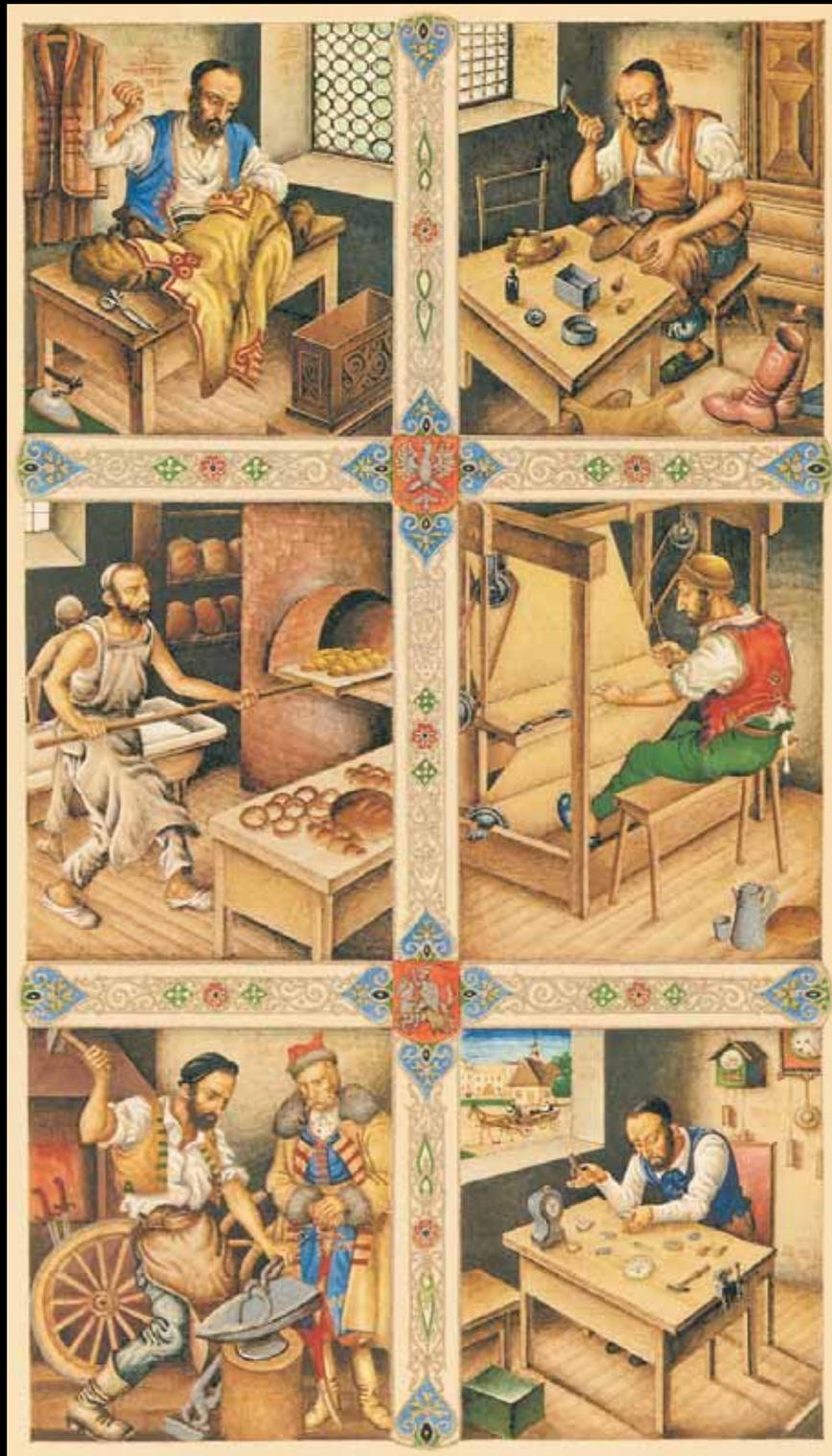


# FINE JUDAICA

PRINTED BOOKS & MANUSCRIPTS



KESTENBAUM & COMPANY  
TUESDAY, SEPTEMBER 20TH, 2005

KESTENBAUM & COMPANY



Auctioneers of Rare Books, Manuscripts and Fine Art



Lot 315

Catalogue of  
FINE JUDAICA

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PRINTED BOOKS  
AND  
MANUSCRIPTS

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

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*Viewing Beforehand on*

Sunday, 18th September: 10:00 am – 6:00 pm

Monday, 19th September: 10:00 am – 6:00 pm

Tuesday, 20th September: 10:00 am – 2:30 pm

A Hebrew Index is Available Upon Request

*This Sale may be referred to as "Polhemus" Sale Number Thirty.*

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

Kestenbaum & Company  
Auctioneers of Rare Books, Manuscripts and Fine Art

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For all inquiries relating to this sale please contact:  
Daniel E. Kestenbaum



## ORDER OF SALE

Printed Books: Lots 1 - 329  
Manuscripts: Lots 330 - End of Sale

Front Cover Illustration: Arthur Szyk, The Book of Kalisz. Lot 309  
Back Cover Illustration: Rabbeinu Yerucham. Constantinople, 1516. Lot 323

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

— PREFACE —

*A large number of books in this Auction are consigned from the library of a dedicated bibliophile. The notes below were provided by the gentleman's son. The family prefers to remain nameless.*

My father was born in New York at the turn of the 20th-century to immigrant Jews from a small European shtetl. His father, proud to raise his family in difficult times while remaining thoroughly Shomrei-Shabbos, did not however, live to see his children grown. The family were active in the early days of Agudath Israel and the Vaad Hatzalah, and many immigrants, during and after the Shoah, spent their first days in America sleeping in the family's modest apartment.

Prior to the Second World War, few Lomdishe-sepharim were printed in America. My father was impressed by his father-in-law's small collection of sepharim brought to the United States from Europe, and so, when newly married, he began to actively purchase sepharim from which to study. He could not bear to think that any sepher might be discarded or given to those who would not appreciate it. Gradually, over many years, his modest collection became a library brimming with treasures.

My earliest memories are filled with images of sepharim. As a child, walking with my father to shul on Shabbos or Yom Tov, my hand in his, his other hand clutching his Tallis-bag, weighed down by an ever present sepher. I can still see him in shul on Rosh Hashana, scrutinizing the commentaries in his beloved Machzor-Rome. I picture my father on Friday night, tired after a long and strenuous work-week, always having the energy to learn, often, far into the night. My father raised his children to find delight from Torah study, and he took immense pleasure when we in turn, studied from his sepharim. I have many memories preparing for shiurim using an early edition of a Gemara or Chumash. Their pages, full of the history of those who had previously owned them, brought a warm glow to my studies.

The study of Torah was an ever-present love of my father's - and his own children in turn, have followed his legacy. They are all well educated and steadfast in their religious beliefs. Therefore, it is with mixed emotions, that my siblings and I have decided to sell this collection. It is our hope, that those who purchase these sepharim, will continue to use them for the study of Torah. We are sure this will be a merit for our father's Neshama and the Neshamos of previous owners of these sepharim from generations past.

A loving son.



# FINE JUDAICA:

— PRINTED BOOKS —

- 1 AARON HALEVI OF BARCELONA. (Attributed to). Sepher ha-Chinuch ["Book of Education": Exposition on the 613 precepts]. FIRST EDITION. On title, inscription of former owner, Abraham Segre ben Nathanel. Replete with rabbinic marginalia in Segre's hand; many of these cross-references to Maimonides' Code. On title and final page, censor's signatures. ff. (179). Title taped, some waterstains. Modern morocco marbled boards. 4to. [Vinograd, Venice 78; Habermann, Bomberg 82; Adams A-1].

Venice, Daniel Bomberg: 1523. \$2000-3000

✪ In his introduction, the author writes that he intends the work to arouse the heart of his young son and his youthful companions to study every week the commandments contained in that week's portion of the Torah. Today, Sepher ha-Chinuch is regarded as one of the mainstays of rabbinic scholarship, being the subject of numerous commentaries, of which the most stellar is no doubt the "Minchath Chinuch" by the nineteenth-century rabbi of Tarnopol, Galicia, R. Joseph Babad. Lately, Machon Yerushalayim issued a three-volume set complete with notes by the late sage of B'nei Berak, R. El'azar Menachem Man Shach.

The identity of the author of Sepher ha-Chinuch remains a mystery. He refers to himself in the introduction as "a Jew of the house of Levi of Barcelona." What is certain, is that the book was composed at the end of the thirteenth century. For a brief discussion of recent scholarly consensus, see EJ, Vol. VII, cols. 1126-27

The Segres of northern Italy were a distinguished rabbinic family. It is thought that the name is of Spanish origin. Chroniclers note two Nathanel Segres: The first, Nathanel ben Judah, a scholar of Lodi, died in 1535. The second, Nathanel ben Aaron Jacob was born in Chieri, Savoy, and died in Cento in 1691. He authored a collection of responsa entitled "Ezer Ya'akov," which he dedicated to his friend Abraham Rovigo of Modena, and which is still extant in manuscript. It remains to be determined which Nathanel is the father of our own Abraham Segre, composer of the glosses of the present volume. See JE, Vol. XI, p. 157; EJ, Vol. XIV, col. 1112.



Lot 1

2 ABOAB, SAMUEL. Sepher ha-Zichronoth. \* Bound with: Nachmias, Raphael ibn, ed. Sepher Mekor Ma'ayan ha-Chochmah [Midrash concerning Moses' Sinaitic ascent to heaven and his exchanges with the angels]. ff. (2). Title within wreathed arch. ff. (4), 86. *Browned and wormed. Modern boards. Sm. 4to. [Vinograd, Prague 367].*

(Prague), (1650). \$300-400

✳ A work of practical halacha (halacha le-ma'aseh) that reflects the vicissitudes of Italian Jewish Life. There is some question as to the authorship of the book. It is attributed alternatively to Samuel ben Abraham Aboab (1610-1694), rabbi of Venice, or to Isaac ben Abraham Hayim Jesurun of Hamburg (d. 1655).

3 ABRABANEL, DON ISAAC. Nachlath Avoth [commentary to Ethics of the Fathers, with text]. Second Edition. Printer's device on title (Yaari no. 16). Laudatory poem by the Author's eldest son, Judah (Leone Ebreo) Abrabanel on verso of title. ff. 216 (i.e. 215). *Few light stains, owner's stamp on bottom of title. Contemporary blind-tooled calf, rebounded. 4to. [Vinograd, Venice 248; Habermann, Adelkind 18; not in Adams].*

Venice, Justininan-Adelkind: 1545. \$1000-1500

✳ In his commentary, Don Isaac struggled to come to terms with the catastrophic suffering Spanish Jewry had endured. Nachlath Avoth is his testimony to the significance of that suffering. For a detailed biography of Abrabanel's experiences and philosophical conclusions regarding the Spanish Expulsion, see B. Netanyahu, Don Isaac Abravanel: Statesman & Philosopher (1968).

[SEE ILLUSTRATION RIGHT]

4 ABRABANEL, DON ISAAC. Mirkeveth Ha-Mishnah [commentary to Sepher Devarim]. FIRST EDITION. With many inscriptions, signatures and stamps of previous owners on the recto and verso of the title, including stamps of the Library of Yeshiva Chachmei Lublin; R. Meir Shapiro (when Rabbi of Piotrkow); earlier 18th- and 19th-century inscriptions indicating the volume was purchased from the estate of R. Berman Segal of Hanau; an early Italian signature; plus a wedding inscription to Reuven "the son of the Tzaddik... Shmuel Bressl[au]er, Parness U'Manhig of Berlin" by Yaakov Ha-Kohen of Lissa and other signatures including Eliezer b. Chaim F" F (=Frankfurter). ff. 132 (of 145), *text complete but lacking index - as stated in the German inscription on the final blank. [Vinograd, Sabbioneta 1].*

Sabbioneta, Tobias Foa: 1551. \$600-900

✳ THE FIRST HEBREW BOOK PRINTED IN SABBIONETA. Contains an important introduction concerning the establishment of the Hebrew press at Sabbioneta by the editor-publisher Yoseph b. Yaakov of Padua.

5 ABRABANEL, DON ISAAC. Peirush al ha-Torah [Commentary to the Pentateuch]. FIRST EDITION. Edited by Samuel d'Archivolti. Printer's device on title (Yaari, Printer's Marks no. 18). On title, inscription of former owner, "Yedidiah Camerino." On final page, censor's signature, "Revisto p[er] me Antonio Fran[cesco] Enriques d'ord[in]e dell... monas. Arciu' d'Urbino 1687." See Wm. Popper, The Censorship of Hebrew Books, pl. IV, no. 3. ff. 425 (i.e. 424), (1). *Ex-library. Some light stains, otherwise a fine copy. Modern tinted calf. Folio. [Vinograd, Venice 641; Habermann, di Gara 53; Mehlman 626; Adams A-54].*

Venice, Asher Parenzo for Giovanni di Gara: 1579. \$1000-1500

6 ABRABANEL, DON ISAAC. Miphaloth Elo-him ["The Deeds of God" on the question of creation ex nihilo, miracles and prophecy]. FIRST EDITION. ff. 96. *Stamp on title. Modern boards. 8vo. [Vinograd, Venice 771; Habermann, di Gara 137; Adams A-52].*

Venice, Giovanni di Gara: 1592. \$400-600

✳ In this treatise, Don Isaac Abrabanel (1437-1508), former finance minister to King Ferdinand and Queen Isabel of Spain, Bible exegete and philosopher, takes up the cudgels with Aristotle's theory of the eternity of the world, mustering logical proofs to demonstrate that the world was created in actual time.



Lot 3

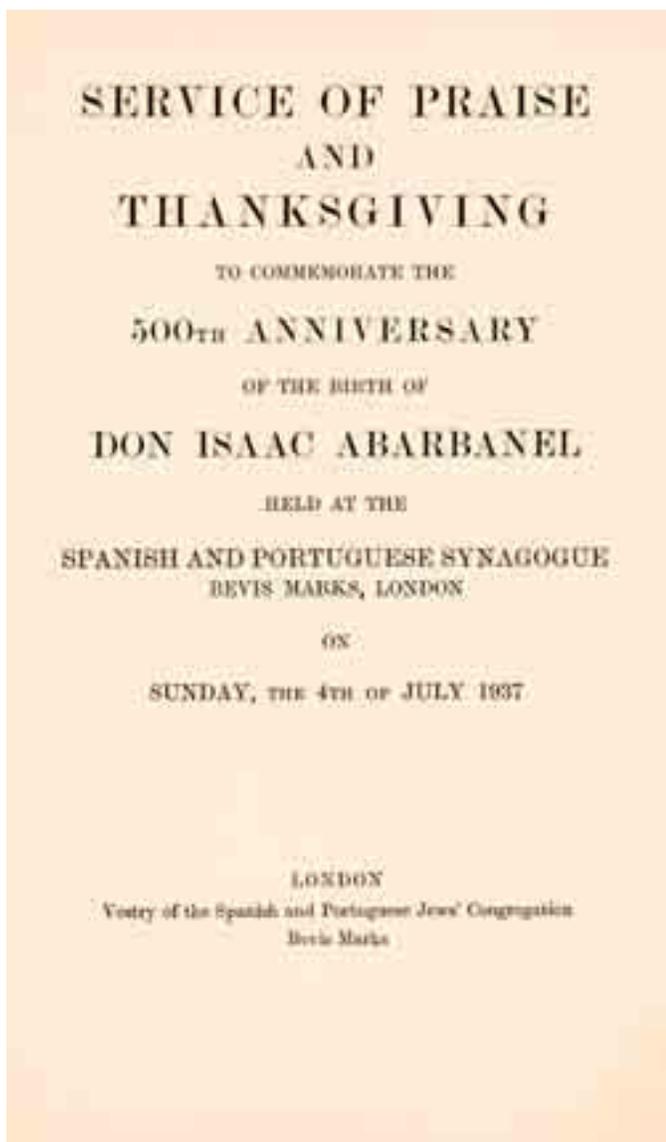
7 ABRABANEL, DON ISAAC. Pirush al Nevi'im Acharonim [commentary to the Later Prophets]. Commendatory poem by Judah Abrabanel, son of the author on verso of title. Second edition. Title within architectural border. A De-luxe Copy with Extensive Margins. ff. (1), 305. *Few light stains final leaf inserted from a shorter copy. Contemporary morocco on thick wooden boards with recent spine and corners, rubbed. Folio. [Vinograd, Amsterdam 56; Fuks, Amsterdam 204].*

Amsterdam, Immanuel Benveniste: 1641. \$500-700

8 (ABRABANEL, DON ISAAC). Service of Praise and Thanksgiving to Commemorate the 500th Anniversary of the Birth of Don Isaac Abrabanel. Held at the Spanish and Portuguese Synagogue, Bevis Marks, London. Sunday, the 4th of July, 1937. Text in Hebrew and English. ff.17. *Original printed wrappers, chipped. 8vo.*

London, The Vestry: (1937). \$500-700

[SEE ILLUSTRATION BELOW]



Lot 8

9 (ALEPPO). Haskamah Chamurah. Single leaf broadside. 8vo. [Yaari, *Hebrew Printing in the East*, pp. 36-7 (illustrated)].

Aleppo, 9th Iyar, 1865. \$1500-2000

✦ The Establishment of the First Printing Press in Aleppo.

Hebrew printing in Aleppo began in 1866. Until then, Hebrew manuscripts were sent from Aleppo to the Hebrew presses of Europe. This document heralds the start of Hebrew printing in the city. Signed by fifty two Syrian Rabbis, it grants Abraham Sassoon a twenty year exclusive privilege to establish a press in Aleppo, and forbids all industrial competition, under ban of excommunication (Nachash = Niduy, Cherem, Shamta). See D. Sutton, *Aleppo: City of Scholars* (2005) pp. 303-04 and 400-01. On the history and development of Hebrew printing in Aleppo, see A. Yaari, *Dephus Ha'ivri Be'Artzoth Ha'mizrach* (1937) pp.31-5.

10 ALFALAS, MOSES. Vayakhel Moshe ["Moses Assembled": Collected sermons]. FIRST EDITION. Title within architectural arch. Former owners' stamps and inscriptions. On title, f.2r. and final page, "Ya'akov David, Gaon, Av Beith-Din of Wyschogrod." (See below.) On f.2r. and penultimate page, censor's inscription, "Gio[vanni] Dom[enico]Vistorini, 1609." (See Wm. Popper, pl. III, no. 6). ff. 201, (10). *Tops of pages cropped with some loss to headers and page numbers. Light stains. Modern boards. 4to. [Vinograd, Venice 831; Adams M-1862].*

Venice, Daniel Zanetti: 1597. \$400-600

✦ The late 16th-century preacher Moses Alfalas was a native of Tetuan, Spanish Morocco. A contemporary of R. Judah Löw (MaHaRa"l) of Prague, he too employed philosophical terms in his sermons, while giving them novel meaning. Vayakhel Moshe is a collection of 25 homilies preached in Venice, Salonika, and Tetuan.

R. Jacob David Biderman (1808-63) was a grandson of R. Ezekiel of Kozhnitz and a disciple of R. Menachem Mendel of Kotz. Known as an outstanding halachist and kabbalist, he served as rabbi of the communities of Mezritch, Kozhnitz, and Wyschogrod. His punctilious observance of the Sabbath earned him the epithet "Shomer Shabbath."

Biderman's grandson, R. Jacob Meir Biderman (1870-1941), married the daughter of R. Judah Aryeh Leib Alter of Gur, author of the classic work of Chassidic thought "Sephath Emeth." See N.Z. Friedmann, *Otzar Harabanim*, p. 210, J-10036; Yitzchak Alfasi, *Ha-Chassiduth* (1977), p. 233, no. 27.

**11 ALFASI, ISAAC (RI" F).** *Sepher Halachoth Rav Alfas* [Rabbinic code]. FIRST COMPLETE EDITION. With commentaries, Chidushei Rabbeinu Nissim, Piskei Mordechai, Rabbeinu Yonah, R. Yonathan Ha-Kohen of Lunel, Nimukei Yoseph. Bound in six volumes (modern cloth):

Vol. I: Berachoth, ff. 37 (of 43). Missing leaves provided in facsimile, few leaves frayed, affecting a few words of the commentary, one leaf inserted from another copy. According to Hacker, commences with Chap. II.

Vol. II: Shabbath ff. 59 (of 62). \* Eiruvim, ff. 32 (complete). \* Yom Tov, ff. 13 (of 16). Few leaves repaired affecting some text.

Vol. III: Baba Kama, ff. 33 (of 40), commences at end of chap. II, first leaf torn lacking some text. \* Baba Metziah, ff.70 (complete), marginal repair to a few leaves.

Vol. IV: Baba Bathra, ff. 72 (of 75), lacking final leaves of Mordechai, marginal repairs. \* Sanhedrin, Makoth, ff.19 (complete). \* Shavuoth, ff. 38 (complete, including colophon with final rare leaf of poetry by Eliahu ben Berachel Ha-Levi, David ibn Yachya, and poem inscribed on the tombstone of Alfasi in Lucena, Southern Spain).

Vol. V: Kethuvoth, ff. 62 (of 64), lacking final two leaves of Mordechai, scattered marginalia in an Italian hand, four leaves torn lacking some text).

Vol. VI: Halachoth Ketanoth, ff. 24 (complete).

Lacking, Rosh Ha-Shana ff.10; Yoma ff. 6; Sukah ff.18; Megillah ff.16; Pesachim ff. 26; Taaniyoth ff.10; Moed Katan ff. 20; Chullin ff. 56; Avodah Zarah ff. 42; Yevamoth ff. 46. [Vinograd, Const. 13; Yaari, Const. 5; J.Hacker, Constantinople in: Aresheth, V, p. 474 no. 5 (corrections to Yaari); St. Cat. Bodl. 5310:1 "Ed. extremae raritatis"; S. Shefer, Ha'Rif U'Mishnato (1967) pp. 108-11; I. Rivkind, Dikdukei Sophrim, Kiryat Sepher, vol. II, p. 58.]

Constantinople, David and Samuel Nahmias: 1509. **\$12,000-18,000**

☛ FIRST COMPLETE EDITION, EXTREMELY RARE.

Isaac Alfasi brought the Geonic period to a close. His fame rests on this great work, whose purpose was to provide a comprehensive compendium for ready reference to facilitate Talmud study. The RI" F is the most important halachic compendium prior to the Yad Ha'Chazakah of the Ramba"m, and indeed paved the way for all later Codifiers. The work remains an important and widely admired Code. R. Joseph Caro regarded Alfasi's scholarship with utmost respect and determined the laws in his Shulchan Aruch upon his authority.

This Constantinople edition represents the earliest complete edition of Alfasi's magnum opus. Small fragments have been discovered of a Spanish incunable edition of this important Code. The largest fragment (7ff. according to Goff, Heb. 44; or 8 ff. according to A.K. Offenber, Hebrew Incunabula no. 4) is found in the JTSA. Oxford and Cambridge have smaller fragments. It remains unknown whether the entire RI" F was published in Spain. See H. Z. Dimitrovsky, Sridei Bavli (1979).

The Constantinople editio princeps contains important textual variances from the Bomberg 1521 edition. According to Rabinowitz, (Maamar Al Hadfasath Ha-Talmud, pp.296-7), the Bomberg edition is based upon a manuscript which contained insights that were not by Alfasi and the resulting contradictions in the text caused much scholarly confusion. Indeed R. Tam ibn Yachya in his Derech Tamim (appended to his Tumath Yesharim, 1620) suggested that certain passages of the Bomberg RI" F should be omitted. Centuries later, even the Romm Vilna edition only added to the confusion, despite its' stated desire to adhere to the more faithful text of the Constantinople edition. The critical edition of the published by Nissan Zaks (Jerusalem, 1969) is based upon this Constantinople edition, nevertheless a complete scientific edition is still desired.



Lot 11

**12** ALKABETZ, SOLOMON HALEVI. Manoth Halevi [Kabbalistic commentary to the Book of Esther, with text]. FIRST EDITION. Title within architectural arch. On title, former owner's inscription in Hebrew, "Chaim Segré... Casale." Hebrew Inscriptions in an Italian hand on final blank and on verso in Italian, "Casale Monferrato." (See below.) Hebrew marginalium in Italian hand on f. 38v. ff. (3), 225 (i.e. 231). Few light stains. Modern morocco. Sm. 4to. [Vinograd, Venice 680; Habermann, di Gara 73; Adams B-1337].

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

✦ Rivkind notes four variant issues of this edition. This copy is similar to variant no.1, containing three unnumbered leaves at the beginning, with material from the author's son, Moshe and a commentary by R. Yoseph Yaavetz on the story of Achav. See Y. Rivkind, *Dikdukei Sofrim*, Kiryat Sefer, Vol. X pp.493-96.

The former owner of this book, Chaim Segré of Casale was a supporter of Shabbetai Tzvi and one of the three delegates sent from Italy to the East in 1666 to study the Shabbatean movement. Of the three emissaries, R. Chaim Segré remained a steadfast believer. See G. Scholem, *Sabbatai Sevi: The Mystical Messiah* (1975), p. 376, no. 101; M. Benayahu, *The Shabbatean Movement in Greece* (1973), p. 142.

**13** ALSHEICH, MOSES. Devarim Nechumim [commentary to the Book of Lamentations, with text]. FIRST EDITION. Title page within garlanded architectural arch. On title, inscription of former owner, "Aaron ben Elyakim of Worms." Replete with fascinating marginalia, which however, due to cropping, are truncated in most places. E.g. on f. 12r., the glossarist points out that the words "Ein menachem li kol" have the initials "mal'ach" (angel), while in the next verse, the finals of "tavo kol ra'atham lefanecha" spell out the same word "mal'ach". ff. 38, (1). Dampstained. Modern boards. Sm. 4to. [Vinograd, Venice 923; Habermann, di Gara 206; not in Adams].

Venice, Giovanni di Gara: 1601. \$300-400

✦ Moses Alsheich (d. after 1593), a native of Adrianople (Edirne), Turkey, who settled in Safed, the city of kabbalists, has been honored by Jewish history with the epithet "Ha-Kadosh" (the holy one), a title reserved for very few. He was a member of the Beth Din of R. Joseph Karo who bestowed upon him the full Semicha (ordination) which had just been re-introduced by R. Yaakov Berav.

**14** ALSHEICH, MOSES. Shailoth Uteshuvot [responsa]. FIRST EDITION. Title within woodcut wreathed architectural arch. Signatures include: Moshe, son of Yehudah Leib Ha-Kohen, author of *Sifthei Cohen*. ff. 243. Light stains, some worming. Modern morocco. 4to. [Vinograd, Venice 998; Habermann, di Gara 239].

Venice, Giovanni di Gara: 1605. \$300-500

✦ This collection contains important responsa, see especially ff.195-98, the discussion concerning "ethrog ha-murkav" (a grafted ethrog), a contentious issue to this day.

15 (AMERICAN JUDAICA). Leeser, Isaac. Discourses, Argumentative and Devotional, on the Subject of the Jewish Religion. Three volumes bound in two. pp. 297; 293 (3); 268. Philadelphia, 1837-41.

\* Bound With: Isaac Leeser. The Claims of the Jews to An Equality of Rights. pp. 99. Philadelphia, 1841.  
*Trace foxed. Original calf, one volume rebacked. 8vo.*

**\$6000-8000**

• First Anthology of Jewish Sermons in America

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, Canada and the Caribbean. Subscribers included individuals living in New York, Philadelphia, Myerstown (PA), Stouchstown (PA), Tappahannock (VA), Kingston (Jamaica), St. Thomas (West Indies) and Bridgetown (Barbados).

Leeser's Discourses marked a coming of age of the American synagogue and ministry. Leeser was well aware of the pioneering nature of his activities as a preacher. In his introductory survey of the state of Jewish preaching in vol. I, he wrote: "I believe that it may be said without any vanity on my part, that in our Synagogue was the first attempt made for about ten years past to give religious instruction in lectures." Leeser called for the revolutionizing of the American Jewish ministry by introducing regular preaching in English, and he wrote of the need to establish Jewish schools to train America preachers. Ironically, Leeser faced severe opposition to his interest in preaching from the leaders of his own congregation, Mikveh Israel of Philadelphia. The tensions are evident in the introduction to the Discourses from his remarks chastising synagogue officers for mixing into the spiritual concerns of the synagogue and he called on them "to confine themselves strictly to their branch of [temporal] duty, and leave the public worship in the public hands of those elevated to conduct it." Congregational leaders had vehemently opposed his efforts to expand the role of the American Jewish clergyman and they rejected his insistence that his contract be emended to permit him to preach at will on whatever subject he desired without first securing the approval of the president. These demands ultimately cost Leeser his job following a protracted and nasty public battle, but the momentum he initiated in the larger community could not be stopped by a few congregational leaders. After the publication of his Discourses 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 American pulpit.

Leeser's Discourses was a valuable contribution to the spiritual life of his contemporaries. It remains invaluable today as a tool for historians studying the period. As early as 1869, Judge Mayer Sulzberger highlighted the larger implications of the publication of Leeser's sermons in a review of the Third Series: "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" (Occident, vol. 26, pp. 237-8)

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

Leeser's The Claims of the Jews to An Equality of Rights, relates to the appearance of anti-Jewish articles in British journals, to which Leeser felt compelled to respond in a series of letters to the Philadelphia Gazette in 1839. The publication of the letters "helped establish Leeser's name across the growing country and beyond" (Sussman, p. 102) and they were reprinted, with a new introduction and annotations in the present form. Leeser used his response to the British journals as an opportunity to "thwart the efforts of Christian missionaries, reveal their ignorance of Judaism, and establish Judaism as a full and protected sector of religion in America" (Sussman, p. 106). Regarding the latter motive, Leeser noted in the introduction, "in America the Jew has no occasion to advocate his claims to equal rights [due to] perfect equality with his Christian neighbour." Nonetheless, he continued, "This is true in law; but we are a very small minority, living in detached bodies among those holding opinions differing from ours; and it is therefore our duty, if possible, to disabuse our neighbours of any unfounded suspicions they might be induced to adopt concerning us." Leeser thus felt obligated to respond to British anti-Semitism even though written from the other side of the Atlantic, "the fact of the very extended circulation of British reviews" meant that Americans could become infected with their poisonous ideas. Leeser concluded the introduction with a promise: "I shall be ever ready to enter upon a defence of our people and faith." Shortly thereafter had the opportunity to prove he remained true to his promise by emerging as a leader of American protests against the Damascus blood libel of 1840.

[SEE ILLUSTRATION ON FACING PAGE]

DISCOURSES,  
ARGUMENTATIVE AND DEVOTIONAL,  
ON THE SUBJECT OF  
THE JEWISH RELIGION.

DELIVERED

AT THE SYNAGOGUE MIRVEH ISRAEL, IN PHILADELPHIA,  
IN THE YEARS 5500—5507,

BY

ISAAC LEESER,  
MINISTER OF THE ABOVE CONGREGATION.

---

דלוא בוד דברי נאם דו כאש ונפטיש יפועין סליק :  
דמי' כנ' כט' :

"Behold! thus is my word, says the Lord, like the fire, and like the hammer that shivers the rock." JEREMIAN xxiii. 29.

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IN TWO VOLUMES.

VOL. I.

5590 — 5593.

PHILADELPHIA :  
PUBLISHED AT 21 ST. JAMES STREET.

PRINTED BY HAWWELL AND FLEM.

5597.

16 (AMERICAN JUDAICA). DE ROSSI, AZARIAH. Me'or Einayim ["Light of the Eyes": philosophy of history]. FIRST EDITION. Title within woodcut architectural border. Woodcut diagrams on f.156r. Scattered Hebrew marginalia in different hands, including one on f.80r. where the anonymous glossarist hurls at the author the epithet "Kofer" [Heretic]. On f. 88v. the glossarist has provided us with a variant in which De Rossi specifies two passages his foes pressured him to delete (see Mehlman, Genuzoth Sepharim, p. 36). On ff. 32r., 187-188, Italian marginalia. ff.194. Portion of f.8 torn and supplied in manuscript. Stained. Contemporary calf. Sm.4to. [Vinograd, Mantua 138; Mehlman 1327; not in Adams].

Mantua, n.p.: 1574. \$4000-5000

✱ Fascinatingly, de Rossi writes here that knowledge of the "New World" (his words) was well known by the Rabbis of the Talmud. For as early as King Solomon's time, the Americas were "well known...travellers would come and go...from the Land of Ophir and Parvaim (see Kings I, chap X v.22) - there is no doubt this is the Land of Peru." De Rossi states that the reason the Greek geographer Ptolemy did not depict the American Continent in his maps, was because such knowledge "had disappeared from human memory." (Meor Einaym p. 159a et seq.)

See M. Silber, America in Hebrew Literature, in: Publications of the American Jewish Historical Society, Vol. XXII (1914) pp. 101-37, 114-15 and 121; R.J.H. Gottheil, Columbus in Jewish Literature, in: American Jewish Historical Quarterly (1894) pp.129-37; J. Weinberg, The Light of the Eyes (2001

"The Me'or Einayim became so important that it rendered its author as one of the greatest, or perhaps the very greatest, of Jewish historians who flourished in the seventeen centuries between Josephus and Jost." (S. Baron, Azariah de Rossi's Attitude to Life, in: Studies in Memory of I. Abrahams (1927), p.12).

Azariah de Rossi of Mantua (c.1511 - c.1578) was a member of the Min ha-Adumim family, one of Italian Jewry's oldest and most distinguished families. Legend has it that their ancestors were brought to Rome as captives from Jerusalem by Emperor Titus. De Rossi's controversial Me'or Einayim questioned conventional medieval wisdom and introduced fundamental changes in chronology.

De Rossi rehabilitated the works of the Alexandrian philosopher Philo Judaeus, who had been ignored by Jewish scholars for almost 1500 years. He exposed the much vaunted "Jossipon" as an early medieval compilation based on the works of Josephus, though with much falsification. In the spirit

of the Renaissance, de Rossi turned to critical analysis and made use of the Apocrypha and Jewish-Hellenistic sources in his study of ancient Jewish history and texts. Most contentiously, he suggested that Midrashic literature was employed as a stylistic device "to induce a good state of mind among readers," and thus not to be taken literally. Such statements led the Me'or Einayim to be viewed as heresy and it was banned by the rabbinic authorities upon publication. De Rossi re-issued the work the same year, making changes to the offending passages and adding an apologetic post-script. However, some prominent rabbis decreed that those below the age of 25 should be prevented from consulting the book. De Rossi himself was spared chastisement due to his personal observance of Halachic practice.

Our copy contains the "Mahaduroth" (ff. 185-186), which are a series of addenda and corrigenda. These are followed by "Lu'ach ha-Perakim," a table of contents (ff. 187-188). Also present are the "Hasagah," the criticism by De Rossi's fellow Mantuan, R. Moses Provenzali, of the author's revisionist chronology (ff. 189-190), and De Rossi's reply to that criticism, "Teshuvah la-Hasagah" (ff.191-194). Mehlman points out that some exceedingly rare copies of Me'or Einayim have an insert of 6 leaves between ff. 186-187 with the heading "Mahadura Shenyah," in which De Rossi was forced to fend off further attacks upon his work.

See Carmilly-Weinberger, pp. 210-13; I. Mehlman, Genuzoth Sepharim, (1976) pp. 21-39; S. Simonsohn, History of the Jews in the Duchy of Mantua, pp. 634-637; EJ, Vol. XIV, cols. 315-18.



Lot 16

17 (AMERICAN JUDAICA). Moses Franks and the French and Indian War.

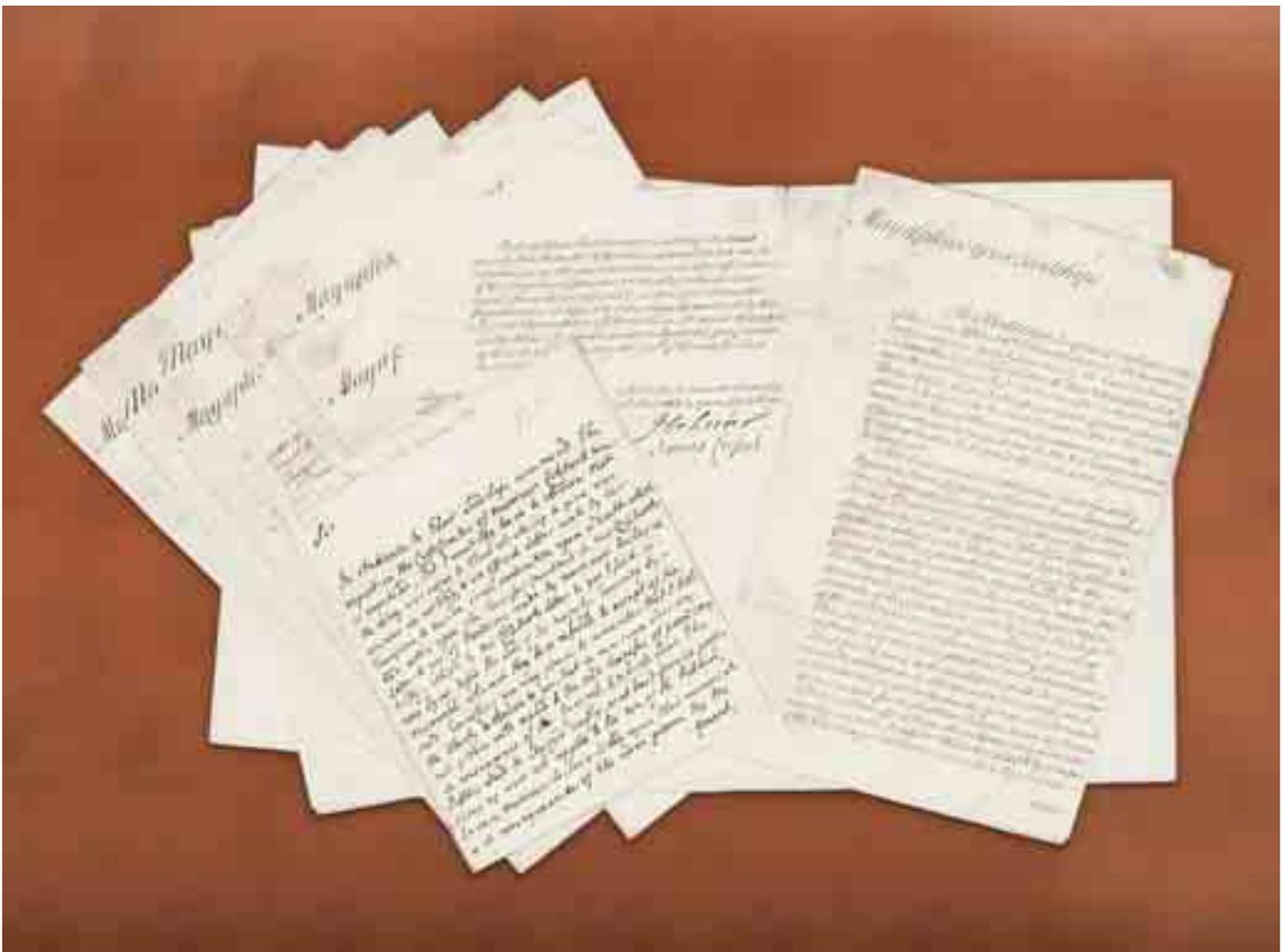
Manuscript Collection consisting of one Autograph Letter Signed; Letter Signed by Lord Ilchester and nine Letters Signed by Ilchester and James Cresset.

London, 1761-63. \$15,000-18,000

✦ These letters to the British Treasury deal with the supply of provisions to British troops in America during the French and Indian War. They are of great interest for the early history of Jews in America, as the contractor for the supplies mentioned throughout the letters was Moses Franks (1718-89), the older brother of David Franks, the noted Philadelphia Jewish merchant. Together with his brother, he left New York for Philadelphia in 1738, and shortly thereafter relocated to London.

Civilian suppliers were vital to the efforts of any European power with a foothold in the New World, and Jews had served in this capacity since the seventeenth century. No Jewish family played a greater role in supplying British troops in the Americas than the Franks family, which was active in this field by the 1730s. (The family was represented on the continent by 1696.) Their activity on behalf of the Crown increased until their firm became the chief military suppliers during the French and Indian War. This was of no small importance, as "England's war effort had bogged down during the mid-1750's, due in no small part to the breakdown of army supply, but conditions improved materially when Moses Franks and his syndicate took over... It was his syndicate, the largest among the army purveyors, that secured the contracts for victualling his majesty's forces in North America" (J. R. Marcus, *Colonial American Jew*, vol. 2, p. 715). Moses Franks also engaged in commerce, shipping and banking in America. The syndicate's most important agents in America were in New York and Philadelphia, with the latter being represented by David Franks. Moses's experience as a purveyor for the British during the French and Indian War prepared him to perform the same task during the American Revolutionary War. Moses's earlier assistance to the Crown during the French and Indian War was unknown to Wolf and Whiteman, who do not mention this fact in their comprehensive *History of the Jews of Philadelphia*.

Provenance: This important collection originally belonged to John G. Bell and Sir Thomas Phillipps prior to passing to the ownership of H. P. Kraus, New York.



Lot 17



- 19 (AMERICAN JUDAICA). (Silva, Antonio da). Entremez intitulado: O Grande Governador da Ilha dos Lagartos [Untitled comedy: Grand Governor of the Isle of Alligators]. FIRST CONDENSED VERSION. Portuguese. pp. (16). *Waterstained. Loose in contemporary marbled wrappers. 8vo. [Unknown to Kayserling].* Lisbon, Francisco Borges de Sousa: 1774. \$3000-4000

✦ RARE 18TH CENTURY PLAY BY THE MARTYRED BRAZILIAN-JEWISH PLAYWRIGHT, ANTONIO DA SILVA.  
 This seems to be an unrecorded, early edition of an “entremés,” a short comical play in the Portuguese language, centered on Sancho Panza. The work is really extracted from larger comical play *Vida do Grande D. Quixote de la Mancha e do gordo Sancho Pança* (1737) by the great Brazilian/Portuguese playwright of Jewish descent, António José da Silva “O Judeu.”  
 Ironically, this work, Da Silva’s most celebrated one, was staged at the Carnival of the very same year the author was arrested (1737), two years later to be burnt at the stake by the Portuguese Inquisition.  
 The fact that the Entremez was published anonymously was most probably intended to mislead the Portuguese Inquisition.

[SEE ILLUSTRATION ON FACING PAGE LOWER RIGHT]

- 20 (AMERICAN JUDAICA). Trakheim, Isaac. Givath Shaul [eulogy for Saul Ha’Levi, Av Beth Din of The Hague]. FIRST EDITION. Title within typographical border. Printer’s device on title and final leaf. ff. (3),8,18. *Stamps. Recent boards. Sm. 4to. [Vinograd, Amsterdam 2151].* Amsterdam, Widow and Orphans Proops: 1786. \$1000-1500

✦ In a responsum included here, the author made a reference to America: “All men, be they adherents of religion or of science, have long ago come to the conclusion that God is omnipotent and can accomplish two ends by one act. Thus, it is possible for God, we can readily understand, to arrange it so that, while it is morning in the East Indian city of Surat, it would be evening in the American city of Philadelphia.” According to M. Silber, *America in Hebrew Literature*, p. 45, “geographical references to America [in Hebrew] are not as numerous as those of an historical character.”

[SEE ILLUSTRATION BELOW]



Lot 20

21 (AMERICAN JUDAICA). Washington, George. A Collection of the Speeches of the President of the United States. The Addresses to the President, with His Answers. *xii, 282, [1] pp. Foxed. Original tree-calf, rubbed, joints neatly repaired. Sm. 8vo. [Singerman 102].*

Boston, Manning and Loring: 1796. \$4000-5000

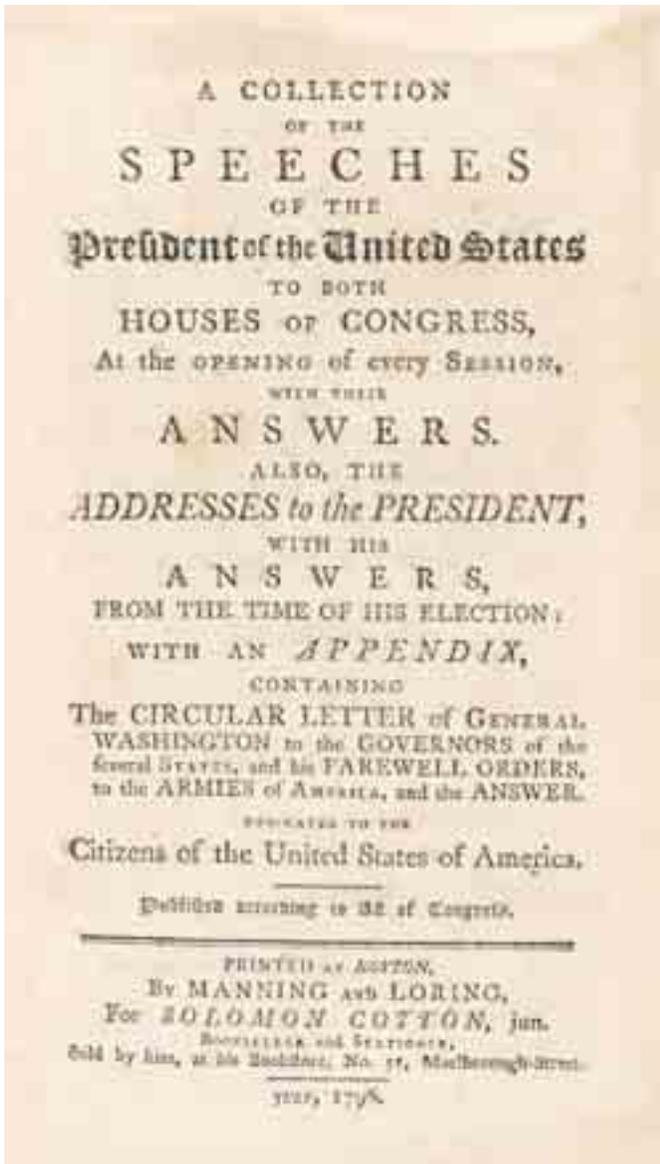
• FIRST OFFICIAL PUBLICATION OF THE UNITED STATES GOVERNMENT DEALING WITH JEWS.

Among the contents of this anthology of George Washington's speeches and letters is the correspondence exchanged between him and the Jewish communities of America following his inauguration. The volume was "published according to an act of Congress" and is thus the earliest official publication of the United States government that refers to the Jews.

Characteristically, American Jews chose not to unite and dispatch one letter to congratulate Washington upon his inauguration. The congregation in Savannah sent its own letter, and the communities of Philadelphia, New York, Charleston and Richmond sent one jointly. In response to the good wishes expressed in the latter letter, Washington reciprocated: "May the same temporal and eternal blessings which you implore for me, rest upon your Congregations."

The Jews of Newport declined to sign the letters sent by the other congregations. This may have been because the citizenry of Rhode Island were divided as to whether or not to join the new union and the state's Jews may have been hesitant to make a public statement on the matter by writing to the newly elected President. Nonetheless, when Washington visited Newport in 1790, Moses Seixas, the warden of the congregation, addressed him on its behalf. Washington replied: "For happily the government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving on all occasions their effectual support... May the children of the stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other inhabitants."

This volume, "Collection of the Speeches," contains the correspondence exchanged between President Washington and the Jewish community of Newport and the communities of Philadelphia, Charleston, New York and Richmond. (It also contains a second letter penned by Moses Seixas, this one in his capacity as the master of a local Masonic lodge.) During the struggle for the passage of the Maryland Jew Bill (to eliminate Jewish disabilities in the state) at the beginning of the nineteenth century, one supporter, Col. William G.D. Worthington, delivered an address before the State Legislature and read the entire correspondence between the Jews of Newport and Washington, and cited from the exchanges with the other communities (See Lot 27). The letters continued to be cited by Jews and their advocates throughout the nineteenth and early twentieth centuries to demonstrate that the Founding Father had fully sanctioned their inclusion in the American nation.



Lot 21

Sunday Morning at sunrise

My dear Rachel

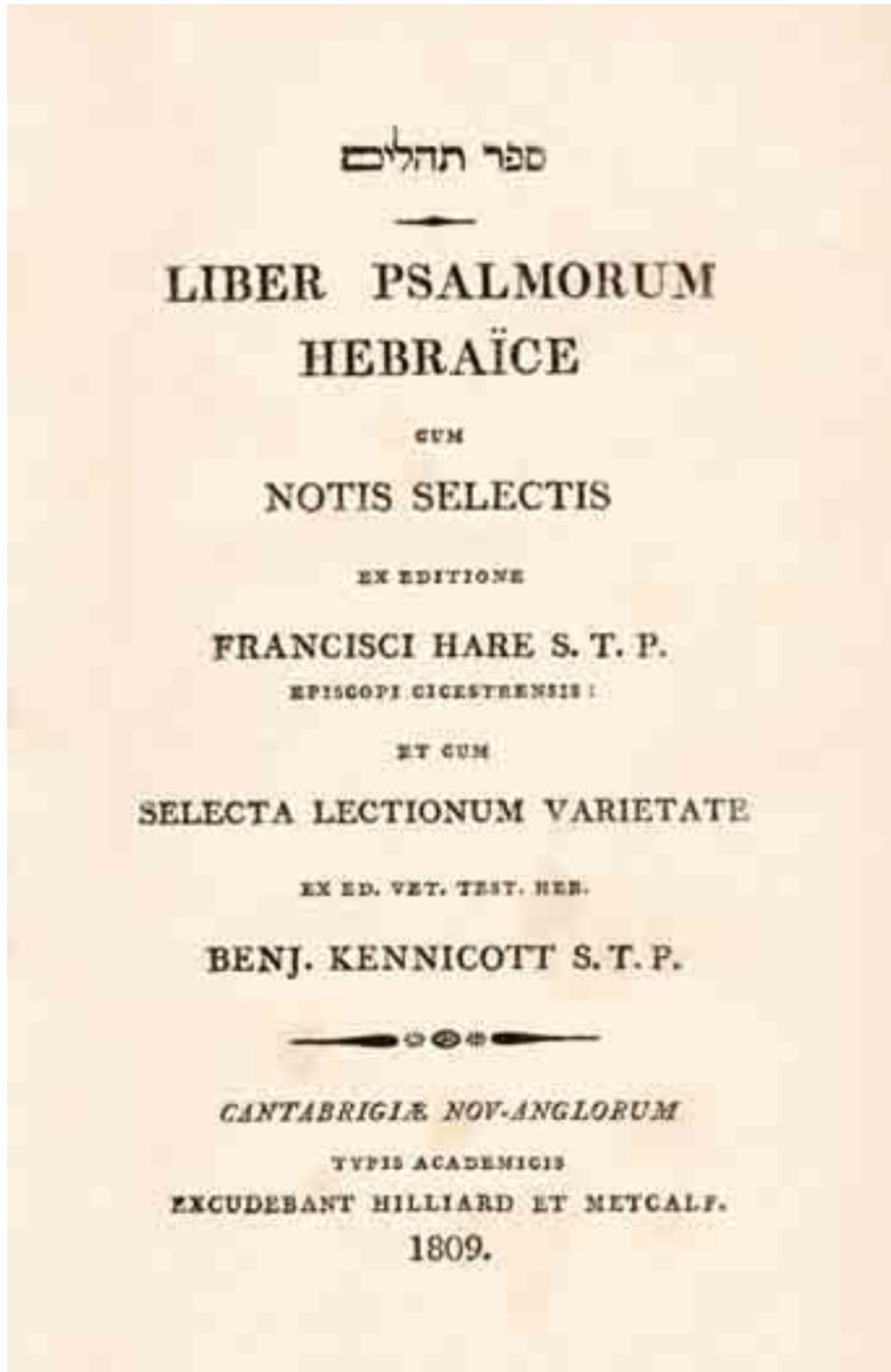
We slept at Mr Longs last night in order to be ready for our early start this morning toward the Island and as we have determined to leave here for Wednesday afternoon, should weather permitting I thought it best to inform you of it. What the Ladies are desiring as you may wish to write a letter to us after hearing what we shall say the ship is a good one and the Captain is not the Quakerman we thought of going up with, except to be well recommended. Mr. Man has chartered her - and the whole family here will excepted, will accompany us. The Master informs us we shall be off at the time mentioned and I expect a great deal of pleasure from the sail which is advised here and he one thinks of danger - it is safer than land carriage. The Captain provides

Lot 22

22 (AMERICAN JUDAICA). Gratz, Rebecca. Autograph Letter Signed, in English to her sister, Rachel Gratz, detailing plans of an upcoming trip to Albany. pp.3. With integral address panel. 4to.

New York, 28th July: 1804. \$6000-7000

• Rebecca Gratz of Philadelphia (1781-1869), the daughter of a Philadelphia merchant family of German origin, associated with Philadelphia's leading social and cultural personalities and was active in many non-sectarian benevolent organizations. Recognizing the need for distinctly Jewish organizations, she later emerged as the pioneer of Jewish social work and a leading promoter of Jewish education. She helped found the Female Hebrew Benevolent Society (1819), the Hebrew Sunday School (1838) and the Jewish Foster Home (1855). Gratz's contribution to American Jewish life was singular since her trailblazing efforts were studied and emulated in other communities.



Lot 23

- 23 (AMERICAN JUDAICA). Sefher Tehillim. Liber Psalmorum Hebraïce cum Notis Selectis ex Editione Frances Hare S.T.P. Episcopo Cicestrensis: et cum Selecta Lectionum Varietate Ex Ed. Vet. Test. Heb. Benj. Kennicott S.T.P. Signature on opening blank: "Joseph Allen, Cambridge University, Febr. 23rd 1810." ff. (4), pp. 495. Some foxing. Original speckled calf, morocco spine-label gilt, spine split. Housed in modern solander-case. 12mo. [Rosenbach 152 (locating only one copy - his own); Shaw & Shoemaker 17004].

Cambridge, New England, Hilliard and Metcalf: 1809. **\$20,000-30,000**

✦ THE FIRST PRINTING OF ANY PART OF THE BIBLE IN HEBREW IN AMERICA. A HANDSOME WIDE-MARGINED COPY.

This Psalter represents the first printing in America of any part of the Bible in Hebrew. Its appearance sparked an interest in printing a complete Hebrew Bible in the New World, reaching fruition in 1814 (see Rosenbach 171).

Concerning this scarce 1809 Hebrew Psalter, which also contains a Latin translation, see J. Wright, *Early Bibles in America* (1894), p. 122.

