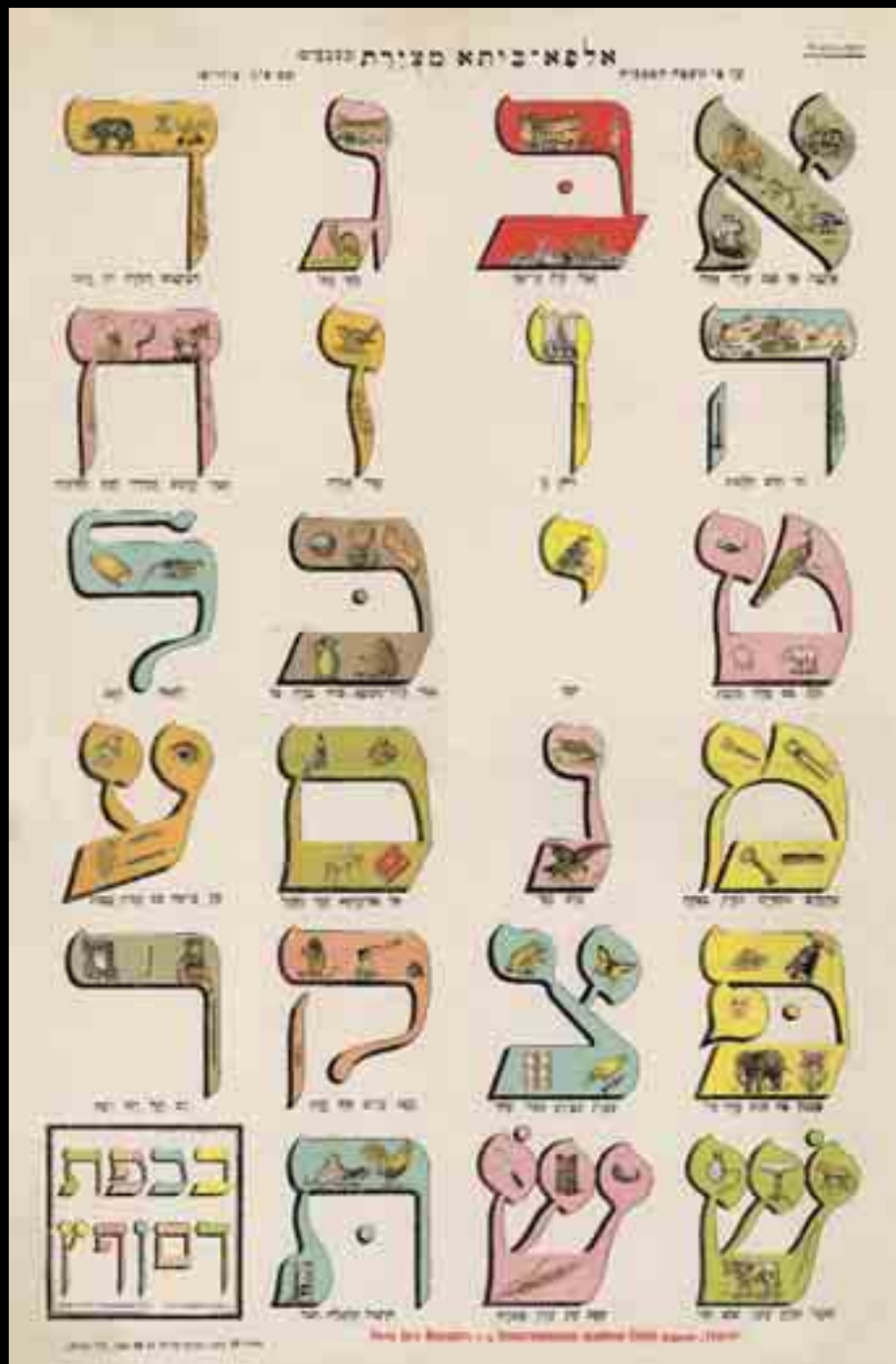


FINE JUDAICA

PRINTED BOOKS AND MANUSCRIPTS



KESTENBAUM & COMPANY
TUESDAY, JUNE 20TH, 2006

KESTENBAUM & COMPANY

.....

Auctioneers of Rare Books, Manuscripts and Fine Art



*Portrait of Rebecca Gratz, painted by Thomas Sully
(Courtesy of The Rosenbach Museum & Library, Philadelphia).
For Autograph Letters and other items associated with Rebecca Gratz and her immediate family members,
see Page 50*

Catalogue of
FINE JUDAICA
.....

PRINTED BOOKS & MANUSCRIPTS

Including:

The Prof. Abraham J. Karp Collection of Hebrew Manuscripts
Illustrated Books from the Library of Jacobo Furman, Santiago, Chile
Books & Autograph Letters by Several Members of the Gratz Family, Philadelphia

To be Offered for Sale by Auction on
Thursday, 20th June, 2006
at 3:00 pm precisely

Viewing Beforehand on:

Sunday, 18th June - 10:00 am - 6:00 pm
Monday, 19th June - 10:00 pm - 6:00 pm
Tuesday, 20th June - 10:00 am - 2:30 pm

This Sale may be referred to as: "Olcott" Sale Number Thirty-Three

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

KESTENBAUM & COMPANY

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

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Printed Books: Rabbi Eliezer Katzman
Rabbi Bezalel Naor
Ceremonial & Graphic Art: Aviva J. Hoch (Consultant)
Catalogue Art Director
Photography: Anthony Leonardo
Auctioneer: Harmer F. Johnson
(NYCDCA License no. 0691878)



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



ORDER OF SALE

Printed Books: Lots 1- 142
American Judaica: Lots 143 - 166
Manuscripts and Letters: Lots 167 - End of Sale

Front Cover: Hebrew Alphabet Chart. Warsaw, 1902 (see Lot 39)
Rear Cover: The Five Books of Moses. Amsterdam, 1726. The Moses M. Seixas set. (see Lot 157)

List of prices realized will be posted on our Web site,
www.kestenbaum.net, following the sale.

FINE JUDAICA:

— PRINTED BOOKS —

- 1 ABRAMOVITCH, RAPHAEL (Editor). *Di Farshvundene Velt / The Vanished World*. Hundreds of black-and-white photographic illustrations. Text and captions in English and Yiddish. pp. 575, (8). *Torn pp.489-90. Original gilt-lettered red buckram with pictorial paper label (after Yudovin) on front cover. Boards detached. Oblong 4to. Sold not subject to return.*

New York, The Forward Association: 1947. **\$200-300**

♣ Wealth of photographic illustrations by Roman Vishniac and other photographers, depicting Jewish life in Central and Eastern Europe immediately prior to World War II.

[SEE ILLUSTRATION BELOW]

- 2 ABUDRAHAM, DAVID BEN JOSEPH. *Abudarham* [commentary to prayers, including Passover Hagadah]. Fourth edition. Initial letters of title historiated. Printer's device on title (Yaari, Printer's Marks no. 16). Printed in double columns. The Chief Rabbi Hermann Adler - Elkan Nathan Adler copy. ff. 86. *Opening three leaves repaired with some loss, upper portion of first leaf supplied in manuscript, stained in places. Ex Library. 19th-century half-roan, rubbed. Sm. folio. [Vinograd, Venice 259; Habermann, Adelkind 41; not in Adams].*

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

♣ Unfortunately, scant facts have survived concerning the biography of David Abudarham. His work, written in Seville in 1340, is considered by critical scholars an important repository of Spanish and Provençal traditions otherwise lost. Abudraham extensively utilized the prayer-book of Sa'adyah Gaon. There is some speculation that Abudraham was a disciple of R. Jacob ben Asher, author of the Turim, but this is inconclusive. See EJ, Vol. II, cols. 181-2.

- 3 (ALEPPO). SHEM TOV IBN FALAQUERA. *Sepher Ha-Mevakesh* [A survey of human knowledge in the form of a philosophical dialogue in rhymed verse and prose]. The approbation contains the names of 52 Rabbinical leaders of Aleppo. ff 48 *With previous owner's signature and stamp Dayan Yakov R. Attie. Contemporary boards. 8vo. [Yaari, Aleppo 3].*

Aleppo, Eiliah Chai Sasson: 1867. **\$300-500**

♣ The Spanish author (c. 1225-1295) was one of the supporters of Maimonides during the anti-Maimonidean controversy. In this work, a young student, ("ha'mevakesh," the seeker), debates the appropriate approach to intellectual pursuit.





Lot 4

- 4 ALGAZI, SHLOMO. Halichoth Eli [Talmudic methodology in alphabetical order, plus novellae on Talmud and Rambam]. FIRST EDITION. THE RABBI NACHUM DOV-BER FRIEDMAN OF SADIGURA COPY, with his alternating stamps on title, signature on front-free endpaper. ff. 77 [of 80, lacking index] Signatures of three previous owners on title in Sephardic script (including Misod ibn Moyal and Yoseph ibn Samon of Tiberias, author of Eduth Be-Yehoseph) Marginal notes in a Sephardic hand, slight marginal repair. Later boards, front cover loose. 4to. [Vinograd Ismir 11; Steinschneider no. 6894,4; G. Pouzailov, Chachameihem Shel Yehudei Sepharad Ve- Ha-Mizrach no. 380; Yaari, Shluchei Eretz Yisrael, pp.638-39, Wanunu, S., Encyclopedia Arzei Ha-Levanon, Jerusalem, 2006, Vol. 2, p. 945, Vol. 3, p. 1487].

Ismir, Abraham Gabbai: 1662-3. \$400-600

THE R. NACHUM DOV BER FRIEDMAN OF SADIGURA COPY

Rabbi Nachum Dov Ber Friedman was one of the greatest bibliophiles amongst Chassidic Rabbis. His library was formed from three sources- books inherited from his forbearers, books purchased from his own funds and books given to him as a present. He had different stamps indicating the source e.g. Kinyan Kaspi (purchased from my own funds), Yerushath Avotai (inherited) and Minchath Shai (a gift) as in this copy.

The author (1610- 1683), was one of the most distinguished, prolific Turkish Talmudic scholars; publishing over fifteen important works. When the false Messiah Shabbethai Tzvi appeared, R. Shlomo, who was the Rabbi of Ismir, almost single-handedly defended, traditional Judaism. He was forced to flee from Ismir due to the influence of Shabbethai Tzvi's followers. He later emigrated to Jerusalem.

One of the previous owners R. Yoseph Ibn Samon, was one of the most prominent Rabbis of Morrocco and a disciple of the Ohr Ha-Chaim R. Chaim Benatar. He was the Shadar (emissary of the Sephardic community in Tiberias) to Italy, North Africa, Iraq and India. The Chida in his responsa Chaim Shaal (vol. 2, no. 32), praises him with especially honorific titles pertaining both to his scholarship and holiness -"Ha-Chacham Ha-Salem Atzum Ve-Rav... Chasida Kadisha..."

The other signatory, R. Misod Ibn Moyal was also a prominent Morrocan Rabbi serving in Alcazar and Tetuan, some of his responsa are printed in Mishpat u-Tzedakah Be-Yaakov by Jacob ibn Tzur, Alexandria, 1894.

[SEE ILLUSTRATION ABOVE]

- 5 ALSHEICH, MOSES. Einei Moshe [commentary to the Book of Ruth, with text]. FIRST EDITION. The Mayer Sulzberger copy. Title within architectural arch. ff. 46, (1). Title laid down with loss to upper portion of border, stained and soiled. Recent cloth-backed boards. 8vo. [Vinograd, Venice 934; Habermann, di Gara 208].

Venice, Giovanni di Gara: 1601. **\$200-300**

♣ R. Moses Alsheich (d. after 1593), one of the great luminaries of Safed, merited the special appellation reserved for few: "Ha-Kadosh".

- 6 (ANGLO JUDAICA). Nettles, Stephen. An Answer to the Jewish Part of Mr. Selden's History of Tithes. FIRST EDITION. Many passages in Hebrew. ff. [6], pp. 189, [1]. Sight staining, upper margin of title slightly cut not affecting text. Contemporary calf, rubbed, front cover loose. 8vo.

Oxford, J. Wichfield and William Turner: 1625. **\$300-500**

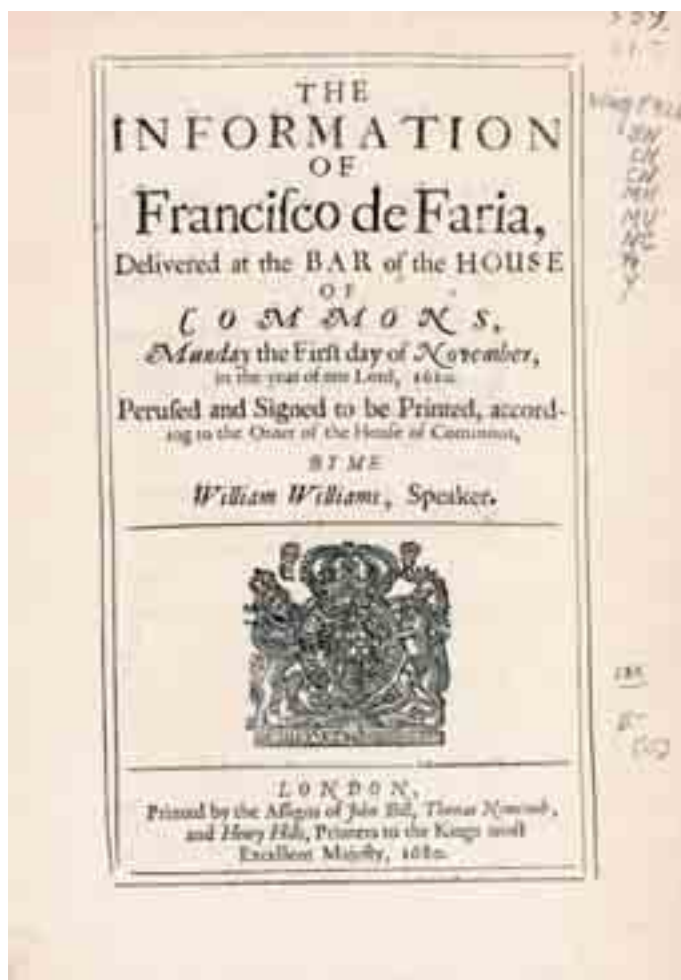
♣ The first appearance of Hebrew Pica (unpointed type) "freely used" in an Oxford publication. See Madan, F. The Early Oxford Press: A Bibliography of Printing and Publishing at Oxford 1468-1640, (1895) p. 126

Comprehensively researched, presents many original sources including ibn Ezra, Abrabanel, Chezkuni, Ramban etc..

- 7 (ANGLO JUDAICA). The Information of Francisco de Faria, Delivered at the Bar of the House of Commons, Munday the First Day of November, 1680. On title, Royal Crest, "Honi soit qui mal y pense". pp. (2), 12, (2). Minor staining. Disbound. 4to. [Roth, Magna Bibliotheca Anglo-Judaica, p. 248, no. 1].

London, John Bill, Thomas Newcomb, and Henry Hills, Printers to the King: 1680. **\$1200-1800**

♣ This fascicle begins with the following words, "The information of Francisco de Faria, born in America, son of John de Faria, a Jew, of St. Giles [Belgium]." The information de Faria provided was considered essential in uncovering the infamous "Popish Plot," a Catholic plot to overturn the Protestant government of England. We learn from his testimony that de Faria was recruited as an agent in Antwerp, where he made the acquaintance of several English Catholics, including nuns and a Jesuit priest, who convinced him to travel to London. There he worked in the employ of the Portuguese ambassador as an interpreter. (De Faria was fluent in eight languages.) Eventually, he was offered by the Ambassador the assignment of assassinating two key persons in exchange for the considerable sum of 50,000 reales d'ocho [pieces of eight]. Later, Francisco's brother, Abraham de Faria, arrived in London; he too was brought into the Affair by the Ambassador. A tale of considerable intrigue and suspense. See AJHSP, Vol. XX, pp. 115-132.



Lot 7

A N J L O - J U D A E U S,
OR THE
HISTORY
OF THE
JEWS,
Whilst here in
ENGLAND.

Relating their Manners, Carriage, and Usage.
from their Admission

By *William* the Conqueror,
to their BANISHMENT.

Occasioned by a Book,
Written to His Highness, the Lord P. &or
(with a *Declaration* to the Commonwealth of *Engl.*)
for their Re-admission,

By Rabbi *Menasses Ben Israel*.
To which is also subjoyned a particular Answer, by *W. H.*

Augustin. de Civitat. Dei, Lib. 21. Cap. 8.
Quisquis ad hoc prodigia, ut credas, requirit, magnam est ipse prodigium, qui mundi crē-
dente non credit.

London, Printed by *T. N.* for *Thomas Heath*, in *Russel-street*.
near the *Piazza* in *Covent-Garden*. 1656.

Lot 8

- 8 (ANGLO JUDAICA). H[ughes], W[illiam]. Anglo-Judaeus, or The History of the Jews, Whilst Here in England. Relating Their Manners, Carriage, and Usage, From Their Admission by William the Conqueror, to their Banishment. Occasioned by a Book, Written to His Highness, the Lord Protector for their Re-admission, by Rabbi Menasses Ben Israel. FIRST EDITION. Faint marginalia. pp. (4), 52. Title missing a few letters of text. Stained. Disbound. 8vo. [Roth, *Magna Bibliotheca Anglo-Judaica*, p. 208, no. 24].

London, T.N. for Thomas Heath: 1656. \$4000-6000

❖ RARE HISTORIC DOCUMENT APROPOS TO THE 350TH ANNIVERSARY OF THE READMISSION OF THE JEWS TO ENGLAND

In 1655, the Amsterdam rabbi and mystic Menasseh Ben Israel arrived in England intent on persuading Lord Protector Oliver Cromwell to readmit the Jews to England after an absence of over three and a half centuries. On 31 October, Menasseh presented his pamphlet, *Humble Address*, to the Council of State. In the introduction, he expressed his belief that the dispersal of the Jews to the four corners of the Earth was necessary for the Final Redemption to occur, in fulfilment of the prophecies in Deuteronomy 28:64 and Daniel 12:7. Conspicuously, the Jews were yet absent from Angle Terre (Heb. “ketzeh ha-aretz”, literally the end of the earth).

Menasseh’s proposal met with a considerable backlash. Englishmen opposed to the reentry let loose a torrent of verbal protest. Indicative of this reaction, the present pamphlet argues against Rabbi Menasseh Ben Israel’s proposal. The author, William Hughes of Gray’s Inn, a member of the Bar, laments the fact that “the Rabbi appears to be utterly ignorant of our Histories (though a learned man).” The reader is familiarized with the many supposed wrongdoings of the Jews during their sojourn in England, including several alleged sacrifices of Christian children, the most infamous being, of course, that of Hugh of Lincoln in 1255 (pp. 18-19). He sums up Anglo-Jewish history: “Thus admitted by William the Conqueror, about the year 1070, they were expelled in the year 1290, being here some 220 years (longer by five or six than their ancestors were in Egypt) during which time we may easily see the English Nation was as in bondage” (p. 31).

(In an interesting aside, the author disputes Judge Cook’s earlier assertion that the Jews were not banished but left voluntarily - see pp. 26-30).

The pamphleteer proceeds to systematically demolish Rabbi Menasseh ben Israel’s arguments. He is especially cynical regarding Menasseh’s assertion that the imminent Redemption rides on the Jews’ readmission to England: “I cannot but wonder at the Rabbi. It’s believed that the time of their redemption is near (saith he) and that they must first be scattered throughout the world. What then? Therefore, if this be true, they must first have a seat also in England. Why, they had a seat here once before for the space of above 220 years, and must they needs come again, or else their dispersion (as to this place) cannot be accomplished?” (pp. 32-33).

Oliver Cromwell, who initially was in favor of the readmission, had evidently misjudged the degree of opposition and eventually, Cromwell dissolved the conference that was to debate the question. And yet, in July of 1656, the Council of State considered the petition of the London Marranos to have their own burial ground and to hold religious services undisturbed. The relevant pages were subsequently torn out of the Minute Book. Thus, the readmission of the Jews to England became fact, though never de jure.

See T.M. Endelman, *The Jews of Britain 1656 to 2000* (2002), pp. 20-27 ; EJ, Vol. VI, cols. 752-3.

[SEE ILLUSTRATION FACING PAGE]



Lot 9

- 9 (ANGLO JUDAICA). (LITURGY). Orden de las Oraciones de Ros-ashanah y Kippur [Prayer-Book for New Year and Day of Atonement]. Translated into Spanish by Isaac Nieto. Includes Keter Malchut and Calendar. pp. xxvii, (1), 578. *Ex-library. Marbled endpapers. Contemporary splendid red morocco, gilt extra. Spine in compartments, somewhat starting. 8vo. [Roth B8, 7; Kayserling 78].*

London, Richard Reily: 1740. **\$5000-7000**

• THE FIRST JEWISH PRAYER BOOK PRINTED IN ENGLAND. A FINE COPY HANDSOMELY BOUND

David Nieto (1654-1728), Haham of the Spanish and Portuguese Synagogue in London (1701-28), was a curious mixture of the traditional and the modern. See A.M. Hyamson, *The Sephardim of England* (1951), pp. 79-81; EJ, Vol. XII, cols. 1152-3.

[SEE ILLUSTRATION ABOVE]

10 (ANGLO JUDAICA). Publications of the Anglo-Jewish Historical Exhibition: No. I: Papers Read at the Anglo-Jewish Historical Exhibition. * No. 2: Shetaroth: Hebrew Deeds of English Jews Before 1290. * No. 3: Jacobs, Joseph and Wolf, Lucien. A Bibliographical Guide to Anglo-Jewish History. Together three volumes. *Marginal notations. Original boards, variously worn. 8vo.*

London, Wertheimer, Lea & Co.: 1888. **\$300-500**

• Publications that accompanied the Anglo-Jewish Historical Exhibition. These volumes are invaluable for a comprehensive study of the Jews in England from medieval times through the nineteenth century.

11 (ANGLO JUDAICA). GASTER, MOSES. History of the Ancient Synagogue of the Spanish and Portuguese Jews, The Cathedral Synagogue of the Jews in England, Situate in Bevis Marks. A Memorial Volume... to celebrate the Two-Hundredth Anniversary of its Inauguration, 1701-1901. Profusely illustrated and with facsimiles of deeds and documents. Title-page signed J.S. da Silva Rosa. *pp. (8), 201. First title worn. Contemporary half-morocco gilt over marbled boards. Lg. 4to.*

London, "Not published, for presentation only,": 1901. **\$200-300**

12 (ASTRONOMY). VITAL, CHAIM, Sepher Ha-Techunah, [formulae and calculations to determine the New Moons, Solar and Lunar cycles, Seasons and systems of intercalulation]. FIRST EDITION. Many astronomical diagrams. *ff. [4], 52. Previous owner's signature and stamp (Rabbi David Mazivetsky of Argentina), slight staining. Later boards. 8vo. [Halevy, Jerusalem 132].*

Jerusalem, Israel Bak: 1866. **\$400-600**

• With an introduction by the great Kabbalist, R. Chai Raphael Yedidiah Aboulafia, who writes in addition to the Kabbalah that R. Chaim Vital imbibed from Isaac Luria, "he held the keys to other scientific disciplines which are "Rakachoth" (pharmaceutics) necessary for understanding the "internal" (i.e. Kabbalistic) portions of the Torah."

13 (AUSTRO-HUNGARY). Kundmachung...Auftheilung der Domesticallbe=dürfnisse bei den jüdischen Religionsgemeinden in Mähren. German. On last page, two-headed eagle, emblem of the Dual Monarchy of Austro-Hungary. *pp. (6). Browned. Folio.*

Brünn (Brno), 13th September: 1850. **\$1000-1500**

• A Proclamation concerning the constitution of the Jewish communities of Moravia, detailing organization, taxation, etc. Today, most, if not all of the communities enumerated in this proclamation are situated within the independent Czech Republic.

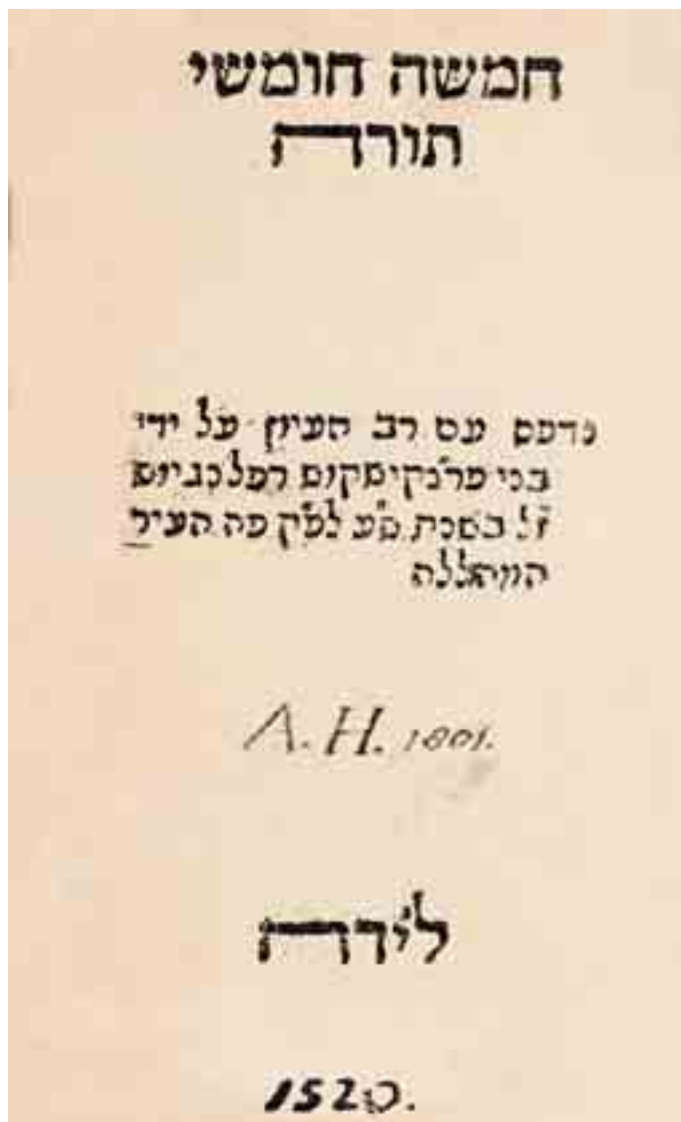
14 BIALIK, CHAIM NACHMAN. Kithvei Ch.N. Bialik u-Mivchar Targumav [The Collected Works of Bialik, with a Selection of His Translations]: Vol. I - Poems; Vol. II - Stories; Vol.III - Don Quixote; Vol. IV - William Tell. Four volumes. Plates including frontispiece portrait by Max Liebermann; titles, initial letters and other illustrations by Joseph Budko. *Green cloth, gilt extra. 4to.*

Berlin, "For The Lovers of Hebrew Poetry": 1923. **\$300-500**

15 (BIBLE. Hebrew). Chamishah Chumashei Torah (-end). Four parts bound in one volume. Each with separate title page. Miniature edition without vowel-points (nikud). *pp. 264, 227, (1), 287, (1), 238. Some staining, previous owner's signature and initials on flyleaf and title dated 1817 and 1801. Contemporary calf, rubbed. Housed in a modern fitted box. 16mo. [Vinograd, Leiden 22; Fuks, Leiden 25; Darlow & Moule 5114].*

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

[SEE ILLUSTRATION BELOW]



Lot 15

16 (BIBLE. Samaritan. PENTATEUCH). (Biblia Sacra Polyglotta). Textus Hebraeo-Samaritanus. Text pasted onto larger blank sheets within bound volume. The Benjamin Kennicott - Moses Gaster Copy, with Kennicott's detailed marginal notations. 18th-century boards, rubbed, covers detached. Lg.4to. [Cf. Vinograd, London 7; Darlow & Moule 1446; Berkowitz 182].

(London, Thomas Roycroft: 1655-57). **\$3000-4000**

✦ Opening blank inscribed by Samuel Edwards (London, 3rd April 1790): "This Book Belonged to the Late, Learned Dr. Kennicott, and was interleaved and corrected by him..." The final page noted in pencil by Moses Gaster: "Finished collation of ...(?)... with my Ms. No. 800. 16th February, 1905. MG."

This Samaritan text was removed from Brian Walton's London Polyglot. The volume contains extensive notations by the great Oxford scholar, presumably for his exhaustive Biblical excursion of 1776-80. Kennicott (1718-83) spent much time in the study of Hebrew manuscript texts.

[SEE ILLUSTRATION BELOW]



Lot 16

17 (BIBLE. Hebrew). Chamishah Chumshei Torah [-end]. Text in double columns. Two titles in Hebrew and Latin. Engraved frontispiece. Three divisional titles. Latin introduction by George Desmarestz. ff.(6), 293, pp.294-306,(4). Slight marginal browning. Previous owner's inscriptions of verses on verso of front flyleaf in English, dated 1818. Contemporary vellum. 12mo. [Vinograd Amsterdam 734; Darlow & Moule 5139].

Amsterdam, Gerardus Borstius, Franciscus Halma, Guilielmus van de Water: 1701. **\$300-500**

✦ Neat, unvocalized edition of the Bible based upon Leusden. It is suggested that this edition was favored by R.Elijah, the Gaon of Vilna, in performing "Goral Ha- Gra" - the art of bibliomancy, the Vilna Gaon's method of using the Bible to predict the future.

18 (BIBLE. Boothroyd, B[enjamin], Ed. Biblia Hebraica. Hebrew, without points, after the text of Kennicot. Accompanied with English notes, critical, philological, and explanatory. Vol. II only [Job, Psalms, Proverbs, Eccles., Song of Songs, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, and Minor Prophets). pp. (4), 438, (2). Uncut, unopened leaves. Stained. Sm. folio. [Vinograd, Pontefract 1; M. Rosenfeld, Hebrew Printing 496; not in Darlow & Moule].

Pontefract, Printed by Editor: n.d. (1813). **\$100-150**

✦ Exhaustive critical edition prepared by this Hebrew scholar in Pontefract, a small market town in West Yorkshire, England. See Alan D. Corré, "The Boothroyd Bible," Wisconsin Academy Review, Fall/Winter 1966, pp. 58-9.



Lot 19

19 (BIBLE. Hebrew). The Sixth Biblia Rabbinica. With Targum and commentaries. Revised by J. Buxtorf. [Vinograd, Basle 248; Prijs, Basle 219; Darlow & Moule 5120]. (Ludwig König, 1618-19)

* With: Buxtorf, Johannes (The Elder). Tiberias sive Commentarius Masorethicus Triplex [Commentary to the Tiberian Masorah of the Bible]. [Prijs 272A]. (Johann Jacob Decker, 1665). A single gargantuan volume. *Ex-library. Lightly stained. Elaborately blind-tooled vellum over thick wooden boards, roundel-portraits, corners reinforced in calf; spine in compartments. Large, thick folio.*

Basle, v.d. **\$8,000-12,000**

♣ MAGNIFICENT COPY. ALL PARTS, BOUND HERE IN ONE VOLUME, IN A FINE CONTEMPORARY BINDING. THE MOST SCHOLARLY EDITION OF THE RABBINIC BIBLES

The publisher was fortunate in obtaining the services of experienced scholars, printers and correctors who helped make this endeavor one of the most grammatically correct editions in accordance with the Masorah, as well as most esthetically pleasing, with a slightly different layout than the previous Venetian editions. Abraham Braunschweig, the scholarly Jewish editor/printer (who previously printed Bibles in Hanau and moved to Basle in 1617, to work exclusively for König in conjunction with Buxtorf), writes in a fine Rabbinic Hebrew, interspersed with halachic references, of the improvements and additions wrought in this edition (which were omitted from the second and third Venice editions), e.g. Ibn Ezra's commentary on Isaiah and Minor Prophets, etc. Buxtorf, who occupied the Chair of Bible and Hebrew Studies at the University of Basle, held sympathetic views consistent with traditional Judaism, and was friendly with Menasseh Ben Israel and other rabbis.

Commentary to the Tiberian Masorah of the Bible: Buxtorf devoted this work to the tradition of the Masoretes of Tiberias. In doing so, he made ample use of Elijah Levita's Masoreth ha-Masoreth (Venice, 1538). Buxtorf divides his work in three: Commentary on the Masorah, Key of the Masorah, and Critical Commentary. Buxtorf was of the view that the Masoretic text is the genuine version of the Bible, though he accepted Levita's revolutionary theory that the masoretic vocalization and cantillation marks originated with Ezra and the Men of the Great Assembly. See EJ, Vol. IV, col. 1543.

[SEE ILLUSTRATION ABOVE]

20 (BIBLE ILLUSTRATIONS). The Song of Solomon. With Twelve Full Page Plates and Various Other Decorations by Herbert Granville Fell. *pp.23. Clean copy. Some leaves loose. Original gilt pictorial-boards, rubbed. 4to.*

London, Chapman and Hall Ltd.: 1897. **\$300-500**

✎ The elaborate gilt cover design has been cited as one of the most stunning examples of Art Nouveau book design.

21 (BIBLE ILLUSTRATIONS). The Song of Songs with six illustrations and decorative borders by Sir Edward Burne-Jones. One of 875 numbered copies on “special Vellum paper” from a printing of 1000. Text & borders printed in pale green. *ff.17. Clean copy. Cream boards with titling & border decoration on front cover gilt, rubbed. Sm. folio.*

New York, R.H. Russell: 1902. **\$200-300**

22 (BIBLE ILLUSTRATIONS). Le Cantique des Cantiques qui est sur Salomon [Song of Songs]. Illustrated by a pioneer of the Abstract Art Movement, Frantisek Kupka (Czech, 1871-1957). Numerous color ornaments, Each page in different color ink. *pp. 82, (2). Elaborate pictorial stiff wrappers. Large Folio.*

Paris, Lecoq et Mathorel: 1905. **\$400-600**

23 (BIBLE ILLUSTRATIONS). Die Erzählenden Bücher des Alten Testaments. Erster Band. Das Buch Esther und das Buch Hiob. One of ? numbered copies. German text of Bible with eight plates by Bruno Goldschmidt. *pp. 101, (1). Browned. Original marbled boards, backstrip touch worn. Sm. folio.*

Munich, Hans von Weber: 1918. **\$150-250**

24 (BIBLIOGRAPHY). Koheleth David / Collectio Davidis. Prepared by Isaac Metz and Eleazar Emden. Hebrew and Latin on facing pages. A few handwritten corrigenda. *pp.xvi,741,(3). Later boards. 8vo. [Shunami 351].*

Hamburg, Brothers Bonn: 1826. **\$700-900**

✎ Catalogue of the celebrated Oppenheim Collection of Prague. Purchased by the Bodleian Library of Oxford in 1829, where it has ever since remained singularly celebrated. See S. Brisman, A History and Guide to Judaic Bibliography (1977) pp.38-44.

25 (BIBLIOGRAPHY). Copinger, Walter Arthur. The Bible and Its Transmission. Being an historical and bibliographical view of the Hebrew and Greek texts, and the Greek, Latin and other versions of the Bible (both ms. and printed) prior to the Reformation. FIRST EDITION. Title in red and black. Large illustrated plates of Early Printed Bibles in Hebrew, Greek and Latin. *pp. (14), 340, (1). Original vellum-backed boards. [Besterman 759]. Folio.*

London, Henry Sotheran & Co.: 1897. **\$800-1200**

✎ A scarce and substantial bibliographic work on the printed editions of the Bible throughout the centuries.

