

FINE JUDAICA

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



KESTENBAUM & COMPANY
THURSDAY, JUNE 26TH, 2008



KESTENBAUM & COMPANY

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Auctioneers of Rare Books, Manuscripts and Fine Art



Lot 284

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 Spectaculaly 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)

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

Viewing Beforehand on:

Sunday 22nd June - 10:00 am - 5:00 pm

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

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

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Daniel E. Kestenbaum



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

— PRINTED BOOKS —

1 **AKRA, ABRAHAM.** (Editor). Arzei Levanon [kabbalistic treatises]: Midrash Konen. * Moses ben Nachman (Nachmanides). Ha-Emunah ve-ha-Bitachon. * Gikatilia, Joseph. Sepher ha-Nikud. * Idem. Sod ha-Chashmal. * Pirkei Heichaloth le-Rabbi Ishmael Kohen Gadol. * Anonymous. Ma'ayan ha-Chochmah. * Akra, Abraham. Kelalei Midrash Rabbah. **ALL FIRST EDITIONS.** Title within historiated and garlanded architectural arch depicting Mars and Minerva. On final page, censor's signature: "Visto per me Gio[vanni] Do mi[ni]co Carretto, 1628." See facsimile in Wm. Poppers, The Censorship of Hebrew Books, plate III, no. 7. ff. 50. *Lightly browned and damp-wrinkled. Half-vellum over marbled boards. Sm. 4to. [Vinograd, Venice 920; Habermann, di Gara 204].*

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

[SEE ILLUSTRATION TOP RIGHT]



Lot 1

2 **ALFASI, ISAAC.** She'eloth u-Teshuvoth [320 responsa]. **FIRST EDITION.** Title within typographic border. Additional Italian approbation of Parnassim of Livorno. Broad margins. ff. (4), 53. *Waterstained, marginal worming. Small hole in text of f.2. Contemporary marbled boards. 4to. [Vinograd, Leghorn 170].*

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

• The book bears the Approbations of the Beth Din of Livorno (Rabbis David Mal'ach, Abraham Isaac Castillo and Jacob Bondi), as well as Rabbi Chaim Joseph David Azulai (ChID"Á), and the two Rabbis of Modena, David Cohen and Ishmael Cohen.

In his Haskamah, Azulai, a sojourner in Livorno from Jerusalem, quotes R. Isaac of Dampierre to the effect that there is no doubt that the Holy Spirit (ru'ach ha-kodesh) rested on R. Isaac Alfasi. In addition, Azulai cites a dream-communication found in the "She'eloth u-Teshuvoth min ha-Shamayim" of R. Jacob of Marvege equally laudatory. In his bibliography, Shem ha-Gedolim, Azulai mentions the recently published edition of She'eloth u-Teshuvoth ha-RI"F, which he had previously seen in manuscript (see Shem ha-Gedolim, I, I-287).



Lot 3

3 **(AMERICAN JUDAICA).** Brandon, Benjamin Raphael Dias. Oroth ha-Mitzvoth. [rationales for the 613 precepts]. Bound With (As issued): Emek Binyamin [responsa]. **FIRST EDITION.** Hebrew. Three introductory pages in Portuguese. Two titles in typographic borders. ff.19,103, (1); (2), 20, 25-22 (lacking ff. 21, 23-4). *Lightly browned. Modern boards. Sm. 4to. [Vinograd, Amsterdam 1666].*

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

• The First Rabbinic Text Relating to Jews in The Americas. Includes an inquiry relating to Inheritance Law from Aaron Ledesma of the Jewish Community in Surinam, West Indies.

[SEE ILLUSTRATION MIDDLE RIGHT]

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].*

The Hague, Pierre-Frederic Gosee: 1776. **\$2000-3000**

• 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.

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 4



Lot 5



Lot 6

5 (AMERICAN JUDAICA). Limud VeSeder HaYeshivah Asher Be'Er HaKodesh Chevron [Prayer on behalf of donors to the Yeshivah Knesseth Yisrael of the Holy City of Hebron]. Broadside. Brownded, 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.

[SEE ILLUSTRATION TOP LEFT]

6 (AMERICAN JUDAICA). Breslauer, Aryeh Leib. P'nei Aryeh [responsa]. FIRST EDITION. Printer's device on title. Bears the encomia of Rabbis David de Azevedo, Haham of the Sephardic community of Amsterdam, David Tevele of Lissa, Meshulam Zalman Hakohen of Fürth and Noah Chaim Tzvi Berlin of Mayence (Mainz). ff. (3), 106. Contemporary calf-backed speckled boards. Sm. folio. [Vinograd, Amsterdam 2181].

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.

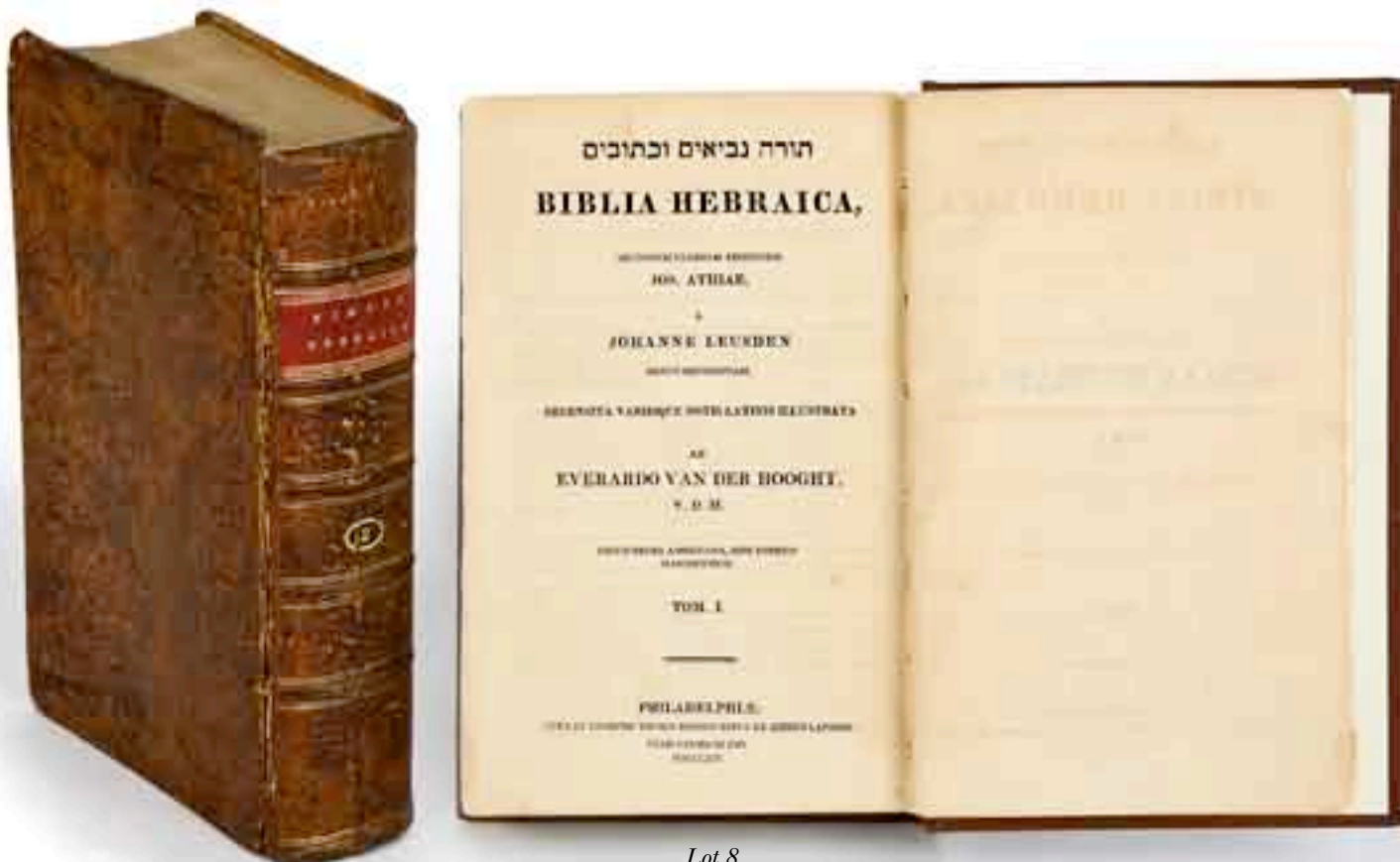
See also Lot 80.

[SEE ILLUSTRATION BOTTOM LEFT]

7 (AMERICAN JUDAICA). Nikelsburger, Jacob. Kol Ya'akov / Koul Jacob, in Defence of the Jewish Religion: Containing the Arguments of the Rev. C.F. Frey, One of the Committee of the London Society for the Conversion of the Jews, and Answers Thereto. FIRST AMERICAN EDITION. English with a smattering of Hebrew. pp. 79. Foxed. Contemporary calf-backed boards, boards detached, spine split. Sm 4to. [Rosenbach 183; Singerman 260; Roth, *Magna Bibliotheca Anglo-Judaica*, pp. 264-5].

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 subscribers to Dobson. Vol. I: ff. (6), 296. Vol. II: ff. (2), 312. Foxed. Vol. II: Contemporary calf, gilt. Vol. I: 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]



Lot 9

9 (AMERICAN JUDAICA). Noah, Mordecai M. Travels in England, France, Spain, and the Barbary States, in the Years 1813-4 and 1815. Frontispiece portrait of the author. Three plates (one folding). PRESENTATION COPY. Inscribed to "Col. Trumbull with respects of the author." pp. vi, [1], 431, xlvii. Some foxing. Contemporary calf, rubbed, upper cover and opening blank detached. Housed in a calf fitted box. 8vo. [Singerman 304; Rosenbach 205].

New York and London, 1819. \$4000-6000

• PRESENTATION COPY SIGNED BY THE AUTHOR.

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.

Noah commanded the respect of four Presidents-Adams, Madison, Jefferson and Jackson. It has been said that to the Jews of his day, he was the quintessential American, and to the Americans, he was the representative Jew.

Colonel John Trumbull (1756-1843), the recipient of this copy from the Author, is known as the "painter of the Revolution." He entered the Revolutionary War as an aide-de-camp to George Washington who valued the accuracy of his drawings. "His 250-300 faithful representations...of the principal actors and actions of the Revolution make him the most competent visual recorder of that heroic period" (Dictionary of American Biography).

[SEE ILLUSTRATION ABOVE]

10 (AMERICAN JUDAICA). Noah, M(ordecai) M(anuel). Discourse on the Restoration of the Jews, Delivered at the Tabernacle, Oct. 28 and Dec. 2, 1844. Text in English. With fold-out map of the Holy Land by A. K. Johnston bound in at front. *pp.* 55. *Stained in places, marginal repair to map, marginalia. Later cloth. 8vo.* [Singerman 913; Rosenbach 574].

New York, Harper & Brothers: 1845. **\$2000-3000**

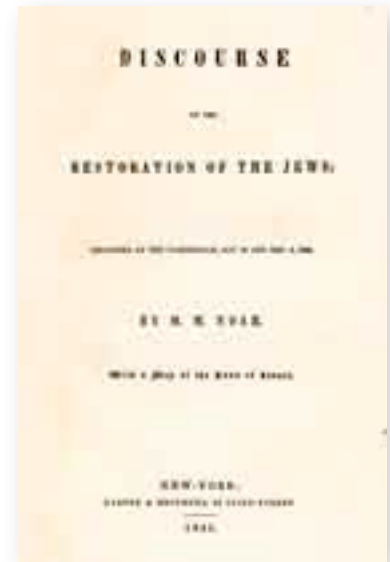
✦ **A PIONEERING WORK PROPAGATING THE ZIONIST IDEA FIFTEEN YEARS BEFORE THE BIRTH OF THEODOR HERZL.**

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]



Lot 10

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).

12 (AMERICAN JUDAICA). Charter and Bye-Laws of Kaal Kadosh Mickve Israel of the City of Philadelphia. English interspersed with Hebrew. *pp.*24. *Trace foxed. Contemporary wrappers, starting. 8vo.* [Rosenbach 262 (illustrated); Singerman 399].

Philadelphia, John Bioren: 1824. **\$1000-1500**

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

[SEE ILLUSTRATION MIDDLE RIGHT]



Lot 12

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 appeared 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]



Lot 13



Lot 15

14 (AMERICAN JUDAICA). Johlson, J[oseph]. Instruction in the Mosaic Religion. Translated from German to English by Isaac Leeser. **FIRST EDITION.** English interspersed with Hebrew. *pp. 8, 139. Stamp on title, stained and foxed, edges uncut. Original boards, broken. 8vo.* [Rosenbach 321; Singerman 489].

Philadelphia, Adam Waldie: 1830. **\$1500-2000**

• **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.

See L. J. Sussman, *Isaac Leeser and the Making of American Judaism* (1995), pp. 67-70.

15 (AMERICAN JUDAICA). Leeser, Isaac (Ed.). Sidur Divrei Tzadikim. The Book of Daily Prayers for Every Day in the Year. According to the Custom of the German and Polish Jews. **FIRST EDITION.** Inscription on front fly leaf: "Presented by the Rev. S.M. Isaacs, to Miss Maria Josephi." Dated in Hebrew: "Erev Yom Kippur [5]617 [i.e. 1856]." Paste-in rear of book announcing in English and Hebrew *Jahrzeit* of Father, July 27th, 1862.

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].

Philadelphia, C. Sherman: 1848. **\$1500-2000**

• **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 Mendelssohn, or from my own studies and previous version of the Portuguese Tephilla, in which I had generally followed David Levi."

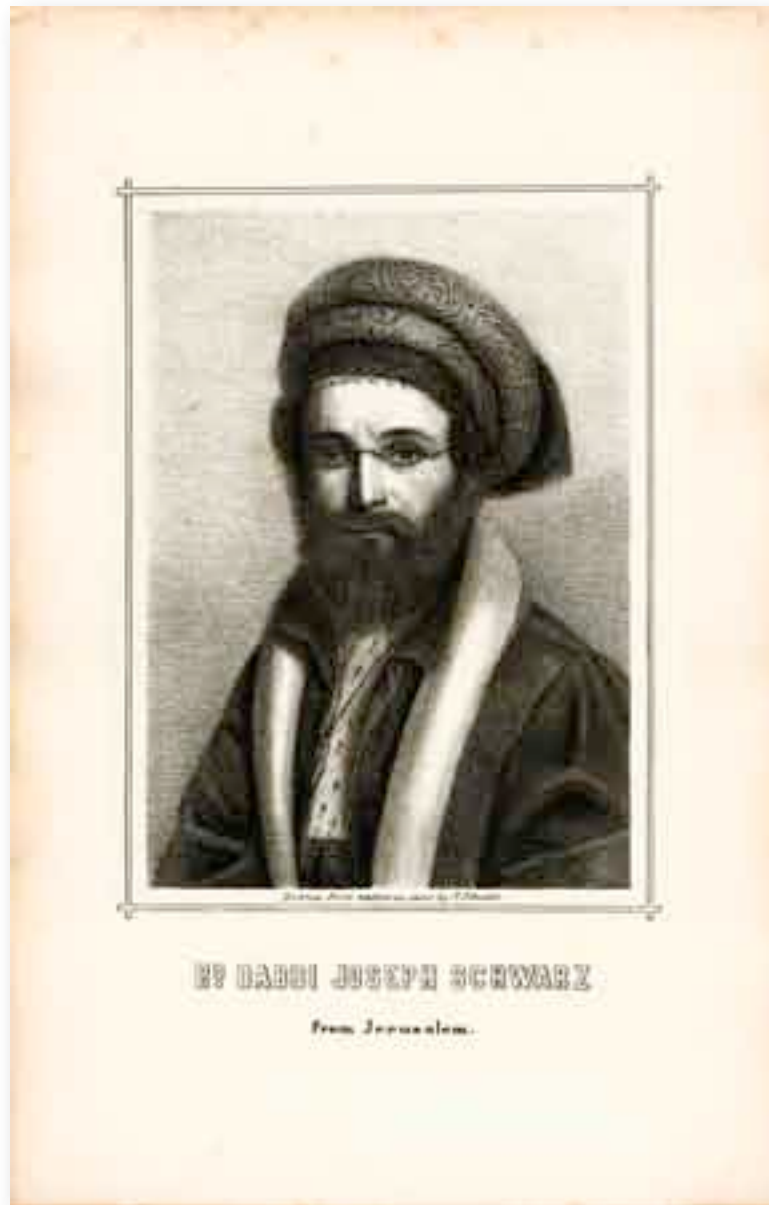
Samuel Myer Isaacs (1804-1878) was the second rabbi in the United States to preach in English (the first being Isaac Leeser of Philadelphia). Isaacs arrived in New York from London in 1839. Samuel's father, Myer Isaacs, was a native of Leeuwarden, Holland, who after financial losses suffered in the Napoleonic Wars, emigrated to London. Of Myer's five sons, four became rabbis, serving in England, Australia and the United States. After an initial stint as rabbi of B'nai Jeshurun, Samuel M. Isaacs became Rabbi of New York's Shaaray Tefillah congregation. In 1857, Samuel and his son Myer founded the *Jewish Messenger* newspaper. Rev. S.M. Isaacs played a prominent role in American Jewish affairs, representing the Jewish community at official government functions. See JE, Vol. VI, p. 635.

[SEE ILLUSTRATION LEFT]

16 (AMERICAN JUDAICA). Henry, H(Enry A.) Imrai Shaipher. A Hebrew Vocabulary Containing a Complete List of the Hebrew and Chaldee Roots which Occur in the Bible, Together with their Significations in English. **FIRST EDITION.** *pp. 8, 46, (1). Lightly browned, damp-urinkled. Modern boards. 8vo.* [Vinograd, New York 12; Singerman 649].

New York, M. Jackson: 1838. **\$800-1200**

• 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'...)



Lot 17

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.

[SEE ILLUSTRATION ABOVE]



Lot 18



Lot 19



Lot 21

18 (AMERICAN JUDAICA). Aguilar, Grace. *The Vale of Cedars: or, The Martyr.* **FIRST EDITION.** pp. 256 + 8 pp. of ads. *Trace foxed. Original boards, spine gilt, starting, rubbed.* 8vo. [Singerman 1109].

New York / Philadelphia, D. Appleton / Geo. S. Appleton: 1850. **\$800-1200**

☛ 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]

19 (AMERICAN JUDAICA). (Liturgy). Olath Tamid-Gebetbuch für Israelitische Reform-Gemeinden [Prayer book for the Reform Communities]. Prepared by David Einhorn. **PRESENTATION COPY FROM DR. EINHORN,** binding tooled: "Dr. D. Einhorn seinen freund Dr, D.M. Friedlein." pp. viii, 492. *Contemporary elegantly tooled brown morocco, rubbed, front cover starting.* 8vo. [Singerman 1534].

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]

20 (AMERICAN JUDAICA). Mayer, Nathan, M.D. *The Last of the Asmoneans* [historical novel]. **FIRST EDITION.** Printed in double columns. pp.113. *Browned. Contemporary cloth-backed marbled boards.* 8vo. [Unrecorded by Singerman].

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 S.R. Wachs, *American Jewish Liturgies, Bibliographica Judaica* 14, (1997) no. 94 who lists just a single copy of this 1860 edition, located in the HUCL, Cincinnati.

[SEE ILLUSTRATION TOP RIGHT]

22 (AMERICAN JUDAICA). Form of Service for the Dedication of the New Synagogue of the Portuguese Congregation Mikve Israel, in Seventh Street above Arch, Consecrated on the 24th of May, 1860. English and Hebrew. Additional title in Hebrew. *pp. 11, 11. Crisp, clean copy. Printed wrappers, top portion of front wrapper torn away. 8vo. [Singerman 1682].*

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]

23 (AMERICAN JUDAICA). Wyrick, D. A Representation of the Two Stones with the Characters Inscribed Upon Them, That were Found by D. Wyrick, during the Summer of 1860. Eight illustrations. *pp. 13. Lightly browned. Later calf-backed marbled boards. 8vo.*

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]

25 (AMERICAN JUDAICA). Holzman, Elijah Moses. Emek Repha'im [“Valley of Repha'im”: Indictment of American Reform Judaism]. **FIRST EDITION.** Text in square Hebrew characters, introduction in rabbinic font. English page of endorsements from M.J. Raphall, and S.M. Isaacs. *pp. 28. Waterstained. Later morocco, corners bumped. 8vo. [Singerman 1894; Goldman, Hebrew Printing in America 1089].*

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 “ropha'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 I. H. Sharfman, The First Rabbi - Origins of Conflict between Orthodox & Reform: Jewish Polemic Warfare in pre-Civil War America (1988) pp. 426-7.

[SEE ILLUSTRATION BOTTOM RIGHT]



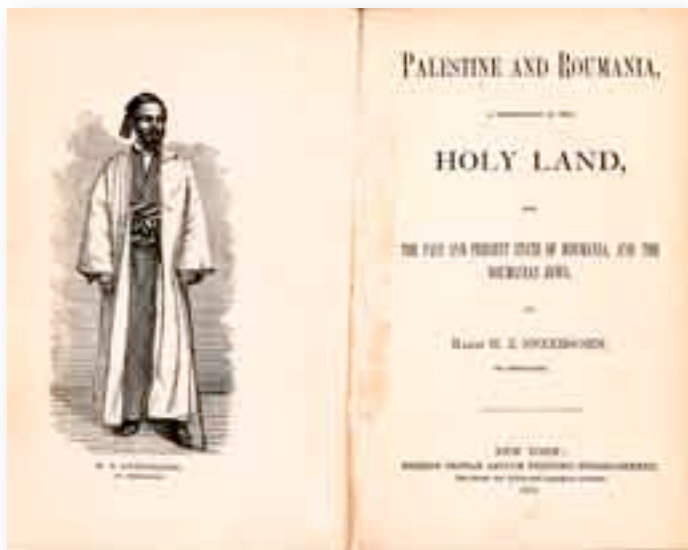
Lot 22



Lot 24



Lot 25



Lot 28

- 26 (AMERICAN JUDAICA).** [Stone, J.L.] Reply to Bishop Colenso's Attack upon the Pentateuch. By the Hebrew Wood Chopper. **FIRST EDITION.** pp. 111. Lightly browned. Contemporary cloth, front board detached. 4to. [Singerman 1802; S.G. Cogan, *The Jews of San Francisco 1849-1919: An Annotated Bibliography*, 210].

