

FINE JUDAICA

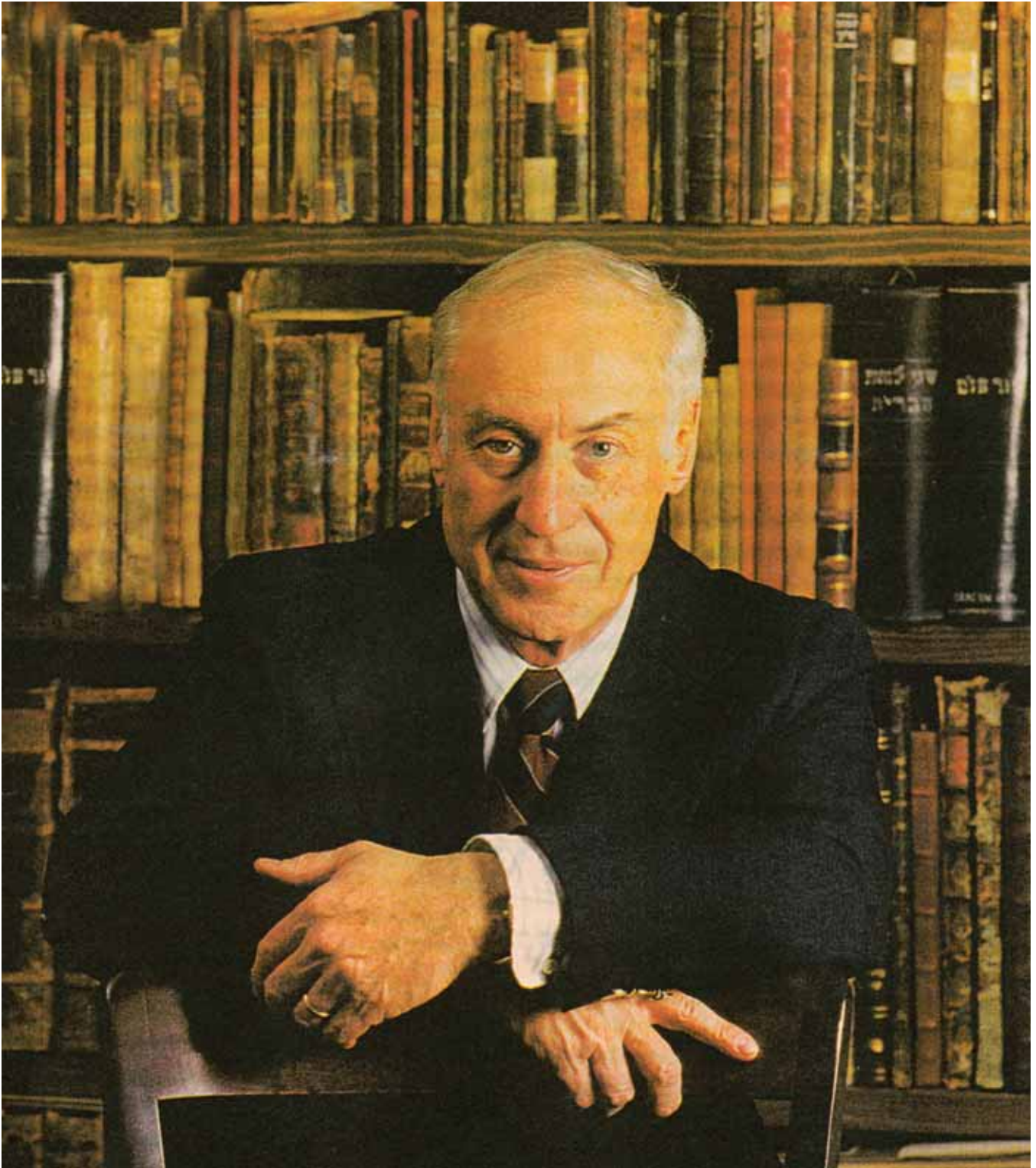
THE LIBRARY OF THE LATE
PROFESSOR ABRAHAM J. KARP



KESTENBAUM & COMPANY
TUESDAY, APRIL 5TH, 2005

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Professor Abraham J. Karp (1921-2003)

Catalogue of
FINE JUDAICA
.....
THE LIBRARY OF THE
LATE PROFESSOR ABRAHAM J. KARP

And
The Remaining Books & Manuscripts from the Estate of a
Veteran New York Antiquarian Hebrew Book-Seller.
With Additions; Paintings & other Graphic Art

To be Offered for Sale by Auction on
Tuesday, 5th April, 2005
at 3:00 pm precisely

Viewing Beforehand on
Sunday, 3rd April: 10:00 am–5:30 pm
Monday, 4th April: 10:00 am–6:00 pm
Tuesday, 5th April: 10:00 am–2:30 pm

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

This Sale may be referred to as "Hampstead" Sale Number Twenty Eight.

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

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ORDER OF SALE

Printed Books: Lots 1 - 303
Autographed Letters & Manuscripts: Lots 304 - 325
Graphic Arts: Lots 326 - End of Sale

Front Cover Illustration: The Tanya, First Edition. Slavata, 1796. Lot 106
Back Cover Illustration: Solomon N. Carvalho, Moses Before the Amalakites. Oil on board. (c. 1848) Lot 326

A list of prices realized will be posted on our Web site,
www.kestenbaum.net a few days following the sale.

Abraham J. Karp (1921-2003)

Historian, bibliophile, rabbi, and beloved teacher, Abraham Joseph Karp was one of the giants of the world of the Jewish Book and a pioneering scholar of the field of American Jewish history. Born in Indura, Poland, on April 5th, 1921, Karp was brought to the United States in 1930. He graduated from the Teachers Institute of the Isaac Elchanan Theological Seminary in New York in 1939, and went on to receive a B.A from Yeshiva University in 1942, graduating magna cum laude. His rabbinical ordination was conferred on him in 1945 by the Jewish Theological Seminary of America, where he was also awarded a Masters in Hebrew Literature in 1948, and an honorary doctorate in 1971. He served as a congregational rabbi in Kansas City from 1951 to 1956, and in Rochester, New York, at Temple Beth El from 1956 to 1971.

During his student years at the Seminary, Karp came under the lasting tutelage of Alexander Marx, bibliographer of Judaica par excellence, who set him to work cataloging the distinguished personal library of Professor Ismar Elbogen. Karp acquired a profound and lifelong love for Jewish books and Judaica of all kinds. His personal collection, the joyous harvest of decades of devoted collecting, consisted of many thousands of printed books and manuscripts. His collection of American Judaica, today held at the Library of the Jewish Theological Seminary, is perhaps the finest private collection of its kind ever assembled.

Karp's collection, and his passion for collecting, became a foundation of his career as a historian. In studying history, Karp emphasized the primary source above all others as the most reliable witness to the past. Each book, each manuscript letter, each newspaper clipping, each scrap of historical evidence he could find became in his hands a kind of detective trail that invariably produced new and significant discoveries. He authored a seminal work about Jacob Joseph, New York's first Chief Rabbi, was among the first to study Mordecai Manuel Noah in any real depth, and his basic research on the American Synagogue and the American Jewish prayer book was groundbreaking. Perhaps the culmination of his career as a collector and historian was realized when he was invited to curate an exhibition of the Judaica collections at the Library of Congress. The project blossomed into a classic, authoritative, bibliophilic treasure entitled *From the Ends of the Earth* (1991), characterized by carefully selected visual artifacts, elegantly written prose and beautiful final production quality.

Karp held a number of academic positions, including a professorship of history and religion at the University of Rochester, from 1972 until 1991. He also taught as a visiting professor at Dartmouth College and at the JTS. Karp frequently visited Israel, and served three times as visiting professor of American Jewish history at the Hebrew University of Jerusalem's Institute for Contemporary Jewry. He retired as the Phillip S. Bernstein Professor Emeritus of Jewish Studies at the University of Rochester and moved to Riverdale, New York, in 1991 to serve as the Joseph and Rebecca Mitchell Adjunct Research Professor of American Jewish History and Bibliography at the Jewish Theological Seminary of America, until his death on November 24th, 2003.

In addition to his academic life, Karp also was dedicated to Jewish communal service. He was elected president of the American Jewish Historical Society from 1972 to 1975, and for many years served on the publications committee of the Jewish Publication Society of America, as well as on a variety of editorial and executive boards and advisory councils. Karp was the recipient of numerous honors, including the Lee M. Friedman Medal from the AJHS, and received an honorary doctorate from Gratz College in 1985. He authored, co-authored, and edited more than twenty books and over fifty articles, encyclopedia entries, and reviews. Among his best known works are his five edited volumes, *The American Jewish Experience* (1969), *Beginnings: Early American Judaica* (1975), *Golden Door to America* (1977), *Haven and Home* (1985), *The Jews in America: A Treasury of Art and Literature* (1994), and *Jewish Continuity in America* (1998).

Karp frequently spoke about "squeezing" every detail out of a historical source and indeed, the same could be said about his zest for life. Abraham Joseph Karp lived with remarkable energy and passion. His memory surely will be for a blessing.

Arthur Kiron
Curator of Judaica Collections
at the University of Pennsylvania Library.
(Reprinted from: Perspectives,
Newsletter of the Association of Jewish Studies,
Fall/Winter, 2004).



A selection of books from the Karp Library

FINE JUDAICA:
The Library of the Late
Professor Abraham J. Karp (with additions)

— PRINTED BOOKS —

1. AARON BEN SAMUEL. *Beith Aharon* [index to Biblical passages explained in Talmudic, Midrashic and later Rabbinic literature]. FIRST EDITION. Title has vignettes of Aaron the Priest and Samuel the Prophet (an allusion to the author's name). The woodcuts are done in the manner of folk art and signed "F Z." Divisional titles for Torah, Nevi'im, Kethuvim. ff. 2, 2, 178. (f. 86 duplicated). *Browned throughout. Recent calf-backed boards, spine distressed. Folio. [Vinograd, Frankfurt on the Oder 41].*

Frankfurt on the Oder, Johann Christoph Beckmann: 1690. **\$200-300**

• The author viewed his work as a continuation of the earlier work, *Toldoth Aharon*, by Aaron of Pesaro. Whereas *Toldoth Aharon* provided only Talmudic references, in *Beith Aharon* the scope was broadened to include Midrashic and Kabbalistic literature as well.

2. AARON BERACHIAH BEN MOSES OF MODENA. *Ma'avar Yabok* [prayers for the sick and dead]. Third edition. Title within typographic border. Tailpieces. Wide-margined copy. ff. (4), 228. ff. 41-44 loose. *Lightly stained and foxed. Original calf, worn. 4to. [Vinograd, Amsterdam 1398].*

Amsterdam, Solomon Proops: 1732. **\$300-500**

• The author (d. 1639), was a follower of the Lurianic Kabbalah as transmitted to Italian scholars by the mysterious figure R. Israel Sarug. R. Chaim Joseph David Azulai attests that he saw several kabbalistic manuscripts of R. Aaron Berechiah in the Modena home of his descendants, members of the Sanguinetti family. Azulai goes on to say he heard the author was visited regularly by a Maggid or celestial guide. Azulai, *Shem ha-Gedolim* I, A-121; EJ, Vol. II, col. 18; Vol. XIV, col. 890.

3. ABRABANEL, DON ISAAC. *Perush Nevi'im Rishonim* [commentary to Former Prophets]. FIRST EDITION. Printed without a title page. Four-piece white-on-black woodcut border of Renaissance ornament on f. 2 (cf. Haberman, *Sha'arei Sepharim Ivri'im* pl.17). Letters of opening words within white on black decorative vignettes. The Elkan Nathan Adler Copy. *Ex-library. Few light stains in places, otherwise a good copy. 18th-century morocco-backed speckled boards, rubbed. Folio. [Vinograd, Pesaro 29; Mehlman 64; not in Adams. JNUL records a handful of copies contain a half-tilde that reads "Sepher Yehoshu'a Im Perush Abrabanel."].*

Pesaro, Gershom Soncino: 1511. \$15,000-20,000

✦ Abrabanel endeavors to explain the general content of the Bible, its principles, views and moral teachings more than the actual meaning of the words and passages. Primarily a philosophical, theological, ethical and to some extent historical commentary, his method as an exegete is entirely novel, prefacing each section of each book with a number of questions and then interpreting that section in such a manner as to gradually resolve them. He divided each book in his own way, according to the individual logical subjects treated, without attention to the traditional division. Thus, in the Book of Joshua he discerns sixteen divisions instead of twenty-four; in The Book of Judges, twelve instead of twenty-one and in both Books of Samuel, which he treats as one, twenty-five instead of fifty-five traditional divisions. His greatest contribution to the exegesis of the Former and Latter Prophets are his introductions. In his general introduction to *Nevi'im Rishonim*, he discusses the classification of the books of the Canon. After giving the traditional classification and the literary one adopted by Gentile scholars, he offers his own historical classification. He takes up the question of the time of composition of the Books of Joshua, Judges and Samuel and deals with issues of authorship. Abrabanel was practically the first Jewish commentator to devote attention to the question of Biblical chronology, primarily that of the period of the Judges until the division of the Kingdom, and as such, contributed greatly to attempted solutions by subsequent commentators both Jewish and Christian. See M. Waxman, vol. II, pp. 46-51 and, in general B. Netanyahu, *Don Isaac*

Abravanel, Statesman & Philosopher (1968). The preface includes Abrabanel's account of his life in Spain and the Expulsion; he also refers to his descent from the House of David.

Gershom Soncino was perhaps the most prolific printer of his time producing more than 100 Hebrew titles and as many non-Hebrew texts (under the name Hieronymus Soncino). His brief sojourn in the Adriatic town of Pesaro was no doubt encouraged by the marriage and removal of his erstwhile patroness, Ginevera Sforza to that town. Pesaro became an asylum for scholars and artists under the rule of the Sforza family. Indeed, Gershom printed at Pesaro without cessation from 1507 to 1515 and again in 1517, 1519 and 1520. According to Marx; "The years 1509-1511, during which the production of books in Venice as a result of the War of the league of Combray, was at a complete standstill, were among Gershom's best years as far as the quantity of books produced is concerned; if in 1509 he published only four books, in 1510 he reached the number of fourteen, and in 1511, twelve." Regarding Soncino's years on the Adriatic coast in Pesaro see D. Amram, *The Makers of Hebrew Books in Italy* (1963) pp. 104-115 and M. Marx, *Gershom Soncino's Wander years in Italy*, in *HUCA Vol. XI* (1936) pp. 459-465.

[SEE ILLUSTRATION ON LEFT]



Lot 3

4. ACHAI GAON. She'iltot [Halachah as derived from the Pentateuch]. FIRST EDITION. Title within architectural arch. First words of five divisions of Pentateuch richly historiated. ff. 58. *Ex-library, margins trimmed, wormed through-out. Modern boards. Sm. folio. [Vinograd, Venice 294; Habermann, Bomberg 181; Adams A-104].*

Venice, Daniel Bomberg: 1546. **\$600-800**

✦ The first work attributed to an author after the close of the Talmudic era. In the nineteenth century, R. Naphtali Zevi Judah Berlin ("NeZIV"), famed dean of the Volozhin Yeshivah, published a commentary to the work, "Ha'amek She'elah." In the twentieth century, Prof. Samuel Kalman Mirsky of Yeshiva University published a critical edition of the She'iltot.

5. ADRET, SOLOMON BEN ABRAHAM. (RaSHB"A). Torath ha-Bayith ha-Katzar [compendium of the author's legal manual]. FIRST EDITION. Title within historiated woodcut architectural arch. Inscriptions of former owners on title. ff. 72. *Mispaginated though complete. Ex library, title tape-repaired, dampstained. Modern boards. Sm. 4to. [Vinograd, Cremona 45; Benayahu, Cremona 31; Mehlman 692; not in Adams].*

Cremona, Vincenzo Conti: 1566. **\$600-800**

✦ Solomon ben Abraham of Barcelona, known by his initials "RaSHBA" (c.1235-c.1310), was the acknowledged leader of Spanish Jewry. His teachers were the two Geronese cousins Jonah ben Abraham ("Rabbenu Yonah") and Nachmanides. It was particularly Nachmanides' method that Rashb"a continued: a fusion of the French Tosafists and the early Spanish luminaries. Rashb"a left a literary legacy of commentaries to seventeen tractates of the Talmud and approximately one thousand responsa. Torath ha-Bayith ha-Katzar is the author's own abridgement of the lengthy work by that name, which deals with most of the ritual laws, such as slaughter, forbidden foods, gentile wine, and the menstruant woman. The expanded Torath ha-Bayith would be published some forty years later in Venice, 1607.

6. (ALEPPO). Vital, Chaim ben Joseph. Sha'arei Kedushah ["Gates of Holiness": Kabbalah]. * BOUND WITH (As Originally Issued): Sepher Alim li-Teruphah [letters of moral instruction by Moses Nachmanides and Elijah, Gaon of Vilna]. Title within typographical border. Tailpieces. (4), 48, 8. *Browned. Slight worming. Recent endpapers. Contemporary calf-backed boards. 12mo. [Yaari, Aleppo 1 and 2].*

Aleppo, Elijah Hai b. Abraham Sasson: 1866. **\$500-700**

✦ The Jews of Aleppo (Arabic, Haleb) referred to their city by the Biblical name of "Aram Tzovah." This volume contains the first two Hebrew books printed in this ancient Jewish community of Northern Syria. Sasson was sent by his father to Italy to learn the art of printing. The rabbinic type he uses here is in fact very similar to that used by the Livornese Hebrew presses.

One notes that the fourth and final gate of the Sha'arei Kedushah is truncated. The printer demurs: "This section is unprinted. Since it consists of [Divine] names and hidden mysteries, it would be unlawful to commit it to print" (f.48v.). In recent times, the Jerusalemite kabbalist R. Ya'akov Moshe Hillel published for the first time Sha'ar Daleth of Sha'arei Kedushah.

[SEE ILLUSTRATION ON RIGHT]



Lot 6

7. ALGAZI, YOM TOV. Kedushath Yom Tov [commentary to Maimonides' Mishneh Torah, with sermons: Yom Tov De-Rabanan]. FIRST EDITION. ff. [2], 92 [i.e. 90]. Previous owner's signature on title: Yoseph Chalfon. Modern boards. Folio. [Halevy 14].

Jerusalem, I. Bak: 1843. \$300-500

✎ The author, known as the Mahrit Algazi, was a close colleague of the Chid"ra. They both studied Kabbalah under the wing of R. Shalom Sharabi. Following Sharabi's death, Algazi became Chief Rabbi (Rishon Le-Tzion). His important work on Hilchoth Bechoroth appears in all standard Vilna editions of the Talmud.

8. ALKABETZ, SOLOMON HALEVI. Ayelet Ahavim [Kabbalistic commentary to the Song of Songs, with text]. FIRST EDITION. Title within garlanded architectural arch. Text in square Hebrew letters with nikud (vowel points), commentary in Rash"i letters. The Solomon B. Freehoff copy. ff. 64, (2). Stained, wormed. Modern boards. Sm. 4to. [Vinograd, Venice 429; Habermann, Adelkind 6; Adams B-1558].

Venice, Daniel Adelkind: 1552. \$500-700

✎ Solomon Alkabetz (c. 1505-1584) was a liturgical poet and Kabbalist, venerated today as the composer of "Lechah Dodi," a mystic love-song to the Sabbath, recited Friday evening in the synagogue. Alkabetz, together with other members of a mystic fraternity headed by R. Joseph Caro, emigrated from the Balkans to the Land of Israel, settling in Safed in 1535. Much less is known of his biography than of the other great Safedan kabbalists. Alkabetz was a prolific author, producing commentaries to Song of Songs, Ruth, Esther, the Minor Prophets, Psalms, Job, and the Passover Haggadah. R. Moses Cordovero was initially Alkabetz's disciple, although it seems that eventually their relationship was reversed with Alkabetz becoming a student of Cordovero. See EJ, Vol. II, cols. 635-7.

9. ALKABETZ, SOLOMON HALEVI. Shoresh Yishai [Kabbalistic commentary to the Book of Ruth, with text]. FIRST EDITION. Title within architectural arch. On title, Hebrew inscription of former owner, "Ephraim Luzzatto." On verso, "Raphael David Luzzatto-And now it has become my portion, Ephraim Luzzatto." On f.60v. Italian inscription, "Angelo Salvador Luzzatto." On f. 89v. the censor has struck the words "goyah" and "meshumadim." On final page, signature of earlier censor, "Visto per mi Luigi del [Ordine de Santo Domenico], 1600," and later censor, "Camillo Jaghel, 1621." See Wm. Popper, The Censorship of Hebrew Books ((1969), Pl. IV, nos. 1 and 2. ff. 96. Ex library, slight tear to top of title. Generally, a clean, crisp copy. Modern boards. Sm. 4to. [Vinograd, Const. 221; Yaari, Const. 163; Adams B-1327].

Constantinople, Solomon ibn Usque: 1561. \$1500-2000

✎ THE COPY OF THE CONTROVERSIAL ITALIAN HEBREW POET, EPHRAIM LUZZATTO

In a reversal of the peregrinations of English poet Percy Bysshe Shelley, who spent his last years in Italy, the trajectory of Ephraim (Angelo Salvador) Luzzatto (1729-1792) took him from his native Italy to England. Luzzatto was born into one of the most illustrious Italian-Jewish families, his cousin was the Paduan kabbalist Rabbi Moses Chaim Luzzatto (Ramcha"l), and into the next generation, another relative was the Biblical exegete Samuel David Luzzatto (Shada"l). As was common among Italian Jews of the day, Luzzatto was both a poet and a physician. After completing medical studies at the University of Padua, he emigrated to England.

Luzzatto's literary celebrity rests solely on a slim volume of poetry, Eleh B'nei ha-Ne'urim (London, 1766-8), published within a few years of the author's arrival in England. Luzzatto's verse has been described as "one of the great lyric moments in the development of modern Hebrew literature."

Shoresh Yishai was a family heirloom passed by father Raphael Luzzatto to his son Ephraim, who in England, for whatever reason, adopted the name "Angelo." See D. Mirsky, The Life and Work of Ephraim Luzzatto (1987) pp. 41, 44-45.

[SEE ILLUSTRATION ON FACING PAGE LOWER LEFT]

10. ALKALAI, ABRAHAM. Zechor le-Avraham [halachic encyclopedia, in alphabetical order, including responsa]. Part II: Even ha-Ezer and Choshen Mishpat. FIRST EDITION. ff. 264-382, [1]. Marginal repair on title not affecting text. Modern cloth. 4to. [cf: Vinograd, Salonika 467 (who lists Vol. I only)].

Salonika, Mordechai Nachman and David Yisraeliga: 1798. \$100-150

11. (AMERICAN JUDAICA). CASTILLO, MARTIN DEL. *Arte Hebraispano. Dikduk Lashon Hakodesh Belshon Sepharadith. FIRST EDITION. Text in Hebrew and Spanish. A clean, wide-margined copy. pp. (24), 336. Ex-library. Contemporary vellum. 12mo.*

Lyons, 1676. \$20,000-25,000

• THE FIRST HEBREW GRAMMAR BY AN AMERICAN.

No doubt a Marrano, Martin del Castillo was born in Burgos and studied Hebrew under the converso Rabbi Moyses (D. Francisco del Hoyo). He was a Guardian of the Franciscan Convert in Mexico in 1663. His *Arte Hebraispano* was the first Hebrew grammar by an American.

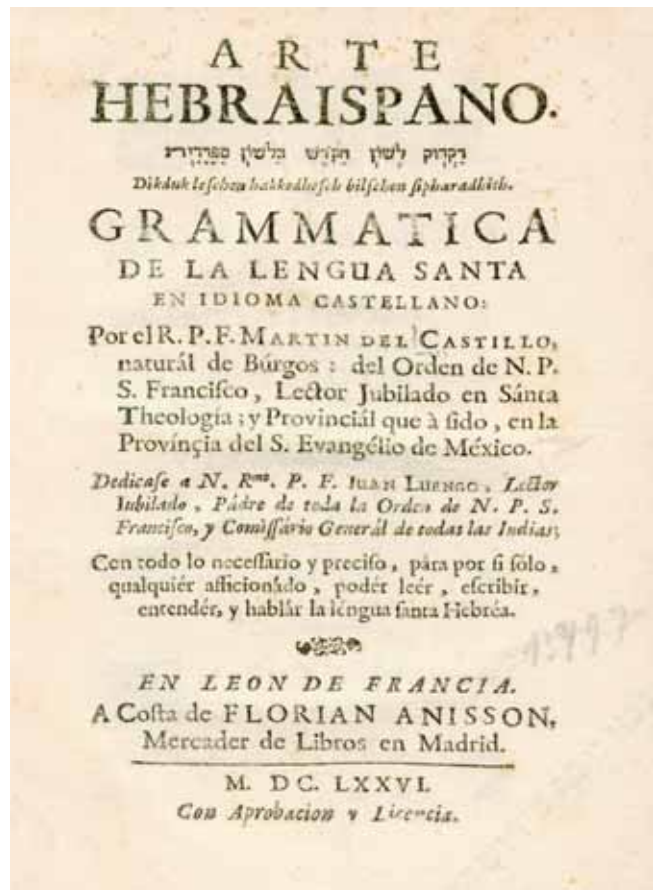
The text was originally approved in 1656, but was not printed until twenty years later as there were no printing facilities in Mexico that could accommodate a book with Hebrew type; thus he had to have the work produced in Europe. The author remarks; "The distance between Mexico, in the New World, and Lyons, in the Old World, should excuse any writer from the blame that several misprints have occurred."

Hebrew words are pointed and followed by Spanish transliterations. According to Marx; "The book is so rare that the author's name... is given in Kayserling's bibliography as Martyr del Castillo with a remark that it is the pseudonym of a Spanish Jew. Neither he nor Steinschneider gave the title of the book correctly." See: Alexander Marx, *Bibliographical Studies and Notes on Rare Books and Manuscripts in the Library of the Jewish Theological Seminary of America*. M. Schmelzer (ed.) (New York, 1977) p.171.

[SEE ILLUSTRATION BELOW RIGHT]



Lot 9



Lot 11

12. (AMERICAN JUDAICA). (BIBLE, Hebrew and Spanish). Biblia en dos Columnas - Hebrayco y Espanol. Title in red and black, divisional titles. *Slightly stained in places. Contemporary elegantly tooled morocco with central cartouche on covers, six bands, lightly rubbed. Folio. [Darlow & Moule 5156].*

Amsterdam, The Sons of Solomon Proops: 1762. \$5,000-6,000

✦ FIRST EDITION OF THE BIBLE IN HEBREW AND SPANISH.

Although the Bible had regularly appeared in the Spanish language ever since the appearance of the great Ferrara Bible of 1553, the present edition heralds the first appearance of both Hebrew and Spanish texts in a single volume. It was one Abraham Mendes Castro to whom the publishers in their preface give credit for promoting, and indeed financing the idea of a Spanish-Hebrew Bible.

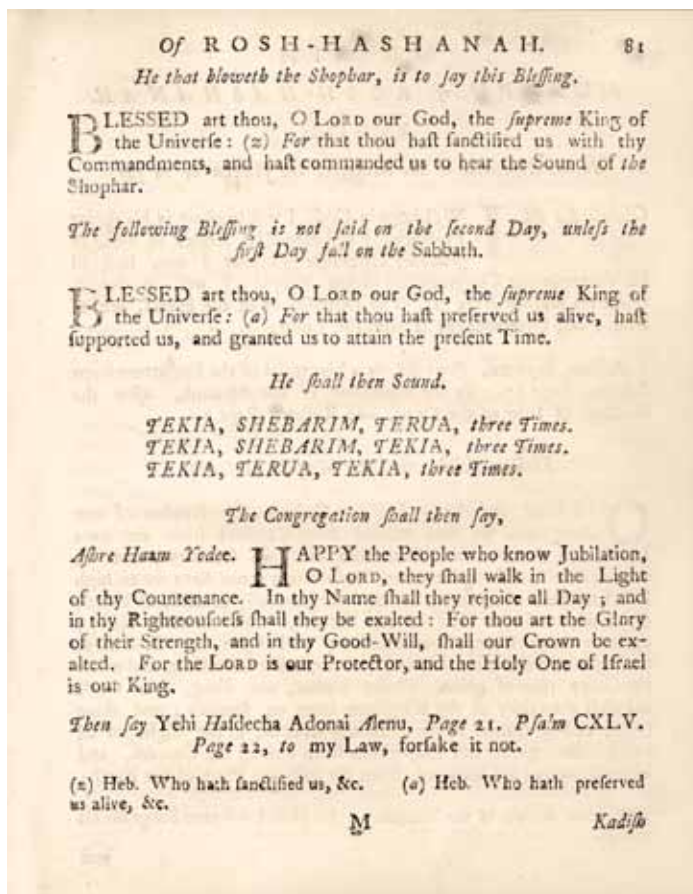
Castro, a resident of Curacao, Dutch West Indies, was motivated by local need "...there were not enough copies of the Pentateuch in Hebrew and in Spanish for the pupils [in Curacao]." Moreover, "Castro had a special fondness for the Holy Land and the diffusion of the Bible." (See I.S. and S.A. Emmanuel, *The History of the Jews of the Netherlands Antilles* (1970) pp. 251 and 1095). In 1760, Castro sent funds to Amsterdam to have Proops print a two-column Spanish-Hebrew Bible, with the profits accrued from sale were to be divided between the Jewish Communities of Jerusalem and of Hebron. The ultimate result, according to Cardozo de Bethencourt, was a production valued as "...one of the most beautiful of Spanish Bibles." (See *AJHSP*, Vol. XXIX Notes on Spanish and Portuguese Jews (1925) p.29).

This, therefore, is the first Hebrew Book whose publication was financed by, and for the use of, Jews of the American Continent.

[SEE ILLUSTRATION BELOW]



Lot 12



Lot 13

13. (AMERICAN JUDAICA). Prayers for Shabbath, Rosh-Hashanah and Kippur...According to the Order of the Spanish and Portuguese Jews. Translated by Isaac Pinto. FIRST EDITION. English text. Hebrew titles of prayers provided in English transliteration. Upper cover inscribed, Anna Judah. - Daughter of Naphtali Judah, one of the trustees of the Spanish-Portuguese Congregation Shearith Israel (c.1805), Anna died in New York in 1822. (See JE, Vol. VII, pp. 331-2). pp. iv, 190, (1). Opening 12 leaves, pp. 21-22, portion of pp. 23-24, and pp. 113-120 all supplied in facsimile. Pencil marginalia on pp. 140, 190 and final page. Light stains. New marbled end-papers. Contemporary calf, gilt, rebacked. 8vo. [Singerman 40; Rosenbach 47 (illustrated)].

New York, John Holt: 1766. \$7,000-10,000

☛ THE FIRST COMPLETE JEWISH PRAYER-BOOK PRINTED IN THE NEW WORLD. ONE OF THE SINGULAR MOST IMPORTANT PRINTED BOOKS OF JEWISH AMERICANA.

Pinto (1720-91) was a merchant who moved from the British West Indies to New York in 1751, where he became a member of The Spanish and Portuguese Synagogue, Congregation Shearith Israel. He is recalled by Ezra Stiles, the accomplished Hebraist and President of Yale, as "a learned Jew from New York."

A fervent patriot, Pinto was a signatory to resolutions favoring the Nonimportation Agreement, and was vocal in support of the Revolution. Indeed the publication of this prayer-book in Colonial New York, with its meager community of a few hundred Jews - rather than in metropolitan London which boasted a flourishing community of some ten thousand, perhaps echoed an increasing expression of non-dependence and resentment of overseas domination. The prayer-book was a declaration to the Elders in London that their brethren in the "British Dominions in America" though small in number, were independent in will and possessed the means to satisfy their own religious requirements.

See G.A. Kohut, AJHS Publications, Vol. III pp.118-22; A.J. Karp, Beginnings: Early American-Judaica (1975) pp.1-10; and Karp, From the Ends of the Earth: Judaic Treasures of the Library of Congress (1991), p. 189

A complete copy of this celebrated prayer-book was sold by Kestenbaum & Company, 26th June, 2001, Lot 135.

[SEE ILLUSTRATION ABOVE]

14. (AMERICAN JUDAICA). ADAMS, HANNAH. An Alphabetical Compendium of the Various Sects Which Have Appeared in the World... With an Appendix, Containing a Brief Account of the Different Schemes of Religion Now Embraced Among Mankind. FIRST EDITION. pp.ii, [i],204, lxxxiii, [24]. *Browned and stained. Modern calf. 8vo. [Singerman 0057; J.L. Blau and S. Baron, Jews of the United States, 1790-1840. vol. I, pp. 87-93].*

Boston, B. Edes & Sons: 1784. \$400-600

☛ Hannah Adams (1755-1831), an early American historian and pioneer in the field of comparative religion, was also the first American author to make a living solely from writing. She was the first historian of religion to try to represent sects and denominations in terms which the adherents themselves used and from their own perspective.

15. (AMERICAN JUDAICA). BRESLAU, ARYEH LEIB. Penei Aryeh [responsa]. FIRST EDITION. Printer's device on title and last page. Scholarly marginalium on f.71r. ff. (3), 106. ff. 36-7 loose. *Title and several leaves burnt at top with no loss of text. Calf, rebacked. Folio. [Vinograd, Amsterdam 2181].*

Amsterdam, The Widow & Orphans Proops: 1790. \$300-500

☛ Aryeh Leib Breslau (or Breslauer) was the Chief Rabbi of Rotterdam, Holland. (See Gans, Memorbook, p. 230 for a handsome portrait.) He was consulted in a halachic matter by one Gimpel Wolfenbitel of Amsterdam concerning a donation made by "R. Haym of Philadelphia" (responsum 41 on f.46r.). "R. Haym" turns out to be none other than Haym Salomon (1740-1785), famous in the annals of Early American History for his generosity toward the fathers of the Republic, James Madison, et al.

It seems Rabbi Breslau recommended to Salomon that he contribute to the upkeep of an anonymous individual in Amsterdam. Salomon hearkened to Rabbi Breslau's plea, and sent a sum to Wolfenbitel on behalf of the poor man. However, in the interim, the poor man turned rich, and Wolfenbitel questioned R. Breslau whether halachically, he should return the funds to Haym Salomon. - How different from the attitude of the U.S. Congress, which consistently repudiated the claims of Salomon's heirs that restitution be made for the enormous sums Haym Salomon advanced the fledgling government during the Revolution! See JE, Vol. X, pp. 653-55.

16. (AMERICAN JUDAICA). JOHLSON, J[OSEPH]. Instruction in the Mosaic Religion. Translated from German to English by Leeser, Isaac. FIRST EDITION. English interspersed with Hebrew. pp. 8, 139. *Some browning. Original cloth, faded; spine worn. 8vo. [Rosenbach 321; Singerman 0489].*

Philadelphia, Adam Waldie: 1830. \$1000-1500

☛ LEESER'S FIRST BOOK, THE FIRST RELIGIOUS MANUAL FOR THE JEWS OF AMERICA

The translator, Isaac Leeser (1806-1868), pioneer of Orthodox Judaism in America, dedicated the book to his uncle, Zalma Rehine of Richmond, Virginia, who was Leeser's sponsor and benefactor in this country, having brought him over from Germany. The copyright page is anomalous, the Library of Congress cataloging information containing a line in Hebrew.

The title has Johlson a "teacher of an Israelitish School at Frankford on the Maine." The truth be told, Johlson (1777-1851), son of the rabbi of Fulda, was closely associated with the emerging Reform movement in Germany. It is somewhat ironic that the great champion of Orthodoxy, Isaac Leeser, would deem Johlson's catechism, *Unterricht in der Mosaischen Religion* (Frankfurt a/Main, 1819), an appropriate text to educate the young Jews of America.

See Lance J. Sussman, *Isaac Leeser and the Making of American Judaism* (1995), pp. 67-70.

[SEE ILLUSTRATION FACING PAGE LOWER RIGHT]

17. (AMERICAN JUDAICA). (LITURGY). Sidur Divrei Tzadikim. The Book of Daily Prayers for Every Day in the Year. According to the Custom of the German and Polish Jews. Edited by Isaac Leeser. FIRST EDITION. ff.(4), 243. *Light water stains. Modern boards. 4to. [Vinograd, Philadelphia 18; Rosenbach 636; Singerman 1024].*

Philadelphia, C. Sherman: 1848. \$1500-2000

☛ FIRST ASCHKENAZI PRAYER BOOK PRINTED IN AMERICA.

PREPARED BY THE CHAMPION OF AMERICAN ORTHODOXY, ISAAC LEESER.

[SEE ILLUSTRATION FACING PAGE LOWER LEFT]

18. (AMERICAN JUDAICA). SAPHIR, JACOB ("Even Sapir.") Gai Chizayon [in praise of Sir Moses and Lady Judith Montefiore upon their arrival to Eretz Israel]. Unopened and Uncut. pp. 24. *Modern calf. 8vo. [Vinograd, Jerusalem 82; Halevy 53].*

Jerusalem, Israel Bak: 1855. **\$300-500**

✦ Saphir relates of the munificence of Sir Moses Montefiore and Gershom Kursheedt for utilizing the funds provided by the American Jewish philanthropist Judah Touro to build a hospital in Jerusalem (see pp.12-15). Touro was born in Newport, Rhode Island in 1775 and died in New Orleans in 1854. He left a legacy of \$60,000 to support the indigent residents of Jerusalem, the funds to be distributed at the discretion of Sir Moses Montefiore and Gershom Kursheedt who were named as trustees.

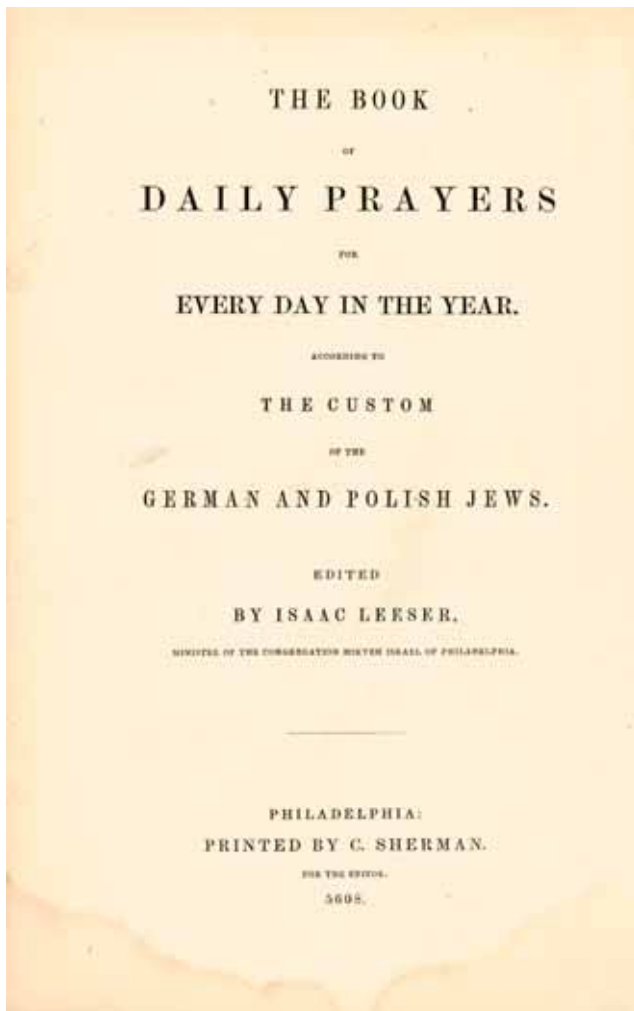
Gershom Kursheedt (1817-1863), named after his maternal grandfather, Gershom Mendes Seixas, Hazan of Spanish-Portuguese congregations in New York and Philadelphia, was a disciple of Isaac Leeser. See B.W. Korn, *The Early Jews of New Orleans* (1969), pp. 74-90 (Touro), 247-252 (Kursheedt).

19. (AMERICAN JUDAICA). Carvalho, Solomon Nunes. Incidents of Travel and Adventure in the Far West with Col. Fremont's Last Expedition. Frontispiece engraving of Col. Fremont and the author taking astronomical observations. *Contemporary boards. 8vo.*

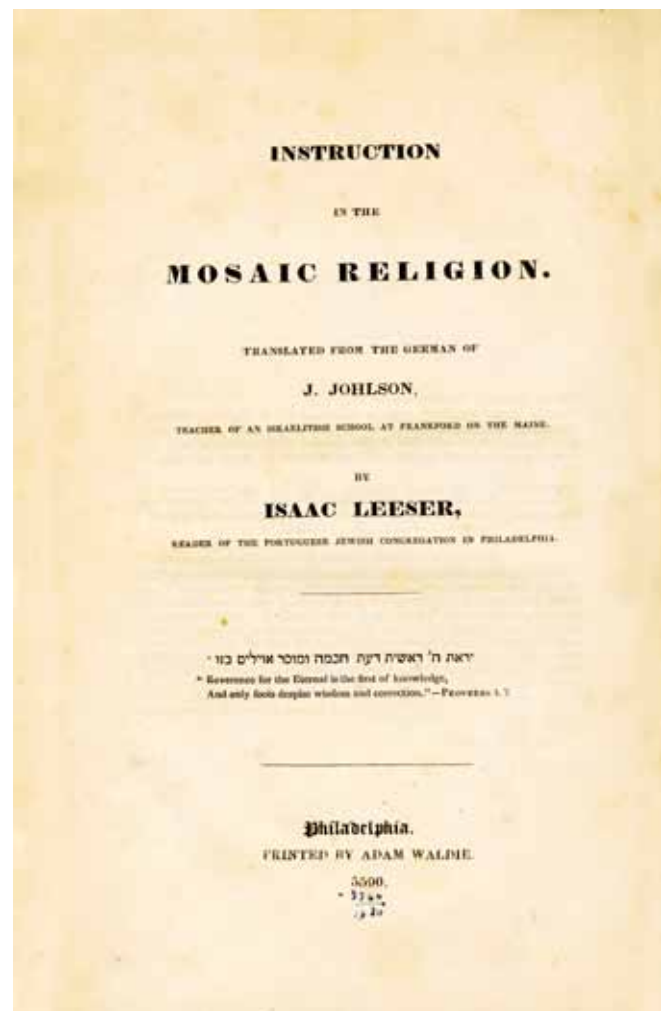
New York, Derby & Jackson: 1857. **\$600-900**

✦ The author, a Sephardic Orthodox Jew, was the first government-appointed artist/photographer. Here, he relates his experiences accompanying Fremont's celebrated expedition across the Rockies.

See also Lot 326.



Lot 17



Lot 16

20. (AMERICAN JUDAICA). BENJAMIN, ISRAEL JOSEPH. *Drei Jahre in Amerika 1859-62*. FIRST EDITION. Three parts bound in one. German with some Hebrew. Frontispiece portrait depicting the author wearing a large skull-cap and with beard and peyoth. A Fine Copy. *Contemporary cloth, gilt. 8vo. [See JE Vol. III, pp. 25-6].*

Hannover, W. Riemschneider: 1862. \$500-700

✦ Self-styled "Benjamin of Tudela II," this irrepressible traveler here documents a wealth of information concerning the Jewish presence in California and the Northwest. He describes various congregations, Jewish fraternal societies, charitable organizations and their respective office-holders. He cites responsa from Shlomo Yehudah Rappoport of Prague (Shir) in Hebrew, and Samson Raphael Hirsch, Zechariah Frankel, and Dr. N. Adler in German. (Part I, pp. 370-381). Also contains information concerning the history of the Jews in India and China (see pp. 21-32).



Lot 21

21. (AMERICAN JUDAICA). Tephiloth B'nei Yeshurun ke-phi Minhag Amerika. The Divine Service of American Israelites for the New Year. According to the Custom of America. Prepared by Isaac M. Wise. Hebrew and English face-a-face, with original hymns and prayers in English and German. pp. 212. *Very few light stains. a.e.g. Contemporary cloth boards, spine distressed. Sm. 8vo. [Singerman 1949].*

Cincinnati, Bloch & Co: 1866. \$1000-1500

✦ Following the appearance in 1857 of Wise's prayers for the week-day and Sabbath, this is the first Reform Festival prayer-book printed in America. Passages relating to a personal Messiah, the priesthood and a return to and restoration of a political Israel, were all omitted. See J.G. Heller, Isaac M. Wise; His Life, Work and Thought (1965) pp. 302-5 and 385.

[SEE ILLUSTRATION LOWER LEFT]



Lot 22

22. (AMERICAN JUDAICA). HOROWITZ, LEON Romania Ve-America [encouraging emigration to the United States]. FIRST EDITION. Hebrew text. Inscription by the Author on title. ff.(3), pp.iv, 66. *Browned. Boards. 8vo.*
Berlin, Friedlander'sche Buchdruckerei: 1874. **\$800-1200**

✦ Dedication in English to the Hon. B. F. Peicotto, Consul General of the United States in Bucharest, stating that the book portrays "the condition of our people in the Danubian principalities. It contains...a precise description of the social industrial affairs in the United States, the geography ... political institutions, also an impartial guide for the voyage and travel thither." Final pages with commercial ads by various passenger shipping lines crossing the Atlantic.

[SEE ILLUSTRATION FACING PAGE LOWER RIGHT]

23. (AMERICAN JUDAICA). Twenty-two Original Deeds and Indentures for Seats and Pews in The First Hungarian Congregation Ohab Zedek. Printed, with manuscript entries. With embossed seals in Hebrew and English of the Congregation and various Jewish notaries. *Each folded and laid in contemporary boards. 8vo.*

New York, 1891-1905. **\$600-900**

✦ The First Hungarian Congregation Ohab Zedek was incorporated in 1873. It was this congregation that recognized the talents of Cantor "Yusseleh" Rosenblatt and subsequently brought him to New York.

24. (AMERICAN JUDAICA). RADIN, ADOLPH MOSES. Asirei Oni U-Barzel [a report on incarcerated Jews]. FIRST EDITION. pp, 34 (in Hebrew), 25 (in Yiddish). *Previous owners stamps. Contemporary boards, loose. 8vo. [Singerman 4577].*

New York, The Jewish Gazette: 1893. **\$800-1200**

✦ The author, (1848-1909), was a Lithuanian-born Rabbi, who, upon migration to America, served as a pioneering Chaplain to all the penal institutions in New York. His care and religious concern is aptly demonstrated where he records that his colleague, a Rabbi B. Drachman, purchased Tzitzith and Tephillin for the inmates under his care (see note on p. 7).

[SEE ILLUSTRATION ON RIGHT]

25. (AMERICAN JUDAICA). By-Laws of the Sacred Society, "Gemiluth Hasadim." Signature on title by the Treasurer, D.H. Da Costa. pp.7. *Neatly repaired, lightly foxed. Original printed wrappers. 12mo.*
(Kingston, Jamaica), Llewellyn M. Mordecai: 1894. **\$3000-4000**

✦ Exceptionally rare. Unknown Sephardic Burial Society in Jamaica.

With Oath to be recited by officers upon election on p. 7. Also note By-Law 1: An Election shall take place annually for seven Directors, at least four weeks preceding Semeenee Gag Ngatseret...".

[SEE ILLUSTRATION ON NEXT PAGE LOWER LEFT]

26. (AMERICAN JUDAICA). LESSER, ABRAHAM JACOB GERSHON. B'Acharith Ha-Yamim [Christain-Jewish polemics]. FIRST EDITION. Text in Hebrew and English, translated by H. Eliassof. ff. 5, 19, pp. xiii, 61. *Manuscript notes on flyleaf. English title loose and slightly frayed. Original boards. 4to. [Singerman 5205].*

Chicago, N. Gonsior: 1897. **\$300-400**



Lot 24

27. (AMERICAN JUDAICA). Libowitz, Nechemiah S. Hurdus ve-Agripas ["Herod and Agrippa" - a dramatized history based on Talmudic sources]. Second edition. pp. 32. *Lightly browned. Original front wrapper. Unbound. Sm. 12mo. [Friedberg, Hey 614; Unknown to Singerman].*

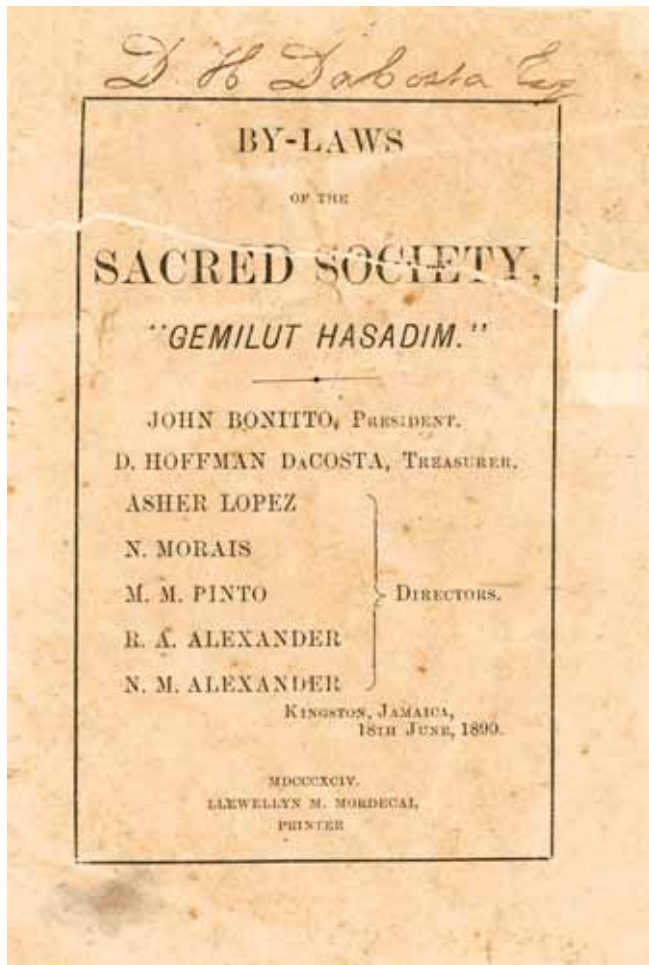
New York, A. H. Rosenberg: 1898. \$200-250

✦ 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. He was a "gentleman-scholar" whose early success in the diamond trade afforded him the opportunity to devote himself to writing - particularly polemics - and other intellectual pursuits.

28. (AMERICAN JUDAICA). KADUSHIN, ISAAC JUDAH LEIB. Berith Yitzchak [laws, sermons and services for marriage, circumcision and all other life-cycle occasions]. In Hebrew and English. ff.[2], pp.80, ff.[4]. 1897. * BOUND WITH: Tzion: Part II of Berith Yitzchak, Prayers and Speeches for Holidays and other Occasions. pp. 3, [3], 5-39, [2], 40-43, [2], ff. [2]. 1898. FIRST EDITIONS. Each with manuscript entries recording family-events. *Original cloth with title stamped on cover; and original wrappers. 4to. [Singerman 5198 (unseen); Deinard, Koheleth America 101 (with erroneous pagination) and 693].*

New York, A. H. Rosenberg: v.d. \$300-400

✦ The author who received impressive rabbinic ordinations from the greatest Lithuanian Rabbis and held posts as Dayan and Rosh Yeshiva in Minsk, apparently could only find employment as a Mohel upon emigrating to the United States. His sermons are quaint and interesting. For an address for delivery at a wedding ceremony he states, "It is the duty of a woman to be her husband's friend and adviser, his companion and co-sufferer in all that concerns both of them" (Part I, p. 69).



