. He left in manuscript a commentary to the Ethics of the Fathers Avoth. See EJ, Vol.XI, cols. 1129-30.



Lot 38

38

MIZRACHI, ELIJAH. Sepher HaMispar [treatise on Algebra]. **FIRST EDITION. WIDE-MARGINED COPY.** Marginalia. ff. (110). Dampstained in places, final few leaves dampsoiled with corners repaired, single wormhole not affecting text. Later vellum. 4to. [Vinograd, Const. 150; Yaari, Const. 116].

Constantinople, Gershon and his son Eliezer Soncino: 1533. **\$15,000-20,000**

• Rabbi Elijah Mizrahi (c.1450-1526), a native of Constantinople, was a member of the old Romaniot community that preceded the influx of exiles from Spain. In 1498 he became the foremost rabbinical authority not only in Constantinople but effectively throughout the entire Ottoman Empire. He has achieved literary fame due to his Responsa, but perhaps even more so thanks to his supercommentary on Rashi, known simply as "Mizrachi" (Venice, 1527). It was Mizrahi's third son, Israel, who published both the supercommentary and the present mathematical treatise. Though today few recall Mizrahi's mathematical ability, in its day Sepher HaMispar was highly regarded and even translated into Latin. See EJ, Vol. XII, cols. 182-4.



Lot 39

39

MOELLIN, JACOB BEN MOSES HALEVI. Sepher MaHaRI" L [customs for the entire year according to Aschkenazi rite]. **FIRST EDITION.** Title letters within floriated vignettes. On title, signatures and stamp of former owners. An inscription in a fine Italian hand records that the book was bought from R. Raphael Baruch on the 21st day of Ellul 577 (1817) for the sum of 30 soldi." On verso of final leaf, woodcut printer's mark containing two rampant lions flanking a palm tree in whose center there is a Star of David, all within a cartouche; surrounding are the words, "A just man will flourish as a palm tree" (Psalms 92:13) and the name "Tobias Foa." (See Ya'ari, p. 13, pl. 21; p. 133). Censors' signature on recto of final leaf, "1612," and on verso, "Gio[vanni] Dominico Carretto 1598" (see Wm. Popper, pl. III, no. 7). ff. 116. Marginal paper repairs, stained in places. Modern vellum-backed boards. Sm. 4to. [Vinograd, Sabbioneta 34; Adams J-26; St. Cat. Bodl. col. 1228, no. 5567-1; Deinard, Atikoth Yehudah, p. 25].

Sabbioneta, Tobias Foa: 1556. **\$2500-3000**

• Steinschneider emphasizes the rarity of this work.

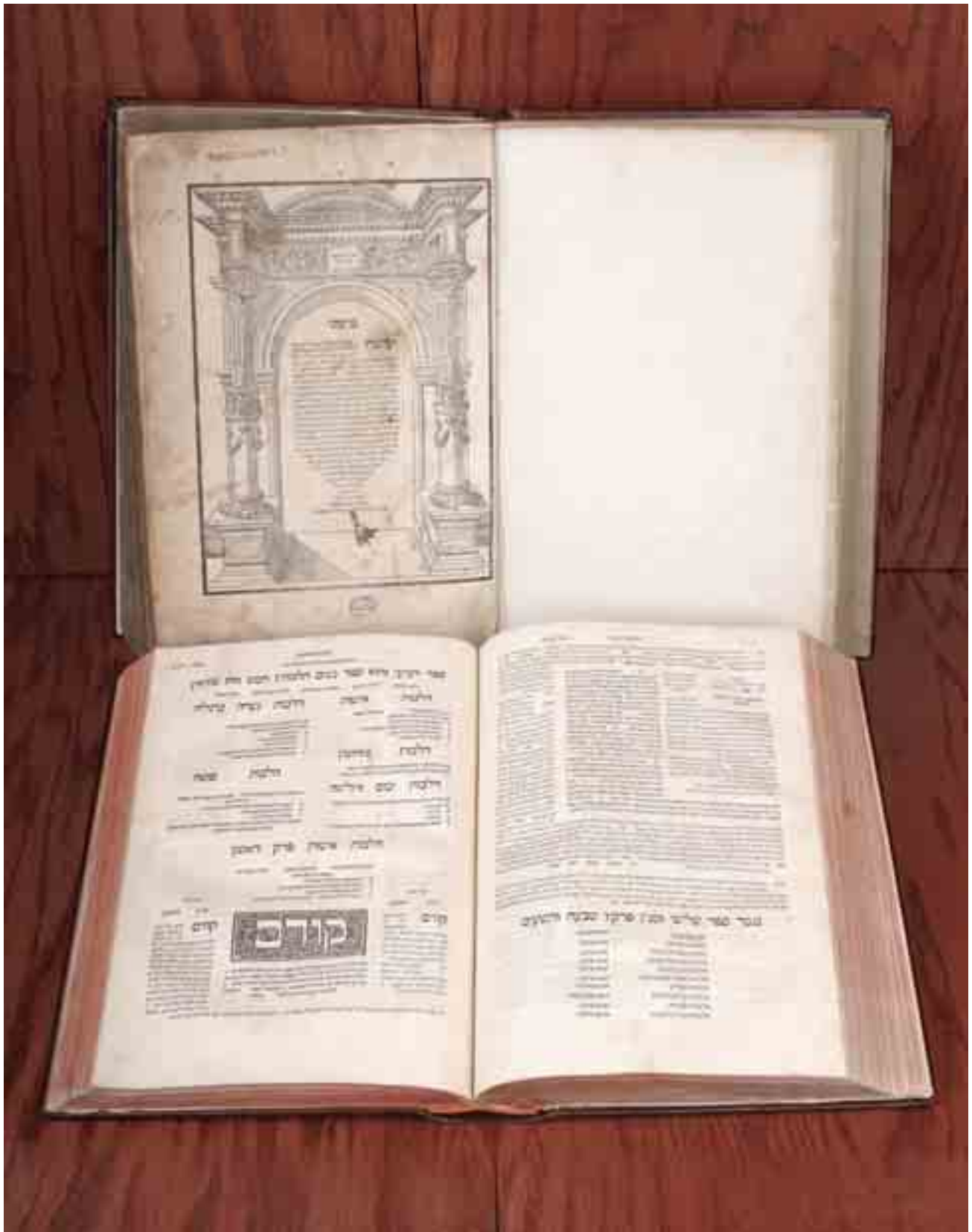
The Sepher MaHaRI" L is the most important source for ritual customs (minhagim), both within and without the synagogue. It paints a most faithful picture of the religious and social life of German Jewry in the 14th and 15th centuries.