[SEE ILLUSTRATION BELOW LEFT]

26 (BIBLIOGRAPHY). The Jewish Encyclopedia. Twelve volumes. 8,572 pages. Tens of thousands of primary and secondary entries. Profusely illustrated. Chief Editor: Isidore Singer. *Ex-library. Original boards, binding broken. Sold not subject to return. Sm. folio.*

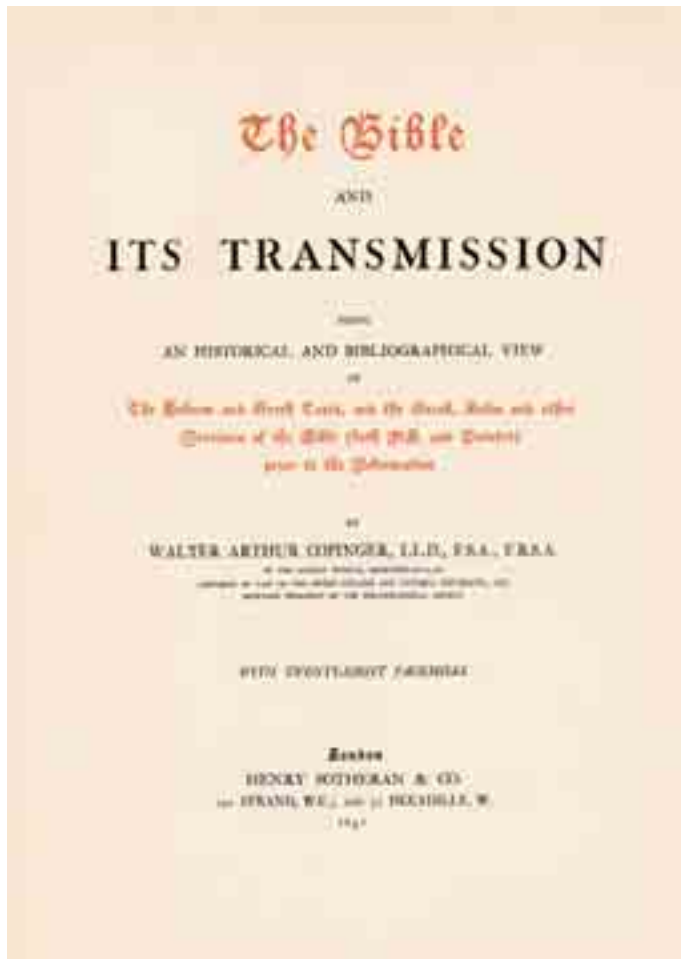
New York, Funk & Wagnalls: 1906. **\$100-150**

✎ The first complete modern Jewish encyclopedia - “many of its entries remain unsurpassed.” (EJ).

27 (BIBLIOGRAPHY). 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). Contemporary boards, light wear. Lg. 4to. [Shunami 2851; Goldman, Hebrew Printing in America 1208].*

St. Louis, Moinester Printing: 1926. **\$600-900**

✎ 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.



Lot 25



Lot 28

28 (BINDING). Seder Ha'tephiloth Mikol Ha'shanah [prayers for the entire year]. According to the custom of Polish Jews. With Psalms and Techinot. Divisional titles. Contemporary vellum binding, elaborately gilt-tooled and hand-colored in green, red and black inks within an arch form and central obelisk, embellished with birds, flowers, tooled scrolls and flourishes on upper and lower covers. ff. (1), 243, 105, 144. *Lightly stained in places, a.e.g.* 8vo. [Vinograd, *Amsterdam* 2156].

Amsterdam, Jochanan Levi Rophé: 1786. **\$8,000-10,000**

• A BEAUTIFUL DUTCH, HAND-COLORED VELLUM HEBREW BINDING

A quite unusual and uncommon work of craftsmanship. The central motif on the covers of a pair of cherubs supporting a crown indicate the owner was one of the Elders of Amsterdam's Portuguese Congregation. See M. Gans, *Memorbook* p.189 for other examples of fine Dutch-Jewish bindings.

[SEE ILLUSTRATION ABOVE]

Binding: Also see Lot 141



Lot 29

29 (CEREMONIES). Minhagim. Title within architectural arch. Many woodcut illustrations of rites and customs. Yiddish translation by Simon Levi Ginzburg, printed in Wayber-taytsch type. ff.61. Lower right margin of title repaired, usual browning. Modern calf-backed boards. 8vo. [Vinograd, Amsterdam 830 (with different pagination); Mehlman 1379; Steinschneider, Cat. Bodl. 3829].

Amsterdam, Solomon Proops: 1707. **\$3000-4000**

♣ Vinograd lists this edition as having 58 leaves. Both Steinschneider and the Mehlman Catalogue note the correct pagination of 61 leaves.

[SEE ILLUSTRATION ABOVE LEFT]



Lot 30

30 (CHASSIDISM). Schneur Zalman of Liady. (Tanya) - Igereth HaKodesh [fundamental exposition of Chabad Chassidism]. UNRECORDED VARIANT EDITION. ff. [1], 36, 41-44, 41-52, 7, 28, [6]. Stained in places, Russian stamp on final leaf. Later calf, rubbed. 8vo. [See Mondschein, Tanya Bibliography numbers 10 and 11].

Kopyst ?, 1814. **\$3000-4000**

♣ One of the first appearances of the Tanya complete with its' final section, Kuntress Acharon ("Last Thesis"), published after the Alter Rebbe's death.

A rare, unrecorded, variant edition. The pagination of this book differs from both Mondschein numbers 10 and 11 (the Ta-shema copy). Although the date on the title here states 1814, Mondschein attributes a similar edition with variant pagination to be possibly Kopyst after 1814, or perhaps another entirely unknown Russian illegal press.

The present variant issue is not found in either the National Library, Jerusalem, nor The Lubavitch Library, Brooklyn, New York.

[SEE ILLUSTRATION ABOVE RIGHT]



Lot 32

- 31 (CHASSIDISM).** MENACHEM MENDELOF RIMINEV. Menachem Zion. Bound with: AZULAI, CHAIM YOSEPH DAVID. Seder Avodah, Avodath ha-Kodesh. * AARON B. YEHUDA HA-LEVI. Zoth Torah Ha-Adam. * CHAGIZ, MOSHE, Tzror Ha-Chaim. Together, four works bound in one volume. *Some staining, repair to title of first work not affecting text. Later boards. Sm. 8vo. [Vinograd, Zhitomir 180,193, 198, 201].*

Zhitomir, Aryeh Leib Shapiro: 1857. **\$300-500**

- 32 (CHASSIDISM).** DAVID SHLOMO OF TOLCHIN. Hithoreruth HaTephilah [on the Chassidic mode of prayer]. FIRST EDITION. Two title pages. ff. 24. *Unbound. 16mo.*

Zhitomir, Y. M. Bakst: 1870. **\$200-300**

⚠ An unrecorded edition.

Unknown to Friedberg, Beith Eked, nor noted by Raphael and Porush in their Encyclopedia Le-Chassiduth (1980), who record the first appearance of this work to be in Warsaw, in 1901. The author was a disciple of R. Baruch of Mezbizh and R. Shalom of Prohobischt.

[SEE ILLUSTRATION ABOVE LEFT]



Lot 33

- 33 (CHASSIDISM).** Or la-Yesharim ["Light to the Just": Novellae to Talmudic Tractate Pesachim] / Sepher Pethil Techeileth ["A Thread of Blue": polemic against recently innovated Radzyner Techeileth]. FIRST EDITION. Title in typographic border. ff. (2), 28, 58, 3. *Browned. Recent marbled boards. 8vo. [Friedberg A-1187].*

Jerusalem, Y.D. Frumkin: (1891). **\$300-400**

⚠ In the year 1888, Gershon Hanoch Leiner, the iconoclastic Chassidic Rebbe of Radzyn, published his work Pethil Techeileth, in which he announced his discovery in Italy of the mythical "chilazon" or sea creature, which according to the Talmud, was the source of the long-lost "thread of blue" to the ritual fringes (tzitzith), as per Biblical mandate (see Numbers 15:38, and Rashi's commentary ad loc.) This daring innovation met with stiff resistance in rabbinic circles, indeed one of the most vociferous opponents of the Radzyner techeileth was the flamboyant R. Hillel Moses Gelbstein of Jerusalem (a devout chassid of the Kotzker Rebbe, Menachem Mendel Morgenstern, and after the latter's death, of R. Menachem Mendel Schneersohn of Lubavitch ("Tzemach Tzedek"). Besides mustering cogent arguments from Halacha and Kabbalah to refute Leiner's discovery, Gelbstein eventually went so far as adopting vigilante tactics, burning the blue tzitzith together with the prayer shawls to which they were attached.

[SEE ILLUSTRATION ABOVE RIGHT]



Lot 34

34 (CHASSIDISM). Ha'atakath Mekithvei Admo'r mi-Bobroisk Bedevar Mischar Ha'Ethrogim ["Copies of letters of Rebbe of Bobroisk Concerning the Trade in Citrons.']. pp. 10. *Light stains. Loose. 4to.*

Poltava, Rabinowitz: 1913. **\$1000-1500**

✱ An unusual polemical tract relating to strife within the Chabad community in Eretz Israel divided between the adherents of Shalom Dov Baer (Rasha"b) of Lubavitch and his first cousin, Shemariah Noah of Bobroisk. The "sichsuch," or controversy, was primarily economic, concerning the equitable division of funds of Kollel Chabad in the Holy Land.

It appears that the title was a subterfuge designed to deter Russian government censors, or perhaps even Lubavitch partisans. The internal document was to circulate strictly among Bobroisk adherents.

(Further details concerning this tract available upon request).

[SEE ILLUSTRATION ABOVE LEFT]



Lot 35

35 (CHASSIDISM). LIEBERMAN, CHAIM. Der Rebbe un der Satan. pp. 52. *Original wrappers. 8vo.*

New York, Marstin Press: 1958. **\$150-200**

✱ Polemical tract by this talented Yiddish journalist, opposing the media-placed anti-Zionist screeds placed by Grand Rabbi Joel Teitelbaum of Satmar and his followers. Most copies of this pamphlet were secured and destroyed by the adherents of Satmar.

[SEE ILLUSTRATION ABOVE RIGHT]

36 (CHAGALL, MARC). Vitebsk [Memorial Volume]. Title with original illustration by Marc Chagall in blue ink and signed by him in Yiddish characters. pp. (8); cols.508; pp. (2). *Crisp, clean copy. Cloth, rubbed. Sm. folio.*

Tel-Aviv, Achduth for Irgun Olei Vitebsk be-Yisrael: 1957. **\$600-900**

✱ The title page of the Memorial Volume for Vitebsk, birthplace of arguably the foremost Jewish artist of the 20th century, Marc Chagall (1887-1985), was graced with a pen and ink drawing by the artist in his inimitable style.

- 37** (CHAGALL, MARC). Shtrom ["Stream"]. Monthly Yiddish periodical. No. 1 and No. 2. (bound together in one volume). With cover illustration by MARC CHAGALL. *Volume I: Number. 1 - pp. 79, (1); Number. 2 - pp. (2), 80. Lightly browned. Original printed paper wrappers bound in contemporary cloth. 4to.* [Cf. *Israel Museum Catalogue, Tradition and Revolution (1987), no.151; Museum of Modern Art Catalogue, The Russian Avant-Garde Book 1910-1934 (2002), no.372, p. 143 (illustration)*].

Moscow, 1922. **\$500-700**

♣ Chagall's striking and innovative decoration of the title letters in his cover design for the short-lived monthly periodical Shtrom, evokes the turmoil and hope for a new world-order in the wake of Russia's Revolution. Each letter of the title contains a miniature, in black and white, of a world turned upside-down.

- 38** (CHILDREN'S LITERATURE). Auerbach, Isaac. Girsā di-Yenuka [Hebrew grammar for children]. FIRST EDITION. With Yiddish translation. Title in typographic border. Decorative endpiece. ff. 38. *Corners lightly worn. Ex-library. Modern boards. 8vo.* [Vinograd, *Wilhermsdorf 94; M.N. Rosenfeld, Jewish Printing in Wilhermsdorf (1995), no. 84*].

Wilhermsdorf, Hirsch b. Chaim of Fuerth: 1718. **\$200-300**

♣ The exercises in this Hebrew grammar - and in many others to come - involve conjugating the verb PKD, "to command." An interesting anecdote is told concerning Rabbi Kook, Chief Aschkenazic Rabbi of Eretz Israel, who is reputed to have said in jest: "I am unable to dictate and command others ("pakod pakadeti") - for I did not learn Hebrew grammar from this exercise book."

- 39** (CHILDREN'S LITERATURE). Alpha-Beitha Metzuyareth ["Illustrated in Color, According to the "Natural Method."]. Single sheet. Hebrew. Each letter contains multiple illustrations of objects beginning with that letter. Brilliant hues. Charming illustrations culled both from East European Jewish life and the world at large. *Light stains, creased. 14 1/2 x 22 1/2 inches.*

Warsaw, Tushiyah: 1902. **\$1000-1500**

[SEE ILLUSTRATION FRONT COVER]

- 40** (CHILDREN'S LITERATURE). Steinberg, Judah. The Breakfast of the Birds and Other Stories. Translated from the Hebrew by Emily Solis-Cohen. With four illustrations in color. pp.175. *Light stains. Color-pictorial illustrated cloth, worn. 4to.*

Philadelphia, Jewish Publication Society of America: 1917. **\$200-300**

♣ EARLY AMERICAN-JEWISH ILLUSTRATED CHILDREN'S BOOK.



Lot 41

- 41** (CHILDREN'S LITERATURE). Bialik, Ch[aim] N[achman]. Sepher ha-Devarim [poems]. With: 16 illustrations by Tom Seidmann-Freud. FIRST EDITION. Text in Hebrew. Charming color illustrations. ff.18. *Light stains. Stiff illustrated wrappers. Rectangular 8vo.*

Berlin, Verlag Ophir: 1922. **\$300-400**

♣ Martha ("Tom") Seidmann-Freud (1892-1930), niece of Sigmund Freud, was one of Germany's most important illustrators of children's books in the 1920s. She committed suicide four months after the death of her husband.

[SEE ILLUSTRATION ABOVE]

- 42** (CHILDREN'S LITERATURE). Wahrhaft, Mordecai. Blue Box the Bold. Translated by Lawrence Weston. Illustrations by Wahrhaft, hand-colored with crayon. pp.22. *Excellent condition. Soft printed wrappers, bound with attractive blue chord. 8vo.*

Jerusalem, Rubin Mass: circa 1930. **\$120-180**

♣ The hero of this delightful children's story is the Blue Box of the Keren Kayemeth le-Yisrael or Jewish National Fund.



Lot 44

- 43 (CHILDREN'S LITERATURE).** Blue-on-white Aleph Beith chart. Single sheet. Hebrew. Each letter with appropriate illustration, including one large illustration of the parts of the human anatomy. *Light stains, creased. Bottom right-hand corner tape-repaired. 16 x 19 1/4 inches.*

Continental?, circa 1880. **\$1000-1500**

[SEE ILLUSTRATION ABOVE RIGHT]

- 44 (CHILDREN'S LITERATURE).** Sepher ha-Temunoth ha-Rishon shel ha-Yeled ["The Child's First Picture Book"]. Sumptuous multicolor illustrations. *Printed on stiff boards, which double as pictorial covers. 4to.*

Tel-Aviv, Dvir: Early Twentieth Century. **\$300-500**

[SEE ILLUSTRATION ABOVE LEFT]

- 45 (CHINA).** Three Rabbinic Works Printed by the Mirror Yeshivah in China: Hakohen, Aryeh Leib. Avnei Milu'im [Commentary on Shulchan Aruch, Even ha-Ezer]. * Lorbeerbaum, Jacob. Beith Ya'akov [Novellae to Tractate Kethuboth]. * Nachmanides, Moses. Chidushei ha-Ramban [Novellae to Talmud, with notes of R. Isser Zalman Meltzer].

Shanghai, The Mir Yeshivah: 1945. **\$150-200**

♣ Issued for the students of the exiled Yeshiva of Mir. Shanghai provided a relatively safe haven for many Jewish refugees from Nazi-occupied Europe.



Lot 43

- 46 (CHINA).** Kisselov, Aaron Moses. Mishberei Yam ["Waves of the Sea": Responsa]. FIRST EDITION. Title in typographic border. Broad margins. ff. 126, (2). *Top margin of title lightly waterstained, slight puncture to final four leaves. Recent boards. Folio.*

Harbin, M.L. Levitin: 1926. **\$1000-1500**

♣ One of Very Few Hebrew Works Printed in Harbin.

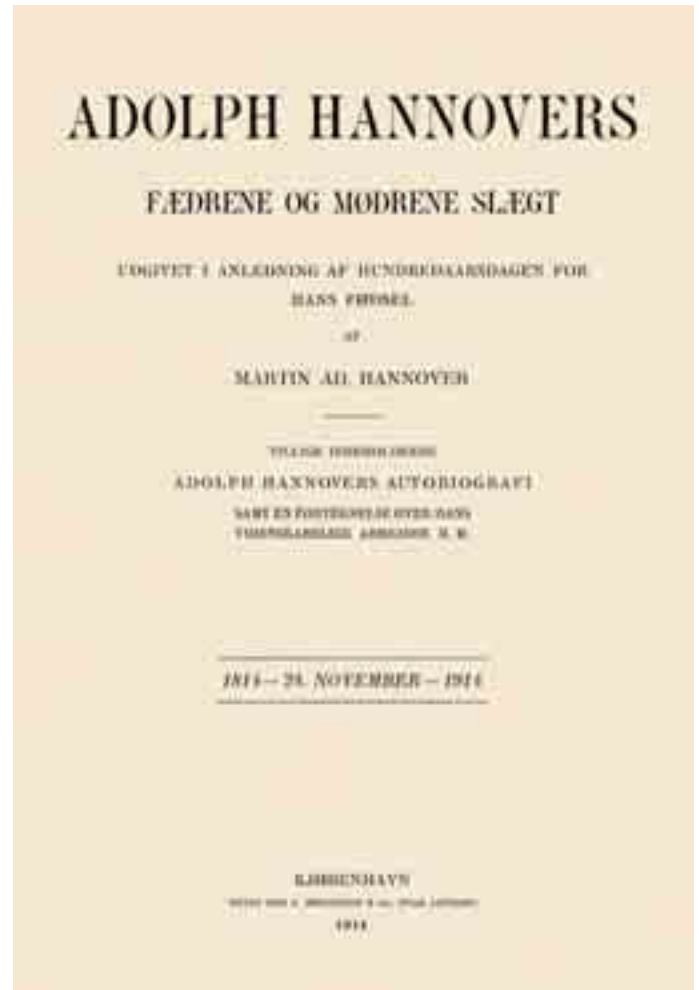
Due to its proximity to the Russian border, Harbin in Northern Manchuria, was home to an affluent White Russian-Jewish emigre community.

Moses Aaron Kisselov, rabbi of the Jewish community of Harbin, had originally served as Rabbi of Borisov (today Belarus). Kisselov was a first-rate halachist, as witnessed by his extensive correspondence with the great Lithuanian authorities of the day: R. Isaac Jacob Rabinowitz of Peterburg, R. Meir Simcha Kagan of Dvinsk, and R. Abraham Dov Baer Kahana-Shapiro of Kovno.

Many of the responsa in this collection deal with pressing issues peculiar to the difficulties of Jewish life in the remote areas of the Far East. For example, we read at the beginning of Chapter 33 ("Halachoth requiring a solution based on the present local situation"): "in this region of the Far East, and in the lands of China and Japan, there are few Jews in various cities, and due to their minute number, they have not a learned rabbi qualified to arrange 'giting' (bills of divorce), neither have they a 'sofer' (scribe) and there are among them such that have left behind women in Russia, and desire to divorce them. In some cases, the distance to the nearest 'talmid chacham' knowledgeable of 'giting' is thousands of miles. If we do not allow these men to appoint a scribe and witnesses in another locale, their wives will be left 'agunoth' (forbidden to remarry)" (p.236).



Lot 47



Lot 48

- 47** (CHINA). Adler, Marcus. Ha-Yehudim Be-China. Vilna, 1901. * With: M. Birenbaum and D. Cassel. China, Manchuria, Mongolia, Tibet, Korea. Yiddish text. Illustrated. Warsaw, 1922. Two works in two volumes (bound with two further travel books). *Contemporary illustrated boards and wrappers*. 8vo.

v.p, vd. **\$200-300**

[SEE ILLUSTRATION ABOVE LEFT]

- 48** (DENMARK). Hannover, Martin Ad. Adolph Hannovers Fædrene og Mødrene Slægt, Udgivet i Anledning af Hundredeaarsdagen. 1814 - 24. November - 1914 [Adolph Hannover's Father's and Mother's Lineage. Published for the Occasion of the Centenary. FIRST EDITION. Danish text. Several plates, including frontispiece portrait of Adolph Hannover. Numerous facsimiles in German, Hebrew and Judeo-German. pp. 207. *Original boards*. Sm. folio. [Freimann, p. 198].

Copenhagen, J. Jørgensen & Co.: 1914. **\$200-300**

♣ Adolph Hannover (1814-1894) was a Danish-Jewish scientist and physician who made significant contributions to the fields of histology and microscopy. His forebears, surnamed Hannover, Hirsch and Goldschmidt, originated for the most part in Altona and Hamburg, Germany. See EJ, Vol. VII, col. 1273.

[SEE ILLUSTRATION ABOVE RIGHT]

49 (DREYFUS AFFAIR). Dreyfus, Alfred, *Cinq Années de ma Vie 1894-1899*. (Paris, 1901). * *Five Years of My Life*. (London, 1901). * *Five Years of My Life 1894-1899* (New York, 1901). * *Fünf Jahre meines Lebens 1894-1899* (Berlin, 1901). * Sixteen German postcards concerning "L'Affaire." * Single-leaf cartoon issued by Punch (London, June 7, 1899). * Five issues of *L'Illustration: Journal Universel* (Paris, July-September 1899). * Seven issues of *Le Petit Journal* (Paris, 1894-1899). . . [See *N.L. Kleeblatt, The Dreyfus Affair: Art, Truce and Justice* (1987)].

v.p, 1898-1906. **\$600-900**

♣ Alfred Dreyfus, a Jewish captain in the French army, was accused of high treason for allegedly spying on behalf of the Germans. Dreyfus was in fact innocent, the true culprit being a Major Esterhazy. Before Dreyfus' innocence could be proven, he was forced out of the Army. In a most humiliating ceremony, his officer's uniform was stripped of its epaulets, and his saber broken - and he was sentenced to life imprisonment on Devil's Isle in the Guyanas. "L'Affaire Dreyfus," as it was referred to, dragged on for years, provoking agitation against Jews throughout France. With the help of the journalist, Emile Zola - who wrote a scathing article "J'Accuse," exposing French miscarriage of justice - and other prominent defenders, Dreyfus was eventually released from prison and restored to his rightful rank in the army.

The present collection includes Dreyfus' own memoirs in French, and English and German translations, as well as coverage in the French press, and the flutter of postcards engendered by this ignoble chapter in French history

50 (DUTCH JUDAICA). Leon, David de Ishac, de. *Sermao da Boa Fama Moralmente Simbolizada*. Pregado no K.K. de T.T. em quarta feira, em 27 Sivan Anno 5527 [sermon]. Portuguese and Hebrew text. pp. 21, (1). *Loose. 4to.* [Kayserling, p.57].

(Amsterdam, Jansen: 1767). **\$3000-4000**

♣ De Leon (1740-1826), a native of Bayonne and the son of Maranno parents, was appointed Chief Rabbi of the Portuguese community of The Hague in 1786. He was an active member of a society for the "lovers and practioners of the Hebrew and Dutch languages." De Leon delivered this sermon in the Talmud Torah of Amsterdam in 1767. (His father lived in Amsterdam, when he published a Jewish textbook there.) See *Memorbook*, p. 427.

Appended to the sermon is a Hebrew poem composed by Isaac Cohen Belinfante in honor of de Leon. Belinfante (d. 1780), a businessman, cultured scholar and bibliophile, was "one of the most active members of that illustrious group" of Amsterdam Hebraists. He preached on occasion at the Talmud Torah. See H.G. Enelow, Isaac Belinfante in: *Studies in Jewish Bibliography and Related Subjects in Memory of Abraham Solomon Freidus*, pp. 6-30 (the above-mentioned poem is listed as no. 36 in the Freidus's bibliography).

[SEE ILLUSTRATION BELOW]



51 (DUTCH JUDAICA). Tephillah ...Beth Ha-Knesseth Sephardim Be'eith Milchemeth Artzoth Europa. Prayer in Hebrew with Dutch translation. ff. 2. *Previous owner's ex-libris. Contemporary boards. 8vo.*

Amsterdam, A. Mendes Coutinho: 1914. **\$300-500**

♣ Prayer recited upon the outbreak of World War, August 9th, 1914.

"Defend our Queen...and may we fear no onslaught... give (our soldiers) strength to stand their posts should aggressors cross our borders."

In fact the Netherlands remained neutral throughout the duration of the war.

52 (FACSIMILE). The Golden Haggadah. ONE OF 500 NUMBERED COPIES. Facsimile Edition of a Fourteenth-Century Illuminated Hebrew Manuscript in the British Museum. Two volumes, text and plates. (Text vol. often lacking). *Original blind-tooled calf by Zaehnsdorf and cloth. Housed in slip-case. 4to.*

London, Eugrammia Press: 1970. **\$600-900**

53 (FACSIMILE). Die Darmstadter Pessach-Haggadah. ONE OF 600 NUMBERED COPIES. Facsimile Edition of Codex Orientalis 8 from the Hessischen Landes und Hochschulbibliothek Darmstadt. Two volumes, text and plates. *Original calf-backed linen boards. Housed in a slip-case. Folio.*

Frankfurt a/Main, 1971-72. **\$800-1200**

54 (FACSIMILE). The Kaniel Megillah. Complete color facsimile of illuminated Scroll of Esther in the collection of Michael Kaniel. ONE OF 500 NUMBERED COPIES. *Matted on linen, laced to wooden roller at end. Original fitted tube.*

Graz, Akademische Druck-u.Verlaganstalt: 1984. **\$500-700**

55 (FACSIMILE). The Kennicott Bible. ONE OF 500 NUMBERED COPIES. Facsimile edition. Two volumes. Plates and Text (prepared by Bezalel Narkiss and Aliza Cohen-Mushlin). *Facsimile of original lavishly blind-tooled calf. Housed in solander box. Thick folio.*

(London), Facsimile Editions: 1985. **\$2000-3000**

56 (FACSIMILE). The Rothschild Miscellany. ONE OF 500 NUMBERED COPIES. Facsimile Edition. Sumptuously illuminated plates and text. Together two volumes. *Original lavishly blind-tooled calf, clasps and hinges. Housed in two solander boxes. Thick 4to.*

London, Facsimile Editions: 1989. **\$3000-4000**

57 (FACSIMILE). The Barcelona Haggadah. ONE OF 500 NUMBERED COPIES. Facsimile Edition of the Fourteenth-Century Catalanian Illuminated Hebrew Manuscript in the possession of British Library. Two volumes. Plates and Text (prepared by Malachi Beit-Arie). Limitation card with stamp of Publisher and British Library tipped in. *Original lavishly blind-tooled calf. Housed in slip-case (one side with small nick). Thick sm. folio.*

London, Facsimile Editions: 1992. **\$2000-3000**



Lot 58

58 (FRIEDLAENDER, DAVID). Sendschreiben an Seine Hochwürden, Herrn Oberconsistorialrath und Probst Teller zu Berlin, von einigen Hausvätern jüdischer Religion. pp.(2),86. * BOUND WITH: [Teller, Wilhelm Abraham]. Beantwortung des Sendschreibens... pp.(4),60. * [Hermes, Hermann Daniel]. Ueber das Sendschreiben...und die von demselben darauf ertheilte Antwort. pp.(2),150. * De Luc, J.A. Lettres aux Auteurs Juifs d'un Mémoire Adressé à Mr Teller, Conseiller du Consistoire Supérieur, et Prévoit à Berlin. pp.99. Together four volumes bound in one. ALL FIRST EDITION. *Lightly foxed. Contemporary boards, rubbed, 8vo. [Freimann 233-34; Rosenberger Catalogue, Judaica (HUC, 1971) p.217 (illustrated); Eichstadt, Bibliographie zur Geschichte der Judenfrage (1938), nos. 334, 337, 348 and 346].*

Berlin (third, Leipzig), 1799. **\$100-1500**

Following the death of Moses Mendelssohn in 1796, David Friedlaender became his intellectual successor and pioneer of the ideology of assimilation, occupying a prominent position in both Jewish and Gentile circles in Berlin. In 1799 Friedlaender sent this famous anonymous petition to Berlin's Pastor Teller "In the Name of Some Jewish Householders," requesting admittance to the Church - although without the requirement of accepting Christ or performing Christian ritual. Friedlaender believed Christianity and Judaism shared a common natural religion free of ritual. His request was denied, but a significant and contentious debate followed the "Open Letter" calling forth many replies. The letter indicates the level of despair among quarters of German Jews in their struggle for civil equality.

[SEE ILLUSTRATION ABOVE]

Opus toti christianæ Reipublicæ maxime utile, de arcanis
catholicæ ueritatis, contra obstinatissimam Iudæorū
nostræ tempestatis p̄sidiam: ex Talmud, aliisque
hebraicis libris nuper excerptum: &
quadruplici linguarum genere
elegantè congestum.

CEpigramma hebraicum, in laudem libri & authoris.

נֹחַן שָׁפָר	נֹחַ הַסֶּפֶר
לְכָל פֶּדֶר	סֵתֵר תְּלִמּוֹד
בְּיֵשִׁיחַ	סוֹד מִשִּׁיחַ
אַחֲד שִׁוְרוֹ	אֵב בֶּן רוּחַ
הַנִּשְׁמָרְמוֹס	יֵהָרוֹם שְׁמוֹת
אֶמֶת גִּוְרוֹ	גִּלְמִינִים
אֶל הַחֲכָמוֹת	הוֹאֲבִחוֹמוֹת
כָּל יִקְרְבוֹרֹ	אֶל תּוֹרַת אֵל

59 GALATINUS, PETRUS COLUMNA. *De Arcanis Catholicae Veritatis*. FIRST EDITION. Latin interspersed with Hebrew, Greek, and Ethiopic. A wide-margined copy. The title page and twelve additional pages contain frames from *Decachordum Christianum* (1507). It is particularly uncommon to find a copy containing all thirteen frames. Numerous initial letters historiated. Scattered Latin marginalia. ff. 311, (1). *Lacking opening blank. Title soiled. Previous owners' inscription on title. Hole in f.227 affecting frame on recto and historiated initial on verso. Bottom margin of ff. 231-243 slightly wormed. Later half-calf. Folio. [Adams C-2418; Heller, Sixteenth Century Hebrew Book, I, pp. 116-117 (incl. facs. of title)].*

Ortona, Gershom Soncino: 1518. **\$7000-9000**

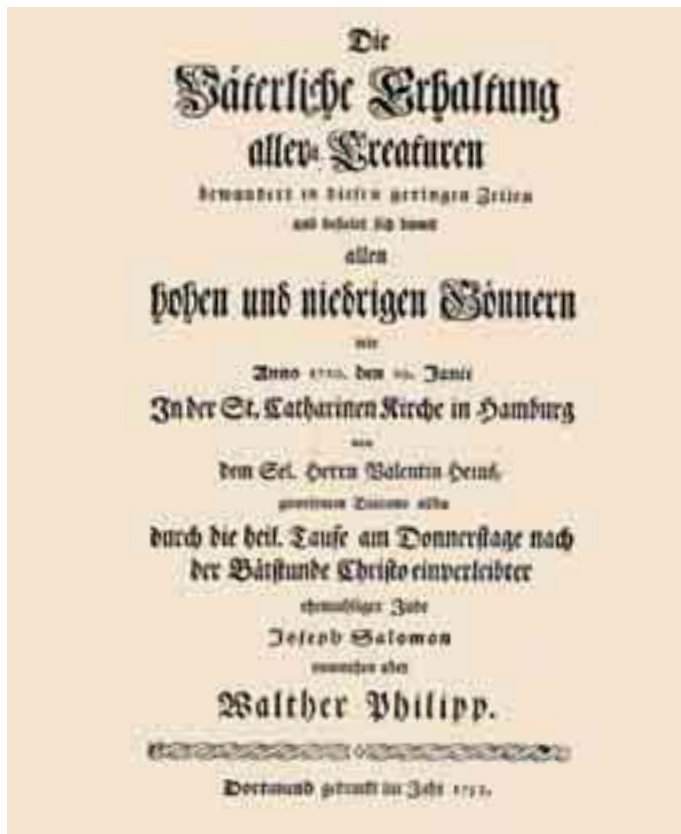
♣ SIGNET LIBRARY COPY FROM THE SONCINO PRESS. "A SOURCE BOOK FOR CHRISTIAN HEBRAISTS AND KABBALISTS THROUGHOUT THE 16TH CENTURY"

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

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

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

[SEE ILLUSTRATION LEFT]



Lot 59A

59A (GERMANY). Die väterliche Erhaltung aller Kreaturen... Taufe...ehemaliger Jude Joseph Salomon, nunmehr aber Walther Phillip. ["The Paternal Preservation of All Creatures"...Baptism...of former Jew, Joseph Salomon, henceforth Walther Philipp]. German with two words in Hebrew "Shalom lechem" (misspelled). Headpiece, tail-piece, historiated initial. pp. (4). *Browned. Torn along creases. Folio.*

Dortmund, n.p.: 1753. **\$1500-2000**

✎ Generally, the Church gloated over the successful conversion of Jews to Christianity. This poem was to be recited at the baptismal ceremony of Walther Philipp (formerly, Joseph Salomon).

[SEE ILLUSTRATION ABOVE LEFT]

60 (GERMANY). Synagogen-Ordnung für die Synagogen des Grossherzogthums Mecklenburg-Schwerin...von dem Grossherzoglichen israelitischen Oberrath in Schwerin. [Synagogue Service for the Synagogues of the Grand Duchy of Mecklenburg-Schwerin...from the Grand-Ducal Israelite Council in Schwerin]. FIRST EDITION. German interspersed with Hebrew. pp. 71, (1). *Stains. Contemporary marbled boards. Sm. 4to. [Freimann, p. 475].*

Schwerin, Kürschner'schen Buchhandlung: 1843. **\$1000-1500**

✎ Grand Duke Friedrich Franz here approves of the prayer service to be recited by his Jewish subjects.

[SEE ILLUSTRATION ABOVE RIGHT]



Lot 60

61 GUTTMACHER, ELIJAH. Advertisement for "karka" (soil) from the Land of Israel for burial purposes, the proceeds to support the poor of Eretz Israel. Hebrew with Judeo-German translation. pp. (4). *Foxed. 4to.*

n.p., Ellul, 1867. **\$1000-1500**

✎ R. Elijah Guttmacher of Greidetz (1795-1874) a disciple of R. Akiva Eiger, was known as a kabbalist and wonder-worker.

This pamphlet includes various mystical meditations, or kavanot, to be recited by the Chevrah Kadishah (Burial Society) during the "taharah," the ritual purification of the body for burial. Though custom stipulates that earth from any location in the Holy Land be placed on the deceased before burial, R. Guttmacher states that he was fortunate to obtain virgin soil from the cemetery atop the Mount of Olives. He reasons that the soil from that location is especially propitious for the resurrection of the dead, as it was the site upon which the ashes of the Red Heifer (Parah Adumah) were hidden.

