Fine Judaica
Printed Books & Manuscripts

Kestenbaum & Company
Thursday, March 22nd, 2007
Kestenbaum & Company

Auctioneers of Rare Books, Manuscripts and Fine Art
לכומי צדורים
חלה ראשונה הנקראת פנימ
שנ אסור
מלוקסメール מפורח ומפורח קרויי
עלון פא או פא על פא
קרוב עליון וברבר מאור כ Psalm
еспלייה, לאמר דומא, אלא לא קדוש
מאמר ברוך אربح וקריעה בנויה;
ברסמ
באלעזרא

חוה
הריאים

כתחודש יום טוב, והתמה
כי חלה בלתי פנימה, כתות
שליח
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

— — — — —

To be Offered for Sale by Auction,
at 3:00 pm precisely

— — — — —

Viewing Beforehand on:
Sunday 18th March - 10:00 am - 5:00 pm
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)

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

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

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

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

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.

(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 counselor 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, Addkind 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.

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.


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.


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


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 Netherlan'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.


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).
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 Grodzenski of Vilna.

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

An indictment of the actions of the New York City Police Department following anti-Semitic 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 “encouraged” 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.

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.

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]
19 (FRANCO-AMERICAN JUDAICA). Authorization by Citizen Rachel née 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. $3000-1500

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 shochtim 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 shochtim. “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’a 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).


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

A comprehensive presentation of the quotidian laws and lifecycle 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.

22 (ANGLO-JUDAICA). Seder ha-Tephiloth / The Tephilloth, or Daily Prayers according to the Order of the Polish and German Jews, in Hebrew and English; as publicly read in their Synagogues, and Daily Used by all their Families. Faithfully Translated from the Original Hebrew by A. ALEXANDER. SECOND EDITION. Corrected and Revised, with Various Alterations thereupon. LONDON: Printed for the Author, by L. ALEXANDER. A. M. 5548.

Lot 22

London, 1788. $1500-2000

A Rare Edition.
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

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.


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).


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.


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.
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

[AUDIO ILLUSTRATION UPPER RIGHT]

(33) (AUSTRIA). Circulare...Die Ausschreibung der...Judensteuer für das Berwaltungsjahr 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

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.

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.


Basle, Johann Froben: 1536. $5000-7000

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

[BIBLIOGRAPHY LOWER RIGHT]

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]
33 (BIBLE, Hebrew).


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.


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


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; H abermann, Bomberg 192; Darlow & Moule 5093; Adams B-1225].

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

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 del 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. H abermann, Ha-Madpiss Cornelio Adel-Kind u-Beno Daniel (1980) pp. 7-13.


* 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. Yaakov 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 daleth le-Parshath Beshalach, yom tet 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.


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).

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).


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


Leiden, Franciscus Raphelengius: 1595. $3000-4000

Early Dutch Hebrew Psalter.


Hanau, H ans Jacob H enna: 1610. $3000-4000

Rare. The JNUL possesses only an incomplete copy of this Bible.
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. 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 rebacked. 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 set, 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 Malmö, 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.


[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


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]


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. $3000-1500

- Original uncut sheet for what would have been a pocket-size Esther for Purim. Includes relevant blessing and customs. Unrecorded in all bibliographies.
Lot 44


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]


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.

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

[SEE ILLUSTRATION UPPER LEFT]


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

[SEE ILLUSTRATION LOWER LEFT]


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

[SEE ILLUSTRATION BELOW]


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

[SEE ILLUSTRATION BELOW]
50 (BIBLIOGRAPHY). Otzroth 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 Bücher, Handschriften...Portraits etc. With a facsimile of a 12th-13th century manuscript Machzor on vellum, pp. 380. Some browning. Contemporary marbled endpapers and boards. 8vo.

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


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

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


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.


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 ILLUSTRATION ABOVE]


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

[SEE ILLUSTRATION LEFT]
Lot 56


Lot 57


**Lot 58.** 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 Loew, the MHaRa”L of Prague.

**Lot 58.** Rare First edition of Rabbinic work by disciple of R. Israel Baal Shem Tov.

R. Meir Margoliuth died April 24, 1790 at Ostraha (Ostrog), Volhynia. Previously, he served as Rabbi of the Lemberg district for forty years. Margoliuth was the greatest Talmudic authority of the time to confess discipleship to Rabbi Israel Baal 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.

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 Berditchev 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'ali Shem, founder of East European Chassidism. On f.14v the author cites R. Mendel Premishlaner, one of the early Chasidic masters.


[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 PRINCEPS 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 works 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]
**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 “Kavanath 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] t[zaddik] 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.


(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.


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.