Lot 25



Lot 29

29. (ANGLO JUDAICA). (Anonymous). The Case of Many Hundreds of Poor English-Captives in Algier, Together With Some Remedies To Prevent their Increase, Humbly Represented to Both Houses of Parliament. *pp. (3). Outer margins worn and lightly stained. Loose as issued. Sm. folio.*

n.p., (1687)? \$1000-1500

• The Jews of Algiers, acting in conjunction with those of England, were blamed for the situation.

"First it is apparent that the promoters of all the inhumane usage of Christians are principally the Jews there inhabiting, there being hardly any one vessel of those cruel pyrates, but the owners thereof are for a great part Jews...For a remedy, it is humbly proposed to the confederation of both Houses of Parliament...to make a Law, that whatever damage or loss the English shall sustain by means or procurement of the Jews in Algier or elsewhere, it shall be required and made good to the losers out of the estates of the Jews here in England."

See C. Roth, *Magna Bibliotheca Anglo-Judaica* (1937), p. 210, no. 33: "This seems to bear some relation to the charges against the Jews reported in the press in Holland in July 1687. Cf. J. S. Da Silva Rosa: *Een 17de eeuwse Amsterdamsch joodsche courant* (1686-7)."

[SEE ILLUSTRATION FACING PAGE LOWER RIGHT]

30. (ANGLO JUDAICA). SILVA, JOSHUA DA. *Discursos Predycaveys que o Docto Haham Yeosuah da Sylva, Pregou no K.K. Sahar a Samaym em Londres.* FIRST EDITION. Portuguese interspersed with Hebrew. Printers device on title. Historiated initials and tailpieces. *pp. (16), 497, (1). 4to. Some browning. Contemporary blind-tooled calf, rubbed, loss to spine. 4to. [Roth, Magna Bibliotheca Anglo-Judaica, p. 322, no. 1; Kayserling, p. 102].*

Amsterdam, Jacob de Cordova: 1688. \$1500-2000

• THE FIRST PUBLICATION OF ANY JEWISH SERMON DELIVERED IN ENGLAND. (Hyamson, p.59)

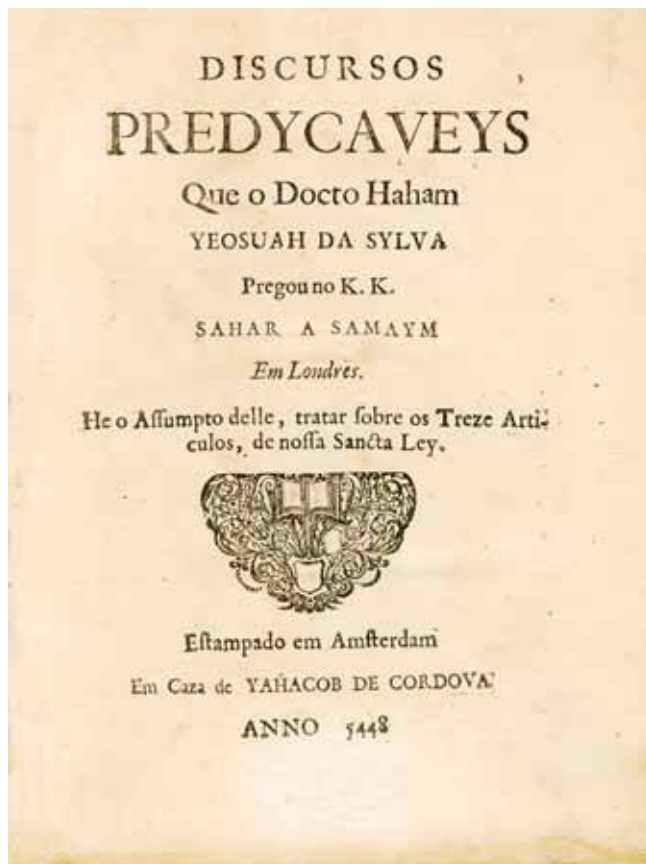
Haham Joshua da Silva, was Ab Beth-Din of London. Nine years after his death, da Silva's widow, published a selection of his synagogue addresses. The final sermon in the book (pp.487-97) is the eulogy delivered in da Silva's memory by his mentor, Haham Isaac Aboab of Amsterdam. Da Silva's sermons contain valuable material concerning the history of the Jews of London. See A.M. Hyamson, *The Sephardim of England* (1951), pp. 41, 59.

[SEE ILLUSTRATION LOWER RIGHT]

31. (ANGLO JUDAICA). YOCHANAN B. ISAAC OF HOELLESCHAU (Editor). *Teshuvath Hageonim* [responsa concerning the correct pronunciation of the name of God]. * WITH: Ma'aseh Rav [halachic polemic]. FIRST EDITION. Title within typographical border. *ff. (1), 18. Some browning and staining. Modern morocco boards. Sm. 4to. [Vinograd, Amsterdam 832; Fuks, Amsterdam 426].*

Amsterdam, Immanuel ben Joseph Athias: 1707. \$700-900

• The polemic concerns a divorce granted by Chief Rabbi Aaron Hart (also known as R. Uri Phoebus Hamburger) to one Ansel Katz of London prior his flight to the West Indies due to gambling debts. This divorce was publicly criticized by Mordechai Hamburger who was promptly placed under the communal ban of "herem." The ensuing quarrel involved Rabbis from three different countries (the Chacham Tzvi of Hamburg and the Rabbis of Amsterdam and Rotterdam) and caused a rift in the Ashkenazic congregation of London. Interspersed are many personal details concerning the internecine conflict of the protagonists of this Anglo-Jewish cause celebré. See also G.W. Busse, *The Herem of Rabenu Tam in Queen Anne's London*, in *JHSE Transactions*, Vol. XX (1968) pp. 138-48.



Lot 30

32. (ANGLO JUDAICA). [Parliamentary Act]. An Act to Permit Persons Professing the Jewish Religion, to be Naturalized by Parliament. Seal of King George II. Initial letter within historiated woodcut borders. pp. (6) (including integral blank). Trace foxed. Unbound. Folio. [Hyamson, Bibliography no. 4].

London, Thomas Baskett: 1753. \$1000-1500

♣ PERMISSION GRANTED TO NATURALIZE JEWS

In the year 1609 the naturalization of any foreigner settled in England was made contingent on their acceptance of the Sacrament. Although this act was deliberately directed against Catholics, it incidentally would later affect Jews following the Re-Admission of 1653. This disability was lifted by the Whig Government of Henry Pelham in the Act of 1753 to permit persons professing the Jewish religion to be naturalized by Parliament. The Bill was, at best, of limited advantage to the Jews because only the wealthy could have set in motion the machinery necessary to obtain naturalization. See J. Picciotto, *Sketches of Anglo-Jewish History* (1956), pp. 75-86; and A. Hyamson, *The Sephardim of England* (1951), pp. 127-8.

[SEE ILLUSTRATION BELOW]

33. (ANGLO JUDAICA). [Parliamentary Act]. An Act to Repeal...an Act to Permit Persons Professing the Jewish Religion to be Naturalized by Parliament. Seal of King George II. Initial letter within historiated woodcut borders. pp. 4 (including integral blank). Trace foxed. Unbound. Folio. [Hyamson, Bibliography no. 72].

London, Thomas Baskett: 1753. \$1000-1500

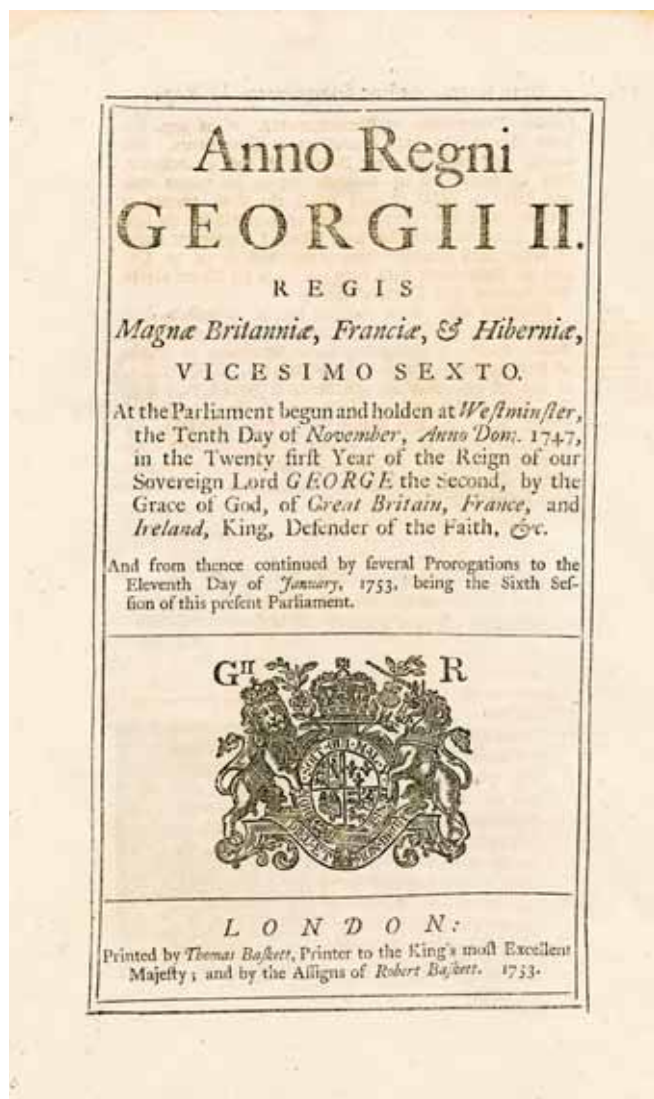
♣ REPEAL OF PERMISSION TO NATURALIZE JEWS

Although the naturalization act was accepted unanimously by the House of Lords, it became a pawn in the upcoming general election campaign that resulted in its eventual repeal by the House of Commons. Taking full advantage of the prejudices and fears that the grant of naturalization to Jews had aroused, the Tory opposition fueled the unpopularity of the Act with a pamphlet and broadsheet campaign that warned of an England that would become overrun with Jews. The Whig government was forced by public opinion to give way and the pro-Jewish legislation was duly repealed in the same year that it was enacted.

34. (ANGLO JUDAICA). (Liturgy). Selichoth [penitential prayers]. According to Polish rite, as institutionalized in London. ff. 113, (1). Owner's inscription "Florsheim" on front fly leaf. Title loose. Calf with two metal clasps, rubbed. 8vo. [Vinograd, London 57].

London, Izak ben Jedidiah and Partner: 1770. \$1000-1500

[SEE ILLUSTRATION ON FACING PAGE]



Lot 32

35. (ANGLO JUDAICA). ALEXANDER, L[evy]. Alexander's Hebrew Ritual, and Doctrinal Explanation of the Whole Ceremonial Law...of the Jewish Community. FIRST EDITION. English interspersed with Hebrew. pp. 309. *Browned. Wrappers. 4to. [Roth, Magna Bibliotheca p. 333, no. 25].*

London, By Author: 1819. \$700-1000

✦ UN CUT, UNOPENED COPY OF THIS HELPFUL INTRODUCTION TO JEWISH RITUAL

Levy Alexander, (son of Alexander Alexander, translator of the Hebrew liturgy into English) was embroiled at this time with a personal and quite public squabble with Haham Raphael Meldola and his Aschkenazi colleague, Chief Rabbi Solomon Hirschel.

36. (ANGLO JUDAICA). The Mountain's in Labour: To the Worthy Electors of Bristol. . pp. 3, (1). *Tears and stains. Paper. Folio.*

Bristol, England, between 1746 and 1760. \$700-1000

✦ OPPOSITION TO JEWISH IMMIGRATION TO ENGLAND

English voters are here canvassed to choose the present candidate as their representative to Parliament, rather than his opponent, "A Man who glories in his Attempt to bring over Foreigners and Jews, to under-work and starve poor Natives."

Dating the pamphlet is rather a simple affair. It makes allusion to Counsellor David Morgan who "was hang'd for high treason." Counsellor Morgan, referred to as "the Pretender's counsellor," was beheaded at Kensington in 1746 and his estates forfeited for high treason. (During the Jacobite Rebellion [1708-1746], an attempt was made to seat the Young Pretender, Prince Charles Edward Stuart on the throne of England to displace the Hanoverian King George II.) The pamphlet also refers to King George II in the present tense. As King George II died in 1760, this would place our pamphlet somewhere between the years 1746 and 1760.

37. (ANTISEMITICA). Wülfer, Johann. Theriaca Judaica. * Bound with Vindex Sanguinis (Amsterdam: Adam Jongbloet, 1681). pp. (2), 3-20. German, Judeo-German, and Latin. Separate German title of Jüdischer abgestreiffter Schlangen-Balg (Nuremberg, 1680), and Judeo-German title of Jüdischer Teriac (Altdorf, 1680). Kabbalistic diagram between pp. 74-75. Headpieces and tailpieces, and historiated initials. pp. (18), 44; ff. (1), 37, (3); pp. (2), 392, (22). *Browned. Contemporary calf; 4 raised bands on spine, distressed. Thick 4to. [Freimann, p. 416; Steinschneider 7399-2; Friedberg, Y-364].*

Nuremberg, 1681. \$1200-1800

✦ Jüdischer abgestreiffter Schlangen-Balg, by the apostate Jew, Samuel Friedrich Brenz, provoked a refutation in Yiddish by Solomon (Zalman) Zevi Aufhausen; that book, in turn, was refuted by the Christian Hebraist Johann Wülfer (1651-1724).

Wülfer's Theriaca Judaica reproduces Brenz's German diatribe against the Jews, followed by Aufhausen's Yiddish defense, which Wülfer then translates into Latin and refutes point by point. Thus we have three works in one. See E. Carlebach, *Divided Souls: Converts from Judaism in Germany 1500-1750* (2001), pp. 214, 284, n. 46.



Lot 34

38. (ANTISEMITICA). Anonymous. Merckwürdige Staats-Assemblée In dem Reiche derer Todten, Zwischen einem ganz besondern Klee-Blat...Nemlich dem Duc de Ripperda, Dem Grafen von Hoymb, Und dem Juden Süß-Oppenheimer ["Remarkable State Assembly in the Republic of the Dead between a Very Special Threesome, Namely the Duke of Ripparda, Count von Hoymb and the Jew Süß Oppenheimer"]. FIRST EDITION. German text. Historiated initial. Headpiece and tailpiece. Opposite title, woodcut engraving of Jud-Süss Oppenheimer suspended in his infamous birdcage; strewn in the foreground. volumes entitled: "Alcoran," "Talmut," and "Caballa". pp. (8), 192. Browned. Modern blind-tooled calf with ribbons. 4to. [Freimann, p. 284].

Tetuan [i.e. Amsterdam], Hunniades: 1738. \$1000-1500

✦ The author envisions a fanciful disputation between the infamous Juds Süss and two equally contemptible characters of lesser fame.

Joseph Süss Oppenheimer (1698-1738) was Court Jew to the Duke of Wurttemberg. Oppenheimer was a classic example of a Jew found guilty in the eyes of German society of overreaching, for the ambitious financier lived a life of luxury and splendor. Upon the death of his protector, the Prince of Wurttemberg, Oppenheimer was accused of embezzlement, summarily hanged and his remains publicly displayed in an iron cage. "Jud Süss"'s undoing was cause for merriment in anti-semitic circles, and he remained a subject of ridicule for years to come. See EJ, Vol. XII, cols. 1428-1430.

[SEE ILLUSTRATION LOWER LEFT]

39. (ANTISEMITICA). Stern, Itzig Feitel [pseudonym of Holzschuher, Heinrich]. Israels Verkehr und Geist in jüdischen Charakterzeichnungen, Erzählungen, Gedichten und so weiter. FIRST EDITION. Contains several illustrated comic plates including the first of which is hand-colored. pp. 8, (8), 117, (3). Browned. Contemporary marbled boards. 8vo. [Freimann, pp. 158-9, no. 2].

Meissen, 1833. \$300-400

✦ This is the second in a series of illustrated satirical German stories, with much use of pidgin-Yiddish, concerning the exploits of various stereotypical Jewish protagonists.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 38



Lot 39

40. ARIPUL, SAMUEL BEN ISAAC. Mizmor Lethodah [commentary to selected Psalms, with text]. ff. 184. * BOUND WITH: Samuel Aripul. Sepher Agadath Shmuel [prospectus]. ff. 14 [i.e. 13]. FIRST EDITION. Title within wreathed architectural arch. Initials floriated. Former owners' signatures on title. *First title wormed, ff. 11 and 156 torn. Water stained. Contemporary blind-tooled calf, rubbed. 4to. [Vinograd, Venice 614; Habermann, di Gara 41; not in Adams].*

Venice, Giovanni di Gara: 1576. **\$800-1200**

☛ Samuel Aripul (1540?-after 1586) wrote Mizmor Lethodah upon recovery from illness in 1571. The previously published Zevach Todah (Constantinople, 1572), a homiletical exposition of Psalm 119, is included as an introduction here. The pamphlet, Agadath Shmuel, appended to Mizmor Lethodah, outlines the contents of Aripul's works and would appear to be the earliest Hebrew book-prospectus. See EJ, Vol. III, col. 437.

41. ASCHKENAZI, ELIEZER BEN ELIJAH THE PHYSICIAN. Yoseph Lekach [commentary to the Book of Esther, with text]. FIRST EDITION. Title within historiated woodcut architectural arch. Text of Esther in square Hebrew letters; commentary in "Rashi" letters. On title and f.46r., inscription of former owner, "Samuel Halberstadt." On f.2r. Samuel Halberstadt notes that he has purchased this book, among others, to replace his library, lost to fire in the year 1759. ff. 83. *Light stains. Modern boards. 4to. [Vinograd, Cremona 47; Benayahu, Cremona 45; Adams B-1335; No copy in the JNUL].*

Cremona, Christoforo Draconi: 1576. **\$600-900**

☛ COPY OF SAMUEL HALBERSTADT, RABBI OF HAGENAU (ALSACE)

Eliezer Aschkenazi (1513-1586) held influential positions in widely scattered Jewish communities from Egypt, Cyprus and Italy to the major centers of Poland. He died in Cracow. His Biblical exegesis is permeated with the contemporary rationalistic spirit of rabbinic scholarship. Indeed Aschkenazi attacked Rabbi Judah Löw (Mahara"l) of Prague's Gevuroth Hashem in his work on the Torah, Ma'asei Ado-nai. R. Löw was quick to respond, considering Aschkenazi's rationalist portrayal of the Divinity in conflict with Kabbalah and therefore in contempt of the authentic Jewish tradition. See R. Löw, Derech Chaim on Ethics of the Fathers.

Recently, R. Shlomo Brevda, an expert in the writings of Elijah, Gaon of Vilna, encouraged a reprint of Yoseph Lekach, observing that many of the Vilna Gaon's comments on the Scroll of Esther are reminiscent of Aschkenazi's.

This edition of Yosef Lekach, was the last Hebrew book printed in Cremona, which for a little over twenty years was a center of Jewish learning and printing, amidst the rigid censorship of the Church. On the Hebrew press at Cremona, see D. Amram, The Makers of Hebrew Books in Italy (1963), pp. 306-319.

Benayahu suggests that the reprint of the book within the same year was not due to a loss or destruction of the first printing. He goes so far as to venture that the year of publication of the second edition is spurious. For an analysis of typographical variances between the two printings, see M. Benayahu, Ha-Dephus ha-Ivri be-Cremona (Jerusalem, 1971), p. 233.

This copy once belonged to Samuel Halberstadt, rabbi of Hagenau, a town sixteen miles north of Strasbourg (1746-1753). Previously, R. Samuel served as dayan or religious judge in the very prestigious community of Halberstadt, Germany. See JE, Vol. VI, p. 140; N. Z. Friedmann, Otzar ha-Rabanim, no. 19128.

42. (ASIA). N. McLeod. Korea and the Ten Lost Tribes of Israel. With Korean, Japanese and Israelitish Illustrations. "Dedicated to...China, Japan and Korea. The Shin Dai or Celestial race of which are supposed to represent the Royal House of Israel or Ephraim and the Ten Lost Tribes." 23 plates and 23 pages of text, 1 page of ads. *Endpapers somewhat discolored. Original green covers with gilt lettering, edges touch worn. Oblong 4to. [OCLC lists 3 copies].*

Yokohama and Tokyo, C. Levy and Sei Shi Bunsha: 1879. **\$3000-5000**

☛ FINE CONDITION OF A MOST UNUSUAL, CURIOUS AND SCARCE BOOK.

The text relates the origin of the Korean people as stemming from the Lost Tribes of Israel. The text is followed by a wonderful series of engravings which demonstrate Korean, Japanese and "Israel" scenes meant to further the author's points. See JE, XII pp. 249-52.

[SEE ILLUSTRATION NEXT PAGE]

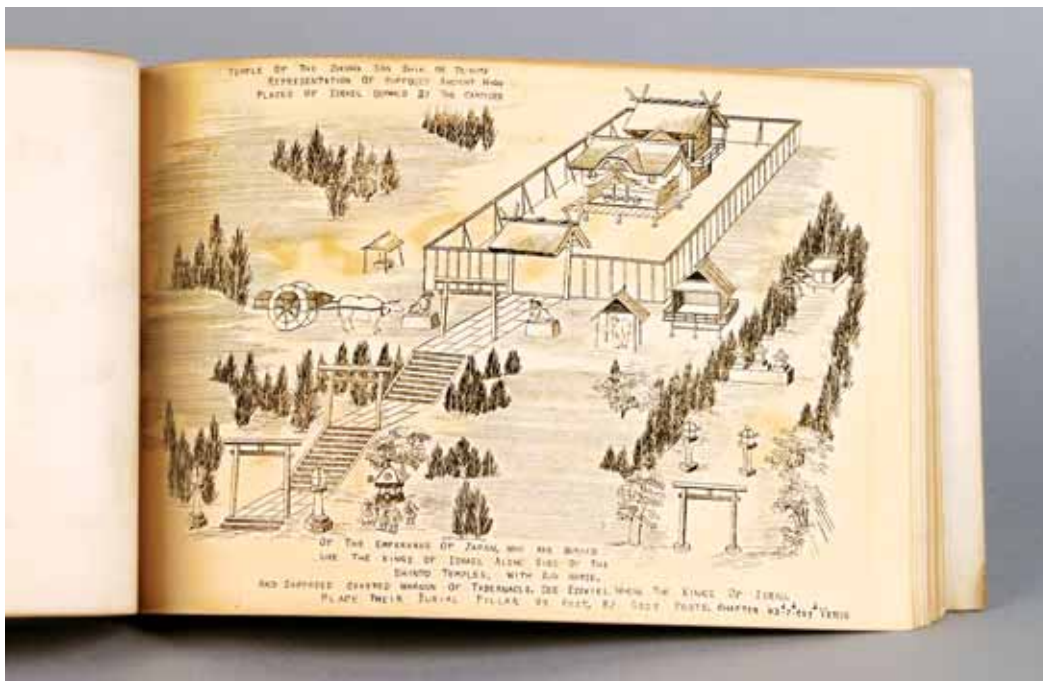
43. AZULAI, CHAIM JOSEPH DAVID (CHID" A). Avodath ha-Kodesh [A collection of seven small treatises on Halachah, Minhag and Nuscha'oth of Prayer]. FIRST EDITION. Additional title within decorative woodcut architectural frame. ff. (4), 111. ff. 3-4 torn. Stained, some wear. On f.91v. stamp of previous owner. Recent marbled endpapers and calf boards. 8vo. [Vinograd, Jerusalem 1-9; Halevy, Jerusalem 1; Benayahu, Rabbi H.Y.D. Azulai (1959), p. 197, no. 21].
Jerusalem, Israel Bak: 1841. **\$1000-1500**

☛ First Book Printed in Jerusalem

In the Printer's Preface, Israel Bak tells of the misadventures that befell him since his arrival in the Holy Land from Berdichev. In Safed, site of his first press, he witnessed the calamitous earthquake that struck in 1837 and the murderous riots by the local Arabs the following year. Bak travelled to Alexandria in order to petition the authorities to restore looted Jewish property, but to no avail. While in Alexandria, he learned of the infamous Damascus Affair, in which the Jewish community were accused by their Christian neighbors of the blood libel. Bak takes credit for having been the intermediary between the beleaguered Jews of Damascus and their saviour in the person of Sir Moses Montefiore of London. Eventually, Bak reestablished his press in Jerusalem, the first in the Holy City.

[SEE ILLUSTRATION FACING PAGE LOWER LEFT]

44. AZULAI, CHAIM JOSEPH DAVID (CHID" A). Avodath ha-Kodesh [Prayers, remedies and supplications for the entire year based on the Kabbalah. A collection of seven small treatises on Halachah, Minhag and Nussachoth of Prayer including: Moreh be-Etzba, Tziporen Shamir, Keshet Gudal, Kaf Achath, Yoseph be-Seder, Sansan le-Ya'ir, Shomer Yisrael]. * Bound with: Le-David Emeth and Torath ha-Shelamim [Laws of Writing a Torah Scroll]. Two works in one volume. ff. (2), 100; 44, 12. Light stains. Marbled endpapers. Attractive contemporary straight-grain red morocco, gilt extra; gilt-tooled name. 8vo. [Halevy 24, 25].
Jerusalem, Israel Bak: 1844. **\$300-500**
45. AZULAI, CHAIM JOSEPH DAVID (CHID" A). Avodath ha-Kodesh [Prayers, remedies and supplications for the entire year, based on the Kabbalah]. * Bound with: Le-David Emeth [Laws of Writing a Torah Scroll]. Two works in one volume. Opening title within an elaborate ornamental woodcut border. With fragment of duplicate title. ff. (4), 168. Mispaginated though complete. Stained and wormed. Modern boards. 12mo. [Vinograd, Jerusalem 68; Halevy 40].
Jerusalem, Israel Bak: 1847. **\$200-300**
46. AZULAI, NISSIM ZERACHIAH. Shulchan Ha-Tahor [the daily recitation of the 613 precepts]. FIRST EDITION. ff. 44. Contemporary half calf, very rubbed and chipped. 12mo. [Yaari, Safed 12].
Safed, I. Bak: 1836. **\$300-400**



Lot 42

47. (BAGHDAD). Vital, Chaim ben Joseph. Shivchei...Harav...Chaim Vital [Autobiography of Chaim Vital]. Tailpieces. ff. (3), 59. ff. 13-14 loose. Overall excellent condition. Contemporary cloth. 12mo. [Ya'ari, Baghdad 5 (one of five books printed in the first year of Hebrew printing)].

Baghdad, Rachamim b. Reuben b. Mordecai: 1866. \$300-500

✦ ACCORDING TO YAARI: THE FIRST HEBREW BOOK PRINTED IN BAGHDAD (See A. Ya'ari, Hebrew Printing in the East, p. 101).

Though the title has "Shivchei Harav Chaim Vital" (In Praise of R. Chaim Vital), the headers atop the pages give "Sepher Chezyonoth" (Book of Visions) as the title. This spiritual diary of R. Chaim Vital (1542-1620, eminent disciple of master kabbalist R. Isaac Luria (Ar"i)), affords us a fascinating glimpse into the interior life of one of the all-time great mystics. See EJ, Vol. XVI, cols. 171-6.

[SEE ILLUSTRATION LOWER RIGHT]

48. BASAN, CHEZKIAH MORDECHAI OF VERONA. Pnei Yitzchak [instructions on the writing of a "Get" (bill of divorce) and Chalitzah]. With responsa by MENACHEM NAVARRO of Verona. FIRST EDITION. ff.40. Contemporary half calf, rubbed. 4to. [Vinograd, Mantua 406].

Mantua, Raphael Chaim of Italy: 1744. \$200-300

✦ The responsa are historically important and reflect the social milieu of Italian Jews. Discusses the prevailing custom of socializing in coffee-houses on the Sabbath, courtship practices and the proper pronunciation of the Hebrew liturgy.



Lot 43



Lot 47

49. BEILIN, ELIEZER. Sefher Ivronoth [astronomy and calculations of intercalation and the Jewish calendar]. Mathematical tables 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. Leaf 25 with 2-piece volvelle affixed on recto and 3-piece volvelle on verso. Leaf 28 with 3-piece volvelle affixed on recto and 3-piece volvelle on verso. Single sphere tipped between ff.36v and 37r. A complete copy with all volvelles is most uncommon. *ff. (2), 40. Misbound (f. 2 between ff. 4-5). Title laid to size. Ex library. Brownd. Modern boards. Sm. 4to. [Vinograd, Offenbach 63; Karp, p. 198 (includes facsimile of paper volvelle between ff. 36-37)].*

Offenbach, Israel ben Moses: 1722. \$2000-3000

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

The Jewish calendar is lunisolar; the months are reckoned by the moon and the year by the sun. The astronomical expertise required to make the necessary adjustments, mandated an interest in astronomy for 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.” Sefher Ibronoth was prepared by R. Beilin as a manual “to help an individual fulfill the commandments.” This edition is particularly beautiful with fine illustrations and volvelles for calculations. See A. J. Karp, *From the Ends of the Earth-Judaic Treasures of the Library of Congress* (1991), pp.197-8.

[SEE ILLUSTRATION BELOW]

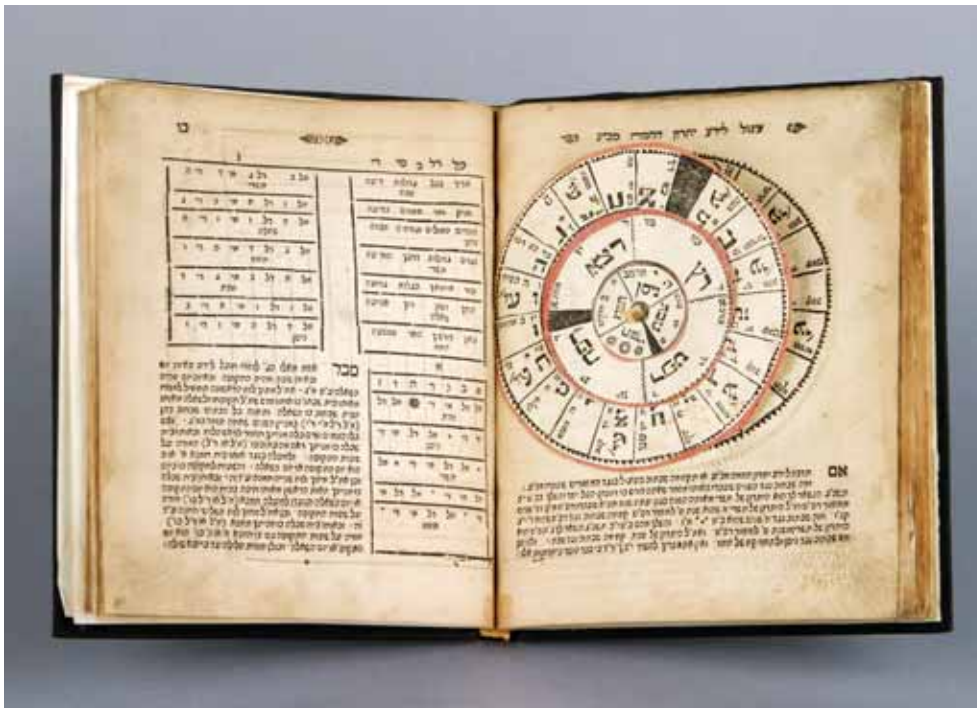
50. BENJAMIN, ISRAEL JOSEPH. Mas'ei Yisrael. FIRST HEBREW EDITION. Translated from the German by the Hebrew journalist (Editor of Hamagid) David Gordon. WITH LARGE FOLDING MAP. Solomon B. Freehoff copy. *pp. (18), 134, (2). Foxed, map worn. Later boards. 8vo. [Vinograd, Lyck 8 (without noting the map); Ch.B. Friedberg M-2621 (records the map)].*

Lyck, Tzvi Hirsch Petsall: 1859. \$600-900

☛ TRAVELS OF BENJAMIN OF TUDELA II

In search of the Lost Ten Tribes, this indefatigable traveler, (who styled himself Benjamin of Tudela II in emulation of the medieval Spanish traveler Benjamin of Tudela), set out for Egypt, visiting the Holy Land, and then journeying on into Syria, Kurdistan, Persia, India and China. Returning to Europe by way of Afghanistan, he also traveled to Algeria, Morocco and Ethiopia.

Contains a wealth of information concerning Jewish settlement world-wide. This copy with the often missing map of the author's travels.



Lot 49

51. BENJAMIN, ISRAEL JOSEPH. Eight Years in Asia and Africa from 1846 to 1855. Second English edition. Some Hebrew text. Numerous illustrations of Holy Land sites. At conclusion, folding map of author's travels. *pp. 22, 376, (2). Recent endpapers and boards. 4to.*

Hanover, Published by the Author: 1863. **\$500-700**

✦ Benjamin's reports earned the praise of the German scholar Alexander von Humboldt. However Benjamin died in London in abject poverty while making preparations for a second journey to the Orient. See EJ, Vol. IV, cols. 526-7.

52. BENJAMIN OF TUDELA. Itinerarium Benjaminis, Latine redditum [Travels of Benjamin of Tudela]. Translated into Latin and with an introduction by Constantin L'Empereur. FIRST ELZEVIER LATIN EDITION. Printer's device on title. Initials historiated. *pp. (72), 233, (7). Neat marginal repair to title. Contemporary vellum. 24mo. [Willems 379].*

Leiden, (Bonaventura and Abraham) Elzevier: 1633. **\$1200-1800**

53. BENJAMIN OF TUDELA. Mas'oth shel Rabbi Binyamin / Itinerarium d. Benjaminis [Travels of Rabbi Benjamin]. FIRST ELZEVIER HEBREW EDITION. Title within typographic border. Solomon B. Freehoff copy. *pp. 203. Very good condition. Contemporary calf-backed boards. Provided with slipcase. 24mo. [Vinograd, Leiden 37].*

Leiden, (Bonaventura) Elzevier: 1633. **\$1500-2000**

✦ Very Attractive Hebrew Miniature of the Travels of Rabbi Benjamin.

54. (BERLIN, SAUL). "ASHER BEN YECHIEL" (RO"SH) (Pseudo). Besamim Rosh [responsa]. FIRST EDITION, Title in typographical border. Copy of "Yechezkel Feivel," possibly famed "Vilna Maggid," (1755-1833), author of Toldoth Adam, biography of R. Zalman Volozhin. On final blank, scholarly marginal note. *ff. (5), 2-110, (5). Exceptionally clean copy. Calf boards, spine taped. Folio. [Vinograd, Berlin 416].*

Berlin, Chevrat Chinuch Ne'arim: 1793. **\$400-600**

✦ Saul Berlin maintained he copied the 392 responsa recorded here from an Italian manuscript attributed to Rabbenu Asher ben Yechiel, with Berlin adding only notes, which he entitled "Kasa de-Harsena" (A Cup of Small Fish). However, the content was of a surprisingly liberal tendency, bordering on antinomianism. Today it is widely thought that the entire work was fictitious and conformed to Berlin's hidden agenda: the promotion of Haskalah (Aufklaerung or Enlightenment). Nonetheless, no less a Halachic authority than R. Akiva Eger quotes from Besamim Rosh, responsum no. 89, regarding the question whether women are obligated to pray the Mussaf (Additional) Prayer. See Shmuel Feiner, *The Jewish Enlightenment* (Philadelphia, 2002), pp. 335-340.

Concerning alleged Maskilic, though decidedly Orthodox, tendencies of the Vilna Maggid, see Edward Breuer, *The Haskalah in Vilna: R. Yechezkel Feivel's Toldot Adam*, in: *Torah u-Madda Journal* (1997) pp. 15-40.

55. BERTRAM, BONAVENTURE CORNEILLE. De Republica Ebraeorum. Recensitus commentarioque illustratus, opera Const. l'Empereur ab Oppijck. FIRST EDITION. Latin interspersed with Hebrew. Title in red and black. Engraved vignette on title. *pp. (48), 452, (22). Light stains. Marbled endpapers. Contemporary vellum, gilt extra; wormed. 16mo. [Freimann, p. 185].*

Leiden, Joannis Maire: 1641. **\$400-600**

56. BEZALEL BEN SOLOMON OF KOBRIN. Pelach ha-Rimon [Commentary to Agadah]. Second Edition. Title within typographic border. Double margins. Rash"i letters. Scattered marginalia. *ff. (38). Lacking final leaf. Portion of title missing, text unaffected. Browned. Later marbled boards. Sm. 4to. [Vinograd, Lublin 221 (not found in JNUL); St. 4594-5].*

Lublin, Shlomo Zalman ben Jacob Kalmankes Jaffe: (1665). **\$700-1000**

✦ RARE LUBLIN EDITION OF A MASTERPIECE OF KABBALISTIC HOMILETICS

In this work, the famed darshan or preacher of Slutzk, Lithuania, Bezalel ben Solomon, attempts to explain a myth cited in Megaleh Amukoth by Nathan Shapiro of Cracow, that the guardian angel of Egypt, named "Ammon of No," makes accusation against the Jewish People for having sacrificed a ram instead of Isaac, and for having sold Joseph into slavery.

The original manuscript of Pelach ha-Rimon contained forty-nine "ophanim" or methods of exposition. Of these, only twenty were published. Later authors purloined portions of Pelach ha-Rimon, failing to credit its author. See B. Naor, *Haggadah Aviv ha-Olam* (2004), Appendix, pp. 15-16. See JE, Vol. III, p. 136.

57. (BIBLE, Hebrew). Edited by Jacob b. Chaim of Tunis. With Targum Onkeles and commentary by Rashi, ibn Ezra, Kimchi, Targum, etc. Four volumes each with title within architectural arch, initial letters within elaborate woodcut border. ff. 234;209; 211, (1), 66; 231. *Inscription on titles, few leaves laid to size and with expert paper repairs, lightly stained or discolored in places. Contemporary elaborately-tooled vellum over thick wooden boards, new endpapers, tight in binding. Folio. [Vinograd, Venice 99; Habermann, Bomberg 93; Darlow & Moule 5085; not in Adams].*

Venice, Daniel Bomberg: 1524-5. \$30,000-40,000

• A FINE CRISP COPY.

The Second Biblia Rabbinica, the first to present the Massorah. The text of this edition became the standard Massoretic text for all subsequent editions. See D.S. Berkowitz, *In Remembrance of Creation* (1968) no. 166.

The first Biblia Rabbinica, printed by Bomberg in 1516-7 was edited by the apostate Jew Felix Pratensis and contained the Imprimatur of the Pope. Bomberg quickly realized that these two facts marginalized the Great Bible from the Jewish market. Bomberg therefore employed Jacob b. Chaim ibn Adonijah, newly arrived in Venice (after being driven out of Spain and then Tunis), as editor of the Second Biblia Rabbinica. A meticulous, and most knowledgeable Jewish editor, Joseph b. Chaim went to great pains to secure as many codices with a masorah as possible. For the first time, there was issued a printed Hebrew Bible with a marginal masorah, which, as hoped by Bomberg, was received with acclaim by the Jewish market.

THUS, THIS BIBLE MAY BE SAID TO BE THE FIRST "JEWISH" RABBINIC BIBLE.

[SEE ILLUSTRATION BELOW]



Lot 57

58. (BIBLE, Hebrew). Complete, bound in sixteen volumes. Printer's device on all titles. Initial words within engraved cartouche. Ruled in red. With Nikud (vowel-points). *Later uniform calf, marbled end-papers. Vol. III modern calf. 16mo. [Darlow & Moule (noted only, not listed) below no. 5089; Adams B-1224; Vinograd, Paris 18].*

Paris, Robert Estienne the Elder: 1543-46. \$5000-7000

☛ Splendidly printed pocket Renaissance Hebrew Bible. "Very rare and seldom found complete...a typographical jewel." F. Schreiber, *The Estiennes* (1982) no.82.

[SEE ILLUSTRATION BELOW]

59. (BIBLE, Hebrew). Chamishah Chumshei Torah [Pentateuch] ONLY. Five volumes. Printer's device on all titles. With Nikud (vowel-points). Initial words within engraved cartouche. Former owner's inscription in Judeo-German and French on front flyleaf of Vol. I; Latin inscription on final leaf of Vol. V. *Wormed and stained. Uniform brown mottled calf, spine gilt-tooled. Spine of Vol. I distressed. Housed in a modern slip-box. 16mo. [Darlow & Moule (noted only, not listed) below no. 5089; Adams B-1224; Vinograd, Paris 18].*

Paris, Robert Estienne the Elder: 1546. \$1000-1500

60. (BIBLE, Hebrew and Latin). Mikdash Hashem, Esrim ve-Arba - Hebraica Biblia. Translated and with an introduction in Hebrew and Latin by Sebastian Muenster. Second edition of the Muenster Bible. Hebrew and Latin in parallel columns. Hebrew with Nikud (vowel points). Divisional titles. *pp. (40), 1601. Lightly water stained. Generally clean, crisp copy. Contemporary ornate blind-tooled vellum over wooden boards, clasps and hinges. Folio. [Vinograd, Basle 73; Darlow & Moule 5090; Prijs, Basle 73].*

Basle, H. Petri: 1546. \$1000-1500

☛ MAGNIFICENT COPY OF HEBREW-LATIN BASEL BIBLE.



Lot 58

61. (BIBLE, Hebrew. PENTATEUCH). Chamisha Chumshei Torah. Text arranged to conform with the traditional spacing of a Torah scroll (in accordance with Maimonides). Printed without Nikud. ff. 222 (of 223). Wormed. Modern boards. 16mo. [Vinograd, Sabbionetta 20; Habermann, Adelkind 124; Yaari, Foa 15; Adams B-1259; not in Darlow & Moule].

Sabbionetta, Cornelio Adelkind for Tobias Foa: (1553-55). **\$1500-2500**

✦ Rare Sabbionetta Edition Of the Pentateuch

The publisher's foreword states that the purchase of the present volume would fulfill the precept to "write for oneself a Torah Scroll." (See f.1v).

62. (BIBLE, Hebrew, Ancient Greek and Latin. Old and New Testaments). Hebraicorum Bibliorum / Novum Testamentum Graece. Two parts bound in one. Edited by Benedictus Arias Montanus. Hebrew text of the Old Testament and Greek version of the New Testament, each with an interlinear Latin translation. Two title pages, each with printer's device. Historiated initials. Double columns. OT: (8), 147, (1), 186, (2), 114, (2), 166, (2). NT: pp. (8), 191, (1). Some browning. Contemporary calf; 6 raised bands on spine, gilt. Folio. [Adams B-970; Darlow & Moule 5101 and 4637; Sorgeloos 131 (illustrated)].

Antwerp, Christophor Plantin: 1572. **\$2000-3000**

✦ Volume VIII of Plantin's Antwerp Polyglot of 1569-72. The Hebrew Old Testament starts at the end of the volume, and the Greek New Testament at the beginning, followed by the Greek Apocrypha.

63. (BIBLE, Hebrew and Ancient Greek). Chamishah Chumshei Torah [-end] / [Novum Testamentum Graece]. Two volumes bound in one I: Unvocalized Hebrew text printed in double columns. Title within architectural frame. Ruled in red throughout. II: Minute cursive Greek type printed in double columns. Issued without a title or colophon. I: pp. 389. II: pp. 207. Stained. Contemporary blind-tooled calf with elegant floral motifs, rebacked, a.e.g. 8vo. [Adams B-1233; Darlow & Moule (cf. 5102, 4638); unrecorded by Sorgeloos].

Antwerp, Christopher Plantin: 1573-74. **\$1200-1800**

✦ ELEGANTLY BOUND PLANTIN BIBLE

Plantin's intention was to present the Bible "in the original tongues." In addition to the Old Testament in Hebrew, with the addition of the New Testament in Greek, he printed about the same time, a Syriac version of the New Testament in Hebrew letters. As Plantin used "the same paper, the same size of type, of page, and of printed surface, the same typographic arrangement," G.J. Ormann makes the reasonable assumption that these editions were published simultaneously or successively. See Mehlman, nos. 1899 and 31.

64. (BIBLE, Hebrew). Chamishah Chumashei Torah (-end). Four parts bound in one volume. Each with separate title page. pp. 264, 227, 238, 287. Lightly stained. Contemporary vellum; spine distressed. 16mo. [Vinograd, Leiden 22; Fuks, Leiden 25; Darlow & Moule 5114].

Leiden, Franciscus Raphelengius: 1610. **\$1500-2500**

65. (BIBLE, Hebrew. PENTATEUCH). Chamishah Chumshei Torah [-end]. With Nikud (vowel points). Three divisional title pages. Printer's device on title. Title of Kethuvim surrounded by both human and chimerical figures. Initial words within woodcut historiatio. Printed in double columns. ff. 369,(1),124. Stained and marginally wormed. Later calf, spine starting. 4to. [Vinograd, Geneva 11; Darlow & Moule 5118].

Geneva, Capa Elon (i.e. P. de la Rouvière): 1618. **\$600-900**

66. (BIBLE, Hebrew). Biblia Hebraica. Hebrew and Latin titles. Printed in double-columns (with Nikud). Hebrew title within architectural arch, three engraved divisional titles. Some verse numbers provided in ink in margins. Former owner's inscription on f. 254v. ff. (1), 369, (1); 124, (2). ff. 256-7 laid to size. Few light stains in places. Modern endpapers, vellum and cloth boards. 4to. [Vinograd, Amsterdam 34; Fuks, Amsterdam 153; cf. Darlow & Moule 5124; Silva Rosa 24; Mehlman 35].

Amsterdam, Menasseh ben Israel for J. Jansson: 1635. \$1000-1500

✦ The second, and most important edition of the Bible prepared by Menasseh ben Israel. Three variants of this edition exist (viz. Fuks;); this copy is variant C: Bound with the Five Scrolls after the Pentateuch and with both a new Hebrew and Latin title page. See JNUL Catalogue, Treasures from the Library Ets Haim / Livraria Montezinos (1980) no.95 (illustrated).

[SEE ILLUSTRATION BELOW]

67. (BIBLE, Hebrew and Greek). Esrin ve-Arba'ah. * Bound with: New Testament (Greek) (London: H. Baldwin and Son, 1801). pp. 368 + ff. (2) (Explanations of Maps). [Darlow and Moule 4776]. Three parts in one. Printed in double columns with nikud (vowel points). Title within architectural columns; Hebrew and Latin. Initial words within typographic borders. Nine foldout maps (Six for Menasseh's Esrin ve-Arba'ah; three for N.T.). Bookplate of Elijah Hebard (Protestant minister in New Haven, Conn, 1818-19). Light stains. Attractive calf, detached. With leather slipcase. 8vo. [Vinograd, Amsterdam 45; Fuks, Amsterdam 167; Silva Rosa 28; Darlow & Moule 4684 and 5127].

Amsterdam, Menasseh ben Israel for Johannes Jansson: 1637-1639. \$1500-2500

✦ The Third Menasseh ben Israel Bible - Provided with Maps

This edition of Menasseh's Bible was intended to be bound with J. Jansson's Greek New Testament. However instead of the contemporary Janssonius New Testament present, a later London edition of the New Testament has been substituted. Furthermore, the London editors took upon themselves to outfit both Menasseh's original Esrin ve-Arba'ah and their own later N.T. with a total of nine maps, which they then interleaved throughout the combined text. In the bibliographic literature we find no mention of such an arrangement, neither of Menasseh's Esrin ve-Arba'ah being bound with the London 1801 N.T., nor of the maps provided.

68. (BIBLE, Hebrew). Sepher Tehillim-Liber Psalmorum Hebraice. With Latin annotation by Antonius Hulsius. Latin introduction. With vocalization points. Hebrew and Latin. Additional engraved title. ff. (12), (288). Water stained. Half-calf over marbled boards. Front cover starting. 12mo. [Vinograd, Leiden 45; Fuks, Leiden 38].

Leiden, Johannes le Maire: 1650. \$400-600

69. (BIBLE, Hebrew, Spanish and Judeo-Spanish. SONG OF SONGS). Paraphrasis Caldaica en los Cantares de Selomoh con el Texto; Hebrayco y Ladino, Traduiza en lengua Española. * WITH: Masecheth Avoth / Perakim. Hebrew with Spanish translation by Moses Belmonte. FIRST EDITION. Two parts in one volume. Title within decorative typographical border. pp. 153, (1). Light stains. Contemporary blind-tooled calf, rebacked; clasps and hinges. Sm. 8vo. [Vinograd, Amsterdam 322; Fuks, Amsterdam 437; Kayserling pp.27, 30].

Amsterdam, David de Castro Tartaz: 1664. \$700-1000

✦ This edition became the model for many other Amsterdam editions. The text was recited by the Sephardic community of Amsterdam on Sabbaths between Passover and Pentecost.



Lot 66

70. (BIBLE, Hebrew. PENTATEUCH, PROPHETS AND WRITINGS). *Biblia Hebraica*. Edited and with an introduction in Latin by Johannes Leusden. Additional engraved title, woodcut divisional title pages. Fine, clean copy. ff. (19), 178, 508, (2). *Contemporary chestnut calf, spine gilt in compartments, rubbed. Lg. 8vo. [Vinograd, Amsterdam 356; Fuks, Amsterdam 393; Darlow & Moule 5134].*

Amsterdam, Joseph Athias: 1667. **\$1000-1500**

✦ Darlow & Moule notes: "D. E. Jablonski states, on the authority of Leusden himself that Athias, after printing four or five sheets of this volume, determined to raise the number of copies from 4,500 to 5,000, and so had to reprint the early sheets. These few reprinted sheets did not receive Leusden's correction, and they differ slightly from the first impression. The second issue may be distinguished from the first by the omission of a maqueph between the first two words of v. 18 in Gen. viii." Concerning the struggle with a competing edition, see Fuks, *Hebrew Typography in the Northern Netherlands* (1984) Vol. I p. 46.

It has been suggested by Sabbatian conspiratologists that the chronograms on the divisional titles of *Nevi'im Acharonim* (Later Prophets) and *Kethuvim* (Hagiographa), "Moshi'a" (Saviour) and "Nosha" (Saved), respectively, betray the printer Joseph Athias' sympathies for pseudo-Messiah Shabbetai Zevi.

