FINE JUDAICA

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

KESTENBAUM & COMPANY
THURSDAY, JUNE 26TH, 2008
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Catalogue of

FINE JUDAICA

Printed Books, Manuscripts, Autograph Letters, Graphic & Ceremonial Art

Featuring:

A Fine Collection of Americana Emanating from a West Coast Collector
A Magnificent 18th-Century Illustrated Esther Scroll
A Liturgical Compendium, Illuminated by Jacob Sopher ben Judah Leib Shamash, 1741.
Sepher HaShorashim, Naples, 1490 (The Wineman Copy)
A Spectacularly Bound 17-volume set of the Estienne Bible. Paris, 1543-46
Sepher HaZohar: Samson Raphael Hirsch’s Personal Copy
War-time Hagadah from the French town of Nice, 1941
An Isidor Kaufmann Painting

PLEASE NOTE AMENDMENT TO PARAGRAPH SIX OF CONDITIONS OF SALE.

(Short-Title Index in Hebrew available upon request)

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To be Offered for Sale by Auction,
Thursday, 26th June, 2008. at 3:00 pm precisely

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Viewing Beforehand on:
Monday 23rd June - 10:00 am - 5:00 pm
Tuesday, 24th June - 10:00 am - 5:00 pm
Wednesday, 25th June - 10:00 am - 5:00 pm
Thursday, 26th June - 10:00 am - 2:30 pm

This Sale may be referred to as: “Briarcliffe” Sale Number Forty
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List of prices realized will be posted on our Web site,
www.kestenbaum.net, following the sale.

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


Livorno, Abraham Isaac Castillo and Eliezer Sa’adoun: 1781. $300-500


Amsterdam, J. Jansson: 1753. $300-500

4 (AMERICAN JUDAICA). Pinto, Isaac de. Reponse de Mr. J. De Pinto, Aux Observations d’un Homme Impartial. pp. 60. Previous owner’s stamp on title page. Unbound. 4to. [Szajkowski 1585].


Isaac de Pinto (1717-87), a native of Bordeaux, resided most of his life in Holland and was one of the pioneers in the new field of economic theory. He also engaged in Jewish apologetics, famously debating Voltaire on the subject.

De Pinto expresses here his criticism of the America Revolution. He feared that once independent, the American Colonies would take control of other European colonial possessions in the Americas and thus dominate the flow of bullion. Most of all, he considered the American Revolution a revolt against the basic political order. Pinto’s Jewish convictions likely barred him from adopting the traditional argument of his fellow Tories, i.e., that the monarchy represented God’s earthly agency.

De Pinto was “the most important Jewish literary figure who wrote in French before the revolution...He left a considerable body of work and, at least as an economist, he was far ahead of his time.” See A. Hertzberg, The French Enlightenment and the Jews (1968), pp. 142-3 and 150-2. See also J. L. Cardoso and A. de Vasconcelos-Nogueira, Isaac de Pinto: An Enlightened Economist and Financier.
5 (AMERICAN JUDAICA). Limud VeSeder HaYeshivah Asher Be’Ir HaKodesh Chevron [Prayer on behalf of donors to the Yeshivah Knesseth Yisrael of the Holy City of Hebron]. Broadside. Browned, waterstained and folded. 6 x 11 1/2 inches.

Amsterdam, n.p.: 1770. $3000-5000

AN EIGHTEENTH-CENTURY DOCUMENT LINKING THE HOLY LAND AND THE JEWS OF THE NEW WORLD.

Details the schedule and method of study undertaken by the Yeshiva Knesseth Yisrael of Hebron. Specifies the regulations to which resident scholars must abide, including specific prayers before study. The wording of the broadside is most subtle; by no means does it directly plead for monetary funding. Nevertheless a list of Western European cities are listed in which the Yeshiva’s emissary was to visit. - Most surprising, is the final port of call - “Ha’Amerika.”

See related article, A. Yaari, Kiryath Sefer (1948), pp.113-25.


Amsterdam, The Widow & Orphans Proops: 1790. $400-600

Includes a Halachic question (f.46) from Haym Salomon of Philadelphia (1740-1785), demonstrating the conscientious religious nature of this early American merchant and Revolutionary War patriot. “One of the most fascinating figures in American Jewish history,” celebrated for his generosity toward the fathers of the Republic, James Madison, et al. (See J.R. Marcus, Early American Jewry (1953) Vol. II pp.132-64).

Aryeh Leib Breslau (or Breslauer) was the Chief Rabbi of Rotterdam. He was consulted in a halachic matter by one Gimpel Wolfenbitel of Amsterdam concerning a donation made by “R. Haym of Philadelphia” (responsum 41 on f.46r.). It seems Rabbi Breslau recommended to Haym Salomon he contribute to the welfare of an indigent individual in Amsterdam. Salomon hearkened to Rabbi Breslau’s plea, and sent a sum to Herr Wolfenbitel on behalf of the needy man. However, in the interim, the recipients’ financial fortunes took a positive turn and Wolfenbitel questioned R. Breslau whether he should therefore return the funds to Haym Salomon. - How different from the attitude of the U.S. Congress, which consistently repudiated the claims of Salomon’s heirs that restitution be made for the enormous sums Haym Salomon advanced the fledgling government during the Revolution! See JE, Vol. X, pp. 653-55.

See also Lot 80.


New York, John Reid: 1816. $600-900

Nikelsburger takes up the cudgels with an apostate Jew, Rev. Frey, so intent on converting his former coreligionists to Christianity that he is willing to take liberties with Scripture. As the author puts it in his opening letter to Frey: “In your eagerness to convert the Jews to your way of thinking, you make no scruples of converting and perverting the prophets, by turning their words to a meaning, which you conceive to be best adapted to your purpose; and, in doing this, you make them not only flatly contradict each other, but themselves also.”
Lot 8

8 (AMERICAN JUDAICA). (BIBLE, Hebrew). Torah Nevi’im u-Kethuvim / Biblia Hebraica...
Editio Prima Americana. Two volumes. Without nikud (vowel points). Latin explanatory notes by
van der Hooght. This copy without the scarce notice transferring Horowitz’s copyright and list of
Modern calf, gilt, duplicating the earlier binding. 4to. [Vinograd, Philadelphia 6; Singerman 236; Rosenbach
171; Darlow & Moule 5168a; Goldman, Hebrew Printing in America 4].

Philadelphia, Thomas Dobson: 1814. $10,000-15,000

* THE FIRST HEBREW BIBLE PRINTED IN AMERICA.

“In the year 1812, Mr. Horwitz had proposed the publication of an edition of the Hebrew
Bible, being the first proposal of the kind ever offered in the United States.”
An important “first” of Americana.

[SEE ILLUSTRATION ABOVE]
Mordecai Manuel Noah (1785-1851) was one of the most important figures of his time. He was a person of many accomplishments: lawyer, newspaper editor, playwright, diplomat, politician, judge and major activist for Jewish causes.

Noah was appointed American consul to Tunis in 1813. He was recalled two years later, in part for mishandling a secret mission entrusted to him by the State Department. Upon returning to the United States, Noah was assailed for allegedly failing to execute his duties and he spent much time and effort seeking to clear his name and was indeed later vindicated. This was among the motives for publishing his Travels: “This work, may, therefore, be considered as a work of explanation and defence, although my official affairs occupy but a small portion of it.”

Noah was particularly distressed that the official dispatch recalling him as consul cited his Jewish faith as the pretext (pp. 376-82, xxiv-xxvi). Even if this were the true motive, he wrote, “no official notice should have been taken of it; I could have been recalled without placing on file a letter, thus hostile to the spirit and character of our institutions.” To vindicate the reputation of American Jews, he included letters attesting to their virtues received from Thomas Jefferson, James Madison and John Adams. “Still, by focusing on the Jewish aspects of his consularship and recall, Noah probably did the Jewish community a favor. The State Department never again openly cited religion as a factor in the selection of diplomats”. (Sarna p. 32).

Noah’s “Travels” was well received by contemporary critics, especially since, according to one reviewer, Noah was the first American to take advantage of the unique opportunities afforded a diplomat to compose such a comprehensive work about other lands. The book abounds with colorful details concerning the daily life, social customs and political intrigues of both Moslems and Jews. According to Sarna, the volume is “still the best primary source on early nineteenth-century Tunisian Jewry.” See Sarna, Jacksonian Jew: The Two Worlds of Mordecai Noah, pp.15-32.

New York and London, 1819. $4000-6000

Lot 9


* A PIONEERING WORK PROPAGATING THE ZIONIST IDEA FIFTEEN YEARS BEFORE THE BIRTH OF THEODOR HERZL.

Mordecai Manuel Noah proposes that if the Ottoman Sultan would grant permission for Jews to purchase land in Palestine, then “the whole territory surrounding Jerusalem including Hebron, Safat, Tyre...Beyroot, Jaffa and other ports of the Mediterranean will be occupied by enterprising Jews” (pp. 37-38). He appealed to American Christians: “But, my friends, why not ask yourselves the great and cardinal question, whether it is not your duty to aid in restoring the Chosen People as Jews to their Promised Land?” (p. 28). “Where, I ask, can we commence this great work of regeneration with a better prospect of success than in a free country and a liberal government? Where can we plead the cause of independence for the children of Israel with greater confidence than in the cradle of American liberty?” (p. 10).

Mordecai Manuel Noah (1785-1851) was probably the most influential Jew in the United States in the early nineteenth century. In this Discourse, he cites letters he received from President John Adams and “the illustrious author of the Declaration of Independence,” Thomas Jefferson (see preface pp. v-vi.)

Noah’s involvement in Jewish affairs was inspired by his belief in the idea of Jewish territorial restoration. He was active in Jewish affairs on behalf of the congregations of Mikveh Israel in Philadelphia and Shearith Israel in New York. See EJ, XII, cols. 1198-9 and L. M. Friedman, Pilgrims in a New Land (1948) pp. 240-7.

[SEE ILLUSTRATION TOP RIGHT]

11 (AMERICAN JUDAICA). (Houston, George). Israel Vindicated, Being A Refutation of the Calumnies Propagated Respecting the Jewish Nation, in which the Objects and Views of the American Society for Ameliorating the Condition of the Jews, are Investigated. By an Israelite. FIRST EDITION. pp. 8, 110, (1). Browned. Recent calf-backed marbled boards. 8vo. [Singerman 323; Rosenbach 210].

New York, Abraham Collins: 1820. $500-700

* In the form of an exchange of letters between one Nathan Joseph of New York, to his friend Jacob Isaacs of Philadelphia, a defense of Judaism against the proselytizing activities of the American Society for Ameliorating the Condition of the Jews. “In a country, where every man’s right to publish his sentiments is held as sacred as his right to think, it cannot be thought surprising that a part of the community, who have long been treated as the outcasts of society, should feel anxious to vindicate themselves from what they consider misrepresentation.” (Preface).


Philadelphia, John Boren: 1824. $1000-1500

* FIRST PRINTING OF A CHARTER AND OFFICIAL INCORPORATION OF A SYNAGOGUE IN AMERICA.

[SEE ILLUSTRATION MIDDLE RIGHT]

13 (AMERICAN JUDAICA). Leeser, Isaac. The Jews and the Mosaic Law. “Part the First: Containing a Defence of the Revelation of the Pentateuch, and of the Jews for their Adherence to the Same” and “Part the Second: Containing Four Essays on the Relative Importance of Judaism and Christianity”. FIRST EDITION. Two parts in one volume. Title English with quotation from Psalms in Hebrew. 2 pp. of “Contents” and “Advertisement” unrecorded in Rosenbach and Singerman. pp. 8, (2), 278. Some browning. Original boards with paper spine-label, spine starting, rubbed. Lg. 8vo. [Singerman 578; Rosenbach 375].

Philadelphia, A. Waldie: 1833. $1200-1800

* Isaac Leeser’s second published book and his first original work, was an outgrowth of his defense of Judaism that appered in American periodicals in 1829. It was because of these arguments that Leeser was invited to occupy the pulpit of Philadelphia’s Mikveh Israel - the base from which he established himself as leader of traditional Judaism in America. The boldness of Christian missionaries in America was of frequent concern to Leeser, duly reflected by his writings.

[SEE ILLUSTRATION BOTTOM RIGHT]

LEESER’S FIRST BOOK, THE FIRST RELIGIOUS MANUAL FOR THE JEWS OF AMERICA.

The translator, Isaac Leeser (1806-1868), pioneer of Orthodox Judaism in America, dedicated the book to his uncle, Zalman Rehine of Richmond, Virginia, who was Leeser’s sponsor and benefactor in America, having brought him over from Germany.

Leeser’s primary concern was improving the educational level of American Jewry. This, his first published book was thus a translation (with additions) of Joseph Johlson’s Unterricht in der Mosaischen Religion (Frankfurt a/Main, 1819). Leeser states in the preface: “The design of this work is the instruction of the younger part of Israelites, of both sexes... It is universally acknowledged, that there is a great scarcity of elementary books of this kind amongst us [in America]; and this is, therefore, the first of a series, which is attempted, to remedy this defect... if the encouragement held out for this will warrant me in the undertaking... The assistance, hitherto promised, is far from sufficient to pay the expenses of the publication even of this alone, and I was obliged to assume the publication myself.”

The title has Johlson a “teacher of an Israelitish School at Frankford on the Maine.” The truth be told, Johlson (1777-1851), son of the rabbi of Fulda, was closely associated with the emerging Reform movement in Germany. It is somewhat ironic that the great champion of Orthodoxy, Isaac Leeser, would deem Johlson’s work an appropriate text to educate the young Jews of America.


Contemporary blind-tooled red morocco, gilt extra, spine in compartments, in gilt lettering, front center, “Maria Josephi.” pp. 8; ff. 243. Some stains. 4to. [Vinograd, Philadelphia 18; Rosenbach 636; Singerman 1024; Goldman, Hebrew Printing in America 37].


FIRST ASCHKENAZI PRAYER BOOK PRINTED IN AMERICA. PREPARED BY THE CHAMPION OF AMERICAN ORTHODOXY, ISAAC LEESER.

Leeser writes in his introduction that the Hebrew text is “chiefly after Rabbi Wolf Heidenheim’s celebrated Sapha Berurah.” The English translation is based upon “our modern German translators, generally Arnheim of Glogau, David Friedländer, and Mendelsohn, or from my own studies and previous version of the Portuguese Tephilla, in which I had generally followed David Levi.”


See illustration left.


Rabbi Henry A. Henry was for a time leader of the Henry Street Congregation of Lower Manhattan. Of incidental interest, the present volume was rebound by The Henry Bookbinding Co. at 135 Henry Street. (An uncommon piece of ‘Henriaca’...)

See illustration left.
17 (AMERICAN JUDAICA). Schwarz, Joseph. A Descriptive Geography and Brief Historical Sketch of Palestine. Translated by Isaac Leeser. Illustrated With Maps and Numerous Engravings. FIRST AMERICAN EDITION AND FIRST EDITION IN THE ENGLISH LANGUAGE. English interspersed with Hebrew. Frontispiece portrait of author, foldout maps and engravings. Despite a trace of foxing, this is AN UNCOMMONLY CLEAN, BRIGHT COPY. pp. 22, (2), 17-518, (1). Half-morocco over marbled boards, rubbed. 4to. [Singerman 1161; Rosenbach 683].

Philadelphia, C. Sherman: 1850. $8000-10,000

The nineteenth century witnessed an unparalleled interest in the Holy Land due to new directions in Bible studies and the increasing popularity of visiting the Land itself. This new interest was reflected in a growing body of literature, consisting of geographies and travelogues. One such Hebrew work was Joseph Schwarz’s Tevu’oth ha-Aretz. Schwarz visited America as a rabbinical emissary in 1849 and stayed with his brother Abraham, a resident of New York. While there, he arranged for Isaac Leeser to translate and publish his Tevu’oth ha-Aretz, and it appeared the following year as “Descriptive Geography and Brief Historical Sketch of Palestine.” It was the first contribution to the subject by American Jews and “PROBABLY THE MOST IMPORTANT JEWISH WORK PUBLISHED IN AMERICA UP TO THAT TIME” (JE, XI, 119). Leeser was cognizant of the pioneering status of the work and he proudly stated: “The execution of the whole [book] is the work of Jewish writers and artists, the drawings being executed by Mr. S. Shuster, a lithographer belonging to our nation.” The title page identifies the publisher as Abraham Hart, who financed the entire project (p. viii), but Leeser elsewhere stated that Schwarz’s brother was the publisher (Occident, vol. VII, p. 379). Leeser published the volume to “extend the knowledge of Palestine...and also to enkindle sympathy and kind acts for those of our brothers, who still cling to the soil of our ancestors.” See L. Sussman, Isaac Leeser and the Making of American Judaism, p. 176.

The American edition contains additional material on the Lost Ten Tribes not found in the Hebrew edition.


Grace Aguilar (1816-1847) was an English novelist and writer on Jewish history and religion. Her ancestors were Portuguese Marranos who arrived in England in the eighteenth century. See JE, Vol. I, pp. 274-5.

The Vale of Cedars centers upon the martyrdom of Spanish Jews who were willing to sacrifice their lives rather than convert to the dominant faith of Christianity. The book is prefaced by a moving tribute to the authoress who died prematurely at age thirty-one: “Memoir of Grace Aguilar.”

[SEE ILLUSTRATION TOP LEFT]


Baltimore, C.W. Schneidereith: 1858. $1500-2500

“A radical departure from the traditional prayer book... its pagination is from left to right and its changes are both substantial and substantive.” A.J. Karp, From the Ends of the Earth: Judaic Treasures of the Library of Congress (1991) pp.303-304.

David Einhorn (1809-79) migrated from Germany to America in 1855, where he became the acknowledged leader of the Reform Movement. In 1858, his revised prayer book formed the model for all subsequent revisions. He advocated the introduction of prayers in the vernacular, the exclusion of nationalistic hopes from the synagogue service and many other ritual modifications.

[SEE ILLUSTRATION TOP MIDDLE]


Cincinnati, Bloch & Co.: 1859. $600-900

AUTHOR’S SIGNED COPY OF RARE NOVEL.

This novel is set back in ancient Judea during the reign of murderous King Herod, who usurped the Hasmonean dynasty. The author’s integration of the sage Baba ben Buta in the script (see p.23) shows remarkable familiarity with the Talmudic version of this tragic chapter in Jewish history (see TB, Bava Bathra 3b-4a).

Dr. Nathan Mayer of Cincinnati wrote several historical novels: The Fatal Secret; or, Plots and Counterplots. A Novel of the Sixteenth Century Founded on Facts (Cincinnati, 1858); Differences: A Novel (Cincinnati, 1867). These are recorded by Singerman (1538 & 2026). However The Last of the Asmoneans is unrecorded.

Singerman also records by the same author: A Poem Read by Surgeon Nathan Mayer, October 11, 1894, at the Dedication of a Monument by the Sixteenth Connecticut Where They Fought at Antietam, September 17, 1862 (Hartford, 1894) [Singerman 4727].

21 (AMERICAN JUDAICA). Tephilath Yisrael [daily, Sabbath and Holiday prayers]. With German supplication prayers by Dr. W. Schlessinger. German translation. With separate title “Techinoth Benoth Yeshurun” of women’s supplications.

pp. 240, 224, 32. Contemporary elaborately gilt-stamped calf, rubbed, cover loose. 8vo.

New York, Frank: 1860. $1500-2000

This edition not in Vinograd nor Singerman who lists only the 1856 edition (no. 1432).


[SEE ILLUSTRATION TOP RIGHT]
Philadelphia, Barnard & Jones: 1860. $1000-1500

- On p. 8, Sermon by the Rev. S[abato] Morais, Minister of the Congregation with a Hebrew exhortation, followed by “a poetical version of the same (in English) by a young lady of the Congregation, at the request of the Author.”
- Italian-born Sabato Morais (1823-1897) succeeded Isaac Leeser as hazan of Mikve Israel in 1851. He remained in that position until his death 47 years later. He was the founder of the Jewish Theological Seminary of America. See EJ, Vol. XII, cols. 294-5.

[SEE ILLUSTRATION BOTTOM LEFT]

Near Newark, Ohio, (1861). $400-600

- A peculiar work dealing with ancient stones with Hebrew inscriptions, including an abridgment of the Ten Commandments, unearthed in a sinkhole in North America by the author during a dig in 1860. At a loss to explain his find, Wyrick declares; “Would it not require a very profound scholar in Hebrew to make such an abridgment of the Hebrew Decalogue with foreign characters...?”
- Though shortly after their supposed “discovery” the inscriptions were exposed as a hoax, it must be stated for the sake of objectivity, in some quarters at least, discussion continues to this day whether the inscriptions are authentic or fabricated. See J. Huston McCulloch, “An Annotated Transcription of the Ohio Decalogue Stone,” Epigraphic Society Occasional Papers, Vol. 21 (1992) pp. 56-71.

24 (AMERICAN JUDAICA). Carte-de-visite photograph of a full standing Union infantry officer wearing his regulation uniform. Slight tear affects the mount at the top margin. 1863. $400-600

- The image was taken by the Jewish photographer E. Jacobs (93 Camp St., New Orleans) and bears his photographer’s imprint on the verso.

[SEE ILLUSTRATION BOTTOM MIDDLE]

New York, Leib Chaim Frank: 1865. $2000-3000

- FOLLOWING THE AVNEI YEHOSHUA, THE SECOND HEBREW BOOK PRINTED IN AMERICA, THE FIRST ON AN AMERICAN THEME.
- According to the title page, “Repha’im” (Biblical giants of old) is a pun on “roph’im” (doctors), an allusion to the likes of Dr. Isaac Mayer Wise of Cincinnati, who spearheaded Reform in America. The book is dedicated to Shachna Isaacs of Cincinnati, who openly denounced Wise, publicly burning his Reform prayer book (p.4). Punning on Wise’s name, the author refers to him as “the white hair” of leprosy (see Leviticus 13:3); (in German, “weiss” means white.) For the same reason, Wise is referred to as “Doctor Laban” (p. 13), (“Laban,” besides being the villainous father-in-law of Jacob, is the color white.) Also held up to ridicule are Rothenheim (“Edom”) of Cincinnati (pp. 10-11) and Dr. Max Lilienthal (pp. 17-19).

[SEE ILLUSTRATION BOTTOM RIGHT]

San Francisco, Bell and Lampman: 1863. $500-500

John William Colenso (1814-1883), first Anglican bishop of Natal, South Africa, published a series of treatises on the Pentateuch and the Book of Joshua, which scandalized the English public on account of their audacious Biblical criticism. The treatises, entitled Critical Examination of the Pentateuch, appeared between the years 1862-1879.

Our author, Jacob Leon Stone, exposes the shoddy nature of Calenso’s scholarship: “careless statements, slip-shod logic, and flimsy reasoning” (Preface, p. 5).

The same year, Stone issued an anti-slavery tract: Slavery and the Bible; or slavery as seen in its punishment (San Francisco, 1863).


