

FINE JUDAICA

PRINTED BOOKS & MANUSCRIPTS



KESTENBAUM & COMPANY
THURSDAY, MARCH 22ND, 2007



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Lot 60

Catalogue of

FINE JUDAICA

.....
PRINTED BOOKS & MANUSCRIPTS,

Including:

Books Previously in the Library of Carmel College,
Wallingford, England

Remaining Printed Books from The Gradenwitz Collection

French-Hebraica from a Collection in Paris

A Varied Offering of 20th-Century Illustrated Books

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at 3:00 pm precisely
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Monday 19th March - 10:00 am - 5:00 pm

Tuesday, 20th March - 10:00 am - 5:00 pm

Wednesday, 21st March - 10:00 am - 5:00 pm

Thursday, 22nd March - 10:00 am - 2:30 pm

This Sale may be referred to as: "Woodstock" Sale Number Thirty-Six

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

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Front Cover Illustration : Lots 33
Back Cover Illustration: Lot 199

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

— PRINTED BOOKS —

- 1 ABRABANEL, DON ISAAC.** Ma'ayenei ha-Yeshuah ["Springs of Salvation": commentary on the book of Daniel]. Second edition. Additional Latin title. Text set in Rashi type, printed in double columns. A few Latin marginalia in pencil. On front fly and title, Hebrew signatures of former owner, "Chaim Wagenaar" (see below). ff. (2), 3-92, (2). *Dampstained. Half-calf patterned boards, worn. Sm.4to. [Vinograd, Amsterdam 136; Fuks, Amsterdam 185].*

(Amsterdam, Menaseh ben Israel): 1647. **\$400-600**

✧ With the Expulsion from Spain in 1492, Jews were given to much eschatological speculation. In Ma'ayenei ha-Yeshuah, Don Isaac Abrabanel - who had served as chief financial counsellor to the King of Portugal and later to King Ferdinand and Queen Isabella of Spain - set out to explore the Jewish conception of the future Redemption. The book, the first part of a messianic trilogy, was completed in Italy in 1497. See B. Netanyahu, Don Isaac Abravanel: Statesman and Philosopher (1968), pp. 77-78.

"Though neither place of issue nor printer are indicated on the title, the book can be ascribed without any doubt to the Officina Ben Israel." Fuks, Hebrew Typography in the Northern Netherlands, Vol. I (1984), p.131.

Chaim Wagenaar was a Dutch rabbinic scholar and researcher. He produced an excellent biography of Rabbi Jacob Emden: Toledoth Yaabetz (Amsterdam, 1869). See M.H. Gans, Memorbook (1977), p. 693.

- 2 ALBO, JOSEPH.** Sepher Ikrim [philosophy]. Hebrew and Latin marginalia. ff.171. *Previous owner's marks, some staining. Contemporary vellum, rubbed. 4to. [Vinograd, Venice 226; Habermann, Adelkind 2; Adams A-559].*

Venice, Cornelio Adelkind for Giovanni di Farri: 1544. **\$2000-2500**

✧ Albo's Sepher Ikrim presented religious-philosophical problems in a clear form that made them accessible and comprehensible to all. According to Zinberg: "[Sepher Ikrim] is a popular work, permeated with the heartfelt accents of the inspired preacher." For a brief examination of Albo's philosophies and the thinkers upon whose ideas he built, see I. Zinberg, A History of Jewish Literature, Vol. III (1974) pp. 233-239.

[SEE ILLUSTRATION RIGHT]

- 3 ALFALAS, MOSES.** Vayakhel Moshe [collected sermons]. FIRST EDITION. Title within architectural arch. ff. 201, (10). *Stained. 4to. [Vinograd, Venice 831; Adams M-1862].*

Venice, Daniel Zanetti: 1597. **\$500-700**

✧ The late 16th-century preacher Moses Alfalas was a native of Tetuan, Spanish Morocco. A contemporary of R. Judah Löw (MaHaRa"l) of Prague, he too employed philosophical terms in his sermons, while giving them novel meaning.

[SEE ILLUSTRATION LOWER RIGHT]

- 4 ALFASI, ISAAC BEN JACOB (RI"ף).** Sepher Hilchoth Rav Alfaz [Rabbinic Code]. With numerous commentaries. Three volumes. Printer's device on titles. I: ff. (2), 304. II: (2), 320, 20, 6, 40. III: ff. 376. *Foxed and stained in places. Previous owner's inscriptions signed Wolf Sontheimer, stating that it belonged to his father in law "Hagaon ha-Chasid Samuel, Rabbi of Telhausen, Aaron Moshe Schwarzschild and others. With stamp and labels of the Yeshiva of Frankfurt a/Main. Various bound. [Vinograd, Sulzbach 270, 293 & 299].*

Sulzbach, Meshulam Zalman ben Aaron (& Sons): 1762-66. **\$600-900**

- 5 (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. Three (of 5) volumes: Book of Leviticus. * Book of Numbers. * Book of Deuteronomy (4 copies). *Various bindings. 8vo. Total, 7 volumes.*

Philadelphia, C. Sherman: 1845. **\$700-1000**

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

- 6 (AMERICAN JUDAICA).** Siddur Divrei Tzadikim. The Book of Daily Prayers for Every Day in the Year. According to the Custom of the German and Polish Jews. Edited by Isaac Leeser. FIRST EDITION. Hebrew and English face `a face. ff.(4), 243. *Title waterstained and tape-repaired. Foxed. Blind-tooled calf, rebounded. 4to. [Vinograd, Philadelphia 18; Singerman 1024].*

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

✧ First Aschkenazi Prayer Book Printed in America. Prepared by the champion of American Orthodoxy, Rev. Isaac Leeser.



Lot 2



Lot 3



Lot 7



Lot 8

- 7 (AMERICAN JUDAICA). ABOAB DA FONSECA, ISAAC. Paraphrasis commentada sobre el Pentateuco. FIRST EDITION. Finely engraved title page by Johan van den Aveele depicting events in the life of the Biblical Isaac. Two issues (this without the portrait). ff. (3), pp. 634. ff. 229-233 misbound but complete. Some leaves browned. Contemporary blind-tooled calf over wooden boards, spine in compartments, clasps broken. Folio. [Kayserling 4; Gans, Memorbook p.99 (illustrated)].

Amsterdam, Jacob de Cordova: 1681. \$3000-4000

WORK BY FIRST RABBI TO MINISTER ON THE AMERICAN CONTINENT

A paraphrastic (as opposed to literal) Spanish translation of the Pentateuch, embellished with author's insights. Isaac Aboab Da Fonseca was one of the Netherland's most esteemed rabbinic leaders. In 1651, he accepted a call as Haham to Recife, Brazil, at that time in the hands of the Dutch.

The victory of the Portuguese in 1654, however, doomed the Jewish Community of Recife and most Jews returned to Amsterdam. Others, scattered to various places in the Caribbean. A small group migrated farther North - and such was the beginning of the great Jewish community of New York. See A. Wiznitzer, The Exodus from Brazil and Arrival in New Amsterdam of the Jewish Pilgrim Fathers, A.J. Karp Ed., The Jewish Experience in America (1969), Vol. I, pp.19-36.

[SEE ILLUSTRATION UPPER LEFT]

- 8 (AMERICAN JUDAICA). LAGUNA, DANIEL ISRAEL LOPEZ. Espejo Fiel de Vidas, que Contiene los Psalmos de David en Verso ["Faithful Mirror of Life," Containing the Psalms of David in Verse]. Spanish text. Vignette of King David playing harp on title page and most unusual allegorical engraved frontispiece by Abraham Lopes de Oliveira. Spanish approbation by David Nieto, Haham of London, and Hebrew approbation of Joseph ibn Danon. Dedicated to Mordecai Nunes Almeyda. pp. 52, 286, (2). Few minor stains. 4to. [Kayserling, pp. 55-56].

London, n.p.: 1720. \$5000-7000

"ONE OF THE MOST REMARKABLE PRODUCTS OF JEWISH-SPANISH LITERATURE" - M. KAYSERLING

Laguna was a Portuguese marrano, who persecuted by the Inquisition, fled to Jamaica, where he openly professed Judaism, and was naturalized there in 1693. In the New World, Laguna was motivated "to make the Book of the Psalms accessible to such of his co-religionists as had escaped from the Inquisition, but who, in their ignorance of the Hebrew tongue, did not know what they read." See M. Kayserling, The Jews in Jamaica and Daniel Israel Lopez Laguna, in: JQR, Vol. XII (1900), pp.715.

"At Jamaica, Laguna completed the poetical work which he had begun in prison, a Spanish paraphrase of the Psalms. In the introductory poem he relates his varied experiences, and in several of his versions of the Psalms he alludes to his sufferings in the dungeons of the Inquisition. With this work, the fruit of 23 years of labor in Jamaica, he went to London... Here he found a patron in Mordecai Nunes Almeyda, who arranged to have the work printed...Laguna subsequently returned to Jamaica and died at the age of seventy." See A. Rosenthal Ltd., Catalog XI (1948), p. 32 (no. 511).

Laguna was, notes Cundall, "the most noted and respected Jew in Jamaica at the time...[His Psalms] was the earliest book printed by a resident of Jamaica under British rule." See Cundall, History of Printing in Jamaica (1935).

[SEE ILLUSTRATION UPPER RIGHT]

- 9 **(AMERICAN JUDAICA)**. (Liturgy). Minhag America - The Daily Prayer for American Israelites as Revised in Conference. With: Select Payers for Various Occasions In Life.

Edited by Isaac Mayer Wise. Hebrew and English on facing pages. Broad margins. pp. (2), 271, (1 blank); 48. *Few scribbles in pencil. Contemporary boards. 8vo. [Singerman 2337].*

Cincinnati, Bloch & Company: 1872. **\$1000-1500**

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

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

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

The changes Wise made to the traditional prayers are indicative of his mindset: In the Shemoneh Esreh, instead of "mechayeh ha-methim" [Who revives the dead], we read "mechayeh nishmoth ha-methim" ["who keepest alive the souls of dying mortals"] (pp.40-41). The notion of "tehiyath ha-methim" (Resurrection of the Dead) offended Reform sensibilities. Likewise, in "Atah Chonantanu," the prayer recited at the conclusion of the Sabbath, the distinction "between Israel and the Nations" was deleted (bot. pp. 42-3). Clearly, Jewish particularism was sacrificed for the regnant universalism. By the same token, one could no longer utter the prayer "Go'el Yisrael" (Redeemer of Israel). Instead, we are instructed to say, "Go'el ha-ashukim" [redeemer of the oppressed] (ibid.). Most radical is the erasure of all references to the Return to Zion and the reinstitution of the Temple Cult (pp. 47-48). Instead of the conclusion, "Ha-Machzir shechinatho le-Tziyon" [Who returns His Divine Presence to Zion], Wise substituted the conclusion normally recited on Festivals before the Priestly Benediction, "She-othecha levadecha be-yir'ah na'avod," which he translated, "to whom alone we render worship in veneration."

- Little wonder Orthodox ire was aroused by this thorough revision to the prayers.

- 10 **(AMERICAN JUDAICA)**. Schlessinger, W. and Neuda, Fanny, née Schmiedl. Stunden der Andacht. Ein Gebet- und Erbauungsbuch für Israels Frauen und Jungfrauen. Second edition. German with smattering of Hebrew in square characters. pp.4, 96. *Foxed, scribbling on last page. Original boards. 8vo. [cf. Singerman 1787].*

New York, L.H. Frank: 1864. **\$400-600**

✧ "Prayerbook for Women and Young Ladies." This particular edition, unknown to Singerman.

- 11 **(AMERICAN JUDAICA)**. The Fair Journal. In Aid of the Jewish Orphan Asylum Fair, Held at the Great Music Hall, Cincinnati, October 24 to November 5, 1881 [nos. 1-10]. Includes sheet music and black-and-white illustrations. *Title tape-repaired. A few light stains. Modern cloth. Folio. [Singerman S095].*

Cincinnati, Bloch & Co.: 1881. **\$300-500**

- 12 **(AMERICAN JUDAICA)**. Leeseer, Isaac. Siphthei Tzadikim / The Form of Prayers according to the Custom of the Spanish and Portuguese Jews. Vol. II: Rosh ha-Shanah / New Year.

* Vol. III: Yom ha-Kipurim / Day of Atonement. Parts I and II in single volume. Title inscribed in pencil "Israel Baer Kursheedt." (See below.).

* Another copy of Vol. III: Day of Atonement Service. Pts. I and II in two separate volumes.

* Vol. IV: Sukoth / Tabernacle.

* Vol. V: Pesach ve-Shavu'oth / Passover and Pentecost. Includes Passover Hagadah.

* Another two copies of Vol. V: Passover and Pentecost. All second edition. *Various bindings. 8vo. Total, 8 volumes.*

Philadelphia, Slote & Mooney: 1853. **\$1500-2500**

✧ Despite the fact that he himself was a German Jew, and despite the fact that by his day the majority of new immigrants were of Aschkenazic descent, Isaac Leeseer believed that the regnant rite in America should be Sephardic rather than Aschkenazic. See L.J. Sussman, Isaac Leeseer and the Making of American Judaism (1995), p. 158.

Israel Baer Kursheedt (1766-1852) of Richmond, Virginia, was one of young Isaac Leeseer's first acquaintances in the United States. Kursheedt's son Gershom and Leeseer became fast friends, a friendship which persisted until Gershom Kursheedt's death in 1863. Although not formally ordained, the elder Kursheedt, a former student of Rabbi Nathan Adler in Frankfurt, was regarded as the foremost expert in Jewish law in America during this early period. Ibid., pp. 41-2.

- 13 **(AMERICAN JUDAICA)**. JAFFE, SHALOM ELCHANAN. Sho'el Kinyan. With glosses Ma'ayan Eliezer by Eliezer Zalman Grayevski. FIRST EDITION. Title printed in red and black. On f.3v. woodcut of Western Wall; on f. 102r. woodcut of the Tomb of the Kings of the Davidic dynasty. On f. 74r. there is a responsum addressed to R. Tzvi Hirsch Maiselman of Kalamazoo, Michigan, and on f. 79v. a question from the shochet of Leavenworth, Kansas. pp. (3), 10; ff.124, 16, 16. *With inscription and signature of the author to to Jacob Dov Ber Rosenblum on front flyleaf. Lightly browned, some pages loose, boards detached. Sm. 4to. [Friedberg, Shin 503].*

Jerusalem, Moses Lilienthal: 1895. **\$500-700**

✧ A protracted halachic polemic between Zechariah Rosenfeld and Shalom Jaffe concerning the halachic validity of a Mikvah constructed by Jaffe in St. Louis. While defending the mikvah he constructed, Jaffe went on the offensive invalidating an eruv of his adversary which, among other leniencies, utilized telegraph poles. In the Milu'im (Adendum), Jaffe published a ruling co-signed by Rabbis Shneur Zalman of Lublin and Samuel Salant, forbidding an eruv that incorporates telegraph poles.

The book bears the encomia of the great rabbis of Eretz Israel: R. Samuel Salant and R. Saul Chaim (formerly of Dubrovna) of Jerusalem, and Rabbi Naphtali Hertz Halevi of Jaffa. Rabbi Samuel Salant writes: "My soul delights to know and see that in America too there are now found rabbis great in Torah. Would that they increase in all the cities of America."

- 14 **(AMERICAN JUDAICA)**. Binyaminson, Abraham L. Milchamah Be'Shalom. FIRST EDITION. pp. 92 *Later boards. 4to. [Goldman, Hebrew Printing in America 1068].*

New York, A. Rosenberg: 1898. **\$150-200**

✧ A defense of Judaism highlighting inherent contradictions found within Christianity. The author states that living in the United States - a land of freedom, these matters may be freely discussed without fear of retribution.

15 (AMERICAN JUDAICA). Grodzinsky Tzvi Hirsch. Mikvah Yisrael [on the laws of Mikvah]. FIRST EDITION. ff.[2], pp. 14, 108, [4]. Contemporary boards. Folio.

Chicago, M.P. Ginzburg: 1898. **\$300-500**

• Early work of Halacha published in the United States. The author, who was Rabbi of Omaha, Nebraska for almost sixty years (1892 to 1949), was a cousin of R. Chaim Ozer Grodzinski of Vilna.

16 (AMERICAN JUDAICA). B. Ewnin. The Faithful Portrayal. Composed of Various revelations upon the Climax of an Anti-Semitic Topic on American Soil. FIRST EDITION. pp. 24, 2. Contemporary boards, rubbed. 8vo.

New York, S. Levine: 1907. **\$500-700**

• An indictment of the actions of the New York City Police Department following anti-Jewish violence during the funeral procession of Chief Rabbi Jacob Joseph of New York. The author regards the event as "the biggest anti-Jewish scandal in the history of New York" (p. 8).

As the funeral procession reached the establishment of R. Hoe & Co., a number of "missiles" were thrown at the crowd of thousands of Jews, whereupon the police, who were woefully under-represented, sought to curtail the resulting scuffles by "unprovoked and most brutal clubbing" of Jews, which in turn "encourag[ed] the culprits who [then] broke up the order of the funeral march". Following an inquiry, the New York District Attorney is quoted as saying: "You cannot expect a jury to convict a policeman for clubbing a Jew" (p. 13).

The author also examines other local anti-Semitic outrages in public schools, hotels and other commercial ventures.

17 (AMERICAN JUDAICA). The Jewish Communal Register of New York City, 1917-1918. Second edition with many fold out maps, tables and charts. pp. 6, 1597. Title and opening map loose. Original half morocco, rubbed and slightly chipped. 8vo.

New York, Lipshitz Press: 1918. **\$400-600**

• This prodigious and comprehensive directory of religious, educational, philanthropic, political and social organizations account for the "bewildering number of communal activities carried out by the Jews of this City."

Altogether a magnificent resource of information.

18 (AMERICAN JUDAICA). Pinkas Achuzath Oilom B'Eretz Yisroel. Painted olive-wood boards, covers with colored depictions of Rachel's Tomb and the Tomb of the Prophet Zachariah. ff. 299 (blank). Lg. oblong 4to.

n.p., c.1920. **\$700-1000**

• Record-Book of an unidentified American cemetery in Eretz Israel, with printed columns requesting pertinent information relating to the deceased: Name, occupation, duration of time in Palestine and America, cause of death, name of the ship which conveyed the body, plot site, neighboring plots, etc., etc.

With modern shipping lines, the ancient dream of burial in the Holy Land became a reality for many American Jews, so much so, that it was anticipated as a major enterprise. For whatever reason, it seems this particular venture never materialized as witnessed by the mere four entries and close to 300 blank pages!

[SEE ILLUSTRATION BELOW]



Lot 18

19 (FRANCO-AMERICAN JUDAICA). Authorization by Citizen Rachel neé Mendes Soria, native of Bordeaux, department of Gironde, and her husband, Citizen Aaron Soria to Citizen Joseph Lopes Dias, a resident of the City of New York, to travel to France on their behalf and represent their interests in regard to the inheritance of Rachel's uncle, Jacob Mendes Veiga, deceased in Bordeaux. Signatures of Rachel Soria, Aaron Soria and Joseph Lopes Dias. Dated "12 Messidor, Year Nine of the Republic" [July 1, 1801]. pp.4. Brown ink on official stationery of French Consulate, "Commissariat de New York, et New Jersey," with masthead of Republique Francaise, showing a seated woman, holding in one hand a crown of laurels, and in the other, holding aloft a revolutionary cap. 7 3/8 x 12 1/4 inches.

New York, July 1, 1801. **\$1500-2000**

• According to Rosenbloom, Aaron Soria was born in Bordeaux, February 22, 1762 and died in New York City on January 5, 1852. He was the husband of Rachel Mendez Hega. (See J.R. Rosenbloom, *A Biographical Dictionary of Early American Jews* (1960), p.166).

Rosenbloom lists Abraham Lopes Dias and Daniel Lopes Dias who came from Bordeaux to Louisiana in 1796. *Ibid.*, p. 33. He does not mention our Joseph Lopes Dias, a resident of New York City.

20 (ANGLO-JUDAICA). KIMCHI, JACOB BEN SAMUEL. Shailah Teshuvah ["A Responsum on the Subject of the Slaughtering of Cattle and the Examination of their Lungs in London"]. FIRST EDITION. Title within typographical border. The Danel Itzig Copy. ff. (13). Small hole on f.11 not affecting text. Lightly browned. Modern boards. Slim 4to. [Vinograd, *Altona* 66; *Mehlman* 1697].

Altona, Aaron ben Elijah Katz: 1760. **\$1000-1500**

• A passionate polemical responsum pertaining to the decade-long dispute concerning Shechita in London in the mid-18th century, which eventually led to a schism between the Sephardic and Ashkenazic communities.

The author accused the shoachim of London of knowingly providing un-Kosher meat to the public. Kimchi unequivocally states that it is forbidden to eat any meat from animals slaughtered by these shoachim. "Whatever they slaughter is like pig meat in my eyes."

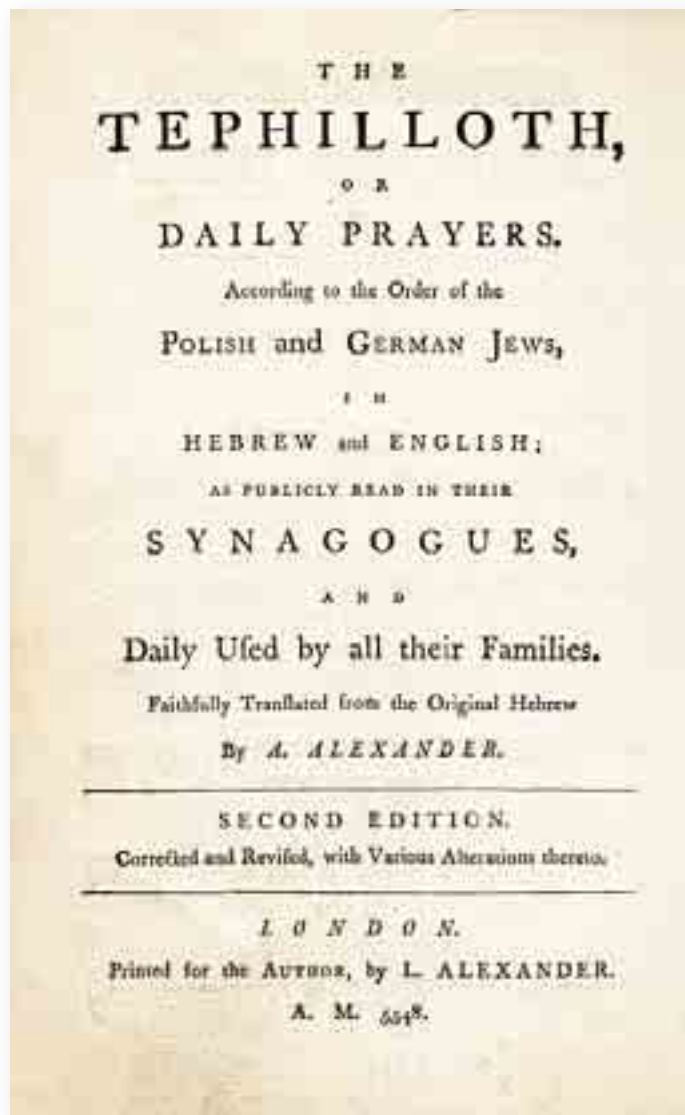
The author, Jacob Kimchi (ca. 1720-1800), was born in Constantinople and later emigrated to London. Although he was engaged in business, the Chid"i considered him "an acute and erudite scholar" (*Ma'agal Tov Ha-Shalem*, ed. A. Freimann, f. 31).

(Further research concerning this volume provided upon request).

21 (ANGLO-JUDAICA). Levi, David. *A Succinct Account of the Rites and Ceremonies of the Jews.* FIRST EDITION. English interspersed with Hebrew. Single engraved plate depicting Mezuzah and Tephilin. pp. 312, 6, (1). p. 32 marginalia in pencil. p.35 torn. Lightly browned. Contemporary tree calf, scuffed, starting. 8vo. [Roth, *Magna Bibliotheca Anglo-Judaica*, p.331, no. 17].

London, J. Parsons: (1784). **\$400-600**

• A comprehensive presentation of the quotidian laws and life-cycle celebrations of Judaism, as well as a survey of the Mishnah or Oral Law. The Author was the first Jew to present in the English language a defense of Jews and Jewish religious practices. See J. Picciotto, *Sketches of Anglo-Jewish History* (1956), pp. 219-20.



Lot 22

22 (ANGLO-JUDAICA). Seder ha-Tephilloth / The Tephilloth, or Daily Prayers according to the Order of the Polish and German Jews, in Hebrew and English. Translated from the original Hebrew by A. Alexander. Second edition. Printer's mark on Hebrew title.

"A Prayer for the Royal Family...Our Sovereign Lord, King George the Third, Our Most Gracious Queen Charlotte, His Royal Highness, George, Prince of Wales, and all the Royal Family" (ff.84v.-85r). ff. (2), 227, (1). Browned. Some leaves tattered. Recent marbled endpapers and blind-tooled calf. 4to. [Roth, *Magna Bibliotheca Anglo-Judaica*, p. 303, no. 10; *Vinograd, London* 120 (our collation differs from *Vinograd*)].

London, 1788. **\$1500-2000**

• A Rare Edition.

[SEE ILLUSTRATION ABOVE]

23 (ANGLO-JUDAICA). Kethubah [Marriage Contract]. Printed on vellum, with manuscript additions in a scribal hand. Marriage of "Isaac ben Avraham Avinu" to "Rikla bath R. Nethanel". Text between two garlanded columns. At top, two cherubs blowing trumpets from which emit the words "Kol sasson ve-kol simcha" [the sound of gladness and rejoicing]. At top center, the Hebrew initials "K.A." appear within a Star of David. *9 1/2 x 15 inches.*

London, 15 Kislev, 5598: [1838]. **\$1000-1500**

❖ Kethubah of an English Convert to Judaism

Generally, the name of the groom's father would appear in the Kethubah. However, in the case of a "ger tzedek" or proselyte, this is not possible, so instead, paternity is attributed to the Patriarch Abraham, "Avraham Avinu."

Signed on the Kethubah are two trustees of the London congregation, "Shimon [illegible]" and "Moshe ben Shlomo Zalman." Their title is given as "[shamash ve-] ne'eman." The groom has signed at the bottom "Yitzchak bar Avraham, he-Chathan," in a fine Hebrew hand.

24 (ANGLO-JUDAICA). Beith David. Hebrew Manuscript on paper. *70 leaves (ff. 32-67 blank). Contemporary vellum. 4to.*

(Portsmouth), 1807-1842. **\$3000-4000**

❖ Compiled from a work originally published in Wilhermsdorf, 1734 (not Vilna as the copyist erroneously wrote on the first leaf). The manual contains remedies for all kinds of sicknesses, as well as incantations as to how to defeat enemies, free oneself from danger, exorcise evil spirits, etc.

Of interest, the manuscript records "Miss Pope's Prayers" copied on 23 Teveth, 1842, in Portsmouth (f. 30 a -b). Includes many transliterated words into English as an added explanation to the Hebrew. For example, see f. 31 for the ingredients necessary for the segulah to become invisible: "kach shiva pulin - belashon English - White Beans..." Or see the final page with a remedy for "Gelsucht - belashon English - jaundice...Take a Schwartzeh toib - belashon English - a black pigeon"

Portsmouth is an English fortified seaport on the coast of Hampshire. The Portsmouth (Portsea) congregation is one of the oldest in the English provinces, having been founded in 1747 with a rabbinate of its own. During the Napoleonic wars the commercial activity of Portsmouth as a garrison and naval town attracted a large number of Jews; and at that time there were two synagogues. After the peace of 1815, the Jewish inhabitants diminished in numbers and the newly built edifice ceased to be used. (Jewish Encyclopedia).

25 (ANTISEMITICA). Drumont, Edouard. *La France Juive* ["Jewish France"]. Replete with black-and-white engravings. Some French marginalia in blue pencil. *pp. 954, lacking title? Light stains. Calf-backed marbled boards, scuffed, spine starting. Sm. folio.*

Paris, P. Mouillot: 1886. **\$300-500**

❖ Designed to portray the Jew as the enemy of mankind. The title points to the author's belief that Jews have come to dominate every aspect of French life.

The anti-Semitic activities of Eduard Drumont (1844-1917) began prior to the Dreyfus Affair, but certainly climaxed during "L'Affaire." Drumont was the publisher of *La Libre Parole* - notoriously anti-Jewish and anti-Dreyfusard. In the view of historian Jacob Katz, Drumont's views were as extreme as those expressed later by the German Nazis.

See Norman L. Kleeblatt, *The Dreyfus Affair* (1987), pp. 76-77.



26 (ANTISEMITICA). Bauer, Elvira. *Trau keinem Fuchs auf grüner Heid; und keinem Jüd bei seinem Eid! Ein Bilderbuch für Gross und Klein* ["Trust No Fox in the Green Grass, nor a Jew at his Oath! A Picture Book for Young and Old."]. German calligraphic text in red and black facing viciously grotesque color plates. *pp. (44). Original color pictorial boards, light wear. Rectangular 4to.*

Nürnberg, Stürmer-Verlag: 1936.

\$2500-3000

❖ An infamous slick production illustrated with notorious imagery of virulent Jewish stereotypes, designed to poison young minds and inculcate children with extreme Nazi values.

[SEE ILLUSTRATION LEFT]

- 27 ARCHIVOLTI, SAMUEL D'.** Arugath Habosem [grammar, with section on Hebrew cryptography]. FIRST EDITION. Many charts, diagrams and unusual devices. Title within woodcut ornamental surround. Previous owners' signatures on title including members of the prominent Abohav family (David, Samuel b. David, Jacob, Abraham and Joseph). ff. 119 (i.e. 118), (2). Final page laid down, marginal paper repairs, last four leaves possibly from another copy. Rebacked and recased in contemporary blind-tooled vellum with clasps and hinges (repaired). 4to. [Vinograd, Venice 953; Habermann, di Gara 215; not in Adams].

Venice, Giovanni di Gara: 1602. \$400-600

[SEE ILLUSTRATION UPPER RIGHT]

- 28 (AUSTRIA).** Circulare...Die Ausschreibung der...Judensteuer für das Verwaltungsjahr 1835 betreffend [Notice concerning the "Jew Tax" for the year 1835]. Single page broadside. Extreme edges worn. 9 x 14 inches.

Vienna, 30 September, 1834. \$300-500

- 29 BASSAN, ISAIAH.** Todath Shelamim. Part I - Zivchei Todah, [commentary to Tractate Nidah]. Part II - Lachmei Todah [responsa]. FIRST EDITION. Historiated woodcut printer's mark containing two rampant lions flanking a palm tree in whose center there is a Star of David, all within a cartouche; surrounding are the words, "A just man will flourish as a palm tree" (Psalms 92:13). ff. (6), 112. Corner of f. 60 torn affecting a few words. Contemporary vellum. 4to. [Vinograd, Venice 1810; Yaari, Foa 15; Roest, Yodea Sepher 2251].

Venice, Y. Foa -Bragadin: 1741. \$500-700

♣ With previous owners' lengthy inscriptions and signatures in various Italian hands on the flyleaf and title concerning family history, deaths and inheritance of generations of the Fugaise family (dated 1759-71). The name "Moshe Chaim Luzzato" can be seen in square letters on the flyleaf although an attempt has been made to remove it.

The Author, a disciple of R. Moshe Zacuto, was one of the foremost Italian Rabbis of the 18th century. He served in Padua and Reggio and is especially renowned as the teacher and mentor of R. Moshe Chaim Luzzatto author of Mesillath Yesharim. The present work of responsa was published by his son, Israel Benjamin, a Rabbinical scholar in his own right and a poet, who succeeded his father as Rabbi of Reggio. He included here some of his own responsa.

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

Salonika, Joseph Ya'avetz: 1564-65. \$1500-2500

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

- 31 (BIBLE, Hebrew).** Arba Ve'esrim. With Nikud (vowel-points). Edited by Sebastian Muenster. Printers device on title and verso of final leaf (Yaari no. 12). Opening words surrounded by decorative floral and historiated borders. Divisional titles. A Wide-Margined Copy. pp. 1179, (1 blank), (16). Slight staining, Latin marginalia and numbers for verses, p. 5 loose. Later marbled boards, rubbed. Lg. 4to. [Vinograd, Basle 45; Prijs, Basle 47; Darlow & Moule (noted not listed) following no. 5087; Adams B-1220].

Basle, Johann Froben: 1536. \$5000-7000

♣ Rare. The first appearance of Sebastian Muenster's famed Bible edition presented in Hebrew only.

[SEE ILLUSTRATION LOWER RIGHT]

- 32 (BIBLE, Hebrew.)** Chamishah Chumshei Torah Quinque Libri Legis. Printer's device on title. pp. 579 (lacking separate title for Bereishith and blank leaf at end of Bamidbar as in the Bodleian copy). Few neat marginal repairs, foxed, title with previous owner's mark, new endpapers. Later patterned boards, rubbed. 4to. [Vinograd, Paris 33].

Paris, Carolus Stephanus (Estienne): 1556. \$4000-6000

♣ Rare. According to the Bibliography of the Hebrew Book, JNUL only has a microfilm of the Bodleian copy of this edition. A fine imprint by a member of the illustrious Estienne family of printers.

[SEE ILLUSTRATION PAGE 9 LOWER LEFT]



Lot 27



Lot 31



Lot 33

33 (BIBLE, Hebrew).

Four volumes. Square Hebrew letters with nikud (vowel points). Commentary of R. David Kimchi (RaDa"K) in Rashi script. Hand-ruled with verses numbered in red. In Vol. IV, p.48 (Jeremiah) lone Latin marginalium.

THE MORTIMER SCHIFF - SALMAN SCHOCKEN COPY OF THE ESTIENNE HEBREW BIBLE. A BEAUTIFUL WIDE-MARGINED SET.

With bookplate, "Ex Libris, Mortimer L. Schiff." As well as stamps "Siphriyath Schocken, Yerushalayim."

Exquisite contemporary ornate binding: Mottled calf, gilt extra, spine in compartments, all edges gilt and gauffered. Marbled endpapers. Housed in morocco slip-cases by Riviere & Son, "Exemplaire de le Marquis de Caumartin de Saint Ange" gold-stamped on spine.

Vol. I (Pentateuch, 1543): pp. 579.

Vol. II: (Early Prophets, 1544): pp. 501.

Vol. III (Writings, 1540-55): pp. 151, (1 blank), 53, (3 blank), 59, (1 blank), 71, (1 blank), 180, 79, (3 blank).

Vol. IV (Later Prophets, 1539-41): pp.124, 163, (1 blank), 139, (1 blank). (Daniel, 1540): 47, (1 blank). (Minor Prophets with commentary of R. David Kimchi, 1539-40): 66, (2 blank), 20, 44, 8, 14, (2 blank), 32, 15, (1 blank), 19, (1 blank), 16, 12, 59, (1 blank), 1-18.

Lightly waterstained in places. Slightly shaken. 4to. [Vinograd, Paris 16; Darlow and Moule 5089].

Paris, Robert Stephanus (Estienne): 1539-55. **\$20,000-30,000**

🔖 A FINE COPY IN A SUPERLATIVE BINDING.

Purchased by Salman Schocken in the Mortimer Schiff Auction, Sotheby's London, March 1938.

Tipped in: Autograph Letter Signed in Latin by Paul Eber, 1548. pp.4. Brown ink on coarse paper.

The German theologian Paul Eber (1511-1569), Professor of Old Testament and Hebrew at Wittenburg, was a friend of Martin Luther and Phillip Melanchthon. In our letter, Eber refers here to his book, *Contexta Pupuli Iudaici Historia* (1548), a handbook of Jewish History.

[SEE ILLUSTRATION ABOVE]

34 (BIBLE, Hebrew). With commentaries of Rashi, ibn Ezra, Kimchi (two), Targum etc. Four parts (Pentateuch, Early Prophets, Late Prophets, Writings) bound in four volumes, each with titles within architectural arch. Opening word of each book within a decorative woodcut border. Texts of Bible and Targumim with nikud (vowel points). ff. (6), 228, (1), 234-441, (1), 889-950; (1), 442-685; 687-817, (1), 819-926, 7, (1), 889-949, (1). *Slight staining in places. Scattered marginalia in Hebrew and Latin. With previous owners' stamps, Jews College and others. Modern elaborately tooled calf. Folio.* [Vinograd, Venice 328; Habermann, Bomberg 192; Darlow & Moule 5093; Adams B-1225].

Venice, Daniel Bomberg: 1546-8. **\$12,000-18,000**

⚡ **THE THIRD, AND FINEST EDITION OF BOMBERG'S RABBINIC BIBLE.**

The name of the printer on the title, "Daniel son of Cornelio Bombergi" is slightly misleading, for in 1538 Bomberg departed for his birthplace of Antwerp, leaving in charge of his press, the Jewish apostate Cornelio Adelkind. Adelkind's involvement is attested to by several colophons in this Bible edition, all signed, "Cornelio Adelkind le-Beith ha-Levi." (One notes with wry humor that though no longer a Jew by confession, Adelkind nevertheless continued to pride himself on his Levitic descent).