Together, with the "proto"-Zionist, Tzvi Hirsch Kalischer (another student of R. Akiva Eiger), Guttmacher was active on behalf of the welfare of Eretz Israel. See EJ, Vol. VII, cols. 991-2.

62 (HAGADAH). Hagadah shel Pesach. Service for the Two First Nights of Passover. Translated by A. Alexander. Hebrew and English on facing pages. Adir Hu, Echad Mi Yode'ah and Chad Gadya translated into Yiddish (wayber-taytsch). pp. 7, (1); ff. 38, (4). *Deaccession stamp, heavily stained in usual places. Modern boards. 4to. Sold not subject to return.* [Yudlov 515; Yaari 361].

London, L. Alexander: 1808. **\$600-800**

[SEE ILLUSTRATION BELOW LEFT]

63 (HAGADAH). Seder Hagadah shel Pesach. First Geismar edition. Inventive and decidedly modernist "stick-figure" illustrations by Otto Geismar. pp. (4), 46, (2). *Original pictorial cloth, bumped and rebaked. 4to.* [Yudlov 3061; Yaari 2045; Yerushalmi 147-50].

Leipzig, Rösch & Winter for "Yalkut," Berlin: 1927. **\$150-200**

♣ "The Geismar illustrations are among the most unusual ever to adorn a Hagadah text." (Yerushalmi).

64 (HAGADAH-Pseudo). Hagode zur Vermählungs-Feier des Fräulein Nenele Weinberg mit Herrn Jacob Posen am 11. Siwan 5644 [Haggadah for the Marriage of Miss Nenele Weinberg with Mr. Jacob Posen on the 11th of Sivan, 5644 (1844)]. German; Hebrew words transliterated. With two naive illustrations. pp.14. *Stained. Loose. 4to. [Not in Davidson, Parody].*

Frankfurt a/Main, Louis Golde: 1884. **\$3000-4000**

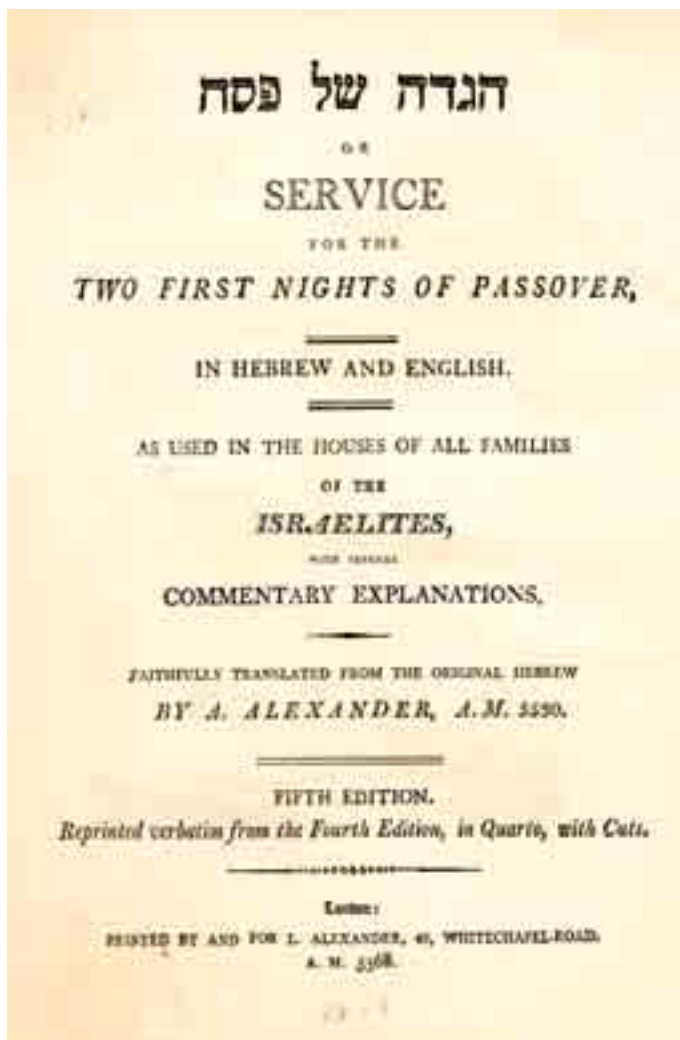
♣ Most original and singular production issued for guests of the Posen-Weinberg wedding. Highly adroit humor and much skill at rhyming prose present here in this remarkable Passover Hagadah parody.

[SEE ILLUSTRATION BELOW RIGHT]

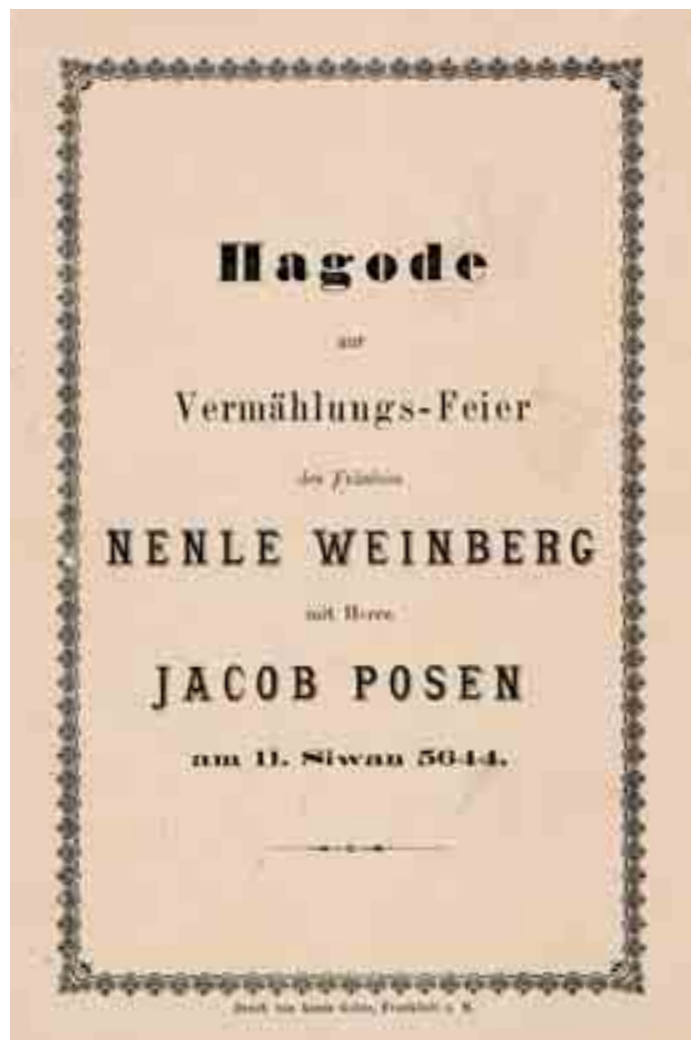
65 (HISTORY). Five works from the Jewish Communities Series of the Jewish Publication Society of America:

Cohen, Israel. Vilna (1943). * Kober, Adolf. Cologne (1940). * Roth, Cecil. Venice (1930). * Straus, Raphael. Regensburg and Augsburg (1939). * Vogelstein, Hermann. Rome (1940).

Philadelphia, v.d. **\$80-100**



Lot 62



Lot 64



Lot 68

- 66** (HOLOCAUST). Masecheth Pesachim [Talmudic Tractate]. Browned. Boards. Folio. [Unlisted by J. Landau, *Ototh Me'Ophel, Bibliography of Jewish Religious Books Published in Europe, 1933-1945*].

Miskolcz, (Hungary), Simon Eherenreich: 1941. **\$300-500**

⚡ "Due to our sins and the present Wars, thousands of holy books have been destroyed. All the printing presses of Poland have ceased to function. This publication will therefore fill the need for the dissemination of all necessary Books." Approbations by Rabbi Joel Teitelbaum of Satmar and the publisher's father, Rabbi Shlomo Zalman Ehrenreich.

- 67** (HOLOCAUST). Undzer Churban in Bild / Our Destruction in Pictures. Collected and Edited by R. Olewski, D. Rosental, P. Trepman, for the Central Committee of the Liberated Jews in the British Zone. Photographic illustrations throughout. Titles, introductory text and captions in English, Hebrew, Yiddish and German. ff.38. *Crisp, clean copy. Original color pictorial boards, rebacked. Oblong folio.*

Bergen-Belsen, Undzer Shtime Verlag: December 1946.
\$600-900

- 68** (HOLOCAUST). "Germany surrenders to the Allies... Churchill Telephones Stalin and Truman, Tonight Peace will be Announced." Single printed broad-sheet issued by the Yediot Acharonot daily newspaper. *Top edge slightly torn not affecting text.*

Jerusalem, Achva: May 7th, 1945. **\$500-700**

[SEE ILLUSTRATION LEFT]

- 69** (HOLOCAUST). The Extermination of Polish Jews: Album of Pictures. More than 250 photographic illustrations. Captioned in Polish, Russian, English, French, Yiddish and Hebrew. ff. (8), 105. *Missing foreword by historian Philip Friedman. Warped. Original boards, waterstained, spine starting. Large oblong 4to. Sold not subject to return.*

Lodz, for The Central Jewish Historical Committee in Poland: 1945. **\$300-500**

- 70** (HOLOCAUST). Brycha 1945-1948. Home Through the Vale of Tears. Photographic illustrations of refugees throughout. Introductory text and captions (many of Biblical origin) in English, Hebrew and Yiddish. Introduction by "Deckel". *Lightly foxed. Original photographic wrappers. Oblong 4to.*

n.p, circa 1948. **\$400-600**

⚡ "This album seeks to present a ... picture of the wanderings of the "remnants" of European Jewry - wanderings that began at the conclusion of the last war and still continue..." (Introduction).

[SEE ILLUSTRATION FACING PAGE]

- 71** (ISRAEL, LAND OF). HESS, SIMCHA BEN YEHOASHUA ("The Magid of Zalozitch.") Ahavath Zion [travelogue of the Holy Land]. FIRST EDITION. Geometric diagrams on pp. 48, 52. ff. 61. *Modern boards. 4to. [Vinograd Grodno 9; Mehlman 1316; A.M Luncz, Jerusalem vol. IV, pp. 137-152; Yaarri, Ma'asoth Eretz Yisrael pp. 773-775; G. Scholem, Tarbiz, Vol. XXV (1957) p. 429; I. Tishby, Zion, Vol. XXXII (1967) pp. 4-8].*

Grodno?, 1790?. **\$1000-1500**

⚡ The author migrated to Safed in 1764 but returned to Poland within a year due to the protestations of his wife. Described in detail here are his travels through Jaffa, Safed, Acre and the surrounding areas of the northern parts of Eretz Israel.

Accounts of other parts of the country were added from other travelogues, by the author's son-in-law, Solomon Dubno, who apparently edited this book.

72 (HOMILETICS). Kohen-Tzedek, Joseph. Kodesh Hilulim [eulogies for the Jahrzeit of R. Shimon ben Yochai and R. Moses Isserles -Lag ba-Omer - in Cong. "Bnei Emunah," Cracow, on the occasion of the 300th anniversary of death of R. Moses Isserles (Ram"ā)]. * With: Kohen-Tzedek, David. Tosepheth Kedushah [Addendum from Author's Son]. FIRST EDITION. Two separate titles. pp.48; 32. *Light stains. Later boards. 8vo. [Friedberg K-151].*

Altona, Gerüder Bonn: 1873. **\$300-500**

♣ Joseph Kohen-Tzedek (1827-1903), rabbinical scholar and preacher, a native of Lemberg, was able to trace his lineage back to R. Moses Isserles of Cracow (to whom this work is dedicated). Kohen-Tzedek was a fluent preacher, occupying positions in Cracow, Altona, as well as Frankfurt a/Main. In 1875, Kohen-Tzedek emigrated to London. He was a talented journalist and editor, poet, and publisher of medieval works, including Joseph Cohen's Divrei ha-Yamim and Kalonymos' Even Bochan. See EJ, Vol. XII, p.649

It seems that in addition to his other talents, Kohen-Tzedek was also a master of parody. He makes sport of the deliberations of the Reform movement: "The conference at Braunschweig is greater than the gathering of Pumbeditha! The gathering at Augsburg, greater than Neharde'a" (see p.27). "There is no longer any Messiah for Israel, for they have already partaken of him in the year 1848." (The reference is to the Revolution of 1848; the parody is based on the words of R. Hillel in TB Sanhedrin 99a, "There is no longer any Messiah for Israel, for they have already partaken of him in the days of Hezekiah").

73 (ISRAEL, LAND OF). AVIEZER BEN ISAAC OF TITKIN. Sha'arei Tzedek LeZera Yitzchak ("Gates of Righteousness": Kabbalistic Treatises). Only edition. Fine copy printed on green tinted paper. ff. (6), 68. *Previous owner's notes with possibly the author's inscription to R. Moshe Cheifetz on title in Sephardic script. Contemporary boards. 4to. [Halevy 16; Ch. Liberman, Ohel RaChel I (1980), p. 90 (no. 13); Aryeh Morgenstern, Ge'ulah be-Derech ha-Teva (Jerusalem: Akademon, 1979), p. 15 (facsimile)].*

Jerusalem, Israel Bak: 1843. **\$400-600**

♣ The author, R. Aviezer of Tiktin, was a renowned Lithuanian kabbalist, who migrated to Eretz Israel in 1840. His other works include "Mishmereth ha-Berith" (Jerusalem, 1846) and "Berachah Meshulesheth" on Tractate Berachoth (Lvov, 1851). N.Z. Friedman, Otzar ha-Rabbanim, A-40.

The book is divided into four she'arim (gates): 1) Sha'arei Orah (which bemoans the tragedies that befell the three cities of Safed, Jerusalem, and Tiberias); 2) Sha'arei Teshuvah (on repentance); 3) Sha'arei Yosher (responses to sectarians); 4) Sha'arei Yeshu'ah (belief in imminent salvation). As an afterthought, the author appended "Ne'ilath ha-Sha'ar" (Closing of the Gate), wherein he predicts redemption in the year 5620 [1860], the numerical value of "Zaphnath" (the Egyptian name of Joseph). This Josephic motif appears also in the now famous "Kol Ha-Tor" by R. Hillel of Shklov, a disciple of the Vilna Gaon.

The third part of the work, Sh'arei Yosher was in response to the following extraordinary incident: In 1843, exasperated by the failure of the Redemption to materialize in the year 5600 (1840) as predicted by the Zohar, two members of the elite Jerusalem community of Perushim (Lithuanian pietists) converted to Christianity. R. Aviezer in a dazzling discourse on the dimension of Time (foreshadowing Einstein's theory of relativity), demonstrates that Ein Sof (The Infinite) cannot be constricted to Man's limited conception of Time. R. Aviezer consequently postulates that the Redemption did indeed commence in the year 1840 but will not become evident until the year 1846.

See A. Morgenstern, Ge'ulah be-Derech ha-Teva (1979), pp. 12-16.



Lot 70

- 74 (ISRAEL, LAND OF).** (ALLENBY, GENERAL SIR EDMUND H[enry] H[ynman]). Includes T.E. Lawrence's first published account of the Arab Campaign. A Brief Record of the Advance of the Egyptian Expeditionary Force Under the Command of General Sir Edmund H.H. Allenby G.C.B., G.C.M.G. July 1917 to October 1918. FIRST EDITION. Edited by H. Pirie-Gordon. Frontispiece portrait of Allenby. *pp.(vi), 114 + 56 colored maps with explanatory notes. Original cloth-backed printed wrappers, lightly stained, 4to.* [P. O'Brien, *T.E. Lawrence: A Bibliography* (1988) A011].

Cairo, The Government Press and Survey of Egypt: 1919. **\$1000-1500**

♣ General Allenby commanded the Allied forces which in 1917-18 defeated the Turks in Palestine. Much attention is lavished on the participation of the local Arab tribes in overthrowing Ottoman rule (generally attributed to the romantic figure of T.E. Lawrence). The complex politics of the Middle East in years to come are contained in embryonic form in this British account of events.

Most moving is the description of the liberation of Jerusalem on December 8, 1917: "After four centuries of conquest, the Turk was ridding the land of his presence, and a great enthusiasm arose among the Jews. There was a running to and fro; daughters called to their fathers and brothers concealed in outhouses, cellars, and attics...'The Turks are running,' they called; 'the day of deliverance is come'...It was fitting that the flight of the Turks should have coincided with the national festival of the Hanukah, which commemorates the recapture of the Temple from the heathen Seleucids by Judas Maccabaeus in 165 B.C.E." (Facing Plate 26).

[SEE ILLUSTRATION BELOW]

- 75 (ISRAEL, LAND OF).** DEINARD, EPHRAIM. *Milchemeth Tugarma Be'Eretz Yisrael* [The war against Turkey in the Land of Israel]. FIRST EDITION. *pp. 240. Opening blank removed. Contemporary cloth, shaken. 8vo.* [Goldman, *Hebrew Printing in America* 564].

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

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

- 76 (ISRAEL, LAND OF).** Ve-Shavu Banim Le-Gevulam. Hoda'ah Le-kahal. Printed broadside. *Corners chipped not affecting text. Folio.*

Jerusalem, Kahana: 1930. **\$500-700**

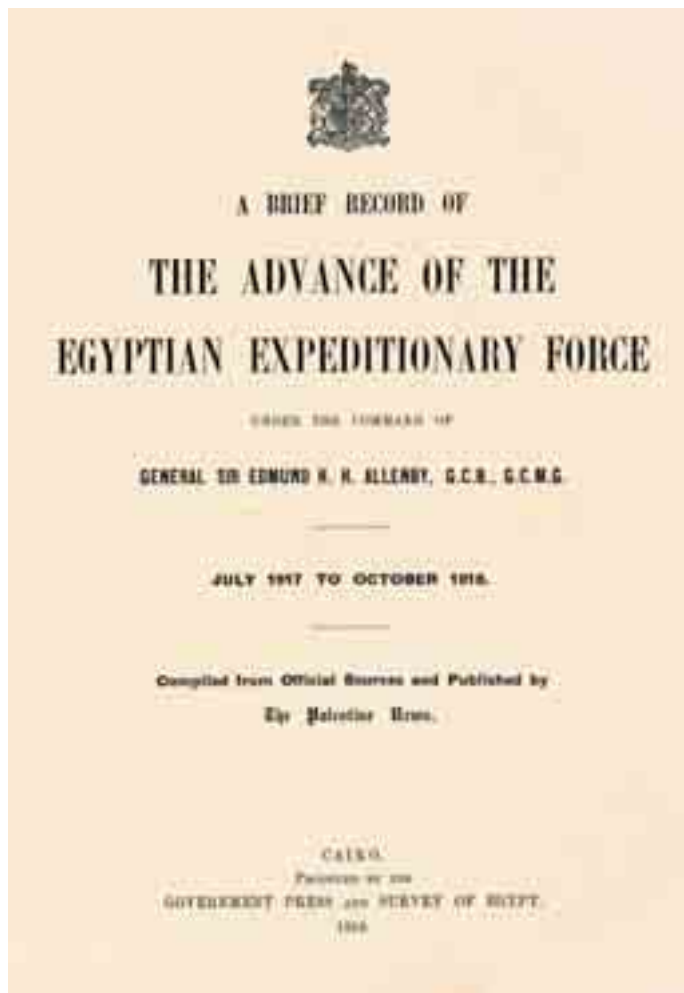
♣ Announcing the re-opening to the public of Rachel's Tomb (Kever Rachel) from Erev Rosh Chodesh Elul, 1930 until Erev Yom Kippur. Only men are permitted to remain overnight, women and children may pray during daylight hours only. The broadside notes the government will provide a security detail.

- 77 (ISRAEL, LAND OF).** *Karnei Reshaim Agadea* ["I will cut off the horns of the wicked."]. *Single printed sheet. Folio.*

Jerusalem, P. Anav: (1939). **\$500-700**

♣ Frenzied broadside issued by members of the stridently anti-Zionist Neturei Karta group, here rejoicing in what they perceived to be the elimination of "Nationalistic Zionism." This was in response to the issuance of the White Paper by Great Britain in 1939 which stated: "His Majesty's Government now declares unequivocally that it is not part of their policy that Palestine should become a Jewish State."

[SEE ILLUSTRATION FACING PAGE BOTTOM LEFT]



Lots 74

78 (ISRAEL, LAND OF). Ben-Av'i, Itamar. Kera'on le-Hithchayuth Datheinu be-Artzah [An Appeal for Renewal of Our Religion in Her Land]. On title, dedication in blue pencil to "R. Binyamin," pseudonym of Joshua Radler-Feldmann (see below). On final page, "Ex libris R. Benjamin, Jerusalem". pp.103, (1). Contemporary boards, rebaked. 4to.

Jerusalem, Azriel: 1935. \$600-900

♣ In the newspaper Do'ar Hayom, Itamar Ben-Av'i (acronym Eliezer Ben Yehudah), son of "the father of modern Hebrew," published an open letter to the rabbis of Israel, stating that the young generation who thirst for spiritual renewal, find the prayers too lengthy and require shorter passages. He suggested that a renewed Sanhedrin address this issue. As the writer was perceived in certain circles as perhaps an aspiring "chozeir bi-teshuvah," several renowned rabbis penned responses to Ben-Av'i's letter, among them: Rabbi Chaim Nahum, Chief Rabbi of Egypt; R. Benzion Uziel, Sephardic Chief Rabbi of Tel-Aviv; R. Jehiel Michel Tocaczynski, Director Etz Chaim Yeshivah, Jerusalem; R. Samuel Bornstein (of the Sochaczew dynasty); R. Abraham Isaac Hakohen Kook, Chief Ashkenazic Rabbi of Eretz Israel. Responses were also forthcoming from Profs. Chaim Tchernowitz (Rav Tza'ir) and Joseph Klausner.

In his dedication to the journalist "R. Benjamin" (1880-1957) - himself something of a "chozeir bi-teshuvah" - the author asks, "Lamah lo anah li?" (Why have you not answered me?) Concerning "Rabbi Benjamin," see EJ, Vol. XIII, cols. 1458-9.

The author had the distinction of being the first Hebrew child whose native language was modern Hebrew.

79 (ISRAEL, STATE OF). Davar [daily Hebrew Newspaper]. "Medinath ha-Yehudim Kamah" ["The Jewish State Rises."]. pp. 4. Browned, with central folds. Folio.

Tel-Aviv, Sunday, 30 November, 1947. \$500-700

♣ On November 29th 1947, the General Assembly of the United Nations, meeting in Lake Success, New York, decided by a majority of 33 to 13 votes - to partition Western Palestine into a Jewish and an Arab state.

This issue of the Hebrew daily Davar, provides the complete breakdown of the vote: for, against, and those countries abstaining. In addition, it offers comprehensive reportage of the proceedings.

See Walter Laqueur (Ed.) The Arab-Israeli Reader: A Documentary History of the Middle East Conflict (1969) pp.113-22.

[SEE ILLUSTRATION BELOW RIGHT]



Lots 77



Lots 79

80 (ISRAEL, STATE OF). Luach Yoman Le-Shnath Taf Shin Cheth [daily calendar “for home and office”]. Hebrew and English with instructions pertaining to Jewish religious life, as well as ads for various economic ventures in Palestine. *Original boards, spine starting. 8vo.*

Jerusalem, Solomon: 1948. **\$100-150**

♣ Unused desk calendar that includes a day, Friday, May 14th, 1948, that was to change the face of the Middle East and the destiny of the Jewish People - the day Israel was declared an independent State.

[SEE ILLUSTRATION BELOW LEFT]

81 (ITALY). Seder Hapragmatica. Hebrew text. Single folio broadside, Issued by Israel Gedalia ben Moshe Cazes. *Taped in back affecting a few letters, margins slightly frayed not affecting text. [Vinograd, Mantua 579].*

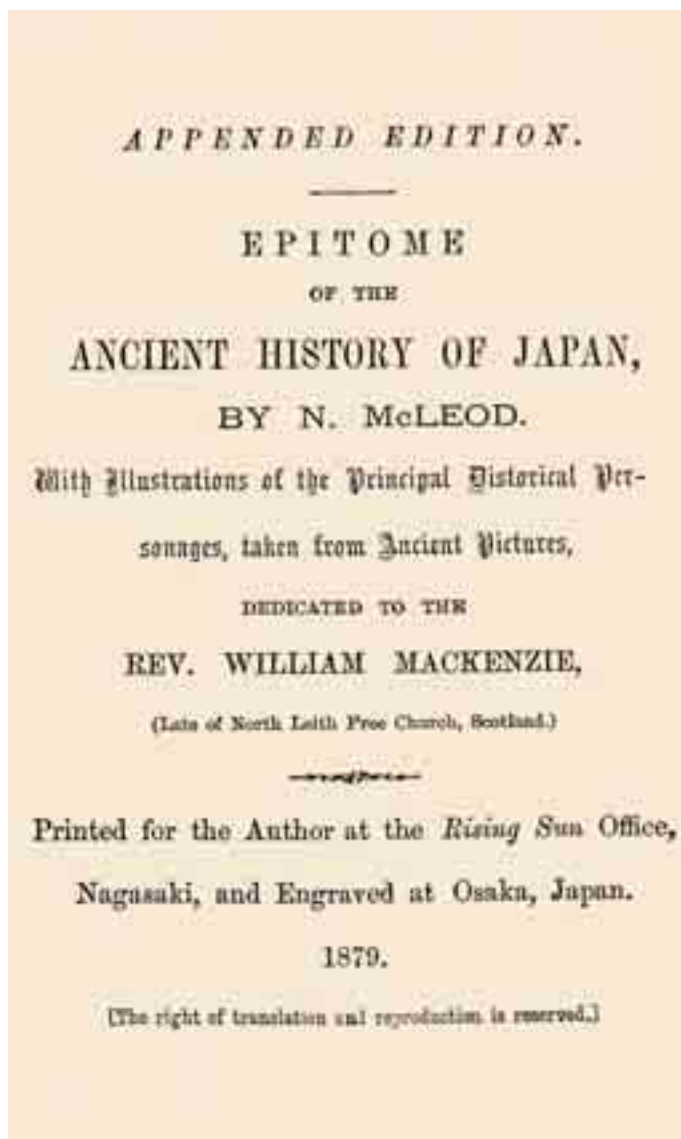
Mantua, Eliezer Solomon d'Italia: 1792. **\$500-700**

♣ Communal regulations concerning modesty in dress, celebration, music, etc. See S. Simonsohn, History of the Jews in the Duchy of Mantua (1977) p.542

“Women may not wear gold or silver, or colorful designs on their clothes...nor should men wear scarlet.” The regulations designate the amount of food permissible to be served at a wedding or a Brith Milah celebration, wherein, designated scholars, paid by the community, must deliver lessons in Torah. “No coffee or other beverages may be served at the festive meal during the night prior to the Brith - except to the “Lamdanim” (scholars). Only close relatives may send gifts to the mother who has given birth.”



Lot 80



Lot 82

82 (JAPAN). Mc LEOD, N. Japan and the Lost Tribes of Israel (cover title). Epitome of the Ancient History of Japan. Appended Edition. 15 engraved plates. *pp.(2), 153. Clean copy. Contemporary gilt-stamped cloth, lightly scuffed. 12mo.*

Osaka, Japan, Rising Sun Office: 1879. **\$1000-1500**

♣ The author, a Scottish explorer, traveled extensively in Japan under the rule of the Shogun, and came to the conclusion that the noble Samurai are descendants of two of the Ten Lost Tribes of Israel, Ephraim and Menasseh. Although the origins of the Japanese race are shrouded in mystery, the putative claim that the Japanese nobility are exiles from the Northern Kingdom of Israel, might be considered tentative at most.

[SEE ILLUSTRATION FACING PAGE BOTTOM RIGHT]

83 (JEWISH ART). (JACOBS, JOSEPH and LUCIEN WOLF). Catalogue of (the) Anglo-Jewish Historical Exhibition, 1887. Royal Albert Hall, And of Supplementary Exhibitions.... Some 3,000 entries. Includes plans of rooms in Exhibition. *pp. xxvi, 208. Lightly browned. Original printed wrappers. 8vo. [W.L. Gross, Catalogue of Catalogues, in: Journal of Jewish Art, Vol. VI (1979), p.134, no.32; Unlisted by Mayer].*

London, William Clowes and Sons: 1887. **\$400-600**

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

Contains important bibliographies of manuscripts and books, as well as descriptions of portraits, seals and rings, coins and medals. Some of England’s most important collections were represented: Crawford, Sassoon, Strauss, Beth Hamidrash (Beth Din) and Jews’ College, as well as several smaller private and public collections.

84 (JEWISH ART). Yidden Kinstler [“Jewish Artists.”] Monographs. A collection of of 14 illustrated monographs, bound here together.

Paris, Le Triangle: 1927 -1928. **\$200-300**

♣ Artists included are: M. Lieberman, A. Modigliani, B. Kaufman, J. Lipschitz S.Hirschenberg, C. Sutin. M Kisling, P. Kremen, J. Poskin, A.Wolkowitz, K. Pisara, M. Gottlieb and A. Feder.

85 (JEWISH ART). BARNETT, R.D. Editor. Catalogue of the Permanent and Loan Collections of the Jewish Museum London. More than 1200 photographic illustrations including color and folding plates. *Original cloth, dust-jacket, folio.*

London, Stephen Austin and Sons, Ltd.: 1974. **\$300-500**

86 (JEWISH ART). Two Catalogues of Pre-War German Judaica:

Die Judaica-Sammlung S. Kirchstein Berlin. Munich: Hugo Helbing, 1932. * Hallo, Rudolph. Judaica. Marburg: Verlag des Kunstgeschichtlichen Seminars, 1932. Black and white photographic illustrations and descriptions. *Original wrappers, variously worn. Sm. folio.*

v.p, v.d. **\$100-150**

87 (JOHNSON, LYNDON B. 1908-1973. The 36th President of the United States). White, William S. The Professional Lyndon B. Johnson. (1964). *pp. (8), 273. Inscribed by President Johnson to: “Meyer Weisgal, who started the desalting program - with appreciation and regards, Lyndon B. Johnson.” * With: Adenauer, Konrad. Erinnerungen 1945-1953. (1965). Inscribed by German Chancellor to Meyer Weisgal, “Adenauer, 9.5.66”. Together, two volumes.*

\$150-200

♣ Ardent Zionist Meyer Weisgal (1894-1977) was closely aligned to Chaim Weizmann, eventually serving as Chancellor of the Weizmann Institute of Science in Rehovot.

88 (LADINO). Aligoria Di Purim. FIRST EDITION. Text in Judeo-Spanish. *ff. 80. Some browning and staining. Modern boards. Small 8vo. [Yaari, Ladino 678].*

Livorno, Y. Kushta: 1875. **\$100-150**

♣ A retelling of the Esther story, based upon Midrashic and other sources. Includes the Kethubah and Will of Haman and other humorous elements.

89 (LADINO). Collection of seven works bound in one volume. Tu Bi-Shevat. ff.7. Printed without a title page. Late 18th century. * Chut Ha-meshulash [Translation of Abraham Menachem Mendel Mohr's biography of Napoleon III by Moshe Yaakov Iyash; With (from p. 29): David ben Moses Atias, "La Guerta de Oro" (the Golden Garden), on the purpose of money and reasons for war, together with fables and remedies]. pp. 40. 1857 [Vinograd, Salonica 892]. * Ma'Asiyoth [The story of Joseph Della Reina's efforts to bring the Messiah, plus other stories concerning a spirit and the High Holy Days], ff. 20. 1847 [unknown bibliographically]. * Shlomo Shlomil ben Chaim. Shivchei Ha'Ari Ve-Maaseh Nissim [In praise of Isaac Luria]. ff. 10. 1812, [Vinograd, Salonica 601; not in Yaari]. * Shivchei Ha-Tanaim [Tales of the Tanaim], ff. 12. 1816 [unknown bibliographically]. * Meshalim De Shlomo Ha-Melech, ff. 24. 1828 [Unknown bibliographically]. * Avodath Beith Ha-Shem [Prayers extracted from the controversial Chemdath Ha-Yamim]. ff. [1], 39, lacking f. 32, f. 33 taped and crudely repaired with some loss of text. 1772 [Vinograd, Salonica 342]. *Old calf-backed boards, rubbed and chipped. 12mo.*

Salonica, v.d. **\$800-1200**

⚡ A collection of rare Ladino works, many unrecorded by Yaari, Vinograd or other relevant bibliographies.

90 (LITURGY). Halevi, Judah. Mi-Kamocha ["Who is Like Unto You?": Poem]. Translated by Moses Germanus. Hebrew with German, Latin and Spanish translations in parallel columns. pp.27. *Stained, edges curled. Contemporary marbled wrappers. 8vo. [Vinograd, Amsterdam 694].*

Amsterdam, 1700. **\$2000-2500**

⚡ Sephardic custom dictates that Judah Halevi's Mi-Kamocha is to be recited on the Sabbath prior to Purim (Shabbath Zachor). This slim volume contains the original Hebrew text with additional translations rendered by Moses Germanus (1640s-1701). Born Johann Peter Spaeth, he converted from Catholicism to Lutheranism, then reverted to Catholicism, and finally adopted Judaism (and the name Moses) in 1697 in Amsterdam. He married a Jewish woman from Frankfurt and was appointed school-teacher for the Sephardic community.

[SEE ILLUSTRATION BELOW LEFT]

91 (LITURGY). Zeh Seder Ha-Yom [prayers for rain]. ff. 2. *Modern tooled calf. [Vinograd, Amsterdam 1736 (not in JNUL)].*

Amsterdam, Sons of Solomon Proops: 1756. **\$1000-1500**

⚡ The authorities, under the auspices of R. Saul of Amsterdam, proclaimed a Day of Prayer on the 4th Adar, to counter an extreme drought.

[SEE ILLUSTRATION BELOW RIGHT]



Lot 90



Lot 91



Lot 93

- 92 LUZZATTO, SAMUEL DAVID.** (SHADA"l). Castiglioni, Victorius. Yad Shada"l / Sciadali Monumentum. * Includes: Hakdamah le-Dikduk Lashon ha-Ivri [Introduction to Hebrew Grammar: unfinished manuscript by Luzzatto]. FIRST EDITION. Text in Hebrew and Italian. Plate at end of Luzzatto's grave. pp. 61, (1), 16, (1). Lightly browned. Contemporary marbled boards. 8vo.

Cracow, Joseph Fischer: 1895. **\$100-150**

- 93 (MEDICINE).** Two graphic Yiddish broadsides exhorting the public to take various sanitary precautions:

1) Not to spit in public. * 2) The necessity to wash hands and nails with soap and water prior to eating. 14 x 19 1/2 inches.

Berlin, 1923. **\$2000-2500**

⚠ In the aftermath of World War One, Europe was ravaged by disease. These broadsides, issued by the Federation of Ukrainian Jews and the Fund for the Relief of Jewish Victims of the War in Eastern Europe, were designed to educate the Yiddish-speaking public regarding basic personal hygiene.