71. (BIBLE, Judeo-German). Followed by the "To'aliyoth" (moral lessons) of Rabbi Levi ben Gershom (RaLBa"G or Gersonides) on Joshua, Judges and Samuel. Title within architectural columns. Additional title showing Moses and Aaron, and vignette of Revelation at Mount Sinai. Privilege of King John III of Poland in Latin. Divisional titles. Initial letter of each book of Bible historiated. Tailpiece on f.249[257]v. Text in Judeo-German, double columns in Wayber-taytsch typeletter. Contains single leaf "Lu'ach shel Haphtoreth" [Table of Haphtaroth]. ff. (1), (6), 1-54, (1), 55-249 [257], 18. *Margins trimmed with some loss of text. Water stained. Contemporary vellum, soiled. Folio. [Vinograd, Amsterdam 451; Fuks 336 (collation in Fuks); Darlow and Moule, 4485].*

Amsterdam, Uri Phoebus ben Aaron Halevi: 1676-1679. **\$1200-1800**

✦ THE FIRST TRANSLATION OF THE OLD TESTAMENT INTO JUDEO-GERMAN.

The first endeavor of its kind, a complete translation of the Bible into Judeo-German, carries with it a rather bitter commercial background: Joseph Athias and his son Immanuel, the most highly regarded Hebrew printers in Amsterdam, faced from the outset of their enterprise, strong competition from the energetic and skilled printing house of Uri Phoebus Halevi. This rivalry reached its zenith when in 1678 Uri Phoebus issued the first Bible translation (accomplished by Yekuthiel b. Isaac Blitz) into Judeo-German (Fuks, Amsterdam 336); whereupon Athias employed Joseph ben Alexander Witzhausen to produce a rival, and ultimately more notable, edition. Although both printers set about their undertakings with equal altruism, the resulting litigation each used to rid himself of his rival, caused the financial ruin of them both. Our translation, the first (though considered the inferior of the two) carries the privilege of the King of Poland for twenty years and the privilege of the Council of Four Lands (Vaad Arba Aratzoth) for ten years. See: Fuks, *Hebrew Typography in the Northern Netherlands* (1987), pp. 237-40 and 296-98; A.K. Offenber, *Bibliotheca Rosenthaliana-Treasures of Jewish Booklore* (1994), pp. 46-7.

[SEE ILLUSTRATION PAGE 28]

72. (BIBLE). *Biblia Hebraica*. Additional engraved title featuring Moses and Aaron flanking the Ark of the Covenant whilst King David kneels in front playing a harp. Hebrew text, with Latin subheadings and marginal notes explaining difficult words. pp. (12), 10; ff. (2), 686, (2). *Browned. Marbled endpapers. Contemporary mottled calf, spine in compartments, richly gilt, worn. 4to. [Vinograd, Frankfurt a/Main 342; Darlow & Moule 5143].*

Frankfurt a/Main, J.P. Andrea: 1716. **\$400-600**

73. (BIBLE, Hebrew). *Biblia Hebraica*. A Large Paper Copy. Title with engraved vignette in red and black. Additional engraved title. Vocalized text with cantillations. Margins with Latin subject-headings, references and notes. ff. (4), pp. 32, ff. 332, (1), pp. 16, ff. 334-402, pp. 12, ff. 403-464, pp. 4, ff. 465-848. ff. 678-680 bound out of sequence. *Lightly foxed. New endpapers. Later calf. Lg. 4to. [Vinograd, Halle 24 (erroneous pagination)].*

Halle, Orphanotropei: 1720. **\$700-1000**

✦ A fine large-paper copy. "The first attempt at a critical edition. Edited, with elaborate prolegomena by J.H. Michaelis (1668-1738), professor at Halle. The editor used five Mss. and 19 printed editions." Darlow & Moule 5144.

74. (BIBLE, Spanish). Biblia en Lengua Espanola. Traduzida de la verdad Hebraica. Title within decorative woodcut architectural border-piece. pp. (16), 1299, (5). Browned. Contemporary, elegantly gilt-tooled red morocowith floral patterns, slightly rubbed. Thick 8vo. [Darlow & Moule 8485].

Amsterdam, David Fernandes: 1726. \$2000-2500

✦ A new edition of the 1661 Spanish Bible, corrected by Issiah de Abraham Diaz and with approbation by Haham Solomon Ayllon of Amsterdam.

[SEE ILLUSTRATION LOWER LEFT]

75. (BIBLE, Hebrew). Biblia Hebraica. Two volumes. Edited by Nathaniel Forster, unvocalized Hebrew text. Vol. I: ff. (3), 126, (1), 110. II: ff. (1), 116, 142. f. 113 of Vol. II torn, missing text. Lightly foxed in places. Contemporary calf, rubbed. Spine in compartments. Thick 4to. [Vinograd, Oxford 11].

Oxford, Clarendon Press: 1750. \$200-300

✦ "The earliest edition of the Hebrew Bible (apart from the London Polyglot) to be printed in England." Darlow & Moule 5151.

76. (BIBLE, Hebrew. Psalms). Tehilim with commentaries by David Altschuler, Metzudath Zion, and Israel ben Moses, Peirush ha-Zohar. With nikud. ff. (4), 152. Wormed. 8vo. [Vinograd, Safed 10; Mehlman 80; Ya'ari, Safed 9].

Safed, Israel Bak: 1833. \$2000-3000

✦ FIRST BOOK OF PSALMS PRINTED IN LAND OF ISRAEL

Israel Bak started his press in Safed, before transferring it to Jerusalem in 1841. This Book of Psalms is the second book Bak printed in Safed.

The anonymous Peirush ha-Zohar (Commentary of Zohar to Psalms) is in fact that of Israel ben Moses, Tamim Yachdav (Lublin 1592).

[SEE ILLUSTRATION LOWER RIGHT]



Lot 74



Lot 76

77. (BIBLE). Sopher Targum HaTorah. Four volumes. *Vol. I: complete. Vol II: Lacks ff. 53-60. Vol. III: Lacks ff. 81-4. Vol. IV: complete. Modern calf-backed boards. 4to. [Vinograd, Goslow 26, 27 (JNUL copy incomplete); Bodleian copy incomplete; Not in British Library].*

Goslow (Eupatoria), Mordechai Tiriskin: 1841. \$1500-2000

✦ Exceptionally rare. The Bible translated into Judeo-Tatar for the Crimean community of Karaites.

[SEE ILLUSTRATION BELOW RIGHT]

78. (BIBLE, Hebrew. PSALMS). Sopher Tehillim. With commentary "Na'avah Tehillah" by Jacob ben Joseph ha-Rophé. *FIRST EDITION* of commentary. *ff. (4), 166, (2). (Mispaginated ff. 64 duplicated). Title torn with no loss of text. Some stains. Recent floral endpapers. Contemporary boards, rebacked. 12mo. [Vinograd, Jerusalem 48; Halevy 32].*

Jerusalem, Israel Bak: 1845. \$1500-2000

✦ THE FIRST HEBREW PSALTER PRINTED IN JERUSALEM.

Endorsements of the Rishon le-Zion (Sephardic Chief Rabbi) Chaim Gaguine and of R. Jacob Anteby, Chief Rabbi of Damascus. The commentary contains novellae of many of the contemporary Sephardic scholars, including R. Jacob Anteby (ff. 145v.-146v.).



Lot 71



Lot 77

79. (BIBLE, Hebrew. Pentateuch). CHAMISHAH CHUMSHEI TORAH. ONE OF 850 COPIES printed on Van Gelder paper. Typeface designed by Marcus Behmer. Woodcut decorative title in blue, brown and black. Initial word of each of the Five Books surrounded by arabesques and printed in brown and black, few verses and single words printed in red. *Original printed linen boards. Folio.*

Berlin, Officina Serpentis for Soncino Gesellschaft:
1931-33. \$1200-1800

✦ “RANKS AMONG THE MOST BEAUTIFUL HEBREW BOOKS EVER PRINTED” (A.J. Karp)

The most ambitious undertaking of the Soncino Gesellschaft der Freunde des juedischen Buches, an organization of Jewish bibliophiles in Germany. This Bible was printed with a new typeface designed by Marcus Behmer and styled on the Prague Hagadah of Gershom Kohen. The intended completion of the entire Bible was aborted due to the rise of Nazism. According to A.J. Karp, the verse in Deuteronomy 33:29, “Your enemies shall dwindle away before you, and you shall tread upon their high places,” was printed in red, an anomaly, in silent but eloquent protest against the rise of Nazism.

See A.J. Karp, Library of Congress Catalogue pp. 31-34 (illustrated); L. Avrin, The Art of the Hebrew Book in the Twentieth Century, in: New York Public Library Catalogue, A Sign and a Witness (1988) p.135 (illustrated).

[SEE ILLUSTRATION BELOW]

80. (BIBLE). Tehillim [Psalm 92, the Psalm for the Sabbath Day]. Aldus Hebrew type. Large print in black and red. Unusually broad margins. pp. (4). *Original wrappers; bound with thread. 4to. [A.J. Karp, From the Ends of the Earth: Judaic Treasures of the Library of Congress (1991) p. 33].*

Berlin, Soncino-Gesellschaft: 1932. \$300-500

✦ SOCIETY OF GERMAN-JEWISH BIBLIOPHILES' MEMENTO FOR THE YEAR 1932. With verse printed in red: “For lo Your enemies oh Lord, for lo Your enemies shall perish, scattered shall be all the workers of iniquity” (Psalms 92:10). By 1932 the Nazis Party began their ascent in obtaining wide-spread power throughout Germany.

81. (BIBLIOGRAPHY). DE ROSSI, GIOVANNI BERNARDO. De Præcipuis Caussis, et momentis neglectæ a nonnullis Hebraicarum litterarum disciplinæ. Disquisitio Elenctica. FIRST EDITION. Latin interspersed with Hebrew, Samaritan, Syriac, and Greek. pp. (8), 207, (8). *Lightly browned, some marginal worming, few loose pages. Stiff wrappers. 4to. [Furst III, p. 174].*

Turin, Augustæ Taurinorum, Ex Typographia Regia:
1769. \$300-400

✦ In 1769 De Rossi was appointed professor of Oriental languages at the University of Parma. The present work is the Christian Hebraist's inaugural lecture on the causes of the neglect of Hebrew study. See EJ, Vol. X, p. 486.



Lot 79

82. (BIBLIOGRAPHY). DE-ROSSI, GIOVANNI BERNARDO. De Hebraicae Typographiae Origine ac Primitiis seu antiquis ac rarissimis hebraicorum librorum editionibus seculi XV. Disquisitio historico-critica ["The Origins of Hebrew Typography-The Hebrew Editions of the Fifteenth Century: An Historico-Critical Discussion"]. FIRST EDITION. Latin. Headpieces and tailpieces. pp. (8), 100. *Stiff wrappers. Clean, crisp copy. 4to.* [Shunami 2694; Furst III, p. 174].

Parma, Regio Typographeo (Bodoni): 1776. **\$300-400**

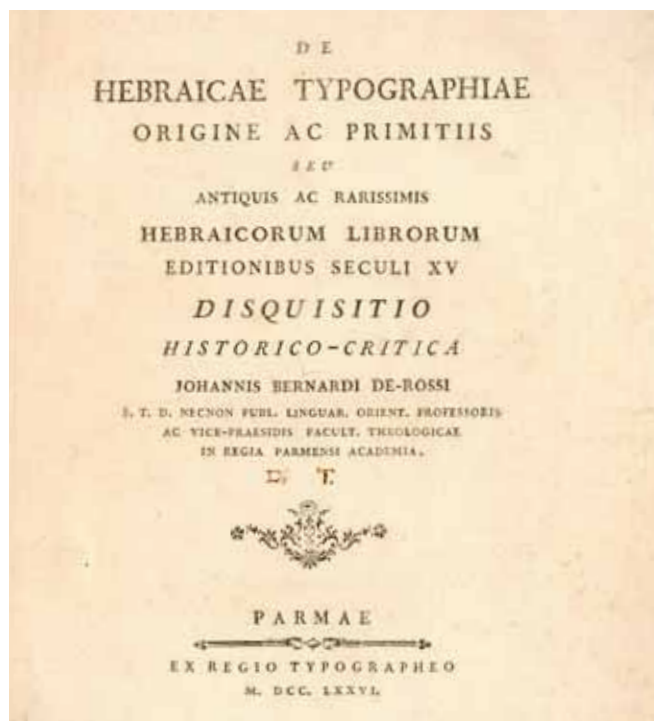
♣ De Rossi (1742-1831), here expatiates some fifty Hebrew incunabula and another 21 "false and suppositional editions".

[SEE ILLUSTRATION BELOW LEFT]

83. (BIBLIOGRAPHY). Bass, Shabthai. Siphethei Yesheinin ["The Lips of the Sleeping": Hebraic bibliography]. Second Edition. Two parts in one. Two titles. *Part I: ff. (4), 7-20, pp. 16, ff. 17-26, pp. 37-92, ff. 92, 94-106. Part II: ff. 3, cols. 4-23, pp. 24-39, ff. (4). Browned. Later boards, spine missing. 4to.* [Vinograd, Zolkiew 686; Shunami 49].

Zolkiew, Uri Tzvi Rabinstein: 1806. **\$300-400**

♣ Siphethei Yesheinin by Shabthai Bass (1641-1718 - and author of the celebrated super-commentary to Rashi, Siphthei Chachamim), was first published in 1680, and is the first Hebraic bibliography. It contains some 2,200 Hebraic titles. The second part of this 1806 edition presents a list, compiled by the printer, of a further 700 titles published since the original 1680 edition. See EJ, Vol. 4, col. 313.



Lot 82

84. (BIBLIOGRAPHY). [Auctioneer's Catalogue]. Reshimath Sepharim - A Catalogue of the Extensive Library of Hebrew Books, Manuscripts and Objects of the Estates of Rabbis Meir and Akiba Lehren and Moshe de Lima. 4,288 lots. Inter-leaved copy with Hammer-prices and names of buyers supplied throughout. pp. 248. Boards. 8vo.

Amsterdam, Joachimistal: 1899. **\$200-300**

[SEE ILLUSTRATION BELOW RIGHT]

85. (BIBLIOGRAPHY. et al). Collection of c.107 volumes of Bibliographical Studies and 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.). *Variouly bound. v.s. Comprehensive listing available upon request.*

v.p, v.d. **\$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.



Lot 84

86. (BINDING). Orden de las Oraciones Cotidianas [Daily Prayer Book]. Spanish text. Title within type-ornament border. Contemporary tortoise-shell with silver clasps and hinges

The binding is secured by gilt silver elements. Each of the eight corner-pieces with blossom terminal. The two hasps terminate in shell form appliqués on either side. Silk end-papers. All edges gilt. *pp.* 593, (1). 16mo. [Kayslerling, p. 61].

Amsterdam, Solomon Proops: 1716. **\$12,000-15,000**

♣ An outstanding Book, bound in an exceptionally fine tortoise shell binding. Highly uncommon for such delicate workmanship to appear in a petite volume.

[SEE ILLUSTRATION BELOW]



Lot 86

87. (BINDING). Biblia Hebraica. Prepared by E. van der Hooght. Delightful Fore-edge Painting of a gentle pastoral scene, portraying fishing alongside a pond with a windmill in the background. *pp.1020. Original deep maroon straight-grain morocco, with central silver clasp, a.e.g. With fitted box inlaid with velvet. 4to. [Darlow and Moule 5193].*

Leipzig, 1838. **\$8,000-10,000**

♣ Hebrew Books with Painted Fore Edges are Exceptionally Uncommon.

A fore-edge painting is a scene painted on the fore edge of a book, either with the edge solid so that the resultant painting is visible with the book closed, or, in the more accepted use of the term, with the edge fanned out so that the painting is not visible with the book closed. When the painting is done with the leaves fanned out, the edge is generally also gilded or marbled in the usual manner, so that the closed book shows no trace whatsoever of the painting.

The art of painting landscapes on fore-edges was pioneered by the Englishman, William Edwards of Halifax sometime around 1750. Subjects portrayed included countrysides, buildings and scenes based on the content of the book being decorated. The types of books commonly treated in this manner were Bibles and prayer books, the classics, travel books, and poetry.

[SEE ILLUSTRATION BELOW]



Lot 87

88. BODENSCHATZ, JOHANN CHRISTOPH GEORG. Kirchliche Verfassung der heutigen Juden sonderlich derer in Deutschland [Ecclesiastical Constitution of Today's Jews, Especially Those in Germany]. FIRST EDITION. Four parts in two volumes, bound in one. Engraved frontispiece with twenty-nine engraved plates of contemporary German-Jewish custom and life-style. Titles printed in red and black. *Lightly browned, few stains. Calf-backed boards. Thick 4to. [Freimann 147; Rubens 590-617 (his copy lacking fig. 14 - text of Get)].*

Frankfurt and Leipzig, J. F. Beckers: 1748-49. **\$2000-3000**

✦ Bodenschatz (1717-97) a South German Orientalist made Judaism his special study, producing this truly monumental work. "Because of its objectivity, it is a significant source for the ceremonial practices of the German Jews." (See Frederick Hauck, *Neue Deutsche Biographie*). The work, no doubt due to the detailed engravings, did much to secure for Judaism a favorable consideration in Germany.

Of late, Prof. Elisheva Carlebach has shown that converts to Judaism, in order to assert their privileged position of knowledge concerning their former religion, criticized the naivete of this well-meaning but occasionally misinformed Christian Hebraist. See E. Carlebach, *Divided Souls: Converts from Judaism in Germany, 1500-1750* (2001), p. 218.

89. (BOHEMIA). Ex Ordinatione Inclyti Regni Gubernii ["Laws concerning the Jews of the Habsburg Empire, specifically Bohemia, their religion, education, the constitution of their community, their population, foodstuffs, etc."]. Latin; German and Czech texts face à face. *ff. 18. Margins frayed. Unbound. Folio.*

Budvicii [German: Budweis; Czech: Ceske Budejovice], 8th September, 1797. **\$1000-1500**

✦ INFAMOUS EDICT OF EMPEROR FRANCIS II ISSUED AT BUDWEIS, BOHEMIA

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

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

90. BORCHADT, SAMUEL. Geographia Sacra [Sacred Geography]. Second edition. Latin interspersed with Hebrew. Engraved cameo portrait of author as frontispiece. 4 foldout maps with place-names in both Latin and Hebrew: 1) "Description of the Lands in Which Were Dispersed the Builders of the Tower of Babel" (Asia Minor, Africa and Europe); 2) "Universal Table of Phoenician Navigation Routes" (from Atlantic to Indian Oceans; large inset of Isles of Aegean Sea); 3) Hispania and Western Africa; Italy; and 4) Isle of Sicily (inset of City of Syracuse). Tailpieces. *pp. (20), 1-360, (24), 361-379, 390-800, (4), 801-864, 1- 70, (184). Lacking portion of lower margin of f.67. Browned throughout. Contemporary vellum with blind-tooled cartouche in center; cracked. 4 raised bands on spine. Thick 4to. [E. & G. Wajntraub, *Hebrew Maps of the Holy Land* (1992), p. 55 (w.22) (facsimile of map); *Borders and Boundaries: Maps of the Holy Land 15th-19th Centuries* (Exhibition at Congregation Emanu-El of the City of New York, 2002), 30 (facsimile of map)].*

Frankfurt a/Main, Johann David Zunner: 1674. **\$1200-1800**

✦ Samuel Borchardt (1599-1667), a French Protestant theologian, prepared this monumental work as a deeper examination of the Book of Genesis. The first part of the book, "Phaleg," treats of the names contained in the Table of Nations in Genesis 10; the second part, "Chanaan," takes up the issue of the colonies and language of the Phoenicians. See JE, Vol. III, p. 279; Zur Shalev, *Geographia Sacra: Cartography, Religion, and Scholarship in the Sixteenth and Seventeenth Centuries* (Ph.D. Thesis, Princeton University, 2004).

91. Boschwitz, Tzvi Hirsch. Brief Steller oder Pathshegen ha-Kethav le-Chinuch Ne'arim [The Art of Letter Writing]. Hebrew and Judeo-German in wayber-taytsch letters. *ff. 28. Tops of several leaves cropped with minor loss to headers. Waterstained. Modern endpapers and boards. 12mo. [Vinograd, *Frankfurt on the Oder* 474].*

Frankfurt on the Oder, n.p.: 1802. **\$120-180**

92. BRIL, JECHIEL. (EDITOR). Yein Levanon [three unpublished manuscripts: Maimonides, Moses. Commentary to Tractate Rosh Hashanah; Martica, David. Zechuth Adam; Zabara, Joseph. Sepher Sha'ashu'im]. Foreword by Shneur Sachs. TWO FIRST EDITIONS. Second Edition of Sepher Sha'ashu'im. Maimonides' commentary complete with foldout astronomical chart. * A detailed analysis of this volume is available upon request. pp. (12), 21, (1), 24, (1), 40, (1). Light stains. Modern boards. 8vo. [Friedberg, J-537]. Paris, Typ. Guèrin: 1866. \$150-200

93. (BURIAL SOCIETY). Seder Selichoth le-Chavurah Kedoshah. ff.32, (8). Stained, stamp on title. Modern boards. 8vo. [Vinograd, Cracow 499]. Cracow, 1810. \$1000-1500

✳ Contains the By-laws of the Society as well as instructions and procedures concerning the appropriate methods in preparing the deceased for burial.

Includes single textual illustration demonstrating the correct fashion to fasten the belt of the shroud

See also Lot 25.

[SEE ILLUSTRATION BELOW LEFT]



Lot 93

94. (CAIRO). Chaim Vital. Chok LeYisrael [portions of Zohar, Bible, etc. divided for daily study]. Vayira, Bamidbar, Devarim (only). FIRST EDITION. Title pages within typographical borders. Each page within ruled border and printed in two columns. Scriptural texts pointed, Talmudic texts unpointed and Kabbalistic texts in rabbinic type. ff.(2),102,102,116, (Lacking one leaf, f. 41 in Bamidbar). Lightly browned and stained in places, title page and final leaf repaired affecting a few letters. Disbound. 4to. [Vinograd, Cairo 3; Ya'ari, Cairo 3]. Egypt (Cairo), The Orphan Abraham ben Moses: 1740. \$700-1000

✳ AMONG THE EARLIEST BOOKS PRINTED IN EGYPT. The only book printed there in the 18th century. Except for a short-lived Hebrew printing press in Fez in 1516, this appears to be one of the earliest books printed in all of Africa. Only four Hebrew books were printed in Egypt. This work was thought to be the first, until fragments of two earlier imprints were discovered in the Cairo Genizah of which only one copy of each is known. According to Yaari, following this Chok LeYisrael, a subsequent Hebrew book was not printed in Cairo until 1905.

95. (CALENDAR). Luach Ha-shanah [calendar for the Hebrew Year 1815]. * Second part: Luach Lev. Edited by Joseph Perl, [ethical stories, natural zoology, riddles etc.]. Foldout chart. ff. [9], [4],11, 30,[1]. Later boards. 8vo. [Vinograd, Tarnapol 12]. Tarnapol, N. Pineles: 1814. \$200-300

✳ Included is detailed information regarding the New Moon, Jewish Holidays, Biblical portions of the week, eclipses and historical events. Also contains dates of all Christian holidays, fairs and market days.

96. CAMPANTON, ISAAC. Darchei ha-Talmud. Second Edition. Title within architectural columns. Scattered scholarly maginalia. Solomon B. Freehoff copy. ff. 14. Title cropped and torn. Modern boards. 8vo. [Vinograd, Venice 497; not in Adams]. Venice, Christoforo Zanetti: 1565. \$600-900

✳ The only work of the Spanish rabbi, Isaac Campanton (1360-1463). He lived at a time when Jewish scholarship and Talmudic erudition was on the decline among the Jews of the Iberian Peninsula. His work is a useful contribution to Talmudic methodology, attempting to provide a practical guide for teachers of the Talmud. It is one of the earliest examples of a genre that has come to be known as "Siphrei ha-Kelalim."

[SEE ILLUSTRATION FACING PAGE BELOW LEFT]

97. CANTARINI, ISAAC. Eith Ketz [The Advent of the Messiah]. FIRST EDITION. Engraved frontispiece of the Binding of the Isaac. ff. (4), 71, (1). Wormed. Final leaf laid to size. Modern cloth. 8vo. [Vinograd, Amsterdam 921; Roest 251].

Amsterdam, Solomon Proops: 1710. \$300-500

✦ The author, known by the Hebrew acrostic of his name “YeCHKaM” (Yitzchak Chaim Kohen Min ha-chazanim), was one of the Paduan physician-poets who had some influence upon young Moses Chaim Luzzatto (RaMCHaL). “Min ha-Chazanim” is the Hebrew equivalent of the Italian surname “Cantarini.” (See “R. Abraham Hakohen of Zante and the circle of physician-poets in Padua,” Ha-Sifrut, 26 (1978):115; Meir Benayahu, Kabbalistic Writings of R. Moses Chaim Luzzatto (1979), p. 239.

The late President of the State of Israel, Shlomo Zalman Shazar (Rubashov), whose scholarly reputation rests upon his monographs on the history of the Sabbatian movement, published an analysis of Cantarini’s work entitled, “Ha-Tikvah li-Shenath T”K [The Hope for the Year 1740].

98. CANTARINI, ISAAC. Pi Sepharim. FIRST EDITION. Title within historiated architectural arch depicting angels flanking the Decalogue atop Moses and Aaron. Text in double columns within border. ff. (8). Dampstained in places, some marginal worming repaired. Contemporary gilt-stamped calf, rubbed. 4to. [Vinograd, Venice 1383].

(Venice), Bragadin: 1669. \$300-500

✦ A poem in honor of the “siyum of Masechet Chulin by the scholars of the Yeshiva of Padua.” The numerical equivalent of these words in Hebrew matches the date of publication.

99. (CEREMONIES). Ginzburg, Simon Levi. Minhagim. Title within architectural arch. Thirty-five woodcut illustrations of rites and customs. Judeo-German printed in Wayber-taytsch type. The Alfred Rubens copy, with his bookplate. ff.56, (ff 11, 17, 42, 43 in facsimile), tear on f. 41. Browning, some staining and marginal wear. Modern half calf, rubbed. 4to. [Vinograd, Dyhernfurth 27 (unseen)].

Dyhernfurth, Shabbetai Bass: 1692. \$4000-5000

✦ Rare. Not seen by Vinograd (he does not give pagination).

Another complete copy was sold in Sotheby’s, 16th March 1999, Lot 128.

[SEE ILLUSTRATION BELOW RIGHT]



Lot 96



Lot 99

100. (CEREMONIES). GINZBERG, SIMON LEVI. Minhagim. * Bound with: Tikun Leil Shevu'oth. Title flanked by Moses and Samuel. Woodcut illustrations of rites and customs. Yiddish translation printed in Wayber-taytsch type. ff.72. Stained. Contemporary calf. 8vo. [Vinograd, Fuerth 245; Mehlman 1381].

Fuerth, Chaim ben Tzvi Hirsch: 1756. \$3000-4000

♣ Scarce.

[SEE ILLUSTRATION BELOW LEFT]

101. (CEREMONIES). GINZBERG, SIMON LEVI. Minhagim. Hebrew text. Instructions and captions in Spanish. Many woodcut illustrations of rites and customs. ff.48. Lightly browned. Modern marbled boards. Sm. 8vo. [Vinograd, Amsterdam 2044].

Amsterdam, G.J. Janson: 1775. \$5000-6000

♣ This Spanish issue, most uncommon.

[SEE ILLUSTRATION BELOW RIGHT]

102. (CEREMONIES). Seder ha-Tephiloth mi-Kol ha-Shanah [prayers through the year]. According to the custom of Poland. With Psalms and Techinoth. All with translation into Yiddish. ff. 348, 130, 20. Stained. Modern boards, fitted with contemporary clasps and metallic ornaments. Thick 8vo. [Vinograd, Karlsruhe 32 (JNUL copy incomplete)].

Karlsruhe, 1794. \$2000-2500

♣ Contains a naive, but most original illustration of marriage-celebrants beneath a Chuppah (final section, f. 20). - Not seen reproduced elsewhere.

[SEE ILLUSTRATION FACING PAGE LOWER LEFT]



Lot 100



Lot 101

103. (CEREMONIES). Dinim u-Minhagim Tovim. Translated in into Yiddish by Leibush Luhman. ff. 24. Lightly stained. Contemporary boards. 8vo. [This Yiddish edition not in JNUL].

Czernowitz, Rudolph Schardt: 1864. \$1500-2000

✦ With unusual content: The author criticizes parents who fail to chastise their children for engaging in sexual self-stimulation. He admonishes: "it is quite indecent - like playing with a cat...Should parents not impress upon their children how serious is this transgression, youngsters will be led to believe their behavior is only impolite rather than utterly forbidden." (see f. 18b).

[SEE ILLUSTRATION BELOW RIGHT]

104. (CHASSIDISM). DOV BAER OF LUBAVITCH. Bi'urei ha-Zohar [commentary to the Zohar according to the doctrine of Chabad]. FIRST EDITION. Printer's device (Yaari 183) on title. On title and final page, stamps of "Refael Silberman, Grand Rabbi of Safed" and "Rabbi Abraham Leib Silberman, Safed." On f.71v. inscription, "This book belonged to the late colonist R. Shalom ben David Lipa and it was donated to the beth midrash here, Rosh Pinah." Wide-margined copy. ff.(4), 139, 57. Final leaf torn with some loss of text. Marginal worming. Modern boards. 4to. [Vinograd, Kopyst 53; Habermann, Sha'arei Chabad (in Schocken Festschrift) 15].

Kopyst, Israel Jaffe: 1816. \$400-600



Lot 102



Lot 103

- 105.** (CHASSIDISM). Igereth ha-Kodesh ["The Holy Epistle"]: Menachem Mendel of Vitebsk, Abraham of Kaliska and Chaim Chaikel of Hamdora. With selections by Elimelech of Lizhensk, Joseph of Ostrog and Levi Isaac of Berdichev. * Levi Isaac of Berdichev. Sepher ha-Zechirah. Rashi letters; six "Zechiroth" (Remembrances) in square letters. ff. 24. f. 20 torn with loss, dampstained. Modern boards. 8vo. [cf. *Vinograd, Zolkiew 548; Mehlman 1125; Liberman, Ohel Rache"l, p. 61, no. 4*].

(Zolkiew, c.: 1800). **\$400-600**

❖ EARLY CHASSIDIC COLLECTION

From these hortatory letters composed by the leaders of the Chassidic movement, one is able to learn much concerning the early history of the movement.

Rabbi Levi Isaac's commentary to the "Six Remembrances" a Jew recites daily is a gem of Chassidic thought.

Variants of the letters of R. Chaim Chaikel exist. It seems the version in our collection differs from the version of Chaim ve-Chesed (1891), a collection of the Chassidic master's teachings. See H. Rabinowicz, *Lithuanian Hasidism* (1970), p. 146, n. 31.

- 106.** (CHASSIDISM). Schneur Zalman of Liadi. Sepher Likutei Amarim ["Tanya"]. FIRST EDITION. Title within typographical border. ff. 81-86 on blue paper. A complete copy. ff. (3), 4-86. ff. 2, 4, 13 laid to size. f. 3 taped. Minor stains, tears and worming. Later boards. 8vo. [*Vinograd, Slavuta 16; Y. Mondschein, Sepher ha-Tanya (1981), pp. 31-35 (includes facsimile of title)*].

Slavuta, (Moshe Shapiro - son of Pinchas Koritzer): 1796 (printing completed on the 20th Kislev). **\$30,000-50,000**

❖ THE EDITIO PRINCEPS OF THE TANYA. THE FUNDAMENTAL EXPOSITION OF CHABAD CHASSIDIC PHILOSOPHY.

Composed by R. Schneur Zalman of Liadi (1745-1813) - The "Alter Rebbe," as he is affectionately referred to, the Tanya is universally acknowledged as a seminal work of Jewish thought.

This first edition includes Part One, "Sepher shel Benonim" (Book of Middle Class), and Part Two, "Chinuch Katan / Shaar ha-Yichud ve-ha-Emunah" (Gate of Unity and Faith). In the course of subsequent printings, three additional parts would be added, for a total of five parts.

Lubavitch Chassidim refer to the Tanya as the "Torah she-bi-Kethav (Written Torah) of Chassidism"; its five parts reminiscent of the Torah itself. R. Levi Isaac of Berdichev (although also attributed to R. Meshullam Zushye of Anapoli) a contemporary of R. Schneur Zalman, is reputed to have marveled how "the author succeeded in fitting a God so vast into a book so small!"

The great Talmudist of the generation, R. Elijah, the Vilna Gaon however, viewed the pantheistic philosophy espoused by the Tanya as sheer heresy. Reputedly, the book was publicly burnt in the streets of Vilna on the Eve of Passover along with the chametz. In this regard, it is not insignificant to note that nowhere in the Tanya does the author's name appear, neither on the title nor in the rabbinic endorsements. - And yet, into the next generation, the foremost disciple of the Vilna Gaon, Chaim Volozhiner, composed Nephesh Hachaim, his classic tract outlining the weltanschauung of Lithuanian Jewry, largely along parallel lines of thought to the Tanya.

A PARADIGMATIC WORK IN THE DEVELOPMENT OF JEWISH THOUGHT.

[SEE ILLUSTRATION ON FRONT COVER]

107. (CHASSIDISM). Schneur Zalman of Liadi. Tanya. Title within typographic border. Former owner's inscription (1862) on front flyleaf. ff. (1), 36, 41-44, (4), 6, (30). Printer's error: In Part I of Tanya (Likkutei Amarim), f.12r. follows f.8v. Brownd. Contemporary marbled boards, rubbed. 8vo. [Vinograd, Kopyst 97; Y. Mondschein, *Sepher ha-Tanya* (1981), no. 11 (II), pp. 68-71 (includes facsimiles); See also Sh. D.B. Avtzon, *The History of the Tanya* (1999)].

(Kopyst), n.p. After: 1814. \$800-1200

☛ There is considerable bibliographic debate concerning this edition. The late Chaim Liberman, librarian of Rabbi Joseph Isaac Schneersohn, communicated to A.M. Habermann his suspicion that this edition was produced on an illegal press in Kopyst. (We know that Rabbi Nathan Sternhartz of Breslov maintained in his home such an illegal press, which produced his Likkutei Tephiloth.) See A.M. Habermann in "Sha'arei Chabad," *Alei Ayin* (1951-2), pp. 310-311, no. 52. Liberman based his opinion upon stamped authorizations by Rabbi L. Jaffe of Kopyst, found in a few copies of the edition (but not ours). The consensus among bibliographers is that the date "1814" should not be taken at face value. Due to the difficulty in obtaining from the Tsarist government new permits to publish Hebrew works, printers would draw on earlier certifications. Consequently, it can only be assumed that this edition somewhat postdates 1814.

108. (CHASSIDISM). Shneuri, Dov Baer ben Schneur Zalman. Sha'ar ha-Teshuvah ve-ha-Tephilah ["Gate of Repentance and Prayer"]. Part II. FIRST EDITION. Title within typographic border. First word within historiated background. ff. (2), 42, 2, 5-81, (1). On blue paper. Contemporary calf; spine distressed. 12mo. [Vinograd, *Sklov* 198; Ch. Liberman, *Ohel Roche*¹, vol. I, p. 190, no. 143].

Shklov, Isaac ben Samuel: 1818. \$1000-1500

☛ FIRST EDITION OF A CLASSIC OF CHABAD

R. Dov Baer inherited the mantle of leadership from his father, the founder of the Chabad school of Chasidism, R. Schneur Zalman of Liadi. Fondly remembered by the chasidim as the "Mitteler Rebbe" (Middle Rabbi), it was he who established the center of Chabad at Lubavitch, home of his father-in-law. In works such as Sha'ar ha-Teshuvah, R. Dov Baer proved his mastery of the esoteric doctrine of Chabad mysticism. The work may be viewed as an expansion upon his father's Igereth ha-Teshuvah (Epistle of Repentance), published as the third part of Tanya.

The late Chabad bibliographer, Chaim Liberman describes typographical variants. Our copy with the correct heading "Sha'ar ha-Teshuvah Chelek Beith" at the top of the first three leaves, conforms to Liberman's Type B. (Other copies have either "Sha'ar ha-Birurim" or "Yesod ha-Avodah").

[SEE ILLUSTRATION NEXT PAGE LOWER LEFT]

109. (CHASSIDISM). Ibn Verga, Joseph, She'erith Yoseph [on the methodology of the Talmud]. The R. Chaim Halberstam of Sanz Copy - with his stamp on the title-page. With signature by his son, R. Shalom Eliezer Halberstam on recto of title, as well as R. Shalom Eliezer's inked-stamps in six places (when resident in Tarnow and in Ratzpert). ff.44. Some staining and marginal repair to title. Modern boards. 4to. [Vinograd, *Mantua* 186].

Mantua, Moses Elishama Zifroni for Tommaso Ruffinelli: 1593. \$8,000-12,000

☛ THE R. CHAIM HALBERSTAM OF SANZ COPY.

R. Chaim Sanzer (1797-1876) was one of the greatest Chassidic leaders of his generation and author of the profound Halachic work, *Divrei Chaim*. One of the principles he insisted upon was that a synthesis between Chassidic thought and rigorous traditional scholarship was essential. That the present work, *She'erith Yoseph*, on Talmudic methodology was to be found in his library, only emphasizes this axiom.

R. Shalom Eliezer Halberstam (1862-1944), was born when his father was 65 years old. His saintly life was brought to a shocking end when he was murdered by the Germans in Auschwitz, alongside his own son Meshullam-Zushye, while wrapped in a Kittel and Tallith.

[SEE ILLUSTRATION NEXT PAGE LOWER RIGHT]

110. (CHASSIDISM). Talmud Yerushalmi: Moed. With commentaries Korban Ha-Edah and Shayarei Korban. Copy with Signature of Nechemiah Yechiel Rabinowicz of Bychava. With inscription in an Ashkenazic hand on the fly-leaf "shayach le-harav ha-tzadik. butzina kadisha [holy light] moreinu ha-rav Nechemiah Yechiel sheyichyeh mi-byechuv ben Ha-Rav Ha-Tzadik ha-Gaon ha-Charif u-baki, sinai ve-oket harim butzinah kadishah, aspaklariah ha-meirah, ish elokim kadosh raban shel kol bnei ha-golah moreinu harav Yaakov Yitzchak Itzik ben harav ha-maor ha-gadol charif u-baki, chasidah uperisha, ... muchtar benimusin moreinu ha-rav Asher av beth din ve-ram be-Pshedbruz... ben... neched... [listing the geneology of The Yid Hakadosh].

The verso of the flyleaf contains a "kvittel" with family-names requesting a blessing of the Rebbe, in the customary Chassidic fashion. With scattered marginalia in another Aschkenazic hand. ff. 81, (lacking title). Unbound. Folio. [Vinograd, Sklow 161].

Shklov, M. Horowitz: 1812. \$600-900

❖ VOLUME FROM THE LIBRARY OF NECHEMIAH YECHIEL RABINOWICZ OF BYCHAVA, SON OF R. YAAKOV YITZCHAK "THE YID HAKODOSH"

R.Nechemiah (1808-53) was six years old when his father died. Upon the advice of his mentor, R. Israel of Ruzhyn, he became Rebbe of Bychava, near Lublin, at the age of twenty. His level of piety was such that he would assist in the preparation of the Sabbath fish delicacy while wrapped in Tallith and Tephillin. R.Nechemiah's discourses were collected and published in 1913 and entitled Maaseh Nechemiah. He died on the anniversary of his father's death (19th Tishrei). See H. Rabinowicz, Encyclopedia of Hasidism (1996) p. 393.



Lot 108



Lot 109

111. (CHASSIDISM). Yoel ben Moshe Gad. Chidushei Halachoth. The Degel Machaneh Ephraim Copy (?) Signatures on lower margin on title-page Ha-K[atan] Ya'akov Yechiel ben-Harav...Moshe Chaim Ephraim, with additional non-discernable signature from the town of Mezhibuzh (the Degel Machaneh Ephraim lived in Mezhibuzh). ff. [1], 127. Various worn. Modern cloth. Folio. [Vinograd, Altona 25].

Altona, Aaron b. Eliahu Katz: 1736. \$1000-1500

✎ Possibly the Degel Machaneh Ephraim Copy. Title-page signed by his son, Ya'akov Yechiel.

Moshe Chaim Ephraim of Sudzilkov was raised by his grandfather, the Baal Shem Tov and was indeed buried next to him in Mezhibuzh in 1800. His magnum opus was the Degel Machaneh Ephraim, which was published by his son, Ya'akov Yechiel, in 1810.

112. CHEFETZ, MOSES. (Moses ben Gershon Gentili). Chanukath ha-Bayith [Treatise on the Construction of the Second Temple]. FIRST EDITION. Title within woodcut decorative oval cartouche. Numerous engraved illustrations of the Temple. On title, signature of former owner, "Chaim Volterra". ff. (4), 52. Fold-out map provided in facsimile. Few waterstains. Mottled calf; missing portion of spine. Sm. 4to. [Vinograd, Venice 1483; A.J. Karp, *From the Ends of the Earth: Judaic Treasures from the Library of Congress* (1991) p. 88 (illustrated)].

Venice, Bragadin: 1696. \$1000-1500

✎ Moses Chefetz, a native of Trieste, was a child prodigy. He developed into a fine Rabbinic decisor as well as a scholar familiar with the disciplines of mathematics and the sciences. His best-known work is his commentary to the Pentateuch, Melecheth Machsheveth (Venice, 1710). It contains a portrait of the author, clean-shaven and ministerial.

Studies concerning the Temple in Jerusalem demand visual presentation, for the architecture and the Temple vessels are so very pertinent to the laws. The numerous engraved architectural illustrations in this volume were added after the printing.

The copy of Chaim (Vita) ben Moses Volterra, who was active in the rabbinates of Venice and later Finale, Senigallia, and Ancona. Due to rancor with the Inquisitional authorities, he was forced to flee to London in 1714, where he took refuge for a spell. See EJ, Vol. XVI, col. 221.

113. (CHILDREN'S LITERATURE). Baruch Atah be-Phi ha-Taph [liturgical primer]. Charming multicolor illustrations. pp. 34. Original pictorial boards. 4to.

Tel-Aviv, E. Lewin-Epstein: c.1940. \$60-90

114. (CHINA). Finn, James. The Jews in China: Their Synagogue, Their Scriptures, Their History. FIRST EDITION. Use of Hebrew characters. The Solomon B. Freehoff Copy. pp.viii, 86. Title dampstained. Original boards with Chinese characters gilt on upper cover; lightly rubbed. 12mo.

London, B. Wertheim: 1843. \$300-500

✎ Finn (1806-1872), an English philo-Semite, served as British consul in Jerusalem from 1845-62. He was a pioneer in bringing knowledge of the Jews of Kaifeng to the Western World.

115. CHIZKUNI, ABRAHAM. Zoth Chukath ha-Torah [Abbreviation of R. Isaac Luria's Sepher ha-Kavanoth]. FIRST EDITION. Title within woodcut architectural border. Florets on final page. On final blank, a page of manuscript ("Kavanah li-Zechirah" or "Meditation for Memory") copied "from the Siddur ha-Ari za"l". ff. (8), 88, (2). Light stains. Modern endpapers and boards. 12mo. [Vinograd, Venice 1343].

Venice, n.p.: 1659. \$400-600

✎ The author, a native of Cracow, adopted the surname "Chizkuni" after his father Chizkiyah. The book bears the *haskamoth* (encomia) of R. Benjamin Halevi, an emissary from the Holy Land "wandering for the past three years," and of R. Eliezer Nachman Foa, a disciple of R. Menachem Azariah (Ram"a) of Fano.

In his introduction, Chizkuni states there was an earlier attempt to abbreviate the Lurianic kavanoth, namely *Kenaph Renanim* by the Moroccan kabbalist Abraham Azulai. (Azulai's grandson, Chaim Joseph David Azulai, lists the manuscript *Kenaph Renanim* in Part II of his bibliography, *Shem ha-Gedolim*.) However, Chizkuni found Azulai's rendition of the kavanoth unsatisfactory. *Zoth Chukath ha-Torah* was edited by the preeminent Italian kabbalist R. Moses Zacuto. On ff. 26v-27v. there is a mystical poem composed by Zacuto.

116. COHEN, SHALOM BEN JACOB. Mata'ei Kedem al Admath Tzafon / Morgenländische Pflanzen auf nördlichem Boden ["Eastern Plants upon Northern Soil": Poetry]. FIRST EDITION. Hebrew and German translation. Title in Hebrew and German. pp. (3), 13, 156, (2). Foxed. Contemporary mottled boards. 8vo. [Vinograd, Roedelheim 39].

Rödelheim, Wolf Heidenheim: 1807. \$400-600

✦ Shalom ben Jacob Cohen (1772-1845) was born in Mezhirech, Poland. As many a young man in search of knowledge, he gravitated to Berlin, where he became a lifelong friend of Naphtali Herz (Hartwig) Wessely, perhaps the most gifted Hebrew poet of the day. Wessely infected Cohen with his passion for Hebrew poetry. The present volume of poetry attests to that passion. During the years 1809-11 Cohen served as editor of the literary journal Ha-Me'asef. In 1821 he established the literary review Bikurei ha-Itim.

Like his mentor Wessely, Cohen might be considered the traditionalist element within the burgeoning Haskalah movement. He was opposed to the liberties taken in the Hamburg Temple, beachhead of the Reform movement. It was none other than Cohen who translated into German the responsa of leading rabbis in condemnation of the Hamburg Temple that were included in the well-known Eleh Divrei ha-Berith (Altona, 1819). Equally significant is the fact that he wrote a book, Shorashei Emunah, in defense of the divinity and immutability of both Written and Oral Laws (London, 1815).

Mata'ei Kedem consists of three works: 1) An epic poem on Abraham in Ur of the Chaldees; 2) Several poems portraying incidents in the life of David; and 3) A drama in two acts based on the story of Naboth ha-Yisraeli. See M. Waxman, History of Jewish Literature, Vol. III (1936) pp. 153-8; EJ, Vol. IV, pp. 154-5; JE, Vol. V, cols. 685-6.

117. COHN, TOBIAS. Ma'aseh Tuviah. FIRST EDITION. Three parts in one. Title within architectural arch with fine engraved portrait of the Author by Antonio Luciani on verso, anatomical plate and numerous fine scientific text illustrations. Approbation from the Ecclesiastical authorities on final page. Two divisional titles. ff.(6),158. Margins strengthened. Later calf, rubbed. 4to. [Vinograd, Venice 1572; Garrison & Morton, Medical Bibliography 6496.1; Friedenwald, The Jews and Medicine - Catalogue (1946) pp.59-60; Rubens 693].

Venice, Bragadin: 1707-8. \$5000-7000

✦ IMPORTANT HEBREW SCIENTIFIC ENCYCLOPEDIA

Celebrated encyclopedia of medical and natural sciences, comprising sections on geography and astronomy; theology and metaphysics (viz. Section Olam Ha'elyon, Discourse VI on the coming of the Messiah and the Sabbatian Movement); a lexicon of pharmacological and botanical terms in Hebrew, Latin and Turkish; and most significantly, an important section on medicine (including anatomy and gynecology).

Includes discussions on the medical properties of tobacco, description of the plica polonica and an examination of the Magdeburg experiment on the vacuum.

[SEE ILLUSTRATION LEFT]



Lot 117

- 118.** DANUN, MEIR BENJAMIN MENACHEM. Be'er Basadeh [super-commentary to Rashi and Mizrahi on the Torah]. FIRST EDITION. With lengthy inscription in Hebrew and Ladino, signed by the author to Isaac Farchi (with his signature on f.2r). The introduction concerns the economic situation of the Jews of Jerusalem. ff. [3], 180. *Morocco-backed boards. Folio. [Halevy 34].*

Jerusalem, I. Bak: 1846. **\$500-700**

✦ The Isaac Farchi copy (here entitled with the honorific "Sar Ve-Tafsar,") The Farchi family were a dynasty of financiers and scholars resident in Damascus. The magnificent Farchi Bible had been in their care for generations.

- 119.** DE VIDAS, ELIJAH. Reshith Chochmah. Third edition. Title within wreathed architectural columns. Headpieces and tailpieces. On front blank, inscription attesting that the book was purchased by Schneur Katz of Metz from R. David Oppenheim in 1690 for the sum of 10 schillings. ff. 10, 418, 32 (*mispaginated*). Title worn, foxed and torn in places. *Exquisite blind-tooled calf with 6 bands, clasps and hinges. Spine distressed. Thick 4to. [Vinograd, Cracow 162; Mehlman 1002].*

Cracow, Isaac b. Aaron (Prosstitz): 1593. **\$600-900**

✦ THE DAVID OPPENHEIM(ER) COPY. Collector par excellence, David ben Abraham Oppenheimer (1664-1736) was Rabbi of Prague and later Landrabbiner (Chief Rabbi) of all of Bohemia. A bibliophile from his early youth, he utilized family wealth to establish a formidable library, which presently resides in the the Bodleian Library, Oxford

Elijah de Vidas (16th century) was a disciple of R. Moses Cordovero, doyen of Safed kabbalists. Reshith Chochmah, despite its mystical overtones, has become a classic of ethics.

- 120.** DURAN, SHIMON BEN TZEMACH. (RaSHBa"TZ). Sepher HaTaSHBa"TZ [responsa]. FIRST EDITION. Four parts. Three (of 4) titles with ornamental woodcuts with lions, foliage and a crown. *Part One: ff. (12), 92. f.28 slightly torn. Part Two: ff. (1), 69. Part Three: ff. (1), 69. Part Four: ff. (1), 36, (2), 39-83, (1), 85-101, (1). A pleasingly clean copy. Contemporary mottled calf with central gold cartouche, spine worn. Thick folio. [Vinograd, Amsterdam 1490].*

Amsterdam, Naphtali Herz Levi Rofe: 1738. **\$300-500**

✦ In 1391, R. Shimon b. Zemach (1361-1444) fled his native Spain (Isle of Majorca) for Algiers, where he became one of the foremost halachic decisors of North African Jewry.

- 121.** (EGER, AKIVA). Penei Moshe [responsa by R. Moshe Benveniste] Part III. THE R. AKIVA EGER COPY. With a scholarly marginal note in the hand of R. Akiva Eger, signed "Ha-Katan Akiva" (f. 2a). With another note in a similar, but smaller Ashkenazic hand on f. 75b. ff. [2], 154. *Contemporary calf, rubbed. Folio. [Vinograd Const. 407].*

Constantinople, Abraham Rosanes: 1719. **\$7000-9000**

✦ FROM THE LIBRARY OF AKIVA EGER (1761-1837) WITH HIS SCHOLARLY NOTATION.

Stamp of his son, I. L. Eger of Johannesburg, on the title-page and inscription by Akiva Eger's nephew, Leib Hirsch Ginz, stating: "Belongs to to my uncle, my teacher , Moreinu R. Akiva Ginz, of Eisenstadt, the Rabbi of Posen."

Rabbi Akiva Eger (1761-1837) was one of the most outstanding Rabbinic leaders of the late 18th-early 19th centuries. His responsa, novellae and sermons enjoyed unprecedented praise and respect and are to this day assiduously consulted by all Jews, universally.

