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Auctioneers of Rare Books, Manuscripts and Fine Art



*A selection of bindings,  
Lots 68, 36, 43, 35, 21, 10, 42, 14, 3, 59  
(left to right).*

Catalogue of  
**SUPERIOR HEBREW PRINTED BOOKS**  
FEATURING  
**SINGULAR SELECTIONS FROM**  
**TWO DISTINGUISHED PRIVATE COLLECTIONS**  
WITH  
**AMERICAN-JUDAICA**

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To be Offered for Sale by Auction on  
Monday, 20th June, 2005  
at 3:00 pm precisely

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*Viewing Beforehand on*  
Friday, 17th June: 10:00 am–3:00 pm  
Sunday, 19th June: 10:00 am–6:00 pm  
Monday, 20th June: 10:00 am–2:30 pm

*This Sale may be referred to as*  
*"Darjeeling" Sale Number Twenty-Nine.*

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

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

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# KESTENBAUM & COMPANY

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For all inquiries relating to this sale please contact:  
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## ORDER OF SALE

Hebrew Printed Books: Lots 1-65

American Judaica: Lots 66-End of Sale

Front Cover Illustration: Lot 6 (portion of opening page)  
Back Cover Illustration: Lot 70

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

— PREFACE —

This very select auction of precisely 84 Lots, represent some of the very best Hebrew post-incunabula:

The exponentially rare Constantinople 1509 edition of Maimonides' Mishneh Torah (Lot 48); The 1540 edition of Jacob ben Asher's Rabbinic Code, a sublime copy, in a grand contemporary binding (Lot 35); Both the Cremona and Mantua inaugural editions of the mystical Zohar (Lots 58-59); The 1547 edition of "the illustrated Hebrew book par excellence," ibn Sahula's Meshal ha-Kadmoni (Lot 32). As well as further philosophic, scientific, Kabbalistic and post-Talmudic texts, mostly of the 16th-century.

Passover Hagadahs include a fine copy of one of the totemic illustrated editions: The Amsterdam 1695 Hagadah (Lot 24); and the rare, first Jerusalem edition of 1842 (Lot 30).

Choice American-Judaica include: Hayyim Isaac Carigal's seminal Sermon Preached at the Synagogue in Newport, Rhode Island, 1773 (Lot 70); and significant Autographed and printed texts by Isaac Leeser (Lots 76-79). Among the auction's liturgical texts is a rare 18th-century 6-volume set of Hebrew-English prayers (Lot 66).

For additional condition-reports of any lot, beyond that stated in the Catalogue, you are welcome to inquire.

DEK

**ABRABANEL, DON ISAAC. *She'eloth le-he-Chacham Shaul Hakohen***

[Responsum based on a series of twelve philosophical questions addressed to the Author by Saul Hakohen Aschkenazi].  
**FIRST EDITION.** Title within wreathed architectural border. ff. 26, 31 (collates as per Adams). Stained. Recent maroon calf with gilt florets. 4to. [Vinograd, Venice 602; Habermann, di Gara 34; Adams S-451].

Venice, Giovanni di Gara: 1574.

**\$1500-2000**

❖Saul Hakohen Aschkenazi was an author of philosophical works and a disciple of the Aristotelian thinker, Elijah Delmedigo. His philosophical queries were addressed to Isaac Abrabanel with a view to ascertaining a Maimonidean position. Abrabanel's answers constitute his sharpest and weightiest attack upon the Averroist renderings of Maimonides. Indeed, it is in this work that Abrabanel finally relieved himself from the arduous internal struggle he had contended with Maimonidean thought, evidenced by his clear analysis of the points of difference and agreement between him and Maimonides. "It is not unlikely that after completing this book, Abravanel returned to systematic work on his great commentary on the Guide." B. Netanyahu, *Don Isaac Abravanel, Statesman & Philosopher* (1968), pp. 86-7.

Abrabanel's response to Saul Hakohen also contain important autobiographical comments. He complains of physical weakness and of his despair of Redemption following the Expulsion from Spain. In a deeply personal note of self-evaluation, he writes on f.8: "I frittered away my time making money and seeking honor... the wealth was lost and honor has been taken away from Israel."

The second part of the book amounts to collectanea of various indices and commentaries to Maimonides' *Guide of the Perplexed*: Index by Moses ben Judah Nagari (ff. 2-3); Twenty-five Prefaces of Abu Bakr bin Muhammad al-Tabrizi to the Second Part of the *Guide* (ff. 3-18); Commentaries Attributed to R. Joseph Gikatilia (ff. 19-31). The attribution to the kabbalist Joseph Gikatilia, author of *Sha'arei Orah*, should not strike one as outlandish. Actually, Maimonides' philosophical work, bizarre as it might seem, attracted sundry mystical interpretations. Witness the fact that Gikatilia's teacher, Abraham Abulafia, founder of the school of "prophetic kabbalah," composed a lengthy commentary to *Guide of the Perplexed*.



זו השער ליי צדיקים יבוא בו

# שאלות

להחכם כהר שאל  
הכהן ולהת:  
סאל מלת החכם הכולל פר  
וגדול בישראל הפילוסוף  
האלהי ארוץ יבחק  
אבראמיאל  
זלתי

סיו' קצת פירקים מספר שנים סבוכים  
סיונו כלם ותקבל וקצת עבויכים  
פילוסופיים מספר הכינות ומאגיות  
ליסטרות הדקיות מנארום בלר  
סיוט כילוד כפלא ודברים אחרים  
פירקים ערכם יבוסת בוסים כדסכו  
על ידי כפלה ובכיר כס ר  
סיוס ו' סיווק יכו'  
כבית הדפוס של ותאן דינארט עם  
אותיות הבוטב ידני ארר ראשון  
הש'לד  
כה ויניציאה

Lot 1



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## 2

### **ABRAHAM BEN SAMUEL IBN CHASDAI. Ben ha-Melech ve-ha-Nazir ["The Prince and the Hermit"].**

**FIRST EDITION.** Title within a woodcut floral border. Scattered marginalia. ff.(56). Final eight leaves remargined, few light stains in places. Recent tooled morocco. Sm.4to. [Vinograd, Const. 96; Yaari, Const. 57; Mehlman 1271. JNUL copy incomplete].

Constantinople, n.p.: 1518.

**\$15,000-20,000**

❖ Rare Early Didactic Tale.

Based on a popular early tale entitled "Barlaam and Josaphat" (in the Latin version), Ben ha-Melech ve-ha-Nazir is Indian in origin and was translated into many languages. The Hebrew version is based on the Arabic. The evolution of the tale from its Indian origins to the final Hebrew form given to it by Ibn Chasdai, through a now lost Arabic version, is extremely complicated and to this day the subject of much scholarly debate and speculation. "The Hebrew version is attractively written and the prose narrative is interspersed with versified aphorisms" (EJ). Meyer Waxman was of the opinion that Ibn Chasdai's version is much more than a mere translation - practically an original creation. One of the parables is also used as an illustration by Bachya in his Duties of the Heart. But again, all this is mere speculation until such time as the Arabic original surfaces.

Because of the many ethical lessons and morals included in this work, many of the later Ba'alei Mussar were wont to cite from Ben ha-Melech ve-ha-Nazir. For one, the late Mashgi'ach or spiritual supervisor of the Mirrer Yeshiva in Brooklyn, R. Tzvi Feldman was extremely fond of the work.

Ibn Chasdai, who lived in the early thirteenth century in Barcelona, translated several important scholarly works from Arabic to Hebrew, including Maimonides' Sepher ha-Mitzvoth (Book of Precepts) and Igereth Teiman (Epistle to Yemen). At the time of the Maimonidean Controversy he was a staunch defender of Maimonides and of R. David Kimchi against their zealous opponents.

See M. Waxman, A History of Jewish Literature, Vol. II (1933), pp. 590-596; EJ, Vol. IV, cols. 518-519; Vol. VIII, col. 1179.



Lot 2

**ALEXANDER SUESSLIN HAKOHEN OF FRANKFURT. Sefher Ha'agudah**

[Halachic compendium based upon Talmudic decisions]. **FIRST EDITION.** Title within elaborate architectural arch.. ff. 4, 250. Some staining, upper portion of title repaired, previous owner's signature. Contemporary blind-tooled calf over wooden boards with various historiated panels; later clasps, rebacked. Folio. [Vinograd, Cracow 32; not in Adams].

Cracow, Isaac Prostitz: 1571.

**\$3000-4000**

Published from a manuscript with corrections supplied by Joseph Hakohen (brother-in-law of Moses Isserles), author of responsa She'eirith Yoseph. The author (d. 1348), was a disciple of R. Isaac of Duren and served as a Rabbi in Cologne, Worms and Frankfurt. The Sefher Ha'agudah, a popular, authoritative code is cited extensively by R. Yaakov Weil, the Mahri"l and R. Moses Isserles.



Lot 3

**ALMOsnINO, MOSES. Pirkei Moshe [Commentary to the Ethics of the Fathers].**

FIRST EDITION. ff. 111. Later calf. 4to. [Vinograd, Salonika 62].

Salonika, Ya'avetz: 1563.

**\$3000-4000**

✦ Moses ben Baruch Almosnino (c. 1515-c. 1580) was a Salonikan preacher, whose numerous publications demonstrate extensive knowledge of science, philosophy, history, and rhetoric. Almosnino's halachic responsa appear in the collections of his contemporaries such as Samuel de Medina (MaHaRaSHDa" M), and Jacob di Boton. Besides Hebrew commentaries to the Five Scrolls (Yedei Moshe, 1582), the Pentateuch and prayer book (Tefillah le-Moshe, 1563), Almosnino also authored works in Judeo-Spanish. See EJ, Vol. II, cols. 669-71.

The printer of the present work was the grandson of the celebrated Joseph Ya'avetz, known as "He'Chasid Ya'avetz" (the Pious Ya'avetz), author of several works (see Lots 64 and 65).



Lot 4

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## 5

### **BENJAMIN OF TUDELA.**

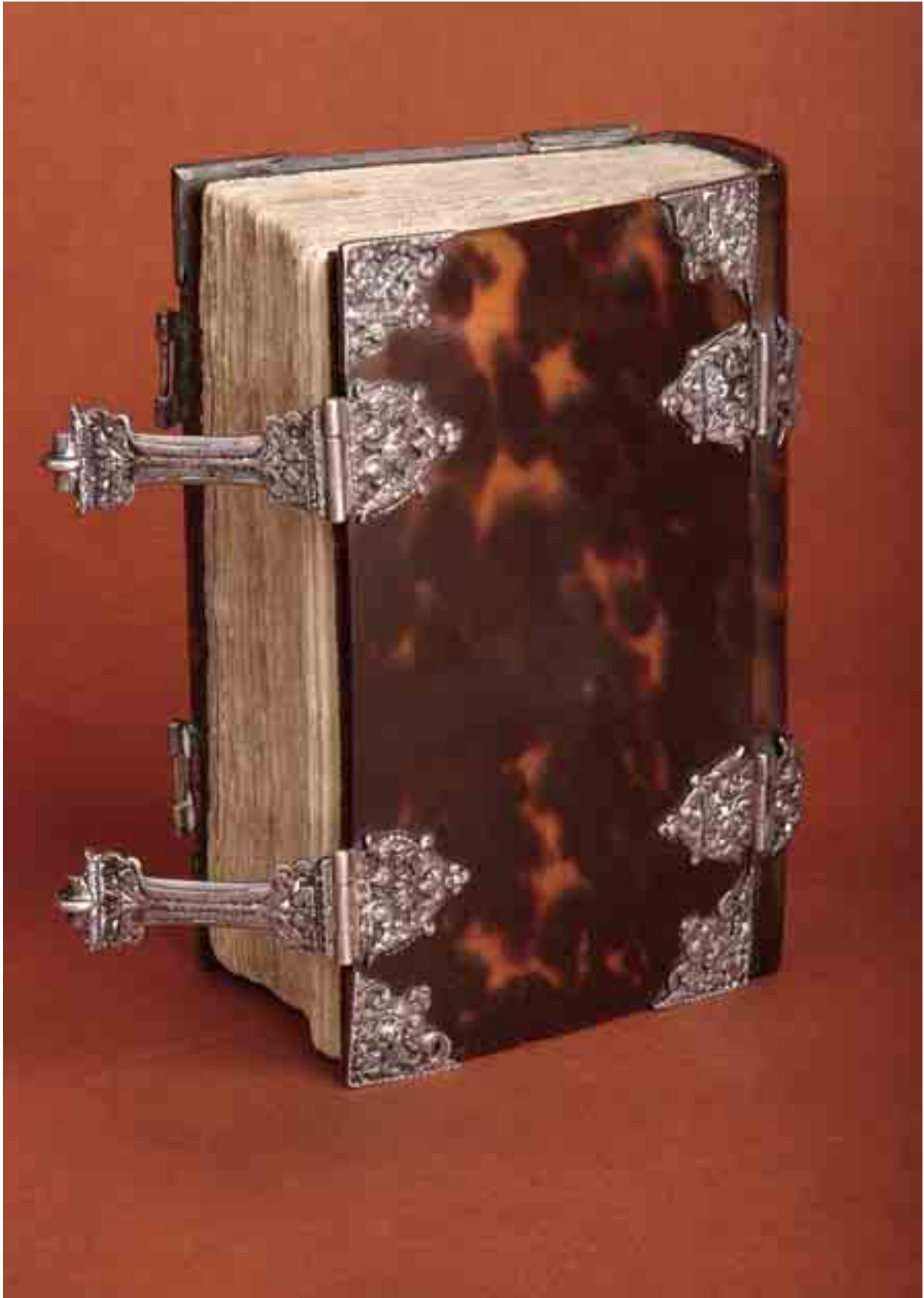
Voyages...en Europe, en Asie & en Afrique, depuis l'Espagne jusqu'à la Chine...traduits de l'Hébreu & enrichis de Notes & de Dissertations Historiques & Critiques. **FIRST EDITION** of this translation by J.P. Baratier. Engraved frontispiece portrait of the author. Uncut copy, in a fine contemporary tortoise-shell binding. pp. [56], 247, [9]; [2], 377, [1] pages. Frontispiece with repaired vertical clean tear. Contemporary tortoise-shell binding with silver cornerpieces, hinges, catches, and clasps, brown velvet doublures and endleaves; uncut. 8vo.

Amsterdam, Dépens de la Compagnie: 1734.

**\$8000-10,000**

❖ **EXCELLENT COPY, IN A FINE CONTEMPORARY TORTOISE-SHELL BINDING.**

Benjamin of Tudela, one of the very earliest medieval travelers, set forth in 1159 from Tudela in Spain to traverse across Europe, Asia Minor, Upper Egypt and other African Lands. He presents here, observations on the manners and commerce of the various nations he came into contact with, and reports on the political situation of his fellow-Jews, particularly in Constantinople. He names the principal Jews of the congregation of each city visited, and provides additional reports concerning commerce and trade. "There is no general account of the Mediterranean world or of the Middle East in this period which approaches that of Benjamin of Tudela in importance, whether for Jewish or for general history" (EJ). The original Hebrew text was first printed in Constantinople in 1543. This French version was the work of Jean-Phillipe Baratier of Schwaback (1721-40), a learned prodigy who published it at the age of 13. See JE, Vol. II p. 523; EJ IV cols. 535-38; Potthast, p. 145; Sarton II, 414; Tobler, p. 17; Weber II, 72.



*Lot 5*

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## 6

### (BIBLE, Hebrew).

With commentaries of Rashi, ibn Ezra, Kimchi (two), Targum etc. Four parts (Pentateuch, Early Prophets, Late Prophets, Writings) bound in two volumes, each with titles within architectural arch. Opening word of each book within a decorative woodcut border. Texts of Bible and Targumim with nikud (vowel points). On final page, below poem by Elijah Bachur Levi, signature of censor, "Corretto per mi Vittorio Eliano...S. essecutori contra la biastema" [Corrected by me, Vittorio Eliano...executor against blasphemy]. Cf. Wm. Popper, *The Censorship of Hebrew Books* (1969), p. 54, n. 186. See note below, for biographical details of Vittorio Eliano. ff.(7), 228, 8; 233-441, (1), 889-950; (1), 442-685; 687-817, 819-926. Slight staining in places. Modern gilt-tooled calf. Folio. [Vinograd, Venice 328; Habermann, Bomberg 192; Darlow & Moule 5093; Adams B-1225].

Venice, Daniel Bomberg: 1546-8.

**\$12,000-15,000**

#### 🕯️ A MAGNIFICENT CRISP COPY. A BEAUTIFUL SET OF THE THIRD, AND FINEST EDITION OF BOMBERG'S RABBINIC BIBLE.

The name of the printer on the title, "Daniel son of Cornelio Bombergi" is a bit misleading. Actually, in 1538 Bomberg departed for his birthplace of Antwerp, leaving behind in charge of his press the Jewish apostate Cornelio Adelkind. Adelkind's involvement is attested to by several colophons in this Bible, all signed, "Cornelio Adelkind le-Beith ha-Levi." (One notes with wry humor that though no longer a Jew by confession, Adelkind nevertheless continued to pride himself on his Levitic descent. It has been suggested that the Christian name "Cornelio" was adopted in honor of his employer's father, Cornelio Bomberg.) Cornelio, whose name was originally "Israel," was born in Padua to a German-Jewish family. Adelkind was considered a consummate master of the art of printing. The establishment of Bomberg in Venice continued to function under Adelkind's able management for another decade until the year 1548 when it closed and Adelkind went to work under the auspices of Juan dei Farri and his brothers, and also Marco Antonio Justinian in Venice, and lastly at the press of Tobias Foa in Sabbioneta. "Cornelio...was the man to whom the work of Bomberg's press owes much of that excellence which gained for it the admiration of contemporaries and established it as a model for later craftsmen." Amram, p. 182.

See A.M. Habermann, *Ha-Madpiss Cornelio Adel-Kind u-Beno Daniel* (1980), pp. 7-13; D. Amram, *The Makers of Hebrew Books in Italy* (1963), pp. 180-189.

Vittorio Eliano, the censor of this copy of the Bible (1528-??) was a maternal grandson of the great Hebrew grammarian Elijah Bachur Levi (Elijah Levita), whence derives the surname "Eliano." Prior to his conversion to Catholicism his name was "Joseph." Vittorio Eliano, together with his younger brother Giovanni Battista Eliano, formerly "Solomon Romano" (1530-1589) have been held largely responsible for the burning of the Talmud in Rome in 1553, and later in Cremona in 1559. Vittorio became a censor of Hebrew books, first in Cremona, and later in Venice. Perhaps to his credit, he played some part in the editing of the Zohar produced at Cremona. (see Lot 59). How truly ironic that this apostate grandson of Elijah Bachur Levi should sign in his capacity as Church censor on precisely the page containing a poem by the great Hebrew grammarian, a devout Jew. The poem praises the handicraft of Daniel Bomberg, Elijah refers to him as a "chasis ha-umoth" (a pious man of the Nations). "He is uncircumcised of the flesh but not uncircumcised of the heart" (a reference to Ezekiel 44:9). Benayahu provides a glimpse of Eliano's state of mind: "His soul was torn...He entered the world of Christianity but never truly left the world of Judaism. There were ups and downs along his way. At times he so clung to his new faith that he caused damage to the Torah of his fathers; other times pangs of remorse would overcome him and faithful to the literary heritage of Israel, he would print and distribute the books of Israel's sages." Benayahu, p. 99.

See M. Benayahu, *Hebrew Printing at Cremona: Its History and Bibliography* (1971), pp. 95-99; Wm. Popper, *The Censorship of Hebrew Books* (1969), pp. 43, 54, 146; EJ, Vol. V, col. 1077; Vol. VI, col. 615; Vol. XI, col. 133; Vol. XII, col. 1525; Vol. XVI, col. 1212.





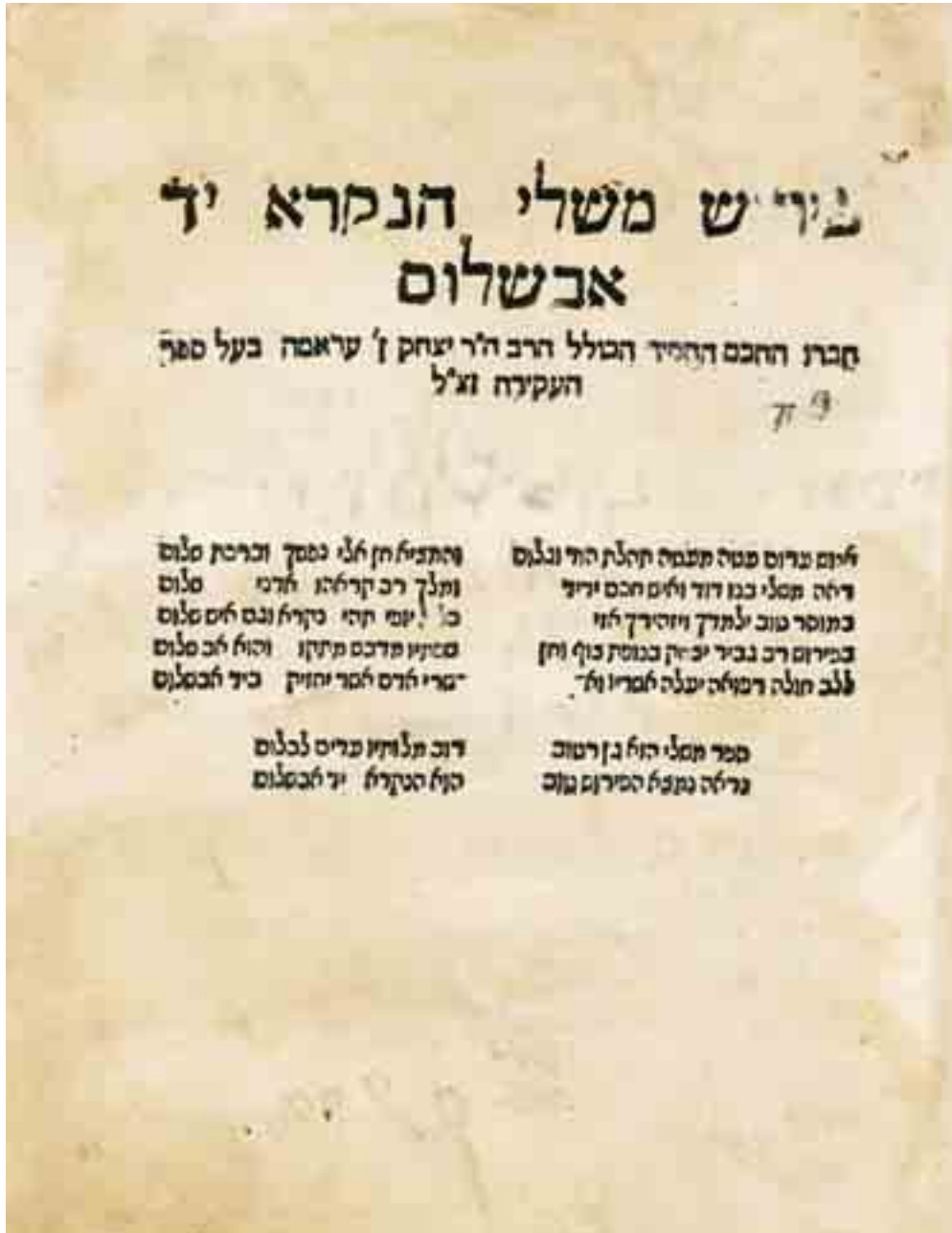
**(BIBLE,. Hebrew). PROVERBS (Mishlei).**

With commentary "Yad Avshalom" by Isaac Arama (author of Akeidath Yitzchak). **FIRST EDITION OF COMMENTARY.** ff. 94 Some staining, slight worming on first three leaves repaired. Ex-library. Later vellum-backed marbled boards. 4to. [Vinograd, Const. 225; Yaari, Const. 168; Mehlman 678].

(Constantinople, 1565?).

**\$6000-8000**

•The author dedicates this work to his son-in-law, who passed away within weeks following his wedding. Chief Rabbi Tzvi Hirsch Berlin was so impressed with this commentary, that he issued a new edition with his additional notes and comments (published in Leipzig, 1859).



Lot 7

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8

**(BIBLE, Hebrew and Aramaic). PENTATEUCH, HAPHTAROTH & FIVE SCROLLS).**

Chamishah Chumshei Torah. Hebrew text with Targum Onkelos, Targum Jonathan, Targum Yerushalmi, and commentary of Rashi. Two volumes. Title within textual border with printer's device of three crowns on recto, with another on verso (Yaari no. 35) and another printer's device on f. 656 (Yaari no. 36). Divisional titles. Opening words within decorative woodcut border. Text of Pentateuch and Targumim in square letters with nikud, Rashi in cursive letters. Extensive Latin marginalia. Vol. I (Genesis-Leviticus): ff. 1-406; Vol. II (Numbers-Deuteronomy; Five Scrolls; Haphtaroth): ff. 407-828. Margins cropped. ff. 212, 341, 344 laid to size. Stained. Contemporary blind-tooled vellum. Thick 8vo. [Vinograd, Venice 740; Habermann, di Gara 114; Habermann, Parenzo 25; not in Adams; not in Darlow & Moule].

Venice, Asher Parenzo for Giovanni di Gara: 1590.

**\$5000-7000**

❖Exceptionally Rare. No copy in the JNUL. The First Pentateuch to Appear with the Targum Jonathan ben Uziel.



Lot 8

# 9

## (BIBLE, Hebrew). PSALMS.

Sepher Tehilim. With nikud (vowel points) and te'amim (cantillation notes). Title flanked by columns featuring lions and maidens. ff. 73, (3). Top of title cropped. Dampstained. Modern boards. 16mo. [Vinograd, Venice 750; Habermann, di Gara 121].

Venice, Giovanni di Gara: 1590.

**\$6000-8000**

•With final indices dividing the recitation of the Psalms according to the days of the week.



