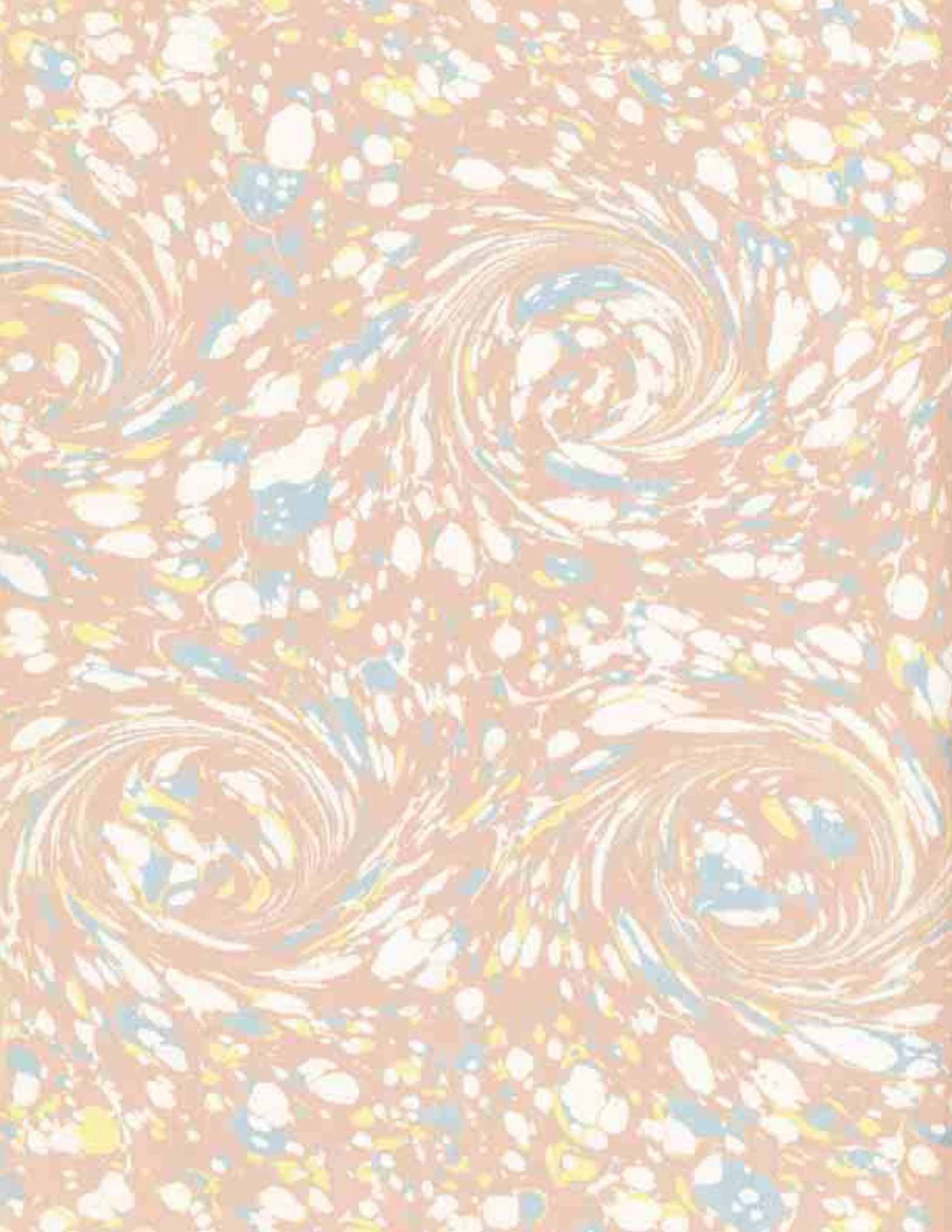


# EXEMPLARY HEBREW BOOKS

.....  
THE LIBRARY OF JOSEPH GRADENWITZ, ESQ.



KESTENBAUM & COMPANY  
TUESDAY, SEPTEMBER 12TH, 2006







# KESTENBAUM & COMPANY

.....  
Auctioneers of Rare Books, Manuscripts and Fine Art



*Joseph Gradenwitz, Esq.*

Catalogue of

EXEMPLARY  
HEBREW BOOKS

.....

THE LIBRARY OF  
JOSEPH GRADENWITZ

To be Offered for Sale by Auction,  
Tuesday, 12th September, 2006.  
at 3:00 pm precisely

—————

*Viewing Beforehand on:*  
*Sunday, 10th September - 10:00 am - 6:00 pm*  
*Monday, 11th September - 10:00 am - 6:00 pm*  
*Tuesday, 12th September - 10:00 am - 2:30 pm*

*This Sale may be referred to as: "Riverdale" Sale Number Thirty-Four*  
Illustrated Catalogues: \$35 (US) \* \$42 (Overseas)

Hebrew and other supplemental indices available upon request.

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

.....

12 West 27th Street, 13th Floor, New York, NY 10001 • Tel: 212 366-1197 • Fax: 212 366-1368  
E-mail: Kestenbook@aol.com • World Wide Web Site: [www.Kestenbaum.net](http://www.Kestenbaum.net)

# KESTENBAUM & COMPANY

.....

Chairman: Daniel E. Kestenbaum  
Operations Manager: Jackie Insel  
Client Accounts: S. Rivka Morris  
Printed Books & Manuscripts: Rabbi Eliezer Katzman  
Rabbi Bezalel Naor  
Ceremonial & Graphic Art: Aviva J. Hoch (Consultant)  
Catalogue Art Director  
and Photography: Anthony Leonardo  
Auctioneer: Harmer F. Johnson  
(NYCDCA License no. 0691878)



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




Front Cover: A Selection of Bindings from The Gradenwitz Library.  
Rear Cover: Miniature Illuminated Manuscript. Germany, 1745. (See Lot 150)

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

NB: Certain lots in this catalogue have been photographed in such a way that display the doublures of their bindings.

## EXEMPLARY HEBREW BOOKS:

— THE JOSEPH GRADENWITZ COLLECTION —

he Gradenwitz Collection contains many of the most important and distinguished books in the entire field of Hebraica: 16th-century Talmud Tractates, Halachic and Kabbalistic texts, rare Bibles and liturgies. Books from the most important early Hebrew printing-presses are all represented in the Gradenwitz Collection, including those from Basle, Constantinople, Cracow, Lublin, Paris, Prague; and from among the Italian presses: Bologna, Fano, Ferrara, Pesaro, Rimini and of course Venice.

The single manuscript in the Collection, an 18th-century miniature illuminated liturgical work, is utterly sublime.

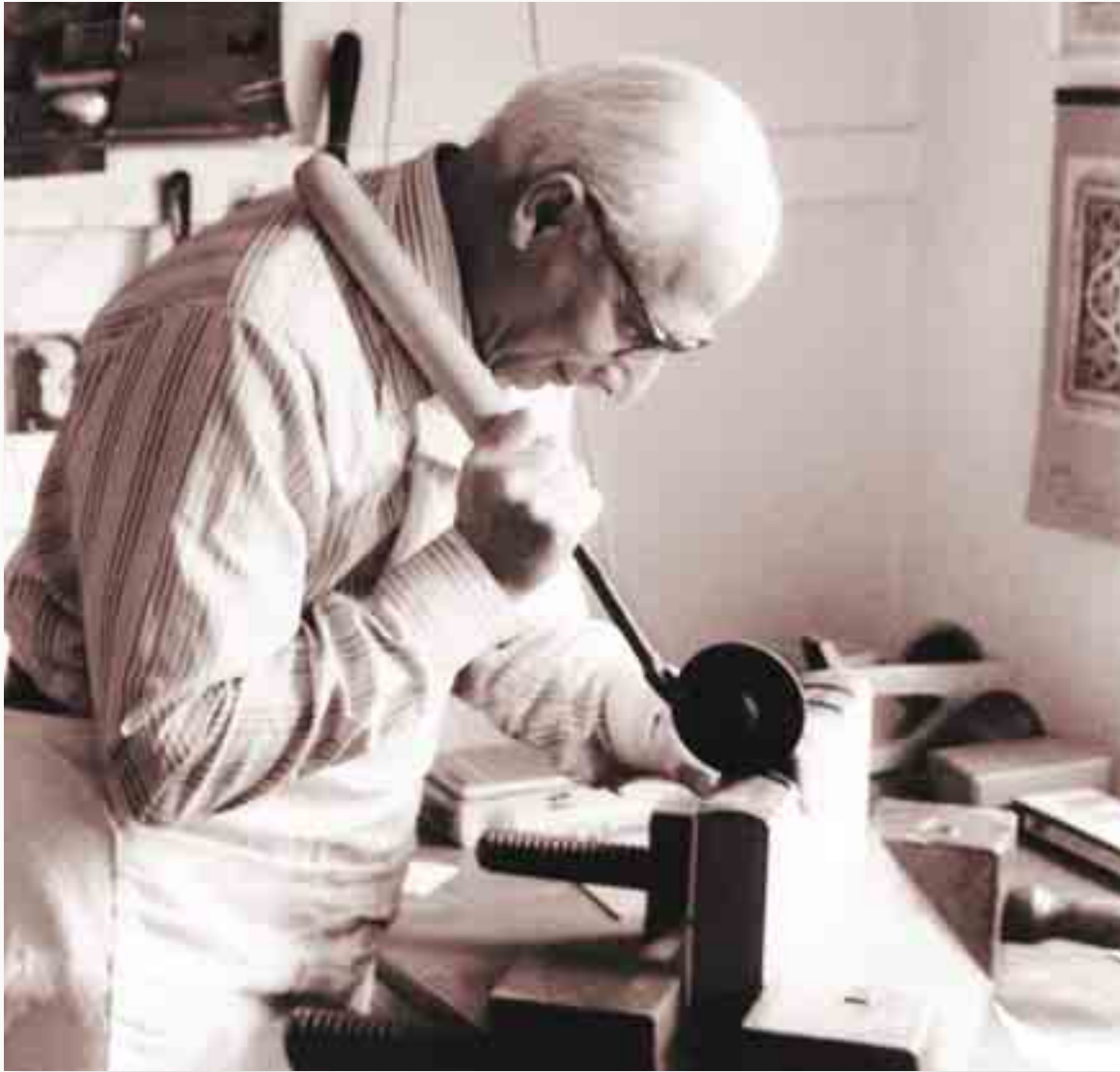
The Gradenwitz Collection is all the more illustrious due to the exquisite bindings in which so many of the volumes are to be found.

To Joseph Gradenwitz, all his books were deserving, and he devoted much time and expense to their care. A number of his most precious volumes were sent to the celebrated bindery, Sangorski & Sutcliffe, who were commissioned by Gradenwitz to create unique bindings of a quality rarely found among Hebrew books. Nevertheless, many books were preserved in their original bindings if Gradenwitz felt they echoed a degree of dignity that no later binding could surpass. Indeed Gradenwitz was the best judge of this, as he was a highly skilled binder himself. In time, other collectors discovered Gradenwitz's skills and he executed many distinguished bindings for his bibliophilic peers world-wide.

Hebrew Book-Collections of this magnitude and aesthetic appeal are rare to come to auction.

*DEK*





*Joseph Gradenwitz, Esq.*



— PREFACE —

*J*oseph Gradenwitz was born in Berlin in 1917. On both maternal and paternal sides, his family roots in Germany went back for many centuries.

Gradenwitz was brought up surrounded by books, his father, Raphael Gradenwitz, was a life-long and ardent collector of Hebraica and indeed built his collection upon those books already amassed by his own father and father-in-law. Even as a young boy, Joseph Gradenwitz was taken on visits to book-dealers, book-lovers and specialist-libraries and was thus able to acquire a knowledge of books and booklore from his early youth. He attended one of the finest Jewish schools in Germany, the Realgymnasium of the Adath Yisroel Community in Berlin, where he acquired a sound Hebrew and secular education.

During the Nazi persecution, Gradenwitz emigrated to England, where he studied at the Bradford Technical College, at that time part of the University of Leeds. He attended courses in physics, chemistry and mathematics, all in relation to the textile industry.

Most of the vast library of Joseph Gradenwitz's father was lost during the Holocaust. When the war was over Joseph saw opportunities to build a book-collection of his own, and concentrated his attention upon Early Hebrew Books and the subsequent development of Hebrew printing and type design over the centuries. He formed a sophisticated appreciation for the fine art of book-binding, a knowledge he applied to a very high standard. He was equally skilled in the craft of restoration. In time, Gradenwitz focused upon this professional expertise as a full-time vocation.

Gradenwitz also taught at the London College of Printing and lectured extensively on the subject of rare Hebrew books to a great variety of audiences both in England and on the Continent.

Some of Gradenwitz's fine-bindings are to be found in both important private collections as well as institutional and national libraries, including the Library of Congress in Washington D.C.

*(Biography written by Mr. Gradenwitz some years ago).*



## — EXEMPLARY HEBREW BOOKS —

**1 ADARBI, ISAAC.** Divrei Shalom [sermons and homilies to the Pentateuch]. FIRST EDITION published with the notes of Elazer ben Shabthai. Title within architectural arch. Previous owners' signatures on title, including Isaac Raphael ben Elisha Finzi, Chief Rabbi of Padua (dated 1757) with signature of his disciple, the bibliophile, Mordecai Ghironi, . ff. 168. *Some staining in places, slight marginal repair to title and final leaf not affecting text. Lar speckled calf, rubbed. Folio. [Vinograd, Venice 688; Habermann, di Gara 78; not in Adams].*

Venice, Giovanni di Gara: 1586. **\$1000-1500**

✚ The signatory, Isaac Raphael Finzi (1728-1812) a native of Ferrara, was one of the outstanding halachists of his generation and was addressed as Saba De'mishpatim ("Master of Law.") He was a disciple of R. Isaac Lampronti (author of Pachad Yitzchak) and son-in-law of the kabbalist Abraham Segre of Casalei. Finzi served as a member of the French Sanhedrin in 1806 and was elected its vice-president. In his capacity as Chief Rabbi of Padua, he would preach extemporaneously for hours. His talks so spellbound the audience that members of the Italian nobility would attend his sermons. Cecil Roth considered Finzi to be "one of the most forceful preachers of the age." See The History of the Jews of Italy, pp. 442-43.

See also Mordecai Samuel Ghironi and Hananel Neppi, Toldoth Gedolei Israel u-Ge'onei Italia, pp. 126-132, no. 8; and EJ VI, col.1301.

[SEE ILLUSTRATION BELOW LEFT]

**2 ADARBI, ISAAC.** Divrei Rivuth ["Matters of Disputes": responsa]. Second Edition. Title within woodcut architectural arch. Scholarly marginalia throughout in an Italian hand. ff. 198 (i.e. 200). *Dampstained in places, upper margin of title expertly repaired, previous owner's marks. Later mottled calf, rebacked. Folio. [Vinograd, Venice 703; Habermann, di Gara 88; Adams I-177].*

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

✚ Important collection of 430 responsa. The author (1510-1584?), Rabbi of the Lisbon Jewish congregation in Salonika, was a disciple of R. Joseph Taitatzak and a colleague of R. Samuel de Medina (MaHaRaSHDa"m). Adarbi many times takes exception to the latter's rulings. See EJ, Vol. II, col. 254.

[SEE ILLUSTRATION BELOW RIGHT]



Lot 1



Lot 2



Lot 4

**3 ALBELDA, MOSES.** Sha'arai Dimah ["The Gates of Tears"]. FIRST EDITION. Printer's device on title. ff (10),140. Stained. Title with inscription in a Sephardic hand, signed Yehoshua Bedarsi). Modern limp vellum, upper cover with scribal calligraphy. Sm. 4to. [Vinograd, Venice 696; Habermann, di Gara 85; not in Adams].

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

✎ The present work is a philosophical commentary to the Book of Lamentations discussing the vanity of the world and the suffering of Man. The Author concludes that human suffering and the death of the Righteous, atone for, and heal the soul.

Moses Albelda (1500-c.1583) was born either in Spain or Salonika. He acted as rabbi of Arta, Greece, and later in Valona, Albania. See EJ, Vol. II, col. 529.

**4 ALDABI, MEIR.** Shevilei Emunah [scientific and kabbalistic encyclopedia]. FIRST EDITION. With astronomical diagrams. Three Hebrew letters of word "Sepher" on title in vignettes. **WIDE-MARGINED COPY.** On final blank, censor's inscription: "Visto per mi Fra[te] Luigi da [Seen by me, Father Luigi of...]. See Wm. Poppers, The Censorship of Hebrew Books (1969), plate IV, no.1. ff.130. ff.13-20 out of sequence and found between ff. 24-25. Shorter leaves ff.122-123 supplied from another copy. Title with previous owner's marks. Upper corners of opening eight leaves repaired, lightly stained. Modern limp vellum, upper cover with scribal calligraphy. 4to. [Vinograd, Riva 12].

Riva di Trento, J. Marcaria: 1558. **\$1000-1500**

✎ Meir Aldabi (c.1310-c.1360), was a grandson of the Ro"sh (Asher ben Yechiel). In 1348 he made his way from his native Toledo to Jerusalem, where his work Shevilei Emunah was completed.

This popular work combines the Author's predilection for Kabbalah together with a knowledge of philosophy, medicine and science. It contains ten sections called "Nethivim" (roads), subdivided into chapters "Shevilim" (paths). It was reprinted many times and served as a source of scientific information for generations. See Waxman, History of Jewish Literature, Vol. II, pp. 318-9

The British Museum copy of this Riva di Trento edition is "imperfect at end," a later Amsterdam edition contains manuscript notes by R. Jacob Emden (see Zedner p. 521).

[SEE ILLUSTRATION LEFT]





Lot 5

**5 ALEXANDER SUESSLIN HAKOHEH OF FRANKFURT.** Sepher ha-Agudah [Halachic compendium arranged in order of the tractates of the Talmud]. FIRST EDITION. Title within elaborate architectural arch. Letters of initial words in vignettes. Printed in double columns. Former owners' signatures on title including one in a fine, precise Ashkenazic cursive hand MOSHE BEN HA-GAON M[OREINU] HA-[RAV REB] YOM TOV LIPMAN LEVI HELLER. ff. 4, 250. *Some staining. Contemporary blind-tooled calf over wooden boards, spine tooled in gilt, rubbed. Folio. [Vinograd, Cracow 32; not in Adams].*

Cracow, Isaac Prostitz: 1571. **\$5000-7000**

FROM THE LIBRARY OF THE FAMILY OF R. YOM TOV LIPMANN HELLER.

R. Yom Tov Lipmann Heller (1579-1654), Chief Rabbi of Prague and Cracow, was one of the great scholars of the 17th-century. A prolific writer, he authored many classical works, the most celebrated being the Tosfoth Yom Tov commentary to the Mishnah.

The signatory on the title-page of this book was the rabbi's oldest son, R. Moshe of Prague, a well known scholar in his own right. His father quotes many of his son's original comments and insights in his Tosfoth Yom Tov (e.g. Trac. Uktzin, Chap. III, Mishna 12).

N. Z. Friedmann, Otzar Ha-Rabanim (no. 14618), states that R. Moshe was: "Mi-Gedolei chachmei doro" ("One of the greatest scholars of his generation.")

The Sepher ha-Agudah, a popular, authoritative code, is cited extensively by R. Jacob ha-Levi Moellin (Mahari"l) and R. Moses Isserles (Ram"a). The author (d. 1348), was a disciple of R. Isaac of Dueren and served as rabbi in Cologne, Worms and Frankfurt. See EJ, Vol. II, cols. 585-6 (incl. facsimile).

[SEE ILLUSTRATION ABOVE]



Lot 6

**6 ALKABETZ, SOLOMON HALEVI.** Shoresh Yishai ["The Root of Jesse": Kabbalistic commentary to the Book of Ruth, with text]. Title within architectural arch. Text of Ruth provided with nikud (vowel points), wrap-around commentary of Alkabetz in Rashi script. ff.96. Former owner's inscription on title. [Vinograd, Const. 221; Yaari, Const. 163; Adams B-1327]. Constantinople: Solomon ibn Usque, 1561

\* Bound with: **ASCHKENAZI, ELIEZER BEN ELIJAH, THE PHYSICIAN.** Yoseph Lekach [commentary to the Book of Esther, with text]. Title within historiated architectural arch. ff. 83. (Our copy without additional blank at end.) [Vinograd, Cremona 47; Benayahu, Cremona 44; Adams B-1335; no copy in the JNUL]. Cremona: Christoforo Draconi, 1576. Together, two works bound in one volume. BOTH FIRST EDITIONS. *Light stains in both works; otherwise A CRISP COPY. Later vellum, starting. 4to.*

**\$2000-2500**

♣ Solomon Halevi Alkabetz (c.1505-84) a native of Adrianople, Turkey, settled in Safed in or around 1535. He was the brother-in-law of the great systematizer of Kabbalah, Rabbi Moses Cordovero. See EJ, Vol. II, cols. 635-7

Eliezer Aschkenazi (1513-86) held rabbinic positions in widely scattered Jewish communities: Egypt; Famagusta, Cyprus; and Italy, to the major centers of Poland. He died in Cracow. His Biblical exegesis is permeated with the contemporary rationalistic spirit. Aschkenazi dedicated the work to his patron Don Joseph Nasi (the legendary Duke of Naxos). It has been observed that many of the Vilna Gaon's comments to the Scroll of Esther were reminiscent of Yoseph Lekach.

Yosef Lekach was the last Hebrew book printed in Cremona, which for a little over twenty years was a center of Jewish learning and printing, despite the rigid censorship of the Church. See D. Amram, *The Makers of Hebrew Books in Italy* (1963), pp. 306-319; and M. Benayahu, *Ha-Defus ha-Ivri be-Cremona* (1971), pp. 232-4.

[SEE ILLUSTRATION ABOVE]



Lot 7

**7 ALMOsnino, MOSES.** Tephilah le-Moshe [sermons and homilies]. FIRST EDITION. A WIDE-MARGINED COPY. Inscriptions on title include Shimshon Cohen Modon, (author of Kol Musar, 1725) with his scattered marginalia; signature of Yoseph ibn Shushan on f. 2a. ff. 76. Occasional stains, censors signature on final leaf, lower corner of f. 50 torn. Magnificent gilt-tooled diced green morocco with gilt dentelles and tan doublures. Sm. 4to. [Vinograd, Salonika 63; Mehlman 900; not in Adams].

Salonika, Joseph Ya'avetz: 1563. **\$2000-3000**

♣ Born in Salonika, Moses ben Baruch Almosnino (c. 1515-c. 1580) hailed from a distinguished Jewish family originally from the Spanish town of Aragon. He was renowned for his knowledge of rabbinical matters and for his scholarship in the sciences, particularly natural physics and astronomy. In 1565, he formed a delegation to petition Sultan Selim II for a confirmation of the privileges previously granted to the Salonika Jews in 1537. His efforts procured a favorable decision and in 1568 the Salonika community were granted the status of a self-governing entity, a prerogative it enjoyed for centuries thereafter. See EJ, II cols. 669-71.

[SEE ILLUSTRATION ABOVE]





Lot 8

**8 ALMOSNINO, MOSES.** Me'amez Ko'ach [sermons and eulogies]. Second edition. Printer's device on title, f. 225b and final leaf. ff.236. *Censor's signature on final leaf. Previous owner's signature on title, small marginal wormhole on first few leaves, some staining. Later boards, worn. 4to. [Vinograd, Venice 726; Habermann, di Gara 102; not in Adams].*

Venice, Asher Parenzo for Giovanni di Gara: 1588.  
\$400-600

♣ Me'amez Ko'ach contains twenty-eight (thus ko'ach, the numerical Hebrew equivalent of 28) sermons by this celebrated preacher of the Neveh Shalom Congregation and an important communal leader of the Salonika Jewish community. Almosnino draws upon a broad repertoire of medieval interpreters: Maimonides, Nachmanides, David Kimchi, Ibn Shuaib, et al. See EJ, Vol. II, cols. 669-671.

[SEE ILLUSTRATION ABOVE]



Lot 9

**9 ANAV, YECHIEL BEN YEKUTHIEL(?) / ANAV, ZEDEKIAH BEN ABRAHAM(?)** Sepher Tanya. FIRST EDITION. Printed without a title. ff.(100). *Trace stained, otherwise AN ATTRACTIVE CRISP COPY. Modern calf. 4to. [Vinograd, Mantua 16; St. Cat. Bodl. 7449, 2 (ed. rarissima); Mehlman 725].*

Mantua, Samuel Latif: 1514. \$4000-6000

♣ Composed in the 13th-century, the Sepher Tanya is a compilation of Jewish law and custom as applied by the Jews of Italy (Minhag Bnei Roma). There is considerable overlap between the present work and another work of the same genre, Shibolei ha-Leket also composed by Zedekiah Anav. See EJ, Vol. II, cols. 937-938 and M. Waxman, History of Jewish Literature Vol. II, pp. 130-132 regarding the disputatious authorship of Tanya.

[SEE ILLUSTRATION ABOVE]



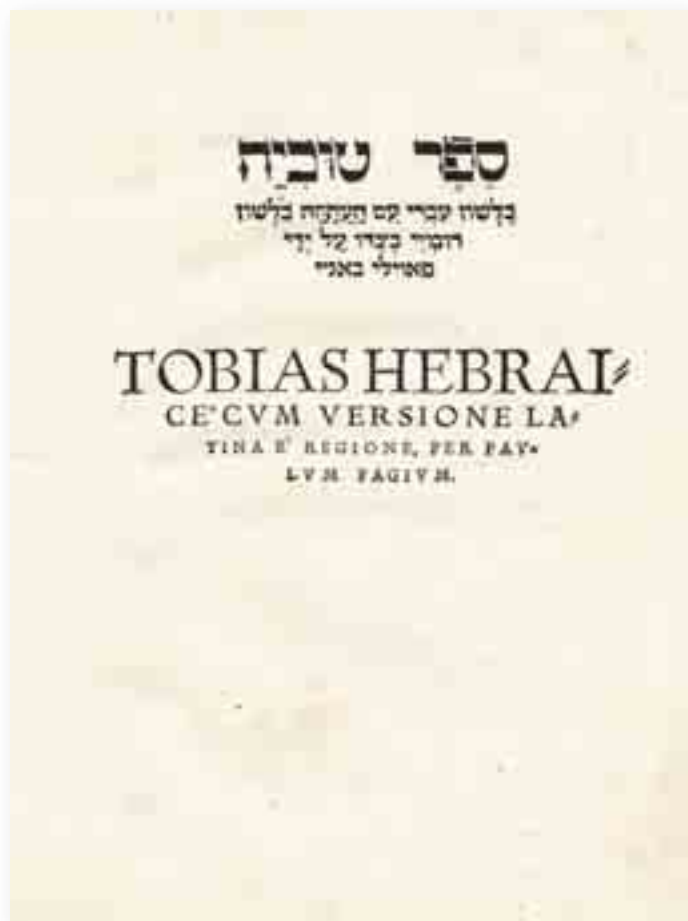
**10 (APOCRYPHA).** Sepher Tuviah / Tobias Hebraice. Hebrew and Latin on facing pages, prepared by Fagius. Title in Hebrew and Latin. Hebrew text with nikud. On final page, printer's mark (see Yaari, Hebrew Printer's Mark, no. 13). ff. (24). *Stained and wormed in places. Modern crushed morocco, front cover with gilt-tooled personage. 4to. [Vinograd, Isny 15; Habermann, Fagius 14; not in Adams].*

Isny, P. Fagius: 1542. **\$600-900**

♣ The Book of Tobias is one of the books of the Apocrypha, which though certainly Jewish in origin, were not canonized into the Hebrew Bible, but relegated by Jewish tradition to the realm of the "sepharim chitzonim" (literally, "external books" or non-sacred literature). The books of the Apocrypha were authored in the Hellenistic period of the Second Temple. Since the discovery of the Dead Sea Scrolls, fragments of the original Hebrew texts have become available, confirming their source in Eretz Israel.

This is one of 18 Hebrew books to issue from Fagius' press at Isny between the years 1540-42. See Habermann, "Ha-Madpis Paulus Fagius vesiphrei beith defuso" in: idem, Perakim be-Toldoth ha-Madpisim ha-Ivrim (1978) pp. 149-166.

[SEE ILLUSTRATION BELOW]



Lot 10

**11 ASCHKENAZI, JONAH.** (Commonly mis-attributed to Jonah Gerondi). Issur ve-Heter [dietary laws]. FIRST EDITION. Title within architectural arch with the printer's device of an armillary sphere resting on a scroll with verse from Psalm 130:5 (illustrated EJ, Vol. XIII, col. 1094, no. 7). **WIDE-MARGINED COPY.** ff. 174. *Opening and closing two leaves with marginal repairs with loss to a few letters on f.1r, light stains. Modern bright crimson calf. Sm. 4to. [Vinograd, Ferrara 32; Adams J-312].*

Ferrara, Abraham ibn Usque: 1555. **\$3000-4000**

♣ The printer, formerly known as Duarte Pinel, fled his home in Portugal, for safety in Italy, following the unmasking of his heretofore concealed Marrano identity in 1550. Ibn Usque was responsible for the appearance two years earlier of the celebrated "Ferrara Bible" - the first edition of the Old Testament in Spanish - a testament to the tolerance and liberal sentiment of the princely Family of Este, rulers of the Duchy of Ferrara. See D. Amram, Makers of Hebrew Books in Italy (1963), pp. 280-7

The author was a disciple of R. Israel Isserlin, author Terumoth ha-Deshen. The printed notes on the margins were written by the editor R. Azariah b. Shimon known as R. Ziskind of Posen.

[SEE ILLUSTRATION BELOW]



Lot 11



זה ספר קיצור  
פסדי הראש זל  
שחיבר רבינו  
יעקב זל בעל  
המורים



- 12 ASHER BEN YECHIEL.** (RO"Sh). Sepher Kitzur Piskei ha-RO"SH [digest of legal decisions]. Composed by the Author's son R. Jacob, (author Arba'ah Turim). FIRST EDITION. Title within decorative surround. Directly below title, lion facing left with front paw uplifted. Printed in double columns. *ff.116. Previous owner's stamps. Single letter on title rubbed, trace stained. Modern calf, spine gilt. Folio. [Vinograd, Const. 74; Yaari, Const. 142; Mehlman 734; Adams 2062; Heller, pp.70-71].*

Constantinople, Judah Sasson and Samuel ibn Nahmias: 1515. **\$15,000-20,000**

♣ **MAGNIFICENT COPY OF THIS EXCEPTIONALLY RARE BOOK OF LEGAL DECISIONS.**

The contribution of R. Asher ben Yechiel (c.1250-1327) to Halacha is of fundamental significance. His decisions are one of three pillars upon which R. Joseph Karo relied in formulating his final synthesis of the Shulchan Aruch (the other two pillars being the legal rulings of R. Isaac Alfasi and of Maimonides).

A native of Germany, R. Asher settled in Toledo, Spain in 1305, where he became acquainted with the Sephardic tradition. However, in terms of pesak halacha, his work is reflective of the Aschkenazic rather than the Sephardic tradition.

[SEE ILLUSTRATION FACING PAGE]

- 13 BENVENISTE, MEIR.** Oth Emeth [annotations and emendations to various Midrashic and liturgical texts]. FIRST EDITION. *ff. 182. Stained and wormed roughly repaired, loss to some words. Final two leaves inserted from another copy. later half morocco, rubbed. 4to. [Vinograd, Salonika 65; St. Cat. Bodl. no. 6294; Weiner no. 546].*

Salonica, Joseph Ya'avetz: 1564-65. **\$2000-3000**

♣ Important work containing textual emendations for the correct reading of the various Midrashic texts including Mechilta, Sifre, and Sifra. Includes some lengthier notes and comments from a manuscript by R. Judah Gedaliah and other anonymous commentators. The final section, Seder Kedusha, (pp. 173-181) corrects erroneous readings in the Sephardic Seder Tephillah, presenting alternate readings with scholarly halachic sources.

The Midrashic scholar J. Theodor, greatly praised this work, see Maamar Al Peirush Bereishit Rabah, in Tiphereth Yisrael, I. Lewy Festschrift (Breslau, 1911), pp. 132-154.

