

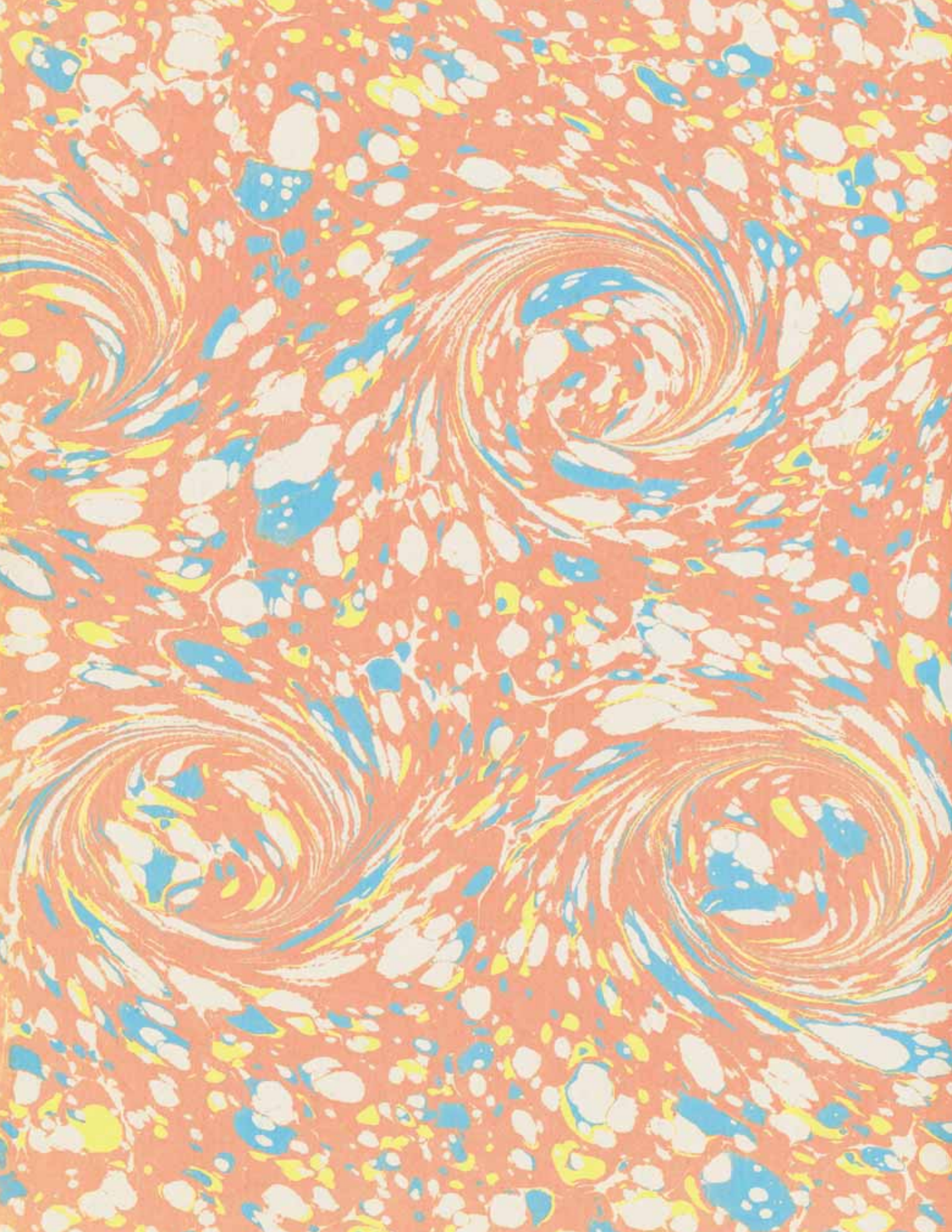
FINE JUDAICA

.....

PRINTED BOOKS, MANUSCRIPTS
& GRAPHIC ART



KESTENBAUM & COMPANY
THURSDAY, SEPTEMBER 18TH, 2008





KESTENBAUM & COMPANY

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



Catalogue of

FINE JUDAICA

.....

PRINTED BOOKS, MANUSCRIPTS & GRAPHIC ART

Including:

Selections from the Rare Book-Room of a College Library
The Charles (Kalonymus) Richter Collection of Jewish Liturgy
Jewish Social-History: The Collection of a Gentleman, New York
A West Coast Collection of Americana, Part II

(Short-Title Index in Hebrew available upon request)

To be Offered for Sale by Auction,
Thursday, 18th September, 2008 at 3:00 pm precisely

Viewing Beforehand on:

Sunday, 14th September - 10:00 am - 5:00 pm
Monday, 15th September - 10:00 am - 5:00 pm
Tuesday, 16th September - 10:00 am - 5:00 pm
Wednesday, 17th September - 10:00 am - 5:00 pm
Thursday, 18th September - 10:00 am - 2:30 pm

This Sale may be referred to as: "Hilltop" Sale Number Forty-One

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

KESTENBAUM & COMPANY

Auctioneers of Rare Books, Manuscripts and Fine Art

.....

12 West 27th Street, 13th Floor, New York, NY 10001 • Tel: 212 366-1197 • Fax: 212 366-1368

E-mail: Kestenbook@aol.com • World Wide Web Site: www.Kestenbaum.net

KESTENBAUM & COMPANY

.....

Chairman: Daniel E. Kestenbaum

Operations Manager: Jackie Insel

Client Accounts: S. Rivka Morris

Client Relations: Sandra E. Rapoport, Esq. (Consultant)

Printed Books & Manuscripts: Rabbi Eliezer Katzman
Rabbi Bezalel Naor

Ceremonial & Graphic Art: Aviva J. Hoch (Consultant)

Catalogue Art Director
and Photographer: Anthony Leonardo

Auctioneer: Harmer F. Johnson
(NYCDCA License no. 0691878)



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



Front Cover Illustration: Lot 363

Back Cover Illustration: Lot 67

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

THE CHARLES (KALONYMUS) RICHTER COLLECTION OF JEWISH LITURGY.



Mr. Charles (Kalonymus) Richter (z"l) passed away on August 9th (25th Av), 2007 at the age of 99. He was a highly respected businessman in the United States as he was in his native Vienna. During World War II, Mr. Richter was very involved in hatzalah activities together with his father-in-law Julius (Yaakov-Shlomo) Steinfeld (z"l). Following his arrival in New York in early 1940, he settled in the Williamsburg section of Brooklyn and was there instrumental in the founding of the Viennese Kehilla, Khal Adas Yereim.

His historical sketch of the Orthodox Kehilla in Vienna, especially the renowned "Shiff-Schul," was printed in several periodicals. His later years were devoted to preserving the Jewish cemeteries in Slovakia, where his ancestral family home in Topolcany was located.

For the last 40 years, Charles Richter's name was well-known among collectors of rare Hebrew books. With the encouragement of his dear wife Vally (Sorol, A"H), he assembled a substantial collection comprised of Siddurim, Machzorim and varied other liturgical works such as Selichoth, Kinoth and Minhag books. Everything that pertained to Jewish liturgy and the Synagogue was of interest to him. In this regard he did much original research on the books in his collection, rich not only with antiquarian material but also containing an extensive research library.

It is the hope of his family that a new generation of Torah scholars and bibliophiles will benefit and gain pleasure from the sepharim that he collected with such love and now offered for sale in this auction.

חלק ב



IMPORTANT NOTICE:

Many books in this auction have been de-accessioned from a College Library. The expression “ex-library” will indicate such a volume may contain any number of library stamps, notations, or other distinguishing marks which may not be individually detailed in the relevant catalogue description.

1 (ADLER, NATHAN HAKOHEN). Solomon Ibn Adret. Sepher Toldoth Adam...She'eloth U'Teshuvot...Dinei Mamonoth [responsa concerning financial matters]. Inscription on title: “Shayach LehaTorani HaMuphla U'Muphlag BaTorah UvaChasiduth kmohar”r Nathan ben HaMano'ach m. Ya'akov Shim'on Adler Katz zllh”h” [“Belongs to the scholar, excellent in Torah and piety, Nathan son of the deceased, Ya'akov Shim'on Adler Katz”]. (See below). ff. 8, 104. Light stains. Ex-library. Contemporary mottled calf. Sm. folio. [Vinograd, Leghorn 18].

Livorno, Yedidyah Gabbai: 1657. **\$4000-6000**

⚡ RABBI NATHAN HAKOHEN ADLER COPY.

R. Nathan Hakohen Adler of Frankfurt am-Main (1741-1800), referred to as “HeChasid ShebeKehunah” (“The Pious Among Priests,”) was the teacher of R. Moshe Schreiber, author “Chatham Sopher.” Although in all known documents, Nathan’s father is referred to as “Shim'on,” R. Nathan himself would sometimes sign himself “Nathan ben Ya'akov Shim'on.” See J. Unna, “Nathan Hakohen Adler” in: L. Jung, Guardians of Our Heritage (1958), p. 169; EJ, Vol. II, cols. 284-5; N. Friedmann, Otzar Harabanim, no. 16293 (emend “Shimshon” to “Shim'on”).

Known as HaNesher HaGadol, “The Great Eagle” (Adler is German for eagle), R. Nathan Adler’s impact upon German-Jewry lasted generations.

[SEE ILLUSTRATION TOP RIGHT]



Lot 1 (magnified)

2 ALASHKAR, MOSES BEN ISAAC. Hassagoth [“Critique”: Polemic / philosophy]. **FIRST EDITION.** Printer’s device on title (Yaari no. 22). ff. 16. Light stains, several torn leaves expertly repaired. Recent wrappers. Sm. 4to. [Vinograd, Ferrara 46; Adams M-1866].

Ferrara, Abraham ibn Usque: 1557. **\$2000-3000**

⚡ The kabbalist ibn Shem Tov had written in Sepher Ha'emunoth a scathing critique of Maimonides’ rationalist philosophy. In the Hassagoth, R. Moses Alaskhar rises to Maimonides’ defense, accusing ibn Shem Tov of deliberately misquoting Maimonides.

[SEE ILLUSTRATION LOWER RIGHT]



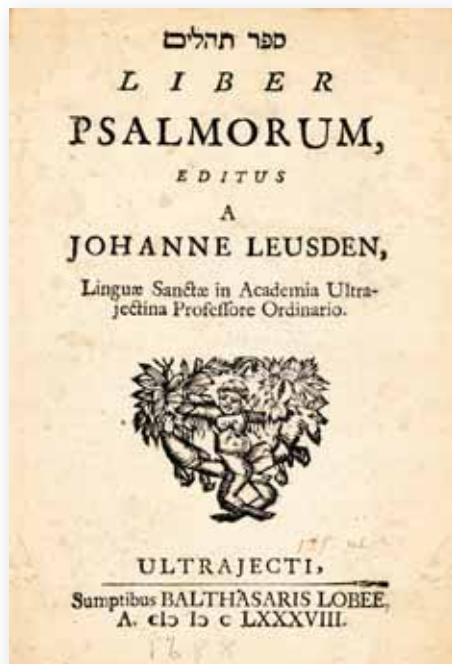
Lot 2

3 AKRA, ABRAHAM BEN SOLOMON. (Editor). Mehararei Nemeirim. **FIRST EDITION.** Title within ornamental border. ff. 58 (mispaginated), lacking final ff. 6 of indices (as most copies), some staining. Ex-library. Recent boards. 8vo. [Vinograd, Venice 877].

Venice, Daniel Zanetti: 1599. **\$400-600**

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

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



Lot 8

4 ALBELDA, MOSES. Darash Moshe [Festival sermons and homilies]. **FIRST EDITION.** Title within architectural arch. ff. (6), 128 (i.e. 125). *Censors' signatures on title and endpaper, stained in places. Ex-library. Old sheepskin, rubbed. Folio. [Vinograd, Venice 959; unrecorded by Habermann (di Gara)].*

Venice, Giovanni di Gara: 1603. **\$400-600**

✦ Moses Albelda (1500-before 1583), was born either in Spain or Salonika. He served as rabbi of Arta, Greece, and later of Valona, Albania. See EJ, Vol. II, col. 529.

5 ALMOsnino, MOSES. Me'ametz Ko'ach [sermons and eulogies]. Second edition. Printer's device on title, f. 225b and final leaf. ff. 236. *Censor's signatures on title and verso of final leaf. Stained. Ex-library. Contemporary limp vellum. 4to. [Vinograd, Venice 726; Habermann, di Gara 102; not in Adams].*

Venice, Asher Parenzo for Giovanni di Gara: 1588. **\$400-600**

✦ Me'ametz Ko'ach contains twenty-eight - (thus Ko'ach, the numerical Hebrew equivalent of 28) - sermons by this celebrated preacher of the Neveh Shalom Congregation and an important communal leader of the Salonika Jewish community. Almosnino draws upon a broad repertoire of medieval interpreters: Maimonides, Nachmanides, R. David Kimchi, ibn Shuaib, et al. See EJ, Vol. II, cols. 669-71.

Born in Salonika, Moses ben Baruch Almosnino (c. 1515-c. 1580), hailed from a distinguished Jewish Spanish family originally from the town of Jaca in Aragon. He was renowned for his knowledge of rabbinical matters and for his scholarship in the sciences, particularly natural physics and astronomy.

6 ALMOsnino, MOSES. Yedei Moshe [homilies to the Five Scrolls]. Second edition, with table of contents, index and afterword by Samuel Ibn Daisus. Title within garlanded architectural border. Opening word of each scroll within type-ornament. ff. 289, (9). *Title worn along margins with strip removed from upper portion, final leaf worn. Contemporary blind-tooled calf, rubbed and worn, ex-library. Sm. 4to. [Vinograd, Venice 833; Mehlman 632].*

Venice, Daniel Zanetti: 1597. **\$400-600**

✦ Almosnino left several manuscripts unpublished. The author himself several times alludes to his work P'nei Moshe (see eg. ff. 85r., 108v.). Of scientific interest is Almosnino's commentary on the Hebrew translation of the Sphera Mundi entitled Beth Elo-him. See M. Waxman, A History of Jewish Literature, Vol. I (1933) p. 319.

7 ALSHEICH, MOSES. Chelkath Mechokek [commentary to the Book of Job, with text]. **FIRST EDITION.** Title within architectural arch. Biblical text in square characters provided with nikud (vowel points) and trope (cantillation marks); wrap-around commentary in Rashi script. On title, former owners' signatures: "Azriel Worms" and "Moshe Abuhab Soares." On penultimate leaf in Judeo-Espanol: "Este libro es de Moshe Abuhab Soares." Adolph Lewisohn morocco book-label. ff. 103. *Dampstained and dampwrinkled. Marbled endpapers. Recent blind-tooled crushed morocco gilt with dentelles, rubbed. Sm. 4to. [Vinograd, Venice 961; Habermann, di Gara 219].*

Venice, Giovanni di Gara: 1603. **\$400-600**

✦ R. Moses Alsheich (d. after 1593), a native of Adrianople, Turkey, settled in Safed, where he was ordained by R. Joseph Karo (upon whom had been conferred the reintroduced Semicha of R. Jacob Berab). R. Alsheich's commentaries to the Bible became highly esteemed a result of which, he was referred to as "Alsheich HaKadosh" (the Holy Alsheich). See EJ, Vol. II cols. 757-8.

8 (AMERICAN JUDAICA). (Bible). Sepher Tehillim - Liber Psalmorum. Hebrew and Latin prepared by Johannes Leusden. Printer's device on title page. pp. 8, ff. 240, 2. *Ex-library. Modern half morocco. 16mo. [Vinograd, Utrecht 8].*

Utrecht, Balt. Lobee: 1688. **\$500-700**

✦ This Psalter is dedicated to Dr. Increase Mather, President of Harvard College "unequaled in reputation and power by any native-born American Puritan of his generation." (DAB).

Johannes Leusden (1624-1699) was a professor of Hebrew at Utrecht University. He is most famous for having produced in collaboration with the Amsterdam publisher Joseph Athias the magnificent Biblia Hebraica (1661) which served as a model for publications of the Bible up to the 19th century. Leusden also translated the register of 613 commandments that heads Maimonides' Mishneh Torah (Utrecht, 1656). See EJ, Vol. II, cols. 63-6.

[SEE ILLUSTRATION TOP LEFT]

9 (AMERICAN JUDAICA). Horowitz, Pinchas Elijah. Sepher Habrith. **FIRST EDITION.** Two parts in one. ff. (4), 128, 66, (4). *Slight staining, scattered marginalia in an Ashkenazic hand (including a lengthy note on verso of final leaf), portion of final leaf removed not affecting text. Ex-library. Later boards. 4to. [Vinograd, Brünn 63].*

Brünn, J.K. Neimann: 1797. **\$400-600**

✦ A popular work that presented the general sciences from the perspective of Jewish tradition. Indeed, following the Maaseh Tuviah of 1707, it is among the very earliest encyclopedia of the sciences to be printed in Hebrew.

Horowitz, a pupil of Elijah, Gaon of Vilna, devoted long sections in this work to the United States of America, as well as to Brazil. See M. Silber, America in Hebrew Literature (1928) pp. 49-50; and I. Zinberg, History of Jewish Literature, Vol. VI (1975), pp. 260-70.

- 10 **(AMERICAN JUDAICA)**. Anonymous (Pinto, Isaac de). Discours d'un bon Hollandois a ses compatriotes, Sur différents objets intéressants. ["Discourse of a Good Dutchman to his Compatriots, on Different Subjects of Interest."]. pp. 38. *Trace foxed. Soft contemporary wrappers, stitched. Sm. 4to.*

n.p., 1778. \$2000-2500

✚ Plea for Dutch Solidarity with the British in Their War Against the American Revolutionaries.

The pamphlet argues that Dutch and English interests coincide - for which the author was given a thorough thrashing by another anonymous pamphleteer, Antoine-Marie Cerisier (see next Lot).

Isaac de Pinto (1717-1787), a Dutch Jew of Portuguese descent, an economist and director of the Dutch East India Company, was one of the wealthiest Jews in all Holland. In his work *Apologie pour la Nation Juive* (1762), he defended the Jewish people against the slanderous remarks of Voltaire. Voltaire was duly impressed by de Pinto, dubbing him "a philosopher and a Jew." Pinto, who has been hailed as one of the most brilliant economists of the age, was firmly opposed to the American Revolution, ostensibly on economic grounds, and gave vent to his thoughts in several works. (See Kestenbaum & Company, Sale 40, Lot 4 for another such work.) The memoirist of Dutch Jewry M.H. Gans writes that the rumor was spread that de Pinto was in the pay of the English. See JE, Vol. X, p. 54; EJ, Vol. XIII, cols. 553-554; M.H. Gans, *Memorbook* (1977), pp. 112-113.



Lot 11

- 11 **(AMERICAN JUDAICA)**. Anonymous (Cerisier, Antoine-Marie). Suite des observations impartiales d'un vrai Hollandais, Sur les intérêts & l'état présent des affaires politiques de la France, de l'Angleterre, des Provinces-Unies des Pays-Bas & des Etats-Unis de l'Amérique ["Conclusion of Impartial Observations of a True Dutchman, On the Interests and Present State of Political Affairs of France, England, the Netherlands and the United States of America"]. pp. (4), 74. *Trace foxed. Soft contemporary wrappers, stitched. Sm. 4to.*

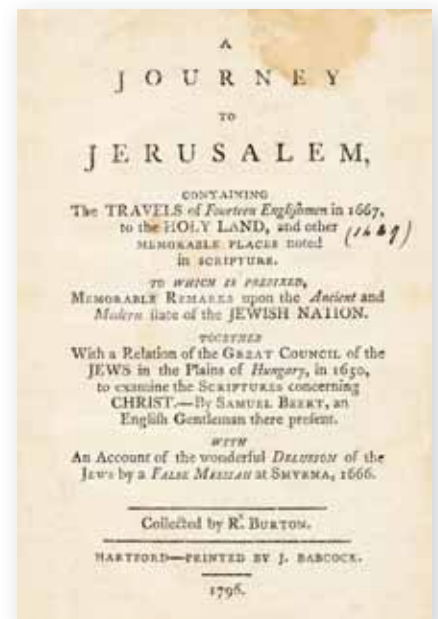
n.p., (1779). \$2000-2500

✚ In Defense of America's Independence from Britain.

In a rejoinder to an earlier (1778) pamphlet entitled *Discours d'un bon Hollandois* (see previous lot), this argues that England has traditionally been the most dangerous rival of Dutch commerce (p. 6). A year earlier in 1778, the Author published *Observations impartiales d'un vrai Hollandais*. Our present work, as its title indicates, may be construed as the continuation of that work.

In a lengthy footnote on p. 45 we find an attack upon "le celebre Mr. Pinto de la Haye" (the celebrated Mr. Pinto of The Hague). The author, tongue in cheek, finds it difficult to conceive that the *Discours d'un bon Hollandois* and the excellent economic *Traité de la circulation et du crédit* (Treatise on Circulation and Credit) issued from the pen of the same man.

French journalist Antoine-Marie Cerisier (1749-1828) proved himself to be a good friend of the nascent United States. John Adams visited Cerisier in Utrecht and was duly impressed by the latter's enthusiasm for the American cause. Cerisier was instrumental in assisting Adams to disseminate in the Netherlands pro-American and anti-British propaganda.



Lot 13

- 12 **(AMERICAN JUDAICA)**. Gans, David, Tzemach David [historical chronicle]. ff. 1, 39, 77. *Lower corner of final leaf repaired. Boards. 4to. [Vinograd, Furth 587].*

Furth, Itzik ben Leib: 1785. \$400-600

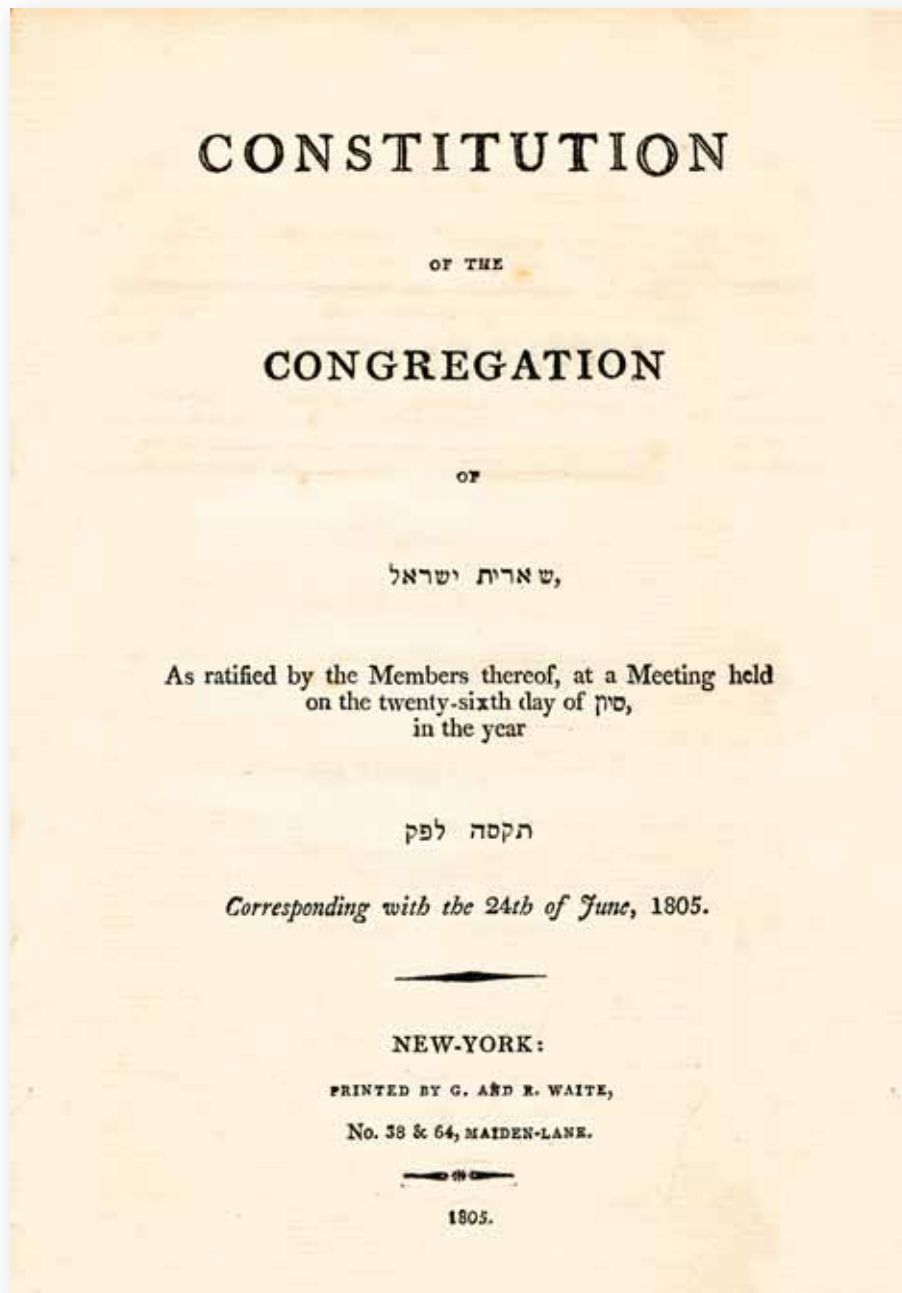
✚ With six manuscript pages (ca. 1826) in Yiddish and German, containing additional historical material, including events and personalities pertaining to America from 1783-1825, including mention of Mordechai Manuel Noah.

- 13 **(AMERICAN JUDAICA)**. A Journey to Jerusalem, Containing the Travels of Fourteen Englishmen in 1667...To which is prefixed, Memorable Remarks upon the Ancient and Modern State of the Jewish Nation. Together with a Relation of the Great Council of the Jews in the Plains of Hungary, in 1650...With An Account of the Wonderful Delusion of the Jews by a False Messiah at Smyrna, 1666. Collected by R. Burton. Second American Edition. pp. 132. *Foxed. Modern boards. 12mo. [Rosenbach 109; cf. Singerman 0077 (Philadelphia, 1794 edition)].*

Hartford, J. Babcock: 1796. \$400-600

✚ Journey to Jerusalem - or in its earlier English incarnation, Two Journeys to Jerusalem - went through several London editions at the end of the seventeenth century; ours is the second American edition. Rosenbach (90, 109) writes that R. Burton is actually the pseudonym of Nathaniel Crouch. This is difficult to maintain. In the London 1683 and 1692 editions, Nathaniel Crouch is the printer. The title of the 1695 edition reads "Collected by R.B." (see G. Scholem, *Sabbatai Sevi*, p. 941, no. 57). In reality, these are the initials of Robert Boulter, listed as editor in the London 1692 edition (see Kestenbaum & Company Sale 2, Lot 346). It seems that a century later confusion reigned on the other side of the Atlantic; somehow Robert Boulter was transmogrified into "R. Burton," first in Philadelphia, and once again in Hartford.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 14

14 **(AMERICAN JUDAICA)**. Constitution of the Congregation of [Shearith Israel], As ratified by the Members thereof, at a Meeting held on... the 24th of June, 1805. English interspersed with Hebrew. pp.16.