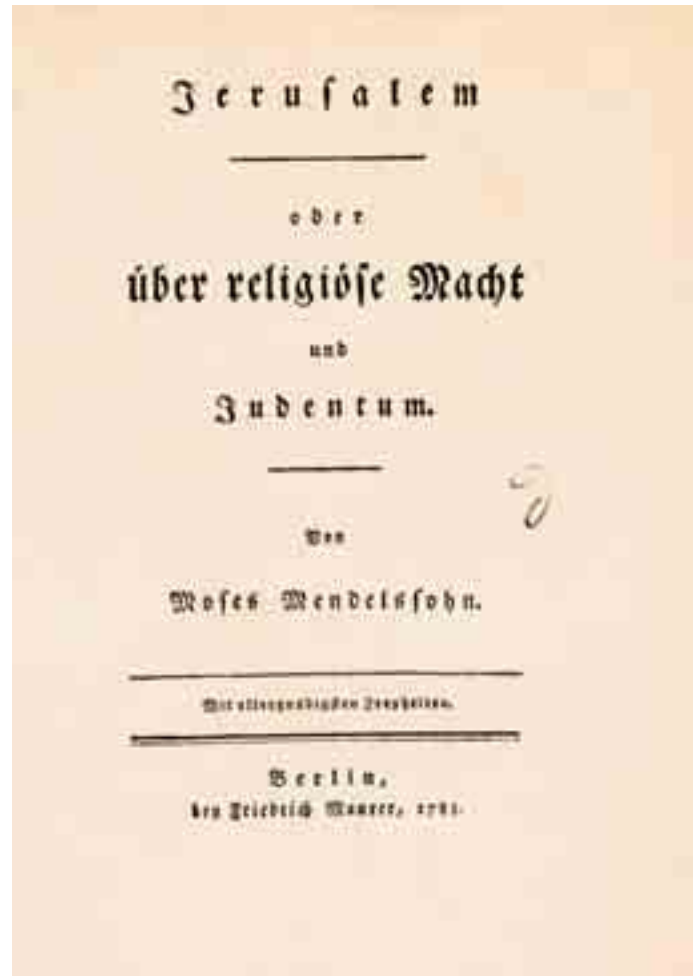
[SEE ILLUSTRATION TOP LEFT]

- 94 MENDELSSOHN, MOSES.** Jerusalem. Oder über religiöse Macht und Judentum. FIRST EDITION. Two parts in one volume. Part I: pp.96. Part II: pp.141. Foxed. Modern calf-backed cloth. 8vo. [Fürst II, 364].

Berlin, Friedrich Maurer: 1783. **\$300-500**

⚠ The complex nature of Mendelssohnian thought is present within this, his most important work. For the two parts of "Jerusalem" clash with one another. While Part One is a plea for absolute freedom of conscience, Part Two upholds religious authority. In Part One is found Mendelssohn the political reformer; in Part Two, Mendelssohn the Jew. See A. Altmann, Moses Mendelssohn (1973) p.517.

[SEE ILLUSTRATION TOP RIGHT]



Lot 94

- 95 (MISHNAH).** Mishnayoth. Vocalized text based upon emendations by Yom Tov Lipman Heller and Solomon Adeni plus a dictionary of difficult words. Two parts in one volume. Two title pages each within woodcut architectural border. ff. (2), 274. Some worming, browned and stained. Latin inscriptions on first leaf and Latin description of the book on verso of first title. Contemporary vellum. 12mo. [Vinograd, Amsterdam 107; Fuks, Amsterdam 180].

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

\$1500-2000

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

[SEE ILLUSTRATION PAGE 33 TOP LEFT]



Lot 96

96 (MONTEFIORE, SIR MOSES). Hodgkin, Thomas. *Narrative of a Journey to Morocco, in 1863 and 1864*. FIRST EDITION. With frontispiece portrait of the Author, as well as several striking color lithographs of scenes from Morocco. Wide-margins. pp. (24), xii, 183, (3), 24. A few light stains. Boards lavishly gilt, North African style. a.e.g. 4to.

London, T. Cautley Newby: 1866. **\$1200-1800**

• Dr. Thomas Hodgkin (1798-1866) was a pioneer in preventive medicine. He is best known for the first account of a form of lymphoma and blood disease, now known as Hodgkin's disease. As personal physician to Sir Moses Montefiore for forty years, Hodgkin was the philanthropists' constant travelling companion.

This fascinating travelogue of exotic Morocco, relates to Sir Moses Montefiore's diplomatic mission to present the Sultan of Morocco with a petition designed to alleviate the travail of the Jews of Morocco. The mission accomplished, the Sultan granted a Firman guaranteeing the rights of his Jewish subjects. Hodgkin notes: "This interesting and important document assures the equal protection of the law to the Israelites of Morocco, in common with the other subjects of the Sultan, and is couched in terms strongly evincing the excellent intentions of his Sheriffian Majesty" (p. 124).

Thomas Hodgkin died on April 5, 1866, in the Holy Land, where he had accompanied Montefiore on yet another of his missions on behalf of the Jews. He was buried in a small Protestant churchyard in Jaffa where Sir Moses carried the costs of erecting an obelisk in memory of his friend. Although this cemetery is now closed, Hodgkins' grave still remains.

Amalie Kass observes that Hodgkins' Quaker beliefs sensitized him to the plight of suffering Jews. See A. M. Kass, *Friends and Philanthropists: Montefiore and Dr. Hodgkin*, in: S. and V.D. Lipman eds., *The Century of Moses Montefiore* (1985), pp. 71-103; and David Littman, *Mission to Morocco* (1863-1864), *ibid.*, pp.171-229.

[SEE ILLUSTRATION ABOVE]

97 (MICROGRAPHY). Goldstein, Moses Elijah. *King Solomon and the Queen of Sheba*. Dedicated, in red and black ink, to Madame Joseph Schwab. Text from Book of Kings. 16 x 20 inches. [Leila Avrin, *Israel Museum Catalogue, Micrography as Art*, Pl. No. 94 (includes facs.)].

Frankfurt a/Main, 1899. **\$1000-1500**

[SEE ILLUSTRATION FACING PAGE TOP RIGHT]



Lot 95

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

Venice, Giovanni di Gara: 1600. **\$200-300**

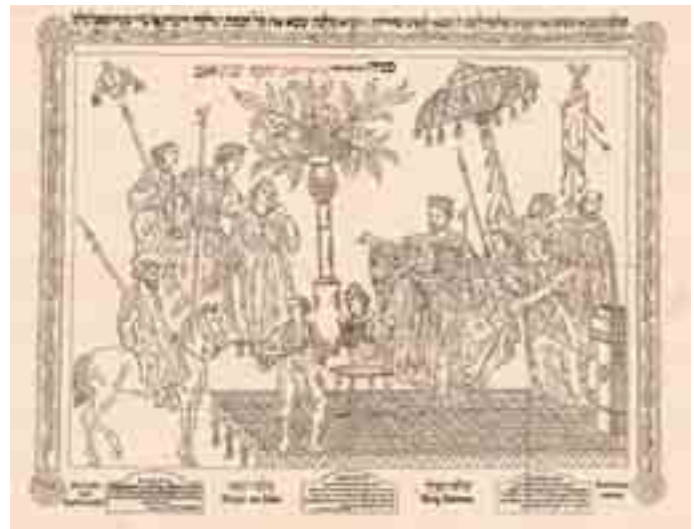
✎ This collection of poetry composed in Najara's youth," is a mixture of the religious and the secular. At times the poet speaks of "havayoth de-Abbaye ve-Rava" (the Talmudic disputations of Abbaye and Rava) (f. 153r.). At other times, he advocates lifting downtrodden spirits by drinking red wine in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

- 99** (OTTOMAN EMPIRE). Loterie au profit de la Société Israélite soutenant la dépense nécessaire pour le mariage des Orphelines Juives. *Single printed page, with coupon attached. 4to.*

Smyrna (Izmir), B. Tatikian: 6th February, 1874. **\$800-1200**

✎ This lottery ticket, printed in five languages - Armenian, French, Greek, Ladino (Judeo-Español), Osmanli (Turkish in Arabic characters) - attests to the multi-national character of the city of Smyrna (Izmir) under the old Ottoman Empire. The proceeds of the lottery were to benefit a fund to support Jewish orphaned brides.

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 97



Lot 99

- 100** OUTRAM, WILLIAM. De Sacrificiis Libri Duo; Quorum Altero explicantur Omnia Judaeorum, nonnulla Gentium Profanarum Sacrificia: Altero Sacrificium Christi [Of Sacrifices. Two Books: Book One - Sacrifices of Jews; Book Two - Sacrifice of Christ]. FIRST EDITION. Two books in one volume. Divisional title. Title in black and red. Broad margins. Latin interspersed with Hebrew and Greek. A. pp. (16), 372, (19). *Inner margins stained. Contemporary calf, rubbed; rebaked. 4to.*

London, Richard Chiswell: 1677. **\$400-600**

✎ Christian Hebraist William Outram (1626-1679) exhibits his familiarity with the sacrificial cult at the Temple in Jerusalem based on Rabbinic sources; especially Maimonides. See EJ, Vol. VIII, col. 47.

- 101** (PANN, ABEL). Einhorn, David. Meine Lieder ["My Poems"]. Cover illustration by Pann. pp. 56, (4). *Ex-library, trace foxed in places. Original illustrated boards, slightly stained and rubbed. 4to.*

Vilna, B.A.Kletzkin for Vilner Ferlag: 1913. **\$200-300**



Lot 105

- 102 (PARODY).** Shir Kalul Mi-Shnei Chalakim. By "Chanina Lipa ben Nathan Nata". FIRST EDITION. pp. 16. Unbound. 8vo. [Unrecorded].

Odessa, M. A. Belinson: 1871. **\$200-300**

♣ A parody for Purim, written in an elegant Aramaic in the style of Akdamuth and based upon the Shulchan Aruch.

- 103 (PARODY).** Brill, Joseph. Kitzur Shulchan Aruch Le-Melamdin U-Morim [satire on the difficulties associated with the teaching profession]. Boards. 8vo. [Davidson, Parody in Jewish Literature p. 88-96].

(Cracow, 1889). **\$500-700**

♣ According to Davidson, the author was one of the "foremost satirists of the 19th century" (p. 88), and the present text is "a masterpiece of workmanship and a priceless document for the student of education among the Jews in Russia" (pp. 94-95).

- 104 (PARODY).** Kiss, Gershon. Masechta Prohibishon ["Prohibition Tractate"]. FIRST EDITION. pp. 40. Previous owner's stamp on title. Original boards, loose. 8vo.

New York, Oriom Press: 1929. **\$200-300**

♣ In light of the era of Prohibition in the United States, a humorous look - written in a clever Talmudic style - of "the many and diverse maneuvers carried out in order to circumvent the laws of Prohibition, as well as the mishaps occurring due to the consumption of noxious drinks." EJ, XIII col.136.

- 105 (PICART, BERNARD).** The Religious Ceremonies and Customs of the Several Nations of the Known World. Six volumes. With hundreds of engraved plates, most with multiple subjects, some double-page or folding. Text in English. Two additional plates of the Jews in Vol. VI with wider margins.. *Touch browned, though all plates clean. Contemporary uniform speckled calf, spines gilt in compartments, gilt dentelles, slightly rubbed. Folio.* [Rubens 438-57].

London, 1731-1737. **\$4000-6000**

♣ 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.

An invaluable pictorial record of Jewish life in 18th century Holland.

[SEE ILLUSTRATION ABOVE]

- 106** PESARO, AARON. Toldoth Aaron [Biblical concordance to the Talmud]. Third edition. * Sasportas, Jacob. Toldoth Jacob [supplement providing references to Jerusalem Talmud]. FIRST EDITION. Two works in one (as issued). ff. (159), (32). *Final two leaves frayed affecting a few words, previous owners' marks, some staining. Modern calf-backed boards. 8vo. [Vinograd, Amsterdam 205, 206; Fuks 191].*

Amsterdam, Samuel Ben Israel Soeiro: 1652. **\$400-600**

✎ In his introduction, R. Jacob Sasportas, a native of Oran, Algeria, bemoans the fate that forced him to take up the wanderer's staff. On a brighter note, he expresses gratitude to Menasseh ben Israel who agreed to his suggestion to include in the present edition of Pesaro's Toldoth Aaron, Sasportas' supplement Toldoth Jacob, which provides valuable references to the vast sea of the Jerusalem Talmud.

In 1651 the printing office was taken over by Menasseh's elder son Samuel Ben Israel Soeiro. See Fuks, p. 110.

- 107** (POLAND). Raskin's Yiddesher Kalendar - Block Calendar for the Year 1939. Recording Jewish and Secular dates, one day per page. Includes daily historical facts and a daily joke in Yiddish. Times of Sabbath in international locations. *Original front pictorial wrapper, worn and taped. Thick 12mo.*

Warsaw, A. Rasskin: 1939. **\$200-300**

✎ The last Jewish Calendar printed before the onset of War and the subsequent obliteration of the Jews of Poland by the Germans.

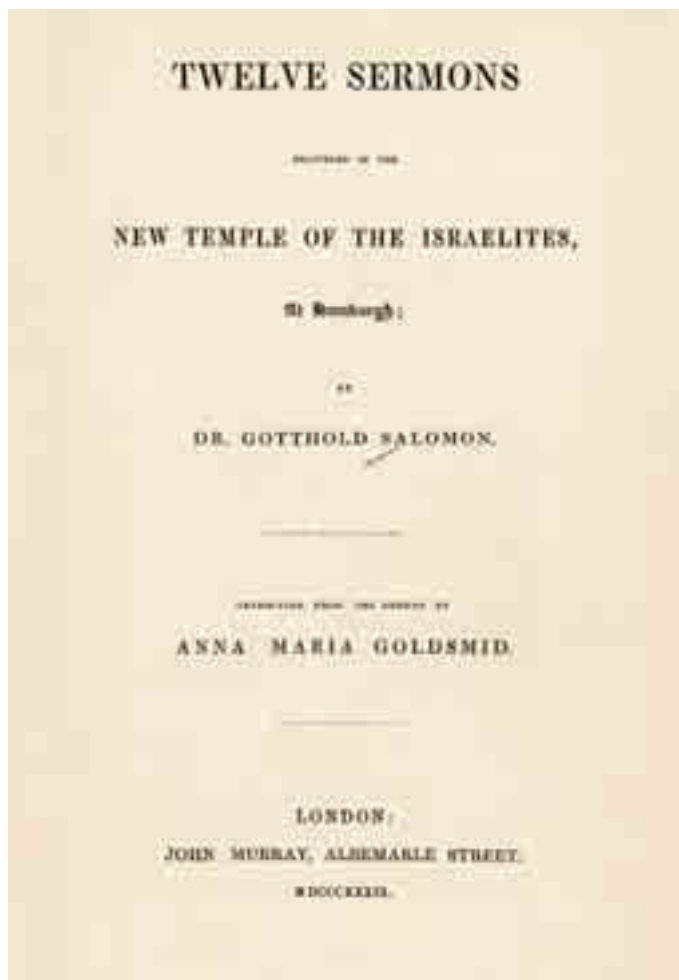
- 108** (RABAN, ZE'EV). Shir Hashirim - The Song of Songs. Decorative additional title page and 26 color plates comprising illustrations, illuminations and calligraphic text by Raban. *Original pictorial silver-and gilt-tooled green boards, shaken. Folio.*

Jerusalem, Hasefer: 1923. **\$150-200**

- 109** (RABAN, ZE'EV). Chageinu [Our Holidays: Children's Book]. Hebrew verses by Avi-Shai. 15 delightful color plates by Raban. *Original gold-stamped blue cloth. Sq. 8vo. [Israel Museum Catalogue, Bezalel no. 1348].*

New York, Miller-Lynn Publishing Co.: 1928. **\$300-500**

✎ Raban's little daughter and her friends served as models for this charming children's book. See Yeshiva University Museum Catalogue, Raban Remembered, no. 78.



Lot 110

- 110** (REFORM JUDAISM). SALOMON, GOTTHOLD. Twelve Sermons Delivered in the New Temple of the Israelites, at Hamburgh. Trans. Anna Maria Goldsmid. English interspersed with Hebrew. Bookplate and extensive marginalia by the Duke of Sussex. pp. 8, 247. *Fine condition. a.e.g. Contemporary green morocco, gilt extra; rebacked, spine in compartments. Provided with slipcase. 8vo. [Roth, Magna Bibliotheca Anglo-Judaica, p. 274, no. 31].*

London, John Murray: 1839. **\$700-1000**

✎ DUKE OF SUSSEX COPY

Son of King George III, the Duke of Sussex (1773-1843) was a keen Hebraist, who worked toward removal of civil disabilities against the Jews of England.

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

[SEE ILLUSTRATION ABOVE]



Lot 112

- 111** REGGIO, ISACCO SAMUEL. (YaSha''R). Bechinath Hakabalah [on Leone di Modena's Kol Sechal and (it's sequel) Sha'agath Aryeh, a refutation of an attack on Jewish tradition by Uriel Da Costa, edited with voluminous critical notes]. FIRST EDITION. Two parts in one. Additional Latin title. pp. 18, 268, (2). Lightly worn. Contemporary boards, upper cover detached, backstrip defective. 8vo. [Vinograd, Gorizia 3].

Gorizia, J. B. Seitz: 1852. **\$200-300**

♣ Reggio (1784-1855) founded the Rabbinical College at Padua. His liberal views, which often did not conform to Orthodox tradition, led to polemics with other Orthodox Rabbis as well as his own father, R. Abraham Reggio who, in one particularly publicized issue, opposed his son's permissive attitude to shaving on Chol Ha-moed.

Isacco Reggio's lengthy notes in the present work are independent treatises, at times refuting or supplementing Modena's views.

- 112** RYBACK, ISSACHAR BER. Shtetl. Mayn Chorover Heim: a Gedekenish [My Destroyed Home: A Memorial]. 30 tinted and black-and-white lithographs (including title) numbered III-XXXI, all complete. Original pictorial blue suede, shaken (as most all copies). Oblong folio (sheet size 330x490 mm). [Jüdische Lebenswelten Katalog, Berlin (1991) no.7/25 (illustrated)].

Berlin, Verlag Schwellen: 1923. **\$2500-3000**

♣ Following the retreat of Ukrainian Nationalist forces from the Russian Red Army in 1919, mass killings of Jews occurred. One such pogrom took place in Ryback's birthplace, Yelizavetgrad (presently, Kirovograd), killing his father. This profound series of lithographs portrays the ravaged Shtetl and expresses the artist's grief for a world abandoned and now destroyed. See Israel Museum Catalogue, Tradition and Revolution: The Jewish Renaissance in Russian Avant-Garde Art 1912-1928 (1987), no.136 i-xxx (illustrated); C. Roth, Jewish Art col.803.

[SEE ILLUSTRATION ABOVE]

- 113** (RYBACK, ISSACHAR BER). Kvitko, Leib. Gringroz ["Green Grass" - poems]. Cover, identical title page, and 10 illustrated pages by Ryback. Yiddish text. pp.206, (4). *Rebound, retaining original pictorial boards.* 8vo. [Israel Museum Catalogue, *Tradition and Revolution* no.138i-vii (illustrated)].

Berlin, Jüdischer Literarischer Verlag: 1922. **\$1000-1500**

♣ Ryback reproduces here many of the tombstone and synagogue carvings found during the course of An-Ski's ethnographic expeditions. This copy with three additional illustrations (pp. 9, 133 and 141) unrecorded in the Israel Museum Catalogue.

[SEE ILLUSTRATION RIGHT]

- 114** SCHATZ, BORIS. (Founder of the Bezalel Academy of Art in Jerusalem). Di Geboyte Yerushalayim: A Chalom oyf'n Vohr ["Rebuilt Jerusalem: A Day-Dream"]. FIRST YIDDISH EDITION. Frontispiece portrait of the Author. pp. (6) 174, 215. *Few stains. Original boards, soiled.* 8vo.

New York, Hebrew Publishing Company: (1925). **\$150-200**

♣ "Boris Schat'z exile on the shores of the Sea of Galilee during World War I, was a time of fruitful contemplation and writing. He composed this fictional story, set in Palestine one hundred years in the future, which offered a sublime alternative to the miserable reality of strife and struggle that had engulfed him in recent years. His utopian novella, was a programmatic manifesto written according to the conventions of the then popular literary genre of the futuristic novel. The story opened with the Biblical artisan Bezalel ben Uri miraculously appearing at the Bezalel School one day in the midst of the war and inviting Schatz on a tour of Palestine in the year 2018 (see p. 108). This device allowed the author to present a detailed description of Bezalel and the Land of Israel of the future." Israel Museum Catalogue, Boris Scahtz: The Father of Israeli Art (2006) p. 27.



Lot 113

- 115** SCHATZ, BORIS. Boris Schatz: 31 Oil Paintings (Catalogue). Introduction by Prof. Joseph Klausner. FIRST EDITION. English and Hebrew texts. Contains single glossy sheet and two zincograph clichés. *English (left to right): pp.21, (5). Hebrew (right to left): pp.(2), 14. Light stains. Printed wrappers; spine chipped.* Sm.4to. [EJ, Vol. XIV, col. 946].

Jerusalem, Eretz Israel: 1929. **\$300-500**



Lot 116

116 (SEPHARDICA). Da Costa Mattos, Vicente. *Breve Discurso Contra Heretica Pefidia do Judaismo* ["Brief Discourse Against the Perfidious Heresy of Judaism"]. FIRST EDITION. Two Parts in one volume. Two titles. Extensive Portuguese maginalia. *Part I*: ff. (19), 186, (20). *Part II*: ff. (18), 160, (16). Hole in f.134, slightest loss of text. Previous owner's inscription on first title. Waterstained. Contemporary vellum, rubbed. 4to.

Lisbon, Pedro Craesbeeck: 1622-25. **\$5000-7000**

▲ RARE FIRST EDITION OF A WORK INSTRUMENTAL IN EXTIRPATING THE CRYPTO-JEWS OF PORTUGAL.

In his magisterial history of the Spanish Inquisition, Henry Charles Lea sums up the direction taken by the present work: "If they [the "New Christians" or Marranos] desired to escape from Portugal, Portugal was quite as anxious to get rid of them, by extermination or otherwise. The pious intensity of hatred towards them finds expression, in 1621, in a ferocious work by Vicente da Costa Mattos, of which the declared object was to drive them from the land. All the old stories of their malice to Christians were raked together and set forth as uncontradicted truths. They were enemies of mankind, wandering like gypsies through the world and living on the sweat of others. They has possessed themselves of all trade, farming the lands of individuals and the royal patrimony, with no capital but industry and lack of conscience. They live only for the perdition of the world; of old, God punished those who ill-treated them, but now he punishes those who endure them; the decline of the Spanish kingdoms was the punishment sent by God for tolerating them..." See H.C. Lea, *A History of the Inquisition of Spain* (1907), pp. 272-3.

Evidently, Lea was unable to obtain a copy of the present first edition of 1622, for in his footnote, he refers to the later revised edition (Lisbon, 1623).

[SEE ILLUSTRATION ABOVE]

- 117** (SEPHARDICA). Concordias hechas, y firmadas entre la Jurisdiccion Real, y el Santo Oficio de la Inquisicion [Agreement between the Royal Jurisdiction and the Holy Office of the Inquisition]. On title, Royal emblem. *pp.* 16. *Stiff wrappers. Loose. Folio.*

Madrid, n.p.: 17th July, 1568. **\$2000-3000**

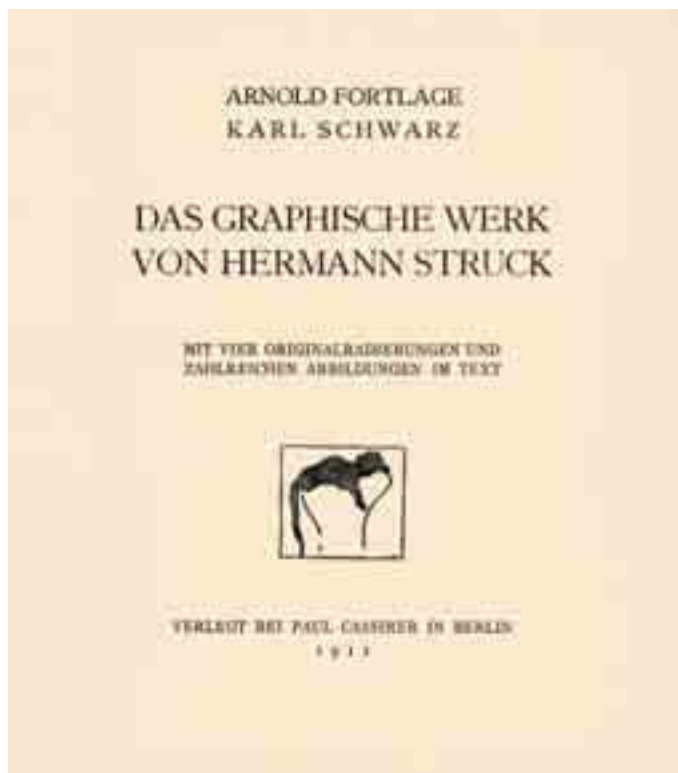
♣ In what one might call an “unholy alliance,” the King of Spain, Felipe or Philip, empowered the Inquisition to assume responsibility for the souls of the city of Valencia. Having a large and dense Moorish population, Valencia was singled out for vigorous Inquisitorial action. Over the years, the Moriscos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

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

- 118** (SEPHARDICA). Da Costa, Isaac. *Noble Families Among the Sephardic Jews*. With: Brewster, Bertram. *Some Account of the Capadose Family (Including Their Conversion to Christianity)*. And: Roth, Cecil. *An Excursus on Their Jewish History*. FIRST EDITION. With 44 illustrated plates. *pp.* 6, (4), 219 + 44 plates. *Original boards. Sm. folio.*

London, Humphrey Milford: 1936. **\$200-300**

♣ The Capadoses were a Portuguese Marrano family, originally from Oporto, who in the mid-17th century emerge in Amsterdam as pillars of the Jewish community. There ensue decades of Sephardic grandees, some of whom make their mark in the world of the Talmudic academy, others in the Dutch East India Company and the colonization of the New World.



Lot 120

- 119** SOLOVEICHIK, CHAIM. (“R. Chaim Brisker”). *Chidushei Rabbeinu Chaim Ha-Levi* [on Maimonides’ *Yad Ha-Chazakah*]. FIRST EDITION. *ff.* 112. *Browned. Original boards, worn and loose. Folio.*

Brisk, Yehoshua Klein: 1936. **\$300-500**

♣ The primary work of conceptual Brisker Talmud analysis.

- 120** (STRUCK, HERMANN). Fortlage, Arnold and Karl Schwarz. *Das Graphische Werk von Hermann Struck* [The Graphic Work of Hermann Struck]. ONE OF ONLY FIFTY NUMBERED COPIES, PRINTED ON JAPON PAPER. Signed by Struck in pencil below limitation. With four engraved plates by Struck and numerous text illustrations and plates. The Erich Cohn Copy, with his book plate, designed by Struck on front paste-down. Autographed inscription to Cohn signed by Struck on front-free endpaper. *Few leaves loose, damp-stained in places. Original cream calf, gilt, soiled along edges. Sm. 4to.*

Berlin, Paul Cassirer: 1911. **\$400-600**

[SEE ILLUSTRATION ABOVE]

- 121** STRUCK, HERMANN. *Die Kunst des Radierens* [The Art of Etching]. Fourth, revised and expanded edition. Six etched plates by Struck, Munch, Liebermann, etc. Profusely illustrated. *Original gilt-stamped pictorial boards, upper cover detached, inscription on front-free endpaper. Sm. 4to. [EJ, Vol. XV, col.443].*

Berlin, Paul Cassirer: 1920. **\$100-150**

GESCHIEDENIS
DER
KOLONIE
VAN
SURINAME.

BEHELZENDE DERZELVER OPKOMST, VOORT-
GANG, BURGERLYKE EN STAATKUNDIGE GE-
STELDHEID, TEGENWOORDIGEN STAAT
VAN KOOPHANDEL, EN EENE VOLLEDIGE
EN NAAUWKEURIGE BESCHRYVING VAN
HET LAND, DE ZEDEN EN GEBRUI-
KEN DER INWONEREN.

GEHEEL OP NIEUW SAMENGESTELD

DOOR EEN GEZELSCHAP

van

GELEERDE JOODSCHE MANNEN
ALDAAR.



TE AMSTERDAM EN HARLINGEN, BY
ALLART EN VAN DER PLAATS.

MDCCXCL

122 (SURINAM). (Nassy, David de Isaac Cohen). *Geschiedenis der Kolonie van Suriname* ["History of the Colony of Surinam"]. FIRST DUTCH EDITION. Two parts in one volume. With fold-out table of export production of the Colony of Suriname for the years 1700-1787 and fold-out map of Island of Java. *Part I: pp. (2), 203. Part II: pp. (1), 160. pp. 103-4 missing bottom 3 lines of text. Very minor stains. Recent half-cloth over contemporary marbled boards. 8vo.*

Amsterdam en Harlingen, Allart and Van der Plaats: 1791. **\$5000-7000**

♣ AUTHORITATIVE HISTORY OF THE JEWS OF SURINAM

David de Isaac Cohen Nassy (1747-1806), a descendant of David Nassy, who founded the Jewish community of Surinam in 1664, served for a time as president of the Regenten (Board) of the local Jewish community. Nassy published in French in 1788, "*Essai historique sur la colonie de Surinam*," with especial emphasis on the so-called "Joden Savanne" [Jewish Savanna]. Three years later, there appeared in Amsterdam the present Dutch rendition of Nassy's work, deemed indispensable to the study of this fascinating chapter in Jewish history.

Besides his involvement in the communal affairs of the Jewish community of Surinam, Nassy has the distinction of having authored the first medical work by an American Jewish physician. During a brief sojourn in Philadelphia between the years 1792-1795, he had occasion to battle the yellow fever that plagued the city, which he recorded in a memoir (Philadelphia, 1793).

The story of the Jewish colony of Surinam, Dutch West Indies, is truly remarkable in the annals of Jewish history. Some ten miles up-river from Paramaribo lay the legendary "Savannah of the Jews" (Joden Savanne). The Jewish inhabitants, of Spanish-Portuguese stock, possessed high status and enjoyed a remarkable degree of autonomy.

The Sephardic community of Surinam felt itself closely bound to both Amsterdam (the mother of the earliest synagogues in the Americas) and New York's Shearith Israel. This was due to both tradition and family ties, as well as the bonds of commerce. Indeed, the New York Congregation annually invoked blessings upon the smaller Central American community during the solemn service ushering in the Day of Atonement, in gratitude for Surinam-Jewish support in building their Mill Street Synagogue in 1730.

In 1832 the synagogue at Joden Savanne was destroyed by fire. Soon after, the emancipation of the slaves, as well as the inroads of the climate, led to the abandonment of the Jewish colony. Today, nothing remains but overgrown ruins.

See EJ, Vol. XII, cols. 843-4; Vol. XV, cols. 529-531; D. and T. de Sola Pool, *An Old Faith in the New World* (1955), p. 117; C. Roth, *A History of the Marranos* (1932), pp.291-2; Wolf and Whiteman, *The History of the Jews of Philadelphia* (1957), pp. 193-4 and pl. 24.

[SEE ILLUSTRATION FACING PAGE]



Lot 123

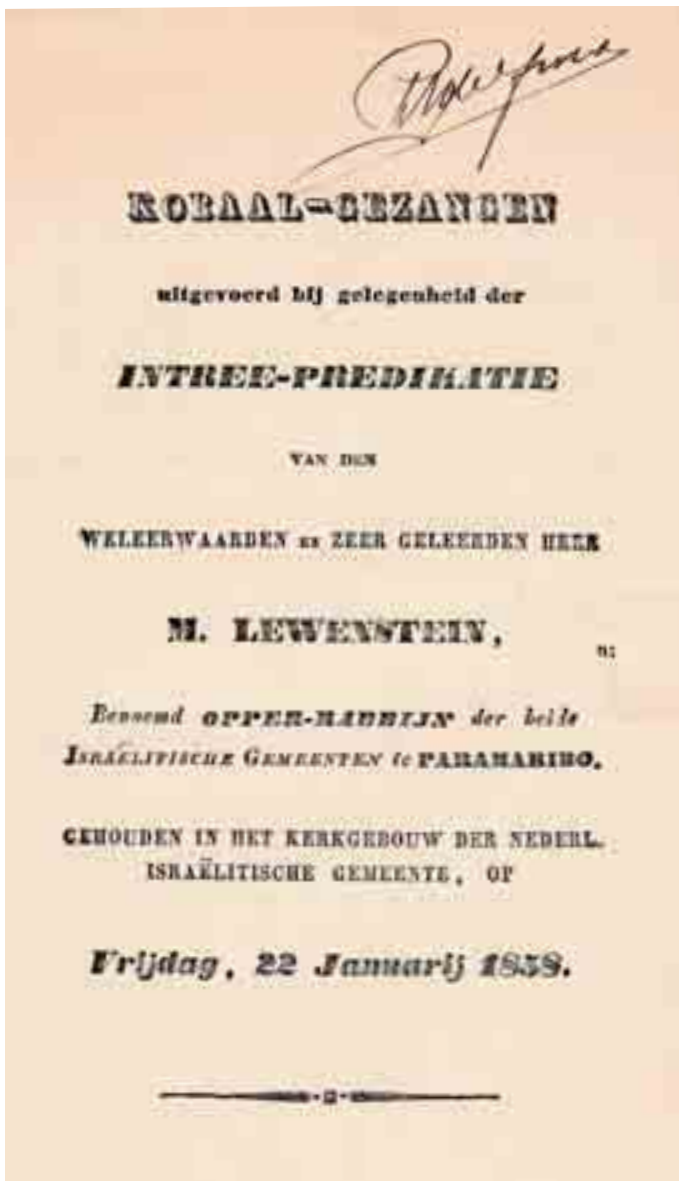
123 (SURINAM). Nieuwe Kaart van Suriname vertonende de stromen en land-streken van Suriname, Comowini, Cottica, en Marawini [“New Map of Surinam Showing Streams and Stretches of Land of Surinam, Comowini, Cottica, and Marawini.”]. Map, handcolored in red, yellow and green. 390 x 500 mm. [Ir. C. Koeman, *Bibliography of Printed Maps of Suriname 1671-1971*, no. 6; *EJ*, Vol. XV, col. 530 illustrating a commemorative stamp of Surinam showing detail of similar, but not identical map].

Amsterdam, J. Ottens: before 1718. **\$3000-4000**

⚠ This map, published by the well-known mapseller Josua Ottens of Amsterdam, was presumably based on Mogge’s map of 1671, the oldest known printed map of Suriname. In our map, great prominence is given to the “Joods Dorp en Synagoge” [Jew’s Town and Synagogue] as well as to several Jewish-owned plantations in that immediate vicinity. Thus, we find an abundance of Spanish-Portuguese Jewish names: de Fonseca, de Pina, Serfatyn, Nunes da Costa, Barug de Costa, Nassy, Elias Ely, de Silva, Abram de Pina, Jacques da Costa, Benjamin da Costa, Parera, Josue and Jacob Nassy, Rafael Aboafe, Nunes, Isaque Pereira, Montesinus, M. Nassy, S. Nassy, Samuel Nassy.

THIS MAY VERY WELL BE THE FIRST MENTION OF A SYNAGOGUE IN A MAP OF THE AMERICAS.