Altona, Gebrüder Bonn: 1868. $500-700

Jacob Ettlinger (1798-1871) was one of the leading Halachic authorities of his time. This is witnessed by this collected responsa, addressed not only to the rabbis of Germany and Holland, but to those of Russia and Poland as well. His influence upon German Orthodox was immense; both Rabbis Samson Raphael Hirsch and Azriel Hildesheimer were his disciples.

Of particular interest is Responsum no. 63 (f.28v.) to R. Abraham Ash of New York, dated 1858. The American rabbi asked whether it would be Halachically acceptable for the Beth Medrash of New York to utilize a former church rectory as the synagogue’s sanctuary.

Abraham Ash, founding rabbi of Beth Hamedrash Hagadol was born in Siematycze, Congress Poland in 1821, and emigrated to New York City in 1851. His congregation is today located at 60-64 Norfolk Street.


Portland (Maine), Bailey & Noyes: 1860. $300-500

A work of fiction, among whose chief characters are the Jew and his daughter the Jewess. These stereotypes invite comparison to Shakespeare’s play Merchant of Venice (peopled by the Jew Shylock and his ravishing daughter Jessica), and to Sir Walter Scott’s 1819 novel Ivanhoe (whose heroine is the comely Jewess Rebecca, daughter of Isaac of York). In the Notes on pp. 333-4 we have a description of the contemporary wealth of Damascene Jewry.


New York, M. Topolowsky: 1875. $1000-1500

THE FIRST DEFENSE OF SHECHITA PUBLISHED IN AMERICA.

Aaron Tzvi Friedman (1822-76), a shochet in New York City responds here to the charge by Henry Bergh, President of the Society for the Prevention of Cruelty to Animals, that shechitah is inhumane. The book also contains responsa from European halachic authorities permitting blood-letting (hakazath dam) prior to slaughter as well as related matters.

“According to a family legend, the English translation of this work convinced President Ulysses S. Grant to eat only kosher meat” (Goldman, ibid.).

[SEE ILLUSTRATION TOP RIGHT]


Jerusalem, Joel Moses ben M. Salomon: 1878. $1000-1500

Born in Salant, Lithuania in 1805, Moses Aaronsohn migrated in 1860 to New York, where he served as Rabbi of the Adath Yeshurun synagogue on Allen Street. He died in Chicago in 1875. Aaronsohn’s intention of settling in the Land of Israel was fulfilled by his widow and sons. It was they who brought the manuscript of Mata‘ei Moshe to Jerusalem, where it was published. Following a biographical sketch of the Author, the work contains several responsa reflective of the turbulence of Jewish life on New York’s Lower East Side.

On ff.53v.-54r. appear responsa from the Chief Ashkenazic Rabbi of Jerusalem, R. Samuel Salant and from R. Jacob Tzvi Mecklenburg of Koenigsberg addressed to Rabbi Aaronsohn in New York concerning the impermissibility of meat from cattle which have been bloodlet (“hakazath dam”) before the actual slaughter. On f.54r. the Author’s son attests that similar responsa were received from Rabbis Solomon Khuger, Brody; Isaac Dov Bamberger, Wuerzburg; Eliezer Halevi Horowitz, Vienna; and [Samson] Raphael Hirsch, Frankurt - all forbidding the practice. Aaronsohn’s lengthy responsum in the matter, “Teshuvath Eglath Beith Aven” appears on ff.9r.-13v.

Responsa 8 (ff.19v.-21r.) is addressed to the Jewish community of Baltimore concerning the fall of a Torah scroll from the Holy Ark.

On f.25r. the Author mentions the founding of the Allen Street Synagogue.

Responsa 12-13 (ff.26v.-38r.) represent an exchange with the renowned Polish halachist (and Chassidic Rebbe) R. Abraham [Landau] of Tchechanow, as to how to draft a bill of divorce (get) in New York. On f.34r. there is discussed the proper Hebrew orthography of “New York.” This is without doubt one of the earliest halachic discussions of the formula for writing a Get in New York. In addition, it is probably the earliest communication from a Chassidic Rebbe to America.


[SEE ILLUSTRATION LOWER RIGHT]

New York, Davis's Job Printing Office: 1864. $1500-2000

- The Board of Delegates of American Israelites, the first American Jewish defense organization, was founded in 1859. Owing to divisions, the new Board was not representative of the community at large. Largely unrepresented were the German congregations, and conspicuously absent altogether were the Reform congregations. Thus, prominent among those who led the struggle against the establishment of the board of Delegates were leading Reform American rabbis.

With the founding of the Paris-based Alliance Israelite Universelle in 1860, opponents of the Board used the opportunity to check the American Board's growth by founding Alliance branches on the Board's own turf. The American Board and the Paris Alliance coolly cooperated to combat international threats to Jewish communities, but tensions always remained and the relationship between the two was "never too intimate" (Szajkowski, 390). The Alliance sought to impose its leadership in the international arena, while the Board remained steadfast in its efforts to preserve the operational autonomy of American Jewry. See Allan Tarshish, "The Board of Delegates of American Israelites," in: PAJHS 49.1 (Sept. 1959), 19, 22, and Z. Szajkowski, "The Alliance Israelite Universelle in the United States, 1860-1949," in: PAJHS 39.4 (June 1950), 389-443.

This pamphlet contains the Alliance’s constitution in English and in German, the latter language reflecting the fact that the German and Reform congregations in the United States led the opposition to the American Board in its early years.


Cincinnati, Office American Israelite and Deborah: 1876. $300-500

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

Wise was an articulate writer and conversant with all the contemporary theologians and philosophers. His demolition of Darwinism is especially noteworthy (See pp. 47-69). He states that “from a moral point of view the Darwinian hypothesis on the descent of man is the most pernicious that could possibly advanced...it robs man of his dignity...” (p. 50).


San Francisco, Grégoire, Tauzy et Compagnie: 1885. $400-600

- The numerous references to French Jews makes the case for their significant contribution to Californian civic affairs in the nineteenth century. Thus, we read of Rabbi Elkan Cohn who delivered a French eulogy for a former French army veteran who belonged to his San Francisco congregation. Other San Francisco residents mentioned are: Lazard Freres, Sylvain and David Cahn, Moise Cerf, and Alex Weill. Los Angelenes include: Nathan Cahn, Joseph Coblentz, Eugene Mayer, Ed Cahen, P.N. Roth, Constant Meyer and Leon Loeb. Finally, we have Lazard Lion of San Jose. The author Daniel Levy, was Cantor of San Francisco’s Congregation Emanuel in the 1850s-60s.


[SEE ILLUSTRATION ABOVE]


New York, A.H. Rosenberg: 1898. $200-300

- A defense of Judaism by highlighting inherent contradictions found within Christianity. The author takes up the cudgels with McCaul’s infamous missionary tract in the Hebrew language, “Nethivoth Olam” (London, 1839). In his introduction, Benjaminson acknowledges that he has been preceded in critiquing Nethivoth Olam by Isaac Baer Levinsohn, author Achiyah ha-Shiloni (Leipzig, 1841). Nonetheless, Benjaminson provides new arguments in his armament (p. V).

Rabbi Jacob Joseph, Chief Rabbi of America, wrote a hearty endorsement of the book, which he thought would be of especial benefit to the youth, by “instilling in their hearts pure faith before they acquire false opinions.” Rabbi Dr. Hillel (Philip) Klein was equally profuse in his praise, writing that the book’s objective is to “justify our Oral Law against missionaries who forever heap abuse upon the Sages.”

Charleston, Daggett Printing Company: 1903. $100-150

• The Author served as Rabbi of K.K. Beth Elohim of Charleston. He transcribes here the tombstones found in the three Jewish cemeteries of Charleston that antedate the 19th-century: The Coming Street Cemetery, The Da Costa Cemetery, and The Hanover Street Cemetery.


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

• THE FIRST WORK OF RESPONSAS PUBLISHED IN AMERICA BY AN AMERICAN RABBI.

Before emigrating to the United States in 1891, the Author served as Rabbi of Shokian, Lithuania for sixteen years. In New York, he assumed the position of Rabbi of Congregation Adath Jeshurun at 16-14 Eldridge Street. His work Ohel Yoseph, contains many exchanges with R. Yitzchak Elchanan of Kovno (chaps. 13, 23, 24), and a query from R. Simcha Zissel Ziv, the “Alter of Kelm” (chap. 2).

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

[SEE ILLUSTRATION BOTTOM LEFT]


New York, A.H. Rosenberg: 1903. $150-200


(Boston), Berwick & Smith: (1889). $300-500

• The book traces the history of Boston Jewry from the first recorded settlement in 1842 up to the present. The Author begins his Introduction by saying: “It is a queer fact, which I do not know how to explain, that Massachusetts, one of the oldest States, and Boston, one of the oldest cities in the United States, have been chosen as places of residence by Israelites much later than much younger States of the Union.”

The Conclusion reads: “Not fifty years have passed since the very first Jewish settlers arrived in Boston and founded a congregation, and now behold the development! Although the New-England States have never attracted Israelites as did other States, and perhaps never will, we find that the population of Hebrews has grown to about eight or ten thousand souls.”

The author, Solomon Schindler, served as Reform Rabbi of Temple Adath Israel. The book was published to benefit the Home for the Aged and Infirm Hebrews of Boston.

[SEE ILLUSTRATION BOTTOM RIGHT]


New York, M. Rotwein: 1910. $500-700

• A refutation of Joshua Siegel’s Eiruv ve-Hotza’ah (New York, 1907).

Bernstein’s Halachic opinion prohibits carrying on the Sabbath day in Manhattan. Pointed as problematic in this regard, Bernstein notes the many bridges and tunnels running to the outer boroughs and to New Jersy. He also discusses thoroughfares such as Delancey Street which cut across the city and Central Park, where tens of thousands of people congregate. Of interest, an appendix contains a responsa prohibiting the use of electricity on the Festivals.

Discusses the question whether a public desecrator of the Sabbath can be appointed as an agent to deliver a “Get” or bill of divorce. This was a critical issue at the time, as desecration of the Sabbath was rampant in America. Rosenfeld especially criticizes those Jews who deliberately shave on the Sabbath instead of another day of the week.

The author served as a Rabbi in St. Louis and authored a number of pamphlets on contemporary Jewish law, the most celebrated being “Yosef Tikvah” (St. Louis, 1903) which discusses the permissibility of machine matzah for Passover. Rosenfeld also had a bitter feud with R. Shalom Elchanan Jaffe concerning the halachic validity of a Mikveh constructed by Jaffe in St. Louis.

42 **(ANGLO-AMERICAN JUDAICA).** (British Parliamentary Act). Anno Tricesimo Nono Georgii III Regis. An Act to amend an Act, made in the Twenty-ninth Year of the Reign of King George the Second, intituled, An Act to enable His Majesty to grant Commissions to a certain Number of Foreign Protestants, who have served Abroad as Officers or Engineers, to act and rank as Officers or Engineers in America only, under certain Restrictions and Qualifications. pp. (2), (2 integral blanks). Crisp, clean copy. Disbound. Folio.

London, George Eyre and Andrew Strahan: 1799. $600-900

Commissions Offered to “Foreign Protestant” Officers.

Evidently, a shortage of manpower induced Parliament to offer commissions to “Foreign Protestants” serving as officers in the British Army in America. Paragraph III states in no uncertain terms: “Provided always, and be it further enacted, that no such Foreign Officer shall be enabled by this Act to serve as an Officer in any Place except America only...” What resulted, was a double standard, whereby one would enjoy the status of a commissioned officer in the far-flung colony of America, while stripped of this status in the motherland of England. Dubbed by some as “England’s Foreign Legion” (a reference to the French Foreign Legion), the plan was to attract foreign fighting men to the ranks of the British Army by providing them with officers who could command them in their own tongue: “And whereas such Foreigners cannot be so well disciplined, without the Assistance of some Officers who are acquainted with their Manners and Language.”


An introduction to Jewish ritual.

Levy Alexander (son of Alexander Alexander, translator of the Hebrew liturgy into English) was embroiled at this time in a personal and quite public squabble with Haham Raphael Meldola and his Ashkenazi colleague, Chief Rabbi Solomon Hirschell.


The author, Solomon (Yom Tov) Bennett (1761-1838) was one of the most vigorous and striking personalities of London Jewry. He was a multi-faceted individual with many talents: a professional engraver (with membership in the Royal Academy in Berlin) and an author of theological, exegetical and polemical works. He was particularly vociferous in his literary attack against the Chief Rabbi, Solomon Hirschell. According to Barnett (p. 98), by the time of the publication of the book (1824), Bennett had apparently made peace with Hirschell, as the latter is listed as a patron and subscriber to the work.

Barnett praises this engraving by stating: “This work...was conceived, designed and executed entirely out of his own interpretation of the scriptural record and rabbinic commentaries. It is a masterpiece both of imagination and technique, and it is accompanied by a ground plan which implies a sound knowledge of architectural draftmanship” (p. 96).

Cecil Roth’s copy was apparently incomplete, as he lists the pagination as pp. 113, which covers only the first part up to the appendix. For more information concerning the author, see A. Barnett, “Solomon Bennet: Artist, Hebraist and Controversialist,” JHSE Transactions, Vol. XVII, pp. 91-111.

The Book of Ezekiel with its vision of the future Temple of Jerusalem invited enterprising artists and architects to harness their skills as draftsmen to the task of sketching the Third Temple. One of Bennett’s purposes in publishing this work was to refute the opinion of many Christian missionaries who felt that Ezekiel was prophesying about the Temple of Christ. Bennett comments: “Shall the school boy instruct his preceptor or the apprentice teach his master?” (p. 4). When a Christian sarcastically questioned Bennett about the progress of his work, he replied: “When there are so many Christian builders of temples in the air, why may not the Israelite be permitted to dream of a material one?” (p. 6).

London, B. Steil. $1000-1500

* FIRST ORGAN OF THE ANGLO-JEWRY*

English journalist and philanthropist Jacob Abraham Franklin (1809-1877), launched his fortnightly newspaper, “The Voice of Jacob,” as an Orthodox response to the Reform movement of 1842. The paper was also designed to protest the persecution of Jews on the international scene. The periodical lasted a total of six years before merging with The Jewish Chronicle. See JE, Vol. V, pp. 496-7.

[SEE ILLUSTRATION TOP RIGHT]


* Nathan M. Adler (1803-90), a native of Hanover, Germany, succeeded in 1844 the deceased Solomon Hirschell as Chief Rabbi of the British Empire, in which capacity he served until his death. Chief Rabbi Adler was a unifying factor in the life of Anglo-Jewry.

The translator of this Sermon, Barnard Van Oven, states that the readers of the translation will be able “to appreciate the piety, good sense, logical precision and kindly feelings of their Reverend Pastor, but no attempt has been made to compete with the style of the original which is at once elegant, powerful and persuasive.”

[SEE ILLUSTRATION MIDDLE RIGHT]


London, Alex. Macintosh: 1848. $300-500

* Neville J. Laski’s copy of curious book by English missionary.


London, J. Wertheimer: 1863. $600-900

* With a preface giving an Account of the Congregation and listing the present and past Officers and Wardens.

[SEE ILLUSTRATION BOTTOM RIGHT]


Manchester, 1891. $300-400

* The Author laments his expulsion from a comfortable life in Russia to the distress of economic uncertainty in England.

(Amsterdam, Jansen: 1767). $1200-1800

De Leon (1740-1826), a native of Bayonne and the son of Maranno parents, was appointed Chief Rabbi of the Portuguese community of The Hague in 1786. He was an active member of a Society for the “Lovers and Practioners of the Hebrew and Dutch Languages.” De Leon delivered the present sermon in the Talmud Torah of Amsterdam in 1767. Appended to the sermon is a Hebrew poem composed by Isaac Cohen Belinfante in honor of de Leon. Belinfante (d. 1780), a businessman, cultured scholar and bibliophile, was “one of the most active members of that illustrious group” of Amsterdam Hebraists. See H.G. Enelow, Isaac Belinfante in: Studies in Jewish Bibliography and Related Subjects in Memory of Abraham Solomon Freidus, pp. 6-30 (the above-mentioned poem is listed as no. 36 in Freidus’s bibliography). See also Memorbok, p. 427.

[SEE ILLUSTRATION TOP LEFT]

51 (AMSTERDAM). Reglement van orde voor het collegie van parnassim der Nederlandsche Portugeesche Israëlitische Gemeente te Amsterdam [Bylaws of the collegium of Parnassim of the Netherlands Portuguese Israelite Community of Amsterdam]. pp. (4), 59, (1 blank). Several leaves, including title expertly laid to size. Browned. Mabled wrappers. Sm. 4to.

Amsterdam., S.L. Salzedo,: 1817. $400-600

These bylaws of the Portuguese community of Amsterdam address administrative affairs, financial and otherwise. The “Parnassim” were the elected officials of the congregation. On p. 59 we find a listing of their names: Da Costa, Texeira, Pereira, De Leon, De Castro.

[SEE ILLUSTRATION MIDDLE LEFT]


Together, four works bound in one volume. Lightly browned throughout. Contemporary vellum, rubbed. 8vo.

$1000-1500

[SEE ILLUSTRATION BOTTOM LEFT]

53 (ANTISEMITICA). Fuchs, Eduard. Die Juden in der Karikatur. Profusely illustrated in color and black-and-white. AMINT COPY. Original cloth with color pictorial label on upper cover. 4to.

Munich, 1921. $50-70
54 (ANTISEMITICA). Politischer Bilderbogen. Eight issues from a series of German caricaturist pamphlets. Numbers 2-8 and 25. Each number was issued as a booklet that opens to present a tableau 19 1/2 x 25 inches. The earlier numbers are tinted (No. 2 green; No. 3 salmon pink; No. 4 sepia; No. 5 yellow; No. 6, tan). The later numbers (7, 8, 25) are black and white. Original self-wrappers.

Dresden, Glöss: 1892-93 and 1898. $3000-5000

→ Politische Bilderbogen was an anti-Semitic caricature series which appeared in Dresden between 1892 and 1901 in 33 issues. Jews are portrayed in a most pernicious manner as a blight overrunning German society. Although penned anonymously, it is reasonable to assume the author was the poet Max Bewer.

See Eduard Fuchs, Die Juden in der Karikatur (1921), pl. 2, 210, 211 and discussion on p. 240.


Dearborn, Michigan, Dearborn Publishing Co: 1920-22. $400-600

→ Selected anti-Jewish articles reprinted from The Dearborn Independent, the weekly newspaper owned by automobile magnate, Henry Ford.

Following the turn toward isolationism in America and the Red Scare of 1919-21, a wave of antisemitism bore serious consequences for American Jewry. This nativist nationalism had a vigorous proponent in Henry Ford, who launched his own personal antisemitic propaganda campaign which was without precedent in corporate America.


Berlin, for the NSDAP: 1941. $300-500


Paris, Jean Laguehay: 1624. $500-700

→ Hebraist Philippe d’Aquin (c. 1578-1650) was born a Jew in Carpentras. Upon his conversion to Catholicism, he changed his name from Mordechai to Philippe d’Aquin, after the place of his conversion, Aquino. D’Aquino produced several French, Italian and Latin translations of Hebrew classics and in 1610, King Louis XIII appointed him Professor of Hebrew. See JE, Vol. II, p. 38.


London / New York, n.p.: 1920. $150-200

Vienna, M. Auer: 1859. $300-500

The author, a native of Pest, Hungary, argues for the Emancipation of the Jews in the Austro-Hungarian Empire.

Despite a modicum of liberalization brought about by the Revolution of 1848, the clergy fought to maintain the Roman Catholic character of the nation and in 1851 the Government repealed the Constitution. The 1850’s saw the passing of several draconian laws aimed at preventing Jews from entering Austrian mainstream society. It was the defeat of Austria in the Italian war of 1859 that reversed this trend, promising new liberal legislation concerning Jewish affairs. Legislation passed on February 18th, 1860, gave the Jews of most Austrian provinces full right to own property. See JE, Vol. II, pp. 333-4.

[SEE ILLUSTRATION TOP LEFT]

60 (BAGHDAD). Seder Tikun Chatzoth u-Selichoth [post-midnight lament and penitential devotions]. Arranged according to the rite of the Ar"i za"l. PRINTED ENTIRELY IN RED. ff. 31. Contemporary boards, rubbed. 8vo. [Yaari, Baghdad 198 (noting the Sassoon copy only)].

Baghdad, Ezra Dangoor: 1912. $500-700

Rare. The Sassoon copy listed by Yaari does not mention that the entire book was printed in red ink.

[SEE ILLUSTRATION MIDDLE LEFT]


Livorno, Elijah Benamozegh and Sons: 1906. $120-180

Elijah Benamozegh (1822-1900), Rabbi of Livorno was an interesting mix of the old and the new. In this responsum, besides marshalling the traditional sources such as Talmud and Maimonides’s Code, the author has opportunity to discuss the contemporary scientific theories concerning matter, planetary satellites and the Ether. See EJ, Vol. IV, cols. 462-3.


Soncino, Joshua Solomon Soncino: 1486. $5000-7000

Printed just before the Soncino Family’s flight to Casal Maggiore, the present Later Prophets with the commentary of David Kimchi (RaDa’K), completed the House of Soncino’s first Biblical text. Just as the printer Joshua Soncino stemmed from a distinguished family of printers, so the exegete came from a distinguished family of Bible commentators. See: M. Waxman, Vol I, pp. 199-200; Amram, pp. 60-61.


[SEE ILLUSTRATION BOTTOM LEFT]
63 (BIBLE. Hebrew. LATER PROPHETS). With the commentary of David Ben Joseph Kimchi (RaDa’K). Title within distinctive Renaissance ornament: four piece white-on-black woodcut border. Letters of initial words within white-on-black decorative vignettes. ff. (242). Several leaves laid to size. f.5 repaired with loss of a few words of text. Some small portions censored. Generally, a clean copy with spacious margins. Modern vellum binding. Folio. [Vinograd, Pesaro 11; Adams B-1280].

Pesaro, Sons of Gershom Soncino: 1515-16. $15,000-20,000

COMPLETE COPY OF RARE PESARO IMPRINT OF R. DAVID KIMCHI’S COMMENTARY.

No doubt the leading exegete of the prodigious Kimchi Family, David Kimchi wrote on all the Prophetic Books as well as Psalms, Chronicles and Genesis. His method follows that of the “peshat” (the simple sense), yet often utilizes “derash” (homiletics), employing aggadic interpretations. As an adherent of Maimonides’ philosophical views, David Kimchi occasionally introduces rationalist notions into his commentaries. See M. Waxman, A History of Jewish Literature, Vol. I, pp. 199-200.

According to the renowned bookseller Rabbi David Frankel, most Pesaro Hebrew imprints are even scarcer than incunabula.

[SEE ILLUSTRATION ABOVE]
64 (BIBLE. Hebrew). Complete. Bound in seventeen volumes. Printer’s device on all titles, with Nikud (vowel-points), initial words within engraved cartouche.


Books of Psalms and Five Megilloth ruled in red. Last leaf in Psalms, noted in Adams as blank, here contains a colophon. Occasional manuscript notes marking chapter and verse numbers in many of the volumes. Latin notes to Isaiah, one leaf loose. 16mo. [Darlow & Moule (noted only, not listed) below no. 5089; Adams B-1224; Vinograd, Paris 18].