San Francisco, Bell and Lampman: 1863. **\$300-500**

• 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 Colenso's scholarship: "careless statements, slipshod 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).

- 27 (AMERICAN JUDAICA).** Ettlinger, Jacob. Binyan Zion [responsa]. **FIRST EDITION.** Van Biema label. ff. 80. Occasional light browning. Contemporary calf-backed marbled boards, corners bumped and spine split. Sm. folio. [Friedberg, B-1224].

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 Orthodoxy 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.

See EJ, Vol. VI, cols. 955-6; Vol. VII, cols. 13-138.

- 28 (AMERICAN JUDAICA).** Sneersohn, H[ayim] Z[vi]. Palestine and Roumania: A Description of the Holy Land, and the Past and Present State of Roumania, and the Roumanian Jews. English with a smattering of Hebrew. Frontispiece portrait of the Author. pp.(2),168. Lightly discolored. Original boards, rebaked, light wear. 8vo. [Singerman 2362; Rubens 2277].

New York, Hebrew Orphan Asylum Printing Establishment: 1872.

\$3000-5000

• Hayim Zvi Sneersohn of Jerusalem was a fourth-generation descendant of R. Schneur Zalman of Liadi, the founder of Chabad Chassidism (through his son Moshe). After the apostasy of R. Shneur Zalman's son Moshe, his wife and children (who remained within the Jewish fold) settled in Eretz Israel. Sneersohn undertook far-reaching fund-raising missions to both the Near and Far East on behalf of Colel Chabad and others. Whilst on these lengthy trips he conceived the notion that the Redemption of the Jews would come about, not through Messianic forces, but in a natural way, beginning with small gestures and eventually resulting in the complete Redemption of the Jewish People.

Sneersohn felt that in order to realize his plan, he must obtain the active assistance of the gentile nations of the world, to garner not just financial support from Jews but also aid and encouragement from Christian political and ecclesiastic leaders. After having been successfully feted in Australia, he travelled to America, where he was honored with the opportunity to meet and later correspond with President Ulysses Grant. Later, he was even granted citizenship of the United States.

The present volume records a selection of letters and articles on the Jewish presence in Eretz Israel, "delivered by the Author during his sojourn in the United States, before intelligent and appreciative audiences in different large cities of this glorious Union." The book also details journeys by Sneersohn to Egypt, Persia, India and Australia, as well as an attempted mission to China.

The volume concludes with Sneersohn's towering efforts to focus the attention of America upon the tribulations suffered by the Jews of Rumania. "My faith in the liberality of this blessed land (i.e. America), and above all in the mercy of the Lord my God, was not shaken. I knew that the Government of this country would not be deaf to any cry for help in the cause of humanity and justice." Indeed Sneersohn's efforts resulted in President Grant appointing a Jewish consul to Rumania, Benjamin P. Peixotto, to effect relief for the suffering Jews.

Among several approbations at the beginning of the volume is a surprising invitation from Brigham Young, affording Sneersohn the opportunity to address the Mormon Congregation in their Temple in Salt Lake City, Utah.

Upon his return to the Holy Land, Sneersohn discovered his activities had aroused the opposition of the communal heads in Jerusalem and therefore he felt compelled to move away. Choosing to settle in South Africa, he died there in 1882.

It seems clear that Sneersohn was unaware of the thinking and writings of others, such as Alkalai and Kalischer who were working in the same proto-Zionist direction. Sneersohn apparently seems to be a precursor to the late twentieth-century Chabad notion of broadly disseminating a pro-active Jewish Messianic message to the world.

See I. Klausner, *Rabbi Chaim Zvi Schneerson* (1943); and Yaari, *Sheluchei Eretz Yisrael*, pp. 816-19.

[SEE ILLUSTRATION LEFT]

29 (AMERICAN JUDAICA). Beckett, Sylvester B. Hester, *The Bride of the Islands: A Poem*. **FIRST EDITION.** pp. 336. Crisp, clean copy. Original cloth. 4to.

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 Shakespeares' 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.

30 (AMERICAN JUDAICA). Friedman, Aaron Tzvi. Tuv Ta'am [the necessity for Jews to maintain the laws of ritual slaughter]. Hebrew and some English plus three different subtitles. pp. 6, 16, (2), 17-40, (2), 41-75, (2), 77-107, (1), 3. With additional orange wrapper not noted by Goldman. Contemporary boards, rubbed. 8vo. [Goldman, *Hebrew Printing in America 1092*].

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]

31 (AMERICAN JUDAICA). Aaronsohn, Moses. Mata'ei Moshe [sermons, responsa and commentary to Song of Songs]. **FIRST EDITION.** Woodcuts of the Holy Places. Haskamoth of the Sephardic Rishon le-Zion, Abraham Ashkenazi, and of the former Rabbi of Brisk, Joshua Leib [Diskin]. ff. (4), 54; 52. Some staining, browned, slight worming on final two leaves affecting a few words, marginal repair to title. Modern boards. 4to. [Halevy 308].

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 Aschkenazic 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.54v. the Author's son attests that similar responsa were received from Rabbis Solomon Kluger, Brody; Isaac Dov Bamberger, Wuerzburg; Eliezer Halevi Horowitz, Vienna; and [Samson] Raphael Hirsch, Frankfurt - all forbidding the practice. Aaronsohn's lengthy responsum in the matter, "Teshuvath Eglath Beith Aven" appears on ff.9r.-13v.

Responsum 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 I. H. Sharfman, *The First Rabbi - Origins of Conflict between Orthodox & Reform: Jewish Polemic Warfare in pre-Civil War America* (1988), pp. 463 (facs. of title page), 596-7.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 30



Lot 31



Lot 34

- 32 (AMERICAN JUDAICA).** Constitution of the Universal Israelitish Alliance / Statuten der Alliance Israelite Universelle. English and German. *pp.* 8. *Crisp, clean copy. Original printed wrappers, top portion of front wrapper cut away. 8vo. [Singerman 1814].*

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.

- 33 (AMERICAN JUDAICA).** Wise, Isaac Mayer. The Cosmic God, A Fundamental Philosophy in Popular Lectures. Frontispiece photographic portrait of the author. *pp.* (1), 181. *Bookplate of previous owner. Original boards, worn, spine starting. [Singerman 2603].*

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

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

- 34 (AMERICAN JUDAICA).** Lévy, Daniel. Les Français en Californie ["The French in California."]. **FIRST EDITION.** French text. *pp.* 9, (1), 373. *Crisp, clean copy. Marbled endpapers. Contemporary calf-backed marbled borders, spine gilt extra, some wear. 4to. [S.G. Cogan, Pioneer Jews of the California Mother Lode, 1849-1880: An Annotated Bibliography, 57; S.G. Cogan, The Jews of Los Angeles 1849-1945: An Annotated Bibliography, 368b].*

San Francisco, Grégoire, Tauzy et C[ompagn]ie: 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 Angeles include: Nathan Cahn, Joseph Coblenz, 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 N.B. Stern, California Jewish History (1967), p. 64; S.G. Cogan, The Jews of San Francisco (1973), p. 44, no. 239; I. H. Sharfman, The First Rabbi - Origins of Conflict between Orthodox & Reform: Jewish Polemic Warfare in pre-Civil War America (1988), p. 400.

[SEE ILLUSTRATION ABOVE]

- 35 (AMERICAN JUDAICA).** Benjaminson, Abraham Leib. Milchamah be-Shalom: Viku'ach bein shnei ohavim, yehudi ve-notzri, be-inyenei ha-dath ["War in Peace": A Religious Dispute Between Two Friends, a Jew and a Christian]. **FIRST EDITION.** *pp.* (2), 92. *Ex-library. Title and final page browned. Contemporary marbled boards, rubbed at edges, lacking spine. 4to. [Singerman 5131; Goldman, Hebrew Printing in America 1068].*

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, "Nethivoh Olam" (London, 1839). In his introduction, Benjaminson acknowledges that he has been preceded in critiquing Nethivoh 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."

36 (AMERICAN JUDAICA). Elzas, Barnett A. The Old Jewish Cemeteries at Charleston, S.C. A Transcript of the Inscriptions on Their Tombstones, 1762-1903. **FIRST EDITION.** One of 250 copies. *pp.* 121. *Original boards, bumped. 8vo.*

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

• The Author served as Rabbi of K.K. Beth Elo-him 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.

37 (AMERICAN JUDAICA). Fried, Joseph Elijah. Ohel Yoseph [responsa]. **FIRST EDITION.** *ff.*(2), 39. *Contemporary boards. Folio.* [Goldman, *Hebrew Printing in America* 590].

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

• **THE FIRST WORK OF RESPONSA 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. Yitzhak 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]

38 (AMERICAN JUDAICA). Eisenstadt, Ben-Zion. Chachmei Yisrael Be'Amerika / Israel Scholars in America. **FIRST EDITION.** 16 pages of photographic illustrations. With approbations of Rabbis Jacob David Wilowsky (Ridvaz) of Chicago and Hillel Hakohen Klein of New York. *pp.* 112, (16). *pp.* 33-34, 39-40 *torn.* *Light stains. Contemporary cloth-backed marbled boards. Front board detached. 4to.* [Goldman, *Hebrew Printing in America* 1125].

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



Lot 37

39 (AMERICAN JUDAICA). Schindler, Solomon. Israelites in Boston: A Tale Describing the Development of Judaism in Boston. Preceded by the Jewish Calendar for the Next Decade. **FIRST EDITION.** Photographic illustrations. *ff.* (82). *Much underlining in pencil. Some leaves torn. Original boards, gilt, stained.* [Singerman 3855].

(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.

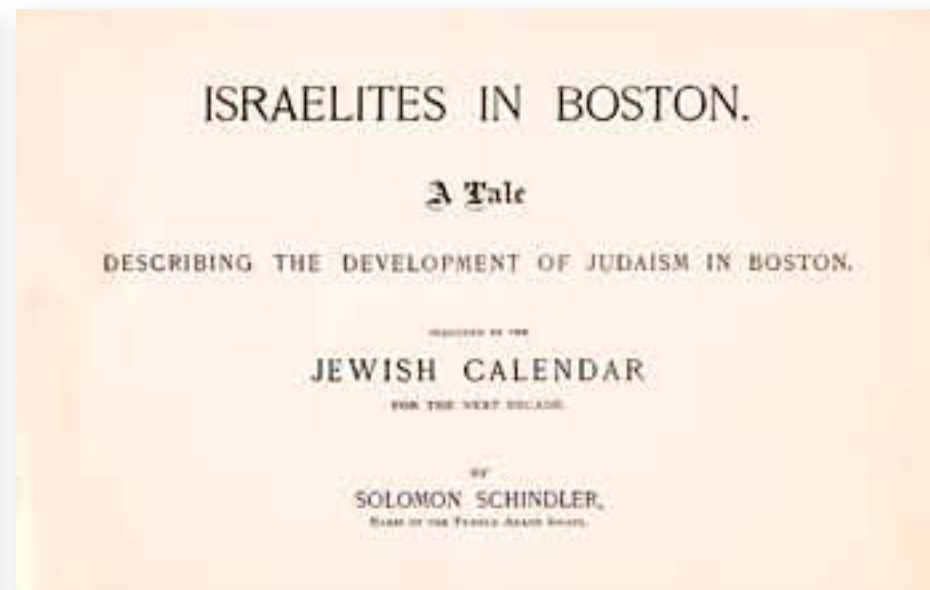
[SEE ILLUSTRATION BOTTOM RIGHT]

40 (AMERICAN JUDAICA). Bernstein, Judah David. Kuntres Hilchetha Rabtha Le'Shabatha [forbidding transporting objects in Manhattan on the Sabbath]. **FIRST EDITION.** *ff.* 33, (1). *Light stains. Printed wrappers, chipped. 8vo.* [Goldman, *Hebrew Printing in America* 1145].

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 Jersey. 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.



Lot 39

41 (**AMERICAN JUDAICA**). Rosenfeld, Zechariah Joseph. Zichron Zechariah. **FIRST EDITION**. pp. 23. Later boards. 8vo. [Goldman, Hebrew Printing in America 1161].

New York, A.H.Rosenberg: 1916. \$300-500

• 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.



Lot 42

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, intitled, 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.”

[SEE ILLUSTRATION LEFT]

43 (**ANGLO-JUDAICA**). Alexander, L[evy]. Alexander’s Hebrew Ritual and Doctrinal Explanation of the Whole Ceremonial Law...of the Jewish Community. **FIRST EDITION**. English interspersed with Hebrew. pp. 309. Lightly browned. Later boards. 4to. [Roth, Magna Bibliotheca p. 333, no. 25].

London, By Author: 1819. \$500-700

• 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 Aschkenazi colleague, Chief Rabbi Solomon Hirschell.

44 (**ANGLO-JUDAICA**). Bennett, Solomon, The Temple of Ezekiel...A Description...on Scientific Principles Illustrated by a Ground Plan and Bird’s-Eye View. With an Appendix...on the Authenticity of the Book of Daniel. **FIRST EDITION**. With large foldout engraving by the author of the Ground Plan of the Temple of Ezekiel. Lacking frontispiece, engraved self-portrait of the author. pp. vii,157, (2). Some staining, tears on foldout repaired. Contemporary gilt-tooled calf, repaired along extremities. Large 4to. [Roth, Magna Bibliotheca, p. 333, no. 28; JE, Vol. III, p. 37].

London, A.J. Valfy: 1824. \$800-1000

• 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 Bennet’s purposes in publishing this work was to refute the opinion of many Christian missionaries who felt that Ezekiel was prophesizing about the Temple of Christ. Bennet 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).

45 (ANGLO-JUDAICA). Kol Ya'akov / The Voice of Jacob. A Publication of the Anglo-Jewish Periodical Press.

Vol. I (Sept. 1841-Sept. 1842). * Vol. II (Sept. 1842-Sept. 1843). * Vol. III (Sept. 1843-Sept. 1844). * Vol. IV (Sept. 1844-Sept. 1845). * Vol. V (Sept. 1845-Sept. 1846). English interspersed with Hebrew. Boards. Lg. 4to. [Roth, Bibliotheca Anglo-Judaica 95].

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]



Lot 45

46 (ANGLO-JUDAICA). Adler, N. M. Sermon Delivered at the Great Synagogue on the Occasion of his Installation...as Chief Rabbi of Great Britain. In German with English translation face `a face. Hebrew interspersed. ff. 19. pp.20-22. Original wrappers bound into later boards. 8vo.

London, Longman, Brown, Green, et al: 1845. \$1000-1500

✦ 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]



Lot 46

47 (ANGLO-JUDAICA). Ayerst, W[illiam]. The Jews of the Nineteenth Century. A Collection of Essays, Reviews, and Historical Notices, Originally Published in the "Jewish Intelligence". Frontispiece portrait of the Late Bishop of Jerusalem. English interspersed with Hebrew. Bookplate of Neville J. Laski. Smaller bookplate: "Bound at the Operative Jewish Converts' Institution, Palestine Place, Bethnal Green, London." Pasted-in, letter providing biographical information concerning the author Rev. William Ayerst the Elder, Foreign Secretary of the London Society for Promoting Christianity Amongst the Jews, and missionary to the Jews in Germany and Poland. pp. (8), 431. Trace foxed. Contemporary cloth, spine almost detached. 4to. [Roth, Bibliotheca Anglo-Judaica, p. 12, no. 9].

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

✦ Neville J. Laski's copy of curious book by English missionary.

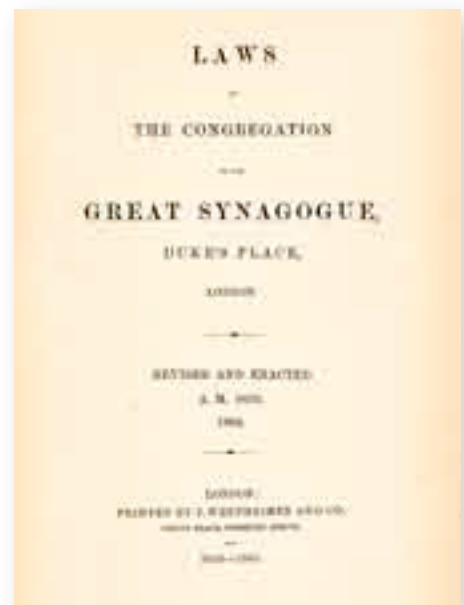
A survey of contemporary Jewish leaders - all from the perspective of a Christian missionary. The book is dedicated to Rev. Alexander McCaul, author "Nethivoh Olam," and contains contributions by the apostate Jew, Stanislaus Hoga (pp. 291-2).

48 (ANGLO-JUDAICA). Laws of the Congregation of the Great Synagogue, Duke's Place. pp. xx, 72. Some staining, few pages loose. Original red boards, spine chipped. 8vo.

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]



Lot 48

49 (ANGLO-JUDAICA). Alberstadt, Yaaov Tzvi, Divrei Yaavetz. FIRST EDITION. ff. 8. Original wrappers bound into modern boards. 8vo.

Manchester, 1891. \$300-400

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



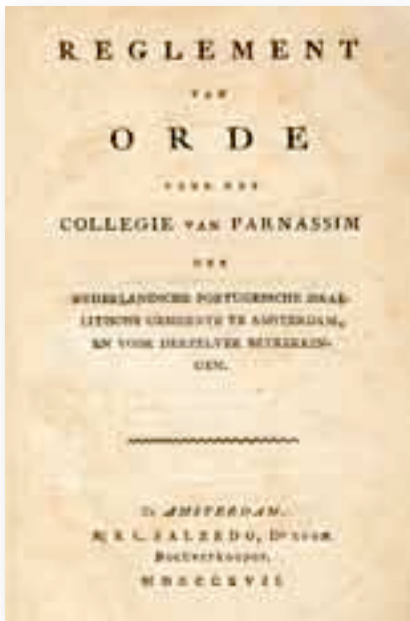
Lot 50

50 (AMSTERDAM). Leon, David de Ishac. Sermao da Boa Fama Moralmente Simbolizada. Pregado no K.K. de T.T. em quarta feira, em 27 Sivan Anno 5527. Portuguese and Hebrew text. pp. 21, (1). Unbound. 4to. [Kaysersling, p.57].

(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 Memorbook, p. 427.

[SEE ILLUSTRATION TOP LEFT]



Lot 51

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]

52 (ANTISEMITICA). Margaritha, Antonio. Der gantze Jüdische Glaube [“The Complete Jewish Belief.”] Engraved frontispiece of Jews in traditional dress (Rubens 233). Title in red and black. Headpieces and tailpieces, initials. German interspersed with Hebrew. pp. (32), 360, (24). Leipzig: Friedrich Lanckischens Erben, 1705.

* Bound with: Christiani, Friedrich Albrecht. Der Jüden Glaube und Aberglaube [“Jewish Belief and Superstition.”] FIRST EDITION. Engraved allegorical frontispiece and 8 engravings depicting Jewish dress and ceremonies (Rubens 496-504). Title in red and black. German interspersed with Hebrew. Headpiece. Initial. pp. (4), 88, 186, (10). Leipzig: Fried. Lanckischens Erben, 1705.

* Haveman, Michael. Wegeleuchte wieder die jüdisch Finsternissen aus dem festen prophetischen Wort, targumischen thalmudischen und rabbinischen Schriften angezündet [“Road-light against the Jewish darkness from the solid prophetic word, targumic, talmudic and rabbinic writings illuminated”]. pp.(62), 604, (32). [Freimann, p. 411]. Hamburg / Jena: Johan Nauman / Johan Nisiu, 1663).

* Wasmuth, Matthias. Beste Mittel zu Bekehrung der Juden. Das ist: Ein kurtzer und klarer Beweiss, aus der Heil. Göttlichen Schrifft des Alten Testaments...Mit einem Anhang aus des seel. Herrn Havemanns so genandten Wege-Leuchte, dass noch eine grosse Bekehrung der Juden zur letzten Zeit verheissen sey, und noch geschehen werde vor dem Ende der Welt [“Best way to convert the Jews. i.e. a short and clear proof from the Old Testament...With an appendix to Herr Havemann’s so-called Road-light.”] German interspersed with Hebrew. Engraved frontispiece of Jews visibly converted to Christianity. pp. 144. [Freimann, p. 427]. Frankfurt and Leipzig: Hieronymus Friedrich Hoffman, 1694.

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

\$1000-1500

[SEE ILLUSTRATION BOTTOM LEFT]



Lot 52

53 (ANTISEMITICA). Fuchs, Eduard. Die Juden in der Karikatur. Profusely illustrated in color and black-and-white. A MINT 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 Beyer.

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

[SEE ILLUSTRATION TOP RIGHT]



Lot 54

55 (ANTISEMITICA). (Ford, Henry, Ed.) Vol. I: The International Jew: The World's Foremost Problem. * Vol. II: Jewish Activities in the United States. * Vol. III: Jewish Influences in American Life. * Vol. IV: Aspects of Jewish Power in the United States. Complete in four volumes. *Original printed wrappers, slight wear at lower edge of spine. 4to.*

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.

56 (ANTISEMITICA). *Die Juden in USA*. Edited by Dr. Hans Diebow. More than 100 photographic illustrations. pp. 64. *Lightly browned, stamp on title. Original pictorial wrappers, light wear. 8vo.*

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

[SEE ILLUSTRATION BOTTOM RIGHT]

57 AQUIN, PHILIPPE D'. *Lechu Chazu Miph'aloth Hashem / Explications literales, allegoriques et morales, du Tabernacle* [Literal, allegoric and moral explications of the Tabernacle]. Second edition. Three parts. Divisional title for Third Part. Title in French and Hebrew. Text in French interspersed with Hebrew. Headpiece, historiated initial. Scattered English and French marginalia in light pencil. pp.(16),132; (4), 101, (1). *Waterstained. Contemporary vellum, buckled.*

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.

