FINE JUDAICA

PRINTED BOOKS,
MANUSCRIPTS & GRAPHIC ART

KESTENBAUM & COMPANY
THURSDAY, APRIL 3RD, 2008
Kestenbaum & Company

Auctioneers of Rare Books, Manuscripts and Fine Art
PASSOVER SERVICE

MUNICH ENCLAVE

Munich, Germany, April 15-16, 1948

Lot 148
Catalogue of

FINE JUDAICA

PRINTED BOOKS, MANUSCRIPTS, AUTOGRAFP LETTERS & GRAPHIC ART

Featuring:

A Highly Important Chatham Sofer Autograph Manuscript: Pinkas Mattersdorf
An Exquisite 18th-century Manuscript of Sermons by Saul HaLevi Morteira of Amsterdam.
Early Printed Hebrew Books from the Presses at: Lisbon, Bologna, Fano, Rimini, Sabbioneta, Riva di Trento, Constantinople, Salonika, etc.
Art by Lazar Krestin, Mane-Katz, Alfred Lakos, Max Liebermann Arthur Szyk, Wilhelm Wachtel, etc
Significant Sections Devoted to:

(Short-Title Index in Hebrew available upon request)

———

To be Offered for Sale by Auction,
Thursday, 3rd April, 2008, at 12:30 pm precisely
(Note Earlier Time)

———

Viewing Beforehand on:
Sunday 30th March - 10:00 am - 5:00 pm
Monday 31st March - 10:00 am - 5:00 pm
Tuesday, 1st April - 10:00 am - 5:00 pm
Wednesday, 2nd April - 10:00 am - 5:00 pm
Thursday, 3rd April - 10:00 am - 12:00 pm

This Sale may be referred to as: “River” Sale Number Thirty-Nine
Illustrated Catalogues: $35 (US) * $42 (Overseas)

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

12 West 27th Street, 13th Floor, New York, NY 10001 • Tel: 212 366-1197 • Fax: 212 366-1368
E-mail: Kestenbook@aol.com • World Wide Web Site: www.Kestenbaum.net
For all inquiries relating to this sale please contact:
Daniel E. Kestenbaum

List of prices realized will be posted on our Web site, www.kestenbaum.net, following the sale.
1 ABBOAB, SAMUEL. Devar Shmuel [responsa]. With supplement: Zichron LeB’nei Yisrael, concerning pseudo-messiah Shabthai Tzvi (lacking from most copies). FIRST EDITION. Title within a woodcut architectural border. ff. (6), 104. Some minor worming, waterstains throughout. Modern cloth. Sm. folio. [Vinograd, Venice 1533].

Venice, Vendramin: 1702. $500-700

A couple of years after the scandalous conversion of Shabthai Tzvi to Islam (September 1666), his “prophet” Nathan of Gaza turned up in Venice on a mystical mission heading toward Rome. Arriving in Venice just before Passover in March 1668, Nathan was intercepted by the rabbis and subjected to a tribunal consisting of three judges: Rabbis Jacob Halevi, Samuel Aboab, and Solomon Chai Saraval. At the conclusion of the cross-examination, which took place on the night of the 13th of the Omer 1668, Nathan was forced to sign a retraction. The proceedings, entitled “Zichron le-B’nei Yisrael,” were then forwarded by the Venetian rabbis to Jewish communities abroad, in order to discredit the erstwhile “prophet” who had so ignominiously predicted that Shabthai Tzvi would act as the Righteous Redeemer. The transactions have been preserved in this historical record printed at the end of our volume of Aboab’s responsa. See Gershom Scholem, Sabbatai Sevi: the Mystical Messiah (1975) pp. 763-769.

2 ABRAHAM BEN MATTITJA. Dos Sepher...Kühebuch. ONE OF TEN NUMBERED COPIES PRINTED ENTIRELY ON VELLUM. Yiddish text with a profusion of illustrations. Introduction by Moshe N. Rosenfeld. Half calf over patterned boards, with fitted box. Sm.4to. [cf. Vinograd, Verona 9].


A facsimile of the celebrated “Book of Cows” - an important early Yiddish book of fables that first appeared in Verona in 1595, of which only a single copy is extant. It is one of the most profusely illustrated works of early Jewish Literature. It was printed by Abraham ben Mattitja Bat-Sheva during his years at Verona before he returned to his native Salonika after 1595. The identity of the author has been the subject of much scholarly research.

3 ABRAHAM BEN SOLOMON AKRA. (Editor). Mehrarei Nemeirim. FIRST EDITION. Title within ornamental border. ff. 18, 6, 17-56. Lacking final ff. 6 of indices (as many copies), excision to title, some staining, very slight marginal worming. Later boards, worn. 8vo. [Vinograd, Venice 877; Adams M-1039].

Venice, Daniel Zanetti: 1599. $800-1000

A collection of invaluable “Kelalei ha-Gemara” or principles of Talmudic methodology. These essays were penned by R. Emanuel Sephardi and by the distinguished Egyptian halachist R. David ibn Zimra. Specialized studies on the hermeneutic principle of “kal ve-chomer” (a fortiori) were drawn from the writings of R. Samuel Al-Valensi and R. ibn Musa.

In his introduction the printer bemoans his inability to provide page numbers of the Talmudic citations, due to the scarcity of copies of the Talmud in Italy following its confiscation and destruction by flame.


Amsterdam, Leib Sussmans: 1764. $3000-5000

Born to a distinguished Frankfurt family, R. Nathan Ha-Kohen Adler (1741-1800) achieved at a young age a sterling reputation for his scholarship, piety and character. In the Yeshiva that he founded, studied his most devoted disciple, R. Moshe Sofer, author “Chatham Sofer.” R. Nathan Adler’s leanings toward Kabbalah and his deviation from local custom, aroused controversy, forcing him ultimately to leave Frankfurt and settle in Boskowitz.

Known as Ha-Nesher Ha-Gadol, “the Great Eagle” (Adler is German for eagle), R. Nathan Adler’s impact upon German-Jewry lasted generations. For more information, see L. Jung (ed.), Guardians of Our Heritage (1958), pp.165-85.

[SEE ILLUSTRATION RIGHT]
5 ALBO, JOSEPH. Sepher Ikarim [philosophy]. Initial letters of opening word within white-on-black decorative vignettes surrounded by historiated engraved border-piece. ff. (132 of 154). Lacking title and printer’s introduction, signatures 21, 23, 36 and 37. Signature 23 and final signatures supplied in manuscript in different hands. Slight censorship. Lightly browned, marginal notes in an Italian hand. Old vellum boards, rubbed and distressed. 4to. Sold not subject to return. [Vinograd, Rimini 4; Mehlman 1191; not in Adams].

Rimini, Gershom Soncino: 1522. $1500-2500

- Albo’s Sepher Ikarim presented religious-philosophical problems in a clear form that made them accessible and comprehensible to all. For a brief examination of Albo’s philosophies and the thinkers upon whose ideas he built, see I. Zinberg, A History of Jewish Literature, Vol. III (1974), pp. 293-299.


7 ALKABETZ, SOLOMON HALEVI. Ayelet Ahavim [Kabbalistic commentary to the Song of Songs, with text]. FIRST EDITION. ff. 63, (2) (title in facsimile). Stained, first few leaves repaired affecting some text. Modern vellum. Sm. 4to. [Vinograd, Venice 429; Habermann, Adelkind 6; Adams B-1558].

Venice, Daniel Adelkind: 1552. $200-300

8 ALSHEICH, MOSES. Einei Moshe [commentary to the Book of Ruth, with text]. FIRST EDITION. Title within architectural arch. ff. 46, (1). Slight marginal stains. Recent morocco. 8vo. [Vinograd, Venice 934; Habermann, di Gara 208].

Venice, Giovanni di Gara: 1601. $500-700

- R. Moses Alsheich (d. after 1593), one of the great luminaries of Safed, merited the special appellation reserved for few: Ha-Kadosh (“The Saintly.”).


Philadelphia, Barrington & Haswell: 1841. $1000-1500

- List of Officers include Hyman Gratz officiating as Gabay, and Reader Rev. Isaac Leeser. Also includes a List of Members.

10 (AMERICAN JUDAICA). Feigenbaum, Benjamin. Di Soshialistishe Bevegung in Russland un di Dortige Yidden [“The Socialist Movement in Russia and their Jews]. FIRST EDITION. pp. 31. Lightly browned. Contemporary marbled boards, rubbed. 8vo. [Singerman no. 4987 (for a counterfeit edition see also no. 4985)].

New York, H. Wohl: 1896. $300-500

- A scarce propaganda brochure written for distribution among the Jewish workers in Russia-Poland. Singerman records only one copy in the Bund Archives.


New York, Joel Aronson: 1902. $300-500

- Moses Weinberger, Rabbi of Beth HaMidrash Anshei Ungaren, was a most colorful rabbinic personality in New York at the turn of the 20th-century. For a biographical analysis, see J. Sarna, People Walk on their Heads: Moses Weinberger’s Jews and Judaism in New York (1982); and S. Leiman, “Yeshivath Or ha-Chaim: The First Talmudical Academy in America?” in: Tradition, Vol. 25 (1990), No. 2, pp. 77-89.

Vilna, L.L. Matza: 1906. $120-180


New York, 1915. $200-300

- Exposes the Mockery of Justice in the Frank Case.

Leo Max Frank (1884-1915), a young engineer, was the only Jew to be murdered by a Lynch mob in the United States. Frank was unjustly accused of the murder of 14-year-old Mary Phagan in Atlanta, Georgia on April 27, 1913, on the most flimsy of evidence. His lawyers argued his case up to the U.S. Supreme Court, turning it into a cause celebre as there is little doubt that anti-Semitism was the determining factor. On August 16th 1915, Frank was dragged from the Atlanta jailhouse by an inflamed mob and lynched. See Ej, Vol. VII, cols. 73-74.


New York, 1923-24. $700-1000

- A publication initiated and financed by Cantor Yossele Rosenblatt. According to the biography by the Cantor’s son, Rosenblatt’s deep financial involvement in Der Yiddishe Licht resulted in personal bankruptcy. See S. Rosenblatt, Yossele Rosenblatt: The Story of His Life (1954) pp. 221-55

Contains a vast range of news items relating to Orthodox Jewish life in the 1920’s, particularly in relation to the United States. Also includes many important articles by such luminaries as R. Chaim Yechzekl Mosezon, Principal of Yeshiva Torah Vodaath and Tifereth Jerusalem; Shraga Feivel Mendelowitz, of Scranton, later the Principal of Yeshiva Torah Vodaath; Rabbi Yehuda Heshel Levenberg of New Haven; Rabbi J. E. Henkin; Rabbi Mordecai Aaron Kaplan, of Harlem, later the Rabbi of Cong. Bnei Yehudah of Borough Park; Rabbi Dr. Leo Jung; Rabbi Dr. I. Herzog, etc.


New York, General Linotyping: 1933. $200-250

- N.S. Libowitz (1862-1939), was a “gentleman-scholar” whose youthful success in the diamond business afforded him the opportunity to devote himself to writing, editing and other intellectual pursuits. Born in Poland in 1862, Libowitz emigrated to the United States in 1881. After a short spell in Palestine in 1927, he returned to America, where he died.
18 (ANGLO-AMERICAN JUDAICA). Hayne, Samuel. An Abstract of all the Statutes Made Concerning Aliens Trading in England from the first year of K. Henry the VII. Also, Of all the Laws made for Securing our Plantation Trade to our Selves, With Observations thereon, proving that the Jews (in their practical way of Trade at this time) Break them all, to the great Damage of the King in His Customs, the Merchants in their Trade, the whole Kingdom, and His Majesties Plantations in America in their Staple. Marginium on p. 11. pp.(6), 38. Small hole through title and first three leaves, expertly repaired with minor loss of text. Lightly browned. Modern boards. 8vo.

London, Walter Davis: 1685. $3000-5000

ONE OF THE EARLIEST DOCUMENTS IN THE ENGLISH LANGUAGE TO REFER TO THE COMMERCIAL ACTIVITY OF JEWS IN AMERICA.

In this pamphlet, addressed to King James II upon his accession to the throne, the author, Samuel Haynes writes that it is not his intent to achieve “a total extirpation of the Jews, or their trade (as some have aimed),” but rather to once again impose upon them Alien Duty or payment of Customs. It seems that King James’ immediate predecessor, his deceased brother, King Charles II (ruled 1660-1685), had granted several Jews Letters Patents of Denization with a clause inserted that they should pay no more Customs than the English. Haynes argues that the exemption came to an end upon the recent demise of the late King and that the Jewish merchants of Dutch extraction should once again be forced to pay Customs. This would benefit the royal purse as well as give the English merchants an edge over their Jewish competitors.

Haynes goes on to describe a Holland-America cartel, whereby the Jewish shippers of Amsterdam or Rotterdam and Barbados, New York and Jamaica collude with one another, to the detriment of the English. In his estimation, the Jewish merchants are able to under-sell the English by as much as twenty percent. The text mentions by name several Jewish merchants involved in trade between England, Holland, New York and Barbados.


[SEE ILLUSTRATION TOP LEFT]


London, n.p.: 1656 (i.e. 1664). $4000-6000

An Anti-Semite Responds to Menasseh ben Israel.

This curious little book is an example of the reactionary literature produced by English anti-Semites in order to thwart the lobbying efforts of Dutch Rabbi Menasseh ben Israel. Menasseh fervently hoped that Lord Protector Oliver Cromwell would grant the readmission of the Jews to England.

Cecil Roth sums up relations between Menasseh and the author of our pamphlet: “A scatter-brained gentleman named Arise (or Rhys) Evans, who had been imprisoned a few years before on the charge of having declared himself to be Jesus, called upon him [Menasseh] and endeavored to demonstrate through an interpreter that the Messiah to whom the Jews looked forward, and who was to put an end to their bondage, was none other than the exiled Charles Stuart - a somewhat extraordinary ascription for the Merry Monarch” (Roth, A Life of Menasseh Ben Israel: Rabbi, Printer, and Diplomat [1945], p. 254).

According to the colophon, “This Book was written Eight years ago, and...never published till Now, 1664.”

[SEE ILLUSTRATION BOTTOM LEFT]

Oxford, James Fletcher: 1738. $1500-2500

≠ Anglia Judaica, by the English clergyman D’Blossiers Tovy (1692-1745), is the first comprehensive history of the Jews of England, with especially useful information concerning the protracted negotiations between Menasseh ben Israel and Oliver Cromwell over the proposed resettlement of the Jews in England - a crucial period in Anglo-Jewish history.

According to Tovey, so great were the hopes the Jews pinned on Protector Cromwell, that a certain faction among them believed Cromwell was indeed the Messiah himself (Tovey, p. 275).


[SEE ILLUSTRATION TOP RIGHT]


London, Richard Reily: 1740. $4000-6000

≠ HANDSOMELY BOUND COPY OF THE FIRST JEWISH PRAYER BOOK PRINTED IN ENGLAND.

Isaac Nieto (1687-1773), succeeded his father David Nieto as Haham of the Spanish and Portuguese Synagogue in London. Nieto’s translations are esteemed for their superior style and his Spanish translation became the basis of all subsequent translations into English.


[SEE ILLUSTRATION MIDDLE RIGHT]


London, Thomas Baskett: 1753. $1000-1500

≠ THE JEWISH NATURALIZATION ACT OF 1753.

In the year 1609 the naturalization of any foreigner settled in England was made contingent upon their acceptance of the Sacrament. Although this act was deliberately directed against Catholics, it incidentally would later affect Jews following their Readmission in 1653. This disability was lifted by the Whig Government in the Act of 1753 to permit persons professing the Jewish religion to be naturalized by Parliament.

The Bill was, at best, of limited advantage to the Jews because practically speaking, only the very wealthy could obtain naturalization. See J. Picciotto, Sketches of Anglo-Jewish History (1956), pp. 75-86; and A. Hyamson, The Sephardim of England (1951), pp.127-8.

[SEE ILLUSTRATION BOTTOM RIGHT]


London, Thomas Baskett: 1753. $1000-1500

≠ REPEAL OF PERMISSION TO NATURALIZE JEWS.

Although the Naturalization Act was accepted unanimously by the House of Lords, it became a pawn in the upcoming general election campaign that resulted in its eventual repeal by the House of Commons. Taking full advantage of the prejudices and fears that the grant of naturalization to Jews had aroused, the Tory opposition fueled the unpopularity of the Act with a pamphlet and broadsheet campaign that warned of an England that would become overrun with Jews. The Whig government was forced by public opinion to concede and the pro-Jewish legislation was duly repealed in the same year that it was enacted.
Lot 24


London, W. Tooke: 1770. $5000-7000

In the preface, the co-translators Meyers and Alexander belittle the earlier attempt at an English translation of the Hebrew liturgy: "It is true, such a thing has been attempted under the title of Liturgia Judaica, but the manner in which it was effected plainly demonstrates, that Gamaliel Ben Pedahzur, either knew nothing of the Hebrew tongue, or that his intention was to throw a ridicule upon the whole Jewish community." The reference is to the Prayer Book published in 1738 by the apostate Abraham Mears under the pseudonym "Gamaliel Ben Pedahzur." See C. Roth, "Gamaliel Ben Pedahzur and his Prayer Book," JHSE, Miscellanies II (1935), pp. 1-8.

[SEE ILLUSTRATION ABOVE]

London, Moses b. Gershon and Partners: 1771. $1000-1500


[See Illustration Top Right]

26 (ANGLO-JUDAICA). (Liturgy). The Liturgy According to the Spanish and Portuguese Jews in Hebrew and English, As Publicly Read in the Synagogue, and Used by all their Families. Translated by A. Alexander. Title in red and black (heavily worn). On front fly, 19th-century English family inscription. ff.(2), 205 (i.e. 207), (1). Portion of f. 5 missing. Foxed. Contemporary blind-tooled calf, gilt extra, front cover, former owners' name inscribed in gold lettering. Bumped. Sm. 4to. [Roth, Magna Bibliotheca Anglo-Judaica, p. 304, no. 18].

London, Printed for and by the Translator, and sold at Sam's Coffee-House, near the Great Synagogue: 1773. $3000-5000

- Uncommon edition of the Hebrew prayer-book in England. Indicative of the Sephardic legacy of these prayers is that entitled: “Hashkabath ha-Seruphim al Kiddush Hashem” / “A Prayer for a Martyrdom” (ff. 197v.-198r.) The infamous auto-da-fe of the Inquisition was still a vivid memory for this community.

[See Illustration Middle Right]


London, Printed by the Author: 1808. $700-1000

- Benjamin Goldsmid (1755-1808), a prominent financier in the City of London during the French revolutionary wars, was an officer of the Great Synagogue and a founder of the Jews' Hospital. He was also a close friend of the sons of King George III and of Lord Nelson. However a severe fall from his financial heights resulted in Goldsmid committing suicide, hanging himself by a silk cord in his bedroom. The Coroner ruled that “the manner of his death proceeded from the infirmity of his mental faculty” (p.133). (Nonetheless, see next Lot).

The author of this biography, Levy Alexander (son of Alexander Alexander, translator of the Hebrew liturgy into English), digresses to make several unsatisfactory remarks concerning Chief Rabbi Solomon Hirschell (pp.133-134). The public quarrel between the two men, which first erupted in 1802 (the year of Hirschell’s appointment), would continue for several years. See H.A. Simons, Forty Years a Chief Rabbi: The Life and Times of Solomon Hirschell (1980), pp.80-82.

[See Illustration Bottom Right]


London, George Eyre and Andrew Strahan: 1820. $500-700

- Abraham Goldsmid (1756?-1810), and his brother Benjamin were prominent Anglo-Jewish financiers who during the Napoleonic War loaned the British Government 14 million pounds. Unfortunately, the scrip of the new loan kept falling and Abraham Goldsmid was forced into bankruptcy, finally committing suicide on September 28, 1810. (Brother Benjamin committed suicide earlier in 1808. See previous Lot). In 1829, Parliament annulled the remaining portion of the debts, whether owed to the Government or to individual citizens.

London, J. Wertheimer: 1831. $1000-1500

• Laws governing the internal administration of London’s celebrated Bevis Marks Synagogue. The first edition of the Ascamot was published in 1785, in Portuguese. The present edition is the third following an earlier edition of 1819. Two subsequent editions were issued in 1850 and 1872. See A.M. Hyamson, The Sephardim of England (1951), pp. 28-32 and 188-190.

[SEE ILLUSTRATION TOP LEFT]


London, George E. Eyre and William Spottiswoode: 1847. $600-900

• Due to aspersions cast on the validity of Jewish marriages contracted before 1st July 1837, the British Government hereby validates such marriages - provided both partners were Jewish.

31 (ANGLO-JUDAICA). An Act to provide for the Relief of Her Majesty’s Subjects professing the Jewish Religion / An Act to substitute One Oath for the Oaths of Allegiance, Supremacy, and Abjuration; and for the Relief of Her Majesty’s Subjects professing the Jewish Religion. Two fascicles. pp. 385-6, (2 integral blanks); 381-384. Disbound. Sm. folio.

London, George Edward Eyre and William Spottiswoode, 23rd July: 1858. $600-900

• It was this Act of Parliament during the reign of Queen Victoria that finally enabled Lord Lionel Rothschild to take his seat in Parliament, the first Jew to be priviliged thus.

It was necessary to substitute an alternative version of the long-standing Parliamentary oath which would omit the phrase “upon the true Faith of a Christian.” See T.M. Endelman, The Jews of Britain 1650 to 2000 (2000), p. 107.

[SEE ILLUSTRATION TOP RIGHT]

London, January 13th: 1871. $800-1200

● This historic document records the association of London's Ashkenazi synagogues (the Great Synagogue, the Portland Street Branch Synagogue, the Hambro Synagogue, the New Synagogue, the Bayswater Synagogue) to form The United Synagogue. The signatories are A. Rothschild, Lionel L. Cohen, S. Lucas, Solomon Schloss, and Assur Henry Moses.

“...In 1870, when the promoters of the United Synagogue scheme, a federation of London's largest Orthodox Ashkenazi congregations, were drafting a charter for the new institution for submission to the Charity Commissioners and attempted to insert a clause giving the Chief Rabbi sole control over all religious matters, the Home Secretary, who was responsible for presenting the Charity Commissioner's report on the proposed union to Parliament, objected, and the clause was deleted...The Chief Rabbinate remained without broad statutory support, its state-authorized power limited to licensing marriage secretaries.” See T.E. Endelman, The Jews of Britain 1656 to 2000, p.117.


Manchester, By the Author: 1897. $200-250

● Contains original poems as well as “translations from the best work of British poets...connected with Jewish life and history.” The author states his “object (is) to give Hebrew readers an insight into the purity and excellence of English poetry...and [its] grace and beauty.”


● The Dr. Herman Adler Copy, Chief Rabbi of the British Empire, with his grand book-plate.


London [Leipzig], W. Drugulin: 1907. $300-500

● Moses Gaster, Haham of the Spanish-Portuguese Community of London, writes in the Introduction: “I have arranged this little Hebrew reader in the first instance for the purpose of teaching my own little boy whose name it bears.” Finely printed.

Brünn / König-Gratz ob der Elbe, Maria Barb. Gwodobin Wittib-Anton Johann Prentz / Wentzl Johann Tibelli: 1741-43. $400-600

Roblik, a Moravian cleric who eventually forsook the priesthood, attempted to dissuade the Jews from their perceived false beliefs. He attacked Jewish doctrine rather than the Jews themselves, whom he earnestly believed would see the truth of Christian belief if only their rabbis and their Talmud would not hide the truth from their eyes. The work is hence symbolically titled “Jewish Eyeglasses,” and a conspicuously large pair of eyeglasses serves as its frontispiece.

[SEE ILLUSTRATION BOTTOM LEFT]

**41 (ANTISEMITICA).** Bauer, Elvira. Trau keinem Fuchs auf grüner Heid; und keinem Jüd bei seinem Eid! Ein Bilderbuch für Gross und Klein [“Trust No Fox in the Green Grass, nor a Jew at his Oath! A Picture Book for Young and Old.”]. * With a typed English translation of the text. German calligraphic text in red and black facing grotesque color plates. ff.(22). Original color pictorial boards, light wear. Rectangular 4to.

Nürnberg, Stürmer-Verlag: 1936. $2000-2500

A slick production illustrated with imagery of negative Jewish stereotypes, designed to poison young minds and inculcate children with extreme Nazi values.

[SEE ILLUSTRATION TOP LEFT]


New York, v.d. $400-600

Rudolf Glanz in his “The Jew in Early American Wit and Graphic Humor” (1973), restricted his study to “highbrow” publications such as Life and Puck, neglecting a vast underclass of literature such as the Jewish joke-books offered in the present Lot.

[SEE ILLUSTRATION MIDDLE LEFT]


France, Germany, Holland, USA, v.p.: Late 19th-Early 20th century. $1000-1500

This pernicious material promotes the negative stereotype of the Jew as a scheming, pecuniary arriviste.

**44 (AUSTRIA).** Feyerliche Dankrede Eines hebräischen Grossrabbiners oder Chachom bey Gelegenheit der höchsterfreulichen Krönung Eines Römischen Königs...Prinzen Josephs von Oesterreich, des Sohnes Franzens und Theresiens...Zu seinen Brüdern in einer ansehnlichen Synagoge gesprochen, und nachmal durch Fleiss eines unter Chachoms Ben-Issatai Israel in das gangbare Deutsche übersetzt [“Festive talk of Chief Rabbi or Chacham Ben-Issatai Israel on the occasion of the crowning of Holy Roman Emperor, Prince Joseph of Austria, son of Francis and Theresa...delivered to his brethren in a synagogue, afterward translated into German.”]. German with smattering of Hebrew. pp. 40. (Misbound but complete.) Browned and stained. Modern half-calf marbled boards. 4to. [Freimann, p. 154].

Augsburg, n.p. (“Printed at the expense of the Synagogue”): (1764). $800-1000

The numerous allusions to the messiahship of Jesus of Nazareth [“Jeschua Hanozri”] (e.g. on p.21) leads to the logical conclusion that our work is spurious in nature. Either “Chacham Ben-Issatai Israel” never existed, or if he did, he was nothing more than a conversionist preacher.

Constantinople, Nissim de Castro: 1850. $500-700

- The title specifies that the manual is "for the use of the schools of the Jews." Indeed it was issued with the approval of the three rabbis of Constantinople: Raphael Shabthai ibn Yakar, Jacob Becher David, and Chaim Moses Fresco.


Venice, Daniel Bomberg: 1547. $600-900

- Isaac Arama (c.1420-1494), rabbi of Calatayud, Spain, is known as "the preacher's preacher." In his introduction, Arama breaks his sermons down into two components, which he terms "derishah" (investigation) and "perishah" (exposition). In the first part, the preacher investigates a philosophical idea in light of his chosen texts, biblical and rabbinical. This phase completed, the preacher then assumes the role of an exegete, elucidating the text - and context - of the portion at hand. The title, "Binding of Isaac," refers to the successful binding and connecting of the two types of homiletics, "derishah" and "perishah." The book is divided into 105 "gates." See I. Bettan, Studies in Jewish Preaching (1939), pp. 130, 143-144; EJ, Vol. III, cols. 256-259.


Venice, Cornelio Adelkind for Marco Antonio Giustiniani: 1546. $500-700

- Rabbenu Bachaye (13th century) was a disciple of R. Solomon ibn Adret (Rashba) of Barcelona. Unfortunately, scant details of his biography are known. Bachaye's work is heavily influenced by the teachings of the Kabbalah. The Kad ha-Kemach, arranged alphabetically, is a virtual encyclopedia of ethics. See EJ, Vol. IV, cols. 104-5.


Homburg, Aaron of Dessau: 1742. $2000-2500

- R. Mordechai Banet (1753-1829) of Nikolsburg, was the "Oberlandesrabbiner" (Chief Rabbi) of Moravia and colleague of Rabbis Akiva Eger and Moshe Sofer. He authored a number of scholarly works including responsa Har Ha-Mor and Parashath Mordechai. Banet was held in the highest esteem by the Chatham Sofer who called him a "Gaon Olam" and "Gadol Ha-Dor" in his eulogy. See JE, Vol. III, pp. 14-15; EJ, Vol. IV, cols. 159-160; N.Z. Friedmann, Otzar Harabanim, M-13753.