Paris, Robert Estienne the Elder: 1543-46. $15,000-20,000

A SPLENDID, BEAUTIFULLY BOUND SET.


[SEE ILLUSTRATION ABOVE]
Lot 65

65 (BIBLE. Hebrew, PENTATEUCH, HAPHTAROTH AND FIVE SCROLLS). Chamishah Chumshei Torah. With Targum Onkeles and commentaries by Rashi, Ramba’n and FIRST EDITION of the super-commentary on Ramba’n by Isaac Aboab (with the text). Title within woodcut architectural arch. Haphtaroth according to the Sephardic and Ashkenazic rite with Divisional title. Marginal notes in Hebrew and Latin. A WIDE-MARGINED COPY. ff. 371 (i.e. 382), 26. Variously stained in places, previous owners’ signatures. Modern full calf. Folio. [Vinograd, Venice 336; Habermann, Bomberg 211; Darlow & Moule (noted not listed) following no. 5093; Adams B-1268].

Venice, Daniel Bomberg: 1548. $8000-10,000

The popularity of Nachmanides’ commentary is evident from its many publications both separately and as part of the Mikra’oth Gedoloth. Already in the 15th-century, scholars saw the need for such a super-commentary, hence R. Isaac Aboab (1433-1493) composed one of the most important of these exegetical works. It was first published independently in Constantinople, 1525, yet there seems to have been a demand for it to be published together with the text of the Pentateuch and the Ramba’n itself, so that both commentaries would be more intelligible and immediately accessible. The present volume constitutes the first publication of the text of both commentaries side by side. See A. Marx, Studies in Jewish History and Booklore, pp. 88-89, 431-2.

[SEE ILLUSTRATION ABOVE]

Paris, Robert Estienne the Elder: 1543-46. $5000-7000

[SEE ILLUSTRATION TOP LEFT]

67 (BIBLE. Hebrew). Complete. Four parts bound in eight volumes. Divisional title pages at start of Pentateuch, Former Prophets, Later Prophets and Writings. Psalms and Proverbs with separate divisional title. ff. 411 (i.e. 511), (1); (64), (1); (447); (479) of 480, lacking final blank; 2 blank leaves at end of Psalms bound at end of Writings. All complete (collates as the Cambridge copy). Lightly stained in places. Modern calf, housed in matching calf box. 16mo. [Vinograd, Antwerp 5; Mehlman 28; not in Darlow & Moule; Adams B-1229].

Antwerp, Christopher Plantin: 1566. $5000-7000

- Although the Book of Psalms is included in the table of contents listed on the title-page of the volume of Kethuvim, in this copy it appears with its own title page and is bound separately.

[SEE ILLUSTRATION MIDDLE LEFT]

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

Vol. I (Pentateuch): pp. (22), 53, 38, (3), 102 [i.e. 106], (2), 865.


Vol. VI (Appendix - contains critical essays, tables, variant readings, annotations and indices): pp. (2), 72, 56, 98 (i.e. 68), 80, 196, 140, 24, 58, 36, 36, 96 (i.e. 74), (2).


London, Thomas Roycroft: 1655-1657. $5000-7000

- “The fourth and the last of the great Polyglots; known as the London, or Walton's Polyglot. THE MOST ACCURATE AND BEST-EQUIPPED OF THE GREAT POLYGLOTS.” Darlow & Moule 1446.

The original (“republican”) version was printed with a lengthy preface in Volume I discussing Oliver Cromwell’s role in the duty-free importation of paper for this edition. After the Restoration, copies not yet sold were given the “loyalist” preface, which omitted mention of Cromwell’s help in the production of the book.

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

[SEE ILLUSTRATION BOTTOM LEFT]


Geneva, Capa Elon (i.e. Pierre de la Rouvière): 1618-19. $400-600
HUTTER’S HEXAGLOT OLD TESTAMENT. UNCOMMON TO APPEAR AT AUCTION.

The Hebrew text employs Hutter’s unique method of combining solid and hollow types to help the student identify roots of words. Root letters that are not evident (chaserim) are displayed as superscript above the word.

In the words of David S. Berkowitz, “The parade of linguistic learning is short of stupefying” (Remembrance of Creation, p. 104)

Hutter produced four issues of his polyglot, with the sixth language differing - (Sloven, Italian, Low German, and French) - depending on the intended audience. The present copy is the French version.

[SEE ILLUSTRATION ABOVE]

Attractive contemporary red morocco, gilt extra, spine in compartments. ff. (6), 327. 8vo. [Vinograd, Amsterdam 1292; Kayserling 80-1; not in Darlow & Moule].

Amsterdam, for Samuel Rodrigues Mendes, et al: 1726. $1000-1500

[See Illustration Top Left]


Nürnberg, For Elias Hutter: 1602. $1000-1500

- Text in five columns extending on opposite pages. On the verso pages, centre: Hebrew, to its left a transliteration in Latin characters, to its right: the Greek. On the recto pages, centre: German, to its left: Latin. A sixth column to its right, remained blank.

[See Illustration Left]

73. **BIBLIOGRAPHY**. Auction Catalogues: Group of c.75 Judaica and Hebrew Book catalogues. Including Sotheby’s, Christie’s, Swann, Bloomsbury Book Auctions, etc. Original wrappers. Few duplicates. Many catalogues with prices realized. v.s.

v.p., 1980’s-2000’s. $500-700


New York, 1996-2008. $300-500

- Including the important libraries of The London Beth Din, Jews College, Karp, Wineman, Schocken, etc.

75. **BIBLIOGRAPHY**. Valmadonna Trust. Collection of publications:


V.p, v.d. $1500-2000

- A complete set of learned texts issued by the distinguished and venerable Library of the Valmadonna Trust, London.
Lot 76


Venice, Meir da Zara: 1753. **$4000-6000**

*EXQUISITELY BOUND HEBREW PSALTER.*

It is exceedingly rare to find an antique Hebrew book upon which has been lavished such an ornate binding.

[SEE ILLUSTRATION ABOVE]
77 (BINDING). Biblia Hebraica. Prepared by E. van der Hooght. Delightful Fore-edge Painting of a gentle pastoral scene, portraying fishing alongside a pond with a windmill in the background. pp.1020. Original deep maroon straight-grain morocco, with central silver clasp, a.e.g. With fitted box inlaid with velvet. 4to. [Darlow and Moule 5193]. Leipzig, Carol Tauchnit: 1838. $8000-10,000

HEBREW BOOKS WITH PAINTED FORE EDGES ARE EXCEPTIONALLY UNCOMMON.

A fore-edge painting is a scene painted on the fore-edge of a book, either with the edge solid so that the resultant painting is visible with the book closed, or, in the more accepted use of the term, only visible when the edges are fanned out. When accomplished by this method, the edges are also gilded or marbled, so that the closed book shows no trace whatsoever of the painting.

The art of painting landscapes on fore-edges was pioneered by the Englishman, William Edwards of Halifax sometime around 1750. Subjects portrayed often included pastoral settings or scenes based upon the content of the book decorated.

[SEE ILLUSTRATION ABOVE]

Venice, Bragadin: 1792. **$1500-2000**

[SEE ILLUSTRATION TOP RIGHT]


[SEE ILLUSTRATION MIDDLE RIGHT]


Altona, A. Katz: 1735. **$3000-5000**


[SEE ILLUSTRATION BOTTOM RIGHT]


Basle, Ludwig Konigs: 1645. **$200-300**

* Johannes Buxtorf I (or the Elder) (1564-1629) served as Professor of Hebrew at the University of Basle. According to Moritz Kayserling, he was the “principal founder of Rabbinical study among Christian scholars” (JE, vol. 3, p. 444). His Lexicon served generations of Christian scholars as a guide to their studies in Talmud and Rabbinics.

Venice, Johann Gatti: 1778. $300-500

* Each Latin term is translated into Italian, Hebrew, German, French, Spanish and Greek. In addition, literary examples are provided from the works of classic Latin authors such as Cicero, Pliny, et al.

[SEE ILLUSTRATION TOP LEFT]

83 (CEREMONIES). Tyrmnau, Isaac. Minhagim. According to Polish, Lithuanian, Bohemian, Moravian and German rite. Title within architectural arch. ff. (16). Previous owners’ signatures on title and inside front cover, including Yaakov Oppenheim of Trier. Some staining, edges of few leaves slightly frayed. Contemporary limp boards. 4to. [Vinograd, Amsterdam 856; Fubs, Amsterdam 594].

Amsterdam, Moses Coitinho: 1708. $800-1000

* A classic work on Ashkenazic customs. The Minhagim are mostly based upon the principles established by Abraham Klausner. His disciple, Isaac Tyrmnau, states his purpose here is to clarify misconceptions pertaining to prevailing customs.

[SEE ILLUSTRATION BOTTOM LEFT]


* Bound with: BERDUGO, RAPHAEL. Mei Menuchoth [sermons]. Jerusalem: Y. Levy, 1905. Two works bound in one volume. Some staining, title and some leaves marginally frayed affecting a few words of text. Later boards. 4to.

$500-700

85 (CHASSIDISM). MALISOV, HILLEL HALEVI, OF PARITCH. Likutei Bi’urim. Three writings of R. Dov Baer of Lubavitch (“Mitteler Rebbe”) with commentaries by his disciple R. Hillel:


$600-900

* There is perhaps a certain justice in the work of R. Hillel of Paritch (1795-1864) being bound together with that of R. Mordechai of Chernobyl. Before he become an adherent of R. Dov Baer of Lubavitch, R. Hillel was in fact a follower of R. Mordechai of Chernobyl. The journalist Hillel Zeitlin wrote that Ma’amor ha-Shiphloth ve-ha-Simcha by R. Eizik of Homel (1770-1857) is one of the most profound expositions of all Chabad literature. Apart from the Rebbes themselves, the two contemporaries, R. Hillel and R. Eizik, are regarded as the most authoritative interpreters of Chabad philosophy.
86 (CHASSIDISM). TWERSKY, DAVID OF TALNA. Magen David [Chassidic discourses]. FIRST EDITION. Two title pages, one in red. ff. 120. Slight staining. Modern morocco. 4to. [Vinograd, Zhitomir 102; T. Z. Rabinowicz, The Encyclopedia of Hasidism, p. 502-03].

Zhitomir, Chanina Lipa and Joshua Heschel Shapira: 1852. $1000-1200


87 (CHASSIDISM). EICHENSTEIN, YEHUDAH TZVI OF ROZDAL. Amud ha-Torah [Chassidic discourses]. FIRST EDITION. ff. (1), 93 (i.e. 91, mispaginated as in all copies). With signatures and stamps of previous owner “Meir Meshulam Shapiro of Lantzhut.” Contemporary half-calf, rubbed and chipped. 4to.

Lemberg, M. F. Poremba: 1853. $800-1000


Koenigsberg, Gruber & Langrean: 1858. $800-1000


• The renowned Chassidic leader known affectionately as R. Dovid’l of Talna was a son of R. Mordechai of Chernobyl. Similar to R. Israel of Ruzhin, R. Dovid’l lived in splendor in a palatial residence. According to Rabinowicz, “he even owned a golden throne, inscribed with the words David Melech Yisrael Chai Vekayam.” His great-great grandson, was the late Isadore Twersky, Chairman of Judaic Studies at Harvard and son-in-law of Rabbi J. B. Soloveitchik of Boston.

[SEE ILLUSTRATION TOP RIGHT]

• The Author (1791-1847), was the son of R. Moshe Eichenstein of Sambor and son-in-law of R. Tzvi Hirsch Eichenstein of Zydachov. He was considered the foremost exponent and kabbalistic expositor of the Zydachov dynasty. Amud ha-Torah was published posthumously by his wife and his son-in-law R. Yecheskel Shraga Halberstam (later known as the Shinaver Rav), who inherited his father-in-law’s position in Rozdal. Contains an important approbation by R. Chaim Halberstam of Sanz extolling its “wondrous kabbalistic virtues.” Uncommonly, the final leaf contains an afterword signed by the Author’s widow, Sarah. See Z. Rabinowicz, The Encyclopedia of Hasidism (1996), pp.107-8.

[SEE ILLUSTRATION BOTTOM RIGHT]

• A polemic debate between a Chassid and a Misnaged concerning Chassidic ideology.

This work and the identification of its anonymous author has engendered much confusion among scholars (Dubnow, Zinberg, Deinard, Friedberg and Norman Lamm). It is Mundshein who has correctly identified him as Yaakov Keidelaner, a Chabad Chassid and author of other works, including Sipurim Niphla’im. Although the topics of discussion in this debate are certainly relevant to the ideological differences between Chassidim and Misnagdim, certain historical facts and chronology are unreliable and the protagonists are clearly imaginary.

* R. ELIJAH BENAMOZEGH COPY.

Though suspected of Sabbatian leanings, Chemdath HaYamim soon became a favorite within the Sephardic literary world and no warnings of R. Jacob Emden could wean Sephardic Jewry away from this literary masterpiece. Chemdath Yamim first appeared in Izmir in 1732 and then Constantinople in 1735. The present third edition is the most sumptuous. See I. Zinberg, A History of Jewish Literature, Vol.V (1974), pp. 151-160.

R. Elijah Benamozegh (1822-1900), Rabbi of Livorno, achieved in his writings a unique synthesis of the old and the new, combining at once the latest findings of modern scholarship with a deep devotion to the perennial wisdom of the Kabbalah, however this blend put him at loggerheads with his contemporary Samuel David Luzzatto (ShaDa’L), whose rationalism impugned the validity of Kabbalah. See EJ, Vol. IV, cols. 462-63.


New York, Chelsea Printers: 1939. $100-150

* An unusual Yiddish children’s book telling of a sympathetic inter-racial relationship between an injured black child and his white friend who wished to provide a blood donation.

91 **(CHILDREN’S LITERATURE).** Kipling, Rudyard. Das Buch fun Dzhongel ["The Jungle Book.”] Translated from into Yiddish by L. Shapiro. FIRST YIDDISH EDITION. Illustrated. pp. 301, (3). Original color pictorial boards, rubbed. 4to.

Vilna, B.A. Klatzkin: circa 1920’s). $300-500

* First Yiddish Edition of Rudyard Kipling’s The Jungle Book.


Philadelphia, Porter and Coates: 1888. $200-300

* Includes a chapter entitled: Foreigners in China - A Jewish Synagogue.

93 **DEINARD, EPHRAIM.** Sepher ha-Ploiderzak, o Me’orath Tziph’onim [“Vipers’ Den”]. FIRST EDITION. Six cartoon plates. pp. (4), 100. Some leaves browned and brittle. Original cloth, rear broken. 12mo. [Singerman 4060; Israel Davidson, Parody in Jewish Literature (1907), p. 215, no. 51].

Baltunowka (i.e. Newark, NJ), n.p.: 1890-92. $600-900

* Long before the Harvard Lampoon, there existed Ephraim Deinard’s Ploiderzak. Deinard’s barbs are directed at the literary figures of his day: Eliezer Ben Yehudah (p. 37), Abraham Elijah Harkavy (p. 97), Michael Levi Rodkinson, author of Toldoth Amudei Chabad (pp. 16, 59, 73), et al. As ever, “R. Ephroimele” (as Deinard endearingly refers to himself) reserves a full quiver of arrows for the various Chassidic groups and their spiritual leaders. (See his impressions of R. Moses of Sevan on pp. 5-6; R. Yochanan of Rachmistrivka on p. 10; and R. David of Tolna on p. 73.) But neither are leaders of Lithuanian Jewry (or their wives) out of reach of Deinard’s harpoons. Thus, a favorite target is the “Brisker Rebbeitzin,” wife of R. Joshua Leib Diskin of Jerusalem, who was notorious for her unrelenting attacks on free-thinkers (see pp. 59, 73, 90).

94 **(DENMARK).** Psalmer...i Synagogen [select prayers]. Edited and translated into Danish by U. U. Wolff. pp. 64, 3. Contemporary gilt-stamped boards depicting Kind David playing a harp, with initials HJS, spine rebacked. 8vo.

Copenhagen, G. Triers: 1862. $800-1000

Leipzig, A. H. Payne: (ca. 1900). $60-90

96 EPSTEIN, YECHIEL MICHEL. Kitzur Shnei Luchoth ha-Berith [abbreviation of Shnei Luchoth ha-Berith by R. Isaiah Horowitz]. Title within typographic border. ff. (1), 80. Title and first leaves crudely tape repaired, browned and wormed. Later cloth. 4to. [Vinograd, Dyhernfurth 258].

Dyhernfurth, Yechiel Michel Mai: 1786. $300-400

* R. Jacob Emden suspected the author R. Yechiel Michel Epstein of being a follower of the pseudo-messiah Shabbtai Tzvi. An indication of this is found in the final words of the Author’s preface of this work, “mashi’ach ha-amiti” (“the true Messiah”), whose numerical value of 814 is equal to that of Shabbtai Tzvi. See B. Naor, Post-Sabbatian Sabbatianism (1999) pp. 46-48.

97 ERGAS, JOSEPH. Shomer Emunim [Kabbalah]. With appendix “Mevo Pethachim” [lexicon of Lurianic Kabbalistic terms]. FIRST EDITION. Additional engraved title incorporating vignettes of Moses with the Tablets and Joseph recounting his dreams to his brothers. Second part with divisional title within typographic border. Wide margins. ff. (2), 80 (i.e. 79). Ex-library. Intermittent stains. Blind-tooled calf, rebacked. 4to. [Vinograd, Amsterdam 1458].

Amsterdam, n.p.: 1736. $1000-1500

* A dialogue between two interlocutors “She’altiel” (literally - “I questioned God”) and Yehoyada (literally - “knows God”) concerning the Kabbalistic tradition. Nowadays, the book is referred to as “Shomer Emunim ha-Kadmon” (the early Shomer Emunim) to differentiate it from the twentieth-century “Shomer Emunim” of R. Arehle Roth of Satmar-Jerusalem.  

[SEE ILLUSTRATION TOP RIGHT]

98 FLECKELES, ELAZAR. Mevaser Tov [“Harbinger of Good Tidings”: two sermons upon the victory of Francis I’s Austrian Imperial Army quelling of a rebellion in the Kingdom of the Two Sicilies]. Title in German and Hebrew. Text in Hebrew in rabbinic type. pp. 16. Lightly browned. Modern wrappers. [Vinograd, Prague 1172].

Prague, Schollischen Buchdruckerei: 1821. $300-400

* Two introductions appear in this booklet, one from the publisher Moses ben Harav Haga’on Zerach Eidlitz; the other from R. Elazar Fleckeles thanking his “mechutan” (relation by marriage) Eidlitz for undertaking the publication. 

R. Elazar Fleckeles (1754-1826) succeeded R. Ezekiel Landau as Chief Rabbi of Prague. He is most famous for his responsa “Teshuvah me-Ahavah” (Prague, 1809-1821). See EJ, Vol. VI, col. 1340.  

[SEE ILLUSTRATION MIDDLE RIGHT]


Paris, Léopold Cerf: 1897. $200-300

* Rabbi and scholar, Henri Gross (1835-1910) received a traditional rabbinic education from R. Judah Aszod in Hungary, before moving to Germany to study with Leopold Zunz. For a time, he was private tutor in the home of Baron Günzburg in Paris. Gross’s lasting contribution to Jewish scholarship is his Gallia Judaica, a geographic dictionary of France according to rabbinic sources.

100 (GENEALOGY). Friezer, Saul David. Megilath Yuchsin. PRINTED ON VELLUM. ff. 4. Lightly browned. 4to.

Lubatchov, Zeida Teomim: 1897. $1500-2000

* Genealogical Study of the Katzenellenbogen, Rappaport and Orenstein Rabbinical Families. Apparently privately published. Another copy not as yet located. The first Hebrew book printed in this Galician hamlet. Rosenfeld in his Gazetteer lists a work published a full year later as first.  

[SEE ILLUSTRATION BOTTOM RIGHT]
101 (GERMANY). Victor von Carben. Hier inne wirt gelesen wie Her Victor von Carben. Welcher cyn Rabi der Jude(n) gewest. FIRST EDITION. One full-page woodcut. ff. 102 (of 103), without leaf B6 and the final blank. Stained in places, few marginal repairs. Early boards wrapped in medieval vellum manuscript leaf. 4to. [VD 16, ZV 15202 (not in Munich and Wolfenbuttel); Panzer, Annalen 291,610. Only one copy in America (Cornell Univ. Library (Rare BT1120.K18)].

Cologne, Quentell Erben: 1508. $5000-7000

- The author, Victor von Carben (1422-1515), was a German rabbi who converted to Catholicism and became a priest when he was 50 years old. He was involved in the Pfefferkorn controversy and was appointed one of the four Imperial Commissioners to examine Jewish books for potential blasphemy against the Church.

- The present work, the rare first edition later to be known as "Judenbuchelein," includes one of the earliest descriptions of the conditions and customs of Jews. Additionally, the book attempts to point out the errors within the Talmud as well as the reasons why the author left the faith of his birth. Although there is much of Jewish ethnographic interest, the author's purpose in providing this (occasionally disjointed) material, was in order to arm his Christian peers with internal information in order to seek to convert Jews to Christianity.

- Chapters focus upon life-cycle observances such as dietary laws, Sabbath and Festivals, synagogue practices and liturgy, clothing, etc. Of unusual interest is von Carben's particular attention to Jewish women.

- See E. Carlebach, Divided Souls: Converts from Judaism in Germany, 1500-1750 (New Haven, 2001).


Together two works in one volume, both FIRST EDITION. German interspersed with Hebrew. First work with engraved frontispiece depicting the local Synagogue as well as six figures, each in distinct Jewish costume. Lightly browned. Contemporary boards. 4to. [Freimann pp. 270, 277; Rubens 1457 (and see supplement)].

$1000-1500

- Invaluable histories of Jewish communities of Nürnberg and Fürth.

- For English translation of "Dress Regulations" imposed by the Elders of the Community in Fürth (as recorded by Würfel), see A. Rubens, History of Jewish Costume (1973), pp.194-199.

103 (GERMANY). Shimon Ben Jacob Abraham Of Copenhagen. Sippur Bechi Naharoth. FIRST EDITION. Printer’s device of priestly hands on title, f.6r. and f.21r. ff. 22. With signature on the title: Meir Hackenbruck of Deitz near Cologne and five manuscript pages written in Judeo-German in the same Aschkenazic hand on blanks (see below). Slight staining. Morocco-backed boards. 12mo. [Vinograd, Amsterdam 2136; Roest, Yodea Sepher 281].

Amsterdam, Widow and Orphans Proops: 1784. $1000-1500

- The author, R. (Aaron) Shimon of Copenhagen, was the son-in-law of R. Yehudah Miller of Bonn and a significant protagonist during the Cleves Get controversy. Here he provides a detailed narrative of the severe ice-storms that occurred in the area of Westphalia. When the snows melted in the early Spring, the River Rhine broke its banks and residents of surrounding communities fled to higher ground. R. Aaron records the special prayers for salvation, as composed by the rabbis in Bonn and Cologne and the mass feelings of spiritual succor as a result.