The Bomberg Printing House of Venice functioned under Adelkind's able management for a full ten years, whereupon Adelkind a consummate master printer, joined the Establishment of Juan dei Farri & Brothers, then Marco Antonio Justinian and lastly the House of Tobias Foa in Sabbioneta. "Cornelio...was the man to whom the work of Bomberg's press owes much of that excellence which gained for it the admiration of contemporaries and established it as a model for later craftsmen." D. Amram, *The Makers of Hebrew Books in Italy* (1963) p. 182 and A.M. Habermann, *Ha-Madpiss Cornelio Adel-Kind u-Beno Daniel* (1980) pp. 7-13.

[SEE ILLUSTRATION LOWER MIDDLE]

35 (BIBLE, Hebrew). *Derech ha-Kodesh - Via Sancta.* Prepared by Elias Hutter.

* With: Hutter, Elias. *Cubus Alphabeticus Sanctae Ebraeae Linguae.* ff. (30). [Adams H-1243]. (Hamburg: Jacob Wolf, 1588). Divisional titles. On front fly, inscriptions: "Makzereth ahavah me-eth yedidi ha-yakar...Raphael Harari, nethunah nethunah li, Tzvi Mordechai Halevi ben R. Ya'akov Chaim, poh Cantabrigia, Parshath Emor, 5672 [A loving souvenir from my dear friend Raphael Harari, given to me, Tzvi Mordechai Halevi son of R. Ya'akov Chaim, here Cambridge, 1912]; "Va-ani beno nathati eth ha-sepher matanah li-b'nei Carmel, beith ha-sepher de-al nehar Thames, samuch le-Wallingford ha-ir, be-yom dalet le-Parshath Beshalach, yom teth le-chodesh Shevat, shenath Shemern Zayith li-beri'ath olam [And I, his son, have given the book as a gift to the students of Carmel College on the River Thames, close to the city of Wallingford, on Wednesday, Parshath Beshalach, on the ninth day of Shevat in the year 5717 A.M. (1957 C.E.)]. pp. (7), 1572 (i.e. 1568). *Light waterstains. Contemporary blind-tooled vellum, spine in compartments, rubbed. Thick folio.* [Vinograd, Hamburg 4; Darlow & Moule 5108; Berkowitz no.171].

Hamburg, Elias Hutter- Johann Saxon: 1587. **\$7,000-9,000**

⚡ "In this edition the root letters are printed in thick type and the inflectional letters in hollow type; and when a root letter in any word does not appear, it is printed in small type above the line." Darlow & Moule 5108.

"An extraordinarily ambitious feat of scholarship." See D.S. Berkowitz, *In Remembrance of Creation: Evolution of Art and Scholarship in the Medieval and Renaissance Bible* (1968), no.171.

Provenance: Given as a gift by Ralph Harari to Herbert Loewe of Cambridge in 1912. Loewe's son, Raphael James Loewe gifted the book to Carmel College, Wallingford in 1957.

Regarding the now defunct Carmel College, founded by Rabbi Kopul Rosen in 1948 and once the pride of Anglo-Jewry, see EJ, Vol. VI, cols. 450 and 419 (photo of the modernist architecture designed by Nehemiah Azzaz).

[SEE ILLUSTRATION LOWER RIGHT]



Lot 32



Lot 34



Lot 35



Lot 38

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

Paris, Sebastian Cramoisy: 1632. **\$700-900**

♣ After the 1616 Geneva edition. This work dedicated by Cramoisy, the Publisher, to Cardinal Armand Jean Richelieu (1585-1642), eminent French statesman and patron of the arts, sometimes referred to as the first "Prime Minister" of France.

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

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

Paris, Martin Le Juene: 1554. **\$500-700**



Lot 39

38 (BIBLE, Hebrew). Sepher Tehilim [Book of Psalms]. Printer's device on title. Square Hebrew letters with nikud (vowel points) and te'amim (cantillation). Extensive Latin marginalia in minuscule hand. ff. (126), (2 blank). Light waterstains. Contemporary vellum, stained. 12mo. [Vinograd, Leiden 15; Mehlman 1850].

Leiden, Franciscus Raphelengius: 1595. **\$3000-4000**

♣ Early Dutch Hebrew Psalter.

[SEE ILLUSTRATION ABOVE LEFT]

39 (BIBLE, Hebrew). Chamishah Chumshei Torah (Nevi'im u-Kethuvim). Title within richly historiated border depicting rabbit, goat, bear, squirrel, monkey and leopard. Initial within typographic surround. Double columns. Without nikud. pp. 389. Occasional browning and staining. Lower part of border expertly repaired in facsimile, some leaves closely cropped not affecting text. Later calf backed patterned boards 8vo. [Vinograd, Hanau 2; Mehlman 33].

Hanau, Hans Jacob Henna: 1610. **\$3000-4000**

♣ Rare. The JNUL possesses only an incomplete copy of this Bible.

[SEE ILLUSTRATION ABOVE RIGHT]



Lot 40

40 (BIBLE, THE LONDON POLYGLOT). Walton, Brian, Ed. Old and New Testament and Apocrypha. Text in nine languages: Hebrew, Samaritan, Aramaic (Targum Onkelos), Greek, Latin, Syriac, Ethiopic, Arabic, and Persian (Farsi). Six volumes. Frontispiece engraving of Walton by Pierre Lombart. Engraved title, maps and plates by Wenceslaus Hollar. Title within architectural columns, between which stand Moses (left) and Aaron (right), while pedestals bear vignettes of Adam and Eve in Paradise (left) and Noah's Ark (right). Engravings include the Temple in Jerusalem (both exterior and interior), the sacred vessels, and a relief map of ancient Jerusalem. All Hebrew texts provided with nikud (vowel points). Printed in a variety of exotic types.

Vol. I (Pentateuch): pp. (22), 38, (14), 53, (3), 102, (2), 865.

Vol. II (Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra, Nehemiah, Esther): pp. 889, (1), 29, (1).

Vol. III (Job, Psalms, Proverbs, Ecclesiastes, Song of Songs, Isaiah, Jeremiah, Ezekiel, Daniel, Twelve Minor Prophets): pp. 447, (1), 389, (1), 227, (1), 149, (1).

Vol. IV: (Apocrypha) pp. 87, (5), 128, 23, (1), 20, 159, (1); (Targum Jonathan ben Uziel and Targum Yerushalmi, and Persian - to Pentateuch) pp. 390.

Vol. V (New Testament): pp. 983, (1).

Vol. VI (Appendix - contains critical essays, tables, variant readings, annotations and indices): pp. (2), 72, 56, 98 (i.e. 68), 80, 196, 140, 24, 58, 36, 36, 96 (i.e. 74), (2).. *Title of Vol. III tape-repaired. Few light stains, marginal worming. Uniform contemporary calf, expertly rebaked. Lg. folio. [Darlow and Moule 5130; Vinograd, London 7; Berkowitz, In Remembrance of Creation 182; Laor 339 (Map of the Holy Land)].*

London, Thomas Roycroft: 1657. **\$12,000-15,000**

❖ **MAGNIFICENT SET OF THE CELEBRATED AND INFLUENTIAL LONDON POLYGLOT.**

"The fourth and the last of the great Polyglots; known as the London, or Walton's Polyglot. The most accurate and best-equipped of the great Polyglots." Darlow & Moule 1446.

This is the post-Restoration sets, with the "Loyal" preface in Volume I, omitting mention of Oliver Cromwell's role in the duty-free importation of paper for this edition. It does not contain the dedication to Charles II. An earlier "Republican" version of the preface had acknowledged Cromwell's help at length.

The map of the Land of Israel, entitled "Chorographica Terrae Sanctae Descriptio," occurs in Vol. I after p. 53. The map orients to the East, with Lebanon at the far left, and what is presently referred to as the Negev Desert at the far right, while the Mediterranean Sea takes the foreground. Size: 8 1/2 x 19 inches. Above the large map are three cartouches of Old Syria, the Israelite Encampment in the Desert and the Wanderings of the Israelites in the Desert.

[SEE ILLUSTRATION ABOVE]

41 (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. All complete. Previous owner's signatures and stamps including Rabbi Dr. L. Salamonowicz of Malmo, Sweden. Elaborately gilt tooled contemporary calf over heavy wooden boards with a central gilt cartouche. Large folio. [Vinograd, Amsterdam 1242].*

Amsterdam, Moses Frankfurter: 1724-27. **\$4000-5000**

✦ 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.

42 (BIBLE, Hebrew. Pentateuch). Tikun Sopherim. - Quinque Libri Mosis. Five parts in five volumes. Five engraved rococo title-pages by Bernard Picart. Opening title with putti supporting an open Torah Scroll and coronet above with vignettes below depicting Biblical episodes from the lives of Samuel, Moses and David. Letterpress title in Spanish and Hebrew. Without volume of Haphtaroth. *Vol. I: ff. (3), 81. Vol. II: ff. (1), 82-149. Vol. III: ff. (1), 150-198. Vol. IV: ff. (1), 199-267. Vol. V: ff. (1), 268-327. f.272 marginally torn. Marbled endpapers. Uniform binding: Contemporary calf, gilt extra, spine in compartments, rebacked. 8vo. [Vinograd, Amsterdam 1292; Kayserling 80-1; not in Darlow & Moule].*

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

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

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

[SEE ILLUSTRATION BELOW]

43 (BIBLE). Megillath Esther [The Book of Esther]. 32-pages of the entire text, here on an original single sheet.

Single full illustration of Haman (wearing Napoleon-style head-gear) leading Mordechai on a horse, with the Midrashic insight of Haman's daughter unwittingly pouring refuse upon her father from her upper-floor window. [Unknown to Vinograd].

Vilna, Romm: 1861. **\$1000-1500**

✦ Original uncut sheet for what would have been a pocket-size Esther for Purim. Includes relevant blessing and customs. Unrecorded in all bibliographies.



Lot 42



Lot 44

- 44 (BIBLE, Hebrew.** Pentateuch, Haphtaroth And Five Scrolls). Chamishah Chumshei Torah. Five parts in one volume with five title pages. ff. 74, 72, 53, 62, 70. Lightly browned. Contemporary calf-backed marbled boards, rubbed. 4to. [Vinograd, Vienna 157].

Vienna, Anton Schmid: [1800]. **\$1500-2500**

✦ Rare Court-Room Hebrew Bible.

Official manuscript document with seals dated Prague, 17th March, 1808 pasted in at front, signed by the esteemed Rabbi of Prague, Eliezer Fleckeles and other officials, noting this Bible to be used in Courts of Law to administer the Oath to Jewish witnesses and indicating which page is to be opened when administering the oath (p.38 of Leviticus-ch. 26, verse 1). The pages of Leviticus are hand numbered up to p. 38.

With a separate document written on the same date, signed by Carl Fischer, the appointed Censor of Hebrew Books in the city of Prague. Fischer was on friendly terms with Fleckeles, indeed, the use of the Hebrew Bible within the secular court system would appear to be a direct result of inquiries made by Fischer to Fleckeles regarding the validity of a Jew's oath to a gentile. This communication appears in "Teshuvah Me'ahavah" Part I (1809), Fleckeles' noteworthy volume of responsa, number 26

An interesting relic of the relationship between Jews and the secular court-system.

[SEE ILLUSTRATION ABOVE]

- 45 (BIBLE, Hebrew.** Pentateuch). Sepher Ezrath Hasopher, Chamishah Chumashei Torah, Tikun Sophrim Vavei Ha'amudim. Without Nikud. Five parts bound in one volume. Title in Hebrew and Spanish dated 1767. Additional engraved opening title page by A. Santroos (dated 1769). Binding dated 1899 with initials "A. d C. Sr.". ff. 264. Some staining, lower right hand margin of first three leaves frayed with some marginal repair not affecting text. Later gilt stamped morocco, spine repaired retaining original backstrip, recased, rubbed. 8vo. [Vinograd, Amsterdam 1942 (without pagination); Ben Yaakov, p. 633, no.26,1].

Amsterdam, n.p.: 1767-1769. **\$600-900**

✦ Prepared as a model for Scribes writing a Torah Scroll. The text is arranged to conform with Halachic Law relating to the Scribal arts. Each pair of facing pages represents one column of the Torah - traditionally 42 lines starting with the letter "Vav." The "Shira" and "Ha'azinu" portions are printed on wider leaves and folded, to follow the wider columns necessary in the written Torah. These "Tikun Sophrim" guides were published in two variants, both with and without Nikud. Vinograd does not differentiate between the two.

46 (BIBLE, Hebrew. PSALMS). Sepher Tehilim im shnei peirushim ve-im ma'amadoth. With two commentaries of Rashi and Eliezer Halevi Horowitz, Amarith Tehoroth. Title in red and black. Additional title. Headpiece and tailpiece. Text in square characters, two commentaries in Rashi script. Separate title for Seder Ma'amadoth. On final page, verses arranged in shape of Menorah, in conformity to kabbalistic practice. ff. 4, 3-219, 31, (1). Title and several leaves paper tape repaired. Cloth. 4to. [Vinograd, Zhitomir 141 (an earlier 1855 edition). Our later edition not found in any of the bibliographic works consulted].

Zhitomir, Chanina Lipa and Joshua Heschel Shapira: 1857. **\$4000-6000**

⚡ ZHITOMIR EDITION OF CHASSIDIC COMMENTARY TO PSALMS.

R. Eliezer Halevi Horowitz of Tarnograd (1740-1806) is most famous today for his Chassidic work No'am Megadim on the Pentateuch. He was a disciple of R. Yechiel Michel of Zlotchov. See S.H. Porush, Entziklopedia la-Chasiduth, Vol. I (1980), cols. 309-315; Tz.M. Rabinowicz, The Encyclopedia of Hasidism (1996), p.219.

[SEE ILLUSTRATION UPPER LEFT]



Lot 46

47 (BIBLE). Lanckisch, Friederich. Concordantiae Bibliorum Germanico-Hebraico-Graecae [German-Hebrew-Greek Concordance of the Bible]. Additional title with vignettes. Title in red and black. Following title, full-page engraved portraits of Ernest, Duke of Saxony, and Frederick, Duke of Saxony. German in Gothic characters, Hebrew in square characters provided with nikud (vowel points). *Foxed. Contemporary blind-tooled vellum over wooden boards; with hinges, clasps wanting; spine in compartments, worn. Lg. folio.*

Leipzig and Frankfurt, Johann Heinrich Richter: 1688. **\$1000-1500**

[SEE ILLUSTRATION LOWER LEFT]

48 (BIBLE). LISZNYAI, PAUL K. Origo Gentium & Regnorum, Post-Diluvianorum, a' Japheto, Semo, & Chamo...in Asia, in Africa et in Europa ["Origin of Peoples and Kings, Post-Diluvian, from Shem, Cham and Japheth...in Asia, Africa and in Europe."]. pp. (4), 156, (8). * Bound with: Chronologia Sacra ["Sacred Chronology in Seven Intervals or Periods from the Creation of the World"]. pp.(2), 48. Latin. Title in typographic border. Headpieces and tailpieces. Replete with charts and abstract maps. *On title, stamps and signatures of former owners. Light stains, some faint underlining. Calf, boards semi-detached. 8vo.*

Debrecen, Hungary, Paul Cassova: 1693. **\$600-900**

⚡ Hungarian, Paul Lisznyai (1630-1695), was a Christian Hebraist. In this work, the Calvinist theologian availed himself of much useful material from Targum and Talmud. See EJ, Vol. VIII, col. 43.

49 (BIBLE ILLUSTRATIONS). Taferelen der Voornaamste Geschiedenissen van het Oude en Nieuwe Testament, en Andere Boeken, bij de Heilige Schrift Gevoegt ["Histories of the Old and New Testament"]. Three volumes. Dutch. With nearly 150 fine engraved Biblical illustrations by Hoet, Houbraken and Picart. Printed on Royal Paper. A Clean, Crisp Set. *Vol. I: pp. (8), 148. * Vol. II: pp. (1), 150-280, 14. * Vol. III (New Testament): pp. (2), 3-160. Contemporary light brown mottled calf over marbled boards, rubbed. Folio.*

The Hague, Pieter de Hondt: 1728. **\$2000-3000**

[SEE ILLUSTRATION BELOW]



Lot 47



Lot 49

50 (BIBLIOGRAPHY). Oetzroth Chaim.

FIRST EDITION. German title-page and introduction. The Yitzchok Isaac Ben-Yaakov copy with his signature on the title and occasional marginal notes and corrections. Also signed by the bibliographer Samuel Wiener on the title. pp. 14, 378 (pp. 305-12 misbound). Contemporary boards, needs re-binding. 8vo. [Vinograd, Hamburg 161 (does not note the 14 page German introductions)].

Hamburg, J. J. Halberstadt: 1848. **\$600-800**

• Comprehensive catalogue of the Library of Chaim Michael (Heimann Joseph Michael), edited with an index, additions and excerpts by Steinschneider, plus an introduction by Zunz. The manuscripts of this collection were ultimately acquired by the Bodleian Library, Oxford, and the printed books went to the British Museum.

Ben-Yaakov composed the fundamental bibliographical work Otzar HaSepharim and Wiener, author of Koheleth Moshe served as librarian of the Friedland collection at the Royal Library of St. Petersburg.

51 (BIBLIOGRAPHY). Beith HaSepher - Catalog Hebraischer und Judischer Bucher, Handschriften...Portraits etc. With a facsimile of a 12th-13th century manuscript Machzor on vellum. pp. 380. Some brownning. Contemporary marbled endpapers and boards. 8vo.

Amsterdam, F. Muller: 1868. **\$600-800**

• A Catalogue of the Extensive Libraries of Hebrew Books, Manuscripts and Art of the Estates of Giuseppe Almanzi in Padua, Rabbiner Jacob Emden in Altona, Oberrabbiner M. J. Lewenstein in Paramaribo. Prepared by M. Roest to be sold at auction by Frederik Muller in Amsterdam. The Catalogue contains 5,547 lots.



Lot 54

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

New York, Funk & Wagnalls: 1906. **\$60-90**

• The first complete modern Jewish encyclopedia - "many of its entries remain unsurpassed." (EJ).

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

Jerusalem, Universitas: 1968. **\$150-200**

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

54 (BINDING). (BIBLE, Hebrew and Aramaic). Chamishah Chumshei Torah [Pentateuch with Targum, Five Scrolls and Haphtaroth of the entire year].. Bound in two volumes. Hebrew text and Aramaic translation face `a face, both vocalized.

Fine contemporary uniform polished calf, central cartouche of acorns surrounding initials "SB," gilt border with fleur-de-lis tooled at corners, spine with gilt-tooled floral embellishments. ff.408, 95. Misbound though complete. Trimmed and stained, title washed and repaired. 12mo. [Vinograd, Venice 1535; not in Darlow & Moule].

Venice, Vendramin: 1702. **\$1200-1800**

• An Attractive Contemporary Binding of a Pocket Size Pentateuch.

Clearly, Vendramin was vying with the publishing house of Moses Coutinho in Amsterdam, who the previous year of 1701 issued a duodecimo edition of the Pentateuch. Our title reads: "Reprinted in attractive letters resembling the print of C..., Amsterdam."

See Fuks, Hebrew Typography in the Northern Netherlands, Vol. II (1987), pp.428-9.

[SEE ILLUSTRATION ABOVE]

55 (BINDING). Torah, Nevi'im u-Kethuvim [Torah, Prophets and Writings]. Hebrew in square characters provided with nikud (vowel points). Title in red and black. Latin introduction. Handsomely bound in contemporary calf, gilt extra, spine in compartments. Provided within uniform slip-case with internal marbling. All edges gilt. pp. (7), 516, 580. 12mo. [Vinograd, Leipzig 39].

Leipzig, Bernhard Christoph Breitkopf: 1725. **\$1200-1800**

[SEE ILLUSTRATION LEFT]



Lot 55



Lot 56

56 (BINDING). Siddur Saphah Berurah [Daily Prayers]. * Bound with: Sepher Tehilim [Psalms] with Judeo-German translation by Wolf Heidenheim. Separate title for Psalms. Romantic engraving opposite title, captioned "Le-sivlonoth" [For the engagement of...]. Text of prayerbook in square Hebrew characters, Judeo-German translation in waybertaytsh type letters.

Ornate binding: contemporary emerald velour boards with silver, floriated endpieces, clasps and hinges.. ff. 3, 224, 36, 45-102, 137-138, 36; 92, 12, 8. *Foxed and stained. A few leaves torn with some loss. Colored endpapers, a.e.g. Binding lightly rubbed, spine treated. Sm. 4to. [Vinograd, Roedelheim 119, 125 (our collation differs from that of Vinograd)].*

Roedelheim, W. Heidenheim: 1826-7.

\$1200-1800

[SEE ILLUSTRATION LEFT]

57 BRAUNSCHWEIG, MOSES BEN MORDECHAI. Tikunei Zevach. f.(6), 24, (1). * Sidel, Abraham Ben Moses. Tikun Habodek. ff.49. Leaves 50-1 provided in manuscript, apparently in the hand of R. Tzvi Hirsch Berlin. Together two works bound in one volume. Both on the laws of Ritual Slaughter. FIRST EDITIONS. Titles within woodcut architectural arch. The Solomon Hirschel Copy, with his signature in Hebrew on title. *Browned and stained in places. Recent boards. Sm. 4to. [Vinograd, Prague 128-9].*

Prague, Abraham ben Moses Sidel: 1604. **\$1000-1500**

❧ Rare. Second work not listed in Friedberg.

With important approbations from the leading Rabbinic figures of the generation, including; R. Ephraim Lunchitz, the Klei Yakar, R. Samuel Eliezer, the MaHaRSH"A and R. Judah Loewe, the MaHaRa"L of Prague.

[SEE ILLUSTRATION LOWER LEFT]

58 (CHASSIDISM). Margolioth, Meir ben Tzvi Hirsch, of Ostraha. 'Or Olam - She'eloth u-Teshuvot Meir Nethivim.

Part One: Legal responsa. Part Two: Discourses on Pentateuch. Appended to Part Two: Halachic novellae on Tractate Berachoth by Author's brother, Isaac Dov Baer of Jaslowitz. FIRST EDITION. Two Parts in one volume. Separate title for Part Two. On f. 5r. Hebrew stamp of "Aaron Joseph Jospe ben [illegible] of Polonnoye." In Pt. II, f.27r. Hebrew institutional stamp. ff. 36, (2), 39-78, (1), 80-97; (1), 3-56. *On title and first leaf dark stains, tears repaired. Remainder lightly stained and marginally wormed. Slight tear to top f.35. Recent blind-tooled red morocco. Folio. [Vinograd, Polonnoye 4].*

Polonnoye, Samuel ben Issachar Baer Segal: 1791-2. **\$4000-6000**

❧ RARE FIRST EDITION OF RABBINIC WORK BY DISCIPLE OF R. ISRAEL BA'AL SHEM TOV.

R. Meir Margolioth died April 24, 1790 at Ostraha (Ostrog), Volhynia. Previously, he served as Rabbi of the Lemberg district for forty years. Margolioth was the greatest Talmudic authority of the time to confess discipleship to Rabbi Israel Ba'al Shem Tov, founder of East-European Chassidism. This admission lent considerable prestige to a beleaguered movement. See JE, Vol. VIII, p. 329; EJ, Vol. XI, col. 966; N.Z. Friedmann, Otzar Harabanim, p. 270, no.12903.

[SEE ILLUSTRATION OPPOSITE LEFT]



Lot 57



Lot 58



Lot 59

59 (CHASSIDISM). Bloch, Joseph ben Abraham. *Ginzei Yoseph* [homiletics on Pentateuch and novellae on Tractates Berachoth, Shabbath, Pesachim and Yoma]. FIRST EDITION. Title within typographic border. Printed in double columns. ff. 4, 98, 24. Marginal worming with some loss of text, neat paper repairs. Moden boards. Folio. [Vinograd, Lemberg 74].

Lvov (Lemberg), Mordechai & Aaron b, Chaim David Segal: 1792. \$3000-5000

AN EARLY CLASSIC OF CHASSIDIC PHILOSOPHY.

R. Joseph Bloch (1724-90), one of the disciples of R. Dov Baer, the Maggid of Mezritch, served first as Rabbi of Alesk and later as Preacher of Satanov. His *Ginzei Yoseph* is graced with the *haskamoth* of major disciples of the Maggid, R. Levi Isaac of Berdichev and R. Meshulam Zushye of Anipoli, who are effusive in their praise.

On f.93v. (i.e. 95v.) we find two lengthy teachings cited in the name of the Ba'al Shem, founder of East European Chassidism. On f.14v. the author cites R. Mendel Premishlaner, one of the early Chassidic masters.

See Y. Alfasi, *Entziklopedia la-Chassiduth*, Vol. II (2000), cols. 101-2.

[SEE ILLUSTRATION ABOVE RIGHT]



Lot 60

60 (CHASSIDISM). Schneur Zalman of Liadi. Sepher Likutei Amarim ["Tanya"]. FIRST EDITION. Title within typographical border. A complete copy. At top of title, inscription of former owner, "[illegible] Yerushalmi." Also, bottom p. 73, "Michael Baruch Reisin". ff. (3), 4-86. Title thru f.8 laid to size. Stains and minor worming. Recent morocco. 8vo. [Vinograd, Slavuta 16; Y. Mondschein, Sepher ha-Tanya (1981), no.1, pp. 31-35 (includes facsimile of title)].

Slavuta, (Moshe Shapiro - son of Pinchas Koritzer): 1796 (printing completed on the 20th Kislev). **\$40,000-60,000**

THE EDITIO PRINCIPES OF THE TANYA. THE FUNDAMENTAL EXPOSITION OF CHABAD CHASSIDIC PHILOSOPHY.

Composed by R. Schneur Zalman of Liadi (1745-1813) - or the "Alter Rebbe" as he is affectionately referred to - the Tanya is universally acknowledged as a seminal work of Jewish thought.

This first edition includes Part One, "Sepher shel Beinonim" (Book of the Middle Class), and Part Two, "Chinuch Katan / Shaar ha-Yichud ve-ha-Emunah" (Gate of Unity and Faith). In the course of subsequent printings, three additional parts would be added, for a total of five parts.

Although originally entitled "Sepher shel Beinonim," the celebrated work has become known as "Tanya," after the first word of the text. Chassidim relate that it was the author's intention by beginning with this word to thereby neutralize a certain "kelipah" or demon, by that name. Rabbi Schneur Zalman provides in the work spiritual guidance for the Jew who is neither a wicked, nor wholly righteous person, but sets one's goal to reach that of the "beinoni" - a middle ground, defined as a struggle between one's two souls, the Animal and the Divine: the soul that draws downward toward the Earth and the soul that aspires upward towards Godliness. This ongoing tense encounter can be so grueling, that in Lubavitch circles the highest compliment that may be paid a chassid is that he (or she) is the "Beinoni of the Tanya".

A PARADIGMATIC WORK IN THE DEVELOPMENT OF JEWISH THOUGHT.

[SEE ILLUSTRATION ABOVE]



Lot 61

- 61 **(CHASSIDISM)**. Twersky, Menachem Nachum, of Chernobyl. Me'or Einayim [Chassidic discourses on Pentateuch]. * With: Twersky, Menachem Nachum, of Chernobyl. Yismach Lev [Chassidic discourses on Talmud]. FIRST EDITIONS. Titles within typographic border. Former owners' stamps on title. ff. (2), 160; (1), 34. Stained, board semi-detached. Contemporary red calf-backed cloth. 4to. [Vinograd, Slavuta 18, 19].

Slavuta, (Moshe Shapira): 1797. \$15,000-20,000

⚡ **CLASSIC CHASSIDIC WORK BY FOUNDER OF FAMED CHERNOBYL DYNASTY.**

R. Menachem Nachum of Chernobyl (1730-1797) was one of the major disciples of R. Dov Baer, Maggid of Mezrich, who, being older than most disciples of the Maggid, benefited from exposure to the founder of the Chassidic movement, R. Israel Ba'al Shem Tov. R. Menachem Nachum's son, R. Mordechai of Chernobyl fathered eight sons (referred to as the "eight branches of the Menorah") who all became Chassidic masters in their own right. These men went on to establish Chassidic communities that persist until today, such as Rachmastrivka, Skver, Trisk, Talna, etc.

R. Menachem Nachum died on the 11th of Cheshvan, 5558 / 1797. Evidently, the publication of both works here began before his demise, for both titles give the impression that the author yet lives. (The "Kavvanath ha-Mikveh" on the verso of the title of Yismach Lev, states: "neiro ya'ir" [may his candle burn].) Similarly, there is no indication from the Haskamoth of his colleagues R. Levi Isaac of Berdichev and R. Meshulam Zushye of Anipoli that the author died (they cannily attach to his name neither the blessing for the living - birkath ha-chaim - nor the blessing for the dead). However, the first two approbations, by R. Jacob Samson of Shipatevka and R. Aryeh Leib of Waltchisk, attach to R. Menachem Nachum's name the blessing for the dead, "z[echer] tz[addik] l[i-veracha]." So too, the Hakdamah [Introduction] refers to the author as deceased.

There is something most puzzling about these Haskamoth. The three that are dated - by R. Levi Isaac, R. Meshulam Zushye, and by R. Judah Leib Hakohen - are all dated, "Sunday, 23 [Mar]Cheshvan, 5558." Given that the three resided in different locales, it is unlikely that all three would have affixed their signatures on the exact same day. Furthermore, how is it that these approbators fail to make mention of the fact that the author, R. Menachem Nachum of Chernobyl was recently deceased (but two weeks earlier)? Thus, it is evident that there was some tampering on the printer's part with the Haskamoth.

To sum up, it is safe to assume that the actual printing began before the author's death and continued on afterwards.

See A. Green, Menahem Nahum of Chernobyl: Upright Practices, The Light of the Eyes (1982).

[SEE ILLUSTRATION ABOVE]



Lot 63



Lot 64



Lot 65

62 (CHASSIDISM). Nachman ben Simcha of Breslov. Likutei Mohara"n [Seminal Teachings of Breslov Chassidism]. Parts I and II. ff. (1), 81; (1), 29. Wormed and lightly waterstained. Modern cloth. Oblong 4to. [Vinograd, Lemberg 299, 983].

(Lemberg), 1809. \$500-700

• Rabbi Nachman of Breslov (1772-1810), was one of the most pivotal - and enigmatic - figures within the early Chassidic Movement and continues to fascinate spiritual seekers to this day. His grave in Uman, Ukraine, attracts tens of thousands of pilgrims annually, especially on the anniversary of his death, Rosh ha-Shanah.

On his mother's side, Nachman was the great-grandson of R. Israel Ba'al Shem Tov, founder of the Chassidic Movement. (Nachman's mother Feige was the daughter of the Ba'al Shem's daughter Udel.) Nachman's father, Simcha, was the son of R. Nachman of Horodenka, a close companion of the Ba'al Shem. However, even in a world as dynastic as Chassidism, lineage alone does not guarantee spiritual success. Rather, it is Nachman's prodigious intellect and mystical gifts - as preserved in Likutei Mohara"n, the Bible so-to-speak of Breslov Chassidism - which account for his extreme popularity. Rabbi Tzadok Hakohen of Lublin, himself a later Chassidic master, used to refer to Rabbi Nachman as "the genius of Chassidism."

In addition, it would be a gross oversight to underestimate the role played by Rabbi Nachman's writer and editor, Rabbi Nathan Sternhartz of Nemirov (1780-1845) in preserving the master's teachings in such pellucid style. It is safe to say that without this Chassidic Boswell, Nachman's legacy, as that of so many other greats, would have been lost to history.

See EJ, Vol. XII, cols. 782-7; Tz.M. Rabinowicz, The Encyclopedia of Hasidism (1996), pp.335-8.

63 (CHASSIDISM). Jacob Joseph of Polonnoye. Toldoth Ya'akov Yoseph [homilies to the Pentateuch, etc.]. Second edition. Printed on blue tinted paper. ff. (1), 3, 5-89, 59. Title and final leaf tape-repaired. Light stains. Later calf-backed boards, spine absent. Folio. [Vinograd, Medzhibozh 11].

Medzhibozh, 1817. \$600-900

• Second edition of the first printed book of Chassidic philosophy

R. Jacob Joseph Hakohen of Polonnoye (d. circa 1782) was the amanuensis of R. Ba'al Shem Tov (1698-1760), the founder of Chassidism. The many pieces in the "Toldoth" introduced with the phrase "Shamati mi-mori" [I heard from my teacher] refer to teachings received directly from the Ba'al Shem. Opposition to the work was so considerable that upon publication many copies were publicly burnt. See Carmilly-Weinberger, pp.127-30; S.H. Dresner, The Zaddik (1960), pp. 245-54; EJ, Vol. IX, cols. 1228-1230; Y. Alfasi, Entziklopedia la-Chassiduth, Vol. II (2000), cols. 274-278.

[SEE ILLUSTRATION UPPER LEFT]

64 (CHASSIDISM). TCHERNOVITZ, CHAIM. Sha'ar ha-Tephilah [Chassidic discourses on prayer]. FIRST EDITION. With stamp of R. Shlomo Friedman of Chortkov -Tel Aviv. ff. (10), 102, 113-115. On blue-tinted paper. Ten leaves inserted from shorter copy. Later boards. 4to. [Vinograd, Mohilev on the Dniester 29 and Sudylkow 94 (Vinograd has a preliminary count of ff.2 versus our ff.10 - see below)].

Mohilev on the Dniester (and Sudylkow), E. Bilitz & Z.Z. Rubinstein: 1825. \$1000-1500

• 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 of R. Ephraim of Sudylkow, grandson of R. Israel Ba'al Shem Tov, founder of the modern Chassidic movement.

Although the large letters on the title state "Mohilev", the fine print in Yiddish and Polish states "Sudylkow."

The present copy with the well-known responsa wherein the author debates the earlier opinion of R. Ezekiel Landau of Prague (Yoreh De'ah, no. 93) concerning the degree, or form, of intentionality required by law in prayer (ff.3-10). This responsum which is printed in rabbinic letters as opposed to the square letters of the rest of the volume is lacking in many copies (including the copy consulted by Vinograd).

The previous owner of this book, R. Shlomo Friedman of Chortkov -Tel Aviv (affectionately known as R. Shlomonyu), built a large book-collection in the tradition of his forbearer R. Nachum Dov Baer.

[SEE ILLUSTRATION MIDDLE LEFT]

65 (CHASSIDISM). Written by R. Shimon Shlomo Wertheim, the Rabbi of Benderi, a Printed Wedding Invitation to the Marriage of his son Yoseph, to Chanah, the daughter of R. Eliezer of Ostila, the great-uncle of the groom. Written in poetic form, each line commencing with initial letter of the names of the bride, the groom, his father and his grandfather. *One page with integral blank. 4to.*

Odessa, 1898. **\$500-700**

• The Savran / Benderi Chassidic dynasty in Bessarabia was maintained by members of the Wertheim Family. The groom's grandfather R. Yitzchak (d. 1911) was the son-in-law of R. Yoseph of Radvil. The father of the groom, R. Shimon Shlomo (1865-1925) was a prominent Chassidic leader of pre-War Bessarabian Jewry. The groom (1882-1946) emigrated to Israel. See Alfasi, Ha-Chassiduth, pp. 82-83.

[SEE ILLUSTRATION OPPOSITE LOWER LEFT]

66 (CHESS). Sossnitz, Joseph. Sechok Ha-Schach [The Game of Chess]. FIRST EDITION. With chess diagrams. ff. 8, 102, (1). *Usual browning, previous owner's stamp on first leaf. Contemporary boards with original wrappers pasted in. 8vo.*

Vilna, 1879. **\$300-500**

• Containing both instructions and master games, this is one of the earliest practical chess manuals in Hebrew. The grand-master Akiva Rubinstein is said to have gained the rudiments of chess from this book.

[SEE ILLUSTRATION UPPER RIGHT]

67 (CHILDREN). Cohen, Chanania Elchanan Chai. Reshith Lekach / Dottrina Israelitica [Jewish catechism for children]. Hebrew and Italian texts face `a face. Hebrew in alternating square characters and Rashi script. pp. 23. *A crisp, clean copy. Contemporary wrappers. 8vo. [Vinograd, Reggio 9].*

Reggio, Davolio: 1809. **\$300-500**

• One appreciates that in Italy, where the influence of the Church was especially pervasive, Jewish educators felt the need to compete with a "catechism" of their own. In a postscript, the author informs the reader that he proposes to publish a sequel volume, Lekach Tov - Shevilei Emunah for intermediate and advanced level students. The work appeared later the same year. (See Vinograd, Reggio 5.) The Author, Chanania Elchanan Chai Cohen served as Rabbi of Reggio. See JE, Vol. X, p. 360.

68 (CHILDREN). Aleph-Beith Primer. With basic morning prayers for the very young. *One page on rectangular folio leaf. [Unknown to Vinograd].*

Vilna, Joseph Reuben Romm: 1847. **\$700-1000**

[SEE ILLUSTRATION LOWER RIGHT]

69 DI UCEDA, SAMUEL. Lechem Dimah [commentary to the Book of Lamentations, with text and commentary of Rashi]. Second edition. ff. (1), 65. *Some staining, marginal hole on title not affecting text. Previous owner's stamp. Recent boards. 4to. [Vinograd, Amsterdam 906].*

Amsterdam, J. Soto etc.: 1710. **\$200-300**

• This standard work is the classical compilation of early commentaries to the Book of Lamentations. Di Uceda quotes some of the very early Spanish scholars as well as his contemporaries.