In his monumental chronicle "Divrei HaYamim LeMalchei Tzarfath U'Malchei Beith Othman HaTugar" (History of the Kings of France and the Kings of the House of Othman the Turk), R. Joseph Cohen discusses but two printers: Daniel Bomberg of Venice and Tobias Foa of Sabbionetta. Ya'ari believes the reason Foa merited this distinction is that Cohen was much affected by the burning of the Talmud in Italy in Marcheshvan 1553. (This is in fact the final episode discussed in the Divrei HaYamim, which was printed at the end of that month.) Subsequently, Cohen placed great hope in the fact that Foa succeeded in printing Tractate Kiddushin in Ellul 1553, with plans to print the entire Talmud. See Ya'ari, Mechkarei Sepher (1958), p. 345.

MOSES BEN MAIMON. (MAIMONIDES / RaMBa"m). Mishneh Torah [Rabbinic Code]. Fourteen parts in two volumes. With glosses including Abraham ben David of Posquieres (RAVa" D), Migdal Oz by Shem Tov Gaon, Maggid Mishneh and Hagahoth Maimoni'oth. Titles within woodcut architectural arches. Opening words within woodcut floral vignette. Fourteen parts in two volumes. *I: ff.(1), 389, (6). II: ff. (1), 394-767. Marginal repairs to the title, stained in places, slight worming - mostly marginal affecting a few letters on a few leaves, some censoring. Signed by censors on final leaves. Previous owners' marks. Modern calf over thick boards. Accompanied by a fitted, matching slipcase. One tall folio and one slightly smaller folio. Otherwise AN ESPECIALLY HANDSOME, WIDE MARGINED COPY. [Vinograd, Venice 96; Haberman, Bomberg 91; I.J. Dienstag, Mishneh Torah Leharamba"m, in: Studies...in Honor of I. Edward Kiev (1971) no. 7; not in Adams]. Venice, Daniel Bomberg: 1524-25. **\$30,000-50,000***

• The fifth Maimonides edition. The second edition of Abraham ben David of Posquieres (RAVa" D). The **FIRST EDITION** with Migdal Oz - together with the text for the entire work. The Migdal Oz by Shem Tov Gaon was previously published in the Constantinple edition however only on the section of Sepher Ahavah. The present copy contains the rare, unnumbered, scholarly, introductory leaf by the editor, R. David b. Eliezer HaLevi. Dienstag states that this leaf is missing from the majority of the copies of this editon that he examined.

In his introduction, the editor sets out how he edited and corrected this edition. In certain cases he made no changes, even though he felt it was necessary, since he had in front of him five "sifrei Ramba"m" (i.e. manuscripts) all of which had the same reading. He does however present four examples of corrections made on his own initiative and the lengthy scholarly basis of his reasoning for doing so. This introduction has never republished.