* With (As issued): An Act to Provide for the Incorporation of Religious Societies. Passed 27th March, 1801. pp. 9, (1 blank). *Trace foxed. Original marbled endpapers. Disbound, stitched. Sm. 4to. [Singerman 0157].*

New York, G. and R. Waite: 1805. **\$5000-7000**

⚡ IMPORTANT AND HIGHLY SCARCE CONSTITUTION OF CONGREGATION SHEARITH ISRAEL, NEW YORK.

According to Article III, the prayers "shall forever be read in the Hebrew language according to the [Minhag Sephardim], but the Board of Trustees may on a public thanksgiving or other special occasion, direct the [chazan] or any other suitable person, to deliver an address, sermon, or moral lecture" (p.6). Other articles address the powers of the Parnasim, or officers of the Congregation, as well as details concerning the Beth Chaim, or cemetery. Article VII enjoins that the funds bequeathed by Myer Polonies "for the express purpose of establishing a Hebrew School" be used "to form such school under some suitable teacher or teachers" (p.7).

Shearith Israel, the first congregation in New York, was first organized in or about 1706. Its first building, a small affair on Mill Lane (today South William Street), was erected in 1729-1730. The Spanish-Portuguese Congregation remained New York's only synagogue for the next century. It was not until 1825 that a dissenting group of Ashkenazic Jews broke away to form the Bnai Jeshurun Congregation. Today, Congregation Shearith Israel occupies a sumptuous building at Central Park West and 70th Street, built in 1897.

[SEE ILLUSTRATION ABOVE]

- 15 **(AMERICAN JUDAICA)**. A Sermon, Preached in the Old South Church Boston, Sabbath Evening, Oct. 31, 1819, Just Before the Departure of the Palestine Mission. **FIRST EDITION**. pp. (3), 24-52. Browned. Disbound fascicle. Sm. 4to.

Boston, U. Crocker: 1819. \$300-500

✞ The members of the delegation are charged to proceed to Izmir, and from there to the Holy Land. If possible, they should establish a mission in Jerusalem, failing which, Bethlehem. Their goal is to convert Jews and Muslims to Christianity as well as to seek out ancient books and manuscripts.

- 16 **(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 the Ameliorating the Condition of the Jews, are Investigated. By an Israelite. pp. 8, 110, (1), (1 blank). Light stains on title. Trace foxed. Marginalia on p. 70. Recent blind-tooled tan calf. Sm. 4to. [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 defence 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, p. v).

[SEE ILLUSTRATION TOP RIGHT]

- 17 **(AMERICAN JUDAICA)**. Ross, Arthur A. A Discourse Embracing the Civil and Religious History of Rhode Island; Delivered April 4, 1838, at the Close of the Second Century from the First Settlement of the Island. **FIRST EDITION**. pp. 161. Ex-library. Foxed. Bottom pp. 119-120 torn away, text unaffected. Original boards, small portion of spine worn. 12mo.

Providence, H.H. Brown: 1838. \$300-500

✞ The Appendix, pp.136-137 focuses upon the Jews of Newport from the time of their first settlement, as evidenced by the deed of 1677 for the sale of land to be used as a Jewish burial ground.

- 18 **(AMERICAN JUDAICA)**. Hikon likrath Elokecha Yisrael/ "Prepare to meet thy God, O Israel!" A Sermon by the Rev. M. N. Nathan, Minister of the English and German Synagogue, Kingston, Jamaica, and Delivered by him, Shabbath Parashath Nitzavim. Ex-library. **FIRST EDITION**. English interspersed with Hebrew. pp. 28. Trace foxed. Contemporary soft wrappers, detached. Sm. 4to. [Rosenbach 513].

Kingston, R. J. de Cordova: 1843. \$1500-2500

✞ Rev. Nathan's sermon is a call for repentance, complete with a reference to "Maimonides, Yod Hachazakah, Hilchoth Teshubah, Cap. 7" (p. 6). Rev. M.N. Nathan was the rabbi of Jamaica's English and German Synagogue for many years from the consecration of the new building in 1837. His literary bent found expression in his editorship of Jamaica's short-lived Jewish monthly "First Fruits of the West" (see Lot 21). See JE, Vol. VII, p. 67.

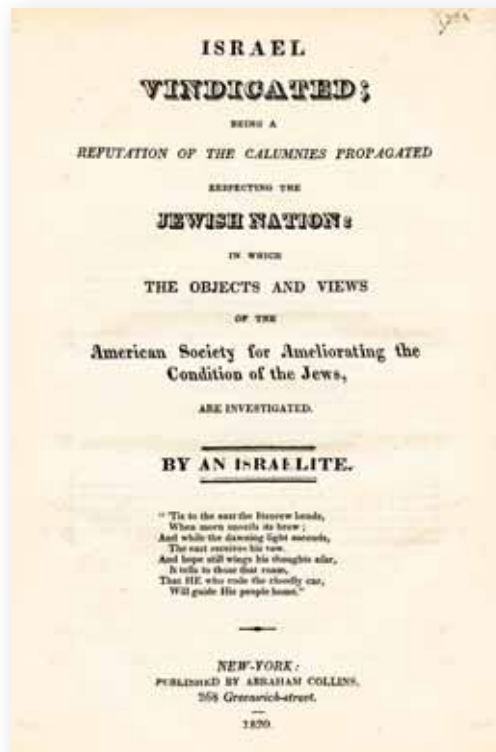
[SEE ILLUSTRATION LOWER RIGHT]

- 19 **(AMERICAN JUDAICA)**. Bush, George. The Valley of Vision; or The Dry Bones of Israel Revived. An Attempted Proof of the Restoration and Conversion of the Jews. **FIRST EDITION**. English interspersed with Hebrew. pp. (2), 7, (1 blank), 60. Ex-library. Browned. Original printed front wrapper only, broken. 8vo. [Singerman 0841].

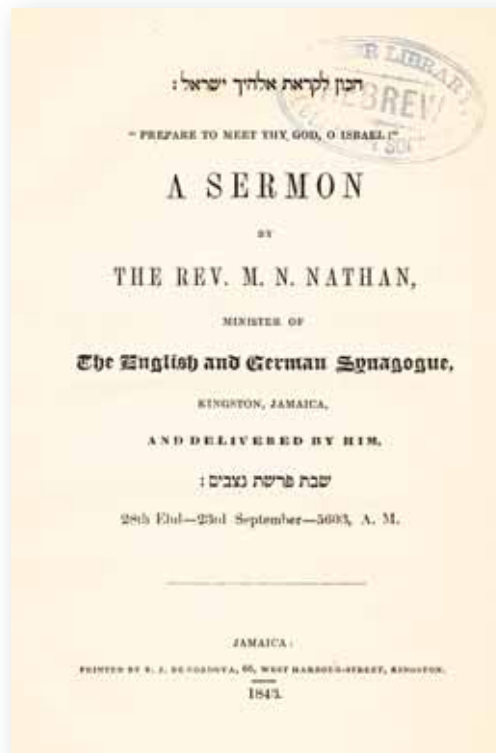
New York, Saxton and Miles: 1844. \$400-600

✞ Verses from Ezekiel in Hebrew original; with Greek and Latin translations of Septuagint and Vulgate; Targum Jonathan translated into English; followed by Commentary.

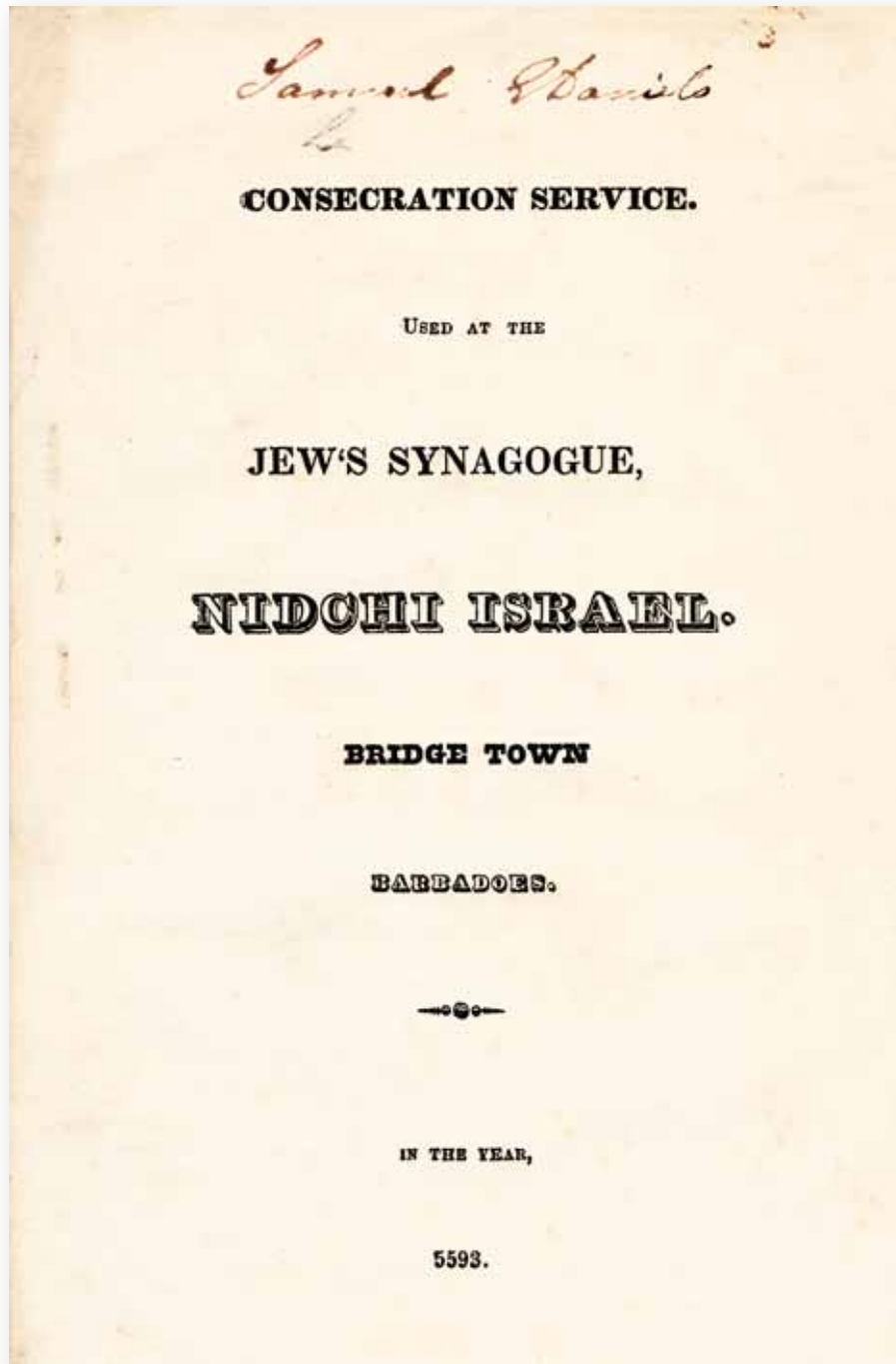
George Bush (d. 1859) was Professor of Hebrew at what is now New York University. He is a cousin five times removed of U. S. President George W. Bush.



Lot 16



Lot 18



Lot 20

20 (AMERICAN JUDAICA). Consecration Service Used at the Jew's Synagogue, Nidchi Israel, Bridge Town, Barbadoes, in the Year 5593. **FIRST EDITION.** Hebrew and English translation face `a face. Added prayers and corrections tipped in. On title, signature of former owner, "Samuel Daniels." ff. (1), 12. *Trace foxed. Original wrappers, tape-repaired. 8vo.*

(Bridgetown, Barbados), (1833). **\$7000-9000**

♣ Jews were among the earliest European settlers on this island in the Westward Group and Congregation Nidchei Israel was established in 1654. The synagogue building was destroyed in "The Great Barbados Hurricane" of 1831 (see Kestenbaum & Company, sale 40, Lot 260). Our service celebrates the consecration of the newly erected structure two years later. The ceremony was attended by the Speaker, members of the Assembly, the Attorney General, Baron of the Exchequer and other dignitaries. The 95 Jews in attendance were a minority of the audience. Barbados being a British possession, the service includes a prayer on behalf of King William, Queen Adelaide, and "all the Royal Family" (f. 11).

After being closed for many years, the synagogue building of Nidchei Israel was reopened and rededicated in 1987. See W.S. Samuel, A Review of the Jewish Colonists in Barbados (1936), M. Arbell, The Jewish Nation of the Caribbean (2002), pp. 215-217.

Provenance: Swann Galleries, December 9th, 1987, Lot 111.

[SEE ILLUSTRATION ABOVE]

- 21 **(AMERICAN JUDAICA)**. Bikurei ha-Yam : The First Fruits of the West, and Jewish Monthly Magazine; A Periodical, Specially Devoted to Jewish Interests, Edited by the Rev. M.N. Nathan, and Lewish Ashenheim, M.D. First four issues: Vol. I, Nos. I-4. Four issues bound in one volume. *Recent blind-tooled morocco. 4to. [Rosenbach 528].*

Kingston, R.J. de Cordova, February-May: 1844. \$1000-1500

⚙ According to Rosenbach, a total of ten issues of The First Fruits of the West appeared, designated Vol. I, nos. 1-10. Though short-lived (under a year), the journal is significant as a source of historical information concerning Jamaica's Jews.

Thus, in the very first number, we have a sermon delivered at the consecration of the temporary synagogue of the English and German Congregation, Kingston. In the second issue, we have a sermon delivered by the Haham Joshua Hezekiah de Cordova at Spanish-Town. In the third issue, we read of the first examination of the pupils in the Beth Limmud. Not wishing to confine the magazine just to Jamaican news, the editors include in the fourth issue a communiqué from the magazine's correspondent on the neighboring Caribbean island of St. Thomas concerning the Jewish community there.

Although the Jewish population of Jamaica never surpassed a couple of thousand souls, there were times in Jamaican history when they were reckoned as a sizable minority. See M. Arbell, The Jewish Nation of the Caribbean (2002), p.243.

- 22 **(AMERICAN JUDAICA)**. Palmer, B.M., Rev. Influence of Religious Belief upon National Character: An Oration, delivered before the Demosthenian and Phi Kappa Societies, of the University of Georgia. **FIRST EDITION**. Inscribed and signed by the Author. Scattered marginalia in pen. *pp. 30. Foxed. Unbound. 4to. [Not in Sabin].*

Athens [Georgia], Banner Office: 1845. \$300-500

⚙ The author devotes a section (pp. 13-17) to examining the character of the Hebrew Nation. He sums up by saying: "Thus directly or remotely, all the leading traits of the Hebrew national character, its exclusiveness, its elasticity, that active and simple cunning, may be traced to the influence of their religious sentiments combined with their peculiar circumstances." (p.17). Other nationalities examined are the Chinese, the Hindoos (sic), the Greeks and Romans.

- 23 **(AMERICAN JUDAICA)**. Ashenheim, Lewis, M.D. On Precipitate Burial Amongst the Jews, Theologically, Physiologically, and Morally Considered. **FIRST EDITION**. With inscription to "The Revd. Dr. Adler, with the Author's compliments." Undoubtedly, this would have been Nathan Marcus Adler, Chief Rabbi of the British Empire. *pp. (4), 33, (1 blank). Title tattered. Recent wrappers. Sm. 4to. [Rosenbach 553].*

Kingston, A.D.Y. Henriques: (1845). \$2500-3500

⚙ Dr. Lewis Ashenheim, co-editor of the Kingston Jewish monthly First Fruits of the West, argues here against the Jewish custom of immediately burying the dead. He discusses at great length the medical phenomenon of "apparent death." Ashenheim quotes Mendelssohn (p.7) and a tract by "Rabbi Itzig Satenoff," "Vertheidigung der fruehen Beerdigung der Juden" [Defense of the Early Burial of the Jews] (p. 9). Isaac Satanow, a native of Poland, was a member of Mendelssohn's circle in Berlin, and an early Haskalah figure (whose kabbalistic leanings and penchant for producing pseudepigraphic literature made him a maverick in that circle). "Early burial," or rather opposition to it, became a cause celebre of the Haskalah movement. See A. Altmann, Moses Mendelssohn: A Biographical Study (1973), pp. 288-294; S. Feiner, The Jewish Enlightenment (2002), pp. 331-335.

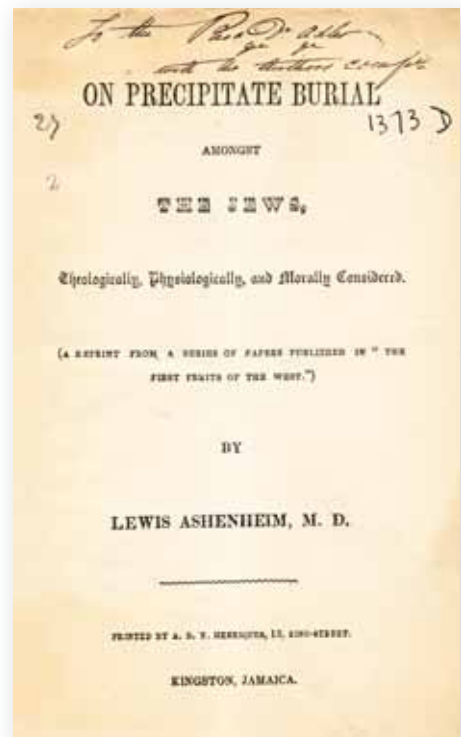
[SEE ILLUSTRATION TOP RIGHT]

- 24 **(AMERICAN JUDAICA)**. Jacobs, Solomon, Rev. A Theological Refutation of "An Affectionate Address" by the Rev. Thomas Pennock to the "Jews of Jamaica" on the "Great Subject of Christianity" [anti-missionary polemic]. **FIRST EDITION**. English interspersed with Hebrew, including title. *pp. 92, (1). Lightly browned throughout, pp. 87-8 semi-detached. Crushed morocco, gilt extra, rubbed. Sm. 4to. [Rosenbach 608].*

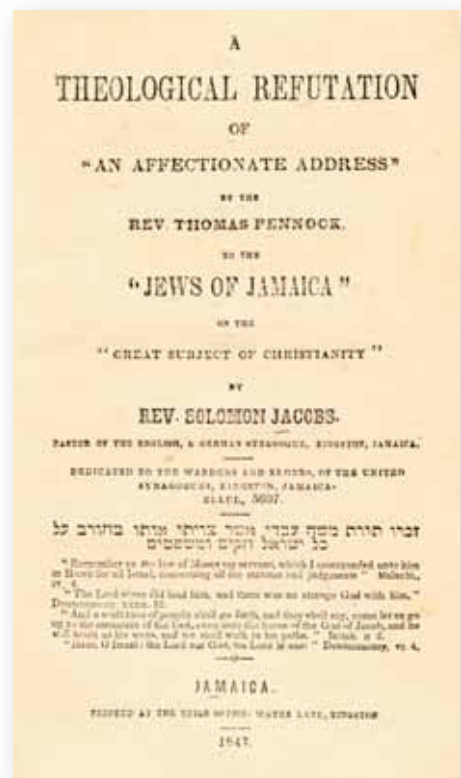
Kingston, Union Office: 1847. \$3000-5000

⚙ Printed in a most distinctive Hebrew font. Solomon Jacobs served as "Pastor" of the English and German Synagogue in Kingston, Jamaica. At the conclusion of the volume is a lengthy list of Subscribers, a good representation of the Jews on the Island.

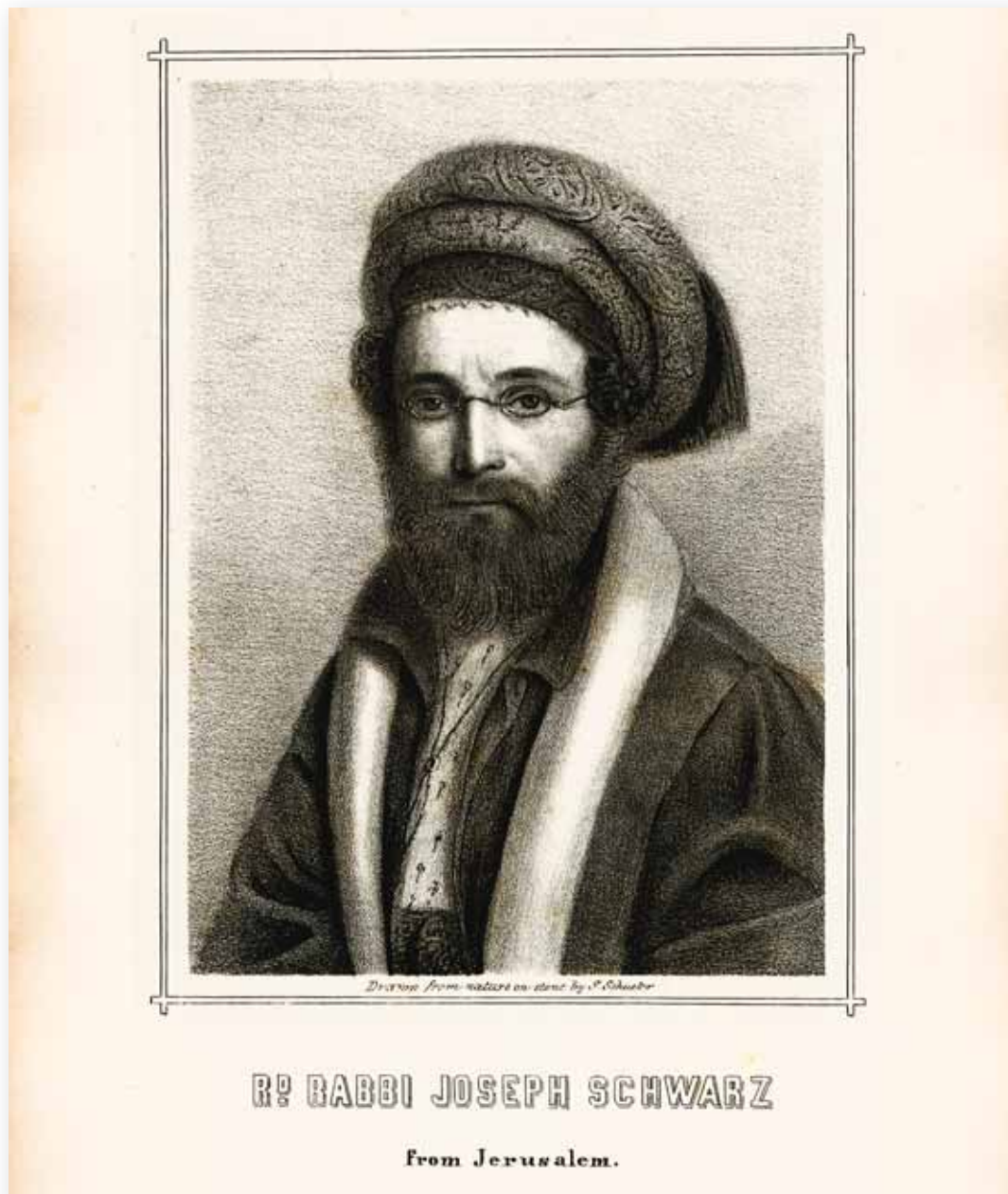
[SEE ILLUSTRATION LOWER RIGHT]



Lot 23



Lot 24



Lot 25

25 (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.

A Fine Copy. Original boards, gilt. 4to. [Singerman 1161; Rosenbach 683].

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

⚡ **A VERY HANDSOME COPY IN THE ORIGINAL BOARDS.**

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.

[SEE ILLUSTRATION ABOVE]

26 **(AMERICAN JUDAICA)**. In Senate of the United States. August 9, 1850...The Committee on Revolutionary Claims, to Whom was Referred the Memorial of H.M. Salomon, for Indemnification for Advances of Money Made by his Father During the Revolutionary War. **FIRST EDITION.** pp. 7. Light stains. Unbound. 4to. [Singerman 1168].

(Washington), 1850. \$1000-1500

⚡ During the Revolutionary War, the Polish-born patriot Haym Salomon (1740-1785) financed the American army in the struggle for independence from Great Britain, advancing fabulous sums of money. In addition, several patriots such as future President James Madison were sustained in their time of financial distress by the largess of Haym Salomon. The latter died suddenly after the conclusion of peace between Britain and the U.S., leaving his wife and children with debts. Haym M. Salomon (1785-1858), a native of Philadelphia, attempted at various times over the years to receive from the U.S. government the payment due him as the rightful heir. Despite considerable agitation on his part, the proposed bill was never passed. The present report by a United States Senate Committee recounts the entire matter. See JE, Vol. X, pp. 653-655; EJ, Vol. XIV, cols. 695-6.

27 **(AMERICAN JUDAICA)**. Edrehi, Moses. An Historical Account of the Ten Tribes, Settled Beyond the River Sambatyon, in the East. **FIRST AMERICAN EDITION.** English interspersed with Hebrew. Frontispiece portrait of the Author (see Rubens 754). Extensive list of subscribers throughout the United States. pp. 290, (39), (1 blank). Portrait foxed. Few light stains. Contemporary cloth. 4to. [Singerman 1277].

Philadelphia, for the Author's Son: 1853. \$500-700

⚡ Moses Edrehi was a somewhat idiosyncratic individual, a wandering preacher originally from Morocco, who spent some years in Europe, especially England, and finally settled in Eretz Israel, where he apparently assumed the title of British Consul at Jerusalem. This edition was prepared for an American readership by the Author's son, Isaac Edrehi. The book contains interesting information concerning the Jews of Morocco (pp. 137-163) and other, more exotic lands.

28 **(AMERICAN JUDAICA)**. (Playbill). Ford's New Theatre! Wednesday Even'g, April 27th, '64. The Performance will commence with the Grand Historical Play, in three acts, entitled the JEWESS! or, The Council of Constance! Produced with New Scenery, Gorgeous Costumes, Incidents commemorative of the Jewish Passover. *Single leaf. Trace foxed. 5 x 16 inches. [Not in Singerman].*

Washington, D.C., H. Polkinhorn's Steam Job Press: 1864. \$1500-2500

⚡ A play on a Jewish theme performed at Ford's Theatre, where, almost exactly a year later (April 15th, 1865), President Abraham Lincoln would be assassinated by John Wilkes Booth.

Despite the Civil War raging at the time, the Playbill notes certain patrons to be seated in the "Colored Gallery."

Singerman (0707, 1293) records two printed editions of William Thomas Moncrieff's The Jewess; or the Council of Constance: An Historical Drama in Three Acts (New York, 1840?; New York, 1853?). These however, are acting editions, not to be confused with the present playbill.

[SEE ILLUSTRATION RIGHT]



Lot 28

29 **(AMERICAN JUDAICA)**. Lyons, Jacques J[udah] and De Sola, Abraham. A Jewish Calendar for Fifty Years. **FIRST EDITION.** pp. 177, (1). *Trace foxed. Original boards, rebaked. 8vo.*

Montreal, John Lovell: 1854. \$1000-1500

⚡ In addition to calendars for 1853 to 1903, the most important feature of this volume is that it contains the first Jewish communal directory published in North America. It consists of a comprehensive detailed twenty-five page survey of synagogues, societies and other Jewish institutions across America, Canada and the Caribbean. The inclusion of such a communal survey in the volume was likely the initiative of Jacques J. Lyons (1813-1877). A native of Surinam and the minister of New York's Shearith Israel congregation, Lyons was the first to express a serious interest in American Jewish history and actively collected communal data and other such ephemera.