Lot 66



Lot 68



Lot 70

70 (ELIEZER BEN JUDAH OF WORMS). Yoreh Chataim [a hand-book of atonements for specific sins, based on the principles of the Chassidei Aschkenaz]. FIRST EDITION. Edited by Isaac Ellis. Marginalia. ff. 26. Title with hand-decorated border. Marginal repairs with few letters supplied in facsimile on final leaf. Modern blind-tooled tan morocco. Sm. 8vo. [Vinograd, Venice 734; Habermann, di Gara 108; not in Adams].

Venice, Giovanni di Gara: 1589. \$1500-2000

Based on a text in the Rokeach and other sources, this rare work was originally printed under the title Yesod Hateshuvah in Cracow, c.1585. Here it is reworked without the name of Isaac Ellis, the editor. (See Mehlman nos. 951 and 953 and Rosenthal, Yodea Sepher no.734). Includes additional material (ff. 21-26): the Tzavaah of R. Judah Ha-Chasid and interesting comments pertaining to the afterlife, wedding customs, visiting the sick and other matters.

With marginalia shedding illuminating sentiments comparing the occurrences of homosexuality among Jews and gentiles.

[SEE ILLUSTRATION UPPER LEFT]

71 EYBESCHUETZ, JONATHAN. Ahavath Yehonathan [Commentary to Haphtoroth with Alon Bachuth commentary on the Book of Lamentations]. Edited by Eybeschuetz's disciple, R. David ben Joseph of Magdeburg. FIRST EDITION. Title in typographic border. ff. (3), 16; 28. Browned. Contemporary marbled boards, worn. 8vo. [Vinograd, Hamburg 88].

Hamburg, Conrad Joseph Spiring: 1765. \$500-700

THE RARE FIRST SAMPLE EDITION, with an introduction not published in subsequent editions. The publisher relates he did not have the financial means to publish the work in its entirety, therefore, as a start, first to be published are the commentaries to Eichah (Lamentations) and the "Shiva De-Nechamta" (the seven Haphtoroth of Consolation), thereafter, he states, if this initial offering is received well, he will publish two facicles each week until the entire book is completed.

The work did indeed gain popularity and the complete edition, including the first part, on the Haphtoroth of Genesis, Exodus, Leviticus and Numbers, was finally issued a year later in 1766.

The book was issued as a tribute to Eybeschuetz who died on the 21st of Ellul, 1764.

Unknown to Vinograd who lists only the complete edition with a different pagination.

[SEE ILLUSTRATION MIDDLE LEFT]

72 (FINANCE). HORWITZ, CHAIM DOV. Ha-Mamon: Perek BeKalkalah HaTziburith ["Capital: A Chapter on Economy"]. Three parts in one. Contains several charts and graphs, as well as illustrations of coins. pp. 240. Stained and browned. Contemporary calf-backed boards. 8vo. [Friedberg, M-2117].

Warsaw, Tushiyah: 1900. \$200-300

The author, a resident of Charlottenburg-Berlin, discusses the history of economics from antiquity until modern times. In doing so, he treats at great length the gold standard, banknotes, and paper money. The third part of Ha-Mamon is devoted to numismatics, with special emphasis on the coins of Ancient Judea.

73 (FOLK TALES). Chibur Ma'asiyoth me-ha-Midrashoth ve-ha-Agadoth. Title within typographic border. Separate title page for Ma'aseh shel Yerushalmi (Rabbi Abraham Maimonides) u-Ma'aseh Rabbi Bustenai. On verso of title, former owner's inscription, dated in Hebrew and Italian, 5441 / 1681. The Schocken Copy (sold Sotheby's, December 1993, Lot 98). ff. (40); 16. ff. 37-40 out of sequence (appear to have been issued this way by printer). A few leaves remargined, some foxing and light stains. Recent vellum. 12mo. [Vinograd, Verona 14, 17; Mehlman 1269].

Verona, Francesco dei Rossi: 1647. \$700-1000

A good portion of the tales in our charming little collection are of a didactic nature, arranged according to the order of the Ten Commandments. See "Ma'asim al Eser ha-Dibroth, na'im ve-yaphim ve-nehmadim me'od" (ff.18v-40).

Our title has the dedication to "Asahel ben Samuel Polonia of Pesaro" described as a variant by Yudlov, Ginzei Yisrael, no. 1269.

[SEE ILLUSTRATION LOWER LEFT]



Lot 73

THE LOST LITURGY OF THE COMTAT VENAISSIN OF SOUTHERN FRANCE: AN OVERVIEW. LOTS 74 - 80

After the Expulsion of the Jews from France in the 14th-century, a handful remained in the semi-independent territories of the South, under the rule of the Counts of Provence. (Thence they were referred to as "Comtat Jews," after the Count.) Four petite Jewish communities were tolerated in the French possessions of the Holy-See: Avignon, Carpentras, Cavaillon and Lisle-sur-Sorgue.

*"Cut off for centuries from their fellow Jews in other countries, the communities...evolved in the course of time their own particular species of Jewish culture, ranging from their Judeo-Provençal patois to their characteristic synagogal architecture, from their pronunciation of Hebrew to their folklore, from their calligraphy to their cuisine. Above all, as was natural, they evolved their own rite of prayers-the former Provençal rite, embellished with local peculiarities, prayers to suit local conditions, and hymns by local poets." (Cecil Roth, *Studies in Books and Booklore* (1972), pp. 81-2).*

*With the French Revolution, these exotic Jews were absorbed into mainstream French society. "About 2,000 Jews lived in the four communities of the papal province of Avignon and Comtat Venaissin. The first impressive request for the annexation of the papal province by France, made in 1789 by the deputy Ch. F. Bouche, contained the projection of a status for Jews." (Szajkowski, *Jews and the French Revolutions of 1789, 1830 and 1848* (1970), p. 873).*

Some of the prayer books for this tetrapolis were published internally in Avignon and Carpentras, while others were printed in Amsterdam, then the major center of Jewish printing in Western Europe. The names of the editors of these prayerbooks, especially Crémieux and Milhaud are those of the most distinguished and famous Provençal families, whose sons over subsequent generations excelled in a multitude of disciplines across a wide stage.

- 74 (FRENCH JUDAICA).** (Liturgy). Monteil, Abraham, Ed. Seder le-Yamim Nora'im ke-Minhag K.K. Carpentras [Prayer Book for New Year and Day of Atonement According to the Rite of the Community of Carpentras]. FIRST EDITION. Two volumes. Title within typographic border. This copy with 2pp. approbations following title, not found in most copies. Numerous Hebrew marginalia oftentimes referring to variant readings in manuscript. In Vol. II, title, Haskamoth and f. 184v. bear signatures in Hebrew and French, "Isaiah de Valabrègue." (See below). ff. (1), 114 (f.36 tape repaired, text affected; ff. 40-41, 48-49 bound out of sequence; f. 84 torn); (2), 185. Browned and stained. Splendid marbled endpapers. Roan-backed, spine in compartments, gilt extra, previous owner's name gilt-tooled on spine, "David Valabrègue." 8vo. [Vinograd, Amsterdam 1496-97; Roest 724].

Amsterdam, Hertz Levi Rofe: 1739. **\$1200-1800**

• Haskamoth (Approbations) of Rabbis of Carpentras: Israel Crémieux, Menachem Leon, Jacob de Lunel and Abraham de Rocca Martino

Several members of the Valabrègue Family of Carpentras distinguished themselves. Mardochée-Georges Valabrègue (1852-1934) was a brigadier-general in the French army and recipient of the Legion of Honor in 1904. Albin Valabrègue (b.1853) was a French dramatist and distinguished playwright. See JE, Vol. XII, p. 395.

[SEE ILLUSTRATION RIGHT]

- 75 (FRENCH JUDAICA).** (Liturgy). Monteil, Abraham, Ed. Seder le -Shalosh Regalim ke-Minhag K.K. Carpentras [Prayer Book for the Three Festivals According to the Rite of the Community of Carpentras]. Includes Passover Hagadah. FIRST EDITION. Title within typographical border. On f.219v. printer's mark (see Yaari, Hebrew Printers' Marks 60). ff. (2), 1-21, 19-30, (1), 31-33, (1), 34-149, (4), 150-219, (3). Browned and stained. Mottled calf, spine gilt extra. 8vo. [Vinograd, Amsterdam 1776; Mehlman 354; Hagadah unlisted].

Amsterdam, Hertz Levi Rophe and His Son-in-Law Kosman: 1757. **\$1200-1800**

• The last three leaves include various piyutim (hymns) specific to K.K. L'Isle. The editor of this liturgy, Abraham Monteil, was a native of L'Isle-sur-la-Sorgue, smallest of "the four holy communities" of Comtat Venaissin.



Lot 74



Lot 76



Lot 77



Lot 78

76 (FRENCH JUDAICA). (Liturgy). Vidal, Isaiah and Ventura, Mordechai, eds. Seder ha-Kunteres...ke-Minhag Kehiloth ha-Kodesh she-bi-Mechoz Venaissin. [Compendium of selected festive prayers throughout the year according to the rite of the Holy Communities in the Venaissin District]. Includes Passover Hagadah. Printer's mark on title. ff.59 (i.e. 56). f.43 torn, text slightly affected. Waterstained. Hagadah winestained. Marbled endpapers. Contemporary mottled calf gilt, rubbed. Lg. 4to. [Vinograd, Avignon 1; Hagadah unlisted].

Avignon, n.p.: 1765. **\$1200-1800**

✳ A distinctively emblematic text of the particular species of Jewish culture and practice that evolved in Avignon and the neighboring communities. The volume contains the fullest collection of "Obros," the macaronic poems of which alternate lines are in Hebrew and in Judeo-Provençal (see e.g. ff.47-8). The Passover Hagadah includes Seder hymns unrecorded elsewhere. See New York Public Library Catalogue, A Sign and a Witness (1988), no.170 (illustrated).

[SEE ILLUSTRATION UPPER LEFT]

77 (FRENCH JUDAICA). (Liturgy). Crémieux, Elijah, Ed. Seder ha-Tamid [prayers for the entire year, with Ethics of the Fathers and Scriptural Readings]. Vol. I: weekday prayers. * Vol. II: Sabbath and Festivals. Two volumes. Vol. I: ff. (3), 127, 129-136, 136-143, (10), 6. f.20 torn, text somewhat affected. Volume II: ff. (1), 104, 106-228, (1 blank), 17, 20-33 (i.e. 36). Light stains. Calf (non-uniform). 4to. [Vinograd, Avignon 2; Roest 724].

Avignon, n.p.: 1767. **\$3000-4000**

✳ Contains the uncommon appendix to the first volume with the Order of Service for the local "Purim" of Cavaillon, commemorating the miraculous salvation from the plague on 25 Iyar, 5391 (1631). See C. Roth, "The Liturgies of Avignon and the Comtat Venaissin," Journal of Jewish Bibliography (July, 1939), pp. 99-105.

[SEE ILLUSTRATION UPPER MIDDLE]

78 (FRENCH JUDAICA). (Liturgy). Milhaud, Michaël. Rituel des Prières en Hébreu à l'Usage des Israélites de l'Ancien Comtat [Prayers in Hebrew According to the Rite of the Former Comtat]. Vol I: Daily Prayers. Vol. II: Sabbath. Vol. III: Passover, Shavu'oth, Sukkoth, Rosh Hashanah and Yom Kippur. Three volumes in one. Hebrew with instructions in French. pp. (8), 168; (8), 171, (3); (2), 184, (3), (1 blank). Contemporary roan-backed boards, rubbed. 4to. [Vinograd, Aix 14].

Aix, by the Editor: 1855. **\$2000-3000**

✳ By the middle of the eighteenth century, Aix had become the cultural center in which the former traditions of the Comtat Venaissin communities were preserved. It was mostly through the efforts of the Crémieux and Milhaud families that this sacred patrimony was kept alive.

Our prayer-book was based on Elijah Crémieux's Seder Hatamid of a century earlier (see previous lot), with a wide selection of Piyyutim for all the communities of the Comtat Venaissin. "...It was more a labor of patriotism than piety, for within a generation it is doubtful whether there was any synagogue at which services according to that time-honored tradition were still regularly held." C.Roth, "The Liturgy of Avignon and the Comtat Venaissin," Journal of Jewish Bibliography VII (1939), p.104. See EJ, Vol. II, cols.475-6.

Of special interest are prayers for the local Carpentras "Purim" commemorating miraculous events that occurred in the community on the Ninth of Nissan 5442 (1681) and earlier on the Fifteenth of Kislev in either the year 1512 or the year 1715 (there exists some question which). See Vol. I, pp. 139-144.

[SEE ILLUSTRATION UPPER RIGHT]

79 (FRENCH JUDAICA). (Liturgy). Monteil, Abraham, Ed. Seder le-Arba Tzomoth u-le-Arba Parshiyoth ke-Minhag K.K. Carpentras [Prayer Book for the Four Fasts and Four Special Readings According to the Rite of the Community of Carpentras]. FIRST EDITION. ff. (2), 3, 5-151, (1). *Trace foxed and waterstained. Waxstains on leaves of "Night of Tish'ah be-Av" (when as a sign of mourning the lights of the synagogue are extinguished and wax tapers lit). Mottled calf, scuffed. Lacking portion of spine. 8vo. [Vinograd, Amsterdam 1811].*

Amsterdam, Hertz Levi Rofe and his Son-in-law Kosman: 1762.
\$600-900

✳ Includes prayers for the two unique Communal Anniversaries commemorating delivery from danger, 15th Kislev 1512 and 9th Nissan 1682. Cecil Roth notes the volume to be "of very considerable historical and literary interest." See C. Roth, The Liturgies of Avignon and the Comtat Venaissin, in: Journal of Jewish Bibliography (July, 1939) pp. 99-105.

80 (FRENCH JUDAICA). (Liturgy). Monteil, Abraham, Ed. Seder ha-Ashmoroth me-Rosh Chodesh Elul ve-Asereth Yemei Teshuvah ke-Minhag Kehal Kadosh Avignon [Early Morning Prayers from the New Moon of Elul through the Ten Days of Repentance According to the Rite of the Holy Community of Avignon]. FIRST EDITION. Title in typographic border. On title, signature of former owner in Hebrew, "Moshe Crémieux," and in French, "Crémieux aîné [oldest son], 21 Aout [August], 1816" (latter also on final page). ff.82. *Stained. Marbled endpapers. Contemporary mottled calf gilt, rubbed. Lg. 4to. [Vinograd, Amsterdam 1822].*

Amsterdam, Hertz Levi Rofe and his Son-in-law Kosman: 1763.
\$800-1200

✳ A Unique Collection of Selichoth Prayers.

81 (FRENCH JUDAICA). Visme, de [Jacques Francois Laurent]. Rapport fait au nom du Comité des Domaines, le 20 Juillet 1790, sur le droit de protection, levé sur les Juifs, par M. de Visme, Député du Vermandois et Décret rendu sur ce rapport. . pp. 16. *Minute stains. Modern calf-backed marbled boards. 8vo.*

Paris, L'Imprimerie Nationale: (1790). **\$1000-1500**

✳ An Important Milestone in the Emancipation of the Jews of Alsace-Lorraine

"The National Assembly hereby abolishes the annual tax of 20,000 livres levied on the Jews of Metz (Lorraine)." (p. 15).

On p.7 there is some discussion as to when the first Jews arrived in Metz. The Jews contend that they were already living there when the city came under French domination in 1552. The merchants of Metz give the year 1567 as the date of the arrival of the first four Jewish families. The truth is, although Metz enjoyed a rich Jewish history under Germanic rule before its possession by France, that glorious history came to an end in 1365 when the Jews were summarily expelled. See JE, Vol. VIII, p.522.

See also Szajkowski, The Emancipation of the Jews During the French Revolution (1970), 236 (p. 881).

[SEE ILLUSTRATION RIGHT]



Lot 81

82 (FRENCH JUDAICA). Chovos-Buch [Financial Ledger of Jewish Merchant of Colmar, Alsace]. Judeo-German manuscript in cursive Aschkenazic script; smattering of French in cursive script on 204 leaves. *Brown ink on thick paper. Contemporary calf-backed boards.*

* With: 64 related manuscripts and documents.

Colmar, 1832-1862. **\$4000-6000**

✳ The book is an invaluable source of historical information concerning the Jewish community of Colmar, seat of the Chief Rabbinate of the Upper Rhine (Haut-Rhin).

One notes with interest several entries concerning I. Dreyfus of Basel. (See f.125 for year 1850, f.129r. for year 1852, and f.130r. for year 1855.) Dreyfusbank of Basel was founded in 1813 by Isaac Dreyfus-Bernheim. The Dreyfus Family originated in Alsace.

Provenance: The book formerly belonged to Aron Salomon Levy (c. 1810-1879), an affluent notable and commissaire of Colmar.

The Jewish presence in Colmar has been recorded as early as 1278. This first Jewish community of Colmar was forcibly disbanded in 1360. A second community existed from 1385 until 1512, at which time the Jews were once again expelled from the city. From 1512-1791 there was no Jewish community, to speak of. This changed radically with the French Revolution. A synagogue opened between 1795-1800. In 1823, Colmar became the seat of the Israelite Consistory of Haut-Rhin (Upper Alsace). In 1850, a Talmudic academy opened its doors. Between the years 1833 and 1866, the Jewish population doubled from 513 to 1,060 souls.



Lots 83

83 (GERMANY). Wolf Ehrenfried von Reizenstein. *Der Vollkommene Pferde-Kenner* ["The Complete Horse-Guide"]. German with smattering of Hebrew. With frontispiece and 28 plates, some folding. pp. (24), 176, (18), 176, (48). *Marbled endpapers. Contemporary mottled calf, spine in compartments, gilt extra. Sm. 4to.*

Uffenheim, Joh. Simon Meyer: 1764. **\$7000-9000**

♣ What is so extraordinary about this veterinary work designed for equestrians, is the "Anhang" or Appendix, which consists of 36 pages of Hebrew vocabulary - indeed entire phrases - transliterated into Gothic letters and provided with German definitions.

The Appendix is subdivided in three. First, are presented the numbers in Hebrew, both in square Hebrew characters, and spelled out: Echod, Schnaim, Schloscho, etc. Next, in alphabetical order, is a comprehensive Hebrew-German dictionary. Some of the explanations are lengthy and instructive. For example, the entry "Kias kaf, die Hand-Treue, der Handschlag [Handshake]" is followed by this NB, "Wann ein Jud Kias kaf giebt, di im handel auf etwas einschlägt, so ist er verbunden nach seinen Gesetzen und Rechten es völlig und genau zu halten" ["When a Jew gives a handshake, he is bound by his Laws to hold to it."] "Kias-kaf" is as a garbled form of the Hebrew term "Tekias kaf," which indeed, is binding in Jewish law. The dictionary is followed by five dialogues between Jewish horse-traders in their peculiar Hebraeo-German jargon. A typical conversation goes as follows:

Wie jocker wollt ihr mirs nosenen?
 Lo pochus als bead Kuf Rat.
 Ihr send ein Godler Tipplesch, es hat rechofene Talpaim in denen Achorim Raglaim und holchet wie ein Poro.

The German linear translation reads:

Wie theuer wollt ihr mirs geben?
 Nicht weniger als um hundert Thaler.
 Ihr send ein grosser Narr, es hat platte Hüfe in denen hintern Füßen und gehet wie eine Kuh.

Which can be translated as:

"How dear will you charge me?
 Not less than one hundred Reichs-Thaler.
 You are a big fool. It has flat hooves on the rear feet and walks like a cow!"

(See the Second Dialogue, "Zwentes Gespräch, vom Pferd-Handel")

The only logical explanation for the inclusion of such an appendix in this sophisticated work is that at this point in time, Jews played a vital role in the horse-trade and his German counterpart might have felt the need to be have an insight into the Jewish lingua franca as related to the business at hand.

A MOST UNUSUAL TEXT.

[SEE ILLUSTRATION ABOVE]

84 FRIEDMAN, ISAAC IYZAK. Zichron Teruah [eulogy for Saul Loewnstamm ("The "Binyan Ariel, 1717-90)]. FIRST EDITION. Title within typographical border. Printer's device on title. *ff. 11. Pages loose. Contemporary marbled boards. 4to. [Vinograd, Amsterdam 2188].*

Amsterdam, Joseph ben Jacob Proops: 1791. **\$300-500**

- ✦ In addition to its biographical significance, this work is rich in social history of the Amsterdam Community. Saul Loewnstamm was the elder brother of Tzvi Hirsch Berlin and uncle of Solomon Hirschel.

85 (GERMANY). (Mendlssohn, Moses.) Li-Kevod adoneinu...Mhor"r Yitzchak Bernays [Panegyric in honor of arrival of Hamburg's new rabbi, Chacham Isaac Bernays]. Poem in square Hebrew letters provided with nikud (vowel points). On front fly and final page stamps of "M. Mendelson" and "Leo Mendelson," and signature of latter, "Hamburg, 6.12.06". *pp. (10). A few stains. Contemporary wrappers, stitched, tattered. 8vo. [Vinograd, Altona 220].*

Altona, Samuel and Judah Bonn: 1821. **\$800-1200**

- ✦ Isaac Bernays took up his position as Rabbi of Hamburg, then the largest Jewish community in Germany on October 30, 1821. While strictly Orthodox, Bernays did make certain concessions to the times, perhaps most noteworthy being the innovation of sermons in the German tongue, rather than in Yiddish - a ploy designed to win the hearts of the young, who by this time were somewhat at a loss to follow a sermon in Judeo-German.

On p.5 of this poem reference is made to Hamburg's previous Rabbis: "Jonathan," i.e. Jonathan Eybeschuetz (served 1749-64), and Raphael Hakohen (1776-99). On p. 8 attention is drawn to the fact that the new rabbi, despite his youth (Bernays was but thirty years old), "is already as wise as many an elder sage."

Chacham Isaac Bernays (1792-1849) remains to this day something of an enigma. First, there is the rather obvious question, why would an Aschkenazic rabbi would be awarded the honorific title "Chacham," usually reserved for Sephardic rabbis? Perhaps this was a form of recognition of the influential Portuguese Congregation of Hamburg, or alternatively in order to upstage the Reform elements in Hamburg, whose clergy went by the title "Rabbi."

With the exception of an anonymous essay, *Der Biblische Orient* (of dubious attribution), Bernays did not leave a literary legacy. Thus, it is well-nigh impossible to gauge the scholarship of the man reputed for his prodigious genius. Scattered throughout the writings of Bernay's young disciple Samson Raphael Hirsch (1808-88) are remnants of the insights of Hamburg's rabbi.

See JE, Vol. III, pp. 90-91; Vol. VI, pp. 192-4; EJ, Vol. IV, col. 673; E.M. Klugman, Samson Raphael Hirsch (1996), pp. 29-35.

86 (GERMANY). Wolff, Lion, Prediger. Israelitische Familien-Chronik ["Jewish Family Chronicle"]. German interspersed with Hebrew. Title in blue and gold; divisional titles in red and gold or silver and black. *pp.10, 113, (1). Slightly foxed. Elaborate blind-tooled maroon morocco, gilt extra, with gilt clasp. With original solander box. Lg. folio.*

Berlin, Siegfried Cronbach: (1885). **\$400-600**

- ✦ This unused Family Album, designed to cover all Jewish life-cycle events, bespeaks the opulence of a bygone era.

87 (GERMANY). Jubel-Lied und Gebet am Einholungs-Tage...Prinzen Friedrich Wilhelm von Preussen und...Victoria Adelaide Mary Louise, Prinzessin von Preussen. Gesungen von den orthodoxen Israeliten zu Berlin / Shir renen ve-todah le-yom asher ba'u el ha-ir ha-zoth ha-nasi ha-gadol...["Song and thanksgiving upon the visit of Prince Frederick William of Prussia and Princess Victoria of Prussia. Song by the Orthodox Jews of Berlin"]. FIRST EDITION. German and Hebrew titles within decorative borders. German and Hebrew face `a face. *pp.12. Waterstained and tape-repaired. Marbled endpapers. Recent cloth. Folio. [Vinograd, Berlin 732].*

Berlin, Kornegg's: 8th February, 1858. **\$800-1200**

- ✦ The Prayer on the last leaf mentions not only the Prince and Princess, but also King Friedrich Wilhelm IV and Queen Elizabeth, as well as Victoria, the Queen of England and her husband, Prince Albert.

88 GUMPERTZ, AARON EMRICH. Megaleh Sod [supercommentary to Abraham ibn Ezra's commentary to Five Scrolls].. Second Edition. Printed in double columns. *ff. (2), 31. On title, Russian Imperial stamp. Lightly foxed. Contemporary marbled boards. 4to. [Vinograd, Vilna 353].*

Vilna, Benjamin Rotenberg: 1836. **\$120-180**

- ✦ First printed in Hamburg in 1765, this Vilna edition of Megaleh Sod bears the formal Haskamah [encomium] of R. Abraham Abele Posveller, Chief Justice of Vilna.

The Author, Aaron Gumpertz (1723-69) was the scion of one of the wealthiest Jewish families in all Germany. Moses Mendelssohn was an admirer of Gumpertz and wholeheartedly recommended his Ma'amar ha-Mada. See Sh.Feiner, *The Jewish Enlightenment* (2004) pp.42-43.

Appended to the work, is a supplement on the importance of secular studies.



Lot 89

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

Original elaborately gilt-tooled calf, upper cover tooled with owner's name Shaya ben Mordecai Prager and year: 1767.

EXTRAORDINARILY FINE CONDITION. *ff. (1), 31. Staining in some places, clean tear (repaired) on f.3. Binding rehinged with later leather ties, rubbed. Marbled endpapers. Folio. [Yudlov 120; Yaari 73; Yerushalmi, plates 66-69. See C. Roth, "Printed Illuminated Haggadoth" in: Aresheth, Vol. III, pp. 22-24].*

Amsterdam, Solomon Proops: 1712. **\$20,000-25,000**

• **DELUXE COPY IN AN ORIGINAL BINDING, PRINTED ON PREMIUM PAPER OF THE CELEBRATED AND INFLUENTIAL SECOND AMSTERDAM HAGADAH.**

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

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

THIS COPY IS EXCEPTIONALLY WELL-PRESERVED AND PRINTED ON SUPERIOR QUALITY PAPER. IT IS HIGHLY UNCOMMON TO ENCOUNTER SUCH A SPLENDID COPY OF THE HAGADAH - HERE IN THE ORIGINAL BINDING.

[SEE ILLUSTRATION ABOVE]



Lot 90



Lot 91

- 90 (HAGADAH). ABULAFIA, CHAIM.** Mikra'ei Kodesh [Halachic novellae pertaining to the festivals, including commentary on several sections of Maimonides' Code]. Includes text of Hagadah. Title within garlanded architectural columns. The Prof. Salo Baron Copy. ff. (2), 24, (4), 216. Title tape-repaired. Top margins of ff. 209-210 torn, no loss of text. Some browning. Boards, distressed, gutter split. 4to. [Vinograd, Izmir 25].

Izmir, Jonah b. Jacob [Ashkenazi] and David Chazan: 1729. \$700-1000

✳ An integral part of the work, as a separate entity, is the complete text of the Passover Hagadah printed on 4 unnumbered leaves early in the volume. Unrecorded by Yudlov in his encyclopedic Thesaurus of Hagadah Editions.

Born in Eretz Israel, R. Chaim Abulafia (c.1660-1744) served for most of his rabbinic career as Rabbi of Izmir. Subsequently in 1740, he settled in Tiberias, which he was instrumental in re-establishing as a center of Jewish life. Abulafia was a prolific author; several of his works were published in Izmir between the years 1729-1737. According to the research of Prof. Isaiah Tishby, Abulafia exerted a profound influence upon the circle of Izmirli scholars who produced the anonymous work "Chemdath Yamim." See EJ, Vol. II, cols. 187-188.

[SEE ILLUSTRATION UPPER LEFT]

- 91 (HAGADAH). Malki, Ezra. Malchei ba-Kodesh** [Unvocalized text of Passover Hagadah with commentary - as well as novellae on Shulchan Aruch, Hilchoth Pesach, chaps. 429-494 (includes text of Shulchan Aruch); Maimonides, Hilchoth Korban Pesach, Hil. Shophar, Hil. Shevithath Asor, Hil. Lulav, Hil. Tum'ath Meth, Hil. Parah Adumah; R. Elijah Mizrahi and Sepher Mitzvoth Gadol, Hil. Chanukah; and Talmud Bavli, Tractates Berachoth, Ta'anith, Megilah, Pesachim, Sukah, Eruvin, Chulin, Shavu'oth, Sanhedrin]. FIRST EDITION. Title within typographic border. A wide-margined copy.

On title, inscription of former owner "Leib Wertheimer." The second son of the Austrian Court Jew and maecenas Samson Wertheimer (1658-1724) was named Löb; he was related by marriage to Leffman Behrens, Court Jew at Hanover (see JE, Vol. XII, p. 504). ff. (2), 24, 18, 25-160. Title and first several leaves laid to size, no loss of text. Trace stains. ff.158-160 slightly wormed with virtually no loss of text. Cloth, starting. Folio. [Vinograd, Salonika 268; Yaari 131; Yudlov 206].

Salonika, Bezalel Halevi: 1749. \$3000-4000

✳ Hagadah on ff.1-18: A rare edition.

R. Ezra Malki was the son of the Italian physician, R. Raphael Mordechai Malki, one of the pillars of the Yishuv at the conclusion of the seventeenth century, and father-in-law of the famous halachists R. Hezekiah da Silva (author "Peri Chadash") and R. Moses Hagiz (subject of Elisheva Carlebach's biography, Pursuit of Heresy). Ezra's brother, R. Moses Malki was the one-time leader of the Safed Jewish community. R. Ezra was sent to Turkey in 1749 as an emissary on behalf of the Safed community. Eventually, he became the Rabbi of Rhodes, where he died in 1768. Malki was a prolific author, besides his first work, the present, Malchei ba-Kodesh, printed during his mission to Salonika, he also authored "Shemen la-Ma'or," a supercommentary to R. Zerachiah Halevi's "Ma'or" and Nachmanides' "Milchamoth Hashem" to Tractate Bava Metzi'a (Constantinople, 1755); as well as a collection of responsa "Ein Mishpat" (Constantinople, 1770) and a collection of sermons "Einot Mayim" (Salonika, 1811). The latter two works were published posthumously. See A. Yaari, Shluchei Eretz Israel (1977), pp. 438-440

[SEE ILLUSTRATION UPPER RIGHT]



Lot 92

92 (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, last two leaves neatly remargined, map silked, marbled paper fly-leaves. Modern blind-tooled rust morocco. 4to. [Yudlov 251 (issue 1); Yaari 162].

Metz, Joseph Antoine: 1767. **\$2000-3000**

✦ THE FIRST ILLUSTRATED HAGADAH PRINTED IN FRANCE.

[SEE ILLUSTRATION ABOVE]

93 (HAGADAH). Chukath ha-Pesach ["The Law of Passover": Prefaced by "Ke'arath Keseph," a lengthy panegyric by R. Joseph Ezovi of Perpignan; prayers and readings for the month of Nissan, and for the night of Passover; Passover Hagadah; and finally, Pirkei Avoth (Ethics of the Fathers)]. Edited by R. Abraham Ankawa. Texts of prayers in square Hebrew characters with nikud (vowel points); instructions in Judeo-Arabic in rabbinic type. ff.84. Trace foxed. Otherwise, unusually clean, crisp copy (sans wine stains). Contemporary calf-backed marbled boards, rubbed. 12mo. [Vinograd, Jerusalem 19; Yudlov, 861; Yaari 628; Halevy 12].

Jerusalem, Israel ben Abraham (Bak): 1843. **\$4000-6000**

✦ Second Jerusalem Hagadah - (The first edition was a year prior: See Kestenbaum & Company, Superior Hebrew Printed Books, 20th June 2005, Lot 30).

The book bears the encomium (haskamah) of R. Chaim Abraham Gaguine, Sephardic Chief Rabbi of Jerusalem. He commends the man responsible for bringing the book to press, Reuben of Damascus. This edition was based on the earlier Livorno (Leghorn) edition of 1839 (Yudlov 806).

[SEE ILLUSTRATION LEFT]

94 (HAGADAH). Hagadah shel Pesach. Prepared by Ephraim Blogg, with notes and translation into Judeo-German. ff. 32. * Bound With: London, Shlomo Zalman. Sepher Koheleth Shlomo [prayers]. Edited and Translated into Judeo-German by Ephraim Blogg. pp. (1), 190. Lightly browned and stained. Contemporary boards, rebaked. 4to. [Yudlov 1118; Yaari 827; Vinograd, Hannover 91.].

Hannover, Telgener: 1861. **\$200-300**

✦ This Hagadah contains instructions related to all stages of the baking of Matzoth as well as directions to the house-wife as to how to make one's kitchen ritually fit for Passover use.



Lot 93



Lot 95

95 (HAGADAH). Hagadah shel Pesach - The Institution of Passover. Prepared by the Brothers Moses Jacob and Aaron Daniel Talkar. Hebrew and Marathi on facing pages. Celebrated illustrations depicting local Bene Israel custom on final 9 pages. This copy apparently with an extended Marathi introduction.

With: Correspondence from India concerning the sale of this particular copy. *Outer margins of opening and closing leaves heavily taped, browned. Modern royal blue morocco, gilt. 8vo. [Yudlov 1437; Yaari 1077].*

Poona, Vital Sakharam Agnihotry: 1874. **\$2000-3000**

♣ Unlike the earlier Bombay Hagadah (1846) whose "illustrations were still closely linked to their Amsterdam prototypes, those in the Poona Hagadah have managed to drift into a sphere of their own. Even as they retain the basic pattern, they are now palpably Indian in tone and detail." (Yerushalmi 107-10). Particularly distinct is the illustration depicting the preparation and baking of the Matzoth for Passover. The upper panel shows the men of the Bene-Israel community, the lower panel their female counterparts. Both are in distinctive native dress and sitting in the classic Indian squatting, or Lotus position. See Israel Museum Catalogue, *The Jews of India* (1995), p. 25.

[SEE ILLUSTRATION ABOVE]

96 (HAGADAH). SEYPPPEL, CARL MARIA. Die Plagen. German. Illustrated throughout. Printed in red and black on "antiquated" paper and bound in "distressed" style. *pp. (2), 42. Original printed pictorial cloth-covered limp boards, upper cover with oval cut-out. 4to.*

Düsseldorf, (1890). **\$400-600**

♣ Satire of the Biblical Exodus Story. Fashioned to imitate an early codex.

[SEE ILLUSTRATION RIGHT]



Lot 96

97 (HAGADAH). Special Issue of Religious Services, Israel Defense Forces. first edition of religious army hagadah. *ff.16. Very light stains. Original pictorial wrappers, marked and tattered. 8vo. [Yudlov 4122].*

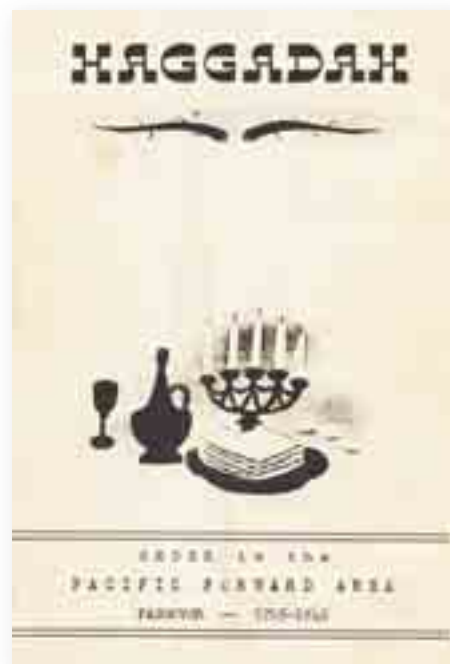
Jerusalem, Levin-Epstein: 1949. **\$600-900**

♣ Historic Hagadah of Israel Defense Forces

R. Shlomo Goren (then Goronchik), Chaplain of the Army, issued a traditional Hagadah for the use of religious soldiers. In his short preface, Goren remarks 1949 as the first Passover celebrated in freedom after two thousand years of exile.



Lot 98



Lot 99



Lot 100

98 (HAGADAH). Ritual da Ceia Pascal. Portuguese text only, translation of Hagadah by Arturo Carlos de Barros Basto (Ben-Rosh). pp. 40. *Browned. Front wrapper semi-detached. Original printed wrappers, staples. 8vo.* [Yaari 2106; Yerushalmi 151; Unlisted by Yudlov (by design)].

Porto, Diario do Porto: 1928. **\$1000-1500**

♣ A most unusual Hagadah edition.

Long believed extinct, the Marrano or crypto-Jewish remnant of Northern Portugal experienced a short-lived revival in the first half of the twentieth century primarily due to the indefatigable efforts of Captain Artur Carlos de Barros Basto, himself a Marrano, who indicatively enough Hebraized his last name to "Ben Rosh." Our Hagadah was produced expressly for the use of the Portuguese Marrano community.