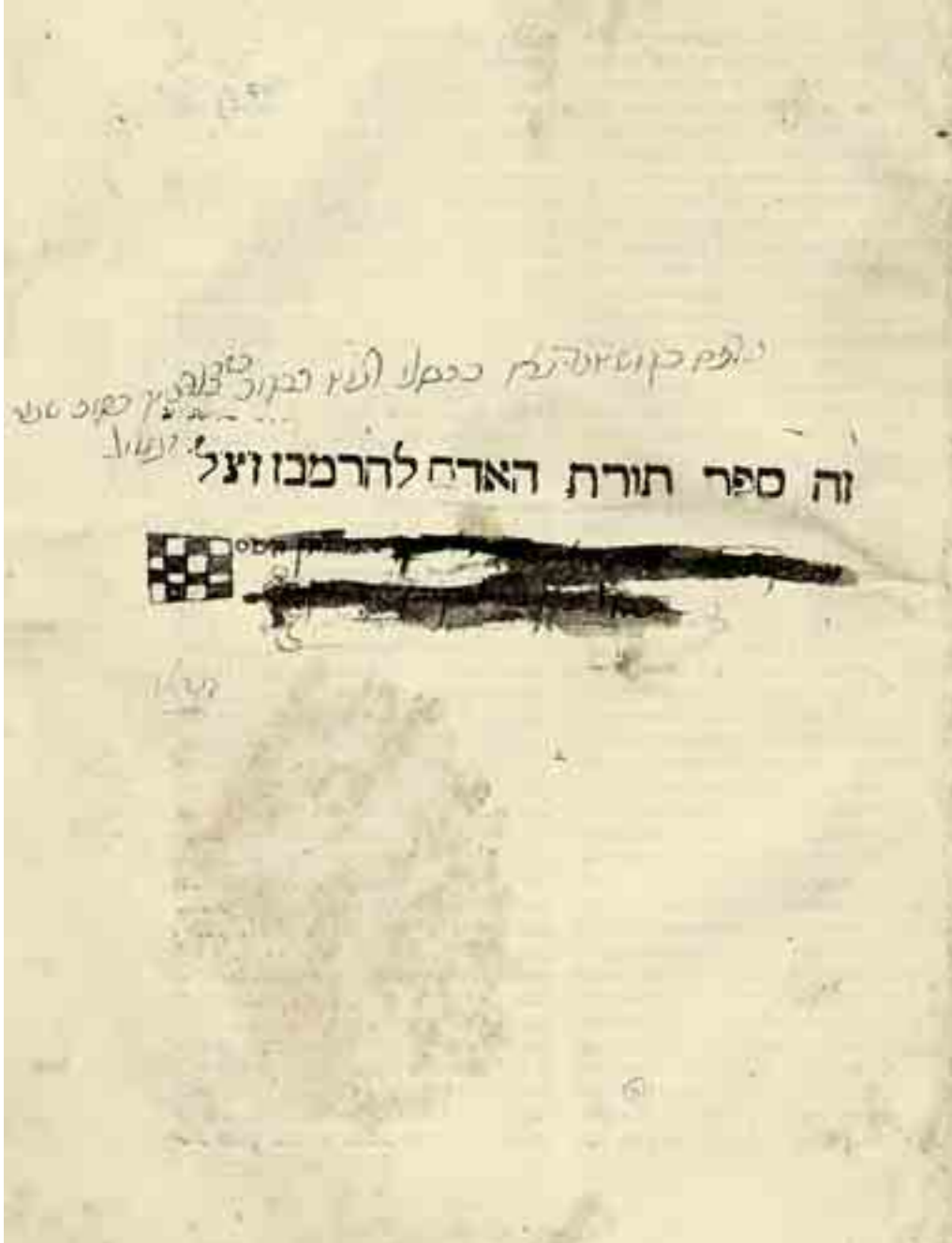
Lot 40

MOSES BEN MAIMON. (MAIMONIDES / RaMBa" M). Mishneh Torah [Rabbinic Code]. **FIRST EDITION** with commentary by Joseph Karo. With glosses including Abraham ben David of Posquieres (RAVa" D) and Levi ibn Chabib. Fourteen parts in four volumes. Four title pages, each with Bragadin's device of Three Crowns, Meir Parenzo's device of Venice and the Dragon on verso, and following the Table of Contents (the late) Asher Parenzo's device of a Mountain rising from the Sea. Text illustrations. Final volume with first edition of the alphabetical index compiled by the School of Baruch Uziel. Final leaf with a poem in honor of one of Karo's disciples, Abraham Hayug. Signatures on title with marginal notations in an Italian 17th-century hand. I: ff. (22),316. Paper repairs to inner margin of title, lower left corner of title torn, last two leaves remargined, final leaf loose. II: ff. (10), 219 (i.e. 218). III: ff. (20),452, (1). Four lengthy, extensive full-page marginal notes in a 17th century Italian hand. IV: ff. (10), 292, (9). Lightly browned and stained in places, few leaves neatly remargined, inscriptions and stamps of previous owners' on title. On title, signature of censor, F. Alexander Longus Inquisitor Montisregalis, 1591. (See Popper, pl. V, no. 7.) Old leather, (vol. I differing), rubbed. Folio. [Vinograd, Venice 600; I.J. Dienstag, *Mishneh Torah Leharamba"m in: Studies...in Honor of I. Edward Kiev (1971), no. 10; Adams M-169*].