Lot 9

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# 10

## (BIBLE, Hebrew). Chamishah Chumshei Torah (Nevi'im u-Kethuvim).

Title within richly historiated border depicting rabbit, goat, bear, squirrel, monkey and leopard. Initial within typographic surround. Double columns. Without nikud. pp. 389. Occasional browning, otherwise a clean copy. Fine red morocco, gilt extra. 8vo. [Vinograd, Hanau 2; Mehlman 33].

Hanau, Hans Jacob Henna: 1610.

**\$6000-8000**

❖ **EXQUISITELY BOUND.** The JNUL possesses only an incomplete copy of this Bible.



Lot 10

**(CEREMONIES). Birchath Hamazon - Dos Benschen [digest of selected festive rites].**

According to the custom of Germany and Poland. Title with woodcut typographic border. With many woodcut illustrations of Jewish ceremonial life as well as historiated initial letters. Hebrew, with Judeo-German translation printed in Wayber-taytsch type. ff. 71. Some staining, neat marginal repairs to few leaves inserted from another copy. Recent velum. 4to. [Vinograd, Amsterdam 1203; Turniansky no. 40 in: Alei Sefer vol. X (1982); Mehlman 145].

Amsterdam, Isaac di Cordova: 1723.

**\$3000-4000**

• Compendium including Grace after Meals, Sabbath hymns, prayers before retiring, Birth, Marriage and Death rituals and concluding with a Hagadah for Passover.



Lot 11

(CEREMONIES). Minhagim.

According to the custom of Germany and Poland. With many woodcut illustrations of Jewish ceremonial life. Hebrew, with Judeo-German translation printed in Wayber-taytsch type. The Judah A. Joffe Copy. ff. 61. Browned and foxed in places, title and f. 5 in facsimile. Contemporary morocco. Sm.4to. [Vinograd, Amsterdam 1210].

Amsterdam, Isaac di Cordova: 1723.

\$1000-1500

The many illuminating woodcuts illustrate selected holidays and observances through the religious and life cycles. They include: Bedikath Chametz (portraying a family search for chametz - the child holding a candle beneath the table, the father brushing the chamez into a wooden utensil and the mother balancing pitchers of water in case of fire, see f. 14b); kashering of utensils for Passover; going to a mill to grind the wheat for Matzah; a barber cutting hair on Lag Ba'Omer; marriage, circumcision, etc.



Lot 12

**CONZIO, JOSEPH BEN GERSON. Mareh Chaim**

[M"eshalim, R"emazim, A"gadoth, H"alachoth (the abbreviation of the Hebrew word "Mareh") in poetic form in honor of a wedding of a prominent citizen of Corfu]. **FIRST EDITION.** With an autograph poetic inscription signed by the Author on the last leaf. ff. (8). Unbound. 8vo. [Vinograd, Chieri 10].

Chieri, Joseph Conzio: (1629).

**\$5000-7000**

❖ **RARE CHERI IMPRINT. NOT IN JNUL, BODLEIAN OR JTSL.** This copy with an autograph poem by the Author.

Joseph Conzio established a small Hebrew press in Chieri, a Piedmontese town in Northern Italy, where he printed some one dozen items between 1626 and 1632, mostly all, his own compositions. By the early 20th century the Jewish Community in Chieri had ceased to exist. See EJ, V col. 422.



Lot 13

**CORDOVERO, MOSES. Peirush Seder Avodath Yom ha-Kipurim**

[Kabbalistic Commentary to the Temple Service of the Day of Atonement]. Published by the Author's son, Gedaliah. Final page with poem by Samuel Archivolti. Title within typographic border. On final page, a manuscript discussion of the Ten Martyrs who were the reincarnated souls of the ten sons of Jacob responsible for the sale of Joseph. ff.40. Trimmed. Several leaves from another copy, trace stained. Contemporary calf. 12mo. [Vinograd, Venice 714; Habermann, di Gara 95; Adams M-1868].

Venice, Giovanni di Gara: 1587.

**\$1500-2000**

🕎 **A TREASURE OF CORDOVERAN KABBALAH**

Rabbi Moses Cordovero (Rama" k) (1522-1570) was the greatest kabbalist of Safed before the arrival of the younger R. Isaac Luria. Cordovero's works excel in their logical, orderly presentation. This is especially true of his magnum opus Pardes Rimonim (Orchard of Pomegranates). In generations to come, Cordoveran kabbalah would be eclipsed by the exponentially more complex Lurianic kabbalah. Nevertheless, the works of Cordovero, including this slim volume which invests the Temple service of Yom Kippur with rich, mystic significance - remain classics of Jewish mysticism.

The volume concludes with a discussion on the impermissibility of donning tefilin (phylacteries) on Chol ha-Mo'ed, the intermediate days of a festival. The author explains that due to the presence of the neshamah yetherah, possessed during these days, there is no need for an additional spiritual symbol. Cordovero writes "from a kabbalistic perspective, wearing tefilin on Chol ha-Mo'ed is an infraction punishable by death."



Lot 14



**CRESCAS, HASDAI. Or Ado-nai ["Light of the Lord": Philosophy].**

**FIRST EDITION.** Printer's mark of Abraham Usque (aka Duarte Pinel): armillary sphere, anchor, and verse from Psalms - both on title and final page. (Facsimile of title page in EJ, Vol. V, col. 1079.) **A WIDE-MARGINED COPY.** Signature on title of Tzvi Hirsch Lehren of Amsterdam (1784-1835), founder of the Pekidim and Amarkalim Society of the Holy Land (see EJ, X col.1584). On f.7r. what would appear to be the signature of the kabbalist "Jacob Vilna" (see below). ff. 132. Four leaves misbound and inserted between ff.123-4. Waterstained. Contemporary vellum. 4to. [Vinograd, Ferrara 31; Adams, p. 525 (no. 79)].

Ferrara, Abraham Usque: 1555.

**\$3000-5000**

♣Hasdai Crescas (c. 1340-d.1410/11) was the disciple of the preeminent Iberian rabbinic personality of the day, R. Nissim ben Reuben of Gerona (Ra" N). It has been said that Crescas was the last outstanding original Jewish philosopher of the Middle Ages.

Or Ado-nai is one of only three surviving works by Crescas. The other two being his polemic work, Bitul Ikarei ha-Notzrim (Refutation of the Christian Principles), and his Sermon on Passover (Derashat ha-Pesah). Interestingly, these other two works contain contradictions to the magnum opus Or Ado-nai. Thus, in the Refutation, Crescas argues against positive divine attributes in order to demolish the Christian doctrine of Trinity, but in the present text he argues in favor of positive attributes, in opposition to Maimonides' negative theology. Similarly, as regard to the theory of eternal creation. In the polemic work, Crescas employed Gersonides' arguments against eternal creation: in the philosophic work, Crescas accepted the concept of eternal creation, refuting Gersonides' arguments. While the medieval translator of the Refutation (from Catalan to Hebrew), Joseph ibn Shem Tov argued that these discrepancies should be accounted to the evolution of Crescas' thought - from the earlier composition of the Or Ad-onai to the later composition of the Refutation - of late, Daniel Lasker has suggested that perhaps the Refutation does not represent Crescas' true beliefs and is merely a ploy to demolish Christian arguments.

It has been speculated that Crescas' negative reaction to Maimonides' Aristotelian rationalism dates back to the waves of Jewish conversion to Christianity engendered by the murderous riots of 1391. (See R. Joseph Ya'avetz, Or ha-Chaim, Lot 64 .)

See Daniel J. Lasker, "Chasdai Crescas" in: Frank and Leaman eds., History of Jewish Philosophy(1997), pp. 399-414; EJ, Vol. V, cols. 1079-85.

R. Jacob Vilna (b. ?-d. before 1737), whose signature appears in the present copy, was without doubt the greatest kabbalist of the first part of the 18th-century. An important member of the mystic circle of R. Judah Hasid, he arrived with the latter in Eretz Israel in 1700. In Jerusalem he studied in the yeshiva of R. Abraham Rovigo. His study partner there was R. Nathan Nata Mannheim, with whom he co-authored a commentary to Meir Popper's encyclopedia of kabbalistic keywords, Me'orei 'Or (1709). Independently, Vilna penned notes to Tikkunei Zohar, based on the teachings of R. Isaac Luria. These notes were published in the Constantinople 1719 edition of Tikkunei Zohar. Besides his expertise in Kabbalah, R. Jacob Vilna was reputed to know all the books of Maimonides by heart. Eventually, he became one of the authoritative leaders of the Aschkenazic community of Eretz Israel, first in Jerusalem, and later in Safed. See A. Yaari, Sheluchei Eretz Israel (1977), pp. 337-340, 520-521, 850; A.L. Frumkin and E. Rivlin, Toldoth Chachmei Yerushalayim (1928), pp. 85-86.



Lot 15

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# 16

## **DURAN, SHIMON BEN TZEMACH. Zohar Ha'rakiah**

[commentary to the poetic Azharoth of Solomon ibn Gabirol which enumerate the 613 precepts]. **FIRST EDITION**. ff. (116). Few light dampstains in places, marginal repair to first four and final four leaves affecting a few letters. Extensive marginal notes in a Sephardic cursive hand on ff. 3-4. Previous owner's inscriptions on title. Modern calf. Sm. 4to. [Vinograd, Const. 53; Yaari, Const. 39; Mehlman 607; not in Adams].

Constantinople, Moses ben Samuel Luco and Joseph Katzavi: 1515.

**\$12,000-15,000**

### **• A GOOD COPY OF AN EXCEPTIONALLY RARE WORK**

The Majorca born author, known as the Rashba"tz (1361-1444), was a prolific author, prominent halachist, Bible exegete and philosopher. In this work, the Rashbatz discusses which Mitzvoth (precepts) are to be included in the numerical sequence of 613. Mostly he follows the guidelines set out by Maimonides in his Sepher ha-Mitzvoth (see Lot 49) and defends him from the harsh critique of the Nachmanides in his Hasagoth (see Lot 50).



Lot 16

**EDELS, SAMUEL ELIEZER. (MaHaRSH" A).**

Chidushim mi-Masecheth Yom Tov u-Masecheth Yevamoth ve'od [Novellae to Tractates Beizah and Yevamoth, etc. Contains also novellae of R. Baruch of Mayence (author of Sepher ha-Terumoth) to second chapter of Bava Bathra (on f.14v.). **FIRST EDITION.** Title within typographic border. On title, inscription of censor "F. Alex[ande]r Longus Inquisitor." (See Wm. Poppers, The Censorship of Hebrew Books (1969), Plate V, no. 7). ff.50. Browned and stained. Modern boards. Sm. 4to. [Vinograd, Basle189; Prijs, Basle 162].

Basle, Konrad Waldkirch: 1599.

**\$5000-7000**

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

The high regard in which subsequent generations held Maharsh" a, is borne out in the assessment of R. Jonah Landsofer of Prague: "The spirit of God spoke through him, for without divine inspiration (ru'ach ha-kodesh) it would have been impossible for a man to write such a book." In his writings, the sage of Bnei Beraq, R. Abraham Isaiah Karelitz (author of Chazon Ish) stresses that study of Maharsh" a is indispensable to a proper understanding of Tosaphoth, the medieval French commentary to the Talmud.



Lot 17

**EILENBURG, ISSACHAR BAER. Tzedah la-Derech ["Provision for the Way"].**

FIRST EDITION. ff. 217. Previous owner's signatures on title, some staining. Old vellum. Folio. [Vinograd, Prague 309].  
Prague, Joseph and Judah Bak: 1623.

**\$3000-4000**

•An important super-commentary to Rashi, the most famous Jewish Bible exegete. The author, R. Issachar Baer Eilenburg (c.1570-1623) was mentored by R. Judah Löw in the latter's yeshivah in Prague. He later studied in Posen in the yeshivah of Rabbi Mordecai Jaffe, author of the Levush. Eilenburg served as rabbi of Austerlitz, Moravia before he was called to serve the rabbinate in Safed (see f.2b), which his premature death prevented. See JE, Vol. V, pp. 77-8.

The author was evidently proud of this work of his, he states he titled it Provision for the Way " in the hope that it would protect [him] on [his] way to the One Above after [his] sojourn in this world."



Lot 18

**EMDEN, JACOB. Mitpachath Sepharim ["Wrapping of Books"].**

**FIRST EDITION.** Scattered marginalia. ff. 50. Usual slight browning, title page from a shorter copy, previous owner's marks. Modern boards, rubbed. Sm. 4to. [Vinograd, Altona 88; Mehlman 1050; Raphael 14].

Altona, By The Author: 1768.

**\$1500-2000**

❖ **Jacob Emden's Vituperative Attack upon the Zohar**

Seminal polemic against the Zohar and the undue influence this primary Kabbalistic text held among the Sabbatians.

In this copy many of the controversial passages have been delineated in pencil. See for example f.10v. where Emden writes: " My heart is bitter and broken to see what is written in a so-called holy book (i.e the Zohar), this thing which is absurd and makes no sense. For to corrupt our mother's Torah and attribute such nonsense to R. Shimon Bar Yochai is shameful and whoever believes such will be stricken with leprosy.. " In many places he bemoans the fact that the " wicked, accursed group " of followers of Shabbetai Tzvi use certain passages for their nefarious purposes. " They will even accost a donkey in the marketplace " (ff. 17v and 32r).



Lot 19

**EMDEN, JACOB. Tzitzim Uperachim [dictionary of the Kabbalah].**

FIRST EDITION. ff. 21. Foxed, owner's signature on title. Contemporary half calf, rubbed and chipped. Sm.4to. [Vinograd, Altona 91; Raphael 15].

Altona, By the Author: 1768.

**\$2000-3000**

One of Jacob Emden's most interesting scholarly works displaying his acuity, mathematical ability and erudition in Kabbalistic matters - especially in the area of Gematria. For example: on f. 4a, he notes that the word "Androgynous" is the numerical equivalent (390) of "Zachar U'Nekevah" - male and female; on f. 6b, he states that the word "Havdalah" (literally separation) is the numeric equivalent of "Levi" (46). Therefore, God separated the tribe of Levi to the forefront of the service of the Lord.



Lot 20



**GERONDI, JONAH BEN ABRAHAM. (Rabbeinu Yonah). Sha'arei Teshuvah [Gates of Repentance].**

**FIRST EDITION.** Bound with:

\* Hai ben Sherira Gaon. Musar Haskel bi-Melitzah [Moral Lessons in Rhyme]. **FIRST EDITION.** With nikud (vowel points); printed in two columns. **FIRST EDITION**

\* Gerondi, Jonah ben Abraham. Sepher ha-Yir'ah [The Book of Awe]. Second edition. Together, three works (as issued).

First, printed without a title page. On front flyleaf, signature of former owner, "Joel Snowman," Anglo-Jewish historian. Church censor's signature bottom final page, "[Re]visto per mi Fra[te] Luigi." (Cf. Wm. Popper, The Censorship of Hebrew Books, Pl. IV, no. 1.) Telltale signs of censorship: On f. 22v. the words "minim" [heretics] and "mumarim" [renegades] have been erased; on f. 24v. the words "ha-minim ve-ha-meshumadim" [apostates] have been stricken. Extensive scholarly Hebrew marginalia in an Italian hand. Original artistic design on final page, signed "Elchanan ben Tabaël." ff. 45 of 46 - lacking opening blank. Slightly stained and wormed, final leaf laid to size. 19th-century speckled calf, marbled endpapers. 8vo. [Vinograd, Fano 9; Mehlman 973; not in Adams].

Fano, Gershom Soncino: 1505.

**\$25,000-30,000**

🔔 **RARE FIRST EDITION OF SHA'AREI TESHUVAH, A CLASSIC ETHICAL TREATISE.**

Although Rabbeinu Yonah (c.1200-1263) (or at least his disciples) penned commentaries to several tractates of the Talmud (of which those to Berachoth, Bava Bathra, Sanhedrin and Avodah Zarah survive), his claim to fame clearly rests on the present work, Sha'arei Teshuvah. This highly significant treatise on repentance is in fact the earliest work of ethical literature. It is divided into four portals: The first is devoted to a definition of repentance; the second to a description of the various ways by which a man should arouse himself to penitence; the third, a classification of the precepts and the punishments meted out for their transgression; and the fourth, a discussion of the conditions of forgiveness.

The book is a favorite of the Lithuanian school of Musar founded by Israel Salanter. The noted thinker R. Isaac Hutner, a product of the Slabodka Yeshivah, devotes many a chapter of his Pachad Yitzchak to in-depth analysis of passages from Sha'arei Teshuvah. In recent years, there have appeared in print numerous commentaries written by scholars of the Lithuanian-style yeshivoth.

A.T. Shrock, a student of the eminent Talmudist R. Tzvi Hirsch Ferber, submitted a doctoral dissertation to the University of London on Rabbeinu Yonah. His study includes a genealogical chart of R. Jonah's family as well as several tables comparing the printed editions to the manuscript version of Sha'arei Teshuvah found in the British Museum. Shrock makes the suggestion that our Sha'arei Teshuvah is only a portion of a much larger work containing perhaps eight more "she'arim" or portals. See A.T. Shrock, Rabbi Jonah ben Abraham of Gerona: His Life and Ethical Works (1948), pp. 95-105.

The Musar Haskel, by Hai ben Sherira Gaon (939-1038), last of the great Ge'onim of Babylon, is a long didactic poem of 189 double verses in the Arabic meter "rajaz" a system of Ethics. Hai is credited with being the first Eastern writer to use an Arabic meter in Hebrew poetry. Every strophe is complete in itself and independent of the preceding strophe. Many lines of the poem are good common sense: "Do not form a partnership with your helpmate / Do not engage in business with your relatives; Do not reside by the river / Flee before rains to the mountain" (f.38r.). Other themes of a more esoteric nature no doubt tie in with various theories of Hai Gaon. For example, "Do not tell your dream to an enemy" (ibid.). (It was the belief that an enemy could put a negative "spin" on the dream).

See H. Brody, Piyyutim ve-Shirei Tehillah me-Rav Hai (1937); Meyer Waxman, History of Jewish Literature I (1938), p. 216; JE, Vol. VI, pp. 153-155; EJ, Vol. VII, cols. 1130-1132; A. Greenbaum, "Pithron Chalomoth," History and Sources," Aresheth IV (1966):190-201; B. Naor, Bringing Down Dreams: Exploring the Lost Art of Jewish Dream Interpretation (2002).



(HAGADAH). Chevel Benei Yehudah.

First appearance of commentary by Shimon ben Judah Habillo. With approbation of the Rabbis of Aleppo. According to Roman rite. Title within architectural arch. ff. 51, (1). Fore-edges soiled, stained in places, gently damp-wrinkled, marginal repair on ff. 3 and 49. Old boards, worn. 4to. [Vinograd, Mantua 282; Yudlov 91; Yaari 64; Yerushalmi pl. 63]. Mantua, Sons of Joshua of Perugia: 1694.

\$2000-3000

• According to Yudlov, the final ten leaves were published in Venice.



Lot 22

**(HAGADAH). Chiluka de-Rabbanan.**

With commentaries: Shnei Luhoth ha-Berith by Isaiah Halevi Horowitz; Match Aharon by Aaron Te'omim Darshan; and Kethoneth Pasim by Joseph ben Moses Hadarshan of Przemysl. Elaborate woodcut title. ff. 7, 1, 3-45. Final leaf 52 mispaginated and should read "45." Usual staining. Half calf, rubbed. 4to. [Yudlov 92; Yaari 60].

Amsterdam, David Tartas: 1695.

**\$2000-3000**

•First appearance of the commentary by the Sheloh" h Hakodosh, Isaiah Halevi Horowitz.



Lot 23

**(HAGADAH). Hagadah shel Pesach.**

With commentary by Isaac Abrabanel. Additional engraved title depicting large figures of Moses and Aaron beneath six circular vignettes of Biblical themes. Numerous engraved copper-plate illustrations within the text. Complete with **FINE FOLDING ENGRAVED HEBREW MAP OF THE HOLY LAND** indicating the travels in the Wilderness and the division of the Land among the Tribes of Israel. All accomplished by the proselyte Abraham ben Jacob. ff. (1), 26, (1). Opening four leaves partially remargined, paper repair to f.4, lightly stained in places, map with few neat unobtrusive paper repairs. Original calf covers with central blind-tooled crest titled in Hebrew, rebacked and recornered. Folio. [Yudlov 93; Yaari 59; Yerushalmi 59-62].

Amsterdam, Asher Anshel & Partners: 1695.

**\$25,000-30,000**

❖ **THE FIRST ILLUSTRATED AMSTERDAM HAGADAH. AN ATTRACTIVE COPY WITH GOOD MARGINS, IN AN ORIGINAL BINDING.**

This is the first Hagadah (and one of the first Hebrew books) with copper engravings. It also contains a folded map of the Land of Israel that was one of the earliest to contain Hebrew type. The present copy also contains an extremely rare variant title page not known to Yaari. In most copies, the top half of the title page contains six vignettes of Biblical scenes; the top half of this variant title contains an illustration of Moses and the Burning Bush.

"The illustrations most widely copied in illuminated manuscripts . . . and in hundreds of printed editions are those which first appeared in [the 1695, Amsterdam edition]" (See A.J. Karp, *From the Ends of the Earth*, pp. 78-90, 99-100). It is thus appropriate that this is the first edition of any Hagadah that identifies who the illustrator was - Abraham b. Jacob, a Christian pastor who converted to Judaism. See B. Roth, *Printed Illustrated Haggadoth in Areshet III* (1961), pp. 22-25.



Lot 24

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## 25

### (HAGADAH). Brith Mateh Moshe.

With commentary by Moshe b. Isaiah of Wengrow and Vilna. **FIRST EDITION**. Owner's signature and inscription on blank, dated 1807 "May God favor me to acquire numerous books without end." ff. (6), 5-104. Usual staining, edges of first few leaves frayed. Modern morocco. 4to. [Yudlov 103; Yaari 67].

Berlin, D. E. Jablonski: 1701.

**\$1000-1500**

• An extensive pilpulistic commentary to the Hagadah.

Rabbi J.J. Halberstamm, the late Grand Rabbi of Klausenberg was often wont to refer to this Hagadah and saw to it that it was reissued in order that "youth will appreciate the complete Talmudic mastery and acuity of the sages of the 18th century." (Silberman edition, Brooklyn, 1980).

The composer of the Brith Mateh Moshe often digresses to bemoan improper social behaviors of his time (he expresses shock of the satiric parody Masechet Purim); he criticizes women who insistently harangue their husbands, resulting in children absorbing a disdainful atmosphere. He also chides women for their maltreatment of those in their domestic service. Throughout, the author reproves and castigates those "who cause many of the social ills of (the) time, a result of a haughty bearing and slothfulness over ethical behavior."

R. Moshe, a disciple of Rabbis Moshe of Horodna and Mordecai Ginzburg of Brisk, states he was originally a member of the Chevra Kadisha of Yehudah Chasid. This fact, as well as his interesting, descriptions of the personalities in this fellowship, has escaped the notice of recent scholars. See Z. Shazar (Rubashov), *Reshumoth*, Vol. II (1927) pp. 461-93; G. Scholem, *Beit Yisrael Be-Polin*, Vol. II (1949) pp. 36-56; A. Yaari, *Shluchoi Eretz Yisrael*, pp. 322-3; E. Carlebach, *Divided Souls* (2001) pp. 84-85.