[SEE ILLUSTRATION MIDDLE RIGHT]

58 (ASIA). Mendelssohn, Sidney. *The Jews of Asia, Especially in the Sixteenth and Seventeenth Centuries*. FIRST EDITION. Frontispiece portrait of the author. pp. xiii, 242. *Marginal wear and slight tears on a few pages. Original boards. 8vo.*

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



Lot 57



Lot 56



Lot 59

59 (AUSTRO-HUNGARIAN EMPIRE). S. von Vereby. Ueber die Juden und ihre Tausendjährigen Leiden [“Jews and Their Thousand-Year Suffering”]. **FIRST EDITION**. pp. (8), 4, 51, (1). Boards. 4to. [Freimann, p. 191].

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]



Lot 60

61 BENAMOZEGH, ELIJAH. Ya'aneh Ba'Esh [responsum forbidding cremation of the dead]. Second edition. Title in typographic border. Hebrew with smattering of Italian. pp. (2), 27. Browed and brittle. Original colored wrappers bound into later boards. 8vo. [Friedberg, Y-817].

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.

62 (BIBLE. Hebrew. LATER PROPHETS). With the commentary of David Ben Joseph Kimchi. **FIRST EDITION** with David ben Joseph Kimchi. **FIRST SEPARATE EDITION** of Latter Prophets. The Zagajski Copy with his book-plate on front paste-down. Also Signature Of Moses Gaster On Opening Blank and his notes. ff. 190 (of 294), lacking ff.171-5,179,181-2,191-294. Most leaves silked, stained in places, scattered marginal worming in places. Recent quarter-morocco over wooden boards, corner bosses, clasps and hinges, one lacking. Sm. folio. [Vinograd, Soncino 13; Offenberg 29; Goff Heb-24; Freimann-Marx, Thesaurus A-39].

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.

Provenance: Parke-Bernet Galleries, Important Hebrew Books, Incunabula & Illuminated and Other Manuscripts from the Collection of the Late Michael Zagajski, Part Two, New York, 12th and 13th May 1970, Lot 3.

[SEE ILLUSTRATION BOTTOM LEFT]



Lot 62



Lot 63

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]



Lot 64

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

Uniform 17th-century gilt-tooled maroon calf. Spine in compartments tooled with gilt lettering. Marbled endpapers. *Tom I: Genesis; Tom II: Exodus; Tom III: Leviticus; Tom IV: Numbers; Tom V: Deuteronomy; Tom VI: Joshua/Judges; Tom VII: Samuel; Tom VIII: Kings; Tom IX: Chronicles; Tom X: Daniel/Ezra/Nehemia; Tom XI: Proverbs/Job; Tom XII: Psalms; Tom XIII: Five Megilloth; Tom XIV: Isaiah; Tom XV: Jeremiah; Tom XVI: Ezekiel; Tom XVII: Minor Prophets.*

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.**

“A typographical jewel.” F. Schreiber, *The Estiennes, An Annotated Catalogue* (1982) no.82.

[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 Aschkenazic rite with Divisional title. Marginal notes in Hebrew and Latin. **A WIDE-MARGINED COPY.** ff. 371(i.e. 382), 26. Various 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]



Lot 66

66 (BIBLE. Hebrew). Complete. Bound in eleven volumes. Printer's device on all titles, initial words within engraved cartouche. *Modern calf, non-uniform. 16mo. [Vinograd, Paris 18].*

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; (514), 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]



Lot 67

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. II (Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra, Nehemiah, Esther): pp. 889 (lacking pp.1-4); (1), 29, (1).

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

Vol. IV: (Apocrypha) pp. 87 (lacking pp.1-4); (5), 128, 23, (1), 20, 159, (1); (Targum Jonathan ben Uziel and Targum Yerushalmi, and Persian - to Pentateuch) pp. 390.

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

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

Ruled in red throughout. Paper repaired in places. Few light stains, occasional worming. Uniform modern calf. Lg. folio. [Darlow and Moule 5130 and 1446; Vinograd, London 7; Berkowitz, In Remembrance of Creation 182; Laor, Maps of the Holy Land 339].

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]



Lot 68

69 (BIBLE. Hebrew, Greek and Latin). Mikra-Biblia Hebraica / Novum Testamentum Graecum. Edited by Benedictus Aria Montanus. Two volumes bound in one. Hebrew text of the Old Testament and Greek text of the New Testament, each with an interlinear Latin translation by Pagnini. Two title pages, each with printer's device. OT: pp. (26), 2 (blank), 184; 283, 1 (blank); 84; 203, 1 (blank). NT: pp. (8), 271, 1 (blank), (38), 2 (blank), 167, 1 (blank). Occasional waterstains. *Contemporary vellum, starting. Folio. [Darlow & Moule 5117 and 4667].*

Geneva, Capa Elon (i.e. Pierre de la Rouvière): 1618-19. \$400-600



Lot 70

70 (BIBLE. POLYGLOT). Biblia Sacra. Genesis-Ruth (All published). Title within woodcut border; vignettes of Biblical scenes including the Tree of Knowledge, Noah's Ark, and the Binding of Isaac. Separate titles for each Book of Bible. Texts arranged in six columns across two pages: Hebrew, Aramaic, Greek, Latin, German, French. Vol. I (*Genesis-Leviticus*): pp. (16), 287, 239, 409. Vol. II (*Numbers, Deuteronomy, Joshua, Judges, Ruth*): pp. 412-851, 319. Foxed and browned in places, few neat marginal repairs. Modern elegantly tooled calf. Thick folio. [Darlow and Moule 1426; David S. Berkowitz, *In Remembrance of Creation*, pp. 179-80].

Nürnberg, for Elias Hutter: 1599. **\$7000-9000**

• **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]



Lot 71

71 (BIBLE. Hebrew. PENTATEUCH). Tikun Sopherim - Quinque Libri Mosis. Five parts bound in one volume. engraved rococo title-page by Bernard Picart. Opening title with putti supporting an open Torah Scroll and coronet above, with vignettes below depicting Biblical episodes from the lives of Samuel, Moses and David. Letterpress title in Spanish and Hebrew. Without Haphtaroth.

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

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

[SEE ILLUSTRATION TOP LEFT]

72 (BIBLE. Polyglot. PSALMS). Psalterium Harmonicum. Prepared by Elias Hutter. pp. 863. Brownd in places, light stamp on title. Modern chestnut calf with maroon spine label. Thick 8vo. [Darlow & Moule 1433; Mehlman 1902].

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**

74 (BIBLIOGRAPHY). Complete run of Judaica Auction-Catalogues issued by Kestenbaum & Company. Sale numbers 1 - 40. Together, 40 catalogues.

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:

Two Prague Haggadahs. Facsimile of the 1556 Edition and the 1590-1606? Edition. One of 500 Numbered Copies. Verona, Stamperia Valdonega, 1978. * Grace After Meals. Facsimile of the 1514 Prague Edition. One of 500 Numbered Copies. Verona, Stamperia Valdonega, 1984. * The Pesahim Codex. The Facsimile of the ca.1447-1452 Provence (?) Manuscript. One of 500 Numbered Copies. Verona, Stamperia Valdonega, 1984. * The Only Dated Medieval Hebrew Manuscript Written in England (1189 CE). One of 500 Numbered Copies. Oxford, The University Press, 1985. * Seder Keriat Shema al Hamitah. Matteo Zanetti and Comino Presigno. One of 250 Numbered Copies. Verona, Stamperia Valdonega, 1986. * Hebraica. Manuscripts and Early Printed Books from the Library of the Valmadonna Trust: An Exhibition at the Pierpont Morgan Library, New York. One of 500 Numbered Copies. Oxford, The University Press, 1989. * The Alphabet of Ben Sira. Facsimile of the 1519 Edition. One of 500 Numbered Copies. Verona, Stamperia Valdonega, 1997. * The Hebrew Manuscripts in the Valmadonna Trust Library. One of 300 Numbered Copies. Jerusalem, 1998. * Birkat Ha-Mazon (Grace After Meals) Northern Italy Ca. 1476. Facsimile of a Hebrew Unicum Preserved in the Palatine Library, Parma. Verona, Stamperia Valdonega, 2004. Together nine volumes. **ALL MINT CONDITION.** All bound in original characteristically distinctive grey boards with slip-cases (as issued). Sm. Folio and smaller.

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 72



Lot 76

76 (BINDING). Sepher Tehillim [Psalms]. Hebrew with nikud (vowel points). Engraved frontispiece of King David with harp. Wide margins.

Contemporary ornate silver brocade against amarillo background, motifs include butterflies and floral patterns, spine similarly brocade. Metallic clasps. Gauffered edges. Floral endpapers. ff. (1), 134. Trace foxed, ff.1-12 detached. Tall 12mo. [Vinograd, Venice 1895].

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]



Lot 77

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]

78 (BINDING). Machzor le-Shalosh Regalim. Sephardic rite. According to the custom of Constantinople. **PRINTED ON BLUE PAPER.** Gilt-tooled calf with morocco inlay, gilt extra. ff. (2), 224. Rubbed at edges. 8vo. [Vinograd, Venice 2058].

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

[SEE ILLUSTRATION TOP RIGHT]



Lot 78

79 BODENSCHATZ, Johann Christoph Georg. Aufrichtig teutsch redender Hebräer, welcher gründlich zeigt den Ursprung und die Schicksaale des jüdischen Volcks, wie auch deroselben Kirchenwesen, Gottesdienst, Glauben=Articuln ["Faithful rendition of the Hebrews, which presents thoroughly the origin and destiny of the Jewish People, also worship, articles of faith of same."] **FIRST EDITION.** Four parts in one. Title in red and black. Elegant engraved frontispiece of Moses and Rabbi in library setting, plus **28 ENGRAVED PLATES OF CONTEMPORARY JEWISH LIFE-STYLE.** Text in German interspersed with Hebrew. Pt. I: pp. (8), 206, (2). Pt. II: 386 (pp. 7-8 out of sequence; lacking pp. 329-330). Pt. III: pp. 256. Pt. IV: pp. 270, (34). Light waterstains, including title. Portions foxed. Calf, bumped. Thick 4to. [Freimann, p. 147; Rubens 589-617 (our copy lacks Rubens 606 ["Childbirth"], but has additional plate lacking in Rubens, bet. Rubens pls. 614-615: text of "get," Jewish bill of divorce [Pt. IV, bet. pp. 148-9])].

Frankfurt & Leipzig, Martin Göbhardt Buchhändler von Bamberg: 1756. **\$1500-2000**

• In 1756, Bodenschatz reissued his better known Kirchliche Verfassung der heutigen Juden (The Religious Condition of Contemporary Jews) (Frankfurt and Leipzig, 1748-9) as Aufrichtig teutsch redender Hebräer. See E. Carlebach, Divided Souls (2001), p. 291.

[SEE ILLUSTRATION MIDDLE RIGHT]



Lot 79

80 (BRESLAU, ARYEH LEIB). Asher Ben Yechiel (RO"Sh). Pi Shnayim [commentary to Seder Zeraim]. With additional material by the editor Elisha ben Abraham of Horodna. **FIRST EDITION. PRESENTATION COPY FROM R. ARYEH LEIB BRESLAU** as a wedding gift to Isaac ben Chaim Hakohen of Amsterdam dated 1784. N.H. Van Biema plate. ff. (10), 8, (4), 9-12, 76, 101-108. Light browning. Contemporary half calf, rubbed. 4to. [Vinograd, Altona 21].

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

• R. Aryeh Leib Breslau (1741-1809) served first as Rabbi of Emden, Holland and later of Rotterdam (from 1781). See portrait in M.H. Gans, Memorbook (1971), p. 230. See also Lot 6.

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 80

81 BUXTORF, JOHANNES. Lexicon Hebraicum et Chaldaicum. Divisional title after p. 870, Lexicon Breve Rabbinico-Philosophicum. pp. 976, ff. 36. Previous owners' signatures on title, front and back flyleaves. Modern boards. 8vo. [Prijs 246].

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.



Lot 82



Lot 83

82 **CALEPINUS, JACOBI FACCIOLATI.** Septem Linguarum, Hoc est Lexicon Latinum [Latin Lexicon]. Two volumes. Printed in double columns. Headpieces, tailpieces, historiated initials. *Vol. I (A-L): pp. 10, 446. * Vol. II (M-Z): pp. 458, 22, 80. Wormed. Mottled calf gilt extra, rubbed. Foilo.*

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).** Tyrnau, 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; Fuks, Amsterdam 594].*

Amsterdam, Moses Coitinho: 1708. **\$800-1000**

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

[SEE ILLUSTRATION BOTTOM LEFT]

84 **(CHASSIDISM).** ISRAEL BEN SHABTHAI OF KOZHINITZ. Or Yisrael [expository notes to the mystical "Tikunei ha-Zohar"]. Czernowitz: J. Eckhardt, 1862. [Vinograd, Czernowitz 201]. **FIRST EDITION.** ff. 2, (lacking second title page), 57.

* 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 ("Mittlerer Rebbe") with commentaries by his disciple R. Hillel:

Kuntress ha-Hithpa'aluth [Tract on Ecstasy]. * Sha'ar ha-Yichud [Gate of Unity]. * Introduction to Derech Chaim [Way of Life]. (Warsaw: Nathan Schriftgisser, 1868). ff. (1), 67; 52 (lacking ff. 29-32). **FIRST EDITION.** [Friedberg L-568; A.M. Haberman, "Sha'arei Chabad," Alei Ayin: Salman Schocken Jubilee Volume (1952), 91].

* BOUND WITH: Epstein, Yitzchak Eizik Halevi, of Homel. Ma'amar ha-Shiph'luth ve-ha-Simcha [Essay on Lowliness and Happiness] (n.p., 1866). ff. 45, 42, 88-90. **FIRST EDITION.** Title within typographic border. [Haberman, "Sha'arei Chabad," 114].

* Twersky, Mordechai, of Chernobyl. Likutei Torah. (Tchernowitz, 1860). **FIRST EDITION.** ff. (1), 63, (1). Lacking title page. ff.35-36 repeated twice. Stamps of former owner, "Shochet u-bodek, David Bachrach." Contemporary cloth, soiled. 4to.

\$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'amar ha-Shiph'luth 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

✦ The reknowned 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]

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

✦ 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. Yechezkel 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.

88 (CHASSIDISM). [KEIDANER, YAAKOV]. Matzreph HaAvodah. Appended: Letter attributed to Rabbi Shneur Zalman of Liadi. **FIRST EDITION.** ff. 38, 2. Some staining and browning. Uncut, title loose, unbound. 8vo. [Vinograd, Koenigsberg 180; Ch. Liberman, *Ohel Rachel III*, p. 17; N. Lamm, *Torah Lishmah* (1972), pp.208-212; Y. Mundsheim, "The Books Matzreph ha-Avodah and Vikucha Rabah," *Alei Sefer*, Vol. V. pp. 165-75].

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

✦ 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 Mundsheim who has correctly identified him as Yaakov Keidaner, 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.

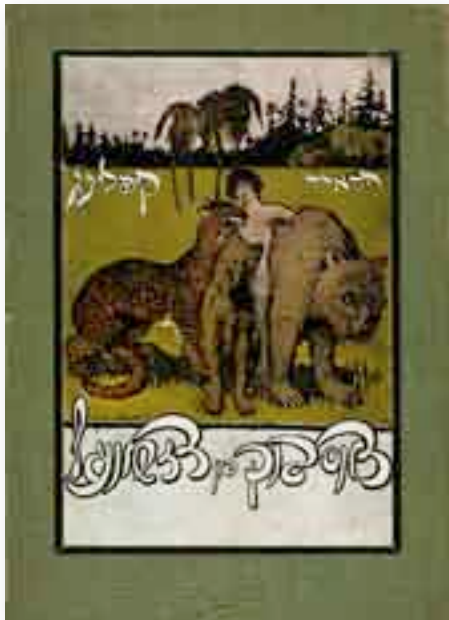
[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 86



Lot 88



Lot 91



Lot 93



Lot 94

89 CHEMDATH YAMIM. [Kabbalistic homilies through the year]. Anonymous (Attributed to Nathan of Gaza). Four volumes. Titles in red and black within typographic and textual borders. Opening blank of Vol. I, signature of former owner Eliyahu bar Abraham Ben Amozeg (see below). Bookplate of Sydney Humphries. *ff.109; 128,(1); 96 (i.e. 97); 103. Ex-library. Wide margins. Waterstained. Marbled endpapers. Contemporary uniform tree calf, gilt, corners bumped, rebounded. 4to. [Vinograd, Venice 1963].*

Venice, n.p.: 1763. **\$600-900**

✦ **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.

90 (CHILDREN'S LITERATURE). Krepliak, Jacob. Schwartz un Veis ["Black and White"]. Yiddish text. Illustrated by Leah Port. *pp. 46, (2). Original pictorial boards. Spine slightly chipped 4to.*

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.

[SEE ILLUSTRATION TOP LEFT]

92 (CHINA). Stern, Simon Adler. Jottings of Travel in China and Japan. **FIRST EDITION.** Presentation copy. Inscribed and signed by the author. *pp. 185. Original boards. 8vo.*

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 Chaba'd (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 Sevran 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 Rebbetzin," wife of R. Joshua Leib Diskin of Jerusalem, who was notorious for her unrelenting attacks on free-thinkers (see pp. 59, 73, 90).

[SEE ILLUSTRATION MIDDLE LEFT]

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

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

[SEE ILLUSTRATION BOTTOM LEFT]

95 (ENCYCLOPEDIA). Kohut, Adolph. Beruhmte Israelitische Manner und Frauen in der Kulturgeschichte der Menschen ["Famous Jewish Men and Women in Cultural History.]. With hundreds of portraits, signatures and facsimiles. Two volumes. *Vol. I: pp. ix, 432. * Vol. II: vi, 432. Original gilt boards with designs by Max Fleischer, rubbed. 4to.*

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



Lot 97

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, rebounded. 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]



Lot 98

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]

99 (FRENCH-JUDAICA). Gross, Henri. Gallia Judaica. Dictionnaire Geographique de la France d'après les Sources Rabbiniques. Translated from the author's original manuscript in German by M. Bloch. **FIRST EDITION.** Text in Hebrew and French. *pp. x, 766. Signatures of former owners on flyleaf and title. Contemporary marbled boards, rubbed. 4to. [Shunami 2252].*

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 Yuchsln. **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]



Lot 100



Lot 101

101 (GERMANY). Victor von Carben. Hier inne wirt gelesen wie Her Victor von Carben. Welicher eyn 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 Wolfenbittel); 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 “Judenschmeltzer,” 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).

[SEE ILLUSTRATION TOP LEFT]



Lot 102

102 (GERMANY). Würfel, Andreas. Historische Nachrichten von der Juden=Gemeinde...in der Reichstadt Nürnberg. pp. (8), 164. Nürnberg: Georg Peter Monath, 1755.

* Historische Nachricht von der Judengemeinde in dem Hofmarkt Fürth. pp. (4), 170. Frankfurt & Prague: n.p., 1754.

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.

[SEE ILLUSTRATION MIDDLE LEFT]



Lot 103

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 Ashkenazic 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]



Lot 104



Lot 106

104 (GERMANY). Anonymous. Curieuse Nachrichten aus dem Reich der Beschnittenen...Unterredung zwischen Sabathai Sevi...und... Jud Joseph Süß Oppenheimer ["Curious News from the Kingdom of the Circumcised"...Conversation between Sabathai Sevi...and Jus Süß, i.e. Joseph Oppenheimer]. **FIRST EDITION.** Four parts bound in one volume. Frontispiece depicting double-page woodcut of gallows with "Jud Süß" suspended in "birdcage," one of many contemporary satires of Jud Süß (see Rubens 1945-59). *I: pp. 71, (1 blank). II: pp. 80. III: pp. 48. IV: pp.21, 26-76. Lower portion of final leaf torn away. Contemporary boards, rebounded. 4to. [Freimann, p. 283].*

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

• 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 Süß's 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).

[SEE ILLUSTRATION TOP LEFT]

105 (GERMANY). Kalender vom 12. September 1836, bis den 29. September 1837 / Lu'ach mi-shenath 5597 [Calendar for Hebrew year 5597]. Text in Hebrew and Judeo-German (in Wayber-taytsch letters). *ff. (25). Browned. 12mo. [Not in Vinograd; not in JNUL (Vinograd records calendars for 5596 and 5598 - Breslau 210, 231 - but not for 5597].*

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).

106 (GERMANY). Zum ChanukkaFest 1915 ein Gruss an die Judischen Soldaten im Deutsche Heere von Verband der Deutschen Juden. *pp. 16. Unbound.*

Berlin, (1915). **\$500-700**

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

[SEE ILLUSTRATION TOP RIGHT]

107 (GRAMMAR). Kimchi, Moses. Mahalach Shevilei ha-Da'ath. Title within typographical border. *ff. (4), 50, (6). (The title and first three leaves are repeated at the end of the book). Browned. Modern boards. 12mo. [Vinograd, Hamburg 102].*

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).



Lot 108

108 (GRAMMAR / BIBLE). Several early sixteenth-century works of Grammar and Biblical exegesis bound in single volume:

Aurogallus (Goldhahn), Mattheus. *Compendium Hebraeae Grammatices* (Wittenberg, n.d.). Latin interspersed with vocalized Hebrew. ff. (32). Title within richly historiated surround. On final page exotic woodcut of mermaid. [Not in Adams; EJ, Vol. VIII, col. 22].

* Munster, Sebastian. *Epitome Hebraicae Grammaticae* (Basle: Johann Froben, 1520). Latin interspersed with vocalized Hebrew. On title, printer's mark of Froben: two serpents coiled around a rod with a bird perched on top (see Yaari, *Hebrew Printer's Marks* 12). ff.(32). [Prijs 11b; not in Adams].

* Sebastianus, Augustus Nouzanus (Nuzenus). *De Literarum, Vocum, et Accentuum Haebraicorum* (Marburg: Franciscus Rhodus, 1532). Latin interspersed with Hebrew. Includes 2pp. musical notation of "trop" (Hebrew cantillation marks). (Cf. Prijs, pp. 28-29.) ff. (96). [Adams, S-828; St. 7159].

