

FINE JUDAICA

BOOKS, MANUSCRIPTS, GRAPHIC & CEREMONIAL ART



KESTENBAUM & COMPANY
TUESDAY, NOVEMBER 21ST, 2006



KESTENBAUM & COMPANY

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*Z'ev Raban,
gouache. Lot 326*

Catalogue of

FINE JUDAICA

.....

PRINTED BOOKS, MANUSCRIPTS, AUTOGRAPH
LETTERS AND GRAPHIC ART

Including:

Ceremonial Art consigned by an Historic New York Synagogue

A Collection of Yiddish Theater Posters

Duplicates De-accessioned from the
American Jewish Historical Society, New York

A Fine 18th-century Illuminated Hebrew Liturgical Manuscript

From the Collection of the Director-Emeritus of the
Folger Shakespeare Library, Washington DC

Books from the Library of the Late Jacob Chernofsky

To be Offered for Sale by Auction,

Tuesday, 21st November, 2006.

at 3:00 pm precisely

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Sunday, 19th November - 10:00 am - 6:00 pm

Monday, 20th November - 10:00 am - 6:00 pm

Tuesday, 21st November - 10:00 am - 2:30 pm

This Sale may be referred to as: "Cannon" Sale Number Thirty-Five

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

Hebrew and other supplemental indices available upon request.

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Front Cover Illustration (clockwise from top): Lots 316, 70, 306, 305, 63, 309, 224
Back Cover Illustration: Lot 327

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

— PRINTED BOOKS —

1 ABRABANEL, DON ISAAC. Mirkeveth ha-Mishnah [commentary to Sepher Devarim]. FIRST EDITION. Title within architectural floral border, two printer's devices at end. ff.145, (1). Some browning and staining, few leaves inserted from a slightly shorter copy, title repaired with small portion of lower right corner in facsimile. Later calf, rubbed and slightly chipped. Folio. [Vinograd, Sabbioneta 1; Yaari, Mechkarei Sepher p. 352, no. 1].

Sabbioneta, Tobias Foa: 1551. **\$1500-2000**

• THE FIRST HEBREW BOOK PRINTED IN SABBIONETA. With the rare unnumbered final leaf containing a full-page poem by Azariah di Rossi (author of Me'or Einaiyim). With an important introduction concerning the establishment of the Hebrew press at Sabbioneta by the editor-publisher Joseph ben Jacob of Padua.

[SEE ILLUSTRATION RIGHT]

2 ABRABANEL, DON ISAAC. Peirush al ha-Torah [commentary to the Pentateuch]. FIRST EDITION. Edited by Samuel d'Archivolti. Printer's device on title. Printed in double columns. ff. 425 (i.e. 424), (1). Title laid to size. Penultimate leaf torn. Light stains. Later cloth. Folio. [Vinograd, Venice 641; Habermann, di Gara 53; Mehlman 626; Adams A-54].

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

• "The commentary on the Pentateuch may be considered Abravanel's most authoritative presentation of his views, and it was not without good reason that he considered it the first and foremost of his works. As Abravanel put it: "I invested in it all my thought and all my knowledge." B. Netanyahu, Don Isaac Abravanel: Statesman & Philosopher (1968), p.86.



Lot 1

3 (AMERICAN JUDAICA). JACOB H. SCHIFF. "To the Land of the Rising Sun." Commemorative album. Elaborate silver binding in Art-Nouveau style. Commissioned by Schiff for Agnes Neustadt, who, together with her husband, Siegmund, accompanied the Schiffs on an ocean-voyage to Japan in 1906.

Front cover of binding portrays the ocean liner S.S. Manchuria, the departure port of San Francisco and the arrival port of arrival, Yokohama.

With a silver clasp, lock and key. Hallmarked Posen (Germany) 800 with a crown and half moon. Rear cover with five green semi-precious stones set in a circular floral shell attached by silver bars. Housed in a silk pouch.

* Accompanied by: Schiff, Jacob H. Our Trip to Japan. Published as a "surprise to the author." Inscribed: "with kindest thoughts, Jacob H. Schiff." 1907.

\$1000-1500

• Jacob H. Schiff (1847-1920) emigrated in 1865 to the United States and worked in various brokerage firms. In 1875 he married the daughter of Solomon Loeb, chief of the banking firm of Kuhn, Loeb and Co. He succeeded his father-in-law in 1885 and became one of the most powerful financiers in the United States. One of his most spectacular bond issues was for a loan of \$200,000,000 to Japan at the time of the Russo-Japanese War in 1904-05. Schiff was enraged by the anti-Semitism he saw to be endemic to Russia and so sought to assist Japan in the war effort. A trip to the Land of the Rising Sun thus ensued.

[SEE ILLUSTRATION LEFT]



Lot 3

4 (AMERICAN JUDAICA). Seder ha-Tephiloth ke-Minhag ha-Sephardim [Daily Prayers according to Sephardic Rite]. Hebrew. Prayer for the State in Portuguese. Upper cover gilt-tooled: Rev. J.J. Lyons 5636 [1876]. ff.152. Brownd. Contemporary blind-tooled black morocco, gilt extra. 8vo. [Vinograd, Amsterdam 1294].

Amsterdam, Naphtali Herz Levi Rophe: 1726. **\$500-700**

• COPY OF REV. J.J. LYONS OF CONGREGATION SHEARITH ISRAEL, NEW YORK.

Jacques Judah Lyons (1814-1877), a native of Surinam, Dutch Guiana, was elected in 1836, Minister of the Spanish and Portuguese Congregation Shearith Israel of New York City, in which capacity he served for the next thirty-eight years. See JE, Vol. VIII, p. 231. In 1857, together with Rev. Dr. Abraham De Sola of Montreal, he published a fifty-year Hebrew calendar.



Lot 6

5 (AMERICAN JUDAICA). SPITZ, TZVI HIRSCH. Divrei Chachamim Ve-Chidotham [commentary to Talmudic Aggadoth]. FIRST EDITION. ff. 75. *Some browning, wide margins. Covers detached. 4to. [Vinograd, Offenbach 155].*

Offenbach, Tzvi Hirsch Spitz & Son: 1802. **\$400-600**

☛ In his introduction, the author tells of the discovery of America by Christopher Columbus.

6 (AMERICAN JUDAICA). Sepher Tehillim. Liber Psalmorum Hebraice cum Notis Selectis ex Editione Frances Hare S.T.P. Episcopi Cicestrensis: et cum Selecta Lectionum Varietate Ex Ed. Vet. Test. Heb. Benj. Kennicott S.T.P. Title in Hebrew and Latin. Hebrew and Latin translation with Latin footnotes interspersed with Hebrew. ff. (2), pp. 494 (of 495). *Missing final leaf. Ex-library. Some foxing. Later cloth. 12mo. [Goldman, Hebrew Printing in America no. 1; Rosenbach 152 (locating only one copy - his own); Shaw & Shoemaker 17004].*

Cambridge, New England, Hilliard and Metcalf: 1809. **\$4000-6000**

☛ THE FIRST PRINTING OF ANY PART OF THE BIBLE IN HEBREW IN AMERICA.

This Psalter represents the first printing in America of any part of the Bible in Hebrew. Its appearance sparked a desire to print the complete Hebrew Bible in the New World, that reached fruition in 1814 (see Rosenbach 171).

Concerning this scarce 1809 Hebrew Psalter, see J. Wright, *Early Bibles in America* (1894), p. 122.

[SEE ILLUSTRATION TOP LEFT]

7 (AMERICAN JUDAICA). Wilson, James P. An Easy Introduction to the Knowledge of the Hebrew Language. Selected Translations of the Pentateuch, Psalms, Prophets and Job; plus a Hebrew Grammar. pp. 276. *Some staining. Contemporary calf. 8vo. [Goldman, Hebrew Printing in America 175; Wolf and Whiteman, The History of the Jews of Philadelphia (1957) p. 308].*

Philadelphia, Fry and Kammerer: 1812. **\$3000-5000**

☛ THE FIRST HEBREW TEXT WITH TRANSLATION OF SELECTED PASSAGES OF THE BIBLE (OTHER THAN PSALMS) PUBLISHED IN AMERICA. THE FIRST WORK IN HEBREW TO APPEAR IN PHILADELPHIA.

The final leaf contains the following statement: "As Hebrew Bibles are very scarce, those who wish to be supplied are hereby recommended to Mr. Horwitz...who contemplates editing in Philadelphia a copy of Van Der Hoogt's celebrated edition." Horwitz sold his rights to this Bible and it was eventually published in 1814 as the first complete Hebrew Bible in America. (See Goldman no. 3).

8 (AMERICAN JUDAICA). Nile's Weekly Register. Third Series. Vol. V, No. 5. Printed in double columns. pp. (1), 66-80. *Lightly foxed. Loose. 4to.*

Baltimore, William Ogden Niles: 1825. **\$400-600**

☛ On p. 69, a scathing denunciation of Mordecai Manuel Noah and his recently proposed project of "Ararat" - i.e. Grand Island on the Niagara River, near Buffalo, New York, which was to serve as an asylum for the Jews.

In H. Niles' jaundiced version of events, "Ararat" is just one more example of a Jew seeking to cheat his fellow Jew by land speculation. Furthermore, Niles perceives Noah as suffering from delusions of grandeur, next expecting Noah to proclaim himself as the Messiah. For a more factual presentation of the entire Ararat affair, see EJ, Vol. XII cols. 1198-9.

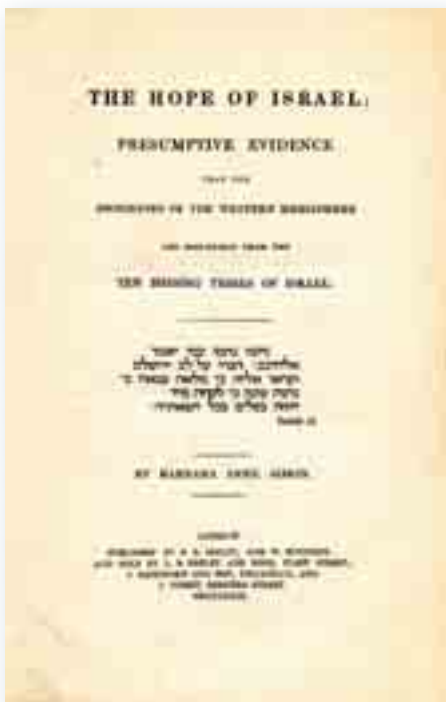
9 (AMERICAN JUDAICA). Simon, Barbara Anne. The Hope of Israel; Presumptive Evidence That the Aborigines of the Western Hemisphere are Descended from the Ten Missing Tribes of Israel. FIRST EDITION. Title in English and Hebrew. Appendix with notes relating to a Jewish presence in China. pp. 8, 328. *Very slight stains. Contemporary boards, soiled. 4to. [J.H. Copenhagen, Menasseh ben Israel: A Bibliography (1990) 651; Roth, p. 380].*

London, 1829. **\$700-900**

☛ "...Our lost brethren were the ancestors of the Indians of the American Continent... They bent their course in a north-west direction, which brought them within a few leagues of the American Continent, and which they finally reached" (pp.33-34).

The title of this curious work acknowledges the theory first propounded by Menasseh ben Israel in 1650 and subsequently examined by Thomas Thorowgood in his *Jewes in America*. Mordecai Manuel Noah delivered by way of a lecture, a response to the ideas presented by Mrs. Simon - subsequently published in 1837 (Rosenbach 415).

[SEE ILLUSTRATION BOTTOM LEFT]



Lot 9

10 (AMERICAN JUDAICA). Sidur Siphthei Tzadikim - The Form of Prayers According to the Custom of the Spanish and Portuguese Jews. Edited by Isaac Leeser. Vol. IV: Tabernacle Service. Vol. V: Passover and Pentecost Service. Vol. VI: Fast Day Service. 3 (of 6) volumes, lacking Vol. I, II and III). Bilingual edition, Hebrew and English face `a face. Vol. VI has inscription on front fly, "Dr. Harry Friedenwald from Miss Cohen, 1906." Also highly original bookplate of "Harry Friedenwald," Hebrew and English. *Vols. V and VI ex-library. Various bindings. 4to. [Goldman, Hebrew Printing in America 36].*

Philadelphia, Haswell, Barrington, and Haswell: 1837-8. **\$2000-3000**

⚡ Leeser was convinced that in his translations of the many Psalms contained in this liturgy he had bested the King James version of the Bible. See Lance J. Sussman, *Isaac Leeser and the Making of American Judaism* (1995), p. 94.

11 (AMERICAN JUDAICA). Amoskeag Representative, Vol. II, No. 6. On front page, feature article "The Fair Jewess," a short story concerning the intermarriage of a Christian boy and a Jewish girl. *pp. (4). Newspaper. Creased, trace stained. 13 1/2 x inches x 20 1/2 inches.*

Manchester, NH, John Caldwell, 27th November: 1840. **\$400-600**

⚡ The point of this fictitious story is that in the United States, people should set aside their differences in a spirit of tolerance, and allow future generations (i.e. grandchildren) to decide their religious affiliation on their own.

12 (AMERICAN JUDAICA). Bikurei ha-Yam / First Fruits of the West [Anglo-Jewish Periodical]. Edited by Rev. M.N. Nathan and Lewish Ashenheim. Three issues: Vol. I, Nos. 1, 2, and 9-10. English interspersed with Hebrew.

Kingston, Jamaica, J. De Cordova: 1844. **\$800-1000**

⚡ While containing articles of universal Jewish appeal, this short-lived journal preserves much of historical interest concerning the Jews of Jamaica. Thus, in the very first number, we have a sermon delivered at the consecration of the temporary synagogue of the English and German Congregation, Kingston. In the second issue, we have a sermon delivered by the late Haham Joshua Hezekiah de Cordova at Spanish-Town. In the next issue there is a sermon preached by the Rev. M.N. Nathan in the Sephardim Synagogue, Kingston, on Sabbath Vayetze, 5605 [1845], after the demise of Rev. L.A. Green, Minister Elect to the Montego-Bay Congregation, Jamaica. Of especial interest is the feature "Local News." One gathers that there was some friction between the Aschkenazic and Sephardic elements on the island.

13 (AMERICAN JUDAICA). BIBLE, Hebrew and English. PENTATEUCH. Torath Ha-Elo-him - The Law of God. "Edited, and With Former Translations Diligently Compared and Revised" by Isaac Leeser. FIRST EDITION. Complete set of five volumes in various bindings. Hebrew and English on facing pages. Vol. III has inscription in ink on front fly, "Miss M.J. Solomons, August, 1854." (See below). *A mixed set. Vols. I, II, IV, V ex-library. a.e.g. (except Vol. III). Vol. I blind-tooled morocco, gilt-inscribed "Henry H. Tobias." Vol. II, IV and V blind-tooled morocco, gilt extra, with inscription in gold, "Caroline Myers, Dec. 5, 1855." Vol. III mottled calf. 8vo. [Goldman, Hebrew Printing in America 7; Rosenbach 569; Singerman 884].*

Philadelphia, C. Sherman: 1845. **\$3000-5000**

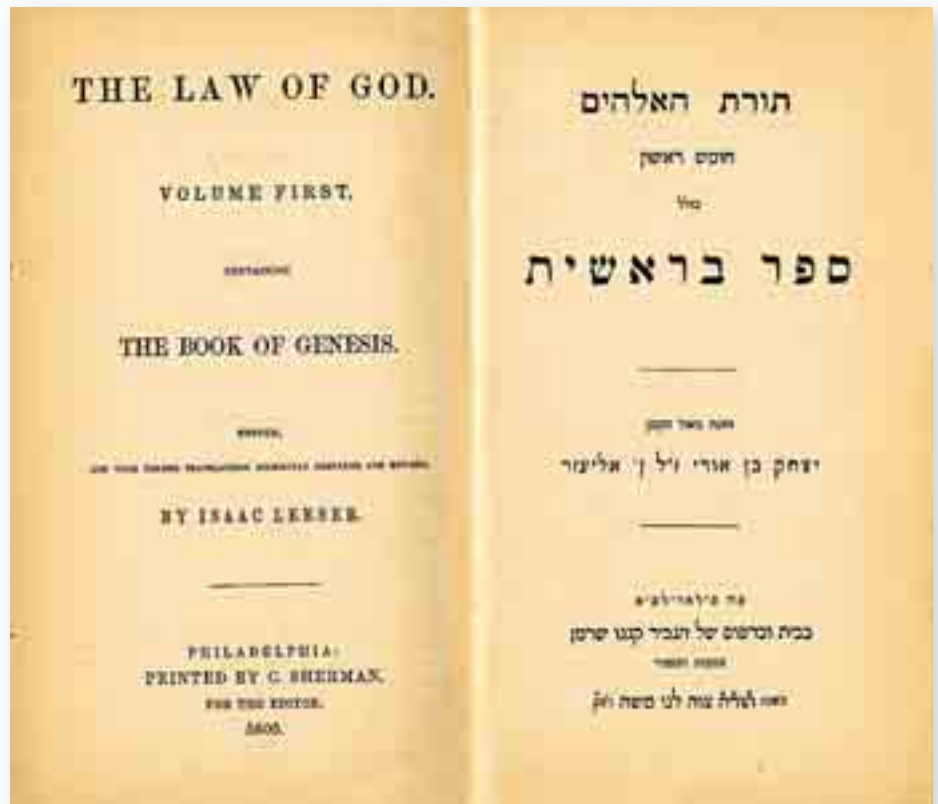
⚡ The first translation into English of any part of the Bible by an American Jew, for a specifically American Jewish audience.

Isaac Lesser's crowning literary achievement. This was the standard Jewish translation of the Pentateuch into the 20th century. Leeser's beautifully worded introduction recounts his desire to present this translation specifically for an American Jewish readership. See B.J. Bamberger, *American Jewish Translations of the Bible in: The Jewish Book Annual* (1957) pp.33-40; L.J. Sussman, *Isaac Leeser and the Making of American Judaism* (1995), pp. 150-152

Caroline Myers (b. Dec. 5, 1844-Dec. 11, 1928) married Edward Cohen (of Baltimore) on December 6, 1865. Thus, the gift of this Bible was presented to her on her eleventh birthday, Dec. 5, 1855. See Malcolm H. Stern, *Americans of Jewish Descent* (1960), pp. 26,156.

M[ary] J[ane] Solomons, born New York 1818, and deceased Washington, 1905, was unmarried. Stern, p. 199.

Henry H[armon] Tobias of New York was born in 1849 and died in 1910. Stern, p.213.



[SEE ILLUSTRATION RIGHT]



Lot 14

14 (AMERICAN JUDAICA). Buchstäblich wahr! Die Auswanderung der Wiener Juden nach Amerika. [Literally true! The Emigration of Viennese Jews to America]. *Broadside. Very slight tear along top margin. 10 x 16 1/2 inches. Mounted.*

(Vienna), Leopold Sommer: (1848-1850). \$5000-7000

• THIS ANTISEMITIC BROADSIDE CELEBRATES THE EMIGRATION OF JEWS FROM AUSTRIA TO AMERICA. "Perhaps the climate of America will seduce the Jews to do something they have never done before: Work!"

Allusion is made to an earlier, unsuccessful emigration of Prague Jewry: "In the time of King Wenzel, they emigrated from Prague with flags raised, 10,000 [Jews] on their way to Africa. There they hoped to establish a new Kingdom of Judah as they believed the Messiah had arrived there". See EJ, Vol. XIII, col. 965.

[SEE ILLUSTRATION TOP LEFT]

15 (AMERICAN JUDAICA). Jewish Disabilities (Canada and Jamaica). "Return of Copies of the Acts of the Parliaments of Canada and Jamaica, by which Civil Disabilities of the Jews were Removed..." pp. 4, 19, (1). *Waterstained. Stitched fascicle. Folio.*

London, The House of Commons, 12 April: 1850. \$5000-7000

• IMPORTANT DOCUMENT CONCERNING THE HISTORY OF THE JEWS OF CANADA AND JAMAICA.

Canada - In Canada, a major issue of contention was the fact that in order to serve in public office a Jew would have to take an oath of abjuration containing the formula "upon the true faith of a Christian." Thus, Ezekiel Hart, though elected to the legislature of Lower Canada in 1807 and 1808, was unable to take his seat as he was unwilling to swear in such a manner. As late as 1833, prominent Montreal Jews, such as Benjamin Hart, Moses Judah Hart and Aaron Philips Hart had to urge the Government to remove this impediment to their assuming office (pp. 9-12). See EJ, Vol. V, col. 103.

Jamaica - Between the years 1827 and 1830, thanks to the energetic petitions of local Jewish leader Moses Delgado, the final "disabilities" or impediments to the Jews of Jamaica achieving full equality were removed. On December 21, 1826 we learn of an Act to entitle Jews to the rights and privileges of natural born subjects. And on February 17, 1830, an Act repealed the clauses disabling Jews from being elected members of the Corporation of Kingston and from holding title to real estate. (Jewish Disabilities, pp. 13-19.) See Mordechai Arbell, *The Jewish Nation of the Caribbean* (2002), p.250.

16 (AMERICAN JUDAICA). LEESER, ISAAC. The Testimony: An Address Delivered at the Schoolhouse of the Hebrew Education Society of Philadelphia, at the Opening of their School, on Sunday, the 4th of Nissan, 5611 (April 6th, 1851). FIRST EDITION. pp. (2), 19. *Trace foxed. unbound. 8vo. [Singerman 1195; Levine 8].*

Philadelphia, C. Sherman: 1851. \$1000-1500

• In his address at its official opening, Isaac Leeser pinned great hopes on the Philadelphia day school. His educational philosophy is best summed up in these words: "We purpose to combine elementary and afterwards scientific education with a gradual and progressive acquirement of Hebrew, Hebrew literature, and religion. It is not to be as in other schools, a secondary matter whether the children learn Hebrew and religion or not, but they are to acquire these if nothing else even can be imparted" (p. 12).

When the school opened the next day (Monday), 22 students were enrolled. A month later, the student body had increased to 63. Eventually, enrollment would peak at 170 students.

Leeser developed a curriculum which afforded both English and Hebrew studies: geometry, natural history, rabbinic literature, German, French, Latin, Greek, botany and chemistry. Sessions took place five days a week.

In 1878, ten years after Leeser's passing, Hebrew studies were reduced to supplemental programs. See Lance J. Sussman, *Isaac Leeser and the Making of American Judaism* (1995), pp. 204-5.

17 (AMERICAN JUDAICA). Tephilah Mikol Hashanah...Lehanossim Lemedinat America. pp. 400. *Some staining. Original boards, loose. 24mo. [Vinograd, Fürth 929].*

Fürth, Zürndorffer & Sommer: 1855. \$1000-1200

• A miniature prayer-book especially printed for Jewish immigrants traveling to America. Includes prayers for week-day and Sabbath, selected Festival portions, Ethics of the Fathers and the week-day Biblical reading.

[SEE ILLUSTRATION BOTTOM LEFT]



Lot 17



Lot 22

- 18 (AMERICAN JUDAICA).** Kalisch, Isidor. A Guide for Rational Inquiries into the Biblical Writings. Being an Examination of the Doctrinal Differences Between Judaism and Primitive Christianity, Based upon a Critical Exposition of the Book of Matthew. FIRST EDITION. English interspersed with Hebrew. pp. 6, 10, 192, (1). *Ex library. Trace foxed. Cloth, disbound. 4to. [Singerman 1493].*

Cincinnati, Bloch: 1857. **\$400-600**

✳ Contains Recommendations by Isaac M. Wise, M.J. Raphall, Rabbi Dr. Lilienthal, et al. The author was Rabbi and Preacher of the Congregation Bene Yeshurun, Milwaukee, Wisconsin.

- 19 (AMERICAN JUDAICA).** Smucker, Samuel M[oshem]. A History of the Modern Jews. FIRST EDITION. pp. 350. *Ex-library. Marbled boards. 4to. [Singerman 1686].*

Philadelphia, Duane Rulison: 1860. **\$400-600**

- 20 (AMERICAN JUDAICA).** Johlson, J[oseph]. Instruction in the Mosaic Religion. Translated from the German by Isaac Leeser. pp. 7, (1), 212. *Ex-library. Original boards. 8vo. [Singerman 2021].*

Philadelphia, Jones & Thacher: 1867. **\$300-500**

✳ By translating Joseph Johlson's *Unterricht in der Mosaischen Religion* (Frankfurt a/Main, 1819), Leeser sought to make available to the American public a modern Jewish schoolbook. This was Leeser's first published book and was first published in 1830. See L. J. Sussman, *Isaac Leeser and the Making of American Judaism* (1995), pp. 67-70.

- 21 (AMERICAN JUDAICA).** Ha-Ivri / The Hebrew. Vol. I, No. 1. [Hebrew Newspaper]. pp. 4. *Expert repairs along crease, minimal loss of few words. 13 x 19 inches. [Singerman S457].*

New York, Sarahsohn & Son, April 11: 1892. **\$600-900**

✳ Ha-Ivri appeared from April 11, 1892 until July 29, 1898, and again from June 7, 1901 until Jan. 24, 1902. Included in this premier issue are the results of the U.S. census of 1890. Whereas in 1854 there were in the United States 97 Jewish congregations, in 1892, "there are in the land 533 congregations, with a total membership of 130,496 members." The Orthodox maintained 316 congregations, the Reform, 217 congregations.

[SEE ILLUSTRATION ABOVE RIGHT]



Lot 21

- 22 (AMERICAN JUDAICA).** Raphael, R(aphael) B(er). She'elath Ha'yehudim - The Jewish Question. * Nachlath Avoth-Shailoth Ha'yehudim [on the return to Zion]. FIRST EDITION. Two parts in one volume. Divisional title. COMPLETE WITH FOLD-OUT HEBREW POEM AND ILLUSTRATION: "TZION VE'AMERICA". pp. (2), 224, viii. *Lightly browned in places. Wrappers, rebounded. 8vo. [Singerman 4578; Deinard, Koheleth America, 765; Goldman, Hebrew Printing in America 939].*

(Newark), Ephraim Deinard: 1893. **\$800-1200**

✳ An interesting example of the Zionistic aspirations of American Jewry, proclaiming that only in the Land of Israel will the Jews be safe from anti-Semitism and thus further develop a deeper spiritual life. For an analysis of the work, see I.C. Selevan, *A Pre-Herzlian Jewish State*, in: *AJHQ*, March, 1977 pp. 432-5. The second part is an anti-Reform polemic.

[SEE ILLUSTRATION ABOVE LEFT]

- 23 (AMERICAN JUDAICA).** Voorsanger, Jacob. Divrei Yemei Emanuel / The Chronicles of Emanu-El: Being An Account of the Rise and Progress of the Congregation Emanu-El, Which Was Founded in July, 1850, and will Celebrate Its Fiftieth Anniversary December 23, 1900. FIRST EDITION. Title Hebrew and English. Frontispiece of Sutter Street Synagogue. Replete with photographic illustrations essential to the history of the Jews of San Francisco. pp. 169, 21. *Original calf covers, with image of synagogue edifice gold embossed on cover, rebounded. Floral endpapers. Sm. folio. [Singerman 5875].*

San Francisco, George Spaulding: 1900. **\$300-400**



Lot 26

24 (AMERICAN JUDAICA). Masechet Rosh Ha-Shanah min Talmud Bavli, Ha-Yashan Ve-Ha -Katzar. Edited by Michael Rodkinson. With “sample sheets” of Tractates Shabbath and Kidushin. *Lower corner corner of title chipped not affecting text. Soft cover, lacking wrappers. 8vo. [Singerman 4929; This edition not in Goldman, although cf. his number 574 (later variant published in Philadelphia)].*

New York, A. H. Rosenberg: 1895. **\$500-700**

⚠ THE FIRST PUBLISHED SAMPLE TRANSLATIONS OF TALMUDIC TRACTATES IN ENGLISH.

This sample of Rodkinson’s abridged version evidently pre-dates the Philadelphia edition which contained a full translation and not just two leaves with the heading “Sample Sheets.” Rodkinson sent these samples to critics and solicited their comments, especially on his methodology of abridging the Talmud as outlined in his lengthy introduction. The addendum by the printer A. H. Rosenberg states that a sample of Tractate Kiddushin is attached for the readers’ perusal.

Singerman’s record (number 4929) is unclear, listing a New York copy without a date “[circa 1895]. various pagings.” This earlier sample edition is also unknown to Mintz, “The Talmud in Translation” in: *Printing the Talmud, From Bomberg to Schottenstein*, Yeshiva University Museum, 2005, pp. 121-41, who states “The first attempt to translate the Talmud into English was undertaken by Rodkinson in 1896.” Rodkinson was a Russian born polemicist and according to his detractors, a first class scoundrel, forger and extortionist. His original name was Frumkin which he changed to Rodkinson (son of Rodka-his mother), in order to evade arrest for fraudulent stock speculation.

25 (AMERICAN JUDAICA). Talmud, Jerusalem. Masechet Bikurim [on the First Fruits]. With commentary “Harel” by Abraham Eliezer Alperstein. Second Edition. Title with vignette depicting the Tree of Life amidst Houses of Learning. *ff. (2), 6, 45 (i.e. 48), (1). Ex-library. Contemporary boards, detached. Sm.folio. [Goldman, Hebrew Printing in America 569; Singerman 3502].*

Chicago, Rosenberg Bros.: 1890. **\$400-600**

⚠ Alperstein (1853-1917) served the rabbinate in a number of Lithuanian communities, including Slabodka, before emigrating to the United States in 1881. First in Chicago, he relocated to New York, where eventually, became the first Rosh Yeshiva of the newly founded Rabbi Isaac Elchanan Theological Seminary - the nascent Yeshiva University.

The work includes endorsements by R. Joseph B. Halevi [Soloveitchik] of Brisk and Rabbi Jacob Joseph of New York. See M.A. Gutstein, *A Priceless Heritage: The Epic Growth of 19th Century Chicago Jewry* (1953), pp.128-9; and L. Mishkin, *Dephusei Chicago be-Ivrith u-be-Yiddish in: Chicago Pinkas* (1952), no. 8.

26 (AMERICAN JUDAICA). Fried, Joseph. Sefher Ohel Yoseph [responsa]. FIRST EDITION. *ff.(2), 39. Slight repair to three leaves not affecting text. Later boards. Folio. [Friedberg, Aleph-770; Goldman, Hebrew Printing in America 590].*

New York, A. Ch. Rosenberg: 1903. **\$500-700**

⚠ The First Work of Responsa published in America by an American Rabbi. Contains many contributions from R. Yitzchak Elchanan of Kovno and the “Alter of Kelm,” R. Simcha Zissel Ziv.

The responsa depict the economic, social and religious conditions of the Jews of New York at the beginning of the 20th century. Addresses issues such as whether to allow Kohanim who were lax in their religious observance to recite the priestly blessings; the status of bread baked on the Sabbath in a bakery with Jewish employees; travel by ferry on the Sabbath; constructing a Sukah on a fire escape, etc.

[SEE ILLUSTRATION LEFT]

27 (AMERICAN JUDAICA). Siegel, Joshua. Eiruv ve-Hotza’ah [On the permissibility of erecting an Eiruv in Manhattan to allow carrying on the Sabbath]. FIRST EDITION. Title within typographical border. With a map on p. 2 depicting the island of Manhattan from the New York Bay at South Ferry, bounded by the East and Hudson Rivers to the Harlem River in the north and the Third Avenue “El” through the middle. *pp. (2), 54. Lightly browned. Later boards. 8vo. [Friedberg E-1133].*

New York, Ze’ev Wolf Hirschprung / Isaac Rachlin and Partners: 1907. **\$400-600**

⚠ Permits the transportation of personal objects on the Sabbath, on the Lower East Side of New York.

This pamphlet engendered a great controversy as to whether such an Eiruv as proposed, utilizing the rivers and the “El,” was valid or not. Consequently, the author includes here responsa of a number of European decisors supporting his consenting position (viz. R. Shalom Mordecai Hakohen of Brezan, Aryeh Leibush Halevi Hurwitz of Stanislav, and Moses Nahum Jerusalemiski of Kielce).

The pamphlet was published in two stages: Pages 1-26 were published first and sent to various rabbis for their concurring or dissenting opinions. Once responses were received, pages 27-54 were published containing the supporting responses.

28 (AMERICAN JUDAICA). Friedman, Aaron Zebi. Tub Taam or a Vindication of the Jewish Mode of Slaughtering Animals for Food Called Shechitah. Translated from the Hebrew by Laemlein Buttenwieser. Second Edition. pp. 53. *Trace stained. Printed wrappers, worn. Ato. [cf Singerman 2550].*

New York, Philip Cowen for Bloch: 1904. \$400-600

⌘ Aaron Tzvi Friedman (1822-76), a shochet, or ritual slaughter in New York City, responds to the charge by Henry Bergh, President of the Society for the Prevention of Cruelty to Animals, that shechitah is inhumane. "According to a family legend, the English translation of this work convinced President Ulysses S. Grant to eat only kosher meat." See Y. Goldman, Hebrew Printing in America, number 1092.

29 (AMERICAN JUDAICA). By-Law and Rules of Order of the Congregation Beth Israel, Los Angeles, Cal. pp.12. *Original wrappers. 12mo.*

(Los Angeles), circa: 1920's. \$1000-1500

⌘ "A member...sitting "Shiva"...shall receive a "Minyan" procured by the Sexton...at a cost not to exceed two dollars for each person attending."
 "No change in the mode of conducting the services in the Synagogue shall be introduced without the sanction of the Rabbi".

[SEE ILLUSTRATION TOP RIGHT]

30 (AMERICAN JUDAICA). Despatch from H.M. Ambassador at Washington Reporting on Conditions at Ellis Island Immigration Station. Presented to Parliament by Command of His Majesty. Seal of British Crown. pp. 12. *On back page, single notation in blue pen. Fascicle, staples aged. Ato.*

London, His Majesty's Stationery Office: 1923. \$1200-1800

⌘ At the invitation of the American Secretary of Labor, the British Ambassador was given a tour of the facilities at Ellis Island by Robert E. Tod, Commissioner of Immigration, Port of New York. Ambassador Geddes reports on the deplorable conditions he witnessed, and goes on to make practical recommendations towards the future, including the construction of separate stations for Jews and non-Jews: "After considering the matter with some care, I have come to think that it might be feasible to divide the stream into its Jewish and non-Jewish parts. Persons of the Jewish faith require special food and utensils, and their being mixed with Christians on the island undoubtedly creates considerable administrative difficulty" (p.9). Ambassador Geddes goes on to suggest that the United States Government "build a relief station and supply at it...food prepared in accordance with the Jewish ritual and send all immigrant Jews to that station and all non-Jews to the other" (ibid.) Earlier, Geddes observes how distasteful it was for "a clean-looking Irish lad" to be thrown in with "a very unpleasant-looking individual...from some Eastern European district" (p.7).

The following year, the McCarran-Walter Immigration Act of 1924, imposing severe quotas limiting immigration to this country, effectively closed the doors of the United States to Jewish immigrants. The clear aim of this legislation was to restrict the entry of immigrants from Eastern Europe, while welcoming large numbers of newcomers from Britain and Ireland.

[SEE ILLUSTRATION RIGHT]

31 (AMERICAN JUDAICA). Two broadsides (8.5" x 10.5") pertaining to the conditions of Kashruth in McKeesport, Penn.

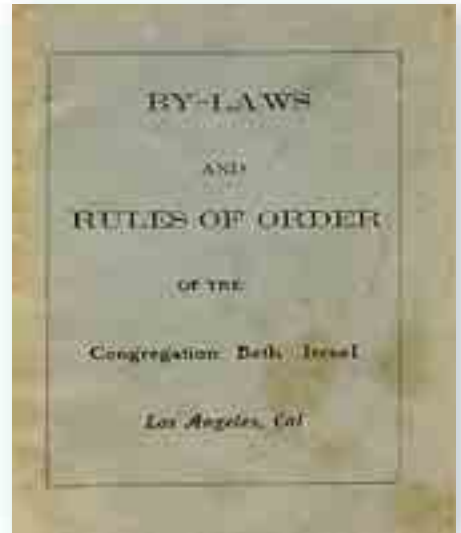
McKeesport, Penn, Samuel Glick: 1925. \$200-300

⌘ 1. Announcement calling for a public meeting: "Our hearts hurts to see that in a large city with four Orthodox congregations, anarchy reigns regarding Kashruth." Signed by Rabbi Abraham Pollak and the presidents of the four congregations.
 2. Announcement by the Shochet, Rev. Y. Weinberg: "I ask all McKeesport Jews to support my enterprise by telling your merchants to send chickens for me to slaughter."

[SEE ILLUSTRATION BOTTOM RIGHT]

32 (AMERICAN JUDAICA). Andachtsbuch für Todtenfeier [Memorial Services]. Temple Ansche Chesed, Seventh Avenue and 114th Street, New York. Texts in German, English and Hebrew. pp. 28. *Printed wrappers. Sm. 8vo. [Not in Singerman].*

New York, n.p.: n.d. \$120-180



Lot 29



Lot 30



Lot 31

33 (AMERICAN JUDAICA). Madrich New York ["Guide to New York."]. FIRST EDITION. Hebrew interspersed with English. Replete with black-and-white photos. On front cover, adhesive stamp of "El Al Israel Airlines." pp.124, (4). *Original illustrated wrappers, slightly worn. Sm. 4to.*

New York, Marstin Press: 1954. **\$300-500**

• First Israeli Guide to New York.

"Brooklyn's inhabitants are known as the "murderers of the English tongue," having developed the distinctively Brooklyn accent, not uninfluenced by Yiddish" (p.17).

[SEE ILLUSTRATION BOTTOM LEFT]

34 (AMERICAN JUDAICA). Kit of Religious Materials for a Jewish Service Man.

Contains four books: Jewish Calendar for Soldiers and Sailors 5703-5704 / 1943 (New York: National Jewish Welfare Board, 1943). Soft printed wrappers. 12mo.

* Abridged Prayer Book for Jews in the Armed Forces of the United States (Philadelphia: Jewish Publication Society, 1941). Hebrew and English translation face a face. pp. 8, (1), 142, 142, (4). Printed cloth. Sm. 8vo.

* Hertz, Joseph Herman, Chief Rabbi of the British Empire, A Book of Jewish Thoughts (New York: Bloch Publishing Company for the Jewish Welfare Board, 1943). pp. 17, (1), 237. Gold-stamped cloth. Sm 8vo.

* The Story of the Jews in the United States (New Rochelle: The Little Print, 1943). pp. 32. Soft printed blue-and-white wrappers. Sm. 8vo.

All four publications in mint condition. Accompanied by the original printed 5 1/4 x 8 inch envelope, and enclosed cover letter from the Jewish Welfare Board.

v.p., 1943. **\$1000-1500**

• "It is because the life of this land and the life of its Jewish citizens are so woven one into the other that they cannot be separated...Thus, knowing the value of freedom and justice, Jews are willing to die to preserve these ideals in America and in the world" - The Story of the Jews in the United States, p. 32

While catering to the religious needs of the Jewish serviceman, the "Kit" provided by the Jewish Welfare Board, a member of the U[nited] S[ervice] O[rganizations], also served to bolster American patriotism. Thus, the Jewish Calendar comes with a preface, "The Jews in the Wars of the United States," containing valuable statistics: The total number of Jews in the services during World War I was 200,000-225,000, a disproportionately high percentage considering the Jewish population of the country. Of that number, nearly 40,000 or 20% were volunteers. No less than 1,100 citations for valor had been awarded to Americans of Jewish faith. There were nearly 10,000 Jewish commissioned officers in the several branches of the service, etc.

It is also quite likely that these statistics came to restore pride to Jewish servicemen constantly subjected to the antisemitic canard, "You will never find a Jew on the front line."

[SEE ILLUSTRATION TOP RIGHT FACING PAGE]



Lot 33

35 (ANGLO JUDAICA). Remarks upon David Levi's Dissertations on the Prophecies...by an Inquirer, London, Black, Parry and Kingsbury, 1810 * Bound with: The Obligations of Christians to Attempt the Conversion of the Jews, London, B. R. Goakman, [n.d.] * The Duty... to Seek the Salvation of Israel. London, B. R. Goakman, [n.d.] * Considerations Respecting the Jews..., London, B. R. Goakman, 1811. * A Short and Easy Method With the Jews. London, B. R. Goakman, 1812. * A Brief Survey of the Ways of God to Man, London, B. R. Goakman, [n.d.] * A Letter to Some Jews, London, B. R. Goakman, 1812.. Seven works bound in one volume. *some browning, contemporary calf, lacking spine, covers loose. 8vo. [Picciotto, Sketches of Anglo-Jewish history, p. 219-220]].*

\$500-700

• David Levi (1742-1801) was the first Jew to write in defense of Jews and Judaism in the English language.

Although he is well known for his English translations of the Pentateuch, Haggadah, and Hebrew prayers, Levi performed a great service to English Jewry through his polemical writings defending Judaism against the attacks of Thomas Paine and Joseph Priestly. His book "Dissertations on the Prophecies" (London, 1793) was an onslaught against the notion that Jesus was the promised Messiah. It made a great impression among scholars and especially disturbed English Christian theologians.

36 (ANGLO JUDAICA). Tovey, D'Blossiers. Anglia Judaica: or The History and Antiquities of the Jews in England. FIRST EDITION. Several documents in Latin original. Wide margined copy. pp. (8), 319. Few leaves lightly browned, otherwise a clean copy. Marbled endpapers. Contemporary mottled calf, gilt, detached. 4to. [Roth, Magna Bibliotheca Anglo-Judaica, p. 28, no. 42].

Oxford, James Fletcher: 1738. **\$2000-3000**

⚡ Anglia Judaica, by the English clergyman D'Blossiers Tovy (1692-1745), is the first comprehensive history of the Jews of England, with especially useful information concerning the protracted negotiations between Menasseh ben Israel and Oliver Cromwell over the proposed resettlement of the Jews in England - a crucial period in Anglo-Jewish history. According to Tovey, so great were the hopes the Jews pinned on Protector Cromwell, that a certain faction among them believed Cromwell was indeed the Messiah himself (see Tovey, p. 275.).

See C. Roth, A Life of Menasseh Ben Israel (1945), pp. 285, 351; EJ, Vol. XV, col. 1291; Vol. VI, col. 755 (facsimile of title page).



Lot 34

37 (ANGLO JUDAICA). The Tryal of Francis Francia for High Treason. pp. 68. Some staining. Modern boards. Folio. [Roth B3, 6].

London, D.Midwinter: 1717. **\$1000-1500**

⚡ "Born 1765, Francia was the grandson of Domingo Rodrigues Isaac Francia, an ex-Marrano of Vila Real, Portugal, who arrived in London from Bordeaux in 1655 and became a leading member of the London Community. Francis himself was born in Bordeaux and dealt in wine. He subsequently went to London where in 1717, he was tried on charges of treasonable correspondence with adherents of the exiled Old Pretender, James, who made an unsuccessful attempt to succeed Queen Anne and take the throne from George I, the incumbent monarch. Despite the weighty evidence against Francia, he was acquitted. He then apparently turned government agent and betrayed his former associates." EJ, VII cols.45-6 (illustrated). See also JE Vol. V, p. 473.

[SEE ILLUSTRATION MIDDLE RIGHT]

38 (ANGLO JUDAICA). (Mayo, Richard). Two Conferences; One betwixt a Papist and a Jew, The other betwixt a Protestant and a Jew: In Two Letters from a Merchant in London, to his Correspondent in Amsterdam. Second Edition. pp. 30. Trace stained. Modern soft wrappers. 8vo.

London, for E. Gardner: 1737. **\$200-300**

⚡ The first edition of this missionary tract was published in London in 1679.

39 (ANGLO JUDAICA). The Apology of Benjamin ben Mordecai to His Friends for Embracing Christianity in Seven Letters to Elisha Levi, Merchant of Amsterdam. FIRST EDITION. pp. 8, 128, (2), 5, (1), 60, 63-65, (1), 63-115, (1), 121-205, (1), 5, (3), 97, (1), 95-187, (1), 11, (1), 126. Minor stains. Contemporary calf, chipped; rebacked. 4to.

London, J. Wilkie: 1771. **\$300-400**

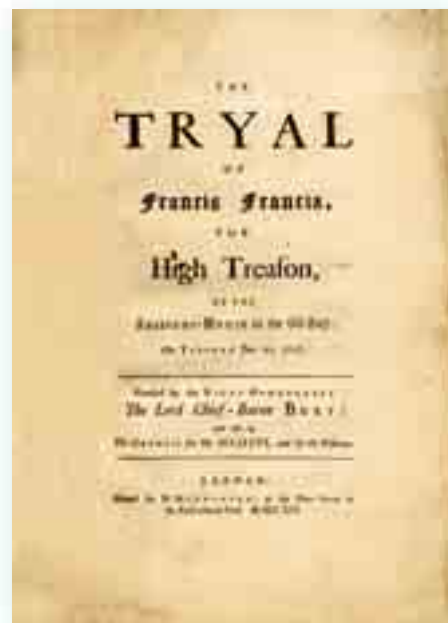
40 (ANGLO JUDAICA). Schnaber, Mordechai Gumpel Ha-levi (Dr. George Levison). Maamar Ha-Torah Ve-Ha-Chochmah [essay on law and the various sciences]. FIRST EDITION. A wide margined copy. pp. 4, 85, 5. Previous owners' signatures, ex libris, and inscriptions in various hands - in English (Joseph Eyre who writes "the author of this book, my valuable friend and instructor in the Hebrew language, Dr. Levison) and in Hebrew in a Sephardic hand dated 1859. Contemporary tooled morocco, rubbed with modern title plate. Large 4to. [Vinograd, London 63; Roth, London 22; Piccioto, Sketches of Anglo-Jewish History, p. 138; Friedenwald, Jewish Luminaries in Medical History p. 95].

London, Moshe and Partners: 1771. **\$1000-1500**

⚡ The author distinguished himself both as a Hebrew scholar and as a medical practitioner in England and Sweden. He originally hailed from Berlin studying under the Chief Rabbi David Frankel (author of Korban Ha-Edah). He was the grandson of his namesake, R. Gumpel Schnaber, the Dayan of the tri-communities of Altona, Hamburg and Wandsbeck. Schnaber studied medicine in England with Dr. John Hunter and was appointed physician to the Duke of Portland. He later served as a Professor of Medicine at the University of Upsala, Sweden, where, King Gustavus III encouraged him to translate all of his medical and polemical works into Swedish.

The present work, which stressed the importance of studying the sciences, engendered some controversy among the overzealous.

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 37



Lot 40

41 (ANGLO JUDAICA). TANG, ABRAHAM BEN NAPHTALI [ABRAHAMS]. Pirkei Avoth. The Sentences and Proverbs of the Ancient Fathers...Called About...Translated into English with some comments of Maimonides [and the translator]. FIRST ENGLISH TRANSLATION AND COMMENTARY. Signature of translator on recto of title. pp. 44, 108. *Some staining, previous owners' signatures in Hebrew and English including: R. E. d'Lima, Yoseph Yozel of Lewiston and an inscription that the book was presented as a gift from "The renowned aristocratic lady ...Midla the wife of the famous communal leader Eliahu, the son of the recently deceased R. Leib Norden."* Upper margin of title and p.1 following the introduction cut not affecting the text. Contemporary calf with modern spine. 8vo. [Vinograd, London 68; Roth, London 29; Steinschneider 1488].