R. Akiva Eger's marginal manuscript comment relates to the first responsa debated by Moshe Benveniste: concerns the interesting, but complicated case of a Karaite who choses to observe Rabbinic law and consequently desired to annul his family's problematic status of mamzur - assuming that it exists at all. R. Akiva Eger indicates a flaw in the author's reasoning in a brilliant manner - showing an ingenious method whereby the personal status of the Karaite may become legitimized.

[SEE ILLUSTRATION NEXT PAGE LOWER LEFT]

122. EIDLITZ, MOSES ZERACH. Melecheth Machsheveth [mathematics]. FIRST EDITION. Title in Hebrew and German. Hebrew and Judeo-German on facing pages. ff. 281, (3). *Browned and dampstained. Contemporary half-calf, rubbed. 12mo. [Vinograd, Prague 909].*

Prague, Israel Jeiteles: 1785. \$400-600

✦ An outstanding pupil of R. Jonathan Eybeschuetz, Eidlitz appreciated the value of secular sciences, which he considered necessary for both scholars and laymen. In his introduction, he states one cannot derive financial gain from the study of Torah, therefore it is incumbent to seek to gain a livelihood by other means. See EJ, Vol. VI, col. 525.

123. 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. *Browned with some staining. Modern boards, rubbed. 4to. [Vinograd, Altona 51; Raphael 7].*

Amsterdam (i.e. Altona), By the Author: 1751. \$1200-1800

[SEE ILLUSTRATION BELOW RIGHT]

124. EMDEN, JACOB. Akitzath Akrav [polemic]. FIRST EDITION. ff. 20. *Few light stains in places. Modern boards. Sm. 4to. [Vinograd, Altona 56; Raphael, Areschet vol. III, p.253-4 (no. 10:1); Mehlman 1711].*

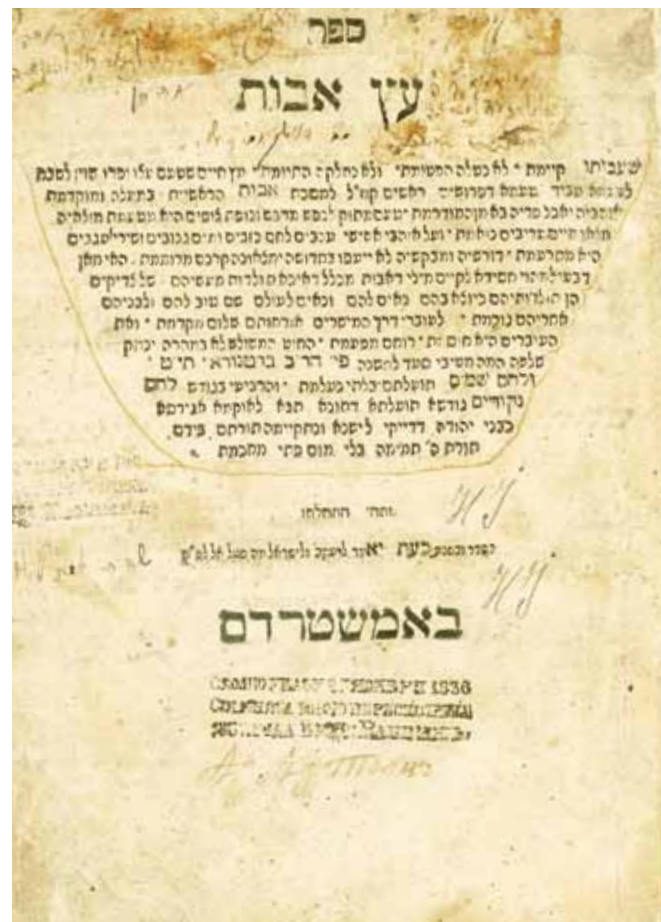
Amsterdam (i.e. Altona), (By the Author): 1752. \$3000-4000

✦ An outgrowth of the shattering Emden-Eybeschuetz polemical crises: An examination of the amulets produced by Jonathan Eybeschuetz said to contain distinct Sabbathian characteristics. By decree of the Council of Four Lands, this printed polemic (one of the most acrimoniously against Eybeschuetz) was banned and almost all copies were incinerated upon publication. See Carmilly-Weinberger, pp. 86-92; and M. J. Cohen, Jacob Emden: A Man of Controversy (1937) p. 221.

[SEE ILLUSTRATION FACING PAGE LOWER RIGHT]



Lot 121



Lot 123

125. ERGAS, JOSEPH. Tochachath Megulah Vehatzad Nachash [anti-Sabbatianism]. Two parts in one. FIRST EDITION. The Samuel Schoenblum-Mayer Sulzberger copy. ff. (2), 62. With owner's signature on title: *Mordecai Samuel Ghironi of Padua. Later patterned boards, rubbed. 8vo. [Vinograd, London 29; Roth, London 8; Mehlman 1700].*

London, for Moses Hagiz: 1715. \$500-700

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

126. EYBESCHUETZ, DAVID SOLOMON. Levushei Serad [novellae and discourses to Yoreh De'ah]. Title vignette of the Tomb of Rabbi Shimon bar Yochai in Meron. ff. (1), 18. Title taped, stained and wormed. Pages not of uniform size. Modern cloth. 4to. [Vinograd, Safed 14; Ya'ari, Safed 13].

Safed, Dov Baer ben Samuel Kara: 1863. \$200-300

✦ This is the first book printed on the re-established press in Safed.

127. FINZI, ISAAC RAPHAEL. Lashon Ash. FIRST EDITION. The A. M. Habermann copy, with his stamp on the title and final leaf. ff. (8). Modern calf-backed marbled boards. 8vo. [Vinograd, Offenbach 138].

Offenbach, n.p.: 1798. \$300-400

✦ Pamphlet containing a poem of thanks and an account of the fire that threatened to destroy the entire Jewish Quarter of Padua in 1795. The event was commemorated annually by the observance of "Purim di fuoco."

128. (FRENCH JUDAICA). Assemblée des Dèputés des Israélites de France et du Royaume d'Italie. Text in French. Official stamp of the Assemblée de Francais et Italiens on upper left corner. AUTOGRAPH SIGNATURE OF A. FURTADO, PRESIDENT OF THE ASSEMBLY lower right. Also signed by Isaac Samuel Avigdor and Rodrigues Junior, the secretaries of the Assembly. pp. 4. Framed. 4to.

Paris, 24th September: 1806. \$2000-2500

✦ This document of the 1806 Assembly of French and Italian Jewish notables declared that the expenses of the Deputies of the Assembly should not be covered by the French Government, but rather by the Jews of France and Italy themselves. This included a monthly allowance of at least 500 francs for living expenses and an additional stipend for travel.

Abraham Furtado (1756-1817) was elected President of the Assembly of Jewish Notables in 1806 and acted as Secretary of the Paris Sanhedrin in 1807. Hailing from Bordeaux, Furtado was a municipal councillor before and the French Revolution. He knew Napoleon personally and traveled to Tilsit in June 1807 to present him with a memorandum requesting a softening of restrictive measures against the Jewish community. See also Lot 330.

[SEE ILLUSTRATION NEXT PAGE LOWER LEFT]



Lot 124

129. GAGIN, CHAIM ABRAHAM. *Sepher Chukey Chaim* [responsa]. FIRST EDITION. ff. (2), 170. *Scholarly marginalia in a cursive Sephardic hand on ff.132b. Three owners' signatures including R. Chaim Katzbi (author of Tzeror Ha-Chaim, Livorno, 1869). Modern boards. Folio. [Vinograd, Jerusalem 18; Halevy 9].*

Jerusalem, Israel Bak: 1842. \$300-500

✎ Includes much information relating to the social history of the Jews in 19th-century Eretz Israel. The author (1787-1848) was Chief Rabbi of Jerusalem, and the first to carry the official title of Haham Bashi. He was the son-in-law of the Kabbalist Shalom Sharabi. The author was instrumental in the publication of manuscripts by other major Rabbinical scholars and kabbalists; for example, *Kedushath Yom Tov* by the Mahrit Algazi (See Lot 7). See also the introduction by Gagin to his father-in-law's work, *Divrei Shalom* (See Lot 284) where he defends his use of the title Haham Bashi.

130. GALLICO, ELISHA. *Perush Shir ha-Shirim* [commentary to the Song of Songs, with text]. First Editon. Title within wreathed architectural arch. Old marginalium on f.14v. ff. 64. *Ex library, stained and censored in places, Modern marbled boards. Sm. 4to. [Vinograd, Venice 715; Habermann, di Gara 96; Adams B-1562].*

Venice, Giovanni di Gara: 1587. \$400-600

✎ The author was a 16th-century member of an ancient Italian family of French origin. A contemporary family member possessed the famed Golden Hagadah on which the Gallico Family crest was painted in 1603. Elisha Gallico was a disciple of Joseph Karo. Elisha's principle pupil was Samuel di Uceda.

131. (GERMANY). *Gesetz=Sammlung für die Königlichen Preussichen Staaten, No. 30* [Legislation of the Royal Prussian State, No. 30]. . pp. 263-282. *Slightly browned. Contemporary marbled boards. 4to.*

Berlin, 1847. \$1000-1500

✎ CIVIL EQUALITY FOR PRUSSIA'S JEWS. This legislation enacted July 23rd, 1847, extended civil rights to the Jewish subjects of Prussia. King Friedrich Wilhelm IV permitted Jews to occupy "offices not carrying executive, juridical or law enforcement powers." See EJ, Vol. VIII, col. 1292; JE, Vol. X, p. 238.

132. (GERMANY). GEIGER, SOLOMON ZALMAN. *Divrei Kehiloth* [Customs - particularly relating to liturgy - of the Community of Frankfurt]. FIRST EDITION. Issued in 12 separate parts, here bound in one. pp. 478. *Browned. Modern boards. 8vo. [Vinograd, Frankfurt a/Main 658].*

Frankfurt a/Main, J. Kaufmann: 1862-68. \$300-500

✎ Important for detailed sources relating to "Minhag Frankfurt" and all those congregations who follow this pre-eminent German rite.

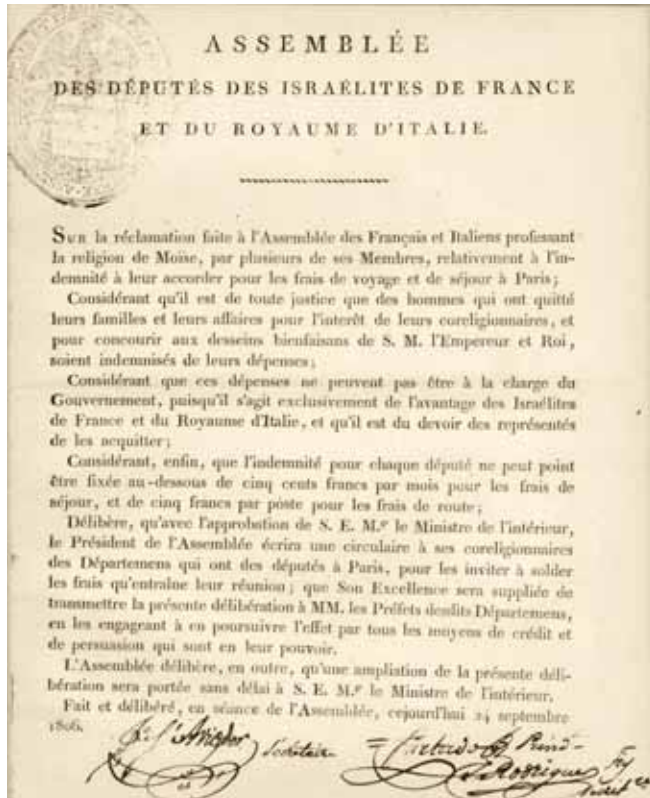
[SEE ILLUSTRATION FACING PAGE LOWER LEFT]

133. (GIBRALTAR). *Hozer Dalim Gibraltar Jubileo*. Some use of Hebrew. 32, [1], 33-80 + 1 fold-out leaf. *original printed wrappers, loose at end. 8vo.*

Gibraltar, Beanland, Malin and Co.: 1916. \$600-900

✎ This Spanish-language journal was issued for the celebration in 1916 of the 50th anniversary of Hozer Dalim, the first philanthropic society established by the Jewish community of Gibraltar (See UJE, Vol. IV, p. 606).

[SEE ILLUSTRATION FACING PAGE LOWER RIGHT]



Lot 128

134. (GRAMMAR). Pagninus, Santes. *Hebraicarum Institutionum Libri IIII*. FIRST EDITION. Latin interspersed with Hebrew. Printer's device on title. Replete with scholarly Latin marginalia. pp. (8), 515, (1). [Adams K-53]. Paris: Robert Estienne, 1549. * BOUND WITH: *Hebraea & Chaldaea Nomina* [Hebrew and Aramaic Proper Nouns in the Bible]. Printer's device on title. Latin and Hebrew. pp. 53, (1). [Adams K-53]. (Paris: Robert Estienne, 1549). * Kimchi, David. *Kotzer ha-Chelek Rishon ha-Michlol / Compedium Michlol*. Latin and Hebrew. Printer's device on title. pp. (8), 141, (1). [Adams K-54]. Paris: Carol Stephan, 1554. *Contemporary mottled calf; 5 raised bands on spine, gilt. 4to.*

\$1000-1500

☛ THREE WORKS OF GRAMMAR BASED ON THE MICHLOL OF RABBI DAVID KIMCHI.

135. (GRAMMAR). Ben-Ze'ev, Judah Leib. *Talmud Leshon Ivri*. FIRST EDITION. Separate title for "Lu'ach ha-Pe'alim" [Tables of conjugations of verbs]. pp. (24), 16; ff. "206" [208], (32). *Mildly stained, f.49 torn. Contemporary half-calf, rubbed. 8vo. [Vinograd, Breslau 15].*

Breslau, Königlichen...Buchdruckerei: 1796. \$300-500

☛ Judah Leib Ben-Ze'ev (1764-1811) was a Polish-born Maskil. In 1787 he gravitated to Berlin to join the so-called Me'asef group. His *Talmud Leshon Ivri* is an important contribution to the field of Hebrew grammar. It treats not only etymology, but also syntax, and includes several chapters on the accents. Ben-Ze'ev utilized the findings of contemporary Gentile scholars, adapting them to the needs of Jewish students. For more than half a century this book remained the standard Hebrew grammar. See M. Waxman, *A History of Jewish Literature*, Vol. III (1936) pp. 125-6.



Lot 132



Lot 133

136. (HAGADAH). The Hagadah shel Pesach Containing the Ceremonies and Prayers Which are Used and Read by All the Families, in All the Houses of the Israelites. According to Sephardic rite. With instructions in Ladino. Hebrew and English on facing pages. Translated by A. Alexander and Assistants. Engraved frontispiece of Moses slaying the Egyptian. Inscriptions on final blank recording ownership of the Hagadah by members of the American Gratz Family. (f. 1), pp. 77. *Lightly stained in places, two small holes in title not affecting text, owners inscription. Contemporary marbled boards, rubbed, 8vo. [Not in Yaari; Yudlov 258; cf. Yerushalmi 74].*

London, for the Translator by W. Gilbert: 1770. \$15,000-18,000

❖ RARE. THE FIRST ENGLISH TRANSLATION OF THE PASSOVER HAGADAH.

By 1770 the process of linguistic acculturation among Anglo-Jewry gave rise to this first issue of an English translation to the Hagadah. Indeed two versions were issued: for Aschkenazi Jews and the present Hagadah - according to Sephardic customs and usage. Lehmann in her Bibliography of English Hagadoth (no. 2) and Yaari (no. 167) record only the Aschkenazi issue, indeed the present edition is not in the British Library nor the Bodleian Library. Yudlov states he only saw a copy of the title-page in a private collection. Additionally this Hagadah represents the only known appearance of Ladino in Hebrew letters in a London imprint.

Inscriptions on the final blank record ownership of the Hagadah by members of the American Gratz Family, passing exclusively from spinster aunt to spinster niece: Richea Gratz Etting (1792-1881) bequeathed the book to her niece, Rachel Etting Cohen (1825-1913), daughter of her sister Kitty. Rachel in turn, bequeathed the book to her niece, also unmarried, Eleanor Septima Cohen (b. 1858). See Malcolm H. Stern, *Americans of Jewish Descent* (1960) pp. 26, 49.

[SEE ILLUSTRATION]



Lot 136

137. (HAGADAH). Seder Hagadah shel Pesach. According to Roman rite. With translation into Judeo-Italian and abbreviated commentary by Isaac Abrabanel. "Chad Gadya" provided with Judeo-German translation. Title in red and black with textual and typographic borders. Each page profusely illustrated all within architectural border. ff. (26). Loss to lower left portion of title, taped repairs, occasional loss of text, usual wine stains. Wrappers. Folio. [Yudlov 187; Yaari 115].

Venice, Vendramin: 1740. \$1500-2000

✦ The commentary found in this Hagadah, "Tzeli Esh," is an abbreviation of Don Isaac Abrabanel's voluminous commentary "Zevach Pesach" first published during the author's lifetime in Constantinople in 1505.

[SEE ILLUSTRATION BELOW RIGHT]

138. (HAGADAH). Hagadah shel Pesach. Service for the Two First Nights of Passover. Translated by A. Alexander. Hebrew and English on facing pages. Adir Hu, Echad Mi Yode'ah and Chad Gadya translated into Yiddish (wayber-taytsch). Plates. pp. 7, (1); ff. 38, (4). Deaccession stamp, heavily stained in usual places. Modern boards. 4to. [Yudlov 515; Yaari 361].

London, L. Alexander: 1808. \$600-900

✦ Though the title promises "Cuts," Yudlov notes that the illustrations (copperplate) are lacking in most all copies. Indeed, he locates only one complete copy, in a private collection.



Lot 139

139. (HAGADAH). Seder Hagadah shel Pesach. Title featuring central woodcut of Moses before the Burning Bush. 24 "pleasing and well executed woodcuts" (Yerushalmi). With Yiddish translation by Joel Brill printed in Wayber-taytsch type. pp. (2), 54. Lightly stained. Modern vellum backed boards. 4to. [Yudlov 565; Yaari 399; Yerushalmi 86-7].

Basel, Wilhelm Haas: 1816. \$800-1000

✦ "In an age of the general decline of the art of the Hebrew book, the Basel Hagadah of 1816 commands attention as one of the more attractive editions published in the nineteenth century." (Yerushalmi).

[SEE ILLUSTRATION BELOW LEFT]

140. (HAGADAH). Seder Hagadah shel Chag ha-Pesach kefi Minhag ha-Yisra'elim ha-Kara'im. According to the rite of the Karaites. . pp. 14. Excellent condition. A single marginal correction in pencil. Wrappers. 8vo. [Ya'ari 1618; Yudlov 2208].

(Budapest), S. Marcus for Kahal ha-Kadosh Mitzrayim: 1903. \$300-400



Lot 137

- 141.** HAGIZ, MOSES. *Leket Ha-Kemach* [systematic digest of practical responsa pertaining to the Shulchan Aruch]. FIRST EDITION. ff. [3], 66, 133, [1]. *Contemporary vellum. 8vo. [Vinograd, Amsterdam 829].*
Amsterdam, Solomon Proops: 1702. **\$400-600**
- ✎ Although Hagiz was the catalytic force behind a series of polemics involving Kabbalah literature by Nechemiah Hayun, Moshe Chaim Luzzatto and others, this digest of halachic responsa “gained him more enduring renown in Rabbinic literature than any other” (E. Carlebach, *Pursuit of Heresy*, p. 64). Its popularity is evident in the fact that it was subsequently published at the back of many later editions of Joseph Karo’s Code.
- 142.** HAI BEN SHERIRA. (Gaon of Pumbeditha). *Ha-Mekach ve-ha-Memkar* [laws of torts and securities]. Translated from Arabic to Hebrew by Isaac ben Reuben Albarceloni. FIRST EDITION. Title within wreathed architectural arch. A few scholarly marginalia. ff. 92 (of 98) lacks the appendix. Title taped and stamped. ff. 73-76 bound out of sequence. Waterstained, trimmed. Recent calf-backed boards. Sm. 4to. [Vinograd, Venice 950; Habermann, di Gara 214].
Venice, Giovanni di Gara: 1602. **\$200-300**
- 143.** HALEVI, JUDAH BEN SAMUEL. *Kuzari*. Translated into Hebrew by Judah ibn Tibbon. Second Edition. Printer’s device on title. ff. 50. Censored with censor’s signature from year 1692 on last page. Ex library, damp-stained, hole in title, f.37 taped. Modern boards. Sm. 4to. [Vinograd, Venice 310; Adams J-400].
Venice, Meir Parenzo: 1547. **\$600-900**
- ✎ Celebrated exposition of the teachings of Judaism, prompted by questions posed by the King of Khazars. The work opposes Aristotelian philosophy as well as Christianity and Islam, defending Judaism as the superior religion. Though Halevi combats rationalist philosophy, he does not advocate a mindless approach to Judaism. Indeed, his work has been called a “philosophy of anti-philosophy”.
- 144.** HASELBAUER, FRANZ. *Emunath ha-Notzrim / Grundlicher Bericht von dem Christenthum*. German and Judeo-German face-a-face. pp. (11). ff. 212. Browned. Contemporary calf. 8vo. [cf. Freimann, p. 98 (another work by the same author)].
Prague, 1719-20. **\$120-180**
- ✎ Franz Haselbauer (1677-1756) was an Austrian Catholic. Freimann lists by the same author a Hebrew-Chaldean Lexicon published in Prague in 1743. EJ, Vol. VIII, col. 38.
- 145.** HAZAN, ELIJAH BECHOR. *Zichron Yerushalayim*. FIRST EDITION. Hebrew with French introduction by the editor Elijah Benamozegh. On last leaf, genealogical chart of the Hazan rabbinic dynasty. pp. (4), 8, 132. Browned. Extremely attractive vellum and marbled boards. 4to. [Friedberg, Z-337].
Livorno, Elijah Benamozegh: 1874. **\$150-200**
- ✎ In 1872-74 the author was an emissary in North Africa on behalf of the Jerusalem community. There, he was consulted concerning halachic matters especially regarding issues of personal status, areas that were affected by changes in the wider civil society. Hazan wrote *Zichron Yerushalayim* as a defense of traditional Judaism from the encroachment of modernizing tendencies brought on by the Colonial French administration. Of particular note is the author’s prescient views concerning pre-nuptial agreements, see pp. 80-87.
- 146.** (HIRSCH, SAMSON RAPAHEL). *Samson Raphael Hirsch Jubiläums Nummer*. Edited by Der Israelit. Illustrated. pp. 56. Tear in title repaired. Original boards, rubbed. Large folio.
Frankfurt a/ Main, Rupert Baumbach: 1908. **\$500-700**
- ✎ Issued to commemorate the centenary of Hirsch’s birth. Contains 25 articles by various scholars pertaining to diverse aspects of Hirsch’s life, analysis of his religious philosophy, educational methods and broader impact on Jewish life beyond Germany. With a comprehensive bibliography of all of Hirsch’s published articles and other works.
- 147.** (HOLLAND). *Tephilah Nechonah li-She’eilath Rachamim...be-eth tzarah...teshu’ah ve-hatzlachath chayalei ha-medinoth ha-eilu* [Prayer for the Troops of These Lands]. FIRST EDITION. Hebrew and Portuguese. ff (4). Wrappers. 12mo. [Vinograd, Amsterdam 1607].
Amsterdam, Orphans of Solomon Proops: 1747. **\$300-400**
- ✎ This petite prayer book issued by the Sephardic community of Amsterdam, offers a heavenly plea on behalf of the “great and powerful burgomasters of Holland and West Vrieland,” as well as Prince William Charles Henry Friso of Orange and Nassau (William IV). In 1747, during the War of the Austrian Succession, France invaded Holland and defeated an allied British force in the Battle of Lauffeld near Maastricht. See Gans, *Memorbook* (1977), p. 179.

148. IBN EZRA, ABRAHAM. Abrahe Auenaris Judei Astrologi Peritissimi In Re Iudicali Opera. [Ten separate astronomical / astrological works]. FIRST LATIN EDITION. Translated by Petro de Albano. Gothic type with woodcut initials. ff. 96. *Title page browned and remargined. Contemporary limp vellum, lightly soiled, remains of leather ties. 4to. [Osler 1713].*

Venice, Petri Liechtenstein: 1507. \$5000-7000

• THE FIRST COLLECTED EDITION OF IBN EZRA'S TEN ASTROLOGICAL AND ASTRONOMICAL TRACTS IN LATIN.

As a Biblical exegete, ibn Ezra's commentaries contributed to the celebrated Golden Age of Spanish Jewry. As a Neoplatonic philosopher and astronomer he was one of the leaders of the movement which caused the Jews of Provence, Spain and Italy to become the transmitters of Moslem Science to the Christian West.

His works on astronomy were known to have been owned by Christopher Columbus. See R. Levi, Johns Hopkins Studies in Romance Literature and Languages, vol. VIII: The Astrological Works of Abraham ibn Ezra (1927); L. Thorndike, "The Latin Translations of the Astrological Tracts of Abraham Avenezra, Isis, (1944) pp. 293-302. And see also A. Marx, The Scientific Work of Some Outstanding Mediaeval Jewish Scholars, in: Essays and Studies in Memory of L.R. Miller (1938) p.140 "The versatility of ibn Ezra...in all branches of mathematics is astonishing"

Provenance: The French historian and statesman, Gabriel Hanotaux (1853-1944) with his bibliographical notes laid in.

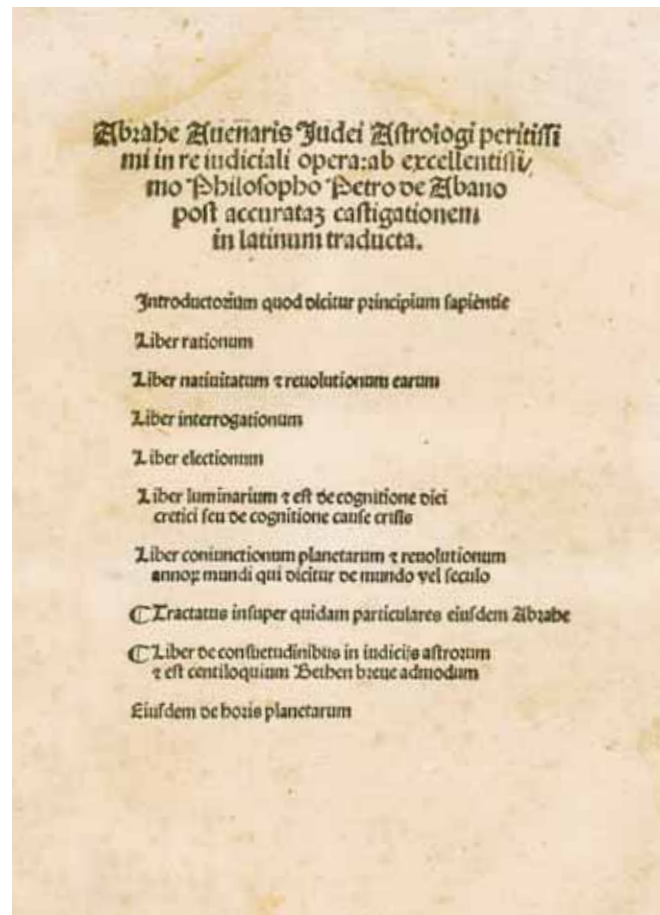
[SEE ILLUSTRATION BELOW]

149. IBN GABBAI, MEIR. Maroth Elo-him (Avodath Ha-Kodesh) [Kabbalah]. Upper margin of title and first leaf excised, not affecting text. * BOUND WITH: ABRAHAM BEN ASHER. Ohr Hasechel [commentary to Midrash Rabbah on the Book of Genesis, with text]. With commentary of Rashi. Tear in final leaf not affecting text. Two works bound in one volume. BOTH FIRST EDITION. Elaborate printer's device on title of each work (Yaari no. 30). *Later gilt-tooled calf, rubbed and chipped. Folio. [Vinograd, Venice 549 and 537].*

Venice, Giovanni Griffio: 1567. \$1200-1800

• First work: "Perhaps the finest account of Kabbalistic speculation before the resurgence of the Kabbalah in Safed." (G. Scholem). The first two editions of the work were titled Maroth Elo-him, thereafter all subsequent editions were styled as Avodath Hakodesh.

Second Work: The Author included an expanded version of Rashi's commentary to the Midrash Rabbah on the book of Genesis. According to Weiner (Koheleth Moshe no. 440), the text of the Midrash published by the author is based upon a manuscript which differs from the standard text. The commentary attributed to Rashi is based upon two different manuscripts. See also Roest (no.85 and no.1628) who cites the introduction of the commentary on the Midrash published a year later in Cracow. Scholars have debated whether the attribution to Rashi is correct. See H. Albeck's introduction to Midrash Bereishith Rabbah (1965) pp.132-3.



Lot 148

- 150.** IBN VERGA, SOLOMON. Shevet Yehudah [historiography]. Title within architectural columns. Printer's mark of Immanuel Benveniste (see Ya'ari nos. 60-1). ff. 88. *Title cropped. Stained and wormed. Calf-backed marbled boards. 12mo. [Vinograd, Amsterdam 223].*

Amsterdam, Immanuel Benveniste: 1655. **\$1000-1500**

✦ "One of the outstanding achievements of the Hebrew literature of the Renaissance." (EJ, VIII col. 1204). A chronicle of Jewish persecution from the destruction of the Second Temple until the Author's own day, including an account of the Expulsion from Spain. Within ibn Verga's account, lies a melancholy tone in his critique of his fellow-Jews and the place Gentile society has created for the Jew.

"Of all the historical works [of the sixteenth century], ibn Verga's Shevet Yehudah was to enjoy the widest popularity." See Y.H. Yerushalmi, *Clio and the Jews: Reflections on Jewish Historiography in the Sixteenth Century* in: American Academy of Jewish Research, Jubilee Volume (1980) pp.607-38 and reprinted in: D.B. Ruderman (Ed.) *Essential Papers on Jewish Culture in Renaissance and Baroque Italy* (1992) pp.191-218. See also idem, *The Lisbon Massacre of 1506 and the Royal Image in the Shebet Yehudah*, Hebrew Union College Annual, Supplement No.1 (1976).

The final leaves of our edition (ff. 85r.-88v.) contain a detailed eyewitness account of the latest Jewish travail, the infamous Chmielnicki Massacres in the Ukraine, as recorded by the Torah genius, R. Shabtai Cohen, author of Sifthei Cohen (Sha"ch).

- 151.** (INDIAN JUDAICA). Buchanan, Claudius and Yeates, Thomas. Collation of an Indian Copy of the Hebrew Pentateuch... also a Collation and Description of a Ms. Roll of the Book of Esther; and the Megillah of Ahasuerus, from the Hebrew Copy Originally Extant in Brazen Tablets at Goa, on the Malabar Coast. FIRST EDITION. English and Hebrew. pp. (4), 42, (2), 73. *Slightly foxed. Recent boards. 4to. [Vinograd, Cambridge 4].*

Cambridge, J. Smith: 1812. **\$400-600**

✦ Gentile Bible scholars were relentless in their search for Torah scrolls that they believed might predate the standard Masoretic text. To this end, they combed the earth searching for scrolls from the most remote Jewish communities. Thus the two English savants Buchanan and Yeates, not satisfied with Dr. Kennicott's extensive Bible researches, meticulously transcribed the text of this ancient Torah written on dyed red goatskins from the Malabar Coast of India. As an appendix, they added the complete text of Megillath Ahasuerus from an Indian manuscript, adding English translation alongside.

- 152.** (INDIAN JUDAICA). Anonymous. Sepher ha-Yashar [stories of the Apocrypha]. Printer's mark of Araqi Ka"tz, hands outstretched in priestly blessing. ff. 193, (1). *Stained and wormed, few leaves loose. Contemporary blind-tooled calf with clasps. 4to. [Vinograd, Calcutta 13; Yaari, Calcutta 9].*

Calcutta, El'azar Araqi Hakohen: 1843. **\$300-400**

- 153.** (INDIAN JUDAICA). Steinschneider, Moritz. Mashal u-Melitzah: A Collection of Fables and Parables for the Use of Jewish Youth in the Eastern Countries. Compiled by Special Order of David Sassoon Esq., Bombay. FIRST EDITION. Hebrew with nikud (vowel points). Hebrew and English title pages. Ten full-page illustrations. ff. 48. *Crisp, clean copy. Original wrappers. 8vo. [Vinograd, Berlin 761].*

Berlin, Adolph Friedlander: 1861. **\$300-500**

✦ UNUSUAL BOOK BY STEINSCHNEIDER INTENDED FOR INDIAN JEWRY.

Moritz Steinschneider, the great bibliographer, was not above producing children's books as evidenced by the present charming volume.

The Sassoon Family, whose legendary wealth accrued mainly from their textile mills and factories in India, were celebrated philanthropists who put their largesse to work for the benefit of the Indian Jewish community, providing them with religious schools, and in this case, textbooks. The progenitor of the family, David Sassoon (1792-1864) was born in Baghdad.

154. (ISRAEL, LAND OF). FULLER, THOMAS. A Pisgah-Sight of Palestine and the Confines Thereof, with the History of the Old and New Testament Acted Thereon. FIRST EDITION. Additional armorial frontispiece; foldout map; 21 double-paged engraved maps and 4 doubled-paged plates of Temple and artifacts. Head- and tailpieces; historiated initials. ff. (4), (1), pp. 439, (7), 202, (21). Tears to pp. 73-86. Stained. Contemporary calf, rebacked. Folio. Sold not subject to return. [Laor 278-295 (individual maps for each of the Twelve Tribes of Israel), 1024-5 (maps of Jerusalem and Holy Temple); K. Nebenzahl, *Maps of the Holy Land*, pp. 128-131].

London, for John Williams: 1650. \$2000-3000

☛ “Pisgah-Sight is one of the great books on the typography of the Holy Land” (*Maps of the Holy Land*, 130).

Thomas Fuller (1608-61) was an English scholar and preacher. He composed *Pisgah-Sight*, which abounds with a wry humor, during his exile from Cromwellian England. Fuller included maps of ancient Egypt and Lebanon, as well as views of the Tabernacle in the Desert, the priestly vestments and Temple vessels. See *Congregation Emanu-El Exhibition Catalogue, Borders and Boundaries: Maps of the Holy Land, 15th-19th Centuries* (2002) no. 22.

[SEE ILLUSTRATION NEXT PAGE LOWER LEFT]

155. (ISRAEL, LAND OF). DAPPER, OLFERT. Asia, oder genaue und gründliche Beschreibung des gantzen Syrien und Palestins [“Asia, or exact and thorough description of all of Syria and Palestine.”]. 28 plates, 7 double-page maps and 4 fold-out maps. large folding panorama of Jerusalem Numerous text illustrations. Title in red and black. Additional engraved and divisional titles. Head- and tailpieces. Historiated initials. pp. I (Syria): 6, 200, (4). II (Palestine): (2), 400, 8. Some browning, otherwise crisp, clean copy. Contemporary calf with raised bands on spine. Folio. Sold not subject to return. [cf; Laor 994A].

Nürnberg, Johann Hofman: 1688-1689. \$4000-6000

☛ Dutch humanist Olfert Dapper (c.1635-1689) was a physician, geographical and historical writer who travelled to Africa, China, Persia, Georgia and Arabia. Dapper’s work is noted for his objective approach, free of his contemporaries’ European ethnocentrism.

[SEE ILLUSTRATION BELOW]



Lot 155

156. (ISRAEL, LAND OF). RELAND, HADRIAN. Palaestina ex Monumentis Veteribus Illustrata. FIRST EDITION. Two volumes bound in one. Latin interspersed with Greek, Hebrew and Arabic. Titles printed in red and black with engraved devices, additional engraved allegorical title, engraved folding portrait, 10 engraved maps (3 large folding), 3 engraved plates (2 folding), folding letter-press chart, 8 numismatic illustrations in the text. Head- and tailpieces and historiated initials. *Vol. I: pp. (12), 511, (1). Vol. II: pp. (5), 516-1068, (94). Crisp, clean copy. Blind-tooled contemporary vellum, spine of Vol. I starting. Thick 4to. [Blackmer 1406; Laor 643-53].*

Utrecht, William Broedelet: 1714. \$1000-1500

☛ The Dutch orientalist and geographer Hadrian Reland (1676-1718) was the first cartographer to break away from the traditional image of the Holy Land based upon the Bible, thus producing the first geographically accurate maps of the region.

[SEE ILLUSTRATION FACING PAGE LOWER RIGHT]

157. (ISRAEL, LAND OF). HARPER, HENRY A. Walks in Palestine. LIMITED EDITION OF 100 NUMBERED COPIES ON INDIA PAPER AND BOUND IN VELLUM. 24 black-and-white photogravures from photographs taken by Cecil V. Shadbolt. *pp. 128. Crisp, clean copy. Original vellum, gilt. Folio.*

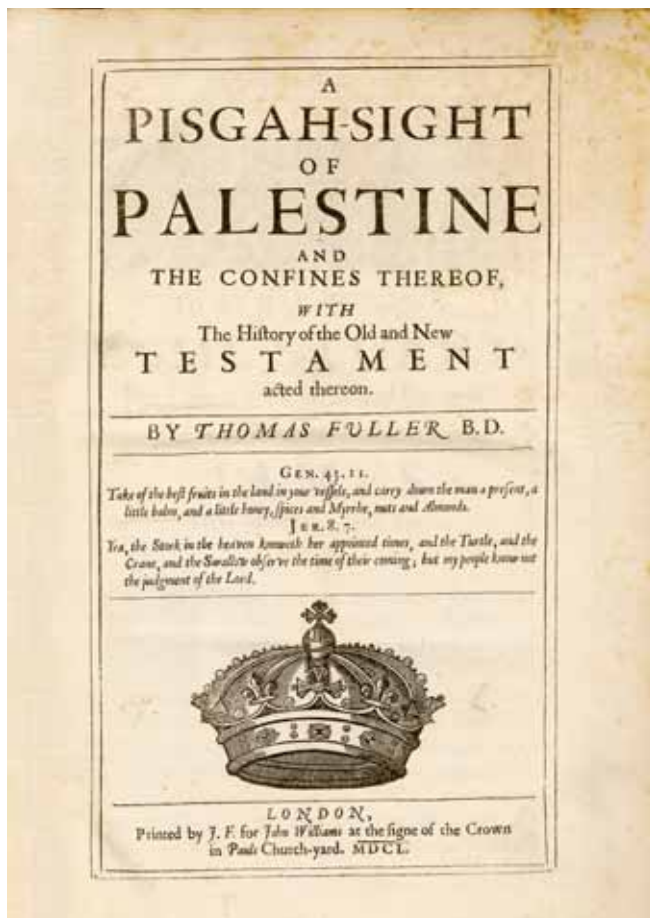
London, 1888. \$1500-2500

158. (ISRAEL, LAND OF). BERMAN, ISAAC. Sepher Chidushei Yitzchak ben Pinchas. With tipped-in map of Eretz Israel. *pp.120. Stained, map torn at fold. Original printed wrappers. 8vo. [Vinograd, Koenigsberg 132; Vilnai, Hebrew Maps of the Holy Land (1968) p. 37, no. 40].*

Koenigsberg., Adolph Samter: 1856. \$1000-1500

☛ "The first time a map was drawn with a scale." E. & G. Wajntraub, Hebrew Maps of the Holy Land (1992) pp. 152-3.

[SEE ILLUSTRATION FACING PAGE LOWER LEFT]



Lot 154



Lot 160

159. (ISRAEL, LAND OF). ISRAEL BEN SAMUEL OF SHKLOV. Pe'ath ha-Shulchan (Agricultural Laws of Eretz Israel). FIRST EDITION. Printer's device on title page. ff. (50, 2-109, (1). With the rare final leaf of corrections and polemical addenda. (The London Beth Din copy lacked this leaf.) Slight marginal staining on the final leaf, otherwise a fine, crisp copy. Calf-backed marbled boards. Folio. [Vinograd, Safed 12; Vinograd, Vilna Gaon (Jerusalem, 2003), no. 1543; Yaari, Hebrew Printing in the East (1940), p. 22, no. 11; Halevy, The First Hebrew Books Published in Jerusalem, p. 20, n. 5].
Safed, Israel Bak: 1836. \$800-1200

✎ The Laws applicable to the Holy Land, based on Maimonides and in particular the rulings of the author's mentor R. Elijah, the Gaon of Vilna. These are written in a style approximating that of Joseph Karo's Code, Shulchan Aruch (Prepared Table), hence the name Pe'ath ha-Shulchan (Corner of the Table). Introduction describes the massacres by the Druze in the province of the Gallil.

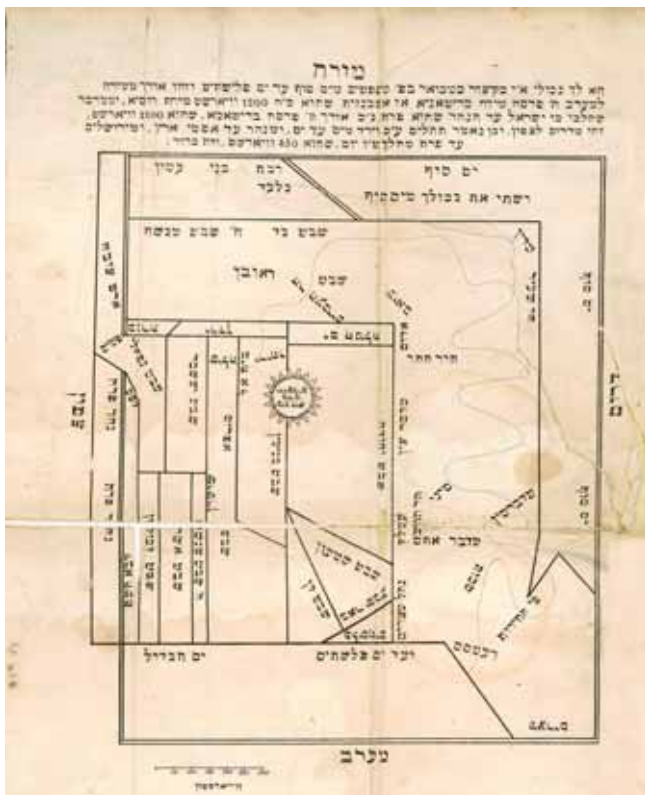
Rabbi Israel ben Samuel of Shklov (1770-1839) was the leader of the Kollel Perushim, the followers of the Vilna Gaon in Eretz Israel. See JE, Vol VI, p. 669; S. Levi, Rabbi Israel of Shklov, in: Sinai III (1939):30-37; L. Jung (ed.) Men of the Spirit (1964) pp. 63-81

One of six books Israel Bak printed in Safed between the years 1832-1836. See Shoshanna Halevy, The First Hebrew Books Published in Jerusalem (Jerusalem, 1975), pp. 15-21.

160. (ISRAEL, LAND OF). Shaarei Dimah [prayers to be recited at the Western Wall and other Holy Places]. With kabbalistic meditations. Second edition. ff. 19. Marginal repairs affecting few words. Modern calf-backed marbled boards. 4to. [Halevy 131].
Jerusalem, A. Rottenberg: 1866. \$500-700

✎ Edited by Aaron Moshe Friedenson of Slonim. Also contains prayers composed by Shmuel of Dolhinov. Dolhinov (Belorussia) was the birthplace of R. Yaakov Kaminetsky, Rosh Yeshiva of Mesivta Torah Vodaath of Brooklyn, New York; and R. Jacob I. Halevi Ruderman, Rosh Yeshiva, Ner Israel, Baltimore, Maryland.

[SEE ILLUSTRATION FACING PAGE LOWER RIGHT]



Lot 158



Lot 156

161. (ISRAEL, LAND OF). ARYEH LEIB CHARIF. Sepher Em la-Masoroth. * Printed with: Shneur Zalman ben Menachem Mendel [Mendelevich] Sepher Zikhron Yerushalayim. ONLY EDITION. Woodcuts of traditional scenes of the Holy Land. ff. 16, 28. Modern morocco. Sm. 4to. [Halevy 266].

Jerusalem, Nissan Bak & Grandson: 1876. \$600-900

✦ Two works by grandfather and grandson. Zalman Mendelevich was an emissary on behalf of Kollel Chabad of Hebron and Jerusalem. Here he records his travels throughout the Near East and South-East Asia. See Ya'ari, Sheluhei Eretz Israel (1977), pp. 695-6.

162. (ISRAEL, LAND OF). LUNCZ, ABRAHAM MOSES. Yerushalayim / Jerusalem, Jahrbuch zur Beförderung einer wissenschaftlich genauen Kenntniss des jetzigen und des alten Palästinas [Yearbook for the Diffusion of an Accurate Knowledge of Modern and Ancient Palestine]. First three volumes of the Yearbook: 1882 (Hebrew only), 1887 and 1889 (Hebrew and German), bound in single volume. Separate titles Hebrew and German. Year I: pp. (4), 262. Year II: pp. (8), 184, 96, (16). Year III: pp. (6), 232, (4), 114, (6). Browned. Contemporary calf-backed boards; spine worn. 4to. [Halevy 583].

Vienna / Jerusalem, Georg Breg / A.M. Luncz: 1882, 1887, 1889. \$800-1200

✦ Abraham Moses Luncz (1854-1918) was born in Kovno and studied in Jerusalem's Etz Chaim Yeshivah under the tutelage of R. Moses Nehemiah Kahanow. Though he favored secular studies and use of Hebrew as a spoken tongue, Luncz also sought to defend the sentiments of the Old Yishuv.

The first volume (1882) of Luncz's ambitious Yearbook project is probably the most thorough. See G. Kressel, Nethivoh Zion vi-Yerushalayim: Selected Essays of Abraham Moses Luncz (Jerusalem, 1970); EJ, Vol. XI, cols. 564-5.

163. (ISRAEL, LAND OF). ELIEZER BEN-YEHUDAH. Sepher Eretz Yisra'el. Vol. I (all published). The Nechemiah Samuel Leibowitz Copy. ff. (5); pp. 96. Contemporary cloth-backed marbled boards, rubbed. 8vo. [Halevy, 413].

Jerusalem, Joel Moses Salomon: 1883. \$800-1200

✦ Hebrew geography of the Land of Israel.

"The distinguished author justly remarks that until this day, the writers of Israel have not turned their attention to write all the details concerning the Holy Land in one work, as the subject deserves" (Review in ha-Maggid (26th June, 1884) p. 211). The work contains many tables recording climactic conditions between 1851 and 1882 (pp.47-48, 54-55, 62-76), also includes an account of the first successful Dead Sea Expedition in 1848, led by William Francis Lynch, a lieutenant in the American Navy (p. 95). The proposed second and third volumes were never issued.

[SEE ILLUSTRATION LEFT]



Lot 163

164. (ISRAEL, LAND OF). Chevrath Chesed Ve-Emeth. Text in Hebrew and Yiddish. With stamp in Hebrew and German "Vaad Chesed Ve-Emeth Me-Agudath Baalei Melacha ...Handwerker Verein". ff. 36. *Marbled boards. 8vo.* (Jerusalem, circa: 1888). **\$500-700**

✦ Regulations of the Society of Craftsmen in Safed, established in order to improve working conditions. Includes a list of 114 members. Unrecorded by S. Halevi.

165. (ISRAEL, LAND OF). Kol Meheichal. Single leaf broadside. *9 x 15 inches. [Unlisted by Halevy].* Jerusalem, 1888. **\$500-700**

✦ A Rabbinic call to rigorously observe the Sabbatical Year in Eretz Israel with an appeal to financially assist the colonists. Endorsed by numerous Jerusalem-based Rabbis and with the ink-seals of Rabbis Joshua Leib Diskin and Samuel Salant.

166. (ISRAEL, LAND OF). HAYARCHI, ABRAHAM BEN NATHAN. Peirush Masecheth Kalah Rabathi. Edited by Baruch Toledano. FIRST EDITION. pp. 28, 51. *Original boards. 8vo. [Friedberg, P-234].* Tiberias, n.p.: 1906. **\$200-300**

✦ FIRST HEBREW BOOK PUBLISHED IN "TIBERIAS"

The history of this book is rather exotic. "Kalah," which deals with matrimonial laws and sexual mores, is not one of the mainstream tractates of the Talmud but rather a later addition, a "masecheth chitzonith." It is interesting that a medieval authority of the stature of R. Abraham ben Nathan of Lunel ("Yarchi" is the Hebrew equivalent of "Lunel"), Provence, author of the halachic compendium Ha-Manhig, should have written a commentary on this tractate. This edition of the commentary was based on a manuscript that Rabbi Baruch Toledano found in his native Meknes, Morocco. See JQR, Vol. XXIV, pp. 331-348.

Although the title states that the book is printed in Tiberias, this is suspect. No printer's name is given. Friedberg gives Jerusalem in brackets as the place of publication. It is likely that Toledano, a resident of Tiberias, had the actual printing done in Jerusalem.

167. (ISRAEL, LAND OF). SCHWARZ, JOSEPH. Divrei Yoseph: Part I: Toldoth Yoseph [Astronomy and Chrononomy]. With astronomical diagrams and tables. On opening blank, inscription: "Ha-Katan Schwarz, Israel" (the author's son?). On ff. 63r. and 4r. marginalia in the author's hand. In the latter marginalium, Schwarz reports that in 1851 he had occasion to examine Maimonides' manuscripts in Oxford, which confirmed his own proposed reading of a passage in Hil. Neziruth. ff. (8), 70, (6). Crisp, clean copy. [Halevy 17]. Jerusalem: Israel Bak, 1843.

* Part II: Tevu'oth ha-Aretz [Geography, Fauna and Flora of the Land]. Two divisional titles. ff. (2), 156, 52, (3). Very light stains, otherwise, crisp, clean copy. [Halevy 31]. (Jerusalem: [Israel Bak], 1845).

* Part III, Geography and Commentary on Bible and Talmud. On f.7v., 3 maps of Jerusalem and environs. ff. (7), 247(1). [Halevy 58]. Jerusalem: Israel Bak, 1861.

* Part IV, Responsa ff. (4), 170, (1). Light stains. For the most part, clean copy. [Halevy 62]. Jerusalem: Israel Bak, 1862.

ALL FIRST EDITIONS. Four sections of Divrei Yoseph (each a separate imprint), here bound in three volumes. *Modern boards. 8vo.*

\$2000-3000

✦ COMPLETE SET OF WRITINGS OF RABBI JOSEPH SCHWARZ (1804-1865), FOREMOST AUTHORITY ON LAND OF ISRAEL. VOL. I WITH AUTHOR'S AUTOGRAPH NOTES

Schwarz was one of those rare individuals capable of combining solid Talmudic grounding with a bent for science, whether it be astronomy, geography, geology, or botany. His monumental multivolume work, Divrei Yosef, continues to remain a highly relevant source for the study of the Land of Israel. According to Y. Ben-Arieh: "Schwarz's work is significant in that it became the basis and model for all subsequent Hebrew writing on Palestine exploration taking Jewish sources into account." See, *The Rediscovery of the Holy Land in the Nineteenth Century* (1979) p.104.