(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. $3000-1500

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 responsa 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.
65 (CHASSIDISM). Written by R. Shimon Shlomo Wertheim, the Rabbi of Bender, a Printed Wedding Invitation to the Marriage of his son Joseph, 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. Joseph 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 grandmaster Akiva Rubinstein is said to have gained the rudiments of chess from this book.

[SEE ILLUSTRATION UPPER RIGHT]


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.

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 Hatehesuvah 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 Tzavah 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]


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 Haphtaroth of Consolation), thereafter, he states, if this initial offering is received well, he will publish two faciles each week until the entire book is completed.

The work did indeed gain popularity and the complete edition, including the first part, on the Haphtaroth 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. Unkown to Vinograd who lists only the complete edition with a different pagination.

[SEE ILLUSTRATION MIDDLE LEFT]

72 **(FINANCE). HORBITZ, 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’asihoth me-ha-Midrashoth ve-ha-Agadoth. Title within typographic border. Separate title page for Ma’asih shel Yerushalmi (Rabbi Abraham Maimonides) u-Ma’asih 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]
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-Provencal patois to their characteristic synagogal architecture, from their pronunciation of Hebrew to their folklore, from their calligraphy to their cuisine. Above all, as was natural, they evolved their own rite of prayers—the former Provencal rite, embellished with local peculiarities, prayers to suit local conditions, and hymns by local poets.” (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 Provencal families, whose sons over subsequent generations excelled in a multitude of disciplines across a wide stage.


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


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

The last three leaves include various piyyutim (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.
76 (FRENCH JUDAICA). (Liturgy). Vidal, Isaiah and Ventura, Mordechai, eds. Seder ha-Kunteres...ke-Minhang Kehiloth ha-Kodesh she-bi-Mezhoz 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).


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.


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 Piyutim 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 E, 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.

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


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

A Unique Collection of Selichoth Prayers.


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 J.E., Vol. VIII, p.522.


[SEE ILLUSTRATION RIGHT]
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 Tippesch, 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 plate 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 Reichsthaler.
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.
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 Hirshel.


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 Eybeschutz (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 Serphardic 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.


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.


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.


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


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


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 Haggadah (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]
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. Somewhat browned. 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.


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, Salonica 266; Yaari 131; Yudlov 206].

Salonika, Bezalel Halevi: 1749. $3000-4000


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 Metz'ah (Constantinople, 1755); as well as a collection of responsa “Ein Mishpat” (Constantinople, 1770) and a collection of sermons “Einoth Mayim” (Salonika, 1811). The latter two works were published posthumously. See A. Yaari, Shluchei Eretz Israel (1977), pp. 438-440.

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 newly 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.

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 (Yudlov806).

[SEE ILLUSTRATION LEFT]


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.
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 Sakaram 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.

96 (HAGADAH). SEYPPEL, 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-cover 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.

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

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]

Lot 99


- 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]

Lot 100


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]

Lot 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.

Frankfurt a/Main, 1971. $1000-1500

103 (HAGADAH). Agam, Yaacov. The Passover Hagadah. 58 full color silkscreen plates. EACH PLATE SIGNED BY AGAM. Blue morroco 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]

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. 201-2, 246-48.


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.


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.

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”) quotes Halevi’s work in Tzophnath Pane’ach and refers to him as his “colleague in Torah and Mitzvot”.

[SEE ILLUSTRATION LOWER LEFT]


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


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]


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

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 Pisty, 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.


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.


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]


Lyck-Manz, 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]
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 scarce Indian text.

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 IV, 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.
118 

Cracow, Isaac Prostitz: 1596. $400-600

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


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 ngeged kol Israel me-ha-tikunim he-chadashim...asher na'asu ba-yamim ha-eleh [Report to the entire People of Israel regarding the recent improvements in the Sephardic Kollel 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, Chasidic leaders and scholars, who, despite their oftentime 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 Tzettelbaum of Krula (later of Satmar), as well as Jacob Rosenheim, Chaim Nachman Bialik, and others.


Jerusalem, (Joel Moses Solomon): 1869. $400-600

Introductory letter by Rabbi Abraham Isaac Hakohen Kook of Jaffa, addressed to the Jews of the Diaspora, emphasizing 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.


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.


求职者 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.


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).


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.
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.

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.

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.

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.

Amsterdam, Pierre Mortier: 1700. $700-1000

[SEE ILLUSTRATION UPPER LEFT]


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

In Igereth ha-Shabbath 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, Wilhemsdorf 76].

Wilhemsdorf, Hirsch ben Hayim of Fürth: 1717. $500-700

The author, Benjamin Beinish Hakohen of Krotoschin, acquired a reputation as a Ba'ali-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 Respona Panim Mei'roth, 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'ali Hashem: The Besht-Magic, Mysticism, Leadership (2000), pp. 35-41.