[SEE ILLUSTRATION RIGHT]



Lot 13





Lot 14

- 14 BACHIAH BEN JOSEPH IBN PAQUDA.** Chovoth Ha'levavoth [ethics and pietism]. Translated into Hebrew by Judah Ibn Tibbon. Second edition. Scholarly corrections and marginalia in a Sephardic hand throughout. ff. 88. *Trimmed and variously stained, marginal burn hole on f. 46 affecting a few letters. Later boards, rubbed. Sm. 4to. [Vinograd, Venice 335; Haberman, Bomberg 214; not in Adams. See: M. Waxman, Vol. I pp.330-2].*

Venice, Daniel Bomberg: 1548. **\$800-1200**

♣ A fundamental text of Jewish thought. In composing this work Bachiah attempted to systemize the ethical teachings of Judaism. "The Torah is divided into two parts: the duties to be performed by the organs (chovoth ha'evarim) and the duties of the heart (chovoth ha'lev) - namely those belonging to human conscience. The majority of the rabbis pay attention only to the outward observance of the Law, without regard to the ideas and sentiments embodied in the 613 laws of Moses. Even the pious are often prompted only by selfish and worldly motives." (Introduction). Thus Bachiah undertook to write "The Duties of the Heart."

[SEE ILLUSTRATION ABOVE]

- 15 BELLARMINO, ROBERTO.** Institutiones Linguae Hebraicae ["Institutions of the Hebrew Language: Hebrew primer]. Second edition. Latin interspersed with vocalized Hebrew. On title and p. 140 Jesuit insignia. Hebrew and Latin initials historiated. pp.(8),192. pp.17-18 missing, pp. 31-32 loose. *Waterstained, closely shaved. Contemporary vellum, worn. 8vo. [Not in Adams].*

Rome, Francisco Zanetti: 1580. **\$200-300**

♣ Roberto Bellarmino (1542-1621) was a Jesuit Cardinal and Hebraist.

- 16 BELLARMINO, ROBERTO.** Institutiones Linguae Hebraice [Institutions of the Hebrew Language: Hebrew Primer]. Latin interspersed with vocalized Hebrew. Printer's device on title. Historiated initial. pp.320, (24). *Foxed. Contemporary vellum, buckling. 8vo. [Freimann, p. 75 (earlier edition)].*

Naples, Lazarum Scorigium: 1624. **\$200-300**

♣ Judging by the numerous editions within a relatively short span, Bellarmino's Hebrew grammar and primer enjoyed great popularity in Catholic circles. See EJ, Vol. VIII, col. 25.

Other than a number of incunabula, few Hebraic texts were published in Naples.

- 17 (BIBLE. Hebrew and Latin).** (Pentateuch only). Esrin ve-Arba - Hebraica Biblia. Prepared by Sebastian Muenster.. FIRST EDITION. One volume (of two). Hebrew and Latin text in parallel columns, with Latin notes at end of chapters. ff. (12), 198. *Lacking final leaf (f.199). Trace stains, title repaired. Later calf, spine gilt extra. Folio. [Darlow & Moule 5087; Prijs, Basle 38; Adams B-1240].*

Basle, J. Bebel for M. Isingrin and H. Petri: 1534-35. **\$500-700**





Lot 18

**18 (BIBLE. Hebrew).** Koheleth [Ecclesiastes]: With commentary of Rashi. Text in square script with nikud (vowel points). Unique to the Gunzhauser typeface, the soft consonants veith, chaf and thav are marked by a horizontal line above the letter. (Yiddish orthography would retain this custom for the letter fe.) Commentary in Rashi script. No enumeration of chapter and verse; verses separated by colons. The printer omitted a portion of chap. V, verses 17-18, which has been supplied in an old Italian hand: "ki hu chelko: gam kol ha-adam asher nathan lo ha-Elokim" (f.4v.). **WIDE MARGINS. ff.10. Fine condition, with the exception of a single marginal wormhole starting midway through the book. Handsome modern red morocco with florets on covers tooled in gilt, spine in compartments gilt extra. Folio. [Vinograd, Naples 2; Goff 26; Goldstein 51; Mehlman 24; Offenberg 46; Thes. A-59; Wineman Cat. 33].**

(Naples), (Joseph ben Jacob Aschkenazi Gunzenhauser): (1487). **\$4000-6000**

♣ One of the peculiarities of this incunabule edition of the Five Megilloth (contained in Kethuvim / Writings) is the fact that the commentaries are not identified. While the commentary of Rashi was chosen to grace the Scrolls of Ecclesiastes, Esther, Ruth and Song of Songs, that of R. Joseph Kara was chosen for Lamentations. Gerson Cohen speculates that this was the first edition of the Five Megilloth to contain these commentaries. See G.Cohen, *Hebrew Incunabula...Yeshiva University* (1984), p.109, no.40.

According to Joshua Bloch, "Very few copies of the Naples Hagiographa were known in the 18th-century. In fact, when in 1735 Dr. Theo. Pellet presented a copy of the book to the Library of Eton College, he described it as unique." J. Bloch, "Hebrew Printing and Bibliography," in: *Studies by Joshua Bloch* (1976), p.124, n. 32.

[SEE ILLUSTRATION ABOVE]



Lot 19

**19 (BIBLE. Hebrew and Latin).** Pentateuch and Megiloth). Chamishah Chumashei Torah- Hebraicus Pentateuchus Latinus. Latin notes drawn from rabbinical sources by Sebastian Muenster. Vocalized Hebrew and Latin translation face `a face. Title within garlanded architectural arch. Large printer's device on final page. (See Ya'ari, Hebrew Printers' Marks 16-17). ff.376, (2). Leaves 107-8 and 109-110 reversed. ff. 233-4 misbound after f. 236; ff. 237-8 misbound after f. 240. Minor stains. Modern red morocco, spine gilt extra. 4to. [Vingrad, Venice 419; Habermann, Adelkind 62; Darlow & Moule 5094; not in Adams].

Venice, Marco Antonio Giustiniani - Adelkind: 1551.  
\$1200-1800

[SEE ILLUSTRATION ABOVE]

**20 (BIBLE. Hebrew and Latin).** Mikdash Hashem - Hebraica Biblia. Two volumes: Volume I - Pentateuch and Former Prophets. \* Volume II - Otzar Yesha, Latter Prophets and Writings. Hebrew and Latin text in parallel columns, with Latin notes at end of chapters. Prepared by Sebastian Muenster. First word within woodcut frame, initial letter of each chapter historiated, divisional titles.. Second edition of the Muenster Bible. Vol. I: pp. (40), 1-743. Vol. II: pp.(2), 747-1601. Some staining, title of vol. II marginally repaired affecting part of ornamental design, previous owner's signature on titles (Mor: Thomas), some marginal notations in an early hand, Latin notations interspersed with Hebrew on recto of final leaf. Contemporary calf over heavy boards, brass corner-pieces, rubbed, rebacked. Thick folios. [Vinograd, Basle 74; Darlow & Moule 5090; Prijs, Basle 73].

Basle, M. Isingrin and H. Petri: 1546. \$1200-1800

[SEE ILLUSTRATION BELOW]



Lot 20



Lot 21

- 21 (BIBLE. Hebrew).** Bound in eight volumes. Hebrew in square characters with nikud (vowel points). Printer's device on all titles. Initial words within engraved cartouche. Ruled in red. Beginning each volume, monogram of former owner and the year "1710". *Vol. I: ff.(146) (Genesis), (123) (Exodus), (88) (Leviticus).* \* *Vol. II: ff.122 (Numbers), 107(Deuteronomy).* \* *Vol. III: ff.(77) (Joshua), 73 (Judges), 176 (Samuel).* \* *Vol. IV: ff.(184) (Kings), (131) (Isaiah).* \* *Vol. V: ff (168) (Jeremiah), (144) (Ezekiel).* \* *Vol. VI: ff.(117) (Minor Prophets), (160) (Psalms).* \* *Vol. VII: ff. (53) (Proverbs), (61) (Job), (80) (Five Scrolls).* \* *Vol. VIII: ff. (47) (Daniel), (73) (Ezra), (183) (Chronicles).*

Uniform polished calf, spine in compartments, gilt extra. Vol. VIII rebacked. 16mo. [Vinograd, Paris 18; Darlow & Moule (noted only, not listed) below no. 5089; Adams B-1224].

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

- ♣ Splendidly printed pocket Renaissance Hebrew Bible. "A typographical jewel." F. Schreiber, *The Estiennes* (1982) no.82.

[SEE ILLUSTRATION ABOVE]



**22 (BIBLE.** Shir ha-Shirim ve-Kohleth / Cantica Canticorum & Ecclesiastes Salomonis [song of Songs and Ecclesiastes]. Aramaic Targum and Latin translation face `a face. Appended: Ma'amar Kinah [Elegy of Erasmus Oswald Schreckenfuchs for his master Sebastian Muenster]. Hebrew only. Two titles. Titles in Hebrew and Latin. Aramaic and Hebrew texts with nikud (vowel points). Initials historiated. *pp.* (16), 285, (1), (1 blank), (1), (4 blank), (52). *Holes in pp.149-154 repaired with some loss. Former owners' stamp and inscriptions. Contemporary vellum. 8vo. [Vinograd, Basle 88; Prijs 90; Adams S-731; not in Darlow and Moule].*

Basle, Henricus Petri: 1553. **\$800-1200**

• Schreckenfuchs (1511-1575) was a mathematician and professor of Hebrew language at the University of Freiburg, Germany. The elegist recounts that the void left by the death of Johannes Reuchlin (1455-1522), in terms of Christian Hebraic scholarship, was filled by Sebastian Muenster. He also praises the enormous contributions made by Elijah Levita.

[SEE ILLUSTRATION BELOW]



Lot 22



Lot 23

**23 (BIBLE. Hebrew-Greek-Latin).** Selected Readings). Precationes aliquot celebriores `e sacris Bibliis desumptae...in...lingua Hebraica, Graeca & Latina. Hebrew with nikud (vowel points). Hebrew, Greek and Latin in facing columns. Two versions of Latin translation. *pp.*363. *Portion removed from title. Later mottled calf, rubbed. 8vo.*

Paris, Martin Le Juene: 1554. **\$1000-1500**

[SEE ILLUSTRATION ABOVE]

**24 (BIBLE. Hebrew.)** Sepher Tehilim [Psalms]. Hebrew with nikud (vowel points). Title in Hebrew and Latin. Introduction and appendix in Latin. Printer's device on title. Extensive Latin marginalia. *ff.* (160). *Some light brown-ing. Modern limp vellum, upper cover with scribal calligraphy. 8vo. [Vinograd, Wittenberg 12 (Latin); not in Darlow and Moule].*

Wittenberg, Johannes Crato: 1566. **\$700-1000**

• Vinograd's foliation (*ff.*160) accurately describes our Psalter, however our editon has no Latin translation. Evidently, Vinograd somewhat erroneously refers to the Latin prologue and appendix only.





Lot 25

**25 (BIBLE. Hebrew).** Chamishah Chumshei Torah [-end]. With vocalization points (nikud). Opening title within foliate architectural-form border. Divisional titles, each within historiated borders. Opening words within ornate decorative panels. ff.506, pp.(3). *Previous owner's signatures on title. Touch foxed, few minute worm-holes, some light marginal dampstaining. Modern calf, slightly rubbed. 4to. [Vinograd, Antwerp 7; Darlow & Moule 5100; not in Adams].*

Antwerp, Christopher Plantin: 1566. **\$2000-3000**

♣ All of Plantin's Hebrew Bibles "share a characteristic elegance".

Plantin re-arranged the type-composition of this Bible, and issued the same year, quarto, octavo and sextodecimo editions.

See Israel Museum Catalogue, Plantin of Antwerp (1981) pp. 99-100. See also D.S. Berkowitz, In Remembrance of Creation: Evolution of Art and Scholarship in the Medieval and Renaissance Bible (1968), no.170.

[SEE ILLUSTRATION ABOVE]

**26 (BIBLE. Hebrew, Greek and Latin).** Biblia Hebraica / Novum Testamentum Graecum. Two parts bound in one. Edited by Benedictus Arias Montanus. Hebrew text of the Old Testament and Greek text of the New Testament, each with an interlinear Latin translation. Two title pages, each with printer's device. *Biblia Hebraica: pp. (19), (1 blank), 183, (1), 283, (1 blank), 84, 203, (1 blank). \* Novum Testamentum Graecum: pp. (8), 186, (2 blank), 128. Title of Novum Testamentum has been excised, no loss of text. Contemporary calf, variously rubbed. Folio. [Vinograd, Antwerp 31; Adams B-972; Darlow & Moule 5106 and 4645; Sorgeloos 132 (illustrated)].*

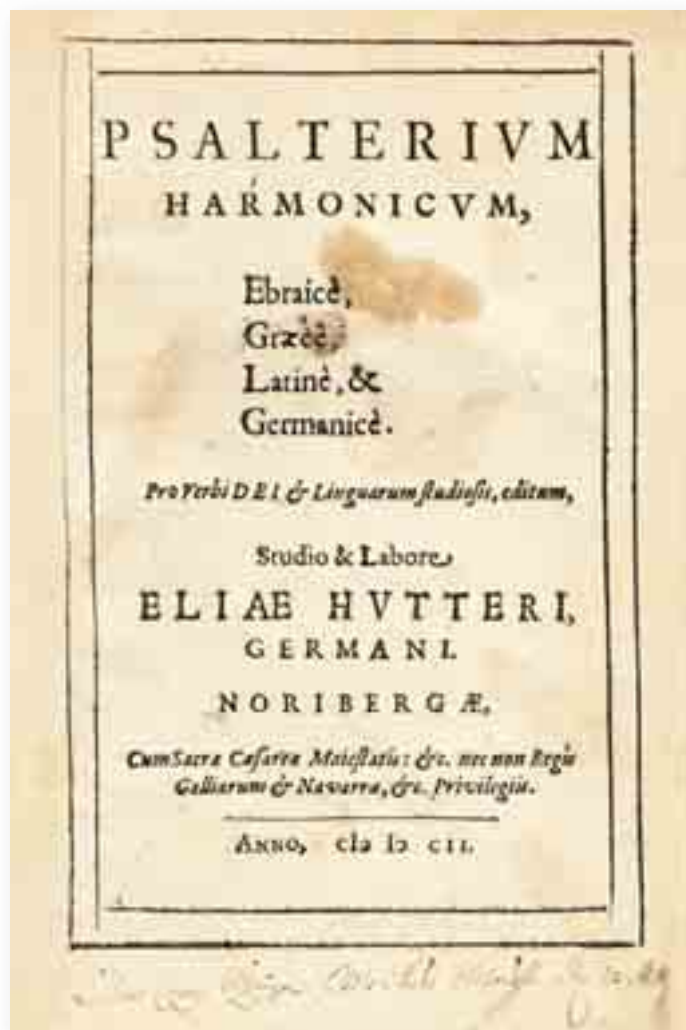
Antwerp, Christophor Plantin: 1584. **\$1000-1500**

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

[SEE ILLUSTRATION BELOW]



Lot 26



Lot 27

**27 (BIBLE. Polyglot).** Psalms. Psalterium Harmonicum. Prepared by Elias Hutter. *pp. 863. Browned, some staining, few margins frayed, Latin annotations on title and first nine leaves. Later calf, rubbed. Thick 8vo. [Darlow & Moule 1433; Mehlman 1902].*

Nuremberg, for Elias Hutter: 1602. **\$800-1200**

• Text in five columns extending on opposite pages. On the verso pages, centre: Hebrew, to its left a transliteration in Latin characters, to its right: the Greek. On the recto pages, centre: German, to its left: Latin. A sixth column to its right, remained blank.

[SEE ILLUSTRATION BELOW]

**28 (BIBLE. Hebrew).** Sepher Tehilim, Mishlei, Koheleth ve-Shir ha-Shirim / Psalmi Davidis, Proverbia Salomonis, Ecclesiastes et Canticum Canticorum [Psalms, Proverbs, Ecclesiastes and Song of Songs]. With interlinear Latin translation by Sanctes Pagninus. Edited by Benedicti Arie Montani. On title, printer's mark. Initials richly historiated. Headpieces. Hebrew with nikud (vowel points). *pp. (16), 334. Former owner's signature on title, on p.171 two notations in blue pencil. Later calf, distressed. 8vo. [Vinograd, Geneva 8; not in Darlow and Moule].*

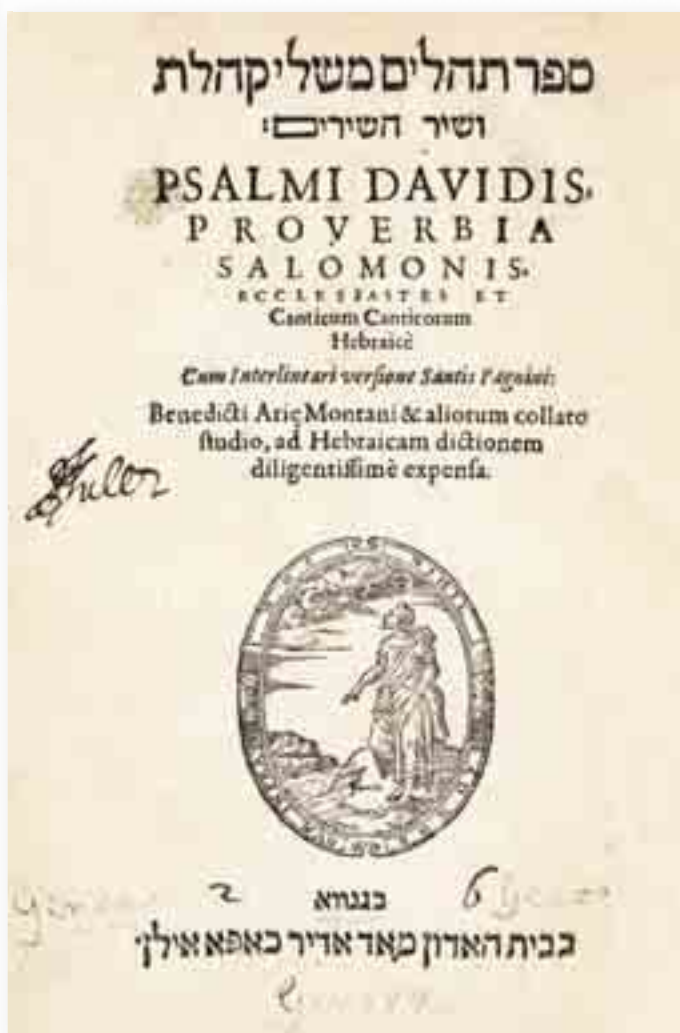
Geneva, Capha Elon (i.e. Pierre de la Rouvière): (1616).

**\$700-900**

• The non-Jewish printer Pierre de la Rouvière adopted on the titles of his Hebrew publications the name "Capha Elon," a literal Aramaic-Hebrew translation of his name, meaning "Rock Oak."

There is logic in grouping together Proverbs, Ecclesiastes and Song of Songs - all three having been authored by King Solomon. However, the Book of Psalms is the work of Solomon's father, King David.

[SEE ILLUSTRATION BELOW]



Lot 28



*Lot 29*

**29 (BIBLE. Hebrew).** Torah, Nevi'im u-Kethuvim). With Rashi commentary.. Three divisional titles within heavily wreathed architectural columns. First word of Exodus historiated; first word of other books of Bible within engraved surround. On final numbered page, three crowns surrounded by Hebrew words: Kether Torah Munach ["The crown of Torah awaits"]. See Ya'ari, Hebrew Printers' Marks, no. 18. On final page, Latin and Hebrew inscriptions. ff. 447, (1), 438, (2). Lacking title and ff. 2 and 17. Leaf 248 with loss of text. Stained throughout, few leaves laid to size. Contemporary binding, calf over thick wooden boards, elaborate brass cornerpieces and central bosses, front and back; two clasps. Thick 4to. [Vinograd, Venice 814 (additional 2 leaves at end - a list of Haphtaroth for the year - not noted by Vinograd). Not in Darlow and Moule].

Venice, Giovanni di Gara: 1595. **\$2000-3000**

♣ Rare Edition of the Hebrew Bible, in a most impressive contemporary binding.

[SEE ILLUSTRATION ABOVE]



רשי בראשית אבן עזרא ב



Lot 31 (Detail)

**30 (BIBLE. Hebrew and Latin).** Mikra - Biblia Hebraica. With vocalization points (nikud). Printed in double-columns with an interlinear Latin translation. Printer's device on title, Hebrew letters of title and later initials historiated. pp. (8), (1 blank), (14), (1 blank), 183, (1), 283, (1 blank), 84, 203. A trace foxed. Otherwise, a clean copy. Modern handsome calf folio. [Darlow & Moule 5117].

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

♣ A Geneva reprint (first issued in 1609) of Plantin's 1584 edition. One of a mere dozen Hebrew books printed in Geneva.

**31 (BIBLE. Hebrew).** The Sixth Biblia Rabbinica. With Targumim and commentaries. Revised by J. Buxtorf. Complete in two volumes. Title and four divisional titles within double-columned architectural arch. Initial word of each Book within engraved surround, surrounded in turn by Biblical verses. First word of Targum Yerushalmi ("Be-Chochmah") within engraved surround. In center of page, text of Bible and Targumim facing one another in square Hebrew letters provided with nikud (vowel points). Commentaries wrap around in Rashi script. Vol. I: ff. (6), 228, (1), 234-441. Vol. II: ff. (1), 442-705, (1), 707-946, 36, 8, 67. Slight stains. Contemporary blind-tooled vellum, some wear, rebacked. With leather ties. Lg folio. [Vinograd, Basle 248; Prijs, Basle 219; Darlow & Moule 5120].

Basle, Ludwig König: 1618-9. **\$1500-2000**

♣ Appended are Haphtaroth according to Aschkenazic, Sephardic, and Italian rites; Targum Yerushalmi; Mesorah Gedolah and Differences between Ben Asher and Ben Naphtali.

[SEE ILLUSTRATION ABOVE]

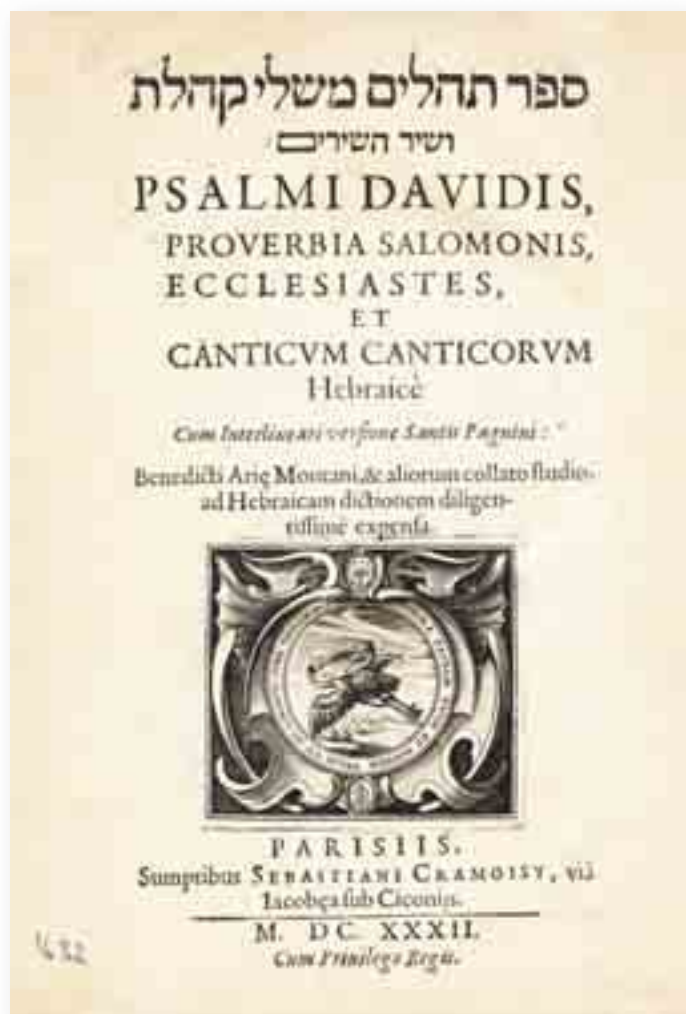
**32 (BIBLE. Hebrew).** Sepher Tehilim, Mishlei, Koheleth ve-Shir ha-Shirim / Psalmi Davidis, Proverbia Salomonis, Ecclesiastes, et Canticum Canticorum [Psalms, Proverbs, Ecclesiastes and Song of Songs]. With Interlinear Latin translation by Sanctes Pagninus. Engraved device on title. Each book with large engraved initial letter. A few Latin marginalia. pp. (16), 416. Dampstained. Contemporary vellum, some wear. 8vo. [Vinograd, Paris 77-78 (see below); not in Darlow & Moule].

Paris, Sebastian Cramoisy: 1632. **\$1000-1500**

♣ After the earlier Geneva edition (see Lot 28). This work dedicated by Cramoisy, the Publisher, to Cardinal Armand Jean Richelieu (1585-1642), eminent French statesman and patron of the arts, sometimes referred to as the first "Prime Minister" of France.

Vinograd has a Bible with Latin translation for the year 1630 (his source for this is Ben Yaakov); for the year 1632 he does not mention Latin translation (the latter edition is found in JNUL).

[SEE ILLUSTRATION BELOW]



Lot 32



Lot 33

**33 (BIBLE. Hebrew).** Biblia Hebraica. Printed in double-columns (with Nikud). Engraved Hebrew title-page. Additional letter-press Latin title-page. Divisional titles. ff. 128 (Pentateuch), (2) (Table of Haphtaroth), 124 (Writings), 129-144 (Five Scrolls), (2), 147-254 (Former Prophets), (1), 256-369 (Latter Prophets). Some light stains, few lower marginal paer repairs. Modern morocco. Lg. 4to. [Vinograd, Amsterdam 34; Fuks, Amsterdam 153 (variant B); cf. Darlow & Moule 5124; Silva Rosa 24; Mehlman 35].

Amsterdam, Menasseh ben Israel for J. Jansson: 1635-36.

**\$1000-1500**

♣ The second, and most important edition of the Bible prepared by Menasseh ben Israel. See JNUL Catalogue, Treasures from the Library Ets Haim / Livraria Montezinos (1980) no.95 (illustrated).

[SEE ILLUSTRATION ABOVE]



**34 (BIBLE. Hebrew).** Pentateuch, prophets and writings. Biblia Hebraica. Edited and with an introduction in Latin by Johannes Leusden. Title in Hebrew and Latin. In Preface, Latin initials historiated, tailpiece. Woodcut divisional title pages. Replete with Latin marginalia in a fine hand. ff.(19),178, 508, (2). Contemporary roan, rubbed, starting. 4to. [Vinograd, Amsterdam 356; Fuks, Amsterdam 393; Darlow & Moule 5134].

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

א. “D. E. Jablonski states, on the authority of Leusden himself, that Athias, after printing four or five sheets of this volume, determined to raise the number of copies from 4,500 to 5,000, and so had to reprint the early sheets. These few reprinted sheets did not receive Leusden’s correction, and they differ slightly from the first impression. The second issue may be distinguished from the first by the omission of a Maqqeph between the first two words of v. 18 in Gen. viii.” Cited in Darlowe and Moule 5134. (Our copy has the makaph or hyphen, thus it is from the first issue.)

In their formal Haskama, the three rabbis of Amsterdam - Isaac Aboab, Aaron Sarfati, and Moses Raphael de Aguilar - praise the scholarly contributions made here by the Christian Hebraist Johannes Leusden, head of the faculty at the University of Utrecht.

It has been suggested that the chronograms on the divisional titles of Nevi'im Acharonim (Later Prophets) and Kethuvim (Hagiographa), “Moshi'a” (Saviour) and “Nosha” (Saved), respectively, betray the printer Joseph Athias’ sympathies for pseudo-Messiah Shabbetai Zevi. One recalls that it was in that year of 1666 that the so-called “Messiah of Izmir” proclaimed himself Redeemer. Nowhere was there greater Messianic enthusiasm than in Amsterdam, home to a large Marrano population.

[SEE ILLUSTRATION BELOW]



**35 (BIBLE. Hebrew).** Biblia Hebraica. Title with engraved vignette in red and black. Additional engraved title. Vocalized text with cantillations. Margins with Latin subject-headings, references and notes. ff.(4), pp.32, ff.332, (1), pp.16, ff.334-402, pp.12, ff.403-464, pp.4, ff.465-848. Lacking ff. 74-79. Foxed. Contemporary blind-tooled vellum, upper portion of spine repaired, rubbed. Thick 4to. [Vinograd, Halle 24 (erroneous pagination)].

Halle, Orphanotrophei: 1720. **\$200-300**

א. “The first attempt at a critical edition. Edited, with elaborate prolegomena by J.H. Michaelis (1668-1738), professor at Halle. The editor used five Mss. and 19 printed editions.” Darlow & Moule 5144.



**36 (BIBLE. Hebrew).** Pentateuch. Tikun Sopherim. - Quinque Libri Mosis. Five parts in five volumes. Five engraved rococo title-pages by Bernard Picart. Opening title with putti supporting an open Torah Scroll and coronet above with vignettes below depicting Biblical episodes from the lives of Samuel, Moses and David. Letterpress title in Spanish and Hebrew. *Vol. I: ff. (3), 81. Vol. II: ff. (1), 82-149. Vol. III: ff. (1), 150-198. Vol. IV: ff. (1), 199-267. Vol. V: ff. (1), 268-327. f.272 marginally torn. Marbled endpapers. Uniform binding: Contemporary calf, gilt extra, spine in compartments, rebacked. 8vo. [Vinograd, Amsterdam 1292; Kayserling 80-1; not in Darlow & Moule].*

Amsterdam, for Samuel Rodrigues Mendes, Moses Sarfati and David Gomes da Silva: 1726. **\$1200-1800**

♣ With exquisite engraved historiated title-pages by Bernard Picart. An attractive copy of a delightful Bible “famed for its beautiful type and for its accuracy.” Gans, *Memorbook* p.186, no.10 (illustrated).

This was the only Hebrew book for which Picart prepared engravings. He was of course intimately familiar with the Jewish Community in Amsterdam due to his monumental *Ceremonies, Moeurs, et Costumes Religieuses de tous les Peuples du Monde*. The cartouches on the opening title allude to the names of the three sponsors of the edition.