- 168.** (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. 217), 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). lightly foxed in places. Contemporary boards, spine distressed. 8vo. [Freimann 171; not in Blackmer].*
Frankfurt a/Main, J. Kaufmann: 1852. **\$800-1200**
- 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 tradition), its topography, history, genealogy of inhabitants, botany, and climate - including incidents of earthquakes through history.
- 169.** (ISRAEL, LAND OF). HOROWITZ, CHAIM BEN DOV BER HALEVI. Sepher Chibath Yerushalayim [descriptions of the holy sites of Eretz Israel]. FIRST EDITION. Woodcut printer's device on title (Yaari, Printer's Marks, no. 201). *ff. (2), (60). Occasional light stains. Generally, a crisp, clean copy. Contemporary calf-backed marbled boards, gently rubbed. Sm. 4to. [Vinograd, Jerusalem 29; Halevy 23].*
Jerusalem, Israel ben Abraham (Bak): 1844. **\$400-600**
- Chibath Yerushalayim is a Jewish traveler's guide to the Holy Land. The author does not restrict himself to the present state of the sites he discusses but scours the entire corpus of rabbinic literature, as well as earlier reports by Jewish travelers. This is one of the first Hebrew books published in Jerusalem (the earliest being 1841) printed by Israel Bak on the new press sent to him from London by Sir Moses Montefiore.
- 170.** (ISRAEL, LAND OF). HOROWITZ, CHAIM BEN DOV BER HALEVI. Sepher Chibath Yerushalayim [descriptions of the Holy Sites of Eretz Israel]. Second edition. Woodcut printer's device on title (Yaari, Printer's Marks, no. 201). *ff. (3), 63 (i.e. 60). Light stains. Later boards, rubbed. Sm. 4to. [Vinograd, Jerusalem 29; Halevy 23 (includes illustration of title)].*
"Jerusalem" (Lemberg?), Israel Bak, 1844 (i.e.: 1870?).
\$300-400
- An almost precise replica of the Jerusalem edition (see previous lot). Shoshana Halevy speculates the actual printing was done in Lemberg due to certain additions. See Halevy, *The First Hebrew Books Printed in Jerusalem* (1975), p. 15.
- 171.** (ITALY). BASSANI, ISRAEL BENJAMIN. La Corona Estense [dedicatory Hebrew poems with Italian translation]. 14 Hebrew sonnets with Italian translation face-a-face. Engraved vignette on title. Initial letters (both Hebrew and English) within engraved historiated surround. Several engravings of landscapes and seascapes. Tailpieces. *ff. (38). Slightly soiled. Wrappers. Folio. [Vinograd, Venice 1889; Zedner 79].*
Venice, Guglielmo Zerletti: 1753. **\$500-700**
- Israel Benjamin Bassani (1703-1790), Rabbi of Reggio, was the son of Isaiah Bassani, Rabbi of Padua, who is best remembered today as the teacher and defender of Moses Chaim Luzzatto (Ramcha"l). Some of Israel's halachic responsa appear in his father's collection, *Lachmei Todah* (Venice, 1741).
This collection of sonnets was presented to Francesco III of Este, Duke of Modena upon the birth of a son. See JE, Vol. II, p. 585.
- 172.** (ITALY). Almanacco Orientale Per l'Anno 1762 [Almanac for the Year 1762]. Printer's mark on title. Italian text interspersed with Hebrew. Historiated initial, head- and tailpieces. *pp. 130, (1). Browned. Marbled endpapers. Contemporary calf, gilt extra. 12mo.*
Turin, Stamperia Reale: 1762. **\$300-300**
- This calendar caters to both a Jewish and Turkish-Muslim audience (thus "Orientale"), though the Judaic influence is certainly predominant. Each Hebrew month is provided with some tidbit of wisdom from the Torah.

- 173.** (JACOB BEN MORDECHAI OF FULDA). Chachmath Ha'yad Ve'ha'partzuph [kabbalistic palmistry and craniology]. Abridged version of Fulda's "Shoshanath Ya'akov." Title within typographical border. Woodcut illustration of palm of the hand on verso of title. Woodcut endpiece of a Deer on final page. *ff. (1), 15. Modern boards. 8vo. [Halevy 121].*
Jerusalem, Abraham Rotenburg: 1866. **\$200-300**
- 174.** JEDAIAH BEN ABRAHAM BEDERSI. ("Ha-Penini"). Bechinath Olam ["The Book of the Examination of the World"]. Translated into Latin by Allardus Uchtmannus. Latin dedication and commendatory poem on opening unnumbered leaves. Hebrew and Latin on facing pages. Title printed in red and black. Printer's device on title. Both Latin and Hebrew initials historiated. Hebrew letters in attractive large font. *pp. (24), 369. Ex library. Minor stains. Contemporary calf, rebacked, worn. 12mo. [Vinograd, Leiden 44; Fuks, Leiden 39].*
Leiden, Johannes Le Maire: 1650. **\$500-700**
- ✱ A profound poetic composition on the futility and vanity of the World and the inestimably greater benefits of intellectual and religious pursuits. The author, a native of Beziers, Provence, finds consolation in Maimonides' world of ideas, concluding that the greatest achievement for Man is to "perfect one's understanding and immerse oneself in the grandeur of the idea of God. No power in the World can break Man's will when he strives toward this exalted goal." For a critical analysis of Jedaiah ha-Penini's poetic style, see I. Zinberg, Vol. III, pp. 96-8.
- 175.** (JERUSALEM). Al Chomothayich Yerushalayim Hifkaditi Shomrim.... Single leaf broadside. Text within decorative floral border. *15 x 12 inches.*
Jerusalem, (Y. Bak): 1860. **\$1000-1500**
- ✱ Rare. Unknown to Halevy who is unaware of any printing at all in the year 1860
An appeal to support the indigent residents of Kollal Beith Ha-Sopher Ve-Ha-Me'iri in Jerusalem. This kollal was the predecessor of the present day Kollal Shomrei Ha-Chomoth.
- 176.** (JERUSALEM). Tephilah Lehithpalel Adam Kodem Limudo Be'ad Machzikav...Be-Eretz Ha-Kodesh [a prayer to be recited by scholars residing in Eretz Yisrael for the well being of their financial supporters]. With: A prayer composed by the Kabbalist R. Elijah Guttmacher of Greidetz. Single leaf broadside. With a small woodcut at the bottom depicting the proposed Synagogue built by N. Bak in honor of R. Yisrael of Ruzhin. *8 x 11 inches. [Halevy 152 (noting only a single copy in the collection of Dr. Mehlman)].*
Jerusalem, Yisrael Bak: 1869. **\$300-400**
- 177.** JOSEPHUS, FLAVIUS. Antiquitatum Iudaicarum, libri XX; De Bello Iudaico, libri VII; Contra Apionem, libri II. Edited by S. Gelenius. Latin. Historiated initials. Wide-margined copy. On title and final page, printer's device. Latin marginalia. *pp. (12), 886, (34). Trace stains otherwise a clean, crisp copy. Contemporary ornately blind-tooled vellum over wooden boards, clasps and hinges. Folio. [Not in Adams].*
Basel, Froben: 1559. **\$700-1000**
- 178.** JUDAH THE CHASSID. (Attributed to). Sepher Chassidim [pietism]. *ff. 3, 65. Slight tear to f. 36, stained. Bound in parchment of Latin Missal. 4to. [Vinograd, Frankfurt a/ Main 302].*
Frankfurt a/ Main, Johannes Koellner: 1713. **\$200-300**

179. (KABBALAH). GIKATILLA, JOSEPH. *Portae Lucis* ("Gates of Light."). Paulus Ricius' Latin translation of substantial portions of Sha'arei Orah. FIRST EDITION IN ANY LANGUAGE. Latin interspersed with vocalized Hebrew. Exquisite title woodcut by Hans Burgkmayr. Title in red and black. Latin kabbalistic chart on f.44v. Tailpiece of man in armor. ff. (55). (*Scholem has only pp. 106.*) *Light stains. Otherwise crisp, clean copy. New endpapers. Limp vellum, slightly soiled. 4to.* [*Scholem, Bibliographia Kabbalistica* (1933), p. 128, no. 942; *EJ, Vol. X, col. 635* (facsimile of title); *G. Scholem, Kabbalah* (1974), frontispiece (facsimile of title); not in Adams].

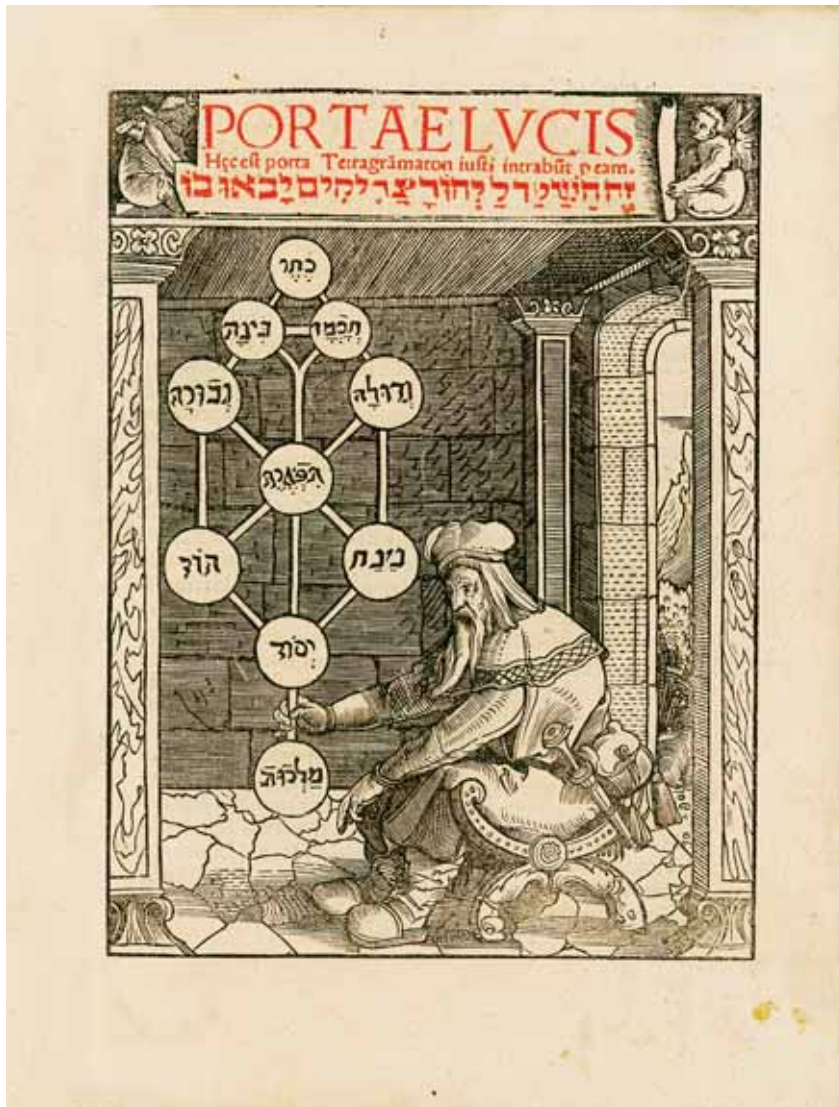
Augsburg, Johannes Miller: 1516. \$25,000-30,000

✦ THE BOOK THAT OPENED THE PORTAL OF KABBALAH TO CHRISTIAN HEBRAISTS. A FINE COPY OF THIS IMPORTANT FIRST EDITION.

Sha'arei Orah, a work roughly contemporaneous with the publication of the Zohar, was written by the Spanish kabbalist Joseph Gikatilla toward the end of the thirteenth century. It has served countless generations of aspiring students as a systematic primer of Kabbalah, working its way through the Sefiroth in ascending order, with Malchuth (Kingdom) as the primary, and Kether (Crown) as the final Sefirah.

By translating the work into Latin, Paulus Ricius, a converted Jew, made available to Christians for the first time what amounts to an introductory course in the concepts and keywords of the Kabbalah. The book is said to have inspired the Judeophile Johannes Reuchlin, whose work *De Arte Cabalistica* ("On the Science of the Kabbalah") appeared the following year in 1517. Ironically, the Hebrew original of this classic work would not be published for another forty-five years in Mantua, 1561 (Vinograd, Mantua 84). See *EJ, Vol. X, col. 646*.

[SEE ILLUSTRATION BELOW]



Lot 179

- 180.** (KABBALAH). KNORR VON ROSENROTH, CHRISTIAN. *Kabbala Denudata* ["Kabbalah Uncovered"]. Two volumes, three (of five) parts. Latin and Hebrew text. Each part with separate title and pagination. Title of Vol. II in red and black. Engraved frontispiece, many diagrams in text. Foldout plate between pp. 242-3 demonstrating how the five levels of the soul correspond to the four mystic worlds. *Vol. I: pp. (38), 3-740 (mispaginated by printer, numbers 33-36 skipped). Vol. II: pp. (4), 38, (2), 150, (2), 153-346, (1), 347-385, (1), 387-520, (1), 522-598, (2), 3-144, (1), 146-186, (1), 188-242, (1), 244-478. (Mispagination, "17" should be "15," "291" should be "191", "427, 428" should be "447, 448," "576" should be "575", "367, 368" should be "369, 370"). Some browning. On pp. 559-562 upper margin wormed, lower outer corner of pp. 725-6 torn. In Vol. II, chart opposite title taped; outer margin of pp. 197-8 torn, lower outer corner of pp. 351-2 torn. Contemporary calf, gilt, rebaked retaining original backstrip. 4to. [Scholem, *Bibliographia Kabbalistica* (1927), 668].*

Sulzbach - Frankfurt a/Main, Abraham Lichtenthaler - Johann David Zunner: 1677-1684. **\$1500-2500**

✦ *Kabbala Denudata* is an extremely ambitious presentation of the esoteric science by perhaps the greatest Christian kabbalist of all time. It exerted a profound influence on several generations of Christian savants, impressing no less a mind than the philosopher G.W. Leibniz.

Knorr von Rosenroth (1636-1689) traveled in theosophic circles, he was deeply influenced by the mystical writings of Jacob Boehme, and from 1688 until his death served as senior adviser to the mystically inclined Prince Christian August. It was while in Amsterdam that Knorr focused on to the study of Kabbalah. There, he studied under the tutelage of Rabbi Meir Stern and others, and acquired several important manuscripts of Kabbalah, most notably those of R. Isaac Luria. Moreover, Knorr communicated with the Cambridge philosopher Henry More, who provided *Kabbala Denudata* with several lengthy anonymous disquisitions.

In *Kabbala Denudata*, the author provides a kaleidoscopic view of the materials available in Kabbalah, utilizing them to great avail. These include selections from Zoharic and Lurianic kabbalah, as well as the earlier works by Gikatilla and Cordovero, the Kabbalistic "tree" attributed to Israel Sarug, and passages from Abraham Kohen de Herrera's works. According to Scholem, the Hebrew original of *Esh ha-Metzareph*, an Italian work on alchemy and Kabbalah, no longer exists, and is known to us only through the extracts Knorr translated in *Kabbala Denudata*.

Vol. I is a lexicon of key terms and their symbolism, reminiscent of Cordovero's *Sha'ar Erkei ha-Kinuyim* in his *Pardes Rimonim*. Vol. II is devoted primarily to the Zohar: Introduction to Zohar; *Siphra de-Zeniutha* (The Book of Concealment); *Idra Rabba* (The Great Assembly); *Idra Zuta* (The Lesser Assembly); Rabbi Isaac Luria's Commentary to *Siphra di-Zeniutha*; Commentaries of Zoharei Chammah (by R. Abraham Azulai) and R. Chaim Vital to Zohar; and finally readings from Herrera's *Beith Elo-him*.

- 181.** (KABBALAH). Anonymous. RAZIEL HA-MALACH. Attributed to the Angel Razial for Adam Kadmon: Primordial Man. FIRST EDITION. Title within elaborate woodcut architectural border. Unusual Kabbalistic charts and diagrams throughout. Previous owner's inscription on the title page. *ff. 18, [1], 19-45. Waterstained, several leaves laid to size with some loss of text. Recent boards. 4to. [Vinograd, Amsterdam 731; Fuks, Amsterdam 573].*

Amsterdam, Moses Mendes Coitinho: 1701. **\$1500-2500**

✦ A celebrated cornucopia of mystical texts and magical recipes.

The first section, known as the *Sepher Hamalbush*, relates that soon after Adam was exiled from Eden, he prayed to God with remorse. Consequently, the Angel Raziel appeared in order to console Adam. The Angel stated he would impart the wisdom of the Book of Raziel and with the knowledge gained, Adam's descendants would be equipped to foretell their future. An intricate formula with complex instructions follows, indicating preliminary actions to be performed prior to studying the text.

- 182.** (KABBALAH). Anonymous. Raziel ha-Malach. Attributed to the Angel Razial for Adam Kadmon: Primordial Man. Second Edition. Title within typographic border. *ff. (2), 42. Slightly foxed, censor's stamps. Boards. 4to. [Vinograd, Grodno 26].*

Horadno (Grodno), 1793. **\$800-1200**

- 183.** (KABBALAH). Anonymous. Raziel ha-Malach. Attributed to the Angel Razial for Adam Kadmon: Primordial Man. Another edition. Title within typographic border. Unusual mystical charts and diagrams throughout. *ff. 50. Slightly foxed. Generally clean, crisp copy. Modern boards. 4to. [Vinograd, Kopyst 95].*

Kopyst, Israel Jaffe: 1820. **\$700-1000**

184. (KABBALAH). Anonymous. Raziel ha-Malach. Attributed to the Angel Razial for Adam Kadmon: Primordial Man. Another edition. Unusual Kabbalistic charts and diagrams throughout. Foldout chart after ff. 10. Manuscript diagrams and illustrations in pen and ink on ff. 32b, 73a, 74a, 76b, 77b, 78a-b, 79a-b. Previous owner's signature on title-page: Moshe b. Yaakov Yoseph Friedland, Chazan and Shochet of Claremont. ff. 81. *Some staining. Modern vellum. 4to. [Vinograd, Salonika 784].*

Salonika, Saadiah Ha-Levi Ashkenazi: 1843. **\$400-600**

185. (KABBALAH). Anonymous. Raziel ha-Malach. Attributed to the Angel Razial for Adam Kadmon: Primordial Man. Another edition. Title within a typographical border. Unusual kabbalistic charts and diagrams throughout. ff. 40. *Browned. Contemporary marbled boards, rubbed. 4to. [Vinograd, Lemberg 864].*

Lemberg, n.p: 1848. **\$300-500**

186. (KABBALAH). SHIMON B"R YOCHAI (Attributed to). Sepher ha-Zohar [The Book of Splendor]. With glosses of R. Chaim Joseph David Azulai (Chid"á), "Devash le-Phi". Three volumes: I. Genesis. II. Exodus. III: Leviticus, Numbers, Deuteronomy. Three titles with period woodcut of Temple Mount. First volume with additional title. Text in rabbinic letters. I. (6), 252, 19. II. ff. 279. III: ff. 318. *Scattered marginal worming. Volume I contemporary calf, gilt; vols. II-III later boards. 4to. [Vinograd, Jerusalem 28, 43, 56; Halevy 22, 27, 35].*

Jerusalem, Israel Bak: 1844-46. **\$600-900**

☛ The First Edition of the Zohar Printed in the Land of Israel.

187. (KABBALAH). Sepher Ha-Kavanoth u-Maa'seh Nissim [Lurianic meditations]. Includes Shivchei ha-Ari, Kavanoth ha-Ari, and Peshate ha-Ari. Edited by Chassidic Rabbi of Safed Samuel Heller. Illustration of Me'arath Ha-Machpelah f. 15b. ff. [2], 5-78. *Modern cloth. 4to. [Yaari, Safed 22].*

Safed, A. Spiegelman: 1876. **\$200-300**

188. (KARAITICA). AARON B YOSEPH HA-RISHON. Sepher Ha-Mivchar Ve-Tuv Ha-Mischar [Commentary to the Torah]. With a super-commentary, Tirath Keseph by Yoseph b. Shlomo Ha-Zaken. FIRST EDITION. With an introduction by Abraham Firkowitz and a listing of "Chaveirim" - fellow Karaites who sponsored the publication of this work. ff. 10,13-66 (i.e.67), 71, 51, 32 (1), 37, (3). *Lacks final leaf (f.33) of Bamidbar (not called for by Vinograd). Contemporary calf. Rubbed. Folio. [Vinograd, Goslow 11].*

Goslow (Eupatoria), 1835. **\$300-500**

189. (KARAITICA). HADASSI, JUDAH. Eshkol Ha-Kopher. FIRST EDITION. ff. 2,155. *Contemporary calf, rubbed. Folio. [Vinograd, Goslow 15].*

Goslow (Eupatoria), M. Tirishkin: 1836. **\$300-500**

☛ Written in rhymed prose, the work embodies science, philosophy, legends, folklore, anti-Christian and anti-Rabbinic poemics as well as an analytic exposition of the precepts. This "encyclopedia of Karaite lore and polemics is perhaps the most widely quoted manual of Karaite ways and beliefs. It was long acclaimed as an inexhaustible treasury of early texts... and as the definitive record of spiritual achievement by four centuries of Karaite endeavor." Zvi Ankori, *Karaites In Byzantium* (1959) p.28.

190. (KARAITICA). LUTZKI, JOSEPH SOLOMON BEN MOSES. Igereth Teshu'ath Yisrael [Epistle of Israel's Salvation: History of the Karaites under Tsar Nicholas I]. Hebrew and Judeo-Tatar with nikud. ff. 2, 10; pp. 21-60, 57-60; ff. 3-4, pp. 9-44. *Slight browning. Contemporary marbled boards. 4to. [Vinograd, Goslow 24; The Jacob M. Lowy Collection (1981) no. 107].*

Goslow (Eupatoria), (1841). \$1000-1500

✎ In 1827, Tsar Nicholas I systematically began conscripting Jewish males into the military to serve twenty-five year terms of service ("Cantonists.") Immediately, the Crimean leaders of the Karaites, Simcha Babovich (1790-1855) and Joseph Solomon Lutzki (d. 1844) travelled to St. Petersburg to seek an exemption for the Karaites. This work is a detailed account of their ultimately successful mission by Lutzki and in Judeo-Tatar by his brother-in-law the renowned Karaite scholar Abraham Firkovich. The draft exemption was procured by having Karaism classified by the Tsar as a religion apart from Judaism. When the German-Nazis invaded the Crimea in World War II, the Karaites were once again spared draconian treatment due to the ruling that they constituted a separate religion from main stream Jewry.

The printed version of the Igereth appeared without a title page or even a date of approval by the censor. However, the colophon of Firkovich's Judeo-Tatar version states that the translation was completed on 24 Tishri 5601 (1840). Therefore, scholarly opinion dates the publication of the Igereth around 1841 (Miller, p. 39). See P.E. Miller, Karaite Separatism in Nineteenth-Century Russia (1993) - a full-length transcription of Lutzki's Igereth. See also Scripture and Schism: Samaritan and Karaite Treasures from the Library of the Jewish Theological Seminary (2000) pp. 112-4 (no. 57).

191. KARO, JOSEPH. Shulchan Aruch [Code of Jewish Law]. With commentary "Darchei Moshe" by Moses Isserles (ReM" A) and glossary and indices "Beer Ha'golah" by Moses ben Tzvi Naphtali Hirsch Ribkes of Vilna. Four parts in four volumes. Each part with additional engraved title (attributed to Abraham ben Ya'akov by M. Narkiss, cited by Yaari, Mechkarei Sepher, p. 251, no. 9). I: *Orach Chaim*: ff. (24), 266, (2). II: *Yoreh Deah*: ff. (1), 302, (2). III: *Even Ha'ezer*: ff. (1), 180, 1 (of 2) lacking final blank. (Page of corrections inserted twice at beginning and end). IV: *Choshen Mishpat*: ff. (1), 432, 1 (of 2) lacking final blank. *Stained in places. Contemporary calf, slightly chipped. (Vol. III with two clasps). 12mo. [Vinograd, Amsterdam 650; Fuks, Amsterdam 404].*

Amsterdam, Immanuel Athias: 1697-1698. \$1000-1500

192. KATZ, CHAIM ABRAHAM OF MOHILEV. Simchath Levav ["Gladness of Heart": Ethics]. Text of Bachya Ibn Pakuda, Chovoth ha-Levavoth ["Duties of the Heart"] with commentary Path Lechem. FIRST EDITION OF COMMENTARY. Title within architectural columns and two lions. Tailpieces. Text in square Hebrew letters surrounded by commentary in "Rashi" letters. On f. 93r. a scientific diagram. ff. 6, 127, 122-130, 92. *Ex Library. Slight marginal worming. Contemporary blind-tooled calf. 4to. [Vinograd, Shklov 126].*

Shklov, Aryeh ben Menachem, etc.: 1803. \$400-600

✎ The book bears the endorsements of R. Chanoch [Schick] of Shklov and Rabbi Moshe Cheifetz of Tchaus who describes Katz as a "great author, adept in all sciences, natural and political, but above all in Torah."

"R. Hayim Avraham Katz, an enlightened preacher and author in Mogilev, reported: 'I have seen wise and God-fearing people in our land who are full of mockery upon hearing of the discovery of America and the populated lands opposite the bottoms of our feet. They say: How is it possible to believe something of this kind, which contradicts the axioms of reason?' " David E. Fishman, *Russia's First Modern Jews: The Jews of Shklov* (1995) p. 68, citing Simchath Levav, introduction, ff.4v-5r.

193. (KATZ, NAPHTALI BEN ISAAC). Hakohen, Isaac ben Samson. Tzava'oth ha-Gaon ha-Gadol ha-Mefursam Mohr"r Naphtali Ha-Kohen zt"l [Ethical Will of R. Naphtali Katz]. Title within typographical border. Tailpieces. ff. 28, (4). *Browned and wormed. Contemporary mottled calf. 12mo. [Vinograd, Brünn 9].*

Brünn, 1757. \$300-500

✎ R. Naphtali Katz (1645-1719) served the prestigious communities of Ostraha, Posen, Frankfurt a/Main, and was elected as Honorary "President of Eretz Israel" by the community of Safed. On his way to the Holy Land he took ill and died in Constantinople. His ethical will was sent from there to his family, who were responsible for its publication. R. Naphtali Katz was one of those rare individuals who excelled both as halachist and kabbalist. His ethical will contains profound thought and moral instruction. The book also contains a captivating account of R. Naphtali's last days in Ortakoi, Turkey. See EJ, Vol. X, col. 826.

194. KATZ, REUBEN BEN HOESHKE. Yalkut Reuveni [kabbalistic homilies] with additions “Shikchath Leket” by Nathan of Frankfurt. Third edition. Title within typographic border. Head- and tailpieces. On ff. 74v., 112r., 130v., 154v. elaborate headpiece of a bear hunt. Divisional title. Owner’s signatures front and back. ff. (2), 2-184; (3), 3-9. Some staining and browning. Contemporary blind-tooled calf, with clasps and hinges. Folio. [Vinograd, Amsterdam 691].
Amsterdam, Emmanuel Attias: 1700. \$200-300

• The title, Yalkut Reuveni, is in imitation of the earlier collection on Bible, Yalkut Shim’oni by Simeon of Frankfurt (13th century) whereas the earlier Yalkut was based on exoteric materials, for the most part, Yalkut Reuveni anthologizes kabbalistic interpretations. Besides the obvious connection of the title to the author (Reubeni-Reuben), in his introduction, the author turns “Reubeni” into initials for Razei Oraitha Ve-kabbalah Bi-kethivah Ne’imah Yehavith (Mysteries of Torah and Kabbalah in Pleasant Script). The present edition of Yalkut Reuveni is sometimes referred to as “Ha-Gadol” (the Large), to differentiate it from the shorter Yalkut Reuveni published in Prague in 1660. The contents of our volume are arranged according to the Torah portion of the week, whereas the editio princeps is arranged topically.

195. KATZ, SHABTHAI BEN MEIR. (SHa”CH). Poal Tzedek [the 613 precepts divided according to the seven days of the week]. Second edition. Title with engraved portraits of Moses and Aaron. Printer’s device on f.3v. ff. (28). Some staining, marginalia. Calf-backed boards. Rubbed. 8vo. [Vinograd, Prague 813].
Prague, The grandchildren of Judah Bak: 1722. \$200-300

• With material not printed in later editions; e.g. a poem (not listed by Davidson) with the author’s name in acrostics starting “Ana HaShem Elokei Yisrael Shelach eth Mashiach HaGoel...” Also with a “kethav eiduth” by the Sha”ch’s grandson, Yitzchak b. Moshe, attesting that the family is a direct descendent of Saul Wahl, the legendary “King for a day” of Poland.

[SEE ILLUSTRATION BELOW LEFT]



Lot 195



Lot 196

- 196. KIMCHI, DAVID BEN JOSEPH. (RaDa"K). Sepher Ha'sharashim ["Book of Roots;" a Biblical lexicon and grammar].** Printed in two columns. Some marginalia in Hebrew and Latin. *ff.164 (of 168), lacking opening leaf and final 3 leaves. Wormed (mostly marginal). Modern boards. Folio. [Vinograd, Naples 19; Offenbergl 106; Goff Heb-40; Freimann-Marx, Thesaurus A-69].*
Naples, Joshua Solomon Soncino: 1491. **\$10,000-15,000**

✦ THE MOST INFLUENTIAL LEXICOGRAPHICAL WORK FOR THE STUDY OF HEBREW

The formation of Hebrew grammatical rules was essential to facilitate the study and understanding of the Bible. The foundation of Hebrew grammar and lexicography were laid by Sa'adiah Gaon in the 10th century. This codification resulted in a revival of Hebrew as a literary language. A century later, David Kimchi's purpose in composing the Sharashim, the second section of his philological treatise the Michlol, was "to provide a middle ground between the lengthy and detailed treatises of Jonah ibn Jonach and Judah ben David Chayyuj, and the extreme brevity and concision of Abraham ibn Ezra." Kimchi's chief contribution to Hebrew grammar lies in the popularization of such innovations as the division of vowels into five long and five short, the treatment of the Nifal as the passive of the Kal, and the distinction of the Vav Consecutive from the Vav Conjunctive. The notability of the Sharashim resulted in the works of his predecessors to fall into oblivion. See EJ, X col. 1002.

According to Joshua Bloch, this work with its "very rich collection of lexicographic material...increased the knowledge of the Hebrew language. This he accomplished with...numerous new etymologies as well as...new comparisons with post-biblical Hebrew..." Its popularity is evident from the fact that two editions appeared in Naples within a period of five months.

It has been noted (see G.Cohen, Hebrew Incunabula in the Library of Yeshiva University (1984) p. 87) that this edition is not censored. The previous 1490 edition has blank spaces for words referring to Christians, while this present 1491 edition explicitly uses the word "Notzrim" and other references.

[SEE ILLUSTRATION FACING PAGE LOWER RIGHT]

- 197. KOOK, ABRAHAM ISAAC HAKOHEN. Orot ["Lights"].** FIRST EDITION. Title within typographic border. *pp. (2), 123, (1). pp. 17-24 supplied in facsimile. Contemporary boards. 8vo.*

Jerusalem, Salomon: 1920. **\$400-600**

✦ Orot, considered the seminal work of Abraham Isaac Hakohen Kook's philosophy. He broke quite radically from a traditional stance and espoused here pioneering views concerning the material development of the Land of Israel. For a detailed account of the revolutionary reaction to the publication of Orot, see B. Naor, Orot: The Original 1920 Edition (2004).

- 198. KOPPELMAN, JACOB. Ohel Ya'akov [commentary to the philosophical and mathematical passages of Joseph Albo's Sepher ha-Ikarim].** Second edition. Title within wreathed and garlanded architectural arch. Numerous woodcut charts, mathematical diagrams and illustrations. Opening blank and title with stamps and signature of previous owner "N.S. Libowitz." *ff. 34. Russian censor's stamp and signature on f.33v, minor stains. Recent boards. Sm. 4to. [Vinograd, Cracow 213; Mehlman 1209; not in Adams; Ben Sasson, Haguth u-Machshavah (Jerusalem, 1959) pp. 12-13].*

Cracow, Isaac ben Aaron Prostitz: 1599. **\$3000-4000**

✦ Born in the Baden town of Freiburg-im-Breisgau, Jacob Koppelman (1555-1594) a Talmudic scholar and student of Mordechai Jaffe, was also distinguished for his broad knowledge of secular sciences. Indeed, on the title page of this work he is described as "the encyclopaedic scholar and divine philosopher."

[SEE ILLUSTRATION NEXT PAGE BOTTOM LEFT]

- 199. (LANDAU, ISRAEL BEN EZEKIEL). Chok le-Yisrael [on Maimonides' Sepher Hamitzvoth with an abridgment of Nachmanides' notes thereon; Azharoth of Solomon ibn Gabirol; and correspondence between Hasdai ibn Shaprut and Joseph King of Khazaria].** FIRST EDITION. With Judeo-German translation in wayber-taytsch letters. Additional engraved title encompassing Kings David and Solomon and the appurtenances of the Temple. Two additional engraved vignettes. *ff. (6), 48; 72. Stained and wormed in places. Modern boards. 4to. [Vinograd, Prague 1037].*

Prague, Elsenwanger: 1798. **\$300-500**

200. (LAW). Seder Tikun Shtaroth. According to the practices of Germany, Poland, etc. ff. 24. Some staining. Unbound 16 mo. [Vinograd, Amsterdam 1174 (not seen)].

Amsterdam, Solomon Proops: 1721. \$400-600

• Specimens of contractual deeds for financial transactions and religious accords.

201. (LEIBOWITZ, BARUCH BER. Rosh Yeshiva of Kaminetz). Eybescheutz, David Solomon. Neoth Desheh [responsa]. FIRST EDITION. THE BARUCH BER LEIBOWITZ (OF KREMENCHUG AND KAMINETZ) COPY. With his stamp throughout the volume. As well as the stamp of his father-in-law Abraham Yitzchak Ha-Levi Zimmerman. Also contains two lengthy scholarly marginal notes apparently written by R. Baruch Ber's brother-in-law, signed with the initials S.B.A.Y. Ha-Levi (ff. 29b and 32a- b). ff. [3], 128, 6. Some staining. Modern boards. Large folio.

Lemberg, B. Necheles: 1861. \$500-700

202. LEUSDEN, JOHANNES. Philologus Hebraeo-Mixtus. Second edition. Complete with nine engraved plates (including frontispiece) depicting Biblical and 17th century Jewish custom (home and synagogue-life). The frontispiece depicting the destruction of the Temple with Israel depicted as a queen carried off into captivity. Latin text interspersed with Hebrew and Greek. Slight marginal repair to frontispiece. Modern calf. 4to. [Rubens 291-98 (without frontispiece); EJ, XI 63 (illustrating frontispiece)].

Utrecht, F. Halma: 1682. \$400-600

203. LEVI BEN GERSHOM (GERSONIDES). To'aliyoth ha-RaLBa"G [Moral Exhortations of the Pentateuch]. FIRST EDITION. Inscriptions on title. ff. 40, 27. Ex library. Waterstained and wormed. Contemporary vellum, spine distressed. 8vo. [Vinograd, Riva di Trento 27; not in Adams].

Riva di Trento, Joseph Ottolenghi - Jacob Marcaria: 1560. \$400-600

• Gersonides was unique among the Biblical exegetes in that he provided the morals or "to'aliyoth" to be derived from the various stories of the Bible. Rabbi Menachem Mendel of Lubavitch (1789-1866), known as "Tzemach Tzedek," commended Gersonides' To'aliyoth when he presented to the Tsarist government his defense for the continued, uncensored and untrammelled instruction of Pentateuch to children. (See J.I. Schneersohn, The Tzemach Tzedek and the Haskala Movement). Other Chasidic leaders were less than fond of Gersonides. R. Nachman of Braslav, for instance, considered Gersonides' philosophic views as an example of heresy.



Lot 198

204. LEVI, RAPHAEL OF HANNOVER. Luchoth ha-Ibur [Tables of intercalation of the Jewish calendar]. FIRST EDITION. Two parts in one volume. Separate title for Part II. Numerous astronomical tables. *Part I: pp. (1), 36. Part II: 38, (1).* Lightly browned and stained. Modern boards. 4to. [Vinograd, Leiden 62 (Vinograd did not have the additional page before the title), Hannover 1; Fuks, Leiden 80].

Leiden / Hannover, Lusac / Schlitter: 1756-7. \$300-500

✦ Verso of title with author's copyright announcing that all authentic copies must be signed by him.

There is an inaccuracy in Fuks, who writes: "We are uncertain as to why he [the Author] had the first part of the work published by the Leiden printer Johannes Luzac in 1756; in the following year the second part, printed with the same types, appeared in Hannover" (Fuks, *Hebrew Typography in the Northern Netherlands 1585-1815* [1984], p. 14). In our copy of the book the two parts, one printed in Leiden, the other in Hanover, are indeed printed in two very different types.

205. LEVITA, ELIJAH BACHUR. Dikduk...Sepher Habachur [Grammar]. Second edition. On final page, manuscript Hebrew calendric table. *pp. 102, (1).* Wormed. Contemporary vellum. 4to. [Vinograd, Isny 13; Mehlman, 1232; Adams E-117].

Isny, Paulus Fagius: 1542. \$1500-2000

✦ Grammatical treatise written at the request of the liberal and enlightened Pope Leo X, and first published in Rome in 1518. This expanded edition is divided into 52 sections (corresponding to the numerical value of the Author's first name). The work discusses such issues as the nature of Hebrew verbs, the changes in the vowel-points of the different conjugations, and regular and irregular nouns. A typically thorough linguistic investigation by a remarkable Hebrew philologist. See Amram, pp. 236-41.



Lot 206



Lot 207

206. LEVITA, ELIJAH BACHUR. Sepher ha-Tishbi [Lexicon]. Title within typographic border. Printer's device on final leaf. Siignature of Tzvi Hirsch Brod on title. ff. 99, (1). *Some browning and staining. Contemporary calf with elegant, ornate tooling, rubbed, clasps lacking. Sm. 4to. [Vinograd, Basle 207; Prijs, Basle 172].*

Basle, Conrad Waldkirch: 1601. **\$1500-2000**

[SEE ILLUSTRATION PREVIOUS PAGE LOWER LEFT]

207. (LITURGY). Orden de las Oraciones de los Cinco Ayunos [Order of Prayers of the Five Fasts]. Spanish. Most attractive engraved title page incorporating vignettes of Biblical scenes. pp. 352. *Slight tear to top of pp. 291-2 (text unaffected). Owner's inscription on from fly leaf. Clean, crisp copy. Contemporary calf, gilt. 8vo. [Kayslerling 64].*

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

☛ The title engraving by I. van Sasse features the women of the Bible: Eve, Rebecca, Rachel, Deborah, the pious women in Egypt, Hannah, Miriam, Leah (counterclockwise).

Cf. Memorbook, p.186 (illustrated); JNUL Catalogue, Treasures from the Library Ets Haim/Livaria Montezinos (1980), p. 51, no. 82.

[SEE ILLUSTRATION PREVIOUS PAGE LOWER RIGHT]

208. (LITURGY). Machzor [Festival Prayer Book]. According to the Aschkenazi Rite. With Commentary. Two volumes. Volume I: Sabbath, Passover, Pentecost. Volume II: New Years, Day of Atonement, Tabernacles. Titles within architectural columns; vignettes of Moses, Aaron, Jacob and David. Historiated initials. In Vol II, ff. 280v.-282v. signs of zodiac illustrated. On opening blank of first volume lengthy inscription of Hebrew prayer. I: ff. (1), 41, (9), 253, 12. II: ff. (1), 39, 150, (8), 157-305. *Mispaginated but complete. Browned and stained. Some torn or loose leaves. Blind-tooled vellum over heavy wooden boards; metal corners and clasps, spine distressed. Thick folio. Sold not subject to return. [Vinograd, Sulzbach 92].*

Sulzbach, Aaron ben Uri Lipmann: 1719. **\$600-900**

209. (LITURGY). Seder Tikun Leil Shevi'i shel Pesach [Kabbalistic Order for the Seventh Night of Passover]. FIRST EDITION. Title within typographic border. Hebrew with nikud (vowel points). Text of Zohar in Rashi script. Introduction in Portuguese. ff. (2), 29, (1). *Ex library, wormed. Contemporary vellum. 12mo. [Vinograd, Amsterdam 1268].*

Amsterdam, Solomon Proops: 1725. **\$300-500**

210. (LITURGY). Sha'arei Rachamim [selected prayers, with mystical meditations]. ff. (7), 146, (1). [Vinograd, Salonika 243]. * WITH: (HAGADAH). Sha'arei Ratzon. Kabbalistic commentary by Chaim ben Abraham Hakohen of Aleppo. With commentary to other Festivals. ff. 57. [Vinograd, Salonika 244; Yaari 120; Yudlov 193, all with variant collation]. Together two works bound in one volume. FIRST EDITIONS. Titles within woodcut architectural arch. Chapter of Psalms in form of menorah on f. 22b. *Slight browning and staining, usual wine stains in the Hagadah. Neat marginal repairs on title and ff. 24, 25 affecting a few words of text. Otherwise a fine, wide-margined copy. Contemporary morocco, gently rubbed. 4to.*

Salonika, n.p.: 1741. **\$3000-4000**

☛ The first printed edition of the Prayer-Book according to the custom of Isaac Luria (Nusach Ari). Together with the first Kabbalistic Hagadah. Both prepared by the mystic, Chaim ben Abraham Hakohen of Aleppo.

211. (LITURGY). Tephiloth Yisrael / Gebete der Juden. Two parts in one. Part One: Hebrew text of the prayers for weekday, Sabbaths and festivals, including Ethics of the Fathers, with grammatical notes supplied by Isaac Satanow. Part Two consists of Judeo-German translation and notes by David Friedländer. *I. ff. (5), 162. II. ff. (8), 172, 49, (2). Browned. Marbled endpapers. Contemporary blind-tooled mottled calf. 8vo. [Vinograd, Berlin 348].*
Berlin, Chevraht Chinuch Ne'arim Press: 1786. \$700-1000

✦ The first German translation (in Hebrew characters) of the prayer-book. See S.C. Reif, *Judaism and Hebrew Prayer* (1993) p.262.

Professor Karp suggested that the initials "M.M.D." tooled onto the spine of the book indicate that the original owner might have been none other than the renowned philosopher M[oses] M[endelssohn] of D[essau]. "Moses of Dessau" is listed on f.3r. as one of the Berlin "prenumeranten" (subscribers) to the book, moreover, the editor, David Friedlaender, was a Mendelssohn protegé.

"Among Mendelssohn's many admirers none was so deeply and unreservedly attached to him as David Friedländer, and Mendelssohn responded with equal warmth...Friedländer's memory was a store-house of anecdotes from Mendelssohn's life, and his point in telling them was to show the wisdom and nobility of the man." A. Altmann, *Moses Mendelssohn: A Biography* (1973), pp. 350-351.

The difficulty with this attributed provenance is that David Friedländer dated his introduction "Rosh Chodesh Nisan, [5]546 [1786]." According to Altmann, Mendelssohn passed away on January 4th, 1786 (5th Shevat, 5546), *ibid.*, p. 741. Possibly the book was especially bound as an act in memory of the great philosopher by his sincerest student.

[SEE ILLUSTRATION BELOW]



Lot 211

212. (LITURGY). The Form of Prayers...According to the Order of the German and Polish Jews. Translation by David Levi, revised by A. Alexander. Second Edition. Six volumes. Hebrew text and English translation face-a-face. Instructions in Yiddish. Vols. I-II with engraved frontispiece portrait of Chief Rabbi Solomon Hirschell. Vols. III-VI with additional engraved title incorporating vignettes of Jewish ceremonies. "Ha-Melech" on ff.44v., 160v. (of Vol. I) in ornamentals typically English of the period. Signs of zodiac on ff. 163v.-168r. (of Vol. IV); ff. 84v.-89r. (of Vol. V). *Vol. I (New Year): ff. (4), 214. Vol. II (Day of Atonement): ff. (4), 208. Vol. III (Day of Atonement): ff. (4), 208, (6). Vol. IV (Feast of Tabernacles): ff. (3), 193. Vol. V (Passover): ff. (4), 222. Vol. VI (Pentecost): ff. (2), 158. f.73 missing portion of outer margin. Brownd. Contemporary straight grain morocco; spine elaborately gilt; four raised bands on spine. 4to. [Vinograd, London 178 (JNUL does not possess a complete set); Roth B8 33].*

London, L. Alexander: 1807. **\$800-1200**

[SEE ILLUSTRATION LOWER LEFT]

213. (LITURGY). Seder Tephiloth Tikun Ezra. Finely illustrated additional title depicting the Binding of Isaac. *ff. (1), 277, 47. Contemporary calf, rubbed, loose. Thick 8vo. [Unknown to Vinograd].*

Vienna, Taubstummen Institute (Press of the Institute for the Deaf): 1815. **\$600-800**

214. (LITURGY). Lu'ach shel Samech-Daleth Shanim [Sixty-Four Year Calendar]. Includes: Sephirath ha-Omer [Order of the Counting of the Days of the Omer]. Hebrew and Italian. On title, engraving of Coliseum in Rome. Additional title with engraving of Father Time. Separate title for Sephirath ha-Omer with caricature of Sun and Moon, within typographic border. Each page with central decorative engraved vignette, with the Count of each Day (two to a page) above and below. Foldout sixty-four year calendar; missing portion supplied in manuscript. *pp.(4), 77, 12. Waterstained, pp. 30-1 torn with loss, pp. 38-9 torn with no loss, pp. 7-8 taped. Modern boards. 16mo. [Vinograd, Verona 58].*

Verona, Typis Libanteis: 1826. **\$700-1000**

✦ A Distinctive Illustrated Omer Chap-Book For one other copy recorded, formerly in the Cecil Roth Collection, see EJ, Vol. XII, col. 1384 (illustrated).



Lot 212



Lot 215

215. (LITURGY). Tephilath Yisrael [daily prayers]. According to Sephardic rite. . ff. 152. Tape repair to margin of f.54. Stained. Modern blind-tooled morocco. 12mo. [Vinograd, Jerusalem 13; Halevy 4].

Jerusalem, Israel Bak: 1842. \$3000-4000

✦ THE FIRST PRAYER BOOK PRINTED IN JERUSALEM.

[SEE ILLUSTRATION FACING LOWER RIGHT]

THE FIRST MACHZOR PRINTED IN JERUSALEM. LOTS 216-218

THE FOLLOWING THREE LOTS REPRESENT THE THREE VARIANTS OF THIS IMPORTANT LITURGICAL EDITION. ALL THE VARIANTS RELATE TO THE PRAYER FOR THE RULING SOVEREIGN.

216. (LITURGY). Sepher Mo'adei Hashem u-Keri'ei Mo'ed [Festivals prayers]. Includes Lurianic meditations. With Passover Hagadah. Two volumes. Vol. I: Passover and Pentecost. Vol. II: Tabernacles. Two titles with woodcuts of the Temple Mount. Vol. I has additional title within typographic border. I: ff. (5), 4-20, 25-97, 62, 41-68. II: ff. (2), 5-108, 77. Owners signature on title of vol. I (dated 5606), in a cursive Sephardic hand, marginalia on ff. 54-55 in a square Sephardic hand, few pages inserted from another copy in vol. I, few leaves frayed at the edges of the margin. Modern boards. 4to. [Vinograd, Jerusalem 22, 33; Halevy 19, 20].

Jerusalem, Israel Bak: 1843-1844. \$1000-1500

✦ The blessing and prayer for the Turkish Sultan is unspecified, the monarch simply is one "Peloni" (Anonymous). In Vol. I he is referred to as Sultan Peloni, and Vol. II he is "Melech" (King) Peloni.

217. (LITURGY). Sepher Mo'adei Hashem u-Keri'ei Mo'ed [Festivals prayers]. Includes Lurianic meditations. With Passover Hagadah. Two volumes. Vol. I: Passover and Pentecost. Vol. II: Tabernacles. Two titles with woodcuts of the Temple Mount. Vol. I has additional title within typographic border. I: ff. (5), 4-20, 25-97, 62, 41-68. II: ff. (2), 5-108, 77. Modern boards. 4to. [Vinograd, Jerusalem 22, 33; Halevy 19, 20].

Jerusalem, Israel Bak: 1843-1844. \$1000-1500

✦ On f. 51b. of Vol. I the blessing and prayer for the Turkish Sultan cites his name "Abdul Magid" although f. 42b of Vol. II notes "Peloni" (Anonymous) rather than "Abdul Magid". Additionally Abdul Magid is given the honorific "Ha-Chasid" while the "anonymous" version he is noted as "Ha-Melech." See Halevi, p. 12.

218. (LITURGY). Sepher Mo'adei Hashem u-Keri'ei Mo'ed [Festivals prayers]. Includes Lurianic meditations. With Passover Hagadah. Two volumes. Vol. I: Passover and Pentecost. Vol. II: Tabernacles. Two titles with woodcuts of the Temple Mount. Vol. I has additional title within typographic border. I: ff. (5), 4-20, 25-97, 62, 41-68. II: ff. (2), 5-108, 77. Some staining and browning. Lower right hand corner of title of vol. II repaired with loss of a few words of text. Modern gilt stamped red morocco. 4to. [Vinograd, Jerusalem 22, 33; Halevy 19, 20].

Jerusalem, Israel Bak: 1843-1844. \$1500-2000

✦ On ff. 51b. and 52a of Vol. I and f. 42b of Vol. II the blessing and prayer for the Monarch is dedicated in Hebrew and English to: "Our most Gracious Sovereign Lady Queen Victoria; Adelaide, the Queen Dowager; Albert Prince of Wales, and all the Royal Family."

This variant issue of the Machzor, with the English prayer is exceptionally rare, apparently Bak produced only a small handful of such copies for the personal use of Sir Moses Montefiore and his entourage. See Halevi, no. 20, p. 12.