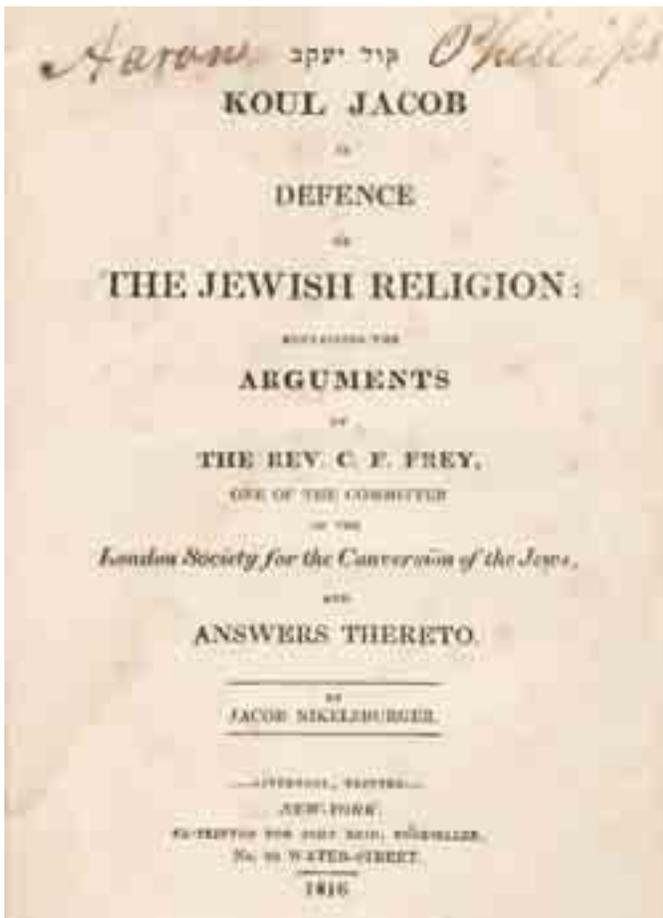
24 (AMERICAN JUDAICA). Nikelsburger, Jacob. Kol Ya'akov / Koul Jacob, in Defence of the Jewish Religion: Containing the Arguments of the Rev. C.F. Frey, One of the Committee of the London Society for the Conversion of the Jews, and Answers Thereto. FIRST AMERICAN EDITION. English with a smattering of Hebrew. On title, signature of former owner, "Aaron Phillips.". pp. 79. Ex library. Browned. Contemporary boards. Sm 4to. [Rosenbach 183; Singerman 260; Roth, Magna Bibliotheca Anglo-Judaica, pp. 264-5].

New York, John Reid: 1816. \$1000-1500

• "Nikelsburger takes up the cudgels with an apostate Jew, Rev. Frey, so intent on converting his former coreligionists to Christianity that he is willing to take liberties with Scripture. As the author puts it in his opening letter to Frey: "In your eagerness to convert the Jews to your way of thinking, you make no scruples of converting and perverting the prophets, by turning their words to a meaning, which you conceive to be best adapted to your purpose; and, in doing this, you make them not only flatly contradict each other, but themselves also."

Aaron J. Phillips (1792-1847) of New York was a playwright, actor of comedy, and theater manager. See J.J. Rosenbloom, A Biographical Dictionary of Early American Jews (1960), p. 140.

[SEE ILLUSTRATION BELOW]



Lot 24

25 (AMERICAN JUDAICA). Szold, Benjamin. Vaterland und Freiheit. Predigt bei der Erinnerungsfeier des verstorbenen Praesidenten Abraham Lincoln. FIRST EDITION. German with Hebrew interspersed. pp.10. Light stains. Housed in attractive modern case. 8vo. [Singerman 1919].

Baltimore, W. Polmyer & S.D. Ecke: 1865. \$1000-1500

• "Fatherland and Freedom," a sermon delivered on the day designated by President Andrew Johnson for services in memory of the martyred Abraham Lincoln, June 1st 1865, which happened to be the second day of the Festival of Shavu'oth.

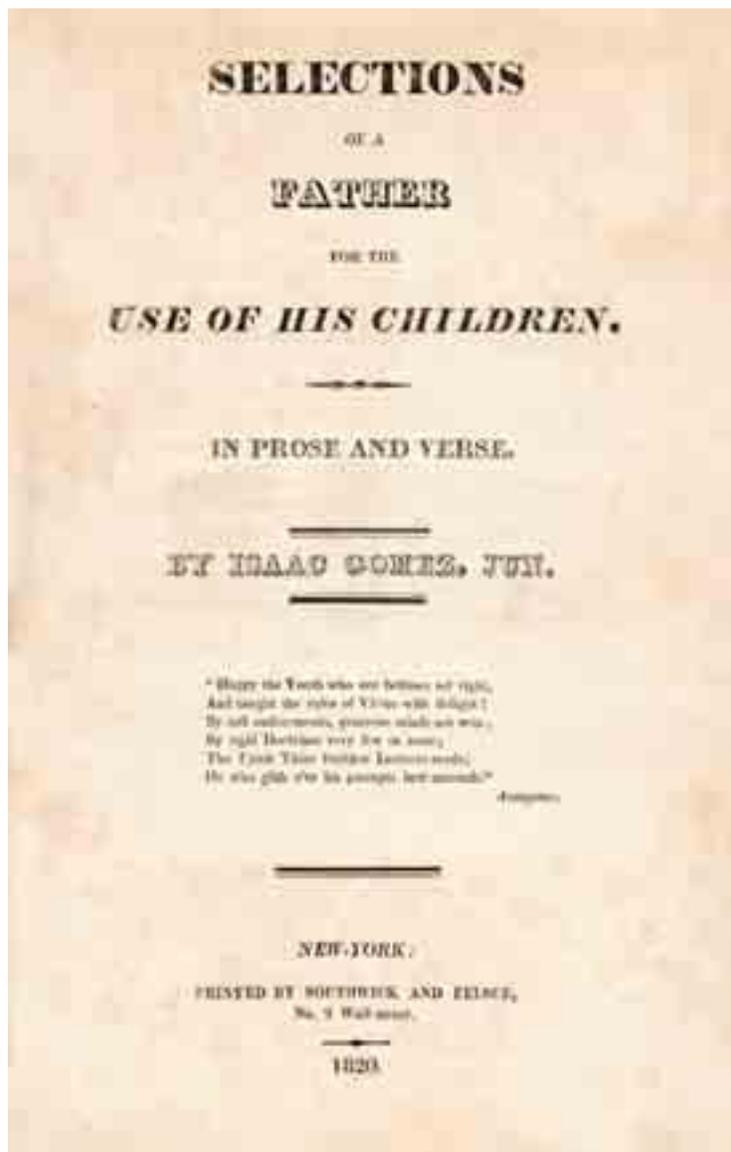
A native of Hungary, Benjamin Szold (1829-1902) accepted an invitation to become rabbi in Baltimore, where he led Congregation Oheb Shalom to become one of the foremost synagogues in the United States. His eldest daughter, was Henrietta Szold, founder of Hadassah and leader of Youth Aliyah.

See A.J. Karp, From the Ends of the Earth: Judaic Treasures from the Library of Congress (1991) pp.258-61 (illustrated).

[SEE ILLUSTRATION BELOW]



Lot 25



Lot 26

26 (AMERICAN JUDAICA). Gomez, Isaac. Selections of a Father for the Use of His Children. FIRST EDITION. Present copy contains an approbation from President John Adams pasted in. pp.viii, 9-408. *Foxed. Contemporary calf, rubbed, joints starting.* 8vo. [Singerman 322; Rosenbach 209].

New York, 1820, Southwick and Peluse: 1820. \$4000-6000

✱ This literary anthology for adolescents, included an approbation by John Adams that was pasted into a few copies only. Adams judged that the book was “worthy to be presented by every Father to every Child, and deserve a place in every family.”

Gomez’s Jewish affiliation resonates in the book with his decision to include a selection from The History of Pope Pius V, which is the source for the “pound of flesh” incident in Shakespeare’s Merchant of Venice. As opposed to Shakespeare’s telling, in the History of Pope Pius V, it is the Jew who is the victim and the Christian who threatens him. Gomez prefaced the selection by writing: “The following subject shows that Shakespeare altered the character of Shylock, making him to be of the Jewish nation, when in reality he was not.” As Louis Harap notes (The Image of the Jew in American Literature, p. 260), “Gomez was obviously trying to combat the effects of the Shylock stereotype”.

Isaac Gomez (1768-1831), whose great-grandfather had fled from Portugal to New York in 1703, was active in New York’s Jewish community. The few early literary contributions by American Jews “was anything but impressive, but Gomez’s book is worth remembering as one of American Jewry’s earliest literary efforts... Gomez, both a devotee of the humanities and a committed Jew, lived comfortably ensconced in the two worlds of the Jew and the cultured American” (J. R. Marcus, United States Jewry, vol. 3, p. 455). See also Blau and Baron, The Jews of the United States, 1790-1840, vol. 2, pp. 440-2.

27 (AMERICAN JUDAICA). Henry M. Brackenridge, J. W. D. Worthington; & John S. Tyson. Speeches on the Jew Bill in the House of Delegates in Maryland. Inscribed by Brackenridge to New York State Chancellor James Kent, the noted American jurist and the first professor of law at Columbia College. pp. [1], [1], 236. Uncut and partially unopened. Publisher's cloth-backed boards. Uncut and partially unopened. 8vo. [Singerman 477; Rosenbach 312].

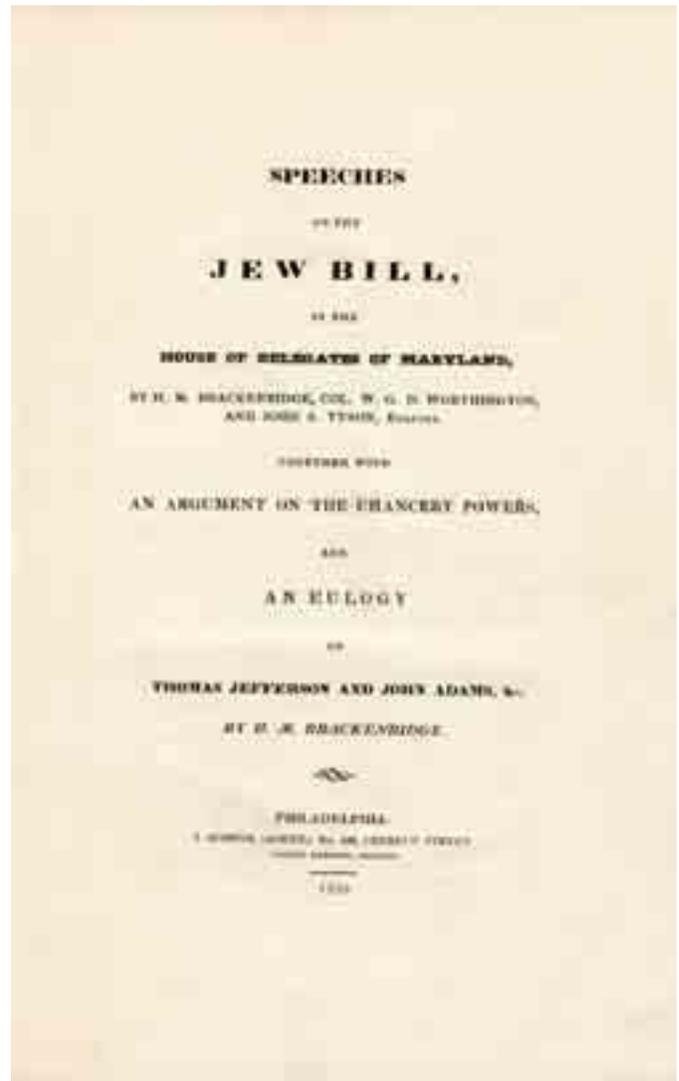
Philadelphia, J. Dobson: 1829. \$6000-8000

• While the Federal Constitution and Bill of Rights guaranteed full equality to the Jews, its provisions were not binding on state governments prior to the passage of the fourteenth amendment in 1868. Consequently, every state, with the exception of New York, proceeded to adopt a constitution that deprived the Jews of political equality. In Maryland alone there was a protracted struggle to invest the Jews with political equality.

Maryland's first constitution, passed in 1776, retained a colonial statute requiring all public servants to invoke a Christological oath. Not only were governmental officials and members of the legislature considered public servants, but so were lawyers, militia officers and jurors. Thus, a Jew was deprived of a possible livelihood, opportunities to demonstrate his loyalty and a trial by his peers. Maryland Jews protested their inferior status as early as 1797, but it was not until 1826, when the Jew Bill was confirmed by the legislature, that the Jews were alleviated of all disabilities. The staunchest advocates of the Jewish cause during this struggle were Henry M. Brackenridge, William G. D. Worthington and John S. Tyson. Their speeches are collected in this volume. Worthington, in his speech, read the entire correspondence between the Jews of Newport and Washington, and cited from letters that were exchanged between the Founding Father and the other Jewish communities. (Worthington's speech was originally printed in 1824 containing numerous errors that were corrected in this volume).

The impact of the Jew Bill extended well beyond Maryland, despite the fact that it was a state issue. It caught the young nation's attention, and reverberated overseas. In Britain, where the Jewish question was an even more contentious issue, members of Parliament received copies of pro-Jew Bill speeches. The speech of one member of the legislature was translated into German and there was even a report-albeit one never confirmed-that Worthington's famous 1824 speech was translated into Hebrew.

See S. W. Baron and J. L. Blau, *The Jews of the United States*, vol. 1; S. F. Chyet, "The Political Rights of the Jews in the United States," *American Jewish Archives* 10.1 (Apr. 1958): 14-75; Edward Eitches, "Maryland's Jew Bill," *American Jewish Historical Quarterly* 60.3 (Mar. 1971): 258-79; A. J. Karp, *Beginnings: Early American Judaica*, 31-6.



Lot 27

- 28 (AMERICAN JUDAICA). (Noah, Mordecai Manuel). *The War of Four Thousand Years...* By P.S. White and H. R. Pleasants. This copy is inscribed by the Author (oxidized). *pp. 295. Browned. Original boards. 8vo. [Singerman 960].*

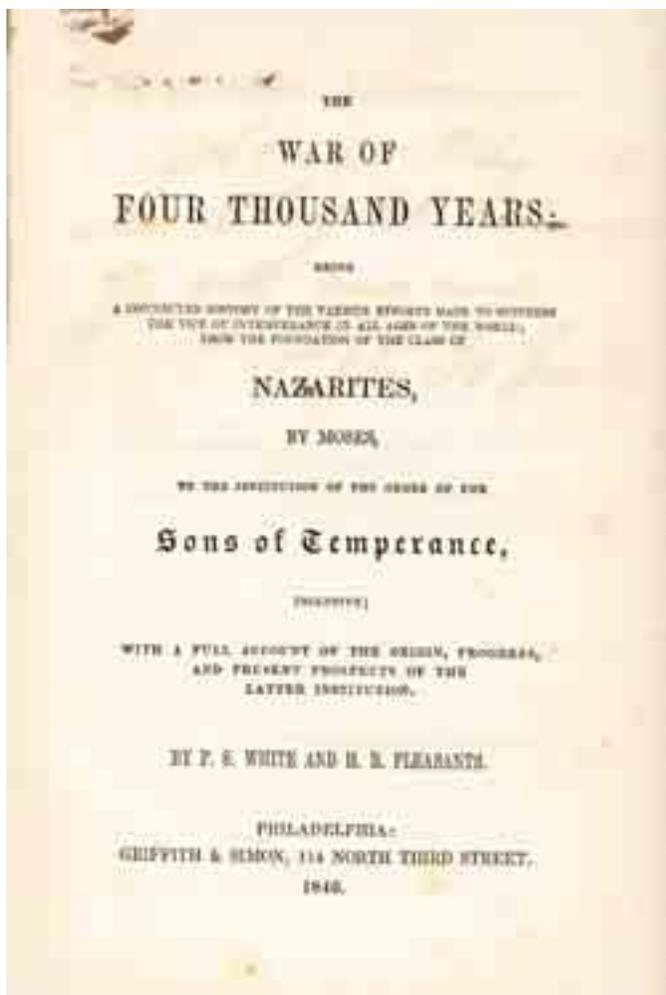
Philadelphia, King & Baird: 1846. \$1000-1500

⚡ This history of wine was published to further the aims of the Temperance Movement in America. In an appendix, the authors printed a letter by Mordecai Manuel Noah in which he described how American Jews prepared raisin wine for use on Passover. Noah concluded the recipe by noting that raisin wine was used because “we are strictly prohibited not only from eating leavened bread, but from drinking fermented liquors.” Noah’s comment regarding the prohibition of drinking alcohol on Passover is curious as an early American Jewish folk custom, as it is not based in halachic sources. Raisin wine is permitted by authorities, particularly under certain circumstance, but it is never considered a requirement. The transition of a permissible practice into an obligatory one in America may have been based on a corrupted Marrano understanding of Jewish law that was transmitted to America via the early Sephardic immigrants. (Nahum Slouschz reports that when visiting a Marrano community in Portugal he observed they abstained from fermented wine and only drank raisin wine on Passover.) Noah was only one-quarter Sephardi, and it was this heritage alone that he emphasized for many years (J. Sarna, *Jacksonian Jew*, pp. 2-3). He was certainly familiar with Marrano practices, which he learned from his great-grandmother, herself a former Marrano.

Noah’s pronouncement concerning this curious American Jewish folk practice was in response to a solicitation by temperance advocates who desired to know the Jewish (i.e. Biblical) view of consuming alcohol. With Noah’s letter they could proudly refute their opponents who argued that alcohol should be permitted because it was sanctioned by the Bible. Procuring Noah’s letter was a rare victory for temperance advocates, as all other leading Jewish figures subsequently questioned on the matter-including Isaac Mayer Wise (see lot 45)-came down firmly on the side of temperance opponents.

See J. Sarna, “Passover Raisin Wine, The American Temperance Movement, and Mordecai Noah,” *HUCA* 59 (1988), 269-88.

[SEE ILLUSTRATION LOWER LEFT]



Lot 28

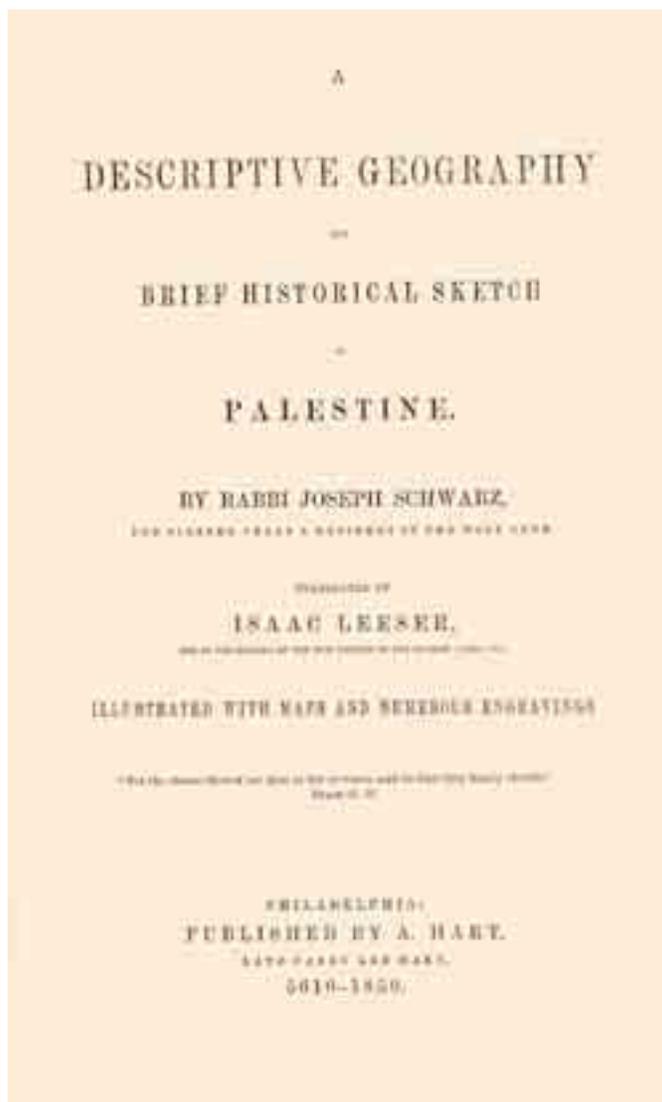
- 29 (AMERICAN JUDAICA). Vidaver, H. *Sepher ha-Chaim / The Book of Life. A Complete Formula of the Service and Ceremonies Observed at the Death-Bed, House of Mourning and Cemetery; Together with Prayers on Visiting the Graves. Second edition. Hebrew and English. The two blanks at the end of the volume reserved for “Death Record” have been filled in with members of the Engel Family. pp. 194, (2). Crisp, clean copy. Contemporary cloth. 4to. [Singerman 3077].*

New York, H. Sakolski: 1882. \$700-900

- 30 (AMERICAN JUDAICA). Goldman, Julius. *Hebrew Emigrant Aid Society Of The United States, Report On The Colonization Of Russian Refugees In The WEST. pp. 35. Wrappers. 8vo. [Singerman 3063].*

New York, 1882. \$1000-1500

⚡ Includes interviews with farmers concerning the necessary needs to lead a successful agricultural life. Of particular importance is the need for a contented spouse: “A discontented wife...is far worse than the Colorado beetle” (p.6).



Lot 31

- 31** (AMERICAN JUDAICA). Schwarz, Joseph. A Descriptive Geography and Brief Historical Sketch of Palestine. Translated by Isaac Leeser. Illustrated With Maps and Numerous Engravings. FIRST AMERICAN EDITION AND FIRST EDITION IN THE ENGLISH LANGUAGE. Frontispiece portrait of author, maps and engravings. pp. xxii, [2], 18-517, [1]. *Foxed. Original boards, spine chipped. Thick 8vo. [Singerman 1161; Rosenbach 683].*

Philadelphia, C. Sherman: 1850. \$5000-7000

✦ The nineteenth century witnessed an unparalleled interest in the Holy Land due to new directions in Bible studies and the increasing popularity of visiting the land itself. This new interest was reflected in a growing body of literature, consisting of geographies and travelogues. One such work by a Jew was Joseph Schwarz's *Tevu'oth Ha'Aretz* (See Lot 172). Schwarz visited America as a rabbinical emissary in 1849 and stayed with his brother Abraham (a resident of New York). While there, he arranged for Isaac Leeser to translate and publish his *Tevu'oth Ha'Aretz*, and it appeared the following year as *Descriptive Geography and Brief Historical Sketch of Palestine* (See L. Sussman, *Isaac Leeser and the Making of American Judaism*, p. 176). It was the first contribution to the subject by American Jews to the field and the "most important Jewish work published in America up to that time" (JE, XI, 119). Leeser was cognizant of the pioneering status of his work and he boasted: "The execution of the whole [book]... is the work of Jewish writers and artists, the drawings being executed by Mr. S. Shuster, a lithographer belonging to our nation." The title page identifies the publisher as Abraham Hart, who financed the entire project (p. viii), but Leeser elsewhere stated that Schwarz's brother was the publisher (*Occident*, vol. 7, p. 379). The present copy contains a label stating that the book was available for purchase from the brother. Leeser published the volume to "extend the knowledge of Palestine... and also to enkindle sympathy and kind acts for those of our brothers, who still cling to the soil of our ancestors." The American edition contains additional material on the Lost Ten Tribes not in the Hebrew edition, as well as Leeser's introduction. Some words in Hebrew type are interspersed in the text.

**32 (AMERICAN JUDAICA).** Aguilar, Grace. *The Women of Israel*. Two volumes. With frontispiece portrait of author. *Inscribed on the free front endpaper "Elizabeth C. Sampson, from her mother, December 25th, 1851. Some foxing. Original boards. Sm. 8vo. [Singerman 1171].*

New York, D. Appleton & Co: 1851. **\$1000-1500**

☛ The First Comprehensive Study of Jewish Women by a Jew.

This work, by Grace Aguilar (1816-47), contains a history of Jewish women from the Biblical period through the contemporary age. She published it for her own co-religionists and lamented in the preface that the authors of previous works on the subject "are Christians themselves, and write for the Christian world... the characters of the Old Testament are so briefly and imperfectly sketched, compared to those of the New." Aguilar's secondary motive in publishing this work was to counter the charge "that the law of Moses sank the Hebrew female to the lowest state of degradation, placed her on a level with slaves or heathens, and denied her all mental and spiritual enjoyment. The word of God at once proves its falsity." Aguilar believed that the spiritual state of a Jewish community was dependent on the nation in which it existed, and in her survey of the contemporary period she distinguished between the communities of southern and eastern Europe from those in the Protestant north. Only in the latter were the Jews free of persecution and able to reach spiritual heights. The freest community, she observed, was the one in America—"The Hebrew advantages in that land, more numerous even than in England, consist in perfect freedom"-and American Jews had the greatest opportunities to cultivate the Jewish spirit.

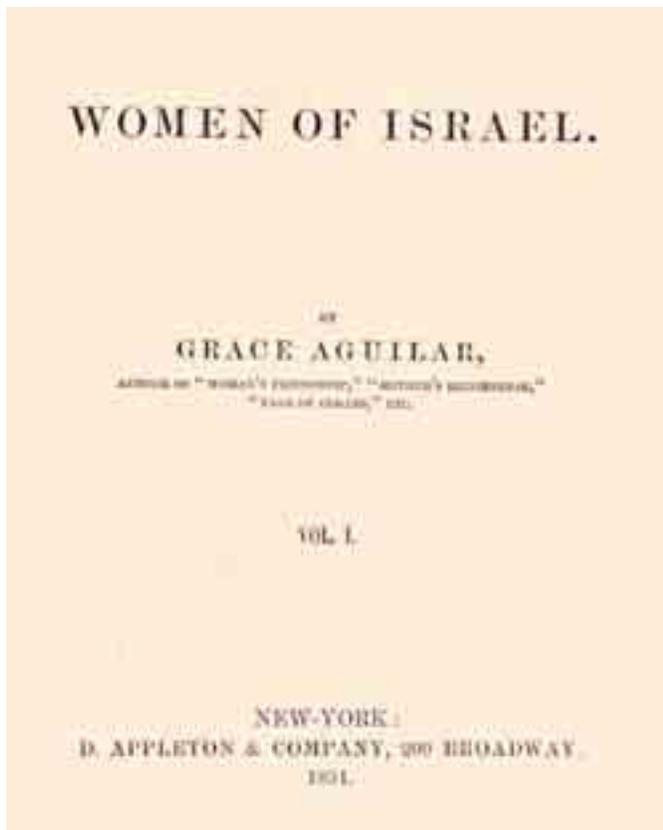
[SEE ILLUSTRATION LOWER LEFT]

**33 (AMERICAN JUDAICA).** Edrehi, M(oses). *An Historical Account of the Ten Tribes Settled Beyond the River Sambatyon in the East*. FIRST AMERICAN EDITION. English interspersed with Hebrew. Frontispiece portrait of the Author (see Rubens 754). Extensive list of subscribers from places throughout the United States. Bookplate of Lawrence Hendricks, Charleston, S.C. pp. 290, (39). *Few light stains. Contemporary cloth. 4to. [Singerman 1277].*

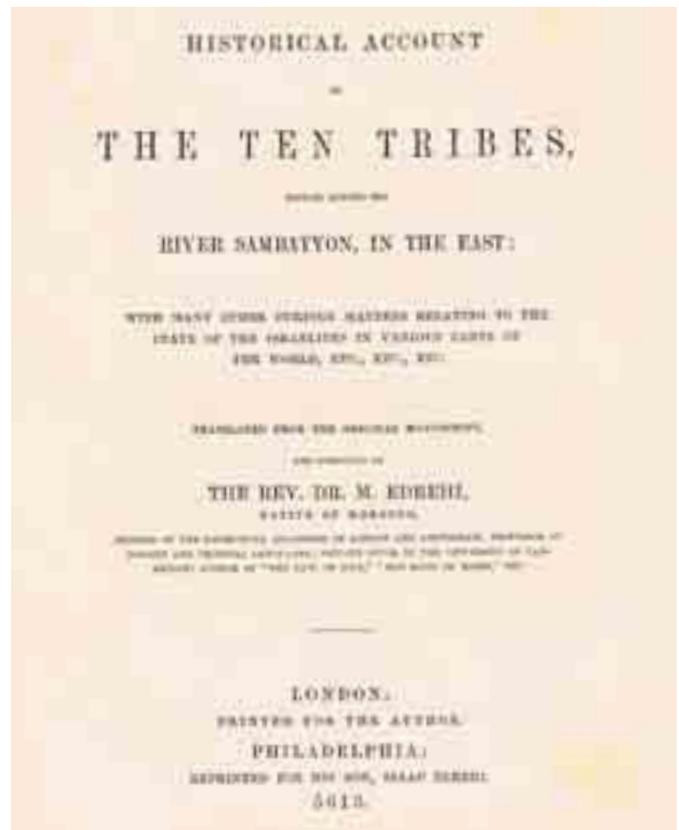
Philadelphia, for the Author's Son: 1853. **\$700-900**

☛ Moses Edrehi was a somewhat idiosyncratic individual, a wandering preacher originally from Morocco, who spent some years in Europe, especially England, and finally settled in Eretz Israel, where he apparently assumed the title of British Consul at Jerusalem. This edition was prepared for an American readership by the Author's son, Isaac Edrehi. The book contains interesting information concerning the Jews of Morocco (pp. 137-163) and other, more exotic lands.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 32



Lot 33

34 (AMERICAN JUDAICA). Wise, Isaac Meyer. Autograph Letter Signed, in English to Rev. Isaac Leeser, requesting advertising space in Leeser's *Occident*. *p.1. Cut at bottom. Rectangular 8vo.*

Albany, 9th February: 1853. \$2000-2500

✦ 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 The Hebrew Union College.

Leeser and Wise had been friends and co-workers, in time, obvious ideological differences eventually ended their relationship. See J.G. Heller, Isaac M. Wise; His Life, Work and Thought (1965).

[SEE ILLUSTRATION BELOW]

35 (AMERICAN JUDAICA). (Parody). Rosenzweig, Gershon. Talmud Yankee [satire on aspects of Jewish life in America]. Eight works in one volume. Each with its own title page. \* Bound with another unrelated work. *pp. (4); (2) 4; (2) 4; (2) 4; (2) 2; (2) 31; (2) 3; (2) 4. Modern boards. 8 vo. [Friedberg, Tav 1388].*

New York, S. Druckermmman: 1909. \$500-700

✦ Also includes Masecheta Chanukah, a satire on card playing; Masecheta Kozvim, a Talmudic parody on "April-Fools' Day;" Masecheta America a satire on the life and manners of Jewish immigrants to America; Midrash Esther and Hagadah Lesofrim a satire on the poverty of Hebrew writers. See I. Davidson, Parody in Jewish Literature (1966) pp. 240-41.

36 (ANGLO-JUDAICA). Abrabanel, Solomon, of the House of David [Pseudonym of William Arnall]. The Complaint of the Children of Israel, Representing Their Grievances under the Penal Laws; and Praying, that if the Tests are Repealed, the Jews may have the Benefit of this Indulgence in common with all other Subjects of England. Second Edition. Headpieces. *pp. 39. Ex-library, trace stained. Modern boards. 8vo.*

London, W. Webb: 1736. \$300-500

✦ A plea for equal employment opportunity for English Jewry. On the surface of things, the author, a philo-Semite posing as a bona-fide Jew, pleads the cause of equal employment opportunity for England's Jewish minority. For unspecified reasons, Roth epitomizes the work as a satire against non-conformists (Roth, Magna Bibliotheca Anglo-Judaica, p. 214, no. 50).

On Arnall (who died not yet 30), see: The Dictionary of National Biography, II, 103.

Rev. Isaac Leeser Philadelphia  
Dear Sir!  
Please to insert the following advertisement in the Occident for the duration of one year with the privilege of make alterations on it sometimes, and send me the bill of your charges.  
Albany, February 9. 1853.  
Respectfully Yours  
I. Wise

Lot 34

37 (AMERICAN JUDAICA). Jacques J. Lyons and Abraham De Sola. A Jewish Calendar for Fifty Years. pp. 178. *Foxed. Original boards. 8vo.*

Montreal, John Lovell: 1854. \$3000-4000

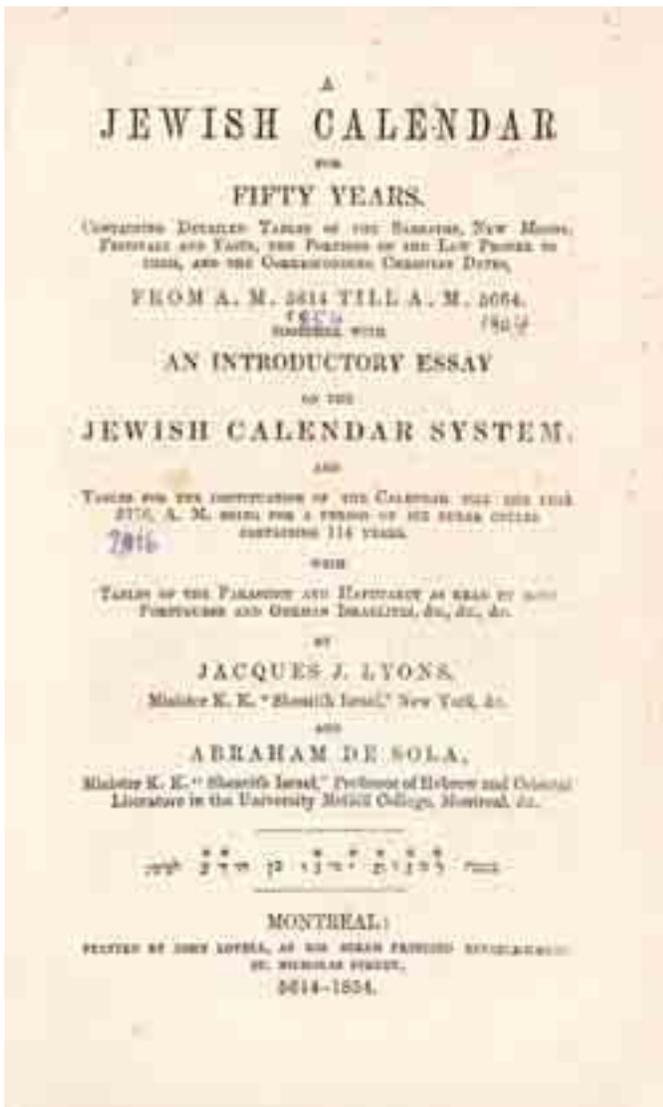
✦ In addition to calendars for 1853 to 1903, the volume contains: a detailed and scholarly thirty-one page introduction on the subject and a table of haphtarot (with Sephardic and Ashkenazic variants). The most important feature of this volume is that it contains the first Jewish communal directory published in America. It consists of a comprehensive detailed twenty-five page survey of synagogues, societies and other Jewish institutions across America, Canada and the Caribbean. This list is indispensable to the student of Jewish communal development in America. The entry for Shearith Israel of New York includes a time-table for Sabbath and holiday prayers and a schedule of “the time for commencing the Sabbath” each week (pp. 161-2). This schedule was originally prepared a century earlier by Hazzan Joseph Jeshurun, the minister of New York’s Cong. Shearith Israel. This schedule is markedly different from modern ones, which give a precise (and different) time for each week of the year and provide the variant times for each city. Jeshurun’s schedule, however, merely lists one approximate time per four-week period; furthermore, a note explains that while Jeshurun compiled the schedule “for the meridian of New-York... it may, with a small variation, answer well for all the Northern States.”

The inclusion of a communal survey in the volume was likely the initiative of Jacques J. Lyons (1813-1877), a native of Surinam and the minister of New York’s Shearith Israel congregation. Lyons was the first to express a serious interest in American Jewish history, as well as the first collector of American Judaica. He collected communal data and amassed a huge collection of ephemera and other materials that continue to be referenced by historians.

Abraham De Sola (1825-1882), a native of London, moved to Montreal to assume the pulpit of Shearith Israel. In 1868 he declined an invitation to succeed the late Isaac Leeser at Beth El of Philadelphia. De Sola wrote works on a wide array of Jewish subjects, from a biography of Shabbetai Zevi to biblical zoology, and he achieved a number of distinctions: he was the first Jew to be awarded a Doctor of Laws degree in the

English-speaking world, he became a senior professor at McGill University and, despite being both a Jew and a British subject, he was invited by President Grant to deliver the convocation at the opening of a Congressional session. Both Lyons and De Sola were vigorous upholders of traditional Judaism.

[SEE ILLUSTRATION LOWER LEFT]



38 (AMERICAN JUDAICA). Herzl, Theodor. Altneuland. First American Edition. pp. 285, [3], 32. *Original gilt-stamped boards, shaken. 8vo.*

Brooklyn, New York, circa: 1902. \$500-700

✦ This Yiddish translation of Herzl’s Altneuland was originally published in Warsaw in 1902 by Israel Isidor (“Baal Machshoves”) Elyashev, a “Yiddish literary critic, pioneer, and creator of Yiddish literary criticism as an art form” (EJ). “[Herzl’s] visit to Palestine stimulated [him] to write the novel Altneuland... Through the plot and characters, Palestine is first seen as he saw it in 1898 and as he imagined it would be twenty-years later” (UJE, vol. 5, p. 340).

[SEE ILLUSTRATION FACING PAGE LOWER RIGHT]





Lot 40

- 40 (AMERICAN JUDAICA). Constitution und Neben-Gesetze der Gesellschaft fuer krankensbesuch und Todtenbestattung. pp. 28.

\* Bound With: Constitution and By-Laws for the Society of the Visitation of the Sick and Burial of the Dead. pp. 21. *Contemporary wrappers. 12mo.*

Philadelphia, Rudolph Stein: 1856. \$6000-8000

• TWO CONSTITUTIONS FOR AN UNKNOWN BURIAL SOCIETY. (Unknown to Singerman)

This unknown Philadelphia Sick and Burial Society was incorporated in 1851 by German immigrants. The society was not connected to any particular Congregation and its membership was apparently composed of itinerant peddlers who used Philadelphia as a base for peddling in rural areas. The by-laws indicate that sick privileges can be claimed if the member is within 150 miles of the Philadelphia County limits, and that the Society will pay for a deceased member to be transported back to the city if he dies within 150 miles of the city. The Society would also pay for the transport of those who died between 150 and 300 miles outside the city, but only if they were within ten miles "of a navigable river, canal or railroad, on which the corpse can be conveniently transported hither" (p. 12). Members could only remain in good standing if they married a Jew and if they circumcised their children (p. 18). "Any member who feigns himself sick without being so, or who continues to draw relief after his recovery... or is guilty of any criminal offense or a gross immorality" was subject to suspension or expulsion. All members were obligated to attend the funeral of a fellow member and wear the badge of the Society - violators were to be fined fifty cents.

The present copies of the German and English Editions were bound together and retain the contemporary wrappers. Each edition has its own title page and collation. The German edition concludes with a list of members and officers.

41 (AMERICAN JUDAICA). Falk, Joshua ben Mordecai Hakohen. Sepher Avnei Yehoshua ["Stones of Joshua": Philosophical Commentary to the Ethics of the Fathers. FIRST EDITION. Exceedingly beautiful typography. pp. 108. Light stains. Modern boards. 8mo. [Vinograd, New York 53; Deinard Koheleth America 4; Singerman 1653].

New York, "Jewish Messenger" Office: 1860. \$5000-7000

• THE FIRST RABBINICAL TEXT PUBLISHED IN AMERICA. THE FIRST HEBREW BOOK PRINTED IN NEW YORK.

Falk was well aware of the revolutionary aspect of issuing a work of Jewish scholarship - in Hebrew - in the New World. His preface urges people to buy this book in order to prove that works of this nature do indeed have a demand in America, and consequently more such works will be printed in this country. The typesetter, Naphtali ben Kathriel Samuel of Thorn (Prussia), also recognizes the book's importance, viz, the colophon: " I give thanks that it was my good fortune to be the typesetter of this scholarly book, the first of its kind in America. Blessed be the God of Israel who surely will not deny us the Redeemer."

The author bases much of his work on classic philosophical investigations culled from Maimonides' Guide of the Perplexed, Halevi's Kuzari, Arama's Akeidath Yitzhchak, Albo's Ikarim and Aldabi's Shevilei Emunah.

Joshua Falk was born in Poland in 1799, arrived in America in 1858 and served as Rabbi in Newburgh and Poughkeepsie, New York. He died the year of the book's publication whilst visiting his daughter in Keokuk, Iowa.

See A.J. Karp, From the Ends of the Earth: Judaic Treasures from the Library of Congress (1991) pp.316-7 (illustrated).



Lot 41

42 (AMERICAN JUDAICA). (Congressional Report). Discriminations in Switzerland against Citizens of the United States of the Hebrew Persuasion. pp. 101. Unbound. 8vo. [Singerman 1691].

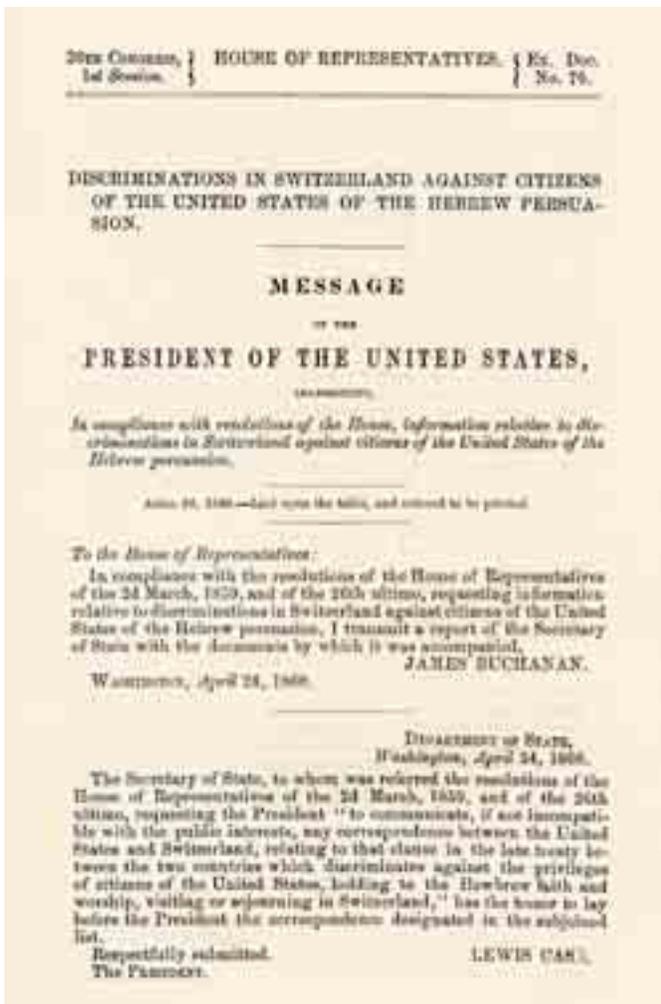
(Washington D.C, 1860). \$1000-1500

✦ This publication contains thirty-six government documents and letters pertaining to Swiss discrimination against American Jews. The contents were collected by order of President James Buchanan in compliance with an 1859 House resolution requesting information on the discrimination stemming from a Swiss-American treaty. The earliest document concerns A. Gootmann, an American citizen residing in Switzerland who was threatened with expulsion on account of his Jewish faith.

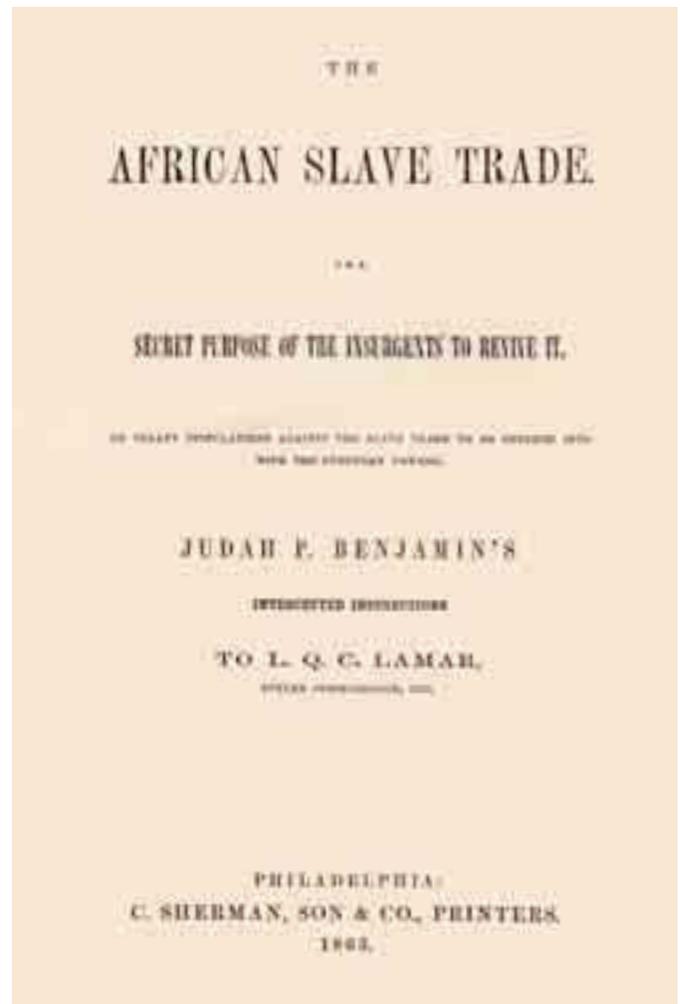
America and Switzerland had signed a commercial treaty in the 1850s that permitted only Christians from doing business in Switzerland. American diplomats and politicians were aware of the implications of this illiberal clause, but were willing to turn a blind eye because of the imperative for the rapidly-industrializing nation to develop markets in Europe. This treaty represented a rare instance of government sponsored anti-Semitism in America.

American Jews were outraged and they attempted to use their leverage with elected officials to have the treaty amended or abrogated. For example, Leeser, who was infuriated that an “American diplomat could be so ignorant of this country’s institutions as to sanction... the spirit of discrimination,” corresponded with leading senators on the matter (Occident, vol. 8, p. 614). These efforts were largely unsuccessful, and it was owing to French insistence that the Swiss finally ceased barring Jewish merchants in 1879. Nonetheless, from a historical perspective the opposition of American Jews to the treaty was important, as it was central to the creation of a national Jewish consciousness. “The greatest benefit that accrued to American Jewry,” observed historian Jacob Rader Marcus, “was the growth of a sense of Jewish homogeneity in the land. A common threat created a common Jewry... national agitation made for national Jewish unity. There was still no national organization tying Jews together but there is no question that national Jewish unity was slowly but surely being forged” (J. R. Marcus, United States Jewry, II, 290-7). The involvement of a Democratic government in the passage of the treaty must also be considered as an underlying reason that many Jews in this period shifted their loyalties to the Republican party.

[SEE ILLUSTRATION BELOW LEFT]



Lot 42



Lot 43

- 43 (AMERICAN JUDAICA). (Judah P. Benjamin). The African Slave Trade. pp. 24. Original printed wrappers. 8vo. [Sabin, 81812; unknown to E. N. Evans, Judah P. Benjamin: The Jewish Confederate (1988)].

Philadelphia, 1863, C. Sherman & Son: 1863. \$1500-2000

✪ This pamphlet presents the intercepted correspondence between Judah P. Benjamin, secretary of state for the Confederacy, and L.Q.C. Lamar, the Confederate minister to Russia. The confederacy was at that time trying to secure recognition from the European powers and Benjamin instructed Lamar in the letter to resist signing any treaty that would obligate the South to outlaw the international slave trade. (Benjamin argued that the Confederate Constitution denies the federal government the power to make treaties on such a subject and that it is a right reserved for each individual state.) Benjamin's letter is followed by editorials from the National Intelligencer, a Washington, D.C. newspaper, attesting to the authenticity of the letters and assuring readers that the ultimate goal of the Confederate rebellion was to revive the international slave trade. The present copy contains the printed wrappers, which is important since the text continues onto the recto and verso of the rear wrapper.

Judah P. Benjamin (1811-84) was the most prominent American Jew in the middle decades of the nineteenth century. America's most famous lawyer, he later became the first Jewish cabinet member in the New World by serving as the attorney general, secretary of war and, finally, the secretary of state for the Confederacy. Benjamin is remembered as Jefferson Davis's closest confidant.

[SEE ILLUSTRATION FACING PAGE LOWER RIGHT]

- 44 (AMERICAN JUDAICA). Constitution of the Universal Israelitish Alliance. text in English and German. pp.8. Original printed wrappers, edges chipped. 8vo. [Singerman 1814].

New York, Davis's Job Printing Office: 1864. \$2000-2500

✪ The Board of Delegates of American Israelites, the first American Jewish defense organization, was founded in 1859. Owing to divisions in the Jewish community, the new Board was not representative of the community at large. Largely unrepresented were the German congregations, and conspicuously absent altogether were the hallmark Reform congregations. Among those who led the struggle against the Board's establishment were the leading Reform rabbis themselves. With the founding of the Paris-based Alliance Israelite Universelle in 1860, opponents of the Board used the opportunity to check its growth by founding Alliance branches on the Board's own turf. The American Board and the Paris Alliance coolly cooperated to combat international threats to Jewish communities, but tensions between the two always remained and the relationship between the two was "never too intimate" (Szajkowski, 390). The Alliance sought to impose its leadership in the international arena, while the Board remained steadfast in its efforts to preserve the operational autonomy of American Jewry. See Allan Tarshish, "The Board of Delegates of American Israelites," PAJHS 49.1 (Sept. 1959), 19, 22; Z. Szajkowski, "The Alliance Israelite Universelle in the United States, 1860-1949," PAJHS 39.4 (June 1950), 389-443.

This pamphlet contains the Alliance's constitution in English and in German, the latter language reflecting the fact that the German and Reform congregations of America led the opposition to the Board in its early years.

The present copy was part of the Leeseer library. Leeseer bequeathed his library to Maimonides College, which he helped establish in 1867. When the College closed in 1873, Leeseer's library was transferred to the Hebrew Education Society of Philadelphia. "The library, consisting of some 2,400 volumes of Judaica and Hebraica, was probably the richest private and institutional library of its time. It is a collection steeped in historical associations. Many of Leeseer's contemporaries sent him autographed copies. This collection is extremely abundant in early Jewish Americana, and includes over fifty unrecorded items of Jewish Americana." (S. I. Wisemon, "The Library of the Dropsie College," JBA 24 [1996-7], 46).

[SEE ILLUSTRATION RIGHT]



Lot 44

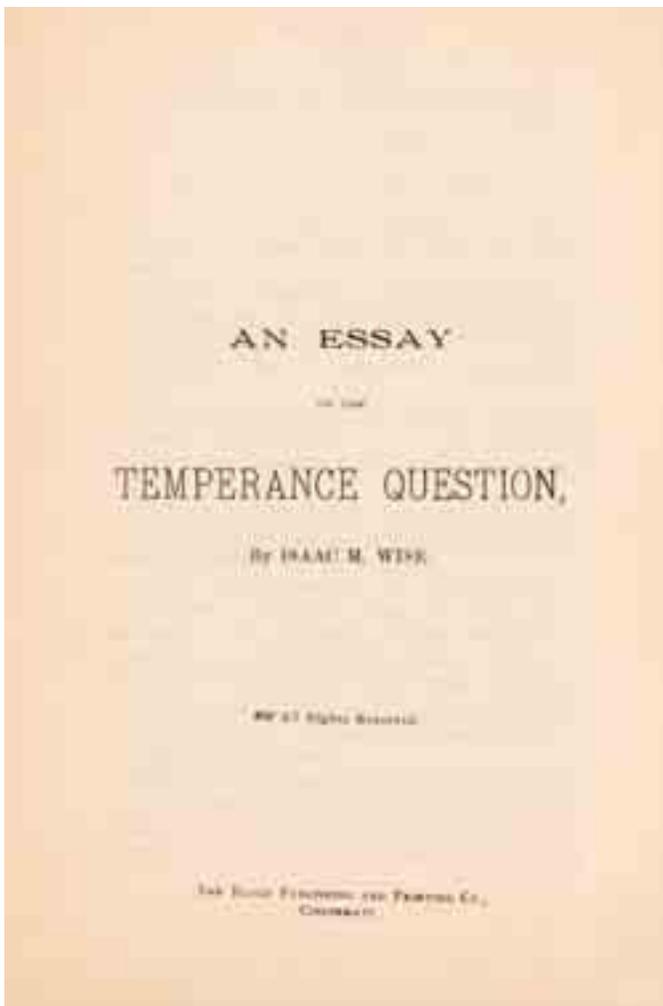
45 (AMERICAN JUDAICA). Isaac Mayer Wise. An Essay on the Temperance Question. pp. 16. Printed wrappers. 8vo. [Singerman 2883].

Cincinnati, 1880's. \$1000-1500

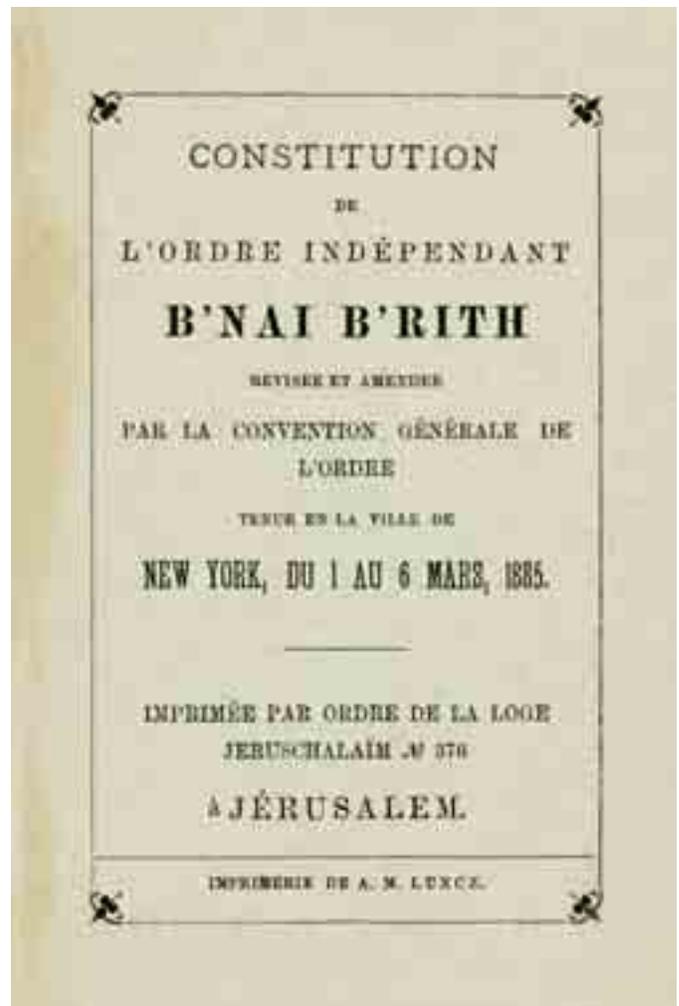
✦ In this lecture, delivered before the Friends of Inquiry (Unitarian), Wise railed against the contemporary temperance movement that sought to outlaw alcohol. Wise commented, "If religion and prayer are abused to wage war on liquor to-day, they may be used to-morrow, on the same principle precisely, to persecute and pray out of their homes, Freemasons, Catholics, foreigners, infidels, or anybody who is not fashionable, suits not the tastes of his neighbors, or does not conform to vulgar prejudices."

