Fine Judaica

Printed Books, Autographed Letters, Manuscripts and Ceremonial & Graphic Art

Kestenbaum & Co. Company
Tuesday, February 8th, 2005
Lot 7
Catalogue of

FINE JUDAICA

PRINTED BOOKS, AUTOGRAPHED LETTERS, MANUSCRIPTS AND CEREMONIAL & GRAPHIC ART

From the Collection of Daniel M. Friedenberg, Greenwich, Conn.

To be Offered for Sale by Auction on
Tuesday, 8th February, 2005
at 2:00 pm precisely

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Viewing Beforehand on
Sunday, 6th February: 10:00 am–5:30 pm
Monday, 7th February: 10:00 am–6:00 pm
Tuesday, 8th February: 10:00 am–1:30 pm

Important Notice
A Digital Image of Many Lots Offered in This Sale is Available Upon Request

This Sale may be referred to as “Highgate” Sale Number Twenty Seven.

Illustrated Catalogues: $35 • $42 (Overseas)

KESTENBAUM & COMPANY
Auctioneers of Rare Books, Manuscripts and Fine Art

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E-mail: Kestenbook@aol.com • World Wide Web Site: www.Kestenbaum.net
ORDER OF SALE

Printed Books: Lots 1 - 222
Autographed Letters & Manuscripts: Lots 223 - 363
Ceremonial Arts: Lots 364 - End of Sale

A list of prices realized will be posted on our Web site, www.kestenbaum.net, following the sale.
Following recent highly specialized Judaica auctions, the present extensive sale contains a very broad offering which should be examined closely.

Selected Categories in the Auction include:

American-Judaica: Lots 5-20, 225-33, 320 and 353.

Anglo Judaica: Lots 21-26, 234-239.

Fine Bindings: Lots 176 and 291.

Important Early Printed Books: Lots 37, 38, 80, 113, 195, 200, 210, 211, 220.

Illustrated and Art Books: 104, 143-149, 162, 190, 196, 197.


Significant Manuscripts: Lots 223, 261, 339, 350.


The sale concludes with an eclectic selection of Ceremonial Art.

Please note a Hebrew List of Books in this auction is available upon request.

The first work is a collection of invaluable “Kelalei ha-Gemara” or principles of Talmudic methodology. These general “kelalim” were penned by R. Emanuel Sephardi and by the distinguished Egyptian halachist R. David ibn Zimra. Specialized studies on the hermeneutic principle of “kal ve-chomer” (a fortiori) were drawn from the writings of R. Samuel Al-Valensi and R. ibn Musa.

The printer bemoans his inability to provide page numbers of the Talmudic citations, due to the scarcity of copies of the Talmud after its public burning in Italy (see f.17r. mispaginated).

Leshon ha-Zahav (The Golden Tongue) is a collection of philosophical writings: Yedayah Bedersi’s Commentary to Midrash Tehillim; a commentary to several Psalms by the Salonikan Rabbi Joseph Taltatzak; and a reproof by Moses ibn Ezra.

(ALFANDARI, SOLOMON ELIEZER). Moda’ah ve-Azharah Rabbah [announcement and severe warning to those responsible for the theft or knowing of the whereabouts of the stolen manuscripts of the deceased Gaon Rabbi Alfandari to immediately return them to the Office of the Chief Rabbinate]. Printed broadside. Jerusalem, Defus R.Ch. Cohen for Chief Rabbinate: (1930). $300-500

R. Solomon Eliezer Alfandari (known as MaHaRSAH) (1826 or 1829-1930) was acknowledged by both Sephardim and Ashkenazim as one of the greatest scholars of the generation. A native of Constantinople, he served at various times in his long and illustrious career as rabbi of Constantinople, Damascus, and Safed. In 1926, close to being a centenarian, he settled in Jerusalem. There, he influenced several young scholars of various stripes, including Aaron Fisher (father of Dayan Fisher) and Isaac Nissim (future Sephardic chief rabbi or Rishon Le-Zion). A somewhat fictionalized account of the Munkatcher Rebbe, Hayim Elazar Spira’s visit to the Gaon Alfandari has been immortalized in Asher Zelig Margulies’ Ma’soth Yerushalayim (1931). After Alfandari’s death untold manuscript responsa disappeared. Many years later, some of the responsa surfaced in She’eloth u-Teshuvoth Saba Kadisha and other recensions. EJ, Vol. II, col. 599.

The present announcement, calling for the return of the pilfered manuscripts, on letterhead of the Chief Rabbinate, bears the endorsement of R. Joseph Chaim Sonnenfeld, remarkable in view of the politics of the time.


Moses Alsheich (d. after 1593), a native of Adrianople (Edirne), Turkey, who settled in Safed, the city of kabbalists, has been honored by Jewish history with the epithet added to his name, “Ha-Kadosh” (the holy one), a title reserved for very few. Two other kabbalists deemed worthy of this honor are R. Isaiah Halevi Horowitz, author of Shnei Luchoth ha-Berith (“Shelah ha-Kadosh”) and R. Chaim ibn Attar, author of the commentary Or ha-Chaim).
5. (AMERICAN JUDAICA). Douglass & Aikman’s Almanack and Register for the Island of Jamaica: Calculated for
Lightly browned. Modern folding morocco, gilt. 8vo. [No copy located in Library of Congress, Harvard, JTSA or NYPL].
Kingston, Jamaica. Douglas & Aikman, Printers to the Kings Most Excellent Majesty: [1780]. $20,000-25,000

AN EARLY SPECIMEN OF HEBREW TYPE IN THE WESTERN HEMISPHERE

This almanac contains a “Kalendar of Months Sabbaths and Holy Days, the Hebrews or Jews observe &
keep. For the Years 5541 and 5542 of the Creation” (p. 17). The names of the Jewish holidays and new
months are listed in English and Hebrew type.

Jamaican almanacs included a Jewish calendar (English only) as early as 1776, which “would seem to be
an indication of the importance of Jewish residents in the eyes of Christian Jamaicans” (See B. W. Korn,
The Haham DeCordova of Jamaica in: American Jewish Archives 18.2 [Nov. 1966], 141n2). The first
almanac to list the holidays and new months in Hebrew type was Ann Woodland’s almanac, issued in 1779
in Kingston.

These Jamaican calendars contain the earliest appearance of Hebrew type in the Western Hemisphere
in a publication intended for Jews. (Earlier works with Hebrew type, such as Judah Monis’s Hebrew
Grammar, were intended for gentile audiences.) Freiman and Rosenfeld were both unaware of these cal-
endars and they erroneously record later Kingston imprints as the first with Hebrew print on the island.
The first book published for the Jews of North America containing Hebrew type was not issued until
almost four decades later (Singerman 289) and the first Hebrew calendar on the continent was not print-
ed until 1851 (Singerman S463).

[SEE FRONT COVER]

New York, Solomon Henry Jackson: 1826. $25,000-30,000

THE FIRST HEBREW PRAYER-BOOK PRINTED IN AMERICA.

Solomon Henry Jackson (d.1847), the first Jewish printer in New York, possessed both English and Hebrew type fonts and thus was the first to print bi-lingual Hebrew matter in America. Undoubtedly, his most important work was this Form of Daily Prayers, the crown jewel of early American Hebrew printing.

[SEE ILLUSTRATION ABOVE]


Browned, few leaves starting. Lightly rubbed. 8vo.

Philadelphia, $40,000-50,000

AN EXTRAORDINARY SET OF RARE AND IMPORTANT TEXTS REPRESENTING THE PINNACLE OF ISAAC LEESER’S ACHIEVEMENTS ON BEHALF OF EARLY AMERICAN JEWRY.

Leeser’s most important legacy to American Jewry was his endeavour to spread Jewish literacy. Toward this end he prepared pioneering English translations of the Bible and the prayer book. The set offered here for sale contains Leeser’s Pentateuch and his Sephardic prayer book.

The Law of God, which Leeser worked on for seven years (vol. 1, p. v), contains the Hebrew text, an English translation (on facing pages) and the Haphtaroth (Prophetic pericopes). The Hebrew text is based on the one prepared by Wolf Heidenheim (vol. 5, p. 146) and the original English translation is the first one published by a Jew; earlier editions published by Jews in England merely contained the text of the King James Version. As Leeser himself explained, “However much a revised translation may be desired by all believers in the Word of God, there is no probability that the gentiles will encourage any publication of this nature, emanating from a Jewish writer . . . The arrangement [of this edition] is strictly Jewish. My intention was to furnish a book for the service of the Synagogue, both German and Portuguese” (vol. 1, pp. iii, viii). In 1853 Leeser published an English translation of the entire Bible without the Hebrew text.

Sidur Siftei Tzadikim, Leeser’s comprehensive Sephardic prayer book, was originally published in 1837 and was the first American edition containing the liturgy for the entire year. It contains the original Hebrew text and an English translation. Leeser marketed his prayer book both to audiences in America and the British colonies in the Caribbean, and he thus included prayers on behalf of a Monarch and a Republican Government. Sidur Siftei Tzadikim was reprinted a number of times; the set presented here was published in 1857 (the title page of vol. 1 states it is the third edition and the title pages of the other volumes state that it is the second edition). In his “preface to the stereotype edition” (dated 1853) Leeser explained that prior to preparing the stereotype plates he “corrected[ed] many small errors both in text and translation”. He also changed the translations of Biblical passages to conform to the edition he was then preparing for publication.

[SEE FRONTIS PIECE]


London, S. Smith: 1688. $300-400

Contains a dedication by Leusden to an American religious pioneer: Dr. Increase Mather, President of Harvard College “unequaled in reputation and power by any native-born American Puritan of his generation.” (DAB).


Philadelphia, C. Sherman: 1842. $3000-5000

“When first published, it was done for the purpose of supplying a valued friend with a manual for the use of her school.” (Introduction). The valued friend, no doubt was Rebecca Gratz who founded the The Hebrew Sunday School of Philadelphia in 1838.

The work was the first of its kind geared toward Jewish children. German and Portuguese variant pronunciation guides were provided, together with a liturgical selection. See L.J. Sussman, Isaac Leeser and the Making of American Judaism (1995) p.101.

Fürth, Zürndorffer & Sommer: 1855. $800-1000

A miniature prayer book especially printed for Jewish immigrants traveling to America. Includes prayers for week-day and Sabbath, selected Festival portions, Ethics of the Fathers and the week-day Biblical reading.

After the failed German Revolution of 1848, there was large German-Jewish immigration to America. Although quips are told about Jewish immigrants tossing their tephillin (phylacteries) overboard on the boat to America, this particular prayer book resonates a very different story.

11. (AMERICAN JUDAICA). Luach Mi-shenath ...1859. [Jewish Calendar]. Text in Hebrew, Judaeo-German and German. Includes lists of times of prayer for Sabbath and weekdays. ff. 15. Original paper wrappers, front cover torn. 16mo.

New York, Henry Frank: (1859). $4000-6000

Rare. Unknown to Singerman and all other American bibliographers.

An important volume of Jewish-Americana.


Milwaukee, 1873. $1000-1500

FIRST JEWISH BOOK PRINTED IN MILWAUKEE

Historian Martin Philippson (1846-1916) was the eldest son of Ludwig Philippson, Reform rabbi cum politician, most famous for his translation of the Tanach (Bible) into German. Martin Philippson was Professor of History, first at the University of Bonn, and later at the University of Brussels. He authored several modern historical studies ranging from the Elizabethan Era to the History of the Counter-Reformation. His final years in retirement in Berlin were devoted to Jewish communal work. He headed the Lehranstalt für die Wissenschaft des Judentums, which commissioned his three-volume Neueste Geschichte des jüdischen Volkes [New History of the Jewish People] (1907-11). See JE, Vol. IX, pp. 684-5; EJ, Vol. XIII, col. 397.

New York, 1887. $300-500

Published by The United Hebrew Charities of New York. The first of a series of German reports concerning the employment and placement of Jewish immigrants in the American work-place.


(New York, n.p.: 1888). $150-200

“An indictment of Reform Judaism in America.” Singerman 3595.


Brooklyn, A. H. Rosenberg: 1914. $300-500

A “gentleman-scholar” whose youthful success in the diamond business afforded him the opportunity to devote himself to writing (particularly polemics), and other intellectual pursuits. Born in Poland in 1862, Libowitz emigrated to the United States in 1881, after a short spell in Palestine in 1927, he returned to America, where he died in 1939. This treatise on death, mourning and consolation in biblical and talmudic sources is dedicated to the memory of his son, Louis who died at the young age of twenty-six.


Brooklyn, A. H. Rosenberg: 1917. $300-500

Libowitz’s works were praised as “not only entertaining but valuable...typographically. The author deserves great credit for the care and artistic taste he displays in this direction.” (Young Israel, 24th January 1908, p.285).

In the present work (p. 37) Libowitz responds to a letter from the scholar, Meir Ish-Shalom concerning Libowitz’s literary adversaries: Ephraim Deinard and Michael Rodkinson. “You have mentioned two names that should be eradicated. However, they are not at the same level, the hell of Deinard is cooled off for Rodkinson. Deinard should be boiled at the lowest (hottest) level, while for Rodkinson the entry level is enough.”


Philadelphia, for the Author’s Son: 5613 (1853). $300-500
18. (AMERICAN JUDAICA). Edrehi, M(oses). History of the Capital of Asia and the Turks. FIRST AMERICAN EDITION. Three volumes bound in one. WITH (as issued): An Historical Account of the Ten Tribes Settled Beyond the River Sambatyon in the East. Frontispiece portrait of the Author (see Rubens 754) and his son, Isaac (see Rubens 753a) with an additional five illustrated plates. pp.vi, 140, 147, 148, vi, 159. Browned and foxed. Two leaves with faults. Original boards, spine gilt, rubbed. 4to. [Singeman 1527]. $500-700

Moses Edrehi was a somewhat idiosyncratic individual, a wandering preacher originally from Morocco, who spent some years in Europe, especially England, and finally settled in Eretz Israel, where he apparently assumed the title of British Consul at Jerusalem. This edition of his works was prepared for an American readership by the Author's son, Isaac Edrehi. In the Note to the Reader, Isaac recounts and bemoans his assorted financial and personal difficulties during the years in which he attempted to raise the necessary capital to publish the present work.


American Judaica:
See also Lots 225-233, 263, 272, 320, 353


THE FIRST RABBINICAL PERIODICAL PUBLISHED IN ENGLAND.

Morris J. Raphall was an active and prolific writer and orator both in his native England and later, in the United States. As well as editing Gal’ed, the first rabbinical periodical in England, he wrote the first English translation of parts of the Mishna with David Aaron de Sola. When he emigrated to the United States in 1849, he became rabbi of Congregation B’nei Jeshurun in New York. In the prelude to the Civil War years, he encountered particular controversy for his stand against Abolitionism.

London, Edward Thomas: 1656. $800-1200

William Prynne (1600-1669), was a Puritan leader whose outspoken criticism of the theater landed him in the Tower of London for one year. In 1654 Prynne published an essay which argued for the observance of the Sabbath (albeit the Christian Sabbath, Sunday) from sundown to sundown in conformity to Biblical law. This positive predisposition to Judaic tradition did not prevent Prynne from publishing the present tract which, after surveying the annals of Anglo-Jewish history, launches into a tirade against the official Re-admission of the Jews to England. Thankfully, another Puritan by the name of Oliver Cromwell, who arrogated to himself the role of “Lord Protector of England” from 1653 to 1658, had other thoughts concerning the Jews, and at the behest of the Amsterdam rabbi, Meanasseh ben Israel, largely brought about the Re-admission in 1656. See EJ, Vol. XIII, cols. 1295-6.

[See Illustration Right]


London, George Eyre and Andrew Strahan: 1820. $500-700

Abraham Goldsmid (1756?-1810), and his brother Benjamin, began his lucrative financial career as a billbroker in London. During the Napoleonic war loaned the British Government 14 million pounds sterling. Unfortunately, the scrip of the new loan kept falling and Goldsmid was forced into bankruptcy, finally committing suicide on September 28, 1810. In 1820 Parliament annulled the remaining portion of the debts, whether due to the Government or to individual citizens.


London, 1706. $200-300


Anglo Judaica:
See also Lots 233-239, 258, 318, 319, 366


*Selected anti-Jewish articles reprinted from The Dearborn Independent, the weekly newspaper owned by automobile magnate, Henry Ford. Following the turn toward isolationism in America and the Red Scare of 1919-21, a wave of anti-Semitism bore serious consequences for American Jewry. This nativist nationalism had a vigorous proponent in Ford, who launched his own personal anti-Semitic propaganda campaign which was without precedent in corporate America.


Antisemitica: See also Lots 364-371


Amsterdam, Isaac de Cordova: 1722. $400-600

* 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. The marginalia in our copy display wide knowledge, with particular familiarity with the writings of the early Maskilim: Mendelssohn’s Be’ur, Naphtali Herz Homberg’s Otzar ha-Shorashim, etc.


Vienna, n.p.: July 23rd, 1787. $2000-3000

* Generally considered a tolerant ruler, Emperor Joseph II passed various forms of legislation designed to assimilate the Jews of the realm into Austrian-Hungarian society. While applauded by the modernists among the Jews as a step in the right direction, the more traditionalist segment of Jewish society would have viewed this, as other such measures, with consternation lest it spell the end of their singularity as a people. The Jews were given until the end of the year 1789 to adopt not only German surnames, but first names as well. “For example, Schaul Töplitz [a Hebrew first name together with a German surname] is absolutely forbidden” (par.2).
30. (AZULAI, CHAIM JOSEPH DAVID). Zacuto, Moses, Sheloth U'Teshuvoth Ha-RM"Z [responsa]. THE CHAIM JOSEPH DAVID AZULAI (THE CHID'A) COPY. Title-page with a 7-line inscription and two signatures, one in an artistic Sephardic-interwoven style and one, a more familiar style. Also with marginalia on f.58. Additional inscription on verso of flyleaf in another cursive Sephardic hand indicating that the book was presented by Abraham Katabi, Emissary of Safed (see Yaari, Sheluchei Eretz Yisrael p. 665). ff.4, 58. Boards. Folio. [Vinograd, Venice 1956; See M. Benayahu Sepher Ha-Chida (1959)].

Venice, Gad Foa: 1761. $1000-1500


Jerusalem, (Israel Bak): 1844. $300-500

32. AZULAI, NISSIM ZERACHYAH BEN ABRAHAM. Shulchan HaTahor [the 613 precepts apportioned according to the days of the month]. FIRST EDITION. ff. 44. Minor staining. Modern marbled boards. 8vo. [Vinograd, Safed 13; Yaari, Safed 12].

Safed, Israel Bak: 1836. $400-600


Venice, Daniel Bomberg: 1523. $1000-1500

Baruch ben Isaac of Worms (late 12th-early 13th century) was a member of the Tosafist school that thrived in France, having studied under R. Isaac of Dampierre. For this reason, relatively few German authorities are cited by him, while citations of the master Tosafists Rabbi Samuel ben Meir (RaSHBa'M) and Rabbi Jacob of Ramrupt (Rabbeinu Tam) abound in his work. One might say the “specialty” of Sepher ha-Terumah is its sustained treatment of the laws pertaining to Eretz Israel. The rulings of Sepher ha-Terumah were subsequent included in later halachic literature. Among those who invoke its authority are: Rabbis Isaac b. Moses (Or Zaru'a), Moses of Coucy (SeMa'G), Zedekiah Anav (Shibbolei ha-Leket), and Aaron of Lunel (Orchoth Chaim). Besides Sepher ha-Terumah, another work by the same author that has gained currency are the comments to Tractate Zevachim, which are printed in the standard editions of the Talmud simply as “Tosafoth.” See EJ, Vol. IV, col. 278

Recently, Simcha Emmanuel has shown that the appellation R. Baruch of Worms is a misnomer. A careful examination of R. Baruch’s biography reveals that the connection to the location of Worms is fallacious. See S. Emmanuel, “Le-Toldotav shel R. Baruch bar Isaac, in Tarbiz vol. 69 (2000) pp. 423-40.
34. BEILIN, ELIEZER BEN JACOB. Sepher Ivronoth [astronomy and calculations of intercalation and the Jewish calendar]. Numerous mathematical tables, spherical charts and illustrations. Title within architectural arch featuring Moses and Aaron, with cherubs flanking a zodiac sphere. Woodcut illustrations of hand palms on ff.23v. and 24r. Sphere tipped between ff.36v and 37r. A complete copy with all volvelles is highly uncommon. ff. (2), 40 (i.e. 38). Brownd, upper corners of few leaves with minimal loss. Contemporary vellum, worn. Sm. 4to. [Vinograd, Offenbach 63].

Offenbach, Israel ben Moses: 1722. $2000-2500

The Jewish calendar is lunisolar; the months are reckoned by the moon and the years by the sun. The astronomical expertise required to make the necessary adjustments, mandated an interest in astronomy by religious Jews. Maimonides devotes an entire section of his Mishneh Torah to what he lists as a positive commandment “to know how to determine which is the first day of each month of the year.” Sepher Ivronoth was prepared as a manual “to help an individual fulfil the commandments.” See A. J. Karp, From the Ends of the Earth—Judaic Treasures of the Library of Congress (1991) pp.197-8.

Leiden, (Bonaventura and Abraham) Elzevier: 1633. $600-900

[SEE ILLUSTRATION PAGE 12]


[SEE ILLUSTRATION PAGE 12]

A scholarly edition with critical essays by Asher.

37. **(BIBLE, Hebrew).** In five volumes. With Nikud (vowel-points). Divisional titles. Printer’s device on all titles. Minor Prophets with commentary by David Kimchi (RaDa’K). Latin marginalia. Vol. I: pp. (2),579. Vol. II: pp. 501;180. Vol. III: pp.124;163(1);139,(1), first few leaves annotated in an early Latin hand. Vol. IV: pp. 66,(2);20;44;14,(2);32;15,(1);19,(1);16;12,(8);59,(1);18. Interleaved, interlinear Latin translation in an early hand. Lacking Book of Obadiah. Vol. V: pp.151,(1);53,(1);59,(1);79,(1);47,(1);71,(1). Modern uniform blind-tooled morocco. Housed in a matching slip-case. 4to. [Vinograd, Paris 18; Darlow & Moule 5089; Adams B-1224].

Paris, Robert Estienne the Elder: 1543-46. $7000-8000

Robert Estienne the Elder: 1539-44. $12,000-18,000

[SEE ILLUSTRATION PAGE 12]


The most popular volume of this edition was the Book of Psalms, which the printer reissued in 1565. The set offered here was bound with this rare later edition.

39. **(BIBLE, Hebrew. Later Prophets and Writings [Only]).** Final two parts (of four) bound in one volume. Without Nikud. ff. 287; 352. Some wear, browned and trimmed, small loss on final leaf. 19th century boards. 16mo. [Vinograd, Antwerp 20; Mehlman 30; Darlow & Moule 5102; not in Adams].

Antwerp, Christopher Plantin: 1573. $800-1200


The most popular volume of this edition was the Book of Psalms, which the printer reissued in 1565. The set offered here was bound with this rare later edition.

40. **(BIBLE, Yiddish. PENTATEUCH, HAPHTAROTH AND MEGILOTH).** Chamishah Chumshei Torah. Yiddish text with a summary of Rashi’s commentary. Edited by Israel Sifroni. Printer’s device on title. Printed in wayber-taytsch. ff. (3), 160. Three introductory leaves bound at end. Title loose and crudely laid down, stained, previous owner’s stamps and notations. Contemporary mottled calf, worn, upper cover detached. Sm. folio. Sold not subject to return. [Vinograd, Basle 16; Darlow & Moule 5089; Adams B-1221].

Paris, Robert Estienne the Elder: 1539-44. $7000-8000

The earliest appearance of Rashi’s commentary in the Yiddish language.

$1000-1500

[SEE ILLUSTRATION PAGE 12]

Leiden, Franciscus Raphelengius: 1610. $5000-6000


Amsterdam, 1726. $800-1000


Leipzig, Wolfgang Deer: 1740. $600-800

A reprint of E. van der Hooght's text with the addition of Schmidt's Latin translation. The final leaves contain the variant readings observed by van der Hooght by comparing the Bomberg, Plantin, Athias and other editions.


Gottingen, Abr. Vandenhoec: 1775. $300-500

According to Vinograd, this is one of four Hebrew titles printed in Gottingen, Germany. The colophon reveals that the Hebrew type was executed in Nuremberg by Johann Joseph Fleischmann.


Paris, Chez Levy: 1809. $300-500

46. (BIBLE, Hebrew. PSALMS). Sepher Tehilim. With Shimushrei Tehilim and prayers on behalf of the sick. TWO COPIES OF THE WORK. PRINTED BY HALF-SHEET IMPOSITION ON ELEVEN FULL SHEETS (456x526mm). After cutting and folding, the book would be a duodecimo with a page size of approximately 132x85 mm. Despite some light browning and spotting on the outermost sheet, generally clean, sheets undivided and folded once. [Vinograd, Amsterdam 2460].

Amsterdam, Yochanan Levi Rofé & Son: 1817. $1500-2000

A rare survival of an old Hebrew printed book in sheets showing the technique of half-sheet imposition ("work and turn"). This edition of the Psalms was printed on behalf of the Etshayim Burial Society of the Portuguese Jews, Amsterdam. Both copies of the Psalms are certified on the verso of the title with the signature of a representative of the Society. On the technique of half-sheet imposition see K. Povey, On the Diagnosis of Half-Sheet Imposition in: The Library (1956) pp.269-72.

Slavita, Shmuel Abraham Shapiro: 1832. $2000-3000

From among this revered family of printers, Shmuel Abraham Shapiro is especially esteemed by Chassidim due to his particular piety.


New York, n.d. $100-150


Jerusalem, 1937. $100-150

50. (BIBLIOGRAPHY et al). Collection of c.107 volumes of Bibliographical Studies; reference works and typophilic volumes. Includes works by: De Rossi; Deinard; Zunz; Yaari; Popper; Roth; Steinschneider; Soncino Gesellschaft (Blätter and other publications); Booksellers’ Catalogues; Collection Catalogues (Vienna, Almanzi, Merzbacher, Kaufmann of Budapest, etc.). Comprehensive listing available upon request. Various bound. v.s.

Vp, vd. $4000-6000

Includes many infrequently seen pamphlets and rare studies.

A second selection of reference works from a Bibliographic Library first offered in Kestenbaum auction June 2004 (lot 55). The present lot does not contain any duplicates of works previously sold.


Vp, vd. $500-700


Vp, vd. $1500-2000

A complete set of learned texts issued by the distinguished and venerable Library of the Valmadonna Trust, London.
Rome, Bartholomaei Zannetti: 1608. $400-600

The only known work by this Italian Hebraist. See EJ, VIII, col. 26.

54. (BUDKO, JOSEPH). Neun Originalholzschnitte Rabbi von Bacherach von Heinrich Heine. Issued in 320 copies of which 25 are on Japon. This copy numbered “22”. Nine woodcuts by Budko, each signed in pencil by the artist below image. Loose as issued in folding boards. 4to.
Berlin, Euphorion Verlag: 1921. $600-900

Frankfurt on der Oder, Doctor and Professor Grillo: [1717]. $3000-4000

A rare edition. Not found in JNUL. Bodleian copy incomplete.

[SEE ILLUSTRATION BELOW]
56. CHAGIZ, SAMUEL BEN JACOB. Mevakesh Hashem [sermons and homilies on the weekly Torah Portions]. FIRST EDITION. Title within woodcut architectural border. Marginalia. ff. 258,(8). f. 2 repaired with slight loss of text. ff. 3-4 and final leaf torn, damp-stained. Recent boards. Sm. 4to. [Vinograd, Venice 823; Habermann, di Gara 162; Adams H-14; Heller, p. 865].
Venice, Giovanni di Gara: 1596. $300-500

Samuel Hagiz (d.1633) was the scion of a distinguished family of Spanish exiles in Fez, Morocco, where he served as rosh yeshivah. Samuel’s son, Jacob founded and headed the celebrated Beith Jacob Yeshiva in Jerusalem. His grandson, Moses, left Eretz Israel for Europe, where apart from publishing several important works of Halacha, he became embroiled in many ugly controversies.

While in Venice to publish his own books, Devar Shmuel and Mevakesh Hashem, Samuel served as proofreader in another press, perhaps to defray some of the expenses of the journey from Morocco to Italy. “His participation in the life of the presses inaugurated an involvement in Hebrew printing that was to last through the generation of Moses Hagiz.” E. Carlebach, The Pursuit of Heresy: Rabbi Moses Hagiz and the Sabbatian Controversies (1990), p. 20.


Sudylkow, 1833. $600-900

R. Meshulam Zushye was the son of R. Yitzchak Meir of Zinkov and grandson of R. Abraham Joshua Heschel, the Apter Rav. He published his grandfather’s work Ohev Yisrael in 1863 (see Lot 59).

The family were said to have settled in Zinkov as the absence of Gentile houses of worship there resulted in a more spiritually refined environment.


Zhitomir, Shapira Brothers: 1856. $200-300

R. Aaron of Karlin (1736-1772) was one of the foremost disciples of the Maggid of Mezhritch, he pioneered the dissemination of Chassidism throughout Lithuania. See W.Z. Rabinowitsch, Lithuanian Hasidism (1970) pp. 8-22.