Abraham De Sola (1825-1882), a native of London, moved to Montreal to assume the pulpit of Shearith Israel. De Sola was the first Jew to be awarded a Doctor of Laws degree in the English-speaking world and became senior professor at McGill University. Despite being both a Jew and a British subject, de Sola was invited by President Grant to deliver the convocation at the opening of a Congressional session. Both Lyons and De Sola were vigorous upholders of traditional Judaism.



Lot 34

- 31 (AMERICAN JUDAICA). Imrei Lev / Meditations and Prayers for Every Situation and Occasion in Life. Translated and adapted from the French (of Jonas Ennery) by Hester Rothschild. Revised and corrected by Isaac Leeser. English text with some use of Hebrew. Signatures of former owner: "Sarah Neumark, 1866" and "Estelle Neumark." pp. 16, 260 (lacking pp. 255-258), stained. Contemporary calf, heavily rubbed. 8vo. [cf. Singerman 1832 (an earlier 1864 edition)].

Philadelphia,, 1866. \$500-700

✎ The Preface states: "In its present form, the work is not intended to be used in place of, but as a companion to, the Jewish ritual." See L.J. Sussman, Isaac Leeser and the Making of American Judaism (1995), pp. 209-10.

- 32 (AMERICAN JUDAICA). Lazarus, Emma. Songs of a Semite: The Dance to Death, and other Poems. FIRST EDITION. pp.(4), 80, (2). Ex-library. Title loose. Original green printed boards, crude tape marks on upper cover. 4to.

New York, The American Hebrew: 1882. \$400-600

✎ The poet Emma Lazarus (1849-1887), born to a New York Sephardic family, is most celebrated for her sonnet "The New Colossus" which in 1903 was inscribed on the pedestal of the Statue of Liberty - a beacon to the "huddled masses yearning to breath free."

The present collection includes passionate Jewish poems including "The Dance to Death," a verse tragedy about the burning of the Jews in Thuringia during the era of the Black Death. The poem was dedicated to George Eliot "the illustrious writer who did most among the artists of our day towards elevating and ennobling the spirit of Jewish Nationality."

- 30 (AMERICAN JUDAICA). Benjamin, Judah P. Extracts from the Speech of Hon. Mr. Benjamin, of Louisiana, on the Kansas Question: Showing the True Meaning of the Kansas Law, and His Reasons for Joining the Democratic Party. Delivered in the Senate, May 2, 1856. FIRST EDITION. pp. 8. Browned. Recent soft wrappers. 4to. [Sabin 4707].

Washington, The Union Office: 1856. \$400-600

✎ In 1852, Judah P. Benjamin became the first professing Jew elected to the United States Senate. Initially a Whig, he became a Democrat in 1856 after the Democratic Party espoused the cause of Southern rights. Benjamin was a leading member of the school of Southern politicians who favored secession from the Union as the only safeguard for Southern survival, to which end, he delivered this major address in the Senate defending slavery.

This is not the full text of the address which runs a total of fifteen pages (See Kestenbaum Sale 23, Lot 16), but sizable extracts. The address discusses whether slavery should be allowed in the newly-organized Kansas and Nebraska Territories. En passant, Benjamin explains that over the issue of Southern states' rights and slavery, he saw fit to quit the Whig Party and join the Democratic Party.

Benjamin, a native of the Caribbean, was raised in Charleston, South Carolina. After graduation from Yale, he settled in New Orleans. Upon the outbreak of the Civil War, Benjamin was appointed Attorney General of the Confederacy. He rose to become Secretary of War, and eventually, Secretary of State of the Confederacy. After the defeat of the Confederacy, Benjamin fled to England. At an advanced age he passed the English Bar and began an extremely lucrative career as an English barrister. See H. Simonhoff, Jewish Notables in America 1776-1865 (1956), pp. 370-373.

- 33 (AMERICAN JUDAICA). Rabinowitz, Mayer. HaMachana'im: A Study of the Conflict between Orthodox and Reform in Judaism. FIRST EDITION. pp.(2), 8, 372. Contemporary boards, front cover loose. 8vo. [Goldman 1021].

New York, Brody and Chelimer: 1888. \$200-300

✎ The author writes he is committed to integrating traditional literature with "books of wisdom," idiosyncratically stating (p. 254) that two luminaries succeeded in reinvigorating the spiritual fortunes of the Jewish people - Israel Baal Shem Tov and Moses Mendelsohn.

- 34 (AMERICAN JUDAICA). Haft, Pinchos. Pinkas Patu'ach el Nevu'ath Yeshayahu [commentary to the Book of Isaiah]. pp. 12, 68. Lightly browned, lower corner of title frayed not affecting text. Unbound. 8vo. [Goldman 198].

New York, Moshe Wechsler: 1889. \$200-250

✎ Contains both Hebrew and English approbations. Bernard Drachman especially praises the work, the explanation of "the famous and much disputed passages which have been so often misinterpreted as christological is particularly good."

[SEE ILLUSTRATION TOP LEFT]

- 35 (AMERICAN JUDAICA). Libowitz, Nehemiah S. HaShomea Yizchak. An Anthology of Wit, Humor, Anecdotes and Curiosities. Hebrew. Additional English title. In three parts, each with separate title. pp. 1-24, 1-72; 1-32; 1-56. Ex-library. Waterstained. Modern boards. 4to.

New York, by the Author: 1907. \$200-300

- 36 (AMERICAN JUDAICA). Weinberg, Morris. HaSepher Tehilim - This Book the Psalms of King David Written by Hand. (Facsimile edition). Hebrew title with scribe's hand at center. Additional title in English with American Flag. Photographic portrait of Weinberg displaying the Manuscript. Four illustrated divisional titles. Numerous delightful illustrations within the body of the calligraphic Hebrew text. Page of approbations, list of subscribers and memorial tablet on last page. pp. 108, (2). Title page loose. Original blind-tooled calf, gilt extra, rebaked. 4to.

Chicago, 1912. \$2000-2500

✳ Enchanting example of American-Jewish Folk Art. A Most Unusual Volume.

See Jewish Museum Catalogue, The Jewish Heritage in American Folk Art (1984), no.90; and J.Ungerleider-Mayerson, Jewish Folk Art (1986), p.34.

[SEE ILLUSTRATION TOP RIGHT]

- 37 (AMERICAN JUDAICA). Raphaelson, Samson. The Jazz Singer. FIRST EDITION. pp. 153. Original blue patterned boards. 8vo.

New York, Brentano's: 1925. \$120-180

- 38 (ANGLO-AMERICAN JUDAICA). (British Parliamentary Act). An Act for naturalizing such foreign Protestants, and others therein mentioned, as are settled, or shall settle in any of His Majesty's Colonies in America. ff. (4). Unbound. 4to. [13 George II, c.7].

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

✳ This Act, admitting Jews to naturalization in the Colonies after seven years of residence, is a landmark in the history of Jewish emancipation. It enabled Jews to omit the words "upon the true faith of a Christian" when taking the Oath of Abjuration.

It is interesting to follow the markedly differing policies pursued by the British Crown regarding Jewish subjects residing in England and those in America. Not until the passage of the so-called Jew Bill of 1753 would foreign-born Jews be permitted to become naturalized citizens of England without first receiving the sacrament. See T.M. Endelman, The Jews of Britain, 1656 to 2000 (2002), p. 74.

[SEE ILLUSTRATION LOWER RIGHT]

- 39 (ANGLO-JUDAICA). Powel, Vavasor. A New and Useful Concordance to the Holy Bible...Also a Collection of those Scripture-Prophecies which relate to the Call of the Jews, and the Glory that shall be in the latter days. ff. (240). Small tears to title and final leaves, text slightly affected. Trace foxed. Mottled calf, rebaked. 12mo.

London, F. Smith: 1671. \$600-900

✳ On f. 200 the Author has collected the verses which prophesy the Jews' eventual return to the Land of Israel. It is possible that this effort was inspired by Menasseh ben Israel's propaganda in the 1650's.

- 40 (ANGLO-JUDAICA). The Testament Of The Twelve Patriarchs, The Sons of Jacob. Translated out of Greek into Latin by Robert Grosseteste. Allegorical illustration on title. Replete with woodcut illustrations. pp. 143, (1). Browned. Contemporary vellum, gilt extra. 12mo.

London, Jane Ilive: 1731. \$500-700

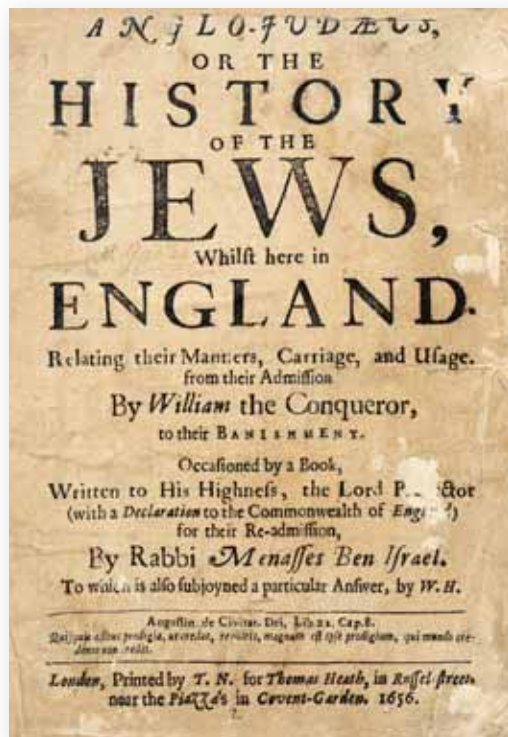
✳ The Testament of the Twelve Patriarchs purports to transmit the final testaments of the twelve sons of Jacob before their passing. It is the consensus of contemporary scholarly opinion that this pseudepigraphic work was once a Jewish text culled from early Midrashim; any Christological references found therein are later interpolations. Prof. David Flusser writes that the Testaments of the Patriarchs were translated from a Greek manuscript into Latin by Robert Grosseteste, Bishop of Lincoln, circa 1175-1253. In 1581 this Latin version was translated into English by A. Gilby. Prof. Louis Ginzberg made extensive use of The Testament in his Legends of the Jews. See EJ, Vol. XIII, cols. 184-86.



Lot 36



Lot 38



Lot 39



Lot 42

- 41 (ANGLO-JUDAICA). H[ughes], W[illiam]. Anglo-Judaicus, or The History of the Jews, Whilst Here in England. Relating Their Manners, Carriage, and Usage, From Their Admission by William the Conqueror, to their Banishment. Occasioned by a Book, Written to His Highness, the Lord Protector for their Re-admission, by Rabbi Menasses Ben Israel. **FIRST EDITION.** Faint marginalia. pp. (4), 52. Title missing a few letters of text. Stained. Disbound. 8vo. [Roth, Magna Bibliotheca Anglo-Judaica, p. 208, no. 24].

London, T.N. for Thomas Heath: 1656. \$4000-6000

✎ In 1655, the Amsterdam rabbi and mystic Menasseh Ben Israel arrived in England intent on persuading Lord Protector Oliver Cromwell to readmit the Jews to England after an absence of over three and a half centuries. On 31st October, Menasseh presented his pamphlet, Humble Address, to the Council of State. In the introduction, he expressed his belief that the dispersal of the Jews to the four corners of the Earth was necessary for the Final Redemption to occur, in fulfillment of the prophecies in Deuteronomy 28:64 and Daniel 12:7. Conspicuously, the Jews were yet absent from Angle Terre (Heb. "ketzeh ha-aretz", literally, the end of the earth).

Menasseh's proposal met with a considerable backlash. Englishmen opposed to the reentry let loose a torrent of verbal protest. Indicative of this reaction, the present pamphlet argues against Rabbi Menasseh Ben Israel's proposal. The author, William Hughes of Gray's Inn, laments the fact that "the Rabbi appears to be utterly ignorant of our Histories (though a learned man)." The reader is familiarized with the many supposed wrongdoings of the Jews during their sojourn in England, including several alleged sacrifices of Christian children, the most infamous being, of course, that of Hugh of Lincoln in 1255 (pp. 18-19). He sums up Anglo-Jewish history: "Thus admitted by William the Conqueror, about the year 1070, they were expelled in the year 1290, being here some 220 years (longer by five or six than their ancestors were in Egypt) during which time we may easily see the English Nation was as in bondage" (p. 31). (In an interesting aside, the author disputes Judge Cook's earlier assertion that the Jews were not banished but left voluntarily - see pp. 26-30).

The pamphleteer proceeds to systematically demolish Rabbi Menasseh ben Israel's arguments. He is especially cynical regarding Menasseh's assertion that the imminent Redemption rides on the Jews' readmission to England: "I cannot but wonder at the Rabbi. It's believed that the time of their redemption is near (saith he) and that they must first be scattered throughout the world. What then? Therefore, if this be true, they must first have a seat also in England. Why, they had a seat here once before for the space of above 220 years, and must they needs come again, or else their dispersion (as to this place) cannot be accomplished?" (pp. 32-33).

Oliver Cromwell, who initially was in favor of the readmission, had evidently miscalculated the degree of opposition and ultimately dissolved the conference that was to debate the question.

In July of 1656, the Council of State considered the petition of the London Marranos to have their own burial ground and to hold religious services undisturbed. The relevant pages were subsequently torn out of the minute book. Thus, the readmission of the Jews to England became de facto though never de jure.

See T.M. Endelman, The Jews of Britain 1656 to 2000 (2002), pp. 20-27; EJ, Vol. VI, cols. 752-3.

[SEE ILLUSTRATION TOP LEFT]

- 42 (ANGLO-JUDAICA). Seder Avodah LeYom HaKipurim [Service for Yom Kippur]. With Maimonides' Hilchoth Avodath Yom HaKipurim. Title within typographic border. ff. (10). Leaves laid to size. Title lacking portion of border, browned. Modern wrappers. 8vo. [Unrecorded in all relevant bibliographies].

London, n.p.: 1712. \$3000-5000

✎ EXCEEDINGLY RARE EARLY LONDON IMPRINT OF THE SEDER AVODAH.

Our text of the Seder Ha'Avodah (a narration of the ritual that took place in the Second Temple on the Day of Atonement), is the version in use in Sephardic congregations and is traditionally attributed to Yosé ben Yosé (fourth or fifth century). Ashkenazic congregations have opted for a later narration of the Seder Avodah by the Italian-German poet Meshullam ben Kalonymus (tenth-eleventh century). See EJ, Vol. III, cols. 976-980; Vol. XVI, cols. 856-7.

[SEE ILLUSTRATION BOTTOM LEFT]



43 (ANGLO-JUDAICA). Mendoza, Aaron. Dinim de Sehita, y Bedica. Colegidos del Sulhan Aruch, y Traducidos, En Idioma Espanol, por Estilo corriente y Breve ["Laws of ritual slaughter and inspection. Collected from the Shulchan Aruch and translated into Spanish in a flowing and brief style."]. **FIRST EDITION.** Ornate headpieces and tailpiece, richly historiated initial. Six engraved plates drawn by Mendoza: two slaughterhouse scenes, hand-colored; four diagrams of animal intestines, printed in sepia. Approved by Haham Isaac Nieto. pp. (4), 34, (1), (1 blank). Two holes in title expertly repaired, text unaffected. Foxed and stained. Modern blind-tooled red morocco. 8vo. [Kayserling, p.70; Roth, Bibliotheca Anglo-Judaica, p. 331, no. 14; BMC, Vol.V, p. 88].

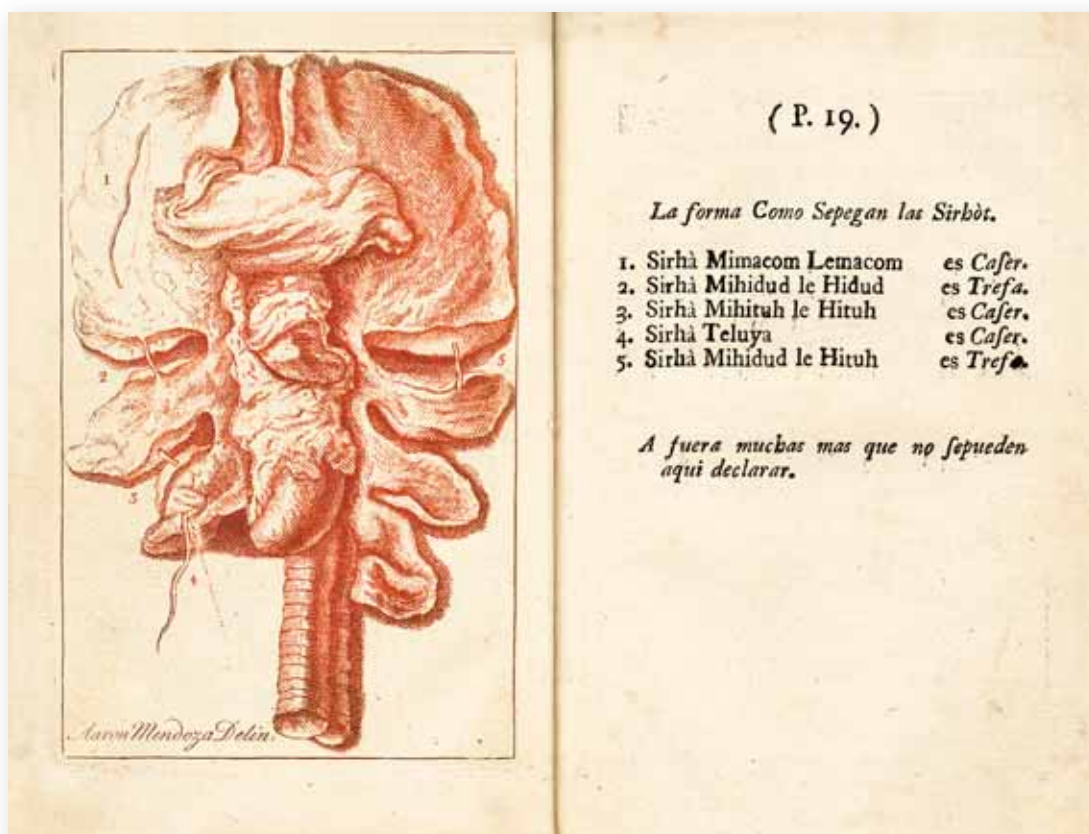
London, n.p: 1733. \$4000-6000

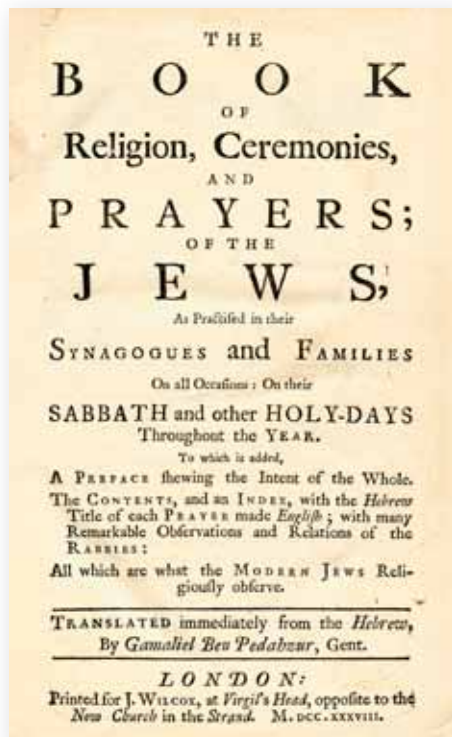
❖ **RARE ILLUSTRATED COMPENDIUM IN SPANISH OF LAWS OF RITUAL SLAUGHTER, PRINTED IN LONDON.**

This is the only known work of Aaron Mendoza, an English engraver of Sephardic extraction and father of the pugilist Daniel Mendoza. (The late British actor Peter Sellers spoke proudly of his descent from this family).

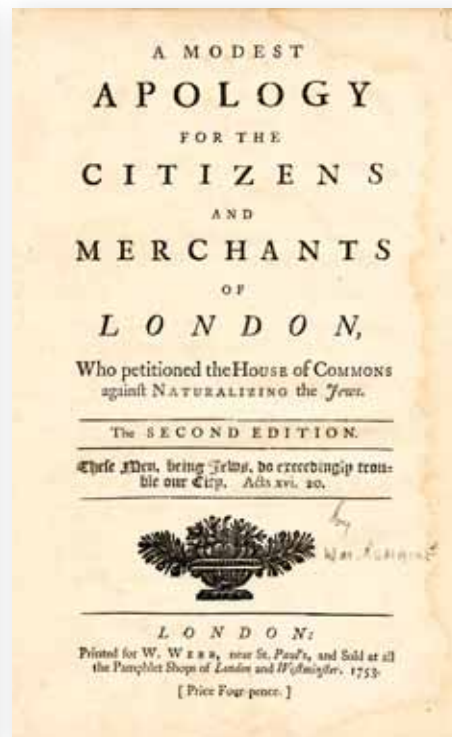
See A.M. Hyamson, The Sephardim of England (1951), p.115; A. Rosenthal (Book-Dealer), Catalogue XI - Anglo-Judaica (1948) no. 681.

[SEE ILLUSTRATION ABOVE & BELOW]





Lot 44



Lot 46



Lot 47

- 44 (ANGLO-JUDAICA). Gamaliel ben Pedahzur (i.e. Abraham Mears). The Book of Religion, Ceremonies, and Prayers of the Jews. **FIRST EDITION**. Two parts in one. pp. (4), 291, (7). Contemporary calf with central motif, neatly rebaked. 8vo. [Roth, *Magna Bibliotheca Anglo-Judaica*, p. 302, no. 6].

London, for J. Wilcox: 1738. **\$1500-2500**

✦ The First Translation of the Prayer-Book into English. Sidebars provide Hebrew transliteration with a distinctly Cockney intonation.

Important as well as amusing source of information on Anglo-Jewish social and religious life. See C. Roth, "Gamaliel Ben Pedahzur and his Prayer Book," JHSE, Miscellanies II (1935), pp. 1-8.

[SEE ILLUSTRATION TOP LEFT]

- 45 (ANGLO-JUDAICA). [Parliamentary Act]. An Act to Permit Persons Professing the Jewish Religion, to be Naturalized by Parliament. Seal of King George II. Initial letter within historiated woodcut borders. pp. (6) (including integral blank). Trace browned. Unbound. Folio. [Hyamson, *Bibliography* no. 4].

London, Thomas Baskett: 1753. **\$1200-1800**

✦ **PERMISSION GRANTED TO NATURALIZE JEWS.**

In the year 1609 the naturalization of any foreigner settled in England was made contingent on their acceptance of the Sacrament. Although this act was deliberately directed against Catholics, it incidentally would later affect Jews following the Re-Admission of 1653. This disability was lifted by the Whig Government of Henry Pelham in the Act of 1753 to permit persons professing the Jewish religion to be naturalized by Parliament. The Bill was, at best, of limited advantage to the Jews because only the wealthy could have set in motion the machinery necessary to obtain naturalization. See J. Picciotto, *Sketches of Anglo-Jewish History* (1956), pp. 75-86; and A. Hyamson, *The Sephardim of England* (1951), pp. 127-8.

- 46 (ANGLO-JUDAICA). A Modest Apology for the Citizens and Merchants of London, Who Petitioned the House of Commons Against Naturalizing the Jews. Second Edition. pp. viii, 16. Marginal dampstains. Recent boards. 8vo. [Roth, *Magna Bibliotheca Anglo-Judaica*, p. 220, no. 90].

London, for W. Webb: 1753. **\$1000-1500**

✦ "The Jews have exceedingly troubled our City of late, and they are like to trouble it much longer."

The ill-fated "Jew Bill" of 1753 (see Lot above) provoked the most extensive public debate over Jewish status in the 18th-century. It would have allowed foreign-born Jews to be naturalized without receiving the sacrament. The "Jewish Naturalization Bill" (properly titled) became law in May of that year. Thereupon a noisy campaign was mounted to have the bill repealed. The language of the debate turned ugly. The masses were whipped into near hysteria. Jewish peddlers were roughed up. In November, Parliament repealed the act. Jewish legal status would remain unchanged into the next century. For the time being, England's Jews would remain second-class citizens. See T.M. Endelman, *The Jews of Britain 1656 to 2000* (2002), pp. 74-76.

[SEE ILLUSTRATION TOP MIDDLE]

47 (ANGLO-JUDAICA). (Abraham Nansich-Hamburger). Kuntress...Olam Chadash...Olam Haphuch ["A New World...An Upside Down World": commentary on the state of disbelief of English Jewry]. **FIRST EDITION**. Title within typographic border. ff. (1), 7. Title marginally repaired. Foxed. 8vo. [Vinograd, London 123; Roth, Bibliotheca Anglo-Judaica, p. 272; Roth, Kiryath Sepher XIV (1937/38), p. 104, no. 59].

London, n.p.: 1789. \$1000-1500

✎ In this brief work, the Author expresses his anguish at the skepticism that has infected Anglo-Jewry. It seems Voltaire's Age of Reason made considerable inroads in the Jewish community, to the point where men saw "Moses as a legislator like other kings who write laws" (f.2r.). On a more practical level, we are painted a vivid picture of the process of acculturation into mainstream English society: the men's bare heads ("giluy rosh"), the powdered wigs ("epher tachath pe'er"), mixed dancing, comedies, etc. (f.7r.).

[SEE ILLUSTRATION TOP RIGHT FACING PAGE]

48 (ANGLO-JUDAICA). The Mountain's in Labour: To the Worthy Electors of Bristol. pp. 3, (1). Tears and stains. Folio.

Bristol, England, between 1746 and 1760. \$1000-1500

✎ **OPPOSITION TO JEWISH IMMIGRATION TO ENGLAND.**

English voters are here canvassed to choose the present candidate as their representative to Parliament, rather than his opponent, "a Man who glories in his Attempt to bring over Foreigners and Jews, to under-work and starve poor Natives" (p. 3).

Dating the pamphlet is rather a simple affair: It makes allusion to Counsellor David Morgan who "was hang'd for high treason." Counsellor Morgan, referred to as "the Pretender's counsellor," was beheaded at Kensington in 1746 and his estates forfeited for high treason. (During the Jacobite Rebellion [1708-1746], an attempt was made to seat the Young Pretender, Prince Charles Edward Stuart on the throne of England to displace the Hanoverian King George II.) The pamphlet also refers to King George II in the present tense. As King George II died in 1760, this would place our pamphlet somewhere between the years 1746 and 1760.

49 (AMSTERDAM). Kennisgeving. Broadside. Trace foxed. 16 x 20 inches.

Amsterdam, (1855). \$700-900

✎ "Notice of the Board of Parnassim of the Amsterdam Portuguese Community, Announcing Measures to Prevent Begging and Improper Conduct During Funeral Services at the Community's Cemetery in Ouderkerk aan."