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 Eyebeshneutz 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.


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, rubber. Folio. [Vinograd, Italy 5; Goff 67; Goldstein 76; Offenberg 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. Offenberg noted the peculiarity of the typeface, "The same type is not used in any other known Hebrew incunable" (Offenberg, 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. Offenberg 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" (Offenberg, p. 96).


[SEE ILLUSTRATION LOWER RIGHT]

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.


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


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 ZaTZa"L, the Chief Rabbi of Amsterdam’s Aschenkenai 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 Parafraías 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.

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. 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 guidebook to the circumcision ceremony.


Composed entirely in Spanish, an early liturgical publication for Marrano Jews whose turbulent history resulted in a loss of familiarity with the Hebrew language.
Lot 142


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

$ Rare. JNUL’s copy is in photostat only.

Lot 143


Amsterdam, Naphthali Herz Levi Rophe: 1726. $200-300

$ The translation of the Haphtaroth of Tish’ah be-Av into Spanish, is non-literal and highly poetic.

Lot 144


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

$ Contains a lengthy approbation from R. Tzvi Ashkenazi, 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 145

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 Shacharit), including Megillah Esther (with Tikun Sophrim) and Krovetz. Edited with a commentary on the Krovetz by Moshe Bidingen.

> 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.** (RaMCh’a’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 RaMCh’a’L (1997) pp. 208-33.

149 **LUZZATTO, MOSES CHAIM.** (RaMCh’a’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.


> 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

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


MOELLIN, JACOB BEN MOSES HALEVI. Sepher MahAR'I'L [customs for the entire year according to Ashkenazi rite]. FIRST EDITION. Title letters within flouriated 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. Sabbioneta, Tobias Foa: 1556. $5000-7000


The Mordechai is a great repository of Ashkenazi 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 Hagadoth Maimoniyoth, an Ashkenazi 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 Rinderfelsh Massacres in Nuremberg. (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.
Lot 157

157 MOSES BEN NACHMAN (NACHMANIDES / RaMBa"N). 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)].

(Constatinople), (1519). $15,000-20,000

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]


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 Chezkath 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; M elman 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.29.r.). 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 verse 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'umah ("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.2v., while the main body, "Basar ne'echal be-shalosh derachim..." commences only on f.2v.

NAVARRA, MENACHEM. Yemei Temimim [eulogy for Rabbi Raphael Nathan Pincherle of Verona, and his son, the kabbalist Chezkiah 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," JOR, (N.S.), Vol. XV (1925); reprinted in Roth, Gleanings (1967), pp. 200-239.

[NEXT ILLUSTRATION UPPER LEFT]


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.”


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

[SEE ILLUSTRATION UPPER MIDDLE]


Cracow, (Isaac Prostzit): 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, strangely enough, such teachings are ascribed to him.” See M. Waxman, Vol. I, pp.382-3.
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-Elvri Be-Cremona, pp. 111-114.

[SEE ILLUSTRATION OPPOSITE RIGHT]


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’arechet 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


166 (PRESSBURG YESHIVA). Original photograph of “Magidei Chevrath 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 (Vilna1882-98) 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

Lot 168

168 (RASHI. Commentaries to...) Peirushim le-Rashi ZatzaL [Supercommentaries to Rashi’s Commentary on the Pentateuch by: R. Samuel Almosino, R. Jacob Canizal, R. Aaron ben Gerson Aboulabi (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 ZatzaL”. 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 Canizel was not printed by 1525 as some bibliographers assume (e.g. Vinograd), but rather, 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 Canizel. See Y. Rikkind, Alexander Marx Jubilee Volume (Hebrew) (1950), pp. 409-410. The pagination of this volume is similar to Variant One (JTSAL) described by Rikkind. 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 finite points of Rashi’s Commentary.

[SEE ILLUSTRATION ABOVE]

- Rabbi M.N. Jerusalimski (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.


- 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 Ashkenazic 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.

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 dosing page laid down, few light stains. Floral andpapers. Later half-calf boards, spine gold-stamped. 4to. [Adams R-380; Benj 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 ILLUSTRATION UPPER LEFT]

Utrecht, Guillemi Broedelet: 1716. $500-700

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.


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

Warsaw, 1904. $600-900

A 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 inset 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.

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

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 “chavrutha” (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.

**175 SCIOPPIUS, GASPAR (SCHOPPE, CASPAR).** Ecclesiasticus Auctoriitati...Jacobi...Magnae Brittanitiae 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.


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) Orobo de Castro (1620-387), 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 Orobo de Castro. Arias also worked in close friendship with the poet and historian Daniel Levi (Miguel) de Barrios.

