

FINE JUDAICA

.....
PRINTED BOOKS, MANUSCRIPTS, AUTOGRAPH LETTERS,
GRAPHIC & CEREMONIAL ART



KESTENBAUM & COMPANY
TUESDAY, JUNE 26TH, 2007



KESTENBAUM & COMPANY

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



Lot 86

Catalogue of

FINE JUDAICA

.....

PRINTED BOOKS, MANUSCRIPTS,
AUTOGRAPH LETTERS, GRAPHIC AND CEREMONIAL ART

Featuring:

A Magnificent Hebrew Illuminated Prayer Book on Vellum. Holland, 1795

El Lissitzky's Chad Gadya, 1919

The Szyk Hagadah on Vellum, 1940

An Autograph Letter Signed by Hanna Szenes

Important Collection of Zionistica

A Collection of Early Printed Hebrew Bibles

From the Libraries of:

The Late Prof. Abraham I. Katsh;

The Late Leyzer Ran;

The Estates of Reisa & Ilya Schor;

Elias Pinkas Hepner of Leipzig (1876 - 1938)

and others

To be Offered for Sale by Auction,
Tuesday, 26th June, 2007, at 3:00 pm precisely

Viewing Beforehand on:

Sunday 24th June - 10:00 am - 5:00 pm

Monday 25th June - 10:00 am - 5:00 pm

Tuesday, 26th June - 10:00 am - 2:30 pm

This Sale may be referred to as: "Kew" Sale Number Thirty-Seven

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

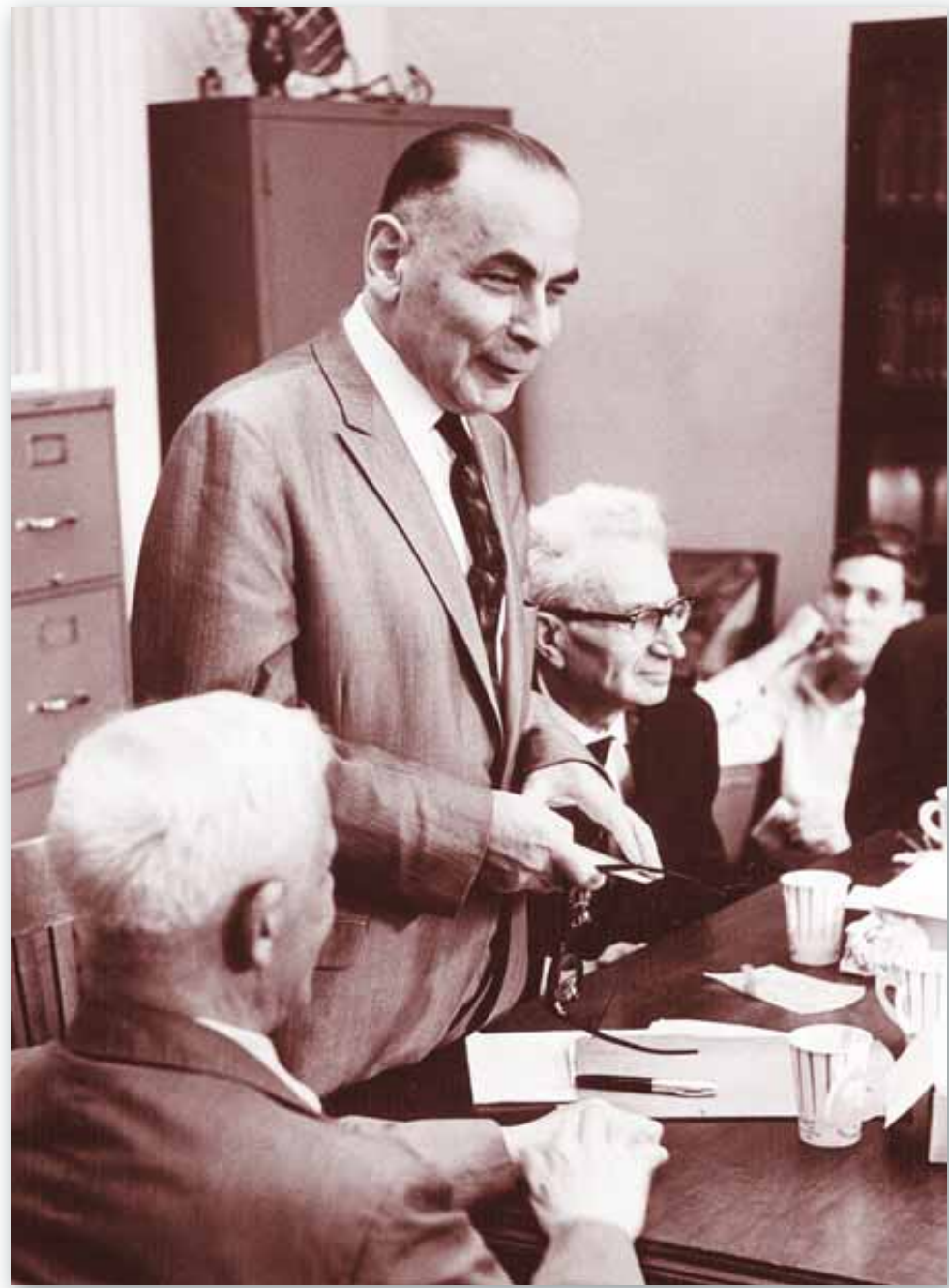
KESTENBAUM & COMPANY

Auctioneers of Rare Books, Manuscripts and Fine Art

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ABRAHAM ISAAC KATSH

Born in Poland in 1906, Abraham Isaac Katsh was a revered scholar and pioneer in the field of Jewish Studies. His father, Rabbi Reuven Katz, served as Chief Rabbi of Petach Tikva, Israel from 1932-1964; his mother, Reichel (Maskielleison) Katz was a descendent of the Maskiel Eithan. Katsh was one of eight siblings, all contributors to Jewish life and learning.

Dr. Katsh arrived in the United States in 1925 at the age of 17, and, unfamiliar with the English language, began his education at New York University by majoring in mathematics. He wrote his Masters thesis, which was subsequently published in Hebrew, on Einstein's Theory of Relativity. In 1933 he introduced at NYU the first course in Modern Hebrew to be taught in an American university. Over the next 35 years, as founder and director of NYU's Department of Hebrew Culture and Education, Dr. Katsh was known as a charismatic teacher who touched the lives of thousands of students. Many graduate students and professors traveled with him to Israel as part of his innovative "Land of the Bible" summer workshops in the 1960's, where the Bible itself was used as the tour book, and students participated in classes in the homes of David Ben-Gurion, Golda Meir, and other public figures.

During the Cold War, in the 1950's and 1960's, Dr. Katsh was granted sole permission to examine and photograph precious Hebrew manuscripts held in the Antonin Genizah Collection in the Leningrad Library. After several trips to the Soviet Union, he published a number of volumes of variances to the Talmud which previously had not come to light. The author of over 20 books and hundreds of articles, Dr. Katsh's publications ranged in topic from the influence of Judaism on Islam to the influence of the Bible on American democracy. His most beloved project was the translation and publication of "The Warsaw Diary of Chaim Kaplan," originally published by MacMillan & Co. in 1965 under the title "Scroll of Agony."

In 1967 Dr. Katsh became President of Dropsie University in Philadelphia, PA, the institution which granted his Ph.D in 1945. He remained there until his retirement in 1972.

The books and manuscripts in this Kestenbaum auction-catalogue are part of a personal collection which once held many thousands of items, reflecting Dr. Katsh's range of interests, mastery of seven languages, commitment to all matters Jewish, and his relationships with representatives of Jewish life in Israel, Russia, the United States and elsewhere.

Abraham Katsh had a marvelous wit, and an insatiable appetite for learning which he has passed on to his family. He died in 1998, leaving his devoted wife, Mrs. Estelle Katsh, his children Ethan, Salem and Shelley Katsh and their spouses, and grandchildren who all adored their "Saba:" Rebecca, Gabriel, Jonah, Halley, Gideon, Emmet and Raya.

The Family of Dr. Abraham I. Katsh

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



Front Cover Illustration: El Lissitzky's Chad Gadya. Kiev, 1919. (Lot 197)
Back Cover Illustration: Tikun Shlomo. Hebrew Illuminated Prayer-Book. Holland, 1795. (Lot 243)

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

1 **AARON BEN BENJAMIN. ZICHRON AHARON.** Title within typographic border. ff. (36). *Browned and dampstained. Later marbled boards. 8vo. [Vinograd, Prague 528; Mehlman 989].*

Prague, Sons of Judah Bak: 1682. \$400-600

⦿ Re-formatted issue of Aaron Berachia's Ma'avar Yabok: A guide relating to the care of the dying and death-bed ritual, along with funeral practices and reflections upon the After-Life. A rare Prague edition.

[SEE ILLUSTRATION TOP RIGHT]

2 **(AMERICAN JUDAICA). JOSEPHUS FLAVIUS.** Twenty Books of the Jewish Antiquities, Seven books of the Jewish War, Two books in answer to Apion, the Martyrdom of the Maccabees, and the Life of Joseph, written by himself. Translated from the original Greek by William Whiston, revised by Samuel Burder. Two volumes. Printed in double columns. Frontispiece portrait of Josephus opposite title. Replete with engraved plates, including a handsome foldout portrayal of Solomon's Temple. The artwork is signed by native Boston artists. *Vol. I: pp. 572. Vol. II: pp. (1), 541, (1 blank), (29). Sig. Ff (pp.215-222) bound out of sequence between sigs. Gg and Hh (pp.230-231). Waterstained and browned. Modern boards. Sm. folio.*

Boston, S. Walker: 1825. \$1000-1500

[SEE ILLUSTRATION RIGHT]

3 **(AMERICAN JUDAICA).** (Liturgy). Olath Tamid-Gebetbuch für Israelitische Reform-Gemeinden [Prayer book for the Reform Communities]. Prepared by David Einhorn. Hebrew and German texts. Title in English. Family register and inscription on opening blanks. *pp. 8, 492. Crisp, clean copy. Contemporary half morocco, edges chipped. 4to. [Cf. Singerman, 1534].*

New York, M. Thalmessinger: 1858. \$1000-1500

⦿ David Einhorn (1809-79) migrated to America from Germany in 1855, where he became the acknowledged leader of Reform Movement. In 1858 he published his revised prayer book, which has formed the model for all subsequent revisions, laying the foundation of the regime under which the mass of American Jews now worship. He advocated the introduction of prayers in the vernacular, the exclusion of nationalistic hopes from the synagogue service, and other ritual modifications.

[SEE ILLUSTRATION BOTTOM RIGHT]

4 **(AMERICAN JUDAICA).** Jaffe, Shalom Elchanan. Sho'el Kinyan. With glosses Ma'ayan Eliezer by Eliezer Zalman Grayevski. * Bound with: Meir Mann. Me'irei Halacha. Jerusalem, 1896. FIRST EDITION. Title printed in red and black. On f.3v. woodcut of Western Wall; on f. 102r. woodcut of the tomb of the Kings of the Davidic dynasty. On f. 74r. there is a responsum addressed to R. Tzvi Hirsch Maiselman of Kalamazoo, Michigan, and on f. 79v. a question from the Shochet of Levenworth, Kansas. *ff. 3, (2), pp.10; ff.124,16, (2). Pages brittle, f.2 loose. Boards. Sm. 4to. [Friedberg, Shin 503].*

Jerusalem, Moses Lilienthal: 1895. \$400-600

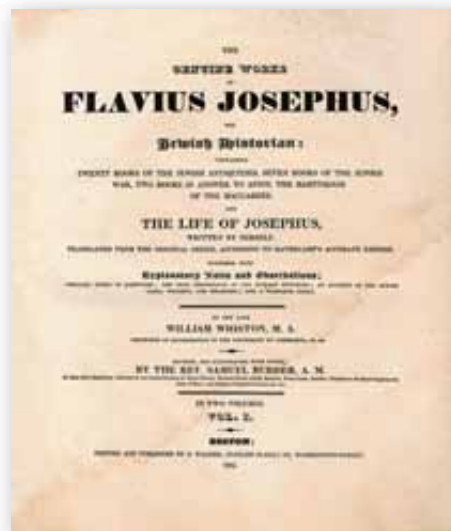
⦿ A protracted halachic polemic between Zechariah Rosenfeld and Shalom Jaffe concerning the halachic validity of a Mikvah constructed by Jaffe in St. Louis. While defending the mikvah he constructed, Jaffe went on the offensive invalidating an eruv of his adversary which, among other leniencies, utilized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

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

The present copy contains an addendum of four leaves published in America, with additional approbations from R. Yoseph Zecharia Stern of Shavel and from three disciples of R. Yehoshua Leib Diskin. They state on behalf of their teacher that if the situation is indeed as described by the author, utilization of the Eruv is indeed prohibited in St. Louis, "our teacher advises you not to further provoke these desecraters of the Sabbath."



Lot 1



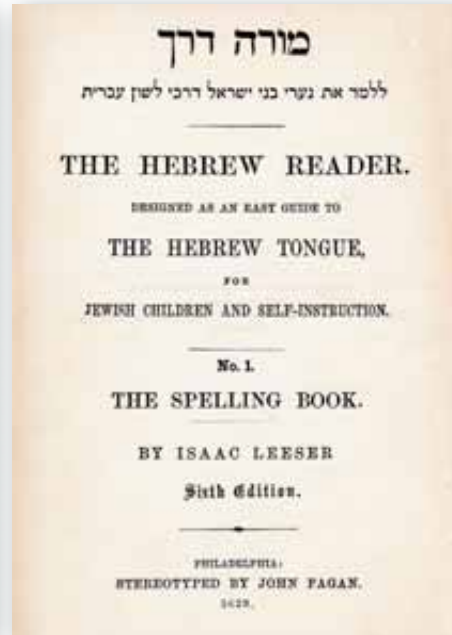
Lot 2



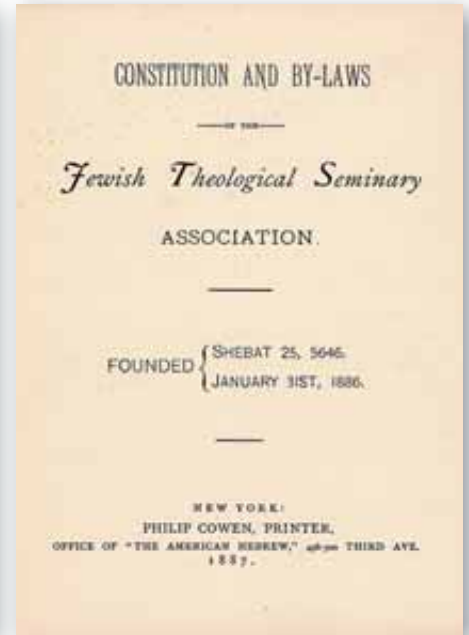
Lot 3



Lot 5



Lot 6



Lot 7

5 (AMERICAN JUDAICA). Carte-de-visite photograph of Isaac Leeser. Three-quarter view, seated in a handsomely carved large armchair, brocade drapery at side. *Sepia toning, light aging, slight rounding to the four corners (where once fitted to album page).*

circa: 1860. **\$3000-5000**

• Isaac Leeser - The most important and influential figure among 19th century American Jewry.

[SEE ILLUSTRATION TOP LEFT]

6 (AMERICAN JUDAICA). Moreh Derech. The Hebrew Reader. Designed as an Easy Guide to the Hebrew Tongue, for Jewish Children and Self-Instruction. No. 1. The Spelling Book. By ISAAC LEESER. Sixth edition. Text in Hebrew and English. *pp. iv, 48. Foxed, previous owner's inscription: Carrie Katz, plus label of Hebrew Education Society. Later marbled boards, gently rubbed. 8vo. [Rappel L-42; cf. Deinard 447 and Singerman 1438, 2403].*

Philadelphia, John Fagan: 1869. **\$1000-1500**

• When first published, it was for the purpose of supplying a valued friend with a manual for the use of her school." (Introduction). The valued friend no doubt was Rebecca Gratz who founded the The Hebrew Sunday School of Philadelphia in 1838.

The work was the first of its kind geared toward Jewish children. German and Portuguese variant pronunciation guides were provided, together with a liturgical selection. See L.J. Sussman, Isaac Leeser and the Making of American Judaism (1995) p.101.

[SEE ILLUSTRATION TOP]

7 (AMERICAN JUDAICA). Constitution and By-Laws of the Jewish Theological Seminary Association. Founded Shebat 25, 5646. January 31st, 1886. Second edition. English with occasional use of Hebrew. *pp. 15. Few minor stains. Three words underlined in pencil. Original printed wrappers, spine starting. 12mo. [cf. Singerman 3450 (1886 edition only)].*

New York, Philip Cowen, Printer, "Office of the American Hebrew": 1887. **\$3000-5000**

• Unrecorded Edition of the Constitution of the Jewish Theological Seminary of America. **A MOST IMPORTANT DOCUMENT IN THE DEVELOPMENT OF AMERICAN JEWRY.**

According to the Constitution: "The purpose of this Association being the preservation in America of the knowledge and practice of historical Judaism, as ordained in the Law of Moses (Torath Moshe), and expounded by the prophets (Nevi'im) and sages (Chachamim) of Israel in Biblical and Talmudical writings, it proposes in furtherance of its general aim, the following specific objects: 1) The establishment and maintenance of a Jewish Theological Seminary for the training of rabbis and teachers; 2) The attainment of such cognate purposes as may upon occasion be deemed appropriate" (p.3).

For the most part, this historic document is devoted to organizational issues such as: membership, meetings, officers, board of trustees, power of trustees, amendments, dues, suspension and expulsion of congregations, duties of officers and trustees, etc.

Sabato Morais (1823-1897) of Philadelphia is generally credited as being the founder of the Jewish Theological Seminary; he was president of the faculty until his death. Shortly thereafter in 1901, a new organization was projected, to be called "Jewish Theological Seminary of America," with which the older Jewish Theological Seminary Association was invited to incorporate. This new arrangement went into effect in 1902. See JE, Vol. VII, p.183; EJ, Vol. XII, cols.294-5.

[SEE ILLUSTRATION TOP RIGHT]



Lot 8

8 (AMERICAN JUDAICA). Falk, Joshua ben Mordecai Hakohen. Avnei Yehoshua ["Stones of Joshua": Philosophical Commentary to the Ethics of the Fathers]. FIRST EDITION. A novel and quite beautiful typography. pp. 108. Brownd. Modern boards. 8vo. [Vinograd, *New York 53*; Deinard, *Koheleth America 4*; Singerman 1653; Goldman, *Hebrew Printing in America*, 688].

New York, "Jewish Messenger" Office: 1860. \$10,000-12,000

• THE FIRST RABBINICAL TEXT PUBLISHED IN AMERICA. THE FIRST HEBREW BOOK PRINTED IN NEW YORK.

The author, Joshua Falk, was well aware of the revolutionary aspect of issuing a work of Jewish scholarship - in Hebrew - in the New World. His preface urges people to buy this book in order to prove that Jewish works of this nature do indeed have an audience in America; consequently, more such rabbinic texts will be printed in this country. The typesetter, Naphtali ben Cathriel Samuel of Thorn (Prussia), also recognized the book's importance, viz. the colophon: "I give thanks that it was my good fortune to be the typesetter of this scholarly book, the first of its kind in America."

The author bases much of his work on classic philosophical investigations culled from Maimonides' Guide of the Perplexed, Halevi's Kuzari, Arama's Akeidath Yitzhchak, Albo's Ikarim and Aldabi's Shevilei Emunah.

Joshua Falk (1799-1864) a native of Poland, arrived in America in 1858 and served briefly as Rabbi in Newburgh and Poughkeepsie, New York. He died in the year of the book's publication whilst visiting his daughter in Keokuk, Iowa.

See A.J. Karp, *From the Ends of the Earth: Judaica Treasures from the Library of Congress* (1991) pp.316-7 (illustrated).

[SEE ILLUSTRATION ABOVE]

9 **(AMERICAN JUDAICA)**. Letter from the Secretary of War. In Answer to a Resolution of the House of the 5th instant, Transmitting all the Papers and Testimony Relating to the Claim of Philip Epstein and others. *pp. 51. Unbound. 4to.*

(Washington, D.C., 1865). **\$500-700**

• On the morning of January 24, 1864, the armed steamer Jesup intercepted a schooner, Thomas H. Dawson, which had originated in Richmond, Virginia (then capital of the Confederacy) and crossed into Union territory. Aboard were discovered 256 boxes of tobacco escorted by five Jews: Messers Philip Epstein, M. David, Henry Steen, Julius Louis and Herman Sommers. A facile explanation was that these Southern Jewish merchants were “blockade runners,” enemies of the United States engaged in illicit trade. The five Jews claimed that they were “refugees” who had fled the South, that they were deserving of amnesty, and what is more, that they be indemnified for the monetary value of the tobacco (which the U.S. Government had since sold).

Bertram Korn has documented that Jews were oftentimes unjustly accused of trading in Confederate cotton. See B. W. Korn, *American Jewry and the Civil War* (1951).

10 **(AMERICAN JUDAICA)**. (Moses Goldman). The Hebrew Album of Prominent Israelites of America. FIRST EDITION. Text in Hebrew and English. *ff. (2), pp. 3-24, 15. Original boards stamped “Compliments of Joseph S. Marcus,” rubbed. 4to. [Goldman, Goldman, Hebrew Printing in America 1132].*

New York, n.p.: 1904. **\$200-300**

• Biographies of 80 individuals prominent in American-Jewish life. Each accompanied by caption portrait photograph.

11 **(AMERICAN JUDAICA)**. Abraham Hochman. Luach Meah Shanim - Hundred Year Calendar Almanac, 1860-1959. Yiddish text with occasional use of English. Illustrated title page including portrait of the author. Numerous adverts for commercial establishments situated in New York’s Lower East Side. *pp. 56, (8). Original pictorial wrappers, chipped and tape repaired. 12mo.*

New York, 1910. **\$200-250**

• The author, Prof. Hochman, is described on the recto of the back cover and on p. 4a as being a “world renowned palmist and mind reader, who is able to trace one’s life from the cradle to the grave and advise you on all matters”.

12 **(AMERICAN JUDAICA)**. Fried, Joseph. Sepher Ohel Yoseph [responsa]. FIRST EDITION. *ff.(2), 39. Lightly browned, opening leaves worn, shaken, previous owner’s label stapled on to first two leaves, tear in lower left margin of wrapper. Contemporary boards, loose. Folio. [Friedberg, Aleph-770].*

New York, A. Ch. Rosenberg: 1903. **\$400-600**

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

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

13 **(AMERICAN JUDAICA)**. Sepher ha-Takanoth shel Kollel America Tiphereth Jerusalem - Constitutios (sic!) of the Kollel America Tiphereth Jerusalem...Rules concerning rights of members...and supporters. Hebrew, Yiddish and English text with various photographs and illustrations. *pp. (1), 7, 5, (1). Original printed wrappers. 12mo. [cf. Singerman 5400-02].*

Jerusalem, Moriah Etz Hadar: n.d. **\$3000-4000**

• The Kollel America was founded in 1897 with the blessing of Rabbi Joshua Diskin (Rabbi of Brisk) as a means of support for the 500 American Jews residing in Jerusalem. American Jews were called upon to assume financial responsibility for their countrymen residing in the city. This engendered bitter internal politics with the administration of the “Vaad Haklali” (Central Charity Committee) presided over by Rabbi Samuel Salant, which had until then been solely responsible for the collection and distribution of funds for the impoverished residents of Jerusalem. This protracted disagreement was eventually solved by a rabbinic mediation between Kollel America and Va’ad Kellali Kneseth Yisrael. (See Kestenbaum and Company Auction XIII, lot 442 for other letters concerning this Din Torah). Although the Kollel America was founded to help American (and Canadian) Jews, it also “extends assistance liberally to the distressed without regard of their native country.”

[SEE ILLUSTRATION LEFT]



Lot 13

14 (**ANGLO-AMERICAN JUDAICA**). (British Parliamentary Act). Anno decimo tertio Georgii II. Regis. Thirteenth year of the reign of King George II]. An Act for Naturalizing such Foreign Protestants, and others therein mentioned, as are Settled, or shall settle in any of His Majesty's Colonies in America. On title, seal of King George II. ff.(4). *Crisp, clean copy. Unbound. Folio. [13 George II, c.7].*

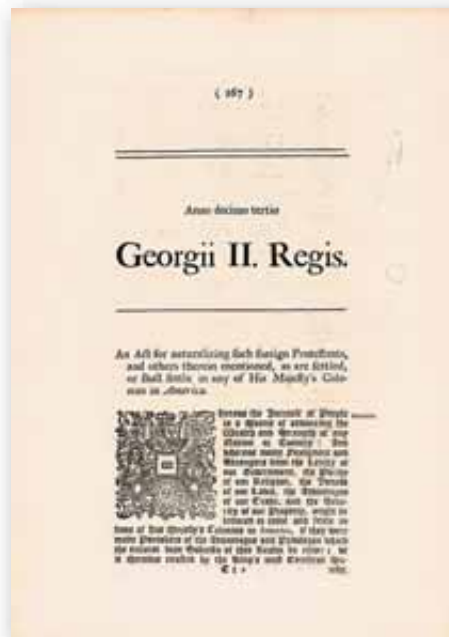
London, John Baskett: 1739. \$3000-5000

⚡ **FIRST EMANCIPATION ACT FOR THE JEWS OF ENGLISH AMERICA**

Seeking to encourage foreigners to help populate the English colonies in America, the British Parliament passed an act enabling colonial settlers to become naturalized subjects after living in the colonies for seven years. Special provisions were made for Jews, as naturalization required the petitioner to have received communion in a Protestant church, and he was furthermore obligated to swear an oath including the words “upon the true faith of a Christian.”

“The law was important ... for it expressed a desire on the part of the English to incorporate the Jew into the body politic and not in medieval fashion, to fence him off into a separate corporation severed from the commonalty of Christians. It was an emancipatory act, the first (apart from Dutch grants to Surinamese Jewry) to be promulgated by a European government since [ancient Rome] ... The Act was the harbinger of a new day” (Marcus, *The Colonial American Jew*, Vol. I, pp. 480-9; also see Schappes, *A Documentary History of the Jews of the United States*, pp. 26-30).

The British Crown followed markedly differing policies regarding Jewish subjects residing in England and those in America. A similar law applying to Jews living in England itself was not passed until 1753. As opposed to the 1739 Act, the Act of 1753 faced much opposition, and it was repealed within the year.



Lot 14

[SEE ILLUSTRATION RIGHT]

15 (**ANGLO JUDAICA**). (Bible. Hebrew. Exodus & Leviticus). Torath Hashem Temimah-Tikun Sopherim ha-Yeshorim. Prepared by Isaac Przemyslow of Prague and republished by his son, Hirsch. Vols. II and III only (of five). Each volume with attractive engraved additional title by Aaron Santcroos. Both volumes stamped, inscribed and signed repeatedly (see below). Contemporary mahogany calf with elaborate gilt-tooling, upper covers gilt-tooled with owner's name and chronographic date in Hebrew characters, gilt-tooled on spine. *Stained in places, trace foxed on few leaves. Spine rebaked. Svo. [Vinograd, Amsterdam 1940; Darlow & Moule 5158].*

Amsterdam, Leib Sussmans: 1767. \$5000-7000

⚡ **A CHUMASH PASSED DOWN AS HEIRLOOM FROM CHIEF RABBI TO CHIEF RABBI, MEMBERS OF THE SCHIFF AND ADLER FAMILIES.**

Provenance:

1. David Tevele Schiff (d.1792), Chief Rabbi of the Great Synagogue, London, from 1765 until his death. Upper covers with his name gilt-tooled in Hebrew characters, “Harav ha-Gaon ha-Gadol Mo”h Tevele Ka”tz Schiff Ab”d de-K”K London” and dated “Shalom aleinu” [1782]. (From the elaborate praise and titles given him, the Rabbi presumably received this Bible as a gift).

2. His son, Moses Schiff, who presented the volumes as Bar Mitzvah gift to:

3. His cousin, Baer ben Mordechai Adler, in 1799. This is perhaps when the original five volumes became separated. Adler writes of his receipt of the books in the Book of Exodus, which might suggest that he was not in possession of the earlier volume. Adler became Chief Rabbi of Hanover and was succeeded by his son, Nathan Marcus in 1830.

4. Nathan Marcus Adler, was in turn elected Chief Rabbi of the British Empire in 1844. — Thus, these two volumes came to return to England in the possession of its new Chief Rabbi.

See C. Duschinsky, *The Rabbinate of the Great Synagogue* (1921); JE, Vol. XI, p. 97 (Schiff pedigree); and EJ, Vol. II, col. 270 (Adler pedigree).

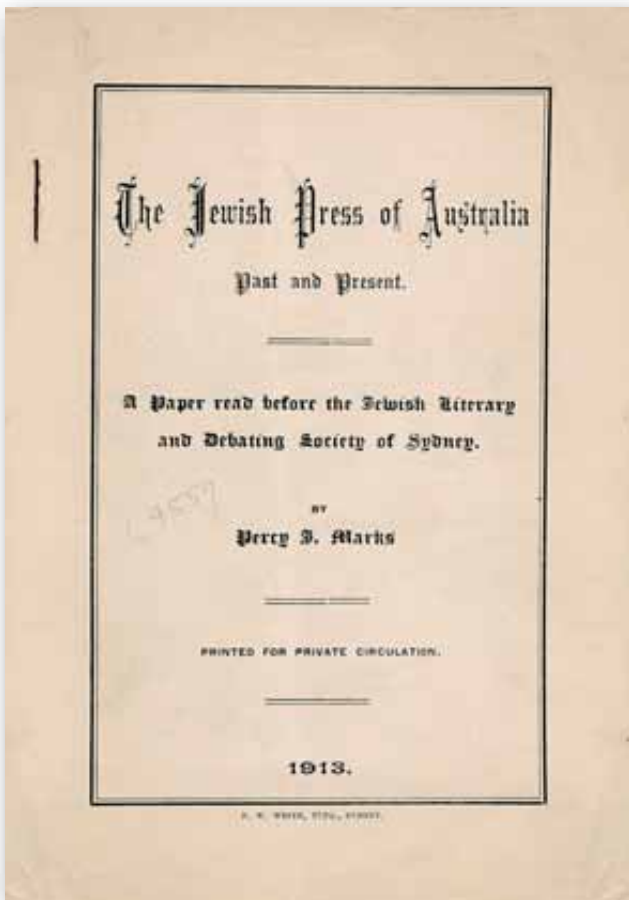
[SEE ILLUSTRATION LEFT]



Lot 15



Lot 17



Lot 18

- 16 (**ANGLO JUDAICA**). Kohn-Zedek, J., Rev. Aleph Alphin. An Elegy in Memory of the Late Rev. Dr. Nathan M. Adler, Chief Rabbi of the British Empire. Containing 1000 Words, Each Beginning with Aleph. FIRST EDITION. English and Hebrew titles. Hebrew with nikud (vowel points). pp. 6, (2). *Original printed wrappers bound in contemporary cloth.* 8vo. [Friedberg, A-1873; not in Roth, Bibliotheca Anglo-Judaica].

London, E.W. Rabinowicz: 1890. **\$300-500**

• There exists in Hebrew poetry a peculiar genre of Eleph Alphin (1,000 Alephs), i.e. a poem whose every word commences with the Hebrew letter Aleph.

Nathan M. Adler (1803-1890), a native of Hanover, Germany, succeeded in 1844 the deceased Solomon Hirschell as Chief Rabbi of the British Empire, in which capacity he served until his death. The elegist credits Chief Rabbi Adler as being a unifying factor in the life of Anglo-Jewry. See JE, Vol. I, pp.198-9.

- 17 (**ANTISEMITICA**). Diebow, Hans ed. Der Ewige Jude [The Eternal Jew]. Extensive photographic illustrations. pp.128. *Original color pictorial wrappers (front wrapper tape-repaired), bound in boards.* 4to.

Munich-Berlin, Zentralverlag der NSDAP: 1937. **\$300-500**

• Catalogue of the Nazis' infamous Exhibition.

[SEE ILLUSTRATION TOP LEFT]

- 18 (**AUSTRALIA**). Marks, Percy J. The Jewish Press of Australia Past and Present: A Paper Read before the Jewish Literary and Debating Society of Sydney. Printed for private circulation. pp. 15, (1 blank). *Crisp, clean copy. Original printed wrappers, staples corroded.* 8vo.

Sydney, F.W. White: 1913. **\$300-500**

• Traces the history of Jewish journalism in Australia from the appearance of the first English Jewish newspaper, The Voice of Jacob, in 1841, through until The Australasian Hebrew Times (1894).

[SEE ILLUSTRATION BOTTOM LEFT]

- 19 **BASSAN, ISAIAH**. Eth Lataath... [lengthy poem composed in honor of the marriage of Yitzchak ben Shabbetai Marini to Judith bath Menachem]. Large woodcut device depicting winged angels holding a crown, garlands, trumpets and drum. Text in Hebrew printed in four columns. *Large printed Broadside.*

Mantua, (ca. 1690-1700). **\$800-1200**

• Writing poetry to commemorate a special event such as a wedding, the birth of a child or a lamentation, was a hobby of Italian Rabbis and intellectuals. Isaiah Bassan, Rabbi of Padua, is best remembered as the teacher and defender of Moses Chaim Luzzatto (Ramcha"l) and the author of scholarly responsa (see his Lachmei Todah, Venice, 1741). Bassan was also adept at writing poetry; one of his poems, in honor of a member of a prominent family passing his examination in medicine at Padua, was published together with poetry by Moses Chaim Luzzatto and others by B. Piperno, in Kol Egev, Livorno, 1846. Although Bassan served as a Rabbi in Cento in 1702, Padua in 1712 and later in Reggio, he originally hailed from Mantua, where he studied under R. Moshe Zacuto and R. Judah Briel. This poem was probably written during this earlier period.

Bassan writes here he wished he had "wings like a dove to be at this wedding. However as it is taking place a great distance away, he sends his joyous greetings in the form of the present poem."

20 (BEN-YEHUDAH, ELIEZER). Ben-Avi, Ithamar. Avi. FIRST EDITION. INSCRIBED AND SIGNED BY AUTHOR. Illustrated plates, folding-plate. Includes romanized Hebrew to English glossary. Foreword with a rudimentary outline of the author's innovative use of Hebrew. pp.16, 4, 106, (2). Name of recipient cut from upper right corner of title page, paper replaced. Rebound with original cover retained, pages uncut. 8vo.

“Yeruṣalaym” (i.e. Jerusalem), 1927 (“X Le-Hatzharat Balfur”). **\$600-900**

✦ A biography of Eliezer Ben-Yehudah by his son, Ithamar, putatively the first modern Jew whose mother-tongue was exclusively Hebrew. The present work displays the author's bold linguistic innovation, writing his Hebrew entirely in Latin characters, testifying to Ben-Avi's political and cultural wish to transform the Jewish people into an independent “Western” nation. See EJ, IV cols.469-70.

[SEE ILLUSTRATION RIGHT]

21 BENJAMIN BEN JUDAH OF ROME. (Editor). Dikdukim [Grammatical Treatises]. * Bound With: Elijah Halevi (Elijah Bachur). Sepher Harkavah and Moses ibn Habib's Marpeh Lashon. FIRST EDITION. I. ff. (5), 236. II. ff. 83, (1). III. ff. 24. Some staining, title page of Marpeh Lashon silked with some loss to margins. Modern morocco-backed marbled boards. Sm. 4to. [Vinograd, Venice 265].

Venice, Daniel Bomberg: 1546. **\$800-1200**

✦ Dikdukim contains the following four treatises: 1) Moses Kimchi: Mahalach Shevilei Hada'ath (with commentary by Elijah Bachur), 2) An anonymous Spanish author: Pethach Devarai, 3) Abraham ibn Ezra: Sepher Tzachuth be-Dikduk, 4) Idem. Sepher Moznei Leshon ha-Kodesh.

[SEE ILLUSTRATION BOTTOM RIGHT]

22 BERACHIAH BEN NATRONAI HANAKDAN. [i.e. Benedictus le Puncteur(?)]. Mishlei Shu'alim [“Fox Fables” - Hebrew version of Aesop's Fables]. One of 750 Copies. Edited and with a German introduction by Lazarus Goldschmidt. Woodcuts by Leo Michelson. Boards. 4to.

Berlin, Erich Weiss: 1921. **\$100-150**

✦ Accompanied by: Mishlei Shu'alim. Edited by A.M. Habermann. Jerusalem, Schocken, 1946.

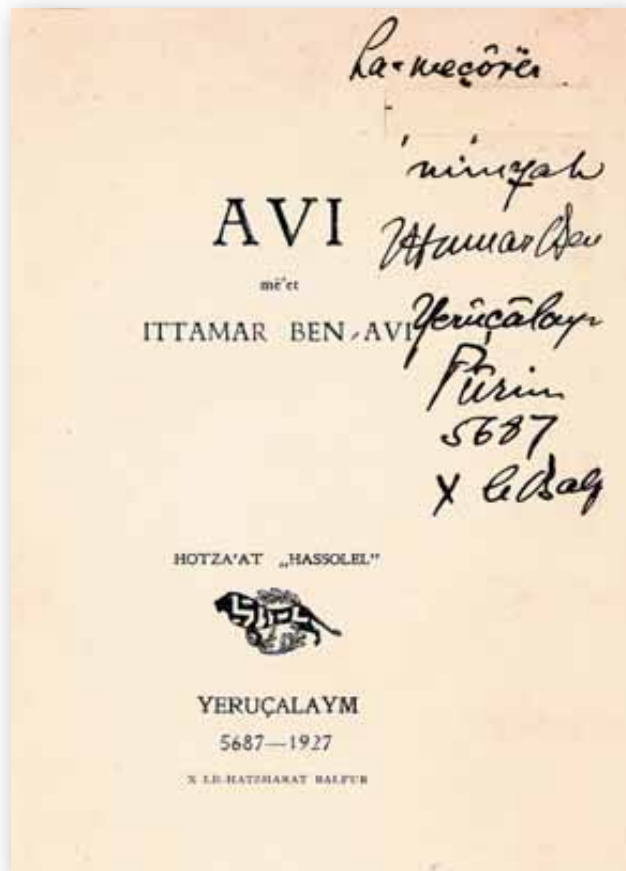
23 (BIBLE. Hebrew, Greek and Latin). Mikra-Biblia Hebraica / Novum Testamentum Graecum. Two volumes bound in one. Hebrew text of the Old Testament and Greek version of the New Testament, each with an interlinear Latin translation. Two title pages, each with printer's device. ff.11, 1(blank), pp.184; 283 (1); 84; 203; ff. (3); pp. 271, (1), ff. (19), (37), (5), pp.167. Some staining, margins of first few leaves slightly frayed, titles laid down. Modern calf. Folio. [Darlow & Moule 5117 and 4667].

Geneva, Capa Elon (i.e. P. de la Rouvière): 1618-19. **\$800-1200**

24 (BIBLE. Hebrew). Biblia Hebraica, ex aliquot manuscriptis...brevesque adnotationes. A Large Paper Copy. Two volumes. Title with engraved vignette in red and black. Additional engraved frontispiece. Vocalized text with cantillations. Wide margins with Latin subject-headings, references and notes. ff.(4), pp. 2, ff. 332,(1), pp. 16, ff. 334-402, pp.12, 403-464, pp. 4, ff. 465-848. Lightly stained in places, library stamps (cancelled). Contemporary vellum, rubbed. Lg. 4to. [Vinograd, Halle 24 (erroneous pagination)].

Halle, Orphanotropei: 1720. **\$300-500**

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



Lot 20



Lot 21



Lot 25

25 (BIBLE. Hebrew, Psalms). Sefher Tehillim. With commentary by Solomon ben Shem Tov Atthia. FIRST EDITION. Title within ornate architectural arch.

THE RABBI NACHUM DOV-BER FRIEDMAN OF SADIGURA COPY, with his alternating stamp and signature on title, signature on front-free endpaper and book-label on front pastedown. ff. 67. Slightly stained in places. Later gilt-tooled calf, rebacked, rubbed. Sm. folio. [Vinograd Vence 381; Habermann, Adelkind 53; St. Cat. Bodl. 130].

Venice, Cornelio Adelkind for Marco Antonio Giustiniani: 1549. \$6000-8000

• The commentary combines a variety of approaches including Peshat - with an emphasis explaining how each verse logically follows the previous verse, as well as kabbalistic interpretations “as certain chapters cannot be interpreted in any other fashion.”

The Introduction is of great historic interest: Enumerated are two generations of some 70 scholars and rabbinic leaders Solomon ben Shem Tov Atthia had visited or studied with, including personages from cities in Greece (Saloniki, Patras); Turkey (Adrianpole, Bursa, Constantinople); Italy (Rome, Venice, Padua, Mantua, Ancona, Verona) etc. It is interesting to note the differing honorifics the author bestows upon his teachers. For example, the Author’s master R. Levi ben Chaviv (Maharalba’ch) is entitled “Butzina Kadisha - holy light,” while R. Joseph Fassi is denoted as the “Light of Israel in Talmud, the mighty hammer.” Atthia writes a lengthy account of members of the illustrious Taitatzak Family as well as concise biographical descriptions of many others

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

[SEE ILLUSTRATION TOP LEFT]



Lot 26

26 (BIBLE. Hebrew) Bibliorum Hebraicorum. Prepared by Elias Hutter. Title page printed in red and black with large woodcut crest on verso. Fine detailed additional engraved title depicting biblical scenes. Divisional titles. pp. (9), 1572. Taped repairs on title, introduction, the first leaf and final leaves of biblical text, worn. Wax seal on title. With signature and stamp of J. Eiger, Warsaw, and the library of the Warsaw Synagogue of Tlomacka Street. Modern full calf. Thick folio. [Vinograd, Hamburg 6; Darlow & Moule 5108; Berkowitz no.171; H. Z. Zafren, “Elias Hutter’s Hebrew Bibles” in The Joshua Bloch Memorial Volume, N.Y. 1960, pp. 29-39].

Hamburg, Elias Hutter: 1596-1603. \$3000-5000

• An extraordinarily ambitious feat of scholarship.

“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. See also D.S. Berkowitz, In Remembrance of Creation: Evolution of Art and Scholarship in the Medieval and Renaissance Bible (1968) no.171. According to Berkowitz and Darlow & Moule, copies of Hutter’s Hebrew Bible originally issued in 1587 were used to form a supplement to the Hamburg Polyglot of 1596 which was also reissued with a new title in 1603. The first title page of this copy is of the reissued 1603 polyglot edition (Quadripartitum Sacrae Scripturae), while the second title remained from the 1596 edition.

[SEE ILLUSTRATION BOTTOM LEFT]



Lot 27

27 (BIBLE. Hebrew). The Sixth Biblia Rabbinica. With Targum and major classical commentaries. Revised by Johannes Buxtorf. Complete in two volumes. Divisional titles within architectural arches. The Latin addendum (dated 1665) to Vol. I contains Buxtorf's commentary to the Tiberian Masorah of the Bible. Folio. Vol. I: ff.[6], 441,[1], 67, pp.108 (Buxtorf's scholarly comments- "historicus, didacticus, criticus"- in Latin). * Vol. II: ff. 442-946. Previous owner's signature in Hebrew, slightly foxed, scattered marginalia in Hebrew and Latin.

Magnificent, uniform contemporary binding. Elaborately blind-tooled vellum over heavy wooden boards, with various floral decorations, six bands, rubbed, spine slightly chipped. Folio. [Vinograd, Basle 248; Prijs, Basle 219 and 272A; Darlow & Moule 5120].

Basle, Ludwig König: 1618-1619. **\$8000-10,000**

❖ **MAGNIFICENT COPY OF THE MOST SCHOLARLY EDITION OF THE RABBINIC BIBLES.**

The publisher was fortunate in obtaining the services of experienced Jewish and Gentile scholars, printers and correctors who helped make König's endeavor one of the most grammatically correct editions in accordance with the Masorah, as well as a more esthetically pleasing Bible edition - with a slightly different layout than the previous Venetian editions. Abraham Braunschweig, the scholarly Jewish editor/printer had previously printed Bibles in Hanau before moving to Basel in 1617 to work exclusively for König in conjunction with Buxtorf. Braunschweig writes (f.696a) in a fine Rabbinic Hebrew, interspersed with halachic references (e.g. Maalin Ba-kodeh ve-ein moridin), about the improvements and additions wrought in this edition (and which were omitted from the second and third Venice editions).