# ספר ברית משה מישה

**אודה**

כ'כל לבי ואמסרה כל כלאותיך כי חסדך גדול עלי וכלאתי נכמי נוסח חסד חן לבניד ולתולדות מלכסטרטור  
 סוככותי לנודד ויחלני אהבתי כל חסדך שכייתני גם חכמיך חיוסני בית המדרש בקריית נאמנה בבני ישראל ועלם  
 קטפת לפר שכולם סופרים חללה חכמה וגיבית דת ק ווענגראב ידו ויסגתי סמכים ישיבת מראי ותפלות חן חן להם על כל  
 הטובות שעשו שילדי חסד ואחת בכל חסד דאסטר להליל חת נכסי גדולים חוטפה ה' וקבלתי מלי גירות ונלות לנסות מעיר לפוד  
 וקבלתי על עממי לאחר אס יהיה אלקים שמידי לכוניא חסנתני לא הסעל לשיא לבית הקפוס לקיים את נדרי סלדתיאכנר האסר  
 הכחמי נהקדחה ועכפיו סוכתי צאתי לנרון ברכות התורה בריך רחמנא זכיב רלזיתאי רית בר רית על קראתי סכרי  
 בר רלזיתאי משה לנרון חללה נססה סנתן חוטפה בידי בעזרתו ית' לפדס יזחית טכיו עד גמילא ואין פוטנתי להחנול ח'ו  
 דיועט אני בעממי סאין כי לא תורה ולא חכמה טייה בידי לחלדס דנר שראוי להחגלל צו דעברי ר'ל סתווי וחמנוים סהרן דרך  
 רחמייה סיוויים וסוד ה' ליראוי ולא כן אנכי סאין בידי למשה דת קפוטמו לפי קט סכלי ולא חרסתי כי אס לפני קטנים כחמי  
 ולא חמדס עיקר כי אס חוטפה סהכחמי כמה סתמי חוטפ דברים חנועני' א'ל היראה לעבודת סנורא וכלסר סכנתי ב' קחיה  
 ע'ס לבית חקוקים מ'ל לב בני ורע ורני חתרי ולקטנים סכדכו ולא לכנודי ח'ו כי אס לכנוד סנורא ית' סהעלה אותי' סגידת  
 ע'סיקחל לחיגרא רחמי כ'ו הנאפי עד הלום :

ואין הלום אלא כו' דכתיב לא יסוד טעט מויכודה ה'ס  
 הקנין סחיוסם סר והנגד והטסטר סגדול ססר ר'

**פהקק ברלין יצו** נכנדות חודר צה טיני האלקים  
 סלה רחמי ית' יכוננה עליון אהוב  
 ה' ספדי ציון : ספדים סחזויינים סבלס סבית סמדרס סל  
 סקנין סחדוים ססר וסנגד סססטר סגדול לכר ר' יסודל סר'ו  
 וחי יעלה ברמס ה' סחזונן אחיו סרב סוספלג ססחור  
 סגדול ס'י ס'י ס'ס ע'ס ס'ס ס'ס ס'ס ס'ס ס'ס ס'ס ס'ס ס'ס  
 סחלות סכיוין ו'ל סתחס לביס יס'ס וסגדן ה' ססר ל'ט ע'ס  
 ססרו וסחמו אסר וסתי לסכול לסס לסמו על סורה וסתי  
 ס'ינו סקנין סדס אלא יסן וססלגן סככו וסתי חס' ר' ו' ו' ו'  
 גס ססנרות קדישא ורנתי סמי סיכא סכא וכולנו חקטינים  
 לקולו קול סתור'ס סססות סססר חקיס א'ב סססס ו'ך סססס  
 ודולה חיס סססרות סחוקיס וססרנו מוס ח'יס אכזנו סססס  
 וסררות אחת סס'סו סחוק לסוועיס : וסחיל אל חיל ס'ינו  
 סולכיס וסחטתחא בעי ללות דכו וסג'ל' צבי ע'סודי דכו  
 גרסינת סורח אלקיס ח'יס ויכי לרנן סמדיפי ע'סיקרא  
 ולסוקוסמ' באסר סטיב טמדי חויד סס'יני עד סכ סס'ס סס'ס  
 סלחנו ה'ו וגייתו ס'ס קודס ל'סדן ימים וס'נים יבדן ס'סו  
 ל' חקי ססדן ויס'יט ססס טוב חן סס'יס כפי רננס סטוב  
 וסאלקיס יס' ס' ס' ס' ס' ס' ס' ס' ס' ס' ס' ס' ס' ס' ס' ס'  
 ה' כרי קודס סילוליס : יסחיו ויסרתי ססוטניס : וסחילי  
 יס'ס סכיב לסולחנס : סככ ס'ין יבדן יס'יס וססוקיס  
 יארך וסכו לסלס לעבודתי ית' ס' ס' ס' ס' ס' ס' ס' ס'  
 יסחתי ית' על ס'יס כל ח'יסם עד ביאת סס'ינו סססר  
 בימינו חון :

הקנין סחדוים כ'ס סר'ר יסחן י'ו ססוסק סחיד סחלות ה' סר'ר ח'ס יס' וסטר וסכס ח' ג'י סככו וס'סר ס'ס ס'ס יס' ס'ס ס'ס  
 סחוק סלי מוסס סס עס בני צ'יס סולס סכלל וססרס סכדנו סככות לבס לסחוק בית סמדס ס'ל ל'לל סככ ס'ו סולס יס'סו  
 על סככס לסססות סלוק חס'ס ועד סולס סס וסר'יסס אסר'יסס חון :

**תחת תפלת אונאי המלך אדיר מן פרייסי'ן סרירדך סליאי ודוכס מ' סכדזסר'ג יד'ס וססס**  
 סכד סלכוט חון סלה :

ע'י ססססו סס'יס ס'ס  
 נרסס סח סה קק ברלין איץ  
 וס'סס סס'סס ס'ס



**(HAGADAH). Beith Chorin.**

With commentaries. Engraved title, numerous copper-engraved illustrations. **FOLD-OUT MAP OF THE HOLY LAND** with 10 vignettes relating to the Tabernacle. ff.(2),64,(1). Lightly stained in places, two leaves remargined. Modern morocco. 4to. [Yudlov 251; Yaari 162].

Metz, Joseph Antoine: 1767.

**\$4000-6000**

**THE FIRST ILLUSTRATED HAGADAH PRINTED IN FRANCE. A WIDE-MARGINED COPY**

This copy with variant engraved title not noted by Yudlov. He lists five differing variants of the engraved title. All state the name of the printer in Hebrew or in French as "Joseph" Antoine, in the present copy, the title-page records the printer as "Johann" Antoine.



Lot 26

**(HAGADAH). Seder Hagadah shel Pesach.**

With commentary Maaseh Nissim by Jacob Lorbeerbaum (Author of Chavath Da'ath). **FIRST EDITION** of commentary. ff. (7), 25. Marginal wear, usual staining, a few leaves marginally wormed. Modern gilt-stamped calf. 4to. [Yudlov 506; Yaari 350; See also Ben-Menachem, Aresheth IV, no. 3].

Zolkiew, Abraham Haffer: 1807.

**\$700-900**

• This Hagadah was published in two issues (Yudlov 505 and 506) with slight variances in the decorative elements of the title.



Lot 27

**(HAGADAH). Chelkath Binyamin.**

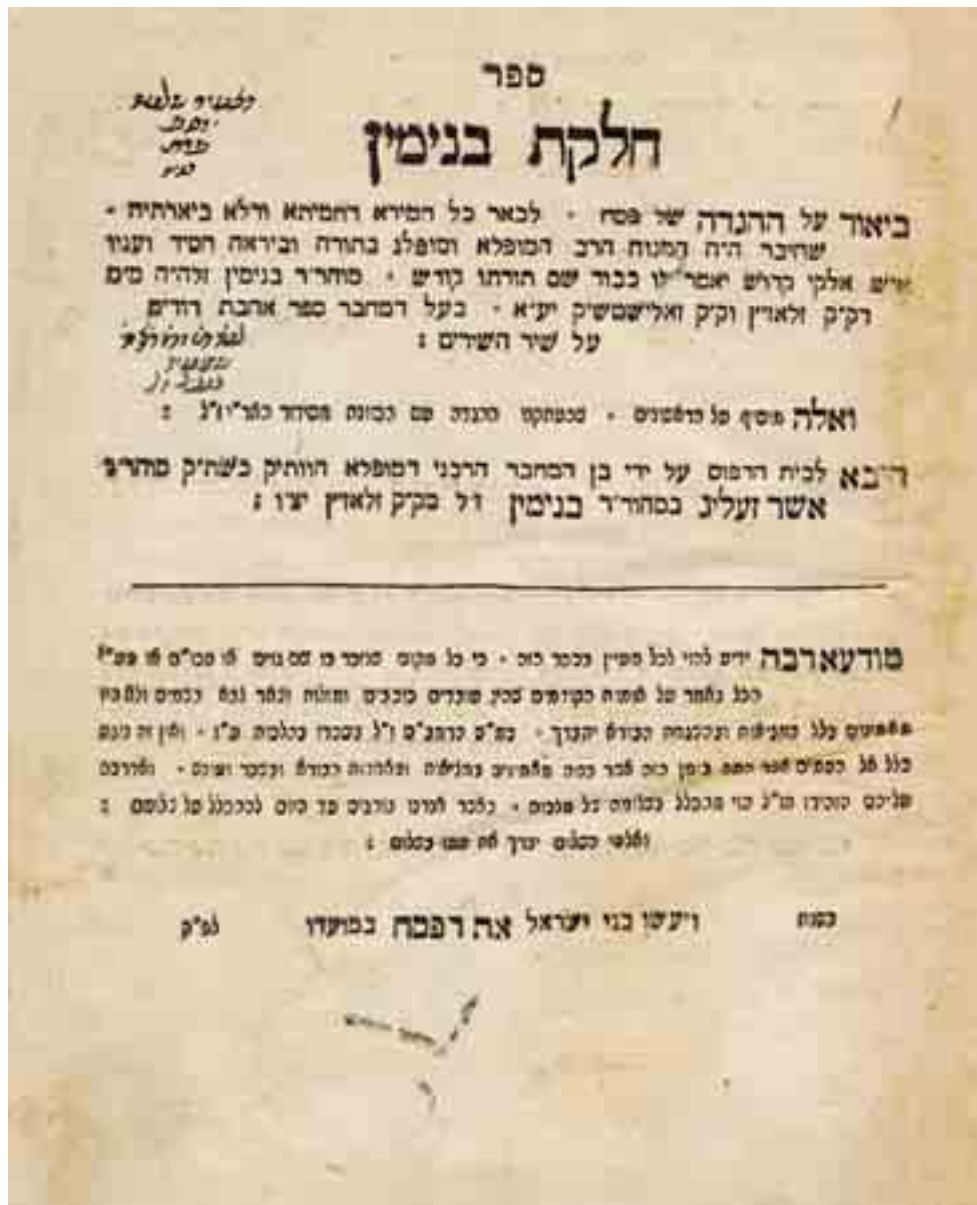
Kabbalistic commentary by Benjamin of Zlazitsch and with the reflections (Kavanoth) of Isaac Luria. On blue tinted paper. ff. (1), 37. Previous owners signatures in a Sephardic hand. Few leaves wormed. Modern boards. 4to. [Yudlov 614; Yaari 437].

(Ostrog), n.p.: 1794 (i.e. 1821).

**\$3000-5000**

• The first Chassidic Hagadah.

The practice of printing on blue paper was begun by the outstanding Christian publisher of Jewish texts, Daniel Bomberg. In the shtetls of Eastern Europe, on the other hand, blue paper was an exigency resorted to by poverty-stricken printers of the late eighteenth and nineteenth centuries. See Brad Sabin Hill, *Bibliotheca Rosenthaliana-Treasures of Jewish Booklore* (1994) pp. 56-59. Also, Weiss, "Blaues Papier für Druckzwecke in: *Gutenberg-Jahrbuch* (1959), pp. 26-35.



Lot 28

**(HAGADAH). Hagadah shel Pesach.**

With commentary Zera Gad by Tzvi Hirsch b. Tanchum of Horadna. According to the custom of Elijah, the Gaon of Vilna. ff. 34 Modern cloth. 4to. [Yaari 816; Yudlov 1095].

Vilna, Joseph Romm: 1860.

**\$700-900**

♣All the editions of this Hagadah are among the most heavily censored Hagadoth published. For example, the words (on f. 8a) of Keha Lachma Anya have been altered to read "Now we are slaves "Beduchtin tuva" (in good places)... next year we should be free "Kebe'arah didan" (as in our country). The commentary states that in "our day, when we are under the rule of benevolent kings, this is the correct reading of the text." Even more surprising, the entire section of "Shefoch Chamathcha" (Cast your anger upon the nations...) has been deleted.



Lot 29

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## 30

### (HAGADAH). Seder Hagadah shel Pesach.

According to Sephardic rite. Issued by Joseph Amzalag. Signatures on ff.13-14 of Yisrael...Czaczkes - (the Hebrew Nobel Laureate, Shai Agnon, was of the Czaczkes Family). ff. 30. Lightly stained in places. Modern crushed morocco, housed in matching elegant solander-box. 12mo. [Vinograd, Jerusalem 11; Halevi 5; Yudlov 849; not in Yaari].

Jerusalem, Israel Bak: 1842.

**\$8000-10,000**

#### • THE FIRST HAGADAH PRINTED IN JERUSALEM.

Evidently the printer, Israel Bak, was not struck by the irony of reciting within the precincts of Jerusalem the Hagadah's totemic phrase: "Le-Shanah ha-Ba'ah bi-Yerushalayim" (Next Year in Jerusalem). It would seem the Hagadah was primarily issued for export (the text assumes that two nights of the Seder will be observed).

An interesting Yehi Ratzon prayer recited prior to the Counting of the Omer contains an unusual phraseology: "Just as the commandment of Omer protected Gideon, Hezekiah, Ezekiel, Mordecai and Esther, to vanquish their foes...so may it protect us to overcome our mortal enemies."

Another copy of this Hagadah, lacking three introductory leaves, was sold by Kestenbaum & Company, Selections from the Rare Book Room of the Jews' College Library, December 2003, Lot 85.



Lot 30

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## 31

### ISAAC BEN JOSEPH OF CORBEIL. (SeMa"K).

Amudei Golah-Sepher Mitzvoth Ha'katan [abridgement of Moses of Coucy's rabbinic code (SeMa"K)]. **FIRST EDITION.** Title within woodcut border. ff.146. Few light stains, trace marginal worming on a few leaves, marginal repair to upper right corner on final leaf, previous owner's signature on title, censor's signature on final leaf. Modern calf. Sm. 4to. [Vinograd, Const. 67; Yaari, Const. 36; Mehlman 735; not in Adams].

Constantinople, ibn Nachmias: c. 1510.

**\$15,000-18,000**

#### 🔍 A FINE COPY

The French Tosafist, Isaac of Corbeil, was both son-in-law and disciple of R. Yechiel of Paris. He also studied at the Academy of Tosafists at Evreux. This compendium lists all the Mitzvoth applicable in the present post-Temple era, and gives an excellent short synopsis with pertinent halachic details. It is divided into seven parts, corresponding to the seven days of the week, so that it could be reviewed regularly. The Author intended his Code to be of popular usage, thus he interspersed it with many Agadic passages, moral maxims and ethical teachings which enhanced its appeal. The Author sent copies to various communities at his own expense and asked that more copies be made for public use. The work thus gained broad popularity (especially in Germany) and was accepted as an authoritative halachic source and was much cited by later Codifiers - including the Tur. Indeed the title page reads "short in quantity but long in quality". The Author's disciple R. Peretz of Corbeil added his corrections and additions which were copied from manuscript to manuscript and incorporated in this first printed edition.

The publisher of this work appended a lengthy introduction by R. Mordecai of Strassburg which includes many interesting historical and biographical details pertaining to Isaac of Corbeil, his school and his methods of research.



סֵפֶר עֲמוּדֵי נוֹלָח  
הַנִּקְרָא סֵפֶר שׁ  
מִעוֹת הַקִּצֵר וְהוּא  
קִצֵר בְּכַמּוֹת ג  
וְאֵרֶזֶק בְּאֵיכוֹת



**ISAAC IBN SAHULA. Meshal ha-Kadmoni ["Proverb of the Ancient"].**

Second edition (the first post-incunabile). Eighty unusual woodcut illustrations (few repeated). Printer's device on title (Yaari, Printer's Marks no. 14). On final page, scholarly note in Sephardi hand records biographical information concerning the Author, culled from Gedaliah ibn Yachya's *Shalsheth ha-Kabbalah*. ff. 64. One leaf (f. 4) provided from another copy. Tear to f.7 repaired. Stained and slightly wormed. Handsome recent boards. Sm. 4to. [Vinograd, Venice 319; Adams I-180 (incomplete); A.M. Habermann, *Kiryat Sepher* vol. XXIX, pp. 199-203; Amram, pp. 367-71; Roth, *Jewish Art* cols. 476-77; Pierpont Morgan Library, *Hebraica from the Valmadonna Trust* (1989), no. 32; National Library of Canada, *The Jacob M. Lowy Collection* (1981), no. 111; New York Public Library, *A Sign and a Witness* (1988), no. 181; A.J. Karp, *From the Ends of the Earth: Judaic Treasures of the Library of Congress* (1991), p. 125].

Venice, Meir Parenzo: circa 1547.

**\$25,000-30,000**

📖 "THE ILLUSTRATED HEBREW BOOK PAR EXCELLENCE." (A.J. Karp)

Rare Venetian edition of a collection of allegories, fables and puns with moral inferences all written in rhymed prose. The author uses animal fables as a means of moral allegory. The method of using such fables as a means of instruction was common in Arabic literature. The intention of the rhymed prose was to teach Jewish readers that the Hebrew language could also be a suitable vehicle of entertainment. Ibn Sahula explains in his introduction that he is not a mere imitator of Islamic writers, for the Bible itself contains numerous fables and parables that served as models. Examples are the fable of the trees choosing their king (Judges xi. 8-15), told by Jotham to persuade the Israelites not to elect Abimelech as their king, and the answer of Jehoash of Israel to Amaziah of Judah's request for an alliance (II Kings xiv. 9).

The *Meshal ha-Kadmoni* takes the form of a dialogue between the author and an opponent. The opponent attempts to prove that the cultivation of virtue is worthless, while the author defends the necessity of each virtue. Both sides employ animal fables as a means of expressing their ideas. Not only do the animals talk, but actually conduct lengthy discourses upon matters scientific and philosophic and serve as the mouthpiece of the author's views on all branches of knowledge. Thus, for example, in one portal, a deer delivers a discourse on the classification of the sciences, and in another, a dog delivers a lecture on the principles of psychology. These animals are well versed and make dexterous references to Biblical verses and Talmudic passages in the subjects under discussion. The style of the work imparts a charm and naïveté which affords amusement as well as instruction.

The author illustrated his original 13th-century manuscript copy of the work (now lost) in order to attract the interest of youth and almost all the extant medieval manuscripts of the work contain illustrations apparently following the original. For this reason, the printed editions of *Meshal ha-Kadmoni* include more than eighty remarkably high quality illustrations seemingly following the author's original 13th-century copy. The illustrations are of specifically Jewish origin.

The author, besides his scientific bent, harbored a definite sympathy for the Kabbalah. *Meshal ha-Kadmoni* contains the very earliest quotation from the Zohar. In addition, Sahula penned a kabbalistic commentary to the Song of Songs. This is hardly surprising as Sahula (b. 1244) was a disciple of the kabbalist R. Moses of Burgos, and most certainly acquainted with his fellow Guadalajaran, R. Moses de Leon, the "revealer" of the Zohar.

See P.F. Fumagalli, "Meshal ha-Qadmoni: novellae, arte e saggezza nel codice ambrosiano X112 sup." in: *Rassegna Mensile di Israel* 69, 1 (2003), 31-48; EJ, Vol. XIV, cols. 656-7; G. Scholem, *Major Trends in Jewish Mysticism* (1967), pp. 187-8, 393; idem, *Kabbalah* (1974), p. 235; idem, "Ha-Tsitat ha-Rishon min ha-Midrash ha-Ne'elam" in *Tarbiz* III (1932): 181-183.



Lot 32

**ISSERLES, MOSES. (ReM" A). Zoth Torath Ha-Chatath.**

With Hilchoth Nidah by Joseph Karo, accompanied by glosses by the ReM" A'. **FIRST EDITION**. Title within woodcut floral arch with illustration of winged cherub blowing horn. Separate title page for Hilchoth Nidah with eight illustrated woodcut panels (f. 85). ff.104, (23). Slight staining, marginal notes in a late 16th century Ashkenazic hand. Old vellum. 4to. [Vinograd, Cracow 31; Mehlman 696; Steinschneider 6483,13 "Ed. pulchra et rara" (a beautiful and rare edition)].

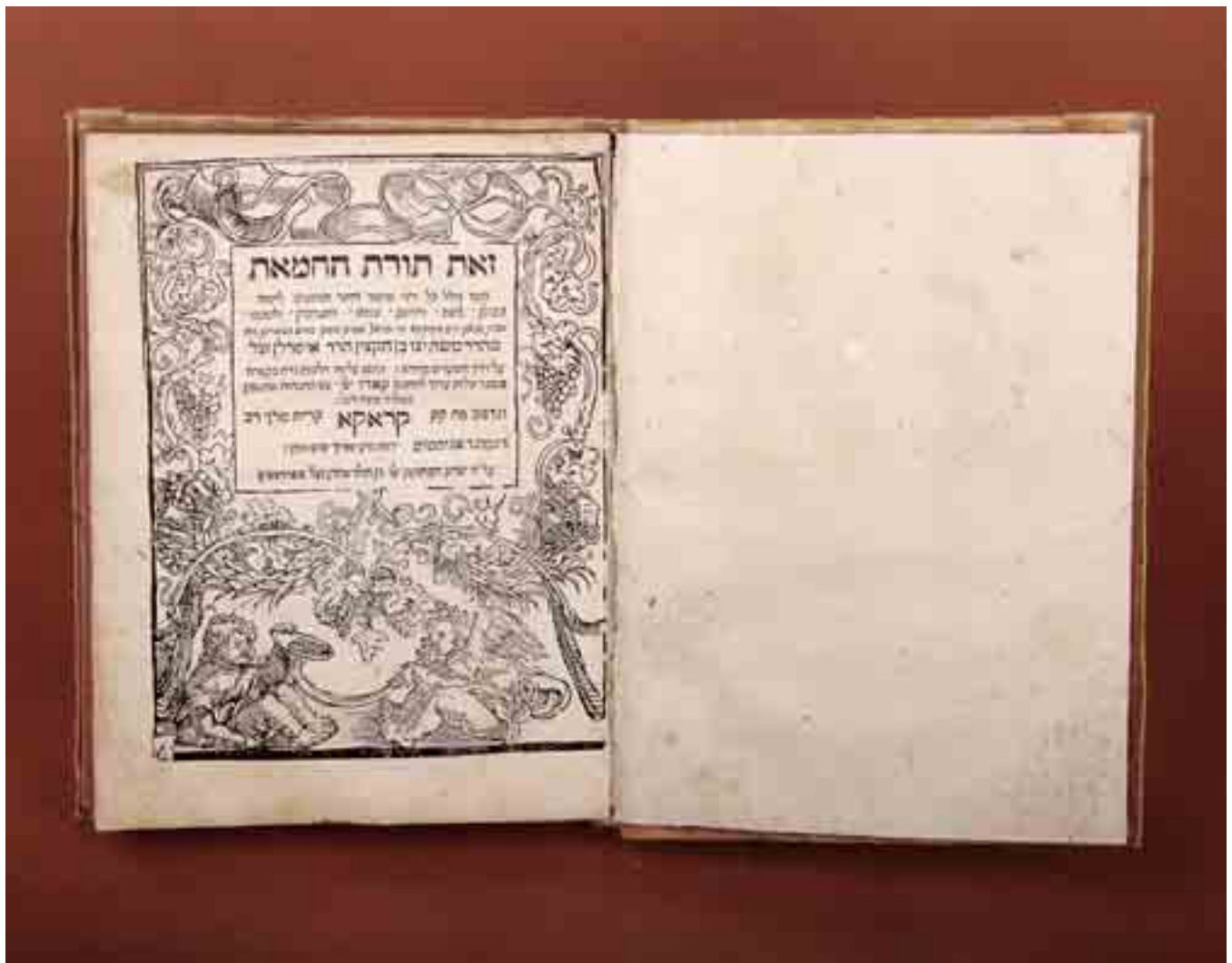
Cracow, Yitzchak Prostitz: 1569.

**\$12,000-15,000**

• **THE FIRST HALACHIC WORK BY THE REM" A.**

R. Moses Isserles was born in Cracow c.1525 and was regarded among his contemporaries to be the "Maimonides of Polish Jewry." The ReM" A gained a world-wide repute as a decisor, and was consulted by all the great Rabbis of his time on halachic matters. Among those who corresponded with him were Meir Katzenellenbogen, Joseph Karo, Solomon Luria and his brother-in-law, Joseph Katz. See EJ, IX cols.1081-85

The Torath Ha-Chatath is one of the most important Codes concerning dietary and menstrual laws. Its importance lies in the fact that it includes the customs of Lithuania, Poland, Russia, Moravia, Germany etc. which in many cases differ from the rulings of Joseph Karo in his Shulchan Aruch. The ReM" A was frequently lenient in cases where personal hardship was involved and generally leaned toward Polish custom. This attitude irked many of his peers, especially R. Chaim b. Betzalel, the brother of the Mahra" I of Prague, who criticized him severely in his Vikuach Mayim Chaim. Other critical notes were penned by the author of Tosfoth Yom Tov, R. Yom Tov Lipman Heller, under the title Torath Ha-Asham. Despite the criticism of his colleagues, his decisions were accepted world-wide by Ashkenazic authorities, many citing the adage of "Kol Yisrael yotzim be-yad ReM" A" (a play on words referring to the Jews who were liberated from Egypt with an "outstretched hand").



Lot 33

**ISSERLES, MOSES. (ReM" A). Mechir Yayin**

[homiletical and philosophical commentary to the Book of Esther]. **FIRST EDITION.** ff. 24. Some staining, few words censored, occasional neat repairs, owners signature in a Italian hand on title. Elaborately tooled morocco. 4to. [Vinograd Cremona 27; Benayahu, Cremona p. 210, no. 22; Adams I-248].

Cremona, V. Conti: 1559.

**\$3000-4000**

✦ This work demonstrates the Author's mastery of exposition of biblical works and his understanding of Kabbalah and Maimonidean philosophy. The ReM" A wrote this work in Shidlov (Szydlowiec) in 1556 where he resided to escape the plague ("ipush ha-avir") that was ravaging Cracow. He states that his living conditions were deplorable (providing numerous examples) and in order to "chase away my state of depression I decided to write this commentary, for the words of Torah makes the heart rejoice."



Lot 34

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# 35

## JACOB BEN ASHER. *Arba'ah Turim* [Code of Jewish Law].

Title within attractive four-part ornamental border. Initials floriated. ff. 52-55, 57 with diagrams of Eruvin; ff. 60r.-61v. with calendar. On final page, signature of censor, "Camillo Jaghel 1629". ff. (357). (The pagination provided in pencil is erroneous, counting only to f. 354, it skips a leaf between ff.21-22; bet. ff. 77-78; and bet. ff. 286-287. Our collation accords with that of Yaari). Title and many leaves laid to size. Contemporary blind-tooled vellum over wooden boards, vellum and metallic hasps, spine in compartments, wormed. Thick folio. [Vinograd, Const. 167; Yaari, Const. 130; Mehlman 729; Steinschneider 5500-6 ("Ed quoque rara")].

Constantinople, Eliezer ben Gershom Soncino: 1538-40.

**\$50,000-70,000**

### 🕯️ JACOB BEN ASHER'S TUR. A RARE AND IMPORTANT EDITION.

The editor, R. Shlomo Mazal Tov, states in the introduction "the demand for the this wonderful work is so great that all previous editions have been dispersed as quickly as the flight of a flock of frightened sheep." The scholarly proof-reader, R. Yechiel ben Reuben Ashkenazi, added marginal notes ("Mareh mekomth Ve-tziunim") indicating certain sources not noted in earlier editions.



Lot 35

**KIMCHI, DAVID. (RaDa"K). Sepher Michlol [grammar].**

Third edition (the first two editions entirely unknown to Steinschneider). Title within attractive four-part ornamental border. Printed in double columns. On title, inscription of former owner: "London Apr. 28, Year 1762 by Mardochai Odeiro" . ff. (64). Waterstained. Contemporary vellum. Folio. [Vinograd, Const. 149; Yaari, Const. 118; Mehlman 1252; Adams K-48].