* Kimchi, Moses. *Sepher Dikduk*. With commentary of Elia Levita and Latin translation by Sebastian Munster. (Basle: Andrea Cratander 1531). Hebrew text following Hebrew title, reads right to left; Latin translation following Latin title, reads left to right. ff. (8); pp. 51, (1), ff.(46). Worming in text. [Vinograd, Basle 36; Prijs 33; Adams 58].

* Books of Joel and Malachi with commentary of R. David Kimchi. Appended: *Teruphath ha-Choli Ruchani(th)* ["The Cure for Spiritual Illness"] by Judah Alcharizi. Edited by Sebastian Munster. (Basle: Henricus Petri, 1530). **FIRST EDITION** *Teruphath ha-Choli Ruchani(th)*. Biblical texts in Hebrew with nikud (vowel points) followed by unvocalized commentary. On final page, printer's mark of Petri: a hammer striking a rock (see Yaari, *Hebrew Printers' Marks* 11). ff.(60). [Vinograd, Basle 35; Prijs 31; not in Adams].

* Commentary of R. David Kimchi to Book of Amos. Prefaced by letter of Elia Levita concerning the Masorah and script. Latin introduction by Editor Sebastian Munster. (Basle: Henricus Petri, 1531). Letter of Levita and Commentary in unvocalized Hebrew. On final page, printer's mark of Petri. ff.(72). [Vinograd, Basle 38; Prijs 34; Adams 43] Vinograd erroneously gives foliation as ff.(36).

* Kinoth (ha-)Yirmiyah / Lamentations. Appended: From Ninth Chapter of Daniel (Daniel IX, 4-19). Edited by Philippus Melanchton. (n.p., n.d). Hebrew with nikud (vowel points). ff.(15). [Not found in bibliographic works consulted]

Numerous Latin marginalia. Blind-tooled vellum with metallic hinges, spine in compartments, rubbed. Svo.

\$3000-5000

[SEE ILLUSTRATION TOP LEFT]



Lot 109

109 (HAGADAH). *Hagadah Shel Pesach*. With commentary by Isaac Abrabanel and a digest of the commentaries "Ma'aseh Hashem," "Mateh Aharon," and "Chevel B'nei Yehudah". Second Amsterdam edition. Instructions in both Judeo-Espanol and Judeo-German. Additional engraved title depicting Moses and Aaron; and at top, Moses and the Burning Bush. Numerous copper-plate engravings throughout the text. With folding map of the Land of Israel. ff. (1), 31, (1). *Variouly stained, worn in places with some tears. Map repaired. Modern boards. Folio.* [Yudlov 120; Yaari 73; *Yerushalmi, plates 66-69. See C. Roth, "Printed Illuminated Haggadoth" in: Aresheth, Vol. III, pp. 22-24].*

Amsterdam, Solomon Proops: 1712. **\$4000-6000**

• The Second Illustrated Amsterdam Haggadah.

[SEE ILLUSTRATION MIDDLE LEFT]

110 (HAGADAH). *The Hagadah Shel Pesach Containing the Ceremonies and Thanksgiving, Which are Used and Read by All Families in Every House of the Israelites on the Two First Nights of Passover.* Translated by A. Alexander. Second Edition. Engraved frontispiece depicting the toil at Pithom and Ramses. The Aby Moritz Warburg - Rosenthal of Oxford copy. pp. (1), 8, ff. 9-31, (4). *Trimmed, stained in places. 19th-century calf-backed marbled boards, lightly rubbed. Svo.* [Yudlov 326; Yaari 216; *Lehman, Anglo-Jewish Hagadot (in Cecil Roth Festchriften), no.2a; cf. Yerushalmi 74].*

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

• Rare. Yaari located just one copy of this Hagadah - the present copy. Purchased from A. Rosenthal Ltd. Oxford. Catalogue XI (1948), no. 341.

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 editon 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]



Lot 110

111 (**HAGADAH**). Hagadah shel Pesach. Service for the Two First Nights of Passover. Prepared and translated by A. Alexander. Hebrew and English on facing pages. Adir Hu, Echad Mi Yode'a and Chad Gadya translated into Yiddish (wayber-taytsch letters). 15 fine engraved copper-plate and steel illustrations. The Sagman Copy, with book-plate. pp. 7, (1); ff. 38, (4). Heavily stained in usual places, one leaf slightly repaired affecting some words. Contemporary boards. 4to. [Yudlov 515; Yaari 361].

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]



Lot 111

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**

⚡ **APPARENTLY 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]



Lot 112

113 (**HAGADAH**). Hagadah shel Pesach- L'Haggadà Illustrata. Finely illustrated by C. Kirchmayr with 58 copper-plates. Edited by Abraham Vita Morpurgo. Hebrew text with Italian translation. Musical arrangements on final leaf. pp. (4), 64, (2). Stained, final leaf repaired, edges of few leaves frayed, signature of former owner on front flyleaf. Contemporary boards, loose, spine repaired, some wear. Sm. folio. [Yudlov 1217; Yaari 899].

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]



Lot 113

114 (**HAGADAH**). The Haggadah According to the rite of Yemen...With the Arabic Hebrew Commentary. Published for the First Time from Mss. of Yemen. With an Introduction, Translation and Critical and Philological Notes. Text in Hebrew and English. Prepared by William H. Greenburg. pp. xxvi, 55, 79, (1). Modern morocco-backed marbled boards with original wrappers bound in. 8vo. [Yudlov 2002; not inYaari].

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.

115 (**HAGADAH**). Hagadah with Russian translation. ff. (1), 43. Browned. Contemporary marbled boards, rubbed. 12mo. [Yudlov 2266].

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).



Lot 116



Lot 117



Lot 118

116 (HAGADAH). Hagadah shel Pesach. With English translation, plus a Yiddish and English parody of the Hagadah on facing pages pertaining to the virtues and needs of Yeshiva Rabbi Chaim Berlin, New York. Also includes a history of the Yeshiva. Photographic illustrations of Yeshiva students and building construction. pp. 6, 40, 5. Contemporary boards. Large 4to. [Yudlov 3190; Yaari 2130].

New York, 1929. \$400-600

• An unusual 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"BDH"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.

[SEE ILLUSTRATION TOP LEFT]

117 (HAGADAH). Hagadah shel Pesach. Home Service for the First Evening of Passover. The West London Synagogue. "A Copy Hastily Prepared for Temporary Use."

Mimeographed English translation. Hebrew text pasted on verso of leaves removed from an older Hagadah. ff. 20. Some staining. Original wrappers. 4to. [Unknown to Yudlov and Yaari].

London, 1932. \$500-700

• Unrecorded. An unusual Hagadah "hastily prepared".

[SEE ILLUSTRATION TOP MIDDLE]

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

[SEE ILLUSTRATION TOP RIGHT]

119 (HAGADAH). Hagadah shel Pesach. Plugah Eretz-Yisraelit LeHovalah Kelalith. Lettering of title embellished with kaleidoscopic imagery containing emblems of Zionist ideology, sickle and hammer, and guns and bayonets. Replete with most creative artwork and calligraphy. pp. 31, (1). Crisp, clean copy. Original pictorial wrappers, staples corroded. 8vo (landscape). [Unlisted in all relevant bibliographies].

Capua, Italy, 1946. \$2000-2500

• 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.

[SEE ILLUSTRATION BOTTOM LEFT]



Lot 119



Lot 120

120 (HAGADAH). Hagadah shel Pesach al pi Nusach HaRambam. * Appended leaf: "Hachlatath Vaad Agudath HaRabbanim D'Paris Bnoea LePesach ... BeTzarfath" ["Decisions of the Committee of the Rabbinic Association Concerning the Passover Festival in 1941 in France."]. Mimeographed Hebrew text. With stamp "Agudath HaRabanim B'Paris." pp. 6, 1. Brittle, marginal loss. Each leaf seperated. Folio. [Yudlov 383; Yaari 2289; Yerushalmi pl. 160-161].

Nice, (1941). **\$5000-7000**

❖ **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.

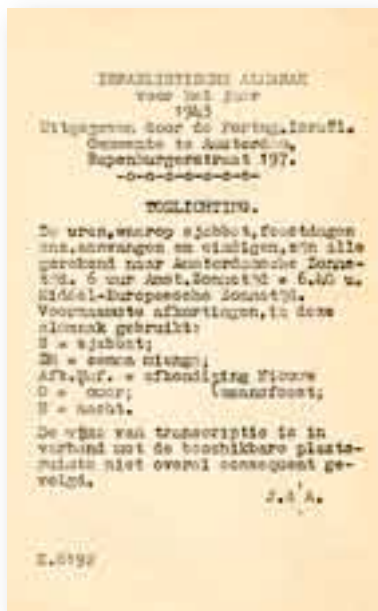
The Rabbis (M. Shochetman, A. Hofstein and S. Rubinstein) also appended a sheet of emergency instructions for the coming Passover. The Rabbis state that the drastic circumstances of war have led them to alleviate dietary stringencies associated with the festival. Among their decisions, they permit the 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]



Lot 121



Lot 125



Lot 126

121 (HAGADAH). Haggadah Paasfeesverhaal Eerste Afrikaanse Vertaling (met Opmerkings). With a foreword by Professor Rabbi Israel Abrahams and introduction by Dr. H. Abt. **FIRST EDITION.** Three illustrations. Text in Afrikaans. pp. (4), 52. Slight marginal staining. Original wrappers. 4to. [Yaari 2307; not in Yudlov].

Paarl (South Africa), Paarlse Drukkers: 1943. **\$1200-1800**

♣ **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]

122 (HAGADAH). Hagadah shel Pesach. Hebrew with Yiddish translation and commentaries. pp. 34, (2). *Browned throughout. Original pictorial wrappers, staples removed.* 4to. [Yudlov 4018; Yaari 2636].

Fernwald (Germany): (1946). **\$300-500**

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

123 (HAGADAH). Hagadah shel Pesach - A Passover Haggadah. Compiled and edited by the Office of the District Chaplain Fourteenth Naval District. Hebrew and English texts, numerous illustrations and musical notation. pp. (2), 40, (2). *Original pictorial wrappers, staples corroded. Lg.* 4to.

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

124 (HAGADAH). Hagadah with Georgian translation by Rabbi Isaac Moshia. Hebrew in square characters with vowel points, and Georgian (Mkhedruli alphabet) face `a face. Numerous illustrations. ff. (24). *Stained. Pictorial wrappers.* 4to.

(Israel), circa, 1970. **\$100-150**

125 (HOLOCAUST). Israelietische Almanak voor het jaar 1943 ... Portug. Israel Gemeente te Amsterdam. Mimeographed edition. Calendar containing times of prayer and weekly onset of the Sabbath. ff. 8. *Unbound.* 12mo.

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]

126 (HOLOCAUST). Masecheth Chulin [Talmudic Tractate]. With approbation of Rabbi Joel Teitelbaum of Satmar. ff. 142, 3-24, 27, (1). *Browned, some marginal worming. Contemporary boards. Folio.* [Unlisted by J. Landau, *Othoth me-Ophel: Bibliography of Jewish Religious Books Published in Europe, 1933-1945*].

Miskolc (Hungary), Simon Eherenreich: 1941. **\$300-500**

♣ "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]

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

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.

128 (HOLOCAUST). Halberstam, Jacob. "Tfiloh": Special Prayers to be Recited in the Present War -Time for Victory. Text in Hebrew, Yiddish and English. With illustrations. pp. 10, (2). *With bookplate. Modern boards with original wrappers bound in.* 8vo.

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.

130 (HOLOCAUST). Man, Mendel. Di Shtilkeit Mont ["The Silence Demands": Poetry]. Yiddish text. *pp. 36, (2). Browned. Original soft printed wrappers. 4to.*

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 eery silence. "Arum un arum a beis-olom, a shtilkeit noch a shturm, 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]

131 (HOLOCAUST). Sidur Kol Bo [Daily Prayer Book Issued to Commemorate the Martyrs of the Holocaust 1939-1945]. According to Nusach Sfarad. Haskamah of the Chief Rabbi of Munich Baruch Leizerowski (originally from Lodz, later, Av Beith Din of Philadelphia). Additional title page with facsimile of Sidur Kol Bo, Venice 1567. *pp. (4), 15, (1), 767, (11). Final leaf slightly torn, browned, institutional stamps. Original boards, title gold stamped. 12mo.*

Münich, 1946. **\$150-250**

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

With memorial prayer (E-I 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

133 HIRSCHENSOHN, CHAIM. Yamim mi-Kedem [Biblical chronology]. On title, stamp of former owner, Rabbi B. Boruchoff, Malden, Mass. *pp. (2), 8, 246, 37, (3). Title page starting, few leaves browned. Contemporary boards. 8vo. [Friedberg, Y-713].*

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-RITV"A ve-Tosphoth RI"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-Ritva shayach le-ha-Gaon ha-Gadol, Mofeth ha-Dor, K[evod] ha-Rav R. Pinchas Segal". *ff. 110. Stamp of previous owner, edges frayed with some repair. Modern calf. 4to. [Vinograd, Berlin 77].*

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 Mezritch, a contemporary of R. Nathan Adler and teacher of the Chatham Sopher, Horowitz was one of the great scholars of his generation.

135 (HIRSCH, SAMSON RAPHAEL). Sepher HaZohar ["The Book of Splendor" - Kabbalah]. (Attributed to: Rabbi Shimon ben Yochai). Four parts in three volumes. Title surrounded by Biblical verses. Broad margins. **SAMSON RAPHAEL HIRSCH'S PERSONAL COPY.**

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

On front fly-leaf of Vols. II and III, appears the dedication: Le-doron derasha li-beni Harav Mhor"r Shamshon n[atrei] R[achmana] u[pharkei], Tamuz, 5591, Raphael F[rank]f[urter] ["An engagement gift to my son, Rabbi Samson, Tamuz, 1831; Raphael Frankfurter"].

On all three title-pages are stamped initials: S.R.H.

Also appears, German stamps of: Justizrath Dr. N. Hirsch, Rechtsanwalt, Frankfurt a/M. * And: Simon Sanger, Furth i. Bayern. * And: Hebrew stamps of Rav Joseph Breuer. *Vol. I: ff. (7), 251, 11.* * *Vol. II: (1), 2-269, (1), 1.* * *Vol. III: ff. (2), 2-115; (1), 117-299, (1), 2-10.* (Our collation differs from that of Vinograd, Amsterdam 1043). *Foxed in places otherwise a clean copy. Contemporary black morocco, rebaked, new endpapers. 4to.*

Amsterdam, Solomon Proops: 1715. **\$15,000-20,000**

☛ **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 Sanger, Furth - 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. (Sanger's wife and Joseph Breuer were first cousins.)

See E.M. Klugman, Rabbi Samson Raphael Hirsch (1996), pp. 349-354.

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 Judel. (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. 332-33).

[SEE ILLUSTRATION FACING PAGE]



Lot 137



Lot 138

136 (HISTORY). Verga, Solomon, ibn. Shevet Yehudah. Meir Wiener, ed. Appended: Supplication by Joseph b. Solomon ibn Verga (from the first edition). * Letter of Chasdai Crescas to the community of Avignon (concerning the Spanish massacres of 1391). * Letter of Samuel Zarza found in Mekor Chaim ms. * Elegy on the Spanish Decree of 1391. * Shabthai Cohen. Megilath Eiphah (regarding the Chmielnicki massacres of 1648-9 in Poland). * Indices. *pp.* (10), 146. *Browned and stained. Contemporary boards. 8vo. [Vinograd, Lyck 2].*

(Lyck), (1857). **\$120-180**

137 HUTNER, ISAAC. Torath ha-Nazir [novellae on Maimonides' Hilchoth Neziruth]. **FIRST EDITION.** *pp.*127,1. *Brittle, stained. Original wrappers, loose. Folio.*

Kovna, S. Joselevitz: 1932. **\$400-600**

✦ Yitzchok Hutner (1906-1980), Rosh Yeshiva of Yeshiva Rabbi Chaim Berlin, studied in his youth at the Slabodka Yeshiva in Lithuania, headed by Rabbi Nosson Tzvi Finkel, where he was known as the "Warsaw Illui." He was sent to join an extension of the Slabodka yeshiva in Chevron and during the course of his stay in Eretz Israel became closely associated with R. Abraham Isaac Kook, the first chief rabbi of Palestine.

In later years, when R. Kook's name became associated with the Mizrahi movement, R. Hutner, a member of the non-Zionist Agudath Israel of America's Mo'etzet Gedolei ha-Torah, sought to revise his former association with R. Kook. The present work, Torath ha-Nazir is an example of this. When R. Hutner first published it in Kovna, he included approbations from both R. Chaim Ozer Grodzenski and R. Kook. However when it was republished in the early 1970s, no approbation from R. Kook was included. Allegedly, a key financial backer of Yeshiva Rabbi Chaim Berlin sought to obtain any copy of the present first edition containing R. Kook's approbation, in order to suppress public awareness of Rabbi Hutner's former ties to Rabbi Kook.

[SEE ILLUSTRATION TOP LEFT]

138 HYSOPEUS, JOSEPH. (i.e. Ezobi, Joseph). (Lanx Argentea / Ke'arath Keseph). Translated into Latin by Johannes Reuchlin. Printer's device on final leaf. *ff.* (8). *First and last leaf with small marginal paper repairs, censor's remark on final leaf. 19th-century morocco-backed marbled boards. Sm. 4to. [Adams 1183].*

Tübingen, Thome Anshelm: 1512. **\$5000-7000**

✦ 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 Schirmann, 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]

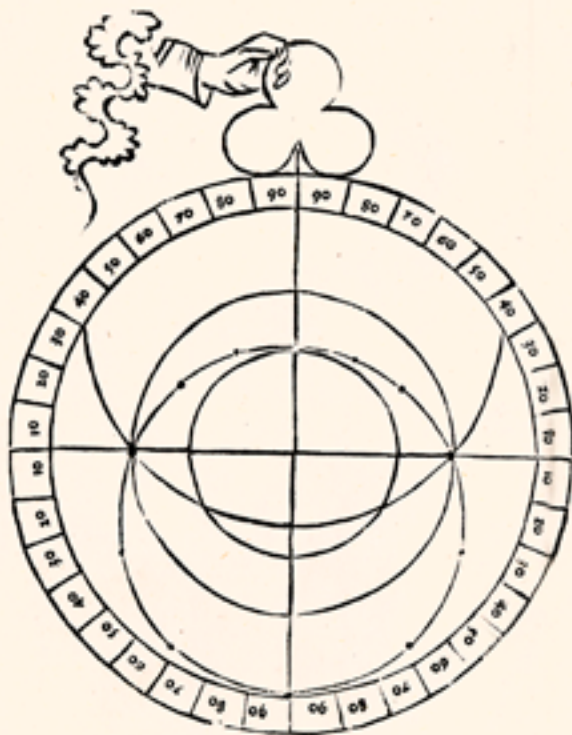
139 IBN CHAIM, AARON. Lev Aharon [commentary to the Books of Joshua and Judges]. **FIRST EDITION.** Title within ornate architectural arch. Opening word within ornamental border. Printers mark on f. 2v. (Yaari, Hebrew Printers' Marks, 19).

THE RABBI NACHUM DOV-BER FRIEDMAN OF SADIGURA COPY with his alternating stamp on title, signature on front-free endpaper and book-label on front pastedown. *ff.* 122, (2), 129, (3). *Later red boards (a trademark of the Rebbe of Sadigura), red ink marks on title with stamps, portion of spine repaired. Folio. [Vinograd, Venice 1052; Habermann, di Gara 266].*

Venice, Giovanni di Gara: 1609. **\$500-700**

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

The author, R. Aaron ibn Chaim (1545-1632) served as a dayan or justice in the court of Vidal ha-Tzarfati in Fez, Morocco. He is most famous for his commentary on the Siphra or Torath Kohanim, "Korban Aharon." It is possible that in composing a commentary to the Siphra, ibn Chaim was following in the footsteps of his mentor Vidal ha-Tzarfati, who earlier composed such a commentary. The present commentary to Joshua and Judges excels in its command of Midrashic and Talmudic literature. See Ch.J.D. Azulai, Shem ha-Gedolim I, V-6; EJ, Vol. VIII, cols. 1179-1180 (incl. facs.).



¶ Tunc quoque abrahâ in de' optimâ instrumeto p' ad invenienda gradû orientem in navigationibus est astrolabium: quod quanto perfectius fuerit tanto melius. Post astrolabium autem optimâ est instrumentum quod appellatur quædam circuli. Post hoc umbra recta. Post hoc umbra transversa. Post hoc mensura p' aquâ facta. ¶ Animadverte quod interpretatur rutina de qua dixit petrus mensura: quod considerandum est quod planeta potest habere in gradu adnotationis vel oppositionis solis et lune quod naturam suam scilicet quod gradus signi in quo est ille planeta posterior: non sunt gradus orientis vel medij celi. Quia probationibus falsis esse constat: quod si quis deflexio p' bolem acciderit et nobis obiciat dicitur fallitatem animadverte non recte probata esse propter discordantiam philosophorum: propter discordantiam de partibus planetarum in gradibus. Respondetur nos in multis nationibus cum astrolabio perfectio est in puncto ipsarum nationum in terra etiam cum latitudo cognita in gradibus et minuta superflue gradus et minuta altitudinis solis nec tamen invenisse aliqui aliquos de septem planetis cum gradus et minuta respondere gradibus et minutis orientis vel medij celi nisi cum fallacia plurimum quantarum bove. ¶ Dixit messias bala: differens adnotationis et oppositionis solis et lune itaque botâ vni temporale ponenda esse: et deinde de quatuor bove nationibus ab bove procedente adnotationis et oppositionis differens considerandum esse: et scilicet proportionem distantie illius ad totam distantiam inter adnotationem et oppositionem: de bove ipsa famendâ: sed et hoc mathematicis falsum esse probatum. ¶ Dixit bermes quod locus lane in bove inflexionis spermatis in matricibus gradus coeque in nationibus: gradus vero orientis in conceptione est lune locus in nationibus: quod verum esse probationibus cognita est nisi nationibus vel septimo vel undecimo mensis fuerit. ¶ Dixit agilri cum astronomis primâ mensis a conceptione factum attribuit eo quod ipse semini vim referat ad ministrum. Secundâ vero loci eo quod ipse instrumentum semini conferat. Tertiâ marti calorem augmentari et motum attribuenti. Quartâ soli qui vim spirituale in co-

Lot 140

140 IBN EZRA, ABRAHAM. De Navitatibus. Henricus Bate: Magistralis compositio astrolabii. FIRST EDITION. Woodcut initials and 16 diagrams. Gothic letter. ff. 30. Trace stained, upper corner of f. 29 neatly repaired, outer third of final text page laid down. Magnificent modern gilt morocco, housed in matching fitted case. 4to. [Goff A-7; BMC V, 291; H. Friedenwald, *Jewish Luminaries in Medical History-Catalogue* (1946) p.85].