[SEE ILLUSTRATION]



Lot 218

- 219.** (LITURGY). Sha'arai Dimah Ve'yeshuah [selected prayers for recitation at the Holy Sites in Eretz Israel]. Selected and annotated by Samuel ben Joshua Zelig of Dahlinov and Ilya. **FIRST EDITION.** Title within typographical border. *ff. (1), 31 (i.e. 27).* *Mispaginated. Contemporary half-calf, rubbed. Sm. 8vo. [Vinograd, Jerusalem 77; Halevy 48; JNUL copy is incomplete].*
Jerusalem, Israel Bak: 1849. **\$800-1200**
- ✎ In the introduction, the editor, more readily known for his Halachic writings (especially *Minchath Shmuel* on Tractate Berachoth, Vilna, 1842), explains his circumstances, whereby recent illness resulted in his inability to focus upon more legalistic scholarly pursuits, thus the present volume of liturgies.
R. Samuel interestingly records the prevailing custom of Jerusalem: "When approaching the Western Wall, one must remove one's shoes before kissing the stones of the Kotel, thereafter, bow deeply and say...".
- 220.** (LITURGY). (Loewenstein, Lipmann Hirsch). Seder Gemiluth Chasadim [Prayers for the Sick, the Cemetery and the House of Mourning]. **FIRST EDITION.** Hebrew and Judeo-German translation face-à-face. *pp. 96. Browned. Modern boards. 4to. [Vinograd, Roedelheim 340].*
Rödelheim, Lehrberger & Comp.: 1859. **\$300-400**
- 221.** (LITURGY). Siddur Tephilah. Nine parts in two volumes. *ff. [1], 86, 161, 36, 115, 12, 105, 69, 21. Final five leaves repaired. Modern boards, rubbed. 8vo.*
Jerusalem, S. Zuckerman: 1916. **\$300-500**
- ✎ With the kavanoth, or mystical meditations, according to the system of R. Shalom Sharabi (RaSHa"SH - 1720-1777), the venerated Yemenite mystic said to have been the reincarnation of Isaac Luria.
- 222.** LOWTH, ROBERT. De Sacra Poesi Hebraeorum. **FIRST EDITION.** Latin and Hebrew. Wide margined copy. *pp. (4), 383, (13). Contemporary mottled calf; rebaked, gilt extra. Lg. 4to. [Roth, Bibliotheca Anglo-Judaica, p. 354, no. 68].*
Oxford, Clarendon: 1753. **\$200-300**
- 223.** (LURIA, ISAAC). Dresnitz, Solomon Shlome. Shivchei ha-Ari ["The Praises of the Lion": Biography of Isaac Luria]. *ff. 24. Final leaf taped. Light stains. Recent vellum-backed boards. 8vo. [Halevy 102].*
Jerusalem, Israel Bak: 1864. **\$120-180**
- ✎ The eminent historian Meir Benayahu's doctoral dissertation submitted to Hebrew University focused upon Shivchei ha-Ari and its various recensions. It has since been published as *Toldoth ha-Ari* (1967). See also G. Scholem, *Kabbalah* (1974), p. 423.
- 224.** LUZZATTO, MOSES CHAIM. (RaMCHa"l). Mesilath Yesharim [ethics]. Numerous Italian marginalia in pencil. *ff. 35, 39-49. Light stains. Contemporary wrappers. Sm. 8vo. [Vinograd, Mantua 516].*
Mantua, Eliezer Solomon d'Italia: 1781. **\$200-300**
- 225.** (MANDELSTAMM, ARYEH LEIB [Leon]). Shnei Perakim: I. Al devar...le-ehov u-le-chabed eth adoneinu ha-Keisar. II. Al devar...kevod ha-amim...bi-zemaneinu / Zwei Uebhandlungen: I. ueber...dem Kaiser...II. ueber...der Völker unserer Zeit [Two Essays: I. To Love and Honor the Tsar; II. The Honor of the Nations of Our Time]. **FIRST EDITION.** Hebrew and German. *pp. (2), 86, (1), 129, (2). Titles stamped, stained. Modern boards. 8vo. [Vinograd, Petersburg 9].*
St. Petersburg, Karol Krei / Imperial Academy of Science: 1852. **\$300-500**
- ✎ Successor to Max Lilienthal in the Tsarist government's Ministry of Education, Leon Mandelstamm (1819-89) attempted to enforce Haskalah or secular education upon Russian Jewry.
The present work contains the *Kevod ha-Melech*, which stresses the Jew's religious duty to respect kings and temporal rulers. See J. Raisin, *The Haskalah Movement in Russia* (1913), pp. 186, 200; E. Katzman, *Yeshurun* Vol. V; B. Naor, *The Battle of the Tzemach Tzedek* and R. Itzeleh Volozhiner against the *Maskilim* (forthcoming); *JE*, Vol. VIII, pp. 289-90; *EJ*, Vol. XI, col. 868.
- 226.** MASCLEF, FRANCISCO. Grammatica Hebraica a punctis aliisque inventis massorethicis libera. **FIRST EDITION.** Printer's device on title. Latin interspersed with Hebrew and Greek. Engraved head-pieces. *pp. (24), 459, (1). Slightly browned. Contemporary calf, gilt. 8vo.*
Paris & Bologna, H. Corciolani & H.H. Colli: 1750. **\$200-300**

227. (MATHEMATICS). Naphtali Hirsch ben Isaiah. Naphtali Ayalah Sheluchah. FIRST EDITION. Title within typographical border. Replete with mathematical charts. ff. 14. Several leaves laid to size with some loss of text along inner margins. Wrappers. 4to. [Vinograd, Fürth 60].

Fürth, 1699. \$400-600

✦ According to the colophon, the work was executed by “the female typesetter, Reichel daughter of R. Isaac Katz of the Gershuni Family.” Concerning Reichel, see A.M. Habermann, *Nashim Ivriyoth be-Tor Madpisoth* (Berlin, 1933), no. 13; A. Yaari, *Kiryath Sepher*, Vol. XII (1936), p. 513, no.13.

228. (MEDICINE). Tertis, A(lexander). Sepher Dam Bris: Treatise on Metzitzah & Circumcision [responsa and testimonials relating to the new circumcision apparatus invented by the author]. Text in Hebrew, with portions in English. Illustrations of circumcision instruments. pp. 76. Recent boards. Lg. 4to. [Friedberg, Daled 836].

London, By the Author: 1900. \$300-500

✦ “After seeing the operation of circumcision performed, by the Rev. A. Tertis during which he made use of his new circumcision apparatus, I have much pleasure in speaking in high terms of its use, and the great advantage as regards cleanliness, etc. over the old way of ejecting fluid from the mouth of the operator over the freshly incised wound.” Edwin R. Hutton (see pp. 28-9).

229. MENASSEH BEN ISRAEL. Tzeror Hachaim. De Termino Vitae. Title within architectural columns. pp.(16), 237, (1 blank), (50). Verso of title stamped, some wear. Modern boards. 12mo. [Copenhagen, Menasseh 211; Silva Rosa 35].

Amsterdam, By the Author: 1639. \$800-1200

✦ A discussion instigated by the Dutch intellectual Jan van Beverwyck in his work *Epistolica Quaestio de Vitae Termino, fatali an mobili* (Dordrecht, 1634) questioning whether death is brought on by natural causes or is Divinely ordained. Menasseh’s response, based on Jewish sources, argues that the span of life is not predetermined by the Deity but depends on constitutional, temperamental, and climatic influences. The book concludes with *Carmen Intellectuale*, a panegyric in honor of Menasseh by Jacob Rosales of Hamburg. Of all Menasseh’s Latin works, this was the most successful” C. Roth, *A Life of Menasseh ben Israel* (1945), pp. 94-5.

230. MENASSEH BEN ISRAEL. Nishmath Chaim [“The Breath of Life”: On the immortality of the soul]. FIRST EDITION. Hebrew title within architectural arch. Without Latin title and dedication, lacking portrait (as most all copies). Hebrew marginalia in many hands. ff.(8),174,(2). Tear to ff.66-7, portion of f.97 replaced in facsimile, f.98 scorched. Contemporary vellum, cracked. 4to. [Vinograd, Amsterdam 202; Mehlman 1211; Fuks, Amsterdam 190; Silva Rosa 59].

Amsterdam, Samuel Soeiro (Author’s son): 1652.

\$400-600

✦ One of the anonymous glossarists takes issue several times over with the Lurianic kabbalistic belief that as punishment for various sins, human souls may be forced to transmigrate or reincarnate in animals or other life forms. (See the glosses on ff. 160 v., 161r., 162v., 168r., 172r.)



Lot 229

231. MENDELSSOHN, MOSES. Jerusalem. Oder über religiöse Macht und Judenthum. FIRST EDITION. Two parts in one volume. pp. (2), 96, 141. [Fürst II, 364]. Berlin: Friedrich Maurer, 1783. * Bound with: Zöllner, Johann Friedrich. Ueber Moses Mendelssohn's Jerusalem. pp. 186. Berlin: Friedrich Maurer, 1784. * Anonymous [Uhle, August Georg]. Ueber Herrn Moses Mendelssohn's Jerusalem, politisch religiöse Macht, Judenthum und Christenthum. pp. 184. Berlin and Leipzig: n.p., 1784. Three works in one volume. *Clean, crisp copy. Contemporary cloth, chipped. 8vo.* **\$400-600**

✦ Mendelssohn's most important work.

Mendelssohn argued that with the destruction of the Jewish State and the cessation of the Sanhedrin, Judaism was rendered a religion with no coercive powers. Nonetheless, Jews are still bound by the Covenant to observe Mosaic Law.

Maintaining that the Covenant between God and the Jews has never been abolished, provoked criticism from certain Christian quarters who believed that the Old Testament was nullified following the destruction of the Jewish State. In their replies to Mendelssohn, Zöllner and Uhle raise this very objection. See A. Altmann, *Moses Mendelssohn: A Biographical Study* (1973), pp. 549-50.

[SEE ILLUSTRATION BELOW]

232. (MIDRASH). Midrash Tehilim Rabatha. [Midrashic commentary to the Book of Psalms]. * Midrash Shmuel Rabatha [Midrashic commentary to the Book of Samuel]. First complete edition. (Midrash Tehilim was published in Constantinople in 1512 [until Psalm 119]; and in Salonika in 1515 [Psalms 119-150]. Thus, this is the first complete edition.) Title within architectural arch. Divisional title. Opening word of each part within an elaborate floral woodcut border. Several words struck by Church censor. *I. (Midrash Tehilim): ff. 66. * II. (Midrash Shmuel): ff. 50-62. Stained. Later calf-backed marbled boards. Folio. [Vinograd, Venice 273; Habermann, Bomberg 193; Adams M-1426].* Venice, Daniel Bomberg: 1546. **\$400-600**

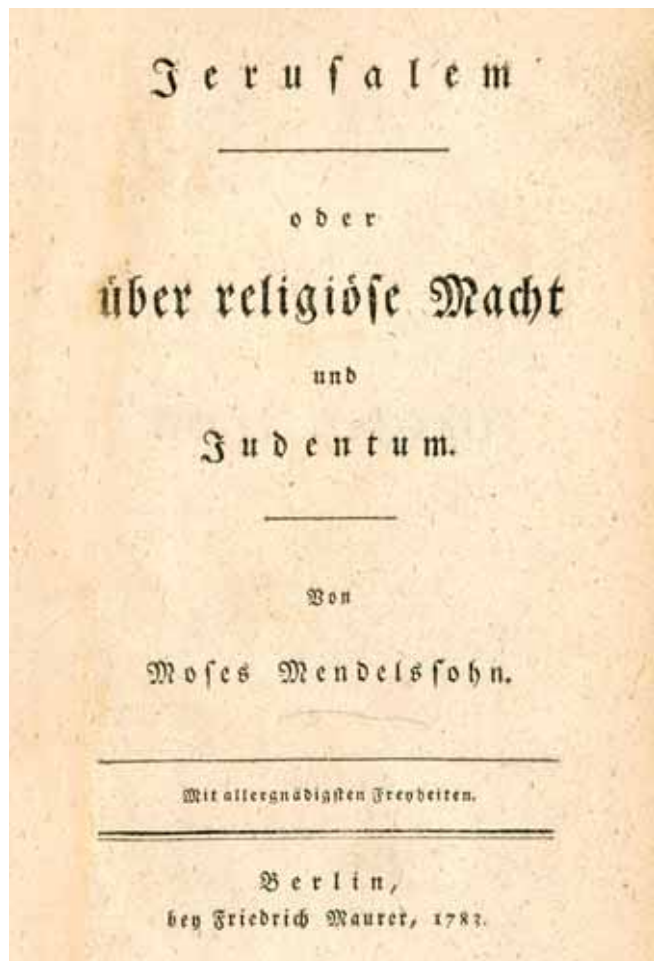
✦ The Midrash Tehilim was most likely composed towards the end of the tenth-century, probably in Southern Italy. It is chiefly a compilation of sayings relating to the verses of the Psalms scattered throughout the Agadah, but it also contains some original material. Midrash Tehilim is followed by R. Mattathias Ha-Yizhari's commentary to the 119th psalm, *Peirush ha-Alpha Beitha* (58d-66b). Ha-Yizhari (Spain, 14th-15th century) was descended from a Narbonne family that emigrated to Aragon following the expulsion from France in 1306. This is the only work of the Spanish philosopher to be published. He left in manuscript a commentary on the Ethics of the Fathers. Concerning Ha-Yizhari, see EJ, Vol.11, cols. 1129-1130.

233. (MINIATURE BOOK). Hebrew Liturgies from Holland:

Seder Chamishah Ta'aniyoth ke-Minhag K"K Sephardim [Order of the Five Fasts According to the Rite of the Sephardic Community]. ff. 199, (1). Browned. Modern boards. [Vinograd, Amsterdam 1513].

* *Seder Tephiloth ha-Mo'adim ke-Minhag Sephardim* [Order of Prayers for Sukkoth, Passover, and Shavu'oth according to the Rite of the Sephardic Community] Includes Passover Hagadah. ff. 300. Clean, crisp copy. Mottled calf, gilt extra; rubbed. [Vinograd, Amsterdam 1539]. Together, two volumes. .

Amsterdam, Raphael Hezekiah Attias: 1740. **\$500-700**



Lot 231

234. (MINIATURE BOOK). Seder Rinah u-Tephilah [prayers for Weekday and Sabbath, including Ethics of the Fathers]. ff. 240. *Ex library, stained. Vellum. 24mo. [Vinograd, Roedelheim 102].*
 Rödelheim, W. Heidenheim: 1824. **\$500-700**
235. (MINIATURE BOOK). (Book of Esther). Accordion booklet printed on a single sheet. With inscription: "Presented to Ellis Franklin...Jany.13, 1866...Manchester". Unusual Hebrew typeface. *Contemporary boards. With slip-case. 24mo.*
 n.p., n.d. **\$400-600**

236. (MINIATURE BOOK). Hebrew Liturgies from France: Tephilah mi-Kol ha-Shanah. Title within ornamental border, detached. pp. 396, 144. Contemporary mottled calf, front detached. [Vinograd, Metz 106]. Metz: E. Hadamard, 1821.
 * Seder Tephiloth ke-Minhag ha-Kehiloth ha-Kedoshoth Sephardim, Midei Chodesh be-Chodsho u-Midei Shabbat be-Shabbato. pp. 226. Slightly foxed. Marbled boards. Contemporary mottled calf, gilt extra. Front cover starting. [This edition not in Vinograd]. Paris: Setier, 1808. Together, two volumes.
 v.p, v.d. **\$300-500**

237. (MINIATURE BOOK). Hebrew Liturgies from Italy:
 Seder Tikunei Shabbath. Title within typographic border. ff. 157, (1). (Foliation differs substantially from Vinograd.) Browned throughout. Modern blind-tooled calf. [Vinograd, Venice 2020]. Venice: Bragadin, 1778.
 * Seder Tephiloth ke-Minhag K"K Sepharad. ff. 200, 204. Browned throughout. Calf-backed marbled boards, rubbed. [Vinograd, Venice 1507, not in JNUL]. Venice: Vendramin, 1699.
 * Beith Tephilah ke-Minhag Italiani. ff. 224. Browned. Modern boards. [Vinograd, Pisa 78]. Pisa: Samuel Molcho, 1816.
 * Seder Tephiloth ke-phi Minhag K"K Italiani. pp. (2), 2, 658, 2. Exceptionally good condition. Finely bound calf, gilt extra with central clasp. Mantua: Mordecai Mortara, 1866. Together, four volumes. .
 v.p, v.d. **\$700-1000**

238. MODENA, JUDAH ARYEH (LEONE) DA. Beith Lechem Yehudah [Aggadic concordance]. Second Edition. With the approbation of David Oppenheim of Prague. Marginal corrections. ff.48. *Browned, final leaf tape-repaired. Modern vellum. 4to. [Vinograd, Prague 690].*
 (Prague, 1705). **\$200-300**

✦ An extremely useful index to the aggadic portions of the Talmud contained in Jacob ibn Habib's compendium, Eyn Ya'akov. See EJ, Vol. XII, cols. 202-4.

239. MORDECHAI BEN HILLEL HAKOHEN. SEPHER Rav Mordechai. FIRST SEPERATE EDITION. Divisional title richly historiated. Significant marginalia in a modern hand cross-referencing to 19th-century scholarly literature, e.g. A. Berliner - Rashi; H. Gross - Gallia Judaica, etc. ff. 192, 45. *Slightly wormed and stained. Modern boards. Folio. [Vinograd, Riva di Trento 9; Adams M-1747].*

Riva di Trento, (Y. Marcaria): 1559. **\$1000-1500**

✦ THE FIRST SEPERATE EDITION OF THE MORDECHAI. Earlier editions had been appended to Alfasi (see M. Benayahu, Hebrew Printing at Cremona (1971), p. 114).

R. Mordechai ben Hillel Hakohen (1240?-1298) was an outstanding disciple of R. Meir (MaHaRa"m) of Rothenburg. His gigantic compendium, arranged according to the tractates of the Talmud, is a rich repository of the halachic traditions of Aschkenaz. The Mordechai was one of the most popular halachic texts studied in the German and Polish yeshivoth in the sixteenth century. See A. Siev, "Hagahot ha-Rama al Ha-Mordechai", in Hagut Ivrit be-America, Vol. I (1972), pp. 426-439; A. Halperin, "Sefer ha-Mordechai bi-Re'i Hadpasotav" in: Iyunim be-Sifrut Chazal...Melamed Festschrift (1982), pp. 323-338; EJ, Vol. XII, cols. 311-4.

[SEE ILLUSTRATION RIGHT]



Lot 239



Lot 240

240. MOSES BEN MAIMON (MAIMONIDES / RaMBa"m). Ma'amar Tehiyath ha-Methim [treatise on Resurrection]. FIRST EDITION. ff.56. *Small portion of upper corner of f.48 torn, few light stains. Contemporary vellum. Sm. 8vo. [Yaari, Const. 233; Yaari, Const. 175; Melman 1212].*

Constantinople, Solomon b. Isaac Yaavetz: 1569. **\$20,000-30,000**

❖ Exceptionally rare.

The JNUL copy is incomplete. In 1914, Israel Davidson wrote that the JTSA copy was incomplete (see Joseph Zabara's *Sefer Sha'ashu'im* (New York, 1914) p. CXIII) - it has since been completed. Not in NYPL, Harvard, Library of Congress, British Library.

The work was published by Judah b. Abraham Zarco and Shem Tov ibn Meir (the latter owned the manuscripts from which the edition was prepared). Zarco, a native of Rhodes who later lived in Salonika and Constantinople, was a poet and author (EJ). Ibn Meir was the descendant of a prominent Spanish-Jewish family. Fol. 56a contains a poem by Zarco praising ibn Meir for his efforts in publishing the book.

Also includes the only printing of Judah Zabara's *Michtav ha-Techiyah*. Little is known about Zabara, other than he studied in Spain in the 13th century and that he was a resident of Montpellier (?). His *Michtav ha-Techiyah* is not referred to in the scholarly literature

[SEE ILLUSTRATION ABOVE]

241. MOSES BEN NACHMAN (NACHMANIDES / . RaMBa”N). Chidushei Baba Bathra [novellae to Talmud Tractate]. ff. 116 (with the addendum Dina Degarme on ff. 110-116 followed by a colophon. [Vinograd, Venice 74; Habermann, Bomberg 80; not in Adams]. Venice, Daniel Bomberg, 1523. BOUND WITH: (Adret, Solomon IBN (RaSHB”A). Teshuvot Shailoth Le-RaMBa”N [responsa]. ff. (95). [Vinograd, Venice 14; Habermann, Bomberg 10; Adams S-1409]. Venice, Daniel Bomberg, 1519. BOTH FIRST EDITIONS. An exceptional, wide-margined copy. With signature on first title of Tzvi Hirsch Lehren of Amsterdam (1784-1853) founder of the Pekidim and Amarkalim Society of the Holy Land (see EJ, X col.1584). Marginalia. *Despite few marginal stains a very fine crisp copy. New paste-downs Contemporary blind-tooled calf over thick wooden boards, lightly rubbed, head of spine neatly taled, lacking clasps. Small folio.*

\$5000-7000

✦ A VOLUME CONTAINING TWO BOMBERG WORKS IN QUITE SUBLIME CONDITION.

[SEE ILLUSTRATION BELOW]

242. MAIMONIDES, MOSES. Moreh Nevuchim / Doctor Perplexorum [Guide to the Perplexed]. Translated from ibn Tibbon’s Hebrew to Latin by Johanne Buxtorf the Younger. FIRST EDITION of this version. Latin with a few pages of Hebrew. Title within typographic border. Wide-margined copy. Historiated initials. Head- and tail-pieces. Opening blank with manuscript index in miniscule Latin hand; also a few scattered marginalia. *pp. (40), 532, (52). Browned, otherwise, crisp, clean copy. Later calf-backed boards. 4to. [Steinschneider, 6514-106].*

Basle, Ludovici König: 1629. **\$300-500**

243. MOSES BEN SHEM TOV DE LEON. Ha-Nephesh ha-Chachamah [“The Wise Soul”: Kabbalistic discourses on the fate awaiting the soul after death and the mystical significance of the commandments; includes commentaries of R. Moses de Leon and R. Joseph Gikatilia to the Passover Hagadah]. FIRST EDITION. Titile within typographical border. *ff. (64). Browned and waterstained. Modern boards. Sm. 4to. [Vinograd, Basle 231; Prijs, Basle 194].*

Basle, Konrad Waldkirch: 1608. **\$500-700**

✦ Moses de Leon of Guadalajara (c.1240-1305) was one of the greatest Spanish kabbalists of his day, indeed scholars have attributed to him - rather than to Rabbi Shimon bar Yochai, the putative author - the composition of the Zohar. Painstaking comparisons have been made of de Leon’s other works, such as our Ha-Nephesh ha-Chachamah, to ascertain whether there is any overlap with the Zohar in terms of style, language and terminology, as well as to determine whether the two kabbalistic systems are identical or divergent. See Scholem, Major Trends in Jewish Mysticism (1967), pp. 159-204. Ha-Nephesh ha-Chachamah was written in 1290 by De Leon for his pupil Jacob, whom Isaac of Acre met after De Leon’s death. According to Scholem, the Basle edition of Nephesh ha-Chachamah contains numerous addenda from a work by a contemporary Spanish kabbalist. See EJ, Vol. XII, cols. 425-6.



Lot 241

244. MUELHAUSEN, YOM-TOV LIPMANN. Sepher Nitzachon-Liber Nizachon. FIRST EDITION. Edited by Theodor Hackspan. Engraved Hebrew title with additional Latin letterpress title. Hebrew text followed by Latin translation. Headpieces, tailpieces and historiated initials. Includes Teshuvot Rada"ka la-Notzrim [Responses of R. David Kimchi to the Christians] (pp. 196-200). pp.16, 512, 24. Title page detached. Later boards, loose. 4to. [Vinograd, Altdorf 1; J.Rosenthal, *Anti-Christian Polemics from its Beginnings to the End of the 18th Century, Aresheth II, p.148, no. 70; pp. 150-1 (facsimiles of Hebrew and Latin titles)*].

Altdorf-Nürnberg, W. Endter: 1644. \$1200-1800

✦ An important polemic. A defense of Rabbinic Judaism and an attack upon Christianity and Karaism.

Yom-Tov Lipmann Muelhausen was one of the great rabbis of Prague, who began his activities as a polemicist early in life. His best-known disputation was with the apostate Peter in connection to the edict of apostasy issued against the Jews of Prague in 1389.

The intent of Muelhausen's Sepher Nitzachon, composed in 1390, was to serve as a handbook for the ordinary Jew compelled at times to wrestle with complex theological problems. Written in a rationalistic vein, it sets forth a systematic debate against Christianity, following the biblical order in the presentation of its arguments. Muelhausen refutes the Christian interpretation of the Bible and the doctrines derived from them, and in so doing, incidentally provides many exegetic insights. His method is to expose the Christian lack of understanding of Hebrew sources with their linguistic and contextual associations and to ridicule aspects of the Christian religion. Muelhausen's great superiority over other polemicists was his fluency in Latin and an intimate knowledge of Christian literature including the Evangelion, the Vulgate, the leading Church Fathers, as well as the works of the late Christian scholars.

Sepher Nitzachon was much copied in manuscript, but was first published by a Christian, the priest Theodore Hackspan, who strove to edit it with maximum faithfulness to the source, with the aim of enabling Christian scholars to oppose it. However, neither he nor the workers at his press had a full understanding of the language of the sources or of their subject matter, and as a result, this edition is full of errors.

Yom Tov Lipmann's activities as a polemicist gave him lasting renown. Over the years a complete and ramified body of literature in refutation of him was produced, known by the general name of "Anti-Lipmanniana."

See J. Rosenthal, *Anti-Christian Polemics from Its Beginnings to the End of the 18th Century, Areshet II, pp.142-146; Carmilly-Weinberger, pp.186-87; EJ XI, cols. 499-502.*

R. Yom-Tov Lipmann Muelhausen's Sepher Nitzachon is not to be confused with the older Sepher Nitzachon which it is assumed was composed in Germany in the latter part of the thirteenth century. The Nitzachon Vetus (Old Nitzachon), as it has come to be known in the scholarly literature, was first published by Wagenseil as part of his *Tela Ignea Satanae* (Altdorf, 1681). The Jewish Publication Society of America published a critical edition and English translation of the anonymous Nitzachon Vetus by Prof. David Berger (Philadelphia, 1979).

[SEE ILLUSTRATION LEFT]



Lot 244

245. MUSAFIA, JACOB. (Ed). Teshuvot ha-Ge'onim [collected responsa of the Ge'onim]. FIRST EDITION. Scattered scholarly marginalia. ff. (2), 44. With the exception of some minor browning, a clean, crisp copy. Contemporary red morocco, gilt. 4to. Lyck, Rudolph Siebert for Mekize Nirdamim Society: 1864. **\$150-200**

✦ First edition of a work of Geonica, bound in a sumptuous contemporary binding. The editor of this collection of responsa was the rabbi of Spalatro (Spalato) and Dalmatia (Split, Yugoslavia).

246. (MUSIC). Weimar, Daniel. Torah Ta'amei ha-Mikra / Doctrina Accentuationis Hebraeae. pp. (20), 108. Leipzig: Brandenburg, 1709 * BOUND WITH: Ta'am Ta'mei ha-Mikra / Usus Accentuationis Biblicae. pp. (24), 140. Jena: Henr. Christoph. Cröker, 1708. Latin interspersed with Hebrew. *Browned, extensive Latin marginalia. Later boards. 4to. [Freimann, p. 86].*

\$300-500

247. (MUSIC). NATHAN, ISAAC. An Essay on the History and Theory of Music; and on the Qualities, Capabilities, and Management of the Human Voice. FIRST EDITION. Text illustrations. Numerous engraved plates of musical notations, much use of Hebrew type. Wide margins. pp. xiv, (4), 230. pp. 207-210 misbound. Light stains. Original boards. Sm. folio. [Roth, Magna Bibliotheca Anglo-Judaica, p. 421, no. 104].

London, for G. and W.B. Whittaker: 1823. **\$1000-1500**

✦ Isaac Nathan (1792-1864) was an Anglo-Jewish musician and composer who was instructor in music to Princess Charlotte of Wales. In 1841 he relocated to Sydney, where he contributed to developing music in Australia. Nathan composed six synagogue melodies. He set Lord Byron's "Hebrew Melodies" to music. JE, Vol. IX, p. 179.

[SEE ILLUSTRATION BELOW]

248. (MUSIC). NAUMBOURG, SAMUEL (Minister of the Consistorial Temple of Paris). Agudath Shirim / Recueil de Chants Religieux et Populaires des Israelites. Title in French and Hebrew. On title engraving of King David playing his harp. Texts in French; titles of songs in Hebrew. Musical notation. pp. XLVI, 115, (1). *Browned. Half-calf, worn. Folio.* Paris, n.p.: (1874). **\$200-300**

228 APPENDIX.

A Table of the Hebrew Accents as they are named and pronounced by the Spanish and German Jews.

Hebrew	פִּשְׁטָא	כֶּנֶה	זִקְנָה
Spanish	push-tá	me-náhl*	zur-tá
German	push-ti	me-náhl	zur-ti
Hebrew	כֶּנֶה	סוּל	כֶּנֶה
Spanish	me-náhl	so-sul	me-náhl
German	me-náhl	so-sul	me-náhl
Hebrew	כֶּנֶה	רִבְעִי	כֶּה פֶךְ
Spanish	me-náhl	re-dve-ye	me-ke-pésh
German	me-náhl	re-dve-ye	me-ke-pésh
Hebrew	פִּשְׁטָא	זִקְנָה וְזִקְנָה	זִקְנָה גְדוּלָה
Spanish	push-tá	zur-tá-ki-tá-tá-tá	zur-tá-gé-dulá
German	push-ti	zur-ti-ki-ti-ti-ti	zur-ti-gé-dulá
Hebrew	סוּל	סוּל	כֶּנֶה
Spanish	so-sul	so-sul	me-náhl
German	so-sul	so-sul	me-náhl
Hebrew	אֲחֻזָּה	הִלְשָׁא קֶטָה	קֶטָה
Spanish	ah-ú-zá	hi-lshá-ka-tá	ka-tá
German	ah-ú-zá	hi-lshá-ka-tá	ka-tá
Hebrew	זִקְנָה	אֲחֻזָּה	גִּיטָה
Spanish	zur-tá	ah-ú-zá	gi-tá
German	zur-ti	ah-ú-zá	gi-tá
Hebrew	הִלְשָׁא גְדוּלָה	פֶּךְ	דִּגְנָה
Spanish	hi-lshá-gé-dulá	pe-ke	di-gná
German	hi-lshá-gé-dulá	pe-ke	di-gná
Hebrew	תִּבְדָּה	שִׁלְשָׁה	קִרְיָה
Spanish	ti-bdá	shil-shá	kir-yá
German	ti-bdá	shil-shá	kir-yá
Hebrew	סוּל	זִקְנָה	סוּל
Spanish	so-sul	zur-tá	so-sul
German	so-sul	zur-tá	so-sul

* At general sound. Mizúh and Púshí vary in tone from their situation, with respect to the accent they possess, as may be seen in the following page of notes.

Lot 247

249. NAJARA, ISRAEL. Zemiroth Israel [religious poetry]. Three parts subtitled Olath Tamid, Olath Shabbath, Olath Chodesh. (Without Meimei Israel found in a few copies.) Includes separate title page for each part. Hebrew text with instructions in Judeo-Italian. ff.135 (of 136), lacking final leaf of indices. Stained, wormed, final leaf taped, stamps on title. Modern marbled boards. Sm. 4to. [Vinograd, Venice 872; Habermann, di Gara 188; Mehlman 1282; not in Adams]. Venice, Giovanni di Gara: 1599-1600. \$1000-1500

• First appearance of Ya-h Ribon Olam (f.7r), one of the most popular Sabbath Zemiroth (table hymns) and since set to innumerable melodies.

Israel Najara (1555?-1625?), rabbi of Gaza, was the first poet to compose and organize his piyutim according to the Near Eastern "maqam" style of musical composition. Born in Damascus c.1555, his compositions are distinguished by their deep religiosity, references to Jewish suffering and yearning for redemption. Najara learned much from the great Jewish poets of the Spanish-Arabic period, but nevertheless frequently employed original forms and themes. Despite the wide circulation of his poetry, particularly among oriental communities, his occasional imitation of foreign styles and use of erotic terminology was attacked by Menachem di Lonzano and especially Chaim Vital who indeed forbade the singing of Najara's songs entirely. See I. Zinberg, The Jewish Center of Culture in the Ottoman Empire (1974) pp.94-106; Carmilly-Weinberger pp.217-8; EJ, XII cols.798-9.

[SEE ILLUSTRATION LOWER LEFT]



Lot 249



Lot 250

- 250. NATHAN BEN YECHIEL OF ROME.** Sepher Ha'Aruch [Talmudic dictionary]. Second Edition. On front blank, inscription of "Jacob Saphir of Jerusalem." Saphir (1822-1885), a native of Lithuania, is most famous for his travels to the Orient on behalf of the Perushim community of Jerusalem, recorded in his colorful travelogue "Even Sapir" (1866, 1874). See EJ, Vol. XIV, cols. 852-4. Scholarly Hebrew marginalia in an early Sephardic hand. Censor's signature on final leaf. *ff. 196. Trimmed, taped repairs with some loss of text, stained. Later half-calf over marbled boards, detached. Folio. [Vinograd, Pesaro 44; Adams N-59; Heller, The Sixteenth Century Hebrew Book (2004), pp. 104-5].* (Pesaro), Gershom Soncino: 1517. **\$7000-9000**

☛ JACOB SAPHIR COPY OF THE ARUCH

Nathan's Aruch is "a manifestation not only of its author's brilliance and deep acquaintance with sources, but also of his encyclopaedic knowledge. Indeed, in some instances it is the sole source for ancient traditions of Talmudic interpretation." S. B. Linderman, *Sefer Sarid ba-Arachin* (1972), introduction.

In addition to being important for its many citations of Geonic sources, descriptions of Jewish customs, and citations of long-lost Midrashim, the Aruch is considered authoritative from the standpoint of Halacha (e.g. the citation in Tosaphoth, Kethuboth 6a regarding Sabbath laws).

[SEE ILLUSTRATION FACING PAGE RIGHT]

- 251. NERRETER, DAVID.** Der Wunder-würdige Juden- und Heiden-Tempel. Second edition. Some Hebrew words interspersed. 34 engravings, 24 full-page and 10 fold-out. *pp. (16), 516. Browned. Contemporary vellum, with clasps. 8vo. [Freimann, p. 179].*

Nuremberg, Joh. Ernst Adelbulner: 1717. **\$600-900**

☛ A curious mixture of fact and fantasy. An expanded version of Alexander Ross' *Pansebeia*, on the religions of Africa the Americas, the Hebrews, Greeks and Romans, etc. Nerreter (1649-1726) has added in particular a vast amount of new material on Ancient Egypt. In examining Judaism, the author questions several Jewish practices, such as why only women and not men kindle Sabbath candles (pp.183-4).

- 252. NIETO, DAVID.** *Match Dan-Cuzari Chelek Sheni.* FIRST SPANISH EDITION. Decorated title, architectural arch incorporating portrait-roundel of Judah the Prince flanked by armour-suited angels. Printed in two columns. *ff. (6), 272. Stamp from title removed, small portion of lower margin on final leaf removed. Contemporary half-vellu, worn. 4to. [Roth, London 5; Kayslering 77].*

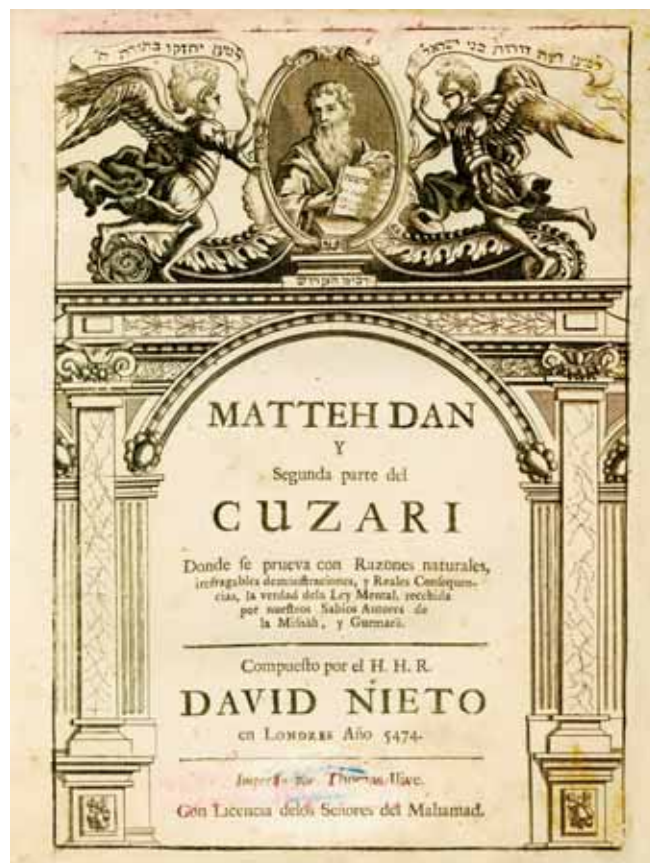
London, Thomas Ilive: 1714. **\$1500-2000**

☛ HAHAM NIETO'S MAGNUM OPUS. THIS, THE PARTICULARLY SCARCE SPANISH ONLY ISSUE (Solomons traced only three complete copies extant).

Haham of the Spanish & Portuguese Synagogue in London, David Nieto (1654-1728) composed the *Match Dan* as a defence of rabbinic Judaism from the scorn of free-thinking former Marranos. Nieto considered his work a continuation of the tradition of Judah Halevi's *Kuzari* (Fano, 1506) a philosophical exposition of Judaism, opposing the attacks of Karaites, heretics and other creeds.

For a Census of the Spanish issue of the *Match Dan*, see Israel Solomons, *David Nieto and Some of His Contemporaries*, in *JHSET*, Vol. XII (1931) pp.26-7.

[SEE ILLUSTRATION RIGHT]



Lot 252

253. OPPENHEIM, MORITZ. Bilder aus dem Altjüdischen Familienleben [Pictures of Old Jewish Family Life]. Complete set of twenty plates. Foreword by Leopold Stein. *Original elaborate gilt- and color-pictorial cloth by Knauer, Leipzig. Floral endpapers. Folio.*

Frankfurt a/Main, H. Keller: 1886. \$1200-1800

✦ Album depicting a wonderfully romanticized view of 18th century German-Jewish life and custom.

[SEE ILLUSTRATION BELOW]

254. OTTO, JULIUS CONRADUS. Gali Razia / Occultorum Detectio ["Revealer of Mysteries": Christian polemic]. FIRST EDITION. Title in Hebrew, Latin and German. Text consists of Hebrew passages from Scripture and Rabbinic literature both in Hebrew letters and Latin transliteration, as well as Latin and German translations thereof. *No pagination. Browned. Bound in medieval Hebrew manuscript on deerskin. 4to. [Vinograd, Nürnberg 8 (no copy in JNUL); Steinschneider, 6702-2].*

Nürnberg, Sebastian Körber: 1605. \$500-700

✦ Conversionary tract. Julius Otto (1562-1603), Professor of Hebrew Language at Altdorf, was a Jewish apostate, formerly named Naphtali Margalioth. See E. Carlebach, *Divided Souls* (2001) p.123.

255. PAGNINUS, SANCTES. Thesaurus Linguae Sanctae / Otzar Leshon Hakodesh. FIRST EDITION. Title surrounded by vignettes of wise men of the ages. Hebrew and Latin. Double columns. *2751 cols. Minute amount of underlining in old brown ink. Calf, elaborately blind-tooled roll; raised bands on spine (distressed), board detached. Thick folio. [Adam P-36; Freimann, p. 90].*

Lyons, Sebastian Gryphio: 1529. \$1000-1500

✦ Sumptuous copy of the first edition of this masterpiece. Santes Pagnini (or Xanthus Pagninus) (1470-1536), an Italian Dominican friar, was considered one of the greatest Christian Hebraists of the age. See C. Roth, *Jews in the Renaissance* (1959) 146f.; *EJ*, Vol. XIII, cols. 13-14.

[SEE ILLUSTRATION FACING PAGE]



Lot 253

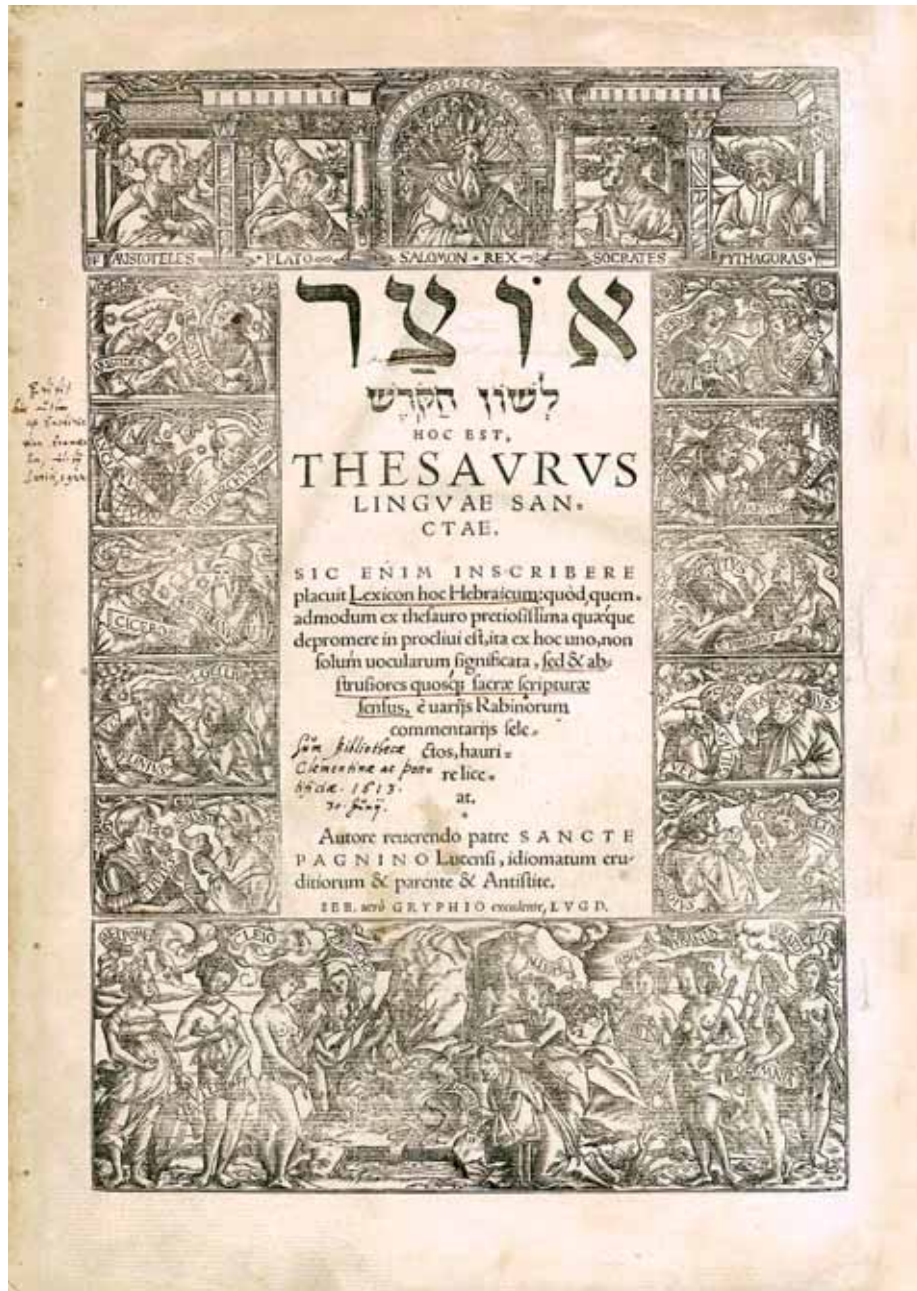
256. PAGNINUS, SANCTES. Epitome Thesauri Linguæ Sanctæ. Edited by Isaac Levita. Printer's device on title. Latin interspersed with Hebrew. Initials historiated. Tailpieces. pp.(16), 554, (4). *Browned, tear to pp. 119-120, text unafected. Small hole to pp. 263-4. Contemporary blind-tooled vellum with clasps and hinges. 8vo. [cf: Sorgeloos, no. 353 (another edition); cf: Freimann, p. 90 (another edition)].*

n.p. (Leiden?), Plantin: 1616. \$400-600

✦ Authoritative Hebrew-Latin dictionary by the eminent Renaissance Hebraist.

257. (PALIASTRI, JUDAH). Zichron Yerushalayim [illustrated guide to the tombs of Sages and the Holy Places]. Second edition. Title within typographical border. Woodcut illustrations of the Temple, the Western Wall and other notable locations in the Land of Israel. Edited by Jacob Babani and David Meldola. ff. 16. *Browned. Several leaves laid to size. Modern boards. Sm. 8vo. [Vinograd, Amsterdam 1771; Mehlman 537].*

Amsterdam, n.p.: 1759. \$500-700



Lot 255



Lot 258

258. (PARIS). Tissard, Francois. *Grammatica Hebraica*. FIRST EDITION. Latin interspersed with a most distinctive Hebrew type-face. Marginalia. *Trace stained, otherwise a clean, crisp copy. Modern elaborately blind-tooled calf with clasps and hinges, gauffred gilt edges. 8vo. [Not in Adams].*

Paris, Gilles de Gourmont: 1508. \$15,000-18,000

☛ THE FIRST HEBREW BOOK PRINTED IN PARIS. See M. Rosenfeld, *Hebrew Printing from its Beginning* (1992) no. 538 (not seen). A very fine copy of an very scarce book.

Francois Tissard was one of the first Christian Hebraists to publish a Hebrew grammar of his own making. Recently, Sophie Kessler-Mesguich submitted a doctoral dissertation to the Sorbonne in Paris entitled, *Les etudes hebraiques en France, de Francois Tissard à Richard Simon (1508-1680) - Grammaires et enseignement*. See also See JE, Vol. VI, p. 73; EJ, Vol. VIII, cols. 59-60.

[SEE ILLUSTRATION ABOVE]

259. PROVENCAL, MOSES. Biur Zeh Yatza Rishona.... FIRST EDITION. ff.[11]. *Slight staining, inscriptions in an Italian hand on title. Modern vellum. 4to. [Vinograd, Mantua 111].*

Mantua, Meir ben Ephraim: 1566. \$7000-9000

✦ This rare volume deals with the infamous Tamari-Venturozzo divorce scandal. The controversy, which hinged on matters of Jewish law, roused the Jewish public throughout Italy and was fueled by the argumentative spirit of the Renaissance in Christian Italy.

In 1560, Samuel ben Moses of Perugia, known as Ventura or Venturozzo, betrothed Tamar, the daughter of Joseph ben Moses Ha'cohen Tamari, the chief physician of Venice and a powerful man, well connected to the Venetian government. As was then customary in Venice, the marriage vow was made at the time of betrothal. Three months later, after a quarrel had broke out between Venturozzo and his future father-in-law, the younger man left Venice. Venturozzo spent four years pursued by Tamari who insisted that he divorce his daughter. After extensive legal deliberations, Venturozzo returned to Venice and divorced his betrothed. However, he later claimed the divorce had been extracted under duress and was thus invalid. Tamari accused Venturozzo of mercenary motives and moreover, contended that to cast an aspersion on a divorce after it had been granted did not render it invalid.

The ensuing controversy embroiled most of the Italian rabbis as well as several rabbis from Turkey and the Eastern countries including the Mabit and the Alshich. Tamari's supporters were led by the rabbis of Venice and Venturozzo's party by Moses Provençal. In due course, almost all the prominent Italian Rabbis became embroiled. Tamari used his political influence to have Venturozzo outlawed. Venturozzo had the Duke of Florence and the Duke of Mantua intercede on his behalf. The city governments and even the Cardinals of Ferrara and Bologna became involved.

This pamphlet contains the argument set forth by Moses Provençal and his pupil Pinchas Eliah Melli of Mantua - these views were opposed by the vast majority of the Italian Rabbinate.

For a detailed discussion of the background of the Tamari-Venturozzo divorce scandal, see S. Simonson, *The Scandal of the Tamari-Venturozzo Divorce*, in: *Tarbiz*, Vol. 28 (1959) pp. 375-392 and in *History of the Jews in the Duchy of Mantua*, (1965), pp. 501-504. See also, E. Kupfer, *Further Clarifications Concerning the Scandal*, in: *Tarbiz*, Vol. 38 (1969) pp. 54-60 and Y. Yudlov, *Bibliographical Notes on the Tamari-Venturozzo Affair*, in *Alei Sefer*, Vol. 2 (1979) pp. 105-120 (See especially p. 114 n. 31 concerning this pamphlet).

[SEE ILLUSTRATION BELOW]



Lot 259

260. PERACHYAH, AARON HAKOHEN. Parach Mateh Aharon [responsa]. FIRST EDITION. Two parts in one volume. Two titles within historiated woodcut architectural borders flanked by Moses and Aaron with vignettes depicting the Ark of the Covenant and Moses bearing the Decalogue. Spanish dedication page. ff. (3), 249; (1), 168. *First title repaired, few waterstains. Modern boards. Folio. [Vinograd, Amsterdam 760; Fuks, Amsterdam 576].*

Amsterdam, Moses Mendes Coutinho: 1703. **\$300-500**

✦ An important halachic decisor among his native Salonikan rabbis, the responsa of Aaron Perachyah (1627?-1697), reflect the condition of Turkish Jewry in general, and of Salonika in particular, in the 17th century. See EJ, Vol. XIII, col. 271.

261. PHILO, JUDAEUS. La Vita di Mose. Translated into Italian by Giulio Ballino. Marginal Hebrew notations throughout by Samson Kohen Modon (author of Kol Musar), with his signature on the title page. pp. (8), 211, (3). *Contemporary vellum. 4to. [Not in Adams].*

Venice, Nicolo Beulcqua: 1560. **\$400-600**

262. (REFORM JUDAISM). Michtevei ha-Rabbanim...ve-Rashei Alfei Yisrael asher be-Arei Italia / Briefe der Herren Ober-Rabinnen und Aeltesten der Judengemeinen in Italien. FIRST GERMAN EDITION. Hebrew and German. pp. 21, (11). *Light stains. Modern boards. 8vo. [Vinograd, Altona 160 (not in JNUL)].*

Altona, Eckstorff: 1796. **\$300-500**

✦ Refutes the report that the rabbis of Italy were planning to convene a synod seeking to reform Judaic practices.

263. (REFORM JUDAISM). Lieberman, Eliezer (Editor). Nogah ha-Tzedek - Or Nogah. FIRST EDITION. Two volumes bound in one; second work in three parts. pp. 28, (16), 24, 52. *Light stains. Recent boards. 4to. [Vinograd, Dessau 75 and 71 (mispaginated)].*

Dessau, C. Schlieder: 1818. **\$300-500**

✦ The first Reform responsa. A defence of Reform synagogue practice, including liberal positions toward organ accompaniment and prayer in the vernacular. Publication follows outrage among Orthodox Jewry upon the opening of Israel Jacobsohn's Hamburg Temple in 1818, the first established Reform synagogue. Among the contributors to this volume are Aaron Chorin and Moses Kunitz.