Furth, Isaac ben David Tzerendorf: 1790. $200-250

R. Noah Chaim Tzvi Berlin (1734-1802), Rabbi of Altona-Hamburg-Wandsbeck was one of the most prominent Talmudists of his era, succeeding R. Jonathan Eybuschuetz and R. Raphael Hamburger in this important center of scholarship. He was the author of several other important halachic works, including: Atzei Almogim, and Ma’ayan ha-Chochmah. Wolf Heidenheim was his most outstanding disciple.


Two works in one. Blind-tooled vellum. 12mo. $500-700

Antoni Hulsi (1615-1685) was a Dutch Hebraist. His lexicon was intended as an appendix to Leusden’s Compendium Biblicum. See EJ, Vol. VIII, col. 38.


Two works in on vol. Lightly browned. Vellum, historiated rolls. 8vo. $800-1200

[SEE ILLUSTRATION TOP LEFT]

52 **(BIBLE. Polyglot. PSALMS).** Psalterium in Quatuor Linguas Hebraea Graeca Chaldaea Latina. Text printed in four columns across double-page. Hebrew, Greek, Amharic (Ethiopian- not Chaldee) and Latin. Edited by Johann Potken, with the assistance of Johann Soter. Title within elaborate woodcut arabesque and floral border. ff. 142 (of 144). First and final leaves reinforced. Waterstains. Contemporary blind-tooled calf, rubbed and rebacked. 4to. [Vinograd, Cologne 1; Darlow & Moule 1413; Adams B-1371; D.S. Berkowitz, In Remembrance of Creation (1968), no. 175].

Cologne, n.p.: 1518. $4000-6000

* The first Hebrew book printed in Cologne. The first biblical polyglot with an Ethiopic translation.

The title of this work is misleading; “Chaldaea” not being Aramaic but Ethiopic. The editor, Johann Potken learned Ethiopic from Abyssinian monks in Rome and edited the first Ethiopic Psalter printed in 1513. The present edition is the first appearance of the Ethiopic version in a polyglot edition.

[SEE ILLUSTRATION BOTTOM LEFT]
Lot 53

53 (BIBLE. Hebrew. PENTATEUCH) Chamishah Chumashei Torah. With Targum Onkelos and commentaries of Rash"i, Ramb"a'n (entitled Nachmeini in this edition) and ibn Ezra. ff. 334 (of 356 of Pentateuch text. Lacking Haphtoroth and Megiloth, ff. 1-11, 13, 15, 22, 260, 262-3, 268, 313b, 316a in facsimile). Slight worming. ff. 12, 14, 16, 314 and many other leaves expertly repaired, silked and/or partially in facsimile. Scattered marginalia and text in manuscript on blank side of 313b and 316a. Modern gilt morocco within fitted box. Folio. [Yaari, Const. 95; Mehlman 41; Steinschneider 41 "summae raritatis"].

Constantinople, Nahmias Brothers: 1522. $8000-10,000

EXTREMELY RARE. The copies in JNUL, JTSLA and the Mehlman copy are all incomplete.

On the text of Rash"i in this edition, see I. Sonne, “Le-Bikoreth Ha-Text Shel Peirush Rashi Al Ha-Torah,” in HUCA, Vol. XV, p. 46. Sonne states that this edition follows the Sephardic (Spanish-Portuguese) redaction of Rashi's commentary which contains additional midrashic and explanatory material as compared to the German-French and Italian redactions.

The printers, the Nahmias Brothers, were exiles from Spain who established their press in 1505. Theirs was the first printing-press beyond Europe's borders.

[SEE ILLUSTRATION ABOVE]
54 (BIBLE. Hebrew). Chamisha Chumshei Torah[-end]. With Nikud and Cantillation points. Four parts in one volume. Divisional titles. Opening word of each Book within decorative woodcut border. A Fine Wide Margined Copy. ff. 526, (of 528, title and f. 2 provided in facsimile). Few light stains in places, scattered numerical marginalia on a few leaves, first two divisional titles rebacked, previous owner’s stamp in a few places. Modern elegant blind-ruled and tooled chestnut morocco, spine in compartments with gilt title and date, housed in slipcase. Thick 4to. [Vinograd, Venice 100 & 149; Haberman, Bomberg 95 & 149; Darlow & Moule 5086].

Venice, Daniel Bomberg: 1528 & 1533. $10,000-15,000

A FINE WIDE-MARGINED COPY OF AN EXCEPTIONALLY RARE EDITION.

The title-page states the year of publication as 1533, whilst the colophon bears the year 1528. The consensus of bibliographers conclude that all known copies of the 1533 Bible contain Parts III-IV from the 1525-8 edition. Seemingly the setting of the 1533 edition was aborted and was completed utilizing the portions remaining from the 1525-28 printing. According to C. D. Ginsberg, the date 1528 on the colophon is a misprint; “the letter [chet] (=8) being substituted by error for [hei] (=5).” Darlow & Moule 5086.

[SEE ILLUSTRATION ABOVE]
Lot 55

55 (BIBLE. Hebrew. PSALMS). Sepher Tehilim. With the “Shimush Tehillim” guide for utilizing the chapters of Tehillim for various purposes. FIRST EDITION of Shimush Tehillim with the text. ff. 112. Slight stain on a few leaves, small portion of title expertly repaired in facsimile. 18th-century green gilt-tooled calf within fitted box. 24mo. [Vinograd, Sabbioneta 38; Mehlman 71; St. Cat. Bodl. no. 143 and 4066; Yaari, Mechkarei Sepher P. 362, Foa no.18 (Schocken copy)].

Sabbioneta, Tobias Foa: 1555. $12,000-18,000

* A MINIATURE TEHILLIM OF THE UTMOST RARITY. A COMPLETE COPY.

Only other complete copies are in the Laurentian Library, Florence and the Valmadonna Library in London.

The JNUL - Mehlman copy is incomplete lacking the title, colophon leaf and another leaf. The Schocken copy, as described by Yaari, is also incomplete, containing only 89 leaves and apparently lacking final 23 leaves of Shimush Tehillim. According to Steinschneider (no. 4066), this Tehillim contains the first edition of the Shimush Tehillim published together with the text.

[SEE ILLUSTRATION ABOVE]
Lot 56


Basle, J. Bebel for Michael Isingrin and Henri Petri: 1534-1535. **$4000-6000**


Lot 57

**57 (BIBLE. Hebrew. PENTATEUCH).** Chamishah Chumshai Torah [-end]. With Nikud (vowel points). Three divisional title pages. Printer’s device on title. Title of Kethuvim surrounded by both human and chimerical figures. Initial words within woodcut historiation. Printed in double columns. ff. 369, (1), 124. Slight staining, tile mounted, corner of one leaf repaired. Later calf, front cover detached. 4to. [Vinograd, Geneva 11; Darlow & Moule 5118].

Geneva, Capa Elon (i.e. P. de la Rouvière): 1618. **$600-900**

Lot 58

**58 (BIBLE. Hebrew).** The Sixth Biblia Rabbinica. With Targum and major classical commentaries. Revised by J. Buxtorf. Two volumes. Divisional titles within architectural arches. I: ff. (6), 441, (8). Lacking Haphtaroth. First title laid down with some marginal repair, first few leaves slightly wormed and frayed; II: (1), 442-946, 67. First title rebound with some marginal repair; some staining; some leaves remargined, previous owners’ stamps and signatures in various Ashkenazic scripts on flyleaves and final leaf, including Yehuda Asher ben Menachem Monish Ginzborg of Salant. Later calf, rubbed and chipped. [Vinograd, Basle 248; Prijs, Basle 219; Darlow & Moule 5120].


Lot 59


Amsterdam, Henri Wetstein: 1693-1696. **$1000-1500**

The Swiss Bible scholar, theologian and encyclopedist Jean LeClerc [Johannes Clericus] (1657-1736) was one of the radicals of his age, engaging in early Bible criticism. The printer Wetstein taught philosophy and Hebrew at the Armenian College in Amsterdam, replacing the modernist LeClerc.

While the chronologies in our volume are LeClerc’s original contribution, the maps would have been drawn after unnamed cartographers. The three maps included in the volume are:

I. The geographical dispersion following the Tower of Babel. II. The 42 encampments of the Israelites in the Sinai Desert. III. The division of the Holy Land among the ten Canaanite Nations. (The latter two maps have a few Hebrew designations in addition to the Latin designations).
60 (BIBLE. Hebrew. PENTATEUCH AND HAPHTAROTH). Tikun Sopherim - Quinque Libri Mosis. Six volumes. Each of the six volumes with exquisite rococo engraved historiated title by Bernard Picart, each title printed on vellum. First volume with two vellum Hebrew historiated titles and further letterpress title in Spanish and Hebrew. Titles depicting putti supporting an open Torah Scroll and coronet above with vignettes below depicting Biblical episodes from the lives of Samuel, Moses and David. Final volume with title within engraved cartouche by Picart. Hebrew poems dedicated to various notables in beginning of Volume I. * Bound With: Solomon de Olivera’s Calendario including all three folding tables at end of Volume VI. (1726). Marbled endpapers. Contemporary handsome uniform gilt-ruled red calf. Spine in compartments, gilt. Touch rubbed, extreme edge of spines expertly repaired. 8vo. [Vinograd, Amsterdam 1292; Kayserling 80-1; not in Darlow & Moule].

Amsterdam, for Samuel Rodrigues Mendes, Moses Sarfati and David Gomes da Silva: 1726. $3000-5000

• A DE-LUXE EDITION, PARTIALLY PRINTED ON VELLUM IN A FINE CONTEMPORARY BINDING.


This was the only Hebrew book for which Picart prepared engravings. He was of course intimately familiar with the Jewish Community in Amsterdam due to his monumental Ceremonies, Moeurs, et Costumes Religieuses de tous les Peuples du Monde (see Lot 303). The cartouches on the opening title allude to the names of the three sponsors of the edition.

[SEE ILLUSTRATION TOP RIGHT]


• “RANKS AMONG THE MOST BEAUTIFUL HEBREW BOOKS EVER PRINTED” (A.J. Karp).

The most ambitious undertaking of the Soncino Gesellschaft der Freunde des juedischen Buches, an organization of Jewish bibliophiles in Germany. This Bible was printed with a new typeface designed by Marcus Behmer and styled on the Prague Hagadah of Gershom Kohen. The intended completion of the entire Bible was aborted due to the rise of Nazism. According to A.J. Karp, the verse in Deuteronomy 33:29, “Your enemies shall dwindle away before you, and you shall tread upon their high places,” was printed in red, an anomaly, in silent but eloquent protest against the rise of Nazism.


[SEE ILLUSTRATION BOTTOM RIGHT]

Berlin, Erich Reiss: 1921-25. $600-900


London, Maggs Bros: 1929. $1000-1500

** De-Luxe Edition. One of 30 copies on hand-made paper.


London, Harrison and Sons: 1901. $300-500

- Extraordinarily multi-talented, Gaster is exceptional for his painstaking, meticulous scholarship most of which deriving from his magnificent personal library.


$200-300


Four auction catalogues of important book-collections, bound in one volume. Later boards. Lg. 4to. 

$500-700


Hamburg [Altona], S. and Y. Bonn: 1826. $600-900

- Catalogue of the celebrated Oppenheim Collection of Prague. It was purchased by the Bodleian Library of Oxford in 1829, where ever since it has remained singularly celebrated. See S. Brisman, A History and Guide to Judaic Bibliography (1977) pp. 38-44.


Hamburg, J. J. Halberstadt: 1848. $500-700

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


Padua, F. Sacchetto: 1881. $200-300

Amsterdam, F. Muller: 1868. $400-600

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


Munich, A. Hauber: 1888. $400-600

Merzbacher was Rabinovicz’s patron and built this impressive library (156 manuscripts and 4332 books including 45 incunables) essentially for the use of Rabinovicz to aid in research toward preparation of Rabinovicz’s magnum opus, Dikdukei Sophrim.


Berlin, T. Itzkowsky: 1889. $400-600

Catalogue of the celebrated Straschun Collection in Vilna. Straschun (1817-85) was a significant figure of the Haskalah in Vilna - in the Orthodox mold. His library of rabbinical and other works, often spoken of as the largest library of Jewish learning in the world and which he donated to the community, became an important landmark in Vilna. Following the war, a surviving portion was transferred to the YIVO Institute in New York as well as to Heichal Shlomo in Jerusalem (since dispersed).


St. Petersburg, Behrman and Rabinowitz: 1893-1918. $800-1000

Wiener’s bibliography is one of the most detailed published in the late 19th-20th century. It contains references to other works and lists all the approbations (haskamoth) for each work. Originally published as six separate fascicles over a period of 25 years, they were later bound with an additional general title page. Two further fascicles were published later, the final one after Wiener’s death edited by J. Bender.


Vienna, Gilhofer & Ranschburg: 1911-14. $500-700

Salo Cohn formed this collection from the former libraries of Solomon Joachim Halberstam (one of the founders of the Mekitze Nirdamim Society) and Nachum Be’er Friedmann of Sadigor. These collections were housed as part of the Viennese Israelitische Kultusgemeinde Bibliothek- of which Wachstein was director. Under his leadership the library grew to become one of the richest Judaica collections throughout Europe. It was destroyed following the Nazi Anschluss in 1938.


- According to Alexander Marx's review (Kiryath Sepher Vol. II, pp. 157-59), this was published in a very limited edition. This important collection was sold at auction on June 3rd, 1925 at the Walpole Galleries in New York.


- Important articles by noted scholars, historians and bibliographers in the premier German journal concerning the scholarship of the Hebrew book.


Berlin, 1925-30. $300-400


Amsterdam, Yshak de Cordova: 1723 and 1724. $3000-5000

[SEE ILLUSTRATION TOP LEFT]


Cambridge, University Press: 1900. $300-400

81 (CEREMONIES). Tyrnau, Isaac. Minhagim. According to the custom of Poland, Lithuania, Bohemia, Moravia and Germany. With ethical and life-cycle advice. ff. 48. Slight worming, lower right hand corner of final leaves frayed affecting part of one letter on penultimate leaf. Recent calf-backed boards. 8vo. [Vinograd, Nowydwor 21].

Nowydwor, Johann Anthon Kruger: 1784. $500-700

[SEE ILLUSTRATION LEFT]

Zolkiew, Mordechai Rubinstein: 1799. $12,000-15,000

The second edition of the fundamental exposition of Chabad Chassidism - containing the first appearance of the third section of the Tanya, Igereth ha-Teshuvah (Epistle of Repentance). This edition differs so radically from the revised version printed subsequently in Shklov in 1806, that Chassidim refer to our Zolkiew version as the “first draft” or “Igereth ha-Teshuvah Mahadura Kama.”

[SEE ILLUSTRATION ABOVE]
Lot 83

83 (CHASSIDISM). Masecheth Berachoth [Talmudic Tractate]. Two divisional titles (Rav Alfas and Mishnayoth Seder Zera’im). Brimming on every page with rabbinic marginalia, Ashkenazic cursive in faded sepia ink. ff. (2), 2-137; 64; 58, 61-62, 61-70. (Mispaginated but complete.) Contemporary mottled calf. Folio. [Vinograd, Slavuta 139; Rabbinowicz, Ma’amor al Hadpasath ha-Talmud, pp. 131-2].

Slavuta, Moshe Shapiro: 1817-1818. **$2000-2500**

• The book bears the Haskamoth (endorsements) of Chassidic luminaries Shneur Zalman of Liadi, Abraham Joshua Heschel of Apta (Opatow), Israel ben Levi Isaac of Pikov, Mordecai ben Pinchas of Koretz (Korzec); as well as the Lithuanian Rabbis Chaim Hakohen of Pinsk, and Samuel of Karlin and Antopol.

[SEE ILLUSTRATION TOP LEFT]

Lot 84

84 (CHASSIDISM). Safrin, Alexander Sender Of Komarno. Zichron Devarim [Chassidic and homiletic discourses with halachic novellae]. FIRST EDITION. ff. 1, 42. Slight marginal repair, lightly browned. 4to.

(Lemberg), J. M. Stand: 1871. **$300-500**

• The author (1770-1818) was the son of R. Yitzchak Isaac of Zydachow. He served as Rabbi of Zydachow and was later appointed as Rabbi of Komarno. He died in Uhely, Hungary aged 48. R. Moshe Teitelbaum, author of Yismach Moshe is buried next to the author. His son, the Chassidic Rebbe R. Isaac of Komarno, states in the introduction that the Chozeh of Lublin told his uncle R. Tzvi Hirsch of Zydachow that the author was one of the 36 hidden Tzadikim of the generation. Although the author’s father and other members of this dynasty originally bore the family name Eichenstein, it was subsequently changed to Safrin. See Encyclopedia LeChassiduth (1980) p. 342 and T.Z. Rabinowicz, The Encyclopedia of Hasidism (1996) p. 423.

[SEE ILLUSTRATION TOP RIGHT FACING PAGE]

Lot 85


Jerusalem, Ha-Ma’arav: 1932-3. **$300-500**

• The Rebbe of Munkatch, R. Chaim Elazar Shapira (author of halachic responsa "Minchath Elazar") [1872-1937] was known for his outspoken views. Our pamphlet is especially critical of the “Agudists” (members of the Agudath Israel party). On pp. 13-15, the pamphleteer derides those who would ascribe Messianic significance to the Balfour Declaration (referred to in pun as “Ba’al Pe’or,” name of an idolatrous cult in Biblical times). On p. 15, the Rebbe of Lubavitch is hailed as being at the forefront of the Chassidic Rebbes opposed to the Zionist project. See EJ, Vol. XIV, col. 1296.

86 (CHASSIDISM). Israel Ben Shabthai Of Kozhnitz. Or Yisrael [exposition to the mystical "Tikunei ha-Zohar"]. FIRST EDITION. Additional title within typographic border. THE RABBI NACHUM DOV-BER FRIEDMAN OF SADIGURA COPY with his alternating stamps on both titles. ff. 3, 57. Some staining, light wear. Modern boards. 4to. [Vinograd, Czernowitz 201].

Czernowitz, J. Echardt: 1862. **$600-900**

• The R. Nachum Dov-Ber Friedman of Sadigura Copy. The “Maggid of Kozhnitz” (1733-1814), was one of the original disseminators of the thoughts of the Ba’al Shem Tov in Congress Poland. See Y. Alfasi, Ha-Chassiduth (1977), p.101.
87 (CHASSIDISM). Shneur Zalman Of Liadi. Hilchoth Nidah...  
Shneur Schechitah [commentary to portions of Shulchan Aruch,  
Yoreh De‘ah] with responsa. FIRST EDITION. On title, signature of  
former owner “Shneur Zalman ben Yerucham Slavkin”. ff. (1), 48,  
54 (lacking f. 54), (16). Damaged. Some worming. Calf, cracked. 4to. 
[Vinograd, Kopyst 44. See Y. Mondschein, Siphrei ha-Halacha shel Admo’r  
ha-Zaken (1984), pp. 26-27].

Kopyst, Israel Jaffe: 1814. **$300-500**

88 (CHASSIDISM). Pinchos Of Dinovitz, Sipheri Tzadikim [Chassidic  
discourses]. FIRST EDITION. (4), 74. L. lightly browned, marginal repair on  
title. Modern boards. 4to. [Vinograd, Lemberg 1978].

Lemberg, Sperling and Luria: 1863. **$300-500**  
* JNUL copy is incomplete. The author / compiler was especially close to R. Abraham Joshua Heschel of Apta who  
is quoted extensively. An important collection of Chassidic insights - see index of 58 authorities quoted at the beginning  
of the book following the list of subscribers.

89 (CHILDREN). Koidanover, Shalom Shachna. Eim HaYeled  
VeChinuch LeKatan [primer]. Single uncut and unfolded printed  
leaf, containing title, introduction and six pages. Marginal repair.  
[Vinograd, Fuerth 109].

Fuerth, B. Shneor: 1728. **$700-1000**

* A printing curiosity.  
“Parents who teach their children by way of this method will  
cover material in a much shorter time than through traditional  
instruction - even by a capable Melamed.”

[SEE ILLUSTRATION BOTTOM RIGHT]

90 (COOK-BOOK). Fanny Levanda (Lewando). Vegetarish-Dietisher  
Original pictorial wrappers, chipped. 8vo.

Vilna, 1938. **$100-150**  
* A Yiddish language vegetarian-dietetic cookbook with an  
article on the medical benefits of such cuisine. The author was  
the owner of a vegetarian restaurant in Vilna and she includes  
in her book testimonials from her customers, including Marc  
Chagall and Itzik Manger.

91 CORDOVERO, MOSES. Tomer Devorah. With additional section  
“Geon Yisrael” letter by R. Israel Salanter in support of the study of  
Mussar. FIRST EDITION with additional material by R. Israel Salanter.  
pp. 52. Modern boards. 8vo. [Vinograd, Koenigsberg 216].

Koenigsberg, (A. Rosbach): 1858. **$500-700**

* Despite Kabbalistic underpinnings, this became a widely  
consulted ethical work, the study of which was recommended  
by R. Israel Salanter the founder of the Mussar movement,  
whose famous letter on the importance of Mussar is published  
here for the first time. The epistle was later republished many  
times under the title “Igereth Ha-Mussar.” The publisher  
states that he is a disciple of R. Israel Salanter and that this  
represents the first publication of any of his writings.

Moshe Cordovero here laid the foundations for Kabbalistic  
ethical literature which proliferated in the 16th-18th centuries.  
Kabbalistic moralists were greatly influenced by Cordovero’s  
“Palm Tree of Deborah.” Each chapter of this short treatise  
provides instruction how to spiritually identify with each of the  
Ten Sefirot.

Livorno, E.M. Ottolenghi: 1832. $600-900

- Anatomical plates relating to slaughter, inspecting and poring. This copy with additional plates unrecorded by bibliographers. Roest (p. 280) records only five plates; Friedberg (Z-46) only seven.

[SEE ILLUSTRATION ABOVE]


St. Petersburg, Kaiserlichen Akademie: 1865. $300-500

[SEE ILLUSTRATION LEFT]


New York - Jaffa, 1913. $500-700

- The forerunner of Koheleth America. A singular work of exceptional significance to the understanding of the development of the Hebrew book in America. In addition to bibliographical information, Deinard offers his opinion on the quality (or not) of many of the books and their authors.

Part I was printed in New York however Part II was produced in Jaffa due to difficulties Deinard had with the American typesetters whom Deinard felt to be wanting. In his introduction to Koheleth America, Deinard states that the Turks burnt almost the entire print-run and only twenty seven copies survived.

[SEE ILLUSTRATION FACING PAGE TOP]

Jerusalem, Goldberg: 1948-49. $200-300

* The colophon reads “Issued upon the 50th anniversary of the publication of J’Accuse by Zola. Typeset in Jerusalem during days of duress and siege. Finalized in July, 1949.”

96 (ELIJAH BEN SOLOMON ZALMAN. Gaon of Vilna). Tosephta Zeraim. With commentary of Jonah ben Gerson and the Gaon of Vilna. FIRST EDITION. ff. 122. Slight marginal worming and staining, stamps of previous owners on title. Later boards. 8vo. [Vinograd, Vilna 8; Dienstag, Gr’a100; Vinograd, Gr’a 279].

Vilna, Josephat Mirsky: 1799. $600-800

* R. Jonah ben Gerson was a Dayan in Vilna. Saul Lieberman in his Tosefta Kipshuta made use of this work and states that there is no question that most of the corrections are from “the school of the Gr’a” (Vol. I, introduction p.16).


Lemberg, Aaron Segal: 1799. $600-800

* Published by the Vilna Gaon’s son-in-law R. Moshe ben Yehudah of Pinsk, who included additional material of his own.

98 (ELIJAH BEN SOLOMON ZALMAN. Gaon of Vilna). Torath Kohanim with commentaries of Rashi, Adereth Eliahu by the Gaon and Chassid...R Eliahu of Vilna and Mitzvoth Ha-Shem. FIRST EDITION of commentary with the text of Torath Kohanim and of the expanded explanatory notes in parenthesis. Sections printed on green paper. ff. 8,106. Some worming and repairs, hole in middle of final introductory leaf affectig some text. Modern calf-backed boards. 4to. [Vinograd, Kopyst 85; Dienstag, Gr’a 5; Vinograd, Gr’a 20].

Kopyst, Yehudah Jaffe: 1818. $600-800

* Although the Adereth Eliahu was first published as part of the Chamisha Chumshei Torah published in Dubrovna, 1804, the commentary on Vayikra is especially important as a commentary on the Sifra or Torath Kohanim. Due to the Vilna Gaon’s brevity, the editor of this edition added explanations in parenthesis within the text of the Adereth Eliahu.

Although the editor is not identified on the title or in any of the approbations his name can in fact be found on the final line of the Introduction, whose initial letters spell out the name: Yehuda Leib ben Yaakov Lipschitz. R. Chaim Volozhiner writes in his approbation: “For a person of your stature, my approval is superfluous...it is well known that that you seek only the truth.” R. Chaim calls him “She’er besari” (my relative) and “Ahuvi rav rachimai” (my beloved dear and intimate friend), indicating that Yehuda Leib was closely connected to the Gaon’s circle of intimates.

[SEE ILLUSTRATION BOTTOM RIGHT]
99 (ELIJAH BEN SOLOMON ZALMAN. Gaon of Vilna). Tikunei HaZohar, with: Tikunim from Zohar Chadash (Traditionally ascribed to R. Shimon b’r Yochai). With commentary Biur HaGr”a by the Vilna Gaon. FIRST EDITION OF COMMENTARY. Two titles. ff (5), 172, 52. Contemporary calf-backed boards, rubbed. 4to. [Vinograd, Gr”a 724].

Vilna, Fuenn and Rosencrantz: 1867. $600-800

- A classic Kabbalistic text, the Tikunei Hazohar is divided into seventy chapters, or “Tikunim” (plus an additional eleven Tikunim from a different manuscript). Each Tikun expounds upon an interpretation of the word “Bereishith,” conforming to the “Seventy Aspects of the Torah.” The expositions in the book digress widely, and often focus upon matters not included in the main body of the Zohar: - esoterica of the vowel point and accents, wisdom underlying prayer and Halachah, etc.

This Vilna edition was published by the philanthropist Shmarya Zuckerman (the Gaon was his wife’s great-grandfather) who collected and published many of the Gaon’s writings. It is particularly noteworthy as it was published from the Gaon’s autograph manuscript as opposed to notes recorded by students. The introduction records the comment by R. Abraham, the son of the Gr”a, noting that his father wrote thirty works on the Zohar and he would not be ashamed to recite them to R. Shimon B’y Yochai himself!

It is a custom among many communities to study portions of this work daily, especially during the month of Elul through Yom Kippur. See the forty day calendar at the end of the introduction.

[SEE ILLUSTRATION TOP LEFT]


Altona, By the Author: 1739. $1800-2200

- In his very revealing prologue, Jacob Emden writes that at the time of his birth, his parents were in a state of utter consternation due to the extreme melancholy afflicting his father the “Chacham Tzvi,” which his doctors feared would prove fatal. Eventually, the father recovered from his illness, but, says Emden, he suspects that the melancholy that hung over the entire household caused permanent damage to his own psychological well-being, resulting in a state of chronic depression.

[SEE ILLUSTRATION BOTTOM LEFT]


Jerusalem, Macmillan: 1972. $200-300
London, Wertheim, Macintosh, and Hunt: 1862. $1000-1500

- Henry Stern, a Jewish convert to Christianity, was a Protestant missionary who attempted to convert the Ethiopian Jews (referred to by their Christian countrymen as “Falashas”). His efforts were unsuccessful, the Falashas telling him: “Every Jew and Jewess will resist, even to death, the faintest attempt at coercion” (p. 205). Nevertheless, in the attempt, Stern uncovered much of the history and practices of this far-flung tribe: “Under their own kings and queens, called Gideon and Judith, they maintained till the beginning of the 17th century a chequered and independent existence” (p. 186). The author goes on to describe the local Jews’ adherence to Biblical Judaism. Stern found that “in physiognomy, most of the Falashas bear striking traces of their Semitic origin; there were some whose Jewish features no one could have mistaken, who had ever seen the descendants of Abraham either in London or Berlin” (p. 197).