As part of the attempt at revitalization, the philanthropically-inclined Kadoorie Family endowed a synagogue for the Marranos in Porto. See C. Roth, History of the Marranos (1932), pp. 370-76; EJ, Vol. IV, col. 261; Vol. XIII, col. 924.

[SEE ILLUSTRATION UPPER LEFT]

99 (HAGADAH). Haggadah. Seder in the Pacific Forward Area. Passover 5705-1945. Hebrew and English. Illustrated. pp.17. *Aside from the occasional winestain, good condition. Original pictorial wrappers. Slim 8vo.* [Cf. Yudlov 3943 (Seder in the Marianas, pagination identical); Yaari 2319]. (Pacific), 949th Engr Avn Topo Co: 1945. **\$2000-3000**

♣ The verso of the title reads: "Text and illustrations...reproduced by lithographic process...adapted for use at the Passover Seder for Soldiers, Sailors and Marines - Pacific Forward Area. Officiating Chaplains: David I. Cedarbaum, AUS; Philip Lipis, USNR; Elihu Rickle, USNR."

Thus, this historic Hagadah was a joint venture of an Australian Jewish chaplain, Cedarbaum, and Lipis and Rickle of the US Naval Reserve. See Philip S. Bernstein, "Jewish Chaplains in World War II," American Jewish Year Book 5706, Vol. 47 (1945-6), pp. 190, 194.

By April 1945, the war in Europe had ended with Allied victory, but the Pacific Theater, was yet to see its deadliest days. The final land battle of World War II took place a mere 350 miles from Japan, on the island of Okinawa. By the time Okinawa was finally secured in June of 1945, 12,000 US soldiers and Navy personnel lay dead, and more than 36,000 wounded. The Battle of Okinawa lasted for 82 brutal days. Immediately preceding was the famous Battle of Iwo Jima. On February 19, 1945 American forces invaded the tiny island of Iwo Jima. The battle finally ended on March 26, 1945, leaving 7,000 Americans dead and 24,000 wounded.

Such is the historic backdrop to this Hagadah.

[SEE ILLUSTRATION MIDDLE LEFT]

100 (HAGADAH). Meged, Aharon. Hagadat Ha-Atzma'ut. FIRST EDITION. Numerous photographic illustrations. ff.18. *Original color pictorial printed wrappers. 8vo.*

Tel Aviv, Moshe Shoham: 1952. **\$1500-2000**

♣ Issued on behalf of the Israel Defense Forces and based upon the style of the traditional Passover Hagadah, this scarce, original text innovates a service for Israel's Independence Day. However, the tensions inherent in manipulating the traditional liturgical forms (even to the drinking of four cups of wine), resulted in controversy, and the State's religious authorities demanded the suppression of the edition. Also objectionable apparently, was the self-glorification of the might of the Israeli military; viz. Lo al yedei mal'ach ve-lo al yedei saraf... ki im al yedei...Tzeva Haganah le-Yisrael... ["Not by an angel and not by a seraph but rather by the Israel Defense Forces..."].

[SEE ILLUSTRATION LOWER LEFT]

101 (HAGADAH). The Bird's Head Haggada. ONE OF 600 NUMBERED COPIES. Facsimile Edition. Edited by Moshe Spitzer. Introductory and Text volumes, together two volumes. *Mint condition. Original vellum-backed boards in slip-cases. 4to.*

Jerusalem, Tarshish Books for Beth David Salomons: 1965-67. **\$400-600**

♣ A Mint Copy, Entirely Unopened.

102 (HAGADAH). Die Darmstädter Pessach-Haggadah. ONE OF 600 NUMBERED COPIES. Facsimile Edition of Codex Orientalis 8 from the Hessischen Landes-und Hochschulbibliothek, Darmstadt. Two volumes, text and plates. Companion volume contains scholarly précis in both German and English. *Pristine condition. Original calf-backed linen boards. Housed in original slip-case. Folio.*

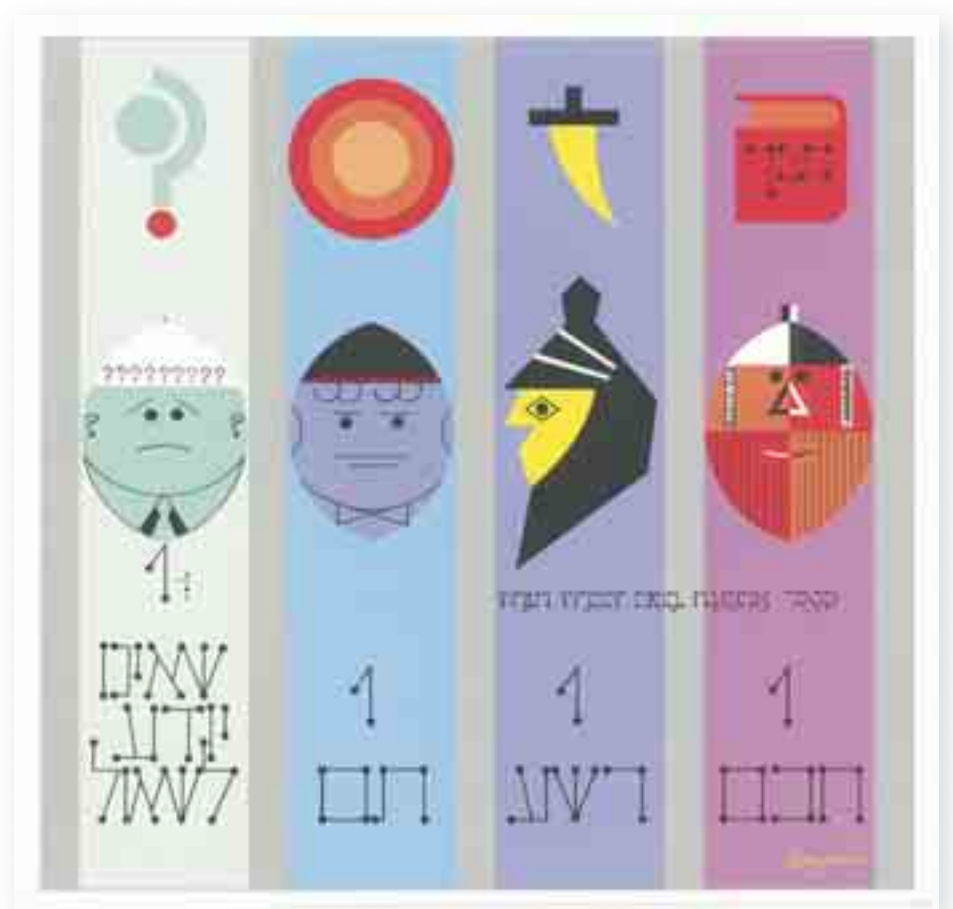
Frankfurt a/Main, 1971. **\$1000-1500**

103 (HAGADAH). Agam, Yaacov. The Passover Hagadah. 58 full color silkscreen plates. EACH PLATE SIGNED BY AGAM. Blue morocco with intricately worked gold Star-of-David inlay, uniform folding case with similar design (slightly faded). English translation on facing pages. *Lg. folio.*

London & Paris, 1985. **\$6000-7000**

♣ Agam's extraordinary Hagadah, a tour-de-force in contemporary illustration and design.

[SEE ILLUSTRATION RIGHT]



Lot 103

104 HAGIZ, JACOB BEN SAMUEL. Halachoth Ketanoth [responsa, including shemoth gittin (a list of proper names as required in a Bill of Divorce)]. FIRST EDITION. ff. (4), 71, (9). *Minor stains, small hole in title. Modern boards. Sm. folio. [Vinograd, Venice 1545].*

Venice, Alvise Bragadin: 1704. **\$300-500**

♣ Known for its succinct style and clarity, this work of responsa "yields the most insight into the life of Jacob Hagiz...from its pages one can catch glimpses into his personality, his relationships with his disciples, and the scope of the activities of his yeshiva." See E. Carlebach, *The Pursuit of Heresy: Rabbi Moses Hagiz and the Sabbatian Controversies* (1990) pp. 26-29.

Halachoth Ketanoth was issued by the Author's son, R. Moses Hagiz - famous for his dogged pursuit of crypto-Sabbatians. Ironically Jacob Hagiz directed the yeshivah in Jerusalem where Nathan of Gaza, prophet of Shabbetai Zevi, studied as a young man. Later, Jacob Hagiz vehemently repudiated his former student. See A. Yaari, *Sheluchei Eretz Yisrael* (1977), pp. 290-29; Gershom Scholem, *Sabbatai Sevi* (1973), pp. 201-02, 246-48.

105 HAHN (NOERDLINGEN), JOSEPH JUSPE. Yoseph Ometz [A book of customs]. FIRST EDITION. Portions in Judeo-German. *Incomplete. Browned, damp-stained in places, previous owners' signatures and stamps including one dated 1764 on final leaf. Slight inner marginal tear on title taped. Modern calf boards. Sm. 8vo. Sold not subject to return. [Vinograd, Frankfurt a/Main 424].*

Frankfurt a/ Main, J. Kellner: 1723. **\$500-600**

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

106 HEILPERIN, YECHIEL. Seder HaDoroth [chronological history from Creation to the year 1696]. FIRST EDITION. ff. 12, 180. *Some browning and staining. Contemporary marbled boards, chipped and loose. Folio. [Vinograd, Karlsruhe 9].*

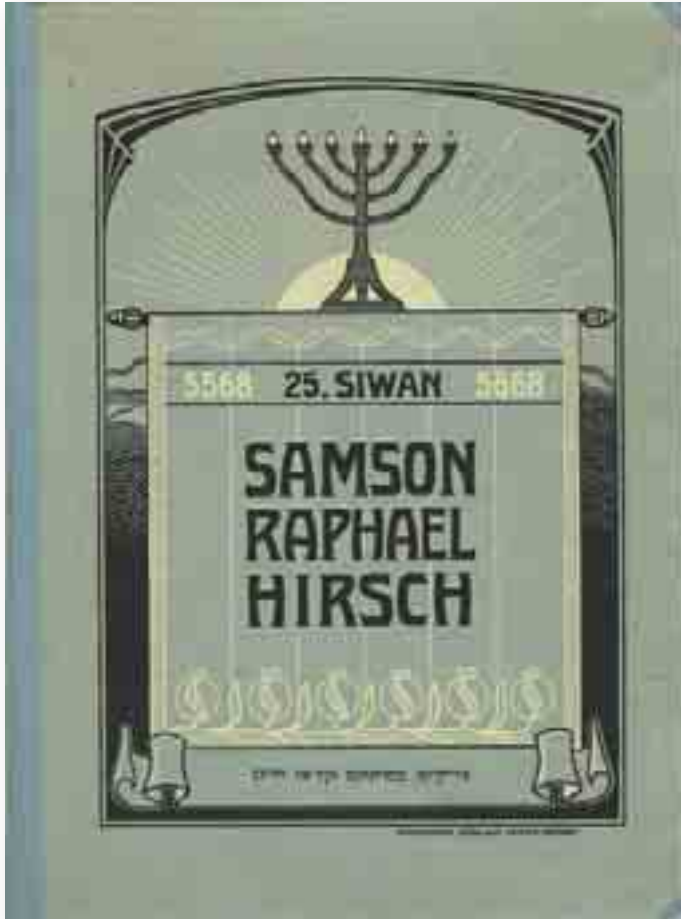
Karlsruhe, 1769. **\$400-600**

♣ The first objective examination of the lives of Mishnaic and Talmudic sages based upon a dispassionate review of sources.

107 HIRSCH, SAMSON RAPHAEL. Siddur Tephiloth Yisrael - Israels Gebete [prayers for the entire year]. With commentary and translation into German by S.R. Hirsch. Hebrew and German on facing pages. FIRST EDITION. pp. 6, 1-758. *Lightly browned. Contemporary morocco, rubbed. 8vo.*

Frankfurt am Main, J. Kauffmann: 1895. **\$200-300**

♣ Hirsch's translation and commentary on the prayers was his last published book. He commenced work on it in 1883, but it was published posthumously. This important Siddur has since been translated into Hebrew and English. See E.M. Klugman, *Rabbi Samson Raphael Hirsch [A Biography]* (1996) p.336.



Lot 109

108 HALEVI, TOBIAS BEN ABRAHAM. Chen Tov [sermons on the weekly Torah Portion]. Second edition. **THE YAIR CHAIM BACHARACH COPY**, with his signature at the top of the first word of text - "Bereishith.". ff. 4, 356. *Browned with some staining. Contemporary calf with clasps and hinges, rubbed and slightly chipped. [Vinograd, Prague 312].*

Prague, Judah ben Jacob Katz,: 1618-1624. **\$4000-5000**

✦ The owner of this text, Yair Chaim Bacharach, (The "Chavoth Yair"), was an outstanding rabbinic scholar with an extensive knowledge of the sciences and kabbalah. He is known for his systematic approach to Talmudic literature and Halacha based on his exhaustive knowledge of all branches of Jewish scholarship.

For a most extensive treatment of the life (1638-1702) and works of R. Yair Chaim Bacharach, see: David Kaufman, R. Jair Hayyim Bachrach und seine Ahren (Treves, 1894), German. An English version appears in JQR, Vol. 3 (1891) pp. 292-313, 485-536. For a Hebrew overview, see Moses Zafir, in the introduction to the recently republished Chut Ha'shani

The author of Chen Tov hailed from Safed and frequently cites his mentor R. Solomon Sagis as well as other great scholars of Safed. His fellow student, Joseph di Trani (the Mahri"t) quotes Halevi's work in Tzophnath Pane'ach and refers to him as his "colleague in Torah and Mitzvot".

[SEE ILLUSTRATION LOWER LEFT]

109 (HIRSCH, SAMSON RAPHAEL). Der Israelit (Ed.) Samson Raphael Hirsch - Jubiläums Nummer. Illustrated. pp. 56. *Slight lower marginal worming, otherwise, crisp, clean copy. Original pictorial boards, chipped. Large folio.*

Frankfurt a/ Main, Rupert Baumbach: 1908. **\$500-700**

✦ The Centennial Celebration of Hirsch's Birth 1808-1908.

Contains 25 articles by various scholars pertaining to diverse aspects of Hirsch's life, including appreciations of his religious philosophy and educational methods, as well as his impact on Jewish life beyond Germany. With a comprehensive bibliography of Hirsch's published articles and other works.

[SEE ILLUSTRATION UPPER LEFT]

110 (HOLOCAUST). Undzer Churban in Bild / Our Destruction in Pictures. Collected and Edited by R. Olevski, D. Rosental, P. Trepman, Under the auspices of 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, spine starting. Oblong folio.*

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



Lot 108

- 111 (HOLOCAUST).** Yerushath Pleitah [responsa by Hungarian Rabbis, most of whom perished in the Holocaust]. FIRST EDITION. PP. 4, 104, 4. Original covers, loose, lacking spine. Small folio.

Budapest, Gewurcz Brothers: 1946. \$300-500

• The book focuses on the impact upon Halachic norms of 20th-century technological developments. The title page states that publication of this work began before the War but could not be completed due to the outbreak of hostilities. The respondents include R. Nata Shlomo Schlissel of Munkatch, R. Yissachar Shlomo Teichtal of Pistyan, R. Ephraim Fishel Sussman-Sopher of Budapest, R. Nachum Weidenfeld of Dombrowa, R. Jonathan Steif of Budapest.

Included are questions pertaining to Sabbath observance, such as the use of electricity, the administering of medicines, commercial investments; also questioning the permissibility of baking of matzoth by machine; issues relating to residing in the Land of Israel - and particularly poignantly, whether alms that were collected for the poor in Israel may be redirected in order to free those imprisoned by the Nazis.

Appended to the work is a four page list of some 350 local Rabbis who were killed in 1944 when Germany occupied Hungary.

- 112 (HOLOCAUST).** Doktor Schrecklichkeit [a.k.a. Robert and Philip Spence]. Struwwelhitler: A Nazi Story Book. English text. Original color illustrated wrappers, replete with color illustrations. ff.24. Light stains. Wrappers starting. Sm. 8vo.

London, for The Daily Sketch, etc: n.d. (1941). \$300-500

• This spoof on the classic German children's character, Struwwelpeter, pokes fun at Hitler, Goering, Goebbels, Hess and Mussolini.

- 113 HOROWITZ, ISAIAH BEN ABRAHAM HALEVI.** (The SHELa"H Hakodosh). Shnei Luchoth Habrith. Issued with Vavei Amudim by Horowitz's son Shabtai Sheftel. Third edition. With finely engraved frontispiece by Abraham ben Jacob (See M.H.Gans, Memorbook: History of Dutch Jewry" (1971) p.141). ff.(4), 422, 44, (12). Previous owners' signature and stamps on titles and final leaf, worn and stained in places. Later calf rebaked, rubbed. Folio. [Vinograd, Amsterdam 668; Fuks, Amstersdam 405].

Amsterdam, Immanuel ben Joseph Athias: 1698. \$3000-4000

• This edition of the SHELa"H's extensive work on Halachah, Kabbalah and ethical philosophy is considered one of the most beautifully produced of Hebrew printed books.

Part code and part Kabbalistic treatise, the Shnei Luchoth Habrith exerted great influence on the life of the Jews of Eastern Europe and helped, more than any other book, to introduce the Kabbalah into daily religious life. "Horowitz introduced many customs in the ritual and in the observance of other laws which have no basis otherwise, except in the Kabbalah, and because of his authority were accepted by a great part of Jewry." M. Waxman, History of Jewish Literature, Vol. II pp. 420-1.

[SEE ILLUSTRATION UPPER RIGHT]

- 114 (INDIA). SAPHIR, JACOB.** Even Saphir [travel]. Part I: On the lives of Jews in Egypt and Yemen. Part II: On the lives of Jews in India, Singapore, Java, Australia and New Zealand. Two parts in two volumes. FIRST EDITION.. I: ff. (10), 111. Slight staining, trace marginal worming. II: ff. (5), 237, (1). Part Two browned. Recent boards. 8vo. [Friedberg, Aleph 163].

Lyck-Mainz, L. Silbermann-J. Brill: 1866-1874. \$400-600

• Jacob Saphir was a prominent scholar, writer, and noted emissary of the Perushim community of Jerusalem. He embarked in 1856 on a lengthy journey to the Near East and Orient. He was especially interested in the religious and cultural aspects of the Jews of Yemen and a large part of the first volume is devoted to a description of their social manners and customs. He details his trials and tribulations including the fact that during his visit to Yemen, all of his possessions, including his credentials as an emissary were stolen from him. In the second volume, Saphir presents a detailed account of the Jews of Australia and India. Of particular interest is his survey of the Bene Israel sect and of the communities of Jews in the Malabar province of Southern India.

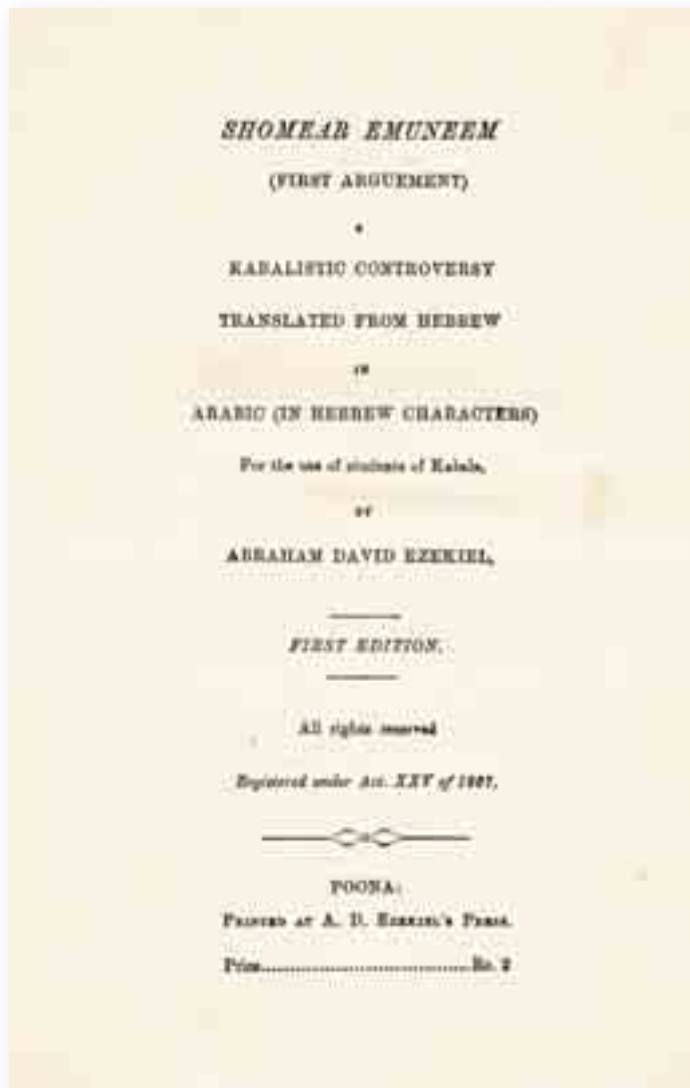
[SEE ILLUSTRATION LOWER RIGHT]



Lot 113



Lot 114



Lot 115



Lot 117

- 115 (INDIA).** Shomear Emuneem (First Argument [sic]), Kabbalistic Controversy, Translated from Hebrew in Arabic (in Hebrew Characters) For the use of students of Kabala, by Abraham David Ezekiel. FIRST EDITION. Hebrew and English title-pages. ff. 3, pp. 82, ff. 2. *Lightly browned, Later boards with original printed wrappers bound in. 8vo. [Yaari, Poona 10].*

Poona, A. D. Ezekiel: 1888. **\$1000-1500**

⚡ A sacrcce Indian text.

[SEE ILLUSTRATION UPPER LEFT]

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

Constantinople, Samuel Chakim: 1560. **\$3000-4000**

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

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

- 117 ISAAC BEN ELIAKIM OF POSEN.** Lev Tov [ethical conduct, with laws and customs]. Yiddish printed in wayber-taytsch type. A WIDE-MARGINED COPY. ff. 2, 102. *Some staining. Elaborately tooled contemporary calf with clasps (one loose) and hinges, spine rebacked. Folio. [Vinograd. Amsterdam 805].*

Amsterdam, Moshe Diaz: 1706. **\$800-1200**

⚡ Devotional guide for daily life, a morality book, interwoven with laws, customs, tales and parables. Lev Tov includes a section encouraging men and women to act with the greatest respect toward each other. See Zinberg, pp. 159-64.

[SEE ILLUSTRATION UPPER RIGHT]

118 ISAAC BEN JOSEPH OF CORBEIL. (SeMa"K). Amudei Golah-Sepher Mitzvot Ha-Katzar [abridgment of Moses of Coucy's Sepher Mitzvot Gadol]. Third edition. Divided into seven daily parts. On final page, printer's mark of Isaac b. Aaron of Prossnitz (see Yaari, Hebrew Printers' Marks, 42). ff. (7), 156, (6). Missing title. f.156 loose. Lightly stained. Later vellum-backed marbled boards. Sm. 4to. [Vinograd, Cracow 187; Mehlman 736; not in Adams].

Cracow, Isaac Prostitz: 1596. **\$400-600**

⚡ A popular Code by this French Tosafist, interspersed with many Aggadic passages, moral maxims and ethical teachings.

119 (ISRAEL, LAND OF). Palmer, E.H. The Desert of the Exodus. Two volumes. With foldout maps and numerous illustrations from photographs and drawings taken by the Sinai Survey Expedition. Vol.I: pp. 20, 280. Vol.II: pp. 283-576, 12. Clean copy, some minor tears to foldout maps. Original boards, gilt. 4to.

Cambridge, C.J. Clay: 1871. **\$300-500**

⚡ Captains Wilson and Palmer of the British Royal Engineers headed the Sinai Survey Expedition. One of the questions they set out to resolve was the site of the true Mount Sinai: Jebel Serbál or Jebel Musa?

120 (ISRAEL, LAND OF). Moda'ah Rabah neged kol Israel me-ha-tikunim he-chadashim...asher na'asu ba-yamim ha-eleh le-tovath Koleloth ha-Sephardim be-Yerushalayim ["Report to the entire People of Israel regarding the recent improvements in the Sephardic Kolkol of Jerusalem"]. pp.4 * With: Circolare - Ai Signori Capi Deputati della Nazione Israelitica di ogni Città e Provincia (1869). pp.4. Title within decorative border; in center, stylized depiction of the Western Wall. pp.4. Portion of border on title slightly abraded. 4to. [Halevy 147 (not in JNUL) - possibly a unicum].

Jerusalem, (Joel Moses Solomon): 1869. **\$800-1200**

⚡ Newly elected Sephardic Chief Rabbi Abraham Aschkenazi details the method by which he was chosen to replace his predecessor Rishon le-Zion Chaim David Chazan. Also recounted here is the sale of Community owned land to repay debts incurred while administering charities in aid of the poor in Jerusalem

The accompanying Italian translation is apparently the only non-Hebrew product of the Jewish presses of Jerusalem.

121 (ISRAEL, LAND OF). Broadside in support of Yeshivath Bar Yochai in Safed and Moshav Zekeinim in Meron. In Hebrew and German.

(Safed, (c. 1929). **\$500-700**

⚡ Endorsed by a surprisingly broad gamut of Rabbis, Chassidic leaders and scholars, who, despite their oftentimes bitter ideological disagreements, here publicize their support for the two mentioned institutions.

Includes: Rabbis Abraham Isaac Kook, Joseph Chaim Sonnenfeld, Abraham Mordechai Alter of Ger, Joseph Isaac Schneerson of Lubavitch, Chaim Elazar Shapiro of Munkatch, Joel Teitelbaum of Krula (later of Satmar), as well as Jacob Rosenheim, Chaim Nachman Bialik, and others.



Lot 122A

122 (ISRAEL, LAND OF). Agudath B'nei Yehudah le-haphrachath hamischar ve-ha-melacha be-Eretz ha-Kodesh / Machlakath kodesh mi-kodesh, hamtza'ath kol minei chephtzei kodesh me-Eretz ha-Kodesh / Ha-chafetzim ha-asuyim ba-aretz u-mekacheihem. FIRST EDITION. Hebrew with smattering of English and German. Title within linear decorative border; at top a crouching Lion of Judah. pp. 20, (4). Browned. pp.1-8 with punch holes. Contemporary cloth.

Jerusalem, (1907). **\$400-600**

⚡ Introductory letter by Rabbi Abraham Isaac Hakohen Kook of Jaffa, addressed to the Jews of the Diaspora, emphasising the obligation to contribute to the support of the Yishuv by purchasing religious objects manufactured in the Land of Israel. The prospectus contains advertisements for all sundry of religious articles; also are advertisements for various hotel and banking establishments in Jaffa and Jerusalem.

122A (ISRAEL, LAND OF). The Holy Bible. Tipped-in: Twenty-four fine albumen photographs by Francis Frith. With four colored maps by W. Hughes. Bookplate of "The Right Hon. Viscount Lymington...January 19th, 1877." With the exception of a few light stains, crisp, clean copy. Marbled endpapers. aeg. Handsome blind-tooled calf, decorated brass clasps, raised bands and gilt lettering on spine. Lg. 4to.

London, (circa 1870): **\$5000 - 7000**

⚡ PERIOD PHOTOGRAPHS OF THE HOLY LAND.

Francis Frith (1822-1898) was an English photographer and publisher. After profitably liquidating his printing establishment in England in 1856, Frith made three lengthy trips to the Near East (1856, 1857 and 1858), during which he produced an accurate photographic record of the area, utilizing three different cameras. His images are noted for their aesthetic qualities, sensitive use of light and powerful composition. See N.N. Perez, Focus East: Early Photography in the Near East (1839-1885) (1988), p. 33 (self-portrait in Turkish costume) and pp. 163-65.

[SEE ILLUSTRATION ABOVE]



Lot 124



Lot 126

- 123 (ISRAEL, LAND OF). KALISCHER, TZVI HIRSCH.** Emunah Yesharah, Vol. I [philosophy, faith and nature]. Krotoschin, 1843
 * Bound With: Emunah Yesharah, Vol. II [on the purpose of Creation]. Thorn, 1870. * Emunah Yesharah, Vol. III - entitled: Drishath Tzion. Lyck, 1862. ALL FIRST EDITION. pp. Vol I: pp. 156, 50; Vol II: pp. 204; Vol. III: pp. 2, 20, [1]. Some staining. Contemporary half-calf, rubbed. 8vo. [Weiner 716-18].

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

✎ The Derishath Tzion was an early call, from a traditional perspective, encouraging a practical and immediate Return to Zion. Rabbi Kalischer propounds the view that the Redemption will occur in two stages: The natural one - a return to the Land, followed by a Messianic era as a Supernatural event.

Kalischer (1795-1874) was a Rabbi of Thorn and disciple of Rabbi Akiva Eger and his mentor Rabbi Elijah of Greidetz. Also discussed here are Kalischer's teacher's views concerning the possibility of offering the Paschal Sacrifice (Korban Pesach) prior to the rebuilding of the Temple in Jerusalem

Kalischer's book greatly influenced not only Orthodox circles, but also a secularist such as Moses Hess, who included portions of the Derishath Tzion in German translation in his Rome and Jerusalem.

- 124 (ITALY).** Vincenzo, per la gratia di Dio, Duca di Mantova e di Monferrato. Seal of Duchy. Historiated initial. pp. (blank), 2, (blank). Lightly stained. Unbound. Folio.

Mantua, 17 January, 1588. **\$3000-4000**

✎ Proclamation Issued by Duke Vincenzo I, Prohibiting the Baptism of Jewish Children without the Consent of Their Parents

From the fact that the Dukes of Mantua - (earlier Guglielmo in 1554, and later Vincenzo I in 1588) - issued proclamations interdicting forced conversions, historian Shlomo Simonsohn deduces that during that period of time, such cases of baptism of Jewish babies must clearly have occurred. Duke Vincenzo threatened offenders with a fine of 300 scudi, or three stripes. See Simonsohn, History of the Jews in the Duchy of Mantua, pp. 26-27; see also Simonsohn, pp. 778-779, no. 19 (full text of proclamation).

[SEE ILLUSTRATION UPPER LEFT]

- 125 (ITALY).** Two Editions of Tax Regulations and Statutes of the Ferrara Community: Regola - Per ricavarsi gl'Annui Aggravi....Università degli Ebrei di Ferrara (Ferrara, 1718). On title, municipal seal. Tailpiece. pp. 36. On p. 36, endorsements of Rabbis Angel Zahalon, Angelo Reccanati, Samuel Benedetto Borghi, and Isaac Lampronti. (The latter was the author of the encyclopedic halachic work "Pachad Yitzchak").

* With: Regole - Per Ricavarsi gl'Annui Aggravi....Università degli Ebrei di Ferrara (Ferrara, 1772). Title printed in red and black. On title, municipal seal. pp.16, (2). Hebrew text of ban signed by R. Solomon ben Isaac Lampronti and R. Mordecai Joseph Carpanetti. . Crisp, clean copy. Unbound. Sm. folio.

Ferrara, 1718, 1772. **\$1000-1500**

✎ Documents concerning the social and economic history of the Jews of Ferrara. The Community began to organize its financial obligations towards the Duchy of the Principality through the levying of internal taxes from the beginning of the sixteenth century. Tax regulations were published until the end of the eighteenth century and chart the economic changes of Ferrara Jewry, and the kinds of property and income that were taxable. It is striking that the Statutes are enforced by the threat of excommunication against those not contributing their dues.

126 (ITALY). Seder ha-Ha'arachah ve-ha-Hanhagah [Communal regulations and obligations]. Title within architectural arch. *ff.6. Wide margins. Contemporary limp boards, stained. Sm. folio. [Vinograd, Mantua 552].*

Mantua, Eliezer Solomon d'Italia: c.1786. **\$1000-1500**

♣ Starting in 1588-89, the Tax Regulations of the Mantuan Jewish Community were printed at intervals, without interruption, until the end of the eighteenth century. The taxes levied went both for the internal upkeep of the Jewish Community, its institutions and functionaries, as well as payments to the general municipality of Mantua.

"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

Our issue is endorsed by Chief Rabbi Israel Gedaliah Cases (d.1793). It would be binding for three years, 1783-6.

[SEE ILLUSTRATION OPPOSITE UPPER RIGHT]

127 JACOB BEN ASHER. (Arbah Turim) Yoreh De'ah [Rabbinic Code]. With commentary "Beith Yoseph" by Joseph Karo. Title within woodcut architectural arch. Opening words within decorative woodcut border-piece. The rare title-page to Shulchan Aruch Yoreh Deah, Venice, Giovanni Griffio, 1567, tipped in and attached to first leaf. First page with previous owner's signature Tzvi Hirsch Katz (possibly the Dayan of Lvov, martyred in 1664, see Otzar Ha-Rabanim no. 17316). *ff. 400, (28). Table of Contents bound in at front, prior to the title-page. Marginalia and corrections in an Ashkenazic hand. Some dampstains, slight worming frayed edges affecting text on the final leaves, opening three leaves torn affecting text. Contemporary boards, defective. Folio. [Vinograd, Venice 595; Habermann, di Gara 30; not in Adams].*

Venice, Giovanni di Gara: 1574. **\$1200-1800**

♣ Afterword by the editor and proofreader, Yachya ben Abraham ibn Chamu, hopeful that the publisher, Chaim ibn Saruk, will successfully influence the appropriate authorities and continue to permit the further printing of Hebrew Books.

128 JACOB BEN ASHER. (Arbah Turim) Orach Chaim [Rabbinic Code]. With commentary by Joseph Karo. Title within architectural arch. *ff. 24, 460. Previous owners signatures on title, dated Metz, 1763, marginal tear on title not affecting text, marginal worming and staining. Contemporary boards, defective. Folio. [Vinograd, Venice 733; Habermann, di Gara 107; Adams J-18].*

Venice, Giovanni di Gara: 1589. **\$1200-1800**

129 JACOB BEN ASHER. (Arbah Turim) Choshen Mishpat [Rabbinic Code]. Printer's device on title. Final leaf with woodcut of Venus holding a spear pointed at a seven-headed dragon (Yaari no. 35). *ff. 421, [1] 27, [1]. Previous owners' signatures and notes on title and inside front cover, including Yoseph Ha-Levi, a Dayan in a town in France, scattered marginalia, plus a list of all the different types of the legal concept of "Migo" listed in the Talmud in an Ashkenazic script on the verso of the title, first seven leaves loose, some staining and marginal worming at end. Contemporary boards, defective. Folio. [Vinograd, Venice 800; Habermann, di Gara 147; Adams J-23].*

Venice, Juan Bragadin for Giovanni di Gara: 1595. **\$1200-1800**

♣ Yaari apparently did not see the rare final leaf, as he states that it appears only in the Mishneh Torah published by Bragadin in 1574: "It does not appear in any other book published by Bragadin." See Yaari, Hebrew Printers Marks, p. 136.

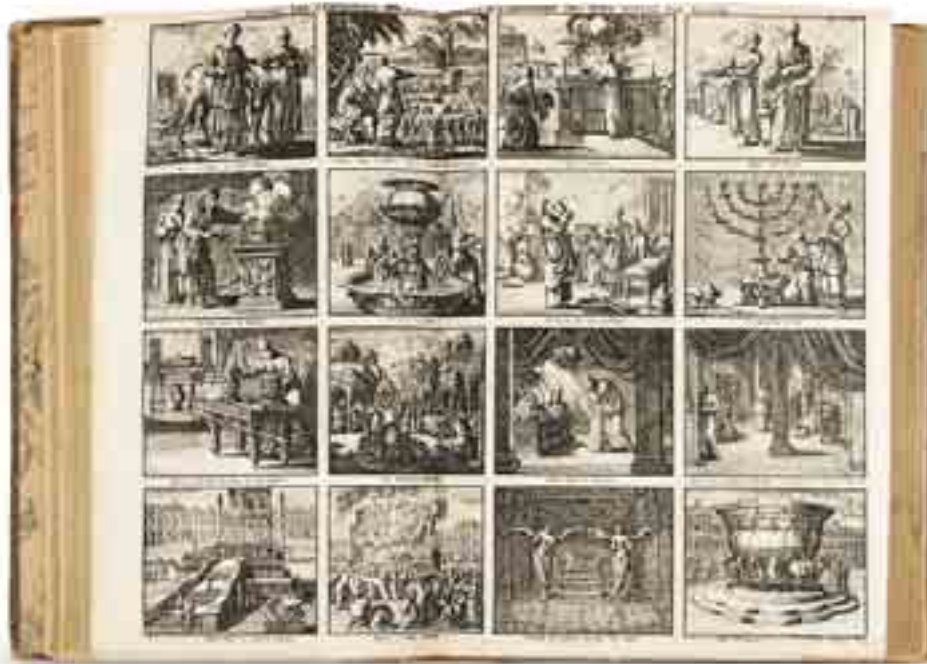
130 JACOB BEN ASHER. Arbah Turim [Rabbinic Code]. Title within arch depicting Moses, Aaron and Abraham with an outstretched sword. *Four parts in one volume. ff. 117, (1), 91, (1), 59, (1)140. Title laid to size with loss along lower border, stained. Ex-library. Modern half morocco. 4to. [Vinograd, Hanau 3].*

Hanau, Hans Jacob Hanau: 1610. **\$2000-3000**

[SEE ILLUSTRATION RIGHT]



Lot 130



Lot 131



Lot 132

- 131 JOSEPHUS, FLAVIUS.** Histoire des Juifs [Antiquities of the Jews]. Translated from diverse Greek manuscripts into French by Arnould d'Andilly. Printed in double columns. Additional engraved title. Numerous half-page and fold-out engravings and maps. pp. (24), 758, (21). *Light wear. Contemporary marbled endpapers, mottled calf, rubbed, rebacked, spine in compartments. Folio.*

Amsterdam, Pierre Mortier: 1700. **\$700-1000**

[SEE ILLUSTRATION UPPER LEFT]

- 132 (KABBALAH).** Luria, Isaac. Shulchan Aruch [Halachic ritual infused with Kabbalah]. With: Ibn Ezra, Abraham. Igereth ha-Shabath [The Letter of the Sabbath]. FIRST EDITION Igereth ha-Shabbath. ff. (2), 112. *Light stains. Half-morocco over marbled boards. 16mo. [Vinograd, Amsterdam 898].*

Amsterdam, Jacob Alvarez Soto, Moses Even-Yakar Brandon and Benjamin de Jong: 1709. **\$2000-2500**

✦ In Igereth ha-Shabath Abraham ibn Ezra recounts a dream in which it was ordained he compose this work to make amends for a prior misunderstood teaching that seems to have led to the unintentional desecration of the Sabbath by a wayward student (ff. 110v-112r). See EJ, Vol. VIII, cols. 1163-4.