264. (REFORM JUDAISM). Lowenstamm, Abraham ben Aryeh Loeb. Tzeror ha-Chaim ["The Bond of Life": Nine Responses to the Innovations of the Reform Movement]. FIRST EDITION. THE ISAAC DOV HALEVI BAMBERGER COPY. ff. (8), 81, (1). *Wrappers. 4to. [Vinograd, Amsterdam 2480].*

Amsterdam, David Proops: 1820. **\$500-700**

✦ The author points out the prohibition of praying in a synagogue where there is an organ; abolishing the silent recitation of the Amidah; changing the formula of the prayer; changing from Aschkenazic custom to Sephardic custom praying in the vernacular; praying bareheaded or in mixed company; and the obligation of continued belief in the Messiah (in contradistinction to the Reform omission of references to the Messiah in the prayers).

Isaac Dov Halevi Bamberger (1807-1878), the Würzburger Rav, was the author of *Yad Halevi* and the most revered Halachic authority in Germany in his day. His anti-separatist stance famously clashed with Samson Raphael Hirsch's philosophy of "Austritt" See B.S. Hamburger, *Kitvei R. Yitzchok Dov Halevi* (1992), pp. 497-566; E.M. Klugman, *Rabbi Samson Raphael Hirsch* (1996), pp. 160-162.

265. (REFORM JUDAISM). Chorin(er), Aaron. Der treue Bothe an seine Religionsgenossen [The True Messenger on His Coreligionists] / Tzir Ne'eman. FIRST EDITION. German and Hebrew/Judeo-German sections of same work. I (German): pp. (2), 10, (4), 61, (1), 28, (2). II (Hebrew): 58, (8). Misbound. Ex library. Browned. Recent endpapers and boards. 8vo. [Vinograd, Prague 1271].

Prague, 1831. \$300-500

✦ Aaron Chorin of Arad, Hungary (1766-1844), or as he signed himself at the conclusion of this work, "Aaron Ben Chorin" ["Aaron the Free"] (p. 58), was one of the most outspoken proponents of Reform Judaism - although in his youth, he studied in the yeshivah of the illustrious Rabbi Ezekiel Landau in Prague. In Orthodox circles Choriner was contemptuously known by the acronym "Acher" which in addition to being the initials of his name, recalled an earlier renegade by the name of Elisha ben Abuyah, the infamous Tanaic heretic.

In the German portion of the present work, Chorin advocates transferring the Sabbath day to Sunday, as well as calling for a synod to mitigate the severity of the laws governing the Sabbath. In the Hebrew portion of the work, Chorin abolishes the piyyutim (poetic prayers) composed by Kallir, recited in the synagogue on Rosh Hashanah, and makes some suggestion in the way of Takanath Agunoth, allowing women to remarry. Tzir Ne'eman begins with an exchange of letters between the author and the Italian savant Isaac Samuel Reggio (YaSHaR). See M. Carmilly-Weinberger, *Censorship and Freedom of Expression in Jewish History* (1977) p. 176.

266. (REFORM JUDAISM). Salomon, Gotthold. Kurtzgefasste Geschichte des Neuen Israelitischen Tempels in Hamburg während der ersten 25 Jahre seines Bestehens ["Brief History of the New Israelite Temple in Hamburg during the First 25 Years of Its Existence"]. German interspersed with Hebrew. pp. 11, (1), 156. Final leaf taped and soiled. Original marbled boards. Sm. 4to. [Freimann, p. 236].

Hamburg, Moritz Geber: 1844. \$300-500

✦ Details the founding of the first Reform Temple by Israel Jacobson, and its struggle to persist, despite the proscriptions placed upon it by Hamburg's Orthodox rabbi, Isaac Bernays.

[SEE ILLUSTRATION RIGHT]



Lot 266

267. (REFORM JUDAISM). Chazan, Israel Moses (Grandson of the author of Chikrei Lev, Raphael Joseph Chazan). Kin'ath Tzion FIRST EDITION. ff. (1), 17. * Bound with: Lehren, Tzvi Hirschel and Elijah Abraham Prins. Torath ha-Kena'oth. ff. 33. FIRST EDITION. *Second work: Title supplied in facsimile, final four leaves supplied from another copy. Modern boards. Sm. folio. [Vinograd, Amsterdam 2684 and 2679; Gans, Memorbook (1977), p. 349].*

Amsterdam, David ben Jacob Proops: 1845-46. \$500-700

✦ The Braunschweig Conference of Reform Rabbis in 1845, enacted radical changes to Jewish prayer and practice. The present two works forcefully protest what was considered to be grave threats to Judaism's future. Lehren's Torath ha-Kana'uth contain the views of the young Samson ben Raphael Hirsch Frankfurter (ff.3v-5v). Other responses are those of: Rabbis Yitzchak Eizik [Haver-Wildman] of Tiktin, author of the work of Kabbalah, Pithchei She'arim; Judah Aszod (Mahar"i Aszod); Abraham Samuel Benjamin ben Moses Sofer [Schreiber] of Presssburg" ("Kethav Sofer," son of "Chatham Sofer"); and Jekuthiel Judah Teitelbaum of Ujhely. See JE, Vol. III, p. 405; Vol. X, p. 308; EJ, Vol. IV, col. 1422.

268. (REFORM JUDAISM). Nechemiah of Bialystok. Teshuvah be-Inyan Keri'ath ha-Kethubah bein Birkath Erusin le-Birkath Nisu'in [Responum regarding Reading the Kethubah between the Blessing of Betrothal and the Blessing of Marriage]. pp. 15. Stained. Loose wrappers. 8vo. [Vinograd, Vienna 1116].

Vienna, Adalbert della Torre: 1859. \$200-300

269. RELAND, HADRIAN. Analecta Rabbinica [Talmudic dictionary in Hebrew and Latin]. Second edition. Title in red and black. Engraved portrait. pp. (46), 14, 194, 96, 144, 185. Contemporary blind-tooled vellum. Thick 4to. [Freimann, p. 8].

Trier, Jacob Poolsum and Jacob Broedelet: 1723. \$300-400

✦ This compendium includes a brief Hebrew bibliography (pp. 188-194; 59-144), and a Latin translation of David Kimchi's commentary to the first ten Psalms (pp. 1-194).

270. RYBACK, ISSACHAR BER. On the Jewish Fields of the Ukraina. One of 300 numbered copies printed on Japon paper. Twenty-one illustrated plates. Original printed pictorial wrappers, spine chipped. Folio. Paris, 1926. \$700-1000

271. (SABBATIANA). Tikun Hamidoth [Midnight and midday devotional prayers]. ff.68. Title and f.8 expertly repaired affecting some text. Contemporary calf, rubbed, partially detached. 12mo. [Vinograd Mantua 249; G. Scholem, Sabatai Sevi, p. 510.].

Mantua, Yehudah Shmuel Prusha: 1667. \$1000-1500

✦ A rite composed by Nathan of Gaza reflecting the opinion that due to advent of the messianic era, the Shechinah is no longer in exile following the manifestation of Shabbetai Tzvi.

The poem on f. 53 was composed by Joseph Carmi (see Davidson, Otzar, p.281, no. 6152). With an ethical addendum: Derech Yashar.

[SEE ILLUSTRATION LEFT]



Lot 271

272. RICIUS, PAULUS. (Paulus Israelite"). De sexcentum et tredecim Mosaice sanctionis edictus. * Eiusdem Philosophica; prophetica; ac talmudistica. * Eiusdem in cabalistarum. * Eiusdem de Novem doctrinarum ordinibus. Four parts in one volume. FIRST EDITIONS. Four title pages, first two printed in red and black. Printer's mark on last leaf of Parts I-III. Opening letters historiated. ff. (6);41,(1);(7),36;26;27,(1). Few light stains in places, scattered marginal notations. Generally, a clean copy. Later mottled calf gilt, spine in compartments, sympathetic repairs. Sm. 4to. [Not in Adams; Scholem, *Bibliographica Kabbalistia* (1933), p. 128, no. 941. Not in Library of G. Scholem on Jewish Mysticism (1999)].

Pavia, Jacob de Burgofrancho: 1510. \$5000-7000

• A RARE FIRST EDITION OF THIS IMPORTANT COLLECTION OF WRITINGS ON THE KABBALAH AND JEWISH PHILOSOPHY.

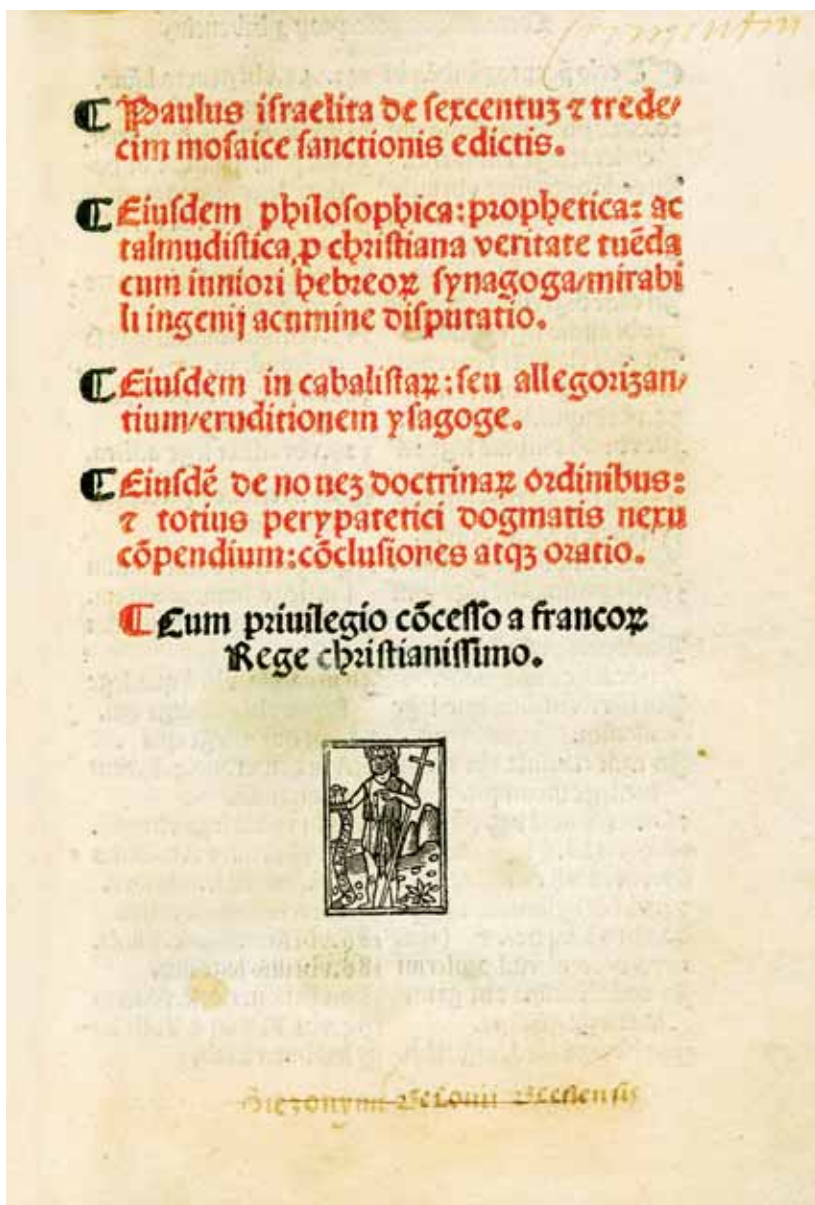
Probably of German origin, Ricius (d. 1541), was baptised in Italy in about 1505. He became professor of philosophy and medicine at Pavia and during that period established connections with the Court of France. After 1514, he was physician to Emperor Maximilian I in Augsburg and in 1530, Emperor Ferdinand I made him Baron of Sprinzenstein.

Ricius was one of the few apostate Jews of the age who made a serious contribution to Christian Hebraism. He knew both Reuchelin and Erasmus, and in 1521, was named Professor of Hebrew at Pavia. He translated Jewish and Muslim texts and wrote a series of works designed to confirm the Christian faith and refute Jewish arguments by means of the Kabbalah. He is today, remembered primarily as the father of the Christian Kabbalah,

The present treatises, evidently issued together, are among his earliest published works. The first concerns the 613 edicts of the Mosaic law. The second, a disputation with the synagogue and defense of the Christian faith on philosophic, prophetic and Talmudic grounds. The third, an introduction to the Kabbalah with a summary of its rules and dogmas (one of the earliest publications of Christian Kabbalah); and the fourth, a compendium of the nine categories of doctrine and its relation with the dogma of the philosophers.

See Contemporaries of Erasmus, vol. III, pp. 158-60; F. Secret, *Les Kabbalistes Chrétiens de la Renaissance* (1964) pp. 87-99 and Notes sur Paulus Ricius et la Kabbale Chrétienne en Italie, in *Rinascimento*, vol. XI (1906) pp. 169-92; EJ, XIV cols. 163-4. see also Lot 179

[SEE ILLUSTRATION RIGHT]



Lot 272

273. (RIVERA, DIEGO). Isaac Berliner. Shtot fun Palatzen - La Ciudad De Los Palacios [Yiddish poetry]. Frontspiece and 12 plates illustrated by Diego Rivera. pp. 207, (4). *Original illustrated wrappers, taped. 4to.*
Mexico, Der Veg: 1936. **\$400-600**
274. (SABBATIANA). Chaudon, Esprit Joseph. Les Imposteurs Démasqués, et les Usurpateurs Punis, ou Histoire de Plusieurs Aventuriers ["The Impostors Unmasked and the Usurpers Punished, or History of Numerous Adventurers"]. . pp. (8), 499. *Ex-library. Contemporary calf-backed marbled boards. 4to.*
Paris, Nyon: 1776. **\$300-500**
- ✎ Contains material on Asher Lemlein, Shabbetai Zevi and other pseudo-messiahs.
275. SAMEGAH, JOSEPH. Mikra'ei Kodesh [Kabbalistic exposition to the Festivals and precepts]. FIRST EDITION. Printers' device (Yaari, no.18) on title. ff. 6, 116. *Two parts in one. Ex library, stained, paper repairs to ff. 114-6. 4to. [Vinograd, Venice 693; Habermann, di Gara 82; Adams S-225].*
Venice, Asher Parenzo for Giovanni di Gara: 1586.
\$400-600
- ✎ A native of Salonika, Samegah (d. 1629) presided over a Yeshiva in Padua. Among his pupils were Chaim Benveniste and Joseph Solomon Delmegido (YaSHaR) of Crete.
276. SAMSON BEN TZADOK. Sepher TaSHBa"TZ [Rabbinic law and responsa - following the decisions of R. Meir of Rothenburg]. FIRST EDITION. Title within ornate architectural arch incorporating printer's device (Yaari, no. 25). On title, inscription of Aaron Uri, called Feivis, Jaffe, of Verona. (Jaffe was the rabbi of Verona in the year 1622. See N. Friedman , Otzar Harabanim, p. 38, no. 1757). Solomon B. Freehof book-plate. ff. (6), 55. *Stained, marginal worming with no loss of text. Modern boards. Lg. 8vo. [Vinograd, Cremona 6; Benayahu, Cremona 5; not in Adams].*
(Cremona), Vincenzo Conti: (1556). **\$500-700**
- ✎ Samson ben Tzadok has been described as the "Boswell" of his teacher, the revered R. Meir ben Baruch (MaHaRaM) of Rothenburg (c.1215-1293). Serving as his personal attendant, Samson was in a position to record the religious practices of the greatest authority of Aschkenazic Jewry from the time he rose in the morning until he retired at night. The glosses added by R. Peretz of Corbeil cite the prevalent practices when contrary to Maharam's ruling. The book gained extreme popularity among the Jews of Germany, Austria and Poland.
Vincenzo Conti's printer's mark in this work incorporates the symbol of the city of Cremona. This particular version appears in only three of his books.
277. SATANOW, ISAAC. Igereth Adar ha-Yakar [On logic, rhetoric, mathematics, language, etc.]. FIRST EDITION. Foldout plate of the Third Temple and astronomic diagrams. ff.30, (1). *Half calf, rubbed. 8vo. [Vinograd, Berlin 273 (calls for only 26 leaves)].*
Berlin, 1772. **\$300-500**

278. (SEPHARDICA). Limborch, Philip von. De Veritate Religionis Christianæ. Amica Collatio cum Erudito Judæo [“Of the True Christian Religion. Amical Collation with an Erudite Jew (Baltasar Isaac Orobio de Castro)”]. * With: Acosta, Uriel. Exemplar Humanæ Vitæ. FIRST EDITION. Title in red and black with engraved vignette. Broad margins. pp. (16), 364, (14). *Contemporary blind-tooled calf, worn. 4to. [Freimann 412].*

Gouda, J. ab Hoeue: 1687. \$2000-3000

✦ Orobio (1620-87) was born in Braganza of Marrano parentage. After studying medicine and philosophy, he became a leading physician and professor of metaphysics at Salamanca. Subsequently arrested by the Inquisition and charged with secretly practicing Judaism, Orobio was tortured and incarcerated for three years before finally confessing. Upon his release he fled to France, where he became professor of pharmacy at Toulouse. In 1662 he moved to Amsterdam where he joined the Jewish community and soon became one of the leading intellectual figures among the newly arrived Spanish and Portuguese Jews. He resumed practicing medicine and also wrote poetry and philosophical treatises in defense of Judaism.

Orobio became acquainted with the Dutch Protestant liberal preacher Philip van Limborch in Amsterdam, who, impressed by Orobio’s accounts of how the Spanish Inquisition functioned, used these accounts as the chief case history in his Latin history of the Inquisition. Limborch, however, was disturbed by Orobio’s anti-Christian arguments, and the challenge of public debate in the presence of John Locke was accepted by both - the subject of the present work.

Orobio sought to defend Judaism from free-thinkers, orthodox Christians and religious liberals. His arguments opposing Christian theology are very close to Spinoza’s contentions against the plurality of substance. He made interesting efforts to provide a philosophical justification for Judaism in 17th-century terms, and in contrast to Spinoza, showed the compatibility of reason with traditional faith. See EJ, XII cols.1475-7

Published toward the end of Amica Collatio is “Exemplar Humanæ Vitæ” the first appearance of Uriel da Costa’s philosophical autobiography.

279. (SEPHARDICA). Bacallar y Sannà, Vicente. Monarchia Hebrea. Two volumes. Contains numerous engravings of Biblical Kings of Israel. Head- and tailpieces. Historiated initials. Vol. I: pp. (16), 470, (12). Vol. II: pp. 396, (10). *Clean, crisp copy, gilt. 4to.*

Madrid, for Don Gabriel Ramirez: 1761. \$500-700

✦ In two dissertations at the conclusion of the book, the author discusses the present whereabouts of the Ten Lost Tribes. In doing so, he draws upon Menasseh ben-Israel’s testimony (based on the deathbed evidence of Antonio Montezinos) of the sighting of remnants of the tribe of Reuben in present-day Ecuador (pp. 376-7). The Spanish historian also cites the testimony of the famous interloper Eldad the Danite and the likelihood that the exiled tribe of Dan took up residence in Ethiopia (p. 380).



Lot 281

280. (SEPHARDICA). Azevedo, David Cohen d'. Triumphos da virtude: Sermaõ pregado, a occasiaõ do natalicio de sua alteza serenissima Guillermo V°, Principe de Orange e Nassau, Stadhouder Hereditario...Celebrado na Synagoga dos Judeos Portugueses de Amsterdam [Triumph of Virtue: Sermon Delivered on the Occasion of the Birthday of His Majesty William V, Prince of Orange and Nasau, Hereditary Stadtholder...Celebrated in the Synagogue of the Portuguese Jews in Amsterdam on the 8th day of March of the Year 1788]. FIRST EDITION. Title within ornate border. Portuguese interspersed with Hebrew. pp. (4), 26. Waterstained. Modern calf. 4to. [Kaysersling, p. 15; Gans, Memorbook, p. 197].

Amsterdam, David de Meldola: 1788. \$2000-2500

• D'Azevedo (d. 1792) was the Haham of the Spanish-Portuguese community of Amsterdam. During his tenure, the Netherlands was witness to clashes between Patriots and Orangists. In 1788, the Jews of the realm swore their allegiance to Prince Wiliam V in a ceremony conducted in Amsterdam's Town Hall, led by Haham D'Azevedo. Later in the year, Prince William V and his wife, Princess Wilhelmina thanked the community by participating in a synagogue service. After their reception by the "Reverend David Cohen d'Azevedo, Chief Rabbi of the Nation," who blessed the Royal couple, the Prince responded, with greetings spoken in the Hebrew language. See Gans, Memorbook (1977), p. 197.

[SEE ILLUSTRATION LEFT]

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

Grodno, Ezekiel ben Moses and Partners: 1806. \$800-1200

[SEE ILLUSTRATION PREVIOUS PAGE]



Lot 280



Lot 283

282. SHAKESPEARE, WILLIAM. Ithiel ha-Kushi me-Venezia - Othello the Moor of Venice. Translated into Hebrew by J.E. Salkinson. Edited by Peretz Smolenskin. FIRST HEBREW EDITION. pp. 35, (1), 298, (2). *Browned, pp. 143-6 and final page taped. Modern boards. 8vo.*

Vienna, Spitzer & Holzwarth: 1874. \$500-700

✦ THE FIRST TRANSLATION OF ANY OF SHAKESPEARE'S PLAYS INTO HEBREW.

This translation remained unsurpassed for at least two generations. (see EJ, XIV cols.1262-3). In his introduction, Smolenskin writes: "Shakespeare's plays in the Holy Tongue!...what a great prize the translator of these plays has brought into the treasure-house of [the Hebrew] language."

[SEE ILLUSTRATION BELOW]

283. SHAPIRA, ISAAC BEN NOAH COHEN. Sepher Zikaron [Joseph Karo's Code, abridged, versified in rhyme and arranged mnemotechnically]. FIRST EDITION. Four parts in one. Title within typographic borders, with further ornaments and woodcut tail-pieces. ff.24, 30, 19, 3, *mispaginated, but complete. Boards. 4to. [Vinograd, Prague 339; Mehlman 877]. (Prague? Cracow?), (The Katz Press?): circa 1632-33. \$2000-2500*

✦ The author, Rabbi of Mezhirech, was titled Ha'gaon, an honorific sparingly used at the time. He was mentor to Joel Sirkes (The Ba"CH), one of Poland's most outstanding Talmudists.

This work is variously assigned to Cracow and Prague, but the watermarks (according to Felix de Marez Oyens) strongly point to the latter. For another (incomplete) copy of this work offered at auction, see Christie's, Hebrew Printed Books, Duplicates from the Library of the Jewish Theological Seminary, 22nd May 1986, Lot 66.

Although Y. Yudlov in *Ginzei Yisrael* conjectures the date to be circa 1640 (following Zedner and Roest), the present cataloger has determined an earlier date, based upon the following two considerations:

1. The first approbation is by R. Nathan Shapiro, author of *Megaleh Amukoth*, Rabbi of Cracow who passed away in the summer of 1633; (See *Kestenbaum Auction XXV*, Lot 48; and the comprehensive monograph by Eliezer Katzman, *Toldoth Ha-Megaleh Amukoth* (2003), republished with additions and revisions in *Yeshurun*, Vol. 13, pp. 617-700; and Vol. 14, pp. 935-964).

2. Yudlov himself cites M. Nadav (former chief librarian of JNUL), who states that the tenure of the Rabbi of Pinsk R. Joseph, was from 1628-1631; thus his approbation was written in that time period. The printer states that the approbation is by the Rabbi who had been in Pinsk (in the past tense). This would seem to indicate that the book was published right after he left Pinsk in 1631 and before the death of R. Nathan Shapiro on Shabbat Va-ethchanan in 1633.

[SEE ILLUSTRATION FACING PAGE RIGHT]



Lot 282

284. SHARABI, SHALOM MIZRACHI. Divrei Shalom [Kabbalistic commentary and responsa concerning the works of Isaac Luria, along with other halachic and aggadic material]. FIRST EDITION. ff. [6], 154. *Scattered marginalia in a cursive Sephardic hand. Contemporary vellum. Folo. [Halevy 11].*

Jerusalem, I. Bak: 1843. **\$300-500**

✦ Contains an interesting historical and biographical introduction by Chaim Abraham Gagin, with an account of the Minhagim as practiced in the Beth El Synagogue of Jerusalem. Gagin was the Chief Rabbi of Jerusalem and the first to carry the title Rishon Le-Zion and Haham Bashi. Here he defends the use of this title against his detractors.

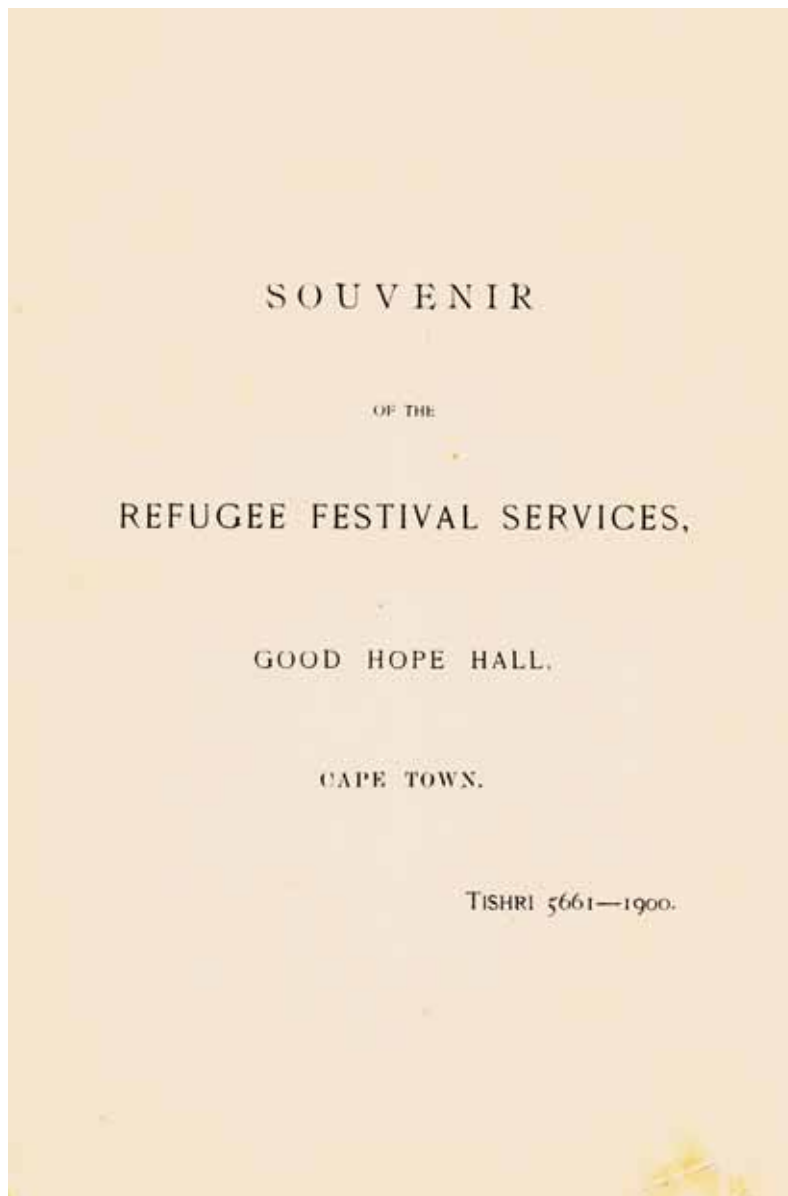
285. SHIMON B"R YOCHAI. (Traditionally attributed to). Tikunei Hazohar [kabbalah]. Two titles, second with vignette of Jerusalem. ff. (3), 164, (1). *Three leaves of kabbalistic notes and emendations in an Ashkenazic hand inserted. Some worming on first five leaves affecting a few letters. Calf, spine rubbed. 8vo. [Vinograd, Jerusalem, 40; Halevy 26].*

Jerusalem, Israel Bak: 1844. **\$600-900**

286. SOLOMON HAKOHEN OF LISSA. Avi Ezer [supercommentary to ibn Ezra on the Pentateuch]. FIRST EDITION. ff. (2), 38. *Browned, stained. Modern boards. Sm. 4to. [Vinograd, Posen 5].*

Posen, The Brothers May: 1702. **\$250-300**

✦ Issued in the inaugural year of Hebrew printing in the Prussian city of Posen.



Lot 287

287. (SOUTH AFRICA). Souvenir of the Refugee Festival Services, Good Hope Hall, Cape Town. Inscribed, dated and signed by Chief Rabbi Joseph H. Hertz. *pp.28. Later boards with original wrappers bound in, loose. 8vo.*

Cape Town, 1900. **\$500-700**

✦ “At the outbreak of the Anglo-Boer War in October, 1899, the vast majority of the Jewish population of Transvaal were expelled by the Boer authorities, and large numbers took refuge in Cape Town. In September 1900, these refugees ...arranged for services during the High Festivals in the Good Hope Hall, Capetown...The following pages are published in commemoration of that eventful year of trial and distress.” Contains “A New Year Address and Kol Nidre Sermon” by Joseph H. Hertz, then Rabbi of Johannesburg and later Chief Rabbi of the British Empire.

[SEE ILLUSTRATION FACING PAGE]

288. (SYNAGOGUE). Heydeck, Don Juan Joseph. Ilustracion de la Incripcion Hebrea que se halla en la Iglesia del Tránsito de la Ciudad de Toledo [Illustration of the Inscription Found in the El Tránsito Church, Toledo]. FIRST EDITION. Spanish and Hebrew. On p. 8, woodcut plate of specimen Hebrew characters of the inscription. *pp. (8), 63. Immaculate condition. Attractive contemporary gilt-tooled tree-calf. 4to. [Freimann 196].*

Madrid, The Royal Press: 1795. **\$800-1200**

✦ The author, was an apostate English Jew (“son of Jonathan Levi Chief Rabbi of London,”) who copied and translated the remarkable plasterwork Hebrew inscriptions at Toledo.

The inscriptions are from an impressive building, originally consecrated as a synagogue in 1360 by Samuel Halevi Abulafia, Treasurer to King Pedro of Castile. Following the Expulsion of 1492, the synagogue was converted into the Church of Our Lady of Tránsito (“Nuestra Señora del Tránsito”). Centuries later, the synagogue’s many elegant plasterwork Hebrew inscriptions attracted the attention of philologists and antiquarians attempting to deduce their meaning. The inscriptions were first transcribed by Francisco Pérez Bayer in 1752 in his manuscript *De Toletano Hebraeorum Templo*, which Heydeck incorporated into the present work. Today, the building houses a Sephardic Museum under the auspices of the Spanish government. See C. H. Krinsky, *Synagogues of Europe* (1985), pp. 335-38; C. Roth, *Journal of Jewish Studies* (1951) pp.124-28; A. Rosenthal Ltd., Oxford, Catalogue 61, *Biblioteca Sefardica*, p. 51, no. 906.

[SEE ILLUSTRATION BELOW]



Lot 288

289. (TALMUD). Bullae Diversorum Romanorum Pontificum Incipientes a Bonifacio VIII usque ad S.D.N.D. Paulum IIII. ["Diverse Papal Bullae Commencing with Boniface VIII through Paul IV"]. Architectonic title-page in red and black. Historiated initials. On the front, the names of the popes under whose rule the bulls were issued (commencing with Bonifacius VIII (1294-1303) and concluding with Paul IV (1555-1559). Scattered Latin marginalia. ff. (5), 4-126, 48, (10). *Marginal waterstaining. Original vellum, wrinkled and lightly soiled. Folio.* [Adams B-3184; Fumagalli I, 216].

Rome, Ant[oni] Bladu: 1559. \$20,000-25,000

❖ RARE COMPENDIUM OF PAPAL BULLAE, INCLUDING SEVERAL DIRECTED AGAINST THE JEWS, MOST NOTABLY THE BULL RESPONSIBLE FOR THE BURNING OF THE TALMUD AND THAT CONFINING JEWS TO A GHETTO.

Contains all the bulls against the Jews issued by Paul III (1534-49), Julius III (1550-55), Marcellus II (April 9, 1555-May 1, 1555), and Paul IV (1555-59), including the infamous Cum nimis absurdum of 1555, in which the ghettos were instituted.

The texts of the following documents regarding the Jews appear in the collection:

1) Quod Iudei, caeterisque infideles ad agnitionem catholicae fidei venientes bona patrimonialia...Paul III, March 21st 1542 (ff. 97v.-98r).

2) Privilegia et Facultates Hebraeis concessae. Julius III, June 14th 1551 (f. 115).

3) Decretum DD. Inquisitorum hereticae pravitatis quod comburi debeant omnes Libri Thalmud Hebraeorum. Julius III, August 12th 1553 (ff. 121v.-122r.), [Burning of the Talmud].

4) Contra Hebraeos retinentes libros in quibus aliquid contra fidem catholicam notetur, vel scribatur. Julius III, May 29th 1554 (f. 122).

5) De Prorogatione Subsidi...Vigesimarum Hebraeorum ad Triennium. Marcellus II, April 14th 1555 (f.125v.-126v).

6) De solutione singulis Sinagogis, etiam demolitis, vel ad unam redactis, vel redigendis imposita, & per Hebraeos Archiconfraternitati Cathecu minorum facienda. Paul IV, March 23rd 1555 (Part II, ff.1r.-2r).

7) Bulla contra Iudaeos aedita...Cum nimis absurdum... Paul IV, July 12th 1555 (Part II, f.8). [Establishing the Ghetto of Rome, prohibiting more than one synagogue in a town, forbidding contact between Jews and Christians, and imposing on Jews distinctive clothing].

8) Bando sopra gli Hebrei, de l'ordine che hanno da tenere. Paul IV, July 24th 1555 (Part II, ff. 8v.-9r).

The calamitous event of the burning of the Talmud on the Jewish New Year (September 9) 1553, in Rome's Campo de Fiori, brought about much soul-searching on the part of the Jewish community, just as the public burning of the Talmud by the Dominican friars in the streets of Paris in 1242 provoked a similar reaction. Ironically, whereas traditionally the earlier book-burning was interpreted as divine retribution for the French rabbis' condemnation and burning of Maimonides' philosophical work, Guide of the Perplexed, there were those rabbis who viewed the Italian rampage as a display of heavenly wrath for the very printing of Maimonides' Guide in Venice in 1551. See Yaari, "The Burning of the Talmud in Italy" in idem, Mechkarei Sepher (1958), p. 216; EJ, Vol. IV, col. 1496; Vol. XV, cols. 768-71.

[SEE ILLUSTRATION LEFT]



Lot 289

290. (TALMUD). PINNER, MORITZ. Compendium des Hierosolymitanischen und Babylonischen Thalmud. FIRST EDITION. Hebrew text and German translation face-`a-face. pp. 48, 132. *Introduction misbound. Lightly foxed. Modern boards. 4to. [Freimann, p. 125].*

Berlin, n.p.: 1832. **\$200-300**

✎ A scientific comparison between the Babylonian and Jerusalem Talmuds; together with an examination of the life of the kabbalist, Shimon b"r Yochai based upon source materials found in the Talmud.

Pinner had intention to translate the entire Talmud into German. In 1842 he produced a single volume of Tractate Berachoth before abandoning the project.

291. TEMERLS, JACOB. Siphra di-Tzeni'utha de-Ya'akov [Kabbalistic annotations to the Pentateuch]. Edited by the author's son Eliezer Lipmann Temerls. FIRST EDITION. Fine engraved title page with Biblical vignettes. ff. (1), 40. *Light stains. Modern calf, gilt extra. 8vo. [Vinograd, Amsterdam 366; Fuks, Amsterdam 450].*

Amsterdam, David de Castro Tartas: 1669. **\$300-500**

✎ Born in Worms, Jacob Temerls died in Vienna in 1666. Most of his life was spent in Poland. His work shows great proficiency in Lurianic Kabbalah. Though he is said to have left in manuscript commentaries on the entire Bible, Talmudim, Zohar and the writings of the Ar"i, as well as a collection of halachic responsa, Siphra di-Tzeni'utha de-Ya'akov remains the author's only published work. See EJ, Vol. XV, col. 941.

292. (TRAVEL). Benisch, A. (Ed.) Travels of Rabbi Petachia of Ratisbon. FIRST ENGLISH EDITION. Hebrew and English translation face-`a-face. pp. 8, 106, (2). *Modern boards. 8vo. [Vinograd, London 573].*

London, The Jewish Chronicle Office: 1856. **\$300-500**

✎ In the latter end of the twelfth century, Rabbi Pethachia of Regensburg travelled through Poland, Russia, Tartary, Crimea, Khazaria, Armenia, Babylonia, Kurdistan, Syria, the Holy Land and Greece. Pethachia waxes most grandiloquent when describing the splendor of Baghdadi Jewry, led by Samuel ben Ali Halevi (an ideologic combatant of Maimonides). Pethachia was the son of Jacob ha-Lavan and brother of Isaac ha-Lavan of Prague, both members of the renowned Tosafist school of Talmudic scholars. It is thought that the actual transcription of Pethachia's travelogue was done by Judah the Chasid of Regensburg (see pp. 12-13).

The translator, A. Benisch, was editor, first of The Hebrew Observer (1853-4), and later of The Jewish Chronicle (1875-8). See C. Roth, Magna Bibliotheca Anglo-Judaica, pp. 183-5.

293. VALTIRAN, ZEV WOLF. Gefen Yechidith [Mussar in rhymed prose]. With: Chaim Bochner, Luach Chaim [instructions to Yeshiva students on the necessity of exercise and a healthy diet]. ff. 36. (*lacking f.4, f. 5 rubbed with small hole affecting a few words*). *Owner's signature on title. Colorful manuscript illustration on blank. Old boards, defective. Sm. 8vo. [Vinograd, Hanau 86].*

Hanau, (S Z. Hanau): 1717. **\$300-500**

✎ Contains an elegy on f. 24b, for the martyrs of Podolia in 1677 (cited by Davidson, vol 1,p. 175, no. 3792). The introduction contains reference to a severe outbreak of fire in Roznoi.

294. WOLFENSOHN, ZE'EV WOLF and Schneur Zalaman Schneursohn. (Eds.) Chemdah Genuzah [responsa of the early Gaonim]. FIRST EDITION Vignettes of Jerusalem on verso of title and f. 4a. With signatures of Rabbi Shmuel Heller of Safed and stamps of Raphael Silberman and Abraham Silberman the Chief Rabbis of Safed. ff. 4, 38. *Corner of title repaired not affecting text. Modern boards. 4to. [Halevy 82; Vinograd, Jerusalem 119].*

Jerusalem, I. Bak: 1863. **\$300-500**

295. (WOMEN). De Pas, Isaac ben Moses. Sepher Esheth Chayil ["A Woman of Valor"]. Hebrew and Spanish. Title leaves blank space for owner's name to be inscribed; in this case "Leah Vais Villareal". ff. (6); pp. 8. (According to Vinograd 8 + 8; this copy possibly lacking Spanish title). Contemporary morocco, gilt extra. Initials "L[eah] V[ais] V[illareal]". 16mo. [Vinograd, Livorno 69].

Livorno, Antonio Santini: 1753. \$700-1000

✦ Charming manual for women, with blessings and prayers for kindling the Sabbath lights.

[SEE ILLUSTRATION BELOW]

296. (WOMEN). Frank, Issachar Baer. Sepher Machaneh Yisrael...Dinei Melichah, Challah, Niddah, Hadlakah [laws of salting meat, tithing dough, family purity, kindling the Sabbath lights]. 1837 * WITH: Another Edition. 1844. Hebrew and Judeo-German in wayber-taysch type. pp. 58. Stained. Wrappers and boards. 8vo. [Vinograd, Roedelheim 184 and 237].

Roedelheim, J. Lehrberger: v.d. \$400-600

✦ The author, a resident of Pressburg, offers Jewish women practical halachic guidance in the areas most concerning them, as well as moral exhortation. Preface by the renowned grammarian Wolf Heidenheim.

297. ZILBERSTEIN, DAVID JUDAH. Shevilai David [sermons and eulogies]. FIRST EDITION. ff. (1), 31. Lightly browned. Modern marbled boards. Sm. 4to. [Vinograd, Jerusalem 125; Halevy 84].

Jerusalem, Israel Bak: 1863. \$150-200

298. (ZIONISM). HESS, MOSES. Rom und Jerusalem, die letzte Nationalitätsfrage. FIRST EDITION. German with some Hebrew. The Gaster copy. pp. xvi, 239 (1). Slightly foxed. Cloth-backed boards. 8vo.

Leipzig, Eduard Wengler: 1862. \$1200-1800

✦ IMPORTANT ZIONIST TREATISE BY THE FATHER OF ZIONIST SOCIALISM.

Born into a religious household in Bonn in 1812, Hess was greatly influenced by socialist ideologies, in particular the writings of Karl Marx.

His anthropological studies of the liberation movement of oppressed nationalities resulted in his publication of the present text, in which he concluded that the Jewish people needed a national center, around which a nucleus of men devoted to the religious mission of Israel could gather to pursue their ideals. This future Jewish state had to be based on the following foundations: acquisition of land by the nation as a whole, creation of legal conditions under which work can flourish, and "the founding of Jewish societies of agriculture, industry and trade in accordance with Mosaic, i.e. socialist, principles." (Rom und Jerusalem, Letter 12)

The title "Rome and Jerusalem" derives from Hess' notion that there are "two world-historical races:" Aryans and Semites. The Aryans aim to beautify life; the Semites to sanctify it.

[SEE ILLUSTRATION FACING PAGE]



Lot 295

- 299.** (ZIONISM). PINSKER, LEON. ["Autoemancipation"]. Im Ein Ani Li, Mi Li. Translated into Hebrew by Samuel Loeb Citron. * With: (An Open Letter to Nachum Sokolow). FIRST HEBREW EDITION. pp. 39, (1). *Clean copy. Contemporary marbled boards, detached. 12mo. [Friedberg A-1917].*

Vilna, The Widow and Brothers Romm: 1883. **\$600-900**

☛ THE FIRST MODERN CALL FOR A JEWISH HOMELAND.

Following the government-led pogroms in Southern Russia in 1881, Pinsker, a passionate assimilationist, underwent a dramatic change in Weltanschauung: 'Judaophobia' would only disappear once a Jewish national center was established. The publication of this famous tract in 1882, with its dispassionate analysis of the psychological and social roots of anti-Semitism, resulted in the formative ordering of the early Chibath Zion Movement. Despite the derision the work received from some quarters, it was a direct precursor to the writings of Theodor Herzl more than a decade later.

The second part of Citron's translation, is a response to the criticisms of Pinsker's tract made by Nahum Sokolow - later to become President of the World Zionist Organization. See EJ, Vol. XIII, cols. 545-548; XV, cols. 85-89.

- 300.** (ZIONISM). HERZL, THEODOR. [Der Judenstaat]. Medinath ha-Yehudim. Translated into Hebrew by Michel Berkowitz. FIRST HEBREW EDITION. pp. 82. *Disbound, slight tear to title page with stamp, brittle. Original printed boards. 8vo.*

Warsaw, Halter and Eisenstadt: 1896. **\$2000-3000**

☛ FIRST HEBREW EDITION OF HERZL'S HERALD OF MODERN ZIONISM.

Theodor Herzl founded political Zionism in this slim tract. An epochal call for the establishment of a Jewish State as a National Home for the Jewish People

"Herzl's Der Judenstaat has remained the single most important manifesto of modern Zionism and is one of the most important books in the history of the Jewish People." M. Heymann, Bibliotheca Rosenthaliana-Treasures of Jewish Booklore (1994) no. 46, pp.102-3 (illustrated).

[SEE ILLUSTRATION NEXT PAGE BOTTOM LEFT]

- 301.** (ZIONISM). SOKOLOW, NAHUM. History of Zionism 1600-1918. FIRST EDITION. Two volumes. With eighty-nine portraits and illustrations. *Vol. I: pp. 52, 313. Vol. II: pp. 63, 480. Light stains. Original boards. Thick 4to. [EJ, Vol. XV, col. 87].*

London, Longman's, Green and Co.: 1919. **\$1500-2000**

☛ THE KING FUAD PRESENTATION COPY. INSCRIBED BY SOKOLOW TO THE KING OF EGYPT.

"To His Majesty the King of Egypt, Fuad I from his humble admirer, Nahum Sokolow. London 10.VIII.1933."

In his capacity as President of the World Zionist Organization, Nahum Sokolow met with Egypt's King Fuad on February 8th, 1933. Fuad, a decidedly progressivist monarch, reigned from 1917 until his death in 1936. Sokolow himself, died the same year.

[SEE ILLUSTRATION NEXT PAGE BOTTOM RIGHT]



Lot 298

302. (ZIONISM). Tsu di Yiddishe Soldaten - Ka Evreim Soldatam. Yiddish and Russian text. pp. 2. *Broadside. Edges tattered. Folio.*

Petrograd [St. Petersburg], Tagblatt for the Central Committee of the Zionist Military Organisation: 20th November, 1917. \$600-900

✦ This broadside addressed to Jewish soldiers who served in the Russian military, announces the issue of the Balfour Declaration, in which Great Britain proposed its' intention to grant the Jews a homeland in Palestine.

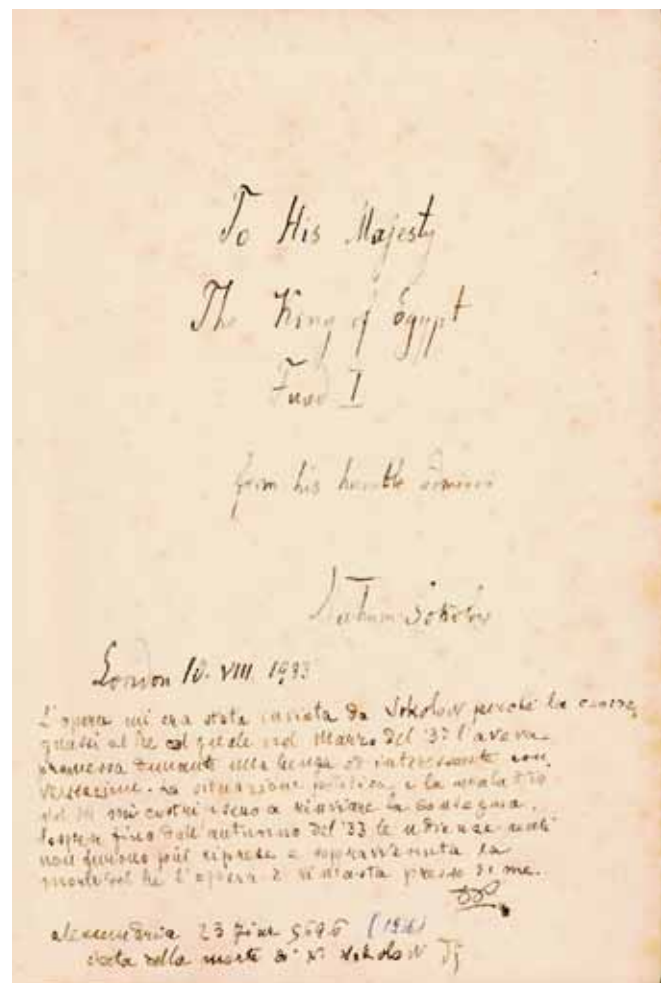
"Three and a half years we sacrificed our lives upon the altar of battle (i.e. World War I)...(and) shed our blood in foreign fields. However, we had no clear goal - not knowing if all the sacrifices would better the fortune of our People." From the immense suffering of the Great War has emerged "this historic act which has illuminated World Jewry with the rays of national freedom."

303. ZUCKERMAN, BEN-ZION. Kinstlerische Aleph-Beith ["Artistic Alphabet"]. Illustrated title and colophon. 30 leaves with imaginative calligraphic letter (including finals) on each leaf. *Portion of front wrapper (only) present, loose. Oblong 4to.*

Vilna, Klatzkin Verlag: 1920. \$200-300



Lot 300



Lot 301

- 304.** (AMERICAN - ANGLO JUDAICA). Montefiore, Sir Moses (1784-1885). Secretarial Letter in Hebrew, signed by Sir Moses in English (address panel), to Philip Stein, Secretary of the Keshet HaShalom Society of Chicago, thanking him and the members of the Society for their charitable contributions to assist the poor of Jerusalem (received through the good offices of Moses Montefiore). Includes eleven signatures and six stamps of the leaders of the Ashkenazic and Sephardic communities of Jerusalem. *pp. 1. Integral address panel.*
Jerusalem, 9th Nissan, 1871. **\$1000-1500**

✎ An important letter documenting the relationship between American Jewry and their co-religionists in the Land of Israel.

Includes the signatures of: Haham Bashi Abraham Ashkenazi, HaTzvi Me'at Devash (David b. Shimon), Abraham Eisenstein, Moshe Eliezer Dan Ralbag, Eliezer Kav VeNaki of Horodna, Meir Lutziner, Yaakov Yehuda Levy, Meir Anikster, Zev HaKohen of Pinsk, ('Mayor') Jacob Valero and others.

For an account of Philip Stein see, AJHSP, Vol. XXIX (1925) pp.186-88 (accompanying this Lot).

- 305.** (AMERICAN JUDAICA). N. Phillips. Autograph Letter Signed, in English (with some Hebrew and Yiddish words) to (Tzvi) Hirsch Lehren of Amsterdam, concerning contributions by the "Hebra Tarumot Hakodesh" from the "Sedaka boxes in the vestibule of the Synagogue of the Cong. Shearith Israel and...the box at the Bet Haim (cemetery)...for the benefit of our poor brethren in the Holy Land." Also mentions Gershom Kursheedt (1817-1863) and other individual contributors. *pp. 3. Integral address panel (with Liverpool postal-mark).*
New York, 1846. **\$1500-2000**

✎ In order to organize and simplify the system by which money was raised in wealthier Jewish communities to benefit indigent Jews in Eretz Israel, Tzvi Hirsch Lehren (1784-1853), and other leading members of the Jewish Community in Amsterdam, co-founded in 1809 the Pekidim and Amarkalim Society of the Holy Land. By 1824, they had succeed in becoming the exclusive collecting agency for the Jews of Eretz Israel. See EJ, X col.1584.

- 306.** (AMERICAN JUDAICA). Ash, Abraham Joseph. Autograph Letter Signed, in Hebrew, to Joseph Zechariah Stern. *pp. 3.*
New York, 1881. **\$1500-2000**

✎ Concerns halachic issues relating to the use of a power of attorney and the means of conveyance of a Get (document of divorce) through the mail. Ash records precedents, citing the great decisors of Russia and Galicia: R. Hillel Milikowsky of Suvalk, R. Yaakov Meir Padwa of Brisk and R. Chaim Halberstam of Sanz, whom Ash states, accepted Gittin that Ash himself sent to Sanz via postal services. An earlier responsum on a similar matter was addressed to Ash by R. Jacob Ettlinger of Altona, (Binyan Zion no. 63, dated 1858).

Abraham Joseph Ash was born in Semyatitch, Russia, about 1813 and died in New York in 1888. Arriving in the United States in 1852, he helped to organize in New York City, the first Russian-American congregation, Bet ha-Midrash ha-Gadol, and eight years later he was elected its rabbi. In this capacity he served until his death. See J. D. Eisenstein, The History of the First Russian American Jewish Congregation, AJHSP, Vol. IX (1901), pp. 64-71.