Two rare Portuguese sermons by Rabbi Daniel Bellilhos, 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 Bellilhos 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. Bellilhos 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 Bellilhos in his Triumpho del Gobierno Popular and provided it with a Spanish translation. A more voluminous poetical work by Bellilhos, describing the life of Adam in Paradise, is reputed to be extant in manuscript.

Bellilhos 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 judeus portugueses e espanhóis 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.

178 (SEPHARDICA). Consulta feita aos muy eminentes Hahamim de Amsterdam & Venae. & seu parecer & 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. Brownd. Contemporary marbled wrappers. 12mo. [Not in Kayserling; Mendes dos Remedios (1911), n. 144; Da Silva Rosa (1933), n. 32; Den Boer (Spanish and Portuguese Printing. 2004), n. 813].


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 Aylion, Solomon ben Yeshai 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 MIDDLE RIGHT]

* Together With: Copia da resoluçao tomada pellos ssres. thezoureiros e administradores da santa companhia de Dottar orphas e donzellas [...] para fazer algumas reformas e redresos nos Artigos dos Ascamot do anno 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: Copia da resoluçao [...] para fazer algumas reformas, e redressos nos Artigos das Ascamot do Ao 5516, e na Supleçao 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 rebacked. 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


Amsterdam, Gerhard Johan Janson and Israel Mondovy: 1771. $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]*

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.

182 SEPER YETZIRAH. [on cosmogony]. Anonymous (Attributed to Abraham the Patriach). With four commentaries attributed to Rabad, Ramban, Saadyah 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).


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 Ashkenazic. Thus, kamatz is transliterated “a” rather than “o”.

[SEE ILLUSTRATION UPPER RIGHT]


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; Offenberg 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 Offenberg, only three fragments exist of this incunable. 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.

Lot 186


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.)


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’amor al hadpasath ha-Talmud, p. 41).

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

Rabbinovicz 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'amal 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; Rabbinovitz, Talmud pp. 85-91].

Lublin, Tzi 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. Rabbinovitz (Ma'amal 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]


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. [Rabbinovitz 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 Karslruhe (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.


Warsaw, W.J. Lebenssohn: 1845. $350-500
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.
Lot 194


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 M.s. 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, Maheberot Ithi’el be-tirkum Rabbi Yehudah Alharizi, (Y. Perets 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 HaTzidonii.”

[SEE ILLUSTRATION UPPER LEFT]

Lot 195

**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


[SEE ILLUSTRATION UPPER RIGHT]

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.


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’amor 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.

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, Vicenzo 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.
פרשת חידש

ויבם שבעה בעיות בחכמה. גם עוזי)
ולא שיערה הקבלה. (ותם של)
_now
בכורות משבט צ' (ותם של)
וכנוב עירוגין. (ותם של)
ונאכתי פועה. (ותם של)
עכן מקבוד ה"כ".
רמא

ינו פון, ח中华文化. (ותם של)
דר איה ה"כ". (ותם של)
ודר הנני' המה ה"כ". (ותם של)
ודר הנני' המה ה"כ". (ותם של)
ודר הנני' המה ה"כ". (ותם של)
ודר הנני' המה ה"כ". (ותם של)
ודר הנני' המה ה"כ". (ותם של)
ודר הנני' המה ה"כ". (ותם של)
ודר הנני' המה ה"כ". (ותם של)
ודר הנני' המה ה"כ". (ותם של)
ודר הנני' המה ה"כ". (ותם של)
ודר הנני' המה ה"כ". (ותם של)
ודר הנני' המה ה"כ". (ותם של)
ודר הנני' המה ה"כ". (ותם של)
ודר הנני' המה ה"כ". (ותם של)
ודר הנני' המה ה"כ". (ותם של)
ודר הנני' המה ה"כ". (ותם של)
ודר הנני' המה ה"כ". (ותם של)
ודר הנני' המה ה"כ". (ותם של)
ודר הנני' המה ה"כ". (ותם של)
ודר הנני' המה ה"כ". (ותם של)
ודר הנני' המה ה"כ". (ותם של)
ודר הנני' המה ה"כ". (ותם של)
ודр

הענין ארץ

אשתר כדי איך ותע请联系. (ותם של)
בכורות גם ביוו ביוו עשים בשתי. (ותם של)
הענין ארץ. (ותם של)

Lot 199

64
TYRNAU, ISAAC. Minhagim [Customs of Ashkenazic 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 Ashkenazic 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 composers 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 "zetzer," typesetter) of our own volume was just such a German Jew, "Reuben bar Elyakum 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]

201 (WORLD WAR ONE). Prayer books issued for Jewish Military Service-Men during World War One:
* Henriques, B.L.Q. Prayers for Trench and Base. London, 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

203 WORMS, AARON OF METZ. Meorei Or - Be’er Sheva [novellae on Tractates Berachoth, Shabbath and Eiruvin]. 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)]. 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 Meore 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 VeFalmido Elyakim Carmoly, in: Aresheth Vol. II, pp. 190-98. Metz, 1819. $500-700

204 ZEV WOLF B. YEHUDAH of Rozenoi. Gephen 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]. 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. $400-600


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).
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.