[SEE ILLUSTRATION UPPER RIGHT]

- 133 (KABBALAH).** Hakohen, Benjamin Beinish ben Judah Leib. Amtachath Binyamin (Seguloth, Refu'oth u-Tefiloth/Charms, Cures, and Prayers). FIRST EDITION. Title in typographic border, with signature of Benjamin Lopez Pereira in Hebrew and English, the final leaf contains a handwritten "Infallible Remedy for a Cold and Cough" written in English apparently by Pereira: "Take two penny worth of stick liquorish..." [sic]. pp. 4; ff. 5-38. *Lightly browned, dampstained in places, Modern boards. 4to. [Vinograd, Wilhermsdorf 76].*

Wilhermsdorf, Hirsch ben Hayim of Fürth: 1717. **\$500-700**

✦ The author, Benjamin Beinish Hakohen of Krotoschin, acquired a reputation as a Ba'al-Shem, a wonder-worker. In fact, an earlier published work by the same author is entitled Shem Tov Katan (Sulzbach, 1706). This work is renowned for its homilies and kabbalistic interpretations. Among the many topics discussed are kabbalistic meditations for bathing, lighting candles and marital relations on the Sabbath.

Practical Kabbalah, which was for the most part, virtuously motivated, is preoccupied with the manipulation of the spherical powers to affect the physical, not the spiritual world. Such magical operations are not considered impossible in the Kabbalah. Indeed, they are not categorically forbidden, although numerous Kabbalistic writings stress that only the most perfectly saintly individuals are permitted to perform them, and even then, never for their private advantage, but only in times of emergency and public need. Jewish "white" magic worked largely through the manipulation of the sacred, esoteric names of God and the angels. Those who knew its secrets, were known as "ba'alei shem."

The book bears the *haskamoth* (encomia) of R. Meir Eisenstadt of Prossnitz, author of *Responsa Panim Me'iroth*, and of R. Naphtali Katz of Posen. The latter attests that R. Benjamin Beinish dwelled for some time in his abode, at which time the rabbi of Posen had opportunity to observe his lofty ways and expertise in Kabbalah. As R. Naphtali Katz himself was renowned as a kabbalist and wonder-worker, this constitutes the testimony of an expert. See Immanuel Etkes, *Ba'al Hashem: The Besht-Magic, Mysticism, Leadership* (2000), pp. 35-41.

134 KAYYARA, SHIMON. (Attributed to). Halachoth Gedoloth [Gaonic Rabbinic Code]. FIRST EDITION. Title within ornamental arch. Double columns. ff. (4), 144. *Slight staining, lower left hand corner of title expertly repaired not affecting text, corner of following leaf repaired. Recent half vellum. Folio. [Vinograd, Venice 333; Habermann, Adelkind 51; Adams S-1157].*

Venice, Cornelio Adelkind for Marco Antonio Giustiniani: 1548. **\$1000-1500**

⚡ One of the earliest and most important Halachic texts. The authorship and date of this work have been the subject of much study and has given rise to conflicting views. Generally speaking, medieval Aschkenazic authorities tended to the view that the author was R. Yehudai Gaon, while their Sephardic counterparts adopted the view that the author was R. Shimon Kayyara. Modern scholarship inveighs with the latter view. See EJ, VII cols.1167-70 (illustrated).

[SEE ILLUSTRATION UPPER RIGHT]

135 KIRCHHAHN, ELCHANAN. Simchath Hanephesh ["The Joy of the Soul"]. FIRST EDITION. Text in Yiddish only, printed in Wayber-taytsch type. The Elkan Nathan Adler copy. Manuscript primer used as rear paste-down endpaper. ff. (2), 98. *Ex-library, worn, some worming. Contemporary boards, broken. 4to. [Vinograd, Frankfurt a/Main 215].*

Frankfurt a/Main, Matthias Andrei: 1707. **\$300-500**

⚡ Rare. Not in the Stadt Bibliothek of Frankfurt (note by E.N. Adler inside front cover).

Code of conduct throughout the Jewish year. Written in an exuberant style emphasizing the joys of living and enlivened with stories and ethical teachings. R. Jonathan Eyebesheutz praised the work in his Ya'aroth Devash, particularly urging women to consult it daily. See Carmilly-Weinberger, p. 181 regarding the censorship of a later edition of the Simchath Hanephesh due to the liberality of its Yiddish translation. Additionally, certain Rabbinic leaders later felt that portions of the code of laws should not be translated and were thus omitted in later editions. The present first edition containing the complete text including a discussion of Jewish laws and customs together with ethical poetry.

136 (KOERNER, MOSES). Igereth Rishpei Keshet. FIRST EDITION. Inscribed and signed by the author to Nathan von Henigsberg. pp. 8, 104. *Contemporary boards, distressed. 8vo.*

Hannover, E. Telgener: 1831. **\$200-250**

⚡ The author, began his literary career aged fourteen. He subsequently traveled extensively throughout Europe soliciting aid for his publications especially his work on the Tishbi. The present volume is an interesting account of Koerner's wanderings, his meetings with various Rabbis, together with vitriolic rebuttals against his detractors. This "anonymously" penned work highlights the author's eccentricity wherein he states the reader "will gain much joy and bless the author whose name is stated on page 89."

137 KOL BO. [Compendium of Jewish Law]. (Aaron Hakohen Of Lunel). FIRST EDITION. The Mayer Sulzberger Copy. Table of Contents (5ff.) bound in at start of vol. ff.178 (of 179) *opening leaf provided in facsimile, few leaves provided from another copy, remargined and other repairs, some worming and staining. Later half morroco, rubbed. Folio. [Vinograd, Italy 5; Goff 67; Goldstein 76; Offenber 81; Steinschneider, p. 555, no. 3589; Thes. A94; Wineman Cat. 45].*

(Italy, Printer unknown: (1490). **\$40,000-45,000**

⚡ Considerable scholarly and bibliographic research has been devoted to the identification and dating of this work - as early as de Rossi's catalogue entry in his Annales Hebraeo-Typographici of 1799. Steinschneider definitively attributed the Kol Bo to Naples, circa 1490. Though his description was followed by many a bibliographer, Moses Marx was a dissenting voice, "There is not the slightest reason for ascribing the book to the city of Naples." A.K. Offenber noted the peculiarity of the typeface, "The same type is not used in any other known Hebrew incunabla" (Offenber, p. 92). But if typographical analysis was of no avail, neither did examination of the watermarks by modern methods turn up anything of much significance. Offenber concludes: "The book was printed somewhere in Italy about 1490... Naturally, it can indeed have been printed in Naples itself, particularly since the greatest part of Hebrew incunabula were published there about 1490, but it is not possible to be certain of this on the evidence of the paper alone" (Offenber, p. 96).

See M. Steinschneider, Catalogus Librorum Hebraeorum (1852-60) Addenda et Corrigenda, col. LXXXIII; M. Marx, Studies in Bibliography and Booklore 1:1 (1953) p. 37, no. 38; A.K. Offenber, The Dating of the Kol Bo; Watermarks and Hebrew Bibliography in: Studia Rosenthaliana 6:1 (1972) pp. 86-106.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 134



Lot 137

138 KOOK, ABRAHAM ISAAC HAKOHEN. Kol be-Hadar [regarding the ethrogim of Eretz Israel]. FIRST EDITION. Title within decorative border. pp. 15, (1). Original printed wrappers. 8vo.

(Jaffa), (1906). \$500-700

✦ Rare Pamphlet Pertaining to the Early Settlement of Eretz Israel.

This small booklet was issued to promote the ethrogim grown and marketed by the "Agudath Peri Etz Hadar," as it was called in Hebrew, or as it was referred to in German, "Gesellschaft Pry Ez Hodor, Jaffa." The ethrog-orchard was under the supervision of the newly-appointed (1904) rabbi of Jaffa, Rabbi A.I. Hakohen Kook, who attested that the fruits were non-hybrid and thus fit to be used for the "four species" on the festival of Sukkoth. Rabbi Kook, as was his wont, waxed both philosophic and poetic in his remarks, observing how hybridization constitutes a tampering with God-given nature, and called upon his brethren in the Diaspora to support the rebirth of the Land of Israel by supporting the local farmers.

139 LEVIN, NOACH CHAIM OF KOBRIN. Binyan Yerushalayim. FIRST EDITION. ff. 2, 106, 109-126. Some staining and browning. Later boards. Large 4to. [Vinograd, Otzar Siphrei HaGr"a no. 389].

(Warsaw), 1864. \$200-300

✦ A compendium of Aggadoth of Talmud Yerushalmi not cited in Ein Yaakov, including citations from the Vilna Gaon on Zeraim and Shekalim.

140 LIDA, DAVID. Shir Hilulim. Typographical border along top of title. pp.(4). Stained. Recent boards. 4to. [Vinograd, Amsterdam 460; Fuks, Amsterdam no.472 and see p.340].

Amsterdam, David (de Castro) Tartas: (1680). \$1000-1500

✦ A rare 4-page poem in honor of the dedication of a new Torah Scroll. The first letter of each verse provides the name of the author: David ben M[oreinu] Leib ZaTz"L, the Chief Rabbi of Amsterdam's Aschkenazi Congregation.

The printer Tartas records the name of his brother Isaac Tartas, who was burned at the stake during an Auto-da-fé. Isaac Tartas emigrated to Recife in Dutch Brazil in 1641. In 1644, he relocated to Bahia, which was under Portuguese jurisdiction. There, he was seized as a Judaizer and sent to Lisbon to be tried by the Inquisition. After a lengthy trial, in which Isaac steadfastly refused to abjure his Jewish faith, he was executed. This resulted in diplomatic exchanges between the Dutch and Portuguese Governments on behalf of other Jewish captives in Brazil who originated from regions under Dutch sovereignty. See A. Wiznitzer, Isaac de Castro A Brazilian Jewish Martyr in: The Jewish Experience in America (1971) Vol. II pp.205-17.

The last page of the poem records the name of the compositor: Jacob Haim ben Moses Raphael de Cordova of Brazil. A year later in 1681- and known simply as Jacob de Cordovera - he printed Rabbi Isaac Aboab da Fonseca's Parafrafsis Commentada sobre el Pentateucho (see Lot 5). See R. Weinstein, "Stones of Memory" in: American Jewish Archives Vol. XLIV (1992), pp. 106-7

Rabbi Jacob Emden presupposed that Lida had been a secret adherent of Shabtai Tzvi, the Pseudo-Messiah of Izmir. How else to account for Lida's anomalous remark at the conclusion of the Shir, "Tishbi yig'alenu" (Tishbi will redeem us)? Normally, it is the Messiah son of David who is portrayed as the final Redeemer, not Elijah the Tishbite. According to Emden, "Tishbi" is none other than "Shabtai" by the process of metathesis. See B. Naor, Post-Sabbatian Sabbatianism (1999), pp.38-9.

[SEE ILLUSTRATION LEFT]

141 LIDA, DAVID. Sepher Sod Hashem [Mohel's compendium]. With interesting kabbalistic marginal notes in an Italian hand citing the Kabbalists R. Menachem Azariah of Fano, his teacher R. Israel Seruk and R. Binyamin Ha-Cohen - with prayers for the Mohel and Sandek. ff. 27, 1. Lightly stained in places, lower corners of opening three leaves repaired. Recent wrappers. 8vo. [Vinograd, Mantua 402].

Mantua, Raphael Chaim of Italy: 1743. \$300-500

✦ Although Jacob Emden suspected R. David Lida of Sabbatian leanings, this has not diminished the use of this popular guide-book to the circumcision ceremony.

142 (LITURGY. SPANISH). Orden de Ros Asanah y Kypur [Order for New Year and Day of Atonement]. Includes the celebrated poem by Solomon ibn Gabirol, Keter Malchut. Publisher's printed overslip on title. Printer's device on title. A Fine Copy. ff.478. (Mispaginated, as usual, but complete). Contemporary calf, gilt extra. Rubbed. 8vo. [Kayserling, p. 61].

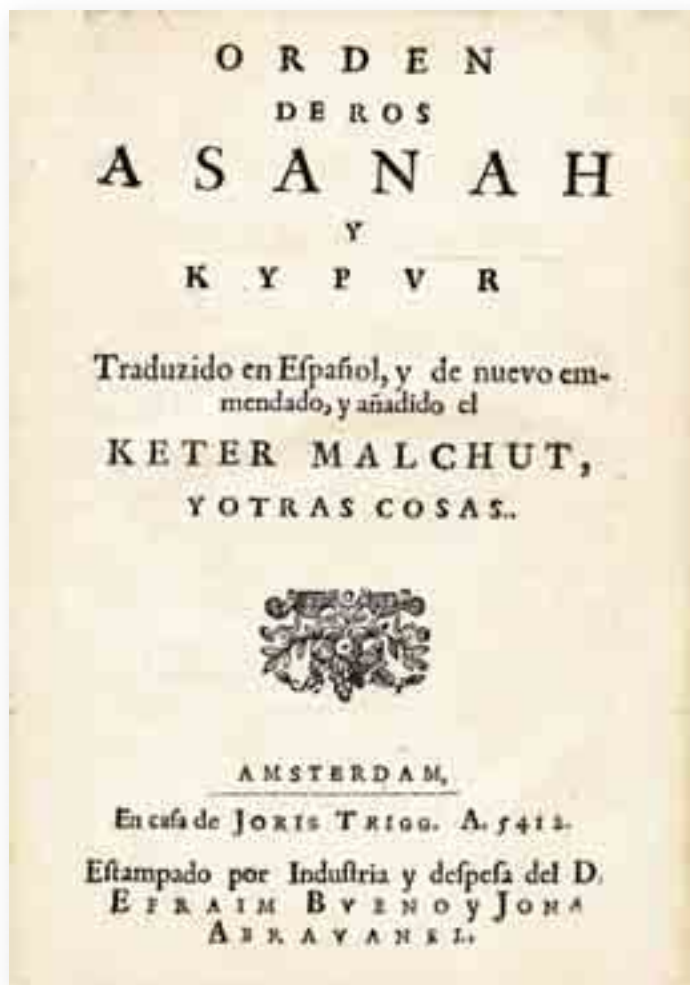
Amsterdam, Joris Trigg: 1652. \$1000-1500

✦ Composed entirely in Spanish, an early liturgical publication for Marrano Jews whose turbulent history resulted in a loss of familiarity with the Hebrew language.

[SEE ILLUSTRATION OPPOSITE UPPER LEFT]



Lot 140



Lot 142

143 (LITURGY). Rashpitz, Chaim, of Prague. Iyun Tephilah [Prayers for women]. Judeo-German in waybertaytsch letters. Hebrew words within parentheses. Title within typographic border. ff. (8). Browned. Contemporary vellum. 12mo. [Vinograd, Dessau 31].

Dessau, Moshe ben Simcha Bunem: 1699. **\$1500-2000**

❖ Rare. JNUL's copy is in photostat only.

[SEE ILLUSTRATION UPPER RIGHT]

144 (LITURGY). Machzor [High Holiday and Festival prayers]. According to the Ashkenazic rite of Poland, Bohemia and Moravia. With Yiddish translation, Megilloth and Orchoth Chaim. Two volumes. Each with own title page set within an ornamental border. Wide margins. Vol. I: ff. 26, 294. Vol. II: ff. 262, 16. Some staining and browning, previous owners' signatures including Moritz Prager of Frankfurt a/Main and others. Some leaves loose. Contemporary blind-tooled calf boards with clasps (lacking hinges), rubbed and chipped, front cover and flyleaf of vol. I detached. 4to. [Vinograd, Amsterdam 992].

Amsterdam, Drucker, Katz & Proops: 1713. **\$500-700**

❖ Contains a lengthy approbation from R. Tzvi Aschkenazi, the Chacham Tzvi, on the importance of a reliable translation to the prayers. The 16-leaf addendum of the Megilloth and Orchoth Chaim not noted by Vinograd.



Lot 143

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

Amsterdam, Naphtali Herz Levi Rophe: 1726. **\$200-300**

❖ The translation of the Haphtarah of Tish'ah be-Av into Spanish, is non-literal and highly poetic.

146 (LITURGY). Igereth HaPurim. First edition of commentary. ff. 59. Previous owner's signature on inside front wrapper, worn and stained. Contemporary wrappers. 8vo. [Vinograd, Metz 77].

Metz, Ephraim Hadamar: 1817. **\$400-600**

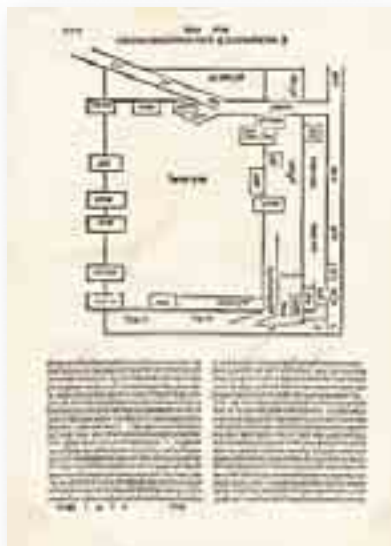
❖ Complete prayers for Purim (Mincha, Maariv and Shacharith), including Megillath Esther (with Tikun Sophrim) and Krovetz. Edited with a commentary on the Krovetz by Moshe Bidingen.



Lot 148



Lot 149



Lot 151

147 LOANZ, ELIJAH. Rinath Dodim [homiletic commentary to the Song of Songs]. FIRST EDITION. Title within foliated border. Text of Song of Songs in square Hebrew characters provided with nikud (vowel points). Commentary surrounding in Rashi script. On title, stamps of former owners: "Abraham Aaron ben R. Baruch"; "Isaac ben R. D.M., Rabbi of Vileika" (family name "Perlov" in Cyrillic letters). On verso of title, "Kanithi zeh ha-sepher be-K"K Frankfurt shenath 5361, ne'um Pinchas nikra Zeligman ben Gershon" [I bought this book in Frankfurt in the year 1601, Pinchas called "Zeligman" son of Gershon]. On f.18v. two illustrations of faces, front and profile, within commentary. ff. (1), 30. Due to close cropping, some headers missing. Browned and waterstained. Recent marbled endpapers. Later boards. 8vo. [Vinograd, Basle 203; Prijs166; not in Adams]. Basle, Konrad Waldkirch: 1600. **\$500-700**

• R. Elijah Loanz (1565-1636), a disciple of the MaHaRa"l of Prague, was an outstanding German kabbalist. A grandson of the statesman R. Joselman of Rosheim, he was popularly known as R. Elijah Ba'al Shem, in view of his thaumaturgic powers.

148 LUZZATTO, MOSES CHAIM. (RaMCHa"L). Mesilath Yesharim ["The Path of the Upright"]. FIRST EDITION. With approbation of R. Raphael Meldola of Bayonne, France, and an introduction by his son, David who together with Jacob Bassan edited this work. (This approbations and introduction were withdrawn from many subsequent editions). ff. (6), 63. Lightly stained in places, upper margins with minor repairs. Contemporary morocco-backed boards, rubbed. 8vo. [Vinograd, Amsterdam 1521].

Amsterdam, Naphtali Herz Levi the Physician: 1740. **\$3000-4000**

• An immensely influential work of ethics, especially beloved by adherents of the Mussar Movement. It is asserted by the noted scholar Joseph Avivi, that despite its deceptively exoteric appearance, in reality Mesilath Yesharim is the quintessence of Luzzatto's kabbalistic teaching. See J. Avivi, Zohar RaMCHa"L (1997) pp. 208-33.

[SEE ILLUSTRATION UPPER LEFT]

149 LUZZATTO, MOSES CHAIM. (RaMCHa"L). Lashon Limudim [on the methodology of poetry]. FIRST EDITION. Title within a typographical border. Hebrew with Latin and Italian printed side-bars. ff.56, (1). Slight staining, portion removed from title. Later boards. 12mo. [Vinograd, Mantua 340].

Mantua, Raphael Chaim d'Italia: 1727. **\$800-1000**

• This is the first of three parts of the work. Parts Two and Three of Leshon Limudim were published from manuscript by Haberman (Jerusalem: Mossad Harav Kook, 1945). EJ, Vol.11, col. 603; Meyer Waxman, History of Jewish Literature III, pp. 104-105.

[SEE ILLUSTRATION MIDDLE LEFT]

150 (MEDICINE). Masie, A[aron]. Machalath ha-Shivta o Daleketh Kerum ha-Moach (Meningitis Cerebro-Spinalis Epidemica). FIRST EDITION. Hebrew. Rear title in German. pp.40. Browned and somewhat tattered in places, text unaffected. Original pink printed wrappers bound in boards, slightly discolored. 8vo.

Jerusalem, A.M. Luncz: 1910. **\$300-500**

• Dr. Aaron Mazie (1858-1930), once a student of the Mir Yeshiva in Lithuania, practiced medicine at the Bikur Cholim Hospital and taught Hygiene at the Teacher's Seminary of Jerusalem. Mazie, who advised Eliezer Ben Yehuda in medical terminology, is most famous for his posthumous Sepher ha-Munachim li-Rephu'ah [Book of Medical Terminology]. See EJ, Vol. XI, col. 1095.

151 MIZRACHI, ELIJAH. Eliyahu Mizrachi [super-commentary to Rashi on the Pentateuch]. Title with printer's mark. Map of Eretz Israel on f. 235a. ff. 266. Title and final leaf provided from a shorter copy and slightly repaired, stained. Modern calf. Folio. [Vinograd, Venice 592].

Venice, Bragadin: 1574. **\$1500-2000**

• Elijah Mizrachi's map of Eretz Israel is the first printed map on the Holy Land and first appeared in the Venice 1523 edition of his super-commentary. Although primitively drawn, it accurately describes the borders of Eretz Israel and the places mentioned in Deuteronomy. See: E. & G. Wajntraub, Hebrew Maps of the Holy Land (1992), pp.19-21.

[SEE ILLUSTRATION LOWER LEFT]

152 MENASSEH BEN ISRAEL. Nishmath Chaim ["The Breath of Life": on the immortality of the soul]. With afterword and poem in praise of the author and his book by Jacob Sasportas. FIRST EDITION. Hebrew title within architectural arch. Without the rare portrait, Latin title and dedication. ff. (8), (1), 174, (2). Stamps on title, stained and slightly wrinkled. Modern boards. 4to. [Vinograd, Amsterdam 202; Mehlman 1211; Fuks, Amsterdam 190; Silva Rosa 59].

Amsterdam, Samuel Soeiro (Author's son): 1652. **\$1000-1500**

[SEE ILLUSTRATION UPPER RIGHT]

153 (MIDRASH). Midrash Tanchuma [Midrashic homilies to the Pentateuch]. With commentaries Eitz Yoseph and Anaph Yoseph. FIRST EDITION OF COMMENTARIES. Deluxe edition. Inscription on title by Abraham Medavnik dated 1917, presenting the volume to the Maggid of Bialystok, R. Marim Hillel Rapaport. ff. 5, 225. Slight staining, with . Modern boards. Folio. [Vinograd Vilna 271].

Vilna and Horadna, Menachem Mann-Simcha Zimel: 1833.
\$800-1200

♣ A FINE COPY WITH EXTRAORDINARILY WIDE MARGINS.

154 (MIZRACH). Shemaryahu Broda of Lechewitz. Kether Torah: Ma-amar Semuchim La'Ad. Decorative motifs incorporating books surrounding the word "Mizrach," plus chain border. Large rectangular folio.

Vilna, A. Katzenellenbogen: 1888. **\$500-700**

♣ A broadside with a canny text, wherein the name of each Torah portion relates to paths of repentance to God.

155 MOELLIN, JACOB BEN MOSES HALEVI. Sepher MaHaRI"l [customs for the entire year according to Aschkenazi rite]. FIRST EDITION. Title letters within floriated vignettes. On title, signatures of former owners. On verso of final leaf, woodcut printer's mark containing two rampant lions flanking a palm tree in whose center there is a Star of David, all within a cartouche; surrounding are the words, "A just man will flourish as a palm tree" (Psalms 92:13) and the name "Tobias Foa." (See Ya'ari, p. 13, pl. 21; p. 133). Censors' signature on recto of final leaf, "Gio[vanni] Dominico Carretto" dated 1610, (see Wm. Popper, pl. III, no. 7). ff. 116. Slight marginal fraying of lower corners of some leaves, stained in places. Modern blind-tooled calf depicting a crowned rampant lion. Sm. 4to. [Vinograd, Sabbioneta 34; Adams J-26; St. Cat. Bodl. col. 1228; no. 5567-1 (ed. rarissimam); Deinard, Atikoth Yehudah, p. 25].

Sabbioneta, Tobias Foa: 1556. **\$5000-7000**

♣ The Sepher MaHaRI"l is the most important source for ritual customs (minhagim), both within and without the synagogue. It paints a most faithful picture of the religious and social life of German Jewry in the 14th and 15th centuries.

On the printer Tobias Foa, see Ya'ari, Mechkarei Sepher (1958), p. 345.

[SEE ILLUSTRATION MIDDLE RIGHT]

156 MORDECHAI BEN HILLEL HAKOHEN. Sepher Rav Mordechai. With commentary by Menachem David of Tiktin (entitled Mahara"m). Second Separate Edition. First Edition of Commentary. Former owner's signature on title. ff. 191. Signature 7.3-7.8 issued out of sequence by the printer. Dampstained. Contemporary vellum over thick wooden boards, corner-pieces (one lacking), clasps and hinges. Folio. [Vinograd, Cracow 209].

Cracow, Isaac Prostitz: 1598. **\$5000-6000**

♣ The Mordechai is a great repository of Aschkenazic or German Halacha, in which over 300 books and authors are cited, most notably the responsa of Rabbi Meir of Rothenburg.

The author, Mordechai ben Hillel Hakohen (1240?-1298) was a brother-in-law of R. Meir Hakohen, author of Hagahoth Maimoniyoth, an Aschkenazic gloss to Maimonides' Code, and an outstanding disciple of R. Meir ben Baruch of Rothenburg. Together with his wife and five children, Mordechai was killed in the Rindfleisch Massacres in Nuremburg. (See EJ, Vol. XII, cols. 311-314).

Most of our Mahara"m commentary has been incorporated into the Chidushei Anshei Shem found in the standard Vilna edition of the Talmud, under the rubric "Mahara"m Tiktin." However, the present first edition of the commentary, contains a number of responsa (viz. verso of title and f. 61b-62a), as well as an introductory essay by the exegete's son Asher, left out of the subsequent editions.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 152



Lot 155



Lot 156



Lot 157

157 MOSES BEN NACHMAN (NACHMANIDES. / RaMBa"m). Torath ha-Adam [laws concerning the sick, the dying and the Afterlife]. With laudatory poems by Joseph b. Joel (Bibas). FIRST EDITION. ff.64. *Title laid to size with loss of few words of text on verso. Trimmed and lightly stained. Later calf-backed marbled boards. Sm. folio. [Vinograd, Const. 117; Mehlman, 765; Yaari, Const. 64 (see Y. Hacker in Areshet, Vol.V, p. 479, who points out that the book was published earlier than Yaari indicates)].*

(Constantinople), (1519). **\$15,000-20,000**

⚡ **EXTREMELY RARE CONSTANTINOPLE IMPRINT OF NACHMANIDES.**

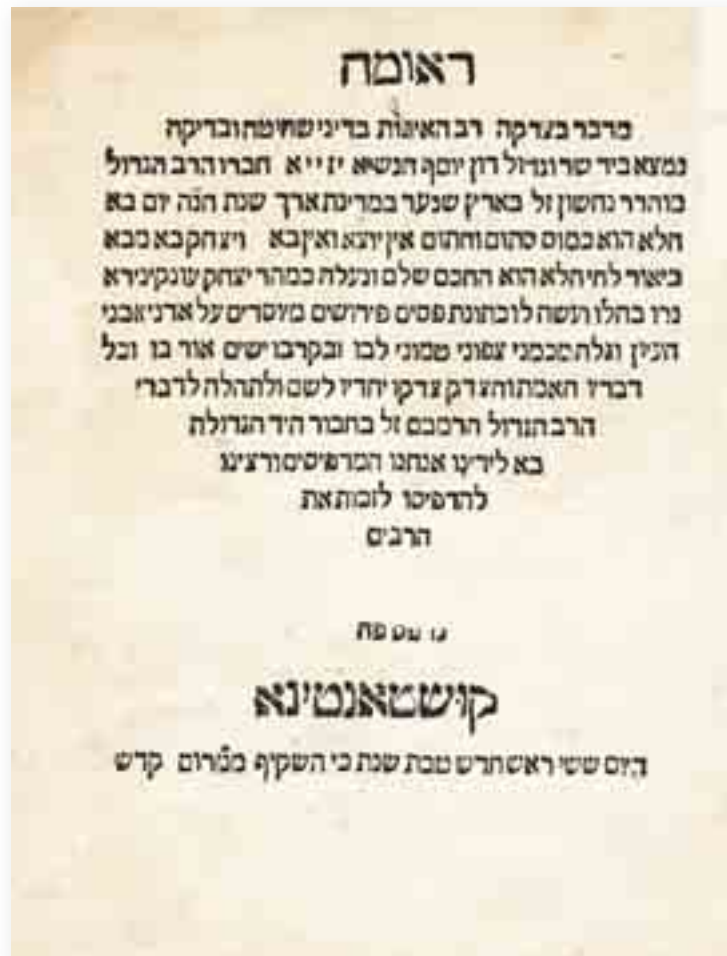
Torath ha-Adam ["The Law of Man"] serves as the basis for subsequent halachic discussions on the subjects of sickness, death, and mourning, as well as philosophic discussions on the Messianic Era and the Afterlife.

[SEE ILLUSTRATION ABOVE]

158 MÜNSTER, SEBASTIAN. Sepher ha-Shorashim 'im Nigzarim [dictionary of Hebrew roots and derivatives]. Second edition. Latin interspersed with Hebrew. Reads from right to left. ff. (496). *Title tape-repaired. Later black calf, spine distressed. 8vo. [Prijs, 112].*

Basle, Froben: 1564. **\$700-1000**

⚡ Münster translated Rabbi David KImchi's Sepher ha-Shorashim from Hebrew to Latin, all the while embellishing upon the original work.



Lot 159

159 (NACHSHON GAON. attributed to). Reumah. [Laws of ritual slaughter]. With commentaries Tzaphnath Paneach and Chezkhath Yad by Isaac Onkeneira, designed to align the rulings with those of Maimonides' Code. FIRST EDITION. Text in large bold type, commentary in small plain type. *Complete in ff. 29. Lower margin of title repaired, final two leaves with tear neatly treated with out loss, stained. Later calf-backed marbled boards. Sm. 4to. [Vinograd, Const. 229; Steinschneider 6598; Deinard, Atikoth Yehudah, p.35; Yaari, Const. 170; Mehlman 767; not in Adams].*

Constantinople, n.p.: 1565. **\$15,000-25,000**

▪ **EXCEPTIONALLY RARE WORK BY ISAAC ONKENEIRA, COLLEAGUE OF DON JOSEPH NASI.**

Nachshon bar Tzadok, celebrated for his calendrical research and author of numerous responsa was the Gaon of Sura from 871-879, succeeding Amram Gaon (see EJ, Vol. XII, col. 793).

According to the title of the present work, the manuscript of Nachshon Gaon was found in the famed library of Don Joseph Nasi, known later by his title the Duke of Naxos. Both Yaari and Yudlov express the creeping suspicion that Isaac Onkeneira composed not only the commentaries, but actually the text itself making this a pseudepigraphic work, one of many such examples in the history of Jewish literature.

The title Reumah is laden with double entendres. The Biblical Reumah was the concubine of Nachor, brother of Abraham. Reumah bore Tevach (Gen. 22:24). In Hebrew, the proper name Tevach has the double meaning of "slaughter" (see Yaari), an allusion to the topic of the book. Literally, the name "Re'u mah" signifies "See what" (see top and bottom lines f.29r.). One ventures that by titling the work "Re'u mah," Onkeneira was hinting to the anonymous, or what is more, pseudepigraphic character of the work. Moreover, the work concludes with a panegyric to Don Joseph Nasi by the poet Joseph ben Samuel Halevi ibn Hakim (ff.28v.-29r.). Each line of the poem concludes with the word "ro'i" (vision). The poem, as well as the title of the book, may very well allude to the fact that Don Joseph's palace bore the name "Belvedere," whose origin is Italian. In the sixteenth century, "belvedere" - really two words, "bel" (beautiful) "vedere" (to see) - was the term for a structure such as a cupola or turret atop a house designed to command a view. Thus, Re'u mah ("see what") was one more way of heaping honor upon the benefactor Don Joseph Nasi. Indeed Onkeneira was director of the yeshivah and synagogue that Don Joseph Nasi maintained at his palace at Belvedere near Constantinople.

According to the bibliographies, the collation for Reumah is ff.30. Our copy, with its 29 leaves, rather than being incomplete, is a hitherto unknown variant. Our title differs slightly from the standard title in that the final word is "kodesh" instead of "kodsho." The main body of our copy, "Basar ne'echal be-shalosh derachim..." commences immediately on the verso of the title, whereas in the standard edition, one finds on the verso an Introduction which extends on to f.2r., while the main body, "Basar ne'echal be-shalosh derachim..." commences only on f.2v.

See JE, Vol. IX, p. 405; EJ, Vol. XII, cols. 837-839; S.H. Kook, "Midrash Mei ha-Shiloach," Kiryath Sepher, II (1925), pp. 267-9; C. Roth, The House of Nasi: the Duke of Naxos (1948), pp. 175-176; 180-182; 246, n. 22.

[SEE ILLUSTRATION ABOVE]



Lot 160



Lot 162



Lot 163

- 160 NAVARRA, MENACHEM.** Yemei Temimim [eulogy for Rabbi Raphael Nathan Pincherle of Verona, and his son, the kabbalist Chezkhia Aaron Chaim, who both died within a short time of each other]. FIRST EDITION. Title within architectural arch. ff.17. Lightly stained. Modern calf backed boards. 4to. [Vinograd, Venice 1884].

Venice, Bragadin: 1753. \$700-1000

⚠ The Author, Menachem Navarra of Verona, a graduate of the University of Padua and licensed to practice medicine, was a correspondent of R. Ezekiel Landau (see She'eloth u-Teshuvot Noda bi-Yehudah (Lemberg, 1859), Part II, 32b). Navarra was a disciple of the elder Rabbi Pincherle and a friend of his son who served as a Dayan and assistant to his father. Navarra succeeded Pincherle as Rabbi of Verona. See C. Roth, "Rabbi Menahem Navarra: His Life and Times, 1717-77," JQR, (N.S.), Vol. XV (1925); reprinted in Roth, Gleanings (1967), pp. 200-239.

[SEE ILLUSTRATION UPPER LEFT]

- 161 (NIETO, DAVID).** Bernard, Jaques, ed. Nouvelles de la republique des lettres ["News from the Republic of Letters"] (Literary review). July-December 1702. . pp. 699, (21). Crisp, clean copy. Contemporary vellum. 12mo.

Amsterdam, Henry Desbordes & Daniel Pain: 1702. \$1000-1500

⚠ The September issue of Nouvelles de la republique des lettres, contains on pp. 277-293 a review of David Nieto's literary debut, Pascalogia or Discorso della Pasca (Cologne, 1702). In this work, divided into five Dialogues, Nieto discusses the differing dates of Easter in the Latin and Greek Orthodox Churches, and traces the development of the calendar since the Nicene Council through the Gregorian Reformation until the year 1700. The title derives from the fact that Nieto relates the date of the Christian Easter to that of the Jewish Passover. He exhibits a profound understanding of the workings of the Jewish calendar, and the various systems of the Talmudic sages Samuel and Rav Ada.