Many Jewish leaders were hesitant to support American social reform movements in the nineteenth century because they were usually infused with an evangelical Christian spirit. In particular, "religion played a significant role in the Temperance Movement. Religious language permeated its tracts; ministers and prominent Church laymen dominated its leadership; and several denominations... openly aligned themselves with its stated aims... American Jews became involved in these debates because of their supposed expertise in Scriptural matters. Protestants viewed them as 'guardians of the Scripture,' and believed that Jews preserved ancient traditions that shed light on what the Bible meant. Throughout the nineteenth century one finds American Jews called upon to answer questions regarding the 'Jewish' view of any number of controversial subjects from slavery... to whether baptism should be performed at infancy or later... The fact that Christian Americans brought Jewish 'expert testimony' to bear on the temperance question remains highly significant. It reveals much about the way Christians tended to relate to Jewish leaders in nineteenth-century America, how they used them as resources, viewed them as repositories of ancient wisdom, and looked to them as potential legitimators of Christian practices. It also reveals much about the way some Jewish leaders responded to these Christian overtures... In other times and places, Jews... would have likely been reluctant to intervene in mooted questions bearing on internal Christian affairs; not so in nineteenth-century America." J. Sarna, "Passover Raisin Wine, the American Temperance Movement, and Mordecai Noah," HUCA 269-87.

[SEE ILLUSTRATION LOWER LEFT]



Lot 45



Lot 46

46 (AMERICAN JUDAICA). *Sepher HaChukim asher LeAgudath Benei Berith*. Translated by David Yellin. Hebrew text. 23, [1] pp. *Original printed wrappers in Hebrew and French*. 12mo.

Jerusalem, Abraham Moses Lunz, circa: 1888. \$2000-2500

✦ This Hebrew translation of the constitution of the Independent Order of B'nai B'rith (adopted by a general convention in New York in 1885) was rendered by David Yellin and published by the Jerusalem lodge. The Hebrew translation was authorized by the B'nai B'rith leadership in America and a letter attesting to this was printed at the end of the pamphlet.

B'nai B'rith, "the world's oldest and largest Jewish service organization," was established as an American fraternal order in New York in 1843, it later branched out to other countries. American B'nai B'rith expressed an interest in the Land of Israel as early as 1865, when it contributed a large sum to assist the victims of a cholera epidemic. The first lodge in the Land of Israel was established in the Jerusalem in 1888 (it was named "Jerusalem"). "The lodge established a library called Midrash Abarbanel ve-Ginzei Yosef, which ultimately became the Jewish National and University Library. It was the first lodge where Hebrew was spoken, and its members included both Ashkenazim and Sephardim. The lodge actively opposed conversion of Jewish children by Christian missions. It inaugurated the first Hebrew kindergarten in Jerusalem, acquired the site for the village of Moza near Jerusalem, and established a home for new immigrants. It also initiated other lodges." (EJ).

[SEE ILLUSTRATION FACING PAGE LOWER RIGHT]

47 (AMERICAN JUDAICA). (Chart, or Primer to teach the English alphabet to Yiddish-speaking immigrants). Fonts in English and Yiddish. *Single leaf. Worn at edges. Folio (landscape)*.

New York, J. Katzenelenbogen, circa: 1900. \$4000-6000

✦ A highly original - and very scarce production, produced with a fine sense of graphic style.

The method of instruction transliterates into Yiddish-phonetics each of the letters of the English alphabet, hence: the letter "A" is delineated in Hebrew letters as "Ay" (Alef, Yud, Yud); "B" (Beis, Yud, Yud); "C" (Samech, Yud), etc.

The transliterations for the letters "H," "J," and "W," for which there are no obviously available Hebrew phonetical letters are here designated quite amusingly.

Clearly this fragile Chart was an important tool for the newly arrived Yiddish-speaking immigrant to America.

[SEE ILLUSTRATION BELOW]



Lot 47

**48** (AMERICAN JUDAICA). (Senator David Levy Yulee). Contested Election of the Senator from the State of Florida, Report of a Select Committee Thereon, and Documents. pp. 296. 1852. \* AND: In the Senate of the United States. pp. 4. 1856. \* AND: In the Senate of the United States... Mr. Yulee Made the Following Report. pp. 77. 1858. Together, three volumes. *Disbound. 8vo.*

Washington, D.C, v.d. \$1500-2000

David Levy Yulee (1810-86) was instrumental in securing Florida's admission to the union as a state in 1845. That same year he was elected to the United States, becoming the first Jew to serve in that body. In 1851 he lost a re-election bid to Stephen R. Mallory in a bitterly contested race. Unwilling to give up, he contested Mallory's right to the seat and documents pertaining to his case were published as Contested Election of the Senator from the State of Florida. Levy's appeal was unsuccessful, but he was later re-elected in 1855. A staunch Southern rights activist, he resigned from the Senate in 1861 when Florida seceded from the Union. Among Levy's positions in the Senate was that of chairman of the Committee on Post offices and post roads. Reports pertaining to his activities on the Committee were printed as government publications in In the Senate of the United States. See Leon Hühner, "David L. Yulee, Florida's First Senator," Proceedings of the American Jewish Historical Society 25 (1917) pp. 1-29.

[SEE ILLUSTRATION FACING PAGE LOWER LEFT]

**49** (ANGLO-JUDAICA). A Collection of Pamphlets: Prayer-Services for special occasions, most issued by the Office of the Chief Rabbi. Includes: On the Declaration of War. 1914. \* Memorial for Victims of Pogroms in Poland. 1919. \* The Great War: Praise for the Restoration of Peace. 1919. \* Praise ...for Granting to Great Britain...Mandate for Palestine as A National Home for the Jewish People. 1920. \* Prayer for our Oppressed Brethren in Russia. n.d. \* Prayer During the War in Which this Country is Now Engaged. 1940. \* Victims of Mass Massacres of Jews in Nazi Lands. 1942. \* And, 11 others, similar. Together, 17 pamphlets. *Orinal printed wappers, some wear. 8vo.*

London, 1891-1942. \$600-900

[SEE ILLUSTRATION BELOW]



Lot 49

50 (ANGLO-AMERICAN JUDAICA). Sola, Abraham de. Biography of David Aaron de Sola, Late Senior Minister of the Portuguese Jewish Community in London. With a bibliography of de Sola's works. pp. (1), 61, (1). *Browned in places. Recent calf-backed marbled boards. Sm. 4to. [Singerman 1800; Roth, Bibliotheca Anglo-Judaica, p. 122, no. 53].*

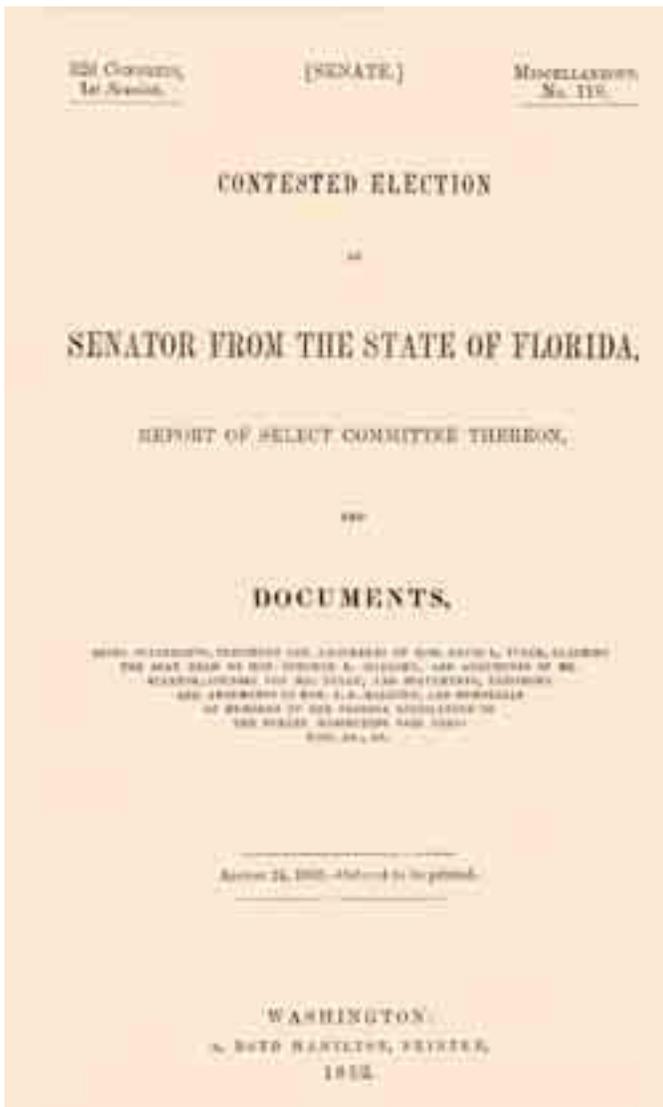
Philadelphia, Wm. H. Jones & Son: 1864. \$800-1200

• A Son's Tender Remembrance of His Father.

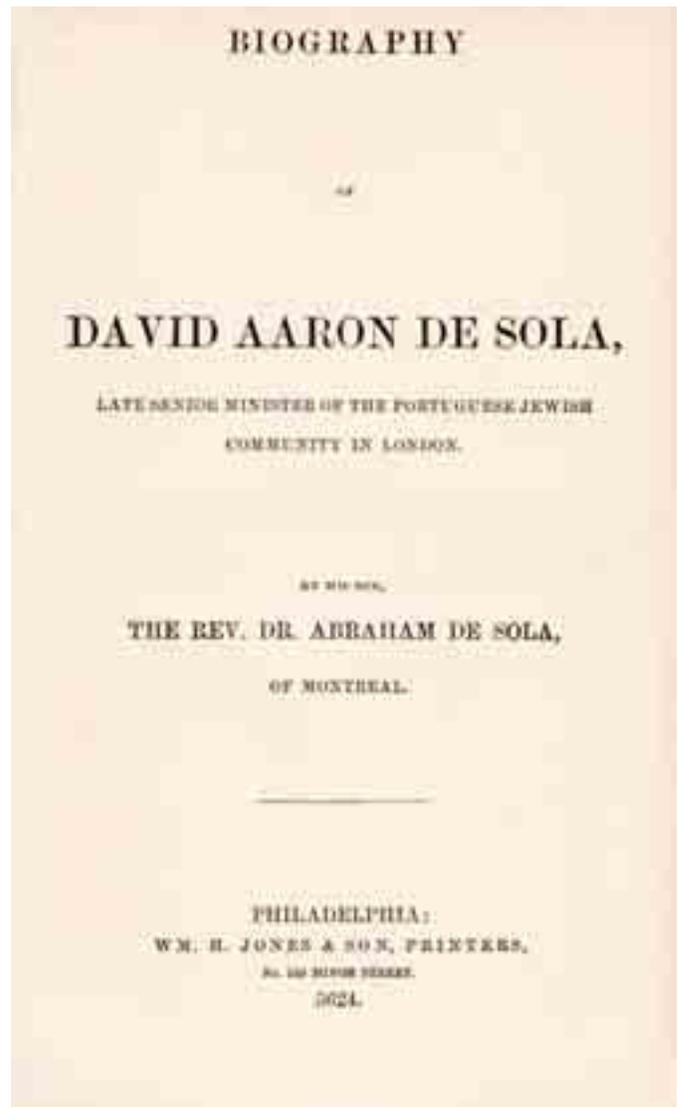
Born in Amsterdam in 1796, David Aaron de Sola achieved distinction at a prodigiously young age as a master Talmudist. After several years of study in the famous Beth Hamedrash Ets Haim, he received his Rabbinic diploma from the Chief Rabbi of Amsterdam, Haham Daniel Cohen D'Azavedo before he was yet twenty. From 1818 until his death in 1861, de Sola served the Jewish community of London.

This biography was written by the deceased's son, Rev. Dr. Abraham de Sola of Montreal, himself a figure of significance in the nascent Jewish Community of Canada.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 48



Lot 50

- 51 (ANGLO-JUDAICA). Seder ha-Hoda'ah - Order of Service to be observed in the K"K Sha'ar ha-Shamayim Synagogue of Spanish & Portuguese Jews, Bevis Marks, on the Day Appointed for a General Thanksgiving to Almighty God for His Divine Protection to his People Israel, So Signally Manifested in the Success which Attended Sir Moses Montefiore, F.R.S. in his Mission to the East. FIRST EDITION. Hebrew and English on facing pages. Opening blank inscribed: "To the Rev D.M. Isaacs as a mark of respect from the obedient Hananel DeCastro, P.D.B.J., Adar 5601 / March 1841". pp.(3); ff.11. *Foxed. Contemporary calf, gilt extra. 4to.*

London, By Direction of the Gentlemen of the Mahamad: 1841. **\$700-900**

• Thanksgiving Service to commemorate the success of the Delegation led by Sir Moses Montefiore in relation to the Damascus Blood Libel. Sir Moses received a firman from the Sultan, stipulating such abhorrent accusations were utterly fallacious.

Of interest, herein is the Portuguese version of the de jure Prayer for the Queen and Royal Family reading: "A Sua Majestade a Rainha Victoria a Dowager Rainha Adelaide o Principe Alberto e toda a Real Familia."

D.M. Isaacs served as minister of Liverpool. See C. Roth, *Magna Bibliotheca Anglo-Judaica* (1937), pp. 193, 328.

Hananel de Castro was, along with Sir Moses Montefiore, a prominent member of the Mahamad, the governing body of the Portuguese community of London. See A.M. Hyamson, *The Sephardim of England* (1951), pp. 259, 287, 293, 295.

- 52 ARAMA, ISAAC. Akeidath Yitzchak ["Binding of Isaac:" Philosophical and allegorical homilies to the Pentateuch]. Second edition. Title within woodcut architectural arch. Opening word of each part within an elaborate border. Marginalia on ff. 86-87 restores text stricken by Church censor. On final page, signatures of Church censors: "Revisus p[er] me Laurentiu[m] Franguellu[m], 1575"; "Camilo Jaghel." See Wm. Popper, *The Censorship of Hebrew Books*, pl. IV. ff. 309. *Title and ff.2-7 expertly repaired with minimal loss of text. Likewise, wormholes throughout have been professionally filled, stained. Modern calf-backed marbled boards. Folio. [Vinograd, Venice 326; Habermann, Bomberg 195; not in Adams].*

Venice, Daniel Bomberg: 1547. **\$700-900**

• Israel Bettan referred to Isaac Arama (c.1420-1494), rabbi of Calatayud, Spain, as "the preacher's preacher."

In his introduction, Arama breaks his sermons down into two components, which he terms "derishah" (investigation) and "perishah" (exposition). In the first part, the preacher investigates a philosophical idea in light of his chosen texts, biblical and rabbinical. This phase completed, the preacher then assumes the role of an exegete or commentator elucidating the text - and context - of the portion at hand. The title, "Binding of Isaac," refers to the successful binding and connecting of the two types of homiletics, "derishah" and "perishah." The book is divided into 105 "gates." See I. Bettan, *Studies in Jewish Preaching* (1939), pp. 130, 143-144; EJ, Vol. III, cols. 256-259.

- 53 ARAMA, ISAAC. Chazuth Kashah ["Grievous Vision"]. FIRST EDITION. Title within historiated border, printer's device at end. An attractive copy. ff.38. *Stamp on title and final leaf, marginalia and a small tear on f. 14 affecting few letters, Modern calf-backed boards. 4to. [Vinograd, Sabbioneta 3].*

Sabbioneta, Tobias Foa: 1552. **\$800-1200**

• "In Spain, the plague of studying Gentile knowledge in the Christian tongue, which is antithetic to our faith, has spread..." (f. 29a). Regarding this acerbic tract, see Zinberg, Vol. III, pp.257-60.

See also I. Sonne, *Some Remarks on Hebrew Printing in Sabbioneta*, in: *Kiryat Sepher* IV, pp. 269-73; and A. Yaari, *Mechkarei Sepher*, pp. 345-47 (a critique of Sonne).

- 54 ARAMA, MEIR BEN ISAAC. Meir Iyov [commentary to the Book of Job, with text]. Second edition. Title letters historiated. Printer's device (Yaari, Printer's Marks no. 34). ff. 124. Previous owners' marks. Contemporary blind-tooled morocco on heavy boards, with hinges (lacking clasps). 4to. [Vinograd Venice 546; Roest 209; not in Adams].

Venice (-Riva di Trento), Giorgio di Cavali: [1562]-1567. \$500-700

✦ The printing of this edition commenced in Riva di Trento in 1562, however production was interrupted and eventually removed to Venice for completion. There, a new title-page was issued noting Venice as being the place of publication, although non-uniform fonts completed the volume (viz. ff. 5-44 and 49-64). See Tauber & Sonne, Kiryat Sepher vol. VI pp. 455-56 and vol. VII pp. 168-6

Meir Arama (1460-c. 1545), a native of Saragossa, fled the Expulsion to Naples and eventually sunk roots in Salonika, where he preached to the emigré Aragonian Community. He was the son of the "Ba'al ha-Akeidah."

- 55 ARIPUL, SAMUEL. Mizmor Lethodah [commentary to selected Psalms, Chapters 119-134; Tamni Alpha (the chapter containing eight verses for every letter of the Aleph Beth) and Shir Ha-Ma'aloth with text]. FIRST EDITION. Title within architectural arch. Opening letters within decorative woodcut vignettes. ff. 184. Dampstained in places, some worming and repair to title, previous owner's signature and inscription on title in a cursive 16th-17th century Sephardic hand. The R. Yoseph Kafach copy with his stamp on f. 183b. Recent vellum-backed boards. 4to. [Vinograd, Venice 614; Habermann, di Gara 41; not in Adams].

Venice, Giovanni di Gara: 1576. \$600-900

✦ The author interprets esoteric verses of these Psalms in many differing styles, from Peshat to citations from the Zohar.

- 56 AROBAS, ISAAC. Emeth ve-Emunah [Code of Jewish Law]. Hebrew and Italian face-`a-face. Title within typographic border. One divisional title within typographic border prior to final section (Hilchoth Yom Tov). ff. 7, 288, (16), 36. Title, first leaf, and final four leaves laid to size with some minimal loss of text. ff. 231-2, 251-6 misbound. Light stains. Generally good condition. Contemporary vellum. Thick 12mo. [Vinograd, Venice 1393].

Venice, Ambrosino-Bragadin: 1672. \$2000-2500

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

The book is prefaced with a laudatory poem by the Italian kabbalist Moses Zacuto. On the final leaf there is a recommendation by Solomon Chai Saraval, Chief Rabbi of Venice.

[SEE ILLUSTRATION RIGHT]

- 57 ASCHKENAZI, ELCHANAN BEN SAMUEL ZANVIL. Sidrei Toharah [laws pertaining to women]. Second Edition. ff. (1), 69. Minor stains. Boards, rubbed. Folio. [Vinograd, Dyhernfurth 423].

Dyhernfurth, Joseph May: 1808. \$60-90



Lot 56

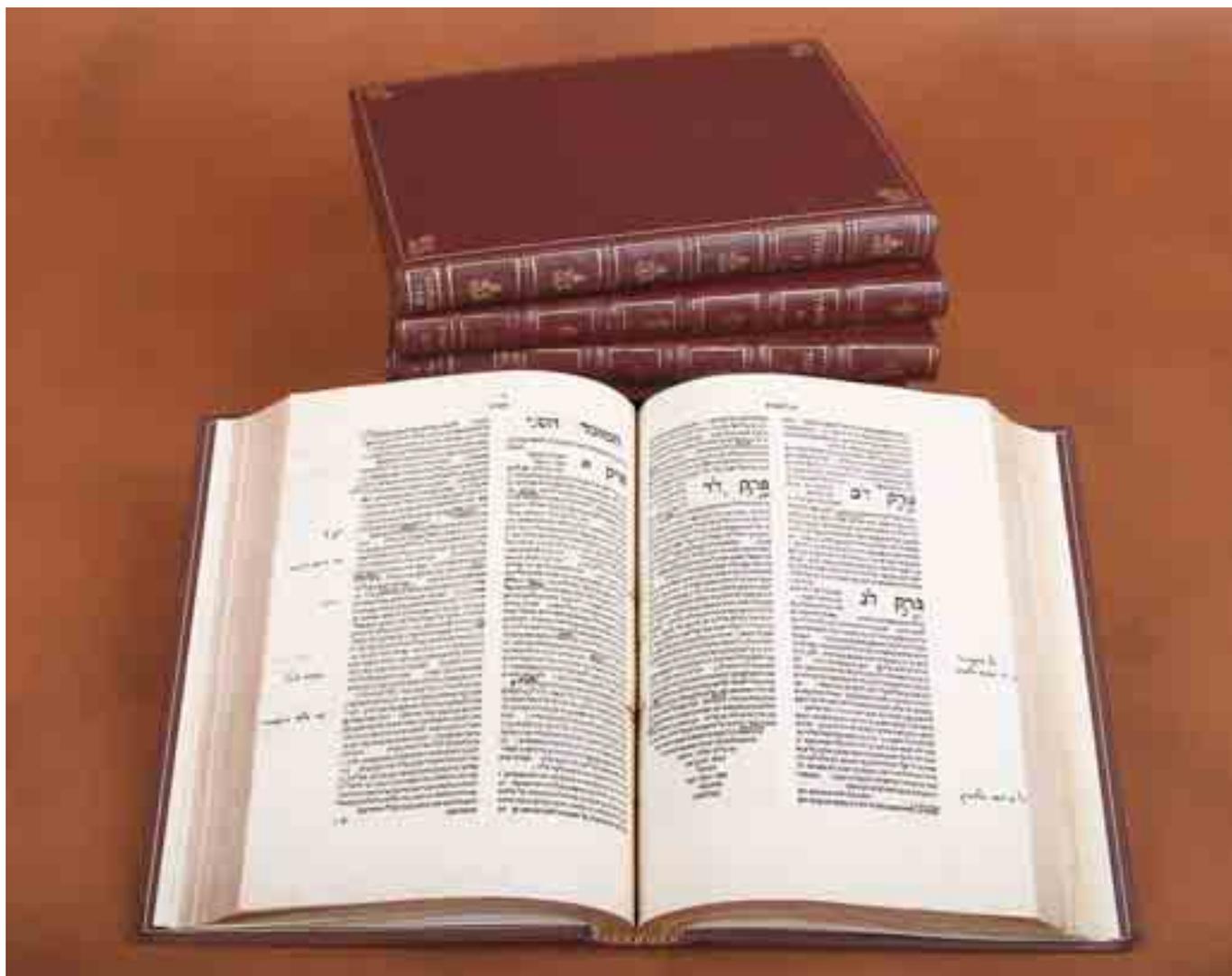
**58** AVICENNA. (Abu Ali al-Hussein ibn Abdallah ibn Sina). Canon [Medical Encyclopedia]. Translated from Arabic to Hebrew by Nathan of Cento (HaMe'ati). FIRST EDITION. Five volumes. Double columns. Marginalia in various Hebrew Ashkenazic and Sephardic hands plus some Latin. *Vol. I: Some leaves with extensive marginalia in Hebrew in a late 16th century Ashkenazic hand. Slight worming, mostly marginal expertly repaired, leaves remargined Vol. II: Scattered marginalia in a Sephardic hand. Vol. III: Scattered marginalia in an Ashkenazic hand, first thirty three leaves expertly remargined. Vol. IV: A few leaves with extensive marginalia in an Ashkenazic hand, final seven leaves remargined Vol. V: Scattered marginalia in a Sephardic hand, final five leaves remargined; stained in places, spine slightly chipped. Modern morocco boards with fitted matching boxes. Folio. [Vinograd, Naples 26; Goff 4; Goldstein 74; Offenber 6; Steinschneider, p. 767, no. 4486-1; Thes. A71; Wineman Cat. 41; Friedenwald, p. 45. Not in Cambridge University].*

Naples, Azriel ben Joseph Aschkenazi Gunzenhauser: 1491-92. **\$100,000-120,000**

✦ THE ONLY 15TH-CENTURY MEDICAL BOOK IN HEBREW.

Ibn Sina, or Avicenna as he was referred to in the West (980-1037), was one of the greatest physicians and philosophers of the Muslim world. In the latter realm he would exert a profound influence on Maimonides. Avicenna wrote a work on cardiology, al-Adwiya al-Qalbiyya ("On Remedies for the Heart"), but by far, his most important contribution to the field of medicine is this work: Al-Qanun fi al-Tibb ("Canon of Medicine"), which was translated into Hebrew by Nathan HaMe'ati in 1279. In this truly encyclopedic undertaking, Avicenna drew on the earlier writings of the Greeks Hippocrates and Galen, and upon his own empirical observations. The five parts of the Canon were published in Naples in 1491-92 as a set of three volumes. The contents range from common ailments to life-threatening diseases, and provide an extensive pharmacopeia. The Canon remained one of the basic works of instruction in European medical schools until the beginning of the 16th-century. See S.M. Afnan, Avicenna, His Life and Works (1958); N. Berger ed., Jews and Medicine (1995), p. 56; EJ, Vol. III, cols. 955-960

The Canon is somewhat notorious among bibliographers due to the difficulty in presenting a precise collation of the work. No consensus seems to exist.



Lot 58

- 59 BACHIAH BEN ASHER. Biur al HaTorah [Midrashic and Kabbalistic commentary to the Pentateuch]. Initial words within woodcut borders. Printed in two columns. Inscription in Sephardic script, dated 1605, donating this volume to a Synagogue, stating the officers agreed it should not be removed. Owners' signatures Abraham Gedalia (a number of times) at end of Bereishith. ff. 272 (of 274) first and final leaf in facsimile. ff. 2 repaired with loss of some words. Modern vellum with slip-case. Folio. [Vinograd, Pesaro 43; Mehlman 639; not in Adams].
- Pesaro, Gershom Soncino: 1517. \$6000-9000
- ✎ Greatly influential encyclopedic work utilizing a wide variety of sources. Especially noteworthy are R. Bachiah's Kabbalistic references as well as Midrashic interpretations. He was well versed in this literature and brings forth passages from lost Midrashim. For an excellent work on the Kabbalistic sources of R. Bachiah, see E. Gottlieb, *Mekorotav shel R. Bachiah...Be'kitvei R. Yoseph Gikatilla* in: Bar Ilan University Annual Vol. I (1969) pp. 306-26; and R. Yitzchak Sag Nahor *Ve'Talmidav- Mekorot R. Bachiah Be'kitvei Ha'mekubalim*, in: Bar Ilan University Annual, Samuel Bialoblocki Memorial Volume, (1964) pp.215-50. See also Y. Yudlov, *Typographical Changes in Hebrew Books*, Areshet, VI, pp. 96-98.
- 60 BACHIAH BEN ASHER. Kad Hakemach ["A Jar of Flour," i.e. substance of truth]. Second edition. Title and opening words within architectural arch. Printer's device on title (Yaari no.17). Marginalia including a lengthy scholarly note on f.15a. ff. 83. Previous owner's marks, few margins frayed, lower margin of title repaired affecting portion of frame, final leaf mounted with upper margin cut. Modern boards. Folio. [Vinograd, Venice 268; Habermann, Adelkind 47; not in Adams].
- Venice, Cornelio Adelkind for Marco Antonio Giustiniani: 1546. \$300-400
- ✎ In Kad Ha'kemach, the author treats his subject from a purely religious point of view without attempting to find a speculative basis for the virtues he inculcates. Topics are arranged alphabetically and besides strictly ethical themes (humility, purity of the heart, patience and so), principles that bear on rite and ceremonies are included. Here and there, R. Bachiah endeavors to give to his ethical teachings a philosophical aspect. The book is replete with homiletic interpretations of Biblical verses and Agadic passages as well as the Kabbalistic teachings to which R. Bachiah was inclined. See M. Waxman, Vol. II pp. 275-6.
- 61 BACHIAH BEN JOSEPH IBN PAQUDA. Chovoth Ha-Levavoth. Translated into Hebrew by Judah Ibn Tibbon. Fourth edition. Title within woodcut architectural arch. A Fine Copy. ff. 103. Lightly stained in places, Censor's signature on final leaf. Recent gilt morocco. Sm.4to. [Vinograd, Mantua 62; not in Adams].
- Mantua, n.p.: 1559. \$600-900
- 62 AZULAI, CHAIM JOSEPH DAVID. (CHYD"A). Avodath ha-Kodesh. FIRST EDITION. Additional title within decorative architectural frame. An attractive copy. ff.(4),111. Modern half-morocco over marbled boards. 8vo. [Vinograd, Jerusalem 1-9; Halevy, Jerusalem 1; Benayahu, Rabbi H.Y.D. Azulai (1959), p. 197, no. 2].
- Jerusalem, Israel Bak: 1841. \$1000-1500
- ✎ The First Book Printed in Jerusalem
  - A collection of seven small treatises on Halachah, Minhag and Nussach'oth of Prayer.
- 63 AZULAI, CHAIM JOSEPH DAVID. (CHYD"A). Avodath ha-Kodesh. \* Bound with: Le-David Emeth and Torath ha-Shelamim [Laws of Writing a Torah Scroll]. Two works in one volume. Title within an elaborate ornamental woodcut border. ff. (4), 168. Some worming, mostly marginal. Contemporary calf, rubbed and chipped. 12mo. [Vinograd, Jerusalem 68; Halevi 40].
- Jerusalem, Israel Bak: 1847. \$200-250
- 64 BASAN, ABRAHAM YECHIZKIYAH. Al Moth Tzir [Printed Hebrew Broadside. Slight marginal tears and repair].
- Amsterdam, Orphans of Solomon Proops: 1753. \$800-1000
- ✎ Elegy upon the death of Dayan Israel Athias. Rare broadside, bibliographically unrecorded. The author was the son of the Sephardic Rabbi of Hamburg, Jacob Basan.
- [SEE ILLUSTRATION BELOW]
- 65 BELINFANTE, ISAAC HAKOHEN. Minchath Nedava [in honor of David Franco Mendes upon receiving the honor of "Chathan Torah" on Simchath Torah]. Printed Hebrew Broadside. Slight marginal repair. [Unknown to Vinograd; Friedberg 2398 (with incorrect date)].
- Amsterdam, 1764. \$1000-1200
- ✎ David Franco Mendes (1713-92) was a leading Hebrew poet, a disciple of Moshe Chaim Luzzato, and member of an esteemed Portuguese family in Amsterdam. His literary output ran the gamut from plays to poetry to responsa published by the Sephardic Yeshiva Etz Haim. - Isaac Belinfante composed other communal poetic honor-rolls, as did other members of the family (see Memorbook p. 427).
- 66 BENJAMIN, ISRAEL JOSEPH. Acht Jahre in Asien und Afrika. Second Edition. Complete with four fold-out tables and one foldout map. The Benjamin Szold Copy (rabbi in Baltimore and father of Henrietta Szold, founder of the Hadassah Movement), with his stamp and signature. A crisp, clean copy. pp. 14, 314, (16). Original calf-backed marbled boards, lacking spine. 4to. [Freimann, p. 166].
- Hannover, W. Riemschneider: 1858. \$300-500

**67** (BIBLE). Joshua 1:1-2:3 and Judges 3:31-4:4; 4:7-4:13; 1:8-1:23; 2:11-3:8; 3:28-3:30. With Targum Jonathan and commentaries of R. David Kimchi (Rada"K) and R. Levi ben Gershom (Ralba"g / Gersonides). FIRST EDITION OF TARGUM JONATHAN AND GERSONIDES. Text of Prophets and Targum Jonathan in square Hebrew characters with nikud (vowel points) and cantillation. Commentaries of Rada"K and Ralba"g in Rashi script. Broad margins. Eleven leaves, only. *Stained, hairline tears expertly repaired. Elegant modern boards. Folio. [Vinograd, Leiria 6; Goff 23; Goldstein 99; Offenberg 28; Steinschneider, p. 4, no. 18; Thesaurus B27; Wineman Cat. 62a-b; Not in Cambridge University; HUC: Judges and Samuel only].*

(Leiria), (Dom Samuel de Ortas and Sons): (1494).  
**\$8000-10,000**

✦ Fragment of Incunable Printed Immediately Preceding the Portuguese Exile of 1497

After the Spanish Expulsion in 1492, Portugal served as a safe haven for the Jewish exiles. Thus, the town of Leiria, Portugal, became a center of Hebrew printing. During the brief respite until the Portuguese Expulsion of 1497, a total of seven Hebrew titles were produced at the press of Samuel de Ortas and his three sons.

WITH: Facsimile of this Hebrew incunable, from the Book of Judges. Leiria, 1494. Berlin, Marx & Co. (1923).

[SEE ILLUSTRATION BELOW]



Lot 67

**68** (BIBLE, Hebrew). With Nikud (vowel-points). Divisional titles. Printer's device on all titles. Two volumes. Minor Prophets with commentary by David Kimchi (RaDa"K). Initial words historiated. Wide margins. Extensive Latin marginalia in Vol. I. *Vol. I - Part I (Pentateuch): pp. (2), 579, (1). Part II (Early Prophets): pp. 501, (1). Part III (Ezra): pp. 71, (1). Part IV (Chronicles): pp. 180. Vol. II - Part I (Isaiah): pp. 124; Part II (Jeremiah): pp. 163, (1); Part III (Ezekiel): pp. 139, (1); Part IV (Daniel): pp. 47, (1); Part V (Minor Prophets): pp. 66, (2), 20, 44, 8, 14 (2), 32, 15, (1), 19, (1), 16, 12, 59, (1), 18, (2); Part VI (Psalms): pp. 151, (1); Part VII (Proverbs): pp. 53, (3); Part VIII (Five Scrolls): pp. 79, (1); Part IX (Job): pp. 59. Some leaves laid to size. Crisp, clean copy. Vol. I modern blind-tooled calf; spine in compartments. Vol. II contemporary calf, elegantly decorated with rolls; spine in compartments. Both volumes with modern clasps and hinges. Lg 4to. [Vinograd, Paris 16; Darlow & Moule 5089; Adams B-1221; Steinschneider 99].*

Paris, Robert Estienne the Elder: 1539-44. **\$5000-7000**

✦ "Robert Estienne [was] the most outstanding figure in the Renaissance book trade in France. As a printer...he occupies today a chief place in the history of typography, and it is to him primarily that the Estienne dynasty owes its reputation in this field." F. Schreiber, *The Estiennes, An Annotated Catalogue* (1982), p.45.

[SEE ILLUSTRATION BELOW]



Lot 68

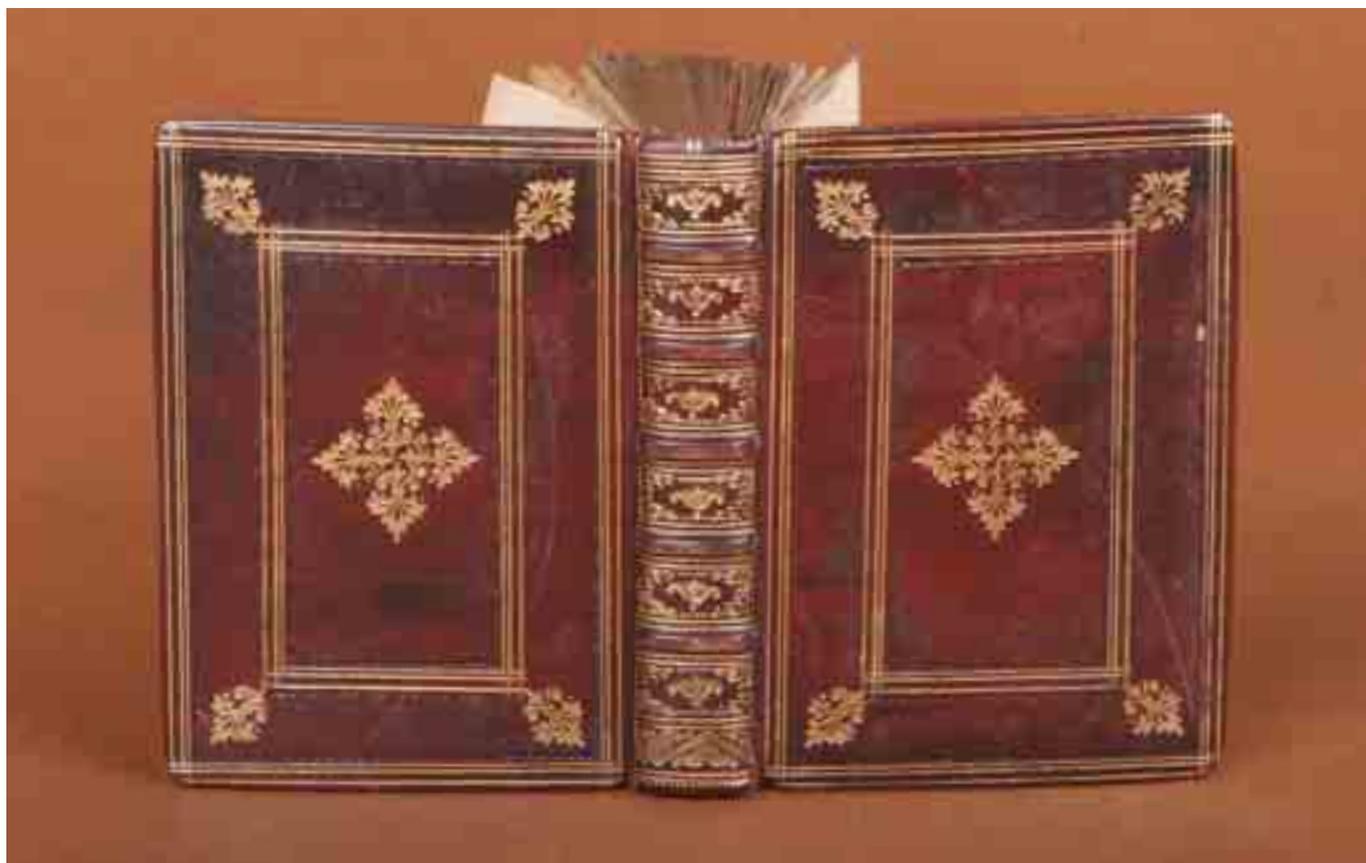
**69** (BIBLE, Hebrew. PSALMS). Seder Tehilim and Ma'amadoth. Hebrew text printed with vowel-points (Nikud). Divided according to the Days of the Week. Title within woodcut border. Separate similar title for Ma'amadoth printed on verso of final leaf of the Psalms. ff. (79); ( 63). Trace stained, otherwise a fine copy. Contemporary polished burgundy calf, gilt extra. 16mo.

Prague, Moshe Ben Betzalel Katz: 1613. \$25,000-30,000

• A FINE COPY OF AN ENTIRELY UNKNOWN HEBREW PSALTER. A most intriguing volume, with unusual typography and type-ornament.

From the onset of Hebrew printing in Prague in 1512 until the middle of the 17th-century this Psalter is one of just a handful of Hebrew books printed in this small 16mo format. It is not recorded in the detailed study by B. Nosek, *Katalog ausgewählter hebräischer Drucke Prager Provenienz I-II* in: *Judaica Bohemiae* vols. X,1 & XI,1 (1974-75). Similarly unknown to Otto Muneles, *Bibliographical Survey of Jewish Prague* (1952), nor all other related bibliographies.

A similar such Psalter with a corresponding woodcut title page, but with a later date of 1621 was sold by Kestenbaum & Company, 23rd June, 1998, Lot 38. That item also contained a second title-page on the verso of the final leaf of the Tehillim with precisely the same type, lay-out and decorative border used for the first title, only changing the title-word "Tehilim" to "Ma'amadoth." However, that later 1621 Tehillim was followed by some 50 blank leaves of contemporary paper and no indication as to the printer. The present copy solves the bibliographic riddle, as it contains the complete text of the Ma'amadoth, plus a colophon and printer's mark. The printer's name is explicitly listed - Moses ben Joseph Betzalel Katz, Mechokek, the typesetter is also listed as Yehudah ben Alexander Katz known as "Leib Zetzer" (typesetter) of Prague. Altogether, a highly rare little book in very fine condition.



Lot 69

70 (BIBLE. Hebrew). Tehillim - Psalms. A Clean, crisp copy. \* And another, (Kings). *Modern calf over marbled boards. 16mo.*

Paris, Robertus Stephanus: 1545. **\$600-900**

71 (BIBLE. Hebrew). The Sixth Biblia Rabbinica. With Targum and commentaries. Revised by J. Buxtorf. Four volumes. Divisional titles within architectural arches (Vol. I with Latin title). *ff. [6], 946, 6, [2], 67, pp.114 (Buxtorf's scholarly comments on the Masorah in Latin.) Few leaves torn, remargined, and browned. Censor's inscription with Russian stamp on verso of title page. 19th-century calf and boards (originally from a Talmud), worn and slightly chipped. Folio. Sold not subject to return. [Vinograd, Basle 248; Prijs, Basle 219; 222a; Darlow & Moule 5120].*

Basle, Ludwig König: 1619 - 20. **\$1500-2000**

✦ THE MOST SCHOLARLY EDITION OF THE RABBINIC BIBLES.

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

72 (BIBLE. Hebrew). Biblia Hebraica. Printed in double-columns (with Nikud). Three divisional titles, Hebrew between wreathed architectural columns. At the end of the book, there is a handwritten table of contents. *ff. 128 (Pentateuch), 124 (Writings), (2) (Table of Haphtaroth), 129-144 (Five Scrolls), (2), 147-254 (Former Prophets), (1), 256-369 (Latter Prophets). Some light stains. Later calf. Lg. 4to. [Vinograd, Amsterdam 34; Fuks, Amsterdam 153 (variant B); cf. Darlow & Moule 5124; Silva Rosa 24; Mehlman 35].*

Amsterdam, Menasseh ben Israel for J. Jansson: 1635-6. **\$800-1200**

✦ The second, and most important edition of the Bible prepared by Menasseh ben Israel. Three variants of this edition exist (viz. Fuks); this copy is variant B: Bound with the Five Scrolls after Kethuvim. The Latin imprints on the titles have been changed from 1631 to 1636, and the old Hebrew title-page cut out.

73 (BIBLE. Hebrew. PSALMS). Sepher Tehilim. With vocalization points (nikud). Title within typographical border. Printers' device on title. *ff. (120). Lightly browned, previous owner's inscriptions on recto and verso of front free-end paper, (dated 1676 and 1717). Gilt tooled calf, rubbed. 16mo. [Vinograd, Leiden 42; Fuks, Leiden 34; Darlow & Moule 5125].*

Leiden, Johannes le Maire: 1637. **\$600-900**

[SEE ILLUSTRATION RIGHT]

74 (BIBLE. Hebrew). Esrimeh Ve'arbah. Printed in double-columns. With vocalization points (nikud). Title within architectural arch. Three parts. The Duke of Sussex Copy (?). *ff. 112, 166, 94, pp. (7). Lightly stained, stamps removed. Modern calf. 8vo. [Vinograd, Amsterdam 45; Fuks, Amsterdam 167 (this copy with Latin imprint); Darlow & Moule 5127; Silva Rosa 28].*

Amsterdam, Menasseh ben Israel for J. Jansson: 1637-39. **\$700-900**

✦ The third Menasseh ben Israel Bible. These double columned Menasseh ben Israel Bible editions were apparently utilized by the Vilna Gaon for his mystical Goral HaGr"a.

75 (BIBLE. Hebrew). Kehilath Moshe. With numerous commentaries, including Ralba"g, Chizkuni, Sforno, Imrei Noam, Kometz Hamincha, etc. Two volumes (of four): Nevi'im Rishonim and Kethuvim. *Usual brown-ing. Contemporary calf on thick wooden boards, rubbed and chipped. Large folio. [Vinograd, Amsterdam 1242; Darlow & Moule 5146].*

Amsterdam, Moses Frankfurter: 1727. **\$700-1000**



Lot 73

**76** (BIBLE. Hebrew, PENTATEUCH & HAPHTAROTH). Orchoth Chaim. With commentary by Rashi and Or Ha'chaim. FIRST EDITION OF R. CHAIM IBN ATTAR'S COMMENTARY, "OR HA'CHAIM." Two title pages, each within woodcut architectural borders flanked by Moses and Aaron, with Biblical roundelle vignette depicting David's victory over Goliath. I: ff. 4, 86; 78. 8 II: ff.2, 60; 72; 58,12. Small hole on first title page crudely repaired. Modern calf. Folio. [Vinograd, Venice 1814; Mehlman 624 (incomplete). T. Z. Rabinowicz, *The Encyclopedia of Hasidism* p. 30.].

Venice, Meir di Zara-Vendermin: 1742. \$3000-5000

✎ Moroccan born Chaim ibn Attar, renowned as a saintly Kabbalist, migrated to Eretz Israel, temporarily to Acre (due to an epidemic raging elsewhere in the country), before settling in Jerusalem where he established the Midrash Keneset Israel Yeshivah. Chaim ibn Attar is one of the few outstanding scholars to have the honorific "Hakadosh" (The Holy) attached to his name. (Others are the Shalo"n and the Alsheich). It is said the reason for the Baal Shem Tov's (aborted) pilgrimage to the Land of Israel was in order to meet Chaim ibn Attar, so that together they would have sought to hasten the advent of the Messianic Redemption.

The Or Ha'Chaim commentary was circulated extensively in Germany and Poland where it achieved great popularity and veneration especially among Chassidim. In many Chassidic synagogues it is the custom to study Or Ha'Chaim on Thursday night in preparation for the Sabbath.

[SEE ILLUSTRATION LOWER LEFT]

**77** BIBLE. Hebrew. PENTATEUCH). Chamishah Chumshei Torah. ONE OF 850 COPIES on Van Gelder hand-laid paper. Woodcut decorative title page in blue, brown and black, initial word of each of the Five Books surrounded by arabesques and printed in brown and black, few lines and words printed in red. Stamp and ex-libris on opening blank. Contemporary cloth-backed limp boards. Folio.

Berlin, Officina Serpentis for the Soncino Gesellschaft: 1931-33. \$2000-2500

✎ "RANKS AMONG THE MOST BEAUTIFUL HEBREW BOOKS EVER PRINTED."

The most ambitious undertaking of the Soncino Gesellschaft der Freunde des juedischen Buches.

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

[SEE ILLUSTRATION LOWER RIGHT]



Lot 76



Lot 77

**78** (BIBLE. Judeo-German). Torah Nevi'im Ukethuvim. Translated by Joseph Witzzenhausen. Printed in double columns in Aschkenazi cursive type. Dedication by Athias to Elector of Brandenburg on f. 3. Final page bearing table of Readings for Festival Days and corresponding Haphtaroth, not noted by Fuks (recording a blank). Engraved frontispiece depicting the escutcheon of King John Sobieski III of Poland flanked by Moses and King David, with scenes of the Giving of the Law above and Joseph reunited with Jacob below. See Habermann, Sha'arei Sepharim Ivri'im pl. 42. ff. (6), 79, 150. Contemporary boards, rubbed and chipped. Folio. [Vinograd, Amsterdam 449; Fuks, 398; Darlow & Moule (noted not listed) following no.4485].

Amsterdam, Immanuel ben Joseph Athias: 1679-87. \$1000-1500

✱ The Best Translation of The old Testament into Judeo-German.

The first endeavor of its kind - a complete translation of the Bible into Judeo-German - carries with it a rather bitter commercial background: Joseph Athias and his son Immanuel, the most highly regarded Hebrew printers in Amsterdam, faced, from the outset of their enterprise, strong competition from the energetic and skilled printing house of Uri Phoebus Halevi. This rivalry reached its zenith when in 1678 Uri Phoebus issued the first Bible translation (accomplished by Yekuthiel b. Isaac Blitz) into Judeo-German (See next Lot); whereupon Athias employed Joseph ben Alexander Witzzenhausen to produce a rival- and ultimately a more notable, edition. Although both printers set about their undertakings with equal altruism, the resulting litigation each used to rid himself of his rival caused the financial ruin of them both. See: Fuks, Hebrew Typography in the Northern Netherlands pp. 237-40 and 296-98; A.K. Offenberg, Bibliotheca Rosenthaliana-Treasures of Jewish Booklore (1994) pp.46-47 (illustrated).

[SEE ILLUSTRATION LOWER LEFT]

**79** (BIBLE. Judeo-German). Followed by the "To'aliyoth" (moral lessons to be gleaned from the various books of the Bible) of Rabbi Levi ben Gershom (RaLBa"G or Gersonides) on Joshua, Judges and Samuel. Text in Judeo-German, double columns in Wayber-taytsch type-letter. Title within architectural columns. (Lacking the additional engraved title depicting Moshe and Aaron). Privilege of King John III of Poland in Latin. Divisional titles. Initial letter of each book of Bible historiated. Tailpiece on f.249 and (257)v. ff. (1), (6), 1-54, (1), 55-249 [257], 18. Some staining and browning. Modern calf-backed boards. Folio. [Vinograd, Amsterdam 451; Fuks 336 (collation in Fuks); Darlow and Moule, 4485].

Amsterdam, Uri Phoebus ben Aaron Halevi: 1676-79.

\$1000-1500



Lot 78

**80** (BIBLE COMMENTARIES). MIZRACHI, ELIJAH. Eliyahu Mizrachi [commentary on Rashi]. With super-commentary, Nachlath Yaakov by Eliahu Slonik. Constantinople, 1726. \* STERN, ABRAHAM. Mizrachi-Maaravi. Prague, 1792. \* LOANZ, ELIJAH. Rinath Dodim [homiletic commentary to the Song of Songs]. Basle, 1600. \* ASCHKENAZI, YEKUTHIEL. Margalioth Tovah [super-commentary to Abraham ibn Ezra on the Pentateuch]. Amsterdam, 1722 (TWO COPIES). \* ABRABANEL, ISAAC. Peirush Neviim Rishonim. Leipzig, 1686. \* With twelve others, similar. Together, 18 volumes. Various bindings and conditions.

\$ 600-900

**81** (BIBLE COMMENTARIES). RICCI, RAPHAEL IMMANUEL HAI. Chozeh Tzion [commentary to the Book of Psalms, with text], Livorno, 1742. \* TEHILIM. With short commentary. Hanau, 1712. \* Tehilim. Venice, 1795. \* Chamisha Chumshei Torah. Amsterdam, 1817. And another. Together, five volumes. Various bindings and conditions.

\$ 300-400

**82** (BIBLIOGRAPHY). ROSSI, GIOVANNI BERNARDO DE. Annales Hebraeo-Typographici Sec. XV. FIRST EDITION. A Wide-margined copy. pp. 24, 84. Uncut. Speckled calf, gilt extra. Sm.folio. [Shunami 2696].

Parma, Ex Regio Typographeo: 1795. \$400-600

**83** (BIBLIOGRAPHY). Steinschneider, Moritz. *Catalogus Librorum Hebraeorum in Bibliotheca Bodleiana*. Second edition. Three volumes. *With stamp of Prof. Simcha Assaf. Boards, spine of one volume slightly chipped. 4to. [Shunami 173].*

Berlin, Welt-Verlag: 1931. **\$300-400**

**84** (BIBLIOGRAPHY). SASSOON, DAVID SOLOMON. *Ohel Dawid. Descriptive Catalogue of the Hebrew And Samaritan Manuscripts in the Sassoon Library*. Two volumes. Photographic plates. With: Eight-page addendum of "List of Manuscript Numbers with Corresponding Page Numbers," missing from most copies. *Original boards. Lg. 4to.*

Oxford, 1932. **\$1000-1500**

**85** (BIBLIOGRAPHY). RAND, OSCAR Z. *Toldoth Anshei Shem [biographical encyclopaedia of 20th-century American and European Rabbinical scholars]*. FIRST EDITION. Includes photographs, addresses and telephone numbers. *pp. 10,144, 6. Cloth. Folio.*

New York, 1950. **\$70-100**

**86** (BIBLIOGRAPHY). An extensive collection of c. 82 volumes of *Bibliographical Studies*. ALMOST ALL FIRST EDITIONS.

Includes: The Mocatta Collection. \* J.H. Michael Collection. \* Yaari (Far East; and Constantinople, and etc.); \* Prijs (Basle). \* Weiner (St. Petersburg). Zeitlin; Zedner; Cowley; Habermann (several); Shunami; Davidson (Parody); Roth (Anglo-Judaica); Ben-Yaakov; Friedberg; Wachstein (Vienna); van Straalen; etc.

Also periodicals, exhibition catalogues (in custom elaborate bindings), festschriften, etc. *Variouly bound. v.s.*

v.p, v.d. **\$5000-7000**

**87** (BIBLIOGRAPHY). Group of c.18 volumes of *Bibliographies* - all relating to collections of Hebrew manuscripts.

Includes: A. Neubauer (Bodleian Library). Two vols. Oxford, 1886-1906. \* H. Loewe (Trinity College). Cambridge, 1926. \* The Elkan Nathan Adler Collection. Cambridge, 1921. \* G. Scholem, *Cabbalisticorum Hebraicorum*. Jerusalem, 1930. \* A. Schwarz. (Nationalbibliothek, Vienna). Vienna, 1925. \* With: 12 others, similar. *Variouly bound. v.s.*

v.p, v.d. **\$1500-2500**

**88** BOCHNER, ZE'EV WOLF KAT"Z. *Tzachuth ha-Melitzah ["Clarity of Speech": The Art of Letter Writing]*. FIRST EDITION. *Incomplete, dampstained. Contemporary calf-backed boards, detached. 8vo. [Vinograd, Vilna 329].*

Vilna and Horadna, Menachem Mann-Simcha Zimel: 1834. **\$100-150**

**89** BOTON, ABRAHAM BEN MOSES DI. *Lechem Mishnah [commentary and novellae to Mamonides' Mishneh Torah]*. FIRST EDITION. Two parts in one volume. Two titles within oval cartouche surrounded by architectural arch, framed by an elaborate ornamental border. *I: ff. 42, 163. II: ff. 239. Previous owner's stamp, lightly browned and stained in places, some worming with small paper repairs to final few leaves, censor's signature on final leaf. Modern boards, gently rubbed. Folio. [Vinograd, Venice 973 & 1011].*

Venice, Daniel Zanneti: 1604-6. **\$3000-5000**

⚠ One of the Most Important Commentaries on Maimonides' Code.