Johannes Buxtorf, who held the chair of Bible and Hebrew studies at the University of Basle, viewed the Masoretic text as the most reliable version of the Bible. In addition to his Latin commentary, Buxtorf wrote a fine introduction in Hebrew (Shaar Ha-neginoth, f. 66b at end of vol. I), concerning the accentuation ("trop") of the Bible. Braunschweig and the type-setter Eliahu ben Yehudah of Hanau composed a full page poem with the acrostic of their names on f. 67b (towards the end of vol. I, before the Latin commentary). The poem praises the scholarship of Buxtorf and the efforts of the other Jewish printshop workers, listing them by name.

[SEE ILLUSTRATION ABOVE]



Lot 28



Lot 29



Lot 33

28 (BIBLE. Hebrew). Chamishah Chumshei Torah [-end]. Title with ornate arch, 3 divisional titles, initial word of each Book within frame. pp. 506, (3). Title laid down, some staining, slight repair on f. 382. Modern boards. 4to. [Vinograd, Antwerp 26; Adams B-1234; Darlow & Moule 5104].

Antwerp, Christopher Plantin: 1580-1582. **\$600-900**

• All of Plantin's Hebrew Bibles "share a characteristic elegance." See D.S. Berkowitz, In Remembrance of Creation: Evolution of Art and Scholarship in the Medieval and Renaissance Bible (1968), no.170. See also Israel Museum Catalogue, Plantin of Antwerp (1981) pp. 99-100.

[SEE ILLUSTRATION TOP LEFT]

29 (BIBLE. Hebrew, Latin and Greek). Biblia Hebraica. - Novum Testamentum Graecum. Interlinear Latin translation by Arias Montanus. Individual title-pages each with elaborate woodcut devices. Two volumes bound in one. Ex-libris: "From the Rare Old Bible Collection of W. A. Stewart...Norrlistown, Pa." pp. (28), 183, (1), 283, (1), 84, 203, (3), 134, 186, (8). Some staining, with pages loose. Later calf, chipped and rubbed, back cover detached. Thick folio. [Vinograd, Geneva 7; Darlow & Moule 4662 and 5113].

Geneva, Capa Elon (i.e. P. de la Rouvière): 1609. **\$1000-1500**

• The Hebrew Old Testament with Latin interlinear; bound with the New Testament and Apocrypha providing the Greek text with Latin version.

[SEE ILLUSTRATION TOP MIDDLE]

30 (BIBLE. Hebrew. Psalms). Sepher Tehillim. With translation into Latin prepared by Santis Pagnini. Hebrew and Latin on facing pages. Modern calf. 12mo. [Vinograd Basle 260; Prijs 275].

Basle, J. Konig: 1675. **\$200-300**

31 (BIBLE. Hebrew. Psalms). Sepher Tehillim. With translation into Latin prepared by Johannes Leusden. Hebrew and Latin on facing pages. pp. 4. ff. 240, 3. Marginal repair on final leaf. Modern half-calf. 12mo. [Vinograd, London 33].

London, J. Bonwicke et al: 1726. **\$150-200**

32 (BIBLE. Hebrew). Biblia Hebraica. Edited by Nathaniel Forster, unvocalized Hebrew text. Lightly foxed in places. Contemporary calf, rubbed and chipped. Thick 4to. [Vinograd, Oxford 11].

Oxford, Clarendon Press: 1750. **\$300-500**

• "The earliest edition of the Hebrew Bible (apart from the London Polyglot) to be printed in England." Darlow & Moule 5151.

33 (BIBLE). Biblia Hebraica. Hebrew (without nekudoth) and Latin. Edited by C.F. Houbigant. Four volumes. Some staining. Contemporary calf, covers loose. Folio. [Vinograd Paris 84; Darlow & Moule 5154].

Paris, L. Briasson and L. Durand: 1753. **\$600-900**

• With Latin prolegomena, notes, subject headings and indexes. The notes contain many critical emendations based upon the Samaritan Pentateuch, twelve Hebrew Manuscripts and other versions.

[SEE ILLUSTRATION TOP RIGHT]

34 (BIBLE). Kennicott, Benjamin. The Ten Annual Accounts of the Collation of Hebrew MSS of the Old Testament, Begun in 1760 and Completed in 1769. English interspersed with Hebrew. pp. 206. Trace foxed. Contemporary blind-tooled calf, gilt extra, scuffed. 8vo. [Roth, Bibliotheca Anglo-Judaica, p. 355, no. 74].

Oxford, n.p.: 1770. **\$200-300**

• Benjamin Kennicott (1718-1783) an English Christian Hebraist, published his Vetus Testamentum (1776-1780) based on the variants he found in old Hebrew manuscripts. Though his collations were far from thorough, they did represent the first systematic examination of these Hebrew manuscripts, clearly demonstrating the practical uniformity of the Masoretic text. Preliminary to this work, he printed reports on the various manuscripts, "The Collation of the Hebrew Manuscripts of the Old Testament." His patrons included many of the titled eminences of Europe. See JE, Vol. VII, p. 467.



Lot 36

35 (BIBLE). Vetus Testamentum Hebraicum, Cum Variis Lectionibus. Edidit Benjaminus Kennicott. Two volumes. *Vol. I: pp. 23; 8, 129, 684 (1).* * *Vol. II: ff. 1, pp. 732, ff. 3.* Previous owners' signatures (F. Chaucer, Cambridge, 1840) and institutional plates. Some foxing. Contemporary gilt calf, rebacked, rubbed. Large folio. [Darlow & Moule 5160].

Oxford, Clarendoniano: 1776-1780. **\$1000-1500**

☛ Kennicott's edition is the earliest attempt to provide a systematic critical edition of the Bible on a large scale. In previous dissertations, Kennicott demonstrated the need for extensive collation of the Hebrew manuscripts of the Old Testament. For ten years, he and his co-workers engaged in this arduous task. During this period he published annual reports of the progress made (see previous lot). The final work resulted in these two massive volumes including a general dissertation, critical notes, a list of subscribers and an index.

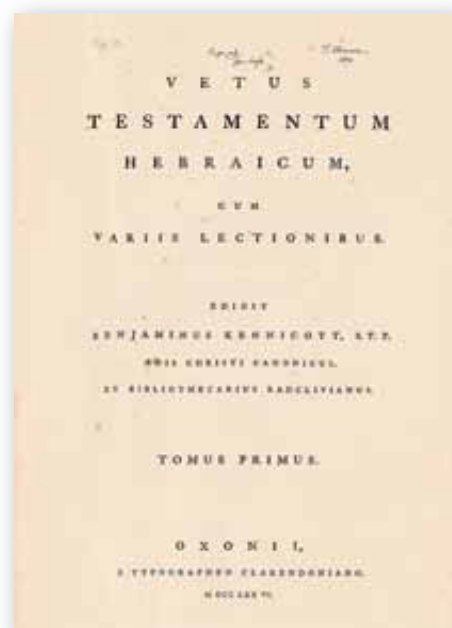
[SEE ILLUSTRATION RIGHT]

36 (BIBLE. Hebrew. Pentateuch, Haphtaroth). Chamishah Chumashei Torah. With five separate title pages. *ff. 162, 154, 114, 126, 124, 1.* Some staining, previous owner's initial "R" in gilt on front and back cover. Contemporary calf, with clasp and hinges, partially rebacked. Thick 12mo.

Venice, Gad Foa for Bragadin: 1815. **\$1200-1800**

☛ Rare. Not recorded by Vinograd, nor by Yaari in his census of Foa imprints. Most attractively bound.

[SEE ILLUSTRATION ABOVE]



Lot 35

37 (BIBLE). Biblia Hebraica. Edited and with an introduction in Latin by Johannes Leusden. Vinograd, Amsterdam 356; Fuks, Amsterdam 393; Darlow & Moule 5134]. Amsterdam, Joseph Athias, 1667.

* Eshim Ve-Arba, Chamishah Chumshei Torah [-end]. *ff. (6), 293, pp. 294-306, (1).* Two titles in Hebrew and Latin. Engraved frontispiece. Three divisional titles. Latin introduction by George Desmares. [Darlow & Moule 5139]. Amsterdam, Gerardus Borstius, et al, 1701.

* Chamisha Chumshei Torah. Megiloth and Haphtaroth, *ff. (1), 142, 23.* [Not in Vinograd]. Amsterdam, Orphans of Solomon Proops, 1752.

* Chamisha Chumshei Torah - Tikun Sopherim. With commentary by Rashi and Yiddish paraphrase. Pentateuch, Megiloth and Haphtaroth. *ff. (1), 417.* [Vinograd Amsterdam 1713]. Amsterdam, Hertz Levi Rofe and Son-in-law, 1755-56. Together, four volumes. *Variouly worn and bound. v.s.*

Amsterdam, v.p: v.d.. **\$1000-1500**



Lot 38

38 (BIBLE. **Herew**). Torath Hashem Temimah - Tikun Sophrim with Megiloth and Haftoroth. Five volumes. ff. 287 (Torah); 70 (Haftoroth); 31 (Megiloth). The front flyleaf of vol. I contains inscriptions concerning the births of various children, dated 1810-17, inscriptions at rear contains notes various deaths 1802-1807.

Contemporary uniform gilt-tooled calf with central red gilt cartouche with the name "Treindel the wife of Chaim May" tooled in gilt on each volume. Housed in a contemporary marbled box. 8vo. [Vinograd, Hamburg 108 (only noting Vol. III)].

Hamburg, Eliezer Leizer Shamash and Nathan May: 1787. **\$2000-2500**

☛ A HANDSOME SET.

The May family were prominent in many parts of Germany, especially Hamburg and Breslau.

[SEE ILLUSTRATION LEFT]

39 (BIBLE. **Hebrew and Ladino**). Kithvei Ha'kodesh. Complete in two volumes. Titles within typographical arabesque borders, half-titles, divisional titles. With vocalization points (nikud). Hebrew and Judeo-Spanish (Ladino) printed in parallel columns. I: ff. (4), 389. II: ff. 359. Trace foxed in places, many pages loose and slightly frayed. Signatures of former owners. Top margin of first half-title torn. Contemporary boards, loose and chipped; vol. I broken. Large 4to. [Vinograd, Izmir 91; Yaari, Izmir 75; Darlow & Moule 5192].

Izmir, Griffith: 1838. **\$500-700**

40 (BIBLIOGRAPHY. **et al**). A Fine Collection of c.170 volumes of Hebrew Bibliographical Studies, Jewish Ceremonial and Graphic Art and other related reference materials. Includes works by: Zunz; Yaari; Benayahu; Zeitlin; Habermann; Friedberg; Roth; Soncino Gesellschaft (Blätter, etc); Booksellers' Catalogues (esp. Rosenthal of Oxford); Auction Catalogues (Schocken, Sassoon, Valmadonna, Zagayski); 12 vol. set of Jewish Encyclopedia; Festschriften; Museum Exhibition Catalogues, etc. *Variouly bound. v.s.*

\$4000-6000

41 (BIBLIOGRAPHY). Adler, Cyrus. Catalogue of a Hebrew Library. Being the Collection... of Joshua I. Cohen, M.D. of Baltimore. Scattered marginalia in light pencil. pp.47. Contemporary cloth, dampwrinkled. 4to. [Singerman 3519; Shunami 242].

Baltimore, Privately Printed, Press of Isaac Friedenwald: 1887. **\$500-700**

☛ Cyrus Adler (1863-1940), who would go on to become a pillar of the American Jewish community, was at this time a Fellow of the Johns Hopkins University. See EJ, Vol. cols.272-4.

A rare and important catalogue.

[SEE ILLUSTRATION BOTTOM RIGHT]

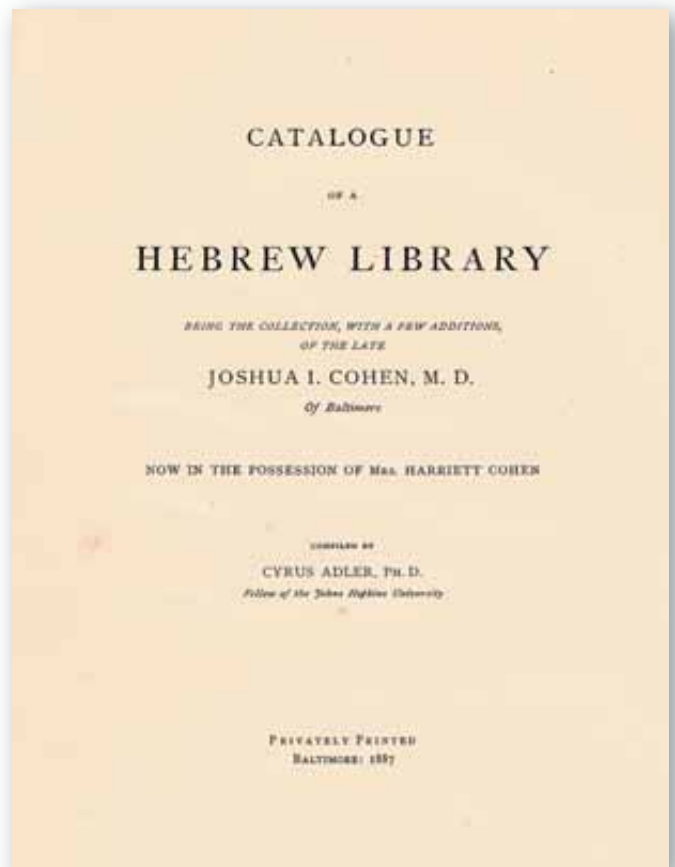
42 (BIBLIOGRAPHY). Sassoon, David Solomon. Ohel Dawid. Descriptive Catalogue of the Hebrew And Samaritan Manuscripts in the Sassoon Library. Two volumes. Photographic plates. With: Later insertion of eight-page addendum of "List of Manuscript Numbers with Corresponding Page Numbers" missing from most copies. *Original boards, slightly rubbed. Lg. 4to.*

Oxford, 1932. **\$600-900**

43 (BOOKPLATES). Jewish Book-Plates. Interview with Mr. Israel Solomons. Reprinted from the "Jewish Chronicle," 21st June, 1912. Illustrated. WITH: Two original pencil designs for bookplates, (one bears name "Israel Solomons"). 11 x 14 cm. pp. (4), 13. Calf-backed cloth. 8vo.

London, 1912. **\$100-150**

☛ A catalogue of Jewish book-plates by the Anglo-Jewish book-collector Israel Solomons, including his personal ex-libris.



Lot 41



Lot 44

44 (BINDING). Hebrew. Torah Nevi'im u-Kethuvim-Biblia Hebraica. Prepared by E. van der Hooght, (reproducing the Athias-Leusden text of 1666-7). Latin introduction and explanatory notes by van der Hooght. Engraved additional title. Opening title in Hebrew and Latin printed in red and black. Three divisional titles between architectural columns with printer's mark of Joseph Athias (see Yaari, Hebrew Printers' Marks, 73).

Front blank with morocco bookplate of Mortimer L. Schiff and signature of James L. Hart; on title, "James L. Hart - a bequest from his uncle 1876." At Isaiah I, inscription of Monastery of St. Wandrille.

MAGNIFICENTLY BOUND BY P. BOZERIAN THE YOUNGER (SIGNED): Red straight-grain morocco, spine in compartments, gilt extra, dense foliage surrounding quatrefoils, covers within borders of grapes and vine-leaves, gilt dentelles. Silk endpapers. Provided with half-morocco chemise. ff. (26), 333; (1), 352, (24). Some light foxing. Thick 8vo. [Vinograd, Amsterdam 794; Darlow & Moule 5141].

Amsterdam & Utrecht, n.p.: 1705. **\$7000-9000**

• **THE MORTIMER L. SCHIFF COPY IN A SUMPTUOUS BINDING.** From the Library of the Benedictine Monastery of Saint Wandrille, Normandy, France. See Schiff, Signed Bindings, no. 172 (illus.)

[SEE ILLUSTRATION ABOVE]



Lot 47

45 BUXTORF, JOHANNES. (THE ELDER). Lexicon Chaldaicum, Talmudicum et Rabbinicum. Bound in two volumes. ff. (8), 2680 columns; ff. (32). Lightly stained, ex-library. Modern half-calf marbled boards. Thick folio. [Prijs, Basle 237].

Basle, 1640. **\$300-400**

• Johannes Buxtorf I (or the Elder) (1564-1629) served as professor of Hebrew at the University of Basle. According to Moritz Kayserling, he was the “principal founder of Rabbinical study among Christian scholars” (JE vol. 3, p. 444). His colossal Lexicon Chaldaicum Talmudicum was completed by his son, Johannes the Younger. Though unreliable, it served generations of Christian scholars as a guide to their studies in Talmud and rabbinics.

The Lexicon was published in variant editions from 1639-1640. A few copies contain an engraved title and frontispiece portrait of Buxtorf dated 1639. Prijs believed that the 1640 date is erroneous (“sicher irrtumlich”). Probably due to its popularity, it was reissued a year later with a new title page.

46 BUXTORF, JOHANNES. Concordantiae Bibliorum Hebraicæ. Title within architectural arch. Title laid down with some repair, lower margin of f. 3 of preface repaired with loss of a few words of text, variously worn and stained. Modern half-calf over marbled boards. Folio. [Prijs, Basle 235].

Basle, Ludwig König: 1632. **\$200-300**



Lot 48

47 (CHASSIDISM). SHNEUR ZALMAN OF LIADI. Hilchoth Nidah...Hilchoth Shechitah [commentary to portions of Shulchan Aruch, Yoreh De'ah]. FIRST EDITION. Broad margined copy. On title, signature of former owner “Shneur Zalman ben Yerucham Slavkin”. ff. (1), 48, 54 (f.54 mostly missing), (16). Dampstained. Some worming. Calf, cracked. 4to.

Kopyst, Israel Jaffe: 1814. **\$600-900**

• See Y. Mondschein, Siphrei ha-Halacha shel Admo”r ha-Zaken (1984), pp. 26-27 (facsimile of title).

[SEE ILLUSTRATION TOP LEFT]

48 (CHASSIDISM). Rama”z. Yalkut ha-Ro’im. pp.48. * Bound With: Rama”z. Ma’amar Shever Posh’im. pp. 49-80. Two sequels in one volume. Dampstained. Contemporary boards. 8vo.

Odessa, M.A. Belinson: 1869 and 1870. **\$500-700**

• These volumes concern themselves with the controversy between the two Galician Chassidic dynasties of Sanz and Sadigora, that pivots on the tragic figure of R. Dov Baer Friedman of Liova (1817-1876), who turned from Chassidic Rebbe to Maskil (enlightened Jew). See Yitzchak Raphael, Aresheth, Vol. VI, pp. 211 -221; Samuel Werses, Haskalah ve-Shabta’ut (1988); Tzvi M. Rabinowicz, The Encyclopedia of Hasidism (1996), p. 137; N.Z. Friedman, Otzar ha-Rabbanim, no. 4554.

[SEE ILLUSTRATION LEFT]



Lot 49

49 (CHASSIDISM). Group of Six Original Photographs documenting the reception for Grand Rabbi Joseph Isaac Schneerson of Lubavitch (the “Friediker Rebbe”) in Lakewood, New Jersey on the 8th Nissan, 1940. Hosted by Nissan Waksman, Rabbi of Lakewood. [See E.J. Zaklikowski, America is No Different (Hebrew) (1999), pp.55-64].

Lakewood, New Jersey, 1940. **\$500-700**

• These photographs were among the first taken of the Lubavitcher Rebbe after his arrival in the United States.

One notes that the photographs show the late Sholom Ber Gurary, Rabbi Schneerson’s only grandson, in close proximity to his grandfather (censored from recent versions).

Through diplomatic intervention, Rabbi J.I. Schneerson was rescued from Nazi-occupied Warsaw, and via a most circuitous route, finally disembarked in New York harbor on March 19, 1940. He died in 1950 aged 70.

[SEE ILLUSTRATION BOTTOM LEFT]



Lot 50

50 (CHASSIDISM). Seder Tefilot mi-Kol ha-Shanah al-pi Nusach ha-Ari za¹ [Prayer book for the entire year according to the rite of R. Isaac Luria]. Includes Passover Hagadah. **FIRST EDITION OF SIDDIR WITH CHASSIDIC DISCOURSES** [Siddur 'im Da"ch]. Two parts in one volume. On title, printer's device of Israel Jaffe. Russian censor's stamp and handwritten note from year 1837. Part I: (2), 104, 54. Part II: 68 (ff.19, 20, 23, 48 torn), 99. Several leaves printed on blue-tinted paper. Modern blind-tooled calf. Thick 4to. [Habermann, *Sha'arei Chabad (in Alei Ayin: S.Z. Schocken Festschrift)*, p. 327, no.137].

Kopyst, Israel Jaffe: 1816. **\$30,000-50,000**

• **EXCEPTIONALLY RARE FIRST EDITION OF THE ALTER REBBE'S SIDDIR.**

During the life-time of The Alter Rebbe, R. Shneur Zalman of Liadi (1745-1813), his unique text of the prayers - based upon the rite of Rabbi Isaac Luria - was published in a very condensed format in Shklov in 1803 (see Habermann, *Sha'arei Chabad*, no. 135). However, this earlier prayerbook was devoid of Chassidism per se, offering only general instructions and "pesakim" (legal decisions).

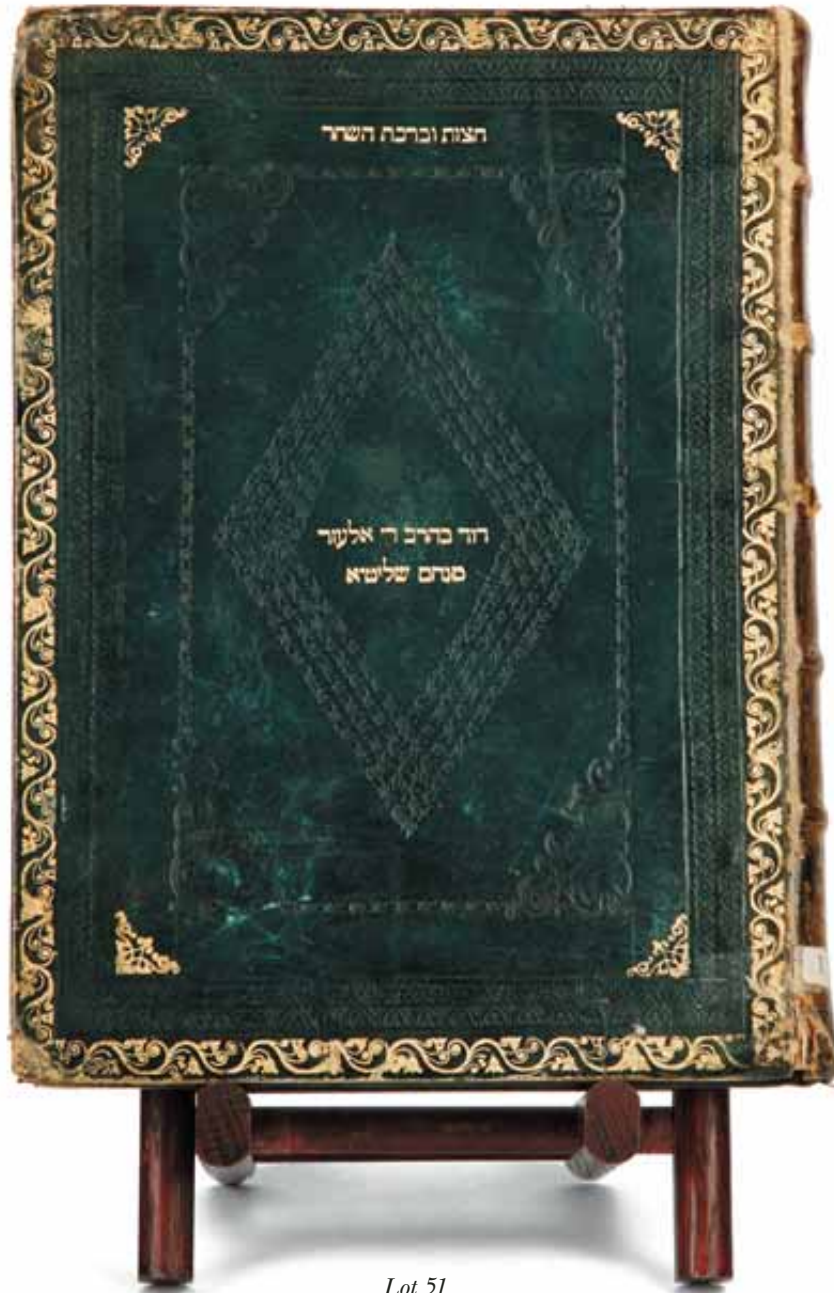
Following the death of R. Shneur Zalman, his son and successor, R. Dov Baer (1773-1827), referred to as the "Mitteler Rebbe," issued for the first time what has come to be known among Chabad Chassidim as the "Siddur 'im Da"ch" (Siddur with Chassidic discourses; Da"ch initials "Divrei Elokim Chaim," or Words of the Living God) - or more simply, "Der Alter Rebbe's Siddur."

Prof. Moshe Rosman sees in the flurry of publishing that took place at Israel Jaffe's Kopyst press in the wake of R. Shneur Zalman's passing, an attempt on the part of his son, R. Dov Baer to surpass his rival, R. Aaron Halevi Horowitz of Staroshelye, a contender for the throne of the Alter Rebbe. (See M. Rosman, *Founder of Hasidism* (1996), pp. 201-202). Additionally, perhaps, this was a sincere attempt to fill the vacuum left by the passing of the founder of Chabad Chassidism.

The Kabbalistic discourses contained in the Siddur are highly recondite. In his Introduction, Rabbi Dov Baer relates that the teachings were transmitted by R. Shneur Zalman to his sons every Shabbat. Many of the discourses were taken from Rabbi Dov Baer's own transcriptions, indeed some of those very manuscripts had been proofread and approved by R. Shneur Zalman himself.

THIS VOLUME MAY BE SAID TO RANK AMONG THE MOST IMPORTANT OF CHASSIDIC PRINTED BOOKS - AND CERTAINLY THE MOST SIGNIFICANT WITHIN CHABAD PHILOSOPHY.

[SEE ILLUSTRATION ABOVE]



Lot 51

51 (CHASSIDISM). Sidur RaSHa"SH [Prayerbook with Kavanoth, or kabbalistic meditations, of R. Shalom Sharabi]. Chatzoth u-Birkath ha-Shachar [Midnight Vigil and Morning Blessings]. Manuscript in Hebrew

Colophon "Nathan ben Joseph, Tuesday, 28th Menachem Av, 1881, Jerusalem." There precedes the colophon a lengthy poem by the scribe with the acrostic "Mimeni Nathan" [From me, Nathan].

Bound in contemporary emerald crushed morocco, gilt extra, cartouche in center gilt-tooled "DAVID BA-HARAV R. ELAZAR MENACHEM SHLIT"A." Brown ink on thick paper. Marbled endpapers. Sm. folio.

Jerusalem, 1881. \$20,000-25,000

GRAND RABBI DOVID BIDERMAN OF LELOV - HIS PERSONAL MANUSCRIPT COPY OF AN IMPORTANT KABBALISTIC PRAYER BOOK.

Rabbi David Biderman (1844-1918), accompanied his father R. Elazar Menachem and grandfather R. Moses of Lelov to the Holy Land in 1851. The Rebbe of Lelov was the first Chassidic Leader to take up residence in Jerusalem. Upon the death of his father in 1883, R. David assumed leadership of the Lelover Chassidim. He was one of the founders of the Talmud Torah Chayei Olam and of the Batei Warsaw neighborhood. He was buried on the Mount of Olives. See Tz.M. Rabinowicz, *The Encyclopedia of Hasidism* (1996), p.45.

The Siddur Rasha"sh contains innumerable kabbalistic meditations, many of them arranged in diagrammatic form. The prayers conducted in this manner tend to be quite lengthy, in order to provide time for the prayer leader to mentally engage all of the kavanoth or mystical intentions. Followers of these practices are known as "mekhavanim" (from the word "kavanah") or meditators. The founder of this method of prayer, R. Shalom Sharabi (1720-1777), a native of Yemen, led the kabbalistic conventicle known as "Beth El" in Jerusalem. He was the teacher of the great Sephardic luminary R. Chaim Joseph David Azulai (Chid"á). See EJ, Vol. XIV, cols. 1307-8.

[SEE ILLUSTRATION ABOVE]

52 (CHINA). White, William Charles. Chinese Jews. A Compilation of Matters Relating to the Jews of K'aifeng Fu. Three parts in three volumes: Historical; Inscriptional; Genealogical. Numerous photographic plates, illustrations, maps, etc. *Original boards showing wear around edges. Sm. folio.*

Toronto, University Press: 1942. \$600-900

✦ When this work was reviewed in the anthropological journal "Man" in 1946, it was considered a "very learned, thorough, detailed, and well-documented survey of this ancient and lonely outpost of Jewry."

The book is divided into three parts. The first, Historical, tells the story of the Chinese Jews through the eyes of those who met them directly, presenting many varied pictures of this unique group. The second part, the Inscriptional volume, presents texts and inscriptions with translations and commentaries. The Genealogical volume details names and information about specific Jews through Chinese history.

53 (CUBA). Kethubah [Marriage Contract]. Standard printed text within frame. *Sm. folio.*

Havana, A. Rimsky: circa 1940. \$100-150

✦ Although groups of Jews fleeing from Brazil during the Portuguese reconquest settled in Cuba during the 17th century, the major formation of a Jewish community there began after Cuba achieved independence from Spain in 1898. When the Cuban Constitution of 1940 established the principle of freedom of religion, the legal basis for a Jewish community and publication of religious literature was attained. Many refugees settled in Cuba in the 1920s and 1940s, mostly in Havana. The revolution of 1959, led by Fidel Castro, destroyed the economic stability of the majority of the Cuban Jews, most of whom eventually emigrated to the United States.

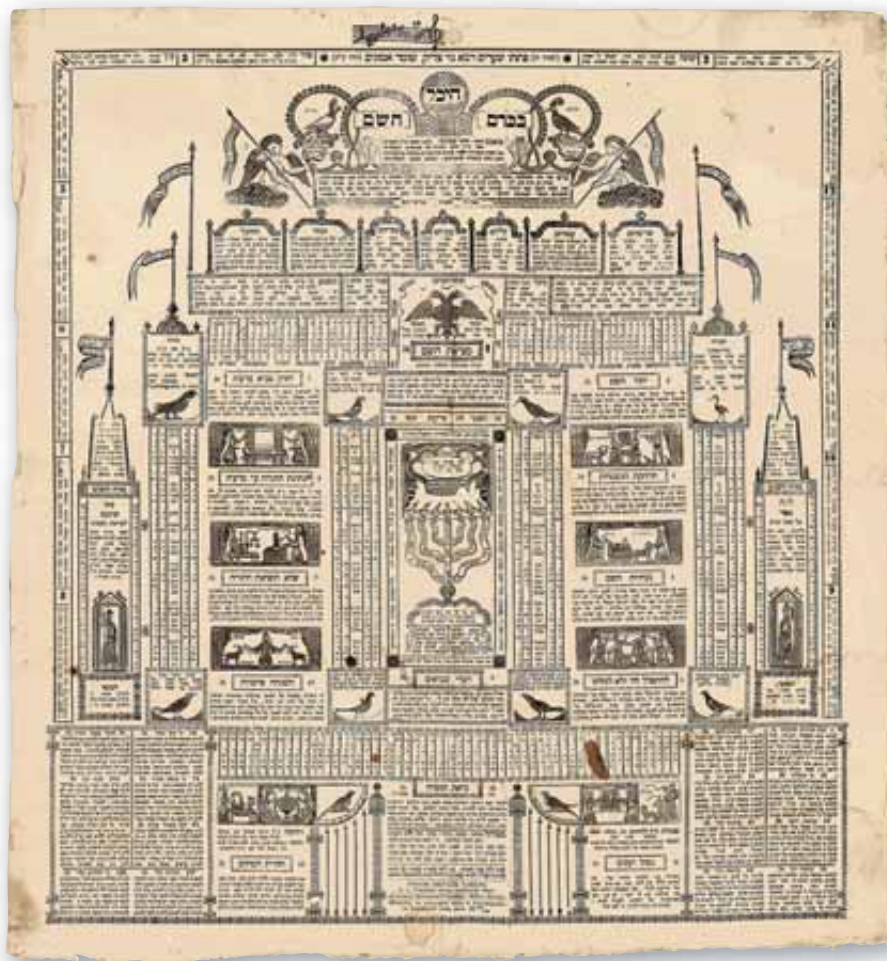
54 (CURIO). Segal, Shlomo Zalman ben Moshe. Heichal be-Kerem Hashem ["Temple in the Vineyard of the Lord": Explanation of the Thirteen Principles of Faith and other miscellaneous matters]. Profusely illustrated broadside depicting various birds and their characteristics, cherubs bearing pennants and the priests and Levites performing various functions in the Temple. In center, seven-branched Menorah. *Large broadside on stiff paper, waterstained, reinforced, small holes not affecting text., previous owner's stamp 9 1/2 x 20 1/2 inches. [Unrecorded].*

Vilna, 1870. \$1000-1500

✦ Not listed in any bibliographic sources consulted. Large and highly detailed illustrated broadside containing much erudition on a variety of topics.

The author records that the text was approved by R. Bezalel [Cohen] of Vilna. In addition, the author saw fit to note that he is the grandson of the daughter of R. S. Z. of Dubrovna, sister of the author of Menorath Shelomo and Minchath Kalil, a descendant of Minchath Shai. His partner in the publishing endeavor is listed as R. Samuel ben Kalman.

[SEE ILLUSTRATION BELOW]



Lot 54



Lot 57



Lot 58

55 **DEINARD, EPHRAIM.** A collection of four works by Deinar bound in one volume: Milchamah Lehashem Be'amalek [on the boycott of Ethrogim from Corfu]. pp. viii, 64. Browned, pp. 22-23 printed upside down. Newark, 1892. [Goldman, Hebrew Printing in America 937].
 * Chochmath Yehudah [anti-Christian polemics by David bar Yechonaia (Kahana)]. pp. 56. New York, 1889. [Goldman 1064].
 * Athidoth Israel [on the situation in the Land of Israel]. pp.107. Newark, 1890. [This copy with an variant title-page, cf Goldman 936].
 * Athidoth Israel Part II [opposition to Baron Edmund Rothschild's policies regarding the colonization of the Land of Israel]. pp. 3, 47, 1. Newark, (1892?). [Goldman 938].

v.p, E. Deinar: v.d. \$400-600

56 **(DREYFUS AFFAIR).** Psst...!. Numbers 1-85 (all published). Each issue of 4 pages illustrated by Jean-Louis Forain and Caran d'Ache. Light wear. Loose. Provided with contemporary boards. Folio.

Paris, Librairie Plon: 5th February, 1898 - 16th September, 1899. \$700-1000

• Complete series of this vehemently anti-Semitic weekly. See N.L. Kleeblatt, The Dreyfus Affair: Art Truth & Justice (1987) pp. 91-2 and 176-81 (illustrated).

57 **(EGER, AKIVA).** Mishnayoth. With commentaries of Tosfoth R. Akiva Eger, Yom-tov Lipman Heller, Shenoth Eliahu by the Gaon of Vilna, etc. **FIRST EDITION OF R. AKIVA EGER'S IMPORTANT NOTES.** Six parts bound in three volumes. Contemporary calf backed boards, rubbed. 4to. [Vinograd, Altona 257].

Altona, Bonn Brothers: 1841-1853. \$800-1200

• Published by R. Akiva Eger's son, Benjamin Wolf, and edited with additional comments by R. Jacob Moshe Goldberg of Kletzk. The complete set took over twelve years to complete.

[SEE ILLUSTRATION TOP LEFT]

58 **ERGAS, JOSEPH.** Tochachath Megulah Vehatzad Nachash [anti-Sabbatianism]. Two parts in one. **FIRST EDITION.** The Samuel Schoenblum-Mayer Sulzberger copy. Signature on title: Mordecai Samuel Ghironi of Padua. ff. (2), 62. Later patterned boards, rubbed. 8vo. [Vinograd, London 29; Roth, London 8; Mehlman 1700].

London, for Moses Hagiz: 1715. \$1000-1500

• A two-pronged attack that sought to censure Nechemiah Hayon, perhaps the most militant champion of Sabbatian revisionism. Ergas' polemic against Hayon contained both kabbalistic refutations of the legitimacy of Sabbatian mystical belief and harsh invective against Hayon personally. The second part of the volume ["To Ensnare a Serpent"] is a retaliation to Hayon's attack upon the Chacham Zvi (entitled Hatzad Zvi ["To Ensnare a Deer"]). On Ergas' role in this controversy see E. Carlebach, The Pursuit of Heresy (1990) pp.137-143; and B. Naor, Post Sabbatian Sabatianism (1999) pp.145-49.

[SEE ILLUSTRATION BOTTOM LEFT]



Lot 59

59 (ELIJAH, GAON OF VILNA). Alfasi, Isaac. Hilchoth Rav Alphas - Seder Nezikin. Title signed: "Avraham ben-Harav ha-Gaon". On f.223 marginal glosses. ff. 223 (i.e.225). Wormed and waterstained. Lg. folio.

Vienna, Joseph Hraschanky: 1804. \$8000-10,000

⚡ COPY OF R. ABRAHAM, SON OF THE VILNA GAON.

R. Abraham (1750-1808) son of R. Elijah, Gaon of Vilna (1720-1797), besides preserving teachings heard from his father, was a distinguished scholar in his own right. He is perhaps most famous for his bibliographic work "Rav Pe'alim" (1894). Recently, there have come to light his glosses to the Babylonian Talmud. See S. Gottesman, "Hagahoth u-bi'urim la-Shas le-R. Avraham ben ha-GRA," Yeshurun, Vol. IV (1998), pp. 124-221; JE, Vol. I, pp.106-7.

[SEE ILLUSTRATION ABOVE]



Lot 60



Lot 61

60 (ETHICS OF THE FATHERS). Sententiae vere elegantes... veterum sapientum Hebraeorum, quas Pirkei Avoth id est capitula, aut Apophtegmata Patrum nominant. ["Thoughts truly elegant...of the ancient Hebrew sages, entitled Pirkei Avoth, also called Sayings of the Fathers."] Prepared by Elijah Levita, with translation by Paul Fagius. FIRST LATIN EDITION. Hebrew provided with vowel points (nikud) followed by Latin translation and commentary. Printer's device of Fagius on title and final page (Yaari, 13). pp. (8), 151,(1). Minor stains. Modern morocco. 4to. [Vinograd, Isny 3; Adams M-1484; and see New York Public Library Catalogue, A Sign and a Witness, pp. 95-6 (illustrated)].

Isny, Paul Fagius: 1541. \$3000-4000

• The Hebrew typography of Fagius' press at Isny is noted for its elegance. The large, roomy font employed, along with the broad margins, enhance the beauty of our copy, allowing the reader respite to meditate on the pithy Sayings of the Fathers.

[SEE ILLUSTRATION TOP LEFT]

61 (ETHICS OF THE FATHERS). Pirkei Avoth. With commentary Lechem Shamayim by Jacob Emden and super-commentary by Tzvi Hirsch Of Berlin. FIRST EDITION. Title within floriated border. Engraved frontispiece portrait of Lewin following title. Below the portrait, a Torah scroll is held by a lion and a hart. The hart portrays the author's name "Tzvi," while the lion refers to his father's name "Aryeh Leib". ff.(3), 65. Lightly browned. Later marbled boards. 8vo. [Vinograd, Berlin 580; Rubens 1773].

Berlin, Daniel Friedländer: 1834. \$800-1200

• R. Tzvi Hirsch (b.1721), served from 1756 as Rabbi of London's Great and Hambro synagogues (where he was known as Hart Lyon), and from 1771 until his death in 1800, as Chief Rabbi of Berlin and provinces ("Oberland-u. Stadt-Rabbiner in Berlin"). Lewin's son was Solomon Hirschell, Anglo Jewry's first Chief Rabbi.

The present work is a surprisingly critical commentary by Lewin to his eminent uncle Jacob Emden's explication on the Ethics of the Fathers. The glosses are typically signed TZaV"A, an acronym of Tzvi Berlin Aschkenazi. The author was named after his maternal grandfather R. Tzvi Aschkenazi ("The Chacham Tzvi"). Berlin's father was R. Aryeh Leib, Rabbi of Amsterdam. (See the Introduction to R. Tzvi Hirsch Berlin, Tzeva Rav (Jerusalem, 2002).

The engraved frontispiece was executed specifically for this volume.

[SEE ILLUSTRATION BOTTOM LEFT]

62 (ETHICS OF THE FATHERS). Pirke Avot / Livro de moral cudia ["Book of Jewish Morals": Ethics of the Fathers]. Translation and commentary by Nisim Behar. Hebrew with nikud (vowel points) and Judeo-Espanol (Ladino) translation face `a face. Judeo-Espanol in Latin characters. pp. 71. Original printed wrappers, light wear. 4to.

(Istanbul), Güler Basimevi: 1954. \$150-200

• For centuries, Judeo-Espanol or Ladino was conveyed in Hebrew characters. Paralleling Ataturk's conversion of Turkish from Arabic (Osmanli) to Latin characters in the 1920s, Turkish Jews began to publish Judeo-Espanol in Latin characters. See EJ, Vol. XV, col. 1461.

63 (FRENCH JUDAICA). Bertramus, Bonaventura Cornelius. Gal'Ed / Comparatio grammaticae Hebraicae & Aramaicae ["Comparative Grammar of Hebrew and Aramaic."]. FIRST EDITION. Printer's device on title. Latin interspersed with vocalized Hebrew. pp. (24), 440. Trace foxed. Bound in a vellum medieval missal leaf. 4to. [Adams B-823].

(Geneva), Eustathius Vignon: 1574. \$4000-6000

PRINTED WITH A KETHUBAH WRITTEN IN THE FINAL YEARS OF THE MARSEILLES JEWISH COMMUNITY.

Most fascinating about this early Hebrew grammar is the inclusion of the printed text of a Hebrew Marriage Contract (Kethubah) from Marseilles, France dated 1494 (see pp. 437-8). Therein we read how "on Friday, the fourth of Sivan, in the year 5254 [1494 C.E.], here in the city of Massilia [i.e. Marseilles] by the Sea, the groom R. Moses, son of R. Judah, said to Ms. Clarona, daughter of R. David, son of R. Moses of Lisbon..."

What is all the more remarkable is the late date of the Kethubah, for by 1494, Jews were persona non grata in Marseilles. As early as 1484, lawless bands pillaged and massacred the Jewish community of Marseilles, while demanding from King Charles VIII that the survivors be immediately expelled from Provence.

[SEE ILLUSTRATION TOP RIGHT]

64 (GERMANY). Anschlag/wie die tuff dem Reichs=tag zu Regensburgk dieses sechs und siebenzigsten Jars. pp.4. Brownd. Sm. folio. [Variant from the copy in the Bavarian Staatsbibliothek; not in VD 16].

Treisa, 19th December: 1576. \$1200-1800

Detailed tax regulations regarding assessments to be collected from the residents of Hessen, in order to finance the war against the Turks.

"All Jews - without exception - must pay a half-gulden, and those Jews financially unable to, must be provided for by their wealthier co-religionists."

65 (GERMANY). Wir Bürgermeister und Rath der Stadt Leipzig. Majuscule initial historiated. Broadside. Foxed. Reinforced. Folio.

Leipzig, 7 March, : 1687. \$1000-1500

Decree restricting Jewish trade.

66 (GERMANY). SCHUDT, JOHANN JAKOB. Jüdischer Merkwürdigkeiten. FIRST EDITION. Four parts bound in two volumes. Frontispiece portrait of the author and engraved plates including the rare "Juden-Sau" (missing in most copies). Text illustrations. Numeous passages in Hebrew and Yiddish. Lightly brownd. Title of Part IV repaired not affecting text. Modern vellum within fitted box. Thick 4to. [Freimann 222; Rubens 1364-8].

Frankfurt and Leipzig, Samuel Tobias Hocker, etc.: 1714-18. \$5000-7000

Despite the author's prejudices, "Jewish Curiosities" is a valuable source of information on the Jews in Germany. Schudt (1664-1722), a German Orientalist, was inspired to write this chronicle following the Great Fire of the Frankfurt Ghetto in 1711. It is particularly comprehensive in relation to Frankfurt Jewry in detailing local custom and way of life. The author also discusses the state of Jewry in other parts of the world.

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 63



Lot 66



Lot 69

67 (GERMANY). Samuel Aron from Oppeln (a.k.a. Johanne Polycarpo Besser). Die Mittel Wie auch die Hindernisse Bey der heutigen Juden-Bekehrung. German interspersed with Hebrew. *pp.* 27. *Lower corner of f.2 repaired. Modern taped spine, unbound. Sm. 4to.*

Leipzig, 1736. **\$1000-1500**

• The author, a converted Jew from a Rabbinic family in Poland, recounts his difficulties in seeking to convert Jews to Christianity and suggests more effective ways of success.