[SEE ILLUSTRATION ABOVE LEFT]



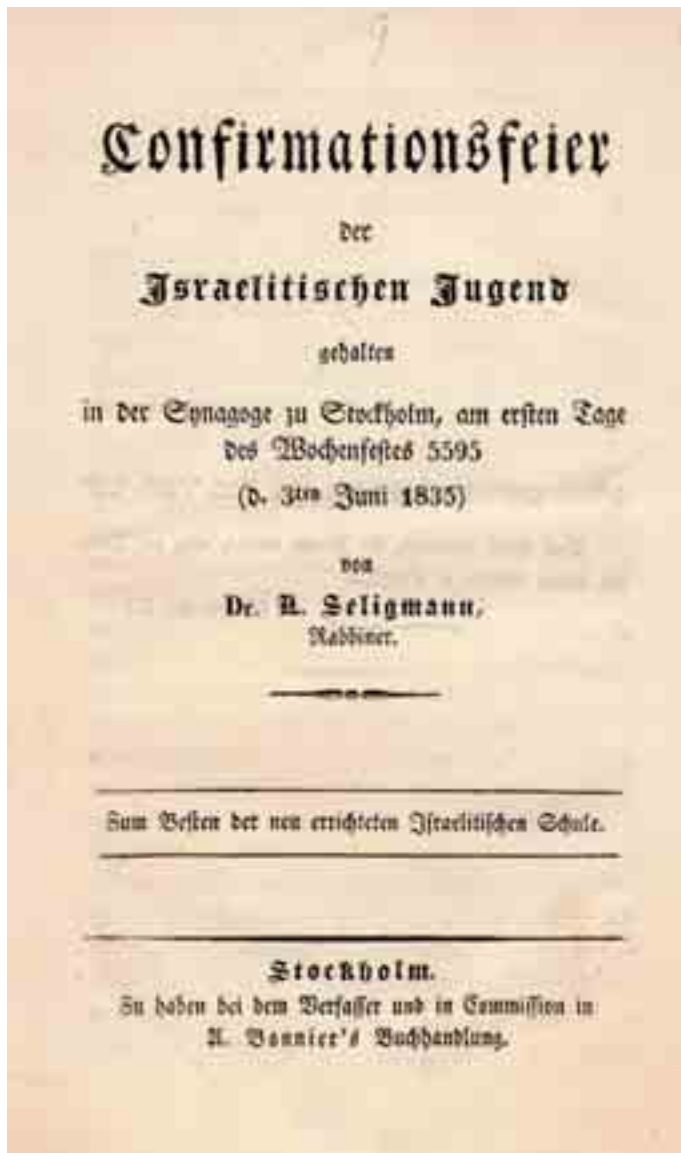
Lot 124

124 (SURINAM). Koraal-Gezangen...van den Weleerwaarden en Zeer Geleerden HeerM. Lewenstein, Opper-Rabbinj der beide Israelitische Gemeenten te Paramaribo...Gehouden in het Kerkgebouw der Nederl. Israelitische Gemmente, op Vrijdag, 22 Januarij 1858 [Choral Singing...by the Very Learned Gentleman M. Lewenstein, Named Chief-Rabbi of both Israelite Congregations of Paramaribo, Held in the Synagogue of the Dutch-Jewish Congregation, on Friday, 22 January, 1858]. Dutch. pp. (4). Loose. Unidentified signature on title, Hole in title text unaffected. Marginal fraying. 4to.

Paramaribo (Surinam), 1858. **\$1500-2000**

⚠ At the tender age of 28, Moses Juda Lewenstein (1830-1864) was appointed Chief Rabbi of the combined Sephardic and Aschkenazic congregations in Paramaribo, Dutch Guyana. Educated at the University of Leiden, Lewenstein followed strictly Orthodox religious practice. See M.H. Gans, *Memorbook* (1977) pp. 453, 555 (includes two portraits of M.J. Lewenstein).

[SEE ILLUSTRATION LEFT]



Lot 125



Lot 126

- 125** (SWEDEN). Confirmationsfeier der Israelitischen Jugend gehalten in der Synagoge zu Stockholm. German interspersed with Hebrew. pp. (2), 23. Title lightly stained. Loose. 8vo.

Stockholm, Ecksteinschen Buchdruckerei: 1835. **\$1200-1800**

- Confirmation ceremony of a Jewish youth held in the Synagogue of Stockholm, the first day of Shavu'oth 5595 (June 3rd, 1835) by Rabbi Dr. L. Seligmann, Rabbi. Held to benefit the newly erected Synagogue.

[SEE ILLUSTRATION TOP LEFT]

- 126** (SWEDEN). Warum trauert das Vaterland? Eine Predigt, gehalten bei dem Trauergottesdienste am 14. August 1859 wegen Ablebens des hochseligen Königs Oscar I. gesegneten Andenkens von Dr. L. Lewysohn, Rabbiner der Israelitischen Gemeinde zu Stockholm ["Why is the Fatherland Mourning? Sermon preached at the Funeral Service on the 14th August 1859 for His Majesty King Oscar I, of blessed memory, by Dr. L. Lewysohn, Rabbi of the Israelite Community of Stockholm."]. FIRST EDITION. German interspersed with Hebrew. pp.14. Title slightly smudged. Loose. Sm. 4to.

Stockholm, Isaac Marcus: 1859. **\$1000-1500**

- The fact that the Rabbi's sermon was preached in German and not in Swedish, would seem to indicate the immigrant status of the Swedish Jewish community, which consisted for the most part of recent transplants from Germany.

[SEE ILLUSTRATION TOP RIGHT]



Lot 127

127 (SWEDEN). Program vid Purim-Naches den 16 Mars 1875 på aftonen ["Program of Purim Fun."]. Swedish with smattering of German. *Broadside. Creased, marginal tears, trace stained. Folio.*

n.p., 1875. **\$1000-1500**

• A detailed program of the evening's theatrical and other events.

[SEE ILLUSTRATION ABOVE]



Lot 131

128 (TALMUD). Wotton, W[illiam], D.D. Shabbath and Eruvin; Two Titles of the Misna or Code of the Traditional Laws. Translated into English, with Annotations. Divisional title. Hebrew text unvocalized, facing English translation; notes at bottom. Two fold-out woodcut tables by Joseph Lord: Table I - Manner of labor forbidden on Sabbath, e.g. cooking, and carrying from domain to domain. Table II - Eruvin, or city limits. Rather ornate headpieces and tailpieces. English, Greek, Hebrew and Latin marginalia. pp.(16), 279, (25). *Lightly browned. Modern morrocco, gilt. 8vo.* [Fürst, *Bibliotheca Judaica*, III, p. 536].

London, W. Bowyer, for Tim Goodwin: 1718. **\$400-600**

129 (TALMUD). Ha'avarith Kol be-Machaneh ha-Ivrim! [Prospectus for the Vienna edition of Talmud]. Includes sample leaf of Tractate Berachoth f.2. ff.4. *Light stains. Loose. 8vo.*

Vienna, Anton Schmid: 1818. **\$800-1200**

• This prospectus is for the second Vienna edition of the Talmud, produced between the years 1806-1811. For the first time, there appeared in print, glosses of Elijah, the Gaon of Vilna (d.1797). Questions have been raised as to who made these glosses of the Gaon available to the Vienna printer; also, aspersions have been cast as to their reliability. See N.N. Rabinowicz, *Ma'amar al hadpasath ha-Talmud* (1952), pp. 128-9.



Lot 130

130 (TALMUD). Moda'ah Rabbah le-Oraitha [Prospectus for the Vilna Edition of Talmud. As well as Alfasi, Midrash Rabbah, Eyn Ya'akov, Yoreh De'ah and Four Sections of Shulchan Aruch]. Hebrew, Russian and German. *Browned, frayed at margins and along creases. Broadside. Folio.*

Vilna, Widow and Brothers Romm: 1884. **\$1000-1500**

♣ The Vilna edition of the Talmud, completed in 1886, “has been used to this day throughout the Jewish world as the authoritative, traditional edition of the Talmud and its commentaries.” Michael Stanislawski, “The ‘Vilna Shas’ and East European Jewry,” in: *Printing the Talmud: From Bomberg to Schottenstein* (2005), p.97.

What made this edition of the Talmud so extraordinary was the extensive number of commentaries included, whether on the page itself or as supplementary material. See *ibid.* p.284.

Rabbinowicz notes that the Vilna edition of 1880-1886 was the final Romm edition, from whose matrices the publishing house produced all subsequent printings until the fateful year of 1939. See N.N. Rabbinowicz, *Ma’amar al hadpasath ha-Talmud* (1952), p. 157.

[SEE ILLUSTRATION TOP LEFT]



Lot 132

131 (TALMUD). Moda'ath ha-Madpis [Prospectus for the Warsaw edition of Talmud]. Hebrew and Polish. Includes two sample leaves of Tractate Berachoth ff.4-5. *ff. (4). Lower margin frayed. Folio.*

Warsaw, S. Orgelbrand: 1858. **\$800-1200**

♣ Between the years 1859-64, Samuel Orgelbrand published in Warsaw the entire Talmud. See N.N. Rabbinowicz, *Ma’amar al hadpasath ha-Talmud* (1952), pp. 142-3. The prospectus bears the endorsement of R. Dov Berish Meisels, Chief Rabbi of Warsaw.

[SEE ILLUSTRATION FACING PAGE TOP RIGHT]

132 (TCHAIKOV, JOSEPH). Kvitko, Leib. 1919 [Poems]. Front cover design by J. Tchaikoff. Text in Yiddish. *p.163, (5). Title reinforced. Light stains. Printed wrappers, bound in recent cloth. 8vo. [Not listed in Tradition and Revolution Catalogue].*

Berlin, Lutze & Vogt for Jüdischer Literarischer Verlag: 1923. **\$400-600**

♣ A striking Constructivist image of a man and woman, his hand expressively outstretched. The lettering of the title is symbiotically incorporated into the image.

[SEE ILLUSTRATION TOP RIGHT]



Lot 134

- 133** (TCHAIKOV, JOSEPH). Der Nister [Kahanovich, Pinchas]. Gedacht [Thought]. FIRST EDITION. Two volumes. Cover design by J. Tchaikoff. Vol. I: pp.243,(1). Vol. II: pp.285, (2). Vol. II browned. Rebound, retaining original pictorial boards. 8vo. [Not listed in Tradition and Revolution Catalogue].

Berlin, Jüdischer Literarischer Verlag: 1922-3. **\$300-500**

- 134** (TCHAIKOV, JOSEPH). ALPERSON, MORDECAI. 30 Yahr in Argentina ["Thirty Years in Argentina"]: Memoirs of a Jewish Colonist. Front cover design by J. Tchaikoff. Text in Yiddish. pp. 397, (3). Browned. Printed wrappers, bound in recent cloth. Lg. 8vo.

Berlin, Jüdischer Literarischer Verlag: 1923. **\$400-600**

♣ Striking cover design of a man in a fringed ritual garment killing a snake. The bold image is typical of the Constructivist style, with a hint of Socialist Realism. In the background, an industrial railway bridge motif contrasts with the expressionistic energy and movement of the man in the foreground. The type-face of the title is also original and in perfect keeping with the boldness of the image below.

[SEE ILLUSTRATION ABOVE]

- 135** (TCHAIKOV, JOSEPH). Koigen, David. In Shturm fun Geshikhte: Aroisgerissene Bletlakh fun Tog-Bukh 1914-1921 [In the Storm of History: Leaves Torn from Diary 1914-1921]. Translated from German original ("Im Sturm der Geschichte") by Z. Kalmanovich. Front cover design by J. Tchaikoff. Text in Yiddish. pp.247, (1). Lightly browned. Printed wrappers, bound in recent cloth. 8vo. [IMC Tradition and Revolution, No. 65 (illustr.)].

Berlin, Jüdischer Literarischer Verlag: 1923. **\$300-500**

- 136** (THEATER). Teater-Velt [Theater World: Illustrated Weekly]. Year I (1908): Nos.1-2,3,4,5,6,7,8,9,10,11,12,13. Year 2 (1909): Nos. 1,2,3,4,5,6,7. Yiddish. Advertisements also in Polish and Russian. Two years bound in single volume. Lightly browned. Recent marbled cloth boards. Folio.

Warsaw, 1908-9. **\$300-500**

♣ Besides news of the Yiddish theater, and contemporary Jewish art, the journals contain world news, Jewish and otherwise. Contributors include poet Zalman Shneour, novelist Sholem Asch, and journalists David Frischmann and Hersh David Nomberg.

- 137** (TRAVEL). BENJAMIN, Israel Joseph. Eight Years in Asia and Africa from 1846 to 1855. FIRST ENGLISH EDITION. Issued without folding map found in some copies. pp. 15, (1 blank), 332, (1). Title soiled. Some browning. Contemporary half-calf marbled boards. 4to. [Freimann, p. 166].

Hanover, By the Author: 1859. **\$1000-1500**

♣ In emulation of the medieval Spanish traveler Benjamin of Tudela, the self-styled Benjamin II, Israel Joseph Benjamin, a native of Foltitscheny, Moldavia, recorded his travels through Egypt, Eretz Israel, Syria, Armenia, Iraq, Kurdistan, Persia, India, and China. He returned to Europe via Afghanistan, only to set out again on another voyage from Italy to North Africa. His reports earned the praise of the German scholar Alexander von Humboldt. The first appearance of this work was the French edition of 1856: Cinq années de voyage en orient 1846-1851. Benjamin died in London in abject poverty while making preparations for a second journey to the Orient. See EJ, Vol. IV, cols. 526-7

Present-day readers may find revealing Benjamin's tale of woe concerning the Jews of Iraq and the barbarous conditions generally prevailing in that country (pp. 88-90).

138 WAGENSEIL, JOHANN CHRISTOPHER. Sota. Hoc est Liber Mischnicus de Uxore Adulterii Suspecta [Sotah. Mishnaic Tractate of the Suspected Adulteress]. Title in red and black. Additional engraved title with further ten engraved plates, engraved text illustrations. Hebrew text, with Latin translation and annotation. *pp.(38),1234,88, (16). Contemporary vellum, ragged. Thick 4to. [Freimann 128].*

Altdorf, J. H. Schönnerstaedt for J. Andrea & W. Endter: 1674.

\$400-600

♣ Includes Talmudic extracts and corrections to the Sepher Nitzachon of Rabbi Yom-Tov Lippmann Mülhausen.

139 (ZIONISM). Weisgal, Meyer W. (Ed.) Theodor Herzl: A Memorial. Limited edition of 350 numbered copies. Inscribed by the editor Meyer Weisgal to Gershon Agronsky. Bookplate of "Agronsky." Also, Gershon Agronsky in gilt letters on front cover. Photographic illustrations. *pp.305. Original calf, gilt extra. Folio.*

New York, Brooklyn Daily Eagle: 1929. **\$200-300**

♣ This Memorial Volume for the founder of political Zionism contains important articles by men of such diverse stripes as: Zionist leaders Chaim Weizmann, Nahum Sokolow, and Menachem M. Ussishkin; Zionist orator Rev. Zvi Hirsch Masliansky; philosopher Martin Buber; French writer Edmond Fleg; Czech literary figure Max Brod; and artist Hermann Struck, to mention but a few.

Gershon Agron (Agronsky) (1894-1959) served as Mayor of Jerusalem from 1955-1959, prior to which he was founding editor of the Palestine Post (1932). (In 1950, the name was changed to the Jerusalem Post.) He also served as Zionist emissary to the U.N. Conference at San Francisco in 1945 and other political arenas.

140 (ZIONISM). Deinard, Ephraim. Cherpath Britannia ["The Shame of Britain"]. FIRST EDITION. Hebrew with few pages in English. Title within typographic border. With a cartoon by Deinard's granddaughter, Clara Silver. *pp.149, (3). Contemporary cloth, stained. 4to.*

New York, Orium: 1929. **\$100-150**

♣ Deinard details the "black stain" on the forehead of Great Britain, which by way of devious diplomatic machinations, cheated the Jews by robbing it of its "poor man's lamb" - the Land of Israel. Also includes portions concerning Zionist leadership in the United States ("machine politicians misleading the public"). Finally, an open letter to the Arab people.

On pp. 38-43, Deinard discusses Sir Herbert Samuel ("Reb Shmuel")'s recent appointee as Chief Rabbi. Deinard finds it incomprehensible that the Rabbi of Jerusalem should be of the Chassidic persuasion. (The allusion is to Rabbi A.I. Kook, perhaps due to his maternal lineage of Chabad Chassidim.) Deinard suggests here that Rabbi Kook, together with R. [Aharon] Mendel Cohen of Cairo would be justified to re-establish the ancient Sanhedrin.

140A (JERUSALEM). BIDA. Le Juifs Devant Le Mur de Salomon. . 500x590 mm. *Magnificently framed.*

French, c.188. **\$5000-7000**

♣ Large print on contemporary wide marginal mount. Issued by Goupil in Paris and Knoedler in New York.

An enduring image of Jews at prayer at the Wailing Wall, Jerusalem.

Bida masterfully combines expressiveness with formal stability, covering the entire surface with texture.

[SEE ILLUSTRATION BELOW]



Lot 140A



Lot 141

141(BINDING). Orden de las Oraciones Contidianas. * Bound With (as issued): Calendar for the years 1693-1701 (with separate title). Spanish text. Title within type-ornament border. Contemporary tortoise-shell with silver clasps and hinges. The binding is secured by gilt silver elements. Each of the eight corner-pieces with blossom terminal. The two hasps terminate in shell form appliqués on either side. *pp.504, (10). Ex-library. Signature on title, small repairs to final page with loss to few words. Small portion of spine cracked. Sm.4to. [Unlisted by Kayserling].*

Amsterdam, David Tartas, 1692. **\$5000-6000**

[SEE ILLUSTRATION ABOVE]



Lot 142

142 ENGELBRECHT, MARTIN. "Temple des Juifs." A rare Jewish "peep-show" depicting Amsterdam's resplendent Spanish and Portuguese Synagogue, with the Congregation at prayer. Six individual, hand-colored copper engravings, intricately cut, to be displayed in sequence, of the Synagogue, showing the vaulted interior flanked by Ionic columns. *Some light stains and wear. 6.5 x 8 inches** Accompanied By: *Recent wooden, fitted stand.*

Augsburg, circa 1740. **\$2000-3000**

♣ In the mid 18th-century Martin Engelbrecht created miniature theatres, individual views, cut out and assembled, whereby, when consecutively inserted into a peep box, the result was a 'theatrical' scene with a perspective view.

[SEE ILLUSTRATION ABOVE]

The Gratz Family of Philadelphia was one of the most prominent of early American Jewish families.

Their American roots began, mid-18th century, when two Gratz brothers, Barnard [Baer] (1738-1801) and Michael [Yechiel] (1740-1811) emigrated from their native Langendorf (Prussian Silesia), to settle in Philadelphia. Partners in a trading company, they provided kosher meat to the Jews of the West Indies, but even more lucrative (if dangerous), they carried on extensive trade with the Native Americans. The Gratz Brothers, as many Philadelphian Jews, were American patriots and supplied goods to Washington's Continental Army. In communal endeavors, the two brothers were founders of Congregation Mikveh Israel of Philadelphia. In generations to come, various members of the Gratz Family would be instrumental in establishing the following institutions: the Female Hebrew Benevolent Society, the Hebrew Sunday School Society, the Philadelphia Jewish Foster Home and Orphan Society, the Jewish Publication Society, as well as Gratz College.

*Michael Gratz fathered twelve children, the most celebrated of whom is undoubtedly Rebecca (1781-1869). By all accounts, a woman of unusual beauty and charm, she was friend to several of the literary lions of the day. It is said that Rebecca served as the model of the heroine by that name in Sir Walter Scott's novel *Ivanhoe*. (Scott would have known of her through his colleague Washington Irving.) Rebecca was 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. Rebecca Gratz's contribution to American Jewish life was singular since her trailblazing efforts were studied and emulated in other communities.*

Rebecca's sister Rachel (1783-1823), younger by two years, cuts an attractive figure in her own right, judging by the miniature of her on ivory by Edward Greene Malbone. Rachel married a man by the name of Solomon Moses. Their daughter, Sarah Gratz Moses (1817-1904) married Jacob Henry Joseph of Montreal, Canada. It is through the Joseph Family of Montreal these books and letters of the Gratz Family have come to light.

The letters afford one a panoramic view of an early American Jewish family as it evolves over several generations. There are letters from family members left behind in the "Old Country" with the usual grievances; letters and documents that tell an adventure story of Barnard and Michael's business escapades in the exciting New World; a book dedicated to Miss Rebecca Gratz from one of her many admirers, a titan of the American Literary establishment; as well as the eulogy of Rebecca delivered by Hazzan Sabato Morais of Mikveh Israel.

Further details relating to Provenance and the Estates of various members of the Rebecca Gratz - Moses Family available upon request.



Lot 143

143 (AMERICAN JUDAICA). BIBLE, Hebrew. Hosea cum Thargum [The Books of Hosea, Joel, Amos, Obadiah and Jonah with Targum Jonathan, and commentaries of Rashi, Ibn Ezra and R. David Kimchi]. Text and Targum in square Hebrew letters, commentaries in rabbinic type. Latin marginalia. Several early American owners' inscriptions (see below). pp.243. Original vellum, cracked. 4to. [Vinograd, Paris 32; Darlow and Moule 5097; Adams B-1289].

Paris, Robertus Stephanus, 1556. **\$5000-7000**

• Provenance:

1. Rebecca Gratz;
2. Her nephew Horace Moses;
3. Her niece Sarah Gratz Moses (Horace's sister)

The volume contains the following inscriptions:

On title, in English: "Moses Hart's Book," and in Hebrew: Sepher zeh shel Moshe Tzvi ("Ex libris Moshe Tzvi.")

Inscribed in Hebrew on p.140: Shayyach le-R. Yitzchak b. Moshe Tzvi. Nitán li be-yad adoní avi Moshe Tzvi mi-K.K. Lissa ha-birah bi-medinath Polin ha-Gadol, kathuv be-K.K. New York, shenath 5503 ("Property of Isaac son of Moshe Tzvi. Given to me by my father, Moshe Tzvi from Lissa, Greater Poland. Written here in New York, in the year 1743.")

On pp. 141, 214, 224, earlier inscription: Moshe b. Tzvi mi-K.K. Lissa ("Moshe son of Tzvi from Lissa.") On final page, three inscriptions by members of the Hart Family: "Moshe ben Tzvi mi-K.K. Lissa;" "Moshe ben Tzvi mi-K.K. New York;" and Yitzchak ben Moshe Tzvi be-K.K. New York, shenath 5503 be-yom t'u le-chodesh Tamuz ("Isaac son of Moshe Tzvi, New York, 15th Tammuz, 1743.") Also, two inscriptions of Pinto Family members: Solomon Pinto and Jacob Pinto.

Jacob (1724-1806) and Solomon (1725-?) were two sons of Abraham Pinto of Stratford, Connecticut. (See Malcolm H. Stern, *Americans of Jewish Descent* (1960), p. 180). Throughout the Revolutionary War they continued to reside in Connecticut.

As for the Hart Family - Tzvi of Lissa, Poland; Moshe Tzvi of Lissa and New York; and Isaac of New York - we have reached an impasse. None of the available genealogical records shed light on these individuals - although there are records of many other Harts in Colonial America, even a few natives of Lissa, Poland (including the Revolutionary War patriot Haym Salomon). Further research is required.

In the German Jewish community, it is customary for the son to add his father's name to his own. Thus, Moshe Tzvi (Moses Hart) was the son of Tzvi. The English surname "Hart" is simply a translation of the Hebrew patronym "Tzvi" (a deer, or hart).

[SEE ILLUSTRATION ABOVE]

- 144** (AMERICAN JUDAICA). Levi, David. *Lingua Sacra*. Three parts in three volumes: Hebrew Grammar. * Hebrew-English Dictionary. * English-Hebrew Dictionary. FIRST EDITION. All three titles inscribed: Hyman Gratz, January 1st, 1795. Uncut and partially unopened. Fine condition. At the conclusion of Vol. III, is a list of subscribers from England and also from New York and Jamaica. *Vol. I. pp.(2), 366, (2), 8, (414). Vol. II. ff.(422). Vol. III. ff.(526). Vol. II-III original publisher's boards, loose. Vol. I later boards, spine taped. Thick 4to. [Roth, Magna Bibliotheca Anglo-Judaica, p.367, no.43].*

London, W. Justins, 1785-87. **\$2000-2500**

♣ Hyman Gratz (1776-1857), son of Michael and Miriam Gratz, was an older brother of Rebecca Gratz (1781-1869). When his father Michael's health failed, Hyman assumed direction of the family business. He was active in Federalist Party politics and a founder of the Pennsylvania Academy of Fine Arts. His communal endeavors included the management of the first Jewish Publication Society and Treasurer of Congregation Mikveh Israel. Hyman never married.

See Rosenbloom, Biographical Dictionary of Early American Jews (1960) p.47

[SEE ILLUSTRATION FACING PAGE]

- 145** (AMERICAN JUDAICA). Morais, S[abato]. Address Delivered before the Managers and Pupils of the Hebrew Sunday School, on the Life and Character of Miss Rebecca Gratz, Its Founder and First Directress. FIRST EDITION. On title, inscription: "Mathilda I. Joseph, from [unintelligible], 1869." On final blank, handwritten "Resolution passed by Managers of 'Philadelphia Protestant Orphan Society.' - 'Resolved that on the death of Miss Gratz, the Managers deplore the loss of a beloved and venerated associate.'" *pp.15. Loose. Original wrappers. 8vo. [Singerman 2147].*

Philadelphia, Collins, Printer, for the Hebrew Sunday School Society, 1869. **\$1500-2000**

♣ Rebecca Gratz, working hand in hand with Rev. Isaac Leeser, revolutionized Jewish education in America by establishing the institution of the Hebrew Sunday School. Her seemingly boundless love extended not only to the wards of the Jewish Foster Home (p. 9), but also to the charges of the Protestant Orphan Society, as we learn from the handwritten epitaph on the final blank. Miss Gratz never wed.

Mathilda I[nez] Joseph (1854-?) of Montreal, Canada, was a great-niece of the much-lamented Rebecca Gratz, granddaughter of Rebecca's younger sister Rachel. Mathilda's mother, Sarah Gratz Joseph, was the daughter of Rachel Moses (nee Gratz).

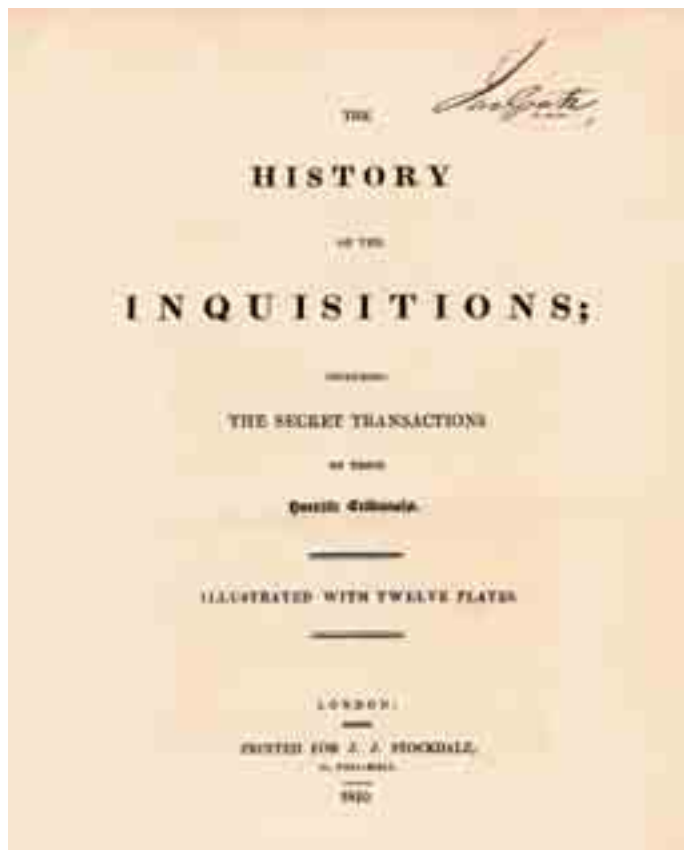
Sabato Morais (1823-1897), a native of Livorno, Italy, succeeded Isaac Leeser as hazzan of Mikveh Israel, in which capacity he served until his death 47 years later. Morais founded the Jewish Theological Seminary of America in 1887. EJ, Vol. XII, cols. 294-295.

- 146** (AMERICAN JUDAICA). Stockdale, John Joseph. *The History of the Inquisitions*. FIRST EDITION. Twelve plates of the nefarious activities of the Inquisition in many cities. On title, signature of "Jac[ob] Gratz," younger brother of Rebecca Gratz. *pp. (1), 16, (4), 17-492. Some leaves browned, a few with slight tears. Lg. 4to.*

London, Drettell and Co., 1810. **\$300-500**

♣ Written three years before the "Holy Office of the Inquisition" was abolished in Spain (1813), the author decries the "lust of power" that unfortunately characterized the Catholic Church over the centuries.

[SEE ILLUSTRATION BELOW]



Lot 146

147 (AMERICAN JUDAICA). Ten miscellaneous books, signed by Joseph Gratz:

Lefanu, Philip. *Letters of Certain Jews to Monseur Voltaire* (Philadelphia, 1795). * Moore, Thomas. *Odes of Anacreon* (Philadelphia, 1804). * *The Monthly Magazine; or, British Register*, Vol. XXV (London, 1808). * *The Cambridge University Calendar* (Cambridge, 1811). * *The Monthly Review; or Literary Journal*, Vol. LXVII (London, 1812). * *Burton's Anatomy of Melancholy* (London, 1806). Inscription excised

** Provenance:

1. Rebecca Gratz;
2. Her nephew Horace Moses;
3. Her niece Sarah Gratz Moses (Horace's sister).

WITH: Ferguson, James. *Astronomy Explained upon Sir Isaac Newton's Principles* (Philadelphia, 1806). Title signed by Jac[ob] Gratz of Philadelphia, 1809; "Presented to Horace Moses by his Uncle Jac. Gratz, March 5, 1928." * *The Economy of Life*. London, 1797). * Ure, Andrew. *A Dictionary of Arts, Manufactures, and Mines*. Vols. I and II (New York / Philadelphia, 1844). Titles signed by Isaac Moses and Horace Moses. *

** Provenance:

1. Horace Moses and/or Sarah Gratz Moses;
2. Heirs of Sarah Gratz Moses. .



\$1500-2000

Lot 144

♣ Joseph Gratz (1785-1858), a younger brother of Rebecca Gratz, was active in the affairs of Congregation Mikveh Israel of Philadelphia. In the War of 1812 he joined a cavalry unit. See J.R. Rosenbloom, *A Biographical Dictionary of Early American Jews* (1960), p. 48.

Jacob Gratz (1789-1856), another brother of Rebecca, graduated from the University of Pennsylvania in 1811, and later become president of the Union Canal Company. In 1824, he was elected to the Pennsylvania legislature, and to the State Senate in 1839. His copy of Ferguson's *Astronomy* was presented to his nephew Horace Moses. (See Rosenbloom, p. 47).

Horace Moses (1820-1893) was a nephew of Rebecca Gratz, son of her sister Rachel Gratz (1783-1823), married to Solomon Moses (1774-1857), a New Yorker.

Unclear however, is the identity of "Isaac Moses." Horace had an older brother named Isaac, born 1807. However, our Isaac Moses signed on "24th December 1818" in a mature handwriting, certainly not that of an eleven-year old lad. Their paternal grandfather, Isaac Moses, died on April 16, 1818, eight months before the signing. See Malcolm Stern, *Americans of Jewish Descent*, pp. 64, 148.

[SEE ILLUSTRATION ABOVE]

148 (AMERICAN JUDAICA). Two books owned by Rebecca Gratz: Hallifax, Charles. *Familiar Letters on Various Subjects of Business and Amusement*. London, 1755). Inscribed "Mr. Michael Gratz to Sarah Gratz, Philadelphia, 1811," and again, "Miss Rebecca Gratz." * Keese, John, (ed). *The Opal for 1846*. New York, 1846. With illustrations by J.G. Chapman. Inscribed "Rebecca Gratz - from C.F. Hoffman, 1846." (See below.)

\$700-1000

♣ Michael Gratz (1740-1811) inscribed the book to his daughter Sarah (1779-1817), two years older than her sister, the much vaunted Rebecca. The book became the property of Rebecca, perhaps it passed to her younger sister upon the early demise of Sarah at age 38. Neither sister ever married.

Author C[harles] F[enno] Hoffman (1806-1884) is ranked as one of the brilliant pioneers of American literature. He founded the "Knickerbocker Magazine," which continued until 1860. In this issue of *The Opal*, a literary journal, there appears Hoffman's piece, "The Ambush of Ai" (pp.91-97).



Lot 150

149 (AMERICAN JUDAICA). The Elite Directory for San Francisco and Oakland. pp.288. Original boards. 8vo.

San Francisco, Argonaut Publishing Company, 1879.
\$1000-1500

On pp. 81-89, the "Jewish Address List" provides the names of the 225 members of the Jewish community and their respective "reception days," that is, when they were available to receive visitors, as was the custom of polite society. One also notes on pp. 193-196, "The Concordia," the principal Jewish society of San Francisco with its "List of Members."

"In 1873, the society took possession of the present commodious rooms in the army building at the corner of Stockton and O'Farrell, fitted up at a cost of \$30,000. The membership is entirely Jewish, and chiefly composed of wholesale merchants. The rooms have the usual appliances for comfort and pleasant entertainment. There is a reading-room, furnished with magazines and newspapers; a library, with books of reference; a billiard-room, dining-hall, etc. The rooms are only open evenings and Sundays. The entertainments are monthly or bi-monthly parties, at which are seen the élite (emphasis in original) of the Hebrew residents of the city." The Elite Directory, p. 193.

On p. 271, are listed San Francisco's five synagogues.

150 (AMERICAN JUDAICA). Autograph Letter Signed from Barnard Gratz in New York to his brother Michael Gratz, Philadelphia. Makes mention of "Governor Franklin," son of Benjamin Franklin. In English. Several lists on blank portions, including "Goods of H. Levey" and "of Solo. Myers." *Folded letter, 4pp. (p.1 + 2 integral blanks + address panel). Frayed. 7 1/2 x 12 inches.*

New York, April 27th, 1774. \$5000-7000

FASCINATING LETTER ESTABLISHING A RELATIONSHIP BETWEEN THE GRATZ BROTHERS AND BENJAMIN FRANKLIN'S SON, WILLIAM FRANKLIN.

"Dear Michael,

...I have purchased 25 guns at cost 32/0, 50 guns at cost 42/0 and 10 pcs. blue shrowds with the white stripe... But as yet have got no blankets or matchcoats. Shall try to get some tea of juniper berri[e]s to send you as you write ... If you have not seen Governor Franklin and he is in town, you ask him if he has sent me the letter he said he would...

In the postscript, "My love to Mariam (i.e. Michael's wife) & Rachel (i.e. Michael's daughter) & let her come to town next week & go to school."

The two brothers Barnard and Michael Gratz of Philadelphia were partners. They traded in various commodities, including, and especially, firearms. In this letter, the older brother, Barnard, on a business trip to New York, writes to his younger brother back in Philadelphia of the tentative results.

Tea of juniper berries was, and still is, used as a medicine in the treatment of colds, sore throats, tuberculosis and a host of other ailments.

The eminent American patriot Benjamin Franklin (1706-1790) had an illegitimate son William Franklin (1730-1813). Born in Philadelphia, William was raised by his father - his mother's identity is unknown. Relations between father and son would seem to have been rather close; William accompanied Benjamin on his diplomatic missions to England. When the two returned from England in 1763, William carried a commission from King George III to be Colonial Governor of New Jersey. It is quite evident that the commission was secured through his father's not insignificant influence at Court. As happened in more than one family however, the Revolution found father and son on opposite sides of the barricades. Father Benjamin was one of the architects of the new democracy, while his son William remained a staunch loyalist. William remained Royal Governor of New Jersey until arrested by rebels in 1776. He was held as a prisoner of war for two years. Upon release, he fled to New York, still held by the British. With the final defeat of the British forces, William, along with other loyalists, was evacuated to England, where he died several years later in 1813.