One notes that in 1864 Rabbi Ezriel Hildesheimer appealed to leaders of world Jewry to rescue the remnants of the Abyssinian Jewish community from the clutches of the English missionaries, then making a concerted effort to convert them to Christianity. See Hildesheimer’s letter to S. J. Rapaport, Chief Rabbi of Prague, in: Igroth Rabbi Ezriel Hildesheimer / Rabbiner Ezriel Hildesheimer Briefe (1965), Hebrew section, pp. 32-3.

[SEE ILLUSTRATION TOP RIGHT]

103 (FABLES). BERECHIAH BEN NATRONAI HA-NAKDAN [i.e. Benedictus le Puncteuri(?)]. Mishlei Shu’alim [“Fox Fables”: Hebrew version of Aesop’s Fables]. Translated from Hebrew into Latin by Melchior Hanel. With engraved frontispiece of the Animal Kingdom, signed “Jo. Ch. Smischek f[e]cit.” Title in red and black. Latin and Hebrew on facing pages. Hebrew in square characters typical of Prague, provided with nikud. pp.(18), 436 (mispaginated but complete). Lightly browned, otherwise a clean copy. Contemporary vellum incorporating 16th-century manuscript music score, rubbed, later endpapers. 12mo. [Vinograd, Prague 443].
Prague, Typographia Universitatis: 1661. $800-1200

- Berechiah (end 12th-13th century) at different times lived in Normandy and England. His appellation “Ha-Nakdan” (“The Punctuator”) derives from the fact that he earned his living by punctuating Hebrew manuscripts. Berechiah’s most celebrated work is Mishlei Shu’alim (Fox Fables), in which he made use of the French fable collection Ysopet by Marie de France (c. 1170) and the lost Latin translation of Aesop, Romulus. This European Aesopian tradition was married to the Biblical and Talmudic tradition, with the result that the animals converse in a Biblical Hebrew interspersed with Talmudic quotations. M. Hadas produced an English translation of Mishlei Shu’alim, Fables of a Jewish Aesop (1967). See EJ, Vol. IV, cols. 596-97.

[SEE ILLUSTRATION MIDDLE RIGHT]


- This sumptuous volume presents in timeline fashion the financial history of the English branch of the renowned banking family. Also includes a Family Tree. Rare to appear at auction.

[SEE ILLUSTRATION BOTTOM RIGHT]

Lisbon, Rolland: 1778. **$200-300**

- Though the Portuguese Inquisition was officially terminated in 1773, prejudices die slowly. This brief history of the Jews draws almost exclusively upon the Bible, Apocrypha and Josephus, contending that the Jews ceased to exist with the advent of Jesus, at which time they were supplanted by “verdadeiros Israelitas” (the true Israelites), i.e. the Christians (p.385).


Aix, Vitalis: 1855. **$1000-1500**

- A Vestige of Comtadin Jewry.

By the middle of the eighteenth century, the town of Aix had become the cultural center in which the former traditions of the Comtat Venaisin communities were preserved. It was mostly through the efforts of the Crémieux and Milhaud families that this sacred patrimony was kept alive. (French composer Darius Milhaud was a descendant of the latter family.)

This prayer-book was based on Elijah Crémieux’s Seder ha-Tamid of a century earlier. “It was more a labor of patriotism than piety, for within a generation it is doubtful whether there was any synagogue at which services according to that time-honored tradition were still regularly held” See C.Roth, “The Liturgy of Avignon and the Comtat Venaisin,” in Journal of Jewish Bibliography VII [1939], p.104, see also EJ, Vol. II, cols. 475-6.

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

[SEE ILLUSTRATION LEFT]

107 (**FRENCH JUDAICA**). Eleven issues of Yechouroun. A monthly bulletin of the Orthodox Jewish Youth Movement of France: No. 1 (Dec. 1944); No. 2 (January 1945); No. 3 (Feb. 1945); No. 4 (March 1945); No. 5 (April-May 1945); No. 8 (Nov. 1945); No. 9 (Dec 1945); No. 11 (February 1946); No. 12 (March-April 1946); No. 13 (May 1946); No. 15 (Aug.-Sept. 1946). * With: Five issues of Yechouroun bi-weekly correspondence course, under the direction of Benno Gross, Strasbourg (19 October-14 December 1946). * And: Three issues of Yechouroun Interior Bulletin: Year 1, No. 2 (supplement to bi-weekly course no. 31 of 28-6-46); Year 1, No. 3 (31 July, 1946); Year 1, no. 4 (supplement to bi-weekly course No. 1 of 19-10-46).

(1944-46). **$800-1200**

- The youth movement Yechouroun was founded in 1926 by members of the Orthodox community of Strasbourg under the direction of Rabbi Robert Brunschwig. The ideology of the movement was essentially that of Hirschian Torah im Derech Eretz. (Jeschurun had been the name of Rav Hirsch’s German journal.) On the practical level, Yechouroun identified with “Ezra” in Eretz Israel, the youth movement of Poalei Agudath Israel, midway between Agudah and Mizrachi in orientation. Instrumental in the direction of the movement were activists Marc Breuer (great-grandson of Rav S.R. Hirsch) and Theo and Edith Klein. Contributors to the publications were such luminaries as: Rabbi Elie Munk (Paris), Profs. André Neher and Renée Bernheim Neher (Strasbourg), Rabbi J.J. Weinberg (Montreux), et al. (Prof. Marc B. Shapiro informs us that the French article by R. Weinberg is an abridgment of a Hebrew piece in his collection of essays, Li-Pherakim.) The Divrei Torah in the booklets are a fine example of the French Jewish intellectual tradition.

Yechouroun’s contribution to the revivalization of French Jewry as it emerged from the devastation of World War II is inestimable. It is this crucial period in the annals of the movement that is contained in our collection.


- Shalom Moshe Chai Gaguine was the son of the Chief Rabbi of Jerusalem, Chaim Abraham Gaguine (d. 1848). The Gaguines were a distinguished rabbinical family of Castilian origin by way of Morocco. The present book contains the Haskamah of the Rishon le-Zion (Chief Sephardic Rabbi), Abraham Ashkenazi. The work concludes with “Milei de-Avoth,” responsa of the author’s father Aga’n (Chaim Abraham Gaguine); a poem in honor of Sir Moses Montefiore upon his visit to Jerusalem; and an elegy for the deceased “Brigadier General, Qa’id” Nessim Samama of Livorno and formerly Tunis (1805-1873), a “benefactor of the Jewish People.” See JE, Vol. V, p. 546.
Der Juden zu Franckfurt Stattigkeit und Ordnung [“Legal Status of the Jews of Frankfurt and Ordinances.”] pp. 41, (1 blank).

One divisional title.

* Bound With (first): Privilegia, Des heyligen Reichs-Statt Franckfurt am Mayn [“Book of Laws of Frankfurt a/Main.”] pp. 467, (1 blank).

German and Latin bullae. Title in red and black. One divisional title. Replete with old Latin marginalia. Head- and tail-pieces, floriated initials.


Frankfurt a/Main, Johann Saurn: 1614. $8,000-10,000

Der Juden zu Franckfurt Stattigkeit und Ordnung is exclusively devoted to setting out the Statutes (“Stattigkeiten”) imposed upon the Jews of Frankfurt.

The title page has a ring in the center, in some copies colored yellow. Jews were required by law to wear a yellow circle on their clothing whenever they ventured forth from the Ghetto. On p. 8, there are engravings of two types of caps the male Jews of Frankfurt were obligated to wear.

Publication of this work was undoubtedly a contributing factor in the eruption of the infamous Fettmilch Uprising on August 5th, 1614. Led by Vincent Fettmilch, a guild leader, the rioters pillaged the Frankfurt ghetto and order was not restored until the Emperor himself intervened. Ultimately, on March 10th, 1616, Vincent and six of his collaborators were hung and quartered. The Jews of Frankfurt annually celebrated the day of their salvation as “Purim Winz” (Purim of Vincent, i.e. Fettmilch).

As so often in their history, the Jews were caught in the middle between two mutually inimical strata of society, in this case between the Senate of Frankfurt and the Guilds. In 1612, Fettmilch had petitioned the Emperor, claiming that the Senate favored the Jews. Over the next two years, he continued to agitate against the Senate and the Jews. See EJ, Vol. VI, col. 1248.

For the 1613 edition of these Edicts, see Sotheby’s, Judaica, December 2007, Lot 146.

Frankfurt and Leipzig, Matthias Andrea: 1714-18. $5000-7000

RARE FIRST EDITION OF COLLECTION OF FRANKFURTIANA.

Despite the author's prejudices, "Jewish Curiosities" is a valuable source of information on the Jews in Germany. Schudt, 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 Europe, as well as Africa, Asia and the United States of America.

Part III contains several distinctive Judeo-German texts including: Megillas Vinz (Das Vinz Hantz Lied) by Elchanan ben Abraham Helin, commemorating the delivery of Frankfurt Jewry from Vincent Fettmilch (pp. 9-35); the comedy "Achashverosh Spiel" (p.202-225), published in 1708; and the drama "Mehirath Yoseph" ("Die Verkaufung Josephs") ["The Kidnapping of Joseph"] (pp. 226-327).

Also contained in Part III is the legislation pertaining to the Jews of Frankfurt: Der Juden zu Franckfurth Stättigkeit und Ordnung (pp.119-198), complete with the pictures of the Jews' hats (p.127) and "Der Juden Zeichen" (the Jew Mark), the badge Jews were forced to wear on their clothing (p.155).
111 (GERMANY). Das ist eine durch viele fraurige Beyspiele.... Broadside. Majuscule initial historiated. Folded. Sm. folio. 
(Augsburg), June 4th: 1766. $600-900

* Decree seeking to restrict commercial activities by Jews.

“In order to protect our citizens, all existing financial contracts with Jews are hereby invalid! Due to past unhappy experiences, Germans - especially those under the age of 25 years - are forbidden from borrowing monies from Jews... Nonetheless, those German citizens of good name, may conduct business with Jews only if approved by the Mayor...Jews seeking to make contact with young people will be expelled... Be vigilant against the exploits of the Jews!”


Berlin, Georg Decker: 1812. $800-1200

* 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.


Vienna, W. Braunmuller: 1926. $300-500

* A monumental work containing important primary sources pertaining to the history of the Jews of Eisenstadt and surrounding region.


Frankfurt a/Main, March 30th: 1934. $120-180

* A signed Bill of Sale of Leaven (“shtar mechirah”) contracted a year after the Nazis’ rise to power in 1933, between a Jewish seller (Unterschrift des Verkaufers) Max Munk, and the Aryan buyer (Unterschrift des Kaufers) Karl Klarmann.


Paris, Guil. Morelletum: 1560. $500-700

* 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.

* Accompanied by Another Volume: Machzor Raba. Warsaw, 1922.


* These Hagadot were provided compliments of Maxwell House Coffee, which was certified kosher for Passover by Rabbi Hersch Kohn of New York.


* It is highly ironic that at a time when most of Europe was subjected to Nazi occupation, the Jews of Hungary enjoyed relative stability - this despite, or rather because of, the fact that Hungary was a member of the Fascist Axis. All this changed abruptly in 1944 when Adolph Eichmann arrived in Budapest and began to assiduously apply the Final Solution to Hungarian Jewry.

The Hagadah issued by Omzsa (acronym of Országos Magyar Zsidó Segito Akció or the Aid Society of the Jews of Hungary) contains an additional introduction by Dr. Géza (Moses) Ribáry, two historical essays by Dr. Erno Munkácsi, music for the songs, and reproductions of pages from old printed and manuscript Hagadahs. “[An] example of sumptuous bookcraft, executed with loving attention to quality and detail. Considering the time in which [it was] produced, it is also an affecting reminder of the resilience of the Jewish spirit in the midst of historical adversity, and the power of the Haggadah itself to sustain the hopes of Jews for a brighter future.” Yerushalmi 164.

118 (HAGADAH). Seder Hagadah shel Pesach. With commentary to the Chad Gadya song by Yitzchak Yehudah Katz of Eisenstadt. Title within typographic border. On f.1 Tetragrammaton within artistic woodcut. Text of Hagadah in square Hebrew letters with vowel points, commentary in Rashi script. ff. (2), 11, (1), 11-18. Top of title page torn, affecting the word “Pesach” and few words in the introduction. Contemporary half-calf, slightly wormed. 4to. [Yudlov 230; Yaari 146].

Altona, Aaron Katz: 1761. $500-700
119 (HAGADAH). Seder Hagadah shel Pesach. With commentary of Abrabanel and a Kabbalistic commentary. Judeo-German instructions and translation of Echad Mi Yodea and Chad Gadya. Many woodcuts plus historiated architectural border with a printer’s mark at the bottom, depicting the zodiacal signs of Pisces (mazal Adar) and Scorpio (mazal Tammuz) surrounding a tree with a winged cherubic face (Yaari, Hebrew printer’s marks no. 82). The illustrations follow the Amsterdam, 1695 Hagadah but are in a smaller format. ff. 1,16. Usual staining, some marginal repair. Later boards. Folio. [Yudlov 202; Yaari 127].

Fürth, Chaim ben Tzvi Hirsch: 1746. $500-700
[SEE ILLUSTRATION LEFT]

120 (HAGADAH). Brith Mateh Moshe. With commentary by Moshe b. Isaiah of Wengrow and Vilna. FIRST EDITION. Text of Hagadah in square Hebrew characters provided with nikkud, commentary in Rashi script. ff. 6, 5-104. Light waterstains. First and last leaves laid to size, with some marginal loss of text. Recent cloth. 4to. [Yudlov 103; Yaari 67].

Berlin, D. E. Jablonski: 1701. $700-1000

An extensive pilpulistic commentary to the Hagadah.

Rabbi J.J. Halberstamm, the late Grand Rabbi of Klausenberg was often wont to refer to this Hagadah and saw to it that it was reissued in order that “youth will appreciate the complete Talmudic mastery and acuity of the sages of the 18th century.” (Silberman edition, Brooklyn, 1980).

The composer of the Brith Mateh Moshe often digresses to bemoan improper social behaviors of his time: (he expresses shock at the satiric parody Masechet Purim); he criticizes women who insistently harangue their husbands, resulting in children absorbing a disdainful atmosphere. He also chides women for their maltreatment of those in their domestic service. Throughout, the author reproves and castigates those “who cause many of the social ills of (the) time, a result of a haughty bearing and slothfulness over ethical behavior.”

R. Moshe, a disciple of Rabbis Moshe of Horadna and Mordecai Ginzburg of Brisk, states he was originally a member of the Chevra Kadisha of Yehudah Chasid. This fact, as well as his interesting, descriptions of the personalities in this fellowship, have escaped the notice of scholars.

The book is adorned by the Haskamah (endorsement) of R. Naphtali Katz of Posen, et al.


Fürth, Chaim ben Tzvi Hirsch: 1754. $400-600

This commentary on the Hagadah was originally published as part of a larger work in Venice, 1583. Excerpts were later published together with other commentaries in the Amsterdam, 1712 Hagadah. This edition is thus the first publication of the full commentary along with the text of the Hagadah. R. Eliezer Aschkenazi (1513-1586) held influential positions in widely scattered Jewish communities from Egypt, Cyprus and Italy to the major centers of Poland.
Lot 122

122 (HAGADAH). Hagadah Shel Pesach. With commentary by Isaac Abrabanel and a digest of the commentaries “Ma’aseh Hashem,” “Mateh Aharon,” and “Chevel B’nei Yehudah.” Second Amsterdam edition. Instructions in both Judeo-Español and Judeo-German. Additional engraved title depicting Moses and Aaron; and at top, Moses and the Burning Bush. Numerous copper-plate engravings throughout the text.


Amsterdam, Solomon Proops: 1712. $10,000-15,000

An attractive copy

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

The marvelous Hebrew map of the Land of Israel sets the North with “Sidon” (today Lebanon) at the extreme left, and South with the Reed Sea at the extreme right. There are many added frills of note (right to left): Pharaoh riding a crocodile; the 42 encampments of the Israelites in the wilderness; Jonah thrown overboard to quiet the tempest; King Hiram of Tyre’s fleet of rafts wending their way to the port of Jaffa; the eagle’s wings which are to airlift the Children of Israel out of Egypt; and finally, the “milk and honey” of the Promised Land. At bottom, the map is signed “Abraham bar Jacob,” a German convert to Judaism. See Laor, Maps of the Holy Land, 876; E. and G. Wajntraub, Hebrew Maps of the Holy Land, pp. 52-54.

[See illustration above]
123 (HAGADAH). Beith Chorin. With commentaries. Additional engraved title, numerous
copper-engraved illustrations. Only opening third of fold-out map of the Land of Israel
present at end. Heavily stained. Contemporary calf, worn. 4to. Sold not subject to return. [Yudlov
251(issue 1); Yaari 162].

Metz, Joseph Antoine: 1767. $300-500

124 (HAGADAH). Worms, Asher Anshil. Biur Maspik [commentary to the Chad Gadya Seder
song]. Title within typographical border. Historiated woodcut device on verso of final
leaf. ff. 16. Previous owners' signatures on title. Contemporary stiff wrappers, rubbed. 8vo. [Vinograd,
London 107; Yaari 213; Yudlov 319].

London, Alexander ben Judah Leib & Son: 1785. $500-700

125 (HAGADAH). With commentary Hilula de-Pischa by R. Issachar ben Joshua of Podkamin.
With stamp and signature of former owner, “Rafael Perlzweig, Cantor, Jaroslaw.”
marbled boards, detached. 4to. [Yudlov 469; Yaari 323].

Lemberg, Judith Rosanes: 1804. $300-500

 â– Haskamoth of: Tzvi Hirsch Rosanes, Lvov; Jacob Ornstein, Zolkiew; and Jacob of
Kalisz, author “Chavath Da’ath.” (The last approbator is better known as R. Jacob
[Lorbeerbaum] of Lissa, author “Nethivoth ha-Misphat.”

[SEE ILLUSTRATION TOP LEFT]

126 (HAGADAH). Seder Hagadah shel Pesach. Text of Hagadah in square Hebrew characters
with vowel points; instructions and translations of concluding hymns (Adir Hu, Echad Mi
Yode’a and Chad Gadya) in Judeo-German in wayber-taytsch letters. Title within typographic
border. Frontispiece engraving of Hebrew slaves in Egypt constructing store cities of Pithom
and Raamses. Headpiece and tailpieces. First word (“Ke-ha”) within ornamental surround. ff.

London, L. Alexander: 1805. $1000-1500

[SEE ILLUSTRATION MIDDLE LEFT]

127 (HAGADAH). Seder Hagadah shel Pesach. Service for the Two First Nights of Passover.
Prepared by Isaac Levi. According to the Custom of the German and Polish Jews. Hebrew
and English on facing pages. Adir Hu, Echad Mi Yodea and Chad Gadya with Yiddish
translation. One of two issues, this issue without portrait of Solomon Hirschel. ff. 26. Usual
staining. Modern gilt-stamped morocco. Large 4to. [Yudlov 516; Yaari 360].

London, E. Justins: 1808. $600-900

[SEE ILLUSTRATION BOTTOM LEFT]

Prepared for Spanish & Portuguese Jews by Jacob Meldula of Amsterdam. Hebrew
and Spanish on facing pages. As issued - without plates. ff. (2), 19. Contemporary straight-grain
morocco, gilt extra, rubbed. 4to. [Yudlov 544; Yaari 381].


 â– First Hagadah with Spanish Translation Printed in London.

[SEE ILLUSTRATION MIDDLE RIGHT FACING PAGE]

129 (HAGADAH). Ma’aleh Beith Chorin vehu Seder Hagadah shel Pesach. With commentary
and with instructions in Ladino and Yiddish. Fine engraved illustrations in the Amsterdam
style. Printed on green-tinted paper. ff. 52. Stained in places. Contemporary boards, loose, lacking
backstrip. 4to. [Yudlov 633; Yaari 453].

Vienna, Anton Schmid: 1823. $600-900

Amsterdam, The Widow and Son of Jacob Proops: 1810. $2000-3000

The map of the Holy Land first appeared in the Amsterdam Hagadah of 1695, which in turn was based on Adrichom's map "Theatrum Terrae Sanctae" (1590). Due to its popularity, this Hebrew map was reissued in the 1712, 1781 and 1810 editions of the Amsterdam Hagadah. The original engraving was done by Abraham bar Ya'akov, a German priest who converted to Judaism in Amsterdam. His name appears at center bottom. To the right of his name, there is a cartouche containing the 42 encampments of the Israelites in the Sinai Wilderness. In the lower right corner is a depiction of the Egyptian Pharaoh seated atop a crocodile (see Ezekiel 29:3). Other fanciful depictions include (bottom left to right): beehives and milk cows ("A land flowing with milk and honey"); an eagle with outspread wings (see Exodus 19:4); King Hiram of Tyre's fleet and rafts; and Jonah first thrown into, and then spewed from, the jaws of the whale. The Land of Israel is presented in landscape fashion, rather than portrait fashion, which is to say, one finds East at the top, North at left, South at right, and the Mediterranean Sea in the foreground. See E. and G. Wajntraub, Hebrew Maps of the Holy Land (1992), W.21 (pp.52-54).

[SEE ILLUSTRATION TOP RIGHT]


(Lemberg ?), (ca.: 1830). $700-900

Rare. Yaari saw only one copy in the Floersheim collection. This Hagadah has no date or place of publication on the title, Yudlov tentatively dated it based upon the name of the publisher Mordecai Tzvi of Zbarizh.

R. Menachem Mendel Hager of Obervishiva,(1886-1941) was known as the greatest scholar of the Vishnitzer Dynasty. His works were published posthumously under the title Torath Menachem and Sheerith Menachem.

[SEE ILLUSTRATION BOTTOM RIGHT]


Krotoschin, B.L. Monasch: 1838. $400-600

133 (HAGADAH). Seder Marbeh Lesaper-Vortrag fuer die beiden Abende des Ueberschreitungsfestes. Hebrew and German on facing pages. Title-page with vignette of Moses in distinctly Ashkenazi garb pleading before Pharaoh. Illustrated. pp. 63. Elegant contemporary boards, upper cover with "Clara" gilt-stamped within floral design. 8vo. [Yudlov 932; Yaari 685].

Prague, M.I. Landau: 1849. $500-700
Lot 134


Trieste, Colombo Coen (Jonah Cohen): 1864. $1500-2000

* A fine copy, most attractively bound.

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

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


[SEE ILLUSTRATION ABOVE]

135 (HAGADAH). Gedj, Joseph ben David. Pi ha-Medaber. Text of Hagadah in square Hebrew characters with vowel points, commentary in Rashi script. Title within typographic border. ff.12, 86. Lightly browned. Modern calf. Lg. 4to. [Yudlov 991; Yaari 586, 730].

Livorno, Jacob Tobiana: 1854. $300-500

* The author was a native of Tunis. The book is endorsed by the prominent rabbis of Tunis, Nathan Burgil (author of Chok Nathan on Seder Kodashim), et al. The commentary is suffused with rich kabbalistic novellae.


New York, L. H. Frank: 1867. $500-700

137 (HAGADAH). Seder Marbeh Lesaper-Vortrag fuer die beiden Abende des Ceberschreitungsfestes. Hebrew and German on facing pages. Title and nine further illustrated pages all hand-colored. pp. 63. Contemporary boards, loose. 8vo. [Yudlov 1301; Yaari 965].

Prague, M.I. Landau: 1867. $400-600
Lot 138


Celebrated illustrations depicting local Bene Israel custom on opening nine pages. This copy with extended Marathi introduction. ff. 2, (9); p. (1); ff. 5-44; pp. 45-50, (5). Marginal tear on final leaf, Marathi text very slightly affected. Browed throughout. With additional pages than noted by Yaari, but in accordance with Yudlov. Modern blind-tooled maroon crushed morocco, provided with matching slip-case. 8vo. [Yudlov 1437; Yaari 1077].

Poona, Vital Sakham Agnihorty: 1874. $5000-7000

Unlike the earlier Bombay Hagadah (1846), whose “illustrations were still closely linked to their Amsterdam prototypes, those in the Poona Hagadah have managed to drift into a sphere of their own. Even as they retain the basic pattern, they are now palpably Indian in tone and detail” (Yerushalmi 107). See also Israel Museum Catalogue, The Jews of India (1995), p. 25 (illustrated).

[SEE ILLUSTRATION ABOVE]

London, P. Vallentine: 1878. $200-300


(Budapest), (S. Marcus) for Kahal ha-Kadosh Mitzrayim: 1903. $300-400

[SEE ILLUSTRATION TOP LEFT]


Cairo, Behor J. Cohen: 1913. $200-300

[SEE ILLUSTRATION MIDDLE LEFT]


Offenbach, Heinrich Cramer for Doctor Guggenheim: 1927. $600-900

[SEE ILLUSTRATION BOTTOM LEFT]


* An important scholarly treatment of “an exceptionally fine facsimile of one of the most remarkable illuminated Haggadahs.” A. Marx, The Darmstadt Haggadah, in: Studies in Jewish History and Booklore (1944) pp.256-70.

For the second volume that completes this work, see next Lot.


* For the first volume that accompanies this work, see previous Lot.


Clark Air Force Base, Philippines, April 18th: 1962. $150-200


A BEAUTIFULLY DESIGNED HAGADAH, SUMPTOUSRKEY PRODUCED. MOST INFREQUENTLY SEEN AT AUCTION.

Albert Daniel Rutherston (1881-1953) was an Anglo-Jewish artist whose works can be found in the Tate Gallery, London.

[SEE ILLUSTRATION ABOVE]
Soon after the outbreak of the Second World War, foreign-born Jews resident in France, especially recent refugees from Germany and Austria, were summarily arrested and interned by the French government in bleak detention camps in South-Western France: Saint-Cyprien, Gurs, Vernet, Argelès-sur-Mer, Barcarès, Agde, Nexon, Fort-Barraux, and Les Milles. Despite severely degraded conditions and isolation from the outside world, inmates of one of these camps rather miraculously succeeded in clandestinely producing - from memory - this mimeographed edition of the Passover Hagadah to be circulated among inmates.

A more well-known example of this genre is the Gurs Hagadah (Sold by Kestenbaum & Company, June 2007, Lot 85).

The colophon of this Toulouse Hagadah reads: “S.R. Kapel, Rabbin de Mulhouse, Aumonier des Camps, Toulouse” (S.R. Kapel, Rabbi of Mulhouse, Chaplain of Camps, Toulouse), Followed by the scribe’s name in Yiddish, “Bindiger,” and the wish, “Di hagodoh zol zein di letzte in golus!” [This Hagadah should be the last in exile]

While Yudlov speculates that Bindiger is the name of the printer, it appears that Yerushalmi’s supposition that Bindiger is the name of the individual who actually wrote the text, is far more consonant with the facts. Shmuel René Kapel of Mulhouse, in Alsace, survived the war and lived until 1994, when he died in Jerusalem. See Shmuel René Kapel, Ma’awak Yehudi be-Tzarfath ha-Kevushah [The Jewish Struggle in Occupied France 1940-1944] (Yad Vashem); see also EJ, Vol. VII, col. 35.

With seven dramatic woodcuts by Miklos Adler (“Ben Benjamin”). Each page surrounded by illustrated borders.


Munich Enclave - Munich, Germany, Histadruth Tziyonith Achidah and ”Nachem,” April 15-16th: 1946.

SPECIAL EDITION FOR JEWS SERVING IN THE U.S. ARMY OF OCCUPATION.

This Hagadah was issued under the auspices of the United States Third Army with the assistance of its chaplain, Rabbi Abraham J. Klausner. It contains heart-wrenching illustrations depicting the parallels between Jewish suffering under the Nazis and the Hagadah’s story of Jewish oppression in ancient 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,” the survivors of the Holocaust, to resist the temptation of resettlement in the West and focus rather on Aliyah to Eretz Israel.

Our variant contains a two-page English introduction commencing with the words: “And the khaki-clad sons of Israel commanded by Lt. General Truscott gathered together as was the custom in Israel, to celebrate the Passover Festival. They came from the Ninth Division in the West and the First Division in the East. They came from the 98th General Hospital and from the 21th Dispensary. They came from the CIC, the CID, the ICD, the UNRRA and the American Joint Distribution Committee, all of them came to the city of Munich, there to relate as of old, the miracle of freedom…”

Thus, with the inclusion of this English introduction, the so-called “Survivors’ Hagadah” was adapted for use by U.S. servicemen and other English-speaking Jews stationed in occupied Germany.

The American Jewish Historical Society, New York has produced a facsimile edition of this Hagadah.