At the time, Nieto, who studied medicine at the University of Padua, was acting as both a physician and as Dayan and preacher of the Jewish community of Livorno. In that same year of 1702, Nieto would take up the call to serve as Haham of the Sephardic community of London, in which capacity he would serve until his death in 1728.

As a postscript, the production of Jewish calendars became a tradition in the Nieto family. Commencing with David Nieto, an astronomer of some note, whose calendar (1717) served the London community until the 19th century, the tradition was carried on by David's son Isaac Nieto (1697-1773), grandson Phinehas Nieto (1739-1812), and great-grandson Abraham Chaim Nieto. The latter published "Nieto's Jewish Almanac for One Hundred Years 1902-2002."

See JE, Vol. IX, pp. 302-3; EJ, Vol. XII, cols. 1152-3; David B. Ruderman, "Jewish Thought in Newtonian England: The Career and Writings of David Nieto," PAAJR, LVIII (1992), pp. 193-219.

Founded in 1684 by Bayle, Nouvelles de la republique des lettres was the most influential literary and philosophical review of the time.

- 162 OTHIOTH DE-RABI AKIVA.** [Kabbalistic commentary on the hidden meanings of the letters of the Aleph-Beth]. Anonymous (Attributed to Rabbi Akiva). Third edition. Inscription on title in Yiddish: "Received as a gift on Purim 1642, Raphael ben Gershon of... Alsace." ff.24. Some staining, margin of final leaf strengthened not affecting text. Modern morocco backed marbled boards. 8vo. [Vinograd, Cracow 55; Mehlman, 1048; not in Adams].

Cracow, (Isaac Prostitz): 1579. \$1500-2000

⚠ Ascribed to the Mishnaic-era Rabbi Akiva, this work presents Aggadic homilies tinged with Kabbalistic renderings to each letter of the Hebrew Alphabet. The names of the letters, even the individual letters that spell each name of each letter - all are infused with individual mystical value and ethical importance. Much is made of the combinations of letters, especially those forming the names of God. Also discussed is the role of the Angel Metatron as mediator between God and man. According to Waxman, "this kind of teaching is really in direct opposition to the teachings of Akiva and other scholars of his age, who on the contrary, endeavored to minimize the importance of the angels...and yet, stragely enough, such teachings [are] ascribed to him." See M. Waxman, Vol. I, pp.382-3.

[SEE ILLUSTRATION UPPER MIDDLE]

163 OTTOLENGHI, JOSEPH. Simanei Ve-Kitzurei Ha-Mordechai. ff.176. Slight staining, final two leaves inserted from another shorter copy, ex-library. Modern vellum backed boards. 8vo. [Vinograd, Riva 11].

Riva di Trento, (Jacob Marcaria for Joseph Ottolenghi): 1559. **\$1200-1800**

• Joseph Ottolenghi, the author / publisher also issued a folio edition of this work the same year. Ottolenghi (d. 1570), was the Rabbi of Cremona and provided much of the scholarship found in the Riva di Trento publications. The printer, Jacob Marcaria thanks Ottolenghi profusely and gives him the honorific title of "Ha-Gaon" in both the title and introduction. Further regarding Ottolenghi, see Benayahu, Ha-Defus Ha-Ivri Be-Cremona, pp. 111-114.

[SEE ILLUSTRATION OPPOSITE RIGHT]

164 PERETZ BEN ISAAC HAKOHEN. (Attributed to). Ma'arecheth ha-Elo-huth [Kabbalah]. With commentary by Judah Chayat and anonymous commentary. FIRST EDITION. On title, printer's mark of Abraham Usque: an astrolabe and verse from Isaiah 40:31 (Yaari, pl. 22; Yudlov, p. 25). Wide-margined copy. Hebrew marginalia. ff. (6), 286. Title and first leaves remargined. Stained and wormed. Recent cloth. 4to. [Vinograd, Ferrara 49; Adams P-668].

Ferrara, Abraham ibn Usque: 1558. **\$3000-5000**

• One of the most significant works on the Kabbalah due to its systematic treatment of all relevant themes in earlier literature. Its contribution to speculative mystic theory in pre-Zoharite Kabbalistic literature is the increased symbolism of the Sephiroth. The author quotes a multitude of names by which each Sephirah is known, each signifying a differing function. He also develops the "Adam Kadmon" theory, whereby the likeness of the order of the Divine Powers of the Sephiroth to the human body is explored.

In the same year of 1558, two editions of Ma'arecheth ha-Elo-huth appeared, one in Mantua (see next Lot), the other in Ferrara. In the present Ferrara edition, the anonymous commentary is designated simply "Peirush," whereas in the Mantua edition it bears the initials Pa"Z, for "Peirush Zulath" ("Another Commentary"). According to Scholem, the Ferrara version of the commentary has several important passages lacking in the Mantua edition. G. Scholem, Studies in Kabbalah I (Tel Aviv, 1998), p. 176

The ascription to "R. Peretz the Tosaphist" has long been discredited. For contemporary scholarly opinion, see "On the Problem of Sepher Ma'arecheth he-Elo-huth and Its Commentaries" in: Gershom Scholem, Studies in Kabbalah I, pp. 171-188. Recently, Prof. Ephraim Gottlieb identified the author of the anonymous commentary "Paz" as R. Reuben Sarfati. See S. Heller-Wilensky and M. Idel eds., Mechkarim be-Haguth Yehudith (Jerusalem, 1989), pp. 357-369.

[SEE ILLUSTRATION ABOVE]

165 PERETZ BEN ISAAC HAKOHEN. (Attributed to). Ma'arecheth ha-Elo-huth [Kabbalah]. Second edition. ff. 3 (of 4), 208, lacking title. Scattered stains. Recent boards, calf backed spine. 4to. [Vinograd, Mantua 52; Adams P-667].

Mantua, Meir ben Ephraim of Padua: 1558. **\$300-400**



Lot 166



Lot 164

166 (PRESSBURG YESHIVA). Original photograph of "Magidei Chevraeth Atereth Bachurim..."

Depicting the nineteen impeccably dressed members of the Atereth Bachurim Society of the famed Pressburg Yeshiva. Tipped to original mat. Framed.

Pressburg, Strelisky: 1907. **\$1500-2000**

• A depiction of many of the finest students, members of a debating-society of the Yeshiva.

[SEE ILLUSTRATION LEFT]

167 RABINOWITZ, NOACH. HaTorah VeHaMitzvah. Broadside. Folio. [Friedberg, Taph 596 (also published in a quarto version)].

Vilna, Fûnn and Rosencrantz: 1864. **\$1000-1500**

• Large and highly detailed broadside containing much erudition concerning the 613 Precepts - comparing the view of Maimonides with Nachmanides, Sepher HaChinuch etc. and citing over 75 other commentators.

The author served as a Dayan and Rabbi in the towns of Slutsk, Turetz, Shadavah and others. He wrote four volumes of sermons, eulogies and commentaries under the name Toldoth Noach (Vilna 1882-98) plus a volume of responsa entitled Mei Noach (Vilna, 1881). He was the first father-in-law of the renowned Rosh Yeshiva, R. Baruch Ber Leibowitz of Kamenitz.



Lot 168

168 (RASHI. Commentaries to...) Peirushim le-Rashi ZaTza"l. [Supercommentaries to Rashi's Commentary on the Pentateuch by: R. Samuel Almosnino, R. Jacob Canizal, R. Aaron ben Gerson Aboulrabi (of Sicily), R. Moses Albelda (the Elder), and R. Abraham ben Eliezer.

Also known as: **SEPHER CANIZAL**. FIRST EDITION. On title, inscription, "Kinyan kaspi, Benjamin Pesaro." ff. 98, 73 (i.e. 75). Title laid to size. Hole on f.47 with loss of few words, few paper repairs. Later gilt-ruled morocco. Sm. folio. [Vinograd, Const. 134; Yaari, Const. 101; St. Cat Bodl. 5515 "liber ad Rarissimos pertinet;" Mehlman 633; Y. Yudlov, 'Different Title Pages to a Book of Commentaries from the Constantinople Press', Alei Sefer no. 17, p.137-38; not in Adams; P. Krieger, Parshandatha (2005) no. 59].

Constantinople, (circa 1520-25). **\$30,000-40,000**

❖ **EXTREMELY RARE CONSTANTINOPLE COLLECTION OF SUPER-COMMENTARIES TO RASHI.**

David Frankel, of Husyatim-New York regarded the acquisition of this work as one of the pinnacles of his book-selling career, remarking that a complete copy of the "Canizal", as this work is known in the scholarly world, is as scarce as one of the rarest incunabula.

Yudlov in his article in Alei Sepher describes three differing title pages of this book. The present copy contains the rare abbreviated version: "Peirushim le-Rashi ZaTza"l". According to Yudlov, only two other copies with this title are known: in the Library of the Ez Hayyim, Amsterdam and the Jewish Theological Seminary, New York.

On f.47r. the editor writes: "Since R. Jacob Canizal did not comment on Parshath Mas'ei, I have substituted for him the comment of R. Abraham ben Eliezer, of blessed memory." One would therefore presume this was the author of works of an apocalyptic nature, R. Abraham ben Eliezer Halevi (also called the Elder). However Scholem gives as the date of his death as 1528. Assuming this is correct, our author must be another R. Abraham ben Eliezer. Nevertheless, there is the possibility that the Sepher Canizal was not printed by 1525 as some bibliographers assume (e.g. Vinograd), but later, in 1530, as suggested by Yudlov in Ginzei Yisrael. In fact, if the identification is positive, this would indeed prove the later date of publication. See G. Scholem, Kiryath Sepher, Vol. I (1924/25), 163-4; Vol. II (1925-6), pp. 101-141, 269-273; Vol. VII (1930-1), pp.440-456; EJ, Vol. II, cols. 140-141.

There exist several variants of the Sepher Canizal. See Y. Rivkind, Alexander Marx Jubilee Volume (Hebrew) (1950), pp. 409-410. The pagination of this volume is similar to Variant One (JTSAL) described by Rivkind. The first 18 leaves have pagination at the bottom of the page, with the exception of folios 13 and 15-18; starting with folio 19 the numbers move to the top of the page.

The super-commentaries found in this work are known for their comprehensiveness and wide-ranging discussions of many fine points of Rashi's commentary.

[SEE ILLUSTRATION ABOVE]



Lot 170



Lot 171

169 RAZIEL HAMALACH. Anonymous. [Kabbalah]. Esoteric Kabbalistic charts and diagrams throughout. Copy of Rabbi Moses Nachum Jerusalemiski of Kielce. ff. (40). *Lightly browned and dampstained. Later boards, rubbed. 4to. [Apparently, unrecorded by Vinograd].*

n.p., c. 1850. **\$500-700**

✳ Rabbi M.N. Jerusalemiski (1855-1914), was considered one of the outstanding halachic authorities of his day. He authored a collection of responsa, *Minchath Moshe* (1882), and was one of the participants in the St. Petersburg Conference of Rabbis in 1909. See EJ, Vol. IX, col. 1594; N.Z. Friedmann, *Otzar Harabanim*, p. 324, no. 15589.

170 (REFORM JUDAISM). Chazan, Moses Israel. *Kin'ath Tziyon* [polemics]. FIRST EDITION. Salmon diced morocco with gilt borders, central inlay of emerald morocco with dedication in gilt lettering, "Al Snr. D.n Isaak Cardozo Nunes por Su Amigo Rev:do M.J. Hazan." ff. (1), 17. *Browned. Binding with wear to extremities. 4to. [Vinograd, Amsterdam 2684].*

Amsterdam, David ben Jacob Proops: 1846. **\$1000-1500**

✳ Most Elegant Presentation Copy from the Author to Isaac Cardozo Nunes.

Kin'ath Tziyon contains the opinions of the great rabbis of Eretz Israel, expressing their outrage at the radical resolutions relating to Jewish prayer and practice passed by the first Reform Rabbinical Conference in Braunschweig in 1844. Represented in this work are: Chaim Abraham Gaguine, Rishon le-Tziyon (Sephardic Chief Rabbi); Yom Tov Elyakim of Hebron; both the Sephardic and Aschkenazic rabbis of Tiberias and Safed; and finally, member of the Beth Din Hagadol of Jerusalem, Moses Israel Chazan (grandson of Raphael Joseph Chazan, the renowned author of *Chikrei Lev*). See JE, Vol. III, p. 405; Vol. X, p. 308; EJ, Vol. IV, col. 1422.

[SEE ILLUSTRATION UPPER LEFT]

171 REUCHLIN, JOHANNES. *De Accentibus et Orthographia, Linguae Hebraicae* ["Accents and Spelling of the Hebrew Language"]. FIRST EDITION. Latin interspersed with Hebrew. Large woodcut device on title and on recto of final leaf. 3pp. with the terms of the Hebrew cantillation, lines alternating in red and black, 9pp. musical scores (printed from right to left). Extensive use of distinctive Hebrew type. Latin marginalia in old hand, some underscoring. ff. 83, (5). *Opening and closing page laid down, few light stains. Floral endpapers. Later half-calf boards, spine gold-stamped. 4to. [Adams R-380; Benzing 106; Sendrey 2081].*

Hagenau, Thomas Anshelm: 1518. **\$6000-8000**

✳ Reuchlin's last, refined work on Hebrew grammar, *De Accentibus* contains the earliest printed Jewish music: a transcription of the Biblical Hebrew cantillation for four voices. Scholars believe the notation was provided by the eminent Christian Hebraist Johann Boschenstein (1472-1540).

On account of his proficiency in the Hebrew tongue, Boschenstein was suspected by his fellow Christians of Jewish parentage. See E. Carlebach, *Divided Souls* [2001], p.162)

See also B. S. Hill, *Pierpont Morgan Library Catalogue, Hebraica from the Valmadonna Trust* (1989) no. 21.

[SEE ILLUSTRATION UPPER RIGHT]

172 RELAND, HADRIAN. De Spoliis Templi Hierosolymitani in Arcu Titiano Romae conspicuis [The Spoils of the Jerusalem Temple conspicuous in the Arch of Titus, Rome]. FIRST EDITION. Latin interspersed with Hebrew. Title in red and black. Five engravings of Menorah, Trumpets, etc.. *pp.138, (26). Title stained and laid to size. Stiff wrappers. 8vo.*

Utrecht, Guilielmi Broedelet: 1716. **\$500-700**

✦ First Critical Examination of the Accuracy of the Bas-Relief on the Arch of Titus.

Reland's study examines in great scholarly depth the various vessels purportedly despoiled from the Second Temple in Jerusalem which are displayed on the Arch of Titus in Rome. Reland was the first scholar to point out the discrepancy between the Menorah on the Arch of Titus and the Menorah of Biblical and Rabbinic tradition.

Much later, a voice of alarm was raised by Chief Rabbi Herzog when the State of Israel adopted the Titian depiction of the Menorah as its seal. Rabbi Herzog argued that the animals, mythological sea monsters and other figures depicted on the pedestal are representations forbidden by Judaism. Also, according to Jewish tradition, the candelabrum was three-footed, whereas that on the Arch of Titus possesses a solid base. More recently, the late Grand Rabbi of Lubavitch, M.M. Schneersohn, encouraged his followers to adopt as authoritative, Maimonides' diagram of the Menorah (contained in the autograph manuscript of his Commentary to the Mishnah, Menachoth), whose arms are angular or spike-shaped, rather than rounded as in the Roman version.

See I. Herzog, "The Menorah on the Arch of Titus," in: Essays in Memory of S.M. Mayer (1956).

173 (RUSSIA). Di Groise Mapeh fun der Milchoma Tzuvischen Russland mit Yapanian. Printed in red ink in Yiddish.

Warsaw, 1904. **\$600-900**

✦ Yiddish poster depicting the geographical dimensions of the Russo-Japanese War of 1904-05. Depicted are the regions of Siberia, Manchuria, Mongolia, Japan and Korea; with detailed insert of the Russian naval squadron at Port Arthur where the war first began.

The Russo-Japanese War, resulted in a victorious Japan that forced Russia to abandon its expansionist policy in the Far East. The war had profound consequences on the social conditions of the Jews in Russia, and subsequently on their ever-increasing pace of emigration due to civil unrest following the Revolution of 1905, the rise of aggressive Russian nationalism and sharp increase in bloody anti-Semitic pogroms.

[SEE ILLUSTRATION LEFT]

174 (SAMUEL SCHOTTEN OF FRANKFURT). Margoloth, Zelig, Chiburei Likutim [commentaries on various Talmudic tractates]. With signatures of R. Samuel Schotten of Frankfurt, maternal grandfather of the Chatham Sopher, and a descendant, Hillel Schotten. *ff. 49 (of 56), lacking final leaves. Unbound. Sm. 4to. [Vinograd, Venice 1623].*

Venice, Bragadin: 1715. **\$1000-1500**

✦ R. Samuel Schotten, (The Maharsheichach) was one of the great scholars of his generation known for his work Kos Ha-Yeshuoth, Chiddushei Maharsheichach (Frankfurt, 1711). The author was the "chavrutah" (colleague) of R. Moshe Katz, the son of the Shach, and other prominent scholars.

The extensive introduction of this work contains interesting material pertaining to the mode of study and communal life in Poland and Germany in the 17th-18th century.

[SEE ILLUSTRATION LOWER LEFT]



Lot 173

175 SCIOPIUS, GASPAR (SCHOPPE, CASPAR). Ecclesiasticus Auctoritati...Jacobi...Magnae Britanniae Regis Oppositus [an attack upon King James I of England]. *pp. (40), 565 (i.e. 550), (4). Contemporary blind-tooled vellum over wooden boards with clasps and hinges. 4to.*

Hartberg, 1611. **\$200-300**

✦ Schoppe (1576-1649) was a German controversialist and scholar.

176 (SEPHARDICA). Arias, Joseph Semah. Respuesta de Josepho contra Apionem. With approbation by Haham Isaac Aboab de Fonseca. *pp. [12] [1]-300. Contemporary calf, edges gilt and gaufered. 8vo. [Rodr.Castro (1781) p. 547; Kayserling (1890) p. 13; Neves (1913) 23; Palau(1923) 125060; Peeters (1933) 749, 1296; Den Boer (1988) 243; Den Boer, Spanish and Portuguese Printing (2003) n. 425; Catalogue Rosenthal Ltd (1948), no. 1121].*

Amsterdam, David Tartas: 1687. **\$5000-7000**

✦ A Spanish translation of Flavius Josephus' Contra Apionem by the Spanish Jew Joseph Semah Arias. The work is dedicated to the philosopher and physician Isaac (Baltasar) Orobio de Castro (1620-1687), a former Professor of Medicine in Spain and France and a physician at the court of the King of France, who was celebrated in Amsterdam for his vigorous defense of Judaism against its Christian opponents. In his dedication, Arias calls himself an intimate friend of Orobio de Castro. Arias also worked in close friendship with the poet and historian Daniel Levi (Miguel) de Barrios.

[SEE ILLUSTRATION OPPOSITE UPPER RIGHT]



Lot 174

177 (SEPHARDICA). Belilhos, Daniel. *Sermoes Pregados. Recased in contemporary marbled wrappers. Sm. 4to. [Kayserling(1890) p. 26; Mendes dos Remedios (1911) p. 69; Den Boer (2003) no. 221].* Amsterdam, Mosseh Dias: 1693. **\$4000-6000**

Two rare Portuguese sermons by Rabbi Daniel Belilhos, one delivered to the memory of his father-in-law Haham Isaac Aboab de Fonseca (1605-1693) one-time Rabbi in Recife, Brazil; the other sermon, on human freedom and Divine obedience.

Daniel Belilhos who studied under such rabbis as Haham Aboab da Fonseca and Haham Moses Raphael de Aguilar, was a teacher in the Ets Haim Rabbinical Seminary of the Portuguese Jewish congregation of Amsterdam. Belilhos is known to have had profound knowledge of Biblical and rabbinical literature, among his compositions extant are laudatory poems to the Hebrew drama *Pardes Shoshanim* by Joseph Penso de la Vega (1673) as well poems to the Spanish sermons of Abraham Gómez de Silveira (1677). The poet and historiographer Daniel Levi de Barrios included a Hebrew poem of Belilhos in his *Triumpho del Gobierno Popular* and provided it with a Spanish translation. A more voluminous poetical work by Belilhos, describing the life of Adam in Paradise, is reputed to be extant in manuscript.

Belilhos was also the rabbinical head of the charitable societies *Maskil el-Dal* and *Temime Darek*. His reputation in the community is further underscored by the fact that together with Rabbi Solomon Aylion and Rabbi Solomon de Oliveira, he was elected the third rabbi of the congregation's *Bet Din*.

See David Franco Mendes. *Memórias do estabelecimento e progresso dos judeos portugueses e espanhoes nesta famosa cidade de Amsterdam [1772]*, eds. L. Fuks, R.G. Fuks-Mansfeld y B.N. Teensma (Assen: 1975; special issue of *Studia Rosenthaliana*, 11).

No copy in Jerusalem, Jewish National and University Library, nor Hebrew Union College, Cincinnati.

[SEE ILLUSTRATION MIDDLE RIGHT]

178 (SEPHARDICA). Consulta feita aos muy eminentes Hahamim de Amsterdam & Veneza. & seu paresser & reposta sobre ella. ["Question to the most eminent Hahamim of Amsterdam and Venice and their opinion and responsa on the matter"]. Portuguese. *pp. (2), 3-11. Browne. Contemporary marbled wrappers. 12mo.* [Not in Kayserling; Mendes dos Remedios (1911), p. 144; Da Silva Rosa (1933), n. 32; Den Boer (Spanish and Portuguese Printing, 2004), n. 813].

Amsterdam?, n.p. After: 1708. **\$2000-3000**

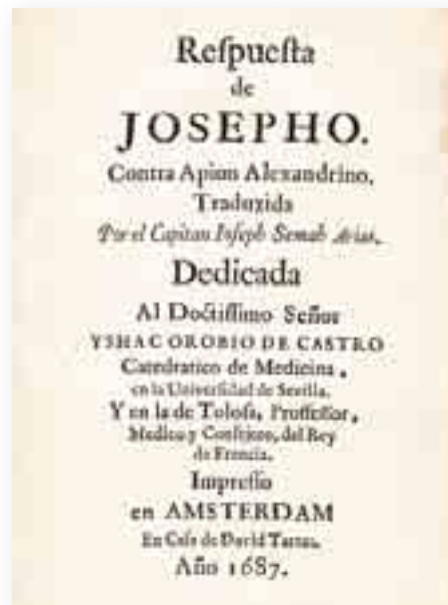
Printed responsa on the shaving of one's beard by the Amsterdam and Venetian Portuguese rabbis. The question was raised (and most unusually responded to in the Portuguese language) in relation to a gentleman with a delicate skin condition that demanded the need to shave - and so break with Jewish tradition.

The rabbis (including Solomon de Oliveira, Solomon Ahilion, Solomon ben Yesaiah Nisa, David ben Solomon Altaras, Moses ben Jacob Levy Moya, Moses ben Daniel Machoro, et al) all leaders of both the Sephardic congregations of Amsterdam and Venice, answered negatively to the request, a common attitude in the responsa literature of the seventeenth and the eighteenth centuries.

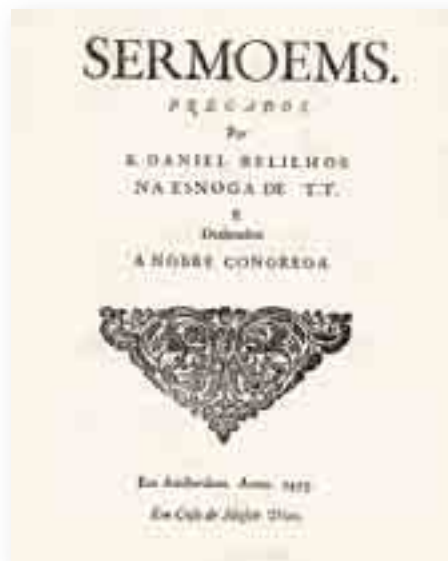
Moses Hagiz printed the responsa of the Amsterdam and Venetian rabbis in *Sefer Leket Hakemach* pp. 31-32.

A scarce pamphlet. Presently only one copy known at Ets Haim/Montezinos Library, Portuguese Jewish Community of Amsterdam. Not found in Bibliotheca Rosenthaliana, Amsterdam; not in Jewish National and University Library, Jerusalem; not in British Library; not in Jewish Theological Seminary, New York; not in Hebrew Union College, Cincinnati.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 176



Lot 177



Lot 178



Lot 179



Lot 180

179 (SEPHARDICA). Ascamoth da santa companhia de Dotar orphans & donzellas necessitadas hebreas da nação portuguesa ou espanhola ["Rules of the Holy Dowry Society to Marry Orphan Girls and Poor Maidens of the Portuguese or Spanish Nation"]. 10 leaves; pp. [1, 3] 20. 1756.

* Together With: Cópia da resolução tomada pellos ssres. thezoueiros e administradores da santa companhia de Dottar orphas e donzellas [...] para fazer algumas reformas e redressos nos Artigos dos Ascamot do a[nn]o 5516 ["Copy of the decision taken by the treasurers and governors of the Dowry Society [...] to make some reforms to the Rules of the year 1756"]. pp. 4. 1812.

* And: Cópia da resolução [...] para fazer algumas reformas, e redressos nos Artigos das Ascamot do Ao 5516, e na Supleção do Anno 5572 ["Copy of the decision [...] to make some reforms to the Rules of the year 1756 and its Supplement of the year 1812"]. pp.4. 1825.

Together, three bound in one. *Contemporary marbled wrappers, worn and rebaked. 4to. [Kayserling(1890) p. 13 (Ascamoth of 1756 only); Silva Rosa(1933) 141; Den Boer(2003) 703, 708, 709].*

Amsterdam, no printer: v.d. \$3000-5000

♣ The 'Santa Companhia de Dotar' Society was one of the oldest international Sephardic charitable societies in Western Europe. Its first rules were printed in Amsterdam as early as 1615. The Society was to provide dowries for needy girls and had departments in Venice, Hamburg, Amsterdam, and later London. For the history of the Society in Holland see W.Chr. Pieterse, 350 Jaar Dotar: Gedenkschrift. (Amsterdam, 1965).

Offered here are a rare set of regulations of the Dotar Society of the Portuguese Jewish community of Amsterdam. Paradoxically the 'newest' rules, made in 1812 and 1825 are the rarest, as they only consist of a couple of leaves. The fact that they were still drawn up in the Portuguese language, at a time when the members of the Portuguese Jewish congregation were well used to conducting their affairs in Dutch, adds to the interest of these documents.

No copies of this complete set of rules published between 1756 and 1825 can be found in Amsterdam (not in Ets Haim, not in Bibliotheca Rosenthaliana, not in the Gemeentearchief at Amsterdam). Not in Jewish National and University Library, not in British Library, not in Hebrew Union College, Cincinnati.

[SEE ILLUSTRATION UPPER LEFT]

180 (SEPHARDICA). Samuel Mendes de Sola. Oração funebre as postumas memorias de sua serenissima Alteza, Principe Guilherme IV. Principe de Orange & Nassau, Stadhouder hereditario das Sette Provincias Unidas ["Portuguese funeral sermon in memory of his Highness Prince William IV of Orange, Stadholder of the Dutch Republic of the United Provinces"]. Portuguese. ff. 8. *Contemporary marbled wrappers, rebaked. 4to. [Kayserling(1890) p. 104, Remedios(1911) p. 135, Neves(1913) 80, Den Boer, Spanish and Portuguese Printing (2003), n. 765].*

Amsterdam, Gerhard Johan Janson and Israel Mondovy: 1771. \$3000-5000

♣ The present funeral sermon preached by Samuel Mendes de Solla in Curaçao at the Portuguese Jewish congregation of Mikveh Israel in 1751, was published by his son Isaac, in Amsterdam in 1771.

Samuel Mendes de Solla (b. Lisbon 1699, d. Curaçao 1761) a brilliant student of the Portuguese Jewish seminary of Ets Haim, became a gifted scholar and a talented writer in both the Hebrew and Portuguese languages. Together with Abraham Mendez Chumacero he adapted two Spanish works by Moses Almosnino, Regimiento de la vida (1729) and Transformaciones de Morpheo (1734).

In 1749 Mendes de Sola was appointed Haham of the Portuguese Jewish congregation of Mikve Israel at Curaçao. Soon after his arrival, he became involved in a conflict which split the Portuguese Jewish community, it was only with the intervention of the Dutch Prince William IV of Orange that the dispute was settled which indebted the Rabbi to the Prince, as delineated in the present eulogy.

See I and S. Emmanuel, History of the Jews of the Netherlands Antilles. Vol. I (1970) pp.181-212, esp. pp. 206-210.

[SEE ILLUSTRATION LOWER LEFT]

181 (SEPHARDICA). Limborch, Philippus van. Vriendelyke onderhandeling met den geleerden Jood, Isaac Orobio de Castro, over de waarheid van den Christelyken Godsdienst. ["Friendly discussions with the learned Jew Isaac Orobio de Castro about the truth of the Christian religion"]. * Appended: Acosta, Uriel. Voorbeeld van't Menschelyk Leven ["The Ideal of Human Life"]. Title in red and black, printer's mark. pp. (36), 747, (5). *Contemporary vellum, rubbed. Thick 4to.*

Amsterdam, Pieter Visser: 1735. **\$1000-1500**

⚡ A former professor of medicine in Seville, the Marrano Isaac Orobio de Castro (1620-1687) was forced to flee his homeland for the safety of Amsterdam. There, the outspoken Jewish thinker was free to express his views. He defended Judaism against Christianity repeating the classic counter-arguments first voiced by Nachmanides at the Disputation of Barcelona in 1263. Voltaire wrote of the de Castro-van Limborch debate published here: "This is perhaps the first dispute between two theologians in which no insults are traded; on the contrary, the two adversaries treat each other with respect." See M.H. Gans, *Memorbook* (1977), p. 85.

Uriel da Costa's autobiography, *Exemplar Humanae Vitae* ["The Ideal of Human Life"] was first published in Limborch's *Amica collatio* in 1687. Da Costa or Acosta (1585-1640) was a Marrano who sacrificed much for his Judaism in his native Portugal. However, upon reentry into the Jewish community at Amsterdam, he was unable to reconcile himself to rabbinic Judaism, which was so different from the purely Biblical Judaism he imagined in his homeland. After writing a few pages of autobiography, this tragic figure committed suicide. EJ, Vol. V, cols. 987-8.



Lot 183

182 SEPHER YETZIRAH. [on cosmogony]. Anonymous (Attributed to Abraham the Patriarch). With four commentaries attributed to Rabad, Ramban, Sa'adyah Gaon and R. Eleazar of Worms. FIRST EDITION. Title within woodcut architectural arch. Numerous spherical charts and Kabbalistic diagrams. Lacking the rare additional illustrated leaf. Extensive Hebrew and Latin marginalia in old hands. ff. 105. *Title stained and repaired. Waterstained in places. f.4 lacking few words of text. f.36r. and f.40r. lightly ruled. Several leaves laid to size. Recent vellum over wooden boards. Sm. 4to. [Vinograd, Mantua 86; not in Adams].*

Mantua, Jacob ben Naphtali Hacohen: 1562 (colophon). **\$1000-1500**

⚡ "The earliest extant Hebrew text of systematic speculative thought" (Scholem).

183 (SONCINO). *Introductio ad litteras hebraicas* [Introduction to Hebrew Letters]. FIRST EDITION. Latin and Hebrew interspersed. Hebrew provided with nikud (vowel points). ff. 7, (1 blank). *Title lightly stained. Clean, crisp copy. Contemporary vellum. 8vo. [Vinograd, Pesaro 9; not in Adams, not in JNUL].*

Pesaro, Hieronymus Soncinus [Gershom Soncino]: 1510. **\$3000-5000**

⚡ Rare Hebrew primer that guides the reader through the Hebrew alphabet, the various vowel points, and culminates with the first Psalm provided with linear Latin translation. The pronunciation is Sephardic as opposed to Aschkenazic. Thus, kamatz is transliterated "a" rather than "o".

[SEE ILLUSTRATION UPPER RIGHT]



Lot 184

184 (SWEDISH JUDAICA). Kongl. Maj:ts och Riksens Commerce-Collegii Reglemente, Foer them af Judeska Nationen, som wilja hit I Riket inflytta och sig haer nedsaetta ["Regulations for those of the Jewish Nation Who Wish to Migrate to this Kingdom for Settlement"]. Text in Swedish. pp. (14). *Minute stains. Modern calf-backed marbled boards. Sm. 4to.*

Stockholm, Kongl. Truckeriet: 27th May, 1782. **\$1000-1500**

⚡ The "Great Jewish Manifest" of 1782.

The history of Swedish Jewry commences relatively late. Jews were only permitted to settle in Sweden at the end of the eighteenth century. According to the terms of this manifest, Jews were allowed to take up permanent residence only in the cities of Stockholm, Göthenborg and Norrköping. See EJ, Vol. XV, col. 545.

[SEE ILLUSTRATION LOWER RIGHT]



185 (TALMUD, BABYLONIAN). Masechta Kethuboth. Two leaves containing the text of Folios (daf) 90b - 91a and 93b - 94a. *Some staining and repair affecting a few words. Handwritten notation in a later hand. Housed in modern half-vellum marbled boards. Folio. [Goff Heb 112; Offenber 128;].*

(Guadalajara), (Solomon ben Moses Alkabetz HaLevi):
(Ca. 1480-1485). **\$20,000-30,000**

EARLY SPANISH TALMUD FRAGMENTS OF EXTREME RARITY.

Due to the mass destruction of Hebrew books as a result of the Spanish Inquisition and Expulsion, Spanish incunabula are notoriously rare.

Most of the Guadalajara Talmud fragments extant only survived as they were discovered within the bindings of other books, used for no other reason other than scraps. Discovering just such a Spanish fragment elicited the following frisson of excitement from the esteemed Librarian of Hebrew Union College: "The rarest books, understandably, (are) those from Spain and Portugal. The acquisition of any Hebrew incunabulum is noteworthy, and the library is proud to report the acquisition of... albeit a fragment." (H.C. Zafren, *Studies in Bibliography and Booklore* Vol. XII (1979) p. 45).

Marvin Heller states: "The rarity of the Guadalajara imprints can be appreciated by reviewing the scant holdings...in both public and private collections." (*Printing the Talmud*, p. 28).

According to Offenber, only three fragments exist of this incunabula. According to Dimitrovsky's study of the various fonts used in Guadalajara, Kethuboth was among the last of the Guadalajara Tractates to be published.

Joshua Bloch and Alexander Marx conjectured that variances in the Spanish Tractates probably derived from accurate old manuscripts which came to Spain from the Geonic academies in Babylonia. Indeed, Dimitrovsky states in his introduction (pp. 9, 13), that the significant variances he found in both the text of the Talmud and Rashi, led him to collect all known fragments and publish them with a scholarly introduction for the benefit of Talmudic scholars.

Indeed after a careful comparison, one notes even these unicum leaves, presently offered, contain minor variances from the standard text published in the Vilna Shas, including punctuation and orthography.

See H. Z. Dimitrovsky, *Sridei Bavli* (1979) Vol. I: Introduction, pp.41-43; And Vol. II: 296a, 296d.

[SEE ILLUSTRATION LEFT]



Lot 186

186 (TALMUD, BABYLONIAN). Masecheth Yoma [Laws of the Day of Atonement]. With commentaries by Rashi, Tosaphoth, Maimonides and Rabbeinu Asher. FIRST BOMBERG EDITION. On title and final blank page, inscriptions in Hebrew and Italian by several former owners: David Hakohen, Isaac Hanan, Moise Vita Sabbato Morpurgo, and Israel Rovigo (see below). A few Hebrew marginalia. ff 97. Scattered stains, worm-holes expertly repaired, numerous notations on title. Modern maroon morocco. Folio. [Vinograd, Venice 24; Rabinovicz, Talmud pp.35-42].

Venice, Daniel Bomberg: 1520. **\$20,000-25,000**

Provenance: Isaac Hanan was the author of B'nei Yitzhak (Salonika, 1756), a collection of kabbalistic homilies on the Pentateuch and halachic responsa. See JE, Vol. VI, p. 204; M. Benayahu, The Shabbatean Movement in Greece (1973), pp. 38-9, 61 (facsimile of autograph letter, signed). (The signature on the front fly tallies with that reproduced by Benayahu.)

Moses Chaim Shabbatai Morpurgo (d.1751), son of the Rabbi-Physician Samson Morpurgo of Ancona (1681-1740), was an outstanding bibliophile and collector of Hebraica, whose correspondence with Turkish Jewish book dealers has provided a wealth of information concerning the printing and distribution of Hebrew books in Italy, the Netherlands and the Ottoman Empire through the eighteenth century. Morpurgo was not only a collector of books; it was he who published his deceased father's collection of responsa, "Shemesh Tzedakah" (Venice, 1743). See M. Benayahu, "Letters of R. Moshe Hayim Morpurgo on Hebrew Books" in: Aresheth, Vol. I (1958), pp. 223-253; EJ, Vol. IV, col. 559; S. Simonsohn, History of the Jews in the Duchy of Mantua (1977), pp. 457-8.

Israel Rovigo (d. 1790) was the Rabbi of Modena. See Simonsohn, pp. 458-9.