The hymn Zemer Y-ah Echsoph (“Lord, I yearn for the Sabbath delight”) is still today a beloved Friday evening song to which numerous melodies have been attached.


Zhitomir, Chanina Lipa and Joshua Heschel Shapiro: 1863. $400-600

R. Abraham Joshua Heschel, rabbi of Apt (hence his sobriquet, “Apter Rav”) or Opotow, and later Mezhbizh was one of the most esteemed figures within the early Chassidic movement. His book, Oheiv Yisrael (“Lover of Israel”), is a profound, thought-provoking collection of Chassidic homilies. It is said that Rabbi Chaim Halberstam of Sanz studied a portion of the Oheiv Yisrael daily and declared, “A Jew should even pawn his Sabbath garments to acquire a copy of this book.” Among the author’s descendants were the legendary Kopitschnitzer Rebbe, R. Abraham Joshua Heschel of Vienna and New York (1888-1967), and the latter’s cousin (and brother-in-law) the renowned theologian Professor Abraham Joshua Heschel (1907-1972). See Harry M. Rabinowicz, Hasidism: The Movement and Its Masters (1988) pp. 138-9.
60. (CHASSIDISM). Seder HaTephilah ...Nusach Ha-Ari [prayers for Sabbath and Festivals]. With commentary by R. Shneur Zalman of Liadi. Two volumes bound in one. ff[2], 154; 62, 94. Slight staining. Contemporary boards. 4to. [Vinograd, Zhitomir 316; Habermann, Sha’aré Chabad 145].

Zhitomir, Shapiro Brothers: 1863-64. $400-600

Known in Chabad circles as the Siddur with D”ach (Divrei Elokim Chaim -the word of the living G-d), as opposed to other Chabad Chassidic siddurim without lengthy Chabad discourses. This type of Siddur was used by the “Ovdim” of Chabad who would pray with intense devotion for hours whilst contemplating Chassiduth.


Warsaw, “Cheishek”: 1938/39. $500-700

One of the final publications by the Lubavitch Yeshivah in Otvotzk, outside Warsaw, before it was violently dissolved following the invasion of Poland by Germany in September, 1939.

This Calendar contains a graphic history of the Lubavitch Yeshivah and a comprehensive description of its activities and administration. Also included are letters of endorsement of the Yeshivah from the Chassidic Rabbis of Ostrovite, Skierniewice, Pilev, Aleksander, Amshinov, Gur, Lublin, Moditz, Sochaczew, Sokolov, Kotzk, Radomska, as well as Rabbis Menachem Ziemba and the Va’ad ha-Rabbanim of Warsaw, Prof. Chawkin, Rabbi Dr. Carlebach, and Rabbi Dr. Samuel Deutschlander. Perhaps most interesting of all is the comprehensive list of Lubavitch rabbis in the United States, Europe and elsewhere.


Vilna, Rom: 1940. $300-500

APPARENTLY THE FINAL HEBREW BOOK PUBLISHED IN VILNA PRIOR TO THE HOLOCAUST.

Not listed by J. Landau, Oroth Me’Ophel: Bibliography of Books Published During the War Years. (1957).

These volumes all concern themselves with the controversy between the two Galician Chassidic dynasties of Sanz and Sadigora that pivots on the tragic figure of R. Dov Baer Friedman of Liova (1817-1876). R. Berenyu, as he was endearingly referred to, was the son of R. Israel Friedman, founder of the famed Rizhiner dynasty that traced its ancestry back to R. Dov Baer, Maggid of Mezritch, the successor to the Ba’al Shem Tov. R. Berenyu married Sheindel, daughter of R. Mordecai of Chernobyl, and set up court in Liova, Moldavia (Romania), a decidedly “backwater” province. There this sensitive and intelligent man, possibly suffering from depression, began to entertain doubts as to the validity of the Chassidic way. Eventually he came under the sway of the “enlightened” Dr. Judah Leib Reitman of Tchernovitz, went to live in the latter’s home, and within no time published in Ha-Melitz, a modern Jewish newspaper, a scathing critique of the Chassidic movement and its leaders. (Ha-Melitz of 14 Adar, 1869.) At this point, R. Berenyu’s shocked wife left him. (?The couple were childless.)

Thereafter, R. Berenyu undergoes a remarkable volte-face, and at the behest of his older brother, R. Abraham Jacob of Sadigora, prints a retraction, and lives out the few years remaining to him in pitiful solitude behind the walls of the palatial court of Sadigora. In the interim however, the great sage of the generation, R. Chaim of Sanz practically declares a “holy war” on the entire Rizhin or Sadigora community. In return, R. Nissim Bak of Jerusalem, a staunch chasid of Rizhin, declare a “cherem” (ban) on R. Chaim of Sanz. Eventually, most of the Chassidic leaders of the day were drawn into the fray. R. Aaron of Chernobyl, brother-in-law of R. Berenyu, sided with his opponents. R. Mendel of Vizhnitz, son-in-law of R. Israel of Rizhin, pleaded on behalf of his brother-in-law to R. Chaim of Sanz. To this day, historians continue to speculate what “inner demons” possessed this undoubtedly brilliant and tortured soul.


The first edition of two Hebrew works on the game of chess

The allegorical poem attributed to Abraham ibn Ezra and the anonymous prose work entitled Ma’adanei Melech (“The King’s Delight”) are two of the earliest works of Hebrew chess literature. Although the metrical and verbal skill of the poem suggests that ibn Ezra was the author, the difficulty in ascribing it to him, is the reference to the double-pawn move.

With another Hebrew work on chess: a rhymed prose “Elegant Address,” by Bonsenior ibn Yechia, which first appeared as an addenda to the Mantua 1557 edition of Berachiah HaNakdan’s Mishlei Shu’alim. For a detailed examination of ibn Ezra’s poem, ibn Yechia’s “Elegant Address” and the anonymous prose work Ma’adanei Melech, see V. Keats, Chess Among the Jews (London, 1995, unpublished).

Budapest, J. Schlesinger: circa 1920. $400-600


Shanghai, J. M. Elenberg: 1942. $300-500


Cleves, The Widow Sizmann: 1770. $300-400

The Cleves Get controversy, one of the great causes célèbres of the 18th century, involved most of the great rabbinic adjudicators of the day, including, Jacob Emden, Ezekiel Landau (Noda Be-Yehuda), Aryeh Leib of Metz (Sha’agath Aryeh), Saul of Amsterdam and many others.

In the present copy of Or Yisrael, page 33 follows page 31, yet with the correct catchword and evidently with no lack of text. Nevertheless, passages were clearly censored due to the severity of language against the Rabbinate of Frankfurt a/Main, the author himself slights them as “insolent idiots” and other choice epithets based upon many clever plays on words (see ff. 16-17).

The author relates that a broadside signed by ten prominent Polish Rabbis stating that the Cleves Divorce was valid, was subsequently publicly burnt by the Beth Din of Frankfurt. He states that a “Pashkevî” was thereafter published, belittling these Polish Rabbis, especially R. Shlomo of Chêlma, the author of Mirkeveth HaMishna, slighting him as “a frequenter of concerts and a chessplayer.” R. Nathan Maas, author of Binyan Shlomo, is also singled out with harsh invective and called Nathan Ha-Azati - a play on words meaning both “insolent “ and the namesake of the infamous Sabbatian prophet (see ff. 9b line 16, and immediately after this, the harsher “Nathan Ha-Satan”). Six words have been overlaid with a printed strip containing a differing “corrected” reading.


Newark, New Jersey, Ben-Zion Nathanzohn: 1899. $1500-2500

The unusual typography of this edition is described by Elkan Nathan Adler as follows: "Mr. Deinard, who is not only a Hebrew author of eminence, but also a collector, has thought fit to publish this little book of seventy-six pages in an extraordinary shape, about two inches wide by eight inches long, on leaves of the following colours: blue, brown, green, pink, yellow and vermilion orange, only two pages being white!" Adler, About Hebrew Manuscripts (republished, 1970) p.125

The work itself contains a wealth of detail relating to Chassidic life-style. Due to its severe tone in disparaging the Baal Shem Tov and other Chassidic leaders, most all copies of this polemic were purchased by the Chassidim themselves and subsequently destroyed. The author, was a central figure in the historical controversy between the disciples of Chassidism and their opponents. Steeped in Chassidic life as a young man, R. David became attracted to the philosophic outlook of Elijah Gaon of Vilna and adopted the Gaon’s war against the Chassidic philosophy. See E.R. Malachi, in: Sefer Hayovel shel Hadoar (1952) pp. 286-300

The introduction by Deinard contains the usual Deinardian mixture of vitriolic venom penned against Graetz, Rodkinson, Aaron Walden and others, coupled with serious bibliographical and historical information. According to Deinard, the true author of this work is Yaakov Bachrach, the author of numerous scholarly works on Ketav Ashuri and Astronomy. Deinard states that he is also the author of Mitzraf HaAvodah - another anonymous pamphlet written in the form of a dialogue between Chassidim.

Paris, Librairie Plon: 5th February, 1898 - 16th September, 1899. $1000-1500


Venice, Isaac Gershon: 1606. $400-600

Workbook: This work consists of selections from Talmud, Midrashim and Zohar, and medieval authorities (especially Nachmanides, Sha’ar he-Gemul), concerning retribution, suffering in the tomb (tza’ar ha-kever), and the resurrection. The title derives from the fact that it is through the acquisition of a “good name” (by practicing good deeds) that one will inherit the World to Come. See JE, Vol. V, p. 110.
On the second day of Rosh Chodesh Iyar, 1718, Tzvi Hirsch Aschkenazi passed away aged 58. Emden was not present at the time of his father’s death, arriving some time later to erect a tombstone upon his father’s grave in Lvov. It was at the time of this “hakamath matzevah” that this eulogy was delivered. The final two leaves include the inscription engraved upon the rabbi’s tombstone, as well as a formula to be recited by the Chachham Tzvi’s children every eve of Rosh Chodesh during the year of mourning. What prompted R. Jacob Emden to publish this eulogy was the passing of his seven-year old son Tzvi, a child prodigy, on 23rd Shevat 1740. According to the colophon on p. 10b, the printing was completed in precisely one week, 7th-13th Adar.


[SEE ILLUSTRATION BELOW]
74. EMDEN, JACOB. Eitz Avoth [commentary to Ethics of the Fathers, with text]. FIRST EDITION. Includes polemic against Zalman Hena's Beth Tephilah - Luach Eresh, demonstrating that Hena did not properly vocalize the Pirkei Avoth. ff. 82. Some staining and browning. Modern cloth-backed boards, rubbed. 4to. [Vinograd, Altona 51; Aresheth III, Raphael no. 7].

Amsterdam, (i.e. Altona), By the Author: 1751. $600-900


Paris, 1877. $200-300


This masterly philosophical novel is the story of a man who in infancy is cast away on a lonely island and raised by a gazelle. His search for truth brings him to the highest levels of spiritual realization. In old age, exposed to the pettiness of human society, he concludes that it is only in solitude that man may reach spiritual perfection. The author, Ibn Tufail was born in Cadiz, Spain about 1100 and died in Morocco in 1185. His novel was extremely popular among the Jews of Spain. See Israel Zinberg, A History of Jewish Literature, Vol. III (1973), p. 5. Hai Ibn Yaktan was translated into several European languages. Simon Ockley, Vicar of Swavesey, a master of Oriental languages, was the first to translate the novel into English from the Arabic original. A prolific author, he also translated from Italian Venetian Rabbi Leon Modena’s History of the Jews.


Amsterdam, Daniel de Fonseca: 1627-8. $400-600

De Fonseca’s Hebrew press at Amsterdam was operative for only one year, during which time he printed only two Hebrew books. It remains unclear why de Fonseca engaged in Hebrew printing at all, particularly in light of his colleague, Menasseh ben Israel’s far more successful enterprise. See L. Fuks, Hebrew Typography in the Northern Netherlands 1585-1815, Part I (1984) pp.135-9.

78. (FRENCH JUDAICA). Lettres-Patentes du Roi, Sur un Décret de l’Assemblée Nationale, concernant les conditions requises pour être réputé François, & admis à l’exercice des droits de Citoyen actif [concerning the conditions required to be entitled to the rights of a French citizen]. Royal emblem. ff. 3. Unbound. 4to. [Not in Szajkowski].

Grenoble, L’Imprimerie Royale: 1790. $1200-1800

The process toward the Jews being granted French citizenship was long and arduous. In this Royal Decree, Louis (no longer an absolute, but rather a constitutional monarch), extends French citizenship to aliens who have established continuous residence in the Kingdom for five years, provided they own real estate or have married a Frenchwoman. However, states the Decree, the Jewish Question (i.e. Jews’ right to citizenship) remains “ajournée” (adjourned) or in abeyance.

Avignon, L. Aubanel: 1822. $1000-1500

ONE OF ONLY FOUR HEBREW BOOKS PRINTED IN AVIGNON.


Ortona, Gershom Soncino: 1518. $8,000-10,000

Pietro Columna Galatinus, an Italian Christian theologian, Hebraist and Kabbalist, was one of those who supported Johannes Reuchlin in his attempts to silence Johannes Pfefferkorn, an apostate Jew who agitated for the confiscation of the Talmud and other Jewish books in the beginning of the sixteenth century.

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

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

"A SOURCE BOOK FOR CHRISTIAN HEBRAISTS AND KABBALISTS THROUGHOUT THE 16TH CENTURY."

[SEE ILLUSTRATION LEFT]
81. GANS, DAVID. Nechmad Vena’im [on astronomy, geography, as well as a rejection of astrology in Jewish tradition]. FIRST EDITION. Title within architectural arch. Numerous astronomical diagrams. Lacking Latin introduction. ff. 82 Browned. Modern calf-backed boards. 4to. [Vinograd, Jessnitz 49; See A. Neher, Jewish Thought and the Scientific Revolution of the Sixteenth Century: David Gans (1541-1613) and His Times (1986), pp. 58-91].

Jessnitz, Israel b. Abraham: 1743. $300-500

Gans was a disciple of R. Judah Löw of Prague. Scientific cooperation between Jewish and non-Jewish savants was unique to the Rudolfine era. The MaHaRa"L himself is said to have been invited to the Hradisch Palace to meet with Emperor Rudolph II, however the subject of their conversation remains a mystery. See Neher, pp. 6, 20 and 24.


vp, vd. $200-300


Braunschweig (Brunswick), 6th August, 1770. $600-900

Alarmed by the attendance of Jews at commercial fairs, Carl, Baron of Brunswick, ordered this edict setting strict controls on such unwanted incursions.


vp, vd. $400-600

85. (HAGADAH). Sepher Pesach Me’ovin. With commentary by Chaim 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. Browned and stained in places. Unbound. 8vo. [Yudlov 88; Yaari 57].

Venice, Bragadin: 1692. $1200-1800

The present commentary by Chaim Benveniste (1603-73), Chief Rabbi of Izmir, is a brief halachic study to the Passover Haggadah, The laws and customs gathered by Benveniste were widely utilized in many later Haggadah editions.

On f.14r. the author offers a novel explanation for the custom observed in most Ashkenazic homes of placing an empty cup on the table, referred to as the “Cup of Elijah.” This custom found so much favor in the Sephardic rabbi’s eyes that he adopted it in his own home, and would indeed drink from the cup’s contents during the Seder-meal.

Amsterdam, Asher Anshel & Partners: 1695. $3000-5000

The First Hagadah illustrated with copperplate engravings. The First Illustrated Amsterdam Hagadah.


Venice, Juan Bragadin: 1695. $1500-2000

The House of Bragadin simultaneously printed three issues of this Passover Hagadah, all identical with the same lay-out and illustration cycle - differing only in choice of vernacular translation: Yiddish, Judeo-Italian and Ladino.

[SEE ILLUSTRATION BELOW]

Metz, Joseph Antoine: 1767. $1500-2000

-The first illustrated Hagadah printed in France. This copy with variant engraved title not noted by Yudlov.

Yudlov lists five differing variants of the engraved title. All state the name of the printer in Hebrew or in French as "Joseph" Antoine, in the present copy, the title-page records the printer as "Johann" Antoine.

89. (HAGADAH). Hagadah shel Pesach. Or, Service for the Two First Nights of Passover. Prepared by A. Alexander. Fourth edition. Engraved frontispiece (often lacking). Complete with seven additional engraved plates (each plate with descriptive essay), two large folding maps of the Land of Israel and two additional smaller folding maps. 3pp. list of subscribers. Hebrew and English on facing pages. Browned (as usual), stained in places, otherwise a fine copy. Modern boards in folding-box. 4to. [Yudlov 498; Yaari 345].


-An augmented edition of Alexander’s London Hagadah of 1806, this Spanish issue is especially rare as it represents the First Hagadah with Spanish Translation Printed in London.


London, L. Alexander: 1813. $3000-5000

-A rare complete copy. Both the JNUL copy and the copy examined by Yudlov are incomplete, lacking the final leaf.


Livorno, Moses Joshua Tubina: 1839. $700-1000

-A rare complete copy. Both the JNUL copy and the copy examined by Yudlov are incomplete, lacking the final leaf.


Vienna, Friedrich and Moritz Förster for S. Netter: 1862. $1000-1500

93. (HAGADAH). Hagadah shel Pesach-The Institution of Passover. Illustrated. With Marathi translation by E. S. Walwatkar. pp.96. Modern boards with Original limp boards bound in. 8vo. [Yudlov 1827; Yaari 1341; Yerushalmi 120].

Bombay, A. J. Diweykar: 1891. $500-700


London, 1974-75. $3000-5000

 wealthiest copy. An artistic tour-de-force.

Hagadah: See also Lot 273

96. HALPERIN, JACOB BEN ELCHANAN. Nachlati Yaakov [responsa]. FIRST EDITION. Title within six-part woodcut border embellished with floral motifs. ff. 53. Lightly browned and stained, owners' signature on title. Contemporary vellum, rubbed. 4to. [Vinograd, Padua 4].

Padua, Gasparo Crivellari: 1623. $400-600

* An important work of responsa containing a wealth of contemporary information. With approbation of R. Isaiah Horowitz - the Shlah"h Ha'kadosh. The author corresponded with some of the greatest Rabbis of his generation including the Shlah"h, Lewsh and others (see listing on f. 2).

97. HAYUN, NECHEMIAH CHIYA. Sepher Hatzzad Tzvi. FIRST EDITION. Title within ornamental design. ff. (9),40. Lightly browned, marginal hole in title not affecting text. first and final gatherings larger. Disbound. Sm. 8vo. [Vinograd, Amsterdam 1031; Mehlman 1705].

Amsterdam, 1714. $300-500

* Hayun's celebrated counter-attack against the Chacham Tzvi in relation to the bitter polemic arising from Hayun's earlier publication Oz Le'elo-him (1713) and the Sabbathian views said to found therein. See Carmilly-Weinberger, pp.70-2; G. Scholem Sabbatai Tzvi (1973) pp.901-2.


vp, vd. $800-1200


vp, vd. $200-300

Frankfurt a/ Main, Reinhold Baist: 1855-62. $400-600

SAMSON RAPHAEL HIRSCH’S LITERARY OEUVRE.


Berlin, Nova-Druckerei: 1939. $700-1000

A Hebrew Calendar for the Jewish year 5700 (September 14th, 1939 to October 2nd, 1940) issued by the Jüdischen Kulturbundes in Deutschland. Among other details, contains times of prayer throughout the year of all the synagogues of Frankfurt. Also supplies Sabbath times for communities in Germany, Austria, Czechoslovakia and even South Africa (Johannesburg, Pretoria and Capetown).

Not listed by J. Landau, Oroth Me’Ophel: Bibliography of Books Published During the War Years (1957) - who lists just one publication for this year.

Possibly the last German-Jewish communal publication prior to the Holocaust.

[SEE ILLUSTRATION ABOVE]

Text of a sermon delivered immediately prior to the escape of the Grand Rabbi of Belz from Europe, to the safety of Palestine. Within the sermon (p. 19) the rabbi assures his followers that Hungarian Jewry will remain safe from the tragic fate that had befallen the Jews elsewhere in Europe. The controversial nature of this reflection was such, that it is omitted from further editions. See L. Kaplan, "Daas Torah: A Modern Conception of Rabbinic Authority" in M. Sokol, Rabbinic Authority and Personal Autonomy (New York) pp. 1-60; Z. Rabinowicz, The Encyclopedia of Hasidism (1996) p. 404.

Holocaust: See also lots 330, 377-379


Hottinger (1620-67), a Swiss Protestant theologian and Hebraist, was one of the founders of modern Oriental linguistics and Bible exegesis. (See EJ VIII, col. 1047). The present work examines the 261 precepts that are expounded upon in the Sepher HaChinuch.


Amsterdam, Martinus de Bruyn: 1781-1791. $2000-3000

An attractive Set, handsomely bound.

[SEE ILLUSTRATION BELOW]

v.p, vd. $200-300

106. (INDIAN JUDAICA). MIZRACHI, ABRAHAM, OF JERUSALEM. Zikaron LeBnei Israel. Title within typographical border. Printer’s mark of hands extended in priestly benediction on f.2r. and f.16r. ff. 16. [Vinograd, Calcutta 19; Yaari, Calcutta 14a]. * NAJARA, ISRAEL BEN MOSHE. Shochatei HaYeladim. Title within typographical border. Printer’s mark of priestly benediction on title and on f.5v and f.6v. ff.6. [Vinograd, Calcutta 24; Yaari, Calcutta 14b]. Together, two works, both on ritual slaughter. Both printed on blue paper. Few stains. Disbound. 12mo.

Calcutta, Elazar Iraqi Hakohen: 1844. $200-300


Bombay, Gunput Crushnaji’s Press for Bene-Israel Improvement Society: 1866. $400-600


Bombay, Anglo-Jewish Vernacular Press by Aaron Jacob (“Opposite Musjid Bunder Railway Station.”): 1890. $300-500

* The final six pages contain a vocabulary of the Zohar with a translation into English and Arabic. The author states in the English introduction that his “humble object ...is [to] aid the student in acquiring a knowledge of...the occult labyrinths of the Zohar.” The unnumbered pages following the approbations include the text Shemoth HaTzadikim, the names of all the righteous from the Biblical Adam onward. This was extracted from the Sepher HaMidoth, a work published by the Chassidim of Breslov, including hundreds of names of important Chassidic Rabbis, plus a Chassidic prayer to be said after reciting the names.


[Yaari, Bombay 99].

Bombay, Oriental Press: 1867-68. $300-500


Tel Aviv, 1937. $150-200

Tel Aviv 1937. $150-200


Kopyst, Israel Jaffe: 1820. $300-500

❖ The book represents a sort of co-operation between the once opposed camps of Chasidim and Mithnagdim. The printer, Israel Jaffe, was a noted chasid, much attached to Rabbi Dov Baer Shneuri of Lubavitch. The editor and commentator, Rabbi Joshua Zeitlish of Shklov, founder of the Zeitlin family, was considered one of the greatest Lithuanian Mithnagdic ge’onim (Talmudic geniuses) of the day. According to legend, R. Joshua Zeitlish was one of three Lithuanian luminaries Rabbi Shneur Zalman, founder of Chabad Chasidism, visited upon his release from St. Petersburg prison, in order to cement peaceful relations between the two warring factions. (The other two Lithuanian luminaries were R. Moshe Chefetz of Tchaves and R. Joel of Amtzislav.) See H.M. Heilman, Beit Rebbe (Berdichev, 1900), ff. 38-39.

On ff. 28-r.-39v. there is a lengthy responsum of R. Joshua Zeitlish concerning a matter of divorce (get).


“Jerusalem” (Lemberg?), Israel Bak: “1844” (1870?). $300-500

❖ Chibath Yerushalayim is a Jewish traveler’s guide to the Holy Land, with references to rabbinic literature. It was one of the first Hebrew books printed in Jerusalem by Israel Bak. The title of our edition is an exact copy of the Jerusalem edition. Shoshanna Halevy speculates the actual printing was done in Lemberg. She deduces this is a pirated edition due to the addition of a haskamah (encomium) by R. Aaron Moses mi-Geza Tzvi of Brody and a “Hakdamath ha-Me’asef” (Compiler’s Forward), resulting in an extra page in our edition. See Halevy, The First Hebrew Books Printed in Jerusalem (1975), p. 15.
Lot 114


Halle, 1741-42. $5000-7000

* THE CELEBRATED "GRAPE VINE MAP" OF THE HOLY LAND IS HIGHLY UNCOMMON. IT IS ONE OF VERY FEW PRE-19TH CENTURY HOLY LAND MAPS CAPTIONED IN HEBREW.

[SEE ILLUSTRATION BELOW]
115. (ISRAEL, LAND OF). SCHWARZ, JOSEPH. Das Heilige Land. FIRST GERMAN EDITION. Frontispiece portrait of the
author, tinted illustrated plates of the Western Wall and Bethlehem (opposite p. 209), the Cave of Machpelah
(opposite p. 240), folding panoramic view of Jerusalem, and folding map of the Holy Land prepared by the
Author. German text with extensive use of Hebrew. pp. 19, (1, blank), 452,20, (2). Foxed. Later boards. 8vo.
[Fraenmann 171; not in Blackmer].

Frankfurt a/Main, J. Kaufmann: 1852. $1500-2000

A German translation of Tevuath Ha’aretz (1845) prepared by the author’s nephew, Israel Schwarz. The
book deals with the borders and division of the Holy Land (according to both biblical and rabbinic tradi-
tion), its topography, history, genealogy of inhabitants, botany, and climate - including incidents of
earthquakes.

Joseph Schwarz (1804-1865) immigrated to Jerusalem in 1833 from Bavaria, whereupon he adopted the
rituals and customs of the local Sephardic Jews. Following the appearance of this German edition, Schwarz
revisited his native country in order to receive a decoration bestowed upon him by the Austrian Emperor.
Schwarz is considered the first Jewish geographer of modern times. “[H]is work is significant in that it
became the basis and model for all subsequent Hebrew writing on Palestine exploration, taking Jewish
sources into account.” Y. Ben-Arieh, The Rediscovery of the Holy Land in the Nineteenth Century (1979)
pp.104-07.

[SEE ILLUSTRATION BELOW]

FIRST EDITION. Title within typographical border. Divisional title. Facing f.1 three maps of Jerusalem.
ff. (7), 247, (1). Title stamped, trace stains; otherwise a clean copy. Half-calf over marbled boards, worn. 8vo.
[Halevy 58].

Jerusalem, Israel Bak: 1861. $400-600

This volume is the sequel to Schwarz’s earlier work, Tevu’oth Ha’Aretz. Part One of our
volume, Peri Tevu’ah, is full of fascinating information concerning the various locales in
the Holy Land. Part Two, Pardes, takes the form of commentary to Bible and Talmud.

117. (ISRAEL, LAND OF). SALOMON, TOBIAS BEN JOEL MOSES. Sepher Yerushalayim. ONLY EDITION.
Title “Yerushalayim” in gold. Ten illustrated plates of Holy Sites in Jerusalem and other Holy Cities, six
of which surrounded by gilt-ruled border. At end of book, foldout picture of the Temple Mount. ff. (1),
(1-3), 4-20, (2), 22-26, (7), (1). Contemporary olive-wood boards.16mo. [Halevy 456].

Jerusalem, Joel Moses Salomon: 1884. $1500-2000

Charming, delicate publication with a brief encapsulated history of Jerusalem and its
Jewish population. The book contains much hard to come by information concerning the
Perushim (Lithuanians) of Jerusalem. Pristine condition.
Lot 119


Nadworna (Galicia), By the Author: 1920. $100-150

* An update on the contemporary geo-political reality of Eretz Israel. Includes surveys of climatological and agricultural conditions, architecture; populations statistics, transportation links, banking systems, etc.

119. (ISRAEL, LAND OF). Collection of Broadsides: Chabad-Lubavitch. Group of c.17 broadsides relating to the Movement and Leaders of Lubavitch: Including the announcement of the imprisonment of Rabbi J.I. Schneersohn in Leningrad, and his subsequent release on 12th Tammuz, 1927. * Announcements of the Rebbe’s visit to Eretz Israel in 1928; various political intrigues concerning his upcoming visit; a pronouncement of the Rebbe condemning the Mizrachi movement (datelined Rostov, 10 Shevat, 1922); A record of the amicable resolution of the Lubavitch-Bobroisk controversy concerning division of funds from the Kollel Chabad, etc. v.s. Jerusalem, etc, v.p.: 1920s. $3000-5000

[SEE ILLUSTRATION ABOVE]
Jerusalem, v.p.: 1920s-1930s. $5000-7000

Among the celebrated rabbis included in this important archive are: Chaim Ozer Grodzinski, Meir Simcha Hakohen, Issachar Dov Rokeach (Belzer Rebbe), Moses Mordecai Epstein, Meir Yechezkel Halevi (Ostrovtzer Rebbe), Joseph Rosen (Rogatchover Iluy), R. Meir Atlas (father-in-law of Elchanan Wasserman), Chaim Sonnenfeld, Israel Meir Kagan (Chofetz Chaim), Elijah Halevi (of Puzhna), Isaac Jeruchem Diskin, Aryeh Halevi (son-in-law of Gerer Rebbe), Yosef Rabbi (brother-in-law of Rabbi Kook), and Ezra Munk (of Berlin).