Italy, 1946. $2000-3000

Most original production issued for the Jewish soldiers of the Palestinian Surveying Corps, attached to British Army in Italy. Traditional text with much parody included. Alongside lines of the Hagadah liturgy, appear original ditties, reflecting on the serviceman’s experience in the British Army. Especially engaging is the mock version of “Chad Gadya” (One Goat) here rendered “Chad Chayala” (One Soldier), recounting the tribulations of the returning soldier finding a flat in Tel-Aviv and the endless bureaucracy awaiting him.

[SEE ILLUSTRATION TOP LEFT]

150 NO LOT.


London, Conrad Fine Art: 1946. $300-500

Issued to raise funds on behalf of the Chief Rabbi’s Emergency Council, providing aid to displaced Polish Jewry.

152 (HAGADAH). Hagadah shel Pesach. Signed: Tziporah Gafni, Munich, 1948. “Published with approval OMGB, ICD.” pp. 32. Stained. Original pictorial colored wrappers depicting Moses leading a 20th-century clothed Children of Israel into the Land of Israel. 12mo. [Yudlov 4091; Yerushalmi 177].

Munich, American Joint Distribution Committee: 1948. $1000-1500

Issued for the the She’eirith Haleitah, survivors of the Holocaust, languishing in DP Camps - still in Germany, three years after the end of European hostilities.

With introduction by Rabbi Shmuel Shapiro, Administrator of the “Religious Office” in Germany, and Mr. Shmuel Haber, Administrator of the Joint in Germany - reflecting upon the history-making events unfolding in the Land of Israel.

[SEE ILLUSTRATION BOTTOM LEFT]


Verdun - Thierville (France), 1962. $150-200

1st Lieutenant Shimon Paskow, Jewish Chaplain (USA), extends an invitation to participate in the Passover Services. The four pages include a traditional Passover message; timetable of services; a reservation-form for Sedarim differentiates between military personnel and French civilians; and finally a hand-drawn map of the base with directions from Metz.


- Russian-language Hagadah printed for the Jews of Soviet Russia. The small size of this edition was conducive for smuggling and distribution within the Soviet Union. Includes dates of major festivals for 1970-1980.


Cyprus, 1948. $2000-3000

- Rare Hagadah from Cyprus Detention Camps. An Understandably Primitive Production.

Internment camps in Cyprus were operated by the British for the indefinite detention of Jewish immigrants who attempted to run the British blockade of the Palestinian coastline and enter the Land of Israel in violation of immigration quotas set for Jews. Inmates consisted almost entirely of deeply traumatized Holocaust survivors including large numbers of orphan children. Conditions were hard, lacking running water and inadequate food supplies. Funds for maintenance of the camps were taken from taxes collected from the Jewish population of Palestine. Even after the establishment of the State of Israel, the British government continued to hold Jewish men of military age and their wives, in order to prevent them joining the 1948 Arab-Israeli war. They were eventually released in February 1949, following the British government’s decision to recognize the State of Israel. The plight of the Cyprus detainees was immortalized in the film “Exodus.”

The present Hagadah contains the traditional text augmented by the poems of Chaim Nachman Bialik and Saul Tchernichovsky, and the thoughts of Nachum Sokolow and Berl Katznelson


Frankfurt a/Main, 1971. $600-900

- This extensive translation and commentary is one of Hirsch’s most important accomplishments. “This work may be seen as a summary of a fruitful life of scholarship...Rabbi Hirsch felt a special affinity for the book of Psalms.” See E.M. Klugman, Rabbi Samson Raphael Hirsch [A Biography] (1996) p.334-35.


Qassassin (Egypt), 15th April: 1946. $2000-3000

- Rare Post-War Hagadah from Egypt.

This rudimentary, but charming Hagadah was an internal production produced by Palestinian Jewish soldiers serving in the British Army in Egypt. Perhaps no more than a couple of dozen were issued.


Frankfurt a/Main, J. Kaufmann: 1882. $400-600

- This extensive translation and commentary is one of Hirsch’s most important accomplishments. “This work may be seen as a summary of a fruitful life of scholarship...Rabbi Hirsch felt a special affinity for the book of Psalms.” See E.M. Klugman, Rabbi Samson Raphael Hirsch [A Biography] (1996) p.334-35.


Qassassin (Egypt), 15th April: 1946. $2000-3000

- Female portrait photograph of Herzl. 4 1/2 x 6 1/2 inches.

St. Petersburg, Shapiro, circa: 1900. $120-180

[SEE ILLUSTRATION ABOVE]


Light stains. Contemporary cloth. Sm. 4to.

Amsterdam, Gebroeders Binger: 1863. $400-600

The title of the book has the date 1863, however there has been appended a later Reglement from the year 1876 (pp.185-190) and a Reglement of the congregation's religious school from the year 1877 (pp.193-197), as well as a curriculum of the religious school prepared by Chief Rabbi Dr. Joseph H. Dünnner from that year (pp.198-202). Dünnner was Chief Rabbi of North Holland Province between the years 1874-1911.

Gans provides a facsimile of a comparable Reglement der Nederlandsch Israelitische Gemeente te Boxmeer from the following year, 1864. See M.H. Gans, Memorbok (1977), p.555. Freimann (p. 293) has a later edition of Reglementen en verordeningen der Nederlandsch-Israëlitische Hoofdsynagoge te Amsterdam from the year 1924.


Holland, First Half 19th Century. $600-800

This curious calendar would seem to have been intended for use by mashgichim, whose responsibility was the supervision of kosher cheese production. They were to keep records of milkings morning and evening on a daily basis. The final leaf provides blanks for detailed information as to the amount and weight of cheese shipped to Amsterdam on any given day date.


$1500-2500


In this English reply to the German children's book Struwwelpeter, Hitler, Goering and the other notables of the Nazi Party are thoroughly satirized.

165 (HOLOCAUST). Die Greuelpropaganda ist eine Lügenpropaganda sagen die deutschen Juden selbst ["The Atrocity Propaganda is a Propaganda of Lies, Say the German Jews Themselves."] Trilingual edition: German, Dutch and Swedish. pp.142. Original printed boards, stained. 4to.

Berlin, Jakow Trachtenberg: 1933. $500-700

This Orwellian document contains letters from eminent German-Jewish-leaders denouncing the overseas propaganda campaign against Nazi Germany. To lend it credibility, the book was printed at the Jewish press of Trachtenberg in Charlottenberg, the Jewish district of Berlin, it bears the imprimatur of Nazi potentate Walter Schauer.

[SEE ILLUSTRATION LEFT]


Lyon, Imprimerie Nouvelle Lyonnaise: 1942. $500-700

With the Vichy “Autorization de la Censure” (censor's authorization), as seen on the title page. Depicts Jewish family life and Holidays, plus a Hebrew-French dictionary and French title at the end.
London, For the Polish Ministry of Foreign Affairs, (December: 1942). $800-1200

◆ 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 particular emphasis on the mass deportations from the Warsaw Ghetto to the extermination camp at Treblinka.

(Bucharest), Libro: 1943. $500-700

◆ One of the great ironies of World War II was that for the most part, Jews fared better in the Axis nations who were Hitler’s partners - Italy, Rumania, Bulgaria - than in Allied countries occupied by the Nazis. It was not until August of 1944 that Rumania broke with Germany and entered the war on the side of the Allies. To be sure, Jews suffered immensely under the Fascist Iron Guard, but Jewish communal life continued in the capital of Bucharest during the most trying times.

This highly eclectic calendar, which bears the approval of the Military Censor on its title (“Aprobat de Cenzura Militara”), is a microcosm of Jewish life in cosmopolitan Bucharest during World War II. In parallel columns are listed Jewish religious observances, alongside feasts and fast days of the Rumanian Orthodox Church. On the final leaf, the roster of Yahrzeiten of Rabbis and Famous Men, notes the anniversaries of the deaths of: R. Chaim of Tchernowitz, R. Chaim of Kosov, R. Israel of Vizhnitz, R. Abraham Matithyahu of Stefanest - as well as prominent Zionist leaders Nahum Sokolow, Benjamin Ze’ev Herzl and Ze’ev Jabotinsky.

On p. 2, there are advertisements for classes at the Bohusher Kloiz, Str. Otleni, 38. The Bohusher Kloiz, the synagogue and residence of the Rebbe of Bohush, R. Isaac Friedman (1903-1993), a descendant of the famed R. Israel of Ruzhin, provided safe haven to countless Jewish refugees in the Rumanian capital during World War II. (Among those who were given succor there were: the Vizhnitzer Rebbe; Dayan Weiss (author “Minchath Yitzchak”); R. Yidele of Dzhikov; and the Bobover Rebbe.) In 1951, the Bohusher Rebbe left Bucharest for Eretz Israel, settling in Tel-Aviv. See H.M. Rabinowicz, Hasidism: The Movement and Its Masters (1988), p. 371; Tzvi M. Rabinowicz, The Encyclopedia of Hasidism (1996), p.142; Y. Alfasi, Ha-Chasiduth, p. 42.

Jerusalem, Monday, May 7th,: 1945. $500-700

◆ Below the bold headline: “Doenitz Announces Unconditional Capitulation…”

[SEE ILLUSTRATION ABOVE]

Lodz, for The Central Jewish Historical Committee in Poland,: 1945. $700-900

◆ Horrific photographic evidence of the atrocities committed by the Germans against the Jews.
Lot 171


Munich-Heidelberg, American Quarter, Germany, Druckerel Carl Winter, under supervision of Procurement Division, United States Army: 1948. $4000-6000

A COMPLETE SET OF THE HISTORIC SHEARITH HAPPEITAH SHAS

This edition of the Talmud was published, with Herculean efforts, soon after the Liberation of Europe from Nazi tyranny by the American Military Command together with the American Jewish Joint Distribution Committee in Germany. It was dedicated to the United States Army “[who] played a major role in the rescue of the Jewish people from total annihilation.” See A.J. Karp, Library of Congress Catalogue pp. 52-5 (illustrated) for the details of this monumental publishing feat, produced under extraordinary historic circumstances.

[SEE ILLUSTRATION ABOVE]


★ Wealth of photographic illustrations by Roman Vishniac and others depicting Jewish life in Central and Eastern Europe immediately prior to World War II.

[SEE ILLUSTRATION ABOVE LEFT]


Paris, Imprimerie des Presses Universitaires de France: 1933. $100-150

★ The Jews of the Alsace region developed a Judeo-German dialect impregnated with Hebrew words and rabbinic idioms, and possessed of a unique humor. The present work devotes entire chapters to explicating these precious humorisms, many of which draw on rabbinic learning.

174 (HUNGARY). Der Carmel, ReligiosWocheschrift fur Synagoge, Schule und Haus. Published by Dr. W.A. Meisel, Chief Rabbi of Budapest. German with some Hebrew. Some staining. Wrappers. Sm. folio.

Pest, P. Wodianer: 1860-62. $300-400

175 IBN MELECH, SOLOMON. Michlol Yofi [linguistic commentary to the Bible]. FIRST EDITION. Title within floriated woodcut border. Double columns. Key words provided with nikud (vowel points). ff. 185 (of 192, lacking signature 31 and leaf three of signature 30). Some stains. Previous owner’s stamp and signature on title, “Itzik Wertheim”. Later calf, rubbed and chipped. Folio. [Vinograd, Const. 199; Yaari, Const.148; Adams S-1418].

Constantinople, Moses ben Elazar Parnas: 1549. $400-600

176 IBN YACHYA, DAVID. Lashon Limudim [grammar and the construction of poetry]. Title within ornamental border. ff.(45). Slight marginal staining, previous owners marks, signed by censor on final leaf dated 1590. Modern boards. 4to. [Vinograd, Const. 176; Yaari, Const. 132].

Constantinople, Eliezer Soncino: 1542. $1000-1500

★ The author wrote this work in Lisbon, Portugal at the request of his relative David ben Don Joseph Ibn Yachya. This edition was published by his grandson R. Joseph ben R. Tam Ibn Yachya, the author of Oholol Tam and edited and corrected by Shlomo Almoly who states that previous editions were riddled with errors.

[SEE ILLUSTRATION TOP RIGHT]


- The Hebrew prayers were offered in all the Aschkenazic synagogues and in the Great Portuguese Synagogue of Amsterdam in 1767.

[SEE ILLUSTRATION TOP LEFT]


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

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

[SEE ILLUSTRATION TOP RIGHT]
179 ISAAC B’R SHESHETH PERFET. (RYBa’S). Teshuvoth Harav [responsa]. FIRST EDITION. Title within four-part ornamental border. A wide margined copy. ff. 280 (of 282, gathering 19 lacking two leaves) and ff. 11 (lacking second index of ten leaves). With signature and stamps of previous owners, scholarly marginal notes in different Ashkenazic hands. Some staining, slight worming on a few leaves, title and some leaves repaired affecting some words. Later boards. 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. $1000-1500

180 ISAAC BEN MEIR OF DÜREN. Sha’arei Dura [Rabbinic Code]. With commentaries. Third Edition. Printer’s mark on title. WITH SIGNATURE OF NATHAN NATA EYESCHUETZ. ff. 64. Stained in places, former library stamp and bookplate. Later boards, rear cover loose. 8vo. [Vinograd, Venice 495].

Venice, Vittorio Eliano: 1564. $1200-1500

R. Isaac of Duran (second half of 13th century) was a preeminent German halachic authority. His Sha’arei Dura is one of the most important Codes concerning dietary and menstrual laws. It is based upon the traditions of both Germany and France and became the basis for halacha in these particular areas.

R. Nathan Nata Eybeschuetz was the name of R. Jonathan Eybeschuetz’s father and also his son.


Heidelberg, Samuel Broun: 1662. $1500-2000

A translation of Yichus Avoth (Venice, 1575 - no copy extant), a description of the graves of the righteous and holy places of Eretz Israel. It was composed by Uri ben Shimon of Biala, an emissary of the Ashkenazi Community of Safed. See A. Yaari, Sheluchei Eretz Yisrael (1977) pp.80 and 248.

The expanded notes in the present edition are of scholarly and archaeological interest.

[SEE ILLUSTRATION ABOVE]


Paris, Fillet fils aîné [eldest son]: 1858. $500-700

The work sheds the light of modern research on the architecture of the Jews as reported in the Bible, Book of Macabees and Josephus.

Louis Félicien Joseph Caignart de Saulcy (1807-1880) was a member of the Academy of Inscriptions and Belles Lettres. He voyaged to the Near East and is celebrated for his research in the fields of archeology and numismatics. See J.E, Vol. XI, pp. 87.


London, Churchman: (1878). $400-600

Remarkably, this small booklet, produced by the “Association in Aid of the Industrial Plantation Near Jerusalem and for the Relief of Distresss among the Poor Jews,” appears to be free of all Christian missionary influence. It describes the financial plight of the 13,000-15,000 Jews of Jerusalem and goes on to report a two-pronged strategy to ameliorate their situation:

The Industrial Plantation, a 10-12 acre tract of land, just outside of Jerusalem, purchased from Moslem owners, “for the employment of Jews in garden and vineyard culture and in various trades” (p.4).

“We have secured the services of Mrs. A. Hornstein, an old resident in Jerusalem as distributor of Relief in the form of Food and Clothing” (pp.9-10).


New York, A.C. Armstrong and Son: 1890. $300-500
185 (ISRAEL, STATE OF). Iton Rashmi [Official Gazette], Number One. Proclamation of the Establishment of the State of Israel. Tel Aviv, 5th of Iyar (14th May) 1948. Bifoliate leaf, pp. 3. Inscribed by previous owner, 7th of Iyar.


Tel Aviv, 1948. $2500-3500

The first item is the Provisional Government’s Official Declaration of the Establishment of the State of Israel on the 14th May, 1948, following the expiration of the British Mandate a day before. The text closes with the endorsement of a broad spectrum of 36 Zionist leaders from Ben Zvi to Rabbis Kalman Kahane and Yitzchak Meir Lewin of Agudath Israel.

The second item printed immediately following the conclusion of the Sabbath, (the Declaration had been made Sabbath Eve), Cheiruth, the Organ of the Revisionist Zionist Movement, similarly declares the Establishment of the State of Israel. It stresses that the State came to be not through the benevolence of the United Nations, but rather due to the courage and self-sacrifice of the Jewish underground who drove Britain from the Land.

The second item printed immediately following the conclusion of the Sabbath, (the Declaration had been made Sabbath Eve), Cheiruth, the Organ of the Revisionist Zionist Movement, similarly declares the Establishment of the State of Israel. It stresses that the State came to be not through the benevolence of the United Nations, but rather due to the courage and self-sacrifice of the Jewish underground who drove Britain from the Land. The centerpiece of this issue is a lengthy, emotional, message from the unnamed “Commander in Chief of the Irgun Tzeva'i Le'umi,” (i.e. Menachem Begin).


New York, The Century Co.: 1910. $300-500

A most attractive volume, brimming with period color illustrations and black-and-white photographs of various locales in the Near East.

[SEE ILLUSTRATION ABOVE]

Mantua, Raphael Chaim of Italy: 1732. $1000-1500

★ The Mantuan Community began to organize its financial obligations through the levying of taxes from the beginning of the 16th century and tax regulations were published, until the end of the 18th century. These chart the economic changes of Mantuan Jewry and the kinds of property and income that were taxable. Every three years the tax regulations of the Jewish community would be reviewed and a new book of regulations issued. The present edition, published by the Va’ad ha-Kelali (Community Council) on 4th Kislev 5492, covers the period from March 1732 until February 1735.

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

[SEE ILLUSTRATION TOP RIGHT]


Florence, Isacch de Moise De Pas: 1755. $700-900

★ These regulations were decreed by both the elected lay officials and rabbis of the Jewish community of Modena: Angelo di David Fano, Abram Vita Levi, et al; and the three Rabbis: Menashe Joshua Padua, Abraham Chai Graziani and David Coen. See JE, Vol. VIII, pp. 638-9.

[SEE ILLUSTRATION BOTTOM RIGHT]


Florence, Luchi: (1802). $600-900

★ This brochure composed by David d’Amaddio Rimini, Chancellor of the Chevrah, lays down the bylaws of the Jewish Burial Society, complete with a tariff providing the prices for the various funereal services offered.
193 **JACOB BEN ASHER.** Arbah Turim [The Four Orders of the Jewish Code of Law]. ff. 24 (of 86); 36 (of 74); 44 (of 45); 2 (of 117). Stained and repaired. Modern half calf. Folio. Sold not subject to return. [Vinograd, Fano 18; See Heller, The Sixteenth Century Hebrew Book pp. 88-9].

Fano, Gershom Soncino: 1516. $3000-5000

* EXTREMELY RARE. JNUL copy incomplete.

The legal compendia of Jacob b. Asher and Maimonides were the most popular post-talmudic and non-liturgical Hebrew books of the 15th and 16th centuries. The Tur is a comprehensive Halachic treatise embracing all the laws and customs incumbent both upon an individual and the Community as a whole. Its over-riding authority has been recognised and accepted by Jewish scholars of all segments of Jewry for generations. Joseph Karo's Shulchan Aruch and subsequent codes are all based upon the Tur.


Kyoto, 1878. $3000-4000

* A most curious volume identifying the Shindai class of Japan as descendants of the Ten Lost Tribes.

The author, a Scottish explorer, traveled extensively in Japan, then under the rule of the Shogun, and came to the conclusion that the noble Samurai are descendants of two of the Ten Lost Tribes of Israel, Ephraim and Menasseh. Although the origins of the Japanese race are shrouded in mystery, the putative claim that the Japanese nobility are exiles from the Northern Kingdom of Israel, might be considered tentative at best.

[See illustration above]

195 **(JERUSALEM).** Tephilah le-hithpalel adam kodem limudo be’ad machzikav...be-Eretz ha-Kodesh. With: A prayer composed by the Kabbalist R. Elijah Guttmacher of Greidetz. Single leaf broadside. At bottom, diminutive woodcut depicting proposed Synagogue to be built by N. Bak in honor of R. Israel of Ruzhin. 8 x 11 3/4 inches. [Halevy 152 (noting single copy in the Mehlman collection)].

Jerusalem, Israel Bak: 1869. $1200-1800

* "A prayer to be recited by scholars residing in Eretz Yisrael for the well-being of their financial supporters."

196 **JOSEPH IBN VERGA.** She‘erith Joseph [on the methodology of the Talmud]. Second edition. ff.44. Dampstained, opening blank torn, signatures of former owners on title and verso of front flyleaf, some key passages underlined, trace wormed. Later tinted vellum, rubbed. Sm.4to. [Vinograd, Mantua 186; not in Adams].

Mantua, Moses Elishama Zifroni for Tommaso Ruffinelli: 1593. $500-700

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

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

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


Tunis, Imprimerie Universelle: Early 20th Century. $120-180

* The Biblical story of the sale of Joseph into servitude enjoyed wide popularity throughout the world of Judeo-Arabic speakers. Rendered into rhyme, it would be sung on auspicious occasions. This particular rendition was prepared by Tzemach (or Simah) Levy of Tunis. See D.S. Sassoon, Ohel David: Catalogue of Sassoon Library (1932), Vol. I, pp. 479-480; E.R. Marciano, B’nei Melachim (1989), no. 915.


$5000-7000

Two Classics of Christian Kabbalah by the German Philo-semite Johannes Reuchlin.

Johannes Reuchlin (1455-1522) was one of the foremost figures of German humanism and a pioneer of Greek and Hebrew scholarship in Germany. His interest in Kabbalah was aroused by the Italian neoplatonist Pico della Mirandola and by Jacob b. Yechiel Loans (Jewish court physician of Frederick III), who also taught him Hebrew. Like Pico, Reuchlin searched in the Kabbalah for an early, esoteric Christianity. In addition, Reuchlin sensed an affinity between certain elements in Kabbalistic teaching and the basic conceptions of the great German mystic Nicholas of Cusa (Cusanus), whom he deeply admired. It was probably his interest in Kabbalah that was the motivating force behind his defense of Jewish literature against the apostate Johannes Pfefferkorn during the so-called "Battle of the Books," which raged for the better part of a decade (1510-1520).

Reuchlin's first literary foray into the realm of Kabbalah was De Verbo Mirifico ("The Miracle-Working Word") (Basle, 1494). The book takes the form of a Platonic trialogue between Capnion, a Christian; Sidonius, an epicurean philosopher; and Baruchias, a Jew. In this early work, one observes that Reuchlin's knowledge of Kabbalah is minimal. The emphasis is on the miraculous nature of the Tetragrammaton. Reuchlin's contribution to Christian Kabbalah consists in inserting the letter "Shin" in the center of the four-lettered name, to produce the name of Jesus.

A quarter of a century later, Reuchlin produced De Arte Cabalistica, his mature interpretation of Kabbalistic thought. Once again, a Platonic trialogue is employed, this time between "Simon," a Jewish Kabbalist; "Maramus," a Muslim; and "Philolaus," a representative of Pythagorean philosophy. By now, Reuchlin's familiarity with authentic Kabbalah has increased dramatically, informed mostly by reading of Joseph Gikatilla's works Sha'arei Orah and Ginath Egoz. One notes also the shift in perspective. Now, it is no longer the Christian Capnion who is the mouthpiece for Reuchlin, but mostly the Jewish Kabbalist Simon. Divided in three parts, the first and third discuss the Kabbalah at considerable length, with a fair amount of sympathy. (The second part contains a long dialogue on Pythagoras' philosophy.)

Reuchlin's De Arte Cabalistica prompted the anti-Semite Jacob Hoogstraaten's reply, Destructio Cabale (Cologne, 1519). See EJ, Vols. XIV, cols. 108-111.

There is much debate as to the identity of the author of this important kabbalistic work. Although the title identifies him as a disciple of Nachmanides, the present consensus based upon manuscripts of this work (in Oxford, Paris and YIVO) is that the author is R. Moshe ben Yaakov of Kiev, also known as R. Moshe ha-Goleh (1449-1520).

In 1495, the Jews were expelled from Kiev and R. Moshe went into exile; thus his surname “ha-Goleh”. In 1506 he was captured by Tatar invaders and ransomed by the Jews of Crimea. He began this work during the year of his expulsion 1495 and completed it in Crimea in 1511. For a full discussion, see H. Liberman, Ohel Rachel Vol. I, pp. 93-104 especially n. 5.

[SEE ILLUSTRATION ABOVE]

200 KARO, JOSEPH. Bedek ha-Bayith [errata, omissions and additions to the Beith Yoseph, Karo’s commentary on Tur]. Second edition. Title within decorative typographical border. On title, signature of former owner, “Yitzchak Senanedj.”. ff. 68, lacking (as most copies) last two unnumbered leaves. Waterstained. Marginal tear in f. 2. Vellum, starting Sm. 4to. [Vinograd, Venice 1003; Mehlman 273].

Venice, Zanetto Zanetti: 1606. $500-700

According to Mehlman, the last two unnumbered leaves containing approbations were printed after the work was completed and consequently are found in few copies.

201 KARO, JOSEPH. Shulchan Aruch [“Prepared Table”: Code of Jewish Law]. Part III: Even ha-Ezer [“Rock of Help”: Laws pertaining to women, e.g. reproduction, marriage and divorce]. FIRST EDITION. Printed in Rashi script in double columns. ff.79. Title and ff. 2-4 supplied in facsimile. Stained and marginally wormed. Later half-calf marbled boards. 4to. [Vinograd, Venice 509; Mehlman, 777; Adams J-338]. Venice, Bragadin: 1565. $1500-2000

202 (KABBALAH). Instruction...Ordens der Ritter und Brüder St. Johann des Evangelisten aus Asien in Europa [“Instruction manual of the Order of the Knights and Brethren of St. John the Evangelist of Asia in Europe” (i.e. the Asiatic Brethren)]. German. Hermetic symbols, including the Tetragrammaton. ff. 8. Loose. Crisp, clean copy. 4to. n.p., 1746. $800-1200

The Asiatic Brethren was a secret fraternity which included kabbalistic lore in their teachings. In general, they attempted a synthesis of religion, science and philosophy. This particular manual, for the exclusive instruction of the initiates, deals with the four elements: fire, water, earth and air.

On account of its being cloaked in secrecy (as well as its hermetic teachings), the brotherhood has always lent itself to the spinning of conspiracy theories. Historians and conspiratologists alike are still seeking to determine the link between the Rosicrucians and the Asiatic Brethren.


Venice, Giovanni di Gara: 1594. $1000-1500

Contains eulogies for R. Joseph Karo, (Beth Yoseph), R. Moses Isserles (Rem”a) and other great scholars. The author was the son of the MaHaRa”M of Padua, R. Meir Katzenellenbogen.

[SEE ILLUSTRATION FACING PAGE TOP RIGHT]


Venice, Cornelio Adelkind for Marco Antonio Giustiniani: 1548. $1200-1500

The authorship and date of the Halachoth Gedoloth have been the subject of much study and has given rise to conflicting views. Generally speaking, medieval Aschkenazic authorities tended to the view that the author was R. Yehudai Gaon, while their Sephardic counterparts adopted the view that the author was R. Shimon Kayyara. Modern scholarship inveighs with the latter view.

In the introduction to the work, there is an enumeration of the negative and positive commandments. Whereas Maimonides veered away from this reckoning of the Halachoth Gedoloth in his Book of Commandments, Nachmanides in his glosses to the work of Maimonides, upholds the opinion of the Halachoth Gedoloth on many an occasion. See EJ, VII cols.1167-70 (illustrated).

[SEE ILLUSTRATION FACING PAGE BOTTOM RIGHT]
205 **KOOK, ABRAHAM ISAAC.** Ha-Magamoth Ha-Masiyoth shel Histadruth Degel Yerushalayim [*“The Practical Goals of the Degel Yerushalayim Organization.”*]. ff. 2. Jerusalem, (1918). **$400-600**

- As an antidote to secular Zionism which took into consideration only the secular and material needs of the Jewish Nation, R. Kook proposed establishing the Degel Yerushalayim Movement which would emphasize the spiritual aspects of the National Revival. In 1918 he issued this proposal outlining his plans for the organization which included: Establishing a central Yeshiva in Jerusalem, publishing a religiously oriented periodical, fund visits by Rabbis to the rural colonies and settlements to elevate the spiritual welfare of residents, fund the building of Mikvas and synagogues and in general uplift and care for the material and spiritual welfare of immigrants. The movement originally created some interest and although the Yeshiva was eventually established and visits to the colonies were organized, the original impact greatly diminished.