Constantinople, Gershom Soncino: (1533).

**\$7000-9000**

✦ The Michlol was David Kimchi's chief grammatical work. It is divided into two parts; a grammar and a dictionary of the roots of Biblical words. The Michlol treats verbs comprehensively, covering the rules governing conjugation, changes of pronunciation and accents. It also contains complete tables of conjugations and is distinguished by the clarity of its style and its conciseness. Indeed, these qualities resulted in the Michlol's supremacy over previous works and has been considered the leading grammatical work for centuries. See M. Waxman, Vol. I, p. 179.

On the title-page Soncino recounts his publishing exploits and related travels as well as his contention with the firm of Bomberg.



Lot 36

**LANIADO, ABRAHAM BEN ISAAC. Nekudoth ha-Keseph.**

**FIRST EDITION.** Title within architectural arch. ff.70. Small marginal wormhole in final five leaves not affecting text. Modern half-morocco. Sm. 4to. [Vinograd, Venice 1115; Yaari, Ladino 14, Roest, Anhang no. 1367].

Venice, Giovanni Caleoni for the House of Bragadini: 1619.

**\$2000-3000**

✦A commentary to the Song of Songs, with Biblical text, Aramaic Targum and translation into Judeo-Spanish. This copy with f.11, missing from most copies. Although this folio is numbered as f. 11 in reality it is f. 17 with a slightly different typographical layout, no doubt why it was removed from most copies.

The title derives from the verse in Song of Songs 1:11: "We will make you circlets of gold with studs of silver."

The author, Abraham Laniado, a native of Aleppo, Syria, was married to the daughter of his uncle, Samuel Laniado, author of the Keli Yakar, a commentary on the Prophets. Abraham Laniado traveled to Italy to oversee the publication of his father-in-law's works as well as his own collection of sermons, Magen Avraham (Venice 1603). See Giora Pozielov, Chachmeihem shel Yehudei Sepharad ve-ha-Mizrach (2004), p. 147-8.



Lot 37



**(LITURGY). JOSEPH BEN ABRAHAM HAKOHEN OF CORFU. Moshaoth E-I**

[commentary to the text of the Hoshanoth, recited on the Festival of Sukoth]. Second edition. Title within architectural columns. ff. 16. Modern calf. Small 4to. [Vinograd, Venice 975].

Venice, G. di Gara: 1604.

**\$4000-6000**

• The piyutim included in this edition of Hoshanoth are according to the esoteric Romaniot rite, a rite stemming from the Byzantine Empire. This exotic rite is followed by a small community of Greek Jews who hold steadfast to the native traditions in vogue before the massive influx of Sephardic Jews from the Iberian Peninsula in 1492.

The introduction of the volume discusses the burning of the Talmud in Italy. The author, Joseph of Corfu also published in 1604 Ta'am le-Musaph Tikanta Sabbath, a commentary to the Additional Prayer for the Sabbath, also in accordance to the Romaniot rite. He issued this in gratitude to God for rescuing him from marauding Maltese pirates off the coast of Rhodes.



Lot 38

# 39

## (LITURGY). Sha'ar Bath Rabim [prayers for the entire year].

According to Aschkenazi rite. With commentary Hadrath Kodesh by Isaac Segal of Herlisheim. Two parts in two volumes (complete). Titles within magnificent engraved border. Introduction by Isaac Pacifico. A wide-margined set, replete with learned rabbinic marginalia in a petite Italian hand. Vol. I: ff. 360. Vol. II: ff. 384. Inner margins of ff.198-204 reinforced, few light stains in places. Generally, a clean, crisp copy. Recent endpapers and uniform blind-tooled morocco. Folio. [Vinograd, Venice 1596].

Venice, Bragadin: 1711-15.

**\$3000-5000**

• This sumptuous and extraordinarily large Machzor was printed for the use of the Chazan at the request of the Aschkenazi Congregations of a number of leading Italian communities: Venice, Padua, Rovigo, Verona, Mantua, Casale Monferrato, and Gorizia. Because of the enormous expense involved in this publishing endeavor, preceding the volume's customary rabbinic endorsement (haskamah), two Italian magisterial documents appear, providing copyright protection for twelve years.

In his commentary, R. Isaac Segal who served as Cantor in the town of Herlisheim, not only comments on the texts of the prayers, but also provides a compilation of laws and customs based on Aschkenazic source material. Segal defends the recitation of the somewhat controversial piyut Mal'achei Rachamim - that beseeches God via an intermediary. The issue is treated at length by Isaac Lampronti in his encyclopedic work, Pachad Yitzchak, s.v. Tzerachav. For a full discussion, see Sh. Sprecher, Ha-Pulmus al Amirath Machnisei Rachamim in: Yeshurun, Vol. III (1997), pp. 706-29.



Lot 39

**LUZZATTO, JACOB BEN ISAAC. Kaftor va-Ferach [Aggadic novellae].**

**FIRST EDITION.** Censors' signatures on final page. ff.(16), 5-149, 160-162. Outer margin of f. 102 shaved, some wear to title browned, final leaves marginally wormed. Contemporary blind-tooled vellum. 4to. [Vinograd, Basle 171; Prijs 131; Adams L-2095].

Basle, A. Froben: 1581.

**\$2000-3000**

♣Safed-born Jacob Luzzatto (16th century) settled in Basle, moving onto Posen and then Cracow. His work *Kaftor va-Ferach* was designed to defend the legends of the Talmud against attacks by Christian censors. Luzzatto served as chief-editor of several important works: the Basle Talmud (1578-81), Recanati's *Ta'amei ha-Mitzvoth* (Basle, 1581), Solomon Molcho's *Sepher ha-Mefo'ar* (Cracow, 1570), and Elijah de Vidas' *Totz'oth Chaim* (Cracow, n.d.). See EJ, Vol. XI, cols. 598-9.



Lot 40

**(MANTUA). Seder ha-Ha'arachah ve-ha-Hanhagah [Communal regulations and obligations].**

Title within architectural arch. Wide margins. Endpieces. ff. 8. Waterstained and slight marginal worming. Modern boards. Sm. folio. [Vinograd, Mantua 356].

Mantua, Raphael Chaim d'Italia: 1732.

**\$1000-1500**

✦The Mantuan Community began to organize its financial obligations through the levying of taxes from the beginning of the 16th century. Tax regulations were published, until the end of the 18th century. These chart the economic changes of Mantuan Jewry and the kinds of property and income that were taxable. Every three years the tax regulations of the Jewish community would be reviewed and a new book of regulations issued. Our edition of Seder ha-Ha'aracha ve-ha-Hanhagah, published by the Va'ad ha-Kelali (Community Council) on 4 Kislel 5492 covers the period from March 1732 until February 1735

"It was a special characteristic of the Mantuan community that it never went bankrupt, despite the great financial burden it was required to bear... The decline of the economic position of Italy in the seventeenth and eighteenth centuries, the increasing burden of taxes borne by the Jews, and the growth in the number of Jewish poor, all affected the Duchy of Mantua..but [they] succeeded in..balancing their budgets because they were able to manage their affairs more wisely than their brethren in neighbouring states." See S. Simonsohn, History of the Jews in the Duchy of Mantua (1977) pp.375-90.



Lot 41

MELLI, YECHIEL. *Tapuchei Zahav* ["Golden Apples": Abridgment of Elijah de Vidas' *Reishith Chochmah*].

FIRST EDITION. Title within typographic border. ff. (40), 132. Light waterstains. Contemporary vellum. 8vo. [Vinograd, Mantua 214].

Mantua, Judah Samuel: 1623.

\$2000-3000

• The Mellis were a family of rabbinic scholars, whose name derives from the village of Melli in the province of Mantua. Yechiel Melli served as rabbi of Mantua in the seventeenth century. Besides the present work, he also authored a commentary to the Pentateuch entitled *Sepher ha-Nimukim* (Hirschfeld, Cat. Montefiore, No. 479-11). It is thought that in addition to his rabbinic and literary activities, Melli also engaged in banking.

*Tapuchei Zahav* enjoyed wide popularity in the seventeenth and eighteenth centuries, going through several editions. This first edition was published by the author's son-in-law David ben Moses Portaleone.

See S. Simonsohn, *History of the Jews in the Duchy of Mantua*, pp. 30, 619, 629, 720; JE, Vol. VIII, p. 455.



Lot 42

# 43

## (MIDRASH). Midrash Chamesh Megilloth Rabatha [on the Five Scrolls].

First word of each Book within elaborate woodcut design. Printed in double columns. A few Hebrew marginalia in an old Italian hand. On final page, censor's signature, "Visto per me Gio[vanni] Dominico Carretto 1688." Cf. Wm. Popper, The Censorship of Hebrew Books (1969), bet. pp. 130-1, pl. 7. ff. (90). Some staining, repair on f. 80, few words censored. Old vellum. Folio. [Vinograd, Venice 242; Steinschneider 3756].

Venice, Justinian-Adelkind: 1545.

**\$3000-4000**

•Traditionally each of the Five Scrolls is reserved for a different occasion in the Jewish year: The Song of Songs is read on Passover; Ruth on Shavu'oth; Esther on Purim; Lamentations on the Fast of the Ninth of Av; and Ecclesiastes on Sukoth.

The first of the five Midrashim, Shir ha-Shirim Rabbah, was also known in medieval times as "Midrash Chazitha" on account of the first keyword of the text, a citation of the verse in Proverbs 22:29, "Chazitha ish mahir bi-melachto."

The Midrash on Lamentations is preceded by a long overture, or Pethichatha. It begins "Rabbi Abba bar Kahana pathach" (Rabbi Abba bar Kahana opened). In Chassidic circles it was playfully interpreted that the rabbi named, opened a "tzinor" or conduit of divine inspiration.

The Aramaic of the Midrashim is chock-full of obscure words and is a challenging text to absorb.



Lot 43

**(MIDRASH). SEPHER RABBOTH.**

**FIRST EDITION.** Title within woodcut architectural border. ff. 208. Title laid down, stained in places, Old vellum. Folio. [Vinograd, Venice 241; Habermann Bomberg 176; not in Adams; see also Habermann, Adelkind 22].

Venice, Daniel Bomberg: 1545.

**\$8000-10,000**

• The Midrash Rabbah are the most important of the Agadic collections. It was denominated Large ("Rabba") on account of its sheer quantity and to distinguish it from smaller collections on the Biblical books. The systemization and organization of this mass of Agadic matter accumulated into this collection lasted several centuries, indeed one of these midrashim was compiled as late as the 12th-century.

Two simultaneous editions appeared in 1545, one printed by the House of Bomberg and one by Cornelius Adelkind for the House of Gustiniani. Regarding the bibliographical and typographical issue-points in these two editions see: A. Marx, *Bibliographical Studies and Notes* (1977) p. 374. Although both copies contain the closing "al yedei Cornelio Adelkind", the present copy contains the poem by Eliahu Bahur on the final leaf as per Habermann, Bomberg p. 79, no. 176.



Lot 44



**(MISHNAH). Pirkei Avoth [Ethics of the Fathers].**

With commentary "Minchah Chadashah" by Jechiel Michel Maraptchik, compiled from ten commentaries including Rashi, Maimonides, Ovadiah Bartenura, Don Isaac Abrabanel, Moses Almosnino, Beith Lechem Yehudah, Lev Avoth and two manuscript commentaries. **FIRST EDITION.** Title within woodcut garlanded architectural arch. ff. 84. Brownded, dampstained in places. Recent boards, gently rubbed. Sm. 4to. [Vinograd, Cracow 40; Mehlman 134; not in Adams]. Cracow, Isaac Prostitz: (1576).

**\$3000-4000**

✦ The First Commentary on Ethics of the Fathers by an East European Scholar

Y. Y. Cohen attests to the scarcity of this work in his bibliography of commentaries and translations of Ethics of the Fathers. See Y. Y. Cohen, Masechet Avoth - Peirusheha Ve'Targumeha be-Aspaklariyath ha-Doroth, in Kiryath Sepher, Vol. 40 (1964-5), pp.104-117, no.14. He states that although it was republished in 1722, it remained relatively unknown and was not widely distributed.

With Appendix including an interesting discussion on why the city of Safed is more spiritually elevated than the other Holy Cities of Eretz Israel.



Lot 45

**(MISHNAH). Mishnayoth.**

With emendations by Yom Tov Lipman Heller and Solomon Adeni. Two parts in one volume. Two title pages each within woodcut architectural border. Latin marginalia. ff. (2), 274. Second title and ff. 115-119 detached, final leaf typed in. Contemporary mottled calf. 12mo. [Vinograd, Amsterdam 107; Fuks, Amsterdam 180].

Amsterdam, Joseph ben Israel for Menasseh ben Israel: 1646.

**\$2000-3000**

• The task of vocalization of this Mishnah edition was begun by Menasseh ben Israel and completed by Jacob ben Judah Abraham de Leon. The first vocalized edition of the Mishnah appeared three years prior to this in Constantinople.



Lot 46

**MIZRACHI, ELIJAH. Sepher ha-Mispar [Treatise on Algebra].**

**FIRST EDITION.** Title within historiated border including centaur-archer and hare. Initial letters of text within floriated vignettes. ff. 108 (of 110), final 2 leaves supplied in Aschkenazi hand, light stains. Mottled calf. 4to. [Vinograd, Const. 150; Yaari, Const. 116].

Constantinople, Gershom Soncino: 1533-1534.

**\$8000-10,000**

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

כתב יד של הרב יצחק לייב וויזניץ

**ספר המספר**  
**להחכם האלהי מוהדר**  
**אליה המורחי ז"ל**  
**בקוסטנטינא**  
קרית אדוכנו המלך הגדול והאדיר  
**ש' לטאן שוליסאן**  
ורוש הודו ויתנסא : כסנת קתים עשרם לחלכנו :

בבית בעיר המחוקקים קטון התלמודים  
גרשים בן קהל משה בן סחכס המוסלג הרר  
וסרחל נתן סוכבין בן סמואל בן סוד משה זל  
והוא נלקח בעיר פירט נגד הרסעפרא יואן  
די קאפיטולאנו נגרס אותו עם כל חילו מוס :  
והוא היה דור המיימי למהר משה מטפירה סנזכר  
בתוספות מוסך : סנת כיגר סויתי בארץ נכדוים

**MOSES BEN MAIMON (MAIMONIDES, RaMBa"m).**

Mishneh Torah (Yad ha-Chazakah). ["The Strong Hand" - Rabbinic code]. With commentaries of R. Abraham ben David of Posquières (RAVa" D), Magid Mishneh, Hagahoth Maimoni'oth, Migdal Oz and Perush Hilchoth Kidush ha-Chodesh by R. Obadiah ben David. Fourteen Parts in Four Volumes. **FIRST EDITION** with commentary of R. Abraham ben David of Posquières (RAVa" D) (Third edition of text). Vol. I: Sepher ha-Mada: ff.41 (of 44). Opening title and first two leaves provided in facsimile. First few leaves laid to size. \* Sepher Ahavah: ff.56. \* Sepher Zemanim: ff.176. Final few leaves supplied from another copy. \* Peirush Hilchoth Kidush ha-Chodesh: ff. 20.

Vol. II: Sepher Nashim: ff. 98. Tear to outer margin of f. 23 with resultant loss of text. \* Sepher Kedusha: ff. 100. Divisional title enclosed by a metalcut border of animals designed by the Marrano, Alfonso de Cordoba. ff. 80-81, 96-100 laid to size. f. 91 in duplicate.

Vol. III: Sepher Haphla'ah: ff. 24. \* Sepher Zera'im: ff. 44. \* Sepher Avodah: ff. 40. \* Sepher Korbanoth: ff. 18. \* Sepher Toharah: ff. 65.

Vol. IV: Sepher Nezikin, Kinyan, Mishpatim, Shophtim: ff. 259. ff. 245-246 marginal repairs.

Modern uniform blind-tooled calf with clasps and hinges. Folio. [Vinograd, Const. 16; Yaari, Const. 6; Mehlman 760; Adams M-166].

Constantinople, David & Samuel ibn Nachmias: 1509.

**\$80,000-100,000**

🔴 **AN EXCEPTIONALLY RARE EDITION. ONLY ONE COMPLETE COPY EXTANT IN PRIVATE HANDS.**

Maimonides' Rabbinic Code: Categorized into fourteen groups and hence known as the "Yad (=14) Hachazaka", the work forms the first complete classification of the Mosaic and rabbinical laws. Each group constitutes a book, and each book is subdivided into sections, chapters, and paragraphs. Maimonides' sources include the Babylonian Talmud, the Jerusalem Talmud, the Halachic Midrashim, and the Sifra, Sifre and Mechilta. With this, he surpassed all his predecessors, none of whom made such extensive use of the Jerusalem Talmud and Halachic Midrashim. On occasion, Maimonides gives preference to these works rather than to the Babylonian Talmud. There are many regulations and laws contained in the Mishneh Torah which are not mentioned in Talmudic or Midrashic works; the search for Maimonides' sources continues to this day. Maimonides deviated from custom in his choice of language, preferring the Hebrew of the Mishnah, to Aramaic, the customary Talmudic idiom.

As soon as it appeared, the Mishneh Torah was met with controversy and Maimonides was accused of wishing to destroy all study of the Talmud. Scorn was also heaped upon him for his deliberate omission of sources. Maimonides responded to these challenges by stressing that his desire was only to supply a Code necessary lest pupils weary of the difficult study of Talmud and go astray from the immediate importance of practical decision-making. Maimonides' omission of sources was due solely to his desire for brevity and expressed regret that he had not written a supplementary work citing authorities pertaining to those Halachoth whose sources were not evident from the context.

\* R. Abraham ben David of Posquières (RAVa" D) Commentary: Born in Provence, France, about 1125, the Talmudic commentator Abraham ben David of Posquières (RAVa" D) was a harsh critic of Maimonides's Code. In his opinion, a legal code which did not state the sources and authorities from which its decisions were derived, and offered no proofs of the correctness of its statements, was entirely unreliable, for this made it difficult, if not impossible, for scholars to verify his statements, and compelled them to follow his decisions blindly. Such a Code could only be justified if written by a man claiming infallibility. If it had been the intention of Maimonides to stem the further development of the study of the Talmud by reducing it to the form of a Code, the RAVa" D felt it his duty to oppose such an attempt, as contrary to the free spirit of rabbinical Judaism.

His detailed critical commentary to the Mishneh Torah, rejects Maimonides' rulings point by point. The RAVa" D is particularly severe in ferreting out Maimonides' attempts to inject personal philosophic views under cover of Talmudic passages. RAVa" D's criticism is skilfully presented, his comments are seldom more than a few lines in length and evince his remarkable command of the entire Talmudic literature, the extraordinary breadth of his intellect and phenomenal critical powers.

The fact this commentary is incorporated into this edition of the Mishneh Torah is testimony to the freedom of thought that characterizes Jewish scholarship. Indeed, this edition contains Shem Tov ibn Gaon's Migdal Oz that subsequently rejects RAVa" D's views and in turn defends Maimonides.

On the controversies surrounding Maimonides and his Mishneh Torah, see M. Carmilly-Weinberger, *Censorship and Freedom of Expression in Jewish History* (1977), pp. 27-36. For a detailed discussion comparing this 1509 to other Maimonides editions - especially the Hagahoth Maimoni'oth which are much more extensive with substantial differences, see the introduction by Prof. S.Z. Havlin to the facsimile edition (1973).



Lot 48

**MOSES BEN MAIMON (MAIMONIDES/. RaMBa"m). Sepher ha-Mitzvoth [The Book of Precepts].**

Translated from Judeo-Arabic by Moses ibn Tibbon. **FIRST EDITION**. Printed without a title page. Initial letter within wood-cut border. ff. 68. Stained in places, marginal repair to first two leaves. Modern morocco. Sm. 4to. [Vinograd, Const. 63; Yaari, Const. 80; Mehlman 763; not in Adams].

Constantinople, n.p.: c. 1510.

**\$40,000-60,000**

**❖ RARE FIRST EDITION OF A FUNDAMENTAL RABBINIC TEXT.**

Maimonides composed his Sepher ha-Mitzvoth or Book of Precepts prior to his epic rabbinic code, Mishneh Torah. The author took at face value an aggadic statement at the end of Tractate Makoth to the effect that the Torah handed to Moses on Mount Sinai consisted of 613 commandments. In his introduction, Maimonides lays down the "Shorashim" (Roots) or criteria whereby he determines which laws are to be enumerated in this register of 613 commandments. Not all the laws of the Torah qualify in this respect.

Rather than merely listing the commandments one by one, Maimonides provides halachic reasoning and sources in the Talmud and halachic Midrashim. These sources are invaluable, especially in light of the fact that in the later Code of Mishneh Torah the sources were laid aside, making the task of an aspiring student of Maimonides all the more difficult.

# מר משה בר שמואל בר



יהודה בן עבן מרזוק ספרד • האומר הוא הכבוד  
חבר הדין היוזמה האומר הגדול האומר עיני הגולה חרסא ורבנא  
משה עבד האלריס בן הרב הכבוד ר' תימון זל וחסדו ליסוד קיים  
לעמוד חזק לבנות עליו הסבך הטוב הבנוי לתלמידות שהכל כיוון  
לין הוא חבורו עם אלם האכונה ויפנה תורה הגולה חספסי הדת בלסוק קצר וכעכה  
ברוח ויחבר זה בלסוק הגדול לוינן לא יחזיקר עם חכמו הגדול לעם נהא כ  
שפתחה ליו כי לא סבר לחזק בו העלות ספקי וינכותיו חיינו טבברות חכמו ח  
התלמוד אבל לקח כ ודרך קבלה ושי מוקבל על כתיבי תורה ושי ומה רבונו  
שהרס כל ספדו וידיעות אכונס הזכירו דרך סברה והקס או שהיו דברים ה  
פיו לחלוקת בהם בין החכמים וינטק לחוק הכריו כבירה והבדעה כד סלא  
ישק אוד סאונתה על סלא ינטק עם ספרו לרס יועט כי התורה זולת ספר  
פירית הסס הוא ספר מסה רבני וכל זמן שיתעסקו חכמי האונות וכחלוקת ספדו  
הא ויכרסם עליו ית ה סאומר הזה לעדות סאונתה על יסר דכיו ויחלוקתו דבריו •  
ואי סאונתו סילע ספר זה וככס סלה ספדי אליו וחלוקתו יהוד ממסכרי ארצו ה  
הדלק לאלה ספדי סכתפסו סס ואלס יונתהו סיסלה ספדי סכ סכו סני הטיור  
הגדול בן הרב המחבר לבנות אחד ויספדי ארצו לכתבו ולסחו אליו • הגיד ה  
הכבוד לב עם חוסרו ומספרו האהבה הקדמה סלה לו ספרו סיע סיקו חונו ח  
והגדול אליו כי הילן היה אגלו זולתו מדחיק הית סולח חותו אליו וכהגיע האומר  
אלו ספדי סחמה גדולה חקר דלה בו ויהיה כפי כדכס לחתוק וחלו כני קנת מ  
חארהבי להעתיק עם דעתו קוצר ידי כדיעת הלהונות וכסאונתיהם וועיט כ  
צרות לסוכי מוליכתי עדי אין ראו לקראת ולי ככי אס דבור וחסרון סמומי סוכי ת  
הת חוד • ואודרו אסל העתקתו וקודם סה סלמי לכו חוק חותו ולכסל החיו  
חא ארע • מדבר כי העתיקו ספדי הכבוד החל כספתי לסונות כ  
בקו וכקי בהם ונה כדבר ובאלינה ספר הגדול ר אברהם הלוי בן סדלוי גליו ח  
סלמי סלבו להעביר העתיקתי וספדי רעונה הטובה חווסה ואין טוב מהיות כל  
חא חכמי ערבו חעלה וטה כמות חדעת וידבר ככיהם חיסלה דיו בניה סהיל חנעת  
וחאס חתקסא סכרו לא סודע חוסר כס בועלה גדולה ככל ענין וגדול חמונו  
כחכות וכיוסין • חארי חיוס חוכמה אליו העתקה חטה הדיא וכסרהי ענמי  
כחלוקת חות לסוסה וסוס מלינתה על טוב ענתי כהעלוי קעמרתו וכחמתי  
כחילוב חילעסותה • עורך עיינתי כדברי חילוי ורבוניה כובי העתקה ונ  
חעוסה חלסוק קי כו סרנות רבות • חארי כוססה כדברי חילוי חלוקת



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## 50

### **MOSES BEN NACHMAN (NACHMANIDES. /RaMBa"n).**

Hasagoth shel ha-Ramban she-Hisig al Rabeinu Moshe bar Maimon be-Minyan ha-Mitzvoth [Nachmanides' Glosses to Maimonides' Book of Precepts]. **FIRST EDITION**. Printed without a title page. ff. 72. Some staining, slight marginal repair to lower corners of final five leaves. Modern gilt tooled calf. 4to. [Vinograd, Const. 23; Yaari, Const. 8; Mehlman, 764].

Constantinople, David and Samuel Nachmias: 1510.

**\$20,000-30,000**

❖ **RARE FIRST EDITION OF NACHMANIDES' GLOSSES. THE FIRST OF NACHMANIDES' HALACHIC WORKS TO APPEAR IN PRINT.**

Here, Nachmanides subjected Maimonides' Book of Precepts (see previous lot) to a thorough critique. Besides animadversions to Maimonides' fourteen Shorashim, Nachmanides provides those commandments - both positive and negative - which he believes Maimonides wrongly overlooked. In his Hasagoth, Nachmanides oftentimes rises to the defense of the anonymous author of Halachoth Gedoloth, whose earlier system Maimonides found to be deficient.