The lower line reads: "By Order of the Above-Mentioned Parnassim: Jb. van Raphl. Jessurun Cardozo, Secretary." Gans (Memorbook p. 315) provides a cameo portrait of Jacob van Raphaël Jessurun Cardozo (1792-1869), who was appointed Cantor of the Portuguese community in 1812, and continued to serve in that capacity until 1847.

See Lydia Hagoort, Het Beth Haim in Ouderkerk aan de Amstel (Hilversum, 2005), pp. 229-30 and 238.

50 ANAV, YECHIEL BEN YEKUTHIEL. Beith Midoth. **FIRST EDITION**. ff. 71 (of 72), First leaf containing title and editor's introduction provided in facsimile. Leaves have been numbered in an old hand with two different leaves numbered 28. Scattered marginal notes in a 17th-century semi-cursive hand, plus a later Ashkenazic hand. Various owners signatures and stamps, including Mordechai Meir Aaronsohn dated Bialystok, 1881 and Baruch Friedenberg also of Bialystok (see below). Marginal edges of first few leaves slightly frayed not affecting text, some staining, repair on few leaves. Ex-library. Modern morocco. 4to. [Vinograd Const. 32; Yaari, Const. 13, Mehlman 976].

[Constantinople], S. Rikomin and Astruc de Toulon: [1511]. \$5000-7000

✎ Anav's Beith Midoth is renowned for its ethical insights and enumeration of the twenty-four steps necessary for character development. Such Rabbinic luminaries as R. Yaakov Emden highly regarded the work - evident from the fact that he included entire chapters of it in his own Migdal Oz. Beith Midoth was particularly venerated by the adherents of the Mussar movement of Novardok and was republished many times. It should be noted that this first edition contains many important textual variants from the later editions. It also contains an introduction and a number of poems by the editor, Joseph Bibas which were not published in later editions. In subsequent editions, the name of the work was altered to Ma'alothe Ha-midoth. (See the article by S.H. Kook, Iyunim U-Mechkarim, vol. II, pp. 268-9).

The previous owner of this volume, Baruch Friedenberg, was a well known industrialist, scholar and leader of the Chovevei Zion Movement. In his youth he was the study partner of R. Meir Simcha Ha-Kohen, Rabbi of Dvinsk (the author of Ohr Sameach).

[SEE ILLUSTRATION TOP RIGHT]



Lot 50



Lot 52



Lot 53



Lot 54

51 [ANAV, YECHIEL BEN YEKUTHIEL(?) / ANAV, ZEDEKIAH BEN ABRAHAM(?)].

Sepher Tanya. Second edition. Title within architectural arch. ff. 4 (of 6), 136. Lacking two leaves of the indices. Title laid down, some staining, previous owners' marks (including Tuvia Trivash of Shklov dated 1881 in an Aschkenazic hand and the initials Aleph Aleph in an earlier Italian hand), scattered marginalia in an Italian hand, two leaves of indices bound at end rather than after introduction as other copies. Ex-library. Later marbled boards, rubbed. 4to. [Vinograd, Cremona 36; Benayahu, Cremona 30].

Cremona, Vincenzo Conti: 1565. \$300-500

- Compilation of Jewish law and custom including a commentary to the Passover Hagadah from the Shibolei HaLeket.

52 (ANTISEMITICA). Vries, Levi Abraham de. Megaleh Tekuphoth. Das ist Entdeckung derer Tekuphoth, oder des schädlichen Bluts. Text in German with use of Hebrew type. pp. (14), 64. Few light stains in places. Later marbled boards. 12mo. [Not in Carlebach, Divided Souls: Converts from Judaism in Germany, 1500-1750].

Flensburg, Christoph Vogeln: 1733. \$400-600

- The first book with Hebrew type printed at Flensburg, Germany. The author, an apostate, restates the calumnious charges against the Jews of Blood Libel. According to the title, de Vries had once served as Rabbi in Amsterdam.

[SEE ILLUSTRATION TOP LEFT]

53 (ANTISEMITICA). Seeligman, Christian Gottlieb. Sepher Minhagim shel Yom Tov ve-Chathunoth - Juedischer Ceremonien von der Jueden Hochzeiten / Fest- und Feyer=Tagen durchs gantze Jahr ["Jewish Ceremonies of the Jewish Wedding / Feast and Fast Days throughout the year."]. Second Edition. German interspersed with Hebrew. pp. 20. Waterstained. Contemporary vellum, recased. Sm. 4to.

Lund, Koenigl. Academische Buchdruckerey: 1737. \$800-1200

- The author was a Jewish convert to Christianity who sought to portray Judaism as a superstition rather than a religion: "Christian Gottlieb Seeligman's monograph on Jewish wedding and holiday festivities was intended to provide examples of superstitious behavior, to serve as a warning to readers, who were exhorted to beseech God to protect them from error and superstition." E. Carlebach, Divided Souls: Converts from Judaism in Germany, p. 198 and p. 300.

[SEE ILLUSTRATION MIDDLE LEFT]

54 (ANTISEMITICA). Brafman, Jacob. Kniga Kagala ["The Book of the Kahal": Russian translation of Pinkas of Community of Minsk]. FIRST EDITION. Text in Cyrilic. On title, quote from Schiller in German: "Die Juden bilden einen Staat im Staate" ["The Jews Form a State Within a State."]. pp. lxxxvi, (2), 158, (3). pp. iv-v underscored in red and blue crayon. Trace foxed. Contemporary calf-backed marbled boards, worn. 4to.

Vilna, 1869. \$1000-1500

- In his youth, Kahal officials of his native Kletzk forcibly sought to have the Author conscripted into the Tsar's army as a "Cantonist" amounting to 25 years of brutal military service. This insensitivity confirmed Brafman's belief in the evils of Jewish communal life.

After his conversion to the Greek Orthodox Church, Brafman served as Censor of Hebrew books in Vilna and St. Petersburg. At government expense, Brafman published in 1869 Kniga Kagala, a fairly accurate translation of the documentary Pinkas of the Kahal of Minsk. Though clearly designed to stir up hatred of Jews, by accusing them of conspiring against Gentiles, the book has nonetheless served several scholars as a valuable historical source of knowledge concerning 19th-century Russian Jewry. See S. Ginsburg, Meshumodim in Tsarishen Rusland (1946), pp. 65-79; and EJ, Vol. IV, col. 1288.

[SEE ILLUSTRATION BOTTOM LEFT]

55 (ANTISEMITICA). Aaron (ben David) Hakohen. Ma'aseh Nissim [on the blood libel in Ragusa in 1622]. **FIRST EDITION.** Title within typographical border. Narrative in rabbinic type, hymn in bold typeface with nikud. pp. (4), 32, (11). *Lightly damp-wrinkled. Contemporary boards. 8vo. [Vinograd, Venice 2113].*

Venice, n.p.: 1798. \$500-700

⚠ The notorious blood libel that took place in 1622 in Ragusa (later Dubrovnik, former Yugoslavia) involved the sentencing of Isaac Jesurun for the murder of a little girl. The author of this work, Aaron Hakohen, Rabbi of Ragusa, was arrested along with other members of the community. The affair ended after thirty-two months with the release of the Ragusan Jews. After his account of the ordeal, Hakohen includes a prayer of thanksgiving to be recited annually in commemoration of the event. For a brief account of the incident and its aftermath, see EJ, Vol. VI, col. 258.

The port of Ragusa on the Adriatic Sea belonged at the time to the Venetian Republic. Thus, the Venetian imprint.

56 AQUINAS, THOMAS. Summa Contra Gentiles [systematic exposition against non-Christians]. Translation by Joseph Ciantes. **FIRST EDITION IN HEBREW.** Three books in one. Latin and Hebrew translation face-à-face. I. pp. 60, 196. II. pp. 270. III. pp. 391, (1). Title detached and supplied from another copy. *Browned and wormed in places. Contemporary vellum, spine distressed. Thick folio.*

Rome, Jacobi Phaei Andreae: 1657. \$1500-2000

⚠ **RARE HEBREW TRANSLATION OF THOMAS AQUINAS' WORK**

Thomas Aquinas (1225-1274), was one of the most important Christian philosophers of the medieval age, his magnum opus being Summa Theologica, a systematic exposition of his philosophy. In this less known work, Summa Contra Gentiles, Aquinas discusses such fundamental themes as the incorporeality of God, Free Will, Providence, etc. In the Latin original there is a fourth book not included in this Latin-Hebrew edition. (See EJ, Vol. III, col. 229-231.)

The translator, Joseph Ciantes, a Dominican friar and student of Oriental languages, was appointed by Pope Urban II to preach to the Jews of Rome, who were periodically subjected to conversionary sermons.

NUC notes only two copies of the present work, located in Columbia University and The Immaculate Conception Convent Library, Washington, D.C. Not in the British Library.

[SEE ILLUSTRATION RIGHT]



Lot 56

57 ARAMA, ISAAC. Chazuth Kashah ["Grievous Vision"]. **FIRST EDITION.** Title within historiated border, printer's device at end. The Abraham Joseph Solomon Graziano ("Ish Ger") Copy, with his signatures on the title and final leaf, marginalia and notes on final endpaper. Also stamp of Moses Gaster. ff.38. *Signatures of six censors on verso of final leaf, some staining, some passages censored but eminently readable. Modern calf-backed boards. 4to. [Vinograd, Sabbionetta 3].*

Sabbionetta, Tobias Foa: 1552. \$1200-1800

⚠ "In Spain, the plague of studying Gentile knowledge in the Christian tongue, which is antithetic to our faith, has spread..." (f. 29a). Regarding this acerbic tract, see Zinberg, Vol. III, pp. 257-60 and EJ Vol. III, col. 256-59.

See also I. Sonne, Some Remarks on Hebrew Printing in Sabbionetta, in: Kiryat Sepher IV, pp. 269-73; and A. Yaari, Mechkarei Sepher, pp. 345-47 (a critique of Sonne).

Graziano (d. 1684) the Rabbi of Modena, was a noted halachic scholar, bibliophile and poet. See: Salo Baron, Teshuvah...Meieth R. Abraham Graziano in: Studies in Memory of A.S. Freidus (1929) pp. 122-37; A. J. Karp, From the Ends of the Earth: Judaic Treasures of the Library of Congress, pp. 155-56 (includes facsimile of "Ish Ger" signature and marginalia).

58 ARAMA, MEIR. Urim VeTumim. **FIRST EDITION.** Title within typographic border. ff. 76. *Few stains, f. 25 repaired affecting a few words, tears taped. Ex-library. Later boards, rubbed and rebacked. 4to. [Vinograd, Venice 957].*

Venice, Daniel Zanetti: 1603. \$300-400

⚠ Philosophical commentary to the Books of Isaiah and Jeremiah, appended with commentaries to Samuel II Chaps. 1 and 23.

Meir Arama (1460?-c. 1545) was the son of the celebrated "Ba'al ha-Akeidah," author of Akeidath Yitzchak, a favorite commentary to the Pentateuch. It could be suggested that Meir was applying his father's method to the Prophets and Writings, but his works never gained anywhere near the popularity of the former. Born in Saragossa, Meir fled Spain at the time of the Expulsion and after a short stay in Naples he sunk roots in Salonika where he preached to the emigré Aragonese Community.



Lot 59



Lot 61

59 ARISTEAS. Aristeas de settanta due interpreti ["Aristeas on the Seventy-Two Interpreters."] Greek text translated by Lodovico Domenichi. **FIRST ITALIAN TRANSLATION OF LETTER AS SEPARATE WORK.** Printer's mark on title. Richly historiated initial. *pp.* 142. *Light waterstains. Ex-library. Contemporary vellum, spine gilt. 8vo. [BMC Vol. I, p. 901, col. 857; not in Adams].*

Florence, Lorenzo Torrentino: 1550. **\$1000-1500**

♣ Rare Translation of Letter of Aristeas.

According to legend, King Ptolemy (Ptolemy Philadelphus) commissioned a team of seventy-two Jewish scholars to come from Jerusalem to Egypt to translate the Hebrew Bible into Greek. The translation came to be known as the Septuagint ("Seventy"). The Letter of Aristeas purports to be a factual account of those events.

The Letter of Aristeas is generally accepted as the composition of a Hellenized Alexandrian Jew, though it is difficult to ascertain exactly in which period he lived. It is assumed that "Aristeas" is a pseudonym, possibly after the true Jewish historian by that name. Thus, rather than an eyewitness account, the book amounts to a fictionalized version of the occurrence.

In 1571, the critical scholar Azariah de Rossi translated the Letter of Aristeas into Hebrew. The translation, entitled "Hadrath Zekenim," is included in de Rossi's magnum opus *Me'or Einayim* (see Lot 101)

The Letter of Aristeas was an integral portion of the Latin version (Vulgate) of the Christian Bible. Nonetheless, we find Latin translations of the Letter as a separate work in incunabula: Arnold of Brussels ed., Naples, 1474; and later Erfurt, 1483. A later Latin translation by Palmer appeared in Paris in 1514. Though there were at least four earlier Italian translations of the Letter (1477, 1481, 1484, 1517), again, these were within the context of the Bible. Our translation by Lodovico Domenichi is the first Italian translation printed as a separate work. The first edition of the Greek text of The Letter of Aristeas, by S. Schard, appeared in Basel in 1561. A German translation by J. Gobler appeared shortly thereafter in Frankfurt a/Main in 1562; a French translation by Guillaume Paradin in Lyon in 1564.

See JE, Vol. II, pp. 92-94; Vol. X, p. 485; JE, Vol. III, cols. 439-440; M. Hadas, *Aristeas to Philocrates* (1951); A. Vaccari, "La lettera d'Aristea in Italia," in: idem, *Scritti di erudizione e di filologia*, Vol. I, *Filologia biblica e patristica* (Rome, 1952), pp. 1-23.

[SEE ILLUSTRATION TOP LEFT]

60 ASCHKENAZI, BEZALEL. Shailoth Uteshuveth [responsa]. **FIRST EDITION.** Printer's device on title - escutcheon with three fleurs-de-lys surmounted by crown (not in Yaari, Printer's Marks), surrounded by elaborate ornamental border. Scattered marginalia in Italian and Ashkenazic hands. *ff.* 114. *Censors signatures on title and verso of final leaf, slight worming on title and first two leaves, small marginal hole on f. 65, repair on verso of final page. Ex-library. Modern boards. Sm. folio. [Vinograd, Venice 813; not in Adams].*

Venice, Matteo Zanetti and Comin Presegno: 1595. **\$400-600**

♣ The highly wrought title-page was a hallmark of the Zanetti family of printers. The author succeeded Chaim Vital as leader of the Jerusalem Community in 1587. His relentless pursuit of ancient Hebrew manuscripts, even hiring scribes to assist in copying and editing, resulted in his magnum opus, the *Shitah Mekubetzeth*. Responsa no. 3 here is R. David ibn Zimra's famous edict against the Karaites.

61 (AUSTRIA). Edict Expelling All Jews from Hungary and Bohemia, by Order of Maria Theresa. *Single printed page (on bi-folio sheet) with manuscript additions and official seal. Folded. Folio.*

Vienna, 1745. **\$1500-2500**

♣ Edict orders all Jews to terminate all personal and commercial affairs within six months, thereafter, no Jew will be permitted to remain throughout these lands.

[SEE ILLUSTRATION LOWER LEFT]

- 62 AZULAI, ABRAHAM.** Chesed Le'Avraham. ff. 5 (of 6, lacking one leaf of introduction), 87, 35. [Vinograd Slavuta 13]. Slavuta, (Moshe Shapira), 1794. * Bound with: Bedersi, Yedai'ah Ben Abraham (Ha'penini). Ma'amar Bechinath Olam. With commentaries by Moses ibn Chabib and Joseph Frances. Edited by Yaakov, the Maggid of Tchivitsch. ff. 47. [Vinograd Sklow 61]. Sklow, Aryeh Leib ben Shneur Faivush, 1792. Kabbalistic diagrams in first work. Two works bound in one volume. *Some staining, title of first work and some leaves repaired not affecting text, previous owners signatures. Modern boards.* 4to. [H. Liberman, *Ohel Rochel* vol.III (1984) p. 80 (title-page illustrated)]. v.p, v.d. **\$1800-2200**

⚡ Although R. Moshe Shapira's name is not listed on the title of the first work, he is referred to in the approbation of his predecessor, the Rabbi of Slavuta (later of Sheptivka), R. Yaakov Shimshon, as the "son of the Holy Light R. Pinchas" [of Koretz]. Possibly he did not as yet have an official license to print books in his own name.

Ma'amar Bechinath Olam is a profound poetic composition on the futility and vanity of the World and the inestimably greater benefits of intellectual and religious pursuits. The author, a native of Beziers, Provence, finds consolation in Maimonides' world of ideas, concluding that the greatest achievement for Man is to "perfect one's understanding and immerse oneself in the grandeur of the idea of God."

[SEE ILLUSTRATION TOP RIGHT]

- 63 (BAGHDAD).** Tikun Tephilah...Tikunim, Nuscha'oth Amithioth, Minhagim [Kabbalistic instructions pertaining to prayer]. **FIRST EDITION.** ff. 1, 39. *Some staining, slight marginal worming. Modern boards.* 12mo. [Yaari, *Baghdad* 22].

Baghdad, 1870. **\$150-200**

⚡ Correct readings and customs extracted from the works of the Ar"i and R. Shalom Sharabi. The anonymous editor deemed the kavanot recorded here as so critical, he advises every Jew to copy them alongside the margins of their personal prayer-books for "a constant remembrance."

- 64 BALMES, ABRAHAM DE.** Mikneh Avram (Sepher Dikduk) [grammar]. **FIRST EDITION.** Hebrew only (with vowel points). Title with old Hebrew signature (illegible). ff. (157). *Wormed with slight loss of text, light stains. Bound in 16th-century style stiffboard vellum with foredge ties.* 4to. [Vinograd, *Venice* 82; *Habermann, Bomberg* 75; not in *Adams*].

Venice, Daniel Bomberg: 1523. **\$1500-2000**

⚡ Distinguished in many fields, de Balmes was a translator of scientific and philosophical works from Hebrew into Latin, as well as a lecturer at the University of Padua, where he attained renown as an Aristotelian. He also served as physician to Cardinal Grimani of Venice.

Greatly valued by contemporary Christian Hebraists, de Balmes prepared this grammatical study at the urging of the printer Bomberg, with whom a deep friendship was shared. Mikneh Avram appeared in two issues, with and without a Latin translation - i.e., one for the Jewish market and the bilingual issue more suited to the needs of Christians. The Hebrew version has a different title-page than the bilingual edition and the introduction is printed in Rashi letters, whereas the introduction in the bilingual version is printed in square Hebrew letters.

This "Jewish" version is far more scarce, as the Christian-owned editions were unlikely to have been desecrated over the centuries. See D. Amram, *The Makers of Hebrew Books in Italy* (1909), pp.169-172.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 62



Lot 64



Lot 68, 71, 230 & 234

- 65 BEILIN, ELIEZER BEN JACOB.** Sepher Ibronth [astronomy and calculations of intercalation and the Jewish calendar]. Woodcut illustrations of Scales of Justice on f. 6a and b, hand-palm on f. 20b, spherical charts on ff. 25 and 28, mathematical tables and illustrations. Spherical charts with four volvelles (moveable spherical charts). ff. 36. Scattered marginalia, volvelles on f. 24a and 24b supported by other printed texts, two volvelles after f. 22 loose, ff. 26-27 loose. Ex-library. Contemporary vellum-backed boards, rubbed. Sm. 4to. Sold not subject to return. [Vinograd, Frankfurt on der Oder 48].

Frankfurt on der Oder, Johann Christoph Beckmann: 1691. **\$1000-1500**

• The Jewish calendar is lunisolar; the months are reckoned by the moon and the year by the sun. The expertise required to make the necessary adjustments mandated an interest in astronomy by religious Jews. Maimonides devotes an entire section of his Mishneh Torah to what he lists as a positive commandment “to know how to determine which is the first day of each month of the year.” Sepher Ibronth was prepared by Beilin as a manual “to help an individual fulfill these commandments.” See A. J. Karp, *From the Ends of the Earth: Judaic Treasures of the Library of Congress*, (1991) pp.197-8.

- 66 (BERLIN, SAUL).** “Asher ben Yechiel” (Ro”sh) (Pseudo). Besamim Rosh [responsa]. **FIRST EDITION.** ff. (5), 2-110, 4 (of 5) final leaf of index, supplied from a later edition. With signatures and stamps of former owners including Saul Henach Berliner a great-grand nephew of the author. Slight staining. Ex-library. Later boards, spine chipped. Folio. [Vinograd, Berlin 416].

Berlin, Chevrat Chinuch Ne’arim: 1793. **\$200-300**

- 67 (BERNSTEIN, LEONARD).** Collection of Twentieth-century Books from the Personal Library of Maestro Leonard Bernstein.

All volumes of a Jewish-related theme: History, Zionism, Jewish thought and religion, etc. In Hebrew, Yiddish, German, French and (mostly) English. Total of c. 47 volumes. Each volume dedicated in various languages to Bernstein, either by admirers of the Maestro or by the Authors themselves, including: Abba Eban, Amos Elon, Joan Comay, Nelson Glueck, Dov Joseph, James McDonald, David de Sola Pool, Hanna Rovina, Samuel Pisar, Elie Wiesel, etc. *Variously bound. v.s.*

v.p, v.d. **\$1200-1800**

• Provenance: Sotheby’s New York, December 1997: Property from the Estate of Leonard Bernstein.

Leonard Bernstein (1918-90) was the first conductor born and educated in the United States to receive universal acclaim. He was one of the most influential figures in the history of American classical music, championing the works of American composers and inspiring the careers of a generation of American musicians.

Bernstein was also a highly respected composer and had a formidable piano technique. He is perhaps best known for his long relationship with the New York Philharmonic Orchestra. In 1947, Bernstein conducted in Palestine for the first time, beginning a life-long association with the State of Israel. In 1957, he conducted the inaugural concert of the Mann Auditorium in Tel Aviv and subsequently made many recordings there. In 1967 he conducted a concert on Mt. Scopus to commemorate the reunification of Jerusalem. During the 1970s, Bernstein recorded most of his own symphonic music with the Israel Philharmonic. (Source: Wikipedia).

The books offered here reflect the close identification Bernstein maintained with his Jewish heritage.

[SEE ILLUSTRATION ON BACK COVER]

- 68 (BIBLE. Hebrew and Aramaic. PENTATEUCH). Chamishah Chumshei Torah with Megilloth. With Targum Onkelos on each facing page (Chumash only). PRINTED ON BLUE PAPER (Chumash portion). ff. 347. Lacking title-page and pp. 329b-332a. Supplied in manuscript ff.161 and 168. Megilloth on white paper, with no Targum. Leaves remargined, stained. Later calf-back boards, rubbed. 16mo. [Vinograd, Sabbionetta 41; Darlow & Moule 2407; Deinard, Atikoth Yehudah p.39; Adams B-1260].

Sabbionetta, Tobias Foa: 1557. \$4000-6000

♣ Important edition printed on blue paper.

Of pocket size, with a carefully revised Targum, set with vocalization (Nikud). A critical edition of this Targum was prepared by Abraham Berliner in 1884 (see Darlow & Moule 2425).

Referring to the Foa press Amram writes: "No Hebrew press of the (sixteenth) century was more fortunate in the number and quality of its workmen" (p. 291). Foa published in the same year differing issues of this Bible with variations relating to the presence or otherwise of Haphtaroth, Megiloth, Targum and Nikud. A vellum copy of Foa's Bible was sold by Kestenbaum & Company, 26th June 2001, Lot 62 and Sotheby's London, Property of the Earl of Rosebery and Midlothian, 5th December, 1994, lot 64.

[SEE ILLUSTRATION TOP LEFT FACING PAGE]

- 69 (BIBLE. Hebrew). Chamishah Chumshei Torah [-end]. With vocalization points. Opening title within woodcut foliate architectural-form border-piece. Divisional titles, each within historiated borders. Opening words within decorative borders. Numerous marginalia in Spanish, Latin and English. On title, signature of former owner "J. Jessop D[octo]r D[ivinity]." On penultimate leaf, the same owner writes in English, "On this day the 13th of June 1817, finished the reading of this volume the 5th time over..." and adds in Hebrew, "Thus far the Lord helped me." ff. 506, pp.(3). Dampstained, upper margin trimmed, few edges worn. Later vellum. 4to. [Vinograd, Antwerp 7; Darlow & Moule 5100; not in Adams].

Antwerp, Christopher Plantin: 1566. \$1500-2500

♣ All of Plantin's Hebrew Bibles "share a characteristic elegance". Plantin re-arranged the type-composition of this Bible, and issued the same year, quarto, octavo and sextodecimo editions.

See Israel Museum Catalogue, Plantin of Antwerp (1981) pp. 99-100. See also D.S. Berkowitz, In Remembrance of Creation: Evolution of Art and Scholarship in the Medieval and Renaissance Bible (1968), no.170.

[SEE ILLUSTRATION ABOVE]

- 70 (BIBLE. Hebrew). Biblia Ebraica. Prepared by Elias Hutter. Two volumes. Fine detailed additional engraved title depicting biblical scenes and Latin title page printed in red and black. Divisional titles. Vol. I: pp. (9), 772; Vol. II: 773-1572. Some pages loose, stained and worn, previous owners' inscriptions. Later calf, rubbed and worn. Large folio. [Vinograd, Hamburg 6; Darlow & Moule 5108; Berkowitz no.171].

Hamburg, Elias Hutter: 1595. \$1000-1500

♣ "In this edition the root letters are printed in thick type and the inflectional letters in hollow type; and when a root letter in any word does not appear, it is printed in small type above the line." Darlow & Moule 5108. An extraordinarily ambitious feat of scholarship. See also D.S. Berkowitz, In Remembrance of Creation: Evolution of Art and Scholarship in the Medieval and Renaissance Bible (1968) no.171.

According to Berkowitz and Darlow & Moule 1425, copies of Hutter's Hebrew Bible originally issued in 1587 were used to form a supplement to the Hamburg Polyglot of 1596, bearing a fresh (and false) title. The engraved title page and Latin title page printed in red and black of the present copy is of the polyglot edition (Bibliorum Quadrilinguium Tomus Primus in quo textus Hebraicus) and although the divisional titles remained from the 1587 edition, the opening title carries a variant date of 1595 (instead of 1596), not noted by Darlow & Moule.

- 71 (BIBLE. Hebrew). Chamishah Chumashei Torah (-end). Four parts bound in one volume, each with separate title page. Without vowel points (nikud). On front fly, signatures of former owners including Jeuda Fidalgo. pp. 264, 227, (1), 238 (tear on top of pp. 21-22, missing portion of 7 lines), (2), 287, (1). Very minor stains. Contemporary vellum, starting, clasps lacking. 16mo. [Vinograd, Leiden 22; Fuks, Leiden 25; Darlow & Moule 5114].

Leiden, Franciscus Raphelengius: 1610. \$2000-3000

♣ Provenance: Prof. Salo W. Baron.