Venice, Meir Parenzo for Alvise Bragadin: 1574-75. **\$10,000-12,000**

• **FIRST APPEARANCE** of the Hasagoth Ha-Rava" d as an entity unto itself (previously it was incorporated as part of the Maggid Mishneh). This important first edition with the Keseph Mishneh, contains a fore- and after-word relating that Moses Provencal of Mantua " whose net is spread till Safed" was the catalyst of the edition, encouraging and hastening Karo to complete the work for publication. Karo's previous experience in publishing his Beth Yoseph had been disagreeable, for the printer went to press without waiting for the author's corrections, which later had to be published separately. Rabbi Provencal's prodding was not in vain for the afterword notes that Karo died before the publication was completed. Karo also used the agency of the great scholar and Kabbalist R. Menachem Azaria of Fano to ensure the perfection of the work. It is suggested that the R'ma of Fano examined each volume upon publication.

This edition also presents the first publication of a comprehensive alphabetical subject index based upon writings from the school of " ha-rav Ha-zaken Gadol Be-doro," R. Baruch Uziel.



Lot 42

42

MOSES BEN NACHMAN (NACHMANIDES /RaMBa" N). Torah Ha'adam [laws concerning the sick, the dying and the after-life]. With laudatory poems by Joseph b. Joel (Bibas). **FIRST EDITION. WIDE-MARGINED COPY.** ff.64. Previous owners' marks on title, few stains, lower corner removed from final leaf. Modern calf. Folio. [Vinograd, Const. 117; Mehlman, 765; Yaari, Const. 64 (see Hacker's corrections in Areshet vol.V, p. 479 who points out that it was published earlier than Yaari indicates)]. (Constantinople), (1519). **\$20,000-25,000**

• **HIGHLY SCARCE.** This book is the basis for all subsequent works on the subjects of sickness, death, mourning, the time of the Messiah and the after-life.



Lot 43

43

MOSES BEN NACHMAN (NACHMANIDES /RaMba" N). Dina Degarmi. **FIRST EDITION**. ff. (10) Printed without a title page. Lightly washed and and silked. Modern vellum. 4to. [Vinograd, Const. 49; Yaari, Const. 69. St. Cat. Bodl. no. 6532-17 no.17]. (Constantinople), 1515 -1520. **\$7000-9000**

• RARE.

Nachmanides was one of the foremost Talmudic scholars of the Middle Ages. His influential works on Halacha, Bible and a myriad of other subjects have been assiduously studied for centuries. In addition to his Halachic novellae on Talmudic tractates, he composed Halachic monographs which comprise an entire genre of masterpieces on Rabbinic literature. The present work, Dina Degarmi, is an exposition of laws pertaining to personal injuries and property damage. This small, excellent work is highly praised and generated many super-commentaries (see Y. S. Steiner, Shoshanath Ya'akov, Przemysl, 1882).



Lot 44

44

NAJARA, MOSES. Lekach Tov [commentary to the Torah]. **FIRST EDITION. A SOUND, WIDE-MARGINED COPY.** ff. 149, (1). Opening and closing few leaves dampstained, f.147 with tear at corner, clean tear and repair on f.3. later calf, spine gilt, stain on lower cover. Folio. [Vinograd, Const. 250; Yaari, Const. 183; not in Adams].

Constantinople, Solomon & Joseph Ya'avetz: 1575. **\$6000-8000**

• The author lived in Damascus and Safed and was one of the disciples of Isaac Luria (the Ari Zal). His son, Israel Najara, was the distinguished poet, author of Y-ah Ribon. The Kabbalistic work Shaar HaKelalim published in the Etz Chaim by R. Chaim Vital is attributed to R. Moshe Najara in many manuscripts. The present work is an important Halachic and Aggadic commentary to the Pentateuch and especially the precepts, together with Kabbalistic inferences.