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 Geschichtsletteratur 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).
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 Czortkov, 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.

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.

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


Rare and important pamphlet pertaining to the early history of the Bezalel Art School in Jerusalem and it's commercial activities.


An early appreciation of Chagall.

Group of three volumes:


v.p., vd.. $120-180

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.


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. [Bezalel 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].


[SEE ILLUSTRATION LOWER RIGHT]


ONE OF 500 LIMITED COPIES PRINTED ON JAPON PAPER AND SPECIALLY BOUND. THIS COPY SIGNED BY RABAN IN HEBREW AND ENGLISH ON HALFTITLE.

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 extremeties. 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]

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 HALFTITLE.

This copy numbered "62" and signed by Raban in Hebrew and English on half-title.

New York, v.d. $600-900

[SEE ILLUSTRATION LOWER RIGHT]

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 Illustration Upper Right]


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, maigres 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).

[See Illustration Lower Left]


Berlin, Hans Heinrich Tillgner Verlag: 1922. $500-700

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 copv, 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


Paris, H. Piazza: 1926. $600-800

231 ZUCKERMAN, BEN-ZION. Künstlerischer 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]

- Rare Turin imprint not found in any bibliographic works consulted. This copy, uncut and original publisher’s wrappers.

[SEE ILLUSTRATION UPPER LEFT]


- 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 ILLUSTRATION MIDDLE LEFT]

235 (DUTCH JUDAICA). David Franco Mendes. “Ben ish peneh elai 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 peruke, holding hat in hand, with the anomaly that at the waist his body is severed in two.


[SEE ILLUSTRATION LOWER LEFT]
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.


f.36v.: - Interpretation of TB, Chulin 91a, “Amar R. Yosé be-Rabbi Chanina, mai di-khethiv...zeh gid ha-nasheh, she-pashat isuro be-chol Yisrael, etc.”

ff. 37-39: Discourse delivered on Yahzeit 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-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.


Hamburg, 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 Leipnick, son of Rabbi Akiva Eiger “the Elder” (1722-1758), author “Mishnath de-Rabbi Akiva” and a native of Halberstadt. R. Akiva Eiger seved 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.

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 also 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 Doroth Ha-Riishonim. 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.

$200-300

Halevy, Yitzchak Isaac. (1847-1914). Author of Doroth 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
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-Kehal 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-rachmetheh].” 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 rightous] (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 Telvah [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.


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.


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.”


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-Eloki 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. XII, cols. 171-176.

From the Montefiore Collection, London, sold Sotheby’s, October 2004, Lot 399.

See Illustration}
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. 154 pages. Clear Ashkenazic script. Contemporary boards, loose and worn. Tall 8vo.

- Contains thousands of names and many details concerning important families of Jerusalem and Safed such as R. Yitzchak Ha' Cohen 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 Chasidic 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... Buzina Kadisha Chasida Uprisha...Ohev Yisrael Nasi Ve-Amrachel de-kolleleinu..." The final leaves contain information concerning property belonging to, or shared by the various Kollels of Bukovina, Lemberg, Vishnitz, Kozlu, Warsaw, etc.


- 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 when 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.)


- Appropriately enough, our manuscript is bound with the printed work Minchoth Ya'akov Soleth, itself a collection of seguloh 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.


- Contains astrological chart to determine compatibility of a man 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'.


(Danzig), (1846). $1500-2000

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.


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 LEFT]

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.”

2. 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.
3. 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.”
4. 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.

[SEE ILLUSTRATION LOWER LEFT]

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**


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

1. All property is sold “as is,” and any representation or statement in the auction catalogue or elsewhere as to authorship, attribution, origin, date, age, provenance, condition or estimated selling price is a statement of opinion only. All interested parties should exercise their own judgement as to such matters. Kestenbaum & Company shall not bear responsibility for the correctness of such opinions.

2. Notwithstanding the previous condition, property may be returned by the purchaser should such property prove to be defective, incomplete or not genuine (provided such defects are not indicated in the catalogue or at the sale). Written notice of the cause for return must be received by Kestenbaum & Company within fourteen (14) days from the date of the sale of the property, and the property must be returned to Kestenbaum & Company in the same condition as it was at the time of sale. Any lot containing three or more items will be sold “as is” and is not subject to return.