[SEE ILLUSTRATION BELOW]

**37 (BIBLIOGRAPHY).** Prijs, Joseph. *Die Basler Hebräischen Drucke* (1492-1866). FIRST EDITION. Numerous text illustrations. *pp. lxiii, 583. Trace foxed. Original linen-covered boards, publisher's sleeve. Folio. [Shunami 4695a].*

Basle, 1965. **\$300-500**

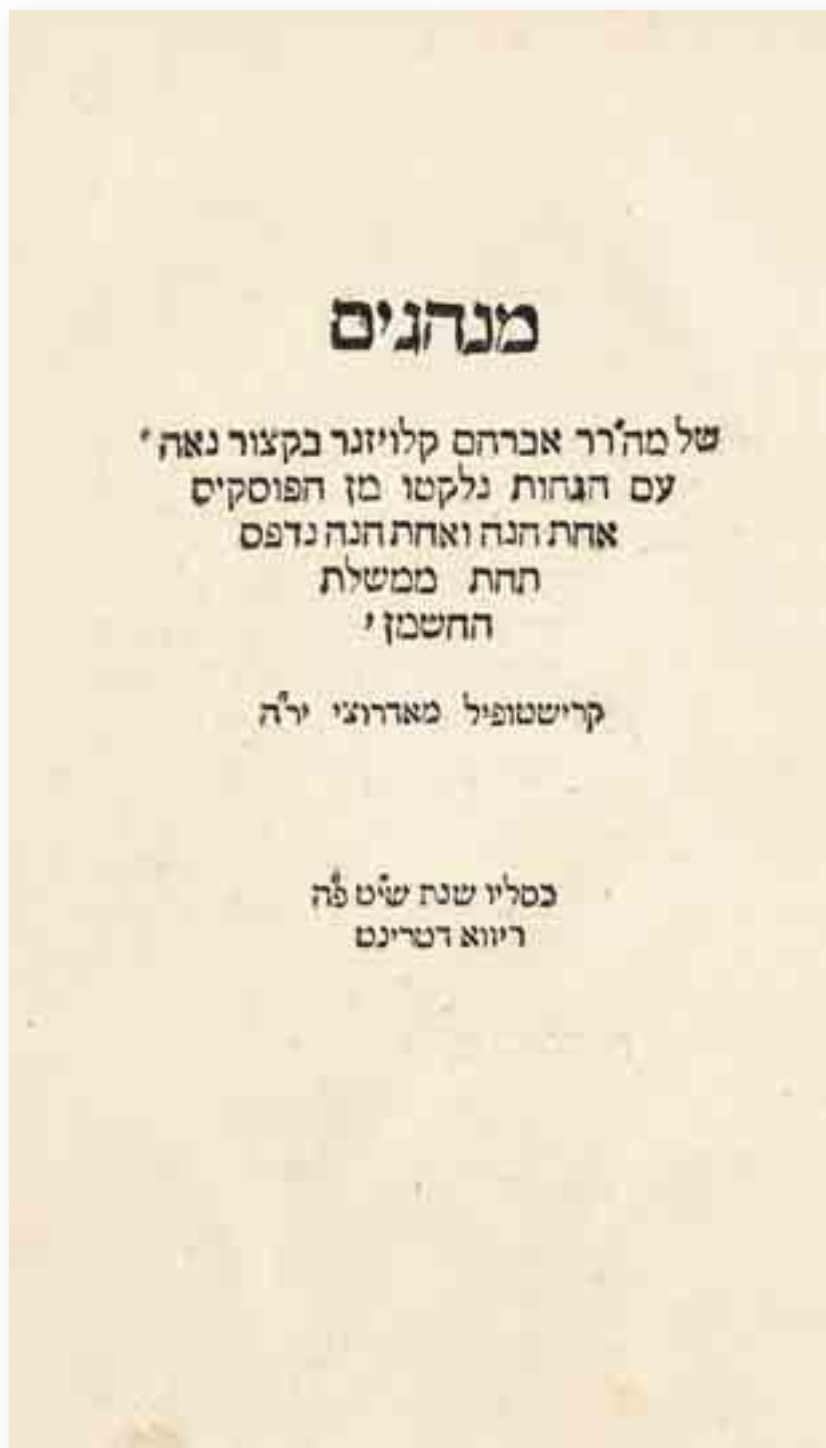
**38 (BIBLIOGRAPHY).** Freimann, Aron (And Moses Marx) (Eds.) *Thesaurus Typographiae Hebraicae Saeculi XV*. Second edition (enlarged). One of only 325 copies. More than 330 plates. \* Accompanied by: Concordances and Prospectus. *Original linen-covered boards and wrappers. Folio. [cf Shunami 2716; Brisman pp. 25-52].*

Jerusalem, Universitas: 1968. **\$300-500**

♣ Highly important source for the study of Hebrew incunabula. Facsimiles of pages, colophons, illustrations, initials, etc. Accompanying text provides references to bibliographic sources and other indices.



Lot 36



Lot 39

**39 (CEREMONIES).** Klausner, Abraham. Minhagim. FIRST EDITION. ff. 40. Complete though mispaginated. Lightly browned with a few light stains. Modern calf. 12mo.. [Vinograd, Riva 8; not in Adams].

Riva di Trento, [Y. Markaria: 1559. **\$5000-7000**

• The first extant work in the field of local religious custom.

Incorporates practices for the entire year, referring to benedictions, prayers and rites according to the Aschkenazi ritual. Klausner was the primary mentor of both Jacob Moellin (the Mahari"l) and Isaac Tyrnau. Thus his influence laid the foundation for the spread of Nusach Aschkenaz and Minhag Literature in general. A critical edition of Klausner's Sepher Minhagim with notes, sources and an introduction was prepared by C.J. Ehrenreich in 1929.

[SEE ILLUSTRATION ABOVE]



Lot 40

**40 (CEREMONIES).** Tyarnau, Isaac. Minhagim. According to the custom of Poland, Russia, Lithuania, Bohemia, Moravia and Germany. With ethical and life-cycle advice. Title within wreathed columns. ff. 44. Some staining and browning, marginal repair to title, small repairs on final two leaves affecting a few letters. Previous owner's inscription and signature (Asher Marx, Rabbi of Darmstadt) on verso of opening blank, scholarly marginal notes on f. 42b and 43a. Later boards, defective. 4to. [Vinograd Cracow 157 (without seeing a copy; based only upon a listing by Friedberg, although clearly unexamined)].

Cracow, Yitzchak Ben Aaron: 1593. **\$5000-7000**

• Minhag mostly based upon the principles established by Abraham Klausner. His disciple, Isaac Tyarnau, states his purpose here is to clear up misconceptions ascertaining to prevailing custom.

Rare edition of this Book of Ceremonies. Although listed in certain bibliographic sources, apparently no copy seen.

[SEE ILLUSTRATION ABOVE]





Lot 42

**42 CHEZEKIAH BEN MANOACH.** Chizkuni [commentary to the Pentateuch]. FIRST SEPARATE EDITION. Title letters as well as initial Chapter words historiated, f. 79r diagram of the twelve stones in the High Priest's breast-plate. ff. 157, (1). Mispaginated, though complete. Upper corners of title and first leaves repaired affecting a few letters, dampstained and slightly foxed. Owners' signatures in various Italian hands on title and first leaf, including scions of the famous scholarly Momigliano family: Jacob and his son Abraham. Modern calf. 4to. [Vinograd, Cremona 26; Benayahu, Cremona, no. 24 (illustrated p.76)].

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

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

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

[SEE ILLUSTRATION LEFT]

**41 COHN, TOBIAS.** Ma'aseh Tuviah. FIRST EDITION. Three parts in one. Title within architectural arch with fine engraved portrait of the Author by Antonio Luciani on verso, anatomical plate and numerous fine scientific text illustrations. Approbation from the Ecclesiastical authorities on final page. Two divisional titles. ff.(6),158. Some staining, previous owner's signatures on first and final leaves (Baruch Bendit Zak of Breslau), slight worming in border of title. Later boards, calf spine gilt, rubbed. 4to. [Vinograd, Venice 1572; Garrison & Morton, Medical Bibliography 6496.1; Friedenwald, The Jews and Medicine - Catalogue (1946) pp.59-60; Rubens 693].

Venice, Bragadin: 1707-8. **\$3000-4000**

☛ **IMPORTANT HEBREW SCIENTIFIC ENCYCLOPEDIA.**

Celebrated encyclopedia of medical and natural sciences, comprising sections on geography and astronomy; theology and metaphysics, as well as a lexicon of pharmacological and botanical terms in Hebrew, Latin and Turkish; and most significantly, an important section on medicine (including anatomy and gynecology).

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

Also discusses the future Redemption and the theological and social consequences of the Sabbatian debacle (see ff. 24-29).

[SEE ILLUSTRATION RIGHT]



Lot 41

**43 CHEFETZ, MOSES.** (Moses ben Gershon Gentili). *Malecheth Machsheveth* [novellae to the Pentateuch based upon the Natural Sciences]. FIRST EDITION. Additional engraved title by Gissepi Valerani depicting Moses bringing forth water from the rock. Engraved frontispiece portrait of the author (see Rubens 676) bound following the index prior to the commencement of the text. Further leaf of astronomical and mathematical diagrams at end.

*AN ATTRACTIVE WIDE-MARGINED COPY. ff. (10), 98, (1). Signatures on opening title. Few scattered stains, otherwise a clean copy. Contemporary mottled calf, rubbed. Folio. [Vinograd, Venice 1591; Mehlman 649].*

Venice, Bragadin: 1710. **\$1500-2000**

♣ A native of Trieste, the author, a child prodigy, developed into a fine Rabbinic decisor as well as a scholar familiar with the disciplines of mathematics and the sciences.

The engraved frontispiece portrait depicts the author without a head covering and clean-shaven as was the custom among the Italian Rabbis. Interestingly, the author's portrait in the second edition of the work (Koenigsberg, 1814), was altered to include a head-covering, gray hair and the Hebrew title "The Sage" (Ha'gaon), seemingly more becoming of a Rabbi. The portrait in the present edition is often lacking.

According to Yudlow (in his description of the Mehlman copy), the index of philosophical subjects discussed entitled "Kelalim Be-Mechkar" is especially scarce, as it was printed after completion of the publication and not inserted in many copies.

[SEE ILLUSTRATION BELOW]

**44 DE POMIS, DAVID OF SPOLETO.** *Tzemach David* / *Dittionario Novo Hebraico* [trilingual lexicon]. FIRST EDITION. Arms of Pope Sixtus V on f. 2r and heraldic crest of the de Pomis ("Min Hatapuchim") Family on f.5v. (Yaari, Hebrew Printers' Marks, no. 41). On final blank, inscription of censor, "Camillo Jaghel, 1629." (Cf. Wm. Poppers, *The Censorship of Hebrew Books*, Plate IV, No. 2). *ff. 5, (1), 5-62, 238. Very occasional staining and worming. Recent orange ochre calf, gilt. Folio. [Vinograd, Venice 717; Habermann, di Gara 97a; Adams P-1823].*

Venice, Giovanni di Gara: 1587. **\$600-900**

♣ Celebrated Hebrew, Aramaic, Latin and Italian dictionary presenting definitions from Kimchi's *Shorashim*, Levita's *Tishbi*, and Nathan ben Yechiel's *Aruch*, within which are numerous historical and scientific observations and discourses. Trained as a medical doctor, de Pomis's expositions of Biblical and Talmudic terms comprise a good deal of curious and interesting medieval scientific lore. The introductory pages embody the author's genealogy and autobiography, and recount the remarkable history of the ancient de Pomis family, brought in chains to Italy from the Land of Israel by Emperor Titus following his destruction of the Temple in Jerusalem in 70 C.E.

In his memoirs, the distinguished historian Arnaldo Momigliano recalls as a child having daily used the *Tzemach David* dictionary. See A. Momigliano, *Essays on Ancient and Modern Judaism* (Chicago, 1994), p. 124.



Lot 43

**45 DE ROSSI, AZARIAH.** Me'or Einayim ["Light of the Eyes": historical studies]. FIRST EDITION. Title within woodcut architectural border. Woodcut diagrams of priestly mitre on f.156r. This copy with the corrected "mahaduroth" which are in most standard copies, though without the rare "Mahahaduroth Shniyoth" affixed to very few copies. Censor's signature on final page. Wide-margins. ff.188. *Small portion of outer margin on title-page repaired, stained in places. Lines stricken by the Censor's pen are now visible due to the fading of the Inquisitorial ink. Elegant modern blind-tooled morocco with corner florets, spine in compartments. 4to. [Vinograd, Mantua 138; Mehlman 1327; not in Adams].*

Mantua, n.p: 1574. **\$2000-3000**

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

Azariah de Rossi (c.1511-c.1578), was a member of an Italian Jewish family that traced its ancestry back to the time of Titus and the destruction of Jerusalem. His controversial Me'or Einayim questioned conventional medieval wisdom and introduced fundamental changes in chronology. De Rossi rehabilitated the works of the Alexandrian philosopher Philo, and made good use of the Apocrypha and Jewish-Hellenistic sources in his study of ancient Jewish history and texts. By the same token, he exposed the popular Hebrew work "Jossipon" as an early-medieval compilation based on the authentic works of Josephus Flavius, though with much falsification.

De Rossi offended rabbinic sensibilities when he suggested that Midrashic literature was employed as a stylistic device "to induce a good state of mind among readers," and thus, should not be taken literally. Such statements led the Me'or Einayim to be viewed as heresy and it was banned by the rabbinic authorities upon publication. De Rossi reissued the work the same year, making changes to the offending passages and adding an apologetic postscript. However, some prominent rabbis decreed that youth below the age of twenty-five must not consult the book. De Rossi himself was spared chastisement due to the stature of his piety.

See M. Carmilly-Weinberger, pp.210-13; I. Mehlman, Genuzoth Sepharim (1976), pp.21-39.

[SEE ILLUSTRATION BELOW]



Lots 45

**46 DIKDUKEI RASHI.** [super-commentary to Rashi on the Pentateuch]. Anonymous. FIRST EDITION. ff. 48. *Stained. Yiddish inscription on verso of title lamenting the poor health of an early owner. Modern tooled calf, sunned. Sm.4to. [Vinograd, Riva 15;].*

Riva di Trento, Jacob Marcaria for Joseph Ottolenghi: 1560.  
**\$500-700**

✎ Opinions as to the identity of the author range from Jacob Marcaria and Josef Ottolenghi to Elijah Bachur. See P. Krieger, Parshandatha (2005) no. 144. The work focuses not only upon grammatical issues within Rashi, but also clarifies certain ambiguous portions of the commentary itself.

[SEE ILLUSTRATION FACING PAGE ABOVE LEFT]





Lots 46



Lots 47

**47 DURAN, SHIMON BEN TZEMACH.** (RaSHBa"TZ). Sepher ha-TaSHBe"TZ [responsa]. Appended: "Chut ha-Meshulash" [responsa by later Algerian authorities: Soomon Duran, Solomon Serour and Abraham ibn Tawah]. FIRST EDITION. Four parts in one volume. Title within engraved architectural border depicting the Biblical pesonages of Moses, Aaron, David and Solomon. Divisional title in ornamental woodcut featuring lions, foliage and crown. Two other divisonal titles in typographical borders. (See Yardeni, nos. 10, 7, 8, 9.)

Bound in original colored "Fish-skin" binding with tooled floral decorations. ff. (11), 91; 69, (1); 68, (1); (1), 36, (2), 39-83, (1), 85-101, (1). Few stains, lightly foxed, single marginal wormhole toward close of the volume. Folio. [Vinograd, Amsterdam 1490].

Amsterdam, Naphtali Herz Levi Rofe: 1738-1741. **\$1500-2000**

✱ R. Shimon ben Zemach Duran (1361-1444), a native of the isle of Majorca, was one of three prominent rabbinic figures who fled to Algeria in the year 1391 in order to escape anti-Jewish riots in their native Spain - the other two being R. Isaac ben Shesheth Perfet (Riva"sh) and R. Ephraim b. Israel Elankawa (buried in Tlemcen). See EJ, Vol. iX, col. 32; JE, Vol. I, p. 437.

The gentleman-scholar Dan Yardeni (and spouse) has undertaken a thorough study of the peregrinations of Meir Crescas from his native North Africa through Asia Minor and Europe over a period of eight years until he successfully brought his work Tashbetz to print in Amsterdam. They also scrutinize in great detail the variants of the titles of the book in an attempt to penetrate what they term a "riddle." At least part of the riddle is cleared up by the revelation that it was the original intent of the printer to issue Tashbetz in two volumes, rather than one. See D.-G. Yardeni, "The 'Tashbetz' by R. Shimon b. Zemah Duran; Amsterdam 1739-1742," in: Alei Sefer, No. 10 (June 1982), pp. 119-132.

Popular lore has suggested that in the merit of Duran's respect for holy books, his own works were beautifully bound.

[SEE ILLUSTRATION ABOVE RIGHT]



ספר  
אמרי ניעם

והוא חידושים על התורה על כל פרשה  
ופרשה ובדמיונים ישנים וגם חדשים שחידושי  
צופת חידושים אשכנזי ותוספות וחידושים  
אחרים שחכמים רשומים וטובים כל מעינות  
ורוצים לאור תקולמות החכם כח יעקב  
דיליטקאש נדפס פה העיר קטמנז  
קרית סלך רב אדמוהסלך סולטן  
סלימאן ירום חדרו וחכמה מלכותו על  
עין צעיר החוקקים אליעזר בן הבל גרסם  
שונצין זל יום ראשון חמשה עשר לחודש  
חשוון שנת האקבותי לדור צמח ער"ק  
ומלך סלך מחסביל לברית העולם.





*Lot 48 (Binding)*

**48 DELASQUEZ, JACOB.** (Ed.) Imrei No'am [Kabbalistic and grammatical super-commentary to Rashi and ibn Ezra on the Pentateuch]. FIRST EDITION. On final page, censor's signature: "Dominico Yerushalmi" in Hebrew characters, and below in Latin characters, "Dominico Irosolimitano, 1612." (See Wm. Popper, *The Censorship of Hebrew Books*, pl. III, no. 1).

Strikingly modernist crushed morocco binding: in center cartouche front and back, two red obelisks, upright and inverted, surrounded by gold galaxy, against stark black background. *ff. (42). Trimmed and stained, small neat paper repair to title. Some words struck by censor. Sm. 4to. [Vinograd, Const. 166; Ya'ari, Const. 129; not in Adams].*

Constantinople, Eliezer ben Gershom Soncino: 1540. **\$5000-7000**

♣ Imrei No'am is a collection of comments on the Pentateuch by the medieval French school of Tosaphists. Just as there are several collections of Tosaphoth to the Talmud, so too there are various collections of the Tosaphoth to the Pentateuch: Da'ath Zekeinim, Minchath Yehudah, and Pa'ane'ach Raza, to name but a few. See Ch.J.D. Azulai, *Shem ha-Gedolim*, II, A-113, D-34.

The censor responsible for striking words the Church found to be offensive in this work was the apostate Dominico Irosolimitano, one of very few Church censors wont to sign his name in Hebrew. While Latin inscriptions by the Dominican censors are common, Hebrew signatures are scarce. There exists some confusion between the Church censor and another apostate by that same name, born in Galilee, court physician in Constantinople, and after his conversion to Catholicism, instructor of Hebrew in the College of Neophytes in Rome. See Wm. Poppers, *The Censorship of Hebrew Books* (1969), p. 61.

[SEE ILLUSTRATION FACING PAGE AND ABOVE]





Lot 49

**49 (DUTCH JUDAICA).** Pauta dos irmaos et Irmas da Sancta Hebra y Jesiba de Aby Yetomim. pp.16. Trace foxed. Contemporary marbled wrappers. Sm. 4to.

Amsterdam, David de Rephael Meldola: 1753.  
\$5000-7000

• “List of Governors and Members of the Charitable Society of Aby Yetomim of the Portuguese Jewish Community at Amsterdam, Established to Sustain Orphans and to Support Poor Foreign Jews.”

Abi Yetomim was founded in 1648 as a charitable society for the support of orphans, offering them the opportunity to learn a profession. The most talented among the students were encouraged to train for the Rabbinate.

This document, or ‘Pauta,’ was the Society’s electoral-roll, comprising the names of those members of Abi Yetomim who were deemed suitable to stand for election. Instructions how to cast one’s vote are included. This particular copy was unused.

No other copy located. Only Silva Rosa (1933), no. 135 record this pamphlet, (current whereabouts unknown).

[SEE ILLUSTRATION LEFT]

**50 EPHRAIM (SOLOMON) OF LUNTSCHYTZ.** Ir Gibborim [moral sermons on topics and character traits in order of the Pentateuch]. FIRST EDITION. ff.137. Various stained, few marginal paper repairs. Previous owner’s signature and inscription on title page (Moshe Tzvi Katz of Fulda). Modern blind-tooled calf, spine rubbed. Folio. [Vinograd, Basle 166; Prijs, Basle 126].

Basle, Ambrosius Froben: 1580. \$600-900

• The author (1550-1619) studied under the tutelage of R. Solomon Luria (MaHaRSHa”L). He later served as Chief Justice of the rabbinical court of Prague. Today Ephraim Luntschitz is perhaps best known for his Keli Yakar (“Precious Vessel”), a popular homiletic commentary to the Pentateuch and included in most editions of Mikra’oth Gedoloth.

The author issued an expanded version of Ir Gibborm entitled Oleloth Ephraim following criticism received for his alledged neglect to cite sufficient sources in the earlier work. Luntschitz defended himself by stating that “At the time [that I wrote Ir Gibborim] I had neither bread to eat nor clothes to wear...and had no books to consult...I wrote only the things that my memory retained from my youth.” See M. Carmilly-Weinberger, Censorship and Freedom of Expression in Jewish History (1977) pp.151-52.



Lot 51

- 51 GANS, DAVID.** Tzemach David [historical chronicle]. FIRST EDITION. Two parts in one volume. Both titles within typographic borders. *Part One: ff. 64, (6). Title and ff. 2-4 laid to size; worming in title has resulted in miniscule loss. Part Two: ff. 124. ff.49-52 bound out of sequence, lacking ff.118-119. Acid burnhole in f.40. Both parts browned. Modern elegant blind-tooled beige crushed morocco, spine in compartments with florets. 4to. [Vinograd, Prague 69; Mehlman 1314].*

Prague, Solomon and Moses Katz: 1592. **\$5000-7000**

❖ **RARE FIRST EDITION.** David Gans (1541-1613), disciple of both R. Moses Isserles and R. Judah Löw (MaHaRa"l) of Prague, was a most multifaceted individual, who in every way was a product of the spirit of the so-called Rudolfine Era, under the enlightened enlightened Emperor Rudolph. (See André Neher, *Jewish Thought and the Scientific Revolution of the Sixteenth Century: David Gans and His Times* (1986).

Tzemach David is Gans' best known work. It is divided into two parts, the first containing the annals of Jewish history, the second those of general world-history. For this second part, the author consulted the writings of Spangenberg, Laurentius Faustus, Hubertus Holtzius, Georg Cassino and Martin Borisk. Tzemach David is the first work of its' kind among the Aschkenazi Jews. Indeed, in his preface to the second volume Gans deemed it necessary to justify himself for having dealt with so secular a subject as the annals of general history and endeavored to demonstrate that it indeed was permitted to study history on the sacred Sabbath-day.

[SEE ILLUSTRATION ABOVE]

מספר 1000  
מספר 1000  
מספר 1000

מספר 1000  
מספר 1000  
מספר 1000

1000  
1000  
1000

ED PR. *Fauj. Lancino*  
1505

*M. Gasser*

# ספר הרוקח אשר יסד הרב רבינו אלעזר בן רבינו יהודה זצל

מונה עם רוב הדיוק על יד האלף מאור גלותינו שחרר יהודה יעלה איש פיקרו צבי



**52 ELEAZER BEN JUDAH OF WORMS.** Sepher ha-Roke'ach [ethics, rabbinic law and custom]. FIRST EDITION. The Moses Gaster copy with his signature on title and last leaf. *ff.109 (of 110) lacking final blank. Various stains, few marginal paper repairs, previous owners marks. Magnificent modern gilt-tooled calf with gilt dentelles by Sangorski & Sutcliffe. Folio. [Vinograd, Fano 12; Mehlman 954; Haberman, Soncino 19; not in Adams].*

Fano, (Gershom Soncino): 1505. **\$8,000-10,000**

• **THE FIRST HEBREW BOOK TO BE PRINTED WITH A TITLE PAGE.**

Gershom Soncino was perhaps the most prolific printer of his time, producing more than one hundred Hebrew titles and as many non-Hebrew texts (under the name Hieronymus Soncino). Regarding Soncino's years on the Adriatic coast in Fano, see M. Marx, Gershom Soncino's Wanderyears in Italy, in HUCA Vol. XI (1936) pp. 457-59.

Renowned as a Tosafist, Eleazar of Worms was the last major figure of the Chassidei Aschkenaz Movement. He was an eclectic scholar with an oeuvre ranging from halacha, piyutim, exegesis, and Kabbalah. According to legend, by exercising the esoteric conjointment of the Hebrew alphabet, R. Eleazar was transported by cloud to Spain to acquaint Nachmanides with the mysteries of the Kabbalah. See I. Zinberg, A History of Jewish Literature, vol. III, p.24.

The present work is entitled "Rokeach," because its numerical value equals the value of the Author's name, Eleazar (=308). The work follows the tradition of many of the works of the Ba'alei-Tosafot of France and Germany, geared toward educating the reader in the specific details of the Halacha as well as recommended Minhagim and ritual. Although R. Eleazar does not explicate Talmudic passages at length, he provides clear explanations of the Talmudic basis of many aspects of the halacha.

The editor and corrector, Yehudah Yaaleh of Pesaro, is accorded the unusual title of Ma'or Galutheinu ("The Light of Our Exile") a similar honorific is reserved only for R. Gershon Ma'or Ha-Golah.

[SEE ILLUSTRATION FACING PAGE]

ארמון

# עיר האלהים

פתוחה לי"ד שערים ( לפי קרת

# שערי שמים

M. S. Hirsch ונקרא גם

אור חזמה (שאלד יונה הירש)

הוא ספר שני רשם הצמיה והגזרה • עיר החרם חומה גבוהה  
צלורה • בשמים ישנה והוקפה לדירה • לתקופת  
הימים חדשי השנה לחמה וללכנה ולמספר  
שצטי יה ומכין שערי ירושלים הצנויה בעיר  
שחוברה "ושערי העזרה" פתחו שערים  
ויבוא גוי לדיק שומר אמונים  
המתדרך באלהי אמן (גי'  
האלה"ים) כי לה'  
הצירה :

בארמון

Cum Privil. Majest.

שנת ואשרו אתכם כל הגוים לפ"ק

**53 EMDEN, JACOB.** (Liturgy). Amudei Shamayim. \* Sha'arei Shamayim. \* Birchoth Shamayim [prayers for the entire year, with extensive commentary by Jacob Emden]. FIRST EDITION. THREE PARTS, COMPLETE IN THREE VOLUMES.

**THIS COPY WITH THE ORIGINAL UNEXPURGATED TEXT** (Vol. III, ff.2-3). The later, revised version tipped in. See G. Scholem, *Kiryath Sepher* XVI (1939-40), p.322, n.1 (discussion below) *Marginalium* Vol. III, f.330v and Volume II, ff. 154r.-155r. *Vol. I: ff. (1), 356, 354-385, 389-415, 417-418. ff.36, 39-40 narrower: f.41 torn. Tear to outer margin f.313 with no loss of text. \* Vol. II: ff.159. \* Vol. III: ff. 380, 382-395. f.198 tape repair. Outer margin ff. 291 and 318, and bottom f.313 frayed. Browned (as usual). Contemporary calf-backed boards. 8vo. [Vinograd, Altona 45, 46 & 47; Mehlman 214, 804; Y. Raphael, Areshet III, no.26 i-ii, 27-i].*

Altona, at the Author's Press: 1745-48. **\$20,000-25,000**

• **THIS COPY WITH THE EXCEPTIONALLY RARE ORIGINAL UNEXPURGATED TEXT RELATING TO SEXUAL ACTIVITY.**

An important three-part detailed commentary to the prayer-book with extensive examination of ritual law and custom.

At the beginning of Vol. II (ff.2-3) Emden disagrees with Maimonides as to the rationale for the commandment of circumcision. To Maimonides' thinking, circumcision reduces sexual excitement; Emden posits that the exact opposite to be true.

In his *Guide to the Perplexed*, Part III, Chap. 49, Maimonides suggested a plausible reason for the commandment of circumcision, was as a design to curb sexual appetite. Maimonides adduced as a proof to his contention, the statement of the Rabbis concerning Dinah and Shechem (see *Genesis Rabbah* 80:11). It to this that Jacob Emden subjects Maimonides' theory to a most thorough critique. In most copies of the text, Emden's sentence trails off, "In truth, his [Maimonides'] remarks are most astonishing, etc." (*Birchoth Shamayim* f.2v.). - Reading the rare original text found in the present copy, Emden clearly imposed upon himself what might be called "internal censorship." Only in very few surviving copies do we have the full, unexpurgated version of Emden's difference with Maimonides:

"If he [Maimonides] was referring to the added pleasure derived... I would like to make known that the matter is not as he thought. Rather, the opposite is true, as was related to me... It seems more plausible that one of the reasons for circumcision is to increase the prolificity of the Chosen People, that they reproduce abundantly, by arousing the sexual appetite of their wives, who derive more pleasure from a man when he is circumcised."

See Scholem's review of Mortimer J. Cohen's biography, *Jacob Emden: A Man of Controversy*, printed in *Kiryath Sepher*, Vol. XVI (1939-40), p.322. Scholem found Emden's remarks "approaching profanity, especially in a prayer book."

A fuller transcript of these expurgated pages accompanies the Lot and is available upon request.

[SEE ILLUSTRATION FACING PAGE]





Lot 54



Lot 55

**54 GERONDI, NISSIM.** (Ra"n). Shailoth Uteshuvoth [responsa]. FIRST EDITION. **WIDE-MARGINED COPY**. pp.174, (34). *Some staining, marginal repair to title, first few and final leaves, slight marginal tear on p.5 affecting a few letters, occasional marginalia in a Sephardic hand. Modern calf. 4to.* [Vinograd, Rome 18].

Rome, Izak Deltash, Antonio Baldo & Samuel Sarfati: 1545-46. **\$1500-2500**

• Only seventy-seven responsa from this great commentator on Alfasi's code are extant, and, similar to most compendiums of responsa, reflect the Jewish life of the period, especially the economic difficulties of the Jewish Community of Barcelona during the second half of the 14th century.

Unlike Venice, only occasional and short-lived Hebrew presses arose in Rome. Usually in abbreviated and sporadic bursts of activity, marred by assaults of ecclesiastical intolerance. The Eternal City of Rome produced just eighteen Hebrew books throughout the entire 16th century. Antonio Baldo was granted leave to print Hebrew books in Rome by the Papal Vicar in 1546 and the present Responsa of R. Nissim Gerondi was his first endeavor. His Jewish partner, Solomon ben Isaac of Lisbon assisted by Samuel Zarfati did the work of editing, proofing and marketing the books. The press issued just five books in the two years it was operative. For a chronicle of Hebrew printing in Rome see: D. Amram, *the Makers of Hebrew Books in Italy* (1909) pp. 235-251. The publisher / editor R. Izak Deltash was a great scholar in his own right publishing his own rejoinder to a question for which there was no response from the author in the MS (see pp. 10-16).

[SEE ILLUSTRATION ABOVE LEFT]

- 55 GERONDI, JONAH.** (Rabbeinu Yonah). Sha'arei Teshuvah ["The Gates of Repentance," ethics]. Verso of final leaf contains a manuscript version (in a Sephardic script) of "Sepher Reamim Ve-Ra'ashim" attributed to Isaac Luria, relating the geo-political predictions one can make based upon current meteorological conditions. *ff. 46. Scattered marginalia. Some staining and marginal wear; first and last leaf with neat paper repairs. Modern marbled boards. Sm. 4to, previous owners signature and inscriptions on title urging penants to study the work. [Vinograd, Venice 231; Habermann, Adelkind 7].*

Venice, J. de Ferri: 1544. **\$1000-1500**

✪ Highly significant treatise by Rabbeinu Yonah (c.1200-1263), the earliest work of ethical literature. It is divided into four portals: The first is devoted to a definition of repentance; the second to a description of the various ways by which a man should arouse himself to penitence; the third, a classification of the precepts and the punishments meted out for their transgression; and the fourth, a discussion of the conditions of forgiveness.

See A.T. Shrock, Rabbi Jonah ben Abraham of Gerona: His Life and Ethical Works (1948), who compares the printed editions to the manuscript version of Sha'arei Teshuvah found in the British Museum. Shrock suggests that our Sha'arei Teshuvah is in fact only a portion of a much larger work containing perhaps eight more "she'arim" or portals.

[SEE ILLUSTRATION FACING PAGE RIGHT]



Lot 56

- 56 GERSHON BEN SOLOMON OF ARLES.** Sha'ar ha-Shamayim ["The Gate of Heaven": encyclopedic work on natural science, mathematics and astronomy]. FIRST EDITION. Printer's device on title (Yaari, Printers' Marks, no. 14). *ff. 64. Title incised, no loss of text. Former owners' signatures. Light stains throughout, margins of final few leaves frayed. Contemporary vellum, rebaked, rubbed, later silk ties. Sm. 4to. [Vinograd, Venice 329; Adams G-500; Heller, The Sixteenth Century Hebrew Book, Vol. I, pp. 338-39].*

Venice, Meir Parenzo: 1547. **\$1000-1500**

✪ Little is known of the 13th-century author, Gershon ben Solomon of Arles, Provence. His Sha'ar ha-Shamayim, reflects the unique synthesis of Jewish and secular learning for which Provence was famous. Through the Hebrew translations of Samuel ibn Tibbon and other gifted Provencal scholars, the Jews of Provence had at their disposal the extensive corpus of Aristotelian and Arabic learning. See M. Waxman, History of Jewish Literature, Vol. II, pp. 317-8.