See S.L. Skemp, William Franklin: Son of a Patriot, Servant of a King (1990); idem, Benjamin and William Franklin: Father and Son, Patriot and Loyalist.

[SEE ILLUSTRATION ABOVE]

- 151** (AMERICAN JUDAICA). Manuscript copy of the "Petition of the Traders of 1763 to the King's Council of Virginia. Fort Pitt, Sept. 1775." Unsigned. 1p. 7 1/2 x 12 inches. [See Rosenbloom, *A Bibliographical Dictionary of Early American Jews*, 93; Stern, *Americans of Jewish Descent*, 64, 194].

Fort Pitt (W. Penn, later the city of Pittsburgh), September, 1775. **\$1000-1500**

♣ In the Indian War of 1763, the Traders incurred financial losses amounting to 85,916 pounds, not to mention the loss of life of many of their members. In the treaty concluded with the Six Indian Nations at Fort Stanwix, the latter agreed to indemnify the traders for their losses by granting them a tract of land between the Ohio River and Mr. Penn's southern boundary, Pennsylvania. The traders, disturbed to learn that of late squatters have settled there, petition the Governor to protect their right to the land.

On the original Petition, signatures of Levy Andrew Levy, et al. Levy, based in Fort Pitt, had formed a partnership with Joseph Simon, and Bernard and Michael Gratz of Philadelphia to trade in furs in the Illinois country. The members of the syndicate were all related. Levy was the brother-in-law of Michael Gratz. Michael Gratz married the daughter of Joseph Simon, Miriam in 1769. Levy married Miriam's sister, Susannah.

- 152** (AMERICAN JUDAICA). Two Stereo Viewcards of the San Francisco Earthquake

1. "Ruins of the Jewish Synagogue on Sutter St. near Powell; stood the great earthquakes of 1865 and 1868"

2. "Looking west from the Jewish Synagogue".
Excellent condition. [4 x 7 inches].

(San Francisco, 1906). **\$500-700**

- 153** (AMERICAN JUDAICA). Business correspondence by Joseph Simon to his son-in-law Michael Gratz. English. 1 p. Tears. 10 1/2 x 13 inches.

Lancaster (Penn.), April 23rd, 1792. **\$800-1200**



Lot 154

- 154** (AMERICAN JUDAICA). Autograph Letter Signed, from Solomon son of Tzvi Bloch (Solomon Henry) to his first cousin, Yechiel (Michael Gratz of Philadelphia), concerning an inheritance. Yiddish. The upper right corner of the letter contains the Hebrew abbreviation "B'H" (By the Grace of God), indicating the piety of the writer. 2pp. Taped. 8 x 12 1/2 inches.

London, January 30th, 1762. **\$3000-5000**

♣ Concerns the estate of Solomon's deceased brother, Jacob Henry, who died in Philadelphia on March 20th, 1761. Conveys regards to Michael's brother Baer (Barnard)]and his wife. Mentions that "due to war with Spain, stocks have fallen 1:100." - This refers to the Seven Years War (1756-63) between England and the Spanish-French Alliance.

[SEE ILLUSTRATION ABOVE]

155 (AMERICAN JUDAICA). Autograph Letter Signed to Barnard and Michael Gratz of Philadelphia from their sister Leah and other family members, written from their birthplace of Langendorf, Silesia. Text in Yiddish. 3pp. + address panel. 7 1/2 x 12 inches.

Langendorf, February 1st, 1782. **\$7,000-10,000**

♣ FASCINATING 18TH CENTURY LETTER IN YIDDISH BETWEEN GRATZ FAMILY MEMBERS IN EUROPE AND AMERICA.

Address panel states in Yiddish, "To Philadelphia, to my beloved brothers, Baer [Barnard] and Yechiel [Michael] Gratz."

"Dearly beloved brother-in-law, We have not received the least communication from you since 17th April, 1769 to present. I wrote you on 12th Menachem [Av] 1769 from all the family, and again on Rosh Chodesh Iyar, 1775, but never received any reply. Here we are all in good health. I have three sons: Chaim Leib, now 15 years; Koppel, 13 years; Hirschel, 11 years".

My brother Jonathan has two sons: Koppel, married with three children; and Joseph Chaim. I have been alone now for twelve years. Our King took away the abilities of Jews to earn a living.

[p.2] Signed "Feivel [Philip] son of Zevi Bloch."

In another hand:

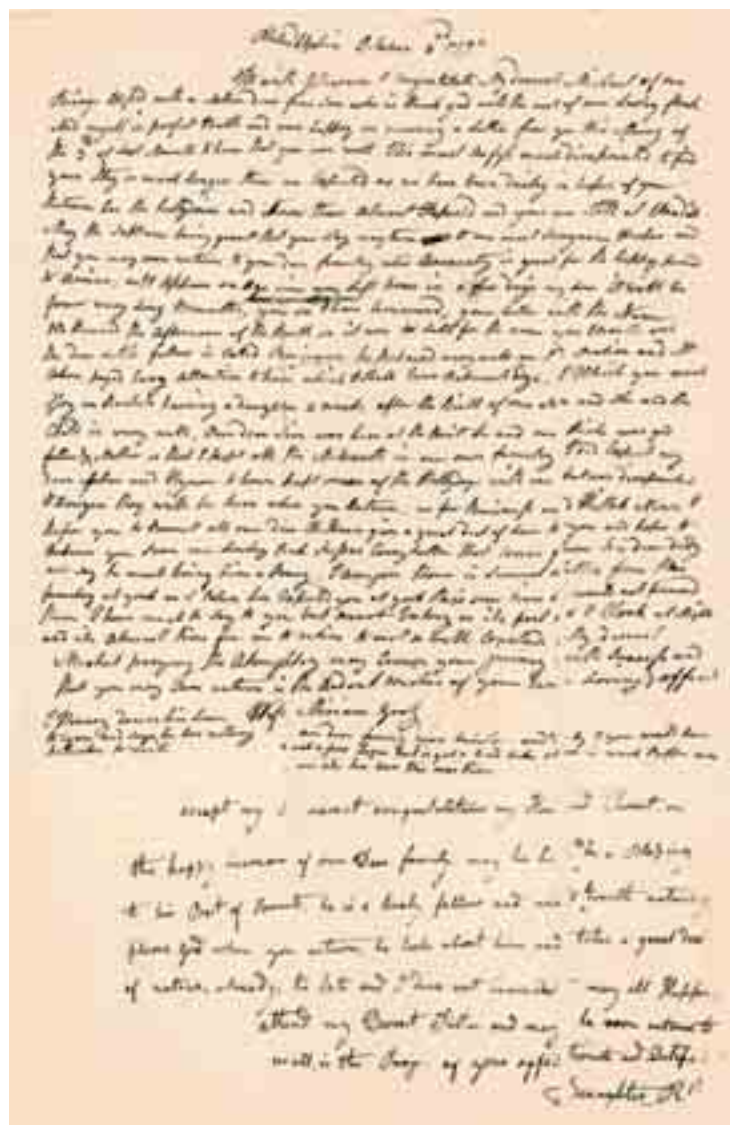
"I, Leah, greet in my own handwriting, my beloved brothers Baer and Yechiel with your entire family. I implore you to write me. From your faithful sister, Leah daughter of Zalman [Gratz]."

[p.3] "Langendorf, 1 February 1782"

"To my brother-in-law Berl and my brother-in-law Yechiel with your dear wives and children. I join my brother Feivel in writing. [There is a reference to brother Solomon in London.] We have not received any communication from you. It must be because of the [Revolutionary] War. My wife, your sister Gitel died 22 Adar, 1772. Her two sons: Koppel is married, and Joseph Chaim is still single. Wishing you much luck, your brother-in-law, Jonathan son of the deceased Tzvi Bloch. I am your sister Gitel's son. I greet my uncles Baer and Yechiel. My family consists of three sons.

The two families of Gratz and Bloch, both native to Langendorf, Silesia were integrated by marriage in many ways. Zalman (Solomon) Gratz married Frumett, sister of Tzvi (Hirsch) Bloch. Into the next generation, Gitel Gratz was married to her first cousin Jonathan Bloch. In this letter, we learn of Gitel's demise ten years earlier in 1772. Thus, if it were only for the fact that their sister Gitel (nee Gratz) was married to one of the Bloch brothers, Feivel and Jonathan Bloch would have been justified in addressing the two Gratz brothers of Philadelphia, Baer and Yechiel as their brothers-in-law. However, Malcolm H. Stern speculates that the Gratzes' sister Leah was also married to a Bloch, one "Jonas Hirschel Bloch." But perhaps that lay in the future. As of this writing, it would appear that she is a single sister remaining back in Langendorf. To add to the confusion, it appears there are two "Leahs." One writing from Langendorf, Silesia addressing her two brothers in Philadelphia, and another Leah residing in Philadelphia greeted by the sons of Feivel Bloch in Langendorf. Who is the Philadelphian Leah, and why is she greeted only by the children of Feivel Bloch?

[SEE ILLUSTRATION FACING PAGE]



Lot 156

156 (AMERICAN JUDAICA) Autograph Letter Signed. Congratulations conveyed to Michael Gratz from his brother Barnard Gratz, his wife Miriam Gratz, and their daughter Rebecca Gratz, on the birth of Michael and Miriam's son, Benjamin. English with smattering of Yiddish. Address panel: "Mr. Michael Gratz, to the Care of Col. Henry Fry at the Moha[w]k River, Albany." Postscript: "forward at Unidellah." 2pp. + integral blank + address panel with red wax seal. Several tears and some minor stains. 8 x 13 inches. [See Stern, *Americans of Jewish Descent*, p. 64; Wolf and Whiteman, *The History of the Jews of Philadelphia from Colonial Times to the Age of Jackson* (1957), pp. 36-37, 40-41].

Philadelphia, October 3rd, 1792. **\$8,000-10,000**

• MICHAEL GRATZ'S WIFE, BROTHER AND DAUGHTER REBECCA, INFORM HIM, AND SHARE DETAILS OF THE BIRTH AND BRITH-MILAH OF A SON

Evidently Michael Gratz had been absent from home for some time and here, his brother Barnard informs Michael of the birth of a son to Michael's wife, Miriam. Additionally, Barnard himself had just celebrated the birth of a daughter on Rosh Hashana, news he also conveys here.

A second letter cojoined with the first is from Michael Gratz's wife, Miriam, who assures her husband (who had been travelling for four months) that she had "kept all the Mitzwoth in our own family," and here provides details of the boy's Brith (circumcision) ceremony, however regrets that the letter her husband sent with instructions what to name the child arrived after the Brith had already taken place.

Michael Gratz's daughter Rebecca provides a third letter, in which she offers her congratulations to her father on the increase in the family. She describes the month-old baby. "He looks about him and takes a good deal of notice, already." The letter is signed: "R"(ebbecca).

[SEE ILLUSTRATION ABOVE]



Lot 157

157 (AMERICAN JUDAICA). (MOSES MENDES SEIXAS). (BIBLE, Hebrew). Tikun Sopherim. Six volumes (Five Books of Moses and Book of Haphtaroth).

THE MOSES M. SEIXAS SET OF CHUMASHIM - WITH HIS NEAT SIGNATURE ON TITLE-PAGE OF EACH VOLUME, WITH YEAR ALONG-SIDE, "5531" (1771).

First five volumes with exquisite engraved historiated title by Bernard Picart, first volume with additional title in Spanish and Hebrew, last volume with title within engraved cartouche by Picart. Includes Hebrew poems dedicated to various notables. The 6th volume includes Solomon de Olivera's Calendario, with three folding tables.

An attractive set, uniform contemporary Dutch mottled calf, elaborately gilt, spines in panels, covers within floral borders, spine in compartments, marbled endpapers. *ff. (8), 327; (1), 328-446, (6). pp.16. Trace foxed. Spines rubbed, cover of final volume detached. Sm.8vo. [Steinschneider, Cat. Bodl. no.865; Kayserling 80-].*

Amsterdam, for Samuel Rodrigues Mendes, Moses Sarfati and David Gomes da Silva, 1726. **\$30,000-40,000**

♣ THIS BEAUTIFULLY BOUND PENTATEUCH BELONGED TO REVEREND MOSES MENDES SEIXAS (1744-1809) OF NEWPORT, RHODE ISLAND. A MOST ICONIC ITEM OF AMERICAN-JUDAICA.

Born in New York, Seixas settled in Newport, and served as Mohel and as Warden of the Yeshuat Yisrael synagogue. Following the departure of the congregation's minister Gershom Mendes Seixas, (the brother of Moses Seixas), upon the onset of the British Occupation during the Revolutionary War, Moses ensured that the synagogue continued to function. After the War, Moses Seixas founded the Bank of Rhode Island and, more importantly, helped reconstitute the Jewish community. He is most celebrated for having composed the letter of congratulations presented by the Jewish community to George Washington when he visited the city in 1790. - Less well known is that Washington's celebrated statement in his response, that the new government "gives to bigotry no sanction, to persecution no assistance," was indeed Seixas's own words in his original letter to the President. See M.A. Gutstein, *The Story of the Jews of Newport* (1936)

Owing to the absence of Hebrew printers in Colonial America, the Jews of the New World relied upon European communities to supply them with the texts necessary for Jewish life. Not until the flowering of the community in the 19th-century did American Jewry begin to publish its own books.

[SEE ILLUSTRATION ABOVE AND BACK COVER]



Lot 158

158 (AMERICAN JUDAICA). Moore, Thomas (pseud.) The New York Pocket Almanack, for the Year 1772. Frontispiece engraved view of New York. Interleaved are fourteen pages of contemporary manuscript accounting records. (58) pp. Contemporary decorative wrappers. Spine worn, separating at head. 24mo. [Drake 5825; Evans 12130; North American Imprints Project 027204; Not mentioned in Stokes, *Iconography of New York*].

New York, Printed and sold by Hugh Gainne, (1771). **\$6000-8000**

• WITH AN UNRECORDED VIEW OF NEW YORK LOCATING THE "JEW'S SYNAGOGUE".

A good copy of the 1772 New York Pocket Almanac, complete with the exceedingly rare frontispiece view: "Prospect of the City of New-York." The view, evidently from the prospect of Brooklyn looking across the East River at the city, includes a key showing Fort George, "The Prison," "Jew's Synagogue," and eighteen churches and meeting houses.

[SEE ILLUSTRATION ABOVE]

159 (AMERICAN JUDAICA). Pinto, Isaac de. Reponse de Mr. J. De Pinto, Aux Observations d'un Homme Impartial. pp. 60. *Stitched. 4to. [Szajkowski 1585].*

The Hague, Pierre-Frederic Gosee, 1776. **\$4000-6000**

♣ Isaac de Pinto (1717-87), a native of Bordeaux, resided most of his life in Holland and was one of the pioneers in the new field of economic theory - he also engaged in Jewish apologetics, famously debating Voltaire on the subject.

De Pinto expresses here his criticism of the American Revolution. He feared that once independent, the American Colonies would take control of other European colonial possessions in the Americas and thereby control the flow of bullion. Most of all, he considered the American Revolution a revolt against the basic political order. Pinto's Jewish convictions likely barred him from adopting the traditional argument of his fellow Tories, i.e., that the monarchy represented God's earthly agency.

De Pinto was "the most important Jewish literary figure who wrote in French before the revolution . . . he left a considerable body of work and, at least as an economist, he was far ahead of his time." See A. Hertzberg, *The French Enlightenment and the Jews* (1968) pp. 142-3 and 150-2. See also J. L. Cardoso and A. de Vasconcelos-Nogueira, *Isaac de Pinto: An Enlightened Economist and Financier*.

For other writings by de Pinto offered at auction, see Kestenbaum & Company Sale XIV (November, 2001), Lot 18.

160 (AMERICAN JUDAICA). The New Annual Register, or General Repository of History, Politics, and Literature for the Year 1781. pp. (16), 28, 171, 226, (2), 251. *Trace foxed. Half-calf marbled boards, spine distressed. 4to. [I.S. and S.A. Emmanuel, History of the Jews of the Netherlands Antilles, pp. 1048-1049].*

London, G.G.J. and J. Robinson, 1793. **\$3000-5000**

♣ Petition of the Jews of St. Eustatius to British Admiral Rodney.

Until the year 1781, the Jewish community of St. Eustatius, a tiny island in the Dutch Antilles, in the Caribbean Sea, lived relatively peaceful lives. Mostly Sephardim, they maintained close ties to the Amsterdam community as well as to their co-religionists in the New World, especially those residing on the larger island of Curacao, and on occasion with Shearith Israel, the Spanish-Portuguese Congregation of New York. Under Dutch rule, they were granted full voting rights and maintained a well-organized Jewish community, including ritual bath, synagogue and cemetery.

In the year 1781, English Admiral George Brydges Rodney occupied St. Eustatius and submitted the Jewish population - by then numbering some one hundred families - to much harassment. The specific cause for Rodney's vendetta was the fact that the Jews had been supplying the American colonists in their struggle against England. Rodney ordered all male Jews to appear at the city weigh-house. There, they were searched, their valuables (some 8,000 pounds we are told) confiscated, and thirty of their number forcibly banished from the island. The remaining Jews were held in custody while their property was forcibly sold off.

On pp. 161-162 of this Annual Register, is a petition by the Jews at St. Eustatius to Admiral Rodney and General Vaughan, Commanding Officers in Chief of His Britannic Majesty's Army and Navy in the West Indies, pleading for the decree to banish them from the island be rescinded.

Later the same year, the French removed the British from St. Eustatius and three years later, the island was restored to Dutch rule.

See I.S. and S.A. Emmanuel, *History of the Jews of the Netherlands Antilles* (1970), pp. 523-527 1048-1049; J. Hartog, *The Jews and St. Eustatius* (1976), pp. 11-12.

161 (AMERICAN JUDAICA). Low's Pocket Companion, and Complete Annual Leeward Island Register for MDCCXIV. Numerous manuscript inscriptions on the blank leaves that were originally bound into the almanac, and on other front and rear blank pages. Many of these are ownership inscriptions related to residents of Burlington County, New Jersey. These include the purchase note of William Ridgeway, who bought the volume in St. Kitts in 1793, and Joseph A. Duzdale, who received the volume from Ridgeway in Burlington, New Jersey in 1820. *pp. (16),17-60, (1) plus seven leaves interleaved in first half of text. A few scattered ink inscriptions on text pages. Contemporary wrappers. 12mo.*

Basseterre (St. Christopher): Edward Luther Low, 1794. **\$20,000-25,000**

• AN 18TH-CENTURY CARIBBEAN-PRINTED ALMANAC WITH A LISTING OF JEWISH FESTIVALS FOR THE YEAR 1794. AN UNRECORDED, SIGNIFICANT SURVIVING IMPRINT FROM THE EARLY YEARS OF PRINTING ON ST. CHRISTOPHER.

All 18th-century Caribbean imprints are rare, and those from St. Kitt's remarkably so. Only a few substantial works were published before 1800. Other than a newspaper and a government act, OCLC lists only four 18th-century titles printed in Basseterre, three of these printed by Edward Low in 1790. The present edition of Low's Almanac is entirely unrecorded

Although printed in St. Christopher, the almanac was clearly intended for use throughout the Leeward Islands. In addition to standard calendar information for the year, the volume includes court days for 1794 for St. Christopher, Nevis, and Tortola. Government officials and clergy for Antigua, Montserrat, the Virgin Islands, as well as St. Kitt's are also provided.

Most surprisingly and importantly, there is a page here devoted to "Jewish Festivals, to be observed in the year 1794." This is extremely rare evidence of the Jewish community in this British sugar colony.

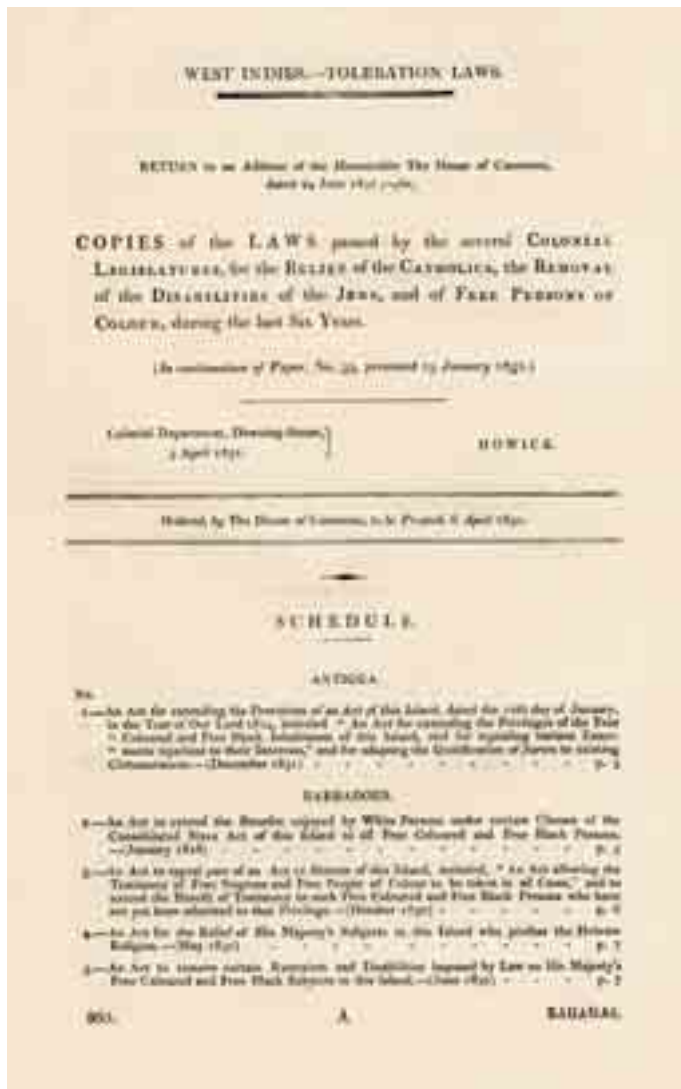
Jews accounted for a quarter of the white population of Nevis at the time, they perfected the technique for crystallizing sugar. Of interest, Alexander Hamilton (1755-1804), who went on to become first Secretary of the Treasury of the United States was born on the island of Nevis and educated in the Jewish school there. (Having been born out of wedlock, he was denied admission to the local Anglican school).

Of related interest, the marriage registry for St. Eustatius records that four young women born in St. Christopher or St. Kitts were wed between the years 1787-92: "Zipporah De Leon," "Grace De Leon (age 23)," "Mary Ann de Abraham Abendanone (nearly 17)," and "Gratia de David Abendanone (about 19)." Furthermore, the Jewish community of St. Kitts would have received an infusion of new lifeblood in 1781. In that year, the infamous British Admiral Rodney took hostage thirty heads of family from the island of St. Eustatius and deposited them on the island of St. Kitts (see Lot 160).

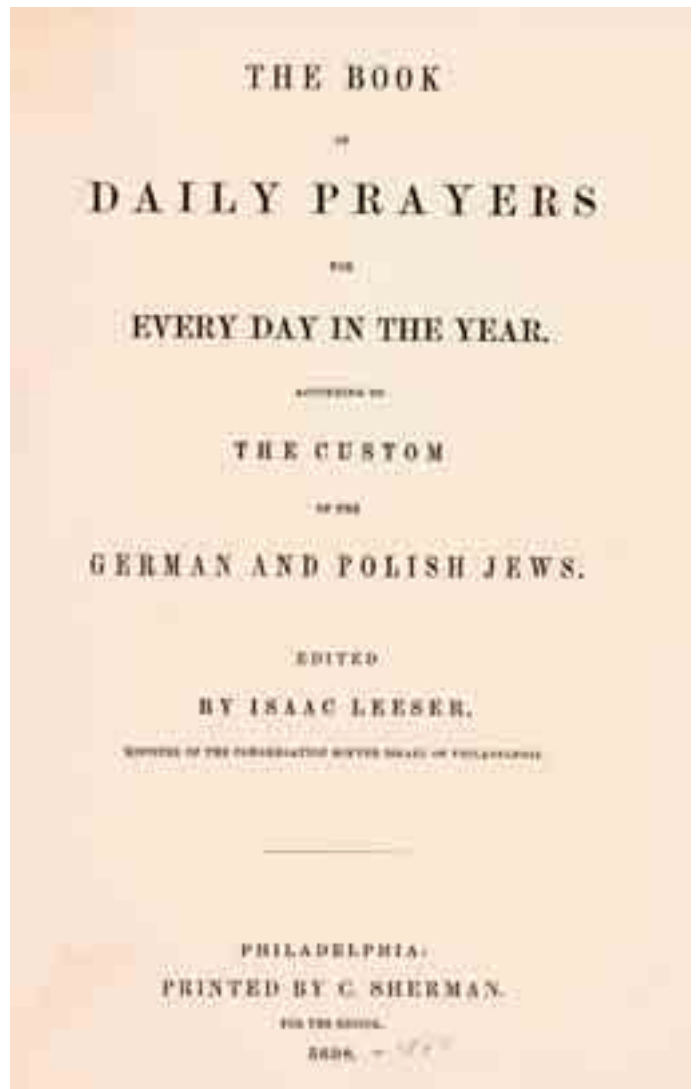
See I.S. and S.A. Emmanuel, *History of the Jews of the Netherlands Antilles*, Vol. II, pp. 524-525, 837, 1050-1051; Malcolm H. Stern, "Portuguese Sephardim in the Americas," *American Jewish Archives*, Vol. XLIV (1992), No. 1, pp. 151-2, 177; M. Arbell, *The Jewish Nation of the Caribbean* (2002), pp. 218-224.

See also Thomas, *History of Printing in America*, pp.607-8; Swan, *Caribbean Printing*, p.30; Cave, *Printing and the Book Trade in the West Indies*, pp.21-2.

[SEE ILLUSTRATIONS FACING PAGE]



Lot 162



Lot 164

162 (AMERICAN JUDAICA). (Parliamentary Act, West Indies). Toleration Laws. Copies of the Laws passed by the several Colonial Legislatures, for the Relief of the Catholics, the Removal of the Disabilities of the Jews, and of Free Persons of Colour, During the Last Six Years. *pp. 34, (2). Stitched. Folio.*

London, 1832. **\$5000-7000**

♣ Jewish settlers in Barbados were subject to various restrictions even from the very beginning of the community. Most often the agitators for these restrictions were their Christian business rivals, who controlled the colonial legislature. The English Naturalization Act of 1740 afforded the Jews of Barbados various securities, but they continued to be subject to special taxation and other indignities. The community enjoyed great prosperity during the first decades of the 19th-century, and it was during this period that a series of colonial acts greatly ameliorated the Jews' position. However, following a devastating hurricane in 1831, the community began to decline and many of its members resettled in the United States. See JE, Vol. II, pp.523-5; Marcus, Colonial American Jew, 100-113.

At least one other British colony, Jamaica, also concerned itself with improving the rights of the Jews during this very same period. Similarly, the Jews of the United States in this period were still struggling to solidify their position, and only the previous decade the Jews of Maryland successfully waged a struggle for civil equality. All these laws brought to a close the long struggle for emancipation in the British colonial world. This last stage of the struggle presaged the renewed struggle for full emancipation in England itself. As opposed to the rapid passage of the acts in the colonies, the English Jew Bill of 1830 was rejected by Parliament for many years.

A closely related Bill that passed in the Jamaican legislature, was sold at Kestenbaum Auction XXIX, (June, 2005), Lot 83.

[SEE ILLUSTRATION ABOVE LEFT]

- 163** (AMERICAN JUDAICA). Benjamin, Judah P. Speech of Hon. J. P. Benjamin, of Louisiana, Delivered in the Senate of the United States, May 22, 1860. Defence of the National Democracy Against the Attack of Judge Douglas--Constitutional Rights of the States. Uncut and unopened. pp. 24. *Dampstained. Unbound. 4to.*

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

✪ In this address on the floor of the Senate, Judah P. Benjamin, the Democratic senator from Louisiana, argues that it is unconstitutional for the North to interfere with Southern rights and the system of slavery and cites the Dred Scott decision of the Supreme Court. In March 1857 the Supreme Court ruled that a black slave named Dred Scott was disallowed from suing for his freedom as he was not a citizen. Furthermore, the Supreme Court stipulated that the Federal Government could not interfere in the states' right to determine the local laws of slavery.

After the secession of the South from the Union, Judah P. Benjamin become Attorney General, later Secretary of War, and finally, Vice President of the Confederacy

"Benjamin was undoubtedly the most prominent nineteenth-century American Jew." EJ, Vol. IV, col. 528.

- 164** (AMERICAN JUDAICA). (LITURGY). Sidur Divrei Tzadikim. The Book of Daily Prayers for Every Day in the Year. According to the Custom of the German and Polish Jews. Edited by Isaac Leeser. FIRST EDITION. ff.(4), 243. *Inscription on front flyleaf dated 1903. Some staining. Modern boards. 4to. [Vinograd, Philadelphia 18; Rosenbach 636; Singerman 1024; Goldman, Hebrew Printing in America 37].*

Philadelphia, C. Sherman, 1848. **\$700-1000**

✪ First Aschkenazi Prayer Book Printed in America. Prepared by the champion of American Orthodoxy, Isaac Leeser. Leeser writes in his introduction that the Hebrew text is "chiefly after Rabbi Wolf Heidenheim's celebrated Sapha Berurah." The English translation is based upon "our modern German translators, my own studies and...David Levi."

[SEE ILLUSTRATION FACING PAGE RIGHT]

- 165** (AMERICAN JUDAICA). A collection of c. 23 books by Christian Hebraists, all American imprints. Including: Anonymous. The Manners and Customs of the Jews, and Other Nations Mentioned in the Bible. Illustrated by 120 engravings (Hartford: Henry Benton, 1839). * Elizabeth, Charlotte. Judah's Lion (New York: M.W. Dodd, 1847). * Heighway, Osborn W.T. The Relatives of Leila Ada: With Some Account of the Present Persecutions of the Jews (New York: Wiley & Halsted, 1856). * Jenks, William. The History of the Jews, from the Taking of Jerusalem by Titus, to the Present Time (Boston: M.A. Berk, 1844). * Moncrieff, W.T. The Jewess; or, The Council of Constance (New York: Owen Phelan, n.d.). * And 18 other volumes. *Variously worn and bound. v.s. Comprehensive list available upon request.*

\$300-500

- 166** (AMERICAN JUDAICA). Inkwell belonging to Hyman Gratz.

Tan-jade Chinese inkwell, carved with nautical scene surrounded by three quill-pen holders. Inscription below: "H.H. Gratz, 1841". *2 in. x 4 1/8 in. x 2 1/8 in.*

\$600-900

✪ Hyman Gratz (1776-1857), was born in Lancaster, Penn, son of Michael and Miriam Gratz and brother of Rebecca. Common to so many Jews of his generation, he never married.

[SEE ILLUSTRATION RIGHT]

America Judaica: See also Lots 7, 40, 87, 122-124 and 223



Lot 166

167 AGUILAR, GRACE. The Jewish Year No. I. / Shabbath Bereishith. Autograph Poem Signed. English with smattering of Hebrew letters. pp. 4. Brown ink on paper. Minor stains and tatters. Encapsulated in four leaves. 4to. * Accompanied by engraved Portrait.

England, 1838-47. **\$1500-2000**

♣ In her thirty-one years, the English Jewess, Grace Aguilar (1816-1847), of a Portuguese Marrano family, accomplished much in the way of literary achievement. She authored several works of a religious nature. Perhaps her most famous is "The Spirit of Judaism," a re-working of the sermons of Rabbi Isaac Leiser of Philadelphia. The third edition of The Spirit of Judaism, published posthumously (Cincinnati, 1864), has an appendix containing thirty-two poems, bearing the dates 1838-1847. The present manuscript four-page poem, arranged in rhymed couplets, is one of the poems comprising the collection. In it, Aguilar describes the Creation of the World and goes on to establish an intimate relation between each individual Jew and his Maker.

[SEE ILLUSTRATION BELOW]

168 (ANGLO-JUDAICA). Document transcribed by "By me Phi. Isaacson." "Joseph Colos releases to Thos. Cross... pasture lying in the Inhams calld Howsons Close late Thos. Melsops." On vellum. Cut. 9 in. x 4 in..

20th April, 1658. **\$400-600**

♣ The first Jews, legally allowed to live in England since the expulsion of 1394, returned in 1656. The present document, signed by a Jew, is dated but two years later.

169 (ANGLO-JUDAICA). Typed Letter Signed, in Hebrew, by the Chassidic Rebbe of Radzhin, R. Yerucham Leiner. Written to the Agudath Ha-Rabanim of America commending them for excommunicating the "heretic" (Mordecai Kaplan) and alerting them to apparent heresies in the newly-published prayer-book edited by Chief Rabbi Dr. Hertz of England.

London, (August), 1945. **\$500-700**

♣ Rabbi Leiner (1888-1964) emigrated to London in 1934 and later settled in New York in 1947.



Lot 167

170 (ANGLO-JUDAICA). Responsum of Rabbi Joseph Joffe of Manchester concerning the permissibility of Ethrogim [citrons] from the Greek Isle of Corfu. Autograph Manuscript, Signed. Stamps of Rabbi Joffe and other members of the Manchester Rabbinate. *Single leaf.*

Manchester, 1896. **\$500-700**

✱ Lithuanian-born Joseph Joffe (1845-98), author of the works “Yosef Be’ur” and “Alim li-Terufah,” served as rabbi of Salant before assuming the rabbinate of Manchester in 1893. He was succeeded by his son-in-law Rabbi Israel Jacob Hakohen Joffe (1875-1934). (See N.Z. Friedmann, *Otzar Harabanim*, p. 176, no. 8353).

In response to a Halachic query from a Mr. Moses Jacobson of Liverpool, Rabbi Joffe responds that though it would be preferable to purchase an ethrog from Eretz Israel, in order to strengthen the Yishuv there, he saw no reason to disallow the use of ethrogim from Corfu. - There was at this time considerable controversy whether the Corfiote ethrog was pure citron and not a hybrid of some other species and therefore not halachically legitimate for ritual use on Sukoth.

171 (BIBLE). Two Hebrew manuscript leaves on vellum. Square Sephardic script in two columns with vocalization points (nikud) and cantillation.. The first folio contains text from Kings (Melachim) I, Chapter VIII, verses 24-48. The second folio contains text from Kings (Melachim) I, Chapter X, verse 6 - Chapter XI, verse 3. *Some staining and browning, a few holes affecting some words of text. 8.5 x 12 in.*

(Spain), 15th century. **\$2000-2500**

172 (ETHICS). Jacob of Ramrupt (Rabbeinu Tam. Attributed to). *Sepher ha-Yashar* [“The Book of the Upright”]. Manuscript in Hebrew. Cursive Aschkenazic script. *ff. (1), 32. Brown ink on coarse paper. Browned. Calf over wooden boards. 4to. [cf. Friedberg Y-1116].*

Amsterdam, 1708. **\$700-1000**

✱ Manuscript copy of 1708 edition of *Sepher ha-Yashar*. The scribe has copied the title page and text of a printed edition of this classical work of ethics, traditionally - though erroneously - attributed to the Tosaphist Rabbeinu Tam. The true identity of the author remains unclear, though some have put forth a Byzantine Jew, R. Zerachyah ha-Yevani as the author.