He complains: "Wenn die Maus die Katze frisst, wird der Jud ein rechter Christ!" ["When the mouse eats the cat, then will the Jew become a righteous Christian!"]

68 (GERMANY). Von Gottes Gnaden, Friedrich Fürst zu Waldeck. *pp.* (4). *Coarse paper. Foxed. 4to.*

1767. **\$600-900**

• Friedrich, Prince of Waldec declares, "After the first of January 1768, foreign Jews will be forbidden to trade in our land. Those found in violation will have their wares confiscated."

69 (GERMANY). Serenissimi gnädigste Verordnung, das Einführen fremder Bettel=Juden betreffend. *pp.* (4). *Ex library. 4to.*

Brunswick, 8 December, 1774. **\$700-1000**

• Carl, Duke of Brunswick, forbids Jewish beggars ("Betteljuden") from entering his land. Jews in violation shall be imprisoned and fed minimum rations. In addition, those caught conveying such Jews will have their horse and wagon confiscated.

[SEE ILLUSTRATION TOP]

70 (GERMANY). Handlexicon der jüdisch-deutschen Sprache. German text with extensive Hebrew and Yiddish in wayber-taytsch. Comprehensive alphabetical listing of transliterated Hebrew/Yiddish at end. *pp.* 167, (45). *Call number on title, browned. Original publisher's boards, rubbed. 8vo.*

Prague, Johann Ferdinand Edlen von Schonfeld, circa: 1780. **\$700-900**

• Hand lexicon of the Jewish-German language, containing the vocabulary used by Jews from their Hebrew and Rabbinic languages; including those words mixed with the German language; the true meaning of these words together with all their sayings not understood by Christians. Additionally: Explanations of the Jewish Holidays and Traditions; their counting of numbers; and information for those engaged in business-dealings with Jews; or those who intend to deal with Jews for any other purpose. (Title-page).

71 (GERMANY). Königlich Majestat von Sachsen... Mandat die, zu mehrerer Beschränkung des jüdischen wuchers, bei den von Christen an Juden ausgestellten Schuld- und Wechselferschreibungen, auch Cessionsurfunden zu beobachtenden Vorschriften betreffend. *pp.* (8). *Coarse paper. Folio.*

Dresden, Meinhold und Söhne, 1st August: 1811. **\$700-1000**

• King Fredrich August, King of Saxony, legislates that henceforth all Jewish moneylending is to be transacted through the civil-courts. The reason given is that borrowing money from Jewish money-lenders has brought financial ruin to several Christian families.

72 (GERMANY). Gesetz-Sammlung fuer die Koeniglichen Preussischen Staaten. Numbes 1-26. *pp.* xi, 204. *Foxed. Contemporary half-calf over speckled boards, rubbed. 4to.*

Berlin, 1812. **\$1200-1800**

• Includes the Prussian Jewish Edict of Emancipation (pp.17-22). The Edict freed Jews from the special taxes and restrictions on movement and marriage that had encumbered Jewish life in the kingdom of Prussia. It stated that Jews were forthwith "nationals and citizens of Prussia" who shared the rights and obligations of their Christian fellows. Prussian Jews were now free to live and to conduct commerce wherever and with whatever goods they wished - although they continued to be excluded from positions of political authority.

73 (GERMANY). Protection letter for the Jew Nathan Matthias Meyer from Grobzig and his family, issued and signed by the Duke from Anhalt, Leopold Friedrich, with the large Seal of the Duchy. Specifying commercial and residence rights. *pp.* 3. *Folded with two minor holes, taped repair on final page.*

Dessau, 1819. **\$400-600**

74 (GERMANY). Synagogen Ordnung fur die Synagoge in Darmstadt. Introduction by J. Mener and H. Bodenheimer. pp. 8. Original wrappers. Previous owner's stamp. 8vo.

Darmstadt, Conrad Herbert: 1864. \$200-300

• Customs and regulations relating to prayers as conducted in the synagogue in Darmstadt.

Contains interesting customs indicating the German emphasis on synagogue decorum. For example, the "yasher koach" (thank you) to the kohanim for their blessings on holidays should not be called out by anyone except for the official synagogue representative. Kohanim should not change their shoes or boots prior to the blessings in the synagogue, this must be done outside (see paragraphs 17-19).

75 (GERMANY). Jospe, Erwin. 2 L'Cho Daudi, 5 Sabbat-Psalmen. Sheet music. Inscription on title to Choir Director Erwin Jospe from the Jüdischen Gemeinde zu Berlin. pp. 47, (1). Uncut. Folio.

Berlin, Berlardruk: Berliner Musikalien Druckerei: 1938. \$500-700

76 (GRAMMAR). Mercer, Jean. Luchei dikduka kasda'ah o arama'ah / Tabulae in grammaticen linguae Chaldaeae [Tables of Aramaic or Chaldean Grammar]. Latin and Aramaic interspersed. Printer's device on title. Floriated initials. pp.165, (2). Light stains, marginal worming, pp.5-6, 11, and final page tape repaired. Later morocco over marbled boards. Sm. 4to. [Vinograd, Paris 39; Adams, M-1310].

Paris, Guil. Morelium: 1560. \$700-1000

• Jean Merc(i)er or Mercerus (d. 1567) was a French Christian Hebraist. See EJ, Vol. VIII, col. 44.

Part II of the book (pp.107-165) is devoted to "rashei-teivoth" or Hebrew abbreviations.

[SEE ILLUSTRATION BOTTOM LEFT]



Lot 76

77 GREENBERG, URI ZVI. Al Da'ath ha-Nes ha-Nichsaph: Masechet Shirim [Collection of Poems]. LIMITED EDITION OF 120 COPIES. INSCRIBED AND SIGNED BY THE AUTHOR: "To Michael Levin, A Gift of Poems, U.Z.G. 19 Adar 5732 [1971], Ramat Gan". pp.16. Crisp, clean copy. Original printed wrappers. 4to.

Jerusalem, Milo: 1950. \$300-400

• Signed Copy of Poetry by celebrated Israeli author of the Nationalist camp.

Galician-born Uri Zvi Greenberg (1894-1981) was named after his illustrious maternal ancestor, R. Uri of Strelisk, a renowned Chassidic rebbe, oftimes referred to as the "Seraph of Strelisk." In Eretz Israel, Greenberg became associated with Jabotinsky's Revisionist Zionist movement, his poetry expressing the ideal of a great Jewish Nation residing between the Nile and the Euphrates Rivers. See EJ, Vol. VII, cols. 906-9.

78 (HAGADAH). Arba Yesodoth. With numerous commentaries including: excerpts from Abrabanel, Maasei Hashem, Alshich, and the Shala"h plus contemporary scholars: R. Saul of The Hague, his brother-in-law R. Saul of Amsterdam, and others. Title with typographic device. ff. 2, 49, (1). Some browning and staining, few pages loose, previous owner's inscription dated 1804 on inside of back cover. 4to. [Yudlov 305; Yaari 203; Yerushalmi 77].

Amsterdam, Jochanan Levi Rophe and Brother-in-law: 1783. \$400-600

[SEE ILLUSTRATION BOTTOM RIGHT]

79 (HAGADAH). Ma'aleh Beith Chorin vehu Seder Hagadah shel Pesach. Commentary and with instructions in Ladino and Yiddish. Fine engraved illustrations in the Amsterdam style. ff.52. Stained in places, some loss to lower margins unaffacting text. Contemporary boards, lacking backstrip. 4to. [Yudlov 633; Yaari 453].

Vienna, Anton Schmid: 1823. \$300-500



Lot 78



Lot 80

80 (**HAGADAH**). Gupho shel Pesach, o Hagadath Pesach Letinoketh Yisrael ["The Essence of Passover; or, A Passover Hagadah for Jewish Children"]. Text in Judeo-German. *Lightly damp-soiled. Contemporary marbled wrappers, covers, first two and final two leaves loose. 8vo. [Yerushalmi pl.90 and pp.72-3; Vinograd, Berlin 554].*

Berlin, Trebitsch & Son: 1830. \$800-1200

• According to Yerushalmi, few copies are extant of this unusual Hagadah edition - he knows only of the copies in Harvard and the British Museum.

Unique in its style and content, this "Hagadah" is in fact an anonymously penned Christian missionary tract seeking the conversion of Jewish youth. Its tone is surprisingly subtle and understated, its chosen format is a dialogue between a Jewish father and his son seeking to explore the deeper meaning of the Paschal Lamb. The subtlety of language distinguishes the publication from others of the genre, the theorem being exclusively within the framework of Jewish belief - "the technique is one of constantly raising doubts...rather than frontal attack" (Yerushalmi p. 73).

[SEE ILLUSTRATION TOP LEFT]

81 (**HAGADAH**). Levi, G.E. Ceremoniale per la Cena Religiosa di Pasqua con Brevi Meditazioni [Ceremony for the Religious Supper of Passover with Brief Meditations]. Second edition emended and enlarged. Italian interspersed with Hebrew. Prepared by G.E. Levi, Rabbi of the Jewish Community of Cuneo in the Piedmont region of North-West Italy. pp.(2), 20. *Usual stains. Original printed wrappers. 4to. [Not in Yaari, Yerushalmi or Yudlov].*

Cuneo, Riba: 1865. \$700-1000

• Engraving opposite title depicts Italian-Jewish family seated to the Seder table, the father wearing a tasselled cap, seemingly reminiscent of Garibaldi - perhaps portraying patriotic sentiment.

[SEE ILLUSTRATION LEFT]



Lot 81

82 (**HAGADAH**). Bien, H[erman] M[ilton]. Easter Eve. The "New Hagodoh shel Pesach." A Metrical Family-Feast Service. Hebrew and English. pp. 28. *Ex-library. Contemporary pictorial boards. 4to. [Yudlov 1701; Singerman 3408].*

Cincinnati, Bloch: 1886. \$300-500

• A most idiosyncratic title for a Hebrew liturgical text!

Rather than provide an English translation of the Hagadah, the author has creatively devised a skit rendered in metrical rhyme and to be divided between family members seated at the Seder.

[SEE ILLUSTRATION BOTTOM LEFT]



Lot 82

83 (**HAGADAH**). Die Haggadah von Sarajevo. Eine Spanisch-Juedische Bilderhandschrift des Mittelalters. Edited by David Heinrich Mueller and Julius von Schlosser. Facsimile Edition. Two volumes: Text (316pp., 39 plates and 18 figures in color and black-and-white). * And Plate volume (35 pl.) One of 250 Copies. *First volume: Contemporary half-morocco, gilt. Second volume: Contemporary vellum, front cover dampstained and spine cracked. Lg. 4to. [Yudlov 2053; L.A. Mayer, A Bibliography of Jewish Art (1967) no.1792].*

Vienna, A. Holzhausen: 1898. \$2000-3000

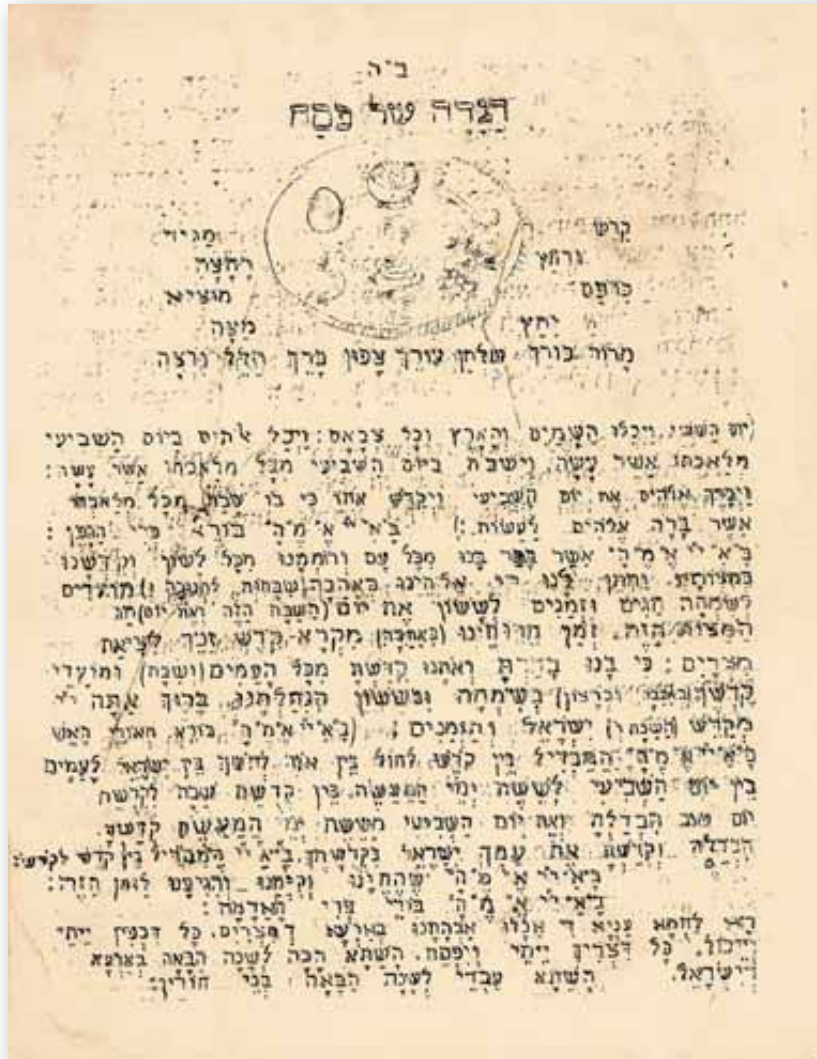
• The Sarajevo Hagadah is the oldest surviving Sephardic Haggadah in the world, originating in Barcelona around 1350.

The present facsimile contains considerable information on illuminated Hagadah manuscripts. Indeed, the publication of Mueller and Schlosser's outstanding study of this extraordinarily rich manuscript "for the first time focused attention on this expression of art among the Jews." A. Marx, *Jewish Quarterly Review - New Series* (1928) Vol. XIX. Also contains an important article by Prof. David Kaufmann, "Zur Geschichteder Judischen Handschriftenillustration" (On the History of Jewish Manuscript Illustration).

Apparantly, the original Sarajevo Hagadah was purchased by the Sarajevo National Museum (presently known as National Museum of Bosnia and Herzegovina) when, in 1894, a school-aged child of the city's Sephardi Community brought the manuscript to show his school-teacher, hoping to sell it soon after his father had died, leaving the family destitute.

84 (**HAGADAH**). With commentary Tov Devarecha by Saul Broch of Kashau (d. 1940). Title between architectural columns. ff. (4), 46. *Browned. Contemporary boards. 4to. [Yudlov 3717; See N.Z. Friedmann, Otzar Harabanim, p. 371, no. 17948].*

Munkacs, Grafia: 1940. \$200-250



Lot 85

85 (HAGADAH). The Gurs Hagadah. Hand-written mimeographed sheets. Colophon reads: “Edité du Rabbinat du Rabbin Leo Ansbacher, Gurs (France), Nissan 5701.”

On first page, illustration of traditional Seder plate. Hebrew in square characters with nikud (vowel points). Final leaf consists of four hymns, Ki Lo Na'eh, Adir Hu, Echad Mi Yode'a and Chad Gadya, transliterated into Latin characters. The transliteration reflects the Germanic pronunciation of Hebrew. pp. (12). Text out of sequence (as originally issued). Small clean tear unaffecting text. First leaf slightly waterstained. Loose as issued (staples have been removed). Folio. [Yaari 2290; Yerushalmi, plates 158-9; Yudlow 3846].

Gurs (France), (1941). \$6000-8000

• THE HISTORIC GURS HAGADAH

The colophon of this crudely mimeographed Hagadah breathes not a word of the indescribable conditions under which it was produced. Gurs, in the south-east tip of France, was a concentration camp set up by the Vichy Government for the internment of foreign-born Jews - especially recent Jewish refugees from Germany and Austria. With pitifully few exceptions, the majority of the inmates of Gurs were transferred to the infamous transit camp at Drancy, north of Paris, and from there, to the death-camp of Auschwitz.

Suffering under severe conditions and quite cut off from the outside world, Rabbi Leo (Yehudah) Ansbacher, along with other enterprising inmates of the camps (primarily Ludwig Zuckerman), succeeded in clandestinely producing - from memory- this Passover Hagadah. - (Gutterman chalks up the missing passages in the Gurs Hagadah to an understandable faulty recollection by Ansbacher and Zuckerman).

Ansbacher, a native of Frankfurt, fled Nazi Germany to Belgium in 1933. In May 1940, he was deported from Belgium to France, summarily arrested and sent to Gurs. As rabbi, he sought to infuse the camp with a semblance of religious life. Ansbacher eventually succeeded in escaping Gurs and crossed the Pyrenees to Spain, after the war finding his way to Palestine. There, he served as the rabbi of a Tel Aviv congregation for many years until his death in 1998. Like Ansbacher, Zuckerman was a native of Germany, who also emigrated to Belgium, only to be deported to France in 1940. In May 1942, Zuckerman too would escape from Gurs, hidden in a coffin, assisted by a French acquaintance, a non-Jewish gravedigger. Eventually, he joined the French Resistance. (See Gutterman, pp. 35, 44, 48-52, 71, 86).

Yaari mistakenly believed the copy of the Gurs Hagadah presented to the JNUL by I.J. Halevi-Meirowitsch of Paris to be the only extant copy. Yerushalmi notes that a second copy is in the possession of the JTSA.

The present copy is the “Archive Copy in England,” described in B. Gutterman (Ed.), The Gurs Haggadah: Passover in Perdition (2003), p.53. See also EJ, Vol. VII, cols. 34-35.

[SEE ILLUSTRATION ABOVE]



Lot 86

ONE OF 125 COPIES. PRINTED ENTIRELY ON VELLUM, RICHLY ILLUSTRATED IN COLOR BY SZYK.

Full- and half-page color halftone reproductions of compositions by Szyk, including numerous decorative initials, text ornaments and many small vignettes. Pictorial doublures on silk.

Bound by Sangorski & Sutcliffe: Royal blue levant morocco, gilt-tooled pictorial inlay. Housed in original matching solander-case, velvet interior.

Text in Hebrew and English printed in black and sepia. Signed by the Artist and Editor. Usual mild discoloration along extreme outer edges of initial leaves. Case shows slight wear. Folio. [Yudlov 3861; Yaari 2285. See also J.P. Ansell, Arthur Szyk: Artist, Jew, Pole (2004), 96-100.]

London, Beaconsfield Press: 1939. \$40,000-60,000

☛ THE MOST SUBLIME OF ALL PASSOVER HAGADAHS.

Szyk's great illuminated masterpiece, dedicated to King George VI of England, is a stunning work of the Book- Arts, conceived by the publishers with extraordinarily high production values.

"A monument of sacred art and beautiful craftsmanship. The work represents the acme of book-production and color-printing of our age... (It) will remain... long after other creations of the 20th century have disappeared." (Stanley Morrison, Hagadah Prospectus).

"The Times Literary Supplement recognized Szyk's masterpiece as one of the most beautiful works ever produced by human hands. When one considers the brilliant multi-layers not only of illumination and color, but of themes and sub-themes, Szyk's Haggadah stands among Hebrew illuminated manuscripts in a moment in time, for all time, in a class by itself." I. Ungar, Justice Illuminated: The Art of Arthur Szyk (1998) p.15.

[SEE ILLUSTRATION BELOW, FACING PAGE AND FRONTISPIECE]

I CALLED upon the Lord in distress: the Lord answered me, and set me in a large place. The Lord is on my side; I will not fear; what can man do unto me? The Lord shall be true to those that help me; therefore shall I not be dismayed upon those that hate me. It is better to trust in the Lord than to put confidence in man. All nations compassed me about; but in the name of the Lord I will destroy them. They compassed me about like bees; they are quenched as the fire of thorns: they compassed me about like bees; but in the name of the Lord I will destroy them. These has thrust out of me that I might not be afraid. The Lord helped me. The Lord is my strength and song, and is become my salvation. The voice of righteous and salvations is in the tabernacles of the righteous; the right hand of the Lord shall exultantly. The right hand of the Lord is exalted: the right hand of the Lord shall receive me. I shall not die but live, and declare the works of the Lord. The Lord hath redeemed my soul, but He hath not given me over unto death. Open to me the gates of righteousness: I will go into them, and I will praise the Lord: This gate of the Lord, unto which the righteous shall enter, I will praise Thee: for Thou hast saved me, and art become my salvation. The voice which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it. The last four verses are repeated.

We beseech Thee, save, O Lord;
We beseech Thee, save, O Lord.
We beseech Thee, O Lord, send prosperity;
We beseech Thee, O Lord, send prosperity.

© Thus came Amalek, and fought with Israel in Rephidim. And Moses said to Joshua, There is no rest for me and for the people; because I will stand on the top of the hill with the rod of God in mine hand. He said to him, I will stand with thee, and I will fight with Amalek: and Moses, Aaron, and all the children of Israel stood on the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy, and they took a stone, and put it under his arms; and he sat thereon; and Aaron and the whole of the children of Israel stood by him. And his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword. And the Lord said unto Moses, Write this for a memorial in a book, and declare it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses wrote an account, and called the name of it in Hebrew, For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation. (Deuter. 25, 17)

"It is possible that the Amalekites of Moses saw the Amalekites in the Amalekites. They, for their part, looked upon him, and showed their heart to the service of their Heavenly Father; they compassed him, and when they looked at him, they said, 'O Amalek, how dost thou do?'

BLESSED be he that searcheth in the name of the Lord: the Lord is God, He hath given us light: but the heathen sitting with words, we saw the horns of the altar. There are my God, and I will give thanks unto Thee: There are my God, I will thank Thee. O give thanks unto the Lord, for He is good: for He never endureth for ever. The last four verses are repeated.





Lot 87

87 (**HAGADAH**). Seder Feier 5701 [Seder Celebration 1941]. Bay Hotel, Ramsey. Mooragh Internment Camp. Hand-written mimeographed sheets. Title in English and Hebrew. Text in German

On first page, illustration of traditional Seder plate. *pp.* 4 + 4 integral blanks. Tattered around edges. Loose as issued. 4to.

Mooragh Internment Camp (Isle of Man), 1941. **\$1200-1800**

• Mooragh Internment Camp, Ramsey, on the Isle of Man in the Irish Sea, was established by the British government for “enemy aliens,” i.e. German and Austrian Jews seeking asylum in England. Small hotels and boarding houses along the promenade by Mooragh were requisitioned to form an internment camp. See T.M. Endelmann, *The Jews of Britain 1656 to 2000* (2002), p.224.

Rather than a Hagadah per se, we have on p.2 a precise outline of the various steps in the religious ceremony of the Seder. Page 3 consists of a rather meager menu for the first two days of Passover with the de jure Matzah and “Palästina Weine”. The fourth and final page is an expression of thanks to individuals who made possible the festive celebration: Messrs. Bamberger, Bondi, Domowitz, Gerstle, Kramarsky, Norden, Ochs, et al.

[SEE ILLUSTRATION TOP LEFT]



Lot 88

88 (**HAGADAH**). Hagadah shel Pesach. Yechidah le-hovalah ve-aspakah mispar 7, cheil ha-te'ufah ha-malchuthi [“Passover Hagadah. Transport and Supply Unit Number 7 - Royal Air Force.”]. Mimeographed Hebrew text. On title, original artwork: soldier in British uniform facing Jerusalem in the East, while combined symbol of Star of David and wings of RAF loom overhead. *pp.* 13, (1). Browened. Original printed wrappers. Rectangular 4to. [Not in Yudlov].

n.p. (Libya), 1944. **\$1000-1500**

• PASSOVER IN THE LIBYAN DESERT

This Passover Hagadah was produced for use by the Palestinian Jewish units attached to the British Royal Air Force and stationed in the Libyan Desert. The traditional Passover text is punctuated with reflections on the contemporary condition - the tragedy of the Nazi extermination of the Jews, and the hope of a brighter future in Eretz Israel.

One reads with interest that the “Hebrew units participating in the defeat of the enemy in North Africa, have rebuilt here Jewish communities and schools, seeking to bring to this Jewry an awareness of Eretz Israel.” (p.4).

[SEE ILLUSTRATION LEFT]



Lot 89

89 (**HAGADAH**). Passover Seder Service for the Jewish Members of the American Armed Forces. Hebrew (unvocalized) and English. Title within ornamental border. Blue and white inks. A handwritten note on the title indicates that Chaplain Honig officiated at this Seder. *pp.* 4. Creased, light stains. 4to.

Pisa, Italy, 1900 hours, 28 March: 1945. **\$1000-1500**

• The text is conspicuously short, reduced to “Ve-hi she-amdah” and “She-hecheyanu.” The English Invocation reads in part: “Let us pray that the day be not far off when the whole world will be liberated from the forces of tyranny, injustice, inequality, and war.” On p.3 (Shulchan Orech), we have the Seder menu complete with “Gefulte Fish.”

[SEE ILLUSTRATION BOTTOM LEFT]

90 (**HAGADAH**). Russian-language Hagadah printed for the Jews of Soviet Russia. Hebrew and Russian translation face `a face.

On final blank, a poignant letter penned by an idealistic student of The Menorah Grammar School, London to an anonymous friend in Russia. *pp.* 31, (1 blank). 4to.

London, (1970s). **\$100-150**

• Published on thin airmail paper, this special edition of the Hagadah was conducive for smuggling into and distribution within the Soviet Union.

91 (**HAGADAH**). Sheinson, Yosef Dov. Musaph le-Hagadah shel Pesach ["Supplement to the Passover Hagadah"]. With seven woodcuts by Miklos Adler ("Ben Benjamin"). Texts in Hebrew and Yiddish prepared by Yosef Dov Sheinson - a survivor of the Kovno Ghetto. Each page surrounded by illustrated borders. *pp.* (28). *Original pictorial wrappers.* 4to.

Munich, Hiistadruth Tziyonith Achidah and "Nachem:" 1946. **\$3000-5000**

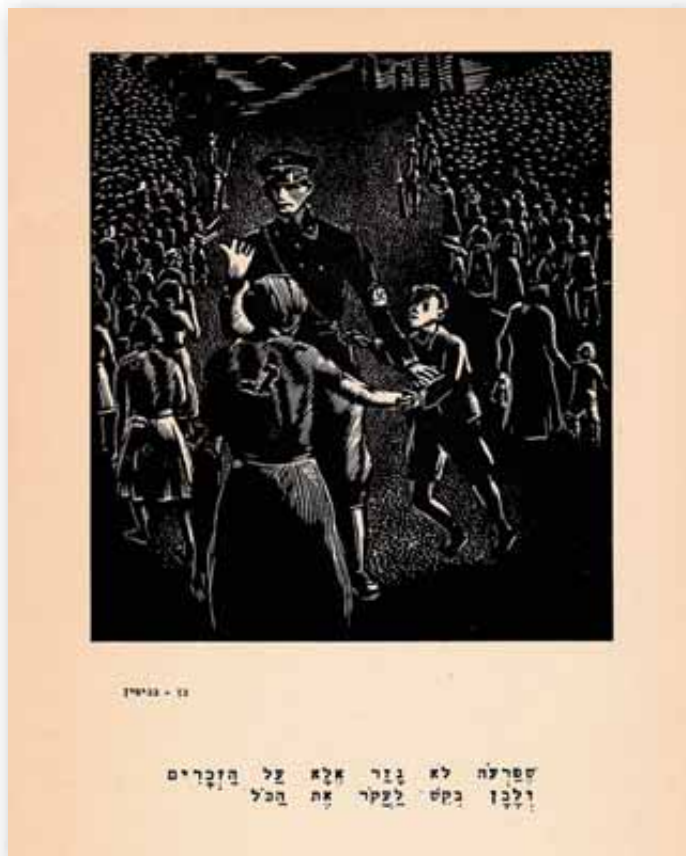
• This Hagadah was issued under the auspices of the United States Third Army with the assistance of its chaplain, Rabbi Abraham J. Klausner. The front cover is inscribed: "First Hebrew text published in post-Hitler Germany." Contains heart-wrenching illustrations depicting the parallels between Jewish suffering under the German Nazis and the Hagadah's story of Jewish oppression in Biblical Egypt.

The Hagadah has a "gallows-humor" and biting wit. For example, the traditional passage "Baruch shomer havtachatho le-Yisrael" [Blessed is He who keeps his promise to Israel] now reads: "Blessed is he who keeps his promise to Israel and composed the White Paper and forbade Aliyah," an allusion to the British betrayal of the promise made to the Jewish People in the Balfour Declaration.

Rather transparent is the message to the "She'erith ha-Pleitah" in the Displaced Persons camp in Munich, to resist the temptation of resettlement in the West but rather focus upon Aliyah to Eretz Israel.

The American Jewish Historical Society recently produced a facsimile edition of this Hagadah, called "A Survivor's Hagadah."

[SEE ILLUSTRATION RIGHT]



Lot 90

92 (**HAGADAH**). Hagadah with commentaries, including Ne'oth Deshe by Samuel David Halevi Ungar of Nitra. Edited by Sholom Moshe Halevi Ungar. *ff.* (7), 102, (10). *Tear on f.67. Top margins of ff. 93-96 creased. Original boards.* 4to. [Yudlov 4171].

Mount Kisco, NY, Yeshiva Press: 1950. **\$200-250**

• The Introduction by the author's son tells with great pathos the biography of his father, with special emphasis on his final tragic years during the Holocaust. For thirty-nine years Rabbi Ungar led the famed Yeshivah of Nitra, Slovakia. This glorious chapter came to a close in Elul, 1944, when Ungar was forced to flee from the Nazis by hiding in the countryside where he died a month short of the German defeat. The rabbi's library of some 8,000 volumes was burnt by the Nazis in the winter of 1945, however his manuscripts, including the present commentary to the Hagadah, survived. The tragic end of the Nitra Yeshivah, as well as the clandestine rescue organization associated with it, was recorded by the Rabbi's son-in-law R. Michael Dov Weissmandel in his memoir *Min ha-Meitzar*. See EJ, Vol. XVI, cols. 418-419.

93 (**HAGADAH**). Russian-language Hagadah printed for the Jews of Soviet Russia. * With: Typed Letter Signed by W[inston] S. Churchill to "Refusenik" Sacha Roitburd on stationery of The House of Commons. Dated 3 August 1976, complete with envelope embossed House of Commons. On inside of front cover, manuscript inscriptions to "Sasha" by Winston S. Churchill M.P.; Chief Rabbi Immanuel Jakobovits; Gordon Wheeler, Roman Catholic Bishop of Leeds; and the Vicar of Leeds (last three on paste-in stationery of United Hebrew Congregation, Leeds). Hebrew and Russian translation face `a face. Replete with illustrations of Jewish life in contemporary Israel and Russia. *pp.* 75, (1). *Original pictorial wrappers.* 4to.

London, World Union of Jewish Students: n.d. **\$100-150**

• Intended to spark Jewish pride behind the Iron Curtain. Besides tidbits of traditional rabbinic commentary and Midrash, this distinctive Hagadah includes Jewish nationalist or Zionist poetry such as A. Shlonsky's "Shir ha-Partizanim ha-Yehudim" [Song of the Jewish Partisans] (p. 74) and Meir Gertner's "Ha-Teliyot be-Baghdad" [The Hangings in Baghdad] (p. 29), as well as quotations from Theodor Herzl (p. 47) and Moses Hess (p. 63).

The copyright is in the name of Harris Schuldenfrei, a resident of Golders Green, London.

Winston S. Churchill (b. 1940), grandson and namesake of Britain's wartime Prime Minister, was elected to the British Parliament in 1970. In his personal letter to Sacha Roitburd, Moscow, Churchill expresses the "hope that in the context of the Helsinki Agreement of 1975 the Soviet authorities will release your father and allow you all to go to the country of your choosing."

94 (HOLOCAUST). Simon, W. La Question Juive. Vue par vingt-six éminentes personnalités ["The Jewish Question. Viewed by Twenty-Six Eminent Personalities"]. On front cover, black Scales of Justice superimposed upon red Nazi swastika. Black and white photographic plates. On p.102 a trenchant printer's error: "Hitler" for "Hillel," and corrected by hand. *pp.* 223, (1). *Original illustrated wrappers. Sm. folio.*

Paris, Les Presses Artistiques et Commerciales: 1934. **\$300-500**

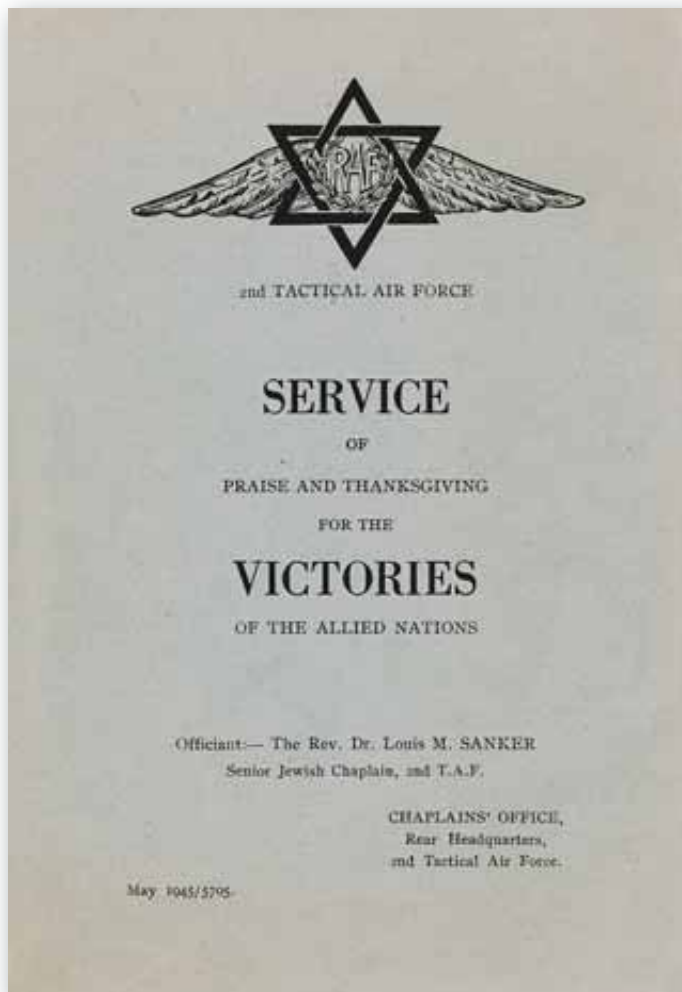
✦ In response to Hitler's rise to power in 1933 and the Nazis' promulgation of the theory of Aryan racial supremacy, several members of the French Jewish intelligentsia collaborated on this collection designed to demonstrate the Jews' contribution to French society in various areas of endeavor: the military, medicine, business, philosophy, literature, theater, education, etc.

95 (HOLOCAUST). RAF and Tactical Air Force. Service of Praise and Thanksgiving for the Victories of the Allied Nations. Officiant: The Rev. Dr. Louis M. Sanker, Senior Jewish Chaplain. Hebrew and English translation face a face. On front cover, Star-of-David intertwined with wings of the Royal Air Force. *pp.* 16. *Immaculate condition. Original pictorial wrappers. 4to.*

Brussels, S.A.R., May: 1945. **\$600-900**

✦ Includes "Memorial Prayer for the Victims of the Mass Massacres" - one of the earliest prayers composed to commemorate the victims of the Holocaust. (For a Hebrew counterpart, see lot 97).

[SEE ILLUSTRATION BELOW]



Lot 95

96 (HOLOCAUST). La Tefila du Soldat. Livre de prières a l'usage des militaires israéliens en campagne ["Book of Prayers for Jewish Soldiers along the Front"]. French and Hebrew texts. Contains Jewish Calendar for 1940, and both Aschkenazic and Sephardic versions of the Kaddish. *pp.* (6), 46, (4), 64. *Contemporary amarillo cloth. 12mo.*

Paris, n.p.: 1939. **\$1000-1500**

✦ The preface by Isaiah Schwartz, Grand Rabbi of France notes: "This Tefila is the reproduction of that which aided your elders to pray in the last war. You are called some twenty years later to defend our land against the same enemy..."

On September 1st, 1939, Germany invaded Poland. The French response was a general mobilization against possible attack, however the seemingly quiet Western Front came to be known as the "Phony War." This lulled many in France and Great Britain over the following several months into a false sense of security. On May 9th, 1940, Germany unleashed its offensive against Belgium and the Netherlands, and on June 14th, 1940, the Nazis entered Paris unopposed.

97 (HOLOCAUST). Agudath Israel be-Eretz Israel, Aliyah le-Regel, Pesach 5705, be-Yom Sheni, 19 Nisan, 4 Chol ha-Mo'ed Pesach 5705 [Agudath Israel of Eretz Israel, Pilgrimage, Passover 1945]. On title, emblem of Ten Commandments superimposed on map of Holy Land with verse "For from Zion shall come Torah and the word of God from Jerusalem". *pp.* 8. *Browned, slightly creased. Loose. 8vo.*

Tel-Aviv, Gerstner: (1945). **\$500-700**

✦ A scarce elegy for the martyrs of the Holocaust. "Tephilah Meyuchedeth li-Shelom Acheinu B'nei Israel" ["Special Prayer for the Welfare of our Brethren Children of Israel"] is apparently the first instance of a kinah (elegy) composed for the victims of the Holocaust. The anonymous elegist describes the suffering of the oppressed and the barbarity of the oppressors utilizing time-hallowed themes from Biblical and Rabbinic literature.

98 (HOLOCAUST). Schuster, A. Ha-Lachma. Pesach in Dezen Tjd. ["Passover at This Time."] Issued by the Chief Rabbinate of Netherlands. Dutch text. Printed on light tan pages. *pp.* 16. *Original amarillo wrappers. 8vo.*

Amsterdam, n.p.: 1946. **\$400-600**

✦ A guide to the appropriate observance of the Passover holiday, providing for "de Joodsche Huisvrouw" [the Jewish housewife] lists of medicinal and food products kosher for Passover; instructions for purifying kitchen-ware; and recipes and menu suggestions for the Festival - especially practical at the time, given the severely limited availability of food due to post-war rationing.

A moving tribute to the resilience of the Dutch Jewish community, that so soon after the conclusion of World War II, which took such an inordinately heavy toll of the Jews of the Netherlands (only 20% of a prewar total of 140,000 survived), Jewish life was reconstituted with such devotion to detail. The editor concludes his Foreword: De zegen van het Joodsche leven, trotsch al zijn moeilijkheden, komt van God ["The blessing of Jewish life, with all its difficulties, comes from God."].

99 (HOLOCAUST). The Mass Extermination of Jews in German Occupied Poland. Note Addressed to the Governments of the United Nations on December 10th, 1942, and other documents. Title in red. Eagle, symbol of Poland. *pp.16. Immaculate condition. Original printed wrappers. 4to.*

London, For the Polish Ministry of Foreign Affairs, (December: 1942).
\$1000-1500

✎ During World War II, the Poles maintained a Government in-Exile in London. This Government Paper, an appeal to the worlds' conscience issued by the Ministry of Foreign Affairs of the Republic of Poland, details the systematic extermination of the Jewish population of Poland, with especial emphasis on the mass deportations from the Warsaw Ghetto to the extermination camp at Treblinka.

[SEE ILLUSTRATION RIGHT]

100 (HOLOCAUST). Bookplate of David Frankfurter. Pencil depiction of shackles broken by a Star-of-David. In English, "Ex libris David Frankfurter." In Hebrew, "Me-avduth le-cheruth" ["From bondage to freedom"]. Later inscription in blue reads, "To Mr. Michael Levin, With blessing, David Frankfurter, 6 Nisan 5740 [1980]". *4 x 5 3/4 inches.*

\$500-700

✎ Bookplate of Unsung Hero of the Holocaust. David Frankfurter (1909-1982) created a sensation when he shot and killed Nazi Gauleiter, Wilhelm Gustloff (head of the Foreign Section of the Nazi party in Switzerland) in 1936 in Davos, Switzerland. Although the assassination was not unfavorably received by the largely anti-Nazi population of the country, the Swiss government prosecuted the case strictly, owing to concerns about its status of neutrality. Frankfurter was convicted of the killing and sentenced to an eighteen-year prison term. As World War II came to a conclusion, Frankfurter applied for a pardon which was granted in June 1945, with the stipulation that he leave the country and pay restitution and court costs. After his release he settled in Tel Aviv. The Swiss government rescinded the order of exile 25 years later.

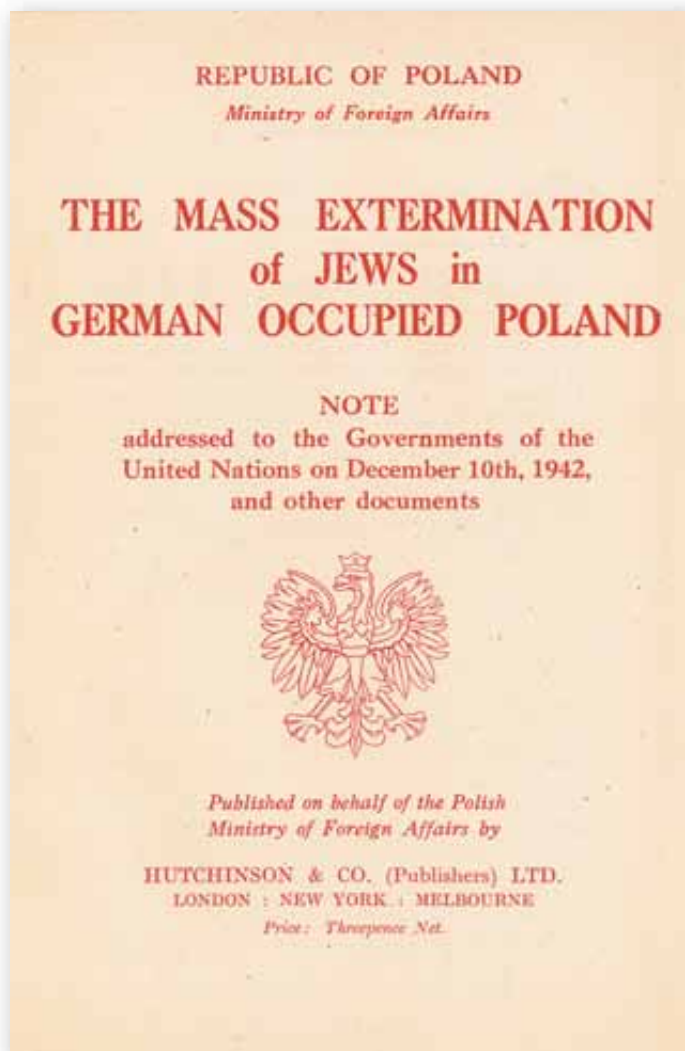
The design for the bookplate was created by Frankfurter in the 1940's while imprisoned.

101 (HEBRAISTS). Two Volumes: Bythner, Victorinus. *Lyra prophetica Davidis Regis; sive analysis critico-practica Psalmorum* ["Critical Analysis of King David's Psalms."] Latin interspersed with Hebrew. pp. 352, (2), 69, (9), 36 (p.15, grammatical chart Pekod, Pakadti, etc. in red and black ink), (2). pp.125-128 misbound between pp.132-133. Trace foxed. [Roth, *Magna Bibliotheca Anglo-Judaica* p.349, no. 38]. (London, 1679).

* With: Lightfoot, John. *Prospect of the Temple Service* [A treatise on the layout of the Temple in Jerusalem and the various scarifices offered therein]. English interspersed with Hebrew. pp.(8),186. Title page wanting, and perhaps pages at end. Waterstained. Scattered marginalia in pencil. (London, 1649).

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

✎ Victorinus Bythner or Buttner(1605?-1670?), of Polish origin, was a Professor of Hebrew Language. * John Lightfoot (1602-1675) was a native English Hebraist. See D.M. Welton, John Lightfoot, *The English Hebraist* (1878); EJ, Vol. VIII, cols. 26, 42.



Lot 99

102 HALEVI, JUDAH. *Sepher ha-Kuzari* [philosophy]. Translated from Arabic to Hebrew by Judah ibn Tibbon. With commentary "Kol Yehudah" by Judah Moscato. Third edition. First edition with commentary. Title within garlanded architectural arch. On title page, signature of former owner, "N. Ellinger, Mayence." ff. 299. *Dampstained and wormed. Underlining and marginalia in pencil. Contemporary vellum, hole in spine. 4to. [Vinograd, Venice 794; Habermann, di Gara 144; Adams J-401].*

Venice, Giovanni di Gara: 1594. **\$400-600**

✎ Written in the form of a Socratic dialogue, Halevi develops a philosophy of history in an attempt to show the insufficiency of theological conclusions arrived at by rationalistic means. His underlying principle is that God cannot be found or conceived by reason, but rather by an intuition peculiar to Semitic peoples. It is this divine intuition ("al-amr al-ilahi" in the Arabic original or "ha-inyan ha-Elo-hi" in Tibbonide Hebrew) which may bring one to the highest spiritual level, that is, prophecy.