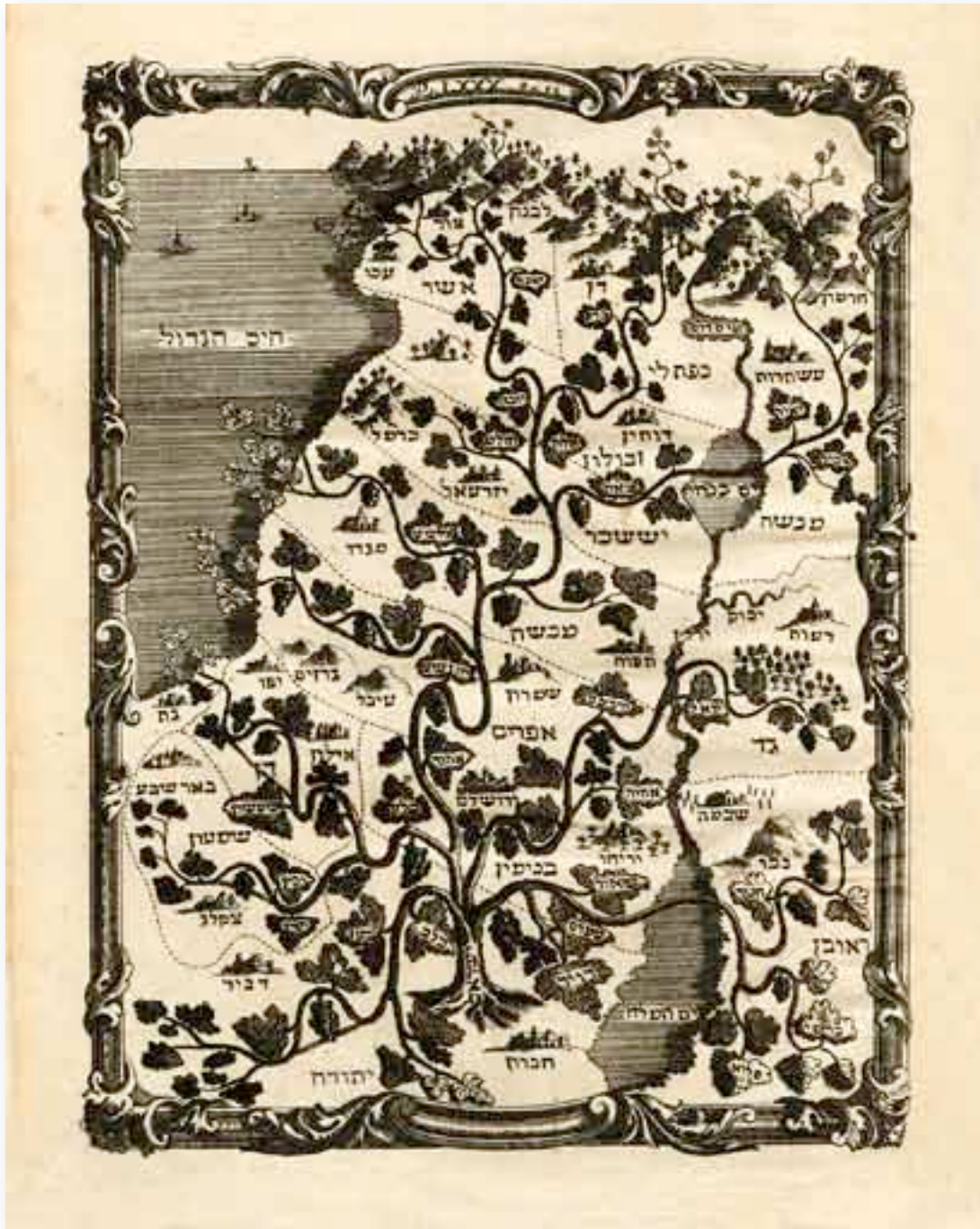
Venice, Erhard Ratdolt: 1485. \$12,000-18,000

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 Columbus. 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]



Lot 141

141 **(ISRAEL, LAND OF)**. Simonis, Johann. Onomasticum Veteris Testamenti sive Tractatus Philologicus [Lexicon of the Old Testament with Philological Treatise]. Title in red and black. Latin interspersed with Hebrew, Arabic, Ethiopic and Greek.

Engraved frontispiece map of the Land of Israel with place-names and divisions by tribe in Hebrew, covered by a grape vine, all within ornate frame. *pp.* (16), 644, (118). *Lightly browned. Later half-vellum. 4to.* [Laor 730; E. and G. Wajntraub, *Hebrew Maps of the Holy Land* (1992), p. 67].

Halle, Impensis Orphanotrophei: 1741. \$5000-7000

☛ 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]

142 (ISRAEL, LAND OF). Paliastri, Judah. Zichron Yerushalayim [illustrated guide to the tombs of Sages and the Holy Places]. Edited by Jacob Babani and David Meldola. Second edition. Title within typographical border. Woodcut illustrations of the Temple, the Western Wall and other notable locations in the Land of Israel. *ff. 16. Browned. Title and final leaf laid to size. Modern boards. Sm. 8vo. [Vinograd, Amsterdam 1771; Mehlman 537].*

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, 1753) 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.

[SEE ILLUSTRATION TOP RIGHT]



Lot 142

143 (ISRAEL, LAND OF). Israel ben Samuel of Shklov. Rov Shalom u-Berachoth me-Zion [concerning the earthquake suffered in Safed]. **FIRST EDITION.** *pp. 4. Modern morocco. [Unknown to Vinograd].*

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.

See Yaari, Sheluchei Eretz Israel (Jerusalem, 1977), p. 7; S. Levi, Rabbi Israel of Shklov, in: Sinai III (1939) pp. 30-37; L. Jung ed., Men of the Spirit (1964), pp. 63-81; JE, Vol VI, p. 669.

[SEE ILLUSTRATION MIDDLE RIGHT]



Lot 143

144 (ISRAEL, LAND OF). Epître `a nos Coreligionaires ["Epistle to our Co-Religionists.]. French interspersed with Hebrew. *pp. (2), 13, (1 blank). Very light stains. Contemporary wrappers. 12mo.*

(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.

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 144

145 (ISRAEL, LAND OF). Patterson, J.H. With the Judaeans in the Palestine Campaign. **FIRST EDITION.** Signed by the Author on front flyleaf (browned). Frontispiece portrait of author. With map and 22 illustrations. *pp. xi, 279. Original boards, extremities scuffed. 8vo.*

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

⚡ Colonel John Henry Patterson (1867-1947), was an Anglo-Irish soldier, hunter, author and Zionist. Born in Forgnay, 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 148



Lot 147



Lot 149

146 (ISRAEL, LAND OF). Tobler, Titus. *Bibliographia Geographica Palaestina*. **FIRST EDITION.** pp. 5, 265. *Bookplates of previous owners. Half morocco over marbled boards, gilt extra, rubbed. 8vo.*

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

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

147 (ISRAEL, LAND OF). *Palästina Album / Eretz Israel Album*. Yiddish. Photographic illustrations of scenes in Holy Land, together with contemporary rabbinic leaders and statesmen. ff. 96. *Original boards. 4 x 5 1/2 inches (landscape).*

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

[SEE ILLUSTRATION TOP RIGHT]

148 (ISRAEL, LAND OF). Jenkins, John S. *Voyage of the U.S. Exploring Squadron... and an Account of the Expedition to the Dead Sea, under Lieutenant Lynch*. **FIRST EDITION.** Numerous illustrations. pp. 517. *Original boards, gilt extra. 4to.*

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]

149 (ITALY). Shalom, Abraham, of Padua. *Ya’ar Av Shalom*. **FIRST EDITION. A FINE WIDE-MARGINED COPY.** ff. 28. *Previous owner’s bookplate. Contemporary marbled limp boards, rubbed. Small folio. [Vinograd, Padua 49].*

Padua, Antonio Bianci: 1855. **\$500-700**

• Poetical compositions for weddings and funerals, orations in honor of prominent communal leaders, etc.

[SEE ILLUSTRATION LOWER LEFT]

150 (ITALY). Rieger, Paul & Vogelstein, Hermann. *Geschichte der Juden in Rom*. Two volumes. *Ex-library. Contemporary boards. 4to.*

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. 570I, 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.



Lot 152

152 KIMCHI, DAVID. (RaDa”K). *Sepher HaShorashim* [“Book of Roots”: Biblical Lexicon]. Second Edition. Text in square Hebrew typeface, Biblical references in sidebars in Rashi script.

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; Offenberf 105; Steinschneider, p. 873, no. 4821, 43; Thes. A66; Wineman Cat. 39].

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

🔖 **COMPLETE COPY OF THE SEPPER 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]



Lot 153

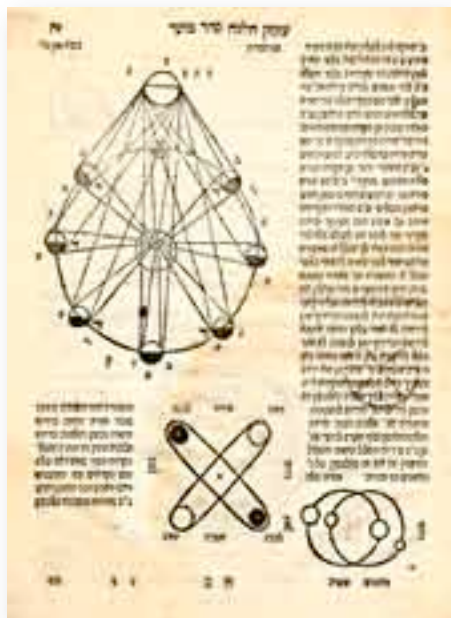
153 **KIMCHI, DAVID.** (RaDa"K). Sefher Michlol [grammar]. Third edition (the first two editions entirely unknown to Steinschneider). Title within attractive four-part ornamental border. Printed in double columns. On title, inscription of former owner: "London Apr. 28, Year 1762 by Mardochai Odeiro." ff. (64). *Waterstained. Contemporary vellum. Folio.* [Vinograd, Const. 149; Yaari, Const. 118; Mehlman 1252; Adams K-48].

Constantinople, Gershom Soncino: 1534. **\$6000-9000**

⚠ 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.

[SEE ILLUSTRATION ABOVE]



Lot 156

154 KIMCHI, DAVID. (RaDa"K). Sefher Michlol [grammar]. Edited by Elijah Levita. Title within architectural arch. Printed in double columns. ff. 69. Waterstained, marginal worming repaired in places. Modern calf-backed marbled boards. Folio. [Vinograd, Venice 245; Habermann, Bomberg 174; not in Adams].

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.

155 KIMCHI, DAVID. (RaDa"K). Sefher HaShorashim ["Book of Roots": Biblical Lexicon]. Printed in two columns. Title within woodcut architectural arch. ff. 143,(1). Few stains. Contemporary limp vellum incorporating medieval manuscript Piyut (see Davidson, Vol. I p.74 no. 1597-98) as well as an early printed text in Latin. Folio. [Vinograd, Venice 298; Habermann, Bomberg 298; Adams K-45].

Venice, Daniel Bomberg: 1546. **\$500-700**

156 KOPPELMAN, JACOB. Omek Halacha [elucidations on the laws pertaining to Kilayim, Eruvin, along with Talmudic references to mathematics, botany, engineering etc.]. Second edition. Numerous woodcut illustrations and mathematical and astronomical charts, diagrams and symbols. Including woodcut illustration of the Temple Candelabra on f.32v. and of the High Priest's vestments on verso of final unnumbered leaf. Printers device on title. Signatures, stamps and inscriptions of former owners on title and front flyleaf, including R. Israel Rappoport of Tarna and the bibliographer R. Joseph Levenstein of Serotzk. ff. (2),36, (lacking final leaf of corrections). Few light stains. Contemporary half-calf, spine and corners rubbed. Sm. 4to. [Vinograd, Amsterdam 920].

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

[SEE ILLUSTRATION TOP LEFT]



Lot 157

157 LEVI BEN GERSHOM (Gersonides). Peirush RaLBa"G al Iyov / Commentarius R. Levi Filii Gersonis in Librum Iobi [commentary to the Book of Job]. With Latin translation by Ludovicus Henricus Aquinas. Hebrew and Latin translation face `a face. Headpieces, floriated initials. Broad margins. pp. (6), 56. Browned. Disbound. 4to. [Vinograd, Paris 69 (not in JNUL); Ben Yaakov P-154; Fürst I, p. 83].

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 Gershom (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.

[SEE ILLUSTRATION TOP MIDDLE]

158 (LITURGY). Meah Berachoth [collected prayers and instructions issued for Marrano refugees]. Text in Hebrew only. Engraved frontispiece by the Jewish artist Benjamin Godiness depicting Man's Five Senses by way of the performance of five ceremonial acts. pp. (10), 303, 20, (10). Lightly browned and trace foxed. Contemporary half-calf over marbled boards, rubbed. 12mo. [Vinograd, Amsterdam 550; 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 Godiness. 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.

[SEE ILLUSTRATION TOP RIGHT]



Lot 161



Lot 163



Lot 165

159 LEVITA, ELIJAH. Sepher HaBachur [grammar]. With approbation by Ezekiel Landau, Chief Rabbi of Prague. ff. (5), 90. Lightly browned and stained. Modern boards. 12mo. [Vinograd, Prague 978].

Prague, 1789. **\$120-180**

160 (LITURGY). Or Kadmon ["Primordial Light" - supplications by David ibn Zimra, et al]. Edited by Moses Chagiz. **FIRST EDITION.** ff. (2), 30. Some words on verso of final leaf rubbed. Later calf-backed boards. 12mo. [Vinograd, Venice 1539; E. Carlebach, *The Pursuit of Heresy*, 1990, pp. 54, 346].

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.

161 (LITURGY). Machzor [Festival prayers] According to the rite of the Jews of Rome. Two volumes bound in one. Titles within architectural arch. ff. (2), 117, 93. Dampstained in places. Modern half-morocco. Folio. [Vinograd, Mantua 300].

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 TOP LEFT]

162 (LITURGY). Machzor shel Kol ha-Shanah [prayers for the entire year]. According to the custom of Italy. Two volumes. Vol. I: ff. 224 (i.e. 283). Vol. II: ff. 322. Lightly browned with scattered stains, upper corner of title of vol. II repaired, affecting some words. Modern morocco. 8vo. [Vinograd, Venice 1988].

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.

163 (LITURGY). Machzor [prayers throughout the year]. According to the rite of Bohemia, Poland, Moravia, Russia and Lithuania. With laws and commentary to the Piyutim. Two parts bound in one volume. Titles within architectural arch featuring Moses and Aaron. Many large historiated initial letters throughout. Part I: ff. 17, (2), 19-144. Part II: ff. 110. Some staining, first three and final leaves repaired. Contemporary calf-covered wooden boards with clasps and hinges. Folio. [Vinograd, Turka I; Ginzei Yisrael 330; A. Oppenheimer, *The Hebrew Press in Turka, Alei Sefer*, No. 8 (1980) pp. 95-110].

Turka (Turce), n.p.: 1757. **\$5000-6000**

♣ **THE FIRST BOOK PUBLISHED IN TURKA.**

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 Turka 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**

165 (LITURGY). Seder ha-Tephiloth mi-Kol ha-Shanah [prayers through the year]. According to the custom of Germany and Poland. With Psalms and Teginoth with translation into Yiddish. Illustration of cherub on f. 193. Separate title for Psalms. ff. 348, 130, 20. Stained. Recent boards fitted with older silver clasps and medallions with initials "ZW". Thick 8vo. [Vinograd, Karlsruhe 32 (JNUL copy incomplete)].

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 167

166 (LITURGY). Beith Tephilah [Week-day and Sabbath prayers]. According to Sephardic rite. Printed in red and black throughout. ff. (2), (193). Lightly browned 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 (ff.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]

167 (LITURGY). Selichoth mi-Kol ha-Shanah [penitential prayers for the whole year]. Edited with historical, bibliographical introduction by Gabriel Falk. Divided into eighteen individual pamphlets for eighteen differing Selichoth services. pp. 22, 22, 24, 22, 24, 24, 22, 39,13, 15, 13, 52, 30, 30, 30, 32, 36, 48. Lightly browned, some pages brittle. Original blue printed wrappers. 8vo. [Vinograd, Amsterdam 2795].

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, Chaniah Lipa & Joshua Heschel Shapira: 1865. \$2000-2500

[SEE ILLUSTRATION MIDDLE RIGHT]

169 (MEDICINE). Amatus Lusitanus (pseudonym of João Rodrigues). Curationum Medicinalium Centuriae duae (collection of medical case histories). FIRST EDITION. Headpieces. Floriated initials. Marginalia in Latin and French. ff.(16), 230, (2 blanks), (15), (1 blank), 150, (1). Light stains, marginal worming, some underlining in ink. Tree calf, gilt extra, lacking top and bottom portions of spine. 12mo. [Not in Adams; Friedenwald (1946), p. 36].

Paris, Sebastian Nielli: 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]



Lot 166



Lot 168



Lot 169



Lot 171

170 (MEDICINE). Luzzatto, Aaron. Sama de-Chayei ["Spice of Life": Anti-medical invective]. Hebrew interspersed with Italian. Printer's device on verso of wrapper. pp. 17, (1). Margins waterstained. Original printed wrappers. 8vo. [Vinograd, Trieste 37].

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-Inyan Birchath Kohanim [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.

[SEE ILLUSTRATION TOP LEFT]



Lot 172

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, Chevraht 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.

[SEE ILLUSTRATION MIDDLE LEFT]



Lot 174

173 (MISHNAH). Seder Toharoth [Order of Purity]. With commentary of R. Obadiah of Bertinoro. FIRST EDITION. On title, printer's mark of Carlo Querini (Yaari, Hebrew Printer's Marks 15). On verso of title, notice of ownership in Judeo-Arabic written in Yemenite script. Scattered marginalia in old Sephardi hand. ff. 126. Waterstained, minute holes in title, several leaves laid in size. Modern vellum-backed boards. 8vo. [Vinograd, Venice 355; Mehlman 104].

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

174 (MUSIC). Lipschitz, Solomon. Te'udath Shlomo [instructions for the Synagogue Cantor]. FIRST EDITION. ff. (6), 46. Later calf. Sm. 8vo. [Vinograd, Offenbach 33].

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-Garme'i. **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 CONSTANTINOPLE 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-Garme'i, 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 (Przemysl, 1882).

[SEE ILLUSTRATION ABOVE]



Lot 177

Lot 178

176 (MINIATURE BOOK). Seder Tephiloth mikol Ha'shanah [daily prayers for the entire year]. According to Aschkenazic and Polish rite. pp. 239 (of 240, lacking p. 232). Stained, some leaves cropped and worn, tear on p. 231 affecting a few words. Contemporary calf, gilt. Rubbed. 32mo. [Unknown to Vinograd].

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).

177 (MINIATURE BOOK). Hebrew Prayers. Original printed wrappers. Housed in later silver case with hinged lid and hasp closure. Front bears embossed oval depiction of Western Wall, back engraved with Hebrew inscription.

Chicago, Gernat's, circa: 1920's. **\$700-900**

[SEE ILLUSTRATION TOP LEFT]

178 (MINIATURE BOOK). (Bible, Hebrew). Sepher Torah Nevi'im Ukethuvim. Prepared by Menachem M. Scholtz. Original pictorial printed cloth. Housed within original hinged metal case set with magnifying glass. 2.1x3 cm.

Warsaw, c.1880. **\$1000-1500**

❖ PURPORTEDLY, THE SMALLEST HEBREW BOOK PRINTED.

[SEE ILLUSTRATION TOP RIGHT]

179 (MINIATURE BOOKS). Large collection of c.170 Miniature Books. Including: Sepher Parshiyoth...she-Korin be-Shabbath le-Minchah (Venice: Bragadin, 1737) [Vinograd, Venice 1746]. * Meldola, David, Mo'ed David (Amsterdam: Abraham Attias, 1740) [Vinograd, Amsterdam 1516]. * Da Fano, Menachem Azariah, Seder Avodah Raba ve-Zuta (Venice: Bragadin, 1742) [Vinograd, Venice 1819]. * Hanover, Nathan Nata, Sha'arei Zion (Venice: Bragadin, 1751) [Vinograd, Venice 1877]. * Tephilath Yesharim (Venice: Bragadin, 1793) [Vinograd, Venice 2070]. * Tehilim. Hebrew and Dutch (London: A. Macintosh, 1840). * Sepher Tikunei Zohar with Commentary of Rabbi Isaac Luria (Jozefow, 1870) [Friedberg T-1869]. * Siddur Tephilath Yesharim ke-Minhag Sephard (Szatmar: Meir Leib Hirsch, 1942). * Tehilim (Fernwald D.P. Camp, n.d.). Various worn, variously bound. Sold not subject to return.

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, Szatmar, Venice, Vienna.

180 PAGNINUS, SANTES. Otzar Lashon Hakodesh-Thesaurus Linguae Sanctae sive Lexicon Hebraicum. Printer's device. Trace wormed, few stains. Contemporary limp vellum, worn, small portion of upper cover with loss. Thick folio. [Adams P-4].