London, (L. Alexander): 1772. \$1000-1500

☛ The translator, the English scholar Abraham Tang (d. 1792) was a grandson of the Dayan of Prague, Abraham Tausig Neu-Greschel. Like his grandfather, he signed his name with the Hebrew initials TN"G, and is thus generally known as Tang (see his Hebrew name on p.xlii of the introduction). On the title page however, he used the pseudonym "A Primitive Ebrew," and his signature in English on the recto of title reads Abrahams. Tang wrote a number of other works, all unpublished, and his manuscripts were until recently in the Jews' College Library, London. See: A. Neubauer, Catalogue of the Hebrew Manuscripts...Jews' College, London [i.e.the Beth Din Library], nos. 7 and 35. See also C. Roth, Essays...I. Brodie (1967) pp. 368-72; and S.B. Leperer in Transactions...JHSE, vol. 24 (1974) pp. 82-88. In addition to his Rabbinic knowledge, Tang was an enlightened scholar, well familiar with secular writings. He cites "a noble passage of my countryman, Milton" as an introduction to a comment by Maimonides (p. 24 of the introduction). Tang was also a fine scribe and artist, and produced an illuminated Hagadah presently in the Jewish Museum, London. See R. D. Barnett, ed., Catalogue...of the Jewish Museum (1974) no. 638, pp. 124-125, Plate C1.

The Norden Family were influential industrialists and scholars who served as Parnassim in Amsterdam and London. Their wealth stemmed from trade in the West Indies. Leib Norden was Jacob Emden's primary financial backer and supporter (see J. Emden, Megillath Sepher pp.146-47, M. J. Cohen, Jacob Emden, p. 67). Norden later supported the appointment of Emden's son, R. Meshulam Zalman, as Rabbi of the Hambro Synagogue in London (see D. Kaufmann, "Rabbi Zevi Ashkenazi and His Family in London", JHSE Transactions, vol. III, pp.102-125, especially p.120-12 and n. 80-83). See also Kestenbaum Auction 31, lot 85, for a presentation copy of a book given to Eliahu Norden as a wedding gift.

42 (ANGLO JUDAICA). Hirschel, Solomon. Li-Yechidei segulah adath Yeshurun bi-kehiloth kedoshoth be-London ve-ha-medinah / Unto all individuals of the chosen Congregations of Israel belonging to the several holy Synagogues in London and throughout the Kingdom. Hebrew and English face `a face. pp. (2). *Broadsheet. Creased, slightly torn, lightly stained. 9 1/2 x 15 1/2 inches. [Not in Roth, Vinograd or Yaari].*

London, Kiernan: 1822. \$1200-1800

☛ Rare Broadsheet Issued by Solomon Hirschel Soliciting Funds on Behalf of Aschkenazic Settlement of Jerusalem.

Solomon Hirschel (1762-1842) was the first Chief Rabbi of England. Here he beseeches his brethren to donate to the rebuilding of the Churvah Synagogue in Jerusalem, lest the property be seized by the Moslem authorities and a mosque erected on the site. The monies donated were to be conveyed by two emissaries of the Holy Land presently in London, Rabbi Solomon of Jerusalem and Mordecai Aseo of Salonica.

Aseo authored a volume of halachic responsa, Higid Mordecai (Salonika, 1845). These responsa were composed chiefly during his travels to the various communities of the Diaspora. (The Hebrew version of the appeal, more trustworthy in this respect, notes that Aseo is a "dayan" or rabbinical judge.) Aseo, a native of Salonika, had settled in Jerusalem. In 1817, he was dispatched to the community of Pisa, Italy. Between the years 1824-1831 he travelled throughout Western Europe on behalf of the Yishuv. Yaari is unaware of the fact that in 1822 Aseo was present in London. See A. Yaari, Shluchei Eretz Israel (1977), p. 670; EJ, Vol. VIII, cols. 520-521.

[SEE ILLUSTRATION BELOW]



Lot 42

43 (ANGLO JUDAICA). Report of the Royal Commission on Alien Immigration. Vols. I-IV bound here in one. *Vol. I: pp. 8, 52; Vol. II: pp. 8, 865, (1); Vol. III: pp. 8, 98; Vol. IV: pp.142.* *Crisp, clean copy. Contemporary half-calf, corners bumped, spine starting. Folio.*

London, Wyman & Sons: 1903. **\$1000-1500**

☛ Contains extensive testimony of Dr. Theodor Herzl before the Commission. Quite predictably, while inveighing against the suggested restriction of Jewish immigration from Eastern Europe, Herzl states flatly that the ultimate solution to the sufferings of the Jewish People can only be in Palestine. Herzl perspicaciously observes that the history of the Jews in Exile is a vicious cycle: Jews flee to a country free of anti-Semitism, and invariably, the increase in their numbers in the new land engenders there the very anti-Semitism they fled from. Sitting on the Commission, among others, was Lord Rothschild (Vol. II, pp. 211-221).

The Report provides much detailed information regarding living conditions in the East End of London.

[SEE ILLUSTRATION TOP RIGHT]

44 (ANGLO JUDAICA). The London Gazette. Printed in double columns. *Single leaf. Creased. 4to.*

London, Tho. Newcomb: Monday, April 12, to Thursday, April 15, 1669. **\$300-500**

☛ The London Gazette reports that in Lisbon, Portugal, there is “building a great Tribunal and Examination of the Jews by the Inquisitors or Tryers of the Faith”.

45 (ANGLO JUDAICA). The Gentleman's Magazine and Historical Chronicle, London 1753.

* The London Magazine or Gentleman's Monthly intelligencer. London, 1753 and 1754. Together, three volumes. Profusely illustrated with many portraits, pull out maps, music sheets etc. Penciled notations on the flyleaves indicating articles of Jewish interest. *Modern cloth. 8vo.*

London, v.d. **\$300-500**

☛ PERMISSION GRANTED TO NATURALIZE JEWS, VIA THE NATURALIZATION BILL OF 1753. The London Magazine contains interesting debates to this topic.

“The Naturalization Bill ...produced a special literature of its own. It was attacked and defended ...abused and commended... The Gentleman's Magazine [and others]..distinguished themselves for the bitterness of their invectives against the Jews.”

See: J. Picciotto, *Sketches of Anglo-Jewish History* (1956) pp. 73-86 and A. Hyamson, *The Sephardim of England* (1951) pp.127-8 In their index it is entitled “The Jew Bill”.

These magazines also contain other articles of Jewish interest. For example, The London Magazine, 1753, p. 369, illustrates an “antique stone” with Hebrew writing dated about the year 1200 found in the London Wall. The article states that in the year 1215, “the Barons came to London...broke into the houses of the Jews and searched their coffers to stuff their own purses... After this, ...the armyrepair[ed] the walls of the city with the stones of the Jews broken houses...” This stone, came from one of those Jewish houses.”

46 (ANTISEMITICA). Aviso. Floriated initial. *Broadside. 12 x 16 1/2 inches.*

Ferrara, Girolamo Filoni: 1697. **\$1000-1500**

☛ This blatantly anti-Semitic proclamation accuses the Jews of deicide in the murder of Jesus.

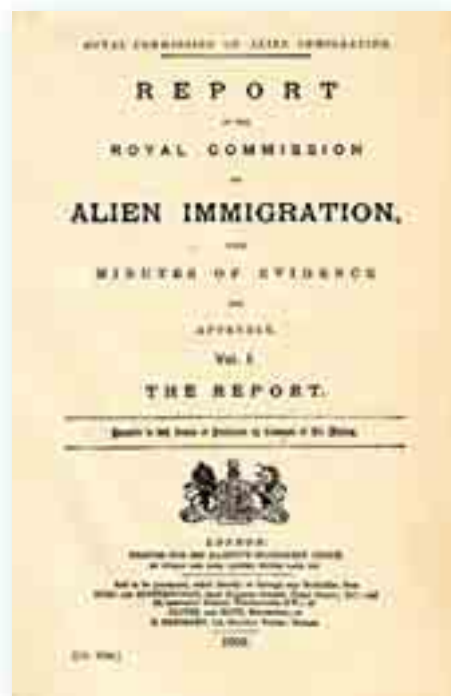
[SEE ILLUSTRATION RIGHT]

47 (ARGENTINA). Weisz, Jekuthiel (Gaspar). Ra'ash Gadol [Agadah or Homiletics on the 613 Commandments of the Torah]. FIRST EDITION. Frontispiece portrait of the Author. *pp. 822, (2). Browned. Printed boards. 4to. [Friedberg, R-426].*

Buenos Aires, F. Kellerman: 1937. **\$100-150**

☛ The book, by a native of Tiszafured, Hungary, was published by his son, Chaim Jacob (Eugenio) Villa, in the Argentine capital. The title clarifies that the words “Ra'ash Gadol” [Great Sound] have the same numerical value as 613, the number of religious precepts. On the penultimate page, there is an endorsement by Rabbi Dr. Ze'ev Tzevi Hakohen Klein, formerly rabbi of Eisenstadt and “Kehal Adath Israel,” Berlin, presently rabbi of Congregation “Achduth Israel,” Buenos Aires. Rabbi Klein was a nephew of Rabbi Dr. Hillel Klein of New York.

See Lot 125 for a Hagadah with commentary by the same author, published three years earlier in Buenos Aires.



Lot 13



Lot 46



Lot 48

48 (ASIA). N. McLeod. Korea and the Ten Lost Tribes of Israel. With Korean, Japanese and Israelitish Illustrations. "Dedicated to... China, Japan and Korea. The Shin Dai or Celestial Race of which are Supposed to Represent the Royal House of Israel or Ephraim and the Ten Lost Tribes." 23 black-and-white etchings. pp. (6), 23, (1 blank); ff. (23); p. (1). Slightly foxed. Former owner's signature in pen on inside of front cover. Original covers with gilt lettering, slightly worn. Oblong 4to. [OCLC lists 3 copies].

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

⚠️ A MOST UNUSUAL AND CURIOUS BOOK.

The book makes the fantastic claim that the Korean people descend from the Lost Tribes of Israel, exiled by the King of Assyria in 722 B.C.E. To buttress the author's claim, there follows a series of engravings of Korean, Japanese and "Israelitish" scenes. See JE, Vol. XII, pp. 249-52.

[SEE ILLUSTRATION TOP LEFT]

49 (AUSTRALIA). Prayer Book for the Solemn Days for Jewish Members of the Australian Fighting Forces / Kitzur Seder Tephilah le-Rosh ha-Shanah ve-Yom Kipur ba-ad ha-Chayalim ha-Yehudim be-Australia.

* With: Another copy with identical title, etc. but cover printed "Prayer Book for the Solemn Days for Jewish Members of the American Fighting Forces" (specially issued for General McArthur's Jewish soldiers stationed in Australia in 1943-44). Title surrounded by emblems of Tweve Tribes of Israel, design by L.A. Falk, Australian Jewish chaplain. pp. 9, 85, 85. Soft printed wrappers with staples. 8vo.

Sydney, Hogbin Coker Pty, Ltd.: 1943. \$600-900

[SEE ILLUSTRATION LEFT]

50 (BAGHDAD). Tehilim [Psalms]. Title within typographic border. Square Hebrew characters with vocalization and cantillation. ff. (2), 2-122, (1). Brownded. Contemporary calf-backed marbled boards. 8vo. [Yaari, Baghdad 166].

Baghdad, Ezra Reuben Dangoor: 1908. \$400-600

[SEE ILLUSTRATION BOTTOM LEFT]

51 (BEN-YEHUDAH, ELIEZER). Ben-Yehudah, Chemdah. Ben-Yehudah, Chayav u-Miph'alo ["Ben-Yehudah, His Life and Work."]. FIRST EDITION. Limited Edition of 510 numbered copies. Signed by the authoress' son, Aharon Ben-Yehudah, on her behalf. Pasted to p.11 specimen of autograph manuscript by Elizer ben-Yehudah. pp. (18), 333, 48, 10, (6). Library stamps. Minor stains. Decorative endpapers. Cloth. Sm. 4to.

Jerusalem, Ha-Ma'arav: 1940. \$200-300

⚠️ Contains bibliography of protagonist Eliezer ben-Yehudah.

52 (BEZALEL). ARDON, MORDECHAI. Bezalel he-Chadash [Catalogue of New Bezalel, Jerusalem]. Limited edition of 250 copies. Hebrew. Illustrated. Stiff printed wrappers. Sm. folio.

Jerusalem, Bezalel: 1941. \$120-150

⚠️ Ardon (1896-1992), perhaps Israel's foremost artist, was director of the Bezalel School from 1940.



Lot 49



Lot 50

53 (BIBLE, Polyglot. PSALMS) Psalterium, Hebreum, Grecum, Arabicum & Chaldeum, cum tribus latinis interpretationibus & glossis. Edited and with Latin commentary by Agostino Giustiniani. Text printed in eight columns across double-page: Hebrew, literal Latin translation from the Hebrew, Latin Vulgate, Greek Septuagint, Arabic, Chaldee or Aramaic Targum, literal Latin translation from the Chaldee. Title within elaborate woodcut arabesque and floral border. Title printed in red and black. On title, inscription of former owner, "Ballesdens" (see below.) Thirteen floreated initials. Printer's device "PP" on recto of final leaf. Inserted in the volume, an old reference card with a bibliographic description in French and Latin. (The card itself appears to be an 18th-century hand-colored playing card, the 3 of Hearts). *ff.* 200. *sig.* G, vii missing bottom outer corner. *Waterstained. Marbled endpapers. a.e.g. 18th-entury red morocco, spine in compartments with florets, gilt extra. Covers slightly indented. Lg.4to. [Vinograd, Genoa 1; Adams B-1370; Darlow & Moule 1411].*

Genoa, Petrus Paulus Porrus for Nicolo Giustiniani Paulo: 1516. **\$20,000-25,000**

• **FIRST POLYGLOT BIBLE EDITION. THE SECOND BOOK PRINTED IN ARABIC. THE ONLY BOOK PRINTED AT GENOA IN THE FIRST QUARTER OF THE SIXTEENTH CENTURY. AN EARLY REFERENCE TO CHRISTOPHER COLUMBUS' DISCOVERY OF AMERICA.**

For another copy sold at auction, see Christie's New York, The Helmut N. Friedlaender Library, 23rd April, 2001, Lot 133.

The learned Dominican Agostino Giustiniani, Bishop of Nebbio in Corsica, and later Professor of Hebrew at the College de France, devoted himself to the study of Oriental languages. He spared no expense in the preparation of this first polyglot edition of the Book of Psalms which was popular with Churchmen of the age who sought Christological references in its lyrical, prophetic poetry. He summoned the Milanese printer Pietro Paulo Porro, a master-printer at Turin, to Genoa to undertake the printing of this work. In addition to this edition of 2,000 copies, Giustiniani printed 50 copies on vellum for presentation to royalty.

His "Scholia" commentary reveals his considerable scholarship. Of particular interest are his comments on Psalm 19, verse 4; "Their line has gone out through all the earth and their words to the end of the world." On this verse the bishop says; "In our own times, by his wonderful daring, Christopher Columbus, the Genoese, has discovered almost another world and a new congregation of Christians. In truth, as Columbus often maintained that God had chosen him as the instrument for the fulfillment of this prophecy, I deem it not improper here to refer to his life..." The lengthy note contains previously unpublished information on Columbus' life and second voyage. Columbus died in 1506, a mere ten years before the publication of the Psalter. See D. Amram, *The Makers of Hebrew Books in Italy* pp.225-9.

The text of the Aramaic Targum of Psalms contains several variants from the standard printed edition in current usage; in several instances the readings of the Polyglot Psalter's version are superior. For example, in Ps. I, 5 we have: "lo yizkun rashi'ei be-yoma rabba" [the wicked shall not merit on the great day]. The Polyglot version reads: "lo kaymin rashi'ei be-yom dina rabba" [the wicked shall not stand on the great day of judgment]. This reflects more accurately the sense of the verse "lo yakumu resha'im ba-mishpat" [the wicked shall not stand in the judgment].

While many of the scholia are citations from Midrash Tehillim (first edition Constantinople 1512), others refer to works which remain to be published, and are thus of immense interest to scholars. For instance, on sig. A,v (verso) we have a lengthy citation from the Zohar, which was as yet in manuscript and would not be published until 1558.

The scholion on sig. S,iiii (recto) is a lengthy quotation from the commentary of "R. Abraham Pici" on the significance of the "tagin" (crownlets on the letters) and their relation to the "Shem ha-Mephorash" (the ineffable Divine name). This is an otherwise unknown book by an unknown author. (On sig. T,i [recto] there is another citation from Pici's commentary alluding to the theory of reincarnation; in that the soul will not incarnate more than three times.)

On sigs. V,i (recto) and V,iiii (recto) are two lengthy citations of a kabbalistic nature from the Commentary of "R. Isaac ben Schola." This is clearly a typographical error; the commentary to Psalms being that by the Spanish kabbalist and fabulist Isaac ben Sahula, more commonly known as R. Isaac ben Sahula. (Steinschneider already noted in another context the erroneous transcription of the name - Isaac ben "Schola.") A native of Guadalajara (b. 1244), Ibn Sahula was the companion and townsman of R. Moses de Leon, to whom some attribute composition of the Zohar. In fact, Sahula's famous work, the fable Meshal ha-Kadmoni, contains the earliest quotation from the Zohar. In addition, Sahula penned kabbalistic commentaries to the Song of Songs and Job. Henry Mauroy ("Apologia pro Judaeis Christianis," i. 222) attributes to Sahulah a commentary on the Psalms. Steinschneider too alludes to a manuscript Commentary on Psalms. See JE, Vol. X, pp. 636-7; EJ, Vol. XIV, cols. 656-7; Steinschneider, Vol. II, col. 2263; Vol. I, col. 1150-1.

PROVENANCE: Jean Ballesdens (1595-1675), lawyer and bibliophile. A member of the Académie Française from 1648 to 1675. He authored several works. After his death, his immense library was dispersed. Most of the volumes were finally destined for the Bibliothèque Sainte Geneviève, Paris.

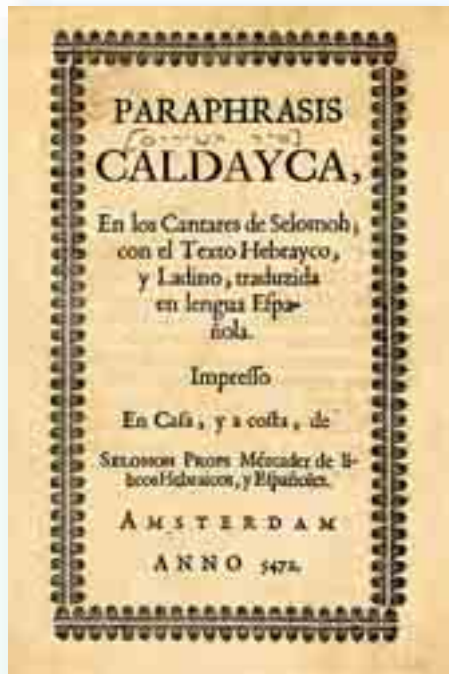


[SEE ILLUSTRATION RIGHT]

Lot 53



Lot 55



Lot 57

54 (BIBLE, Hebrew. FORMER PROPHETS). With commentaries of Rashi, Kimchi, Gersonides, Targum, etc. Volume II only (of 4). Title within architectural columns. ff. 209. Stained. Later morocco-backed boards, worn. Folio. Sold not subject to return. [Vinograd, Venice 99; Habermann, Bomberg 93; Darlow & Moule 5085; D.S. Berkowitz, *In Remembrance of Creation* (1968) no. 166].

Venice, Daniel Bomberg: 1524. **\$1200-1800**

⌘ The second Biblia Rabbinica, the first to present the Masorah.

55 (BIBLE, Hebrew. LATER PROPHETS). Neviim Acharonim. with commentary explaining difficult words. Title within architectural pillars. ff. 238-346. Some staining. Modern calf. 4to. [Not in Vinograd, Steinschneider, Roest, Zedner, or Darlow & Moule].

Venice, Giovanni Marinelli for Giovanni Vendramin: 1630. **\$500-700**

⌘ PART OF AN UNKNOWN EDITION OF THE BIBLE NOT LISTED IN BIBLIOGRAPHIES CONSULTED.

[SEE ILLUSTRATION TOP LEFT]

56 (BIBLE, Hebrew and Yiddish. PENTATEUCH, MEGILOTH AND HAPHTAROTH). Chamishah Chumshei Torah. Three parts in one volume. Hebrew text surrounded by Yiddish paraphrase printed in Wayber-taytsch type. Title within architectural arch. Divisional title for Haphtaroth. Rear end-papers with manuscript Family-Record. ff. (1), 408. Ex-library. Title laid down, few leaves taped and laid to size with loss, stained. Modern boards. 4to. [Vinograd, Amsterdam 738; Fuks, Amsterdam 561].

Amsterdam, Caspar Steen: 1702. **\$200-250**

57 (BIBLE, Hebrew, Spanish and Judeo-Spanish. SONG OF SONGS). Paraphrasis Caldaica en los Cantares de Selomoh con el Texto; Hebrayco y Ladino, Traduiza en lengua Española. * WITH: Masecheth Avoth / Perakim. Hebrew with Spanish translation by Moses Belmonte. Two parts in one volume. Title within decorative typographical border. pp. 134. Some stains. Contemporary gilt-tooled morocco with ornate leafy and floral patterns, gilt extra, spine slightly worn. Sm. 8vo. [Vinograd, Amsterdam 974; Fuks, Amsterdam 437; Kayserling pp. 27, 30].

Amsterdam, Shlomo Proops: 1712. **\$1500-2000**

⌘ Contains a Spanish paraphrase of the Targum to Shir Ha-Shirim and a translation of Pirkei Avoth. The Sephardic community of Amsterdam, recited these texts on the Sabbaths between Passover and Pentacost.

[SEE ILLUSTRATION LEFT]

58 (BIBLE, Hebrew. PENTATEUCH, FIVE SCROLLS & HAPHTAROTH). Chamisha Chumshei Torah. Six volumes. ff. 155, 48. Mispaginated. Contemporary gilt calf, portions of spine chipped. 12mo. [Vinograd, Dyhernfurth 246-47].

Dyhernfurth, M. May: 1784. **\$1000-1500**

⌘ Rare. JNUL copy incomplete. Although the Haphtaroth has a separate title, (thus causing Vinograd to list them separately), they were actually issued together as one set as indicated on the title of the Pentateuch "With Haphtaroth."

59 (BIBLE, Hebrew). Kehilath Moshe. With numerous commentaries including Ralbag, Chizkuni, Sforno, Imrei Noam, Kometz Hamincha. First edition of Kometz Hamincha, Minchath Ketana, Minchath Erev. Four volumes. Foxed. Previous owner's marks. Contemporary calf, gilt, rubbed. Large folio. Sold not subject to return. [Vinograd, Amsterdam 1242].

Amsterdam, Moses Frankfurter: 1724-27. **\$1200-1800**

⌘ The seventh Biblia Rabbinica - The most comprehensive edition to date, with the first appearance of numerous additional commentaries. The editor and publisher of this edition was the Dayan of Amsterdam, R. Moshe Frankfurter who added his own commentary Kometz Hamincha (first and only appearance). The work contains many non-standard commentaries including R. Samuel Laniado's commentaries Kli Yakar, Kli Paz, Me'iri, Farisol, ibn Yachya, and others.

60 (BIBLE). The Sacred Books of the Old Testament. Edited by Paul Haupt. A Critical Edition of the Hebrew Text Printed in colors, with Notes. Limited edition of 120 copies, signed and numbered. PRESENTATION COPY TO HIS MAJESTY WILHELM II, König von Württemberg, gilt stamped on covers in German. Polychromy by J.G. Fritzche. Hebrew with copious English notes. Hebrew text color-coded (see below). *Four volumes, ex-libris* "Wilhelm II. Privat-Bibliothek." Also, on title blue ink stamp with crown, "Wilhelm II, Privateigentum." Silk endpapers. aeg. Contemporary calf, each volume with gilt-presentation on upper covers. Individually housed in solander-boxes (soiled). Folio.

Baltimore, Johns Hopkins: 1896. **\$5000-7000**

☛ Kaiser Wilhelm's Copy of "The Polychrome Bible."

The Polychrome Bible was hailed to be "the greatest literary undertaking of the century." The editors subscribed to the Documentary Hypothesis; the color-coding was to indicate their view of the final redaction of the Bible.

Paul Haupt (1858-1926) was Professor of Semitic Languages at Johns Hopkins University from 1883 until his death. Haupt was also Professor Extraordinarius at the University of Göttingen and for many years divided his time between Germany and the U.S. One of Haupt's very first students at Hopkins was Cyrus Adler, prominent American Jewish leader, who became an Assistant Professor of Semitics at the University in 1890. See EJ, Vol. VII, cols. 1475-6; Vol. II, cols. 272-4.

[SEE ILLUSTRATION BELOW]

61 (BIBLE, Hebrew). Chamisha Chumshei Torah. With various comentaries including Minchath Shai, Adereth Eliahu by Elijah, the Gaon of Vilna, Menorath Shlomo, Minchath Kalil, etc. FIRST EDITION of Vilna Gaon's commentary. Diagram on f. 3. *Two volumes. I: ff. (2), 68, 54, * II: 46, 51, 54, 16. Title and first leaf of vol. I silked and repaired, some staining, previous owners' stamps. Modern calf backed boards. Large folio. [Vinograd Dubrowno 4; Steinschneider 937; Vinograd, Otzar Sifrei Ha-Gr"a no. 1].*

Dubrovna, Abraham b. Yaakov and Baruch b. Eliahu: 1804. **\$5000-7000**

☛ RARE. Only six books were published in this Russan city. This copy with the rare second title-page containing the approbation of R. Chaim of Volozhin.

[SEE ILLUSTRATION RIGHT]

62 (BIBLIOGRAPHY). Moda'ah Rabah [prospectus]. Announcing the impending publication of the Talmud Yerushalmi with the commentary of Jacob David Wilovsky (The Ridva"z), to be issued by Menashe Kadishsohn. * And: The Chok Le-Yisrael by R. Pinchas Menachem of Gur.

Includes sample pages of the two works as well as sale-prices and conditions for distribution. *Two large folio leaves.*

Warsaw, 1898. **\$600-900**

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 61



Lot 62



Lot 60



Lot 63

63 (BINDING). Machzor Sephardim le-Yamim Nora'im [Sephardic Prayer Book for Days of Awe, Rosh ha-Shanah and Yom Kippur]. Sumptuous 18th-century silver binding of Roman workmanship, with equally ornate clasp. Leonine motifs between curvilinear ornaments front and back. On spine, in cartouche, initials "S.E.C." Outfitted with attractive contemporary calf box, gilt extra, bears Rome shop label with crest. Charming bookplate with the legend "Never failing Friends" tipped in. Silk endpapers. ff. 359 (of 360), missing final leaf. First 3 leaves detached. Browened. aeg. 12mo. [Vinograd, Amsterdam 1519].

Amsterdam, Abraham Attias: 1740. **\$8000-10,000**

⚡ **A DIMINUTIVE PRAYER-BOOK IN AN EXCEPTIONAL ITALIAN BINDING, WITH ORIGINAL CASE.**

This charming book in its precious cover, protected by its fitted case, was no doubt presented as a wedding present to an Italian Jewish bride. See Israel Museum Catalogue, The Stieglitz Collection (1987) p. 364 no. 240 for another example.

[SEE ILLUSTRATION ABOVE]



64 BROTHERS, RICHARD. Brothers, Richard. A Revealed Knowledge of the Prophecies and Times, particularly of the Present Time, the Present War, and the Prophecy Now Fulfilling. Containing, with other great and remarkable things not revealed to any other person on earth, the sudden and perpetual fall of the Turkish, German & Russian Empires... It being a second sign of warning for the benefit of all nations; by the man that will be revealed to the Hebrews as their Prince and Prophet.. FIRST EDITION. pp. 72. *Browned. Modern boards. 8vo. [Rosenbach 98].*

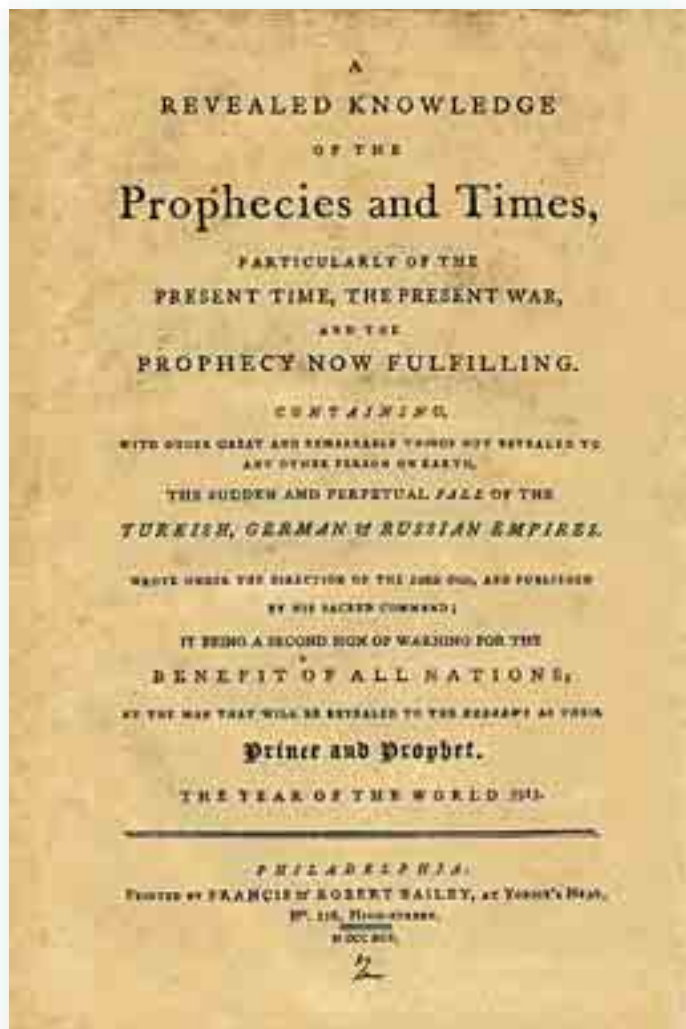
Philadelphia, Francis & Robert Bailey: 1795. **\$500-700**

☛ RARE APOCALYPTIC WORK

Reflective of the upheavals in Europe brought about by the French Revolution and the Reign of Terror (most shocking was the regicide of King Louis the XVIth of France), this apocalyptic work predicts the fall of Catherine, Empress of Russia, the King of Prussia, and the Turkish Sultan - all as predicted in the Book of Daniel. The instrument of the divine wrath will be the French Republic.

One notes that among the Chassidic rabbis in Eastern Europe, there were those who pinned Messianic expectations on the conquests of the French Army, by that time commanded by Napoleon Bonaparte, while others regarded French civilization as Satan incarnate. See Martin Buber's fictionalized account of these internal Chassidic debates, Gog and Magog.

[SEE ILLUSTRATION RIGHT]



Lot 64

65 (BUDKO, JOSEF). Lewin, Samuel. Chassidische Legende. German by Arno Nadel. With seven woodcuts by Budko. 250 copies printed on Zanders-Hadern paper and numbered by hand. On final page, signed by Budko (Hebrew) and Lewin (German and Hebrew) in pencil. pp. (42). *Very slight foxing. Cloth, spine starting. Sm. 4to.*

Berlin, Otto von Holtzen: n.d.. **\$300-500**

☛ Joseph Budko (1888-1940), a native of Plonsk, Poland, studied art in Berlin. In 1935, he became the director of the reopened New Bezalel School of Arts and Crafts in Jerusalem. See EJ, Vol IV, cols. 1455-6.

66 BUZAGLO, SHALOM. Hadrath Melech (Part I) [Kabbalistic commentary on difficult passages in the Zohar based upon the Ari Zal and R. Chaim Vital]. FIRST EDITION. With many marginal notes and corrections in two precise, neat hands - one in rabbinic letters similar to those printed and another in an Ashkenazic hand. Both scripts indicate missing words and entire lines which would most likely have been provided by the author and is apparently in his hand. ff. [4], 116. *Some browning and staining. Modern boards, spine chipped. 8vo. [Viinograd, Amsterdam 1893].*

Amsterdam, G.J. Jansson and I. Mondovi: 1766. **\$800-1200**

☛ Buzaglo, a Moroccan-born Kabbalist, lived his later years in London, where he died in 1780. Although of Sephardic orientation, he served as a member of the Ashkenazic London Beth Din. R. Saul of the Hague lauds him as "ha-Rav ha-Muvhak, ha-Dayan ha-Metzuyan." His sterling reputation and his pre-eminence in kabbalistic matters were such that both R. Jonathan Eybeschuetz and R. Jacob Emden attempted to influence Buzgalo to endorse their positions.

In addition to Mikdash Melech, the first systematic commentary on the entire Zohar ever to be published, this work contains commentaries on difficult passages of the Zohar.

The book had an unusual publishing history. Part I was published in Amsterdam, even though according to the approbations of the brothers-in-law, R. Saul of Amsterdam and R. Saul of the Hague, the author was already a Dayan in London. Part II was published in London without a title page (see next lot).

67 BUZAGLO, SHALOM. Hadrath Melech (Part II): Hod Melech, P'nei Melech, Kevod Melech. FIRST EDITION. THE R. SHIMON YISRAEL POSEN (SHOPRONER RAV) COPY. Signature on flyleaf. ff. 138-193, [1], 178-244, 158-161, 129-132. Some staining and browning. Calf backed boards rubbed. 8vo. [Vinograd, London 54, 55, 58].

London, Moses ben Hertz: 1770-73. \$800-1200

☛ With rare title page of P'nei Melech dated 1773.

The book was published without a title except for P'nei Melech. Vinograd mistakenly states that P'nei Melech was also published without a title. (Vinograd's date of 1770 is erroneous.) The unusual pagination follows the first part of this work, published in Amsterdam in 1776 (see previous lot).

The Rabbi of Shopron (1894-1969) was somewhat of an anomaly among Chassidic Rabbis. Although he was born in Frankfurt and possessed a college degree, he became an adherent of the Rebbe of Munkatch. He later settled in Williamsburg Brooklyn, and followed the ideas and ideals of the Rebbe of Satmar. See N. Bar-Giora Bamberger, The Posen Family (1985), pp. 134 (English), 19-20 (Hebrew).

68 (CEREMONIES). Tyrnau, Isaac. Minhagim. According to Polish, Ruthenian, Lithuanian, Bohemian, Moravian and German rite. Title within architectural arch. ff. (16). Some staining, marginal repair and strengthening on a few leaves, previous owner's signature on title, stamp inside front cover. Later boards. 4to. [Vinograd, Amsterdam 856; Fuks, Amsterdam 594].

Amsterdam, Moses Mendez Coutinho: 1708. \$1000-1500

[SEE ILLUSTRATION BOTTOM LEFT]

69 (CEREMONIES). Birchath Hamazon - Dos Benshen [compendium of selected festive rites]. According to the custom of Poland and Germany. Title within typographic border. Title and many initial letters historiated. Woodcut illustrations. With Yiddish translation printed in Wayber-taytsch type. ff. 47. Usual browning and staining, lower right hand corner of one leaf repaired affecting first two letters of the word "shabaton." Half calf, rubbed at edges. 4to. [Vinograd, Frankfurt a/Main 465; Yudlov 159; Turniansky 41].

Frankfurt a/Main, Shlomo Zalman Apterod & Moshe Gamburg: 1727. \$2000-2500

☛ Compendium including Grace after Meals, Sabbath hymns, prayers before retiring, Birth, Marriage and Death rites, concluding with an Hagadah for Passover.

The woodcuts illustrate selected holidays and observances through the annual religious cycle. The prototype of these images was Menasseh ben Israel's celebrated Sepher Minhagim, Amsterdam 1645. The present Frankfurt "Minhagim-style" illustrations are slightly different from the Amsterdam style. Primitively wrought, they carry a rather striking angularity in their starkness.

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 68



Lot 69



Lot 70

70 (CHASSIDISM). LEVI YITZCHAK OF BERDICHEV. Kedushath Levi. FIRST EDITION. Tinted paper. It seems possible this copy was in the possession of the Chassidic Rabbi Eliezer Horowitz (1740-1806), author of Noam Megadim. The recto of the original, now loose, flyleaf, states that the Kedushath Levi belonged to “Ha-Rav..Peri Tzaddik, Mofeth Ha-Dor, Nezer Yisrael, Benon shel Kedoshim...Eliezer. The verso has other names, but contains the name “Horowitz,” separately, on the upper left corner. ff. 30, 22. Slight staining. Moden tooled calf. 4to. [Vinograd, Slavita 20; Mehlman 1152].

Slavita, (Moshe Shapiro): 1798. **\$15,000-20,000**

❖ **THE RARE EDITIO PRINCEPS OF THE KEDUSHATH LEVI. ONE OF THE FUNDAMENTAL EXPOSITIONS OF CLASSIC CHASSIDIC THOUGHT.**

R. Levi Yitzchak (1740-1810) was one of the most beloved personalities within Chassidism. In addition to his scholarly achievements, he is known from the many tales told about him as the “Melitz Yosher” of the Jewish nation; a defender par excellence - with boundless compassion even for the most blatant transgressors. Many of his moving prayers and songs in Yiddish such as “Gott funn Avraham” are recited (especially by women) at the Havdalah ceremony to this very day.

R. Levi Yitzchak was born to an important family of distinguished lineage. His father, R. Meir was a prominent scholar in his own right (see f. 2v-3r. for a commentary in the name of “my late departed father, the Gaon” on Tractate Megillah 12a pertaining to Purim). Under the influence of R. Shmelke of Nikolsburg, R. Levi Yitzchak became a disciple of R. Dov Baer, the Maggid of Mezritch. R. Levi Yitzchak served as a Rabbi in a number of towns in Poland and Lithuania (including Zelechov and Pinsk) before moving to Berdichev in 1785. He is credited as being the founder of Chassidism in central Poland, consolidating the Movement in Lithuania and furthering it in the Ukraine. He was very active in defending the Movement from the accusations raised by the Mithnagdum, publicly debating the Rabbi of Brisk, R. Abraham Katzenellenbogen.

This first edition Kedushath Levi is the only edition published by R. Levi Yitzchak himself. Later editions were published by his son.

The sections of this first edition are known as the “Kedushoth,” which contain lengthy, subtle expositions and clarifications of the “secrets” of the holidays of Purim and Chanukah (four chapters or “Kedushoth” for Purim and five for Chanukah). According to a tradition among Breslover Chasidim, these sections were written by R. Nathan of Nemirov, the scribe of R. Nachman who originally was a disciple of R. Levi Yitzchak. This would indeed seem to be likely as these sections are written in a lengthier, more intricate style than the later sections of the commentary on the Torah which was published by his son. The other sections in this edition contain commentaries on one of the most enigmatic Aggadic portions of the Talmud, the debate between the “Sabei de-Bei Athuna” (the elders of Athens) and R. Yehoshua ben Chanania (Bechoroth 8b). - For example, the first comment in the book is an explanation of the repartee of R. Yehoshua to their riddle, “If salt has lost its flavor, how can it be salted (i.e. made fit for use)? He replied, “With the afterbirth of a mule.” Can a mule give birth? Can salt get spoiled? R. Levi Yitzchak explained this was not just an amusing jest, but has an underlying relating to the eternal permanence of the Nation of Israel.

The Munkatch 1939 edition of the Kedushath Levi states on the title page: “All the holy sages of past generations bore witness that the presence of a Kedushath Levi in a home is a certain “segulah” to protect and rescue it from “Dinim” [harsh judgments].

See Tz.M. Rabinowicz, The Encyclopedia of Hasidism (1996), pp.285-6; S.H. Dresner, The World of a Hasidic Master: Levi Yitzhak of Berditchev (1986).

[SEE ILLUSTRATION ABOVE]



Lot 71

71 (CHASSIDISM). TCHERNOVITZ, CHAIM. Sha'ar ha-Tephilah [Gate of Prayer: Chassidic discourses on prayer]. FIRST EDITION. ff. (10), 102, 113-115. [Vinograd has a preliminary count of ff.2 versus our ff.10 - see below.] On blue-tinted paper. Waterstained. Modern morocco-backed cloth. 4to. [Vinograd, Mohilev on the Dniester 29; Sudyolkow 94].

Mohilev on the Dniester (Sudyolkow), Eliezer ben Mordechai Biltz for Tzvi Ze'ev ben David Rabinstein: (1825). **\$800-1200**

• The author is most famous for his magnum opus, Be'er Mayim Chayim on the Pentateuch, a classic of Chassidic thought to this day. Sha'ar ha-Tephilah is graced by the Haskamah or endorsement of R. Ephraim of Sudyolkow, grandson of R. Israel Ba'al Shem Tov, founder of the modern Chassidic movement.

The present copy with the well-known She'elah u-Teshuvah [halachic responsum] wherein the author debates the earlier responsum of R. Ezekiel Landau of Prague (Noda bi-Yehudah, Yoreh De'ah, no. 93) concerning the degree or form of intentionality required by law in prayer (ff.3-10). This responsum is lacking in many copies (including the copy consulted by Vinograd).

[SEE ILLUSTRATION TOP LEFT]

72 (CHASSIDISM). CHAIM OF CZERNOWITZ. Siduro shel Shabbath [meditations to the Sabbath]. Two parts in one volume. Two titles. ff. 69, 44. Stained, inscriptions, signatures and stamps of previous owners on title and verso of final leaf, including Rabbi Meyer Schwartzman of Winnipeg. Recent boards. 4to. [Vinograd, Zhitomir 70].

Zhitomir, The Brothers Shapira: 1849. **\$400-600**

• The books of R. Chaim Tyrer (1770-1816), known as "R. Chaim of Czernowitz," remain to this day favorites of Hungarian, Russian and Polish chassidim, particularly his commentary on the Pentateuch, "Be'er Mayim Chaim." R. Chaim was a disciple of R. Yechiel Michel of Zloczov. See Tz. M. Rabinowicz, The Encyclopedia of Hasidism (1996) p. 78.

Interestingly enough, the second part of the book was printed a year before the first part. See Sh. Ch. Porush, Encyclopedia of Hasidism (1980), p. 613.

73 (CHASSIDISM). Sepher Ha-Zechiroth. With various commentaries including R. Levi Yitzchak of Berditchev. Two title pages. ff. 5, pp.110. Slight staining. Later boards. 12mo. [Vinograd, Zhitomir 150 (not in JNUL)].

Zhitomir, Shapira Brothers: 1855. **\$500-700**

74 (CHASSIDISM). PERLMUTTER, MOSHE ben Jacob Aaron of Brisk. Even Moshe [novellae on Bible and Talmud]. FIRST EDITION. ff. [5], 111, [12]. Boards. 4to. [Vinograd, Warsaw 700 (our copy with an additional leaf)].

Warsaw,, H. Bomberg: 1859. **\$200-300**

• CONTAINS THE ONLY APPROBATION GIVEN BY R. MENACHEM MENDEL OF KOTSK.

Published by the author's son Eliezer, a celebrated Cantor. He officiated and performed at the courts of R. Chaim of Sanz, R. Mendel of Kotsk, R Yechiel Meir of Gostynin among others. His son, Abraham Tzvi of Radom and Warsaw, was elected to the Polish Parliament as representative of Agudath Israel.

75 (CHASSIDISM). Pi Shenayim [polemic against R. Tzvi Hirsch of Liszka]. pp. 8. Unbound. 12mo. [Not in Friedberg].

(Ungvar, 1862). **\$500-700**

• Two printed letters which shed light on the character of R. Elazar Loew.

R. Elazar Loew was a halachic scholar, author of Pekudath Elazar; he was named after his grandfather the author of Shemen Rokeach. The first letter here, written by Rabbi Loew with disparaging remarks maligning the Rebbe of Liszka and Chassidism in general, was originally addressed to R. Zusman Sopher. Due to a postal error, it was delivered to the wrong party who subsequently notified the Rebbe of Liszka of the letter's contents.

The second letter is from R. Tzvi Hirsch to one of his Chassidim, relating that "due to the grace of God this letter containing lies and calumny was intercepted. He states he intends to send a copy to the Rabbis of Pressburg and Ungvar.

R. Tzvi Hirsch Friedlander of Liszka - fondly known as R. Hershele Liszker - (1808-1874), was a disciple of the "Yismach Moshe," R. Moshe Teitelbaum. He was visited by R. Yisrael of Ruzhyn, R. Shalom of Belz, and R. Mendel of Rymanov. He authored Ha-Yashar Ve-Hatov and Ach Peri Tevuaha.

[SEE ILLUSTRATION BOTTOM LEFT]



Lot 75

76 (CHILDREN). TIKUS, GEDALYAH. Torath Katan [contains two parts - Eileh ha-Mitzvot on the 613 precepts and Chen ha-Lashon on Hebrew grammar]. ff. 51, [3], 55-78, 73-86. Contemporary boards. 12mo. [Vinograd, Amsterdam 1883].

Amsterdam, G. J. Janson: 1765. \$600-900

✳ The author was a pedagogue who followed the advice of the Mahra"l of Prague and the Shela"h ha-Kadosh that children should first be taught the 613 commandments before embarking upon the more challenging study of Talmud. He based this work on R. Moses Chagiz's book of a similar title, but here geared especially to children. This novel pedagogic methods is described in detail in the Judeo-German afterword, so that parents will appreciate how best to educate their children.

The author states his hope that in the merit of his vocation, he will be able, together with his wife, to settle in the Holy Land, in order to "gain spiritual perfection."

Not noted by A. Yaari in his bibliographical essay, El ha-Aretz: Books Published in Anticipation of Aliyah to Eretz Yisrael, in: Mechkarei Sepher, pp.13-36.

77 (CHOTSH, TZVI HIRSCH). Nofeth Tzufim [Zohar on Pentateuch]. Yiddish text. Second edition under this name. pp. 312. Slight staining and sporadic marginal foxing. Original calf with embossed onlay, rebounded with modern buckram, rubbed, corners bumped. 4to. [Vinograd Zhitomir 310; Liberman, H. Ohel Rachel, Vol. I, pp.417-31].

Zhitomir, Shapira Brothers: 1863. \$500-700

✳ SCARCE, this edition not listed in Friedberg.

This work was originally published under the name Nachlath Tzvi in 1711. The publishers in Zhitomir changed its name to Nofeth Tzufim in 1850 and printed it as an anonymous work. Under this name, it became very popular among women as a companion to the Tzenah U-Re-enah. The name of the author was restored in later Vilna editions. Although scholars of different stripes - from the Orthodox Rabbi Reuben Margalioth to the heterodox Prof. Gershom Scholem have detected hints of Chotsh's reverence for the pseudo-Messiah, Shabbetai Tzvi in his work Chemdath Tzvi (on the Tikunei Zohar), the present work, Nofeth Tzufim, seems to be free of such influence. Perhaps the Shapira Brothers changed its title from Nachlath Tzvi and eliminated the name of the author so as to ensure that the name "Tzvi" not appear anywhere in connection with this work. On the author, see B. Naor, Post-Sabbatian Sabbatianism (1999) pp. 79-82.

78 (CHILDREN). Bialik, Ch[aim] N[achman]. Ketina Kol-Bo. Illustrations by Rachel Schalit-Markus. Fine condition. Browned. Original colored wrappers. 4to.

Berlin, Dr. Selle: 1923. \$300-500

✳ Rhymed stories by poet laureate Chaim Nachman Bialik. With a most beautifully designed front cover.

See E. Gordon, Iyurim Ivriyim: Ha-Sepher ha-Ivri ha-Me'uyar li-Yeladim 1900-1925 [Hebrew Illustrations: The Hebrew Book Illustrated for Children 1900-1925] (2005) p.110.