- The manuscript leaves contain further historical details about the 1784 flood, especially in the town of Deitz, and similar occurrences in later years.

[SEE ILLUSTRATION Bottom LEFT]

Cana in Galilee (i.e. Frankfurt a/Main), 1737-8. $3000-5000

This anti-Semitic work focusing upon the downfall of "Jud Süss," Joseph Oppenheimer, notorious Court Jew. Of course, historically it would have been impossible for the pseudo-messiah of Izmir (1620-1676) and Joseph Oppenheimer (1699-1738) to have held a conversation, this is one of the fanciful liberties taken by the anonymous satirist.

Joseph Oppenheimer was the sole financial advisor to the Duke of Württemberg. Oppenheimer sought to enrich the State Treasury and concentrate governmental power in the hands of the Duke. Oppenheimer’s efforts to establish an absolute rule based on a system of mercantile economy aroused the fierce opposition of conservative elements in the country. Upon the death of the Duke, his Protector, Oppenheimer was arrested and condemned to death. He was publicly hanged and his remains left exhibited in an iron cage. Jud Suess’ undoing was cause for merriment in anti-Semitic circles remaining a subject of ridicule in Germany for centuries to come. (See EJ XII, cols. 1428-30).


Breslau, Hirsch Sulzbach: 1836. $300-500

This curious calendar, besides providing valuable halachic information, is chock full of worldly information, such as: the birthdays of the ruling European monarchs; the dates of all the major commercial fairs in Bohemia and Poland; and postal rates to various destinations. On the final page, there is an advertisement in German and Hebrew for the new German and Hebrew press of Hirsch Sulzbach at Carls-Strasse No. 30 “at the golden deer” (zum goldnen Hirschel).


Berlin, (1915). $500-700

"A Chanukah greeting for the Jewish Soldiers in the German Army from the Association of German Jews."


Hamburg, Lazer Sopher and Nathan Mai: 1785. $100-150

The book bears the Haskamah (approbation) of the Chief Rabbi of the tripartite community of Altona-Hamburg-Wandsbeck, Raphael Katz (known today as R. Raphael Hamburger).
108 (GRAMMAR / BIBLE). Several early sixteenth-century works of Grammar and Biblical exegesis bound in single volume:


Numerous Latin marginalia. Blind-tooled vellum with metallic hinges, spine in compartments, rubbed. 8vo. $3000-5000

[SEE ILLUSTRATION TOP LEFT]


Amsterdam, Solomon Proops: 1712. $4000-6000

* The Second Illustrated Amsterdam Haggadah.

[SEE ILLUSTRATION MIDDLE LEFT]


London, L. Alexander: 1787. $4000-6000


Aby Moritz Warburg (1866-1929), member of the German Banking Family, was an art historian and founded the Warburg Institute of London.

This is the second edition of the Alexander Hagadah. The earlier edition of 1770 was the first Hagadah to be printed in English. See Kestenbaum & Company, Fine Judaica, 3rd June 1997, lot 261.

[SEE ILLUSTRATION BOTTOM LEFT]

London, L. Alexander: 1808. $6000-7000

* A UNIQUE COPY. COMPLETE WITH ALL PLATES.

Yudlov locates only one copy of this Hagadah complete with all 15 plates - the present copy, formerly in the Segman Collection.

[SEE ILLUSTRATION TOP RIGHT]

112 (HAGADAH). Seder Hagadah shel Pesach. With translation and commentary into Judeo-German. With eight colored lithographed illustrations. ff.28. Opening leaf laid down, few paper repairs, stained. Modern boards. 8vo. [Yudlov 724; Yaari 523 (unseen, based upon a reference in Weiner); Vinograd, Breslau 192].

Breslau, Leib Sulzbach & Sons: 1833. $2000-3000

* APARENTLY THE FIRST HEBREW PRINTED BOOK ISSUED WITH COLORED ILLUSTRATIONS. No copy in The National Library, Jerusalem.

The illustrations have been culled from genre illustrations of the day, whose themes coincidentally and sometimes amusingly relate to the Hagadah text.

See Zohar Shavit and H. Ewers (eds.), Deutsch-juedische Kinder- und Jugendliteratur von der Haskalah bis 1945 ... Ein bibliographisches Handbuch (Stuttgart and Weimar, 1996)

With thanks to Dr. Brad Sabin Hill, Christchurch, Oxford, for his comments and pointing out the reference above.

[SEE ILLUSTRATION MIDDLE RIGHT]


Trieste, Colombo Coen (Jonah Cohen): 1864. $800-1200

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

[SEE ILLUSTRATION BOTTOM RIGHT]


London, David Nutt: 1896. $150-200

* Although the title page states this was published in London, the actual printing was done in Leipzig by W. Drugulin. Yudlov notes a variant edition published the same year with the word Leipzig on the title.


Jerusalem, J. B. Frumkin: 1903. $200-300

* Bizarrely, the binder provided here the wrong title page to this Russian language edition, using that of the Hagadah with English translation, printed by J.B. Frumkin in the identical year of 1903 (see Yudlov 2263).

A unique parody utilized to raise funds for the Chaim Berlin Yeshiva. Each part of the Hagadah is explained referring to the plight of the Yeshiva. For example: Bitter Herbs - “It is bitter and hard to to keep up the existence of the Yeshiva... The “simanim” (initials) for the Yeshiva in Yiddish are YRC’B DH’G,” which stands for “Yeshiva Rabbi Chaim Berlin Darf Hoben Gelt” (Yeshiva Rabbi Chaim Berlin Needs Money!) According to Yaari, an article appeared in the newspaper Der Tag opposing the liberties taken by this Hagadah.


Unrecorded. An unusual Hagadah “hastily prepared”.

118 (HAGADAH). Hagadah Shel Pesach... Misir Hatirasi ... Agada Sel Pesah. Title in Hebrew, Turkish and Ladino. Hebrew text transliterated into Latin letters with Ladino translation. Cover in red with elongated initials MD (David Mechoulam) and illustration of splitting of the Red Sea. Two other illustrations within text. pp. 32. Some staining. Modern boards with original wrappers bound in. 8vo. [Yudlov 3433; Yaari 2165]. Istanbul, Sebat Matbaasi: (1932?). $300-500

Rare post-War Hagadah. Issued for the Palestinian Transport Corps, i.e. Jewish servicemen in the British army, stationed in Italy.

The traditional text of this Hagadah notes with due solemnity the dimensions of the tragedy of Jewish suffering recently revealed in Bergen-Belsen, Dachau and Majdanek and expresses the fervent hope to return to the homeland - Eretz Israel.


Rare post-War Hagadah. Issued for the Palestinian Transport Corps, i.e. Jewish servicemen in the British army, stationed in Italy.
**Lot 120**


EXCEPTIONALLY RARE HAGADAH, TOGETHER WITH THE DRASTIC PASSOVER REGULATIONS ISSUED BY THE RABBINIC ASSOCIATION OF PARIS IN 1941.

In 1941, the town of Nice in Southern Vichy France was part of a "free zone" and not under direct German administration. Thousands of Jewish refugees fled there from Paris and other northern cities in France. As the Passover Festival neared, the Agudath HaRabanim (Rabbinic Association) of Paris based in the Hotel Roosevelt sought to provide Jews with Passover Hagadahs. Apparently none were available and so the French Rabbis issued a Hagadah derived from the medieval writings of Maimonides and copied from an available Mishneh Torah. The Hagadah was written in the neat hand of Cantor Cohen of the Nice synagogue and subsequently mimeographed for distribution to the refugees.

The Rabbis (M. Shochetman, A. Hofstein and S. Rubinstein) also appended a sheet of emergency instructions for the coming Passover. The Rabbis state that the drastic circumstances of war have led them to alleviate dietary stringencies associated with the festival. Among their decisions, they permit the consumption of legumes and other foodstuffs normally forbidden. Even the use of tea may be ritually substituted for the Four Cups for those unable to procure wine due to wars' strained circumstances.

A VIVID GLIMPSE INTO THE EXTRAORDINARY RELIGIOUS AND SOCIAL CONDITIONS OF FRENCH JEWRY DURING WORLD WAR II.

[SEE ILLUSTRATION ABOVE]

Nice, (1941). $5000-7000

• FIRST TRANSLATION OF HAGADAH INTO AFRIKAANS
The place of publication, Paarl, (meaning “Pearl” in Dutch), is the third oldest European settlement in the Republic of South Africa (after Cape Town and Stellenbosch). It is situated about 40 miles northeast of Cape Town and forms part of the Western Cape Province. See Charles Press, The Light of Israel: The Story of the Paarl Jewish Community (1993).

[SEE ILLUSTRATION TOP LEFT]


• Produced in the Fernwald Displaced Persons Camp for the benefit of the She’erith HaPleitah, the survivors of the Holocaust.


United States Forces, Hawaii, (1964). $100-150


-Israel, circa, 1970. $100-150


Amsterdam, (1942). $700-900

• One of the very last Dutch-Jewish communal publications prior to the decimation of the Jews of the Netherlands.

[SEE ILLUSTRATION MIDDLE LEFT]


• “Due to our sins, in the present Wars, millions of holy books and Shas’n have been destroyed and the printing presses of Poland have ceased to function. Now my son has arisen to disseminate in Israel the necessary books.” (From the approbation of the publisher’s father, R. Shlomo Zalman Ehrenreich of Samlau).

[SEE ILLUSTRATION BOTTOM LEFT]


Paris, n.p.: 1939. $300-500

• The preface directed to the French-Jewish soldier, composed by Isaiah Schwartz, Grand Rabbi of France notes: “This Tefila is the reproduction of that which aided your elders to pray in the last War. You are called some twenty years later to defend our land against the same enemy.”

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


New York, 1943. $300-500

• Issued by Rabbi Jacob Halberstam, the Szczakowa Rebbe of New York’s Lower East Side. This prayer was to be said by the fighting American-Jewish soldier or his relatives. Included is also a prayer for the welfare of President Franklin D. Roosevelt.
129 (HOLOCAUST). Megilath Hitler [“Scroll of Hitler.”]. Scroll on 4 sheets, 6 inches wide, 16 columns. Browned.

Casablanca, P. Hassine: (1943). $1000-1500

- Remarkable composition written in the style of the Biblical Esther story, recounting the tyranny of Nazism and its defeat. Concludes in traditional style, cursing the wicked (Hitler, Mussolini, Tojo) and blessing the righteous (Roosevelt, Churchill, Stalin). To be read on the second day of Kislev, Casablanca’s special “Purim” celebrating liberation by the American forces, November 11th, 1942.

The date of publication may be surmised from the last events described in the Megilah: the defeat of the Axis forces in Tunisia (Iyar / May, 1943) and the Allied invasion of Sicily (July, 1943).

The author was a Hebrew teacher in Casablanca. He apologizes for failing to provide vowel points within the text, saying that none were available to him in Morocco.


Lodz, Borochov Farlag: 1945. $300-500

- This collection of Yiddish poetry is among the very first Jewish books printed in Poland in the aftermath of the Holocaust, which dispatched the country’s three million Jews to their death. The title of the volume is evocative of the poet’s mood, one of utter consternation, having returned home to a scene once teeming with Jewish life, now dominated by an eerie silence. “Arum un arum a beis-olom, a shtilkeit noch a shтурм, ober di shtilkeit lozt nisht ruhen, zie mont, zie shreit, zie ruft tzu nekomo!” [“All around a cemetery, a silence after the storm, but the silence does not allow rest, it demands, it shrieks, it calls for revenge!”] (From the Foreword by N. Blumental).

[SEE ILLUSTRATION RIGHT]


Münstier, 1946. $150-250

- Colophon reads: “Published with approval of UNRRA Headquarters, Ulm (Danube) on the 27. xi. 1946.”

With memorial prayer (E-l Maleh Rachamim) for “the martyrs of our people who were slaughtered, burnt, drowned and asphyxiated by the accursed Nazis during the years 1939-1945 in the ghettos and extermination camps” (p.251).

132 (HOLOCAUST). Pictorial Review, Vaad Hatzala Germany. Illustrated throughout. Original color pictorial cloth-backed boards, lightly worn, upper cover very slightly warped. Lg 4to.

Germany, 1948. $300-500

- Hundreds of photographic illustrations depicting the efforts of the Vaad Hatzala, together with the assistance of the U.S. Army, to restore Jewish religious life to the survivors of the Holocaust in Germany.

Lot 130


Jerusalem, S. Zuckerman: 1908. $100-150

- Attempts to reconcile traditional rabbinic sources, such as Seder Olam, Tosephta, and Talmud with the latest findings of Egyptology. The Author, Chaim Hirschensohn (1857-1935), a native of Jerusalem and a man of iconoclastic opinions, served as Rabbi of Hoboken, New Jersey. See EJ, Vol. VIII, cols. 521-22.

134 HOROWITZ, PINCHAS. (“The Ba’al Haphla’ah.”) Peirush ha-RITVA‘A ve-Tosphoth RI’T D al Masecheth Kidushin. THE R. PINCHAS HOROWITZ OF FRANKFURT COPY. With signature on the title-page of his son (Meir) Ya’akov ben ha-Gaon ... Pinchas HaLevi ... Horowitz. Also with inscription on f. 76a, “Ha-Rita shayach le-ha-Gaon ha-Gadol, Mofeth ha-Dor, Ke[levd] ha-Rav R. Pinchas Segal”. ff. 110. Stamp of previous owner, edges frayed with some repair. Modern calf. 4to.

Berlin, Baruch Buchbinder: 1715. $3000-4000

- The highly respected scholar, Chassidic master and revered sage, Rabbi Pinchas Horowitz (1730-1805), known as the Ba’al Haphla’ah, was Rabbi of the Polish communities of Witkow and Lechwitz before accepting the call to serve as Rabbi of Frankfurt from 1771-1805. A disciple of the Maggid of Mezricht, a contemporary of R. Nathan Adler and teacher of the Chatham Sopher, Horowitz was one of the great scholars of his generation.

SAMSON RAPHAEL HIRSCH’S PERSONAL COPY.

On title page of all three volumes appears the signature: Mendel F[rank]f[urter], Tamuz, 5552 [1792].


THE ZOHAR: SAMSON RAPHAEL HIRSCH’S PERSONAL COPY.

Provenance:
1. Rabbi Menachem Mendel Frankfurter, Hamburg (1742-1823) - to
2. His son, Raphael Frankfurter (1777-1857) - to
3. His son, Rabbi Samson Raphael Hirsch (1808-1888) - to
4. His son, lawyer Naphtali Hirsch, Frankfurt a/Main (1844-1903) - to
5. His son-in-law, Simon Sänger, Fürth - to
6. His first cousin, Rabbi Dr. Joseph Breuer (1882-1980), Rabbi of Kehal Adath Jeschurun, Frankfurt a/Main and Washington Heights, New York - to
7. His great-grandson (whose maternal grand-mother was Rav Breuer’s eldest daughter).
8. The Consignor

Rabbi Dr. Joseph Breuer was a grandson of Samson Raphael Hirsch, son of Hirsch’s daughter Sophie and son-in-law Rabbi Salomon Breuer. (Sänger’s wife and Joseph Breuer were first cousins.)


There exists some confusion concerning the surnames of the family. According to Klugman, the original family name was “Spiro.” In 1680, Menachem Mendel Spiro moved from Frankfurt to Hamburg, adopting “Frankfurter” as his surname after his place of origin. This name then persisted in the family until Raphael Frankfurter changed his name to Raphael Hirsch after his grandfather R. Tzvi Hirsch Frankfurter. Thus, it came about that Raphael’s son Samson Raphael bore the surname “Hirsch.” Klugman, pp. 2-4.

On October 5, 1831, Rabbi Samson Raphael Hirsch wed Hannah Jüdel. (Klugman, p.52). Evidently, their formal engagement took place some months earlier in the Summer (Tamuz) of 1831. THIS SET OF THE ZOHAR MARKED THE OCCASION.

At first, one might be surprised that in the German Hirsch Family - not known for its kabbalistic propensities - the Book of the Zohar would have been considered a treasured heirloom clearly handed down from father to son for a number of generations. However recently, there has commenced a fresh re-appraisal of Rabbiner Hirsch’s system of thought: Viz. Hirsch’s biographer’s tentative findings: “Although Kabbalah is never specifically referred to in Hirsch’s Commentary, a number of scholars of that branch of wisdom have voiced the opinion that Rabbi Hirsch’s Torah Commentary was indeed deeply influenced by the Zohar.” (Klugman, pp. 352-33).

[SEE ILLUSTRATION FACING PAGE]
IBN CHAIM, AARON. Opening word within ornamental border. Printers mark on f. 2v. (Yaari, Hebrew Printers’ Marks, 19).

Folio. [Vinograd, Venice 1052; Habermann, di Gara 266]. front pastedown.

V-6; EJ, Vol. VIII, cols. 1179-1180 (incl. facs.).

commentary to Joshua and Judges excels in its command of Midrashic and Talmudic literature. See Ch.J.D. Azulai, Shem ha-Gedolim I, Siphra, ibn Chaim was following in the footsteps of his mentor Vidal ha-Tzarfati, who earlier composed such a commentary. The present famous for his commentary on the Siphra or Torath Kohanim, “Korban Aharon.” It is possible that in composing a commentary to the Books,” Studies in Jewish History and Booklore, p.325, no. 68 (no copy in JTSA).

introduction to Reuchlin’s translation contains a sentence from Avoth in Hebrew type. See Alexander Marx, “Hebrew Type in Non-Hebrew poets in the sixteenth century is to the flavor of the Jews, may be seen from the two Latin translations of Ke’arat Kesef made by two humanists famous in the generation: the German Johann Reuchlin, who referred to Ezobi as ‘the best of the Jewish poets,’ and John Mercier” (ibid.) The [SEE ILLUSTRATION TOP LEFT] The Author, Joseph Ezobi, a thirteenth-century Jewish poet, lived in Perpignan, Aragon (today France). He most likely stemmed from Orange in Provence - Ezobi is the name for Orange in medieval Hebrew.

Ke’arath Keseph, is an ethical exhortation, in 130 verses, written to Ebozi’s son on his wedding day. “Ezobi appeals to his son to follow the ways of the Torah. He warns him not to be misled by Greek philosophy, and encourages him to learn grammar, to study the Talmud and its commentators, such as Alfasi and Maimonides, and to follow his own example and become a liturgist. He also enjoins his son not to favor the wealthy over the poor. In an appended note, he requests his son to read this poem every week” (EJ, Vol. VI, col. 1104).

He who desires to understand the culture and world view of an enlightened Jew of the thirteenth century stands to gain much by reading Ke’arat Kesef.” (See Hayyim Schirman, Hebrew Poetry in Spain and Provence, Book II, Vol. I, p. 343). “How close the flavor of Christian poets in the sixteenth century is to the flavor of the Jews, may be seen from the two Latin translations of Ke’arat Kesef made by two humanists famous in the generation: the German Johann Reuchlin, who referred to Ezobi as ‘the best of the Jewish poets,’ and John Mercier” (ibid.) The introduction to Reuchlin’s translation contains a sentence from Avoth in Hebrew type. See Alexander Marx, “Hebrew Type in Non-Hebrew Books,” Studies in Jewish History and Booklore, p.325, no. 68 (no copy in JTSA).

[SEE ILLUSTRATION BOTTOM LEFT]
Lot 140


Venice, Erhard Ratdolt: 1485. $12,000-18,000

As a Biblical exegete, ibn Ezra’s commentaries contributed to the celebrated Golden Age of Spanish Judaism. As a Neoplatonic philosopher and astronomer he was one of the leaders of the movement which caused the Jews of Provence, Spain and Italy to become the transmitters of Moslem Science to the Christian West.

This important work of astronomy is known to have been consulted by Christopher Colombus. See R. Levi, Johns Hopkins Studies in Romance Literature and Languages, vol. VIII: The Astrological Works of Abraham ibn Ezra (1927); A. Freimann, Incunables about Jews and Judaism in: Essays Presented to J.A. Hertz (c.1940) p.162. And see also A. Marx, The Scientific Work of Some Outstanding Mediaeval Jewish Scholars, in: Essays and Studies in Memory of L.R. Miller (1938) p.140

“The versatility of ibn Ezra ... in all branches of mathematics is astonishing.”

[SEE ILLUSTRATION ABOVE]


Halle, Impensis Orphanotrophei: 1741. $5000-7000

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THE CELEBRATED “GRAPE VINE MAP” OF THE HOLY LAND

This is one of just a very few pre-19th century Holy Land maps captioned in Hebrew. Its epithet derives from the fact that the Land is covered by a grape vine in depiction of Psalms 80:9-12, “Thou didst pluck up a vine out of Egypt; Thou didst drive out the nations, and didst plant it. Thou didst clear a place before it, and it took deep root, and filled the land. The mountains were covered with the shadow of it, and the mighty cedars with the boughs thereof. She sent out her branches unto the sea, and her shoots unto the River.” The grape vine is thus an allusion to the People of Israel, their exodus from Egypt, and their conquest of the Land.

E. and G. Wajntraub note that “the vine is a symbol of fertility according to the Prophet Jeremiah 31:5...Although it is comparatively small in size and compact in execution, much effort was made by its unknown engraver to include all the important places mentioned in the Old Testament.”

[SEE ILLUSTRATION ABOVE]

Amsterdam, n.p.: 1759. $600-900

- According to the title, this edition has several additions not contained in the first edition of Igereth Mesapereth/Yichusta DeTzadikaya (Constantinople, 1743).
- The Editor, R. David Meldola authored a collection of responsa Divrei David (Amsterdam, 1759) and a commentary to Pentateuch, Darchei David (Amsterdam and Hamburg, 1793-95). David’s father, Raphael, had been Chief Rabbi of Bayonne, France (author of responsa Mayim Rabim). See JE, Vol.VIII, pp. 452-53.


Amsterdam, 1837. $2000-2500

- On January 1st, 1837 (24th Teveth), an earthquake all but destroyed the Jewish community of Safed, killing more than 4,000 inhabitants of the Holy City. R. Israel of Shklov, leader of the Kollel Perushim (the followers of the Vilna Gaon in Eretz Israel), organized prodigious relief efforts for the survivors of the catastrophe.
- Here he writes to the Lehren Brothers of Amsterdam, the Administrators of the funds for the support of the Yishuv and Kollelim in Eretz Israel, apprising them of the situation. The Treasurers’ committee, consisting of Tzvi Hirsch and Yaakov Meir Lehren, Abraham Prins and Zalman Rubens, published these letters with an additional appeal of their own, urging donors to double their pledges to aid the victims of the earthquake. Also includes an interim report concerning monies collected in Gibraltar in this regard.


( Amsterdam, 1837). $1500-2000

- French translations of three Hebrew letters received from Jerusalem, Safed and Beirut, written in the aftermath of the earthquake that destroyed Safed on the 24th of Teveth 1837. Contains a list of the Sephardic rabbis who perished in Safed (p. 10). The pamphlet, an urgent appeal for funds for the Jews of the Holy Land, is datelined “Amsterdam, 11th Nissan 5597,” and signed by the “Pekidim and Amarkalim”: H. Lehren, A.A. Prins, S.B. Rubens, and M. Lehren.