Among lay leaders, included are eulogies for Baron Edmond de Rothschild, Nehemiah Lamport (after whom Yeshiva University’s Lamport Auditorium was named), Professor Jacob Isaac De Haan (victim of political assassination), etc.

Jerusalem, v.p.: 1920s-1930s. $4000-6000

Social and economic life. c. 150 broadside advertisements concerning all aspects of the economic and social life of Eretz Israel, whether it be the sale of such prosaic commodities as sewing machines, soap, vintage wine and milk, and the latest women’s apparel; more rarefied stocks and bonds, or religious articles such as matzoth, lulavim and ethrogim. Courses are offered in stenotyping and business administration. There abound announcements of new housing projects and of labor strikes. Notices of hotel accommodations and touristic travel, massage therapy, and various forms of entertainment. Of especial interest is a Jewish-sponsored exhibition on the Koran to be held in David’s Tower.


Issues of concern are the dilemma of remaining within “Knesset Israel,” the general Zionist establishment; women’s suffrage; kashruth of meat, milk, and fruits and vegetables grown in the Land and subject to tithes (terumoth u-ma’aseroth). One follows with great interest the rabbinic careers of Chief Ashkenazi Rabbis Kook and Herzog, Chief Sephardic Rabbis Meir and Uziel, and Jerusalem Rabbis Zvi Pesah Frank and Jacob Moses Charlap.

Equally prominent in this archive are the Mizrachi activists Rabbis Meir Berlin, Judah Leib Hakohen Fishman, Ze’ev Gold, and M. Ostrovsky. Of great historical importance is the call by Rabbis Herzog and Uziel to religious young men to enlist in the army to defend the Land. The collection includes several broadsides of particular interest to the Sephardic community, as well as relics of a little known chapter in history when Agudah and Mizrachi buried the hatchet, so to speak, and their leaders, R. Moshe Blau and R. Moshe Ostrovsky respectively, put up a United Front (“Me’uchedeth”) to win seats in the Jerusalem mayor’s office. An American Jewish historian might thrill to the announcements of the upcoming visit by R. Moses Zevulun Margolies (RaMaZ) of New York.

Jerusalem, v.p.: 1920s-1940s. $6000-8000

In many ways, the pronouncements of the Mizrachi and Agudah movements, and their affiliate institutions, the Chief Rabbinate (Rabbanuth ha-Rashith) versus the BaDaTZ of the Edah Chareidis, mirror one another, as indeed they should, for the two groups were competing for the hearts and minds of the Orthodox Jews of the Holy Land, in terms of educational systems, kashruth supervision, etc. A SIGNIFICANT ARCHIVE THAT DOCUMENTS THE DEVELOPMENT OF RELIGIOUS AND POLITICAL POSITIONS OF IMPORTANT SOCIAL / POLITICAL CIRCLES.

Collection of c.110 broadsides announcing a range of social, religious and intellectual activities from a wide variety of prominent institutions lead by roshei yeshivah (deans) who are now legendary figures in the Torah world: R. Isser Zalman Meltzer (Yeshivah Etz Chaim, Jerusalem), R. Moses Mordecai Epstein (Hebron Yeshivah, Jerusalem) and his son-in-law R. Joseph Zusmanovitz (rabbi of Slabodka), R. Joseph Kahaneman (Ponevezh Yeshivah, B’nei Berak), R. Zalman Sorotzkin (rabbi of Lutzk), R. Yechiel Michel Gordon (Lomzha Yeshivah, Petach Tikvah), R. Shabthal Yagel (Slonim Yeshivah), etc.


Jerusalem, v.p.: 1920s-30s. $1500-2500

Announcing the the visits to Jerusalem of several scions of the Rizhin dynasty, R. Abraham Jacob Friedman of Sadigora, R. Israel Friedman of Husyatin, and R. Israel Friedman of Boyan (Leipzig); R. Menachem Mendel Gutterman of Radzymin; R. Menachem Mendel Landa of Strikov; the brothers R. Mordecai Rokeach of Bilgoray and R. Aaron Rokeach of Belz; R. Ze’ev Twersky of Rachmastrivka (recently escaped from Russia); R. Joel Teitelbaum of N. Karol (later Satmarer Rebbe); R. Naphtali Teitelbaum of Nirbator; and R. Jacob Elimelech Paneth of Desh.

[SEE ILLUSTRATION BELOW]


* The first broadside is remarkable for the addition of the name “Hezekiah” to the ailing Chief Rabbi (done at the behest of his disciple R. Jacob Moses Charlap. The second mentioned is unusual due to the extreme ideological breech that existed between the Agudah and Rabbi Kook.

127. (ISRAEL, LAND OF). Collection of Broadsides: History of Secular Zionism. Group of c.36 broadsides relating to the history of secular Zionism. Of particular interest are three documents of rabbinic support for the Jewish National Fund (Keren Hayesod and Keren Kayemeth Le-Israel), one typographically elegant with woodcut initial letters, historiated, in ginger ink; a second bearing the endorsements of Rabbi Meir Simcha Hakohen of Dvinsk and the rebbes of Kozhnitz and Yablona; and a third, a roster of hundreds of prominent rabbis from around the globe (1930). v.p, First Half Twentieth Century. $800-1200

128. (ISRAEL, LAND OF). Collection of Broadsides: Agudath Israel and Edah Chareidis. An unusually rich archive of c.305 broadsides concerning all aspects of communal life in Eretz Israel: the prohibition against secular and modern schools, the obligation to secede from Knesset Israel, the general Zionist establishment, the resolution to establish separate Kosher facilities, the decision of the Gedolim forbidding women’s suffrage (the right to vote), etc. Key figures are Rabbis Sonnenfeld, Duschinsky, and Bengis of the Edah Chareidis, and the Agudah activist R. Moshe Blau, among many others. Jerusalem, v.p.: First Half Twentieth Century. $8000-12,000

* A Rich and Entralling Archive.


* Chaim Weizmann’s stirring address before the Peel Commission, 11th Kislev 1936. This interesting piece of typography was issued to commemorate Weizmann’s 70th birthday. The colophon states this production to be the first book to be entirely produced in the Modern Land of Israel.

- On November 29th, 1947, the General Assembly of the United Nations voted with a 2/3 majority to partition western Palestine into a Jewish and an Arab state. Over 75% of the land allocated to the Jews was desert. Desperate to find a haven for the remnants of European Jewry after the Holocaust, the Jewish population accepted the plan which accorded them a diminished state. The Arabs, intent on preventing any Jewish entity in Palestine, rejected it.

For the full text of the UN Partition resolution, see Walter Laqueur (Ed.), The Arab-Israeli Reader; A Documentary History of the Middle East Conflict (1969) pp.113-22.


- A Collection of newspapers reporting the tumultuous events leading to the birth of the State of Israel.

ACCOMPANIED BY: The Evening Telegram (St. John's, Newfoundland). “Palestine is Powder Keg...Birth of Jewish State Proclaimed. Friday, 14th May, 1948.


- R. Moses Isserles (Ram"a) (1525 or 1530-1572) of Cracow, most famous for his lasting contributions to Jewish law, here demonstrates his mastery of rationalist, particularly Maimonidean philosophy. This rationalist bent aroused the ire of his contemporaries such as R. Solomon Luria (Maharash"a) and R. Judah Löw (Maharal). See EJ, Vol. IX, cols. 1081-85.


Rome, Guglielmo Faccioto: 1622. $700-900

- A conversionary tract by a Roman Catholic priest addressed "to the Hebrews dispersed in Italy".


- Due to the depressed economy of Sicily, the government in 1695 encouraged the presence of Jews to conduct trade. Eventually, in 1728, permission was granted to establish a synagogue in Messina. By 1740 Jews were invited to settle in the Kingdom of the Two Sicilies. However, the native populace proved hostile, and inveighed against this Charter granted to the Jews. The government finally acceded to their demand in 1746, expelling these Jewish settlers.

The present anonymous pamphlet rails against the 1740 charter, supplying reasons why Jews are detrimental to society; making reference to theological treatises and papal encyclicals. See Cecil Roth, History of the Jews of Italy (1946) p. 351.


- With the fall of Napoleon’s relatively benevolent empire in 1814, the Jews of Modena in north central Italy, once again found themselves under Austrian rule with the concomitant draconian restrictions: exclusion from public office, inability to follow certain callings such as that of apothecary, and a prohibition to own real estate. See Cecil Roth, The History of the Jews of Italy (1946), pp. 445-7.
In the outlying region of the Montavano, there were several petite Jewish communities that were legally and materially dependent upon the larger Jewish community of Mantua. Numerically small, it was simply not within their means to maintain independent communal organizations.

In the 18th-century, the Duchy of Bozzolo-Sabbioneta was temporarily annexed by the central government in Mantua. The communities in these two towns were larger than other settlements in the Mantovano, and their administrative machinery must have been more developed.

Therefore, on the surface of things, there was nothing suspect about this Austrian order abolishing the Jewish jurisdiction in Bozzolo and Sabbioneta. The reason given was that the number of Jews residing there was simply “troppo scarso” (too scarce) to maintain a separate legal system. However, Simonsohn sees this particular edict against the backdrop of a much larger concerted attempt by Joseph II to end Jewish legal autonomy within the territory of the Austrian empire. In 1779, a first attempt was made to abolish the Jews of Mantua’s legal autonomy by giving the right of appeal against verdicts of the Jewish courts to the Consiglio di Giustizia in Mantua. In addition, orphans, minors, and widows were given the right to choose between the state and Jewish courts. Attempts by the Jewish community to have the orders rescinded were singularly unsuccessful.

Italian, c. 1770. $1200-1800

[SEE ILLUSTRATION LEFT]


Vence, Giovanni Griffio: 1564. $1000-1500

Published during the lifetime of R. Joseph Karo with an introduction containing many interesting plays on the word “Karo” by R. Samuel b. Yitzchak Boehm, who states that he corrected many mistakes found in the first edition after examining problematic readings with the Gaon R. Meir of Padua.

According to Amram (p. 350) this was one of the first books to be printed following the removal of the ban on Hebrew printing in 1563.

Jerusalem, v.d. $300-400


Poissy, 1878. $1500-2000

* The first catalogue describing an exhibition of Jewish ceremonial art.

This remarkable collection, containing many important objects, belonged to Joseph Strauss, a noted French musician and conductor. It was exhibited as part of the Universal Exhibition of 1878 held in Paris. Later the collection was purchased by the Rothschild family and donated to the Musée Cluny, Paris.


* Monumental catalogue of this justifiably famous and pioneering exhibition. "It marked an epoch in the history of Jewish collecting and the development of the study of Jewish ritual art. (The) elaborate catalogue...is even today one of the most desirable works in this field." C. Roth, Introduction: Catalogue of the Jewish Museum London (1974).


London, 1887. $500-700

* "One of the largest and most comprehensive exhibitions ever mounted. It had a profound effect on the English Jewish community and brought about the founding of the (Anglo-)Jewish Historical Society." (Gross).

For an illustrated limited edition de luxe version of this catalogue, see previous Lot.


London, 1888. $500-700

* Publications that accompanied the Anglo-Jewish Historical Exhibition.


Frankfurt a/Main (etc.), 1900-15. $2000-2500

* First Scholarly Journal of Jewish Art. Exceptionally Important

Edited by the Gentile art historian, Heinrich Frauberger, this laid the foundation for the scientific study of Jewish art.


Berlin, Der Zirkel: 1918. $800-1200

* Important study of Jewish engravers, by this noted connoisseur and collector of Jewish Art.

London, v.d. $400-600

150. (JEWISH ART). Minha L‘Shabbat V‘Havadalah. Edited by Malcolm Thomson. One of 108 Numbered Copies. Includes artwork reproduced by Alex Katz and Red Grooms (signed); original acrylic and pastel by Natvar Bahvsar; lithograph by Leonard Baskin (one of 119), etc. Loose as issued in original linen boards. Sm. folio.

(New York), 1972. $300-500

* Portfolio of art-work privately commissioned by the New York art-collector and philanthropists Vera and Albert List, to celebrate their grand-daughter’s Bat-Mitzvah.

151. JOSEPH BEN MOSES OF KREMENETZ. Bi‘ur al Sepher Mitzvoth Gadol [commentary to Moses of Coucy’s rabbinic code]. FIRST EDITION. Title within garlanded architectural arch. ff. 76. Waterstained, wormed. Recent half-calf. Sm. 4to. [Vinograd, Venice 980; Habermann, di Gara 227].

Venice, Giovanni di Gara: 1605. $300-400

152. JOSEPH ISSACHAR BEN ELCHANAN. Sheloshah Sarigim [“Three Clusters”: homilies on the Haphtaroth]. FIRST EDITION. To left of title, Moses; to its right, David. Above title, two angels displaying the Ten Commandments. The pediment has three leonine faces. This was the typical Bragadin title between the years 1648-1720. See I. Yudlov, Hebrew Printers’ Marks (2001) pp. 53-4 (includes facsimile of analogous title page). ff. (11), 118. (Vinograd has only ff. 116; our collation agrees with Friedberg.) Title through f.11 slightly wormed. Title tipped in. ff. 54-55 shorter, light stains. Elegant modern boards. 4to. [Vinograd, Venice 1526; Friedberg Shin-1598].

Venice, Bragadin: 1701. $400-600

* The title “Three Clusters” derives from the verse in Genesis 40:10 concerning the three clusters of grapes seen by Pharaoh’s butler in his dream. The author, Joseph Issachar ben Elchanan (c.1642-1705) served as rabbi of Kremsier. At the time of the printing of this work in Venice, he was en route to Eretz Israel.

In his introduction the author expresses his gratitude to the famed financier Samuel Oppenheim of Vienna (1635-1703) and the “holy company” (chaburath kadishatha). The “holy company” referred to is of course that of R. Judah Hasid, who in 1700 headed a mass emigration of mystically-inclined scholars to Eretz Israel. The project was financed by Oppenheim, factor at the imperial court of Vienna, who chartered for the “holy company” two ships to take them down the Danube to the Black Sea. Unfortunately, this early Ashkenazic “aliyah” was a total fiasco. Many of the members of the fraternity died of illness en route. Judah Hasid himself died immediately after arrival in Eretz Israel in 1700. The remaining members ran up such enormous debts that the Turks confiscated the courtyard of their incompleted synagogue in Jerusalem and forbade Ashkenazic Jews from settling in Jerusalem until the debt was repaid. Apparently, our author Joseph Issachar was a member of this kabbalistic fraternity.


Venice, Bragadin: 1664. $400-600

Perek Shirah is an ancient composition thought to be part of the corpus of second-century Hechalot literature. In Perek Shirah each animal is assigned a verse from the Bible which it utters in praise of the Creator. See EJ, Vol. XIII, cols. 273-5.

In the approbations to this edition, the rabbis of Venice, Mantua, Verona have only superlative praise for both brothers and their work. R. Moshe Zacuto, the leading contemporary Italian kabbalist, was especially effusive in his praise, titling R. Yitzchak, “sover ha-razim...mekubal, he-Chasid (explainer of secrets...the pious kabbalist).”

In the commentary Sha‘ar Shimon (f.14r.) there is a discussion of the holy name “Ke-DaT” written on the forehead of Messiah son of David. The origin of this motif is R. Samson of Ostropolia, martyred in the Chmielnicki massacres of 1648. See Y. Liebes, Mysticism and Reality in: Twersky and Septimus (eds.) Jewish Thought in the Seventeenth Century (1987) p. 226.


Amsterdam, Moses Mendes Coitinho: 1701. $4000-6000

AN EXCEPTIONALLY FINE COPY

The Raziel Hamalcah is 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.

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

155. (KABBALAH). Benjamin, Moses. Ma‘aseh Rav [Kabbalistic Commentary on Fables of Rabbah bar Bar Chanah in Fifth Chapter of Talmudic Tractate Bava Bathra]. First Edition. Title within decorative border. Broad margin-ed copy. ff. (1), (2), 113. (In our copy ff.2 of indices are at the front; in Yaari’s collation they appear at the rear of the volume.) Browned and wormed. Disbound. 4to. [Vinograd, Const. 475; Yaari, Const. 358].

Constantinople, Jonah ben Jacob (Aschkenazi): 1736. $400-600

Rabah bar Bar Chanah has been referred to as the “Jewish Sinbad the Sailor” His tall tales, which are not restricted to seafaring voyages but take place on dry land as well, have fascinated generations of readers. Literally hundreds of commentaries have been penned on these stories. It might be said that it is almost a pastime of rabbis to attempt to unlock the mysteries contained in these legends.

Our author, R. Moses Benjamin is the first Baghdadi kabbalist of note. In his introduction he laments the fact that an earlier kabbalistic treatise of his, Sha‘arei Yerushalayim, was stolen by highwayman en route to the printer. Fully two centuries later this lost manuscript surfaced in the Sassoon Library. See Ohel Dawid (1932) Vol. I, pp. 442-3 (no. 771).

156. (KABBALAH). Yosef ben Moshe Aligola of Kutais [Georgia]. Kame‘a U‘Shemirah. [“Amulet and Protection against Fire, and for Childbirth, and from All Manner of Evil”]. Printed broadside on yellow paper. Includes several kabbalistic diagrams, as well as depictions of the three angels that safeguard women in childbirth from the menacing Lilith: Sanoi, Sansenoi, and Semangolf. [Halevy, 224].

Jerusalem, Israel Dov Frumkin: 1874. $500-700
KAIDANOVER, AARON SAMUEL. Emunath Shmuel [responsa]. FIRST EDITION.. ff. 64. Slight staining, trimmed. Elaborately tooled calf, rubbed. 4to.

Frankfurt A/Main, 1683. $500-700

The author was one of the foremost talmudic scholars and preachers of his generation. After the Chmielnicki massacres of 1648-49, he fled to Vilna where he became a member of the Beth Din of the Chelkath Mechokok together with the Shach, R. Shabbetai Hakohen and the Shaar Ephraim, the grandfather of R. Yaakov Emden. Subsequently he served as Rabbi of many important communities, including Cracow, Brisk and Frankfurt. His major works include Birkath HaZevach on Kodashim; Birkath Shmuel, kabbalistic sermons; Tifereth Shmuel on the Rosh, and others. Many of his respona are cited as a basis for rulings by later authorities until the present.

One of his controversial rulings here is responsum number 26, where he states that although in the times of the Talmud one teacher sufficed for 25 pupils, in this generation "when our hearts have been reduced to the size of hole in a thin needle, it would be preferable that the equivalent of ten, or at most twelve students would be properly supervised."

KARO, JOSEPH. Bedek ha-Bayith [errata, omissions and additions to the Beith Yoseph, Karo’s commentary on Tur]. Second edition. Title within decorative typographical border. On title, owner’s signature, “Mordecai Friedman, Mezritch.” Also signature of church censor, “Camillo Jaghel,” a Jewish convert to Catholicism. On f.19r. scholarly corrigenda. ff. 68, lacking (as most copies) last two unnumbered leaves. Portion of outer margin torn with no loss to typographical border. Calf-backed marbled boards, discolored. Sm. 4to. [Vinograd, Venice 1003; Mehlman 775].

Venice, Zanetto Zanetti: 1606. $300-500

According to Mehlman, the last two unnumbered leaves containing approbations were printed after the work was completed and consequently are found in few copies.

KARO, JOSEPH. Shulchan Aruch Even Ha-Ezer with commentary Chelkath Mechokek by Moshe Lima of Brisk and Vilna. FIRST EDITION WITH COMMENTARY. Title within elaborate architectural columns surmounted by an eagle and cherubs. ff. (2), 140. Previous owner’s signature in a Sephardic hand on title. Slight worming affecting some text. Opening two leaves loose. Modern half-calf. Folio. [Vinograd, Cracow 493].

Cracow, Yehuda Meisels: 1670. $300-400

Lot 157
160. KARO, JOSEPH. Shulchan Aruch [Code of Jewish Law]. With commentary Gur-Aryeh. Four volumes, each with separate title-page within architectural arch; Orach Chaim volume with six unusual vignettes of the principal Halachic exegetes. Title pages with signature of the rabbi of Vercelli, Joshua (Salvator) Segre, member of Napoleon’s Sanhedrin (see Otar Harabanim no. 7599) and the signature of Moshe ben Leib Mainz of Frankfurt (see lot 268) whose library became part of the Frankfurt Yeshiva. Couple of marginal notes. ff. (2), 287, (1); 268, (1). Opening two leaves of Orach Chaim wormed with title repaired on verso, final leaf of Yoreh De’ah with loss. Contemporary speckled calf (not uniform), variously rubbed. 4to. [Vinograd, Mantua 315]. Mantua, Isaac Yareh- Jacob Haver Tov: 1722. $300-500


One of the earliest and most important Halachic texts. The authorship and date of this work have been the subject of much study and have given rise to conflicting views. Generally speaking, medieval Ashkenazic authorities tended to the view that the author was R. Yehudai Gaon, while their Sephardic counterparts adopted the view that the author was R. Shimon Kayyara. Modern scholarship inveighs toward the latter view. See EJ, VII cols.1167-70 (illustrated).


“In 1717, Kirchner published Jüdisches Ceremoniel, a brief, insubstantial, inaccurate, and biased survey of Jewish practices...The reworking of the text by an amateur Hebraist, Sebastian Jugendres, resulted in a different book, over twice the length and very different in tone from the Erfurt original...Jugendres substantially revised or rewrote some chapters and annotated all of them, listing an impressive array of sources he consulted...He commissioned a set of elaborate copperplate illustrations for his edition, often set inside the synagogue of Fürth, the most important Jewish community near Nuremberg...Jugendres’s edition refined, corrected, and softened Kirchner’s coarse language, orthography, and grammar, as well as his scornful tone toward all things Jewish.” E. Carlebach, Divided Souls: Converts from Judaism in Germany, 1500-1750 (2001), pp. 205-210.

Wagenseil (1633-1705), was a German Christian Hebraist, who, in his determination to understand Judaism in all its ramifications mastered Yiddish and studied its literature. The present work is a collection of texts, including: Mishnah, Tractate Nega'im (Leprosy), Hebrew original with German translation and commentary; the Hebrew alphabet and numerical values; the Yiddish version of Adir Hu sung the Passover Seder night; a description of the Vincenz Fettmilch uprising in Frankfurt in 1614; a Yiddish version of the Arthurian legend (cf. EJ, Vol. III, cols. 652-3); a Yiddish version of Hilchoth Derech Eretz Rabah ve-Zuta; and finally a question of Biblical law, whether one may marry two sisters one after the other (includes excerpts from Mishnah, Tractate Yevamoth).
**163. LEUSDEN, JOHANNES. Philologus Hebraeo-Mixtus. Third edition.** Engraved allegorical frontispiece with a further seven engraved plates (with 15 scenes) depicting Biblical and 17th-century Jewish custom (synagogue and home-life). Text-illustrations. Title printed in red and black. Wormed in places. Contemporary vellum, covers slightly bowed. 4to. [Freimann 7; Rubens 291-98].
Leiden & Utrecht, 1699. $500-700

Venice, Vendramin: 1632. $300-500

**165. LEVITA, ELIJAH BACHUR. Meturgeman [Aramaic dictionary].** With the Author's introduction in Hebrew and Latin (usually lacking). FIRST EDITION. With a foreword in Latin by Fagius and with his woodcut device on last leaf. Latin marginalia. ff. (6), 164, (2). Title soiled and taped in upper left corner, trace waterstained and wormed. Recent half-calf. Folio. [Vinograd, Isny 6].
Isny, P. Fagius: 1541. $800-1200

- A dictionary of the Aramaic words found in the Targumim: Jonathan, Onkelos and Jerusalem. In his introduction, Levita delves into the authorship of Targum Jerusalem to Pentateuch and Writings, and other matters pertaining to the composition and dating of the various Aramaic translations of the Bible. Levita boasts that his is the first Aramaic dictionary since R. Nathan of Rome's Aruch. He also remarks that the Aruch was primarily concerned with the Aramaic of the Talmud and only peripherally with that of the Targumim.

**166. (LITURGY). Seder Keri'ah ve-Tikun le-Leilei Chag Shavu'oth ve-Hoshanah Raba [Readings for the All Night Vigils of Pentecost and Hoshana Raba].** Compiled by Moses Cordovero and ascribed to Isaac Luria. Title within wreathed architectural columns. PRINTED ON BLUE PAPER. ff. 74 (mispaginated, actually ff.76). Lower margins of several leaves shortened with virtually no loss of text. Contemporary vellum. 8vo. [Vinograd, Amsterdam 370; Fuks, 454; Mehlman 593 (blue-paper copy)].
Amsterdam, David de Castro Tartas: 1669. $800-1200

- A BLUE-PAPER COPY

The first Amsterdam edition of this popular anthology, which includes selected readings from Pentateuch, Prophets, Writings, Talmud, Midrash and Zohar. The readings were compiled by R. Moses Cordovero (RaMaK), though they are sometimes ascribed to R. Isaac Luria (ARI). At the request of wealthy bibliophiles, a handful of copies were printed on colored paper. According to Fuks, the Bodleian Library, Oxford, and the Bibliotheca Rosenthaliana, Amsterdam, have copies on blue paper. The Bodleian also has a copy on green paper.

**167. (LITURGY). Sha'arei Rachamim [selected prayers, with mystical meditations].** FIRST EDITION. Title within architectural arch. ff.(7),146. Dampstained, marginal repair on title, owner's signature and stamps. With extensive marginal notations in a Sephardic hand. Modern boards. 4to. [Vinograd, Salonika 243].
Salonika, n.p.: 1741. $200-2500

- The first printed edition of the Prayer-Book according to the custom of Isaac Luria (Nusach Ari). Prepared by the mystic, Chaim ben Abraham Hakohen of Aleppo.

Altona, Bonn: 1772. $300-400

Mantua, Eliezer Solomon d'Italia: 1783. $700-1000

This Kabbalistic prayer book contains all the prayers for the week, Sabbath and the New Month. Many of the compositions were inspired by the controversial Chemdath HaYamim, thus protests were lodged against the work upon publication. See Weiner, Koheleth Moshe no. 4295.


Altona, The Brothers Bonn: 1804. $300-500


Amsterdam, Jacob & Abraham Proops: 1778. $200-300

The author, known as R. Shaul Amsterdamer, was one of the foremost Rabbis of his generation. His brother was R. Tzvi Hirsch Berlin and his uncle was R. Jacob Emden.

172. LUNTSCHITZ, JUDAH OF GLOGAU. Kol Yehudah [commentaries to the Talmud]. FIRST EDITION. Title within typographic border. ff. (1), 44. Paper repair to lower corner of title, stained. Contemporary calf-backed marbled boards, detached. 4to. [Vinograd, Furth 412].

Furth, Joseph Fetschau and his son Mendel Baer: 1769. $200-300

Kol Yehudah serves as an important repository of oral traditions by R. Abraham Broda of Prague, R. Aryeh Leib of Brisk, R. Naphtali Katz of Frankfurt am-Main, R. Jonathan Eybeschütz of Prague (referred to as R. Jonathan Darshan), et al.

173. LUSITANO, SAMUEL HACOHEN OF PISA. Tzaphnath Paane‘ach [commentary to the Books of Ecclesiastes and Job]. FIRST EDITION. Title within typographical border, woodcut device on title (Ya'ari, Printers' Marks no. 59). Marginalium on f.24r., possibly the author's own corrigendum. ff.(2), 33 (i.e. 31). Dampstained. Limp vellum, stained. 8vo. [Vinograd, Venice 1324].

Venice, Giovanni Martinelli for Vendramin: 1656. $200-300

In his commentary to the Book of Job, the author advances the novel theory that Job was in fact Job son of Issachar son of Jacob. The Author accepts the Talmudic notion that Moses authored the Book of Job, thus Job himself would have been a contemporary of Moses in Egypt - although obviously older in age.


Venice, Giovanni di Gara: 1585. $400-600


Jerusalem, Moshe Spitzer: 1946. $150-200


18th century-20th century. $5000-7000

Includes imprints such as: Amsterdam, Berlin, Djerba, Frankfurt a/Main, Jerusalem, Livorno, London, Mantua, Piotrkow, Prague, Roedelheim, Strasbourg, Szatmar, Venice, Vienna. Many Psalters and liturgical works. Multiple copies of some titles.

Venice, Cornelio Adelkind for Marco Antonio Giustiniani: 1550. $3000-4000

One of two rival editions published the same year. Jealousy between the Houses of Bragadin and Giustinian ultimately resulted in the future of Hebrew printing in Italy laid before apostate Jews in Rome keen to use their newly born Christian zeal in the work of denunciation. Before long, Hebrew books were consumed to flames at burnings held in market-places throughout Italy. For details of this tragedy see Amram, The Makers of Hebrew Books in Italy, pp.255-64.

Isaiah Sonne notes (Tiyulim... A. Marx Jubillee Volume, p. 215) the typographical differences between the Bragadin and Giustinian editions. He lauded Giustinian's penchant for his supplemental additions, cross-references and indices, including precise references to citations in both the Maggid Mishnah and the Migdol Oz. In his responsa Melamed LeHoil, Volume I, no 1, David Tzvi Hoffman states that this Giustinian edition represented a more reliable reading of certain texts of Maimonides and the accompanying comments of the Hagahoth Maimoni'oth. This became corrupted in later editions.