Lot 45

45

PERETZ BEN ISAAC HAKOHEN. (Attributed to). Ma'arecheth Ha'Elo-huth [Kabbalah]. With commentary by Judah Chayyat and anonymous commentary "Paz". **FIRST EDITION**. On title, printer's mark of Abraham Usque, an astrolabe and verse from Isaiah 40:31 (Yaari, pl. 22; Yudlov, p. 25). **WIDE-MARGINED COPY**. Scattered marginalia. On final page, censor's signature, "Camillo Jaghel, 1619." ff. (6), 286. ff.2-3 loose. Signature on title, margins trace wormed with no loss of text. Relatively clean copy. Later calf with cartouche in center and florets, owners' name in gilt on upper cover. 4to. [Vinograd, Ferrara 49; Adams P-668]. Ferrara, Abraham ibn Usque: 1558. **\$4000-5000**

• One of the most significant works on the Kabbalah due to its systematic treatment of all relevant themes in earlier literature. Its contribution to speculative mystic theory in pre-Zoharite Kabbalistic literature is the increased symbolism of the Sephiroth. The author quotes a multitude of names by which each Sephirah is known, each signifying a differing function. He also develops the "Adam Kadmon" theory, whereby the likeness of the order of the Divine Powers of the Sephiroth to the human body is explored.

In the same year of 1558, two editions of Ma'arecheth Ha'Elo-huth appeared, one in Mantua, the other in Ferrara. In the present Ferrara edition, the anonymous commentary is designated simply "Peirush," whereas in the Mantua edition it bears the initials Pa"z, for "Peirush Zulath" ("Another Commentary"). According to Scholem, the Ferrara version of the commentary has several important passages lacking in the Mantua edition. Gershom Scholem, *Studies in Kabbalah I* (Tel Aviv, 1998), p. 176.

The ascription to "R. Peretz the Tosaphist" has long been discredited. For contemporary scholarly opinion, see "On the Problem of Sepher Ma'arecheth Ha'Elo-huth and Its Commentaries" in: Gershom Scholem, *Studies in Kabbalah I* (Tel Aviv, 1998), pp. 171-188. Recently, Prof. Ephraim Gottlieb identified the author of the anonymous commentary as R. Reuben Sarfati. See S. Heller-Wilensky and M. Idel (eds.) *Mechkarim Behaguth Yehudith* (Jerusalem, 1989), pp. 357-369.



Lot 46

46

PROVENCAL, JUDAH NATHAN. Or Olam/Tiphereth Israel/Perek al HaDevekuth [Philosophy]. **FIRST EDITION**. Three parts in one. Title within architectural columns. ff. 39. Title laid to size with small corner of arch supplied, paper repairs in places, stained. Modern vellum. 12mo. [Vinograd, Const. 212; Yaari, Const. 156; not in Adams].

Constantinople, Solomon ibn Usque: (1560). **\$2000-3000**

• The book is divided into three parts: The first treats of Divine Providence; the second of the uniqueness of the Jewish People; the third of communion (devekuth) with God. As might be expected, the author makes extensive use of Maimonides' Guide of the Perplexed, but neither is he adverse to citing at length a passage from the Zohar.



Lot 47

47

Rapa, Simcha b. Gershon Ish Porto. Kol Simcha [poetry in honor of the Sabbath]. **FIRST EDITION**. ff.(16). Somewhat worn, final leaf repaired on verso. Modern crushed morocco, gilt. 8vo. [Vinograd, Prostejov 3].

Prostejov (Prostitz), 1603. **\$7000-9000**

• **EXTREMELY RARE**. Not in JNUL (facsimile copy only). Only seven books were published in this small town near Cracow, Poland. Contains two pages of poetry with over 28 pages of commentary and explanation in which the author details the halachic, Aggadic and Kabbalistic sources upon which he based his verse.



Lot 48

48

SHAPIRO, NATHAN NATA BEN SHLOMO OF CRACOW. Megaleh Amukoth [252 Kabbalistic explanations to Moses' prayer in the Biblical portion of Va'ethchanan]. **FIRST EDITION**. ff. (5), 166, 24. Few margins neatly repaired, discolored, previous owners' marks. Modern calf-backed marbleboards. 4to. [Vinograd Cracow 401; St. Cat. Bodl. no. 6643-2].

Cracow, (Menachem Nachum Meisels): 1637. **\$5000-7000**

• While yet a young man, the author's wide erudition and phenomenal memory caught the eye of the community leaders of Cracow who appointed him the city's Rosh Yeshivah and Dayan. An aura of mystery and holiness surrounded him. Indeed, the inscription on his tombstone states that he was reputed to have communed with the Prophet Elijah.