# השנות של הרמבן זל

שהטיב על רבינו משה בר מיימון זל במנין השנות

**אמר**

משה בר מיימון זל מנעורי גדלתי באב ומבטן אחי אכחנה  
וגם עד זקנה וסיבה לא איכחנה במדתי והזקתי ולא א  
חזכחתי כי לב כל סבון לב יקחנה והכס באחזר שבחנה  
ללמד זכות על הראשונים ולפרט דברי הראשונים כי הם לנו בלמוד התלמוד  
כמה ועמוד הם אשר הורנו ולמדנו הם שהעמידנו על דרכי התורה  
ופבלם והם שאנו לכהנינו עולם אי זה דרך הטובה ללכת בה והנה בדור  
הראשונים היוונים היוונים בולם החכמוני באגת אריות וקול לבאים באים  
בין אריות והיות להפיל חכמות בנאות לתלפיות וכידם הרב פסיות להיות  
ולחיות להיות חכמות אשר לא תמותנה ולחיות דברים אשר לא תחיינה  
יחזקו ידים רפות בהלכות רפופות יחיו את האבנים משרמות העבר והמה  
סרופות ואני הקטן במבטי הדל כפי הייתי בימי הרפי ואכמה אחד  
קדום יודבר זה ורב פנינים מהבר והנה אחד הפרים הראשונים מתבדר ל  
לנתום והתן להביד ולסכר לבסתי קפאות ויא אים בבאות נתן לי אחנים  
לסיווע ועינים ארות בינות בספרים אשר חבדו הקבתי והסמע לא קן  
ידבר ודוח בבני הניקתי וכדקתה היא כוכתי עד אשר החזרתי התוה  
לאכסניא סלה וכבנתה על תלה והיום באשר ודחו על פני כוכבי וקוני ה  
הראני ויהנה לפני מואמר ומפר כותן למורי ספר רגרת מקונרת מר  
זקרה יקר מכל כלי המדה חבור לרב הגדול ומבגר ומגדול בעין בעין אין  
לנו הקד ומנין עמוק עמוק מי ימצאו ורחוק רחוק מי ידאנו וגם קרב על  
הראשונים יתורור טאנה לו כלביא ראיות להביא כי בעל ההלכות רב  
סעון הכיט נר מעון לא עמדו במרחב רגליו ועננה תסבון עליו בעיני  
סגורות וידים אסורות ספר האונות ומנה התורות כנה בפסונות בעת  
בברורות והיא ארו בגבון בכבוד ובגודל עני עדין לא דמוהו מים גדלים ו  
תקוות רוממותו כל סתם לא עמוהו ותמאכי רוח ללמד עליהם זכות  
ולכי ערב להודיע א קרב כלל בא עד ההבלית ול האונות לא קרב וכמקום  
אשר הטב לא עמד ולא יסב והכני עם חפני והסקי להיות לראשונים הלמוד ל  
לקיים דבריהם ולהעמיד לעשות אותם לצוהרי רביד ועל ידי גמיר לא אהיה  
להם המור מוסא ספרים תמיד אבאר דרכם ואדע ערכם אך כאשר לא יכלו  
רעיוני ארון לפניהם בהקדק אפסט להרהר עיני ובהלכה ברורה לא אטא

**MOSES BEN NACHMAN (NACHMANIDES. /RaMBa"N). Sha'ar Hagemul [on eschatology].**

Third edition. Title within architectural arch with printer's device of an armillary sphere resting on a scroll containing a verse from Psalm 130:5; repeated on last page. On f.26r. letter by author from Jerusalem to his son. A Wide-Margined Copy. ff.26. Waterstained in places, previous owner's signature on title. Recent blind-tooled calf. Sm. 4to. [Vinograd, Ferrara 45; Mehlman 1214; not in Adams].

Ferrara, Abraham ibn Usque: 1556.

**\$3000-4000**

Part of a larger work entitled *Torath ha-Adam*, dealing with the laws of mourning, *Sha'ar ha-Gemul*, "The Gate of Retribution" tackles the difficult issue of the Afterlife in which Nachmanides differs from Maimonides' eschatological vision. Whereas for Maimonides the final state of man is a disembodied soul, in Nachmanides' opinion it is precisely the rejoining of soul and body that is the ultimate state.

The final leaf of this work contains the famed historical letter penned by Nachmanides in Jerusalem to his son Nachman, describing the fearful living conditions of the land of Israel following the invasion of the Tatar hordes in 1260. Nachmanides sums up by saying: "The gist of the matter is, the holier the place, the more desolate... thus Jerusalem is more desolate than all."



Lot 51

**MUELHAUSEN, YOM-TOV LIPMANN. Sepher Nitzachon-Liber Nizachon**

["Book of Victory" : anti-Christian polemic]. **FIRST EDITION**. Edited by Theodor Hackspan. Engraved Hebrew title with additional Latin letterpress title. Hebrew text followed by Latin translation. pp. (16), 512, (24). Hebrew title reinforced, few light stains, repairs to upper margins of pp. 369-70, 373-6. Modern calf. 4to.

Altdorf-Nürnberg, Wolfgang Endter: 1644.

**\$1500-2000**

✦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 interpretations 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 intimate knowledge of Christian literature including the Evangelion, the Vulgate, the leading Church Fathers, as well as the works of the late Christian scholars. 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, Vol. XI, cols. 499-502.



Lot 52

**NAPHTALI HERTZ BEN MENACHEM OF LEMBERG.**

Peirush le-Midrash Chamesh Megiloth Raba. \* Peirush le-Midrash ha-Raboth me-ha-Torah. Two volumes. **FIRST EDITIONS.** Elaborate printer's device. Vol. I: ff. 35. Vol. II: ff. 36. Owners' marks, some staining and slight marginal repair. Recent vellum-backed boards. 4to. [Vinograd Cracow 25, 26; Mehlman 894, 895].

Cracow, Yitzchak b. Aaron of Prostitz: 1569.

**\$3000-4000**

❖Early commentary to the Midrash. The author states his works are intentionally written in an easily understood and succinct manner to allow for the broadest audience of readers. He alludes to another, similar work (no doubt, Ohr ha-Sechel, 1567), which in his opinion was too lengthy and obtuse.



Lot 53

**ORCHOTH TZADIKIM.**

["The Ways of the Righteous" ethics, according to the creed of the medieval Chasidei Aschkenaz]. Anonymous. **FIRST EDITION.** Printers device depicting the Temple on final leaf. pp. (116). Foxed, few stains. Recent vellum-backed boards. 4to. [Vinograd Prague 41].

Prague, Mordecai b. Gershon Katz and Children: 1580-81.

**\$3000-4000**

✦ Cherished ethical work renowned for its clarity and comprehensive gathering of primary sources on each topic discussed. The book is divided into She'arim (portals or sections) elaborating on various specific moral qualities e.g. anger, envy, truth and falsehood, modesty, repentance, etc. The Orchoth Tzadikim has been issued through contemporary times in more than one hundred editions.

An abridged edition in Yiddish was published in Isny, 1542, under the name "Sepher Ha-Midoth" ("Book of Ethical Qualities"); the present Prague edition is the first edition in full, and in Hebrew. For an insight into the origin of this work and its link with the Yiddish Sepher Hamidoth see I. Zinberg, A History of Jewish Literature (1975) Vol. VII, p. 148-53.

According to Zinberg, since the anonymous author makes mention of the expulsion of the Jews from France in 1395 (chap. 27), it is possible he was a descendent of these exiles.



Lot 54

**PORTALEONE, ABRAHAM BEN DAVID. *Shiltei ha-Giborim* ["Shields of the Mighty"].**

**FIRST EDITION.** Four parts in one. Three divisional titles all within a decorative typographical border. ff. (12), 186. Lightly foxed, Ex-library, taped in two places, marginal hole in final leaf. Contemporary calf, rubbed. Folio. [Vinograd, Mantua 196].

Mantua, Vincenzo Gonzaga: 1612.

**\$3000-4000**

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

Abraham Portaleone (1542-1612), a successful medical practitioner, wrote the *Shiltei ha-Giborim* toward the end of his life. In the author's letter to his three sons, he discusses his motives for writing the book: "The Lord has seen fit to oppress me. I have been ill-disposed for two years now. My left side is totally paralyzed. I am able neither to return my hand to my breast nor walk about on my stick. I have lost all sensation in these limbs. I reviewed my deeds, and I saw upon reflection that in addition to my sins, which are more numerous than the hairs of my head, I have greatly neglected the study of the Lord's Torah, for I imbibed the Greek scholars. I aspired to pursue philosophy and medicine...I did not study the inheritance of Jacob as is proper. For this reason, the Lord was wroth with me." See *Shiltei ha-Giborim* f. 2v; and cited in Simonsohn, p. 638.

See C. Roth, *Jews in the Renaissance* (1959), pp. 315-318; S. Simonsohn, *History of the Jews of the Duchy of Mantua* (1977), p. 584, 637-8, 645-6; Alessandro Guetta, "Avraham Portaleone: From Science to Mysticism" in *Jewish Studies at the Turn of the Twentieth Century, II* (1999), pp. 41-47; Samuel S. Kottek, "Jews between Profane and Sacred Science in Renaissance Italy: The Case of Abraham Portaleone" in *Religious Confessions and the Sciences in the Sixteenth Century* (2001), pp. 108-118.



ספר

# שלטי הנבורים

ושלטה בנינים למלכותה של  
חודה עוזבים - שהמזמים עליו עם  
הרב פשוט בדם להבוא עכדי  
ה' היראים לנפשותם כשישתמשו  
בם אל האשר המוב והנחוי הנפח  
בחסד חברך לצדיקים  
כלים:

הינה הם חקם עניו בני קל ממנה יחיים  
ה' ויכנסו אמרם ויהא לו - בן תשא  
הוא נעלה כבוד דוד כשעז איהו  
אבי העלמים  
ל' י

נדפס

במנסרה

במסות ובביתו - תחת מסלת סלי-גרוסות  
ערכו חוכים ויבצו נבונה

את טבע בית  
חלוקי של סעס טק  
ליצור

Con licenza de' Superiori.

Lot 55



**SFORNO, OVADIAH.**

Biur al HaTorah [commentary to the Pentateuch]. ff. 92. \* Biur Shir Hashirim VeKoheleth [commentary to the Song of Songs and Book of Ecclesiastes]. ff.16. Together, two works in one volume. **FIRST EDITIONS**. Large printer's device on titles. Letters of initial word of each of the Five Books of the Pentateuch within historiated cut. Lightly stained, Marginal repair to first title and final leaf. Modern calf. 8vo. [Vinograd, Venice 538-9; Adams O-2-3].

Venice, Giovanni Griffio: 1567.

**\$1000-1500**



Lot 56

**SFORNO, OVADIAH. Biur al Sepher Tehillim [commentary to the Book of Psalms, with text].**

**FIRST EDITION.** Title within architectural arch. ff. 92. Owner's signature on title, shaved not affecting text though occasionally affecting head-notes, some staining. Calf-backed boards, rubbed. Sm. 4to. [Vinograd, Venice 687; Habermann, di Gara 77; Adams B-1362].

Venice, Giovanni di Gara: 1586.

**\$1500-2000**



Lot 57

**SHIMON B"R YOCHAI (traditionally attributed to. Publicized by R. Moses b. Shem Tov de Leon).**

**SEPHER HA-ZOHAR** ["The Book of Splendor"]. **FIRST EDITION.** Five parts in three volumes. Complete with four titles each within architectural arch. Text in Rashi script. Scattered marginalia in a Yemenite hand. ff.(8), 251, 269, 300. In Vol. I, f. 146 taped, some staining. Modern blind-tooled calf. 4to. [Vinograd, Mantua 51, 61 and 69; Wiener 3384; Scholem, *Bibliographia Kabbalistica*, pp. 166-7, no. 1; not in Adams].

Mantua, Meir b. Ephraim of Padua and Jacob ben Naphtali Hakohen of Gazzuolo: 1558-60.

**\$30,000-50,000**

• **FIRST EDITION OF THE BIBLE OF JEWISH MYSTICISM.**

The most sacred and influential of all Kabbalistic works, the Zohar is the preeminent classic of world mystical literature, a quest for Divine unity and a search for insight into the mysteries of the Torah. A textually inferior but more esthetic reprint by Vincenzo Conti of Cremona immediately followed this Mantua edition (see next Lot). Kabbalists such as R. Moses Zacuto (Rama"z) esteemed more highly the Mantua edition for its precision and eventually the pagination of the Mantua edition became the standard.

The Zohar purports to be the composition of the Mishnaic sage, Shimon bar Yochai along with a bevy of his second-century Galilean companions. Prof. Gershom Scholem was of the opinion that the actual author of the Zohar was R. Moses de Leon of Guadalajara. (Initially, Scholem set out to prove that the historian Heinrich Graetz was wrong in attributing authorship of the Zohar to De Leon, but ultimately Scholem, based on philological and other internal evidence, reversed himself.) Contemporary scholarship has moved away from this theory of single scholarship. Today, it is the opinion of Profs. Moshe Idel, Yehuda Liebes, et al that the Zohar is not the work of a single author but rather of an entire group of authors. Prof. Arthur Green sums up by saying, "It may be that the Zohar should be seen as the product of a school of mystical practitioners and writers, one that may have existed even before 1270 and continued into the early years of the fourteenth century" (Introduction to Zohar, Pritzker Edition, p. LVII).

It is necessary to place the printing of the Zohar - first in Mantua in 1558, and a year later in Cremona - in proper historical context in order to appreciate how truly momentous was the decision to make public the teachings of the esoteric Kabbalah at precisely this nexus.

In 1553, the Talmud was confiscated and publicly burned in Italy. The immediate aftermath of that tragic event was a new interest on the part of Jews in secular knowledge and philosophy. To stem the tide of secularization, some rabbis felt the times called for making available to the public for the first time - through the mass medium of printing - the hidden wisdom of Israel, the Kabbalah, first and foremost the Zohar. But others opposed this radical departure from the tradition of only allowing esoteric teachings to circulate in manuscript form. Furthermore, they feared that the combined effect of an absence of Talmudic texts and a proliferation of Kabbalistic texts would produce one, ignorant of Jewish law and steeped in Jewish mysticism. These underlying tensions are reflected in the Proofreader's Introduction to the Mantua edition of the Zohar. The Pesak of the Gaon R. Isaac de Lattes, printed at the beginning of this edition, was the watershed decision which permitted the publication of the Zohar. (One of the arguments De Lattes utilized was that increased study of the Zohar would hasten the long-awaited Redemption.) In many later halachic discussions of the issue it is stated that De Lattes authorized the publication provided the edition would appear in Rashi script, making the text less accessible to the public. In fact, this is a major difference between the earlier Mantua edition and the later competing Cremona edition. Whereas the Mantua Zohar is in Rashi script, the Cremona Zohar is in square Hebrew type.

In his signed article "Zohar" in the *Encyclopedia Judaica*, Scholem wrote that the Mantua edition was based on ten manuscripts while the Cremona edition was based on six manuscripts. This canard has been copied numerous times by later authors. However the colophon, signed by Abraham ben Meshulam Modena at the end of the Mantua edition, states that there were available to the editor no more than "five or six copies of the books of Zohar." The source for saying that the editor Immanuel Benevento had before him ten manuscripts of the Zohar is the colophon of Jacob Hakohen of Gazzuolo at the end of *Tikkunei Zohar*, but as Scholem's student Isaiah Tishby pointed out, all indications are that the reference is to manuscripts of *Tikkunei Zohar*, rather than of *Zohar*. Tishby, p. 109, n. 1.

See S. Assaf, "Le-Polemos al Hadpasat Sifrei Kabbalah," *Sinai* 5 (1939), pp. 360-368; I. Tishby, *Mishnath ha-Zohar*, Vol. I (1949), pp. 108-110; A. Yaari, "The Burning of the Talmud in Italy" in idem, *Mechkarei Sefher* (1958), pp. 216-219; M. Benayahu, *Ha-Defuss ha-Ivri bi-Cremona* (1971), pp. 121-137; S. Simonsohn, *History of the Jews in the Duchy of Mantua* (1977), pp. 630-632; D. Amram, *The Makers of Hebrew Books in Italy* (1963), pp. 325-27; Carmilly-Weinberger, *Censorship and Freedom of Expression in Jewish History* (1977), pp. 53-55; *The Zohar*, Pritzker Edition (2004); Heller, *The Sixteenth Century Hebrew Book I* (2004), pp. 484-5; *EJ*, Vol. XVI, col. 1212;.



Lot 58

**SHIMON B"R YOCHAI (Traditionally Attributed to. Publicized by R. Moses b. Shem Tov de Leon).**

**SEPHER HA-ZOHAR** ["The Book of Splendor"]. **FIRST EDITION.** Three parts in one volume. Title within elaborate garlanded and draped woodcut architectural arch. Initial words of Five Books of Moses richly historiated. Besides foliation, the four columns of each leaf are numbered consecutively, additionally, the 58 lines in each column are numbered every 10 lines. On final page, permission of Inquisitor 1558. On penultimate page, stamp of Russian imperial censor, 1837. ff. 132; 122; 146. Stained in places. Slight tear to I, f. 119 expertly repaired, wear to title. Contemporary blind-tooled calf with ornate clasps and hinges. Folio. [Vinograd, Cremona 24; Benayahu, Cremona 21; Scholem, *Bibliographia Kabbalistica*, pp. 167, No. 2; Heller, Vol. I, pp. 502-503; not in Adams].

Cremona, Vincenzo Conti: 1559-1560.

**\$20,000-25,000**

🕯️ **ELEGANT FOLIO CREMONA EDITION OF ZOHAR.**

The Zohar, the most classic of Jewish mystical texts, was printed amidst fierce controversy. Many rabbis feared the printing of such an esoteric work; its meaning might be distorted by Christians in support of their faith, and the majority of Jews themselves would be confused by the implications of the Zohar's mystical teachings.

The first two editions of the Zohar were printed by competing printers in the neighboring towns of Mantua (1558-60) and Cremona (1559-60), both consulting numerous manuscripts in an attempt to establish literary accuracy. The Mantua Zohar (see previous Lot) was printed in three volumes in Rashi script, while the Cremona Zohar was printed in one large volume in square script. Consequently, these editions became known as the Zohar Katan ("Small Zohar") and Zohar Gadol ("Large Zohar") respectively. The colophon of our edition is signed by the two correctors Chaim ben Samuel ibn Gatigno and "Vittorio Eliano, grandson of the foremost grammarian, Elijah [Bachur] Segal." This second corrector was an apostate (see Lot 6). Because of Eliano's involvement, the Cremona edition is sometimes referred to as the "Christian edition."

Despite Conti's judicious advertising and patronage by men of influence, the textual superiority of the Mantua version gained success and Conti's attempts to overreach his Mantua rivals were unsuccessful. Nevertheless, the Cremona format was favored by the Polish and German Kabbalists until the beginning of the eighteenth century.

In a ground-breaking essay, "The Mystery of the Printing of the Zohar," Meir Benayahu overturned the accepted notion that the Mantua edition preceded the Cremona edition of the Zohar. Benayahu is able to demonstrate most effectively that in fact the opposite is true. In this heated race between the two printing establishments, the Cremona edition was first to start though last to finish. The introductions of both editions contain transparent references to the competition.

The late Prof. Isaiah Tishby noted in general that each of the two editions of the Zohar has material lacking in the other. He lamented the fact that no scientific comparison analysis has been done of the Mantua and Cremona editions.

Though most subsequent editions adopted the format of the Mantua edition, Tishby notes two exceptions: Lublin 1623 and Sulzbach 1684 which both followed the Cremona format. In the editions based on the Mantua template, the portions of Zohar found in the Cremona edition but lacking in the Mantua edition are supplied at the end of each volume as "Hashmatoth" (Omissions) and "Tosaphoth" (Addenda).

Regardless of the accuracy of the Mantuan text, there is at least one convenient feature whereby Cremona surpasses Mantua, namely the Biblical sources provided in the margins.

The rarity of the Cremona edition may be due to the fact that at the time of the burning of the Talmud in Cremona in 1559, the militia sent to execute the order were not able to distinguish one Hebrew book from another, and may have inadvertently thrown into the pyre copies of the newly published Zohar as well. Benayahu attributes to the Inquisition's pyre a certain anomaly in our copies of the Cremona Zohar. Whereas the vast majority of leaves have an ivy leaf design at the top, there are eight leaves where the ivy has been substituted with florets (I, ff. 5, 6; II, ff. 113, 118-122). Benayahu speculates that these leaves were lost to the conflagration and had to be replaced. (The originals of these leaves - with ivy as opposed to florets - have been preserved in a single copy in the Schocken Collection in Jerusalem.) Furthermore - and this is far-fetched - these replacement leaves were supplied by the Mantuans! Benayahu, pp. 126-134.

See M. Benayahu, *Ha-Defuss ha-Ivri bi-Cremona* (1971), pp. 121-137; I. Tishby, *Mishnath ha-Zohar*, Vol. I (1949), pp. 108-110.



Lot 59

**SOLOMON BEN ISAAC. RaSh"i, SCHOOL OF). Likutei Hapardess [Halachah].**

**FIRST EDITION.** ff.35. Marginal repair affecting part of one letter on final leaf, some staining. Modern vellum-backed boards. 4to. [Vinograd, Venice 10; Mehlman 791; Habermann, Bomberg 12; Adams S-1412].

Venice, Daniel Bomberg: 1519.

**\$8000-10,000**

• Compiled at the beginning of the 12th century, not by Rashi himself but by Shemayah, his pupil, although contains a large number of Rashi's decisions and responsa. Likutei Hapardess focuses upon the entire field of religious law with only a few remarks on certain phases of civil law. It contains selections from Gaonic Responsa and other Codes as well as Midrashic texts. Waxman suggests that such inclusion in a Code can be explained by the fact that "copies of such texts were rare, and the author who possessed them thought it worthwhile to preserve them for future generations." See M. Waxman, Vol. I p. 303.

# לקושי הפרדס אשר

חבר הנשר הגדול רבינו שלמה זצ"ל • נרפס  
פתוניזייה ע"י דניאל בוסכירגי  
טאנוירשה שנת  
רעטלפקו



**TAITATSAK, JUDAH. (EDITOR). She'eirith Yehudah**

["Remnant of Judah": Halachic comments and corrections pertaining to Karo's Beith Joseph, mostly based upon the writings of the editor's brother Samuel]. **FIRST EDITION**. Printer's device on final leaf depicting a crowned lion and eagle with cherubs and mythological figures (Yaari, Hebrew Printers' Marks, no. 48). ff. 84. Owner's signatures on title and ff. 32, 46. Marginal notes in a Sephardic hand. Some woming expertly repaired. Modern calf-backed marbled boards. Sm. 4to. [Vinograd, Salonika 159; Mehlman, Genuzoth, pp. 74, 83, no. 65].

Salonika, Matithia mi-Geza Bath Sheva: 1599-1600.

**\$3000-4000**

✦ In addition to comments on Karo's Shulchan Aruch, She'eirith Yehudah contains responsa by the editor's brothers Samuel and Joseph, the foremost Halachic scholars of Salonika. These appendices are entitled "Piskei Mar Shmuel" and "Piskei Ha-Gaon Maharit," respectively. In the afterword, the editor writes about his brother Samuel who died at a tender age, "Samuel studied and toiled in his thirty-nine years more than a seasoned scholar studies in a hundred years." The older brother, R. Joseph Taitatsak (author She'eloth u-Teshuvot Maharita" tz) was said not to have slept in a bed for forty years and this asceticism led to such spiritual ascendancy he was visited by a Maggid," a heavenly teacher or astral guide, similar to that of his younger contemporary Joseph Karo.

Mehlman (Genuzoth, p. 74) states that the works published by the family of printers "Mi-Geza Bath Sheva" are most rare. The family originally hailed from the Ashkenazic community of Verona in Italy. R. Matithia and his sons published a variety of halachic works and biblical commentaries.



Lot 61

**(TALMUD, JERUSALEM). Talmud Yerushalmi.**

**FIRST EDITION** with a Commentary. Four parts in one. Three divisional titles. Printed in two columns with commentary occupying third column in rabbinic characters. Titles within architectural arch. ff.65, 83, 66, 51. Owners inscription in a Sephardic hand on final leaf, slight marginal repair to title, some staining and slight marginal fraying of final leaves, otherwise a generally clean copy. Old calf, rubbed. Folio. [Vinograd, Cracow 289].

Cracow, (Isaac Prostitz) : (1609).

**\$5000-7000**

Prof. Saul Lieberman has identified David Darshan as the author of the Perush Katzar to this edition, citing his name in the commentary to Tractate Nazir. R. David Darshan, born in Cracow c.1527, author of Shir Ha'Ma'aloth Le'David (Cracow, 1571) and Kethav Hithatzluth Le'Darshanim (Lublin, 1574), was a prominent disciple of Moses Isserles (the ReM" A), Solomon Luria (the MaHaRSHA" L), Isaac b. Bezalel, the brother of the MaHaRa" L of Prague, and others. For a full biography and translation of his works, see H. R. Perelmuter, Shir Ha'Ma'aloth Le'David (1984); and S. Lieberman, Ha'yerushalmi Ki'peshuto (1935), introduction.