[SEE ILLUSTRATION ABOVE]

- 57 (GRAMMAR).** Froben, Johann (?). Hei lecha me'at: Dikduk u-pe'uloth kedai she-teida likro ivri ["Here is a Little: Grammar and Verbs in Order to Read Hebrew]. Title in Hebrew and Latin within elaborate historiated border. Texts in Hebrew with nikud (vowel points) and Latin; some Greek sidebars. Printed left to right. Contains interlinear Hebrew-Latin translation of Decalogue and first two Psalms. Colophon on final page below highly complex woodcut engraving replete with hermetic symbolism; at center two intertwined serpents. Latin inscription on title page. *ff. 8. Trace stained. Crisp, clean copy. Some outer margins cropped with minimal loss of Greek sidebars. Modern calf. 8vo. [Vinograd, Basle 7 (with incorrect date); Prijs 12].*

Basle, Johann Froben: 1522. **\$800-1200**



Lot 58

**58 GIKATILLA, JOSEPH.** Sha'arei Tzedek [on the Sephiroth]. ff. 52. \* WITH: Sha'arei Orah [an exposition of Kabbalistic symbolism and the designations of the Sephiroth]. ff. 84. Together, two works bound in one volume. BOTH FIRST EDITIONS. Initial letters of titles historiated; initial word of text within elaborate frame. Printed in double columns. Extensive Latin marginalia, cropped. *Previous owner's marks on titles. Wormed, stained. Modern black crushed morocco, gilt extra, spine in compartments, gilt dentelles and maroon doublures. Sm. 4to. [Vinograd, Riva di Trento 35; Adams G-611; and Vinograd, Riva di Trento 34; Mehlman 1057; Adams G-609].*

Riva di Trento, Jacob Marcaria the Physician: 1561. **\$1000-1500**

♣ The early Spanish kabbalist Joseph ben Abraham Gikatilla (Chiquatilla) (1248-c.1325) was a disciple of the founder of the school of "Prophetic Kabbalah," Abraham Abulafia. Later, he entered into scholarly relationship with Moses de Leon of Guadalajara, a relationship which resulted in a sort of intellectual cross-pollination.

Throughout the centuries, Sha'arei Orah, has been a first-rate guide to the systematic presentation of the "Sephiroth" (Divine emanations) and their code names. Because of its extreme importance as an introduction to the arcane wisdom of Kabbalah, Sha'arei Orah has been translated into European languages. In Augsburg in 1516, the Jewish apostate Paulus Ricius issued a Latin translation under the title *Porta Lucis*. An English translation was prepared in 1994 ("Gates of Light") by Avi Weinstein, with a scholarly introduction by Prof. Moshe Idel.

[SEE ILLUSTRATION ABOVE]





Lot 59

**59 (HAGADAH).** Seder Hagadah shel Pesach. According to the rite of Rome. Hebrew text center flanked by Judeo-Italian on both sides. Both Hebrew and Judeo-Italian texts vocalized. Aschkenazi hymn “Allmächtiger Gott nun bau dayn Tempel” (Adir Hu) on final page in wayber-taytsch letters with inscription of censor: “Visto per me Gio[vanni] Domi[ni]co Carretto 1617” (see Wm. Poppers, *The Censorship of Hebrew Books*, pl. III, no. 7). Historiated initials, replete with woodcut illustrations throughout. ff. (24). Paper repairs with marginal loss in places, usual stains. Modern salmon blind-tooled morocco. Folio. [Yudlov 47; Yaari 37].

Venice, Giovanni di Gara: 1609. **\$7000-9000**

🕯 **A LANDMARK IN THE EVOLUTION OF HAGADAH DESIGN.**

The title-page exalts “So beautiful [is this Hagadah] the eye will never have its fill of beholding it...Why tell more? See for yourselves!”

This edition represents a landmark in the evolution of Hagadah illustration. While some of the artistic themes are not necessarily new, Yerushalmi (pl. 44-48) vouches for the particular novelty of certain depictions, viz: the Simanei ha-Seder on f.2r and the Ten Plagues on f.10r.

Di Gara produced three issues of this Hagadah: Judeo-Italian, Judeo-German (Yiddish) and Judeo-Spanish (Ladino).

[SEE ILLUSTRATION ABOVE]



*Lot 60*



Lot 60

**60 (HAGADAH).** Sepher Zevach Pesach. With commentary by Isaac Abrabanel. Printer's device on title. Poem on the verso of the title by the author's son, Judah Abrabanel (Leone Ebreo) in honor of his father. ff. 67. *Some minor worming with minimal loss of text. Very faint stains. On f.2r. two words struck by Church censor, yet visible. Generally, clean, crisp copy. Modern calf, gilt extra by Sangorski & Sutcliffe, upper cover replicating the printer's mark from the title - a vision of the Third Temple in Jerusalem. Slip-case. Sm. 4to. [Yudlov 13; Yaari 10; Yerushalmi 18].*

Venice, Marco Antonio Guistiniani: 1545. **\$4000-6000**

• **A FINE COPY IN A MOST SUMPTUOUS BINDING.**

The First Hagadah Printed in Venice.

Abrabanel brought to his commentary on the Hagadah the same style that made famous his commentary to the Torah: a richly conceptual, if somewhat prolix approach.

Yerushalmi (pl. 18) points out that ironically, the fanciful vision of the Third Temple on the title is actually a rough approximation of the Mosque of Omar.

[SEE ILLUSTRATION FACING PAGE AND ABOVE]



**61 (HAGADAH).** Midrash Bechidush. With commentary by Eliezer Nachman Foa. FIRST EDITION. Title within architectural arch. ff. 36 (final two leaves bound out of order). Lightly browned and stained in places. Modern elaborately gilt-tooled morocco. 4to. [Yudlov 58; Yaari 44].

Venice, Giovanni Calleoni for Bragadin: 1641. \$2000-2500

♣ Eliezer Nachman Foa was a link in a kabbalistic chain of tradition; his teacher was R. Menachem Azariah (Ram"ā) of Fano and his disciple was R. Moses Zacuto (Rama"z) - both doyens of the Italian school of Kabbalah. A member of an ancient illustrious Italian family, the author served as Chief Rabbi of the Duchy of Modena. For an extensive treatment of many distinguished members of the Foa family, see: A. Yaari, *Mechkerei Sepher* (1958), pp. 325-44. One branch of the Foa family, under the leadership of Tobias Foa, devoted itself to Hebrew printing. The printer's mark was represented by the family crest: a Star of David over a palm tree flanked by two lions (cf. Yaari's *Printers' Marks* nos. 20-21, 87-88 and 104-113).

In recent years this commentary has become popular among followers of the Grand Rabbi of Belz who republished it together with comments by other senior notables among the Belz dynasty of Chassidic leaders.

[SEE ILLUSTRATION BELOW LEFT]

**62 (HAGADAH).** Seder Hagadah shel Pesach. Appended Akdamuth [Poem] for Shavu'oth. Twenty woodcuts. Instructions in Judeo-German. ff. 40. Slight tear to f.19. Stained. Modern boards. 16mo. [Yudlov 165; Yaari 103].

Amsterdam, S. Proops: 1729. \$2000-2500

♣ The only Hagadah published in the year 1729.

[SEE ILLUSTRATION BELOW RIGHT]



Lot 61



Lot 62



Lot 63

**63 (HAGADAH).** Hagadah shel Pesach- L'Haggadah Illustrata. Finely illustrated by C. Kirchmayr with 58 copper-plates. Edited by Abraham Vita Morpurgo. Hebrew text with Italian translation. Musical arrangements on final leaf. pp. (4), 64, (2). *Original green printed wrapper (front only) bound into contemporary marbled boards, some wear. Sm. folio.* [Yudlov 1217; Yaari 899].

Trieste, Colombo Coen (Jonah Cohen): 1864. **\$1000-1500**

♣ “The Trieste Hagadah is undoubtedly the most distinguished illustrated edition produced in Europe during the nineteenth century.” (Yerushalmi 102-105).

Different in format and design from any edition that preceded it, the Trieste Hagadah's engraved illustrations, though inspired by the iconographic themes of the past, display a welcome freshness of design. Two issues were published simultaneously, one entirely in Hebrew and the other accompanied by an Italian translation.

See C. Roth, *Printed Illuminated Haggadoth*, in: Aresheth, Vol. III, pp. 27-8.

[SEE ILLUSTRATION ABOVE]



Lot 64

**64 HAKOHEN, DAVID, OF CORFU.** Teshuvot HaRaDa"CH [responsa]. FIRST EDITION. Title within Soncino's striking woodcut historiated border. On f.45r. former owner's inscription, "Joel Chamitz" (see below). Marginalium on f.171v. and final page. ff. (224). *Trace wormed and stained, few neat paper repairs with minimal loss. Modern vellum. Sm. 4to.* [Vinograd, *Const.* 160; Yaari, *Const.* 125; Mehlman 703; not in Adams].

Constantinople, Eliezer Soncino: 1537. **\$5000-7000**

♣ David ben Chaim Hakohen (beg. 15th century) was rabbi at Corfu and later in Patros, Greece. He was a disciple of the great halachist R. Judah Mintz (MaHaR"i Mintz). At times he clashed over halachic issues with R. Moses Alashkar and also R. Benjamin Ze'ev. The title page tells of the miraculous rescue of the manuscript from fire in the home of the author's son R. Chaim Cohen in Adrianople (Edirne), Turkey. This collection of 33 responsa enjoyed immense popularity, going through several editions. See JE, Vol. IV, p. 463.

There is a typographical curiosity on ff.182v.-183r. The text, unlike the rest of the book, is double-spaced rather than single-spaced.

[SEE ILLUSTRATION ABOVE]



Lot 67

**65 HOROWITZ, ISAIAH.** SHeLa”H ha-Kadosh). Kitzur Shnei Luchoth ha-Berith. [Abridged version of Isaiah Horowitz’s treatise]. Prepared by Jechiel Michel Epstein. Title within architectural columns, upon whose pedestal stand Moses the Law-Giver and Aaron the High-Priest, while aloft two cherubs present a Zodiac surrounding Planet Earth. ff. 82. *Misbound. Browned and trimmed with some loss. Contemporary marbled boards. Sm. 4to.* [Vinograd, Offenbach 72].

Offenbach, Israel ben Moses Shalit: 1724. **\$200-300**

⚡ Part legal code and part Kabbalistic treatise, the Shnei Luchoth ha-Berith exerted great influence upon the life of the Jews of Eastern Europe and, more than any other book, helped to introduce the Kabbalah into daily religious life.

The editor of this abbreviated version, Jechiel Michel Epstein, supposedly harbored crypto-Sabbatian beliefs. Thus, the stressed words “Mashiach ha-amiti” [the True Messiah] and “Yemoth ha-Mashiach” [the Days of Messiah] at the conclusion to the Introduction, both have the numerical value of 814, which so happens to be the numerical equivalent of “Shabtai Tzevi.” See B. Naor, Post-Sabbatian Sabbatianism (1999), pp.46-48.

**66 HALEVI, TOBIAS.** Chen Tov [sermons on the weekly Torah portions]. FIRST EDITION. Title within woodcut architectural arch. A untrimmed copy. ff. 314. *Stained in places, upper margins of final two leaves shorter. Early owners inscriptions on title. Modern elegant blind-tooled tan calf. Folio.* [Vinograd, Venice 986; Habermann, di Gara 232].

Venice, Giovanni di Gara: 1605. **\$400-600**

⚡ The author hailed from Safed and frequently cites his mentor R. Solomon Sagis as well as other contemporary scholars of the Upper Galilee.

**67 IBN ADRET, SOLOMON.** (RaSHB”A). She’eiloth u-Teshuvoth [responsa]. Third edition. Rashi script. Printed in double margins. Present with indices (missing from most copies), additional title. A wide-margined copy. On final page, censor’s inscription, “Camillo Jaghel”. ff. (16), 216. *Stained in places, otherwise an attractive copy. Modern beige calf, lightly scuffed. Folio.* [Vinograd, Bologna 14; Mehlman 693 (incomplete); Adams S-1407].

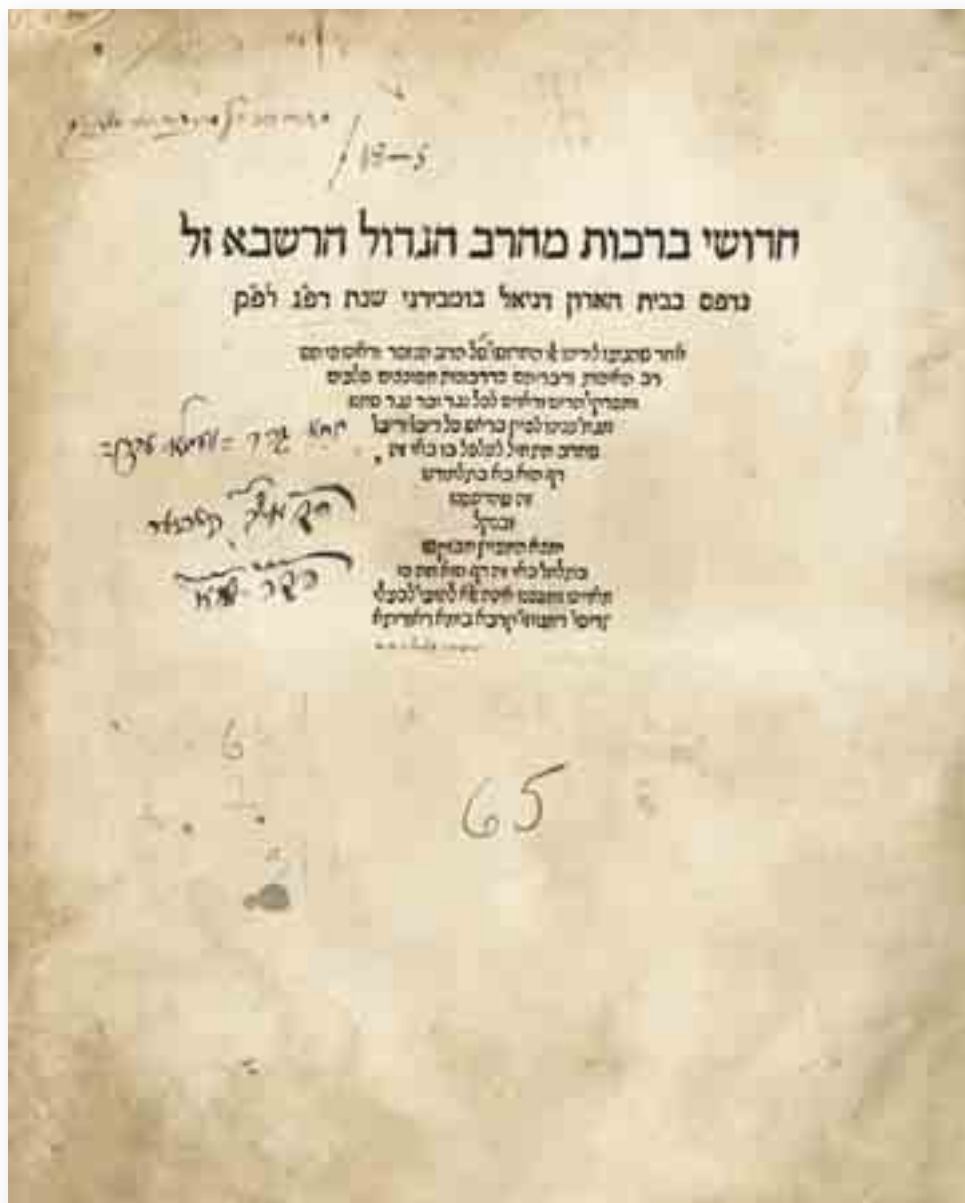
Bologna, The Company of Silk-Weavers: 1539. **\$1500-2000**

⚡ R. Solomon ibn Adret was among the anti-Maimonideans who opposed the study of philosophy below the age of twenty-five.

Be that as it may, the sheer quantity of Rashb”a’s legal responsa - in the thousands - is staggering, not to speak of their quality. The present collection contains 1255 such responsa to Jewish communities throughout Europe and North Africa. Of late Prof. Ch. Z. Dimitrovsky has published a critical edition of Rashba’s responsa, but only those of a philosophical (or anti-philosophical nature).

[SEE ILLUSTRATION LEFT]





Lot 68

**68 IBN ADRET, SOLOMON.** (RaSHB"A). Chidushei Berachoth [novellae to Talmud, Tractate Berachoth].

\* WITH: Chidushei Gitin [novellae to Talmud, Tractate Gitin]. \* WITH: Chidushei Masecheth Chulin [novellae to Talmud, Tractate Chulin].

Together, three works in one volume. **ALL FIRST EDITION.** Learned rabbinic marginalia to Chidushei Gittin ff. 2r. and 62r., and Chidushei Chulin f.65r. On final page censor's inscription: "Correto per mi Vittorio Eliano." (Eliano was the baptised grandson of the grammarian Elias Levita Bachur). See Wm. Popper, *The Censorship of Hebrew Books* (1969), p.47. ff. 47, (1); 133, (1); 133 (i.e 134). *Variously stained. Contemporary calf with attractive gilt cartouche on covers, rubbed. 4to. [Vinograd, Venice 75-77; Habermann, Bomberg 77-79; not in Adams].*

Venice, Daniel Bomberg: 1523. **\$8,000-10,000**

• R. Solomon ibn Adret (c.1235-c.1310) of Barcelona, Catalonia, was a disciple of the cousins R. Jonah and R. Moses Nachmanides of Gerona. After the departure of Nachmanides for the Land of Israel in the year 1267, ibn Adret became the undisputed leader and spokesman of Spanish Jewry. His "chidushim" or Talmudic novellae to Tractates Berachoth, Gitin and Chulin, along with his teacher Nachmanides' novellae to Bava Bathra, issued in the same year by Bomberg, remained the only "chidushim" from the school of Nachmanides to be published for roughly the next two centuries.

See also Lot 122.

[SEE ILLUSTRATION ABOVE]



Lot 69

- 69 IBN GABAI, MEIR.** Tola'ath Ya'akov [Kabbalistic exposition to the prayers]. FIRST EDITION. Published by the author's son-in-law, Shne'or Falcon. ff.80. *Trimmed, few light stains, wormed in places, marginal notes throughout in a cursive Sephardic hand. Later boards, rubbed. 4to. [Vinograd Const. 218, Yaari Const. 159; Mehlman 1054; St. Cat. Bodl. 6303, no. 6].*

Constantinople, Samuel Chakim: 1560. **\$5000-7000**

♣ **RARE FIRST EDITION WITH ADDITIONAL POEM FOUND ONLY IN A FEW COPIES.** (See Hacker's corrections in Areshet Vol.V, p. 484 who notes the additional page containing the poem prior to the introduction).

Tola'ath Ya'akov is one of the earliest, systematic commentaries to the prayers and to associated customs. Although the work is kabbalistic in nature, it is noted for its clarity and flowing style. Both Isaiah Horowitz (the Shla"h) and Chaim Joseph David Azulai (the Chid"ah), frequently cite the Tola'ath Ya'akov in their own works.

[SEE ILLUSTRATION ABOVE]

- 70 IBN SHEM TOV, JOSEPH BEN SHEM TOV.** Kevod Elo-him [philosophy]. FIRST EDITION. Title within architectural arch with the printer's device of an armillary sphere resting on a scroll with verse from Psalm 130:5 (Yaari, no.22). With the scarce colophon leaf (lacking in many copies) repeating device. ff.(32). *Slight marginal worming with some repair; f.30r with marginal ink-scratchings. Modern tooled calf. Sm. 4to. [Vinograd, Ferrara 40; Adams J-348; St. Cat. Bodl. 6003,1; Deinard, Atikoth Yehudah p.23].*

Ferrara, Abraham ibn Usque: 1556. **\$3000-4000**

♣ The author (c.1400-1460) was a noted Spanish scholar and philosopher who served as the physician and financial administrator for the Castilian King Henry IV. This philosophical work delineates the differences between Judaism and Aristotelianism, with the Author forcefully positing that only by following the dictates of the Torah can one find the path to immortality.

[SEE ILLUSTRATION FACING PAGE BOTTOM LEFT]

71 **IBN SAHULA, ISAAC.** Meshal ha-Kadmoni [moral parables]. Judeo-German in wayber-taytsch letters. Numerous woodcut engravings. ff.72. (f.65 bound at end). Upper corner of f.31 missing, with loss of a few words. [Friedberg M-3893]. Frankfurt on der Oder: Jonah Gamburg, 1764.

\* With: Ibn Chasdai, Abraham. Ben ha-Melech ve-ha-Nazir ["The Prince and the Hermit:" allegorical tale]. Hebrew above and Judeo-German below. ff. 2, 99 (of 101) lacking f. 97 and final 2 leaves. [Vinograd, Furth 563; Friedberg B-1078]. Owner's inscriptions on front fly leaf and second title. Fuerth: Itzik ben Leib, 1783. Two works, bound in one volume. *Browned and stained. Contemporary calf-backed boards, distressed. 8vo.*

**\$800-1200**

♣ The Jewish Aesop's Fables. A collection of allegories, fables and puns with moral inferences all written in rhymed prose. The remarkable illustrations are of specifically Jewish origin. "The illustrated Hebrew book par excellence." A.J. Karp. From the Ends of the Earth: Judaic Treasures of the Library of Congress (1991) p. 125.

The second work, Ben ha-Melech ve-ha-Nazir went through several literary reincarnations before it evolved into ibn Chasdai's Hebrew version. The tale itself is Buddhist in origin, stemming from the Indian sub-continent. Assuming a Pahlavi form it travelled to Persia. Its next incarnation was an Arabic version, of which ibn Chasdai availed himself and created the Hebrew version. See I. Zinberg, A History of Jewish Literature, Vol. I, p.189.

Regarding Reuben ben Abraham Halevi of Offenbach, the translator of the present Yiddish edition, see A. Schischa, The Prince and the Nazir and its Yiddish Translator - a Translation and its Fate, in: Alei Sefer, Vol. XII (1986) pp. 111-23.

[SEE ILLUSTRATION BELOW RIGHT]



Lot 70



Lot 71





Lot 72



Lot 73

- 72 IBN SHEM TOV, SHEM TOV BEN JOSEPH.** Derashoth ha-Torah [sermons to the Pentateuch]. Third edition. Title within architectural arch. Initial word of each Book within decorative surround. Printed in double columns. ff. 81. Leaves 11-12 mispaginated and their order reversed. ff.70-71 torn with some loss of text. Browned and stained. Contemporary calf, rubbed. Folio. [Vinograd, Padua 2; not in Adams].

Padua, Lorenzo Pasquato: 1567. **\$500-700**

♣ Though a prolific author of philosophic works, only two of the literary creations of Shem Tov (Spain, 15th century) were published - the present Derashoth ha-Torah and the commentary to Maimonides' Guide of the Perplexed (which continues to this day to be reprinted in standard editions of the Guide). See EJ, Vol VII, col. 1199.

Shem Tov's Derashoth ha-Torah cites abundantly from his predecessors - Sa'adyah, Rashi, Ibn Ezra, Nachmanides, Gersonides - with constant referral to the Guide ("Ha-Moreh"). Appended are several sermons on the theme of Repentance (Derash li-Teshuvah).

Despite the ancient presence of the University - one of the great institutions of learning in Europe - only two Hebrew books were printed in Padua throughout the 16th-century. See Amram, pp. 338-41 and 387-88.

[SEE ILLUSTRATION ABOVE LEFT]

- 73 IBN SHUAIB, JOEL.** Olath Shabbath [sermons for the Sabbath]. FIRST EDITION. Title within woodcut architectural arch. Previous owner's signature with inscription containing bibliographic information pertaining to the authors other works in an Italian hand, another signature in an Ashkenazic hand (Shlomo b. Aaron Fisher, born in Eisenstadt). ff. (8), 160. Dampstained heavily so along margins toward the end. Title affected by heavy ink inscription on verso. Later mottled calf, rubbed. Folio. [Vinograd, Venice 625; Haberman, di Gara 44; Adams I-18].

Venice, Giovanni di Gara: 1577. **\$500-700**

♣ A native of Spain, ibn Shuaib lived in Saragossa shortly before the expulsion in 1492 wheupon he moved to Salonica. The collected sermons here, reveal both an extensive rabbinic, as well as broad general cultural knowledge. His work provides insights to the social structures prevelant in Spanish Jewish society. See EJ, IIX col.1201.

[SEE ILLUSTRATION ABOVE RIGHT]

**74 IBN YACHYA, JOSEPH.** Pirush Chamesh Megilloth [commentary to the Five Scrolls, Psalms, Proverbs, Job, Daniel, Ezra & Nachemiah and Chronicles]. FIRST EDITION. Initial word of each chapter within decorative woodcut frame. Previous owner's manuscript cartouche with floral patterns on title. *ff. 40, 121 (ie. 122). Some staining, marginal strengthening in some places, previous owners marks and embellishments on title-page. Later calf, sympathetically reatored. Folio. [Vinograd, Bologna 11; Adams J-337].*

Bologna, The Company of Jewish Silk Weavers: 1538. **\$2000-2500**

✱ Contains fascinating conjecture concerning the return of the Jews to the Land of Israel by the year 5700 (i.e. 1940) (viz. Book of Daniel, f.110a end of first column).

Joseph ben David ibn Yachya (1494-1534), a disciple of Judah Mintz in Padua, took sharp exception to Maimonides' rationalist philosophy and universalism, aligning himself with Judah Halevi's doctrine of the chosenness of the Jewish People as expounded in the Kuzari. Thus, it is little wonder that Church censors found ibn Yachya's works to be pernicious. Joseph's son, Gedaliah ibn Yachya, author of "Shalsheth ha-Kabbalah," a classic of Jewish historiography, relates that after his father's passing, Church censors burnt the deceased's unpublished manuscripts.

[SEE ILLUSTRATION BELOW]

**75 IBN VERGA, JOSEPH.** She'erith Yoseph [on the methodology of the Talmud]. Second edition. On final blank censor's signatures: "Camilo Jaghel 1613" and "Ego Frater Renatus `a Mutina ord[i]nis Capp[ucino]rum correxi anno 1621 (see Wm. Poppers, The Censorship of Hebrew Books, pl. IV, nos. 2 and 4). *ff.44. Some browning. Modern vellum. Sm. 4to. [Vinograd, Mantua 186].*

Mantua, Moses Elishama Zifroni for Tommaso Ruffinelli: 1593. **\$300-500**

✱ Although Mantua was comparatively liberal in its treatments of resident Jews, Hebrew printers were obliged to undertake their work at the presses of Christian printers who had secured a monopoly of the right to issue Hebrew books. (See D. Amram, The Makers of Hebrew Books in Italy, pp. 324-5 and 333).

The author, who lived in Turkey, was the son of Solomon ibn Verga, author of the historical chronicle, Shevet Yehudah. On the title the author boasts he assembled many Talmudic principles not included in the earlier works on Talmudic methodology: Sepher Kerithoth by Samson of Chinon and Halichoth Olam by Isaiah Halevi.

While study of Talmudic methodology was once much stressed in the Sephardic community, and to a lesser degree in the Aschkenazic community, in contemporary years this area of study has fallen from favor. This fact was bemoaned by the late Rabbi J.D. Epstein (of Mir) in a small self-published essay entitled "Ohr Derachim."



Lot 74

**76 IBN YACHYA, JOSEPH.** Torah Ohr. FIRST EDITION. Opening word within ornamental woodcut border. Pictographic introductory poem in the form of the Temple Candelabra on verso of title. ff. 36. *Stained and worn in places, rehinged. Modern calf. Sm.4to. [Vinograd, Bologna 13; Mehlman 1202; not in Adams].*

Bologna, The Company of Silk-Weavers: 1538. **\$1500-2000**

♣ Divided into 78 chapters, Torah Ohr deals with Jewish dogma and theology as well as eschatology. The introduction contains interesting biographical information regarding dramatic experiences in the lives of ibn Yachya's parents. His father, Gedaliya and mother Donna, fled Portugal to Pisa in 1495, but were imprisoned by the French invaders soon after their arrival. For her safety, Donna was obliged to disguise herself as a man. When her true identity was discovered, she escaped assaillment by jumping from a high roof. She survived the fall, and soon after gave birth to the author. The family finally settled in the city of Imola, in the province of Bologna.

[SEE ILLUSTRATION BELOW LEFT]

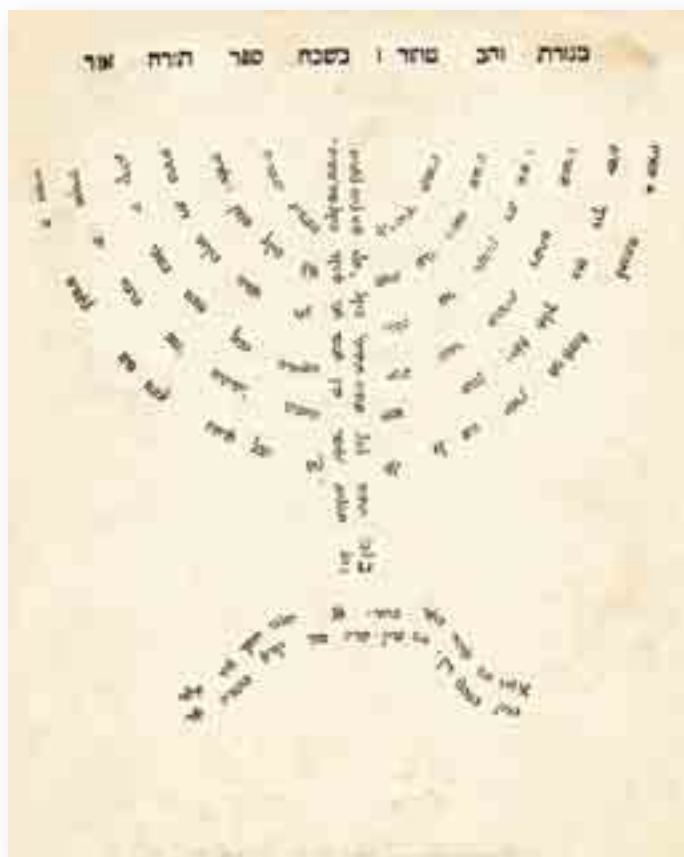
**77 IBN ZERACH, MENACHEM.** Tzeidah la-Derech ["Provision for the Way": halachic compendium]. Second edition. Printer's device on title (Yaari 26). Two folding Calendars at end. Censor's signature on f.261: "Dominico Irosolimitano" (see Wm. Popper, The Censorship of Hebrew Books, pl. III, no.1). On f.18v. marginalium: "The author died in Toledo in the year 1385." On f.78v. marginalium explaining the reason for the commandment to redeem a donkey with a sheep, based on commentary of R. Bachaye. ff. ff. 261,(1). *Wormed, final two leaves frayed. Modern calf. 4to. [Vinograd, Sabbionetta 55; Adams M-1244].*

Sabbioneta, Vincenzo Conti: (1567). **\$600-900**

♣ Rabbi-physician Menachem ibn Zerach was born in Estella in the northern province of Navarre, Spain to a family that fled France at the time of the expulsion of the Jews in 1306. With the death of Charles IV, the French king who ruled over Navarre in 1328, anti-Jewish riots erupted. The author's parents and his four younger brothers perished, the author himself escaped, settling eventually in Toledo, where he studied under Rabbi Judah, son of Rabbi Asher (RO"SH).

Tzeidah la-Derech was composed for the personal use of ibn Zerach's benefactor, Don Samuel Abrabanel of Seville. It contains a particularly important introduction with much invaluable material on the history of Halacha or Jewish jurisprudence.

[SEE ILLUSTRATION BELOW RIGHT]



Lot 76



Lot 77



**78 ISAAC B"R SHESHETH PERFET.** (RIBa"SH). Teshuvot Harav [responsa]. FIRST EDITION. Title within four-part ornamental border (located after the indices, which are bound in front as in most copies seen by Hacker).

A WIDE MARGINED COPY. ff. (11), (282), (10). Foxed and stained, opening and closing three leaves variously worn with loss, large section of colophon page removed not affecting text. Maroon crushed morocco by Sangorski & Sutcliffe. Folio. [Vinograd, Const. 193; Yaari, Const. 145; (both Vinograd and Yaari offer erroneous pagination, see J. Hacker, Areshet V, p. 483); Adams I-179].