Lyons, Antonio Gryphius: 1577. **\$500-700**

❖ Complete in 3188 columns, a massive reworking of David Kimchi's Michlol and Shoroshim. The Author Santes Pagnini (or Xanthus Pagninus) (1470-1536), an Italian Dominican friar, was considered one of the greatest Christian Hebraists of the age. See C. Roth, Jews in the Renaissance (1959) 146f.; EJ, Vol. XIII, cols. 13-14.

181 (PARODY). (Kalonymus Ben Kalonymus). Masechet Purim [ribald laws and popular humor]. * With: (Sommerhauzen, Tzvi Hirsch). Hagadah le-Leil Shikurim ["Hagadah of the Night of Drunkards"]. * And (J. L. Ben-Zev). Selichoth le-Purim. ff. 26. Slight staining, previous owner's stamp. Later calf. 8vo. [Vinograd, Lemberg 791].

Lemberg, Joseph Schnander: 1847. **\$600-900**

❖ "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).

182 (PARODY). Sachs, Senior (Ed.). Kanphei Yonah. Supplement to HaYonah [periodical]. FIRST EDITION. Hebrew with few introductory lines in German from poem by Heine. pp. 48. Browned and stained. 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, "Masechet Aniyuth" ("Tractate Poverty": parodical tractate of Talmud), satirizing the Russian Jews, especially usurers, shadchanim (matchmakers), chazanim (cantors) and melamdin (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 sojourned 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.

183 (**PARODY**). Sommerhausen, Tzvi Hirsch. Hagadah le-Leil Shikurim ["Hagadah for the Night of Drunkards" - i.e. Purim]. Third (enlarged) edition. *pp.(4), 32. Contemporary boards, loose. Sm. 8vo. [Vinograd, Amsterdam 2705; Davidson, Parody no. 307a].*

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.

184 (**PERIODICAL**). Jewish Telegraphic Agency - Daily News Bulletin. Several thousand issues housed in seven boxes: August, 1935 - November, 1989. Each issue approx. 4-7 pages. *Sold not subject to return.*

New York \$300-500

185 (**PERIODICAL**). Jewish Daily Bulletin: "Jewish News from All Parts of the World Within 24 Hours. The Only Daily Review of Jewish Events Printed in English." Number 1, October 15th, 1924 - Number 802, June 30th, 1927. * And: Number 1256, January 2nd, 1929 - Number 1553, December 31st, 1929. *Bound in 6 volumes. * Together with Index Volume for 1926. Ex-library. Boards. 4to.*

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

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

186 (**PERIODICAL**). Ost und West. Illustrierte Monatsschrift fuer Modernes Judentum. Edited by Davis Trietsch & Leo Winz. Volumes I - X. All volumes profusely illustrated. *Ex-library. Contemporary boards. Sm.folio.*

Berlin, 1901-22. \$800-1200

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



Lot 189

187 (**PERIODICAL**). The Menorah Journal. 96 Issues. 1927 - 1962 (non-sequential), including Index Volume. Illustrated. *Original wrappers. Sm. folio.*

New York \$300-500

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

188 (**POLEMICS**). Rosty, Nicolaus. Ritus ac mores hebraeorum italico idiomate refutati a Doctore Paulo Medici ["Jewish Rites and Mores in the Italian language: Refutation of Doctor Paulo Medici."] Latin with smattering of Hebrew. *pp.(56), 276, (4). Slightly foxed and stained. On p. 107, marginalia in pencil. Later marbled boards. Sm. 4to.*

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.

189 (**POLEMICS**). Chazan, Israel Moses. Kuntres Kedushath Yom Tov [polemic against those seeking to abolish the Second Day of the Festival in the Diaspora]. **FIRST EDITION.** *pp. (2), 16, ff. 35. Some foxing. Wrappers, front cover lacking. 12mo. [Vinograd, Vienna 1022].*

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 Aschkenazic and Sephardic rabbis of Vienna, Elazar Halevi Hurwitz and Reuben Baruch.

See J. Faur, Rabbi Yisrael Moshe Hazzan: the Man and His Works (1978) [Hebrew], p. 31, no. 4; p. 67-72; A. Ya'ari, Shluchei Eretz Israel, pp. 729-732, 876; JE, Vol. VI, p. 288.

[SEE ILLUSTRATION ABOVE]

190 (POLEMICS). Rosenberg, Abraham. Aneh Kesil ["Answer a Fool": An open rejoinder to Dr. Ritter regarding his criticism of the Yerushalmi Seder Kodashim in the periodical "Israelit"]. **FIRST EDITION.** ff. (16). *Browned throughout. Recent marbled boards. 8vo. [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.

S. Warahl (Szatmar), 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.

191 (POLEMICS). Thursz, Dov Berish. Has Kategor ["Silence the Accuser": defense of the Talmud against the false accusations of the Polish anti-Semite Andrzej Nemoyevski]. **FIRST EDITION.** Title within modernist typographical border. Marginalia in Hebrew and Polish. pp. (1), 3, (1), 152 (out of 154). *Browned throughout. Contemporary marbled boards, wear. 4to. [Friedberg, H-846].*

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 Leiner 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. [Vinograd, Dessau 75 and 71 (mispaginated)].* Accompanied By: Another copy.

Dessau, C. Schlieder: 1818. **\$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.



Lot 191

193 (REFORM JUDAISM). (Hamburg Rabbinate). Eileh Divrei ha-Berith [collected letters denouncing Reform synagogue practices]. **FIRST EDITION.** pp. xvi, 132. *Later boards. 4to. [Vinograd, Altona 213].* Accompanied by: Another copy.

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.

194 (REFORM JUDAISM). Deutsch, David. Die Orgel in der Synagoge. **FIRST EDITION.** pp. 83. *Slight stains. Unbound. 8vo.*

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).

195 (REFORM JUDAISM). Lowenstamm, Abraham ben Aryeh Loeb. Tzeror HaChaim ["The Bond of Life": Nine responses to the innovations of the Reform Movement]. Second edition. ff. (5), 71. *Browned, portions brittle. Marbled boards. Sm. 4to. [Friedberg, TZ-416].*

Ujhely, Moritz Weisz: 1868. \$300-500

• 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 Aschkenazic 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.



Lot 196

196 REUCHLIN, JOHANNES. De Rudimentis Hebraicis [Grammar]. FIRST EDITION. Three parts in one. Latin interspersed with Hebrew. Printed from right to left, without signatures. Large woodcut arms on verso of final leaf, white-on-black device on recto. Additional half-leaf between pp. 588-9, blank between pp.450-1 cut away (as usual). A wide-margined copy, extensive Latin marginalia. pp.(1), 620, (5). *Lacking pp. 542-43. Title has "Principium Libri" [First Book] only (see Adams). Few small worm-holes. Later boards, spine starting. Sm.folio. [Benzing, 90; Adams R-383].*

Pforzheim, Thomas Anshelm: 1506. \$5000-7000

• 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.



Lot 197

[SEE ILLUSTRATION TOP RIGHT]

197 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-Tzadik 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.

[SEE ILLUSTRATION MIDDLE RIGHT]



Lot 198

198 (RUSSIA). Pirogoff, N. Talmud Torah be-Odessa. FIRST EDITION. Translated into Hebrew with an introduction by Alexander Zederbaum. Lithographed. pp. 25. *Slight marginal repair to title. Modern boards. 8vo. [Vinograd, Odessa 5 (apparently unseen, incorrectly describes as consisting of just two pages)].*

Odessa, 1858. \$500-700

• 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.

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 199

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. With 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]

200 (RUSSIA). Litvak, A. and Y.B. Salutzky. Dos Revolucionere Rusland [Revolutionary Russia]. Yiddish. Numerous photographic illustrations. pp. 127, (1). *Original red and white pictorial boards, starting. Oblong 4to.*

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.



Lot 201

201 (RUSSIA). Evreiskie Pogromy [“Jewish Massacre.”]. Numerous photographic illustrations. Russian text. pp. 136. *Original pictorial boards. Folio.*

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 Z. Gitelman, A Century of Ambivalence: The Jews of Russia and the Soviet Union 1881 to the Present (1988) pp. 97-108.

[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, baxo 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 derisory 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 Aguiló, Tomas Cortes, Francisco Forteza, Bernardo Aguiló, and Domingo Cortes (pp. 4-5).

See B. Braunstein, The Chuetas of Majorca (1936), pp.125-26.

[SEE ILLUSTRATION BOTTOM LEFT]



Lot 202



Lot 205



Lot 206



Lot 207

203 (SEPHARDICA). Galante, Abraham. *Hommes et Choses Juifs Portugais en Orient.* French interspersed with Hebrew. Inscribed and signed by the Author on title-page. *pp.* 38. *Title-page trace foxed. Original stiff printed wrappers. 4to.*

Constantinople, Société Anonyme de Papeterie et d'Imprimerie (Fr. Haïm): 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.

204 SPEKTOR, ISAAC ELCHANAN. *Tzava'ath.* R. Yitzchak Elchanan [Ethical Will of R. Isaac Elchanan / Appeal for funds for Kovno Kollel]. Hebrew and Yiddish. *Broadside. Folio.*

Keidan (Lithuania), 1930's. **\$400-600**

• Rabbi Isaac Elchanan Spektor of Kovno (1817-96) was the highly respected spiritual leader of Russian Jewry for decades. In this, his final testament, he implores his followers to continue to support the Yeshiva of Kovno under the direction of his successor, his son, R. Tzvi Hirsch Rabinowitz. See EJ, Vol. XV, cols. 259-261.

[SEE ILLUSTRATION MIDDLE RIGHT]

205 (SWEDEN). Kongl. Maj:ts...Vörordning. On title, royal seal of Frederick, King of Sweden. *pp.* 8. *Browned. Disbound. 8vo.*

Stockholm, Kongl. Tryckeriet [Royal Printing-House]: 1748. **\$1200-1800**

• Royal Edict prohibits the admission of Jews and gypsies (Zigueners) into the Kingdom of Sweden.

[SEE ILLUSTRATION TOP LEFT]

206 (SWEDEN). Kongl. Maj:ts...Kungörelse. *pp.* (4). *Browned. Disbound. 8vo.*

Stockholm, Kongl. Tryckeriet: 1815. **\$1000-1500**

• Edict of King Carl XIII of Sweden (1748-1818) requiring Jews to obtain permits to reside in Sweden.

[SEE ILLUSTRATION TOP MIDDLE]

207 (SWEDEN). Kongl. Maj:ts...Kungörelse. *pp.* 4. *Crisp, clean copy. Disbound. 8vo.*

Stockholm, Kongl. Tryckeriet: 1828. **\$800-1200**

• Royal Edict forbidding Jews to own real estate.

[SEE ILLUSTRATION TOP RIGHT]

208 (SILVER, ELIEZER). Kagan, Israel Meir (Chofetz Chaim). *Mishnah Berurah, Hilchoth Shabbath.* **FIRST EDITION.** With stamps of Rabbi Eliezer Silver in Hebrew and English on flyleaves and verso of title, plus embossed seal on f. 91. Contains twenty-seven short marginal notes by Rabbi Eliezer Silver, most containing references to Talmud Yerushalmi and its commentaries. *pp.* 390. *Boards. 4to.*

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.



Lot 204



Lot 209



Lot 210

209 (SWEDEN). (Seligmann, Josef). Aron Isak ett hundraarsminne [Aron Isak: A Centenary]. Limited edition of 150 copies. Swedish text. Issued by Stockholm's Mosaic Congregation and Burial Society. pp. 44, (4). *Browned. Printed wrappers. 8vo.* [Freimann, p. 310].

Stockholm, Isaac Marcus: 1888. \$700-900

✦ 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.

[SEE ILLUSTRATION BOTTOM RIGHT PREVIOUS PAGE]

210 (TALMUD). Gerson, Christian. Chelec Oder Thalmudischer Judenschatz / ist ein Capittel des Judischen Thalmuds [German translation of final chapter of Talmudic tractate Sanhedrin]. **FIRST EDITION.** Title within allegorical border. Musical notation in Forward. Historiated initials, tailpieces. pp. (32), 340, (44). Helmstadt: Melchior Behms, 1610.

* Bound with: (-) Der Juden Thalmud ["The Jewish Talmud: Primary Contents."]. pp. (16), 457, (9). Titles in red and black. *Browned.* [Freimann, p.123; Carlebach, *Divided Souls*, p. 295]. Erfurt: Paul Michael, 1659. Two works bound in one volume. *Contemporary vellum. 8vo.*

\$1200-1800

✦ Perhaps the Earliest German Translation of Chapter of Talmud. See E. Bischoff, *Kritische Geschichte Der Thalmud-Übersetzungen* (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 wiedergeborenen 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.

[SEE ILLUSTRATION TOP LEFT]



Lot 211

211 (TALMUD, JERUSALEM). Tractate Shekalim. With glosses of the Vilna Gaon and commentary "Taklin Chadetin" by R. Israel of Shklov. **FIRST EDITION.** Title in red and black. Partially printed on blue paper. ff. (5), 33, 1. *Title and first leaf waterstained. Modern boards. Folio.* [Vinograd, *Minsk 9; Vinograd, Vilna Gaon 411*].

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."

[SEE ILLUSTRATION MIDDLE LEFT]



Lot 212

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 263*].

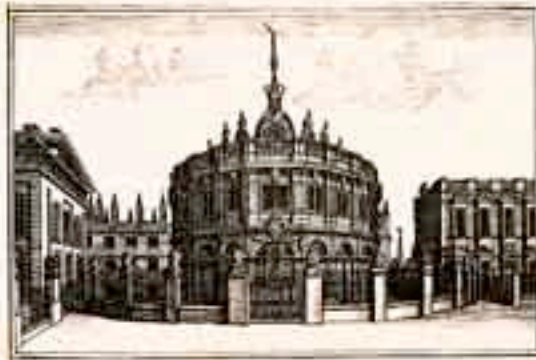
Frankfurt a/Main, Johannes Kölner: 1711. \$800-1000

✦ 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.

[SEE ILLUSTRATION BOTTOM LEFT]

TRAVELS,
OR
OBSERVATIONS
RELATING TO
SEVERAL PARTS
OF
BARBARY
AND THE
LEVANT.

By THOMAS SHAW, D.D.
Fellow of QUEEN'S-COLLEGE in OXFORD, and F.R.S.



OXFORD,
Printed at the THEATRE, MDCCXXXVIII.

Lot 213

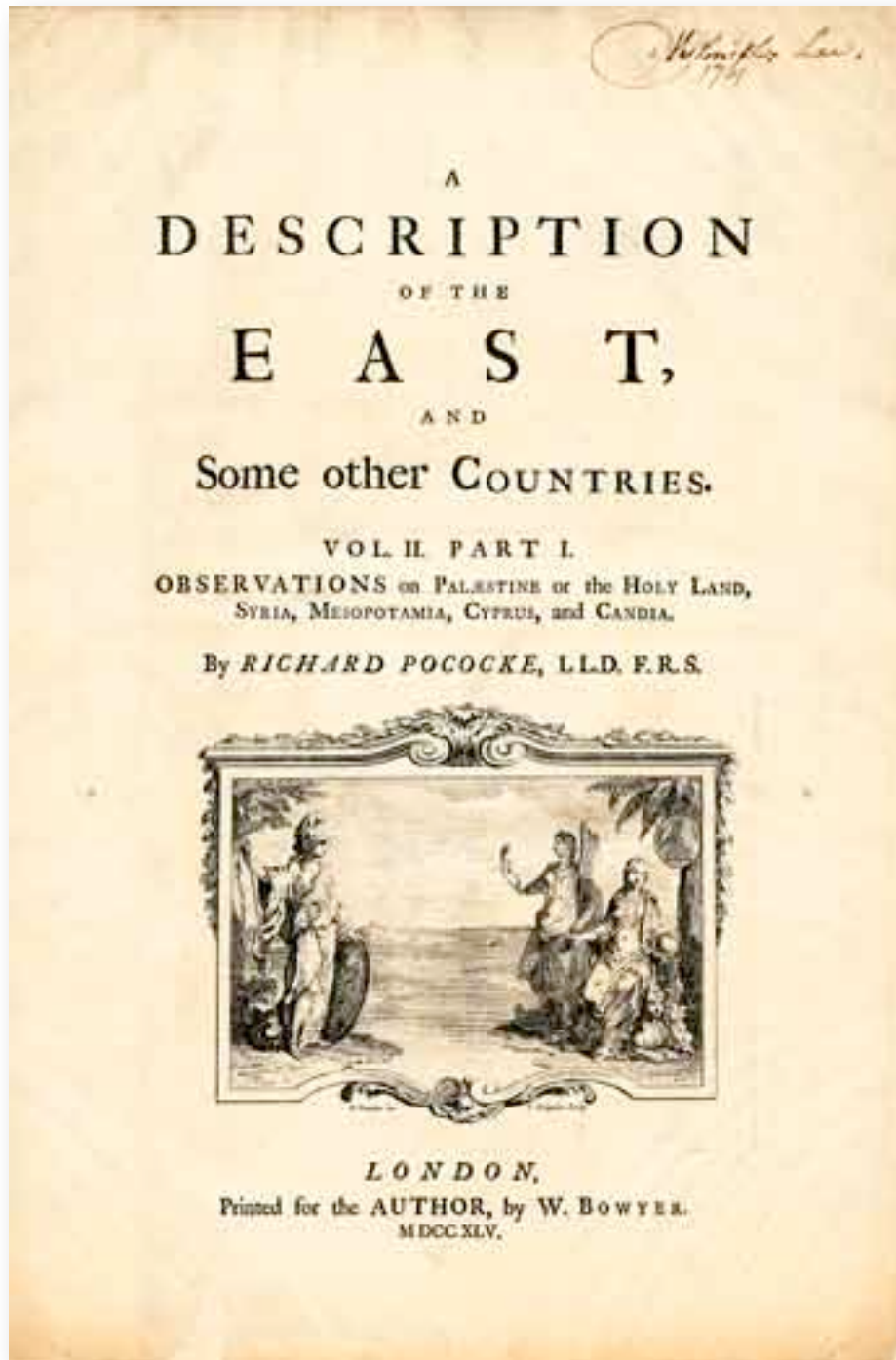
213 (TRAVEL). Shaw, Thomas. Travels, or Observations Relating to Several Parts of Barbary and the Levant. **FIRST EDITION**. Title printed in red and black with large engraved vignette, engraved head- and tail-pieces and initials. Occasional use of Hebrew. Half- and divisional-titles. *pp.* (4), *xv*, 442, (1), 60, (8). *Half title and title are reversed. Seven fold-out maps and 22 plates. Bound in handsome green morocco, gilt. Folio.* [Blackmer 1533; Lowndes II, 2372; Röhricht 1352; Tobler p. 123; Laor, 725-6].

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]



Lot 214

- 214 (TRAVEL).** Pococke, Richard. *A Description of the East and Some Other Countries.* **FIRST EDITION.** Two volumes. Engraved title-vignettes.
 Vol. I: *Observations on Egypt.* pp. vi, (8), 310. Five fold-out maps/plans and 69 plates.
 Vol. II, Part I: *Observations on Palestine or the Holy Land, Syria, Mesopotamia, Cyprus, and Candia.* pp. xi, (1), 268. Six fold-out maps/plans and approx. 99 plates.
 Vol. II, Part II: *Observations on the Islands of the Archipelago, Asia Minor, Thrace, Greece, and some other Parts of Europe.* pp. vii, (1), 308.
Few light stains, some offsetting from plates. Uniform modern morocco-backed boards. Folio. [Blackmer, 1323; Tobler pp. 127-28; Röhricht 1396].

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.

[SEE ILLUSTRATION ABOVE]



Lot 215

215 (TRAVEL). Benjamin Of Tudela. Voyages...en Europe, en Asie & en Afrique, depuis l'Espagne jusqu'à la Chine...traduits de l'Hébreu & enrichis de Notes & de Dissertations Historiques & Critiques ["Voyages...in Europe, Asia and Africa, from Spain to China...translated from the Hebrew and enriched by notes, historical dissertations and critiques."]. **FIRST EDITION** of French translation by J.P. Baratier. Engraved frontispiece portrait of the translator. Uncut copy, in a fine contemporary tortoise-shell binding. *pp.* [56], 247, [9]; [2], 377, [1] *pages*. *Frontispiece with repaired vertical clean tear. Contemporary tortoise-shell binding with silver cornerpieces, hinges, catches, and clasps, brown velvet doublures and end-leaves. 8vo.*

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.

[SEE ILLUSTRATION ABOVE]

216 (TRAVEL). Benjamin Of Tudela. Travels of Rabbi Benjamin...through Europe, Asia and Africa, from the Ancient Kingdom of Navarre to the Frontiers of China. First English Edition. Translated with notes by B. Gerrans. The Alfred Rubens Copy with his bookplate. *pp.* xiii, 171. *Slight staining, marbled end-papers. Contemporary gilt-tooled calf, lightly rubbed at corners. 8vo. [Cox I, p.80].*

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

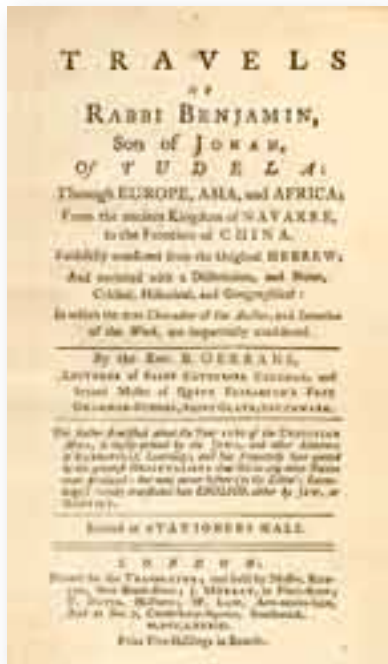
[SEE ILLUSTRATION NEXT PAGE TOP LEFT]

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.



Lot 216

218 (TRAVEL). Lynch, W.F. Narrative of the United States' Expedition to the River Jordan and the Dead Sea. Revised Edition. Fold-out maps and plates. pp. 20, 13-509. Foxed and waterstained. Original gilt-stamped boards, worn. 4to. [Rosenbach 653; Blackmer 1043; Tobler p.176].

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.