Accompanied by an article from the New York Times of December 16th, 1957 reporting the marriage of Tobey Baron, daughter of Salo Wittmayer Baron, Professor of Jewish History at Columbia University, who strode down the aisle carrying this "347-year-old Bible, a family heirloom."

[SEE ILLUSTRATION TOP RIGHT FACING PAGE]



Lot 69



Lot 74

- 72 (BIBLE. Hebrew). Biblia Hebraica. Printed in double-columns (with Nikud). Engraved Hebrew title-page within architectural columns. Additional letter-press Latin title-page. Two divisional titles. ff. (1), 128 (Pentateuch), 129-144 (Five Scrolls), 146-254 (Former Prophets), (1), 256-369 (Later Prophets), (1), 124 (Writings), (2) (Table of Haphtaroth). A few leaves loose, light wear. Later calf, scuffed, rebacked. Lg. 4to. [Vinograd, Amsterdam 34; Fuks, Amsterdam 153 (Variant C); cf. Darlow & Moule 5124; Silva Rosa 24; Mehlman 35].

Amsterdam, Menasseh ben Israel for J. Jansson: 1635-1636. \$800-1200

⚠ The second, and most important edition of the Bible prepared by Menasseh ben Israel. See JNUL Catalogue, Treasures from the Library Ets Haim / Livraria Montezinos (1980), no.95 (illustrated).

- 73 (BIBLE. Hebrew. PENTATEUCH, PROPHETS AND WRITINGS). Biblia Hebraica. Edited and with an introduction in Latin by Johannes Leusden. Title in Hebrew and Latin. Divisional title pages. ff.(19), 178; 508, (2). ff. 231-238, 420-421 bound out of sequence though all complete. Lower margin of title repaired, few sporadic paper repairs. Modern calf. Thick 4to. [Vinograd, Amsterdam 356; Fuks, Amsterdam 393; Darlow & Moule 5134].

Amsterdam, Joseph Athias: 1667. \$800-1200

⚠ In their formal Haskama, the three rabbis of Amsterdam, Isaac Aboab, Aaron Sarfati and Moses Raphael de Aguilar praise the scholarly contributions made here by the Christian Hebraist Johannes Leusden, head of the faculty at the University of Utrecht.

It has been suggested that the chronograms that appear on the divisional titles of Nevi'im Acharonim and Kethuvim: "Moshi'a" (Saviour) and "Nosha" (Saved), respectively, betray the printer Joseph Athias' sympathies for the pseudo-Messiah Shabthai Tzvi. It was in that year of 1666 that the so-called "Messiah of Izmir" proclaimed himself Redeemer. Nowhere was there greater Messianic enthusiasm than in Amsterdam, home to a large Marrano population.

- 74 (BIBLE. Hebrew. PENTATEUCH, PROPHETS AND WRITINGS). Biblia Hebraica. Edited and with an introduction in Latin by Daniel Ernst Jablonski. Based on the 1667 edition of Johann Leusden. Additional engraved title, woodcut divisional title pages. A WIDE-MARGINED COPY. Numerous Latin and Hebrew marginalia in a petite old hand. ff. (32), 178, 508, 2 (of 9). Additional title laid to size. Some waterstains. Final page tattered. All edges gilt. Contemporary calf with dentelles, rubbed. Thick 4to. [Vinograd, Berlin 11; Darlow & Moule 5138].

Berlin, D. E. Jablonski for J. H. Knebelius: 1699. \$500-700

⚠ The First Hebrew Bible Printed in Berlin.

Although Jablonski employed mostly Jews in his printing plant, Jews themselves were not permitted a license to print in Berlin.

Jablonski's introduction features 4 pages of noted cantillation of the Pentateuch (transliterated). This was supplied by David de Pinna, a Parnas of the Portuguese Synagogue in Amsterdam and represents the tradition of that community based on the "Oriental" style of intoning the Masoretic accents.

[SEE ILLUSTRATION ABOVE]

74A (BIBLE. Hebrew. PENTATEUCH AND HAPHTAROTH).

Tikun Sopherim. Five (of 6) volumes. Each with rococo engraved historiated title by Bernard Picart. **EACH TITLE-PAGE HAND-COLORED.**

Titles depicting putti supporting an open Torah Scroll and coronet above with vignettes below depicting Biblical episodes from the lives of Samuel, Moses and David. * Bound With: Solomon de Olivera's Calendario including all three folding tables at end of Volume VI. (1726),

Contemporary uniform handsome red morocco, gilt extra, spine in compartments. Upper covers tooled in Hebrew: Aaron Amar S^mT. Marbled endpapers. *Browned and stained. Some wear to titles. Haphtaroth with loss to title-page (torn). Lacking Volume Vayikra. Rubbed. Svo. [Vinograd, Amsterdam 1292; Kayserling 80-1; not in Darlow & Moule].*

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

☛ A delightful Bible "famed for its beautiful type and for its accuracy." Gans, Memorbook p.186, no.10 (illustrated).

[SEE ILLUSTRATION RIGHT]



75 (BIBLIOGRAPHY). Wolf, Johann Christoph. Bibliotheca Hebraea.

FIRST EDITION. Complete in four volumes. Latin interspersed with Hebrew. Opposite title of Vol. I scene of library visited by scholars. Frontispiece portrait of Author in Vols. II and IV. Vol. I: pp. (8), 40, 1161, (35), 24. * Vol. II: (12), 1484. * Vol. III: (8), 1226, (60). *Slight tear to p.1027-8. * Vol. IV: (14), 1226, (72). Bottom outer portion of pp.1125-6 torn off, loss of portion of single letter. Foxed in places. Some worming, text slightly affected. Ex-library. Contemporary uniform mottled calf, rubbed and rebacked. Thick 4to.*

Hamburg & Leipzig, v.p.: 1715-33. **\$1000-1500**

☛ "A monumental four-volume bibliography by a German Christian scholar." S. Brisman, A History and Guide to Judaic Bibliography, Vol. I (1977), pp.13-5. According to Shunami (no. 50), the Bibliotheca Hebraea work is based chiefly upon the David Oppenheim Collection. Besides describing books, Wolf oftentimes supplies important biographical information concerning authors, especially his contemporaries.



Lot 74A

76 (BIBLIOGRAPHY). Rossi, Giovanni Bernardo De. De Præcipuis Caussis, et momentis neglectæ a nonnullis Hebraicarum litterarum disciplinæ. Disquisitio Elenchtica. **FIRST EDITION.** Latin interspersed with Hebrew, Samaritan, Syriac, Greek and Arabic. Floriated initial. pp. (8), 207, (8), (1 blank). *Foxed. Ex-library. Contemporary calf-backed marbled boards, rubbed; spine starting. 4to.*

Turin, Typographia Regia: 1769. **\$300-500**

☛ In October 1769 De Rossi was appointed Professor of Oriental languages at the University of Parma. The present work is the Christian Hebraist's inaugural lecture on the reasons for the unfortunate neglect of Hebrew study. See JE, Vol. X, p. 486.

77 (BIBLIOGRAPHY). Rossi, Giovanni Bernardo De. Della Vana Aspettazione degli Ebrei del Loro Re Messia, dal compimento di tutte le epoche. * Tipped in: Single printed leaf in Italian: Price-List of 33 works by de-Rossi available in print. 1819. Italian interspersed with Hebrew. Broad margins. pp. (8), 15, (1), 244. *Trace foxed. Ex-library. Marbled boards. 4to.*

Parma, Stamperia Reale: 1773. **\$200-300**

☛ Typical of the spiritual climate of Italy in his day, bibliographer G.B. de Rossi was especially fascinated by Jewish anti-Christian polemic. This interest would eventually lead to publication of his Bibliotheca Judaica Antichristiana (Parma, 1800).

In the present work, de Rossi musters his knowledge of Rabbinic literature to impugn Jewish messianic belief and to assail Judaism for its rejection of Jesus. See JE, Vol. X, p.486.

78 (BIBLIOGRAPHY). Bass, Shabbthai. Siphthei Yesheiniim [the first Hebrew language bibliography of Hebrew books]. Second Edition. With additions by Uri Tzvi Rubinstein. Two parts in one volume. ff. (4), 7-20 (*misbound*), pp. 1-16, ff. 17-26, pp. 37-92, ff. 92, 94-106. * Part II: ff. 3, cols. 4-23, pp. 24-39, ff. (2), 107-108. *Foxed, few stains. Ex-library. Later boards. 4to. [Vinograd, Zolkiew 686].*

Zolkiew, M. Rubinstein: 1806. **\$400-600**

☛ Bass was a pioneer in the field of Hebrew bibliography. His Siphthei Yesheiniim, first published in 1680, is the first Hebraic bibliography. It contains some 2,200 Hebraic titles. The second part of this 1806 edition presents a list compiled by the printer, of a further 700 titles published since the original 1680 edition.



Lot 79



Lot 82

79 (BIBLIOGRAPHY). Rossi, Giovanni Bernardo De. Mss. Codices Hebraici Biblioth. I.B. De-Rossi. Three Volumes. Latin interspersed with Hebrew. Printed in double columns. Broad margins. Vol. I: pp. 7, (1), 192. * Vol. II: pp. 192. * Vol. III: pp. 222, (2). Few light stains. Ex-library. Contemporary uniform calf-backed marbled boards, rubbed. 4to. [Shunami 3078].

Parma, Publico Typographeo: 1803. **\$500-700**

☛ Catalogue of de Rossi's superlative personal collection of Hebrew manuscripts, presently housed in the Biblioteca Palatina, Parma. The third volume contains an appendix (pp. 160-200) containing manuscripts in languages other than Hebrew: Syriac, Arabic, Judeo-Persian, Turkish, Armenian, Greek, Latin, Judeo-Italian, Judeo-Español, Judeo-German, etc. Also included is an extensive Index of all three volumes (pp. 201-222).

[SEE ILLUSTRATION TOP LEFT]

80 (BIBLIOGRAPHY). Oetzroth Chaim. **FIRST EDITION.** German title-page and introduction. pp. 14, 378. Ex-library. Later boards. 8vo. [Vinograd, Hamburg 161 (fails to note the 14-page German introduction)].

Hamburg, J. J. Halberstadt: 1848. **\$300-500**

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

81 (BULGARIA). Seder HaTephiloth: Tephilath Daniel (Hebrew). According to the Sephardic rite of the Balkans. With instructions in Judeo-Espanol and text translated into Bulgarian (in Cyrillic). Prepared by Chief Rabbi of Bulgaria, Daniel S. Zion. pp. 495, (1). Slight worming on a few leaves, lightly browned. Original boards, shaken, with tape repairs. 8vo.

Sofia, Menora, October: 1946. **\$200-300**

☛ A rare prayer-book published in Bulgaria soon after the end of World War II, but under the Soviet-backed Communist regime that displaced the Bulgarian Monarchy.

Chief Rabbi Daniel Zion was a remarkably courageous personality who dared stand up for the rights of the Jews when Bulgaria was a member of the Axis Powers. Despite the regular consultations King Boris held with Hitler in Berchtesgaden, none of Bulgaria's Jews were deported to the Nazi death camps. This was said to have been due to a "Letter of Warning from God" that "came to him in mystical inspiration" that Rabbi Zion presented to the Bulgarian King. Regarding this enigmatic chapter in Holocaust history, see B. Naor, Kabbalah and the Holocaust (2001), pp. 49-66; and EJ, Vol. IV, cols. 1488-90.

82 (CEREMONIES). Loanz, Sinai Ben Isaac Zeklin. Ma'aravoth, Yotzroth... U'Minhagim DeK"K Vermeisa. **FIRST EDITION.** ff. 46. Marginalia in German, few light stains, small taped repair to title-page. Later marbled boards. 4to. [Vinograd, Frankfurt a/Main 321; Mehlman 285].

Frankfurt a/Main, Johann Kelner: 1714. **\$400-600**

☛ Customs of the Community of Worms. The compiler notes the reason for the publication is because customs are fast changing and people "do as their hearts desire."

[SEE ILLUSTRATION LOWER LEFT]

83 (CEREMONIES). Minhagim. According to the custom of Germany and Poland. With many woodcut illustrations of Jewish ceremonial life. Hebrew, with Judeo-German translation printed in Wayber-taytsch type. ff. 61. Some browning and staining in places, previous owner's signatures and inscriptions on front and end flyleaves, crayon on f. 58r. Ex-library. Contemporary vellum with clasps and hinges (one missing), rubbed. Sm. 4to. [Vinograd, Amsterdam 1210].

Amsterdam, Isaac di Cordova: 1723. **\$800-1200**



Lot 84

84 (CHASSIDISM). ELIMELECH OF LIZHENS. No'am Elimelech [Chassidic homilies on the Pentateuch]. With "Likutei Shoshanah" and "Igereth HaKodesh". Third Complete Edition. ff. 150 (i.e. 149). Title tape repaired. Light stains. Contemporary boards. Sm. 4to. [Vinograd, Slavuta 14; Y. Rafael, *Entziklopedia LaChassiduth*, Vol. I, cols. 283-4, no. 15c].

Slavuta, (Moshe Shapiro): 1794. \$15,000-20,000

• COMPLETE EARLY EDITION OF CHASSIDIC CLASSIC: THE NO'AM ELIMELECH.

First printed in Lemberg in 1788, this classic of Polish Chassidism went through several editions within a relatively short span of time: two Lemberg editions in the same year (1788), Shklov 1790, and our own Slavuta 1794. This would make our edition the fourth. However, one must take into account that one of the Lemberg editions was restricted to the section of the work known as "Likutei Shoshanah," (see Vinograd, Lemberg 38), thus making ours the third complete edition.

There is some discussion among bibliographers as to which press in Slavuta the book was printed, although actually, as pointed out by Chaim Liberman, there should be no discussion. The Haskamah of the Rabbi of Slavuta, R. Jacob Samson of Shepetevka is quite explicit that the printer is his "mechutan" (relation by marriage) R. Moses son of R. Pinchas [of Koretz], i.e. Moshe Shapiro. Liberman speculates that though the book was issued under the authority of Duke Sangoska, failure to receive permission from the Tsarist government necessitated the printer's reticence as to his identity. (Only in books issued after the year 1808 do we find on the title full disclosure of the printer's name "Moshe Shapiro.") See Ch. Liberman, *Ohel Rache"l*, Vol. I (1980), pp. 199-200; Ch. B. Friedberg, *Toldoth ha-Defuss ha-Ivri be-Polanya*, s.v. Slavuta.

Published by the author's nephew, Israel Abraham son of Meshulam Zussman (Zushye) of Annapoli, the book bears the latter's endorsement. Indeed, according to Chassidic tradition, it was R. Zushye who first introduced his brother R. Elimelech to R. Dov Baer, Maggid of Mezritch, the successor to the Baal Shem Tov. (See Tz. M. Rabinowicz, *The Encyclopedia of Hasidim* (1996), pp. 111, 563).

Of historical interest are the two letters appended to the work (ff. 146v-150v). The first, penned by R. Elazar at the behest of his father R. Elimelech of Lizhensk, discusses the controversy surrounding the Rabbi of Zhelichov (i.e. Rabbi Levi Isaac of Berditchev); the second by R. Zechariah Mendel (nephew of R. Shmelke of Nikolsburg) is a letter of self-defense (R. Zechariah Mendel had been criticized for his ascetic practices). See *Entziklopedia la-Chassiduth*, Vol. I, col. 282

R. Elimelech of Lizhensk (1717-87) founded the Polish school of Chassidism. His disciples included R. Abraham Joshua Heschel of Apta, R. Jacob Isaac Horowitz - the "Seer of Lublin," R. Israel of Kozhnitz and R. Mendel of Rymanov. Scholars credit R. Elimelech with founding the doctrine of Tzaddikism: raising the Chassidic master to a place of centrality in Jewish life. (See Y. Alfasi, *Ha-Chassiduth* (1977), p. 25; EJ, Vol. VI, cols. 661-63).

[SEE ILLUSTRATION ABOVE]



Lot 86

85 (CHASSIDISM). Chaim Of Czernowitz, Sha'ar HaTephilah [insights to prayer]. **FIRST EDITION.** Printed on green tinted paper. ff. (2), 115 (i.e. 105) lacking two leaves of the index - ff. 103-104, 3-10 (bound in front after the approbations). Some wear, stained, previous owner's signature on f. 14. Modern boards. 4to. [Vinograd, Sudylkow 94].

Mogilev (i.e. Sudylkow), E. Bilitz & Z.Z. Rubinstein: 1824. **\$500-700**

86 (CHASSIDISM). Eichenstein, Tzvi Hirsch. Atereth Tzvi [commentary to the Zohar]. Three parts bound in one volume. **ALL FIRST EDITION.** Part I: ff. 1, 83, 85-152. Part II: ff. 1, 54. Part III: 1, 50. Some staining, slight marginal repair to first title and following two leaves, slight marginal worming on final leaves, previous owner's marks, otherwise generally in fine condition. Modern boards. 4to. [Vinograd Lemberg 545, 741, 742; Mehlman 1102 a-c].

(Lemberg, 1834 - after 1842). **\$6000-8000**

❖ **RARE. TO HAVE ALL THREE FIRST EDITIONS BOUND TOGETHER IN ONE VOLUME IS ESPECIALLY SCARCE.**

The author was the founder and most outstanding personality of the Zhidachov Chassidic dynasty. Known as the "Sar Beth HaZohar," his primary teacher was "the Seer" Jacob Isaac - the Chozeh of Lublin.

R. Tzvi Hirsch's unique approach to Chassidism focused upon strengthening the Kabbalistic-philosophical underpinnings of the Movement. He saw Chassidism as a channel by which the ideals of the later Kabbalists could be put into practice.

See Z. Rabinowicz, The Encyclopedia of Hasidism (1996) pp.107-8; and on his life and work in general, see M. Braver, Tzvi LaTzadik (1931).

[SEE ILLUSTRATION TOP LEFT]

87 (CHASSIDISM). Schneur Zalman of Liady. Tanya - Ve'hu Sepher Likutei Amarim [fundamental exposition of Chabad Chassidism]. Title within typographical border. ff. (2), 92. Some staining and marginal repair to title and first leaf, previous owner's stamp on title. Modern morocco. 12mo. [Vinograd, Jassy 17; Mondschein, Tanya Bibliography no. 15, pp.78-80].

Jassy, Nota Wasserman & Partner: 1843. **\$2500-3000**

❖ Contains an approbation from R. Joseph Landau, Rabbi of Jassy - not published in other editions. As noted by Mondschein, due to a concern about censorship, certain passages were slightly altered.

[SEE ILLUSTRATION MIDDLE LEFT]

88 (CHASSIDISM). Abraham Dov Ber of Ovruch. Bath Ayin [homilies to the Pentateuch]. Second Edition. pp. (4), 254. Stained and browned. Ex-library. Modern boards. 4to. [Vinograd, Zhitomir 76].

Zhitomir, Shapira Brothers: 1850. **\$500-700**

❖ The author was the disciple of R. Nachum of Chernobyl and colleague of Zushye of Annapoli. In 1830 he migrated to Eretz Israel where he became the leader of the Chassidic Community in Safed. There, he survived pogrom, intense economic destitution and earthquake, only to fall victim to the plague in 1841. He left no children. The Bath Ayin is his literary legacy, replete with lyrical hymns in praise of the Holy Land.

Although this is the second edition it contains material not included in the Jerusalem, 1847 edition.

[SEE ILLUSTRATION BOTTOM LEFT]

89 (CHASSIDISM). (Israel Ben Shabthai Of Kozhnitz). Likutei Rav Hai Gaon. With commentary Ner Yisrael. And: Likutim MeHarav Pinchos McKoretz, with halachic novellae by R. Yaakov Yitzchak of Peschischa (Der Yid HaKadosh). With stamp of R. Menachem Mendel Guterman of Radzymin. ff. 56. Marginal worming on some leaves. Modern boards. 8vo. [Vinograd, Lemberg 1593].

(Lemberg), (1860). **\$1000-1500**

❖ The Maggid of Kozhnitz (1733-1814), was one of the earliest disseminators of Chassidic thought in Poland. See Y. Alfasi, Ha-Chassiduth (1977), p.10.

R. Menachem Mendel Guterman of Radzymin (1860-1934) was a revered Chassidic Rebbe who authored both halachic and mystical works.

[SEE ILLUSTRATION TOP RIGHT FACING PAGE]



Lot 87



Lot 88

- 90 **(CHASSIDISM)**. Steinhartz, Nathan of Nemirov. Sepher Likutei Tephiloth. Two parts in one volume. ff. 2 (of 8), 3-216, 99, (1). *Lacking f. 2 and final six leaves of introduction, also first two leaves of the prayers. Title and some leaves variously frayed from over-use, final leaves repaired affecting text. Contemporary boards. 8vo*

* Bound with: Isaac Luria. Sepher HaKavanoth. ff. 80, 4. [Vinograd, Lemberg, 1909]. Lemberg, 1863. * And: Another work. [Vinograd, Lemberg, 1597 (with an extra final leaf not called for by Vinograd)].

(Lemberg, c.1860). **\$1200-1800**

- Original prayers based upon the Likutei Mohara"n by R. Nachman of Breslov.

Rabbi Nachman (1772-1810), was one of the most pivotal and enigmatic figures within the early Chassidic Movement and continues to fascinate spiritual seekers to this day. His grave in Uman, Ukraine, attracts tens of thousands of pilgrims annually, especially on Rosh HaShanah. R. Nachman was the maternal great-grandson of R. Israel Ba'al Shem Tov, founder of the Chassidic Movement. (Nachman's mother Feige was the daughter of the Ba'al Shem's daughter Udel).

Rabbi Nathan Sternhartz of Nemirov (1780-1845) was Rabbi Nachman's major disciple, who preserved his master's teachings. He states in the present work that his teacher instructed him to develop his Torah-teachings into prayers. Thus the present prayers follow the order of the the Likutei Mohara"n teachings.

See: G. Scholem, Kuntress Eileh Shemoth Siphrei Mohara"n (1928), no. 61b; Tz.M. Rabinowicz, The Encyclopedia of Hasidism (1996), pp.335-8; EJ, Vol. XII, cols. 782-7.

- 91 **(CHINA)**. Finn, James. The Jews in China: Their Synagogue, Their Scriptures, Their History. **FIRST EDITION**. English with some Hebrew text. pp.viii, 86. *Original boards with Chinese characters gilt on upper cover, lightly rubbed. 8vo.*

London, B. Wertheim: 1843. **\$500-700**

- Finn (1806-72), an English philo-Semite, served as British Consul in Jerusalem from 1845-1862. He was a pioneer in bringing knowledge of the Jews of Kaifeng to the Western World.

[SEE ILLUSTRATION LOWER RIGHT]

- 92 **(CHINA)**. Chief rabbi marcus Adler. HaYehudim BeChina [The Jews of China]. Translated into Hebrew by Elchanan Segal. Hebrew interspersed with English. Additional title with image of Chinese Jews reading from the Torah. Illustration of the Kaifeng Synagogue on pp. 15-16. pp. 36. *Additional title starting, foxed. Contemporary cloth. Sm. 4to. [Friedberg, Y-295].*

Vilna, Y. Firozhnikov: 1901. **\$300-500**

- 93 **(CHINA)**. Seder Chanukath Beth HaKnesseth Beth Aharon, Shanghai. - Order of Service at the Consecration of Beth Aharon Synagogue, Shanghai, 30th June, 1927. Vocalized Hebrew texts and English translations face `a face. On f.16r musical-score music of Hatikvah, on f.19r music of God Save the King. On f.18v illustration of Synagogue exterior. pp. 14; ff. 15-19. *Original printed wrappers bound into later boards. 4to.*

Shanghai, 1927. **\$300-500**

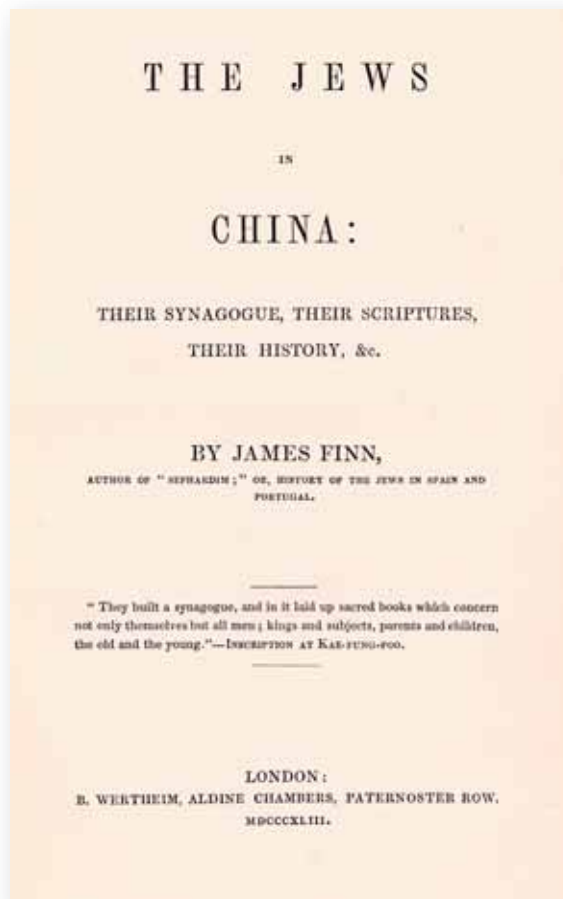
- It was in the Beth Aharon Synagogue Shanghai that the exiled Mir Yeshiva took up residence following their extraordinary escape from Nazi-occupied Lithuania.

- 94 **(CHINA)**. Seder HaTephiloth kephi minhag K"K Sephardim shel Beth HaKnesseth Ohel Rachel. - The Book of Prayer and Order of Service, According to the Custom of the Sephardi Jewish Congregation, Shanghai. Edited and Revised by the Rev. Mendel Brown. Vocalized Hebrew and English translation face `a face. ff. (4), 36. *Light stains, f.6 slightly torn, f. 36 tape-repaired. Original printed wrappers bound into later boards. 4to.*

(Shanghai), 1933. **\$200-300**



Lot 89



Lot 91



Lot 95



Lot 97

95 **(CHINA).** Sidur Kol Benei Yehudah [prayers for the entire year]. According to the rite of the AR"i - the custom of Lubavitch. Title within type-ornament border with vignette of single worshipper at prayer. Hebrew alphabet Chart on f. 2r. With stamps of the Beth Yakow of Shanghai and the Talmud Thora of Shanghai. pp. (186) Lightly browned, most of f. 4 torn. Original boards, rubbed. 8vo.

Tientsin, The Jewish Congregation: 1943. \$500-700

⚠ Although Shanghai saw a number of Hebrew books published, Tientsin, in the Hopeh Province of Northern China produced almost none.

[SEE ILLUSTRATION TOP LEFT]

96 **COEN, ISAAC.** Zivchei Cohen [laws of ritual slaughter]. Title within typographic border. Text in Hebrew and Italian. Eight anatomical engraved plates relating to slaughter, inspecting and porging. pp. 64. Foxed and stained. Contemporary half-vellum marbled boards, distressed. Sm. 4to. [Vinograd, Livorno 802].