Constantinople, Eliezer Soncino: 1546. \$2000-3000

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

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

The last book printed by Soncino in his Turkish sojourn.

[SEE ILLUSTRATION ABOVE]



Lot 78

**79 ISAAC BEN ABBA MARI OF MARSEILLES.** Sepher ha'Itur. FIRST EDITION. Title within architectural arch, geometrical diagram on f.101a. ff. 110. Slight staining on title. Later morocco-backed marbled boards. Sm. folio. [Vinograd, Venice 1041; Habermann, di Gara 256].

Venice, Giovanni di Gara: 1608. \$800-1200

A monumental halachic compendium discussing fiscal and marital laws, forbidden foods, festivals etc. The work is a primary source of Geonic responsa and is frequently cited by Joseph Karo in his Beith Yoseph.

"(The Author's) place in the first rank of rabbinic authorities is due to his encyclopedic work, a compilation of the main Halachic laws which are of practical application." EJ, IX 12-3.

[SEE ILLUSTRATION BELOW]



Lot 79

**80 ISAAC NATHAN BEN KALONYMOS.** Meir Nathiv [Biblical concordance]. FIRST EDITION. Opening title within architectural arch. Initial word within an elaborate cartouche. THE SHEMTOV GAGUINE COPY, with his signature at the end of the introduction. ff. 404 (of 405, lacking second half title found in few copies, prior to the text). Title mounted, lower margins of first few leaves repaired, some stains in places, previous owner's inscription on opening title, trace foxed on a few leaves, slight marginal worming in places. Recent half morocco. Thick folio. [Vinograd, Venice 93; Habermann, Bomberg 89; Adams B-1951].

Venice, Daniel Bomberg; 1524. **\$1500-2000**

♣ First Edition of the First Hebrew Concordance of the Bible.

The author prepared this work to assist Jews engaged in polemical debate with Christians. The text is ordered according to the roots and stems of the words, and the Biblical Books are arranged according to the order of the Vulgate.

On the identity of the author, see A. Tauber, Kiryat Sepher Vol. II, pp. 141-44, reprinted in Mechkarim Bibliographiyim, pp. 59-62. Tauber takes issue with Graetz and Reggio who state that Isaac Nathan is the author. Tauber maintains that Isaac wrote only the introduction, while the actual compiler was his relative Mordechai Nathan.

[SEE ILLUSTRATION BELOW]

**81 ISSERLES, MOSES.** (ReM"A). Zoth Torath Ha-Chatath. With Hilchoth Nidah by Joseph Karo and glosses by the ReM"A alongside. Fifth Edition. FIRST EDITION with additional notes by R. Pethachiah of Frankfurt. Richly historiated title page featuring avision of the Goddess Venus after Botticelli. ff.58. Browned and stained, marginal notes in an Ashkenazic hand (trimmed). Later vellum-backed boards. 12mo. [Vinograd, Hanau 53].

Hanau, Hans Jakob Hanua; 1628. **\$300-500**



Lot 80



Lot 82

**82 ISSERLES, MOSES.** (ReM"A). *Torath Ha'Olah* [Philosophy]. FIRST EDITION. On title, printer's mark, consisting of lions and the hands conveying the Priestly Benediction (symbolic of the printer's priestly lineage). See Ya'ari, *Hebrew Printers' Marks* (1971), p. 24, pl. 3; p. 137. Lower portion of the frame with bearded face accompanied by two cherubs. Woodcut of Temple (reproduction of device of Venetian printer Marc Antonio Giustiniani) on ff. 33v. and 69r. On ff. 34v. and 70r. chapter headings historiated. Title with owner's signature. Scholarly marginalia. **A WIDE-MARGINED COPY, WITH THE RARE FINAL LEAF OF POETRY** in praise of the Author (NOT SEEN OR NOTED BY VINOGRAD) AND MISSING IN MOST ALL COPIES). ff. (6), 173. (Vinograd has ff. 172). f. 105 supplied from another copy mounted to size, some staining, corners of final three leaves repaired. Modern morocco. Folio. [Vinograd, *Prague 36*; *St. Cat. Bodl. col. 6483, 22*; Heller, *The Sixteenth Century Hebrew Book*, pp. 612-3].

Prague, Mordechai Ka"tz: 1569 . **\$10,000-15,000**

♣ A native of Cracow (c. 1525-1572), the Author demonstrates in this work his mastery of rationalist, particularly Maimonidean philosophy. This rationalist bent aroused the ire of his contemporaries such as R. Solomon Luria (Maharsha"l) and R. Judah Löw (Mahara"l).

R. Moses Isserles is most celebrated for his lasting contributions to Jewish law: "Darchei Moshe" to Joseph Karo's Beith Yoseph, and the Glosses to Karo's Shulchan Aruch. See EJ, Vol. IX, cols. 1081-85

After the death of the Prague Printer Gershom Katz in 1544, direction of his press was assumed by his son Mordechai and brothers. In 1569, Mordechai soon began to print independently of his brothers, assisted only by his sons. *Torath Ha'Olah* was the first issue of their press. See Ya'ari, *Hebrew Printers' Marks* (1971), p. 137.

[SEE ILLUSTRATION ABOVE]





Lot 84



Lot 83

**83 (ITALIAN JUDAICA).** Nell' Occasione di essere stata attaccata dal vaiuolo...Maria Teresa d'Austria Imperatrice... Orazioni...Universita' degli Ebrei di Mantova. FIRST EDITION. Hebrew and Italian face-a-face. Title in red and black. Many striking engraved vignettes. Numerous engravings. Broad margins. pp. (3), 4-39, (1 blank). *Light stains, otherwise a crisp, clean copy. Modern marbled wrappers. Folio. [Not in Vinograd;].*

Venice, Guglielmo Zerletti: 1767. **\$2000-3000**

♣ “Orations Recited by the Jewish Community of Mantua on the Occasion of Empress Maria Theresa’s Recovery from Smallpox.”

Contains sonnets composed specially for the occasion by the Rabbis of Mantua, R. Jacob Saraval and R. Israel Laudadio [Gedaliah] Cases.

See S. Simonsohn, *History of the Jews in the Duchy of Mantua* (1977), p.615, n.44; p.179 (facsimile of p. xxxiv).

[SEE ILLUSTRATION ABOVE RIGHT]

**84 JACOB BEN ASHER.** Tur Choshen Mishpat [Civil Laws]. With Joseph Karo’s commentary, Beith Yoseph. Fourth and final part of Arba’ah Turim. On title, printer’s mark showing the Sacrifice of Isaac (see Ya’ari, *Hebrew Printers’ Marks*, no. 47). Also on title, Hebrew inscription of former owner, “Aharon ben Herzl Levy of Niederbronn [Alsace].” Letters of opening word foliated and surrounded by engraving of foliage. ff. 374, (8). f.140v. *remargined. Some stains and marginal worming. Previous owner’s marks on title. Modern morocco, rubbed. Folio. [Vinograd, Cracow 305].*

Cracow, Sons of Isaac Prostitz: 1613-15. **\$1000-1500**

♣ Rare Cracow Imprint of Tur Choshen Mishpat with Beith Yoseph.

[SEE ILLUSTRATION ABOVE LEFT]

**85 JAFFE, MORDECHAI.** Levush Ohr Yekaroth. \* Levush Adar Ha'yakar [commentary on the Laws of Sanctification of the New Month]. \* Biurei Yaffeh [commentary on "Tzurath Eretz" by Abraham B"R Hiya]. \* Levush Pinath Yekarith [additional commentary on Maimonides' Guide for the Perplexed]. FIRST EDITION. Four parts in one volume. Title within woodcut architectural border. Three divisional titles. Astrological diagrams. ff. (2), 189; 30; 5,(1); 30 (complete, although two leaves reversed through printer's error). Lightly dampstained in places, previous owners' marks on title and verso of final leaf, a few leaves marginally frayed at end, final leaf remargined, small hole in title. Modern gilt-tooled morocco. Folio. [Vinograd, Lublin 53 (recording only the first part); Mehlman 829; Adams J-57&58 (recording only first three parts)].

Lublin, Kalonymus ben Mordechai Jaffe: 1594-5. **\$5000-7000**

♣ The ten Levushim ("garments") run the gamut from classical halacha, biblical exegesis, philosophy, astronomy and kabbalah. The Author studied under the great talmudic scholars of Poland, R. Moses Isserles (Ram"ā), and R. Shlomo Luria (Maharsh"al). The author also pursued the study of Kabbalah under the guidance of R. Mattathias ben Solomon Delacrut whom he cites in the introduction to the Levush Ohr Yekaroth.

"R. Jaffe's commentaries are perhaps the finest and most balanced expression of a general cultural pattern of Polish Jewry in the 16th century...In the work of Jaffe, the rabbinic culture of Poland-Lithuania achieves a certain breadth and integrity that even at this distance cannot fail to impress." See L. Kaplan, Rabbi Mordekhai Jaffe and the Evolution of Jewish Culture in Poland in the Sixteenth Century in: B. Cooperman (Ed.) Jewish Thought in the Sixteenth Century (1983) pp. 266-282.

[SEE ILLUSTRATION BELLOW]

**86 JAFFE, MORDECHAI.** Levush Malchuth [elucidations and novellea to the Shulchan Aruch]. Four parts in two volumes. Divisional title pages. Part I: Orach Chaim: Levush Hatechleth Vehachur. ff. 201, (2). Opening two leaves crudely laid down. \* Part II: Yoreh De'ah: Levush Atereth Zahav. ff. 148, (2). Final leaves unattractively repaired with loss. \* Part III: Even Ha'ezer: Levush Butz Ve'argaman. ff. 87. \* Part IV: Choshen Mishpat: Levush Ir Shushan. ff. 162, (2). Leaves 81-8 in a beautiful precise hand alongside the printed pages later inserted from a slightly shorter copy. *Browned and dampstained. Later morocco, rubbed. Folio. [Vinograd, Venice 1122-25].*

Venice, Giovanni Caleoni: 1620. **\$1000-1500**

♣ Previous owners' signatures and stamps on title include "Pinchos Menachem of Gur" (i.e. R. Pinchos of Piltz), Author of Sifthei Tzadik, along with the stamp of his son, Chanoch-Henach Gad Yustman, Rabbi of Wilohn.

R. Pinchos's maternal grandfather was Yitzchak Meir Alter, the Grand Rabbi of Gur - "The Chidushei Ha-Rim." He later became the brother-in-law of R. Judah Aryeh Leib Alter of Gur - "The Sfath Emeth."



Lot 85

**87 KARO, JOSEPH.** Shulchan Aruch ["Prepared Table": Code of Jewish Law]. FIRST EDITION. All four parts in two volumes. Title page bearing three-crowned printers device of Bragadin (Yaari, Hebrew Printers' Marks, no.18)

On the final blank of Part I there is an inscription, "When we studied chap. 582, the laws of Rosh ha-Shanah, with our teacher R. Eliezer Delmedigo..." In Part II, f.59r. (Yoreh De'ah 201:1) there is a learned rabbinic marginalium pertaining to the required amount of water in a Mikveh. Some Church censorship, e.g. in Part III, f.61r., the words "oved avodah zarah" [idolater] and "mumar" [apostate] have been stricken by hand but are still legible due to the fading of the ink. On final leaf, signature of the Censor "Gio[vanni] Anto[nio] Costanzi...5 Novembre 1753" (see below). *First Volume - Part I: ff.136 (10). Missing portion of title, old repair: f.2 shorter leaf. f.3 laid to size. Part II: ff.131, (1). Stained and wormed. \* Second Volume - Part III: ff.79, (1 blank). Part IV: ff.165, (1). Slightest worming of penultimate and ultimate leaves, last leaf repaired, virtually no loss of text. Modern calf. 4to. [Vinograd, Venice 509; Mehlman, 777; Adams J-338].*

Venice, Bragadin: 1565. **\$40,000-60,000**

• **THE EXCEPTIONALLY RARE COMPLETE FIRST EDITION OF THE SHULCHAN ARUCH.**

The publication of R. Joseph Karo's Shulchan Aruch in 1565 is truly one of the defining moments in Jewish history.

"The social impact of the Shulchan Arukh was unprecedented. Its reception by Jews everywhere...meant that for all ordinary purposes one and the same manual was the de facto standard of reference. Even more, the Shulchan Arukh came to represent the Summa of Jewish life; it was the valid formulation of practical Judaism that henceforth dominated Israel...Few literary documents - apart from the Bible, the Talmud, and perhaps the Prayer Book - have acquired





such immense practical and symbolic social value in Jewish history.” R.J. Zwi Werblowsky, *Joseph Karo: Lawyer and Mystic* (1980), pp. 7-8.

One speculates that the enormity of the event of the Spanish Expulsion in 1492 - which overnight emptied traditional bastions of Jewish learning in Iberia and forced the relocation of masses of Jews and the establishment of new centers of Jewish life and learning - brought about the new synthesis represented by the *Shulchan Aruch*. The author of this new synthesis, Joseph Karo (1488-1575), born in Spain immediately prior to the Expulsion, was taken by his parents to Turkey, and finally settled in Safed in the Upper Galilee. See EJ, Vol. V, cols. 194-5.

At the conclusion of Part I, colophon: “Completed on Monday, 2 Ellul, in the year ‘Elo-him chashavah le-tovah’ [5315 / 1555] in the village of Biriah in the Upper Galilee.” Part II concludes: “Completed Tuesday night, 2 Tammuz, 5316 [1556] in Safed.” Part III concludes: “completed Tuesday, 19 Shevat, 5317” [1557] in Safed.” Part IV concludes; “Completed Thursday night, 16 Adar I, in the year “edothecha sichah li” [5318 / 1558]. Thus, R. Joseph Karo was able to produce his monumental work at the breakneck pace of a book per year! See Ch.Y.D. Azulai, *Shem ha-Gedolim* II, S-75.

R. ELIEZER DELMEDIGO.

The Delmedigos were a family of German Jews who toward the end of the 14th-century, settled on the Isle of Crete, where for several generations they served as rabbis of Candia (today Iraklion). The most illustrious of their number was Joseph Solomon Delmedigo (known by his Hebrew acronym YaSHa”R mi-Kandia). Eliezer, the paternal grandfather of YaSHa”R, presided over a Talmudic academy for several years (c.1560). Given that time-frame, it stands to reason that whichever student of R. Eliezer Delmedigo penned the note, was the original owner of the present copy of the *Shulchan Aruch*. As Crete at that time belonged to the Venetian Republic, it is not surprising that one of the copies of the *Shulchan Aruch* just published in Venice should be owned by a Cretan Jew. See JE, Vol. IV, pp. 356, 506.

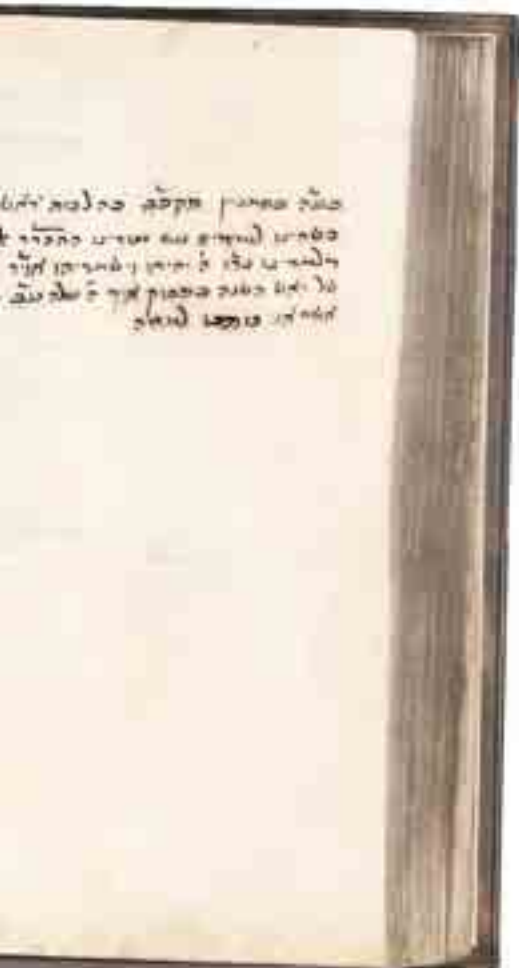
#### 1753 - A BANNER YEAR IN CHURCH CENSORSHIP.

William Popper has written at great length of the Draconian measures taken by the Church in the year 1753. Hebrew books were forcibly confiscated from the homes of the Jews. Thirty-eight carts were filled from the ghetto of Rome alone. The dragnet for Hebrew books extended beyond the borders of Italy to the papal possessions in Provence. Thus, the ghettos of Avignon and Carpentras were not spared the wrath of the Inquisition. See Wm. Poppers, *The Censorship of Hebrew Books* (1969), pp.120-125.

“Giovanni Antonio Costanzi, the censor, had by this time compiled his third index of Hebrew books. The index classified Hebrew books in three categories: those permitted, those permitted with corrections, and those absolutely forbidden.” Ibid., p.121. The *Shulchan Aruch* obviously fell under the second, intermediate category of “permitted with corrections.” The censor attests on the final page of the *Shulchan Aruch*, “Correto `a norma ...” [Corrected in accordance with...]

VERY RARELY IS THE EDITIO PRINCEPS OF SHULCHAN ARUCH FOUND COMPLETE. Parts III and IV (Even ha-Ezer and Choshen Mishpat) are somewhat less scarce as opposed to the far more elusive first two parts, Orach Chaim and Yoreh De’ah, which, because of their usefulness in everyday Jewish life, were subjected to considerably more wear and tear. As a result, these two parts in particular are seldom obtainable. NOT FOR SOME DECADES HAS A COMPLETE SET OF THE 1565 SHULCHAN ARUCH APPEARED AT AUCTION.

[SEE ILLUSTRATION CENTRE-SPREAD PAGE]



# שלחן ערוך

מטור אורח חיים הנקרא בית יוסף

חברו הגאון מופת הדור החכם השלם מהר"ר יוסף קארו נר"ו בן מהר"ר אפרים קארו זצ"ל אשר אור תורתו  
 זורחת כאור היום בעיר צפת תולכב ומעיני תורתו נפוצה ביהודה וביראלי נדע שמו: וחבר  
 הספר חז"ר קיצור מדיבורו הגדול אשר עשה על הארבעה טורים אשר קראם  
**בית יוסף** אשר הם כח מעשי הנד וכל יקר ראיה עיני כרו שכל  
 מבקשה ימצא מבוקשו בנקל כל דין ודין על  
 מתכונתו באין אוסר ואין דברים וחזק לכל מטה ושלחן וכסא  
 ומעוררה אשר לאורו ילכו בטח: כי כן משנה  
 רבי יוסף קב ונקי:



נרפס בבית מסי' זואן גריפו בחדש ניסן חמשת אלפים שכו ליצירה  
 פה ויניציאה הכירה

**88 KARO, JOSEPH.** Shulchan Aruch [Code of Jewish Law]. Second edition. Four parts in one volume. Four title pages. Printers device on titles (Yaari no. 31). Title letters within decorative woodcut border-piece. ff. 61; 57; 34; 71. *Some dampstaining, minimal marginal worming in final leaves, small repair to title and first leaf of part I. Modern blind-tooled morocco. Folio. [Vinograd, Venice 552; not in Adams].*

Venice, Giovanni Griffio: 1567. **\$10,000-15,000**

✦ A digest of the expansive Beith Yoseph, the Shulchan Aruch ("Prepared Table") was so named by Karo to indicate that he had prepared the material in a manner ready to be "consumed" immediately. It became the Rabbinic Code par excellence.

In 1567 two editions were issued simultaneously; one printed by Giovanni Griffio, and the other at the House of Cavalli. For details regarding these early printings of the Shulchan Aruch, see R. Margolioth, Sinai, Vol. XXXVII (1955), pp. 25-35, and R. Y. Nissim in Sinai, Sepher Yovel (1958), pp. 29-39.

The Cavalli edition of the Shulchan Aruch was sold by Kestenbaum & Company, Sale XXV (October, 2004), Lot 25.

[SEE ILLUSTRATION FACING PAGE]

**89 KARO, JOSEPH.** Shulchan Aruch [Code of Jewish Law]. Parts I and II (Orach Chaim and Yoreh De'ah) only. Third edition. Two titles. Rashi script. On both titles three small crowns, printer's mark of Bragadin (see Yaari, no. 18). Hebrew marginalia in old Italian hand. *Part I: ff.301, lacking f.290. Title with tears, taped. Former owners' inscriptions on title. ff.2-16 laid to size missing text provided in old Italian hand. ff.17-19 cropped too close, minor loss of text. \* Part II: ff. 274 (of 279 + 1 ff.). Final leaves provided in recent facsimile. Lower portion f.24 missing, leaf laid to size. Stained throughout. Contemporary calf, rubbed.16mo. [Vinograd, Venice 604; Habermann, Di Gara 36].*

Venice, Juan di Gara for Alvise Bragadini: 1574. **\$2000-3000**

✦ Rare First Section (Orach Chaim) of the 1574 pocket-edition of the Shulchan Aruch.

The bibliographer A. M. Habermann himself never encountered the Section Orach Chaim of the 1574 edition, but relied upon the testimony of N. Ben-Menachem, who described an incomplete copy in JTSA, New York. However, there are certain discrepancies between Ben-Menachem's description and our copy. The wording on the title differs slightly (we do not have the words "nidpas shelishith"), and perhaps even more significant, Ben-Menachem describes an octavo (8vo), while our copy is an sextodecimo (16mo). Since Ben-Menachem only located an incomplete copy, he was unable to provide the collation. Vinograd did not fare any better than either Habermann or Ben-Menachem, and was forced to leave unrecorded the foliation for Section Orach Chaim. See N. Ben-Menachem, "Ha-Defusim ha-rishonim shel ha-Shulchan Aruch" in: Rabbi Joseph Karo (1969), p.110, no. 7; A.M. Habermann, Giovanni di Gara (1982), pp.14-15, no. 36.

The title page of this edition states specifically that it was designed "in a small volume in order that one may carry it in their breast and study it at any time and any place, while resting or traveling." See EJ, Vol.V, col. 197.



[SEE ILLUSTRATION RIGHT]

Lot 89





Lot 90

- 90 KARO, JOSEPH.** Shulchan Aruch [Code of Jewish Law]. With "Mapah" by R. Moses Isserles (RaM"A). Parts III and IV only (Even ha-Ezer and Choshen Mishpat). Fifth edition. Two titles, with printer's device of three crowns (see Yaari, no. 18). *Part IV: ff.242, (2). Lacking f.8. Title of Part IV wormed, wormholes professionally filled, virtually no loss of text. Also ff.2-10 wormed. \* Part III: ff.116. Stained throughout. Later blind-tooled calf, rebaked. 8vo. [Vinograd, Venice 789; Mehlman 781].*

Venice, Giovanni di Gara: 1593-94. **\$700-1000**

[SEE ILLUSTRATION LEFT]

- 91 KIMCHI, DAVID.** (RaDa"K). Sepher Michlol [grammar]. Edited by Elijah Levita. *ff. 266 (of 268, opening two leaves supplied in facsimile), (1). Few stains in places. Contemporary blind-tooled vellum rebaked. 8vo. [Vinograd, Venice 246; Haberman, Bomberg 172].*

Venice, Daniel Bomberg: 1545. **\$400-600**

♣ The Michlol was David Kimchi's chief grammatical work. It treats verbs comprehensively, covering the rules governing changes of pronunciation and accents. It also contains complete tables of conjugations and is distinguished by the clarity of its style and its conciseness. Indeed, these qualities resulted in the Michlol's supremacy over previous works. See M. Waxman, *History of Jewish Literature* Vol. I, p. 179.

- 92 KIMCHI, DAVID.** (RaDa"K). Sepher ha-Shorashim ["Book of Roots;" Biblical lexicon and grammar]. Printed in two columns. Title within woodcut architectural arch. Hebrew words occasionally provided with nikud (vowel points). Sidebars contain Latin equivalents. Initial words within woodcut design. On title, former owner's inscription in an Italian hand in Hebrew and Latin. An anti-Christological remark by Kimchi has been lightly deleted by the censor in column 361. *f. (1), 5-548 columns, f.(1). Slightly stained, lower margin of final leaf repaired. Later calf, rubbed. Folio. [Vinograd, Venice 330; Habermann, Adelkind 44; Adams K-46].*

Venice, Marco Antonio Giustiniani: 1546. **\$400-600**

♣ Unusually, this edition of Kimchi's fundamental lexicographical work explicitly uses the word "Notzrim" and other references. Under the entry "elem" (column 361), the author, quoting his father R. Joseph Kimchi, derides the Christian assertion that the word "almah" (a young girl) found in Isaiah Chap 7:14 refers to a virgin birth. Remarkably, the passage has survived intact, and although lightly efaced, is eminently readable in the present copy. In other copies consulted, the offending lines were struck out vehemently by the ever-watchful and aggressive censor.



Lot 93



Lot 94

**93 KALATZ, JUDAH.** Sepher Ha-Musar. FIRST EDITION. Title within architectural arch. ff. 140. Trimmed and stained in places, few paper repairs. Fine modern gilt-tooled beach morocco, gilt, with additional inlay by Sangorski & Sutcliffe. 4to. [Vinograd Const. 159; Yaari Cont. 124; Mehlman 978; St. Cat. Bodl. 5693, 1 (ed. rara)].

Constantinople, Eliezer b. Gershom Soncino: 1536-37. **\$5000-7000**

• An ethical work with both rational and kabbalistic expositions concerning social and commercial halacha. The author was a mystic and moralist, who resided in Tlemcen, Algeria at the beginning of the fifteenth century.

Concerning the Kalatz Family, see S. Z. Havlin, Le-Toldoth Mishpachath Al-Calatz, in Kiryat Sepher, Vol. 49, (1974) pp.643-56. Havlin cites S. Schechter and H. Enelow, who opine that portions of the Sepher Ha-Musar were "adapted" from Israel Alnaqua's Menorath ha-Maor.

[SEE ILLUSTRATION ABOVE LEFT]

**94 KALATZ, JUDAH.** Sepher ha-Musar [ethics]. Second edition. Title within woodcut architectural arch. Replete with learned marginalia in various hands. ff. 140. Top of title cropped with slight loss of ornamental border. Paper repair on last leaf. Stained. Recent boards. Sm. 4to. [Vinograd, Mantua 70; Mehlman 979; not in Adams].

Mantua, Giacomo Ruffinelli: 1560-1. **\$600-900**

[SEE ILLUSTRATION ABOVE RIGHT]



Lot 95

**95 KIMCHI, MOSES.** Sepher Dikduk. Hebrew and Latin translation. With commentary by Elijah Bachur Levita. Translation by Sebastian Muenster. Second edition. pp. (16), 51, (1), (92). [Vinograd, Basle 36; Prijs 33; Adams K-58]. Basle: Cratander, 1531.

\* Bound With: Elijah Bachur Levita. Sepher Tuv Ta'am [on cantillation points and grammatical accents]. Second edition. Hebrew only. pp. (106). \* And: Sepher ha-Ta'amim ve-Sepher Masoreth ha-Masoreth. Abridged Latin translation by Sebastian Munster. first edition of Muenster's translation. pp. 109, (3), (4 blank). \* Sepher Masoreth ha-Masoreth [on terms and signs of the Masorah]. Second edition. Hebrew with nikud (vowel points). pp. (255), (1 blank). [Vinograd, Basle 56; Mehlman 1864; Prijs 58; Adams E-131]. Basle: Henricus Petri, 1539. *Dampstained. Later vellum retaining original boards with historiated rolls; missing clasps. 12mo.*

**\$1500-2000**

⚠ The two works Masoreth ha-Masoreth and Tuv Ta'am are often bound with an abridged Latin text prepared by Sebastian Münster. It is unclear to bibliographers whether the three works were originally assembled together. Yudlov writes that the Latin version appeared independently (see Ginzei Yisrael, p. 279, no. 1864.).

Levita put forth the theory that the cantillation points (or trope) of the Torah were not Sinaitic but rather post-Talmudic in origin. This novel idea, which seemingly contradicted the simple sense of the Talmud (see TB Nedarim 37b and commentaries), became the subject of much controversy. Even an individual as innovative as Moses Mendelssohn defended the antiquity of the te'amim. But others, such as Samuel David Luzzatto (SHaDaL) agreed with Levita.

Elijah Bachur Levita (1468-1549) remains a controversial figure. Many of the rabbis of his time censured him for transgressing the traditional stricture of not teaching Torah to Gentiles. Nevertheless a sage of piety such as the revered Gaon of Vilna relied upon Levita's grammar in many instances. See EJ, Vol. XI, cols. 132-5.

[SEE ILLUSTRATION LEFT]

**96 KOL BO.** [Rabbinic law]. Anonymous. Printer's mark on title. ff. 4, 158. Title, first ten leaves and f. 77 neatly remargined, censor and previous owner's signature (Gershon Port b. Abraham Port-Katz) on final leaf with paper repairs, some staining. Modern elaborately tooled calf. Folio. [Vinograd, Venice 545].

Venice, Giorgio di Cavalli: 1567. **\$400-600**



**97 KOLON, JOSEPH.** (MaHaRY"K). Shailoth Uteshuvoth [responsa]. FIRST EDITION. **A WIDE-MARGINED COPY.** ff.(10), 233. Dampstained, previous owner's marks, margins of opening leaves repaired with some loss, first and last page worn. Modern vellum. Lg. 4to. [Vinograd, Venice 15; Habermann, Bomberg 16 (erroneously notes only one preliminary leaf); not in Adams].

Venice, Daniel Bomberg: 1519. **\$4000-5000**

♣ The MaHaRY"K (c. 1420-1480) was the foremost Talmudic scholars during the second half of the 15th-century, his opinions on Halachic matters were sought from across Europe. This important collection of responsa had a seminal influence upon the development of the Halachah in Italy.

[SEE ILLUSTRATION BELOW]



Lot 97



Lot 98

**98 KOLON, JOSEPH.** (MaHaRY"K). Shailoth Uteshuvoth [responsa]. Second edition. Title within architectural arch. Verso of title with inscription in a contemporary Ashkenazic hand relating to the Author, plus shortened index and extended index at end; scattered marginalia throughout. ff. 12, 173 (i.e. 172). slight staining. Modern ornately-tooled calf. Folio. [Vinograd Cremona 17; Benayahu, Cremona no. 14; Mehlman 773].

Cremona, Vincenzo Conti: 1557. **\$1000-1500**

♣ With an improved index not included in the first edition, based upon the work of R. Chiya Meir ben David (editor of Bomberg's Talmud), according to the order of Maimonides' Mishneh Torah and with general notes relating to Minhag.

[SEE ILLUSTRATION ABOVE]

# ספר רכלבו

דא ביה כולא ביה

בו בטח לבי ונעזרתי ויעלו לבי  
ומשירי אהודנו



בו ירוץ צדיק ונשגב

מגדל עז שם יי

**99 KOL BO.** [Rabbinic law]. Anonymous. Title with prominent printer's mark depicting the Tower of Rimini (Yaari, no. 6). Initial letters of opening word within white-on-black decorative vignettes. **WIDE-MARGINED COPY.**

On opening blank, inscription of former owner in Hebrew, "Moshe Elchanan Sanguinetti of Modena," followed by Italian inscription by same with date 1746." Scattered marginalia in various hands. On final blank, 3 censors' signatures: "Visto p[er] mi Fra[te] Luigi da Bologna, del 1601"; Camillo Jaghel, 1613," Visto per mi Frater] Renatus da Mod[en]a, 1626." See Wm. Poppers, *The Censorship of Hebrew Books*, pl. IV, no. 1, 2 and 4. *ff. 164. Small portion of outer border repaired on title, few expert marginal repairs without loss. Words found offensive by Churchmen struck, esp. in Hil. Yein Nesech and Hil. Avodah Zarah. Light underlining and marginalia in pencil. Modern hunter-green crushed morocco. Folio. [Vinograd, Rimini 7; Steinschneider, Cat. Bodl. col. 3561; Habermann, Ha-Madpisim Bnei Soncino, no. 79].*

Rimini, Gershom Soncino: (1525). **\$10,000-15,000**

♣ As its name Kol Bo ["All Therein"] indicates, this work is a cornucopia, or rather, a compendium of law and lore. Written at the end of the 13th or beginning of the 14th century, the Kol Bo contains some 150 sections pertaining to blessings, prayer, the synagogue, Sabbath, holidays, marriage, monetary matters, forbidden foods, mourning, etc. Included is one of the earliest commentaries to the text of the Passover Hagadah.