79 (CHILDREN). Genestoux, Magdeleine du. L'Arche de Noé [Noah's Ark]. Illustrations by Félix Lorioux after the film by Walt Disney "Silly Symphonies". French. Amusing color illustrations. pp. 46, (2). Fine condition. Pictorial covers with original dust jacket. 4to.

Paris, Georges Lang: 1934. \$300-500



Lot 81

80 (CHILDREN). Joodse Kinderliedjes. [Jewish Children's Songs]. Illustrations by Arthur Bryks. FIRST EDITION. Black and white illustrations. Provided with musical notes for piano. Trilingual edition. Songs in Hebrew, Hebrew in Latin characters and Dutch. pp.59. Excellent condition. Color illustrated boards. Oblong 4to.

Evere-Brussel, Muziedruck. J. de Vleeschouwer: 1935. \$300-500

81 COHN, TOBIAS. Ma'aseh Tuviah. FIRST EDITION. Three parts in one. Title within architectural arch. Fine engraved portrait of the Author by Antonio Luciani on verso. Anatomical plate and numerous fine scientific text illustrations. Appropriation from the Ecclesiastical authorities on final page. Two divisional titles. ff.(6),158. Some staining, previous owner's signatures in a Sephardic hand on first leaf, f. 150b and censor's signature on final leaf, few leaves inserted from another copy, title remargined. Modern morocco, spine gilt. 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. \$4000-5000

✳ IMPORTANT HEBREW SCIENTIFIC ENCYCLOPEDIA

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

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

Also contains an important historical section on the false Messiah Shabbetai Tzvi and his prophet Nathan of Gaza, see ff. 26-29.

[SEE ILLUSTRATION ABOVE]



Lot 82

82 CONZIO, JOSEPH BEN GERSON. Oth Le'tovah [secrets of the Hebrew alphabet, using the notarikon method]. FIRST EDITION. Title within typographical border. Extensive use of large square Hebrew type and typographical text ornaments. ff. (2), 14, 16-17. Dampstained, slight repair to title. Recent calf. Sm. 4to. [Vinograd, Chieri 3; Mehlman 1289].

Chieri, by the Author: 1627. **\$7000-9000**

• RARE CHERI IMPRINT. By the early 20th century the Jewish Community in Chieri had ceased to exist. See EJ, V col. 422.

Joseph Conzio established a small Hebrew press in Chieri, a Piedmontese town in Northern Italy, where he printed some one dozen items between 1626 and 1632, all mostly like this one, his own compositions.

The notarikon method of hermeneutical interpretation involves a system of abbreviations arrived at by either shortening words or by writing only one letter of each word. Broadly, these two methods of notarikon are as follows: One method interprets every letter in a word as an abbreviation of another whole word. The second method, breaks up the word into various component words. As a system of Biblical interpretation, it is the 30th of the 32 Hermeneutical Rules of the Baraita of "Thirty-two Rules." Although there is an opinion that the hermeneutic law of notarikon has Biblical authority, the Talmud does not use this method for halachic interpretations and there were authorities who objected to its use even in interpretation of aggadic materials. See EJ, XII col. 1231-2

The present work by Conzio presents concepts that are hinted at in the letters of the Aleph-Beith. Such as, five things a father must do for his son, seven things that existed before the world was created, love, faith, repentance, peace, etc.

[SEE ILLUSTRATION TOP LEFT]



Lot 83

83 CRÉMIEU, MOÏSE. Ho'el Moshe Be'er...Bamidbar [super-commentary to Abraham ibn Ezra on the Pentateuch]. Volume IV (only, of 7) Numbers. ONE OF ONLY 25 COPIES. Uncut and partially unopened. A small signature appearing in the top margin of the title page may be Cremieu's. ff. (2), 132, (4). Trace wormed along margin of final few leaves. Modern vellum in slip-case. 8vo. [Vinograd, Aix 12; Wiener 3060 (both erroneously paginated)].

Aix en Provence, de Pontier: 1836. **\$4000-6000**

• ONE OF ONLY 25 COPIES PRINTED.

This book includes Cremieu's own commentary on Ibn Ezra's commentary on the the Book of Numbers. The book was published in only 25 copies. Naphtali ben Benachem devotes a chapter (pages 164-172) to Ho'el Moshe Be'er in his own work Besh'a'arei Sepher (1967), where he tells of his search of many years for a copy of this book, providing details, as well, about Hoil Moshe Be'er and its author.

The volume offered here is so rare that the German Encyclopaeda Judaica (volume 5, column 603) wonders if it might never have been published.

See H. Cremieux, Arch. Israelites I, 372, 418; Gallia Judaica [Seite/page] 263; Catalogus Bodl., Nr. 6451 column 1789; Fuerst Bibl. Jud. I, 192; Benjacob 135, Nr. 255; A. Rhine, JE IV, 348.

[SEE ILLUSTRATION LEFT]



Lot 84

84 DEINARD, EPHRAIM. Katalog Otzar Ephraim Deinard. pp. 96. Part of margin of title-page torn not affecting text, pages loose. Unbound. 12mo. [Y. Goldman, Hebrew Printing In America no. 261 locates only two copies].

Kearny, New Jersey, By the Author: 1904. **\$300-400**

• Sale-Catalogue of Deinard's personal Library. He writes on p. 2: "as is well known I have amassed the largest library in the New World." Most interesting to see the sale-prices reflecting Deinard's views of relative rarity.

[SEE ILLUSTRATION BOTTOM LEFT]

85 (DUTCH JUDAICA). Translat [communal regulations of the Aschkenazi (New) Congregation of Amsterdam]. Text in Judeo-German. Single-page broadside. Slight tear along crease, laid to size, browned. Recent maroon cloth-backed boards. 8 x 10 inches. [Vinograd, Amsterdam 1775].

(Amsterdam), n.p.: 1759. **\$600-900**

• Restrictions on solicitations by "Suplikanten" (Judeo-German, supplicants) in Amsterdam. It is endorsed by several Gentile officials, including Burgermeister de Jong.

[SEE ILLUSTRATION TOP RIGHT]

86 (DUTCH JUDAICA). GEBHARDT, CARL. Die Schriften des Uriel Da Costa. In Spanish, German and Hebrew. With a background introduction and history of the Sephardic Community of Amsterdam. Illustrations of Amsterdam Synagogue and manuscript. pp. xi, 32. Upper corner of title slightly chipped. Unbound 4to. [Memorbook p. 92].

Amsterdam, Curis Societus Spinoznae: 1922. \$200-300

⚡ This Hebrew work, with a German translation, contains Uriel da Costa's eleven theses against the Tradition.

Da Costa (1585-1640), was a Marrano philosopher and free-thinker who became a hero in the fight against religious intolerance and is said to have inspired Spinoza. See EJ Vol. V, col. 989.



Lot 85

87 DEINARD, EPHRAIM. Devir Ephraim [Prospectus of the Library and Antiquities offered for sale by Ephraim Deinard]. ONE OF ONLY ONE HUNDRED COPIES. Frontispiece portrait, plus four plates. pp. 40, 8. Original cloth. Folio. [Y. Goldman, Hebrew Printing In America no. 1187].

St. Louis, Moinester Printing: (1926). \$400-600

⚡ Written in Deinard's typically bombastic and entertaining style, the catalogue contains many interesting tidbits of bibliographical information, iconoclastic theories, as well as a section devoted to literary forgeries. Goldman states that this book collection was later acquired by Harvard. "The acquisition...provided the impetus Harvard needed ...for the establishment of a separate Jewish Division at the University library." See S. Berkowitz's M.A. Thesis on Deinard, Columbia University, 1964, p. 42.

The Jewish Antiquities and objects were exhibited at the Smithsonian Institution in Washington and later acquired by them. See G. Grossman & R. Ahlborn, Judaica at the Smithsonian (1997) pp. 74-77.

[SEE ILLUSTRATION RIGHT]



Lot 87

88 DI UCEDA, SAMUEL. Igereth Shmuel [commentary to the Book of Ruth, with text, and accompanied by commentary of RaSH"Y]. FIRST EDITION. ff. (84). Light stains in places, expert marginal repairs to several leaves. Former owner's signature on title. Modern vellum. Sm. 4to. [Vinograd, Const. 314; Yaari, Const. 234; Mehlman 627; M. Rosenfeld, Hebrew Printing no. 94; not in Adams].

Kuru Cesme, Joseph Ascaloni for Dona Reyna, Widow of Don Joseph Nasi, Duke of Naxos: 1597. \$5000-7000

⚡ Following the death in 1593 of the Constantinople-based Hebrew printer Solomon Jabez, Dona Reyna, widow of the illustrious Don Joseph Nasi, established a printing-press in her Palace of Belvedere in nearby Orta-Koy. For reasons unclear, the press was soon transferred to Kuru-Cesme, another suburb of Constantinople. The present work is the first Hebrew book printed in Kuru Cesme.

Samuel di Uceda, author of the commentary, directed a Talmudic academy in Safed supported by the Nasi family. In 1597, the year of the publication, he was in Constantinople to prevail upon the Duchess to continue her financial support. See Pierpont Morgan Library Catalogue, Hebraica from the Valmadonna Trust (1989), no. 49; A.J. Karp. From the Ends of the Earth: Judaic Treasures of the Library of Congress (1991), pp. 167-69; and C. Roth, The House of Nasi: The Duke of Naxos (1948), pp. 217-19.

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 88

89 (EGER, AKIVA). BASSAN, ISAIAH. Todath Shelamim. Part I - Zivchei Todah, [commentary to Tactate Nidah]. Part II - Lachmei Todah [responsa]. FIRST EDITION. With previous owners' stamps, inscriptions and signatures including: Stamp of R. Akiva Eger's son, J. L. Eger (also known as Benjamin Wolf Eger of Johannesburg; along with signatures and inscriptions of his disciples at his first Yeshiva and Rabbinate in Friedland: Shimon of Lunschitz "presently studying in the Yeshiva of R. Akiva Günz," David Bug of Zlotowa "studying here in the holy Community of Friedland with the Gaon R. Akiva Günz may he live long." ff. (6), 112. Some margins slightly frayed and few dampstains. Modern boards. 4to. [Vinograd, Venice 1810; Yaari, Foa 15; Roest, Yodea Sepher 2251].

Venice, Y. Foa-Bragadin: 1741. \$800-1200

⚡ AN INTERESTING ASSOCIATION COPY OF R. AKIVA EGER'S FAMILY AND DISCIPLES.

[SEE ILLUSTRATION TOP LEFT PAGE 30]



Lot 90

90 EMDEN, JACOB. Eitz Avoth [commentary to Ethics of the Fathers, with text]. FIRST EDITION. Extensive and learned Hebrew marginalia. ff. 82. *Browned. Contemporary calf-backed boards, rubbed. 4to.* [Vinograd, Altona 51; Raphael 7].

Amsterdam (i.e. Altona), By the Author: 1751. **\$2000-2500**

• Besides providing the earlier commentaries of Bartenura and Tosphoth Yom Tov, R. Jacob Emden includes here two original commentaries: Lechem Nikudim, dealing with grammatical and linguistic issues; and Lechem Shamayim, of a conceptual nature. The book was published with the Haskamah of the author's brother-in-law, R. Aryeh Leib of Amsterdam.

Includes polemic against Zalman Hena's Beth Tephilah - Luach Eresh, demonstrating that Hena did not properly vocalize Pirkei Avoth (ff.75v-82v).

[SEE ILLUSTRATION TOP LEFT]

91 EMDEN, JACOB. Mor u-Ketzi'ah [novellae to Karo's Orach Chaim]. FIRST EDITION. Two parts in two volumes (each with individual title page).

ILLUSTRATION OF THE LAND OF ISRAEL on verso of f.97 (vol. II). See E. & G. Wajntraub, Hebrew Maps of the Holy Land, pp. 82-3, w.33. Vol. I: ff.(1), 63, 67-69, 69-103. * Vol. II: ff. 90, 90-95, 97-99. *Browned and stained in places, slight repair to first leaf of part I and f. 3 of part II. Modern calf-backed boards. Folio.* [Vinograd, Altona 68; Mehlman 805; Raphael 5-i (illustrated)].

Altona, By the Author: 1761-68. **\$4000-6000**

• This copy with an appendix of 2 leaves (including a responsum on Shatnetz by the author's son Meshulam Zalman of London) rarely found in other copies.

At the conclusion of Vol. I (f. 102r.) the author relates how a fire broke out in his home and destroyed portions of the manuscript of the present work.

Previous owners' stamps on flyleaf and title-pages including: Joseph Breuer, Wilhelm Carl von Rothschild, R. Shimshon Aaron Polonsky (author of Divrei Aaron), Abraham Chaim Wagner and others.

[SEE ILLUSTRATION LEFT]

92 EMDEN, JACOB. Derush Pesach Gadol [Great Passover Sermon]. FIRST EDITION. ff. 18. *Some browning. Loose. 8vo.* [Vinograd, Altona 108; Raphael, Areshet Vol. III, p. 263, no. 24].

Altona, By the Author: 1775. **\$3000-4000**

• Rabbi Emden's discourse pivots on the discussion in Talmud Bavli, Pesachim 66a, concerning the permissibility of offering the Paschal lamb on the Sabbath, a law which confounded the B'nei Bathyra, and awaited Hillel's arrival from Babylonia to be resolved.

[SEE ILLUSTRATION BOTTOM LEFT]

93 (EUCLID). Sepher Uklides [Hebrew translation of the first Six Books of The Elements]. Translated by Baruch Schick of Shklov. Title within typographic border. Tailpiece. Two folding engraved plates with geometrical figures (missing a third foldout). ff.(4), 51, (1). *Pages somewhat buckled. Contemporary calf-backed marbled boards. Sm. 4to.* [Vinograd, The Hague 11].

The Hague, Soesmanns & Munnikhuizen: 1780. **\$300-500**

94 EYBESCHUETZ, JONATHAN. Keraithi Uplaiithi [on Shulchan Aruch, Yoreh Deah]. FIRST EDITION. ff. (3), 35,165. *Few light stains in places, previous owner's signature on title and front free endpaper: Jacob Katz, dated 1774. Modern boards. Folio.* [Vinograd, Altona 76].

Altona, n.p.: 1763. **\$300-500**

• Two halachic works by Jonathan Eybeschuetz have secured his place as a master Talmudist: The Tumim on Choshen Mishpat and the Plaithi on Yoreh De'ah. The aspersions Jacob Emden cast upon Eybeschuetz's reputation have made no dent in the esteem in which R. Jonathan is held in the Talmudic academies, this work is utilized by all aspiring Rabbinical candidates to this day.

[SEE ILLUSTRATION TOP RIGHT]

95 (FACSIMILE). Machsor Lipsiae. Sixty-Eight Facsimile Plates of the Medieval, Illuminated Hebrew Manuscript in the Possession of the Leipzig University Library. Plates bound into original pictorial cream calf with multi-colored stamp design on front. *Lacks text volume. Folio.*

Leipzig, 1964. **\$300-500**



Lot 91



Lot 92

96 (FRANCE). RENAN, ERNEST. Les Rabbins Francis du Commencement du Quatorzieme Siecle ["The Rabbis of France in the 14th century."]. FIRST EDITION. pp. xxii, 431- 764. *Signature of A. Buchler. Contemporary marbled boards, rubbed. Large 4to.*

Paris, Imprimerie Nationale: 1877. **\$200-300**

• Masterpiece of literary history which utilizes both printed and manuscript materials, issued as part of Histoire Litteraire de la France. It was the product of a collaboration by Renan with A. Neubauer, Librarian of the Bodleian, Oxford. In actuality, Neubauer contributed the lion's share of the work, but according to the rules of the French Academy, the book could only be issued exclusively by a French author - hence Renan.

97 GABIROL, SOLOMON IBN. Goren Nachon / Tikun Midoth ha-Nephesh. With: Alcharizi, Judah, trans. Musarei ha-Pilosophim. * (Aristotle). Abraham Halevi bar Chasdai, trans. Sepher ha-Tapu'ach. [Philosophy]. Title within typographic border. Broad margins. ff.20, 4, 4-27, 4, (2). *Former owners' inscriptions on title, browned. Contemporary half-calf marbled boards. 4to. [Vinograd, Luneville 19, 21-22].*

Lunéville, Abraham Brisach: 1807. **\$300-400**

• The Jews were expelled from Lunéville, as well as from the rest of Lorraine (NE France) in the fifteenth century. It was not until 1753 that Jews were once again permitted to reside in the town. By 1808, the Jewish community numbered 315 persons. Abraham Brisach printed several Hebrew books in Lunéville between the years 1796-1809.

This collection of medieval philosophic works comes with the approbation of the Rabbi of Lunéville, Liberman Worms.

98 (GERMANY). HAHN (NOERDLINGEN), JOSEPH JUSPE. Yoseph Ometz [A book of customs]. FIRST EDITION. Portions in Judeo-German. ff. (8), 212. *Browned, and stained in places, previous owner's signatures on title (one dated 1746) and verso of final leaf, slight worming on a few leaves, taped marginal repair to final four leaves. Modern boards. Sm. 8vo. [Vinograd, Frankfurt a/Main 424].*

Frankfurt a/ Main, J. Kellner: 1723. **\$400-600**

• Valuable source-book for the history of Frankfurt Jewry. Records the ritual customs distinct to the Community, as well as secular holidays and the civil calendar. Also addresses liturgical questions and issues relating to education and morality.

99 (GERMANY). Von Gottes Gnaden Friederich Fürst zu Waldeck. Insignia "L.S." with star overhead. Broad margins. pp. (4). *Some foxing. 4to.*

Arolsen, 2 November: 1767. **\$1000-1500**

• Proclamation of Prince Frederick of Waldeck prohibiting foreign Jews from trading in his Land, effective January 1, 1768.

100 (GERMANY). Verordnung, das Einführen fremder Bettel-Juden betreffend. [An ordinance concerning foreign Jewish beggars]. With seal "L.S.". pp. (4). *4to.*

Brunswick, Münchhausen: 1774. **\$700-1000**

• Carl, Duke of Brunswick, renews the ordinance against foreign Jewish beggars entering the Land, especially in light of the recent epidemic which was conveyed from abroad.



Lot 94

101 (GERMANY). Ode Sr. des Königs von Sachsen Friedrich August des Ersten Majestät am Ersten Neujahrstage nach Seiner Erhebung zur Königwürde...von den Aeltesten und Deputirten im Namen der Israelitischen Gemeinde allhier. [Ode in tribute of the King of Saxony, Friedrich August the First, Majesty, on the first day of the New Year after his coronation...from the elders and deputies in the name of the entire Israelite Community]. Headpiece. pp. (4). *Slightly foxed. 9 x 14 1/2 inches.*

Dresden, Hof-Buchdruckerei: 1807. **\$1000-1500**

• The Jewish community dedicated this delightful 4-page poem in honor of the coronation of His Majesty Friedrich August the First. The title was conferred by Napoleon (who is referred to in the ode as a hero).

Only one other copy is recorded, in the Sächsische Landesbibliothek, Dresden.

102 (GERMANY). Publicandum gegen den Ungehorsam und die Widerspenstigkeit der Unterthanen wider die Grund- und Gerichts-Obrigkeiten [Decree by King Friderich Wilhelm of Prussia relating to laws of lending and collaterals]. On title, emblem of crowned eagle. *pp.22. Crisp, clean copy. Folio.*

Magdeburg, Gottlieb Ehrenfried Günther: 1787. **\$800-1000**

☛ Paragraph 13, 16-23, 90-93 concern the Jews, placing a ceiling on interest rates and collaterals that they may demand.

103 (GERMANY). Wormser, S. S[alomon]. Predigt zum Trauergottesdienste auf den Höchstseligen Herzog Wilhelm zu Nassau am 1. September 1839 (22 Elul 5599) in der Synagoge zu Langenschwalbach [Sermon preached at the funeral service of Duke William of Nassau at the Synagogue of Langenschwalbach]. German interspersed with Hebrew. *pp.14. Soft wrappers. 8vo.*

Frankfurt a/Main, G. Weil: (1839). **\$600-900**

☛ Dr. S. Salomon Wormser was Landesrabbiner of Hessen. Langenschwalbach, (since 1927 known as Bad Schwalbach) in the state of Hessen, lies 20 kilometers NW of Wiesbaden.

104 (GERMANY). Wormser, S.S[alomon]. Eisheth Chayil / "Das biedere Weib." Predigt zum Trauergottesdienste auf Ihre Königliche Hoheit...Frau Herzogin Pauline von Nassau, geborne Prinzessin von Württemberg, gehalten am 20. Juli 1856 (17. Thamus, 5616 a.m.) in der Synagoge zu Hadamar ["The Woman of Valor." Sermon preached at the funeral service of Duchess Pauline of Nassau, born Princess of Württemberg, on July 20th, 1856 in the Synagogue of Haldamar]. German interspersed with Hebrew. *pp.15. Brownd. Loose wrappers. Title page starting. 8vo.*

Frankfurt a/Main, August Osterrieth: (1856). **\$600-900**

☛ RARE FUNERAL ORATION.

[SEE ILLUSTRATION BOTTOM LEFT]

105 (GERMANY). Zeit-Tafel für den Gottesdienst in der Synagoge zu Stettin. *Two folded thick leaves. 8vo.*

Stetin, 1938. **\$400-600**

☛ Schedule of prayers and synagogne sermons from September, 1938 to September, 1939.

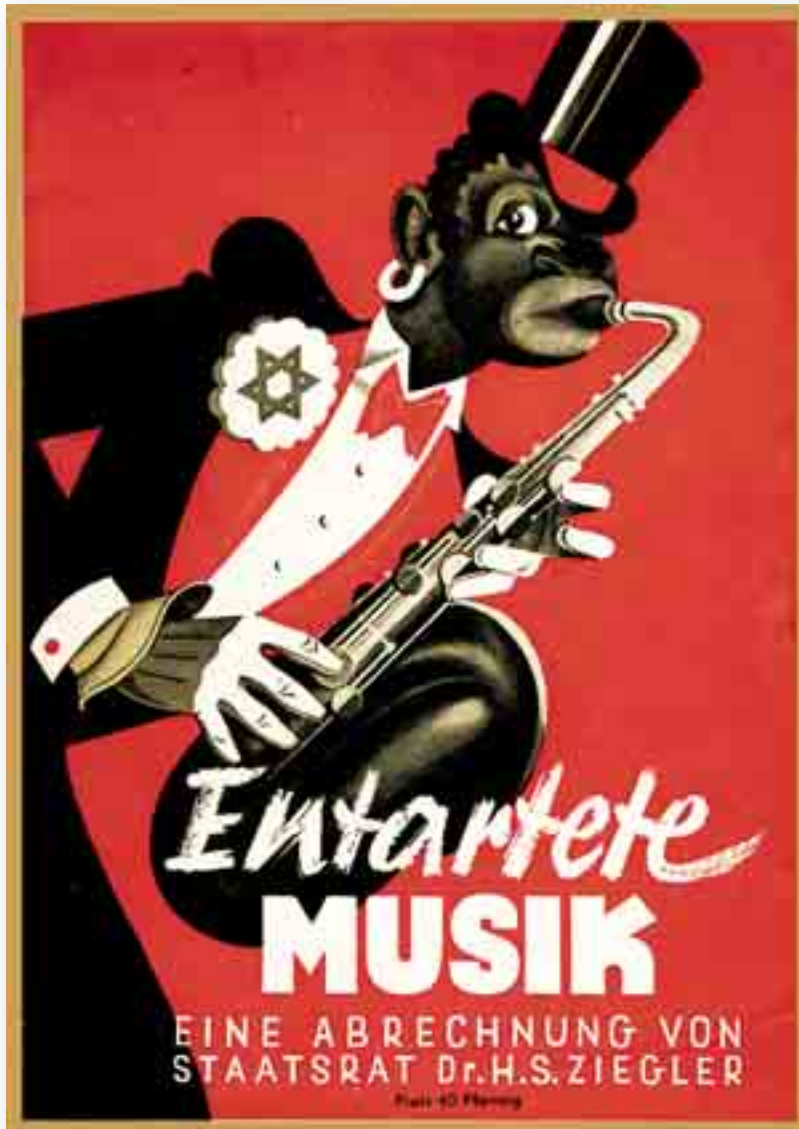
[SEE ILLUSTRATION BOTTOM RIGHT]



Lots 104



Lots 105



Lots 106

106 (GERMANY). Hans Severus Ziegler. Entartete Musik: Eine Abrechnung. Photographic illustrations throughout. Original pictorial wrappers. Fine condition. pp. 32. 8vo.

Düsseldorf, Völkischer Verlag: 1938. \$5000-7000

• Hans Severus Ziegler (1893-1978) was a German publicist and NS-official, who was appointed general director of the Nationaltheater of Weimar, where he formulated the Nazi policy of *Wider die Negerkultur* ("Against Negro Culture."). Inspired by the Munich exhibition *Entartete Kunst*, and in the context of the *Reichsmusiktag* in Dusseldorf (celebrating Richard Wagner's 125th birthday), Severus organized an exhibition entitled *Entartete Musik* ("Degenerate Music"), whereby he polemicized against music and musicians that were considered by the Nazis as reprehensible - mainly modern jazz music and anything composed by Jewish musicians. Richard Strauss composed a *Festliches Vorspiel* specifically for the exhibition's opening, at which Propaganda Minister Joseph Goebbels spoke.

The original exhibition in 1938 did not have a catalogue. What did exist, however, was an illustrated brochure, in which Ziegler's speech was reprinted. The cover of this brochure shows "Negenmusiker Johnny", a character from the opera "Jonny Spleltauf" by the Czech-Austrian musician Ernst Krenek (1900-1991), a popular opera which the Nazis disdained. The artwork personifies what the Nazis defined as degenerate: A primitive "Jewish-Negro" polluting German high-culture

"The visual component of this exhibit was organized under sectional headings emphasized by familiar ideological slogans, self-incriminating quotations by the maligned musicians and their associates, defamatory characterizations by Hitler and other party spokesmen such as the influential music journalist Fritz Stege, many photos, portraits and other representational paintings, nasty caricatures and posters--the most sensationalist being the distorted program poster of Krenek's *Jonny spielt auf*, which features a black saxophonist wearing instead of a carnation a Star of David.

This orgy of negativity was on view in Dusseldorf into June and then traveled throughout the Reich jointly with the *Entarte Kunst* exhibition as a link in the continuing vilification of the "new music" of the twentieth century, jazz, the political left, and especially Jews."

See Los Angeles County Museum of Art Catalogue, *Degenerate Art: The fate of the Avant-Garde in Nazi Germany* (1991) pp. 180-82

[SEE ILLUSTRATION ABOVE]



Lot 108

- 107 (GRAMMAR).** Danz (Danzius), Johann Andreas. Mishkelei Shemoth u-Pho'alim / Paradigmata Nominum Simplicium, ac Verborum Integra [Nouns and Verbs](Jena: Jo. Henr. Schulz, 1751). pp. (44), 113.
 * Nicolai, Gottlob Samuel. Anmerkungen und Zusätze zur Erklärungen und Beweis aller Regeln der Hebräischen Grammatick des sel. Herrn Danz [Remarks and Supplement to Explanations and Proof of Rules of Hebrew Grammar of Herr Danz] (Berlin: Christoph Gottlieb Nicolai, 1751). pp.(36), 384, (2).
 * Bauern, Christian Friedrich. Einleitung zur Hebräischen Accentuatiion als einer Mathematischen Abtheilungs und Verbindungs-Kunst [Introduction to Hebrew Accentuation as Mathematical Divisions and Connections] (Leipzig: Johann Christian Martini, 1742). 26, 218, (12). Three works by Christian Hebraists bound in one volume. *Thick 8vo.*

\$300-500

- 108 (GRAMMAR).** Alphabetum Hebraicum. Latin interspersed with Hebrew (with nikud). On title, printer's mark (Yaari 27). Latin marginalia. pp. 25, (1 blank). *Trace foxed. Generally, good condition. Contemporary vellum. 8vo. [Not in Vinograd; Adams has later edition].*

Paris, Roberti Stephani [Estienne]: 1543. **\$2000-2500**

• In this early Hebrew primer, the student is instructed to read the square Hebrew characters as well as Rashi script (p.5). Also included are the te'amim or cantillation (p.22) and the numerical values of the letters (p.23). A reading exercise presents the Hebrew Decalogue with interlinear Latin translation - and transliteration. Finally, the student graduates to Psalm 79 in Hebrew only (pp. 20-21).

[SEE ILLUSTRATION TOP LEFT]

- 109 (GRAMMAR). ROBERTSON, WILLIAM.** Shaar oh Petach El Lashon Ha-Kodesh: A Gate or Door to the Holy Tongue Opened in English. ff. 6, pp. 132. *Slight browning, previous owners signature on front flyleaf. Modern boards. 12mo.*

London, J. Flesher: 1653. **\$200-300**

• Contains the rules of Hebrew grammar, a table of Hebrew roots and the text, translation and grammatical analysis of Obadiah, the Ten Commandments and other parts of the Bible.

- 110 (GRAMMAR).** Lemans, M[oses]. Yesodei Sephath Ivrit ha-Kedoshah / Rudimenta of Gronden der Hebreuwsche Taal [Rudiments of the Hebrew Tongue]. Revised by Mulder, S[amuel] I[srael]. Second Edition. Dutch interspersed with Hebrew. pp. (8), 138. *Slight tear on pp.129-30 with minimal loss of text. Some browning. Stamps on title and final page. Contemporary wrappers, semi-detached. 8vo.*

Amsterdam, Belinfante & De Vita: 1840. **\$300-400**

• Dr. Samuel Israel Mulder was a central figure in Dutch Jewish life during the first half of the nineteenth century. A prolific author, he did much to advance Hebrew literacy among the youth. See M.H. Ganz, Memorbook (1977), p. 350.

- 111 (HAGADAH).** Seder Hagadah shel Pesach. According to Roman rite. With translation into Judeo-Italian and abbreviated commentary by Isaac Abrabanel. Final leaf contains poetic Judeo-German translation of "Adir Hu", "Almechtiger Gott". Title in red and black with textual and typographic borders. Each page profusely illustrated all within architectural border. ff. (26). *Margins frayed, with some tears, staining and browning. Unbound, loose in contemporary marbled limp wrappers. Folio. [Yudlov 188; Yaari 116].*

Venice, Vendramin: 1740. **\$1000-1500**

• Although the title states that it was translated "Belashon Ashkenazim" (Judeo-German), both Yaari and Yudlov note that it is actually Judeo-Italian. The commentary found in this Hagadah, "Tzeli Esh," is an abbreviated version of Don Isaac Abrabanel's voluminous commentary "Zevach Pesach," edited by Leon de Modena.

[SEE ILLUSTRATION LEFT]



Lot 111



Lot 112

112 (HAGADAH). Hagadah shel Pesach. With commentary by Isaac Abrabanel. Text in square Hebrew letters with nikud (vowel points), Abrabanel's wraparound commentary in Rashi letters, concluding Aschkenazic hymns provided with Judeo-German translations in square Hebrew letters. Additional engraved title depicting large figures of Moses and Aaron beneath six circular vignettes of Biblical themes. Numerous engraved copper-plate illustrations within the text.

Complete with FINE FOLDING ENGRAVED HEBREW MAP OF THE HOLY LAND indicating the travels in the Wilderness and the division of the Land among the Tribes of Israel. All accomplished by the proselyte Abram ben Jacob.

On titles, several inscriptions of Oppenheim Family: "Zeh Hagadah shayach le-ha-Katzin ha-mephursam R. Wolf Oppenheim" ["This Hagadah belongs to the famous noble Wolf Oppenheim"]; "Modl ben Abraham Oppenheim"; "Issachar ben R. Abraham Oppenheim." (The celebrated Rabbi of Prague, David ben Abraham Oppenheim (1664-1736), had a brother Simon Wolf Oppenheim. It is possible that "Wolf Oppenheim" and Simon Wolf Oppenheim are one and the same. Abraham, Issachar and Modl may be the latter's descendants). *ff. (1), 26, (1).* Paper repair to title, lightly stained in places, lower outer margin f.16 torn away, folding map slightly worn though complete. Original calf with central blind-tooled crest titled in Hebrew. Folio. [Yudlov 93; Yaari 59; Yerushalmi 59-62].

Amsterdam, Asher Anshel & Partners: 1695. **\$10,000-15,000**

🔸 **THE FIRST ILLUSTRATED AMSTERDAM HAGADAH. AN ATTRACTIVE COPY, IN AN ORIGINAL BINDING.**

This is the first Hagadah (and one of the first Hebrew books) with copper engravings. It also contains a folded map of the Land of Israel that was one of the earliest to contain Hebrew type.

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

The Hagadah was intended for both Aschkenazic and Sephardic audiences, witnessed by the fact that it provides both versions of the Grace After Meals (Birkath ha-Mazon), and makes a point of saying "Here conclude the Sephardim; the rest is said by the Aschkenazim" (f.23r.). The "rest" consists of the hymns "Adir Hu," "Echad Mi Yode'a" and "Chad Gadya," all provided with Judeo-German translation ("Almechtiger G-ot nun boi Dayn Tempel," etc.).

[SEE ILLUSTRATION ABOVE]



Lot 89

113 (HAGADAH). Hagadah Seder shel Pesach. With Judeo-German translation, laws and instructions. Historiated architectural border depicting Moses, Aaron and a grazing deer; nine vignette woodcuts in text. ff. 16. Some staining and foxing, previous owners' signatures and inscriptions on front flyleaf. Contemporary boards, rubbed and worn. Folio. [Yudlov 192; Yaari 119; L. Lowenstein, *Zur Geschichte der Juden in Fürth*, p. 33 no. 100].

Fürth, (Chaim ben Tzv Hirsch): 1741. **\$1000-1500**

⚡ Not in JNUL. Not seen by Yaari who based his description on Lowenstein. Yudlov also did not see an original copy and based his description on a small offset version re-issued in New York in 1976. The lengthy wording on the title states that it was translated for the use of women and children.



Lot 114

114 (HAGADAH). Seder Hagadah Lepasach. Profusely illustrated. With commentaries. Instructions and translation in Yiddish, printed in wayber-taytsch type. ff. (1). 32. Usual staining and browning, title loose. Contemporary boards, vellum spine. 4to. [Yudlov 244, Yaari 155].

Amsterdam, Hertz Levi the Physician and Son-in-Law: 1765. **\$700-1000**

[SEE ILLUSTRATION LEFT]

115 (HAGADAH). Beith Chorin. With commentaries. Additional engraved title, numerous copper-engraved illustrations. FOLD-OUT MAP OF THE HOLY LAND with 10 vignettes relating to the Tabernacle. ff. (2), 64, (1). Lightly browned, stained in places, map reinforced with tape. Contemporary calf, rubbed. 4to. [Yudlov 251(issue 1); Yaari 162].

Metz, Joseph Antoine: 1767. **\$3000-4000**

⚡ The first illustrated Hagadah printed in France.

[SEE ILLUSTRATION BOTTOM LEFT]

116 (HAGADAH). Seder Hagadah le-Pesach. With commentary and translation into Yiddish, printed in wayber-taytsch type. Worn. Lacking ff. 9-12 and final 2 leaves. Unbound. 8vo. [Yudlov 311].

London, Alexander b. Judah Leib: 1784. **\$500-700**

117 (HAGADAH). Hagadah shel Pesach. Translation and instructions in Judeo-German. Text in square Hebrew characters with vowel points, Judeo-German translation in Wayber-taytsch letters. Printer's device on title (see Yaari, *Hebrew Printers' Marks* 158). 5 woodcut illustrations. ff. 40. Lightly browned and stained in places. Cloth-backed marbled boards. 8vo. [Yudlov 432; not in Ya'ari].

Offenbach, Tzvi Hirsch Segal Spitz & Son: (1800). **\$400-600**

⚡ According to Yudlov, the translation and notes are by Joel Brill, based on the Berlin Hagadah of 1785.

118 (HAGADAH). Yom Yeshuah with commentary Emeth Le-Yaakov by Jacob Krantz, Maggid of Dubno and Chesed Le-Abraham by Abraham Dov Berish Flam. FIRST COMPLETE EDITION. ff. 28. Usual staining, small wormhole on title, not affecting text. Modern boards. 4to. [Yudlov 773; Yaari 559].

Zolkiew, Saul Meyerhoffer: 1836. **\$300-500**

⚡ As stated on the title, the previous edition published by the same printer a year before only contained commentaries until the Hallel passages.

119 (HAGADAH). Hagadah ve-Seder shel Pesach / Form of Service for the Two First Nights of the Feast of Passover. With English Translation. New Illustrated edition. Hebrew and English translation face `a face. "Adir Hu" with Judeo-German translation (in square letters) instead of English. pp.60. Usual Passover stains. Cloth, spine starting. 4to. [Yudlov 1470; Yaari 1103].

New York, L.H. Frank: 1876. **\$800-1200**



Lot 115

120 (HAGADAH). Hagadah shel Pesach - L'Haggadà Illustrata. Finely illustrated by C. Kirchmayr with 58 copper-plates. Edited by Abraham Vita Morpurgo. Hebrew text with Italian translation. Title printed in yellow. Musical arrangements on final leaf. *pp. (4), 64, (2).* Some staining and browning, p. 8 repaired. Later morocco-backed boards, rubbed. Sm. folio. [Yudlov 1217; Yaari 899; Yerushalmi 102-105, C. Roth, "Printed Illuminated Haggadoth" in: *Aresheth*, Vol. III, pp. 27-8].

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).

Different in format and design from any Hagadah 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 Yerushalmi 102-105.

"Executed in an indubitable Victorian style, [the illustrations] enhance the Hagadah with true elegance." See Roth, p. 27.

[SEE ILLUSTRATION TOP RIGHT]



Lot 120

121 (HAGADAH). Seder Hagadah shel Pesach / Erzählung von den Auszuge Israels aus Egypten, an den beiden ersten Pessach-Abenden ["Narrative of the Exodus of Israel from Egypt, on the first two nights of Passover."]. Hebrew and German translation face `a face. On title, inscription by former owner. *pp.70.* Browned. Contemporary marbled boards. 8vo. [Yudlov 1294; Yaari 986].

New York, L.H. Frank: 1867. **\$1000-1500**

[SEE ILLUSTRATION RIGHT]



Lot 121

122 (HAGADAH). Seder Hagadah shel Pesach / Service for the Two First Nights of Passover, with an English translation. Hebrew and English translation face `a face. *pp.70, (1).* Minor stains. Contemporary marbled boards, loose. 8vo. [Yudlov 1621].

New York, H. Sakolski: 1883. **\$1500-2000**

✦ RARE AMERICAN HAGADAH. Yudlov located only a photocopy of the first and last pages in the Schneerson-Lubavitch Library, Brooklyn, New York.

[SEE ILLUSTRATION BOTTOM RIGHT]

123 (HAGADAH). Agadath Eliyahu. First Edition of commentary. Title within typographical border on yellow paper. Former owner's stamp on front fly leaf and final page. Clean, crisp copy. *pp. 191.* Contemporary marbled boards. 8vo. [Yudlov 2243; Yaari 1636].

New York, Yiddishe Tageblatt: 1903. **\$400-600**

✦ Contains a lengthy commentary by Eliahu Sarahsohn, the Maggid of Lomza and Suwalk. He later served as Rabbi of Peiser and as Maggid of the Great Synagogue of Jerusalem. The book is adorned with the *haskamoth* or encomia of the great halachic authorities who were Sarahsohn's contemporaries: Rabbis Jacob Ettlinger of Altona, Meir Auerbach of Jerusalem, Tzevi Hirsch Chajes, Dov Berish Meisels of Warsaw, Jechiel Heller of Suwalk, and finally, Israel Salanter. (*Haskamoth* of the latter are rare).

The book was issued by the author's son, Kathriel Sarahsohn, publisher of the *Yiddishe Tageblatt*.

[SEE ILLUSTRATION LEFT]



Lot 123



Lot 122



Lot 125



Lot 126

124 (HAGADAH). The Seder Service for Passover Eve in the Home. Arranged by Mrs. Philip Cowen. A Completely Revised English Translation with New Notes, Music and Illustrations. Hatikvoh Edition. Hebrew and English translation face `a face. Endpapers printed in Yiddish. *pp.128. Endpapers browned. Soft wrappers. 8vo. [Yudlov 2529; Yaari 1798].*

New York, Philip Cowen: 1911. **\$500-700**

• Includes Naphtali Herz Imber's "Hatikvah" (later adopted as the national anthem of the State of Israel) and an English translation by Henry Snowman. The text of the poem differs significantly from the modern Israeli version. A note in parentheses indicates that "Shir Hamaalos," p.51, may be sung to this melody.

125 (HAGADAH). With Commentary Yikav la-Or by Jekuthiel Weisz. FIRST EDITION. *pp. 59, (1). Browned. Contemporary cloth. 4to. [Yerushalmi 154 (incl. facs.); Yudlov 3463; Yaari 2181].*

Buenos Aires, Julio Kaufmann: 1934. **\$300-500**

• SECOND HAGADAH PRINTED IN SOUTH AMERICA.

The author was a native of Tiszafüred, Hungary. The book is replete with original Chasidic and Kabbalistic interpretations of the Hagadah and was issued by the author's son residing in Argentina, Eugenio (Chaim Jacob) Villa. It seems the name "Weisz" was Hispanicized to "Villa."

This Hagadah had been considered by bibliographers as the first published in the Argentine capital, but an earlier one, from 1919, has been discovered in the possession of the YIVO Library, New York.

[SEE ILLUSTRATION TOP LEFT]

126 (HAGADAH). Haggadah for Passover. Service Edition for Australian Sailors, Soldiers and Airmen / Hagadah shel Pesach ba-ad ha-chayalim ha-Yehudim be-Australia [5]704 [Reprint of 1943 edition]. Chaplain Rabbi L.A. Falk, editor. Hebrew with English translation face `a face. Inside of cover bookplate design by E.M. Lilien. Opposite title, Map of Holy Land. Plus nine plates. *pp. 34 (English), 34 (Hebrew). Good condition. Soft wrappers, stapled. 8vo.*

Melbourne, McLarens, March: 1944. **\$1000-1500**

• RARE AUSTRALIAN-AMERICAN HAGADAH. Unknown to Yudlov.

Compare Yudlov numbers 3896 and 3958 (for years 1943 and 1945) but this 1944 edition is unrecorded.

[SEE ILLUSTRATION BOTTOM LEFT]

127 (HAGADAH). The Augsburg (1534) Hagadah. Facsimile Edition. ONE OF ONLY 35 NUMBERED COPIES PRINTED ON VELLUM. Facsimile produced from David Oppenheimer's copy in the British Library. *Full calf elaborately blind-tooled. 4to.*

London, G. J. George: 1983. **\$1000-1500**

• A fine facsimile edition published by J. Schwarcz.

128 HERZL, THEODOR. Ha-Ghetto Ha-Chadash (Das Neue Ghetto). FIRST HEBREW EDITION. Translated from the German by Reuben Brainin. *pp.63. Original boards. 8vo.*

Warsaw, Shuldberg and Partner: 1898. **\$500-700**

• In addition to his Zionist activities, Herzl was a noted playwright. He wrote some dozen plays most all of which dealt with social questions of the time.

129 HIRSCH, SAMSON RAPHAEL. Moriah Ve-Horeb. * Accompanied by: Postscripta. FIRST EDITION. Together, two volumes. pp. 16 and 144. Some browning and staining. Contemporary marbled boards. 8vo.

Altona, Johann Friedrich Hammerich: 1837 and 1840. \$500-700

⌘ Provides a broad description and rationale for the Precepts, with lessons to be learned from each. Accompanied by "Postscripta," a reply to Hirsch's detractors' polemic, "Cherev be-Tzion."

See E.M. Klugman, Rabbi Samson Raphael Hirsch [A Biography] (1996) pp. 67-71.

[SEE ILLUSTRATION TOP RIGHT]



Lot 129

130 (HOLOCAUST). Convention Concerning the Status of Refugees Coming from Germany [With Final Act] Geneva, February 10, 1938. The Convention has not been ratified by His Majesty's Government in the United Kingdom. English and French face `a face. Seal of British Crown. pp. 33, (1 blank). One impertinent paper punch, text still scrutable. Notations in blue ink on p. 32 and final blank. Otherwise, crisp, clean copy. Fascicle, staples. 4to.

London, His Majesty's Stationery Office: 1938. \$700-1000

⌘ It is interesting to note that E.N. Cooper on behalf of His Majesty's Government rejected Article 14 of the League of Nations proffered solution to the refugee problem. "Article 14 cannot be accepted, owing to the special position of schools and universities in the United Kingdom" (p.19). The Article, concerning education, would have provided that "refugees enjoy in the schools, courses, faculties and universities...treatment as favorable as other foreigners in general" (pp. 10-12). The United Kingdom also stipulated "that it does not assume any obligations in respect of any of its Colonies, Protectorates, overseas territories, territories under suzerainty, or territories administered under mandate" (p.19). Thus Palestine, a British Mandate, was safeguarded against the entry of German-Jewish refugees.

[SEE ILLUSTRATION RIGHT]



Lot 130

131 (HOLOCAUST). Guez, Gaston. Kinète Mkatilna Tahte Khedmete El-Almane ["Elegy for the Martyrs of the German Occupation."]. Judeo-Arabic in Hebrew and Latin characters. pp.8. Marginal tears, text intact. Loose. 4to.

Tunis, Uzan, 27th July: 1946. \$600-900

⌘ Between November 1942 and May 7, 1943, Tunisia was occupied by Nazi Germany. Upon arrival, the Nazis established a local council, or Judenrat. There followed large roundups of Jews, individual deportations to European death camps, arbitrary local executions and large-scale plunder. See EJ, Vol. XV, cols. 1447-8.

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 131

132 (HOLOCAUST). While You Are in England: Helpful Information and Guidance for Every Refugee. Issued by the German Jewish Aid Committee in Conjunction with the Jewish Board of Deputies. English and German face `a face. Page 1 inscribed by the holders, a newly-arrived couple from Germany, "Herch Wolf and Losoe Pesie Holin." pp.24. Original printed wrappers, staples corroded. 12mo.

Tiptree, Essex, Anchor Press: n.d.. \$300-500

⌘ This small booklet, supposedly designed to ease the German-Jewish refugee's integration into proper English society, is actually quite intimidating in tone: "Refrain from speaking German in the streets and in public conveyances." "Do not criticise any Government regulations, nor the way things are done over here." "Do not make yourself conspicuous by speaking loudly, nor by your manner of dress. The Englishman greatly dislikes ostentation, loudness of dress or manner." (p.12)

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

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

134 (HOLOCAUST). Di Yiddishe Froi, (“The Jewish Woman”) [on the holiness of “Jewish Family Life”, laws of ritual purity, candle lighting, separation of Chalah, salting meat and general Holiday laws in]. FIRST EDITION. pp. 40. *Slight browning. Original green wrappers. 8vo.*

Rome, BaDerech: 1946. **\$300-400**

☛ “Dedicated to the memory of our holy mothers and sisters who perished during the Holocaust. In the pre-War years, mothers taught their daughters the necessary laws and customs before their wedding. To our sorrow, many of the rescued war orphans have no mother. May this brochure serve as a guide in your future path in life as well as a remembrance for our mothers who on their way to the gas chambers, hoped and beseeched the Almighty that their children will pursue their future life along the path of Jewish Law in conjunction with the moral and ethical values of the Torah.” (Introduction).

Published and edited by the administration of Yeshivath Maor Ha-Golah in Rome, Italy, with the assistance of the Vaad Hatzalah. Many Jewish refugees temporarily resided in Rome in the immediate post-war years, while seeking to arrange for more a permanent home elsewhere.