3. The highest bidder acknowledged by the Auctioneer shall be the buyer. The Auctioneer has the right to reject any bid and to advance the bidding at his absolute discretion and, in the event of any dispute between bidders, to determine the successful bidder or to reoffer and resell the article in dispute. Should there be any dispute after the sale, the Auctioneer’s record of final sale shall be conclusive. On the fall of the Auctioneer’s hammer, title to the offered lot shall pass to the buyer, who shall forthwith assume full risk and responsibility for the lot and may be required to sign confirmation of purchase, supply his/ her name and address and pay the full purchase price or any part thereof. If the buyer fails to comply with any such requirement, the lot may at the Auctioneer’s discretion, be put up again and sold.

4. Kestenbaum & Company reserves the absolute right to withdraw any property at any time before its actual final sale.

5. All lots in this catalogue are subject to a reserve, which is the confidential minimum price acceptable to the Consignor. No reserve will exceed the low presale estimate stated in the catalogue.

6. The purchase price paid by the purchaser shall be the sum of the final bid and a buyer’s premium of 18% of the first $100,000 of the final bid on each lot, and 12% of the final bid price above $100,000, plus all applicable sales tax.

7. All property must be paid for and removed from our premises by the purchaser at his expense not later than ten days following its sale. If not so removed, storage charges may be charged of $5.00 per lot per day. In addition, a late charge of 1½% per month of the total purchase price may be imposed if payment is not made.

8. Kestenbaum & Company accepts no responsibility for errors relating to the execution of commission bids.

9. Kestenbaum & Company is not responsible for unsold lots left on our premises 90 days from their date of sale.
I desire to place the following bid(s) toward Kestenbaum & Company Auction Sale Number Thirty Six, Fine Judaica, to be held March 22nd, 2007. These bids are made subject to the Conditions of Sale and Advice to Prospective Purchasers printed in the catalogue. I understand that if my bid is successful a premium of 18% will be added to the hammer price.

Name:
Address:

Telephone Number:
Signature:

<table>
<thead>
<tr>
<th>LOT NUMBER</th>
<th>FIRST WORD</th>
<th>$Bid (Excluding Premium)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*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.*
<table>
<thead>
<tr>
<th>LOT NUMBER</th>
<th>FIRST WORD</th>
<th>$Bid (Excluding Premium)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
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
רשימה של הספרים העבריים על פי א"ב

ALCHEMY, ויתניאו, שלד, 154
אלף ב',ıklıervo, לוב, תכיניב, 59
חבר, חסן ב', חייא, ליכף, תר"ס
חבר, חסן ב', חייא, ליכף, תר"ס

123
123
133
130
134
197
134
104
4
72
167
228
3
83
73
174
106
128
129
127
105
רשימה של הספרים העבריים על פי א"ב עם המספרים שבקטלוג