Scholars still debate the connection of the anonymous Kol Bo, to Aaron Hakohen of Lunel's "Orchoth Chaim," whose contents overlap the material presented here. It is possible that the Kol Bo is by the same author - but perhaps, an earlier draft of the Orchoth Chaim. The Kol Bo draws upon the works of many halachic authorities, including R. Eliezer b. Nathan, R. Peretz of Corbeil, and R. Baruch b. Isaac. Thus, it presents a distillation of Franco-German and Provençal practice.

Due to the pernicious activity of the Dominican Church, the printer, Gershom Soncino had been forced to leave the city of Pesaro. The Elders of the city of Rimini offered him hospitality and enabled him to resume printing there. In gratitude, Soncino adopted as his printer's mark the Tower of Rimini, flanking it with a Hebrew motto from Proverbs: "A Tower of Strength is the Lord - into it, Shall Run the Righteous and be Saved." Thus was born the first Hebrew printer's mark in Italy. See D. Amram, *The Makers of Hebrew Books in Italy* (1963) p.130.

[SEE ILLUSTRATION FACING PAGE]



**100 LEVI BEN GERSHOM** (GERSONIDES/. RaLba"ḡ). Pirush al Hatorah [commentary to the Pentateuch]. Second edition. Title within architectural arch. Initial word of each Book within ornamental frame. ff. 248 (i.e. 246). *Variously stained, marginal paper repairs. Later mottled-calf, neatly repaired. Folio.* [Vinograd, Venice 327 (incorrect pagination); Habermann, Bomberg 196; Adams L-603].

Venice, Daniel Bomberg: 1547. **\$800-1200**

♣ In this voluminous commentary to the Pentateuch, RaLba"ḡ initially examines the literal meaning of the text before expounding upon philosophical and moral maxims. The author (1288-1344), lived in Provence and represents the Rationalist School within medieval Bible exegesis. During his career, this extraordinary savant provided important contributions in such diverse fields as philosophy, mathematics, and astronomy. It is known that RaLba"ḡ was an eminent halachist, however the bulk of his halachic writings have been lost.

For a recent detailed study of aspects of RaLba"ḡ's philosophy in the present work, see D. Horowitz, Ha-haritzut Emet: RaLbag's View of a Central Pragmatic Ethical Characteristic of Abraham in: Hazon Nahum, Studies Presented to Norman Lamm (1997) pp. 265-309.

[SEE ILLUSTRATION BELOW LEFT]

**101 LEVITA, ELIJAH BACHUR.** Sepher ha-Bachur / Liber Electus. Introduction and translation into Latin by Sebastian Muenster. FIRST LATIN EDITION. Hebrew with Latin on facing pages. Printer's mark on verso of final leaf (Yaari, no. 12). Replete with Latin marginalia. ff. (152). *Few light stains in places, a few leaves shorter, and in two instances the text itself has been slightly cropped. Modern beige crushed morocco, title blind-tooled on upper cover. Sm. 8vo.* [Vinograd, Basle 16 (JNUL copy incomplete); Prijs, Basle 18; Adams E-114].

Basle, Johann Froben: 1525. **\$500-700**

♣ The Sepher ha-Bachur is subdivided into four treatises, each containing thirteen principles or "ikarim," (perhaps a mnemonic similar to Maimonides' Thirteen Principles). - A typically thorough linguistic investigation by an exceptional Hebrew philologist.

[SEE ILLUSTRATION BELOW RIGHT]



Lot 100



Lot 101

- 102 LEVITA, ELIJAH BACHUR.** Opusculum Recens Hebraicum...Sepher ha-Tishbi [lexicon of Hebrew words in the Talmud, Midrash and Hebrew of the Middle-Ages]. Text in Hebrew and Latin, Hebrew title page after the Latin introduction, Fagius' woodcut device on last leaf. Wide-margined copy. pp. (23), 271, (3), *previous owner's inscription "Liber rarus" and signatures on title (dated 1630, 1766 and 1823), slight staining, Numerous marginal notes in Latin interspersed with Hebrew. Modern calf, rubbed. 4to. [Vinograd, Isny 9].*

Isny, Paulus Fagius: 1541. **\$700-1000**

✪ This work was printed simultaneously in two issues, one entirely in Hebrew and the present, Hebrew-Latin issue. This copy contains the rare page (151) discussing Christological issues that was excised from most all copies. See Heller, The Sixteenth Century Hebrew Book, Vol. 1, p. 261.

[SEE ILLUSTRATION RIGHT]

- 103 (LITURGY. Spanish).** Godines, Benjamin Senior (Ed.) Me'ah Berachoth / Orden de Bendiciones. Text in Hebrew and Spanish. Engraved frontispiece by the Jewish artist Benjamin Godines depicting Man's Five Senses by way of the performance of five ceremonial acts. ff. (12), 303; pp. (1), 54, (15), 7, (1 blank), (20) [pp.14-15 slightly torn], (1 blank). *Small nick to lower outer corner of title, few light stains and slight worming with minimal loss of text. Modern calf retaining earlier backstrip. 12mo. [Vinograd, Amsterdam 550; Fuks, Amsterdam 606; Gans, Memorbook p.141; Roth, Jewish Art, col. 474].*

Amsterdam, Albertus Magnus: 1687. **\$2000-3000**

✪ "One Hundred Blessings": A most striking volume of collected prayers and instructions issued for Marrano refugees.

Included in the Me'ah Berachoth are: the Hagadah for Passover, an index of blessings for the entire year including relevant laws and commentary according to Sephardic rite, a perpetual liturgical calendar, a recipe for Charoseth (f. 138), instructions for constructing a Mikvah, prayers for the sick, prayers for the last rites, and prayers for martyrs who were burned at the stake by the Spanish Inquisition. Of interest are the ceremonies celebrating the birth of a daughter, "Zevad ha-Bath" (Fadas de la hija) (f.181), and the circumcision ceremony of proselytes and servants (ff.182-6).

Me'ah Berachoth is the only known Hebrew publication by the gentile Albertus Magnus. A publisher, bookseller and bookbinder, he did not have a printing house of his own, though his name appears on several Dutch publications. It is difficult to ascertain who printed the Me'ah Berachoth for Magnus. Fuks suggests David de Castro Tartas.

[SEE ILLUSTRATION RIGHT]



Lot 102



Lot 103





Lot 104

- 104 (LITURGY).** Seder Tephiloth u-Techinot u-Pizmonim [daily prayers]. According to Sephardic rite. Title within architectural columns. First word in typographic surround. p.224 with a text of 72 verses arranged by R. Menachem Azariah of Fano based upon a kabbalistic tradition instigated by Nachmanides. ff.232. *Title laid down, opening and closing few leaves trace wormed, small repair to f.56 affecting a few words, trimmed and lightly stained. Modern crushed morocco. 8vo.*

Venice, Gio. Calleoni: 1639. **\$3000-5000**

⚠ **AN UNRECORDED PRAYER-BOOK.** Not located in the libraries of JNUL, JTSA, Bodleian, British Museum. Not recorded in any of the bibliographic sources consulted.

Steinschneider (Cat. Bodl. 2125) and Yudlov (Ginzei Yisrael 241) record a similar Sephardic prayer-book with the same title printed by Calleoni in 1624 and containing almost the same pagination as the present edition. Yudlov states that the 1624 edition follows a yet earlier edition first published in 1584 (see St. Cat. Bodl. 2095). See also Ginzei Yisrael 345 for a differing liturgical work published by Calleoni in 1639, entitled Seder Tephiloth Le-Moadim.

[SEE ILLUSTRATION ABOVE]

- 105 (LITURGY).** Seder Le-Shalosh Regalim ke-Minhag K"K Carpentras [prayers for the holidays of Pesach, Shavuoth and Sukkoth, including Hagadah for Pesach]. According to the exotic rite of Carpentras. FIRST EDITION. Title within typographic border, Woodcut printer's device (Yaari Printers Mark no. 60) on last page and f. 2. Contains five additional leaves of manuscript prayers and instructions preceding text and further three such leaves at end. ff. (2), 219, (9). *Lightly browned, usual wine stains in the Hagadah section, f.44 torn. Contemporary calf-backed boards, rubbed. 8vo. [Vinograd, Amsterdam 1776; Mehlman 354].*

Amsterdam, Hertz Levi Rofe and his son-in-law Kosman: 1759. **\$1200-1800**

⚠ The town of Carpentras in the Vaucluse Department, fourteen miles North-East of Avignon had a Jewish presence almost without interruption since the 12th-century. Abraham Monteil, editor of this prayer book, was a native of L'Isle (L'Isle-sur-la-Sorgue), smallest of "the four holy communities" of Comtat Venaissin, the papal territory in Southern France that historically provided a safe haven for Jews fleeing the provinces of Languedoc and Provence, from whence they were expelled by the French monarchs. (The other three communities in this tetrapolis were: Avignon, Carpentras, and Cavaillon.) The Jews of the Comtat had their own synagogue rite, which by the close of the 18th-century was rapidly falling into disuse. See C.Roth, "The Liturgy of Avignon and the Comtat Venaissin," Journal of Jewish Bibliography I (1939) p. 99-105; reprinted in Cecil Roth, Studies in Books and Booklore (1972), pp. 81-87; EJ, Vol. V, cols. 208, 859; Vol. IX, col.105; Vol. XI, col. 402.

The Mehlman Catalogue notes two copies of this unusual prayer-book each containing different pagination. The present copy is similar to Mehlman's more complete version with the later insertion of a number of leaves following publication. These nine rare post-publication leaves are as follows: f. [2], the approbation signed by five Carpentras Rabbis, after f. 21; two additional leaves with a new pagination starting again with f. 19; one unnumbered leaf between f. 30 and 31 (and marked such, "belongs between f. 30 and 31;" one leaf between f. 33 and 34; four unnumbered leaves between f. 149 and 150 (and marked such, "belongs after f. 149").





Lot 106

- 106 (LITURGY).** Machzor shel Kol Ha-Shana [Prayers for the whole year]. According to Italian rite. Two volumes. Titles in red and black. Magnificent 19th-century full calf covers elaborately tooled in gilt, enclosing diamond shaped cartouche with the owner's name "Sara Norsa," surrounded by foliate frames within linear borders. Spines in compartments with gilt rope, chain edges and geometric decorations. Encased in contemporary fitted, green morocco slip-cases with gilt decorations with central depiction of grapes within an octagon chain cartouche. *I: ff. (1), 264. II: ff. (1), 274. Signature on title-page of vol. I excised and in vol. II removed. Extremities trace rubbed. 8vo. [Vinograd, Venice 1817].*

Venice, Vendramin: 1742. **\$2000-2500**

♣ Provenance: Sara Norsa.

The aristocratic Norsa (or Norzi) family of Italy reared both scholars and bankers and thrived in provinces throughout Italy for centuries. See further: EJ Vol. XII, col. 1228.

[SEE ILLUSTRATION ABOVE]

- 107 (LITURGY).** Seder Tephilah le-Ta'anith [prayers for the Fast Days]. According to the Sephardic rite. Haphtarah of Ninth of Ab provided with Spanish translation in Latin characters. *ff.126. Occasional light foxing. Contemporary mottled calf, gilt extra, rubbed; rebaked. 8vo. [Vinograd, Amsterdam 1293].*

Amsterdam, Naphtali Herz Levi Rophe: 1726. **\$300-500**

♣ The translation of the Haphtarah of Tis'ah be-Av into Spanish is non-literal and highly poetic. It is possible local custom sanctioned a bi-lingual recitation of the Haphtarah.



Lot 108



Lot 109

- 108 MARTINIUS, PETRUS.** Grammatica Hebraea. Three separate titles. Latin interspersed with Hebrew, vocalized. Printer's device on title. Headpieces, tailpieces, initials foliated. Latin marginalia. pp. 210, (11), (3 blanks), (32), 148, (2 blanks), 112, (3), (1 blank). Former owner's inscription on title. A few light stains. Contemporary vellum, worn. 8vo.

La Rochelle (France), Hieronymi Haultini: 1590-1591. **\$400-600**

♣ Besides authoring this Hebrew Grammar, Martinius, a French Protestant, also published a Hebrew Lexicon. See EJ, Vol VIII, col. 43.

[SEE ILLUSTRATION ABOVE LEFT]

- 109 MELAMED, SHEM TOV.** Kether Shem Tov [commentary to the Pentateuch]. With glosses by Samuel ben Dayasuss. FIRST EDITION. Title within elaborate ornamental woodcut border. On title inscription of former owner, "Shlomo b. Aharon Fisher, native of Eisenstadt." (See below). ff.136,16. Title trimmed, lightly stained, few paper repairs f.115 with loss of a few words, dampwrinkled Modern calf. Folio. [Vinograd, Venice 822; Adams S-1049].

Venice, Matteo Zanetti: 1596. **\$500-700**

♣ The Shlomo Fisher Copy.

Born 1851, preacher in Munich, and from 1892 rabbi of Carlsburg, Fisher was a disciple of Rabbi Abraham Benjamin Schreiber ("Kethav Sopher") in Pressburg, and author "Korbani Lachmi." He was the father of Aaron Fisher, a close confidant of R. Shlomo Eliezer Alfandari ("Saba Kadisha") and of R. Chaim Joseph Sonnenfeld, and served as legal advocate of the Eidah Chareidis in Jerusalem; he was the grandfather of Dayan Ya'akov Yisrael Fisher of Jerusalem, recently deceased, and of his younger brother, R. Shlomo Fisher, prominent rosh yeshivah and author "Beith Yishai." See N.Z. Friedmann, Otzar Harabanim, p.384, no. 18576.

The highly wrought title-page of the present work was a hallmark of the Zanetti family of printers. The author was a preacher in the Greek communities of Lepanto and Patras. The introduction was written by his disciple Shalom Sagalmasi of Lepanto. The final two leaves contain an index of the author's more extensive comments on statements by Rashi, Nachmanides, Joseph Albo, Maimonides, etc.

[SEE ILLUSTRATION ABOVE RIGHT]

**110 MIZRACHI, ELIJAH.** Teshuvot Shailoth [responsa]. FIRST EDITION. ff. 158 (160), lacking, as all copies, ff. 109-110 (bound in here in facsimile). Some staining, scattered marginalia in a cursive Sephardic script. Some words censored in responsum 56. Recent calf, slightly rubbed. Folio. [Vinograd, Const. 217 (records ff.158 complete); Mehlman 758; Yaari, Const. 161; Adams M-1516].

Constantinople, Solomon Ya'abetz: 1560. **\$2000-3000**

• **AN ATTRACTIVE WIDE MARGINED COPY.**

Elijah Mizrachi (c.1450-1526) was one of the most outstanding Rabbinic authorities of the Ottoman Empire. His responsa are of great historic interest, written amidst the turbulence of the Spanish Inquisition and concern the Jewish exiles who migrated to Turkey.

The cancelled leaves 109-10 (responsum 66) are extant in only two copies. They contain the author's protestations and polemic with R. J. Algazi concerning his son's alleged conversion to Islam.

[SEE ILLUSTRATION BELOW]



Lot 110



Lot 111

**111 (MIDRASH).** Midrash Tanchuma. Hanikra Yelamdeinu [Midrashic homilies to the Pentateuch]. Attributed to Tanchuma bar Abba. Second Edition. Title within woodcut architectural border. Opening words within decorative surround. ff. 73 (i.e. 98). Lightly foxed and stained, trace wormed. Fine modern crushed morocco, novel gilt-tooled front cover replicating the title-page. Folio. [Vinograd, Venice 243; Haberman, Bomberg 177; Adams M-1432].

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

• The Tanchuma-Yelamdainu Midrashic cycle is one of the earliest collections of homilies wherein the Halacha is conjoined to the Agada. The name given to the work refers to the numerous homiletic interpretations quoted in the name of Tanchuma, the son of Abba, a Palestinian Aggadist who lived towards the end of the 4th-century. The second name, Yelamdeinu, arises from the fact that a large number of homilies open with the formula "Yelamdeinu Rabbeinu" ("May our master teach us").

[SEE ILLUSTRATION ABOVE]



**112 (MIDRASH).** Midrash ha-Mechilta [Halachic Midrash to the Book of Exodus]. Anonymous (Attributed to Rabbi Ishmael). Edited by R. Jochanan Treves. Second edition. On title, censor's signature in Latin, also Hebrew inscription of former owner, "Samuel Chaim Fontanella." (See below). ff. 37 (1). [Vinograd, Venice 244; Haberman, Bomberg 180; Adams M-975 ].

\* WITH: Siphra / Torath Cohanim [Halachic Midrash to the Book of Leviticus]. Anonymous (Attributed to Rabbi Judah). Second edition. ff.59 (1). [Vinograd, Venice, 251; Haberman, Bomberg 178; Adams S-1089].

\* Siphre [Halachic Midrash to the Books of Numbers and Deuteronomy]. Anonymous (Attributed to Rabbi Shimon). FIRST EDITION. ff. 63 (1). [Vinograd, Venice 285; Habermann, Bomberg 179; Adams S-1090].

\* She'iltot de-Rav Achai Gaon. (Venice: Daniel Bomberg, 1546). FIRST EDITION. ff.61, (1). [Vinograd, Venice 294; Habermann, Bomberg 181; Adams A-104]. Censors' signatures on final blank.

Together four works bound in one volume. Titles within woodcut architectural arches. *Lightly foxed and stained in places. later blind-tooled calf, neatly repaired, rubbed. Folio.*

Venice, Daniel Bomberg: 1545 (first two works) / 1546 (last two works). **\$2000-2500**

✪ From the opposing schools of Rabbi Ishmael and Rabbi Akiva issued two very different sets of Halachic Midrashim. Until the 19th-century, the present collection of Midrashim were the only ones known. Subsequently, scholars began to reconstruct the long-lost Mechilta of Rabbi Shimon ben Yochai, both from Genizah fragments and from citations preserved in the Yemenite anthology Midrash ha-Gadol. This so-called "Mechilta of Rabbi Shimon ben Yochai" is an Akivan parallel to the present Mechilta of Rabbi Ishmael. Two reconstructions of the Mechilta de-Rabbi Shimon ben Yochai appeared in print, an earlier attempt by Rabbi David Tzvi Hoffman of Berlin, and a later effort by Profs. J.N. Epstein and E.Z. Melamed of Jerusalem. The Talmud states, "An unsigned Siphra is Rabbi Judah; an unsigned Siphre is Rabbi Shimon - and they are all in accord with the method of Rabbi Akiva" (Sanhedrin 86a). See EJ, Vol. XI, cols. 1267-1270; 1521-1523; Vol. XIV, cols. 1579-1521.

She'iltot of R. Achai (680-752) is a compilation of Geonic rulings arranged topically on the Torah portion of the week. Traditional commentaries were written by Rabbis Isaiah Berlin Pick and Naphtali Tzevi Judah Berlin (NeTZI"V). More recently, a critical scholarly edition was produced by Prof. Samuel K. Mirsky.

All of the works in this volume have the commonality that they were edited by the rabbinic scholar and halachist, R. Jochanan Treves (1490?-1557?), author Kimcha de-Avishuna, a commentary to the prayer book according to the Roman rite. One of his legal responsa was included in the Responsa of R. Moses Isserles. A tireless proofreader in the press of Daniel Bomberg in Venice, Treves labored to establish accurate readings. See EJ, Vol. XV, col. 1378.

Provenance: Samuel Chaim Fontanella. - Perhaps a relation to the celebrated talmudist, kabbalist and poet, Israel Berechiah Fontanella of Reggio Emilia (d.1763). See JE, Vol. V, p.430; EJ, Vol. XIII, col. 583.

[SEE ILLUSTRATION LEFT]



Lot 112



Lot 113 (Detail)

**113 (MIDRASH).** Tuviah ben Eliezer. Pesikta Zutrattha. [Midrash Lekach Tov to the Books of Leviticus, Numbers and Deuteronomy]. FIRST EDITION. ff.93. [Vinograd, Venice, 269; Haberman, Bomberg 187; Adams T- 766].

\* WITH: Midrash Tehillim [Midrash Shocher Tov on Psalms]. Third Edition. ff.66. [Vinograd, Venice, 273]. Adjacent to colophon, an original commentary to Psalms 119:169-176, signed by Samuel Sha'ar-Aryeh (see below).

\* Midrash Shmuel [Midrash on Book of Samuel]. Second Edition. ff.50-62. [Vinograd, Venice 273; Habermann, Bomberg 193; Adams M-1426].

\* Midrash Mishlei [Midrash on Book of Proverbs]. Second Edition. Opposite title of Midrash Mishlei, inscription of censor, "Vittorio Eliano," apostate nephew of Hebrew grammarian Elijah Levita. (See Wm. Poppers, The Censorship of Hebrew Books, pp. 43-44, 47-48, 54.) ff.65-69, 6-7, 72-73, 76 (i.e. 74). [Vinograd, Venice 273; Habermann, Bomberg 193; Adams M-1426.]

\* Anav, Zedekiah ben Abraham ha-Rophe. Shibolei ha-Leket. ["The Gathered Sheaves": Rabbinic code]. FIRST EDITION. ff.55. [Vinograd, Venice 295; Habermann, Bomberg 182; Adams Z-117].

Together five works bound in one volume. Titles within architectural arches. *Lightly foxed and stained in places. later blind-tooled calf, neatly repaired, rubbed. Folio.*

Venice, Daniel Bomberg: 1546. **\$2500-3000**

**UNPUBLISHED COMMENTARY IN MARGINAL NOTE BY SAMUEL PORTALEONE.**

Samuel Sha'ar-Aryeh [Portaleone] was a member of a distinguished family of Mantuan physicians. Israel Abrahams published Samuel Portaleone's "Proposed Restrictions on Games of Chance." Abrahams notes that the British Museum possesses an autograph manuscript of Portaleone's sermons on the Pentateuch. Simonsohn records a eulogy by R. Samuel Portaleone for R. Hananiah Finzi in Mantua in 1630.

Samuel's autograph comments to the final verses of Psalm 119, state that it is only by adherence to the observance of the precepts and the diligent study of the Torah will the Jewish people be protected from becoming "as lost sheep" during their lengthy Exile (Galuth).

See I. Abrahams, JQR (old series), Vol. V (1893), pp. 505-515; Simonsohn, History of the Jews in the Duchy of Mantua (1977), pp. 535, 709; C. Roth, The History of the Jews of Italy (1946), pp. 202-3.

[SEE ILLUSTRATION ABOVE]



Lot 114

- 114 (MODENA, LEON DE).** Sur Mera ["Escape from Evil"]. Title within architectural arch. ff. (10). *Slight worming skillfully repaired. Modern vellum. 12mo. [Vinograd Prague 247; Yodea Sefer 1436 :].*

Prague, Moshe b. Bezalel Katz: 1615. **\$4000-5000**

✳ An ethical rant against card-playing and other forms of gambling. Although published anonymously, it is known to have been written by Leon de Modena - (who states in writings elsewhere, he composed the work aged 13!) Modena was a most enigmatic figure, a rabbi and scholar, whose ethical approach belied his occasional lapses into gambling and other questionable, albeit pleasurable pursuits.

For a recent appreciation of Modena, see D. Malkiel (Ed.) *The Lion Shall Roar: Leon Modena and His World* (2003).

See also I. Rivkind, *Der Kampf Kegn Azartshpilen bei Yidden* - ("The Fight Against Gambling Among Jews"), 1946.

[SEE ILLUSTRATION ABOVE]

- 115 MORDECHAI BEN HILLEL HAKOHEN.** Sepher Rav Mordechai. ff. 192, 45. FIRST SEPARATE EDITION. Divisional title historiated.

\* Bound with: Gerondi, Nissim. (Ra"N), *Chidushei Ha-Rav Rabeinu Nissim* [index according to tractates of Talmud and Maimonides]. Prepared by Joseph Ottolenghi, ff. 21. FIRST EDITION. Two works bound in one volume. *Stained, title with large paper repair not affecting text. f.21 of second work repaired along margin. Modern calf, lightly rubbed. Folio. [Vinograd, Riva 9 and 6].*

Riva di Trento, Jacob Marcaria: 1559. **\$2000-3000**

✳ The first separate edition of the Mordechai. Earlier editions had been appended to Alfasi (see M. Benayahu, *Hebrew Printing at Cremona* (1971), p. 114).

R. Mordechai ben Hillel Hakohen (1240?-1298) was the outstanding disciple of R. Meir (MaHaRa"M) of Rothenburg. His gigantic compendium, arranged according to the tractates of the Talmud, is a rich repository of the halachic traditions of Aschkenaz.

See A. Siev, "Hagahot ha-Rama al Ha-Mordechai", in *Hagut Ivrit be-America*, Vol. I (1972), pp. 426-439; A. Halperin, "Sefer ha-Mordechai bi-Re'i Hadpasotav" in: *Iyunim be-Sifrut Chazal...Melamed Festschrift* (1982), pp. 323-338; EJ, Vol. XII, cols. 311-4

The editor of the second work, R. Joseph Ottolenghi (d. 1570), was the Rabbi of Cremona and provided much of the scholarship found in the Riva di Trento publications. The printer, Jacob Macaria thanks him profusely and gives him the honorific title of "Ha-Gaon" in both the title and introduction.

[SEE ILLUSTRATION FACING PAGE LEFT]

- 116 MORDECHAI BEN HILLEL HAKOHEN.** Sepher Rav Mordechai. With commentary by Menachem David of Tiktin (entitled Mahara"m). SECOND SEPARATE EDITION. FIRST EDITION OF COMMENTARY. ff. 191. *Signature on title, rather dampstained. Contemporary impressive vellum over thick wooden boards, corner-pieces (one lacking), clasps and hinges. Folio. [Vinnograd. Cracow 209].*

Cracow, Isaac Prostitz: 1598. **\$400-600**

✳ Most of this important commentary is incorporated to the *Chidushei Anshei Shem* found in the standard Vilna edition of the Talmud, under the rubric Maharam Tiktin. The present first edition of the commentary however, contains a number of responsa (viz. verso of title and f. 61b-62a), as well as an introductory essay by the exegete's son Asher, that were all left out of all subsequent editions.





Lot 115



Lot 117

**117 MOSES BEN MAIMON.** (MAIMONIDES / RaMBa"m). Moreh Nevuchim ["Guide to the Perplexed"]. With commentaries by Shem-Tov, Ephodi and ibn Crescas.

\* With: Provençal, Moses. Biur Inyan Shnei Kavim [dissertation on the Theorem of Apollonius]. Third edition. Title within historiated border displaying printer's device on title (cf. Yaari no. 20). ff. (14); 174; (2). Title repaired on verso, some foxing, final nine leaves dampsoiled. Modern calf, spine in compartments, gilt extra. Folio. [Vinograd, Sabbioneta 8; Haberman, Adelkind 113; not in Adams].

Sabbioneta, Cornilio Adelkind for Tobias Foa: 1553. **\$2000-3000**

♣ Maimonides' philosophical work, Guide to the Perplexed was held in high esteem even among Christian scholastic circles. In his Summa Theologica, Thomas Aquinas oftentimes quotes "Rabbi Moyses." See EJ, Vol. III, cols. 229-31.

Maimonides discusses in the Guide the Theorem of Apollonius on two straight lines that never meet. Moses Provençal's supplementary dissertation on the Theorem is often lacking from Adelkind's edition.

See: C. Roth, Jews in the Renaissance (1959), pp. 28-29, 236, 266.

[SEE ILLUSTRATION ABOVE RIGHT]

**118 MOSES BEN MAIMON.** (MAIMONIDES/RaMBa"m). Mishneh Torah [Rabbinic Code]. With commentaries.

\* Bound with Sepher Ha'mitzvot ["The Book of Precepts"]. ff.41,(1). With rare final leaf containing Printers device and colophon, **NOT SEEN OR NOTED BY VINOGRAD AND MISSING IN MOST COPIES.** Fifth Edition. FIRST EDITION WITH THE COMMENTARY OF R. MEIR OF PADUA. Wide margins. Two titles and colophons with the three crowned printer's device (Yaari, no. 18). Opening words of each chapter within decorative woodcut border. Extensive marginalia in an Italian hand throughout vol. I and II translating key words and difficult passages into Judaeo-Italian. Handwritten, astronomical diagrams are provided in a number of places in relation to Hilchoth Kiddush Ha-Chodesh (ff. 198-218). *Two works bound in three volumes. Vol. I: ff. (2), 3-228. Vol. II: ff. 229-389. Vol. III: ff. (1), 394-767, (1). Various signatures of Italian, Moroccan and Yemenite owners on flyleaf, title and first leaf of Sepher Ha'mitzvot, censors signatures on f. 389b dated 1575 and 1590. Slight repair to upper margin of title page and first two leaves of first volume, title of third volume remargined and repaired. Some staining, marginal worming on a few leaves, and trace foxed in places. Recent vellum, some wear. Folio. [Vinograd, Venice 408 and 407; I.J. Dienstag, Mishneh Torah Le-ha-Rambam, in: Studies...in Honor of I. Edward Kiev (1971) no. 8].*

Venice, Alvise Bragadin: 1550. **\$25,000-30,000**

**A RARE COMPLETE COPY OF THE FIRST BRAGADIN EDITION OF MAIMONIDES' CODE.**

Within twelve months, two Venetian printing establishments, the veteran House of Giustinian and the neophyte Bragadin, issued in 1550, rival editions of the Mishneh Torah. The ensuing commercial rivalry resulted in a level of contention that ultimately led to Church-sanctioned public burning of Hebrew books.

Upon establishing a new printing-shop, Alvise Bragadin, commissioned the Mahara"m, Meir Katzenellenbogen, Chief Rabbi of Padua, to serve as Chief Editor of a new edition of the Mishneh Torah. R. Meir not only edited the work, but included his own glosses "Amar Ha-Magiha."

The Giustiniani rival edition of Maimonides



wrote disparagingly of the Mahra"m's contributions and Bragadin subsequently accused Giustiniani of publishing a second Maimonides with the malicious intent of sabotaging a new Hebrew press, just as he (Giustiniani) had previously ruined Bomberg.

As the dispute escalated, Rabbi Meir Katzenellenbogen wrote to his disciple Rabbi Moses Isserles (Ram"a) in Cracow reporting the dispute and requesting a judicial opinion. The Ram"a subsequently enjoined all Jews, under pain of excommunication (cherem,) from purchasing the books of Giustiniani (see his responsa no. 10).

In retaliation, Giustiniani sought to obtain a papal opinion condemning Bragadin's books. He directed the scrutiny of the papal censor to Rabbi Meir's notes on Maimonides for content objectionable to the Church.

This dispute between the Houses of Bragadin and Giustiniani; ultimately resulted in the ecclesiastically-ordered cessation of Hebrew printing, and subsequently Hebrew books were confiscated by the authorities to be consumed by flames at public burnings in market-places throughout Italy.

For details of this tragedy see Amram, *The Makers of Hebrew Books in Italy*, pp. 255- 64, A.

Yaari, *Sereiphath Hatalmud B'Italia* in: *Mechkarei Sepher* (1958)

pp. 198-233, and Isaiah Sonne, *Tiyulim...A. Marx Jubilee Volume*, p. 215.

Due to the Halachic ruling by Moses Isserles, scholars were wont to study exclusively from the Bragadin Maimonides edition and thus few are still extant, as opposed to the large number of Giustiani Maimonides editions that lay unpurchased.

The introduction of the editor in Volume I explicitly states that the *Sepher Ha'mitzvot* was published together with the *Mishnah Torah* so that it would be an immediate study-aid. According to Dienstag (p. 35), the copies located in JTSA, NYPL, and HUC do not have the *Sepher Ha'mitzvot* bound together with the *Mishnah Torah*.