135 (HOLOCAUST). Psak Din: Jerusalem District Court Case 124/ 53” Attorney-General vs. Malkiel Grünwald by Chief Justice Dr. Benjamin Levy. Hebrew text. pp. 207. *Lacking covers. 8vo.*

Tel Aviv, 1956. **\$200-300**

☛ Court transcript and decision of the infamous Kasztner Case in which Malkiel Grünwald was found innocent of libel against Rudolf Kasztner concerning the accusations against the latter of Nazi collaboration. A Cabinet crisis ensued (Kasztner was a government official) and Grünwald was later found guilty when subsequently tried in the Supreme Court. Kasztner was however assassinated before he was to see his name cleared.

136 (HUNGARY). Large broadside mounted on cardboard in Hungarian with some Hebrew words. Announcing the dates when “Orthodox Kosher Milk” can be obtained for the Passover Holiday.

Budapest, 1933. **\$1000-1200**



Lot 137

137 ISAAC NATHAN BEN KALONYMOS. Meir Nathiv [Biblical concordance]. Title within typographic border. Large printer’s device (Yaari, Printer’s Marks no. 12) on opening and closing pages. ff. (40). Some staining and browning. [Vinograd, Basle 172; Prijs, Basle 133 (Ausgabe B) ; Adams B-1954]. Basle, Ambrosius Frobin, 1581.

* Bound with: PESARO, AARON. Toldoth Aaron [Biblical concordance to the Talmud]. FIRST EDITION. ff. (40). Few light stains in places. [Vinograd, Freiburg 5; Prijs, Basle 141; not in Adams].

Freiburg, Israel Ziphroni for Ambrosius Frobin, 1583-84.

Together, two works in one volume. *Contemporary blind-stamped calf over heavy wooden boards, rebacked, clasps and remnants of hinges, rubbed. Folio.*

v.p, v.d. **\$3000-4000**

☛ 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.

The second work was prepared as an addendum to the Meir Nathiv as announced in the publishers’ foreword. However, as Prijs notes, the printing took longer than expected and so the Toldoth Aaron was issued in Freiburg two years later. See Ziphroni’s interesting, cryptic colophon on the final leaf of the Toldoth Aaron. “I will announce in the future the reason for the delay in printing: Two Jews (one residing in Prague and one in Poland) should be ashamed and disgraced for causing our failure, may God pay them back for their actions”

These two works are often bound as a single unit, to enable scholars to have the convenience of studying a concordance and index to Biblical verses in the Talmud in a single volume.

[SEE ILLUSTRATION LEFT]

138 (INDIA). De La Crequiniere; John Toland (transl.). The Agreement of the Customs of the East-indians, with those of the Jews and other Ancient People. First English Edition. Four copper engravings illustrating ritual scenes as well as sacred buildings. Uncut copy. *pp. 160. Title silked, browned. Modern diced calf. 8vo.*

London, W. Davis: 1705. **\$1000-1500**

☛ The first English translation of this work, which compares Jewish customs with traditions from India. Includes essays on circumcision, eating and drinking habits, manners of warfare, paganism, sacred buildings, etc

Further regarding the translator, English deist John Toland (1670-1722), see Encyclopedia Britannica 11th ed. (1911), vol. 26 p. 1049. Toland had a distinct interest in the comparative scholarship of Biblical Jewish culture to other Ancient cultures. Other than the translation of the present work, he also published "Adesidaemon and Origines Judaicae" (1709), in which he maintained that Jews were originally Egyptian and that the true Mosaic Institutions perished with Moses. The last of his theological works were "Nazrenus, or Jewish, Gentile and Mahometan Christianity" (1718) and "Tetradymus" (1720), whereby he followed Reimarus and the rationalistic school in Germany of interpreting the Old Testament miracles by the naturalistic method.

139 (ISRAEL, LAND OF). Luncz, Abraham Moses, Moreh Derech Be'Eretz Yisrael [guide to the Land of Israel] *pp. 6, 274, 24. 1891 * Eretz Tzvi [a shortened version of Moreh Derech with a German translation]. Many illustrations. 1899.*

Jerusalem, A.M. Luncz.: **\$300-500**

☛ Written by the pioneering scholar of the Land of Israel, Abraham Moses Luncz, this work remains an important source documenting the history, topography, social and economic conditions of Jewish settlement throughout the Land of Israel. In his introduction, the author states he uncovered the correct history and traditions pertaining to Eretz Israel in a scientific, scholarly manner, as opposed to those "born from the imagination of the masses." Includes a guide to the mores, customs and social etiquette of the Arabs. Also contains a wealth of local information, including the rates of currency exchange (indicates the different rates for the American Gold currency as opposed to the paper dollar), standard prices for produce, animals (camel- 1200 grush, donkey 400), clothing, laborers etc. Also the names of the American and European Consuls, Rabbis, Doctors, addresses of hotels, schools, etc.

140 (ISRAEL, LAND OF). Kaplan, Jacob. Eretz Kedumim...Geliloth Eretz Yisrael [geography of the Holy Land, with citation of text and full geographic explanation of the Vilna Gaon's commentary - Shnoth Eliahu in Hebrew and German]. FIRST EDITION in this format. Two parts bound in one volume. *Part I - pp. 40, 188, (10), (index misbound). Part II - (8), 262, (12). Contemporary calf, worn, spine removed. 8vo. [Vinograd, Vilna 431 (Vinograd only cataloged part II with only 10 pages of indices), Vinograd, Otzar Sifrei Ha-Gr"a no. 238].*

Vilna, M. Romm: 1839. **\$150-250**

☛ Based upon the work Mechkarei Eretz by Shlomo Levison, but re-worked and edited by Kaplan. In his lengthy, scientific explanation of the Vilna Gaon's commentary, Kaplan criticizes M. Jost, the editor of the German translation of the Mishnah for misunderstanding the Gr"a's commentary (see pp. 31-38).

141 (ISRAEL, LAND OF). Moskowitz, Shabbthai. Gevulei Tzion [on the sanctity of the Holy Land and the integrity of its borders]. FIRST EDITION. With fold-out color map of Palestine and surrounding lands, captioned in Hebrew and Russian. *pp. 48. Lightly browned, previous owner's stamp and ex-libris. Original boards with title and address of author on front and back covers. 8vo. [Friedberg, Gimel 57].*

Vilna, A.Z. Katzenellenbogen: 1899. **\$150-250**

☛ Contains approbations of both important Rabbis and lay leaders of the Chovevei Zion movement. The list of subscribers includes R. Chaim Ozer Grodzinski of Vilna and a letter from the son of the Chofetz Chaim in Radin.

142 (ISRAEL, LAND OF). League of Nations. Mandate for Palestine, Together with a Note by the Secretary-General Relating to its Application to the Territory Known as Trans-Jordan, Under the Provisions of Article 25. Presented to Parliament by Command of His Majesty. Seal of British Crown. *pp. 11. Ex-library. Fascicle, staples. 4to.*

London, Harrison and Sons for His Majesty's Stationery Office: 1922. **\$600-900**

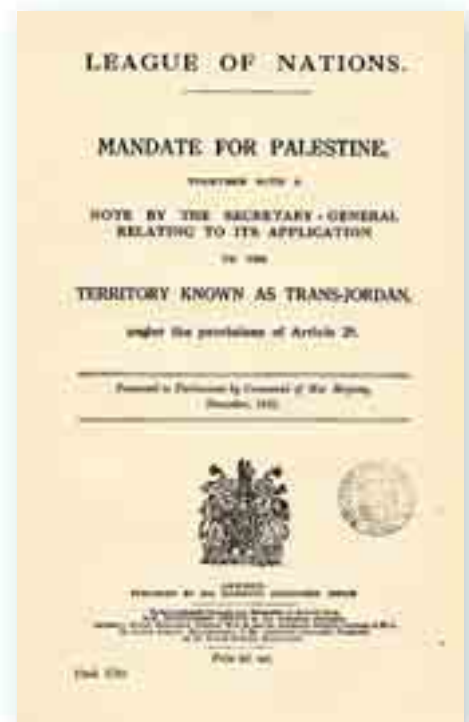
☛ In this letter to the League of Nations, the British Government defined the parameters of the Mandate over the territory of Palestine. "In the territory known as Trans-Jordan," the provisions in respect to the Jews "are not applicable" (p. 10). Thus did Britain whittle to size Jewish aspirations for a National Home.

[SEE ILLUSTRATION RIGHT]

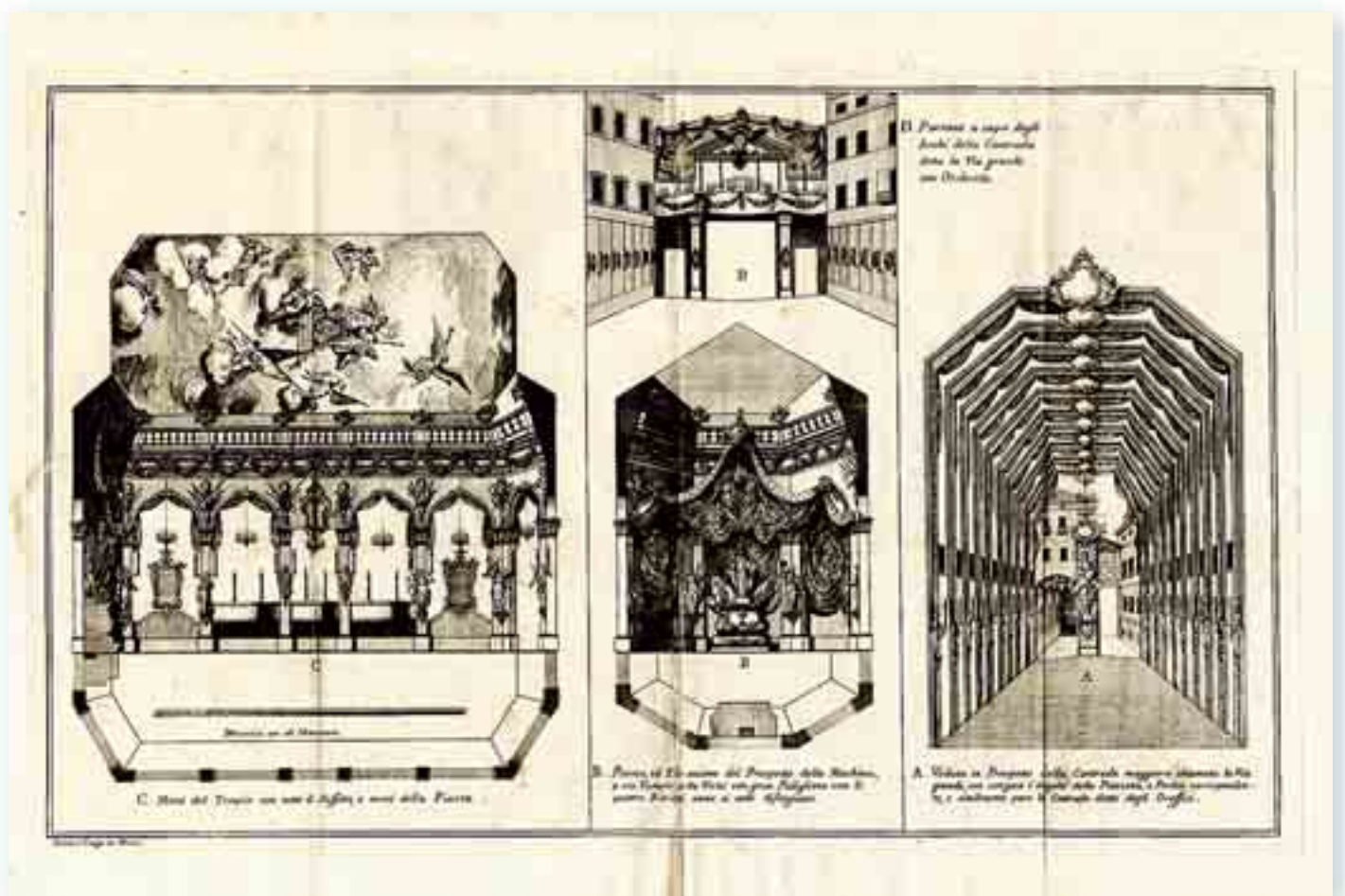
143 (ISRAEL, LAND OF). Authentic Map of Palestine Today Stressing the Jewish Settlements and Year of Establishment. Large multicolored folded map. *Creased, small holes along creases. Some old tape. 41 x 53 1/2 inches.*

New York, Palmap: August 1946. **\$300-500**

☛ This map provides the dates of establishment and political affiliation of the the Jewish settlements in then Palestine. Some of these settlements - particularly those recently established in the Etzion Bloc (Gush Etzion), midway between Jerusalem and Hebron - would soon be obliterated in the War of Independence of 1948.



Lot 142



Lot 146

144 (ISRAEL, STATE OF). Dr. Yehuda Ha-Kohen Meyeroff. Hagadah Le-Chag Ha-Atzmaut. Presentation copy inscribed and signed by the author. Portrait photographic illustrations. pp. 48. Original boards. 12mo.

Tel Aviv, Yepheth: 1948. \$600-900

☛ Spirited description of the chain of events leading to the establishment of the State of Israel. Written in a Passover Hagadah-style, in which the Author extolls his perception of the miraculous geo-political events of the times as they affect the founding of the State of Israel.

145 (ITALY). A Chi Professa Legge d'Honore [To Whomever Professes the Honored Law]. A legal case concerning a Hebrew named Felice Vigevano who failed to appear before the Justice of Ferrara. pp. (4). Folio.

n.p., 1674. \$1000-1500

☛ The Vigevanos were a family of prominent Italian Jewish bankers. A Rabbi Gershon Vigevano served as Rabbi of Guastalla in the early part of the seventeenth century. See S. Simonsohn, History of the Jews in the Duchy of Mantua (1977), pp. 57-59, 63, 213, 218, 223, 228 267.

146 (ITALY). Nel felicissimo passaggio di S.A.R. Madama Isabella, Infanta di Spagna & meritissima sposa di S.A.R. Arciduca Giuseppe d'Austria... per la citt' a di Mantova, Illuminazione del Ghetto degli Ebrei di detta citt' a ["Upon the visit of Isabella of Spain, spouse of Archduke Josef of Austria to the City of Mantua. Illumination of the Ghetto of the City."]. FIRST EDITION. Printer's device on title. Historiated initials. With foldout diagram of Mantuan temples and statuary (Simonsohn mentions having seen a copy with a list of the decorations and statues in the Ghetto, see below). pp.24, (1). Light stains. Generally, crisp, clean copy. Contemporary soft marbled wrappers. Sm. folio.

Verona, Agostino Carratoni Stampator Vescovile: 1761 (i.e.1760). \$3000-4000

☛ "When Isabella of Spain, the betrothed of Archduke Josef of Austria (later Josef II), visited Mantua in 1760, the community arranged splendid celebrations in her honour, which were not limited to the illumination of the Ghetto. In the streets and squares of the Ghetto they set up allegorical figures and statues, hired orchestras, and printed an elaborate 'programme' full of flowery praise taken from Jewish and classical literature, in honour of the pair. The visitor came to the Ghetto to see the rich display, which had cost the community 86,463 Mantuan lire." S. Simonsohn, History of the Jews in the Duchy of Mantua (1977), p. 177.

[SEE ILLUSTRATION ABOVE]

147 (ITALY). Nell' Occasione di manifestare l'Universita' degli Ebrei di Mantova il loro cordoglio per la seguita morte di S.M.I.R.A. Maria Teresa. stanze di Bonajuto isac Levi Ebreo Mantovano. ["On the occasion of the Jewish Community of Mantua expressing their condolences for the death of Her Imperial Highness Maria Theresa of Austria. Poems by Azriel Isaac Levi, Mantuan Jew."]. Hebrew and Italian rhymed poems face `a face. On title, printer's device. pp. (15). *Faintest stains. Loose black wrappers. Lg. 4to. [Vinograd, Mantua 518].*

Mantua, n.p.: 1781. **\$1000-1500**

⚡ Azriel Isaac Levi (d.1809) was a rabbi and scribe of the Mantuan community at the end of the eighteenth and beginning of the nineteenth century. It appears he was an extremely versatile poet, able to versify in both the sacred and vernacular tongues. See S. Simonsohn, *History of the Jews in the Duchy of Mantua* (1977), pp. 617-618, 718.

[SEE ILLUSTRATION TOP RIGHT]



Lot 147

148 (ITALY). Discorso pronunziato da Elia Morpurgo, Capo della Nazione Ebraica di Gradisca, nel partecipare a quella Comunita la Clementissima Sovrana risoluzione 16. Maggio 1781. Dedicato all'alto merito di Sua Eccellenza il Sig. Filippo del S.R.I. Conte di Gobenzl. ["Discourse delivered by Elijah Morpurgo, Chief of the Jewish Community of Gradisca...Dedicated to His Excellency, Count Philip Kobenzl.]. On title, coat of arms. Scattered Italian marginalia in an old hand. pp.102, (2 blank), 3, (1blank). *Browned. Wrappers. 4to.*

Gorizia, Valerio de' Valerj Stamp. dell'Eg. Ces. Reg. Governo ed Incliti Stati Provinciali: 1782. **\$1000-1500**

⚡ In this discourse, the author outlines through the ages, the many contributions of the Jews to the fields of astronomy, medicine, philosophy, etc., providing precise bibliographic data.

Elijah Morpurgo of Gradisca (1740-1830) was a noted Hebraist. The Morpurgos were a North Italian family of Austrian origin. Gradisca d'Isonzo is situated in the province of Gorizia in NE Italy. See EJ, Vol. XII, col. 348; St. Cat. no. 6408.

[SEE ILLUSTRATION RIGHT]



Lot 148

149 (ITALY). Seder ha-Ha'arachah ve-ha-Hanhagah [Communal regulations and obligations]. Title within architectural arch. Wide margins. ff.6. *Light stains. Contemporary limp boards. Sm. folio. [Vinograd, Mantua 531].*

Mantua, Eliezer Solomon d'Italia: 1783. **\$1500-2000**

⚡ Deals with the method of taxation and representation of the Jewish community. Paragraph 25 limits the amount of funds to indigent brides to 25 scudi. Likewise, par. 26 warns against entering a name into the list of the needy without the prior approval of the Council. The book ends with a "Cherem Chamur" [Severe Ban] against those who would deliberately violate the Regulations, signed by the Rabbi of Mantua, Israel Gedaliah Cases, M.D. These regulations will be in effect for three years from March 1783 through February 1786.

[SEE ILLUSTRATION BOTTOM FAR RIGHT]

150 (ITALY). Cases, Israel Gedaliah. Tephilah li-B'nei Israel K"K Mantova...al hatzlachath tziv'oth cheil adoneinu he-chasid u-marbeh le-heitiv ha-melech ve-ha-keisar Giuseppe II...asher milchamah lo ha-yom im malchuth Togarmah / Orazione, che dalla Nazione Ebraica di Mantova...per implorare da Dio Signore la prosperita delle Arme di S.M...Giuseppe II. nelle attuali circostanze di guerra colla Porta-Ottomana ["Prayer by the Jewish Community of Mantua for the success of the armies of Emperor Joseph II engaged in battle with the Ottoman Empire."] FIRST EDITION. Hebrew and Italian face `a face. pp.8. *Creased, light stains. Tear across crease on final page. Loose. 4to. [Not in Vinograd].*

Mantua, Eliezer Solomon d'Italia, 9th March: 1788. **\$800-1200**

⚡ The campaign of Joseph II against the Turks in 1788-89 ended in failure.

[SEE ILLUSTRATION RIGHT]



Lot 150



Lot 149



Lot 151



Lot 153



Lot 154

151 (ITALY). Le-Elokei Ma'ozim Ranei Todoth / Divotissime Azioni di Grazie Umiliate a Dio Signore Dalla Nazione Ebraica di Mantova per le segnalate vittorie riportate dalle armi invitte di S.M.I...Giuseppe Secondo e segnatamente per l'acclamata presa di Belgrado ["Poetic verses from the Jewish community of Mantua in celebration of the capture of Belgrade by the Austrian army under Emperor Joseph II."]. FIRST EDITION. Hebrew and Italian on facing pages. Each page within typographical frame. pp.36. Crisp, clean copy. Contemporary limp boards. 4to. [Vinograd, Mantua 560].

Mantua, Eliezer Solomon of Italy, 29 October: 1789. **\$1000-1500**

• Features sonnets by Rab. Bonajuto [Azriel] Isaac Levi, R. Salomon Norsa, and Abraham Cologna. See S. Simonsohn, History of the Jews in the Duchy of Mantua (1977), pp. 78, 617-618.

[SEE ILLUSTRATION TOP LEFT]

152 (ITALY). Tephilah li-B'nei Israel K"K Mantova...al ha-shemu'ah ki ba'ah ki chalah eth cholyo ma'alath romemuth adoneinu he-chasid ha-melech ve-ha-keisar Giuseppe Secundo / Orazione dalla Nazione Ebraica di Mantova...ad implorare da Dio il ristabilimento in salute di S.M...Giuseppe II [Prayer by the Jewish Community of Mantua for the Recovery of Emperor Joseph II]. FIRST EDITION. Hebrew and Italian face `a face. pp. 4. Creased, light stains. Loose. 4to. [Vinograd, Mantua 567].

Mantua, Eliezer Solomon d'Italia, 23rd April: 1789. **\$1000-1500**

• Civil rights were first granted to the Jews of Mantua during the reign of Emperor Joseph II. It stands to reason therefore, that the prayers for Joseph's recovery were more than pure lip service. One of the prayers chosen for the occasion was Psalms 21, "Hashem be-ozecha yismach melech" [Lord in Thy strength the king rejoiceth]. Joseph died in January, 1790.

See S. Simonsohn, History of the Jews in the Duchy of Mantua (1977), pp. 83-84, 93.

153 (ITALY). Seder ha-Ha'arachah ve-ha-Hanhagah [communal regulations and obligations]. ff. 8. Some waterstaining and browning. Contemporary boards. Sm. folio. [Vinograd, Mantua 585].

Mantua, Eliezer Shlomo M'Italia: 1795. **\$800-1200**

• The Mantuan Community began to organize its financial obligations through the levying of taxes from the beginning of the 16th century. Tax regulations were published, until the end of the 18th century. These chart the economic changes of Mantuan Jewry and the kinds of property and income that were taxable. Every three years the tax regulations of the Jewish community would be reviewed and a new book of regulations issued.

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

[SEE ILLUSTRATION TOP MIDDLE]

154 (ITALY). Cantoni, Hillel. Mizmor Shir Chanukath matzevath temunath adoneinu ha-keisar u-melech Francesco ha-Rishon chakukah be-even machtzav be-veith machseh la-eyyonim u-midrash li-melachoth...Mantova / Cantoni, Lelio. Salmo di Laudi per la solenne inaugurazione del busto di S.M. il clementissimo Francesco I. D'Austria eretto nelle pie case di ricovero ed industria della Societa Israelitica di Mantova ["Psalm in honor of the solemn inauguration of the bust of His Highness Francis I of Austria erected in stone in the Alms-house of the Jewish Community of Mantua."]. Hebrew and Italian face `a face. ff. (7), (1 blank). [Vinograd, Verona 70].

Verona, Paolo Libanti: 1828. **\$800-1200**

[SEE ILLUSTRATION TOP RIGHT]

155 (ITALY). Cracovia, Jacob Menachem. Tzurath ha-Chidon [Epithalamium, or Wedding Riddle]. Composed for the marriage of Isaac, son of Jacob Picchiotto and Chana Beila, daughter of Jacob Chaim Vivante. Single folio leaf. Text in Hebrew. Large woodcut showing a man with walking stick in hand standing on the cubes of a puzzle.

Livorno, Mid 18th century. \$1500-2000

• Riddles in the form of poems became popular among Italian Jews in the mid-seventeenth century and remained an important literary genre through the mid-nineteenth century. Such riddles seem to have been a peculiarly Jewish invention, though they owe a debt to Italian and Spanish literature. These canny riddles were also composed for weddings to amuse the bride and groom. They were distributed to guests prior, in order to prepare a solution. At the wedding celebration, the guests would present their solutions, the winner being rewarded with a prize. See Vivian B. Mann, Gardens and Ghettos (1989), pp. 281-2.

Jacob Cracovia of Venice was one of the Italian rabbis who served as delegates to the Assembly of Jewish Notables that Napoleon convened in Paris in 1806. See C. Roth, The History of the Jews of Italy (1946), pp.442-3.

[SEE ILLUSTRATION BOTTOM LEFT]

156 JACOB BEN ASHER. (Arbah Turim) [The Four Orders of the Jewish Code of Law]. Yoreh Deah with commentary "Beith Yoseph" by Joseph Karo. Second edition with commentary. Printers device on title (Yaari no. 30). ff. 31, 398. Slight staining, censors signatures on final leaf, slight worming first few leaves, otherwise a clean copy. Modern morocco backed boards. Folio. [Vinograd, Venice 491; Amram p. 350].

Venice, Giovanni Griffio: 1564. \$1000-1500

• Published during the lifetime of R. Joseph Karo with an introduction containing interesting plays on the word "Karo" by R. Samuel b. Yitzchak Boehm, who states he corrected many mistakes found in the first edition of this work after examining problematic readings with the Gaon R. Meir of Padua.

According to Amram (p.350) this was one of the first books to be printed following the removal of the ban on Hebrew printing in 1563.

[SEE ILLUSTRATION BOTTOM RIGHT]

157 JACOB BEN ASHER. (Tur) Even ha-Ezer [Rabbinic code]. FIRST EDITION WITH COMMENTARY BY JOSEPH KARO. Title within woodcut architectural arch. ff.258. Title lacking portion of architectural arch, text intact. Several leaves beginning and end laid to size, text affected. Some leaves browned. On f.91r some words obscured by crude tape repair. Modern cloth. Folio. [Vinograd, Venice 500; Habermann, di Gara 2; not in Adams].

Venice, Giovanni di Gara: 1565. \$300-500



Lot 155



Lot 156



Lot 158

158 JACOB BEN ISAAC OF JANOW.

Tze'enah Ure'enah. Yiddish printed in Wayber-taytsch type. Woodcut illustrations within the text. ff. 256. Some staining, some pages loose. Modern calf in fitted solander-box. Large 4to. [Vinograd, Sulzbach 656].

Sulzbach, Z. Arnstein and Son: 1836.

\$1000-1500

• The Tze'enah Ure'enah is the most renowned Yiddish work of homiletical prose, particularly beloved among Jewish women. A miscellany of tales, Midrashim and exegetical comment woven around a Yiddish rendering and paraphrasing of the Pentateuch, Haphtaroth and Megilloth. Written in a tender, flowing style, the numerous editions have resulted in the text of the Tze'enah Ure'enah becoming a laboratory in examining the development of the Yiddish language over time.

[SEE ILLUSTRATION LEFT]

159 (JERUSALEM). Segal, Moses ben Mordecai Gimpel. Ben Levi ["Son of Levi": Various rabbinic and kabbalistic comments]. FIRST EDITION. Printed without title. ff. 26, (2). Modern boards. 4to. [Halevy 49]. (Jerusalem: n.p., 1850).

* Kahanov, Moses Nechemiah. Kuntres Mei Menuchoth ["Still Waters": Laws of Cooking on the Sabbath]. Appended: Palgei Mayim ["Waves of Water": Laws of Sea Travel on Sabbath]. FIRST EDITION. Title displaying woodcut engraving of the Tomb of the Prophet Zechariah within typographical border. Signature and stamps of former owner, "Isaac Joseph Chazan of Lubitch." ff. 16, (16). Stiff wrappers. 8vo. [Halevy 125; EJ, Vol. X, cols. 684-5]. (Jerusalem: Abraham Rotenberg, [1866]).

* Gagin, Shalom Moses. Samach Libi ["My Heart Rejoiced": Sermons on various occasions]. FIRST EDITION. Title within typographical border. Inscribed by Abraham and Isaac Gagin to Moses Peretz. Two woodcut engravings: On f.2v. cemetery on Mount of Olives and Tomb of Shimon ha-Tzadik; on f.4v. the Sephardic congregation Beth El. Rashi script. pp. (8), 106. Calf-backed contemporary boards. [Halevy, 472; EJ, Vol. VII, col. 255]. (Jerusalem: Moses Peretz, Abraham and Isaac Gaguine, Samuel Halevi Zuckerman, [1884]). Together, three works.

Jerusalem, v.d. **\$150-200**

160 (JEWISH ART). JACOBS, JOSEPH and LUCIEN WOLF. Catalogue of the Anglo-Jewish Historical Exhibition. NUMBERED EDITION ("Edition de Luxe."). 28 photographic plates by Frank Haes. Broad margins. pp.xxvi, 214. Contemporary boards, starting. Sm. folio. [W.L. Gross, Catalogue of Catalogues, in: Journal of Jewish Art (1979), vol. VI, p.134, no.3; Mayer 1156].

London, F. Haes: 1888. **\$2000-3000**

• Monumental catalogue of this justifiably famous and pioneering exhibition. "It marked an epoch in the history of Jewish collecting and the development of the study of Jewish ritual art. (The) elaborate catalogue...is even today one of the most desirable works in this field." C. Roth, Introduction: Catalogue of the Jewish Museum London (1974).

161 (JEWISH ART). NARKISS, M[ORDECHAI]. The Hanukkah Lamp. 64 pp. of glossy photos. Texts in Hebrew and English. pp. 102, (1), 64, 14. Original pictorial-boards, spine distressed, corner bumped. Folio.

Jerusalem, Bney Bezalel: 1939. **\$800-1200**

162 (JEWISH ART). Set of six volumes of the series: "Masterpieces of Jewish Art." Vol. I: Bronze. * Vol. II: Artists from Vitebsk. * Vol. III: Silver. * Vol. IV: Jewish Tombstones in Ukraine and Moldova. * Vol. V: Wooden Synagogues. * [Vol. VI]: The Jewish Artistic Heritage Album by Semyon An-Sky. Bilingual edition, Russian and English. Profusely illustrated. Original boards, with dust-jackets. Sm. 4to.

Moscow, 1993-2001. **\$120-180**

163 JOSEPHUS, FLAVIUS. Libro della Historia della Guerra Hebrono [Book of the History of the Wars of the Jews]. Latin half title: Josepho de Bello Judaico in Lingua Toscana [Josephus, Wars of the Jews in the Tuscan Tongue]. Tuscan (Italian). Floriated initial. Broad margins. Tailpiece. ff.146. Waterstained. Marginal worming. First and final leaves tape repaired. Rebacked in calf over contemporary floral boards. Provided with attractive cloth slipcase. Folio. [Not in Adams].

Florence, Phillipio Junta [Giunta]: 1512. **\$1000-1500**

164 JUDAH THE CHASSID. Sepher HaChassidim [pietism]. Judeo-German. Title within typographic border. Joseph Opatoshu presentation copy. ff.(74). f.69 torn with some loss of text. Wormed. Modern boards. 4to. [Vinograd, Vilna 124; Ch. Libeman, Ohel Rachel, Vol. III, p.151 (facsimile of title)].

Vilna, n.p.: 1819. **\$150-200**

• Joseph Opatoshu (1886-1954), Yiddish novelist and short-story teller, was a particularly popular for his contributions to New York's Yiddish daily Der Tog. See EJ, Vol. XII, cols. 1409-1410. This copy of Sepher Chasidim was presented to Opatoshu upon his first visit to Eretz Israel in 1934.

165 JUDAH ISAAC BEN JACOB. Kavanoth Yesharoth [commentaries on Biblical verses in alphabetical order]. FIRST EDITION. ff. 4. Margins extended, slight staining, previous owner's stamp. Later boards. 8vo. [Vinograd Amsterdam 173; Fuks 265].

Amsterdam, Yehudah b. MordecHai Gimpel and Samuel b. Moshe Ha-Levi: 1750. \$4000-5000

⚡ EXTREMELY RARE PAMPHLET. The author was known as R. Yehudah HaDarshan of Chentchin. He also published works on the Mesorah and on Purim.

[SEE ILLUSTRATION RIGHT]



Lot 165

166 (KABBALAH). SHIMON B"R YOCHAI (Attributed to). Sepher ha-Zohar [The Book of Splendor]. With glosses of R. Chaim Joseph David Azulai (Chid"á), "Devash le-Phi". Three volumes: I. Genesis. II. Exodus. III: Leviticus, Numbers, Deuteronomy. Three titles with period woodcut of Temple Mount. First volume with additional title. I. (6), 252, 19. Interesting, lengthy owner's inscription and signature dated 1887, (Yoseph ibn Seliman Seadi) on first leaf at the introduction), other signatures on back flyleaf. Vol. II. ff. 279. Vol. III: ff. 318. Some staining, few leaves silked. Modern morocco. 4to. [Vinograd, Jerusalem 28, 43, 56; Halevy 22, 27, 35].

Jerusalem, Israel Bak: 1844-46. \$1500-2000

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

[SEE ILLUSTRATION BOTTOM LEFT]

167 KABOLI, SOLOMON BEN MENACHEM. (Editor). She'eloth u-Teshuvot ha-Ge'onim [Gaonic responsa]. Second edition. Title within architectural arch flanked by grotesques with printer's device below (Yaari, Hebrew Printers' Marks 38). ff. 46. Brownd. Contemporary vellum-backed marbled boards. 4to. [Vinograd, Prague 65; Adams G-446].

Prague, Mordecai ben Gershom Katz: (1590). \$1000-1500

[SEE ILLUSTRATION BOTTOM MIDDLE]

168 KARO, ISAAC BEN JOSEPH. Toldoth Yitzchak. Third edition. Initial words of title and sectional headings historiated. ff. (2), 116, scattered light stains. Previous owners' signatures, ex-libris and stamps including Yisrael ben HaGaon Hertz Emden. Later half calf. Sm. 4to. [Vinograd, Riva 2].

Riva di Trento, (Jacob Marcaria the Physician): 1558. \$1500-2000

⚡ A concisely written commentary to the Pentateuch which includes literal, homiletical, kabbalistic and philosophical interpretations. The author, Isaac ben Joseph Karo (not to be confused with his celebrated nephew, R. Joseph Karo), was a native of Toledo and a man of very wide culture. Several years before the Spanish Expulsion in 1492, Isaac Karo moved his yeshivah to Portugal, but following the the subsequent expulsion of the Jews from Portugal in 1497, Karo fled to Turkey. He entered the rabbinate of Constantinople, where Toldoth Yitzchak was first published in 1518. See EJ, V col. 193.

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 166



Lot 167



Lot 168



Lot 170



Lot 173

169 KLEINMAN, ASHER. Ma'adanei Asher [on the laws of Sabbath, Yom Tov and Chol Ha-Moed]. FIRST EDITION. Three geometrical diagrams on final leaf. Printed on green tinted paper. ff. [2], 60. Slight staining. Previous owner's stamp - Chaim Aryeh Horowitz, Rabbi of Zolkiew later in Krakow, author of responsa Chayei Aryeh and Tikun Eiruvim. Later boards. [Vinograd, Lemberg 600].

Lemberg, Chaya Grossman: 1837. \$200-250

• Although this work is adorned with a laudatory approbation from the Rabbi of Lemberg, Jacob Orenstein (author "Yeshuoth Yaakov,") Ma'adanei Asher was later pronounced a forgery, purloined, word for word, from R. Solomon Chelma's Shulchan Atzei Shitim (Berlin 1762). (See Friedberg, M-2723).

170 KLIPH, DANIEL. Arugah Ketana [248 precepts in poetical form and alphabetical order]. FIRST EDITION. f. 3 contains a woodcut illustration of a tree in the form of a Menorah. ff. 20. Previous owner's stamp. Later boards. 4to. [Vinograd, Hamburg 106].

Hamburg, Eliezer Leizer Shamash and Nathan May: 1787. \$300-500

• The introduction contains interesting autobiographical data indicating that the author was born in Amsterdam and studied under the tutelage of R. Samson Karlsruhe.

[SEE ILLUSTRATION TOP LEFT]

171 LANDAU, EZEKIEL. (The "Noda Beyehudah"). Tzion Le'Nephesh Chayah [novellae and discourses on Talmudic Tractate Beitzah]. FIRST EDITION. With extensive scholarly, marginal notes and signatures of various members of the Oppenheim Family. Includes a lengthy inscription dated 1823 stating that this book belonged to Rabbi Chaim Oppenheim of Dresden who "taught Torah to many disciples" and stamp of Dr. J. Oppenheim, Rabbiner, Thorn. ff. (2), 65. Contemporary calf, chipped and rubbed. Folio. [Vinograd, Prague 1041; Friedman, Otzar Ha-Rabanim 5869].

Prague, Elsenwanger: 1799. \$500-700

• The marginal notes are apparently in the hand of Rabbi Chaim Oppenheim, Rabbi in Dresden. According to his sons' inscription on the flyleaf, R. Chaim originally lived in Pressburg. Many of his scholarly correspondence and responsa are cited by his brother, R. Baer in his work "Mei Baer" (Vienna, 1829), which also contains correspondence with R. Ezekiel Landau. R. Baer was a wealthy business man / scholar and served as the "Rosh Ha-Kahal" (communal leader) of Pressburg during the era the Chatham Sopher served as Rabbi. His relative, Dr. J. (Joachim) Oppenheim of Thorn, was a brother-in-law of Isaac Hirsch Weiss, a scholar in his own right, author of Toldoth Ha-Mishna, Pressburg, 1882.

172 (LITURGY). Seder Kriah Vetikun [prayers and readings for the evenings of Shavu'oth and Hoshana Raba]. Compiled by Moses Cordovero and ascribed to Isaac Luria. Title within wreathed architectural columns. ff. 74. Some staining. Contemporary calf, rubbed. Sm. 8vo. [Vinograd, Amsterdam 370; Fuks, Amsterdam 454; Mehlman 593 (blue-paper copy)].

Amsterdam, David de Castro Tartas: 1669. \$600-900

173 (LITURGY). Seder Tephillah mi-kol Ha-Shana [including holiday prayers, Passover Hagadah and Pirkei Avoth]. Text entirely in Judeo-German. Prepared by Avigdor Sopher of Eisenstadt. Previous owners' signatures on endpapers of members of the Cassel Family of Frankfurt a/Oder. ff. 213. Some staining and foxing. Modern boards. 12mo. [(Vinograd Frankfurt a/ Main 34); Steinschneider 2175 [fict.?]]

Frankfurt a/Main, n.p.: 1674. \$1000-1500

• RARE YIDDISH TRANSLATION.

Not seen by Vinograd who only cites Steinschneider, who in turn erroneously lists another edition published in Frankfurt the same year. Wolf is of the opinion the present edition was entirely spurious! No copy located in JNUL. One incomplete copy in the JTSA.

[SEE ILLUSTRATION BOTTOM LEFT]



Lot 174



Lot 175

174 (LITURGY). Sha'ar Hashamayim [prayers throughout the year]. With Psalms, Biblical readings and Ma'amadoth. Compiled with commentary by R. Isaiah Halevi Hurwitz (SHeLa"H Hakodosh). FIRST EDITION. Attractive additional engraved title with vignettes of three Patriarchs, Abraham, Isaac and Jacob, and the festivals of the year. Two divisional title pages. ff. (2), 335, 139, 130, (1), 52. Lacking 4 leaves of Tzava'ah [Last Will and Testament] of R. Sheftel son of R. Isaiah Hurwitz. Title discolored. Stains. Recent cloth. Thick 4to. [Vinograd, Amsterdam 1114].

Amsterdam, Aaron de Salomon Antones: 1717. **\$5000-7000**

• FIRST EDITION OF THE SHELA'H SIDUR.

Celebrated prayer-book with a Kabbalistic commentary by the Holy SHeLa"H. Prepared for publication by the SHeLa"H's great-grandson, Abraham, it includes his comments as well as those of his grandfather, Shabbetai Sheftel.

Rabbi Joel Sirkes (The Ba"CH), one of Poland's most outstanding Talmudists, famously attests in his lead approbation (f.2v) the certainty that all prayers invoked from this edition of the SHeLa"H Prayer-Book will most assuredly be fulfilled.

[SEE ILLUSTRATION TOP LEFT]

175 (LITURGY). Sha'arei Rachamim [selected prayers, with mystical meditations]. ff. (7), 146. [Vinograd, Salonika 243].

* WITH: (HAGADAH). Sha'arei Ratzon. Kabbalistic commentary by Chaim ben Abraham Hakohen of Aleppo. With commentary to other Festivals. ff. 57. [Vinograd, Salonika 244; Yaari 120; Yudlov 193, all with variant collation]. Together two works bound in one volume. FIRST EDITIONS. Titles within woodcut architectural arch. Chapter of Psalms in form of menorah on f. 22b.. *Some brownng and staining, usual wine stains in the Hagadah, inner margin of final leaf repaired. A wide-margined copy. Modern calf. 4to.*

Salonika, n.p.: 1741. **\$4000-6000**

• First Printed Edition of Prayer Book According to Custom of R. Isaac Luria (Nusach Ar"i). Together with First Kabbalistic Hagadah. Both derived from manuscripts of R. Chaim ben Abraham Hakohen of Aleppo

R. Chaim Hakohen was a disciple of R. Chaim Vital in Damascus, and thus third in a direct line of transmission from R. Isaac Luria. Hakohen served as rabbi of the community of Aleppo. He died in 1655 in Italy, where he had traveled in order to publish his writings. His published works include Torath Hacham (1654), kabbalistic commentary to the Pentateuch; Mekor Chaim, kabbalistic comentary to Shulchan Aruch (1655); and Migdol David (1680), kabbalistic commentary to Ruth, supposedly purloined by R. David Lida. See D. Sutton, Aleppo: City of Scholars (2005), pp. 152-3, no. 161.

[SEE ILLUSTRATION TOP RIGHT]



Lot 178



Lot 179



Lot 181

176 (LITURGY). Gebete der Juden. Translated into Judeo-German with annotations by David Friedlaender. Two parts in one (second part, commentary to Ethics of Fathers, with text). *ff. (8), 172, 49, (2). Browned. Contemporary marbled wrappers rubbed, corners frayed. 8vo. [Vinograd, Berlin 348].*

Berlin, Freyschule: 1786. **\$500-700**

⚡ The first German translation (in Hebrew characters) of the prayer-book. The 1786 edition is described as “a companion volume” of “Tephiloth Yisrael” an edition of the prayers containing grammatical notes by Isaac Satanow. See S.C. Reif, *Judaism and Hebrew Prayer* (1993) p. 262 and Roest p.716. The editor, David Friedlaender, was a Mendelssohn protegé.

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

177 (LITURGY). Seder Selichoth [penitential prayers for the whole year]. According to the rite of Alsace. Title within typographic border. *ff. (2), 96. Stained. Contemporary calf-backed patterned boards, spine missing. 4to. [Vinograd, Karlsruhe 35].*

Karlsruhe, Hirsch Worms: 1798. **\$300-500**

⚡ This collection of Selichoth catered particularly to the Community of Colmar. It bears the encomium (haskamah) of the distinguished Rabbi of Karlsruhe, Yedidyah (Tiah) Weil (1721-1805), son of R. Nethanel Weil, author of “Korban Nethanel,” an extremely popular commentary on Rabbenu Asher. See JE, Vol. XII, p. 493.

178 (LITURGY). Seder ha-Avodah le-Shabathoth ha-Shanah u-Mo’adei Hashem Mikra’ei Kodesh ke-Minhag Bayith Chadash asher be-Hamburg / Ordnung der oeffentlichen Andacht fuer die Sabbath= und Festtage des ganzen Jahres. Nach dem Gebrauche des Neuen=Tempel=Vereins in Hamburg. [Service for Sabbath and festivals of the entire year according to the rite of the New Temple in Hamburg]. Hebrew text top and German translation bottom. *pp. 10, 356, 65*-108*. pp. 59-62 tape repaired, missing few words of text at bottom of page. Browned and stained. Contemporary boards, starting. Sm.4to. [Vinograd, Hamburg 132].*

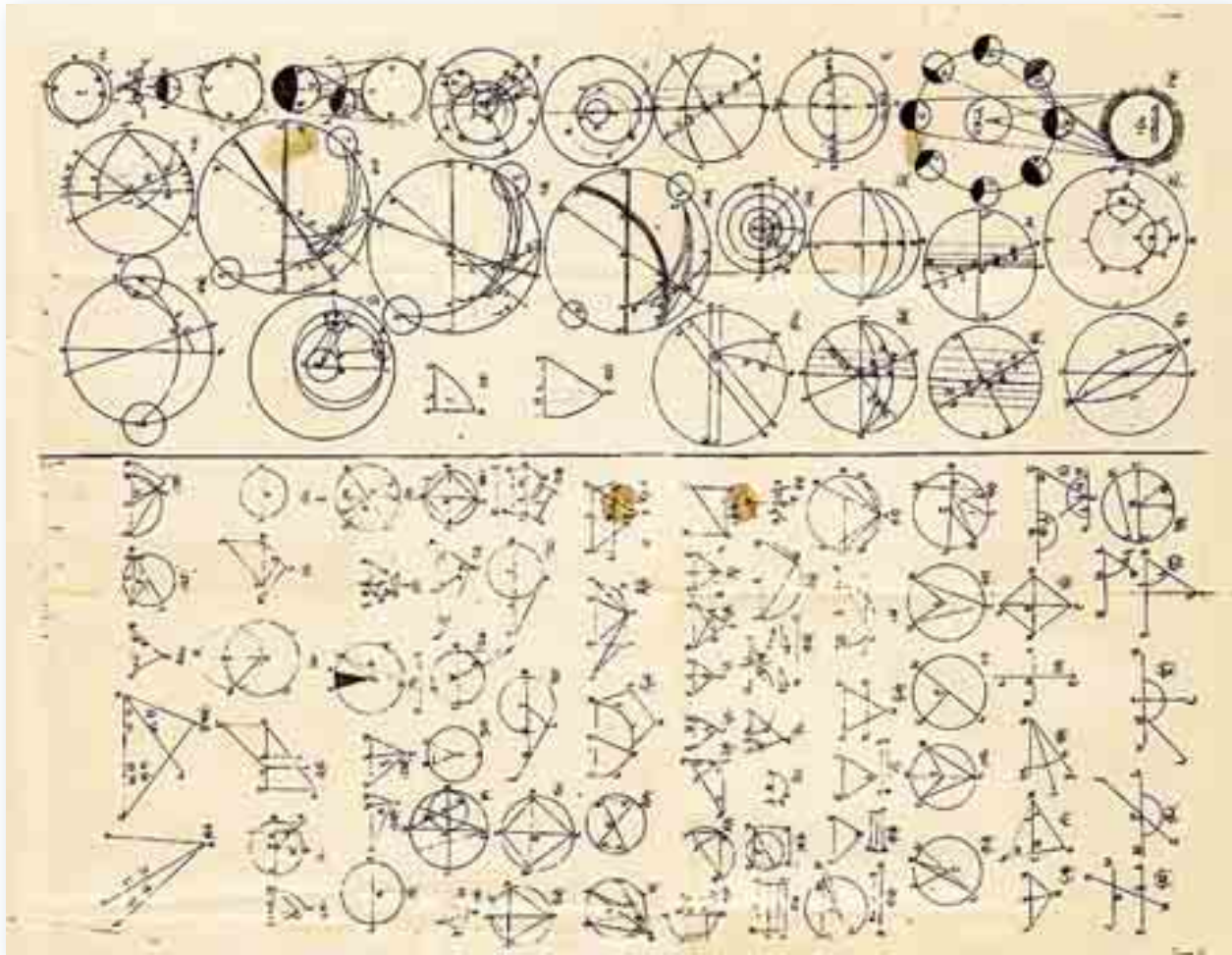
Hamburg, E.J. Fraenkel and M.J. Bresselau: 1819. **\$1500-2000**

⚡ FIRST REFORM PRAYER BOOK.