[SEE ILLUSTRATION ABOVE]



Lot 187

187 (TALMUD, BABYLONIAN). Masecheth Bava Bathra [Laws of Ownership, Inheritance, etc.] With commentaries by Rashi, Tosaphoth, Maimonides and Rabbeinu Asher. FIRST BOMBERG EDITION. On f.62r. two diagrams drawn by hand (see below). ff. 609 (i.e. 217). Title supplied in facsimile. ff. 75-76, 77-78 bound out of sequence. Slight worming, some wormholes expertly repaired. On f. 196v. two lines stricken by Church censor. Recent morocco with florets. Folio. [Vinograd, Venice 36].

Venice, Daniel Bomberg: 1521. **\$30,000-40,000**

⚡ In the Bomberg edition, as in other early editions of the Talmud, blank spaces were left where diagrams were to be placed within the texts of Talmud, Rashi or Tosaphoth. (The one exception to the rule is the diagram in Rashi, Sotah 43a). Occasionally, these diagrams would subsequently be supplied by hand. We have in our copy such an example on f.62r. (See Ma'amar al hadpasath ha-Talmud, p. 41).

[SEE ILLUSTRATION ABOVE]



Lot 188



Lot 189

188 (TALMUD, BABYLONIAN). Masecheth Kreithoth [laws of Heavenly retribution]. With commentaries by Rashi and Tosaphoth. FIRST BOMBERG EDITION. ff.28. *Trimmed and lightly stained, light tear to f.8 tape-repaired. Modern morocco. Folio. [Vinograd, Venice 58].*

Venice, Daniel Bomberg: 1522. **\$8000-10,000**

♣ Rabbinoicz commented on the aesthetic quality of the famed Bomberg Talmud: "The paper is exquisite, the letters black and vibrant, and the margins between [the commentaries of] Rashi and Tosaphoth and the Talmud broad; subsequent editions never matched up to its beauty." See Ma'amar al hadpasath ha-Talmud, p.41.

[SEE ILLUSTRATION UPPER LEFT]

189 (TALMUD, BABYLONIAN). Masechta Nazir. With commentaries by Rashi, Tosaphoth, etc. Title with signatures of previous owners, including: Aaron b. Yaakov Kopel, Dayan of Leipnik, Shmuel Zanvil b. Aaron Ha-Kohen; Aaron b. Yitzchak of Leipnik (dated 1668); Mordecai b. Yaakov of Leipnik and others. ff. 66. *Slight browning, title page remargined. Calf backed boards. Folio. [Vinograd, Lublin 122; Mehlman 155:4; Rabinovitz, Talmud pp. 85-91].*

Lublin, Tzvi ben Abraham Klonymous Jaffe: 1619. **\$5000-7000**

♣ Rare. The Mehlman copy is incomplete.

This third printing of the entire Talmud was begun in Lublin in 1617 and completed in 1639, with a handful of Tractates printed in Hanau.

There is some question regarding the identity of the printer. Rabbinoicz (Ma'amar al hadpasath ha-Talmud, pp. 85-91) speculates that Tzvi was the son of the famous Lublin printer Kalonymous Jaffe and that Kalonymous took on the additional name Abraham at a time of illness. See M. Heller, Printing the Talmud (1992) pp. 345-58 (illustrated p. 349).

[SEE ILLUSTRATION LOWER LEFT]

190 (TALMUD, BABYLONIAN). IBN CHABIB, JACOB. Ein Ya'akov [Legends of the Talmud]. With commentary Koheleth Shlomo by R. Zalman, Dayan of Glogau. Five (of six) volumes. *Lacking vol. III (part II of Seder Moed). Stained in places. Modern boards and contemporary calf, rubbed. 4to. [Vinograd, Hrubieszow 14 (variant collation)].*

Hrubieszowa, Menachem M. Finkelstein: 1818. **\$200-300**

191 (TALMUD, BABYLONIAN). Masecheth Berachoth. Edited and translated into German by E.M. Pinner. FIRST EDITION. Hebrew and German face `a face. Hebrew and German titles in red and black. Full-page dedication to Czar Nicholas I, and six page list of subscribers including Royalty. pp. (8), 16; ff. 24, 87. *Light stains. Calf-backed marbled boards. Tall folio. [Rabbinoicz pp.246-8].*

Berlin, 1842. **\$300-500**

♣ This ambitious attempt by "Dr. E.M. Pinner, member of the Asiatic Society of Paris" to translate the entire Talmud into German, was aborted after only one volume, the reason being that several prominent rabbis withdrew their support for the project.

The book bears the encomia of the Chief Rabbis of Constantinople, Hezekiah Abraham Halevi and Samuel Chaim; R. Abraham Löwenstamm of Emden, Holland; Rabbi Zalman Trier of Frankfurt a/Main (1757-1847); and R. Asher of Karlsruhe (son of "Sha'agath Aryeh") (1761-1839), all staunchly Orthodox, curiously followed by those of arch-Maskilic beliefs: Abraham Stern, Isaac Baer Levinsohn of Kremenetz, and Jacob Tugenhold of Warsaw. The first array are referred to as "Rabbanim ha-ge'onim ve-ha-mefursamim" [famous rabbis]; the second array as "Chachamim ha-gedolim ve-ha-mefursamim" [famous savants]. Strangely, Moshe Kunitz, author "Ben Yochai," of Pest (and later Ofen), listed among the "rabbanim." Kunitz, certainly espoused decidedly reformist tendencies.

192 (TALMUD, BABYLONIAN). Masecheth Kinim with commentaries of Rabbeinu Asher, R. Obadiah Bertinuro, and R. David ben Judah Leib Halevi of Dubno, "David Halevi". FIRST EDITION. Haskamah of R. Chaim Davidsohn, Chief Rabbi of Warsaw. ff. 16. *Foxed and trace wormed. Modern boards. 4to. [Vinograd, Warsaw 334].*

Warsaw, W.J. Lebenssohn: 1845. **\$350-500**



Lot 193

193 (TALMUD). Anonymous. Masoreth ha-Gemara [index to the Talmud and Mishnah]. FIRST EDITION. On final page, signature of Censor, "Camillo Jaghel, 1611" (see Wm. Popper, *The Censorship of Hebrew Books*, pl. IV, no. 2). ff. 54. Inner margin of f.4 taped. Scattered staining (including title). Contemporary mottled calf, blind-tooled, rubbed, lacking clasps. Sm. folio. [Vinograd, Salonika 32].

Salonika, Don Judah Gedaliah: 1523. \$20,000-25,000

⚠ One of the essential components of the Talmud is the Masoreth HaShas - parallel readings, printed alongside the margins of every page of the Talmud. This standard feature was not available in the earlier editions of Soncino, Pesaro or even the famous Bomberg edition, but was first added to the Talmud by R. Joshua Boaz for the Justinian edition of the Talmud (Venice, 1546).

The Masoreth ha-Shas (or as titled here, the Masoreth ha-Gemara) was arranged by an unknown scholar in Salonika who compiled an early, rather unsophisticated set of parallel passages for thirty (not twenty-nine!) of the major Talmudic tractates - probably as an addendum to the Talmud published in Salonika by the printer Don Judah Gedaliah. Here, the text cites just the pertinent chapter of the parallel reading; present versions also cite the exact page number.

[SEE ILLUSTRATION ABOVE]



Lot 194



Lot 195

194 (TALMUD). Pirkei Avot [Ethics of the Fathers]. With commentary by Moses Maimonides, including Shemonah Perakim. Printer's mark on title (see Yaari, Hebrew Printers' Marks 16). Scattered scholarly Hebrew marginalia. On final blank, Yemenite manuscript entitled "Ha-Machbereth ha-Shtayim ve-Arba'im" [Maqama XLII], which begins "Amar Mordechai ha-Tzidoni: Nas'ati mi-No Amon el Har Chermon..." [Said Mordecai the Sidonite: I traveled from Alexandria to Mount Hermon...]. (See below). ff.12. ff. 8-12 laid to size. Light stains. Modern calf. Folio. [Vinograd, Venice 277; Mehlman 103].

Venice, Marco Antonio Giustiniani: 1546. **\$4000-6000**

♣ Giustiniani Mishnah Containing Yemenite Fragment of an Early Literary Work Possibly by Judah Alharizi.

Our fragment commences with a rhyme found incidentally in Alharizi's Tachkemoni, Gate Twenty: "...until he came to No-Amon... thence went on to Mount Hermon." See Judah Alharizi, The Book of Tahkemoni, (D.S. Segal ed. 2001), p. 199.

This gives reason to believe that our manuscript may contain a passage from an earlier work by the same author, Machberoth Ithi'el, of which only a single fragmentary manuscript survives. Pococke Ms. 50 at the Bodleian Library contains only a fraction of the 50 maqamat of Al-Hariri: II-XXVI complete, the beginning of Maqama I and a portion of Maqama XXVII.

Both the earlier Machberoth Ithi'el and the later Tachkemoni were Hebrew reworkings by the Andalusian poet Judah Alharizi (1165-1225) of the Arabic maqamat [rhymed prose] of Al-Hariri of Basra (c.1054-1112). See Judah Alharizi, Machberoth Ithi'el, (Y. Peretz ed. 1951); Al-Hariri, Mahberot Iti'el be-tirgum Rabbi Yehudah Alharizi, (Y. Peretz ed. 1951). - The problem with this identification is that each Machbereth in the Machberoth Ithi'el commences with the formula "Ne'um HaGever Ithi'el" while our Machbereth commences "Amar Mordechai HaTzidoni."

[SEE ILLUSTRATION UPPER LEFT]

195 (TALMUD). Mishnah. Seder Nashim [Order of Women]. With commentary by Moses Maimonides. Printer's mark on title (see Yaari, Hebrew Printers' Marks 16). Initial words historiated. Scattered scholarly Hebrew marginalia. On final page, in a Yemenite hand, a lengthy entreaty that the Redemption arrive this coming year of 5369 [1608], signed "Zechariah ben Sa'adyah ben Jacob." On title, also in Yemenite square characters, a prayer on behalf of a sick individual that he recover from his illness, dated "Rosh Chodesh Nisan, 5380 [1620]". ff.44. Title and ff.2-3 laid to size. Light stains. Modern calf. Folio. [Vinograd, Venice 280; Mehlman 103].

Venice, Marco Antonio Giustiniani: 1547. **\$4000-6000**

♣ Most uncommon edition. Practically all copies of this Mishnah were destroyed pursuant to the Bull of Pope Paul IV ordering the Talmud and related literature be consigned to flames. See M.J. Heller, The Printing of the Talmud (1992) pp.217-28.

[SEE ILLUSTRATION UPPER RIGHT]

196 (TALMUD, JERUSALEM). Friedlaender, Solomon Judah. Masechta Yevamoth. With the commentary, Cheshek Shlomo. FIRST EDITION. Additional German title. *ff. 6, 155, 1,1. Slight staining. Contemporary boards, rubbed. 4to.*

Szinervaralja, Jacob Vider: 1905. **\$300-500**

⚠ Friedlaender (c. 1860-c. 1923), published a number of works of doubtful authenticity or pure forgeries. Here, he claims to have discovered a number of early editions of the Talmud Yerushalmi containing extensive marginal notes of "famous Geonim - mostly Sephardic," based upon which, Friedlaender edited the text. The introduction here provides an overview of the history of the publication of the Yerushalmi and its commentaries. Contains rabbinic approbations including that of R. Chaim Soloveitchik - no doubt entirely spurious.

197 (TALMUD). Hoda'ah al Odoth Hadphasath Shas Talmud Bavli, Yerushalmi Ve-Alfasi [Prospectus for the Vilna Edition of the Babylonian Talmud, Talmud Yerushalmi and Alfasi]. With subsidiary title - "Kol Romm" (a play on words, literally "a loud voice," with the double-meaning "the voice of the Romm" [printers]. *ff. (1), pp. 10, ff. (1). Folded, some staining of final wrapper. Folio. [Friedberg, Kuph 474].*

Vilna, Widow and Brothers Romm: 1880. **\$1000-1500**

⚠ Announcement by the publisher of the famed Vilna Shas, extolling the virtues of their enterprise.

The Vilna edition of the Talmud, completed in 1886, "has been used to this day throughout the Jewish world as the authoritative, traditional edition of the Talmud and its commentaries." See M. Stanislawski, "The 'Vilna Shas' and East European Jewry," in: *Printing the Talmud: From Bomberg to Schottenstein* (2005), p.97. What made this edition of the Talmud so extraordinary was the extensive number of commentaries included, whether on the page itself or as supplementary material. See *ibid.* p.284. Rabbinowicz notes that the Vilna edition of 1880-1886 was the final Romm edition, from whose matrices the publishing house produced all subsequent printings until the fateful year of 1939. See N.N. Rabbinowicz, *Ma'amar al hadpasath ha-Talmud* (1952), p. 157.

For further announcements concerning the publication of this edition, see Kestenbaum & Company Auction 31, Lot 280 and Auction 33, Lot 130.

[SEE ILLUSTRATION LOWER LEFT]

198 TZIYONI, MENACHEM OF SPEYER. Sepher Tziyoni [Kabbalistic homilies to the Pentateuch]. Second edition. Title and chapter headings with woodblock historiated initials. On title, previous owners' inscriptions. Scattered Hebrew marginalia. *ff.110. Mispaginated (as usual). Title wormed with damage to one historiated letter. Some browning and worming. Several leaves laid to size. Modern binding. Sm. 4to. [Vinograd, Cremona 31; Benayahu, Cremona 27 and pp. 80-3 (illustrated); not in Adams].*

Cremona, Vincenzo Conti: 1560. **\$700-1000**

⚠ Upon issue, the entire first edition of one thousand copies of the Tziyoni issued in 1559 was seized and destroyed by the Dominican Friars of Cremona, zealously seeking to enforce Pope Paul IV's Index of that year. Despite Pope Paul IV's Bull "In Coena Domini," a bare handful of copies survived. See D. Amram, *The Makers of Hebrew Books in Italy* (1963), pp. 310-315. Concerning the typographical variants between the first and second editions, see M. Benayahu, *Ha-Dephus ha-Ivri bi-Cremona* (1971), pp.79-83 (illustrated). The book concludes with 2 leaves of religious poetry by the Author. See I. Davidson, *Thesaurus of Medieval Hebrew Poetry*, Vol. IV (1970), p. 435. R. Menachem Tziyoni (late 14th-early 15th century), a resident of Cologne, was one of the few German kabbalists of his day. Unfortunately, virtually nothing is known of his life, career, or teachers. See Sh. Weiss, *Tsefunei Tziyoni* (1985), EJ, Vol. XI, cols. 1313-4.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 197



Lot 198

י' אלי לאמר וכו' בן אדם בית ישראל יושבים על אדמתם • אונ' פולנט אויט • קיין יוגר חל דיא
הפטרע וואגן • אונ' איז ניט מזכיר גשמות : (אין פולן איז מן מזכיר גשמות :) צו מנחה זאגט
מן וואו צדקה :

פרשת החדש



דן יוצר פון פרשת החדש היבט
אן אות זה החדש • דט זולת
אל עישה נפלאות • (אין פולן אונ'
פיהם מערהרן • זאגט מן אופן
כבודו משבחים •) דס קרובין היבט
אן אחיית עת רודים • אונ' היבט אויט
לויזא ספרי תורה לייזט אין דער
ערסטן דיא וואלכן סדרא • רחב
זיבן אויף • המלך קריש • אונ' דעם
דער דיא הפטרע זאגט לייזט מן אין
דער אנדרן ספר תורה אין בא אל
פרעה היבט אן ויאמר י' אל משה וא
אחרן בארין מצרים לאמר • החדש
זה לכם • ביז מן בכל מושבותיכם
תאכלו מצות • אונ' זאגט די הפטרע
אין יחזקאל היבט אן כה אמר י'

בראשון באחד לחדש • מן איז ניט מזכיר גשמות • אונ' בענטט ראש חדש ניסן : צו מוסר
זאגט מן אין קרובין היבט אן ראשון אמצת : צו מנחה זאגט מן וואו צדקה :
ווען פרשת החדש אס ראש חדש ניסן ווער • הב איך פארן אין ניסן גסריפן וויז מן איס
טוט : איז איין בריילעט מן איין דען פרשיות • דא זאגט מן יחדיו • פור ברכו •
דס יוצר פון דער זעלבן פרשה • דט אופן פון דער בריילעט • זולת פון דער פרשה • אונ' זאגט
אך איין וויניג פון דעם זולת פון דער בריילעט היבט אן כראות ותן • אונ' זאגט דיא הפטרע
פון דער פרשה :

ווען איין ברית מילה ווער אן אייני פון דיא פיר פרשיות • דא זאגט מן אופן אונ' זולת פון
דער ברית מילה • אונ' דס יוצר פון דער פרשה : צו דער אנדר הפסקה • זאגט מן
איין יוצר היבט אן אורות מאופל • (אין פולן אונ' פיהם זאגט מן יוצר היבט אן פני המלך • אופן
שמן לעד • זולת י' אלהי הצבאות •) (לו וויראס פאסט מן גורת קט לעהן טג אין אדר אונ'
זאגט סליחות אונ' לייזט ויחל • אונ' אך אונ' לו מנחה :)

תענית אסתר

אסתר איז איין תענית צבור אונ' מן אורט גלייך איז ענו אונ' ויחל וויז איך
גסריבן הב ביז שבעה עשר בתמוז • אונ' זאגט דיא סליחות • אתה הא עישה
פלא

תענית



Lot 199

199 TYRNAU, ISAAC. Minhagim [Customs of Aschkenazic Jewry in Poland, Bohemia and Moravia]. Translated from Hebrew to Yiddish by Simon Levi Ginzburg. Includes Calendar for Hebrew years 5405-5424 [1645-1664]. Hebrew in square characters, Judeo-German in waybertaytsh letters. Title between architectural columns. Numerous woodcut illustrations depicting Jewish religious life throughout the year. PRACTICALLY MINT CONDITION. *ff. 76. Contemporary vellum, covers with gilt crest. Sm. 4to. [Vinograd, Amsterdam 86 (no copy in JNUL); Fuks 177].*

Amsterdam, Elijah Aboab for Menasseh ben Israel: 1645. **\$50,000-70,000**

❖ **EXTREMELY RARE AND HIGHLY COVETED BOOK OF CEREMONIES. A PERFECT COPY FROM A NOBLEMAN'S LIBRARY.**

This Minhagim Book of 1645, with its beautiful woodcuts, is the first illustrated Hebrew book to appear in the Netherlands. Certainly it is the finest production of the Menasseh Press. It is also only the second book printed in the Netherlands with the so-called waybertaytsh lettering, a font developed especially for the printing of Yiddish books. Although the text is similar to the first edition of this Yiddish issue (Mantua, 1590), the illustrations of this Dutch edition are completely redrawn and indeed would eventually become the master prototype for many, many other Hebrew and Yiddish editions printed in Amsterdam throughout the seventeenth and eighteenth centuries.

At first blush, one might wonder why a Sephardic Jew, Menasseh ben Israel, would become involved in the printing of a book of Aschkenazic customs - in the Yiddish language, no less. However, the fact is readily comprehensible if one takes into account Menasseh's marketing strategies:

"Whether through the contacts with his German Jewish compositors or after running into the censorious restrictions of his own Mahamad in the course of printing Yosef Delmedigo's writings, Menasseh was motivated to expand his activities and thus attended the Frankfurt book-dealers' fair in 1634; to seek a Jewish or a Christian market we do not know. He (did indeed) find a Jewish market and began printing Ashkenazi prayer-books..." See D. M. Swetschinski, *Reluctant Cosmopolitans: The Portuguese Jews of Seventeenth-Century Amsterdam* (2000), p.151. Indeed, the colophon on f.76r. informs us that the compositor (or "zetter," typesetter) of our own volume was just such a German Jew, "Reuben bar Elyakum of Mainz on the River Rhine."

The last copy of this scarce Minhagim to appear at auction was the Prins copy, sold a dozen years ago (Christie's, see their front cover).

ONE OF THE FINEST BOOKS PRINTED BY THE DUTCH HEBREW PRESS.

[SEE ILLUSTRATION ABOVE, LEFT AND BACK COVER]

200 (VILNA). Ran, Leyzer. Jerusalem of Lithuania. Illustrated and Documented. Complete in three volumes, with folding map laid in. Exhaustive study in four languages with a profusion of illustrations. Text in English, Hebrew, Yiddish and Russian. *Original pictorial cloth and wrappers. Folio. In publisher's box.*

New York, 1974. **\$400-600**

201 (WORLD WAR ONE). Prayer books issued for Jewish Military Service-Men during World War One:

* Feldgebetbuch für die jüdischen Mannschaften des Heeres. Berlin, 1914.

* Henriques, B.L.Q. Prayers for Trench and Base. London, 1918.

* Abridged Prayer Book for Jews in the Army and Navy of the United States. (Includes Passover Hagadah). Philadelphia, 1918. Together, three volumes. *Original bindings, first worn. 12mo.*

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

♣ Jewish prayer books issued for Jews serving in the German, British and American armed forces, drives home the historical irony wherein Jew would bear arms against fellow-Jew during the course of The Great War of 1914-1918.

202 VITAL, CHAIM. Sharei Kedushah [Kabbalistic ethics]. pp. 44. *With previous owner's signature on verso of title, Zev Wolf Kadishewitz of Bialystock. Later boards. 8vo. [Vinograd Kopyst 144].*

Kopyst, Shabbetai Slavin: 1836. **\$200-300**

♣ One of the most widely circulated works of R. Chaim Vital, the popular style appealed to a broader audience compared to the Author's more esoteric kabbalistic works. See Kithvei R. Chaim Vital in Temirin, No. 2 (1982) pp. 205-334.

203 WORMS, AARON OF METZ. Meorei Or - Be'er Sheva [novellae on Tracates Berachoth, Shabbath and Eiruvim]. With stamp of Yeshivath Chachmei Lublin and signature of R. Meir Shapiro. Partially printed on green tinted paper. ff. 146. *Tear in margin of f. 10. Contemporary vellum-backed boards. 4to. [Vinograd Metz 87 (erroneous pagination)].*

(Metz), 1819. **\$500-700**

♣ The author (1754-1836), was a student of the Sha'agath Aryeh and later served as a Dayan and Rabbi in Metz. He also served as a member of Napoleon's Great Sanhedrin. His work Meorei Or was published anonymously, in eight parts between 1819 and 1831. The name "Aaron" appears as an acronym in the introduction, which itself contains several subtitles: Be'er Sheva, Ken Tahor, etc. See M. Catane, Harav Aaron Worms VeTalmido Elyakim Carmoly, in: Aresheth Vol. II, pp. 190-98.

204 ZEV WOLF B. YEHUDAH of Rozenoi. Gephon Yechidith [ethical exhortations in poetic form]. Includes an elegy on the martyrs of Podolia of 1676 (ff. 27b-29b); a poem for Purim in Hebrew and Yiddish (ff. 30-32); and Luach Chaim on medicine by Chaim Bochner (ff. 33-41). [Vinograd Jessnitz 5]. ff.42.

Jessnitz, Henach b. Abraham: 1720.

* Bound with: Tephilath HaDerech, [prayers, laws and commentaries relating to the needs of the traveler]. ff. 71 (lacking ff. 51-2 and in their place, ff.42-3 inadvertently repeated due to a printing error). [Vinograd Wilhermsdorf 126].

Wilhermsdorf, Hirsch b. Chaim, 1722.

Two works bound in one. *First work closely trimmed in some places affecting headers, small worm hole on a few pages in second work. Contemporary calf with clasp (lacking hinge), rubbed and chipped. 16mo.*

v.p, v.d. **\$400-600**

205 (ZIONISM). Herzl, Theodor. Medinat Ha-yehudim: Der Judenstaat. ["The Jewish State, An Attempt at a Modern Solution to the Jewish Question"]. FIRST HEBREW EDITION. pp. 82. *Browned with marginal repair to title and first two leaves. Later boards. 8vo.*

Warsaw, Halter And Eisenstadt: 1896. **\$2000-3000**

♣ **FIRST HEBREW EDITION OF HERZL'S HERALD OF MODERN ZIONISM.**

Theodor Herzl founded political Zionism in this slim tract. An epochal call for the establishment of a Jewish State as a National Home for the Jewish People.

"Herzl's Der Judenstaat has remained the single most important manifesto of modern Zionism and is one of the most important books in the history of the Jewish People." See Michael Heymann, Bibliotheca Rosenthaliana-Treasures of Jewish Booklore (1994) no. 46, pp.102-3 (illustrated).

[SEE ILLUSTRATION LEFT]



Lot 205



Lot 206

206 ZACUTO, ABRAHAM. Sepher Yuchasin ["Book of Genealogies:" onomasticon and history]. FIRST EDITION. Marginalia in a square Yemenite hand. ff. (176). Brownd and dampstained in places, margins repaired, previous owners' marks. Later Oriental binding, worn and recently recased. 4to. [Vinograd, Const. 228; Yaari, Const. 169; Mehlman 1318; not in Adams; Y. Rivkind, Dikdukei Seforim in A. Marx Jubilee Volume pp. 420-412 on typographical variances].

Constantinople, Solomon Ya'avetz: 1566. **\$15,000-20,000**

⚡ **HIGHLY SCARCE. FIRST EDITION OF ONE OF THE MOST IMPORTANT CLASSICAL WORKS OF JEWISH HISTORY.**

The Sepher Yuchasin outlines the historical development of the Oral Law and establishes the chronology of the Sages who transmitted it. It also chronicles the history of various nations along with the state of scientific research and general scholarship - the narrative reaches the author's day (the Spanish Expulsion). Abraham Zacuto was the court astronomer and historiographer of King Juan II of Portugal, famously, Vasco da Gama used Zacuto's astrolabe and instructions for his voyage to India. For an historical appreciation of Zacuto, see A. Neumann, Abraham Zacuto-Historiographer in: H. A. Wolfson Jubilee Volume (1965) vol. II, pp. 597-629.

A. H. Freimann, in his introduction to the scholarly "complete" edition of the Sepher Yuchasin, states the first Constantinople edition is extremely rare and that "[only a few copies]... are to be found today in the entire world." See Sepher Yuchasin Hashalem (1963) Introduction, p. xxi). Freimann cites Steinschneider's belief that this 1566 edition was banned or hidden because of Zacuto's defiant statement that the Zohar was not composed by R. Shimon bar Yochai. The second edition of the Yuchasin, (Cracow 1580-81) omits the whole section on the authorship of the Zohar as well as another chapter pertaining to Jesus Christ (see M. Steinschneider, Die Geschichtsliteratur der Juden (1905) p.89). Roest (Yodea Sepher no. 686), also states that the rabbis who approved the publication of the second edition, omitted "large important parts because of their fear of the Nations and the people of the Kabbalah."

The scarcity of the present 1566 edition is further attested to by the great desire of Jacob Emden to obtain a copy. Roest (Yodea Sepher no. 685) cites R. Emden: "I did not rest until I obtained it from a distant land at great expense. My messenger sought to appropriate it for himself...since he saw my great hunt and pursuit of it...he wanted to keep it and brag to the men of wealth... With great strength I rescued it...it was a miracle" (see Mitpachath Sepharim, f.5a).

Jacob Emden's personal copy of the Sepher Yuchasin was sold by Kestenbaum & Company 28th November, 2000: Important Hebrew Printed Books & Manuscripts from the Library of the London Beth Din (Lot 32).

[SEE ILLUSTRATION ABOVE]

207 (ZIONISM). Zionisten-Congress in Basel (29, 30 und 31 August 1897) Officielles Protocoll. *pp. 200. Title repaired with tape with some loss, browned. Modern marbled boards with original front wrapper bound in. Lg. 8vo.*

Vienna, "Erez Israel": 1898. **\$1000-1500**

♣ The official transcript of the proceedings of the First Zionist Congress.

Contains an 8pp. Appendix with names of persons worldwide who sent telegrams to the Congress. One notes with interest that the list of Jews of Czortkow (Tchortkov) on p.199 by far outstrips any other locale. In his diary, Herzl describes his audience with the Rebbe of Tchortkov, which failed to materialize any tangible support. The name of Rabbi David Moses Friedmann, Rebbe of Czortkow, is missing from the list of supporters, but it is reasonable to assume that some of the chassidim do appear in the seemingly interminably long roster. See Tz.M. Rabinowicz, *The Encyclopedia of Hasidism* (1996), pp.136-7.

208 (ZIONISM). Tziyoni Poshut ["A Simple Zionist" - Pseudonym]. Eretz-Yisroel oder Uganda? ["The Land of Israel or Uganda?"]. FIRST EDITION. Yiddish. Headpiece of early Zionist emblem and tailpiece. *pp. 61, (1 blank). Light brownning. Wrappers. 12mo.*

Vilna, F. Garber: 1904. **\$400-600**

♣ The anonymous author argues against the territorial solution offered by Great Britain, namely that Jews settle in the British colony of Uganda in Africa, as opposed to the Land of Israel. It was the Russian delegates to the Sixth Zionist Congress (August 1903) who most vehemently opposed and ultimately defeated the "Uganda Scheme." See EJ, Vol. XV, cols. 1500-1501; Vol. XVI, col.1046.

209 (ZIONISM). La-Chayal: Alon chadashoth yomi le-chayalim Ivrim be-yabesheth Eiropa ["Daily newspaper for Hebrew soldiers on the European Continent"]. Masthead in blue and white with Star-of-David. *pp.4. Mimeographed. Foxed. Folio.*

n.p, 5 March, 1944. **\$300-500**

♣ This newspaper was intended for Palestinian Units of the British Army in Italy. Besides the general war news, of special interest is the item on the first page entitled "Aliyah," describing how 30 Hungarian Jews arrived in Istanbul on their way to Eretz Israel. The paper also kept the soldier abreast of internal developments within the Zionist movement in Eretz Israel.

— ILLUSTRATED BOOKS —

210 (BEZALEL SCHOOL). Preisverzeichnis der Erzeugnisse der Kunstgewerbeschule Bezalel in Jerusalem ["Price List of the Creations of Bezalel Art School in Jerusalem"]. Replete with black-and-white photographic illustrations of objets d'art. *pp. 23, (1) Printed wrappers, loose 4to.*

Jerusalem, (1914). **\$600-900**

♣ Rare and important pamphlet pertaining to the early history of the Bezalel Art School in Jerusalem and its commercial activities.

211 (CHAGALL, MARC). Aronson, B. Marc Chagall. Yiddish translation by Ben-Baruch. With 21 black-and-white reproductions of paintings by Chagall. *pp. 31, (1). Clean copy. Original boards with title pasted on front, spine frayed. 4to.*

Berlin, Sefer: 1924. **\$150-200**

♣ An early appreciation of Chagall.

212 (ISRAELS, JOZEF). Group of three volumes:

J. Ernest Phythian. Jozef Israels. London, 1912. * Jozef Israels von Prof. C.L. Dake. Berlin, c.1915. * Eisler, Max. Josef Israels, Special Spring Number of The Studio. London, 1924. All profusely illustrated. *Original boards, thirstaped. Sm. folio.*

v.p., v.d.. **\$120-180**

213 (JEWISH ART). Milgro'im. Zeitschrift fuer Kunst und Literatur in Jiddischer Sprache. Numbers 1-6 (All Published). Edited by M. Wischnitzer. Numerous illustrations, many in color. *Original boards (rebacked) with all color pictorial wrappers bound in. Lg. 4to.*

Berlin, 1922-23. **\$300-500**

214 (JEWISH ART). Rimon. A Hebrew Magazine of Arts and Letters. Edited by M. Wischnitzer (with others). Numbers 1-6 (All Published). Profusely illustrated in color and black-and-white. *Original boards (rebacked) with all color pictorial wrappers bound in. Rebacked. Lg. 4to.*

Berlin, 1922-24. **\$300-500**

215 FUCHS, EDUARD. Die Juden in der Karikatur. Profusely illustrated in color and black-and-white. *Some foxing, original cloth with color pictorial label on upper cover. 4to.*

Munich, 1921. **\$100-150**

216 KAUFMANN, ISIDOR. Complete set of sixteen color plates, reproducing the Artist's work. Introductory text by Rabbi Dr. H.P. Chajes in German. Each plate individually matted. *Original decorative portfolio. Lg.folio.*

Vienna, 1925. **\$3000-4000**

[SEE ILLUSTRATION BELOW]



Lot 216

217 (NUMISMATICS). Reifenberg, A. Ancient Jewish Coins. Second Edition. 16 glossy leaves of plates. *pp.66, (2); ff.16. Later cloth-backed marbled boards. 4to.*

Jerusalem, Rubin Mass: 1947. **\$100-150**

♣ A comprehensive guide to the oldest Jewish coins of the Persian, Maccabean and Herodian periods, and the First and Second Revolts of the Jews. Text followed by well-defined plates.

218 OPPENHEIM, MORITZ. Bilder aus dem Altjüdischen Familienleben [Pictures of Old Jewish Family Life]. Complete set of twenty plates. Foreword by Leopold Stein. *Floral endpapers. Original elaborate gilt- and color-pictorial cloth by Th. Knaur. Rubbed. Folio.*

Frankfurt a/Main, Heinrich Keller: 1886. **\$1000-1500**

♣ Album depicting a wonderfully romanticized view of 18th-century German-Jewish life and custom.

[SEE ILLUSTRATION UPPER RIGHT]

219 OPPENHEIM, MORITZ. Erinnerungen. FIRST EDITION. 26 illustrated plates. *Original gilt-lettered salmon boards, 8vo. [Mayer 1917].*

Frankfurt a/Main, 1924. **\$100-150**

♣ Posthumously published autobiography edited by the artist's grandson, Alfred Oppenheim.

220 PANN, ABEL. The Tear Jug. 24 tinted plates by Pann. Introductory text by Dr. H.P. Chajes. Title signed by Pann in pencil. *Loose as issued. Light wear. Sm. folio. [Bezael Catalogue no.1352].*

Jerusalem, 1926. **\$150-250**

♣ Shocking images of post-World War I Russian pogroms.

221 (PICART, BERNARD). The Religious Ceremonies and Customs of the Several Nations of the Known World. FIRST ENGLISH EDITION. Volume I only - The Jews. Numerous engravings portraying the rites and life-style of the Jews of 18th century Amsterdam. *Browned with slight marginal stain on a few pages, though all plates clean. Later cloth backed marbled boards, rubbed, new endpapers. Folio. [Rubens 436-60].*

London, William Jackson: 1733. **\$1500-2000**

[SEE ILLUSTRATION LOWER RIGHT]

222 (PICART, BERNARD). Histoire generale des cérémonies, moeurs, et coutumes religieuses de tous les peuples du monde [General History of the Ceremonies, Mores and Religious Customs of All the Peoples of the World]. French edition, Volume I only - The Jews. Title in red and black. Numerous engravings (including fold-outs) portraying the rites and life-style of the Jews as practiced in 18th century Amsterdam. *pp. (2), 28, 216, (2) [continues Part II]. One light stain affecting first few leaves. Marbled endpapers. Contemporary mottled calf, spine in compartments, gilt, rubbed. Folio.*

Paris, Rollin Fils: 1741. **\$1500-2000**

223 (RABAN, ZE'EV). Shir Hashirim - The Song of Songs. Decorative additional title page and 26 color plates comprising illustrations, illuminations and calligraphic text by Raban.

ONE OF 500 LIMITED COPIES PRINTED ON JAPON PAPER AND SPECIALLY BOUND. THIS COPY SIGNED BY RABAN IN HEBREW AND ENGLISH ON HALF-TITLE.

Finely bound in green morocco, gilt-tooled foliate border with central titled rondelle comprised of inlaid silver birds entwined with gilt-tooled scroll-work on upper cover, black in-laid printer's device with gilt-tooled scroll, candelabra and rampant lions on lower cover. Decorative end-papers. *Binding rubbed, with wear along extremities. Folio.*

Berlin, Hasefer Verlag: 1923. **\$1200-1800**

♣ This copy numbered "62" and signed by Raban in Hebrew and English on half-title.

[SEE ILLUSTRATION MIDDLE RIGHT]

224 RASKIN, SAUL. Seven illustrated works by Raskin:

Sidur Tephiloth Yisrael. 1945. * Artzeinu ve-Ameinu / Land of Palestine. 1947. * Saul Raskin: Twenty Full Color Plates. Inscribed by Raskin: "To Barnard Flaxman, a sincere friend of Jewish art and artists." Cover soiled, plates loose. 1953. * Zwischen Got un Mensch / Between God and Man: Hebrew Rhapsody in 100 Drawings. 1959. * The New Face of Israel. 1960. * Personal Surrealism. 1962. * Avinu Malkeinu / Our Father, Our King. 1966. Together, seven volumes. All but one, signed by Raskin in Hebrew and English. *Five with dust-jackets. Folio.*

New York, v.d. **\$600-900**



Lot 218



Lot 223



Lot 221

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

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

Following the retreat of Ukrainian Nationalist forces before the Russian Red Army in 1919, mass killings of Jews occurred. One such pogrom took place in Ryback's birthplace, Yelizavetgrad (presently, Kirovograd), killing his father. This moving series of lithographs portrays the ravaged Shtetl and expresses the artist's grief for a world he abandoned and was subsequently destroyed.