173 (BING, ABRAHAM). Anonymous. *Torah Novellae* on first several Chapters of Shulchan Aruch, Choshen Mispat. Manuscript in Hebrew. *ff. (1), 89. Brown ink on blue paper. Light stains. Half-calf with leather hasps. 4to.*

Germany, pre-, 1850. **\$1000-1500**

✱ On f.11v. the author cites a problem raised by “Harav ha-Gaon Mohr”r Abraham Binga nr”u.”

One assumes the writer is a disciple of R. Abraham Bing. In his day, Bing was perhaps the most celebrated Talmudist in all Germany. Born in Frankfurt a/Main in 1752, Bing studied in his youth under Rabbis Nathan Adler and Pinchas Halevi Horowitz, together with his younger contemporary R. Moses Schreiber (Chatham Sofer). In 1798 Abraham Bing was appointed District Rabbi of Würzburg and had over one hundred communities under his jurisdiction. Many of the rabbinic leaders of the following generation were Bing’s disciples in the yeshiva he maintained in Würzburg: Rabbis Isaac Bernays of Hamburg; Jacob Ettlinger (author “*Aruch la-Ner*”); Nathan Adler, Chief Rabbi of England; Abraham Rice (Reiss) of Baltimore; and Isaac Dov Bamberger, who would ultimately succeed him as “Würzburger Rav.” Rabbi Bing died in Würzburg in 1841 and most of his manuscripts were subsequently lost; only his glosses on Shulchan Aruch, Orach Chaim were published posthumously under the title, “*Zichron Avraham.*”

See Judah Aaron Horowitz, “The Gaon R. Abraham Bing and His Yeshivah in Würzburg,” *Yeshurun*, Vol. VIII, Nissan 5761/2001, pp. 760-785; E.M. Klugman, Rabbi Samson Raphael Hirsch (1996), pp. 39-40; JE, Vol. III, p. 215; EJ, Vol. IV, col. 1007; N.Z. Friedmann, *Otzar Harabanim*, p. 6, A-252.

Our manuscript analyzes in great depth the issues discussed in Hilchoth Dayanim, the Laws of Judges.

174 (CHASSIDISM). Polemics against the Chassidic Movement:

I. Letters of R. Elijah of Vilna [Vilna Gaon] against Chassidism, Rosh Chodesh Sivan 1794 and 1796.

II. Letters of R. Akiva Eiger of Posen and R. Joel of Amtzislav, and the Takanoth of the Community of Shklov against the Chassidim. 11th Teveth, 1808. *ff. (4).*

\$1500-2500

✱ Letters concerning the conjectural origins of the Chassidic Movement.

Mordecai Wilensky in his collection Chassidim u-Mithnagdim (1970) presents the background to the letter of the Vilna Gaon, dated Rosh Chodesh Sivan 1796. A young man posing as the son of the Gaon travelled through various European Jewish communities informing the rabbinic leaders that his father had softened his positions and recanted his prior scathing condemnation of the Chassidic movement. Thus prompted the Gaon to issue this letter in which he categorically reaffirms all his previous views. The letter was circulated to the communities of Lithuania and beyond by two of his disciples, R. Chaim and R. Sa'adyah. Who was this R. Chaim? The present version of the letter, probably incorrectly reads "R. Chaim of Volozhin." Wilensky's version, "R. Chaim of Tcherhei" seems more likely. (R. Chaim of Volozhin, was known to be less militant in his stance toward the Chassidim.) See Wilensky, pp. 180-184.

The letters of R. Akiva Eiger and R. Joel of Amtzislav here, as well as the epistle from the community of Shklov were published by Wilensky from the archive of David Magid in St. Petersburg. (Wilensky, pp. 341-49).

The epistle from Shklov seems legitimate enough although, as Wilensky points out, the date 1801 is highly suspicious. *Ibid.*, p. 335. (Our own version of 11 Teveth 1808 is even more imaginative.)

As for the purported letters of Rabbis Akiva Eiger and Joel of Amtzislav, Wilensky believes that what prompted these rather preposterous anti-Chassidic fabrications were stories circulated by the Chassidim that the two great Mithnagdic luminaries had softened their outlook of the nascent movement and had actually warmed to Chassidism. *Ibid.*, pp. 337-341.

175 (CHASSIDISM). Rabbi Shalom Dov Baer Schneersohn (Rasha"b). Yom Tov shel Rosh ha-Shanah 666 [series of 40 Ma'amorim expounded during the year 1905-6]. Missing final discourse of that year, No.41 - Nitzavim-Vayelech, (present in published version). Prefaced by various discourses stretching from years 1893-1899. Manuscript in Hebrew. With former owner's inscription, "Rabbi Shlomo Zalman Havlin, Rosh Methivta u-Menahel Yeshivath Torath Emeth, Jerusalem," and stamp of his son, "Rabbi Chanoch Hendel Havlin, Director of Yeshivath Torath Emeth, Jerusalem". *ff. (10), 267. Black ink on paper. ff.199-267 mimeograph. Some browning and minor stains. Calf-backed cloth. 4to.*

\$5000-7000

✱ Among the cognoscenti of Lubavitch Chassidim, the series of discourses delivered by R. Shalom Dov Baer Schneersohn (Rasha"b) during the cycle 666 (1905/6) are considered revelations of paramount importance. "Rasha"b linked his expounding the Hemshech [Series] of 666 with the 'End' [of Exile] predicted in several books concerning that year. It seems that for the same reason Rasha"b instituted the drinking of four cups of wine on the final day of Passover that year, for the final day of Passover pertains to the future Redemption." See Grand Rabbi M.M. Schneerson, *Sepher ha-Ma'amorim* 5666 (1991), pp. 688-9.

For Russia and its' Jews, the year 1905 was truly an "annus mirabilis." Directly precipitated by Russia's disastrous defeat in the Russo-Japanese War of 1904-5 (peace was concluded at Portsmouth, NH on September 5, 1905), Russia became a constitutional monarchy and yet the subsequent pogroms were among the most murderous in Russian-Jewish history.

Shlomo Zalman Havlin (1877-1936) was sent in 1911 by R. Shalom Baer Schneersohn to the Holy Land to found and direct the Lubavitch Yeshivah, which came to be known as Yeshivath Torath Emeth, first established in Hebron, and later relocated to Jerusalem.

See S.Z. Havlin, *Ha-Mashpia* (1982).

176 (CHASSIDISM). (Schneerson, Joseph Isaac). Autograph Letter Signed by M. Rodstein, Secretary of the Lubavitch Yeshivah, on letterhead of "Yeshivath Tomchei Temimim Lubavitch, Warsaw," addressed to "M. Mordecai ben Saul Wilsker," acknowledging donation of \$100 to the Yeshivah. *Creased; minor stains.*

Warsaw, 3rd Tammuz, 1927. **\$1000-1500**

✱ The final paragraph informs the recipient that the Rebbe, Joseph Isaac Schneerson, was imprisoned in St. Petersburg by the Bolsheviks.

Parenthetically, nine days later, on the 12th of Tammuz, Rabbi Schneerson was released from St. Petersburg's infamous Spalerna Prison after intense pressure placed on the Soviet Government by senior officials world-wide.

- 177** (CHASSIDISM). Joseph of Stadthagen. Divrei Zikaron [Musal and ethical exhortations based upon the laws of slaughter]. FIRST EDITION. Wide-margined copy. With stamp of R. Chaim Meir Yechiel Shapira of Drohibitch on title, f. 82b and 30b (of second pagination). Prominant label of Zelig Shapira on title; signature of R. Chaim Meir's son-in-law, Aviezri Shapira dated 1931. The final leaf contains an inscription presenting this copy to HaRav Ha-Tzadik ... Zelig, signed Moshe Leib Ben Chaya Miriam. ff.82, 2-32 (lacking second title). Upper right hand corner of title repaired affecting a few words of the approbation on the verso. Modern morrocco. Folio. [Vinograd Amsterdam 782; Fuks 423].

Amsterdam, Immanuel Athias, 1705. **\$1500-2000**

♣ The inscription on the final leaf is obviously to R. Chaim Meir Shapira's father, R. Aviezri Zelig, the son of R. Chaim Meir of Mogelnitsa (d. 1885), the grandson of R. Yisrael of Koznitz. The label on the title-page is also apparently from the first Aviezri Zelig. Thus this volume contains a record of ownership of three generations of this Chassidic dynasty.

- 178** (DRAMA). Dusseldorf, Moses. Ariadne al Naxos / Ariadne auf Naxos in Hebräischen von Moses Lazrus. Manuscript in Hebrew. Aschkenazic script. Two titles, Hebrew and German. Occasional German words in footnotes. pp. (2), 3, 7, 10-17, (2). Missing pp. 8-9. Black ink on coarse paper. Original calf-backed stiff wrappers. 8vo.

Hannover, 1789. **\$1000-1500**

♣ The author informs us that this Greek mythological drama is found in three languages-English, Italian and French - as well as in a German translation whereby it is called "Duodrama." The reference is to the duodrama by the Danish playwright Johann Christian Brandes (1735-1799). Based on Brandes' text, the German composer Georg Anton Benda (1722-1795) subsequently wrote his first melodrama, Ariadne auf Naxos (1774). (The operatic version of Ariadne auf Naxos is by Richard Strauss.)

Our rendition is its first, and apparently only Hebrew translation. It is in fact one of the earliest of plays to appear in Hebrew. It appears in none of the bibliographies of Hebrew drama and it is likely it never saw the light of print.

The Play: In order to appease the invading King Minos of Crete, every seven years the residents of Athens would sacrifice seven youth, who were to be deposited in the labyrinthine lair of the Minotaur, a mythical bull-like creature. None ever succeeded in finding their way out again. However, Minos' own daughter, Ariadne fell in love with Theseus, one of the condemned and helped him to escape, whereupon the lovers fled to the isle of Naxos - whereupon the story develops in earnest.



Lot 179

- 179** (CHEVRA KADISHA). Takanot min ha-Chevrah ha-Kedoshah Agudath Nashim ["Enactments of the Holy Organization of Women"]. * On a separate paper: Signatures of women to Takanot me-ha-Chevrah shel Agudath Nashim (Amsterdam, 1819). Manuscript in Yiddish. Title within architectural columns. ff. (1), 16, (1). (4), Brown ink on stiff paper. Marbled endpapers. Contemporary blind-tooled calf. 4to.

(Amsterdam), 1817. **\$1000-1500**

♣ Besides the rules and regulations of the Burial Society, the volume lists new members of the Society for the years 1835-1856. On f.11 reference is made to the Jewish cemetery outside of Haarlem, as well as the cemetery of Middelburg. See Memorbook (1977), pp. 260-61.

[SEE ILLUSTRATION ABOVE]

- 180** (EGER, BUNIM). Autograph Letter Signed, in precise Ashkenazic script in Hebrew, to his son Moshe, containing a lengthy novellae to the final chapter of Tractate Gittin. Includes personal comments in Yiddish to his daughter-in-law and his grandchildren, noting that their Aunt Gittel went to Pressburg to view the coronation of the Queen. f.1.

Mattersdorf, Erev Rosh Hashanah, 1825. **\$3000-4000**

♣ R. Bunim Günz (Eger) (1770-1829) was the younger brother of R. Akiva Eger and succeeded his brother-in-law R. Moses Sopher as the Rabbi of Mattersdorf.



Lot 181

181 (FRENCH JUDAICA). Kethubah [Marriage Contract] “On Wednesday, the 3rd of Teveth, in the year 5518 Anno Mundi, here in Bayonne, on the Rivers L’Adour and Nive...David son of R. Abraham de Leon said to Esther daughter of Isaac Lopez de Leon...” “Afirno yo David rab. De Leon” [Affirmed, I Rabbi David de Leon]. Witnesses: Jacob Attias, Daniel Alvarez Pereira. Of arch-form, text in central panel surrounded with elaborate floral motifs. Ink and gouache on vellum.. *Framed*. 16 3/4 x 12 1/4 inches.

Bayonne, 1758. **\$10,000-12,000**

“The floral motifs decorating the Kethubah are typical of French folk art.”

The Atlantic port of Bayonne, not far from the Spanish border, became a safe haven for Spanish Marranos desirous of returning to their ancestral religion of Judaism.

Exhibited: Yeshiva University Museum, *The Sephardic Journey* (1992), See Catalogue, number 561 (illustrated).

[SEE ILLUSTRATION ABOVE]

182 (FRENCH JUDAICA). Contrat de Mariage [Civil Marriage Contract between Abraham Weil of Saverne and Therese Josephs of Neuwiller]. ff. (5). *Black ink on coarse paper. Provided with box. Folio.*

Saverne (Bas-Rhin), 29th November, 1854. **\$300-400**

183 (FRENCH JUDAICA). Twelve Autograph Letters Signed by, (or relating to), Rabbi Mayer Charleville, Chief Rabbi of Metz. The correspondence consists of questions of ritual law, family and communal affairs. Hebrew, Judeo-German, and French.

Alsace, Early 19th-century. **\$700-900**

♣ Mayer Charleville (1730-1812) was the first Chief Rabbi of Metz appointed by Emperor Napoleon I. In his official capacity as “Grand Rabbin” of the “Consistoire Israelite” (Consistory) of the Department of Moselle, Charleville adjudicated religious matters for the surrounding region of Alsace.

See Richard Ayoun, *Typologie d’une carrière rabbinique: L’exemple de Mahir Charleville* (Nancy, 1993), pp. 32, 35, 38, 40, 51, 654-5; Arthur Hertzberg, *The French Enlightenment and the Jews: The Origins of Modern Antisemitism* (1968), p. 369; EJ, Vol. VIII, p. 523.

184 (GERMANY). She’elah u-Teshuvah [responsa regarding the permissibility of selling a synagogue building in order to purchase a newer synagogue].

I: Opinion of Rabbi David Levi. * II: Opinion of members of Beth Din (Rabbis Abraham Lipmann, Abraham Wolf ben Lipmann, Judah Leib). Manuscript in Hebrew. Aschkenazi script. ff. 7. *Folio.*

Laupheim (Baden-Württemberg), 1820s. **\$200-300**

185 (GERMANY). Bi-Se’udath Sivlonoith, mah she-amarti al ha-Chathunah [wedding sermon]. Manuscript in Judeo-German. pp. (1), 28, 12, 31, (4). *Brown ink on thin paper. Edges of pages frayed. 4to.*

Frankfurt a/Main, 1860. **\$300-400**

♣ On Thursday, the 14th of Menachem Av, 1860, there took place the wedding of Eliezer (Lazar) Mainz, son of Michel Mainz, to Mathilde, daughter of R. Moshe Mainz. Present is the sermon delivered at the wedding banquet by the bride’s maternal uncle (by marriage). The Mainzes were one of Frankfurt’s most prominent Jewish families. Specifically, Rabbi Moshe Mainz, father of the bride, was a major contributor to the direction taken by the Orthodox community. See E.M. Klugman, Rabbi Samson Raphael Hirsch (1996), pp. 121, 155-6, 166.

186 (GERMANY). Shirath Todah ve-Ahavath [“A Poem in Honor of the Seventieth Birthday of Our Teacher Rabbi Isaac Chaim Heilbronn”]. Manuscript in Hebrew. Aschkenazic script, vowel-pointed. ff. (10). *Black ink on coarse paper. Slightly browned. Stiff illustrated wrappers of period. 4to.*

Magdeburg, 1822. **\$600-900**

♣ The Jewish community of Magdeburg was one of the oldest in Germany, going back to the tenth century. The famous R. Chaim ben Paltiel, a correspondent of R. Meir of Rothenburg, served as its spiritual leader at the end of the thirteenth century. This glorious tradition came to an end in 1493 with the order of expulsion from Magdeburg. At the beginning of the nineteenth century the Jewish community was reconstituted. The first rabbi of the reconstituted community was our honoree R. Isaac Heilbronn. This magnificent gift of a celebratory poem - introduced by learned citations from Talmud and a wealth of later Jewish literature on the significance of the seventieth birthday - was offered to Rabbi Heilbronn by Zalman Breit, prayer leader and “ne’eman” [notary] of the community.

On f.4v. Breit cites “Hacham Isaac Bernays of Hamburg in his German book published anonymously.” The footnote refers to *Der Biblische Orient*. Actually, this attribution to Hacham Bernays (1792-1849) is a matter of dispute. Many consider the book to be the work of Kalb, a Christian friend of Bernays. Isaac Heinemann maintains Bernay’s authorship on the ground that the content of the work conforms to Bernays’ views. EJ, Vol. IV, col. 673.

187 (GERMANY). Rabbi’s manual of laws and sermons related to death and mourning. Manuscript in Hebrew, Judeo-German, and German. ff. (40), 7 blank, (28). *Brown ink on coarse paper. Clean copy. Cloth. Covers taken from old German newspaper of 1819. 8vo.*

Germany, Early 19th-century. **\$300-500**

188 (HAGADAH). Seder Hagadah shel Pesach. Manuscript in Hebrew with nikud (vowel points). On back fly leaf, signature of former owner, “Angelo Romanelli Finzi”. ff. (21). *15 lines per page. Brown ink on paper. Browned. Contemporary flowered wrappers. Folio.*

(Italy), 1808. **\$1000-1500**

♣ Passover Hagadah According to Italian Rite

189 (HEBREW). Vocabulario Ebraico. Manuscript in Hebrew. Italian cursive Hebrew script. On front cover, "Al Sig. Salvador, David". ff. (28). 26 lines per page. Black ink on coarse paper. Light stains. Frayed edges. Contemporary wrappers. Folio.

Italy, 18th-century. **\$600-900**

✎ This anonymous treatise lists in alphabetical order Hebrew roots, which are then classified according to form of speech, and provided with examples from throughout the Bible.

190 (HEINE, HEINRICH). Printed Bill of Exchange for amount of 5000F, payable through the banking house of Salomon Heine in Hamburg. Printed with manuscript additions. 10 x 4 inches.

Bordeaux, August 3rd, 1822. **\$400-600**

✎ Salomon Heine (1766-1844), German Jewish banker and philanthropist, was the uncle of Germany's outstanding Jewish writer and poet Heinrich Heine (1797-1856). Though Salomon refused to give his daughter Amalie (and later her sister Therese) to his nephew in marriage, Uncle Salomon did finance young Heinrich's studies at the universities of Bonn, Berlin and Goettingen (1812-1825) and remained his patron for many years to come. For a few years (1815-1819), Heinrich tried his hand at commerce, eventually driving his firm - in which his uncle had invested - into a miserable bankruptcy. See EJ, Vol. VIII, cols. 270-276.

191 (HOLLAND). Certificate of Purchase of Seat in Amsterdam's Great Synagogue. Printed in Hebrew with manuscript entries. At top, emblem of Amsterdam Community. Vellum. Single leaf. Folio.

Amsterdam, 1779. **\$200-300**

✎ The certificate declares that seat No. 267 rightfully belongs to the executor of the estate of Hertz ben Ziskind Levi Emden. A codicil to the document states that it was brought before the notary Mr. Jacob Klinkhamel on the twenty-fifth of June 1790.

192 (HOLLAND). Tikun Shtaroth ...mi-Sepher Nachalath Siv'ah ["Contracts and Legal Forms from the Book Nachalath Siv'ah"]. * With: Several Dutch-Jewish memorabilia. Manuscript in Hebrew and Judeo-German. ff. (1), 13, (4). Brown ink on paper. Some stains. Contemporary marbled boards. 4to.

Burgsteinfurt, 1804. **\$700-900**

✎ Provides the templates of documents necessary for Halachic Jewish life: Bills of engagement, marriage, divorce, chalitzah (dispensation from levirate marriage), etc.

193 (HOLLAND). (Napoleonic Wars). Manuscript in Yiddish. Single leaf. Browned. Folio.

Holland, Yom Kippur - 16 Kislev, 1794. **\$500-700**

✎ Riveting eye-witness account of the Napoleonic conquest of the Dutch cities of Nijmegen and Maastricht in 1794.

By the end of 1794, the French victory in Holland was complete. "Holland made peace as best she could. She had to pay a huge financial indemnity to France and ceded to her Maastricht, Venlo and all her territory south of the Scheldt, while her navy was put at the disposition of the French." M. Glover, The Napoleonic Wars: 1792-1815 (1978), p. 30.

194 ISAAC BEN ABBA MARI OF MARSEILLES. Sepher Ha'itur [rabbinic law]. Seven Hebrew manuscript leaves on vellum, plus one fragment containing approximately 2/3 of a leaf. Text pertains to the laws of Tzitzith, Tephillin and marital laws.. Browned and stained, edges frayed not affecting text on six of the leaves. 8.25 x 6 in.

Southern France, 15th century. **\$1000-1500**

195 (ISRAEL, LAND OF). Autograph Letter Signed on letterhead of "Council of the Ashkenasic Jewish Community, Jerusalem," written by Baruch Reuben Solomon Jungreis, Honorary Secretary, presenting his account of the events leading up to the assumption of the Chief Rabbinate of Eretz Israel by Rabbi Kook. Addressed to "Leon Hosiery Mil[inery], Philadelphia.". Seven pages. Black ink on ruled paper. Final page with blue stamp of "Waad Hair of the Ashkenas Jewish Community, Jerusalem." Tear to top of first page. Creased, stapled.

Jerusalem, 4th Shevat, 1921. **\$700-1000**

✎ The majority of the pious Jews of Jerusalem opposed the selection of Rabbi Abraham Isaac Kook as the Aschkenazic Chief Rabbi of Jerusalem due to his pro-Zionist leanings. This letter details the antagonism provoked by the rabbi's opponents upon Rabbi Kook's arrival to Eretz Israel from his exile in London.

A detailed account of the letter accompanies the Lot.

196 (ISRAEL, STATE OF). Shtar Mechirath Chametz. Official Deed of Sale of Chametz of the Entire Israeli Army, Defence Ministry, Office of the Prime Minister and other military and government bodies. Lengthy Typed Document, Signed. With additional manuscript paragraphs signed by Chief Rabbi of the Army, Shlomo Goren (three times), the Gentile Labib Nasser Aldin, the “Arev Kablan” (Guarantor) Zev Dafni and witnessed by two further Army Rabbis. *ff.2. Large folio and smaller addendum.*

Tel Aviv-Jaffo, Erev Pesach, April 24th, 1967 (Military Time: 08:59). **\$800-1200**

• The two paragraphs added by Rabbi Goren attest to the fact that the addenda “Office of the Prime Minister” is legally binding and part of this sale. Apparently, the sale of the Chametz (leavened bread etc.) of the Prime Minister’s Office is not a function of the Chief Rabbi of the Army but rather the Chief Rabbi of the State of Israel. Goren included the Prime Minister’s Office in this deed as apparently it had been erroneously omitted from the State Rabbinate’s deed for non-Army civilian offices.

It is interesting to note that Goren, who was not a Chassid, accepted the innovation of the Alter Rebbe, R. Shneur Zalman of Liadi, to use an “Arev Kablan,” a guarantor for the sale of Chametz. This innovation was not universally accepted.

This significant document was written by Goren just weeks before the liberation of Jerusalem, on June 7th, 1967, when, blowing a shofar and carrying a Torah scroll, he held the first Jewish prayer session at the Western Wall since 1948. The event, broadcast live to the entire country was one of the defining moments of the war.

197 (ITALY). Piazza, Moses Aaron Rachamim. Ma’aseh Oreg [compilation of sermons delivered in Livorno in the year 1790]. Hebrew manuscript in rabbinic letters. Title within architectural arch, with ornate monogram of author. *ff. (3), 36, (8). 24 lines per page. Black ink on blue paper. Some foxing. A few leaves laid to size. 4to.*

Livorno, 1790. **\$1000-1500**

• Ma’aseh Oreg is divided according to the Torah portions of the week and extends as far as Parshat Yithro. (The paragraphs are numbered 1-340.) Besides preserving the author’s own novellae, it serves as a rich collection of insights by contemporary rabbis, with whom the author was personally acquainted, or whose books he read.

Moses Aaron Rachamim Piazza, who was wont to sign himself M.R.P.A. (“Healing”), distinguished himself as a Hebrew poet, producing an impressive bibliography: Orah ve-Simchah (1786), Laws, Customs and Poems for Purim; Derech Yesharah (1787), Instruction for Bar-Mitzvah Boys; Kol Rinah (1790), Songs upon the Dedication of the Synagogue of Livorno; Hallel ve-Zimrah (1790), Wedding Songs with Italian translation; Shir u-Shevachah (1796), Songs for the Wedding of Joseph Uziel; Sha’arei Parnasah Tovah (1800), Prayers for a Livelihood; Ranu le-Ya’akov (1802), Songs for the Wedding of Jacob Franco; Yashir Yisrael (1805), Prayer upon the Deliverance of Livorno from Plague; Lashon Marpeh (1805), Prayer against Illness.



Lot 198

198 (ITALY). Seder Tephiloth u-Pizmonim ha-Nohagim le-Omram Poh Modena ["Prayers and Poems Customarily Recited Here, Modena."]. Manuscript in Hebrew. Square letters with nikud (vowel points). Title within balustrade. ff. (1), 104. 15 lines per page. Brown ink on paper. Light stains. Contemporary mottled calf with gilt florets in corners. 4to.

Modena, 1808. **\$1200-1800**

✎ This collection of Kabbalistic compositions covers the period of the year from Chanukah through Tish'ah be-Av, including the Four Special Portions (Shekalim, Zachor, Parah and ha-Chodesh), the readings of the Twelve Princes (Nesi'im) for the beginning of the month of Nisan, the intentions for the Passover Seder, and the elegies for the Ninth of Av.

The Aramaic poem for the First Night of Passover, patterned after Rabbi Isaac Luria's Sabbath hymns, is the composition of Nathan of Gaza, the "prophet" of pseudo-Messiah Shabbetai Zevi. The author has signed his name in acrostics, "Ani Benjamin Nathan ben Elisha Chaim, Chazak" (ff. 51v.-53r.). The poem was borrowed from the anonymous collection Chemdath Yamim (Izmir, 1731). See B. Naor, Post-Sabbatian Sabbatianism (1999), p. 140, 214, n. 2.

[SEE ILLUSTRATION ABOVE]

199 (ITALY). Allun, Michele. Zikaron li-Bnei Yisrael [memoirs of the Aschkenazic Community of Mantua for Years 1831-1833]. Manuscript in Hebrew. Title within ornate arch. Title in square Hebrew letters. Signature of author in Italian. Text in cursive Italian hand. ff. (3). Light stains. Some marginal fraying. Vellum wrappers. Folio.

Mantua, 1833. **\$400-600**

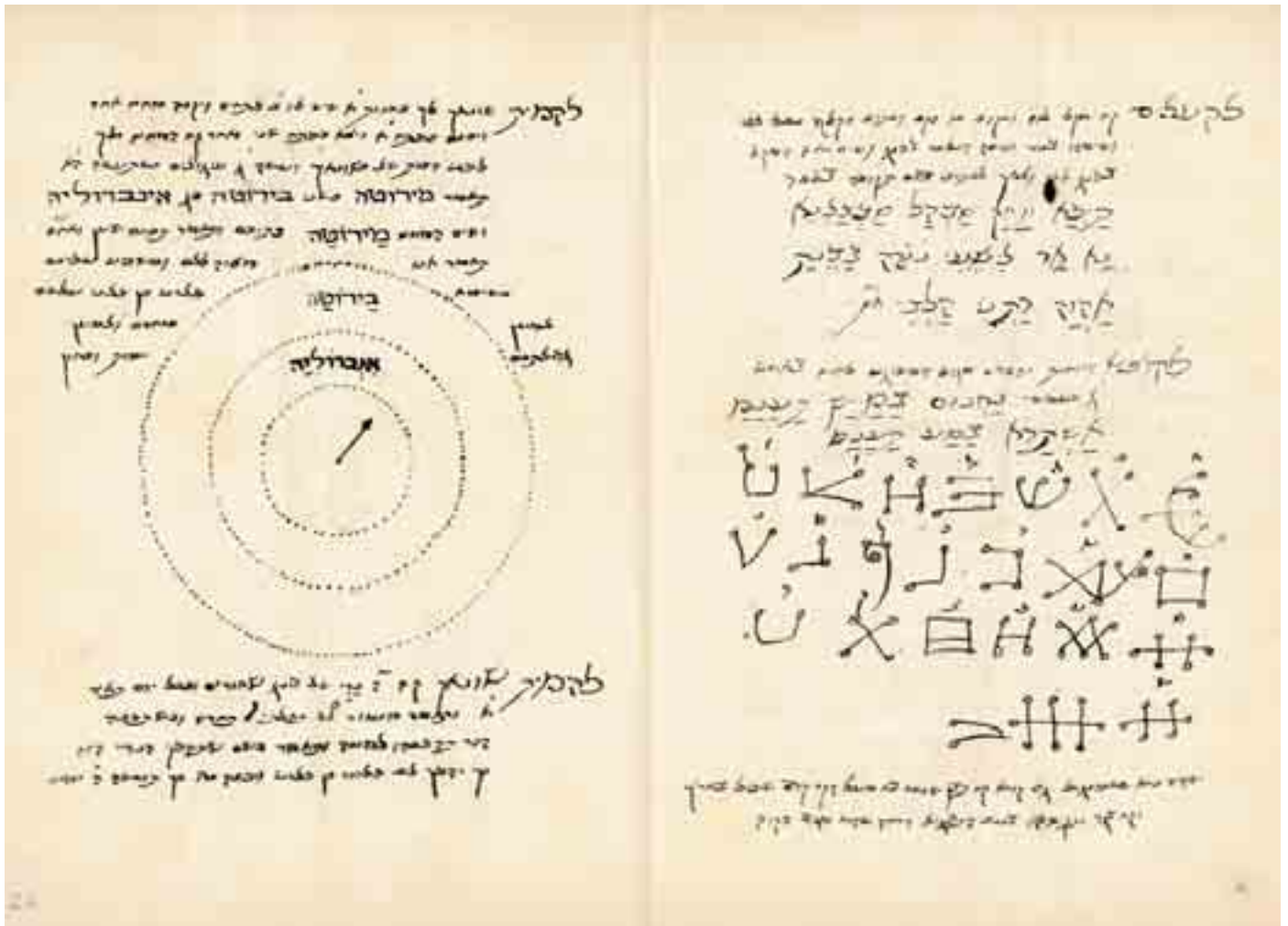
✎ Michele Allun was the sexton of the Great Aschkenazic Synagogue of Mantua. He records here events in the community during the years 1831-1833. Thus, he devotes a full leaf to the community's response to the cholera epidemic of Ellul 1831.

200 (ITALY). I: Prayers for Hoshanah Rabah, Shemini Atzereth, and Simchath Torah. * II: Lattes, Joseph. Shir Mizmor [A Hymn to be Recited Annually on the 29th March in the Synagogue of Chieri]. * III: Ranei Phaleit [Hymn Recited by the Community of Chieri to Commemorate their Redemption on the Night of Rosh Chodesh Menachem (Av), 1797]. Manuscript in Hebrew. Square Italian Hebrew letters with nikud. Instructions in Italian. Ruled by stylus in accordance with scribal arts. ff. (9). Light stains. Soft wrappers of period. 4to.

Chieri, Italy, End 18th-century. **\$1500-2500**

✎ This companion for the Holidays commences with the Birkath Kohanim or Priestly Benediction, followed by the Meditation for Beating the Willows on Hoshanah Rabbah, the Prayer for Removing the Sepher Torah from the Ark on Shemini Atzereth, and finally, an Aschkenazic song for the Hakaphoth of the night of Simchath Torah. All these rituals are thoroughly suffused with the spirit of the Kabbalah, typical for Italy of the day.

These universal Jewish prayers are followed by two hymns unique to the community of Chieri in the Piedmont region of Northern Italy. The background to these local hymns was the invasion of the ghetto in 1797 by a local mob at the height of the Napoleonic Wars. The hoodlums were subsequently subdued by the municipal authorities, sparing the lives of the ghetto's Jewish inhabitants. Thereafter the day of deliverance, Rosh Chodesh Menachem Av, was observed as a local "Purim." Ranei Phaleit was subsequently published in Turin in 1797. See EJ, Vol. V, col. 422.



Lot 201

201 (KABBALAH). Manual of Practical Kabbalah and Magic. Hebrew manuscript on paper, in an Italian hands, with cursive hand of formulae in Italian. Many diagrams and talismanic illustrations. * Accompanied by an English translation of most of the manuscript. ff. 33. Later boards. 4to.

(Italy), (1697). \$7000-9000

• A FASCINATING COMPENDIUM OF OVER TWO HUNDRED CHARMS, REMEDIES AND PROTECTIVE (“WHITE”) MAGIC.

Practical kabbalah is essentially preoccupied with the manipulation of the spherical powers to affect the physical, not the spiritual world. Such magical operations are not considered impossible in the kabbalah and indeed, they are not categorically forbidden, although numerous kabbalistic writings stress that only the most virtuous individuals are permitted to perform them, and even then, never for their private advantage, but only in times of emergency and public need. Jewish “White” magic was based largely upon the manipulation of the sacred, esoteric names of God and the Angels. Those who knew its secrets, were known as “Ba’alei Shem.”

The present manual of practical kabbalah contains remedies for all kinds of sicknesses, as well as incantations as to how to attract lovers, gain financial success, give birth without pain, cure forgetfulness, become invisible, gain vigor and exorcise evil spirits. It also includes Messianic speculations: The first citation on f. 1a contains a question and an enigmatic reply said to have been received from Heaven by R. Sherira Gaon concerning “The Wondrous End.” f. 9a provides a citation in the name of R. Moses Zacut that the Messiah will appear in 1726.

A number of incantations reflect upon the social milieu of Italy and the relationship of the Jewish population to gambling: f.29a contains an illustrated incantation to win at cards with detailed instructions. Although the majority of the remedies provided are of a Jewish origin, remedy no. 188 on f. 23b refers to a method of killing your enemy “taught to me by a certain priest (galach echad)”.

[SEE ILLUSTRATION ABOVE]

202 (KABBALAH). Vital, Chaim. Sepher Etz Chaim [Tree of Life]. * Hakdamah ha-Koleleth ["General Introduction" (Otzroth Chaim)]. * Peirush Siphra di-Tzeni'utha. [Commentary of R. Isaac Luria to Book of Concealment]. * Sha'ar Nevu'ah ve-Ru'ach ha-Kodesh ve-Yichudim [Gate of Prophecy, Divine Spirit, and Unifications]. Manuscript in Hebrew, Ashkenazic script. Title surrounded by verses from Bible. Chronogram on title reads, "Nezer E-lohav al Rosho" [507/1747]. The name of the scribe "Yerachmiel ben R. Menachem Nachum of Reisha" is contained in a roundel on f. 4v. I. *Etz Chaim*: ff. 171. II. *Hakdamah ha-Koleleth*: ff. 172-185. III: *Peirush Siphra di-Tzeni'utha*: ff. 185-196. IV. *Sha'ar Nevu'ah ve-Ru'ach ha-Kodesh ve-Yichudim*: ff. 199-205.

Browned throughout. Contemporary calf-backed boards. Folio.

Reisha (Rzeszow), Poland, 1747. **\$4000-6000**

♣ MAGNIFICENT EAST EUROPEAN COPY OF THE "BIBLE" OF LURIANIC KABBALAH.

The full name of the code of Lurianic kabbalah compiled by R. Chaim Vital and finally edited by R. Meir Poppers is "Derech Etz Chaim," but as R. Chaim Joseph David Azulai (Chid"i) already observed centuries ago, the work has popularly come to be known simply as "Etz Chaim."