The first Reform Temple was inaugurated in Hamburg in the year 1818 by Israel Jacobson (to whom this prayer book is dedicated). What marked the service as Reform was the abbreviation of the liturgy, choral singing with organ accompaniment, and supplementing the standard Hebrew prayers with prayers in the vernacular. The following year of 1819, the Hamburg Temple issued its first prayer book. One of the most egregious innovations in the eyes of the Orthodox rabbinate was that the revised text of the liturgy no longer shared the traditional longing for a return to Zion and the restoration of the Temple in Jerusalem. This radical ideological shift is reflected in the Hebrew text on p.105: “May it be Your will...that you accept the service of our lips in place of the sacrifices.” Orthodox reaction was swift. The three rabbis of Hamburg, Baruch Ozer, Moses Jacob Jaffe, and Jechiel Michael Speier issued a ban against the recent heresies. However, the appeal of the Orthodox to the Hamburg Senate to have the Temple closed was turned down. The reformers attempted to garner rabbinical support for their innovations, publishing a tract *Nogah Tzedek* (Dessau, 1818) presenting several opinions in favor of their efforts. The Orthodox rabbinate of Hamburg likewise appealed to their fellow rabbis to come to their aid. They subsequently produced *Eileh Divrei ha-Berith* (Altona, 1819), a collection of twenty-two responsa denouncing the new movement.

See EJ, Vol. XIV, cols. 23-24; JE, Vol. X, pp. 354-355; E.M. Klugman, *Rabbi Samson Raphael Hirsch*, pp. 20-21, 25-27.

[SEE ILLUSTRATION TOP LEFT]



Lot 182

179 (LITURGY). Iyun Tephilah. Edited by Rabbi Dr. C. J. Kaempf, Prediger and Rabbiner of the Tempelgemeinde and Lecturer at the University of Prague. pp. 506, (3). Original boards. 12mo. [Vinograd, Prague 1472].

Prague, M. I. Landau: 1853. \$500-700

✦ With a charming prayer designed for those travelling by Eisenbahn ("steam-engine."). "Hide me under Your wings so that I shall not be consumed by fire..."

[SEE ILLUSTRATION TOP MIDDLE FACING PAGE]

180 LOEWE, JUDAH BEN BEZALEL. (MaHaRa"l of Prague). Derush Na'eh U-Meshubach [sermon for Shabbath Ha-Gadol]. ff.22. Some staining. Later boards. 4to. [Vinograd, Russia/Poland 86].

n.p. [Russia/ Poland, n.p.: n.d. [1820 -].] \$200-300

✦ Published without record of place, printer or date due to difficulties with the Russian and Polish censors.

181 MARGOLIOUTH, JACOB KOPPEL. Kol Ya'akov [interpretations of Legends of the Talmud]. Title within typographical border. Head- and tail-pieces. On final page, additional title within typographical border. Inscription by former owner "Rafael Michel Sanguinetti, 1732." ff 11, (1), (1 blank), (1). Title marginally repaired. Stained. Modern vellum. 4to. [Vinograd, Venice 1341].

Venice, Vendramin - Antonio Rizzini: 1658. \$1000-1500

✦ In the Introduction, the author tells a tale of woe. He stemmed from Vladimir, Volhynia. As a result of the recent spate of calamities that befell his native Poland, he was forced to flee to Constantinople, while his children were taken into captivity. The author refers to the Chmielnicki Uprising of 1648-9 and appended to the book is an elegy for the martyred Jews of Poland. Therein the elegist describes various atrocities committed, including the rape of Jewish young women who were subsequently tortured. See JE, Vol. VIII, p.329.

[SEE ILLUSTRATION TOP RIGHT FACING PAGE]

182 (MATHEMATICS). Shimon Waltch of Braunschweig. Na'avah Kodesh. FIRST EDITION. With double-sided fold-out chart of geometric and mathematical diagrams. ff. [2], 10, 42. Slight staining. Modern boards. 4to. [Vinograd, Berlin 344].

Berlin, The Chinuch Ne'arim Press: 1786. \$400-600

✦ On geometry and trigonometry, with a detailed commentary to Maimonides' Hilchoth Kiddush ha-Chodesh. The author was a disciple of R. Yissachar Baer of Hannover (author of Pnei Aryeh).

[SEE ILLUSTRATION ABOVE]

183 (MEDICINE). [CASTRO, José Joaquim de]. Aviso ao público [Notification to the community on the exclusive right to sell the medical formula "Água de Inglaterra"]. Printed broadside. *Small area cut from the bottom left side of the leaf without loss of text. Folio. [Not in Kayserling nor in Friedenwald].*

Lisbon, Simão Thaddeo Ferreira: 1804. **\$3000-5000**

☛ RARE BROADSIDE CONCERNING A DRUG INTRODUCED AND SOLD IN BRAZIL BY A DESCENDANT OF THE PORTUGUESE JEWISH PHYSICIAN, JACOB DE CASTRO SARMENTO.

This document published by the Marrano José Joaquim de Castro is a public notification of the exclusive right to sell the medical formula known as "Água de Inglaterra," a derivative of quinine, granted to the Royal Factory owned by De Castro. This exclusive right had been originally granted by the King of Portugal to the Marrano André Lopes de Castro, father of the mentioned José Joaquim. The present announcement states that whomever sells an imitation of the formula, by refilling empty bottles risks imprisonment. It further states that the authentic Água de Inglaterra can be recognized by the mark and signature of one of the de Castros.

Only one copy of this broadside is extant, (in the Biblioteca Nacional, Lisbon). It offers a unique insight at the exceptionally successful medicinal drug based upon a 'secret formula', a derivative of quinine, a medicine that proved highly effective in the treatment of fever, especially related to malaria. The original formula had been invented by the Portuguese Jewish physician Fernão Mendes (1720) at Lisbon. Later, another Portuguese Jew, the physician Jacob de Castro Sarmento (1691-1762), who lived as an exile in London from 1721, when he fled from the Inquisition, further developed the medicine into "Água de Inglaterra" or "English water" using quinine from the cinchona trees of Peru. He obtained extraordinary success in the commercialization of this product and in its use to treat fever.

In the latter half of the eighteenth century, the Marrano André Lopes de Castro, a nephew of De Castro Sarmento, obtained the authorization granted by the King of Portugal to prepare and sell the formula at his factory in Lisbon.

In a monographic study on this medicine and its Jewish inventors, the Portuguese scholar Augusto d'Esaguy mentions that the formula of "Água de Inglaterra" was especially successful in Brazil, notably in Pernambuco, which is corroborated in this document through its mention of the city of Pará belonging to this State. In Pará, the "Água de Inglaterra" was distributed by António and Manuel Martins Pereira, the resellers appointed by José Joaquim de Castro. Although the family link has still to be proven, it is highly probable that the Pereiras were also Marranos and related to José Joaquim de Castro. It should be noted that Pernambuco had a considerable population of Jewish descent, even after the Portuguese Jewish community there had fled the region after its reconquest by the Portuguese in 1645. Given the extraordinary caution demonstrated by De Castro in the commercialization of his medicine, it was logical that he would only rely on commercial partners to whom he was tied by kinship.

See Augusto Toledano d'Esaguy, *Sobre a "Água de Inglaterra"*, *Imprensa Médica*, 23 (1959), pp. 407-413. [In this article, Esaguy documents that André Lopes de Castro was a nephew of Jacob de Castro Sarmento, and therefore, that José Joaquim de Castro was also family-related to Castro Sarmento]. And: Carlos da Silva Araujo, *Fatos e personagens da história da medicina e da farmácia no Brasil*. Rio de Janeiro, 1979, 2 vols. Vol. 2, p. 384. [Follows Esaguy in the Jewish link or family relation between José Joaquim de Castro, his father André Lopes de Castro and Jacob de Castro Sarmento].

184 (MEDICINE). Carmoly, Eliakim. *History of the Jewish Physicians*. By John R.W. Dunbar, M.D. Appended: Notes on Surgery of Deformities: Club Foot. FIRST AMERICAN EDITION. On front fly, signed by Dr. Dunbar. pp. 94, (2 blank), (34). *Waterstained. Contemporary roan, corners bumped. 4to. [Singerman 0887; Friedenwald, p.116].*

Baltimore, John Murphy: (1845?). **\$400-600**

☛ The sketches of Jewish physicians were prepared for the Maryland Medical and Surgical Journal. Covered are the medical practitioners of antiquity, as recorded in the Bible and Talmud, through the Middle Ages.

According to Friedenwald, this translation was made from the journal publications of Carmoly's work, which preceded the first edition of *Histoire des Médecins Juifs anciens et modernes* (Brussels, 1844).

[SEE ILLUSTRATION TOP LEFT FACING PAGE]

185 MENASSEH BEN ISRAEL. *Conciliator*. FIRST EDITION. Part I (only). Title in Latin and Spanish. Spanish interspersed with Hebrew. pp. (16), 379, (33). *Scattered stains. Later calf-backed marbled boards. 4to. [Silva Rosa 15].*

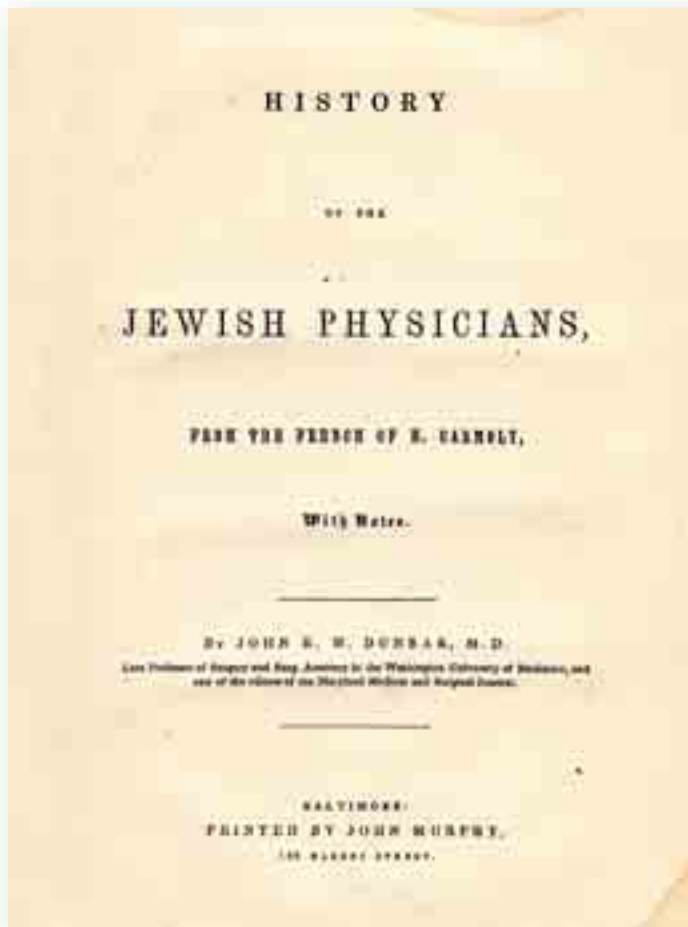
Frankfurt a/Main, By Author: 1632. **\$1000-1500**

☛ Part I of the work which won Menasseh fame in Christian scholastic circles, *Conciliator*, poses 180 Questions, or glaring contradictions in the Bible, which the young Amsterdam rabbi deftly reconciles (hence the title "Conciliator"). The work is graced by Haskamoth in Hebrew by the rabbis of Frankfurt, Shabthai (Sheftel) Horowitz, son of Isaiah Horowitz (Shela'h ha-Kadosh), and Aaron ben Samuel Koidanover (author *Birkath ha-Zevach*). Menasseh's biographer, Cecil Roth, deems this book as Menasseh's "magnum opus." Twenty-eight years old at the time of its publication, Menasseh demonstrated his total conversance with both Jewish and non-Jewish literature, citing 221 Jewish and 54 gentile authors.

Some bibliographers assert that the Frankfurt imprint is false and that the work was truly printed in Amsterdam. Roth, relying on the presence of the approbations of the Frankfurt rabbinate, rejects this notion.

See EJ, Vol. XI, col. 855; C. Roth, *A Life of Menasseh Ben Israel* (1945), pp. 87-91; 320, n. 2.

[SEE ILLUSTRATION TOP RIGHT FACING PAGE]



Lot 184



Lot 185

186 MENASSEH BEN ISRAEL. The Second Volume of The Phenix: or, a Revival of Scarce and Valuable Pieces No-where to be Found but in the Closets of the Curious (includes Menasseh Ben Israel, Defence of the Jews, and a Catalogue of Books published by Manasseh Ben Israel, on pp. 391-426). Second Edition of Menasseh's Letter. English interspersed with Hebrew. pp. 16, 552. *Trace foxed. Contemporary calf. Spine cracked, front board detached, back board missing. Sm. 4to. [Roth, Bibliotheca Anglo-Judaica, p.209].*

London, J. Morphew: 1708. **\$700-1000**

⚡ Vindiciae Judaeorum was composed by Menasseh in 1656, during his stay in England to defend the Jews against the attacks then being voiced, and in the hope that he could yet persuade Oliver Cromwell, to formally readmit the Jews. Frustrated at his failure to achieve his objective, Menasseh returned to Amsterdam in 1657, dying shortly thereafter. See EJ, Vol. XI, col. 857.

187 (MINIATURE BOOK). Seder Tephiloth [prayers for the entire year]. According to Sephardic rite. Prepared by Zemach and Yakov David, the sons of Meir Crescas. Divisional title. ff. 318. *Previous owners signature and inscription dated 1818 on verso of flyleaf, slight marginal wear on first few leaves due to clasp. Contemporary, elegant gilt-tooled morocco with clasps and hinges, rubbed, spine slightly chipped. 32mo. [Vinograd, Amsterdam 1505].*

Amsterdam, Herz Levi the Physician: 1739. **\$1500-2000**

⚡ "A delightful miniature prayer-book in Hebrew is the Seder Tephilloth according to Sephardi rites, printed by Dr. Naphtali Herz Levi in Amsterdam in 1729 [sic]. I have seen beautifully bound copies of this scarce volume." See L.W. Bondy, Miniature Books (1981) p. 31.

188 (MINIATURE BOOK). Seder Sephirath Ha'omer [Order of the Counting of the Days of the Omer]. With introduction, laws and kabbalistic Kavanoth from the Chemdath Yamim. ff. 35. *Previous owners stamp on verso of final leaf and inside back cover. Contemporary calf, finely tooled, rubbed. 32mo. [Bibliographically unknown].*

Pisa, Gad Foa: 1786. **\$500-700**

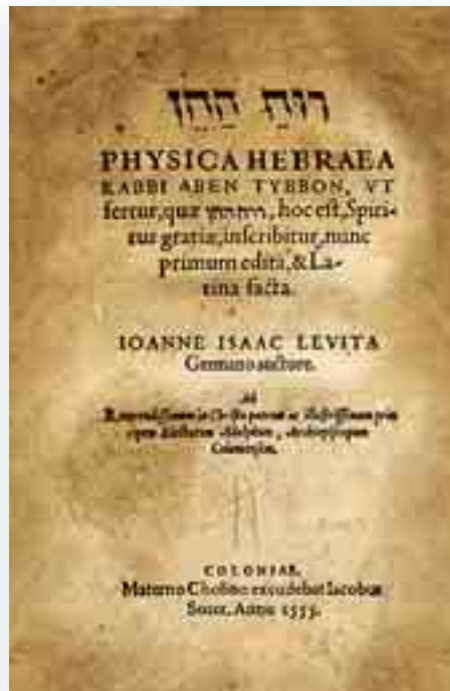
⚡ RARE. This edition not listed by Vinograd or Friedberg - nor Yaari in his list of books published by Gad Foa in Pisa (see Mechkarei Sepher, pp. 414-17).

189 (MINIATURE BOOK). Beith Tephilah [prayers for the whole year]. According to Italian rite. ff. 224. *Lightly browned, small repair on lower margin of title not affecting text. Contemporary calf. 32mo. [Vinograd, Pisa 78].*

Pisa, Samuel Molcho: 1816. **\$300-500**



Lot 190



Lot 192



Lot 193

190 MODENA, JUDAH ARYEH (LEONE) DA. Ceremonies et coutumes qui s'observent aujourd'huy parmy les Juifs. ["Ceremonies and customs observed today among the Jews."] Translated from the Italian. With: Comparaison des ceremonies des Juifs, et de la discipline de l'Eglise. French. Two parts in one volume. Engraved frontispiece of circumcision ceremony. Headpieces and tailpieces. pp. (48), 188, (4); 166, (12). Ex library, light stains in places. Contemporary vellum, cracked. 12mo.

The Hague, Adrian Moetjens: 1682. \$300-500

☛ Talya Fishman has suggested that Modena's bold and unprecedented vernacular presentation of Jewish practices and rituals, was part of a broader campaign to "de-mythologize" the religious "Other," a project Leone Modena advanced from another angle in his Magen va-Cherev, a sympathetic, even conciliatory, treatment of certain Christian doctrines. Just as Magen va-Cherev encouraged Jews to view Christianity in demythologized terms - Modena's path-breaking work of Jewish self-presentation here, worked to demythologize Christian notions of Judaism. See T. Fishman, Changing Early Modern Jewish Discourse about Christianity in: D. Malkiel (Ed.) The Lion Shall Roar: Leon Modena and His World (2003), p. 159, 192. Also see Mark Cohen, Leone de Modena's Riti: A Seventeenth Century Plea for Social Toleration of the Jews in: JSS, Vol. XXXIV (1972), pp. 287-321.

[SEE ILLUSTRATION TOP LEFT]

191 MONTEFIORE, MOSES. Translations of a Letter Addressed by Sir Moses Montefiore...to the Jewish Congregations in the Holy Land, on the Promotion of Agriculture and Other Industrial Pursuits in that Country, and of the Replies Received Thereto. FIRST EDITION. pp. 81, (1 blank). Contemporary marbled boards. 8vo. [Roth, Bibliotheca Anglo-Judaica, p.177].

London, Wertheimer, Lea: 1874. \$500-700

☛ The correspondence between the Jewish inhabitants of Eretz Israel and Sir Moses is quite insightful. One letter to the great man, signed "Thirteen Gayrey Tsedek," was composed by families of converts to Judaism, settled in the Holy Land (pp.22-3). Another letter advocates the purchase from the Authorities, land near Jericho, which on account of its great fecundity was referred to in ancient times as "Dooshna of Jericho" (p. 15). A Hungarian Jew familiarizes Sir Moses with a pamphlet "by the great and learned Rabbi Akiba Joseph Schlesinger," a collection of notions how best to settle the Land (p. 27).

192 (MOSES BEN MAIMON, (MAIMONIDES. / RaMBa"m). Judah ben Saul Ibn Tibbon, (pseud.) Ruach Ha-Chen. FIRST EDITION. pp. 14, (2), 157, (2). [Vinograd, Cologne 5; Mehlman 1860].

* Bound with: MAIMONIDES, MOSES, De Astrologia...Epistola...Hebraea. ff.44. [Vinograd, Cologne 4; Mehlman 1873; Adams M-162]. Two works bound in one. Hebrew and Latin on facing pages. Modern calf. 12mo.

Cologne, Jacob Soterem: 1555. \$1500-2000

☛ First work attributed to Ibn Tibbon is a commentary on philosophical terms and concepts expounded by Maimonides in his Moreh Nevuchim. The author states in the preface: "The Spirit of Grace ("Ruach Ha-Chen") emanating from the Moreh Nevuchim has caused me to explore and unmask its closed gates".

The second work is the first Latin translation of Maimonides' Letter to the Men of Marseilles, energetically opposing the study and practice of astrology. As is evident from the Latin introduction, both works were published together. Yudlov in his catalog of the Mehlman collection, Ginzei Yisrael, nos. 1860 and 1873 follows Zedner p. 400 and Roest p. 618 who both state that the name Ibn Tibbon is really a pseudonym and that the work is attributed to Jacob Antoli.

[SEE ILLUSTRATION TOP MIDDLE]

193 MOSES BEN MAIMON (MAIMONIDES. / RaMba"m). Masecheta Avoth [commentary to Ethics of the Fathers, with text]. With Maimonides' introduction, Shmoneh Perakim. Second Edition of Maimonides' commentary. Title within woodcut architectural border. ff. (2), 67-88. *Modern elegantly tooled calf with a central cartouche. Sm. folio. [Vinograd, Mantua 65; St. Cat. Bodl. 1440; not in Adams].*

Mantua, Meir b. Ephraim & Jacob b. Naphtali Kohen: 1560. **\$3000-4000**

☛ The title states that it was published "Be-Yemei Ha-Purim" (in the days of Purim), which Steinscheider, in his typically exacting manner, duly interprets this to imply that the book was actually printed in two days (!) i.e. on "Adar 14 and 15". Although Vinograd lists this edition as ff. [24], in actuality the leaves are numbered as above. It is possible the publisher intended to issue Maimonides commentary to Avoth together with the rest of his commentary to other parts of the Mishnah but later decided to issue it as a separate entity only.

[SEE ILLUSTRATION TOP RIGHT FACING PAGE]

194 MOSES BEN MAIMON (MAIMONIDES. / RaMba"m). Mishneh Torah. FIRST EDITION with commentary by Ezekiel Landau of Prague. Four volumes. Vol. I - ff.570 [1]. * Vol. II - [1], 148, 112, [2]. * Vol. III - 311. * Vol. IV - 1, 310. *Various contemporary bindings, various condition.*

WITH: Another similar set, and further odd volume. * A total of 9 volumes. [Vinograd, Lemberg 304; I.J. Dienstag, Mishneh Torah Le-ha-Rambam, in: Studies...in Honor of I. Edward Kiev (1971) no. 15].

Lemberg, Yarish-Rappoport, Grossman, Rubinstein: 1809-11. **\$400-600**

☛ Interestingly, each volume was published by a different publisher. Volume Two was published before Volume One. (Yarish-Rappoport was the publisher of the celebrated first edition of the Noam Elimelech).



Lot 195

195 MOSES BEN MAIMON (MAIMONIDES. / RaMba"m). Mishnah Torah [Rabbinic code]. Edited and translated into German by Leon Mandelstamm. Complete in five volumes (all published). Hebrew with German translation. *Lightly browned, library stamps. Later boards, broken. 8vo. [Vinograd, St. Petersburg 6].*

St. Petersburg, Carl Krayya: 1850. **\$3000-5000**

☛ Prepared by the Haskalah Movement and issued under the auspices of the Tsarist government. "A fascinating example of the use of Maimonides for Haskalah purposes, an instructive guide to the limits of Tsarist censorship, and... an intelligent and subtle arguments for the civic and religious reform of the Jews." M. Stainislawski, *The Tsarist Mishneh Torah: A Study in the Cultural Politics of the Russian Haskalah* (1983) p.167.

Among the approbations of Maskilim includes the name, most improbably, of Menachem Mendel Schneersohn, author of Tzemach Tzedek, the Lubavitcher Rebbe of the time.

[SEE ILLUSTRATION TOP RIGHT]

196 MORINGUS, GERARD. Vita Hadriani Sexti Pontificis [The Life of Pope Adrian VI: historical-theological commentary]. FIRST EDITION. Minute Latin marginalia. pp. 54. *Waterstained. Recent blind-tooled calf with florets, spine in compartments. Sm. 4to. [Adams M-1792].*

Leuven (Louvain), Rutger Rescij: 1536. **\$1000-1500**

☛ Pope Adrian VI (1459-1523) was the only Pope from the Netherlands.

197 MUELHAUSEN, YOM-TOV LIPMANN. Sepher Nitzachon-Liber Nizachon ["Book of Victory": anti-Christian polemic]. FIRST EDITION. Edited by Theodor Hackspan. Engraved Hebrew title with additional Latin letterpress title. Hebrew text followed by Latin translation. pp. (16), 512, (24). *Few light stains, otherwise in fine condition. Later calf, gilt. 4to. [Vinograd, Altdorf 1].*

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

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

198 NAJARA, ISRAEL. Yagel Ya'akov [liturgical poetry]. Together with poems in Ladino by the publisher Yaakov Chai Burla and others. ff. [4], 100. *Contemporary gilt calf slightly rubbed, with owner's name (A. E. Levy) in gilt on cover. [Halevy 500; Yaari, Ladino 354].*

Jerusalem, S. Zuckerman: 1885. **\$120-180**

199 PAGNINUS, SANCTES. Epitome Thesauri Linguæ Sanctæ. Edited by Isaac Levita. Printer's device on title. Latin interspersed with Hebrew. Printed in double columns. Initials historiated. Tailpieces. On final blank, page in manuscript in old hand. pp. (16), 554, (3). *Title and first several leaves waterstained. Contemporary blind-tooled calf, starting. 8vo. [cf. Sorgeloos, no. 353 (another edition); cf. Freimann, p. 90 (another edition)].*

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

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

200 PICART, BERNARD. Naaukeurige Beschryving der Uitwendige Godtsdienst-Pflichten, Kerk-Zeden en Gewootens van Alle Volkeren der Waereldt. Eerste Deel. [Description of the Religious Duties, Manners and Customs of all the Nations of the World. First Part]. Translated from the French to Dutch by Abraham Moubach. FIRST DUTCH EDITION. Vol. I (only). Includes the 25 plates of Jewish historic interest. Captions to plates in French. pp. (30), 387, (4). *Some waterstains, plates unaffected. Contemporary vellum with cartouche in center. Folio. [Cf. Rubens 436-60 (from French first edition, Amsterdam, 1723). Rubens 458-9 not in our volume, have been provided as loose leaves].*

Amsterdam, Hermanus Uytwerf: 1727. **\$1200-1800**

✦ An extensive account of the religious ceremonies and customs of Judaism. Truly, an invaluable pictorial record of Jewish life in 18th-century Holland.

Of note is the numbered list of subscribers on pp.28-30 which contains several Jewish names: Samuel Abrabanel Aredes (138), Jacob Abrabanel, Junior (178), Aron and Jacob Cardosa, Junior (190), Benjamin Senior (275), all members of the large and influential Spanish-Portuguese Community of Amsterdam.

201 (POETRY). Modon, Samson Cohen. Kol Musar ["The Voice of Ethics"]. Title within typographic border. Extensive use of headpieces and other decorative elements. Large typeface. Corrections in hand on ff. 11r., 14r., 17r., 27v. (Indubitably, in author's hand.) On f.31r., a "wheel of fortune" of various human characteristics. ff. 32. *Light stains. Contemporary stiff wrappers. 4to. [Vinograd, Mantua 330].*

Mantua, Raphael Chaim D'Italia: 1725. **\$2000-2500**

✦ "Renewer of the Hebrew Sonnet" - Cecil Roth.

Contains some fifty sonnets, that is, poems of fourteen lines. Many of the poems are based on motifs found in the Talmud and rabbinic literature through the ages. Some are reflections on the various Biblical commandments, such as the shophar sounded on Rosh Hashanah, and the tephilin worn daily. See C. Roth, *The History of the Jews of Italy* (1946) p. 400.

[SEE ILLUSTRATION BOTTOM LEFT]

202 (PRAGUE). Herrmanna, Ignata; Teige, Joseph; and Wintra, Z. Prazské Ghetto [Prague Ghetto]. Czech. Printed in double columns. pp. (6), 144, (5). *Original illustrated wrappers, light wear. Oblong folio.*

Prague, České Grafické: 1902. **\$300-500**

✦ Contains many artistic sketches as well as period photographs.

203 RABAN, ZE'EV. Palestine - 10 Pictures. Ten plates reproducing legendary views of Biblical cities in Jugendstil-Orientalist style. *Loose as issued (each matted, with tissue-guard) in original cloth-backed portfolio with printed metallic label on front. 10 1/4 x 13 1/4 inches. [Yeshiva University Museum Catalogue, Raban Remembered (1982), no. 71; IMC, Bezalel 1370 (color plate 18)].*

Jerusalem, "Bezalel": (1931). **\$1000-1500**

✦ All have exceptional charm

See also Lot 333.

[SEE ILLUSTRATION BOTTOM RIGHT]

204 RABINOWITZ, YITZCHAK ISAAC OF SHAVEL. Zera Yitzchak [Talmudic commentary on Zevachim and Menachoth, plus an essay by his son Chaim, author of Haphla'ah She-be-Erchin]. FIRST EDITION. pp. 80. *Original boards. Folio.*

Keidan, S. Movshovitz: 1939. **\$300-400**

✦ UNLISTED BIBLIOGRAPHICALLY, including J. Landau, Oroth Me-Ophel, *Bibliography of Jewish Religious Books Published in Europe 1933-1945* (New York, 1957). One of the final books printed in Lithuania before the onset of German annihilation.

The author (1785-1853) was one of the great Rabbis of Lithuania who authored a number of other works including *Nitei Ne-emanim* on Shulchan Aruch and *Atereth Yitzchak*, responsa. R. Joseph Kahaneman of Ponivizh accorded him with the honorific title of "Ha-Gaon Ha-Amiti Maor Olam."



Lot 201



Lot 203



Lot 205



Lot 207

205 SASPORTAS, JACOB. Kitzur Tzitzath Novel Tzevi [abridged compendium of correspondences and polemics against Sabbatian messianism - with notes by Jacob Emden]. FIRST EDITION. Stamps of Moses Rosensohn (see below). ff.(60). Ex-library. Browned. Contemporary mottled calf. 4to. [Vinograd, Altona 92; Raphael 9-1].

(Altona), Jacob Emden: (1757). **\$6000-8000**

✦ Eminent halachist R. Jacob Sasportas (c.1610-1698), a native of Oran, Algeria, served at various times as Rabbi of the Sephardic communities of Hamburg and of Amsterdam. Initially himself a follower of Sabbatai Tzevi, he soon became disillusioned with what he undoubtedly viewed as collective hysteria, and from then on, became the most outspoken foe of the Sabbatian movement. Haham Sasportas' collection of responsa regarding the Sabbatian movement appeared only after his death.

Emden's reissue of the book (first published by the author's son in Amsterdam in 1737), was part of his relentless campaign against the remnant of Sabbatian believers, especially the man he suspected of being the heresiarch - Jonathan Eybeschuetz. Sensing that the reader might find the work by now irrelevant, Emden records on the title page: "There is a wicked person who is long-lived. At age ninety, she yet bears children destined for idolatry. (Ninety years have passed since the heresy of Sabbatai Tzevi sprout forth)." In a clever twist on the Biblical matriach Sarah giving birth at age ninety, Emden observes that though ninety years have elapsed since Sabbatai Tzevi was declared Messiah in 1667, his followers yet pursue the belief in his Messianism.

Moses Rosensohn (d. Vilna 1896) was a Russian Hebraist who remains rather an enigma. In his literary career he published books advocating reforming Judaism as well as works in defense of Kabbalah. His suspected leanings toward Christianity made him anathema within the Orthodox community. See JE Vol. X, p.477.

[SEE ILLUSTRATION TOP LEFT]

206 SCHATZ, BORIS. Di Geboyte Yerushalayim: A Chalom oyf'n Vohr ["Rebuilt Jerusalem: A Day-Dream"]. FIRST YIDDISH EDITION. Frontispiece portrait of the Author. pp. (6) 174, (4 blank), 215. Original boards, semi-detached and discolored. 8vo.

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

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

See also Lot 285.

207 (SINGER, ISAAC BASHEVIS). Reaches of Heaven: A Story of the Baal Shem Tov. Twenty-four color etchings by Ira Moskowitz, each signed and numbered by the Artist in pencil below the image. ONE OF 250 NUMBERED SETS, SIGNED BY BOTH I.B. SINGER AND MOSKOWITZ. Text volume and plate volume. Loose as issued in original boards and slip-cases (one damp-soiled). Folio.

New York, Landmark Press: 1980. **\$1000-1500**

[SEE ILLUSTRATION TOP RIGHT]



Lot 209



Lot 210



Lot 211

208 SLOTKI, MOSES. Ner Moshe. FIRST EDITION. ff. [3], 80, [9]. 81-92. Contemporary boards. 8vo. [cf: Halevy 407 - the present copy a variant].

Jerusalem, Isaac Guzinni: 1882. **\$200-300**

• The exoteric passages of the Zohar with short explanatory notes, along with kabbalistic explanations by R. Shimshon of Ostrapolya of the Ten Plagues and the 42 encampments of the Israelites from the Exodus to Arvoth Moab. Also contains Megillath Saragossa and The Letter from the Lost Tribes resident across the Sambatyon.

Halevy notes three variants of this work: The present copy is yet another variant. It is similar in its pagination to the Ben Menachem copy, plus it has the announcement on the verso of the title as does the (former) Jews' College copy. The Megillath Saragossa was originally published by Guzinni separately in 1872. Evidently it immediately went out of print, Halevy found only one extant copy, prompting its republication.

209 SOLOVEICHIK, CHAIM. ("R. Chaim Brisker"). Chidushei Rabbeinu Chaim Ha-Levi [on Maimonides' Yad Ha-Chazakah]. FIRST EDITION. ff. 112. Brownd. Original boards, worn and loose, lacking spine. Folio.

Brisk, Yehoshua Klein: 1936. **\$400-600**

• The primary work of conceptual Brisker Talmud analysis.

[SEE ILLUSTRATION TOP LEFT]

210 (SYRIAC). (Severus, Patriarch of Alexandria). Syriacae Linguae... Prima Elementa [primer of Syriac language]. FIRST EDITION. Bilingual edition: Syriac and Latin. On penultimate page ornate mark. ff. (28). Tape repair to title. Some faded underlining. Trace stained. Recent morocco-backed marbled boards. Sm. 4to. [Adams S-1022].

Vienna, Michael Cymbermann: 1556. **\$1000-1500**

• Rare Syriac primer. Not in the Bodleian Library

This early Syriac primer provides Syriac texts in the original, as well as transliterations into Hebrew and Latin characters, and Latin translation.

[SEE ILLUSTRATION TOP MIDDLE]

211 (TALMUD, BABYLONIAN). Massechet Megilah. With commentary of Rashi, Tosaphoth and Piskei Tosaphoth, glosses etc. Second Cracow edition. ff. 40. Few leaves marginally repaired, lower left corner of f. 17 repaired affecting some text, some leaves closely cropped. Modern boards. Folio. [Vinograd, Cracow 240].

Cracow, (The Sons of) Isaac Prostitz: 1603. **\$800-1200**

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

[SEE ILLUSTRATION TOP RIGHT]

212 (TALMUD, BABYLONIAN). Thamudici Sanhedrin et Maccoth. With translation and notes in Latin and Greek by Johann Coch. pp. (32), 436, (4). Some browning and foxing. Contemporary vellum. 4to. [Vinograd Amsterdam 21].

Amsterdam, Johannes Jansson: 1629. **\$1000-1200**

• See A. Katchen, Christian Hebraists and Dutch Rabbis (1984) pp. 65-75.

[SEE ILLUSTRATION TOP RIGHT FACING PAGE]

213 (TALMUD, BABYLONIAN). Tractate Horayoth. With Commentaries of Rash"i, Tosaphoth (from manuscript), and R. Samuel Edels (Maharsh"i). FIRST EDITION OF TOSAPHOTH HORAYOTH. Owner's inscription on title: "A gift from my brother-in-law, R. Elijah Akiva ben Elimelech [Eisenstadt, Rosh beth Din] of Lida...1819." See N. Z. Friedmann, Otzar ha-Rabanim, p. 50, nos. 2304, 2322. ff. (28). Roan-backed boards, rubbed. 8vo. [Vinograd, Amsterdam 1300, Rabinowitz, Ma'amar Al Hadpasath HaTalmud p.118].

Amsterdam, Moses Frankfurt: 1727. **\$350-500**

• The first printed edition of Tractate Horayoth with Tosaphoth's commentary. A rare edition, unseen by Vinograd (his listing based on Ben-Yaakov's somewhat cryptic description of the book).

Slight but significant differences exist between this first edition of the Tosaphoth and the later, Vilna edition based upon it. For instance the remark that begins "tzarikh iyun" at the very onset of the tractate (s.v. bein she-asu ve-asah imahen) in the Vilna edition does not occur in the original version of the Tosaphoth, as evidenced in the present Amsterdam version.

214 TRAKHEIM, ISAAC. Giv'ath Sha'ul [Eulogy for Rabbi Saul Halevi, Av Beth Din of The Hague]. FIRST EDITION. Hebrew interspersed with Judeo-German. Title within typographical border. In our copy, the date of death of the Rabbi has been corrected on the title from 25 Kislev to 25 Iyar, 1785. Printer's device on title and final leaf. (See Yaari, Hebrew Printers' Marks, 147). ff. (3), 8, 18. Slight tear to outer margin of title. Few light stains. Recent boards. 4to. [Vinograd, Amsterdam 2151].

Amsterdam, Widow and Orphans Proops: 1786. \$1000-1500

⚡ Includes fascinating insight by Maimonides on the inevitability of high-speed air travel. Whereby, a traveller may be in Surat, India in the morning, and by evening, have reached Philadelphia, America. See M. Silber, America in Hebrew Literature, p. 45.

In his introduction, the Author explains that he is the father of nine daughters in need of dowries and that he intends to use the funds raised from the sale of this work for that express purpose. Indeed, the chronogram on the title is "Li-Nedan Biti" (For my Daughter's Dowry).

Endorsements of David Cohen d'Azevedo, Sephardic Rabbi, Amsterdam; Saul [Löwenstamm], Aschkenazic Rabbi, Amsterdam (brother-in-law of deceased; author "Binyan Ariel"); and Aryeh Leib Breslau of Rotterdam.

Rabbi Saul Halevi (1712-1785), rabbi of the Aschkenazic congregation of The Hague, was the son-in-law of Chief Rabbi Aryeh Leib of Amsterdam, who in turn, was the son-in-law of the famed "Chacham Tzvi", R. Tzvi Hirsch Aschkenazi, first Chief Rabbi of the Aschkenazi community of Amsterdam. During Chief Rabbi Saul's tenure, and in no small measure due to his support, The Hague blossomed as a major center of Hebrew printing. See M.H. Gans, Memorbook, pp. 164, 243.



Lot 212

215 (WOMEN). MENASSEH SUTTON. Kenessia LeShem Shamayim. FIRST EDITION. ff. (2), 93. Former owner's stamp, lightly browned. Contemporary boards. 4to. [HaLevy 210].

Jerusalem, Eliyahu and Moshe Sasson: 1874. \$500-700

⚡ Concerns the practice of Jewish women in the Near East of preparing incense for the use of sorcery to cure various forms of illnesses.

Menasseh Sutton, Rabbi of Aleppo, Syria, thoroughly investigated this practice which he regarded as a form of idolatry. The present work contains his lengthy responsum on the subject, plus other responsa concurring that the practice must be stopped. See D.Sutton, Aleppo, City of Scholars (2005) p. 339.



Lot 216

216 YERUCHAM BEN MESHULAM OF PROVENCE. Toldoth Adam VeChava. Sefher Meisharim [Rabbinic code]. Parts I and II bound in one volume. Second edition. Printers mark of three crowns on title. Divisional title. ff. 16, 13-238, 104. With lengthy inscriptions and signatures on first and second title-pages: Eliyahu LeBeith Levi ben HaRosh VeHaKatzin Abraham Itingen, Posen, 1628-29. Some staining, slight marginal worming on a few pages. Later calf, rubbed. Folio. [Vinograd, Venice 461; Mehlman 742-3 (incomplete); Otzar Ha-Rabanim 2055].

Venice, A. Bragadin: 1553. \$4000-5000

⚡ AN IMPORTANT EARLY LEGAL CODEX, CONSTANTLY CITED BY THE BEITH YOSEPH.

A native of Provence, Rabbeinu Yerucham was exiled from France in the expulsion of 1306. He eventually settled in Toledo, where he studied under the guidance of R. Asher ben Yechiel (Ro"sh). In his Code, Rabbeinu Yerucham quotes the opinions of French, Provençal and Spanish authorities, as well as recording for posterity the customs of those communities. The part of the work entitled Meisharim, deals with civil law; the other part, Adam VeChavah focuses upon life-cycles and ritual law.

The prior owner of this copy, R. Eliyahu HaLevi Itingen was the Rabbi of Wengrow and author of Brith HaLevi, (Lublin, 1645). He evidently regarded R. Yerucham's work in high esteem, writing that he and his children should "study it until the end of all the generations."

R. Eliyahu HaLevi's father, R. Abraham, was the financial adviser to the Austro-Hungarian Emperor in Vienna. His father-in-law was R. Shimon Ginzberg, leader of the Posen community, and his brother-in-law was R. Akiva Frankfurt.

[SEE ILLUSTRATION RIGHT]



Lot 218



Lot 219

217 YESHUAH BEN JOSEPH HALEVI. Halichoth Olam ["Eternal Ways"]. With Samuel ha-Nagid. Mevo ha-Gemara ["Introduction to Talmud"] / Clavis Talmudica [Key to the Talmud]. Latin translation by Constantin L'Empereur van Oppyck. [Talmudic methodology]. FIRST LATIN EDITION. Title in red and black. Hebrew and Latin translation face-a-face. pp. (40), 232, (24). Waterstained. Contemporary mottled calf, spine in compartments, gilt extra, scuffed. 4to. [Vinograd, Leiden 39].

Leiden, Elsevir: 1634. \$400-600

⚡ The Mevo ha-Gemara of R. Samuel ha-Nagid of Granada (993-1055) was based on an earlier work (extant only in fragmentary form) by R. Samuel ben Chofni Gaon (d. 1013), Gaon of the famed Sura academy in Babylonia, and father-in-law of Hai Gaon. See EJ, Vol. XIV, cols. 807-8.

R. Yeshuah Halevi was an Algerian Talmudist who arrived in Castille in 1467. See N.Z. Friedmann, *Otzar Harabanim*, p. 246, no. 11722.

Constantin L'Empereur van Oppyck (1591-1648) was a Dutch Christian Hebraist. He translated the following Hebrew works into Latin: Mishnah, Tractates Midoth and Bava Kama; the Itinerary of Benjamin of Tudela; Ibn Yachya's Commentary to the Book of Daniel; the commentaries of Abravanel and Alsheich to Isaiah; and finally, the work of the grammarian Moses Kimchi. See EJ, Vol. VIII, col. 42.

218 (ZIONISM). Citron, Shmuel Leib. Im ein ani li, mi li?! O tochen divrei ha-machbereth "Autoemancipation." ["If I am not for myself, then who shall be for me?!"]. pp.39, (1). * With: David ben Aaron Hakohen, Ir David ["City of David": enumeration of 613 commandments] (Jerusalem: Y.D. Frumkin, 1887). pp.96. Missing title. [Halevy 595]. *Ex-library, stamps on title. Contemporary marbled boards. 12mo. [Friedberg A-1917].*

Vilna, Widow and Brothers Romm: 1883. \$800-1200

⚡ The author, an inhabitant of Minsk, discusses at great length the anonymous work "Autoemancipation," recently published in Berlin (1882), by Leon Pinsker. Part II consists of an open letter to the editor of "Ha-Tzofeh le-Beit Yisrael," who ridiculed "Autoemancipation," in which Citron rises to Pinsker's defense. See EJ, Vol. XIII, cols. 546-7

Ir David (p.21) bemoans the plight of the Jews of Russia for whom the imperial city of St. Petersburg and the "holy city" of Kiev are off-limits, and who are not accepted by Prussia - should they choose to immigrate there.

[SEE ILLUSTRATION TOP LEFT]

219 (ZIONISM). HERZL, THEODOR. Hakongress Habazilai. FIRST HEBREW EDITION. Translated by Michal Berkovitch. Partially unopened. pp.16. *Disbound, spine starting.* 8vo.

Warsaw, Schulberg Bros.: 1897. **\$600-900**

⚠ Herzl's report of the proceedings of the First Zionist Congress held in Basle in August, 1897, whose historic mission, as adopted in the Basle Program, was "the establishment of a National Home for the Jewish People in Eretz Israel." Although the title page states that a portrait of Herzl with his signature is to be included, however according to Ha-Mifal Ha-Bibliographi this was never in fact issued.

[SEE ILLUSTRATION TOP RIGHT FACING PAGE]

220 (ZIONISM). Teplitzky, Solomon. Chalom Herzl u-Pithrono ["The Dream of Herzl and Its Interpretation": Anti-Zionist polemics]. FIRST EDITION. pp. 22, 2. *Contemporary boards.* 8vo. [Friedberg Ch-752].

Warsaw, (D. Toresh): 1899. **\$150-200**

⚠ Assuming a most pragmatic approach, the author expresses his cynicism concerning the viability of Herzl's proposal to establish a Jewish State in Palestine. Contains a rare two page addendum by the publisher, Dov Berish Toresh entitled "Chalom Herzl ve-Shivro" (not noted by Friedberg), which contains an interesting polemic concerning the Rabbi of Slutsk, R. Yaakov David Ridvaz and the relationship of Herzl and Baron Rothschild.

221 (ZIONISM). Kinor Tziyon [Harp of Zion: Anthology of Zionides issued in honor of the Fourth Zionist Congress in London]. Hebrew with vowel points. On front wrapper, picture of patriarch and maiden playing harp and lyre. Appended, a catalogue of Tuschiyah publications. pp. 6, (1), 6-118, (2), 16. *Stained. Original pink pictorial wrapper bound in half cloth and marbled boards.* 8vo.

Warsaw, Tuschiyah: 1900. **\$200-300**

⚠ Odes to Zion by classic and modern poets: Solomon ibn Gabirol, Judah Halevi, Abraham Ibn Ezra, Israel Najara, Moses Chaim Luzzatto, Samuel David Luzzatto, Naphtali Herz Imber (Hatikvah), Chaim Nachman Bialik. Note especially: two female poets, Sarah Shapira and Rachel Morpurgo.

222 (ZIONISM). Photograph of the Twelfth Zionist Congress, Carlsbad, Sept. 1-14, 1921. A rare black and white photograph 8 3/4 x 11 1/4 inches, mounted on cardboard 13 1/2 x 16 1/2 inches, surrounded by Czechoslovak postage stamps, postmarked "Karlovy Vary, Kongres Sionisticky XII, 9.IX.31; Ha-Kongress ha-Tziyoni shneim ha-asar." The plaque, as it were, is inscribed to Josef Selzer, delegate of the Congress. *Extremities of photo cracked. Corners of plaque bumped.*

Carlsbad, September 9, 1921. **\$1000-1500**

⚠ In the photo, one spies at the front podium, left to right: Menachem Ussishkin, Chaim Weizmann, and two over on the right, Vladimir (Ze'ev) Jabotinsky. To the immediate left of the speaker is Nachum Sokolow.

The Twelfth Zionist Congress was the first congress since the outbreak of World War One. (The Eleventh Congress was held in 1913.) In the interim, momentous events had occurred, chief among them, the Balfour Declaration and the British conquest of Palestine. It should be noted that this was the last Zionist Congress attended by Jabotinsky. In January 1923, a combination of factors led to his fateful decision to leave the Zionist Organization, resigning his role as a member of the Zionist Executive. Jabotinsky would go on to found his own Revisionist Zionist movement. See EJ, Vol. IX, col.1180; Vol. XVI, col. 1171.