2

ול浊 Axios, אליעזר ב. יהודה מורפיזיא, ו ''), שמעך, 70

יימ תימיים, מנחת גויח, וניסינו, תקינו, 160

וירעת פלחה, בדארעפיים, תשחי, 110

כ, כ", אייל, (ר"ז), 137

בת桁, לנדור, תקינו, 23

לב טובי, צחק, ב. אליך, אמסטרדם, תשוי, 117

לולי, (בליל, מוקד, דפוס), תשוד, 209

למה, לה, שמות ו. ד. ציוה, אמסטרדם, תש"י, 69

לבוב אודקניק, מוחי, צחק ביניימ, משה ומחלשaunch ב, אתונה, תקניא, 85

لكחיה, אמסר (תנ"הו), וקניא, דמליא, סלואנט, תשכ"ו, תקינו, 60

לקסן, מקה, חנוך, מברסל, (לוסב), תקינו, 62

לשם, להב, משה, צחק, אוצר, מתו, תשכ"ו, בר, תבי, 149

לפעון עיגה, מנחת גויח, בדארעפיים, משה ומחלשaunch ב, אתונה, תקניא, 61

מאור, אחזר, מגדיר, (_BROWSER), תקינו, 203

מאור, בני, צחק, מבל zend, פולאנס, תפיניא, 58

מגדל, עלא, עב, אחזר, מגדיר, וו, תשכ"ו, תקינו, 88

מדינת מצרים, ו. ד. ציוה, ו. ד. ציוה, תשכ"ו, 206

מדרש ת↙מאר עם, שב, וו, תשכ"ו, תקינו, 152

מדרש, יעקב, פוליאן, שטיח, 155

מדועה, רודר תכל, שחר על, ו. ד. ציוה, תרכ"ט, 119

מדיטה (בר), צחק, שומרא בורדה, וו, תשכ"ו, תרמיה, 153

מדינת התשובה או, דלקת, קור, המ, א, מזר, ו. ד. ציוה, תרכ"ט, 150

מלמות, אמטי, וחניכי, אמסטרדם, ת"ה, 198

מדרש, בנארкар, שולקרי, פ"ר, 194

מסכת, בא, מנזר, ו. ד. ציוה, ר"פ, 187

מסכת, בר, עלא, מגדיר, ו. ד. ציוה, 191

מסכת, בר, עלא, מגדיר, ו. ד. ציוה, 193

מסכת, ו. ד. ציוה, ר"פ, 186

מסכת, ו. ד. ציוה, ר"פ, 188

מסכת, ו. ד. ציוה, ר"פ, 185

מסכת, ו. ד. ציוה, ר"פ, 189

מסכת, וה, לבל, ש"ע, 192

מסכת, וה, לבל, וה, וה, וה, 192

מסכת, וה, לבל, וה, וה, וה, 148

מסכת, וה, לבל, וה, וה, וה, וה, 1

מסכת, וה, לבל, וה, וה, וה, וה, 165

מסכת, וה, לבל, וה, וה, וה, וה, 164

מסכת, וה, לבל, וה, וה, וה, וה, 15

מסכת, וה, לבל, וה, וה, וה, וה, 196

מסכת, וה, לבל, וה, וה, וה, וה, 196
רשימה של הספרים העבריים על פי א"ב עם המספרים שבקטלוג

| סדר הדורות, יוחנן היילפרין, קרלסון, תלמודים | 107 |
| סדרה ויזניציה, הנ développe, מנטו | 126 |
| סדרה והניהמה, מנטו | 141 |
| הספר וה, דוד צדיק, מנטו, תפ"ס | 158 |
| סופי בעל פרדס, ר' משכסוף | 204 |
| הספר יוזף, אבראר ז bach, קרמנשטיין | 182 |
| הספר קִנּוֹל, קִנּוֹל, [בֵּעָר ר' פְּרְפִּי'א] | 168 |
| עִנִּי עַקְבּ (ת"ה חַכּוֹם) | 190 |
| עִקְרִים, יִשָּׁב אֱלֵב, וּניִנְצִיאָה | 2 |
| עַמְדוּד הַגָּלה (סְמִיק') | 118 |
| עַמְדוּד הַגָּלה, עם הָמַיָּר, קרְאנֶק, שְׁנֵי | 27 |
| פוֹנַקְסַ הַאֶחְיָתָא, בָּלִי מַקובּ דַפוֹס, (בָּעַדְרָו הַיְּרָח) | 18 |
| פוֹרְקִי, וּניִנְצִיאָה, שְׁנֵי | 195 |
| פוּרְקִי, מַנוּס פְּטָנִי, קְרֶמַנְשָׁטִיו, שְׁכִין | 194 |
| פוּרְקִי, מַנוּס פְּטָנִי, קְרֶמַנְשָׁטִיו, שְׁכִין | 138 |
| פוּרְקִי, מַנוּס פְּטָנִי, קְרֶמַנְשָׁטִיו, שְׁכִין | 231 |
| פוּרְקִי, מַנוּס פְּטָנִי, קְרֶמַנְשָׁטִיו, שְׁכִין | 170 |
| פוּרְקִי, מַנוּס פְּטָנִי, קְרֶמַנְשָׁטִיו, שְׁכִין | 159 |
| פוּרְקִי, מַנוּס פְּטָנִי, קְרֶמַנְשָׁטִיו, שְׁכִין | 67 |
| פוּרְקִי, מַנוּס פְּטָנִי, קְרֶמַנְשָׁטִיו, שְׁכִין | 156 |
| פוּרְקִי, מַנוּס פְּטָנִי, קְרֶמַנְשָׁטִיו, שְׁכִין | 169 |
| פוּרְקִי, מַנוּס פְּטָנִי, קְרֶמַנְשָׁטִיו, שְׁכִין | 147 |
| פוּרְקִי, מַנוּס פְּטָנִי, קְרֶמַנְשָׁטִיו, שְׁכִין | 215 |
| פוּרְקִי, מַנוּס פְּטָנִי, קְרֶמַנְשָׁטִיו, שְׁכִין | 20 |
| פוּרְקִי, מַנוּס פְּטָנִי, קְרֶמַנְשָׁטִיו, שְׁכִין | 13 |
| פוּרְקִי, מַנוּס פְּטָנִי, קְרֶמַנְשָׁטִיו, שְׁכִין | 116 |
| פוּרְקִי, מַנוּס פְּטָנִי, קְרֶמַנְשָׁטִיו, שְׁכִין | 66 |
| פוּרְקִי, מַנוּס פְּטָנִי, קְרֶמַנְשָׁטִיו, שְׁכִין | 225 |
| פוּרְקִי, מַנוּס פְּטָנִי, קְרֶמַנְשָׁטִיו, שְׁכִין | 140 |
| פוּרְקִי, מַנוּס פְּטָנִי, קְרֶמַנְשָׁטִיו, שְׁכִין | 132 |
| פוּרְקִי, מַנוּס פְּטָנִי, קְרֶמַנְשָׁטִיו, שְׁכִין | 135 |
| פוּרְקִי, מַנוּס פְּטָנִי, קְרֶמַנְשָׁטִיו, שְׁכִין | 113 |
| פוּרְקִי, מַנוּס פְּטָנִי, קְרֶמַנְשָׁטִיו, שְׁכִין | 64 |
| פוּרְקִי, מַנוּס פְּטָנִי, קְרֶמַנְשָׁטִיו, שְׁכִין | 201 |
| פוּרְקִי, מַנוּס פְּטָנִי, קְרֶמַנְשָׁטִיו, שְׁכִין | 29 |
| פוּרְקִי, מַנוּס פְּטָנִי, קְרֶמַנְשָׁטִיו, שְׁכִין | 63 |
רשימה של הספרים העבריים על פי א"ב עם המספרים שבклиולוג