- Abraham ben Gedaliah Tiktin (d.1820) authored Petach ha-Bayith, novellae on the fourth section of Shulchan Aruch. The present volume bears the encomia of Rabbis Shlomo Shalom Tiktin of Breslau (son of the deceased), Meir Weil of Berlin and Elazar Fleckeles of Prague. See JE, Vol. XII, p. 146.


- Written as a defense of the integrity of the Zohar: A response to the attacks of Jacob Emden in his Mitpachat Sepharim who purported the Zohar to be a far later composition than the era of Shimon b’r Yochai. In his introduction, Kunitz states he toiled over this work all night for eight consecutive years.

  The enigmatic Kunitz, although purportedly an Orthodox Rabbi, had leanings to Reform and participated in their convocation at Braunschweig. Nevertheless, his Halachic works contain responsa to and from such diverse figures as R. Nathan Adler, R. Elazar Fleckeles of Prague, R.Baruch Jeiteles, Y. Reggio, and others of the like.


Lot 210


Venice, Daniel Bomberg: 1528-29. $15,000-20,000

*A SIXTEENTH CENTURY MACHZOR OF REMARKABLE RARITY. Only one complete copy extant, found in the Bodleian Library, Oxford.

Karaism had its beginnings in the eighth-century breaking with Rabbinic tradition by rejecting the Talmud and declaring Biblical law as the sole basis of Judaism. Karaite edict dictates for two daily prayer services, in the morning and evening and on Sabbath and festivals, the Musaph prayer is added.

Karaite liturgy has little similarity with its Rabbinic counterpart, prayers referring to the Temple sacrifices form the main basis of Karaite rite, as well as passages from the Bible, with an emphasis on Psalms along with liturgical poetry unknown to Rabbinic rites. See: EJ, X cols.780-1.

[SEE ILLUSTRATION ABOVE]
Lot 211

211 (LITURGY). Machzor Ha-Gadol Mikol Ha-Shana. According to Aschkenazi rite. FIRST EDITION with this commentary. According to Steinschneider, this Machzor was published without a title page and thus correctly commences with the morning recital of Adon Olam. Part I: ff. 1-9, 25, 30, 31, 36, 68 (except for a small fragment), 119-20, 157-185, 188; Part II 167-179 and portions of other leaves in facsimile). Some staining, leaves repaired and silked, scattered marginalia in various hands. Modern morocco-backed marbled boards. Folio. [Vinograd Salonika 52; Steinschneider 2451 (ed. rarissima); Mehlman, Ginzei Yisrael 322; A. Berliner, Aus Meiner Biblothek. pp. 64-66; D. Goldschmidt, Mechkarei Tefilah U-Piyut, Jerusalem, 1979].
Salonika, Solomon & Joseph Yaaovetz, ca.: 1550. $15,000-20,000

The respected editor of this important Machzor was R. Binyamin HaLevi Aschkenazi, Rabbi of the Aschkenazic community of Salonika. His ancestors hailed from Nuremberg as delineated in the lengthy colophon, which contains many personal details of his life and the tragedies that befell him during the course of the publication of this Machzor, indeed he includes here original Kinoth (elegies) written upon the death of six of his children due to fire and plague (ff.186-187). See D. Goldschmidt pp. 252-265 for a full description of these elegies.

Later Aschkenazic Machzorim published in Sabionetta-Cremona, 1555-60 and Venice, 1568 follow this Machzor's pioneering effort and include many of the laws, customs and commentaries as compiled by R. Binyamin Ha Levi.

Steinschneider dates this rare volume as 1555-6, however Yudlov in Ginzei Yisrael followed by Vinograd established the date as ca. 1550 based upon the date of the elegies. The word “Machzor” is referenced here in the older sense, of an annual cycle, thus the liturgical text is closer to that of a Siddur containing prayers and texts for the entire year as opposed to the later use of the term for Festival prayers.

[SEE ILLUSTRATION ABOVE]

Amsterdam, Immanuel Benveniste: 1644. $7000-9000

This small Siddur is of the utmost rarity. Unknown to Steinschneider, Fuks or Vinograd.

Fuks, following Steinschneider (no. 2139), records only an Ashkenazic version of this Siddur of which only one other copy is known.

Fuks does record the Tehillim, noting only one copy extant in the Bodleian Library, Oxford (Steinschneider no. [485], not 483 as mistakenly listed by Fuks).

[See Illustration Top Left]


Amsterdam, Selomoh Proops: 1717. $1200-1800


[See Illustration Middle Left]

214 (LITURGY). Berith Yitzchak [selected readings for night vigil preceding circumcision, according to the Sephardic rite], Hebrew and Portuguese. Title within typographic border. Selections from Bible provided with nikud. ff. (2), 38. Browned. Mottled calf, spine partly missing. 12mo. [Vinograd, Amsterdam 1342].

Amsterdam, n.p: 1729. $400-600

Our edition commences with a two-page Dedication in Portuguese to the patron Isaac Jacob Jesurun da Cunha.


Berdichev, Meir Chaim Rotenberg: 1836. $1500-2500

With Haskamoth of Chassidic Rebbes: Mordecai ben Menachem Nachum of Chernobyl and Israel ben Shalom of Ruzhin.

[See Illustration Bottom Right]

216 (LITURGY). Seder Tephillah. With Derech Chaim, laws pertaining to prayer by R. Yaakov of Lissa plus additional matter and a commentary by R. Shlomo Ganzfried. FIRST EDITION of commentary by Ganzfried. ff. (4), 397, (5). Later boards. 8vo. [Vinograd Vienna 825 (abbreviated entry)].

Vienna, Schmid and Busch: 1839. $500-700

Solomon Ganzfried (1804-1886) of Ungvar, Hungary, was one of the outspoken defenders of staunch Orthodoxy against the inroads of Reform. He was a prolific author, producing widely acclaimed scholarship in several different fields, however, the work which has become a byword in every Jewish home is his Kitzur Shulchan Aruch [Code of Jewish Law] (1864), which offers concise guidance in matters of ritual law confronting a Jew in his daily routine.

The Derech Chaim commentary appended to this Siddur is a fundamental source for clarifying ritual in the prayers.

217 (LITURGY). Seder Tikun Leil Shavuoth ve’Hoshanah Raba. According to the order prescribed by the SHELa’H HaKadosh. ff. 3,164. Lightly browned and stained in places. Contemporary calf, rubbed and loose. 8vo. [].

Zhitomir, Chanania Lipa & Joshua Heschel Shapiro: 1848. $1000-1500

Rare. This edition not listed by Vinograd.

[See Illustration Bottom Right Facing Page]

London, J. Wertheimer: 1842. $400-600

Shabbthai Sofer was commissioned by the Rabbis of the Council of Three Lands to publish an accurate edition of the Prayer-book, which he did with much reference to the now lost Siddur of Solomon Luria. It was partially published in 1617 in Prague and recently a complete edition was issued in three volumes in Jerusalem from the original manuscript which was in the library of Chief Rabbi Solomon Hirschel and subsequently in the Library of the London Beth Din (since sold).

Sir David Salomons (1797-1873), was a leading figure in the 19th century struggle for Jewish emancipation in the United Kingdom. He was the first Jewish Sheriff of the City of London and Lord Mayor of London, and one of the first two Jews to serve in the British House of Commons; he was also a noted horological expert. Sir David’s daughter, Vera Francis Salomons, active in furthering the cause of Eretz Israel established the L.A. Mayer Institute for Islamic Art in Jerusalem (and also plays a role in Allen Kurzweil’s book, The Grand Complication (2001).


Jerusalem, Israel ben Abraham [Bak]: 1842. $1500-2000

Azharoth are poetic arrangements of the 613 commandments to be recited on Shavu’oth. Authorities who contributed to the Azharoth literature are: Sa’adyah Gaon, R. Elijah the Elder, R. Solomon ibn Gabirol, R. Isaac b. Mordecai Kimhi (Maestre Petit de Nions), et al. Various communities adopted azharoth of different medieval poets. The Azharoth of R. Isaac ben Reuben Al-Bargeloni (i.e., of Barcelona) were adopted by the communities of Morocco. Indeed the present edition was issued by the Moroccan Rabbi Moses Edrehi. It bears the haskamah (encomium) of Rabbi Hayyim Abraham Gaguine, the Rishon le-Zion or Chief Sephardic Rabbi of Eretz Israel.

The Spanish Talmudist and liturgical poet Isaac ben Reuben Al-Bargeloni (i.e., of Barcelona) (b.1043), a contemporary of R. Isaac Alfasi, served as dayan in the coastal city of Denia. Unfortunately, his commentaries to Talmudic tractates have not been preserved. The azharoth of Al-Bargeloni are noted for their skill; all 145 strophes ending with a biblical quotation. (See R. Chaim David Azulai, Shem ha-Gedolim II, s.v. Azharoth; JE, Vol. VI, p. 629; EJ, Vol. II, col. 325).

Publisher Moses Edrehi (c.1774-c.1842) was a most colorful character and in his introduction here, he recounts his personal narrative. A native of Agadir, he grew up in Essaouira (Mogador) and Rabat, where he studied under R. Judah Anhouri. Eventually, he settled in London, where he was ensconced in the Beth Midrash and soon married. Upon the death of his first wife, he removed himself to Amsterdam, where once again he settled into the Beth Midrash and married a second time. After spending several years there, he sought to settle in Jerusalem. Most of the introduction is taken up by the details of his harrowing journey to the Holy Land. In London, Edrehi published a fanciful English account of the Ten Lost Tribes of Israel, Book of Miracles (1834) appended to which is an exotic English engraved portrait of “Rev. Dr. M. Edrehi (A Native of Morocco), Professor of Modern and Oriental Languages.” See EJ, Vol. VI, cols. 380-81 (includes portrait).
220 (LITURGY). Avodah Belev [prayers for the whole year]. With German translation. Including Passover Hagadah. Two Hebrew and German titles. pp. (8), 396, x, 362, (index bound at end). Lacking p. 351-52. Marginal repair to title, with previous owner’s signature, Leon Eger, on second title. [Vinograd, St. Petersburg 7].

St. Petersburg, Carl Kraya: 1849-50. $600-900

- Prepared by the Hasidah Movement under the auspices of the Tsarist government. Among the approbations of Rabbis and Maskilim listed on the title are R. Yitzchak of Volozhin and the Grand Rabbi of Lubavitch, Menachem Mendel Schneersohn (Author of Tzemach Tzedek).

The text of the Hagadah is heavily censored. For example, the words (p. 357) of Ha Lachma Anya have been altered to read “Now we are slaves “Beduchtin tuva” (in good places)... next year we should be free “Kebe’arah didan” (as in our country).

[SEE ILLUSTRATION TOP LEFT]


Munkatch, Kohn and Klein: 1901. $500-700

- With introduction by the Munkatcher Rebbe, R. Chaim Elazar Shapiro who states this Siddur was published from a manuscript in the possession of R. Yechezkel Shraga Halberstam, the Shiniver Rebbe. This manuscript originally belonged to the Chid’a (Chaim Joseph David Azulai) and was purchased for the Rebbe in Jerusalem by R. Samuel Aaron Weber, the Rabbi of Ada.

The Siddur with Kavanoth Ari Zal underwent many different redactions by different editors. This version edited by Samuel Vital is especially important according to the Munkatcher Rebbe as Vital worked on it when he was older and had access to many different manuscripts.

[SEE ILLUSTRATION BOTTOM LEFT]


Leipzig-Plagwitz, Karl Wagner: 1918. $300-500

- During the course of World War I, Jewish soldiers fought against each other in opposing armies, each soldier equipped with a Hebrew prayer-book issued by the Government of his native country.


Slavita [Lemberg], Grossman: n.d. $200-300

- No bibliographic record of this book. Based upon information stated on the title-page, it is interesting to note there was a large enough audience for this esoteric text, to be “useful for women and children.”

Venice, Daniel Zanetti: (1599). $1800-2200

The legendary Maharal of Prague devoted a series of theological works to the cycle of the Jewish year. Thus, we have Gevuroth Hashem on Passover, Tiphereth Yisrael on Shavu’oth, Netzach Yisrael on the Fast of the Ninth of Av, Ner Mitzvah on Chanukah, and ‘Or Chadash on Purim. Whether Maharal penned works to the remaining holidays of New Year, the Day of Atonement, and Sukkoth is unknown.

Maharal, while couching his works in the philosophical jargon of the day, actually developed a highly original system of thought, which though informed to a degree by the Kabbalah of the Zohar, can in no way be reduced to trends within Jewish mysticism. Rather, Maharal, utilizing as his building blocks the Agadah or non-legal portions of the Talmud, created his own symbology and constructs. In Tiphereth Yisrael, Maharal sets out to establish the uniqueness of Torah among disciplines and of Israel among nations.

The works of Maharal were a staple of the spiritual diet of the Polish school of chassidism of Pshyska-Kotzk-Sochatchov. “Shem mi-Shmuel” by R. Samuel Bornstein, second-generation Rebbe of Sochatchov, is replete with references to Maharal. Closer to our own day, Rabbis A. I. Kook, E.E. Dessler, and especially Isaac Hutner, author “Pachad Yitzhak,” made extensive use of Maharal, to whose in-depth theology they are all heavily indebted. In academic circles, “Etudes Maharaliennes” were initiated by the late Prof. André Neher at the University of Strasbourg. Neher, together with his graduate students, Theo Dreyfus and Benno Gross, produced academic editions of Maharal in French translation.

225 LUZZATTO, MOSES CHAIM. (RaMCHa"L). Leshon Limudim (rules of poetry). FIRST EDITION. Title within typographic border. Hebrew, with Latin and Italian printed side-bars. ff. 56, (1). Signature of previous owner on title, bookplate of another previous owner, marginal holes on title, first three leaves repaired affecting a few words of text (supplied by hand). Later boards. 8vo. [Vinograd, Mantua 340].

Mantua, Raphael Hayim D’Italia: 1727. $800-1200

Leshon Limudim was Luzzatto’s first appearance in print, the book composed when the author was twenty years old. The work is dedicated to Luzzatto’s mentor, Rabbi Isaiah Bassani. There is a poem in honor of the author by David Finzi, who would eventually become Luzzatto’s father-in-law. This is the first of three parts of the work. Parts Two and Three of Leshon Limudim were published from manuscript by Haberman (Jerusalem: Mossad Harav Kook, 1945). See EJ, Vol.11, col. 603; Meyer Waxman, History of Jewish Literature III, pp. 104-105. E. Carlebach, The Pursuit of Heresy (New York, 1990), p. 195.

F. Lachower in his seminal Toldoth Hasaphruth Ha’ivrith Hachadashah (1928-32) states that all of Luzzatto’s works were heavily influenced by Kabbalah, including this work, despite their subsequent literary fame.

Shirei HaNefesh is a most original commentary to the oft enigmatic verses of the Song of Songs, the author prides himself as "blazing a new, holy path untrodden by previous commentators."

Bibliographers differ as to the place of publication and date of the Malbim's work. Ben Yaakov describes it as [Koenigsburg, 1856] while Friedberg states it is [Krotoschin, n.d.], both list it as the first edition. (EJ vol. 11 p. 823 also states that it was first published in Krotoschin).

The previous owner, Fischel Lapin (1810-1889), was a renowned leader of the old Yishuv in Jerusalem and confidant of R. Israel Salanter.


Apostate Anton Margaritha - his surname a corruption of Margaliouth - was born circa 1490 and converted to Catholicism in 1522. Publication of Margaritha's book, designed to expose the supposedly subversive nature of Judaism, prompted Charles V, the first Habsburg emperor, to order Josel of Rosheim, leader of German Jewry, to appear at a disputation at the Imperial Diet of Augsburg in 1550. This was the first time in history that a Spanish-style disputation took place on German soil. Called upon to defend Judaism against the apostate's charges, Josel won a resounding victory. The Imperial Commission subsequently had Margaritha arrested and summarily expelled him from Augsburg. See E. Carlebach, Divided Souls: Converts from Judaism in Germany, 1500-1750 (2001), pp. 50-51.


Elijah Gershon, eighteenth-century Polish mathematician and talmudist, published in both his fields of expertise. Besides the present mathematical works, he published Talmudic novellae (Ma’aneh Eliyahu and Hadrath Eliyahu) and edited She’eloth u-Teshuvoth Ge’onei Bathra’ei, a collection of responsa of Rabbis Yom Tov Lipmann Heller, Joel Sirkes, et al. See JE, Vol. V, p.132.


Lot 229

229 MIDRASH TEHILIM. ff. 51 (of 52, lacking first leaf). FIRST EDITION. Constantinople, 1512.
[Vinograd, Const. 36; Yaari, Const. 20; Mehlman 173; St. Cat. Bodl. col. 595, no. 3788 “Ed Rara”).

* BOUND WITH: Anonymous. Supplement to Midrash Tehilim, from Psalm 119 through Psalm 150 [a supplement to the first work which concludes at Psalm 118]. ff. (24).


[Vinograd, Salonika 5; Mehlman 174; St. Cat. Bodl. col. 595, no. 3789 “Liber Rarus”). Additional seventeen manuscript leaves of indices to Midrashic material prepared according to the verses of the Bible, alongside other miscellaneous matter in various hands. Scattered marginalia. First leaf loose, light marginal worming, some staining, tear in final leaf. Later boards, worn and rubbed. Folio.

$15,000-20,000

MIDRASH TEHILLIM, COMPLETE WITH ALL PARTS. EXCEPTIONALLY RARE.

The Midrash Tehilim, also known as Midrash Shocher-Tov due to its opening verse, is one of the most beautiful in Midrashic literature. Its’ exalted language covers many variegated themes and contains colorful stories and parables.

The first part of this work published in Constantinople in 1512, entitled “Midrash Tilm” (without the letter “Hei”) concludes at Psalm 118. The Midrash from Psalm 119 to the end of the Book was published with a different typeface approximately three years later. There is much discussion among bibliographers as to precisely where: According to Steinschneider in Salonika, however Yudlov expresses doubt and writes that the fonts resemble those utlized by Eliezer Toledano in his printing of the Sepher Abudraham in the town of Fez, Morocco in 1517.

Scholars (Zunz, Buber, Albeck, Mann and others) differ as to the date of the Midrashic work’s actual composition. According to Buber, the style, language and sources of the First Part (on Psalms 1-118) indicate an ancient Palestinian origin. Buber located six manuscripts of the text all of which conclude with Psalm 118, as in the present first printed edition. The Second Part was evidently published from different manuscripts and is of a much later origin. Zunz conjectured that the Second Part (on Psalms 119-150) was most likely composed towards the end of the 10th-century, probably in Southern Italy. According to Mann, however, “(the) theory of attributing several Midrashim to Italy is now antiquated and has to be discarded.” (See JQR, Vol. XIV,1939: “Some Midrashic Genizah Fragments” p. 305). Indeed the Genizah fragments uncovered by Mann clearly demonstrate that Midrashic portions considered by Buber to be of late compilation are not so. Others conclude that this Midrash is a composite of a number of groups of Midrashim dating from the 3rd all the way to the 13th-century.

The Second Part of Midrash Tehilim is followed by R. Mattathias HaYitzhari's commentary to the lengthy 119th Psalm, “Peirush ha-Alpha Beta.” The Author, (Spain, 14th-15th century), was descended from the Narbonne family who emigrated to Aragon after the expulsion from France in 1306. This is the only work of this Spanish philosopher to be published. See EJ, Vol.XI, cols. 1129-30.

Both parts of Midrash Tehilim were later published together in the Venice, 1546 edition. In the scholarly introduction to his critical edition published in Vilna, 1891 Buber presents a lengthy comparison between our present Constantinople edition and the late Venice edition. It should be noted that Prof. Saul Lieberman had in his possession a copy of the Venice edition with contemporary scholarly marginal notes “befitting a modern scholar of the highest caliber” and which compared the printed editions with “lost” manuscripts apparently not seen even by Buber (see Kiryat Sepher, Vol. 13, 1939, pp.105-12).

[SEE ILLUSTRATION ABOVE]
230 (MINIATURE BOOK). Sefer Tehilim. With meditative prayers by Chaim Joseph David Azulai (CHYD'A). Title within ornamental border. ff. 49 (ff. 49 misbound at end), 172. Some staining and browning. Later calf. 32mo. [Vinograd, Pisa 89].

Pisa, Samuel Molcho: 1816. $800-1200

231 (MINIATURE BOOK). Beith Tephilah [prayers for the whole year]. According to the Italian rite. ff. 224. Some staining and browning. Contemporary vellum. 32mo. [Vinograd, Pisa 78].

Pisa, Samuel Molcho: 1816. $800-1200


Cracow, Isaac Prostiz: 1617. $1800-2200

R. Moses Mintz was one of the greatest German Halachic scholars of the 15th-century. As Rabbi of Wuerzburg, Bamberg, Nuremberg and Posen, he featured prominently in communal life in Germany and beyond - especially Italy, where his cousin, Isaac Mintz, served as Rabbi of Padua. His responsa are important for the delineation of Ashkenazi custom, including the Takanot of Rabbenu Gershom and Takanot ShU”M (Speyer, Worms and Mainz). See EJ, Vol. XII, cols. 65-66.

[SEE ILLUSTRATION TOP LEFT]


Venice, Daniel Bomberg: 1545. $1800-2200

Elijah Mizrachi’s map of Eretz Israel is the first printed map of the Holy Land. It first appeared in the Venice 1523 edition of his super-commentary. Although primatively drawn, it describes the borders of Eretz Israel and the places mentioned in Deuteronomy. See: E. & G. Wajntraub, Hebrew Maps of the Holy Land (1992), pp.19-21. Given the rigid gender politics of the time, it is surprising to find such a scholarly text with the ownership signature of a woman.

[SEE ILLUSTRATION TOP RIGHT]


Venice, Bragadin: 1574. $1000-1500
**Lot 235**


Sabbioneta, Tobias Foa, 1559, and Mantua, Jacob Cohen of Gazzolo: 1562. $6000-7000

**A RARE COMPLETE SET.**

The first two Orders of this edition were printed by Foa in Sabbioneta and then completed in Mantua.

The Hebrew press at Sabbioneta escaped lightly from the storm of Papal condemnation of Hebrew books which was raging at the time in Venice and Rome. Indeed, the Sabbioneta Hebrew press flourished between the years 1551 and 1559, and books never previously published, treating aspects of Christianity, were issued with considerable freedom. The decree of Pope Paul III in 1553 passed over the city without apparent effect; a tribute to the liberality and culture of the ruling prince of the province.

The Mantua volumes were the last books to be typeset by Jacob Cohen of Gazolo before he retired. He had served at the press of Foa in Sabbioneta and came to Mantua in 1556 where he established a reputation for splendid typographical work. See Amram, The Makers of Hebrew Books in Italy, pp.288-93 and 325.

[SEE ILLUSTRATION ABOVE]
236 **MODENA, JUDAH ARYE (LEONE) DA.** Galuth Yehudah [Italian dictionary of difficult words in the Bible, Hagadah of Passover and Pirkei Avoth]. FIRST EDITION. With Hebrew and Italian poetry by the author’s son, Mordechai (Marc Antonio). Title in Hebrew and Italian. Text in Italian interspersed with Hebrew. Initials historiated. ff. (10), 9-113, (1). Some staining, slight worming on one leaf. Blind-tooled calf. 4to. [Vinograd, Venice 1069; St. Cat. Bodl. 5745, 13 (ed. rarissimam)].

Venice, Giacomo Sarzina: 1612. **$800-1000**

Unlike typical dictionaries which are in alphabetical order, Galuth Yehudah follows the order of the Bible.

In their Haskamah to this work, the rabbis of Venice - Leib Saraval, Isaac Gershon, Solomon Shemaiyah Sforno, Moses Cohen Port, et al - describe the hardships involved in producing this unique bilingual work. “After the demise of Juan di Gara there was no press available until today. Therefore the printer had to recreate original fonts and make preparations to match the Italian with the Hebrew.”

[SEE ILLUSTRATION TOP LEFT]

237 **MOELLIN, JACOB BEN MOSES HALEVI.** Sepher MaHaRI"L [Jewish laws and customs for the entire year, according to Ashkenazi rite]. Second Edition. Opening word within woodcut vignette. On front fly, signatures of former owners in Hebrew and Italian. Earlier: “Yitzchak Cohen Pavia, 1755,” and later: “Caliman Sacerd. Pavia di Casale Monferatto, 1770,” “Kalman Yehudah Cohen mi-Casale.” ff.120. Stained in places. Tops of several leaves chewed. Recent boards. Sm. 4to. [Vinograd, Cremona 23; Benayahu, Cremona 19; not in Adams].

Cremona, Vicenzo Conti: 1558. **$1000-1200**

Important source for ritual customs (Minhag), both within and without the synagogue. The work paints a most faithful picture of the religious and social life of the German Jews in the 14th and 15th centuries.

[SEE ILLUSTRATION MIDDLE LEFT]


Frankfurt a/Main, Mahlau & Waldschmidt: (1888). **$120-180**

This memorial volume for Sir Moses Montefiore contains tributes from a wide array of authors spread throughout the European continent.


Cincinnati, 1883. **$120-180**

A tribute to Sir Moses Montefiore, in his hundredth year.

240 **MORPURGO, SAMSON.** Shemesh Tzedakah [responsa]. FIRST EDITION. Two parts in volume. Two historiated titles within identical architectural columns. ff. (5), 117; (1), 61. Slight worming. Recent calf. Folio. [Vinograd, Venice 1832].

Venice, 1743: Vendramin. **$350-500**

In youth, Samson Morpurgo (1681-1740) studied Talmud in the Venetian yeshivah of Samuel Aboab. Later, he received a doctorate in philosophy and medicine from the University of Padua (1700). In 1721 Morpurgo succeeded his father-in-law the kabbalist Joseph Fiametta as Rabbi of Ancona, a position he held until his death. It may be said of Morpurgo that he distinguished himself equally in the fields of Halacha and medicine. In recognition of his selfless devotion to the victims of the influenza epidemic of 1730, he was publicly honored by Cardinal Lambertini. See EJ, Vol. XII, cols. 350-351.

Riva di Trento, [Y. Marcaria]: 1559. $1800-2200

* The first separate edition of the Mordechai. Earlier editions had been appended to Alfasi (see M. Benayahu, Hebrew Printing at Cremona (1971), p. 114). This copy lacks the Simmanei Mordecai by Joseph Ottolenghi (ff.45) appended to many copies - although Y.Y. Cohen, in his census of books published in Riva di Trento lists them separately (respectively nos. 4 and 9). Giuliano Tamani, La Tipografia di Jacob Marcaria, Riva del Garda, 1991 also lists them separately - nos. 7 and 11.

R. Mordechai ben Hillel Hakohen (1240?-1298) was an outstanding disciple of R. Meir (MaHaRa"M) of Rothenburg. His gigantic compendium, arranged according to the tractates of the Talmud, is a rich repository of the halachic traditions of Aschkenaz. The Mordechai was one of the most popular halachic texts studied in the German and Polish yeshivot in the sixteenth century. See A. Siev, "Hagahot ha-Rama al Ha-Mordechai", in Hagut Ivrit be-America, Vol. I (1972), pp. 426-439; A. Halperin, "Sefer ha-Mordechai bi-Re'i Hadpasotav" in: Iyunim be-Sifrut Chazal...Melamed Festschrift (1982), pp. 323-338; EJ, Vol. XII, cols. 311-4.

242 MOSES BEN MAIMON (MAIMONIDES/. RaMBa"M). Sepher HaMitzvoth ["The Book of Precepts"], Translated from Judeo-Arabic by Moses ibn Tibbon. With Iggereth Teiman [Letter to the Jews of Yemen] and Ma'amar Tehiyat ha-Methim [treatise on Resurrection]. First Edition combining all three works in one volume. ff. 131. Slight staining. With stamp of Prof. Giuseppe Jare, Chief Rabbi of Ferrara on title and final leaf and his marginal notes and corrections. Plus an insert of three leaves in the same hand at the front containing a scholarly discussion of the various translations of this work citing articles in various scholarly journals by D. Cassel, A. Jellinek and others, with a copy of Ibn Tibbon’s introduction from the first Constantinople edition signed “Joseph Chaim Yare.” Half vellum over marbled boards. 4to. [Vinograd, Amsterdam 263, 269, 271; Fuks 379].