When traditional scholars wished to celebrate the infinite breadth of the Torah, the present text would be cited as a perfect example. The Chid" a cites R. Yechiel Heilperin (author of Seder Ha-Doroth) who saw 1,000 interpretations of the Megaleh Amukoth on the diminutive letter Aleph of the word Vayikra. His son, R. Shlomo, writes in his introduction that his father had actually composed 1,000 interpretations of Moses' prayer in Va'ethchanan, but felt "Rav Lach" [enough = 252] - he was not permitted to reveal more.

Although the style of the book is eclectic, it is especially renowned for its dazzling "gematriyoth" - Kabbalistic calculations which sometimes run into the hundreds of millions. See the comprehensive monograph by Rabbi Eliezer Katzman, Toldoth Ha-Megaleh Amukoth (New York, 2003) pp.49-50 for a sample explanation of "Ophan167" (the 167th interpretation), where the intricate calculation and explanation of various concepts add up to 576,000,000! (Republished with additions and revisions in Yeshurun, Vol. 13, pp. 617-700; and Vol. 14, pp. 935-964).



Lot 49

49

SIRKES, JOEL. (Ba" ch). Meishiv Nephesh [Commentary to the Book of Ruth]. **FIRST EDITION**. Title within typographical border. On title, owners' signature, "Nathan Nata, Frankfurt a/Main". ff.63, 63-112. Dampstained, f.89 shorter, ff. 111-112 frayed with no loss of text. Modern crushed morocco, gilt. Sm.4to. [Vinograd, Lublin 111].

Lublin, Zevi ben Abraham Kalonymos Jaffe: 1617. **\$5000-7000**

• R. Joel Sirkes (1561-1640) is most famous for his commentary to the Tur, Bayith Chadash (Ba" ch). In his introduction to this commentary to the Book of Ruth, the author notes the rabbinic opinion that the Book was edited by Samuel the Prophet. There are those that speculate the purpose of the Book was to demonstrate the ancestral legitimacy of King David, despite the fact that he was descended from a Moabitess. The Ba" ch questions here how it was logically possible to overturn the long-standing Kabbalah (tradition), quoted by David's enemy Doeg the Edomite, that such an ancestry would render one illegitimate. As Rabbeinu Nissim points out in a responsum, tradition may not be rejected simply because it poses logical difficulties. The introduction ensues with an interesting halachic discussion on the topic.



Lot 50

50

SOLOMON BEN ISAAC OF TROYES. Peirush Rash"i al HaTorah ve'al Chamesh Megilloth [Commentary of Rash"i to the Pentateuch and Five Scrolls]. Title with Printer's mark of Temple in Jerusalem (see Ya'ari, Hebrew Printers' Marks pl. 16). On final page, censor's signature "Laurentius Franguellus, 1579" (see Popper, The Censorship of Hebrew Books, pl. IV, no. 5). Initial word of each Book surrounded by a decorative border. On f.80v. previous owners' signature Sa'adyah Shalom. ff. (187). Previous owners' marks, opening two leaves and final leaf remargined, f. 139 neatly taped, few paper repairs. Modern calf-backed marbled boards. 4to. [Vinograd, Venice 358; Mehlman 684; Haberman, Adelkind 50]. Venice, Cornelio Adelkind for Marco Antonio Giustiniani: 1548. **\$8000-10,000**

🔴 RARE EDITION OF RASHI'S COMMENTARY

According to a legendary tradition, the opening comment of Rash"i to the Pentateuch, which he attributes to "Rabbi Isaac," is by the exegete's father. Supposedly, the dutiful son wished thereby to pay tribute to his father's memory. In fact, this comment in the name of "Rabbi Isaac" is traced back to Tanchuma Vetus (Midrash Tanchuma Yashan). See R. Menachem M. Kasher, Torah Sheleimah, Genesis 1:1; R. Chaim Joseph David Azulai, Shem ha-Gedolim I Sh-35.



Lot 51

51

SOLOMON IBN ADRET. (RaSHB" A). Piskei Chalah [Rabbinic law - the precept of setting aside "chalah"]. **FIRST EDITION.** Some marginal annotations, owners' signature on final leaf in a Sephardic hand. ff.14. Frayed, expertly silked and laid to size, washed, final leaf missing three words. Modern vellum. 8vo. [Vinograd, Const. 70; Yaari, Const. 84; Adams S-1406]. Constantinople, n.p.: 1515. **\$7000-9000**

- EXCEPTIONALLY RARE MONOGRAPH published prior to the Rashb" a's larger works of novellae. The author was the foremost Spanish rabbi of the late 13th-early14th century whose authoritative and highly influential rulings were an important source to Joseph Caro's Shulchan Aruch.