London, Hutchinson & Co.: 1922. $100-150

- Colonel John Henry Patterson (1867-1947), was an Anglo-Irish soldier, hunter, author and Zionist. Born in Forgney, Ireland, he joined the British Army at age seventeen, rose quickly through the ranks and attained the rank of Lieutenant-Colonel in the Essex Yeomanry. In 1898, he was commissioned by the British East Africa Company to oversee the construction of a railway bridge over the Tsavo river in present-day Kenya. He became an important figure in early Zionism as the commander in World War I of both the Zion Mule Corps and the 38th Battalion of the Royal Fusiliers (aka The Jewish Legion), which would serve as the foundation of the Israeli Defence Forces decades later. Following his military career, Patterson continued his support of Zionism as a strong advocate toward the establishment of an independent Jewish State in the Middle East. See P. Streeter, Mad for Zion: A Biography of Colonel J.H. Patterson (2004).
Lot 147


New Orleans, Burnett & Bostwick: 1854. $600-900

- In 1847, Lieutenant Lynch was dispatched by the Secretary of the Navy to the Holy Land “to circumnavigate the Lake Asphaltites, or Dead Sea, and explore the River Jordan” (p. 464). Lynch’s account contains much fascinating information concerning the Land and its inhabitants. (The first portion of the book treats of Pacific expeditions).

[SEE ILLUSTRATION TOP LEFT]

Lot 149


New York, Hebrew Publishing Company, circa: 1900. $300-500

[SEE ILLUSTRATION LOWER LEFT]


Leipzig, S. Hirzel: 1867. $100-150

- “Bibliography of All Published and Unpublished Travels to the Holy Land.”


Berlin, 1895-96. $80-120

151 JUDAH THE CHASSID. Sepher ha-Chassidim (pietism). Second edition. Title within typographical border, title word within decorative woodcut frame. ff. (4), 116. Tear on left edge of title, edges frayed and cropped affecting some text, worming, final leaf laid down. Old sheep, worn and rubbed. 4to. [Vinograd, Basle 168; Prijs, Basle 132; St. 5701, 2 (“Ed. quoque non frequens”).]

Basle, Ambrose Froben: 1580. $300-400

- Many of the passages in Sepher ha-Chassidim are homiletic and exegetic, explaining the philosophical or mystical meanings of Biblical verses and Talmudic sayings. For an extensive treatment of Aschkenazic Pietism, see I. Marcus, Piety and Society: The Jewish Pietists of Medieval Germany (1981). See also Ch. Soloveitchik, “Three Themes in the Sefer Hasidim,” AJS Review, I (1976), pp. 311-57.

The Elkan Nathan Adler-Wineman Family copy (see Kestenbaum & Company, Sale XXVI, Lot 39). ff. (143). Opening and closing leaves laid to size, few light stains, neat marginal repairs. Recently rebound in magnificent modern blind-tooled cream morocco by Asprey, London, with clasps and hinges and housed in matching folding-case. Folio. [Vinograd, Naples 12; Goff 39; Goldstein 72; Offenberg 105; Steinschneider, p. 873, no. 4821, 43; Thea. A66; Wineman Cat. 39].

Naples, Azriel ben Joseph Aschkenazi Gunzenhauser: 1490. $40,000-50,000

**COMPLETE COPY OF THE SEPHER HASHORASHIM.**

David Kimchi built on the lexicographical work of his predecessor R. Jonah ibn Janach, et al, producing by far, the most popular work of this genre. A fundamental work, it was an essential part of any scholar’s library in the 15th-16th centuries - indeed no other Hebrew lexicographical study influenced Christian Hebraists in their examination of the sacred tongue as did Kimchi’s Sepher HaShorashim.

[SEE ILLUSTRATION ABOVE]
According to the title-page, the printing was begun by Gershom Soncino, an expatriate from Italy to Turkey “in the twelfth year of H.M. Sultan Suleiman.” Unfortunately, the elder Soncino did not live to see the entire book in print. In the colophon, we are told that the work was completed by Gershom’s son Eliezer.

The title is the source of invaluable genealogical information concerning the Soncino family (originally from Fürth, Germany). Gershom Soncino tells of the lengths he went in order to obtain the Tocques recension of the Tosaphoth for his edition of the Talmud - traveling as far as France, Cambri [Cambridge?] and Geneva - only to have his edition duplicated by the Venetian printers (i.e. Daniel Bomberg). Concluding on a touching note, Gershom asks that God provide him succor in old age in the merit of his relief work on behalf of those Jews driven from Spain and Portugal. See A.M. Haberman, Perakim be-Toldoth ha-Madpissim ha-Ivrim (1978), pp. 15-20; EJ, Vol. XV, cols. 140-42.

Venice, Cornelio Adelkind for Daniel Bomberg: 1545. $700-900

• The Michlol was David Kimchi’s chief grammatical work. It treats verbs comprehensively, covering the rules governing conjugation, changes of pronunciation and accents. It is distinguished by the clarity of its style and its conciseness. See M. Waxman, Vol. I, p. 179.


Venice, Daniel Bomberg: 1546. $500-700


Amsterdam, Jacob Aleris Soto: 1710. $200-300


Paris, Thomas Blaise: 1623. $1200-1800

• Rare Paris Imprint of Gersonides’ Commentary. This bilingual edition encompasses the first five chapters of the Book of Job (as issued).

Levi ben Gershon (Gersonides) (1288-1344) wore many hats: mathematician, astronomer, philosopher and Biblical commentator. An extremely rationalistic mindset pervades all his writings. Unfortunately, virtually nothing is known of his biography other than the fact that he lived in the South of France, Bagnols-sur-Céze (Languedoc) and Avignon.

158 (LITURGY). Meah Berachot [collected prayers and instructions issued for Marrano refugees]. Text in Hebrew only. Engraved frontispiece by the Jewish artist Benjamin Godines depicting Man’s Five Senses by way of the performance of five ceremonial acts. pp. (10), 303, 20, (10). Lighly browned and trace foxed. Contemporary half-calf over marbled boards, rubbed. 12mo. [Vinograd, Amsterdam 350; Fuks, Amsterdam 606; Gans, Memorbook p. 138; Roth, Jewish Art, col. 474].

Amsterdam, Albertus Magnus: 1687 (i.e. 1688?). $1500-2500

• Two issues were published of this compendium of prayers: With, and without Spanish translation. This Hebrew only issue is far less common.

This copy appears to be an unrecorded variant. The collation generally follows the Bodleian and British Library copies (cf. Fuks, Amsterdam 606), however the present copy includes a half-title and the engraved frontispiece by Godines. Additionally, in this copy the colophon is found on p. 20 before the final index (not on p. 303 as in Fuks), and p.304 is a blank.

Prague, 1789. $120-180


Venice, Vendramin: 1703. $500-700

☆ Chagiz was renowned for his campaign opposing Jewish heresy, rooting out secret adherents of Shabbthai Tzvi. Bringing David ibn Zimra’s Or Kadmon to press was Moses Chagiz’s first publishing venture. Chagiz took advantage of the opportunity to append a short treatise of his own on Repentance.


Mantua, Isaac Yareh - Jacob Haver Tov: 1712-19. $1000-1500

☆ Bound into rear of volume two broadsides: Seder Pesukim ... Ne’ilath Yom Kippur. (Mantua 1782) [Vinograd, Mantua 528]. And: Tephilah le-Toke’a [prayers for Shofar blowing]. (Mantua n.d.).

[SEE ILLUSTRATION MIDDLE LEFT]


Venice, Bragadin: 1772. $300-400

☆ The Italian prayer rite is among the few that retained significant vestiges of the pre-Crusader Palestinian rite. It is also characterised by a deep interest in liturgical poetry and midrashic compilations in common with the Roman prayer rite. In this rite, “the exegetical and liturgical interests of the two major centers are seen to come together nicely.” S.C. Reif, Judaism and Hebrew Prayer (1993), pp. 164-5.


Turke (Turce), n.p.: 1757. $5000-6000

☆ THE FIRST BOOK PUBLISHED IN TURKE. According to Vinograd, the JNUL copy is incomplete. As stated in the colophon, the format and commentaries in this Machzor are patterned after the Dyhernfurth 1712-13 edition with “many new improvements from old books in our possession.” Although no Jewish printer or publisher is mentioned on the titles or colophons, Vinograd lists the printer as Joshua Heschel ben Tzvi Hirsch whose name appears six years later on Turke imprints from 1763.

[SEE ILLUSTRATION MIDDLE LEFT]

164 (LITURGY). Seder Kinoth. With Judeo-German translation by R. Leib Sofer of Posen. ff. 64. Some staining, marginal repair to title. Modern morocco-backed marbled boards. 4to. [Vinograd Brünn 14].

Brünn, Franz Josef Neuman: 1760. $150-200


Karlsruhe, Epstein - Vermays: 1794. $1500-2000

☆ Contains a naive, but most original illustration of marriage-celebrants in contemporary costume beneath a Chuppah (final section, f. 20). Not seen reproduced elsewhere.

[SEE ILLUSTRATION BOTTOM LEFT]

Lot 161

Lot 163

Lot 165
166 (LITURGY). Beith Tephilah [Week-day and Sabbath prayers]. According to Sephardic rite. Printed in red and black throughout. ff. (2), (193). Lightly browning in places, some pages loose. Contemporary boards, front cover detached, lacking spine. 16mo. [Unknown to Vinograd and all other bibliographers].

Vienna, di la Torre: 1857. $1000-1500

AN UNRECORDED AND HIGHLY UNUSUAL PRAYER BOOK. Primarily printed in black with continuous flourishes in red - extending from two words (f.171r) to three entire pages - and yet excluding a two-word head-note! (ff.81r - 82r). The appearance here of typeface in red is often used to highlight a particularly poignant or solemn passage of the prayers and yet at times the reason for its appearance here seems to be no more than bibliophilic fancy!

[SEE ILLUSTRATION TOP RIGHT]


Amsterdam, Israel Levison, David Proops: 1860. $1000-1200

[SEE ILLUSTRATION TOP LEFT]

168 (LITURGY). Machzor [prayers for the New Year, Day of Atonement and Three Festivals]. Minhag Sephard (Poland, Bohemia, Moravia, etc.). pp. 358 (lacking one leaf at end of Ne’ilah), 352. Some staining, slight worming on a few leaves repaired. Morocco-backed boards. 8vo.

Zhitomir, Chananiah Lipa & Joshua Heschel Shapira: 1865. $2000-2500

[SEE ILLUSTRATION MIDDLE RIGHT]


Paris, Sebastian Niuelli: 1554. $1500-2500

Amatus Lusitanus (1511-1568?), arguably the most distinguished physician of his age, was a Marrano, born in Castello Branco, Portugal, who openly returned to Judaism in Ancona, Italy. Always one step ahead of the Inquisition, Amatus finally fled to the friendlier clime of Ottoman Salonica, where it is believed, he succumbed to plague in 1568. See Harry Friedenwald, The Jews and Medicine I (1967), pp. 332-380; Natalia Berger (ed.) Jews and Medicine (Philadelphia, 1995), pp. 89-97.

[SEE ILLUSTRATION BOTTOM RIGHT]

Trieste, Colombo Coen: 1860. $200-250

• The Author adjures his son to avoid medical doctors, buttressing his argument with quotations from throughout rabbinic literature. He tells of having met an elderly man whose father had only just passed away. The old man related that his father lived to be well over one hundred years old as he had the good fortune no doctor was accessible in his locale. He advises his son to follow the path outlined by Maimonides - eat well, sleep well and not overindulge.

171 MEELFUHRER, RUDOLPH MARTIN. Vikuach be-In yan Birchath Ko hanim [concerning the Priestly Blessings], FIRST EDITION. In Hebrew with Latin introduction and notes. pp. (2), 24. Lightly browned, stamp of former owner on title. Later boards, rubbed. 4to. [Vinograd, Giessen 2].

Giessen, H. Miler: 1697. $600-900

• Rare. One of only five books with Hebrew type printed in this town in the German province of Hesse.

172 MENDELSSOHN, MOSES. HaNephesh [philosophical work]. FIRST EDITION. Presentation copy, with handwritten inscription from the publisher, David Friedländer, to “My master and friend, the distinguished physician and scholar Mordechai Halevi.” Previous owner’s stamp “Dr. Rippne, Glogau.” ff. 5, 15. Slightly browned. Contemporary wrappers. 8vo. [Vinograd, Berlin 352].

Berlin, Chevrath Chinuch Ne’arim: 1787. $1000-1500

• Following the death of Moses Mendelssohn in 1796, David Friedländer became his intellectual successor and pioneer of the ideology of Haskalah, occupying a prominent position in both Jewish and non-Jewish circles in Berlin.

  “Among Mendelssohn’s many admirers none was so deeply and unreservedly attached to him as David Friedländer, and Mendelssohn responded with equal warmth...Friedländer’s memory was a store-house of anecdotes from Mendelssohn’s life, and his point in telling them was to show the wisdom and nobility of the man.” A. Altmann, Moses Mendelssohn: A Biography (1973), pp. 350-51.


Venice, Meir Parenzo-Carlo Querini: 1549. $500-700


Offenbach, Seligman Reiz: 1718. $800-1200

• Cantor Solomon Lipschitz practiced his profession in several cities, including Prague, Frankfurt, and later Metz. In Te’udath Shlomo he combines instructions and moral precepts for Chazanim, with his own personal reminiscences. (Of especial interest is a most bloody altercation that took place in the synagogue of Metz on the second day of the festival of Shavu’oth, 1715; see f.14v.) The book bears the endorsements of R. Jacob Reisher of Metz (author responsa “Shevuth Ya’akov”); R. Aaron Worms of Metz; and R. Benjamin Wolf of Metz (author “Ir Benyamin”). The author was a student of R. Aaron Worms of Metz (cited on f.41r.). On f.45, there is a dedication to the author’s wife, Machla daughter of R. Samuel Feivis Kahana, author “Leket Shmuel,” grandson of the author of Sepher Me’irath Einayim (SM”A), a premier commentary to Choshen Mishpat.

[SEE ILLUSTRATION BOTTOM LEFT]
Lot 175

175 MOSES BEN NACHMAN (NACHMANIDES. / RaMBa"N). Dina de-Garmei. FIRST EDITION. Printed without a title page. ff. (10). Marbled endpapers. Vellum with leather ties. 4to. [Vinograd, Const. 49; Yaari, Const. 69; St. Cat. Bodl. no. 6532-17]. (Constantinople), 1515-20. $12,000-16,000

RARE EARLY CONSTANTINOPE IMPRINT. A CRISP, CLEAN COPY.

Nachmanides was one of the foremost Talmudic scholars of the Middle Ages. His influential works on Halacha, Bible and a myriad of other subjects have been assiduously studied for centuries. In addition to his Halachic novellae on Talmudic tractates, he composed Halachic monographs considered masterpieces of Rabbinic literature. The present work, Dina de-Garmei, is an exposition of laws pertaining to personal injuries and property damage. This compact yet excellent study has been highly praised and generated a great many super-commentaries. See Y.S. Steiner, Shoshanath Ya'akov (Przemyśl, 1882).

[SEE ILLUSTRATION ABOVE]

Amsterdam, Jochanan Levi Ropé and son Benjamin (Emden): 1815. $300-500

* Not in JNUL. Vinograd notes a similar edition published in 1813 (JNUL copy incomplete).


Chicago, Gernat’s: circa 1920’s. $700-900

[SEE ILLUSTRATION TOP LEFT]


Warsaw, c.1880. $1000-1500

* PURPORTEDLY, THE SMALLEST HEBREW BOOK PRINTED.

[SEE ILLUSTRATION TOP RIGHT]


18th century-20th century. $5000-7000

* Many Psalters and liturgical works. Multiple copies of some titles. Imprints include: Amsterdam, Berlin, Djerba, Frankfurt a/Main, Jerusalem, Livorno, London, Mantua, Piotrkow, Prague, Roedelheim, Strasbourg, Satzmar, Venice, Vienna.


* One of the cleverest liturgical imitations known in Hebrew literature. The diction and style of the liturgy are reproduced with consummate skill, but instead of devotional spirit, it is permeated with humor and fun” (I. Davidson, Parody in Jewish Literature, pp.110-111).


Contemporary boards. 8vo. [Vinograd, Berlin 663; Davidson, Parody in Jewish Literature, Nos. 53 & 194]. Berlin, 1848. $500-700

* This curious collection contains: Isaac Meir Dick, “Masecheth Aniyuth” (“Tractate Poverty”: parodical tractate of Talmud), satirizing the Russian Jews, especially usurers, shadchanim (matchmakers), chazanim (cantors) and melamdim (teachers) (pp. 8-20), with introduction by S. Sachs (pp. 3-7); Judah Leib Nathan, “Zohar Chadash” (parody on Zohar), decrying the innovations of Reform Judaism: the intermingling of the sexes during worship and the change of the Sabbath day from Saturday to Sunday (pp. 21-25); a poem by Shalom Hakohen attacking the Hamburg Temple (pp. 25-26); a farewell poem to Sachs from his townsman and relation by marriage, Chaim Zak (pp. 26-28); a tribute to Sach’s mentor, Isaac Erter of Brody (pp. 33-36); et cetera.

Senior (or Shneor) Sachs (1816-1892), a native of Zhager Chadash (New Zhager), was a Lithuanian scholar who sojournd in Berlin and lastly in Paris, where he was employed as private librarian of Baron Joseph Günzburg and tutor to his children. See JE, Vol. X, pp. 613-614; EJ, Vol.XVI, cols. 916-917.

Amsterdam, van Embden & Socium: 1849. $400-600

This edition contains new parodies such as Ma'aravoth (pp. 1-3), Zemiroth (pp. 31-32) and an introduction not found in other editions.


New York $300-500


(New York), Published by Jacob Landau: . $300-500

As the Index Volume notes: "A Key to Contemporary Jewish History."


Berlin, 1901-22. $800-1200

Celebrated periodical which, among a great many features, includes numerous articles relating to Jewish applied and fine arts.


New York $300-500

A well regarded literary journal containing a wide variety of papers devoted to Jewish history, culture and the arts.


Tyrnau, 1758. $300-500

Paolo Medici had published a work in Italian, Riti e costumi degli Ebrei [Rites and costumes of the Jews]. Here, Hungarian Jesuit Nicolaus Rosty refutes Medici's work point by point, arguing the Church's position and holding Rabbinic tradition up to ridicule.


Vienna, della Torre: 1855. $400-600

A Modernist's Defense of Tradition.

R. Israel Moses Chazan (1808-62), rabbi of Rome, and later Corfu and Alexandria, was the grandson of the Sephardic Chief Rabbi of Jerusalem, R. Joseph ben Chaim Chazan (1741-1819). Though a defender of the faith and a battler against Reform, R. Israel Moses was of a decidedly modernist bent, as reflected in various responsa in his collection Kerach shel Romi (Livorno, 1876).

The present polemical tract was written at the behest of the Rabbi of Mantua, R. Mordechai Halevi Morteira. A group of Mantuan merchants sought to open their stores on the second day of the Festival, which in the Land of Israel is considered a weekday. The institution of "yom tov sheni shel galuyoth" (the second festive day of the Diaspora) originated in ancient times when the calendar was based on the actual sighting of the new moon by witnesses who would testify before members of the Sanhedrin in Jerusalem. Communications being what they were, it would take time for the Babylonian Diaspora communities to be updated, thus was instituted a second Festival day. The reformers argued that the observance nowadays is anachronistic. Rabbi Chazan demonstrates that halachically we do not have the liberty to abolish such enactments of the Sages. Our author adjures the Mantuan rabbi to follow in the footsteps of his distinguished ancestor, R. Saul Halevi Morteira of Amsterdam, author Giv’ath Shaul (f.33v.) (Chazan may be alluding to the fact that R. Saul Morteira played a part in the excommunication of his erstwhile pupil, the heretical philosopher Benedict de Spinoza.)

The booklet is prefaced by similar responsa by the Ashkenazic and Sephardic rabbis of Vienna, Elazar Halevi Hurwitz and Reuben Baruch.


[SEE ILLUSTRATION ABOVE]

S. Warahl (Sztamarin), Jacob Wieder: 1908. $500-700

• In Defense of the Forged Jerusalem Talmud.

One of the most colorful characters in the rogue’s gallery of Rabbinic literature is undoubtedly the man who called himself “Solomon Judah Algazi Friedlander.” A century later, researchers are still trying to piece together the true identity of this enigmatic figure. Arriving in Hungary at the turn of the 20th-century, the man presented himself as a Sephardic Jew from the Orient, who made a startling discovery: a manuscript containing the long-lost Jerusalem Talmud on the Order of Kodashim. In 1907 Friedlander published the Yerushalmi on Tractates Chulin and Bechoroth. (Later, in 1909, these would be followed by Tractates Zevachim, Menachoth and Eirichin.) Although initially greeted with great enthusiasm, soon enough, doubts began to arise as to the authenticity of the work, and aspersions were cast on the moral character of the publisher, Solomon Judah Friedlander.

Our pamphlet, Aneh Kesil, purports to be the work of one “Abraham Rosenberg,” a disciple of Friedlander, who takes umbrage at the negative pronouncements of several experts concerning the Yerushalmi.

Of especial interest is a [supposed] letter from R. Chaim Soloveitchik of Brisk to Friedlander, in which he offers the services of a relative, R. Chaim Hakohen Shapiro of the District of Mohilev, as a distributor of the book, while diplomatically avoiding comment on the work itself (AK, f.5v.) Friedlander writes that he corresponded with the Dayan of Brisk, Avraham Yitzchak Halevi [Bleiweiss]. See Jekuthiel Judah Greenwald, “Ha-Yerushalmi al Kodashim,” Sepher ha-Yovel shel ha-Pardess (1951), pp. 345-9.


Warsaw, J. Wagmeister: 1924. $400-600

• This rare volume bears the encomia of three important leaders from three divergent traditions: The great Rabbi Tzvi Ezekiel Michaelzohn of Warsaw; The great Chassidic Rebbe Mordechai Joseph Elazar Leizer of Radzyn; and The great Maskil Prof. Dr. Meir Balaban.

On pp. 148-152 we find a blistering attack on the journalist Hillel Zeitlin, whose lukewarm pre-release review of the book appeared in the Yiddish newspaper Moment. While praising the author’s familiarity with the entire rabbinic literature, Zeitlin pointed out that the book “lacks scholarly material, systematic presentation, modern style and idiom, and historic perspective.” Returning the favor, Thursz subjects Zeitlin to a venomous ad hominem attack: “He [Zeitlin] immerses himself, publicly purifying himself in the sea of Chabad Chassiduth, while holding in his hand modern disbelief” (p. 148).

[SEE ILLUSTRATION BELOW]

192 (REFORM JUDAISM). Lieberman, Eliezer (Editor). Nogah ha-Tzedek - Or Nogah. FIRST EDITION. Two volumes bound in one; second work in three parts. pp. 28; (16), 24, 52. Slight browning. Contemporary half-calf, rubbed. 4to. [Friedberg, Ayin-949; See YU Museum Catalogue, Printing the Talmud pp. 288-9, no. 59 (incl. facs.)]. A detailed survey concerning this work accompanies the Lot.