Lot 62

63

VITAL, DAVID BEN SOLOMON. (The Physician). Kether Torah

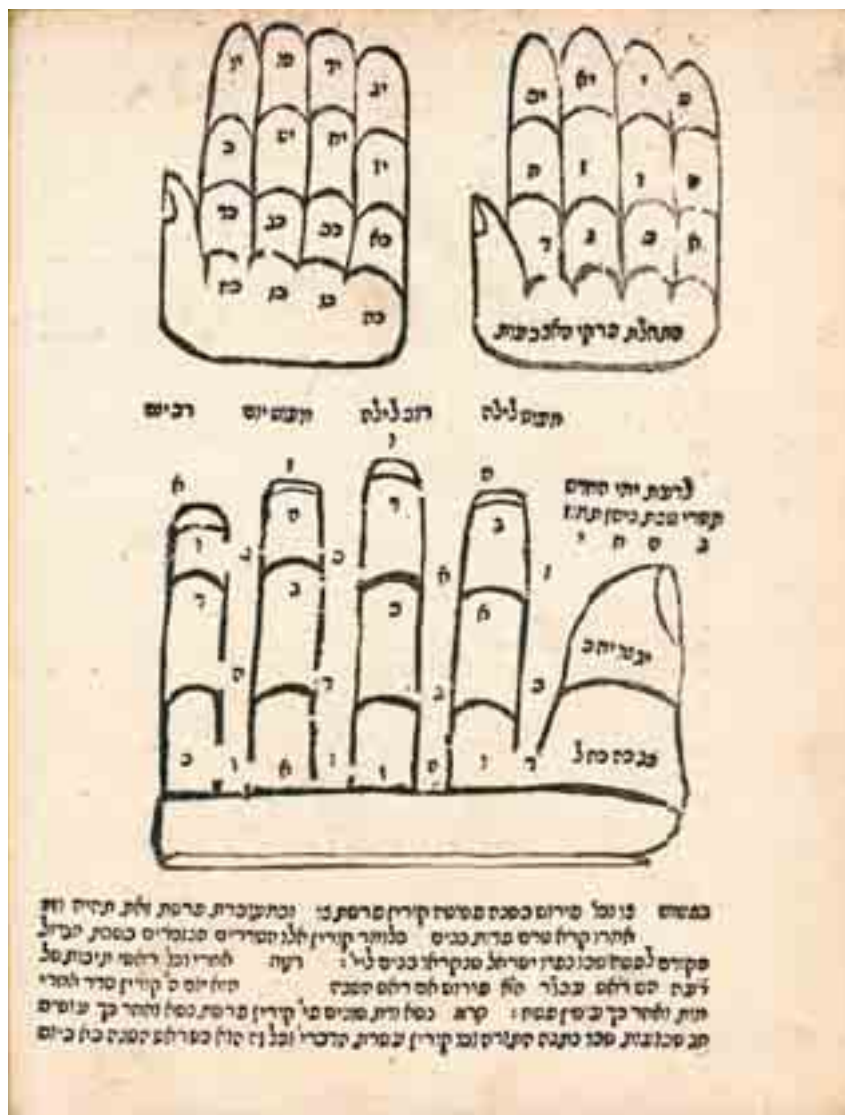
[“Crown of Torah” : summary of the precepts, based on Maimonides]. **FIRST EDITION**. Title within historiated woodcut border, surmounted by coronet. Illustration of hand (relating to calendar) on f.14v, illustration of cow’s lung (relating to dietary laws) on f.92v. ff.(128). Title page trimmed, stained in places, scattered marginalia, previous owner’s stamp on title. Recent blind-tooled morocco. Sm. 4to. [Vinograd, Const.154; Mehlman 705; Yaari, Const. 120; not in Adams].

Constantinople, Eliezer Soncino: 1536.

\$6000-8000

David Vital was among the Spanish exiles who migrated to Turkey and later Greece. He settled in Patras and after the Turko-Venetian war of 1532, moved to Arta where he was accepted as halachic authority.

Kether Torah is a rhymed summary of the 613 commandments in accordance with Maimonides’ enumeration, together with the seven rabbinical commandments. Hence, the numerical value of the title, “kether,” 620; - the 620 letters of the Ten Commandments, refer to the 620 commandments. The work is a commentary to Maimonides’ Sefer ha-Mitzvoth . Each commandment begins with Maimonides’ formulation and concludes with an explanation to it, occasionally responding to Maimonides’ critics. Despite the poetic form in which the book is cast, Kether Torah remains an important halachic source frequently quoted in the rabbinic literature.



Lot 63

**YA'AVETZ, JOSEPH. Or ha-Chaim ["The Light of Life": philosophical polemic].**

**FIRST EDITION.** Title set within architectural arch with the printer's device of an armillary sphere resting on a scroll containing a verse from Psalm 130:5 (illustrated EJ, Vol. XIII, col. 1094, no. 7). ff.(28). Some staining, title marginally repaired. Modern morocco-backed boards. Sm. 4to. [Vinograd, Ferrara 23].

Ferrara, Abraham ibn Usque: 1554.

**\$3000-4000**

•First Work in Trilogy by "He-Chassid Ya'avetz" ["The Pious Ya'avetz"]

The author was among those expelled from Spain, and for his remaining years (d.1507) sought in his writings to find meaning in the catastrophe that had befallen Spanish Jewry. This treatise asserts that philosophical rationalism was the cause whereby so many Spanish Jews chose to embrace the Church rather than a life in exile. The wide abandonment of Judaism Ya'avetz blames on a distorted version of Maimonidean intellectualism that leads to rationalism and thus a weakening of religious observance, commitment and self-sacrifice

The works of "He-Chassid Ya'avetz," were highly prized in East European Chassidic circles. The Polish Chassidic master R. Zevi Elimelech of Dynów penned a commentary to Ya'avetz's books .



Lot 64

**YA'AVETZ, JOSEPH. Yesod ha-Emunah ["The Foundation of Faith"].**

**FIRST EDITION.** Title set within architectural arch with printer's device of an armillary sphere resting on a scroll containing a verse from Psalm 130:5. On final page (colophon), former owner's inscription: " Asher chanani E-lohim vayyiten li gam ken zeh, ani ha-tza'ir, askuphah ha-nidreseth, tole'ah ha-nirmeseth, achuz be-chavlei buz, ze'ira de-lo min chavrayya u-bote'ach bechesed shochan aliyyah, kemo ore'ach noteh la-lun" [This too was bestowed upon me, I the young, trodden floor, lowly worm, seized with shame, not counted among the learned companions, and trusting in the One Above, as a wayfarer seeking lodging]. There follows a most ornate Sephardi monogram. ff. (16). Stained. Modern boards. Sm. 4to. [Vinograd, Ferrara 25; Mehlman 1205; not in Adams].

Ferrara, Abraham ibn Usque: 1554.

**\$3000-4000**

♣Second Work in Trilogy by He-Chassid Ya'avetz.

In Yesod ha-Emunah, Ya'avetz condenses Maimonides' thirteen Articles of Faith into three: 1) Creation of the world; 2) Divine Providence; and 3) The Oneness of God (f.2r.). The author writes that these three articles of faith are the subject of the three Sabbath prayers, as well as of the three Sabbath meals (shalosh se'udoth). The evening prayer speaks of the Creation; the morning prayer touches upon the Giving of the Torah to Moses on Mount Sinai, a prime example of Divine providence; while the afternoon prayer declares "Atah echad" [You are one] (f.8).



יסוד האמונה

והוא חכור שני שחבר החכם הר' יוסף יעקב ויל'

בנפשים ידועים ולא ידועים ילכו ולא ייעזרו  
אשר ידעו חכם ופוקח



נדפס בספריה בכתב הנעלה כבוד אברהם  
אוסק וכו' בסנת סיר לפק'

Lot 65

**(ANGLO-JUDAICA). Form of Prayers, According to the Custom of the Spanish and Portuguese Jews.**

Hebrew and English on facing pages. Translated by David Levi. Six volumes. Contemporary calf with recent morocco spine labels, expert repairs. 8vo. [Roth, *Magna Bibliotheca Anglo-Judaica*, p. 306, no. 32].

London, 1789-93.

**\$10,000-15,000**

❖ **FIRST EDITION OF LEVI'S TRANSLATION. EXTREMELY RARE. ONLY ONE COMPLETE SET RECORDED.**

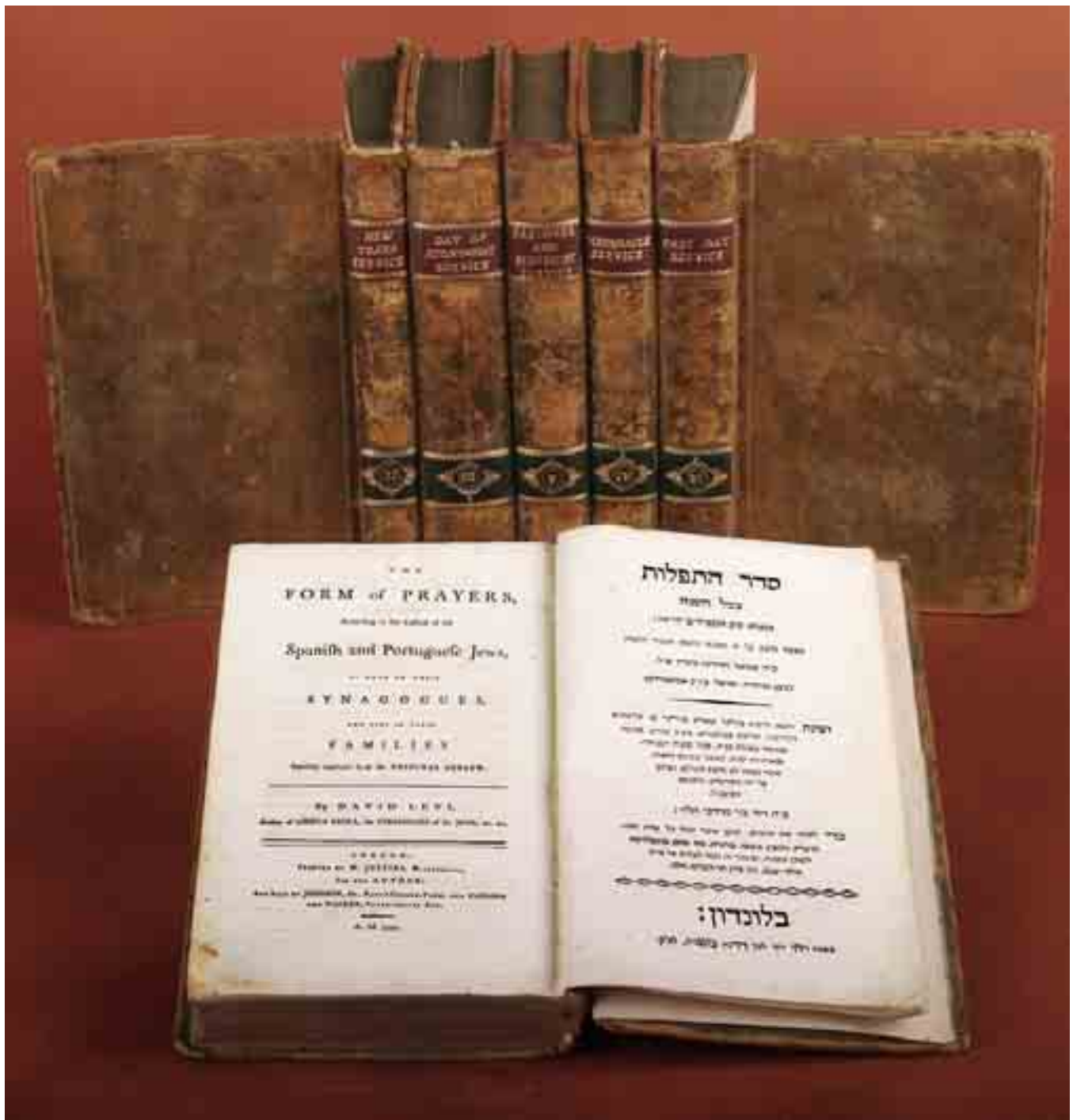
While struggling as a common laborer, David Levi of London (1742-1801) excelled in his Jewish studies to the extent that he emerged as the greatest Anglo-Jewish apologist and translator. His six-volume Hebrew-English edition of the liturgy, *Form of Prayers* (1789-93), is generally considered his most important translation effort. Levi, however, also conceived of it as a tool for his apologetics. While he was generally preoccupied by his debate with non-Jewish deists and philosophers, his *Form of Prayers* indicates that the deism had infiltrated the Anglo-Jewish community as well. "Most striking" about Levi's translation, according to Professor David Ruderman (*Jewish Enlightenment in an English Key*, p. 233), was the "critical need not only to translate, but also to explain and justify . . . The translator had to translate in a way that brought to the surface the spiritual value and continuing relevance of the service in general." For example, Levi included a note in the Hagadah (contained in the Passover volume) to prove to Jewish free-thinkers the veracity of the miraculous account of the exodus from Egypt.

Levi was convinced of the imperative to publish *Form of Prayers* by "the most respectable Portuguese Jews . . . alledging [sic], that all attempts hitherto made towards anything like a translation of their prayers into English . . . has been executed in a manner so faulty, so defective and erroneous, as tended rather to bring disgrace on the service, than to recommend, and explain it" (Vol. I, p. 5-6). The unnamed subject of this caustic critique was Alexander Alexander, the editor of the only earlier translation (1771).

When American Jews began to issue their own editions of the prayers a generation later, they used Levi's translation. Isaac Leeser, the first to issue an American edition of the complete liturgy, even declared: "I would have discarded altogether Mr. Levi's version were it not that many ladies, not familiar with the Hebrew, have been for years in the habit of using Mr. L.'s books" (*Occident* 19.9 [Dec. 1861], p. 432). In England too, only Levi's text was utilized by later translators. Even Alexander's son announced that he would use Levi's work when preparing an edition for schools.

The passage of time did little to erase the perceived gap in quality between Alexander and Levi. Simeon Singer, the pioneering researcher of Anglo-Jewish liturgy, concurred with Levi more than a century later when he wrote: "I am sorry to say Alexander translated [the liturgy] . . . It was a melancholy performance. Indeed, it almost seems as if the worst literary service ever rendered to the Portuguese was done by an Ashkenazi, and, as an Ashkenazi, I feel inclined to apologize to them" (*Transactions of the Jewish Historical Society of England*, Vol. III).

The only known complete set of this rare edition is in JNUL. It is not in JTS and HUC; NYPL and the Library of Congress have Vol. I only; the British Library has Vols. I-II only; Harvard has Vols. I and VI only. The present copy is complete; it belonged to Miss. S.D. Lindo.



Lot 66



**(AMERICAN JUDAICA). (Bible, English).**

Torah Nevi'im U'kethuvim- The Twenty-Four Books of the Holy Scriptures. Carefully Translated According to the Massoratic Text, After the Best Jewish Authorities and Supplied with Short Explanatory Notes. By ISAAC LEESER. FIRST EDITION. Text in English. Printed in two columns. pp. iv, 1011, (4). Trace foxed on a few leaves. Contemporary elaborately gilt-tooled calf, gilt dentilles, gilt extras, gently rubbed. Lg. 4to. [Deinard 847; Singerman 1271; not in Darlow & Moule].

Philadelphia, L. Johnson & Co: 1853.

**\$8000-10,000**

❖ **FIRST EDITION OF THE FIRST JEWISH TRANSLATION OF THE BIBLE INTO ENGLISH. A FINE COPY GRANDLY BOUND.**

Isaac Leeser, a pioneer of American Judaism, published the first Jewish translation of the entire Bible into English to wean American Jews (most of whom could not read Hebrew) off the King James Version and its Christological interpretations. "In presenting this work to the public, the translator would merely remark, that it is not a new notion by which he was seized of late years which impelled him to the task, but a desire entertained for more than a quarter of a century, since the day he quitted school in his native land to come to this country, to present to his fellow-Israelites an English version, made by one of themselves, of the Holy Word of God."

Leeser's translation has become the standard Bible for English-speaking Jews, especially in America. It was greeted with acclaim by all circles and continues to be used in synagogues to this day.

See J. D. Sarna and N. M. Sarna, *The Bible and Bibles in America in: Jewish Bible Scholarship and Translations in the United States*, pp. 84-90; Murray Friedman, *Jewish Life in Philadelphia* (1983) p.35.

תורה נביאים וכתובים

THE

TWENTY-FOUR BOOKS

OF THE

HOLY SCRIPTURES:

CAREFULLY TRANSLATED

ACCORDING TO THE MASSORETIC TEXT, ON THE BASIS OF THE  
ENGLISH VERSION,

*After the best Jewish Authorities;*

AND SUPPLIED WITH

SHORT EXPLANATORY NOTES.

BY

ISAAC LEESER.

כי לא תשכח ספי זרע

"For it shall not be forgotten out of the mouth of his seed."—Deut. xxxi. 21.

PHILADELPHIA:

PUBLISHED AT 371 WALNUT STREET.

5614.

**(AMERICAN JUDAICA). (BIBLE. English). The Twenty-Four Books of the Holy Scriptures.**

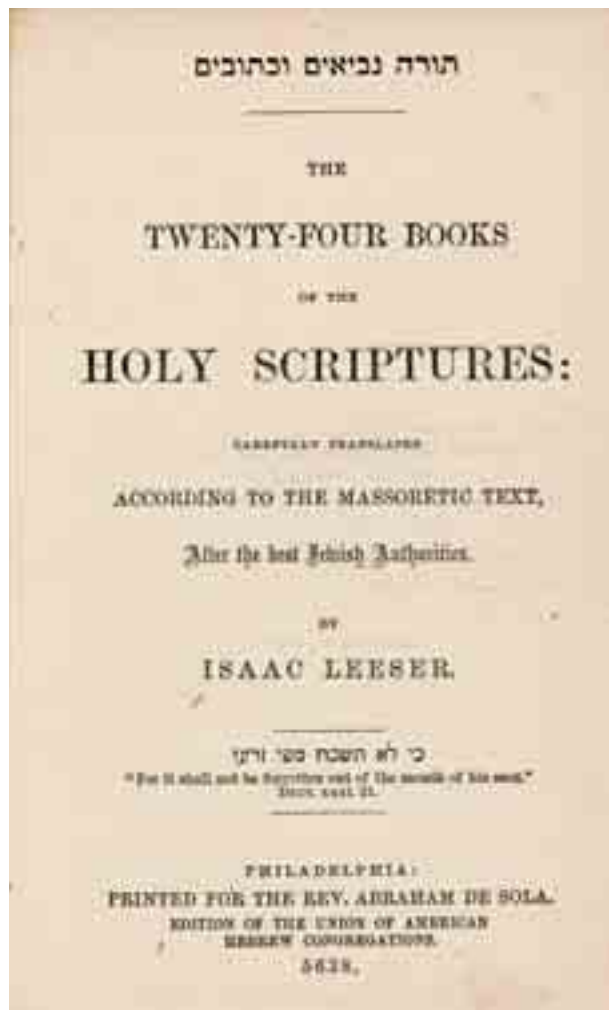
Carefully Translated According to the Massoretic Text, After the Best Jewish Authorities. By Isaac Leeser. pp. xii,1243. Contemporary calf, rubbed. 8vo. [This edition unknown to Singerman].

Philadelphia, For the Rev. Abraham de Sola: 1878.

**\$1000-1500**

Leeser first published his pioneering English translation of the Bible in 1853 in large quarto form (see previous Lot). He later published a smaller edition because he was "stimulated, by the indulgent judgment pronounced by several eminent men . . . to make an effort to make it more accessible to all classes than an expensive and heavy quarto could expect to be, although he regrets that the [smaller] shape and size of the pages have prevented him appending the notes to this with which the other is enriched. But in preparing this work anew for the press the whole has been carefully subjected to the closest scrutiny, and improved and corrected wherever deemed necessary" (p. viii). Leeser reminded his readers of the pioneering nature of this work: "Many attempts have been made of late years by Israelites in all European countries to furnish new versions in the various languages which they speak . . . Hitherto . . . no other translation in the English had been completed by Jews" (p. v).

"In a short time [Leeser's Bible] became the standard Bible for English-speaking Jews, especially in America" (Orlinsky, 379) and it was even greeted with acclaim in non-Jewish circles. Moses Dropsie aptly remarked in a eulogy for his teacher, "If Mr. Leeser had done naught else, this work alone would entitle him to the gratitude of every English reader" (Moses Dropsie, Panegyric on the Life, Character and Services of the Rev. Isaac Leeser [Philadelphia, 1868]).



Lot 68

**(AMERICAN JUDAICA). BRANDON, BENJAMIN RAPHAEL DIAS.**

Emek Binyamin. \* With: (As issued) Brandon's Oroth ha-Mitzvoth. ff. (2), 22. Brownded, final leaf worn. Recent boards. 8vo. [Vinograd, Amsterdam 1682].

Amsterdam, Jan Jansson: 1753.

**\$1200-1800**

On f.22v, the author records the first Halachic query asked by a European of a Rabbi on the American Continent.

This volume of responsa contains the first responsum solicited by a European from a rabbi living in the New World (ff. 17-20). Benjamin Brandon of Amsterdam asked the advice of Aaron Ledesma of Surinam regarding an inheritance case. Brandon (d. ca. 1750) was a cantor, Ledesma, a physician and a graduate of Amsterdam's Etz Hayyim, served as a rabbi in Surinam beginning in 1737. It is curious that Brandon, who lived in a city replete with well-known scholars, dispatched his responsum to an obscure rabbi in distant America. Ultimately, Brandon disagreed with his correspondent's decision and he issued his own opinion (f. 22b). On Ledesma, see Isaac S. and Suzanne A. Emmanuel, *History of the Jews of the Netherlands Antilles*, Vol. I, p. 178. On Brandon, see JE, vol. 3, p. 353. On the book, see Mendel Silber, *America in Hebrew Literature*, pp. 41-2 (English section), 57 (Hebrew section).



Lot 69

**(AMERICAN JUDAICA). Carigal, Hayyim Isaac.**

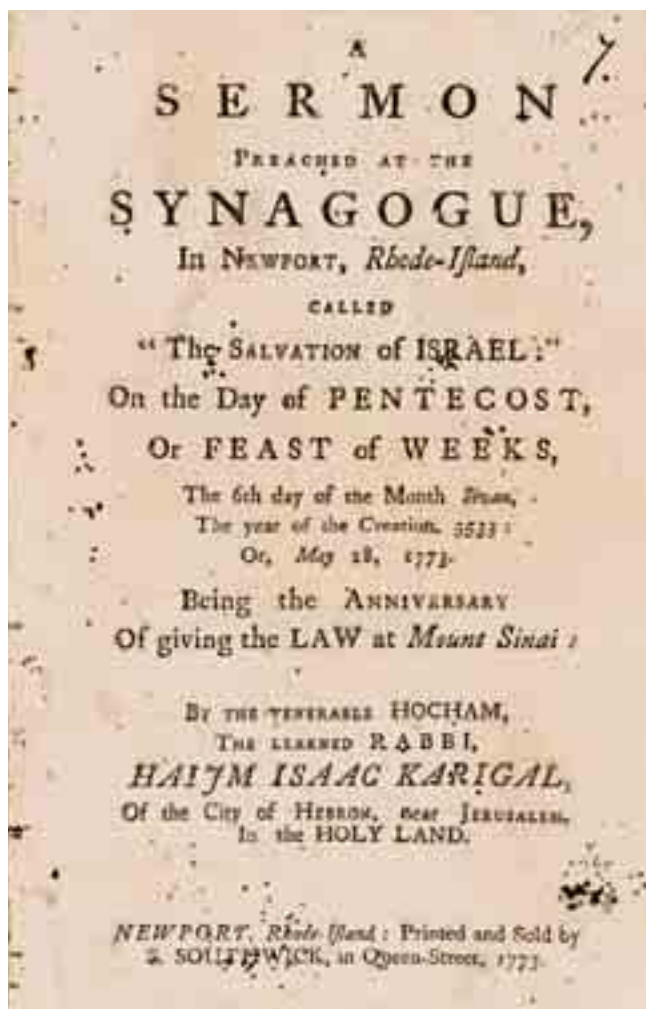
A Sermon Preached at the Synagogue in Newport, Rhode Island. pp. 19. Stained, last leaf neatly taped. Unbound. 8vo. [Singerman 45; Rosenbach 58].

Newport, S. Southwick: 1773.

**\$25,000-30,000**

❖ **FIRST JEWISH SERMON PREACHED AND PRINTED IN AMERICA. A LANDMARK IN THE FLOWERING OF AMERICAN-JUDAICA.**

Carrigal, a native of Hebron traveled through Europe and visited the Caribbean in 1761. He served as a rabbi in Curaçao for two years before returning to Europe. In 1772-1773 he visited Philadelphia, New York and Newport. While in America, Carrigal became friendly with Ezra Stiles, the president of Yale and a Hebrew scholar. The two discussed matters of Jewish learning, and they later corresponded with one another. Stiles was among the dignitaries who were present in the Newport synagogue during the Pentecost festival of 1773, when Carrigal delivered a forty-seven-minute-long sermon in Spanish (Ladino?). In the middle of the sermon, which dealt with the salvation of Israel, Carrigal paused to acknowledge Aaron Levy, the parnas (warden) of the congregation and a leading merchant-shipper. An English translation of the sermon by Abraham (Michael) Lopez, a former Marrano and a Newport merchant, was published in pamphlet form. It was the first Jewish sermon preached and printed in America. The present copy contains a curious ms. note by "J.H. Esq.": "Tis said that this sermon was written and delivered in Hebrew, and that it was translated by the Rev. Ezra Stiles, D.D., afterwards President of Yale College." See A.J. Karp, *Beginnings: Early American Judaica*, pp. 11-16; Lee M. Freedman, *Rabbi Haim Isaac Carigal: His Newport Sermon and His Yale Portrait* (1940).



Lot 70 ( and see Back Cover)

**(AMERICAN JUDAICA). (Anti-Semitica, psedo).**

"Down with the Jews! Meeting of the Society for the Suppressing the Jewish Race: A Terrible Plot Against the Jewish People." . pp. 4. Unbound. 8vo. [Singerman 2867 (recording two copies only)].

New York, Fr. Groneberg's Book & Job Printing Office: 1880's (?).

**\$1000-1500**

♣ Satire, with reference to prominent contemporary anti-Semites, e.g., Judge Henry Hilton, Daniel Corbin and Max L. Rossvally (i.e., Mordechai Rosenthal, an apostate Jew). Purports to relate the proceedings of a meeting of the American Society for the Suppression of the Jewish Race and resolutions it adopted. The resolutions are pledges to boycott anything to do with music, art, finance, transportation, etc. that has a Jewish connection. By naming dozens of specific examples, the "resolutions" actually highlight the contributions of the Jewish people to the world in general, and to America in specific. The author, Harry H. Marks (1839-1922) was a civil war veteran (American Jewish Year Book, Vol. XXV, p. 140; no other works by him are known).