183. MOSES OF COUCY. Sepher Mitzvath Gadol (SM"G) [Rabbinic law]. Title within architectural arch. THE JACOB Z. LAUTERBACH COPY. Numerous scholarly marginalia.. ff. 250, (2), 251-316. Title and f.2 laid to size, lacking ff. 42-47. Inner margins wormed; text unaffected. Leaves cropped with minor loss of sidebar texts. Calf, gilt, spine starting. Folio. [Vinograd, Venice 318; H abermann, Bomberg 194; Adams M-1872].

Venice, Daniel Bomberg: 1547. $300-500

184. (MUSIC). ROSENBLATT, JOSEPH ("YOSSELE"). Memorabilia of the celebrated Cantor (1882-1933). Including group of ten books of sheet-music composed by Rosenblatt. * Five tickets to Rosenblatt's concert at Edison Theater in Jerusalem scheduled for 21st June 1933 (see below). * A photograph of Cantor Rosenblatt and his son Leo (Nov. 1st, 1926). * Two transparencies of the Cantor, being greeted at the train station by dignitaries prior to his concert at the Pantages Theater, Hollywood, California.

$600-900

Ironically, the tickets for the projected June 21st, 1933 concert at Jerusalem's Edison Theater were never used. Cantor Rosenblatt died three days earlier on June 18th. See S. Rosenblatt, Yossele Rosenblatt (1954) p. 353; EJ, Vol. XIV, col. 282.

[SEE ALSO LOTS 382 AND 383]

185. NAJARA, ISRAEL BEN MOSHE. Meimei Yisrael ['Waters of Israel": Collected Poetry]. FIRST EDITION. Title within typographical border. Mispaginated, f.169 supplied from another copy. Wormed and stained. 8vo. [Vinograd, Venice 901; H abermann, di Gara, 198a, 188].

Venice, Giovanni di Gara: 1600. $400-600

This collection of poetry composed in Najara's youth is a mixture of the religious and the secular. At times the poet speaks of "havayoth de-Abbaye ve-Rava" (the Talmudic disputations of Abbaye and Rava) (f. 153r.). At other times, he advocates lifting downtrodden spirits by drinking red wine in a garden setting at sunset (f.148r.). The title "Waters of Israel" derives from the verse in II Kings 5:12.


Venice, Bragadin: (1713). $200-300


London, Bernard Quaritch: 1864. $120-180
188. PANN, ABEL. Der Traenen Krug. 24 tinted lithographs, each signed by Pann in pencil. Introductory text by Dr. H.P. Chajes. Lightly browned. Loose as issued in original folding case, gilt-titled with lithographed pictorial label on upper cover. Sm.folio.
Jerusalem, Wiener Kunstdruck: 1926. $300-500

Czernowitz, Rudolf Eckhardt: 1881. $300-500


190. (POETRY). Abraham ben Shabthai Hakohen. Kehunath Avraham. FIRST EDITION. Six parts in one, each preceded by individual title page (featuring cherubs sounding trumpets). On the first page (before the title page) a cameo portrait of the author. With a rare engraving, lacking in most copies prior to the section Bnei Ketura (p.53) entitled “Barchu HaShem Kol Tzva’av” - depicting the heavenly bodies, various fish, fowl and animals. A rare copy, complete with all title pages and engravings. Slight staining. Vellum. 4to. [Vinograd, Venice 1660].

Venice, Bragadin: 1719. $1000-1500

A poetical commentary and paraphrase of the Psalms, to which is appended “Benei Ketura,” rhymed verses to Perek Shirah. The author, a native of Zante, one of the Ionian isles of Greece, then part of the Venetian Republic, issued this work with a most uncommon engraved self-portrait. See A. Rubens, A Jewish Iconography (1981), no. 8. According to Cecil Roth, Cohen was probably responsible for the other engravings in the book as well.

See also, R. Abraham Hakohen of Zante and the circle of physician-poets in Padua, Ha-Sifrut, 26(5738/1978):115.

[SEE ILLUSTRATION LEFT]
PORTO, MOSES COHEN BEN YECHIEL. Palgei Mayim. FIRST EDITION. Title within woodcut architectural arch.

ff. 78;14;1-4. Repaired worming not affecting text. 4to. [Vinograd, Venice 1042; Habermann, di Gara 257].

Venice, J. Di Gara: 1608. $400-600

A celebrated controversy concerning the Mikveh in Rovigo, a Province of Veneto in Northern Italy. The Ritual Bath received its water supply via a bucket with holes, the question at issue was whether the water was classified as drawn or flowing. The debate concerning ritual validity proved to be inexhaustible and was submitted to numerous Rabbis both in Italy and abroad. See A. Yaari, Mechkarei Sepher (1958) pp.420-29; Carmilly-Weinberger pp.160-1. The present work is a polemic against Mashbith Milchamo, a work that presented rulings in favor of the arrangement in Rovigo. This work was published with variant paginations. It contains ruling against the use of the Mikveh by major Italian authorities such as R. Menachem Azariah of Fano, R. Moshe Menachem Raro, and R. Moshe Cohen Porto as well as the only known published halachic responsum of R. Moshe Mordecai Margoliot of Cracow (the predecessor of the Bach). This pagination, according to Yaari, is what is found in “most copies”

RAPA, ABRAHAM MENACHEM BEN JACOB HAKOHEN OF PORTO. Minchah Belulah [commentary on the Pentateuch]. FIRST EDITION. Title in typographical border. The first word in each of the Five Books of Moses is surrounded by a rich vignette. On f.207v. escutcheon of Rapa, consisting of a raven (“rappe” is the Middle High German word for raven), two hands extended in priestly benediction (symbol of the Kohen), and two mermaids. Marginal note on f.164v. ff. (3), 208, (1). Dampstained. ff. 83, 104-5 taped. Contemporary boards, rubbed. 4to.

Verona, Francesco dalla Donne: 1594. $800-1200

Whilst a young man, the author was apprenticed as a proof-reader at the House of Bragadin in Venice. There he witnessed the violent Burning of the Talmud pursuant to the Papal Bull of 1553. On f.203r of the present work, Rapaport records the tragic event and notes his decision to commemorate the anniversary of the tragic event as a personal fast-day for the rest of his life. See A. Yaari, “Sereiphath ha-Talmud be-Italia” in: Mechkarei Sepher (1958), pp. 198-233.


$400-600

Venice, Giovanni Imberti-Vendramin: 1651. $300-500

An early forerunner of Otzer ha-Poskim, and of the “Responsa Project” at Bar Ilan University, Panim Chadashoth provided a useful index for use by the halachists of the day, arranged as it was according to the order of the Shulchan Aruch.

R. Eliezer Bergman (1799-1852), former owner of this copy, was an important figure in the early settlement of Eretz Israel. A native of Heidenheim, and married to the daughter of Mendel Rosenbaum, Treasurer of King Leopold of Bavaria, Bergman and his family emigrated to Eretz Israel in 1834. He was instrumental in establishing Kollel Ho’d (Holland ve-Deutschland). He authored a volume BeHar Yeira’eh, published posthumously by his descendants. Bergman served for many years as an emissary on behalf of the Sephardic community of Eretz Israel. He died in Berlin in 1852 while on a fundraising mission and was buried there. In 1972 his remains were reinterred on the Mount of Olives in Jerusalem. See A.L. Frumkin, Toldoth Chachmei Yerushalayim, Part III (1929), p. 254; Giora Pozielov, Chachmeihem shel Arba Arei ha-Kodesh (2001), pp. 274, 294, 377, 388; N. Friedmann, Otzer ha-Rabbanim, no. 2455; Yaari, Shluchei Eretz Israel, pp. 650.


Pforzheim, Thomas Anshelm,: 1506. $10,000-12,000

Johannes Reuchlin (1455-1522), one of the preeminent Christian Hebraists of the fifteenth-sixteenth centuries, mastered Hebrew grammar and was a founder the Renaissance Christian movement that sought to study Kabbalah. Reuchlin defended the Talmud and Jewish literature against the attacks of Johannes Pfefferkorn, an apostate Jew. De Rudimentis Hebraicis, a Hebrew grammar and Lexicon, was his first published book. Although it appeared two years after Pellican’s Hebrew grammar, Reuchlin’s work “is much superior and therefore considered the first important Christian work on Hebrew philology. It was influential in promoting the study of Hebrew and, as a result, study of the Hebrew Bible in the original” (Heller, The Sixteenth Century Hebrew Book, p. 17). While Reuchlin wrote De Rudimentis Hebraicis in Latin, he organized it like a Hebrew book and it is paginated from right to left; those who were completely new to Hebrew studies and instinctively opened De Rudimentis Hebraicis from the left side were greeted by a Latin poem instructing them to begin from the other side. See Marx, Jewish History and Booklore, p. 324.


Paris, 1926. $600-900

Ryback had once described the “national element” of the Jewish artist as preferring deep, dark tones; “Whenever color is bright the Jewish artist turns it down.” Following his sojourn among the Jewish Kolkozes, Ryback found the means to reverse his theories (viz. introduction): “To me, who grew up in the Pale amid the wan, worn out faces; the healthy, sunburnt, wind beaten men and women were a perfect joy, and indeed revealed to me new colors.”

Paris, 1937. $600-800

A testimonial volume issued following the artist's tragically early death, age 38. Includes articles by the artist's widow, Marc Chagall, Mane-Katz, Arnold Zweig, etc.

198. SAMUEL BEN JOSEPH HAKOHEN. Torah Or [Kabbalistic homilies to the Book of Genesis]. FIRST EDITION. Title within architectural arch. ff. 307 (of 360) lacks - as most all copies final 58 leaves, the commentary to the first two portions of the Book of Exodus. Some staining and mostly marginal worming. Old cloth-backed boards, rubbed. 4to.

Venice, Giovanni di Gara: 1600-05. $300-500

According to Habermann and Yudlov, the author intended to publish a second part to this work focusing on the Book of Exodus. The Mehlman copy of the Torah Or, contains the unfinished commentary (until Parshath Bo only).


Madrid, n.p.: 17th July, 1568. $1500-2000

In what one might call an "unholy alliance," the King of Spain, Felipe or Philip, empowered the Inquisition to assume responsibility for the souls of the city of Valencia. Having a large and dense Moorish population, Valencia was singled out for vigorous Inquisitorial action. Over the years, the Moriscos (the Moorish or Moslem analogue to the Jewish Marranos) came under especial scrutiny. The Arabic tongue and Arabic names, as well as Moorish dress, were outlawed; bathhouses (essential to Jewish and Muslim life, but nonessential to Christian life) were shut down; children were forcibly educated in Christian schools. These Inquisitorial excesses led to the Morisco rebellion in Granada to the south, staged on December 23rd, which was brutally suppressed. In the aftermath, Spain was purged of the Morisco threat, and the Holy Office turned to the persecution of "Judaizers." See Henry Charles Lea, A History of the Inquisition of Spain (1907), Vol. III, pp. 335-340, 345.

Paragraph 49 of the present document provides that no inquisitor be received without proof of "Limpieza" (purity). This provision was designed to insure that no descendants of converts reach high office. Historians observe that the Church’s notion of "Limpieza" or racial purity set the pattern for modern Nazism.

Born in Salonika, Moses Almosnino hailed from a distinguished Jewish family originally from the Spanish town of Aragon. He was renowned for his knowledge of rabbinical matters and for his scholarship in the sciences, particularly natural physics and astronomy, he also served as Rabbi of the community of Spanish exiles in Constantinople. In 1565, he formed a delegation to petition Sultan Selim II for a confirmation of the privileges previously granted to the Salonika Jews in 1537. His efforts procured a favorable decision and in 1568 the Salonika community were granted the status of a self-governing entity, a prerogative it enjoyed for centuries thereafter.

The present rare work is a description of Constantinople, published, with some rearrangement and omissions, in Spanish by Jacob Cansino of Oran (d. 1666). The preface to the book enumerates the positions held and the services rendered by the Cansinos, a distinguished North African family of royal interpreters that originated in Seville.

According to Sanchez, “Esta obra se puede considerar por una de las mas raras de la lengua castellana” (Kayserling, Biblioteca Española-Portuguesa-Judaica, p. 10-11).


THE END OF THE INQUISITION IN PORTUGAL

During the reign of José Manoel I (1750-77) the Inquisition was effectively brought to an end in Portugal. The initiative came from Sebastião José de Carvalho ê Mello, Marques de Pombal (1699-1782), the “power behind the throne.” In a series of acts from 1751 to 1774 Pombal placed the Holy Office of the Inquisition under secular control, thus depriving it of real power. He also restored the rights of the “New Christian” class, putting the descendants of the Marranos on equal social footing with the “Old Christians.” In the present royal edict, King José Manoel allows “New Christians” to leave Portugal and Portuguese possessions at will. See EJ, Vol. XIII, col. 924.


Newspaper account of arrival of “the Jewish Prophet Sabadai” in Constantinople

Datelined “Genoa, March 6t,” this journalistic account of Shabbetai Zevi’s arrival in Constantinople commences on solid ground and then takes a sudden flight of fancy: “It is written from Constantinople, That upon the arrival of the Jewish Prophet Sabadai, the Grand Signior [i.e. the Sultan] consulted with his Mufti, and one of his Judges, what was to be done with him, who resolved that he was to be dealt with as a Traitor to the Ottoman Empire...The false Prophet was immediately delivered to the Guard, who set him upon an ugly horse, and carried him to the Seven Towers...From the Seven Towers, he was in a little while delivered to the Executioner...”

This amounts to wishful thinking on the part of this unknown English journalist. The truth is that Shabbetai lived a “gilded cage” existence in the Tower of Gallipoli, nicknamed by his ardent followers “Migdal Oz” (Tower of Strength), and would then languish, first in Adrianople (Edirne), the Sultan’s second capital, and later in Dulcigno (then Albania), for another ten years, having in the meantime been forcibly converted to Islam. Shabbetai Zevi died of natural causes, aged fifty, in 1676.


Venice, n.p.: 1660. $300-400

Treatise on the prohibition of drinking Gentile wine and regarding the issue of shaving one’s beard. When the Jerusalemite R. Nathan Shapiro arrived in Venice in the year 1655 he found that his Italian coreligionists were lax in both these areas of observance. He attempted to remedy the situation by penning this kabbalistic treatise. The lengthy introduction to the work includes earlier statements by a broad array of rabbis including the legendary R. Judah Löw (Maharal) of Prague.

204. SHAPIRO, NATHAN. Matzath Shimurim [Kabbalistic treatises on the commandments of Mezuzah, Tzitzith, and Tefillin]. FIRST EDITION. Title within textual and typographic frames. Numerous kabbalistic charts. ff. 8, (4), 9-12, 21-84 (i.e. 80 leaves). Top of title frayed with some loss of typographic border. Damp-wrinkled. Modern calf-backed boards. 8vo. [Vinograd, Venice 1346 (mispaginated)].

Venice, Antonio Rezzini: 1660. $300-400

Nathan Shapiro ha-Yerushalami (the Jerusalemite) is considered one of the “gurei ha-Ari” (“lion whelps”), the repositors of the kabbalistic tradition of the Ar”i, R. Isaac Luria, although in this case the chain of transmission is buried in obscurity. This volume, together with Tuv ha-Aretz (“The Goodness of the Land”) and Ma’amor Yayin ha-Meshumar (Treatise of the Guarded Wine), form a trilogy of kabbalistic exposition of various commandments. See Ya’ari, Sheluchei Eretz Israel (1977), p. 280.


Venice, Matteo Zannetti (for Bernardo Justinian): 1593. $500-700

This book was banned in the districts of Lublin and Cracow as the author’s son stated that it was falsely attributed to his father in order to promote sales. He published his father’s actual writings on the Pentateuch and Rashi under the name Imrei Shepher in Cracow and Lublin in 1597. See E. Katzman, Yeshurun, Vol. XIII.
206. SHAPIRO, NATHAN OF JERUSALEM. Tuv Ha’Aretz [on the virtues of the Land of Israel]. FIRST EDITION. Title within architectural arch incorporating printers device. ff. (4), 76. Waterstained throughout. Recent boards. Sm. 8vo. [Vinograd, Venice 1309].

Venice, Vendramin: 1655. $300-500

Nathan Shapiro’s views of the holiness of Eretz Israel has a distinct Kabbalistic outlook. He often refers to the Kabbalists of Safed: Isaac Luria, Chaim Vital and Moses Cordovero, as well as the many “sodoth” of Moses Zacut who supervised the publication of this work. Tuv Ha’aretz is one of the first works to contain the text of Tikun Leil Shavu’oth and Hoshana Raba. See Ya’ari, Shelucho Eretz Yisrael (1977), pp. 106, 277-281.

207. (SOLOVEITCHIK, JOSEPH DOV). Announcement of Shi’ur (Halachic Discourse) by Joseph Dov Soloveitchik of Boston to be Delivered in Yeshivah Merkaz Harav. Printed broadside.

Jerusalem, 11th Sivan, 1935. $1000-1500

During the course of his one and only visit to Eretz Israel in 1935, Rabbi J.B. Soloveitchik (1903-1993) delivered a series of halachic discourses which left an indelible impression. The purpose of Soloveitchik’s visit was to garner support for his election to the Chief Rabbinate of Tel Aviv. The position was ultimately filled by Moshe Avigdor Amiel of Antwerp.

[SEE ILLUSTRATION ABOVE]
Concerning the premissibility of Jews settling in places other than Stockholm, Norrkoping and Goetheborg, the three cities where, according to “The Great Jewish Manifest” of 1782, Jews were permitted to reside.

“The aversion to the Jews grew more pronounced as their privileges were more widely extended; and it reached the limit in 1838, when a new ordinance was promulgated which abolished nearly all the former restrictions upon their civic rights (in this ordinance the Jews were, for the first time, designated “Mosaiter,” i.e. adherents of the Mosaic faith). As a result, a serious uprising took place in the capital; and numerous complaints were presented to the government, denouncing the alleged undue preference shown the Jews at the expense of other citizens. On Sept. 21st of the same year, the government was compelled to revoke the new ordinance.” JE, Vol. XI, p. 608.
211. (TALMUD, BABYLONIAN). Masechta Eiruvin. Including commentaries by RaSH "I, Tosaphoth, Piskei Tosaphoth, Asher ben Yechiel and Maimonides' Perush Hamishnayoth. ff. 127. Lacking title and the addendum of 12 leaves containing the commentary of Solomon Luria (MaHaRSHa"L), (the Mehlman copy similarly lacks these leaves). Scattered marginalia, previous owner's signatures on final leaves. Two manuscript leaves in French at beginning and end. Some staining and mostly marginal worming in the first few leaves. Book-dealers notations with misattribution of edition. Modern boards, rubbed and chipped. Folio. [Vinograd, Const. 290; Ya'ari, Const. 208; Ginzei Yisrael, Mehlman 151[2]; Steinschneider 1650; not in Adams; R. N. N. Rabinowitz, Ma'amor Al Hadfasat Ha-Talmud p. 70-74, 225]. Constantinople, Solomon and Joseph Ya'avetz: [ca. 1574-1585]. $3000-5000

EXTREMELY RARE. Rabinowitz knew only of Tractate Berachoth of this edition (see Ma'amor p. 70). Yaari (p.28 n. 15) theorizes the reason for the extreme rarity of this Constantinople edition is due to the unusual method of publication, whereby it was issued in sections (pamphlets) for subscribers and distributed weekly in synagogues, leading to a somewhat ephemeral life-span to the edition. See also M. Heller, Printing the Talmud (1992) p. 317

According to Rabinowitz, Ya'avetz published Talmudic tractates at the time due to "the fires that consumed the city Constantinople...whereupon few volumes of the Talmud survived."

As this Tractate was published without a date, a difference of opinion exists among bibliographers as to the precise date of publication. Steinschneider suggests 1574, Yaari's estimate is between 1585-1595, Hacker writes that "although it is difficult to establish a precise date, it was definitely published before 1593...since we do not have any dated book published by Ya'avetz after 1585...we can surmise that the [undated] Talmudic tractates were published between 1583 close to 1585..." (Areshet Vol. V, pp. 491-2).


Amsterdam, Moses Frankfurt: 1727. $300-500


Slight but significant differences exist between this first edition of the Tosaphoth and the later, Vilna edition based upon it. For instance the remark that begins "tzarikh iyun" at the very onset of the tractate (s.v. bein she-asu ve-asah imahen) in the Vilna edition does not occur in the original version of the Tosaphoth, as evidenced in the present Amsterdam version.

Jerusalem, Zuckerman for Agudath Israel: 15th Shevat, 1931. $1000-1500

Broadside celebrating the completion of the first seven-year cycle of Daf Yomi. Rabbi Chaim Sonnenfeld and Gaon R. Elijah Klatzkin were the principal speakers at the event.

Daf Yomi, the daily folio study, over a seven-year period, in completion of the entire Talmud, was instituted by R. Meir Shapiro of Lublin.

[SEE ILLUSTRATION BELOW]


Vienna, Anton Edlen von Schmid: 1835. $400-600

A native of Prague, R. Nachum Trebitsch (1779-1842) served as “Oberlandesrabbiner” (Chief Rabbi) of Nikolsburg, Moravia, after the death of R. Mordecai Banet in 1829 (five years after Trebitsch’s death in 1842, his position was filled by a young Rabbi Samson Raphael Hirsch). Trebitsch’s work Kovetz, enjoyed wide popularity, becoming a standard commentary to Maimonides. See E.M. Klugman, Rabbi Samson Raphael Hirsch (1996), p. 91; She’eloth u-Teshuvoth Rabbi Nachum Trebitsch (Machon Yerushalayim), introduction.
TZAHALON, YOM TOV. Shailoth Uteshuvoth [responsa]. FIRST EDITION. Title page within typographic border surrounding depiction of the Tabernacle; on verso diagrams of the Third Temple, Table with Showbread, and Menorah; on f.4v. positioning of the Temple on Mount Zion. On front blank, signature of “Nachum Duber Friedman” (of Sadigora, Galicia, scion of distinguished Chassidic dynasty of Rizhin) in purple ink. On title, his stamp “N.B. Friedman” and handwritten words “Minchat Shai”. ff (9), 223, 25. Mispaged but complete. Slight tears on ff. 24, 25 of final section have been repaired with tape. Trace stained. Later boards. Folio. [Vinograd, Venice, 1467]. Venice, Vendramin: 1694. $700-1000

THE R. NACHUM DOBER FRIEDMAN OF SADIGORA COPY, with his signature.

Yom Tov Tzahalon (1559-after 1638) was the emissary from Safed to Italy and Holland, and later to Egypt and Turkey. Although a student of R. Joseph Karo, he attacked the latter’s monumental compendium Shulchan Aruch, claiming it was a work for children and laymen. Of late, Meir Benayahu has expressed doubt whether Tzahalon was actually a direct disciple of R. Joseph Karo. See M. Benayahu, Yosef Bechiri (Jerusalem, 1991), p. 320.
216. VALERIO, SAMUEL BEN JUDAH. Chazon LaMo’ed [commentary to the Book of Daniel, with text]. FIRST EDITION. Title within wreathed architectural arch. ff. 6, 112. Several leaves misbound but copy complete. Taped in places, some worming and staining. Recent boards. 4to. [Vinograd, Venice 689; Habermann, di Gara 79; Adams V-58].

Venice, Giovanni di Gara: 1586. $400-600

Valerio, was a physician, who lived in the “Morea,” the Greek mainland, in the second half of the sixteenth century. The colophon informs us the philosophical commentary was completed in the village of Chalandrisa, half a day’s journey from Patras, in 1579. (See JE, Vol. XII, p. 397). In the introduction, the author takes up the perennial question of authorship, and whether Daniel is to be considered a full-fledged prophet or merely a divinely inspired dreamer.


Vienna, S. Hosch: 1562. $800-1200

The author, Paul Weidner was a learned Jewish convert to Christianity. See E. Carlebach, Divided Souls: Converts from Judaism in Germany,1500-1750 (2001), p. 123..

218. WESSELY, NAPHTALI HERZ (HARTWIG). Shir le-Yom Chatunath...Christianus ha-Shevi’i Melech Denmark...im Carolina Mathilde...Copenhagen. ff. 4. Soiled, last leaf laid to size. Modern boards. 4to. [Vinograd, Amsterdam 1937 (not in JNUL)].

(Amsterdam, 1767). $500-700

Epithalamium in Honor of the Wedding of King Christian VII of Denmark and Carolina Mathilde...Copenhagen, December, 1767. The poet, Naphtali Herz Wessely was one of the founding fathers of the Haskalah movement.


Frankfurt a/ Main, 1855. $150-200

Lot 217
A FINE, WIDE-MARGINED COPY

The famed Latin adage goes, "Libelli habent sua fatum" ("Books have their fate"). The Zohar says, "Even a Torah scroll in the ark requires mazal (luck)." The masterful halachic code by Rabbenu Yerucham (c. 1290-1350) did not have much luck. Initially, it was superseded by Jacob ben Asher's Arba'ah Turim. Add to this the fact that it was graced with very few commentaries. (Legend has it of the few that were composed, either the commentator died prematurely or his commentary was lost.) Despite these misfortunes the legal decisions of Rabbenu Yerucham continue to play a major part in the development of Halacha due primarily to the fact that they are preserved in Rabbi Joseph Karo's works Beith Joseph and the Shulchan Aruch.

A native of Provence, Rabbenu Yerucham eventually settled in Toledo, where he studied under R. Asher ben Yechiel (Rosh). In his code, Rabbenu Yerucham quotes the opinions of French, Provencal and Spanish authorities, as well as recording for posterity the customs of those communities. The first part of the work, Meisharim, deals with civil law; the second part, Adam ve-Chavah ("Adam and Eve") focuses on life-cycles and ritual law. See EJ, Vol. V, col. 644; Vol. IX, cols. 1375-6.

[SEE ILLUSTRATION ABOVE]

Lublin, n.p.: 1624?.

$6000-7000

UNICUM (?) OF EARLY YIDDISH SONG.

According to the foremost authority on Yiddish literature, Prof. Chone Shmeruk, only one copy of this book is extant, found in the library of the Dutch bibliographer L. Fuks (the present copy?).

Prof. Shmeruk based his assumption that the year of publication was 1624 (though the title provides no year) on the fact that the border and decorations on the title and last page are identical with the three other Yiddish books produced in Lublin that year. However the latest finding by Herbert C. Zafren writing in HUCA 2000 is that those three books are, to use Zafren’s term, “Pseudo-Lublin.” Zafren goes on to speculate that the three titles—Shir ve-Zemer Na’eh al Orech ha-Galuth, Yetzirath Adam, and Magen Avraham—were actually produced in Hanau, or even Frankfurt. Interestingly enough, much of Zafren’s case rests precisely on the distinctive borders and decorations which definitely are not compatible with those of Lublin! (Other proofs are of a typographical nature relating to the unusual shape of the Hebrew letters aleph, yod, and nun.) See Herbert C. Zafren, Three Pseudo-Lublin Yiddish Books From 1624, HUCA 70-71 (2000), pp. 385-403. If Zafren is correct—which seems to be the case—our unique volume was produced not in the Polish city of Lublin but rather in the German city of Hanau or perhaps Frankfurt. Perhaps for this reason, Shmeruk, by his own admission, was unable to find traces of Polish culture in this Yiddish song by an unknown author. In summary, Zafren’s group of “three Pseudo-Lublin Yiddish books from 1624” must now be revised to “four Pseudo-Lublin Yiddish books from 1624.” One assumes that Zafren shied away from discussion of our title for the simple reason that the single copy in existence was unavailable to him for examination.

222. YUDOVIN, SOLOMON. Yidisher Folks-Ornament. Part One (all published). Executed together with M. Malkin. One of 100 copies (?) Complete set of 26 linolium cut illustration of Jewish tombstones. (Numbered 1-28; nos. 13 and 20 never issued). Two text leaves. Loose as issued in original pictorial printed limp wrappers, lightly worn. 8vo.


Vitebsk, Vitebsker Y.L. Peretz Geselschaft: 1920. $1000-1500

Solomon Yudovin was born to a family of artisans in the village of Beshenkovichi near Vitebsk and received his early artistic training from Jehuda Pen, Marc Chagall’s teacher. Unlike his contemporaries, Yudovin pursued Jewish themes for the greater part of his artistic career. In common with many, he studied Jewish folk iconography and traditional decorative motifs. Despite the avant-garde ideas that flooded the Russian Jewish artistic fraternity at the time, Yudovin remained a figurative artist throughout his career.

The present work, Yidisher Folks-Ornament was published in tandem with an exhibition of Jewish folk art organized by Yudovin, held at the Y.L. Peretz Society, Vitebsk. “As far as we know, the linocuts are the earliest prints among the surviving body of Yudovin’s works. Executed on different types of paper - flimsy sheets alternating with a grayish cardboard - they bear witness to the austerity of the early post-Revolution years.” See R. Apter-Gabriel, The Jewish Art of Solomon Yudovin (1991) p.viii. “The last published echo of the Jewish Ethnographic Society expeditions” Tradition and Revolution p.33.


Italy, Late 16th - early 17th century (and certainly before 1620). $10,000-15,000

Although Solomon Alkabetz is popularly celebrated as the composer of the mystical hymn Lecha Dodi, his importance as a creative and original kabbalist is not as well known. The present manuscript is important in portraying Alkabetz's influence on Cordoverian kabbalah.