See D. Lobel, *Between Mysticism and Philosophy* (2000); M. Waxman, *A History of Jewish Literature*, Vol. I, pp. 333-39.



Lot 103



Lot 104

103 IBN ZERACH, MENACHEM. Tzeidah la-Derech ["Provision for the Way": halachic compendium]. FIRST EDITION. Printer's device on title and final page (Yaari 22). On title, signature of "Aryeh Leib ben Meir Berlin." On f.20r., "Leib ben Meir Berlin." Also on f.73r., "Leib Berlin." (See below.) Scattered learned Hebrew marginalia in an old Italian hand. On final blank, inscription of censor, "Fra. Hipp[olitu]s Ferr[arens]is purgavit 1601." (See Wm. Popper, *The Censorship of Hebrew Books*, pl. III, no.5). The Schocken Copy (stamps on verso of title and penultimate page). ff. (14), 32, (3), 38-39, (1), 41-75, (212). First few leaves (with exception of title) laid to size. Light stains. Several lines struck by Church censor. Later blind-tooled calf. 4to. [Vinograd, Ferrara 30; Mehlman 714; not in Adams].

Ferrara, Abraham ibn Usque: 1554. **\$7000-9000**

⚡ **SCHOCKEN COPY OF EXTREMELY RARE FIRST EDITION OF TZEIDAH LA-DERECH.**

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

Tzeidah la-Derech was composed for the personal use of ibn Zerach's benefactor, Don Samuel Abrabanel of Seville. It contains a particularly important introduction with much invaluable material on the developing history of Jewish jurisprudence. Prof. Ephraim Urbach writes this material must be utilized judiciously, stating, "not all the Tosaphoth of Ro"SH are an abbreviation of the Tosaphoth of R. Samson, neither do all of them contain additions of MaHaRa"m [of Rothenburg]." See E.E. Urbach, *The Tosaphists: Their History, Writings and Methods* (1995), p. 594.

R. Aryeh Leib Berlin (1738-1814) was Rabbi of Bamberg, Hesse-Kassel, and, under Jerome Bonaparte (brother of Napoleon), served as Chief Rabbi of the Kingdom of Westphalia. His glosses to Tractate Shavu'oth are published in the Romm-Vilna edition of the Talmud. Other novellae appear as an appendix to his brother's Atzei Almogim (Sulzbach 1779). R. Aryeh Leib was the younger brother of R. Noah Chaim Tzevi Berlin (1734-1802), Rabbi of Altona-Hamburg-Wandsbeck and author of several important halachic works: Atzei Almogim, Atzei Arazim and Ma'ayan ha-Chochmah (1804). (The last work, on the 613 Commandments, was completed by R. Aryeh Leib.) Their father, Meir, communal leader of Franconia, was the son of R. Samuel Zanvel Halberstadt, a dayan in Berlin (1690). See N. Z. Friedmann, *Otzar Harabanim*, nos. 3227, 15831, 19533; EJ, Vol. IV, cols. 654-655, 662-3.

[SEE ILLUSTRATION TOP LEFT]

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

A wide margined copy. ff. (12), (282), (10). Some staining, slight worming in places, few words censored, signatures of censors on final leaf. Front flyleaf and first blank contain three pages of scholarly notes in a late 16th- early 17th century Ashkenazic hand citing many contemporary works. Modern morocco. Folio. [Vinograd, Const. 193; Yaari, Const. 145; (both Vinograd and Yaari offer erroneous pagination, see J. Hacker, *Areshet V*, p. 483); Adams I-179].

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

⚡ One of the leading scholars of his day, the Riba"sh was a disciple of R. Nissim Gerondi and a colleague of Don Hasdai Crescas. He left his native Spain in 1391 when the great massacres broke out and settled in Algiers. His Teshuvot Harav contains 518 responsa, dealing with all phases of Halachic law. Unlike his predecessors, the Riba"sh wrote his responsa at length, basing his decisions on specific documentation from the sources. The collection is particularly important for the social history of the Jews in 14th-century Spain and North Africa.

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

This was last book printed by Soncino in his Turkish sojourn.

[SEE ILLUSTRATION LEFT]



V habent von vürnigen mit abgeseit befunder des aller güte
göttli gottes miltitit veracher. Et hat anfangung durch
gebene vnd gebeten jochen in kunstigen armel die zu er
schienen / sic hat durch erschichtung von iren bösen handlung
en jerrynd / stoffenbart. Ob ir Stat ist ein stamender stau
grych einm sich wert ersehen. Vnd auch ein ganz jar sind
Tymen bünende geschene widenn. Vff den achten tag
des monats Apülen in der nacht von die nündt stundt / ist im Tempel by den
obersten altar ein leucht so beyter als ob es der clar tag werr / vff erstanden.
vff den tag was ein frischer tag vñ als ein vnd jüder thur gefurt / das das
in mitle des Tempels ein lamp od sich off gelvnt. Das also des jüden Temp
pels gegen vff gang der sonnen / was er in vnd das alles sich werr / vnd nach
mittem tag ward das mit zwenzig mannen künereich zu gethan / mit yvon
schlossen verwaret / mit hohen ryden in die stachen ston verjert. Das ist
machete vnd die sich den stundt offen stend geiben. Nach dem bechtrichen
tag an dem ein vnd zwenzigsten tag des monats Meyen ist ein tischlich gryn
famliche vnglückliche angehele ersehen. Item von der gang der sonnen
sind in di lufften in allen regionen wögen vñ faren / mit gryn aperten thurn
en gefuret worden. Vff den frylichen vñ funffzigsten tag nach dem Ostern
tag als die paister machete nach ir gewoheit in den Tempel in gletliche damp
er zu vordung kommen / habent sie des ersten / ein bewegliche vñ gryn
lich geth den besuden vnd had daruff ein stym gebit sichyende wie salme
die damen jochen vnd dem allem merer grynlicher. So ist ein kurz man

mit namen Jesus / als der vier jar von dem vnd der krieg angefangt / vff ain
hoch frylichen tag ges Jerusalem kommen da hat er angeny vñ schent zu
schonen angefangen. Also / En stym von der sonne vff gang / En stym vñ
der sonne mörngung. En stym von dem mer wunden. En stym in Jerusalem
vnd dem Tempel. En stym in die manen mamer / vnd in die manen eiche
vermichung. En stym in alle die volck. Also ruffen ist er tag vñ nacht
die gassen der Stadt on vnderlich vmbgangen. Vnd als der von den fureger
senen / vnd von dem Kdmsch vort / bis vff sein gepen mit straidt geschau
gen nach jerrissen / ist er dannoch nit gewogner worden / er hat sich bewegt
noch flagt. Aber sovil er mocht hat er mo trüger stym / vff ain veltichen
streich gontwurt / wec weden in Jerusalem. Vnd das hat er als fur ein
fur / vnd befunder in bechtrichen tagen / bis zu sryten des kriegs / fröc jar
vnd funff monat / an veriermng oder haerung inder stym / vnd an müdig
der arbayt getriben. Vnd als die Stadt belagert / vnd andere jaichen dorch
die vogel ermt / hat er vffgebüt vñ rüm gebüt. Vnd als er ains mals
vff der mair vmbgangen / hat er aber mit Latze stym geschwemen. Wec
der Stadt vnd Phans / wec di volck / zihert hat er kimp gethan vñ geiche
men / wec mit / vnd angon ist er mit ainem stam gewoffen vñ erode wode.
Aber mit vffgang der juel hat er die wort widerum geredt. Je doch so habe
die Juden / selliche mit zu bernen ginnommen / den mit glantz / besunder die
vnsachen vnd wasungen gottes / als erschrecken hindt allen leut an sich
veracher. Die von ist offenbar das gote dem menschen rater / vnd in aller luf
gestalten ercheint / was man in irem gescheche baldam / welche aber sich zu
junte gütlich mit ma hant / mit was welen die verberet. Vnd die mensche wä
gen darliche die vffgang vñ was sie vorgehen habt nit verichnab.
Aber die Juden haben etlich nach irem gesalt angelegt / vnd etlich vernein
et / bis die ir vatter land vñ wege ir besait verberet vñ ir schalchait auß
geriden ward. Vñ Gessio wöllen mit von nycter sagt dan wo der in der
beimung etwas langir beharra / so hat er die Stadt bald erberet. Aber als
er weder das gemut des volcks / vnd verjerrung der belagerten anschonet
hat / er sine ritter berufft / vnd on alle jüner sicht außstrichen / ist er on berate
en vfflich vnd onerdich ab jofft. Solliche jün amerschenliche flucht / hat d
vñ mererz / hoffnig erpocht. Die sind den letst / nach gefolge / etlich si rait
vnd sili vnter gott. Als gesien sind vñ der erjchlagen vñ von den d
haim geworffen. A demer cinpelt glegt. Ein badt Ein starmet baden
si sichen entzumen od sich wöten mächen / gethe. Vnd als sie vnter
was si handt jelt / habet sie sich als vernein et / zu haiten sieren vñ way
nen befert. Der jüde ermanung vñ ir slung hat men mit dem geschay der
selliche vñ wütenden mit ründe / vnd als volck Gessy wec er schleg / was die
nachte nit ingfallen. Aber Gessio ist als vernein et ains offnet wege / mit
schanlicher verfassung vier hundert sterck ritter / mit wenig ainer schänd
stun flucht außkommen / vnd entzumen. Er hat funff tausent / vnd doci hün
der hofnecht / darz in neuhundert vñ achtzig ritter verlor. Dief dng sind
vff den achten tag des Monats Toumbis beschehen / im jndiffen jar 1
gerung 1170 / die Juden habent die todem brant / vnd was da er
den ward das selig habent sie süssen getragen / vnd sellich sind sie w
der um haim in die Stadt Jerusalem gezogen / In dem Tempel habent

Lot 105

105 (ISRAEL, LAND OF). Brant, Sebastian. Von dem Anfang und Wesen der hailigen Statt Jerusalem. ["Of the Origin and Essence of the Holy City of Jerusalem: History of Jerusalem."]

FIRST GERMAN EDITION. Title within allegorical border, in center scene of sea-voyagers off the coast of the Holy Land. Numerous woodcuts. Scattered Latin marginalia. ff. (6), 98. Title slightly wormed and f.1 torn, both skillfully repaired, few light dampstains. [Not in Adams].

Old Latin manuscripts as endpapers. Contemporary blind-tooled calf, floriated cartouche in center, spine in compartments, missing calf ties. Sm. folio.°

Strasbourg: Johann Knoblouch, 1518. \$15,000-18,000

Comprehensive History of Jerusalem from the Creation until the Sixteenth-Century. This is a rather unique work in that it guides the reader through the ages, from earliest Biblical times through the successive Roman, Byzantine, Arab, Crusader, Mongol and finally Turkish eras. Accompanying the narrative are delightful, if somewhat fanciful woodcut illustrations.

Three years earlier, German humanist Sebastian Brant [or Brandt] (1457/8-1521) published a Latin edition of his book De civitate Hierosolyma (Basel, 1515). According to Laor, the woodcut map contained therein, a small, imaginary view of ancient Jerusalem, was drawn by Brant. See E. Laor, Maps of the Holy Land (1986), p. 140, no. 964.

* THIS VOLUME BOUND WITH: Von Pleningen, Dietrich, Trans. Gay Pliny des Andern Lobsagung...vom heyligen Kayser Traiano ["Pliny's Panegyric of Emperor Trajan"]. Translated from Latin to German. Scattered Latin marginalia. ff. (51). Some browning. [Not in Adams]. (N.p., 1520).

[SEE ILLUSTRATION ABOVE]



Lot 106



Lot 109

106 (ISRAEL, LAND OF). Adrichom, Christian van. *Theatrum Terrae Sanctae et Biblicarum Historiarum cum tabulis geographicis* ["Theater of the Holy Land and Biblical History with Geographic Tables."]. FIRST EDITION. Latin interspersed with Hebrew. Allegorical title. 12 maps including 4 foldout maps (one hand-colored foldout map of Promised Land). pp. (12), 286, (29). Some minor waterstains. Contemporary vellum, rebaked, worn. Folio. [Tobler, p. 210; Rohricht 791; Laor 7, 8-18, 934 (includes facsimile on p.128)].

Köln, Officina Birckmannica: 1589-90. **\$5000-7000**

☛ **SUMPTUOUS CONTEMPORARY(?) HANDCOLORED FOLDOUT MAP OF THE HOLY LAND.**

Adrichom prepared the maps for the book, but as he died in 1585, it was published by Gerardus Brunius. The book contains one map of the Land of Israel, ten maps of the Tribes of Israel, and a plan of ancient Jerusalem.

Due to the inordinate size of the map of the Land of Israel (15 x 40 3/4 inches), it was printed on two sheets pasted together. Our copy has been very finely hand-colored. See Laor, p. 1, no. 7.

[SEE ILLUSTRATION ABOVE]

107 (ISRAEL, LAND OF). Yerushalayim-Weekly Journal ["Independent, practical, nonpartisan"]. Ed. Dr. Elijah Blank. Hebrew. 7 issues. Vol. I, Nos. 1-7 (June 12th -July 26th, 1929). * bound with: Balzer, Levi Isaac. *Historia un Biografia fun Yerushalayim un Palestine (Eretz Yisroel) / The Land of Israel: Historical and Geographical Sketches of Jerusalem and Palestine*. Yiddish and English texts face `a face. Black and white artist's renditions. Chicago: J. Koven, 1911. *Browned. Boards. 8vo.*

\$120-180

108 (ISRAEL, LAND OF). Fuller, Thomas. A Pisgah-Sight of Palestine and the Confines Thereof, with the History of the Old and New Testament Acted Thereon. FIRST EDITION. Additional allegorical title and armorial frontispiece. 24 double-paged engraved maps including foldout map of Solomon's Temple; 3 doubled-paged plates of Temple artifacts. Without foldout map of Holy Land preceding p.1 (Laor 278). Head- and tailpieces; historiated initials. Scattered Latin marginalia. ff. (4), (1), pp. 439, (7), 202, (21). pp. 83-84 torn. A few minor stains. Modern calf. Folio. [Laor 279-295 (individual maps for each of the Twelve Tribes of Israel), 1024-5 (plans of Jerusalem and Holy Temple); K. Nebenzahl, *Maps of the Holy Land*, pp. 128-131].

London, J.F. for John Williams: 1650. \$1000-1500

☛ "Pisgah-Sight is one of the great books on the typography of the Holy Land" (Nebenzahl, *Maps of the Holy Land*)

Thomas Fuller (1608-61), an English scholar and preacher, composed *Pisgah-Sight* during his exile from Cromwellian England. Fuller included maps of ancient Egypt and Lebanon, as well as views of the Tabernacle in the Desert, the priestly vestments and Temple vessels. See *Congregation Emanu-El Exhibition Catalogue, Borders and Boundaries: Maps of the Holy Land, 15th-19th Centuries* (2002) no. 22.

[SEE ILLUSTRATION TOP RIGHT]



Lot 108

109 (ISRAEL, LAND OF). Conder, C.R. and Kitchener, H.H. Map of Western Palestine in 26 sheets from surveys conducted for the Palestine Exploration Fund...during the years 1872-77. Photozincographed. Multicolor. Subscriber's Copy No. 94. ff. (1), 26. Sheets 23 x 27 inches. Original portfolio, rebound. Double elephant folio. Sold not subject to return. [Laor 217].

London, 1880. \$2000-3000

☛ The English archeologist, cartographer and surveyor Claude Reignier Conder (1848-1910), was the British army officer in charge of the survey of Western Palestine on behalf of the Palestine Exploration Fund. In 1874 he was assisted by Horatio Herbert Kitchener (1850-1916), British Field Marshal and imperial administrator. Theirs was the first successful mapping of the entire region since Napoleon's attempt, making this the first scientifically accurate map of the Holy Land. The Land is broken down into regions, each large sheet addressing a different region in great detail.

[SEE ILLUSTRATION FACING PAGE]



Lot 110

110 (ISRAEL, LAND OF). Lamy, Bernard. Apparatus Biblicus sive Manuductio ad Sacram Scripturam. Second edition. Title in red and black. 3 foldout maps (Old World, Land of Israel, and Jerusalem) plus 8 foldout woodcut diagrams (Tabernacle in Wilderness, Temple in Jerusalem, numismatics, weights and measure) and artistic renditions (priestly vestments and phylacteries). pp. (30), 586, (71). pp.15-16 of Index marginally torn. Some marginal worming, a few leaves browned. Marbled endpapers. Contemporary calf, gilt extra, somewhat distressed. 8vo. [Laor 411, 412, 1062].

Leiden, Joanne Certe: 1696. \$500-700

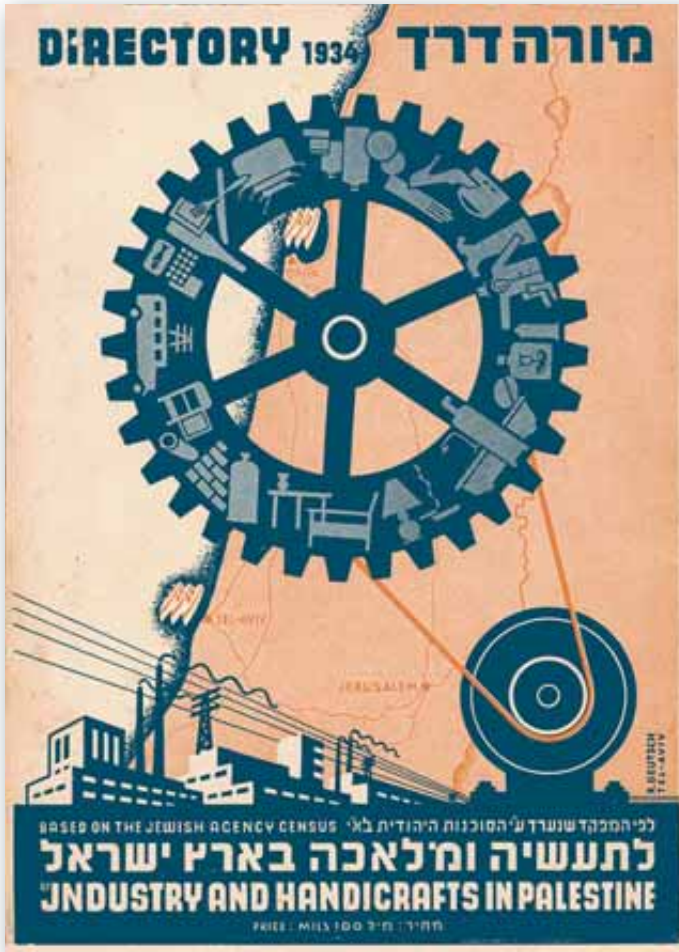
☛ Bernard Lamy (1646-1715) was a French Catholic Hebraist. His *Apparatus Biblicus* enjoyed great popularity and was translated into French and Spanish. Laor treats the maps here at some length, utilizing however later editions than our own. Whereas our map of the Land of Israel was executed by M. Demasso, Laor describes that executed by Laurentius Basilius (Venice, 1753). Likewise, Laor refers to Basilius' execution of the map of the Old World (Venice, 1733). And again, in describing the map of ancient Jerusalem, Laor relied on the Venice 1733 edition, rather than our map executed by M. Demasso. See E. Laor, *Maps of the Holy Land* (1986), pp. 52, 155; EJ, Vol. VIII, col. 40.

[SEE ILLUSTRATION ABOVE]

111 (ISRAEL, LAND OF). Reland, Hadrian. Palaestina ex Monumentis Veteribus Illustrata [Palestine from Old Monuments, Illustrated]. FIRST EDITION. Two volumes. Titles printed in red and black with engraved devices, additional engraved allegorical title, engraved folding portrait, 10 engraved maps (4 folding), 2 folding engraved plates, 2 folding letter-press charts, 8 numismatic illustrations in the text. Scattered marginalia in pencil. Vol. I: pp. (8), 511, (1). pp.3-4 loose. Vol. II: pp. (3), 516-1068, (94). pp.829-30 tape repaired. Waterstained. Contemporary blind-tooled calf, badly scuffed, spine of Vol. I starting. Thick 4to. [Blackmer 1406; Laor 643-53].

Utrecht, William Broedelet: 1714. \$500-700

☛ Reland was the first cartographer to produce geographically accurate maps of the Holy Land.



Lot 114



Lot 113

112 (ISRAEL, LAND OF). Maps of Robinson's Researches in Palestine. Four fold-out colored maps. Drawn by Heinrich Kiepert. *Slight wear, with tears on the folds. Maps fold into original boards. Loose in binding. Ex-library.*

Boston, Crocker and Brewster: 1856. \$300-500

• Produced as a companion volume to Robinson and Smith's text *Biblical Researches in Palestine*, this volume contains four maps with clear depictions of "the Peninsula of Mount Sinai and Arabia Petraea;" "The Environs of Jerusalem;" "Southern Palestine;" and "Northern Palestine and Lebanon." The travels of Robinson and Smith are outlined in blue and red.

113 (ISRAEL, LAND OF). Eidah Hachareidis of Jerusalem. Birthday Celebration of King George V. Printed Broadside with gold lettering. *One fold down middle. 12 x 18 1/2 inches.*

Jerusalem, Zuckerman: (1929). \$500-700

• At the behest of R. Joseph Chaim Sonnenfeld (1849-1932) and the Eidah Hachareidis, it is ordained that following the morning Torah reading, all synagogues should offer a prayer in honor of King George V's forthcoming birthday (June 3rd). Similar prayers are to be recited ("Mi she-beirach") for the High Commissioner of Palestine, Sir John Chancellor.

[SEE ILLUSTRATION BOTTOM LEFT]

114 (ISRAEL, LAND OF). Directory of Industry and Handicrafts in Palestine. Essays by N. J. Thischby, Director of the Trade & Industry Department, and D. Gurevich, the Statistician of the Jewish Agency for Palestine. Includes advertisements, illustrations, and charts. *pp. 128. Original pictorial wrappers. Lower spine slightly torn. 4to.*

P. Kruglak, Publicity & Advertising Service, Tel-Aviv: 1934. \$600-900

• An interesting resource for industry in Palestine. Produced by the Trade & Industry Department of the Jewish Agency for Palestine, the Directory contains listings of businesses throughout the country. It also includes statistics and tables concerning the industry at the time. One such chart illustrates the incredible rise in capital during the settlement of Palestine, showing a 6-fold increase between 1921 and 1933. Among the many unique and varied categories of industry in the Directory are such categories as: Porcelain Teeth; Cement Pipes for Irrigation; Bodies of Autobusses; Sewing of Shirts and Pyjamas, etc.

[SEE ILLUSTRATION TOP LEFT]

115 (ISRAEL, STATE OF). *A Nation is Born: A Historic Vote For a Jewish State!* Three 78 rpm 10 inch discs produced by Banner Records chronicling the United Nations vote for a Jewish State in Palestine. Record sleeves bound in book-form. Records narrated by Miriam Kressyn. Directed by Sholom Rubinstein. Front endpaper includes images of principle Zionist leaders. First sleeve inscribed and with a signature "Dr. Chaim Weitzman." *Upper board broken.*

(New York?), circa: 1947. \$300-500

• Recounts the anticipation and excitement within the Zionist world in 1947 following the United Nations' decision to allow a Jewish State in Palestine. The set of records include: "The thrilling dramatic struggle to establish the Jewish State in Palestine...the actual voices of Chaim Weitzman...and leading delegates to the United Nations General Assembly."

116 (ISRAEL, LAND OF). LAILLIER, THÉODORE. Antiquités Judaïques: Histoire, Archéologie, Plans et Monuments [Jewish Antiquities: History, Archeology, Maps and Monuments]. Replete with black and white engravings of ancient Jerusalem - Solomon's Temple, the Sanhedrin, etc. - as well as scenes of Bethlehem, Nazareth, etc. Also scenes of Jewish life-cycle celebrations. *Original boards, reinforced. Large rectangular folio.*

Paris, By the Author: n.d. (19th Century). \$800-1200

☛ Of especial note is The Chronological Table since the Creation of the World.

117 (ITALY). Januen crediti inter dd. fratres de Carminatis et Josephum Benedictum Vita Hebraeum Casalensem. Latin and Italian. Printer's device on title. *pp. 20, complete, slight staining. Unbound. Sm. folio.*

Lucca, Leonardo Venturini: 1725. \$800-1200

☛ A lawsuit concerning an outstanding loan, between Christian merchants of Genoa and Milan and the financier Giuseppe Benedetto Vita, official representative of the Jews of Monferrato, and the bankers Raffael Sacerdoti (one of heads of the Jewish Community of Casal Monferrato) and his brothers. See R. Segre, *The Jews in Piedmont*, III, pp. 1447, 1456.

[SEE ILLUSTRATION TOP RIGHT]

118 (ITALY). Region editto...sopra le Università degli Ebrei ed una tassa generale sopra tutti li possessori di beni ed effetti...[“Royal decree by king Carlo Emanuele assessing the tax to be paid by the Jewish Communities of the Kingdom, i.e. Piedmont, Monferrato and Alessandria”]. *pp. 11 +1 integral blank.*

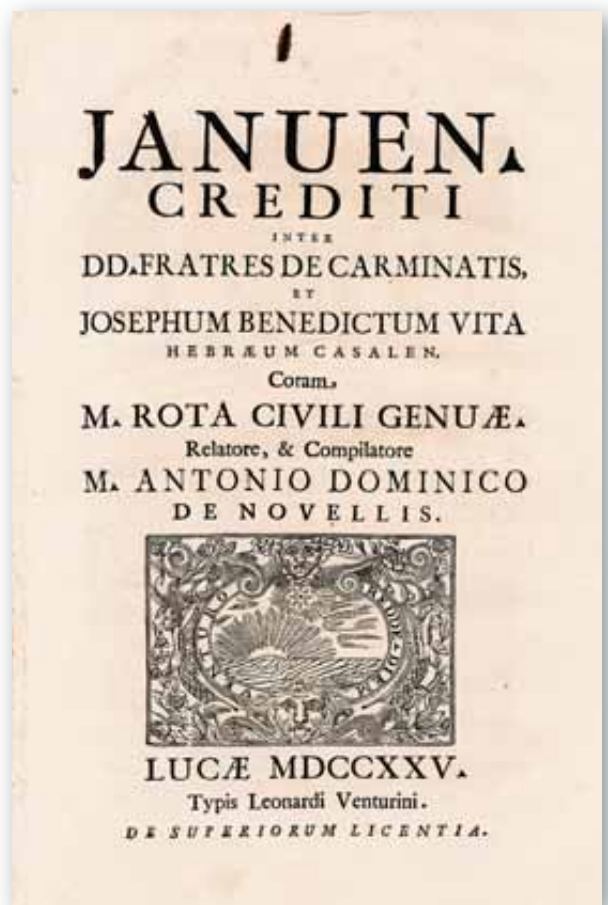
* AND: Regie patenti colle quali Sua Maesta Ordina agli Ebrei proprietari di stabili...[Royal decree of King Carlo Felice of Piedmont ordering Jews owning properties to send to the Intendancy of Finance a list of their holdings]. *pp. 8. Together two documents. Each with Royal Emblem of Kingdom of Piedmont on title. Loose, Folio.*

Turin, 1796 and 1822. \$800-1200

☛ After the Cherasco Armistice (28th April 1796) between the Kingdom of Savoy and the French Army, the Senate of Piedmont decided to raise the Jews' tax in the Kingdom. The Jewish Communities of Piedmont were instructed to pay 250,000 pounds, those of Monferrato 180,000 pounds and the Jewish Community of Alessandria 75,000 pounds (see R. Segre, *The Jews of Piedmont*, pp. 2017-18).

Napoleon Bonaparte was viewed as a liberator by Italian Jews. Under his rule the Jews enjoyed almost complete freedom and emancipation. With Napoleon's defeat in 1814 came the inevitable backlash and the reactionary Kingdom of Piedmont enforced once again the old anti-Jewish code. In 1816 Jewish property-owners were given five years to liquidate their holdings. Seeing that the process did not progress as planned, the government served notice in 1822 that properties remaining in Jewish possession by January 1st, 1824 would be publicly sold by the Magistrate.

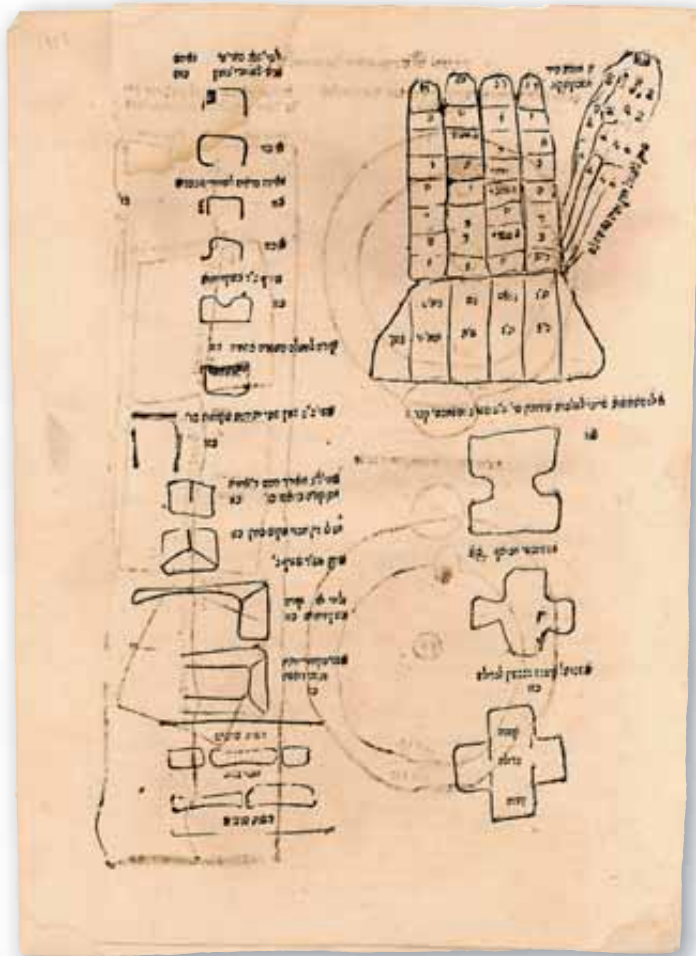
[SEE ILLUSTRATION RIGHT]



Lot 117



Lot 118



Lot 119

119 JAFFE, MORDECHAI BEN ABRAHAM. Levush Malchuth [Elucidations and novellea to the Shulchan Aruch] Orach Chaim: Levush Hatechleth, Levush Hachur. FIRST EDITION. Separate title for Levush Hachur. With two leaves of geometrical diagrams. *Part I: ff.1, 101 (title, first four leaves and f. 10 in facsimile, ff.6-9 and 11 supplied from another copy).* * *Part II: ff. 110, (1).* Additional 11 leaves supplied from another copy at end. Previous owners' signatures and inscriptions inside front cover and flyleaf, Institutional de-accession stamp, some staining. Contemporary calf, rebacked, rubbed and chipped. Folio. Sold not subject to return. [Vinograd Lublin 46; Steinschneider 6229, 1 ("ed. rarissimam non delineat")].

Lublin, Kalonymus b. Mordecai Jaffe: 1590. **\$3000-5000**

• RARE FIRST EDITION. With eleven additional leaves at end of Part II not noted by Vinograd.

A Halachic work issued as a "midway between two extremes: the lengthy Beith Yoseph of Karo on the one hand, and the Shulchan Aruch with Isserles' Mappah, which was too brief on the other." EJ IX cols.1263-4.

The author was one of the greatest scholars of his time. He was especially renowned for his wide-ranging interests. His ten Levushim run the gamut from classical halacha, biblical exegesis, philosophy, astronomy and kabbalah. He studied under the great talmudic scholars of Poland, R. Moses Isserles (Ram" a), and R. Shlomo Luria (Maharsh"al). He also studied Kabbalah under R. Mattathias ben Solomon Delacrut whom he cites in the introduction to the Levush Ohr Yekaroth. These works comprise the first two "garments" (Levushim) of the total of ten which comprise Jaffe's monumental output.

[SEE ILLUSTRATION TOP LEFT]



Lot 120

120 JAFFE, MORDECHAI BEN ABRAHAM. Levush Malchuth [Elucidations and novellea to the Shulchan Aruch] Orach Chaim: Levush Hatechleth, Levush Hachur. Second edition. With additional material added by the author. Two titles. Geometrical diagrams. ff. 1, 245. *First title loose, upper left corner of f. 2 in facsimile, ff. 4 facsimile, ff. 5-10 and 17-22 supplied from another copy with significant loss in places. Some staining and marginal repair. Modern calf-backed boards. Folio. Sold not subject to return.* [Vinograd Lublin 80; Steinschneider 6229, 2].

Lublin, n.p.: 1602. **\$3000-4000**

• This second edition is important for the author added material and re-edited parts of the book, correcting errors, and deleting notes that the original editor added unilaterally.

[SEE ILLUSTRATION TOP RIGHT]

121 JACOB BEN ASHER. Arba'a Turim: Even Ha-Ezer and Choshen Mishpat [Rabbinic Code of Law]. Poem at end by Elijah Levita. ff. 2, 44, 112. *Lacking title, some staining, previous owner's signature on front flyleaf. Contemporary calf, rubbed and chipped. Modern slip-case. Folio.* [Vinograd, Augsburg 11; Adams J-14].

Augsburg, Chaim Schwartz et al.: 1540. **\$300-500**

• RARE AND UNCOMMON EDITION.

122 (JERUSALEM). Frumkin, Aryeh Leib. Bazeh Yimtzta Ladaath...Ha-Sepheer Even Shmuel Asher Yeitzei Be-kerev Ha-Yamim...[prospectus of historical work concerning all matters pertaining to Jerusalem and its people...from the time of the Ramba"n to the present]. With handwritten notations including in Frumkin's hand and stamp of R. Abraham Ashkenazi, Sephardi Chief Rabbi of Jerusalem. *Printed broadside, two sides, wrinkled with slight tears not affecting text. Folio. [Ha-Levy 172].*

Jerusalem, Shmelke Yoeph and brother-in-law: [1872]. **\$500-700**

• Rare prospectus of Frumkin's important magnum opus, Even Shmuel and Toldoth Chachmei Yerushalayim. According to Shoshana Ha-Levy, only one copy exists, in the Zionist Archives, Jerusalem. It contains an introduction by Frumkin, letter from R. Meir Auerbach and R. Abraham Ashkenazi, the Ashkenazi and Sephardi Chief Rabbis of Jerusalem and a listing of over 650 names of those the author proposed to write about. Part One of Frumkin's work was published two years later in Vilna, 1874 under the title Even Shmuel. The complete and final version was published in three volumes under the title Toldoth Chachmei Yerushalayim, edited by Eliezer Rivlin, in Jerusalem, 1928-30.

123 (JERUSALEM). Warren, Charles, Sir. Plans, Excavations, Sections, &c. shewing the results of the excavation at Jerusalem, 1867-70 executed for the Committee of the Palestine Exploration Fund. FIRST EDITION. *49 out of 50 sheets (missing Pl. 7). Sheets 30 x 22 1/2 inches. Dampsoiled and worn, few tears. Original portfolio, heavy wear. Double elephant folio. Sold not subject to return.*

(London), 1884. **\$1000-1500**

• "Between 1867 and 1870 General Sir Charles Warren (1840-1927) carried out explorations in Palestine which form the basis for our knowledge of the topography of ancient Jerusalem and the archaeology of the Temple Mount. In addition to his explorations on, under, and around the Temple Mount/Haram al-Sherif, Warren surveyed the Plain of Philistia and carried out important reconnaissance of central Jordan. Perhaps the most enduring contribution of Warren's explorations was bringing to light the topography of Jerusalem, which lay hidden beneath thick layers of debris. Warren's descriptions and drawings of the topography of Jerusalem and of its ancient walls are still used by archaeologists. The portfolio of plates is today simply referred to as the "Warren Atlas." (AbeBooks).

124 (JERUSALEM). Yerushalayim - Riva'on le-Cheker Yerushalayim ve-Toldothehah ["Jerusalem - A Quarterly for the Research of Jerusalem and Its History."] Complete for years 1948-50. Seven issues. *Original wrappers. 4to.*

Jerusalem, Mosad Harav Kook: 1948-50. **\$200-300**

• This short-lived journal (discontinued in 1951) was devoted to the historical research of Jerusalem and contains important articles by foremost scholars: S. Assaf, M. Benayahu, Y. Ben-Tzvi, M. Seidel, I. Sonne, J.M. Toledano, I. Klausner, S.Ch. Kook, et al.

125 (JERUSALEM). Pradus, Hieronymus, and Villalpandus, Joannes Baptista. In Ezechielem Explanaciones et Apparatus Urbis, ac Templi Hierosolymitani ["Explanations of Book of Ezekiel and Plan of City and Temple of Jerusalem."]. FIRST EDITIONS. Two volumes. Allegorical and divisional titles. Printed in double columns. Numerous woodcut plates, some foldout (worn). *Vol. I: pp. 15, (3), 12, 17-360; (6), 104. Vol. II: pp. (20), 88, 145-655. Trace foxed and waterstained. Uniform contemporary vellum, hinges split, worn. Folio. [Adams P-2050].*

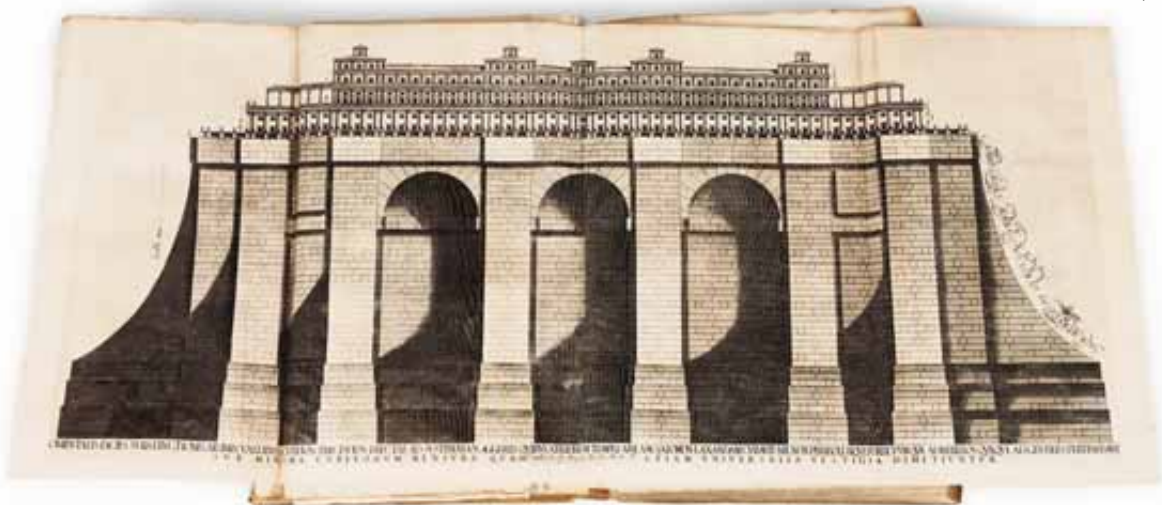
Rome, Aloysij Zannetti, 1596: and 1604. **\$1000-1500**

• The Book of Ezekiel with its vision of the future Temple of Jerusalem invited enterprising artists and architects to harness their skills as draftsmen to the task of sketching the Third Temple in bold relief.

[SEE ILLUSTRATION BELOW]

126 (JERUSALEM). H.V. Underground Jerusalem: Discoveries on the Hill of Ophel (1909-11). Plates, some foldout. pp. (8), 42 + plates. Folio. (London: Horace Cox, 1911). * WITH: Ashbee, C.R. Jerusalem 1918-1920: Records of the Pro-Jerusalem Council during the Period of the British Military Administration. pp. 16, 87, (1). (London: John Murray, 1921). * Bound with: Ashbee, C.R. Jerusalem 1920-1922: Being the Records of the Pro-Jerusalem Council during the First Two Years of the Civil Administration. Black and white plates. pp. 16, 109. Folio. (London: John Murray, 1924). Three works in two volumes.

London, v.d. **\$200-300**



Lot 125



Lot 127

127 (KABBALAH). Sepher Ha-Bahir. FIRST EDITION. ff.12. Some staining, small worm-hole, final leaves repaired not affecting text. Modern boards. 4to. [Vinograd Amsterdam 186; Fuks 269; Mehlman 1094; Steinschneider 3423].

Amsterdam, Yehuda ben Mordecai and Samuel ben Moshe Ha-Levi: 1651. \$1000-1500

⚡ Bahir or Sepher Ha-Bahir (“Book of the Brightness”) is an anonymous mystical work, attributed pseudepigraphically to a first century rabbinic sage Nechunia ben ha-Kanah (a contemporary of Yochanan ben Zakai). Among medieval Kabbalists it became known as Sepher ha-Bahir, taken from its opening comment, “And now men see not the light which is bright (bahir) in the skies” (Job 37:21).

The Bahir assumes the form of an exegetic midrash on the first chapters of Genesis. It is divided into sixty short paragraphs, and is in the form of a dialogue between master and disciples. The Bahir contains commentaries explaining the mystical significance of Biblical verses; the mystical significance of the shapes of the Hebrew letters; the mystical significance of the cantillation signs and vowel points on the letters; the mystical significance of statements in the Sepher Yetzirah (“Book of Creation”); and the use of sacred names in magic. There are two hundred aphorism-like paragraphs. Each paragraph uses references from the Torah to expand upon their presentations. As with all Kabbalistic texts the meanings are highly symbolic and subject to numerous opportunities for interpretation.

One of the most accurate manuscripts of the final form of Sepher Bahir was written in 1331 by Meir ben Solomon Abi-Sahula; his commentary on the Bahir was anonymously published as Or ha-Ganuz, “The Hidden Light”. It has been translated into German by Gershom Scholem (1923) and into English by Aryeh Kaplan. Recently it has been critically edited by Saverio Campanini.

[SEE ILLUSTRATION TOP LEFT]



Lot 128

128 (KABBALAH). Segal, Jacob ben Ezekiel. Shem Ya'akov. Historiated title page: Tetragrammaton, cherubs, wreathed columns, and depiction of human migration within wings of eagle. It appears the title is a variant of the type used by Joseph Athias in Amsterdam, 1658-1700. (See Yaari, Hebrew Printers' Marks, no.73). ff. (2), 68. (The book is complete though mispaginated. f. “39” should read “37.”) Stamp on title. Close cropping has affected some headers, also text at very bottom of f.2v. Light stains. Modern boards. 4to. [Vinograd, Frankfurt on the Oder 209; St. Cat. Bodl. 5551].

Franfurt on the Oder, Michael Gottschalk: 1716. \$800-1200

⚡ Shem Ya'akov is an ethical tract with pronouncedly ascetic tendencies, based on the teachings of Kabbalah. The author, R. Jacob ben Ezekiel of Zlotowo, was rabbi of nearby Lobsenz, both towns in North-West Poland.

Gershom Scholem suspected the author of being a crypto-Sabbatian, which is to say a secret admirer of the false Messiah Shabbetai Zevi. Scholem writes: “there is evidence that not a few of the most influential moral preachers and authors of moral literature of a radical ascetic bent were secret Shabbateans of the moderate...wing.” In the list of influential “musar-books” of this period, Scholem includes Shem Ya'akov. (See his Kabbalah. Jerusalem, 1974, p. 278). The case for positing that Segal was a Sabbatian rests on a quote from the Sabbatian visionary Heshel Zoref and also a cryptic reference to the arousal of the planet Shabbetai (Saturn) in 1666, the year Shabbetai Zevi was crowned Messiah. Moreover, the colophon provides a chronogram for the year 1716 of “Moshi'im” (Saviours) - reminiscent of the chronogram “Moshi'a” for 1666, in vogue in Sabbatian literature published in Amsterdam the year that Shabbetai Zevi’s messiahship was heralded.

The work is of decided historical value, describing the first Swedish invasion of Poland in 1655, and of Bogdan Chmelnitzky’s massacre of the Jews in Great Poland in 1648.

See B. Naor, Post-Sabbatian Sabbatianism (1999), pp. 69-71.

[SEE ILLUSTRATION LEFT]

129 (KABBALAH). De La Rosa, Chaim. Torath Chacham [commentary on the Etz Chaim by R. Chaim Vital]. FIRST EDITION. ff. 2, 172. Some staining. Contemporary half calf, rubbed. 4to. [Vinograd Salonica 824].