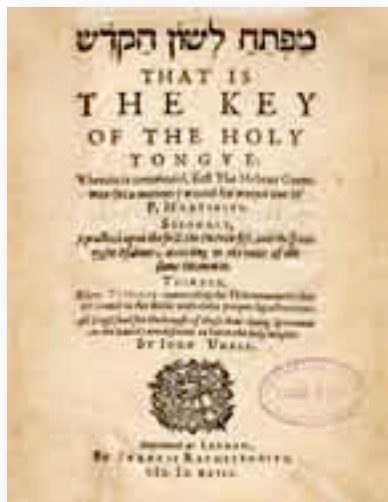
219 UDALL (Uvedale), JOHN. Maphte'ach Leshon ha-Kodesh - That is the Key of the Holy Tongue. FIRST EDITION. English interspersed with vocalized Hebrew. Three parts in one (including a short dictionary). Printer's device on title. On blank before Pt. III, inscription of former owner: "William Oatis April 26th 1791. Pembrokeshire, South Wales." Scattered marginalia. pp. 204, (2), 174, (2), 98 (pp. 97-98 bound out of sequence), (4). Ex-library. Old tape repair of title. Browned. Contemporary calf, scuffed, rebacked. Sm. 8vo. [Vinograd, Leiden 14; Fuks, Leiden 10].

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.

[SEE ILLUSTRATION MIDDLE LEFT]



Lot 219

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 Fran[cesco] 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

221 WALTON, BRIAN. Biblicus Apparatus, Chronologico-Topographico-Philologicus. pp. (4) 570, (6). Title trace discolored. Contemporary half-vellum over patterned boards. Folio.

Zurich, Bodmeriano: 1673. \$300-500

222 WEIL, JACOB. Shechithoth 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

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.

223 (WORMS, CEMETERY). Lewysohn, Ludwig. Naphshoth Tzadikim - Sechzig Epitaphien von Grabsteinen des Israelitiches Friedhofs zu Worms [gravestone inscriptions]. Engraved frontispiece depicting the interior and exterior of the Rashi Synagogue. German text with Hebrew. pp. (5), 116. Some staining and browning. Modern boards. 8vo.

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

[SEE ILLUSTRATION BOTTOM LEFT]

224 (WÜNSCH, CHRISTIAN ERNST). Rabbinismus. Oder Sammlung Talmudscher Thorheiten. In einer Reihe von Briefen als ein Zuruf an die jüdische Nazion ["The Tenets of Rabbinic Judaism, Written in the Form of a Series of Letters"]. Title with engraved vignette of a middle-aged couple in contemporary bourgeois dress enacting the Kapparoth ceremony. ff. (iv), 302, (i). Contemporary boards, lightly rubbed. Sm. 8vo. [Freimann 416].

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

PRINTED ENTIRELY IN RED ON BLUE PAPER. MOST UNCOMMON.

[SEE ILLUSTRATION TOP RIGHT FACING PAGE]



Lot 223

225 (ZIONISM). The Erez Israel (Palestine) Foundation Fund Keren Hayesod Limited. Memorandum and Articles of Association. *pp.13. Punch holes. Minor stains. Printed wrappers. Staples, corroded. Folio.*

London, Electric Law Press, Ltd, 23rd March: 1921. **\$150-200**

• 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 Naiditch 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.

226 (ZIONISM). United Palestine Appeal Year Books: 1936-1942 and 1944. "Published on the Occasion of the Night of Stars." Together Eight volumes. Each profusely illustrated. *Original color pictorial wrappers (two designed by Arthur Szyk). Folio.*

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

227 (ZIONISM). Palestine Book. Official Publication of the Jewish Palestine Pavillion at the New York World's Fair 1939. Profusely illustrated. Edited by Meyer W. Weisgal. *Original pictorial wrappers. Sm. folio.*

New York, 1939. **\$120-180**

228 (ZIONISM). Two Parliamentary publications relating to the British Mandate over Palestine: Parliamentary Debates (Hansard) - House of Commons Official Report: Vol. 432, No. 38 (31st Jan., 1947) Includes "Palestine (Jewish Terrorism)." * And: Vol. 445, No. 39 (Friday, 12th Dec., 1947). *Disbound. 4to.*

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.

229 (ZIONISM). Od Zoth HaPa'am... / Just Once Again. Music by Luba Avrech-Fein, Libretto by Jakob Lichtman. Title in Hebrew and English. Multicolor title with black and white photo of the composer. *pp. (4). Foxed. Original wrappers Sm. folio.*

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]

230 (ZIONISM). Y. Shuchman. Neturei Karta [a condemnation of the religious anti-Zionist organization]. Two cartoon illustrations deriding Neturei Karta. *pp. 31, (1). Brownd. Original pictorial wrappers, neatly repaired. 12mo.*

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]



Lot 224



Lot 229



Lot 230



Lot 231

231 ALFASI, ISAAC BEN JACOB (RIF). Sefher Halachoth Rav Alfasi [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. 9,(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"u. 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. quoque rara); not in Adams].*

Venice, Daniel Bomberg: 1521-2. **\$50,000-60,000**

EXCEPTIONALLY RARE AND IMPORTANT EDITION.

The RIF 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.

[SEE ILLUSTRATION ABOVE]

232 (BIBLE ILLUSTRATIONS). Die Heilige Schrift der Israeliten. Illustrated throughout by Gustav Doré. Translated by Ludwig Philippson, head-notes in Hebrew. *Variously worn with crude taped repairs. Original boards, upper cover elaborately gilt illustrated with Jewish iconographic elements, worn. Thick folio. Sold not subject to return.*

Stuttgart, circa: 1880. **\$100-150**

233 (CEREMONIAL ART). Barnett, R.D. (Editor). Catalogue of the Permanent and Loan Collections of the Jewish Museum, London. Over 700 illustrations in color and black-and-white. *Original cloth boards, dust-jacket. Folio.*

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**

235 (FACSIMILE). Me'ah Berakhot - One Hundred Blessings. An Illustrated Liturgical Compendium in Hebrew and Yiddish from 18th-century Central Europe. Printed on Vellum. One of 550 Numbered Copies. Companion text volume prepared by Iris Fishof. Two volumes. *Calf gilt with silver ornaments. Slip-case dampsoiled.*

London, Facsimile Editions: 1994. **\$500-700**

✻ An exquisite miniature illuminated manuscript facsimile.

236 HAPGOOD, HUTCHINS. The Spirit of the Ghetto. Studies of The Jewish Quarter in New York. **FIRST EDITION.** Illustrated by (Sir) Jacob Epstein. *pp. 311, (6). Original pictorial boards, slight wear. 8vo.*

New York, 1902. **\$100-150**

✻ The writer Hutchins Hapgood (1869-1944) was well known as a philosophical 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**

238 (JEWISH ART). Rubens, Alfred. Anglo-Jewish Portraits. London, 1935. * A Jewish Iconography. One of 500 Copies. London, 1954. Together, two volumes. Both with numerous illustrated plates. *Original boards. Sm. folio.*

London. **\$400-600**



Lot 239

239 (JEWISH ART). Goldstein, Maksymiljan And Karol Dresdner. Kultura i Sztuka Ludu Żydowskiego na Ziemiach Polskich ["The Culture and Art of the Jewish People in Poland."]. **ONE OF 1000 NUMBERED COPIES.** Engraved frontispiece by Arthur Szyk, signed below image. Two further engraved plates by E.M. Lilien and S. Jakubowski. 158 photographic illustrations of Jewish ceremonial and fine art. Introduction by Majer Balaban. Summaries in English, French and German. *Original boards, gilt. Lg. 8vo. [Mayer 865].*

Lemberg, 1935. **\$1000-1500**

✻ Catalogue of the Maximilian Goldstein Collection of Judaica.

[SEE ILLUSTRATION ABOVE]

240 (LILIEN, E.M.). Regener, E.A. E.M. Lilien, Ein Beitrag zur Geschichte der Zeichnenden Künste. Berlin-Leipzig, 1905. * And: Brieger, Lothar. E.M. Lilien. Eine Künstlerische Entwicklung um die Jahrhundertwende. Berlin-Vienna, 1922. Together two volumes. Both profusely illustrated. *Original boards. Sm. folio.*

\$300-500



Lot 241



Lot 243



Lot 246

241 LILIEN, E.M.. The Holy Land. 36 Heliogravures After Original Etchings by E. M. Lilien. Introductory Text by Israel Zangwill. *Lacking plate numbers 8 and 31. Sheet size 300x375mm. Loose as issued in original portfolio.*

Berlin-Vienna, Benjamin Harz: 1922.
\$1200-1800

[SEE ILLUSTRATION TOP LEFT]

242 (LILIEN, E.M.). Die Bücher der Bibel. Three volumes (all complete). Edited by F. Rahlwes. Extensively illustrated by Lilien. *Original pictorial boards. 4to.*

Berlin-Vienna, Benjamin Harz Verlag: 1923.
\$200-200

243 PANN, ABEL. Genesis, From the Creation until the Deluge. 23 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 LEFT]

244 PANN, ABEL. Twelve Lithographs - Types and Scenes of Jerusalem. *Loose as issued in original printed portfolio.*

Jerusalem, n.d.. \$300-400

245 (PHOTOGRAPHY). Miscellaneous broadside pages removed from select issues of the Yiddish Daily Forward newspaper. Almost all illustrating Jewish life (primarily Chassidic) in Eastern Europe. Also includes features on the Jews in Morocco. Profusely illustrated. 49 pages. *Brittle. Each page within mylar sleeve and bound within large portfolio.*

New York, 1920's (mostly). \$200-300

246 (PHOTOGRAPHY). Les Juifs. Temiognages de notre Temps. French text. Pictorial illustrations throughout. pp.106. *Original pictorial wrappers. Sm.folio.*

Paris, 1933. \$400-600

• An illustrated survey of the Jewish world, with exceptional photographs.

[SEE ILLUSTRATION BOTTOM LEFT]

247 POSTCARDS. Group of c. 71 English and American anti-Semitic postcards. Many with inscriptions. Contained within an album.

v.p., 20th century. \$1200-1800

248 PASTERNAK, LEONID. Portrait Album. Introduction by Hermann Struck in Hebrew and English. Eight colored portrait plates. *Original pictorial boards. Slip-case Folio.*

Berlin, Yibneh Verlag: 1923. \$400-600

• Leonid Osipovich Pasternak, (born Yitzhok-Leib in 1862), 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).

249 (PICART). Mitzvoth Uminhagei HaYehudim - Bilder aus dem Leben der Juden in Venedig. Introduction by Dr. Otto Ebstein. Six plates of scenes of Jewish religious life as depicted by Bernard Picart. *Loose as issued in original patterned boards with morocco-label titled in gilt on upper cover. Large oblong folio.*

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

[SEE ILLUSTRATION TOP RIGHT FACING PAGE]

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. 63 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**

[SEE ILLUSTRATION BOTTOM LEFT]

254 (RABAN, ZE'EV). Shir Hashirim - The Song of Songs. Decorative additional title page and 26 color plates comprising illustrations, illuminations and calligraphic text by Raban. Opening blank with Hebrew inscription, Liverpool, 1931. *Original Bezalel-style blind-tooled cushioned calf with sunken central rectangular medallion reproducing an illustration from the book, gutter starting. Folio. * Accompanied By: Another copy. Original pictorial boards. Some wear. Jerusalem, 1930.*

Berlin / Jerusalem, 1930. **\$200-300**

255 RASKIN, SAUL. Pirkei Avoth. 1940. (Three copies, one signed by Raskin). * Hagadah for Passover. 1941. (Two copies). * The Book of Psalms. 1942. * Sidur Tephiloth Yisrael. 1945. (Two copies). * Genesis, The First Book of Moses. 1944. Together, nine volumes. **FIRST EDITION.** All profusely illustrated. *Some wear. Original boards, four with dust-jackets. Folio.*

New York. **\$300-500**

256 RYBACK, ISSACHAR BER. Shtetl. Mein Chorever Heim. A Gedekenish ["My Destroyed Home. A Remembrance"]. 31 tinted and black-and-white plates. **ALL COMPLETE, WITH INDEX-CARD LAID-IN AT END** (missing from most all copies). *Trace foxed. Original pictorial blue suede. Oblong folio (sheet size 13 x 19 1/2 inches). [See Israel Museum Catalogue, Tradition and Revolution: The Jewish Renaissance in Russian Avant-Garde Art 1912-1928 (1987) no.136 i-xxx (illustrated); Jüdische Lebenswelten Katalog, Berlin (1991) no.7/25 (illustrated)].*

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]

257 (TYPOGRAPHY). Three Books of Hebrew Typography: Specimen Book of Hebrew, Yiddish, English, Arabic & Greek Type Faces. pp. 24. Pictorial wrappers. New York: Hebrew Monotype Press, 1927. * H. Berthold Schriftgiessereien [H. Berthold Type Foundry]. Replete with rich multicolor designs. ff. (42). Original decorated boards. Berlin, 1924. * Frank, Rafael. Über Hebräische Typen und Schriftarten ["On Hebrew Types and Typefaces."] Limited Edition for private distribution to friends. pp. 39, (3). Original boards, faded. Leipzig: Poeschel & Trepte, 1926.

\$150-200

[SEE ILLUSTRATION MIDDLE BOTTOM]



Lot 250



Lot 249



Lot 256



Lot 253



Lot 257

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 Harabanim 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 communiqués is the linguistic and sociological shift, as elder rabbis, educated in the yeshivah 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 Harabanim, headed by R. Silver, and the competing rabbinic organization “Kneseth Harabanim,” headed by R. Gavriel Ze’ev [“Veleleh”] Margolis; and yet later, the threat posed by the newly formed “Mo’etzeth 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 forté. R. Silver’s wont was to pen his responses to these halachic queries or novellae in the margins of the incoming letter.

See Aaron Rakeffet-Rothkoff, *Silver Era in American Jewish Orthodoxy: Rabbi Eliezer Silver and His Generation* (1982); Joshua Hoffman, *The American Rabbinic Career of Rabbi Gavriel Zev Margolis* (Master’s thesis, Bernard Revel Graduate School, Yeshiva University, 1992); *Silver Linings: A Memoir by Rabbi David L. Silver* (Harrisburg, 1997), EJ, Vol. XIV, cols. 1544-5.

\$4000-6000

• UNPUBLISHED QUESTIONS TO AND RESPONSA BY THE DEAN OF AMERICAN ORTHODOX RABBIS. AN IMPORTANT ARCHIVE FOR RESEARCH OF THE AMERICAN ORTHODOX RABBINATE.

Letters include those written by well-known Rabbis: Joseph Konvitz, Newark; Bernard L. Levinthal, Philadelphia; Moses Zebulun (Rama”z) Margolies, New York; Judah Leib (Louis) Seltzer (Agudath Harabanim); Moshe Shimon Sivitz, Pittsburgh; Ephraim E. Yolles, Philadelphia.

Additionally: J. Adler (NY); J. Bauman (Los Angeles); M. Berman (L.A.); B. Boruchoff (Malden, MA); J. Braver (Kansas City; L.A.); A.D. Burack (Brooklyn); H. Dachowitz (Brownsville-Brooklyn); E. Epstein (Chicago); H.F. Epstein (St. Louis); Ch. B. Ginsberg (Vancouver); M.I. Goldberg (Danville, VA); M.M. Goldberg (Saratoga Springs, NY); M.J. Golinkin (Worcester, MA); L. Gorelick (Springfield, MA); D. Graubart (Rock Island, IL); E. Greenblatt (Memphis); Leopold Greenwald, (Columbus, OH); H. Heiman (Minneapolis, Minn.); H. Herson (Winnipeg); M. Hirshprung (Canton, OH; Columbus, OH; Long Branch, NJ); C. Hoffenberg (Hartford); M. Hurewitz (NY); J.B. Hurvitz (St. Paul); Z. Hurwitz (Worcester, MA); F. Israelite (Chelsea, MA); M.W. Kahn (Chicago); I. Karlinsky (NY); S.A. Katz (Indianapolis); M. Klatchko (Dorchester, MA); M. Klebanov (Boston); B.M. Klein (NY); S.H. Klibansky (St. Louis); J. Kopstein (Sioux City, Iowa); Ch.Y. Levin (Seattle; Newark); I.J. Levin (Salem, MA); J.L. Levin (Detroit); M.J. Levinson (Providence); O.N. Levitan (Bronx); Solomon Levitan (Rock Island, IL); C. Manello (Youngstown, OH); I. Marcus (Roxbury, MA); E. Maza (Sheboygan, Wis.); M.J. Mendelowitz (Brooklyn); J. Mendelson (NY); J.L. Moinester (Brooklyn); E.R. Muskin (Chicago); B. Notelevitz (Harrisburg, PA; Louisville, KY); H. Papkin (New Bedford, MA); S.A. Pardes (Chicago); E. Pelchovitz (Canton, OH); E. Pollak (Brooklyn); S.D. Posner (Jersey City); D.M. Rabinovitz (Boston); N. Rabinowitz (Brooklyn); S. Rafalin (Mexico City); E. Regensburg (Chicago); N.H.J. Riff (Camden, NJ); F. Rizenman (Toronto); W. Roggin (Brooklyn); M. Romm (Minneapolis, Minn.); J. Rosen (Passaic, NJ); M. Rosen (Brownsville-Brooklyn); M.J. Rosenberg (Springfield, MA); P. Rosenberg (Cleveland); E.L. Rosenbloom (Denver); D. Rub (Mansfield, OH); I.S. Rubinstein (Providence); S. Sachs (Cleveland); A. Shapiro (Utica, NY); M. Shapiro (Atlantic City, NJ); N. Shapiro (Stamford, CT); M.D. Sheinkopf (Springfield, MA); M. Shohet (Portland, ME); E.D. Stampfer (Memphis, TN; Akron, OH); D.I. Traub (New London, CT); S. Winograd (Stamford, CT); N.H. Zeitchik (Des Moines, Iowa); A.D. Zeldner (Lawrence, MA); M.M. Zilberman (Brooklyn).

A random sampling of the questions: whether a woman married to a man who claimed to be Jewish, but may in reality have been a non-Jew posing as Jew, requires a get (Stamford, CT, 1920); whether the unused portion of a Jewish cemetery may be sold to Greek Orthodox (Danville, VA, 1933); whether it is proper to pass synagogue bylaws whereby only a Sabbath observer may receive an aliyah, act as prayer leader and (in the case of a kohen) bless the congregation (Providence, RI, 1933); whether deer may be ritually slaughtered specifically for the consumption of the “achorayim” (hind quarter) (R. Yeshayah Karlinsky, New York, 1934); whether Californian hybrid ethrogim may be used for Sukot, the proceeds from the sales to be donated to Keren ha-Shevi’ith (R. Yehuda Braver, Los Angeles, CA, 1951); an attack upon Rabbis Henkin and Silver’s permission to use “kosher” gelatin (1952); whether the introduction of a conveyor belt in a kosher slaughterhouse for the mass production of poultry renders the slaughter unfit (R. Ephraim Yolles, Philadelphia, 1952), etc.

259 (AMERICAN JUDAICA). De La Motta, Jacob, Dr. Sermon. Be-vo 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). Stained.

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.

See C. Reznikoff, *The Jews of Charleston* (1950), pp. 86-88.

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.

See M. Arbell, *The Jewish Nation of the Caribbean* (2002), pp. 192, 215.

[SEE ILLUSTRATION TOP RIGHT]



Lot 260

261 (AMERICAN JUDAICA). A Collection of Pinkasim (Communal Ledgers) of Various Synagogues and Community Organizations. 32 volumes. With related printed material. Texts in Yiddish, English and German. *Variouly bound, some wear, v.s.*

New York, End 19th-20th-century. **\$3000-5000**

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 Izbitzer Benevolent Society, Rabbi Chaim Ozer Torah Fund, Rozwadover 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.

262 (AMERICAN JUDAICA). Pinkas MeChevrah Kedoshah DeChevrah Ahavath Yisrael. Title-page within multicolor architectural columns. Hebrew and Yiddish in square characters. *pp. 500 including numerous blanks. Red morocco, spine detached. Folio.*

Brooklyn, New York, 1923-88. **\$500-700**

Pinkas of the Chevrah Kedoshah, Burial Society, "Ahavath Yisrael," 1372 Gates Avenue, Brooklyn, founded on the 15th Kislev, 1915.

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

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 262

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**



Lot 264

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-achalnu 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 HACHOHEN. 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.

[SEE ILLUSTRATION LEFT]

Lot 265

266 (BAGHDAD). Scroll of Ezekiel. Square Baghdadi hand. At beginning of scroll, inscription reads: Dedicated by Abdallah Abd-l-Uzeir. *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 Dawid* (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.)

[SEE ILLUSTRATION ABOVE]



Lot 266

267 BANET, MORDECHAI. Autograph Letter, in Hebrew, to R. Zalman Nathan, Rabbi of Teshus. A responsa concerning cows-milk sold to a Gentile on Pesach and subsequently fed Chametz. *Two pages. Some repair affecting a few words. Folio.*

Nikolsburg, Adar, 1794. **\$2500-3000**

• 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 responsum itself. This is obviously a first draft as is evident from the many words changed plus notes written along the margin.

268 BEN-GURION, DAVID. (First Prime Minister of the State of Israel, 1886-1973). Autograph Letter Signed, in Hebrew, to Moshe [Sharett]. *Single page, pencil on lined paper, central crease.*

Sde Boker, 14th December, 1953. **\$600-900**

• 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.

269 BEN-GURION, DAVID. Typed Letter Signed, in Hebrew, to Rabbi Avraham Yeshayahu Karelitz. *Single page on letterhead, punch holes. (cc. to Prime Minister Moshe Sharett).*

HaKiryah (Jerusalem), 4th Nisan 5715 / 27th March, 1955. **\$1200-1800**

• 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.



Lot 274

272 BEN-GURION, DAVID. Typed Letter Signed, in Hebrew, to Rabbi Yehudah Leib Maimon. *Single page on letterhead, folds.*

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.

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 minuscule 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.

271 BEN-GURION, DAVID. Typed Letter Signed, in Hebrew, to Moshe Dayan, Chief of Staff, Israel Defense Forces. *Single page on letterhead, central crease.*

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.