The manuscript consists of:

Folio 1b: A kabbalistic commentary by R. Menachem Azariah of Fano on the verse VaChamushim alu Benei Yisrael Mi’Eretz Mitzrayim (Exodus XIII, 18) - based upon a different manuscript of Alkabetz - Berith HaLevi [on the exodus of the Jews from Egypt and the Passover Hagadah, first published in Lemberg, 1863].

Since the scribe here appends to Menachem Azariah of Fano the blessing for those alive ("may God protect him"), this manuscript was certainly written earlier than 1620. The rabbi lived between 1548-1620.

Folio 2a-26a: Perush Maamar MiSepher HaZohar Parshath Bereishith 49b MeHaChacham HaShalem HaMeKubal Ha’Eloki Shlomo ben Alkabetz. In this extremely comprehensive commentary Alkabetz presents twenty-five difficulties in the interpretation of this Zoharic passage. He then construes ten fundamentals in order to solve the 25 questions, followed by the explanation of the Zohar itself.

The commentary was published as a response to a query by Joseph Karo in the above mentioned Berith HaLevi (ff. 39b-43b). It would be useful therefore to compare the present manuscript with the published version for variances and alternate readings.

Folio 27a-70a: Likutei Hakdamoth Le’Chochmat HaKabbalah. A new system of Kabbalah propounded by Alkabetz and later adapted by his pupil and brother-in-law, Moshe Cordevero (the Rema’k). Cordevero's theory of the Sephiroth was based upon Alkabetz and completely different from the earlier Kabbalah. This work contains many foundations which later appeared in Cordevero's Pardes Rimonim. The interpretation of the Sephiroth, from the standpoint of an immanent dialectic acting upon the process of emanation, which is expounded by Cordevero, is already found in Alkabetz.

The manuscript concludes with a paragraph on the mystical significance of marital relations on Sabbath evening.

This section of the manuscript is unpublished. Appended with this lot is a descriptive summary by the Kabbalistic scholar Yoseph Avivi of Jerusalem, who stresses the utility to compare this manuscript with Cordevero’s works in order to determine the extent of Alkabetz’s influence.

[SEE ILLUSTRATION RIGHT]
אלוהים וברך שבע

וראא

וְרֶדֶשׁה דְוַּרְךָ אַל

יַעַבְרָה בָּדְרֶכּוּ

אוֹתָךָ לְאָשֶׁר

וְאַלָּא בְּכַפְרַע

כֹּהֵן גָּדוֹל

אֶלָּא לְבֵית הֵעָנֶס

אֲדֹנָי אַתָּה

כְּרָאוֹן אָלָּמְתֶּן

מִי לא

ף

ף 509
224. **AGNON, SHMUEL YOSEF.** (Shai. Noble Prize Winner for Literature. 1888-1970). Autograph Letter Signed. In Hebrew. Two pages. To David Ben-Gurion, request concerning “my young friend... who is presently unemployed...and does not have enough to eat...you can provide him with permanent employment...this will also be a final honor for Bialik who worried about him during his last days.” AND: An Autograph aerogram Signed to R. Binyamin (pseudonym for the author and editor Yehoshua Redler-Feldman) concerning Agnon’s impending trip to Norway, his unwillingness to journey to America and other literary matters.

Jerusalem and Stockholm, 1936 and 1951. $700-1000

225. **(AMERICAN JUDAICA).** Three Letters addressed to Reverend Isaac Leeser, Philadelphia: 1) Autograph Letter Signed from Leeser’s maternal uncle Zalma Rehine, in which he discusses the hospitality of the Peixotto Family of Philadelphia, as well as Leeser’s difficulties with his congregants at Mikveh Israel and insufficient salary. Baltimore, April 21st, 1836 * 2) Letter from an anonymous “Daughter of Israel” [Hannah Dyer?] requesting that Leeser’s periodical, The Occident, publish the address of the Rev. M.N. Nathan of New Orleans at the recent consecration of the Hebrew Burial Ground of Galveston, Texas. Galveston, October 3rd, 1852. * 3) Letter from Henry Labatt, student of law, and member of a prominent New Orleans Jewish family, offering to organize a sale of Leeser’s books (Hebrew grammars, dictionaries, etc.) to the students and professors of the University, and requesting acknowledgment of a recent literary submission to The Occident. Yale, December 1st, 1849.

$2000-2500


226. **(AMERICAN JUDAICA).** A Bicentennial Letter from the Rabbis of the Six Colonial Jewish Congregations: Shearith Israel, New York; Touro Synagogue, Newport; Mickve Israel, Savannah; Mikveh Israel, Philadelphia; Beth Elohim, Charleston; Beth Ahavah, Richmond, Virginia). Typed Letter Signed, to the President of the United States. “We the spiritual leaders of the six Colonial Jewish Congregations, commend to you and our Nation congratulations and Divine benediction as the Bicentennial celebration climaxesa.” One page. Sm. folio.

(1976). $100-150


Charleston, South Carolina, 28th Cheshvan, 1857. $1200-1800

* The Kethubah states that the ceremony took place “in the eighty-first year of American Independence.” The officiating rabbi was Dr. Maurice Mayer who served as minister of Beth Elohim, Charleston’s historic synagogue, from 1852 to 1857. See Reznikoff and Engelman, The Jews of Charleston (1950) pp. 90, 148. For some unknown reason, the Kethubah required validation by the Landrabbiner of Hannover, Germany in 1889. The German-language validation appears as a codicil to the Kethubah.
New York, Early 19th Century. $1000-1500

These letters were penned by various members of the Tobias Family of New York (not to be confused with the Tobias Family of Charleston). The writers were prominent merchants who did a brisk trade, oftimes with fellow-Jews in Philadelphia, Richmond, Charleston, and New Orleans, as well as England. Although most of the letters are business correspondence, enough personal information is provided to allow a clear picture of family relations to emerge. We see letters of two generations of the family: the patriarch, Tobias or “T.J.”, born in Liverpool in 1785 (which explains letters from and to that destination), (deceased 1861); his sons, Charles (1810-1855), Henry (1814-1846), and allusions to another son, Alfred (1823-1873), and daughters Sophia (1816-1892) and Amelia (1825-1906). Several of the Tobias siblings took to wed spouses from the notable Hendricks Family of New York. See M. H. Stern, Americans of Jewish Descent: A Compendium of Genealogy (1960) p. 213.


v.p, v.d. $1200-1800


The present document records the legal transfer of “Ten Lots or Pieces of Ground Situated in Town of Aaronsburgh in Penns. Valley in the County of Northumberland:"


v.p, v.d. $1500-2000

231. (AMERICAN JUDAICA). Collection of circa 130 Pinkas Books (Record Books) of some 15 New York Synagogues. Texts in Yiddish, German, Hebrew and English. Variously bound. Folio, etc.
New York, End 19th Century - Mid-20th Century. $5000-7000

A most extraordinary and historic, archival trove of many scores of Record Books from more than a dozen Synagogues from New York’s Lower East Side, from an era when this locale represented the hub of Jewish life in America. The Pinkasim provide an intimate view of life at the time, by Congregations of various stripes and religious loyalties.

The contents of these Pinkas Books reflect synagogue and devotional affairs, charitable projects, local concerns, the inevitable inter-communal rivalries and most especially a deep insight into the impact of world events on the American Jewish Community during the time of the Holocaust.

A comprehensive survey and description of this collection, listing the names of the synagogues and institutions represented, is available upon request.
DOCUMENT OF AMERICAN PATRIOT IN THE REVOLUTIONARY WAR

“I, Hananel Pereyra of the city of Philadelphia, son of Jacob Rodriguez Pereyra...appoint Misses Micaëlle & Gabrielle Pereyra, my aunts, residing in Bordeaux...true and lawful Attorneys for me. To represent me...to the effect of receiving and recovering...sums of money from the Bank of England...”

Both the Nones and Pereyra Families of Philadelphia originated in Bordeaux, France, where there existed an important community of Spanish-Portuguese Jews.

Benjamin Nones (1757-1826), who witnessed the present document, emigrated from Bordeaux to Philadelphia in the 1770s, and at once took up arms on behalf of the colonies. He served in the Revolutionary Army with bravery. During the siege of Savannah he distinguished himself on the field of battle, receiving on December 15th, 1779 a citation for gallant conduct. After the war, Nones entered into a business partnership with Haym Solomon. For many years Benjamin Nones served as parnas or president of Philadelphia’s Spanish-Portuguese Congregation Mikveh Israel. (See EJ, Vol XII., cols. 1210-11; JE, Vol. IX, p. 330; Wolf and Whiteman, The History of the Jews of Philadelphia (1957), p. 97).

Jacob Rodrigues Pereira (1715-1780), deceased father of Hananel, was born to a Marrano family in Berlanga, Spain. He was taken by his widowed mother to France, where they returned to traditional Judaism. In France, Pereira achieved renown as a progressive educator, becoming a pioneer in the field of educating congenital deaf-mutes. See EJ, Vol. XIII, col. 273.
233. (ANGLO-AMERICAN JUDAICA). TWO LETTERS OF COLONIAL COUNTER-INTELLIGENCE. Two Autograph Letters
Signed: 1) pp. (4). Letter from Admiral George-Brydges Rodney to Lord Egremont, Secretary of State for the
Southern Department (later, the British Home Office) recommending the intelligence services of Abraham
Buzaglo, a long-time resident of Saint Eustatia, “a small Dutch Island in these Seas [i.e., the North-eastern
Caribbean].” Admiral Rodney asks that Buzaglo’s name be concealed, “as he [Buzaglo] has effects of a con sider-
able value in Holland.” Evidently, Buzaglo feared Dutch retribution if it became known that it was he who
revealed their schemes to the English. Martinique, March 7th, 1762. WITH: An engraving of Admir al Rodney.
1837. * 2) pp. (3). Letter from Abraham Buzaglo to Lord Egremont, signed in English “A. Buzaglo” and in
Hebrew “Abraham Buzaglo...S[ephardi] T[ahor].” In this lengthy and highly descriptive letter Buzaglo reveals to
Lord Egremont the ongoing collusion between “one William Fletcher, one of the Council of Boston” and “Jan
D’Windt, Gouvernour of Statius” and the French and Spaniards, providing the latter with “Intelligence,
Amunition, or Warlike Stores.” The letter goes on to describe the nefarious activities of “French and English Privateers” London. May 9th, 1762.

Martinique and London, 1762. $8,000-10,000

A SEPHARDIC JEW FOILS THE “PIRATES OF THE CARIBBEAN.”
The Buzaglos were an Anglo-Jewish family that originated in Morocco. The most celebrated member of
the clan was the renowned kabbalist, Rabbi Shalom Buzaglo (c.1700-1780), author of the commentary
Mikdash Melech, which is indispensable to the study of Zohar. Our correspondent, the rabbi’s adventur-
ous brother, Abraham Buzaglo (1710-1782) is the famed inventor of the Buzaglo stove, of which a specimen
is to be found in the Governor’s Palace, Colonial Williamsburgh, Virginia. A third brother, Joseph, even
more adventurous than Abraham, died in the Dutch Antilles isle of St. Eustatius in 1767, after lead-
ing a life of intrigue. See Cecil Roth, “The Amazing Clan of Buzaglo,” Transactions of Jewish Historical

One needs to view the present correspondence against the backdrop of European colonial interests in
the Caribbean. The war Buzaglo alludes to in his letter is known in the United States as the “French and
Indian War,” and in Europe as the “Seven Year War” (1756-1763). In this war, England and France vied for
control of the North American continent. The Spanish belatedly joined the French against the British in
1762. In retribution, an English expeditionary force occupied Havana, Cuba in that same year. The war
was concluded with the treaty of Paris in 1763, whereby France ceded Dominica, Grenada and Tobago to
Britain, and Spain ceded Florida to Britain in exchange for the return of Cuba.

Employing troops from New York under General Monckton, Admiral Rodney captured Martinique from
the French on 16th February 1762, and soon afterwards took Grenada, Santa Lucia and St. Vincent. He
was to take the strategically important Dutch island of St. Eustatius during the American War of
Independence in 1781.

One appreciates that by colluding with the French and Spanish, De Windt, the governor of St. Eustatia,
was violating Dutch neutrality.

235. (ANGLO-JUDAICA). PAPERS OF THE ABRAHAM FAMILY, ENGLAND. Collection includes a kethubah written on vellum. Newcastle, 1850. * Vellum register of births in Hebrew and English, 1803-1828. * Business ledger of Mr. Abraham 1812-1824. * Invitation to attend meeting of Western Synagogue, 1866. * Membership in the "United Grand Lodge" of Masons, 1820; autograph signed letter from Lady Charlotte Albermarle to Mrs. Hannah Rothschild (wife of Nathan Meyer Rothschild); confirming appointment of Victor Abraham as Embroiderer to Her Majesty; another autograph letter signed by Hannah Rothschild to that effect; newspaper clipping from Kobe Herald, Kobe, Japan, obituary for Lawrence David Abraham, owner “L.D. Abraham.” Also certificates of birth, death, and marriage; indenture for property at 5 Lisle Street; formation and dissolution of partnership; love letters, etc., etc. Together, c. 38 items. England, 19th-20th Century. $1200-1800

236. (ANGLO-JUDAICA). Hebrew Manuscript on Vellum. Life-Cycle Prayers and Benedictions: Wedding Ceremony, Grace After Meals; Circumcision; Redemption of the Firstborn; Dedication of a New Home. Square Hebrew letters with nikud (vowel points); some illumination (on f.3v.), some gilt lettering (f.15v.). On back fly stamp of “Thomas, Binder & Co., Plymouth”. ff. (27) + fold-out. Calf, marbled boards. Spine distressed. 8vo. Plymouth (?), 1844. $1000-1500


Tzvi Hirsch Lehren (1784-1853) of Amsterdam, was the administrator of the Pekidim and Amarkalim Society, a charitable fund that disbursed monies collected in Western Europe to provide for the welfare of the Jews of Eretz Israel. Lehren was also a staunch defender of traditional Orthodoxy against the inroads of Reform.

In this letter, Lehren’s London correspondent Louis Cohen, gleefully reports that “no apikoros or any of the Brunswick conclave” were elected to positions of authority within the British Rabbinate. The winner of the election for the Chief Rabbinate was Nathan Marcus Adler, ordained by R. Abraham Bing in 1831, a candidate recommended by Lehren himself.

German-born and educated, Adler (1803-1890) previously served as rabbi of Oldenburg, and later Hanover, where he succeeded his father, Marcus Baer Adler. Lehren and Cohen’s hopes were not unfounded. Adler proved to be a “supporter and upholder of our religion, and as well as a talmid chacham, a guardian against those who wish to overthrow and subvert [Judaism].”

Louis Cohen (1799-1882) distinguished himself in English society, both Jewish and general. In 1819 he became a member of the London Stock Exchange at the tender age of 20 after establishing the firm of Louis Cohen & Co. He was a commanding figure in the community, sharing prominently in the management of its affairs.

It is one of the ironies of history that in the 1844 elections for Chief Rabbi, Samson Raphael Hirsch, today aknowledged as a monumental thinker, “had no votes.” Neither did Benjamin Hirsch Auerbach (of Halberstadt), a third candidate.

238. **(ANGLO-JUDAICA). (ROTHSCHILD, NATHAN MAYER).** Letter Signed, rebutting financial claim of Nathan Rothschild against the British Royal Mint, signed by James W. Morrison, Deputy Master of the Royal Mint and others. pp. 5 on two folded sheets. 28 lines per page. Brown ink on thick paper.

London, 25th November, 1829. $800-1200

Nathan Mayer Rothschild (1777-1836), founder of the English branch of the famed Rothschild dynasty, proved of invaluable service to the British Government in helping to defray the costs of the Duke of Wellington’s army in Spain; in transmitting the British bullion subsidy to the Continental allies in the final stages of the Napoleonic Wars, and after the Congress of Vienna, in participating in the many governmental reconstruction loan and bond issues.

The present letter from the Royal Mint counter-argues Rothschild’s claim that he was underpaid for the gold bullion he supplied to the government. The letter seeks to rebuff the claim by detailing the precise amounts and true value of the gold delivered by Rothschild from March through November 1829.


London, 7th June, 1780. $1000-1500

A detailed eyewitness description of the Gordon or “No Popery Riots” of 1780.

Led by Lord George Gordon (1757-1793), a Member of Parliament and Protestant agitator, marchers aimed to submit a petition objecting to the end of religious discrimination against Catholics. The thousands of protesters became violent and the uproar continued for days before the military finally subdued the rioting, in which 850 people were ultimately killed. Subsequently, Lord George Gordon, as one of the organizers, was acquitted, however a group of 21 other ringleaders were found guilty and hanged.

Years later, Gordon became interested in Judaism, formally converting in 1787. Thence known as Israel ben Abraham, he proceeded to adopt the apparel of East European Jews. He was most punctilious in his observance of the dietary laws and prayers, and generally intolerant of those Jews less observant than himself. He died in Newgate Prison, sentenced for libel against the British government and Marie Antoinette of France. See EJ, Vol. VII, cols. 795-6.

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240. **(ARTISTS, WRITERS, etc).** Collection of autographed letters, postcards, photographs, and signed artwork, etc. Including: Marc Chagall (in English and Yiddish), Boris Schatz, Reuven Rubin, Ludwig Blum, Al Jolson, Paddy Chayefsky, Jack Benny, Alan Jay Lerner, Arthur Rubinstein, Isaac Stern, Gregor Piatigorsky, Hank Greenberg, Anna Freud, Theodor Reik, Eleanor Roosevelt (with Hebrew signatures), Allen Ginsberg, Will Durant, Herman Wouk and others. Together, c. 49 items.

vp, vd. $4000-5000

241. **BEGIN, MENACHEM.** (Prime Minister of Israel, 1913-92). Divrei Yerucham [novellae on Talmud, Maimonides, etc]. Bilgoray, 1931. Signed and inscribed by Begin: “Be-birchat Shana Tovah”.

$200-250

Begin apparently was unaware that this book was written by the father of Zerach Warhaftig who was one of the leaders of Begin’s rival Mizrachi - National Religious Party.

242. **BEN GURION, DAVID.** (First Prime Minister of the State of Israel, 1886-1973). Typed Letter Signed, in Hebrew. pp.1. To Menachem Ussishkin: “… I will not participate in any meeting with the Revisionists in Eretz Israel.”

Tel Aviv, June 1st, 1931. $700-900

243. **BEN GURION, DAVID.** Autograph Letter Signed, in Hebrew. pp. 3. To Tzvi Maimon, concerning obtaining citizenship papers and books, as well as administrative issues. (Accompanied by typed transcription).

London, May 28th, 1945. $1000-1500

244. **BEN GURION, DAVID.** (First Prime Minister of the State of Israel, 1886-1973). Autograph Letter Signed, in Hebrew. On his customary unadorned note-paper, pp.1. To Dr. Lauterbach, thanking him for the historical material he provided pertaining to the meetings of the Zionist Vaad HaPoel in Zurich in 1947.

Sdeh Boker, January, 1955. $1000-1500
245. BEN GURION, DAVID. (First Prime Minister of the State of Israel, 1886-1973). Typed Letter Signed, in Hebrew on official stationery. pp.1. To Vera Weizman (widow of President Chaim Weizman): “I very much appreciate your interest in the political problems of the State, I doubt if their will be any benefit in writing a personal letter to Colonel Nasser, at least not while our American friends are attempting to bring us together for two-way talks.”

Jerusalem, December 19th, 1955. $700-1000

246. BEN GURION, DAVID. (First Prime Minister of the State of Israel, 1886-1973). Typed Letter Signed, in Hebrew on official stationery. pp.1. To Abba Eban (while Israel Ambassador to the United States). A most insightful letter: “With all our military preparations we will seek an all out effort for peace. However peace cannot be bought at the price of concessions that will damage the capacity of life of the State... and will drag along destructive plots against the Nation. There is no basis to be afraid that America will ask us to concede Eilat or the continuity of access to it. Israel cannot make one sided concessions as well as resettle Arab refugees.”

Jerusalem, June 22nd, 1956. $3000-4000

247. BEN GURION, DAVID. (First Prime Minister of the State of Israel, 1886-1973). Autograph Letter Signed, in Hebrew. On his customary unadorned note-paper. pp. 1. To Dr. Gevaryahu concerning corrections to an article and declining to participate in a meeting due to a need to return to Sdeh Boker. (Accompanied by typed transcription).

Jerusalem, August 11th, 1965. $1000-1500

248. BENTWICH, NORMAN. The Jews and International Relations. pp. 20, (1). Typed manuscript with numerous autograph revisions, signed by Bentwich. 4to.

1957. $500-700

Norman Bentwich (1883-1971) served as Attorney General of the British Mandate Government in Palestine from 1920 until 1931. In that year, Bentwich resigned his post as a protest against what he perceived to be the the Mandate Government’s anti-Zionist policy. For many years thereafter he was Professor of International Relations at the Hebrew University, Jerusalem. In 1951 he retired from academic life and returned to his native England.

249. BERENSTEIN, SAMUEL. Autograph Document Signed, in Hebrew. Kethav Chaver [Ordination as “Chaver”]. In this document Chief Rabbi Berenstein confers upon one “Samuel ben Joseph” the honorary title of “Chaver,” indicating that the conferee was a man of learning. This honorific was in vogue in Germany and Holland. pp.1. Amsterdam, 13th Elul, 1817. ACCOMPANIED BY: c. 15 other documents, etc. reflecting Jewish life in nineteenth-century Western Europe: A letter of Torah novellae in Judeo-German signed “Yosef Zevi” (Dunner, a later Chief Rabbi of Amsterdam?); a Dutch family letter; a prayer from the Alsace region to cure cow disease; a letter from Sarguemines, Alsace; a satirical “ordination”; a riddle; a draft of a eulogy; remarks delivered at a “Sheva Berachoth” celebration; and several Talmudic discourses. All in Hebrew or Judeo-German. $1000-1500

The accomplished Talmudist, Samuel Berenstein (1773-1839) replaced his father-in-law, R. Jacob Moses Löwenstam, as Chief Rabbi of Amsterdam in 1815. Though strictly Orthodox in outlook and practice, he conceded to make concessions to modernity, such as preaching in Dutch and donning the official dress prescribed by the Central Consistory (the three-cornered hat, and bands and gown). See Gans, Memorbook (1977), pp. 164, 314 (includes portrait); N.Z. Friedmann, Otzar Harabanim, p. 394, no. 19067.

250. BERLIN, CHAIM. Receipt to Nesha Manischewitz (celebrated philanthropist) for donation to Central Committee Kneseth Israel [The Ashkenazic Community of Jerusalem, Hebron, Safed and Tiberias]. Manuscript receipt, in Yiddish and Hebrew on letterhead stationery of the Central Committee. Signed by Chaim Berlin, Gedaliah Nachman Broder and Asher Dov Sussman; with rabbinic stamps. Jerusalem, 8th Nissan, 1910. $500-700

Rabbi Chaim Berlin (1832-1913) was the son of the dean of the Volozhin Yeshivah, Rabbi Naphtali Zevi Judah Berlin (Netzi”v). R. Chaim served as the rabbi of Moscow and in later years, in an unofficial capacity as Jerusalem’s senior consulting rabbi.


Eliahu Eliezer Skolsky was a distinguished Lithuanian Talmudic scholar and poet and related to R. Chaim Ozer Grodzensky and R. Eliyahu Eliezer Dessler. Upon migrating to London, Skolsky successfully turned his hand to book-dealing.


Rabbi Isaac Blaser, formerly rabbi of St. Petersburg, Russia, was considered the spiritual heir of the saintly founder of the Mussar movement, Rabbi Israel Salanter (Lipkin). Blaser edited a volume of Salanter’s teachings, entitled Or Yisrael, as well as producing a volume of his own halachic responsa, Peri Yitzchak.
253. CHAGALL, MARC. (Artist, 1887-1985). Autograph Postcard Signed, in Yiddish to the Yiddish writer Abraham Reisin (1876-1953). "Knowing that it is your literary jubilee, I would have, of course, personally participated in your evening, but since I was not invited (it happens-it doesn’t matter), I send you these few words full of sympathy and friendship from both of us [i.e. including Bella]. Live and work. Perhaps better times await you, when art will be closer to men’s hearts."

New York, 27th April, 1942. $300-400


Arad, 9th Iyar, 1831. $1200-1800

Aaron Chorin served as Chief Rabbi of Arad, Rumania. An early advocate of synagogue reform, he spearheaded changes to the synagogue liturgy: allowing prayer in the vernacular and with an uncovered head, and approving the use of the organ on the Sabbath. He also curtailed the seven days of mourning and permitted riding and writing on the Sabbath. In Orthodox circles Choriner was contemptuously known by the acronym “Acher” (Aaron Chaim Rabbi) - the name applied to the infamous Tanaic heretic, Elisha ben Abuyah after his apostasy.

Here, he asks Abeli Landau to copy his discourse and to show it to the scholars of Landau’s acquaintance. “Please return it to me as I have not made a copy. You can obtain the expenses for the ‘Post porto’ from the sale of my book Tzir Ne’eman.”


Berlin, 8th April, 1929. $1500-2000

Noting the times, and the fact that the Depression has severely affected the masses of East European Jewry, Einstein observes, “Aber der Mensch lebt nicht von Brot allein, und der Jude schon gar nicht” (Man does not live by bread alone, and certainly not the Jew).

256. EINSTEIN, ALBERT. (Physicist and Noble Prize winner. 1879-1955). Typed Letter Signed, in German to Chaim Tchernowitz. In support of Tchernowitz’s Hebrew journal, Bitzaron. “Fostering the spirit and educating to moral responsibility are the eternal goal of Jewish striving. May your publication contribute to this - reviving Jewish tradition and spreading new light.” pp.1. Handsomely framed, together with striking photograph of Einstein. [See EJ, Vol. XV, col. 884 (illustration of Chaim Tchernowitz together with Albert Einstein)].

Princeton, 18th September, 1939. $1500-2000

Prof. Chaim Tchernowitz (1871-1949) was a somewhat unique mixture of the old and the new. In his earliest incarnation, he officiated as rabbi of Odessa, a city with decidedly modernist leanings. In that capacity, he implemented an “eiruv” to permit carrying on the Sabbath, to which end he published a lengthy responsion complete with a map of the city. In Odessa, he also served as “rosh yeshivah” of a progressivist institution, whose faculty included the rabbinic scholar Simcha Assaf (Osfsky), the historian Prof. Joseph Klausner, the poet Chaim Nachman Bialik, and others. It was in his next, German phase, that Tchernowitz befriended world-famous physicist Prof. Albert Einstein. In his memoirs, Tchernowitz recalls his first sight of the genius Einstein on his balcony “pacing back and forth like a caged lion, rapt in thought.” In his final, American phase, Tchernowitz, settled in New York, becoming the “brains” of the Jewish Institute of Religion. Under the pseudonym “Rav Tza’ir” (Young Rabbi), Tchernowitz penned important studies of the historical development of Jewish law, “Toldot ha-Halacha” and “Toldot ha-Poskim,” which though flawed, won the recognition of the scholars of the day. In 1940 Tchernowitz founded the Hebrew periodical Bitzaron.
257. **EINSTEIN, ALBERT.** (Physicist and Noble Prize winner. 1879-1955). Typed Letter Signed, in German to President Chaim Weizmann, offering congratulations open the opening of Weizmann Institute of Science, in Rechovoth, Israel. pp.1. 


* There is a touching simplicity to the address at the top of the letter: “A. Einstein / 112, Mercer Street / Princeton, New Jersey.” No mention of titles such as “Professor” or that Einstein was associated with the Institute for Advanced Studies at Princeton University. Besides being the discoverer of the theory of relativity, and a Nobel Prize winner in physics, Albert Einstein was a proud Jew, who took a keen interest in and worked for the establishment of the State of Israel. His friendship with the chemist and Zionist leader Chaim Weizmann went back to the early 1920s when he agreed to accompany Weizmann on a fund-raising tour of the United States to purchase land in Palestine and seek aid for the Hebrew University. After Weizmann’s death in 1952, Ben-Gurion approached Einstein to become the second president of the State of Israel, an honor he declined.

258. **ELIZABETH, QUEEN MOTHER OF ENGLAND.** Autograph Letter Signed on Royal stationery to an unknown party. pp. 2. With autographed envelope. 

London, 7th June, 1967. **$400-600**

* This letter written by Elizabeth, the Queen Mother of England, on the third day of Israel’s Six Day War, describes a luncheon party in which arose the conjecture of Israeli possession of a nuclear device.

The Queen Mother (widow of King George VI and mother of Queen Elizabeth II) died on the 30th March, 2002, aged 101.


Novhardok, 2nd Tamuz, 1904. **$200-300**


v.p, 1905 and 1912. **$300-500**

* As the accepted leader of Orthodox Jewry the world over, R. Chaim Ozer Grodzenski acted as chief consultant recommending various candidates for the exalted position of Chief Rabbi of Jerusalem. In his 1905 letter Rabbi Feinstein writes he demurred from accepting the position himself in deference to the community of Chassidim who were opposed to the establishment of this central position.

Two important letters portraying the protracted negotiations concerning this highly combustible position.