Born in Salonika in 1545, di Boton began to write his commentary *Lechem Mishnah* in his youth. In 1575 he obtained a copy of Joseph Karo's *Keseph Mishnah* and from then on, included only those comments and analysis that had not already appeared in Karo's work. See EJ, IV cols.1269-70.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 89

**90 (CHASSIDISM).** JACOB JOSEPH OF POLONOYE. Toldoth Ya'akov Yoseph [homilies to the Pentateuch, etc.]. FIRST EDITION. ff. 200 (of 203) lacking title and first two leaves, which are provided in facsimile. Some staining, few leaves repaired with portions from other copies, f. 3 misbound after f. 4 with small repair in facsimile), edges frayed and repaired in places. Modern calf. Folio. [Vinograd Koretz 7, Tauber, Mechkarim Bibliophiyim, Koretz 6].

Koretz, Tzvi Hirsch b. Arye Leib & Samuel b. Yissachar Segal: 1780. \$4000-6000

❖ RARE FIRST EDITION, OF THE VERY FIRST CHASSIDIC WORK PUBLISHED.

Known affectionately in Chassidic circles simply as "the Toldoth," this important work is the primary source for the teachings of the Baal Shem Tov, who is cited here over two hundred times. Because of its prestige, a number of Chassidic legends have arisen concerning its publication and dissemination, thus creating a special aura around this particular edition - indeed Chassidim utilized it as a talismanic protection.

Upon publication opposition to the work was so considerable among Mithnagdic circles, that numerous copies were publicly burnt. This was due to the Author's criticism of contemporary Torah circles, in which, according to R. Jacob Joseph, contemporary scholars studied for personal aggrandizement and not for "the sake of heaven." He also criticized the wealthy-classes of society who were treated with an unnecessary degree of obeisance by community Rabbis.

See S.H. Dresner, *The Zaddik* (1960) pp.245-54 (esp. p.247, note 21), J. Bloch, *A Legendary Edition of the Toldoth Yaakov Yoseph*, in: *JQR* (1941) Vol. XXXI, pp. 245-57; Carmilly-Weinberger, *Censorship and Freedom* pp.127-30; G. Nigal, *Manhig Ve'Eidah*, B. Landau, Afterword in reprint of this edition (1960).

H. Liberman has made the interesting observation in his *Ohel Rochel* that the printers had the unusual distinction of publishing this, the first Chassidic book as well as previously, the first anti-Chassidic polemic, *Zemir Aritzim* (1772).

**91 (CHASSIDISM).** JOSEPH MOSHE OF ZALOCZE. Berith Abraham. FIRST EDITION. Brody, 1875. \* ISRAEL BEN SHABBATHAI, MAGGID OF KOZNITZ. BEITH YISRAEL. FIRST EDITION. Warsaw, 1864 \* MISHNAH. Lemberg, 1876 (WITH STAMP OF R. JOEL TEITELBAUM OF SATMAR). \* Plus five other works, simmilar. Together, 13 volumes. *Various bindings and conditions.*

\$ 600-900

**92 (CEREMONIES).** J. Heinemann. Minhagei Yisrael. pp.48. Later boards, 12mo. [Friedberg, Mem-21268].

Berlin, by the Author: 1852. \$300-400

[SEE ILLUSTRATION LOWER LEFT]



Lot 92



Lot 93

93 (CHASSIDISM). ARYEH LEIB OF LANTZHUT AND KISHINEV. Arba'ah Charashim [Chassidic discourses], Lemberg, 1849. FIRST EDITION. \* Derech Tov, Kitzur Chovath Halevavoth. Czernowitz, 1855 \* CHAIM YOSEPH DAVID AZULAI. Lev David, with commentary Chadrei Lev' by R. Yitzchak Shimshon Horowitz Meisels. Czernowitz, 1855. Three works bound in one volume. Inscriptions of former owner, Israel Czaczkes (the original surname of Nobel laureate Samuel Joseph Agnon of Buczacz, Galicia). *Modern cloth. 8vo.*

\$1000-1500

• The author of the first work, R. Aryeh Leib of Lantzhut was a disciple of the Maggid of Koznitz and the Chozeh of Lublin and was often heard to be praised by R. Abraham Joshua Heschel of Apta. Arba'ah Charashim was his first published work, others included Gevuroth Ari, Divrei Esther and Chomath Ariel.

[SEE ILLUSTRATION FACING PAGE LOWER RIGHT]



Lot 94

94 (CHASSIDISM). JACOB JOSEPH OF POLONOYE. Ben Porath Yoseph [commentary to Genesis, with responsa and discourses delivered on Shabbath HaGadol and Shabbath Shuvah]. FIRST EDITION. Title within woodcut architectural arch. *ff. (1), 98 (of 100), ff. 97-98 in facsimile, some staining and worming. Calf. Folio. [Vinograd Koretz 9, Tauber, Koretz 7].*

Koretz, Tzvi Hirsch b. Arye Leib & Samuel b. Yissachar Segal: 1781. \$1200-1800

• The second fundamental work by the first theoretician of Chassidism, and the outstanding disciple of the Baal Shem Tov

The final leaf contains the celebrated letter sent by the Baal Shem Tov to his brother-in-law Gerson Kitover, in which the Besh"t recounts his ascension to Heaven and his pivotal query: Eimathai Ka'athi Mar? ("When will the Master come?) - The Messiah responded: Kesheyaphutzo... ("When the wellsprings of your Torah are universally disseminated)."



Lot 95

95 (CHASSIDISM). JACOB JOSEPH OF POLONOYE. Tzophnath Pane'ach [commentary to Exodus]. FIRST EDITION. Title within woodcut architectural arch. Previous owners signatures and stamps, including Yeshaiiah Shochet u'Bodek of Odessa (publisher and editor of many Chassidic works). ff. 95. *Some staining and worming (mostly marginal) on title and final few leaves. Modern calf backed boards. Folio. [Vinograd, Koretz 18].*

Koretz, (Tzvi Hirsch Margoliouth): 1782. \$2000-3000

• The third work by this outstanding disciple of the Baal Shem Tov and deep Chassidic thinker. For a short but incisive essay on the significance of the author's thought and vision see Aaron Zeitlin, "R. Yaakov Yosef Mi-Polnoeh, Sifro Ve-Chazono" in: Bein Emunah Le'Amanut, (Tel Aviv, 1980) pp. 121-8. See also Ch. Liberman, Ohel Rochel (1984) vol. III p.42; Tauber, Kiryat Sepher, vol. I p. 305 and S.H. Dresner, The Zaddik (1960).

[SEE ILLUSTRATION PREVIOUS PAGE LOWER RIGHT]

96 (CHASSIDISM). JACOB JOSEPH OF OSTROG. Rav Yeivi [homilies to the Pentateuch, Psalms, Talmud etc.]. FIRST EDITION. Title within typographic border. Printed on light green tinted paper. Previous owners signatures and inscriptions, including Yisrael David Morgenstern and Naphtali Yehudah b. Avraham Yaakov Segal. ff. 139, 49. *Stained, final leaf mounted with loss of a few letters. Modern morocco. Folio. [Vinograd, Slavuta 4; Mehlman 1143].*

Slavuta, (Moses Shapira): 1792. \$1000-1500

• THE FIRST CHASSIDIC WORK PUBLISHED IN SLAVUTA. The author was a disciple of the Maggid of Mezhritch and a colleague both of R. Zushye of Annapol and the Baal-Shem Tov's grandson, R. Baruch of Mezhibuhz.

[SEE ILLUSTRATION LOWER LEFT]



Lot 96



Lot 97

97 (CHASSIDISM). Shneur Zalman of Liadi. Tanya - Likutei Amarim [Fundamental exposition of Chabad Chassidism]. Second Edition. Title within typographical border. With the haskamoth of R. Zevi Hirsch Meisels of Zolkiew and R. Isaac Samson of Cracow. ff. (3), 2-73, lacking f.74. Title and first leaf taped, stained and wormed in places. Modern boards. 8vo. [Vinograd, Zolkiew 545; Mondschein, Tanya Bibliography (1981), pp. 36-43, no. 2].

Zolkiew, Mordechai Rubinstein: 1799. \$2000-3000

• The first appearance of the third section of the Tanya, Igereth ha-Teshuvah (Epistle of Repentance).

It differs so radically from the revised version printed subsequently in Shklov in 1806, that chassidim refer to our Zolkiew version as the “first draft” or “Igereth ha-Teshuvah Mahadura Kama.” The Zolkiew version also contains two “hagahoth” or glosses, which are not the handiwork of R. Shneur Zalman but rather a copyist. Chaim Liberman was of the opinion that the Zolkiew edition was printed without the author’s permission. Joshua Mondschein, on the other hand, entertains the notion that as an expression of gratitude for some unknown favor, R. Schneur Zalman not only empowered the publisher R. Jacob of Brod to issue out a new edition of his work but even provided him with additional material. (Compare Rubinstein’s Zolkiew edition of Birkath ha-Nehenin, see next Lot). See Ch. Liberman, Ohel Rachel, Vol. I, pp. 54-58; J. Mondschein, Siphrei ha-Halacha shel Admo”r ha-Zaken - Bibliography (1984) p. 65, n. 5.

Despite the fact that nowhere does the book reveal the identity of the author, Mondschein expresses astonishment that a chassidic work would be published in Galicia at a time when the Austrian government forbade the printing of Kabbalistic works. To quote Raphael Mahler, “In 1794 a court decree was issued that explicitly forbade publication of books kabbalistic.” What is clear, is that several crucial passages that could be interpreted as defamatory of non-Jews were either deleted altogether or at least toned down. See Mondschein, Sepher ha-Tanya - Bibliography (1981), pp. 41, 43; R. Mahler, Hasidism and the Jewish Enlightenment (1985), p. 109.

The layout of our final page of the Igereth ha-Teshuvah differs significantly from that reproduced in Mondschein p. 39.

[SEE ILLUSTRATION FACING PAGE LOWER RIGHT]

98 (CHASSIDISM). Schneur Zalman of Liadi. Lu’ach Birkath ha-Nehenin [laws of blessings upon food]. Appended: Seder Netilath Yadayim [ritual of washing hands before a meal]. Second Edition of Birkath ha-Nehenin; FIRST EDITION of Seder Netilath Yadayim. Title within typographic border. On title, Russian censor’s stamp 1837. Charming tailpiece of birds and fledglings in nest. ff. 27, (1). Browned. Modern boards. 8vo. [Vinograd, Zolkiew 570; Mondschein, Siphrei ha-Halacha shel Admo”r ha-Zaken - Bibliography (1984) pp. 202-205, no. 2].

Zolkiew, Mordecai Rubenstein: 1801. \$2000-2500

• Early Halachic Work by Founder of Chabad Chassidism

Though simple in appearance, the laws of blessings upon food are actually highly complex, as the publisher’s introduction dilates upon, while greatly praising R. Shnuer Zalman’s skills in this area

Though ostensibly there was an earlier edition of Birkath ha-Nehenin, printed in Shklov in 1800, no copy has ever been located, thus this Zolkiew edition is the earliest surviving edition.

For the relationship between author and publisher, see J. Mondschein, Siphrei ha-Halacha shel Admo”r ha-Zaken - Bibliography (1984), pp. 64-66, 202-205; see also Ch. Liberman, Ohel Rachel, Vol. I (1980), p. 165, no. 17.

[SEE ILLUSTRATION RIGHT]



Lot 98

**99** (CHASSIDISM). (ISRAEL BA'AL SHEM TOV). Shivchei HaBeSH"Y [collected tales of the founder of the Chassidic Movement]. Two different printer's marks- one on the title page and the other on f. 32a. THE SALMAN SCHOCKEN COPY. ff. [1], 32, slight marginal repair on a few leaves. Modern calf. 4to. [Vinograd, Laszczow 8; A. Yaari, Ha-Defus Ha-Ivri Be-Laszczow, Kiryath Sepher Vol. XII, pp.241-2; Y. Raphael, Aresheet II, p.367, no. 3 (illustrated)].

(Laszczow, Yehuda Leib Rabinstein): 1815. \$4000-5000

• The Shivchei HaBeSH"Y is the earliest and the most popular Chassidic works to appear concerning the life and teachings of the Baal Shem Tov. According to some, it interweaves fact with fable, nevertheless, it remains an important literary source concerning the founder of the Chassidic Movement. Although the approbations of the first edition (Kopust, 1815), prohibited it's re-publication for six years, the publisher of this Laszczow edition writes he received Rabbinical permission to print anew as no other copies were to be found. According to Yaari, this Laszczow edition is especially scarce, as Horodetsky did not record it in his scholarly edition of Berlin, 1922.

[SEE ILLUSTRATION LOWER LEFT]

**100** (CHASSIDISM). (Zechariah Mendel of Jaroslav). Darchei Tzedek. With: Meshulam Feivish of Zbarazh, Derech Emeth [Hanhagoth, or spiritual exercises by early Chassidic masters]. Title without any bibliographic data or embellishments (in order to avoid the government censor). On f.4r. and back flyleaf, inscriptions of former owner, Israel Czaczkes (this was also the original surname of Nobel laureate Samuel Joseph Agnon of Buczacz, Galicia). ff. (24). Stained. Contemporary boards. 8vo. [Vinograd, Lemberg 472 (incorrect pagination)].

(Lemberg), n.p.: (1830). \$700-900

• R. Zechariah Mendel of Zbarazh, nephew of R. Shmelke of Nikolsburg and R. Pinchas Halevi Horowitz of Frankfurt a/Main, was the eminent disciple of R. Elimelech of Lizensk. See I. Alfasi, Ha-Chassiduth (1977), p. 115, no. 14; and S.H. Porush, Encyclopedia of Hasidim, Vol. I (1980), p. 567, no. 2-4.

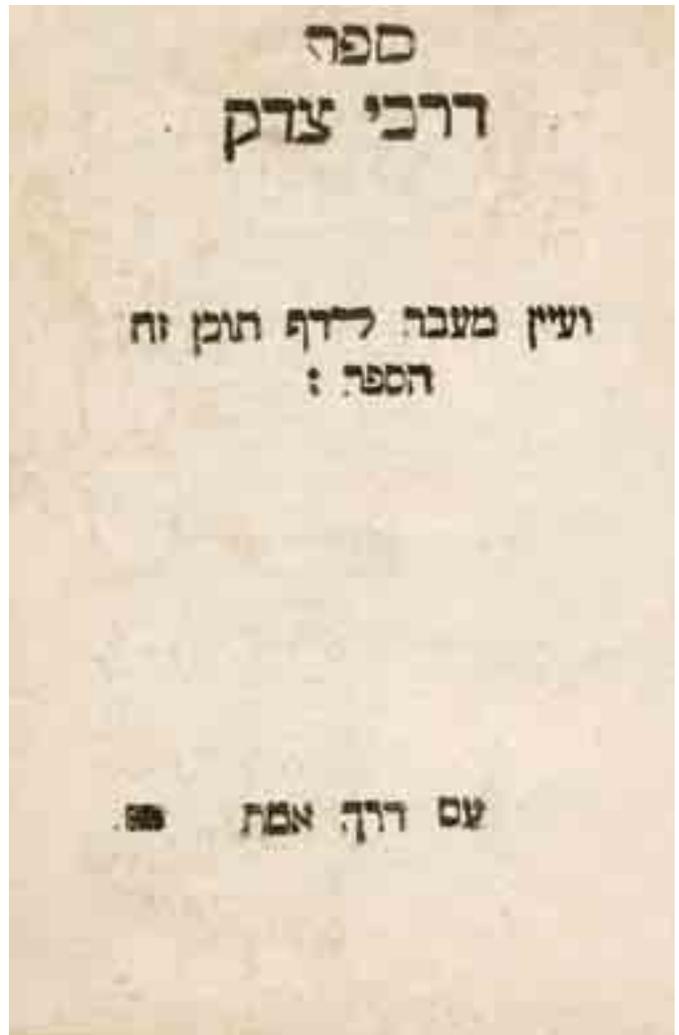
[SEE ILLUSTRATION LOWER RIGHT]

**101** (CHASSIDISM, CHABAD). Shneur Zalman of Liadi. Torah Or. Zhitomir, Shapiro Brothers, 1862. \* Shulchan Aruch (HaRav), Hilchoth Shabbath. With Kuntrass Acharon and Mahdura Bathra. Kopust, 1816. \* And, three others, similar. Together, five volumes. Various bindings and conditions.

\$300-500



Lot 99



Lot 100

**102** (CHASSIDISM). Horowitz, Aaron Halevi. Sha'arei Avodah [Gates of Worship]. FIRST EDITION. On blue paper. On front fly and title, inscriptions of former owner, "Esriel Roth". ff. (1), 1-12, 17-49, 52, 70, 60, 22. Light stains, slightly wormed. Contemporary calf, rubbed. 8vo. [Vinograd, Shklov 209; Habermann, "Sha'arei Chabad" in Alei Ayin (Salman Schocken Festschrift) (1948-1952), pp. 358-9, no. 279].

Shklov, Azriel Zelig ben Yaakov: 1821. \$1000-1500

✦ Important Work of Starosselje Branch of Chabad Chassidism

Rabbi Aaron Halevi Horowitz was for thirty years the preeminent disciple of R. Shneur Zalman until the latter's death in 1812. A tendentious controversy then arose over the succession, with some chassidim accepting the son R. Dov Baer Shneuri as their spiritual leader, and others embracing R. Aaron Halevi as their mentor. Ideologically, the son and the disciple differed over the proper approach to "Avodah" or worship. R. Aaron encouraged an ecstatic type of worship, while R. Dov Baer (referred to later on as the "Mitteler Rebbe") taught that worship must be focused inward and must not display outer manifestations. To answer the challenge of the Starosselje school, R. Dov Baer penned Kuntres ha-Hithpa'aluth ("Tract on Ecstasy"), a remarkable analysis of different spiritual states. Our text, Sha'arei Avodah, offers Rabbi Aaron Halevi Horowitz's Starosselje approach to divine service.

See M. Rosman, Founder of Hasidism (1996) pp. 189-211; R. Elijor, Torath ha-Elokuth be-dor ha-sheni shel Chasiduth Chabad (1982); R. Dov Baer Shneuri, Kuntres ha-Hithpa'aluth - 1814, printed in Ma'amrei Admo"r ha-Emtza'i (1991), pp. 37-196.

[SEE ILLUSTRATION LOWER RIGHT]

**103** (CHASSIDISM). Lavut, Abraham David. Beith Aharon ve-Hosafoth [concordance of the Bible, providing references to source material in Talmud and Midrashim and seventy other works]. FIRST EDITION. With both stamp and autograph signature of author (as all authorized copies). ff. 2, 180. Hole in title (text unaffected), some browning. Recent boards, chipped. Folio.

Vilna, Judah Leib ben Eliezer Lipmann Metz: 1880.  
\$300-400

✦ Chabad scholar, Lavut, author of the much vaunted Sha'ar ha-Kollel (1890), an invaluable appendix to the Siddur of R. Shneur Zalman of Liadi, served for forty years as rabbi of the Russian community of Nikolayev. He was a student of the Tzemach Tzedek, Rabbi Menachem Mendel Schneersohn of Lubavitch, and maternal ancestor of the late Grand Rabbi of Lubavitch, Menachem Mendel Schneerson (II). See M.M. Laufer, Yemei Melech (1991), pp. 39-55.

Lavut greatly expanded the original Beith Aharon (1690), broadening the scope of the references to include works of Kabbalah and Chassidism, as well as adding additional notes to the Talmudim and Midrashim. Needless to say, when he finished enhancing it, it was not the same book at all. The book bears the *haskamah* (endorsement) of R. Samuel Schneersohn (Mahara"sh), youngest son of the Tzemach Tzedek.



Lot 102

**104** (CHASSIDISM). Shneur Zalman of Liadi. Tanya [fundamental exposition of Chabad Chassidism]. Fine Wide-margined edition. Three titles. Contains final page of instructions to binder in Hebrew and Yiddish (in our copy printed in red). See Mondschein, p. 11. Excellent condition. ff. (3), 163, (1). Stamps. Recent boards and enpapers. 4to. [Mondschein, *Sepher ha-Tanya: Bibliographia* (1981) pp. 107-12, no. 30].

Vilna, The Widow and Brothers Romm: 1900. \$1000-1500

⚡ THE MATRIX OF ALL SUBSEQUENT EDITIONS OF TANYA

The man responsible for this edition of the Tanya - which has remained the standard layout for all subsequent editions - was Asher ben Meir, Shochet of Nikolayev (surname Grossman). He was a disciple of R. Hillel of Paritch, and a chasid of the Rebbe Maharash (R. Samuel Schneersohn), and later his son, the Rebbe Rasha"b (R. Shalom Dov-Baer Schneersohn). See Mondschein, p. 109, n. 8.

The edition incorporates variants found in several important manuscripts, property of the "grandsons of the Tzemach Tzedek" (R. Menachem Mendel Schneersohn of Lubavitch) (p. 2). R. Asher Grossman had been designated by the Rebbe Rasha"b to supervise the actual printing in Vilna. During the printing process, which went on for some while, Grossman fasted several fasts (out of awe for the holy task assigned him). On one of his trips to the Rebbe Rasha"b, the Rebbe sensed that this devout chasid had been fasting, and commanded that he be served tea and so cease his fast. R. Joseph Isaac Schneersohn and his successor, his son-in-law R. Menachem Mendel Schneerson (sixth and seventh Lubavitcher Rebbes), vouched for the reliability of R. Asher Grossman's Vilna edition of 1900. See M.M. Laufer, *Yemei Melech* Vol. I (1991) pp. 108-9.

[SEE ILLUSTRATION LOWER LEFT]

**105** CHEZEKIAH BEN MANOACH. Chizkuni [commentary to the Pentateuch]. FIRST SEPARATE EDITION. Title letters as well as initial Chapter words historiated, f. 79r diagram of the twelve stones in the High Priest's breast-plate. Owner's signature in an Italian hand on f. 3a. Scattered marginalia in a square and cursive Ashkenazic hand. A well-margined copy. ff. 157, (1). Title and f. 24 slightly repaired, some staining. Later half-calf, rubbed. 4to. [Vinograd, *Cremona 26; Benayahu, Cremona, no. 24* (illustrated p.76)].

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

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

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

[SEE ILLUSTRATION FACING PAGE LOWER LEFT]

**106** (CHILDREN'S LITERATURE). Bregman, P. and Kerkuz, S.H. Sefath Yeladim, Part One and Part Two [Hebrew primers with illustrations]. FIRST EDITION. Two volumes. Numerous illustrations, including one in color. *Part One: pp. 95, (1). Bottom portion of pp. 7-8 missing with minimal loss of text. Part Two: pp. (4), 126. Original stiff printed wrappers. 4to.*

Irkutsk, Siberia, n.p.: (1908). \$300-500

⚡ Following the construction of the Trans-Siberian Railroad that linked European and Asiatic Russia, new Jewish communities began to spring up in the hitherto inaccessible hinterland of Siberia in the early 20th-century. Most prominent among these remote Siberian Jewish communities was that of Irkutsk. These children's textbooks for the instruction of the Hebrew language were issued by the "National Committee of the Israelite Communities of Siberia and the Urals."



Lot 104

**107 (CHINA).** Mikra'oth Gedoloth [Bible]. With commentaries. Two volumes. With signature and stamp of Rabbi Chaim Okrongly Ben-Zev, Rabbi in Brownsville, New York. *Spines chipped and torn. 4to.*

Shanghai, Levi Fleishhaker: 1943. \$150-200

✳ Shanghai provided a safe haven for many Jewish refugees from Europe, which had been overrun by German Nazis.

**108 (CHINA).** Israel Meir Hakohen (The Chofetz Chaim). Mishnah Berurah [commentary to Shulchan Aruch, Orach Chaim]. Six volumes. *Few pages loose, some wear. Original cloth, one volume lacking spine. 4to.*

Shanghai, Chaim Frajberger: 1945. \$200-300

✳ Issued for the students of the exiled Yeshiva of Mir. Published with the assistance of Machzikei Ha-Dath of London, Rabbi Samuel Isaac Hilman, Chief Justice of the London Beth Din and Rabbi Meir Tzvi Hirsch of San Francisco, among others.

**109 COHN, TOBIAS.** Ma'aseh Tuviah. FIRST EDITION. Three parts in one. Title within architectural arch with fine engraved portrait of the Author by Antonio Luciani on verso, anatomical plate and numerous fine scientific text illustrations. Approbation from the Ecclesiastical authorities on final page. Two divisional titles. *ff.(6),158. Title torn and laid to size, first several leaves tattered, tear to f. 73. Modern boards. 4to. [Vinograd, Venice 1572; Garrison & Morton, Medical Bibliography 6496.1; Friedenwald, The Jews and Medicine - Catalogue (1946) pp.59-60; Rubens 693].*

Venice, Bragadin: 1707-8. \$3000-5000

✳ Celebrated encyclopedia of medical and natural sciences, comprising sections on geography and astronomy, theology and metaphysics.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 105



Lot 109

**110 DE ALBA, JACOB.** Toldoth Yaakov [sermons]. FIRST EDITION. Title within architectural arch. ff.114, (2). *Small marginal wormhole on a few leaves. Modern cloth. 4to. [Vinograd, Venice 1060; Habermann, di Gara 272].*

Venice, Giovanni di Gara: 1609. **\$600-900**

✦ The author originally hailed from Constantinople but later emigrated to Florence after losing his “health, wealth and children.” In Florence, he was appointed director of the city’s Talmud Torah and, in order to thank his benefactors, “who made me into a new person,” he published these sermons which had been delivered weekly at the Yeshiva.

**111 DE VIDAS, ELIJAH BEN MOSES.** Reishith Chochmah [Kabbalistic ethics]. Chapter titles within elaborate typographic border. ff. (1), 304, (19). (*Ya'ari has ff. 20 for indices*). *Ex-library, wormed and closely shaved, title and first 4 leaves repaired, with some loss to title. Modern boards. 4to. [Vinograd, Const. 478; Ya'ari Const. 361].*

Constantinople, Jonah ben Jacob Aschkenazi: 1736. **\$200-300**

— Ephraim Deinard —

(Lots 112-120)

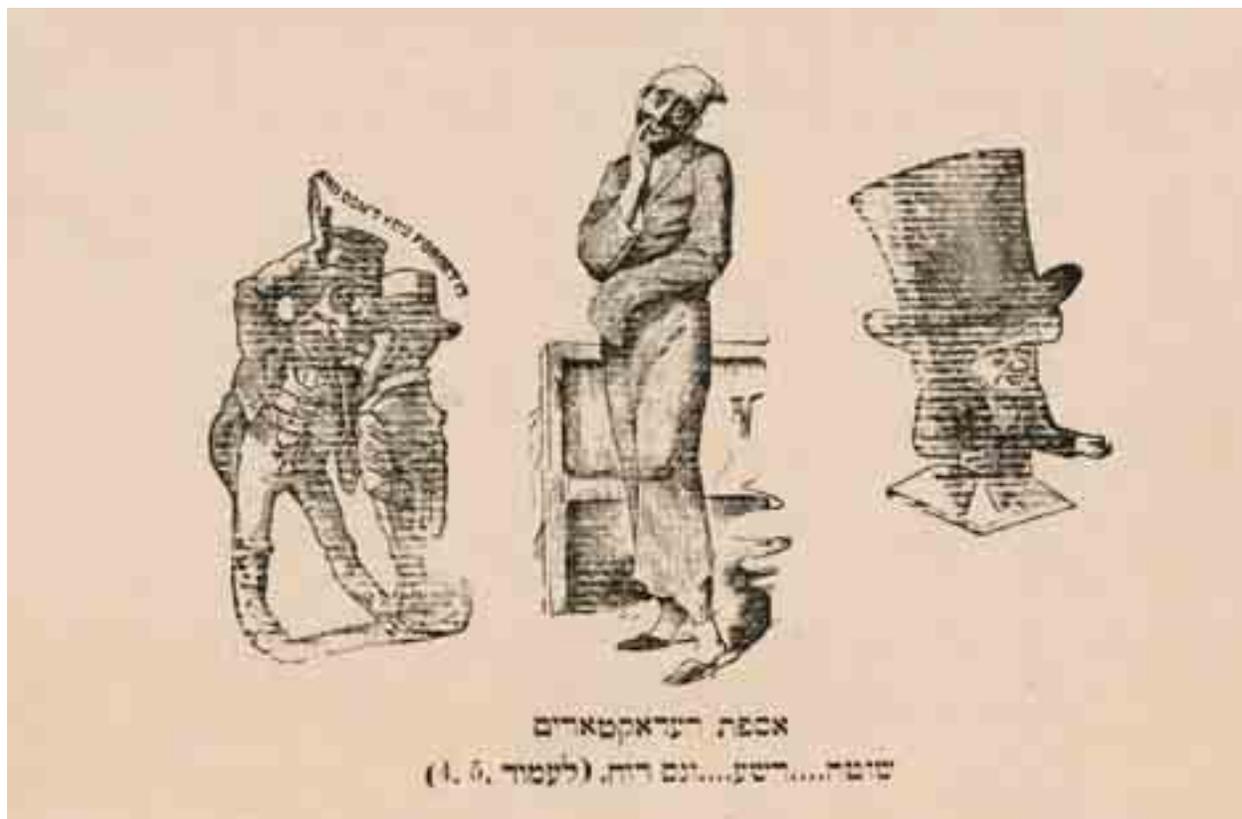
Consigned by the Author's great-nephew (with additions).

**112 DEINARD, EPHRAIM.** Sepher ha-Ploiderzak, o Me'orath Tziph'onim ["Vipers' Den"]. FIRST EDITION. Six cartoon plates. pp. (4), 100. *Browned. Original cloth, detached. 12mo. [Singerman 4060; Israel Davidson, Parody in Jewish Literature (1907), p. 215, no. 51].*

Baltunowka (i.e. Newark, New Jersey), n.p.: 1890-92. **\$600-900**

✦ Long before the Harvard Lampoon, there existed Ephraim Deinard's Ploiderzak. Deinard's barbs are directed at the literary figures of his day: Eliezer Ben Yehudah (pp. 37), Abraham Elijah Harkavy (whom Deinard dubs by metathesis "Har-Bechi," "Mountain of Lament") (p. 97), Michael Levi Rodkinson, author of Toldoth Amudei Chaba"d (pp. 16, 59, 73), et al. As ever, "R. Ephroymele" (as Deinard endearingly refers to himself) reserves a full quiver of arrows for the various Chassidic groups and their spiritual leaders. (See his impressions of R. Moses of Sevrán on pp. 5-6; R. Yochanan of Rachmistrivka on p. 10; and R. David of Tolna on p. 73.) But neither are leaders of Lithuanian Jewry (or their wives) out of reach of Deinard's harpoons. Thus, a favorite target is the "Brisker Rebbetzin," wife of R. Joshua Leib Diskin of Jerusalem, who was notorious for her unrelenting attacks on free-thinkers (see pp. 59, 73, 90)

[SEE ILLUSTRATION BELOW]



Lot 112

**113** (DEINARD, EPHRAIM). Raphael, Raphael Baer. She'elath ha-Yehudim ["The Jewish Question"]. FIRST EDITION. With rare fold-put plate. pp. 224, 8. pp. 33-48, 177-192. Minor stains. Stiff wrappers. 4to. [Singerman 4578].

(Newark), Ephraim Deinard: 1893. \$300-500

✎ Discusses the various alternatives that lay before the Jewish people - Orthodoxy, Reform, Zionism - and the advantages and drawbacks of each.

[SEE ILLUSTRATION RIGHT]



Lot 113



Lot 114

**114** (DEINARD, EPHRAIM). David, Maggid Of Makow (Attributed To). Zemir Aritzim [anti-Chassidic tract]. Edited with historical treatment by Ephraim Deinard. Printed on multi-colored paper. Fine condition. pp. xxviii; 76. Contemporary boards. Tall 16mo. [Singerman 5539].

Newark, New Jersey, Ben-Zion Nathansohn: 1899. \$1000-1500

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

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

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

[SEE ILLUSTRATION LEFT]

**115** DEINARD, EPHRAIM. *Zichronoth Bath Ami* ["Memoirs of My People": Deinard's personal recollections of Judaism in Russia]. FIRST EDITION. Two volumes. First volume contains an inscription from Ephraim Deinard to his niece Rachel Deinard (Isaacson), datelined "Arlington, Isru Chag ha-Pesach, 1921." In it, the author expresses his wish that his niece and her posterity, adhere to the original Hebrew language of Holy Scripture and "not Hebrew-translated-Tartars-Hittites-like, as invented by hooligans in the Land of Israel, that will lead to our Torah and the language of our Prophets to be forgotten by the young generation.". Vol. I: pp. (7), 10-200. Vol. II: pp. 202. *Crisp, clean copy. Contemporary boards. 8vo.*

St. Louis, Moinester: 1920. **\$600-900**

✦ Whatever one may think of this idiosyncratic author, the fact is that Deinard is a treasure-trove of information concerning a bygone era in Jewish history. In Vol. I we learn of his experiences as a "yeshiva bochur" in the academy of R. Shlomo Broda in Mohilev (pp. 103, 184). Having spent time in Mohilev, he was exposed to its one time rabbi Meir Leibush Malbim, as well as to R. Meir Berlin. In Vol. II Deinard lets loose a torrent of abuse upon the Chassidic movement in Russia - especially Chabad - with which he claims to have been intimately familiar.

**116** DEINARD, EPHRAIM. *Koheleth America*. Catalogue of Hebrew Books Printed in America from 1735-1925. One of only three hundred copies. Frontispiece portrait. Two parts in one. pp. iv, 71,152, (4). *Dampstained. Contemporary boards. Lg. 4to. [Shunami 2851].*

St. Louis, Moinester Printing: 1926. **\$500-700**

✦ A singular work of exceptional significance to the understanding of the development of the Hebrew book in America. In addition to bibliographical information, Deinard offers his personal opinion on the quality of many of the books and their authors.

**117** DEINARD, EPHRAIM. *Milchemeth Tugarma Be'Eretz Yisrael* [The war against Turkey in the Land of Israel]. FIRST EDITION. pp. 240. *Contemporary cloth, spine chipped. 8vo.*

St. Louis, Moinester Printing: 1926. **\$200-300**

✦ Deinard's personal, piquant memoirs, including his usual tirades against the Zionists.

**118** DEINARD, EPHRAIM. *Aruchath Bath Ami. Ha'Hachanoth...* ["The Healing of My People": Preparations for the rabbinical congress concerning the establishment of the Sanhedrin in Zion]. pp. (4), 100. Dedicated to Sir Herbert Samuel, British High Commissioner in Palestine. On pp. 1 and 4, a handwritten letter of protest to the Author from the assistant to an unnamed Chassidic rabbi. The signature has been expunged. St. Louis, n.d. (1920-1927).

\* WITH: Deinard, David Menachem. *Ma'ayan Ganim / Gan Ha'Sanhedrin* ["The Garden of the Sanhedrin": Call for the Reestablishment of the Sanhedrin in Jerusalem]. pp. (4), 57, (1). Final page with woodcut design of Jerusalem. Jerusalem, 1927. FIRST EDITION. Together two volumes. *Browned. Boards and wrappers. 4to.*

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

✦ Two Proposals for the Reestablishment of the Sanhedrin.

Ephraim Deinard adds his voice to those of R. Aaron Mendel Cohen of Cairo, R. Chaim Hirschensohn of Hoboken, and the unnamed rabbi of Shkod near Kovno, to establish a Sanhedrin (High Court) in Jerusalem (see p. 7). At the same time, Deinard warns against secular Zionists who would turn the Land of Israel into a Bolshevik regime (pp. 19-21, 99-100).

Though undated, it is possible to narrow the dates of publication of *Aruchath Bath Ami* to between 1920, the date of R. Aaron Mendel Cohen's letter to Deinard, and 1927, the date of David Menachem Deinard's publication, *Ma'ayan Ganim*, which refers to his relative's "Aruchath Bath Ami" as a published work. (Furthermore, Hebert Samuel was appointed High Commissioner of Palestine in the year 1920.)

David Menachem Deinard of Jaffa was a relative of Ephraim, of whom the latter was extremely fond. Ephraim dedicated to David Menachem his memoirs, *Zichronoth Bath Ami* (see Lot 115) upon the celebration of David's seventieth birthday in 1918. At that time, David had resided in Eretz Israel for thirty-six years. In his own plea for the reestablishment of the Sanhedrin in Jerusalem, David remarks that of all the rabbis of the Holy Land, the only one who saw fit to address the subject was Rabbi A.I. Kook in his published letters, "Igroth ha-RAYH." Therefore, suggests David Deinard, rabbis abroad who are interested in the topic should apply only to Rabbi Kook.

**119** DEINARD, EPHRAIM. A collection of five works by Deinard.

*Mashgei Ivrim, Reshith Haskalath ha-Chassidim bi-Tekuphath Rodkinson...ha-Mahalach he-Chadash ve-ha-Bolshevizm ha-Siph Ruthi / Mashgei Evrim: Chassidism and Bolshevism in Modern Hebrew Literature.* pp. 54. St. Louis, Moinester, 1919. \* *Masa be-Eropa / Reise durch Europa* [Travels in Europe]. pp. (4), 196, (2). Pressburg, 1885). \* *Masa ba-Chatzi ha-I Krim* [Travels in the Crimean Peninsula]. Two parts with two titles. Part I: pp. 116. Part II: pp. 44. Warsaw, 1879. \* *Pachdu be-Zion Chata'im...al devar ha-Tziyonuth ha-tehorah...be-yadayim lo metoharoth/ The Glorious Zionism in Unclean Hands.* Additional title. pp. (4), 128. Arlington, New Jersey, 1917. \* *Michtav Galuy le-Yeshu ha-Notzri, mecha'ah...bi-phekudath Ru'ach ha-Kodesh / A Letter of Protest to Jesus, from the Holy Ghost.* pp. 52, (1). (n.p., n.d.). FIRST EDITION. *Variouly bound. v.s.*

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

**120** DEINARD, EPHRAIM. A collection of three works by Deinard:

Masa be-Eretz ha-Kedem [Traveler's Guide to the Holy Land and Egypt]. With picture of pyramids and Sphinx. pp. 83, (1). Pressburg, n.d. \* Cherpath Britania ["Shame on Britain," Protesting Britain's reneging on its promise to the Jews regarding the Land of Israel]. pp. 149, (2). New York, 1929. \* Tzelem be-Heichal [A Statue in the Temple: Attacks against Joseph Klausner and Stephen Wise, for supposedly promoting Christianity]. pp. (4), 184. FIRST EDITION. *Variouly bound. v.s.*

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

**121** (DENMARK). Mizmor LeTodah by N.S.Kalkckar [prayers for a successful harvest]. Text in Hebrew and Danish. pp. 5. *Unbound. 8vo. [Bibliographically Unrecorded].*

(Copenhagen), Berlingske Bogtrykkeri: 1847. \$500-700

**122** DURAN, SHIMON BEN TZEMACH. (RaSHBa"TZ). Sefher HaTaSHBa"TZ [responsa]. Second edition. Engraved architectural border depicting Moses, Aaron, David and Solomon. Divisional ornamental woodcut title featuring lions, foliage and crown. Four parts in one volume. With Original colored "Fish-skin" binding with tooled floral decorations. ff. (11), 91; 69, (1); 68, (1); (1), 101, (1). (Vinograd mispaginated; collates as per Roest 1077). *Title page marginally repaired, lightly browned, dampstained in places, some leaves loose. Spine, corners and edges rubbed with slight repair. Folio. [Vinograd, Amsterdam 1549].*

Amsterdam, Naphtali Herz Levi Rofe: [1738-41]. \$700-900

**123** DURAN, SOLOMON BEN TZEMACH. Tiphereth Yisrael [sermons and eulogies]. FIRST EDITION. Title within highly wrought typographical border. ff. 196 (of 212). *Wormed and stained. Modern boards. Sm. 4to. [Vinograd, Venice 768].*

Venice, Daniel Zanetti: 1591. \$150-200

**124** (DUTCH JUDAICA). Tefilah Nechonah. Text in Hebrew and Portuguese. ff. 4. *Mild staining. Marbled wrappers, rubbed. 8vo. [Vinograd, Amsterdam 2218].*

Amsterdam, Partners Proops: 1793. \$400-600

✦ Includes prayer in Portuguese for William V, Prince of Orange and Nassau, Princess Wilhelmina, and the Royal Family. In the struggle between the pro-French Patriots and the Prince's Party that went on for several years, the vast majority of Jews were in the second camp. The official Parnassim of the Jewish Community especially, were staunch Orangists. This prayer, issued by the Parnassim to lend spiritual support to the Orangist cause, was published in the final days of William's rule. In 1795, the Netherlands would be occupied by France and the Batavian Republic founded. See Gans, Memorbook (1977), p. 254-5, 275-6; EJ XII, cols. 980-1.

**125** ELIJAH, GAON OF VILNA. Ayil Meshulash [mathematics - especially, the properties of triangles and the rules of astronomy and algebra]. Edited by Samuel ben Joseph of Luknick. FIRST EDITION. Title within woodcut vine-border. Numerous woodcut mathematical textual diagrams. ff. (7), 31. ff. 25-26 *misbound. Ex-library, few light stains in places. Modern boards. 4to. [Vinograd, Vilna 278; Vinograd, Vilna Gaon (2003) no. 862].*

Vilna and Horadna, Menachem Mann-Simcha Zimel: 1833. \$1000-1500

✦ Book of Mathematics by the Preeminent Talmudist of His Day. In this work the Gaon of Vilna drew on his extensive knowledge of mathematics and the natural sciences. He viewed such knowledge as an aid to Torah study and disapproved of the lack of interest in secular sciences that was widespread among Talmudic scholars of the time. The title is a play on the words in Genesis 15:9, "a ram of three years." (In Hebrew, "meshulash" is also the word for triangle). The book bears the encomia (haskamoth) of the Chief Justice of Vilna, R. Abele Posweller and R. Jacob Moses of Slonim, grandson of the Gaon.

[SEE ILLUSTRATION BELOW]



Lot 125

**126 ELIJAH, GAON OF VILNA.** Midrash Ruth Hachadash-Hanikra Midrash Hane'lam. FIRST EDITION with commentary Hadrath Kodesh by Elijah, Gaon of Vilna. Warsaw, 1865. \* Mishlei. With commentary of the Vilna Gaon. Prague, 1815. \* Eliahu Raba [commentary to Seder Taharoth]. Brünn, 1802. \* Bound with: Taharath Ha'kodesh [commentary to Seder Taharoth, with text]. Zolkiew, 1804. \* Heichaloth HaZohar, with commentary of the Vilna Gaon. Koenigsberg, (1857). \* Biur Raya Mehemna. Koenigsberg. (1858). \* And, four others, similar. Together 17 works in 9 volumes. *Various bindings and conditions.*

§ 600-900

**127 EMDEN, JACOB.** (Liturgy). Amudei Shomayim. \* Sha'arei Shomayim. \* Birchath Shomayim [prayers for the entire year, with extensive commentary by Jacob Emden]. FIRST EDITION. THREE PARTS, COMPLETE IN TWO VOLUMES. *Vol. I: ff.1: ff. 356, 354-385, 389-415, 417-418. Part II: ff.159. Vol.III: ff. 380, 382-395 (all published), browned (as usual), owner's signature on title, plus signed note inserted on f. 260 stating that this work especially ff. 260-263 contains "chidushim Nifflaim" from which one will derive much "nachath." (satisfaction and pleasure). Modern boards. 8vo. [Vinograd, Altona 45, 46 & 47; Mehlman 214, 804; Y. Raphael, Areshet III, no.26 i-ii, 27-i].*

Altona, at the Author's Press: 1745-48. \$2000-3000

\* An important three-part detailed commentary to the prayer-book (including text) with extensive examination of ritual law and custom. This copy with the revised text (Vol.III, ff.2-3). See G. Scholem, Kiryat Sepher XVI (1939) p.322, within his review of M.J. Cohen's Jacob Emden: A Man of Controversy.

[SEE ILLUSTRATION LOWER LEFT]



**128 (EMDEN, JACOB).** Seder Olam Rabah ve-Zuta u-Megilath Ta'anith ["The Order of the World, Major and Minor" and the "Scroll of Fasts": Three early historical narratives]. With commentary by Jacob Emden. FIRST EDITION WITH EMDEN'S COMMENTS. *ff. 36. Browned. Recent calf. 8vo. [Vinograd, Hamburg 87; Raphael, Areshet III, p.270, no. 28-1].*

Hamburg, Christian Simon Schröder: 1757. \$1500-2500

\* The Talmud ascribes composition of Megilath Ta'anith to the school of Chananiah ben Chizkiyah. This "Scroll" was the first portion of Oral Law to be committed to writing. (See Rashi, Tractate Shabbath 13b). It consists of a list of commemorative dates in the course of the year when fasting is forbidden. A critical edition was published by H. Lichtenstein, "Die Fastenrolle," HUCA, Vols. VIII-IX (1931-32), pp. 257-351. See EJ, Vol. XI, cols. 1230-1.

Seder Olam Rabah is traditionally attributed to the second-century tanna R. Yosé ben Chalaftha. The anonymous Seder Olam Zuta is a much later work. Emden speculates that it was composed at the end of the Savoraic period with later additions. Modern scholarly opinion wavers between the sixth and seventh centuries. Prof. Chaim Milikowsky of Bar Ilan University has produced a critical edition of Seder Olam, scheduled for publication by the Israel Academy of Sciences. See EJ, Vol. XIV, cols. 1091-3.

Emden has appended to these historical texts a halachic discussion of the Birkath ha-Chamah (Blessing of the Sun), recited once in twenty-eight years, as well as affidavits related to his bete-noire, Sabbatianism (the lingering belief in the messiah-hood of Shabbetai Tzevi). These include eyewitness testimony given in Satanow, concerning sexual improprieties by the daughter of the notorious Elisha of Rohytin.

Lot 127

**129 EMDEN, JACOB.** Derush Pesach Gadol. FIRST EDITION. ff. 18. *Some stains, tear to f.12. Modern boards. 8vo. [Vinograd, Altona 108; Rafael, Areshet Vol. III, p. 263, no. 24].*

Altona, By the Author: 1775. **\$1000-1500**

✎ RARE PASSOVER SERMON BY JACOB EMDEN

Rabbi Emden's discourse pivots on the discussion in Talmud Bavli, Pesachim 66a, concerning the permissibility of offering the Paschal lamb on the Sabbath, a law which confounded the B'nei Bathyra.

[SEE ILLUSTRATION LOWER RIGHT]

**130 EMDEN, JACOB.** Shailoth Ya'avetz [responsa]. FIRST EDITION. Volume II. ff. 109. [Vinograd, Altona 63; Y. Raphael, Emden Aresheth III no. VII]. Altona, By the author, 1759 \* BOUND WITH: Igereth Bikoreth [responsa relating to castration and eunuchs]. Second edition with improvements and additions. ff. 25, (1). [Vinograd, Altona 78; Raphael, Aresheth Vol. III no. IV ii]. Constantinople (i.e. Altona), By the author, 1765. Two works bound in one volume. *Some browning. Modern cloth. Folio.*

**\$1000-1500**

**131 EPHRAIM (SOLOMON) OF LUNTSCHYTZ.** Ir Gibborim [moral sermons]. FIRST EDITION. ff.129 (of 137) lacks final leaves of index, some staining, previous owner's stamp on title page. *Modern calf. Folio. [Vinograd, Basle 166; Prijs, Basle 126].*

Basle, Ambrosius Froben: 1580. **\$200-300**

**132 (ETHICS OF THE FATHERS).** Avoth De-Rabbi Nathan. With commentary by Eliezer Lipman (author of Lekach Tov). Zolkiew, 1723. \* Pirkei Avoth With commentary "Minchah Chadashah" by Jechiel Michel Marapitchick. Frankfurt a/ Main, 1722. \* Azulai, Chaim Y.D. Kiseh Rachamim. Ungvar, 1870. \* Rappaport, Simcha Bunim. Parpereth Rashbatz. Fürth, 1807. \* With two others, similar. Together, six volumes. *Various bindings and conditions.*

**\$ 300-400**

**133 EYBESCHEUTZ, JONATHAN.** Luchoth Eiduth [polemic]. FIRST EDITION. Kabbalistic diagram of Magen David on f. 63. ff. (12), 2-78. *Previous owner's marks, variously stained in places. Modern boards, corners dampsoiled. 4to. [Vinograd, Altona 57].*

Altona, Aaron Katz: 1755. **\$500-700**

✎ Defense from the calumnious charges of Sabbatian heresy made by Jacob Emden. Includes section of character-testimonies on behalf of Eybeschutz from leading Rabbinic figures (including Elijah, Gaon of Vilna).

**134 (GERMANY).** Rev. S. Singer. Unfinished Lives. A Sermon Preached at the New West End Synagogue, London...The Day Succeeding the Death of Frederick III, Emperor of Germany. 15pp. *Worn. Original printed wrappers, broken. 8vo.*

London, 1888. **\$150-200**

**135 FLECKELES, SAMUEL BEN MENDEL.** Seder Tikunei Shtaroth / Likutei Shmuel ["Collections of Samuel": Formulae of Legal Documents]. FIRST EDITION. Hebrew in Rashi script and Judeo-German in wayber-taytsch letters. "Kethubah le-Chag ha-Shavu'oth" in square letters with nikud (vowel points). ff. (32). *Stained. Last leaf skillfully repaired. Recent calf-backed marbled boards. 8vo. [Vinograd, Prague 961].*

Prague, Joseph Emmanuel Diesbach: 1785. **\$500-700**

✎ Besides a collection of legal formulae for various occasions, the conclusion of the book deals with calendric matters, including a halachic decision of Prague's Rabbi Ezekiel Landau concerning the haphtaroth of Vayelech and Ha'azinu.

[SEE ILLUSTRATION NEXT PAGE LOWER LEFT]

**136 GERONDI, NISSIM BEN REUBEN.** (Ra"n). Chidushei Harav Rabbeinu Nissim [on Masechet Gittin]. FIRST EDITION. Various owners signatures and stamps, including the grammarian and bibliophile Shlomo Dubno. ff. 64. *Contemporary half-vellum over marbled boards. 4to. [Vinograd Const. 377; Yaari, Const. 274].*

Constantinople, The Partners... : 1711. **\$300-500**

✎ The only book published by an unusual printing partnership of six. According to Yaari (Const. p. 51), the consortium broke up due to acrimony between the large number of partners.



Lot 129

137 (FRENCH JUDAICA). Montalto, Elijah. Lettre d'Espagne presentee a la Roynne Regente. Par le Sieur Philotee Elian de Mont Alto [Letter from Spain Presented to the Queen Regent by Elijah Montalto]. FIRST EDITION. French. On title, coat of arms of Henry IV of Navarre ("H") and Marie de Medici ("M"). Initial letter historiated. pp.12. Excellent condition. Recent stiff wrappers. 12mo. [Palau 177286; H. Friedenwald, *The Jews and Medicine, Vol. II*, pp. 468-96; unknown to Kayserling].

Paris, Jean Brunet: 1614. \$4000-6000

• A scarce personal and political statement of extraordinary importance written by a Portuguese-Jewish physician and champion of Judaism to the French Queen, 1614.

A physician and native of Portugal, Elijah Montalto (1567-1616) was invited to serve at the French Royal Court of Marie de Medici in Paris as Consiliarius et Medicus ("Counselor and Physician"). Montalto accepted the position on the condition he would have freedom to profess his Jewish religion and be exempt from service on the Sabbath. Marie de Medici's wrote to Pope Paul V to obtain the latter's dispensation to have an "infidel" at her service, and, reflecting Montalto's exceptional prestige, a dispensation was subsequently granted. Thus, Elijah Montalto became the only Jew of the Court and indeed of the whole Kingdom of France at the time, to openly profess Judaism.

In the present small booklet, elegantly published by Jean Brunet, Montalto wrote of the gratitude he felt toward the Queen who had appointed him, and who displayed the courage to permit this Portuguese physician to serve her, while permitting him to openly live as a Jew.

The title: Lettre d'Espagne ("Letter from Spain"), does not refer to a possible sojourn of Montalto in Spain, but is a subtle allusion to Sefarad (Jewish Medieval Spain), the origin of Elijah Montalto's Jewish forefathers. Thus, by presenting his text as a letter from Spain, Montalto referred to his identity as a Hispanic Jew, a Sephardi.

A census reveals just six copies in all libraries worldwide (one only in North America). No copy found in any of the major Judaica libraries.

See Ayoun, Richard, Un médecin marrane au service de la Couronne de France: Élie de Montalto, in: *Inquisição, Sociedade Portuguesa de Estudos do Século XVII*. Lisbon, 1989, pp. 75-91. And: Salomon, H.P. Une lettre jusqu'ici inédite du docteur Felipe Rodrigues Montalto, in: *Les rapports culturels et littéraires entre le Portugal et la France, actes du colloque Paris1982*, pp. 151-69.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 135



Lot 137

**138** (FRENCH JUDAICA). Hatzalath Nephashoth ve-Kiddush Hashem ["Rescuing Souls and Sanctification of the Name"]. Single leaf broadside. Text in square Hebrew letters; name of addressee in Rashi script; on verso, address in Rashi script. *Slightly browned, otherwise fine condition. Folio.*

Constantinople, (1765). **\$2000-3000**

✦ Appeal to French Jewry on Behalf of the Community of Hebron

In 1765 two of the sages of Hebron, R. Haim Rahamim Bajayo and R. Yitzchak Ze'evi were dispatched to Western Europe to raise funds on behalf of the heavily indebted community of Hebron.

Our letter of recommendation, composed by the "Pekidim" (Committee on behalf) of Hebron in Constantinople, describes the desperate financial situation: The Jews of Hebron were forced to borrow from Turkish landlords the amount of twenty-five thousand pesos at the rate of 15% interest. The Jewish community of Constantinople was able to negotiate with the Turks slightly more generous terms whereby the loan would not come due for seven years - sufficient time for the emissaries from Hebron to enlist the support of the wealthy Jews of France. Most prominent among the signatories are the names of Constantinople's chief rabbis Abraham ben Judah Meyuhav and Solomon Alfandari. See A. Ya'ari, *Shluhei Eretz Yisrael* (1977), pp. 586-7.

The letter is addressed by hand to Hananel de Milhaud of Avignon. One notes that in Hebrew the surname is spelled "Miliav." This is as it should be. The Latin name of the village in the department of Gard was "Amiliavum." With the expulsion of the Jews from Milhaud in 1306, they sought refuge in the Comtat-Venaissin, chiefly in Carpentras, and to a smaller degree in Avignon. See JE, Vol. VIII, p. 590.