Altona, The Brothers Bonn: 1819. $400-600

• The first Reform responsa.

A defense of Reform synagogue practice, including liberal positions on organ accompaniment and prayer in the vernacular. Publication follows outrage among Orthodox Jewry upon the opening of Israel Jacobsohn’s Hamburg Temple in 1818, the first established Reform synagogue. Among the contributors to this volume are Aaron Chorin of Arad, Hungary - erstwhile student of R. Ezekiel Landau (“Noda bi-Yehudah”); and Moses Kunitz of Ofen, author of a scholarly work in defense of the authenticity of the Zohar, “Ben Yochai” (1815), and Dayan in Budapest. See JE, Vol. VII, p. 583.


Altona, The Brothers Bonn: 1819. $400-600

• These collected letters express the outrage of Orthodox Jewry upon the opening of Israel Jacobsohn’s Hamburg Temple in 1818 - the first established Reform synagogue. Includes letter from the Chatham Sofer and other prominent traditional rabbis.


Breslau, Sulzbach’s Buchdruckerei: 1863. $200-300

• The author (1810-73), a champion of Orthodoxy and disciple of both R. Mordechai Banet and the Chatham Sofer, led the anti-Reform protest against the appointment of Abraham Geiger as Rabbi in Breslau. This work is a scholarly refutation against the arguments of S. Low and others, who favored the use of the organ in the synagogue. In addition to an historical overview of the halachic ramifications of this issue, he surmises that “the organ is an instrument exclusive to the Christian Church” (p. 36).

The author instructs the prohibition of praying in a synagogue where there is an organ; castigates against the practices of abolishing the silent recitation of the Amidah, changing the formula of the prayer-book, altering from Ashkenazic custom to Sephardic custom, praying in the vernacular, praying bareheaded or in mixed company and emphasizes the firm obligation of continued belief in the Messiah (in contradistinction to the Reform omission of references to the Messiah in the prayers).

First printed in Amsterdam in 1820, the fact that the book was reissued in Hungary in 1868 is not without historic significance. The battle between the Orthodox and Neolog (Reform) elements within Hungarian Jewry had reached a climax at that time. In that year, the government convened the General Jewish Congress and the polemics between the Orthodox and the Reform became the central issue of the Congress. The final outcome of the Conference was the formal division of Hungarian Jewry into three factions: Orthodox, Neolog and Status Quo Ante (i.e. those communities - such as Miskolc, in particular - which did not join either side but rather retained their pre-Congress status). See EJ, Vol. VIII, col. 1092.


Johannes Reuchlin (1455-1522), one of the pre-eminent Christian Hebraists of the fifteenth-sixteenth centuries, mastered Hebrew grammar and was a founder of the Renaissance Christian movement that sought to study Kabbalah. Reuchlin defended the Talmud and Jewish literature against the attacks of Johannes Pfefferkorn, an apostate Jew.

De Rudimentis Hebraicis, a Hebrew grammar and Lexicon, was Reuchlin's first published book. Although it appeared two years after Pellican's Hebrew grammar, Reuchlin's work “is much superior and therefore considered the first important Christian work on Hebrew philology. It was influential in promoting the study of Hebrew and, as a result, study of the Hebrew Bible in the original” (Heller, The Sixteenth Century Hebrew Book, p. 17). While Reuchlin wrote De Rudimentis Hebraicis in Latin, he organized it as a Hebrew book and thus it is paginated from right to left. Those who were new to Hebrew studies and instinctively opened De Rudimentis Hebraicis from the left were greeted by a Latin poem instructing them to begin from the other side. See Marx, Jewish History and Booklore, p. 324.

RICHETTI, YOSEPH SHALIT. Chochmath ha-Mishkan [description of the Tabernacle and its furnishings]. FIRST EDITION. ff.12 (final leaves mispaginated as in all copies). Lower margin of title and first leaf repaired, affecting some text, previous owner's bookplate. Modern marbled boards. 8vo. [Vinograd, Mantua 260]. Mantua, n.p.: 1676. $600-900

In the same year, Richetti also published Igereth Mesapereth Yechasutha de-Tzadikei de-Ar'a de-Yisrael, a guide to the tombs of Sages and the Holy Places in the Land of Israel (re-issued for private distribution, 2007). The author served as an emissary from Safed to Italy during the years 1674-1676. See Yaari, Sheluchei Eretz Yisrael, pp. 84, 414.


A report praising the curriculum and educational methods conducted by the staff of the Talmud Torah of Odessa. Pirogoff was the Director of the Educational System of Russia.
199 (RUSSIA). Dainow, Tzvi Hirsch (Maggid of Slutzk). Kevod Melech [sermon extolling the virtues of, along with the obligation to honor, “our compassionate King, Czar Alexander II”]. With addendum entitled Oz vi-Yeshuath Melech, an oration delivered on April 4th 1866, the day the Czar survived an assassination attempt. FIRST EDITION. pp. 47. Ex library. Wth stamp of former owner Israel Matz. Later boards. 8vo.  
Odessa, M.A. Belinson: 1869. $500-700  
• Dainow (1832-1877) was a great orator who stressed the need for Russification and reform in Jewish education, proposing the combination of traditional Torah thought alongside enlightened Haskalah.

[SEE ILLUSTRATION TOP LEFT]

New York, Pinski-Massel for Jewish Socialist Federation of America: 1917. $200-300  
• Collection of articles tracing the history of the Russian Revolution from 1825 up to the most recent events. At the time of publication, the Bolsheviks under Lenin had not yet assumed power and the Provisional Government was headed by Alexander Kerensky.

Moscow, 1926. $1000-1500  
• A rare volume.  
A detailed album highlighting the horrific results of a wave of ferocious pogroms afflicted upon Jewish communities in the Ukraine including Skvira (Skver), Poltava, Uman, Kiev and Yelizavetgrad during the Civil War years 1918-21. The publication was issued by Z.S. Ostrovsky on behalf of the Jewish Committee for Aid to Victims of Pogrom. The text has a distinctly Nationalist element, portraying Jews saved by the Red Army from the attacking native population.  

[SEE ILLUSTRATION MIDDLE LEFT]

202 (SEPHARDICA). Real Cedula de S.M. y Señores del Consejo, por la qual se manda, que á los Individuos del Barrio, llamado de la Calle de la Ciudad de Palma, en el Reyno de Mallorca, no solo no se les impida habitar en qualquiera otro sitio de la Ciudad, o Isla, sino que se les favorezca y conceda toda proteccion, y que no se les insulte ni maltrate, haxo las penas que se expresan. Royal seal on title. Historiated initial. On penultimate blank, in sepia ink, affirmation by public official “Joaquin de Echauxi.” pp. 14, (2 blanks). Trace foxed, pleated. Sm. folio.  
Pamplona, Josef Miguel de Ezquerro: 1782. $1200-1800  
• The first royal decree to alleviate the conditions of the Marranos of the isle of Majorca. They were now permitted to reside in any location in the capital of Palma, or the Isle. Additionally, penalties were imposed on those who would refer to them as “Chuetas,” a derogatory term. “Chueta” would be the analogue to “Marrano,” both having the meaning of pig, the first in Catalan (from “xua”), the second in Castilian.

His Majesty King Don Carlos records that he was visited in 1773 by a deputation of Hebrew origin from the city of Palma, bemoaning their exclusion from all employment - at the same time, they listed their many contributions to society. Despite the fact that their ancestors accepted the Catholic faith in the year 1435, they were yet subjected to the derogatory term “Chueta,” an allusion to their origins. The members of the deputation are identified as: Juan Bonin, Tomas Aguilo, Tomas Cortes, Francisco Forteza, Bernardo Aguilo, and Domingo Cortes (pp. 4-5).  

[SEE ILLUSTRATION BOTTOM LEFT]
Constantinople, Société Anonyme de Papeterie et d’Imprimerie (Fr. Haim): 1927. $300-500
Contains brief biographies of Ottoman Jewish leaders, both rabbinic and lay; also, a brief study of Judeo-Español expressions and their proper pronunciation.

Stockholm, Kongl. Tryckeriet: 1748. $1000-1500
Edict of King Carl XIII of Sweden (1748-1818) requiring Jews to obtain permits to reside in Sweden.

Stockholm, Kongl. Tryckeriet: 1828. $800-1200
Royal Edict forbidding Jews to own real estate.

Stockholm, Kongl. Tryckeriet: 1815. $1000-1500
Royal Edict prohibiting the admission of Jews and gypsies (Zigueners) into the Kingdom of Sweden.


Warsaw, 1891. $300-400
THE RABBI ELIEZER SILVER COPY WITH HIS MARGINAL NOTES.
Rabbi Eliezer Silver (1882-1968), author of Anfei Erez, served as rabbi in Harrisburg, Penn., Springfield, Mass., and Cincinnati, as well as President of the Agudath Harabanim of the USA and Canada. These notes were apparently written during his rabbinate in Harrisburg.

Aron Isaac was the first Jew permitted to permanently settle in Sweden. Until then, Jewish financiers were allowed to sojourn in Sweden temporarily to a maximum of ten years. In 1774, during the reign of the tolerant King Gustave III, Isaac, a seal engraver from Mecklenburg, arrived with a retinue consisting of his brother, their partners, and families. In 1776 a Jewish cemetery was consecrated, subsequently to be named Aronsberg (in honor of Aron Isaac). See EJ, Vol. XV, col. 545.


Perhaps the Earliest German Translation of Chapter of Talmud. See E. Bischoff, Kritische Geschichte Der Thalmud-Ubersetzungen (Frankfurt a/Main, 1899).

On the titles of both works, the author describes himself as a “born again Christian” (von Rechlichhausen / gebornen Jüden/ und getaufften wiedergebornen Christen). When Christian Gerson converted to Christianity, he was unable to persuade his wife to follow his lead. Surprisingly, German officialdom, both church and state, refused to coerce his spouse to convert, accepting the right of the wife to remain Jewish. Subsequently, custody of their child became a cause-celebre. Assisted by the Jewish community of Windecken, Gerson’s wife was able to hide their son for five years, at the end of which time, Gerson’s Christian allies discovered the child’s whereabouts and had him forcibly baptized. See E. Carlebach, Divided Souls: Converts from Judaism in Germany 1500-1750 (2001), pp. 138, 149.


Minsk, Simcha Zimel ben Ezekiel of Horadna: 1812. $1000-1500

With haskamoth of R. Chaim of Volozhin, R. Menachem Mendel of Shklov and R. Aaron Segal of Shklov, as well as lengthy introductions by R. Chaim of Volozhin and R. Israel of Shklov. The title records that publication was made possible through the munificence of Bluma of Minsk. This patroness of Jewish learning had a Beth Hamedrash named after her in her hometown of Minsk, the famed “Blumke’s Kloiz.”

212 TE’OMIM, AARON. Bigdei Aharon [sermons]. FIRST EDITION. FINE LARGE PAPER COPY. Title within highly wrought historiated border containing figures of Greek goddesses. ff.(2), 40, 21, 20,15,18. Signature on title inked out. Contemporary limp patterned boards incorporating printers galleys, rubbed and chipped. Lg. folio. [Vinograd, Frankfurt a/Main 265].

Frankfurt a/Main, Johannes Köhler: 1711. $800-1000

A Fine Wide-Margined Copy. The author was a highly regarded preacher, thus the epithet ‘Darshan’ was added to his name. His commentary Mateh Aharon to the Passover Haggadah is particularly esteemed. In 1670, he succeeded R. Shimshon Bachrach as Rabbi of Worms, where he served for seventeen years, following which, he accepted a call to the pulpit in Cracow. In 1690, R. Aaron Te’omim was murdered, hence the acrostic HY”D (Hashem Yinkom Damo) on the title.

Oxford, Printed at the Theatre: 1738. $3000-5000

Shaw travelled to Egypt, Palestine, Cyprus and around North Africa. The present work of his is most valuable for its accurate descriptions of antiquities, geography and natural history specimens observed. As Lowndes notes, “These travels have been universally esteemed, not only for their accuracy and fidelity, but on account of the illustrations they contain of natural history, of the classic authors, and especially of the Scriptures.”

“A noble example of typography” (DNB).

[SEE ILLUSTRATION ABOVE]
Pococke, Richard. A Description of the East and Some Other Countries. FIRST EDITION. Two volumes. Engraved title-vignettes.


London, W. Bowyer: 1743-45. **$6000-9000**

This detailed description of Pococke's travels includes numerous engraved plates, based on observations over the course of his travels. Pococke combined determined scholarly curiosity with artistic ability of a high order, as the present work so ably demonstrates. He provides descriptions of all aspects - history and culture as well as plates of costumes, plants and views as well as detailed plans. He also criticizes the Travels written by Thomas Shaw in 1738 (see previous Lot).

In Vol. II, the map of Jerusalem was one of the first scientific maps of the city oriented from a vertical perspective.
Amsterdam, Dépens de la Compagnie: 1734. $5000-7000

EXCELLENT COPY IN A FINE CONTEMPORARY TORTOISE-SHELL BINDING.

Benjamin of Tudela, one of the very earliest medieval travelers, set forth in 1159 from Tudela in Spain to traverse across Europe, Asia Minor, Upper Egypt and other African Lands. He presents here, observations of the manners and commerce of the various nations he came into contact with, and reports on the political situation of his fellow-Jews. He names the principal Jews resident in each city visited, and provides additional reports concerning commerce and trade. "There is no general account of the Mediterranean world or of the Middle East in this period which approaches that of Benjamin of Tudela in importance, whether for Jewish or for general history" (EJ). The original Hebrew text was first printed in Constantinople in 1543. This French version was the work of Jean-Phillipe Baratier of Schwaback (1721-40), a learned prodigy who published it at the age of just 13 years. See JE, Vol. II, p. 523; EJ, Vol. IV, cols. 535-38; Potthast, p. 145; Sarton II, 414; Tobler, p. 17; Weber II, 72.

London, for the Translator: 1783. $800-1000

217 (TRAVEL). Benjamin, Israel Joseph. Masa’ei Yisrael. First Hebrew Edition. With Large Folding Map. Translated from the German by David Gordon (Editor of HaMagid). pp. (18), 134, (2). Some staining, previous owner’s signature, map slightly worn. Modern boards. 8vo. [Vinograd, Lyck 8 (without noting the map); Friedberg M-2621 (records the map)].
Lyck, Tzvi Hirsch Petsall: 1859. $500-700

Contains a wealth of information concerning Jewish settlement world-wide.

In search of the Lost Ten Tribes, this indefatigable traveler (who styled himself Benjamin of Tudela II in emulation of the medieval Spanish traveler Benjamin of Tudela), set out for Egypt, visited the Holy Land, and then journeyed on to Syria, Kurdistan, Persia, India and China. Returning to Europe by way of Afghanistan, he also traveled to Algeria, Morocco and Ethiopia.

Philadelphia, Lea and Blanchard: 1849. $600-900

Entertaining travelogue of the Holy Land, with a stop along the way in Smyrna. The writer describes the dress and demeanor of the various inhabitants: Christians, Jews and Muslims. Detailed maps of the topography with a focus on the Dead Sea region. The scientific survey was undertaken at the behest of the United States Navy.


Leiden, Franciscus Raphelengius: 1593. $1200-1800

FIRST HEBREW GRAMMAR PRINTED IN THE ENGLISH LANGUAGE. Based on the Latin grammar prepared by Petrus Martinius, Udall’s valuable work was posthumously published by Raphelengius, son-in-law of the great Antwerp printer, Christopher Plantin. “Far into the eighteenth century the language in which...Hebrew manuals were produced was Latin. [Udall's work is the] only extant example of a Hebrew grammar written in English from the whole of the Tudor period.” G. Lloyd Jones, The Discovery of Hebrew in Tudor England (1983), p. 257.

220 URBINO, SOLOMON BEN ABRAHAM D’. Ohel Moed [lexicon of synonyms]. FIRST EDITION. Previous owners’ signatures on title in Italian hands: Ben Zion Treves and Chananiah Cohen, marginal notes, censor’s signature on final leaf by Antonio Francesco Enriques, dated 1688 (see Wm. Popper, The Censorship of Hebrew Books, pl. IV, no. 3.). ff. 118. Some staining. Modern boards. 4to. [Vinograd, Venice 332; Habermann, Adelkind 52; St. 6980].

Venice, Cornelio Adelkind for Marco Antonio Giustiniani: 1548. $300-500

Intended primarily as a practical guide for ritual slaughterers and thus does without any Halachic novellae or sources. The Author simply provides final rulings in the briefest terms, as well as local custom where fitting. See EJ, Vol. XVI, col. 395.


Zurich, Bodmeriano: 1673. $300-500

222 WEIL, JACOB. Shechitoth U’Bedikoth [laws of ritual slaughter and examination]. Hebrew and Judeo-German in wayber-taytsch letters. Title within typographical border. ff.16. Browned, corners neatly repaired. Modern blind-tooled morocco, with matching slip-case. 4to. [Vinograd, Frankfurt a/Main 109].

Frankfurt a/Main, Zalman Optrode-Moses Gamburg: 1693. $300-400

PRINTED ENTIRELY IN RED ON BLUE PAPER. MOST UNCOMMON.


Frankfurt a/Main, J. Baer: 1855. $300-400


Amsterdam, n.p.: 1789. $1500-2000

PRINTED ENTIRELY IN RED ON BLUE PAPER. MOST UNCOMMON.


Keren Hayesod was the financial arm of the World Zionist Organization, its members were chosen by the executive. One reads with interest the names of the first Board of Directors on p. 9: Mr. Joseph Cowen, Dr. Berthold Feiwel, Mr. Vladimir Jabotinsky, Mr. Isaac Naideitch and Mr. Hillel Zlatopolsky. Later, in 1925, after his break with the Zionist Organization, Jabotinsky would found his World Union of Zionist Revisionists. See EJ, Vol.IX, col.1180; Vol.X, cols. 914-15.


(New York), 1936-44. $400-600


New York, 1939. $120-180


London, His Majesty’s Stationery Office: 1947. $150-200

The first publication details the reaction to actions taken by the Irgun fighting force, including the kidnapping of a British judge in order to blackmail the Government into staying the order of execution of Dov Gruner.

The second debate, features the observations of several disgruntled British parliamentarians shortly following the November 29th decision by the United Nations General Assembly to partition Palestine between the Jews and Arabs, thus ending the thirty-year old British Mandate in Palestine and paving the way for a future Jewish state.


Tel-Aviv, H. Langer, 30th November,: 1947. $300-500

This Tango music-sheet was issued on the day following the UN General Assembly voted in favor of a resolution which adopted the Partition Plan.

[SEE ILLUSTRATION MIDDLE RIGHT]


Tel-Aviv, Davar: 1950. $200-300

The Neturei Karta, founded by Rabbi Amram Blau, was ideologically opposed to the establishment of the State of Israel. These dissident residents of Jerusalem turned to representatives of the British government and Arab governments to take them under their wing. This pamphlet describes Neturei Karta’s activities before, during, and after the War of Independence in 1948.

[SEE ILLUSTRATION BOTTOM RIGHT]
ALFASI, ISAAC BEN JACOB (RI"F). Sepher Halachoth Rav Alfas [Rabbinic code]. With commentaries. Complete in three volumes. Title pages within woodcut architectural borders, opening words within white-on-black decorative woodcut vignettes. Vol. I: ff. 399 (of 400, lacking final blank, as in JNUL copy). * Vol. II: ff. 401-782 (i.e. 781). * Vol. III: ff. 392; one gathering misbound but complete. Lacking final section of Shaarei Shavuoth ff. 9r(1) which was appended to this edition. Previous owners’ stamps and signatures on titles, marginal corrections and notes in various hands, with signature on f. 55a of Vol. I - HaKoteiv R. Shlomo Cohen. Some lengthy notes especially in Vol. III citing the Rashb’a. Stained in places, some worming, paper repairs, mostly marginal although affecting few words in places. Uniform vellum, lightly worn. Large folio. [Vinograd, Venice 34; Haberman, Bomberg 69; St. 5310, 2 (Ed. quaque rara); not in Adams].

EXCEPTIONALLY RARE AND IMPORTANT EDITION.

The RI"F is the most significant Halachic compendium prior to the Yad Ha’Chazakah of Maimonides and remains an important and widely admired Code. R. Joseph Caro regarded Alfasi’s scholarship with the utmost respect and determined the laws in his Shulchan Aruch upon his authority.

Venice, Daniel Bomberg: 1521-2. $50,000-60,000
Illustrated Books


Stuttgart, circa: 1880. $100-150


Hertford, 1974. $300-500

- No doubt the most exemplary and thorough catalogue of its kind.

234 (FACSIMILE). The Kaniel Megillah. Complete color facsimile of illuminated Scroll of Esther from the collection of Michael Kaniel. One of 500 numbered copies. Matted on linen, laced to wooden roller at end. Original fitted tube.

Graz, Akademische Druck-u. Verlaganstalt: 1984. $200-300


- An exquisite miniature illuminated manuscript facsimile.


New York, 1902. $100-150

- The writer Hutchins Hapgood (1869-1944) was well known as a philosophal anarchist within the Bohemian environment of turn-of-the-century New York City. In the present work, he sympathetically reports on the character, lives and pursuits of East Side Jews. The book contains much first-hand information concerning rabbis, scholars, writers, poets, odd characters, institutions, newspapers and the theatre.

237 KAUFMANN, ISIDOR. Complete Set of 16 Color Plates reproducing the Artist’s work. Lacking introductory text. Although all images are clean, mats are worn or loose. Original decorative portfolio. Large folio. Sold not subject to return.

Vienna, 1925. $1500-2000


London, $400-600


Lemberg, 1935. $1000-1500

- Catalogue of the Maximillian Goldstein Collection of Judaica.

[SEE ILLUSTRATION ABOVE]


$300-500

Berlin-Vienna, Benjamin Harz: 1922. [SEE ILLUSTRATION TOP LEFT]


Berlin-Vienna, Benjamin Harz Verlag: 1923. [SEE ILLUSTRATION MIDDLE LEFT]

243 PANN, ABEL. Genesis, From the Creation until the Deluge. 25 colored and tinted lithographs, each signed by the artist in the stone. Loose as issued in distinctive pictorial portfolio. Jerusalem / Amsterdam, n.d. $600-900

[SEE ILLUSTRATION MIDDLE RIGHT FACING PAGE]

244 PANN, ABEL. Twelve Lithographs - Types and Scenes of Jerusalem. Loose as issued in original printed portfolio. Jerusalem, n.d. $300-400


New York, 1920’s (mostly). $200-300


Paris, 1933. $400-600

[SEE ILLUSTRATION BOTTOM LEFT]


Berlin, Yibneh Verlag: 1923. $400-600

Leonid Osipovich Pasternak, (born Yitzhok-Leib in 1862), was was one of the first Russian painters who labelled himself an Impressionist. He studied in Moscow and Munich and was a member of the Polenov Circle that included Valentin Serov, Isaac Levitan, Mikhail Nesterov and Konstantin Korovin.