Lot 52

52

SOLOMON IBN ADRET. (RaSHB" A). Shailoth Uteshuvoth [responsa]. Second edition. Present with indices (missing from most copies), additional title. Marginal notes in an Italian Sephardic hand. **A WIDE-MARGINED COPY.** ff. (16), 216. *Owner's inscription in an Italian hand "Mima'oth Hekdesh shel HeChasid... Chaim Pesaro Zechutho Yagen Aleinu."* Signed by censors. Second title remargined. Paper repair to f.8, opening and closing leaves variously stained in places, otherwise an attractive copy. Modern boards. Folio. [Vinograd, Bologna 14; Mehlman 693 (incomplete); Adams S-1407]. Bologna, The Company of Silk-Weavers: 1539. **\$3000-4000**

• The author was the foremost Spanish rabbi of the late 13th-14th century whose works are studied in all Torah Academies to this day. As a respondent, the RaSHB" A answers inquiries directly, without unnecessary lengthy scholastic discussion. The number of his responsa, including this pseudo-Nachmanides collection, reaches well over three thousand, with inquiries addressed from all parts of the world, and touching upon all phases of law - religious, family and civil, as well as theological concerns. See M. Waxman, History of Jewish Literature (1933), Vol. II, pp.165-167.



Lot 53

53

(TALMUD). Anonymous. Masoreth HaTalmud [index to the Talmud and Mishnah]. **FIRST EDITION**. ff. 54. *Final few leaves lightly soiled, small hole in title, marginal dampstaining. Modern boards. Sm. folio. [Vinograd, Salonika 32].*

Salonika, Don Yehuda Gedaliah: 1523. **\$20,000-25,000**

• One of the essential components of the Talmud is the Masoreth HaShas - parallel readings, printed alongside the margins of every page of the Talmud. This feature was first added to the Talmud by R. Joshua Boaz for the Justinian, Venetian edition of 1546 (and on). It was later enhanced for the Frankfurt edition by R. Joseph Samuel of Frankfurt and again by R. Isaiah (Pick) Berlin. This standard feature was not available in the earlier editions of Soncino, Pesaro and even the famous Bomberg edition.

The Masorath HaShas (or here, the Masorath HaTalmud) was arranged by an unknown scholar in Salonika who compiled an early, rather unsophisticated set of parallel passages for twenty nine of the major Talmudic tractates - probably as an addendum to the Talmud published in Salonika by the printer Don Yehuda Gedaliah. The notes appear here in a slightly different order than that expected. It commences with Tractate Sabbath, while Berachoth and Chulin follow Moed Katan. Here, the text cites just the pertinent chapter of the parallel reading; present versions also cite the exact page number.

(TALMUD, JERUSALEM). Talmud Yerushalmi. Four parts in one. Three divisional titles. Each title within woodcut architectural border. Opening word of each part within elaborate floral woodcut. Replete with scholarly marginalia in Hebrew interspersed with Greek and Latin. *ff.* 65,(1),83,(1),66,51,(1). *Dampstained in places. Contemporary blind-tooled vellum once with clasps and hinges, rebacked. Folio.* [Vinograd, Venice 89; Haberman, Bomberg 90; Mehlman 138; Adams T-111; Heller, *The Sixteenth-Century Hebrew Book, Vol. I, pp. 148-9*].

Venice, Daniel Bomberg: (1523). **\$25,000-30,000**

• AN EXCEPTIONAL COPY. FIRST EDITION UPON WHICH ALL FURTHER EDITIONS ARE BASED.

The text of this first edition of the Yerushalmi was checked and compared to three other manuscripts. The most important of these, and in fact, the only complete manuscript extant, is the Leiden Manuscript (1289). However, Bomberg's editor, Jacob ben Chaim ibn Adonyahu, produced a work somewhat wanting, by omitting key words and phrases, choosing difficult readings and, causing confusion with incorrect "corrections." See J. N. Epstein, *MeDikdukei Yerushalmi*, in: *Tarbiz*, vol. V (1934), p.257; S. Lieberman, *Studies in Palestinian Talmudic Literature* (1991), pp.219-229, 236-238; and Y. Sussman, *Introduction to the Yerushalmi based upon the Leiden MS* (Jerusalem, 2002).

That the Jerusalem Talmud was printed without commentaries is indicative of the fact that relatively few scholars studied Yerushalmi. This pattern of neglect continued into recent times. Prof. Saul Lieberman, a product of the Slabodka Yeshiva, was no exception to this rule. H.Z. Dimitrovsky was told by Lieberman's brother, Meir, that before Saul's arrival in Eretz Israel he never studied Talmud Yerushalmi. It was only after the young Lieberman attended the lectures of Prof. J.N. Epstein at Hebrew University and heard for the first time of Zechariah Frankel's *Mevo HaYerushalmi*, that he became exclusively preoccupied with the Jerusalem Talmud, eventually producing his masterful *Yerushalmi KiPheshuto*. See *LeZichro shel Shaul Lieberman* (Jerusalem: Ha-Akademia ha-Yisraelith le-Mada'im, 1984), p. 38. See also the tribute of Prof. Shraga Abramson, *ibid.*, p. 27.