**139** (FRENCH JUDAICA). Lettres-Patentes du Roi, Sur un décret de l'Assemblée Nationale, pour la Constitution des Assemblées primaires & des Assemblées administratives. On title, royal emblem of France, fleur-de-lis. Wide-margined copy. pp. 48. *Excellent condition. Unbound. Folio.*

Dijon, J.B. Capel: 1790. **\$1000-1500**

✦ Page 29, par. 3 of this document states, "Que l'Assemblée Nationale n'a entendu rien préjuger, relativement aux Juifs, sur l'état desquels elle se réserve de prononcer." In other words, the National Assembly reserves judgment regarding the status of the Jews. Despite much agitation on the part of prominent Jews and pro-Jewish sympathizers, throughout the year 1790, the revolutionary government continued to drag its feet on the issue of granting citizenship to its Jewish subjects. On April 30 we again find this line, "sans...rien préjuger sur la question des Juifs, qui a été et demeure ajournée," which is to say, the Jewish question remains in abeyance. As late as September 11, we hear the same refrain, "L'Assemblée nationale n'entend encore rien préjuger par rapport aux Juifs." Finally, on September 27, 1791, the Ashkenazic Jews of the realm were granted full citizenship. (The Sephardic Jews of Bordeaux were granted full citizenship earlier on January 28, 1790.)

See Z. Szajkowski, *Jews and the French Revolutions of 1789, 1830 and 1848* (1970), p. 865, no. 81; *Ibid.*, p. 866, no. 87; *Ibid.*, pp. 611, 613.

**140** FRIEDLAENDER, SOLOMON JUDAH. Tosephta: Seder Zeraim. \* Tosephta: Seder Nashim. With commentary, Cheshek Shlomo. Two works bound in one. FIRST EDITIONS. *Part I: pp.30, [2], 286. Part II: pp. 17, 248. Marbled paper boards, rubbed. 8vo.*

Pressburg, (Lowy) and Alkaly: 1889 / 1890. **\$300-500**

✦ Contains two scholarly introductions on the structure, authorship and history of the Tosephta. Friedlaender states he acquired a hitherto unknown Sephardic manuscript which contained many correct readings. Here he cites examples which in his opinion are more reliable than even the Erfuth Ms. utilized by Zuckermann in his work on the Tosephta. Both Adolph Schwarz and Jacob Yanovsky denounced Friedlaender's study and were skeptical as to whether his manuscript existed at all. Years later, Friedlaender issued his most audacious publication based upon the fictitious discovery of the long lost Yerushalmi Kodashim.

**141** (GRAMMAR). (Zamora, Alfonso de). *Introductiones Artis Grammaticae Hebraicae*. FIRST COMPLETE EDITION. Latin and Hebrew texts. Title in red and black, printer's device. Historiated initials. Exquisite Complutensian Hebrew types provided with nikud (vowel points). Extensive Latin marginalia. ff. (223). *Light stains. Later polished calf, spine sunned. 8vo. [Steinschneider 44408-1; Adams A-800].*

Complutensian Academy, Alcalá de Henares, Spain, Michael de Eguia: 1526. \$20,000-30,000

Alfonso de Zamora (1480-ca.1558), an educated and erudite Jew, was forced to convert to Christianity in 1492. Appended to this Hebrew grammar and dictionary is Zamora's *Epistola ad Hebraeos* [Letter to the Hebrews], composed in Hebrew and provided with a Latin interlinear translation, a conversionary tract addressed to the Jews of Rome.

Joshua Bloch has sung the praise of the Hebrew typefaces found in this grammar. "Virtually nothing like their beauty is to be met in the types of fifteenth-century printing." (See J. Bloch, *Early Hebrew Printing in Spain and Portugal*, reprinted in: C. Berlin ed., *Hebrew Printing and Bibliography* (1976) pp. 46-7).

These Hebrew types were earlier employed in the famous six-volume Complutensian Bible, the first polyglot Bible (Alcalá de Henares, 1514-1517 (Darlow and Moule 5082)). That Bible, or at least its Hebrew text, which was established on the basis of ancient manuscripts, was the brainchild of Alfonso de Zamora and three fellow Conversos. Zamora prepared the grammar and dictionary of the Hebrew language found in the sixth volume of the Bible. Our 1526 edition, though technically the second edition, is the first complete edition of the grammar

See A. Neubauer, *Alfonso de Zamora*, JQR VII, p. 398-417; J. Bloch, *The People and the Book* (1954) p. 81-82.





Lot 144



Lot 145

**142** (GRAMMAR AND MESORAH). Solomon Ibn Melech. Michlal Yoffi. Amsterdam, 1620. \* Auerbach, Yitzchak. Be'er Rechovoth. Fürth, 1762. \* Abulafia, Meir. Mesoreth Seyag La-Torah. Berlin, 1761. \* Levita, Elijah Bachur. Sepher ha-Tishbi. Grodno, 1805. \* With nine others, similar. Together, 13 volumes. *Various bindings and conditions.*  
\$ 500-700

**143** HAKOHEN, JUDAH. Ohalei Yehudah [novellae on Maimonides' Mishneh Torah]. FIRST EDITION. Owner's inscription (6-lines) in a precise cursive Sephardic hand. ff. [3], 145. *Modern morroco. Folio.*  
Jerusalem, I. Bak: 1843. \$200-300

**144** (HAGADAH). Sepher Zevach Pesach. With commentary by Isaac Abrabanel. Illustrated title-border with Roman symbols. ff. 64. *Some staining, various owners signatures on the title (dated 1567-1634), censor's signature, closely shaved affecting a few letters on two leaves. Modern boards. 4to. [Yudlov, 19; Yaari, 17; Yerushalmi, pl. 21].*  
Cremona, Vincenzo Conti: 1557. \$5000-7000

✱ This edition is especially rare. Soon after this Hagadah was printed the church sponsored burning of the Talmud in Cremona occurred and Vincenzo Conti's Hebrew press was destroyed and printing of Hebrew books was transferred elsewhere.

Abrabanel's commentary to the Hagadah is one of the most popular throughout the ages.

[SEE ILLUSTRATION TOP LEFT]

**145** (HAGADAH). Midrash be-Chidush. FIRST EDITION. With commentary by Eliezer Nachman Foa. Extensive marginalia; also manuscript interleaved between ff.14-15 (1 leaf), between ff.25-26 (2 leaves), and between ff.32-34 (5 leaves). ff. 36. *Ex-library, usual stains. Later marbled boards. 4to. [Vinograd, Venice 1244; Yaari 44; Yudlov 58].*

Venice, Giovanni Calleoni for Bragadin: 1641.  
\$1500-2500

✱ Eliezer Nachman Foa was a link in a kabbalistic chain of tradition; his teacher was R. Menachem Azariah (Ram"ā) of Fano and his disciple was R. Moses Zacuto (Rama"z) - both doyens of the Italian school of Kabbalah.

An expanded edition of this Hagadah commentary appeared in Livorno in 1809. In recent years Foa's commentary has become popular among followers of the Grand Rabbi of Belz

A member of an ancient illustrious Italian family, Eliezer Nachman Foa served as Chief Rabbi of the Duchy of Modena. A branch of the family, under the leadership of Tobias Foa, devoted itself to Hebrew printing. For an extensive treatment of many distinguished members of the Foa family, see A. Yaari, Mechkarei Sepher (1958) pp. 325-44.

[SEE ILLUSTRATION TOP RIGHT]

**146 (HAGADAH).** Hagadah Shel Pesach. With commentary by Isaac Abrabanel. Instructions in both Judeo-Español and Judeo-German. Additional engraved title depicting Moses and Aaron flanking vignette of Moses and the Burning Bush. Numerous copper-plate engravings throughout the text. With folding map of the Holy Land (tipped in front)

EXTRAORDINARILY FINE CONDITION, WITH EXCEPTIONALLY WIDE-MARGINS. *ff. (1), 31. Minor hole on f.18 with minute loss of text and small repair to f.31 - otherwise in perfect condition. Modern calf-backed boards. Folio. [Yudlov 120; Yaari 73; Yerushalmi, plates 66-69. See C. Roth, "Printed Illuminated Haggadoth" in: Aresheth, Vol. III, pp. 22-24].*

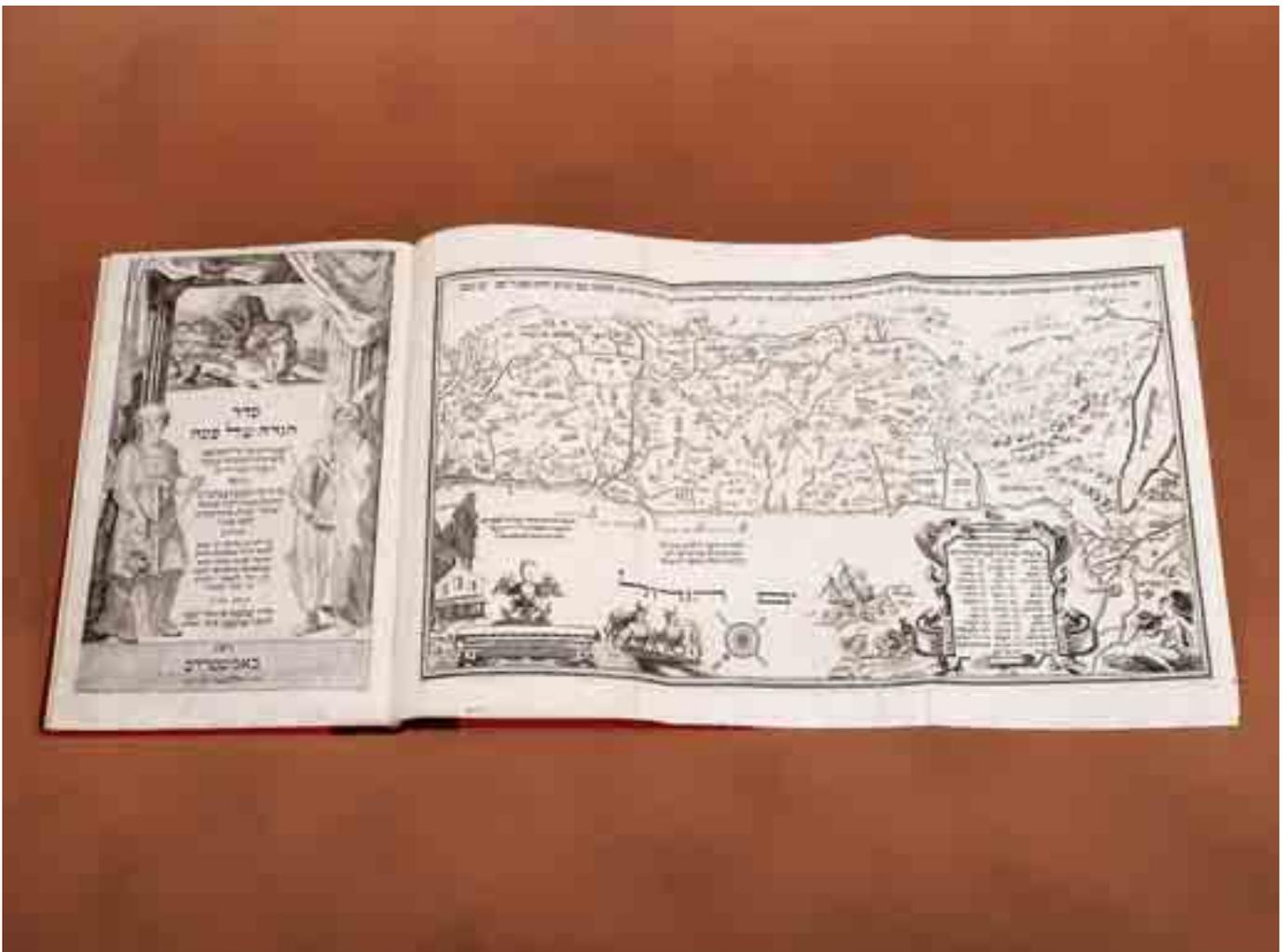
Amsterdam, Solomon Proops: 1712. **\$15,000-20,000**

• DELUXE COPY, PRINTED ON PREMIUM PAPER of the celebrated and Influential Second Amsterdam Hagadah

Changes were undertaken in producing this 1712 Amsterdam following the appearance 17 years earlier of the first Amsterdam edition. Most significantly, this included the addition of two series of vignettes after the earlier the Venetian Hagadah (namely, the various stages of the Seder on f.2r. and the Ten Plagues on f.13r.).

The marvelous Hebrew map of the Land of Israel sets the North with "Sidon" (today Lebanon) at the extreme left and South with the Reed Sea at the extreme right. There are many added frills of note (right to left): Pharaoh riding a crocodile; the 42 encampments of the Israelites in the wilderness; Jonah thrown overboard to quiet the tempest; King Hiram of Tyre's fleet of rafts wending their way to the port of Jaffa; the eagle's wings which are to airlift the Children of Israel out of Egypt; and finally, the "milk and honey" of the Promised Land.

This copy is exceptionally well-preserved and printed on superior quality paper. It is highly uncommon to encounter such a splendid copy of the Hagadah.



*Lot 146*

**147 (HAGADAH).** Seder Hakuntress. According to the rite of "The Holy Communities that dwell in the Venaissin District." Prepared by Isaiah Vidal and Mordechai Ventura. ff.59 (i.e. 56). *Slight tear on title, stained. Contemporary mottled calf, gilt, rubbed. Large 4to. [Vinograd, Avignon 1; unlisted by Yudlov, Otzar Ha'Hagadoth].*  
Avignon, n.p.: 1765. **\$1200-1800**

✦ Compendium of selected Festive prayers throught the year, with a complete Passover Hagadah including Seder hymns unrecorded elsewhere. The volume contains the fullest collection of 'Obros' - the macaronic poems of which alternate lines are in Hebrew and in Judeo-Provençal. A distinctively emblematic text of the particular species of Jewish culture and practice that evolved in the Jewish Communities of Avignon and the neighboring territory. See C. Roth, The Liturgies of Avignon and the Comtat Venaissin in: Journal of Jewish Bibliography (1939) pp. 99-105. See also New York Public Library Catalogue, A Sign and a Witness (1988) no.170 (illustrated).

**148 (HAGADAH).** Beer Mayim. With Chassidic commentary by Joseph Moses, The Maggid Of Zalocze And Zborov. With sermon for Shabbath Hagadol. FIRST EDITION. Printer's mark. ff. (46). *Printed on green paper. Owners' inscriptions, small tear on title not affecting text, few leaves loose, portion of one leaf repaired with missing text supplied in manuscript. Contemporary boards. 4to. [Yudlov 581; Yaari 413].*

(Mezhibozh), 1817. **\$700-1000**

✦ ONE OF THE EARLIEST CHASSIDIC HAGADAHS. THE ONLY HAGADAH PUBLISHED IN MEZHIBOZH. Includes approbations by Rabbis Abraham Joshua Heschel of Apta, Abraham Chaim of Zlotchev, Benjamin Wolf of Zbariz, Tzvi Hirsch of Zydachov and Ephraim Zalman Margoliouth of Brody.

[SEE ILLUSTRATION LOWER LEFT]

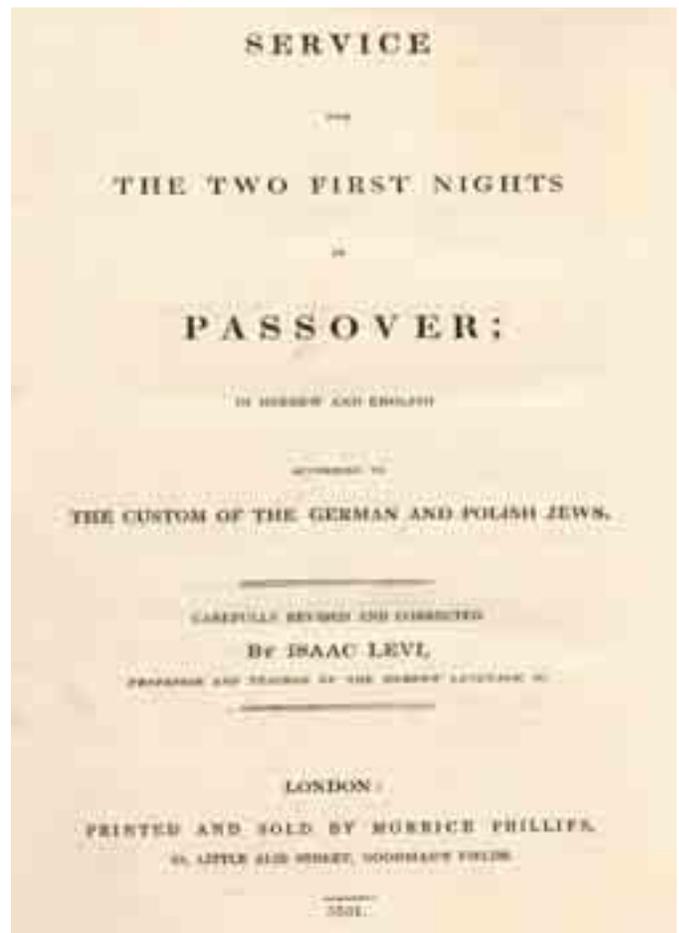
**149 (HAGADAH).** Levi, Isaac, ed. Seder Hagadah shel Pesach / Service for the Two First Nights of Passover...According to the Custom of the German and Polish Jews. Hebrew and English on facing pages. Songs "Adir Hu," "Echad Mi Yode'a," and "Chad Gadya" with Judeo-German translation. Numerous engravings. ff. 40, (6). *Light stains. Modern boards. 8vo. [Yudlov 717; Yaari 516].*

London, Morrice Phillips: 1831. **\$800-1000**

[SEE ILLUSTRATION LOWER RIGHT]

**150 (HAGADAH).** Form of Service for the Two First Nights of the Feast of Passover. Hebrew and English on facing pages. Song "Adir Hu" with Judeo-German translation. Illustrated. pp. 60. *Usual seder stains. Contemporary marbled boards, starting. 4to. [Yudlov 1817; Yaari 1359].*

New York, J. Rosenbaum: 1889. **\$1000-1500**



Lot 149



Lot 148

**151 (HAGADAH).** With commentary Mayenei Yeshu'oth by Yonathan Shimon Frankel-Te'omim. FIRST EDITION. Title within typographical border. On title, inscription of former owner: "R. Ze'ev Shachor of the Land of Israel." ff. (21). Usual Seder stains, portion of title missing, text unaffected. Title and several leaves laid to size. Modern boards. 4to. [Yudlov 828; Yaari 597; Vinograd, Lemberg 689].

Lemberg, Chave Grosman: 1840. \$2000-2500

✦ Scarce Hagadah, no copy located in the JNUL. As neither Yaari nor Yudlov provide pagination, one may assume that no copy was available to them for inspection. In fact, from Yudlov's description it becomes clear that he was merely copying a listing recorded by Ben-Yaakov. (Yudlov speculates that Ben-Yaakov erred when he wrote "Mayenei Yeshu'oth," and that he should have written "Yesha Elokim," Lemberg, circa 1835. The truth is, "Yesha Elokim" is a different work by the same author. Indeed on the title page of our Hagadah, the author refers to this earlier work of his).

The former owner of this Hagadah, R. Ze'ev (or Velvel) Shachor-Berlin was a well-to-do Jerusalem-based industrialist (he busied himself in the business of oil-fields) and was often involved in communal affairs. He was the "mechutan" (in-law) of the Gaon R. Jacob Moses Charlop, and father of the prodigy R. Moses Leib Shachor. The Shachor-Berlins were distantly related to the Soloveitchik Family, and when the Brisker Rav, R. Isaac Ze'ev Soloveitchik and his sons first arrived in Jerusalem during World War Two, they were the guests of R. Ze'ev Shachor. Another member of the extended Shachor-Berlin family was the (first) wife of the Grand Rabbi of Ger, Abraham Mordecai Alter.

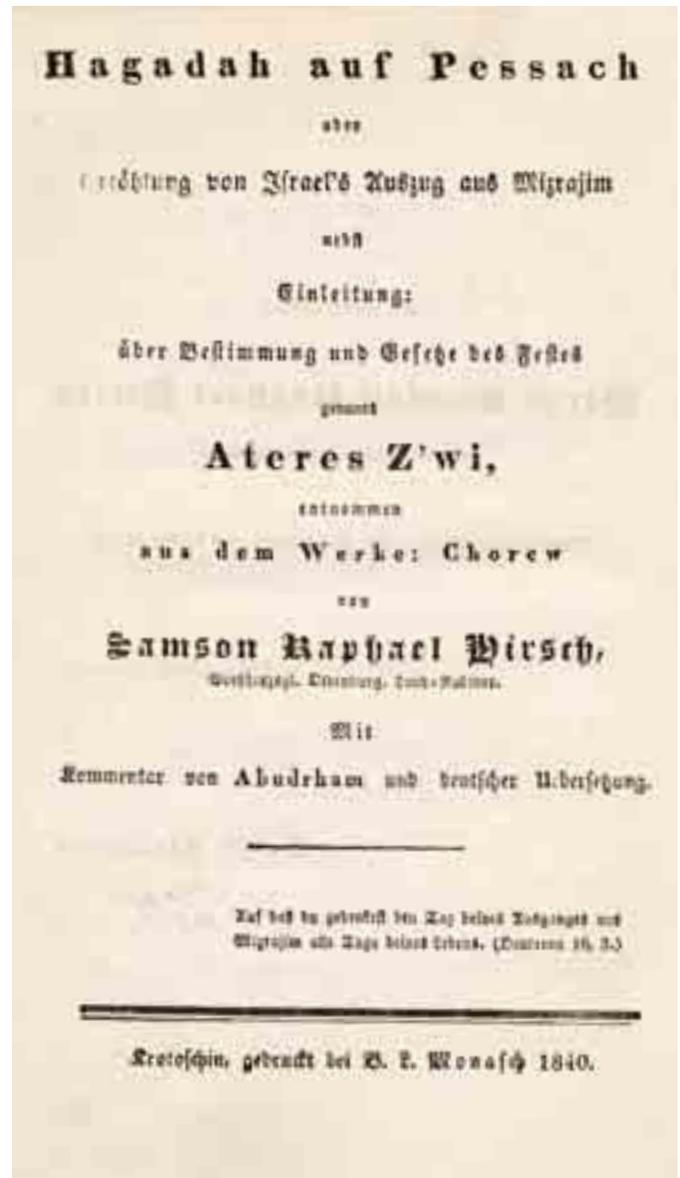
[SEE ILLUSTRATION LOWER LEFT]

**152 (HAGADAH).** Hagada auf Pessach. With commentary "Atereth Tzvi" by Samson Raphael Hirsch and David Abudraham. Hebrew and German on facing pages. Final page listing the publishers' books for sale. pp. 94, (2). Stained in places. Original printed boards, rubbed at extremities. 8vo. [Yudlov 819; Yaari 601].

Krotoschin, B. L. Monasch: 1840. \$600-900

✦ FIRST EDITION OF SAMSON RAPHAEL HIRSCH'S COMMENTARY TO THE HAGADAH.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 152



Lot 151

153 (HAGADAH). London Times. Issue of the newspaper containing English translation of entire text of Hagadah, offered as defense against the Blood Libel raised against the Jews in the notorious "Damascus Affair". pp. 8. Clean, crisp copy. Folded. As issued Folio. [Yerushalmi, *Haggadah and History*, pl. 95 and see his *Introduction*, pp.77-79].

London, August 17th: 1840. \$6000-8000

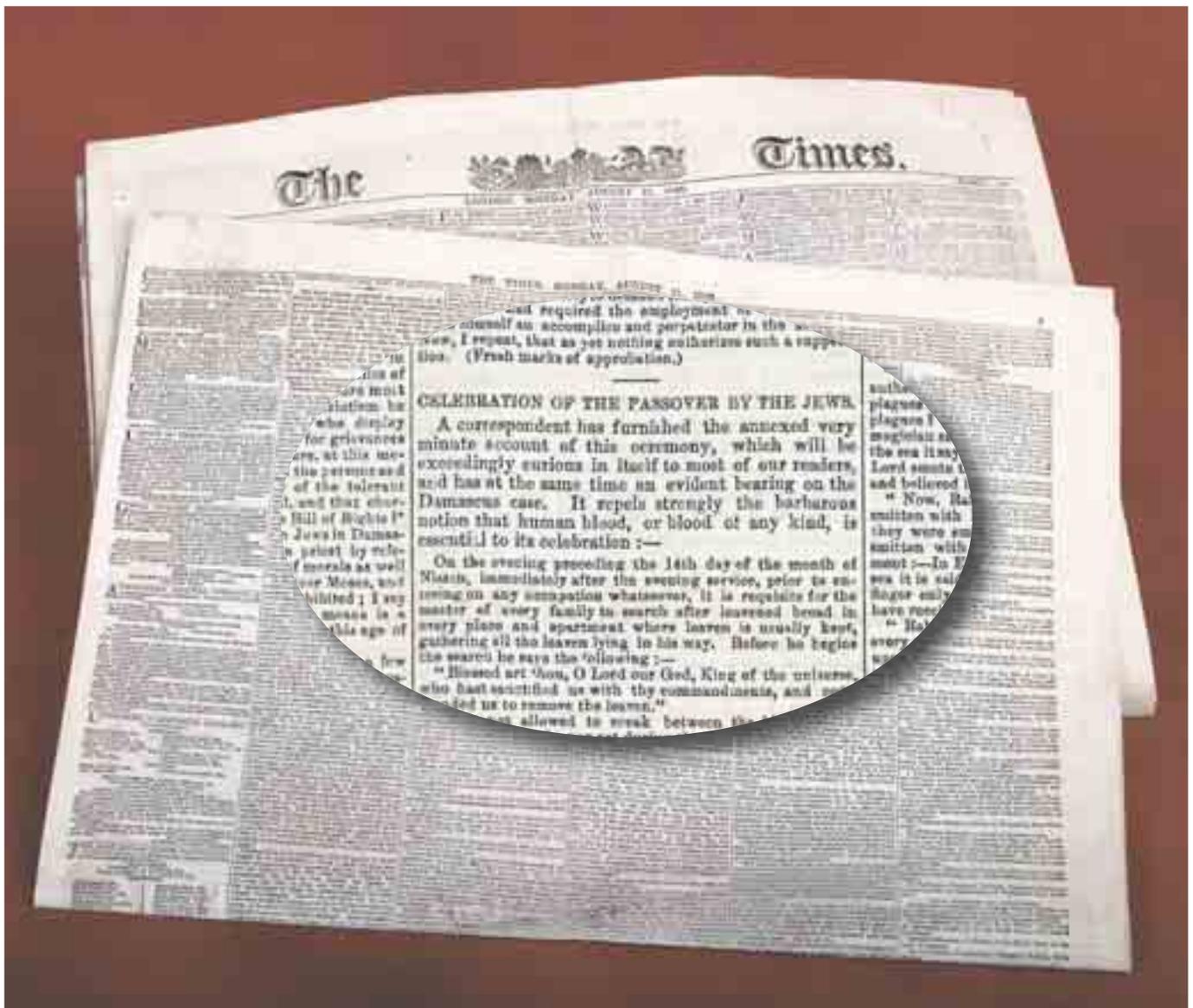
EXCEPTIONALLY RARE AND QUITE UNIQUE AND UNUSUAL "PASSOVER HAGADAH"

"One of the most notorious outbreaks of the Blood Libel in modern times erupted in Damascus, Syria, in February 1840. With the connivance of the Pasha and the French Consul, a group of Jews were thrown into prison and accused of having murdered a Franciscan friar for ritual purposes. The news spread rapidly throughout the world, and while diplomatic and rescue efforts were being launched, the "Damascus Affair" was everywhere discussed and argued. As might be expected, the Times of London gave the developing story extensive coverage, the newspaper printed letters upholding or condemning the charge, and devoted several editorials of its own to the topic.

On August 17th, 1840, the Times went further. On page 3 of the issue of that day, it printed a complete English translation of the Passover Haggadah. It was an attempt to submit further evidence of the absurdity of the charge that Jews require Christian blood for the Passover ritual. Coincidentally, the Times also editorialized favorably on prospects for the restoration of the Jews to Palestine.

Of the Jews who had been imprisoned and tortured, one died and another accepted conversion to Islam in order to avoid further suffering. The rest were freed at the end of August, largely as a result of Sir Moses Montefiore's journey to the Near East in order to intercede personally in their behalf." (Yerushalmi)

See S. and V.D. Lipman eds., *The Century of Moses Montefiore* (1985), pp. 131-48. (See also Lot 51).



Lot 153

**154 HAKOHEN, MORDECHAI** (of Safed and Aleppo). Sifthei Kohen [kabbalistic commentary with section of gematrioth on the Torah]. Two volumes. FIRST EDITION. Title within architectural pillars with mythological figures. ff. 336. Modern boards. Folio. [Vinograd, Venice 1000; D. Sutton, Aleppo: City of Scholars (2005) no. 163].

Venice, Daniel Zanetti: 1605. **\$1000-1500**

• Includes many Kabbalistic conceptions not cited elsewhere. It is extensively referred to in Chassidic literature such as Toldoth Yaakov Yoseph, Arvei Nachal, Sefthath Emeth, etc.

[SEE ILLUSTRATION LOWER LEFT]

**155 (HALACHAH)**. Landau, Ezekiel. Dagul MeRevavah. With owner's inscription stating the book was purchased by the Author's son. Prague, 1794. \* Rosanes, Judah. Parashath Derachim. Constantinople, 1728. \* Yaakov Abraham Giron. Tikun Sophrim Mikra Sophrim. Constantinople, 1757. \* Papo Eliezer. Chesed Le'Alaphim. (Salonica), 1841. \* Castro, Jacob. Erech Lechem. Constantinople, 1718. \* Rash"i. Likutei Pardes. Amsterdam, 1715.\* With, 19 other volumes. Together, 25 volumes. Various bindings, condition.

**\$ 800-1200**



Lot 154

**156 HALPERIN, JACOB**. Nachlath Ya'akov [responsa]. FIRST EDITION. Title within six-part woodcut border embellished with floral motifs. ff. 53. Lightly browned and stained, owner's signature on title. Contemporary velum-backed marbled boards. 4to. [Vinograd, Padua 4].

Padua, Gasparo Crivellari: 1622. **\$400-600**

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

**157 (HEBREW. Language, Grammar, Reference)**. Group of c. 66 volumes. Including: Jacob Levy. Wörterbuch über die Talmudim und Midraschim. Four volumes. Berlin, 1924. \* Eliezer Ben-Yehudah. A Complete Dictionary of Ancient and Modern Hebrew. Eight volumes. New York, 1960. \* Together with c. 54 others, similar. Various bound. v.s.

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



Lot 159

**158** HEKSCHER, SAMUEL ZANVIL. Divrei Chachamim VeChidotham [Jewish laws, in the interrogatory "heichi timtza" style]. ff. 26. *Uncut. Wrappers. 16mo. [Vinograd, Warsaw 758].*

Warsaw, H. Bomberg: 1860. **\$150-200**

• An unusual, novel collection of 167 riddles and problems, with arcane, intricate solutions, covering the entire gamut of Jewish law. The style of riddle is often cryptic, posing questions which at first glance, logic would dictate precisely the opposite of the proposed situation.

**159** HELLER, YOM TOV LIPMANN. Ma'adanei Melech ["Delicacies of the King": novellae to Ro"sh, Rabbenu Asher ben Yechiel, Seder Nezikin only]. FIRST EDITION. Double columns. On title, printer's mark of hands extended in priestly benediction while the crown of priesthood hovers above - symbol of Katz Family of printers (see Yaari, Hebrew Printers' Marks no. 53). On title and final page, inscriptions by former owner, "I"sh Ge"r anochi ba-aretz," the acronym of Italian kabbalist Abraham Joseph Solomon Graziano. Who writes: "This book was given to me...as an outright gift from R. Gur Aryeh Halevi (Finzi), sent to me here in Modena by Matzliach Hakohen, from the city of Mantua, while I was here in Modena in order to adjudicate a legal case." Gur-Aryeh Halevi Finzi was a 17th-century Justice on the Rabbinic Court of Mantua (see Simonsohn, *History...Mantua* p. 708). ff. 58 (i.e. 60), 2. *Ex library. Brownd through out. Modern boards. Folio. [Vinograd, Prague 279].*

Prague, Moses ben Bezalel Katz: 1619. **\$2000-3000**

• In his introduction, Yom Tov Lipmann Heller (1579-1654) offers a detailed analysis of his method of research.

The author entitled his commentary "Ma'adanei Melech" based on Jacob's blessing to the tribe of Asher, "As for Asher, his bread shall be fat, and he shall yield royal dainties" (Genesis 49:20). The title was deemed appropriate because Rabbenu Asher provides both the "bread of Torah" and the "delicacies of the king." However, the author's detractors deviously misconstrued the meaning of the title as an insult to the reigning monarch and a portent of revolution. Indeed Heller was imprisoned shortly thereafter, whereupon he judiciously altered the title to the more innocuous "Maadanei Yom Tov." See EJ, Vol. VIII, cols. 311-14.

[SEE ILLUSTRATION FACING PAGE LOWER RIGHT]

**160** HIRSCH, SAMSON RAPHAEL. An den hohen constituirenden Reichstag - Denkschrift der von den jüdischen Gemeinden der einzelnen Provinzen des österreichischen Kaiserstaates zur Wahrung ihrer bürgerlichen und politischen Rechte bevollmächtigten vereinigten Comités. ff. (4). *Very light stains. Folio.*

Kremsier, Rudolph Rohrer: February, 1849. **\$700-1000**

• The Revolution of 1848 and the subsequent installation of the benevolent Franz Josef I as Emperor of the Austrian Empire was the opportunity the Jews of Austria were waiting for to assert their rights. Hitherto, Austrian Jews were subjected to cruel and unusual decrees, chief among were the Familiant Laws, which stipulated that only the first-born son in each family might legally marry. In this open letter to the Austrian Parliament, Rabbi S.R. Hirsch, duly authorized head of Moravian Jewry, lances an appeal for equal rights for the Jewish subjects of the Empire.

Today, Samson Raphael Hirsch (1808-88) is remembered primarily for his championing Orthodoxy and doing battle with the forces of Reform within the Jewish community. Certainly he evolved into that role in the final chapter of his life in Frankfurt. However, in his previous position in Nikolsburg, where he served as Chief Rabbi of Moravia, with fifty-two communities under him, Hirsch assumed the role of champion of his people's rights. In this capacity, he had the full cooperation of the non-Orthodox elements, several of whose names appear in small print under that of the chief signatory, "S.R. Hirsch."

See E.M. Klugman, Rabbi Samson Raphael Hirsch (1996), pp. 270-72; Mordecai Breuer, Samson Raphael Hirsch, in: Leo Jung ed., *Guardians of our Heritage* (1958), pp. 277-78.

**161** (HISTORY. etc.) HOROWITZ, CHAIM. Sopher Chibath Yerushalayim. "Jerusalem," (1870?). \* Ben Gorion (Joseph). Josippon. Amsterdam, 1723. \* Samson Bloch. Toldoth Rashi. Lemberg, 1840. \* And, 3 others, similar. Together, 6 volumes. *Various bindings and conditions.*

**\$200-300**

**162** (HOLOCAUST). Megilath Esther. With commentary Revach Ve-Hatzalah. \* Seder Ha-Doroth Ha-Chadash. \* Sha'agath Aryeh. \* Dikdukei Talmidim. Together, four volumes. *Various conditions. v.s.*

Munich and n.p, Vaad Hatzalah: 1947. **\$200-300**

• Issued by the Vaad Hatzalah Rescue Committee for the benefit of the She'eirith Hapleitah-survivors of the German Holocaust.

**163 (HOLOCAUST).** Luach Taf-Shin. Israelitischer Kalender...Barmizwah-Tabelle für das Jahr 5700. Edited by Isaac Sulzbach. pp.45, 3. Original wrappers. 12mo.

Berlin, Novva-Druckerei: 1939. \$600-800

⦿ A Hebrew Calendar for the Jewish year 5700 (September 14th, 1939 to October 2nd, 1940) issued by the Jüdischen Kulturbundes in Deutschland. Among other details, it contains times of prayer throughout the year of all the synagogues of Frankfurt. Also supplies Sabbath times for communities in Germany, Austria, Czechoslovakia and even South Africa (Johannesburg, Pretoria and Capetown). Not listed by J. Landau, Oroth Me'Ophel: Bibliography of Books Published During the War Years (1957) - who lists just one publication for this year. Possibly the last German-Jewish communal publication prior to the Holocaust.

[SEE ILLUSTRATION LOWER LEFT]



Lot 163

**164 (HOLOCAUST).** Luach LeShnath Taf-Shin-Beth. With appropriate times for the needs of Jewish communities in the various regions of Holland. pp.29 Original wrappers. 12mo.

Amsterdam, E. Mozes: 1941. \$1000-1500

⦿ A Hebrew Calendar for the Jewish year 5702 (September 22nd, 1941 to September 11th 1942). Not listed by J. Landau, Oroth Me'Ophel: Bibliography of Books Published During the War Years (1957) - who lists just one publication printed in the year 1941.

[SEE ILLUSTRATION LOWER RIGHT]

**165 HOROWITZ, ISAIAH BEN ABRAHAM HALEVI.** (The SHaLa"H Hakodosh). Shnei Luchoth Habrith. Issued with Vavei Amudim by Horowitz's son Shabtai Sheftel. Third edition. With finely engraved frontispiece by Abraham ben Jacob. ff. (4), 422, 44, (12). Some staining, lower corner of frontispiece slightly frayed. Modern boards, rubbed. Folio. [Vinograd, Amsterdam 668; Fuks, Amstersdam 405].

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

⦿ This edition of the SHeLa"H's extensive work on Halachah, Kabbalah and ethical philosophy is considered one of the most beautifully produced Hebrew printed books. Chassidim consider the year of the publication of this edition as especially noteworthy, as it was the year the venerable Baal Shem Tov was born.



Lot 164

**166 (HOLOCAUST).** Bindiger, Joshua. Machzor le'Rosh Hashanah ve'Yom Kippur, Shenath 5702 [Prayer Book for New Year and Day of Atonement, 1941]. Square Hebrew letters with nikud (vowel points). The colophon reads in Hebrew: "Joshua Bindiger, Toulouse." In French was added, "Rue Belle Paule 11". pp. 10 (all published). *Light stains and creases. Mimeograph sheets. Loose as issued. Folio.* [Cf. Yerushalmi, Haggadah, plate 162].

Toulouse, 1941. \$1500-2500

✦ Soon after the outbreak of the Second World War, foreign-born Jews, especially recent refugees from Germany and Austria, were summarily arrested and interned by the French government in bleak detention camps in South-Western France. Suffering under severe conditions and quite cut off from the outside world, some enterprising inmates of the camps succeeded in clandestinely producing - from memory- this mimeograph edition of the Festival liturgy.

A more well-known example of this genre is the Gurs Haggadah (see B. Gutterman, The Gurs Haggadah: Passover in Perdition, 2003).

The present High Holiday Prayer Book was handwritten by Joshua Bindiger and then mimeographed. Yerushalmi provides in facsimile the final page of a Haggadah written by the same individual and issued under the aegis of "S.R. Kapel, Rabbin de Mulhouse, Aumonier des Camps, Toulouse".

[SEE ILLUSTRATION BELOW]

**167 IBN SHUAIB, JOEL.** Olath Shabbath [sermons for the Sabbath]. FIRST EDITION. Title within woodcut architectural arch. ff. (8), 160. *Lightly browned, stained in places, some inner marginaj worming from ff. 35-56, previous owners stamps on title. Later vellum. Folio.* [Vinograd, Venice 625; Haberman, di Gara 44; Adams I-18].

Venice, Giovanni di Gara: 1577. \$400-600

✦ A native of Spain, Ibn Shuaib lived in Saragossa shortly before the expulsion in 1492. His collected sermons reveal an extensive knowledge of both rabbinic as well as a broader culture. The present work also provides a description of communal organization needs in Saragossa.

**168 IBN VERGA, JOSEPH.** She'erith Yoseph [on the methodology of the Talmud]. Second edition. ff.44. *Stains in places, censor's signature on title. Recent boards. 8vo.* [Vinograd, Mantua 186; not in Adams].

Mantua, Moses Elishama Zifroni for Ruffinelli: 1593. \$300-400



Lot 166

**169** ISAAC B"R SHESHETH PERFET. (RIBa"SH). Teshuvoth Harav [responsa]. FIRST EDITION. Title within four-part ornamental border (after the indices which are bound in front as in most copies seen by Hacker). The last book printed by Soncino in Turkey. ff. (11), (10), (282). *Some staining on final leaves. First four leaves of the index remargined, corners repaired. Modern boards. Sm. folio. [Vinograd, Const. 193; Yaari, Const. 145; (both Vinograd and Yaari offer erroneous pagination, see J. Hacker, Areshet V, p. 483); Adams I-179].*

Constantinople, Eliezer Soncino: 1546. \$1500-2500

✎ One of the leading scholars of his day, the Riba"sh was a disciple of R. Nissim Gerondi and a colleague of Don Hasdai Crescas. He left his native Spain in 1391 when the great massacres broke out and settled in Algiers. His Teshuvoth Harav contains five hundred and eighteen responsa, dealing with all phases of the Law. Unlike his predecessors, the Riba"sh wrote his responsa at length, basing his decisions on specific documentation from the sources. The collection is particularly important for the social history of the Jews in 14th-century Spain and North Africa.

The work was originally sold in single gatherings and distributed during prayers on the Sabbath. Certain Rabbis were outraged by this practice which they felt desecrated the sanctity of the day. See S. Assaf, Mekoroth u-Mechkarim, (1946) pp. 255-56 for a responsa concerning this matter.

[SEE ILLUSTRATION LOWER LEFT]

**170** (ISRAEL, LAND OF). BEIRAV, JACOB. Zimrath Ha'aretz. FIRST EDITION. ff. 16. *Maroon wrappers decorated with floral patterns. 8vo. [Vinograd Mantua 411; Yaari Ladino 355].*

Mantua, Raphael Chaim: 1745. \$700-1000

✎ In 1740 helped Jacob Beirav founded a colony in Tiberias. In this work he records all the events of his journey and the trials and tribulations of establishing the new settlement. The purpose of the book was to call attention to the importance of settling Tiberias, one of the Four Holy Cities of the Land of Israel, in which continuous Jewish presence has remained since the era of the Bible.

Appended are twelve of his poems in Hebrew and Ladino which were sung until recently in the Balkan countries praising the resettlement of Tiberias. The author was the son-in-law of Chaim Abulafia.



Lot 169

**171** (ISRAEL, LAND OF). Moses ben Tzvi Chaim. She'elah ["Query": Propaganda by the emissary of Safed and Tiberias against the newly-appointed Chabad emissary of Hebron]. Addressed by hand to R. Elijah Aaron Lattes, Chief Rabbi of Venice. Printer's device on final page. ff. 5 + integral blank. *Light stains. Generally, crisp, clean copy. Unbound. Folio. [Vinograd, Venice 2174].*

Venice, Cartallier: 1821. \$600-900

✎ Propaganda Against the Chabad Emissary of Hebron

By 1819 relations between the Chabad (Lubavitch) faction of Chassidim and the other Chassidim (as well as the Perushim or Mithnagdim) in Safed and Tiberias had so deteriorated that fifteen Chabad families set out for the southern city of Hebron to found there a new community of their own. The communities of Safed and Tiberias felt financially threatened by this declaration of independence. In order to block the fundraising activities of the newly-appointed Chabad emissary on behalf of the community of Hebron, Moses ben Tzvi Chaim, representative of Safed and Tiberias, published in Venice what purports to be an innocent "She'elah" or question of Jewish law. In reality, it is a diatribe against the Hebronites, accusing them of unjustly violating the status quo. Ya'ari writes that the Chabad Chassidim continued to successfully fundraise in their native Russia, as well as in the Middle and Far East in conjunction with the Sephardic community of Hebron. Italy too remained within the range of Hebronite fundraising - despite the "She'elah." See Ya'ari, Shluchoi Eretz Yisrael (1977), pp. 679-682, 885.

**172 (ISRAEL, LAND OF). SCHWARZ, JOSEPH.** Tevu'oth ha-Aretz ["Produce of the Land"]. Two divisional titles ("Totza'oth ha-Aretz," regarding fauna, flora and minerals of the Land; and "Ma'aseh ha-Aretz," a chronology of the Land from the destruction of the Second Temple to the present). ff. (2), 156, 52, (4). *Title torn ff. 72-73 torn with minor loss of text. Marbled boards, peeling. 8vo. [Halevy 31].*

Jerusalem., I. Bak: 1845. \$500-700

☛ On f.192 passage removed as offensive to Christianity, here replaced by hand. In this passage Schwarz sought to demonstrate that Jesus was not buried in the Church of the Holy Sepulcher. According to Schwarz, this notion was foisted by Helena and her son Emperor Constantine. Other instances where passages offensive to Christians were struck are f.27r. and f.32r.

**173 (ISRAEL, LAND OF). SCHWARZ, JOSEPH.** Das Heilige Land. German translation of Tevuath Ha'aretz. FIRST GERMAN EDITION. Frontispiece portrait of the author, tinted illustrated plates of the Western Wall and Bethlehem (opposite p. 217), the Cave of Machpelah (opposite p. 241), folding panoramic view of Jerusalem (opposite p. 189). German text with extensive use of Hebrew. pp. 19, (1 blank), 452, 20. (Some copies have an additional ff.2 at the end of the book). *Foxed, lacking folding map. Contemporary half-calf, spine detached. 4to.*

Frankfurt a/Main, J. Kaufmann: 1852. \$300-500

**174 (ISRAEL, LAND OF). HOROWITZ, CHAIM BEN DOV BER HALEVI.** Sepher Chibath Yerushalayim [descriptions of the holy sites of Eretz Israel]. \* WITH: Another copy, with a variant title page. ff. (2), 60. *Stamp of R. Tzvi Aryeh Twersky of Rachmestrivke on inner covers. Contemporary boards, gently rubbed. Sm.4to. [Vinograd, Koenigsberg 183; See Halevi 23].*

Jerusalem, i.e. Koenigsberg, n.p: (1858). \$200-300

**175 (ISRAEL, LAND OF). Migne, J.P. (Ed).** Atlas Géographique et Iconographique du Cours Complet d'Écriture Sainte. 77 plates, including two scenes of contemporary Jewish life. ff. (2), 77. *Ex-library. Crisp, clean copy. Half calf, rubbed. Folio.*

Paris, J.P. Migne: 1861. \$1000-1500

☛ Pictorial Companion to the Bible. Includes numerous maps of the Holy Land; Biblical scenes and paysage; artists' representations of the Temple, priestly vestments, and Levites' musical instruments; numismatics; and comparative charts of various Semitic alphabets.

[SEE ILLUSTRATION LOWER RIGHT]

**176 (ISRAEL, LAND OF). SCHWARZ, JOSEPH.** Divrei Yoseph: Peri Tevuah / Pardes [geography of the Holy Land]. Parts III and IV (Rosh Ha-Rishon). ff. (7), 247, (1) calf backed marbled boards.1861

\* AND: Divrei Yoseph: Teshuvoth [responsa, many relating to Jewish life in the Holy Land]. Parts III and IV (Rosh Ha-Sheini). ff.(4),170,(1). With owner's stamp and signature Shmuel Baruch Kahana and marginalia. f. 133 contains a question from "New York...America.". *Various bindings, condition. 8vo. [Vinograd, Jerusalem 89 and 95; Halevy 58 and 62].*

Jerusalem., I. Bak: 1861-62. \$700-1000

**177 (ISRAEL, LAND OF). SCHWARZ, JOSEPH.** Divrei Yoseph. Parts III and IV: Teshuvoth [responsa, many relating to Jewish life in the Holy Land]. FIRST EDITION. Two parts in one volume. Border within typographic border. Cornucopia printer's device on verso of title. ff. (4), 170, 1. *Slight tear to title. Modern boards, spine removed. Sm. 8vo. [Vinograd, Jerusalem 95; Halevy 62].*

Jerusalem, Israel Bak: 1862. \$600-900



**178** (ISRAEL, LAND OF). Sepher Cheshbon. Additional title. On verso of title page, woodcut design of Western Wall. On p.15, woodcut of the Moshav Zekeinim, or, Old Age Home, Jerusalem. *p. 32. Browned. Stiff wrappers. Sm. 4to. [Halevy 367].*

Jerusalem, Y.D. Frumkin, publisher "Ha-Chavatzeleth": 1891. **\$120-180**

✎ In addition to the actual financial figures, this, the eleventh in a series of annual accountings of the Old Age Home in Jerusalem, founded in 1880, contains valuable information, such as lists of donors, etc. Of special interest are the "Te'udoth" or Testimonials from Jewish personages worldwide, who visited the institution, and were duly impressed, including those of "R. Shlomo Sofer, son of R. Avraham Shmuel Sofer, Bergsas, Hungary" (p. 23) and "Rab. Isidore Myers from Melbourne" (p. 24).

**179** (ISRAEL, LAND OF). LUNCZ, ABRAHAM MOSES. Jerusalem. Jahrbuch ["Yearbook for the Diffusion of an Accurate Knowledge of Modern and Ancient Palestine]." \* Luach Eretz Yisrael, 1912. \* Yerushalayim: Volumes 4, 5, 8, 13. Separate titles, Hebrew and German... [Halevy 583].

Jerusalem, A.M. Luncz, etc: 1892-1919. **\$300-400**

**180** (ISRAEL, LAND OF). Oifruf. Printed broadside. With names of the five members of the administration of Kollel America. *Sm. folio.*

Jerusalem, circa: 1900. **\$500-700**

✎ Announcing the purchase of the Synagogue, Tiphereth Jerusalem by Kollel America, and requesting financial support.

**181** (ISRAEL, LAND OF). The Holy Land. Twenty-four (photographic) Views by J. Benor-Kalter. English and Hebrew titles. *Loose in stiff portfolio, light wear. Sm.folio.*

Jerusalem, Migdal: 1925. **\$200-300**

**182** (ISRAEL, LAND OF). Seder Tephillah Ve-Hoda'ah. Illustrations of Menorah and military insignia on covers. *pp.4. Printed wrappers. Front cover torn and chipped. Sm.4to.*

Jerusalem, 17th December: 1925. **\$300-500**

✎ Military prayer-service honoring the Jewish 40th Regiment ("Eretz Ha-Yisraeli") of the King's sharp-shooters. The service was held in Jerusalem's Great Synagogue, Beth Jacob, and was conducted by the Chief Rabbis, Yaakov Meir and Abraham Isaac Kook, with Lord Allenby in attendance.

**183** (ISRAEL, LAND OF). (An appeal for funds to assist support the Jewish communal institutions of Haifa: Specifically, the Cemetery; the Hekdesh (Poor-house) and the Talmud Torah). Hebrew, French and Dutch. With space provided for names of donors. *Broadside. Browned. Creased. Folio.*

Haifa, 19th century. **\$700-1000**

**184** (ISRAEL, LAND OF). Eretz Yisrael Album - Palastina Album. Yiddish text. Photographic illustrations of the Land of Israel and its newly formed colonies, together with portraits of scholars, Rabbis and vignettes of Jewish life. *ff. (92). Original boards. Rectangular 8vo.*

Brooklyn, Hebrew Publishing Company: n. d. **\$500-700**

**185** (ISRAEL, LAND OF). Large collection of c. 600 Broadside, documents, etc. Mostly in Hebrew, also Yiddish, English, Arabic, Hungarian and German.

20th-century, v.d. **\$4000-6000**

✎ Rich historical archive containing many pamphlets, posters and announcements. All pertain to the social, religious, economic and political fabric of pre- and post-1948 Israel. Materials range from the secular Keren ha-Yesod, the Orthodox Agudath Israel, and the ultra-Orthodox Neturei Karta.

A miscellaneous selection: A special selichah and prayer for the second day of Rosh Hashanah composed in 1948 by Chief Sephardic Rabbi Benzion Uziel; a Pula de Nura (Death Incantation) issued against Gershon Agron, Mayor of Jerusalem (1955-1959), claimed efficacious; Memorial Service for U.S. President John Fitzgerald Kennedy by Sephardic Chief Rabbi Isaac Nissim (1963); Memorial Service by Chief Aschkenazic Rabbi Isser Yehuda Unterman for Sir Winston Churchill (1965); a call by extreme secular elements to administer capital punishment to two yeshiva students guilty of firebombing "Eros," a sex-boutique in Tel-Aviv; a ticket on the special Haifa-Jerusalem train that conveyed the late Satmarer Rebbe, Rabbi Joel Teitelbaum upon his visit to Eretz Israel, 7 Tammuz 1955; unused stationery of The Great Hurva Synagogue in the Old City of Jerusalem with Chief Rabbi A.I. Kook as President (1920s); a broadside issued by the Eidah Chareidith of Jerusalem welcoming Rabbi Mordecai Savitsky, Chief Rabbi of Boston, and his brother-in-law R. Bernard Poupko of Pittsburgh.

An important source for much original historical research.

**186 (ISRAEL, STATE OF).** Tephilah li-Shalom Medinath Yisrael [prayer for the welfare of the State of Israel]. FIRST EDITION. Printer's omission of two words supplied by hand. Excellent condition. ff. (4). 8vo.

Jerusalem, Ellul, 1948. \$600-900

✦ Rare Independent Printing of Prayer for State of Israel

Perhaps no prayer uttered in modern times has aroused so much controversy as the prayer for the State of Israel. In Ellul of 1948, just months after the formal establishment of the State, the Chief Rabbinate instituted this prayer to be recited after the reading of the Torah on Sabbaths and festivals. Some elements within the Orthodox world are deeply offended to this day by the inclusion of the words "reshith tzemichath ge'ulatheinu" (the beginning of the sprouting of our redemption). They find it difficult to conceive of a secular State as being the beginning of the Messianic redemption. The actual wording of the prayer was not composed by Chief Rabbis Isaac Halevi Herzog and Benzion Uziel, as often stated, but rather by Samuel Joseph Agnon.

[SEE ILLUSTRATION LOWER RIGHT]

**187 ISSACHAR BAER BEN PETHACHIAH MOSHE OF KREMENETZ.** Yesh Sachar [compendium of Laws found in the Zohar]. FIRST EDITION. Title within typographical border. ff. 79, lacking ff. 22-3 and 45. Browned. Modern boards. 4to. [Vinograd, Prague 170].

Prague, Gershom ben Bezalel Katz: 1609. \$600-900

[SEE ILLUSTRATION LOWER LEFT]



Lot 187



Lot 186

**188** ISSACHAR IBN SUSAN. Ibur Shanin [on the Calendar, and other customs through the year]. Second, amended edition. Numerous Calendrical tables and spheres. Numerous maginalia in a Yemenite hand (see e.g. f.31r). ff. 136. *Stained. Modern boards. 4to. [Vinograd, Venice 640; Habermann, di Gara 52; Adams I-20].*

Venice, Giovanni di Gara: 1579. \$400-600

✎ First appeared in Constantinople 1564 under the title Tikun Issachar, however the author writes in the introduction to the present edition, that the Venice edition is to be preferred, as the text of the original edition is corrupt.