See Israel Museum Catalogue, Tradition and Revolution: The Jewish Renaissance in Russian Avant-Garde Art 1912-1928 (1987), no.136 i-xxx (illustrated); C. Roth, Jewish Art, col.803.

[SEE ILLUSTRATION UPPER RIGHT]



Lot 225

226 RYBACK, ISSACHAR BER. Sur les Champs Juifs de l'Ukraine ["On the Jewish Fields of the Ukraine"]. ONE OF ONLY 300 NUMBERED COPIES PRINTED ON JAPON PAPER. Twenty-one illustrated plates. Text in French. *A crisp copy. Original printed pictorial wrappers. Folio.*

Paris, 1926. **\$700-1000**

Ryback had once described the "national element" of the Jewish artist as preferring deep, dark tones: "Whenever color is bright, the Jewish artist turns it down." Following his tour of the Jewish Kolkhozes surrounding Kherson, Ryback found the means to reverse his theories: "Habitué, dès mon enfance, à voir autour de moi des visages soucieux, maigris et blafards de Juifs provinciaux, j'ai été heureux d'admirer ces paysans brûlés du vent des steppes, joyeux et fiers; de nouvelles couleurs se sont ajoutées dans mon art." ["Habituated since childhood to seeing around me the worried, wan faces of provincial Jews, I was happy to admire these peasants burnt by the wind of the steppes, joyous and proud; new colors were added to my art."] (See Introduction, p.11).

227 (STRUCK, HERMANN). Holitscher, Arthur. Gesang an Palästina ["Song to Palestine"]. Twelve etched plates by Struck, each etching signed in pencil by Struck. ONE OF 99 NUMBERED COPIES (from a limited edition of 320). *Marbled endpapers. Original red morocco (by Walter Hacker, Leipzig), covers trace soiled and somewhat bowed, extremities rubbed. Folio.*

Berlin, Hans Heinrich Tillgner Verlag: 1922. **\$500-700**

[SEE ILLUSTRATION LOWER LEFT]



Lot 227



Lot 231



Lot 229

228 (STRUCK, HERMANN). Z. Shneour, Vilna. With 10 illustrations by Herman Struck. Numbered edition, signed by Shneour. *Original boards with gold and silver lettering. 4to.*

Berlin, Hasefer: 1923. **\$200-300**

229 (SZYK, ARTHUR). Benoit, Pierre. Le Puits de Jacob. Illustrations in color by Szyk. One of 15 copies on vélin d'arches, numbered in Roman numerals I to XV; This copy, numbered: "I."

* With: **ORIGINAL ILLUSTRATION BY SZYK OF INITIAL LETTER.**

Fifteen magnificent hand-colored initials and twelve miniature paintings. *Original printed wrappers cased in blue morocco-backed marbled boards and matching slipcase. 4to.*

Paris, Albin Michel: 1927. **\$3000-4000**

See J.P. Ansell, Arthur Szyk: Artist, Jew, Pole (2004), pp. 47-48, 272.

[SEE ILLUSTRATION ABOVE]

230 (SZYK, ARTHUR). Megilath Esther [Scroll of Esther]. With illustrations by Arthur Szyk. ONE OF 520 NUMBERED COPIES. Exquisite color plates, calligraphy and many historiated initials and head- and tail-pieces by Szyk. Text in Hebrew. pp. 64, (2). *Book-plate. Original gold-lettered wrappers, starting 4to.*

Paris, H. Piazza: 1926. **\$600-800**

231 ZUCKERMAN, BEN-ZION. Kinstlerischer Aleph-Beith ["Artistic Alphabet"]. Illustrated title and colophon. 31 leaves with imaginative calligraphic letter (including finals) on each leaf. Broad margins. ff. (33). *Original pictorial wrappers. Front cover detached but present. Title inscribed. Oblong 4to.*

Vilna, B.A. Klatzkin Verlag: 1920. **\$300-500**

[SEE ILLUSTRATION OPPOSITE LOWER RIGHT]



Lot 232

Turin, Rocco Fantino, 1760. **\$1000-1500**

♣ Rare Turin imprint not found in any bibliographic works consulted. This copy, uncut and original publisher's wrappers.

[SEE ILLUSTRATION UPPER LEFT]

- 233 (BIBLIOGRAPHY).** Gottlieb, Samuel Noach. Oholei Shem: Milu'im. Autograph Manuscript on paper. 43 leaves. In a precise Ashkenazic hand, listing 556 addresses of Rabbis in 18 different countries including America, England, Europe and the Middle East. Plus a list of bookstores and periodicals. *Contemporary marbled boards. 4to.*

(Pinsk, ca. 1912). **\$1000-1500**

♣ Gottlieb's addendum (unpublished) to his highly useful guide of biographical information to early 20th-century Rabbis.

- 234 (DUTCH JUDAICA).** David Franco Mendes. "Lecha yehemu E-l levavi u-mei'ai" [Epithalamium or Wedding Riddle]. Hebrew manuscript on "key-hole" shaped single paper leaf. Finely penned illustration relating to Hebrew riddle in square characters provided with nikud (vowel points). Poem in four columns. *Folds and margins expertly strengthened. 10 1/4 inches x 15 inches. [See Iris Fishof, From the Secular to the Sacred (1985), no. 47 (pp.74-75) for a slightly different version of the same riddle, this one, colored].*

(Holland), 18th Century. **\$3000-5000**

♣ These riddles were a source of amusement and entertainment to the invited wedding-guests.

The three legs pictured here symbolize the Three Festivals of Passover, Pentecost and Tabernacles, referred to in Hebrew as "regalim," which has the double entendre of "legs." Above each leg is a finely-dressed woman symbolizing each respective Festival. From right to left, The first woman carries a banner depicting a lamb - representing the Paschal Lamb, and thus Passover. The next woman carries sheaves of barley and first fruits:- Pentecost (Shevu'oth) terminates fifty days of counting the Omer, a measure of barley, at which time the first fruits would be offered in the Temple in Jerusalem. And finally, the leftmost damsel displays in her hair a twig of a willow tree (one of the Four Species waved on the Festival of Tabernacles), while carrying a basket of produce, and so symbolizing the Harvest Festival (Sukoth).

See Vivian B. Mann, Gardens and Ghettos (1989), pp. 281-2, nos. 161a, 161b; Dan Pagis, "Baroque Trends in Italian Hebrew Poetry as Reflected in an Unknown Genre," Italian Judaica 6 (1986), pp. 263-278; idem, "On the History of the Hebrew Riddle in Italy and Holland," Tarbiz, 1985; M.H. Gans, Memorbook (1977), p.155.

[SEE ILLUSTRATION MIDDLE LEFT]

- 235 (DUTCH JUDAICA).** David Franco Mendes. "Ben ish peneh eilai be-tuv chinecha" [Epithalamium or Wedding Riddle]. Hebrew manuscript on single paper leaf. Finely penned illustration relating to Hebrew riddle in square characters provided with nikud (vowel points). Poem in double columns. *Folds (repaired on verso). 6 1/2 x 10 1/4 inches.*

(Holland), 18th Century. **\$2000-3000**

♣ Depicts a contemporary Dutchman, wearing a peruque, holding hat in hand, with the anomaly that at the waist his body is severed in two.

[See Dan Pagis, Al Sod Hatum: Le-toldoth ha-chidah ha-Ivrit be-Italia u-be-Holland (1986), p.250].

[SEE ILLUSTRATION LOWER LEFT]



Lot 235

236 (EIGER, AKIVA OF HALBERSTADT). Collectanea of Halachic novellae by anonymous rabbi of Halberstadt, Germany:

f.2: TB, Shavu'oth f.40.

f.3-4: TB, Shavu'oth 33b.

f.5.: TB, Avodah Zarah f.12.

f.6r.: TB, Chulin 84b.

f.6v.: Heard from R. Jonathan [Eybeschuetz] of Hamburg. The Jewish nation is judged on the first day of Rosh Hashanah, while the nations of the world are judged on the second day of Rosh Hashanah (a halachic explication).

ff. 8r.-9v: Interpretation of TB, Bava Metzi'a f.115.

ff.10r.-11r.: "Mah she-chanani Hashem be-Siyum Masecheth Bava Bathra be-yom 22 Marcheshvan 5540 [1780]. Pilpul on TB, Bava Bathra 176a, "Ma'aseh u-va liphnei R. Yishmael."

ff.12-18: Halachic discourses on the Torah portion of the week. (Le-Parshath Nitzavim-Vayelech me-ha-gaon R. Moshe Rapp). [R. Moshe Rapp was a dayan in Frankfurt a/Main, d. 1762. See N.Z. Friedmann, Otzar Harabanim, p. 315, no. 15162.]

ff.19-26: Halachic discourse on subject of "Tokpho kohen" (TB, Bava Metzi'a 6b).

f.27r.: Be-Parshath Toldoth.

f.28: Le-Parshath Shophtim ve-li-nethinath sepher Torah le-beith ha-knesseth me-adm"o mhor"r Shmuel F[rank]f[urt].

f.29 : Interpretation of TB, Pesachim 4a, "Ve-hashta de-kayma lan di-le-chulei alma 'or urtha hu, etc."

f.30: Interpretation of TB, Chulin 11a, "Mina ha miltha...zil bathar ruba?" (from R. Jacob Halle).

f.32r.: Interpretation of TB, Berachoth 20b.

ff. 33-36r: -Mah she-amarti be-T"U Kislev 5584 [1824] etzel Ch[evrah] K[adisha]. Interpretation of exchange between Rabbi Akiva and Pappus ben Judah (TB, Berachoth 61b).

f.36v.: - Interpretation of TB, Chulin 91a, "Amar R. Yosé be-Rabbi Chanina, mai di-khethiv...zeh gid ha-nasheh, she-pashat issuro be-chol Yisrael, etc."

ff. 37-39: Discourse delivered on Yahrzeit of author's mother, the last day of Passover, 1823. Pilpul on TB, Pesachim 59b, "Rav Kahana rami, kethiv, 'Lo yalin chelev chagi ad boker,' etc."

f.39: Eulogy delivered for R. Akiva Eiger of Halberstadt. "Mah she-amarti al beith almin ke-she-niphtar adoneinu moreinu ve-rabbeinu ha-gaon ha-gadol ha-mephursam bi-kehilatheinu mohr"r Akiva Eiger be-yom aleph, rosh chodesh Marcheshvan, 5583 [1823]. [What I said at the cemetery at the burial of our Master, the great genius, famous in our community, R. Akiva Eiger, Sunday, New Moon of Cheshvan, 1822.] Within the eulogy, mention is made of the day of death, namely the Sabbath day. Thus, R. Akiva Eiger was laid to rest on the day following his passing.

ff. 40-43: Dodi li-Tzevi - Commentary on Psalms 119: 1-16. (Text of Psalms in square Hebrew characters in center, surrounded by commentary in Ashkenazic cursive. Various hands, eighteenth and nineteenth-century Ashkenazic cursive. ff. (43). *Brown ink on coarse paper. Contemporary boards, rubbed. Lg. 4to.*

(Halberstadt), Late 18th-early 19th century. **\$1500-2000**

✳ Rabbi Akiva Eiger of Halberstadt was born in 1769 and deceased on the Sabbath day, 29 Tishri, 5583 [1822]. (N.Z. Friedmann, Otzar Harabanim, p. 347, no. 16768, gives 5584 [1823] as the date of death.) He was the son of Rabbi Benjamin Wolf Eiger of Leinick, son of Rabbi Akiva Eiger "the Elder" (1722-1758), author "Mishnath de-Rabbi Akiva" and a native of Halberstadt. R. Akiva Eiger served as rabbi of Halberstadt from 1814 until his death. Before that, he was one of the scholars of the renowned "Klaus" of Halberstadt, which had been endowed by the philanthropist Issachar Halevi Bermann. See JE, Vol. VI, pp. 165-166; EJ, Vol. VI, col. 471.

237 (GERMANY). Two Eighteenth-century Hebrew manuscripts:

A promissory note, datelined "F[rank]f[urt], Friday, 14 Shevat, 5557 [1797]," obligating Joseph Glogau to repay Mr. Leib Emrich; alongside a book list. Hebrew and Judeo-German. Double-sided. Brown ink on paper. 7 x 8 1/2 inches.

* An original acrostic interpretation of the apocalyptic verse in Genesis 49:1 by Pinchas Zelig Livshitz. Hebrew. Single leaf.

\$200-300

238 HALEVY, YITZCHAK ISAAC. (1847-1914). Author of Dorothe Rishonim). A group of 19 Autograph Letters Signed, written in Halevy's precise, elegant Hebrew hand to his colleague Yaakov Goldschmidt, one of the communal leaders of Hamburg.

The letters contain interesting personal details concerning Halevy's literary activities, communal affairs, criticism of the graduates of the Breslauer Seminary, historical and halachic matters. The names of scholars such as Dr. Kottek, Bamberger, Breuer and Elkan Adler are mentioned.

[Hamburg, Bad Kissingen etc.], 1903-1913. **\$4000-6000**

✳ Halevy was a multi-faceted Rabbi, historian, activist and businessman. In his youth he studied at the yeshiva in Volozhin where he developed important friendships with R. Chaim Soloveitchik of Brisk and R. Chaim Ozer Grodzinsky of Vilna. Halevy later settled in Hamburg where he served as Klausrabbiner. He was the initiator and architect of the Agudath Israel Organization and was vital as a conciliator between the great Russian and East European Rabbis and the orthodox Rabbis and leaders of Germany and Western Europe. [See O. A. Reichel, Isaav Halevy: Spokesman and Historian of Jewish Tradition].

Halevy's magnum opus was his six volume Dorothe Ha-Rishonim. This historical work displayed his vast erudition and originality and covers almost the entire gamut of tradition from the Biblical era, through the Tannaic, Amoraic and Geonic periods.

239 (INDIA). Manuscript Prayerbook according to the rite of the Jews of Cochin [Nusach Shingly]. For weekdays and festive occasions, with special concentration of funeral rites. On front fly, signatures of former owners written in Malayalam and Hebrew. Text in square Hebrew characters and Rashi script, both provided with nikud (vowel points). Instructions in unvocalized Rashi script. ff. 42. 13 lines per page. Brown ink on coarse paper. Browned, some leaves laid to size. Contemporary cloth, stained. 3 x 4 inches.

Cochin, 19th Century. \$4000-6000

❖ EXOTIC PRAYER BOOK FROM THE FAR EAST.

The recorded history of the Jews of the Malabar Coast of southwest India reaches as far back as the year 1000 C.E. when the Jewish leader Joseph Rabban received a set of engraved copper plates from the Hindu ruler of Cranganore, listing various ceremonial and economic privileges. Due to a flood in the year 1341, the Jews were forced to evacuate their original home in Shingly, settling eventually in Cochin and environs. However, even into modern times they continued to refer to their custom as "Minhag Shingly."

In Amsterdam in 1757, there appeared in print for the first time Seder Tephiloth Shabathoth ve-Shirim ke-phi Minhagei Anshei Shingili u-Kahal Kadosh be-Cochin.

Although for the most part the Jews of Cochin followed the standard Sephardi rite, there are several points of departure - and interest - in the so-called "Nusach Shingly": The Kaddish on f.3r. resembles that recorded in Maimonides' Prayer Book, "ve-yiphrok ameh [be-rachmeteh]." This would be the Yemenite influence on the community. Scholars have noted that the Minhag Shingly is a blend of Sephardi, Yemenite and Baghdadi elements.

The Hashkavoth [prayers for the deceased] for Man and Woman, Male Child and Female Child (ff.14-17) are quite distinctive. Also of note is the collective Memorial Service for "Ha- Tzaddikim" [the Righteous], beginning with the words, "Nichuth naphshan u-shevikath chovin ve-duchta ma'alyetha ve-chulaka tava di-b'nei tzaddikaya, tehé menuchath Rabbotheinu, etc." [May the eternal rest of our Rabbis consist of: repose for the soul, forgiveness of sins, a good place and a good portion of the righteous] (f.19). The memorials for Men and Women on ff. 28-29 are identical with those of the manuscript written by Levy Hallegua in 1869 (See Sassoon Catalogue, Vol. I, p. 258).

Simchath Torah, the Festival of Rejoicing in the Torah, was a grand affair in old Cochin. (In fact, the very first Hebrew book published in Cochin was the Seder Minchath Simchath Torah [1876-7].) "On Motza'ei Simchath Torah, the night following the holiday, it is the custom here in Cochin to each sing songs in the synagogue, beginning with the eldest and concluding with the youngest. This goes on until nine hours. Afterwards, the women go out to kiss the Torah scrolls, at which time the Hazan ascends the Teivah [platform] to bless them, reciting four times 'Mi she-beirach' corresponding to the four matriarchs" (f.38r.). There follows a unique "Mi she-beirach Sarah ve-Rivkah Rachel ve-Leah, va-Avigail ve-Esther ha-Malkah bath Avichail..." (f.40r.). (Cf. Sassoon Cat., Vol. I, p. 261, no. 123.)

The final page of our prayer book is the circumcision and naming ceremony for a male servant, reflective of the fact that in Colonial India each household had its domestics.

See Ohel Dawid: Descriptive Catalogue of the Hebrew and Samaritan Manuscripts in the Sassoon Library, Vol. I (1932), pp. 257-270; A. Yaari, Hebrew Printing in the East, Part I (1940), pp. 90-94; O. Slapak, The Jews of India: A Story of Three Communities (IMC) (1995), pp. 27-35, 63, 68.

[SEE ILLUSTRATION BELOW]



240 (INDIA). Ketzat Hannah Almarhumah [Story of Hannah and Her Seven Sons]. * Ketzat Yosef ha-Tzadik [Story of Joseph]. Judeo-Arabic manuscript in Indian Baghdadi cursive hand. Colophon reads: "Ha-Tza'ir Yeshayah Ya'akov Aharon. Katavti otho poh Ir Calcutta yom R"CH Elul 5623 ve-nishlamti yom R"CH Cheshvan 5624" [The youth Isaiah Jacob Aaron. I wrote it here in the city of Calcutta on the New Moon of Elul 1863 and completed it on the New Moon of Cheshvan 1864]. ff. 36 + 1 integral blank. Misbound. Brown ink on paper. Contemporary blind-tooled calf. 8vo.

Calcutta, 1863. \$1500-2500

❖ The Story of Joseph enjoyed great popularity throughout the Arabic-speaking Jewish world. David Sassoon points out that the Maghrebi or North African versions differ considerably from the Baghdadi and Indian versions. The Sassoon collection held two Indian manuscripts, one from Poona, 1863. Ketzat Yosef ha-Tzadik was published in Bombay in 1887. Sassoon also possessed three eighteenth-century Indian manuscripts of Ketzat Hannah Al Marhumah [The Story of Hannah and Her Seven Sons]. The latter was first published in Calcutta in 1888.

[See Ohel Dawid: Descriptive Catalogue of the Hebrew and Samaritan Manuscripts in the Sassoon Library, Vol. I (1932), pp.479-481].

241 (ITALY). Federicus Dux Mantuae... concessimus Universitati Hebreorum Mantuae. Latin manuscript, brown ink on vellum. 13 lines of proclamation plus signatures. 13 x 17 inches. Creased. Some light stains. Holes professionally filled. Lower right hand extremity stitched. Entire text intact. Red wax seal with loss. Housed in solander case.

Mantua, 5th September, 1532. **\$10,000-12,000**

• Charter of Privileges granted by Duke Federico of Mantua to the Massari (chief administrative officers of the Jewish Community) concerning the Abattoir of the Jews of Mantua.

"The three massari of the community and three bankers are considered to represent the entire community, and they direct, inter alia, the Jewish slaughterhouse in Mantua and the sale of meat."

See S. Simonsohn, *History of the Jews in the Duchy of Mantua* (1977), pp. 338, 506. See also Simonsohn, *Mantua*, pp. 767-8, Appendix 12 (full text of document).

[SEE ILLUSTRATION RIGHT]



Lot 241

242 (KABBALAH). Vital, Chaim. *Sepher ha-Kavanoth* [Book of Mystical Intentions]. Edited by Ephraim Panicheri. ff. 258. Sephardi cursive script. Broad margins. The letters at the tops of ff.2-14 spell out the name of a former owner, "[Da]vid Lopez Pereira." Lopez-Pereira was a prominent Sephardic family in Amsterdam. A member of the family, Isaac Lopez Pereira published *Berith Yitzchak* (Amsterdam, 1729). 30 lines per page. Black ink on coarse paper. Occasional light stains. Modern red morocco, calf spine labels. Folio. A Hebrew précis by Prof. Avivi accompanies the volume. [Hirschfeld, ms. no. 326; Y. Avivi, *Binyan Ariel* (1987), p. 24].

17th Century. **\$12,000-15,000**

• Most Elegant Manuscript of Lurianic Kabbalah. "It would seem to me that this is the most elegant manuscript I have seen to date." (Prof. Yosef Avivi).

R. Chaim Vital Calabrese (from Calabria, Italy) (1542-1620) was the preeminent disciple of R. Isaac Luria (1534-1572), who founded the so-called School of Lurianic Kabbalah in Safed in the late sixteenth century. Vital, who later relocated to Damascus, was responsible for recording for posterity the authentic teachings of the AR"i (acrostic for "ha-Eluki R. Isaac," the Godly R. Isaac, or "Aschkenazi, R. Isaac"). These sacred manuscripts he kept to himself, not allowing others access. Legend has it that other kabbalists who were eager to avail themselves of the teachings, anxiously awaited the opportunity to surreptitiously copy the manuscripts. The opportunity presented itself during Vital's brief illness, at which time, through the collusion of his brother R. Moses Vital, one hundred scribes pounced upon the manuscripts, each one copying a quota of six leaves. Having finished the transcription of the Lurianic corpus, the master copy was replaced to the Vital home.

That having been accomplished, it next fell to scholars to arrange in some intelligible order the raw material transcribed. Several arrangements by various editors ensued. Our own editor, R. Ephraim Panicheri, a fellow Damascene, produced three works: *Sepher Derushim*, *Sepher Likutim*, and *Sepher Kavanoth*. Our manuscript is Panicheri's *Sepher ha-Kavanoth*.

The actual *Sepher ha-Kavanoth* commences on f.17r. It is preceded by minor *Derushim* [Sermons] edited by Panicheri. The marginal glosses refer to the printed version of *Sepher ha-Kavanoth* (Venice, 1620), which implies someone cross-referenced various motifs found in Panicheri's edition to the printed version (not by Panicheri). The collection is subdivided in two parts: *Kavanoth* for Weekdays and Sabbath (ff.17r.-176v.); *Kavanoth* for Festivals (f.177r.-258r.). See EJ, Vol. XI, cols. 572-578; Vol. XVI, cols. 171-176.

From the Montefiore Collection, London, sold Sotheby's, October 2004, Lot 399.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 242

243 (ISRAEL, LAND OF). PINKAS KOLLEL MARMARUSH [detailed ledger of disbursement of funds received from various cities and sources for families who hailed from this Province of Transylvania now settled in Jerusalem]. Manuscript on paper. 154pages. Clear Ashkenazic script. *Contemporary boards, loose and worn. Tall 8vo.*

(Jerusalem), 1904-1908. **\$1000-1500**

✳ Contains thousands of names and many details concerning important families of Jerusalem and Safed such as R. Yitzchak Hacohen Schwadron, the son of the Maharsham of Berzan and the father of the Maggid of Jerusalem, R. Shalom.

The administration of this Kollel was intimately connected with the Chassidic Hager dynasty of Vishnitz, for example, the inside of the front cover contains a three line formula for the proper style and honorific titles to use when addressing the Rebbe of Vishnitz as well as the President and Treasurer of the Kollel: "Ner Yisrael, Ish Elokim... Butzina Kadisha Chasida Uprisha...Ohev Yisrael Nasi Ve-Amrachel de-kolleleinu..." The final leaves contain information concerning property belonging to, or shared by, the various Kolllels of Bukovina, Lemberg, Vishnitz, Kosiv, Warsaw, etc.

244 (KABBALAH). Goraloth - Urim Ve-Tumim ["The Book of Lots"]. Hebrew manuscript in square script. Brown ink on paper. ff. (9), pp. 72, ff. (6). *Browned and stained in places. Modern blind-tooled morocco boards. 8vo.*

Yemen, 18th Century. **\$4000-6000**

✳ A means of divination upon all the disquietudes of life.

Each page contains 144 squares identified by Hebrew letters, representing a stone of the Urim Ve-Tumim, the heavenly oracle worn by the High Priest in the Temple. Contains instructions as to which day of the month the "goral" will work and a prayer to be recited before using the lots: Proceed by opening a Bible and choosing certain letters, whereupon any number of matters might be resolved; whether to move to a new house, how to conquer enemies, find a wife, sire obedient children, and concerning matters of business, love, old age, sickness, etc.

It seems the book enjoyed great popularity. First printed in Dyhernfurth, Germany at the beginning of the eighteenth century by one "Abraham ben Abraham of Adrianople," it went through several editions including Judeo-German and Judeo-Arabic versions. (There is a three-way disagreement whether the editio princeps is 1700 [Friedberg], 1721 [Ben Ya'akov], or 1728 [Vinograd]. See Vinograd, Dyhernfurth 141.)

Prof. Moshe Hallamish described a similar Yemenite manuscript of Goraloth Urim ve-Tumim in the Manfred Lehmann Collection, while discussing the various recensions of the Introduction (which provides the historical backdrop, however reliable that may be) in both the manuscript and printed versions. See Ohel Hayim, Vol. I [Kabbalistic Manuscripts] (1988), pp. 24-25, 313.

Our Introduction contains several lines lacking in Lehmann Ms. K-11:

"These are the Urim ve-Tumim employed in the Second Temple, composed by the Seventy Sages in the days of King Ptolemy. They wrote them in a large vellum book. In those days, only the privileged few could make use of them; they were not revealed to all of Israel. When the Greek persecution of the Jews began, the Jews were afraid lest they burn the books, so they hid them underground in Alexandria. There they remained for the next forty years until the persecution by Antiochus and his cohorts abated, at which time the books were brought from Alexandria to Eretz Israel. They remained in the common possession until the civil war between Antigonus and Hyrcanus, the two sons of King Alexander, whereupon, the elders of the generation hid the books in a cave in Tiberias. There they lay hidden for the longest time. During the Roman Era, the elders of the generation searched for the books, but were unable to locate them. They declared a fast and prayed until one elderly sage recalled that the books had been hidden in Tiberias. For the next several generations, the books were available for consultation, up until the time of the destruction of the Second Temple. Once again, the elders hid them in Tiberias. This time they remained hidden for 80 (!) years until an earthquake erupted in the Ishmaelite Era, necessitating their use. They were handed down generation after generation, coming into the possession of the Sages of the Talmud, even unto our own day..." (ff. 2r-3r.)

245 (KABBALAH). Seguloth [Miracle Remedies]. * Bound with: Katz, Jacob ben Moses. Minchoth Ya'akov Soleth (Wilhermsdorf, 1725). [Vinograd, Wilhermsdorf 162]. ff.51. Manuscript of Italian cursive hand alternating with square Hebrew characters. ff.43. *Brown ink on paper. Chewed. Later cloth. 8vo.*

Italy, 18th Century. **\$800-1200**

✳ Appropriately enough, our manuscript is bound with the printed work Minchoth Ya'akov Soleth, itself a collection of seguloth or miracle remedies. The kabbalistic incantations, many of which name specific angels, are designed to address a host of issues, ranging from infertility and loveless marriages to pinworms, sciatica and brigandage.

246 (KABBALAH). Seguloth [Book of Charms and Potions]. Hebrew and Judeo-German. Ashkenazic cursive script. Broad margins. ff. (14). *Black ink on paper. Modern half-calf marbled boards. 4to.*

Eastern Europe, 18th Century. **\$2000-3000**

✳ Contains astrological chart to determine compatibility of a male and female, love potions, cures for stroke victims, for kidney stones, to mention only two of the many prescriptions present.

Some of the magic recipes are of a somewhat perverse nature: "To achieve magic whereby women will disrobe themselves and stand before you for your amusement, take the blood of a rabbit, dip in it a candle, and light it in the middle of the house, and you will see wonders".

247 LIPSCHÜTZ, ISRAEL. ("The Tiphereth Yisrael." German Rabbinic scholar. 1782-1860). Eulogy in honor of R. Abraham Kehn, delivered in 1839 and R. Moshe Zanvils in 1846. Autograph manuscript. ff. 5. Hebrew and Judeo-German in cursive script. *Modern boards. 8vo.*

(Danzig), (1846). **\$1500-2000**

248 (LITURGY). Likutei ha-Selichoth ke-Minhag ha-Aschkenazim...be-Yom ha-Kipurim [Select Penitential Prayers for Yom Kippur According to the Aschkenazi rite]. Written by Hillel Segrè. Title in blue and black ink within decorative ruled border. Manuscript in square Italian Hebrew script provided with nikud (vowel points). Colophon reads: "25 Ago 1859". *ff.(17). Sepia ink on paper. Title remargined. Minor stains. Modern beige morocco. 4to.*

Chieri, 25th August 1859. **\$700-1000**

✎ Members of the Segrè Family are mentioned in documentation in Chieri from the mid-16th century onward. They remained the most prominent Jewish family in this small Piedmontese town for centuries, producing several distinguished rabbis. The Jewish community of Chieri numbered no more than 150 members by the mid-19th century, and sometime in the twentieth century ceased to exist altogether. See EJ, Vol. V, col. 422; Vol. XIV, col. 1112.

249 (RABBINICA). Chidushim U'Burim al Hilchoth Pesach. Extensive novellae discoursing upon the laws of Passover: Siman 431-451 of Hilchoth Pesach of the Shulchan Aruch. Square text of Shulchan Aruch surrounded by double-columned cursive text of an anonymous commentray, all accomplished in an elegant Aschenazic hand. *Manuscript on paper. 179 leaves. Modern boards. Lg. folio.*

19th century. **\$3000-4000**

✎ The anonymous author was clearly a first-rate scholar of high calibre. He posts numerous original comments upon the classical studies that focus on the laws of Passover.

[SEE ILLUSTRATION UPPER RIGHT]

250 SCHATZ, BORIS. (Artist and founder of the Bezalel School of Art, 1867-1932).

Four lengthy Autograph Letters (one signed) by Boris Schatz to Ze'ev Raban. All in Yiddish. Each on the letterhead of "The Philadelphia Exhibition Committee of the Bezalel School of Arts and Crafts of Jerusalem."

* I. pp.4. Detailed instructions with sketches of a synagogue commission: stained glass window (vitrage), ornamental table, and suspended Ner Tamid [Eternal Light] lamp.

* II. pp.4. "Our future lies in America." Discusses plans for an annual illustrated journal as a way of boosting the membership of the Bezalel Society, with many other administrative plans and proposals.

* III. pp.4. "We must adapt ourselves to America." Discusses success at propagating the cause of Jewish Art in America. Inroads made in Brooklyn and Cincinnati Museums. Also the successful distribution of Raban's "Shir ha-Shirim."

* IV: pp.2. "My present travel in America will open a new era in the life and work of Bezalel." Also remonstrates with Raban, whom he has left as second-in-command in Jerusalem, to have faith in him and his selfless devotion to the case of Bezalel. Also discusses design of Passover bowl lettered "Chad Gadya" to be given as gift to members of the Bezalel Society.

Philadelphia and Baltimore, c. 1923. **\$7000-9000**

✎ Four highly significant letters written by the Founding-Director of the Bezalel School of Art, to his co-visionary, the talented Zev Raban, wherein, Schatz details his determination to see that the future of Jewish Art - and thus Bezalel, lies with the Jews of America.

251 (SHIVITHI). Pen-and-ink, drawn by Jacob Fanno. Tetragrammaton in center surrounded by four events in the life of the Biblical Jacob: His dream; Tending the sheep of Laban; Wrestling with the Angel; and Pursued by Laban. *Mounted on board. 17 x 19 inches.*

Rome, 1903. **\$4000-5000**

[SEE ILLUSTRATION LOWER RIGHT]

252 (LOEW, BINYAMIN ZEV). Large silver beaker, elaborately chased with repousse medallions, engraved in Hebrew along upper lip: "Kahal P'B." And along base: "LeRav HaGaon R. Binyamin Zev Loew AB" "D Verbau." *Marked. Height 5 inches. Housed in modern fitted box.*

\$15000-20000

✎ Binyamin Zev Loew, known after his seminal work: The Shaarei Torah (1772-1851) was one of the foremost scholars in Hungary. Alongside his father R. Elazar (author of Shemen Rokeach), R. Binyamin Zev played a vigorous role in the fight against religious reform. The present grand beaker was presented to The Shaarei Torah by the leaders of the Pressburg Community in gratitude to the Rabbi for lending his prestige and influence in seeking to prevent the appointment of those who would seek to dilute traditional values and teachings. For the historical context to this event, see M. Glick, Zichron Elazar (Miskolc, 1937) p. 52.

— END OF SALE —



Lot 249



Lot 251

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Signature: _____

[illegible]

8. IN ORDER TO AVOID DELAYS BUYERS ARE ADVISED TO MAKE ARRANGEMENTS BEFORE THE SALE FOR PAYMENT. IF SUCH ARRANGEMENTS ARE NOT MADE, CHECKS WILL BE CLEARED BEFORE PURCHASES ARE RELEASED.

TRADE REFERENCE OR 25% DEPOSIT REQUIRED IF BIDDER IS NOT KNOWN TO KESTENBAUM & COMPANY.

[illegible]

— ADVICE TO PROSPECTIVE PURCHASERS —

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

• • •

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

• • •

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

To discuss a consignment, please contact:

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

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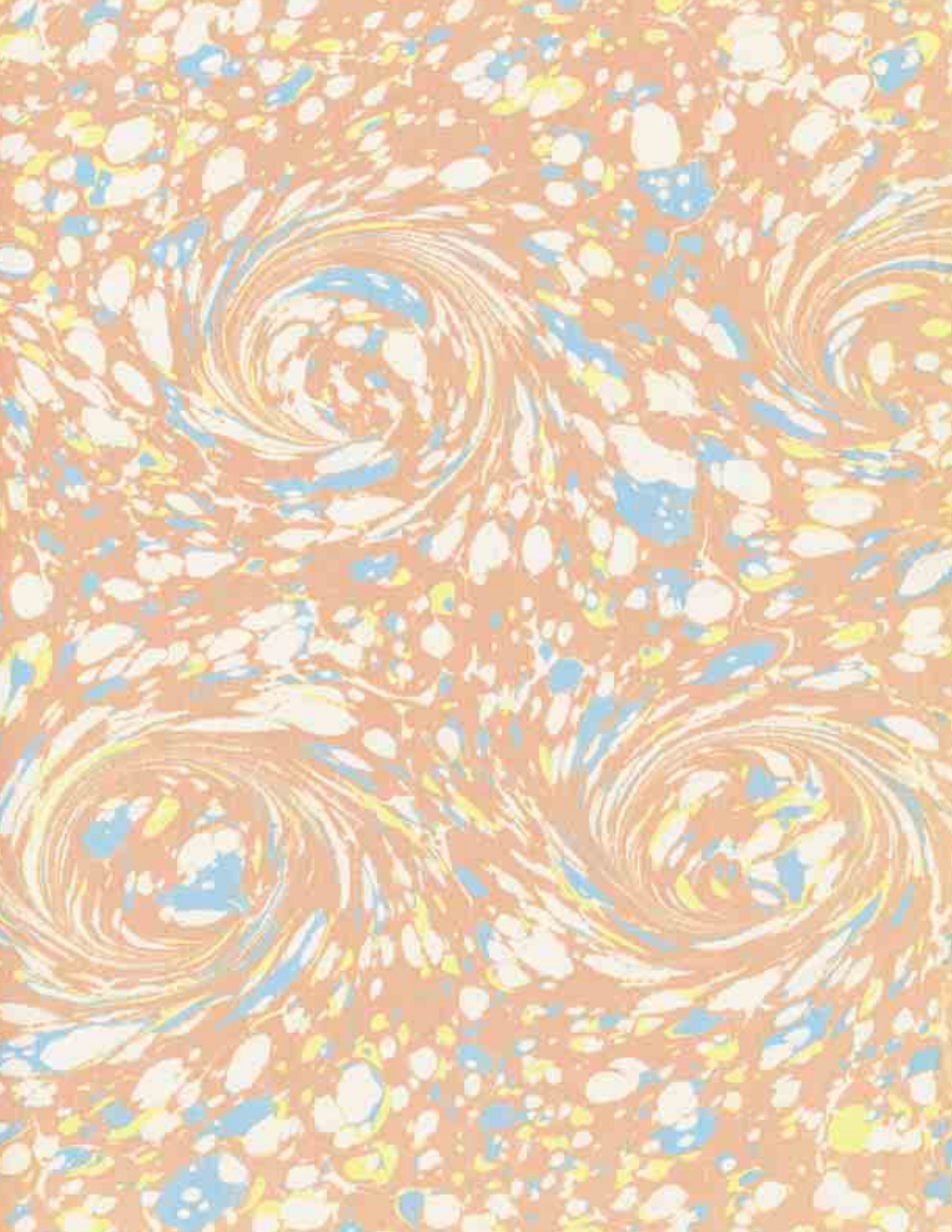
Fall, 2007

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— NOTES —





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