In 1889 Pasternak married the pianist Rosa Kaufman, daughter of another famous Jewish painter, Isidor Kaufman, and the same year settled in Moscow. The first born (1890) among their four children was the celebrated poet Boris Pasternak.

In 1921 Leonid Pasternak travelled to Berlin for eye surgery accompanied by his wife and two daughters, leaving his sons in Russia. Subsequently, the family decided not to return to Russia, remaining in Berlin until 1938 whereupon they took refuge from the Nazis in Great Britain. Leonid Pasternak died in Oxford in 1945. (Source: Wikipedia).


Berlin, circa: 1920. $300-500

[SEE ILLUSTRATION MIDDLE RIGHT FACING PAGE]

250 POSTCARDS. Group of c. 258 postcards of European Synagogues. Many with inscriptions on verso. Contained within three Postcard-Albums, two with slip-cases. v.p., 20th century. $4000-6000

251 POSTCARDS. Group of c. 121 postcards of American Synagogues. Many with inscriptions on verso. Contained within two albums. v.p., 20th century. $1500-2500

252 POSTCARDS. Group of c. 68 European anti-Semitic postcards. Many with inscriptions on verso. Contained within an album. v.p., 20th century. $2000-2500
253 (RABAN, ZE'EV). Chageinu [Our Holidays: Children's Book]. Hebrew verses by Avi-Shai. 15 delightful color plates by Raban. Original gold-stamped blue cloth. Sq. 8vo. [Israel Museum Catalogue, Bezalel no. 1348; Yeshiva University Museum Catalogue, Raban Remembered, no. 78].

New York, Miller-Lynn Publishing Co.: 1928. $500-700


Berlin / Jerusalem, 1930. $200-300


New York. $300-500


Berlin, Schwellen: 1923. $2000-2500

AN EXTRAORDINARY COPY, seemingly never opened, housed within publisher’s original cardboard slip-case, with paper-label across front. The suede binding is in mint condition.

[SEE ILLUSTRATION BOTTOM RIGHT]


$150-200

[SEE ILLUSTRATION MIDDLE BOTTOM]
258 (AMERICAN JUDAICA). (SILVER, ELIEZER). Important archive of c. 206 letters from rabbis of communities throughout North America all written to Rabbi Eliezer Silver (1882-1968), President of the Agudath Harananim de-Artzoth ha-Berith ve-Kanada (Union of Orthodox Rabbis of the United States and Canada).

These letters, in Hebrew and occasionally Yiddish, reflect the trying conditions of the American Orthodox rabbinate in the first half of the 20th-century. Also reflected in several communiques is the linguistic and sociological shift, as elder rabbis, educated in the yeshivoth of Eastern Europe, felt threatened by young American rabbis trained at Yeshiva University and able to preach in the English language. Beyond that, there is felt the tension between the Agudath Harananim, headed by R. Silver, and the competing rabbinic organization “Knnesseth Harananim,” headed by R. Gavriel Ze’ev (“Velvel”) Margolis; and yet later, the threat posed by the newly formed “Mo’eitzeth Gedolei Hatorah” of the Agudath Israel movement.

Oftentimes, Silver was called into a community to settle a dispute between warring factions.

Many of the letters are devoted - if not totally, then partially - to Divrei Torah, especially Seder Kodashim which was R. Silver’s forte. R. Silver’s wont was to pen his responses to these halachic queries or novellae in the margins of the incoming letter.


$4000-6000

Manuscripts

259 (AMERICAN JUDAICA). De La Motta, Jacob, Dr. Sermon. Bevo kol yisrael... / When all Israel is come... (Deuteronomy 31:11-13). The Following Discourse was Delivered in the Year 1832 Before the Congregation Beth Elohim of Charleston, in their Synagogue, by Jacob De La Motta, M.D. their President or Parnass. (Autograph?) Manuscript. Hebrew in square Hebrew characters and English in cursive script. pp. (2), 37, (2 blank), (1). Stamped.

Charleston, 1832. $800-1200

A native of Savannah, Dr. Jacob de La Motta (d. 1845) was a physician and pharmacist, with far-reaching interests in politics, natural history and philosophy. He also acted as Reader of Charleston’s Congregation Beth Elohim for several years. In 1820, de la Motta delivered a Discourse at the consecration of Savannah’s synagogue, which was later published and copies sent to Thomas Jefferson and James Madison.

**260 (AMERICAN JUDAICA).** Form of Prayer for the General Fast to be Said in Synagogue on Tuesday the 2nd day of Elul, in Commemoration of the Dreadful Hurricane of the 11th August 1831. Single leaf, handwritten recto and verso. English interspersed with Hebrew in square characters. Trace foxed. (Barbados), 1832. $3000-5000

Known as “THE GREAT BARBADOS HURRICANE,” the Category Four storm of August 11th, 1831, was an intense hurricane that slammed into Barbados, levelling the capital of Bridgetown and killing some 1,500. The Nidhei Israel Synagogue was destroyed, together with the historical records of the Jewish community.

On the first anniversary of the Hurricane, this manuscript represents the Prayers of Commemoration recited by the Jews of Barbados. Appropriately enough, the readings include the story of the aftermath of the Flood in the Book of Genesis.


An historic, archival trove of ledgers, receipt books and record books from over a dozen synagogues and organizations 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, minutes of meetings, etc. Of particular note are humanitarian activities during times of War in Europe.

Among the synagogues and institutions included are: Congregation Shevet Achim Anshei Slonim, Slutsker Ladies Aid Society, Congregation Anshei Slutsk, Rabbi Jacob David Hebrew School, New Montefiore Cemetery, Progressive Ladies Club, First Izbiter Benevolent Society, Rabbi Chaim Ozer Torah Fund, Rozwador Chevra Bnei Moshe Horowitz etc.

Of particular note is an Ezrath Torah Ledger (1919-1921) containing important records of contributions and information pertaining to numerous communities, their Rabbis and community leaders.

Also present in the Lot is the Ledger of the Agudath Harabonim - Union of Orthodox Rabbis in New York from the years 1920-26, displaying the pivotal role it played concerning a great many religious and social issues facing American Jewry, especially concerning Kashruth supervision and the production and sale of wine during the Prohibition Era.


Lists the Takanoth (enactments) of the Society relating to official duties, also election results, membership rosters and detailed descriptions of the intricacies of Taharah VeHalbashah.

**263 (AMERICAN JUDAICA).** Typed Proclamation in Hebrew on letterhead of Agudath HaRabbanim -The Union of Orthodox Rabbis of the United States and Canada; signed Meir Hakohen Pam, Rosh Yeshiva R. Chaim Berlin (father of Rabbi Abraham Pam, Rosh Yeshiva Torah Vodaath). Opposing the opening of Jewish Community Centers on the Sabbath. * With: Autograph Letter Signed by Israel Perkowski (Rosh Yeshivah, Beth HaTalmud, Brooklyn), requesting his name be added to the roster of rabbis in regard to the JCC protest. 13th Tammuz, 1961. $200-300
264 **ANGLO-JUDAICA.** A MOST UNUSUAL PRESENTATION-PIECE ETCHED ON IVORY. Birkath HaMazon [abbreviated Grace after Meals]. Presented to Samuel Montagu. Two rectangular ivory “leaves” with calf central hinge. Upper cover etched “S.M. London” with micrographic Hebrew lettering within the letters and the full-stops: Within the letter S: “Mah she-achatnu yehi lesovah... u-mah she-hotharnu yehi li-beracha” (“What we have eaten may it be for satisfaction and abundance... and what we have left may it be for a blessing.”) Similar phraseology within the letter M: “Ka-kathuv ve-achalta ve-savata u-berachta.” Within the two full-stops is found the name: “Samuel Montegu.” All six edges etched with micrographic verses pertaining to the giving of charity, as well as enigmatic Hebrew verses such as “Woe to people who see, but do not know what they see.” Each “leaf,” 3 1/2 x 5 1/2 inches. Spine worn.

London, 1880. $2000-3000

Samuel Montagu (1832-1911) was a prominent banker and philanthropist, he also served as Member of Parliament for Whitechapel and became ennobled as the first Lord Swaythling. This unusual Birkath HaMazon was presented to him either as an expression of gratitude or in anticipation of his munificence.

The highly talented scribe, Asher Baer, about whom nothing is as yet known, states he created this piece of artistry, “Be’Arpelei London” (in foggy London), in the month of Shevat, 1880.

**PROVENANCE:** The late Rabbi Louis Jacobs, London.

Given to Rabbi Jacobs by Brian Montague (a member of Rabbi Jacobs’ Synagogue), who was the son of Gerald Montague, in turn the son of Samuel Montague (Baron Swaythling).

[SEE ILLUSTRATION ABOVE]

265 **ANGLO-JUDAICA.** D’AZEVEDO, MOSES HACOHEN. Autograph Manuscript Signed. Certification attesting to the competence of a Shochet. Ha-Bachur...Yehoshua ben ha-Gevir Yaakov Azulai is “well versed in the laws of slaughter...his hands are strong and he does not faint...It is however incumbent upon him to review the relevant laws twice a month.” Text in Hebrew and Spanish. Single leaf. Written in a clear semi-cursive Sephardic hand.

London, 12th Sivan, 1766. $2000-3000

Moses Cohen d’Azevedo (1720-1784) stemmed from a prominent rabbinic family in Holland. He was appointed as a member of the Sephardic Beth Din of London in 1757 and four years later rose to the position of Haham. See A. M. Hyamson, The Sephardim of England (1951) pp. 182-83, 136n.
266 (BAGHDAD). Scroll of Ezekiel. Square Baghdadi hand. At beginning of scroll, inscription reads: Dedicated by Abdallah Abd-Uzair. Deerskin. 8 membranes stitched. 4½ inches high x 75 inches long. Provided with vellum tie. (Baghdad, 19th-century). $1000-1500

The Scroll of Ezekiel was employed by Baghdadi Jews on their yearly pilgrimage during the Festival of Shavu’oth to the traditional Tomb of Ezekiel the Prophet, at el-Kifil, a village twenty miles south of the town of Hillah in central Iraq. Mentioned for the first time in the Epistle of R. Sherira Gaon (c. 986), Ezekiel’s Tomb recurs in the travelogues of Benjamin of Tudela (c. 1170) and Pethachiah of Regensburg. The tomb consists of a man-made cave covered by a cupola, over which an outer tomb has been constructed. In 1860, the Muslims attempted to take control of the tomb away from the Jews, but the Ottoman Government interceded on behalf of the Jews.

The Scroll contains two readings from the Book of Ezekiel: the entire first chapter (the Haphtarah for the first day of Shavu’oth), and Ezekiel 37:1-14. There follows prayers beseeching Ezekiel the Prophet to intercede on behalf of the Jewish People, various Psalms, and aggadic passages from the Talmud.

It would seem that the use of such a Scroll was much in vogue in the 19th-century - all 43 examples found in the Sassoon collection are from that period. See D.S. Sassoon, Ohel David (1932), p. 558 (no. 360); EJ, Vol. VI, cols. 1096-7. For recent reportage from the Tomb of Ezekiel, see The New York Times, 1st June, 2008 (illus.)


R. Mordechai Banet of Nikolsburg (1753-1829), was the Oberlandesrabbiner of Moravia and a 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, in his eulogy, called him a Gaon Olam and Gadol ha-Dor. See JE, Vol. III, pp. 14-15; EJ, Vol. IV, cols. 159-160; N.Z. Friedmann, Otzar Harabanim, M-13753.

Although most of this responsum has been published in Parashath Mordechai (1889) no. 22, this manuscript contains material that remains unpublished. Of importance is a record of the name of the respondent, who in the published version is anonymous (“Chacham Echad”). Also unpublished is a passage in the present manuscript concerning the well-being and progress of one of R. Mordechai Banet’s disciples. Beyond that, there are many variants and additional phrases within the responsion itself. This is obviously a first draft as is evident from the many words changed plus notes written along the margin.


In this personal letter, written from his residence in the remote Negev outpost of Sde Boker, Ben-Gurion wishes to impress upon his colleague the need to stabilize a government as soon as possible. Ben-Gurion confides his mood, feeling the same inspiration he felt upon first arriving in the Land of Israel and hoping to be able to spend many hours daily in personal reading.

Moshe Sharett (Shertok) (1894-1965) assumed the role of Prime Minister in January 1954 upon Ben-Gurion’s temporary retirement due to the scandal caused by the Lavon Affair. He served as P.M. until November 1955, when Ben-Gurion took back his old job. See EJ, Vol. XIV, col. 1310.


In this historic letter, Ben-Gurion turns down Rabbi Karelitz’s (implied) request that Yeshivah students be exempted from the military draft. Without qualms, Ben-Gurion brazenly cites to the great rabbi, a tract from Maimonides (Hil. Melachim) to the effect that in a war of defense no exemptions are permitted from serving in the army. Reasons Ben-Gurion: “Here, this war is for our very existence in the Land. Is this not called ‘(milchemeth) mitzvah’ (a commanded war)?”

R. Avraham Yeshayahu Karelitz of Bnei Beraq (1878-1953), renowned for his multi-volume work “Chazon Ish,” was the most authoritative halachic decisor in Eretz Israel in the early years of the State. Together with his counterpart in Jerusalem, Rabbi I.Z. Soloveitchik, known as the “Brisker Rav,” he fought to have rescinded the Government’s proposed induction of male yeshivah students and religious women into the army. At one point in this ongoing struggle, Ben-Gurion (in his capacity as Prime Minister) paid a personal visit to Rabbi Karelitz in the latter’s humble home. The actual contents of their conversation was kept secret and remains an enigma. See EJ, Vol. X, cols. 787-88.

The date of the letter is bewildering. In 1955, Rabbi Karelitz was already deceased. It has been speculated that Ben-Gurion (then serving as Minister of Defense), was making available to Sharett (in 1955, acting Prime Minister) the contents of a letter that had been sent two years earlier to the “Chazon Ish” - alternatively the erroneous date is simply a typists’ error.
270 BEN-GURION, DAVID. Typed Letter Signed, in Hebrew, to Dr. Dov Joseph, Minister of Development. Single page on letterhead, punch holes. (cc. to Prime Minister Moshe Sharett).

28th Elul 5715 / 15th September, 1955. $1000-1500

In this personal letter to his confidant Dov Joseph, Ben-Gurion tells of having met the atomic scientist Robert Oppenheimer upon the latter’s visit to Israel. Ben-Gurion asked Oppenheimer the reason for his visit, to which the answer was: “I heard before of the vibrant spirit of Israel, a spirit uncommon in the world. I see now that what I conceived was but a miniscule portion of the actuality.”

Dov Joseph (1899-1980), a native of Montreal, held various ministerial positions during the first two Knessets and was Israel’s second Minister of Justice, serving twice (1951-2 and 1961-6). Previously he was Military Governor of Jerusalem during the War of Independence in 1948, when he successfully defended the city under siege.


11th Adar 5715 / 5th March, 1955. $1000-1500

In this significant communiqué to General Moshe Dayan, Ben-Gurion, in his capacity as Minister of Defense, imparts what he views as the mission of TzaHa’L (Israel Defense Force):

To defend the security of the State of Israel. To serve as a front-line, educating and building the nation, and reclaiming the deserts, as well as to act as a force in the homogenizing of new immigrants into a unified people.


Jerusalem, 30th Sivan 5722 / 2nd July, 1962. $600-900

After wishing Rabbi Maimon a speedy recovery from ill-health, Ben-Gurion goes on to disavow any involvement with the “League Against Religious Coercion.” He notes that if Maimon were still serving as Minister of Religion such a lobby would never have come into existence. Ben-Gurion credits the formation of the League to the “Yossele Affair” (the kidnapping of the young boy Yossele Shumacher) and the unwillingness of the Rabbinate to recognize the Bnai Israel of India as Jews.

R. Yehudah Leib Maimon (Fishman) (1875-1962), a leader of the Religious Zionist movement or Mizrachi, served as Minister of Religion in the first Knesset. He established Mossad Harav Kook, an important center of rabbinic research. See EJ, Vol. XI, cols. 739-741. Maimon died a week after receiving this letter.


Tel Aviv, 31st December, 1965. $500-700

A letter of congratulations to the Yemenite scholar Prof. Yehudah Ratzabi upon receiving an unspecified Prize (Israel Prize?) Ben-Gurion also provides literary evidence to support his contention that the city of Tzephath (Safed) should in fact be vocalized “Tzepheth.”

274 (CARLEBACH, SHLOMO). Singular musician and teacher (1925-1994). Floor-plan pencil-written in German and Hebrew in a child’s hand, depicting the layout of the synagogue in Baden, the seating arrangements of the Carlebach Family and a list of “Kibudim:”

The chazan for Musaph is noted as Shlomo (“Slaumele”) and his twin brother Eli-Chaim (“Elele”) is to be chazan for Ein Kamocha. Others mentioned are: Mannes Wikler, Bubi and Fredi Schabes, Sini and Heini Fruchter, Beno and Saki Liberman, Bunjo and Mosi Milrom.

Written on the reverse of a folio-sized form of the Israel Cultusgemeinde, Baden.

$500-700

* Born in Berlin in 1925, Shlomo Carlebach and his family moved in 1931 to Baden, a spa town a few miles south of Vienna, before leaving for Switzerland in 1933 and ultimately settling in New York City in 1939.

[SEE ILLUSTRATION ABOVE]
Lot 275

275 (CHASSIDISM). ISRAEL BEN SHABTHAI OF KOZHNITZ. Or Yisrael [expository notes to the mystical Tikunei Zohar by the Kozhnitzer Maggid]. Manuscript on paper, written in a precise Aschkenazic script with corrections in another hand. With stamps of previous owners: The Chassidic Rabbis Yehoshua of Sosnowitz and Ostrava, son of R. Shlomo Leib of Lentchina; and Yoseph Tzvi Kalisch of Kortchov, son of R. Shimon of Skernivitz. The manuscript was composed by Abraham Berish ben Masha Feiga. One assumes that the use of the mother’s name indicates that this manuscript was presented to a prominent Chassidic Rebbe, possibly even the Maggid himself. 98 leaves. Modern calf. 4to.

Kozhnitz, (circa 1813). $6000-8000

LIKELY THE MANUSCRIPT COPY FROM WHICH THE PRINTED EDITION WAS PUBLISHED.

The Maggid of Kozhnitz (1733-1814), was one of the earliest disseminators in Poland of the Chassidic thought of the Ba’al Shem Tov and the Maggid of Mezritch. See Y. Alfasi, HaChassiduth (1977) p.10.

The present manuscript is a copy of the marginal notes to the Tikunei Zohar that had been composed by the Kozhnitzer Maggid. Of importance is the fact that when citing the Maggid on the first leaf, the copyist does not attach to his name the traditional blessing for the deceased (Zatza”l), indicating that the Maggid was still alive at the time.

The work was eventually published in Czernowitz, 1862 (see lot 84). The publisher states he edited the text from a manuscript copy (the present one?) and not from the Maggid’s original manuscript. The published edition differs slightly from the present manuscript by adjusting page- and line-numbers to conform with the Slavuta edition of Tikunei Zohar. Also of note, the marginal corrections to our manuscript have been incorporated into the printed edition.

[SEE ILLUSTRATION ABOVE]
276 (CHASSIDISM). Kuntress HaHithpa’aluth [Discourses by the first three generations of the Chabad Chassidic dynasty: R. Shneur Zalman of Liadi (“Alter Rebbe”) (1745-1813); his son R. Dov Baer of Lubavitch (“Mitteler Rebbe”) (1773-1827); and grandson R. Menachem Mendel of Lubavitch (“Tzemach Tzedek”) (1789-1866)]. Aschkenazic cursive script in many hands. ff. 49, 56-100, (27), (2 blanks), (15), (3 blanks), (10), (1 blank), (4). Sepia ink on coarse blue paper, worn. Unbound. 8vo.

(Lubavitch, Mid 19th-century). $2000-3000

The first portion of this manuscript, Kuntress HaHithpa’aluth by R. Dov Baer of Lubavitch (ff.4r.-12v) is a penetrating analysis of various forms and stages of mystical rapture and ecstasy” (G. Scholem, Major Trends in Jewish Mysticism (1967) p.121. The late Louis Jacobs produced an English translation entitled “Tract on Ecstasy.”

It would appear that some of the ma’amorim (discourses) in the manuscript are either condensed versions or variants of the published versions. A detailed listing of the contents of the manuscript is available upon request.

[SEE ILLUSTRATION ABOVE]
Lot 281

281 (KABBALAH). Ilan ha-Kadosh ["Holy Tree": Diagram of Kabbalistic Universe]. Sepia ink on vellum. Lengthy Scroll incorporating numerous Kabbalistic devices, charts and other displays on 4 membranes stitched. 8 inches wide x 87 inches long. The colophon has faded and is mostly illegible, with the exception of a few words: “Ba’aluth...ish Yerushalayim” ["Possession of...Jerusalem"]. Variously worn, heavily rubbed in places.

(Eastern Europe, Late 17th-early 18th century). $2000-3000

This scroll has been recently examined by Prof. Menachem Kallus of Jerusalem, who writes: “The literary contents are taken from YaShaR me-Kandia’s Ta’alumot Chochmah, fol. 53a ff, “Kitzur Olam ha-Tikun” (also reprinted in Va-Yakhel Moshe, in the name of R. Yisrael [Zolkiew ed., fol. 36a])...”

“R. Yisrael” referred to is R. Israel Sarug, who ostensibly received teachings from R. Isaac Luria (concerning the “Olam ha-Malbush”) not recorded in R. Chaim Vital’s corpus “Ets Chaim.” Sarug transmitted this tradition to Joseph Solomon Delmedigo of Crete (YaShaR me-Kandia). To this day, scholars - both traditional kabbalists and academicians - are divided as to whether these represent authentic Lurianic teachings. The Sephardic kabbalists (especially Syrian kabbalists, partial to R. Chaim Vital of Damascus) dismiss them as fraudulent, while the Ashkenazic kabbalists (both Mithnagdim, followers of the Vilna Gaon, such as R. Chaim of Volozhin and lately R. Solomon Elyashiv, author “Leshem Shevo ve-Achlamah,” and Chassidim, such as Chabad) accept the validity of the Sarugian Kabbalah. Among academicians, the late Prof. Gershom Scholem went to great lengths to prove that R. Israel Sarug was posturing when he claimed to have been a disciple of R. Isaac Luria.

[SEE ILLUSTRATION ABOVE]

282 SOLOVEITCHIK, JOSEPH B. (Rabbi and Modern Jewish Philosopher, 1903-93). Typed Letter Signed, in Hebrew, to Yissachar Dov Bergman acknowledging receipt of his booklet concerning the historic rights of the Jewish Nation to the Gaza Strip. One page on letterhead.

Roxbury, Mass, 4th Nissan, 1957. $200-300

In this letter to Bergman, a leader of the Religious Zionists of America (RZA), Rabbi Soloveitchik compliments the recipient on his writing, and expresses his gratitude for being cited in the booklet.

283 TEITELBAUM, JOEL. (Grand Rabbi of Satmar, 1887-1979). Autograph Letter Signed, in Hebrew, to the Rebbe’s nephew (also named Joel Teitelbaum) “Eminent in Torah and fear of heaven, crowned with grace, descended from a most distinguished, holy lineage...”