Moshe Dayan (1915-1981), the celebrated hero of Israel's wars, became Commander-in-Chief in December 1953, a post he held until January 1958. See EJ, Vol. V, cols. 1372-4.

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.

273 BEN-GURION, DAVID. Autograph Letter Signed, in Hebrew, to Yehudah Ratzhabi. *Single page on lined paper.*

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."

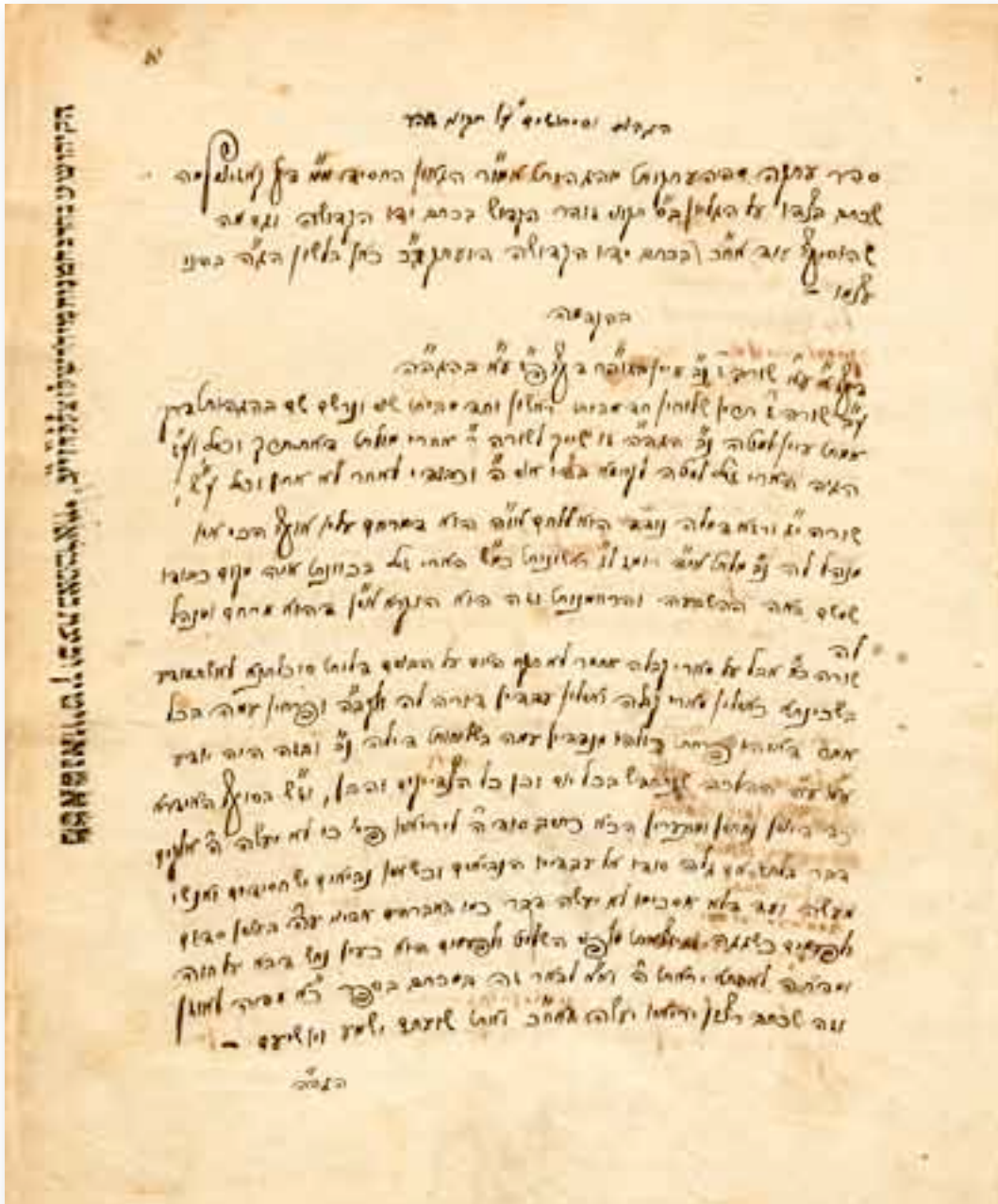
The chazan for Musaph is noted as Shlomo ("Slaumele") and his twin brother Eli-Chaim ("Elele") is to be chazan for Ein Kamocha. Others mentioned are: Mannes Wikler, Bubi and Fredi Schabes, Sini and Heini Fruchter, Beno and Saki Liberman, Bunjo and Mosi Milrom.

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 KOZHINITZ**. Or Yisrael [expository notes to the mystical Tikunei Zohar by the Kozhnutzer Maggid]. Manuscript on paper, written in a precise Ashkenazic script with corrections in another hand. With stamps of previous owners: The Chassidic Rabbi Yehoshua of Sosnowitz and Ostrava, son of R. Shlomo Leib of Lentchna; 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 Kozhnutzer 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]



Lot 276

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), (4 blanks), (13), (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]

277 D'ISRAELI, ISAAC. Autograph Letter Signed to, John Wilson Croker, requesting the source for a passage in Croker's edition of Bassompierre's Embassy to England (1819). pp. 3 + 1 integral blank.

6 Bloomsbury Square, (London), 7th May, 1828. **\$100-150**

• The acclaim of Anglo-Jewish literary critic Isaac D'Israeli (1766-1848) has been eclipsed by that of his famous son, Benjamin Disraeli (1804-81), Prime Minister of England under Queen Victoria.

John Wilson Croker (1780-1857), British statesman and author, was a friend to the D'Israelis, both father and son. It was from Croker that Benjamin Disraeli drew the character "Rigby" in his novel Coningsby.

278 FINKEL, L(EIZER) J(UDAH). Typed Letter Signed, in Hebrew, to R. Shlomo Steinberg and his wife, acknowledgment of donation to the Yeshivah, and wishes for a speedy recovery. Single page on letterhead stationery: "Rabbi L.J. Finkel, Dean of Mirrer Yeshivah." Folds.

Mir (Poland), 15 Shevat 1934. **\$400-600**

• R. Eliezer Judah Finkel (1879-1965) was the son of R. Nathan Tzvi Finkel, the founder of the Slabodka Yeshivah ("Der Alter fun Slabodka"), and son-in-law of R. Elijah Baruch Kamai, head of the Mir Yeshivah, whose position he inherited. During the interbellum period, Mir attracted thousands of students, from across Europe and even America. After World War Two, R. Finkel re-established his Yeshivah in Jerusalem. Today, it boasts a student body of 5,000 - the largest yeshivah in the world. See EJ, Vol. VI, cols. 1290-1.

R. Shlomo Steinberg of South Africa is addressed as the "Gabbai Rashi di-Yeshivath Mir ha-Kedosha" (Chief Fundraiser of the Mirrer Yeshivah).

279 HOROWITZ, MEIR YA'AKOV HALEVI. (Son of R. Pinchas Halevi Horowitz, author "Haphla'ah"). Chidushim [on Rosh HaShanah and repentance, also citing a commentary heard from his father]. Autograph Manuscript on paper in a neat Aschkenazic script. Two pages.

(Frankfurt), (ca. 1783). **\$1500-2000**

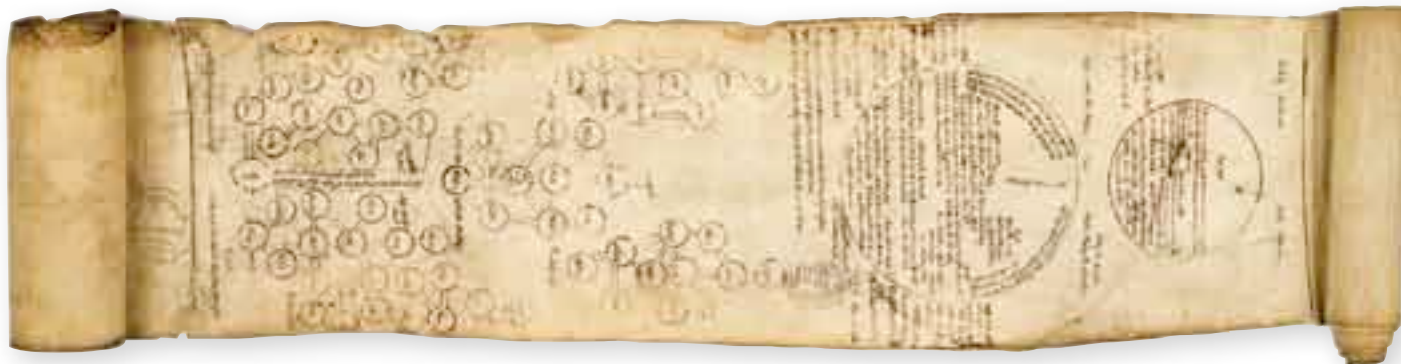
• Meir Yaakov Halevi Horowitz died in 1785 in Frankfurt at the tender age of 26. His father posthumously published some of his writings at the end of Sepher Haphla'ah stating: "I reminisce as my soul cries, having lost my son and disciple, whose soul was bound to my soul ...who was filled with Torah, outstanding in his sharpness of mind and erudition." A handful of R. Meir Yaakov's novellae were also published alongside his brother's work Machaneh Levi.

R. Meir Yaakov was the son-in law of R. Saul of Amsterdam, author of Binyan Ariel.

280 (LITURGY). Taharah [prayers recited during the ritual washing of the dead]. Square Hebrew characters provided with nikud. Instructions in Judeo-German. pp. (1), 10. Black ink on coarse paper. Calf, scuffed. Small folio.

(Germany), 19th-century. **\$400-600**

• The procedure for Jewish purification of the dead is especially ritualized and detailed, a separate verse is recited while attending to each part of the body.



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"]. *Variouly 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 Aschkenazic 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 letter-head 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]



Lot 283

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

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



Lot 284

Lot 284

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, Avagtha, 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 Loeb 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 Provençal 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 Megiloth, 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 HaNehenin 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 Tevilah. Ritual bath-house

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

Fol. 16r. - Likewise rubbed out.

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

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

The colophon on f.25v. reads: "By the Writer of Ritual Articles, the Insignificant Jacob Sopher ben Judah Leib Shamosh, 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.



Lot 289

\$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.

For two other illuminated manuscripts by Jacob Shamash sold at auction, see Christie's New York, June 23rd, 1999, Lot 128 and Sotheby's New York, March 18th, 2004, Lot 51.

See also E. Schrijver, Be'otiyot Amsterdam, Hebrew Manuscript Production in Central Europe: The Case of Jacob ben Judah Leib Shamash, in: Quaerrendo, Vol. XX (1990) pp. 24-62. And, I. Fishof, Yakob Sofer mi-Berlin: A Portrait of a Jewish Scribe, in: The Israel Museum Journal, Volume VI (1987) pp. 83-94.



Lot 289

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**

• Provenance: The late ethnomusicologist, Prof. Johanna L. Spector, New York.

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 Wien, 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]



Lot 286



287 SZYK, ARTHUR. Moses. Pen-an-ink on card. Signed in Hebrew in modernist style on left. Signed again below image in Hebrew and in Latin letters. Additional note in Polish and dates, 7/iii-(19)18. Pencil sketches on verso. Two punch-holes on right margin, some abrasion in area of Decalogue. 4 x 5½ inches.

\$4000-6000

[SEE ILLUSTRATION LEFT]

Lot 287



Lot 288

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.

New York, (1970). **\$800-1200**

[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.

Paris, 1975. **\$2000-2500**

• 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**

• "Interpretive rendering of a lithograph executed by Charles Sorlier from a 1954 gouache." See Chagall's Posters, Catalogue Raisonne (1975) pp. 114-5.

[SEE ILLUSTRATION BOTTOM RIGHT]

291 (JERUSALEM). BIDA. Le Juifs Devant Le Mur de Salomon. Magnificently framed. 21 x 25 inches to plate.

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

• Large print on contemporary wide marginal mount. Issued by Goupil in Paris and Knoedler in New York.

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.



Lot 289



Lot 290



Lot 292

292 (JERUSALEM). “Jerusalem the Golden.” Artistic topographic rendition of the Holy Land orienting to the East, with shafts of golden light shining on Jerusalem and Bethlehem. Multicolor in somber hues. Central crease, edges frayed with some loss. Not examined out of frame. 23½ x 29½ inches.

circa 1886. **\$300-500**

[SEE ILLUSTRATION TOP LEFT]



Lot 293

293 (JERUSALEM). Views of the Holy City of Jerusalem / Tavnith Yerushalayim / Ansicht der Heiligen Stadt Jerusalem.

Trilingual artistic panorama of Old City of Jerusalem. Color lithograph. Striking hues. 17 x 22 inches image. Crisp, clean copy, folds. Not examined out of frame.

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 Machseh (“the Pilgrim dwellings”), etc.

[SEE ILLUSTRATION TOP RIGHT]

294 (MAP OF THE HOLY LAND). Adrichom, Christian van. Jerusalem, et suburbia eius. Hand-colored. 19½ x 29 inches. Not examined out of frame. [Laor 934-5].

(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 294



Lot 295

295 (MAP OF THE HOLY LAND). From Janssonius, Jan. *Novus Atlas* (Amsterdam, 1658), Vol. VI. Six sheets. Hand-colored in sharp, distinct hues. Not examined out of frame. 33½ x 70 inches. [Laor 343-49].

\$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 Abrahæ”); the other at top right, the Journies and Mansions of the Desert (“Itinera et Mansiones Deserti”), i.e. the wanderings of the Israelites in the Sinai Wilderness.

[SEE ILLUSTRATION ABOVE]

296 (MAP OF THE HOLY LAND). Münster, Sebastian. *Das Heilig Landt mit ausztheilung der zwölf Geschlechter*. Hand-colored. Double-page with central fold. 13 1/2 x 15 inches. Not examined out of frame.

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



Lot 297

297 (MAP OF THE HOLY LAND). Blaeu, Willem Janszoon. *Terra Sancta quae in Sacris Terra Promissionis olim Palestina*. 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]



Lot 298



Lot 299

298 (AMERICAN-JUDAICA). Charles Edward Chambers (1883-1941). Shpeiz Vet Gevinen di Krieg! [Food Will Win the War!]. Yiddish text. Lithograph poster. Laid down. 30 x 20 inches.

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 Judah L. Magnes Museum Catalogue, Witnesses to History: The Jewish Poster (1989) p. 16.

[SEE ILLUSTRATION TOP LEFT]

299 (AMERICAN TEXTILE). Hebrew-Yiddish Eye-Chart. Black letter on cloth. Nine lines. Final five lines read: “Sol Haber / Printer / Type-Bi[n]der / 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.



Lot 300



Lot 300 (reverse side)

300 BRONZE SYNAGOGUE MEMORIAL PLAQUE Jerusalem, Bezael 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', Bezael, Jerusalem, P.O.B. 729."

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

The combination of Hebrew text and realistic decoration is a hallmark of Bezael design. See Israel Museum Catalogue, Boris Schatz: The Father of Israeli Art (2006), p. 61.

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 Bezael emphasis on naturalistic depictions of holy sites.

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: 1¼ 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



Lot 301, 302

303 BRASS PICTURE FRAME. Bezalel School, Jerusalem, ca. 1920. Rectangular frame, slightly broader at base, with tripartite domed top. Embossed depiction of Queen of Sheba on terrace, flanked by flowering plants in amphorae, overlooking landscape of Jerusalem. At left, palm trees; at top right, peacock bearing scroll. In center, rectangular depression. Labeled in Hebrew. Hook for hanging at back. H: 9 inches. Marked, Bezalel Jerusalem. Some wear.

\$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.

304 BELT WITH SILVER BUCKLE FOR YOM KIPPUR. 20th century. Belt: Cotton and metallic woven ribbon with grapevine motif. Buckle: Silver, cast with depiction of Binding of Isaac, and engraved Hebrew inscription. Loop and hook at verso provide for attachment of belt. Buckle 2¾ x 4¾ inches. Pseudo-mark on verso.

\$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 of 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

☛ See Israel Museum Catalogue, The Jews of Morocco (1983) no. 422b, p. 224.

308 METAL TROPHY Hollywood, California, Purim 1934. [In form of loving-cup on domed base and embossed pattern beneath lip. Engraved to "Arnie Hoffman and Dot Shepard, who won the Hollywood Zionists Purim Dance. H: 6½ inches.

\$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 308, 306, 303

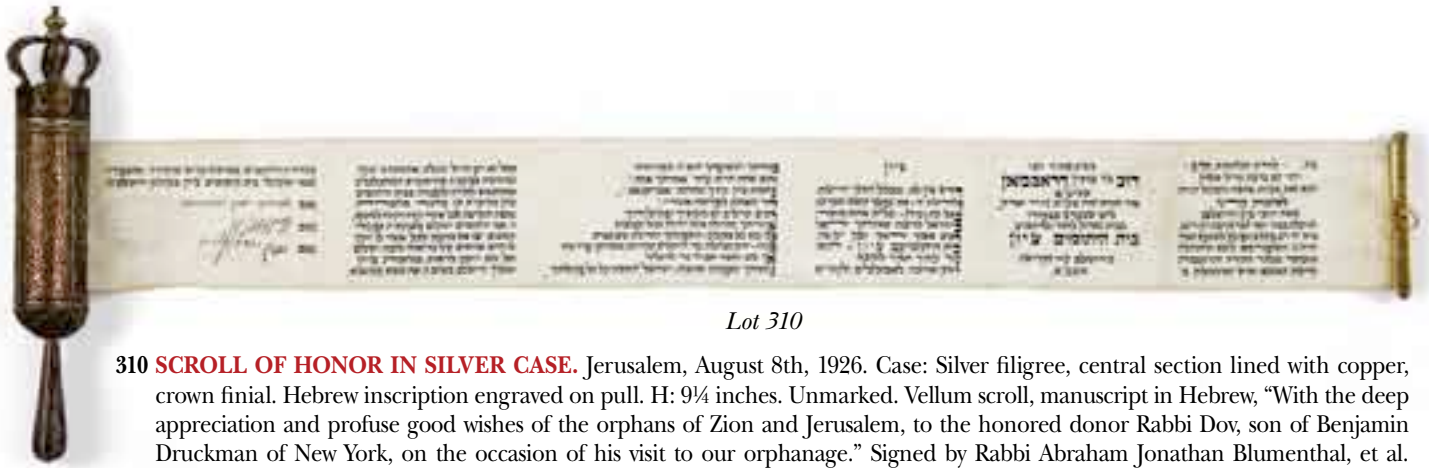


Lot 307, 304



Lot 309, 305





Lot 310

310 SCROLL OF HONOR IN SILVER CASE. Jerusalem, August 8th, 1926. Case: Silver filigree, central section lined with copper, crown finial. Hebrew inscription engraved on pull. H: 9¼ inches. Unmarked. Vellum scroll, manuscript in Hebrew, "With the deep appreciation and profuse good wishes of the orphans of Zion and Jerusalem, to the honored donor Rabbi Dov, son of Benjamin Druckman of New York, on the occasion of his visit to our orphanage." Signed by Rabbi Abraham Jonathan Blumenthal, et al. Inscription on scroll pull: "An eternal memento from the Zion Orphanage, Jerusalem".

\$700-900



Lot 321

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

312 TWO POCKET WATCHES WITH HEBREW FACES. 20th-century. Silver case; Recto: Face with Hebrew numerals, separate dial for second hand, and circle inscribed "Israelit. Familienblatt Hamburg" surrounding Star of David. Verso: Embossed and engraved image of Moses with Decalogue; foliate bands encircle both faces. Embellished winding stem and bell loop. Diam: 2 inches. Crystal replaced; some wear. * AND: Gold case, face with Hebrew numerals, separate dial for second hand, blue steel hands; on back, monogram within losange. With silver chain, inscription inside. Diam: 1½" Marked: "Wadsworth 18Kt".

\$1000-1500

313 PEWTER CHARITY BOX Budapest, early 20th century. Box mounted on a rectangular plaque with rounded corners and raised rim. Embossed with the Hebrew words "Acts of Kindness," above, an applique brass plaque is engraved with a depiction of the Budapest Synagogue, labelled "Budapest Orthodox Society for Good Works", and inscribed, in Hungarian, "We Donate for Good Deeds and for Charity." On back, hinged easel mount and flat plate with hole for hanging at top. H: 7½ inches.

\$800-1200

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



Lot 313, 314

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 embellishes 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



Lot 315, 316, 317



Lot 319



Lot 318



Lot 312

Lot 311



Lot 322, 323, 324, 325

322 SILVER CHANUKAH LAMP Early 20th century. Footed rectangular base, back wall bears applique 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

[SEE ILLUSTRATION BOTTOM]

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; applique 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

[SEE ILLUSTRATION LEFT]

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 applique crown. The oil row consists of of eight troughs with cut-out side walls. Ninth servant light slides into channel at center.

\$1000-1500

[SEE ILLUSTRATION TOP]

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

[SEE ILLUSTRATION RIGHT]



Lot 327

326 SHORT MILITARY-STYLED WOOL JACKET Issued to Member of The Jewish Police-Force in the Displaced Persons Camp of Landsberg, Germany. Includes identifying badge. Circa 1945. Worn

\$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]

327 BRONZE MEDAL OF DONNA GRACIA NASI by Pastorino di Pastorini. Bronze. Bust-portrait facing-left. Almost definitely the original strike. Diam: 62 mm.

\$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.

"The first unequivocal Jewish medal with a Hebrew legend." D.M. Friedenberg, *Jewish Medals from the Renaissance to the Time of Napoleon* (1970) pp.43-5.

See also M.D. Birnbaum, *The Long Journey of Gracia Mendes* (2003) pp. 63-4; *Musee d'Art et d'histoire du Judaisme, Catalogue* p.36; and C. Roth, *Great Jewish Portraits in Metal* (1963), p. 84

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 centres of Jewish settlement.

[SEE ILLUSTRATION BOTTOM RIGHT FACING PAGE]



Lot 326

328 BEZLEL 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]



Lot 328

— END OF SALE —

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