[SEE ILLUSTRATION CENTER SPREAD]





- 119 MOSES BEN MAIMON.** (MAIMONIDES / RaMBa"m). *Mishneh Torah* [Rabbinic Code]. FIRST EDITION with commentary by Joseph Karo. With glosses, including Abraham ben David of Posquieres (RAVa"D) and Levi ibn Chabib. Fourteen parts in four volumes. Four title pages, each with Bragadin's device of Three Crowns, Meir Parenzo's device of Venice and the Dragon on verso, and following the Table of Contents (the late) Asher Parenzo's device of a Mountain rising from the Sea. Text illustrations. Final volume with first edition of the alphabetical index compiled by the School of Baruch Uziel. Final leaf with a poem in honor of one of Karo's disciples, Abraham Hayug. Signatures on title with marginal notations in an Italian 17th-century hand. *Vol. I: ff. (22), 316. Title repaired affecting a few letters of the introduction, extensive scholarly marginal notes in a late 17th century Italian hand. Signature of censor dated 1599. Vol. II: ff. (10), 219 (i.e. 218). Some staining and browning, signature of censor dated 1600 on verso of final leaf. Vol. III: ff. (20), 452, (1). Some dampstaining and browning. Vol. IV: ff. (10), 292, (9). Lightly browned and stained in places, inscriptions of previous owners on title. Signature of censor on verso of penultimate leaf. Modern vellum with scribal calligraphy. Folio. [Vinograd, Venice 600; I.J. Dienstag, *Mishneh Torah Leharamba"m in: Studies...in Honor of I. Edward Kiev* (1971), no. 10; Adams M-169].*

Venice, Meir Parenzo for Alvise Bragadin: 1574-75.

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





⌘ The second Bragadin Maimonides edition.

First appearance of the Hasagoth Ha-Rava”d as an entity unto itself (previously it was incorporated as part of the Maggid Mishneh). This important first edition with the Keseph Mishneh, contains a fore- and after-word relating that Moses Provencal of Mantua “whose net is spread until Safed” was the catalyst of the edition, encouraging and hastening Karo to complete the work for publication. Karo’s previous experience in publishing his Beth Yoseph had been disagreeable, for the printer went to press without waiting for the author’s corrections, which later had to be published separately. Rabbi Provencal’s prodding was not in vain for the afterword notes that Karo died before the publication was completed. Karo also used the agency of the great scholar and Kabbalist R. Menachem Azaria of Fano to ensure the perfection of the work. It is suggested that the R’ma of Fano examined each volume upon publication.

This edition also presents the first publication of a comprehensive alphabetical subject index based upon writings from the school of “ha-Rav Ha-zaken Gadol Be-doro,” R. Baruch Uziel.

[SEE ILLUSTRATION CENTRE-SPREAD]

**120 MOSES BEN MAIMON.** (MAIMONIDES / RaMBa”M). Mishnah Torah [Rabbinic Code]. With traditional commentaries - Hagahoth Maimoniyoth, Hasagoth ha-RaBa”D, Kesef Mishneh, Lechem MIshneh, Magid Mishneh, Migdol Oz, Mishneh le-Melech. FIRST EDITION OF COMMENTS BY R. ISAIAH BERLIN (PICK). Four parts in four volumes. Part III, f. 131v contains several engraved diagrams pertaining to Hilchoth Kilayim. *Vol. I: ff. (6), 116, 157. Vol. II: ff. (3), 243. ff. 242-3 torn with loss of text. Vol. III: ff. (1), 131, 141, 96. Vol. IV: ff. (1), 141, 169. f. 2 repaired with loss of text. Stained. Slightly wormed with some minor loss of text. Uniform contemporary mottled calf, spine in compartments, rubbed. Folio. [Vinograd, Dyhernfurth 427].*

Dyhernfurth, Joseph Mai: 1809-14. **\$500-700**

♣ The printer of this Maimonides edition, Joseph ben Michel Mai, incorporated here the novellae written by his father-in-law, R. Isaiah Berlin “the most eminent critic among the German Talmudists of the eighteenth century.”

Isaiah Berlin (1725-1799) studied in Halberstadt under the tutelage of R. Hirsch Bialeh (Charif). Following his marriage, he was also referred to as R. Isaiah Pick, in honor of his wealthy father-in-law, Wolf Loebel Pick. Berlin annotated almost every book in his considerable library, mentioning sources, or noting parallel passages and variant readings. These glosses cover a considerable swath across rabbinic literature, yet it was Berlin’s contributions to the Talmud that some consider to be ranked only second in importance to those by the illustrious Vilna Gaon.

See N. Friedmann, *Otzar Harabanim*, p. 245, no. 11677; JE, Vol. III, pp. 79-80.

**121 MOSES BEN NACHMAN.** (NACHMANIDES / RaMBa”N). Chidushei Bava Bathra [novellae to Talmud Tractate].

\* Appended: Dina de-Garmei. FIRST EDITION. **A FINE, WIDE-MARGINED COPY.** Divisional title of Dina de-Garmei. On title and final blank two elegant Sephardic monograms, as yet unidentified. At bottom final page several censors’ inscriptions: “Dominico Irosolimi[ta]no”; “Aless[and]ro Scipione 1596”; “Laurentius Franguellus”; “Visto per me Gio[vanni] Dominico Carretto 1618.” (See Wm. Poppers, *The Censorship of Hebrew Books*, pl.III, nos. 1, 7, 8; pl.iv, no.5). *ff. 116. Order of ff. 81-82 and 87-88 reversed. Beyond a few minimal stains, a bright copy. Modern boards. 4to. [Vinograd, Venice 74; Habermann, Bomberg 80; not in Adams].*

Venice, Daniel Bomberg: 1523. **\$3000-5000**

♣ Dina Degarmi, is an exposition of laws pertaining to personal injuries and property damage. This small, work was highly praised and generated many super-commentaries

In the poem which serves as the preface to Dina de-Garmei (f.110), Nachmanides praises his predecessors, the “Sages of France” (i.e. The Tosaphists). R. Solomon Luria (Yam shel Shelomo, Tractate Bava Kama, Introduction) would cite this poem as proof of the great esteem in which Nachmanides, a Spaniard, held the rabbis of France. Maimonides, on the other hand, had a certain disdain for the French rabbis, writing of them disparagingly. See C.B. Chavel, *Kithvei Ramban*, vol. I (1968), p.417; EJ, Vol. XII, col. 780; Vol. VII, cols. 430-431.

Israel Ta-Shema has established that with the exception of Nachmanides’ commentary to Bava Kama and the appended “Dina de-Garmei,” printed in Venice in 1523, there did not appear in print any other work of Nachmanides’ Talmudic interpretations for the next two centuries. The ramifications of this are enormous, for it means that Ashkenazic decisors such as R. Shabthai Cohen, author “Siphthei Cohen” (Sha”Ch) were bereft of the major portion of Nachmanides’ scholarship. See I.M. Ta-Shema, *Kiryath Sepher*, Vol. L (1975), p.327; and Haym Soloveitchik, “Printing and the History of Halakha - A Case Study” in: *Bar-Ilan Annual*, Vol. XXX-XXXI (2006), p.319.

[SEE ILLUSTRATION LEFT]



Lot 121





Lot 122

**122 MOSES BEN NACHMAN.** (NACHMANIDES. RaMBa"N). Peirush Ha-Torah [Commentary to the Pentateuch]. Title within decorative border with ornate floral design; with poem containing the acrostic "Gershom." Initial words within white-on-black decorative surround. ff. 177 (of 178), text complete, lacking final blank only (as the Mehlman copy at JNUL). Scattered marginalia in an Italian hand, slight worming on four leaves (in parshath Chukath-Balak) affecting a few letters, lightly foxed and stained in places. Modern crushed morocco elaborately gilt-tooled, maroon dentelles. Sm. folio. [Vinograd Pesaro 34; Mehlman 673; St. Cat. Bodl. 6532, 51].

Pesaro, Sons of Soncino: 1513-14. **\$7000-9000**

♣ **EXTREMELY RARE.** The bookseller and scholar, David Frankel was wont to advise his clients that early Pesaro books were more scarce and prized than were many incunabula.

After Rashi, the most popular commentary to the Pentateuch is undoubtedly that of Nachmanides (b. Gerona, 1194 - d. Eretz Israel, 1270). The fact that there were as many as three incunabule editions (two within a year of one another) of Nachmanides' Commentary to the Pentateuch, attests to the immense popularity of the work.

[SEE ILLUSTRATION ABOVE]



Lot 124

**123 MOSES OF COUCY.** Sepher Mitzvot Gadol (SeMa"G) ["The Great Book of Commandments": Enumeration of the 613 precepts]. Title within architectural arch. ff. 250, (2), 251-316. First few leaves remargined, margins of final leaves slightly frayed, some staining and foxing, touch wormed in places. Modern elegant blind-tooled crushed morocco over thick wooden boards. Folio. [Vinograd, Venice 318; Habermann, Bomberg 194; Adams M-1872].

Venice, Daniel Bomberg: 1547. **\$500-700**

**124 MUELHAUSEN, YOM-TOV LIPMANN.** Sepher Nitzachon ["Book of Victory": anti-Christian polemic]. FIRST EDITION. The Hebrew only issue, with Latin sources and notes printed on the margin. Engraved Hebrew title-page. pp. (8), 200. Light staining, previous owner's stamp on title. Later speckled boards. 4to. [Vinograd, Altdorf 1].

Altdorf, W. Endter: 1644. **\$1000-1500**

✎ The intent of Muelhausen's Sepher Nitzachon, composed in 1390, was to serve as an instruction to the ordinary Jew as to how to respond if confronted by Christians seeking to prove the veracity of their religion over Judaism.

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

[SEE ILLUSTRATION ABOVE LEFT]



Lot 126

**125 MUENSTER, SEBASTIAN.** Aruch ha-Shorashoth / Dictionarium Hebraicum [Hebrew / Latin Dictionary]. FIRST EDITION. Printer's device on opening and closing pages (Yaari, Hebrew Printers' Marks, no. 12). pp. (48), 525, (3), lacking pp. 225-6, 239-40. later blind-tooled calf, acorn and dragon motif front and back, rubbed. 8vo. [Vinograd, Basle 11; Prijs, Basle 14; Adams M-1921].

Basle, Johann Froben: 1523. **\$200-300**

**126 MUENSTER, SEBASTIAN.** Dikduk de-Lishan Arami o ha-Casda'ah / Chaldaica Grammatica [Aramaic Grammar]. Title and text in Hebrew and Latin. Latin inscription on title dated 1624. Initials richly historiated. On p.14, "Indian" alphabet. On p.18 wayber-taytsch and Rashi script. On final page, printer's mark of Johann Froben. pp. (8), 212, (4). Contemporary limp vellum, detached, light wear. 4to. [Vinograd, Basle 22; Prijs 23; Adams 1903].

Basle, J. Froben: 1527. **\$800-1200**

✎ Includes several selected passages from Aramaic Targumim with Latin translation face `a face (pp.142-151). Also contains a glossary of Aramaic terms (pp.161-187) and abbreviations (rashei teivoth) (pp.188-212).

[SEE ILLUSTRATION BELOW LEFT]





Lot 127

**127 MOSES OF COUCY.** Sepher Mitzvot Gadol (Sma"g) ["The Great Book of Commandments": Enumeration of the 613 precepts]. Third edition. Divisional title. ff. 248. *Previous owner's stamp on verso of title lightly offset on f. 1a, minute single wormhole through first third of volume, otherwise A FINE CRISP COPY. Modern blind-tooled calf, retaining earlier gilt-titled backstrip. Folio. [Vinograd, Venice 66; Habermann, Bomberg 73; Adams M-1870].*

Venice, Daniel Bomberg: 1522. **\$7000-8000**

• **FIRST POST-INCUNABLE EDITION.**

Following Maimonides' Code, the Sepher Mitzvot Gadol would be the next significant work of the genre, reflecting Ashkenazic halachic tradition. Rabbi Moses of Coucy (13th century) here followed Maimonides' general arrangement of the precepts, dividing the 613 commandments into 248 positive commandments and 365 negative commandments. Although the Halachic Codes of the Tu"r and the Rama"m provided for the needs of the Sephardic and German communities, the French and those of French origin residing in Northern Italy were not satisfied until they found their own French authority - the Sma"g.

Joshua Boaz, in his Ein Mishpat - a mainstay of all standard Talmud editions, cross-references the Halachic decisions of the trio: Rama"m, Sma"g and the Tu"r, for all Talmudic discussions, especially where a difference of opinion arises. For more details and information concerning the author, purpose, contents, and order of the Sma"g, see E. E. Urbach, Baalei Ha-Tosfot, pp. 384-95.

[SEE ILLUSTRATION ABOVE]





Lot 128

- 128 MUENSTER, SEBASTIAN.** Shilush Leshonoth / Dictionarium Trilingue. Columns ruled in red. On final page, mark of Henricus Petri (see Ya'ari, Hebrew Printers' Marks, no. 11). pp. 238, (1). *Slight staining. Later mottled calf, gilt extra. Sm. folio. [Vinograd, Basle 34; Prijs 32].*

Basle, Henricus Petri: 1530. **\$800-1200**

♣ A Trilingual Dictionary: Latin-Greek-Hebrew. One of the very first Hebrew books printed at the press of Henricus Petri.

Muenster (1489-1552), a pupil of the Jewish grammarian Elijah Levita, was considered the foremost Christian Hebraist of his day. See related article by I.I.J. Rosenthal, Sebastian Muenster's Knowledge and Use of Jewish Exegesis, in: Essays in Honour of J.H. Hertz (1943), pp.351-69.

[SEE ILLUSTRATION ABOVE]



Lot 129

- 129 NAJARA, MOSES.** Lekach Tov [commentary to the Torah]. FIRST EDITION. **A SOUND, WIDE-MARGINED COPY.** ff. 149, (1). *Inscription on title excised, first and last page worn, discolored, otherwise a crisp wide-margined copy. Later calf, rubbed. Sm. folio. [Vinograd, Const. 250; Yaari, Const. 183; not in Adams].*

Constantinople, Solomon & Joseph Ya'avetz: 1575. **\$2000-3000**

♣ A Halachic and Aggadic commentary to the Pentateuch, with special attention to the 613 precepts, together with Kabbalistic inferences.

The author lived in Damascus and Safed and was one of the disciples of Isaac Luria. His son, Israel Najara, was a distinguished poet who composed the peerless hymn, Y-ah Ribon.

[SEE ILLUSTRATION ABOVE]

**130 PAGNINUS, SANTES.** *Hebraicas Institutiones.* FIRST EDITION. Four Books in single volume. Volume reads right to left, Latin interspersed with vocalized Hebrew. Title in red and black within elaborate border. Woodcut of the Author lecturing to his students along with four smaller cuts at beginning of Book One. Many large historiated woodcut initials throughout, woodcut border on last page. Printed in double columns. pp.(16), 421, (1). *Occasionally browned and stained, former owner's inscription atop colophon. Recent vellum with cloth ties. 4to. [Freimann, p. 74; not in Steinschneider nor Adams].*

Lyons, Antoniu[m] du Ry: 1526. **\$1000-1500**

✦ The Italian Hebraist Santes Pagninus (1470-1536) was taught by a Spanish-Jewish convert to Catholicism, Clement Abraham. Pagnini's Hebrew grammar was chiefly based on David Kimchi's Michlol and was widely consulted in the sixteenth century. See EJ, Vol. XIII, cols. 13-14.

[SEE ILLUSTRATION BELOW LEFT]

**131 PIRKEI REBI ELIEZER.** [Midrashim]. Anonymous. (Attributed to Rabbi Eliezer ben Hyrcanus, the brother-in-law of Raban Gamliel). Printer's device on title (Yaari, Printers Marks no. 26). ff. 46. *Trimmed and lightly stained, censored portions supplied along the margin by a later owner. Modern limp vellum, upper cover with scribal calligraphy. 4to. [Vinograd, Sabionetta 54; Benayahu, Cremona-[Sabionetta], 41].*

Sabionetta, Vincenzo Conti: 1567. **\$400-600**

✦ One of the earliest aggadic books, Pirkei Rebi Eliezer aims to inculcate ethical teachings for daily life, by demonstrating moral values deduced from the beauty of the Biblical narrative. Embellished with many stories, the works' style at times, waxes poetic, especially concerning the coming of the Messiah, a subject to which many passages are devoted. "The book is of a peculiar character, it cannot be said to be a strictly ethical book as it contains a good deal of extraneous matters, such as chapters on astronomy, the calculation of the calendar and many exotic legends. It is best characterized as an ethical narrative book." See M. Waxman, History of Jewish Literature Vol. I, pp.144-5.

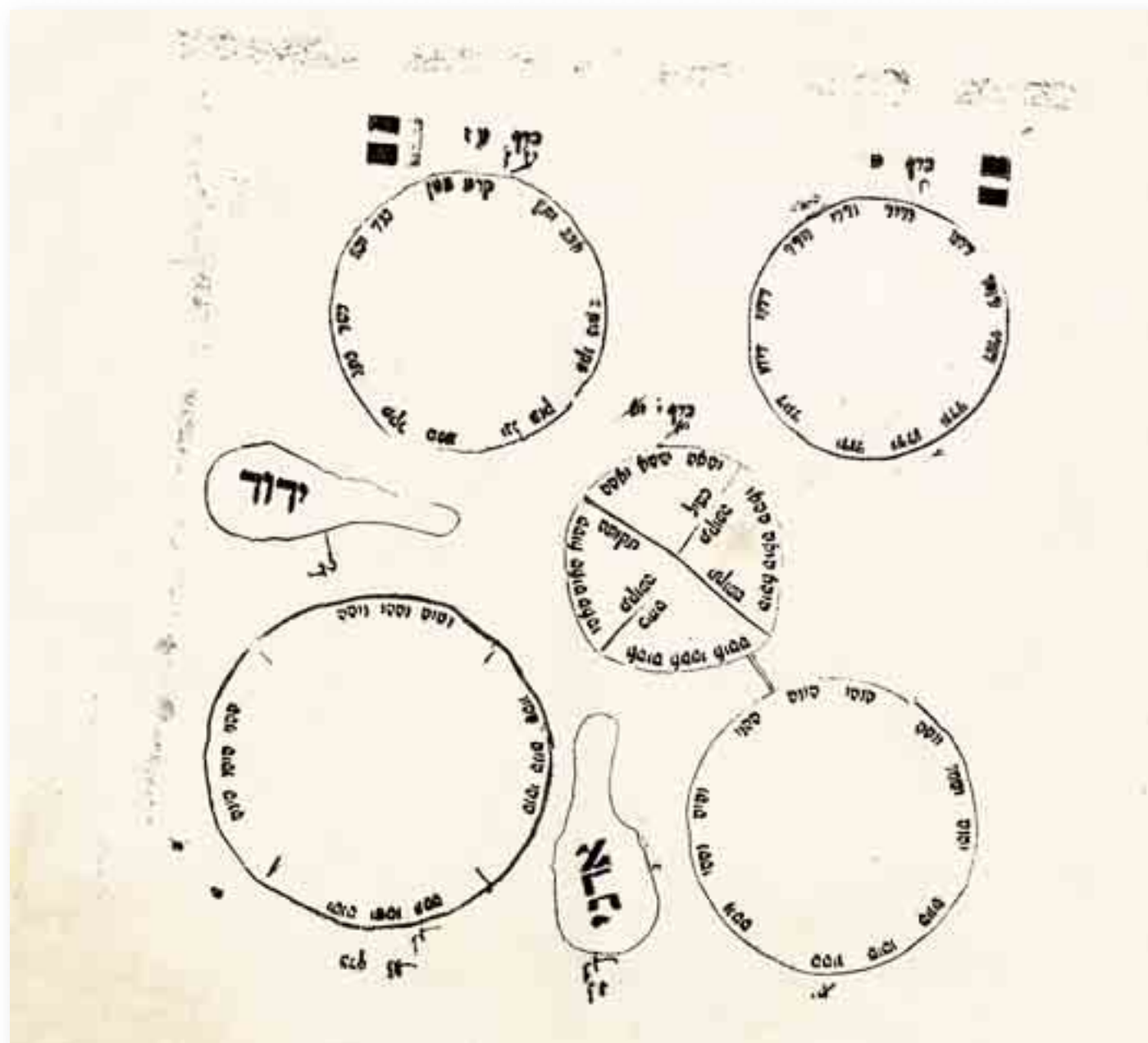
[SEE ILLUSTRATION BELOW RIGHT]



Lot 130



Lot 131



Lot 132





Lot 132

**132 SEPHER YETZIRAH.** [on cosmogony and thaumaturgy]. Anonymous (Attributed to Abraham the Patriarch). FIRST EDITION. Title within woodcut architectural arch. Numerous spherical charts and Kabbalistic diagrams.

WITH THE RARE ADDITIONAL ILLUSTRATED FOLDING LEAF (bound at end). ff. 105, (1). Some staining, slight worming affecting a few letters expertly repaired. Title mounted, few leaves supplied from another copy. Modern diced calf. Sm. 4to. [Vinograd, Mantua 86; not in Adams].

Mantua, Jacob ben Naphtali Hacohen: 1562. **\$15,000-20,000**

• The earliest extant Hebrew text of systematic speculative thought” (Scholem).

The Sepher Yetzirah is the most esoteric of all Kabbalistic texts and certainly the most influential. The central subject of the Sepher Yetzirah is a compact discourse on cosmology and cosmogony (a speculative form of the Creation act). The work is outstanding for its clearly mystical character. It opens with the declaration that God created the world with “thirty-two secret paths of wisdom.” These paths are defined as “The Ten Sephiroth and the twenty-two elemental letters of the Hebrew alphabet.” The first chapter elaborates upon the Sephiroth and the remaining five chapters on the function of the letters.

A FINE COPY OF THIS IMPORTANT TEXT, INCLUDING THE TANTALIZINGLY ELUSIVE ILLUSTRATED LEAF.

[SEE ILLUSTRATION FACING PAGE AND ABOVE]



Lot 133

- 133 SFORNO, OBADIAH.** Ohr Amim ["Light of the Nations": philosophy, opposing Aristotelianism]. FIRST EDITION. Initial word within decorative frame. **A WIDE-MARGINED COPY.** ff. 64. *Lightly stained in places. Later calf-backed marbled boards, rubbed. Sm. 4to. [Vinograd, Bologna 8; Mehlman 1219; Adams O-1].*

Bologna, The Company of Silk Weavers: 1537. **\$3000-5000**

♣ Obadiah Sforno of Bologna (known in Latin as Salvadeus), (ca. 1470-ca. 1550), was a physician by profession. In this slim volume, Sforno quotes abundantly from the Greek philosopher Aristotle and the Arab philosophers Ibn Rushd (Averroes) and al-Ghazali. A Latin version appeared under the title *Lumen Gentium* (Bologna, 1548). See EJ, Vol. XIV, cols. 1209-1210.

This work was the first of only nine books printed by the Jewish Silk Weaver's Guild of Bologna. See Amram, *The Makers of Hebrew Books in Italy*, pp.232-35.

[SEE ILLUSTRATION ABOVE]

- 134 SFORNO, OBADIAH.** Bi'ur Shir ha-Shirim ve-Koheleth [commentary to the Song of Songs and Book of Ecclesiastes]. FIRST EDITION. Large printer's device on title. Letters of initial word of Song of Songs and Ecclesiastes historiated. ff.16. *Closely shaved, single repaired wormhole. Modern morocco, diamond-patterned gilt clover-lozenges on covers. 8vo. [Vinograd, Venice 539; Adams O-2].*

Venice, Giovanni Griffio: 1567. **\$500-700**

♣ Sforno achieved great reknown by his commentary to the Bible, which is included in most standard editions of Mikra'oth Gedoloth.

[SEE ILLUSTRATION FACING PAGE BOTTOM LEFT]

**135 SABA, ABRAHAM.** Tzeror ha-Mor ["Bundle of Myrrh": Kabbalistic commentary to the Pentateuch]. Title within architectural arch surmounted by vignette depicting the Sacrifice of Isaac. Final page contains medical prescriptions in Yiddish in a 17th-century hand. ff. 165, (1). Previous owners signature on title (Yitzhak b. Azriel). Stained and foxed. Modern elegant tan calf. Folio. [Vinograd, Cracow 184; Mehlman 675].

Cracow, Isaac Prostitz: 1595. **\$500-700**

♣ The author (b. Spain, c. 1440-1508), a disciple of Isaac de Leon, was exiled from his native Castile. No sooner did he find refuge in Oporto, Portugal, than King Emanuel ordered all Jews converted and all Hebrew books burned. Saba's sons were forcibly baptized and his extensive library plundered. He escaped to Fez, Morocco, where he attempted to recommit from memory his own works that he was forced to abandon. See N.S. Libowitz, R. Avraham Saba u-Sepharav (1936).

**136 SHIMON B"R YOCHAI.** (Traditionally Attributed to). Tikunei Hazohar [Kabbalah]. FIRST EDITION. Title within architectural arch. ff. (4), 146, (2). Foxed and stained in places, previous owner's marks, upper margin of title repaired, some passages censored with deleted words later restored. Modern calf. 4to. [Vinograd, Mantua 59; Mehlman 1119; not in Adams].

Mantua, Meir b. Ephraim of Padua & Jakob b. Naphtali Hakohen of Gazolo: 1558. **\$3000-4000**

♣ One of the most important, classical Kabbalistic texts. The Tikunei Hazohar is divided into seventy chapters, or "Tikunim" (plus an additional eleven Tikunim from a different manuscript, ff. 136-46). Each Tikun expounds upon an interpretation of the word "Bereishith," conforming to the "Seventy Aspects of the Torah." The expositions in the book digress widely, and often focus upon matters not included in the main body of the Zohar: - esoterica of the vowel point and accents, wisdom underlying prayer and Halachah, etc. Two widely divergent textual arrangements are found among manuscripts, which are reflected in turn in the present edition and the later, Orta-Koj edition.

It is a custom among many communities to daily study portions of this work especially during the month of Elul leading up to the High Holy Days. The present volume was evidently read in this manner as there are manuscript notations as such; e.g. see ff. 36a ("ad kan yom zayin"), 55b ("ad kan yom yud aleph"), 106a ("ad kan yom kaf aleph") etc.

[SEE ILLUSTRATION BELOW RIGHT]



Lot 135



Lot 136



**137 SHIMON B"R YOCHAI.** (Traditionally attributed to. Publicized by R. Moses b. Shem Tov de Leon). Sepher ha-Zohar ["The Book of Splendor"]. FIRST EDITION. Five parts in three volumes. Complete with four titles each within architectural arch. On final page, censors' signatures. Scattered marginalia in an old hand. *Volumes not uniform. Vol. I: ff. (8), 251. Leaves 98-9 and 100-101 reversed. Vol. II: ff. 269. Vol. III: ff. 300. Stains and minimal worming, no loss of text. Lines struck by censor faded. Modern half-vellum over thick wooden boards. 4to.* [Vinograd, Mantua 51, 61 and 69; Wiener 3384; Scholem, Bibliographia Kabbalistica, pp. 166-7, no. 1; not in Adams].

Mantua, Meir b. Ephraim of Padua and Jacob ben Naphtali Hakohen of Gazzuolo: 1558-60. **\$10,000-15,000**



Lot 137

❧ FIRST EDITION OF THE BIBLE OF JEWISH MYSTICISM.

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

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

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

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

[SEE ILLUSTRATION CENTRE-SPREAD]



**138 SHIMON B"R YOCHAI.**

(Traditionally Attributed to. Publicized by R. Moses b. Shem Tov de Leon). Sopher ha-Zohar ["The Book of Splendor"]. FIRST EDITION. Three parts in one volume. Title within elaborate garlanded and draped woodcut architectural arch. Initial words of Five Books of Moses richly historiated. Besides foliation, the four columns of each leaf are numbered consecutively, additionally, the 58 lines in each column are numbered every 10 lines. On final page, permission of Inquisitor 1558, with signature of censor. ff. 132; 122; 146. *Ex-library. Stained in places, title laid down, slight marginal worming in a few places. Modern calf, rubbed. Folio. [Vinograd, Cremona 24; Benayahu, Cremona 21; Scholem, Bibliographia Kabbalistica, pp. 167, No. 2; Heller, Vol. I, pp. 502-503; not in Adams].*

Cremona, Vincenzo Conti: 1559-1560.  
**\$10,000-15,000**

• **ELEGANT CREMONA EDITION OF ZOHAR.**

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

The first two editions of the Zohar were printed by competing printers in the neighboring towns of Mantua (1558-60) and Cremona (1559-60), both consulting numerous manuscripts in an attempt to establish literary accuracy. The Mantua Zohar (see previous Lot) was printed in three volumes in Rashi script, while the Cremona Zohar was printed in one large volume in square script. Consequently, these editions became known as the Zohar Katan ("Small Zohar") and Zohar Gadol ("Large Zohar") respectively.

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

The rarity of the Cremona edition may be due to the fact that at the time of the burning of the Talmud in Cremona in 1559, the militia sent to execute the order were not able to distinguish one Hebrew book from another, and may have inadvertently thrown into the pyre copies of the newly published Zohar as well.

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



Lot 138

[SEE ILLUSTRATION ABOVE]





Lot 139

- 139 (TALMUD, BABYLONIAN).** Masechta Avodah Zarah [idolatry]. With commentaries by Rash"i, Tosafoth, etc. **FIRST BOMBERG EDITION.** Initial word within white-on-black decorative surround. ff. 97. Previous owner's marks, few light stains, trace marginal worming affecting few letters, scattered marginal corrections Magnificent modern salmon crushed morocco, upper cover gilt-tooled with concentric design utilizing stars, flora, and leafy chain patterns. Folio. [Vinograd, Venice 29; Habermann, Bomberg 25; not in Adams; M. Heller, *Printing the Talmud*, (1992) pp. 135-154].

Venice, Daniel Bomberg: 1520. **\$15,000-20,000**

• **THE SECOND TALMUDIC TRACTATE PUBLISHED BY BOMBERG**

Rabinowitz postulates Bomberg's order of printing of each Tractate based upon the increasing sophistication of matters provided such as the dates on the title and provision of head-notes on each page. See R.N.N. Rabinowitz, *Ma'amar al Hadpasat Ha-Talmud* (1952) pp. 35-42.

[SEE ILLUSTRATION ABOVE]



Lot 140

- 140 (TALMUD, BABYLONIAN).** Tractate Nedarim [vows]. With commentaries by Rash"i, Tosafoth, Ro"sh. **FIRST BOMBERG EDITION.** Initial word floriated. ff. 96; 25. Title-page mounted with some marginal loss, previous owners marks, some dampstaining, lower margin of f. 94 removed not affecting text. Modern calf by Sangorski & Sutcliffe, spine sunned. Folio. [Vinograd, Venice 60; Haberman, Bomberg 51; Rabinowitz, Talmud pp. 35-42; Heller, Printing the Talmud pp. 135-154].

Venice, Daniel Bomberg; 1522. **\$15,000-20,000**

• Daniel Bomberg's editions of 1520-23 formed the editio princeps of the Babylonian Talmud setting the standard pagination and layout to which almost all subsequent editions adhered: a section of the Mishnah text followed by its' Gemara, the commentary of Rashi on the inner margin and that of the Tosaphists on the outer. The uniformity of pages in all published editions was of great practical use to Talmudic scholars, creating a standard for reference citation and serving as a symbol of the unity of the Jewish people which Talmud study across the ages has enhanced.

This volume of the Talmud sold out quickly, necessitating a reissue the following year.

[SEE ILLUSTRATION ABOVE]



Lot 141

**141 (TALMUD, BABYLONIAN).** Masechta Temurah [The Substituted Offering] With commentary by Rash"i, Tosafoth, etc. ff. 34. [Vinograd, Venice 65; Habermann, Bomberg 54].

\* BOUND WITH: Masechta Erechin [Vows of Valuation]. ff. 35. [Vinograd, Venice 63; Habermann, Bomberg 58].

\* Masechta Me'ilah, Kinim, Tamid, Midoth, S'machoth, Kallah, Sophrim. ff. 47 (ff. 42-47 misbound at end of volume). [Vinograd, Venice 79; Habermann, Bomberg 64].

\* ASHER BEN YECHIEL (RO"SH). Hilchoth Ketanoth [laws of Sepher Torah, Mezuzah, Tephillin, etc.] ff.15. [Vinograd, Venice 72 (notes only 14 leaves); Habermann, Bomberg 61 (cf. 46)]. Together four works bound in one volume.