תלעת עקיב, מאיר אבנ גבר, קושטא, שאיב 714
tורת האדם, רמי', (קושטא), (рюיסי) 157
tפלת הדרך, והילרמשורק, תפ"ב 205
tכון חדוק', אברーム שילצ', פראג, שתיז 57
tכון אחד, משה ברגנשטיין, פראג, שתיז 57
Aix: 80
Altona: 20, 85
Amsterdam: 1, 5, 41, 42, 43, 51, 69, 74, 75, 76, 77, 83, 89, 113, 117, 131, 132, 140, 142, 144, 145, 148, 151, 11, 170, 176, 177, 178, 179, 180, 181, 198
Avignon: 78, 79
Basle: 31, 147, 158
Bergen-Belsen: 111
Berlin: 86, 87, 191, 211, 214, 215, 223, 225, 227, 228
Budapest: 110
Calcutta: 240
Cambridge: 120
Chicago: 15
Chieri: 248
Cincinnati: 11, 12
Constantinople: 114, 157, 159, 168, 204
Cracow: 118, 156, 162
Cremona: 199
Debrecen: 48
Dessau: 143
Dusseldorf: 96
Ferrara: 125, 165
Frankfurt a/Main: 102, 105, 108, 109, 135, 218, 219
Guadalajara: 185
Hagenau: 172
Hamburg: 36, 50, 271
Hanau: 38, 130
Hannover: 94, 136
Hartberg: 175
Hrubesowa: 190
Italy: 137
Izmir: 90
Jaffa: 138
Jerusalem: 13, 53, 93, 99, 101, 119, 121, 150, 210, 217, 229, 241
Jessnitz: 205
Karlsruhe: 107
Kopyst: 201
Krotoschin: 123
Leiden: 37
Leipzig: 47, 55
Lemberg: 59, 62
London: 6, 21, 22, 23, 40, 103, 112, 123A, 221
Lublin: 189
Lyck: 115, 123
Mantua: 124, 126, 141, 149, 164, 182
Medzhiboiz: 63
Metz: 92, 146, 203
Mohilev: 64
Munich: 212
New York: 10, 14, 16, 17, 19, 52, 200, 224
Nurnberg: 26
Odessa: 65
Paris: 25, 32, 34, 35, 36, 39, 81, 222, 226, 229, 230
Pesaro: 183
Philadelphia: 7, 8, 9
Polonnoye: 58
Poona: 95, 116
Porto: 97
Prague: 57, 106
Reggio: 67
Riva di Trento: 163
Roedelheim: 56
Sabbionetta: 155
Safed: 122
Salonika: 30, 91, 194
Slavuta: 60, 61
Stockholm: 184
Sulzbach: 4
Szinvavralja: 193
Tel Aviv: 100
The Hague: 49
Thorn: 123
Turin: 232
Uffenheim: 84
Utrecht: 171
Verona: 73
Vienna: 28, 44, 207, 216
Vilna: 45, 66, 68, 88, 152, 153, 167, 197, 208, 231
Warsaw: 72, 139, 173, 192, 206
Wilhermsdorf: 133, 205
Zhitomir: 46
— ANNOUNCING OUR FORTHCOMING JUDAICA SALES —

June, 2007

Fall, 2007

— Sale dates subject to change —

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

Auctioneers of Rare Books, Manuscripts and Fine Art

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