Salonica, D. Fragi: 1848. \$400-600

• An important exposition of the works of both R. Chaim Vital and R. Shalom Sharabi. Together with Sharabi, the Chid"ra and R. Yom Tov Algazi, the author, de la Rosa, was one of the leaders of the Beth El Yeshiva. He signed a "Shtar Hithkashruth" in which the signatories pledged themselves to a life of complete spiritual partnership in "this World and in the World to Come." See Aryeh Leib Frumkin, Toldoth Chachmei Yerushalayim, Part III, p. 119-20; and S. Wanunu, Arzei Ha-Levanon (2006) Vol. II, pp. 615-20.

130 (KARAITICA). Aaron ben Elijah. Sepher Mitzvot Gadol - Gan Eden [Book of Comandments - "Garden of Eden"]. Second Edition. Double columns. ff. (3), 2-197. Trace foxed. Generally, crisp, clean copy. Recent endpapers. Contemporary boards. Sm. folio.

Gozlov, Abraham ben Samuel Firkovich: 1866. \$200-300

• Aaron ben Elijah the Younger of Nicomedia, Turkey (1328?-1369), codifier, biblical exegete and religious philosopher, was regarded by his coreligionists as the "Karaitic Maimonides." His "Gan Eden," a systematic code of Karaite law, would be analogous to the Rabbanite code of Tur by R. Jacob ben Asher. See EJ, Vol. X, col. 771.

131 KARO, JOSEPH. Shulchan Aruch [Code of Jewish Law]. With commentary "Darchei Moshe" by Moses Isserles (ReM"i) and glossary and indices "Beer Ha'golah" by Moses ben Tzvi Naphtali Hirsch Ribkes of Vilna. Four parts in four volumes. Each part with additional engraved title (attributed to Abraham ben Ya'akov by M. Narkiss, as cited by Yaari, Mechkarei Sepher, p. 251, no. 9). I: Orach Chaim: ff. (24), 266, (2). * II: Yoreh Deah: ff. (1), 302, (2). * III: Even Ha'ezer: ff. (1), 180, 1 (of 2) lacking final blank. * IV: Choshen Mishpat: ff. (1), 432, 1 (of 2) lacking final blank. Stained in places, previous owners' signatures and inscriptions. Contemporary calf, rubbed, (Vol. III with two clasps). 12mo. [Vinograd, Amsterdam 650; Fuks, Amsterdam 404].

Amsterdam, Immanuel Athias: 1697-1698. \$1500-2000

[SEE ILLUSTRATION RIGHT]

132 KIMCHI, DAVID. (RaDaK). Sepher Michlol [grammar]. Edited by Elijah Levita. Title within architectural arch. ff. 69. Lower portion of title in facsimile, marginal repair to first leaf affecting some letters, some staining. Modern vellum. Folio. [Vinograd, Venice 245; Habermann, Bomberg 174; not in Adams].

Venice, Cornelio Adelkind for Daniel Bomberg: 1545. \$500-700

• The Michlol was David Kimchi's chief grammatical work, it treats verbs comprehensively, covering the rules governing conjugation, changes of pronunciation and accents. It is distinguished by the clarity of its style and its conciseness. Indeed, these qualities resulted in the Michlol's supremacy over previous works. For centuries it was considered preeminent in its field. See M. Waxman, Vol. I, p. 179.



Lot 131

133 KIMCHI, DAVID. (RaDa"K). Sepher ha-Shorashim ["Book of Roots;"] Biblical lexicon and grammar]. Printed in two columns. Title within woodcut architectural arch. Hebrew words occasionally provided with nikud (vowel points). Sidebars contain Latin equivalents. Initial words within woodcut design. On title, former owners' inscriptions. f. (1), 5-548 columns, f.(1). Slightly stained, marginalia on column 35. Modern marbled boards with morocco spine. Folio. [Vinograd, Venice 330; Habermann, Adelkind 44; Adams K-46].

Venice, Marco Antonio Giustiniani: 1547. \$500-700

• An Uncensored Copy. Unusually, this edition of Kimchi's fundamental lexicographical work explicitly retains the word "Notzrim" and other references. Under the entry "elem" (column 361), the author, quoting his father R. Joseph Kimchi, derides the Christian assertion that the word "almah" (a young girl) found in Isaiah Chap 7:14 refers to a virgin birth. Remarkably, the passage has survived intact. In most other copies, the offending lines were vehemently struck out by the ever-watchful Church censor.



Lot 134

134 **LEVITA, ELIJAH BACHUR.** Sepher Meturgamon [Aramaic dictionary]. With the Author's introduction in Hebrew. FIRST EDITION. With woodcut device by Fagius on last leaf. A wide-margined copy. ff. (4), 164, (2). Some staining, early inscriptions on title. Later calf, scuffed. Folio. [Vinograd, Isny 6].

Isny, P. Fagius: 1541. \$600-900

⚡ A dictionary of the Aramaic words found in the Targumim: Jonathan, Onkelos and Jerusalem. In his introduction, Levita delves into the authorship of Targum Jerusalem to the Pentateuch and Writings, as well as other matters pertaining to the composition and dating of the various Aramaic translations of the Bible. Levita states that his is the first Aramaic dictionary since R. Nathan of Rome's Aruch, remarking that the Aruch was primarily concerned with the Aramaic of the Talmud and only peripherally with that of the Targumim.

[SEE ILLUSTRATION TOP LEFT]



Lot 135

135 **(LITURGY).** Machzor Hashalom... Minhag Romi [prayers for the entire year]. ff. 94 (of 139, 151 leaves) Commences here from the second gathering (f. 9). This volume contains prayers for Rosh Ha-Shana and Yom Kippur, the final two leaves contain prayers for Passover. Final flyleaf contains a poem relating to an earthquake ("Ra'ash") that occurred in Pesaro. Most references to Gentiles and their beliefs removed by censors. Stained, paper repairs on corners of some leaves occasionally affecting text. Sold not subject to return. [Vinograd, Rimini 3; Y.Y. Cohen, Bibliographia shel Machzorim... Lefhi Minhag Bnai Roma (1966) no. 4; Steinschneider 2578 ("tanta est hujus ed. raritas"); Haberman, Soncino 74; not in Adams].

(Rimini / Pesaro?), Gershom Soncino: 1521. \$5000-7000

⚡ The Roman rite was utilized in the first Machzor printed, produced by an earlier generation of Soncinos in Casal Maggiore, 1485-86. This rite, also known as the Italian or "Lo'azim" rite, is rich in multifaceted piyutim. It originated in early medieval Rome and maintained a distinct identity. On this early rite, see: S.D. Luzzatto, Mavo Lemachzor Bnei Roma, ed. D. Goldschmidt (1966); and S.C. Reif, Judaism and Hebrew Prayer (1993) pp. 164-66.

The Soncino family wandered to many towns setting up their printing presses to publish classical Hebrew works. Often, the colophons to their books did not specify the place of publication. As their fonts were similar, bibliographers have been unsure in which town certain works had been published. A case in point are two Machzorim published ca.1521 by Soncino: viz. Haberman, Soncino nos. 72 and 73 are listed as "Pesaro or Rimini." See also Steinschneider 2444 who was also unsure where the 1521 Machzor was published, either in Pesaro or Rimini. Similarly so Vinograd's Otzar Hasepharim. The fact that a handwritten prayer commemorating an event occurring in Pesaro appears in the present copy of the Machzor would seem to indicate it was indeed published in Pesaro - or at the very least belonged to a member of the Pesaro congregation.

[SEE ILLUSTRATION LEFT]

136 **(LITURGY).** Seder Tephiloth. Italian rite, with instructions in Hebrew and some Italian. ff. 242, 6. Lower margin of title expertly repaired, slight worming. Modern vellum-backed marbled boards. [Vinograd Rome 41 (with erroneous pagination)].

Rome, C. Puccinelli and P. Rossi: 1810. \$1500-2000

⚡ A rare edition. Published at the request of the "Parnasim" (communal leaders) of the Chevra Kadisha of the Talmud Torah of Rome.

[SEE ILLUSTRATION BOTTOM LEFT]



Lot 136

137 **(LITURGY. Spanish).** Meah Berachoth [collected prayers and instructions issued for Marrano refugees]. Text in Hebrew and Spanish. Engraved frontispiece by the Jewish artist Benjamin Godiness depicting Man's Five Senses by way of the performance of five ceremonial acts. Opening words within typographical border. ff. (12), 303, pp. 54, (11), 7, (22). Marginal taped repairs to opening few leaves, few stains. Bookplate on verso of second title - "Qua Res Qua Ratio." Later gilt-tooled vellum with red and green spine labels. Fitted slipcase. 12mo. [Vinograd, Amsterdam 550; Fuks, Amsterdam 606; Gans, Memorbook p.141; Roth, Jewish Art col. 474].

Amsterdam, Albertus Magnus: 1687. \$3000-5000

⚡ Included in the Meah Berachoth are: Hagadah for Passover (with a recipe for Charoseth), instructions for constructing a Mikvah, an index of blessings for the entire year including relevant laws and commentary according to Sephardic rite, a perpetual liturgical calendar, prayers for the sick, prayers for the last rites, and prayers for Martyrs who were burned at the stake by the Spanish Inquisition. The work is celebrated among scholars of Jewish art due to its unique engraved frontispiece.

[SEE ILLUSTRATION FACING PAGE TOP RIGHT]

138 (MAIMONIDES, MOSES). Service of Praise and Thanksgiving to Commemorate the 800th Anniversary of the Birth of Moses Maimonides. Held at the Spanish & Portuguese Synagogue, Bevis Marks, London on Monday, the 27th of May, 1935. Hebrew and English texts face `a face. p.(1); ff.17; p.(1). For the most part, crisp, clean copy. Original stiff printed wrappers in red. 4to.

Oxford, University Press: 1935. \$300-500

✦ Includes a specially composed Mizmor Lethodah - Thanksgiving in Commemoration of Moses Maimonides; a Hashkabah; and ceremony of "Lighting the Perpetual Lamp in Memory of Moses Maimonides." Service conducted in Bevis Marks, the cathedral synagogue of Anglo-Jewry.

[SEE ILLUSTRATION MIDDLE RIGHT]

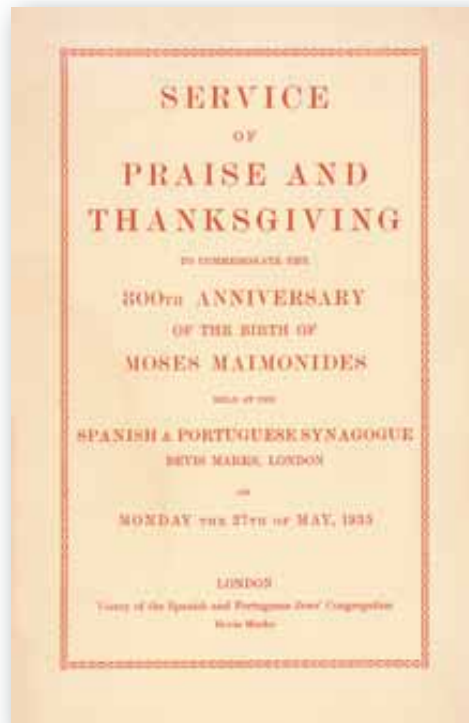


Lot 137

139 (MANDELSTAMM, ARYEH LEIB [LEON]). Shnei Perakim: I. Al devar...le-ehov ule-chabed eth adoneinu ha-Keisar. II. Al devar...kevod ha-amim...bi-zemaneinu / Zwei Ubhandlungen: I. ueber...dem Kaiser...II. ueber...der Völker unserer Zeit [Two Essays: I. To Love and Honor the Tsar; II. The Honor of the Nations of Our Time]. FIRST EDITION. Hebrew and German. pp. (2), 86, (1), 129, (2). Titles stamped, repaired. Recent boards. 8vo. [Vinograd, Petersburg 9].

St. Petersburg, Karol Krei / Imperial Academy of Science: 1852. \$200-300

✦ Successor to Max Lilienthal in the Tsarist government's Ministry of Education, Leon Mandelstamm (1819-89) attempted to enforce Haskalah or secular education upon Russian Jewry. The present work contains the Kevod ha-Melech, which stresses the Jew's religious duty to respect kings and temporal rulers. See J. Raisin, The Haskalah Movement in Russia (1913), pp. 186, 200; E. Katzman, Yeshurun Vol. V; B. Naor, From A Kabbalist's Diary (2005), pp. ; JE, Vol. VIII, pp. 289-90; EJ, Vol. XI, col. 868.



Lot 138

140 (MAPS). Two maps of Europe with Hebrew lettering:

R. Hubert Sculp. Sicilia Insula / Jazirat Segulia. With inset of city of Syracuse / Karta de-Sircha. 14 x 17 inches.

* R. Hubert F[ecit]. Aegei Maris Insulae cum Parte Graeciae et Asiae [Isles of Aegean Sea with part of Greece and Asia]. With insets: Tabula Universalis Locorum quae Phoenicum Navigationibus Maxime Frequentata... [Table of locations which the Phoenicians frequently navigated]. The inset stretches from Hibernia [Ireland] in the West to India in the East. 14 x 17 inches.

\$600-900

✦ It appears that both maps were printed in Samuel Bochart, R. Hubert, Geographiae sacrae pars prior Phaleg. (Caen: 1651). See E. & G. Wajtraub, Hebrew Maps of the Holy Land (1992), p.55, no.22.

Many of the Hebrew versions of the various locales seem surprising, but upon closer examination, some of these designations are actually quite logical. For example, the heading for the Map of the Island of Sicily at first blush is ridiculous: "Gezeirath Segulia" signifies nothing in pure Hebrew. However, in Arabic, "Jazirat" means "the island of..." (Since the Hebrew characters are unvocalized, it is equally valid to read "Jazirat" as "Gezeirath.") Likewise, "Karta de-Sircha" would appear to be an attempt to approximate a Phoenician rendition of Syracuse. It is well known that the original name of Carthage, which was originally colonized by Phoenicians, was "Kart Chadasht" (i.e. New City). Karta in both Phoenician and Aramaic (languages closely related to Hebrew) signifies "city." At various times in ancient history, Sicily was a Carthaginian colony.

[SEE ILLUSTRATION RIGHT]



Lot 140



Lot 142



Lot 142

141 (**MASORAH**). Ochlal Ve-Ochlal. edited from a manuscript discovered in the Bibliotheque Nationale, Paris, by F. Frensdorff. FIRST EDITION. *pp. iv, 187, xiv, 71, 1. Some dampstaining. Contemporary boards, rubbed. 4to.*

Hannover, H. Fridberg: 1864. \$100-150

• One of the earliest collections of Masoretic notes to the Bible text. The supreme Hebrew philologist Jonah ibn Janach (first half of the 11th century) considered Ochlal Ve-Ochlal to be the most important work on the subject. Indeed, most of the masoretic scholarship found in the 1524 Bomberg edition of the Bible was culled from this anonymous work. See EJ, Vol. XII col. 1353.

142 (**MEDICINE**). Two graphic broadsides alerting the public to the dangers of Lice. * And: Venereal Disease. Yiddish text. First featuring image of louse. * Second, Gentleman leaving house of ill repute. *Brown ink on paper. Creased. 14 x 19 1/2 inches.*

Berlin, Aze: 1923. \$1500-2000

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

[SEE ILLUSTRATION LEFT]

143 **MODENA, JUDAH ARYEH (LEONE DA)**. Kerk-Zeeden en de Gewoonten, Die huden in gebruik zyn onder de Joden [Ceremonies of the Jews]. Translated from the Italian by Simonville. Two Parts bound in one volume. Dutch text. Additional allegorical engraved title. Floriated initials. Four folding engraved plates of Jewish Ceremonies: Wedding; Divorce Proceeding; Halitza Ceremony and a Circumcision. *pp. (60), 198, (8), 203, (4). Half-calf over marbled boards, spine in compartments, gilt. 8vo. [Rubens 300-303].*

Amsterdam, Jan Roman de Jonge: 1744. \$500-700

[SEE ILLUSTRATION FACING PAGE]

144 (**MONTEFIORE, MOSES**). Rottenberg, Abraham Mordechai. Masa ba-Erev ba-Ya'ar ["Night Travel in the Forest": novella in form of rhymed sonnet]. Hebrew in square characters with vowel points. Subscriber list (2 pp.) in German. *pp.16, 48, (2). Trace foxed. aeg. Contemporary gilt cloth. 8vo. [Friedberg M-3693].*

Ofen (Budapest), Universitäts Buchdruckerei: 1864. \$400-600

• Contains lengthy homage and rhymed panegyric to Sir Moses Montefiore, recently returned from his mission to the Sultan of Morocco, to intercede on behalf of the oppressed Jews of that country. See D. Littman, "Mission to Morocco (1863-1864)" in: S. and V.D. Lipman, The Century of Moses Montefiore (1985), pp. 171-229.

145 **NATHAN BEN YECHIEL OF ROME**. Sepher Ha'aruch [Talmudic dictionary]. Title letters within decorative woodcut vignettes. Printer's device on title. *ff. 166. Some staining and foxing, corner of upper margin of title lightly worn, small wormhole on final two leaves. Contemporary vellum, rebaked. Folio. [Vinograd, Basle 191; Prijs Basle 158; Adams N-62].*

Basle, Conrad Waldkirch: 1599. \$400-600

• R. Nathan's Aruch is "a manifestation not only of its author's brilliance and deep acquaintance with sources, but also of his encyclopaedic knowledge. Indeed, in some instances it is the sole source for ancient traditions of Talmudic interpretation." See S. B. Linderman, Sepher Sarid Be'arachin (1972) introduction.

146 (**NUMISMATICS**). Reifenberg, A. Ancient Jewish Coins. With 16 photographic plates. *pp. 64, ff.(1), 16. Later boards. 8vo.*

Jerusalem, R. Mass: 1947. \$200-300

• 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.

147 (**POLEMICS**). Kluger, Solomon. *Moda'a le-Beith Yisrael*. pp. 24. *Trace foxed, marginal waterstains. Contemporary wrappers. 12mo.* [Vinograd, Breslau 319].

Breslau, Hirsch Sulzbach: 1859. **\$500-700**

• Collection of responsa by various authorities addressed to Chaim Nathan Dembitzer, Rabbi of Cracow, forbidding the consumption on Passover of machine-baked matzoth. The Jewish community of Cracow, Poland, in rather close proximity to Germany, came under German-Jewish influence in accepting the recent innovation of machine-produced matzah. In order to curb this lenient tendency in his community, it appears that Dembitzer solicited the learned opinions of the halachic luminaries of Poland. Nevertheless, one of the greatest of their number, Rabbi Joseph Saul Nathanson of Lvov (author responsa “Sho’el u-Meshiv”) had already permitted machine matzah. There follows here the responsa of Rabbis Solomon Kluger, Brody (Dembitzer’s mentor); Mordecai Ze’ev Ettinger of Lvov (the brother-in-law of J.S. Nathanson); Chaim Halberstam of Sanz; Abraham Landau of Tchechanow; Isaac Meir of Warsaw (the “Chidushei ha-Ri”m,” founder of the Chassidic dynasty of Gur); Joshua Heschel Aschkenazi of Lublin; Meir Auerbach of Kalish (later Jerusalem); and Dov Berish Meisels of Warsaw.

A primary concern of these authorities was that debris would become stuck in the machine and become leavened (chametz). Unusually, Rabbi Kluger writes he fears that the mass production of matzoth by machine would deprive those who engage in the baking of matzah of an irreplaceable source of income. Originally the machine matzoth were round, not square. In a subsequent operation they were trimmed, thus the concern was raised that prolonging the time of baking could risk the possibility of fermentation (*ibid.*, pp. 4, 6).

Chaim Nathan Dembitzer (1820-1892) received his rabbinic ordination from Rabbi Solomon Kluger. His “Divrei Chen” on the laws of forbidden wine (yayin nesech) appeared as a supplement to Kluger’s “Avodath Avodah” (Zolkiew 1863), novellae on Tractate Avodah Zarah. See JE, Vol. IV, p. 512; Vol. VIII, p. 394; EJ, Vol. XII, col. 867.

148 **PHILO JUDAEUS**. *Lucubrationes Omnes* [All works]. Latin. Broad margins. pp.720, (28). *Title with inscription marginally repaired. Dampwrinkled. pp.141-2 slightly torn upper margin. Vellum over wooden boards, historiated rolls, hinges and clasps. Folio.* [Adams P-1030].

Basle, Nicolaum Episcopium Juniorem: 1561. **\$400-600**

• Philo Judaeus was the spiritual leader of the Hellenistic Jewish community of Alexandria, Egypt. His works of philosophy and Bible interpretation were written in Greek and practically unknown to the Jewish community throughout the ages until Azariah di Rossi “rehabilitated” him, bestowing upon him the Hebrew sobriquet “Yedidyah ha-Aleksandroni.”

149 (**PARODY**). Simlin, Levi Reuben. *Seder Hagadah Lemelamdin*. pp. 56. *Lightly foxed. Contemporary boards, rubbed, loose. 8vo.*

Odessa, for Ephraim Deinard: 1886. **\$300-500**

• “An excellent parody...A satire on the system of education in the Cheder, and the ill-treatment of the Hebrew teacher. Parodying the Passover Hagadah and the laws relating to Passover.” I. Davidson, *Parody in Jewish Literature* (1966) no. 303 and p. 95. With an approbation by Ephraim Deinard, who was so enthused by the work, he bought the rights to its publication.



Lot 143

150 (**PARODY**). Sharkansky, A.M. *Di Amerikanishe Hagadah* [The American Hagadah]. pp. 32. *Printed wrappers. 4to.*

New York, Hebrew Publishing Company: 1927. **\$300-500**

• “In the loosely connected skits, called by him The American Haggadah, (the author) succeeded, perhaps unconsciously, in catching the spirit of restlessness which hovers over the turbulent existence of the Jews in New York City.” (Davidson, *Parody in Jewish Literature*, p. 109). As an example of the new immigrant’s disillusionment with the American experience, Davidson cites from Sharkansky’s parody of Psalm 116: “He’emanti ki adaber...I thought if I would speak English, I would find my salvation. But the fact is, Kol ha-adam kozev; it is a world of bluff and swindle (p.16).” *Ibid.*, p. 98.

151 **PORTO, ZECHARIAH**. Assaf Hamazkir [index of Aggadic sayings]. FIRST EDITION. Title within historiated border featuring Moses and Aaron. ff. (4), 300. *Tip of angel’s wing of upper margin clipped, dampwrinkled. Later marbled boards. 4to.* [Vinograd, Venice 1405].

Venice, Domenico Vedelago for Bragadin: 1675. **\$300-500**

• This colossal concordance wends its way through the entire Talmud, offering for each Aggadic statement invaluable references to numerous homiletic works. The book was published posthumously by the Jewish community of Rome, which Porto had served as rabbi. See JE, Vol. X, p. 134.

152 (**RUSSIA**). *Siddur HaShalom* [prayers for the entire year]. Arranged by Chief Rabbi Judah Leib Levin of Moskow. Hebrew and Russian titles. Includes calendrical information for the years 1967-71 on pp.226-7. Hebrew prayers for the welfare of the USSR on pp.230-31. Kaddish transliterated into Russian at end. Inscribed and signed by Chief Rabbi Levin to Prof. Abraham Katsh. pp.479. *Original turquoise boards, slightly rubbed. 4to.*

Moscow, for the Orthodox Community: 1968. **\$200-300**

• An historically significant prayer-book, produced at a time of tension, following the enthusiasm unleashed within Soviet Jewry as a result of the military victories sustained by the State of Israel. Contains various quotations concerning “Peace” from Talmudic sources, thus the title “Siddur HaShalom.”



Lot 153

153 SAHULA, ISAAC IBN. Meshal ha-Kadmoni ["Proverb of the Ancient"]. Third edition. Eighty unusual woodcut illustrations (few repeated). Printer's device on title (Yaari, Hebrew Printers' Marks, no. 14). Scattered Hebrew marginalia in old hand. ff. 64. Title tape repaired, stained. Contemporary blind-tooled calf, scuffed, spine starting. Sm. 4to. [Vinograd, Venice 319; Adams I-180 (incomplete); A.M. Habermann, Kiryat Sepher vol. XXIX pp. 199-203; Amram, pp. 367-71; Roth, Jewish Art cols. 476-77; Pierpont Morgan Library, Hebraica from the Valmadonna Trust (1989) no. 32; National Library of Canada, The Jacob M. Lowy Collection (1981) no. 111; New York Public Library, A Sign and a Witness (1988) no. 181].

Venice, Meir Parenzo: circa 1547. \$20,000-25,000

⦿ "THE ILLUSTRATED HEBREW BOOK PAR EXCELLENCE." A.J. Karp, From the Ends of the Earth: Judaic Treasures of the Library of Congress (1991), p. 125.

Venetian edition of a thirteenth-century collection of allegories, fables and puns with moral inferences, all written in rhymed prose. The intention of the rhymed prose was to demonstrate that the Hebrew language was a suitable vehicle of entertainment. Ibn Sahula (b. 1244) uses animal fables as a means of moral allegory. Though this method was common in Arabic literature, Ibn Sahula explains in his introduction that he is not a mere imitator of Islamic writers, for the Bible itself contains numerous fables and parables that served as models for his tales. He cites as examples of this genre the parable of Jotham (Judges xi. 8-15), as well as the parabolic response of King Jehoash of Israel to King Amaziah of Judah's request for an alliance (II Kings xiv. 9).

The book takes the form of a dialogue between the author and an opponent. The opponent attempts to prove that the cultivation of virtue is worthless, while the author defends the necessity of each virtue, both sides employing animal fables as a means of expressing their ideas. The animals' lengthy discourses on matters scientific and philosophical express the author's views on all branches of knowledge. Thus, in one portal a deer delivers a discourse on the classification of the sciences, and in another, a dog expounds upon the principles of psychology. The dialogues are replete with references to Bible and Talmud. The style of the work imparts a charm and naivete which affords amusement as well as instruction.

The author illustrated his original manuscript (now lost) in order to attract the interest of youth. Almost all the extant medieval manuscripts of the work contain illustrations, apparently following the original. For this reason, the printed editions of Meshal Hakadmoni include more than eighty remarkable illustrations. The illustrations are of specifically Jewish origin.

The first printed edition of the Meshal ha-Kadmoni (Brescia, 1491) was the first illustrated Hebrew book. See EJ, Vol. XIV, cols. 656-7 (illustrated).

[SEE ILLUSTRATION ABOVE]

154 **SCHOLEM, GERSHOM**. Bibliographia Kabbalistica. Die Jüdische Mystik (Gnosis, Kabbala, Sabbatianismus, Frankismus, Chassidismus). FIRST EDITION. pp. xviii, 230. Original boards, rubbed. 4to.

Berlin, Schoken Verlag: 1933. \$150-200

• Scholem's classic, comprehensive bibliography in German "from Reuchlin to the present" with an addendum: Bibliography of the Zohar and its commentaries.

155 **SCHORR, ABRAHAM CHAIM**. Torath Chaim [novellae to Talmud Tractates Eiruvin, Sanhedrin, Shavuoth, Avodah Zara, Chulin and Pesachim]. FIRST EDITION of these Tractates. Title within historiated woodcut architectural border incorporating printer's device. ff. 2, 165. Some staining, previous owner's signature on first leaf, slight marginal repair on some leaves not affecting text. Modern calf. Folio. [Vinograd Cracow 396; Steinschneider 4315:4].

Cracow, Menachem Nachum Meisels: 1634. \$5000-7000

• The author's earlier commentaries to Tractates Baba Kama, Baba Metzia and Baba Bathra were published in Lublin 1624. His Talmud novellae are appreciated for their original interpretations - oftentimes disagreeing with both Rashi and Tosfoth and generally following the school of thought propounded by Maimonides.

[SEE ILLUSTRATION RIGHT]

156 **SCHWARZBARD, SHALOM**. Issue of the French daily newspaper Le Matin, whose feature article is the trial of Schalom Schwarzbard for the assassination of Simon Petlyura. * With: Signed photograph of Shalom Schwarzbard, inscribed in Yiddish, pp.6. Folded, edges browned. Folio.

Paris, 20th October, 1927. \$300-500

• Though embraced by Ukrainian nationalists as an historic leader, Simon Petlyura (1879-1926) is infamous among Jews for his participation in the savage pogroms that decimated the Jewish population of Zhitomir, Proskurov and elsewhere in the winter of 1919. When a Yiddish poet by the name of Shalom Schwarzbard (1886-1938) discovered that Petlyura was living in Paris in exile, he stalked the former commander of the Ukrainian army, gunning him down in the street. The ensuing trial brought broad awareness of the enormity of Petlyura's crimes. After a most dramatic trial, Schwarzbard was acquitted of all charges. See EJ, Vol. XIII, cols. 340-1; Vol. XIV, col. 1027.

157 **SHIMON B"R YOCHAI**. Zohar. With an enthusiastic approbation by R. Chaim Palaggi. Seven volumes. Complete except for Devarim. Bamidbar provided in two copies. Some staining, (two leaves loose in second copy of Bamidbar). Contemporary calf, gilt-tooled with name Yaakov di Gabiz; one vol. in patterned calf, with name Nissim Yaakov Alazrki dated 1878. [Vinograd, Izmir 145].

Izmir, B.Z. Roditi: 1862. \$500-700

158 **SPENCER, JOHN**. De Legibus Hebraeorum Ritualibus. Latin interspersed with Hebrew. Engraved portrait of author. pp. (38), 1232, (30). Browned. Contemporary blind-tooled vellum, rebaked. Lg. folio.

Tubingen, Johann Georg Cott: 1732. \$300-500

• John Spencer (1630-1693) of Cambridge was an accomplished Hebraist. The present work is credited with shaping the mindset of Deists, and later, certain members of the French Enlightenment who were decidedly skeptical of the Bible and of Judaism. One of the novelties of Spencer's scholarship was his belief that rather than the ancient Hebrews having influenced Near Eastern culture, the opposite was true. Particularly in regard to Sabaeen culture, it seems Spencer's inspiration was Maimonides' Guide, Part III. See A.L. Katchen, Christian Hebraists and Dutch Rabbis (1984), pp. 233-234; EJ, Vol. VIII, col. 58.



Lot 155

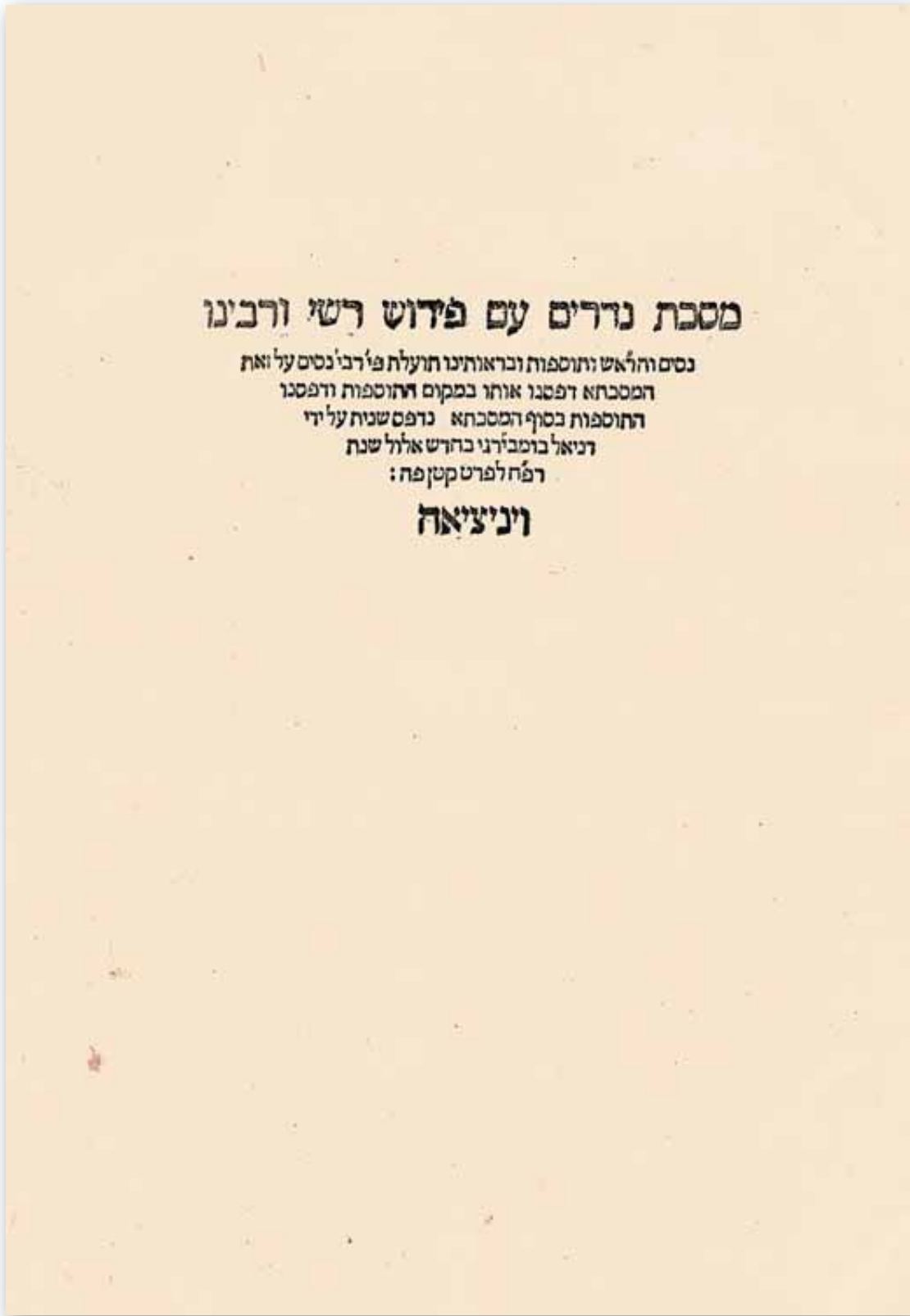
159 **(TYPOGRAPHY)**. Hadassah: A New Hebrew Type [prospectus]. pp. (4). English and Hebrew. Both English and Hebrew titles in blue. 5 x 8 1/4 inches. (Amsterdam, 1950). * And: Hadassah: Oth Ivriyth Chadashah [prospectus]. Hebrew. Red and black. 10 x 13 1/2 inches. Signed in Hebrew by the designer of the typeface, "H. Friedlaender, 15.I.79."

(n.p., 1950). \$200-250

160 **(TALMUD, BABYLONIAN)**. Twelve volumes complete. Some staining and slight repair. Lengthy owners' inscriptions, signatures and stamps in Hebrew and German in many volumes including Abraham b. Moshe of Greidetz, Melamed in the house of Moshe Baruch Auerbach (dated 1774), Moshe Baruch Auerbacher, Moshe Brill of Nordstetten, Joshua Goldschmidt of Zurich and others. Contemporary tooled vellum over thick wooden boards, variously rubbed and worn. Tractate Shabbath lacking front cover and title page loose. Folio. [Vinograd, Sulzbach 300 et al.; R.N.N. Rabinowitz, Mamar Al Hadfasat h HaTalmud pp. 122-24].

Sulzbach, Meshulam Zalman and Sons: 1766 - 70. \$1500-2500

• The publication of the Sulzbach Talmud engendered severe contention between the Proops printing family of Amsterdam and the Sulzbach printers. This pertained to the rights of publication of the Talmud, with each side claiming that competition by the other transgressed copyright decisions issued by various community Rabbis. These infringements would thus impact upon their commercial investment. Consequently, once the Sulzbach edition began to appear, the Polish Council of Four Lands placed it under a cherem at the urging of the Proops family. However, Meshulam Zalman of Sulzbach appeared before the court of R. David Strauss of Fuerth and requested an adjudication. Proops failed to honor a summons and so the Beth Din permitted Meshulam Zalman to continue the publication of his edition which provided less-moneyed Jews an opportunity to purchase Talmud volumes, whereas the costly Amsterdam Talmud could be afforded only by the more wealthy. See Rabinowicz, Ma'amar al Hadpasath ha-Talmud (1952) pp. 119-121.



Lot 161

161 (TALMUD, BABYLONIAN). Tractate Nedarim [Vows]. With commentaries of Rashi, Rabbenu Nissim, Rabbenu Asher, Maimonides and Tosaphoth. Second Bomberg Edition. ff.121. A few leaves browned and stained. Modern calf. Folio. [Vinograd, Venice 128; Habermann, Bomberg 122].

Venice, Daniel Bomberg: 1528. \$25,000-30,000

• The title page clarifies to the reader that the Tosaphoth, which would normally wrap around the body of the Talmud-text as in other tractates, has here been removed to the end of the volume, having been displaced by the commentary of Rabbenu Nissim of Gerona.

[SEE ILLUSTRATION ABOVE]

162 **TZAHALON, ABRAHAM BEN ISAAC.** Yesha Elo-him [commentary to the Book of Esther]. FIRST EDITION. Title within woodcut architectural arch. ff. 39. Dampstained and wormed, title lacking lower corner, ff.1-4 tape-repaired. Contemporary half-vellum, heavily scuffed. Sm. 4to. [Vinograd, Venice 802; Habermann, di Gara 149; Adams A-35A].

Venice, Giovanni di Gara: 1595. \$500-700

⚡ The author was a resident of Safed in the Upper Galilee. In the same year of 1595, Tzahalon published at di Gara's Venetian press two other works: Yad Charutzim, on the Hebrew calendar; and Marpe la-Nephesh, a kabbalistic dissertation on ethics. See JE, Vol. XII, p. 630.

[SEE ILLUSTRATION RIGHT]

163 **(VILNA).** Mertes, A. and L. Graif. Yiddish-Litvish Verterbuch [Yiddish-Lithuanian Dictionary]. pp. 328. Browned. Contemporary cloth. 8vo.

Vilna, N. Rosenthal: 1940. \$500-700

⚡ In the Foreword, the publisher remarks that while there was always felt the need for a Yiddish-Lithuanian dictionary, this need has become even more pressing since Lithuania has once again taken possession of its historic city of Vilna and environs, wherein tens of thousands of Jews have come in contact with the Lithuanian people and language.

From 1920 until the outbreak of World War Two, Vilna was within the borders of Poland. When the Soviets occupied Eastern Poland in September 1939, they transferred Vilna and the Vilna province to the Lithuanian Republic. With the incorporation of Vilna, the Jewish community of Lithuania swelled by some 100,000. In June 1940, the Soviets occupied Lithuania, and a year later, in June of 1941, the Germans overran Lithuania.

[SEE ILLUSTRATION RIGHT]

164 **(ZIONISM).** "Einem russischen Juden" [pseudonym PINSKER, LEON]. "Autoemancipation!" Mahnruf an seine Stammesgenossen ["A Warning Call of a Russian Jew to His Kinsmen"]. FIRST EDITION. pp.(4), 36. Few light stains. Recent stiff wrappers. 4to.

Berlin, W. Issleib (G. Schuhr): 1882. \$1000-1500

⚡ THE FIRST MODERN CALL FOR A JEWISH HOMELAND.

Following the government-led pogroms in Russia in 1881, Pinsker (1821-1891), hitherto an assimilationist, underwent a dramatic change in outlook. The publication of this famous tract, with its dispassionate analysis of the psychological and social roots of anti-Semitism, provided the stimulus for the Chibath Zion Movement. Despite the derision the work received from some quarters, it was a precursor of Herzlian Zionism. EJ, Vol. XIII, cols. 545-8.

[SEE ILLUSTRATION BOTTOM RIGHT]

165 **(ZIONISM).** Marcus, Ahron. Dr. Theodor Herzl's "Judenstaat" besprochen in der Generalversammlung der "Chowewe Erez Israel" in Krakau am 10. Januar 1897 [Address concerning Herzl's Judenstaat.] German text with smattering of Hebrew. Bookplate of Heinrich Loewe, showing lion (German, Loewe) and "Elyakim ben Yehudah" spelt in ancient Hebrew script (see below). pp. 15, (1). Contemporary boards with original printed wrappers bound in. 4to.

Cracow, Josef Fischer: 1897. \$700-900

⚡ Aaron Marcus (1843-1916) was initially an ardent supporter of Herzl's Zionism, as witnessed in this pamphlet. Later however, he adopted the anti-Zionist ideology of the Agudath Israel movement. On p.7, Marcus quotes the Chassidic Rabbi Israel of Rizhin as having said that the final Redemption will develop in much the same way that the return of the captivity from Babylon occurred, namely there will arise a political movement that will result in the return of the Jews to their ancestral name. See EJ, Vol. XI, cols. 944-5.

Heinrich (Elyakim) Loewe (1867-1950) was one of the first German Zionists, a scholar of Jewish folklore and librarian at the University of Berlin and later Tel Aviv University. See EJ, Vol XI, cols. 446-7.

166 **(ZIONISM).** Yom ha-Medinah ["The Day of the Founding of the State."]. Hebrew text. Photographic illustrations. Broadside, printed on both sides. Lightly browned, pleated. 430x580 mm.

(Tel Aviv) Friday, 5 Iyar 5708 -14 May 1948 \$500-700

⚡ A joint edition of the country's press, issued on "The Final Day of Foreign Rule," at 4pm, at which time - "The Nation Proclaims The State of Israel."



Lot 162



Lot 163



Lot 164



Lot 167



Lot 171

167 (ZIONISM). Zionisten-Congress in Basel (29, 30 und 31 August 1897). Officielles Protocol. FIRST EDITION. pp. 200. Title stamped and chipped, lightly browned. Original printed wrappers, rebacked. Lg. 8vo.

Vienna, Jacob Dux for Vereines "Erez Israel": 1898. **\$1500-2000**

• The Official Transcript of the Proceedings of the First Zionist Congress.

Contains an interesting Appendix with names of persons worldwide who sent telegrams of congratulation to the Congress.

[SEE ILLUSTRATION TOP LEFT]

168 (ZIONISM). Reports of the Zionist Congresses: II. Basle, 1898. * III: Basle, 1899. * IV: London, 1900. * V: Basle, 1901. * VIII: The Hague, 1907. * IX: Hamburg, 1909. In German, English and Yiddish. Various binding. 4to.

v.p., 1898-1909. **\$600-900**

• These booklets contain the protocols of the Zionist Congresses during the first decade of the Zionist Organization newly founded by Dr. Theodor Herzl. See EJ, Vol. XVI, cols.1164-1169.

169 (ZIONISM). Kinor Tziyon: Mivchar shirei Tziyon bi-sephath Ever, mi-yemei kithvei ha-kodesh ad yameinu eleh ["Harp of Zion": Anthology of Zionides from Biblical times until the present day]. Hebrew. pp. (4), 6, (1), 6-118 (lacks pp. 13-14), (4). Stamp on title removed, foxed. Recent boards. 8vo.

Warsaw, M.Y. Halter for "Tushiyah": 1900. **\$100-150**

• A charming collection of odes to Zion. Publication produced for distribution to the delegates of the Fourth Zionist Congress in London.

170 (ZIONISM). Two financial documents pertaining to the Keren Kayemeth le-Israel [Jewish National Fund]: Memorandum and Articles of Association of Keren Kayemeth Leisrael, Limited. Incorporated the 8th day of April, 1907. (London: Lewis & Yglesias). pp. (2), 27. Occasional underlining in pencil. Original soft green wrappers. Folio. * And: Keren Kayemeth Leisrael - Debenture (London, 1932). Bond issue with coupons. 11 1/2 x 18 inches.

\$300-500

• The Articles of Association of K.K.L. lists as subscribers: David Wolffsohn, Cologne, Merchant; Otto Warburg, Charlottenburg, Professor of Botany; Max Isidor Bodenheimer, Cologne, Counsellor-at-Law; Michail Ussischkin, Odessa, Engineer; et al.

Between 1902 and 1907 the administration of the Jewish National Fund was based in Vienna. In 1907, the administration was transferred to Cologne, where Max Bodenheimer served as Chairman of the Board. In 1922, the head office was again transferred, to Jerusalem, with Menachem Ussishkin as its President. The objective of the Jewish National Fund was the purchase of land in and forestation of Eretz Israel. See EJ, Vol. X, cols. 77-78.

171 (ZIONISM). (Headline): "The Nation Will Arise". Flushing Meadow: The General Assembly of the United Nations Accepted by a majority of two thirds, the decision concerning the establishment of two states - Jewish and Arab - in Eretz Israel." Hebrew. Special single-sheet edition of the Ha-Aretz daily newspaper in Israel. Single sheet broadside. Browned and creased. Folio.

Tel Aviv, 1947. **\$600-900**

• "Tukam ha-Medinah!"