**ALL FIRST BOMBERG EDITIONS.** Initial words within white-on-black decorative surround. *Stained in places, previous owner's stamp on first page of text of first two tractates, tear on f. 3 of Hilchoth Ketanoth. Modern gilt-ruled morocco by Sangorski & Sutcliffe, rubbed. Tall folio. [Rabinowitz, Talmud pp. 35-42; Heller, Printing the Talmud pp. 135-54].*

Venice, Bomberg: 1522. **\$20,000-25,000**

✪ The volume containing the slim tractates of Me'ilah, Kinim, Tamid, Midoth, S'machoth, Kallah, Sophrim was the final volume printed by Bomberg in order to complete the first edition of the entire Talmud. It contains two lengthy colophons on the verso of the final leaf. One is by the editor Chiya Meir ben David and the other by Cornelius Adelkind. They note how Bomberg sent agents abroad to gather the necessary texts in order to assemble the Talmud. Adelkind also discusses the original idea of standardizing the pages of the Talmud and other important editorial matters.

[SEE ILLUSTRATION ABOVE]





Lot 142

- 142 (TALMUD, BABYLONIAN).** Masechta Bechoroth [Firstlings]. With commentary by Rash"i, Tosafot, Ro"sh, etc. FIRST EDITION OF MASORETH HATALMUD. Printer's mark on title. Title letters historiatised. ff. 69. Some staining, pinhole marginal worming on final leaf. Modern gilt-ruled crushed-morocco by Sangorski & Sutcliffe. Tall folio. [Vinograd, Venice 389; Haberman, Adelkind 85; Mehlman 146; Rabinowitz, Talmud pp. 47-53].

Venice, Giustiniani: 1550. **\$5000-7000**

♣ One of the essential components of the Talmud is the Masoreth HaShas - parallel readings, printed alongside the margins of every page of the Talmud. This feature (originally entitled Masoreth HaTalmud) was first added to the Talmud by Joshua Boaz for the present Giustiniani edition of 1546-1551. It was later enhanced for the Frankfurt edition by Joseph Samuel of Frankfurt and again by Isaiah (Pick) Berlin.

[SEE ILLUSTRATION ABOVE]

**143 (TALMUD, BABYLONIAN).** Masechta Zevachim [sacrifices] ff. 122.

\* BOUND WITH: Mishnayoth Seder Kodashim. With commentary of Maimonides. ff. 47. Printer's device on title. *Signature on title in an Italian hand (Yaakov ben Reuben of Safed), small tear in upper margin of the title. Browned and damp-stained. Contemporary elaborately tooled vellum over heavy wooden boards, rubbed and cracked in places. Folio. [Vinograd Basle 146 and 120; Prijs 124, no. 27 and 124, no. 3(M)].*

Basle, Froben: 1580 and 1578. **\$1000-1500**

✎ Following the wanton destruction in Italy of vast numbers of Hebrew texts - especially Talmud volumes, the Basle humanist-printer Johannes Froben was moved to issue a new edition of the Talmud to compensate for the losses experienced by the learned Jews of Italy. And yet the censor Marco Marino Brixienne and his apostate assistants diligently sought to remove any passages deemed offensive to the Church. Consequently, the potentially scandalizing Tractate Avoda Zara was never issued from the press of Froben.

See R.N.N. Rabinowitz, Ma'amar al Hadpassat Ha-Talmud pp. 74-79 ; M. J. Heller, Printing the Talmud, (1992) pp. 241-65.

**144 (TALMUD, BABYLONIAN).** Masechta Sotah [The Suspected Adulteress]. With commentary by Rashi, Tosfoth and Rabeinu Asher (Ro"sh). The Second Cracow Edition of the Talmud. ff.50. *Some staining, paper repairs to upper right corner of title. Modern tooled tan crushed morocco. Folio. [Vinograd, Cracow 259].*

Cracow, Isaac Prostitz: 1604. **\$800-1000**

✎ See R.N.N. Rabinowitz, Ma'amar al Hadpasat Hatalmud (1952) pp. 80-4; and M.J. Heller, Printing the Talmud (1992) pp.375-80.

**145 WAGENSEIL, JOHANN CHRISTOPH.** Exercitationes sex varii argumenti. -- Contains the following works:

Bachner, Chaim. Luach ha-Chaim / Tabulae Vitae [Table of Life: Health]. \* Judah Leib ben Joshua. Milchamah be-Shalom / Bellum in Pace [War in Peace: The Swedish Invasion of Prague]. Second edition. \* Sibuv ha-Rav R. Pethachiah mi-Regensburg / Peregrinatio R. Petachiae Ratisbonensis [Travels of R. Pethachiah of Regensburg]. Second Hebrew edition. \* Ma'aseh she-he'etik R. Abraham Maimon bi-leshon ha-kodesh mi-lashon Arabi / Historia quam, ex Arabica in sacram Hebraicam linguam convertit R. Abraham Maimonides [Legend that R. Abraham Maimonides translated from Arabic to the Sacred Tongue: a tale of demons]. Hebrew texts in Rashi script, with Latin translations facing. Engraved plate. pp.(8), 244. *Browned. Contemporary calf, gilt covers bearing cartouche with emblem of the Jesuit notable, D. Petrus Daniel Huetius, Paris, 1692. 4to. [Vinograd, Altdorf 11-14].*

Altdorf, Paul Furst: 1687. **\$400-600**

**146 UZIEL, JUDAH.** Beith ha-Uzieli [Sabbath sermons]. FIRST EDITION. Title within typographical border. A few scattered Hebrew marginalia in an Italian hand. ff.(6), 100. *Lower outer corner wormed text unaffected. Later vellum-backed patterned boards. Sm. 4to. [Vinograd, Venice 970].*

Venice, Daniel Zanetti: 1604. **\$300-500**

✎ Judah ben Samuel Uziel (died c. 1600) was a scion of the Uziel Family, a prominent rabbinical dynasty of Fez, Morocco, whose country of origin was Spain. The book was brought to press by Elazar ben Shabthai Belged, a native of Trikala, Greece (see Introduction). See EJ, Vol. XVI, col. 42.



Lot 147



Lot 148

**147 ZARZA, SAMUEL.** Mekor Chaim [super-commentary to Abraham ibn Ezra on the Pentateuch]. FIRST EDITION. Title within architectural arch. Title with previous owner's signature and inscription in a fine Ashkenazic hand, London, 1732. ff. 130. Lightly stained, upper margin of title removed. Later calf, rubbed and rebacked. Sm. folio. [Vinograd, Mantua 63 (noting the existence of typographic variances); Adams S-241].

Mantua, Meir b. Ephraim of Padua & Jakob b. Naphtali Hakohen of Gazolo: 1559. \$400-600

✪ With a Hebrew ownership inscription on title, London, 1732.

The author, a 14th-century Spanish philosopher resident of Valencia, recounts in the introduction of the present work the suffering of the Jews of Castille as a result of the civil-war between Dom Pedro, Duke of Coimbra and his brother Henry the Navigator. In Toledo alone 10,000 Jews are said to have lost their lives. In his afterword, the author states he included an exposition of most of Moreh Nevuchim as few of his generation fully comprehended Maimonides' thought process.

[SEE ILLUSTRATION ABOVE LEFT]



**148 TZIYONI, MENACHEM OF SPEYER.** Sepher Tziyoni [Kabbalistic homilies to the Pentateuch, with poems]. Second edition. Title and chapter headings with woodblock historiated initials. On title, censor's signature of "17 August 1590." (See Wm. Popper, *The Censorship of Hebrew Books*, Pl. V, No. 5.) On f.82r. a Hebrew marginalium pertaining to the "sod shti va-erev" [secret of the cross] the Author alludes to at beg. Parshath Korach. ff.110. *Mispaginated (as usual) though complete. On title previous owner's inscriptions. Upper left hand corner of title taped, laid to size. Tears to ff. 93-100 repaired, light stains. 19th-century library binding. Sm. 4to. [Vinograd, Cremona 31; Benayahu, Cremona 27 and pp.80-3 (illustrated); not in Adams].*

Cremona, Vincenzo Conti: 1560. **\$600-900**

♣ Upon issue, the entire first edition of one thousand copies of the Tziyoni issued in 1559 was seized and destroyed by the Dominican Friars of Cremona, zealously seeking to enforce Pope Paul IV's Index of that year. Despite Pope Paul IV's Bull "In Coena Domini," a bare handful of copies survived. See D. Amram, *The Makers of Hebrew Books in Italy* (1963), pp. 310-315. Concerning the typographical variants between the first and second editions, see M. Benayahu, *Ha-Dephus ha-Ivri bi-Cremona* (1971), pp.79-83 (illustrated). For information on the author, his descendants and his kabbalistic method, see Sh. Weiss, *Tsefunei Tziyoni* (1985), Introduction; and B. Huss, *Demonology and Magic in the Writings of R. Menahem Ziyoni*, in: *Kabbalah*, Vol. X (2004), pp. 55-72.

[SEE ILLUSTRATION FACING PAGE TOP RIGHT]

**149 ZACUTO, ABRAHAM.** Sepher Yuchasin ["Book of Genealogies": Onomasticon and history]. With printed glosses by Moses Isserles (RaM"A). \* Appended: Seder Olam Zuta. Second Edition. First edition with Isserles' notes. Former owner's inscription on front. ff. 168. *Mispaginated but complete. Small portion of extreme upper margin of title and ff. 2-4 repaired not affecting text, lightly foxed and stained in places. Contemporary blind-tooled calf, wooden boards, with clasps and hinges (later). 4to. [Vinograd, Cracow 63; Adams A-46].*

Cracow, Isaac Prostitz: 1580-1. **\$700-900**

♣ The astronomer Abraham Zacuto (1452-c.1515) served at the court of Salamanca, and following the expulsion of the Jews from Spain in 1492, became court astronomer in the service of King John II of Portugal. Zacuto's astrolabe, tables and maritime charts were instrumental in Portuguese explorer Vasco da Gama's 1496 voyage to India. Upon the expulsion of the Jews from Portugal in 1497, Zacuto took up residence in Tunis. There, he worked on his history, Sepher Yuchasin. Zacuto often differs with the findings of his predecessors, R. Sherira Gaon, Abraham ibn Daud Halevi (author Sepher ha-Kabbalah), and Maimonides. Though the work takes the reader from Adam to the author's day, scholars have noted that the main contribution of the author are his original - and at times controversial - interpretations of several events during the Second Temple and Talmudic eras. See EJ, Vol. XVI, cols. 903-906.

Seder Olam Zuta ("The Small Seder Olam") - not to be confused with Seder Olam Rabbah ("The Great Seder Olam"), composed by the Mishnaic Tanna Yosé ben Chalafta - is an historical record that traces successive generations of Babylonian exilarchs from the year 166 (counting from the destruction of the Second Temple) until the year 452 when Mar Zutra migrated to the Land of Israel and became head of the Sanhedrin. There is much dissension among scholars when this invaluable chronicle was penned. While a critical edition of the older Seder Olam by Prof. Chaim Milikovsky is soon to be published, the later Seder Olam Zuta awaits a comparable critical edition. See EJ, Vol. XIV, col. 1093.



*Fol. 5r*

**150 A MINIATURE MANUSCRIPT ON VELLUM. WRITTEN, ILLUSTRATED AND ILLUMINATED BY JOSPE BEN MEYER SCHMALKALDEN OF MAINZ.**

Seder Keri'ath Shema al Ha-Mitah ["Prayers before Retiring at Night." A liturgical compendium with additional personal prayers and blessings].

Germany, 1745. **\$150,000-200,000**

24 leaves (excluding blanks) measuring approx. 2 x 2 ¾ inches (52 x 71 mm). 18 pages containing, variously, illuminations, illustrations, etc. Hebrew in square characters, with Judeo-German instructions in wayber-taytsch letters.

Beautifully illuminated "In honor of my wife. I am her husband, Joseph Däern Katz" (title-page).

Bound in gilt-tooled maroon morocco, housed in a later solander-box.

Light discoloration and minor marginal staining, minimal abrasions in few places.

**THE LEVEL OF DRAFTSMANSHIP AND SPECIFICALLY, THE EXQUISITE DETAIL THAT THE ARTIST LAVISHES UPON THIS DIMINUTIVE MANUSCRIPT IS QUITE BREATHTAKING.**

**The subject of the illustrations within the manuscript are as follows:**

Title - Architectural arch flanked on pedestals by Moses the Law-Giver (right) and Aaron the High-Priest (left) within architectural niches; atop the arch, hands raised in priestly benediction, and on both sides maidens carrying a palm frond and a bough, respectively. (The latter motif was most likely incorporated from the Greco-Roman tradition).

Fol. 3r. - The word Ribono ("Master") gilt.

Fol. 3v. - The word Elo-heinu ("Our God") in silver lettering within red cartouche.

Fol. 5r. - Bedroom scene of a woman asleep in her canopied bed. The room is appropriately furnished and most elegant with checker-board carpet, columned panels and ornate ceiling with multiple cornices.

Fol. 5v. - The gilt letters of the word Baruch ("Blessed") are situated within cartouches of midnight blue. This color scheme may betray Alsatian influence. These colors were immensely popular in Jewish designs from that region. While lurking in the shadows of the Hebrew letters beith, vav and chaph are planters, close examination of the letter reish reveals a humanoid, or perhaps angelic figure.

Fol. 9r. - An angel aloft illustrates the word Ha-Malach ("The angel"). In the angel's right hand is a palm frond; in his left, a laurel wreath. (The significance of these objects most likely comes of the Greco-Roman tradition, cf. title-page).

Fol. 9v. - A monarch (with decidedly feminine features) rests on a regal canopied bed, surrounded by armored guards in evocative European costume. The accompanying Hebrew text is that from Song of Songs 3:7, "Behold the bed of Solomon, sixty mighty warriors of the mighty men of Israel surround it; all bearing swords, trained in warfare, each his sword by his side." The artist's use of color (a full palette of red, yellow, blue, green, etc.) and his attention to detail, whether it be the tooling of the walls or the soldiers' uniforms, is most arresting.

Fol. 11r. - A most magnificent illustration: The subject is King David playing upon his harp, which according to Talmudic legend was a nightly occurrence (see T.B. Berachoth 3b). The pious King is wearing a crown, full beard, and royal robes, while there is perched before him the text of the Book of Psalms. What is breathtaking is the intricate detail the artist has lavished upon the gray cathedral-like surroundings, with their vaulted arches, niches and statuary. In this respect, the artist has succeeded in achieving a large measure of realism, although he has grafted a European environment onto a Biblical motif.

Fol. 11v. - Each of the four silvered letters of the Hebrew word Ashrei ("Happy") is set within a floriated cartouche against a red background.

Fol. 16r. - A seven-branched Menorah, as found in the Temple, illustrates the additional prayer for Chanukah, Bi-Yemei Matithyahu ("In the days of Mattathias.")

Fol. 17r. - Ten dangling sons of Haman, as well as some merry revelers, illustrate the additional prayer for Purim, Bi-Yemei Mordechai ve-Esther ("In the days of Mordechai and Esther.")

Fol. 17v. - A rotund and naked Bacchus positioned over a wine casket, holding in the one hand a grape cluster, and in the other a goblet. Perhaps hardly the illustration one would have imagined to portray the Hebrew blessing Borei peri ha-gaphen ("Who creates the fruit of the vine!") However again, this is an instance where the general European cultural influence has found its way into this sophisticated Jewish prayer-compendium.

Fol. 19v. - A well-tended and meticulously manicured fruit orchard, under one of whose trees sits a maiden with her fruit basket, thus illustrating the blessing over fruits, Borei peri ha-eitz ("Who creates the fruit of the tree.")



Fol. 11r



Fol. 21r. - The subject of this vignette is the rainbow, for which Jewish law has prescribed the blessing *Zocheir ha-berith* ("Who remembers the covenant.") In the foreground is a matron wearing a bonnet and holding in her hand a prayer book open to the page of the appropriate blessing. In the background, the artist has drawn a European walled city. What is so extraordinary about this particular scene is that surreptitiously, nestled in the lower lines of the young lady's open prayer-book, in the most minutest writing, the artist signs his name: "Jospe Schmalkalden of Mainz." This represents the only place in the entire manuscript where the artist's name is recorded. One wonders aloud why Schmalkalden did not sign his name on the title-page, as is customary? Why was he forced to resort to this subterfuge? Was it that the gentleman who commissioned the artist so vain-glorious that only his own name was to appear on the title page?

Fol. 22r. - At top, a miniature portrait of an idealized Jewish monarch with patriarchal beard, holding in his left hand a royal scepter, and in his right, a Torah scroll (in observance of Deuteronomy 17:18-19). Below, a clean-shaven non-Jewish monarch, wearing a coat of mail and sporting a saber in his right hand. Jewish law mandates different blessings for seeing Jewish and non-Jewish monarchs.

Fol. 22v. - At top, a Jewish sage, dressed in oriental robes, with the index finger of his right hand pointing upward, perhaps signifying the Divine origin of the Book of the Law he carries in his left hand. Below, a Gentile scholastic, dressed in typical German attire of the eighteenth century (peruque or powdered wig, cravat, knee breeches). Again, Jewish law prescribes separate blessings for beholding Jewish as opposed to non-Jewish artists and intellectuals of renown.

Fol. 23v. - A woman reciting the blessing "*Le-hadlik ner shel Shabbath*," on Friday evening, upon kindling the suspended Sabbath *Judenstern*. The ceiling of this well-appointed home is vaulted in medieval style, while the table displays ornate silver overlay.

Fol. 24v. - For this final page, the scribe has substituted gold for black ink. He signs the work, as is customary, "*Tam ve-nishlam shevach l'E-l Borei Olam*" [Completed with praise to the Creator of the World].

#### The Artist: Jospe Schmalkalden of Mainz.

Jospe Schmalkalden was related by marriage to the renowned German-Jewish philosopher Moses Mendelssohn. In a letter dated 26th October, 1773 addressed to the famed and controversial sage Rabbi Jacob Emden, Mendelssohn requests that Emden send to his *mechutan* ("in-law"), R. Jospe Schmalkalden, the following works authored by Emden: *Migdol Oz*, *Sha'arei Shamayim* and



Fol. 17v



*Fol. 22v*

She'eilath Ya'abetz. About the same time, Mendelssohn wrote Schmalkalden a family-oriented letter, in which as a doting father, he proudly describes his children's traits. See Moses Mendelssohn *Gesammelte Schriften Jubiläumsausgabe* (1974), Vol. XIX, pp. 178, letter 154; and see A. Altmann, *Moses Mendelssohn: A Biographical Study* (1973), p. 98.

The origin of the surname "Schmalkalden," is the town of Schmalkalden, in the south-western portion of Thuringia, Germany.

There are just two (and possibly three) other manuscripts that are known to have been produced by Jospe ben Meyer Schmalkalden. The first, written for the wedding of Rabbi Moses Broda of Worms, is now in the Bibliotheca Rosenthaliana in Amsterdam (Hs Ros 407). The second, also a Seder Keriath Shema (c.1740) is presently housed in the Israel Museum, Jerusalem (180/103). (It may be of Dutch provenance, though that is questionable.)

A further Schmalkalden manuscript is described in an essay that examines in detail a masterly and most miniscule anonymously illuminated manuscript entitled "Me'ah Berachoth." Dr. Iris Fischhof of the Israel Museum, Jerusalem, speculates that it too is the work of Jospe Schmalkalden. This manuscript is in a private collection, New York. (See *The Companion Volume to the reproduction One Hundred Blessings*, by Messrs. Falter of Facsimile Editions, London, 1995, pp. 48-52).

Accompanying the present Lot is personal correspondence from Dr. Iris Fischhof discussing the present Gradenwitz manuscript. She attributes the three manuscripts examined, all to Schmalkalden (i.e those located in the collections of Gradenwitz, The Israel Museum and the New York private collection).

One final artistic legacy by Schmalkalden, is his signed design of the title-page of Raphael di Norzi's *Se'ah Soleth*, published in Amsterdam in 1757 (Sold by Kestenbaum & Company, Sale VII, June 1999, Lot 531).

Consequently, of the information available, what remains is a Jewish artist of the highest standard apparently active between the years 1738 and 1757, in the Rhineland, specifically in the ancient Jewish communities of Mainz and Worms, and possibly with a stint in the Netherlands. Other than that scant information, the enormously talented Schmalkalden remains fascinatingly elusive.

— END OF SALE —

— CONDITIONS OF SALE —

Property is offered for sale by Kestenbaum & Company as agent for the Consignor. By bidding at auction, the buyer agrees to be bound by these conditions of sale.

1. All property is sold "as is," and any representation or statement in the auction catalogue or elsewhere as to authorship, attribution, origin, date, age, provenance, condition or estimated selling price is a statement of opinion only. All interested parties should exercise their own judgement as to such matters, Kestenbaum & Company shall not bear responsibility for the correctness of such opinions.
2. Notwithstanding the previous condition, property may be returned by the purchaser should such property prove to be defective, incomplete or not genuine (provided such defects are not indicated in the catalogue or at the sale). Written notice of the cause for return must be received by Kestenbaum & Company within fourteen (14) days from the date of the sale of the property, and the property must be returned to Kestenbaum & Company in the same condition as it was at the time of sale. Any lot containing three or more items will be sold "as is" and is not subject to return.
3. The highest bidder acknowledged by the Auctioneer shall be the buyer. The Auctioneer has the right to reject any bid and to advance the bidding at his absolute discretion and, in the event of any dispute between bidders, to determine the successful bidder or to reoffer and resell the article in dispute. Should there be any dispute after the sale, the Auctioneer's record of final sale shall be conclusive. On the fall of the Auctioneer's hammer, title to the offered lot shall pass to the buyer, who shall forthwith assume full risk and responsibility for the lot and may be required to sign confirmation of purchase, supply his/her name and address and pay the full purchase price or any part thereof. If the buyer fails to comply with any such requirement, the lot may at the Auctioneer's discretion, be put up again and sold.
4. Kestenbaum & Company reserves the absolute right to withdraw any property at any time before its actual final sale.
5. All lots in this catalogue are subject to a reserve, which is the confidential minimum price acceptable to the Consignor. No reserve will exceed the low presale estimate stated in the catalogue.
6. The purchase price paid by the purchaser shall be the sum of the final bid and a buyer's premium of 18% of the first \$100,000 of the final bid on each lot, and 12% of the final bid price above \$100,000, plus all applicable sales tax.
7. All property must be paid for and removed from our premises by the purchaser at his expense not later than ten days following its sale. If not so removed, storage charges may be charged of \$5.00 per lot per day. In addition, a late charge of 1½% per month of the total purchase price may be imposed if payment is not made.
8. Kestenbaum & Company accepts no responsibility for errors relating to the execution of commission bids.
9. Kestenbaum & Company is not responsible for unsold lots left on our premises 90 days from their date of sale.



— ABSENTEE BID FORM —

**KESTENBAUM & COMPANY**  
12 West 27th Street  
New York, NY 10011  
Tel: 212 366-1197 • Fax: 212 366-1368

I desire to place the following bid(s) toward Kestenbaum & Company Auction Sale Number Thirty Four, Exemplary Hebrew Books, The Library of Joseph Gradenwitz, to be held September 12th, 2006. These bids are made subject to the Conditions of Sale and Advice to Prospective Purchasers printed in the catalogue. I understand that if my bid is successful a premium of 18% will be added to the hammer price.

Name: \_\_\_\_\_

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.

[illegible]

— ADVICE TO PROSPECTIVE PURCHASERS —

1. Prospective purchasers are encouraged to inspect property prior to the sale. We would be pleased to answer all queries and describe items in greater detail.
2. Those unable to attend the sale, Kestenbaum & Company will execute bids on the buyer's behalf with care and discretion at the lowest possible price as allowed by other bids and any reserves. Commission bids must be received no less than two hours before the auction commences. Successful bidder will be notified and invoiced following the sale.
3. Bidding may also be placed via telephone. The number of telephone bidding lines is limited, therefore all such arrangements must be made 24 hours before the sale commences.
4. In order to avoid delays, buyers are advised to make arrangements before the sale for payment. If such arrangements are not made, checks will be cleared before purchases are released. Invoice details cannot be changed once issued.
5. We have made arrangements with an independent shipping company to provide service. Please inquire should this be required.
5. We are not responsible for purchases left on our premises 90 days from their date of sale

• • •

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

• • •

We are currently accepting consignments for future auctions. Terms are highly attractive and payment timely.

To discuss a consignment, please contact:

Daniel E. Kestenbaum  
Tel: 212 366-1197 • Fax: 212-366-1368



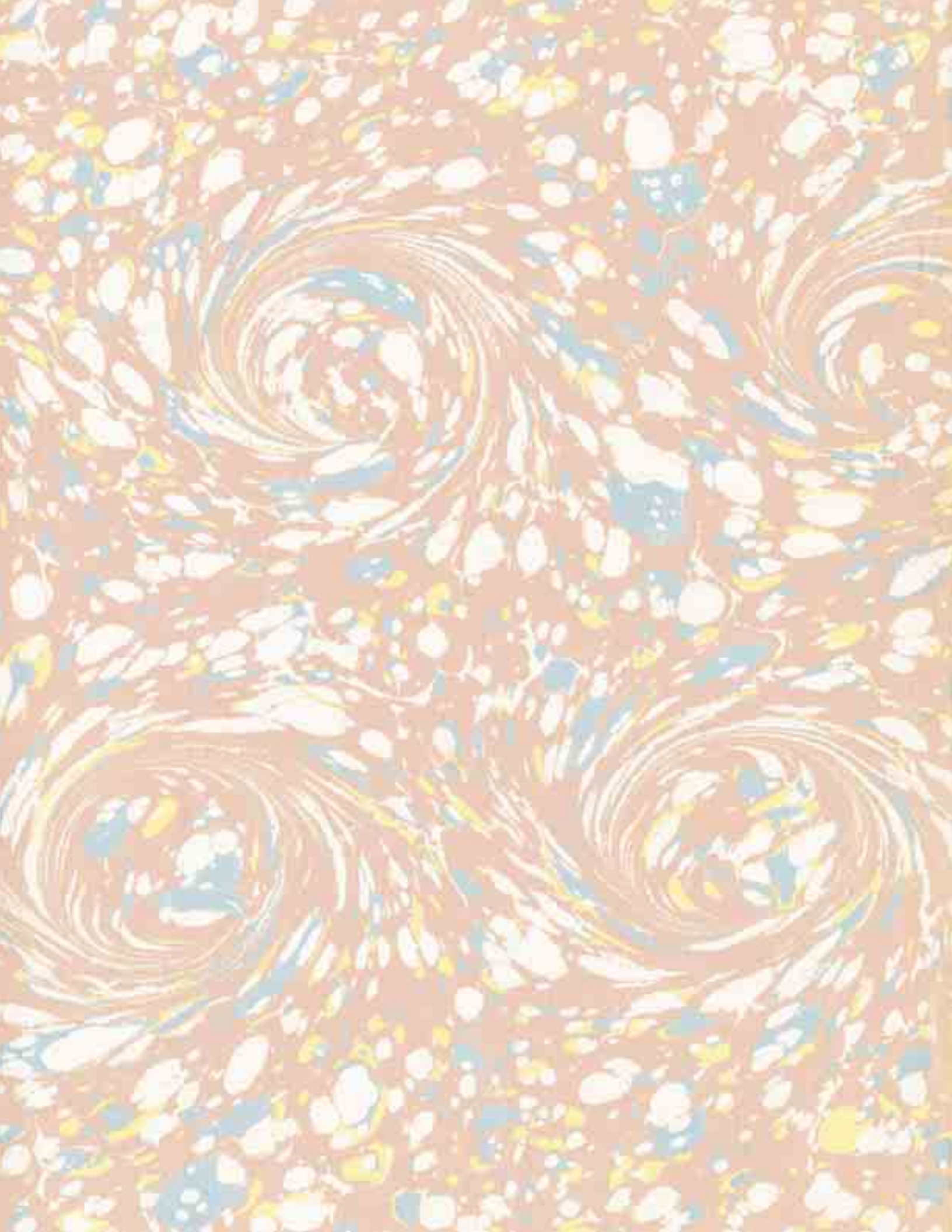
— NOTES —

— FORTHCOMING AUCTION —

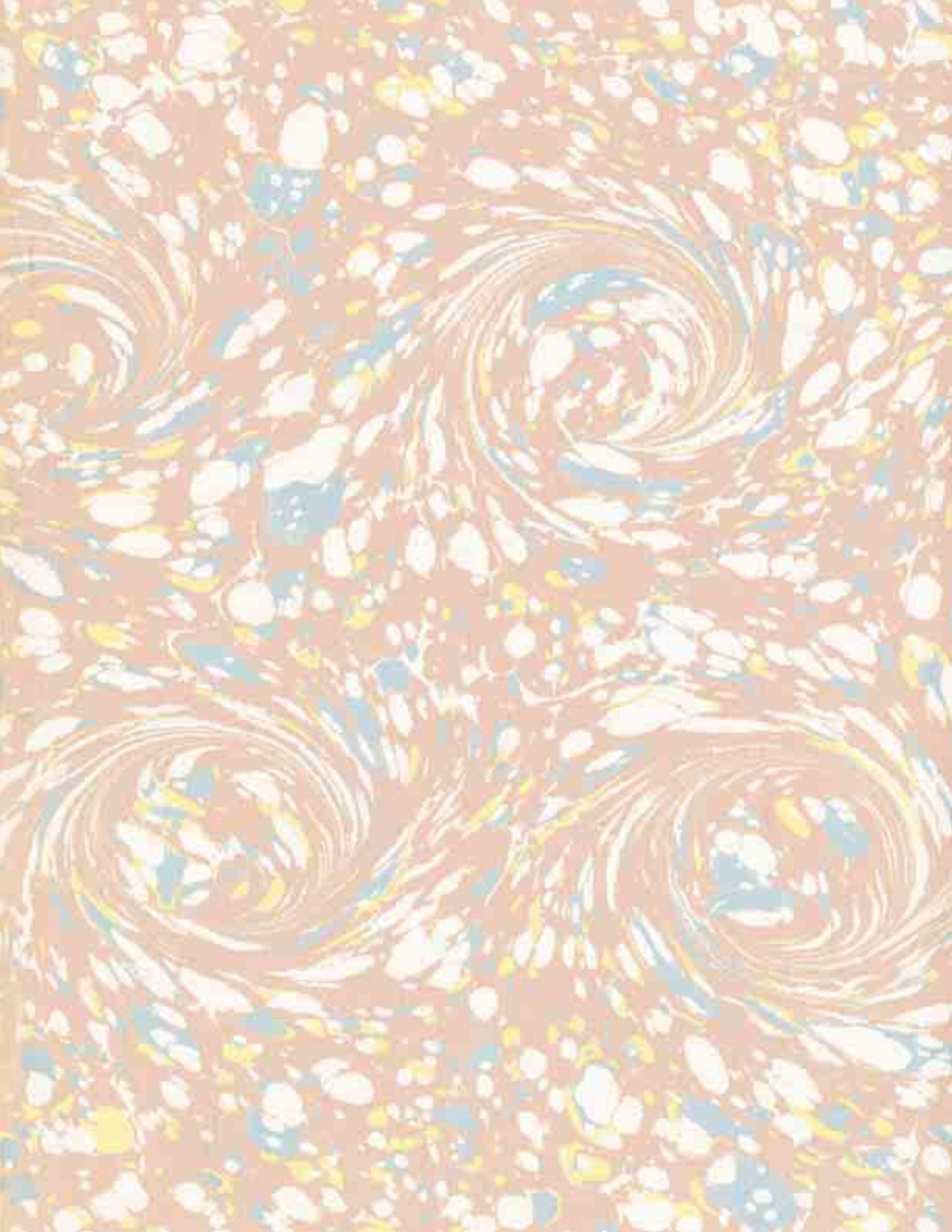
Fine Judaica:  
Printed Books, Autograph Letters, Manuscripts,  
Graphic and Ceremonial Art  
14th November, 2006

— Sale dates subject to change —

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









KESTENBAUM & COMPANY

Auctioneers of Rare Books, Manuscripts and Fine Art

12 West 27th Street, New York, NY 10001 • Tel: 212 366-1197 • Fax: 212 366-1368