Ibn Susan (1539-72) a member of an illustrious Moroccan Family, lived most of his life in the Land of Israel. His researches among the Mostarabian Community (the ancient Jewish Community permanently resident in the Holy Land) resulted in the present work, a code of synagogue custom: liturgical usage, Biblical readings and the unique ways of life that existed among the Jews of the Holy land. After 1492, these native customs fell into desuetude due to the enormous influx of Jews from the Iberian Peninsula who carried with them the by now regnant "Minhag Sepharad".

**189** ISSERLEIN, ISRAEL. Bi'urim [super-commentary to Rashi on the Pentateuch]. Third Edition. Title within architectural arch. Double columns. ff. 24. *Title trimmed. Stained. Recent boards. Sm. 4to. [Vinograd, Riva 36; not in Adams].*

Riva di Trento, Jacob Marcaria for Joseph Ottolenghi: 1562. \$400-600

**190** (ITALY). Three pro-Jewish acts of legislation under the benevolent rule of Austria:

1) Imperiale Regio Governo di Milano. Notificazione. Volendo S.M. provvedere che nessuno dei professanti la Religione israelitica sia condotto da violenza o da falso interesse ad abbracciare il Cristianesimo ["Official notice of the imperial Government of Milan. His Majesty wishes to provide that no one professing the Israelite religion be driven by force or by false interest to embrace Christianity..."]. (Milano: Imperiale Regia Stamperia, 3 March, 1817).

\* 2) Notificazione. Per impedire che nella conversione degli Ebrei alla Religione Cattolica non siano lesi i diritti dell'autorità paterna ["Official notice to prevent conversion of Hebrews to the Catholic Religion without parental authority"]. (Venice: Francesco Andreola Stampatore dell'E. Governo, 2 September, 1817).

\* 3) Imperiale regio Governo di venezia. Notificazione. ["Official notice of the Government of Venice permitting the importation of woolen devotional cloaks, "Tales," such as used by the Israelites in their religious ceremonies"]. (Venice: Francesco Andreola Tipografo dell'I. R. Governo, 14 March, 1840). Each, a large printed broadside. Emblem of dual monarchy of Austro-Hungary, two-headed eagle. *Folio.*

\$1200-1800

✎ Following Napoleon's defeat, several States of the Italian peninsula, including the former Venetian territories, came under Austrian rule. It has been noted that in the Austrian territories of the Lombardo-Venetian kingdom - the most efficiently administered part of the country - conditions of the Jews were not oppressive, and on a par with those prevailing in the rest of the Austro-Hungarian Empire. See C. Roth, *The History of the Jews of Italy* (1946) pp. 445-7.

In this light, two of the present documents offered here, forbid the forcible conversion of Jews, especially Jewish children, to Christianity which Italy had been notorious for centuries.

The third document provides for the importation of woolen prayer-shawls ("Tales").

**191** (ITALY). Two documents from the rabidly anti-Semitic Jesuitic, Kingdom of Sardinia:

1) Regie Patenti Colle quali S.M. accorda agli Ebrei di tutti i Regi Stati l'esenzione di portare il segno... ["Royal decree by King Victor Emanuel of Sardinia exempting Hebrews from wearing the sign prescribed by the general Constitution; permitting them to practice arts and trades; to exit their respective ghettos; and granting them a period of five years to deacquisition goods acquired during the rule of the previous government"]. (Turin: Stamperia Reale, 1 March 1816).

\* 2) Regie Patenti colle quali Sua Majesta, Ordina agli Ebrei proprietari di stabili... ["Royal decree of the Sardinian Government ordering Hebrews owning properties to send to the Intendancy of Finances a list of their holdings, and ordering the obligatory sale of such holdings by 1 January, 1824, after which time those properties still within the possession of Hebrews will be publicly sold by the Magistrate"]. (Turin: Stamperia Reale, 15 February, 1822). On title, Royal Emblem of Kingdom of Sardinia. *Each pp. (7) + 1 integral blank. Loose. Folio.*

\$800-1000

✎ Napoleon Bonaparte was viewed as something of a savior by Italian Jewry. Under the French, the Jews enjoyed rights they had never known in their long and lugubrious history. With Napoleon's defeat in 1814, came the inevitable backlash, or what historian Cecil Roth has termed the "Recoil." In the Kingdom of Sardinia, heavily influenced by the Jesuits, the old anti-Jewish code was once again enforced - with a vengeance. In 1816, Jewish property-owners, who had prospered under Napoleon, were given five years to liquidate their holdings. Seeing that the process did not progress as planned, the government served notice in 1822 that properties remaining in Jewish possession by January 1, 1824 would be publicly sold by the Magistrate. The one concession to the Jews made in 1816 was that the regulations regarding the wearing of the Jewish badge were relaxed. See C. Roth, *The History of the Jews of Italy* (1946), pp. 448-49.

**192 (ITALY).** Grida Sopra gli Ebrei [“About the Hebrews.”] Edict by Duchy of Modena. Single-leaf broadside. Seal of Duchy of Modena. *Lightly stained. Folio.*

Modena, Francesco Gadaldino: 1602. **\$1200-1800**

☛ For many years the Jews of Modena enjoyed the protection of the House of Este, who ruled Modena as well as Ferrara. When in 1597, the Duchy of Ferrara became part of the Papal States, Modena remained under Este rule. The present edict, issued by Duke Alfonso, forbids Jews from employing in their homes Christian servants, male or female. About this time a similar edict was enforced in the Duchy of Mantua. The intent of these decrees was to strictly limit social intercourse between Jews and Christians. See S. Simonsohn, *History of the Jews in the Duchy of Mantua* (1977) pp. 127-30; EJ Vol. XII, col. 201.

[SEE ILLUSTRATION LOWER LEFT]

**193 (ITALY).** Saleta, Jacob Hyacinth. Decretorum Montisferrati Antiquorum, & novorum, tum civilium, cum criminalium... Ferdinandi Caroli Ducis Mantuae X., & Montisferrati VIII [Decrees of Monferrato, old and new, both civil and criminal... Ferdinand Carol, Tenth Duke of Mantua and Eighth Duke of Monferrato]. **FIRST EDITION.** Additional title with engraving of Moses standing on left column and Elijah standing on right column. Text in Latin and Italian. Wide margins. *pp. (14), 56, (4), 201, (7), 92, (4), 84. Very light stains. Contemporary vellum. Folio.*

(Mantua), Lodovico Monza: 1675. **\$2000-2500**

☛ Duke Ferdinando Carlo was the last Duke of the Gonzaga dynasty to rule over the Duchy of Mantua. He was something of a royal wastrel, most profligate in his expenditures from the Treasury. He entangled himself in all manner of political intrigue, until finally the Austrians, who long had their eye on Italian territory, annexed outright the Duchy.

This volume contains a collection of the laws enacted during the less than glorious reign of Ferdinando Carlo, as well as those dating back to his noble ancestors. Of special interest are the last 14 pages (pp. 67-80) devoted to the “Ordini, e privilegi per gl’hebrei” [Ordinances and Privileges of the Hebrews]. These invaluable documents are not to be found in S. Simonsohn’s monumental *History of the Jews in the Duchy of Mantua*.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 192



Lot 193

**194 (ITALY).** In occasione che ricevono solennemente il sacro battesimo nella chiesa di S. Carlo del Castellaro, Abram Israel Vita Tedeschi [On the occasion of the baptism of Abram Israel Vita Tedeschi in the church of S. Carlo del Castellaro]. Single-leaf broadside. Central emblem. Initial letter historiated. *Folded. Folio.*

Modena, Heirs of Bartolomeo Soliani, Ducal Printer: 1756. \$700-1000

✎ With a laudatory poem, this broadside celebrates the conversion to Catholicism of an entire Jewish family, consisting of a father, a mother, and their two daughters. The family's surname "Tedeschi" is the Italian word for "German," so indicating the family's origins.

Each member of the family brought to the Church was "sponsored" by one of the Province's aristocracy: Thus, Ercole III d'Este, Duke of Modena (1727-1803), sponsored the father Abram, The Duchess, sponsored Abram's wife, while two princesses sponsored the two Jewish daughters, Rosa and Sara.

**195 (ITALY).** Hinei Kol Shaar [wedding poetry]. Each of the five poems set to popular music. Text within ornamental borders, with cherubic illustrations and floral designs on final page. Thick paper. *pp. 4. Unbound. Sm. folio. [Bibliographically Unrecorded].*

(Mantua?), 1774. \$1500-2000

[SEE ILLUSTRATION LOWER LEFT]

**196 (ITALY).** All'Illustrissima Congregazione Particolare Deputata Dalla Santita di Nostro Signore Pio PP. VI. ... l'Università degli Ebrei di Roma...Università degli Ebrei di Ancona [Petition on behalf of the Jewish Communities of Rome and Ancona to Pope Pius VI]. On title, vignette of woman holding aloft Scales of Justice. Wide margins. *ff. (36). Stained. Unbound. Folio.*

Rome, Lazzarini: 1789. \$800-1200

✎ The Jews of Rome and Ancona, both Papal States, found their lot intolerable due to excessive taxation and other discriminatory measures of even a more serious nature (such as kidnapping and forced baptism). The present formal petition to the reigning Pope is signed by twelve Christian advocates, who had the courage to intervene on behalf of their Jewish countrymen. The petition cites previous papal bulls over the centuries that saw the Jews in a more favorable light and asks that those more favorable conditions be restored. The petition was denied. See EJ, Vol. XIV, cols. 250-1.



Lot 195

**197 (ITALY).** Il Comitato di Governo Provvisorio di Modena, e Reggio... Broadside. *Folded. Folio.*

Modena, Eredi di Bartolomeo Soliani: 1796. \$500-700

✎ In 1796, Modena became part of the Cisalpine Republic, under French occupation. Moses Formiggini, a Jew, was named one of the "centumviri." Our proclamation invites "all townsmen of the Hebrew Nation to form their primary assembly and elect officers in order to name their deputies." Thus, the Jews of Modena were granted civil rights. See EJ, Vol. XII, col. 201.

**198 (ITALY).** Regie Patenti. Colle quali S.M. accorda agli Edraei di tutti i Regj Stati l' esenzione di portare il segno prescritto dalle generali Costituzioni...di uscire dai rispettivi Ghetti... With large heraldic crest on title. *ff. 4. 4to.*

Turin, 1816. \$1000-1500

✎ Following the annexation to France in 1798, the Jews of Turin enjoyed greater liberty and were no longer compelled to live in the Ghetto. With the fall of Napoleon in 1814, the new king of Italy, Victor Emmanuel I returned the Jews to the ghetto but exempted them from wearing the special badge.

**199** (ITALY). Imperiale Regio Governo di Milano. Notificazione... Emblem of dual monarchy of Austro-Hungary, two-headed eagle. Large printed Broadside. *Folio*.

Milan, Imp. Regia Stamperia: 1846. \$400-600

• Official notice of the Imperial Government of Milan annulling an earlier ruling (10 April 1846), regarding the manner of treating a signature in Hebrew characters affixed to either a private or public document in “the vulgar language.”

**200** (ITALY). Notificazione. Two Edicts concerning the procedure for administering Oaths to Jews.

Venice: Francesco Andreola, Tipografo dell'I. R. Governo. \* AND: Milan: Imperiale Regia Stamperia. Emblem of dual monarchy of Austro-Hungary, two-headed eagle. *Each: pp. (4) + integral blanks. Large print. Folio.*

4th January, 1847. \$700-1000

• The wording of both the Venetian and Milanese edicts is virtually identical, the legislation having been handed down by the central authority in Vienna. Each edict requires a Jew, when taking a legal Oath to pronounce a prescribed formula while placing his right hand upon the Torah (the portion from the Book of Exodus, chap. XX, v. 7: “You shall not take the name of the Lord your God in vain...”).

**201** JACOB BEN ASHER. Pirush Hatorah... (Rimzei Ba'al Haturim). Second edition. *ff. 65 (lacking final leaf with paragraph containing colophon), lower right marginal corners frayed not affecting text, stained in places, previous owner's signature on title in Hebrew and Polish- Menashe Eichenstein, Dzikov. Later boards. Sm. 4to. [Vinograd, Venice 228; Habermann, Adelkind 3; Adams J-11].*

Venice, J. de Ferri: 1544. \$400-600

• Biblical commentary that first appeared in Constantinople, 1514 (Adams J-10); although bibliographers have taken note of an earlier, probably phantom edition, 14 years prior (Vinograd, Const. 2). This famed exegesis consists of Masoretic calculations and hermeneutical interpretations, i.e. Gematria and Notarikon. It is a standard component of all editions of the Pentateuch that is accompanied by commentaries. The Ba'al Haturim's lesser known, albeit comprehensive commentary to the Pentateuch did not appear until 1806 and indeed concentrates on providing “Peshat” only. The author achieved ever-lasting renown for his remarkable Rabbinic code, the Arba'a Turim.

The owner R. Menashe Eichenstein (1865-1935), was both a reknowned Chassidic Rabbi and halachic scholar. He authored Torath Ha'Asham, Mateh Menashe, and a number of works under the title Alfei Menashe on Shulchan Aruch and Torah. He married the daughter of R. Joshua Horowitz of Dzikov.

**202** (ITALY). Imperiale Regio Governo di Milano. Notificazione... Emblem of dual monarchy of Austro-Hungary, two-headed eagle. Broadside. *Folio*.

Milan, Imp. Regia Stamperia: 20th August, 1827. \$400-600

• Official notice of the Imperial Government of Milan regulating the dissolution of marriages of Jewish couples who converted to Christianity.

**203** JACOB BEN ASHER. Tur Choshen Mishpat. With commentary Beith Yoseph by Joseph Karo. Printer's devices on title (Yaari no. 30). *ff. 459 [(of 462), lacking ff. 459-61. Some staining, worming and repairs. Various owners signatures, both Sephardic and Ashkenazic, scattered marginalia. Modern vellum-backed. Folio. [Vinograd, Venice 544].*

Venice, Giovanni Griffio: 1567. \$1000-1500

• The FIRST EDITION to note important halachic innovations by Joseph Karo, by printing a hand with a finger pointing toward the relevant numbered passage, plus a numbered index referring to the numbered paragraphs.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 203

**204** JACOB BEN ASHER. Arba'a Turim [Rabbinic Code of Law]. Four volumes. With several additional commentaries, including commentary by R. Leib Chaneles (edited from his work Va-Yigash Yehudah (Lublin, 1593-9). *Some wear: Uniform contemporary mottled calf, rubbed. Folio. [Vinograd, Dyhernfurth 279].*

Dyhernfurth, Yechiel Michel Maj, etc: 1791-95. **\$300-500**

### 205 No Lot

**206** (JEWISH ART). KIRSCHSTEIN, S(ALLI). Juedischer Graphiker. Aus der Zeit von 1625-1825. More than 70 illustrated plates. *Original cloth-backed printed boards, rubbed, corner bumped. Folio. [Mayer 1268].*

Berlin, Der Zirkel: 1918. **\$700-1000**

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

**207** (JEWISH ART). The Rothschild Miscellany. ONE OF 500 NUMBERED COPIES. Facsimile Edition. Sumptuously illuminated plates and text. Together two volumes. Mint Condition. *Original lavishly blind-tooled calf, clasps and hinges, solander box. Thick 4to.*

London, Facsimile Editions: 1989. **\$4000-6000**

✎ "The most precious of illuminated Hebrew manuscripts." Produced in Northern Italy for an Ashkenazi Jew, the manuscript contains thirty seven literary units representing a variety of classical and medieval Hebrew texts.

**208** (JEWISH ART). The Parma Psalter. ONE OF 500 NUMBERED COPIES. Facsimile Edition of the Thirteenth-Century Illuminated Hebrew Manuscript of The Psalms with a Commentary by Abraham Ibn Ezra. Two volumes. Plates and Text (prepared by Malachi Beit-Arie, Therese Metzger, Emanuel Silver). Text volume printed on blue paper. Limitation card with stamp of Publisher and Biblioteca Palatina in Parma tipped in. *Original calf backed vellum and calf boards. Housed in slip-case. 12mo.*

London, Facsimile Editions: 1996. **\$2000-3000**

✎ The manuscript was in the collection of G.B. de Rossi (1742-1831). In 1816 de Rossi sold it to Napoleon's wife, Marie Louise, Duchess of Parma for 100,000 francs. She presented it to the Palatina Library, Parma, where it presently resides.

**209** (KABBALAH). GIKATILLA, JOSEPH, Sha'arei Tzedek. Zhitomir, 1785. \* BOUND WITH: Sepher HaKaneh, Paritzk, 1776. \* Zacut, Moshe. Derech Emeth. (Published without a title page). Venice, 1658. \* LIPSCHUETZ, JACOB KOPPEL. Sha'ar Gan Eden. Koretz, 1803 (Three copies). \* HOROWITZ, SHABTHAI SHEFTEL, Shepha Tal. Bialozorka, 1807. \* And five others, similar. Together, 12 works in 11 volumes. *Various conditions.*

**\$ 500-700**

**210** (KABBALAH). RAZIEL HAMALACH. Anonymous. FIRST EDITION. Title within elaborate woodcut architectural border. Unusual Kabbalistic charts and diagrams throughout. ff. 18, [1], 19-45. *Previous owners' signatures. Small hole in tile and first leaf affecting a few letters, some staining. Modern boards. 4to. [Vinograd, Amsterdam 731; Fuks, Amsterdam 573].*

Amsterdam, Moses Mendes Coitinho: 1701. **\$1200-1800**

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

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

**211** (KABBALAH). Nechunyah ben Hakaneh (Attributed to). Sepher ha-Bahir. WITH: Anonymous. Sepher Ma'ayan ha-Chochmah. Second edition of both Bahir and Ma'ayan ha-Chochmah. Two titles within garlanded architectural columns. ff. 13. *Browned. Unbound. Sm. 4to. [Vinograd, Berlin 41, 43].*

Berlin, n.p.: 1706. **\$1000-1500**

✎ According to the extensive research of Gershom Scholem, the Book Bahir was the first work of Kabbalah to surface in Europe, being disseminated in Provence in the 12th-century. The date and place of its appearance, coupled with the ideas espoused therein (e.g. the novel doctrine of Gilgul, or transmigration of souls), gave Scholem the idea that the Bahir might have been influenced by Catharist thought which pervaded Languedoc about that time. See G. Scholem, *Das Buch Bahir* (1923); idem, *Major Trends in Jewish Mysticism*, pp. 74-75, 242-243; see also D. Abraham, *The Book Bahir* (1994).

According to Scholem, the small tract Ma'ayan ha-Chochmah was composed in the middle of the 13th-century. The book states that it was transmitted by the Archangel Michael to the angel Pali, who in turn, transmitted it to the Biblical Moses. On f.11 (left column) a kabbalistic twist is given to Maimonides' term for the Deity, "matzuy rishon" (first existent). "Only He who invents Himself is referred to as 'matzuy.'" See Scholem, *MTJM*, pp. 207, 399; B. Naor, *From a Kabbalist's Diary* (2005), pp. 87-88.

[SEE ILLUSTRATION FACING PAGE LOWER RIGHT]

**212** (KABBALAH). Vital, Chaim. Eitz Chaim ["Tree of Life": Canon of Lurianic Kabbalah]. Title within architectural columns. On title, stamp of former owner. Marginalium on f.9v. refers to a manuscript version. ff. (1), 4, 135. ff. 133-4 repeated twice. Stains. Folio. [Vinograd, Koretz 33; A. Tauber, "Defusei Koretz" in *Bibliographical Studies* (1932), p. 25, no. 20].

Koretz, Johann Anton Krieger: 1784. \$600-900

✎ The book bears the *haskamah* of the preeminent kabbalist R. Chaim of Tszanz of the renowned "Broder Klaus," as well as that of the chassidic sage R. Jacob Joseph of Ostraha ("Rav Yeivi"). Until the appearance of the Koretz edition, copies of Vital's *Etz Chaim* circulated in numerous manuscripts. One of our approbations points out that as a result, all sorts of erroneous emendations had crept into the text.

**213** (KABBALAH). SHIMON B"R YOCHAI (Attributed to). *Sepher ha-Zohar* [The Book of Splendor]. With glosses of R. Chaim Joseph David Azulai (Chid"á), "Devash le-Phi". Three volumes: I. Genesis. II. Exodus. III: Leviticus, Numbers, Deuteronomy. Three titles with period woodcut of Temple Mount. First volume with additional title. Text in rabbinic letters. I. (6), 252, 19. II. ff. 279 (owners signature on title and first leaf in a Sephardic hand Nissim Yisrael Sasson, Yaakov Sasson). III: ff. 318. First two leaves repaired not affecting text, slight marginal worming, some staining. Modern boards. 4to. [Vinograd, Jerusalem 28, 43, 56; Halevy 22, 27, 35].

Jerusalem, Israel Bak: 1844-46. \$400-600

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

**214** (KABBALAH). Sasson ben Moshe. Shemen Sasson ["Oil of Joy": Commentary to Vital, Chaim. *Etz Chaim* and *Shemonah She'arim*]. Parts. I, II, III, IVa, V (missing Part IVb, published 1890). FIRST EDITIONS: 5 parts in 4 volumes. Part I (1869); II (1875); III (1885); IVa (1889); V (1896). Part V former property of Jerusalem Kabbalist Aaron Abraham Slotki. Slotki's stamp on title and final page, and his signed inscription on ff. 32v. and f. 83r. In the inscription he informs us that he "bought this book in order to lend it to others worthy of studying it, 24 Tammuz, [5]669/1909". Part I: ff. (1), 90 (of 93). Part II: ff. (1), 5, 96. Part III: ff. (1), 13, 140. Part IV: ff. (2), 188. Part V: ff. (8), 83. In Part I, ff. 1-8 portion of text supplied in manuscript. All volumes rebound in uniform vellum-backed white calf. Vols. I-II folio; Vol. IV large 4to. [Halevy, nos. 151, 226, 532, 675, 734; Friedberg S-1817; Scholem, *Kiryath Sepher II* (1925):4, p. 272].

Jerusalem, v.p.: 1869-1896. \$1000-1500

✎ The Copy of Aschkenazic Kabbalist, Aaron Abraham Slotki.

The Author, Sasson ben Moshe (Parisiado), was a member of the kabbalist circle in Jerusalem, Beth El, where mystics would employ the system of *kavanot* developed by Rabbi Shalom Sharabi (Rasha"sh). Sasson's teacher in Kabbalah was Rabbi Vidal Cuenca, a native of Salonika, Greece, who settled in Jerusalem between the years 1851-3.

Gershom Scholem, refers to the six volumes of Shemen Sasson as a "gigantic and important work." In Vol. I, 6a, the Author mentions a manuscript of *Chochmath ha-Tzeruf* (permutation of letters) and advertises that he will publish it at the conclusion of the present volume. Unfortunately, the promised manuscript was never published in any of the six volumes of Shemen Sasson. From the description of the manuscript, Scholem was able to surmise that the reference is to Judah Albotini's *Sulam ha-Aliyah*. Scholem speculates that because of the controversial nature of the work (which is a continuation of the method of "prophetic kabbalah" of Abraham Abulafia), Chacham Sasson was deterred from committing it to print. (In other, less controversial areas, Shemen Sasson does indeed incorporate several elements culled from old manuscripts.)

See G. Scholem, "Ha-Mekubal R. Abraham ben Eliezer Halevi" in *Kiryath Sepher II* (1925): 4, p. 272; Frumkiin and Rivlin, *Toldoth Chachmei Yerushalayim III* (1929), pp. 306; N.Z. Friedmann, *Otzar Harabanim*, p. 418, S-20181B; Giora Pozielov, *Chachmeihen shel Arba Arei ha-Kodesh II* (2001), pp. 618-619, n. 6.



Lot 211

**215** (KABBALAH). Vital, Chaim. Sha'ar ha-Mitzvoth [The Gate of Commandments]. Title within typographic border. ff. 88. (According to Halevy, there should be an additional ff. (8) at the end of the book.) Leaves combined from two or more copies. Browned and stained. Modern boards. Sm. 4to. [Halevy 199].

Jerusalem, Israel Bak: 1873. **\$300-400**

✎ Sha'ar ha-Mitzvoth, arranged according to the portions of the Pentateuch, is the fifth gate of the famous Shmonah She'arim or "Eight Gates" of R. Chaim Vital, authoritative transmitter of Lurianic kabbalah. The present edition was prepared from a manuscript of R. Samuel Vital, the author's son.

**216** (KARAITICA). Aaron ben Elijah. Sepher Mitzvoth Gadol - Gan Na'ul [Book of Comandments - "Locked Garden"]. Second Edition. ff. (3), 2-197. Crisp, clean copy. Recent endpapers. Contemporary half calf boards, rebacked. Folio.

Gozlov (Eupatoria), Abraham ben Samuel Firkovich: 1866.  
**\$200-300**

✎ Classic Legal Work of the Karaites. Aaron ben Elijah (1328?-1369) of Nicomedia, Turkey, is regarded as the Karaite analogue to Maimonides. He produced a trilogy - Etz Chaim (philosophy), Gan Eden (law), and Kether Torah (commentary on Pentateuch) - that stands as a monumental summation of Karaite belief and practices. See EJ, Vol. II, cols. 10-12.

**217** KARO, JOSEPH. Shulchan Aruch [Code of Jewish Law]. With "Mapah" by R. Moshe Isserles. Four parts in four volumes. Titles with printer's devices. ff. 202 [1], 196 [1], 116, 242 [2]. Some staining and repairs (especially to first leaves of vol. I). Modern morocco. 8vo. [Vinograd, Venice 789; Mehlman 781].

Venice, di Gara: 1593-94. **\$1000-1500**

**218** KIMCHI, DAVID. (RaDa"K). Sepher Michlol [grammar]. Edited by Elijah Levita. Title within architectural arch. ff. 268, (1). Owner's signature: Wolf b. Yaakov Segal. Stamp on title and final leaf. A clean copy. Contemporary vellum. SM. 4to. [Vinograd, Venice 246; Haberman, Bomberg 172].

Venice, Daniel Bomberg: 1545. **\$700-1000**

✎ The Michlol was David Kimchi's chief grammatical work. The Michlol treats verbs comprehensively, covering the rules governing 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. For centuries it was considered the leading grammar. See M. Waxman, Vol. I, p. 179.

**219** KIMCHI, DAVID. (RaDa"K). Sepher ha-Shorashim ["Book of Roots;" Biblical lexicon and grammar]. Printed in two columns. Title within woodcut architectural arch. Some words provided with nikud (vowel points). Sidebars contain Latin equivalents. Initial words within woodcut design. On title, former owner's inscription, "Zechariah Colon." On final page, signatures of censors, "Fr[ater]Paulus Vicecomes...Fr[ater] Alex[ande]r Longus Inquisitor Montisregalis, 1571." See Wm. Popper, pl. V, nos. 1, 7. In col. 361, an anti-Christological remark by Kimchi has been expunged by the censor. f. (1), 5-548 columns, f.(1). Stained. Modern boards. Folio. [Vinograd, Venice 330; Habermann, Adelkind 44; Adams K-46].

Venice, Marco Antonio Giustiniani: 1546. **\$300-500**

**220** KOERNER, MOSES. Ka'or Nogah ["Bright as Light": Refutation of Pinchas Elijah Hurwitz's Sepher ha-Berith]. FIRST EDITION. On front fly, Inscription by the Author to Itzik Speyer. The Speyers were a prominent Frankfurt banking family. The author appeals to his benefactor for financial assistance. pp. (4), 64. Browned. Modern boards. 4to. [Vinograd, Breslau 54].

Breslau, Löb Sulzbach: 1816. **\$500-700**

✎ An Attempt to Reconcile Kabbalah and Jewish philosophy, Zohar and Guide of the Perplexed.

Moses Koerner (1766-1836) was one of the breed of scholars who crossed the great divide between traditionalist Eastern Europe and modernist Western Europe. Early in his career he served as the rabbi of Shklov (today Belarus). Toward the end of his days he settled in Breslau, where he died. Many years in between were spent traveling from community to community, ostensibly to raise funds for the publication of his literary projects. Despite - or rather because of - his erratic lifestyle, he succeeded in producing an impressive bibliography: Torath Moshe (Nowy Dwor, 1786), homilies on the Pentateuch; Zera Kodesh (Berlin, 1798), a commentary on the Siphra; Igereth Rishphei Kesheth (Hanover, 1831), an account of his wanderings in which he settles scores with old foes; Megilath Eivah (Breslau, 1837), the autobiography of his ancestor Yom Tov Lippmann Heller with notes; and Birkath Moshe (Berlin, 1834). See EJ, Vol. X, col. 1132; David E. Fishman, Russia's First Modern Jews: The Jews of Shklov (1995), pp. 60-61; Zinberg, A History of Jewish Literature, Vol. IX, p. 235, n. 5

In Ka-Or Nogah, Koerner subjects the religious psychology of Sepher ha-Berith, an extremely popular contemporary work - by an equally peripatetic scholar - to a thorough deconstruction. In his prologue, Koerner addresses a "letter of hidden love" to the author of Sepher ha-Berith, reminding him of their impromptu meeting in the home of Berlin's R. Zevi Hirsch Levin, and assuring him that his scathing critique of his book is not based on any personal animosity. In a second prefatory letter (to Abraham ben Eliezerr of Neustadt), Koerner notes Rabbis Akiva Eiger of Posen and Jacob of Lissa as being ardent admirers of his writings.

- 221** LEVI BEN GERSHOM (GERSONIDES/. RaLba"G). Pirush al ha-Torah [commentary to the Pentateuch]. Second edition. Title within architectural arch. Initial word of each book within ornamental frame. Scattered Hebrew marginalia (mostly corrigenda). ff. 248 (i.e. 246). *Browned with some wear. Modern boards. Folio. [Vinograd, Venice 327 (incorrect pagination); Habermann, Bomberg 196; Adams L-603].*  
Venice, Daniel Bomberg: 1547. **\$800-1200**
- ☛ The Provençal Levi ben Gershom (1288-1344) represents the Rationalist School within medieval Bible exegesis. During his career this extraordinary savant made major contributions in such diverse fields as philosophy, mathematics, and astronomy. It is known that Ralba"g was an eminent halachist, however the bulk of his halachic writings have been lost. In this voluminous commentay to the Pentateuch, he arrives at the Halacha by way of a logical method of interpretation, rather than the traditional Thirteen Hermeneutical Principles. See EJ, Vol. XI, cols. 92-98.
- 222** LEVITA, ELIJAH BACHUR. Sepher Meturgamon [Aramaic dictionary]. With the Author's introduction in Hebrew. Latin (usually lacking). FIRST EDITION. With woodcut device by Fagius on last leaf. A wide-margined copy. Scattered marginalia throughout. ff. (4), 164, (2). *Bottom margin of last leaf torn, trace stained. Later boards, Folio. [Vinograd, Isny 6].*  
Isny, P. Fagius: 1541. **\$500-700**
- ☛ A dictionary of the Aramaic words found in the Targumim: Jonathan, Onkelos and Jerusalem. In his introduction, Levita delves into the authorship of Targum Jerusalem to Pentateuch and Writings, and other matters pertaining to the composition and dating of the various Aramaic translations of the Bible. Levita boasts that his is the first Aramaic dictionary since R. Nathan of Rome's Aruch. He also remarks that the Aruch was primarily concerned with the Aramaic of the Talmud and only peripherally with that of the Targumim.
- 223** LEVITA, ELIJAH BACHUR. Sepher ha-Tishbi [lexicon]. Text in Hebrew and Latin. Numerous Greek and Latin marginalia. pp. (17), 271, (3). *Mispaginated. Final two pages, supplied in manuscript, pp. 152-3 torn, stained. Bound in illuminated Latin manuscript on vellum. 4to. [Vinograd, Isny 9].*  
Isny, Paulus Fagius: 1541. **\$300-500**
- 224** (LITERATURE. Jewish Literature, reference, studies, etc.) Group of c. 65 volumes. Including: C.H.F. Bialloblotzky. The Chronicles of Rabbi Joseph ben Joshua ben Meir. Two volumes. London, 1835. \* E.H. Lindo. The Conciliator of R. Menasseh ben Israel. Two volumes in one. London, 1842. \* M. Schwab. Répertoire des Articles relatifs à l'histoire et à littérature juives. Paris, 1914-23. \* A.E. Cowley. The Samaritan Liturgy. Two volumes. Oxford, 1909. \* Together with c. 58 others, similar. *Variously bound.*  
**\$300-500**
- 225** (LITURGY). Jacob Emden., Brith Migdal Oz. Berditchev, 1836. \* Seder Or LaYesharim. Zhitomir, Shapiro Brothers, 1863 (Titles and first three leaves in facsimile). \* Seder Tephiloth. With ten commentaries including : Harei Besamim by R. Yeshaya Mushkat, Or Yitzchak, R. Yitzchak of Radvil, etc. Warsaw, 1934. \* Shalom Sharabi. Siddur Tephilah. Jerusalem, 1916. \* And, three others, similar. Together, 7 volumes. *Various bindings and conditions.*  
**\$500-700**
- 226** (LITURGY). Seder Tephilath Yisrael, Derech HaChaim. Altona, 1831. \* Seder Avodath Yisrael. Rodelheim, 1868. \* Seder Kinoth. Sulzbach, 1782. \* Seder Tephiloth, with Be'er Chaim by Dov Ber Lipschütz. Vilna, 1879. \* And, 12 others, similar. Together, 12 volumes. *Various bindings and conditions.*  
**\$400-600**
- 227** (LITURGY). Miscellaneous group of c.27 volumes. *Modern bindings. v.s.*  
**\$300-500**
- 228** (LITURGY). Five 20th century editions, each extravagantly bound. Together with c.22 others with utilitarian bindings. Together c.27 volumes.  
**\$400-600**
- 229** (LITURGY). Tephilah Mikol Hashanah, with Tehilim and Maamadoth. Amsterdam, 1765. \* Another copy - without Tehilim. \* Seder Tephiloth Mikol Hashanah. Amsterdam, 1711. \* Machzor. Italian rite, with introduction to Machzor Bnei Roma by Sh. D. Luzzato. Two volumes. Livorno, 1856. \* And 7 others, similar. Together, 12 volumes. *Various bindings and conditions.*  
**\$1000-1500**
- 230** (LITURGY). Machzor [Prayers for the New Year, Day of Atonement and Succoth]. According to the Custom of Rome. Volume II Only. ff. 367 (of 464). *Few passages censored, stained in places, final leaf torn. Contemporary calf, rubbed. Thick 12mo. Detailed collation available. [Vinograd, Venice 104; Habermann, Bomberg 97-8; Mehlman 314; not in Adams].*  
Venice, Daniel Bomberg: 1526. **\$600-900**

**231 (LITURGY).** Machzor Kefhi Minhag Roma. According to Italian rite. With Kimcha De'avishona by Yochanan Treves, and commentaries by Ovadiah Sforno and Maimonides. Two volumes. Titles within elaborate frames, many initial letters within cartouches. Scattered marginalia in an Italian hand. *Vol. I: ff. 200. Collates as per Adams. Title repaired affecting portion of ornamental frame, lightly browned, marginal repairs or worming affecting a few letters. \* Vol. II: ff. 189. Marginal worming on a few leaves Uniform modern calf. Folio. [Vinograd, Bologna 16; Y.Y. Cohen, no. 7; Adams J-200].*

Bologna, Menachem ben Abraham of Modena & Partners: 1540. **\$4000-6000**

✎ Prayers for the entire year, including Passover Hagadah, Ethics of the Fathers, the Books of Canticles, Ruth, Lamentations, Jonah and Ecclesiastes, various laws relating to birth, family purity, marriage, burial, etc. With the FIRST EDITION of Treves' commentary elucidating the subject matter of the prayers and the meaning and derivation of phrases. For a thorough, scholarly discussion of this Roman rite, see Samuel David Luzzatto: *Mavo LeMachzor Bne Roma* (Tel-Aviv, 1966 ); with notes and additional material by Daniel Goldschmidt, and a bibliography by Y. Y. Cohen.

[SEE ILLUSTRATION LOWER LEFT]

**232 (LITURGY).** Machzor Mikol Hashanah [prayers for the entire year]. Two volumes. According to the rite of Bohemia, Poland and Moravia. With the commentary Ma'aglei Tzedek. Printer's device on title (Yaari no.32). Marginal notations in an early hand. *Vol. I: ff. 284 (mispaginated). Vol. II: ff. 291. Marginal repair on titles. Various 17th-century owners inscriptions relating to family-history. Lightly stained, some worming and repair in first gatherings of Vol I. Modern calf. Folio. [Vinograd, Venice 556; Mehlman 323; JNUL copy incomplete].*

Venice, Giorgio di Cavalli: 1567. **\$5000-7000**

✎ A rare 16th-century liturgical edition. Not in The Bodleian Library, Oxford (Steinschneider lists only the German rite). Zedner (p.466) notes the British Museum copy is "imperfect at the end." Roest (p.705) notes only the Aschkenazic rite.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 231



Lot 232

**233** (LITURGY. SPANISH). Orden de los Cinco Tahaniot...El Tahanit de Tebet, el de Ester, el de dezisiete de Thamuz, el de Ab, y el de Guedaliah [Order of the Five Fasts...The Fast of Tevet, of Esther, the Seventeenth of Tamuz, of Av, and of Gedaliah]. Second Edition. Title within typographical border. On front flyleaves, inscriptions of former owner: "3 Octobro, 1774, Este libro es mio, Ab[raham] Mendes". pp. 429. *Ex library, stains. Contemporary vellum. 8vo. [Kayslerling, p. 64].*

Amsterdam, Nicolao de Ravesteyn: 1648. \$2000-2500

[SEE ILLUSTRATION LOWER LEFT]

**234** (LITURGY. SPANISH). Orden de Ros-Asanah y Kipur [Order of New Year and Day of Atonement]. Title within architectural columns. Spanish with smattering of Hebrew (see pp. 149, 160, 167). pp. 462. *Light stains. Ornately tooled vellum, gauffered edges. Lacking clasps, spine distressed. 8vo. [Kayslerling, p. 62].*

Amsterdam, David de Castro Tartas: 1695. \$1200-1800

**235** (LITURGY. SPANISH). Orden de las Oraciones quotidianas...Con las de Hanucah, Purim, y Aiuno del Solo. Y las Pascuas de Pesah, Sebuoth, y Sucoth, Parasioth, y Haphtarot, y las Hazazeroth de Sebuoth. [Order of the daily prayers...with those of Chanukah, Purim, and Ta'anith Yachid. And the prayers of Passover, Shavu'oth and Sukoth; Parshiyoth and Haphtaroth, and the Azharoth of Shavu'oth]. Includes Passover Hagadah.

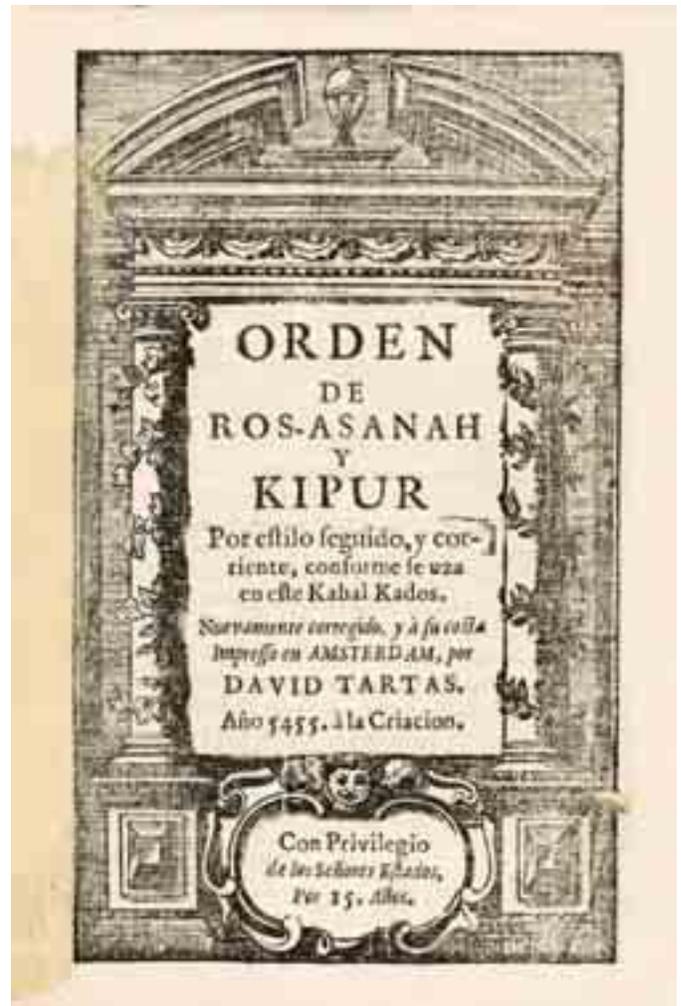
\* BOUND WITH: Calendario de Ros-Hodes Fiestas y Ayunos Que Los Hebreos Celebran Cada Ao. Desde el Año 5466 hasta 5477. [Calendar of New Moon, Festivals and Fasts That the Hebrew Celebrate Every Year. From the Year 1705 Until the Year 1716]. Title within typographic border. ff. (3). [Not recorded in Kayslerling]. Title surrounded by cornucopia, foliage, and diadem. pp. (8), 611, (2). *Ex library, browned throughout. Mottled calf, spine in compartments, distressed. 8vo. [Kayslerling, p. 185, no. 48].*

Amsterdam, Moses Mendez Coutinho: 1706. \$1200-1800

[SEE ILLUSTRATION LOWER RIGHT]



Lot 233



Lot 235

**236** (LITURGY. SPANISH). Orden de Ros Asanah y Kypur [Order for New Year and Day of Atonement]. Includes the celebrated poem by Solomon ibn Gabirol: Keter Malchut. Publisher's printed overslip on title. Exceptionally clean copy. ff.478. Contemporary calf, rubbed. Spine gilt. 8vo. [Kayslerling, p. 61].

Amsterdam, Joris Trigg: 1652. \$2000-2500

⌘ An early liturgical publication entirely in Spanish, for Marrano Jews whose history caused a loss of familiarity with the Hebrew language.

[SEE ILLUSTRATION LOWER LEFT]

**237** (LITURGY). Margaliouth, Asher ben Solomon Zalman. Seder Tefilah mi-Kol ha-Shanah im Kavanoth ha-AR"i z"l. FIRST EDITION. Title within typographical border. Title in Hebrew and German. ff. 390 (of 398). Missing second leaf of Haskamoth (endorsements), and at end (stops abruptly with Seder Hadlakath Ner Chanukah and two lines of Kavanath Keriat Megilah.) Wormed throughout. Contemporary calf-backed boards. Sm 4to. [Vinograd, Lemberg 45].

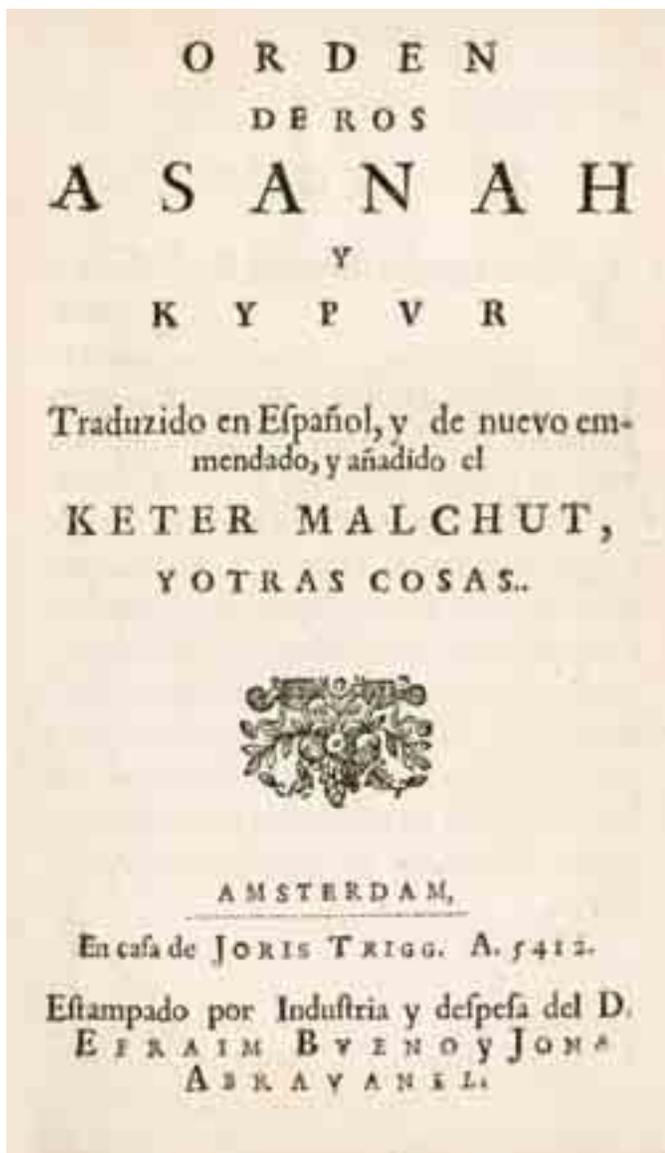
Lemberg, Solomon Yaros Rapaport: 1788. \$1500-2500

⌘ THE REVERED SIDDIR OF R. ASHER

R. Asher was a disciple of the R. Chaim Tsanzer of the famed kabbalist conventicle known as the "Broder Kloiz."

For the most part the text of this prayer book is in square Hebrew letters, while the kabbalistic meditations are in the more recondite Rash"i script.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 236



Lot 237

**238** (LITURGY). Seder Tephiloth [prayers for Sabbath and the New Month]. According to Sephardic rite. With a DELIGHTFUL FORE-EDGE PAINTING, DEPICTING A SCENE OF JERUSALEM. ff. 256. Contemporary gilt-tooled calf with floral decorations and two silver clasps. 16mo. [Vinograd, Amsterdam 1391].

Amsterdam, Abraham Athias: 1731. \$10,000-15,000

⚠ According to Vinograd only one copy is extant at JTSL, New York.

The present copy is in fine condition, attractively bound and most unusually bears a fore-edge painting. Hebrew Books with Painted Fore Edges are Exceptionally Uncommon.

A fore-edge painting is a scene painted on the fore-edge of a book, either with the edge solid so that the resultant painting is visible with the book closed, or, in the more accepted use of the term, with the edge fanned out so that the painting is not visible with the book closed. When the painting is done with the leaves fanned out, the edge is generally also gilded or marbled in the usual manner, so that the closed book shows no trace whatsoever of the painting. The art of painting landscapes on fore-edges was pioneered by the Englishman, William Edwards of Halifax sometime around 1750. Subjects portrayed included countrysides, buildings and scenes based on the content of the book being decorated. The types of books commonly treated in this manner were Bibles and prayer books, the classics, travel books, and poetry.

[SEE ILLUSTRATIONS BELOW AND RIGHT]



Lot 238



**241** (LITURGY). Rashkover, Shabthai. Seder Tefilah mi-Kol ha-Shanah im Kavanoth ha-AR"i z"l. Part II only: Festivals (includes Passover Hagadah). FIRST EDITION. On f.38r. Menorah with mystical intentions. ff. 62, 99. Stained, several leaves laid to size. Contemporary calf. 8vo. [Vinograd, Koretz 85; Ch. Liberman, Ohel Roche"l, Vol. I, pp. 137-39].

Koretz, Eliezer Liber ben Israel: 1794. \$1500-2500

☛ THE REVERED SIDDUR OF R. SHABTHAI RASHKOVER

Chassidim to this day hold in the highest esteem three early prayer books with Lurianic Kavanoth: The kabbalistic prayers of the present Siddur; that of Asher Margalioth (See Lot 237); and Jacob Kopel's Kol Ya'akov (See Lot 239).

The first passage of the present volume, concerning the kabbalistic intention for Seder Bi'ur Chametz is a conundrum that continues to puzzle scholars of Kabbalah to this day. It would seem to follow the minority opinion of the House of Shammai concerning the measurements of leaven and yeast (Mishnah, Beizah 1:1), while the Halacha has clearly opted for the opinion of House of Hillel. See R. Abraham David Lavut, Sha'ar ha-Kollel (appendix to Siddur Torah Or of R. Shneur Zalman of Liadi); B. Naor, Passover Hagadah: Aviv ha-Olam (2004) Hebrew Appendix III (pp. 10-14).

**242** (LITURGY). Siddur Avodath Ha-Lev. With commentary by Ya'akov Koppel and meditations by Isaac Luria. Minhag Sephard. Two parts bound into one volume. Two title pages. ff. 156, (2, 59-60, 161-276, (1). Margins of ff. 75-76 shaved, lower edge of f. 117 torn, affecting a few words of text. Modern boards. Sm. 8vo. [Vinograd Ostrog 193; Mehlman 228 (incomplete, and unaware of the date of this prayer-book)].

Ostrog, 1832. \$1500-2500

☛ Complete copy of a scarce Chassidic Siddur. See Y. Yudlov, The Hebrew Press in Ostrog, in: Alei Sepher, Vol. III, p. 138.

[SEE ILLUSTRATION LOWER RIGHT]

**243** (LITURGY). (LITURGY). The Form of Prayers According to the Custom of the Spanish and Portuguese Jews. With an English translation by David A. de Sola. Five volumes. Hebrew and English on facing pages. Passover volume includes Hagadah. With a Hebrew almanac, 1836-1886. Contemporary blind-tooled calf. Owner's name "M. E. David, Montreal, 1906" gilt-stamped on covers, spine gilt. Rear cover detached from vol. I, spine of vol. V slightly chipped, rubbed. a.e.g. 8vo.

London, J. Wertheimer: 1836-38. \$1000-1500

☛ With a two page dedication to Sir Moses Montefiore. Three-page list of subscribers, includes families from New York, Baltimore, Jamaica, Barbados. Montreal, etc.

**244** (LITURGY). Sepher Mo'adei Hashem u-Keri'ei Mo'ed [for Three Festivals; includes Passover Hagadah with kabbalistic meditations]. Two volumes. Vol. I: Passover and Pentecost. Vol. II: Tabernacles. Two titles with woodcuts of the Temple Mount. Vol. I has additional title within typographic border. I: ff. (5), 4-20, 25-97, 62, 41-68. II: ff. (2), 5-108, 77. Marginal repairs to title of Vol. II. Both volumes stained. Second volume wormed. Recent endpapers. Vol. I contemporary red morocco, gilt. Vol. II contemporary blind-tooled calf with florets, rebacked. 4to. [Vinograd, Jerusalem 22, 33; Halevy 19, 20].

Jerusalem, Israel ben Abraham (Bak): 1843-44. \$400-600

☛ First machzor printed in Jerusalem. With the haskamoth (encomia) of the Rishon Le-Tzion (Sephardic Chief Rabbi), Chaim Abraham Gaguine, and the Chief Rabbi of Damascus, R. Jacob Antebi. On f. 51v. of Vol. I the blessing for the Turkish Sultan states "Peloni" (Anonymous) rather than "Abdulmecid" as in other variants. See Halevy, p. 12.



Lot 242

**245** (LITURGY). Tikunei Yesharim. Seder Ushpizin ve-Seder Hakaphoth le-Simchath Torah [The Kabbalistic order of the seven days of Sukkoth and the circumambulations of the final day of the festival, Simchath Torah]. ff. (4). *Trimmed and browned. Stiff wrappers. 8vo. [Cf. Vinograd, Warsaw 342 and Friedberg T-1873].*

Warsaw, H. Bomberg: 1848. \$100-150

**246** (LITURGY). Siddur Tikunei Shabbath. Minhag Sephard. With Derech HaChaim and commentary by R. Moshe of Zolshin. *Some staining and foxing, owner's inscriptions on final leaf. Modern morocco in a fitted box. Large 4to. [Vinograd, Zhitomir 60].*

Zhitomir, Shapiro Brothers: 1848. \$5000-7000

✪ A MAGNIFICENT COPY WITH EXTRAORDINARILY WIDE MARGINS.

**247** (LITURGY). Seder HaTephilah...Nusach Ha'Ari [prayers for Sabbath and Festivals]. With commentary by R. Shneur Zalman of Liadi. Two volumes bound in one. ff. 2,154, 62, 94. *Some staining, second title and f.1 of second part repaired not affecting text. Contemporary boards. 4to. [Vinograd, Zhitomir 316; Habermann, Sha'arei Chabad 145].*

Zhitomir, Shapiro Brothers: 1863-64. \$1200-1800

✪ Known in Chabad circles as the Siddur - D"ach (Divrei Elokim Chaim), as opposed to other Chassidic siddurim that do not contain Chabad meditations. This type of Siddur was used by the "Ovdim" of Chabad who would pray for several hours with intense contemplative devotion.

**248** (LITURGY). Siddur HaGra BeNiglah UbeNistar. With super-commentaries Shaar Naphtali and Imrei Shepher by Naphtali Hertz HaLevi of Jaffa. ff. [5], 164. \* Bound with: Sepher Si'ach Eliezer. With commentary on Selichoth and Yotzroth by Eliezer Zalman Graievsky. Two works bound in one volume. FIRST EDITIONS. [Vinograd, Otzer Siphrei Ha-Gra 480].

Jerusalem, 1895 / 1896. \$120-180

**249** (LITURGY). Zemiroth Shel Shabbath. With commentary Mateh Yehudah and with Yiddish translation. ff. 30, [Vinograd, Lemberg 227 - JNUL copy incomplete]. (Lemberg), 1804. \* Bound with: EICHENSTEIN, TZVI HIRSCH OF ZYDACHOV, Hakdamah Ve-Derech Le-Etz Chaim. With commentary by Tzvi Elimelech Spira of Dynov. ff. 42 Lemberg, 1858. \* BENJAMIN BINESCH BEN JUDAH LEIB. Shem Tov Katan [prayers and charms for practical Kabbalah]. ff. 30 Czernowitz, 1855. Three works bound in one volume. *Some wear. Contemporary boards, cover loose. 8vo.*

v.p, v.d. \$2000-2500

[SEE ILLUSTRATION LOWER RIGHT]

**250** LOEWE, JUDAH BEN BEZALEL. (MaHaRa'L of Prague). Tiphereth Yisrael [on the Ten Commandments and the holiday of Shavuoth]. Title within typographic border. ff. 96. *Stained in places, slight tear on first page not affecting text. Modern boards. Sm. 4to. [Vinograd, Slavuta 11].*

Slavuta, (Moses Shapira): 1793. \$200-300

✪ Although not stated on the title-page, this is one of the earliest books published by R. Moshe, the son of R. Pinchos of Koretz, the self-taught printer of Slavuta. See Chaim Liberman, Ohel Roche"l Vol. I, pp.199-202.