Elijah Feinstein was the father-in-law of R. Moshe Soloveitchik (see Lot 342), and the maternal grandfather of Rabbi J. B. Soloveitchik. For further information, see S. Meiselman, The Soloveitchik Heritage (1995).
261. (FRENCH JUDAICA). I: Collection of c. 161 manuscript letters and other documents pertaining to the business career of Eliahu Levy of Metz. Most documents are dated 1676. The collection is composed of: 1) seventeen letters signed by Eliahu Levy in Hebrew; 2) one letter signed in Hebrew by Gourchau Levy; 3) one undated document signed by Raphael Levy in Hebrew (the same Raphael Levy hanged in Metz in 1670?); 4) four letters signed David Sirad of Metz; 5) nine letters signed Y. Poisson of Paris; 6) 129 letters from Germany and Switzerland.

These documents illustrate the economic history of early modern Ashkenazi Jewry, particularly the wide ranging network of Jewish merchants. The authors of these letters constantly refer to each other by name, even though they lived great distances apart. It is amazing that a small-time Jewish businessman in Metz like Eliahu Levy would have such distant contacts as far away as Switzerland. This unique collection represents the only record of this otherwise unknown Jewish entrepreneur.

II) Notarial Deed on vellum, dated 1527, confirming the purchase of 12.5 “cargoes—according to the weight of Pernes—of good olive oil” by “the noble Antoine, Count of Pernes,” from Benestruc de Monsellibus (Monteux), “a Jew of Carpentras.” The deed demonstrated how Jews and gentiles continued to interact with one another even after anti-Jewish restrictions were enacted five years earlier by Jacques Sadoleto, the local bishop. For example, the deed attests to the taking of an oath “on the Aquinea according to the custom of the Jews (more Iudoerum)”; this refers to the special oath Jews had to take when dealing with gentiles. The importance of this particular transaction is attested to by the unusually large size of the document. Benestruc is known to have been active as a merchant from 1521 to 1546. His ancestors originally lived in Monteux and moved to nearby Carpentras by the mid-fourteenth century. Later members of this prominent family include a seventeenth-century liturgical poet (Saul b. Joseph), an eighteenth-century shtadlan (Abraham de Monteux) and a twentieth-century composer/conductor (Pierre Monteux).

III) Twenty-eight documents of various sizes from different Alsatian cities dealing with diverse subjects. Twenty-five are in Hebrew. One document signed by the rabbi of Bouxwiller (dated 1783) deals with a legal ruling he issued concerning a dispute between two local residents. Another document from Balbronn describes how a wealthy man circumvented Jewish law in order to leave one son a larger inheritance than another. A Yiddish contract between a community and its hazzan is signed by four parnasim. A few documents pertain to the fundraising activities of the yeshivah in Bouxwiller.


Further details pertaining to this lot may be furnished upon request.

$40,000-50,000

Carpentras, 1728. $1500-2000

The scribe has signed on the title “Gad bar Immanuel Milhaud.” According to Roth, Gad b. Immanuel Milhaud was active between the years 1691-1769 in Lisle sur Sorgue and Cavaillon. Another manuscript of his is found in the Elkan Nathan Adler Collection of The Jewish Theological Seminary.

“Cut off for centuries from their fellow Jews in other countries, the communities ... evolved in the course of time their own particular species of Jewish culture, ranging from their Judeo-Provencal patois to their characteristic synagogal architecture, from their pronunciation of Hebrew to their folklore, from their calligraphy to their cuisine. Above all, as was natural, they evolved their own rite of prayers—the former Provencal rite, embellished with local peculiarities, prayers to suit local conditions, and hymns by local poets. Centuries after the invention of printing, they continued to copy their liturgical works by hand” (Cecil Roth, Studies in Books and Booklore, pp. 81-2).

[SEE ILLUSTRATION BELOW]

263. (FRENCH JUDAICA). Last Will and Testament of David Nones, signed by the testator, and two notarized documents: Authentication of the former will, signed by Nones in the presence of a witness, dated 17th July, 1780 * And: Certificate, signed by Bernard-Marie Lafourcade, royal counselor, attesting that the above will was unsealed and read in the presence of Nones’ widow, Mirian de Mezes. Manuscript, in French. Signed on every page by “David Nones.”


Bordeaux, 17th July 1780. $2000-3000

David Nones was the founder of “the synagogue of the Hebra” in Bordeaux. He died without offspring. His will gives vent to an altruistic spirit. 250 pounds were to be distributed to the poor and widowed of the Jewish Nation. A half-yearly allowance of 120 pounds was to go to the charitable society, “Gemilout Kasedim” (sic), of which he was a member. Sums were also allotted to the “talmetora” (sic. Jewish school), and to the poor of both Jerusalem and Hebron over a period of twenty years. Among other recipients named are Rabbi Athias, and Fonseque, cantor of the Hebra synagogue. Interestingly, a sum of 800 pounds was to be given to the son of his cousin Rachel Nones, Abraham Benjamin, who is “in America.”

Alsace, 1806. $500-700

* The letters are addressed to Rabbis Mayer Charleville and Joseph Guggenheim of the Metz Beth-Din; they hail from Trier, Nijmegen (Holland), and Mayence (Mainz, Germany). Two of the letters are from R. Hirz Scheyer of Mainz (d. 1822), author of Torei Zahav, a kabblistic commentary to Song of Songs. According to Scholem, Torei Zahav, published in Mainz in 1875, was the last book by a German kabbalist to be printed. G. Scholem, Kabbalah (1974), p. 85.


Bordeaux, 18th century. $3000-4000

* Signatories on these documents are grandees of the “Portuguese Jewish Nation” of Bordeaux: Jacob Dias Pereyra, Syndic; Francois Henrques Raba (1743-1821), member of a powerful family of merchants who traded in the Caribbean; and Lopes-Dubec, Deputy of the Bordeaux Jews to the National Assembly. These documents allow us to see how the Marranos, newly arrived from the Iberian Peninsula, were now able to openly practice their religion upon French soil. See Gerard Nahon, Juifs et Judaisme à Bordeaux (Paris, 2003), p. 115; idem, “Un Portugais se penche sur son passé: La note didactique de Benjamin Raba” in: Hommage à Georges Vajda (Paris, 1980), pp. 505-29.

266. (FRENCH JUDAICA). Twelve Autograph Letters Signed by, (or relating to), Rabbi Mayer Charleville, Chief Rabbi of Metz. Hebrew, Judeo-German, and French.

Alsace, Early 19th-Century. $1500-2500

* Mayer Charleville (1730-1812) was the first Chief Rabbi of Metz appointed by Emperor Napoleon I. In his official capacity as “Grand Rabbi” of the “Consistoire Israelite” (Consistory) of the Department of Moselle, Charleville adjudicated religious matters for the surrounding region of Alsace. He studied under Rabbi Nathanel Weil of Karslruhe, Rabbi of Bohemia, and author of the commentary “Korban Nethanel” on Asheri’s code. At the time of his appointment in 1810, Charleville was already eighty years old, and served but two years until his death in 1812. He was married to the daughter of R. Isaac Coblentz, who in 1751, in his role as “ne’eman” (today a “notary public”) of the Jewish community, validated the amulets which served as evidence against Metz’s former rabbi, Jonathan Eybeschütz.

The addressee of our collection of letters should not be confused with his grandson Mahir Charleville (1814-1888), also born in Metz. The grandson served with distinction as the rabbi of several communities in France and North Africa.


The correspondence consists of: questions of ritual law (concerning a menstruant woman; the permissibility of an oiled leather shoe for performing the “challitza” ritual; problems with a “shocheit” or ritual slaughterer); requests for money; family affairs (from R. Mayer’s son Menele Charleville to his brother Zalman; from Menele to his parents; from the rabbi’s sister Malkah in Friedberg; from a friend to Zalman Charleville); a request for a marriage permit by Salomon Löb, rabbi of neighboring Sarreguemines, as well as a congratulatory letter from the latter on Charleville’s appointment as chief rabbi; a rough draft in Charleville’s hand of a rabbinic proclamation to silence malicious gossip that one of the pillars of the community had supped in a non-kosher restaurant in Paris; matters of inheritance (again in the rabbi’s hand); a congratulatory letter and halachic novellae from a student; and finally, a student’s transcription of noveliae to Tractate Kethuboth by then rabbi of Metz, Rabbi Aryeh Löb (Lion Asser), author of “Sha’agath Aryeh".
267. (GERMANY). Hebrew Manuscript on paper. [Yizkor] Maamar [Memor] Buch. [Contains prayers usually recited by the Chazan, Mi Sheberach, Prayer for the welfare of the Head of State, etc. Most interestingly are the memorial (Yizkor) prayers for over one hundred great Jewish scholars, as well as Yizkor prayers to commemorate those killed in pogroms in some two dozen European Jewish communities. Title within elaborate cartouche flanked by two rampant lions with crowns plus floral, leafy decorations. Decorated initial word within a floral wreath. ff. 5b has a floral decoration at the bottom of the leaf depicting a hare chasing a bird. Scribe: Naphtali Hirtz ben Yisrael. 26 leaves. Monumental Ashkenazic script, with instructions in cursive script in Judaeo-German and Hebrew. Contemporary tooled-calf with hinges and clasps (one lacking), rubbed. 4to.

Stadtlengsfeld, Germany, 1788. $3000-5000

Contains the names of a wide array of leading Rabbinic figures and scholars hailing from several European countries over many centuries. Many of the entries contain succinct descriptions of the importance of these scholars including their literary output. The title “ma’anar” literally means “saying”. These prayers were said and recited out loud with a special tune as was the custom in Germany. Stadtlengsfeld is an ancient town in Germany near the Rhone river (It was already known as a city in 1326).

THE MAINZ FAMILY OF FRANKFURT

On Thursday, the 14th of Menachem Av, 1860, there took place the wedding of Eliezer (Lazar) Mainz, son of Michel Mainz, to Mathilde, daughter of R. Moshe Mainz. Present is the sermon delivered at the wedding banquet by the bride’s maternal uncle (by marriage). Liebmann (Lazar) Mainz, son of Michael Löb Mainz and Jenny Schloss, born 8th March 1837, married Mathilde Mainz, daughter of Moses Löb Mainz and Fanny (Frumet) Doctor. Fanny Doctor, the bride’s mother, was the daughter of Lippmann Beer Doctor and Haila Fuld. Unfortunately, the name of Fanny’s sister, whose husband composed this wedding sermon is unclear.

The Mainzes were one of Frankfurt’s most prominent families. Specifically, Rabbi Moshe Mainz, father of the bride, was a major contributor to the direction taken by the Orthodox community. A Torah scholar of no small stature, he served as a dayan or justice on the Beith Din of Rabbi Trier. History records that R. Moshe Mainz was one of the original eleven signatories on the petition to the Frankfurt Senate requesting the right to form an independent Orthodox community. Later however, when the Reform element of Frankfurt acceded to certain basic requests of the Orthodox, R. Moshe felt that “Austritt” or secession from the mainstream was no longer called for, and from then on sided ideologically with the Würzburger Rav, Rabbi Isaac Dov Bamberger, against the man who had been invited to lead the secessionist community, Rabbi Samson Raphael Hirsch. See E.M. Kugman, Rabbi Samson Raphael Hirsch (1996), pp. 121, 155-6 (photo likeness of R. Moshe Mainz), 166.

269. (GERMANY). “Leman Lemle, trader of Fischach, the creditor of Nikolaus Berchtold, cannot, due to the religious law of his Israelite faith, conduct business affairs on Saturday. Thus, he is unable to appear on the 28th at the auction of Nikolaus Berchtold’s estate in Gilching.” In abstentia, the advocate Gradel submits a highest bid of 1420 gulden for the estate of Nikolaus Berchtold. Seal of “Königreich Bayern” (Bavarian Kingdom). pp. (4). Folio. Landsberg, 27th November, 1846. $800-1000

270. GLADSTONE, WILLIAM EWART. Autograph Postcard Signed, to J. Spencer Esq., Belfast.

Chester, England, 6th October, 1877. $600-900

Postcard written by Gladstone in reply to a note enclosing a paragraph from the Jewish Chronicle in which Gladstone was described as being disposed toward Russia. Gladstone replies, “It is a gross case of calumny.” Gladstone (1809-1898), four-time Prime Minister of Great Britain, is remembered as the “grand old man of 19th-century British politics.”

- A fascinating scholarly correspondence reflecting a long-standing personal relationship between two significant literary personalities.

  Chaim Grade (1910-1982) was one of the great Yiddish poets and novelists of the last century.

  Judah Even Shemuel Kaufmann (1886 -1975) was a renowned Jewish scholar, philosopher, lexicographer and writer. His works included a study of Yom Tov Lipman Muelhausen, vocalized editions of Maimonides' Guide For The Perplexed and Yehudah Ha-Lev's Kuzari with extensive scholarly introductions, commentaries, and notes. He was the first General Secretary of the Friends of the Hebrew University.

  Offered here is a rich literary correspondence interweaving a host of philosophical and theological observations and literary criticism. The letters contain critical reflections upon contemporary political events, social observation of disparate Jewish practices, insightful personal information concerning both Even Shemuel and Grade.

  References to, Agnon and Bialik and others of his literary and social circle.

  Grade's responses to this extensive correspondence is presently in the Even Shemuel Kaufmann archives in the Hebrew University, Jerusalem.


  (Philadelphia) **$1000-1500**

- An active, energetic social community worker and writer, Rebecca Gratz helped found the Female Hebrew Benevolent Society, the Philadelphia Jewish Foster Home and Orphan Asylum and other organizations. She is reputed to have been the model for Rebecca in Walter Scott's novel Ivanhoe.


  n.p., 1823. **$4000-6000**

- Part I: She’elah: An aggadic commentary based on the questions and problems concerning the Haggadah and the Exodus from Egypt expounded by R. Eliezer Ashkenazi in his classic work Ma’asei Hashem. The author states that he has studied the Ma’asei Hashem in depth and in many cases had succeeded in explaining the questions raised in a different manner: “Perhaps my eyes have seen further than the Gaon R. Eliezer Ashkenazi, as a midget standing on the shoulders of a giant.

  Part II: Derishah: Halachic pilpulistic commentary also covering other related topics.

  R. Mordechai Baer Yenikow was a disciple of R. Ezekiel Landau of Prague (The “Noda bi-Yehudah”). An approbation by Landau’s son, R. Samuel Landau of Prague extols, in the name of his father, the virtues of this work and its’ author.

  Composed in 1790, R. Mordechai explains in his introduction, that he wrote this commentary as “Mishlo’ach Manoth,” a Purim present for his father who supported him for six years, enabling him to continue his study of Torah. Thus the double commentary; a double gift according to the law of Mishlo’ach Manot. The work was not written for publication, but rather was privately issued and intended for the enjoyment of family members.

Vienna, March 20th, 1890. $1200-1800

In this letter to an anonymous “Doctor,” Herzl mocks the behavior of erstwhile friends: “A newspaper in Berlin recently printed the canard that I admitted my authorship of “Der Wilddiebe” in Prague. That is of course not true, but the result of the story is that here, my dear colleagues have been giving the new play a splendid reception of sustained collegiate silence. Because if they said anything, that might perhaps help one of the alleged “good friends.”

According to EJ, Vol. VIII, col. 408, Herzl co-authored the play together with H. Wittmann, 1888.


n.p., 20th October, 1889. $1200-1800

276. (HERZL, THEODOR). Printed Calling-card of the veteran Zionist activist Wilhelm Lustgarten with the signatures of Theodor Herzl and Martin Buber. * Attached: An explanatory German note, dated 1934, stating that this was given to Lustgarten by “our unforgettable leader Dr. Theodor Herzl at the Second Zionist Congress” (and was later exhibited). Encased within glass frame, chipped.

(Basle), (1898). $600-900

277. HERZL, THEODOR. (Father of Political Zionism, 1860-1904). Autograph Letter Signed, in German confirming a morning appointment to hear the reading of a play at the Burgtheater. On embossed personalized headed paper. pp.1. Integral fold. 16mo.

n.p., Monday, November 24th, n.y. $1500-2000

No doubt written in Herzl’s later years. The Elder-Statesman of modern Zionism tells his correspondant, “I shall be there to pick you up at around half-past nine tomorrow morning. But I am not going to climb all those stairs, I am just going to ring the bell. So, please be ready!”
HIRSCH, SAMSON RAPHAEL. (Foremost Rabbinic leader in Germany, 1808-1888). Autograph Letter Signed, in German (with occasional use of Hebrew) to his cousin Zvi Hirsch May. Four tall pages. Creased, neat taped repairs along folds.

Oldenburg, 13th April 1835. $5000-7000


“Zvi Hirsch May was Registrar-General of the Deutsche-Israelitische Gemeinde of Hamburg, and a man of considerable influence. Hirsch here requests May to find a publisher for his literary manuscript which bore the title: Moriah and Horeb- Essays on Israel’s Duties in the Diaspora. In this letter, Hirsch outlines in considerable length the plan of his work and the motives which prompted him to write it. At the same time he gives a vivid description of the religious conditions among the Jews of his time.” (Grunfeld).

May showed the manuscript to the publisher J.F. Hammerich of Altona who suggested that Hirsch condense this first draft of Horeb and incorporate his ideas into a smaller book. Should that book prove to be a success, the publication of the larger work would then proceed. Hirsch accepted this idea, and thus, it was that he wrote, under the pseudonym Ben Uziel, his celebrated Nineteen Letters (Altona, 1836). Hammerich issued Horeb itself in 1837.

279. **HIRSCH, SAMSON RAPHAEL.** (Foremost Rabbinic leader in Germany, 1808-1888). Autograph Letter Signed, German interspersed with Hebrew to Jacob Cramer, in relation to dealings with Chief Rabbi Hermann Adler of London, and other matters. pp. 3 + 1 integral blank. 4to. With original envelope.

Franfurt a/ Main, May 16th, 1882. $1500-2000

280. **HIRSCH, SAMSON RAPHAEL.** (Foremost Rabbinic leader in Germany, 1808-1888). Autograph Letter Signed, in Hebrew to Rabbi Moshe Leib Cohen of Nikelsberg, sending a photographic portrait (not included in lot) “I hope you will keep it as a remembrance of our friendship.” pp.1.

Franfurt a/ Main, 1886. $1500-2000

281. **(HOLLAND).** Five Hechsherim [Kosher Certifications] for cheese. Letters of attestation signed by the rabbi of Maastricht, R. Judah Yidel ben Shoel [Horowit] of Glogau, with latter’s red wax stamp. The rabbi attests he travelled to Limburg, the center of cheese production, to witness the making of kosher cheeses. The certificates were to be valid for one year only. All on coarse paper. 8vo.

Maastricht, 1801-09. $200-300


New York, 1900(?). $400-600

- Although a poet of great talent and the recipient of a monthly stipend from Judge Mayer Sulzberger, Imber’s stay in America was miserable due to his severe problem with alcoholism.
- The present poem is written in the style of the well known Piyut “Kehayom Hazeh.”

283. **(INDIAN JUDAICA).** Kethubah [Marriage Contract] on vellum. Large Sephardic script within decorative border with pillars and garlands, two cherubs at top blowing trumpets with the words “kol sasso ve-kol simcha” emanating, with image of a harp ensclosed in a Magen David. With four signatures including the bridegroom in Hebrew and one in English (“M. S. Gindell, Rabbi of Bombay”). Text in black and brown ink. 14 3/4 x 9 inches.

Bombay, 1868. $1500-2500

- The monetary obligations in this kethubah are enumerated in Rupees.

[SEE ILLUSTRATION LEFT]
Cochin, 8th July, 1793. $3000-5000

* Commercial and legal affairs among the Jews of Cochin.
  Power of attorney given by the Jewish woman Rachel Cohen, widow of the merchant Abraham Samuels, living at the Jewish “negerij op Koetsiem de Sima”, to the two Jewish merchants, tradesman of the Company (Dutch East Indian Company) Meir Rhabby and the merchant Salomonl Norden, to perform on her behalf financial transactions.

285. (ISRAEL, LAND OF). Sepher Shelichuth Mitzvah...Beith Moshav Zekeinim u-Zekeinoth...Tzefath. Hebrew Manuscript on paper. Title within architectural columns, ornately decorated in gold, ochre, green and blue inks. ff. 178 (ff. 101-154 have been excised). Minor tears. Original calf, gilt-tooled lettering, loose, some wear. 4to.
Safed, circa 1900. $5000-7000

* Book Appointing Masoud ben Shimon as Emisary on behalf of the Old Aged Home of Safed.
  The volume commences with the statutes of the Moshav Zekeinim (Home for the Aged), written in Hebrew, Yiddish, English and German. It carries the endorsements of the principals of Safed: Jacob David Ridvas (Willowski), his son-in-law Joseph Konvitz, Raphael Silberman, and Abraham Werner.
  The book served to record the fundraising activities of the appointed charitable emissary to the West. One follows the emissary's travels through Romania, Czech Republic, Germany, Austria, England, Italy, and Belgium. He was apparently successful as he gathered the autographed signatures of many of the most notable Jewish-European leaders of the day: Rabbis Ezra Munk and David Hoffmann, Berlin; Heinrich (Chanoch) Ehrentreu, Munich; Moses Gaster, Jacob Aryeh Twersky (Trisker Rebbe), Dayan Samuel Isaac Hillman, (Mrs.) S.D. Sassoon, Aaron Heiman, London; M. Rottenberg and Moses Avigdor Amiel, Antwerp, etc.

Jerusalem, 22nd May, 1929. $1500-2500

TRADITIONAL KETAV SHADA’R [SHELUCHA DE-RABBANAN] (WRIT OF EMISSARY) FOR R. ASHER NISSAN LEVITAN (uncle of Rabbi Eliezer Shach, late rosh yeshivah of Ponevezh, B’nei Berak).

Rabbi Kook’s role in the yeshivah was somewhat honorific, consisting of a shi’ur kelali (general lecture) on the tractate at the beginning of each zeman (semester). Daily shi’urim were delivered by J.M. Charlop and the administration of the yeshivah and overseeing of funds was delegated to the Chief Rabbi’s son, Rabbi Zevi Judah Hakohen Kook.

This historic document states the urgency to absorb the influx of new students applying from Soviet-Russia and other countries of the Diaspora.

It is perhaps ironic that during the year that Rabi Kook spent in America in 1924, together with the other members of a three-man rabbinical delegation, Rabbis Abraham Dov Baer Kahana-Shapiro of Kovno and Moses Mordecai Epstein of Slobodka, he restrained himself from fundraising for his own newly-established yeshivah, Merkaz ha-Rav, in Jerusalem. All of the funds, some $300,000 dollars, went to the war-ravaged yeshivot of Eastern Europe. See Joshua Hoffman, “Rav Kook’s Mission to America” in Orot I (1991), pp. 85, 91.


(Jerusalem, 1948). $400-600

The Herut Party’s attempt to establish a formal Constitution of the State of Israel, the composition of which was chaired by the head of the Party and future Prime Minister, Menachem Begin. The document commences with the historical circumstances that led to the creation of the State and a memorial to those who lost their lives in the cause. It then focuses on establishing democratic legal structures pertaining to all the political, economic and social aspects of the State of Israel.
Jerusalem, June, 1967. $500-700

Rome, ca. 1670. $1200-1800

These documents are consultations or representations to the "Holy See" concerning the right of Jewish bankers in Rome to lend money at interest. See Leon Poliakov, Les Banchieri Juifs et le Saint-Siège du XIIIe au XVIIe siècle (1965).

290. (ITALIAN JUDAICA). Rabbi Aviad Sar Shalom Basilea ben Menachem Samson. Legal Manuscript Signed, in Italian and Hebrew concerning the sale of real estate.
Mantua, 1715. $2500-3000

The signatory on this document, Aviad Sar Shalom Basilea (c.1680-1743), son of Menachem Samson Basilea, chief rabbi of Mantua, was a gifted author, whose work, Emunath Chachamim ("Faith of the Sages") has become a classic defense of the Kabbalah. To support his thesis Basilea reviews the whole of Hebrew literature, as well as Greek, Arabic, and Renaissance philosophy. Basilea was a student of his father and of R. Moses Zacuto (Rama"z), R. Judah Briel and R. Benjamin Cohen (Raba"ch).

Basilea is also remembered for the role he played in the defense of the persecuted Rabbi Moses Chaim Luzzatto (Ramcha”l). Due to a bizarre run-in with the Church, the rabbi’s last years were spent under house arrest. See S. Simonsohn, History of the Jews in the Duchy of Mantua (1977), pp. 158, 696-697; JE, Vol. II, p. 577; EJ, Vol. IV, col. 299.

(Rome), 1745. $15,000-$18,000

A VERY FINE MANUSCRIPT, BEAUTIFULLY BOUND, WITH AN ILLUSTRIOUS PROVENANCE.

The Alatri Family was one of the most distinguished Jewish families of Rome. For the better part of the nineteenth century, Samuel Alatri (1805-1889) presided over the Roman Jewish community and led delegations to several successive Popes. Alatri's efforts on behalf of his brethren were crowned with success in 1870, when King Victor Emmanuel entered Rome and ended the temporal power of the pope. In years to come, Alatri was elected to the newly formed Parliament and entrusted with the herculean task of juggling the Italian budget. See EJ, Vol.II, cols. 514-5; JE, Vol. I, p. 319; Cecil Roth, The History of the Jews of Italy (1946), p. 473.
292. (ITALIAN JUDAICA). Permission to sell fire-arms. Italian on vellum with Coat-of-Arms of Salomone Mondolfi, merchant of Pesaro. Text in gold and red inks, with wax stamp. 480x345 mm.

Ravenna, 27th September, 1771. $2000-2500

ณา The Mondolfis were a prominent Pesaro family. See Studi sulla comunità ebraica di Pesaro (www.morasha.it/pesaro).


Maghreb (North Africa), circa 1700. $2000-3000

ณา Otzroth Chaim, a summary of the Lurianic cosmology, was not published until 1783 in Korzec (Koretz). Our manuscript version, is an amalgam of segments Otzroth Chaim together with segments of another summary by Vital, Mevo She'arim. This amalgamation was done in order to give a complete presentation of Rabbi Isaac Luria's theory. This is due to the fact that both Mevo She'arim and Otzroth Chaim are incomplete works. This attempt to fuse the two works in one is typical of North African manuscripts.

With grateful thanks to Yosef Avivi, Jerusalem, for his assistance in researching this text.


Prague, 1752. $3500-5000

ณา The scribe, Moshe Halevi Emmerich of Prague, copied the Lurianic code of prayer, Peri Etz Chaim ("The Fruit of the Tree of Life"), composed by R. Isaac Luria's disciple, R. Chaim Vital. The manuscript contains the entire text of Peri Etz Chaim. It is not quite clear why the copyist assigned a different name, "Anaph Etz Avoth," to the book. Moshe Halevi Emmerich worked on this manuscript for thirty years from 1752-1782, ironically, completing it the very year the first published edition appeared (in Koretz).

The Emmerich Family were distinguished among Prague's Jews. Salomon (Salman) Emmerich (1662-1728), who studied medicine in Leiden and practised in Metz before establishing himself in Prague, was the first Prague Jew to be freed by imperial order from wearing the obligatory neck-frill. His son Moses Salomon Gomperz (d. 1742) was permitted to practice medicine by Prague University after passing an examination, and was the first Jew to graduate from a German university, in Frankfurt on the Oder, in 1721. See EJ, Vol. VII, col. 774.
295. **(KABBALAH).** Two Amulets: I. Aleinu Prayer, and Divine Names of 42 and 72 letters. II. Seder ha-Ketoreth [The Order of Preparing the Holy Incense in the Temple]. Black ink on vellum. Letters with crownlets (tagin) and parchment ruled in conformity to scribal arts. The Divine Names are written in Ashkenazic script; the Order of Incense in Sephardic script. I. 70 x 205 mm., 6 lines (Aleinu); 165 x 200 mm., 23 lines (Divine Names). II. 145 x 210 mm., 37 lines.

* The Order of Incense follows the Sephardic recension of the text. The eleven ingredients that went into the preparation of the Incense are correlated to the ten sephirot, with the eleventh spice, galbanum, assigned to the “Or Makif” (Surrounding Light).

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

296. **KALISCHER, TZVI HIRSCH.** (Rabbi of Thorn, author and harbinger of the Zionist idea. 1795-1874). Autograph Letter Signed, in Hebrew to Rabbi Dr. Granaman of Strasbourg concerning the publication of his commentary to the Torah. pp.1.

Thorn, 1873. $300-500

297. **(KARAIMITCA).** ABRABANEL, ISAAC DON. Pirush HaTorah [commentary to the Pentateuch]. FIRST EDITION. Interleaved with manuscript notations by Karaite scribe Joseph ben Moses Chazan and his disciple, the noted, if controversial, Karaite scholar Abraham ben Samuel Firkovich (Even Reshef; 1786-1874). ff. 411, (21). Title and several leaves supplied in manuscript, dampstained. Folio. [Vinograd, Venice 641; Mehlman 626; Steinschneider 5302(1), Salo Baron Jubilee Volume III (1974), pp. 23, 30-31 (facsimile of variant)].