Amsterdam, Joseph Atias: 1660. $500-700

* Maimonides composed his Sepher ha-Mitzvoth or Book of Precepts prior to his magnum opus, Mishneh Torah. The author took at face value an aggadic statement at the end of Tractate Makoth to the effect that the Torah handed to Moses on Mount Sinai consisted of 613 commandments. In his introduction, Maimonides lays down the “Shorashim” (Roots) or criteria whereby he determines which laws are to be enumerated in this register of 613 commandments. Not all the laws of the Torah qualify in this respect. Rather than merely listing the commandments one by one, Maimonides provides halachic reasoning and sources in the Talmud and halachic Midrashim.
244 MOSES BEN NACHMAN (NACHMANIDES/ RaMBa”N). Commentary to the Pentateuch. Volume I: Genesis-Exodus. Volume II: Leviticus-Deuteronomy. Printed in double columns, broad margins. Initial word of Books of Numbers and Deuteronomy (“Sepher”) within woodcut floral borders. Initial words in square type; texts in semi-cursive Sephardi “Kashi” letters. ff. 239 (of 300). Lacking leaves at beginning (through part of Lech Lecha until Gen. 14:10) and leaves at end (some of Re’eh, from Deut. 12:22 to end). Leaves at beginning supplied in Ma’aravic mashait script (ff.13). Some waterstained and chewed edges. Later calf-backed boards, heavily rubbed. Folio. [Vinograd, Lisbon 3; Goff 87; Goldstein 91; Offenberg 97; Steinschneider, p. 1960, nos. 6532-49; Thes. B18; Wineman Cat. 56].

Lisbon, Eliezer (Toledano): 1489. $7000-9000

The first book printed in Lisbon.

The three incunabule editions (two within a year of one another) of Nachmanides’ Commentary to the Pentateuch: Rome, 1469-72; Lisbon, 1489; and Naples, 1490 - attest to the immense popularity the work enjoyed.

Horadna, Simcha Zimel: 1810. $300-400

* An important works in the highly difficult area of Jewish Law known as “heter agunah,” i.e. granting permission to the “agunah” (literally “chained woman”) to remarry. In cases where the husband has disappeared, leaving no trace, it is necessary to ascertain that the husband is in fact deceased before his presumed widow may remarry.

Chaim Heller (1878-1960) served in his youth as Rabbi of Lomza, Poland. In the interbellum period, he headed an institute for Talmudic research in Berlin and eventually settled in New York. Despite the fact that he held no official rabbinic position, by virtue of his extraordinary erudition, R. Chaim was looked up to as a mentor by men of the caliber of Rabbis Jacob Kaminetsky and J.B. Soloveitchik. Heller produced works of Biblical scholarship, on the Peshitta (the Syriac translation of the Bible), and refutations of Bible criticism. His abiding contribution to Jewish learning is without doubt his critical, annotated edition of Maimonides’ Sepher ha-Mitzvoth (Book of Commandments), which he translated from the Arabic original. See EJ, Vol. VIII, col. 308.


* SIGNED BY CO-AUTHORS BRAHAM AND NATHAN.

“Hebrew Melodies” is the only work by Lord Byron (1788-1824) that can be said to relate to Jewish sensibilities. This collection of poems was written in 1814 for music composed by Isaac Nathan. Subsequently, John Braham arranged and sang the songs.

John Braham was the theatrical name of John Abraham (1774-1856), an Anglo-Jewish singer of such virtuosity that for more than a generation he was regarded as the national singer. See JE, Vol. III, pp. 347, 450

Isaac Nathan (1792-1864) was an Anglo-Jewish musician and composer who was instructor in music to Princess Charlotte of Wales. In 1823 he penned An Essay on the History and Theory of Music, which contained melodies for use in the synagogue (sold at auction, Kestenbaum Sale 28, Lot 247). In 1841 Nathan relocated to Sydney, where he contributed to developing music in Australia. JE, Vol. IX, p. 179.


Venice, Calleoni for Bragadin: 1622. $1200-1500

* An important compendium of Halachic works. Although all are first editions, the various authors lived in different centuries. The author of Ohalei Tam, R. Tam Ibn Yachia (not to be confused with the Tosafist R. Tam) was one of R. Eliahu Mizrahi’s principal disciples and lived in the 16th century. He was a son of R. David Ibn Yachya author of Lashon Limudim and a contemporary of both R. Bezalel Aschkenazi and R. Isaac Luria (AR’T zal). The Raba’d of Posquieres, the author of the critical glosses to Maimonides’ Mishneh Torah, lived in the 12th century. Many of his smaller treatises and responsa covering a wide gamut of subjects are included in this collection under the title “Tamim De’im.” His critical glosses on the Rif, published here for the first time were later incorporated in the standard editions of the Rif. R. Samuel Ibn Sid, also known as Sirillo (see title page) or Sadillo (see first paragraph of Kelalei Shmuel), the son-in-law of R. Isaac Aboab, was exiled from Spain in 1492 and later settled in Egypt. He is widely cited in the responsa of the Maharam Alshakar, Mahari Bei-Rav and in Midrash Shmuel on Pirkei Avoth by Samuel di Uceda. He was also known as a miracle worker and fabulous stories concerning his wondrous actions are cited in Shalsheleth Ha-Kaballah, Seder Ha-Dorot, Kore Ha-Dorot and Shem Ha-Gedolim.

[SEE ILLUSTRATION RIGHT]
Lot 248

248 NIETO, DAVID. Mateh Dan-Cuzari. All three issues of the first edition: Hebrew-Spanish, Hebrew only and Spanish only.


ii: Hebrew Issue: ff.(6), 118. Title laid down

iii: Spanish Issue: ff.(6), 272. The Guido Bedarida Copy (see EJ IV col.369) with his bibliographic notes on endpapers. Small portion of title neatly repaired on verso slightly affecting right arch.

First two vols. modern leather-backed boards, third contemporary mottled calf, finely rebacked. All three volumes housed together in modern fitted-case. 4to. [Vinograd, London 24-5; Roth, London 5; Kayserling 77; Steinschneider 4834, 4, 5].

London, Thomas Ilive: 1714. $12,000-15,000

EXTREMELY RARE. ALL THREE ISSUES OF THE FIRST EDITION OF NIETO’S MAGNUM OPUS - INCLUDING THE PARTICULARLY SCARCE SPANISH ONLY ISSUE (Solomons traced only three complete copies extant).

Haham of the Spanish & Portuguese Synagogue in London, David Nieto (1654-1728) composed the Mateh Dan as a defence of rabbinic Judaism from the scorn of free-thinking former Marranos. Nieto considered his work a continuation of the tradition of Judah Halevi’s Cuzari (Fano, 1506) a philosophical exposition of Judaism, opposing the attacks of Karaites, heretics and other creeds.

Nieto states in his introduction the reason behind his two-fold title “Mateh Dan-Cuzari Chelek Sheni” is as follows: Dan is the initials of the Author’s name and Mateh is the Hebrew word for stick. Thus the Author sought to “smite the Karaites with the rod of truth and logic” and reveal the weaknesses of their faulty arguments. The sub-title “Cuzari Chelek Sheni” highlights the fact that Nieto was following in the footsteps of Judah HaLevi, author of the original Cuzari. Although the purpose of the Cuzari was to prove the validity of the Bible, Nieto concentrates on the the Oral Tradition of the Torah, which HaLevi treated only in a general manner.


[SEE ILLUSTRATION ABOVE]

Tel Aviv, Z. Rivlin, 6th Nissan: 1929. $500-700

Certificate issued by Chief Rabbis of Tel-Aviv Shlomo Hakohen Aronson and Ben-Zion Meir Chai Uziel attesting to the kashruth of locally produced cigarettes.

[SEE ILLUSTRATION TOP RIGHT]


Manchester, Massel’s Printing Works: (1903). $200-250

A collection of photographs with biographical and bibliographical information for each poet.


Cracow, C. Budweiser: 1868. $300-400

Rappaport (1790-1867) was married to the daughter of the pre-eminent Talmudist R. Aryeh Leib Heller, author of Ketzoth HaShulchan. A native of Lemberg, he served as rabbi of Tarnopol and later of Prague. His literary career spawned important works of a critical historical nature, some of these studies, especially those of the Gaonic period, were truly groundbreaking and won the acclaim of the leaders of the school of Wissenschaft des Judentums.

The present posthumous essays were published by Rappaport’s son David. The anti-Chassidic essay was written to a colleague who was attracted to Chassidism in his youth in 1815. The critique of Geiger was written in 1866.


Bologna, The [Silk] Partners: 1538. $3000-4500

Piskei Halachoth is an important repository of Franco-German Halachic tradition. Later editions of the Piskei Halachoth have been heavily censored, lacking entire chapters. For a comparison of all editions, see Y. Lipschitz, “Piskei Hilchot Recanati” in: Moriah, vol. 8, nos.6-7 (1979, pp. 2-9. The majority of the censored material pertains to Gentiles or Jews who have converted to Christianity.

Unfortunately, almost nothing is known of Recanati’s biography beyond that he lived in the 14th-century, likely in the Italian town of Recanati. See EJ, Vol. XIII, cols. 1606-1608; and the recent monograph by Prof. Moshe Idel, R. Menachem Recanati ha-Mekubal (1998).

Leipzig, Heinrich Hunger: 1844. $300-500

Samuel Hirsch (1815-1889) was Chief Rabbi of the Grand Duchy of Luxemburg before emigrating to America to replace David Einhorn as Rabbi of the Reform Congregation Keneseth Israel in Philadelphia. Hirsch’s philosophical work is entitled “Religionsphilosophie,” a Hegelian interpretation of Judaism. See JE, Vol. VI, pp. 417-8.


Lemberg, Shlomo Yarish Rappaport: 1796. $400-600

A hand-book of atonements for specific sins, based on the principles of the Chassidei Aschkenaz with prayer of admission of guilt by the editor. The printer, Shlomo Yarish Rappaport was responsible for the first appearance of the celebrated Noam Elimelech in 1788. It has been suggested that one of his type-setters was one of the celebrated 36 Hidden Tzaddikim.

[SEE ILLUSTRATION TOP LEFT]


Satmar, M. L. Hirsch: 1944. $300-500

Chassidic sermons, responsa and novellae by the Author’s father, R. Moshe (author of Arugath HaBosem), including his Ethical Will. Published by the Author’s son Joseph, who survived the Holocaust and re-established the Pupa Community in Williamsburg.

APPEARENTLY THE FINAL HEBREW BOOK PUBLISHED IN SATMAR PRIOR TO THE HOLOCAUST. Not listed by Friedberg or J. Landau, Or th Me’ Oph el: Bibliography of Books Published in Europe 1933-1945 (1957).


Amsterdam, Jacob de Cordova: 1681. $1200-2500

Work by First Rabbi to Minister on the American Continent. A paraphrastic (as opposed to literal) Spanish translation of the Pentateuch, embellished with author’s insights. Isaac Aboab da Fonseca was one of the Netherland’s most esteemed rabbinic leaders. In 1651, he accepted a call as Haham to Recife, Brazil, at that time in the hands of the Dutch.

[SEE ILLUSTRATION BOTTOM LEFT]

Lot 257 SOLOMON IBN ADRET. (Rashb”A). Avodath Hakodesh [laws of Sabbath and Festivals]. * Published with: Abraham Ben David of Posquieres (Rava”D). Ba’alei Hanefesh [on menstrual laws and sexuality]. FIRST EDITION. Title within oval cartouche. ff. (76). Complete, though mispaginated as in all copies. Previous owners’ marks. Later boards. Sm. 4to. [Vinograd, Venice 952 and 942].

Venice, Daniel Zanetti: 1692. $1000-1200

[SEE ILLUSTRATION TOP RIGHT FACING PAGE]

Berlin, H. Itzkowski: 1894. $600-900

◆ A collection of opinions of experts in the fields of physiology and veterinary medicine from Germany, Austria-Hungary, Holland, England, Denmark, Switzerland, Italy and France. It is their consensus that Jewish ritual slaughter should not be considered cruelty to animals. The book was issued by The Committee to Defend against Anti-Semitic Attacks as an attempt to repeal the recent spate of anti-Shechitah legislation in Saxony (1892), Switzerland (1893), and Prussia (1893).


Venice, Cornelio Adelkind for Marco Antonio Giustiniani: 1547. $1300-1500

◆ Spanish writer and philosopher, Shem Tov ben Joseph Shem Tov flourished in the mid-15th century and lived in Segovia and Almazan. As a philosopher, he was a follower of Maimonides, even though both his father and his grandfather, Shem Tov ibn Shem Tov, were among Maimonides’ most uncompromising opponents.


New York, 1948. $200-300

◆ The Israel National Soccer Team’s Good Will Visit to the United States was intended by its organizers to strengthen the ties of friendship between the fledgling Jewish State and America. On the final page of the program, the members of the soccer team are shown laying a wreath at the West Point grave of their recently fallen comrade Col. David (“Mickey”) Marcus, the American officer who gave his life in defense of Israel.

[SEE ILLUSTRATION RIGHT]


Stockholm, P. A. Norstedt and sons: 1927. $500-700

◆ A study on Jewish tombstones found in Stockholm. Important for the genealogy and history of the Swedish Jewish community.

262 (TALMUD, BABYLONIAN). Berachoth. With Rashi’s commentary only (as published). Printed without title. Only first six chapters published with different pagination than the standard editions. ff. 101, (1). First and last leaf repaired. Modern vellum. 4to. [Vinograd, Salonika 765; Mehlman Genuzoth 30, Ginzei Yisrael 164 (incomplete)].

Salonika, n.p. 1841. $700-900

◆ A rare, interesting school-edition. This copy contains the scarce final leaf signed by Saul ben Yitzhak Molcho stating that this volume is not to be used for commercial purposes but for distribution to the local Talmud Torah. Consequently, the top of each page states “Kodesh Lashem” (Sanctified to God). “All teachers and principals must ensure when one student has finished studying this book, it should be returned and passed on, without charge, to the next student.”


Budapest, Mewaser (M. Weinberger): 1941. $300-500

◆ Owing to the fact that Poland, which previously supplied world Jewry with editions of the Talmud, was now occupied by the Nazis, Hungarian Jewry was forced to print the Talmud for home consumption. See Yeshiva University Museum Catalogue, Printing the Talmud: From Bomberg to Schottenstein (2005) pp. 292-3, no. 62 (incl. facs.).
Lot 264


Venice, Daniel Bomberg: 1522. $18,000-22,000

* A FINE, CRISP COPY IN EXCELLENT CONDITION.

Riva di Trento, n.p.: 1561. $6000-7000

 THE SOLOMON DUBNO COPY.

One of the minor Tractates of the Talmud, dealing with morals and customs. Of late, Prof. Daniel Sperber has produced a critical edition of Masecheth Derech Eretz Zuta.

Grammarian and Bible exegete Solomon Dubno (1738-1813), one-time collaborator with Mendelssohn in the Bi’ur project, amassed a library of some 2,000 books and 100 manuscripts. See EJ, Vol. VI, cols. 251-2.

[SEE ILLUSTRATION RIGHT]


(Amsterdam, 1834). $500-700

 An extraordinary Letter written by the renowned leader of the Old Yishuv, Israel of Schklow, pertaining to the fate of Baruch ben Samuel of Pinsk in his search for the remnants of the Ten Tribes. R. Baruch traveled across Syria, Mesopotamia and Kurdistan, reaching Yemen in 1833. It was there, in San’a, he was executed under suspicion of espionage.

This published version of the Letter details the development of the Oral Law, the bitter history of Exilic Israel, the struggle to resettle the Holy Land, and concludes with requests for prayer, charity and an increase of righteous scholars resident in the Holy Land. See Yaari, Sheluchei Eretz Yisrael pp.147-48, 779-80; L. Jung, Men of the Spirit (1964) pp. 75-6.


Philadelphia, Presbyterian Board of Publication: (circa 1839). $800-1200

 The purpose of this fact-finding mission to Jewish communities of Western Europe, the Middle East and Eastern Europe, was to report as to how best proceed with the conversion to Christianity of the Jews in each respective community. Thus, we find the committee reporting that inroads into the Jewish community of Jerusalem would best be made by medical missionaries: “A herem or ban of excommunication was pronounced in the synagogues against the Missionaries, and all who should have dealings with them. But when Dr. Gerstmann, the medical man, came in December, the Jews immediately began to break through it. Another herem was pronounced, but in vain. No one regarded it, and Rabbi Israel [of Shklov] refused to pronounce it, saying that he would not be the cause of hindering his poor and sick brethren from going to be healed. This interesting fact shows the immense value of medical missionaries” (pp.171-2).

The book is chock-full of interesting facts: In Constantinople, the deputation visited the Karaite community, from whom they purchased several Karaite works (p. 363). In Bukovina, approaching the city of Tchernowitz, they visited the Chassidic town of Seret, where they were told “of a remarkable rabbi, Haim, at Chosow, eight miles distant, to whom many thousands of Jews go in pilgrimage at the time of the Feast of Tabernacles” (p.129). (The reference is to R. Chaim [ben Menachem Mendel] Hager of Kosov, progenitor of the Vizhnitz Chassidic dynasty.) An appendix provides the curriculum for the Jewish educational system of Leghorn (Livorno), Italy (pp.521-2).

Vienna, W. Braumüller: 1912-17. $600-800

- Wachstein’s meticulous research, background statements and biographies are of supreme importance for the genealogy and history of the Jews of Vienna.

270 WASSERMAN, ELCHANAN. Kovetz Shiurim [Rabbinic lectures along with articles on education, philosophy, etc.]. pp. 13, 320, 4, 4. Contemporary boards. 8vo.

Baranovitz, A. Swiranskeiego: (1931-34). $300-500

- These lectures were edited and periodically published by various students (J. Machlis, W. Kaplan, J. Winik, C. S. Grosfeld etc.) of the Baranovitz Yeshiva for a period of approximately three years.


Leipzig & Vienna, M. Breitenstein: 1896. $600-900

- Printed in the same year as the first edition, by the original publisher.
- Doctor Joseph Chasanowich (1844-1919) was in a very real sense the founder of the Jewish National Library in Jerusalem. His collection of 63,000 books, some 20,000 in Hebrew, formed the nucleus of the National Library. The bibliophile doctor was a resident of Bialystok and member of Chovevei Zion. See EJ, Vol. V, col. 362.


Warsaw, Halter and Eisenstadt: 1897. $500-700

- SECOND HEBREW EDITION OF HERZL’S HERALD OF MODERN ZIONISM.


$200-300

(London), (1917). $800-1200

One notes with interest that present at this august occasion were not only the Zionist leaders Nahum Sokolow and Chaim Weizmann but also two "Arab Representatives".

[SEE ILLUSTRATION RIGHT]


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


London, His Majesty's Stationery Office: 1922. $1000-1500

In this letter to the League of Nations, the British Government defined the parameters of the newly established Mandate for Palestine. In the "Territory known as Trans-Jordan," the provisions for the establishment of the Jewish national home, as promised in the Balfour Declaration of 1917, "are not applicable" (pp. 10-11). Thus did Britain equivocate and whittle to size Jewish aspirations for a National Home.

277 (ZIONISM). Memorandum Submitted by the Arab Higher Committee to the Permanent Mandates Commission and the Secretary of State for the Colonies. FIRST EDITION. pp. 16. Original printed wrappers. 4to.

Jerusalem, July 23rd, 1937. $400-600

The Arab Higher Committee proffers the "only solution compatible with justice: the right of the Arabs to complete independence in their own land; the cessation of the experiment of the Jewish National Home; and the immediate cessation of all Jewish immigration and of land-sales to Jews" (p. 16). - Thus the Arab response to the Royal Commission's Partition Scheme.


(Haifa), (1947). $800-1200

This most scarce broadsheet and others like it were a concerted effort on the part of the Irgun Zvai Leumi (under the leadership of Menachem Begin) to demoralize the British troops then occupying Palestine. The British soldier was asked to put himself in the shoes, so to speak, of the Jewish underground fighter. Would not that soldier have reacted in the same way if his homeland of England had been invaded by the Germans in 1940? And yet, writes the pamphleteer, the British soldier is now being asked to give his life in Palestine, for "Bevin's stupidity. Oil. Their Lordships' income..."
279 **BENDER, STANISLAW.** Sammelmappe. Complete Set of Twelve Color Plates, reproducing the Artist’s Work. Two German text leaves (torn). *Loose as issued in original printed portfolio. Worn and split. 300x400 mm.*

Frankfurt a/Main, J. Kaufmann Verlag: 1919. **$1000-1500**

[See illustration front cover]


London, William Clowes and Sons: 1912. **$300-500**

* Published in order to promote Prof. Boris Schatz’s Bezalel School of Art in Jerusalem.

[See illustration top left]

281 **(BEZALEL).** Bezalel - Its Aim and Purpose: Selected Articles and Extracts from Magazines and Newspaper Comments of Writers, Critics and Public Men During the Bezalel Art Exhibits in America. *pp. 64. Pictorial wrappers, staples. 8vo.*

n.p., 1925. **$150-200**

* Many of the articles point out that Bezalel was then celebrating its twentieth anniversary. The school, brain-child of the sculptor Prof. Boris Schatz, was founded in Jerusalem in 1906.


London, Eyre & Spottiswoode: (1925). **$120-180**


Vienna, Bernthaler & Windischgraetz: 1983. **$500-700**

284 **BUJKO, JOSEPH.** Hagadah. 26 Originalradierungen. One of 15 numbered copies. Title signed by Budko. Loose as issued. Each engraving matted and signed by the artist in pencil. 23 of 26 plates only, lacking plate numbers 19-21. *Housed in original pictorial portfolio, flaps torn. Small folio.*

n.p., n.d. **$2000-3000**

* Exceptionally scarce. One of only 15 numbered copies.

An exquisite livre-d’artiste featuring the engravings that were to later appear in Budko’s Hagadah of 1921, a production that Yerushalmi praised as “The first notable illustrated Hagadah of the twentieth century” (Hagadah & History pl. 130).

[See illustration bottom left]


Bodenschatz (1717-1797) a South German Orientalist made Judaism his specialty, producing this truly monumental work. “Because of its objectivity, it is a significant source for the ceremonial practices of the German Jews.” (See Frederick Hauck, Neue Deutsche Biographie). No doubt due to the detailed engravings, the work did much to secure for Judaism a favorable consideration in Germany.

Of late, Prof. Elisheva Carlebach has shown that converts to Judaism, in order to assert their privileged position of knowledge concerning their former religion, criticized the naivete of this well-meaning but occasionally misinformed Christian Hebraist. See E. Carlebach, Divided Souls: Converts from Judaism in Germany, 1500-1750 (2001), p. 218.

[SEE ILLUSTRATION TOP RIGHT]


Frankfurt a/Main & Leipzig, Johann Paul Krautzen: 1738. $2000-3000

Important illustrations depicting the ceremonies and life-cycle observances of the Jews of 18th-Century Germany.

Johannes Buxtorf I (1564-1629), Christian Hebraist and Bible scholar, served as Professor of Hebrew at the University of Basle. Though certainly knowledgeable of Judaism, Buxtorf takes a dim view of the religion in his work Synagoga Judaica / Jüden Schül.


[SEE ILLUSTRATION BOTTOM RIGHT]
287 **CALMET, AUGUSTIN.** Dictionnaire Historique Critique, Chronologique, Geographique et Litteral de la Bible. Three (of 4) volumes. Numerous engraved double-page and folding maps and plates (including many of contemporary Jewish life). *Contemporary uniform calf, spine in compartments, rubbed. Folio. Sold not subject to return. [Laor 159-65; cf. Rubens 524-34].

Paris, Chez Emery et al: 1730. $700-1000

288 **CALLIGRAPHY.** Three Manuals of Hebrew Calligraphy:


*Original bindings, various. 4to.*

$120-180


Berlin, Rimon Verlag: 1923. $400-600

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

The illustrator of this charming work, Rachel Markus (1894-1942), was born in Lodz, Poland. After studying at the Art Academy of Munich she married the Jewish actor, Julius Szalit. Gravitating to Berlin, she became a member of the November group - young avant-garde artists who coalesced after the November Revolution of 1918. Her life ended after she was deported from France and killed in a Nazi concentration camp. See EJ, Vol. XV, col. 656

See also E. Gordon, Iyurim Ivriyim: Ha-Sepher ha-Ivri ha-Me'uyar li-Yeladim (2005) p.110.

[SEE ILLUSTRATION TOP LEFT]

290 **DANCE.** Baruch Agadati. Oman HaRikud Ha'Ivri. Inscribed, Signed and Dated by Agadati on initial blank.

Over 30 photographic plates by A. Soskin tipped onto larger sheets. Calligraphic Hebrew introductory text in black and red. *Original gilt-lettered boards with Cubist-inspired front cover illustrated plate.*

Tel Aviv, Graphika: 1925. $1200-1800

* ONE OF 100 NUMBERED COPIES. *“Modern Hebrew Dance” - A highly scarce book, not seen at auction for 20 years.*

[SEE ILLUSTRATION BOTTOM LEFT]


Tel-Aviv, Eytan and Shoshani: (1929). $100-150

* Israeli artist Nachum Gutman (1898-1980) conveys through a series of original illustrations the hypocritical behavior of the British Mandatory Authorities during the bloody Arab Riots of August 1929.*

- Important study of Jewish engravers, by this noted connoisseur and collector of Jewish Art.


295 KAUFMANN, ISIDOR. Complete Set of 16 Color Plates, reproducing the Artist’s Work. Introductory text by Rabbi Dr. H.P. Chajes in German. Each plate individually matted. Original decorative portfolio, expertly reinforced. Large folio. Vienna, 1925. $3000-5000

[SEE ILLUSTRATION TOP RIGHT]

296 (KIRCHNER, PAUL CHRISTIAN). Judisches Ceremonien. Full compliment of twenty-eight engraved plates of Jewish ceremony and custom. Engraved title plus plates. This volume 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). $2000-2500

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

[SEE ILLUSTRATION BOTTOM RIGHT]


Leiden & Utrecht, Jordan Luchtmann and William “a Poolsum: 1699. $600-900

Max Liebermann (1847-1935) was one of the most significant figures in the world of German art from the turn of the twentieth century until his demise. Much of his life was spent in Holland, whose rather bleak paysage exerted a profound influence on his landscape paintings. Liebermann was also a portraitist; his subjects included philosopher Hermann Cohen, playwright Georg Brandes, and politician Walter Rathenau. Very rarely did Liebermann focus on exclusively Jewish subjects. The lithographs he produced for Heinrich Heine’s Rabbi of Bacherach are unique in this respect. See EJ, Vol. XI, cols. 223-4.

[SEE ILLUSTRATION TOP LEFT]


Moritz Daniel Oppenheim (b. Hanau 1801-d. Frankfurt a/Main 1882), himself raised in an Orthodox home, conveys through his paintings much of the warmth and spirituality of traditional Jewish life. See JE, Vol. IX, p. 413.

[SEE ILLUSTRATION MIDDLE LEFT]


Posthumously published autobiography edited by the artist’s grandson, Alfred Oppenheim.

302 OPPLER, ERNST. Hinter der Front der Kaiserlich Deutschen Südarmee [“Behind the Front of the German Southern Army”]. 48 lithographed images. Reased. Modern calf-backed marbled boards retaining original paper label on upper cover. 4to. Berlin, J.B. Neumann: c.1915. $1000-1500

Views of German military life on the Carpathian front during World War I. Contains many insightful views of the vibrant Chassidic way of life the artist encountered in Eastern Europe. Featuring scenes in: Munkacs (Munkatch), Beskid-Pass, Vereczke, Volocz, Tucholka, Miskolc, Wolozianka, Rozanka, etc.

[SEE ILLUSTRATION BOTTOM LEFT]

London, William Jackson for Claude du Bosc: 1731-1739. $4000-6000

One of the most striking illustrated books of the 18th century. “Bernard Picart was the outstanding professional illustrator of the first third of the eighteenth century, an age during which the designs for the finest illustrated books were typically drawn by leading painters. He worked for the most part in the fading baroque tradition, but there are elements in his immense production which herald the new age.” G.N. Ray, Art of the French Illustrated Book (1986), p.7.

An invaluable pictorial record of Jewish life in 18th century Holland.