Livorno, Eliezer Menachem Ottolenghi: 1832. \$300-500

97 **COHN, TOBIAS.** Ma'aseh Tuviah. **FIRST EDITION.** Three parts in one. Title within architectural arch, on verso, fine engraved portrait of the Author by Antonio Luciani. Anatomical plate and numerous scientific text illustrations. Approbation from the Ecclesiastical Authorities on final page. On title, former owner's Hebrew signature: "Gabriel Pereira". ff.(6),158. Wormholes in title professionally filled. Several leaves repaired and laid to size. Burn marks along lower margin. Recent marbled boards. 4to. [Vinograd, Venice 1572; Garrison & Morton, Medical Bibliography 6496.1; Friedenwald, The Jews and Medicine - Catalogue (1946), pp. 59-60; Rubens 693].

Venice, Bragadin: 1707-1708. \$4000-5000

⚠ Celebrated encyclopedia of medical and natural sciences, comprising sections on geography and astronomy; theology and metaphysics, as well as a lexicon of pharmacological and botanical terms in Hebrew, Latin and Turkish; and most significantly, an important section on medicine (including anatomy and gynecology).

Includes discussions on the medical properties of tobacco, description of the "plica polonica" (Latin for "Polish plait," a hair disease) and an examination of the Magdeburg experiment on the vacuum.

Also discusses the future Redemption and the theological and social consequences of the Sabbatian debacle (see ff. 24-29).

The Author, Tobias Cohn (1652-1729) was born in Metz, France, and raised by relatives in Cracow, Poland, after his father's untimely death. He studied medicine in Italy at the University of Padua and went on to serve as a Court physician in Turkey. See EJ, Vol. V, cols. 692-693.

[SEE ILLUSTRATION LOWER LEFT]

98 **D'ANNECY, TOCHON.** Dissertation sur l'époque de la mort d'Antiochus. On title, engraving of the Maccabean coin with the Hebrew words 'Shekel HaKodeah' ("Holy Shekel"). Opposite title, plate depicting coins of the Kings of Syria. pp. (2), 72. Trace foxed. Contemporary printed boards, distressed. Lg. 4to.

Paris, L.G. Michaud: 1815. \$300-500

⚠ "Dissertation Concerning the Epoch of the Death of Antiochus... King of Syria, Based Upon Two Antique Medals of this Ruler, and Upon the Second Book of Maccabees" (title).

99 DANON, MEIR BENJAMIN MENACHEM. Be'er Basadeh [super-commentary to Rashi and Mizrahi on the Torah]. **FIRST EDITION.** ff. [3], 180. Some staining. Ex-library. Contemporary calf-backed boards, rubbed. Folio. [Halevy 34].

Jerusalem, I. Bak: 1846. **\$300-500**

• Meir Danon (d. 1849), was the Rabbi of Sarajevo, Bosnia. In old age he settled in Jerusalem, where he served as a Dayan in the Beth Din of the Rishon le-Zion, R. Chaim Abraham Gaguine. See EJ, Vol. XIV, col. 871; Vol. XVI, col. 888. The introduction in the present work contains interesting information concerning the economic situation of the Jews of Jerusalem.

100 DE MEDINA, SAMUEL. Ben Shmuel. **FIRST EDITION.** ff. (2), 125. Trimmed, minute hole on title-page. Ex-library. Recent vellum-backed marbled boards. 8vo. [Vinograd, Mantua 205].

Mantua, Judah Samuel Perugia and son Joshua: 1622. **\$400-600**

• Samuel de Medina (1506-1589), known by the acronym MaHaRaSHDa"m, was one of the outstanding Halachic decisors of the 16th-century. The yeshiva he founded in Salonika (which was supported by the noble Donna Gracia Mendes-Nasi) gave rise to several famous scholars from throughout the Ottoman Empire.

The present work, a book of thirty sermons, was published by his grandson Shemaiah. In his discourses, de Medina makes extensive use of the Spanish philosophical literature, such as Maimonides' Guide and Crescas' Or Adonai. See M.S. Goodblatt, Jewish Life in Turkey in the XVIth Century, as Reflected in the Legal Writings of Samuel de Medina (1952); L. Bornstein, Maphteach Le' SHuT R. Shmuel de Medina (1979); EJ. Vol. XI, cols. 1212-14.



Lot 101

101 DE ROSSI, AZARIAH. Me'or Einayim [historiography]. **FIRST EDITION.** Title within woodcut architectural border. Woodcut diagrams on f.156. This copy with the corrected "Mahaduroth" present in most copies together with the rare "Teshuva Le'hasagah," but without "Mahahaduroth Shniyoth" affixed to very few copies. ff.194. Some staining in places, slight repair to one leaf not affecting text. Modern calf, spine defective. Sm.4to. [Vinograd, Mantua 138; Mehlman 1327; not in Adams].

Mantua, n.p.: 1574. **\$2000-2500**

• "The Me'or Einaim became so important it rendered its author as one of the greatest, or perhaps the very greatest, of Jewish historians who flourished in the seventeen centuries between Josephus and Jost." S. Baron, Azariah de Rossi's Attitude to Life in: Studies in Memory of I. Abrahams, (1927) p.12

Azariah de Rossi was a member of an Italian Jewish family that traced its ancestry back to the time of Titus and the destruction of Jerusalem. His controversial Me'or Einaim questioned conventional medieval wisdom and introduced fundamental changes in chronology. De Rossi rehabilitated the works of the Jewish philosopher Philo, who had been ignored by Jewish scholars for almost 1500 years. He exposed the Jossipon as an early medieval compilation based on the works of Josephus - though with much falsification. In the spirit of the Renaissance, de Rossi turned to critical analysis and made use of the Apocrypha and Jewish-Hellenistic sources in his study of ancient Jewish history and texts. Most contentiously, he suggested that Midrashic literature was employed as a stylistic device "to induce a good state of mind among readers" and thus should not be understood to be literal. Such statements led the Me'or Einaim to be viewed as heresy and the work was banned by the Rabbinic authorities upon publication. De Rossi reissued the work the same year, making changes to the offending passages and adding an apologetic post-script. Nonetheless, it was decreed in some quarters that youth below the age of 25 be prevented from consulting the book. De Rossi himself was spared personal chastisement due to his conscientious observance of Halachic practice. See Carmilly-Weinberger, pp.210-13; I. Mehlman, Gnuzoth Sepharim, (1976) pp.21-39.

[SEE ILLUSTRATION ABOVE]



Lot 102



Lot 104



Lot 103

102 **(DREYFUS AFFAIR)**. Psst...! Numbers 1-85 (all published). Each issue of 4-pages illustrated by Jean-Louis Forain and Caran d'Arche. *Lightly browned. Bound in contemporary roan-backed cloth, spine worn. Folio.*

Paris, E. Plon, Nourrit et Compagnie: 5th February, 1898 - 16th September, 1899. **\$1000-1500**

• Complete series of this vehement anti-Semitic weekly newspaper. See N.L. Kleeblatt, *The Dreyfus Affair: Art, Truth & Justice* (1987), pp. 91-92 and 176-181 (illustrated).

[SEE ILLUSTRATION TOP LEFT]

103 **(DREYFUS AFFAIR)**. Group of 21 (of 51) Musée des Horreurs lithographed posters by V. Lenepveu. Each laid down on linen. *List of poster numbers available upon request.*

Paris, 1899-1900. **\$2000-3000**

• A series of anti-Semitic political posters defaming prominent Jews and Dreyfusards, depicting their faces attached to grotesque animal bodies. These vicious posters appeared weekly in Paris beginning in the Fall of 1899, until stopped by order of the French Ministry of the Interior about a year later. Among those lambasted by the bigoted caricaturist are: Alfred Dreyfus, Emile Zola, Nathan Rothschild, Caroline Remy Guebhard and Jean Jaures. See N.L. Kleeblatt, *The Dreyfus Affair: Art Truth & Justice* (1987) pp. 242-52 (illustrated)

For another (incomplete) set of Musée des Horreurs posters see: Sotheby's Tel Aviv, 9th November 1998, lot 27.

[SEE ILLUSTRATION LOWER LEFT]

104 **ELIEZER BEN NATHAN**. Even Ha'ezer, Sepher RABa"N [customs, liturgy, novellae and responsa]. **FIRST EDITION**. Title within historiated woodcut border incorporating printer's device (Yaari, Printer's Marks, no. 37). ff. 154. *Lightly browned with scattered staining, some leaves loose, with signatures of previous owners on the title and f. 13, including Eliezer ben Eliahu Kumny (?) of Frankfurt and Amsterdam, Dov-Ber Linder and Chaim David Zohn with scattered marginalia by the latter. Ex-library. Contemporary calf on heavy wooden boards, broken. Folio. [Vinograd, Prague 186].*

Prague, Moses ben Bezalel Katz: 1610. **\$500-700**

• Contributes much to the knowledge of the state of scholarship and way of life of the Jews of France and Germany in the 12th-century.

[SEE ILLUSTRATION MIDDLE LEFT]

105 **ELYAKIM BEN NAPHTALI**. Tov Shem. **FIRST EDITION**. Title within architectural columns. ff. 32 (mispaginated, but complete). *Some worming and staining, tear on upper margin on final twelve leaves touching a few letters. Ex-library. Recent boards. 4to. [Vinograd, Venice 1007].*

Venice, Isaac Gershon: 1606. **\$400-600**

• This work consists of selections from Talmud, Midrashim, Zohar and medieval authorities (especially Nachmanides' Sha'ar he-Gemul), concerning retribution, suffering in the tomb (tza'ar ha-kever), and the resurrection. The title derives from the thought that through the acquisition of a "good name" (i.e. practicing good deeds) one will inherit the World to Come. See JE, Vol. V, p. 110.

- 106 ELIJAH BEN SOLOMON ZALMAN.** (Gaon of Vilna). Shenoth Eliyahu [commentary on Mishnah, Order Zera'im]. **FIRST EDITION.** ff. (2), 9, 59. Title and first leaf tape-repaired, signatures of former owners, marginal worming. Later half-morocco. Folio. [Vinograd, Lemberg 171; Dienstag, Gr'a 59; Vinograd, Gr'a 177].

Lemberg, Aaron Segal: 1799. **\$800-1000**

Published by the Vilna Gaon's son-in-law, R. Moses ben Judah Leib of Pinsk - who included additional material of his own. In the Introduction, R. Moses tells that in his study house, R. Eliezer Segal Landau went over the original manuscript with his disciples, who found that some of the variant readings of the Vilna Gaon coincided with the opinions of the early greats. R. Moses also credits Yitzchak Frenkel of Lvov with creating the table of corrigenda (Lu'ach ha-Ta'uth) published at the conclusion of the volume.

The book is adorned by the approbations of three rabbis of Lemberg: Tzvi Hirsch Rosanes; Yitzchak Aschkenazi, author Toharath ha-Kodesh on Tractates Menachoth and Zevachim (Lvov 1784, 1792); and Meshulam Hakohen. It also comes with a stern warning issued by the Beth Din of Vilna that none should accept as authentic writings of the Vilna Gaon unless they have been prior validated by the Beth Din. (It seems that immediately upon the Gaon's death in 1797, men of dubious character began to circulate questionable writings they ascribed to the Gaon).

[SEE ILLUSTRATION TOP RIGHT]



Lot 106

- 107 EMDEN, JACOB.** (Liturgy). Paltin Beth El - Amudei Shamayim. * Armon Ir Ha'Elo-him - Sha'arei Shamayim [prayers for the entire year, with extensive commentary by Jacob Emden]. First Editions. Parts I and II (of III). Two title pages. Together, two volumes (mixed). Vol. I: ff. (1), 356, 354-385, 389-415, 417-418. Foxed. Modern morocco backed marbled boards. * Vol. II: ff. 159. Browned. Contemporary calf, spine and corners taped. 12mo. [Vinograd, Altona 45-6; Mehlman 214; Y. Raphael, Areshet III, No. 26 i-ii].

Altona, By the Author: 1745-47. **\$3000-4000**

[SEE ILLUSTRATION MIDDLE RIGHT]



Lot 107

- 108 EMDEN, JACOB.** Seder Tephilah. Second edition. Bound in two volumes, portions printed on tinted paper. Vol. I: ff. 1 (of 2), 387. Lacking first title, first 13 leaves inserted from another copy, f. 13 appears twice. * Vol. II: ff. 145 (mispaginated in places as in all copies), collation accords with Raphael. Title of Vol I repaired affecting a few letters, worn with some loss of text in Vol. II. Later boards, broken. 8vo. Sold not subject to return. [Vinograd, Koretz 126; Tauber, Mechkarim Bibliographiyim, Defusei Koretz no. 75, p. 43; Y. Raphael, Areshet III, No. 26:iii].

Koretz, (Abraham Madfis): 1818. **\$1200-1800**

This edition of Emden's extensive commentary to the daily prayers contains important Chassidic approbations including R. Mordechai of Koretz.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 108

- 109 ERGAS, JOSEPH.** Tochachath Megulah VehaTzad Nachash ["An Open Rebuke and The Serpent Hunter: anti-Sabbatian polemic]. Two parts in one. **FIRST EDITION.** ff. (2), 62. First and last two leaves browned, marginal worming, text slightly affected. Modern blind-tooled calf. 8vo. [Vinograd, London 29; Roth, London 8; Mehlman 1700].

London, for Moses Hagiz: 1715. **\$600-900**

Kabbalist Joseph Ergas (1685-1730) was a Livornese Rabbi, who amidst a post-Sabbatian controversy attacks here the theology of Nechemiah Chiya Hayun. The polemic contains both kabbalistic refutations of the legitimacy of Sabbatian mystical belief and harsh invective against Hayun personally. The second part of the volume ("The Serpent Hunter") is a reply to Hayun's attack upon R. Tzvi Aschkenazi (known as "Chacham Tzvi"), entitled HaTzad Tzvi ("The Deer Hunter").

See E. Carlebach, The Pursuit of Heresy (1990), pp.137-43; and B. Naor, Post-Sabbatian Sabatianism (1999), pp.145-49.



Lot 110

110 ERGAS, JOSEPH. Shomer Emunim. **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. ff. (2), 80 (i.e. 79). *Lightly browned, stained in places, few leaves frayed. Ex-library. Contemporary vellum-backed boards, chipped, rebaked. 4to. [Vinograd, Amsterdam 1458].*

Amsterdam, n.p. 1736. **\$300-500**

⚡ A dialogue between two interlocutors seeking to explain the principles of the Kabbalah. Includes an appendix entitled Mevo Pethachim, a glossary of Kabbalistic (Lurianic) terms.

[SEE ILLUSTRATION TOP LEFT]

111 (ESTHER, BOOK OF. Commentaries on): Aschkenazi, Eliezer Ben Elijah the Physician. Yoseph Lekach. Title within historiatiated woodcut architecural arch. ff. 83, 1. [Vinograd, Cremona 47; Benayahu, Cremona 44]. Cremona, Christoforo Draconi, 1576.

* Bound with: Gallico, Elisha. Pirush Megilath Esther. Printer's device on title. ff. 62. [Vinograd, Venice 663; Habermann, di Gara 63]. Venice, Giovanni di Gara, 1583.

* And: Isserles, Moses (ReM"A). Mechir Yayin. ff. 24. [Vinograd Cremona 27; Benayahu, Cremona p. 210, no. 22]. Cremona, V. Conti, 1559. Together, three works bound in one volume. All **FIRST EDITION.** Some staining. Ex-library. Modern boards. 4to.

\$2000-3000



Lot 111

⚡ This is the true first edition of Yoseph Lekach. Although the book was published twice in the same year, Benayahu indicates that in the first edition, the Hebrew publisher's name is spelled "Boino" with an "aleph" after the "vav" while the second edition lacks the "aleph". In this copy it is spelled with an "aleph". This copy also contains three rare shorter leaves bound in from another copy (ff. 2-4) with a different typographical outlay on the verso of f. 4b not noted by Benayahu. For an analysis of other typographical variances between the two printings, see M. Benayahu, HaDephus Ha'Ivri B'Cremona, p. 233. Recently, R. Shlomo Brevda, an expert in the writings of Elijah, Gaon of Vilna, encouraged a reprint of Yoseph Lekach, observing that many of the Vilna Gaon's comments on the Scroll of Esther are reminiscent of Aschkenazi's.

The author of the second work, was a 16th-century member of an ancient Italian family of French origin. A contemporary Family member posessed the famed Golden Hagadah on which the Gallico Family crest was painted in 1603. Elisha was a disciple of Joseph Karo. Elisha's principle pupil was Samuel di Uceda, author of Midrash Samuel.

The third work by the ReM"A demonstrates the author's mastery of exposition of biblical works and his understanding of Kabbalah and Maimonidean philosophy. The ReM"A wrote this work in Shidlov (Szydlowiec) in 1556 where he resided to escape the plague that was ravaging Cracow. He states that his living conditions were deplorable (providing numerous examples) and in order to "chase away my state of depression I decided to write this commentary, for the words of Torah makes the heart rejoice."

[SEE ILLUSTRATION MIDDLE LEFT]



Lot 112

112 (FABLES). BERECHIAH BEN NATRONAI HA-NAKDAN [i.e. Benedictus le Puncteur(?)]. Mishlei Shu'alim ["Fox Fables": Hebrew version of Aesop's Fables]. Translated from Hebrew into Latin by Melchior Hanel. With engraved frontispiece of the Animal Kingdom, signed "Jo. Ch. Smischek fe[cit]." Title in red and black. Latin and Hebrew on facing pages. Hebrew in square characters typical of Prague, provided with nikud. pp.(18), 436 (mispaginated but complete). *Lightly browned, slight marginal worming on last three leaves. Ex-library. Contemporary vellum, rubbed, rebaked. 12mo. [Vinograd, Prague 443].*

Prague, Typographia Universitatis: 1661. **\$600-900**

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

[SEE ILLUSTRATION LOWER LEFT]

- 113 **FANO, MENACHEM AZARIAH DA.** Sepher Teshuvot [responsa]. **FIRST EDITION.** Title within architectural arch. ff. 140. Stained, title laid down, small hole on title and introductory leaf affecting a few words, previous owners' signatures and inscriptions in Ashkenazic and Italian hands on title. With a handwritten index on front flyleaf and a scholarly marginal notes on f. 15b and f. 90. Ex-library. Modern boards. 4to. [Vinograd, Venice 913].

Venice, Daniel Zanetti: (1600?). **\$500-700**

- 114 **(FRENCH JUDAICA).** Arrest du conseil d'état du roi, qui enjoint aux syndics de la communauté des Juifs de Metz, de remettre au bureau de la ferme du contrôle de la marque d'or & d'argent. Headpiece. A clean copy. pp. 6. Modern boards. 4to. [Szajkowski, Franco-Judaica 204].

Paris, L'Imprimerie Royale: 1769. **\$800-1200**

• Royal Order decreeing the Jews of Metz to submit their gold and silver for government inspection in order to ascertain the purity of the metal.

- 115 **(FRENCH JUDAICA).** Décret Impérial relatif aux individus professant la Religion Juive. Au palais de Saint-Cloud, le 30 Mai 1806 ["Imperial Decree Relating to Individuals Professing the Jewish Religion: Call to Assembly of Jewish Notables."]. pp. 4. Neat taped repairs to final leaf. Loose. 4to. [Szajkowski, Judaica-Napoleonica 124].

Paris, Rondonneau: 1806. **\$1200-1800**

• An imperial decree of Napoleon, Emperor of France and King of Italy, declaring an Assembly of French Jews in Paris to be held on the 15th of July, 1806. The Assembly of Jewish Notables was the precursor of the Sanhedrin, that was established the following year. A table on p.4 shows the distribution of the 74 delegates from the various regions within France.

According to contemporary accounts, it was Napoleon's short stay in Strasbourg on January 23-24, 1806, returning from his German campaign, that prompted him to tackle the so-called Jewish problem. In this imperial decree, Napoleon accuses the Jews of the northern departments of the Empire of practicing usury; it is his duty to come to the assistance of the victims (p.1). The aim of the Assembly of Jewish Notables will be to find "useful arts and professions to replace by honest industry the shameful resources to which many of (the Jews) have resorted from generation to generation for many centuries" (p. 2). See S. Schwarzfuchs, Napoleon, the Jews and the Sanhedrin (1979), p. 45-52.

[SEE ILLUSTRATION RIGHT]

- 116 **(FRENCH JUDAICA).** Bulletin des Lois, No. 198, pp. 27-28: Décret Impérial concernant les Juifs qui n'ont pas de nom de famille et de prénom fixes. A Baïonne, le 20 Juillet 1808 ["Imperial Decree Concerning Jews without Family Names or Fixed First Names."]. pp. (16). Crisp, clean copy. Loose. 4to. [Szajkowski, Judaica-Napoleonica 142].

Paris, Imprimerie Royale: 1808. **\$1000-1500**

• Jews, both subjects of the Empire, and foreigners living in the Empire, lacking family and first names, are required to adopt both within three months. Neither names taken from the Old Testament nor names of towns will be admissible as family names. Jews who fail to fulfill these formalities will be deported from the territory of the Empire.



Lot 115

- 117 **(FRENCH JUDAICA).** Arrêté qui détermine le mode de répartition des sommes destinées à la liquidation des Dettes passives des Juifs d'Alsace. Boulogne, le 18 Brumaire, an XII de la République ["On the Determination of the Mode of Repayment of Monies Distributed to Liquidate the Debts of the Jews of Alsace."]. pp. 2 + 2 integral blanks. Few light stains in places. Loose. 4to. [Szajkowski, Judaica-Napoleonica 158].

Paris, Imprimerie du Dépôt des Lois: (1803). **\$600-800**

• The debt of the Jews of Metz is a recurrent theme in French legislation. From 1715 on, the Jews of Metz were bound to pay an annual tax of 20,000 livres. And though this tax was abolished by the National Assembly on July 20th, 1790, this was by no means the end of the matter. The enormous amounts that the Jewish community was taxed, forced it to borrow money from Christians; in doing so, they became sizable collective debtors to Christian creditors. It was not until 1797 that a special commission appointed to report on the Jewish debts favored nationalization of these obligations. See Z. Szajkowski, Jews and the French Revolutions of 1789, 1830 and 1848 (1970), pp. 232-34.



Lot 121



Lot 124



Lot 127

- 118 **(FRENCH JUDAICA)**. (Furtado, Abraham). Exhortation aux Israélites de France et du Royaume d'Italie ["Call to the Jews of France and the Kingdom of Italy to Muster Support for the Assembly of Notables Convened by the Emperor Napoleon."]. pp. 4. *Crisp, clean copy. Loose. 4to.* [Szajkowski, *Judaica-Napoleonica* 83].

Paris, Plassan: 1806. **\$600-800**

✦ Open letter by Abraham Furtado, Chairman of the Assembly of Notables, exhorts the Jews of France and Italy to be patriotic and faithful subjects of Emperor Napoleon. Their Mosaic Law has been held up to examination and found pure and they were adjured to cease the practice of usury and take up agriculture as a means of livelihood. See S. Schwarzfuchs, *Napoleon, the Jews and the Sanhedrin* (1979), pp. 57-59, 75-77, 79.

- 119 **(FRENCH JUDAICA)**. Loi qui met à la charge de l'État le Traitement des Ministres du Culte israélite. pp. (2) + 2 integral blanks. *Trace foxed. Loose. 4to.*

Paris, Imprimerie Royale: 1831. **\$800-1200**

✦ The Revolution of July 1830 resulted in the abdication of Charles X and the installation of Louis-Philippe (1773-1850) as King of France. From the Jewish perspective, the most significant act of the new regime was this law of February 8th, 1831, whereby Jewish clergy were no longer excluded from the category of civil servants, but rather were to receive government salaries alongside their Christian counterparts. The broader implication of this new legislation was that Catholicism no longer enjoyed the status of official religion of France. See Z. Szajkowski, *Jews and the French Revolutions of 1789, 1830 and 1848*, pp. 1024-28.

- 120 **(FRENCH JUDAICA)**. Appel aux Israélites de France et d'Algerie ["Appeal to the Jews of France and Algeria for funds for 'L'Oeuvre des Missions rabbiniques'"]. French interspersed with Hebrew. pp. (3) + 1 integral blank. *Browned, edges tape-repaired. Loose. 4to.*

Paris, Lefebvre Fils: 1883. **\$200-300**

✦ Many of the smaller communities of France were unable to pay a rabbi's salary. Nonetheless, the Consistoire Central, the governing body of French Jewry, was determined to make sure that no Jewish community would be without a rabbi. Therefore, the Rabbinical Mission ("Missions rabbiniques") was founded to provide these outlying towns with rabbis. Funds were urgently needed for these "missioning" rabbis and their families.

- 121 **FULLER, THOMAS**. The Historie of the Holy Warre. Second Edition. Additional engraved title depicting Saladin in cameo at top right and opposite, an unidentified Christian knight (Richard the Lion-Hearted?) while the scene below depicts the battlefield (Horns of Hattin?) where the Crusaders triumph over the Saracens. **WITH FOLDOUT MAP OF HOLY LAND** divided into Twelve Tribes of Israel. pp. (18), (2), 286, (28). *Contemporary mottled calf with some wear. Folio.*

Cambridge, R. Daniel for Thomas Buck: 1640. **\$800-1200**

[SEE ILLUSTRATION TOP LEFT]

- 122 **(GERMANY)**. Offener Brief an den halbabgegangenen Magistrat, von Isaac Moses Hersch ["Open letter to the Half-Gone [Government]-Magistrate, From Isaac Moses Hersch."] Broadside. Text in German (Judeo-German dialect). Printed in double columns. *A few small holes. Approx. 13 x 19 inches.*

Berlin, Brandes & Schultze: (1848). **\$500-700**

✦ This revolutionary broadside, which appeared during the German Revolution of 1848, gives vent to the sentiments of Berlin Jewry of the time.

- 123 **(GERMANY)**. Feldgebetbuch für die jüdischen Mannschaften des Heeres. pp. 29 (German) and pp. 23 (Hebrew). *Browned, Loose in original wrappers. 12mo.*

Berlin, Berlin Itzkowski: 1914. **\$300-400**

✦ Prayer-book issued for Jews serving in the German armed forces at the onset of The Great War of 1914-18.

124 (GERMANY). Heisler, Philipp Jacob, D. D. Philipp Jacob Heislers ordentlichen Lehrers der Rechte, Beantwortung der Frage: Ob die Zulassung eines Judeneydes wider einen Christen bedenklich sey? ["Response to the Question: Is the Admission of a Jew's Oath Against a Christian Questionable?"]. **FIRST EDITION.** pp. 39, (1). *Foxed. Disbound. 4to.* [Freimann, p. 366].

Halle, Johann Christian Hendel: 1778. **\$1000-1500**

✳ In Defense of Jewish Integrity: A Milestone in Prussian Jurisprudence.