Venice, Bragadin for Giovanni di Gara, 1579. $300-500

* On the first page, the scribe, Joseph ben Moses Chazan, writes that he inherited from his ancestors many handsome tomes which unfortunately had fallen into disrepair, including this volume of Abrabanel's Commentary to the Torah. Several years were to pass before Chazan discovered a copy of the work in the study house of Dubno, enabling him to duplicate the leaves missing from his own copy. This page is date-lined “3 Kislev 5576 [1816], village of Pien.”

As for Chazan’s disciple, Abraham Firkovich, his name “lives in infamy” due to his many forgeries. Conversely, the Firkovich collections in the St. Petersburg Library, which contain invaluable Genizah documents and rabbinic manuscripts that Firkovich collected during his 1830 expedition to Eretz Israel, remain among the most important repositories of Judaica in the world. See JE, Vol. V, pp. 393-4; EJ, Vol. VI, cols. 1305-6.


Petach Tikvah, 19th Menachem Av 1932. $300-400

* Rabbi Reuven Katz (1880-1964) was a member of a select group of scholars chosen to study in the famed “kibbutz” of Rabbi Chaim Ozer Grodzenski in Vilna. Upon arrival in Eretz Israel, he was chosen rabbi of the city of Petach Tikvah. The recipient of the letter, Rabbi Judah Leib Seltzer, served at various times as rabbi of Bangor, Maine; Paterson, New Jersey; and Safed, Israel. He is most renowned for his work on behalf of the Agudath ha-Rabbanim of the United States. In this letter, Rabbi Katz tells of an unsuccessful attempt to relocate the devastated Hebron Yeshivah to Petach Tikvah and the need for funds for his own Yeshivah in Petach Tikvah.


Jerusalem, 24th Marcheshvan, 1922. $200-300

91
300. KOOK, ABRAHAM ISAAC HAKOHEN. (First Ashkenazi Chief Rabbi of Modern Eretz Israel, 1865-1935). Autograph Letter Signed to Rabbi Meir Berlin, requesting assistance for behalf of Rabbi Petachyah Menkin (father of Rabbi Moshe Zevi Neriyah). Written by Kook below the son’s own appeal. pp. (3) + 1 integral blank. Black ink on ruled paper.

Jerusalem, 18th Shevat, 1932. $300-500

Rabbi Petachyah Menkin, rabbi of Senna, Russia, and his family, were desperately trying to obtain an exit visa from the Soviet Union. Meir Berlin was urged to use his influence with the American philanthropic organization Ezrath Torah to assist in this regard.


Jerusalem, v.d. $400-600

302. KOTLER, AARON. (Rosh Yeshiva of Kletsk, Poland and Beth Medrash Govoha of Lakewood 1862-1962). Letter Signed, in Hebrew to Rabbi Moshe Yehudah Blau concerning an approbation for one of his books. The letter is written in the hand of his son and successor, Rabbi Shneor Kotler. pp.1. Lower left corner frayed not affecting text.

Lakewood, New Jersey, 4th Adar Sheni, 1957. $200-300

303. LEVIN, ARYEH. (Mashgiach of Yeshiva Etz Chaim, the “Tzaddik of Jerusalem.”). Autograph Letter Signed, to Moshe Gold concerning his wish to preserve the sanctity of the last Sabbath of the year in relation to the scheduling of a soccer game. “I have no words to express my pain...please influence them not to desecrate the name of heaven...” pp.1.

Jerusalem, Second day of Selichot, 1949. $250-300


vp, vd. $1000-1500

305. (LITERARY / SCHOLARLY FIGURES). A group of c. 41 Autograph Letters Signed, postcards, etc. of notable literary figures. Including: M.L. Lilienbaum, C.N. Bialik, F. Lachower, S.Y. Agnon, Y. D. Berkowitz, Y. Kaufman, M. Kleinman (editor of Ha-Olam, the central organ of the Zionist organization), Y. Radler- Feldman (R. Binyamin) and others. Plus an interesting collection of letters from the Maecenas and major supporter of Hebrew literature - Israel Matz). Mostly to Prof. C. Tchernowitz concerning various historical, literary projects, scholarly works, etc.

vp, vd. $1500-2000


n.p., 1824. $600-900

This lengthy formula attributed to the famed “Chatham Sofer,” R. Moses Schreiber of Pressburg, to be recited in a time of anxiety and distress, includes the essential ingredient “Elo-hei deMeir Aneni” (God of Meir, answer me). The scribe has adhered to the lettering and ruling employed in Torah scrolls.

This collection of prayers for the entire year includes some distinctively Yemenite compositions, such as an elegy for Tishah be-Av composed by MaHaRlTZ [Mori Yichya Tsalach] (1715-1805), author of the important halachic work Etz Chaim. An anomaly of this Siddur is the correspondence of the sixth “hakafah” (circumambulation) to Pinchas. On Simchath Torah it is customary to circle the synagogue seven times. Each circling corresponds to a sephirah of the Kabbalah and to a biblical personality. Generally, the sixth circle is connected to Joseph (Yesod or “Foundation”). However in our prayer book, this sixth hakafah is surprisingly assigned to Pinchas.


MEMORIAL PRAYERS FOR THE VICTIMS OF THE CHMIELNICKI MASSACRES OF 1648.

The Twentieth of Sivan, the day of the slaughter of the Jews of Nemirov, Ukraine, by Hetman Bogdan Chmielnicki in 1648, was set aside as a fast day. On that day 6,000 men, women and children-including their spiritual leader, Rabbi Yechiel Michel, one of the great luminaries of the generation-were massacred. To this day, there are Jews who observe this solemn fast on the 20th Sivan, especially among the Skever Chasidic community.

The city of Nemirov later became a seat of Breslov Chasidism. It was home to Rabbi Nathan Sternhartz, eminent disciple and amanuensis of Rabbi Nachman of Breslov. See JE, Vol. IX, p. 223.


Padua, 2 Teveth, 1840. $400-600

Samuel David Luzzatto (1800-1865) was one of the last great representatives of the Italian tradition of Jewish learning that combined eclectic tastes with rigid Orthodoxy. Isaac Marcus Jost (1793-1860) was cut from a different cloth altogether. He was an enthusiastic supporter of the Reform movement then sprouting in Germany. The two totally different men met on the common ground of scholarship. The present document is a cover letter, once attached to an unnamed publication of Luzzatto. In passing, Luzzatto mentions that he recently sent a lengthy letter concerning Maimonides to YaSHa*R [Isaac Samuel Reggio]. Luzzatto also confesses to Jost that he wrote negative things concerning Jost to SHI*R [Solomon Judah Rapoport]. See EJ, XI, cols. 604-7; Vol. X, cols. 298-9.

310. (MEDICINE). Fragment of Anonymous Medical Treatise in Judeo-Español in Hebrew characters, on Vellum. The scribe has expertly ruled the columns, rarely does his fine, precise hand extend beyond the margin. Broad margins. pp. 4. Double columns. 32 lines per column. Each column 60 x 205 mm. long. Stained and wormed. Folio. Spain, circa 1400. $1000-1500

Our fragment of this medical treatise deals with dermatological issues. Among the maladies addressed are “Herpes” and “Postillas” (scabs on wounds) (p. 3), and “Hormigas” (Itches) (p. 4). On p. 1 there is a sentence in Latin characters attesting to the fact that taxes (“imposiciones”) have been paid to the municipality of Toledo on September 23rd, 1803.

Recipes of Practical Kabbalah. The wisdom of Kabbalah has long been divided into “kabbalah iyunith” (theoretical kabbalah) versus “kabbalah ma’asith” (applied or practical kabbalah). Many of the recipes in this booklet belong to the latter division; they include “seguloth” or kabbalistic charms as well as elements of folk medicine. See Eliezer Schulman, Sefath Yehudith-Askenazith ve-Sifruthah (Riga, 1913), pp. 208-211; E. Sosnovic, “Materialen tzu der Yiddischer Folks-Medizin” in Yiddish Filologie, Vol. I (1924), pp. 160-168, 168-176.


313. MEGILATH ESTHER. (Scroll of Esther). Black ink on vellum. Large Ashkenazic square Hebrew script with stylized calligraphic flourishes. 11 lines arranged in 33 columns on 9 membranes. Initial panel worn. Housed in modern wooden case. Continental, 19th century. $600-900

314. MEGILATH ESTHER. (Scroll of Esther). Black ink on vellum. Ashkenazic square Hebrew script. Each column surrounded by swirling multi-colored arch with the signs of the Zodiac above. 32 lines arranged in 13 columns on 4 membranes. Small repair on opening panel. Continental, 19th century. $4000-6000


Contains first impressions of the characteristics and talents of Moses Mendelssohn’s future son-in-law. His daughter, Reikel (Recha), was seventeen when she married Mayer in 1785. “They are both good children.” Although Mendelssohn questions Mendel Mayer’s ability to undertake and administer a major business,” he is not without talents outside business.”

Mendelssohn’s autographed letters seldom appear at auction. It is particularly uncommon to find an example of his writings in Hebrew. For another letter to the same correspondent, see Kestenbaum & Company, Sale XV, Lot 483.
316. MOHILEVER, SAMUEL. (Rabbi of Bialystok, founder of Religious Zionism, 1824-1898). Autograph Letter Signed, on embossed headed stationery, to Rabbi Dr. Samuel Bloch (member of the Austrian Parliament, 1850-1923). Praising Bloch’s exemplary defense against anti-Semitism “Your name will be embedded forever on a gold tablet with letters of sapphire stone, in the annals of the nations.” Clever chronogram reads “The downtrodden in spirit He saves.” pp.1.

Bialystok, 10th Nisan, 1894. $400-600


Bialystok, 21st Adar, 1890. $500-700

In this letter addressed to Rabbi Abraham Greenberg, Mohilever writes that he has received letters from several communities, most notably Moscow, requesting that they be involved in the process of choosing the leaders of the “Palestine Committee” about to be formed in Odessa, hub of Chovevei Zion activity.

In 1890 Mohilever was among the first speakers at the Odessa founding assembly of The Society in Support of Jewish Farmers and Artisans in Syria and Palestine (the official name of the Odessa Committee of Chovevei Zion). Subsequently he led a fact-finding mission to Eretz Israel. His findings were published upon his return: “The Purpose of My Trip to the Holy Land.” Mohilever was considered one of the great rabbis of Russia, being an outstanding student of the Volozhin Yeshiva. See EJ, Vol. XII, cols. 217-219; Leo Jung (ed.) Men of the Spirit (1964) pp. 415-36.

318. MONTEFIORE, SIR MOSES SIR. (English philanthropist, 1784-1885). Autograph Letter Signed to Chief Rabbi Dr. Nathan Marcus, offering congratulations upon the graduation of Adler’s son from the University of London. Letterhead with handsome escutcheon of Sir Moses: Lion bearing aloft a flag inscribed with the Hebrew word “Jerusalem. Embossed in blue ink. pp. 3 + 1 integral blank. 8vo.

Ramsgate, May 10th, 1860. $1000-1200

Letters written in Sir Moses Montefiore’s own hand are uncommon. His general practice was to merely sign letters written by members of his staff.

319. MONTEFIORE, MOSES. (English philanthropist, 1784-1885). Secretarial Letter signed, in Hebrew, on headed paper, to the scholar Chaim Yonah Gurland(1843-90) sending a donation of ten pounds sterling to aid the publication of a calendar. Boldly signed by Sir Moses, in Hebrew and in English. 1p. Tear to address panel, 4to. London, 1868. * WITH: Secretarial Letter Signed in English on headed paper, to the president of the Massachusetts Temperance Alliance in Boston. “May heaven vouchsafe unto you a life gladdened by the full enjoyment of health and every felicity.” Includes a donation of five pounds sterling for the benefit of the Temperance Alliance. Four pages folded. 8vo. Ramsgate, 1882.

vp, v.d. $400-600

Mordechai Manuel Noah (1785-1851) was probably the most influential Jew in the United States in the early 19th century. He began his political career in 1808 in his hometown of Philadelphia, strongly supporting the Presidential campaign of James Madison. As a “hawk,” he favored the War of 1812 and served for two years as Consul to Tunis. Upon his return to the United States, he settled in New York becoming editor of the National Advocate, owned by his uncle, Naphthali Phillips. He later established a newspaper, the New York Enquirer in 1826-29. Critical of Andrew Jackson, he associated himself with the newly created Whig Party in 1834, and as editor of the Evening Star, a Whig paper, he demonstrated an anti-immigrant and anti-Catholic bias. He supported the Texas revolt against Mexico in 1836 and attacked the abolitionist cause.

Noah’s involvement in Jewish affairs was inspired by his belief in the idea of Jewish territorial restoration. In 1825 he helped purchase a tract of land on Grand Island near Buffalo, New York, which he named Ararat and envisioned as a Jewish colony. Noah was involved in Jewish activities on behalf of the congregations of Mikveh Israel in Philadelphia and Shearith Israel in New York. See EJ, XII, cols. 1198-9.


This letter was written in the immediate aftermath of Theodor Herzl’s untimely death on 3rd July 1904. Herzl’s dying wish had been that Nordau, co-founder of the World Zionist Organization, should succeed him as president. However, Nordau, declined the position of authority, preferring instead to remain outside the organizational hierarchy. Nordau writes, “it is well known that the cause of Herzl’s death was due to the stress that resulted from infighting and strife.

Max Nordau (1849-1923), whose original name was Simon Maximilian Suedfeld, was born in Pest, Hungary, the son of Rabbi Gabriel Suedfeld. Though Nordau received a traditional Jewish education and remained observant until age eighteen, he later became a militant evolutionist. Initially he practised medicine but later took up journalism, a profession he shared in common with Herzl. Both were Paris correspondents for German-language newspapers when they met in 1892. See EJ, Vol. XII, cols. 1211-1214.
   (Prague), (after 1702-before 1736). $800-1000

   In David Oppenheim (1664-1736) there was fulfilled the ideal of “Torah u-gedulah be-makom echad” (“Torah and wealth in a single place”). Young David inherited a fortune from his uncle Samuel Oppenheimer (1630-1703), Court Jew at the Imperial Court of Vienna, which he then applied to amassing one of the finest rabbinic libraries in recorded history. J.C. Wolf, who obtained most of the material for his catalogue Bibliotheca Hebrew, from Oppenheim’s library, estimated that it contained 7,000 volumes, including 1,000 manuscripts. Today, it forms the “lion’s portion” of the Hebrew section of the Bodleian Library at Oxford. Although Oppenheim himself wrote a great deal, most of his works lie unpublished in Oxford. A volume of his responsa appeared under the title “Nish’al David.”

   In 1702, Oppenheim was chosen rabbi of Prague. Truly one of the great men of the generation, Oppenheim’s influence extended beyond Prague and Bohemia. In recognition of his stature, the community of Jerusalem honored him with the title “Rabbi of the Holy City.” Responsible for the disbursement of charitable funds to the poor, he was appointed “Nesi Eretz Israel” (President of the Land of Israel”). EJ, Vol. XII, cols. 1419-1422, 1431-1433; N.Z. Friedman, Otzar Harabanim, p. 101, D-4696.

   From the fact that R. David Oppenheim is referred to in the third person with a host of honorifics, we may assume that these novellae were recorded by a scribe, perhaps a disciple, and not by Oppenheim himself.

   Lemberg, 29th January, 1811. $1500-2000

   Rabbi Mordecai Ze’ev Ornstein (1790-1837) was the only son of perhaps the greatest halachist of the day, R. Jacob Meshullam Ornstein (1775-1839), author of “Yeshu’oth Ya’akov” Mordecai Ze’ev was gifted in his own right and indubitably would have one day inherited the rabbinate of Lemberg (Lvov), Galicia from his illustrious father were it not for his tragic, untimely death at age forty-seven. As things turned out, Mordecai’s son, Zvi Hirsch (author responsa Birkat Rz”h) inherited his grandfather’s position as rabbi of Lemberg. Some of R. Mordecai Ze’ev’s responsa appear in his father’s collection, Yeshu’oth Ya’akov. Rabbi Mordecai Ze’ev was regarded as the driving force in the war against the circle of maskilim (“enlightened Jews”) that formed in Lemberg. EJ, Vol. XII, cols. 1473-5.

325. (PHILATELY). Group of eleven Israeli first-day covers each signed by a prominent Israeli political leader:
   $800-1200
326. (RABBINIC LEADERS). A fine and extensive collection of Autographed Letters, postcards and cut signatures from various important Rabbis and Roshei Yeshivot residing in Europe, America and Israel. Concerning halachic matters, marital and divorce issues, letters of recommendation, charity, publishing rights, congratulatory letters, etc.


v.p., 1892-1981. $4000-6000


Washington, D.C., May 27, 1986. $500-700


Moscow, 17th Teveth, 1890. $500-700

330. RINGELBLUM, EMANUEL. Group of c.10 Autograph and Typed Letters and Postcards Signed.

Warsaw, 1922-1930s. $800-1200

11 EMANUEL RINGELBLUM (1900-1944), a promising young historian, achieved immortality through a tragic confluence of events. Strategically placed in the Warsaw Ghetto as a relief coordinator, Ringelblum harnessed his talents as historian to gathering vital statistics and information concerning the quotidian life of the Nazi-imposed Ghetto. This clandestine operation, codenamed “Oneg Shabbes,” employed numerous workers and researchers. Ringelblum and his family perished during the war. After the war, most, though not all, of the material documenting this most tragic chapter in Jewish history was recovered from the rubble of the Ghetto; Ringelblum and his devoted coworkers had buried the archive in milk cans.

The letters in this collection give us an inkling of some of the projects pursued by the budding historian, whether it be the history of the Jews of Lithuania or various topics relating to the Middle Ages.


$300-500

The Rogatchover was perhaps the greatest Talmudic genius of the 20th century, who had a remarkable ability for penetrating, original, analytic conceptualizations. He answered thousands of halachic inquiries every year, stipulating only that the respondent provide a stamped return envelope.

332. (ROTH, CECIL). A collection of Autograph and Typed Letters Signed to the English historian Cecil Roth, concerning a wide-range of Jewish, scholarly and other affairs.

The collection includes letters from Zionist leader Chaim Weitzman (3), Prime Minister of Israel, David Ben-Gurion (2), Mayor of Tel-Aviv, Meir Disengoff (1), Franco-Jewish painter Mané-Katz (1), M.K. Menachem Begin (1), President of Israel, Yitzhak Ben-Zvi (3), Minister of Defense Moshe Dayan (1), former Prime Minister of France, Pierre Mendés France (1), Austrian novelist Stefan Zweig (1), French writer Edmond Fleg (1), English artist Mark Gertler (1), English sculptor Jacob Epstein (1), English historian Arnold Toynbee (1), French conductor Darius Milhaud (2), French novelist André Maurois (1), Sir John Rothenstein, director of the Tate Gallery, London, on behalf of his father, English painter Sir William Rothenstein (1).

$2000-3000

The Anglo-Jewish historian Cecil (Bezalel) Roth (1899-1970) was one of the more strident voices in the field of history. Roth’s range of interests was broad and colorful, with a particular focus on Italian Jewry. Among other distinctions, Roth served as editor-in-chief of the Encyclopedia Judaica. He brought to the otherwise prosaic department of history a touch of the aesthetic. Indeed, he authored several works of Jewish art history. This collection of letters to Roth from various personalities reflects Roth’s roving intellect and appreciation of the arts.


Karl Mayer von Rothschild was born in Frankfurt a/Main in 1788 and died in Naples, 1855. He was the fourth son of Mayer Amschel Rothschild and head of the Italian branch of the Banking Family.

334. ROTHCHILD, NATHANIEL MAYER and LEOPOLD DE. Two Indentures (Leases) of the Rothschild residential estate. Manuscript on vellum. With wax stamps. 585 x 715 mm.

London, 1900. $1500-2000

Nathaniel (Natty) Mayer Rothschild (1840-1915) Chairman of the Rothschild banking firm, was a governor of the Bank of England. As president of the United Synagogue, Lord Rothschild was the effective lay leader of Anglo-Jewry. His brother Leopold (1845-1917), a sportsman and communal worker, was a personal friend of the Prince of Wales, later to become King Edward VII.
In the 1795 partition of Poland, Kovno [Kaunas], Lithuania, became part of Russia. In 1797 the Christians in Kovno, dismayed by the numbers of Jews and their privileges, agitated for the expulsion of the Jews. (Had they succeeded, this would have been the third time in history the Jews were expelled from Kovno. In 1753 they were expelled from land belonging to the municipality. They were expelled a second time in 1761, following anti-Jewish riots. At that time they found refuge in the suburb of Slobodka on the other side of the River Viliya. They were subsequently permitted to return to Kovno proper in 1782.) This Ukase, or edict, by order of the Ruler of All Russia (Tsar Paul), permits the Jews to remain in Kovno Gubernia (the Government of Kovno), thus maintaining the status quo. The edict is to be announced to both Jews and Christians. (See EJ, Vol. X, col. 847)

The manuscript, an official copy of the original Ukase, is written in an unusually beautiful hand. However, the evolution of the Russian language over the past two hundred years, in terms of grammar, syntax, etc., makes decipherment of the document a challenge for the reader of Modern Russian.

337. SCHNEERSON, JOSEPH ISAAC. (RaYa"TZ. Sixth Grand Rabbi of Lubavitch, 1880-1950). Autograph Letter Signed, in Hebrew, emotionally-wrought letter concerning the great respect and honor due to his recently deceased father (the RaSH a"B) and the educational institutions established by him. pp.2. Rostov-on-Don, 7th Adar 1921. $300-400


339. (SFORNO, OBADIAH). Sale of the House of Obadiah Sforno. ff. 4. 32 lines per page. Latin text. Brown ink on vellum. Signature of Joannes de Puizonibus (who drew up the document) and Joannes de Beroaidis; notary mark. 250 x 170 mm. Stitched. Bologna, 6th March, 1553. $8,000-10,000

Obadiah Sforno (known in Latin as Salvadeus), (ca. 1470-ca. 1550), a physician by profession, achieved great renown through his commentary to the Bible. After his death, the house where Sforno resided in Bologna, was inherited by his two sons, Jacob and Florius, who subsequently sold it, acting together with their paternal uncle Chananel (Gratiadeus). The present document records that transaction.


Shneour, together with Bialik and Tchernichowsky, is considered to be one of the three great founding figures of modern Hebrew poetry. He was born in Shklov and was a descendent of R. Shneur Zalman of Liadi, founder of Chabad Chassidism.


Sokolow displays his outstanding erudition, criticizing scholars such as J. Reifman, Tzvi Hirsch Chayot and others who contended that HaRav HaBavli cited in the Ittur is Maimonides. Sokolow surmises that this reference is in fact to the scholarly author of many Piyutim, R. Shlomo (b. Yehudah) HaBavli.

342. SOLOVEITCHIK, MOSHE. (Rabbi of Chaslawitz and Rosh Yeshiva, Tachkemoni, Warsaw and Yeshiva University. d.1941). Autograph Letter Signed, in Hebrew, to his uncle, Rabbi Meir Berlin concerning the publication of his father’s writings “Chidushei Rabbeini Chaim Halevi” (on Maimonides). pp.2. Warsaw, 18th Kislev 1927. $400-600

Contains interesting information concerning the history of the publication of R. Chaim’s work. Although not published until 1936 due to lack of funds, the work had been ready for publication since 1927. Rabbi Soloveitchik implores his uncle to influence Rabbi Teitelbaum of the Joint to help finance publication. The work “which is needed by the whole world” will also aid in the support of the family of his brother, Yisrael Gershon, “whose life depends on this.”

Brisk, 3rd Teveth, 1936. $200-300


FROM THE LIBRARY OF SIR THOMAS PHILLIPS. pp. 3 + 3 integral blanks. 28 lines per page. Folio.

Madrid, 29th October, 1674. $1000-1500

imp. IMPORTANT DOCUMENT PERTAINING TO THE HISTORY OF THE SPANISH INQUISITION.

Fernando Gallego Calderon, secretary of the “Holy Office” of the Spanish Inquisition, records proceedings earlier in the 17th century against certain Portuguese living in Malaga. They were charged with “delitos de Judaismo,” probably irregularities in financial matters. Evidently the accused were Jews; their subsequent baptism is carefully documented.

SPEKTOR, ISAAC ELCHANAN. (Rabbi of Kovno, author of Responsa Be’er Yitzchak, 1817-96). Letter Signed, in Hebrew on headed paper with his stamp and the signature and stamp of Yitzchak Reuven Snitkind and five other communal leaders. To Rabbi Samuel B. Meir in America, concerning a colossal fire in Wilkomir from which thousands of people were left homeless. * Accompanied by: Mimeographed document also signed by R. Yitzchak Elchanan and the communal leaders of Kovno.

Kovno, 28th Adar Sheni, 1878. $300-500

STEINSCHNEIDER, MORITZ. (Bibliographer, Author of Catalogus Librorum Hebraeorum. 1816-1907). Autograph Postcard Signed, German interspersed with Hebrew. To Dr. Brann of Breslau, discusses sundry literary matters. Berlin, 26th April, 1883.* With: Bernhard (Chaim Dov) Friedberg. (Bibliographer, Author of Beith Eked Sepharim 1876-1961). Autograph Postcard Signed, Hebrew. To the son of the bibliographer Ben Ya’akov of Vilna, informing him of the opening of a publishing house, and requesting copies of Ben Ya’akov’s “Ozar ha-Sepharim.” Frankfurt a/ Main, 28th June, 1906. $300-500

STERN AVRAHAM. (“Yair.” Founder of the Jewish militant Lechi Organization, 1907-1942). Autograph Poem Signed. An early draft of his celebrated underground poem “Chayalim Almonim” (Anonymous Soldiers), which became the anthem of his Organization. * With: A first-day issue stamp honoring Lechi and displaying this poem (without the two extra stanzas in this draft).

Jerusalem, First day of Chanukah, 1933. $4000-5000

STRUCK, HERMANN. (Artist and Zionst, 1876-1944). Typed Letter Signed (with additional four handwritten lines), in German. Educational matters.

Berlin, June 26th, 1908. $120-180


$300-400
UNRECORDED MANUSCRIPT OF TOSAPHOTH COMMENTARY

“Tosaphoth” is a generic name for the medieval commentaries to the Talmud penned by the French rabbis who were Rashi’s spiritual heirs. Their method was to enrich the Talmudic discussion by referencing parallel debates in other tractates and occasionally in sources outside of the “canon” of the Babylonian Talmud, whether it be Talmud Yerushalmi, Midrashim, etc. The greatest of the Ba’alei ha-Tosaphoth were Rabbi Isaac (R”i) of Dampierre and Rabbi Jacob (Rabbenu Tam) of Ramrupt. Less well-known figures numbered literally in the hundreds and extended from England in the West to Russia in the East.

Manuscripts of Tosaphoth are extremely rare and manuscripts containing a large portion of the text are even rarer; for some tractates there are no extant manuscripts altogether. There is only one complete manuscript on Chullin (Parma). Aside from our codex, there are only four other manuscripts containing substantial parts of the text. There are also two manuscripts each containing just one chapter.

This particular manuscript is unrecorded and the scribe, “Yedidyah,” unknown. There are glosses in several later hands; also an inscription by Asher ben Shimon of Frankfurt who studied this manuscript, one presumes, in the mid-sixteenth century.

With thanks to Dr. Binyamin Richler of the Hebrew University, Jerusalem, for his assistance in researching this manuscript.

Satmar, Circa 1935. $2000-3000

Written to Chaim Zucker, Rabbi of Beregsasz, concerning the plight of a childless widow, who in order to remarry, needed “chalizah” from her deceased husband’s brother. The brother, who resided in Beregsasz, stubbornly refused. The Satmar Rabbi exhorts Rabbi Zucker to try to persuade the recalcitrant “Yabam” to perform the “Chalitzah” by explaining to him the importance of this benevolent act, which “arouses mercy for both the living and the dead.” He blesses him profusely “God wil have pity and heal all broken hearts and you will be sanctified with a good year as your heart desires...with great love...”

Rabbi Zucker, who was one of the most prominent scholarly rabbis in Hungary perished in the Holocaust. His scholarly comments are found in many books of the period; especially in his brother’s work Be’er Shlomo, his father’s Damesek Eliezer and Matuk Medavash, and his scholarly correspondence with R. Yechiul Yaakov Weinberg in his responsa Seridei Esh. His work Tal Chaim was published posthumously in Brooklyn in 1985. Zucker was presumably well regarded by the Satmar Rabbi due to the honorific titles bestowed upon him in this letter.


Austria, 1883-1908. $300-500

Adolph Ritter von Sonnenthal was born in Budapest in 1834, the son of a Jewish tailor. By the time of his death in 1909, he was one of the most celebrated figures in Viennese theater and director of the Hofburgtheater. In 1881, he was ennobled. Thereafter, despite manifold entreaties by the clergy to convert to Catholicism, Sonnenthal refused to renounce Judaism, consequently, upon the fortieth anniversary of his debut at the Hofburgtheater, the Vienna City Council refused to extend to him the traditional Freedom of the City. See JE, Vol. XI, p. 469; EJ, Vol. XV, cols. 158-159.
American Jewish philanthropist Judah Touro was born in Newport, Rhode Island in 1775 and died in New Orleans in 1854. Touro was orphaned of his father, Isaac Touro, Dutch-born chazan (minister-cantor) of Newport’s Congregation Yeshuath Yisrael, at the tender age of eight. Thenceforth he lived in the home of his maternal uncle, Moses Hays of Boston. Touro moved to New Orleans from Boston in 1801. Practically overnight Louisiana would first be ceded by the Spanish to the French, and then sold to the United States in what has become known as the “Louisiana Purchase.” Under the new American administration, New Orleans became the major shipping hub that it has remained to this day. Touro became extremely active in the Port of New Orleans and ultimately amassed a fortune estimated at the time of his death in 1854, of some one million dollars. Touro received renown on account of his generous bequests to Jewish philanthropic causes both in the United States and Eretz Israel. He gave vast sums to aid the destitute in Jerusalem and asked Sir Moses Montefiore of London to act in his stead to see that the funds were wisely utilized. In the United States many institutions still bear Touro’s name, including the colonial synagogue in Newport, Rhode Island, as well as a Jewish college in New York.