[SEE ILLUSTRATION TOP RIGHT]


Berlin / Jerusalem, Hasefer: 1923. $200-300

Illustrator Ze’ev Raban (Wolf Rawicki) (1890-1970) was a leading progenitor of the Bezalel School-style. A native of Lodz, Poland, Raban immigrated in 1912 to Jerusalem, where he became a member of the faculty of Bezalel.

305 RABAN, ZE’EV. Aleph-Bet [Children’s primer]. Illustrated in color by Raban. With Hebrew verse by Levin Kipniss. ff. (16). Original color pictorial boards. Lg.8vo.

Berlin, S.D. Saltzmann: 1923. $400-600

[SEE ILLUSTRATION BOTTOM RIGHT]


New York, Miller-Lynn Publishing Co.: 1928. $400-600
307 **STRUCK, HERMANN.** Venedig. Verses by Robert Hamerling. Illustrated by Hermann Struck. **ONE OF 300 NUMBERED COPIES.** Twenty-three etchings. The first signed by Struck in pencil below the image. Initial letters in red. **Original illustrated boards, linen backstrip titled by a previous owner, rubbed. Folio.**

Berlin, Euphorion Verlag: 1920. **$700-900**

● A finely illustrated volume of Stuck’s travels in and around Venice.

[SEE ILLUSTRATION TOP LEFT]

308 **(SZYK, ARTHUR).** Flaubert, Gustave. La Tentation de Saint Antoine ["The Temptation of Saint Anthony."] One of 250 numbered copies. With 20 pochoir illustrations by Szyk. **Uncut and unopened. Original printed stiff wrappers encased in loose marbled cover. 4to.**


● The Temptation of St. Anthony, written by Gustave Flaubert, is a story originally inspired by a painting at the Balbi Palace in Genoa.

Szyk’s style of illustrations here, abstract, dreamy, and contemplative, relate beautifully to the subject of the work, St. Anthony, who was considered to be the father of the Ascetic movement in early Christianity.

Szyk’s illustrations for the book were produced through a painstaking process known as “pochoir,” a technique which uses multiple stencils to add each color within the image. See J.P. Ansell, Arthur Szyk p.46.

[SEE ILLUSTRATION MIDDLE LEFT]


Paris, Albin Michel: 1926-27. **$800-1200**

[SEE ILLUSTRATION BOTTOM RIGHT]

310 **SZYK, ARTHUR.** The New Order. Replete with satirical color and black-and-white illustrated plates of the German and Axis Powers. **Original boards. Color pictorial dust-jacket. 8vo.**

New York, 1941. **$300-500**


[SEE ILLUSTRATION BOTTOM LEFT]


- A powerful retrospective of Szyk’s wartime political satires. For a detailed account how this collection of drawings came to be published, see J.P. Ansell, pp. 159-63.


New York, Limited Editions Club: 1946 and 1947. **$400-600**


New York, Schocken: 1947. **$300-400**

- A most moving depiction of vibrant Jewish life before the Holocaust in such centers as Cracow, Vilna and Warsaw, Poland, as well as Munkacevo (Munkatch), Carpathian Ruthenia. The introductory essay by Dr. A.J. Heschel, in effect an elegy for vanquished East European Jewry, has become a classic.


Zürich, Orell Fussli Verlag: 1931. **$400-600**


Jerusalem, Overseas Youth Department, Jewish National Fund: 1947. **$120-180**

- This booklet of “handicrafts” was intended for Jewish children in the Diaspora. It provides instructions for erecting from cardboard, models of six prominent buildings in Eretz Israel: Jewish Agency, Kvtiza (a kibbutz), Hebrew University, Tower of David, Rachel’s Tomb and the Jewish National Museum (Bezalel).


Vienna, Hof-Schriftgesserei Poppelbaum: circa 1900. **$200-300**

New York, End 19th Century-20th Century. $3000-5000

An historic, archival trove of Ledgers and Record Books from more than a dozen Synagogues located in New York’s Lower East Side and Brooklyn. The Pinkas Books provide an intimate view of social and religious life within communities of differing religious loyalties. Contents include synagogue and devotional affairs, appointments of Rabbis, charitable projects, political and financial matters, internal rivalries, etc. Of particular note are humanitarian activities during times of War in Europe.

Among the synagogues and institutions included are: Anshei Slonim 1926-33 (includes support of Yeshiva in Slonim, appointment of Rabbi Applegrad etc.); Bnai Jacob Anshei Brzezan 1931-93; Ahavath Geirim 1897-1905; Chevra Bnei Tomashov (Lubelsk) 1938-56 (includes request by the step-daughter of R. Yehoshua of Tomashov); Tifereth Achim Sephard Anshei Polin1926-35; Chevra Beth Yitzchak 1897, 1904, 1910, 1919-1925; Yeshiva Rabbeinu Meir Simcha 1946-50; Bnai Yitzchak 1910-41; Cong. Hebrew Tabernacle of Pelham Parkway; Chevra Shas Hebrew Alliance, and others unidentified.


Lower East Side, New York City, 1900-91. $3000-5000

A record of over ninety years of a central community synagogue and benevolent organization. Minutes contain discussions of decades of communal matters via the United Slutzker Relief Committee and many other organizations recording the names of hundreds of the Lower East Side’s communal workers.


Philadelphia, 19th November, 1825. $300-400

A native of Bordeaux, France, Benjamin Nones arrived in Philadelphia about 1777, just in time to take up arms in the Revolutionary War. During the siege of Savannah, he received a certificate for gallant conduct on the field of battle (December 15, 1779). After the war, he entered into a business partnership with Haym Solomon. In 1791, Nones was elected Parnas of Philadelphia’s Congregation Mikveh Israel. (See JE, Vol. IX, p. 330).


New York, March 16th, 1859. $300-500

Contains an interesting vignette of Jewish life in New York City in the pre-Civil War period. The letter describes a visit to a Synagogue (probably Temple Emanuel) stating “the service was...very interesting and beautiful.” The writer was especially impressed by the synagogue-sermon delivered by Mr. De Cordova in which he protested the kidnapping of Edgardo Mortara in Bologna by the Papal police.
321 (ANGO-JUDAICA). New West End Synagogue. To the Rev. Simeon Singer...upon the completion of 21 years of the Synagogue's Existence. Sprawling list of Congregants of the Synagogue. Black ink on vellum. Emerald silk wrappers, provided with matching blind-tooled crushed morocco, gilt extra, monogram in cartouche front center reads “SS.” All within marbled slipcase. ff. (6). Outer papers trace foxed. Sm folio. London, 27th January 1901 / 7th Shebat 5661. $3000-5000

A beautifully bound manuscript from the members of the cathedral synagogue of London. Simeon Singer (1848-1906) served as minister of the fashionable New West End Synagogue, whose membership included the aristocracy of English Jewry: Col. Albert Edward Goldsmid, Sir Samuel Montagu, Lord and Lady Rothschild, Herbert L. Samuel, etc. A note at bottom f.2r. reads: “Owing to the death of Her Most Gracious Majesty Queen Victoria, the presentation of this Address was postponed until the 10th of February 1901.” [SEE ILLUSTRATION ABOVE]


Bialik’s Unpublished Manuscript of the Mishnah. In 1932, the poet Chaim Nachman Bialik (1873-1934) took the Hebrew literary world by surprise when he published the first volume of his edition of the Mishnah, provided with an original commentary. This volume, Seder Zera'im, was issued by Dvir Publishing House in Tel-Aviv, in which Bialik and Yehoshua Ravnitzki were founding partners. The projected edition would have spanned all six Orders of the Mishnah, however no further volumes were published. Although in his maturity the poet had certainly strayed far from the intense religiosity of his youth, nonetheless, Bialik retained a fondness for the spiritual treasures of the Jewish people. He brings to the text of his Mishnah edition some of the scholarly acumen acquired in the famed Volozhin Yeshiva, where he studied in 1890. Initially, Bialik applied himself diligently to the advanced Talmudic studies in the Lithuanian academy, causing the Rosh Yeshivah, R. Naphitlai Zevi Judah Berlin to remark that never had he seen such a gifted pupil from Volhynia. Eventually however, the allure of Western civilization or Haskalah (with which Volozhin was rife) proved too strong for the budding poet and Bialik was asked to leave the Yeshiva. His immortal poem “Ha-Mathmid” (The Diligent Talmud Student) published in 1898, reflects ambivalence to the traditional house of study. The poet expresses a passionate love of Torah study coupled with deep dissatisfaction and yearning for freedom. According to Prof. Adam Rubin, Bialik’s edition of the Mishnah, as well as his earlier Sepher ha-Agadah (1908-1911), are building blocks in an overarching agenda, namely, “to instill a new enthusiasm for the Bible, rabbinic literature, medieval Hebrew poetry, and other classical texts among Jews,” while “reshaping Torah into what he referred to as “the national treasure” (ha-otzar ha-le'umi). Rubin writes that Bialik’s conception of the Mishnah constituted a radical departure from tradition - he viewed the text not as an expression of normative rules so much as a reflection of the nation’s essence. In Bialik’s view, the Mishnah is second in importance only to the Bible. To render the text comprehensible to modern Jews, Bialik introduced each tractate, vocalized the text, and composed an easy-to-understand running commentary based on the pre-modern commentaries of Rashi, Maimonides and Bertinuro. Our manuscript contains Bialik’s introduction to and commentary upon Tractate Yadayim from the sixth and final order of the Mishnah. Besides the immediate issue of ritual purity and washing of the hands, the tractate digresses to discussions of the Sadducean controversy and the issue of canonicity. See EJ, Vol. IV, cols. 795-803; Kiryath Sepher IX [1932-33], p. 421; Nathan Kaminesky, Making of a Godol (2004), Vol. I, pp. 896-902; Adam Rubin, “Like Black Pearls Whose String is Broke: Bialik’s Aron ha-Sefarim and the Politics of the Jewish Literary Canon”; Moshe Avital, The Yeshiva and Traditional Education in the Literature of the Hebrew Enlightenment Perod [Hebrew] (1996), pp. 211-21.
CARLEBACH, SHLOMO. Autograph Postcard Signed “Shlomo-le/ Salomon Carlebach.” In German with some Hebrew (with corrections in another hand). To his cousin “Arturle” (Arthur Cohn). Eight-year old Shlomo describes his education: “The teacher says that in one hour we learn what is learned in school in one week.” He suggests that he and his cousin exchange letters on a weekly basis.

Baden bei Wien, 24. xi. 1933. $400-600

Shlomo Carlebach (1925-1994) was an immensely influential composer, singer and unique teacher. Although his roots lay among traditional Orthodox yeshivot, Carlebach branched out to create his own personal movement combining Hasidic-style warmth and personal interaction, public concerts, and song-filled synagogue services.

Carlebach’s ancestors comprised one of the oldest rabbinical dynasties in pre-Holocaust Germany. He was born in 1925 in Berlin, where his father, Rabbi Hartwig Naftali Carlebach (1889-1967), was an Orthodox rabbi. The family fled the Nazis in 1931 and lived in Baden bei Wien, Austria and by 1933 in Switzerland, before coming to New York City. In 1938 his father became the rabbi of Congregation Kehilath Jacob, a small synagogue on West 79th Street in New York’s Upper West Side. Carlebach came to New York in 1939 via Great Britain. He and his twin brother Eli Chaim took over the rabbinate of the synagogue after their father’s death in 1967.


Arthur Cohn (b. 1927) was Carlebach’s first cousin. Shlomo’s mother, Paula Cohn Carlebach, and Arthur’s father, Dr. Marcus Cohn, were siblings, children of Rabbi Dr. Asher (Arthur) Cohn, Chief Rabbi of Basel, Switzerland. Today, Arthur Cohn is an internationally acclaimed film producer and winner of six Academy Awards.

[SEE ILLUSTRATION ABOVE]


n.p., n.d. $5000-7000

AN IMPORTANT VOLUME OF CHABAD CHASSIDIC DISCOURSES, INCLUDING SEVERAL ENTIRELY UNPUBLISHED.

Contains a unique discourse (f.20) in the name of the Tzemach Tzedek preached by his oldest son R. Baruch Shalom in the summer of 1868, pertaining to the Torah Portion of Noach. Although Baruch Shalom, was the eldest of the Tzemach Tzedek’s seven sons (all of whom established their own Chassidic dynasties), the mantle of leadership within Lubavitch was passed to the youngest son, R. Shmuel.

As a child R. Baruch Shalom fled with his grandfather, R. Shne’or Zalman of Liadi, from Napoleon’s advance into Russia and was present soon after at his Grandfather’s death-bed. Apparently, the experience so scarred him with melancholia he became a recluse. However, as this manuscript makes clear, he did in fact speak in public. The last Lubavitcher Rebbe, was a direct descendent of R. Baruch Shalom. Followers have suggested the abdication of leadership by the presumptive heir in 1866, left place for his 20th century descendent to popularise Chabad Chassiduth to outstanding proportions.

Similarly unpublished, is a discourse examining the divergencies between the Chassidic and Mithnagdic philosophies toward serving God, causing “a separation of the hearts...with hate for no reason.” The detailed analysis has a most charitable overture, for fundamentally, “acceptance of the yoke of the Heavenly Kingdom” is paramount, no matter the approach.

The final section (ff.291-302) concerns halachic responsa by the Tzemach Tzedek concerning issues pertaining to women - mostly published, though with variances. It is unusual to find both Chassidic discourses and legal texts in a single manuscript.

[SEE ILLUSTRATION LEFT]
Schottland, 1822. $2000-2500

According to the title-page, this Selichoth was property of the Chevra Kadisha (burial society) of the community of Schottland and was executed by the gaba'im (officers) Gershon and Yaakov Bari. In many European communities the date of 21st of Kislev was observed with a banquet in honor of the members of the burial society. In other communities, the Chevra Kadisha were honored on the 7th of Adar, the yahrzeit of Moses. (See J.D. Eisenstein, Otzar Dinim u-Minhagim, s.v. Chevrah Kadisha).

Schottland is a German town in West Prussia adjacent to Danzig (today, Polish Gdansk).

Tonder, Denmark, August 1788. $1000-1500

It is with difficulty to glean the facts surrounding this unusual document. The fact that the letter is composed in a most articulate, learned - and what is more, idiomatic - Hebrew, suggests that the writer is indeed a Jew. This is further attested to by the fact that he signs himself "mi-Zera Yehudim" ("from the seed of the Jews"). If so, the term "Geir" (convert) attached to his surname, indicates that he is indeed a convert from Judaism to Christianity. One should not be overly surprised that the language of the appeal is Hebrew. As Prof. Elisheva Carlebach has pointed out, "Converts from Judaism positioned themselves as the ideal mediators between Jews and Christians, able to function both as teachers of Hebrew to Christians and as missionaries to Jews" (Carlebach, Divided Souls, p. 163).

Tonder, just north of the German border, alternated between Danish and German jurisdiction.

Oberdorf, 6th October, 1896. $800-1200

A poetic parody in honor of the wedding of Oskar (?) Holzer with Hannhenn Neumeyer.

The author commences this humorous "vortrag" (recitation) with the statement that although Pesach is long gone, the Seder is just beginning for the bridal pair (brautpaar). The manuscript follows the design of the Passover Hagadah, viz: the Mah Nishtanah, "Why is this day different than all other days for this pair? The (wedding) menu lists the best wine and champagne, and good butter instead of margarine..." The author playfully writes on the title: "Erste & Letzte Auflage" (first and last edition).

Oberdorf is a town in the Baden-Wuerttemberg principality. Jews first settled there in 1510. During the 1800s, Oberdorf became the Rabbinical seat for a number of surrounding settlements.

328 HALBERSTAM, SHALOM. Autograph Letter Signed. Receipt of funds with blessings. The donation was made possible through the intermediacy of the Gaon R. Alter Shaul Feffer of New York. (See Friedmann, Otzar Harabanim, p. 65, no. 2980).
Carlsbad, Erev Menachem Av, “Rov Chedvah VeNachath” (i.e. 1929). $400-600

R. Shalom Halberstam of Stropkov (1854-1940), became a Chassidic Rebbe during the lifetime of his father, R. Yechezkel of Shinava, son of R. Chaim Halberstam of Sanz. See Y. Alfias, Ha-Chassiduth (1977) p.190, no. 10c.

Lot 326
Lot 327
Lot 328
329 **JOSEPH, DOV (BERNARD).** Papers and memorabilia of Dov Joseph (1899-1980), prominent Israeli politician and statesman. Collection of approx. 150 papers spanning Joseph’s entire career in politics, including: Minutes of meeting of Young Judeans of Montreal (1916); letters of Corporal Joseph serving in Jewish Legion (1918); family birth certificate and correspondence (various postings in Egypt, South Africa, etc.); condolences from Ambassador Golda Meir in Moscow, Rabbi Ze’ev Gold (Mizrachi leader), and others upon the death of Joseph’s daughter Leila in the battle for the Negev in 1948; private notes of Joseph’s remarks in Cabinet meetings, including discussion of Egypt’s blockade of the Straits of Tiran, which prompted the Six-Day War in 1967; notes passed to and from Ben-Gurion; outline of his autobiography broken down by year, and material for book, including reminiscences of American Chief Justices Felix Frankfurter, Louis D. Brandeis, Earl Warren and Arthur Goldberg; secret negotiations with the Christian Maronite community of Lebanon; etc., etc. Especially revealing are several private letters to Joseph’s son Amiram from besieged Jerusalem (1948).

Includes 20 black-and-white photos of Joseph: Attending Cabinet meetings; together with David Ben-Gurion and with a galaxy of Israeli politicians; at fund-raising dinners in the U.S.; and at reunions of the Jewish Legion.

Texts in English, Hebrew and Yiddish. All presented in loose-leaf binder.

$3000-5000

330 **HELLER, SAMUEL OF SAFED.** Autograph Letter Signed to his disciple, R. Moshe Chara’g, concerning publication of his work. Also many details concerning the murder of one Pinchos Horowitz of Trebivali in Russia and financial matters relating to the surviving family. One page, some repairs.

(Safed), 27th Tammuz, 1868. $700-900

331 **HERZL, THEODOR.** Typed Letter Signed in German. Herzl thanks Mr Volpe for his good wishes. On violet and white headed stationery of the Bureau of the Zionist Congresses. Mounted.

Vienna, 3rd February, 1904. $700-900


Alt Aussee (Austria), 24.vi, 1902. $1000-1500

333 **(HUNGARY).** Lida, David. Sod Hashem [meditations and prayers relating to the circumcision ceremony]. On front fly: “Shavach Le...Yonathan ben Yakov Sega’l Shpitzer, 1845. Teting.” The blank leaves following the printed text have been inscribed to record circumcisions performed in various locales in Hungary between the years 1842-1861 (see below). ff. 30 + (9) ms. Ashkenazic cursive script. Stained. Decorated endpapers. Blind-tooled calf, rubbed. Sm. 4to. [Vinograd, Vienna 793].

Vienna, Anton Schmid, 1837. $600-900

* The mohel states his permanent place of residence the community of “Teting.” (Later, in 1856, he refers to Tököl as his residence.) Though occasionally performing a circumcision in the city of “Ofen” (the old name for Budapest) [no.16], he was most active in communities to the south of the capital: Harast (today Dunaharaszti) [no.38], a popular holiday resort for residents of Pest, the adjacent town of Szigetszentmiklós [no. 43], and rural communities and villages (many of which are today buried in obscurity). Spitzer’s circumcisions for the first decade of his career (1842-1852) are enumerated 1-111.
Expertly repaired on verso. 18 x 25 1/2 inches. [Cf. Israel Museum 
catalogue, Omanuth ve-Umanuth be-Eretz Israel, p. 90, pl. 62; Zev 
Vilnay, The Holy Land in Old Prints and Maps, p.137 (fig. 230), and p. 
247 (fig.500)].

 circa 1870. $5000-7000

* In this highly stylized and impressionistic portrayal of 
traditional sacred Jewish burial places in the Land of Israel, the 
numerous sepulchres collapse into neat rows - regardless of vast 
geographic differences. Thus, in this artistic collage we have 
the Temple Mount and Western Wall in Jerusalem at top center, 
flanked on the left by the Tomb of Rachel (actually south of 
Jerusalem in Bethlehem). The row directly below at left, contains 
the tombs of the Patriarchs and Matriarchs (actually further south 
in Hebron). The next row down, we have a depiction of the tomb 
of R. Shimon ben Yochai in Meron; a row lower, the city of Tzfat; 
and in the bottommost row, the city of Tiberias. (Geographically, 
Meron and Safed in the Upper Galilee, and Tiberias, are all north 
of Jerusalem.) The architecture is Ottoman, the crescent moons 
on several of the buildings betray Islamic influence.

This genre of tableau was quite popular in the 18th-century. 
Many of the texts described by Shoshanna Halevy in her 
bibliography of books printed in Jerusalem have such stylized 
depictions of the holy places as frontispieces.

[SEE ILLUSTRATION TOP RIGHT]

335 (KABBALAH). Cordovero, Moses. Pardess Rimonim ["Orchard of 
Pomegranates:"
Code of Cordoveran Kabbalah]. On f.28r: floral and 
bird design in red and brown watercolor. Broad margins. The inscription 
on the title gives the manuscript's date as "2,176" [le-minyan shetaroth] 
or 1865 c.e. ff. (6), 156. First and final two leaves laid to size. Foxed, marginal 

San'a (Yemen), 1865. $1500-2000

* A most attractively penned manuscript. After the completion 
of the text of Pardess Rimonim, as an afterthought, there appears a 
page of mystical intentions, entitled “Kavanoth Koleloth.”

In a sense, RaMa"K (R. Moses Cordovero) [1522-1570] did 
for Kabbalah what Maimonides did for Halacha: He provided a 
systematic code. However upon Cordovero's death, his carefully 
constructed system of Kabbalah, would be left behind by the new 
revolutionary Lurianic Kabbalah of his younger contemporary in 
pp. 401-404.

[SEE ILLUSTRATION BOTTOM RIGHT]

336 LILIENBAUM, MOSHE LEIB. Autograph Letter Signed to Rabbi 
Naphtali Tzvi Yehuda Berlin: A report of the Chovevei Zion movement’s 
activities to the “counseling members.” The letter contains references to 
Drs. Pinsker, Pines, Erlanger and the Jewish settlements. According to the 
report, there was no feed for the cattle of the Colony of Gederah. pp. 2. 

(Odessa), 11th Elul, 1887. $400-500

* Lilienblum (1843-1910) was originally one of the leaders of the 
Haskalah movement and a proponent of religious reform, later in 
ilife he became a leader of the Chovevei Zion movement alongside 
Rabbi Naphtali Tzvi Yehuda Berlin (Netzi"v) (1817-1895), Rosh 
Yeshiva of Volozhin.
337 MEIR, GOLDA. (1898-1978. Fourth Prime Minister of the State of Israel). Eleven Autograph Postcards Signed. All written to her friend, Regena Hamburger. Signed affectionately “Goldie,” or “Gogo,” this unique set of postcards depicts a rare personal glimpse into Golda Meir’s early life. Eleven postcards from Golda Mabovitch/Meir to Regena Hamburger:

1. Sept. 12, 1914 (Denver) - “Happy Birthday”
2. Nov. 15, 1915 (Milwaukee) - “Morris has come!”
3. Jan. 1, 1916 (Milwaukee) - “Happy New Year”
4. Jul. 12, 1916 (Milwaukee) - “This is just to say that I am lazy”
5. Jul. 2, 1918 (Milwaukee) - “Busy with the ‘drive’”
6. Jul. 16, 1918 (Milwaukee) - “Coming to Chicago”
7. Jul. 22, 1918 (Chicago) - “I have arrived”
8. Oct. 3, 1918 (Milwaukee) - “Busy with the ball”
9. Oct. 19, [1918?] (Milwaukee) - “I have the flu”
10. Dec. 6, 1918 (Milwaukee) - “Glad to hear you’re better; hope to see you soon”

Denver, Milwaukee, Chicago, Philadelphia, 1914-1918. $5000-7000

A collection of uncommonly early correspondence from Golda Meir's youth in America.

Golda Meir was born Golda Mabovitchin in Kiev, Russian (today Ukraine). Aged eight she left with her family for the United States where they settled in Milwaukee, Wisconsin.

In Golda Meir's autobiography "My Life" (1975), the future Prime Minister of the State of Israel describes her close friendship with a fellow schoolmate in Milwaukee, Regena Hamburger (see p. 33), the recipient of these postcards.

Included is a card presenting a brief snapshot of the first American Jewish Congress in Philadelphia in 1918, where, Golda writes later, “my political career actually began.” (My Life, p. 67). Golda writes exuberantly here to her friend, describing the atmosphere at the Congress as "the most wonderful thing imaginable."

In another, more personal card from 1915, she writes with great excitement that the arrival of the man who she would marry two years later, Morris Meyerson, has made her “the happiest person alive.” The marriage of the Meyersons (later shortened to Meir) was at first harmonious and they left together for Palestine in 1921. However subsequently, due to Golda's passionate involvement in the Zionist movement she found herself facing a “conflict between my duty [her family] and my innermost desires [working for the Zionist cause].” (p. 98) This early postcard, however, shows the shy excitement of Golda's youth and love, before she had to think about sacrificing individual happiness for a greater good.

Two postcards from 1918 show how involved Golda was in her community even in her early years, working on a “drive” that was keeping her very busy, as well as a ball “for our shule.”

In the Introduction to “My Life,” Golda writes, “I have never kept diaries, nor have I ever been a writer of letters.” Thus, this small group of postcards are truly a rarity, allowing a unique view into the personal life of this extraordinary stateswoman.

[SEE ILLUSTRATION ABOVE]

Breslau, 1876. $10,000-15,000

Jacob Benjamin Brandeis was a member of the distinguished Brandeis Family of Prague. He married the daughter of Pasheles Wolf (1814-1857), founder of S. Pasheles & Sons of Prague, the first Jewish Antiquariat. Brandeis opened a branch of the firm in Breslau in 1849, “Jüdische Universale Bibliothek.”


Provenance: Sotheby’s Tel-Aviv, April 1993, Lot 104.

[SEE ILLUSTRATION RIGHT]

339 MENDELSSOHN, FELIX BARTHOLDY.

Autograph Letter Signed in German. 2 pages.

(London), 16th May, 1844. $500-700

Grandson of the German-Jewish philosopher Moses Mendelssohn and son of the banker Abraham Mendelssohn and Leah Salomon, the composer Felix Mendelssohn (1809-1847) was baptized by his parents as a child. His father preferred his son not call himself “Mendelssohn,” for he felt an inherent contradiction in a Christian Mendelssohn, demanding that his son instead go by the assumed name “Bartholdy.” However, Felix insisted on calling himself “Mendelssohn Bartholdy,” as attested to in our letter. This personal communication is datelined “4 Hobart Place.” The composer made several journeys to England, where his music was extremely popular. See EJ, Vol. XI, cols. 1326-7.

340 MOHILEVER, SAMUEL. (Rabbi of Bialystok, founder of Chovevei Zion, 1824-1898). Autograph Letter Signed to Rabbi Chaim Joseph Jaffe, concerning Chovevei Zion activity, financial issues and matters concerning the activities of Chavkin in the Land of Israel. One page.

(Bialystok), 21st Mar-Cheshvan, 1891. $300-500

Mohilever was considered one of the great rabbis of Russia, being an active leader of Jewish affairs and an outstanding student of the Volozhin Yeshiva. See EJ, Vol. XII, cols. 217-219; Leo Jung (ed.), Men of the Spirit (1964), pp. 415-36.


Paris, 1903. $100-150

An exceptionally handsome manuscript, written with utter fluency in a very fine calligraphic hand, by Abraham Machorro of Amsterdam, 1705. Title page within exquisite floriated surround. At bottom: "Empecado en primero Abril, y acabado en 1 Seter. 1705" [Begun the first of April, and completed the first of September 1705], and in Latin, "Jahacob Uziel Cardozo, Fecit 1705" [Jacob Uziel Cardozo, done 1705]. Broad margins. On p.107 smattering of Hebrew.


Amsterdam, 1705. $10,000-15,000

Saul Levi Morteira (ca.1596-1660) was born in Venice, where he studied under Leone (Judah Aryeh) Modena. He spent five years in Paris at the court of Queen Marie de Medici of France, as secretary to the Queen's personal physician, the Marrano Elijah Montalto. In 1616, Morteira accompanied Montalto's body to Amsterdam for Jewish burial. He would serve as the Rabbi of Amsterdam's Spanish-Portuguese community for the next forty-five years. Morteira's most celebrated student was the philosopher Benedict Spinoza, whom he would later excommunicate for his heretical views.