On November 29th, 1947, there came the long-awaited United Nations decision in favor of Partition of Palestine. 33 nations voted for, 13 against, and 10 abstained. Thus the two-thirds majority needed was achieved. The historic decision was greeted by a wave of emotion by the Jews of Palestine and the Diaspora. See EJ, Vol. XVI, cols. 1094-5.

[SEE ILLUSTRATION ABOVE]

172 (ZIONISM). (Herzl, Theodor). Appreciations and commemorative issues about Herzl, the founder of Political Zionism.

Includes: * Shalom-Aleichem. Doktor Teodor Herzl: Zein leben, zein arbeiten farn Yudishen folk un zein fritseitiger toidt ["Doctor Theodor Herzl: His life, his work for the Jewish People, and his premature death."] (Odessa, 1904). * Die Welt - Herzl-Nummer [Herzl commemorative issue] (Year XVIII, No. 27, 3 July 1914). * Die Welt - Festnummer [Tenth Anniversary of Die Welt] (Year XI, No. 23, Köln, 7 June 1907). * Theodor Herzl on the Twenty-fifth Anniversary of His Death (London, 1929). * Buber, Martin and Weltsch, Robert, Theodor Herzl and We (New York, 1929). * Artist's portrait of Herzl. (Vienna, n.d.). Together six items. Various bound, etc.

\$500-700



Lot 173

173 (ZIONISM). Herzl, Theodor. *Der Judenstaat. Versuch einer Modernen Lösung der Judenfrage* ["The Jewish State, An Attempt at a Modern Solution to the Jewish Question"]. FIRST EDITION. Uncut and Unopened. pp. 86. *Original printed wrappers, miniscule expert repair to extremities of covers. Housed in calf solander case. Lg. 8vo. [Printing and the Mind of Man, no.381].*

Leipzig & Vienna, M. Breitenstein: 1896. **\$7000-10,000**

• **FIRST EDITION OF HERZL'S HERALD OF MODERN ZIONISM. A SUPERLATIVE UNCUT COPY**

Theodor Herzl founded political Zionism in this slim tract, an epochal call for the establishment of a Jewish State as a National Home for the Jewish People.

"Herzl's *Der Judenstaat* has remained the single most important manifesto of modern Zionism and is one of the most important books in the history of the Jewish People." M. Heymann, *Bibliotheca Rosenthaliana - Treasures of Jewish Booklore* (1994), no. 46, pp.102-3 (illustrated).

[SEE ILLUSTRATION ABOVE]

174 (ALTMAN, NATHAN). Hofstein, David. In Tavel fun Vent ["On the Tablet on the Wall": Poetry]. Original Covers designed by Nathan Altman. pp. 60, (4). Browned. Original white-on-black wrappers, worn, edges abraded, spine starting. 4to. [Israel Museum Catalogue, Tradition and Revolution. The Jewish Renaissance in Russian Avant-Garde Art 1912-28 (1987), no. 32 (illustrated)].

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

♣ Altman, who trained as a painter, sculptor and stage designer, was a master of many styles. He was influenced by the ideas of Futurism, and spent time studying reliefs from Jewish tombstones and ornaments from synagogue textiles. This cover design is Constructivist in style, with striking decorated white letters on a black board with the author's name vertical in a bold stripe of red on white - the composition influenced by Lissitzky's Prouns. The cover design is signed with Altman's initials in the lower left corner.

175 BENN, BEN. Two illustrated books:

Fun Chelmer Shul bizn Eiffel Turem. * Mi-Chelm ad Paris. Original pictorial wrappers, some wear. Large rectangular 4to.

Paris, 1946. **\$400-600**

176 (BIBLE ILLUSTRATIONS). The Book of Ecclesiastes. Illustrated by Edgar Miller. Number 30 of 1500 copies signed by the artist. Introduction by Kenneth Rexroth. Hebrew and English text. Seven full-color illustrations by Edgar Miller. Bound in embossed and diced calf, decorated in blind on covers, stamped in gilt on spine. Some wear on spine. Red slipcase. Small folio.

New York, The Limited Editions Club: 1968. **\$250-300**

177 (CHILDREN'S LITERATURE). Engel, Joel. Shirei Yeladim. Songs for Children. For One, Two and Three Voices with Piano Accompaniment. Text in Hebrew and English. Highly attractive color lithograph covers designed by Leonid Pasternak. 24 pages. Errata slip pasted at end. Original pictorial wrappers, oblong 4to.

Berlin, Jibne - Jerusalem: circa 1930. **\$300-500**

178 FUCHS, EDUARD. Die Juden in der Karikatur. Profusely illustrated in color and black-and-white. Text in German. Original gilt-lettered red buckram with color-pictorial paper label on front cover, some wear. 4to.

Munich, Verlag Albert Langen: 1921. **\$100-150**

179 GOTTLIEB, MAURICY. Meisterwerke von Maurycy Gottlieb (1856-1879). 26 plates by Gottlieb in color and black-and-white. Forward (5 pp.) by Moriz Scheyer. Foxing on text, images not affected. Loose as issued in original portfolio. Portfolio worn.

Vienna, Christoph Reisser: 1923. **\$1000-1500**

♣ Before his death at the young age of 23, Maurycy Gottlieb painted over 200 works. His continuing influence is apparant in the works of many later artists such as Samuel Hirszenberg, E. M. Lilien, and Henryk Glicenstein "who learned that there was no essential contradiction between Judaism and art." See See Guralnik, Maurycy Gottlieb: In the Flower of Youth (1991) p. 28.

The present portfolio includes the most celebrated of Gottlieb's works: Ahasuerus, Shylock (the original of which is lost), Jewish Wedding, and others.

180 GUR-ARYE, MEIR. Duda'im ["Mandrakes": Children's Book]. Twenty silhouette illustrations. Original color pictorial stiff wrappers, staples. Rectangular 4to.

Tel Aviv, 1947. **\$1000-1500**

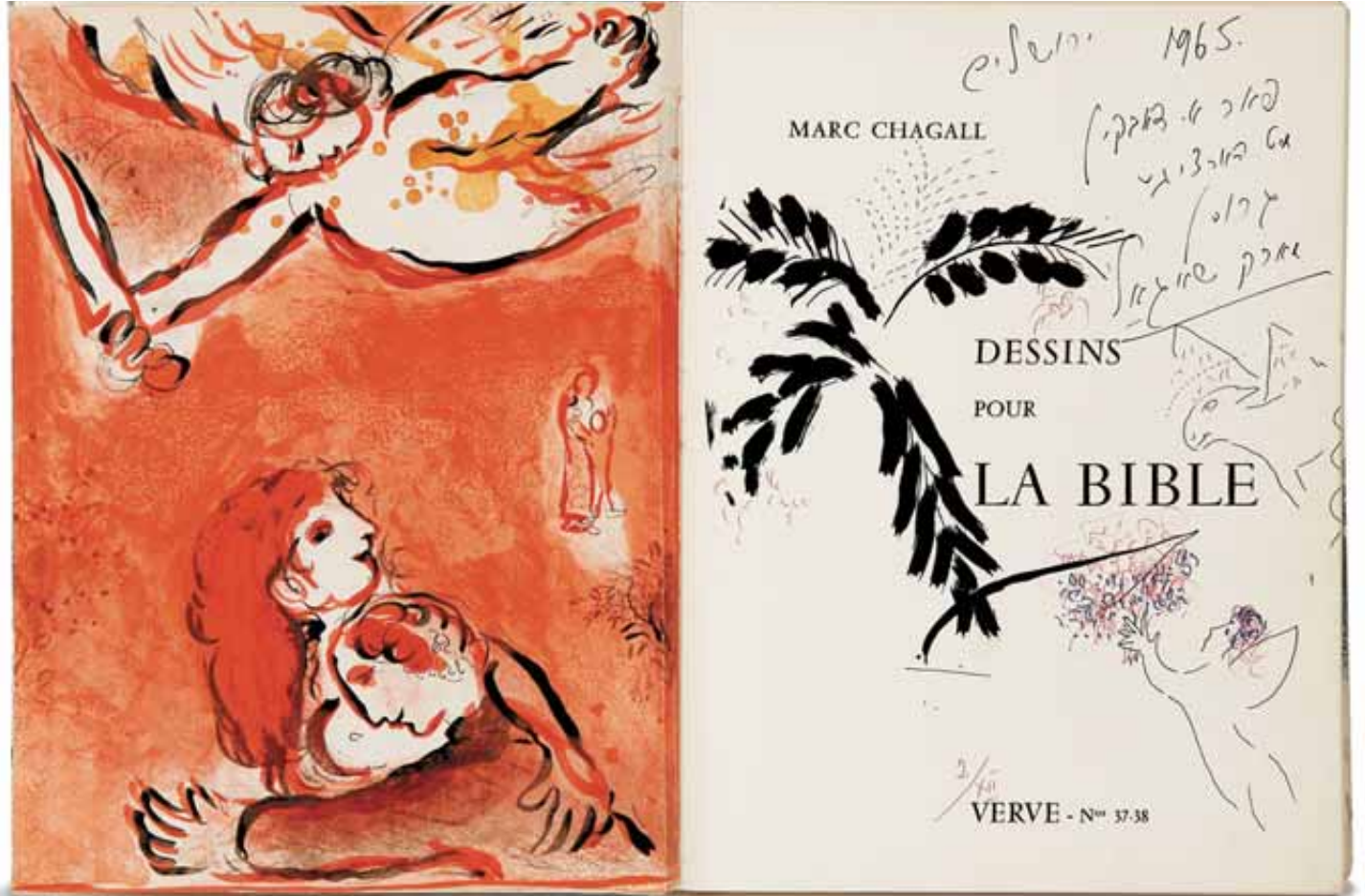
♣ ACCOMPANIED BY: Seven original preparatory sketches by Gur-Arye for the book Duda'im, one signed.

Meir Gur-Arie (Gorodetzky) (1891-1951) was a prominent member of the Bezalel School of artists, one of his specialties being silhouettes. See Israel Museum Catalogue, Bezalel 1906-1929 (1983), p.370.

[SEE ILLUSTRATION LEFT]



Lot 180



Lot 181

181 **CHAGALL, MARC.** Dessins pour la Bible. 24 color lithographs. pp. (32), 96, (16). Original illustrated covers, light wear. Folio.

Paris, Verve: 1960. **\$15,000-20,000**

• **MAGNIFICENT VOLUME.**

The present copy with two substantial original embellishments by Chagall. On half-title, signed in red "Chagall," with sketch of hand holding bouquet of flowers. On title, inscribed in black ink in Yiddish: "Yerushalayim, 1965. Far A. Dobkin, mit hartzige gerussen, Mark Shagal, Jerusalem, 1965." Also, in red and blue pen, several artistic additions to designs on title.

[SEE ILLUSTRATION ABOVE]



Lot 184

182 (**GUR-ARYE, MEIR**). Heilperin, Yechiel. Eliyahu ha-Navi [Elijah the Prophet - children's tale]. Illustrations by Meir Gur-arye. Music by Yoel Engel. Hebrew. Multicolor illustrations. Songs provided with musical notation. pp. (14). *Crisp, clean copy. Original color pictorial wrappers. Rectangular 4to.*

Jerusalem, Dfus Grafika for Bezalel: 1925. **\$400-600**

• On final page, appreciation to Prof. Boris Schatz, founder Bezalel School of Art, "Father of Hebrew Art in Eretz Israel".

[SEE ILLUSTRATION FACING PAGE TOP LEFT]

183 (**JEWISH CEREMONIES**). Scènes de la Vie Juive par B. Picart 1663-1733. 16 plates. Loose as issued. *Original clamshell case, front cover ornate gilt and red design on green board. Large rectangular folio.*

Paris, Librairie A. Durlacher: 1884. **\$1000-1500**

184 (**KIRCHNER, PAUL CHRISTIAN**). Judisches Ceremonien. Full compliment of twenty-eight engraved plates of Jewish ceremony and custom. Engraved title plus plates. Seemingly a separate issue of these celebrated engravings, produced on significantly wider sheets than the codex-form. ff. 29. *Slight marginal stains. Contemporary half leather patterned boards, spine slightly chipped and rubbed. Rectangular 4to. [Cf. Rubens 539-67; Freimann 148].*

Nürnberg, Peter Conrad Monath: (c.1730). **\$3000-4000**

• A clean copy with crisp engraved plates detailing religious and cultural life of 18th century German-Jewish society.

[SEE ILLUSTRATION ABOVE]

185 **NARKISS, MORDECHAI**. The Hanukkah Lamp. Profusely illustrated. Text in Hebrew and English. Inscribed and signed by the author to the artist George Waldemar. *Original gilt-pictorial cloth-backed boards, joints cracked. Folio.*

Jerusalem, Bney Bezalel: 1939. **\$700-900**

186 **MILGROIM**. Zeitschrift far Kunst un Literatur [A Yiddish Illustrated Magazine of Art and Letters]. Edited by Dr. M. Wischnitzer. Numerous illustrations, many in color. *Numbers 1-6 (All Published). Recent boards with original color pictorial wrappers. Sm. folio. Front wrapper of Part II misbound, front wrapper of Part I lacking.*

Berlin, 1922-23. **\$200-300**

187 **OPPENHEIM, MORITZ**. Bilder aus dem Altjüdischen Familienleben ["Pictures of Old Jewish Family Life."]. Complete set of twenty plates. Foreword by Leopold Stein. *Slight foxing in places not affecting images. Original elaborate gilt- and color-pictorial cloth by Knauer, rebacked with light wear, otherwise very bright. Folio.*

Frankfurt a/Main, Heinrich Keller: 1886. **\$1200-1800**

• Delightful album depicting a wonderfully romanticized view of 18th century German-Jewish life and custom.

188 **PICART, BERNARD**. Ceremonies et coutumes religieuses de tous les peuples du monde [Ceremonies and Religious Customs of All the Peoples of the World]. Volume One, containing the Ceremonies of the Jews. Text in French. Title in red and black. Numerous engravings of contemporary Jewish life in Holland. pp. (12), 42, (8), 153. *Foxed. Contemporary half-calf, mottled, over marbled boards. Folio.*

Amsterdam, J.F. Bernard: 1723. **\$1500-2000**

189 **STRUCK, HERMANN**. Die Kunst des Radierens [The Art of Etching]. Fourth, expanded and improved edition. Six etched plates by Struck, Munch, Liebermann, et al. Profusely illustrated. pp. 279. *Original gilt-stamped pictorial boards, spine starting. Sm. 4to.*

Berlin, Paul Cassirer: 1920. **\$120-180**

190 (**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.

THIS COPY SPECIALLY BOUND. Chestnut tree-calf over heavy boards, upper cover with historiated metal-relief. *Book-plate on front past-down, few stains. Binding lightly rubbed, inner hinges taped. Folio.*

Jerusalem, 1930. **\$1000-1500**

[SEE ILLUSTRATION FACING PAGE TOP RIGHT]

191 **SZYK, ARTHUR**. Le Livre D'Esther [The Book of Esther]. *ONE OF ONLY 30 COPIES* in this state. Exquisite color plates, calligraphy and many historiated initials and head- and tail-pieces by Szyk. Text in Hebrew and French. *Original three-quarter morocco over marbled boards, spine gilt with morocco inlays. Original printed wrappers within. 4to.*

Paris, H. Piazza: (1926). **\$1200-1800**

• Arthur Szyk's vibrant illustrations depict the story of Purim in an Assyrian context, consistent with contemporary Parisian art forms which had been inspired by the "exotica of Persia, the Near East and Russia." See I. Ungar, Justice Illuminated: The Art of Arthur Szyk (1998) p.74.

J. P. Ansell notes that as with so many of Szyk's works, Le Livre D'Esther is a "political statement on anti-Semitism: In the story, the beautiful Queen Esther saves her co-religionists from persecution by a government official; for Szyk and his contemporaries, the story was an allegorical commentary on the state of religious freedom in Poland." See J.P. Ansell, Arthur Szyk: Artist, Jew, Pole (2004) pp. 33-37.

192 **SZYK, ARTHUR**. Ink & Blood. A Book of Drawings by Arthur Szyk. Introduction by Struthers Burt. One of 1000 copies, inscribed by Szyk. 75 illustrated plates (several in color). *Original black morocco gilt, gently rubbed at spine. ffine hand-made abstractly patterned end-papers. Housed in a matching slip-case. Folio.*

New York, The Heritage Press: 1946. **\$1200-1800**

• For a detailed account how this powerful collection of drawings came to be published, see J.P. Ansell, pp. 159-63.



Lot 182

193 **SZYK, ARTHUR**. The Book of Job. Preface by Mary Ellen Chase. With color plates illustrated by Szyk. One of 1950 numbered copies signed by Szyk. Unopened. *Original cream half-morocco with gilt stamping, and pictorial image on upper board, slip-case. Some wear.*

New York, Limited Editions Club: 1946. **\$300-500**

• One of the first of Szyk's projects after World War Two. "Szyk portrayed the two tribes who attack Job's family as barbarian Germans and Japanese, thereby linking the historical trials and tribulations of the Jewish people to their recent persecutions and to the War in general." See Ungar, *Justice Illuminated*, p.85.



Lot 190

194 (**SZYK, ARTHUR**). Palestine - A Report to the President of the United States and to the Political Action Committee for Palestine. ff. (18). *Original pictorial wrappers. Sm. folio.*

New York, (1947). **\$200-250**

• On cover and title; artwork by Szyk.

195 (**TCHAIKOV, JOSEPH**). Knaknisl un Moizenkayser ["The Nutcracker and King Rat"]. Classic tale by Ernst Theodore Hoffman. Translated from the German by L. Resnick. Yiddish. Cover illustration and vignette on p. 83 by Tchaikov. pp. 83, (1). *Browned. Original printed wrappers, spine starting. 4to. [Israel Museum Catalogue, Tradition and Revolution, no.61 (illustrated)].*

Kiev, Kooperativer Farlag-Kultur Lige: 1922. **\$400-600**

• Striking cover design, with theatrical themes.

196 (**YUDOVIN, SOLOMON**). Gollerbach, E. and I. Joffe. S. Yudovin, Gravjuri na Dereve [Engravings in wood]. Russian text. One of 1200 copies. Profusely illustrated with black and white woodcuts of Russian-Jewish village life. On front fly, Russian inscription. pp. 47, (1). *Foxed. Original pictorial wrappers, stitched. 4to. [See The Israel Museum Catalogue, The Jewish Art of Solomon Yudovin (1991) illustrated].*

Leningrad, Academy of Arts: 1928. **\$1000-1500**
[SEE ILLUSTRATION LEFT]



Lot 196



Lot 197



Lot 197



Lot 197

197 (LISSITZKY, ELIEZER). Chad Gadya ["Just One Kid."]. ONE OF ONLY 75 COPIES. Lithographs printed in color on firm cream wove paper. Vibrant color illustrations. Images in good, fresh condition.

ENTIRELY COMPLETE: Color title, scarce dedication-page and further ten color illustrated pages. Text in Yiddish. Each page expertly backed in linen, bound together in modern boards. Lacking dust-wrapper.

Kiev, 1919. \$30,000-50,000

El (Eliezer) Lissitzky (1890-1941) was one of the premier artists of the Russian Revolution. Along with such notables as Marc Chagall, Nathan Altman and Issachar Ryback, Lissitzky joined a generation of Jewish artists who "consciously divorced (themselves) from the religious messianic ideal which had been a keynote of Judaism - and transformed it into a secularized messianic yearning for the redemption of mankind" (Kampf, page 17).

Lissitzky's Chad Gadya, directed Jewish themes toward the Revolutionary events of the time. "It is a tale of retribution, of forces overpowering and vanquishing other forces, with the ultimate power of God victorious in the end over death and evil" (Kampf, 46). Ruth Apter-Gabriel emphasizes the Bolshevik theme in the plates, pointing out that Lissitzky's illustrations present "the story in such a way as to also include his new messianic view of redemption through the Communist Revolution" (Tradition and Revolution, page 113).

However, Chad Gadya is very much a culturally Jewish text in which Lissitzky focuses upon "Assyrian script," the particular Hebrew block letter that he uses here. Artistically, every aspect of the page, even the page numbers, have been carefully designed. The layout of the text has been described as "architectonic," a description that fits perfectly with Lissitzky's contemporaneous Proun works. Each page of his Chad Gadya has a specific structure, with the Yiddish text arching over the story it depicts, framing the image as an architectural structure frames its inhabitants. It is not surprising, therefore, that the Chad Gadya of 1919 is acknowledged to be Lissitzky's most splendid Jewish work.

ORIGINALLY PUBLISHED IN AN EDITION OF JUST 75, ONLY A FEW COPIES OF CHAD GADYA ARE NOW EXTANT. Together with Malevich's "Suprematism, 34 Risunka," Chad Gadya was among the first Russian avant garde works to be condemned and destroyed as bourgeois relics during the Stalin era. Of the few copies known to have survived in private collections, no more than one or two have retained the original dust-jacket. Apparently, the last such copy was sold at auction at Christie's London, 27th June 1984, Lot 684, wherein John E Bowlt, Professor of Slavic Languages at the University of Texas in Austin wrote: "This is the first time that a dust-jacket for the 1919 edition of Chad Gadya has come to public attention and at the present time no other copy is known to exist."

See Israel Museum Catalogue, Tradition and Revolution (1987) pp. 101-124; Busch-Reisinger Museum Catalogue, El Lissitzky (1987) number 1919/1; El Lissitzky: Life Letters Texts (1992) number 20; A. Kampf, Jewish Experience in the Art of the Twentieth Century (1984) pp. 24-25 and 46; Treasures of the Jewish Museum (1986) pp. 172-72; Birnholz, El Lissitzky and the Jewish Tradition in: Studio International (1973); Kazovsky, The Artists of the Kultur-Lige (2003) pp. 193-203; E. van Voolen, Jewish Art and Culture (2006) pp.80-1.

[SEE ILLUSTRATION AND CATALOGUE FRONT COVER]

198 ALTER, ISRAEL. Hebrew document signed by the Rebbe of Ger, R. Israel Alter. List of monetary donations from Gerer Chassidim of Tel-Aviv. Signed characteristically "Yisrael." *5 3/4 x 11 inches.*

(Jerusalem), Shevat, 1959. **\$600-900**

✦ R. Israel Alter (1885-1977) known today as the "Beth Yisrael" (after his book on the Chumash), was born in Poland. In the Holocaust-era his immediate family perished, although he himself managed to escape to Eretz Israel. There, he lived a somewhat solitary, stoic existence, while at the same time serving as Grand Rebbe to the thousands of Chassidim of Ger. He was known to have once mused that were his generation of a different nature, he would lead his followers in the style of the Kotzker Rebbe, who was notoriously demanding in terms of the spiritual expectations of his disciples. See Tz. M. Rabinowicz, *The Encyclopedia of Hasidism* (1996), pp.18-19.

199 (AMERICAN JUDAICA). JACOB EZEKIEL (1812-1899. Father of noted American sculptor Moses Ezekiel). Autograph Letter Signed to Isaac Leeser. *Three pages. Some minor aging. 8vo.*

Richmond, Virginia, 15th February, 1867. **\$700-1000**

✦ Interesting letter concerning the role of Minhag-Ashkenaz in seeking to create a uniform Minhag-America.

"In regard to congregational matters, the German congregation are very desirous to amalgamate the three congregations together ...I desire to put the matter off until we can have a convention to arrange about the Minhag for this country America ...As you know the Germans are so wedded to their Minhag that by giving it a little preference we may be able to overcome a great deal of the prejudice now existing, and at the same time retain our dialect ...I will show the German Orthodox congregations that we are not biased in favor of one particular Minhag, but willing to make some concessions in favor of the great majority of congregations in this country ...and thus enable to affect the desired union."

200 (ANGLO-JUDAICA). Shtar Chalitzah. Hebrew Manuscript on paper pertaining to obligation to perform "Chalitzah" for release of Levirate Marriage. One page with integral blank in a clear Ashkenazic script. Signed by Mordechai b. Chaim, the brother of the prospective bridegroom, also signed by Abraham b. Chaim; and two witnesses (Carl Kahan and Zev Wolf b. Abraham Yissachar Ber). The Shtar states should his brother die without children, then he obligates himself to perform Chalitzah no later than three months following the brother's death - and without seeking any money - "even one penny" from the widow or her family. *[With stamp of former owner.]*

London, 25th Elul, 1846. **\$200-300**

✦ The Chalitzah ceremony is utilized in lieu of Levirate Marriage which is the union between a widow whose husband died without offspring and the brother of the deceased (as prescribed in Deuteronomy 25:5-6).

201 (AMULET). Sepher Tehillim (Psalms). Manuscript scroll on vellum. Complete manuscript text of Tehillim written in a vertical fashion. *Width 2.5 inches.*

(Land of Israel ?), ca. 1900. **\$700-1000**

✦ Most unusual form, intended for use as a rather large kamea. Prayer at the end acting as a colophon: "In the merit of King David ...R. Meir Baal Ha-Ness ...R. Shalom Sharabi and all other Tzadikim may [the person] who wears this amulet be rescued, healed and protected from all illness, confusion of mind ...evil eye, bad spirits and all pain."

202 BALFOUR, LORD ARTHUR JAMES. Typed Letter Signed on letterhead to Nachum Sokolow. *One page.*

London, 16th June, 1922. **\$700-1000**

✦ Lord Balfour (1848-1930) Prime Minister of the United Kingdom was the author of the Balfour Declaration of 1917, promising a homeland in Palestine for the Jewish People.

In this letter, Lord Balfour advises the Zionist activist Nachum Sokolow not make himself visible ("en evidence") at the meeting of the Council to discuss the forthcoming Palestine Mandate. In what in hindsight appears a terrible misjudgment, he writes that "the Jews are but little interested" in "the question of the Holy Places." As Balfour had correctly predicted, the Palestine Mandate did eventually become a reality, confirmed by the League of Nations a month later on the 22nd July, 1922.

[SEE ILLUSTRATION FACING PAGE TOP RIGHT]

203 BEN-GURION, DAVID. (First Prime Minister of the State of Israel, 1886-1973). Distinguished black-and-white photograph, signed by Ben-Gurion in blue pen: "D. Ben-Gurion." *8 x 10 inches.*

\$400-600

[SEE ILLUSTRATION BELOW]



Lot 203

204 BEN-GURION, DAVID. Autograph Letter Signed to Rabbi Reuven Katz, Chief Rabbi Petach Tikvah, thanking him for the gift of his book "Sha'arei Reuven." Hebrew. Single page. Blue ink on lined tissue paper. Accompanied by envelope "Medinath Yisrael" [State of Israel] and signed on reverse "D. Ben-Gurion, Sdeh Boker."

Sdeh Boker, 14th January, 1954. **\$600-900**

Relations between Ben Gurion and the Israeli Rabbinate being strained, to say the least, one notes here the ironical wit in the Prime Minister's statement: "Certainly I will find in it [the book] several matters to which it is impossible to agree, as well as others to which I shall willingly accede. Both are dear to me, for there is room in the People of Israel for different opinions and viewpoints, provided they are bound by the love of Israel."

205 BEN-GURION, DAVID. Autograph Letter Signed in Hebrew to "Gruenbaum" [Yitzchak] updating him concerning the gravity of the political situation in London. Hebrew. Green ink on paper. *Two pages. Taped repair to lower margin. 8vo.*

London, 20th September, 1945. **\$1000-1500**

Ben Gurion makes three points:

1) President Truman's recommendation to Prime Minister Attlee that 100,000 certificates for immigration to Palestine be made available immediately, has been rejected.

2) The British Government has decided to continue the policy of the White Paper, with the adjustment that just 1500 Jews per month be allowed entry to Palestine (this decision will be formally announced at the meeting of Parliament on October 9th, 1945).

3) Friends inside the Government have opined that this decision is not final.

In light of the situation, Ben Gurion has advised that all talks with the British Government be suspended; that Ch[aim] W[eizmann] tender his resignation in symbolic protest; and that the Government handle Aliyah itself. Finally, Ben-Gurion summons the Zionists of England to a special meeting, to be held Monday next (Chol ha-Mo'ed Sukoth).

David Ben Gurion served at this time (and had since 1935) as Chairman of the Jewish Agency Executive.

Yitzchak Gruenbaum (1879-1970) was since 1933 a member of the Jewish Agency Executive. He later became Israel's first Minister of the Interior. See EJ, Vol. VII, cols. 943-944.

206 BRODA, ABRAHAM OF PRAGUE. Printed wedding invitation for the daughter of R. Abraham Broda and her Chathan, Yissachar Ber the son of Gabriel ben Yechiel Michal Weiner.

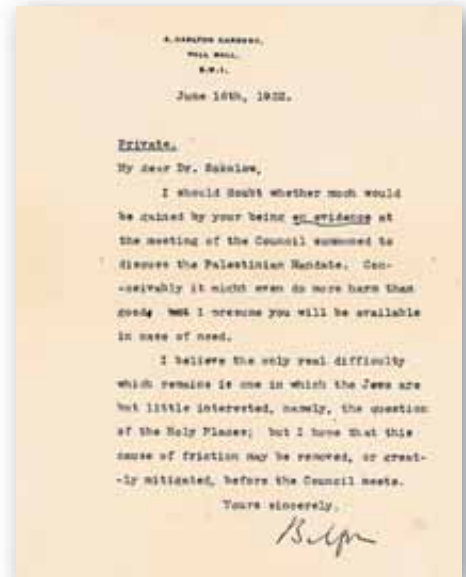
Written in an unusual poetic style, with Autograph Inscription and Signature of R. Abraham Broda. Addressed in a professional scribal hand with honorific titles to his "Mechutan," R. Heschel, Rabbi and Rosh Yeshiva of Szebrezin. With R. Heschel's name, with a slightly different title, in the same scribal hand, written in the address panel fold on the verso.

Prague, 1706. **\$4000-6000**

Exceptionally uncommon.

R. Abraham Broda (1640-1717), a brilliant rabbinic scholar, was appointed head of the Yeshiva of Prague in 1693. He later served as Rabbi of Metz and Frankfurt where he also established outstanding Yeshivoth attracting first-rate students. His talmudic work Eshel Avraham was published posthumously by his grandson in Frankfurt in 1747. R. Jonathan Eybeschuetz, who studied under some of R. Abraham Broda's disciples writes in his approbation to the book, "R. Avraham was remarkably successful ...most contemporary scholars of reknown were his disciples."

[SEE ILLUSTRATION RIGHT]



Lot 202



Lot 206

207 (CARTES-DE-VISITE). 12 cartes-de-visite: M. Friedmann, Lector. On verso, handwritten message in Hebrew, signed “Meir Ish Shalom, Vienna, end Sivan 5651 [1891].” * Dr. Marcus Ehrenpreis, Grand Rabbin de Bulgarie. On verso, handwritten message in Hebrew, signed “Dr. M. Ehrenpreis” and dated 13/9 1907. * Jacob Bachrach, Bialystok. On verso, handwritten message in Hebrew addressed to N[achum] S[okolow]. * Professor Daniel Avramovich Chvolsohn. Russian in Cyrillic characters. On recto, message in Russian addressed to Sokolow. * David Frischmann, stud. phil., Breslau. On verso handwritten message [to an unnamed Sokolow] in Hebrew, dated 8 November, 1890. * S. Ben-Zion Guttman. On both sides, handwritten message in Hebrew addressed to Sokolow, signed by the literary threesome of A[lexander] Z[iskind] Rabinovitz [AZa”R], S. Ben-Zion Guttman and Ya’akov Fichman. * Yehudah Tzevi Yevzerov, Metif le-Yishuv Eretz Yisrael [Preacher for the Settlement of Eretz Israel], Chaslavitch, Mogil[ev] Gub[ernia]. On verso, handwritten message in Hebrew addressed to N. Sokolow, signed Yehudah Tzevi be-MaHaRaM Yevzerov, datelined “u-Vanu Yerushalaim” [5650 / 1890]. [See N.Z. Friedmann, *Otzar Harabanim*, p.158, no.7467]. * Ober-Rabbiner Dr. M. Gudemann, Vienna. On recto, handwritten message in German. * Israel Lévi, Grand Rabbin du Consistoire Central des Israelites de France. On both sides the card, handwritten message in French. * A.L. Levinski, Odessa. On both sides, handwritten message in Hebrew, discussing progressivist education in Cherson and Nikolayev, and alluding to Ussishkin. Signed. * Adwokat Dr. Leon Reich. On both sides, handwritten Polish message, dated 18.XII.1919. * Dr. H. Hildesheimer, Berlin. On recto, handwritten German message.

\$500-700

• This collection of cartes de visite represents a wide cross-section of the Jewish intelligentsia mostly of the 19th-century. Present are academicians, literati, political activists and rabbis. Many are written to the Zionist leader Nachum Sokolow.

208 (CHAIM BEN ISAAC OF VOLOZHIN). Letter of R. Chaim of Volozhin to his son R. Joseph of Shereshov - transcribed by S[aul] CH[ono] Kook from a manuscript of his great-grandfather R. Dov Baer Jaffe of Utian. *Double-sided sheet of paper, “Palestine” watermark.*

Eretz Israel, n.d. **\$1200-1800**

• In this important letter, R. Chaim, founder of the famed Volozhin Yeshivah and prize pupil of the Vilna Gaon, instructs his son concerning the correct methodology for the study of Talmud. Printed in numerous places (usually in truncated form), this letter has provided guidance to numerous scholars since. One of the many insights reads: “The essence is to arrive at a straightforward explanation; if it is not straightforward, it is not Torah in truth. Even if the explanation be sharp, distance it. When you examine well, you find that all the great sages, early and late, were esteemed only for their targeted reasoning. The more unadulterated the reasoning, the greater the man.”

Rabbi Dov Baer Jaffe (1783-1828) of Turetz and Utian, was reputed as one of the first ten students of R. Chaim of Volozhin. He was the father of R. Mordecai Gimpel Jaffe (1820-1891) of Rozhinoi and later Yahud, Eretz Israel, as well as of Batyah, mother of Shlomo Zalman Kook (1844-1929), who in turn, fathered the researcher S.Ch. Kook (1879-1955), and his more famous older brother A.I. Kook, Chief Rabbi of Eretz Israel.

The manuscript begins: “I copied [it] when I was fifteen years old from the manuscript of Great Grandfather the Gaon R. Dov Baer of Utian, father of the Gaon R. Mordecai Gimpel Jaffe, of blessed memory. S. Ch. Kook.” See EJ, Vol. IX, cols. 1259-60 (genealogy of Jaffe-Kook family); Vol. X, col. 1187.

209 (CHASSIDISM). Michtav...me-E[retz] Ha-K[odesh] me-Rabo[theinu] ha-K[edoshim] [“a collection of epistles of early Chassidic masters.”] Letters of R. Israel of Polotzk, R. Menachem Mendel of Vitebsk, R. Abraham of Kalisk, R. Leib Heneles, R. Shneur Zalman of Liadi and R. Chaim Chaikel of Amdur. Spanning the years 1778-92. Brown ink on paper, Ashkenazic cursive. ff. 212-243 (i.e. ff. 32). *First and final leaves frayed. Browned. Disbound. 4to.*

Eastern Europe, Late 19th Century. **\$600-900**

• From their first appearance in print in 1794, these fascinating letters - which reflect both sociological conditions in the early Chassidic movement, as well as pithy theological concerns - have been reprinted several times, each edition varying slightly. Of late, Prof. Nahum Karlinsky has called into question the authenticity of the letters, demonstrating how different versions reflect varying political agendas. (See N. Karlinsky, *Counter History / The Hasidic Epistles from Eretz-Israel: Text and Context* (1998). See also: Ya’acov Barnai, *Hasidic Letters from Eretz-Israel [Hebrew]* (1980).

The present manuscript demonstrates variants from the printed editions. One example: The first epistle of R. Israel Polotzker, detailing his voyage to the Land of Israel, makes mention of a leader of the Constantinople Jewish community, “R. Baruch Ananu.” Prof. Barnai points out that the actual name of the man was “Baruch Zonana.” Our ms. has a superior reading of “Zananu.”

Based purely on paleography, it appears that the present manuscript emanated from Chabad circles.

(Further scholarly comments relating to this manuscript accompany the Lot.)

210 (CURAÇAO). Autograph Letter Signed in Portuguese, by Manuel Lopes Suasso, of the Portuguese Jewish Congregation of Amsterdam, addressed to the Governors of Mikveh Israel at Curacao, concerning the settlement of Mikveh Israel’s internal conflict through the Decree issued by Prince William of Orange-Nassau in 1750. *Two pages, integral blank. paper browned and silked where loss appears. 4to. * Accompanied by full transcription and English translation.*

12th May, 1750. **\$2000-2500**

• In 1744 the Curaçao Jewish community was agitated by a dispute arising out of the desire of one Samuel de Leao to annul the obligations undertaken in his ketubbah, a dispute which eventually reached the attention of the States General at The Hague. This was followed by another quarrel concerning the Neveh Shalom synagogue in Otrabanda (the section of the capital of Willemstad, lying to the west of the harbor). Members of the Jewish community had lived there since 1732, worshipping in a local synagogue which remained under the jurisdiction of the main congregation. Disputes arose in connection with the building of a new synagogue in 1745. The bitterness led to street fights. The Haham, Samuel Mendes da Sola, excommunicated certain parties, which led to the right of burial being denied them. At one stage of the dispute, the Governor had to send soldiers to every Jewish burial. The dispute was settled in 1750 by decree of Prince William of Orange-Nassau.

In the present letter, after exchange of mutual courtesies, Lopes Suasso stresses the Governors of Mikveh Israel the importance of abiding to the settlement issued by Prince William of Orange, in the hope that it will end all internal community conflict.

See Emmanuel, Isaac S. and Suzanne, *History of the Jews of the Netherlands Antilles*, Vol. I, pp. 181-212, esp. pp. 206-210.

211 DAYAN, MOSHE. (1915- 1981, Israeli military leader and politician). Autograph Letter Signed, in Hebrew, to the Israeli artist Ludwig Blum, praising Blum's artistry and thanking him for a painting of Jerusalem received as a birthday gift. Also discusses aspects of representing Jerusalem in the arts. ff. 2. 8vo.

Jerusalem, 1950. \$500-700

212 DE HAAN, JACOB ISRAEL. Hebrew carte-de-visite of "Dr. Ya'akov Yisrael De Haan, Orekh Din [Attorney-at-law], Amsterdam, Holland." Message handwritten in English to Nachum Sokolow on both sides the card: "Dear Mr Sokolow, I have given my card to ...of the Daily Telegraph who should be very pleased to have a conversation with you or with Prof. Weizmann on Jewish questions. I think he might be able to do something."

Amsterdam, between 1916-1918. \$300-500

• Dr. Jacob Israel De Haan (1881-1924) Dutch-Jewish poet, lawyer and journalist, left a mixed legacy of personal and public positions. His political activity moved from involvement with the mainstream Zionist organizations in Palestine to a complete reversal and identification with the opposing Chareidi community of the Old Yishuv. He was assassinated upon orders of the Haganah.

213 DESSLER, BLUMA. Autograph Letter Signed to Rabbi Gurewitz, Melbourne, signed "Blume Dessler, née Ziv, of Kelm." Yiddish. *Blue pen on lined paper. With autographed postmarked envelope.*

Brisbane (Australia), 1st July, 1941. \$300-500

• Bluma Dessler was the wife of Rabbi Elijah Eliezer Dessler and the granddaughter of Simcha Zissel Ziv, the "Alter" of Kelm.

In this letter, the Rebbetzin implores Rabbi Gurewitz of Australia to come to the aid of Yochanan Blumenfeld, a student of the Telz Yeshivah and the Talmud Torah of Kelm, who, having spent time in the Dessler home in England, "has become as dear to (her) as her own son." Blumenthal was at the time imprisoned in an Australian internee camp.

At the outbreak of World War II, Rebbetzin Dessler was visiting family in Lithuania. As a British subject, she was evacuated to Australia, where she was to spend the duration of the War, separated from her husband who remained in England.

214 EINSTEIN, ALBERT. (Physicist and Noble Prize winner. 1879-1955). Typed letter Signed to Siegfried Hessing in Detention Camp in Famagusta, Cyprus. German. Single leaf, typed recto and verso. Signed in pen "A. Einstein."

n.p, 24th November, 1948. \$5000-7000

• **IMPORTANT LETTER WHEREIN EINSTEIN PRAISES THOSE WHOSE TENACITY LED TO THE ESTABLISHMENT OF THE STATE OF ISRAEL.**

The addressee, his wife and young son, natives of Tchernowitz, survived the Holocaust, boarded a ship bound for Palestine, were intercepted by the British in the Dardanelles, and found themselves interned in a camp in Famagusta, Cyprus. Einstein writes to Hessing: "I empathize with you in all the painful experiences which you have undergone. And I am happy for you that this episode of suffering will surely change into an existence under more normal conditions. We all owe the small heroic group of our brothers in Israel gratitude and admiration because they have achieved on their own that which is theirs by right."

The occasion for the letter was Hessing's request that Einstein write a preface to his book of memoirs, an offer that Einstein declined. Hessing, a student of philosophy and journalist, authored works on Spinoza.



Lot 215

215 (FEINSTEIN, DAVID). Wedding invitation signed by Rebbetzin Tzertel Schwartz of Shklov for the wedding of her daughter Sheindl to Mordechai ben R. David (Feinstein). Includes a lengthy autograph signed note by R. David Feinstein addressed to his relative R. Baruch Epstein (Author of Torah Temimah). *Postcard.*

22nd November, 1925. \$500-700

• R. Mordechai Feinstein, the bride-groom, was the older brother of R. Moshe Feinstein (1895-1986). The bride was the daughter of R. Meir Schwartz (Shachor), the Rabbi of Shklov and teacher of both R. Mordechai and R. Moshe. R. Mordechai was serving as a Rabbi in the town of Hrozowa before his marriage. However, just prior to the wedding, his future father-in-law passed away, and, as stated in his wedding-invitation, R. Mordechai succeeded R. Meir Schwartz as Rabbi of Shklov. The language of the wedding-invitation is especially poignant. The grieving widow invites "all our friends in mourning" to "light our darkness" (an allusion to her husband's name of Meir) and "to join in our happiness." The wedding itself took place in the Jewish year T'R'P"V, the numerical equivalent of "686". The composer of this wedding invitation had an extraordinary mathematical talent for ingenious "gematrioth." Viz: The name of the Chathan and Kallah, as spelled in the invitation - equals 686; the date "De-Chodesh Cheshvan" - equals 686; the Chathan's name and his father's name - equals 686; and the honorific of the Chathan - equals 686. It is very likely this ingenious invitation was actually composed by the signatory herself, Rebbetzin Tzertel Schwartz (Shachor) of Shklov, who according to family tradition was an unusually gifted scholar in her own right.

Movingly, decades later, whenever R. Moshe Feinstein made mention of his deceased brother Mordechai's name, he would weep, reminding those gathered that whereas he might possess a good memory, his brother Mordechai far surpassed him in sharpness and acuity of mind and depth of understanding.

[SEE ILLUSTRATION ABOVE]

216 (THE ENTEBBE HIJACKING). Large box of documentation from the law-office of S.A. Szczupak & Co., Tel-Aviv relevant to the law-suit brought by the Entebbe hostages against Air France. Several hundred pages including documents such as: Court judgments. * Legal briefs in Hebrew, French and English. * Medical reports concerning hostage's physical and mental state. * Passenger lists. * Copies of the original passenger airline tickets. * Legal correspondence with Air France. * Eyewitness accounts of the actual hijacking and rescue, etc.

1976-1981. **\$4000-6000**

• **EXTRAORDINARY ARCHIVE RELATING TO THE HEROIC "RAID ON ENTEBBE."**

On June 27th, 1976, Air France Flight 139, en route from Tel-Aviv to Paris, stopped in Athens. There, four terrorists boarded the plane, two Germans of the German "Revolutionary Cells" (RZ) and two Arabs of the Popular Front for the Liberation of Palestine. They commandeered the plane, forcing the pilot to make a detour to Bengazi, Libya, in order to refuel, and finally land in Entebbe, Uganda, then under the dictatorship of Idi Amin. In Entebbe, the terrorists freed a number of hostages retaining only those who were Jewish - some one hundred in number. The terrorists demanded the release of 53 imprisoned comrades and payment of a considerable sum. Should their terms not be met, they would execute the hostages. On the night of July 3rd, morning of July 4th, the hostages were rescued in a clandestine Israeli commando operation. Unfortunately, three passengers were killed in the crossfire. The one Israeli soldier killed, was the immensely gifted commander of the operation, Yonatan Netanyahu (brother of Prime Minister Benjamin Netanyahu). All the hijackers were killed, as well as 45 Ugandan soldiers.