The letter expresses the Rebbe’s concern over the safety of his nephew due to the dangers present in Eretz Israel in 1948. One page on personal letterhead stationery. Slightly frayed on left margin, not affecting text.

Brooklyn, (1948). $4000-6000

The Rebbe writes: “I am concerned and distressed regarding the situation in Eretz Israel. Only the All-Merciful who rules everything, can help and rescue us...Last week, I sent you and your brother-in-law as much money as I can presently afford...In my opinion, you should try by all means to travel here, if that proves not possible, attempt to reach Paris. Save every penny that arrives for travel expenses, however if you are still in need, please let me know...I have asked our friend and relative, R. Joseph Aschkenazi to write you at length...God should lead you in the righteous path and you should raise your children in the ways of Torah...”

On verso of the letter, is an addendum written and signed by Joseph Aschkenazi (gabbai to the Rebbe), stating: “Mr. Pildovsky arrived soon after the Rebbe wrote the above and the Rebbe and I spoke to him about your situation for more than two hours. He will write to you in detail everything that must be done. I am surprised you did not receive the packages I sent you and the family of my father-in-law before Passover...”

[SEE ILLUSTRATION RIGHT]
284 MEGILATH ESTHER. ELABORATELY ILLUSTRATED SCROLL OF ESTHER.

Pen-and-ink sepia on vellum stitched to carved wooden roller. Written in twelve columns on three membranes, 12 inches in height. Between the columns of text throughout the Scroll are depictions of the characters that populate the Purim story. Along the upper marginal borders are featured individual profiles within medallions set amidst eagles against scroll-work. Along the lower marginal borders are narrative vignettes set amidst scrolling foliage and repeated lion motifs.

* With accompanying illustrated vellum-leaf of the Hebrew Blessings upon the chanting of the Scroll. The lower portion of the Blessing-panel contains a cartouche recording the Megilah was given as a Purim gift by Judah Capsuto to his student Ephraim Isaac Capsuto on the 14th of Adar (i.e. Purim day) in the year 1748. Occasionally rubbed, with few light stains and creases.

(Italy), (circa 1748). $100,000-150,000

284 A MAGNIFICENT 18TH-CENTURY ILLUSTRATED ESTHER SCROLL ACCOMPLISHED WITH A HIGH DEGREE OF ARTISTRY. RECENTLY DISCOVERED AND NOT PREVIOUSLY SEEN AT AUCTION.
CONTEXT AND COMPARABLES:

The form and layout of this Megilah is reminiscent of the engraved Megiloth produced by the artist Salom Italia in the 16th-century (see C. Roth, Jewish Art, cols. 513-14). Another example of Italia’s exemplary work is the engraved Megilah in the Jewish Museum, New York (see Kleeblatt and Mann, Treasures of the Jewish Museum, pp. 64-5).

Salom Italia (1619-after 1655) was born into a family of printers in Mantua. After spending some time in the Venetian States, he gravitated to Amsterdam, by that time a center of Jewish printing. In both Megiloth by Italia - as in our own Megilah - columns of text are separated by figures from the Book of Esther, whether they be heroes and heroines, or villains and villainesses.

Remarkably similar to our Megilah in terms of basic graphic design, is the illustrated Megilah by the scribe Michael Judah Léon (Amsterdam, 1643). Again, columns are separated by figures, while scenes from the Biblical story are depicted in small cartouches below (see M. Keen, Jewish Ritual Art in the Victoria & Albert Museum, p. 51).

Notwithstanding, the artist of our Megilah is clearly the same master who created the 18th-century Italian Esther Scroll in the Stieglitz Collection, presently in the Israel Museum, Jerusalem (see C. Benjamin, The Stieglitz Collection: Masterpieces of Jewish Art pp. 264-7).

Another Megilah by the very same artist, was in the Roth Collection, Oxford. Similarities include the curly-maned lions whose hindquarters are separated by a drooping floral motif along the lower register and how each column of the Megilah is encased within a panel. Intervening between one text panel and the next include the seven royal chamberlains: Mehuman, Bizetha, Harvona, Bigtha, Aqath, Zeithar and Charcas (Esther 1: 10). At top are cameo portraits of other minor characters from the Megilah: Sha’ashgaz and Bigthan (Esther 2:14, 21), all vignettes are captioned using Rashi script. The figures are somewhat stereotyped, however the elevation of such minor characters to cameo roles may have been intended for comical effect. Roth alludes to another example of this type executed by Polish artist Aryeh Leob ben Daniel in Venice in 1748 - the very year our own Megilah was gifted (see above.) Roth’s assumption that the prototype for this design is Provencal appears gratuitous. The fact that Roth discovered his own specimen in the South of France hardly proves that the genre originated in the Jewish communities of the Comtat Venaissin (see Roth, Jewish Art (1961), pp. 434-5).

In conclusion, although our scroll has no colophon, we may safely assume that the artist is either Daniel, son of Mordechai of Goray, or more likely his son, Aryeh Leib - both father and son were active in Italy, it is known that the latter lived in the 1740s in Brissighella and Venice. For other examples of scrolls by the artist Aryeh Leib, see M. Metzger, The Earliest Engraved Italian Megilloth, in: Bulletin of the John Rylands Library 48:2 (Spring 1966), pp. 406-32.

[SEE ILLUSTRATION ABOVE (COMPOSITE)]
285 A LITURGICAL COMPENDIUM, WRITTEN AND ILLUMINATED BY JACOB SOPHER BEN JUDAH LEIB SHAMASH OF BERLIN.

Seder Birkath HaMazon...Keri’ath Shema al HaMitah U’Birkath HaNehemim VeDinei Challah...Niddah...Hadlakah shel Shabbath ["Grace after Meals, Prayers before Retiring, Blessings upon Partaking of Foods, Laws of Separating Dough, the Menstruant Woman and Kindling the Sabbath Lights"]

Hamburg 1741.

25 vellum Leaves (and 1 blank), measuring 3 x 4½ inches. 6 pages containing various illuminations, illustrations, etc. A further 4 pages contain remnants of illuminations severely abraded. It is a mystery why some of the images were effaced from the manuscript. It is possible they were thought to be of a provocative nature.

Written in sepia ink in square Hebrew calligraphy with nikud and Judeo-German in Wayber-taytsch letters.

ILLUSTRATIONS

Title-page: Illuminated title flanked on either side by Moses the Lawgiver and Aaron the High-Priest in multi-color design.

Image on verso of title washed out; there remains but a hanging candelabrum.

Three large headers in gold or red.

Fol.10v. - Dinei Niddah. A woman in her chambers with her female attendants.

Fol. 12v. - Dinei Tesilah. Ritual bath-house

Fol. 15r. - Dinei Hadlakoth Neroth shel Shabbath. Rubbed out.

Fol. 16r. - Likewise rubbed out.

Fol. 17r. - Keriath Shema al HaMitah. Remnanats of a bedroom scene.

Fol. 20v. - An angel inset alongside the prayer HaMalach HaGo’el (“The Angel Who Delivers Me”).

The colophon on £25r. reads: “By the Writer of Ritual Articles, the Insignificant Jacob Sopher ben Judah Leib Shamash, of blessed memory, of Berlin. Presently, the Ritual Scribe in the Holy Communities of Hamburg and Altona. In the year 1741.

Rubbed, few leaves heavily worn. Later morocco, with slip-case. 16 mo.

$20,000-25,000

This artistic prayer-book would have been destined as a gift to the matron of the family, containing as it does the three traditional rituals for Jewish women: Niddah (ritual purity), Challah (separating a portion of the dough as a donation to the Priest) and Hadlakath HaNer (kindling the Sabbath lights).

The scribe-artist Jacob Sopher ben Judah Leib Shamash was active in Hamburg and Altona between the years 1717-41 and some forty manuscripts by him are known to be extant.


286 KAUFMANN, ISIDOR. The Cheerful Scholar. Pencil, watercolor and oil on panel. Signed by the artist lower right. In period frame. 10 x 11½ inches.
Austrian, 1853-1921. $10,000-15,000


Elements of this painting: the table, the high-backed chair, the loose boot in the left corner - and certainly the face of the model, can all be found in other works by Kaufmann. Viz. Katalog Jüdischen Museum der Stadt Wein, Isidor Kaufmann (1995) “Two Pairs of Shoes” (p. 175); “The Chess Players” (p. 179) and “Commercial Instruction” (p. 191).

Seemingly an unfinished work, it has been suggested that the presence of Kaufmann’s signature on the painting would attest that in fact he viewed this as an accomplished picture. Indeed there is certainly great interest to see the “skeleton” of Kaufmann’s work, the use of pencil, leading to watercolor and then finished in oil.

[SEE ILLUSTRATION TOP RIGHT]


$4000-6000

[SEE ILLUSTRATION LEFT]
288 GROPPER, WILLIAM. (The Shtetl). Twenty-Four color lithographs. Each signed by the artist in pencil and marked “A.P. XX.” Loose as issued. No accompanying portfolio or text. Sheet size: 280x355 mm.


[see illustration top left]

289 CHAGALL, MARC. The Song of Songs. Lithograph poster by Charles Sorlier, signed by Chagall lower right. Framed. approx. 20 x 30 inches.


- This interpretative lithograph was executed by Charles Sorlier from the left section of one of the preliminary dummies for the larger picture, The Song of Songs III. It was created to publicize the National Biblical Message Museum in Japan. This copy is one of a number of that were signed by Chagall for the Society of the Friends of the Marc Chagall Biblical Message Museum, Nice, marked with the stamp of the association at top. See Chagall’s Posters, Catalogue Raisonne (1975) p. 142.

[see illustration bottom left]

290 CHAGALL, MARC. The Bluebird. Lithograph poster by Charles Sorlier. Framed (including Chagall signature, separate, lower right. Approx. 17½ x 23 1/2 inches (to mat).

Paris, 1968. **$1000-1500**


[see illustration bottom right]


French, c.1880. **$3000-4000**


An enduring image of Jews at prayer at the Wailing Wall, Jerusalem. Bida masterfully combines expressiveness with formal stability, covering the entire surface with texture.

[see illustration bottom left]

circa 1886. $300-500

[SEE ILLUSTRATION TOP LEFT]


Jerusalem, Circa 1900. $1500-2000

★ A Rare Image. Prominently displayed in the foreground is the Dome of the Rock occupying the Temple Mount. In the background, one spies several buildings of note rising from the Jewish Quarter: the Tiphereth Israel or Nissan Bak Synagogue (named after R. Israel of Ruzhin), the Batei Machsheh (“the Pilgrim dwellings”), etc.

[SEE ILLUSTRATION TOP RIGHT]


(Köln), n.d. $800-1200

★ The map first appeared in Adrichom’s Theatrum Terrae Sanctae (Köln, 1584), and was reprinted in each subsequent edition of the Theatrum.

Prominently displayed in this map of ancient Jerusalem is the Holy Temple. One notes with interest that the text is Latin throughout with the singular exception of the Hebrew Tetragrammaton in the Holy of Holies (“Sanctum Sanctorum”).

[SEE ILLUSTRATION RIGHT]
Lot 295


$7000-9000

This exceptionally large, impressive map of the Holy Land orients to the east, showing the divisions of the Twelve Tribes of Israel on both sides of the River Jordan. The coastline runs from Sidon, Lebanon at left, to Rhinocorura, Egypt at right. Offshore, not far from the port of Jaffa, one spies a ship holding Jonah about to be cast into the jaws of the whale. There are two cartouches: The one at top left contains the Wanderings of Abraham (“Peregrinatio Abrahae”); the other at top right, the Journies and Mansions of the Desert (“Itineria et Mansiones Deserti”), i.e. the wanderings of the Israelites in the Sinai Wilderness.

[SEE ILLUSTRATION ABOVE]

Lot 296


(Basel), Sebastian Henric-Petri, 1588. $300-500

Lot 297

297 (MAP OF THE HOLY LAND). Blaeu, Willem Janszoon. Terra Sancta quae in Sacrís Terra Promissionis olim Palestína. Double-page engraved map. Palestine oriented to the West, includes both sides of the Jordan. Shoreline runs from Tripoli, Lebanon in the north (at far right) to the Nile Delta in the south (at far left). Moses the Lawgiver and Aaron the Highpriest flank the cartouche at bottom. 16 x 20 inches. Not examined out of frame. [Laor 106].

Amsterdam, Guiljelmi Blaeuw (Willem Janszoon Blaeu), 1629 (i.e.1630). $400-600

[SEE ILLUSTRATION LEFT]

New York (1918). $1000-1500

This poster, issued by the United States Food Administration, engages in moral exhortation, intimating to newly naturalized citizens the way to repay America for its kindness, is by supporting the Allies in the war effort: “You come here to find freedom. Now you must help defend it. We must supply the Allies with wheat. Do not let anything go to waste.”


[SEE ILLUSTRATION TOP LEFT]


“Sol Haber / Printer / Type-Bi[nd]er / South Street / Philadelphia, PA. Stained, marginal soiling from old glue on verso. 19 x 34 inches.

Early 20th century. $2000-3000

A SPECTACULAR EXAMPLE OF AMERICAN-JEWISH FOLK ART.

[SEE ILLUSTRATION TOP RIGHT]
**CEREMONIAL ART**

**Lots 300 - 328 are sold not subject to return.**

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**300 BRONZE SYNAGOGUE MEMORIAL PLAQUE** Jerusalem, Bezalel School, ca. 1920.

Arched plaque, riveted to wooden base, embossed with Hebrew text on Decalogue, set within frame depicting candles surmounted by cherubs; at base, mounted within decorative band, single candleholder. On verso, original brass plaque providing label information. Hanging hook at top. H: 18½ inches.

$4000-6000

* On verso: “Made in Palestine at the Art Workshop ‘Sharar’, Bezalel, Jerusalem, P.O.B. 729.”

A similar El-Maleh plaque may be seen in Israel Museum Catalogue, Bezalel of Schatz (1983) no. 1031, p. 88.


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**301 CHARMING CIGARETTE CASE** Jerusalem, 1929. Silver box, rectangular with rounded corners. Verso has applique decorative band near edge. Front, at upper section, bears depiction of Rachel’s Tomb within roundel, in applique filigree decorative field. Below, engraved monogram and inscribed date and origin. H: 3¾ inches.

$700-1000

* Monogram: “F. E.” The decorative elements combine the interest in organic motifs of the 1920’s with the Bezalel emphasis on naturalistic depictions of holy sites.

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**302 TWO SILVER SNUFF BOXES** Palestine, early 20th-century.

Unmarked. Rectangular box, engraved top and base with labelled architectural images: The Western Wall and The Tomb of the Patriarchs. W: 1¾ inches.

* Rectangular box with rounded corners, and hinged lid forming top surface; overall engraved with geometric and organic motifs. In center of lid, Hebrew initials. W: 2½ inches.

$1000-1500

$700-900

* An uncommon, appealing product typical of the lyricism of Bezalel. A very similar frame, in silver, was sold by Kestenbaum & Company, Sale XI, November 28th, 2000, Lot 325.


$300-500

* For a similar buckle, see Israel Museum Catalogue, The Stieglitz Collection (1987) no.102, p. 132.

305 **CASE FOR MEZUZAH.** 20th-century. Cast hollow brass case, long slender rectangle in form, with window at upper portion protected by hanging brass plate; oval tabs at either end pierced to allow nail for hanging. Overall cast Hebrew inscription. L: 7¾ inches.

$120-180

306 **DOUBLE CEREMONIAL CUP FOR MARRIAGE CEREMONY.** 20th-century. Silver, embossed and engraved, patterning in imitation of barrel. One base engraved with coat or arms depicting Levite pitcher, the other with crowned crest bearing Hebrew initials “Y.P. TRN.” Hebrew initials in panels at upper lip of each section. H (closed): 4¾ inches. Pseudo-marks.

$400-600

307 **FABRIC AND METAL WEDDING HEADPIECE.** Probably Morocco, 20th century. A strip of fabric, reinforced with cardboard, supports metallic ribbon borders and applique pierced brass elements on which are mounted colored stones. Large pierced plaques hang from ends of string-ties. L: 19 inches without ties. Worn, one tie detached.

$700-1000


$100-150

309 **TWO MATZAH BAKING IMPLEMENTS.** 20th-century. Bronze perforation tool, consisting of pronged wheel surmounted by handle with finial in form of cast female figure holding unbaked Matzah on pole. L: 5½ inches. * AND: Metal perforation tool, consisting of star-shaped wheel surmounted by handle with finial in form of cast male bust bearing unbaked Matzah on pole. L: 5½ inches.

$120-180
**Lot 310**


$700-900

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**Lot 311**

311 **GIRL’S WHITE-GOLD HEBREW WRISTWATCH.** Rectangular watch with curved sides, Hebrew face, intaglio trim, chain band. English and Hebrew engraved inscription on back. “Presented to T. Sonnenstein by the J.E.A. for Merit, 1925.”

$500-700

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**Lot 312**

312 **TWO POCKET WATCHES WITH HEBREW FACES.**


$1000-1500

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**Lot 313**


$800-1200

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**Lot 314**

314 **LEATHER AND BRASS BOOK-FORM CHARITY BOX** Berlin, early 20th century. The blue leather cover is stamped on the front with a map of Eretz Israel with the population centers highlighted in red. The spine is inscribed with a Hebrew phrase referring to the liberation of the Land; the rear cover bears the Hebrew logo and name of the Jewish National Fund, and a Star-of-David containing a lion. The central portion of the book is made of brass, and is stamped John J. Moser, Berlin; Jewish National Fund, Jerusalem. Includes keyhole and coin-slot. Includes key. H: 4½ inches.

$700-900
315 **VELLUM SCROLL IN OLIVEWOOD CASE.** Palestine, circa 1930. Hebrew manuscript scroll with text of Decalogue. Case carved with scene of the Western Wall, and Hebrew inscriptions; brass hook closure. H: 6 inches. $120-180

316 **TERRACOTTA SEDER PLATE.** Palestine, ca. 1940. At center, painted depiction of family at Seder table, with appropriate Hebrew inscription around rim. On back: “Made in Palestine.” Diam: 10½ inches. Some wear. $500-700

317 **STONE CHANUKAH LAMP.** Probably Yemen, 19th century. Carved with raised servant light. L: 9 inches. Worn. $200-300

- This type of Chanukah lamp was first made in the 18th century. See M. Narkiss, The Hanukkah Lamp (1939) no. 10.

318 **WOODEN SYNAGOGUE PADDLE.** Carved flat paddle in form of stylized hand, with handle pierced at end for hanging. Etched Hebrew inscription: “It is forbidden to speak during prayer.” H: 16½ inches. $400-600

319 **SILVERPLATE HAVDALAH COMPENDIUM.** Circa 1900. On round domed base, four-sectioned drawer for spices; above, four vertical rods with central sliding element to hold candle; at top, openwork frame with oval central ring for candle. H: 6½ inches. Pseudo-marks on base. $600-900

320 **SILVER PURIM GOBLET.** On engraved footed base, figure within body in form of barrel; cast legs, shod in boots; barrel embossed with masks, grapevines, and embellished with applique bows; cast arms bear pineapple staff and stemmed goblet. Lid, in form of neck with kerchief and ruff, surmounted with bobbing crowned head of masked woman. Hebrew inscription at back. H: 8¾ inches. Pseudo-marks. $1500-2500

321 **PAIR OF CONTINENTAL LOW SILVER-PLATE AND BRASS TORAH FINIALS.** On round shaft, three tiered architectural finials with cut out balustrades, filigree walls and bells pendant from doorways. At top, leaf-form brass finial. Unmarked. H: 17 inches. Old repairs. $1000-1500
322 SILVER CHANUKAH LAMP  Early 20th century. Footed rectangular base, back wall bears appliqué lions rampant flanking standing Chanukah lamp; border embossed with swirls, foliage. At top, crown attached at rear. Silverplate oil pitcher slides into channel at right. H: 10½.” Marked at rear Norblin & Company, Warsaw.  
$500-700

323 METAL CHANUKAH LAMP  20th-century. Four embellished feet support rectangular base bearing eight lions which form oil-cups, with spouts emanating from mouths, flanked at sides by lions couchant on pedestals. Back wall cast with Art nouveau style ornamentation, flowers, and topped by crown; appliqué plaque with lions rampant flanking Decalogue with Hebrew engraved initial words. Animal-form oil cup and oil pitcher slide into channels at top. Chain runs across front, anchored in lion pedestals, with central stanchion. H: 10½ inches. No marks. 
$300-500

324 DAMASCENE CHANUKAH LAMP  Near East, 20th century. [Brass bench-type lamp with overall silver inlay. Back wall, with arched top and overall cut-out tendrils, depicts a lit lamp flanked by two Stars-of-David. Surrounded by twelve ovals containing raised labelled depictions of the symbols of the Twelve Tribes, above, slightly convex appliqué crown. The oil row consists of of eight troughs with cut-out side walls. Ninth servant light slides into channel at center. 
$1000-1500

325 CONTINENTAL BRASS CHANUKAH LAMP  19th-century. Stepped rectangular base with eight cups on raised bar. Rectangular back wall with tripartate top consists of depiction of Flame emanating from urn at center, within framed hammered concave area, with Star-of-David at center. Ninth oil cup slides into channel at center of oil row bar. Hook for hanging at rear. H: 11 inches. 
$2500-3000

$600-900

*Landsberg was a German concentration camp during World War II and following liberation became a Displaced Persons camp for the She'erith Ha'Pleita under American supervision. The accompanying period photograph taken in Landsberg shows an identical jacket.*

[SEE ILLUSTRATION RIGHT]


$4000-6000

*Donna Gracia’s costume here is similar to Pastorino medals of Girolama Sacrata, Cicilia Bonzagna, and Catarina Bonzagna, all done in the same period.


Gracia Mendes Nasi (Gracia is archaic Portuguese or Spanish for the Hebrew Hannah, also known by her Christianized name Beatrice de Luna Miques, 1510-1569) was one of the wealthiest Jewish women of Renaissance Europe. She married into the international banking and finance dynasty of Mendes and was an eminently successful business-woman in her own right. In 1558 she leased Tiberias from Sultan Suleiman, for a yearly fee of 1000 ducats and by obtaining ruling authority over Tiberias and Safed, developed major new centres of Jewish settlement.*

[SEE ILLUSTRATION BOTTOM RIGHT FACING PAGE]

328 BEZALEL RUG Jerusalem, ca. 1908. Wool and cotton woven rug depicting a composite of Jerusalem’s Old City skyline with three stylized Menorahs. 22 x 64½ inches (without fringes). Some wear.

$5000-7000

*“The Bezalel school spawned an independent commercial workshop called Marbadiah...producing some marvellous rugs.” See A. Felton, Jewish Carpets: A History and Guide (1997) p. 28 and p. 96 (illus).*

[SEE ILLUSTRATION BELOW]
END OF SALE
I desire to place the following bid(s) toward Kestenbaum & Company Auction Sale Number Forty, Fine Judaica, to be held June 26th, 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 23% will be added to the hammer price.

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*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.*

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Winter, 2008

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