Lot 55

55

TREVES, NAPHTALI HERTZ. Simanim Al Chidushei Ha-Bachaya. * With (as issued): Naphtulei Elo-him Niphtalti [Kabbalistic super-commentary and index to Bachaya b. Asher's commentary to the Pentateuch]. **FIRST EDITION.** ff. 10, 27. Marginal paper repairs. Modern calf, gilt. Sm. folio. [Vinograd, Hedderenheim 1; Mehlman 652; Deinard, Atikoth Yehudah p.30; not in Adams].

Hedderenheim, Chaim Schachor (Schwartz) and Partners: 1546. **\$6000-7000**

• **FIRST OF ONLY TWO HEBREW BOOKS PRINTED IN THIS TOWN NEAR FRANKFURT A/MAIN.** The printer began his career at the Kohen printing establishment in Prague, where he produced almost all the woodcut illustrations for the famous Prague Hagadah of 1526. See A.M. Haberman, Kiryat Sepher, Vol. XXXI (1955-56) pp.483-500

This is an important commentary on Rabeinu Bachaya's Kabbalistic references. The introduction contains important genealogical information about the Treves family.

For an excellent study on the Kabbalistic sources of R. Bachaya, see E. Gottlieb, Mekorotav shel R. Bachaya...Be'kitvei R. Yoseph Gikatilla in: Bar Ilan University Annual Vol. I (1969), pp. 306-26; and Yitzchak Sagi Nahor, Mekorot R. Bachaya Be'kitvei Ha'mekubalim in: Bar Ilan University Annual, Samuel Bialoblocki Memorial Volume (1964), pp.215-50.



Lot 56

56

YA'AVETZ, JOSEPH. Peirush Masecheth Avoth [Commentary to the Chapters of the Fathers]. **FIRST EDITION**. One scholarly marginalium and one corrigendum. ff. (96). Lower portion of title lacking and laid to size unaffecting text, dampstained. Modern calf. Sm. 4to. [Vinograd, Adrianople 3; Mehlman 132].

Adrianople, (The Author's Grandsons, Solomon & Joseph Yaavetz): 1555. **\$15,000-18,000**

• **ONE OF ONLY FOUR BOOKS PRINTED AT ADRIANOPLE, ALL UNCOMMONLY SCARCE.**

The author, referred to respectfully as HeChassid Ya'avetz, lived through the Spanish Expulsion of 1492. It was his belief that it was the common folk with their simple faith who demonstrated fidelity to their ancestral faith during this national catastrophe, whereas the philosophically sophisticated aristocracy of Hispano-Judaic society were more likely to choose the politically expedient path of conversion to Christianity. For his espousal of simple faith, Ya'avetz was held in especially high esteem by the Chassidic masters of Eastern Europe. Rabbi Zevi Elimelech Spira of Dinov penned a commentary to Ya'avetz's trilogy.

Solomon and Joseph Ya'avetz, the authors' grandsons, set up a Hebrew press in Salonika in 1546. Forced to flee Salonika, in 1554, they reestablished their press in Adrianople (presently named Edirne on the Turkish-Greek frontier). A year later, Solomon went to Constantinople and Joseph returned to Salonika where he was active as a printer until 1570.

Three philosophical treatises by Joseph Ya'avetz issued together, were sold by Kestenbaum & Company, 16th November 1999, lot 544.



Lot 57

57

YEKUTHIEL ZISKIND B. SHLOMO ZALMAN HALEVI OF KALISH. Dath Yekuthiel [poetical account of the 613 precepts]. **FIRST EDITION.** Title within historiated architectural arch, with two other biblical scenes beneath. Tailpiece on final page. ff.16. Lightly worn, trimmed. Previous owners' signature and inscription in Yiddish and Hebrew on title. Modern morocco. Sm.4to. [Vinograd Zolkiew 13]. Zolkiew, Uri Feivush b. Aaron Halevi: 1696. \$2000-2500

✦ WRITTEN BY THE AUTHOR WHILE INCARCERATED IN A "DARK PRISON CELL." See A. Yaari, *Min HaMeitzar: Books Written While Imprisoned*, in: *Mechkarei Sepher* (1958) pp.76-77 - (based upon Yekuthiel's introduction). The depiction on the title of cherubs pouring water on the hands of the Kohanim is indicative of both the printer and the author being Levites. Similarly the tailpiece at end.

— END OF SALE —

Hebrew index page 1 TK

Hebrew index page 2 TK

Hebrew index page 3 TK

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