[SEE ILLUSTRATION TOP RIGHT]



Lot 222

223 (ZIONISM). Ben-Yehudah, Chemdah. Nos'ei ha-Degel ["The Standard Bearer": biography of the author's step-son, Itamar Ben-Av'i]. (Jerusalem, 1944). Hebrew. pp.(4), 327, (3), 37.

* Bound with: Ben-Avi, Itamar. Avi [biography of the author's father, Eliezer Ben-Yehudah]. (Jerusalem, 1927). Hebrew text in Latin characters. pp.16,4,106. Two works in one volume. Both FIRST EDITION. Illustrated plates, folding-plate and glossary. First volume One of 250 Numbered Copies reserved for close associates of Itamar Ben-Avi, signed by Chemdah Ben-Yehudah, and inscribed by her to Reuben Mass, the publisher. *Cloth with dust jacket. Sm 4to.*

\$800-1200

⚠ Two important and complimenting biographies. This, a significant association copy.

Eliezer Ben-Yehudah (1858-1922) was the founder of Modern Hebrew. His son Itamar Ben-Avi (1882-1943) was the first child whose mother tongue was Modern Hebrew. In maturity, he adopted the surname Ben-Av'i, "Son of Eliezer Ben-Yehudah" in acronymic form. From 1924, he was editor of the English-language daily Palestine Weekly. Despite a brief flirtation with religion, at which point he entered into dialogue with various rabbinic figures in Eretz Israel, Ben-Avi very much resembled his father in terms of his often radical and innovative approach to issues. Thus, he advocated that Modern Hebrew be written in Latin - rather than - Hebrew characters. (Ataturk, founder of modern Turkey, did the same for Turkish, which had formerly been written in Arabic characters.) See EJ, IV cols.469-70; 564-9

Chemdah Ben-Yehudah (1873-1951) was Eliezer's second wife, sister of his deceased first wife Deborah. Chemdah greatly aided her husband in his literary work, both during his lifetime and after his demise.



Lot 224

224 A MINIATURE MANUSCRIPT ON VELLUM. WRITTEN, ILLUSTRATED AND ILLUMINATED BY AN UNKNOWN ARTIST. SEDER BIRKATH HA-MAZON IM TIKUN KERI'ATH SHEMA IM BIRCHOTH HA-NEHENIN ["[Grace After Meals, with Prayers Before Retiring at Night, with Blessings Before Deriving Pleasure."].

21 Leaves measuring approx. 2 1/2 x 4 inches. All told, **TWENTY-SIX HAND-PAINTED MULTICOLOR ILLUSTRATIONS IN TEMPERA**. Hebrew text in square characters alternating with wayber-taytsch letters and rabbinic script. With Judeo-German instructions. Additional title within cartouche in resplendent colors adorned by the sign of Pisces under a canopy flanked on both sides by cornucopiae, and stating: "This Collection of Prayers Before Retiring at Night Belongs to the aristocratic Lady, Madam Fradche, Wife of the Noble Moses Gundersheim, May She Live for Many Pleasant Days."]

Blind-tooled calf, gilt extra. Marbled endpapers. Provided with modern solander-case. Light discoloration and minor marginal staining, minimal abrasions in few places.

Nikolsburg (Moravia), 1725. **\$40,000-60,000**

• **Provenance:**

1. Leon J. Obermeyer, Esq. Civic Leader of Philadelphia; gifted to:
2. Dr. Herman S. Gundersheimer; by descent to:
3. Prof. Werner L. Gundersheimer, Director Emeritus, Folger Shakespeare Library, Washington DC.

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

Engraved title flanked by Moses on right and Aaron on left - a tradition in Hebrew printing. At bottom, the Binding of Isaac; at top, King David and two crouching lions. Central panel in manuscript: "Written here, the Holy Congregation of Nikolsburg, under the reign of His Highness Emperor Charles. (The Austrian Emperor Carolus alluded to is Charles VI (1685-1740), who ruled from 1711 to 1740)."

f.2r. - The gilt letters "ayin" and "lamed" forming the word "Al" ("By the Waters of Babylon") in foliated vignettes.

f.2v. - The word "Baruch" (Blessed) rests on what appears to be a pomegranate; on top, a cherubic figure in peruke; on sides, daffodils.

f.3v. - In right column for Chanukah, an eight-branched candelabrum; in left column for Purim, Haman and his ten sons hanging from gallows.

f.4v. - The three letters "reish," "tzadei" and "hei" of the word "Retzeh" (Accept) in vignettes of medieval tower or onion dome and/or tree.

f.5r. - Word "Elo-heinu" (Our God) floriated.

f.5v. - An ingenious menu providing alternatives of Rosh Chodesh (New Moon) or the various festivals of Passover, Pentecost and the Feast of Booths. The graphic effect is that of a spin wheel or carrefour. At top, a pair of doves with twigs in their mouths.

f.6r. - As accompaniment to the blessing, "U-Veneh Yerushalayim," a mythologized City of Jerusalem with towers and the two domes of the Mosque of Omar and Al-Aksa Mosque on the Temple Mount, all within a wall, the portal of whose gate is remarkably realistic.

f.8r. - For the blessing upon wine, "Borei peri ha-gefen," a vintner harvesting grape clusters.

f.9r. - Depictions of thunder and lightning (above), and rainbow (below) for the appropriate blessings.

f.9v. Above: citrons and mixed fruits for blessing upon fragrance of fruits. Below: To illustrate the blessing upon beholding a king, an effeminate-looking ruler, flanked by halberdiers. Note period costumes.

f.10r. - Above: beverages for blessing "She-ha-kol". Below:

date palms and other fruit trees for blessing "Borei peri ha-etz."

f.10v. - Above: Women in open-air market vending their wares of vegetables for blessing "Borei peri ha-adamah." Below: Spice-merchant offering his wares for blessing "Borei minei besamim."

f.11r. - Above: Agriculturalists display blessing "Borei isbei besamim" for fragrant herbs. Below: At perimeter of city, various trees, to illustrate blessing "Borei atzei besamim" upon fragrant woods.

f.11v. - Above: A fountain for blessing "Borei she-men arev," for fragrant oils. Below: A rain storm for "Ha-tov ve-ha-metiv."

f.12r. - Above: Members of exotic races and uncommon physical appearances illustrate the blessing "Meshaneh ha-beriyoth" upon viewing "exotic ethnicities and others. Below: Two individuals, the one perhaps a winner at the horse races, the other a winner at a card game, illustrate the blessing "Ha-tov ve-ha-metiv" to be recited upon hearing glad tidings.

f.13r. - Word "Baruch" (of blessing "Ha-Mapil") surrounded by flowers and tendrils.

f.16v. - An angel pointing heavenward fits the bill of "Ha-Mal'ach ha-go'eil othi" [The angel who delivers me].



Lot 224

There was a proliferation of this genre of miniature illuminated books in the Germanic countries in the first half of the eighteenth century. (Nemenyi attributes this renewal of illuminated liturgical books to "the emergence of the new circles of wealthy Court Jews, who endeavored to imbue every circumstance of Jewish religious life with an atmosphere of luxury and beauty.") Some of the illustrations in our "Bentcher" [Grace After Meals] fall into an established pattern. Thus, we find in a detailed description of a Grace After Meals executed by Simcha of Bohemia in Mannheim in 1745, that the title page is flanked by Moses and Aaron; in Al ha-Nisim, Chanukah is depicted by a Menorah and Purim by Haman's ten sons dangling; "U-Veneh Yerushalayim" is shown by a castle of many towers and steeples with a large open gate; and "Ha-Mal'ach" by an angel. See R.D. Barnett, Catalogue of the Jewish Museum, London (1974), p. 119, no. 630.

All of our subjects reflect the attire of the time. (Even the angels on ff. 2 and 16 have the preemptory ruffs around their necks).

The men on ff. 8-9 wear three-cornered hats, waistcoats and knee breeches. The Jewish women vending their wares in an open-air market are dressed modestly with the tall, pointed head-dress characteristic of the pious German Jewess (f.10v.).

A few of our motifs are so remarkably similar to those by Aaron Wolf Herlingen (c.1700-c.1760), the most prolific artist-scribe of the eighteenth-century Moravian school, that one is forced to conclude that our own unknown artist followed the master's lead. The exotic races of "Meshaneh ha-beriyoth" and the spice shop of "Borei minei besamim" were clearly in emulation of Herlingen.

See further Ernest M. Nemenyi, "The Illumination of Hebrew Manuscripts After the Invention of Printing" in: Cecil Roth ed., Jewish Art (1961), pp. 425-54.

[SEE ILLUSTRATIONS THIS PAGE]



Lot 224



Lot 227



Lot 229

225 ALTER, MENACHEM MENDEL OF PABJANICE. Autograph Letter Signed to a Chassid residing in Paris: "I was happy to receive your letter...I am resting from my work in this village. My honorable, holy brother (The Gerrer Rebbe) is also here and I have spoken to him concerning your needs..."

(Poland), Erev Shabbath Kodesh Devarim, 1936. **\$600-900**

⚠ Known affectionately as R. Mendel Pavyanitzer, together with his brother Abraham Mordechai Alter - The Grand Rabbi of Ger, he played a heroic role in seeking to provide for the needs of Polish Jewry between the wars. He was deported to Treblinka where he was murdered in 1942. See Y. Alfasi, *Ha-Chassiduth*, p. 200.

226 (AMERICAN JUDAICA). Hirsch, Samuel. Social and commercial relations between Jews and Gentiles. German and Hebrew interspersed. *pp.36. Brown ink. 25 lines per page. Very minor stains.*

Luxembourg, 1847 -. **\$1500-2000**

⚠ Rabbi Samuel Hirsch (b.1815) served the Reform Congregation Keneseth Israel, Philadelphia, for twenty-two years from 1866-1888. The present sermons were delivered in his prior position, the Chief Rabbinate of the Grand Duchy of Luxemburg. See JE, Vol. VI, pp. 417-8.

227 (AMERICAN JUDAICA). Jaffe, Shalom Elchanan (Chief Rabbi of St. Louis, (1858-1923). Autograph Letter Signed to R. Shmuel Salant, Chief Rabbi, Jerusalem. Concerning a judicial dispute Jaffe had with R. David Rudensky concerning the correct spelling of "St. Louis" in a bill of divorce ("Get"). Jaffe felt it should be spelled "Sant Louiz" with a "Zayin" as the final letter, rather than a "Samach" as his opponent had written. *Four pages.*

St. Louis, 1893. **\$1500-2000**

⚠ Jaffe, a product of the Volozhin Yeshiva, was one of the founding members of the Agudas HaRabbonim of the United States which he was president, he also authored a number of works on the Talmud and responsa,

Chief Rabbi of St. Louis, Missouri, Jaffe's period of office was tumultuous due to his acerbic personality, often engaging in fierce polemics among his rabbinic peers.

The vituperative letter here, demonstrates Jaffe's vitriol, accusing his opponents as being "scornful jesters and liars," even "full-fledged heretics." R. Shmuel Salant had previously written Jaffe protesting his aggressive ways and Jaffe acknowledges here, he may have overstepped the bounds of decency in his tirade, however he unequivocally states he is more distinguished than any other American Rabbi and has no need to consult with them.

Also contains autobiographical and genealogical material indicating Jaffe's prominent forbearers. See Eisenstadt, *Chachmei Yisrael Be-America* (1903) pp. 60-61.

[SEE ILLUSTRATION TOP LEFT]

228 (ANGLO-JUDAICA). "Heartfelt Congratulations," from the London Committee of Deputies of the British Jews, "To Their Royal Highnesses the Duke and Duchess of Connaught and Strathearn...on the joyous occasion of your marriage...No class of Her Majesty's subjects can desire more ardently than ourselves that your union...may be ...happy...and...add to the... ties of loyalty...to the family of our beloved Queen." Signed J. M. Montefiore, President. ILLUMINATED MANUSCRIPT ON VELLUM, with delicate penmanship and scrollwork highlighted in blue, gold, red, green and purple. *16 1/4 in. x 19 3/8 in.*

London, April 18, 1879. **\$1000-1500**

⚠ Commemorating the marriage of Prince Arthur, the third son of Queen Victoria and Princess Louise of Prussia. Signed by Joseph Mayer Montefiore (1816-1880), a nephew of Sir Moses Montefiore.

229 (AUSTRIA). Pinkas Gadol shel Chevra Machzikei Torah [Ledger of the Society of Supporters of Torah]. Title within elaborate architectural columns. Written in a neat square Ashkenazic script. *ff. 21 (excluding blanks). Lg. folio.*

Lackenbach, 1910. **\$600-900**

⚠ Lackenbach was one of the "Sheva Kehillot," the seven communities of Siebenbergen located in Burgenland (one of the federal states of Austria on the Hungarian border). These communities were noted for their outstanding Yeshivoth and eminent Rabbis. This Pinkas contains the names of the deceased members of the Society, both men and women. It follows the custom prevalent to scrupulously entitle its' members with the proper honorific in accordance with their level of Torah scholarship. Hence, the more esteemed scholars were ennobled "Moreh Moreinu," lesser scholars were entitled simply "Moreinu," while others received the title of "Chaver."

[SEE ILLUSTRATION LEFT]



Lot 230

230 AZULAI, CHAIM JOSEPH DAVID (CHID"Á). Pinkas Shada"r [Emissary's Ledger]. AUTOGRAPH RECORD OF A HERETOFORE UNKNOWN MISSION. Hebrew and Judeo-Español (Ladino). Sephardic cursive script. Besides the entries in the hand of Azulai, there are additions by a traveling companion of the Rabbi (ff. 3r., 14r.).

Of great historic interest are later entries from the years 1808-9, in the hand of an unidentified Jerusalem financier who came into possession of the Pinkas (ff.18r-23r.). These Jerusalem entries may provide insight into the financial conditions of Jerusalem's Sephardic community in that period.

ff. 33. Brown ink on coarse paper. Several leaves expertly laid to size. Stains. Modern calf with matching slipcase. 4to.

1794-96, and on... **\$50,000-60,000**

📖 **OPENING A NEW PAGE IN THE BIOGRAPHY OF RABBI CH.J.D. AZULAI.**

Rabbi Chaim Joseph David Azulai (1724-1806), known by the acronym Chid"á, was without doubt, one of the greatest of Sephardic luminaries, who excelled equally in the diverse realms of Halacha, Kabbalah, and bibliography. A native of Hebron, Azulai studied at different times under R. Chaim ibn Attar (Ohr ha-Chayim ha-Kadosh), R. Jonah Navon and R. Shalom Sharabi (Rasha"sh). Conditions in Eretz Israel being financially precarious, Azulai undertook in 1753 his first mission to the Diaspora on behalf of the Yishuv, a mission which lasted five years. In 1772, he again traveled abroad, this time for six years. At the conclusion of this "shelichuth," Azulai set up residence in Livorno, Italy, where he remained for the remainder of his life.

Azulai recorded his impressions of his second mission in his book Ma'agal Tov ["Good Circuit"]. Elio Toaff wrote: "His book is perhaps the most important document on the life of the Hebrew communities of Egypt, Italy, Germany, Holland, France, Turkey and Tunis of the 17th century, and a precious and lively chronicle of facts, events, and the peculiarities of these people..." E. Toaff, Hayyim Joseph David Azulai," in Jung ed., *Guardians of Our Heritage* (1958), p.156.

The present Pinkas fills a major gap in our knowledge concerning the life and times of Azulai. Starting very early in his career, Azulai was a meticulous diarist. However, it soon became apparent to researchers that his diaries for the years 1792-7 were missing. Thus, our Pinkas Shadar can serve to partially fill that vacuum, at least for the years 1794-6. (However, see Rosenberg, p. 391 concerning two lists of sources of income and expenditures, one for the years 1781-1802, the other for the years 1795-1803.) See also M. Benayahu, Rabbi H.Y.D. Azulai (1959), pp. 238-9; H. Rosenberg, "Unpublished Works of Hayyim Joseph David Azulai," in: *Kiryath Sepher*, V (1929), pp. 142-162, 255-262, 388-395; *EJ*, Vol. III, cols.1019-20.

The startling discovery that emerges from our Pinkas is that in the years 1794-5, Azulai, by that time a septuagenarian, undertook one more journey - to Eretz Israel, on the way collecting funds, and it may be assumed, distributing his published works.

By piecing together the various entries, one is able to track Azulai's return itinerary: Jerusalem, Jaffa, Rashid (Rosetta), Alexandria, Rhodes, Izmir, Constantinople (f.9r.).

The Pinkas ends on a most touching note. The great Rabbi records the names of individuals upon whose behalf prayers are to be recited: "Note - to make a 'Mi she-beirach' for Sr. Manzana for three years on Yom Kippur in the city of Hebron and pray for him in Jerusalem, that the Lord should grant him success in all his ways and spare him all pain and suffering. May he merit to ascend to Eretz Israel and be buried there by the righteous, Amen." Or, "Note - to make a 'Mi she-beirach' for Sr. Aaron Mendes for two years. May the Lord bless him, Amen."

An earlier Pinkas Shadar of Azulai from the years 1753-8 and 1778 was sold by Kestenbaum & Company, Sale 28, Lot 312.

Prof. Shlomo Zucker of the Jewish National & University Library, Jerusalem, assisted in preparing this entry. A transcript of this Pinkas is available upon request.

[SEE ILLUSTRATION ABOVE]



Lot 233

231 BANET, MORDECHAI. Autograph Letter Signed, to R. Moshe Sofer of Pressburg (The Chatham Sofer).

A responsa concerning a case in which the government declared certain types of coinage and banknotes to be invalid or devalued. Letter closes on a personal note, with blessings to the Chatham Sofer personally and his exalted Yeshiva. *Two pages. Slight repair affecting a few words.*

Nikolsburg, Elul 8, 1811. **\$7000-9000**

⚡ R. Mordechai Banet (1753-1829) of Nikolsburg, was the “Oberlandesrabbiner” (Chief Rabbi) of Moravia and a colleague of Rabbis Akiva Eger and Moshe Sopher. He authored a number of scholarly works including responsa *Har Ha-Mor* and *Parashath Mordecai*. Banet was held in the highest esteem by the Chatham Sofer who called him a “Gaon Olam” and “Gadol Ha-Dor” in his eulogy. This responsum was published in *Har Ha-Mor* no. 38.

See JE, Vol. III, pp. 14-15; EJ, Vol. IV, cols. 159-160; N.Z. Friedmann, *Otzar Harabanim*, M-13753.

232 (BIBLE). I Chronicles 8:33-9:12; 13:3-15:9 (Two fragments). Two leaves. 21 lines per column. Black ink on vellum. Oriental Hebrew script. Vowel points above letters. Masoretic notes in margins and at bottom of page. *Some staining. 205 x 160 mm. Framed.*

Orient, 10th-11th centuries. **\$600-900**

⚡ The vowel points are situated above the letters in conformity to the Babylonian system (also adopted in Yemen), as opposed to the Tiberian system prevalent today whereby, for the most part, the vowel points are placed below the letters.

See EJ, Vol. II, col. 718, fig. 16 (excerpt from Book of Ezekiel in Babylonian script, 916 c.e., Leningrad Public Library, Firkovitch ms. B.3).

233 (CHASSIDISM). (DOMBROVA). Manuscript document signed by the Rabbi and communal leaders of Dombrova certifying the financial status of a widower who wished to remarry. The signatories state that as guarantors, they assume the responsibility of payment of the dowry within three years. *One leaf, with official wax seal of the community.*

Dombrova, **\$7000-9000**

⚡ The government imposed “Familiant Laws” to ensure that Jewish couples would have the means to sustain themselves at least during the first year of their marriage. The leaders of the community had to officially guarantee and vouch for the financial status of the groom, the purpose of the law was an attempt by the State to limit the natural growth of the Jewish community.

This document is signed by the esteemed R. Alexander Sender Meisels of Apta. Another of the signatories is Tzvi Hirsch ben Mordechai, the father of the renowned Chassidic Rebbe, R. Mordechai David Unger of Dombrova. The son-in-law of the previous Bobover Rebbe, R. Naphtali Halberstam, R. Mordecai David Unger, is a direct descendent of R. Mordecai of Dombrova.

[SEE ILLUSTRATION ABOVE]

234 (CHASSIDISM). Schneersohn, Shlomo Zalman, of Kopyst. Ma’amarim [Discourses]. Aschkenazic cursive script. Colophon on f.97r: “Salik be-yom b’ Bo shenath tarla’g poh Wilkomir” [Completed Monday of portion “Bo” in the year 5633 / 1873, here Wilkomir]. On final blank, inscription: “Ha-bikhel ha-zeh shayach le-ha-R. Y.M. Luria mi-Wilkomir” [This manuscript belongs to R. Y.M. Luria of Wilkomir]. *ff. 207. Brown ink on paper. Various hands. Stained. Original calf-backed marbled boards, distressed. Wide 4to.*

Wilkomir, 1863. **\$2000-3000**

⚡ MANUSCRIPT OF KOPYSTER CHASSIDISM

Upon the death of R. Menachem Mendel Schneersohn of Lubavitch, author of “*Responsa Tzemach Tzedek*,” in 1866, his second eldest son R. Judah Leib (Mahari”l) (1811-1866), assumed leadership of the Chabad movement in the city of Kopyst. Tragically, R. Judah Leib died within the year and was succeeded by his son, R. Shlomo Zalman (1830-1900). A collection of the latter’s Chassidic discourses were published posthumously by his son under the title *Magen Avoth* (Berdichev, 1902). All sixteen of the discourses in our “*bikhel*” or manuscript, appear in the two printed volumes of *Magen Avoth*.

Many of Russia’s greatest rabbinical authorities were counted among the Kopyster Chassidim, including R. Joseph Rosen of Rogatchov and Dvinsk, and R. Judah Leib Tzirelsohn of Kishinev.

With the death of R. Shlomo Zalman’s younger brother, R. Shemariah Noah of Bobroisk in 1923, Kopyster Chassidism became extinct, nevertheless, among Chabad Chassidim today, there are certain families whose ancestors were affiliated in the past with the Kopyst sect.

See Tzvi M. Rabinowicz, *The Encyclopedia of Hasidism* (1996), p. 430; Y. Alfasi, *Ha-Chassiduth* (1977), p. 80; EJ, Vol. XIV, cols. 981-2.



Lot 234

[SEE ILLUSTRATION LEFT]



Lot 235

235 (CHASSIDISM). Kethubah (Marriage Contract) of Grand Rabbi Israel Friedmann of Ruzhin (1796-1850). 34 lines. Brown ink on coarse paper. Creased, tears along creases with minimal loss of text. Ends taped. Stains. Mounted. 9 x 15 inches.

Pohorbishch, 9 Ellul, 1809. **\$50,000-60,000**

🕯 **CHASSIDIC KETHUBAH OF GREAT HISTORIC SIGNIFICANCE**

This marriage document contains the formula “Kethubah Acharitha Ba-charika Di-kethubatha Kamaitha” [Another Kethubah in Place of the First Kethubah], meaning that it was intended to replace the original marriage document, while increasing the monetary amount promised the bride from the original. R. Israel increased the value of his wife’s kethubah by 1,548 “korablech Moskovichi,” i.e. Muscovite rubles, which was according to the computation of Prof. David Assaf, “a considerable sum at the beginning of the nineteenth century.” The motivating factor was that she had found favor in his eyes (“ashkechath rachamin be-eynai”).

The groom “Israel son of Shalom Shachna,” is described as an “avrech” or young man in view of his tender age of thirteen years. The bride’s name was “Sarah daughter of Moshe Halevi.” The document was written in Pohorbishch, birthplace of the groom.

R. Israel Friedmann of Ruzhin was one of the most important, if controversial, figures in the early Chassidic movement. His pedigree extended back to the famed Maggid of Mezritch, R. Dov Baer, successor to R. Israel Ba’al Shem Tov, founder of the Chassidic movement, (who’s father, Shalom Shachna, was the son of Abraham “the Angel,” son of the Maggid.) R. Israel first attracted a considerable following in Ruzhin, Russia. After being falsely denounced to the Tsarist government, R. Israel was forced to flee across the border to Austrian Galicia, in 1845, reestablishing his court in the town of Sadigora, where a palatial residence was erected. R. Israel conveyed his teachings through witty statements rather than formal teachings. After his passing, his sons (and their wives) were criticized by the Tzaddik of Sanz, R. Chaim Halberstam, for their opulent lifestyle. Nonetheless, the regal “Ruzhiner Dynasty” continued to thrive. Several descendants would become famous for their Torah scholarship, most notably R. Moses Friedmann of Boyan-Cracow (1881-1943). Today, the descendants of the Ruzhiner dynasty, most notably the Rebbes of Boyan, Sadigora, and Buhush (who have all relocated to Eretz Israel), continue to occupy positions of leadership in the Chassidic world.

See D. Assaf, *The Regal Way: The Life and Times of Rabbi Israel of Ruzhin* (2002), pp. 36, 346; D.B. Rabinowitz, *Igroth Ha-Rav me-Ruzhin u-Banav* (Jerusalem, 2003), pp. 61-64 (facsimile on p. 62); *Tiphereth Israel*, no. 37, pp. 38-9 (includes facsimile); *EJ*, Vol. XIV, cols. 526-532.

Prof. Shlomo Zucker of the Jewish National & University Library, Jerusalem, assisted in preparing this entry. Further details concerning this Kethubah is available upon request.

[SEE ILLUSTRATION ABOVE]

- 236 (CIRCUMCISION RECORD-BOOK).** (Mohel Bichel). 42 manuscript pages recording the performance of 862 circumcisions in numerous locations throughout Hungary and Czechoslovakia including: Pest, Pupa, Prostitz and Pressburg. *Aschkenazi cursive Hebrew script. Upper left corners frayed affecting few words. Contemporary boards, rubbed. 8vo.*
 (Glogau-Pest), 1792-1834. **\$1000-1500**
- ✎ The circumcisions were performed by Yoseph Ha-Levi (Muhlberg), the son of R. Moshe Segal, Rosh Beth Din of Glogau.
- 237 (EGER-GANS FAMILY).** Stammbaum [Family-Tree] of descendants of Rabbi Elijah Eger. pp. (2) + 2 integral blanks. Brown ink on paper. With German-Hebrew red wax seal of "Chevra Kadisha / Der Isr. beerdig Bruderschaft" [Jewish Burial Society] and Austro-Hungarian postage stamp. Creased, some tears along creases. Folio. (Prague, 24 September, 1835).
 * With another genealogical chart of same family notarized by Moses Wolf Jeiteles with bilingual German-Hebrew seal of M.W. J. pp. (2) + 2 integral blanks. Brown ink on paper. Folio. (Prague, 1844)
\$600-900
- ✎ The data concerning the Eger Family is presented both synoptically (recto) and in the form of a genealogical chart (verso). The most famous scion of the Eger-Gans Family was, of course, Akiva Eger, Rabbi of Posen (Akiva Eger the Younger) (1761-1837). At the top of the Family Tree we have "Rabbi Elias Eger." Elijah Eger (d.1761) was the brother of Simchah Bunem Eger (d. 1764), father of Akiva Eger the Elder (d.1758), author "Mishnath de-Rabbi," grandfather and namesake of the Talmudist par excellence R. Akiva Eger. Thus, the progenitor of this branch of the family, Rabbi Elias Eger, was the great-great uncle of the author of the famed glosses to the Talmud. See JE, Vol. V, pp. 51-54.
- 238 EINSTEIN, ALBERT.** (Physicist and Noble Prize winner. 1879-1955). Typed Letter Signed in German. On letterhead of The Institute for Advanced Study, School of Mathematics, Princeton. Einstein reports having examined a paper by a Mr. Baldin, whom he refers to as an Ahnungsloser Engel ("a notionless angel."). *One page. Framed alongside photographic portrait.*
 9th September, 1942. **\$1000-1500**
- 239 (FALK, JACOB JOSHUA BEN TZVI HIRSCH).** Bequest to the heirs of the famed "Pnei Yehoshua."
 Frankfurt a/Main, 1818. **\$800-1200**
- ✎ RESIDUAL ESTATE OF THE "P'NEI YEHOSHUA."
 R. Jacob Joshua Falk (1680-1756), famed author "P'nei Yehoshua," served as rabbi of Frankfurt between the years 1741-1751. According to the terms of the present document: "These 50 Reichsthaler belong to the heirs of the Gaon, author of 'Pnei Yehoshua,' who served as Av-Beith-Din here (i.e. Frankfurt), according to the will of my father-in-law, the pious Leib Emmerich - with the exception of the heirs of the rabbi of Hanover, who though being heirs of the aforementioned rabbi (i.e. P'nei Yehoshua), have no claim to this, having already received their share." - The allusion is to the heirs of the P'nei Yehoshua's son, R. Aryeh Leib (1715-1789), author "P'nei Aryeh," who served as rabbi of Hanover from 1761 until his death. See EJ, Vol. VI, cols. 1155-58.
- 240 (FRENCH JUDAICA).** She'eloth u-Teshuvot / Dinei Shechithot u-Bedikoth [Laws of Ritual Slaughter and Inspection in the form of Questions and Answers]. Square Hebrew lettering with nikud. Hand-drawn endpiece. On front fly: "Ce livre apartien a Moyses Cremieux Juif de la ville de Carpentre" [This book belongs to Moise Cremieux, Jew of the city of Carpentras]. Also, "Ce livre apartien a Moyses Cremieux citoyen de la ville de St. Esprit, 1796" [This book belongs to Moise Cremieux citizen of the city of St. Esprit, 1796]. The Hebrew colophon reads: "Na'asu al yadei ha-tza'ir Yitzchak ..., shochet de-matha k"k Carpentras, ha-yom k"b le-chodesh Sivan, shenath h'tkl"z la-yetzirah. Na'asu ba-ad tzivuy ha-bachur Moshe ben Yoseph Carmi, shochet" [Done by the youth Isaac ..., ritual slaughterer of the holy congregation of Carpentras, today, 22 Sivan, 5537 anno mundi. Executed for the youth Moses ben Joseph Cremieux, ritual slaughterer]. *ff. (21). Brown ink on coarse paper. Foxed. Stitched. Unbound. 8vo.*
 Carpentras, 1777. **\$1000-1500**
- ✎ In the two inscriptions on the fly leaf one sees the transformation of "Moses Cremieux, Jew" to "Moses Cremieux, Citizen." One assumes the earlier inscription predates the French Revolution and the granting of citizenship to the Jews of France, while the later 1796 inscription reflects this newly won privilege.



Lot 241

241 (GAON OF VILNA). (Pinkas Beth HaGr"א). Manuscript on paper. 44 leaves. Various Ashkenazic cursive hands, including R. Abraham, the son of the Elijah, Gaon of Vilna, and R. Yaakov Moshe of Slonim, the Gaon's grandson. On portions of the Bible, Talmud, Shulchan Aruch and various topics. *Some staining, few pages torn and repaired. Modern vellum. Folio.*

Vilna and Slonim, (Early 19th-century). **\$20,000-25,000**

⚡ IMPORTANT MANUSCRIPT CONTAINING COMMENTARIES FROM THE VILNA GAON AND HIS FAMILY. MOSTLY UNPUBLISHED
See D. Kaminetsky, *Kethav Yad Kadsho shel Rabeinu Ha-Gr"א* in: *Yeshurun*, Vol. XVI (2005) pp. 737-738 n. 41.

Contains the following:

- ff. 1a-2b: Commentary on Shir Ha-Shirim (unidentified handwriting).
- f.3a: Commentary on Shir Ha-Shirim (in the hand of R. Abraham, the son of the Gaon).
- ff. 3b-5b: Topics arranged in alphabetical order (in the hand of R. Abraham, the son of the Gaon).
- ff. 6a-7b: Comments on Books of Samuel and Kings (in the hand of R. Abraham, the son of the Gaon) citing novellae heard from his father.
- ff. 8a-b: Copy of marginalia of R. Abraham on Shulchan Aruch Orach Chaim (in the hand of a grandson of R. Abraham, possibly R. Elazar Landau, the son of R. Yaakov Moshe who published *Tirgeim Abraham* by his grandfather, the same hand as f. 11b, heading in the hand of R. Yaakov Moshe).
- ff. 9a-11a: Commentary on the Morning Prayers (in the hand of R. Abraham, the son of the Gaon).
- ff. 11b-12a: Marginalia of R. Abraham on Shulchan Aruch Orach Chaim (in the hand of a grandson of R. Abraham, possibly R. Elazar Landau).
- f. 13a: General rules of grammar (unidentified handwriting).
- ff. 14a-27b: Comments and novellae on the Bible, Talmud Bavli, Yerushalmi, Shulchan Aruch, etc. (in the hand of R. Yaakov Moshe with many citations in the name of his grandfather, the Gaon).
- f. 28a: Commentary on Mizmor Le-Todah (in the hand of R. Abraham)
- f. 28b: Comments on various verses plus a poetic elegy.
- ff. 29a-b: A halachic query and response in the hand of R. Yaakov Moshe.
- ff. 30a-31b: Introduction to *Biur Ha-Gr"א* to Zohar (in the hand of R. Yaakov Moshe). Contains additional material than the published version (see Kaminetsky in *Yeshurun*, Vol. 16, Elul, 2005, pp. 737-745)
- ff. 31b-42a: Various comments on the Bible, Aggadah, Mishnah, Rash"i on the Torah, Maimonides, etc. (in the hand of R. Yaakov Moshe).
- f. 42a: Historical information pertaining to a 12th-century liturgical manuscript belonging to Ephraim Zalman Margalioth and a transcription of the tombstone of the Gaon's maternal grandfather, dated 1734 in Seltz and R. Yaakov Moshe's approbation to the work *Dikdukei Eliahu*, Vilna, 1833.
- f. 42b: Comments on *Tana Devei Eliahu* (in the hand of R. Yaakov Moshe).
- f.43a-b: Sermon "on the body and the soul" (in the hand of R. Yaakov Moshe).
- f.44a : Comments on *Koheleth* (in the hand of R. Yaakov Moshe).

[SEE ILLUSTRATION ABOVE]



Lot 244

[SEE ILLUSTRATION LEFT]

242 (HAGADAH). Hagadah shel Pesach. Square Aschkenazic Hebrew script. With inscription in Judeo-German. Title within decorative geometric border. Brown ink on paper. ff.23. Lightly browned and stained in places. Modern boards. 12mo.

Germany, 1837. **\$700-1000**

243 HERZL, THEODOR. (Father of Political Zionism, 1860-1904). Autograph Letter Signed "Th. H." Written to an anonymous "Doctor" (probably a literary agent), concerning the performance of his play in the Berlin theater. Discusses conditions, fees and the planned-upon publishing of the manuscript. German. Single page. On personal embossed stationery. Previous fold discernible; slight marginal chip. Mounted in frame facing picture of Herzl.

February 18, 1890. **\$1200-1800**

☛ For a similar letter, apparently to the same literary critic and / or publisher, discussing authorship of a play, see see Kestenbaum and Company, Auction XXVII, Lot 274.

244 HERZL, THEODOR. Postcard signed and inscribed in German: "Thankful for the friendly reception." On front of postcard engraved image of Dr. Herzl. *Framed.*

Basle, December 29, 1901. **\$2000-2500**

☛ This postcard was sent from the Fifth Zionist Congress held in Basle on December 26-30, 1901. Though purely symbolic in nature, Herzl was able to share with his audience that he had been granted an interview with the Ottoman Sultan. On the practical level, the main achievement of this Congress was the establishment of the J[ewish] N[ational] F[und]. See EJ, Vol. XVI, col. 1168.

245 HILDESHEIMER, MEIR AND AZRIEL. Five Autograph Letters Signed by Azriel Hildesheimer. * One Typed Letter Signed by his father, R. Meir Hildesheimer. * And one Autograph Letter Signed by S.C. Kook requesting Azriel Hildesheimer to ask Saul Lieberman for his opinion of Kook's commentry to Talmud Yerushalmi.

Jerusalem-Tel Aviv, 1934-40. **\$1500-2000**

☛ Correspondence between R. Meir Hildesheimer, Principal of the Hildesheimer Seminary, his son Azriel Hildesheimer and Saul Kook concerning relocating the Seminary to Eretz Israel from Berlin.

This notion engendered much opposition in Agudah circles, R. Chaim Ozer Grodzensky for one, was vehemently opposed to the idea. From this correspondence it is evident that Hildesheimer wished to alter the format of the curriculum in order to adapt it to the conditions in Eretz Israel.

One letter, written on the ship S.S. Polonia of the Polish Palestine Line, contains a moving account of the final days and the death of R. Meir Hildesheimer.

246 (HOLOCAUST). Typed Letter Signed "W. Godfrey," Archbishop of Cius, Apostolic Delegate.

Confidential communication from the Holy See to Chief Rabbi Joseph H. Hertz concerning the whereabouts of Chief Rabbi Samuel David Ungar of Nitra. *On letterhead of Apostolic Delegation, London.*

London, November 20th, 1944. **\$300-500**

☛ Samuel David Ungar, Rabbi of Nitra (1886-1945) and his son-in-law R. Michael Dov Weissmandel (d.1957) organized an underground network in their native Slovakia to assist Jews escape deportation during World War II. They received on occasion, cooperation from the Catholic clergy. Rabbi Weissmandel tried in vain to alert the free world to the ongoing extermination of European Jewry, later recounted in his tragic memoir "Min ha-Meitzar." Upon his capture by the Germans, he leapt from the train deporting him to Auschwitz and was able to survive the war, later settling in the United States where he re-established the Nitra Yeshiva in Mount Kisco, New York. His father-in-law, Rabbi Ungar, who went into hiding in the forests near Nitra, eventually succumbed to starvation and died in February, 1945. See EJ, Vol. XVI, cols. 418-419; Vol. V, col.1197; N.Z. Friedmann, Otzar Harabanim, p. 403, no.19492; p. 275, no. 13153

In this letter from the Holy See, routed through the Apostolic Delegate in London, the Chief Rabbi J.H. Hertz of England is informed that "the person concerned [Chief Rabbi Samuel David Ungar] cannot be traced, but there is every reason to believe that he evaded capture and has found a safe refuge."

247 (ISRAEL, LAND OF). Shadar Letter for emissary, ["shd"r = Shelucha de-Rabbanan"] to be carried by Yitzchak Ben Zion Ha-Levi Shevuth to collect funds in Egypt for R. Meir Baal Ha-Ness charity fund in Tiberias. With signatures including R. Yoseph David Aboulafia, Haham Bashi of Tiberias, R. David Waknin, and others. Tiberias, 1891.

* AND: Shadar Letter for emissary Rabbi I. D. Zwebner. Authority to collect donations in the Cape Province of South Africa. Signed by Rabbi Moshe Chaim Mirvish and the President of the Great Synagogue, M. Rosen. 1933.

\$200-300

248 (ISRAEL, LAND OF). Shadar Letter for emissary, ["shd"r = Shelucha de-Rabbanan"] to be carried by Abraham Chaim Penso. 40 manuscript pages, in Hebrew, English, French, German and Italian. Contains 32 signatures and stamps of Ashkenazic and Sephardic Rabbis; including R. Meir Auerbach, author of *Imrei Binah*, R. Moshe Yehudah Silberberg, of Kutna, author of *Zayit Ra'anani*, Chaim David Chazan, Rishon Le-Zion, Moshe Benveniste, Raphael Yedidya Aboulafia, Mordechai Eliezer Suzin, Rachamim Shlomo Ha-levi, Abraham Amar, and others. Contains a listing of 596 destitute families in receipt of welfare. *Bound in calf. Folio.*

Jerusalem., 1863. **\$1200-1800**

• The letters signed by the Rabbis emphasize that "Our messenger will receive nothing for himself but (all funds) will be...remitted to the hands of the undersigned, from whom annual receipts will be sent."

This expedition by "the very excellent Rabbi" Abraham Chaim Penso, to so many countries is unmentioned by Yaari in his landmark study, *Sheluchei Eretz Yisrael*. Yaari does note this emissary in connection with a later "Shelichuth" in 1867, travelling together with R. Aaron Azriel (p. 734).

[SEE ILLUSTRATION RIGHT]



Lot 248

249 (ISRAEL, LAND OF). Shadar Letter for emissary, R. Asher Nissan Levitan: "Kethav Harsha'ah shel ha-Yeshivah ha-Merkazith ha-Olamith...mi-yesod R. Avraham Yitzchak Hakohen Kook." [Writ of Emissary of The Central Universal Yeshivah of Jerusalem]. Typed Letters Signed (bound), some on letterhead of Chief Rabbi Kook, in Hebrew, Yiddish and English. Ornate multi-colored manuscript title-page. With signatures of Rabbis Abraham Isaac Hakohen Kook, Jacob Moses Charlop and Zevi Judah Hakohen Kook-in both Hebrew and English. *ff. 6, blanks, 3.*

Jerusalem, 22nd May, 1929. **\$1000-1500**

• Rabbi Kook's role in the Yeshivah was somewhat honorific, consisting of a shi'ur kelali (general lecture) on the Yeshiva's chosen Talmudic tractate at the start of each zeman (semester). Daily shi'urim were delivered by Rabbi J.M. Charlop and other faculty members of the yeshivah. Administration of finances was delegated to the Chief Rabbi's son, Rabbi Tzvi Judah Hakohen Kook.

This historic document states the urgency to absorb the influx of new students applying from Soviet Russia and other countries of the Diaspora.

The emissary, R. Asher Nissan Levitan (d. 1957), was the uncle of R. Eliezer Shach, late Rosh Yeshiva, Ponevezh, B'nei Berak. Eventually, R. Levitan became rabbi of a congregation in the Bronx, New York. See N.Z. Friedmann, *Otzar Harabanim*, no. 3615.

[SEE ILLUSTRATION RIGHT]



Lot 249

250 (ISRAEL, LAND OF). Twelve Legal documents from the Jewish community of Safed. These include a death-certificate and tax payments to the Turkish Administration complete with tax stamps. * Also: Announcements of results of the Jerusalem lottery, jointly sponsored by Ashkenazic and Sephardic communities, complete with winning numbers and cash amounts expressed in "grush" [piastres]. In German, Hebrew and Osmanli (Turkish in Arabic characters).

Jerusalem and Safed, 1880's -1890's. **\$700-1000**

251 (ISRAEL, LAND OF). Shaarei Chesed Neighborhood and Free Loan Society.

Documents, letters, ledgers, advertisements, contracts, receipts, pamphlets, reports, broadsides, announcements etc. In Hebrew, Yiddish, French and English. *Approx. 150 items.*

Jerusalem, 1884-1940. **\$5000-7000**

• AN IMPORTANT, COLLECTION OF DOCUMENTS PERTAINING TO THE HISTORY AND GROWTH OF THE SHAAREI CHESED NEIGHBORHOOD IN JERUSALEM.

A more detailed description of the contents of this collection is available upon request.

[SEE ILLUSTRATION RIGHT]



Lot 251 (A Selection)



Lot 252

252 **(ISRAEL, LAND OF)**. Description of a Journey Made by Signor Moise Cassuto in the Year 1733. Manuscript in cursive Tuscan with some Hebrew, including, on final leaf, a full-page prayer in Hebrew to be said at the Holy Places and graves of the Righteous. ff. 45. *Modern calf with linen ties. 4to.*

Italy, 18th-century. \$2000-3000

• “The air of Jerusalem resembles that of Florence...”

Fascinating and extensive travelogue, condensed from the original version (held by the British Museum) of an 18-month tour of 30 Middle Eastern and European cities undertaken by the Florentine Jewish banker Moise Cassuto.

Written in Tuscan (classical Italian) with a smattering of Hebrew, the narrative has a restrained and unpretentious style with a wealth of detail. It is particularly unusual in that Cassuto had an interest in recording not only the Jewish life he encountered, but also the ways of life and customs of those of other religions. All the more remarkable is the tolerance and open-mindedness shown by this Jew toward Christians and Moslems.

Spiced with tales of storms at sea and highwaymen, there are delightful accounts of his impressions of the Holy Land, a description of Jerusalem, the Cave of Machpelah in Hebron, and the various Jewish communities of Eretz Israel, including the Samaritan community of Nablus.

According to Barnett, copies of this diary exist at the Bodleian Library, Oxford and the British Museum. He cites a correspondence from Mrs. M. Cassuto-Salzman who states that her grandfather reported the existence of a copy of the manuscript in the library of the Finzi family which later came to be in the possession of one Rabbi Margulies (d. 1922). She states, “Now I do not know its whereabouts” (p.116, n. 4). Possibly this is the manuscript presently offered.

See R. Barnett, “The Travels of Moshe Cassuto,” in *Remember the Days...in Honor of Cecil Roth* (1966), pp. 73-121

The lot includes a detailed and lengthy scholarly treatment and translation of the manuscript by Prof. Giuseppe Trapanese of Columbia University, New York.

[SEE ILLUSTRATION LEFT]

253 **(ISRAEL, LAND OF)**. Takanoth Ha-Chevrah Zichron Moshe le-Binyan Batim Be-Yerushalayim le-Shem Sir Moses Montefiore.

Twelve-page Loan Agreement between the Montefiore Foundation Jerusalem and and one Joseph Ziv. Signed by the Trustees: Yechiel Michal Pines, Joseph Elshar, Nachum Nathanson, Malkiel Mani, Isaiah Press, Yitzchak Nachum Levy, etc. pp. 14.

Jerusalem, 1907. \$600-900

• THE DEVELOPMENT OF THE ZICHRON MOSHE NEIGHBORHOOD OF JERUSALEM.

Contains by-laws and conditions of the Society seeking to develop the residential area of Jerusalem named in memory of Sir Moses Montefiore. Specifies styles of homes acceptable, the conduct expected of residents (all of whom were to be exclusively Jews), the desire to maintain a green-belt, etc.

254 **(ISRAEL, LAND OF)**. Autograph Letter Signed by Moshe Leib Bernstein, Chairman, and Baruch Reuben Solomon Halevi Jungreis, Honorary Secretary of the Council (Waad Hair) of the Ashkenasic Jewish Community, Jerusalem. Addressed to “Leon Hosiery Mil [linery], Philadelphia,” providing information of local communal affairs as well as requesting charitable funds. pp. 3.

Jerusalem, 1st Tammuz, 1920. \$400-600

• The letter informs the recipient of the investiture by the Charedi Community of Joseph Chaim Sonnenfeld as Rabbi and Av Beth Din of Jerusalem. Thus, the ultra-orthodox element in Jerusalem made a de jure separation with the Chief Rabbinate, at whose helm stood [the unnamed] Rabbi Kook, whom, it was feared, had come under the sway of the secular Zionist leadership.

See Kestenbaum Auction XXXIII, Lot 195, for a later letter to the same recipient, reporting on the same issue.



Lot 255

255 (ISRAEL, LAND OF). Dizengoff, Meir. Autograph Letter Signed in French, to Mr. M. Fogelsohn, postscript in Hebrew.

Notes Personnels sur Tel-Aviv ["Personal notes on Tel-Aviv"]. Mounted with period postcard displaying likeness of Meir Dizengoff. Included as collateral, two letters from Dr. M. Altbauer, Director of the Historical Museum of Tel-Aviv to the addressee Mr. Menachem Fogelsohn, requesting photocopies of Dizengoff's French article (January and February 1963). 5 pages. On letterhead of "Township of Tel-Aviv."

Tel-Aviv, September 28, 1934. **\$7000-10,000**

☛ "Tel-Aviv, as a Jewish city and a Jewish center, is a necessity for the Diaspora; the Jews dispersed, persecuted and menaced throughout the world sense instinctively that the ground is vanishing [under their feet], and are happy to have a rallying point - a city created by Jews, for Jews in their historic homeland" - Meir Dizengoff

In this memoir, which as the Hebrew postscript indicates, served as a form of manifesto, Meir Dizengoff, founder and mayor of the first modern Jewish city, responds here to the many criticisms levelled against this "boom city" (English in original) - which even as he wrote, numbered 6,000 buildings and close to 100,00 inhabitants.