Ash's correspondent, Joseph Zechariah Stern of Shavel, was author of the volume of responsa, Zecher Yehoseph.

307. (AMERICAN JUDAICA). (Kethubah) Marriage Contract. Brown ink on Vellum. Hebrew text on left side, English translation on right. Uniting Judah B. Polock to Mary Hyams. *Some browning and staining, portions faded but legible, small losses. Framed. 604x742 mm. [Exhibited: Yeshiva University Museum, New York, The Jewish Wedding (1977); McKissick Museum, University of South Carolina, Columbia, S.C.].*

Charleston, South Carolina, 5th Cheshvan, 5609 - (1st November, 1848). \$15,000-20,000

• SIGNIFICANT VESTIGE OF 19th CENTURY AMERICAN JEWISH LIFE

Prepared in the "Seventy Third Year of the Independence of the United States of America," the contract contains two separate legal documents: a Hebrew Kethubah and a secular marriage contract in English. It is most unusual to find such a translation in the body of a Hebrew Kethubah.

Each side of the contract is signed by the bridegroom and witnessed by J. R. Solomons, Lucas D'Lange and Jacob Rosenfeld, Minister of Congregation Shearith Israel of Charleston (the Orthodox Congregation, which broke away from Beth Elo-him). Payment of 200 silver zuzim is noted as well as a dowry of \$6,000.00 with trustees to be Henry Hyams and Judah Bensadon, father and brother-in-law of the bride respectively.

Henry Hyams, cousin of Judah P. Benjamin, was an active secessionist and rose to become Lieutenant Governor of Louisiana (1859-64).

[SEE ILLUSTRATION BELOW]



Lot 307

308. (AMERICAN JUDAICA). Deed from the Commonwealth of Pennsylvania stating that Moses Levy Esq. “paid into the office of the Receiver-General the whole purchase money for one thousand acres of land within the last purchase made of the Indians, East of the Allegheny River...at the rate of five pounds for every hundred acres.” Printed with manuscript additions. Signed by Thomas Mifflin, Governor. *Rectangular sm. folio.*

Commonwealth of Pennsylvania, February 4th, 1794. **\$1000-1500**

✎ Moses Levy (1756-1826) was City and county Judge of Philadelphia. See J.R. Rosenbloom, *A Biographical Dictionary of Early American Jews* (1960) p. 94.

309. (AMERICAN JUDAICA). A Hebrew Grammar. Manuscript on paper in English and Hebrew in a neat cursive hand. Translated from a Latin manuscript of Dr. Kuntze, Professor of Oriental Languages, Columbia College. *pp. 66 pages. Old boards. 8vo.*

New York, May 12th, 1796. **\$1000-1500**

✎ A thorough Hebrew Grammar including chapters on tone, accents, nouns, verbs, particles, figures of speech, syntax, etc. With comparisons to Chaldaic and Syriac grammar.

310. (ANGLO JUDAICA). (MONTEFIORE, SIR MOSES). Special Prayer of Mi SheBerach to be recited on behalf of Sir Moses Montefiore every Day of Atonement. Composed by Rabbi Shabtai Elchanan Treves at the behest of the Trieste Jewish community. * ATTACHED: Yizkor Memorial Prayer on behalf of the deceased Sir Moses who passed away at age 100 on 20th Menachem Av 1885. Composed by Rabbi Shabtai Raphael Mili on behalf of the Trieste Jewish community. Hebrew and Italian. Square Hebrew letters on stiff paper. *pp. 6 + 2 integral blanks. Some bowning. Folio.*

Trieste, 1841 (and later, 1885). **\$1200-1800**

✎ This prayer on behalf of Sir Moses records his intercessions with the authorities on behalf of the Jews of Damascus and later those of Rhodes; both communities were accused at different times of the notorious blood libel.

[SEE ILLUSTRATION RIGHT]

311. (ANGLO JUDAICA). Kethubah. Engraved Marriage contract on vellum with manuscript additions. Uniting Judah son of Abraham and Hendel daughter of David. Text in brown ink. Square Hebrew scripts. Text set within an architectural border consisting of two columns entwined with floral vines, topped by cherubs blowing horns, from which emanate the words, “Kol sason ve-kol simcha” [The sound of joy and happiness]; a Star of David, and crown.. *Rectangular sheet. Stained in places, integral folds.*

London, 21st Sivan, 1868. **\$1000-1500**

✎ The second witness on the kethubah “Asher ben Pinchas,” signs himself “secretarius ve-ne’eman de-Beith ha-Kneseth ha-Gedolah” [secretary and notary of the Great Synagogue]. The upper left corner of the document with the seal of the Great Synagogue, London.



Lot 310

Shelucha de-Rachmana (“Shadar”) was the title given rabbinical emissaries who were sent on missions from the Holy Land into the lands of the Diaspora. These men were scholars of the highest repute and greatest dedication whose task it was to deepen ties, as well as collect funds needed to support the often impoverished Jews of Eretz Israel.

The most important record of the emissary’s mission was the Pinkas Shadar Ledger in which rabbis and leaders of the communities visited by the emissary recorded sums donated, noted pledges, reported on community efforts on behalf of the mission, hospitality granted, and offered praises and blessings for the Holy Land and its inhabitants.

Avraham Ya’ari writes of the tremendous importance of these missions in his voluminous *Sheluchei Eretz Yisrael* (Jerusalem, 1951). They are important not only as a historical record of the activities of the Sheluchim (emissaries), but also inform us about the relationship of the Rabbis and communal leaders with the Sheluchim. They simultaneously reflect the economic and social conditions existing in various Jewish communities in Western Europe and elsewhere. Yaari records the activities of several hundred emissaries active from the 16th century and on. From the outset of his work, Yaari bemoans the fact that the vast majority of Pinkas ledgers, which are the primary historical source-material for this history are no longer extant.

Over four-centuries of Shadar activity, only thirteen Pinkas manuscripts are known (Yaari, pp.16-19). The earliest, recording a mission to Syria in 1671, is described by Y. M. Toledano in *Sarid u-Falit* (Tel Aviv, 1945), Vol. I, pp. 29-52 (present whereabouts unknown). The second surviving Pinkas, presently in the JNUL, records a mission to Europe, undertaken by Chaim Joseph David Azulai (his second trip to Europe during the 1770s). The third Pinkas record is of a trip to Eastern Europe between 1782-88, and is known only from an account provided by Y. Badahav in *Ki be-Yitshak* (Jerusalem, 1928), pp. 7-11. All others date from the 19th century, with some only in fragments.

The Pinkasim offered here, are not previously known.

Provenance of the following three lots:

1. Chaim Joseph David Azulai
2. Dr. N. Progres, Leipzig
3. Prof. Aron Freimann, Frankfurt a/Main
4. Sotheby Parke Bernet, 11th May 1981, Lot 1.

312. AZULAI, CHAIM YOSEPH DAVID (CHID" A). (Pinkas Shadar). Manuscript on paper. In Hebrew in a variety of Ashkenazic and Sephardic cursive scripts; also Italian, Spanish and Portuguese. Contains over 150 signatures of Rabbis and communal leaders in 63 cities. FINAL PARAGRAPH IN THE HAND OF THE CHID" A concerning administrative detail. *ff. 33 leaves. Some marginal worming, mostly repaired. Modern blind-tooled antiqued calf, with linen ties. 4to. [A. Yaari, Sheluchei Eretz Yisrael (1977) pp.569-80; M. Benayahu, Chaim Yoseph David Azulai (1958) p.422].*
 Europe, 1753 (and later, 1778). \$20,000-30,000

• THE EARLIEST SURVIVING PINKAS-SHADAR RECORD OF A MISSION TO EUROPE.

The original Pinkas Record of Chaim Joseph David Azulai (Chid" a) first mission to Europe from Hebron, between the years 1753 and 1758.

Azulai travelled to Italy, France, Germany, Holland and England. This Pinkas contains over 100 inscriptions from various communities, ranging from single paragraphs to several pages, along with some 150 signatures of rabbis and communal leaders. Noteworthy inscriptions of a page or more include: R. Yoseph Yuzpa Kosman (author of the definitive work on German Minhag); Yitzchak Lampronti (author of Pachad Yitzchak, the first comprehensive halachic encyclopedia); the prolific Halachist David Meldola; Shimshon Nachmani (author of Toldoth Shimshon) Simha Kalamani of Venice; Yisrael Bassan of Verona; and M.A. Matsliah of Florence.

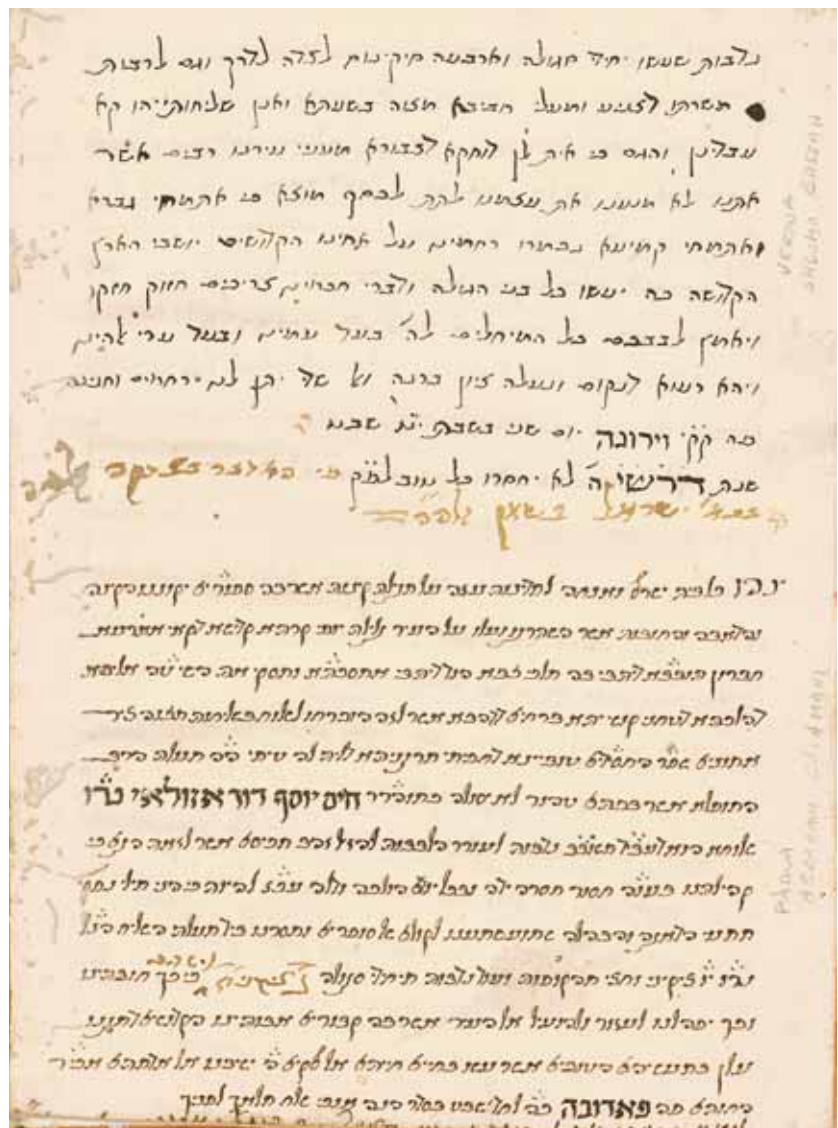
Chaim Joseph David Azulai (Jerusalem, 1724-Livorno, 1807) was "one of the most prolific of rabbinic authors in the eighteenth century, and a pioneer writer on the history of rabbinical literature... (His) scholarship made him so famous that in 1755 he was chosen as meshullah (emissary), an honor bestowed on such men only as were, by their learning, well fitted to represent the Holy Land in Europe, where the people looked upon a Palestinian rabbi as a model of learning and piety" (JE vol. II, pp. 375-6).

The Chid" a also undertook a second European mission, commencing in 1772 that lasted several years. Included in the present manuscript are a number of leaves dating from 1778, while he was on this second mission, the remaining portion of this manuscript is found in the JNUL.

According to Meir Benayahu's biography of Azulai (Jerusalem, 1959), neither the hundreds of letters of recommendation that Azulai carried with him on his first mission, nor the Pinkas Shadar have survived (see p. 422)

The manuscript offered here is the "lost" Pinkas Shadar, and is THE EARLIEST KNOWN PINKAS SHADAR OF A MISSION TO EUROPE.

[SEE ILLUSTRATION RIGHT]



Lot 312

313. BAGAYO, CHAIM RACHAMIM; AND ZE'EV, YITZCHAK OF HEBRON. (Pinkas Shadar). Manuscript on paper. In Hebrew in a variety of Ashkenazic and Sephardic cursive scripts; also Italian and Spanish. Contains over 100 signatures of Rabbis and communal leaders in 66 cities. Final leaf contains a list WRITTEN IN THE HAND OF CHAIM JOSEPH DAVID AZULAI noting various Lurianic kabbalistic works. ff. 32. *Some marginal worming, mostly repaired. Modern blind-tooled antique calf, with linen ties. 4to. [Ya'ari, Sheluchei Eretz Yisrael, p. 586- 89].*

Europe, 1763- 1772. \$15,000-20,000

• THE SECOND KNOWN PINKAS-SHADAR RECORD OF A MISSION TO EUROPE. SUBSEQUENTLY OWNED BY CHAIM JOSEPH DAVID AZULAI.

This Pinkas-Shadar records the mission of Bagayo and Ze'evi, on behalf of Hebron, that took them to Italy, France, Germany and Holland.

The opening pages of the manuscript contain a partial resume of autograph inscriptions by Hezкия Shabbetai Elhanan (Del Vecchio) of Casale, Eliya Levi of Alessandria, David Mendez Soares of Bayonne, Ya'akov Shne'ur Mitsrani of Carpentras, Isaiah Nidman of Avignon, Joshua Modaglio of Nice, Yisrael Bassan of Reggio, M. A. Matsliah of Florence; and a 2-page autograph manuscript written in elegant prose in a fine square script, by Menahem Navarro of Verona, dated 1767.

Ya'ari (pp.586-89) remarks that while no record of their mission exists in manuscript form, Bagayo and Ze'evi are known from approbations in books published at Hamburg in 1770, and at Amsterdam in 1769; from a responsum signed by Ze'evi at Turin in 1768; and from one-page printed notices of their mission in French, Spanish, Italian, and Hebrew, published at Venice. One of these notices was sent to Newport, Rhode Island, in

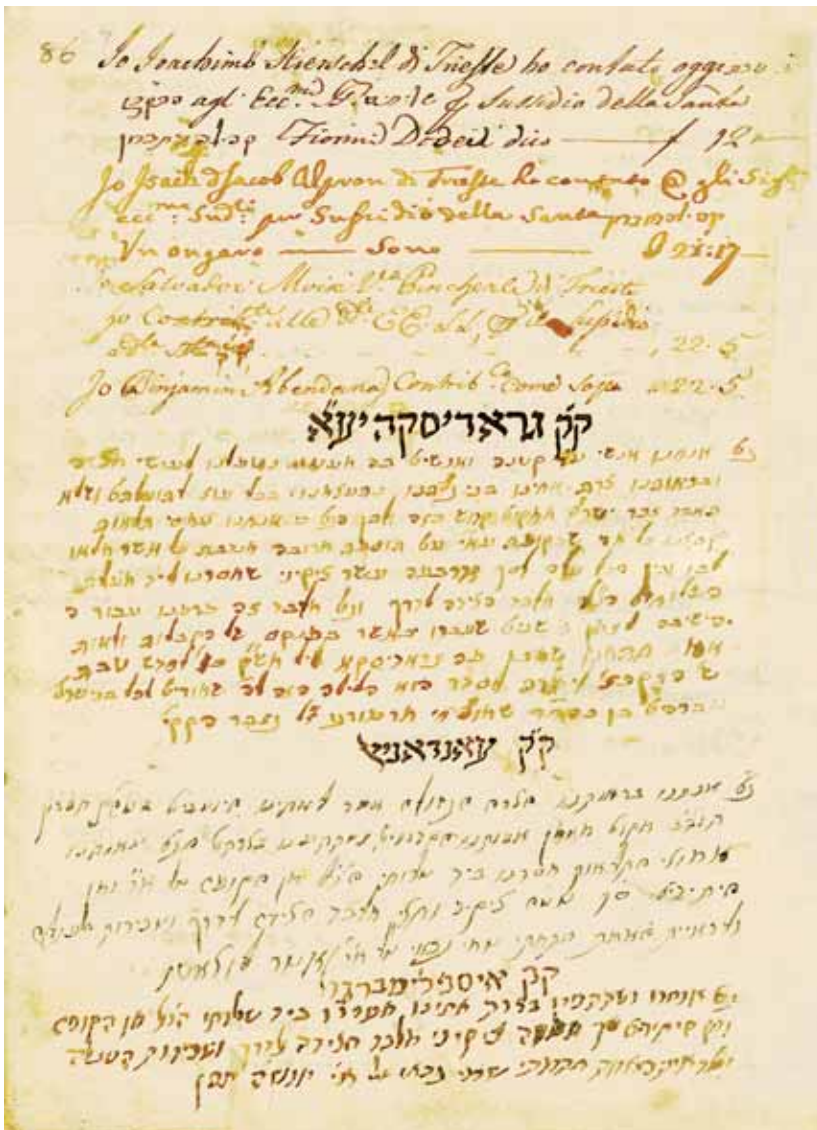
1770, and the Jewish communities of Newport, New York and Philadelphia together contributed \$70 to the mission. It is beguiling to note that the Jews of Newport, could not read Bagayo and Ze'vi's flowery Hebrew and had to resort to the services of the Christian theologian and Hebraist, Ezra Stiles, to read and translate it for them (see G. Kohut, Ezra Stiles ad the Jews, N.Y., 1902, pp. 64-66).

Bagayo and Ze'evi traveled for nine years, stayed in each community for an extended period and received considerable sums for their cause. Azulai grumbled in his autobiography Ma'agal Tov that communities he had visited on his second mission had refused to provide him funds as they complained they had given to Bagayo and Ze'evi ten years earlier. Bagayo and Ze'evi were probably among the most resourceful and effective Sheluchim for some decades, and the manuscript offered here attests to their success.

The Pinkas-Book of Sheluchim served as a travel- guide to subsequent Sheluchim on their own missions. The Chid"א therefore obtained this Pinkas to guide him in his travels on his second mission to Europe in 1778.

Until now, this Pinkas is entirely unknown.

[SEE ILLUSTRATION LEFT]



Lot 313

314. AZULAI, CHAIM JOSEPH DAVID (CHID" A). (Shem HaGedolim. Part II). Autograph Hebrew Manuscript, written by Azulai in Sephardi cursive script, with emendations by him. Two columns, black ink on laid paper. ff.26. Some worming in gutters, mostly repaired, with minor loss. Blind-tooled calf antique, linen ties. 8vo.

v.p, 1754-58. \$30,000-50,000

During his travels as a Shadar, the Chid" a visited Europe's most outstanding libraries and compiled voluminous bibliographical notes, which were "published in four booklets, comprising two sections, under the titles 'Shem HaGedolim' (The Name of the Great Ones), containing the names of authors; and 'Va'ad LaChachamim' (Assembly of the Wise), containing the titles of works...Isaac Ben-Ya'akov, in 1852, published the work, systematically arranged, with copious cross-references. This treatise has established for Azulai a lasting place in Jewish literature. It contains data that might otherwise have been lost." (JE Vol. II, p. 376). The Shem Hagedolim is regarded as the most important compendium of Hebrew bio-bibliographical literature.

The verso of the flyleaf of the present manuscript (written in a different Sephardic hand) entitles this work as "Ginat Beitau, Chelek MiShem HaGedolim". It contains over 400 numbered entries of both scholars and books in alphabetical order. Although these entries were incorporated in the published text, even a cursory comparison between the two, indicate many differing readings and the loss of certain entries entirely.

For example, in the entry for R. Isaiah Halevi Horowitz (Shela" h HaKadosh) our manuscript contains a lengthy paragraph stating that the root of the soul of the Shela" h is from the seminal emission of the Biblical Boaz, the night of his encounter with Ruth (f.12a, no. 27). The standard editions of the Shem HaGedolim contain only a truncated version of this highly original comment - leaving out the essence of the Chida's interpretation.

The present manuscript forms a substantial portion of the second part of Shem HaGedolim. The manuscript of Part I is found in the Library of the Jewish Theological Seminary, New York.

The manuscript offered here is not mentioned in Benayahu's census of the Chida's manuscripts (pp. 479-84), and is probably the only Chid" a manuscript remaining in private hands. The few other surviving autograph manuscripts are located in the British Museum, JNUL and the JTS.

[SEE ILLUSTRATION RIGHT]



Lot 314

315. (CHASSIDISM). (R. YISRAEL OF RIZHIN and R. Abraham Joshua Heschel of Apt). Pidyan Shavu'im. Shelucho D'Rachamona. Hebrew Manuscript on paper, written on behalf of Yitzchak Aryeh Horowitz in order to enable him to raise funds to redeem his father. Contains 14 signatures of Rabbis and Dayanim in Lissa, Constantinople, Adrianople and elsewhere. Includes the signatures (in all probability, secretarial) of the Chassidic Rabbis, R. Yisrael of Rizhin and R. Abraham Joshua Heschel of Apt. *pp.2. Some browning, margins and folds repaired, tipped into folder. Folio. Sold not subject to return.*

Lissa, (etc.), 1825-6. \$5000-7000

✦ A fire engulfed the Christian quarter of the city of Lissa (Prussia) in 1825, and 25 of the more prominent Jewish citizens of the town were imprisoned by the civil authorities on charges of arson. As a result, the Jewish community sent forth emissaries throughout Europe to raise the necessary ransom-money. The bearer of the present testimonial-document was R. Yitzchak Aryeh Horowitz, whose father, Isaiah (named after his great-grandfather the author of Shnei Luchoth Ha-Brith-the Shalo"h Hakodosh) was one of those imprisoned.

This unusual document is plausibly, of exceptionally important Chassidic historical value. It seemingly carries the signatures of both the Apter Rav, R. Abraham Joshua Heschel (1755 - 1825) and the Rizhiner, R. Yisrael Friedman (1797 - 1851). Both Chassidic Rabbis were among the most influential of their generation. The appearance of the two signatures together on one document would be considered extraordinary.

Upon considerable analysis, it would appear the two signatures are most likely not autograph signatures and in fact seem to be in the same hand. Nevertheless, this manuscript was previously offered for sale at Sotheby's New York (Fine Judaica), June 3rd 1982, Lot 50, and catalogued therein as containing the original autograph signatures of the two great Chassidic Rabbis.

[SEE ILLUSTRATION BELOW]

316. (EGER, AKIVA). Das Koeniglich Preussisch Land und Stadt-Gericht ...das Testament...Verstorbenen Oberrabbiners von Posen, Jacob Moses Eger [Last Will and Testament]. Official manuscript Court Copy. Manuscript on paper. German cursive hand. Tax stamp on first leaf, embossed notary seal affixed to last leaf.

*ff.7. First leaf strengthened with some marginal repair. Modern vellum with linen ties. Folio. * Laid in: A German transcription with English translation and portrait.*

Posen, November 20th, 1837. \$5000-7000

✦ Rabbi Akiva Eger (1761-1837) was the foremost Talmudist of his generation. He was the father-in-law of the Chatham Sofer.

The present lot is a Probated Court Document. On March 24th, 1837, R. Akiva Eger, already bedridden, received an official deputation of a Royal District Court Judge and a State Supreme Court assissant to dictate his Last Will and Testament. His five older children were to administer an estate of 2,000 thaler for the benefit of four minor children. Additionally, a portion of monies R. Akiva lent to the Beth Shlomo Hospital is to be returned to his son-in-law, to administer a fund assist poor Talmud students.

The oral proceedings were duly recorded and sealed with the Court. R. Akiva Eger passed away on October 12th. The will was placed on the agenda of the Court calender on November 17th, where his son Abraham Eger and his son-in-law appeared at the proceedings in Posen. The will was executed and finally notarized on November 20th.

Of interest is the use of R. Akiva Eger's secular name "Jacob Moses Eger, Oberrabbiner, Posen" used in his dealings with the Civil authorities.

Although much has been written concerning the family of Akiva Eger and his numerous descendants, this document sheds new light upon his immediate family history.

Rabbinic Ethical Wills are well known, an Estate Will of a highly respected Rabbinic leader is most uncommon.



Lot 315

317. FARISSOL, ABRAHAM BEN MORDECHAI. Bei'ur Koheleth [Commentary to Ecclesiastes]. Hebrew manuscript on paper. Aschkenazic cursive script. Verses from Ecclesiastes underlined, followed by commentary. On front fly, "Transcribed from the autograph manuscript written in Ferrara, 1521." On back fly, signature of former owner, "Salomon Bonhard". pp. 83. *Light stains. Vellum-backed boards. 4to.*

Aschkenaz, 19th Century. **\$3000-4000**

✎ The text of Farissol's Commentary to Ecclesiastes was published by Simcha Halevi Bamberger with notes by A. Freimann in: *Kovez al Yad*, Vol. XII (1937), pp. 1-74. One of the trenchant themes of the Commentary is that one must unflinchingly accept Jewish religious authority on the matter of the immortality of the soul. See David B. Ruderman, *The World of a Renaissance Jew: The Life and Thought of Abraham ben Mordecai Farissol* (1981), pp. 116-117, 162-163.

Abraham Farissol (c.1452-1528) is particularly known for his work regarding the discovery of the New World, *Igereth Orchoth Olam* (Venice, 1586).

[SEE ILLUSTRATION BELOW]

318. (FRENCH -ITALIAN JUDAICA). Cologne, Abraham Vita (Chai) de. Autograph Manuscript on paper. Sermon preached at the Dedication of the New Israelite Temple, Paris. March 5th, 1822. French with occasional use of Hebrew. ff.8. * WITH: "Manifest d'Associazione delle Hapthorath kol Hashanah...Tradotte in Italiano." Manuscript Signed (together with Hebrew wax-seal), in Italian with few words in Hebrew along with Hebrew date. *Bound in modern marbled boards. Folio.*

Paris, 1822, and Trieste, 1827. **\$3000-5000**

✎ De Cologne (1754-1832), was a delegate to the Assembly of Jewish Notables convened by Napoleon in 1806. In 1807 he was given the honorific "Haham" and appointed Vice President of the Sanhedrin. He also served as one of the three Grand Rabbins of the Central Consistoire, later assuming the position of its' President and first Chief Rabbi of France. Toward the end of his active career he returned to his native Italy and occupied the pulpit of Trieste.

In his speech at the Inauguration of the grand Synagogue on Paris' rue de la Notre Dame, de Cologne praises King Louis XVIII for his magnanimous policy towards his Jewish subjects, which warrants them the free exercise of their religious practices.

The "Manifest" contract established an agreement with de Cologne for the publication of an Italian translation of the Hapthoroth for the use of school-students. Apparently this translation was never actualized.



318A. (MUSIC). Temple Maggiore Israelitico of Verona. Cantorial School of Sacred Jewish Music. Circa ff. 160 (misc.). Mostly in Italian (many accompanied by recent English translations).

Verona, 1833-90. **\$2000-3000**

✎ Collection of manuscript and printed documents pertaining to the founding and administration of The Cantorial School in Verona, directed by Maestro Giacomo Tedeschi. Contains: regulations, lists of students and levels of instruction (e.g. voice range of first contralto, range of first tenor etc.), concerts, lists of stipends and recipients and various correspondence.

Lot 317

- 319. HOROWITZ, PINCHAS.** (“The Ba’al Hafflo’oh.”) Autograph Hebrew Manuscript, Signed. Concerns an issue relating to the permissibility of utilizing fabric that was customarily sold in Frankfurt a/Main in which there is a suspicion the presence of cotton might be found within the fibres. The Rabbi rules leniently. *Four folio pages.* **\$10,000-15,000**

✦ The highly respected scholar and revered sage, Rabbi Pinchas Horowitz (1730-1805), later to be known as the Ba’al Haffla’ah, was Rabbi of the Polish communities of Witkow and Lechwitz and then Rabbi of Frankfurt from 1771-1805. A contemporary of Nathan Adler, Horowitz was one of the great scholars of his generation. He was known to display gentleness and tolerance towards opposing views.

An edited version of the Halachic issue found in the present manuscript is located in the collection of the Ba’al Hafflo’oh’s responsa Givat Pinchas (Lemberg, 1837) Siman 60. The present manuscript provides further details than the published version as well as additional nuances regarding reasoning.

[SEE ILLUSTRATION BELOW]

- 320. (INDIA).** Emissary (Shadar) letters to: Ha-Gevir Ha-Sar David Yoseph Ezra, leader of the Jewish community of all of India. And to: Ha-Gevir Ha-Sar Mordecai Gabai, leader of the Jewish community in Bombay. Manuscript on paper. Written in a precise, clear rabbinic hand, signed by (with stamps): Chief Rabbi Raphael Meir Panizel, Yoseph Raphael Uziel, Yaakov Shaul Elishar (author of Yissa Beracha), Chaim Nissan Baruch, Shmuel b. Yoseph, Elishah Navon, Yoseph Yehoshuah Caro and Moshe Benveniste. *ff.2.*

Jerusalem, (1882). **\$2000-3000**

✦ Two letters to the leaders of the Jewish communities in India announcing the purchase of the “great fearful cave” where the remains of the High Priest Shimon HaTzadik are interned. The cave also contained a Mikvah that was utilized for immersion prior to performing the Temple service. The property was purchased for 10,000 rupees and the scholarly emissary R. Chaim Shlomo Yechezkel Yehudah Prag

(author of various works published in Jerusalem 1889-50), travelled to India in 1882 to raise funds in order to build a Synagogue alongside the grotto. “You are always the first in all holy endeavors. Perhaps afterwards the benefactors in Europe will follow suit.”

See Yaari, *Shluchei Eretz Yisrael*, p. 753; M. D. Gaon, *Yehudei Ha-Mizrach*, Part II p. 283.



Lot 319

- 321. (LAND OF ISRAEL).** LeMishmereth LeBenei Yisrael...[Official appointment of Rabbi David Ash of Kobrinz as Treasurer for all funds emanating from the Austro-Hungarian Empire on behalf of the Jews of the Land of Israel]. Manuscript on paper. In square and cursive Hebrew scripts, with signatures of the officers of the Kollel. Endorsed by the Austro-Hungarian Consul. *Single folio leaf.*

Safed, 1870. **\$1000-1500**

✦ R. David Ash succeeded his father in this position. His father, the eminent R. Menachem Ash of Ungvar, composed the authoritative volume of responsa *Mahram Ash*.

322. (SOUTH AFRICA). Pinkas Shadar (Ledger). Emissary Record-Book. Mission to South Africa. Manuscript on paper. Text in Hebrew and English. Title page in large square Hebrew script in black and red inks. Letters of approbation in various square and cursive Ashkenazic and Sephardic hands. ff.42. *Sm. folio*.

Jerusalem, 1900-1901. \$2000-3000

✦ The emissary, Chaim Tzvi HaKohen Katz-Friedman, was despatched to Southern Africa to raise funds on behalf of two institutional mainstays of Jerusalem: Yeshivath Eitz Chaim and The Bikur Cholim Hospital. Apparently a journey to Australia and Yemen was also undertaken.

Contains letters of introduction signed by the administration of the Yeshiva including: Rabbis Nachum Rogosnitsky, Abba Yaakov Senderovitch, Elchanan Joshua Moshe Schlank (grandson of Solomon Hirschell of London), Yoel Moshe Salomon, Aryeh Leib Hirshner, Raphael Zalman Chaim Rivlin, etc. Additional letters are provided by the eminent Rabbi Samuel Salant, endorsed by the British Consulate of Jerusalem. More than a dozen testimonial letters from communities throughout South Africa and Rhodesia attest to the worthiness of the mission. Includes a physician's letter of recommendation who witnessed a circumcision performed by the emissary and approving of his skills.

An interesting record of the relationship between the Jews of Jerusalem and the far-flung communities of the British Empire.

323. ROTHSCHILD BARON EDMOND DE. Zichron edut... eich she'nimkarti kol ha-gefanim...sheyesh li be-admat Palestine.... Hebrew Manuscript on paper, signed in English by Baron Edmond, with two attesting witnesses. *One leaf. Creases repaired. Boards Folio*.

(Rishon le-Zion), 6th Iyar (30th April 30), 1895. \$4000-6000

✦ Important property exchange recording the transfer of Baron de Rothschild's rights to all the vineyards and fruit-groves in the agricultural colonies of Rishon le-Zion and Ekron (Mizkeret Batya) - totalling some 1.8 million vines. The land to be under the proprietorship of the Jewish Colonization Association

Baron Edmond de Rothschild of Paris (1845-1934), first became involved in Jewish affairs after the pogroms in Russia in the 1880s. Almost immediately, he also became interested in settlers in Eretz Yisrael. When early settlements faced financial ruin, Rothschild was approached by Rabbi Samuel Mohilever and the leaders of Rishon LeZion. He lent his assistance to both Rishon LeZion and Zikhron Ya'akov and then helped found Ekron. An early supporter of quiet settlement initiatives, after World War I, he joined the political activity of the Zionist Organization by aiding Chaim Weizmann and Nahum Sokolow.

[SEE ILLUSTRATION]



Lot 323

324. MICROGRAPHIC SEPHIRATH HA'OMER CHART. Single manuscript vellum leaf, unsigned. Brown ink, Aschkenazi square Hebrew script in various sizes. Fine micrographic interlace forming a border of circles and lozenges surrounding stylized flowers with corner shells comprising the complete texts of the Five Megiloth (Song of Songs, Esther, Ruth, Ecclesiastes, Lamentations). Chain of alternating squares and circles containing each of the 49 days of the Omer Counting period. Elaborate central decorative elements consisting of a plan of the Temple in Jerusalem, surrounded by panels of various forms containing a potpourri of liturgical prayers, blessings and Biblical readings relating to Festivals through the year. Representation of the New Year portrayed by vignette of Heavenly Book and scales. *Slightly faded, few stains. Edges scored (not affecting manuscript). Approx: 25x29 inches.*

Dutch?, n.d. **\$20,000-30,000**

♣ SPECTACULARLY REALIZED MICROGRAPHIC OMER CHART OF VERY HIGH QUALITY.

Two similar manuscript Omer Charts are in the collection of the Library of the Jewish Theological Seminary, New York (see L. Avrin, *Micrography as Art* (1981) pl. 89), and the Ethnological Museum and Folklore Archives, Haifa (see EJ, XII 1385). Although the overall form of each of the three manuscripts is comparable, differences occur in compositional elements.

The choice of liturgical texts selected and overall style lends itself to posit that the present Omer Chart is of Aschkenazi origin. Additionally the circumspect method in which the forms of the cherubs (above the Holy of Holies) are executed allies itself to a more puritanical Aschkenazi sensibility. Even so, Avrin ascribes the JTS manuscript to Italy, although far less hesitancy existed in representing the human form. See F. Landsberger, *HUCA Vol. XXVI* (1955) p. 525.

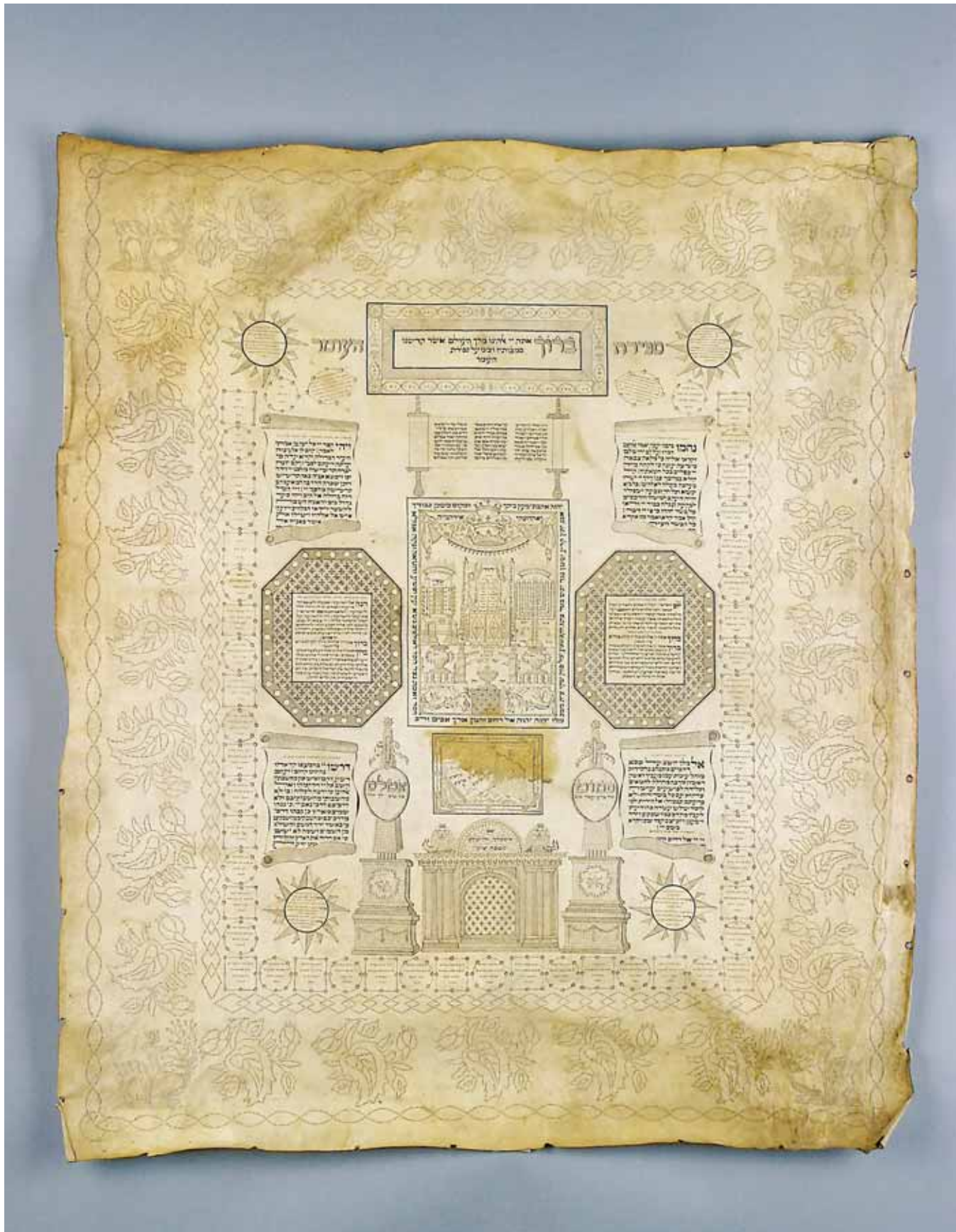
Despite being unsigned, it is quite possible the artist was H.D. van Gelder, working in Amsterdam in the mid-18th century. Avrin dates the JTS manuscript to the early 19th century. And yet, the consignor of this manuscript, a highly respected scholar of Jewish studies, is of the opinion that the outer micrographic elements are many centuries earlier than the central composition.

A comparable version of this fine micrography was sold by Kestenbaum June 1997, Lot 188. Also compare the micrographic elements of the present manuscript with that offered by Bloomsbury Book Auctions, November, 1988, Lot 5 (dated 1740) and Christie's (Amsterdam), June 1990, Lot 171.

The present Micrography has never appeared for auction-sale nor has it been discussed in scholarly publications.

[SEE ILLUSTRATION FACING PAGE]

325. No Lot



Lot 324

326. CARVALHO, SOLOMON NUNES. Moses Before the Amalakites. Oil on board. 16 x 20 inches. Framed. [Exhibited: Yeshiva University Museum, The Sephardic Journey, New York, 1992. (Also exhibited: Philadelphia, Baltimore, San Francisco)].

America, ca. 1848-1852. **\$25,000-30,000**

✦ “Solomon Nunes Carvalho (1815-1879), artist, daguerreotypist and portrait painter, a native of Charleston, South Carolina, later resided variously in Barbados, Philadelphia, Baltimore and finally New York. He helped establish a Sephardic congregation, Beit Israel, in Baltimore, which however, did not survive the departure of the Carvalho family from the city. Both of Solomon Nunes Carvalho’s parents were of Sephardic stock. His mother, Sarah D’Azevedo, came from a family which included Moses Cohen D’Azevedo, Haham of London (1720-1784). Reverend Isaac Leeser (1806-1868), hazzan of Congregation K.K. Mikveh Israel in Philadelphia, was a friend of the artist. He performed the marriage in 1845 of Carvalho and Sarah Miriam Solis (1824-1894), the daughter of Jacob da Silva Solis and Charity Hays Solis.

Solomon Carvalho was keenly interested in Jewish life and concerned about religious reform. He wrote several articles in Isaac Leeser’s journal, *The Occident*. Carvalho also corresponded with Leeser for many years on issues including Jewish belief, survival and assimilation and the subject of prayer in English rather than Hebrew. After moving to New York City, Carvalho was active in Congregation Shearith Israel and later Temple Israel in Harlem, which he founded.

The present painting, is one of two known narrative Biblical subjects painted by Carvalho, and the only one still extant. It is also the earliest Biblical painting by an American Jewish artist.

The placement of monumental figures in the foreground with the background far in the distance is similar to works by contemporary Europeans, but there is no direct prototype for this painting. It depicts Aaron and Hur supporting Moses’ arms so that Israel would prevail in the battle with Amalek (Exodus 17:12).

The painting can be viewed as an expression of Carvalho’s adherence to traditional Judaism. It also epitomizes the faith and prayer that sustained the crypto-Jews under the Inquisition, and in the various countries in which they built new Jewish lives after fleeing from Spain.”

Yeshiva University Museum Catalogue, *The Sephardic Journey* (New York, 1992) cat. no. 737 (see there-in for further references).

[SEE ILLUSTRATION ON BACK COVER]

327. (AMERICAN JUDAICA). The Russian-Turkeyish [sic] War "Pllwna". Colored Lithograph. "Copyrighth [sic!] by Prof. J.S. Kolbe, NY". Marginal stains. Unexamined out of frame. 22.5 x 28.5 inches.

New York, J. Richman, 1877. \$3000-5000

Exhibited: The Jewish Museum, New York, *The Jewish Heritage in American Folk Art* (1984).

A Most Unusual American Lithograph. Unknown to Singerman.

The Russians suffered their first serious reverse at Plevna (Northern Bulgaria) in the Russo-Turkish War of 1877-78. The purpose of this print was likely Russian propaganda, an attempt to gain the sympathy of American Jewry, as the Turks were said to be recruiting for their army in New York. Additionally, the pro-Turkish press had publicized atrocities committed by the Russian army against the Jewish civilian population.

Executed by a capable artist, who must have worked from sketches made on the spot or from photographs, as the details of the image are most precise. The artist must also have had the advice of someone well acquainted with Jewish ritual. Since the event described is undocumented, it is presumed to likely be fictitious. Even so, it is difficult to understand why the Russians should undertake such an elaborate piece of deception in order to influence American Jews.

See A. Rubens, *A Jewish Iconography*, Supplementary Volume (1982), Addendum 7-8, no. 2194a color plates 72-73. Also see: *The Jewish Heritage in American Folk Art* (1984) p.61. A similar, rather better known, but entirely different image is of the French- and German-Jewish soldiers of Metz commemorating the Day of Atonement at an open-air service during the Franco-Prussian War as cited in Jewish Museum (London) Catalogue (1974) number 664; and Jewish Museum (New York) Catalogue, *Fabric of Jewish Life* (1977) number 246. And see following Lot.

[SEE ILLUSTRATION BELOW]



Lot 327

328. GERMAN LINEN COMMEMORATIVE WALL-HANGING.. “Avodath Yom Hakipurim 5631 Bemachaneh asher al Penei Metz.” Hebrew and German texts. Image in tones of rose and sepia.. Touch discolored. Within elaborate frame (unexamined). 24 x 26 inches.

1870. \$1000-1500

✦ Fanciful scene of French- and German-Jewish soldiers commemorating the Day of Atonement at an open-air service during the Franco-Prussian War. With gentle, vaguely Satygraphic sentiment : “Have we not all one Father..” (Hebrew).

For a more Nationalist interpretation of the image, see R.I. Cohen, *Jewish Icons, Art and Society in Modern Europe* (1998), pp. 169-171

See also: Cologne State Museum Catalogue, *Monumenta Judaica* (1964), plate 45; R.D. Barnett, *Jewish Museum (London) Catalogue* (1974), number 664; and *Jewish Museum (New York) Catalogue, Fabric of Jewish Life* (1977), number 246.

[SEE ILLUSTRATION LEFT]

329. (HIRSCHEL, SOLOMON) 1762-1845. Fine three-quarter length portrait of the Chief Rabbi of Great Britain in his Library. Stipple engraving by Willam Holl after the original painting by the Jewish artist Frederick Benjamin Barlin, presently in the National Portrait Gallery, London. Lightly creased, taped to mat. 21 x 13.25 inches. [Rubens 1566].

London, 1803. \$4000-5000

✦ Solomon Hirschel, Chief Rabbi of Great Britain and a profound Rabbinic scholar was the scion of one of Europe’s distinguished Rabbinical dynasties. His father was the eminent Tzvi Hirsch Berlin, who preceded him as Rabbi of the Great Synagogue, London and later served as Chief Rabbi of Berlin. Hirschel’s uncle was Rabbi Jacob Emden, the celebrated luminary of German Jewry.

[SEE ILLUSTRATION RIGHT]



Lot 328



Lot 329

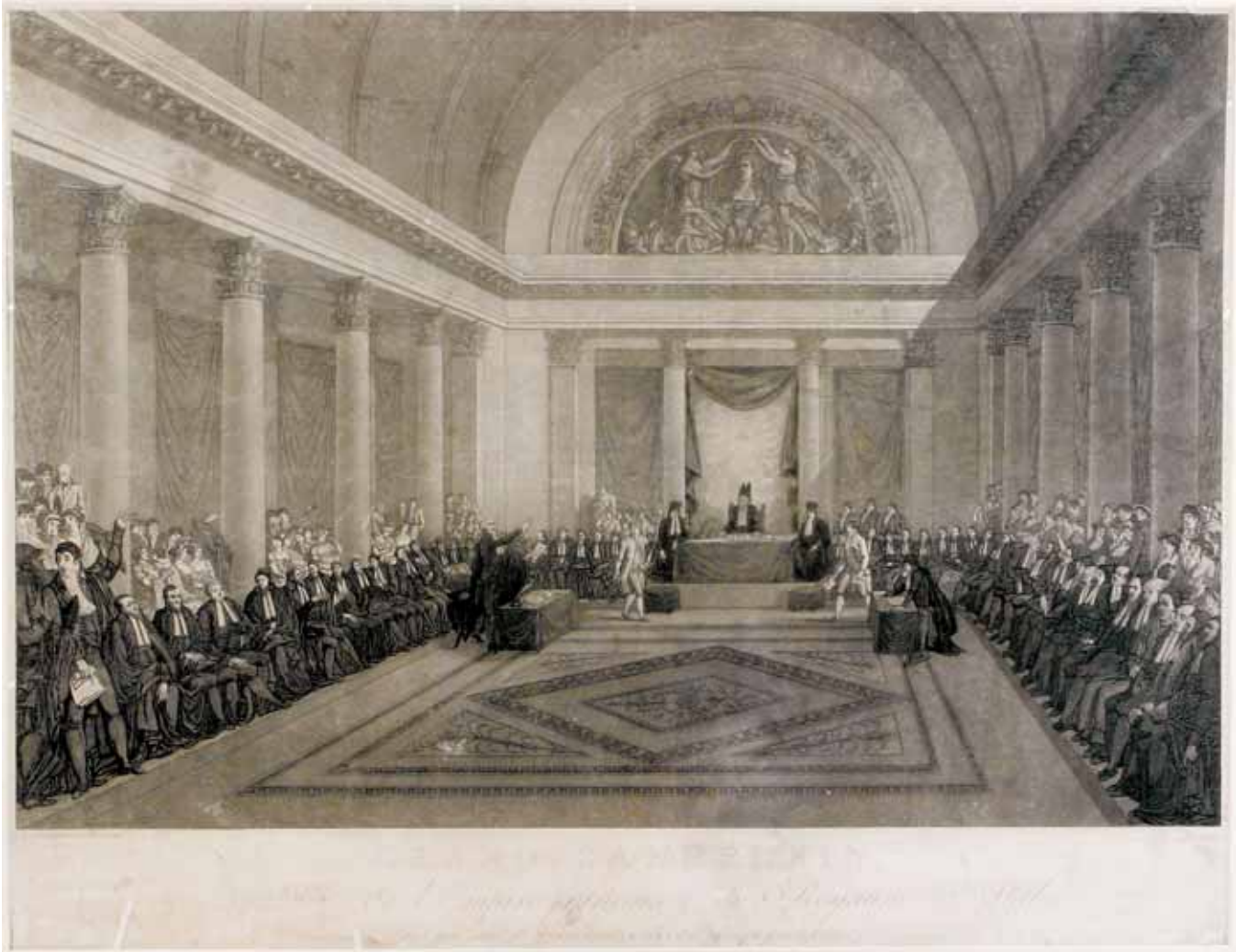
330. (PARIS SANHEDRIN). Aquatint by Demartrait. First Meeting of the Paris Sanhedrin in the Palace of the Prefecture in 1807. Few neat marginal repairs. Framed. 25.5 x 20 inches. [Rubens 1256].

n.p, circa 1807. **\$7000-8000**

✦ Portrayed is Abraham Furtado addressing the Sanhedrin. Rabbi David Sinzheim, the President, can be seen wearing his distinctive fur hat

The Sanhedrin, comprised of 71 members, two third Rabbis and one third laymen, was summoned by Napoleon. The object was to convert the "secular" responses to governmental questions given by the "Assembly of Jewish Notables" to a biblical, halachic framework that would be accepted and binding for French Jews. See EJ Vol. XIV Col. 840.

[SEE ILLUSTRATION BELOW]



Lot 330

331. PRIECHENFRIED, ALOISIUS. Studious Boy. Signed by artist in red, in his distinctive style, upper right. Oil on canvas. Period tooled wooden frame. 20 x 28 inches.

\$4000-6000

— END OF SALE —



Lot 331

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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 1½% 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.

— ADVICE TO PROSPECTIVE PURCHASERS —

1. Prospective purchasers are encouraged to inspect property prior to the sale. We would be pleased to answer all queries and describe items in greater detail.
2. Those unable to attend the sale, Kestenbaum & Company will execute bids on the buyer's behalf with care and discretion at the lowest possible price as allowed by other bids and any reserves. Commission bids must be received no less than two hours before the auction commences. Successful bidder will be notified and invoiced following the sale.
3. Bidding may also be placed via telephone. 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.

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