In 1645, disciples published a collection of Morteira's sermons under the title Giv'ath Sha'ul, containing an outline of 550 sermons. According to the introduction, his sermons by that year totaled 1400 - an average of 50 sermons per year.

The present text, Providencia de Dios con Israel [The Providence of God with Israel], was produced in the last year of Morteira's life. Consisting of 71 chapters, it falls roughly into two parts. Initially, Morteira sets out to trace the Divine Providence and numerous miracles that have allowed the Jewish People to survive through the ages, the work then offers a critique to Christianity.

Of historical importance, the work contains an account of the events that befell the Jews who managed to escape from Brazil to New Netherlands, when Recife (Pernambuco), the last stronghold of the Dutch, fell to the Portuguese in January 1654. Twenty-three of these refugees from Recife, who arrived in New Amsterdam (today New York) in September of that year, aboard the French privateer St. Catherine, formed the nucleus of the Jewish community of New Amsterdam, over the protests of the Governor Peter Stuyvesant. We read in Chapter 11 of this manuscript:

"The last years, Blessed God demonstrated His immense providence with revealed miracles to us. Touching to the soul, it is notorious what succeeded when Brazil was [re]taken by the Portuguese, enemies of the Judaic name, and in particular of those forced to become Christians [i.e. Marranos], accustomed to cruel autos da fé...The Portuguese army was composed of Negro, Mulatto and Mamluke soldiers - poor, hungry, barefoot, and desirous of bettering their fortune with the substance of a nation odious to them. The Almighty King, with His infinite power, saved His people from such eminent danger, imbuing the spirit of the Governor Barreto with such pretexts that he commanded upon grave penalties that no one touch or molest any person of the Hebrew nation. Not only this, he also consented that they
- more than six hundred persons - sell off their merchandise and embark for Holland. As there were lacking Dutch vessels, he gave them Portuguese vessels. They embarked in sixteen boats, entirely free. The Lord saved them from all - for when one of these ships was seized by the Spaniards, who would have conveyed the poor Jews to the Inquisition, the Lord presented them with a French ship, which took them back, and brought them providentially to Florida (or New Netherlands), from where they went in peace to Holland. Enough to say: All arrived well. The Lord spared their souls and their consciences from the cruel hand” (pp. 30-31).


The remainder of the manuscript subjects Christianity to rigorous criticism, from the New Testament right up to contemporary Calvinism. In the words of Prof. Herman Prins Salomon: “It is the most extensive and comprehensive work produced before 1659 by a Jewish author about all forms of Christian dogma; the first critical analysis of the New Testament in a vernacular.” In fact, several chapters attack the doctrine of John Calvin. In the final chapters of the book, Morteira argues that it would be better for non-Jews to adopt the Seven Laws of Noah, rather than Calvinism.

Due to these anti-Calvinist passages, it is understandable why Protestant Holland was not a suitable place to publish the manuscript. Though this work, along with several others of Morteira, remained unpublished until recent times, the very fact that it circulated widely in manuscript bespeaks the fact that it exerted a profound influence upon Sephardic thought.

In 1988, a facsimile edition of Morteira’s autograph copy preserved in the Ets Haim Library, Amsterdam, was issued by the University of Coimbra, Portugal, with introduction and commentary by H.P. Salomon: Tratado da Verdade da Lei de Moisés - Escrito pelo seu próprio punho em portugues em Amesterdao 1659-1660. In that same year, Prof. Salomon made available a Dutch translation, Traktaat betreffende de waarheid van de wet van Mozes (Braga, Portugal 1988). Morteira wrote the original in Portuguese. Chacham Moses Raphael de Aguilar translated the work into Spanish under the title, Providencia de Dios con Israel, Verdad de la Ley de Moseh, y Nulidad de las Demas Leyes.

Between the years 1662-1664, five manuscript copies were produced by the expert calligrapher Luis Nunes Dovale (“Jehudah Machabeu”).


The scribe, Abraham Machorro was highly praised by Daniel De Barrios as one skilled equally in the use of the flute and the pen. He was a member of the Amsterdam society Temimei Derech. See JE, Vol. VIII, p. 247.

[SEE ILLUSTRATION ABOVE AND LEFT]
343 (POLAND). El Harei Hamor Givoth HaLevonah ["To the 'High Moutains' (i.e communal leaders)...An Appeal for Funds for the Jewish community of Lublin.]. Manuscript on paper. Two leaves in a magnificent calligraphic Aschkenaic scribal hand. Salutatory paragraph and panel on verso are addressed in a general manner to Jewish communal leaders and Rabbis. Another panel on the verso is addressed to Aaron Abrahsms Beer. Previous owner’s stamp. 8.5 x 13 inches.

(Lublin), 1708-1710. $3000-5000

Important manuscript pertaining to the communal history of Lublin. In flowery language, the first page of the document details the trials and tribulations of the Lublin community due to the travails of war, heavy taxes, deteriorating economic conditions and the fact that a number of communal leaders were falsely arrested. Two esteemed emissaries were sent to visit Jewish communities abroad, in order to raise funds to liberate the community in Lublin from its strife: Rabbi Faivush b. Yoseph, the Rabbi of Shidlovtsa and R. Leib b. Yaakov, former Rabbi in Nikolsburg. The second page contains letters of support attesting to the sad situation (written in the same scribal hand) from: R. Gavriel b. Mahril (Eskeles) of Cracow, Rabbi of Nikolsburg; R. Naftali HaKohen of Frankfurt (author of Semichath Chachamim); and R. Tzvi Hirsch b. Yaakov, Rabbi of Amsterdam (author of Chacham Tzvi).

R. Gavriel Eskeles’ responsa are cited in Teshuvoth Panim Meiroth and a letter from him to the Chacham Tzvi accusing the controversial Nechemia Chiya Chayun of forging his signature and approbation to Chayun’s works was published in Amsterdam, 1714.

[SEE ILLUSTRATION ABOVE]

344 PERLOW, SHALOM ALTER. (The Koidanover Rebbe. 1904-1943). Autograph Letter Signed (also signed by his mother, Rivka Henya Perlow). Addressed to a Chassid residing in America and discusses the writer’s impending marriage to the daughter of a chassidic Rebbe in Lodz as well as the marital prospects of his sister. Contains details concerning the economic hardships experienced in Poland and encourages the recipient to arrange for a monthly stipend to be sent to Baranovitch from Koidanover Chassidim in America. On letterhead of the writer’s father, Nechemia ben R. Aaron Perlow of Koidanov-Baranovitch.

Baranovitch, “Chaim Osher VeKavod” (i.e. 1928). $400-600

345 (RAPP, MOSHE). Tur Yoreh Deah. Many signatures and inscriptions of previous owners on the title and front flyleaves, including the communal leader Fevshchik Katz and his son-in-law, R. David, son of “the Great Dayan Rabbi Moshe Rapp (Homburg) may his light shine.” Eleven leaves interleave with important manuscript comments in the name of Rabbi Moshe Rapp, written in a clear Ashkenazic script in the hand of his son R. David Rapp. pp. 301, 8. Modern gilt-stamped morrocco. Folio. Vinograd Berlin 32. Berlin, Zev Wolf ben Hagaon Zalman Mirles, 1702. $3000-4000

Rabbi Moshe Rapp (d. 1762) was one of the great German rabbis of the 18th-century. R. Jonathan Eybeschuetz in his eulogy (published in Ya’aroth Devash) calls him “Zekan ha-dor, muvhak ba-Torah, mamash lo hiniach kemotho be-chol geliloth Ashkenaz” (“the elder of the generation, excellent in Torah, who left no one of his stature in all the states of Germany”). R. Moshe Rapp served as Supreme Head of the Frankfurt Beth Din during the tenure of R. Jacob Joshua Falk as well as Chief Rabbi of Frankfurt, 1741-51.

The learned manuscript notes contained in this volume are written in the hand of R. Moshe’s son, R. David (later Rabbi of Markbreit) and were composed in his father’s life-time. Most of the comments, written with great erudition and depth, are direct quotes of his father’s analysis: “My father the Gaon asked...my father the Gaon answered...” Occasionally the son provides his own novellae.

[SEE ILLUSTRATION RIGHT]


Texts in English, Hebrew and Yiddish. Housed in his personal suit-case. $3000-5000

ARCHIVE OF ONE OF THE PIONEERS OF MODERN HEBREW LITERATURE

Rawnitzki (1859-1955) a native of Odessa, exerted significant influence on the development of Modern Hebrew literature, both as a writer and as a publisher. He is most famous for his popular Sepher ha-Agadah (1908-1911), a collection of the tales of the Rabbis, written in collaboration with the poet H.N. Bialik. Rawnitzki established two Hebrew publishing houses, the first, Moriah in Odessa (1901), the second, Dvir in Tel Aviv (1921). In both endeavors, his lifelong friend Bialik was an active partner. (See EJ, Vol. XIII, cols. 1588-9).

In the present notes for his work on ibn Gabirol, we see how resourceful Rawnitzki was in tracking down poems attributed to ibn Gabirol in manuscripts scattered around the world. Besides scouring libraries, he mentions a manuscript he found in the possession of the Karaite Chazan of Evpatoria (Godzava), Crimea, and a Genizah fragment in the possession of the Chief Rabbi of France, Israel Levi. Neither was Rawnitzki necessarily daunted by authority Israel Davidson’s judgment in an instance where the manuscript evidence pointed in the opposite direction from Davidson’s surmise. The impression one receives from the archive is that Rawnitzki paid meticulous attention to the textual variants.

Rawnitzki’s grandson Yonah Yarchi (Rawnitzki) was felled in the Sinai Campaign of 1956; two months later, the soldier’s father Eliyahu Rawnitzki (son of Y. H. Rawnitzki) died. The collection includes a pathos-laden letter of condolence from author Yehudah Even-Shmuel to Eliyahu Rawnitzki upon the death of his only son Yonah. One should note that Even Shmuel himself lost his only son in the War of Independence in 1948. (Concerning the relation between Even-Shmuel and his lamented son, see the fictionalized account of Shraga Kadari, Professor Elkanah ve-Rami Beno [1971]).

An inventory of the papers in this Lot is available upon request.

[SEE ILLUSTRATION BACK COVER]

347 SAMUEL, HERBERT, SIR. (First High Commissioner to Palestine. 1870-1963). Carte-de-visite. Couteous autograph reply to Nachum Sokolow: “[Sir Herbert Samuel] & Lady Samuel heartily reciprocate your good wishes & those of Mrs. Sokolow.”

35 Porchester Terrace W.2, n.d. $100-150
SOFER, MOSES (CHATHAM SOFER). Pinkas Mattersdorf.

A commentary to Torah Parshath Eikev, Re'eh, Shoftim and Ki Setzei, together with commentary to the Haftorahs of Eikev and Shoftim. Portions unpublished. AUTOGRAPH MANUSCRIPT ON PAPER, SIX LEAVES ENTIRELY IN THE HAND OF THE CHATHAM SOFER.

Clear Ashkenazic cursive script in double columns. With inscriptions and notes in the hand of Joseph Naphtali Stern on the inside of the front cover and opening two leaves. With a dot superimposed over a dash after many paragraphs, a trademark of the Chatham Sofer's writing (see explanation below). Old calf-backed boards, with the words Chatham Sofer, M[a] T[ers]D[orf] on the spine. Housed within elaborate mahogany fitted box. 4to.

Mattersdorf, (1799). $150,000-200,000

THE EARLIEST DATED AGGADIC MANUSCRIPT ON TORAH WRITTEN BY THE CHATHAM SOFER.

PROVENANCE:
1. Rabbi Moses Sofer (1762-1839)
2. To his son, R. Shimon Sofer of Cracow (Author of Michtav Sofer).
3. To his son, R. Shlomo Alexandri Sofer (Author of Chut HaMeshulash and Igroth Soferim).
4. To his son-in-law, R. Joseph Naphtali Stern (Editor of Derashoth HaChatham Sofer and Chatham Sopher Al HaTorah); via his wife Raisele.

Rabbi Moses Sofer (1762-1839) of Mattersdorf and Pressburg was one of the most outstanding Rabbinic leaders of the late 18th-early 19th centuries. His responsa, novellae and sermons enjoyed unprecedented praise and respect and are to this day assiduously consulted by all Jews universally.

Rabbi Moses Sofer's qualities of moral character, humanity, humility and justice, alongside his profound scholarship and leadership, has created some two centuries later, a deeply venerated aura surrounding his personality. Due to his considerable reputation, his legion of descendants (who proliferated into Europe's most prominent Rabbinic families), deem original handwritten material by the Chatham Sofer to be imbued with an ineluctable level of holiness that serves as both a source of metaphysical protection and of blessing.

IMPORTANCE OF THIS MATTERSDORF PINKAS:

The aura of holiness noted above is especially true of the first six leaves of the present Mattersdorf manuscript which contains many kabalistic interpretations and citations. Especially noteworthy, is his kabalistic interpretation of the fourteen words contained in the Priestly Blessing and its' connection with the numerical equivalent of God's name. The Chatham Sofer prefaces this interpretation with the remark “Niglah Li” - (it has been revealed to me). A previous owner of this manuscript, the Chatham Sofer's grandson and biographer, R. Shlomo Alexandri Sofer, states in his authoritative biography Chut HaMeshulash (f. 27b, first footnote), that family tradition interprets this expression “Niglah Li” to mean that it was revealed to the Chatham Sofer by none other than Elijah the Prophet. Indeed the Chut HaMeshulash points to this exact passage in the present manuscript as a primary inication of this. The Chut HaMeshulash also relates that during this Mattersdorf period,
the Chatham Sofer reached such a profound spiritual level that he no longer slept through the night and spent all hours studying Torah only whilst standing.

Also of note-worthy importance, the manuscript (f. 2a, second column, second paragraph and 2b, end of first column) cites commentaries in the name of my “Master the Gaon, Rabbi of Frankfurt a/Main,” (i.e. R. Pinchos Horowitz, author of Hafla’ah).

R. Joseph Naphtali Stern, editor and publisher of many of the Chatham Sofer's works, writes a note pasted on the front cover of the manuscript that this Pinkas Mattersdorf was held in particularly high esteem by the Chatham Sofer’s son R. Shimon Sofer, who never let it out of his hands, constantly consulting it in order to receive inspiration. Stern also cites the words of R. Mordechai Bannet that gazing at the handwriting of the Chatham Sofer is a “segulah” to help the onlooker gain fear of God.

The Chatham Sofer had a habit in his writings (as seen here) of adding a dot superimposed over a dash after many paragraphs. In his introduction to Derashoth HaChatham Sofer, Stern cites the opinion of a kabbalistic scholar that this was likely based upon the words of the Baal Shem Tov (and cited by his grandson in Degel Machaneh Ephraim Parsha Vayechi), that “one of the secrets of the Torah is based upon the hidden aspects of Menasheh - the dash and of Ephraim- the dot.”

See Shlomo Alexandri Sofer, Chut Ha-Meshulash (Munkatch, 1894); Joseph Naphtali Stern, Derashoth HaChatham Sofer (Klausenberg, 1929) and Chatham Sopher Al Ha-orah (introductions).

* Accompanied by an eleven-page study describing the contents and great importance of this manuscript.

[SEE ILLUSTRATION ABOVE]
AN HISTORIC LETTER REGARDING THE APPOINTMENT OF THE SATMAR REBBE AS CHIEF RABBI OF THE EIDAH HACHAREIDIT OF JERUSALEM.

Rabbi Porush-Glikman's letter was written just prior to the Satmar Rebbe's return to America following his visit to Jerusalem. The Rebbe is asked to pray for the health of the present Gaon of the Eidah HaChareidith, R. Zelig Reuben Bengis (1864-1953), however in the event that Rabbi Bengis will no longer be physically capable of acting in the capacity of Gaon, permission is requested to announce Rabbi Teitelbaum as the new leader of the community.

This heartfelt entreaty by R. Porush-Glickman was followed two days later by the formal correspondence of the Eidah, requesting the Satmar Rebbe accept the role of Gaon of the Ultra-Orthodox community of Jerusalem.

The leaders of the community were clearly deeply intent to find an immediate successor, who would combine exceptional level of scholarship, essential leadership abilities, together with unsurprising devotion to the Community's anti-Zionist outlook. The Eidah beseeched the Satmar Rebbe to move to Jerusalem, meantime praying that the fire of the "Medinah shel Gehinom" (the State of hell [i.e. Israel]) would not have further adverse effect on the health of Rabbi Bengis, or indeed of the Rebbe himself. The letter continues: In the event the Rebbe remain in America, the Eidah requests permission to announce nonetheless, that the Satmar Rebbe is considered to be the imminent replacement of Rabbi Bengis as a "protection against all kinds of evil spirits and plagues that are in the midst of the Eidah."

The Eidah HaChareidith, Jerusalem's separatist Aschkenazic community was established in 1920 as an alternative to the Chief Rabbinate of Rabbi Kook. Its first leader was R. Joseph Chaim Sonnenfeld, upon whose death in 1933, the Chuster Rov, R. Joseph Tzvi Duschinsky, an outstanding Hungarian Rabbi and Rosh Yeshiva succeeded him. The scholarly Lithuanian Rabbi Bengis, (author of Liflagoth Reuben), succeeded Rabbi Duschinsky in 1949.

(Of interest, the stationary of the Eidah in the present letter records R. Isaac Ze'ev Halevi Soloveitchik as Chief Rabbi of Orthodox Jewry in the Holy Land. In the circle of Brisk in Jerusalem, it is vehemently denied that R. "Veleve" Soloveitchik ever agreed to accept such a position).

YEHUDAH AARON HAKOHEN SACHLI OF JERUSALEM. Autograph Letter Signed to five of the Sephardic communal leaders of Amsterdam, including Seniors David Tikshira da Andrade, David da Silva, and Samuel Moses da Costa. Address panel on verso in French. Two folio leaves. In a fine clear Sephardic hand in Hebrew. With part of original seal and stamp of former owner.

Bordeaux, 1826. $1000-1500

Concerns the tactics of a number of people who were besmirching Sachli's reputation, causing him financial loss and distress. He mentions the "Rasha Belais" (apparently Abraham Belais (at that time in London, formerly Chief Rabbi of Nice and Algeria) and the "Listim mezuyan" (the armed highway robber) Atias and the malevolent people of Barbaria (the coastal region of North Africa-Morocco, Algiers, Tunis etc.) who are "liars, drunkards and gluttons" (among other choice epithets). "The gentlemen in Amsterdam should rather rely upon the letters received from Jerusalem which testify to Sachli's scholarship and upright God-fearing character." Sachli writes that he is presently penniless due to medical expenses.

The writer was a scion of a well known scholarly family in Jerusalem, his grandfather R. Yehudah Hakohen was the author of Batei Kehunah. He served as an emissary from Jerusalem to Italy, Morocco, England and France from approximately 1817-1826. Yaari relates that in 1817 he was captured by pirates, who stole all of his possessions including his identification papers from Jerusalem. See Yaari, Sheluhci Eretz Yisrael, p. 28, 710. On Belais and his actions in London, see A.M. Hyamson, The Sephardim of England (1951) pp. 208-9.
**Lot 352**


Issued by Abraham Lyon Krone in London in 1846, this impressive and highly accomplished engraving is quite remarkable, both artistically and in terms of religious sensibilty. Based on its' iconographic style and in particular, the fact that God's Hebrew name is not entirely spelt out, this engraving was clearly executed by an Orthodox Jew.

No other copy located.

London, June, 5606 (1846). $10,000-15,000

[SEE ILLUSTRATION ABOVE]
353 KRESTIN, LAZAR. Chassidic Rabbi at Study. Oil on board. Original gilt frame within “shadow-box.” 15 x 19 inches.

$15,000-20,000

Lazar Krestin was born in Kovno in 1868. He studied art in Vienna and Munich primarily creating landscape paintings reflecting the style of the great French Impressionists. He also painted many portraits and genre scenes of European Jewish life. Krestin died in 1938.

[SEE ILLUSTRATION TOP LEFT]


French, 20th century. $10,000-15,000

Most striking. Executed utilizing an exquisite color-palette.

[SEE ILLUSTRATION BOTTOM RIGHT]
355 **KLEINMAN, ZALMAN.** The Sound of the Shofar. Acrylic on canvas. Finely framed. Approx. 9 x 12 inches.

$5000-7000

- Cover-Art from the celebrated Chassidic children’s story.
A most unique Russian-born Jewish artist, Zalman Kleinman (1933-1995) was a Brooklyn-based Chabad Chassid who expressed his Chassidic life-style through his art. He was certainly encouraged by his revered Rebbe to paint, who wrote: “Art adds another dimension of feeling to one’s spiritual commitment.”


*[SEE ILLUSTRATION BOTTOM LEFT]*

356 **KOSLOWSKY, NOTTA.** Tashlich with the Rebbe. Large oil on canvas. 19.5 x 39.5 inches.
Polish / American, (b. 1906). $5000-7000

*[SEE ILLUSTRATION TOP RIGHT]*

357 **KRAMSZTYK, ROMAN.** View of the Medieval Synagogue in Kazimierz, Krakow, Poland. Oil on canvas laid down onto board. Gilt-frame. 12 x 17 inches.
1885-1942. $5000-7000

- Kramsztyk, a Polish painter of Jewish origin, was born in 1885 and perished in the Warsaw Ghetto in 1942. He lived and worked in Paris from 1922, - representative of the New Classicist movement.

*[SEE ILLUSTRATION MIDDLE RIGHT]*

358 **LAKOS, ALFRED.** After the Pogrom. Oil on canvas. Framed. 11.5 x 15.5 inches.
Hungarian, 1870-1960. $10,000-15,000

- “A contemporary of Isidor Kaufman, Lakos also studied in Budapest at the Academy of Art. Later he studied in Munich before moving on to Paris. There he was influenced by the Impressionists, and he became one of the few artists to treat classical Judaic subjects in what was considered at the time an advanced technique. His approach to Jewish subjects was one of respect and nobility in contrast to the almost caricaturist approach of his contemporaries.” (L. Krief). See Benezit, Vol. VI p.392

Another version of this pathos-filled painting was sold by Sotheby’s, Judaica, 1996, Lot 231.

*[SEE ILLUSTRATION BOTTOM RIGHT]*
359 (POSTER). “Purim at Tel Aviv Port!” Nachum Gutman(?). 25 x 37 inches.
Tel Aviv, circa 1930. $600-900
[SEE ILLUSTRATION BOTTOM LEFT]

360 (POSTER). Fiddler on the Roof. Vivid multicolor poster for the film version of a play adapted from Sholom Aleichem’s Yiddish story “Tevye der Milchiger.” Folded. 30 x 40 inches.
Nottingham, 1971. $300-500
[SEE ILLUSTRATION BOTTOM RIGHT]

361 RASKIN, SAUL. Sunrise over Temple Mount in Jerusalem. Etching on imitation ivory, colored. Framed. 8 x 10 inches.
American, mid-20th century. $600-900

362 (SINZHEIM, DAVID). “Chef de Grand Sanhédrin, Première Grand Rabbi et Président du Consistoire Central Israelite à Paris.” Distinguished half-length engraved portrait, wearing his distinctive peaked fur hat. Laid down onto mat with ruled-border added. Small loss on extreme left margin, not affecting image. Not examined out of frame. 6 x 9 inches.
Haguenau. $2000-3000

Based on the Hebrew honorifics, it seems evident that this portrait was accomplished while Chief Rabbi was still alive. Not in Rubens, Jewish Iconography.
Joseph David Sinzheim (1745-1812) was regarded as the foremost French Talmudist of his time and was certainly the most prominent member of the Assembly of Notables convened by Napoleon in 1806.

363 RASKIN, SAUL. The Western Wall, Jerusalem. Etching on imitation ivory, colored. Framed. 8 x 10 inches.
American, mid-20th century. $600-900
[SEE ILLUSTRATION TOP RIGHT FACING PAGE]

364 STRUCK, HERMANN. Seated Rabbi at Prayer. Signed, including place and date. Framed. Approx. 6.5 x 9.5 inches.
Marienbad(?), 28/8, 1934. $4000-5000

Struck seldom worked in watercolor. A most charming image.
[SEE ILLUSTRATION BOTTOM LEFT FACING PAGE]
365 **WACHTEL, WILHELM.** Laborers in Palestine. Variously worn, upper left portion of canvas torn. 22 x 29 inches.

Haifa, n.d. **$2000-3000**

* Wilhelm Wachtel was born in Lvov in 1875. He studied at the Academy of Fine Arts in Cracow and then at the Academy of Fine Arts in Munich. He travelled throughout Europe as well as Palestine, where he settled in 1936. Initially he painted symbolic Jewish scenes, portraits, and landscapes, later in a post-Impressionistic style. He died in the United States in 1942.*

[SEE ILLUSTRATION BELOW]

366 **WACHTEL, WILHELM(?).** At the Well. Biblical scene. Worn. 27 x 30 inches.

**$1500-2000**

* Although elements of this painting appear to be in the style of Wilhelm Wachtel, the woman at left was clearly executed by a far less proficient artist.*

[SEE ILLUSTRATION BOTTOM RIGHT]
Lot 367

367 WACHTEL, WILHELM(?) Chanukah Candles. Worn.
20 x 24 inches.

$1500-2500

Although unsigned, the style indicates that this painting is very likely to have been executed by Wachtel.

A most original juxtaposition of the military heroism of the Macabees alongside what appears to be an Israeli family acknowledging the bravery of the modern defenders of contemporary Israel.

[SEE ILLUSTRATION ABOVE]

—— END OF SALE ——
I desire to place the following bid(s) toward Kestenbaum & Company Auction Sale Number Thirty Nine, Fine Judaica, to be held April 3rd, 2008. These bids are made subject to the Conditions of Sale and Advice to Prospective Purchasers printed in the catalogue. I understand that if my bid is successful a premium of 18% will be added to the hammer price.

Name:

Address:

Telephone Number:

Signature:

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

* IN ORDER TO AVOID DELAYS BUYERS ARE ADVISED TO MAKE ARRANGEMENTS BEFORE THE SALE FOR PAYMENT. IF SUCH ARRANGEMENTS ARE NOT MADE, CHECKS WILL BE CLEARED BEFORE PURCHASES ARE RELEASED.

* TRADE REFERENCE OR 25% DEPOSIT REQUIRED IF BIDDER IS NOT KNOWN TO KESTENBAUM & COMPANY.
<table>
<thead>
<tr>
<th>LOT NUMBER</th>
<th>FIRST WORD</th>
<th>$BID (EXCLUDING PREMIUM)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Property is offered for sale by Kestenbaum & Company as agent for the Consignor.

By bidding at auction, the buyer agrees to be bound by these conditions of sale.

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

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

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

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

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

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

7. All property must be paid for and removed from our premises by the purchaser at his expense not later than ten days following its sale. If not so removed, storage charges may be charged of $5.00 per lot per day. In addition, a late charge of 1 1/2% per month of the total purchase price may be imposed if payment is not made.

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

9. Kestenbaum & Company is not responsible for unsold lots left on our premises 90 days from their date of sale.
1. Prospective purchasers are encouraged to inspect property prior to the sale. We would be pleased to answer all queries and describe items in greater detail.

2. Those unable to attend the sale, Kestenbaum & Company will execute bids on the buyer’s behalf with care and discretion at the lowest possible price as allowed by other bids and any reserves. Commission bids must be received no less than two hours before the auction commences. Successful bidder will be notified and invoiced following the sale.

3. Bidding may also be placed via telephone. The number of telephone bidding lines is limited, therefore all such arrangements must be made 24 hours before the sale commences.

4. In order to avoid delays, buyers are advised to make arrangements before the sale for payment. If such arrangements are not made, checks will be cleared before purchases are released. Invoice details cannot be changed once issued.

5. We have made arrangements with an independent shipping company to provide service. Please inquire should this be required.

6. We are not responsible for purchases left on our premises 90 days from their date of sale.

---

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

---

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

To discuss a consignment, please contact:

Daniel E. Kestenbaum
Tel: 212 366-1197 • Fax: 212-366-1368
ANNOUNCING OUR FORTHCOMING JUDAICA SALES

June, 2008

Fall, 2008

— Sale dates subject to change —

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