While the story of the unprecedented rescue of the Jewish hostages from Entebbe International Airport on July 4th, 1976 is very broadly known, few are aware that in the aftermath, the hostages brought a law suit against Air France for alleged negligence that resulted in the breach of security on the scheduled Tel Aviv - Paris flight. Law suits were also entered against Singapore Airlines for having (unwittingly) transported the terrorists from Bahrain via Kuwait to Athens Airport, where they boarded the ill-fated Air France Flight 139.

The passengers claimed they were not told by representatives of Air France that the plane was scheduled to make a stop in Athens. Had they known, they would never had boarded in Tel-Aviv, for the laxity of security in Athens Airport was felt to be well known. The former hostages also contended that Air France had not conducted proper screening and searches of the passengers boarding in Athens.

Several of the plaintiffs claimed that they suffered severely from Post-Traumatic Stress Disorder. In this regard, we read the psychiatric opinion of Prof. Marcel Assael after examining Ilan Hartuv, son of Dora Bloch, the 75 year old woman who was dragged from her hospital bed in Kampala and murdered on orders of Idi Amin. Years later, her son, himself saved in the Entebbe rescue operation, was a mental wreck, unable to process that he survived, while his mother was left behind to be murdered. Air France's lawyers, attempted to impeach Prof. Assael's testimony by arguing that Hartuv had in fact shown signs of mental instability prior to Entebbe.

Exceptional is a photocopy of a personal letter by Jane Williams Chaudley, wife of the British Consul in Kampala, to Ilan Hartuv, written four months after the rescue, in which she describes her visit to Dora Bloch in Mulago Hospital on the night of July 4th, immediately before her murder. Subsequently, Jane was tipped off by a Ugandan villager as to the whereabouts of the poor woman's corpse, but on July 13th, she and her husband were expelled from Uganda, before they had a chance to recover the body.

Ultimately, the case was settled out of court. While disavowing any negligence or wrongdoing, Air France agreed to pay the hostages as a group the amount of \$1,780,000 as a "humanitarian gesture."

The Jerusalem Post of June 17th, 1981, summed up matters: "Israeli former hostages in the Entebbe hijacking and heirs of the four civilians killed have secretly reached a compensation agreement with Air France that settles all outstanding local claims against the airline. The out-of-court settlement was reached May 14th and calls for the global payment of a "seven figure U.S. dollars sum" to the 67 Israeli claimants, an informed source said. A clause in the out-of-court agreement stipulated it remain secret so as not to influence outstanding foreign claims against Air France, the source, who declined to be identified, told The Post."

217 (FRENCH JUDAICA). Ledger of a Jewish money-lender. Yiddish in a cursive Ashkenazic hand, final leaf in French. *Fourteen leaves, some staining and marginal repair. Modern boards. 8vo.*

Belbron, Alsace, 1770. \$700-900

• Notes the names of the borrowers, the amounts of money lent and dates when the loans were due.

218 HERZL, THEODOR. Acknowledgement of condolences upon death of his Father, Jacob Herzl. Printed card within black borders of mourning. With: Matching envelope, again with black borders. On front, address in black ink to "Zinowitsch, cand. phil. Strassburg." Printed on back "Dr. Herzl, Wien-Währing." Austrian postage stamp. 3 1/2 x 5 inches.

Vienna, June, 1902. \$1200-1800

• Throughout his life, Theodor Herzl shared a close and loving relationship with his parents - quite the opposite from that experienced with his own wife and children.

His father, Jacob Herzl (1835-1902), was a successful businessman, who, devoted to his son, enabled him to develop his many talents and did all he could to advance his son's plans. He helped Theodor in all his Zionist activities with advice and financial support. Theodor, in fact regarded his father as his strongest source of moral support.

Jacob Herzl was buried in Vienna, and in 1949, shortly after the State of Israel was established, his remains were reinterred, along with his son, on Mount Herzl in Jerusalem. See EJ, Vol. VIII, col. 420.

[SEE ILLUSTRATION BELOW]

219 HERZOG, ISAAC. Typed Letter Signed. Parting remarks of Chief Rabbi Herzog on the eve of his departure for the St. James Conference in London (1939). Single leaf in English on letter-head stationery of "Chief Rabbi of the Holy Land, Jerusalem." * With: Two typed letters of acknowledgment and clarification regarding the above letter from the Chief Rabbi's son, Chaim Herzog, President of the State of Israel, on letterhead of "Lishkath Nesi ha-Medinah" [Office of the President of the State], dated 28th August and 14th September, 1984, respectively, and signed by Chasiah Viner, Special Assistant to the President. Hebrew.

\$500-700

• Chief Rabbi Isaac Halevi Herzog (1888-1959), the second Ashkenazic Chief Rabbi of Eretz Israel, stood at the helm of World Jewry both during the Holocaust and the struggles leading to the establishment of the State of Israel. Rabbi Herzog was a representative at the various conferences and commissions to find a solution to the Arab-Jewish conflict. He was indefatigable and unflagging in his efforts to rescue European Jewry during, before and after World War Two.

The St. James Conference held in London in February 1939 was called by British Colonial Secretary MacDonald to resolve the impasse between the Arabs and Jews in Palestine. If it was not already apparent, it became obvious at the Conference that the British government was no longer committed to the Mandate which provided for a National Home for the Jews in Palestine, but was by now apparently, decidedly on the side of the Arabs. See S. Avidor, *Yahid be-Doro* (1980), a full-length biography of Rabbi Herzog; EJ, Vol. VIII, cols. 422-425.



Lot 218

- 220 (HUNGARY).** Certification of Shochet u-Bodek [Ritual Slaughterer and Inspector]. German and Hebrew. Single leaf. On verso, address panel with postage stamps and red wax seal in both German and Hebrew of "A. Schreiner / Asher b[en] h[arav] Eliezer." Black ink on paper. 8 x 13 1/2 inches.
Pest, 1859. **\$200-300**
- 221 (ITALY).** I privilegi di Livorno son chiari, che proibiscono di poter ricevere contro la volonta de i genitori i figlioli di diversa religione che volessero professare la religione cattolica prima dell'eta' di tredici anni compiti ...["Legal opinion confirming the validity of the long standing privilege accorded by the Grand Duchy of Toscana to the Jews of Livorno, forbidding the practice of converting their children to Christianity without parental permission until they have reached the age of thirteen."]. pp. 10 (+ 2 integral blanks), brown ink on stiff paper, stained. Folio.
Livorno, 1763. **\$800-1200**
- Pompeo Neri, a Christian lawyer enthusiastically justifies here the privileges accorded to the Nazione Ebraica of Livorno, forbidding the baptism of Jewish children against the will of their parents. Neri brings in support of his arguments the antecedents of the Venetian States and the Austrian Empire.
- 222 (ISRAEL, LAND OF).** Shadar Letter for Emissary [shd"r = Shelucha De-Rabbanan]. Official Certificate of Recommendation for R. Gavriel in Aaron Sutton to gather funds in aid of the Community of Hebron Morocco, Tunisia, Gibraltar and Brazil. Manuscript on vellum. One leaf. Sephardic square and semi-cursive script with eight signatures and four stamps of the Sephardic Rabbis of Hebron, including: Meir Franco, Meir Samuel Castel, Yonah Tzarfathi, Chanoch Hassoun. *Large folio*.
Hebron, 1925. **\$500-700**
- Includes the names of the various institutions of Hebron as well as the sacred grave sites. This emissary was a prominent scholar from an eminent family. His father, R. Chaviv Chaim David Sutton (author of Takpo Shel Nes) was also sent as an emissary from Hebron. See Yaari, Sheluchei Eretz Yisrael, p.655.
- 223 (ISRAEL, STATE OF).** Typed Letter Signed on the letterhead of "Medinath Yisrael, ha-Memshalah ha-Zemanith, Misrad ha-Moshel ha-Tzeva'i, Yerushalayim" [State of Israel, Provisional Government, Office of the Military Governor, Jerusalem], with stamp of the military command, "Machleket ha-Shikun" [Housing Section]. Addressed to Reuben Mass, "Mukhtar Talbiyeh" [Mayor of Talbiyeh].
Jerusalem, 26th December, 1948. **\$100-150**
- Talbiyeh was a comfortable Arab residential area of Jerusalem. During the course of the War of Independence in 1948, the Arab inhabitants fled their homes whereupon Talbiyeh was transformed into "Talpiyot," a now Jewish neighborhood. This official letter makes discrete inquiry as to whether there are still empty residences available in the area. The complexity of the interim situation is borne out by the Arabic title of "Mukhtar" given to the addressee, the well-known Jerusalem publisher, Reuben Mass. In light of the on going demand by today's Palestinian Arabs of the "right of return," the sensitive nature of this letter is clear.
- 224 (ISRAEL, LAND OF).** Two receipts from the charitable society Pekidim ve-Amarkalim of Amsterdam, concerning the disbursement of funds to the Committee to Establish a Hospital in Jerusalem. One signed by Judah Aryeh Lehren, the other stamped Meir Rubens. Hebrew. *Brown ink on paper*.
Amsterdam, 1888-89. **\$400-600**
- The organization "Pekidim and Amarkalim" was founded in Amsterdam in 1809 by H. Lehren, A. Prins and S. Rubens, to disburse charitable funds to the Holy Land. See EJ, Vol. X. cols. 1584-5.
The Hospital to be established was the celebrated Bikur Cholim.
- 225 (ISRAEL, LAND OF).** (Heter Me'ah Rabbanim). Hebrew manuscript on paper. 101 signatures. *Four pages. Torn, crude repairs. Sm. 4to*.
Tel Aviv-Jerusalem, 1932. **\$400-600**
- A Halachic ruling written and signed by R. Saul Moshe Silberman of Tel Aviv (author of Magen Shaul) allowing a resident of Eretz Israel to remarry without first obtaining a Get following his spouse's abandonment of her family in Eretz Israel and running away to America. Apparently, the woman refused to return, although her husband provided her with all necessary travel-papers and funds. The ruling contains an autographed approval signed by both Chief Rabbis of Tel Aviv, R. Shlomo Aharonson and R. Ben Zion Meir Chai Uziel stating that the Get will be deposited with them. Attached, is a further approval by the Beth Din of Jerusalem confirming that they have seen the correspondence between the Rabbis of America and the Chief Rabbinate of Jaffa and are acting as "agents of the Rabbis of previous generations" to exempt the husband from the "Cheirem" of Rabbeinu Gershom prohibiting the marriage of two wives. The Beth Din consisted of R. Tzvi Pesach Frank, R. Y. M. Horowitz, R. Eliyahu Romm, R. Shimshon Aaron Polonsky, Rabbi of Teplik, R. Yitzchak Tzvi Rivlin and R. Shalom Melamed, Rabbi of Uman. Among further signatories are the most prominent Rabbinic scholars of Jerusalem and Tel Aviv including: Chaim Man, Yeshua Cheshin, Yitzchak Arieli, Samuel Aaron Yudelewitz, Yitzchak Yaakov Wachtfogel, Joseph Dinkes, Mordecai Huminer, David Brizel, Zev Frank, Abraham Adler, Yisrael Issar Shapiro, Zelig Braverman, et al.
- 226 (ISRAEL, LAND OF).** Journal of a British soldier stationed in Palestine during World War II. Commercial pocket-diary, each page with the unnamed soldier's journal entries regarding activities on his base and the surrounding country. *Printed cloth covers. 12mo*.
1942. **\$300-400**
- It is interesting to see Palestine through the eyes of a British servicemen. Eventually, the diarist is transferred to Egypt, where at the end of May, 1942, he participates in the battle against the Germans (Ernest Rommel's Afrika Korps), or in his own jubilant words, "SAW ACTION!"
- 227 (JURISTS).** Nine Autograph Letters Signed by Supreme Court Justice Louis Dembitz Brandeis (1856-1941). * Also: Autograph Letter Signed by Supreme Court Justice Benjamin N. Cardozo (1870-1938).
\$500-700
- These letters addressed to Elisha Friedman, a Treasury Department official and dedicated Zionist, relate to matters of concern to the Jewish People.



Lot 228

228 (ISRAEL, STATE OF). Hartal, P[aul] Z[ev]. Ramat ha-Golan ["The Golan Heights"]. Large unpublished Hebrew manuscript of 400 pages. With 29 illustrations, 9 maps, 9 photographs, 3 topographical sections. Bound in loose-leaf notebook. *Provided with custom clamshell case.* 4to.

Israel, 1967-68. \$5000-7000

✦ This extensive unpublished manuscript is a comprehensive history of the Golan Heights. It serves as both a valuable guide to the locales of the Golan, discussing in great depth the history and archeology of the region, as well as a memoir of the pitched battles between the Israel Defense Forces and the Syrian Army in June of 1967, in which the author of this exhaustive study, Paul Z. Hartal fought. In terms of topography, the Golan Heights is unlike the rest of the Land of Israel, on account of several (inactive) volcanoes to be found there, symbolic, as the author notes, of the volatile history of the Heights.

The Golan is a plateau on the border of Israel, Lebanon, Jordan and Syria. The origin of the name "Golan" is from an ancient city mentioned in the Bible as a "City of Refuge." Eventually, the Golan became known as the name of an informal geographic region stretching from that ancient biblical site west towards the Sea of Galilee.

Before the Six-Day War, the strategic heights of the Golan, which are approximately 3,000 feet above the bordering areas in Israel, were used to frequently bombard civilian Israeli farming communities far below them. During the Six-Day War of 1967, Syria's shelling greatly intensified and the Israeli army captured the Golan Heights on 9-10 June. The area which came under Israeli control as a result of the war is two geologically distinct areas: the Golan Heights proper (413 sq mi) and the slopes of the Mt. Hermon range (39 sq mi). Israel began settling the Golan almost immediately following the war. Kibbutz Merom Golan was founded in July 1967. By 1970 there were 12 Jewish settlements on the Golan and in 2004 there were 34 settlements populated by around 18,000 people. Today the Golan is firmly under Israeli control as part of the Jewish state.

Paul Z. Hartal (b. Szegeed, Hungary, 1936), lived in Israel from 1957 to 1973, where he worked as an urban and regional planner. Settling in Montreal in 1973, he has since achieved renown as a painter and is credited as the originator of the art trend of Lyrical Conceptualism (Lycy Art).

[SEE ILLUSTRATION ABOVE]

229 (KABBALAH). Sharabi, Shalom (Mizrachi). Sidur RaSHa"SH [Prayer book with kabbalistic meditations]. Four volumes. Written in several hands. On opening blank of Vol. I, stamps of previous owner, Alter Issachar Frankel of Jerusalem. *Brown ink on thick paper. Uniform blind-tooled calf, gilt extra, cartouche in center, spine in compartments, distressed. Sm. folio.*

(Jerusalem), (Late 19th Century). **\$10,000-15,000**

❖ **A MOST IMPRESSIVE MANUSCRIPT.**

The Siddur Rasha"sh contains innumerable kabbalistic meditations, many of them arranged in diagrammatic form. The prayers conducted in this manner tend to be quite lengthy, in order to provide time for the prayer leader to mentally engage all of the kavanoth or mystical intentions. Followers of these practices are known as "mekhavanim" (from the word "kavanah") or meditators. The founder of this method of prayer, R. Shalom Sharabi (1720-1777), a native of Yemen, led the kabbalistic conventicle known as "Beth El" in Jerusalem. He was the teacher of the great Sephardic luminary R. Chaim Joseph David Azulai (Chid"á). See EJ, Vol. XIV, cols. 1307-8.

230 KAGAN, ISRAEL MEIR OF RADIN. ("Chafetz Chaim"). Autograph Letter Signed, on letterhead: "Israel Meir Hakohen, author Chafetz Chaim and Mishnah Berurah, Radin, District of Vilna (Hebrew); and "Rabin I.M. Kagan, Radun, z. Wilenska" (Polish)." To Rabbi Yehuda Leib Chasman.

The recto of the second leaf contains the names of two prominent German Rabbis, Dr. J. Ehrman of Frankfurt a/Main and Rabbiner A. L. Liberman of Köln with the cryptic notation "für Rabbiner K." *Two pages. [See Ohalei Shem p. 204].*

Radin, ca. 1920. **\$4000-6000**

❖ R. Israel Meir Kagan (1838-1933) was universally acclaimed as the preeminent Halachic decisor and "tzaddik" of the generation. He is referred today as the "Chafetz Chaim" after the title of his guide to the laws pertaining to "lashon ha-ra" or malicious gossip. His reputation as Halachist par excellence rests on his work "Mishnah Berurah," a running commentary to Shulchan Aruch, Section Orach Chaim.

The recipient of this letter, Rabbi Yehuda Leib Chasman (1867-1936), was appointed Mashgiach of the Tel Yeshiva and later, in 1908, with the approval of the Chafetz Chaim, established his own Yeshiva in Stutzin. In 1926, he emigrated to Eretz Israel, serving as Mashgiach of the Yeshiva in Hebron.

This cryptic letter clearly concerns a controversial matter. The Chafetz Chaim states, "I am still of the opinion that nothing can be done without a meeting. Simply issuing an announcement will not help in this matter ...Much thought must be given as to whom to invite to the meeting, especially in a place where there are two Rabbis. You should consult with R. Chaim Ozer. My name should not be mentioned in the invitation to the Rabbis or as guarantor of any expenses. However, you may say that any announcement has been printed with my approval. May God lead us to the true path ..."

231 KALISH, YECHIEL CHAIM YISRAEL YITZCHAK. Letter Signed acknowledging receipt of funds, with a one-line greeting in his hand. On personal letterhead.

Ottock, 1929. **\$300-500**

❖ A scion of the Chassidic dynasty of Rabbi Yitzchak of Wurka, he succeeded his father R. Simchah Bunim of Ottock (Otvotzk) who emigrated to Eretz Israel.

232 (KARAITICA). Lutzki, Abraham Even Israel. Masecheth Chulin: Seder Hilchoth Shechitah (Laws of Ritual Slaughter). Judeo-Tatar manuscript. ff. (20). Loose. 4to.

* Prospectus for the printed works of the late David Kochizov, "Tzemach David," Mizmor le-David," and "Sukath David," by his son, Nisan Kochizov (St. Petersburg, 1897). Judeo-Tatar. pp. (4). Folio.

* Three letters in Russian describing a Karaite manuscript in the Asiatic Division of the Library (Petrograd, 1923).

\$500-700

233 KAYSERLING, MEYER. Two Autograph Letters Signed apparently addressed to Nachum Sokolow, editor Ha-Tzephirah. German.

Budapest, 1896. **\$100-150**

❖ German historian Meyer Kayserling (1829-1905) studied with S.R. Hirsch in Nikolsburg, S.J. Rapaport in Prague and S.B. Bamberger in Würzburg. From 1870 until his death, he served as Rabbi of Budapest. Despite his many monographs in diverse areas of Jewish scholarship, his groundbreaking study of the history of the Jews of the Iberian Peninsula is most celebrated. His bibliography, Biblioteca Española-Portuguesa-Judaica remains to this day an indispensable reference work. See JE, Vol. VII, p.460; EJ, Vol. X, cols. 855-6.

234 KLUGER, ABRAHAM. Autograph Postcard Signed.

Brody, 1st September, 1893. **\$1500-2000**

❖ R. Abraham Benjamin Kluger (1841-1916), was the son of R. Shlomo Kluger, preeminent halachic decisor of his generation. In this postcard, R. Kluger extends his blessings for the New Year to R. Avner Kasvan of Romnik, Rumania, who is described as a staunch supporter of the writer's father. See N.Z. Friedmann, Otzar Harabanim, p. 21, no. 990.

235 (KOOK, ABRAHAM ISAAC). (First Aschkenazi Chief Rabbi of Modern Eretz Israel, 1865-1935). Autograph Letter Signed, on headed paper. Top paragraph written by Rabbi Kook in a Sephardic script, with the signature of Joseph Tzvi Ha-Levi, Rosh Beth Din of Jaffa, stating an agreement had been reached with two Georgian families who obligated themselves to give a Get upon payment of 45 Napoleons as compensation.

It would seem a later dispute arose, and the Ashkenazic Chief Rabbi of Petach Tikva, Aaron Orliansky reconfirms here in an autographed signed statement that the parties agree to the terms.

A further autograph signed attestation by Rabbi Kook, this time written in an Ashkenazic script, verifies the signature of Rabbi Orliansky. Also includes signatures and stamp of the Chassidic Beth Din of Jerusalem and Nachman Betito, Rishon Le-Zion of Jerusalem. *Two pages.*

Jaffa / Petach Tikva / Jerusalem, 1910. **\$300-500**

236 LILIEN, EPHRAIM MOSES. (1874-1925. Austrian-Jewish artist). Autograph Letter Signed to M. Liebermann, sending his correspondent best wishes for a safe trip and expresses the hope they soon meet again in Lemberg. Black ink on stunning letterhead stationery depicting amorous couple in woodcut. *Tear along fold.*

18th October 1905. **\$100-150**

237 LEWIN, JUDAH LEIB. (1894-1971, Chief Rabbi Of Moscow). Five Typed Letters Signed to Prof. Abraham I. Katsh, containing New Year and Passover greetings written in a beautiful poetic Hebrew. Moscow, 1960-1969. **\$120-180**

• Born in Yekaterinoslav, Lewin studied at the Slabodka Yeshiva and served as a Rabbi in various towns in the Ukraine. In 1957, he became Principal in the newly inaugurated Yeshiva in the Moscow Great Synagogue. In 1957 he was appointed Chief Rabbi of Moscow as well. Lewin had to walk a difficult line as a semi-official spokesman and apologist for Soviet policy in matters of Judaism and as a genuine spiritual leader to his community.

238 (LIPSCHÜTZ, ISRAEL. “The Tiphereth Yisrael”). Bacharach, Yair Chaim. Chavoth Yair [responsa]. FIRST PRINTED EDITION. THE “TIPHERETH YISRAEL,” R. ISRAEL LIPSCHÜTZ COPY. Containing over 20 marginal notes in his hand, one note on f. 55b signed “Yisrael.” With inscription inside front cover signed by his son R. Moshe Mordechai, stating that the book belonged to his father “the crown and splendour of Israel.” Further signatures and inscriptions from various former owners including a lengthy genealogy of Yehuda Leib Morgenstern showing his relationship to the author. ff, (4), 276. Some staining and foxing. Later boards. 4to. [Vinograd, Frankfurt am Main 152].

Frankfurt a/Main, Johannes Jost, 1699. **\$1500-2000**

• Rabbi Israel Lipschütz (1782-1860) is famous for his popular commentary to the Mishnah, Tiphereth Yisrael, which is included in most standard editions. In his marginal notes in this volume, he sometimes disagrees with the author - e.g. in responsa no. 138, (f.125), the author objects to the custom of transporting objects on particular public streets in the towns of Frankfurt, Hanau, Metz, Koblenz, Mannheim, Heidelberg, etc. The marginal note states, “in my opinion, “Hanach lahem le-Yisrael”(Leave Israel in peace), for they rely on ...” The Tiphereth Yisrael cites scholarly comments in the name of this son, R. Moshe Mordechai, in Tractate Nedarim, Chap. IV, Mishna 3, in the section “Boaz.”

Yair Chaim Bacharach (1638-1702), was an outstanding German 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 an extensive treatment of the life and works of R. Yair Chaim Bacharach, see: David Kaufman, R. Jair Hayyim Bacharach und seine Ahnem (1894). An English version appears in JQR, Vol. III (1891) pp. 292-313, 485-536. See also S. Weiner, Daath Kedoshim (1896) p. 21.

239 (LITHUANIA). 23 documents from the Jewish community of Abel, Lithuania, including a transcript of an halachic exchange between the Rabbi of Abel, Shneur Zalman ben R. Moses Segal (rabbi of Vidzh) and the famed Gaon of Rogatchov and Dvinsk, Rabbi Joseph Rosen, concerning a divorce (unpublished responsum). * A bill of sale of chametz for the year 1904. * Halachic documents of his successor, his son Rabbi Chaim Segal, including bills of sale of chametz for the years 1909-1914, 1921, etc. One of the letters refers to a consultation with the “Admo”r of Ladi” [i.e. Rabbi Isaac Dov Baer Schneersohn, “Maharid”].

\$600-900



Lot 241

240 (LITURGY). Lazemi, Mimon, (Ed). Kinoth [elegies]. Sephardi cursive, many hands. ff.(130). Signature “Raphael ...” on front flyleaf, water-stained and some worming. Contemporary blind-tooled calf, distressed. 8vo.

Morocco, 18th-19th centuries. **\$1500-2000**

• Collection of “kinoth,” poems to be recited on mournful occasions, including an indexed collection of kinoth by R. Jacob ibn Zur (Ya’abetz) (1673-1752), the great Moroccan luminary. (Index on f.73v-74r. arranged alphabetically according to first words of elegy, just as in Davidson’s Thesaurus.) Ibn Zur’s piyutim are among the most popular poetical creations of Moroccan Jewry. See EJ, Vol. VIII, col. 1213.

On f.5r. there is a kinah composed on the occasion of the death of Mimon’s father, Shalem Lazemi in 1855. The poet’s name occurs in acrostic, “Mimon Lazemi.” Also on f.9v. there is an inscription which has been erased, leaving visible the words “ben Shalem Lazemi.”

ff. 37-60 is entitled “Et Sefhod” by R. Jacob ibn Zur (Ya’abetz) containing elegies for the Dayan of Fez and other luminaries, some of whom died in the 17th-century; e.g. f. 38r. contains a poem for a scholar who died without children in 1698.

Starting on f.82r. there are kinoth by the editor’s uncle Abraham Halawa. f.88v. contains an elegy for “Ha-Chacham Ha-Shlem Yaakov Berdigo

(However, on f.60v. at the conclusion of a kinah by Raphael Ovadiah ibn Zur on the death of his father, Jacob ibn Zur, there is an old colophon from the year 1775 with the signature “Yitzchak Shlomo.”)

It would seem that the manuscript went through several hands. Further research is required.

241 (LITURGY). Hebrew Liturgical Vellum Leaf.

Fragment derived from Machzor according to the Rite of Rome. Portion of the Musaph, Additional Service for Yom Kippur (including Seder ha-Avodah) and the very beginning of Mincha (the Afternoon Service). Square Hebrew characters with nikud (vowel points). Used as covers for a notary’s register. Four pages. Cracked. Brown ink on vellum. Worn. 9 x 12 inches.

Italy, 14th-15th Century. **\$1500-2000**

[SEE ILLUSTRATION ABOVE]

242 **TIKUN SHLOMO. [PRAYERS FOR WEEKDAY AND SABBATH]. PREPARED BY SHLOMO ZALMAN LONDON. A FINELY COMPOSED ILLUMINATED MANUSCRIPT IN SQUARE AND RABBINIC HEBREW CHARACTERS ON VELLUM.**

(Holland), 25th Iyar, 1795.

114 leaves (excluding blanks). Brown ink on vellum (with the exception of the first three leaves on paper).

On third and fourth blanks, Hebrew family register of births and deaths in years 1775-1816, signed in Hebrew and Dutch "Salomon [Zalman] Veit."

Tear to outer margin of third leaf. Hole in vellum of f.49 has been attended to by contemporary repair. ff.88-91 starting. Contemporary blind-tooled calf with florets, scuffed, hinges split. Small 8vo

DUTCH ILLUMINATED MANUSCRIPT OF GREAT BEAUTY.

The first words of many of the prayers are accomplished in colored inks: ochre, green, pink, maroon, blue, yellow. In addition, headpieces and tailpieces are added for embellishment. All accomplished within a sea of very fine Hebrew calligraphy of various sizes and styles.

Contains Two Title-Pages:

The architecturally ornate initial title-page informs that the manuscript was executed by "Menachem Menle son of Jacob Menkes of Lvov, and son-in-law of the great luminary, Av-Beth-Din and Resh Methivta of Frankfort-on-Oder, Author of Porath Yoseph, Ginath Veradim and Peri Megadim." The allusion is to Rabbi Joseph Te'omim (1727-1792). Te'omim was a native of Lvov and succeeded his father as rabbinic judge there before accepting the rabbinate of Frankfort-on-Oder in 1781. His work Peri Megadim is a classic in rabbinic studies. (See N.Z. Friedmann, Otzar Harabanim, p.183, no. 8686; EJ, Vol. XV, cols. 1011-2.)



On the verso of the initial title-page, is a **MARVELOUS ORNATE CARPET-PAGE** in the medi-
eval-style. The design consists of several concentric rectangles surrounded by eight curlicues. Nested
throughout are verses from Psalms bespeaking
devotion to the study of Torah. Most surprising to
see such a design incorporated in an 18th-century
Western European Siddur

The second ornate architectural title-page provides the content of the text, edited by Shlomo
Zalman London, (who first printed these prayers
in Amsterdam in 1733).

Opposite the second title is a decorative multi-
color seven-branched Menorah with verses from
Numbers 8:2,3 together with Kabbalistic Codes.

The verso of the second-title contains, within a
handsome architectural surround, the prayer
“Mah-Tovu” to be uttered upon entering the
synagogue. Atop the architectural columns are
pyramidal torchères and a rosette.

On f.32r. A chart for Counting the Omer which is
a **SUPERB EXAMPLE OF MICROGRAPHY**, against a
strong geometric design, floriated, with rosettes at
top and seashell at bottom.

On f.34v. The initial of Shir ha-Shirim [Song of
Songs) is floriated.

On ff. 43v. and 46r. Each letter of the first word of
the prayer is placed in a floriated vignette.

On f.109r. At the conclusion of the manuscript, a
seashell design, flanked by flowers, and the custom-
ary initials T[am] V[e-nishlam] S[heva]ch] L[e-Kel]
B[orei] O[lam] [“Completed, Praise be to the
Creator of the World.”]

**THE ARTIST’S DELICATE AND TASTEFUL USE
OF COLOR, AS WELL AS HIS PAINSTAKING
ATTENTION TO DETAIL, SUGGEST THE
WORK OF A CONSUMMATE MASTER.**

100,000-120,000



Manuscript on vellum. 83 leaves, some with outer prickngs on margin. In eminently readable Franco-German Ashkenazic semi-cursive scripts. *Some sheets slightly shorter, many corners with later restoration, some staining, some marginal notes, title in a later Ashkenazic square hand.* Bottom of first leaf, institutional stamp Jews' College, London. Modern morocco. 4to. [Neubauer, *Catalogue of the Hebrew Manuscripts in Jews' College*, no. 15].

(Germany), (ca. 14th century). **\$25,000-30,000**

✦ R. Mordechai ben Hillel Hakohen (1240?-1298) was an outstanding disciple of R. Meir (MaHaRa”M) of Rothenburg, R. Peretz of Corbeille and others. He died as a martyr, murdered during the Rindfleisch massacre at Nurenburg in 1298. His gigantic compendium, arranged according to the tractates of the Talmud, is a rich repository of the halachic traditions of Aschkenaz. Gathering responsa and summarizing the views of the French, German and English Tosafists, the Mordechai cites over 300 authorities - many unnoticed before or since. The Mordechai exerted a powerful influence on all the major halachic authorities in Germany, Italy, Poland and Eretz Israel. The Mahryl (Jacob Moellin), Terumath Ha-Deshen (Israel Isserlin), Mahrik (Joseph Colon), Beith Yoseph (Joseph Caro) all cite the Mordechai extensively.

Due to the author’s untimely and tragic death, the work was edited by his son and various disciples. The subsequent spread of the Mordechai manuscripts has a complex history. Of the manuscripts extant, no two are alike. Due to the various copyists and editors involved, two basic versions arose, referred to by halachic authorities as the “Austrian” and the “Rheinish” versions respectively. Although much of the material does indeed overlap, each version contains passages not included in the other. The present manuscript represents the “Austrian” version.

According to the recent scholarly, description of the “families” of Mordechai manuscripts, the present manuscript is placed into the family of “Marchivim” - expanded versions containing a lengthier text plus important material not published in the standard version found in the Vilna Shas (see the introductions by A.Y. Chavtzeleth and Yehoshua Horowitz to the Mordechai Ha-Shalem-Masechet Rosh Ha-Shana, Yoma, Sukkah, p.12 n. 42 and especially p. 29). It was partially used for the recently issued critical editions of various tractates in the as yet incomplete Mordechai Ha-Shalem series issued by the Mifal Torah Chachmei Ashkenaz of Machon Yerushalayim and others.

TEXT:

- Responsa of Rashi and Mahram pertaining to oaths (f. 1a-b)
- Piskei Mahram, Laws of Mourning - Moed Katan (f. 1b-2b)
- Shabbath (f. 3a-26b)
- Eruvin (ff.27a-33b)
- Shabbath (additional material, ff. 33b-34a)
- Pesachim (ff.35-53a)
- Megillah (ff.54a-63b)
- Rosh Hashanah (ff.63b-67a)
- Moed Katan (ff. 67a-69b)
- Hilchoth Yom Kippurim Shel Avi Ha-Ezri (ff.70a-73a)
- Taanith- Hilchoth Tisha Be-Av (ff. 74a-77b)
- Sukkah (ff. 77b-81b)
- Beitzah (ff. 81b-83b)

See: S. Kohn, *Mordechai Ben Hillel, Sein Leben und Seine Schriften*, Breslau, 1878; Y. Horowitz, *The Austrian and Rheinish Versions of the Mordechai to Tractates Rosh Ha-Shana, Sukkah, and Beza*, in *Proceedings of the Eighth World Congress of Jewish Studies, Division C*, Jerusalem 1982; Y. Kleinman, *Mordechai Ha-Shalem-Masechet Beitzah*, Machon Yerushalayim, Jerusalem, 1983; Yehoshua Horowitz and A.Y. Chavtzeleth, *Jerusalem*, 1989; S. Rosenthal, *Shinuyim Be-Siphrei Mordechai, Shana Be-Shana*, 1968; A. Siev, “Hagahot ha-Rama al Ha-Mordechai” in: *Hagut Ivrit be-America*, Vol. I (1972), pp. 426-439; A. Halperin, “Sefer ha-Mordechai bi-Re’i Hadpasotav” in: *Iyunim be-Sifrut Chazal ...Melamed Festschrift* (1982), pp. 323-338; EJ, Vol. XII, cols. 311-4.

[SEE ILLUSTRATION LEFT]





Lot 245

244 (LITURGY). Hebrew Liturgical Illuminated Vellum Leaf from a Machzor for Yom Kippur: “Meisarim Hotze Kaor”. Large Initial letters in center in gold and black highlighted with floral penwork and surrounded by multicolored flowers emanating from a green vine. Other smaller initial letters in red. One leaf with text on recto and verso. *Folio.*

Italy, ca. 15th century. **\$3000-5000**

• The hymn at right commencing with the words “shofet kol ha-aretz” is recited during the morning service of Yom Kippur. The hymn at left starting with the words “Sarei kodesh” is substituted when Yom Kippur occurs on the Sabbath.

Provenance: The Michael Zagayski Collection: Sotheby’s Tel Aviv, 11th October, 2001, Lot 20.

[SEE ILLUSTRATION FACING PAGE]

245 MEGILATH ESTHER. (Scroll of Esther). Bezalel Esther Scroll illustrated by S. Ben David. Text of Megilah and illustrations printed on faux vellum. 34 x 6 in.

Jerusalem,, Bezalel, circa 1920. **\$1000-1500**

• A native of Bulgaria, Ben-David (previously Davidov) was a pupil of Boris Schatz in Sofia and followed his mentor to Jerusalem upon the founding of the Bezalel School in 1906. Ben-David died in Jerusalem in 1927 aged 43. See Israel Museum Catalogue, Bezalel p. 366 and 386.

[SEE ILLUSTRATION ABOVE]

246 MEGILATH ESTHER. (Scroll of Esther). Manuscript on vellum. In square Sephardic script. With colorful floral illustrations surrounding the text, with 22 historiated illustrations (possibly later) pertaining to the Esther story below each column. Right edge slightly frayed.

(Land of Israel?, 20th-century. **\$1000-1500**)

247 MEIR, GOLDA. (1898-1978. Fourth Prime Minister of the State of Israel). Black-and-white photograph, matted with personalized presentation and signed: “Golda Meir.” *Framed.*

Tel-Aviv, November 1970. **\$300-500**

248 (MISCELLANEOUS). Group of some forty Jewish-related manuscripts, including: List of contributors to construction of the mikveh in the Russian town of Pavlov Posad (n.d.) * Kethubah from Yezd, Persia (1917). * Monograph by Y. Ravravi, “Tzu der shprachen-geschichte ba Yidn in di letzte yohrhunderten far der Kristlicher ere. (Minsk, 1929). etc.

\$800-1200

249 NORDAU, MAX. Autograph Letter Signed to Nachum Sokolow in German. One page, violet ink on letterhead. From his residence in Paris, Dr. M. Nordau greets “Herr Sokolow” in Warsaw. Nordau eagerly awaits the arrival of his guest, while mentioning that he (Nordau) and his family have enjoyed several weeks vacationing in St. Tropez.

Paris, 12th September, 1901. **\$500-700**

• A practicing physician, Max Nordau (1849-1923) was, together with Theodor Herzl, co-founder of the World Zionist Organization. Nordau served as vice-president of the First through the Sixth Zionist Congresses and as president of the Seventh to Tenth Congresses. See EJ, Vol. XII, cols. 1211-14.

250 (POLAND). Presentation Document for the title “Ha-Chaver”. Manuscript vellum leaf. Written in a beautiful, precise Ashkenazic scribal hand in square and Rashi script. Initial three letters historiated in floral setting.

A certificate bestowing Tzvi Hirsch son of Yisrael Segal, Chief Justice of the Beth Din of the town of Brody, with the coveted honorific. Signed by three Dayanim of the town. *Previous owner’s stamp.* [See *Otzar Ha-Rabanim 12004*].

Brody, Friday 17th Teveth, 1695. **\$1000-1500**

• The title “Ha-Chaver” entitled the designee to communal honors. Brody is a town situated today in Eastern Galicia in the Ukraine, an area that before World War II was a part of Poland.

[SEE ILLUSTRATION ON PAGE 75]

251 POLITICAL LEADERS (AMERICAN). Group of c. 15 Letters, including: Presidents Franklin D. Roosevelt, Richard M. Nixon, Jimmy Carter, First Lady Eleanor Roosevelt; New York Governors Thomas E. Dewey (2) and Nelson A. Rockefeller, and Jewish philanthropist Jacob H. Schiff (3). Plus: 5 others.

\$1000-1500

252 POLITICAL LEADERS (ISRAELI / ZIONIST). Group of c. 23 Letters including: Prime Minister Menachem Begin (2), Achad Ha-Am (2), Rabbi Ze'ev Gold, Chief Rabbi Isaac Herzog, Yaacov Herzog (3), Sephardic Chief Rabbi Isaac Nissim, Moshe Sharett (2), Yigal Yadin (2), Chaim Weizmann. Plus: 8 others.

\$800-1200

253 (RABBINIC LEADERS). Group of c. 12 Letters including: Rabbis Moses Mordecai Epstein, Rosh Yeshiva Slabodka; Yeshayah Fuerst, Rabbi Schiff Schul, Vienna [Friedmann, Otzar Harabanim 11747]; Abraham Isaac Maskileison, Chaslavitch; Samuel Salant, Chief Rabbi Jerusalem; Joshua Heschel Wallerstein of Reisha [Friedmann, Otzar Harabanim 7709]; tea magnate and philanthropist Kalman Ze'ev Visotzky, Moscow. Plus: 6 anonymous mss. including halachic novellae, responsa and sermons.

19th-20th centuries. **\$800-1200**

254 (RABBINIC LEADERS). Correspondence of Elijah Inselbuch, Rabbi, Beth Midrash Hagadol, Brooklyn.

Seven letters, including the following to Inselbuch: Rabbi Issar Zalman Meltzer on behalf of the Yeshivah of Slutzk, Autograph Letter Signed; Abraham Isaac Hakohen Kook on behalf of Yeshivah Merkaz Harav, Jerusalem, Typed Letter Signed; Rabbi Aaron Teitelbaum on behalf of Yeshivah R. Yitzchak Elchanan (Rabbi Isaac Elchanan Theological Seminary), NY Typed Letter Signed; and a rather curious pseudonymous letter from fellow student "Shem ben Shem mi-Volozhin," which seems to relate to the activities of Nes Tziyonah, the Zionist secret society in the Volozhin Yeshivah.

Late 19th-Early 20th centuries. **\$600-900**

✦ Rabbi Inselbuch, a graduate of the Volozhin Yeshivah, who served in the rabbinate in Oshmina, Russia, and later in Schenectady and Brooklyn, NY, was very active in the early Religious Zionist movement in Russia and the United States. Inselbuch was the father-in-law of Aaron David Burack, a Rosh Yeshivah at Yeshiva University. See S.M. Gottlieb, *Ohalei Shem* (1912), p. 310.

255 RABIN, YITZHAK. (1922-95 Israeli military leader and Prime Minister). Typed and Signed Address in Hebrew by IDF Chief-of-Staff Lieutenant General Yitzhak Rabin on Acceptance of an Honorary Doctorate from Hebrew University, Mount Scopus, Jerusalem, June 1967. *Three pages.* * *Accompanied by English translation and related letter on letterhead of MK Yitzhak Rabin, dated 2.1.78 and signed by Rabin's secretary.*

\$1000-1500

✦ A powerful address written with great humility, in which Rabin, Chief-of-Staff and primary architect of the astonishing victory of the Six Day War, declares all praise is to go not to him personally, but to each of the soldiers themselves.

256 REICH, YISRAEL BEN KOPPEL OF BATARKES. (1862-1933. Author of the three-volume work on Tractate Eiruvin: "Minchath Yisrael.") Autograph Letter Signed to the administrators of Ezrath Torah concerning his family's desperate financial situation.

Batarkes, 1929. **\$200-300**



Lot 244

257 (REIFMANN, JACOB). (1818-1895. Jewish scholar). Four Autograph Letters Signed to Reifmann from: Sir Moses Montefiore, acknowledging receipt of Reifmann's book, *Hagahoth al Sepher Emunoth ve-De'oth* (Ramsgate, date illegible). * Eliezer Zweifel (n.p., 1864). * Abraham Elijah Harkavy (St. Petersburg, 1865) discussing sundry scholarly matters (Syriac and Septuagint translations of the Bible, as well as history of the Khazar and Byzantine Empires). * Peretz Smolenskin, editor "Ha-Shachar" (Vienna, 1870?), informing Reifmann of the recent appearance of R. Elazar Halevi Ish Hurwitz's *She'loth u-Teshuvot Yad Elazar*, which includes responsa to Reifmann.

\$300-400

258 REINES, ISAAC JACOB. 1839-1915. Rabbi of Lida, founder of the Religious-Zionist Mizrachi Movement). Autograph Letter Signed on the stationery of the Lida Yeshiva to Dr. Shmaryahu Levin, concerning the funding of Yeshivoth in Russia at the turn of the century. *Two pages.*

Lida, 16th Iyar, 1907. **\$500-700**

✦ The philanthropist Jacob Broida of Warsaw left in his will 80,000 rubles for distribution to various Jewish institutions. Reines writes here that past experience has taught him not to rely on the administrators of the other Yeshivoth to give his Yeshiva in Lida its proper share. "They hate our Yeshiva because of its modern program and new agendas (i.e., of secular studies). Without prior instructions they will not give us one penny." Reines asks Levin to contact the executor of the Broida Estate, to specifically include the Lida Yeshiva in the distribution of funds.

259 ROTH, AARON. Autograph Letter Signed. Offering spiritual counsel to a disciple. The letters closes: "In this regard, you may disobey even an angel. Should Elijah come to change a Minhag Yisrael, one must not hearken to him." Hebrew and Yiddish. *Two pages.*

Satmar (Hungary), n.d. **\$3000-4000**

• R. Aaron Roth (1894-1944) was a unique phenomenon in modern Chassidism. Without tracing his lineage to one of the established dynasties, "Reb Areleh," as he is referred to endearingly, founded an independent Chassidic sect purely by dint of personal charisma. Formerly a resident of Satmar, R. Aaron settled in Jerusalem. His devotees today, typified by their extreme piety, ecstatic prayer, and antagonism to the Zionist State of Israel, are referred to as "R. Areleh Chassidim." His teachings are contained in his several works, including: *Shomer Emunim*, *Shulchan ha-Tahor*, *Taharath ha-Kodesh*, etc.

260 ROTHSCHILD, BARON EDMOND DE. Autograph Letter Signed in French on letterhead. A Letter of introduction on behalf of Nachum Sokolow. *Two pages.*

Paris, 18th April, 1917. **\$500-700**

• Banker and art connoisseur, the soignee Baron Edmond de Rothschild (1845-1934) devoted extraordinary energies to the causes of the Jewish people. Aloof from the work of political Zionism, Rothschild preferred to engage his own method of colonizing the Land of Israel by establishing agricultural settlements, especially in the Northern Galilee. Only toward the end of World War I, did Rothschild draw closer to the cause of mainstream political Zionism. See *EJ*, Vol. XIV, cols. 342-5.