**251** LURIA, SOLOMON. Amudei Shlomo [commentary to Moses of Coucy's Code, Sepher Mitzvoth Gadol]. FIRST EDITION. Text illustrations, two title pages. ff. 115, (2), 49. *Stained, slight marginal repair on title. Modern morocco. 4to. [Vinograd, Basle 201; Prijs, 165; not in Adams].*

Basle, Konrad Waldkirch: 1600. \$300-500



Lot 249



*Lot 252*

**252** (MEDICINE). Portaleone, Abraham ben David. De Auro Dialogi Tres [Three Dialogues on the Application of Gold in Medicine]. FIRST EDITION. Printer's device on title. Headpieces. Historiated initials. On p. 12, splendid leonine woodcut. Fine condition. pp. (8), 178, (24). Some browning. Modernvillum with ties. 8vo. [Fürst, III, p. 115; H. Friedenwald, *Jewish Luminaries in Medical History*, Vol. I (1946) p. 126].

Venice, Johannes Baptistam `a Porta: 1584. \$3000-5000

⚡ Medical Treatise by the Italian Jewish Physician, Author of "Shiltei ha-Giborim."

Abraham Portaleone (1542-1612), began his career as a Talmudic scholar, having studied under Rabbis Jacob Fano, and Judah and Abraham Provenzali. Later, he studied medicine at the University of Pavia, qualifying there in 1563 and was subsequently granted a license by the Dukes of Mantua, Guglielmo and Vincenzo I to treat Christians. This distinction, rare for a Jewish physician, was confirmed by Pope Gregory XIV. It was at the command of said Duke Guglielmo that Portaleone wrote this extensive and intriguing study on the use of gold in medicine.

See 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; S. Simonsohn, *History of the Jews of the Duchy of Mantua* (1977), p. 584, 637-8, 645-6; EJ, Vol. XIII, col. 908-09

Bound with: Pico della Mirandola, Giovanni Francisco. De Auro Libri Tres [Three Books on On Gold: Metallurgy] (Venice: Ioannem Baptistam Somaschum, 1586). pp. (8), 131. \* Robertis Ivenatiensis. *Questiones Tres* (Venice: Ioannem Baptistam Somaschum, 1585). pp. 66.

**253 (MEDICINE).** (Ribeiro Sanchez, Antonio). Tratado da conservaçam da saude dos povos [“On the Conservation of People’s Health”]. Second edition. Portuguese text. Printer’s device on title. Headpieces. Historiated initials. pp. (16), 368. *Lightly dampstained in places. Contemporary calf gilt, lightly rubbed. 4to.* [H. Friedenwald, *The Jews and Medicine Vol. II*, pp. 757-58. *Unknown to Kayserling; not in Palau. No copy in the British Library, nor any of the major international Jewish libraries.*]

Lisbon, Joseph Filippe: 1757. \$1000-1500

⚡ Antonio Ribeiro Sanchez (1699-1783), of marrano stock, return to Judaism as a young man. Consequently, he abandoned his native Portugal and after a restless period, finally went to Holland, where he studied medicine at the University of Leiden. He was requested to serve as medical adviser at the Court in St. Petersburg, but was later summarily dismissed probably due to his identification with Judaism

In the present work, Ribeiro Sanchez examines the influence of environment and climate, including the climates of Brazil and Africa, and is a pioneering work on the importance of hygiene to prevent or contain the spread of epidemics. It includes an appendix on the incidences of earthquakes

Although Antonio Nunes Ribeiro Sanchez’ marrano identity forced him into exile, his work had a great influence on Portuguese medicine in the second half of the eighteenth century.

See D. Willemse, António Nunes Ribeiro Sanches (Brill, 1966).

[SEE ILLUSTRATION LOWER LEFT]

**254 (MEDICINE).** Venerishe Krankeiten - Tripper un Syphilis [“Venereal Diseases - Gonorrhoea and Syphilis”]. Yiddish Broadside. With black and white etchings of stricken unfortunates. pp.2. *Folio.*

Berlin, Farband far Yiddishshen Gezuntschutz: n.d. (1920s?). \$1500-2000

⚡ A warning that venereal diseases can affect not just individuals, but families and the community as a whole. It goes on to caution against indulging in alcohol which will lead to lewdness. Only a respectful relationship between husband and wife will insure against contracting such indelicate afflictions.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 253



Lot 254

**255** MEIR IBN GABBAI. Tola'ath Ya'akov [Kabbalistic exposition to the prayers]. Second edition. Title within architectural arch. ff. 84. Slight marginal tear to p. 5, light repair to title and first leaf not affecting text, lightly foxed. Modern calf. 4to. [Vinograd, Cracow 75; Adams M-1048].

Cracow, Isaac Prostitz: 1581. \$500-700

✎ R. Isaiah Horowitz (the Shala"h HaKadosh) and R. ChaimYoseph David Azulai (the Chid"á), frequently cite the Tola'ath Ya'akov in their own works. Even Lithuanian Roshei Yeshivoth such as the late R. Eliezer Menachem Man Shach of Ponevezh, who was not often taken to referring to Kabbalistic texts, was fond of quoting this work.

[SEE ILLUSTRATION LOWER RIGHT]

**256** MENACHEM TZIYONI BEN MEIR OF SPEYER. Sepher Tziyoni [Kabbalistic homilies to the Pentateuch, with poems]. Second edition. Title and chapter headings with woodblock historiated initials. Mispaginated (as usual) though complete, some staining and browning especially in the final leaves, previous owner's marks. Modern boards. Sm. 4to. [Vinograd, Cremona 31; Benayahu, Cremona 27 and pp.80-3 (illustrated); not in Adams].

Cremona, Vincenzo Conti: 1560. \$600-900

✎ Upon issue, the entire first edition of one thousand copies of the Tziyoni issued in 1559 was seized and destroyed by the Dominican Friars of Cremona zealously seeking to enforce Pope Paul IV's Index of that year. Despite Pope Paul IV's Bull "In Coena Domini," a bare handful of copies survived. See D. Amram, the Makers of Hebrew Books in Italy (1963) pp. 310-15. Concerning the typographical variants between the first and second editions, see M. Benayahu, Ha'dephus Ha'ivri Be'Cremona (1971) pp.79-83 (illustrated). For information on the author, his descendents and his kabbalistic method, see Sh. Weiss, Tsefunei Tziyoni (1985) introduction; and B. Huss, Demonology and Magic in the Writings of R. Menahem Ziyoni, in: Kabbalah, Vol. X (2004) pp. 55-72.

**257** (MENDELSON, MOSES). Michaelis, Johann David. Orientalische und Exegetische Bibliothek [A Journal of Semitic Languages and Exegesis]. Volumes XXI and XXII. FIRST EDITION. German interspersed with Hebrew, Arabic and Syriac. Vol. XXI: pp. (4),193, (11). Vol. XXII: pp. (4), 203, (1). Contemporary cloth, spine removed. 8vo.

Frankfurt a/Main, Johann Gottlieb Garbe: 1783. \$200-300

✎ Michaelis (1717-1791), a Christian theologian, Orientalist and professor in Göttingen, figured prominently in the saga of Mendelssohn. At various times, he showed sympathy; at other times, antipathy. Michaelis devoted no less than three articles in Volume XXII of his journal to Moses Mendelssohn's literary creations: "Mendelssohns Uebersetzung der Psalmen" (pp. 46-58); "Mendelssohn's Jerusalem" (pp. 59-99); and "Nachschrift zur Recension von Mendelssohn's Jerusalem" (pp. 165-170). See Alexander Altmann, Moses Mendelssohn (1973), pp. 528, 843, n. 91.

**258** (MIDRASH AND AGADOTH). JAFFE, SAMUEL BEN ISAAC ASCHKENAZI. Yaphéh To'ar [commentary to the Midrash Rabah, Genesis, with text]. Fürth, 1692. \* Yaphéh To'ar, Shemoth. Venice, 1657. \* KATZ, REUBEN BEN HOESHKE. Yalkut Reuveni. Amsterdam, 1700. \* ALGAZI, SHLOMO, Zahav Shiba. Constantinople, 1683. \* And, 7 others, similar. Together, 11 volumes. Various bindings and conditions. \$600-900

**259** MIDRASH HAMECHILTA. Anonymous (Attributed to R. Yishmael). Edited by Yochanan Treves. Second edition. Title within architectural arch, opening word within ornamental border-piece. ff. 37. Title and first two leaves repaired affecting a few words, slight marginal worming, owner's signature on title in a cursive Sephardic script. Modern morocco. Sm. folio. [Vinograd, Venice 244; Haberman, Bomberg 180; Adams M-975].

Venice, Daniel Bomberg: 1545. \$400-600



Lot 255

**260** (MINIATURE BOOK). Seder Ha'tephiloth Mikol Ha'shanah [prayers for the entire year]. According to the custom of Aschkenazic and Polish Jews. ff. 240 *Small marginal repair to title. Later speckled calf. 32mo. [Vinograd, Amsterdam 2377].*

Amsterdam, Jochanan Levi Rophé & son: 1808. **\$1200-1800**

**261** MINTZ, JUDAH BEN MEIR. Shneim Asar Derashoth...Mahar"i Mintz [sermons ]. Scholarly marginalia. ff. 30. *Final leaf tape repaired, wormed with some loss. Modern boards. 4to. [Vinograd, Lemberg 341].*

Lemberg, Naphtali Hirz Grossman: 1811. **\$120-180**

• Included in the collection are eulogies for the Rabbinic luminaries: Judah Moscato, Moses Isserles and Joseph Karo.

**262** (MISHNAH). Seder Taharoth. With commentary by Moses Maimonides. Second edition. ff. 78. *Title soiled, some staining and scattered worming, affecting text on a few leaves. Modern boards. Folio. [Vinograd, Venice 133; Habermann, Bomberg 121; not in Adams].*

Venice, Daniel Bomberg: 1528. **\$2000-3000**

• See M.J. Heller The Printing of the Talmud (1992), who emphasizes the importance of the emendations in Bomberg's second edition of each Tractate, in analyzing the development of the text of the Talmud.

**263** (MISHNAH). Pirkei Avoth [Ethics of the Fathers]. With commentary by Maimonides, including Shemonah Perakim. With printer's mark (Yaari, no. 16). ff. 12, *some light stains, modern vellum backed cloth. Large folio. [Vinograd, Venice 277].*

Venice, Marco Antonio Giustiniani: 1546. **\$2000-3000**

[SEE ILLUSTRATION LOWER LEFT]

**264** MIZRACHI, ELIJAH. Teshuvot Shailoth [responsa]. FIRST EDITION. An attractive wide margined copy. ff. 158 (160), *lacking, as all copies, ff. 109-110. Scattered marginalia in a cursive Sephardic script, some foxing on a few leaves, slight marginal worming repaired, title page repaired. Modern calf. Folio. [Vinograd, Const. 217 (records ff.158 complete); Mehlman 758; Yaari, Const. 161; Adams M-1516].*

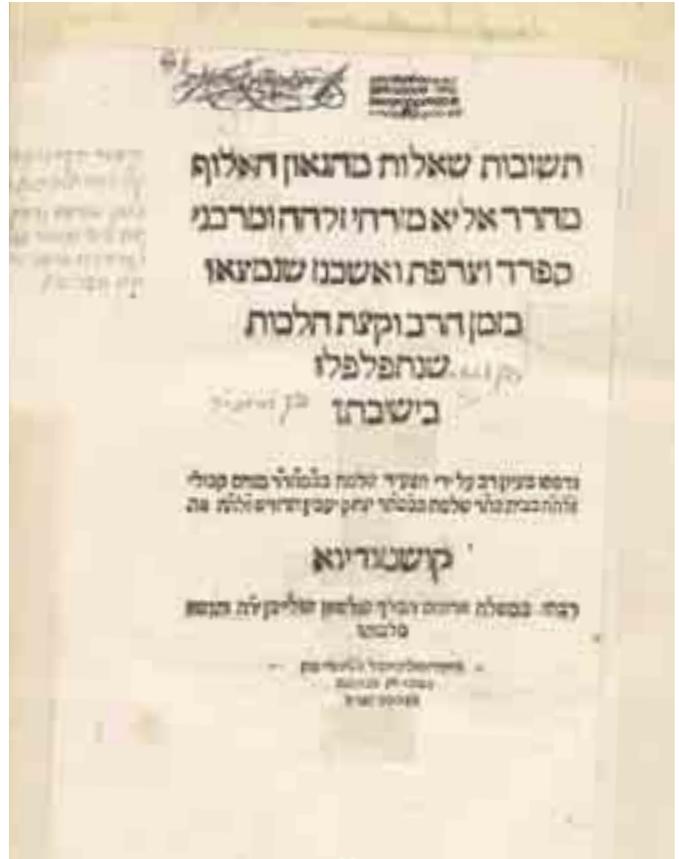
Constantinople, Solomon Ya'abetz: 1560. **\$1200-1800**

• Elijah Mizrachi (c.1450-1526) was one of the most outstanding Rabbinic authorities of the Ottoman Empire. His responsa are of great historic interest, written amidst the turbulence of the Spanish Inquisition, and concern the Jewish exiles who migrated to Turkey. The cancelled leaves 109-110 are extant in only two copies. They contain the author's protestations concerning his son's alleged conversion to Islam.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 263



Lot 264

**265** MIZRACHI, NECHEMIAH. (Ed). Derech HaYashar LehaYeladim [dictionary, with ethics for children, in poetic verse]. With Judaeo-Persian translation. FIRST EDITION. ff. 26. Lacking ff.7-8. Marbled boards. 12mo. [Halevy 63. No copy in JNUL nor J TSA].

Jerusalem, I. Bak: 1862. **\$600-900**

• Halevy records this book based on just a single copy that exists in photocopied format only found in the Library of the Machon Ben Zvi, Jerusalem. Apparently, upon publication, all copies were sent to Dagistan and Persia and no copies remained in Israel, Europe nor America.

**266** MOELLIN, JACOB BEN MOSES HALEVI. Sepher MaHaRI”L [Jewish laws and customs for the entire year, according to Aschkenazi rite]. Second Edition. Opening word within woodcut vignette. Signatures on title, in a Sephardic hand including: Yaakov Mendes Diaz and Yoseph Dweck Ha-Kohen. ff.120. Stained in places, two leaves loose. Recent boards. Sm. 4to. [Vinograd, Cremona 23; Benayahu, Cremona 19; not in Adams].

Cremona, Vincenzo Conti: 1558. **\$800-1200**

• Important source for ritual customs (Minhag), both within and without the synagogue. The work paints a most faithful picture of the religious and social life of the German Jews in the 14th and 15th centuries.

**267** MONTEFIORE, MOSES. Benveniste, Ezra. Chayei Moshe VeYehudith [“Life of Moses and Judith”]. Engraved portrait. pp. 88. Title taped, browned. Modern boards. 8vo. [Halevi 549].

Jerusalem, Samuel Halevi Zuckerman: 1886. **\$150-200**

• Recounts Sir Moses’ life and visits to Eretz Israel culled from various periodicals, with additional homiletic material and poetry pertaining to other Aschkenazic and Sephardic philanthropists.

**268** (MONTEFIORE, SIR MOSES). Halevi, Eliezer. Siphrei ha-Zichronoth [memoirs of Moses Montefiore and his wife, Judith]. Two parts in one volume. Two titles. pp. 161, 3. Browned throughout. 8vo. [Friedberg, Z-442].

Warsaw, M.Y. Halter and Partner: 1899. **\$100-150**

• The present biography was translated from the original English. Dr. Eliezer Halevi accompanied Sir Moses on his visit to Russia in 1846 to importune on behalf of Russian Jewry.

**269** MORDECHAI BEN HILLEL HAKOHEN. Sepher Rav Mordechai. FIRST SEPARATE EDITION. ff. 192. Slightly stained, final leaf repaired affecting some text, title and introduction laid to size. Modern boards, with fitted box. Folio. [Vinograd, Riva di Trento 9; Adams M-1747; Cohen, Riva di Trento 4].

Riva di Trento, (Y. Marcaria): 1559. **\$800-1200**

• THE FIRST SEPARATE EDITION OF THE MORDECHAI. Earlier editions had been appended to Alfasi (see M. Benayahu, Hebrew Printing at Cremona (1971), p. 114). Lacks the Simmanei Mordecai by Joseph Ottolenghi (ff.45) appended to many copies. Although Vinograd describes both works under one number, he himself cites Y.Y. Cohen, who lists them separately (respectively nos. 4, and 9) in his listing of books published in Riva di Trento. Giuliano Tamani, La Tipografia di Jacob Marcaria, Riva del Garda, 1991 also lists them separately - nos. 7 and 11.

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

**270** MOSCATO, JUDAH. Nephutzoth Yehudah [sermons]. FIRST EDITION. Printer’s device (Yaari, Printer’s Marks no. 18) on title. On final page, signature of censor, “Aless[and]ro Scipione 1597.” See Wm. Popper, The Censorship of Hebrew Books pl. III, no. 8. ff. 14, 239. Wormed and stained. Modern boards. Sm. 4to. [Vinograd, Venice 735; Habermann, di Gara 109; Adams M-1836].

Venice, Asher Parenzo for Giovanni di Gara: 1589. **\$400-600**

• Judah Moscato (c.1530-c.1593), Chief Rabbi of Mantua, essentially established a new school of homiletics. His purpose in preaching was not so much to educate but rather to edify his audience. It is known that his sermons were attended by non-Jewish savants as well. The fifty-two sermons recorded in Nephutzoth Yehudah reflect the spirit of the Renaissance, and draw on a vast knowledge of philosophy and Kabbalah. In later years, Moscato’s method would be emulated by Rabbis Azariah Figo and Leone Modena. See S. Simonsohn, History of the Jews in the Duchy of Mantua, pp. 721-2; EJ, Vol. XII, cols. 357-58.

**271 MOSES BEN ELIJAH.** (of Hebron). Malachei Kodesh [prayers composed by the "Bnei Moshe" of the Lost Ten Tribes displaced beyond the Sambatyon River]. Together with a commentary by the Baal Shem Tov on Psalm 107. ff. 26, 8vo. [Vinograd, Jerusalem 100; Halevi 66].

Jerusalem, I. Bak: 1862. \$300-400

**273 MOSES BEN MAIMON (MAIMONIDES. / RaMBa"m).** Mishneh Torah. Single leaf: Hilchot Eiduth, Chap. XIII, sec. 7 - Chap. XVIII, sec. 6. *Repaired and strengthened, lacking a few words. Folio.* [Vinograd, Rome 3; Goff 76; Goldstein 9; Offenberg 87; Thes. A17; Wineman Cat. 7a].

Italy (Rome ?), Solomon ben Judah and Obadiah ben Moses: 1475-9. \$4000-5000

☛ A LEAF OF THE CELEBRATED "ROME" RAMBA"m, THE FIRST EDITION OF MAIMONIDES' CODE.

[SEE ILLUSTRATION BELOW]



Lot 273



Lot 274

**274** MOSES BEN MAIMON (MAIMONIDES. / RaMBa"m). Mishneh Torah [Rabbinic Code]. FIRST EDITION with commentary by Joseph Karo. With glosses, including Abraham ben David of Posquieres (RAVa"D) and Levi ibn Chabib. Fourteen parts in four volumes. Four title pages, each with Bragadin's device of Three Crowns, Meir Parenzo's device of Venice and the Dragon on verso, and following the Table of Contents (the late) Asher Parenzo's device of a Mountain rising from the Sea. Text illustrations. Final volume with FIRST EDITION of the alphabetical index compiled by the School of Baruch Uziel. Final leaf with a poem in honor of one of Karo's disciples, Abraham Hayug. I: ff. (22), 316. Title on blue paper, previous owner's signature, repairs on upper margin of title and lower margin of final leaf. \* II: ff. (10), 219 (i.e. 218). Marginal repair to title and first three leaves, lower margin of final leaf repaired affecting a few words of the colophon. \* III: ff. (20), 452, (1). Various owners signatures on title including price paid (dated 1643). Various censors signatures on final leaf. \* IV: ff. (10), 292, (9) Lightly browned and stained in places, inscriptions of previous owners on title. Modern vellum-backed boards. Folio. [Vinograd, Venice 600; I.J. Dienstag, Mishneh Torah Leharamba"m in: Studies...in Honor of I. Edward Kiev (1971), no. 10; Adams M-169].

Venice, Meir Parenzo for Alvise Bragadin: 1574-75. **\$6000-8000**

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

This edition also presents the first publication of a comprehensive alphabetical subject index based upon writings from the school of R. Baruch Uziel.

**275** MOSES BEN NACHMAN (NACHMANIDES. / RaMBa"n). Torath ha'Adam [laws concerning the sick and dying, and the Afterlife]. Second edition. Printer's device on title. Double columns. *ff.108. f.12 supplied in manuscript. Stained. Modern boards. Sm. 4to. [Vinograd, Venice 815; Habermann, di Gara 158; Adams M-1874].*

Venice, Giovanni di Gara: 1595. **\$300-400**

✎ With a laudatory poem by Judah Aryeh (Leon de) Modena on f.2. The verso of the final leaf, contains the famed historical letter penned by Nachmanides to his son, describing the destitute condition of Eretz Israel following the invasion of the Tatar hordes in 1260. Nachmanides sums up the dismal state of affairs by stating: "An underlying principle is, the more holy the place, the more desolate. Jerusalem is more desolate than the rest of the Land, and Judah more desolate than the Galilee".

**276** MUELHAUSEN, YOM-TOV LIPMANN. Sepher Nitzachon-Liber Nizachon. FIRST EDITION. Edited by Theodor Hackspan. Engraved Hebrew title with additional Latin letterpress title. Hebrew text followed by Latin translation. Headpieces, tailpieces and historiated initials. Includes Teshuvot Rada"k la-Notzrim [Responses of R. David Kimchi to the Christians] (pp. 196-200). *pp.16, 512, 24. Hebrew title loose. Light waterstains on titles. Later half-calf marbled boards, upper cover detached. 4to. [Vinograd, Altdorf 1; J.Rosenthal, Anti-Christian Polemics from its Beginnings to the End of the 18th Century, Aresheth II, p.148, no. 70; pp. 150, 151].*

Altdorf-Nürnberg, W. Endter: 1644. **\$1000-1500**

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

**277** MUELLER, JOHANNES. ("Yochanan Kimchi"). Or le-Eith Erev ["Light at Eventide": missionary tract]. FIRST EDITION. Title within typographical border. Text in Judeo-German. *ff. (2), 84 (actually 82). Ex-library. Brownd. Modern boards 12mo. [Vinograd, Halle 26].*

(Halle), 1728. **\$200-300**



Lot 278

**278** (MUSIC). Naumbourg, Samuel. Zemiroth Yisrael / Chants Religieux des Israélites. FIRST EDITION. Title in Hebrew and French. On title, King David depicted playing harp. Following title, full-length lithograph portrait of author. Lyrics in French transliterated Hebrew. Titles in Hebrew letters. Divisional title. *ff.(5). Two parts. Part I: Sabbath pp. 1-112. Part II.:Festivals: pp.113-349. Stained. Contemporary calf-backed cloth. Folio.*

Paris, Lith de Thierry frères: 1847. **\$1200-1800**

✎ Samuel Naumbourg (1815-1880) was a tenth-generation Bavarian Cantor. After a stint in Strasbourg, he was appointed first chazan at the prestigious Temple Consistorial de Paris in 1845. Naumbourg's Zemiroth Yisrael achieved an influence comparable to the works of his senior, Solomon Sulzer, and his junior, Louis Lewandowsky. Apart from Naumbourg's own original compositions, there are melodies by Lovy, Halevy and Meyerbeer. Roughly half the works are traditional Southern German pieces. See EJ, Vol. XII, col. 894.

[SEE ILLUSTRATION LEFT]

**279** (PRECEPTS). ISAAC BEN JOSEPH OF CORBEIL (SeMa"K). Amudei Golah, with glosses "Hagahoth Chadashoth. Kopyst, 1820. \* LIDA, DAVID. Ir Miklat. Dyhernfurth, 1690. \* CHAGIZ, MOSHE. Eileh HaMitzvoth. Wandsbeck, 1727. \* MAIMONIDES. Sepher HaMitzvoth, with commentary Marganitha Tovah. Frankfurt, a/Main, 1757. \* And, 4 others, similar. Together, 8 volumes. *Various bindings and conditions.*

**\$400-600**

**280 NACHMAN SOLOMON HALEVI OF ZAMOCZ.** Atereth Shlomo [concerning the judicial issue of "Shikul ha-Dath"]. FIRST EDITION. Vignette of Jerusalem on title. A fine, wide-margined copy. Signature of Joseph Halfon. ff. (2) 8, 80. *Contemporary gilt-stamped calf. 4to. [Halevy 44; Vinograd Jerusalem 70].*  
Jerusalem, I. Bak: 1847. **\$200-300**

• The author was the first official Av Beth Din of the Aschkenazi Community of Jerusalem (although R. Joseph Zundel Salant may have arrived in Jerusalem prior, he only served as Dayan ). See A. L. Frumkin and E. Rivlin, Toldoth Chachmei Yerushulayim Vol. III, pp. 221-2, esp. no. 1.

**281 NAJARA, MOSES.** Lekach Tov [commentary to the Torah]. FIRST EDITION. A sound, wide-margined copy. ff. 149, (1). *Inscription on title (a wedding gift), opening and closing few leaves marginally stained. Modern calf-backed boards. Folio. [Vinograd, Const. 250; Yaari, Const. 183; not in Adams].*

Constantinople, Solomon & Joseph Ya'avetz: 1575.  
**\$2000-3000**

• A Halachic and Aggadic commentary to the Pentateuch - especially the precepts, together with Kabbalistic inferences.

The author lived in Damascus and Safed and was one of the disciples of Isaac Luria. His son, Israel Najara, was the distinguished poet, author of Y-ah Ribon.

**282 NAVON, JONAH.** Peri Mi-Peri. FIRST EDITION. ff. (2), 132. *Two leaves inserted from another copy, wormed. Moden morrocco. Folio. [Halevy 13].*

Jerusalem, I. Bak: 1843. **\$200-300**

• Responsa, novellae and commentaries by three generations (Jonah, Ephraim and Jonah-Moshe) of the scholarly Navon family. The first volume of R. Jonah Navon's responsa was published in Constantinople in 1748, where he was visiting as an emissary (Shadar) on behalf of the penurious residents of Jerusalem. The Chid"ra was a disciple of the author.

**283 PARADISUS, PAULUS.** Hebraicarum literarum Regii interpretis, de modo legendi hebraice, dialogus. FIRST EDITION. Latin interspersed with Hebrew. On title and last page, device of Sessa, Venetian family of printers. Initial letter "N" historiated. Inner front and rear wrappers, unusual cutout designs. ff. (16). *Light stains. Soft wrappers. 8vo. [Both Adams P-308 and Fürst, p. 65, have a Paris 1534 work, however the foliation is different as per Adams].*

Venice, Melchior Sessa: 1534. **\$1500-2000**

• This rare, early Hebrew primer written by, it is assumed, a Christian Hebraist, and intended for a Christian audience, takes the literary form of a dialogue between two fictional characters, Martialis and Matthaues.

**284 NAJARA, ISRAEL.** Yagel Yaakov [liturgical poetry]. Together with poems in Ladino by the publisher Yaakov Chai Burla and others. ff. [4], 100. *Contemporary gilt calf slightly rubbed, with owner's name (A. E. Levy) in gilt on cover. [Halevy 500; Yaari, Ladino 354].*

Jerusalem, S. Zuckerman: 1885. **\$120-180**

**285 (RESPONSA).** REISCHER, JACOB BEN JOSEPH. Shuvoth Ya'akov. Part I. Halle, 1709; And: Part II. Offenbach, 1719. (Two copies with extensive marginal notes in Ashkenazic cursive 18th-20th century hands ). \* EMDEN, JACOB. Igereth Bikoreth. Zhitomir, 1867. \* PERACHYAH, AARON HAKOHEN. Perach Mateh Aharon. Part I ( with signatures of R. Shmuel Heller and Mordechai Luria of Safed). Amsterdam, 1703. \* KARO, JOSEPH. Avkath Rochel. Leipzig, 1859, with inscription stating that it belonged to R. Yeshayah Schor of Jassy, author of Kelil Tifereth. \* Another copy, on thick paper). \* And, nine others, similar. Together, 16 volumes. *Various bindings and conditions.*

**\$500-700**



[SEE ILLUSTRATION RIGHT]

Lot 283



Lot 286

**286 (PARODY).** Shabtai, Judah Halevi ben Isaac ibn. *Minchath Yehudah, Son'ei ha-Nashim* ["The Gift of Judah, Hater of Women"]. FIRST EDITION. Title within typographic border, florets in corners. On last page, signature of censor. Poetic portions in square letters provided with nikuds (vowel points), remainder in Rashi script, with exception of mock Kethubah, which is in larger letters, unvocalized. ff. 22 (of 24). Stained and wormed. Recent vellum. 12mo. [Vinograd, *Const.* 179; Yaari, *Const.* 134].

Constantinople, Eliezer ben Gershom Soncino: 1543. \$4000-6000

⚠ EXTREMELY RARE EDITION OF A MISOGYNISTIC TRACT

Few facts survive concerning Judah ibn Shabtai, other than that he lived in Spain in the 13th-century.

The date of the mock Kethubah in this tract, "4777" [1017] is an obvious printer's error. It should read "4977" [1217], when it is believed ibn Shabtai composed the work.

Israel Davidson argues, that *Son'ei ha-Nashim* is as much a parody on the misogynist or woman-hater himself, as it is on the women it supposedly holds up to ridicule.

See I. Davidson, *Parody in Jewish Literature* (1966), pp. 7-11; EJ, Vol. X, cols. 346-7.

The rarity of this work is attested to by the fact that JNUL has but a photocopy in its collection.

**287** (PICART, BERNARD). The Religious Ceremonies and Customs of the Several Nations of the Known World. Six volumes. Numerous engraved plates, most with multiple subjects, some double-page or folding. With plates in Vol. I depicting contemporary Jewish life in Holland. Text in English. *Ex-library. Touch browned, though all plates clean. Uniform contemporary calf, spines gilt in compartments, some boards detached, rubbed. Folio. [Rubens 438-57].*

London, 1731-37. \$4000-6000

• An invaluable pictorial record of Jewish life in 18th century Holland. One of the most striking illustrated books of the 18th-century. "Bernard Picart was the outstanding professional illustrator of the first third of the eighteenth century, an age during which the designs for the finest illustrated books were typically drawn by leading painters. He worked for the most part in the fading baroque tradition, but there are elements in his immense production which herald the new age." G.N. Ray, *Art of the French Illustrated Book* (1986), p. 7.

Part One of Volume I concerns the Ceremonies and Customs of the Jews (pp. 25-235). The text was "translated from the Italian of Leo (sic!) of Modena, a Rabbi of Venice, by M. De Simonville." The reference is to Leone da Modena's *Historia de' riti Ebraici* (Paris, 1637), written at the request of the English Ambassador to Venice, for presentation to King James I. See EJ, Vol. XII, col. 204.



Lot 287

**288** (REFORM JUDAISM). BRESSELAU, MEIR ISRAEL. Cherev Nokemeth Nakam Berith ["A Sword Avenging the Covenant"]. FIRST EDITION. pp. (2), 16. *Ex-library. Stiff wrappers. 8vo. [Vinograd, Dessau 77].* (Dessau), 1819. \$300-500

✎ A Reform response to the Orthodox denunciation Eileh Divrei ha-Berith, which was published in Altona that same year of 1819. The controversy surrounding Israel Jacobsohn's Reform Temple in Hamburg pivoted on two issues: the accompaniment of the prayer by organ music, and the recitation of the prayer in German rather than Hebrew. The author takes swipes at the Orthodox rabbis whose opinions appeared in Eileh Divrei ha-Berith (shortened by Bresselau to simply "Divrei ha-Berith," initials DiBaH, the Hebrew word for slander): Rabbis Moses Schreiber of Pressburg, Mordecai Banet of Nikolsburg, and Jacob Lorbeerbaum of Lissa." See E.M. Klugman, Rabbi Samson Raphael Hirsch (1996), pp. 26-27.

**289** SABA, ABRAHAM. Tzeror ha-Mor ["Bundle of Myrrh": Kabbalistic commentary to the Pentateuch]. FIRST EDITION. On f.2, former owner's inscription in Hebrew, "Ne'um Baruch ha-mechuneh Bendet." And in Italian, "Questo seffer e dell' Sign. Bendet." On final page, censor's signature, "Dominico Irosolimitano, 1593." See Wm. Popper, pl. III, no. 1. On back flyleaf, "Questo libro sacro e' di me David Segre, Saluzzo, 23 Marzo, 1838." Saluzzo is a town in the Piedmont region of northern Italy. The Segres are a distinguished Piedmontese family. ff. 171. *Tops of leaves cropped, some headenotes affected lost, several leaves with tape repaired, stained. Modern boards. Folio. [Vinograd, Venice 86; Habermann, Bomberg 83; not in Adams; Heller, Vol. I, pp. 154-5].*

Venice, Daniel Bomberg: 1523. \$1500-2000

✎ Exiled from his native Castile, no sooner did Saba take refuge in Oporto, Portugal, than King Emanuel ordered (24th December, 1496) all Jews converted and all Hebrew books burned. Saba's sons were forcibly baptized and his extensive library plundered. He managed to save his own works in manuscript, and buried them outside Lisbon. However, in time, he was forced out of Portugal altogether and escaped to Fez, Morocco, where he attempted to recommit from memory works he was forced to abandon in Portugal. After residing ten years in Fez, Saba travelled to Italy. In the midst of a sea tempest, the captain of the vessel requested that the rabbi pray for the safety of the passengers. Evidently, Saba struck a deal with the captain that in exchange for his prayers, the captain would not - if it became necessary - bury him at sea as was the sea-faring custom. Sure enough Saba died while at sea, and the captain, kept his word, and brought him for burial to the Jewish community of Verona. See N.S. Libowitz, R. Avraham Saba u-Sepharav (1936).

**290** (REFORM JUDAISM). Silbermann, Haskel. Requiem-Rede für den berühmten hochseligen Ahron Chorin, Ober-Rabbinen in Arad [Eulogy for Ahron Chorin, Chief Rabbi of Arad (Hungary)]. FIRST EDITION. pp. 10. *Unbound. 8vo.*

Arad, Joseph Beichel'schen Schriften: 1845. \$300-500

✎ Aaron Chorin (1766-1844), erstwhile student of R. Ezekiel Landau of Prague, was instrumental in introducing the Reform movement to Hungary. In Orthodox circles, he was dubbed "Acher" (the Other). This eulogy, on the other hand, compares him to Aaron the Priest, "a lover of peace and a pursuer of peace."

**291** SAMSON BEN ISAAC OF CHINON. Sopher Kerithoth [Talmudic methodology]. Second Edition. Title within four-piece historiated woodcut border. ff. 73. *Few light stains in places, (ff. 33-36 inserted from another slightly shorter copy), previous owner's stamp on title, censor's signature on final leaf. Recent cloth boards. Sm. 4to. [Vinograd, Cremona 21; Benayahu, Cremona 16; not in Adams].*

Cremona, Vincenzo Conti: 1558. \$400-600

✎ Although last of the French Tosafists, Samson of Chinon was the first Tosafist to write on Talmudic methodology. Sopher Kerithoth is an all-comprehensive work divided into five parts: The opening four parts deal with the hermeneutic rules which are the basis of Tannaic Halachic derivation; the chronology of the Tanaim and Amoraim and the principles upon which Halachah is decided when difference of opinion exists. The fifth part is particularly important, devoted to the deduction of new rules applied by the Talmudists in their interpretation of the Bible, and to an extensive elucidation upon the methods and terminology of both parts of the Talmud. "This portal throws light upon many a knotty passage in the Talmud by clarifying the peculiar expressions and likewise helps to understand the complicated Talmudic discussions by supplying the key to their methods." See M. Waxman, Vol. II pp.191-2.

**292** (SERMONS / ETHICS). OHAV, SOLOMON. Shemen Hatov...Vezaken Aharon. (With appendix Ma'aseh Yeshurun (ff.147-8) relating the sentence of Isaac Jesurun of Ragusa (Dubrovnik) victim of a Blood Libel in 1622). Venice, 1657 \* CUENQUE, ABRAHAM. Avak Sopherim. Amsterdam, 1704. \* GEIGER, SOLOMON ZALMAN. Kerem Shlomo, Homburg, 1738. \* PALAGGI, CHAIM. Chaim Techilah. Salonica, 1845. \* SHALEM, SHLOMO. Divrei Shlomo, Frankfurt on the Oder, 1753. \* And, 15 others, similar. Together, 20 volumes. *Various bindings and conditions.*

\$1000-1500

**293 SASPORTAS, JACOB.** Va-Yakam Eduth Be-Yaakov [Halachic polemic against Benjamin Mussaphia's pamphlet Le'eynei Kol Yisrael concerning a ruling on an inheritance action]. FIRST EDITION. With scattered marginal notes possibly in the hand of Sasportas or one of his supporters. ff. 20. 4to. [Vinograd, Amsterdam 398; Ginzei Yisrael 1699; Fuks 326 (not in the Rosenthaliana Library)].

Amsterdam, Uri Phoebus ben Aaron Halevi: 1672. \$1000-1500

✦ Halachic polemic against Benjamin Mussaphia's pamphlet "Le'eynei Kol Yisrael" concerning a ruling on an inheritance action. The suit, brought by Mussaphia's daughter was set aside on the grounds that the witnesses, as beneficiaries themselves, were invalid. Jacob Sasportas was one of the witnesses

Va-Yakam Eduth Be-Yaakov reproduces Mussaphia's pamphlet on ff.14-20, with Sasportas' devastating, caustic critique alongside each paragraph. For example, on f.16-17 Mussaphia states "I will prove via a clear, straightforward path ... the purpose of this document..." to which Sasportas retorts "this path is filled with thorns and briars... [Mussaphia's] words are devoid of all logic."

Mussaphia gained broad attention among scholarly circles for both his linguistic works (in Hebrew), and his scientific, medical writings (which he wrote in Latin under the name Dionysius). However, he garnered a strong measure of disrepute for his support of Shabbetai Tzvi. Therefore it is hardly surprising that Sasportas, the most vociferous critic of the Shabbateans, went on the attack in defence of his own actions.

Fuks writes of the anomaly that among all the books the printer Uri Phoebus produced, this work is the only one that earnestly states it was issued with permission from the Governors of the Ma'amad. - Most likely, since this vitriolic pamphlet was directed against one of the more important rabbinic leaders of Amsterdam, Uri Phoebus did not wish to become a target of hostility from Mussaphia's (ex-Sabbathian) colleagues.

On Mussaphia's involvement in the Shabbatian Movement see: G. Scholem, Sabbatai Sevi, The Mystical Messiah (1973) p.541.



Lot 293

**294** (SEPHARDICA). Pharar, Abraham. Declaração das 613 Encomendancas de nossa Sancta Ley, conforme à Exposissão de nossos Sabios, muy neçessaria ao Judesmo ["Declaration of the 613 Commandments of our Sacred Law, conforming to the Exposition of our Sages - Very Necessary to Judaism"]. FIRST EDITION. Portuguese text. Printer's device of roses on title with quotation from Song of Songs 6:3, "I am my beloved's, and my beloved is mine, the shepherd among the roses." Head- and tail-pieces, historiated initials. pp. (2), 310. Light stains. Contemporary vellum. 4to. [Kaysersling 44; Treasures from the Library Ets Haim (1980), no. 61 (facsimile of title)].

Amsterdam, Paulus Aertsen de Ravesteyn: 1624. \$5000-7000

• Book of Commandments by Marrano Physician-Scholar.

Abraham Pharar was a relative of Jacob Tirado, founder of the Portuguese community Beth Jacob in Amsterdam. Pharar practiced medicine in Lisbon and later in Amsterdam, where he made the acquaintance of Menasseh ben Israel, who dedicated to him his work Thesaurus of Laws (Thesouro dos Dinim). Pharar died in Amsterdam in 1663.

In his introduction to the present work, the author acknowledges his intellectual debt to the Haham Saul Levi Mortera, with whom he was wont to study daily. It stands to reason that Portuguese Marranos returning to their ancestral faith in Amsterdam would benefit immensely from a basic presentation of the 613 precepts of the Torah as expounded in this work. See C. Roth, A Life of Menasseh Ben Israel (1945) pp. 117-18.

[SEE ILLUSTRATION BELOW]



Lot 294

**295** (SEPHARDICA). Atias, Isaac. *Thesoro de Preceptos a Donde Se Encierran Las joyas de los Seys cientos y treze Preceptos* ["Thesaurus of the Commandments. Where are Locked the Jewels of the Six Hundred and Thirteen Commandments."]. Second Edition. Spanish text. Two parts in one volume. With Menasseh ben Israel's device (see Yaari, Printer's Marks, no. 58). ff. (12), 129, (9). *Stamps on title. Tear to f. 34 repaired. Light stains. Contemporary calf-backed marbled boards. 4to. [Palau 19334; Kayserling, p. 15; Cat. Menasseh, 60; Den Boer, Spanish and Portuguese Printing 34; Not in Steinschneider. Not in JNUL, nor the British Library].*

Amsterdam, Samuel ben Israel Soero: 1649. \$1000-1500

✎ Isaac Atias was a disciple of Isaac Uziel in Amsterdam. He became Haham of the Portuguese Synagogue of Hamburg, before accepting in 1622 the call to serve as rabbi of Venice, where he later died.

Following the lead of Maimonides in his *Sepher ha-Mitzvoth*, the author has divided the book into two parts, the first an enumeration of the 248 positive precepts, and the second an enumeration of the 365 negative precepts. The work was intended for the Spanish and Portuguese Marranos who reverted to their ancestral faith in such places as Amsterdam, Venice and Hamburg, but did not know Hebrew and were largely ignorant of the orthodox practice of Judaism. In its prologue, Athias explicitly refers to his Marrano brethren as the "noblest nation of Spain" who had been punished with "exile, calamities, death and excessive suffering...and whose major part had been miserably buried in the darkness of perdition, until the Lord assisted them and they returned to adore his blessed service." See JE, Vol. II, p. 268.

[SEE ILLUSTRATION LOWER RIGHT]

**296** SFORNO, OBADIAH. *Bi'ur al ha-Torah* [commentary to the Pentateuch]. ff. 92. \* *Bi'ur Shir ha-Shirim ve-Koheleth* [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, Song of Songs and Ecclesiastes within historiated cut. *Lacking f. 8. Upper margins cropped with minimal loss to leaf numbers, title taped, stained. Recent boards. 8vo. [Vinograd, Venice 538-9; Adams O-2-3].*

Venice, Giovanni Griffio: 1567. \$600-900

**297** SHAPIRO, NATHAN BEN SHIMSHON. (Attributed to). *Biuri'm* [super-commentary to Rashi on the Pentateuch]. FIRST EDITION. Title within a garlanded architectural arch. Opening words within a decorative woodcut. Woodcut illustration of the Temple candelabra on f. 85, map of Biblical Israel on verso of f. 150. ff.180. *Sight marginal worming. Vellum-backed boards. 8vo. [Vinograd, Venice 778; Mehlman 609; not in Adams].*

Venice, Matteo Zannetti (for Bernardo Justinian): 1593.  
\$400-600

**298** SHEM TOV BEN JOSEPH SHEM TOV. *Drashoth Ha'Torah* [sermons on the Pentateuch and on Repentance]. Second Edition. Letters of title historiated; title within wreathed architectural columns; printer's mark. (Facsimile of title in Haberman, *Title Pages of Hebrew Books* (1969) no. 22). Opening word of each of Five Books of Moses within decorative border. With a 17th-century inscription recording family affairs. ff. 81. *Some staining, certain words censored and changed on the margin. Modern vellum. Folio. [Vinograd, Venice 308; Adams S-1047].*

Venice, Cornelio Adelkind for Marco Antonio Giustiniani: 1547. \$500-700

✎ Spanish writer and philosopher, Shem Tov ben Joseph Shem Tov lived in Segovia and Almazan and flourished in the mid-15th century. As a philosopher, he was a follower of Maimonides, even though his grandfather Shem Tov ibn Shem Tov, was one of Maimonides' most uncompromising opponents (as was his father).



Lot 295

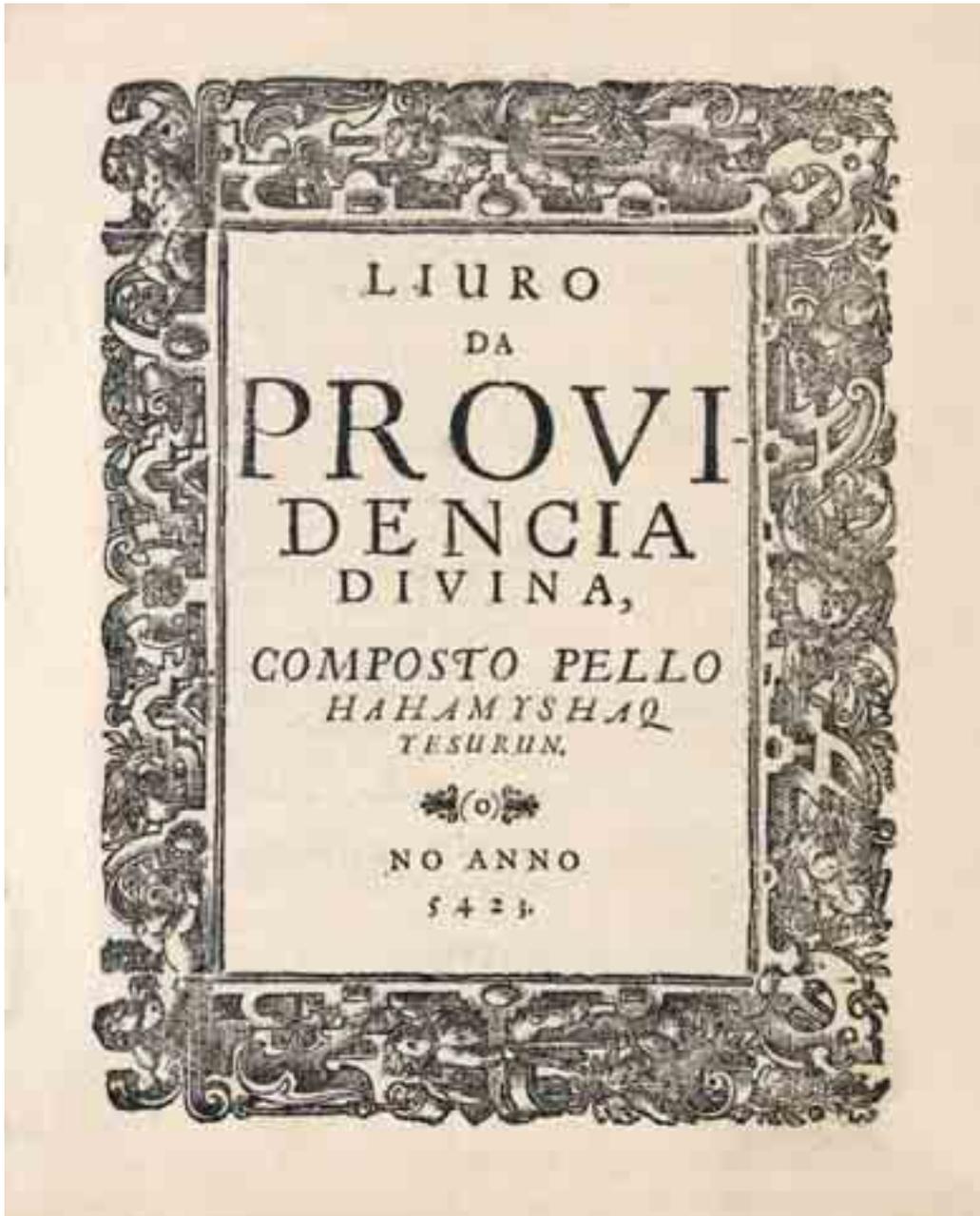
299 (SEPHARDICA). Jesurun, Isaac. Livro da Providencia Divina [Book of Divine Providence]. FIRST EDITION. Portuguese text. Title within woodcut border. Historiated initials. Endpieces. pp. (8), 202. *Light stains. Several wormholes have been professionally filled (e.g. pp. 63-64). Contemporary vellum. 4to. [Not in JNUL. Kayserling, p. 53; Rodr. Castro, p. 29; Santos, p. 316; Silva, III p. 232].*

(Hamburg), n.p.: 1663. \$3000-5000

• One of the few Portuguese-Jewish works printed for the small, though significant Sephardic Community in Hamburg, Germany. As its title suggests, the Livro da Providencia Divina is an exposition on Divine Providence according to rabbinic tradition, dealing with such issues of reward and punishment, free will, etc. The second part is organized as a series of sermons on the appropriate religious behavior of a Jew and discusses the moral consequences of the recognition of Providence. The work was written in Portuguese instead of Hebrew - as the author originally had intended, in order to serve those former Marranos, Spanish and Portuguese descendants of Jews, who had been living as Christians in the Iberian Peninsula.

The author, Isaac Hayym Jessurun (d. 1665) was the first Haham of the Portuguese Jewish Congregation of Bet Israel at Hamburg. Born in Venice, he was the author of the Halachic work, Panim Chadashoth (Venice, 1651).

See M. Studemund-Halevy, Bibliographisches Lexicon der Hamburger Sefarden, pp. 515-16.



Lot 299



Lot 300

**300** (SEPHARDICA). Cardoso, Isaac. *Las Excelencias de los Hebreos* [The Excellences of the Hebrews]. FIRST EDITION. On title, printer's device with motto, "He that scatters me, will gather me." One divisional title. Dedicated to the merchant, Jacob de Pinto, one of the wealthiest and most influential Portuguese Jews of Amsterdam in the 17th-century. This copy remained within the de Pinto family for centuries, with many ownership inscriptions by da Pinto descendants. Extensive marginalia in Hebrew, Greek, Spanish and Dutch by Henriques de Pinto. pp. (8), 331, (2), 333-431. pp. 259-264 misbound. Marbled endpapers. Contemporary mottled calf, worn. Spine in compartments, gilt. 4to. [Wolf I, 1265; Rib.Santos, 313, Kayserling, 34, Palau 44099, Neves 30; Den Boer, *Spanish and Portuguese Printing*, 315. See Y. H. Yerushalmi, *From Spanish Court to Italian Ghetto: Isaac Cardoso, A Study in Marranism and Jewish Apologetics* (1971)].

Amsterdam, David de Castro Tartas: 1679. **\$8000-10,000**

✦ FIRST EDITION OF A MASTERPIECE OF JEWISH APOLOGETICS.

Contains numerous references to the Spanish and Portuguese Inquisition, anti-Jewish Iberian authors and the history of sixteenth and seventeenth century Marranos in Spain and Portugal, with many first-hand anecdotes.

This famous apology of Judaism was written by the former converso, the physician Fernando (Isaac) Cardoso (1604-1681). Born in Trancoso, Portugal, Cardoso was one of the many Portuguese New Christian immigrants who settled in Spain in the early seventeenth century. He studied at Salamanca and was accorded the title of "phisico mayor" or court physician by Philip IV. Afterwards he practised as a physician in Madrid, where he gained access to the highest literary and social circles. Fearing persecution by the Inquisition, he fled to Venice and subsequently settled in Verona. His comprehensive apologetic work *Las Excelencias de los Hebreos* describes ten virtues of the Jewish people and refutes ten common calumnies, or anti-Jewish stereotype accusations. It has been considered "a masterpiece of Jewish anti-defamation, perhaps the most striking since Josephus's *Contra Apionem*". See EJ, s.v. "Cardozo, Isaac" and Y.H. Yerushalmi on Cardoso's *Excelencias* in *Bibliotheca Rosenthaliana, Treasures of Jewish Booklore* (1995) p. 21.

**301 (SHABBATHAI TZVI).** COENEN, THOMAS. *Ydele verwachtinge der Joden Getoont in den Persoon van Sabethai Zevi, Haren laetsten vermeynden Messias: Ofte Historisch Verhael van't geneten tijde sijner opwerpinge in't Ottomannisch Rijck onder de Joden aldaer voorgevallen is, en sijn Val.* FIRST EDITION. Text in Dutch, with a smattering of Hebrew (see pp. 49-50, 86, 99, 101, 106-107, 109, 113-115, 118-119). Engraved copper-plate portraits of Sabathai Zevi and his aide-de-camp, Nathan of Gaza. VERY FINE CONDITION. pp. (16), 140, (1). *Later calf, spine in compartments, gilt. 8vo. [G. Scholem, Sabbatai Sevi, The Mystical Messiah (1975), p. 939-940, no. 44, and two frontispieces (facsimiles of engravings of Shabethai Zevi and Nathan of Gaza); Rubens 2233 & 1464; EJ, Vol. XIV, col. 1221 (facsimile of engraving of S.Z.)].* Amsterdam, Joannes van den Bergh: 1669. **\$10,000-15,000**

• One of Twenty-Five Copies of the Most Credible Contemporary Source for the Events Concerning the "Messiah of Izmir"

"One of the best known books about the life of Sabbatai Sevi and the messianic upheaval which he aroused." J. Kaplan, *Bibliotheca Rosenthaliana, Treasures of Jewish Booklore* (1994) pp. 40-3.

An important contemporary account of the rise of the famous false Messiah, Shabethai Zevi by Thomas Coenen, a Protestant minister serving the Dutch merchant community in Smyrna (Izmir). Coenen's detailed account provides a wealth of primary historical source material on the life of Sabathai Zevi, and has been used extensively by subsequent biographers and scholars, including Rabbi Jacob Emden in his *Kitzur Tzitzath Novel Tzvi* (Altona, 1757). Coenen was so meticulous that he went to the trouble of providing the original Hebrew texts of various invaluable documents such as the letters of Shabethai Zevi and Nathan of Gaza, as well as those of their supporters and detractors. Scholem, who relied on Coenen extensively for his masterful biography, calls the work "a great rarity."

According to B. T. de Heringa, only 25 copies of Coenen's work were issued exclusively for the officers of the Levant Trading Company. See *Story of the Levantine Trade (Dutch)*, vol. II, p.163.

[SEE ILLUSTRATION BELOW]



Lot 301

**302** SHEM TOV IBN SHEM TOV. Sepher Ha'emunoth ["Book of Beliefs"]. Owners signatures on the title and elsewhere: Abraham b. Mahri HaKohen, plus a number of extensive marginal notes of a kabbalistic nature in the same precise Ashkenazic hand.

\* Bound with: ALASHKAR, MOSES BEN ISAAC, Hassagoth ["Critique." Polemic/ philosophy]. ff. 16. Two works bound in one volume. BOTH FIRST EDITION. *Some staining and marginal repairs. Modern morocco. Sm.4to. [Vinograd, Ferrara 37 and 46].*

Ferrara, Abraham ibn Usque: 1556. **\$2000-3000**

☛ The first work opposes the philosophy of Jewish rationalists such as Abraham ibn Ezra, Levi b. Gershom (RaLba'G) and Isaac Albalag - but especially that of Maimonides. A witness to the persecutions and conversions of late 14th- and early 15th-century Spain, Shem Tov believed that the philosophical approach was fundamentally incompatible with religious tradition. He viewed Maimonidean intellectualism to be responsible for facilitating apostasy.