Lot 71

**(AMERICAN JUDAICA). (Hebrew Type-face).**

Watson, Richard. An Apology for the Bible, in a Series of Letters Addressed to Thomas Paine. pp. 230. Stained. Contemporary calf. 12mo. [Not in Rosenbach or Singerman]. Litchfield, Conn. T. Collier, 1797.

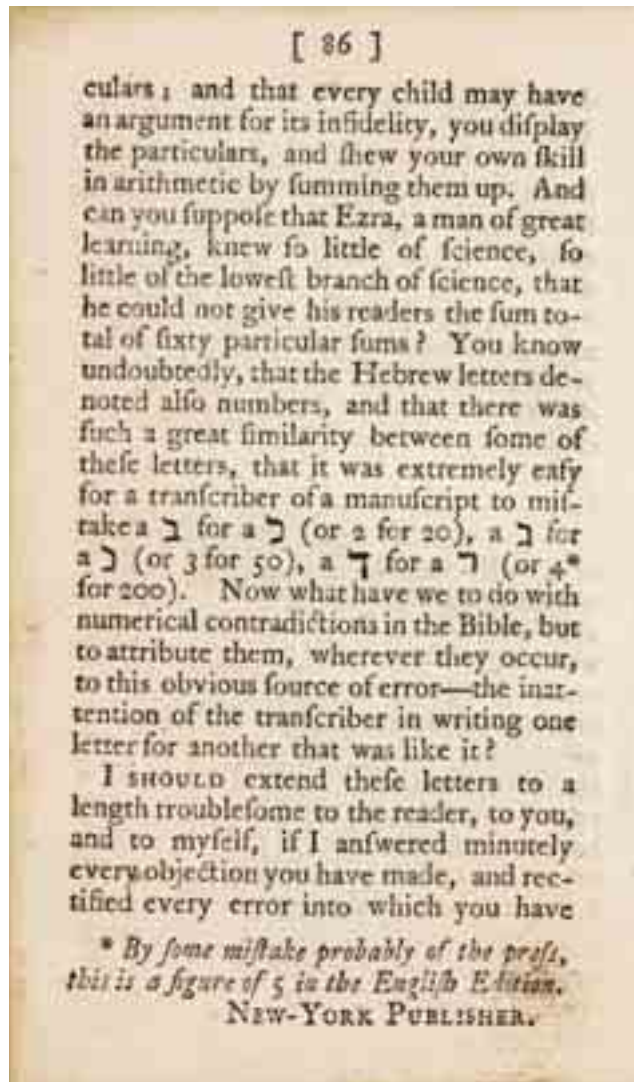
WITH: Stiles, Ezra. A Discourse on Saving Knowledge Delivered at the Installment of the Reverend Samuel Hopkins. pp. 54. pp.41-end shorter. Unbound. [Rosenbach 52; Freimann p.54]. Newport, RI. Solomon Southwick, 1770.

Together, two volumes.

**\$1500-2000**

•First Volume: Only appearance of Hebrew type in Litchfield, Conn. Watson (1737-1816), the bishop of Llandaff, England, authored An Apology for the Bible in response to the second part of Thomas Paine's Age of Reason. Apology for the Bible was oft reprinted, but the present edition is the only work ever printed in Litchfield with Hebrew type (five Hebrew letters on p. 86). It is not recorded in Freimann, or similar.

Second Volume: First appearance of Hebrew type in Newport. "Contains a passage in Hebrew [26 words], and an important discussion on the Trinity from statements in the Sapeher Hajatzirah, and rabbinical books" (Rosenbach).



Lot 72

**(AMERICAN JUDAICA). Henry, Rev. H. A. Sepher Ha'chinuch Le'yeladei Bnei Yisrael.**

A Class Book for Jewish Youth of Both Sexes Containing an Abridged History of the Bible and Biographical Notices of the Patriarchs, Prophets, Rulers and Kings of Israel. A Consice Account of all Festivals, Fasts, and Distinguished Periods Throughout the Year, A Description of the Ceremonies and Customs, with their Explanations, and also a Series of Religious and Moral Lessons, as Seduced from Holy Writ. pp. v;133,(3). Few light stains in places. Original gilt-titled cloth. 8vo. [Singerman 1188].

Cincinnati, C. Cropper & Son: 1851.

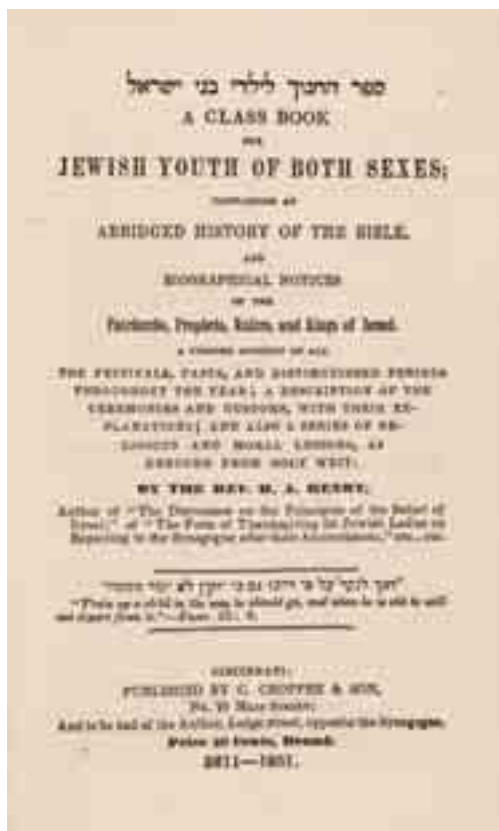
**\$3000-4000**

✦First Jewish book printed in Cincinnati.

"In the course of many years' experience . . . I have observed, with regret, the insufficiency of our present system of religious education. To assist in the amelioration of that system, has long been my most anxious wish . . . This elementary work is intended as the first of a series of similar productions . . . One great desideratum has been to reduce its price to that of the common daily Spelling Book, so that it may be available to the poor as well as to the wealthy, as, also, to families having several children, so that each child may obtain the Book for its exclusive use."

This work, which was based on an earlier London edition (1839 or 1840), was Henry's first American publication on a Jewish theme. For Henry's "Prayer in Behalf of the United States of America" (with references to the local governor, mayor and city council), see pp. 71-2.

Henry was born in London in 1800 (or 1806?) and served as principal of the Jewish Free School and the rabbi in various area synagogues, he was also a leading anti-missionary activist. He immigrated to America in 1849 upon the invitation of a Louisville synagogue, but never reached Louisville. He instead occupied pulpits in Cincinnati, Syracuse and New York. In 1857 he moved to San Francisco. There he served as the rabbi of Shearith Israel and edited The Pacific Messenger. He died in 1879 and his library was bequeathed to the Hebrew Union College. See UJE, 5:317.



Lot 73



(AMERICAN JUDAICA). Henry, Rev. H. A.

AUTOGRAPH LETTER SIGNED in English, heavily sprinkled throughout with Hebrew phrases, to Isaac Leeser. pp. 6. Minor small tear on a centerfold and slight chip on a few edges, all negligible. Damp-stained, but not obscuring any wording. Cincinnati, 3rd June, 1851.

\$4000-6000

Long, fascinating letter, entirely penned in Henry's small, neat, hand with full signature to Isaac Leeser answering charges and accusations made against him, some of which were apparently repeated in Leeser's "Occident." Henry has a fine command of the English language, using it to every advantage in this significant letter, establishing his credentials and defending his position against attacks made on him.

He writes "I am ready to challenge anyone in the whole United States as to my competency as a teacher and preacher...jealousy alone has prompted [others] to make all the evil reports about me...hope it is not too late for you to become better acquainted with me and to be enabled to form a right judgment and then you will see how I am wronged ! ...An attempt has been made to crush me. I acquit you of all intention to injure me...am satisfied with your explanation...but as the aggrieved party you should tell me who wrote the accusatory letters ...so in the future I may challenge them...I fear no man when I am in a just cause...My 'Class Book' (see previous Lot) is on the press. I have 300 subscribers...have no doubt it will be a standard."

Henry discusses other works he is translating and will later publish and also writes "it will be obvious that I came to America both for my own good and the good of my co-religionists this side of the Atlantic."



Lot 74

**(AMERICAN JUDAICA). Judah, Samuel B. H.**

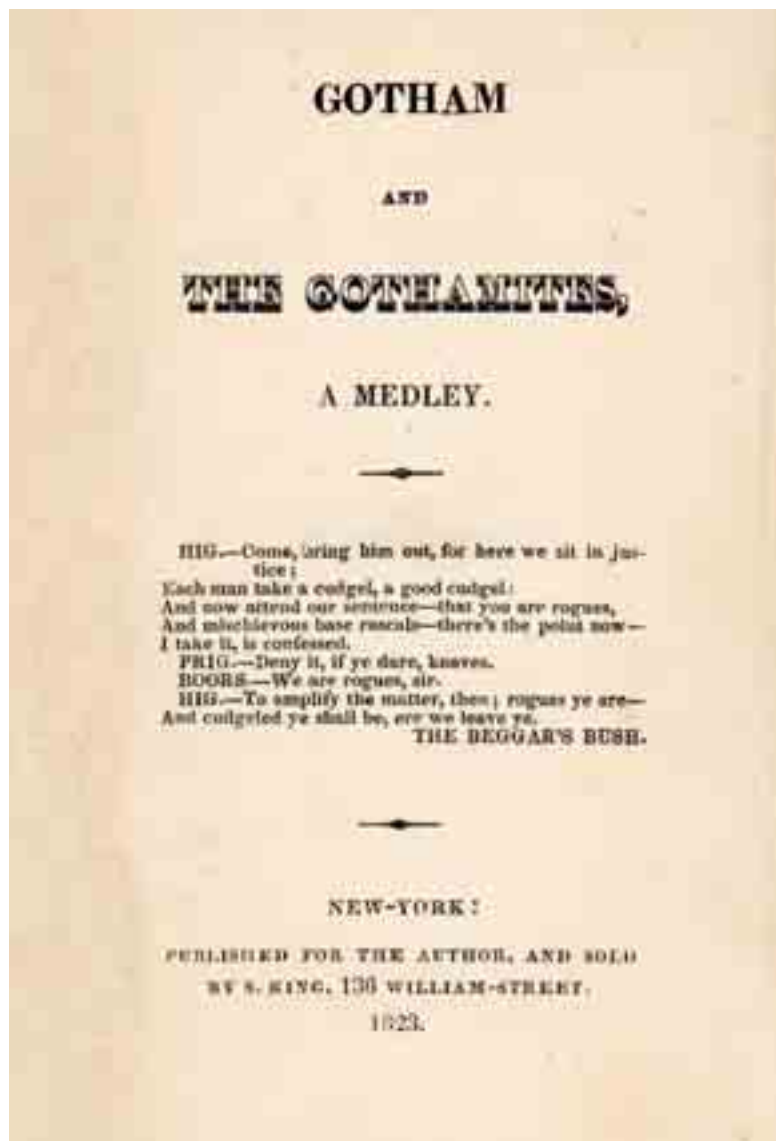
Gotham and the Gothamites, A Medley. Uncut and unopened copy. pp. lvi, 93, [1]. Browned. Original printed boards. 12mo. [Singerman 372; Rosenbach 242].

New York, S. King: 1823.

**\$1500-2000**

✦First Poem and Satire by an American Jew.

Judah (1799-1876?), a member of New York's Cong. Shearith Israel, was one of the earliest American Jewish authors. His *Gotham and the Gothamites*, a satire in verse, "is an unrelieved flow of vitriol poured on the heads of numerous [more than 100] prominent New Yorkers, including Mordecai M. Noah" (Louis Harap, *The Image of the Jew in American Literature*, pp. 261-3). Judah was convicted of libel for this work, and he escaped imprisonment only because the governor pardoned him due to Judah's ill health. Judah subsequently became a lawyer and "for many years was the only Jewish attorney in the city" (UJA, Vol. VI, p. 232; also see Sola-Pool, *An Old Faith in the New World*, p. 477). Singerman writes that a note in the HUC copy records "most copies lack the suppressed pp. xxi-xxiv." The present copy is complete.



Lot 75

**(AMERICAN-JUDAICA). Leeser, Isaac.**

Discourses on the Jewish Religion. Ten volumes. English interspersed with Hebrew. Excellent condition. Uniform boards. 8vo. [Singerman 1956].

Philadelphia, Sherman & Co.: 1866-67.

**\$10,000-15,000**

🕯️ **COLLECTED SERMONS OF THE PIONEER OF AMERICAN ORTHODOXY, ISAAC LEESER. A RARE AND COMPLETE SET.**

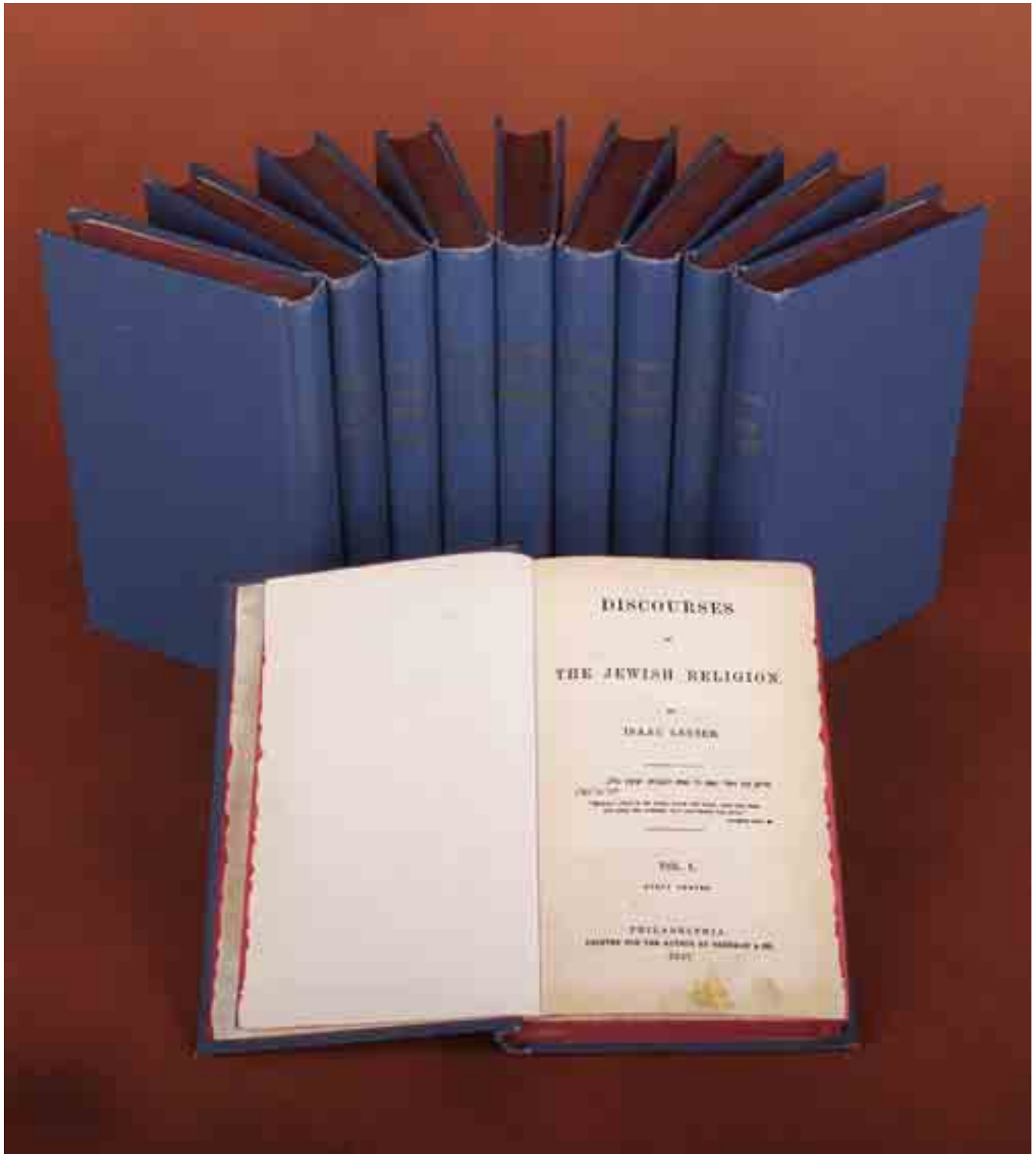
Central to Isaac Leeser's career as a pioneering American rabbi was his role as a preacher. He delivered more than two hundred fifty sermons over his lifetime. Some were published in pamphlet form or in his *Occident* monthly. In 1837 he issued *Discourses . . . First Series*, a two-volume anthology of fifty-two sermons. The first anthology of sermons by an American Jew, *Discourses* was eagerly anticipated by communities across the United States and the Caribbean; it was also reviewed favorably in Europe. Leeser's *Discourses* marked a coming of age of the American synagogue and ministry. From then on, the sermon increasingly became accepted as a central feature of the synagogue service; eloquence and oratory skills became important qualifications for any rabbi seeking an America pulpit.

Leeser issued an additional volume of *Discourses . . . Second Series* in 1841. By this time, however, he had been propelled to national leadership of the American Jewish community and his many communal and literary responsibilities no doubt kept him from publishing further volumes for more than two decades. It was not until the final year of his life that he began to edit a third series of sermons for publication. Ignoring the sufferings of illness, he prepared six volumes before finally succumbing to cancer. A seventh volume was edited posthumously by his colleague, Judge Mayer Sulzberger. The seven volumes of the third series were issued in a ten volume edition (the present Lot) that included a reprint of the first two series.

Leeser initially delivered sermons for the edification and inspiration of his contemporary co-religionists. But his decision to print the ten-volume anthology was motivated primarily by the recognition that it would serve as his lasting legacy for the "new generation that has sprung up . . . I hope that the heart of the vast majority of Israelites will still respond to the instructions laid before them now, as was the case three decennia ago, when I was perhaps the only Jewish public speaker in America" (Vol. I, p. vii). (He was also driven by the fear that "when the grave encloses my mortal remains, some one might be induced to edit my writings . . . and to make me say what I would not sanction").

Leeser was interested in leaving American Jews with a "religious legacy" in the form of his *Discourses*. In a literary review in the *Occident* (Vol. XXVI, pp. 237-8), Sulzberger highlighted the larger implications of the publication of the monumental work: "Irrespective of the merits, which the most casual reader will recognize, the book contains much historical information, respecting American Jews; and indeed will be one of the main sources for a history of Judaism in our country . . . Every Jew who is interested in the events that have befallen his co-religionists here, during the last forty years . . . will be glad to possess the work."

On Leeser as a preacher and his *Discourses*, see Lance Sussman, *Isaac Leeser and the Making of American Judaism*, pp. 66, 60-67, 77, 87-88, 120-121, 241.



Lot 76

**(AMERICAN JUDAICA). The Occident and American Jewish Advocate.**

A Monthly Periodical Devoted to the Diffusion of Jewish Knowledge. Edited by Isaac Leeser. Volumes I-XXV. The present set includes a complete run from Volume I (1843-44) through Volume VIII (1850-51), uniformly bound. Partial run from Volume IX (1851) through Volume XXV (1867). The partial run, bound for the most part in early three-quarter calf, includes the following volumes and numbers: IX (1851)-1, 4, 5, 6, 7, 9; X (1852-53)-3, 6, 7, 8, 9, 11; XII (1854-55)-2, 3, 6, 7, 8, 9, 10, 11; XVI (1858-59)-complete, 1-12; XIX (1861-62)-1, 2, 3, 4, 5, 6, 7, 8, part of 12; XX (1862)-1, 2, 3; XXI (1863-64)-2, 8, 11; XXII (1864-65)-1, 3, 4, 5, 7, 11; XXIII (1865-66)-3, 4, 5, 8, 10, 11, 12; XXIV (1866-67)-1, 3, 5, 6, 7, 8, 10, 12; XXV (1867)-1, 2, 3, 4, 5, 6, 7. Volumes XI, XIII, XIV, XV, XVII, XVIII, XXVI not present. Owner stamps, occasional foxing, generally sound and attractive. .

Philadelphia, 1843-67.

**\$20,000-25,000**

❖ **SCARCE SUBSTANTIAL RUN OF ISAAC LEESER'S THE OCCIDENT, " THE FIRST SUCCESSFUL JEWISH NEWSPAPER. " THE FIRST EIGHT VOLUMES COMPLETE.**

" The Leeser legacy to American Jewish history is a well-documented life of pioneering accomplishments. As Bertram Korn succinctly put it: "Practically every form of Jewish activity which supports American Jewish life today was either established or envisaged by this one man." Perhaps the most lasting testament to Leeser's energy and hopes can be found in the pages of his journal *The Occident*... which contains arguably the single most important historical record of Jewish life in the Western Hemisphere in the mid-19th century. Chronicled there, for example, is Leeser's ongoing confrontation with the rising movement for Jewish religious reform in America. Of particular note are Leeser's many public battles to defend religious freedom, such as his losing effort to revoke Sunday closing laws, as well as his defense of Judaism in the face of widespread missionary activity. Through the agency of *The Occident*, Leeser hoped to accomplish in print what he never succeeded in doing in practice: to bring together in one common forum the many American Jewish communities that were otherwise divided-by either geography or ideology." While Leeser was generally content to remain behind the scenes, he would occasionally use his editorials to defend himself and his journal from critics and detractors, as in Volume X, Number 11: " *The Occident, and Its Course,*" or in Volume XVI, Number 1, " *About Myself.*"

In 1843 Leeser founded the monthly *The Occident*, the first successful Jewish newspaper. For 25 years, this was an important forum for articles on Jewish life and thought. Leeser was its editor, chief contributor, book-keeper, and sometimes even typesetter. The first seven numbers of *The Occident* which are present here, were published the year before Leeser died. Mayer Sulzberger continued to publish *The Occident* for one year after Leeser's death in 1868, but without Leeser's energy, vision and guidance, this important journal ceased publication. Thus the present collection offers a substantially complete run of this important forum for the American Jewish community from the first year of its publication through to its final numbers.

THE OCCIDENT,  
AND  
AMERICAN JEWISH ADVOCATE.

A MONTHLY PERIODICAL

DEVOTED TO

THE DIFFUSION OF KNOWLEDGE

ON

*Jewish Literature and Religion.*

EDITED

BY ISAAC LEESER.

ללמוד וללמד לשמור ולעשות  
"To learn and to teach, to observe and to do."

VOL. I.

PHILADELPHIA:  
PUBLISHED AT 118 SOUTH FOURTH STREET.

5604.

**(AMERICAN JUDAICA). Leeser, Isaac. Instruction in the Mosaic Religion.**

Uncut copy. With Hebrew type. Signature of Charity S. [Solis] Cohen on the front pastdown endpaper. (Active in the Hebrew Education Society of Philadelphia, of which Leeser was a founder). pp. viii, 139. Upper quarter of dedication page removed. Original boards, broken. Tall 8vo. [Singerman 489; Rosenbach 321].

Philadelphia, Adam Waldie: 1830.

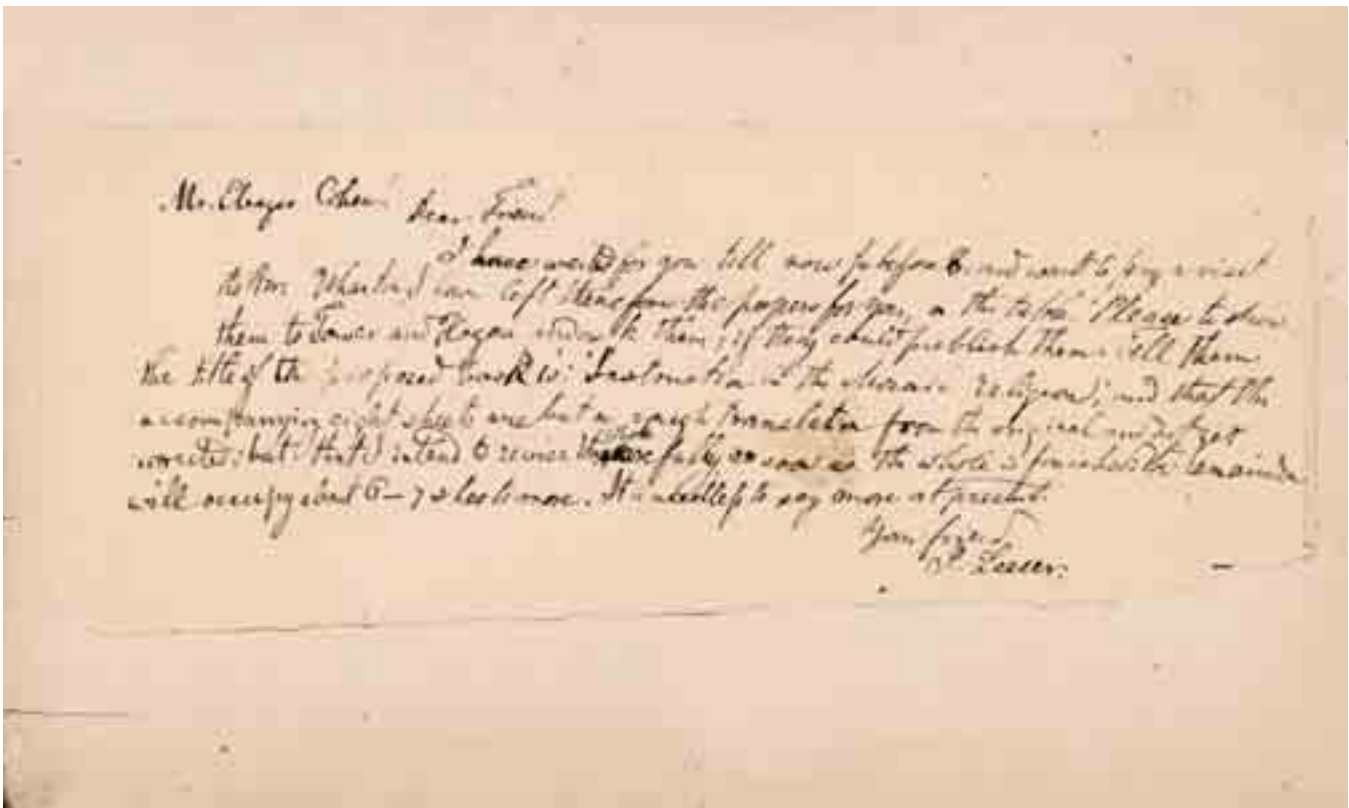
**\$4000-6000**

❖ **FIRST PUBLICATION BY ISAAC LEESER. THIS COPY WITH A MANUSCRIPT NOTE BY LEESER PERTAINING TO THE PUBLICATION OF THE WORK.**

Leeser's primary concern was improving the educational level of American Jewry. This, his first published book was thus a translation, with additions, of Joseph Johlson's *Unterricht in der Mosaischen Religion* (Frankfurt a/Main, 1819). Leeser states in the preface: "The design of this work is the instruction of the younger part of Israelites, of both sexes...It is universally acknowledged, that there is a great scarcity of elementary books of this kind amongst us [in America]; and this is, therefore, the first of a series, which is attempted, to remedy this defect... if the encouragement held out for this will warrant me in the undertaking...The assistance, hitherto promised, is far from sufficient to pay the expenses of the publication even of this alone, and I was obliged to assume the publication myself."