The author, Philipp Jacob Heisler, argues against anti-Jewish prejudice expressed in Estor's treatise *Von der Misslichkeit der Judeneyde* [Of the Unfortunate Nature of the Jew's Oath] (1753). Heisler marshals from secondary sources such as Bodenschatz and Buxtorf the Rabbinical literature concerning Laws of Oaths. Though Heisler is inclined to grant credence to a Jewish testimony, he ends his legal opinion with a caveat: As long as Jews hold Christians to be the Children of Esau and Edom, and view their religion with a total hatred, the testimony of a Jew against a Christian cannot be considered reliable.

When in 1782, the Prussian government set about revising the procedure of oath-taking by Jews, the councillor entrusted with the task of reforming the rules, Ernst Ferdinand Klein, consulted with several learned Jews, but first and foremost with Moses Mendelssohn. Mendelssohn was asked to prepare a brief based on Talmudic law to discuss oath-taking procedures. The Prussian authorities wished to be certain there were no grounds for distrusting the veracity of Jewish oaths due to some rabbinically-sanctioned duplicity, as several slanderous writers had suggested. In his brief, besides direct citations from Talmud and Codes, Mendelssohn cited - Heisler's *Beantwortung*. See A. Altmann, *Moses Mendelssohn: A Biographical Study* (1973), pp. 496-99; 837, notes 27-28.

[SEE ILLUSTRATION MIDDLE LEFT FACING PAGE]



Lot 126

125 GERONDI, NISSIM. (Ra"n). Derashoth MehaRav Rabbeinu Nissim [sermons]. **FIRST EDITION.** Printed without a title page. Scattered Hebrew marginalia. Final line of f.113r supplied in old hand. Adolph Lewisohn morocco book-label. pp. 61, (1), 61-113, (9), 114 (i.e. 115)-122, (8), 130-133, (20). *Occasional light stains. Recent blind-tooled crushed morocco, extremities rubbed, rear cover loose. Sm. 4to.* [Vinograd, Const. 143; Yaari, Const. 110; Mehlman 903; not in Adams].

(Constantinople, Gershom Soncino & Son: 1533?). **\$4000-6000**

✳ Complete Copy of Rare Editio Princeps of Derashoth ha-Ra"n

R. Nissim ben Reuben Gerondi (1310?-1375?) acted in an unofficial capacity as rabbi and Dayan in Barcelona. His scholarly fame rests upon his commentary to Alfasi on several tractates of the Talmud. Concerning *Derashot ha-Ra"n*, a book of twelve sermons, Prof. Leon Feldman writes that they are "of a decidedly anti-philosophic character though written in the style of philosophical literature" (EJ, Vol. XII, col.1186). Rabbeinu Nissim was the teacher of Hasdai Crescas - the anti-Aristotelianism for which Crescas is renowned, perhaps absorbed from his teacher.

[SEE ILLUSTRATION RIGHT]



Lot 125

126 GERONDI, NISSIM. (Ra"n). Shailoth Uteshuvoth [responsa]. Third edition. ff. (16), 76. *Stained in places, with many previous owners marks, including a genealogy of the Berliner Family. Ex-library. Later calf-backed boards, rubbed. Sm. 4to.* [Vinograd, Cremona 16; Benayahu, Cremona 10; not in Adams].

Cremona, Vincenzo Conti: 1557. **\$500-700**

✳ Only seventy-seven of the Ra"n's responsa are extant and, as most compendiums of reponsa, they reflect Jewish life of the period, especially the economic difficulties of the Jewish Community of Barcelona during the second half of the 14th-century.

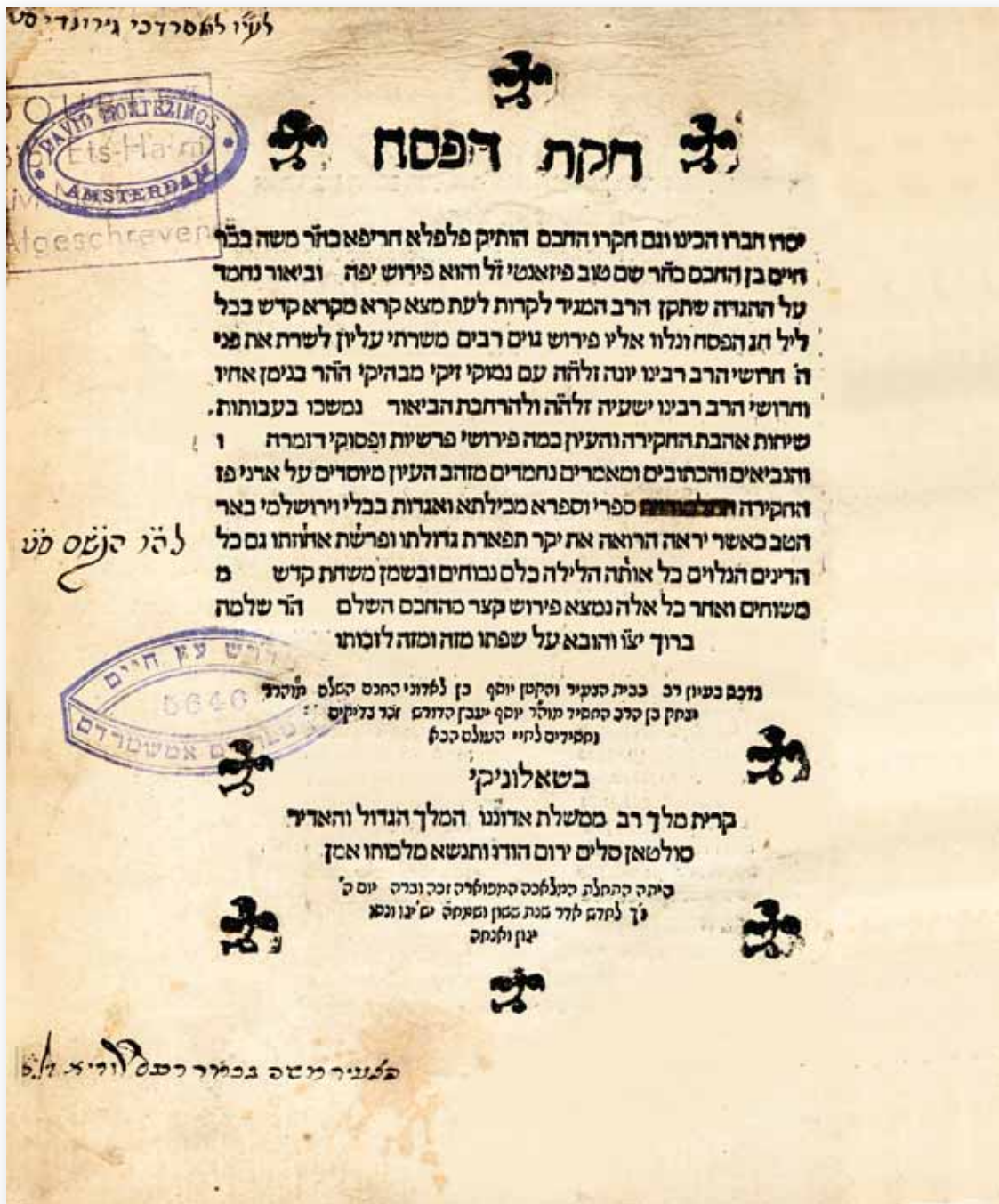
[SEE ILLUSTRATION TOP RIGHT]

127 (GRAMMAR). Clenardus (Cleynaerts), Nicolaus. Luchoth ha-Dikduk / Tabulae in Grammaticam Hebraeam. Third Edition. Latin interspersed with vocalized Hebrew in square characters. ff. 84, (4). *Some staining. Contemporary vellum missal leaf, with ties. 12mo.* [Adams C-2166].

Cologne, Heirs of Arnold Birckmann: 1561. **\$1000-1500**

✳ Attractive Cologne imprint of Hebrew Grammar by Nicolaus Clenardus, a Flemish Christian Hebraist who lived circa 1495-1542.

[SEE ILLUSTRATION LOWER LEFT FACING PAGE]



Lot 128

128 (HAGADAH). Chukath ha-Pesach. With commentary. **FIRST EDITION.** Ya'avetz florets on title. Instructions in Judeo-Español. Wide margins. Former owner's signatures: Mordechai Gerondi and Moshe ben Raphael Luria. On penultimate page, signatures of Censors: "Dominico Irosolimitano and Alessandro Scipione, 1597" (see Wm. Popper, *The Censorship of Hebrew Books*, Pl. III, nos. 1 and 8). ff. 71, (1). *Ex-library.* Stains, marginal worming. Calf-backed marbled boards. Sm. 4to. [Vinograd, *Salonica* 83; Ya'ari, 22; Yudlov, 27; Yerushalmi, pl. 32].

Salonika, Joseph Ya'avetz: 1569. **\$20,000-25,000**

WIDE-MARGINED COPY OF AN EXCEPTIONALLY RARE EDITION.

Two commentaries wrap around the text of this Hagadah: RaMa"p (R. Moses Pesante) and RaSha"b (R. Solomon Baruch, Pesante's co-author). Pesante makes extensive use of the medieval commentaries of Rabbeinu Isaiah di Trani, and of the two brothers R. Zedekiah and R. Benjamin Anav found in Shiblei ha-Leket. The Hagadah was endorsed by R. Samuel ben Perachiah Kohen Tzedek of Salonika.

R. Moses Pesante, was an emissary from Safed who travelled through the Balkans, publishing in Constantinople in 1567 two works, one *Ner Mitzvah*, a commentary on ibn Gabirol's *Azharoth* for Shavu'oth, the other *Yesha Elokim*, an exposition on the Hoshanoth. He was killed in 1573 by Turkish brigands near the Greek city of Arta. (See EJ, Vol. XIII, col. 328; Ya'ari, *Shluchei Eretz Israel* [1977], pp. 236, 889.)

See M.M. Kasher, *Haggadah Sheleimah* (1955), Introduction, pp. 208-209, no. 68; S.K. Mirsky, *Shiblei ha-Leket ha-Shalem* (1966), Introduction, pp. 46-48.

[SEE ILLUSTRATION ABOVE]

129 (HAGADAH). Aschkenazi, Eliezer Ben Elijah Ha-Rophe. Ma'asei Hashem [commentary to the Six Days of Creation, Chapters of the Fathers, the Passover Hagadah (with text) and various Biblical portions]. **FIRST EDITION.** Title within woodcut architectural arch. ff. (6), 197 Title with small taped repair, some dampstaining. Censors' signatures. Ex-library. Later half calf, broken. Folio. [Yudlov 30, not in Yaari; Vinograd, Venice 661; Habermann, di Gara 61].

Venice, Giovanni di Gara: 1583. **\$600-900**

⚡ Eliezer Aschkenazi held influential positions in widely scattered Jewish communities from Egypt, Cyprus and Italy to the major 16th-century centers in Poland, where he died. As a biblical exegete, Aschkenazi follows the rationalist trend in rabbinical scholarship. He suggests that irrational elements in Jewish tradition had occurred due to copyists' errors, misunderstandings and misreadings, or had been precipitated in times of trouble and expulsions, or even inserted by adversaries.

Aschkenazi's commentary to the Hagadah annotates in an Aggadic vein alongside a mystical explication. It was very popular and has been republished numerous times to this day.

[SEE ILLUSTRATION TOP RIGHT]



Lot 129

130 (HAGADAH). Seder Hagadah shel Pesach. According to Roman rite. Hebrew with translation into Judeo-Italian. Accompanied by Leone Modena's "Tzeli Esh," an abridged version of Isaac Abrabanel's commentary "Zevach Pesach". Title within arch surrounded by textual border. Verso of title with plan of the Temple of the Messiah as envisioned by the Prophet Ezekiel. Each page profusely illustrated, including historiated initial letters, all within a fine architectural frame. ff.(24). Expertly, although extensively repaired with loss of text, stained throughout. Vellum-backed boards. Folio. [Yudlov 94; Yaari 61].

Venice, Bragadin: 1695. **\$1000-1500**

[SEE ILLUSTRATION MIDDLE RIGHT]



Lot 130

131 (HAGADAH). Yad Kol Bo. David ben Aryeh-Leib Lida (Edited by his son, Pesachya). [Compendium including the Pentateuch with Targum & Rashi; Migdal David, super-commentary to Rashi; Ir Miklat, on the 613 precepts; Seder Tephiloth Mikol Hashanah, prayers for the entire year; Asarah Hilulim, commentary to the Book of Psalms; Sod Hashem VeSharvit Hazavah, on the laws of circumcision; Shomer Shabbath, on the laws of Sabbath observance; and others]. **FIRST EDITION.** Title within elaborate historiated woodcut border. ff. (2), 94, 56 (i.e. 59), 74, 34, 54 (i.e. 56), 40. Title laid down, some staining, lower corners of titles and first eight leaves remargined with some loss of text, made-up copy. Modern half-calf. Folio. [Yudlov 163; Vinograd, Frankfurt a/Main 469].

Frankfurt a/Main, Johannes Koellner: 1727. **\$800-1200**

⚡ A collection of 14 works, including a Passover Haggadah (final leaves, not noted in the listing of the 14 works).

The appearance of naked Greek mythological figures on the original title page aroused considerable controversy as did the cherubs on subsequent versions. Indeed, no less than four different title-pages were issued for this volume. This copy with the third of four variant title pages - the version with naked cherubs only. See I. Rivkind Sepher Ashir Besh'a'arim ("A Book Rich in Title Pages") in: Studies in Bibliography and Booklore, Vol. 1, no. 2 (1953) p. 95-100. For an example with the original title page, see Kestenbaum & Company, March 28th, 2000, Lot 223.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 131

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

Vienna, A. Holzhausen: 1898. **\$1000-1500**

⚡ The Sarajevo Hagadah is the oldest surviving Sephardic Haggadah extant, originating in Barcelona circa 1350.

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



Lot 133

133 (HAGADAH). Hagadah shel Pesah. Nr. 7 Internment Camp, Hay, Australia, 5701 / 1941. Hebrew text with directions in German. Title in Hebrew and English. ff. (6). Mimeographed sheets. Folded, frayed and browned in places. Folio. [Unknown to Yudlov, Yaari, and Yerushalmi].

Hay, Australia, 1941. **\$7000-9000**

⚡ **EXCEPTIONALLY RARE WAR-TIME HAGADAH.** Produced under primitive conditions by German Jews held prisoner by the British in distant Australia under suspicion of being enemy-aliens.

Hay is a small town in the western Riverina region of south western New South Wales, Australia. During World War II Hay was used as a prisoner-of-war and internment centre, due in no small measure to its isolated location. Three high-security camps were constructed there in 1940. The first arrivals were over two thousand refugees from Nazi Germany and Austria, almost all of them Jewish. They had been interned in Britain when fears of invasion were at their peak and transported to Australia aboard the HMT Dunera. They arrived at Hay on 7th September 1940 and were interned under the guard of the 16th Garrison Battalion of the Australian Army.

These internees at Hay became known as the 'Dunera Boys'. The internment at Hay of this assemblage of refugees from Nazi oppression in Europe was an important milestone in Australia's cultural history. Just fewer than half of those interned at Hay eventually chose to remain in Australia, however the influence of this group of men on subsequent cultural, scientific and business developments in Australia is difficult to over-state; they became an integral and celebrated part of the nation's cultural and intellectual life. The 'Dunera Boys' are still fondly remembered in Hay; every year the town holds a 'Dunera Day' in which many surviving internees return to the site of their former imprisonment.

[SEE ILLUSTRATION ABOVE]

134 (HAGADAH). Hagadah LePesach. Cha'il Yechidah Ivrit LeHovalah 179. Mimeographed Hebrew text. Illustrated. ff. 23. *Few leaves inverted. Printed wrappers. Rectangular 4to. [Unrecorded by both Yudlov and Yaari].*

Italy, 1945. **\$1200-1800**

✳ **AN UNLISTED HAGADAH.** Issued for the Hebrew Transport and Supply Unit of the Jewish Brigade, based in Italy.

The abbreviated Hagadah text is punctuated with reflections upon early and contemporary Jewish historical times: The Spanish Inquisition, the commemoration of the sixth Passover Seder since the onset of the World War, the horror of the German extermination of the Jews and the hope for a brighter future in Eretz Israel.

The Jewish Brigade was the only military unit in the Allied forces to serve in World War II as an independent, National Jewish unit.

135 (HAGADAH). The Haggadah for Children. Prepared by Rabbi Jacob P. Rudin. English and Hebrew texts. Numerous black-and-white illustrations and notations for music. Inscribed: "Rabbi's Copy," with detailed hand-written notes relating to conducting a Model Seder. pp. (2), 4, 44, (2). *Original printed wrappers. 8vo. [Yudlov 4094].*

New York, Bloch: 1948. **\$200-250**

136 (HAGADAH). A Festa de Pésach [narratives and melodies for Passover Seder]. Right to left: Hebrew and Yiddish. Left to right: Portuguese text. Black-and-white illustrations. pp. 24, (4), 16. *Leaves loose. Original pictorial wrappers, lightly stained. 12mo.*

Rio de Janeiro, Biblos: (1950?). **\$100-150**

137 (HAGADAH). Special Readings for the Passover Seder. English text exclusively. pp. (1), 6. *Typed sheets. 4to.*

Sheppard Air Force Base, Texas: 1963. **\$60-90**

138 (HAGADAH). The Bird's Head Haggada. One of 600 numbered copies. Facsimile Edition. Edited by Moshe Spitzer. Introductory and Text volumes. Together two volumes. *Ex-library. Original vellum-backed boards in slip-cases. 4to.*

Jerusalem, Tarshish Books for Beth David Salomons: 1965-67. **\$200-300**

139 HAI BEN SHERIRA. (Gaon of Pumbeditha). Mishpatei Shevuoth ["A Treatise on Oaths"]. **FIRST EDITION.** Title within decorative cartouche. ff. 55. *Some staining in places, censor's signature on recto and verso of final leaf. Ex-library. Recent boards. Sm. 4to. [Vinograd, Venice 95].*

Venice, Daniel Zanetti: 1602. **\$500-700**

✳ Hai Gaon was the last of the great Geonim of Mesopotamia. Only fragments of the Arabic original of this work are extant. This Hebrew rendering was compiled by an unknown translator. Hai Gaon was opposed to the absolute annulment of vows on the eve of the Day of Atonement and his formulation of the Kol Nidrei prayer reads; "Of all vows... which we have vowed... and have omitted to fulfill either through neglect or under constraint, we pray that the Lord of heaven may absolve and pardon us."



Lot 140

140 HAKOHEN, DAVID, OF CORFU. Teshuvot HaRaDa"CH [responsa]. **FIRST EDITION.** Title within Soncino's striking historiated border. ff. (225). *Variouly stained, worn in places, some worming affecting text, scattered marginalia in a Sephardic hand. Ex-library. Later vellum-backed boards, loose. Sm. 4to. [Vinograd, Const. 160; Yaari, Const. 125; Mehlman 703].*

Constantinople, Eliezer Soncino: 1537. **\$4000-6000**

✳ David ben Chaim Hakohen (beg. 15th century) was rabbi at Corfu and later in Patras, Greece. He was a disciple of the great halachist R. Judah Mintz (MaHaR"i Mintz). At times he clashed over Halachic issues with R. Moses Alashkar and also R. Benjamin Ze'ev. The title page tells of the miraculous rescue of the present manuscript from fire in the home of the author's son R. Chaim Cohen in Adrianople, Turkey. This collection of 33 responsa enjoyed immense popularity, enjoying several editions. See JE, Vol. IV, p. 463.

[SEE ILLUSTRATION ABOVE]

141 HALEVI, JUDAH. Sepher ha-Kuzari [philosophy]. Translated from Arabic to Hebrew by Judah ibn Tibbon (With commentary "Kol Yehudah" by Judah Moscato). Third edition, **FIRST EDITION** with commentary. Title within garlanded architectural arch. ff. 299. *Some worming on title and first few leaves, few leaves taped. Ex-library. Later boards, gutter split. 4to. [Vinograd, Venice 794; Habermann, di Gara 144].*

Venice, Giovanni di Gara: 1594. **\$500-700**

✳ The Kuzari is written in the form of a Socratic dialogue. Halevi develops a philosophy of history in an attempt to show the insufficiency of theological conclusions arrived at by rationalistic means. His underlying principle is that God cannot be found or conceived by reason, but rather by an intuition specific to Jews. It is this Divine intuition which may bring one to the highest spiritual level: prophecy. The work has a polemical and apologetic dimension as well, discussing the perceived inadequacies of Christian and Islamic theology, and the superiority of Judaism. See M. Waxman, vol. I, pp. 333-39.

In the past century, the study of the Kuzari was encouraged by R. Abraham Isaac Kook, Chief Rabbi of Israel; R. Ezekiel Sarna, dean of the Hebron Yeshivah; and R. Shraga Feivel Mendelowitz of Yeshivah Torah Voda'ath, Brooklyn. They valued its experiential approach over and against the rationalism of Maimonides. For a recently published detailed analysis contrasting Judah Halevi and Maimonides' attitudes to the problems of Jewish philosophy, see David Hartman, *Israelis and the Jewish Tradition* (2000); also Diane Lobel, *Between Mysticism and Philosophy* (2000). Kuzari has been referred to as the "philosophy of anti-philosophy."

142 HALEVI, JUDAH. [Kuzari] Liber Cosri [philosophy]. Translated from Arabic into Hebrew by Judah ibn Tibbon. Introduction, translation and notes in Latin by Johannes Buxtorf The Younger (1599-1664). **FIRST LATIN EDITION.** Latin introduction containing two dissertations by Buxtorf, including the exchange of letters between Chasdai b. Yitzhak [ibn Shaprut], Courtier of Abd al-Rahman III, Umayyad Caliph of Cordoba, and Joseph, King of the Khazars. Hebrew and Latin printed in columns. pp. (52), 455, (29). *Foxed. Ex-library. Contemporary vellum. 4to. [Vinograd, Basle 256; Prijs, Basle 266].*

Basle, Georg Decker: 1660. **\$500-700**

✳ The addendum to this edition (pp. 389-455) contains excerpts of essays from the works of Don Isaac Abrabanel, Azariah de Rossi, Samuel Archivolti, Samuel ibn Tibon and Abraham Portleone.

143 HANAU, SOLOMON ZALMAN. Yesod HaNikud [grammar]. **FIRST EDITION.** ff. (4), 82. *Stained, trimmed, few margins repaired not affecting text, marginalia on f. 3 and bottom of final leaf, some underlining, signatures and stamps of former owners. Modern boards. 4to. [Vinograd, Amsterdam 1365].*

Amsterdam, Moshe Frankfurt: 1730. **\$300-500**

✳ Born at Hanau, hence his last name, R. Solomon Zalman criticizes here the ancient Hebrew grammarians as well as the prayer-book issued by Elijah and Azriel Wilna, though it had received the approbation of many prominent rabbinic figures. His comments caused much resentment and led to a series of polemical exchanges.

144 HALEVI, TOBIAS BEN ABRAHAM. Chen Tov [sermons on the weekly Torah portion]. Second edition. Title within architectural arch. Stamp of R. Tzvi Hirsch Lehren and bookplate of N. H. Van Biema. ff. 3 (of 4 lacking last leaf of introduction), 356. *Title torn with loss of text, browned with some staining. Ex-library. Contemporary calf, rubbed. Folio. [Vinograd, Prague 312].*

Prague, Judah ben Jacob Katz,: 1618-1624. **\$400-600**

✳ The author of Chen Tov hailed from Safed and frequently cites his mentor R. Solomon Sagis as well as other great scholars of Safed. His fellow student, Joseph di Trani (the Mahri"t) quotes Halevi's work in Tzophnath Pane'ach and refers to him as his "colleague in Torah and Mitzvot"

Tzvi Hirsch Lehren (1784-1853) of Amsterdam, was the administrator of the Pekidim and Amarkalim Society, a charitable fund that disbursed monies collected in Western Europe to provide for the welfare of the Jews of Eretz Israel. Lehren was also a staunch defender of traditional Orthodoxy against the inroads of Reform.

145 HAYUN, NECHEMIAH CHIYA. Divrei Nechemiah [kabbalistic and homiletic sermons on the Pentateuch]. **FIRST EDITION.** Title within typographical border. ff. (2), 89 (i.e. 87). *Lightly browned, lower corner of title repaired, small hole on f.1 affecting two words, previous owners' stamp and signature. Contemporary vellum, worn. Sm. 4to. [Vinograd, Berlin 66].*

Berlin, Baruch Buchbinder: 1713. **\$800-1000**

✳ **EXTREMELY RARE. MOST COPIES BURNT OR DESTROYED.**

Nechemiah Hayun (entitled "Nachash" [snake] in the polemics against him, see Lot 109) was a crypto-Sabbatian preacher who caused one the greatest "cause-celebres" and scandals of the 18th century. His accusers were the Chacham Tzvi, Moshe Chagiz, and Joseph Ergas. His supporters were Naphtali Katz of Prague, David Oppenheim, Gabriel of Nikolsburg among others. The appearance of this heretical text, surprisingly complete with the approbations of establishment Rabbis, resulted in assaults upon Hayun and accusations of his being a champion of the false Messiah, Shabthai Tzvi. The publication of his next work, *Oz Le'Elo-him*, the same year, created even more controversy. In order to prevent a possible revival of the Sabbatian heresy, most copies of his works were destroyed. See E. Carlebach, *The Pursuit of Heresy*, pp.75-159; M. Carmilly-Weinberger, pp. 63-4 and B. Naor, *Post Sabbatian Sabbatianism*, pp.145-149.

146 (HEBREW LANGUAGE). Tossano [Toussain], Paulo. Dictionum Hebraicarum, quae universo Sepher Tehillim continentur, Syllabus geminus [Hebrew dictionary of words contained in Book of Psalms]. Only Edition. Latin interspersed with Hebrew. Title within typographical border. pp. 298. *Scribbling on flyleaves. A few ink blots on title. Light waterstains. Contemporary blind-tooled vellum. 12mo. [Prijs, Basle 213].*

Basel, (Konrad Waldkirch): 1615. **\$800-1000**

✳ A rare Hebrew-Latin dictionary of 1,171 Roots found in the Book of Psalms.

147 (HEBREW LANGUAGE). Alphabetum Hebraicum addito Samaritano et Rabbinico [Hebrew alphabet with Samaritan and Rabbinic alphabets: A Hebrew primer]. Latin interspersed with Hebrew. Printer's mark on title. *pp.16. Trace foxed. Disbound; provided within modern marbled wrappers. Sm. 8vo.*

Rome, Sac. Congregationis de Propag. Fide: 1771. **\$600-800**

✚ The "Rabbinic" alphabet turns out to be Rashi script. On the verso of the title there is the motto: Leshon ha-kodesh em kol ha-leshonoth / Lingua sancta mater omnium linguarum ("The sacred tongue is the mother of all tongues.") At the conclusion of the work, several Christian prayers are provided in Hebrew translation.

[SEE ILLUSTRATION TOP RIGHT]

148 (HOLOCAUST). Reichspräsident von Hindenburg. *Single leaf broadside. Marginal stains. Folio.*

(Berlin, August.: 1934). **\$300-500**

✚ "Condolences of the Berlin Jewish Community on the death of the National Hero Marshal von Hindenburg and announcement of a memorial service." Signed by the Liberal theologian Rabbi Leo Baeck (1873-1956), president of the Reichsvertretung, the representative body of German Jews. The death of the elderly Prussian military hero von Hindenburg resulted in Hitler obtaining complete political control over Germany.