In the present letter, Touro informs Isaac Leeser that the check enclosed for the amount of $1,120.17 is to defray the cost of “sundry articles, ordered by Mr. G. Kursheedt, for the Synagogue here.”

It is fair to say that more than any other single individual, Isaac Leeser (1806-1868) was the driving force behind the advocacy of Orthodoxy in mid-nineteenth century America.

Gershom Kursheedt (1817-1863), named after his maternal grandfather, Gershom Mendes Seixas, chazan of Spanish-Portuguese congregations in New York and Philadelphia, was a disciple of Isaac Leeser. Through Kursheedt, Leeser was able to exert an Orthodox influence upon the direction New Orleans Jewry was taking.


Autograph Letters by Judah Touro very rarely appear at auction.
**354. VITAL, CHAIM. Sepher Derech Etz Chaim ["The Way of the Tree of Life": Kabbalah]. Gate 27 (Sha’ar Peratei Ibur [Yenikah] Mochin) until Gate 49 (Sha’ar Kelipat Nogah). Several Ashkenazic hands. Customary chart of Ten Sephirot on f. 152v. On f.46r. there is an anonymous scholarly gloss concerning the relation between the sephirot of Hochmah ("Father") and Malchuth ("Daughter"). Another scholarly gloss on f.121v concerns kavanoth (mystical meditations) of the prayer. ff. (197). Some browning; wormed on last 7 leaves with almost no loss of text. Calf over wooden boards; missing hinges. Thick 4to.**

Germany, 18th Century. $3000-4000

**MAGNUM OPUS OF RABBI CHAIM VITAL (1542-1620)**

Derech Etz Chaim is the authoritative summary of Lurianic kabbalah as transmitted by the master, Isaac Luria ("Ari") to his disciple Chaim Vital Calabrese. Meir Poppers, disciple of Jacob Zemach, arranged this final edition of Vital’s writings by 1653. The book consists of fifty sub-sections ("she’arim" or "gates"). First published in Korets (Korzec) in 1782 by the maskil Isaac Satanov (a member of Mendelssohn’s circle), the book was entitled Sepher Etz Chaim. From a scholarly point of view, the book is a curious amalgam: The Earlier (Mahadura Kama) and Later Version (Mahadura Tinyana) of the teaching interchange throughout. See EJ, Vol. XVI, cols. 171-176.

The text of the present manuscript comprises roughly the entirety of Volume II of the modern printing of Etz Chaim, Judah Zevi Brandwein ed. (Jerusalem, 1988).

**355. VITAL, CHAIM. Sepher Derech Etz Chaim with glosses of Kabbalists throughout ages; some unknown from other sources. * Appended "Kelalei Ma’alei Shimsha," an orderly presentation of the kelalim (principles) of Rabbi Shalom Shar’abi (RaSHaSH). Sephardic cursive script. Margins ruled in pencil allotting space for commentaries. Ottoman watermarks (See Prof. V. Nikolaev, Watermarks of the Ottoman Documents in Bulgarian Libraries I (Sofia: Bulgarian Academy of Sciences, 1954), p. 493 (fig. 917 from 1806); p. 510 (fig. 949 from 1807/1809)). ff. 2-151; blank; 2-10; blank; 11-16; blank. Missing title page. Browned. Appended work, Ma’alei Shimsha, waterstained. Contemporary calf; missing spine and clasps broken. Folio.**

Ottoman Empire, First Half 19th Century. $2000-3000

**UNIQUE ANTHOLOGY OF COMMENTARIES TO VITAL’S ETZ CHAIM**

This manuscript includes Gates 26-50 of the "Bible of Lurianic Kabbalah," Etz Chaim (roughly the equivalent of Part Two of the most recent printing of Etz Chaim, Brandwein ed. [Jerusalem, 1988]).

Joseph Avivi, researcher of Kabbalah, calls our manuscript, “a virtual encyclopedia of comments by Kabbalists over the ages” Included in this roster are: Rabbis Samuel Vital, Jacob Tzemach, Menachem de Lonzano, Meir Poppers, Nathan Shapiro, Moses Zacuto, Benjamin Cohen, Shalom Shar’abi, Abraham Miranda, Jacob Vilna, Yedidyah Abulafia, Joseph Sadboun, and Joseph Cohen. The comments of the above occur in other manuscripts as well. Note however, that the commentaries of Abraham Miranda, Jacob Vilna, Yedidyah Abulafia, Joseph Cohen and Joseph Sadboun have never been published. Jacob Vilna of Safed, co-editor of Meir Popper’s kabbalistic encyclopedia, Me’orei ‘Or (Frankfurt a/Main, 1709) was considered the greatest authority on Kabbalah in his day. According to the latest research, both Jacob Vilna and Abraham Miranda of Salonika, had decidedly Sabbatian proclivities, harboring the secret belief in the Messiahship of Shabbetai Zevi. See Meir Benayahu, “Rabbi Ya’akov Vilna u-beno ve-yachaseihem le-Shabta’uth,” Yerushalayim I (1953), pp. 203-214; idem, The Shabbatean Movement in Greece, pp. 203-4, 220-1, 403-8; Bezalel Naor, Post-Sabbatian Sabbatianism (1999), pp. 187-188.

In addition to these known commentaries, our manuscript contains hitherto unknown commentaries of: R. Joseph Zamiro, David Ben Isou and Joseph Erikes. Rabbi Joseph Zamiro (d. 1843) was one of the great rabbis of Jerusalem at the beginning of the nineteenth century. His collection of halachic responsa, Hon Yoseph, was published in Livorno in 1828. See A.L. Frumkin, Toldoth Chachmei Yerushalayim, Part III, pp. 198-199. Until now, it was not known that Zamiro was an adept of the Kabbalah.

The anonymous treatise, “Ma’alei Shimsa”-a summation of the system of the esteemed kabbalist R. Shalom Shar’abi (1720-1777), head of Beth El, the kabbalist yeshivah of Jerusalem-is known to exist in but one other manuscript, presently in the Ben Zvi Institute, no. 2230. The title derives from the acrostic of Sharabi’s name, SHEMESH (Shalom Mizrachi Shar’abi). Ma’alei Shimsa has never been published. See EJ, Vol. XIV, cols. 1307-8.

357. (WOMEN). Taharah Book [Manual of prayers to be recited when purifying the dead prior to burial]. Hebrew with nikud (vowel-points) and Judeo-German. Black ink on vellum. pp. (4). Creased. 8vo. Frankfurt a/ Main, 1820s. **$1000-1500**

The property of Fradche, wife of Shimon Kircheim of Frankfurt. Evidently Fradche was a member of a the women’s “chevrath metaharim” or ritual burial society. This manual would serve as a reminder of the prayers to be recited while washing the dead; it also contains an individual prayer on behalf of Fradche herself.


Upon the assassination of United Nations Mediator to Palestine, Count Folke Bernadott, the American Dr. Ralph J. Bunche (1903-1971) was appointed Acting Mediator. His perseverance and diplomatic skills, over the next six months led to armistice agreements signed between the newly created State of Israel and four of her Arab neighbors: Egypt, Jordan, Syria and Lebanon. In recognition of his achievement, Dr. Bunche received the Nobel Peace Prize in 1950.

The present lot contains two documents pertaining to the United Nations Palestine Mission. The first is a voucher for the sum of $6,952, earmarked for Dr. Bunche’s expenses. The second is a deposit slip for that amount to Dr. Bunche’s account at Chemical Bank.


360. (ZIONISTS). Group of six Autographed Letters Signed by Golda Meir, Moshe Dayan, Yitzchak Ben Zvi, Moshe Sharett (2), and Joseph Burg; concerning various political and personal matters. Various, 1925-1968. **$1000-1200**

361. (ZIONISTS). Autograph Postcard sent from the Zionist Congress by Rabbi Dr. Jacob Nacht to his daughters. “I am [privileged] to breath alongside our Poet Laureate Bialik. I send you a blessing and regards from “Gaon Me-Shorerainu.”

Includes salutations and autograph signatures by C. N. Bialik (“Shalom U”Beracha Le-bnot Zion”), Z. Schneour, Y. Wolfsberg, Dr. M. Glickson, Z. Jabotinsky, D.Yellin and J. Klatzkin. [Prague, 1933]. **$300-500**

362. (ZIONISTS). Group of Autograph Letters Signed (as well as first day issue envelopes, stamps etc.) of Israeli leaders: C. Weizman, M. Begin, Y. Rabin, M. Dayan, M. Sharett, Y. Ben-Tzvi, L. Eshkol, E. Katzir, T. Kollek, etc. Together, 12 items. wp, 1943-73. **$1000-1500**


107
364. (ANTISEMITICA). A significant collection of c.31 prints of portraits, genre scenes, etc. Uncomplimentary and occasionally vicious portrayals of Jews. Many from a German narrative series; some with a military theme. Generally all good condition. Mostly 19th century. $1500-2500


* Though anti-Semitism was never as virulent in Holland as in neighboring Germany, this Dutch board game is an example of an unpleasant sense of humor. Purporting to be a polite table game involving the throwing of dice, the object is to mock the Jew depicted in the center with roaming nose and unkempt beard. Mozes Heiman Gans’ Memorbook, a pictorial history of the Jews in Holland, abounds with such antisemitic caricatures. This game however, is not in Gans’ book.

[SEE ILLUSTRATION BELOW]


367. (ANTISEMITICA). Poster. [“Constitution of the USSR”]. Russian text. A German issued propaganda poster. “The Soviet Union is dominated by the intelligentsia, financiers and the military, all of whom are under the control of Jews who subject the Russian common-folk to the back-breaking labor demanded of the hammer and sickle.” Central folds. 600x860 mm. c.1941. $1000-1500

Lot 365
368. (ANTISEMITICA). Poster. ["Jews have No Place Among Us. Kick the Jews Out"]. A German issued propaganda poster. Ukranian text. A healthy looking farming family look beyond a demonized Jewish figure lurking in the rear. Repaired. 600x860 mm, c.1942. $600-900


371. (ANTISEMITICA). Poster. Ukranian Nationalist Poster, "The Jew is your permanent enemy. Stalin and the Jews are the same gang of bandits." Sturmer-like image of a Jew within a Star-of-David frame, with a list of atrocities all blamed upon the Jews. Ukranian text. Repaired, marginal loss, backed. 1940's. $1000-1500

372. BASKIN, LEONARD. Portrait Study. Pen-and-ink. Inscribed and signed by the artist lower left. Handsomely framed. 330x380 mm. American. $500-700

373. (CARMEL VINEYARDS). Poster. Carmel Mizrachi Vineyards. Moses before Pharaoh in striking composition, tones of deep red and gold. Hebrew text in praise of the wines from Rishon le-Zion and Zichron Ya’akov. 625 x 920 mm. Top edge torn; other hairline tears. Eretz Israel, Ha-Solel for Carmel Mizrachi, n.d. $700-1000

374. (CHEVRAH KADISHA). Certificate of membership. Excellent condition. 52 x 75cm. Budapest 1907. $700-1000

This certificate attests that one "Israel ben Moshe" has been admitted as a member of the Burial Society of Pest. Produced by Czettel & Deutsch of Budapest, it displays four vignettes (right to left): 1) mourning; 2) almsgiving; 3) visiting the elderly; and 4) succoring the ill. While the Hebrew lettering is run-of-the-mill, its Hungarian counterpart is decidedly avant-garde. The vignettes are in light orange, surrounded by ochre.

375. GOLDSCHMITT, BRUNO. Die Bibel. Portfolio of 21 large woodcuts. Each signed by the artist in pencil, One of 350 numbered copies. Loose in original portfolio. Munich, n.d. $1000-1500

376. (HOLLAND). De Windverkopfers ("The Windsellers"). A lampoon on stockbrokers in general and Jewish stockbrokers in particular. Etching. Small tear in lower margin. 345 x 405 mm. Amsterdam, 1720. $1200-1800

Jews were blamed for the economic crisis following the fantastic share boom of 1720. This etching from Groot Tafereel der Dwaasheid ("Great Pageant of Folly") singles out for ridicule "Smous Levi." See M.H. Gans, Memorbook (1977), pp. 172-3 (illustrated).

377. (HOLOCAUST). Photographs. Collection of 36 photographs all seemingly of the Buchenwald concentration camp soon after liberation by the U.S. Army, April, 1945. Several with captions in English on verso. $800-1200

378. (HOLOCAUST). Photographs. Collection of c.43 photographs, almost all of religious Jews, all seemingly in and around the Galician town of Tarnow, Poland. Many Ghetto scenes, few of German Nazi officers, a number Jewish scenes possibly pre-War. Most with captions in German on verso (dated 1941). $1500-2000
379. (HOLOCAUST). Collection of c.37 memorial cards, commemorating political prisoners (all Gentile) who were killed in various German concentration-camps.

   $700-900

380. KADISHMAN, MENASHE. Anthropomorphous Star-of-David. Pen-and-ink on ruled paper. Inscribed and signed by the artist below. Framed. 330x380 mm.

   Israeli, (1979). $500-700

381. LAND OF ISRAEL. Photograph, Albumen print. Large 4-print panorama of the Old City of Jerusalem (from the Mount of Olives). Photographed by Wilhelm d. Hammerschmidt (Prussian, d. 1869). Stained and faded. Framed. 1865. $1000-1500

382. (MUSIC). Poster. Yosele Rosenblatt. 70.5 x 105 cm. Frayed edges and a single tear in bottom left corner that has been taped.


   ⇨ This striking poster, spartan in its simplicity (containing only the portrait of the famous cantor and his name below in Yiddish and English) speaks more loudly than words to the enormous popularity of the immortal “Yosele” (Josef Rosenblatt, 1882-1933).


   Jerusalem, 1930’s. $1000-1500

   ⇨ These posters from the heyday of chazanuth (cantorial arts) promote concerts by the all-time greats: Mordechai Herschman (1888-1940), who at age 25 was appointed chief chazan of Vilna; Moshe Steinberg, former cantor of the Great Synagogue of Odessa; and Zevulun (Zavel) Kwartin (1874-1953). Whereas Herschman and Steinberg resided in the United States, Kwartin was then residing in Eretz Israel.


   Nuremberg, Anton Koberger, 1493. $800-1200

   ⇨ The Blood Libel allegations relating to Simon of Trent in 1475, led to the extermination of the Italian Jewish community of Trent. Simon was regarded as a martyr until 1965 when the Vatican ordered suspension of such activity. See EJ III, col. 97.

385. (SHIVITHI). Hand-drawn “Shivithi” to be hung in synagogue. In center, seven-branched Menorah, flanked by Moses and Aaron, with scenes of Holy Temple, Western Wall and Midrash Shlomo at bottom. The chart contains several kabbalistic formulae within figures of hands and Star of David. Edges frayed with marginal loss of text. Not examined out of frame. 53 x 36 cm..

   Jerusalem, 19th century. $1200-1800

386. STRUCK, HERMANN. Leser Ury. Portrait facing left. Etching. Signed by both artists in pencil. Tipped to mat. 14x18 cm image size.

   $500-700

387. STRUCK, HERMANN. Two watercolors of Sephardic Jews, signed and dated by the artist in ink.

   Haifa, 1925 and 1929. $1200-1800


   Buenos Aires, 1932. $1000-1500

$500-700

[SEE ILLUSTRATION BELOW]


$400-600

390. **PAIR OF SILVER TORAH FINIALS.** Probably Morocco, early 20th century. Tower form, with embossed pillars supporting upper element; pendant bells between pillars. Blue stone at top.

$500-700

[SEE ILLUSTRATION RIGHT]

391. **SEVEN METAL CHARITY BOXES.** American and Continental.

$300-500
392. LAMPS. Two Judensterns. * Two Standing Lamps.
   * Two Hanging Lamps (One with glass receptacle).
   * Stone Hanukkah Lamp. * Also: Three Ratchets,
   Set of nine drip channels, Two chains.
   $500-700

393. SILVER AND ENAMEL JUDAICA BY H. WINOGRAD. Pair of Candlesticks. Two Mezuzah cases. One Torah Pointer. One Spice Container.
   $1000-1500

   $1000-1500

   $1000-1500

   $300-500

397. FOUR ETHROG CONTAINERS. Two Silver, One Glass, One Copper.
   $300-500
398. **COMMEMORATIVE CUTLERY.**
   c. 1948. . . . Six Silverplate forks commemorating the Independence of the State of Israel.
   $100-150

399. **TWO SILVERPLATE BASKETS.**
   Probably Continental, early 20th century.
   Octagonal baskets with cut out, slightly flared rim; base engraved with floral spray.
   $500-700
   * Provenance: Sassoon Family. See Sotheby’s, Tel Aviv, April 9th, 1999.

400. **HOUSEHOLD JUDAICA.**
   One Rosewater Bottle. * ca. 17 Mezuzah Cases.
   * Metal Biscuit Box, USA. * Metal Tray, Palestine. *
   Wooden Cigarette Box, Israel. * et al.
   $100-200

401. **TWELVE CERAMIC PLATES.**
   Passover, geographic, commemorative plates.
   $500-700

402. **SILVER FLATWARE.**
   Germany, early 20th Century. With Star of David and monogram; incomplete service for six.
   $60-90

403. **SILVER HANUKKHAH LAMP.**
   Probably Galicia, early 19th century. Bench lamp on four cast paw feet, front wire parapet; eight oil cups, back embossed with double eagle. Servant light slides into channel at top. Marked at right center. H: 280 mm.
   $2000-3000
   [SEE ILLUSTRATION BOTTOM RIGHT]

404. **SILVER HANUKKHAH LAMP**
   $2000-3000
   [SEE ILLUSTRATION BOTTOM RIGHT]

405. **SILVER HANUKKHAH LAMP**
   Vienna, 1859. Bench lamp on four cast feet, back wall bears crowned central urn flanked by embossed flowers. Marked on urn. H: 220 mm.
   $3000-4000
   [SEE ILLUSTRATION BOTTOM RIGHT]
406. SILVER HANUKKAH LAMP
Nuremberg, 19th century. In form of lidded box on four paw feet. Domed lid opens to reveal eight compartments with wick channels. Servant light slides into channel at side. Marked on side. W: 160 mm. $4000-6000

[SEE ILLUSTRATION RIGHT ]

407. BRASS SEDER PLATE
Bezalel School, Jerusalem, ca. 1920. Round plate with five 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 rondels bearing embossed Hebrew labels for scenes. "Bezalel Jerusalem" embossed at top. Reinforcing wire at back near rim. Diam: 320mm. WITH: Matchbox on stand, "Made in Palestine/ Shabar — Bezalel Jerusalem" AND: Brass coaster with depiction of the Tomb of Rachel "Made in Palestine; Sharar — Bezalel."
$1000-1500


[SEE ILLUSTRATION NEXT PAGE]
409. SILVER TORAH SHIELD
Kiev, 1890. Two pilars flank engraved central section with plaque box (one brass plaque); above, miniature Torah Ark with Decalogue engraved on doors flanked by lions rampant. Above, crown with bells and bird finial. Marked at center. H: 310 mm.

$2000-3000

[SEE ILLUSTRATION BELOW]

410. SILVER TORAH SHIELD
Berlin, 1830. Floral edging; three pendant bells at base; diapered surface. Plaque box, gilt Decalogue topped by crown borne by lions. Marked at lower left. H: 330 mm.

$3000-4000

[SEE ILLUSTRATION BELOW]

411. SILVER TORAH SHIELD
Eastern Europe, possibly 18th Century.

$1000-1500

[SEE ILLUSTRATION OPPOSITE PAGE, LEFT]

412. SILVER FILIGREE TORAH CROWN
Early 20th century.

$800-1200

[SEE ILLUSTRATION BOTTOM FAR RIGHT]

413. PAIR OF SILVER TORAH FINIALS
New York, ca. 1900. Two tiered bulbous finials with four pendant bells above each tier and alternating bells and ribs in drawn at top. Eagle finial. Marked at base (Paston Sterling) H: 395 mm.

$800-1000

[SEE ILLUSTRATION OPPOSITE PAGE, LEFT]
414. SILVER TORAH POINTER
Polan, 19th century. Upper section ribbed; lower
section engraved with grapevines. Cast hand with
extended index finger. Marked on cuff. L: 300 mm.
$1000-1500

[SEE ILLUSTRATION BELOW]

415. TORAH CASE
Near East, 20th century.
$300-400

416. IRON AND WOOD CANDLEHOLDER FOR
HAVDALAH
Continental, 18th Century.
$500-700

The consignor relates, this was previously
in the Jan Michael Collection.
[SEE ILLUSTRATION NEXT PAGE BOTTOM]

417. SILVER SPICE CONTAINER
Probably Italy, early 19th century. Round base
with parapet, on three feet, with platform supporting
footed section topped with cast grapevines and shov-
els, topped by pear form spice container with bird
finial atop lid. No marks found. H: 165 mm.
$2000-3000

[SEE ILLUSTRATION NEXT PAGE BOTTOM]

418. SILVER SPICE CONTAINER
Germany, probably late 18th century. Round
container on domed embossed base; shaft bears
three cast ornamental flanges with pendant bells;
embossed container with pennant atop lid. Marked on rim of lid. H: 180 mm.
$2000-3000

[SEE ILLUSTRATION NEXT PAGE BOTTOM]

419. SILVER SPICE CONTAINER
Probably Hungary, late 18th century. On footed
base, round tower with parapet at bottom, lid finigree,
with pennant. No marks found. H: 170 mm.
$2000-3000

[SEE ILLUSTRATION NEXT PAGE BOTTOM]

420. SILVER SPICE CONTAINER
Poland, ca. 1850. Tower form; base on four cup
feet, crossed twisted wires with central ball support
two tiered tower with rose and mullion windows, door; pennant bells below base of tower, each topped
by pennant; at top, peaked roof supports pennant with
undeciphered mark. H: 285 mm.
$3000-4000

It is uncommon to see a tower form spice
container with no filigree elements.

420A. SHOCHET’S KNIFE in fabric case. Used for poul-
try. Case embroidered with owner’s name and
profession.
$200-300

[SEE ILLUSTRATION PAGE 113]
421. PEWTER PLATE DEDICATED TO NAPOLEON

$2000-3000

[Although crudely wrought, the sentiment reflected on this plate testifies to the gratitude newly emancipated Jews had to Napoleon, whom many regarded as the political savior of the Jews.]

422. PEWTER PASSOVER PLATE
Germany, 1805. The plate, with raised rim engraved in Hebrew with the Order of the Seder and the name “Hertz Hena”, as well as the date. In center, engraved Star with Paschal lamb at center. Diam: 380 mm.

$3000-5000

[SEE ILLUSTRATION OPPOSITE PAGE, TOP]

423. SILVER CHARITY BOX
Germany, 1900-1910. Rectangular box on four flattened ball feet; base broadens to front, supports two cast lions rampant flanking central section framed by two twisted pillars and topped by pediment with depiction of sun. Coin slot on top; hinged door at back of base. Marked on base: Weishaupt, Germany. H: 180 mm.

$8000-10,000

[Although Hebrew inscription on front: “Charity saves from Death. - Holy Congregation Aschbach.”]

424. SILVER HANGING LAMP
 Probably Continental, late 19th - early 20th century. Two tiered domed top, three chains with central ovoid element link dome to tiered lamp with petalled embossed lower sections. All sections bear undeciphered mark. H: 8100 mm.

$1000-1500


$30-50
426. ITALIAN PAINTED SYNAGOGUE PANELS FOR ARK DOORS.

$2000-3000

Full-size mahogany Ark-doors to fit panels, accompanying this lot.

427. SCULPTURE and 13 Wood and metal Figurines

Mostly Israel. Bronze maquette of sculpture of Sigmund Freud; humorous figurines, etc.

$100-150

428. TWO CERAMIC SCULPTED FIGURES. Jews at Prayer.

$60-90


$20-30

— END OF SALE —
I desire to place the following bid(s) toward Kestenbaum & Company Auction Sale Number Twenty Seven, Fine Judaica: Printed Books, Autographed Letters, Manuscripts and Ceremonial & Graphic Art to be held February 8th, 2005. These bids are made subject to the Conditions of Sale and Advice to Prospective Purchasers printed in the catalogue. I understand that if my bid is successful a premium of 18% will be added to the hammer price.

Name: 

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*TRADE REFERENCE OR 25% DEPOSIT REQUIRED IF BIDDER IS NOT KNOWN TO KESTENBAUM & COMPANY.*

*IN ORDER TO AVOID DELAYS BUYERS ARE ADVISED TO MAKE ARRANGEMENTS BEFORE THE SALE FOR PAYMENT. IF SUCH ARRANGEMENTS ARE NOT MADE, CHECKS WILL BE CLEARED BEFORE PURCHASES ARE RELEASED.*
<table>
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<tr>
<th>LOT NUMBER</th>
<th>FIRST WORD</th>
<th>$BID (EXCLUDING PREMIUM)</th>
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Property is offered for sale by Kestenbaum & Company as agent for the Consignor. By bidding at auction, the buyer agrees to be bound by these conditions of sale.

1. All property is sold “as is,” and any representation or statement in the auction catalogue or elsewhere as to authorship, attribution, origin, date, age, provenance, condition or estimated selling price is a statement of opinion only. All interested parties should exercise their own judgement as to such matters, Kestenbaum & Company shall not bear responsibility for the correctness of such opinions.

2. Notwithstanding the previous condition, property may be returned by the purchaser should such property prove to be defective, incomplete or not genuine (provided such defects are not indicated in the catalogue or at the sale). Written notice of the cause for return must be received by Kestenbaum & Company within fourteen (14) days from the date of the sale of the property, and the property must be returned to Kestenbaum & Company in the same condition as it was at the time of sale. Any lot containing three or more items will be sold “as is” and is not subject to return.

3. The highest bidder acknowledged by the Auctioneer shall be the buyer. The Auctioneer has the right to reject any bid and to advance the bidding at his absolute discretion and, in the event of any dispute between bidders, to determine the successful bidder or to reoffer and resell the article in dispute. Should there be any dispute after the sale, the Auctioneer’s record of final sale shall be conclusive. On the fall of the Auctioneer’s hammer, title to the offered lot shall pass to the buyer, who shall forthwith assume full risk and responsibility for the lot and may be required to sign confirmation of purchase, supply his/her name and address and pay the full purchase price or any part thereof. If the buyer fails to comply with any such requirement, the lot may at the Auctioneer’s discretion, be put up again and sold.

4. Kestenbaum & Company reserves the absolute right to withdraw any property at any time before its actual final sale.

5. All lots in this catalogue are subject to a reserve, which is the confidential minimum price acceptable to the Consignor. No reserve will exceed the low presale estimate stated in the catalogue.

6. The purchase price paid by the purchaser shall be the sum of the final bid and a buyer’s premium of 18% of the first $100,000 of the final bid on each lot, and 12% of the final bid price above $100,000, plus all applicable sales tax.

7. All property must be paid for and removed from our premises by the purchaser at his expense not later than ten days following its sale. If not so removed, storage charges may be charged of $5.00 per lot per day. In addition, a late charge of 1 1/2% per month of the total purchase price may be imposed if payment is not made.

8. Kestenbaum & Company accepts no responsibility for errors relating to the execution of commission bids.

9. Kestenbaum & Company is not responsible for unsold lots left on our premises 90 days from their date of sale.
1. Prospective purchasers are encouraged to inspect property prior to the sale. We would be pleased to answer all queries and describe items in greater detail.

2. Those unable to attend the sale, Kestenbaum & Company will execute bids on the buyer’s behalf with care and discretion at the lowest possible price as allowed by other bids and any reserves. Commission bids must be received no less than two hours before the auction commences. Successful bidder will be notified and invoiced following the sale.

3. Bidding may also be placed via telephone. The number of telephone bidding lines is limited, therefore all such arrangements must be made 24 hours before the sale commences.

4. In order to avoid delays, buyers are advised to make arrangements before the sale for payment. If such arrangements are not made, checks will be cleared before purchases are released. Invoice details cannot be changed once issued.

5. We have made arrangements with an independent shipping company to provide service. Please inquire should this be required.

5. We are not responsible for purchases left on our premises 90 days from their date of sale

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

We are currently accepting consignments for future auctions. Terms are highly attractive and payment timely. To discuss a consignment, please contact:

Daniel E. Kestenbaum
Tel: 212 366-1197 • Fax: 212-366-1368
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Tuesday, 5th April, 2005
The Library of the late Professor Abraham J. Karp

Tuesday, 7th June, 2005
Fine Judaica

Detailed illustrated Catalogues are available 3-4 weeks prior to each sale and may be purchased individually or at a special subscription rate.