I. The text of Etz Chaim is complete, though the arrangement is somewhat different from the standard edition nowadays. Thus our copy has 49 Gates, as opposed to the 50 Gates customary today.

II. At the conclusion of Etz Chaim, there appears "Hakdamah ha-Koleleth" [The General Introduction]. In reality, this is another work, Otzroth Chaim, edited by R. Jacob Tzemach. It so happens that the beginning words of this treatise is "Hakdamah achath koleleth" (One General Introduction). Our manuscript reaches as far as Sha'ar ha-Nekudim, Chapter Ten of Otzroth Chaim. This was all the copyist had available to him. "Thus far I found, and the rest of the leaf was blank." Our copy abounds in textual variants, as well as several sprawling "hagahoth" or glosses by, it is assumed, various Ashkenazic kabbalists. Several are signed "Betzael" by a yet unidentified author (see ff. 173v., 182v.). Another bears the signature "Ashkenazi, Nathan Nota" (f. 180v.). This latter gloss most likely is by R. Nathan Nata Mannheim, who together with R. Jacob Vilna, penned a commentary "Ya'ir Nethiv" to R. Meir Popper's kabbalistic dictionary "Me'orei Or," published together as Me'oroth Nathan (Frankfort-am-Main, 1709). A gloss signed simply "Nathan" (bot. f. 173r.) maybe by Mannheim or possibly by R. Nathan Spira. Older glosses claim to have received from the "Rav" [Luria], either directly, or through the intermediacy of his chief disciple R. Chaim Vital or the "Likkutei ha-Chaverim" [Collections of the Companions]. "Mahara'sh" in this context is R. Samuel Vital, son of R. Chaim Vital. R. Jacob Tzemach, who edited Otzroth Chaim, received the Lurianic tradition from R. Samuel Vital. On f. 177v. the anonymous glossarist writes: "This solution I found in the manuscript of Rav Alfas z"l but it is of no import to me."

III. The Commentary of R. Isaac Luria to Siphra di-Tzeni'utha has been compared both to the version found in Sha'ar Ma'amrei Rashb"i, second of the "Eight Gates" of R. Chaim Vital, and to the recension published recently by R. Ya'akov Moshe Hillel in Sepher ha-Derushim edited by R. Ephraim Panchari (Jerusalem, 1996). There are very minor variations. In certain instances the reading of our manuscript is superior to R. Yaakov Hillel's version. For example, in Sepher ha-Derushim (p. 260, col. b) the reading is as follows - "Kulam kelulim zeh ba-zeh, ve-zeh ba-zeh, ki kevar yatzanu me-ha-inyan" (they are all included, these in those, and these in those, because we have already strayed from the topic) - which is quite incomprehensible. The correct reading has been preserved in our manuscript, f. 192r.: "Kulam kelulim zeh ba-zeh, ve-dai ba-zeh, ki kevar yatzanu me-ha-inyan" (they are all included, these in those, and let this suffice, because we have already strayed from the topic). (The Brandwein edition of Sha'ar Ma'amrei Rashb"i [Jerusalem, 1988] has our reading "ve-dai ba-zeh" on p. 138, col. b.)

Our scribe laments the fact that the copy of the Commentary at his disposal stopped short leaving approximately twenty blank leaves. The last words in our copy are: "Ve-zeh pei[rush] konen shamayim bi-thevunah, ve-la[ze]h nikr[ait]h binah, [ben] yod-he, shemah ke-shem binah (!) [benah]." For purposes of comparison, R. Ya'akov Hillel's version runs from p. 237 through p. 267 of Sepher ha-Derushim. Our copy trails off on p. 261, col. a. (for a remainder of 7 double-columned pages). In the Brandwein edition of Sha'ar Ma'amrei Rashb"i, the Commentary runs from p. 105 through p. 149. Our copy comes to a close on p. 139, col. a, leaving a remainder of 10 double-columned pages.

IV. The "Sha'ar Nevu'ah ve-Ruach ha-Kodesh ve-Yichudim" (by R. Jacob Tzemach?) is definitely different from the Sha'ar Ru'ach ha-Kodesh which forms the Seventh Gate of the Shemonah She'arim of R. Chaim Vital (edited by his son R. Samuel Vital). Our copy of "Sha'ar Nevu'ah ve-Ru'ach ha-Kodesh ve-Yichudim" is incomplete, reaching as far as Chapter Six, Yichud ha-Sheni.

203 KAGAN, ISRAEL MEIR. ("Chafetz Chaim"). Appeal for funds for The Radin Yeshivah. Addressed to R. Pesach Ackerman of Philadelphia. Written in a secretarial hand, with stamped signature, "Israel Meir Hakohen me-Radin, ba[al] ha-mech[aber] se[pher] Chafetz Chaim u-Mishnah Berurah." On personal letterhead of "Rabin I.M. Kagan, Radun". . *Creased. Small hole in middle.*

Radin, 2nd Ellul, 1926. **\$1000-1500**

♣ The letter describes the abject state of the Yeshivah due to desperate economic conditions in Poland at the time, as well as the weakened flow of funds from abroad. Rabbi Ackerman is asked to launch an appeal in his congregation on behalf of the Yeshiva during the forthcoming Holy Days.



Lot 204

204 KAGAN, ISRAEL MEIR. ("Chafetz Chaim"). Autograph Letter Signed on letterhead stationery of "Israel Meir Hakohen, author 'Chafetz Chaim' and 'Mishnah Berurah'" (Hebrew); and "Rabin I.M. Kagan, Radun" (Polish).

Letter addressed to "Mr. Leon Asher Mil and Company," thanking them for their donation of \$88 and blessing them for supporting the Torah. *Creased; small hole in middle.*

Radin, 23rd Adar I, 1924. **\$4000-5000**

✪ R. Israel Meir Kagan (1838-1933) was universally acclaimed as the preeminent Halachic decisor and "tzaddik" of the generation. He is referred today as the "Chafetz Chaim" ("Seeker of Life"), after the title of his guide to the laws pertaining to "lashon hara" or malicious gossip. His reputation as Halachist par-excellence rests on his work "Mishnah Berurah," a running commentary to Shulchan Aruch, Section Orach Chaim. See Leo Jung ed., *Jewish Leaders* (1964), pp. 457-473.

[SEE ILLUSTRATION ABOVE LEFT]



Lot 205

205 (LITURGY). Seder Teki'ath Shophar [rite of Sounding the Ram's Horn]. With Mystical Meditations by Isaac Luria. Manuscript in Hebrew. Black ink on paper. Title within lettered arch. ff. (2), 1 blank, 30, (2). Wide margins. *Stiff colored boards. 4to.*

Modena, 1734. **\$1000-1500**

✪ ATTRACTIVE KABBALISTIC MANUAL FOR SHOPHAR BLOWING.

The first quarter of the eighteenth century was a period of intense Kabbalistic activity in Italy, as witnessed by the saga of R. Moses Chaim Luzzatto of Padua. It is understandable that in such a climate, mystical manuals for the performance of various rituals - whether it be the sounding of the shophar, the waving of the lulav, etc. - would be immensely popular.

[SEE ILLUSTRATION ABOVE RIGHT]



Lot 206

206 (LITURGY). Seder Pidyon ha-Ben [Order of Redemption of the Firstborn]. Manuscript in Hebrew in square letters with nikud (vowel points) and Judeo-German in cursive script. Title encircled by painted floral arrangement. Initials in ochre. Several leaves floriated in delicate hues of green, blue, lavender, and yellow. ff. (13). Foxed in places. Silk endpapers. Contemporary emerald morocco, gilt extra. 8vo.

Dutch, circa, 1800. **\$3000-4000**

♣ A MOST AESTHETIC MANUAL FOR REDEEMING THE FIRSTBORN.

On a practical halachic note, one is informed that the amount of five sela'im to be paid to the redeeming kohen (priest) is the equivalent of 7,50 guilder in the Netherlands (f.lv.).

The choice of an emerald binding to compliment the green inks prevailing in the text makes for a manuscript extremely attractive to the eye.

[SEE ILLUSTRATION ABOVE]

207 (LITURGY). Sepher Seder Nashim ["A Book for Women"]. Manuscript in Hebrew with nikud (vowel points); Italian instructions. Border surrounding text. Title has inset of matron kindling Sabbath lamp and surround of alternating bird and floral motif, painted in brilliant hues. ff. (8). Black ink on paper. Stained. Stiff wrappers. 8vo.

Italy, 19th-century. **\$2000-3000**

♣ Benedictions for Kindling Sabbath and Festival Lights; Prayers for Ritual Immersion, Conception, Pregnancy and Birth

According to the rabbis, the three essential commandments a woman must fulfill are: Family purity (nidah), separating the priest's portion from the dough (chalah), and kindling the Sabbath lights (hadlakath ha-ner).

[SEE ILLUSTRATION FACING PAGE]

208 (LITURGY). Piyutim for Simchath Torah. Manuscript in Hebrew. Square Hebrew letters with some nikud. ff. (7). Brown ink surrounded by hand-painted decorative borders in predominantly ochre and orange. Lights stains. Stiff marbled wrappers. 4to.

Italy, 19th-century. **\$400-600**

209 (LITURGY). Seder Keri'ath Shema al ha-Mitah [Order of prayers before retiring at night]. Charming manuscript in Hebrew. Square Hebrew lettering with nikud. Black ink. Initials in red ink. Printed border in red. pp. 18. Two leaves detached. Marbled boards. 8vo.

Italy?, Early 20th-century. **\$300-500**

210 (LITURGY). Seder Tephiloth u-Bakashoth le-Nashim Sha'ananoth Ne'erachoth Midei Chodesh be-Chodsho u-Midei Shabath be-Shabato [Prayers for women relating to conception, pregnancy and birth]. Manuscript in Hebrew with instructions in Italian. Brown ink on vellum. On title, illustration of woman seated in her parlor. ff. (5). Contemporary mottled calf with gilt florets in corners. 8vo.

Castelazzo (?), Contemporary. **\$600-900**

211 (MANUSCRIPTS). Aaron Moses ben Zevi Hirsch of Lvov. Sepher Halacha le-Moshe ve-Shirah Chadasha [Rules of Grammar Expressed in Poetic Form]. (Zolkiew, 1764) [Vinograd, Zolkiew 268]. Aschkenazic script. On final page colophon, "Ani katavti Shelomo ben Itzak Chaim...[5]591" [I wrote, Solomon b. Itzak Chaim...1831]. f. 29, (1). Excellent condition. Modern boards and endpapers. 8vo.

* Anonymous. Tzemach Tzadik (Livorno, 1784) [Vinograd, Livorno 199]. (According to Prof. Meir Benayahu, this kabbalistic vigil for Thursday night was derived from the anonymous Chemdath Yamim. Personal letter to Prof. Karp.) Italian script. Wormed. pp. 101. Loose. 8vo. Together, two manuscripts.

\$300-500

♣ Two manuscripts that were written subsequent to the printed edition.

212 (MEDICINE). Refu'os Bikhel [Booklet of Cures]. Hebrew, Yiddish and Polish (in Hebrew characters). ff. 130-143. 8vo. * Incantation against enemies / R. El'azar Azikri. Yedid Nefesh (Hymn). Hebrew. pp. 4. 8vo. * Kabbalistic prayer to be recited after the study vigil Thursday night (from Anonymous, Chemdath ha-Yamim). Beseeches the arrival of Messiah son of Joseph. Hebrew. pp. 4. 8vo. Together, three manuscripts.

(Eastern Europe), (18th Century). **\$600-900**

213 MEGILATH ESTHER. (Scroll of Esther). Black ink on vellum. Aschkenazic scribal letters. In conformity to the custom of Chabad Chassidism, with the enumeration of the ten sons of Haman, specifically not occupying a separate column (see *Sepher ha-Minhagim* (1966), p. 73). 9 inches high. 11 columns. 41 lines per column. Light stains. Marginal hole bottom 6th column. With fitted, plain tube.

Russia, 19th-century. **\$400-600**

✎ Whether a Megillah written in the Chabad style is valid is a matter of debate among eighteenth and nineteenth century authorities. The Gaon of Vilna considered such a megillah optimally kosher (“kosher le-chatchilah”). R. Jacob Ettlinger of Altona, Germany, testified that he himself wrote exactly such a megillah in conformity with the Gaon’s opinion. However, R. Ephraim Zalman Margoliot, author of “Beith Ephraim,” deemed a megillah written in this fashion “pasul,” even “bi-di’avad” (ex post facto). See the discussion in R. Jacob Ettlinger, *She’eloth u-Teshuvot Binyan Tziyon ha-Chadashot*, chap. 9.

214 (MOROCCO). Elmaleh, Judah ben Mordecai. She’eloth u-Teshuvot [responsa]. Manuscript in Hebrew, Ma’aravic script. On pp. 5, 15, Sephardi-type signature or monogram of author. On p. 5, chronogram, “Ve-yatzatha ba-machol” [593/1833]. On p. 24, chronogram, “Te’amtzenu” [587/1827]. pp. 42 (actually 44). Slightly wormed. Modern boards and endpapers.

Sefrou, Morocco, Early 19th-century. **\$500-700**

✎ R. Judah ben Mordecai Elmaleh served at various times as rabbi of Sefrou, Fez, Meknes, Tetuan and Rabat, Morocco. See Y. Ben-Na’im, *Malkhei Rabbanan* (1931), 52b-53a; David Ovadia, *The Community of Sefrou, I* (1974).

The responsa in this collection mostly concern financial disputes, such as inheritance, etc. On pp. 33-35, novellae on Talmud Bavli, Megillah 10a. On pp. 40-41, a kabbalistic incantation (lachash).

215 MOSES BEN MAIMON (MAIMONIDES. / RaMBa”M). Shmoneh Perakim. Two Hebrew manuscript leaves on vellum. Text contains the end of Chapter IV -Chapter V. Semi-square Rabbinic Italian script. Prickings on outer margin. Some staining and browning, a few holes affecting some words of text. 8.5 x 6.

Italy, 15th Century. **\$2000-2500**

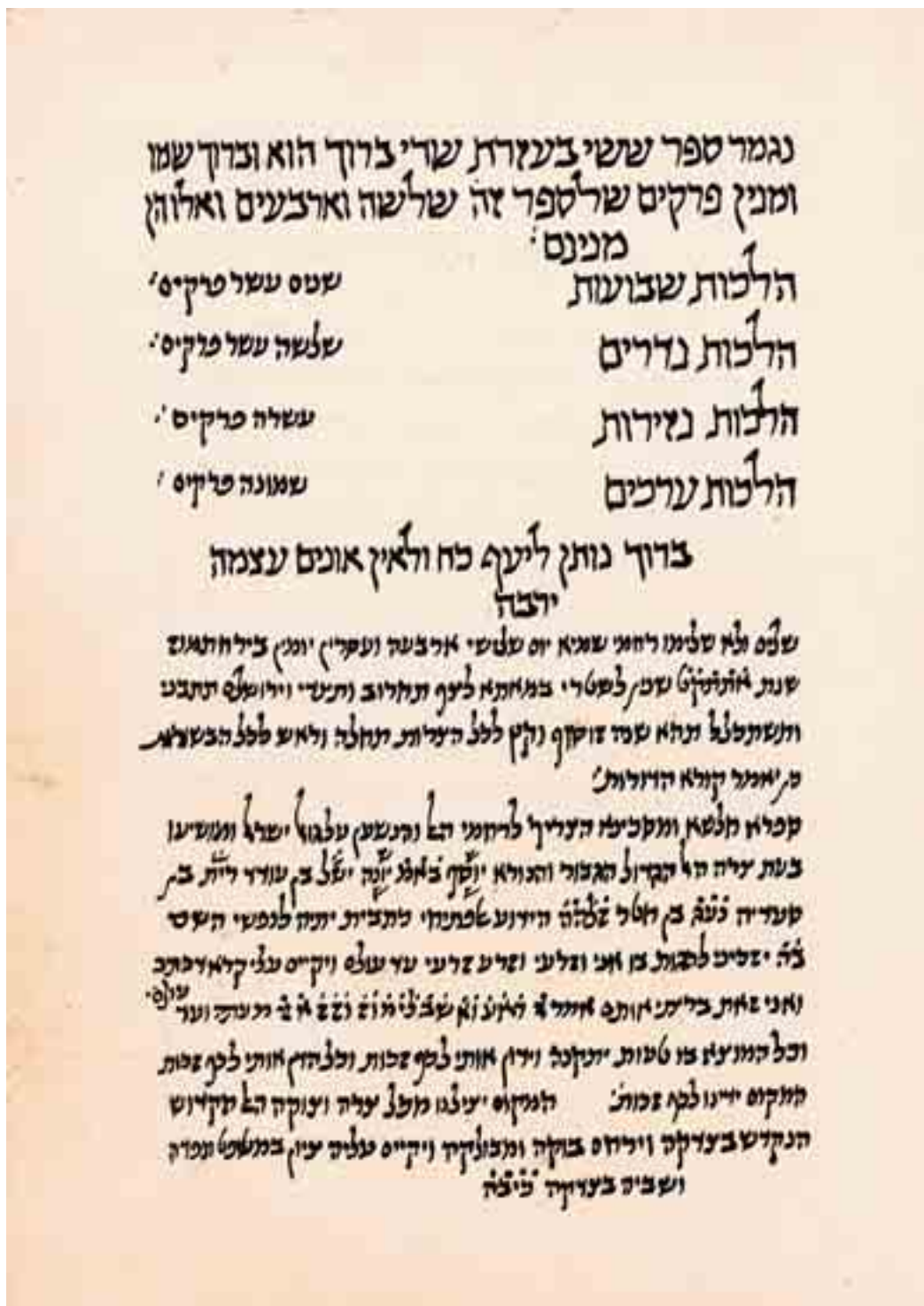


Lot 207

216 (MOROCCO). Kinoth la-Meithim [Elegies for the Dead]. Manuscript in Hebrew. Initial words in square Hebrew letters, remainder of text in Rashi script. ff. (7), integral blank, (12). 15 lines per page. Brown ink. Light stains. 8vo.

Morocco, 1920's. **\$600-900**

✎ This charming little manuscript is divided into two parts. The first contains various kinoth or elegies by authors “Ya’avetz” and R. Judah ibn Mazar (?), among others. The second part consists of “Hakaphoth.” These are kabbalistic circumambulations. In this esoteric rite one circles the grave seven times while reciting the prescribed prayers. Included here, are piyutim or religious poetry by the Spanish masters R. Solomon ibn Gabirol and R. Abraham ibn Ezra, as well as by native Moroccan paytanim, specifically R. Jacob Elmaleh and R. Samuel Elbaz. The latter, a distinguished talmudist, published a volume of novellae on various tractates, *Vayomer Shmuel* (Casablanca, 1929), as well as a *Piyut al Rabbi Al-Kabir* (Fez, n.d.). See E. R. Marziano, *B’nei Melachim* (1989), p. 57, no. 120; p.185, no. 895; S. Bar-Asher, *Ha-Siphruth ha-Rabanith bi-Tzefon Afrika* (1999), p. 192.



Lot 217

217 MOSES BEN MAIMON (MAIMONIDES. /RaMBa"m). Mishneh Torah. Hebrew Manuscript on paper. Yemenite square and cursive script. Owner's signature Yihya b. Selim al-Kapach on front fly leaf and on 20b. Marginalia in various hands including some scholarly glosses by Rabbi Kapach, Chief Rabbi of San'a. 170 leaves. First leaf in a later hand. Modern boards. 4to.

Yemen, Tamuz 24th, 1598. \$7,000-9,000

• SCRIBE: Yoseph b. Yonah-b. Oded-b. Saadia-b. Choter known [as] Alfaticchi

TEXT: Sepher Hafla'ah: Hilchoth Nedarim, Neziruth, Erchim Ve-Charamim. Sepher Zeraim: Hilchoth Kelaim, Matnoth Aniyim, Terumoth, Ma'asroth, Ma'aser Sheni, Bikurim, Shemita Ve-Yovel (through Chapter 7, Halacha 16).

[SEE ILLUSTRATION ABOVE]

218 NAVARRA, MENACHEM. Seder Tephiloth u-Mizmorim she-Omrim be-Chol Yom Kodem ha-Ma'amadot...Seder Tikun Chatzoth Laylah ve-Yom [Pre-Dawn Prayers...The Midnight and Midday Vigil]. Manuscript in Hebrew. Square lettering with nikud (vowel points) and where appropriate, te'amim (cantillation). On title ornate pen-and-ink surround. One divisional title. ff. (20). Brown ink on paper. Light stains. Colored boards.

Verona, 1745. **\$2000-3000**

♣ Autograph (?) Manuscript of R. Menachem Navarra's Tikun Chatzoth

Menachem Navarra, rabbi of Verona, was a graduate of the University of Padua and licensed to practice medicine. He was a correspondent of R. Ezekiel Landau. (See Landau, *She'eloth u-Teshuvot Noda bi-Yehudah* (Lemberg, 1859), Part II, 32b).

The final leaf of this manuscript contains a hymn of thanksgiving for deliverance from the anti-Jewish riot at Verona of 15th Shevat, 1745. Roth surmises that it was Navarra who composed the poem. See C. Roth, "Rabbi Menahem Navarra: His Life and Times, 1717-1777," *JQR*, (n.s.), Vol. XV (1925); reprinted in Roth, *Gleanings* (1967), pp. 200-239.

It is highly likely this is the autograph manuscript by Navarra himself before the book went to press in Mantua the following year. One notes that the printed edition of this manuscript (Mantua: Raphael Chaim d'Italia, 1746) differs in order but not in substance from the manuscript version. See Kestenbaum & Company, Sale XXXI, Lot 223.

[SEE ILLUSTRATION RIGHT]



Lot 218

219 (POETRY). Anonymous. Shir Chadash. Manuscript in Hebrew. Square Hebrew letters. ff. (1), integral blank, (9). Brown ink on coarse paper. Light stains. Stiff wrappers. 4to.

(Germany), 28th Ellul, 1820. **\$400-600**

♣ This anonymous poem concerns the theme of repentance, a timely topic, penned as it was at the conclusion of the month of Ellul, immediately preceding New Year. The poet has demonstrated considerable skill. Each stanza consists of six lines, of which the first two lines rhyme, as well as the fourth and fifth lines, and finally the third and sixth lines.

220 (RAPPAPOORT, SOLOMON JUDAH LEIB). Todtenopfer für...des Herrn Landesgouverneur von Galizien...Franz Freiherrn v[on]Hauer [eulogy for the Governor of Galicia Franz Freiherrn von Hauer]. Manuscript in Judeo-German by Meir Halevi Letteris. pp. 5 + 3 integral blanks. Brown ink on thin paper. 8vo. [cf: *Vinograd, Lemberg 418*].

Lemberg, Joseph Schnayder, 1822. **\$800-1200**

♣ Solomon Judah Leib Rappaport [Shi'r] (1790-1867) was married at a tender age to the daughter of the preeminent Talmudist R. Aryeh Leib Heller, author of *Ketzoth ha-Shulchan*. A native of Lemberg, he went on to serve as rabbi of Tarnopol and later of Prague. His literary career spawned important works of a critical historical nature, some of these studies, especially those of the Gaonic period, were truly groundbreaking and won the acclaim of the leaders of the school of *Wissenschaft des Judentums*.

This eulogy for the Governor of Galicia is one of Rappaport's earliest productions. His Hebrew version was translated into German by Meir Halevi Letteris. This would appear to be Letteris' own manuscript complete with title. Rappaport's German was notoriously faulty, for which reason, his friend Leopold Zunz was unable to obtain for him a rabbinical position in Berlin. On the other hand, Letteris, a fellow Galician maskil - native of Zolkiew and disciple of Nachman Krochmal - was equally distinguished in both Hebrew and German, as attested to by his impressive bibliographies in both languages. See *EJ*, Vol. XIII, cols. 1555-6; Vol. XI, cols. 54-55.



Lot 221

221 (SAMARITAN LITERATURE). Pentateuch in Samaritan Hebrew script. Written by Jacob ben Aaron ben Solomon, Priest, in the tenth month of 1293a.h. [1876 C.E.]. Inscriptions in Arabic. ff.270 (including a few blanks). 30 lines per page. Black ink on thick paper. Some smudging, few leaves loose. Original sheep binding. 8vo.

1876. \$3000-5000

✎ In a sense, the Samaritans (Heb. Shomronim) may be considered the oldest sect within Judaism. Generally, it is assumed that the schism between the Samaritans and the Judeans goes back to the conquest of Samaria (Shomron) by the Assyrians in 722 B.C.E. However, the Samaritans themselves claim the separation is even older, with its roots in the estrangement between the Northern and Southern tribes. The Samaritans maintained their own temple in the city of Shechem (Nablus), in competition with the Judean temple in Jerusalem. In the Talmud, there are frequent discussions concerning the halachic or legal status of the “Cutheans” (another name for the Samaritans, based on their supposed place of origin, the Babylonian city of Cutha, see II Kings 17:24). There was a period in which the sages of the Talmud were more favorably inclined to these “Cutheans,” even going so far as to state, “Any commandment which the Cutheans retained, they observe much more punctiliously than Israel” (TB, Hulin 4a). However, after a “likeness of a dove” was found in their Temple on Mount Gerizim, their status was changed from that of converts to Judaism, to that of non-Jews (TB, Hulin 6a). See Maimonides’ Commentary to the Mishnah, Berachoth 8:8 (Kafih ed., p. 49). Today, it is estimated that there are some 700 surviving Samaritans, most residing in Shechem (Nablus) under the Palestinian Authority, and a minority in the city of Holon, Israel.

The Samaritan version of the Pentateuch is replete with fascinating variants from the Rabbinic or Masoretic Bible. The present manuscript was written by one of the venerable priests of the community. In *A Companion to Samaritan Studies*, edited by Crown, Plummer and Tal (1993), we find that the scribe of the present manuscript, Jacob b. Aaron (1841-1916), succeeded his uncle, Amram, as High Priest in 1857. “In addition to restoring, translating and correcting many manuscripts, he was an essayist and hymn writer. His Western contacts included Moses Gaster.” *Ibid.*, p. 135. (See further *ibid.*, p.13, s.v. Amram b. Salama).

[SEE ILLUSTRATION ABOVE]

222 ROTHSCHILD, BARON KARL VON. Secretarial Letter in German, Signed, to Ludwig Wolf in Dresden. * With: Other documents relating to the Rothschild Bank. . .

Frankfurt a/Main, 25th February, 1837. **\$500-700**

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

223 (SHECHITAH). Friedman, Aaron Tzvi. Tuv Ta'am [the necessity for Jews to maintain the laws of ritual slaughter]. Hebrew and English. pp. 6, 16, (2), 17-40, (2), 41-75, (2), 77-107, (1), 3. Title slightly stained. Contemporary marbled boards, rubbed. 8vo.

New York, M. Topolowsky, 1875. **\$2000-2500**

✪ Aaron Tzvi Friedman (1822-76), a shochet, or ritual slaughter in New York City responds to the charge by Henry Bergh, President of the Society for the Prevention of Cruelty to Animals, that shechitah is inhumane. The book also contains responsa from European halachic authorities permitting blood-letting (hakazath dam) prior to slaughter.

"According to a family legend, the English translation of this work convinced President Ulysses S. Grant to eat only kosher meat." See Y. Goldman, Hebrew Printing in America, number 1092.

224 STEINSCHNEIDER, MORITZ. (1816-1907. Bibliographer). Autograph Postcard Signed. German interspersed with Hebrew. To Dr. Brann of Breslau, discusses sundry literary matters. Berlin, 26th April, 1883. * WITH: Bernhard (Chaim Dov) Friedberg. (1876-1961. Bibliographer). Autograph Postcard Signed. Hebrew. To the son of the bibliographer Ben Ya'akov of Vilna, informing him that he will open in Frankfurt a publishing house, and requesting copies of Ben Ya'akov's "Otzar ha-Sepharim." Frankfurt a/Main, 28th June, 1906.

\$100-150

225 (SWEDEN). Kethubah [Marriage Contract]. Manuscript. Black ink on vellum. 4 x 5 inches.

Stockholm, 1852. **\$1500-2000**

✪ In this Swedish marriage contract, the groom "Uri son of Moses" pledges to support the bride "Yitta daughter of Jacob." The witnesses are "Lipmann son of Lipmann Wolf" and "Lipa son of Menachem." The dimensions of this Kethubah are peculiarly petite, reminiscent of those of the mezuzah to be inserted on the doorpost.

[SEE ILLUSTRATION ABOVE]



Lot 225

226 (TALMUD). Masecheth Berachoth. Hebrew manuscript. Ashkenazi hand. Title within elaborate parquet design. Initials floriated with sketch of Talmudic scholar. In lieu of a colophon, quite uniquely, the scribe has composed the text of each page into the form of the letters "Binyamin me-Rödelsheim". ff. 160. Some foxing. Contemporary calf, rebaked. 16mo.

1715. **\$3000-4000**

227 (TALMUD). Masecheth Rosh Hashanah ve-Dinei Rosh Hashanah ve-Yom Kippur [Talmudic Tractate Rosh Hashanah and Laws of New Year and Day of Atonement]. Hebrew manuscript. Ashkenazi hand. f. (2), 2-74, (1), (3). Trace stained. Contemporary mottled calf. 16mo.

18th-century. **\$3000-4000**

✪ This charming miniature might well have been utilized on Rosh Hashanah when many have the custom of studying the four chapters of this Talmudic tractate. This is borne out by the addition of the laws of Rosh Hashanah apropos to that occasion.

228 (WOMEN). Three Legal Documents Processed by Beth Din of Amsterdam: Tena'im Acharonim [Nuptial Agreement]. * Shtar Chalitzah [Certificate Pertaining to Levirate Marriage]. * Promissory Note. Printed documents with manuscript additions. *Three single leaves. Folio.*

Amsterdam, 1803. **\$200-300**

♣ The Shtar Chalitzah records the loan of one thousand Dutch Reichsthaler by Hendele, wife of Joseph, to her brother-in-laws, Moses and Joel, to be repaid to her only in the event of her husband Joseph dying without issue, thus requiring her to receive chalitzah from her brothers-in-law. (It would seem this loan would serve as an inducement to the brothers-in-law to cooperate in the ritual of chalitzah, which would then allow their widowed sister-in-law to remarry.) The Promissory Note states that one "Yatcha" acknowledges her debt of five thousand Dutch Reichsthaler to her married daughter Leah.

229 (ZIONISM). Two black binders containing c. 90 documents reflecting the history of Zionism and the unique personages who contributed materially and spiritually to the upbuilding of the State of Israel

Includes: Autograph and Typed Letters Signed, signed photographs, cut-signatures, contemporary newspaper clippings, and much paper ephemera. With narrative text and numerous personal notations and captions. Detailed list available upon request.

\$1000-2000

♣ Highlights of this collection include:

Letters and memorabilia of Dr. Theodor Zlocisti (1874-1943), a Berlin Zionist and early supporter of Herzl. Zlocisti authored a biography of Moses Hess, the proto-Zionist visionary (1905), and in the 1920s, founded in Palestine, "Tipat Chalav" for neonatal care.

ALS of Ch. Weizmann; signatures of Moshe Sharett and Abba Eban on a first day cover (Israel admitted to U.N., 1949); signed letter of Sir Moses Montefiore; unopened envelope with wax seal and signature of Lord Beaconsfield (Benjamin Disraeli); 2 ALS of artist Hermann Struck; signature and ALS of M. Dizengoff, founder and first mayor of Tel Aviv; 2 ALS of O[sias] Thon (1870-1936), staunch Zionist and friend of Herzl, later Chief Rabbi of Cracow and member Sejm (Polish Parliament); 2 ALS Dr. M. Nordau; calling card of Jacob Meir, Sephardic Chief Rabbi of Eretz Israel; Pronouncement from War of Liberation 1948; ALS I. Zangwill, Anglo-Jewish author; 2 ALS of Dr. Arthur Ruppin (1876-1943), Zionist leader responsible for agricultural development of Land; envelope signed by M. Ussischkin (1863-1941); signature of Leo Baeck (1873-1956); 2 signatures of Lord James Balfour (1848-1930); signed portrait of Yechiel Tschlenow, Russian Zionist leader (1863-1918); signed typed letter of Henrietta Szold, founder Hadassah; signature of Supreme Court Justice Louis D. Brandeis; signature Stephen S. Wise; signed typed letter of Pinhas Rutenberg, pioneer of Israeli electricity; Hebrew signature of "Mordecai Martin Buber"; signature of David Ben Gurion, etc.

230 (ZIONISM). Two further, (green) binders. Circa ff.70 each. Reflecting the biographic history of Zionism and the State of Israel. Detailed list available upon request.

\$5000-7000

♣ Highlights of this collection include:

Autographs of following personages: British notables Sir Simon Marks, Sir Herbert Samuel, Israel M. Sieff, and Sir Isaac Wolfson; French celebrities Prof. René Cassin, 1968 Nobel Peace Prize Winner and President, Alliance Israelite Universelle, and Baron Elie de Rothschild; Robert Briscoe, Jewish Lord Mayor of Dublin; New Yorkers Bernard M. Baruch, adviser to presidents, Averill Harriman, Governor, Jacob K. Javits, Senator, Herbert H. Lehmann, Governor and Senator, Dr. David de Sola Pool, Rabbi; Louis Lipsky and Dr. Emanuel Neumann, Presidents Zionist Organization of America; Dr. Nahum Goldmann, Pres. World Zionist Organization; Israeli Prime Ministers David Ben-Gurion, Moshe Sharett; Levi Eshkol, Golda Meyerson (Meir), Menachem Begin, Shimon Peres; President Itzhak Ben-Zvi, Israeli politicians Dr. Joseph Burg, Abba Eban, Walter Eytan, Pinchas Lavon, Moshe Shapiro, Nathan Yalin-Mor; Generals Yigal Alon, Moshe Dayan, Yigal Yadin; Chief Rabbi Isaac Halevy Herzog, U.S. President Harry S. Truman; First Lady Eleanor Roosevelt; Supreme Court Justices Louis D. Brandeis and Felix Frankfurter; conductor Leonard Bernstein; violinist Yehudi Menuhin; entertainers Jack Benny, Eddie Cantor, George Jessel; newscaster Edward R. Murrow; academicians Prof. Cyrus H. Gordon, Dr. Benjamin Mazar, President Hebrew University, and Dr. Jonas E. Salk, discoverer of polio vaccine; philosemitic writer Pierre van Paasen, Reform theologians Drs. Abba Hillel Silver and Nelson Glueck; United Nations diplomat Dr. Ralph J. Bunche; and others.

The gentleman who compiled this collection (the present and the previous lots) worked assiduously for decades soliciting autographs, and paid careful attention to the mounting of the gathering. The result is a magnificent presentation. Each autograph is accompanied by photos and biographies obtained from newspaper clippings. Many of the autographs are on Israeli first day covers.

— END OF SALE —

— ABSENTEE BID FORM —

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Name: _____

Address: _____

Telephone Number: _____

Signature: _____

[illegible]

🔔 IN ORDER TO AVOID DELAYS BUYERS ARE ADVISED TO MAKE ARRANGEMENTS BEFORE THE SALE FOR PAYMENT. IF SUCH ARRANGEMENTS ARE NOT MADE, CHECKS WILL BE CLEARED BEFORE PURCHASES ARE RELEASED.

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

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

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The Library Of The Late Joseph Gradenwitz, London

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November, 2006
Fine Judaica

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