Founded as a small suburb of Jaffa in 1909, the realization of the vision of Tel-Aviv came about with great speed. Nevertheless, the city was subject to much criticism from detractors in the British colonial administration, suspected for their jaundiced view of the Zionist enterprise. Chief of their complaints was the rampant speculation on real estate. Other complaints included the shortage of manpower and the lack of a solid economic base.

Dizengoff rails against the gross unfairness of British policy. Enormous loans were extended to other cities in Palestine, while Tel-Aviv, the largest city of all, received none. In Jaffa, the Administration constructed a "palatial post office ten times greater than the needs of the local population, while the post in Tel-Aviv is housed in small rented quarters!" In Haifa, a courthouse was constructed, while none in Tel-Aviv. Britain's solution to the problems besetting Palestine was the limitation of Jewish immigration. Dizengoff recognized the proffered "solution" for what he really saw it to be - a stranglehold on Jewish aspirations in Palestine.

Dizengoff praises Tel-Aviv's beautiful beaches that have the potential of developing into the "Oriental Riviera." According to Dizengoff, the International Fair held in Tel-Aviv in April 1934, justified the hope that the city would one day become "the key and the departure point of the economic life of the Near East."

In closing, Dizengoff calls upon Great Britain to avail itself of the idealism and zeal of the Zionist pioneers in civilizing Palestine. "Great Britain could not have found better agents for uplifting this land which it received after the War ruined and desolate."

Meir Dizengoff (1861-1937) was born in Bessarabia, studied chemical engineering in France, and finally settled in Jaffa in 1905. Dizengoff was one of the founders of the Achuzath Bayith Company responsible for establishing a modern Jewish quarter near Jaffa, later known as "Tel Aviv." In 1921, when Tel Aviv became a city, Dizengoff was elected its first mayor, and served in that capacity virtually until the end of his life.

See Ilan Shchori, *Tel Aviv: The Dynamics of a Dream* (1990); EJ, Vol. VI, cols. 138-9

A MOST SIGNIFICANT LETTER CONCERNING THE FLOWERING OF TEL AVIV, WRITTEN BY ITS' MOST CHARISMATIC FOUNDING FATHER.

[SEE ILLUSTRATION ABOVE]



Lot 256

256 (ISRAEL, STATE OF). "Most Secret" Papers of British Mandatory Government concerning the proposed Partition of Palestine.

Including: How to terminate the Mandate. * A timetable for the order of events leading to final Partition. * Treaties needed to be implemented. * Where the boundaries of proposed States are to be drawn. * The assumed reactions to the parties involved, etc. Interestingly, most of the documents state for which official they were intended for.

(Jerusalem), 1946-47. **\$25,000-30,000**

THE LAST GASP OF THE BRITISH MANDATE OF PALESTINE.

These papers are of utmost importance to the historical understanding of the transitional period leading up to the establishment of the State of Israel, and have bearing on the situation in the Middle East to this very day.

At the conclusion of World War II, several successive committees attempted to chart the future of the region in a way acceptable to both Jewish and Arab nationalist aspirations. With the passage of time, Britain reluctantly came to the conclusion that the days of the Mandate were numbered. At a loss to move matters forward, ultimately the British Government dropped the whole mess in the lap of the newly-formed United Nations Organisation (UNO). Our papers deal with London's increasing frustration with the rapidly deteriorating situation. They also reveal

how radical were British plans for carving up the region and how very little territory was to be awarded the Jewish State once it emerged after the transition period. Some of the highly classified documents reveal the deep-seated prejudice of British officialdom. This is borne out in thinly-veiled derogatory statements such as one concerning the "psychology of the Jew, which it is important to recognise as something quite abnormal and unresponsive to rational treatment" (p.1).

Another, undated memorandum, appears to be a legal brief or considered opinion by an authority on international law as to whether the Palestine Mandate is still binding even after the dissolution of the League of Nations, the body which granted the Mandate to Great Britain. Also discussed is whether the United Nations Organisation provides for a Trusteeship to replace the Mandate.

An extremely detailed memorandum, "issued for the use of His Excellency" (Cunningham?), designated Questions 1-24, probes from many different angles - administrative, demographic, economic, legal, military, political, religious, etc. - what the succession States will look like.

In general, the thrust of our memoranda stamped "Most Secret", is the carving of Palestine into three entities: A Jewish State, a "Jerusalem State" (over which the British would retain control), and an Arab territory to be subsumed under the sovereign state of Trans-Jordan (recognised as independent since March 1946), and ruled over by Amir Abdullah. Thus, our memoranda lay the groundwork for the revised version of the Morrison-Grady scheme put forward by Bevin in January 1947.

An especially sensitive issue was when to break the news of the forthcoming Jewish State to the Jewish Agency, which was to be recognised as the Transitional Administration of the Jewish State. The proposal states rather matter of factly that "there is little purpose in consulting the Agency more than a few hours before the announcement"! (p.2)

One memorandum, dated 5th January, 1947, to "Sir Alan [Cunningham]" (1887-1983), the British High Commissioner of Palestine between the years 1945-1948, concerns the eventual placement and pensioning of British officers in the Palestine Service once the British Mandate has ceased to exist.

There follows a brief dateline of the period under consideration:

January 1946 - The establishment in Washington of the Anglo-American Committee of Inquiry. British Foreign Secretary Ernest Bevin of the Labour government is highly prejudiced against the project from the onset. Its findings are published April 1946. The Committee recommends not partition but rather a bi-national Palestine state, and the immediate immigration of 100,000 Jewish refugees. Rejected by the British government.

September 1946 - British government submits new proposal, the Morrison-Grady Plan (headed by Deputy Prime Minister Herbert Morrison of Britain and Ambassador Henry F. Grady of the U.S.), providing for the division of Palestine into three sectors, Jewish, Arab and British (the latter including Jerusalem and the Negev), with the British retaining supreme control for another four years. Both Arabs and Jews reject the proposal.

January 1947 - Second round of talks in London. Amended version of Morrison-Grady scheme put forward by Bevin. Rejected by Arabs.

February 1947 - The British government announces that it is handing the Palestine problem over to the United Nations.

See EJ, Vol. IX, col. 359; Vol. XVI, cols. 1090-1.

[SEE ILLUSTRATION ABOVE]

257 (ISRAEL, LAND OF). Tel Aviv Documents. Twelve documents pertaining to the founding of the modern city of Tel Aviv, including:

An eleven-page manuscript memoir by Akiva Aryeh Weiss (the founder of Tel Aviv alongside Meir Dizengoff). * Minutes of the first meeting of "Achuzath Bayith" (the Society responsible for the development of the city). * Four letters on official letterhead of "Achuzath Bayith, Jaffa," dated 1909-1910, of which 3 are signed by Akiva Aryeh Weiss, then Chairmen. * Three letters on stationery of "Township of Tel-Aviv" (1924), 2 of which signed "M. Dizengoff"; * Three documents pertaining to the founding of the first Bank of Tel-Aviv.

Accompanied by: A further 22 items, signed by: Israel Rokeach (Mayor of Tel-Aviv), P. Lachover, Ya'akov Fichman, S. Yavne'eli, Moshe Smilansky, Gen. Aharon Yariv, etc.

\$6000-9000

✦ In this extremely detailed 11-page recollection addressed to Mordecai ben Hillel Hakohen, dated 29 Tammuz, 1927, Akiva Aryeh Weiss punctiliously recounts how the modern City of Tel Aviv came to exist.

Weiss, a native of Lodz, Poland, tells how he arrived in Jaffa (for the first time) precisely at the time of Herzl's death in summer of 1904. After a six-week tour of the Land, especially the recent established agricultural colonies, Weiss returned to Lodz to settle his affairs. In summer of 1906, he returned to Jaffa, settling there permanently. At a meeting in the local library, Jaffa's residents were astonished when Weiss confidently asserted what the Land of Israel needed was a modern Jewish city alongside Jaffa. "It was only because Meir Dizengoff

had introduced me as a "newcomer" that the crowd were courteous enough to hear me out." As the meeting developed, the following objections were raised: Ottoman Turkish law forbade selling land to Jews. Secondly, Jews were not issued building permits (the buildings in the colonies were registered as "barns"). Thirdly, the Jews of Eretz Israel were strapped for funds, living for the most part off the largess of the Jews of the Diaspora (the "Chalukah" system). And fourthly, how would Jews, notorious for dissension among themselves, ever unite behind this cause? Weiss advised how a Turkish "kushan" might be obtained and also advised taking a loan from the Anglo-Palestine Bank. At a second meeting, held in the privacy of Weiss' home, he unfurled his vision of the first modern Hebrew city: "Wide boulevards, sewage, electric illumination, proper plumbing. The administration in Jewish hands. The Sabbath, a Sabbath worthy of its name." At that meeting, it was decided to launch a membership campaign for the society that later was called "Achuzath Bayith." Weiss goes on to reveal the details concerning the actual purchase of the land, which was priced from 55 to 95 centimes the cubit. - And so, cosmopolitan Tel Aviv came to be.

[SEE ILLUSTRATION ABOVE]



Lot 252 (A Selection)

258 (ITALY). (RABBINICAL SEMINARY OF PADUA). Shai La-Morim [Festschrift in honor of the ordination of the first graduating class]. Edited by Eugenia Gentiluomo. Padua, 1834. WITH: Manuscript material by various Italian Rabbis and dignitaries, e.g. Jacob Cazis of Mantua, Samuel Ghironi of Padua, Claudio Cazis, Abraham Reggio, and Marco Mortara of Mantua. With comments pertaining to the Seminary: graduates, examinations, apprenticeships, consecration services, etc. *The manuscripts are mostly in Italian (English translation provided in many cases), with a sprinkling of Hebrew. In eight folders with English descriptions and translations in each folder.*

Padua, 1827-1847. **\$2000-3000**



Lot 258 (A Selection)

✦ THE FIRST FESTSCHRIFT OF A JEWISH EDUCATIONAL INSTITUTION

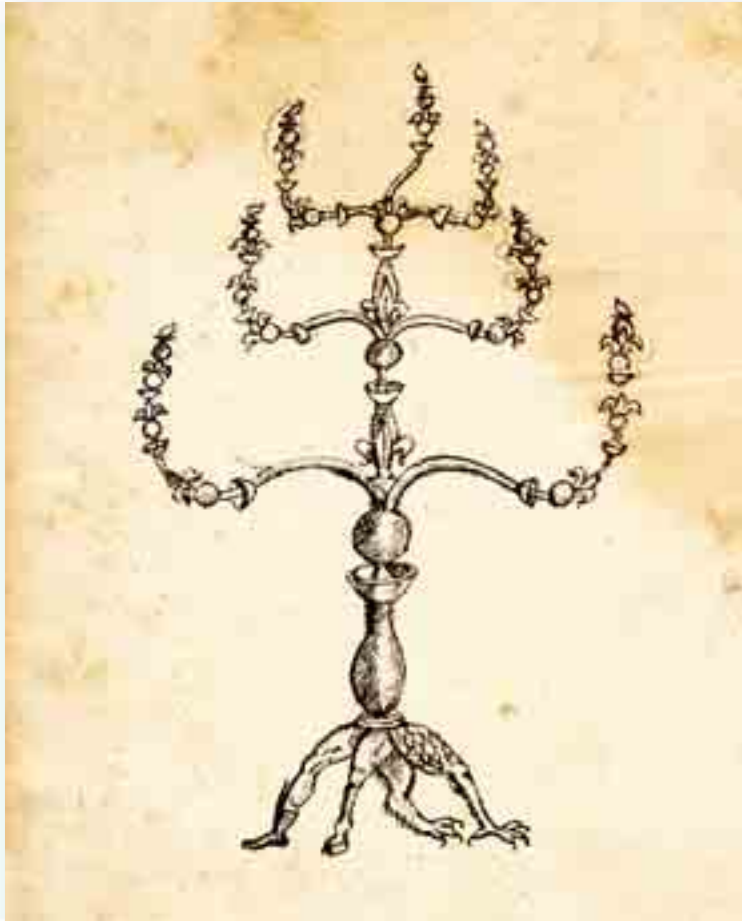
An important record of the first modern Rabbinical school and its' four-year program of study. Makes mention in particular of four graduates all of whom had a significant influence on Italian Jewry: Dr. Israel Gedalia Cazis (1794-1841), Rabbi of Mantua who practiced medicine; Hillel Baruch Shalom [Lelio] Cantoni (1802-1857), Rabbi of Turin; Abraham Lattes (1809-1875), Rabbi of Venice and Abraham Chai Reggio (1755-1842), Rabbi of Gorizia and later faculty-member of the Rabbinical Seminary.

See Studies in Bibliography and Booklore, Volume V, p. 95: Festschriften of Jewish Educational Institutions, no. 1.

[SEE ILLUSTRATION LEFT]

259 (ITALY). Documents on the properties of the Jona [Colombo] Family, a family of Italian-Jewish bankers. Latin. pp. (4), (2 integral blank), (11), (1 integral blank), (1), (1 integral blank). Brown ink on paper. Tops stained and frayed. One small hole in middle affecting minimum of text. 8 1/2 x 11 1/2 inches. Stitched.

Piedmont (Italy), 1619-1629. **\$2000-3000**



Lot 262

262 (KABBALAH). Broda, Elchanan. Leket ha-Pardess [a florilegium of kabbalistic excerpts]. Title within garlanded architectural columns. The "additional title" consists of a kabbalistic representation of the seven-branched Menorah in the Tabernacle, in which the four feet represent the four faces of Ezekiel's mystical vision: the face of a man, the face of a lion, the face of an ox, and the face of an eagle (Ezekiel 1:10). The artist has thus sketched four feet: a human leg, hirsute and shodden; a furry paw; a cloven hoof, and a feathered claw. This is a graphic representation of the mystical contents of the book. On ff.28v.-29r. there are several kabbalistic diagrams of the hands extended in priestly blessing. On f.91r. charts of the Shem ha-Mephorash, the seventy-two lettered Name. ff.116. *Double columns. 25 lines per column. Brown ink on coarse paper. Stained. Missing first leaf. f.2 and also final 2 leaves torn with minimal loss of text. f. 91 missing' supplied (see below). 6 x 7 1/2 inches. Blind-tooled calf. Contemporary calf slipcase. 4to. [Ben Jacob L-404 (ms. of R. David Oppenheim)].*

1714. **\$4000-6000**

☛ The author, an adept in Lurianic Kabbalah, nonetheless anthologizes a broad array of earlier kabbalistic literature, such as the works of Gikatilia, Bachaye ben Asher, Recanati, Tziyoni, ibn Gabbai, de Vidas, et al.

Present in the Bodleian Library, Oxford, two other manuscript copies of this work (Nos. 1908 and 1954). (The Bodleian mss. had previously been in the possession of R. David Oppenheim of Prague.) In the former, the author's name is given on the title as "Elchanan of Broda." The date is given in chronogramic form in the colophon of the present work.

One may speculate that the author was some relation of the celebrated R. Abraham Broda of Prague (1650-1717) but this remains pure conjecture.

On f.56r. there is a marginalium signed by the renowned bibliographer M. Steinschneider indicating that "this column is omitted" in the Bodleian manuscript.

Between ff.90-92 there is a paste-in where the missing leaf (f.91) has been copied from f.104v. of the Bodleian manuscript "Mark 1851." The copyist's signs his name "Zalman ben Jacob Koppel."

Leket ha-Pardess has never been published.

[SEE ILLUSTRATION ABOVE]

260 (ITALY). Three Consultations to the Apostolic Camera Concerning Usury and the Jews:

1) Risposta al Discorso Stampato Intitolato il Vero Stato dell' Ebrei [Response to the Discourse Entitled The True State of the Jews]. pp. (13) + 3 integral blanks. * 2) Discorso Teologico circa la permisse dell'usure all'Ebrei [Theological Discourse about the Permissibility of Usury to Jews]. pp. (15) + 1 integral blank. * 3) Sacra Congregazione Levaminis Romana... de Univers. Hebreorum [Addressed to the Sacred Roman Congregation...from the Jewish Community]. pp. (7) + 1 integral blank.

Rome, circa, 1670. **\$1000-1500**

☛ These documents are consultations or representations to the "Holy See" concerning the right of Jewish bankers in Rome to lend money at interest. See Leon Poliakov, *Les Banchieri Juifs et le Saint-Siège du XIIIe au XVIIe siècle* (1965).

261 (ITALY). (PARDO, DAVID SAMUEL). Passaporta all'Interno [printed passport/personal identification document]. Single printed sheet, with manuscript additions. Text in Italian and German. The passport includes pertinent personal information such as description of facial features, eye and hair color, date and place of birth, profession and religion: "Israelitica." *Lightly browned in places, integral folds. Folio. Framed.*

Verona, 1856. **\$600-900**

☛ David Samuel Pardo, born in Ragusa (Dubrovnik) in 1781, served as the rabbi of Verona. The Pardos were a distinguished Italian rabbinic family which hailed originally from Prado in Castile. See JE, Vol. XII, p. 421; Vol. IX, p. 525.

263 (KABBALAH). Luria, Isaac [AR"i] and Temerls, Jacob. Commentary to Sepher Yetzirah [Book of Creation]. Neat Ashkenazic cursive Hebrew script with occasional square letters. With four diagrams of right and left hands, and a detailed majestic chart of the Sefiroth and their Kabbalistic connections with the Hebrew letters, human senses, the seasons and the twelve tribes. Stamp of "Beth ha-Midrash Menachem Zion be-Churvath R. Judah he-Chasid...Yerushalayim," (i.e. The Churvah Synagogue in the Old City of Jerusalem, demolished by the Arab Legion in the War of Independence, 1948). ff.2. Misbound. The essay actually begins with the words, "Ma'amar ha-kadosh shel harav ha-gadol ha-eloki R[abbi]Y[itzhak] L[uria]." (Presently, the sequence of the text is left to right rather than right to left.). *Lightly browned and rubbed at edges with marginal repairs, some worming. Clean small tears along central fold on f.1 not affecting text. Modern boards. Folio.*

Poland, 17th Century. **\$2000-3000**

• The scribe cites a commentary by his illustrious teacher, "Jacob Aschkenazi Temerls." By the fact that the scribe attaches to the name the blessing reserved for the living, "Y[ishmerehu] TZu[ro]," we surmise that Temerls was still alive at the time of the writing. Temerls died in the year 1666. Born in Worms, Germany, this outstanding Talmudist and Kabbalist resided most of his life in Poland, where he authored a work of Kabbalah, *Siphra di-Tzeni'utha de-Ya'akov* (1669). Though Temerl's son, Eliezer Lipmann, responsible for the publication, expressed the wish to print his father's other numerous manuscripts on Kabbalah, there were no further publications. See EJ, Vol. XV, col. 941.

The present essay by R. Isaac Luria (Ar"i) on the rudiments of Sepher Yetzirah, with the accompanying commentary by R. Jacob Temerls, was first published by R. Samuel Luria as an appendix to his edition of Sepher Yetzirah with commentary of the Vilna Gaon (Warsaw, 1884). In a footnote, Luria explained that he discovered this unpublished essay of Ar"i in a manuscript from the collection of the Vilna Gaon. Luria titled the essay "Kelil Tochmith" (Overall Plan), by which, no doubt, he meant to convey that Ar"i therein provided an overall scheme of how all the elements enumerated in Sepher Yetzirah - and primarily the letters of the Hebrew alphabet - are contained in the hand.

It is possible that our manuscript was brought to Eretz Israel by the disciples of the Vilna Gaon who settled there. The stamp tells us that the manuscript was once property of the "Beth Midrash Menachem Zion." The latter studyhouse, situated in the reclaimed Churvah Synagogue of Jerusalem, was founded in the year 1837 by R. Abraham Solomon Zalman Zoref, a leader of the Perushim in Jerusalem. (The Perushim were the coterie of disciples of the Vilna Gaon.) See A. Ya'ari, *Sheluchei Eretz Israel* (1977), pp. 777, 781; Frumkin and Rivlin, *Toldoth Chachmei Yerushalayim*, Pt. III (1929), pp. 156, 180-1.

In addition to several variants, one clear advantage of our manuscript over R. Samuel Luria's printed version, is the fact that we have an accompanying chart which presents graphically Temerl's understanding of the complex interrelationships of the Sephiroth, etc. Whereas R. Samuel Luria provided a chart of the Vilna Gaon (as transcribed by his disciple R. Moses Samuel of Tolotchin), evidently the manuscript from which Luria copied lacked R. Jacob Temerl's chart.

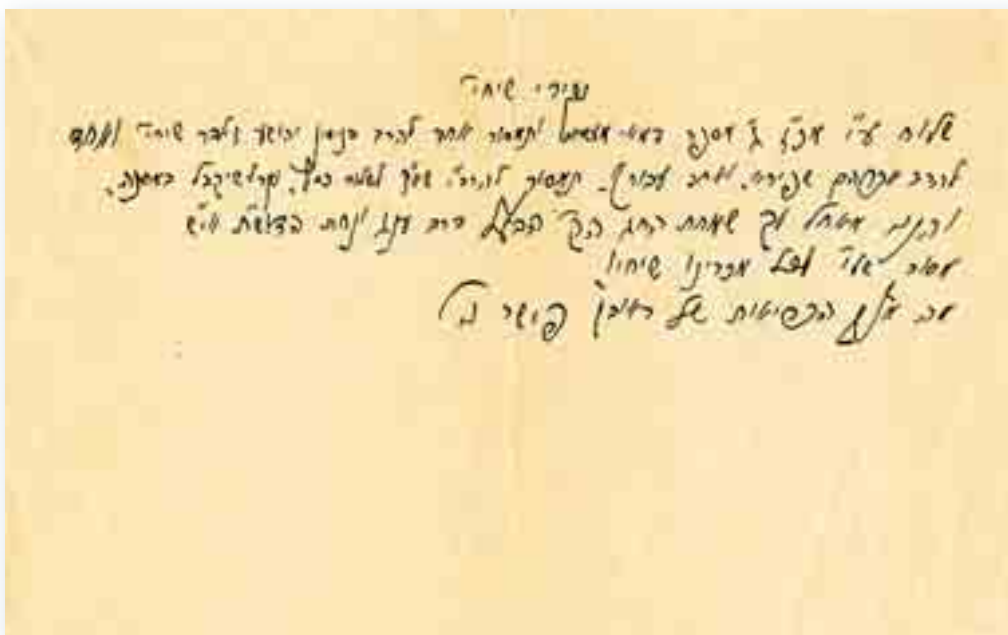
264 KARELITZ, ABRAHAM ISAIAH. ("Chazon Ish"). Autograph Letter Signed. *Brown ink on lined paper. Single crease. 5 x 8 inches.*

(Bnai Beraq), n.d. **\$3000-5000**

• R. Abraham Isaiah Karelitz (b. Kosova 1878 - d. Bnai-Beraq 1953) was noted for his modest, unassuming lifestyle. Hence his use of "stationery:" lined paper lacking letterhead. He was wont to sign "Ish" (literally "a man"), the of initials "Abraham Isaiah." His numerous halachic works were titled likewise "Chazon Ish" [Vision of Abraham Isaiah]. For the longest time, the identity of the author remained unclear. Though he refused any official position, preferring to remain a private householder, he was recognized as the spiritual leader of Orthodox Jewry. See EJ, Vol. X, cols. 787-8.

In this note to an unnamed person ("my dear one"), Rabbi Karelitz conveys that the three copies of his work on Tractates Demai and Ma'asroth are to be distributed as follows: "One to R. Benjamin Joshua Zilber, one to R. Abraham Shapira, and one for you".

[SEE ILLUSTRATION ABOVE]



Lot 264

- 265 (KETHUBAH).** Marriage Contract for the groom "Harav Ha-Kollel Yitzchak b. Moshe Uziel". Sephardic script within decorative floral border. Signed by the Dayanim of Jerusalem Yitzchak Covo, Binyamin Mordecai Navon.
Jerusalem, 1845. **\$1200-1800**
- The signatories were important Sephardic Rabbis. Covo was appointed Chief Rabbi of Jerusalem following the death of R. Chaim Abraham Gaguine in 1848. He was actually older than Gaguine and thus signed before him on certain documents cited by Frumkin (including the memorandum sent by the Jerusalem community to Sir Moses Montefiore in 1839). Luncz entitled him as "Saba Kadisha, Abir ha-Ro'im, she-ein lanu temuratho." (The Senior, Holy Sage, the Chief Shepherd, who Cannot be Replaced). Navon was a respected kabbalist who published *Nechpah ba-Kesef*, composed by his grandfather R. Yonah Navon. See A. L. Frumkin, *Toldoth Chachmei Yerushalayim*, Part III, pp. 278-79, 292-93.
- 266 (KETHUBAH).** Marriage Contract. Printed with manuscript additions in Sephardi cursive (Meshita) script. At center top, seal of the Sephardic Community of Jerusalem, flanked by two lions. Depicted scenes of Jerusalem: Rabbi Yochanan ben Zakai Synagogue, Churvah Synagogue, Tiphereth Israel (Nissan Bak) Synagogue, and the Temple Mount. At bottom, scenes of Jericho and Shechem (Nablus). *Created. Framed. 17 x 22 inches. [S. Sabar, Ketubbah (1990), pp. 316-7, no. 203 (incl. facs.)].*
Jerusalem, 1908. **\$300-500**
- Ari ben Isaac Samander weds Istam, called "Bechorah," daughter of Simchah Katzav. The witnesses are Elijah Jacob Leghimi and Saul Kassin.
Rabbi Saul Kassin (1864-1915), a native of Aleppo, settled in Jerusalem in 1891. There, he acquired a reputation as one of the outstanding kabbalists of the Holy City. He was the father of R. Jacob Kassin (1900-1994), Chief Rabbi of the Syrian community of Brooklyn. See D. Sutton, *Aleppo: City of Scholars* (2005), pp. 227-242, nos. 327, 330.
- 267 (KETHUBAH).** Marriage Contract of a groom named "Abraham" (Fragment). Brown ink on vellum. Large Sephardic script within decorative border. *95 x 100 mm. (Oblong). Framed.*
Northern Spain, Early 14th century. **\$800-1200**
- One of the earliest Spanish marriage contracts extant (if only in fragmentary form).
The last line of the fragment, "be-pheirush be-lo ta'aroveh ("explicitly without any admixtures") is a formula unique in the annals of the Kethubah.
- 268 KOOK, ABRAHAM ISAAC.** (First Aschkenazi Chief Rabbi of Modern Eretz Israel, 1865-1935). Typed Letter Signed in English on the stationery of the Beth Din of the Chief Rabbinate. Ordination of Michael Rosenblum. *Torn at the folds, not affecting text.*
Jerusalem, April 25, 1923. **\$200-300**
- 269 KUNSTADT, YITZCHAK. (RABBI OF GROSSVERDEIN AND RADWITZ).** Autograph sermons, eulogies and novellae. Including many historical eulogies including R. Yehoshua of Belz and R. Yaakov Weidenfeld of Harimilov. *Two volumes. Over 1,300 pages. Some staining, a few pages frayed. Signature and inscription in German by his son, Meir Kunstadt, Vienna, 1914. Vol. I disbound, Vol. II original boards, some pages loose. 4to.*
Grossverdein-Radwitz, 1873-1904. **\$3000-5000**
- The author was a disciple of the R. Abraham Samuel Benjamin Sopher (The Kethav Sopher), who in later years entrusted Kunstadt to tutor his son, the Shevet Sopher. Kunstadt was one of the most renowned Hungarian Rabbis. His powerful delivery and the depth of his sermons and eulogies made his books *Luach Erez* (Cracow 1886 and Tzernowitz, 1887) and *Luach Erez Ha-Chadash* (Vienna, 1915) extremely popular and many of his novellae are cited in popular anthologies such as *Likutei Bather Likutei* by R. Samuel Alter.
The present autograph manuscript contains unpublished material. In his sermon for Rosh Ha-Shanah, 1903 Kunstadt recounts the Kishenev pogrom of that Summer, he also cites a comment heard in the name of the Chassidic Rebbe Yehoshua of Belz (vol. II p. 891) and widom heard from the Kethav Sopher (p.567).
See Friedman, *Otzar Ha-Rabanim* 10972.
- 270 (LEWIN -EPSTEIN PUBLISHERS).** Autograph Letter Signed by Eliahu Zev Ha-Levi Lewin-Epstein, to R. Samuel Salant of Jerusalem, stating books ordered from the firm of Romm of Vilna have been despatched to him. *One page.*
Warsaw, 1886. **\$100-150**
- 271 LIEBEN, KALMAN OF PRAGUE.** Autograph Manuscript on paper, written in a precise Ashkenazic script in Hebrew, Yiddish and some German. Signed Kalman Lieben, Sopher De-Chevre Kadisha Gemilath Chasadim on f. 27b. ff. 33.
Prague, (1849-54). **\$1500-2000**
- Contains a potpourri of original and copied notes, concerning Prague: Biographical information of Rabbi and scholars, specific liturgies, synagogue appurtenances, genealogy, etc.
Lieben was a Prague scholar and bibliophile. He served as the registrar of the community and as actuary of the Chevre Kadisha. He assiduously copied Prague's community-records, thus preserving the history of this ancient community. Together with Simon Hock, Lieben published a collection of tombstone inscriptions from the old Prague cemetery with biographical data (*Gal Ed, Prague, 1856*).
- 272 LIEBEN, KALMAN OF PRAGUE.** (Polemics). *Kovetz Vikuchim: Igereth Al Tehi Ke-Avotcha*, by P. Duran, author of *Ephodi* with commentary of R Joseph Shem Tov, Igereth R. Shlomo Bonfid and other works, n.p. n.d. [Breslau, 1844].
* Bound with: *Kuntres Ha-Mesoreth* attributed to Ben-Asher, with introduction and notes by Leopold Dukes. Tubingen, F. Fues, 1846.
With signature of Kalman Lieben on flyleaf plus a four-page manuscript poem in his hand entitled "Zichron Sepher Nitzachon." The final two leaves after the second work contain a manuscript copy of a Piyut for Yom Kippur by ibn Gabirol plus a copy of the poetic colophon of the Nachmanides, all in the neat precise hand of Lieben. *Contemporary half calf over marbled boards, rubbed. 16 mo.*
\$700-900

273 (LITERARY FIGURES). Eleven letters of nineteenth and twentieth-century notables:

Fulda, Ludwig (1862-1939) - German-Jewish playwright (EJ, Vol. VII, col. 219) - 1

Beer-Hoffman, Richard (1866-1945) - Austrian-Jewish poet and playwright (EJ, Vol. IV, cols.381-2) - 1

Mendelssohn, Alexander (1798-1871) - Berlin banker, grandson of German-Jewish philosopher Moses Mendelssohn (1729-1786), and son of Joseph Mendelssohn (1770-1848), Moses' eldest son, who founded the banking house; Alexander was the last Jewish descendant of Moses Mendelssohn (EJ, Vol. XI, cols. 1324-6) - 1

Geiger, Ludwig (1848-1919)- German-Jewish historian, professor of German literature at Berlin University, son of Abraham Geiger (1810-1874), founder of Reform Judaism (EJ, Vol. VII, cols. 360-1) - 1

Harden, Maximilian (1861-1927) - baptized German-Jewish journalist and polemist, born Witkowski (EJ, Vol. VII, cols. 1333-5) - 1

Steinman, Eliezer (1892-1970) - most prolific Hebrew writer of his generation, popularizer of Chassidism (EJ, Vol. XV, cols. 372-3) - 2 (pp. 5-8, 11-14, essay "Between Heaven and Hell" on tormented German dramatist Heinrich von Kleist [1777-1811]; 13-pp. article, "The Elusive Peace," a wry memoir of Steinman's experiences as a writer)

Kariv, Avraham (1900-1976) - Hebrew poet and literary critic (EJ, Vol. X, cols. 790-1) - 1 (4-pp. poem, "Jew and Gentile")

Klausner, Joseph (1874-1958) - literary critic and historian, Professor Hebrew University (EJ, Vol. X, cols. 1091-6) - 1 (9-pp. essay entitled, "The Unity of Goethe," based on address at Hebrew University, 22 Sivan 1932 on the occasion of the hundredth anniversary of the death of the poet)

Lamberg, Avraham - Yiddish writer - 1 (1-p. short essay)

Borer, A. - 1 (8-pp. Hebrew essay entitled "A Shot in the Dark" discussing literary theory).

\$1000-1500

274 (LITURGY). Lecha od nakshivah [A continuation of Athith ad dodim, kerovah by Kalir for Shabbath Ha-Chodesh, the Sabbath preceding the New Moon of Nissan]. First word in each stanza historiated. *Black ink on paper. Stains and tears. 210 x 305 mm.*

France, 14th century. **\$1000-1500**

• This "kerovah," as it is known, was composed by the famed Kalir (R. Elazar Kalir). The poem occurs only in the Aschkenazic rite. See Davidson, *Thesaurus of Mediaeval Hebrew Poetry* (1970) I, p. 403 (no. 8904).

275 (LITURGY). Piyut [Religious poem, possibly for Yom Kippur]. Single leaf from Machzor (Holiday Prayer Book). First word in each stanza in red ink. On vellum. Stained and torn. 175 x 320 mm.

Germany, 14th-15th century. **\$1000-1500**

276 (LITURGY). Viduy [Last Rites]. Kathavti zoth eich she-yithnaheg be-im chas ve-shalom yikra lanu choleh, achath yasim el libo she-ein adam yode'a ito... ["I wrote this, how one should comport oneself if one is taken ill, let one take to heart that no man knows when it is his time..."] Hebrew instructions in Rashi script or wayber taytsch letters. Text in square lettering with vowel points (nikud). Title within wreathed architectural columns, with Two Tablets of Law above. Black border surrounding text. Initials ornate. Total of 12 stylized initials. *Black ink on stiff paper. Minor stains. Marbled endpapers. Contemporary boards. ff.36. 3 7/8 x 4 5/8 inches.*

(Mannheim), 1791. **\$1500-2000**

• FROM THE COLLECTION OF JOSEPH GRADENWITZ.

The manuscript focuses upon the Affirmation of Faith (Ani Ma'amin), followed by several Psalms to be recited on the deathbed. Includes a declaration by the Chevrah Kadisha to be recited on the New Moon of Adar, designated as a fast day for its' members. Concludes with several pages of burial instructions, especially customs particular to the community of Mannheim, Germany.

The colophon reads: "This 'pinkas' I wrote for the honor of the Omnipresent and in honor of my 'mечutan' Moses ben Leib Fulda of Mannheim. Executed by me, the insignificant Kasman ben Leib Oppenheim of Heidelberg." Below there is an inscription: "It was given to me as a gift by the grandson of the above, Isaac (illegible)."

[SEE ILLUSTRATION RIGHT]



Lot 276



Lot 278

277 (LITURGY). Scroll containing Memorial Prayer for Jews martyred in World War One. Hebrew. Lists of names between colored architectural columns. *Black scribal ink on vellum. 10 inches high. On 3 membranes. Provided with contemporary tube.*

(America?), 1916. **\$1000-1500**

After an E-l Maleh for those fallen in war, and a Mi She-beirach for the President, Vice-President, and Gabbaim of the congregation, there follows a roster of names of deceased members and their loved ones.

278 (MEISELS, DOV BERISH). Chief Rabbi of Cracow and Warsaw). Tena'im [Engagement contract]. Manuscript on paper with signatures of the bride, groom, mother of the bride, witnesses and the three members of the Beth Din of Cracow affirming the signatures with two official wax seals. Plus the signature of the Chief Rabbi of Cracow, R. Dov Berish Meisels on the verso endorsing that all agreements have been appropriately conducted. *One leaf. Large folio. [See Luchoth Zikaron pp. 75-77].*

Cracow, 1844. **\$3000-4000**

R. Dov Berish Meisels (1798-1870), was a most interesting and multi-faceted scholar who was elected Chief Rabbi of Cracow after a controversial struggle. Independently wealthy, he supported the Polish Revolt, personally financing the purchase of arms for the rebels. In 1846, he was elected to the Senate of Cracow and in 1848 was the first Jew elected to the Austrian parliament. In 1856 he became Chief Rabbi of Warsaw in which position he assisted the Polish patriots against the Czar.

Document also signed by R. Shlomo Katz (d. 1818), the head of Rabbi Meisels' Beth Din (Rosh Beth Din); R. Menele Segal Horowitz (d. 1847) also a Dayan on Rabbi Meisels' Beth Din; and R. Abraham Eliezer Leizer Damesek (1772-1847), Dayan in Cracow.

The tenaim provide for surprisingly detailed financial and property transactions after which the wedding can take place.

The Lot accompanied by a eulogy on Rabbi Meisels, "Dovev Sifthei Yeshanim," (Warsaw, 1870) signed by R. Samuel Heller of Safed.

[SEE ILLUSTRATION LEFT]

279 MONTEFIORE, SIR MOSES. (English philanthropist, 1784-1885). Letter Signed in Hebrew in Sir Moses' distinct large square Hebrew letters. Addressed to the leaders of Jerusalem Jewry, both Sephardic (Haham Bashi, Abraham Aschkenazi) and Aschkenazic (R. Meir ben Asher of Anikst and R. Judah Leib Levy). *One page.*

Ramsgate, 1871. **\$600-900**

The letter notes the transmittal of a sizable donation received from R. Judah ben Issachar Rosewald of Baltimore, America.

Judah Rosewald was granted rabbinic ordination by Rabbi Abraham Rice of Baltimore in the year 1860. This would likely be the first Orthodox rabbinic ordination in America.

280 NATHANSON, JOSEPH SAUL. (1808-1875. Author of Sho'el Umeishiv). Autograph Letter Signed to Simcha Ha-Levi and Joseph Stern, thanking them for sending him newly published work by R. Yonathan Ha-Cohen of Lunel on Tractate Chullin. Also, includes a halachic note concerning the function of the "kurkvan" (gizzard). *One leaf.*

Lemberg, 1871. **\$2500-3000**

Joseph Nathanson was an outstanding "Posek" and prolific writer of responsa. Childless, Rabbi Nathanson was independently wealthy and devoted to philanthropic affairs and his scholarly pursuits.

281 PLOTZKI, MEIR DON OF OSTROV. (Author of Klei Chemdah. 1866-1928). Autograph Letter Signed to R. Baruch Mordecai Lipschitz of Shedlitz (Author of responsa Berith Yaakov). Contains six comments on various parts of the book. R. Meir Don writes he completed the entire volume on Orach Chaim and Yoreh Deah over Yom Tov. *3pp. Folds repaired. Bound in boards.*

n.d. **\$300-500**

Accompanied by a two page letter in English dated 1995, written by R. Abraham Gurewitz, Rosh Yeshiva of Gateshead, thanking the former owner of the letter, for allowing it to be published in the Torah journal Moriah.

282 (BONDI). Documents of Bondi Family: Moreinu Rabbi Lazar, son of Rabbi Jehuda Bondi (1844); Judah Leopold Bondi (1888).

\$500-700

The Bondis were one of the most prominent families of Prague. These documents confirm Lazar Bondi and later, it is presumed, his son, Judah Leopold Bondi, in their roles as religious functionaries in the community.



Lot 283



Lot 284

283 (PRESSBURG YESHIVA). Pinkas D'Chevra Tifereth Shabbath Le-Bachurim D'Kehilla Kedosha Pressburg. An historical overview of the finest students of the Pressburg Yeshiva.

Contains nearly 250 names of Society-members, a great many of whom later rose to become important Rabbis and communal leaders. The Pinkas records each members' town of origin and professional position later held. A selection of names recorded:

Joseph Tzvi Dushinsky, Menachem Schick, Akiva Sopher, Asher Anshel Jungreis, Mordechai Weber, Kalman Weber, Jacob Rieder, Joseph Shmuel Rieder, Ben Zion Snayders, Eliezer Schonfeld, Moshe Zafir. Menachem Pollak, Joseph Dov Bleier, Abraham Stern, Avigdor (Victor) Schonfeld, Isaac Weiss, Yisrael Weltz, Shmuel Benjamin Strasser, Nahana Nata Strasser, Yom Tov Lipman Neihaus, Asher Anshel Miller, Mordecai Mezzei, Joseph Fisher, Yirmiah Blau, etc

Many artistic, elaborately colorful full-pages executed by student members with obvious artistic talent. ff. 249. Original boards, rubbed, lacking spine. Folio.

Pressburg, 1903 -1918. **\$10,000-12,000**

✦ Contains seven chapters of rules and regulations for admission to the society; selection of topics for speakers; conduct of members during the pilpul; election of gabbaim; meetings, etc. Also, various other additional Takanoth of directly personal nature: members must attend all "derashoth" regardless of their personal relationship with the speaker; penalties for latecomers; benefits to be received from the Society upon the marriage of a member, etc.

[SEE ILLUSTRATION TOP LEFT]

284 (ROTHSCHILD). Autograph Letter Signed of Carlo Barone Rothschild, Napoli, 8 October, 1832, on stationery with watermark of Rothschild family coat of arms, enblazoned with motto "Concordia, Integritas, Industria." * Letter with return address of "Bn. S[alomon] M[ayer] de Rothschild, Verona Bridge, Verona, 4 April 1854," in English. * Autograph Letter Signed of S[alomon] Rothschild, Roedelheim, 26.6.1868. * With: Six letters addressed to various Rothschild family-members (five to the Paris branch and one to Nathan Mayer Rothschild, London).

\$2000-3000

✦ Karl [Carlo] Mayer Rothschild (1788-1855) - one of the five sons of the founder of the famed financial dynasty, Mayer Amschel (1744-1812) of Frankfort a/Main - founded the Italian branch of the banking firm in Naples in 1821.

Salomon Mayer Rothschild (1774-1855) - another of the five sons of Mayer Amschel - headed the Austrian branch of the Rothschild Bank.

Amsel Salomon Rothschild (1803-1874), succeeded his father Salomon Mayer in Vienna. In 1861 he was appointed to the Austrian House of Lords.

See EJ, Vol. XIV, cols.334-338.

[SEE ILLUSTRATION TOP RIGHT]



Lot 285

285 SCHATZ, BORIS. (Founder of the Bezalel School of Art, 1867-1932). Tzava'ath Ha-Prof. B. Schatz. Four closely typed sheets, with secretarial-signatures of Ze'ev Raban and Mordechai Narkiss. * Two envelopes addressed to Narkiss and A. Wissotzky, both handwritten and signed by Prof. B. Schatz, and sealed shut with red wax seals of B. Schatz. * A Power of Attorney signed by the wife and daughter of Boris Schatz empowering attorneys Tzvi Belkovsky and Judah Behm of Tel-Aviv to present the Will to the Chief Rabbinate of Jaffa-Tel-Aviv. *Hebrew text.*

Jerusalem, August 4, 1930. **\$5000-7000**

❖ **LAST WILL AND TESTAMENT OF PROF. BORIS SCHATZ.**

Before his departure for America in 1930, ostensibly on a fund-raising mission, Boris Schatz (1867-1932), founder of the Bezalel School of Art in Jerusalem, committed to writing this tzava'ah or Last Will and Testament.

The will begins on a rather prosaic note detailing all Schatz's property (par. 1), debts owed to others (par. 2), and finally how his property is to be divided (par. 3). He then entrusts all his papers to Mordechai Narkiss to be archived at the Bezalel School (par. 4), and expresses his gratitude to the faculty and assistants of Bezalel School, at the same time begging their forgiveness if at times his demands of them seemed too exacting (par. 5). "But they would have themselves seen that I was even more demanding of myself, sparing neither strength nor money." He notes that his professional difficulties were due to the fact that Bezalel School was created before its time and that Zionist officials were unable to appreciate its value. He exhorts his colleagues to continue to believe that one day Bezalel will flourish and that from it will come art for the Land and People of Israel (*ibid.*).

Most heart-rending are the personal exhortations to Schatz's family. He addresses his son, Bezalel: "While I lived, you never knew my soul; you never understood me. Fools did not allow you to see me and recognize me. You distanced yourself from me, thus you lost much. Attempt to seriously read all that I have written and all that honest men have written concerning me and Bezalel [School]. Then you will understand me and come to love me and follow in my ways" (par. 6). In that same paragraph, the son is adjured to care for his mother, who is described as mentally ill, and his sister Zahara, portrayed as neurasthenic, but promising. Schatz reveals to his son that the last two years of his life were embittered by his wife's unfounded suspicions of an affair with his personal physician, the female Dr. Feinberg.

The final message imparted to Angelika, Schatz's daughter from his first marriage, is most revealing: "Bad luck drove us apart when you were but an infant. When I last saw you, you being a small girl, incomprehensibly asked, what makes me more your father than ... , that lout who stole you and your mother from me" (par. 8). The elliptical reference is to Andrei Nikolov, a Bulgarian student of Schatz, who ran off with Schatz's wife Genia. Nikolov studied sculpting in Schatz's private school in Sofia, later becoming his assistant. (See Zalmona, pp. 18-19).

Paragraph 9 is full of personal recriminations against his present wife Olga, whose delusional state embittered Schatz's life. He reveals that the forthcoming trip to America, undertaken in a precarious state of health, is as much an attempt to find some repose from the poisoned atmosphere of their home, as to raise funds for the Bezalel School.

Paragraph 11 stipulates that rather than have his remains transferred from overseas to the Mount of Olives, the expenses involved instead be donated to the Bezalel School. These wishes were not respected. Schatz died in Denver, Colorado, at the conclusion of a successful fund-raising mission. His body lay in the morgue of Beth Israel Hospital in Denver for six months. Eventually, his remains were buried on Mount Scopus in Jerusalem.

Five copies were made of Schatz's Will. A copy was entrusted to A. Wissotzky and another to Mordechai Narkiss, groomed to be Schatz's successor at the Bezalel School. Together with a third party, S. Ben-Zion (Gutman), they were to act as executors of the will. A fourth copy was deposited in the Anglo-Palestine Bank and the fifth copy Schatz took with him to America. The will was witnessed by Ze'ev Raban and Narkiss. A note by the Office of the Chief Rabbinate of Jaffa-Tel-Aviv adds that the witnesses Raban and Narkiss appeared before the court to validate that these were indeed their signatures.

Boris Schatz has no living descendants. His daughter from his first marriage, Angelika, a painter in her own right, eventually immigrated to Eretz Israel, where her son suffered from a mental illness and died childless. Schatz's children from his second marriage, Bezalel and Zahara, also died childless.

See Y. Zalmona, *Boris Schatz: The Father of Israeli Art* (2006); and N. Shilo-Cohen ed., *Bezalel 1906-1929* (1983); *EJ*, Vol. XIV, cols. 945-6.

[SEE ILLUSTRATION ABOVE]

286 SCHICK, MOSHE. (MahRa”M Schick). Autograph(?) Manuscript Signed. A responsum concerning the separation of “Chalah” from a dough produced from potatoes. Cursive Ashkenazic script. *One leaf, frayed affecting only one or two letters.*

(Chust), (1870 ?). **\$5000-7000**

⚡ The Mahara”m Schick (1807-1879) was one of the most prominent Hunarian Rabbis of his time and the foremost disciple of the Chatham Sopher. He was a fierce opponent of the leader of the Reform Movement, calling them “Karaites not Rabbis.” Schick supported Samson Raphael Hirsch in his dispute with Seligman Baer Bamberger concerning forming a separatist anti-Reform congregation in Frankfurt. Nevertheless, the Maha”m Schick permitted “God-fearing Talmudic scholars to preach in the vernacular,” although many of his rabbinic peers were shocked by the notion of not preaching in the traditional Jewish style. He was the principal successor to his master, the Chatham Sopher in his ability to respond quickly to even the most complicated questions of law. Almost 1000 of his responsa have been published, the present responsum was published in Teshuvot Maha”m Schick, Yoreh Deah no. 327.