In this letter, addressed simply "Excellence," Baron Rothschild introduces Monsieur Sokolow who has "recently engaged in ...very interesting discussions with the English and French authorities ...and is a celebrated man of letters." Rothschild takes the liberty of requesting that the addressee share with Sokolow the benefit of his wise counsel.

261 ROTHSCHILD, LORD LIONEL WALTER. Autograph Letter Signed on letterhead in English to Dr. Chaim Weizmann.

Tring (England), 24th August, 1920. **\$500-700**

• Lionel Walter Rothschild (1868-1937), was the eldest son of Nathan Mayer Rothschild, founder of the English branch of the international banking family. Indicative of the active part he played in the Zionist movement is the fact that the Balfour Declaration was addressed to "Dear Lord Rothschild." See *EJ*, Vol. IV, col. 131 (facsimile of Balfour Declaration).

Rothschild writes here to Weizmann that he is about to set out for Africa on Sept. 2nd and is not expected back before November 15th. In view of the urgency of matters, the Economic Council should be formed without him. He commends Sir Robert Waley Cohen as the man to focus upon Zionist emigration as Waley Cohen is "well-connected to the oil magnates." In Rothschild's own personal opinion, there should be no mass emigration to Palestine for at least ten years.

Sir Robert Waley Cohen (1877-1952) was a senior partner of the Shell Oil Company, which was later amalgamated with the Royal Dutch Petroleum Company. In the 1920s, for a brief time, he collaborated with Chaim Weizmann. Generally though, he was adverse to the cause of political Zionism. Despite his reservations, he did agree to act as Chairman of the Economic Board of Palestine and was instrumental in establishing the oil refinery in Haifa. See *EJ*, Vol. V, cols. 684-5.



Lot 264

262 (RUSSIA). Protocol of meeting of the Jewish Community of Tashkent. 9th March, 1959. * Five letters from Soviet officials to Prof. Katsh. * Four Russian cartes-de-visite.

\$100-150

263 RYBACK, ISSACHAR BAER. (1897-1935. Russian-Jewish Artist). Autograph Letter Signed to his American dealer concerning Ryback's soon to be released books: *Jüdische Typen und Städtel*. Yiddish interspersed with German.

Berlin, 31st July, 1924. **\$300-500**

264 SALANT, JOSEPH ZUNDEL. Letter Signed, addressed to the Jewish community of Tilsit (East Prussia), acknowledging a donation conveyed by R. Elijah Guttmacher of Greidetz. Brown ink on blue watermarked paper, with stamp of Aschkenazic Community of Jerusalem, signed "Zundel Salant," together with two other signatories.

Jerusalem, Adar, 1861. **\$6000-8000**

• R. Joseph Zundel Salant (1786-1866), an important disciple of R. Chaim of Volozhin, was the mentor of R. Israel Salanter (Lipkin). The latter credited R. Zundel with being the inspiration in the development of the Mussar Movement in Lithuania. After his aliyah in 1837, R. Zundel was one of the administrators of the Aschkenazic community of Jerusalem. His son-in-law R. Samuel Salant (1816-1909) became Aschkenazic Chief Rabbi of Jerusalem.

Due to his extreme modesty, and desire to shun any shard of self-promotion, it is extremely uncommon to find a document signed by R. Zundel Salant.

[SEE ILLUSTRATION ABOVE]



Lot 250

265 SAMUEL, VISCOUNT HERBERT. Typed Letter Signed with letterhead of the High Commissioner's Office, Jerusalem, to Nachum Sokolow acknowledging Sokolow's telegram of congratulation on the passing of the Palestine Mandate. *One Page.*

Jerusalem, 30th July, 1922. **\$500-700**

• Sir Herbert Samuel (1870-1963), of an aristocratic Anglo-Jewish family, was appointed in 1920 the first High Commissioner of Palestine, in which capacity he would serve for the next five years.

On the 22nd July, 1922, the League of Nations confirmed the Palestine Mandate. In doing so, the League cited the clause in the Balfour Declaration regarding the establishment of a Jewish National Home in Palestine. It also recognized the leadership of the Zionist Organization as the "Jewish Agency," which was to represent the interests of the Jewish People in Palestine.

Nahum Sokolow (1859-1936) combined a literary bent with political activism, acting at different times in his long career as pioneer of a modern Hebrew journalism by way of the editorship of the Hebrew newspaper Ha-Tzephirah and president of the World Zionist Organization. For the duration of World War I, Sokolow lived in England, where together with Chaim Weizmann, he agitated for what eventually came to be known as the Balfour Declaration. It is specifically to this political activity that Sir Herbert alludes in this letter when he writes (regarding the recently passed Mandate), "It is...to your work that this result is in no small measure due." See EJ, Vol. IX, col. 338; Vol. XIV, cols. 797-800; Vol. XV, cols. 85-89.

[SEE ILLUSTRATION TOP LEFT]

266 (SCHNEERSON, JOSEPH ISAAC). (1880-1950. Sixth Grand Rabbi of Lubavitch). Autograph Letter Signed by M. Rodstein, Secretary of the Lubavitch Yeshivah, on letterhead of "Yeshivath Tomchei Temimim Lubavitch, Warsaw," addressed to "M. Mordecai ben Saul Wilsker," acknowledging donation of \$100 to the Yeshivah. *Creased; minor stains.*

Warsaw, 3rd Tammuz, 1927. **\$500-700**

• The final paragraph informs the recipient that the Rebbe, Joseph Isaac Schneerson, was imprisoned in St. Petersburg by the Bolsheviks. Parenthetically, nine days later, on the 12th of Tammuz, Rabbi Schneerson was released from St. Petersburg's infamous Spalerna Prison after intense pressure placed on the Soviet Government by senior officials world-wide. 67 years after this letter was written (the 3rd Tammuz), R. Joseph Isaac's successor, R. Menachem Mendel, passed away.

267 (SCHNEERSON, JOSEPH ISAAC). Mimeographed Postcard from the Friediker Rebbe, stating that not all the wedding invitations for the marriage of his daughter to R. Menachem Mendel reached their destination. Therefore he wishes to make clear that whomever did not receive such an invitation should not feel they were disinvented.

Riga, First day of Rosh Chodesh Kislev, (1929). **\$300-500**

• M.M. Laufer in his *Yemei Melech* (1991) discusses at great length (see pp. 257-86) the preparations made for this wedding in Lubavitch, however no mention is made of the present communication.

268 SCHNEERSON, MENACHEM MENDEL. (1902-1994. Seventh Grand Rabbi of Lubavitch). Three Typed Letters Signed in Hebrew to Prof. Abraham I. Katsh. One contains scholarly comments on a catalogue of Hebrew manuscripts in Russia edited by Katsh, especially concerning the entries of kabbalistic items - with a few words and corrections in the Rebbe's hand. * The other two letters contain New Year greetings. * With a letter signed by the Rebbe's Secretary, Rabbi C.M.A. Chodakov. * And: An envelope with the return address - Joseph Schneerson, Lubawitzi. *The first letter crudely laid down.*

Brooklyn, 1957-1964. **\$120-180**

269 (SCHOLARS). Group of c. 35 letters from a wide array of 20th-century Jewish literary and scholarly personalities, including: Chaim Hazaz (19), Salo W. Baron, Nelson Glueck, Leah Goldberg, Menachem Haran, A. Kaminka, Mordecai M. Kaplan, Daniel Persky (2), Cecil Roth, Dov Sadan, Shin Shalom, etc.

\$600-900

270 (SCHOLARS). Group of c. 9 letters of 19th and 20th-century Jewish scholars and literary figures, including: Ignaz Goldziher, Abraham Baer Hakohen Gottlober, Abraham Idelson, Dr. Judah Leib Katzenelson, Moshe Leib Lilienblum, Y.Ch. Ravnitsky, Yiddish writer N.M. Shaikévitch, Chaim Selig Slonimski, and Israel Zangwill. * Transcript of address by Jacob Mazeh, Chief Rabbi Moscow to the Society of "Chovevei Sephath Ever," Moscow 1851. * Manuscripts of Prof. Joseph I. Rivlin regarding the history of the Jews of Kurdistan and the history of Jerusalem. * Poetry of unknown Hebrew poetess.

\$500-700

.9 VII. 1941, 2250

Redves Misi bácsi!

A napokban tudtam csak meg, hogy
hétfőn kezdődik Jeruzsálembe ^{az egyetem} egy tiszta
seminárium baronfi beteglegetől, amin
nagyon szeretnék résztvenni. Nem tudom,
mik pontosan a felvétel feltételei és mit
más nem kaphatok az utasig választ Mi-
si bácsitól, de mint hogy amíg is sa-
badraizon vagyok nem olyan nagy munka
az én utasri módjaimmal Jeruzsálembe
jönni. Nagyon híven Misi bácsit, tudja
meg kölni, hogy all a dolog is én való-

Lot 271

POST CARD כרטיס דאך

From מאת

ת.י. ס.י.
מ"ה סניף תל אביב

Jerusalem

3120


ע"פ נ. ע"ה

מ.י.י.

מ"ה ס.י.

.33 מ"ה ס.י.

Minimally penthes
vagy szombaton lesz
7.-ben. Ha mégsem
jönnek, ne tessék ag-
gódni, de valószínű-
nek tartom, hogy
utazhatok. Előre is
nagyon köszönöm,
bár kedvvel mind-
nyájjal.



Lot 271



Lot 271

271 SENESH (SZENES), HANNA. Autograph Postcard Signed in Hebrew and Hungarian. Written on both sides to Professor M[ichael] Fekete, Rechaviah, Jerusalem, signed in Hebrew "Channah." Senesh writes of her plans to travel to Jerusalem and to attend an agricultural seminar. *Lightly waterstained.*

Kinereth (Israel), 9th August, 1941. **\$10,000-15,000**

• **HANNA SENESH - HEROINE OF THE STATE OF ISRAEL.**

Hanna Senesh or, Szenes (1921-1944), originally from an assimilated Jewish background in Budapest, became an ardent Zionist and moved to Eretz Israel in September 1939. She studied at the Nahalal Agricultural School, soon joining Kibbutz Sedot Yam. As the world-war progressed, she enlisted, as did many other Palestinian Jews, in the British Army. Together with a small group of others, she was selected for an elite squad to be trained as a parachutist to be dropped behind enemy lines in German-occupied Yugoslavia, where she was to rendezvous with Tito's partisans. Her simultaneous goal was to come to the rescue of the Jews of Hungary, slated for extermination. On June 7th, 1944, as she crossed the border into Hungary, she was intercepted and found with a military transmitter to be used to communicate with the British Special Operations Executive. Imprisoned in Budapest, she suffered torture at the hands of her Hungarian and Nazi interrogators, but refused to divulge the details of her mission. She was summarily executed on November 7th, 1944.

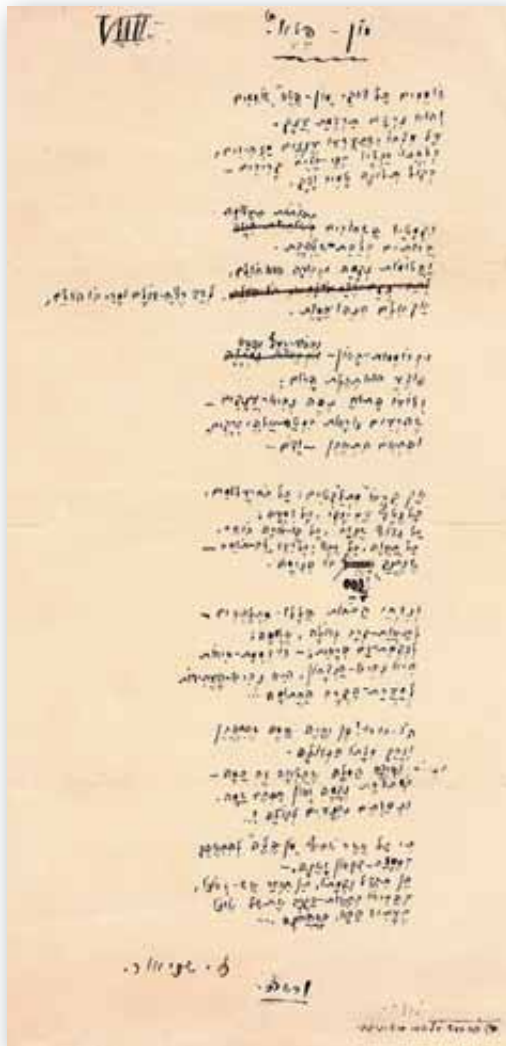
To the Israeli public, Hanna Senesh became a symbol of selfless devotion to the cause of the Jewish People. In 1950, her remains were reinterred on Mount Herzl in Jerusalem.

Senesh was a gifted poetess in both Hebrew and Hungarian. After her death, her poems became widely admired, most famous of which is her poem "Blessed is the Match" (Ashrei ha-Gaphrur), composed in Yugoslavia in May 1944.

In this postcard Senesh writes to her uncle, Prof. Michael (Miklos) Fekete. In an earlier letter to Fekete, published in her biography, Hanna remarks that he regards her as his "foster daughter." Having left her immediate family behind in Hungary, the relation with her uncle assumed great significance. See *Hanna Senesh: Her Life and Diary* (1973), pp. 161-162; *EJ*, Vol. XV, col. 661.

IT IS EXCEPTIONALLY RARE FOR ANY OF THIS HEROIC YOUNG WOMAN'S LETTERS TO APPEAR AT AUCTION.

[SEE ILLUSTRATION LEFT]



Lot 274

272 SHATZKES, MOSES. Letter Signed to R. Joseph Lipman Gurewitz of Melbourne on letterhead stationery of “Talmud Tora,” Lomzha, offering thanks for a donation to the Yeshiva.

Lomzha, 5th Shevat, 1935. **\$300-500**

• R. Moses Shatzkes, one of the leaders of pre-War Polish-Lithuanian Jewry, was Rabbi of Lomzha. He was the step-son of R. Isaac Blaser of St. Petersburg, the foremost disciple of R. Israel Salanter, and wrote annotations to Blaser’s halachic work, *Peri Yitzchak*. Forced to flee Europe at the onset of World War II, Rabbi Shatzkes accepted a post at the Rabbi Isaac Elchanan Theological Seminary of Yeshiva University, New York.

273 SHAZAR, ZALMAN. Autograph Letter Signed in Yiddish, to his parents and siblings in Russia. Newly arrived in the university town, he describes his lodgings, the teaching-faculty, etc. pp.(3) + 1 integral blank. Freiburg, 17th October, 1913. * With: Autograph Letter Signed in Hebrew to “A dear and good friend” (Prof. Abraham Katsch), thanking him for conveying regards from Shazar’s brother (apparently behind the Iron Curtain in Russia). Shazar closes, “With blessings to all of yours in America and to all of mine in Russia.” Jerusalem, 15/XII [no year]. * And: Acknowledgment of New Years’ greetings by Shazar’s secretary on presidential New Year card. Jerusalem, 27.9.72.

\$300-500

• Zalman Shazar (1889-1974) was the third president of the State of Israel. His surname “Shazar” is an acronym of his original name Shneur Zalman Rubashov.

274 SHNEOUR, ZALMAN. Autographed Poem: Mont Pelée. Hebrew. Ashkenazic cursive with nikud (vowel points). Signed “Z. Shneour”. *Single leaf. Brown ink on paper, creased. 5 x 10 inches.*

Warsaw, (1902-3). **\$600-900**

• This poem of seven stanzas celebrates Mont Pelée, a volcanic mountain on the French Caribbean island of Martinique. The poet conceives the volcano a powerful symbol of an ancient prophet biding his time to spew his long pent-up prophecy. The poem was precipitated by the dramatic eruption of Mont Pelée in 1902.

Zalman Shneour (1887-1959), together with Bialik and Tchernichowsky, is considered to be one of the three great founding figures of modern Hebrew poetry. He was born in Shklov and was a descendent of R. Shneur Zalman of Liadi, founder of Chabad Chassidism. See EJ, Vol. XIV, cols. 1428-32.

[SEE ILLUSTRATION LEFT]

275 (SIMON OF TRENT). Martirio di Santo Simone innocente et martire trentino occiso da Giudei l’anno 1475. posto in ottava rima da Fra’ Camillo da Fano... Agostiniano, lettore in Sacra Theologia. Dedicato... al Sig.re Girolamo Mobile da Mondolfo. (Dedication: convent of S. marco, Trento, October 8th 1607). [“Martyrdom of the Saint Simon: Innocent and Martyr from Trento slain by the Jews, in 1475. Written in octave rhyme by Friar Camillo of Fano.”]. Unpublished manuscript in Italian. ff. 58 (3 of them blanks). *Original vellum. 4to.*

\$5000-7000

• Simon of Trent (Simonino di Trento; born late 15th century, died ca. March 21, 1475) was a boy from the city of Trent, Italy whose disappearance was blamed upon the leaders of the city’s Jewish community based on confessions extracted under torture. Subsequently, a significant blood libel resulted throughout Europe with ramifications that lasted almost five centuries. Shortly before Simon disappeared, Bernardo da Feltre, an itinerant Franciscan preacher, had delivered a series of sermons in Trent in which he vilified the local Jewish community. When Simon went missing around Easter, 1475, his father thought that he must have been kidnapped and murdered by Jews. According to his story, the Jews had drained Simon of his blood for use in baking their Passover matzohs and for occult rituals secretly adhered to by them. The leaders of the Jewish community were arrested, and seventeen of them confessed under torture. Fifteen of them, including Samuel, the head of the community, were sentenced to death and burned at the stake. Meanwhile the boy Simon, became the focus of veneration for the local Catholic Church. Over one hundred miracles were directly attributed to “Little Saint Simon” within a year of his disappearance, and his cult spread across Italy, Austria and Germany. His veneration was confirmed (equivalent to beatification) in 1588 by Pope Sixtus V who canonized the boy and approved a special Mass in his honor.

In 1965, in the wake of the Second Vatican Council, the Catholic Church began to reinvestigate the story of Saint Simon and opened the trial records anew. Finally declaring the events questionable, the cult of Saint Simon was suppressed by Pope Paul VI and the shrine erected to him was dismantled, although some Catholics ignored this suppression and continued to venerate him.

In February 2007 the Italian-born Israeli historian Ariel Toaff published a book in Italy entitled *Pasque di Sanguine* (“Bloody Easter”), in which he claimed that dried blood was sometimes used at the time for medical purpose, and that a Jewish itinerant peddler from Venice connected with the Simon Trial dealt in this substance. Toaff’s colleagues accused him of deeply flawed scholarship, by crediting Inquisition confession documents which had been obtained under torture. Toaff has since withdrawn the book in order to rework aspects of clarification.

- 276 SOKOLOW, NACHUM.** Autograph Letter Signed, two pages, on letterhead: Redaction der 'Hazephirah,' 'Haasyf'. Warsaw, 1886.
* With: Carte-de-visite of "Nahum Sokolow, Présidente de l'Exécutive de l'Organisation Sioniste, London." * And: Black-and-white postcard of N. Sokolow captioned with brief biography. *Two pages.* **\$400-600**
- ✦ In a miniscule Hebrew hand, Sokolow, then Editor of the Hebrew newspaper Ha-Tzephirah, recounts to an unnamed addressee, how on a recent visit to St. Petersburg, Russia, he was denounced to the Tsarist authorities by vindictive members of the Chovevei Zion movement and was then placed under surveillance. Sokolow goes on to relate how the request of the editors of Ha-Tzephirah to convert the paper from a weekly to a daily, is presently under consideration by the Government censor. The addressee is asked to bring his influence to bear upon the final decision. It is suggested that Professor Chwolsohn be reminded of his promise to help in this regard. (The Orientalist Prof. Chwolsohn was a Jewish convert to Christianity who held great sway in St. Petersburg society and used his influence in Government circles on many an occasion to benefit Jews).
- 277 SOROTZKIN, ZALMAN** (and brother). Autograph Postcard Signed to Mr. Yudelewitz, Breslau. Written on both sides, signed "Zalman Sorotzkin" and "Joel" [Sorotzkin]. Written from the Sanatorium Richters, the two Sorotzkin brothers inform the addressee (who was their benefactor) that Joel has undergone a successful operation, and is due to travel to San Remo in ten days time. Berlin, 1924. **\$500-700**
- ✦ R. Zalman Sorotzkin (1881-1966), son-in-law of the founder of the Telz Yeshiva, R. Eliezer Gordon, served as Rabbi of Lutzk. After World War II, Sorotzkin was one of the leaders of the Agudath Israel movement in Eretz Israel, where he was instrumental in establishing the Va'ad ha-Yeshivoth and Chinuch Atzma'i. He authored a commentary on the Pentateuch, "Oznayim la-Torah," and Responsa, "Moznayim la-Mishpat." See EJ, Vol. XV, cols. 166-7.
- 278 STRUCK, HERMANN.** (1876-1944 German-Jewish Artist). Autograph Letter Signed in Hebrew on personal letter-head. Offering sixtieth birthday wishes to one Mr. Hoffen(?). Haifa, 1941. **\$100-150**
- 279 SZOLD, HENRIETTA.** Three Autograph Letter Signed, dated: Waco, Texas, December 31st, 1917. * Hotel Alexandria, New York, July 28th, 1927. * On Board the Cunard R.M.S. "Carmania," November 16th, 1927. In the earliest letter, Szold voices her vision of a Jewish state in which "all faiths will be free," just as in Christian America, "equal protection for all faiths has been secured." **\$150-200**
- ✦ Henretta Szold (1860-1945), a native of Baltimore, was a life-long Zionist activist - famous for her role as founder of Hadassah Women's Organization, directly responsible for the funding of Hadassah Hospital in Jerusalem, and founder of Youth Aliyah, which brought imperiled youngsters from Nazi Germany to Eretz Israel.
- 280 WERNER, ABRAHAM ABBA.** Autograph Letter Signed, to R. Chaim Nathanson. Lengthy letter in which Rabbi Werner broaches the subject of a complicated financial matter involving the breakup of a matrimonial engagement. The addressee, R. Chaim Nathanson served as the Rabbi of Zeidik. (See Friedmann, Otzar Harabanim, p. 128, no. 6081). Telz, 27th Sivan, 1880. **\$800-1000**
- ✦ R. Abraham Abba Werner served at various times in his long career as Dayan in Telz; Rabbi of Helsingfors, Finland and Rabbi of the "Machzikei ha-Dath" Synagogue in London's East End. (See S.N. Gottlieb, Ohalei Shem (1912) p.454).
- 281 WOLFFSOHN, DAVID.** Autograph Letter Signed, German, on letterhead, to Nachum Sokolow regarding Ha-Tzephirah. Cologne, 1898. **\$120-180**
- ✦ David Wolffsohn (1856-1914), was president of the World Zionist Organization following Herzl's death.
- 282 WEIZMANN, CHAIM.** (1874-1952. First President of the State of Israel). Autograph Letter Signed in English, on stationery of Dorchester Hotel, London, to an unidentified addressee in Palestine. *Two pages.* London, October 22nd, 1939. **\$500-700**
- ✦ Personal letter written at the onset of World War II, Weizmann reveals his plans to travel extensively throughout the Americas. He mentions his son Michael, who will remain behind in England. (Michael, a pilot in the Royal Air Force, was killed flying over the English Channel in 1942).
- 283 (ZIONISM).** Emir Faysal invites Nachum Sokolow to meet with him. Carte-de-visite of Ahmed Kadry, Médecin particulier de S[a] A[ltesse] R[oyale] l'Emir Faysal ["private physician to His Royal Highness Emir Faysal"]. Message handwritten in French both sides the card: Prie Monsieur Socoloph de bien vouloir venir avec S.A. l'Emir Faïçal Jeudi, vers 6 heures du soir ["requests M. Socoloph(!) to meet with his Highness the Emir Faysal at approximately 6pm."]. between 1918-1920. **\$500-700**
- ✦ Faysal I (1885-1933), son of Husayn ibn 'Ali, Grand Sharif of Mecca, played a pivotal part in the Arab nationalist rebellion against the Ottoman Empire. When in 1918 an Arab military force occupied Damascus, Faysal was declared King of Syria. Two years later, France took over Syria and Faysal went into exile in London. Subsequently, the British seated him on the throne of the newly carved nation of Iraq. From 1921 until his death, Faysal reigned as King of Iraq.
- In 1918, Dr. Chaim Weizmann met with Emir Faysal in Aqaba (today Jordan), at which time, the Emir pledged in writing to recognize Zionist aims in Palestine, provided that the aims of Arab nationalism were realized in Syria and Iraq. Thus, the proposed meeting between Faysal and Sokolow, Weizmann's very close associate.
- Alas, the Allies, Britain and France reneged on their promises to Faysal, who in turn, felt morally released from his assurances to Weizmann.

— GRAPHIC ART —

284 (POSTCARDS). Group of c. 93 postcards of American synagogues. Many with inscriptions on verso. Contained within Album.

V.p., Early 20th century. **\$2500-3000**

285 (POSTCARDS). Group of c. 170 postcards of European synagogues. Many with inscriptions on verso. Contained within Album.

V.p., Early 20th century. **\$8000-10,000**

✦ A LARGE NUMBER OF POSTCARDS ARE OF PARTICULAR RARITY.

286 LILIEIN, EPHRAIM MOSES. Yemenite Scholars. Fine Large Etching. Signed by Lilien in pencil lower right. See Tel Aviv Museum Catalogue, *Painting With Light: The Photographic Aspect in the Work of E.M. Lilien* (1991) p. 114. Beautifully framed.

1915. **\$2000-3000**

✦ Ephraim Moses Lilien was the first Jewish artist to absorb himself in the nascent Zionist Movement. He was active in early Zionist Congresses stressing the need to foster Jewish culture. He maintained a particularly close relationship with Theodor Herzl and their collaboration resulted in some of the most enduring images of early Zionism (viz. Herzl on the balcony of the Drei Könige Hotel, Basel 1901). Together with Boris Schatz and others, Lilien aided in establishing the Bezalel School of Art in Jerusalem. He visited Palestine four times, between 1906 and 1918 - the last occasion as a lieutenant in the Austro-Hungarian army during World War I.

With Aubrey Beardsley among his influences, Lilien's etchings show a crisp elegant line and a strong contrast between black and white areas. Nahum Sokolow wrote of Lilien's art: "Ephraim Moses Lilien has brought forth light from darkness; from the servitude of matter he has set us onto redemption. He is the painter of Redemption...It is his passage into the hall of Muses." (Hazefirah, no. 63, 1902).

[SEE ILLUSTRATION TOP LEFT]



Lot 286



Lot 287



Lot 288



Lot 290

287 **PANN, ABEL.** Portrait of the Prophet Nathan. A fierce bust portrait. Pastel on board. Framed.

\$4000-6000

☛ “Abel Pann (Pfeffermann) was born in Latvia in 1883. In 1903, he moved to Paris to study at the art academy of Grande Chaumiere. His teachers there were Adolphe William Bourguereau and Yehuda Pen. In 1913 he moved to Palestine and taught at the Bezalel Academy of Art.

In his art, Abel Pann particularly focused upon Biblical themes, primarily using pastel colors. The innovation of his work was that he viewed the Bible realistically - portraying the people and landscapes as being specifically of the Near East.

Pann died in Jerusalem in 1963. His work today occupies a central place among the master-artist of early-Modern Eretz Israel.

[SEE ILLUSTRATION OPPOSITE LEFT]

288 **ROTHSCHILD, H.** Rabbi at Morning Prayer. Oil on canvas laid onto board. Beautifully framed. 6 x 8 inches.

Poland. **\$5000-7000**

[SEE ILLUSTRATION OPPOSITE RIGHT]

289 **SCHOR, ILYA.** Red-curtained Ark. Gouache on board. Signed in English below. Framed. H: 8” x W: 5 3/8”.

New York, ca. 1950. **\$1500-2500**

[SEE ILLUSTRATION TOP RIGHT]

290 **SCHOR, ILYA.** Synagogue Interior. Gouache on board. Signed in English below. Framed. H: 8 1/2” x W: 8 1/2”.

New York, ca. 1950. **\$3000-5000**

[SEE ILLUSTRATION TOP LEFT]

291 **SCHOR, ILYA.** Group of 12 Woodcuts. Illustrations from the Shalom Aleichem story, The Adventures of Mottel, the Cantor’s Son. Each numbered “45/75” and signed by the artist in pencil below image. Upper edge of each neatly tipped to mat.

American, circa 1950. **\$1500-2000**



Lot 289

292 **SCHOR, ILYA.** Group of 12 Woodcuts. Illustrations from Abraham Joshua Heschel’s work: The Sabbath. Each numbered “37/100” and signed by the artist in pencil below image. Upper edge of each neatly tipped to mat.

American, circa 1950. **\$1200-1800**

293 **SCHOR, ILYA.** Group of four large Woodcuts. Each numbered and signed by the artist in pencil below image:

Wedding scene. * Simchath Torah. * Sukoth. * Abraham, Sarah and the Angels. Neatly matted.

American, circa 1950. **\$2000-2500**

[SEE ILLUSTRATION PAGE 82]

294 **RASKIN, SAUL.** Sketchbook of ten pencil-drawings. * Together with an additional group of c.20 miscellaneous pencil, ink and charcoal drawings by Raskin. * And accompanied by a further c. 25 lithographs, etc.

Most all, of Jewish themes and scenes from the Land of Israel.

Total c. 46 items.

(American, 1878-1966). **\$4000-6000**



Lot 293

295 **BUDKO, JOSEPH.** Etchings from “Das Jahr des Juden:” Shavu’oth * Selichoth * U-Nethane Tokef * Kol Nidrei * Sukkoth * Simchath Torah * Purim. Each signed in pencil by Artist.

Together, seven separate images. From 2 3/4 x 3 1/2 inches to 2 x 2 inches (actual image).

Berlin 1920. **\$1000-1500**

[SEE ILLUSTRATION TOP LEFT]

296 **BUDKO, JOSEPH.** Etchings from “Hagadah shel Pesach:” Ha-Lachma Anya * Letter Resh * Letter Cheth * Letter Tav * Small illustration (later a Keren Kayemet stamp). All signed in pencil by Artist.

Together, five separate images. From 5 3/16 x 3 5/8 inches to 1 1/8 x 1 1/8 inches (actual image).

Berlin 1916-17. **\$600-900**

[SEE ILLUSTRATION BELOW]

297 **BUDKO, JOSEPH.** Etchings From “Genesis:” Joseph and His Brothers * The Brothers without Joseph * Jacob’s Blessing * Cain * Hagar * Sarah * Abraham. All signed in pencil by Artist.

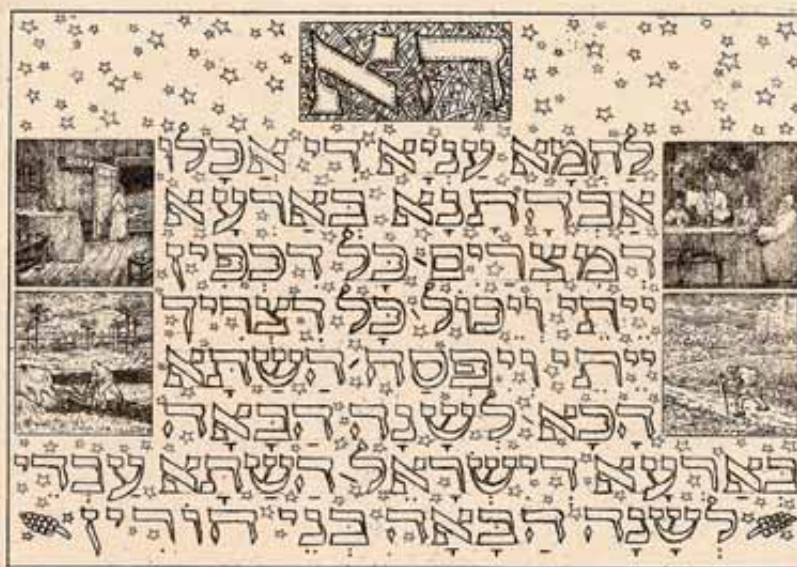
Together, seven separate images. From 2 1/2 x 3 3/4 inches to 1 7/8 x 2 3/8 (actual image).

Berlin 1920. **\$1000-1500**

298 **BUDKO, JOSEPH.** Etchings from “Der Rabbi von Bachrach:” Title * Rabbi * Three initials. All signed in pencil by Artist.

Together, seven separate images. From 3/4 x 3/4 inches to 3 x 4 1/2 inches (actual image).

Berlin 1921. **\$500-700**



Lot 296

— CEREMONIAL ART —

299 LARGE AND STATELY SILVER CHANUKAH LAMP. Poland, ca. 1920. Lamp in two sections. Base is square, on four ornamented feet; foliate bands flank convex ribbed band. Base of central shaft embossed with winged medallion. Shaft in form of column with acanthus capital ends in candle-cup which also holds base of upper section. Upper section consists of four pairs of rectilinear arms emanating from central shaft, each embossed with floral garland and topped by acanthus candle cup. Central shaft terminates in ball topped by lions flanking crowned Decalogue. Marked on base and upper section. H: 28 1/2" Some wear.

\$3000-5000

[SEE ILLUSTRATION TOP]

300 TWO SILVER-PLATED TORAH SHIELDS American, 20th century.

A: Flanked by columns with diapered surface, the center consists of an applique Decalogue flanked by lions with upper crown. Handmade chain at rear. Plaque-box. H: 10" Lacking bells.

B: Baroque style, with swirls and foliate elements; lower center bears plaque-box with one plaque; above, applique crowned Decalogue; above, applique lions support coronet. Chain at rear. H: 12 1/4" Lacking bells.

\$500-700

• A: The use of diapering in conjunction with fluted columns echoes Torah ornaments from Berlin. See R. Grafman, *Crowning Glory: Silver Torah Ornaments of the Jewish Museum* (1996) no. 64, p. 106-07.

B: The design of this shield recalls that of objects from late 19th-century Vienna. See R. Grafman, *Crowning Glory*: no. 120, pages 130-31.

[SEE ILLUSTRATION BELOW]

301 BRASS CHANUKAH LAMP. Early State of Israel. circa 1950. Back-plate with Israel Defense Force insignia. L: 8 3/4 inches, H: 7 inches height.

\$500-700

[SEE ILLUSTRATION MIDDLE RIGHT]

302 SCROLL OF ESTHER IN SILVER CASE 20th century. Scroll: Aschkenaz script, 22 lines. H: 3 7/8" Worn.

Case: Central section smooth with applique ornamentations based on Bezalel School designs.

Flat knob finial. H: 10 1/2".

\$1000-1500

• A Hebrew inscription on the case identifies this is a Bar Mitzvah gift to Joseph Friedberg.

[SEE ILLUSTRATION BOTTOM RIGHT]

303 (ANCIENT COINS). Study lot of c.130 coins. Variously fatigued. Sold not subject to return.

\$1000-1500

• Miscellaneous ancient silver and bronze coins. Including Judean, Late Roman, Byzantine and Islamic. Featuring a Tyre shekel dated P=; silver denarii of Augustus, Trajan, Commodus, Gordian III, Septimius Severus and Julia Mamaea. The Judean coins include Hasmonean, Herodian and Jewish War (66-70 CE) as well as a few Roman Provincial coins of Tyre.

304 HOLY LAND BRASS SHEVITHI TABLET. Rectangular, etched in Hebrew with multitude of traditional Jewish iconographic elements. Jerusalem, 20th-century. Signed by artist "Ephraim ben Joseph." 10 x 15 1/2 inches.

\$1500-2000



Lot 299



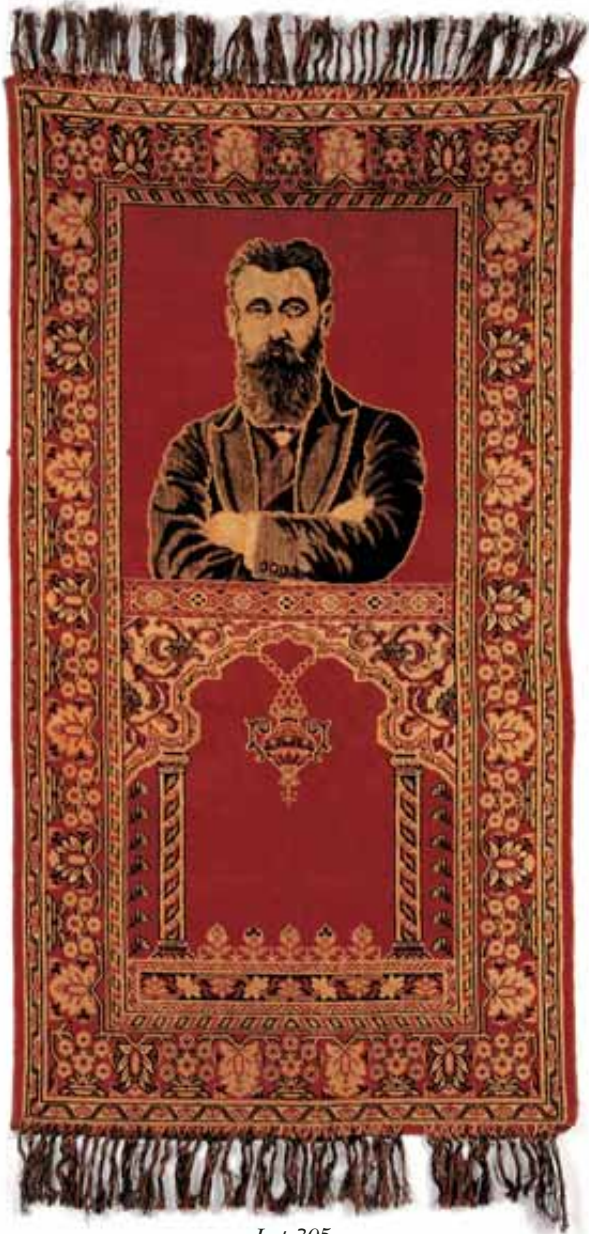
Lot 301



Lot 300



Lot 302



Lot 305

305 RUG DEPICTING THEODOR HERZL Bezalel School, Jerusalem, early 20th century. The central panel of this machine pile weave chenille rug depicts a confident Theodor Herzl arms folded.

\$400-600

☛ “The Bezalel School spawned an independent commercial workshop called Marbadiah...producing some marvellous rugs...” A. Felton, *Jewish Carpets: A History and Guide* (1997) p.28. See also Tel Aviv Museum Catalogue, Herzl in Profile: Herzl’s Image in the Applied Arts (1978) pp. 27 and 52.

[SEE ILLUSTRATION LEFT]

306 PALL-BELL BINDING. (Hebrew Bible). Tel-Aviv circa 1950. Pal-Bell heavy beaten bronze portraying Biblical personalities, front, back and spine; distinctive clasp emblazoned “Medinath Yisrael” [State of Israel] showing map of Israel. On inside of clasp, emblem of Pal-Bell Co. Ltd. personal inscription engraved on back. 8vo].

\$400-600

☛ Pal-Bell Co. Ltd. was an Israeli firm of applied arts that manufactured bronze decorative arts and Judaica from 1939 to 1956. It was founded by sculptor Maurice Ascalon (1913-2003).

[SEE ILLUSTRATION BOTTOM LEFT]

307 OLIVE-WOOD RELIEF-MAP OF JERUSALEM. Early 20th century. Interior fitted with multicolor plaster-of-Paris plan of Jerusalem. Locations numbered, with printed key to map pasted to top of lid. Clasp-lock. Manufactured by Fr. Vester & Co. for The American Colony Store (Hotel), Jerusalem.

\$400-600

☛ Most unusual.

[SEE ILLUSTRATION BOTTOM RIGHT]

308 SASSOON FAMILY PORCELAIN PLATE. Copeland Porcelain Plate painted with Sasson Family crest: Motto in Hebrew “Emeth ve-Emunah,” and in Latin “Candide et Constanter.” Mint condition. Fully hallmarked with printed and impressed marks from the Copeland firm on the reverse. 9 inches in diameter. Between 1851-85.

\$2000-2500

[SEE ILLUSTRATION FACING PAGE TOP RIGHT]



Lot 306



Lot 307

309 AMERICAN NOVELTY MUSICAL-BOX. Wooden-box reproducing an Arthur Szyk lithograph depicting a central Star-of-David and the word Israel, surrounded by Jewish figures, including Ezekiel, Bar Kochba and soldiers and framed by the Hebrew blessing recited on special occasions. Pull-down cord plays the anthem "Hatikvah." 8 x 9 3/4 inches]. Circa 1950.

\$400-600

310 LARGE PAINTED WOODEN SYNAGOGUE LIONS. American, 20th century. Grandly carved lions flank the Decalogue with initial Hebrew words; topped by gilt crown. 34 x 46 inches.

\$2000-3000

• These rather ferocious lions adorned the top of the Ark of a synagogue in North Minneapolis that closed in 1973.

[SEE ILLUSTRATION BELOW]

— **END OF SALE** —



Lot 305



Lot 310

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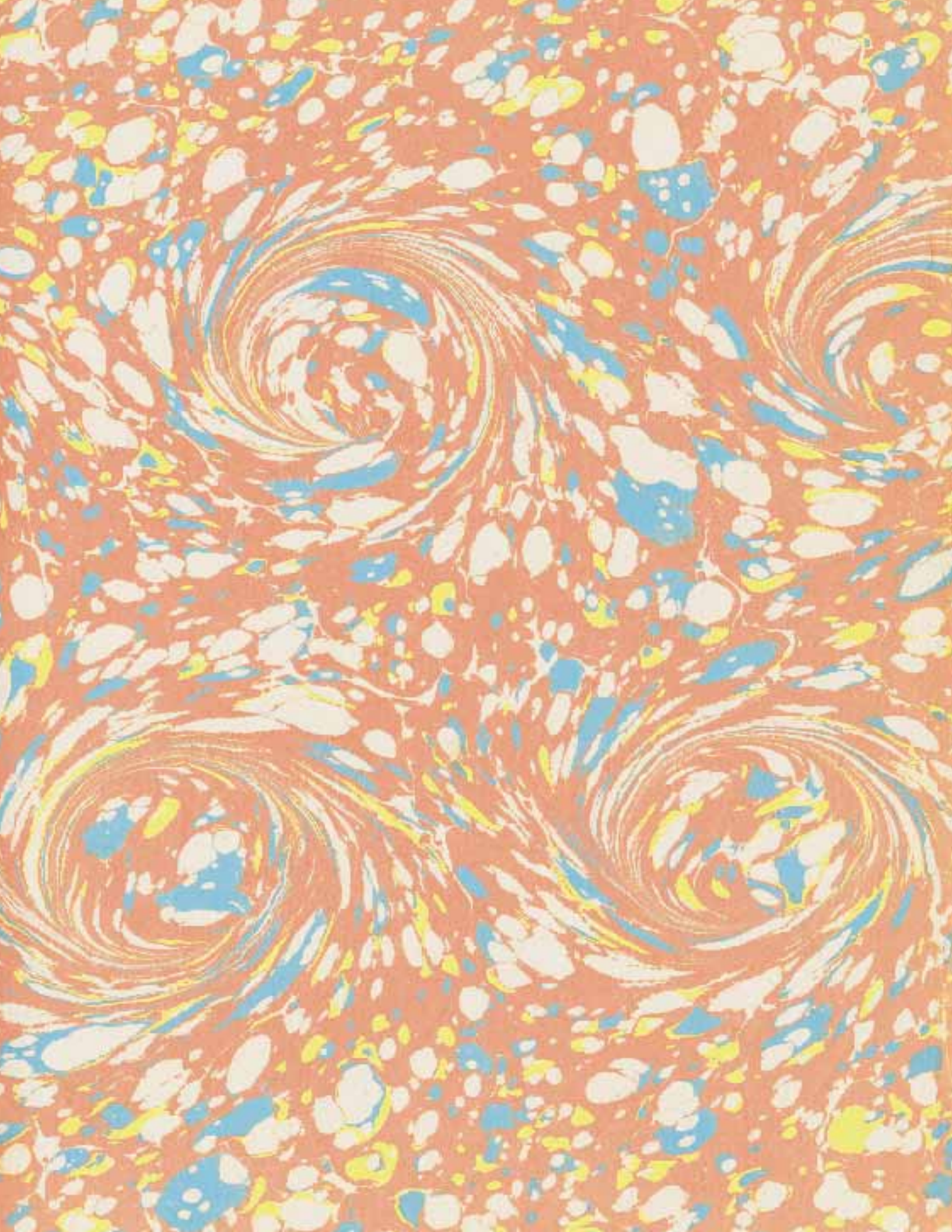
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