This copy contains a manuscript letter from Leeser to Eleazar Cohen, a known Philadelphia merchant (pasted onto the front free endpaper). It notified Cohen that Leeser was leaving him some pages from his manuscript of *Instruction in the Mosaic Religion*. Leeser requested that Cohen "show them to Tower and Hogan and ask them if they could publish them." Thus revealing that Leeser had originally intended to have someone other than Adam Waldie publish the volume.

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



Lot 78

**(AMERICAN JUDAICA). (Leeser, Isaac).**

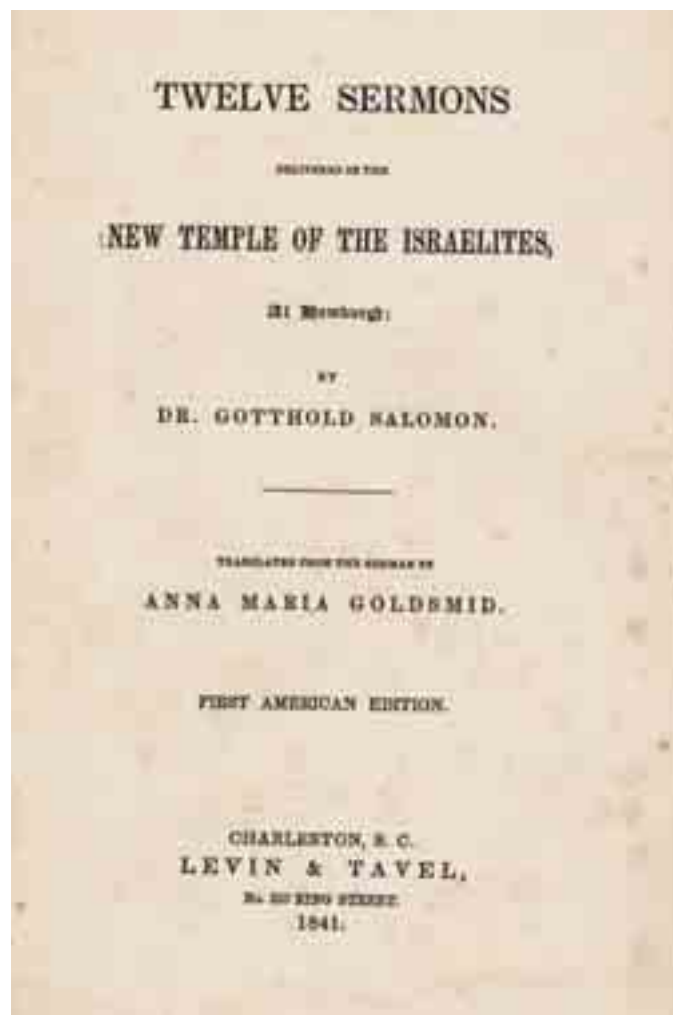
Dr. Gotthold Salomon. Twelve Sermons Delivered in the New Temple of the Israelites at Hamburg. Translated from the German by Translated by Anna Maria Goldsmid. **THE ISAAC LEESER COPY**, with his signature on the front free endpaper (dated 1 Nov / 5 Cheshvan, 5601 [1840]). pp. viii, 247, [1]. [Roth, Magna Bibliotheca Anglo-Judaica. p. 274, no. 31]. 1839.

WITH: Twelve Sermons Delivered in the New Temple of the Israelites, at Hamburg. **THE FIRST AMERICAN EDITION**. pp. [3], viii, [2], 14-236, [3]. [Singerman 761; Rosenbach 483]. Charleston, SC, 1841. Together, two editions. Discolored. Original boards, worn. 8vo.

**\$2000-3000**

✦ Salomon (1784-1862) was the preacher of the new Reform Hamburg Temple. His "sermons, modeled, like those of other preachers, on Protestant examples, were praised by his contemporaries, notably H. Heine" (EJ). Goldsmid (1805-1889), a daughter of Sir Isaac Lyon Goldsmid, was a London author, poetess, translator, educator and communal worker (JE).

The American edition of Twelve Sermons contains a new preface extolling the religious liberty of America and highlighting the refuge it afforded to the Jews. The new preface is merely signed "L," doubtlessly referring to Isaac Leeser. His involvement in this publication is not mentioned in the bibliographies, nor in the comprehensive biography by Lance Sussman (Isaac Leeser and the Making of American Judaism). The volume is preceded by two pages of advertisements for works by Leeser.

*Lot 79*



**(AMERICAN JUDAICA). (Liturgy). Minhag America -**

The Daily Prayer for American Israelites as Revised in Conference. With: Select Payers for Various Occasions In Life. Edited by Isaac Mayer Wise. Hebrew and English on facing pages. pp.271;48. Light dampstains in places. Original gilt-titled cloth. 12mo. [Singerman 2337].

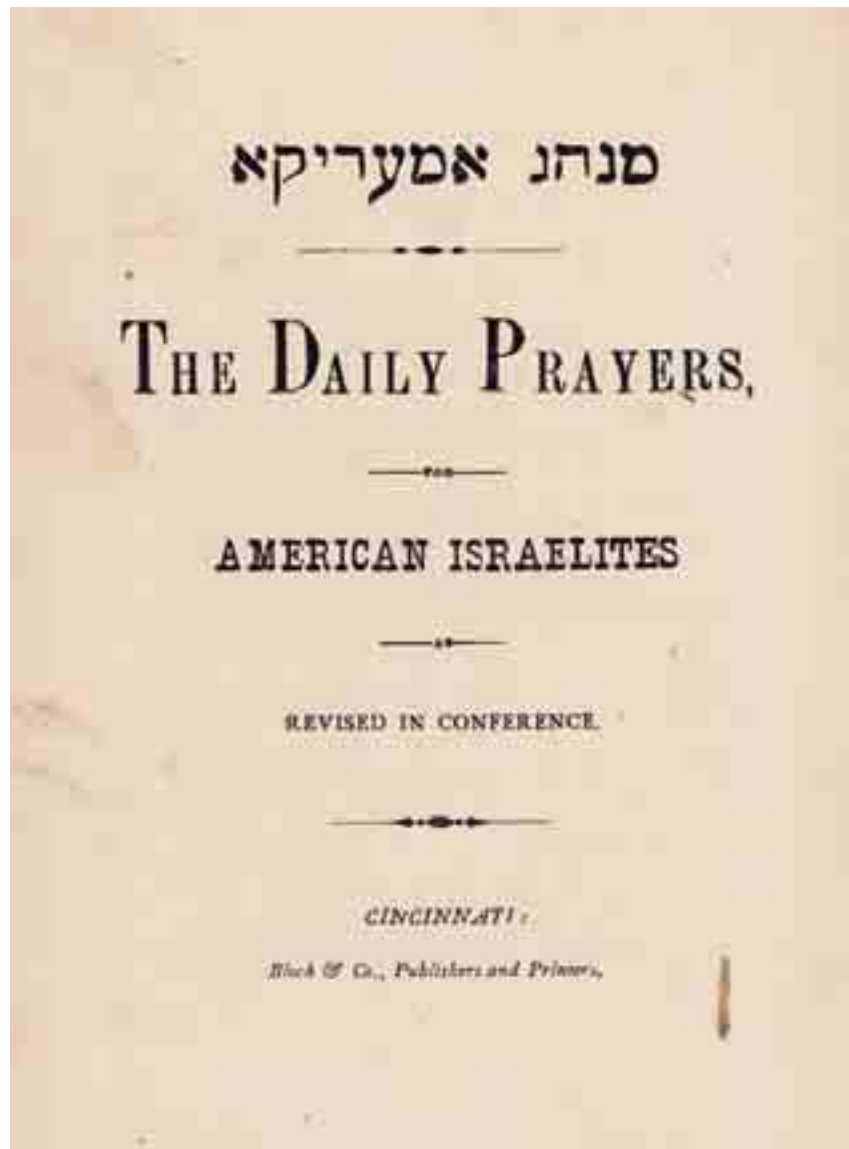
Cincinnati, Bloch & Company: 1872.

**\$700-1000**

• **THE FIRST REFORM PRAYER-BOOK PRINTED IN AMERICA.**

Isaac Mayer Wise was born in Steingrub, Bohemia, in 1819 and immigrated to America in 1846. At first a rabbi in Albany, in 1854 he moved to Cincinnati. There he established the institutional structure of American Reform Judaism: the Union of American Hebrew Congregations and Hebrew Union College.

Wise, who desired to publish an "American" prayer book from his earliest years in the country, believed that the acceptance by all American Jews of a single liturgical rite would represent a great step toward unity. This first reform prayer-book retained a Hebrew text and the traditional framework of the liturgy, though certain "objectionable" passages were altered, shortened or excised.



Lot 80

**(AMERICAN JUDAICA). Richardson's Almanac, 1859.**

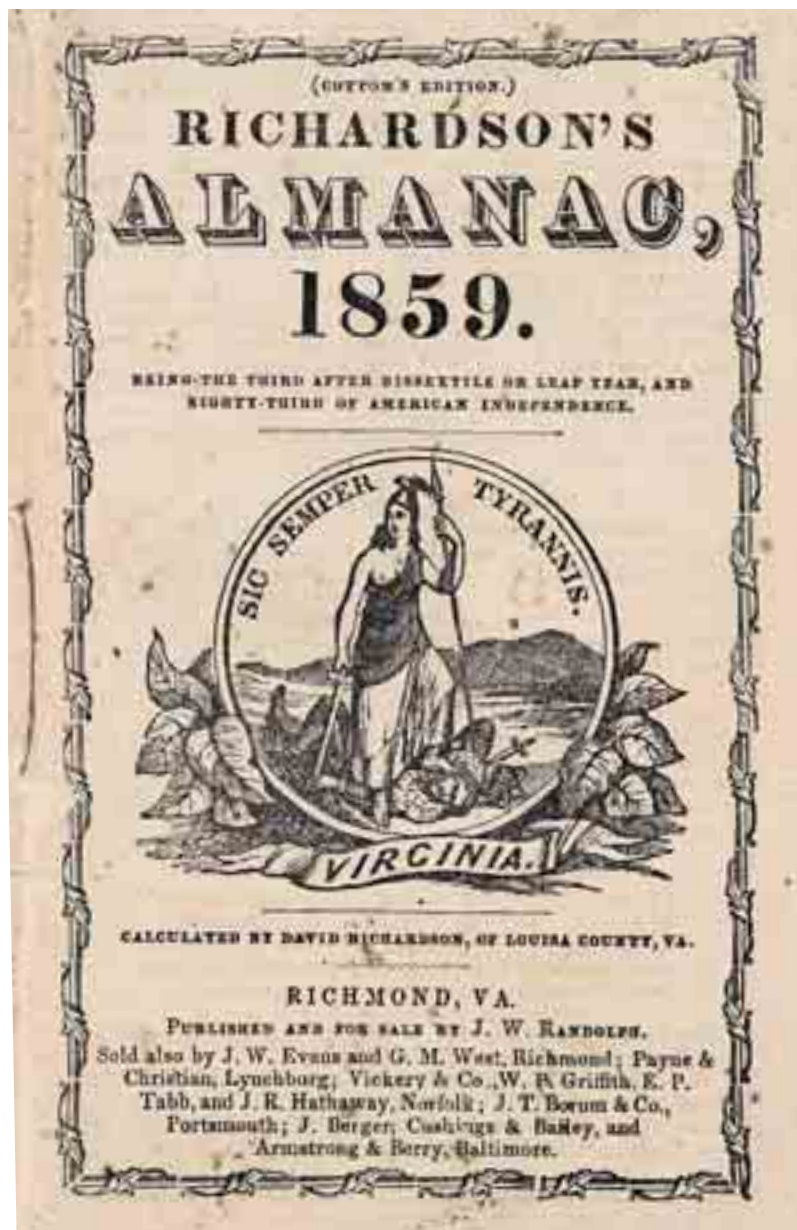
pp. 36. Unbound. Original wrappers. 12mo.

Richmond, VA, J.W. Randolph: 1859.

**\$2000-2500**

✦ This general almanac includes a Jewish calendar and a list of Richmond synagogues and rabbis (p.17). The calendar provides the dates of Rosh Chodesh and each of the Jewish holidays (with explanations of the origins of some). It also contains a schedule of "the hour to commence the Sabbath" each week, by way of listing one approximate time per four-week period.

The Jewish community of Richmond, Virginia, was one of the earliest in North America and antedated the American Revolution. The inclusion of a Jewish calendar in a general almanac testifies to the importance of the local Jewish community and the esteem in which it was held.



Lot 81

**(AMERICAN JUDAICA). (Parliamentary Act, British).**

An Act for Naturalizing such Foreign Protestants and others therein Mentioned, as are settled or shall settle in any of His Majesty's Colonies in America. . Unbound. 4to. [Roth, Magna Bibliotheca Anglo-Judaica, p. 246, no. 2].

London, John Baskett: 1739.

**\$5000-7000**

**•FIRST EMANCIPATION ACT FOR THE JEWS OF ENGLISH AMERICA**

Seeking to encourage foreigners to help populate the English colonies in America, the British Parliament passed an act enabling colonial settlers there to become naturalized subjects after living in the colonies for seven years. Special provisions were made for Jews, as naturalization normally required the petitioner to have received communion in a Protestant church, and he was furthermore obligated to swear an oath including the words "upon the true faith of a Christian." The 1740 act permitted Jews to become English subjects without receiving communion; it also allowed them to omit the objectionable phrase from the oath.

"That law was important . . . for it expressed a desire on the part of the English to incorporate the Jew into the body politic of and not in medieval fashion, to fence him off into a separate corporation severed from the commonalty of Christians. It was an emancipatory act, the first (apart from Dutch grants to Surinamese Jewry) to be promulgated by a European government since [ancient Rome] . . . The Act was the harbinger of a new day" (Marcus, *The Colonial American Jew*, Vol. I, pp. 480-9; also see Schappes, *A Documentary History of the Jews of the United States*, pp. 26-30).

A similar law applying to Jews living in England itself was not passed until 1753. As opposed to the 1740 act, the Act of 1753 faced much opposition, and it was repealed within the year.

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Anno decimo tertio

# Georgii II. Regis.

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An Act for naturalizing such foreign Protestants, and others therein mentioned, as are settled, or shall settle in any of His Majesty's Colonies in *America*.



Whereas the Increase of People Preamble. is a Means of advancing the Wealth and Strength of any Nation or Country : And whereas many Foreigners and Strangers from the Lenity of our Government, the Purity of our Religion, the Benefit of our Laws, the Advantages of our Trade, and the Security of our Property, might be induced to come and settle in some of His Majesty's Colonies in America, if they were made Partakers of the Advantages and Privileges which the natural born Subjects of this Realm do enjoy ; be it therefore enacted by the King's most Excellent Majesty,

C t 2

**(AMERICAN JUDAICA). (Parliamentary Act, Jamaican).**

Toleration Laws. pp. 10, [1]. Folds. Unbound. 4to. [Not in Roth, Magna Bibliotheca Anglo-Judaica].

London, 1832.

**\$5000-7000**

✦ Contains six laws passed by the Jamaican legislature from 1826 to 1830 expanding the rights of the island's Jews, Catholics, Indians and Blacks.

Two laws deal exclusively with the Jewish community. The first (1827) was "an act to entitle Jews, born within the legiance of the king's, to the rights and privileges of other natural-born British subjects": "whereas the Jews in Jamaica have ever conducted themselves as good citizens and faithful loyal subjects . . . it is expedient that disabilities under which they have hitherto laboured should be removed."

The second act (1830) repealed an earlier law that limited the right to vote and hold office in Kingston to professing Christians: "whereas doubts have been entertained whether persons professing the Jewish Religion are entitled to exercise and enjoy the same rights, privileges and immunities and advantages to which His Majesty's other natural-born subjects are entitled within this Island . . . Such doubts ought no longer to exist."

A third act (1826) repealed a law passed in 1711, that had prohibited members of the above-mentioned minorities from working as civil servants and had been interpreted so as to exclude Jews from the bar.

Despite that fact that many Jamaican Jews were naturalized under the provisions of a 1739 act passed by the English Parliament (see previous Lot), the Jamaican Jews continued to face various restrictions owing to the antipathy of the local legislature. Its members belonged to the merchant middle class and they sought to use their political influence to stifle Jewish competition.

The acts of 1826-1830 marked a new era in the history of Jamaican Jews, and they quickly became prominent in public life. Indeed, the first Jew was elected to the Jamaican assembly in 1835; eighteen years later, the Assembly adjourned for Yom Kippur because one sixth of members were Jewish (including the Speaker of the House).

See Marcus, *The Colonial American Jew*, Vol. I, pp. 101-113; Andare, *A Record of the Jews of Jamaica*, pp. 15-37.

TOLERATION LAWS, JAMAICA.

RETURN in an Address of The Honourable The House of Commons,  
dated 24 June 1831—60,

COPIES of the LAWS passed by the several COLONIAL  
LEGISLATURES, for the RELIEF of the CATHOLICS, the REMOVAL  
of the DISABILITIES of the JEWS, and of FREE PERSONS OF  
COLOUR, during the last Six Years,

(AS FAR AS RELATES TO THE ISLAND OF JAMAICA.)

Colonial Department, Downing Street,  
January 1831.

HOWICK.

Ordered, by The House of Commons, to be Printed, 29 January 1831.

JAMAICA.

AN ACT to Repeal so much of an Act passed on the Nineteenth day of  
May, One thousand Seven hundred and Eleven, intituled "An Act for  
Regulating Fees," as prohibits the employment in the several Public  
Offices therein-mentioned of any Jew, Mulatto, Indian, or Negro.—  
(5th December 1826.)

WHEREAS by an Act passed on the nineteenth day of May, one thousand  
seven hundred and eleven, intituled "An Act for regulating Fees," it is  
enacted, that no Jew, Malatto, Indian or Negro, shall be capable to officiate or  
be employed to write in or for the several offices following, *videlicet*, the Secre-  
tary's Office, Provost Marshal's Office, Clerk of the Crown, Clerk of the Grand  
Court, Register of the Chancery Office, Clerk of the Peace, in the Registry of  
the Admiralty Office, Naval Office, Collector and Receiver General's Office, upon  
any pretence whatsoever; and every officer in the said offices, or any of them,  
who shall suffer such person or persons so incapacitated to write or be employed  
in or for any of the said offices, for every such offence, contrary to the true  
intent and meaning of the said Act, shall forfeit the sum of one hundred pounds  
current money of this Island, to be recovered and applied in the manner therein-  
mentioned: May it therefore please your Majesty, that it may be enacted; Be  
it therefore enacted by the Governor, Council and Assembly of this Island, and  
it is hereby enacted and ordained, by the authority of the same, that from and  
after the passing of this Act, so much of the said recited Act as prohibits the  
employment in the several public offices hereinbefore mentioned of Jews,  
Mulattos, Indians or Negroes, be and stand, and the same is hereby, repealed.

Provisional.

Class 25, of  
19 Acts, cap 4,  
repealed.

JAMAICA.—AN ACT to entitle Jews, born within the allegiance of the King's  
to the rights and privileges of other natural-born British subjects.—  
(22d December 1827.)

WHEREAS the Jews in Jamaica have ever conducted themselves as good  
citizens and faithful and loyal subjects, and it is expedient that the disabilities  
under which they have hitherto laboured should be removed: Be it therefore  
enacted, by the Governor, Council and Assembly of His Majesty's Island of  
Jamaica,

Provisional.

**(AMERICAN JUDAICA).**

Service on the Day of Atonement by the Israelite Soldiers of the Prussian Army before Metz 1870. Colored lithograph. With Hebrew. Slightly sunned. Approx. 27 x 22 inches. [Unrecorded].

New York, H. Schile: 1871.

**\$5000-7000**

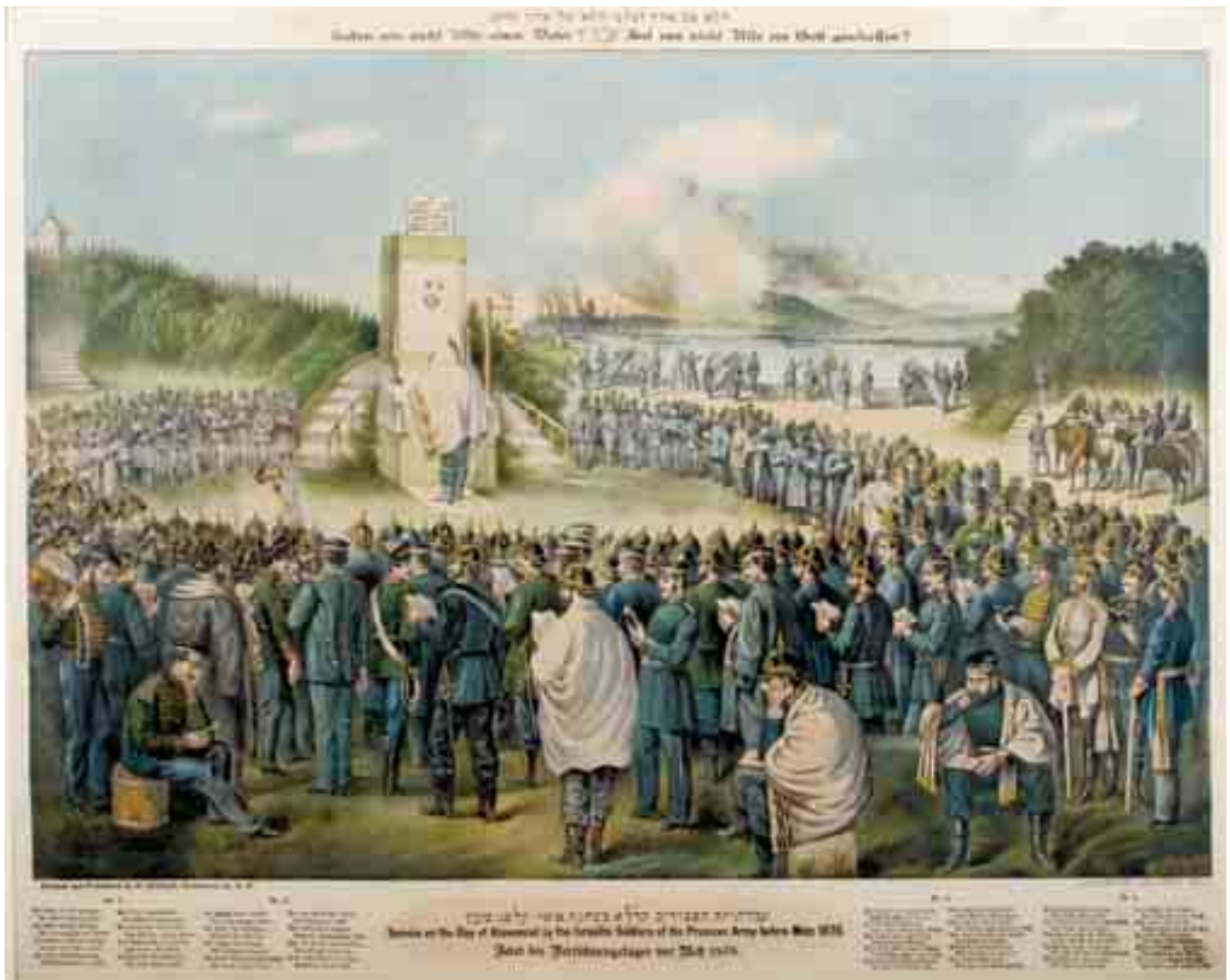
• This lithograph depicts a Kol Nidre service performed on Yom Kippur 1870 for Jewish soldiers in the Prussian army stationed near Metz (Alsace region).

The Franco-Prussian War was waged in 1870-71. The Germans had occupied Metz by August of 1870, however were unable to capture Metz's prominent and formidable fortress, where the remaining French troops had sought refuge, for a further ten weeks. Yom Kippur was celebrated in the interim, but hostilities continued even through that holy day. While the soldiers pray in the image, artillery in the background shells distant buildings, likely including the Metz fortress itself.

It seems surprising that such an image would likely appeal to American Jews, an event both geographically and politically distant. The lithograph is unknown to Singerman, who equally fails to record any of the publisher's other productions.

A similar image was produced on linen, see Catalogue of the Jewish Museum (London), p. 135, no. 664.

— END OF SALE —



Lot 84



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Or FEAST of WEEKS,

The 6th day of the Month *Sivan*,  
The year of the Creation. 5533 :  
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Being the ANNIVERSARY  
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THE LEARNED RABBI,  
*HAIYM ISAAC KARIGAL*,  
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