[SEE ILLUSTRATION RIGHT]

287 SHEMAMA, NISSIM. (INHERITANCE CONTROVERSY). One-page manuscript in Hebrew and French in various hands, signed by R. Abraham Palage, Chief Rabbi of Izmir and others. * Four page manuscript in Hebrew, signed by the Rabbis of Jerusalem: Yaakov Shaul Alishar (Author of Yisa Beracha), Yechiel Bar Adon and Shalom Moshe Chai Gaguin.

Jerusalem - Izmir, 1873. **\$700-1000**

⚡ The wealthy Nissim Shemama (1805-1873), Minister of Finance and official leader, or “Qaid” of Tunisian Jewry, wielded extensive influence. Later in life he settled in Paris, from where he was a significant financial supporter of religious needs including a Talmudic Academy in Jerusalem that bore his name

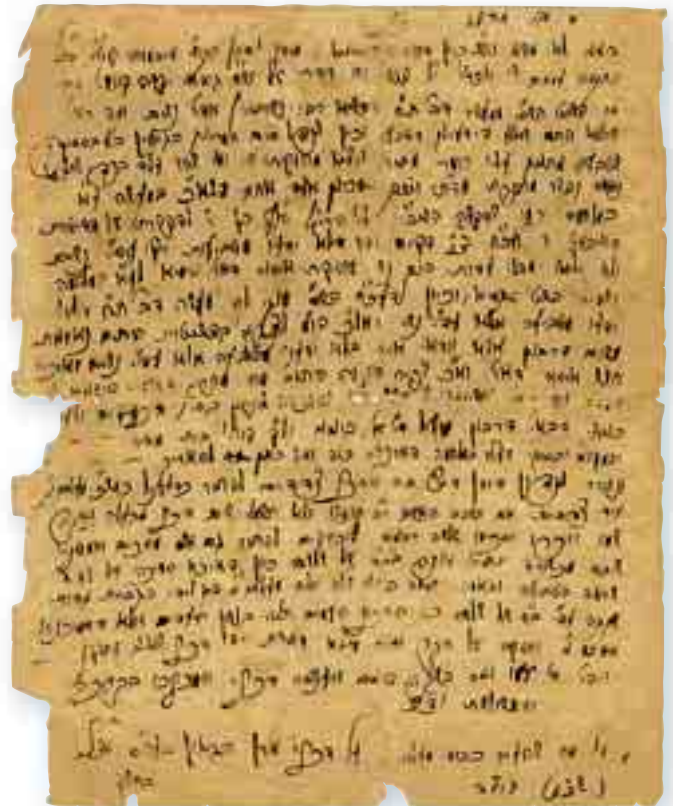
The adjudication of Shemama’s considerable estate was heatedly contested. His will was probated in Paris by the jurist Adolph Cremeux. However, this gave rise to contention over the validity of the will, as it was suggested it was not administered in accordance with Jewish Law. The controversy raged for a number of years and created intense debate within associated circles. In time, nearly 100 Sephardic and Ashkenazic rabbis from Jerusalem, Hebron, Constantinople, Izmir and Paris validated the will.

This lot contains one of the halachic decisions by Sephardic rabbinic authorities in Jerusalem, officially approving the contents of the will, and endorsed by Abraham Palage, Chief Rabbi of Izmir.

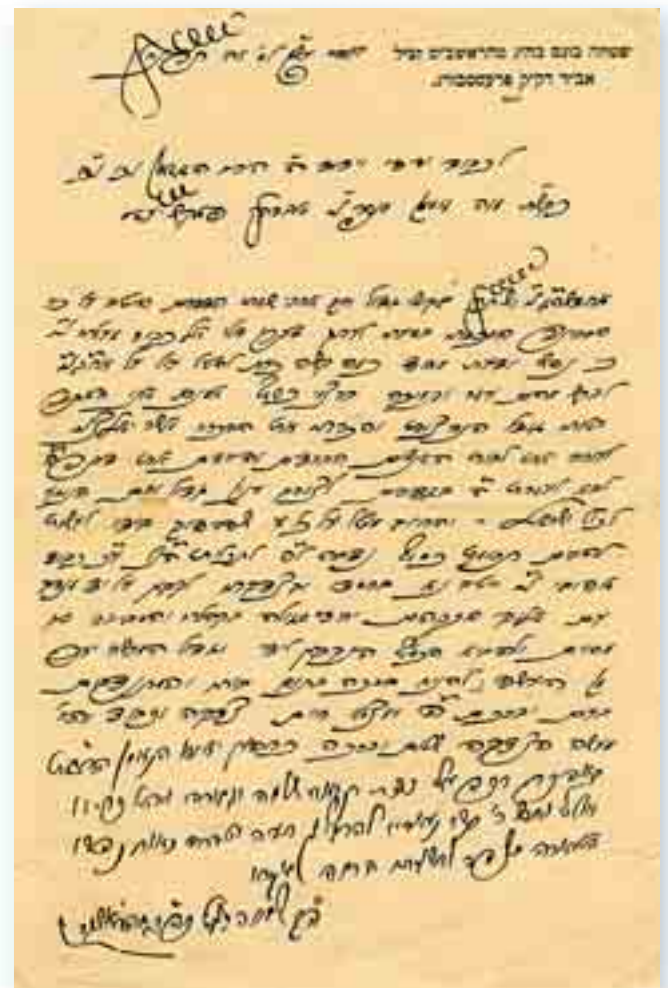
288 SOFER, SIMCHAH BUNIM (SCHREIBER). (The Shevet Sofer of Pressburg, grandson of the Chatham Sofer). Autograph Letter Signed (final three and a half lines autograph), written to R. Zusman Sofer of Paks asking him to assist in relation to welfare needs.

Pressburg, 1898. **\$2000-2500**

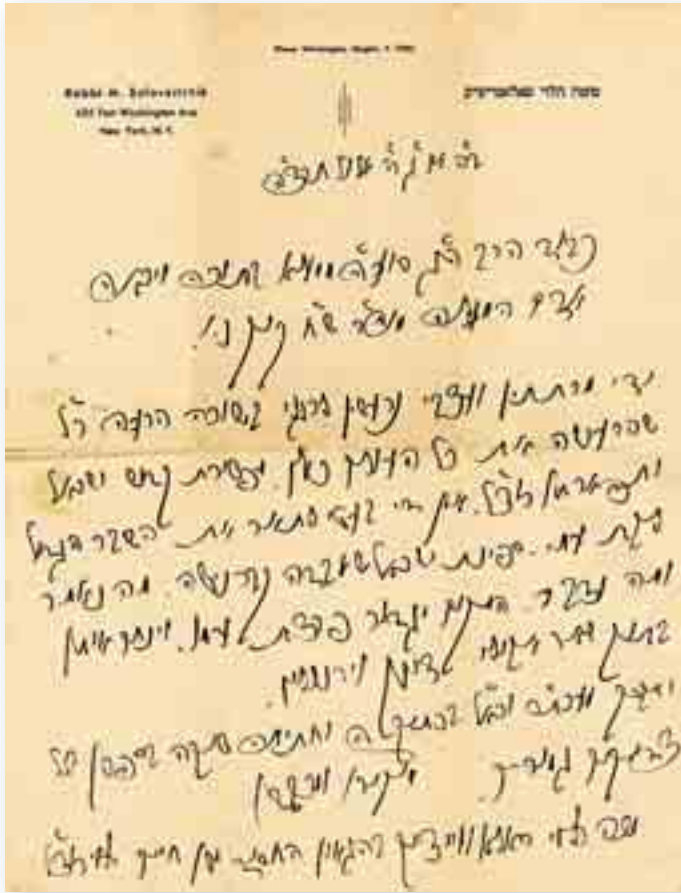
[SEE ILLUSTRATION BELOW RIGHT]



Lot 286



Lot 288



Lot 289

289 SOLOVEITCHIK, MOSES HALEVI. Autograph Letter Signed, offering condolences to S.Ch. Kook upon the passing of his brother Chief Rabbi Abraham Isaac Hakohen Kook. *Single page. Black ink on letterhead stationery of "Rabbi M. Soloveitchik, 435 Fort Washington Ave., New York, NY".*

New York, 5 Ellul, 1935. **\$4000-6000**

• R. Moses Soloveitchik (1876-1941) was the son of R. Chaim Halevi Soloveitchik of Brisk, ("R. Chaim Brisker") renowned for having revolutionized the Talmudic method of analysis. His son, R. Moses, besides transmitting R. Chaim's teachings, applied his unique methodology to develop novellae of his own. After a brief stint in the rabbinate, first in Rassein, and later in Chaslavitch, Russia, R. Moses taught Talmud in the Tachkemoni School of Warsaw. Thereafter he was appointed Rosh Yeshivah of Yeshiva R. Yitzchak Elchanan (Yeshiva University), New York, where he taught until his death.

Chief Rabbi Abraham Isaac Hakohen Kook (1865-1935) had been a student of R. Chaim Soloveitchik in the famed Volozhin Yeshiva. R. Moses parted ways with his father concerning the issue of Zionism. Whereas the father had been vehemently opposed to the Zionist movement, the son was attracted to the Mizrachi or Religious Zionist movement, and was thus much closer to Rabbi Kook in terms of political ideology than to his own father. Rabbi Soloveitchik refers to the late Rabbi Kook as "the captain of the ship of Israel," in recognition of his position of leadership in the Jewish world.

Saul Chono Kook (1879-1955), younger brother of the Chief Rabbi, was a scholar and philologist. His research was published posthumously in two volumes of *Iyunim u-Mechkarim*. See EJ, Vol. X, col. 1187.

[SEE ILLUSTRATION ABOVE]

290 SOLOVEITCHIK, JOSEPH DOV HALEVI. Autograph Letter Signed, offering condolences to S.Ch. Kook upon the passing of his brother Chief Rabbi Abraham Isaac Hakohen Kook. *Two pages. Black ink on letterhead of "Joseph Soloveitchik, 74 Elm Hill Avenue, Roxbury, Mass." Created. 8 1/2 x 5 1/2 inches.*

Roxbury, Mass, 7 Ellul, 1935. **\$4000-6000**

• In this emotion-laden letter Rabbi Joseph Dov Soloveitchik of Boston (1903-1993), recalls his recent meeting with the recently deceased Chief Rabbi Kook. In 1935, Soloveitchik journeyed to Eretz Israel in a bid to serve as Chief Rabbi of Tel Aviv. This was the only time "the Rav" (as he is referred to affectionately) visited the Holy Land. (Eventually, Rabbi Soloveitchik was not selected as Rabbi of Tel-Aviv and R. Moses Avigdor Amiel of Antwerp was appointed.) On that visit, R. Joseph Dov had occasion to meet the septuagenarian Rabbi Kook. The latter honored the young Rabbi of Boston by inviting him to deliver Talmudic discourses in his Yeshivath Merkaz Harav, Jerusalem.

Upon the death of his father, R. Moses Soloveitchik in 1941, R. Joseph Dov was appointed a Rosh Yeshiva at Yeshiva University, New York, in which capacity he served for the next forty years and during which time he ordained thousands of rabbinical students. He also served as the halachic authority of the Rabbinical Council of America and as leader of the Religious Zionist movement. In a sense, Soloveitchik may be considered the founder of Modern Orthodoxy in America. See EJ, Vol. XV, cols. 132-133.

Rabbi Soloveitchik writes: "Believe me, my eyes tear over, my heart is torn to shreds, my soul is depressed and my hand shakes, powerless to continue this letter. The image of our Rabbi [Kook], which I just recently came to know, stands before me luminous, his visage glorious. How is it possible to conceive that our Rabbi has departed from our midst?"

See also, previous Lot.

291 SPEKTOR, ISAAC ELCHANAN. Autograph Rabbinic Ordination, Signed. *Framed. 4 1/4 x 6 3/4 inches.*

Kovno, 15 Teveth, 1891. **\$400-600**

• This certificate of ordination (semichah), was bestowed upon R. Samuel Tzvi Hirsch Danski of Kovno. The recipient is described as being familiar with Talmud and Codes and "as one of the greats of the land." In recognition thereof, he was awarded the highest title possible, "Yoreh Yoreh, Yadin Yadin."

Isaac Elchanan Spektor (1817-1896), Rabbi of Kovno, Lithuania, was recognized as the supreme halachic authority of his day. The rabbinical school of Yeshiva University, New York, was named after him. See EJ, Vol. XV, cols. 259-261.

292 (SYNAGOGUE PLAQUE). Vayehi bi-Neso' a ha-Aron...Berich Shemeh [verses and petitionary prayer recited upon opening the Ark]. Text within garlanded architectural columns. Up top, two lions flanking Tablets of the Law, which are crowned by a Star of David. Signed, "Shimon Deitch, prayer leader of the synagogue of Radovitz." In bottom right hand corner year in form of chronogram, "Esther" [5661 / 1901]. *Text in red and black inks. Graphics in watercolor. Framed. 23 x 30 inches.*

Radovitz (Rumania), 1901. **\$1000-1500**

293 (VITAL, CHAIM). Shemonah She'arim [kabbalistic interpretations of Aggadic passages, and passages of the Zohar]. Contains Sha'ar Maamarei Razal and most of Sha'ar Maamarei Rashbi. Hebrew Manuscript on paper. Precise, clear, 18th century Ashkenazic cursive hand. Previous owner's inscription on first leaf stating the manuscript was purchased from "R. Moshe Azulai." 115 leaves. Wormed and repaired, misbound in some places. Later boards. 4to.

(Germany ?), 18th century. \$1500-2500

✦ The dissemination of the Kabbalistic teachings of R. Isaac Luria (The AR"i Za"l), follows a convoluted route. The recension recorded by his disciple, R. Chaim Vital has the reputation for being the most authoritative. However, different versions exist among Vital's writings. The most important version, is that edited by his son Samuel Vital entitled "Shemonah She'arim" in which he categorized and divided his father's writings into "Eight Gates" and included many of his own notes. This manuscript follows R. Samuel's recension, includes his introduction and many of his own notes, which begin "Amar Shmuel," (Samuel said). The manuscript spells out many kabbalistic abbreviations and is sometimes more precise than the standard published version; e.g. whereas the standard version often only provides the page number of the Zohar, the present manuscript states the name of the sidra as well.

The original owner, R. Moshe Azulai, was the grandson of the Chid"ā. He published many of his grandfather's works, and was the author of Zichron Moshe and Lechem Min Ha-Shamayim (see Friedman, Otzar Ha-Rabanim 14402).



Lot 295

294 VITAL, CHAIM. Etz Chaim. Hebrew Manuscript on paper. Clear, neat Ashkenazic rabbinic script. With notes by Yaakov Tzemach entitled with the heading "Tzemach." ff. 257 (incomplete). Final five leaves repaired affecting text, Modern calf backed boards with marbled endpapers. Folio.

[Germany ?], Ca. 1700. \$1500-2000

✦ Although the title on the binding mistakenly reads Peri Etz Chaim, this manuscript is actually the Etz Chaim, the "Bible of Lurianic Kabbalah". It generally follows the order of the published version starting with the "Shaar Ha-Kelalim." The manuscript spells out many kabbalistic abbreviations, contains textual variants and some passages not found in the standard printing of Etz Chaim, (Judah Zevi Brandwein ed. Jerusalem, 1988). For example, the third chapter of Shar Ha-Nekudim contains a paragraph from the Mahadura Kama with a diagram not published by Brandwein (see f. 31b-32a). In some cases, this manuscript follows a different order than the printed version. The ninth Shaar in the manuscript is "Mayin Nukvin" which corresponds to Shaar 39 in volume II of Brandwein's edition; Shaar 41, Rachel Ve-Leah is Shar 38 in Brandwein's edition. The final two leaves discuss the topic of Tosfoth Shabbath which is found in Peri Etz Chaim Shaar Ha-Shabbath, chapter 3 and Shar Ha-Kavanoth; the inclusion of this topic is probably why the previous owner thought this was a Peri Etz Chaim.

R. Chaim Vital was one of the most important influences on the development of the Kabbalah, the primary heir to Isaac Luria's spiritual legacy and the main interpreter of Lurianic Kabbalah. See Gershom Scholem's brief, though masterful survey of the complicated history of Vital's literary output, EJ, XVI 171-76.

295 (WOMEN). Sha'ar ha-Chen, nichtav li-chevod ha-bethulah yafah ha-mehuleleth ke-achath mi-benoth ha-chashuvoth ha-kethuvah ba-Torah Machlah na-ah ve-tirtzeh li-heyoth eisheth chayil batach bah lev ba'alah gemalath-hu tov ve-lo ra kol yemei chayehah ["Gate of Charm, written in honor of the beautiful maiden, praiseworthy as one of the important woman in the Bible, Machlah, who agrees to be the woman of valor of her husband."] Title within architectural columns. At base, signature of scribe "Eizik ben Chaim Schick." Judeo-German in wayber taysch, beginning and end, otherwise, square Hebrew characters with nikud (vowel points). ff. (3), (2 blank), 18, (3 blank), 3. Black ink on paper. Striated sheep, gilt extra. Provided with attractive contemporary slipcase. 12mo.

(Germany), 1774. \$1500-2000

✦ FROM THE COLLECTION OF JOSEPH GRADENWITZ.

As the introduction informs us, the letters of the second word of the title "ha-Chen" are the initials of the three words "hadlakah, chalah, nidah" (lighting Sabbath candles, separating tithe from dough, and laws of the menstruant women).

It was customary for a bridegroom to commission a scribe to pen a manual for his fiancée. We have the name of the bride - Machlah, a Biblical name of one of the daughters of Tzelaphchad (see Numbers xxxvi, 11) - but not that of the shy groom.

For some reason, sandwiched as it were between the laws of kindling the sabbath candles and tithing the dough on the one hand, and the laws of menstruation, on the other, we have abridged texts of the Book of Proverbs (Kitzur Mishlei) and Ecclesiastes (Pesukei Koheleth).

[SEE ILLUSTRATION ABOVE]

296 YECHIEL MEIR LIPSCHITZ OF GOSTYNIN. Shailoth Uteshuvot Mahri"t.

With signature (inverted) of R. Yechiel Maier of Gostynin on flyleaf, and stamp of his son R. Yisrael Moshe. Calf-backed boards, chipped. Folio.

Fürth, 1768. \$1500-2500

✦ The Rebbe of Gostynin (1810-1888), was one of the foremost disciples of the Rebbe of Kotzk. Famed as a miracle-worker, he was popularly known as the "Guter-Yid," or the "Tehillim-Yid." He was additionally, a great halachic scholar and served as the official, salaried rabbi of his town. Consequently, he refused to accept "pidyonth," or presents from his Chassidim. His novellae, collected from manuscript and from the recollections of his disciples, were published under the title Mei HaYam.

297 (ZIONISM). Postcard from Seventh Zionist Congress addressed to "our friends in Toronto," Signed by: Francis Montefiore, Prof. O. Warburg, Dr. M. Nordau, Saul Pineles, Dr. N. Katzenelsohn, Chaim Weizmann, M. Gaster, H. Pereira Mendes.

Basle, (27 July-6 August), 1905. **\$1000-1500**

♣ The postcard depicts a mythic Herzl reviewing a line of Jews of all stripes, including the proletariat, the bourgeoisie, and a white-bearded rabbi. This was the first Zionist Congress after Herzl's untimely passing.

The signatories on this memento represent a broad spectrum of the Jewish community.

Sir Francis Abraham Montefiore (1860-1935) was, in a sense, the heir to the immortal Sir Moses Montefiore. Sir Moses died in 1885 without issue, and his title died with him. However, half a year later, another Baronetcy was conferred on Francis, grandson of Sir Moses' brother and partner, Abraham. (See P.H. Emden, *Jews of Britain*, p.163, n.3; p. 571.)

Prof. Otto Warburg (1859-1938), a native of Hamburg, Germany, distinguished himself in the field of botany. A close adviser to Dr. Herzl, he would serve as the third president of the World Zionist Organization.

Dr. Max Nordau (1849-1923), a Parisian physician, was the co-founder of the World Zionist Organization. Before his death on July 3, 1904, Herzl named Nordau his successor as president of the W.Z.O., a role which Nordau declined.

Samuel Pineles (1843-1928), a prominent Rumanian Zionist, participated in all of the first ten Congresses and was a member of the Zionist General Council. Kfar Pineles is named after him.

Dr. Nissan Katzenelsohn (1862-1923), a native of Bobroisk, Russia, completed his studies in physics in Berlin. He too was a close aide of Herzl, and accompanied Herzl on his trip to Russia in 1903. Active in the Russian liberal Kadet party, Katzenelsohn was elected to the first Duma (1906).

Dr. Chaim Weizmann (1874-1952), would go on to become president of the World Zionist Organization (1920-31, 1935-46), and first president of the State of Israel

Moses Gaster (1856-1939), Haham of the English Sephardi community, had a troubled relation with the W.Z.O., at times dissociating himself from official Zionist policy partly as a result of his failure to satisfy his ambition of becoming the official leader of the organization.

Though not a major player in the W.Z.O., delegate Henry Pereira Mendes (1852-1937), Rabbi of Shearith Israel, the Spanish-Portuguese Congregation of New York, was an important leader of U.S. Orthodoxy.

The post card was sent by Clarence De Sola (1858-1920), who had been sent as a delegate to the Congress by the Federation of Canadian Zionist Societies, which he served as president. Clarence was a member of the distinguished Sephardic rabbinic family De Sola of Montreal. See EJ, Vol. V, col. 1563.

298 (ZIONISM). Mecha'ah Nimratzah! [Vehement Protest!]. Protesting the lionization of Jacob Israel De Haan by the Tze'irei Agudath Israel of Jerusalem. *Mimeographed letter on letterhead of Agudath B'nai Eretz Israel of Chicago, with autograph signature by Dr. Ch.Y. Gordon, Jerusalem, President, and Y. Ch. Friedman, Sec'y.*

Chicago, July 29, 1924. **\$200-300**

299 (ZUNZ FAMILY PAPERS). 32 German and 3 Hebrew / Judeo-German documents relating to the Zunz Family of Frankfurt a/Main. .

1572-1851. **\$2000-3000**

♣ Members of the Zunz family were prominent in the Jewish community of Frankfurt-am-Main.

The genealogy of the family can be traced continuously for several generations. See Kaufmann in *Monatsschrift*, 1894, p. 481; and JE, Vol. XII, pp. 699-704; EJ, Vol. XVI, cols. 1236-1240.

Leopold (Yom Tov Lipmann) Zunz (1794-1886) was the founding father of the *Wissenschaft des Judentums*

A more detailed description of the contents of this collection is available upon request.

[SEE ILLUSTRATION LEFT]



Lot 299



Lot 300

300 SHUAIB, JOSHUA IBN. Drashoth Al Ha'Torah [sermons to the Pentateuch]. Manuscript on paper by Yom Tov Tzarfati. 204 leaves. Sephardic semi-cursive script. Important, extensive marginalia in various Sephardic hands. *Some dampstaining, final leaves repaired with some loss of text (f. 204), some slight marginal cropping touching marginalia. Modern calf. Folio.*

Bejar Del Castanile (Castile, Spain), 1477). **\$80,000-100,000**

⚡ AN IMPORTANT 15TH CENTURY MANUSCRIPT OF A CLASSICAL HOMILETIC WORK.

Ibn Shuaib lived in Spain in the first half of the 14th century. He was a disciple of Solomon ibn Adret, (RaSHB"ā) and teacher of R. Menachem ibn Zerach, the author of Tzeidah La'derech. The many epigrams in this work give it a special charm. In his sermons, he urges for the return to observance of neglected precepts and the need for recourse to Jewish Courts of Law. The sermons of Ibn Shuaib are unique inasmuch as they are the only collection of sermons by a Rishon (medieval authority) that span the entire Pentateuch and cycle of the year. Hitherto, RABa"D and Nachmanides' sermons were restricted to the single festival of Rosh Hashanah. Ibn Shuaib's sermons exhibit an abiding interest in the Kabbalah and a fondness for Nachmanides, whom he often quotes. (Some go so far as to speculate that Meir ibn Sahula's supercommentary to Nachmanides' commentary on the Pentateuch was purloined from Ibn Shuaib.) The Derashoth of Ibn Shuaib are an invaluable source of midrashim that are not found anywhere else. EJ, Vol. VIII, cols. 1201-1202.

In 1969, a photocopy edition of the Cracow 1575 edition was published in Jerusalem with a scholarly introduction by Prof. Shraga Abramson. The later Cracow edition is inferior due to printer's oversights, it lacks text found in the editio princeps. In 1992, R. Ze'ev Metzger of Jerusalem published an annotated edition based on the Constantinople 1517 edition. In his introduction, Metzger shows several parallels between Ibn Shuaib and the works of R. Yom Tov ben Abraham (RITB"ā) of Seville, another disciple of R. Solomon ibn Adret. Prof. Carmi Horowitz wrote his doctoral dissertation at Harvard University on the importance of this work for the understanding of rabbinic culture and Jewish society in 14th century Spain, in particular Navarre, where Ibn Shuaib resided. Horowitz discusses Ibn Shuaib's views on Prayer, reasons for the commandments, the problem of evil, exile and redemption. (See C. Horowitz, *The Jewish Sermon in 14th Century Spain: The Derashot of R. Joshua Ibn Shu'eib* Cambridge, MA: Harvard University Press, 1989).

The lengthy marginalia cite other works pertaining to the topic discussed by the author. Especially important are quotations from the Zohar which indicate the author's tendency towards kabbalistic interpretations. The importance and popularity of the work is attested by the many manuscripts extant. This manuscript which pre-dates the editio princeps by forty years, is invaluable for determination of a critical text which is still a desideratum.

PROVENANCE:

1. FT. Dent, London,
2. Mosad Harav Kook, Jerusalem (ms. 39)
3. Sotheby's New York, Fine Books and Manuscripts, December 2004, Lot 17.

[SEE ILLUSTRATION ABOVE]

— CEREMONIAL ART —



Lot 301

301 LARGE SILVER KIDDUSH CUP, PRESSBURG. Austro-Hungary, 1886 - 1922. Stemmed goblet with single flat knob in stem; cup engraved with floral wreath surrounding medallion containing Hebrew dedication inscription. Marked near rim. H: 8". Some wear.

\$1000-1500

• This cup was a "Sermon gift of the Holy Congregation, Pressburg." Kiddush cups inscribed in this manner were often presented to a young man, on the occasion of a sermon he would preach on the Sabbath celebrating his Bar Mitzvah, or prior to his wedding.

[SEE ILLUSTRATION LEFT]

302 AMERICAN SILVER KIDDUSH CUP. Stemmed goblet with applique oval medallion bearing portrait of the sage Don Abarbanel at front, and at rear, dedication plaque.

\$1200-1800

• This dedication inscription bears a Hebrew citation and the following English text: "Leviticus 25:12; Silver Jubilee of the Don Abarbanel Lodge, Order Brith Abraham, 1887 - 1912; March Tenth, Nineteen Hundred And Twelve, New York City"

For further information on this benevolent society see Samuel Koenig, *The Social Aspects of the Jewish Mutual Benefit Societies in: Social Forces*, Vol. 18, No. 2 (1939) pp. 268-74.

[SEE ILLUSTRATION MIDDLE LEFT]



Lot 302

303 SCROLL OF ESTHER IN SILVER CASE. Possibly Turkey, 19th century. Overall engraved with foliate and pattern and cross-hatching. Caps formed by slightly bombe petals. Coronet finial. Banded handle. Bone knob attached to silver scroll pull. No marks found. H: 15 3/4" Full manuscript scroll on vellum within.

\$2000-3000

[SEE ILLUSTRATION LOWER LEFT]

304 SCROLL OF ESTHER IN GILT SILVER CASE. Palestine, Early 20th century. Filigree case with turquoise cabochon stone ornamenting top crown; gilt silver scroll pull. Unmarked. H: 8 1/8". Full manuscript scroll on vellum within.

\$2000-2500

• For a similar, case, see R.D. Barnett, *Jewish Museum (London) Catalogue* (1974), number 326, pl. XCV.

[SEE ILLUSTRATION FRONT COVER]

305 SCROLL OF ESTHER IN SILVER CASE. Southern Europe, 19th century. Solid cylindrical case engraved with cross-hatching and three medallions; at top, teardrop finial. Unmarked. H: 7 3/4". No scroll pull. Full manuscript scroll on vellum within.

\$2000-3000

[SEE ILLUSTRATION FRONT COVER]



Lot 303



Lot 306

306 DIMINUTIVE SCROLL OF ESTHER IN OLIVEWOOD CASE. Circa 1800 (case later).
 Case: carved olive wood cylindrical box. H: 3 5/8"
 Scroll: 31 lines, Hamelech type with flourish above each column. 2 3/8"H.

[SEE ILLUSTRATION FACING PAGE BOTTOM]

\$2000-2500

307 HANGING SABBATH LAMP. Germany, 20th century. Traditional "Judenstern" with eight pointed central section, hanging drip pan, and foliate upper element on shaft. Unmarked. H: 25".

[SEE ILLUSTRATION RIGHT]

\$1000-1500

308 LARGE BRASS HANGING SABBATH LAMP. 19th - 20th century. Of traditional form, with seven pointed oil dish, tubular shaft with large ornamental section, pierced canopy. Height: 37".

[SEE ILLUSTRATION LOWER RIGHT]

\$600-800

309 BRASS CHANUKAH LAMP. Probably Poland, 19-20th century. Broad round base with baluster shaft supporting two organic elements topped by bar which supports oil row with eight pear shaped troughs; at center, spoke supports servant light. A round bucket hangs from each end of the central bar. Unmarked. Height: 12 3/4".

\$700-900

☛ The lamp was originally created without the horizontal bar, which bears the whimsical buckets for additional oil.

[SEE ILLUSTRATION BELOW RIGHT]

310 COPPER ALLOY CHANUKAH LAMP. Tel Aviv, 1950. By Pall-Bell, Tel Aviv. Base consists of semi-circular element with eight protruding oil containers of Roman form, with holes for filling and for wicks. In the center, a platform to hold the free-standing pitcher for oil; the back wall consists of two streamlined olive branches. Servant light in form of oil cups. Marked on base. H: 7 5/8".

[SEE ILLUSTRATION BELOW LEFT]

\$1000-1500

311 BRASS SYNAGOGUE CHANUKAH LAMP. Poland, late 19th century. On round base plate, knobbed shaft supports eight moveable curvilinear arms, each terminating in oil cup on drip plate. Servant light on arm fixed at front. Central shaft terminates in cast Star of David. H: 24 1/2." Some wear.

\$2000-2500

☛ For another brass standing Chanukah lamp with Star-of-David, see R.D. Barnett, Jewish Museum (London) Catalogue (1974), number 267, pl. XCIII.

[SEE ILLUSTRATION PAGE 85 LOWER LEFT]



Lot 307



Lot 308



Lot 310



Lot 309



Lot 312

312 EXEMPLARY SILVER CHANUKAH LAMP ON WOODEN BASE. Probably Desden. Two cylindrical pillars support arched gate centered by engraved disk and surmounted by lintel consisting of eight-sectioned box topped by lid with eight wick holes. Front of lintel engraved with swirls; disk bears depiction of Temple Menorah. Boat-form servant light with central mast bearing pennant slides into channel at right of lintel. Marked at upper left. (Rosenberg II, no. 1706). Height of lamp: 5 3/4". Including base: 6 3/4".

\$7000-9000

♣ See Israel Museum Catalogue, The Stieglitz Collection (1987) no.139, p. 184, for very similar example. Another example, albeit with the mast at the center, can be seen in R.D. Barnett, Jewish Museum (London) Catalogue (1974), number 269, pl. LXXXVII.

[SEE ILLUSTRATION ABOVE]

313 PAIR OF SILVER TORAH FINIALS. Hungary, 20th century. On cylindrical base, two tiered fruit form with flame finial; pendant bells from each tier. Marked on base. H: 10 1/2". Bells missing.

\$1000-1500

• The occurrence of the flame as terminal on Torah finials is unusual; there is one example depicted in R. Grafman, *Crowning Glory: Silver Torah Ornaments of the Jewish Museum* (1996) no. 306, p. 207.

[SEE ILLUSTRATION ABOVE RIGHT]



Lot 313

314 SILVER AND METAL TORAH SHIELD. Moldavia or Northern Rumania. Shield form, engraved scrollwork flanking engraved Decalogue; rope edging. Chain. No marks found. H: 10 5/8".

\$2000-2500

• The numerous Hebrew inscriptions include the dedication by "Reb Meyer Horowiltch and his wife, Madam Rachela, the daughter of Asher, of the Holy Congregation of Tragany. New Moon, 1872." There are also references to The Holy Sabbath and Festivals, and the Crown of Torah.

[SEE ILLUSTRATION MIDDLE RIGHT]



Lot 314

315 SILVER AND GILT TORAH SHIELD. Probaby Central Europe, 19th century. Rectangular, raised with branch-ornamented columns form borders, these topped with flower-filled urns. Upper border cuvilinear, centered by large urn with cascading garlands. Central panel bears applique gilt lions rampant flanking Decalogue, rays of light form background. Lower section uninscribed. Plaque box with single plaque beneath central urn. Three pendant garlanded plaques. Triple chain. No marks found. H: 11 inches.

\$1500-2000

• The lack of lateral borders is uncommon.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 315

316 SILVER HAVDALAH COMPENDIUM. 19th century. On round base with foliate band above lip, square sectioned drawer for spices supports four vertical bars topped by square pierced element; sliding central platform bears round candleholder. Composed of two sections; base marked. H: 6 3/4".

\$1500-2500

• The concept of combining several ceremonial requirements of the Havdalah ceremony into one beautifully designed object is uniquely German. For a similar object, see R.D. Barnett, *Jewish Museum (London) Catalogue* (1974) number 408, pl. CXXVII, p. 77.

[SEE ILLUSTRATION BELOW MIDDLE]



Lot 311



Lot 316



Lot 317

317 FINELY DECORATED BRASS SHELL CASE VASE. Jerusalem. Round cylinder, chased with band of organic interlace decoration and depictions of The Western Wall and The Tower of David, each topped with Star of David, labelled in Hebrew. Marked "Bezalel" above lower band. Height: 10 7/8". Formerly electrified.

\$500-700

• This particular case is important for its historical specificity. Along the shoulder, Hebrew inscription: "In Commemoration of the Liberation of Jerusalem, 24th Kislev / 9th December 1917".

This transformed object was originally manufactured as a shell case in the Cartridge Factory in Karlsruhe, 1916.

See Israel Museum Catalogue, Bezalel of Schatz (1982) no. 933, pp. 80 - 81 for a very similar example.

[SEE ILLUSTRATION LEFT]

318 (CHILDREN'S GAME). Warsaw, Toshiyah, 1902. Alpha Beita Ivrit Metulteeth U-met-zuyereh Be-arba Kubyoth ["Hebrew Alphabet Depicted on Four Cubes."

Four cardboard blocks 3 5/8 x 3 5/8 x 3 5/8 inches. On each side of the cube there appears a Hebrew letter; within the letter, several objects beginning with that letter; and at bottom, those objects spelled out. To compensate for the fact that the Hebrew alphabet has but 22 letters, Shin and Sin have been treated as two distinct entities, and the final side is devoted to the five final letters (othiyoth sophiyoth). Multicolor

Complete with 8 x 8 x 4 in. storing box with illustrated lid. Box has both Hebrew and Cyrillic text. Light stains].

\$2000-3000

[SEE ILLUSTRATION MIDDLE LEFT]



Lot 318

319 PORCELAIN FIGURE OF JEWISH MONEYLENDER

Staffordshire, England, ca. 1820. A bearded Jewish man with frock-coat, top hat, vest and spats; his extended right hand holding coins; with a portfolio-case under his left arm. Unmarked. H: 195mm. Some wear.

\$1200-1800

• Beginning in the 19th century, figures of Jewish types were popular in England and were manufactured by different porcelain houses. The figure of the Jewish Moneylender existed in several versions; one, known as the Jewish Landlord, was made in Staffordshire to illustrate an operetta. See A. & N. Harding, "Victorian Staffordshire Figures 1835 - 1875" (1998), fig. 1176, p. 321. The colors vary, as the porcelain was hand-painted after firing. As the same molds were re-used, the quality of the details declined, viz. the coins in the outstretched palm. The present figure is nevertheless, a fine example. For another example, see Barnett, London Catalogue number 695, pl. CLXXVI. Another was sold in New York, see Sotheby's, Judaica, March 1999, Lot 150.

[SEE ILLUSTRATION FAR LEFT]



Lot 319

320 ANTISEMITIC MATCH-HOLDER.

Stereotypical figure in biscuit-porcelain painted in tones of lavender.

\$500-700

• See F. Wiesemann, Antijüdischer Nippes: Die Sammlung Finkelstein (2005) number 223 (illustrated).

[SEE ILLUSTRATION NEAR LEFT]



Lot 320

321 (TYPOGRAPHY). Early 20th Century.

Box of Hebrew and Yiddish type-faces and plates. Many of the metal-plates contain splendid graphics.

\$1000-1500

— GRAPHIC ART —

Lots 327 - 333

A COLLECTION OF YIDDISH THEATER POSTERS

(Duplicates Deaccessioned from the American Jewish Historical Society, New York).

From its humble beginnings on New York's Lower East Side in the late 19th-century, American Yiddish theater gradually developed into a respectable art form. Initially, the very thought of Yiddish theater in America was regarded with such discomfort by New York's German-Jewish aristocracy they ensured the failure of the first theatrical production - "Koldunye" (1882) by Boris Thomashefsky - by bribing the lead actress not to appear (see Sandrow, pp. 74-75).

The demise of Yiddish theater - as of the secular Yiddish press - must be attributed to the fact that it lost its constituency. With acculturation, American Jews of East European descent had increasingly less reason to maintain their use of the Yiddish language and hence an extraordinarily vibrant culture has, in relative terms, mostly slipped into oblivion.

This collection of Yiddish Theater Posters spans several decades of this phenomenon, not only in New York, but in other cities, such as Boston and Miami, as well as the Yiddish theater in Bucharest, Buenos Aires and Paris. In many cases, the posters display quite bold graphic design.

The majority of the posters offered here are linen-backed.

322 YIDDISH POSTER. Cantor Joseph Rosenblatt in "The Dream of My People" (Der Cholem fun Mein Folk). The first musical-picture made in the Holy Land.

New York, 1933-4. **\$1200-1800**

⚠ "The Dream of My People" was filmed on location at the Western Wall, Rachel's Tomb, the Cave of Machpelah and in the Jordan River. "Yossele," as he was known to the Jewish masses, died of heart failure aged 51 during the film's production. See the memoir by his son Samuel Rosenblatt, *Yossele Rosenblatt* (1954) pp. 338, 350-1, 356.

[SEE ILLUSTRATION RIGHT]



Lot 322

323 YIDDISH THEATER POSTERS. Molly Picon. A group of four posters.

Buenos Aires (1932). * New York (World War II). * Paris (1952) and Atlantic City (1956). **\$1200-1800**

⚠ Molly Picon, a native of Philadelphia, married Jacob Kalich, who taught her a rich, idiomatic Yiddish. In the present poster she appears together with her husband in performance in Buenos Aires. See N. Sandrow, *Vagabond Stars* (1996), p.330.

[SEE ILLUSTRATION BELOW]

324 YIDDISH THEATER POSTERS. Ludwig Satz. A group of seven posters.

New York and Bucharest. **\$1000-1500**

⚠ Ludwig Satz was the brother-in-law of Celia Adler. A tragi-comedian, Satz was billed as "the man who makes you laugh with tears and cry with a smile."

"Satz had a round, wide-eyed face, an almost girlish grace, and gave an impression of ridiculous naïveté, helplessness, and bewilderment..." N. Sandrow, *Vagabond Stars* (1996), p.264.

[SEE ILLUSTRATION BELOW RIGHT]



Lot 323



Lot 323



Lot 324



Lot 325

325 YIDDISH THEATER POSTERS.

Thomashefsky's Theatre.

A group of four posters.

New York. \$1200-1800

• The first professional Yiddish theater production in New York was staged in 1882, by Boris Thomashefsky See Sandrow, pp. 72-76, also p.100 (facsimile of one of these posters).

[SEE ILLUSTRATION ABOVE AND RIGHT]

326 YIDDISH THEATER POSTERS.

Personalities (blow ups). Featuring: Celia Adler, Itzik Feld, Hymie Jacobson, Irving Jacobson and Mae Schoenfeld, Bernard Elving, Dora Weissman, Florence Weiss and Louis Weiss, Max Rosenthal, Sadie Shoengold, Aaron Lebedeff, Paul (Peysachke) Burstein, Annie Lubin ("soubrette"), Anna Lillian, Cantor Kalman Kalich.

A group of fourteen posters.

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

327 YIDDISH THEATER POSTERS.

Miscellaneous: "Night Lodging" by Maxim Gorky, (artwork by S[aul] Raskin.)

* Irving Place Theatre, New York. * Grand Opera House, Boston. * Lipzin Theatre, Bowery. * Yiddish Art Theatre, New York. * H. Leivik (recital by poet and dramatuge). * Esterke.

A group of twelve posters.

v.p., v.d. \$1200-1800

[SEE ILLUSTRATION BELOW]

328 YIDDISH THEATER PLACARDS.

Placards: Summer stock in Upstate New York at resorts such as Sharon Hotel, Sharon Springs. * Mineral Hotel Casino, Troy. * Also: Famous Gardens and Tel-Aviv Restaurant, Collins Avenue, Miami Beach. * Yiddish Folks Theatre and National Theatre, Second Avenue, New York, etc.

A group of twelve theater placards.

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



Lot 325



Lot 327



Lot 327



Lot 327



Lot 333

329 ISRAËLS, JOSEF. Seated Peasant Girl. Charcoal on paper. Initialed by artist in charcoal lower right. Framed. 280x300 mm image size.

Dutch, 1824-1911. **\$800-1200**

330 LINDERUM, RICHARD. Rabbi at table. Oil on canvas. Signed by artist top left. 10 x 8 inches.

German, late nineteenth century. **\$1200-1800**

331 (PARDO, DAVID SAMUEL). Chief Rabbi of Verona (1792-1858). Portrait, seated in his Library. Lithograph. Dedicated by the Chevraht Gemiluth Chasadim to the son and successor, Rabbi Isaac Pardo Not in Rubens. 14 x 20 inches.

Verona. **\$300-500**

332 RASKIN, SAUL. "How Goodly are thy Tents O Jacob." Man at Prayer, standing with Talith. Dated and Signed in Hebrew and English lower left. Pencil on paper. Framed. 14 x 21 inches.

American 1964. **\$1000-1500**

333 RABAN, ZE'EV. David and the Queen of Sheba. Appropriate Biblical citation (I Kings 10:13).

Signed in Hebrew, lower right, and in English, lower left. Gouache. Presently encapsulated in polyurethane. 21 3/4" x 15 1/4".

Jerusalem, ca. 1940. **\$8000-10000**

⚡ A most impressive picture.

Exhibited: Yeshiva University Museum; See Raban Remembered (1982) no. 65.

[SEE ILLUSTRATION ABOVE]

— END OF SALE —

— CONDITIONS OF SALE —

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7. All property must be paid for and removed from our premises by the purchaser at his expense not later than ten days following its sale. If not so removed, storage charges may be charged of \$5.00 per lot per day. In addition, a late charge of 1½% per month of the total purchase price may be imposed if payment is not made.
8. Kestenbaum & Company accepts no responsibility for errors relating to the execution of commission bids.
9. Kestenbaum & Company is not responsible for unsold lots left on our premises 90 days from their date of sale.

— ADVICE TO PROSPECTIVE PURCHASERS —

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

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To discuss a consignment, please contact:

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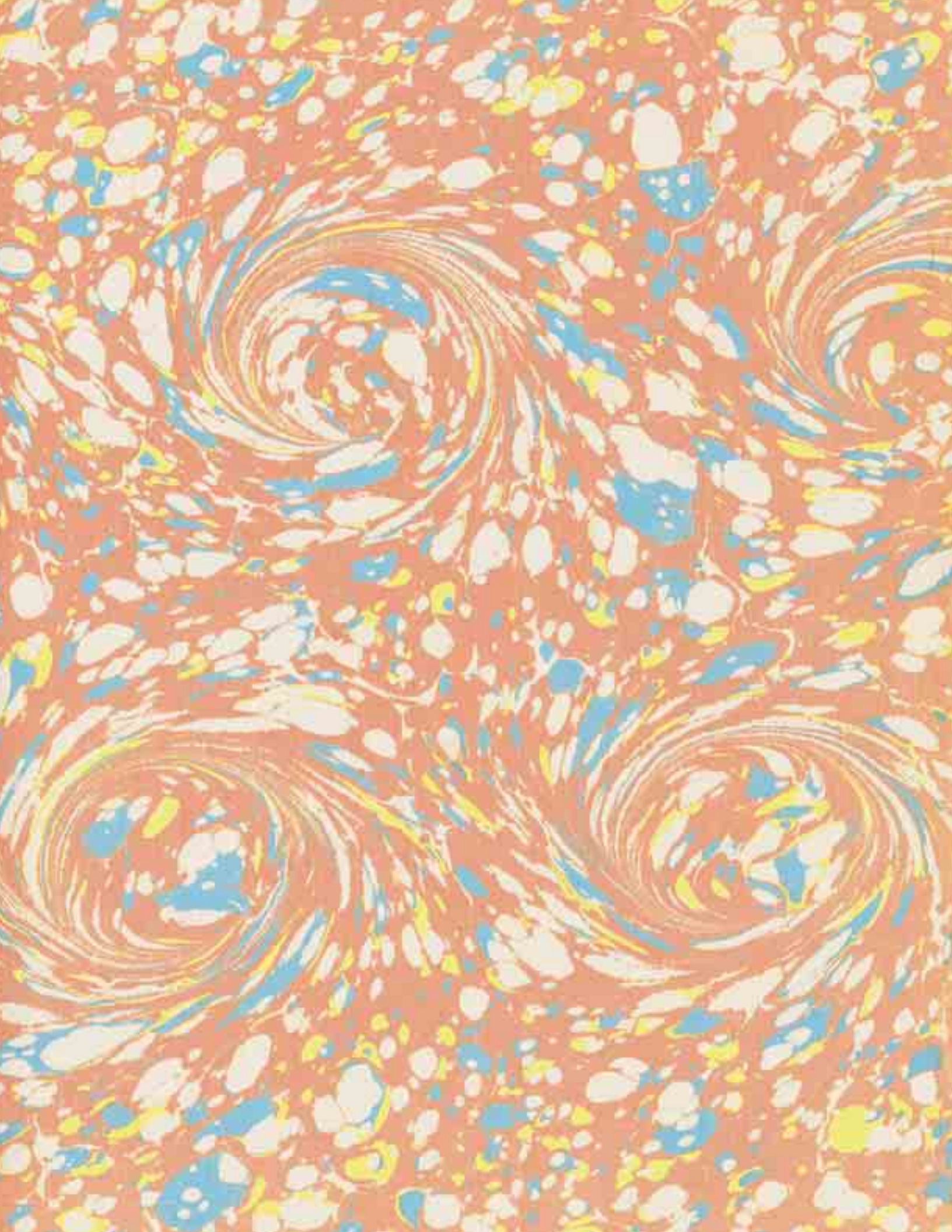
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