This anti-Maimonidean polemic was vehemently attacked by Moses Alashkar in the attached work, Hassagoth, which demonstrably supported the philosophical views of both Levi b. Gershom (RaLba'G) and Maimonides. See EJ, VIII, col.1198 and Carmilly-Weinberger, p.44.

**303** SHIMON B"R YOCHAI. (Traditionally attributed to). Zohar Chadash...Umedrash Hane'elam [kabbalah]. Title within typographical border. ff. (1), 123. *Lightly browned and stained. Modern gilt blind-tooled morocco. 4to. [Vinograd, Slavuta 6].*

Slavuta, Yechezkel ben R. Pinchas Shapira: 1793. **\$600-900**

**304** SHUA'IB, JOEL IBN. Nora Tehiloth [commentary to the Book of Psalms]. FIRST EDITION. Four parts bound in one volume. Florets as headpieces and tailpieces. I: ff. 203, (1) - lacking 10 leaves? (Mehlman calls for ff. 210, 4). II: ff. 211-322, (2). ff. 243-250, 303-4 misbound. *Stained and wormed. Title and first 5 leaves, f.124 and ff. 201-203 taped. Modern blind-tooled calf. 4to. [Vinograd, Salonika 85; Mehlman 681; Adams I-18 (incomplete); St. Cat. Bodl. no.5838.3 (incomplete)].*

Salonika, Joseph Ya'avetz: 1568-9. **\$2000-3000**

☛ Seldom found complete. The second volume was issued in a differing format, no doubt necessitated by difficulties in obtaining paper.

Joel ibn Shua'ib, an inhabitant of the Navarre region of Spain, was a famed preacher. Besides the present Nora Tehiloth on Psalms, his commentary on Lamentations was published (Salonika, 1521), as well as a collection of his Sabbath sermons under the title Olath Shabbath (Venice, 1577). Nora Tehiloth is scathingly critical of the Spanish Marranos, whom the author views as apostates. See B. Netanyahu, The Marranos of Spain (1966) p. 930; EJ, Vol. VIII, col. 1201.

**305** SIFRA. Torath Kohanim [Halachic Midrash to the Book of Leviticus]. Anonymous (attributed to Rabbi Judah). Edited by Yochanan Treves. ff. 59 (1). *Some marginal worming and repair, not affecting text. Modern morocco. Sm. folio. [Vinograd, Venice, 251; Haberman, Bomberg 178; Adams S-1089].*

Venice, Daniel Bomberg: 1545. **\$400-600**

**306** SIFRI. [Halachic Midrash to the Books of Numbers and Deuteronomy]. Anonymous (attributed to Shimon ba'r Yochai). Edited by Yochanan Treves. ff. 63 (1). *Some staining and marginal worming on final leaves, one small hole on first few leaves not affecting text. Modern morocco. Sm. folio. [Vinograd, Venice 285; Habermann, Bomberg 179; Adams S-1090].*

Venice, Daniel Bomberg: 1546. **\$400-600**





*Lot 309*

**309** SZYK, ARTHUR. The Statute of Kalisz. Complete set of 45 exquisite full-page colored plates, magnificently composed by Szyk. Highly detailed miniatures, calligraphy, border decorations, elaborate geometric patters, all profusely embellished. Accomplished on light-brown "antique" paper.

Text of the Statute of Kalisz rendered into seven languages: Polish, English, German, Italian, Spanish, Hebrew, and Yiddish. Originally issued with plates loose, this copy with each plate expertly placed onto tabs.

Binding: Burgundy morocco, upper cover with central medallion depicting the Publisher's symbol of King Arthur and his Knights.

Limited Edition, this copy unnumbered. Book-plate removed from initial paste-down, otherwise entirely unblemished. Folio.

Munich, F. Bruckmann for Editions de la Table Ronde, Paris. **\$30,000-40,000**

• THE STATUTE OF KALISZ. A MINT COPY.

Richly Illustrated by Szyk and displaying extraordinarily high production values, The Statute of Kalisz is perhaps, Szyk's rarest and most significant work. No complete copy has appeared for sale at auction in several decades.

"If The Haggadah is viewed as Szyk's most famous work, surely his Statute of Kalisz is his single most important historic work. Reflecting the highest form of medieval manuscript illumination, this portfolio often has been called "The Jewish Magna Carta." With the affirmation of civil and religious liberties and freedoms for Jews by the Grand Duke of Poland, Boleslav the Pious, in 1264, the Golden Age of Polish Jewry was initiated. In this work, Szyk illuminates the mutually beneficial relationship that flourished between Poles and Jews for hundreds of years." I. Ungar, *Justice Illuminated: The Art of Arthur Szyk* (1998) p.15.

"J.P. Roland-Marcel called the illumination of the Statute of Kalisz Szyk's masterpiece and claimed that it placed him on the same level as the best illuminators of the sixteenth century." See J.P. Ansell, *Arthur Szyk: Artist, Jew, Pole* (2004) pp.51-61.

[SEE ILLUSTRATION ABOVE, FRONTISPIECE AND FRONT COVER]

**310** (TALMUD). RABINOVICZ, RAPHAEL NATHAN NATA. Sepher Dikdukei Sopherim - Variæ Lectiones in Mischnam et in Talmud Babylonicum. FIRST EDITION. 16 parts in 9 volumes (all published), including Ma'amar al Hadpasath Ha'Talmud (Vol. VIII). *Bookplate of L. M. Pliatzki. Contemporary cloth, rubbed. 8vo. [Shunami 975a].*

Munich-Premyslan, 1868-86 and 1897. **\$200-300**

• Monumental work examining variant readings found in the 14th century Munich Manuscript, early Talmud manuscripts in libraries - Florence, Parma, Hamburg, the British Museum, the Bodleian, Oxford, as well as early printed editions. The final volume appeared following Rabbinovicz's death and was edited by Heinrich Ehrentrau. On the importance of this work, see Y.S. Spiegel, *Amudim Be-Toldoth Ha-Sepher Ha-Ivri* (2005) pp.478-513.

**311** (TALMUD AND COMMENTARIES). TALMUD BAVLI, Masechet Meilah, Kinim, Midoth, Tamid. Basle, 1580. \* SOLOMON IBN ADRET (RaSHB"Á). Chidushei Harashb"á. Constantinople, 1720. \* BENVENISTE, JOSHUA RAPHAEL. Sadeh Yehoshua. Constantinople, 1649. \* LANDAU, EZEKIEL, (The "Noda Beyehudah"). Tzion Le'nephesh Chayah. Prague, 1799. \* GERMON, NEHORAI, Yether HaBaz. Livorno, 1787. \* And, 7 others, similar. Together, 12 volumes. *Various bindings and conditions.*

**\$ 500-700**

**312** (TALMUD, BABYLONIAN). Masechta Nidah [The Menstruant]. With commentaries by Rashi, Tosafoth, etc. FIRST BOMBERG EDITION. Opening letters within white-on-black decorative woodcut vignettes. *ff. 91. Owners inscriptions, upper corner of f. 64 rubbed. Modern boards. Folio. [Vinograd, Venice 26; Haberman, Bomberg 26; Adams T-98].*

Venice, Daniel Bomberg: 1520. **\$5000-7000**

[SEE ILLUSTRATION LOWER LEFT]



**313** (TALMUD, BABYLONIAN). Tractate Nedarim [vows]. Initial word floriated. *ff. 2-96; 25. Lacking title, dampstained. Marbled boards, rubbed. Folio. [Vinograd, Venice 60 (or 80?); Haberman, Bomberg 51 (or 63?)].*

Venice, Daniel Bomberg: 1522. **\$3000-4000**

**314** (TALMUD, BABYLONIAN). Masechta Kerithoth. FIRST BOMBERG EDITION. With commentaries by Rashi and Tosaphoth. *ff.27 (of 28), lacking title (provided in facsimile), wormed, scattered marginalia in a Sephardic hand. Modern boards. Folio. [Vinograd, Venice 58; Haberman, Bomberg 26; this edition not in Adams].*

Venice, Daniel Bomberg: 1522. **\$1000-1500**

Lot 312

**315** (TALMUD, BABYLONIAN). Complete in 15 volumes. Many volumes include an additional engraved title depicting Moses and Aaron, David and Solomon; in center, cartouche reminds reader that publication of this magnificent Talmud was funded by the Court Jew, Behrmann Segal ben R. Judah Lima (see below); at top, sheep resting hooves on laver, coat-of-arms of Behrmann Segal<sup>1</sup>. (The sheep, or Aries, was the astrological sign or “mazal” of Lehmann; the laver symbolized his Levitic descent). Signed by M[artin] Bernigeroth (engraver to the prince-elector of Saxony). On additional title of Tractate Bava Kama, former owner’s inscription: “This Gemara belongs to the expert in Torah, the noble officer, R. Simon Segal of Hanover.”] On main title, printer’s mark of Michael Gottschalk, a mirror-image monogram “MG” (see Yaari, Hebrew Printers’ Marks, p. 50, no. 79). *Contemporary uniform, finely blind-tooled calf, gauffred edges. Folio*

[Vinograd, Frankfurt on the Oder 85-106, 111-128, 130; See Yeshiva University Museum Catalogue, Printing the Talmud (2005) number 40; Jewish Museum Catalogue, From Court Jews to the Rothschilds 1600-1800 (1996) number 185].

Frankfurt on the Oder, Michael Gottschalk: 1697-1699. **\$15,000-20,000**

✎ THE FIRST COMPLETE SET OF THE TALMUD PRINTED IN GERMANY. PUBLISHED BY BEHREND LEHMANN.

The wealth and religious devotion of Behrend Lehmann (1661-1730) are legendary. Court Jew and financier of Augustus II of Saxony, Lehmann lived a life of opulence that nonetheless reflected his religious observance. It is told he traveled with a retinue of thirty persons, including a rabbi and a ritual slaughterer. His two abiding monuments, Jewishly speaking, were the famed Klaus (or Studyhouse) of Halberstadt - first established in 1707 - which he endowed, and in which were ensconced some of Europe’s finest rabbinic scholars; and the magnificent edition of the present Talmud - the first in Germany - upon which he spared no expense. By a conservative estimate, the entire production cost Lehmann fifty thousand thalers, an astronomical sum at the time.

Lehmann set up in Frankfurt an expert team of scholars to oversee the production of this Talmud. Thus, at the beginning of Tractate Zevachim we have a list of the “Magihim” or Proof-readers: “Samuel ben Alexander of Halberstadt, Jochanan ben Meir Kremnitzer of Kalisz; Joshua Falk of Lissa; Elimelech Plaut of Mezritch; Abraham ben Judah, Dayan of Krotoschin; and Benjamin Ze’ev Aschkenazi of Frankfurt-on-Oder.”

Behrend Lehmann’s personal involvement in the printing process is attested to by the travel notes of a contemporary Swedish visitor, Olaf Celsius: “On August 4th, I arrived in the evening in Frankfurt-am-Oder... There the Jews own a large printing plant. Berndt Lima (sic.), a Jew from Halberstadt, was there in order to arrange the printing of the Talmud. I saw seven printers working on Tractate Nazir, which they typeset page by page, based on the Basel edition.” (M. R. Lehmann, p. 205).

The Frankfurt-am-Oder edition of the Talmud is the first edition to bear *haskamoth* or rabbinic endorsements to prevent infringement. This was a significant innovation, some of the bitterest controversies in Jewish history revolved around the rights and privileges of printing the Talmud. At the beginning of the first volume, Tractate Berachoth, are the *haskamoth* of R. David Oppenheim of Nikolsburg (later famed rabbi of Prague); R. Naphtali Katz of Posen (renowned as the honorary “Nasi” or “President” of Eretz Israel); Joseph Samuel, rabbi of Frankfurt-am-Main; Moses Judah Hakohen, Aschkenazic chief rabbi of Amsterdam; and finally, Jacob Sasportas, Sephardic chief rabbi of Amsterdam (resolute opponent of Sabbatianism ). All greatly praise the Maecenas, R. Issachar Bermann Segal of Halberstadt for underwriting this monumental undertaking.

See Manfred R. Lehmann, “Behrend Lehmann: The King of the Court Jews,” in Leo Jung (Ed.), *Sages and Saints* (1987) pp. 197-217; EJ, Vol. VII, col. 1173; Vol. X, cols. 1579-1580.



Lot 315

**316** (TALMUD, BABYLONIAN). Complete in 21 volumes. Replete with numerous commentaries. Each volume with individual title within architectural border printed in red and black. A remarkably clean set. *The volume of Tractate Chulin lacks Alfasi and Tosephta. These have been supplied in a separate volume from the Vilna 1912, edition. Modern boards. Tall folio. [Rabbinovicz, Talmud pp.157-80].*

Vilna, Widow and Brothers Romm: 1880-86. \$4000-6000

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

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

See Yeshiva University Museum Catalogue, Printing the Talmud (2005) number 57.

**317** (TALMUD, BABYLONIAN). Talmud Bavli. Seventeen (of 19) volumes (all published). \* With: Eight further rabbinic texts, Shanghai imprints. Together, 25 volumes. A detailed list available upon request. *Various conditions. v.s. Shanghai, v.d. \$2000-3000*

⌘ The entire Talmud (excluding Tractate Yevamoth), was printed in Shanghai between 1942 and 1946. The first volumes were Bechoroth and Shabbath published by the Torah Or Committee in 1942-43. The bulk were published by the Mirrer Yeshiva's library "Ezrath Torah" and distributed among its' students. Many volumes have the Ezrath Torah stamp. See Habermann's addition to Rabinowitz, Ma'amar Al Hadfasath Ha-Talmud (1952) p.191; Z. Harkavy, Defusei Shanghai in: Ha- Sepher, Vol. IX. See also Yeshiva University Museum Catalogue, Printing the Talmud (2005) number 63.

The World War II odyssey of the entire student- and faculty-body of the Mirrer Yeshiva in their extraordinary trek from Lithuania, across Russia, into Japan and finally relative safety in China has been recorded in detail in a number of publications (see C. Hertzman, Escape to Shanghai).

[SEE ILLUSTRATION BELOW]



**318** (TRAVEL). Saraval, Jacob Raphael. Viaggi in Olanda [Travels in Holland]. FIRST EDITION. Text in Italian. Wide margins. ff. 7, 71, (2). *A crisp, clean copy. Contemporary wrappers. 4to.*

Venice, Zatta: 1807. \$1500-2000

⌘ Jacob Raphael Saraval (1707?- 1782) served as rabbi of Venice and later Mantua. During the 1760s and 1770s he often travelled through Holland and England on behalf of the Mantuan community. The present work is his travelogue.

The book is divided into seven letters sent by the rabbi to a friend in Italy. The sixth letter, which focuses upon the Jews of Amsterdam, is of especial historical interest. He reports, for instance, that the German or Ashkenazic Jews number 35,000, while their Portuguese or Sephardic brethren 7,000 (p. 54). He also reveals that the annual salary of Chief Rabbi Salem is 5,000 florins (pp. 56-57). (Concerning Haham Salem, see M.H. Gans, Memorbook, p. 190.)

See S. Simonsohn, History of the Jews in the Duchy of Mantua (1977), pp. 733-4; EJ, Vol. IV, col. 874

A side-note of interest: Apparently at the request of the Jews of England, Saraval translated into Hebrew, George Frideric Handel's oratorio, "Esther."

- 319** TUGENHOLD, JACOB. *Pierwsza Wskrzyszona Mysl O Jstnieniu Boga* [translation of Shalom ben Jacob Cohen's poem "Hatzalath Abram me-Ur Kasdim"]. FIRST EDITION. Polish and Hebrew with nikud (vowel points) face-à-face. pp. (32), 135. *Some loss to pp. 128-135 torn with some loss of text. Modern boards. 8vo.*  
Warsaw, Piotr Baryckiego: 1840. \$200-300

☛ Tugenhold (1791-1871) was appointed by the government to be censor of all Jewish publications to appear in Warsaw. From 1853-1862 he served as director of the government-run rabbinic school established in Warsaw. See JE, Vol. XII, pp. 270-1.

- 320** TUVIA BEN ELIEZER. *Pesikta Zutratha*. [Midrash Lekach Tov to the Book of Vayikra]. FIRST EDITION. ff. 93, *Title laid down. Modern morocco. Sm. folio. [Vinograd, Venice, 269; Haberman, Bomberg 187; Adams T- 766].*  
Venice, Daniel Bomberg: 1546. \$400-600

- 321** URBINO, SOLOMON BEN ABRAHAM D'. *Ohel Moed* [lexicon of synonyms]. FIRST EDITION. Signed and inscribed by R. Moshe Nigrin on title-page. ff. (2), 115 (of 118) *lacking final 3 leaves of indices. Stained and wormed. Modern boards. 4to. [Vinograd, Venice 332; Habermann, Adelkind 52; not in Adams].*  
Venice, Cornelio Adelkind for Marco Antonio Giustiniani: 1548. \$600-900

☛ The R. Moshe Nigrin Copy

Moses Nigrin (16th century) authored kabbalistic commentaries to the Sepher ha-Yir'ah of Rabbi Jonah Gerondi, to the Selichoth, and to the Seder ha-Avodah of Yom Kippur, as well as other works.

See Y. Satz ed., *Sepher ha-Yir'ah* (Baltimore, 1988); idem, "R" M Nigrin ve-siphro Rosh Ashmuroth," *Yeshurun*, Vol. III (1997), pp. 513-518; idem, introduction to R. Moshe Nigrin, *M'lecheth Avodath ha-Kodesh* (1999); B. Naor, *Post-Sabbatian Sabbatianism* (1999), pp. 82-84; Ch. Y. D. Azulai, *Shem ha-Gedolim I*, M-163, s.v. Mahara"m Nigrin.

- 322** WEBER, MORDECHAI ELIEZER. *Ophel U'Bochen* [polemic against Shlomo Ganzfried, concerning the Chassidim of Sanz]. [HaLevy 637]. 1889. \* Weber, Mordechai Eliezer. *Ma'aneh al Ha-Sa'arah* [polemic concerning Ethrogim imported from Corfu]. Two copies. 1892. \* *Lamenatzeach al Yonath Elem* [polemic concerning Shechitah]. Two copies. 1891. \* *And another*. Six items.  
Jerusalem, v.d. \$400-600

- 323** YERUCHAM BEN MESHULAM OF PROVENCE. *Toldoth Adam Vechava*. *Sepher Meisharim* [Rabbinic code]. Parts I and II bound in one volume. FIRST EDITION. Title within floriated woodcut. ff. (14), 272, 122, (*illustrated title-page appears after first 14 leaves*). *Some staining, marginal worming expertly repaired, final leaf laid to size. Modern calf. Folio. [Vinograd, Const. 83; Yaari, Const. 50; not in Adams].*

Constantinople, (ibn Nachmias): 1516. \$7000-9000

☛ AN IMPORTANT EARLY LEGAL CODEX. CONSTANTLY CITED BY THE BEITH YOSEPH. The legal decisions of Rabbeinu Yerucham continue to play a major part in the development of Halacha

A native of Provence, Rabbeinu Yerucham was exiled from France in the expulsion of 1306. He eventually settled in Toledo, where he studied under R. Asher ben Yechiel (Ro"sh). In his Code, Rabbeinu Yerucham quotes the opinions of French, Provencal and Spanish authorities, as well as recording for posterity the customs of those communities. The part of the work entitled *Meisharim*, deals with civil law; the other part, *Adam VeChavah* focuses upon life-cycles and ritual law.

[SEE ILLUSTRATION RIGHT]



Lot 323

**324** YOSEF BEN GORION. (Pseudo-Josephus). Josippon. Third Edition. Hebrew in distinctive Basle typeface, provided with nikud (vowel pints). Broad margins. ff. (66). *Some browning; Contemporary vellum-backed boards. Folio. [Vinograd, Basle 60; Prijs, Basle 60].*

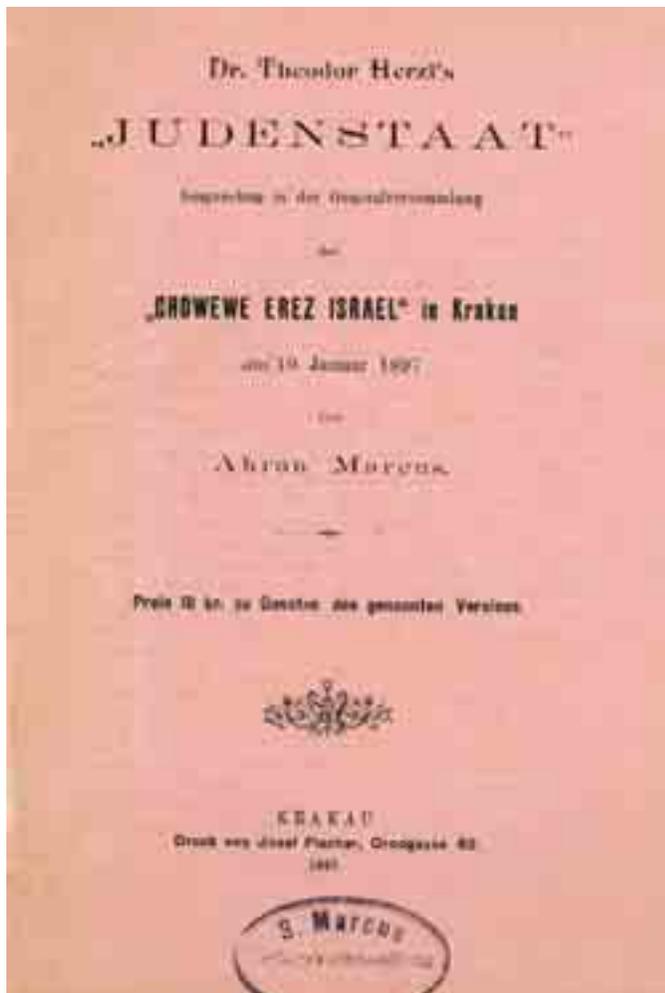
Basle, Henricus Petri: 1541. **\$300-500**

✎ Prof. David Flusser of Hebrew University undertook extensive research upon the origins, of the creative history, by the apocryphal "Joseph ben Gorion." Flusser found that the author - (unlike the authentic Joseph ben Matathias Hakohen, or Josephus Flavius, a true denizen of the Second Temple era) - wrote his work in Southern Italy in the year 953 c.e.

Our copy has only the Hebrew portion of the book, printed right to left, without the Latin translation.

**325** ZACUTO, MOSES. Tophteh Aruch [description of Hell]. \* With (as issued): Eden Aruch by Jacob Daniel Olmo. FIRST EDITION of Olmo, second edition of Zacuto. Two title-pages both within architectural arch. ff.(2)13; 3),25,(1). *Lightly stained, two leaves loose. Contemporary mottled calf, rubbed and chipped. 4to. [Vinograd, Venice 1836].*

Venice, Bragadin: 1742-3. **\$300-400**



Lot 328

**326** ZARZA, SAMUEL. Mekor Chaim [super-commentary to Abraham ibn Ezra on the Pentateuch]. FIRST EDITION. Title within architectural arch, geometric diagram on f. 32a. ff. 130. *Owners signature and stamp on title. Stained in places. Margin on title strengthened and repaired, passages concerning "virgin" and "cross" censored (ff. 17a, 62b, 63a), signed at end by censors. Modern boards, upper cover loose. Sm. folio. [Vinograd, Mantua 63 (noting the existence of typographic variances); Adams S-241].*

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

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

**327** (ZIONISM). Herzl, Theodor. Medinat Ha-yehudim Der Judenstaat. ["The Jewish State, An Attempt at a Modern Solution to the Jewish Question"]. FIRST HEBREW EDITION. pp.82,[5]. *Contemporary boards. With Keren Kayemeth stamps pasted on the inside of front cover and title. 8vo.*

Warsaw, Halter and Eisenstadt: 1896. **\$2000-3000**

✎ FIRST HEBREW EDITION OF HERZL'S HERALD OF MODERN ZIONISM. Theodor Herzl founded political Zionism in this slim tract. An epochal call for the establishment of a Jewish State as a National Home for the Jewish People

"Herzl's Der Judenstaat has remained the single most important manifesto of modern Zionism and is one of the most important books in the history of the Jewish People." See Michael Heymann, Bibliotheca Rosenthaliana-Treasures of Jewish Booklore (1994) no. 46, pp.102-3 (illustrated).

**328** (ZIONISM). Marcus, Ahron. Dr. Theodor Herzl's "Judenstat" besprochen in der Generalversammlung der "Chowewe Erez Israel.". German text with some use of Hebrew. pp. 15, [1]. *Contemporary boards with original printed wrappers bound in. 12mo.*

Cracow, Josef Fischer: 1897. **\$700-900**

✎ Lecture delivered by Aaron Marcus (1843-1916), a scholar and writer on Hassidism. "A major part of his literary work was devoted to the defense of Hasidism and an explanation of Hasidic doctrines and Kabbalah... Marcus was one of the few Orthodox Jews in Germany who totally adopted Hasidism in theory and practice" (EJ). Initially a fervent supporter of Herzl and a founder of religious Zionism, he later adopted the position of Agudath Israel.

[SEE ILLUSTRATION LEFT]

329 (ZIONISM). London Times. Issue of the newspaper with the first news concerning the proclamation of The Balfour Declaration. pp. 14. Crisp, clean copy. Folded. As issued. Housed in modern box. Folio.

London, November 9th, 1917. \$1500-2000

✎ In terms of its impact upon subsequent Jewish history, the issue of the Balfour Declaration is momentous. Yet, the actual announcement takes up but a few lines of p. 7 of the London Times. Much more space is devoted to the adjacent article reporting the seizure of the Russian government by the Bolsheviks and Alexander Kerensky's replacement by Vladimir Lenin.

Entitled "Palestine for the Jews / Official Sympathy," the article reads:

"Mr. Balfour has sent the following letter to Lord Rothschild in regard to the establishment of a national home in Palestine for the Jewish People: —

His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country. I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation".

— MANUSCRIPTS —

330 ADANI, DAVID BEN AMRAM. Midrash ha-Gadol ["The Great Midrash": Compilation of several early Midrashim] - Exodus only. Yemenite square calligraphic Hebrew letters, black ink on coarse paper. Some poems at beginnings of Torah portions provided with nikud. Adani begins each pericope with a poem in rhymed verse. These poems plead in a most moving tone for the imminent salvation of Israel. pp. (334). First and last leaves fragmentary. Several leaves stained and wormed. Later half-calf marbled boards. Folio.

Yemen, Fifteenth Century. \$10,000-15,000

✎ The Midrash ha-Gadol is attributed to a scholar of thirteenth-century Yemen, R. David Adani. This compilation is invaluable to scholars today because Adani made use of ancient midrashim now lost to us, first and foremost of which is the Mechilta de-Rabbi Shimon bar Yochai.

Starting with David Tzvi Hoffman of Berlin, scholars have been able to piece together much of the lost Mechilta de-Rashb"i from the citations embedded in Midrash ha-Gadol. However, Midrash ha-Gadol cannot be made use of uncritically. Unfortunately, the noted Israeli scholar R. Menachem Kasher unwittingly fell into this trap in his book Ha-Ramba'm ve-ha-Mechilta de-Rashb"i (1943). Kasher found sources for several decisions of Maimonides' code in the Midrash ha-Gadol. The reality, in some instances at least, was that Adani had simply incorporated phrases from Maimonides' Mishneh Torah in his compilation.

The text of our manuscript is ranked by Prof. Joseph Tobi, Hebrew University, Jerusalem, as being superior to the printed edition, which is based on later and less accurate manuscripts. M.B. Lerner called for a new critical edition of Midrash ha-Gadol, in Pe'amim, Vol. X, pp. 109-18. See also EJ, Vol. XI, cols. 1515-6.

[SEE ILLUSTRATION RIGHT]



Lot 330

**331 (AMERICAN JUDAICA).** Cleve, I. A Concise Hebrew Grammar Without Points. Manuscript in English with Hebrew interspersed. pp. 57, (26). Brown ink on ruled paper. Contemporary calf-backed marbled boards, starting. 8vo.

Mount Carmel, Illinois, 1841. \$2000-3000

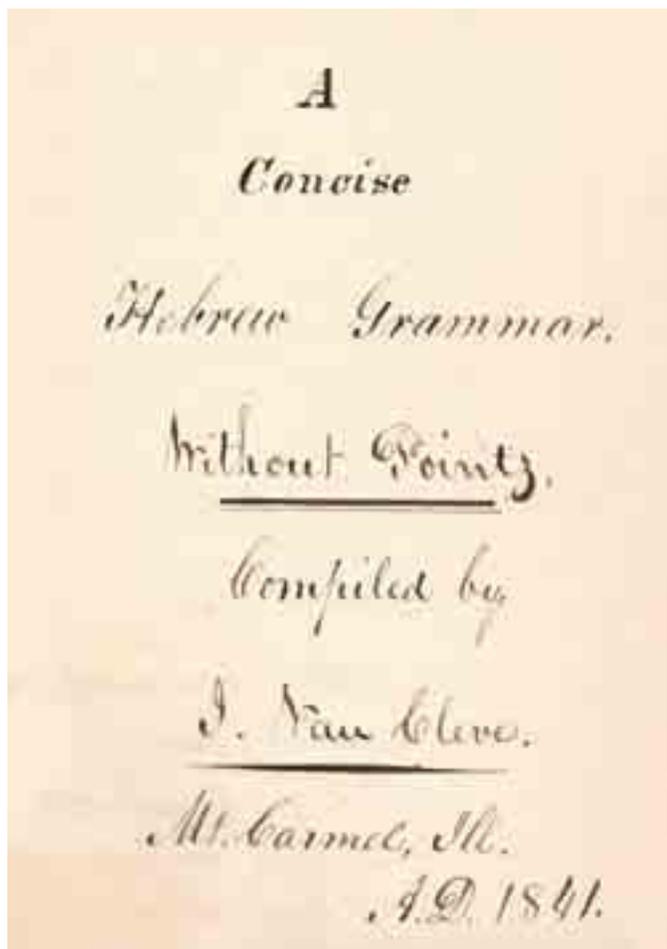
✦ This Hebrew grammar, written by a non-Jew, was based on the grammar of Dr. Jonas Horwitz of Chillicothe, Ohio (see p. 2). On p. 3 we have a preface by Dr. Jonas Horwitz. Again on p. 76, "The foregoing concise Hebrew Grammar...is a full and faithful transcript from a small work, in manuscript, taught by Dr. Jonas Horwitz, a learned Jew."

It has not been possible to determine more concerning this American-Jewish 19th-century Hebrew scholar.

[SEE ILLUSTRATION BELOW]

**332 (BIBLE).** Ibn Ezra, Abraham. Commentary to Ecclesiastes. Two single-leaf fragments. 26 lines per page. Eccles. 3: 13-21; 6: 8-7:3. \* Kimchi, David (Rada"k). Commentary to Ezekiel 8:3-9:1. Fragment of a single leaf. 31 lines per page. Both in Spanish cursive Hebrew, on paper. Text differs slightly from the printed text.

14th century. \$4000-6000



Lot 331

**333 (LITURGY).** Sefirath Ha'Omer [counting of the Omer]. Sephardic rite. With song for the night of the 33rd day of the Omer. Manuscript in Hebrew. Square Hebrew on paper. Title within architectural columns, illuminated in red, blue, yellow and black. Colophon: "Libro Ebraico, Del Sig. Michele Levi, Marco di Mondovi, Li 28 Maggio..." ff. 30. Later boards. 12mo. Italy,, 1838. \$700-1000

**334 (MATHEMATICS).** [Mathematical Treatise]. Manuscript in Hebrew. Sephardic cursive Hebrew script on paper, with paragraph headings in square script. ff.38. Modern vellum. Folio. Italy, 18th century. \$1200-1800

✦ An important medieval mathematical treatise on Geometry and Trigonometry. Contains various theorems and their proofs, citing Euclides (p. 5a, 5b, 13a, 14a, 19a ), as well as other Arab mathematicians Abu Nazar (p. 5a, 5b), Abu Al-Hasan ( p. 7b). He states throughout, " I will explain the matter in a shorter more concise manner " (be-derech yoter katzar, be-derech yoter kerovah).

This manuscript is a twin to the manuscript, Lot 339.

**335 MEGILATH ESTHER.** (Scroll of Esther). Black ink on vellum. Ashkenazic square Hebrew script. 42 lines arranged in 12 columns on 3 membranes. Small repair bottom second column and between eleventh and twelfth columns. The ink in five words at the bottom of the second column has bled.

Continental, 19th-century. \$300-500

**336 (ANGLO-JUDAICA).** Henry, Michael. The Lesson of Life, a Fancy. Unpublished manuscript (short story) in English. pp. (2), 60. Brown ink on blue paper. Unbound. Folio.

(London), 2nd March, 1849. \$2000-3000

✦ Michael Henry (1830-1875) was a distinguished man of letters who figured prominently in Anglo-Jewish affairs. From 1868 until the time of his death he served as the editor of the Jewish Chronicle. He was a member of the Jews' College Council and of the Board of Deputies, and was Honorary Secretary and personal supervisor of the Stepney Jewish Schools of London. A number of his essays were collected and published under the title "Life Thoughts." See JE, Vol. VI, pp. 349-50.

The present short story, "The Lesson of Life," concerns a Mr. Grey of Darksleigh (a fictional manufacturing town in England) who suffers the proverbial tribulations of Job, namely loss of wife and child after child, and is finally reunited with his orphaned niece, Madeline, eighteen years of age. A surprise ending awaits the reader...

The manuscript represents the earliest known literary manuscript by Michael Henry, written when he was 19 years of age.

[SEE ILLUSTRATION FACING PAGE]

**337 (ISRAEL, LAND OF).** Collection of circa 177 letters, generally from Eretz Israel, nineteenth and twentieth centuries; also Algeria, Egypt, Greece, Siberia, and United States. Consisting of rabbinic novellae, politics, and commerce.

Includes letters of Rabbi I.M. Levin of Agudath Israel, son-in-law of Gerer Rebbe, Jerusalem; Skverer Rebbe, Rabbi Jacob Joseph Twersky, Brooklyn; Rachmastrivker Rebbe, Jerusalem; Radomysl-Maliner Rebbe, Chicago; Rabbi David Leibowitz, Rosh Yeshivah, Chofetz Chaim, Brooklyn; Rabbi Hirsh Ferber, London; Rabbi Solomon Kassin, Jerusalem; R. Aaron Fisher (father of Dayan Fisher), Jerusalem; Rabbi Bension M. Ouziel, Sephardic Chief Rabbi, Tel-Aviv.

19th-20th centuries. **\$2000-3000**

⦿ A most interesting Collection. Should be seen.

A miscellaneous selection:

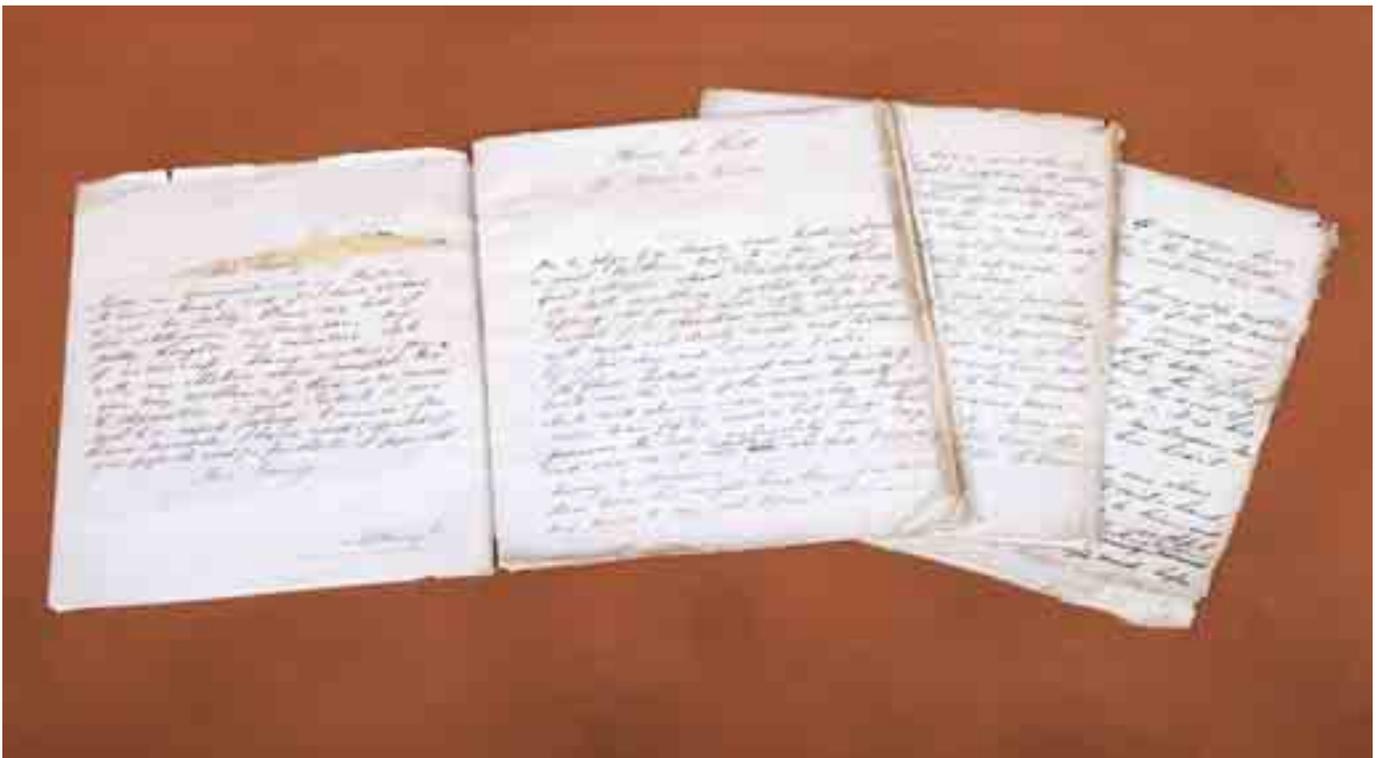
Of extreme interest to Torah scholars is an halachic letter of R. Mordecai Leib Rubin of Ekron to R. Samuel Salant of Jerusalem, dated 1907, discussing the permissibility of redeeming tithes (Ma'aser Sheni) worth less than a perutah ("penny"). This issue would be raised once again in 1934 with the arrival of the "Chazon Ish," R. Abraham Isaiah Karelitz, in B'nei Berak from Vilna. At that time, the Chazon Ish directed his query to Chief Rabbi Abraham Isaac Hakohen Kook of Jerusalem. The correspondence between the latter two may be found in *Igroth la-RAYaH* (1990), pp. 448-9, 591, and *She'eloth u-Teshuvot Mishpat Kohen*, nos. 53-54, pp. 101-104 (especially p. 103).

From Jannina, Greece we have a letter in Hebrew bearing the stamp and signature of Moses Elias Negrin. It is believed that the Negrins of Jannina were descendants of the famed sixteenth-century kabbalist R. Moses Nigrin. I. Yudlov speculates that R. Moses Nigrin himself was from the Jannina (or Epirus) region, for in some of his works he utilizes the Romaniot (native Greek) rite of the prayers. See Y. Satz, Introduction to R. Moses Nigrin, *M'lechet Avodath ha-Kodesh* (Lakewood, 1999), p. 7. (See Lot 321 concerning R. Moses Nigrin.)

Most intriguing are an internal, confidential communiqué of the "De-Haan Circle" of Po'alei Agudath Israel concerning the late Dr. Jacob Israel De-Haan; a complaint lodged in 1924 against the Aliyah Department of the Jewish Agency on account of the contemptuous attitude of its Secretary towards Yemenite Jews aspiring to enter Eretz Israel; and the response of Rabbi J.I. Schneersohn of Lubavitch concerning the infamous "Yaldei Teheran" Affair, as transmitted by his emissary R. S.L. Eliezrov of Jerusalem. One might be taken aback to learn that R. Aaron Fisher, adviser and confidant to Rabbi Chaim Sonnenfeld of the Edah Charedith of Jerusalem, insists that *Kol Israel* of the Agudah print his article only on condition that the honorifics attached to the names of the members of the Chief Rabbinate (one assumes Rabbi Kook, et al) not be erased!

A letter by R. Elijah Dweck sets straight for the record the stance of his late father Jerusalem Kabbalist R. Chaim Saul Dweck Hakohen concerning secular education. It is known that the Rebbe of Munkatch held R. Ch. S. Dweck in the highest esteem. See D. Sutton, *Aleppo: City of Scholars* (2005), pp. 171-179, nos. 224, 228, 232.

On another note, the collection contains two letters from Siberian merchants in Irkutsk and Chita requesting ethroгим from Eretz Israel.



*Lot 336*

**338** (FRENCH JUDAICA). Seder shel Yom ha-Kippurim ke-Minhag K[ahal] K[adosh] Cavaillon [Order of Prayers for the Day of Atonement According to the Rite of Cavaillon]. Brown ink on coarse paper. Title within artistic portal design. Entire text in Rashi letters with nikud. Instructions in Hebrew. On front flyleaf, Hebrew inscription by former owner: "Today, the third of Tishri 5502 [1741] I came here to the community of Lisle [-sur-Sorgue], Manoach Debedarides." And again on title, in French: "Manoe Debedarides". ff. (158). *Browned, otherwise, in fine condition. Original calf, distressed. Folio.*

Cavaillon, 1708. \$10,000-12,000

After the expulsion of the Jews from France in the fourteenth century, they remained in the semi-independent territories of the south, under the rule of the Counts of Provence. Cavaillon was one of four petite Jewish communities tolerated in the French possessions of the Holy See. (The other three communities were: Avignon, Carpentras, and Lisle-sur-Sorgue).

"Cut off for centuries from their fellow Jews in other countries, the communities ... evolved in the course of time their own particular species of Jewish culture, ranging from their Judeo-Provencal patois to their characteristic synagogal architecture, from their pronunciation of Hebrew to their folklore, from their calligraphy to their cuisine. Above all, as was natural, they evolved their own rite of prayers-the former Provencal rite, embellished with local peculiarities, prayers to suit local conditions, and hymns by local poets. Centuries after the invention of printing, they continued to copy their liturgical works by hand" (Cecil Roth, *Studies in Books and Booklore* [1972], pp. 81-2).

The scribe has signed on the title "Immanuel bar Gad de Miliav [Milhaud]." (Regarding the Hebrew spelling of the surname, see the appeal to "Hananel de Miliav of Avignon" in this sale, Lot 136). According to Roth, Immanuel ben Gad de Milhaud was the most prolific of the scribes of the Comtat Venaissin. His period of activity stretched from 1663 to 1716. Roth evidently was unaware of a Cavaillon prayer book in his hand such as the present one. The numerous manuscripts known to Roth were according to the rites of the other three communities of the Comtat: Avignon, Carpentras, and Lisle. Roth, *ibid.*, p. 82.

[SEE ILLUSTRATION BELOW]



Lot 338

**339** (KABBALAH). [Kabbalistic Treatise]. Manuscript in Hebrew. Sephardic cursive Hebrew script on paper. Replete with kabbalistic charts and diagrams. ff. (32). *Browned, with corrosion from acidity in ink. Modern vellum. Folio.*

Italy, 18th century. \$1000-1500

The first part of this treatise (ff. 1-21) is a lexicon of kabbalistic terms. This genre of literature became very popular in kabbalistic circles. Among the most famous of these "lexicons" are those by R. Moses Cordovero ("Sha'ar Erkei ha-Kinuyim," in *Pardes Rimonim*); R. Meir Poppers (Me'orei Or) and R. Jacob Zevi Yolles (Kehilath Ya'akov).

The second part of the present treatise (ff. 22-23r.) is an excerpt from *Sepher Yezirah* chapters V and VI.

Part Three (ff. 23v.-25r.) is the Secret of the Kaddish, "Sod ha-Kaddish." There is a reference to *Sepher ha-Zohar* ("The Book of Splendor") (f.23v).

This manuscript is a twin to the manuscript Lot 334.

**340** WEIL, JACOB. Shechitoth u-Bedikoth [laws of Ritual Slaughter and Examination of the Lungs]. With commentary Ohel Israel by R. Israel, Chief Justice of Copenhagen. Hebrew and Judeo-German in wayber- taytsch letters. Title within typographic border. \* BOUND IN: Six manuscript leaves preceding printed book and ten manuscript leaves following. ff. 40 + 5 missing leaves supplied in manuscript. Title and first 4 leaves taped. Soiled and frayed. Later boards. 8vo. [cf. Vinograd, Amsterdam 1788].

Amsterdam, n.p: 1768. \$500-700

☛ The manuscript leaves consist of notes on the laws of Shechitah in Judeo-German; two Hebrew poems upon the donation of a Torah scroll to the synagogue; laws of writing a mezuzah; Mi she-Berach prayers for the congregation and for the sick; the paragraph of Shema written in scribal letters, etc.

**341** (SAMARITAN). Liturgy for Passover, including the Sabbaths preceding and the Sabbaths of the seven following weeks, and the festive day known as Zimuth Pesach. Black, red, and green inks on coarse paper. Samaritan and a smattering of Arabic. Broad margins. Inscription f.2r. with the name of the scribe, "Jacob b. Isaac b. Murjan b. Ibrahim b. Ishmael b. Sedakah," as well as the year 1151 a.h. or 1738 c.e.. ff. (123). Misbound. Ex library. Slight stains. Remarkably good condition. Original blind-tooled calf, rubbed. 4to.

Nablus (Shechem), 1738. \$2000-3000

☛ RARE SAMARITAN PRAYER BOOK FOR PASSOVER.

While numerically so small as to be insignificant, the Samaritans have played an enormously important part in history. For approximately 2,500 years they have resided in Shechem or Nablus on the slopes of Mount Gerizim, which they consider sacred. Until its destruction by the Romans in 484 c.e., a Samaritan Temple rested atop Mount Gerizim. In recent years, they have live wedged - religiously as well as geopolitically - between their Jewish and Arab neighbors. It is estimated that in 1738, when our manuscript was written, there were no more than 200-300 Samaritans left.

Many of the prayers in this collection are alphabetic acrostics by the fourth-century Samaritan writers Amrah Darrah and Markah, with some parts of the Book of Exodus.

The scribe Jacob b. Isaac b. Murjan b. Ibrahim b. Ishmael b. Sedakah was a member of the renowned Danfi school of scribes. The scribe's grandfather Murjan was both a masterful and prolific scribe. There are extant but two manuscripts by our scribe, the one being Bodleian ms. e 1, and the second, this liturgical manuscript, formerly of the Forbes Library, Northampton, Massachusetts.

In *Ohel Dawid, Catalogue of the Hebrew and Samaritan Manuscripts in the Sassoon Library, London* (1932), Vol. II, p. 597, no. 36, we find a manuscript entry of the uncle of our scribe, Muslim b. Marjan b. Ibrahim b. Isma'il b. Sadakah el-Danafi dated 1699.

See A. Crown, *Samaritan Scribes and Manuscripts* (Tübingen, 2001), chap. 10; Crown, Pummer, Tal eds., *A Companion to Samaritan studies* (1993), p. 65, s.v. Danfi family; A.E. Cowley, *The Samaritan Liturgy* (1909); EJ, Vol. XIV, col. 754; JE, Vol. X, pp. 687-9.

\*\* With thanks to Prof. Alan Crown of the University of Sydney, Australia, for clarifying several matters relating to the manuscript.

[SEE ILLUSTRATION RIGHT]



Lot 341

**342** (SEPHARDICA). Santa Maria, Pablo de [Solomon Halevi]. Suma de las Chronicas de España. \* Cartagena, Alonso de. Defension de Don Alfonso de Cartagena Obispo de Burgos en el Concilio de Basilea sobre la Prelacion en Asiento de los Catholicos Reyes de Castilla a los de Inglaterra. Castilian [Spanish] , informal cursive hand. Colophon on f. 62r. attests that the manuscript was completed "in the very noble city of Burgos...in the month of September in the year 1461". *I. Suma de las Chronicas de Espana: ff. 1-62. II. Defension de Don Alfonso de Cartagena, Obispo de Burgos en el Concilio de Basilea: ff. 64-99. 26 lines per page. Brown ink on coarse paper. Occasional stains. Marbled endpapers. Eighteenth century mottled sheep, gilt. Folio.*

Burgos, 1461 (i.e. 18th-century). **\$3000-5000**

✎ Unpublished Writings of Two of Spain's Most Important Conversos

"None of Spain's converts had made such great efforts to bring about the Christianization of all of Spain's Jews and none had attained such success in his endeavors as Solomon ha-Levi, chief rabbi of Burgos, who went over to Christianity during the riots of 1391" - B. Netanyahu

Historians have long agonized over the puzzling behavior of Pablo de Santa Maria (c.1350-1435) - previously, Solomon Halevi Chief Rabbi of Burgos, and later, in his new Christian identity, Bishop of Burgos. Did Pablo convert before or after the massacre of the Jews of Burgos in 1391? Was his conversion totally autonomous or were there predisposing factors? Was it, as some claim, Pablo's fondness for the theological writings of Thomas of Aquinas? Or was it the taste of a better life as a courtier in the royal service of King Juan I?

In its day, the Jewish community of Burgos was one of the three most prominent communities in all of Spain. Its rabbi, Solomon Halevi exchanged halachic opinions with R. Isaac bar Sheshet (see She'eloth u-Teshuvoth Riva"sh, nos. 187-192). Other than that, there has survived from Pablo's former identity a Purim parody composed during the author's sojourn in England (in the service of Juan I), signed "Ani Shelomo Halevi."

The present work Suma de las Chronicas de España provides the history of Spain from antiquity until the year of its composition, 1412. It remains unpublished.

Alonso of Cartagena (c. 1385-1456) succeeded his father as Bishop of Burgos. He wrote Defensorium Unitatis Christianae in defense of the Conversos. The polemic work on ff. 64r-99v. of our manuscript, transcribed from the Latin, has its origin in a protocol dispute between the Spanish and English delegations at the Council of Basel.

See B. Netanyahu, *The Origins of the Inquisition* (1995), pp. 168-206; I. Abrahams, "Paul of Burgos in London," *JQR*, Vol. XII (1900), pp. 255-263; M. Steinschneider, *Purim und Parodie* (republished, 1996), pp. 9-10, no. 22; *EJ*, Vol. XIII, cols. 3-4.

**343** (KABBALAH). Vital, Chaim. Otzroth Chaim ["Treasures of Life"]. \* Lurianic Collectanea. \* Sha'ar ha-Nevu'ah ve-Ru'ach ha-Kodesh ve-ha-Yichudim [Gate of Prophecy, Divine Spirit, and Unifications]. Broad margins replete with marginalia. On final page, colophon: "I the youngest scribe of my city, Abraham ben...R. Isaac Naamias, of blessed memory, one of the outstanding rabbis of Safed." (See Ya'ari, Sheluchei Eretz Israel, p. 261). ff. 179-196 of this manuscript is in a different hand. Whereas Naamias writes in a Maariv or Maghrebic script, the other, anonymous scribe writes in a Balkanic script. *I. Otzroth Chaim: ff. 1-126r. \* II. Lurianic Collectanea: ff.126r.-196v. \* III. Sha'ar ha-Nevu'ah ve-Ru'ach ha-Kodesh ve-ha-Yichudim: ff. 197r.-214r.*

Light stains in places. Paper repair to f. 147. Contemporary calf, rubbed. 4to.

Safed, Early Eighteenth Century. **\$3000-4000**

✎ Important Manuscript of Lurianic Kabbalah.

I. Otzroth Chaim - With some deviations, the order of the Gates is roughly consonant with the order of the standard printed text: Sha'ar Derush A"K; Sha'ar ha-Nekudim; Sha'ar Arich; Sha'ar Abba ve-Imma; Sha'ar Rapa"ch Nitzutzin; Sha'ar Orot, Nitzotzoth ve-Kelim; Sha'ar Mochin de-Tzelem; Sha'ar ha-Ibburim; Sha'ar ha-Melachim; Sha'ar Ya'akov ve-Leah; Sha'ar Rachel ve-Leah; Sha'ar He'aroth Zachar u-Nekevah; Sha'ar ha-Ona'ah.

The text of Otzroth Chaim is replete with marginalia. Several of these may be identified as the glosses of R. Moses Zacuto (Rama"z) and Rana"sh (R. Nathan Spira) today printed in the standard editions of Otzroth Chaim. However, there are several glosses which remain to be identified. For example, there are a few glosses signed simply "David" (eg. f.84v., 101r.). Understandably, it is well-nigh impossible to identify the sundry unsigned glosses.

II. Lurianic Collectanea - ff. 126r.-131v. (Sha'ar Telath Reishin); ff. 132r.-161r. (Sha'ar ABY"A - Derushei ABY"A=Etz Chaim, Gate 42, Sha'ar Derushei ABY"A); ff. 161r.- 164v. (Sha'ar 'Or Penimi u-Makiph); ff. 164v.-169r. (Derush...Mitzvath Ma'akeh= Etz Chaim, Gate 42, Sha'ar Derushei ABY"A, chap. 14); ff. 169r.-171v. (Inyan Penimiyuth ve-Chitzoniyuth - cf. Etz Chaim Gate 40, Sha'ar Penimiyuth ve-Chitzoniyuth); ff. 171v.- 178r. (Sha'ar Gan Eden ve-Tziyur kol ha-Olamoth=Etz Chaim, Gate 43, Sha'ar Tziyur ha-Olamoth); ff.179r.-182v. (s.v. Kisei ha-Kavod di-Beri'ah); ff.182v.-186r. (Derush Kisei ha-Kavod u-Mi'ut ha-Yare'ach - Mi-Mahadurah Bathra=Etz Chaim, Gate 46, Sha'ar Kisei ha-Kavod); ff. 186v.-196v. (Be'ur Inyan ha-Kelipoth=Etz Chaim, Gate 48, Sha'ar ha-Kelipoth).

III. Sha'ar ha-Nevu'ah ve-Ru'ach ha-Kodesh ve-ha-Yichudim - differs radically from Sha'ar Ru'ach ha-Kodesh of the Shemonah She'arim [Eight Gates] of R. Chaim Vital.

The scribe mentions his father R. Isaac Naamias as one of the outstanding rabbis of Safed. We find that in the year 1710, R. Isaac Naamias, together with other prominent sages of Safed, signed an important halachic decision concerning the division of charitable funds between Tiberias and Safed. R. Yosef Halevi Nazir, She'eloth u-Teshuvoth Mateh Yosef II (Constantinople, 1726), nos. 10-12; cited in Ya'ari, Sheluchei Eretz Israel (1977), pp. 260-1.

— END OF SALE —





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