149 (HOLOCAUST). Frank, Anne. The Diary of a Young Girl. Translated from the Dutch by B.M. Mooyart. With an introduction by Eleanor Roosevelt. **FIRST AMERICAN EDITION.** On p. 9, facsimile of page from the original manuscript. On p. 27, blueprint of house. *pp. 285. Very lightly browned around outer margins. Multicolor dust jacket with black-and-white photographic illustration of Anne Frank on front and facsimile of page from diary on back, torn. Cloth. 8vo.*

Garden City, New York, Country Life Press: 1952. **\$800-1000**

✚ **FIRST AMERICAN EDITION OF ANNE FRANK'S DIARY.**

The Diary of Anne Frank provides an intimate portrait of a Dutch (formerly German) Jewish family in hiding during the Nazi occupation of Holland. As a result of its universal appeal, it is considered one of the key texts of the 20th-century and has sold more than 25 million copies, translated into more than 50 languages.

The book first appeared in Dutch in 1947 under the title Het Achterhuis: Dagboekbrieven van 12 Juni 1942-1 Augustus 1944 ["The House Behind: Diary Entries from June 12th, 1942 - August 1st, 1944."]

See Kestenbaum Sale 38, Lot 138.

150 HOROWITZ, ISAIAH BEN ABRAHAM HALEVI. (The SHeLa"H HaKadosh). Shnei Luchoth Habrith. Issued with Vavei Amudim by Horowitz's son Shabtai Sheftel. Third edition. With finely engraved frontispiece by Abraham ben Jacob. *ff. (4), 422, 44, (12). Browned and variously stained, frontispiece torn, signatures of former owners on title. Contemporary blind-tooled calf over heavy wooden boards with metal clasps (lacking hinges), brass corner bosses, rubbed, spine starting. Ex-library. Folio. [Vinograd, Amsterdam 668; Fuks, Amsterdam 405].*

Amsterdam, Immanuel ben Joseph Athias: 1698. **\$1000-1500**

✚ This edition of the SHeLa"H's extensive work on Halachah, Kabbalah and ethical philosophy is considered one of the most beautifully produced Hebrew printed books. Chassidim consider the publication year of this edition as especially noteworthy, as it was the year the venerable Baal Shem Tov was born. Many of the teachings of Chassiduth have their source in the SHela"H HaKadosh.

151 IBN MELECH, SOLOMON. Michlol Yofi [linguistic commentary to the Bible]. **FIRST EDITION.** Title within floriated woodcut border. Double columns. Key words provided with nikud. Marginalia in a Yemenite hand (including list of Haftoroth on verso of title). *ff.192. Stained, final two leaves worn and with marginal repairs. Ex-library. Later vellum, gutter split. Folio.*

* Bound in front: Index to Mirkeveth Ha-Mishnah by Isaac Abrabanel. *ff.13. Sabbioneta, 1551*(see Vinograd, Sabbioneta 1). [Vinograd, Const. 199; Yaari, Const.148; Adams S-1418].

Constantinople, Moses ben Elazar Parnas: 1549. **\$2000-3000**

✚ It appears that ibn Melech made extensive use of the early grammarian, David Kimchi's Sepher ha-Shorashim, to the extent of co-opting some of Kimchi's translations to French (or rather Provençal). For examples, see notes by Biesenthal and Lebrecht, Sepher ha-Shorashim (Berlin, 1847), cols. 820-21.

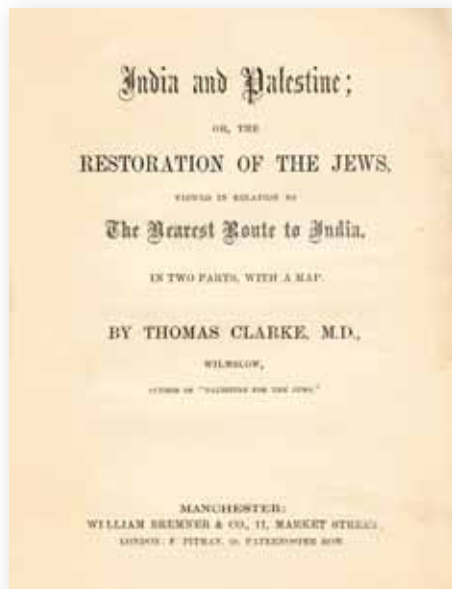
[SEE ILLUSTRATION ABOVE]



Lot 147



Lot 151



Lot 155



Lot 157



Lot 158

152 IBN GABBAI, MEIR. Tola'ath Ya'akov [Kabbalistic exposition to the prayers]. Marginalia in English. *pp. 1, 3-50. Lightly browned. Modern boards. 4to. [Vinograd, Lemberg 172; (Zolkiew 544)].*

Lemberg (Zolkiew), Chaya Toba: 1799. **\$300-500**

⚡ Although the title page states this was published by two partners from Lemberg and printed by Chaya Toba Madfis of Lemberg, the approbation by R. Moshe Tzvi Meisels of Zolkiew is stated to have been by "the Rabbi of our community," which would indicate the book was published in Zolkiew.

Tola'ath Ya'akov is one of the earliest, systematic commentaries to the prayers and associated customs. Although the work is kabbalistic in nature, it is noted for its clarity and flowing style. Both Isaiah Horowitz (the Shla"h) and Chaim Joseph David Azulai (the Chid"i), frequently cite the Tola'ath Ya'akov in their own works.

153 (INDIA). Seder Tephiloth Shevachoth Veshirim. *ff. 72 (of 78) title and final six leaves provided in facsimile. Modern calf. Sm. 8vo. [Vinograd, Amsterdam 1761; Mehlman 296].*

Amsterdam, The Brothers Proops: 1757. **\$700-1000**

⚡ First edition of prayerbook containing festival and occasional prayers according to the rite of the Jews of Cochin and Cranganore. Zedner (p.455) amusingly notes this liturgy to be according to the rite of Ceylon! - Perhaps linking the Hebrew word "Shingli" with that of Singhalese, the language spoken in Ceylon.

The volume includes prayers and customs unique to the Cochin Community. Particularly, the inordinate importance paid to the Festivals of Shemini Atzereth and Simchat Torah. Also includes prayers relating to the conversion and circumcision of non-Jews. Although Halachic practice strongly discourages conversion, since slavery was an acceptable practice of Cochini life, Gentile slaves were apparently converted to Judaism with a minimum of delay. See O. Slapak, *The Jews of India: A Story of Three Communities* (1995), pp. 27-35, 63, 68.

154 (INDIA). Kehimkar, Haecm Samuel. *The History of the Bene Israel of India. FIRST EDITION.* English interspersed with Hebrew and Marathi. 28 pp. of photographic illustrations. *pp.viii, 290, 28. Half-morocco over marbled boards with original pictorial wrappers bound in. Lg.4to.*

Tel Aviv, 1937. **\$150-200**

155 (INDIA). Thomas Clarke. *India and Palestine; Or, the Restoration of the Jews, Viewed in Relation to the Nearest Route to India. Map. pp. 6, (2), 48. Few taped repairs. Modern boards with original printed wrappers bound in, leaves loose. 12mo.*

Manchester, William Bremner: 1861. **\$1000-1500**

⚡ This book is an example of English proto-Zionism. Long before the advent of Theodor Herzl, there were sympathetic English Christians who proposed the restoration of the Jews to Palestine. This search for a political solution to the so-called "Jewish Question" was fed by a combination of Biblical belief and British imperialism (perhaps not so different from the worldview that led to the Balfour Declaration of 1917). Thus, we come across this pious sentiment: "When I ponder over the hallowed associations with which every foot of that sacred soil is blended - when I think of the site of God's holy temple profaned by the blasphemy of Mohammed - Jerusalem, the beloved, trodden down by her relentless enemies - my heart murmurs - 'How long, O Lord!'" (p.2).

Perhaps the immediate circumstances prompting our pamphlet was the palpable fear that with the foreseeable collapse of the decaying Ottoman Empire, either Tsarist Russia or Napoleonic France will seize the strategically located Palestine, driving a wedge between England and its most valued possession, the Jewel in the Crown - India.

[SEE ILLUSTRATION TOP LEFT]

156 (INQUISITION). Portuguese Royal Edict Enfranchising "New Christians" (i.e. Marranos). Portuguese text. Initial letter regally historiated. Broad margins. *pp. 12. One insignificant worm-hole. Unbound. Folio.*

Lisbon, Regia Officina Typografica, 27th May: 1773. **\$800-1200**

⚡ **THE END OF THE INQUISITION IN PORTUGAL.**

During the reign of José Manoel I (1750-77) the Inquisition in Portugal was effectively brought to an end. The initiative came from Sebastião José de Carvalho e Mello, Marques de Pombal (1699-1782), the "power behind the throne." In a series of acts from 1751 to 1774 Pombal placed the Holy Office of the Inquisition under secular control, thus depriving it of real power. He also restored the rights of the "New Christian" class, putting the descendants of the Marranos on equal social footing with the "Old Christians." In the present Royal Edict, King José Manoel allows "New Christians" to leave Portugal and Portuguese possessions at will. See EJ, Vol. XIII, col. 924.

157 ISAAC B"R SHESHETH PERFET. (RiBa"SH). Teshuvot Harav [responsa]. **FIRST EDITION.**

Title within four-part ornamental border. A wide margined copy. ff. (283), (10) (lacking 11 leaves of indices). Stained, slight worming in places, slight tear on f. 33, marginal notes in a Sephardic hand extensive. Ex-library. Later calf-backed marbled boards, rubbed, spine chipped. Folio. [Vinograd, Const. 193; Yaari, Const. 145; (both Vinograd and Yaari offer erroneous pagination, see J. Hacker, Areshet V, p. 483); Adams I-179].

Constantinople, Eliezer Soncino: 1546. **\$1000-1500**

• One of the leading scholars of his day, the Riba"sh was a disciple of R. Nissim Gerondi and a colleague of Don Hasdai Crescas. His Teshuvot Harav contains five hundred and eighteen responsa, dealing with all phases of Halachic law and is particularly important for the social history of the Jews of 14th-century Spain and North Africa.

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

The last book printed by Soncino in his Turkish sojourn.

[SEE ILLUSTRATION TOP MIDDLE FACING PAGE]



Lot 159

158 ISAAC BEN JOSEPH OF CORBEIL. (SeMa"K). Amudei Golah-Sepher Mitzvot HaKatzar [abridgment of Moses of Coucy's Sepher Mitzvot Gadol]. Third edition. Divided into seven daily parts. Opening words within decorative woodcut border. ff. (8), 156, 4 (of 6), lacking two leaves of corrections). Light stains in places, previous owner's signatures. Modern morocco. Sm. 4to. [Vinograd, Cracow 187; Mehlman 736; not in Adams].

Cracow, Isaac Prostitz: 1596. **\$400-600**

• The French Tosafist, Isaac of Corbeil, was both son-in-law and disciple of R. Yechiel of Paris. He also studied at the Academy of Tosafists at Evreux. This compendium lists all the Mitzvot applicable in the present post-Temple era, and gives an excellent short synopsis with pertinent halachic details. It is divided into seven parts, corresponding to the seven days of the week, so that it could be reviewed regularly. The Author intended his Code to be of popular usage, thus he interspersed within it many Agadic passages, moral maxims and ethical teachings which enhanced its appeal. The work gained broad popularity (especially in Germany) and was accepted as an authoritative halachic source and much cited by later Codifiers - including the Tur. Indeed the title page reads "short in quantity but long in quality."

[SEE ILLUSTRATION TOP RIGHT FACING PAGE]

159 ISAAC BEN MEIR OF DÜREN. Sha'arei Dura [Rabbinic Code]. With commentary Atereth Shlomo by Shlomo Luria (MaHaRSH"l). ff. 54, 7. Stained in places, marginal repairs to title, with previous owner's signature on title Shimon Auerbach, scattered marginalia and corrections in a neat Ashkenazic hand, Contemporary blind-tooled calf with later ties, rubbed. Ex-library. Sm. folio. [Vinograd, Lublin 77; Mehlman 740].

Lublin, Joel ben Aaron Halevi and Partners: 1599. **\$2000-3000**

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

The MaHaRSH"l's commentary is appreciated for its clarity and orderly, erudite presentation.

[SEE ILLUSTRATION TOP RIGHT]

160 ISSERLEIN, ISRAEL BEN PETHACHIAH. Pesakim Uchethavim [responsa]. **FIRST EDITION.** ff. 52 (of 53), lacking final blank (not called for by either Vinograd or Habermann). Title laid down, stained and wormed with taped repairs, censor's signature at end. Ex-library. Modern boards. 4to. [Habermann, Bomberg 13 (unseen); Vinograd, Venice 12; Adams I-244].

Venice, Daniel Bomberg: 1519. **\$600-900**

• "Isserlein's most important work is his responsa...(they) contain valuable material on the general history of the Jews in Germany in the 15th-century and in particular on the organization of the communities and their spiritual life." EJ, Vol. IX cols. 1080-81 (illustrated).

161 (ITALY). Vincenzo Per La Gratia Di Dio Duca di Mantova & di Monferrato [proclamation regarding the Mantua Ghetto]. Woodcut crest of the Duchy of Mantua on recto of first leaf. ff. (2). Dampstained, margins reinforced, small hole at center, manuscript additions, wax seals on verso. Unbound. Sm.folio.

(Mantua), December 24th: 1611. **\$4000-5000**

• The ghetto at Mantua was first conceived by Duke Vincenzo I in 1603. He began to put the plan into effect in 1610 and the community's entry into the ghetto was to be completed by June 1611. In this proclamation, the Duke defines the daily regime in the ghetto. In particular, it contains details of the times of closing and opening of the ghetto gates; the penalties to be imposed upon Jews found violating these hours of confinement and instructions in regard to maintaining cleanliness within the Ghetto. The Duke also approved various dispensations permitting favored Jews to live outside the ghetto.

The Mantuan community was the last of the large Italian communities to be confined to a ghetto. See S. Simonsohn, History of the Jews in the Duchy of Mantua (1977), pp. 39-44, 118-125.



Lot 162



Lot 163

162 (ITALY). Landara parte che, confirmando in omnibus la parte presa in questo Cōseglia del 1497 de di 13 del mese di Nouẽbre in materia di Marani ["This Edict Confirms the Resolution Adopted on November 13th, 1497 in the Matter of the Marannos"]. Large woodcut device depicting the winged lion, emblem of the Venetian Senate. Historiated initial. Printed Broadside. Single leaf. Trace marginal foxing, margins extend beyond mat. Framed. Sm. folio.

Venice, 8th July: 1550. **\$5000-7000**

EDICT ORDERING THE EXPULSION OF THE MARRANOS FROM ALL VENETIAN TERRITORY.

The influx of Jewish refugees from Inquisitorial Spain and Portugal to Italian lands resulted in protest from the King and Queen of Spain. The decrees of expulsion from Venetian territory - first in 1497 and the present edict of 1550 - were the Senate's response to Spain's protest. "These Marannos...must leave without exception from our Territory under penalty of confiscation of their property...and they cannot ever return, at any time, in any way, under similar penalty."

Attempts by the Italians to remove Marranos from their territories were without lasting results. By the second quarter of the 16th-century, there were important communities of ex-Marranos in Ancona and Ferrara. See C. Roth, *The History of the Jews of Italy* (1946), pp.186-187.

[SEE ILLUSTRATION TOP LEFT]

163 (ITALY). Grida Sopra Gli Ebrei. Woodcut official crest. Historiated first letter. Printed broadside. Single leaf. Folio.

Modena, Antonio & Filippo Gadaldini: 1620. **\$3000-5000**

DECREE ENFORCING ALL JEWS TO WEAR A YELLOW STAR UPON THEIR CLOTHING.

Additionally decreed: Jews may not hire non-Jewish servants and may not work on Christian holidays. Furthermore, a non-Jew may not be in attendance at a Jewish wedding or circumcision ceremony, nor may a Jew bring a non-Jew into a synagogue.

[SEE ILLUSTRATION LOWER LEFT]

164 (ITALY). Descrizione della solenne istallazione del Concistoro israelitico eseguita in Roma il di 1 Agosto 1811 ["Description of the Solemn Installation of the Israelite Consistory in Rome."]. Prayer for Emperor Napoleon I, Empress Marie Louise, and their son, the heir apparent, "King of Rome," in Hebrew and Judeo-Italian. pp. 27. Stained, outer margins of opening two leaves removed. Modern calf. 4to. [Szajkowski, *Judaica-Napoleonica* 250].

Rome, Luigi Perego Salvioni: 1811. **\$500-700**

On the formation of the Consistory in the Kingdom of Rome by Imperial Order of Napoleon.

On pp. 8-9 we read that Leon di Leone was nominated "Gran Rabbino," Giuseppe Samuel Benigno, second "Gran Rabbino" and Vitale di Tivoli, Abram Vita Modigliani and Sabato Alatri, lay members of the Consistory.

165 JEDIAIAH BEDARSI. ("Hapenini"). Bechinath Olam [ethics]. With commentaries by Moses ibn Chabib and R. Joseph Frances plus addendum Bakashat HaMemin. **FIRST EDITION** with the commentary. Title within woodcut architectural arch surrounded by armaments. ff. 122,13. Stamp on title, stained in places, final three leaves with marginal wormhole. Boards, ex-library. 4to. [Vinograd, *Ferrara* 6; Mehlman 968].

Ferrara, Samuel Ibn Ascara (Zarfati): 1552. **\$2000-2500**

A profound poetic composition on the futility and vanity of the world and the inestimably greater benefits of intellectual and religious pursuits. The author finds consolation in Maimonides' world of ideas, concluding that the greatest achievement for Man is to "perfect one's understanding and immerse oneself in the grandeur of the idea of God. No power in the World can break Man's will when he strives toward this exalted goal." For an extensive critical analysis of Jediaiah Hapenini's poetic style, see I. Zinberg, *Vol. III*, pp. 96-8.

The addendum Bakashat HaMemin is a poem in which every word begins with the letter "Mem".

[SEE ILLUSTRATION MIDDLE RIGHT FACING PAGE]

166 JAFFE, MORDECHAI. Levush Malchuth [elucidations and novellea to the Shulchan Aruch]. Title-pages with printer's mark of Mordechai Cohen (Yaari, Hebrew Printers' Marks, p. 24, no. 37). On final page, printer's mark "Mishpachath ha-Gershuni" (Yaari, Hebrew Printers' Marks, p. 27, no. 43). Two titles within woodcut historiated architectural arch. *Browned. Four parts bound in three volumes. Volume I - Part I: Orach Chaim: Levush Hatechleth Vehachur: ff. 247. marginalia in a neat, precise 17th-century Ashkenazic hand, marginal repair on title not affecting text, final leaf mounted with marginal repair. * Volume II - Part II: Yoreh De'ah: Levush Atereth Zahav: ff. 192. Final leaf contains inscriptions of births in the family signed Binyamin Zev ben Tzvi Hirsch Auschspitz. Part III: Even Ha'ezer: Levush Butz Ve'argaman. ff.116. * Volume III - Part IV: Choshen Mishpat: Levush Ir Shushan ff. 210. final leaf mounted with marginal repair, previous owners' signatures on title and final leaves including Yaakov ben Moshe Eliezer Yitzchak HaKohen Tein of Nikelsburg, Wolf Auschspitz, plus stamp of Daniel Itzig, scattered marginalia in an Ashkenazic hand. Ex-library. Later uniform calf, rubbed. Folio. [Vinograd, Prague 172, 173, 174,192].*

Prague, Moses ben Bezalel Katz: 1609-10. **\$4000-6000**

• Complete uniform sets of this edition are scarce.

Mordechai Jaffe (c.1535-1612), a native of Prague, studied in his youth in Poland under the greatest scholars of the day, R. Solomon Luria (Maharsha"l) and R. Moses Isserles (Ram"a). In subsequent years, he would sojourn in Italy and once again in Poland before finally returning to his native Prague in 1592, at which time he succeeded the famed R. Judah Löw (Mahara"l) as Av Beth Din.

In most of Europe, the "Levush," was studied as a supplement to Karo's Shulchan Aruch and Isserles' Mappah. It was useful because of its lengthier, broad-based explanations as opposed to the terse statements of Karo and Isserles. In Prague, however, it was studied as the most fundamental, authoritative text of the halacha and remains to this day one of the mainstays of the Halacha - especially the Ashkenazic tradition.

"R. Jaffe's commentaries on the classics of philosophy, astronomy and Kabbalah included alongside his Halakhic Code...are perhaps the finest and most balanced expression of a general cultural pattern of Polish Jewry in the 16th century...In the work of Jaffe, the rabbinic culture of Poland-Lithuania...achieves a certain breadth and integrity that even at this distance cannot fail to impress." See L. Kaplan, Rabbi Mordechai Jaffe and the Evolution of Jewish Culture in Poland in the Sixteenth Century in: B. Cooperman (ed.) Jewish Thought in the Sixteenth Century (1983) pp. 266-82.

[SEE ILLUSTRATION TOP RIGHT]



Lot 166



Lot 165

167 (KABBALAH). Abraham Kohen De Herrera. Beth Elo-him [detailed kabbalistic discourses]. **FIRST EDITION.** Title within architectural columns. The D. H. Castro copy. ff. 88. *Signature of former owner. Contemporary calf, spine rubbed. 4to. [Vinograd, Amsterdam 218; Fuks, Amsterdam 240].*

Amsterdam, Immanuel Benveniste: 1655. **\$700-900**

• Descended from a noble Marrano family: "Migolei Yerushalayim Harishon... BeSephard" (From Among the First Exiles of Jerusalem in Spain), the Author studied Kabbalah under the guidance of R. Yisrael Sarug, one of the major disciples of Isaac Luria. De Herrera was the first to undertake a systematic philosophical interpretation of kabbalistic thought presenting a reasoned development of such doctrines as Tzimtzum and Kelipah.

He originally wrote in Spanish and his works were translated into Hebrew by Rabbi Isaac Aboab Da Fonseca, one of the Netherland's most esteemed rabbinic leaders. (In 1651, Da Fonseca accepted a call as Haham to Recife, Brazil, thus becoming the first Rabbi to minister on the American Continent)

De Herrera was held in high esteem by Menasseh ben Israel, indeed he provided an approbation to Menasseh's Conciliador in 1632.

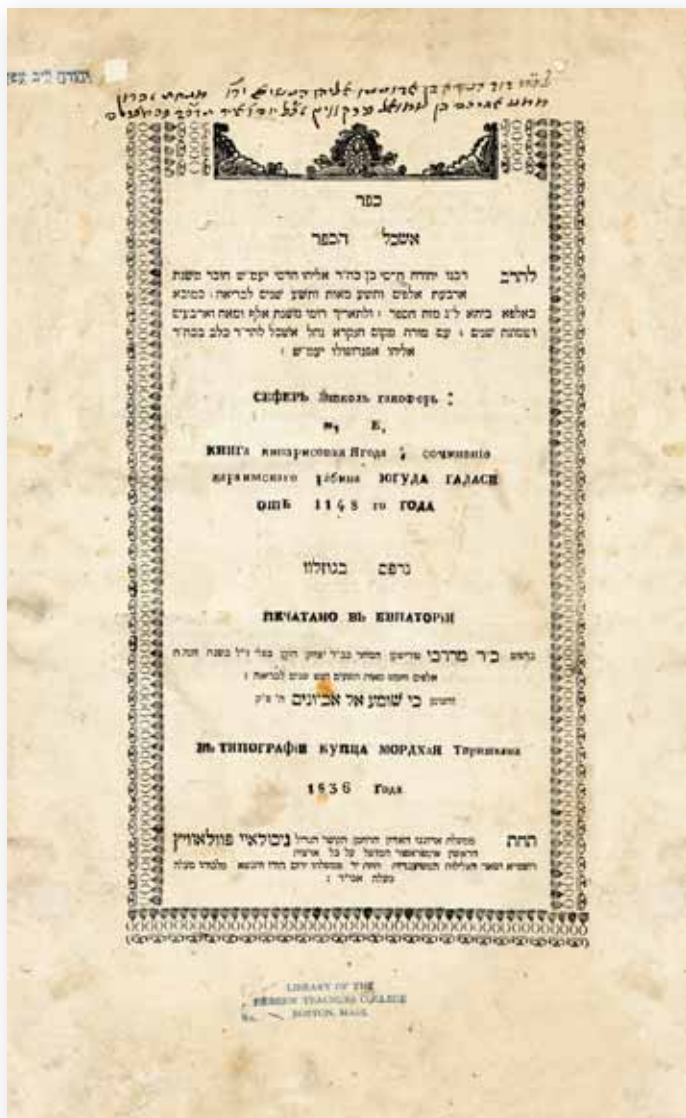
[SEE ILLUSTRATION LOWER RIGHT]



Lot 167



Lot 168



Lot 171

168 (KABBALAH). Raziel Hamalach. Anonymous. **FIRST EDITION.** Title within elaborate woodcut architectural border. Unusual Kabbalistic charts and diagrams throughout. ff. 18, (1), 19-45. Browned, few stains. Ex-library. Contemporary blind-tooled calf over wooden boards, rubbed, covers loose. 4to. [Vinograd, Amsterdam 731; Fuks, Amsterdam 573].

Amsterdam, Moses Mendes Coitinho: 1701. **\$1200-1800**

✿ A celebrated cornucopia of mystical texts and magical recipes.

The first section, known as the Sepher Hamalbush, relates that soon after Adam was exiled from Eden, he prayed to God with remorse. Consequently, the Angel Raziel appeared in order to console Adam. The Angel stated he would impart the wisdom of the Book of Raziel and with the knowledge gained, Adam's descendants would be equipped to foretell their future. An intricate formula with complex instructions follows, indicating preliminary actions to be performed prior to studying the text.

Even in the most traditional circles it is accepted that the work is medieval in origin, with authorship commonly attribute to Rabbi Elazar of Worms, author of Roke'ach

It is popularly believed that possession of this text prevents one's home from fire.

[SEE ILLUSTRATION TOP LEFT]

169 (KABBALAH). Poppers, Meir. Ilan HaGadol. Edited by Aaron Meir Altschuler. Incorporating numerous Kabbalistic devices, charts and other displays. ff. 15 leaves. Browned. Half-calf marbled boards, rubbed. Large folio. [Friedberg, Aleph, 1616 (unseen)].

Warsaw, 1893. **\$200-300**

✿ Over the ages, attempts were made to render into diagram-form the teachings of the Kabbalah concerning the structure of the spiritual universe. Known as the Ilan Hagadol ("great tree") or Ilan Hakadosh ("holy tree") or simply as the Ilan, this arrangement would provide the student of the esoteric lore, a clearer notion of the exact layout of this highly complex system as represented by Lurianic cosmogony.

170 KALATZ, JUDAH. Sepher HaMusar. **FIRST EDITION.** Title within architectural arch. Previous owners' signatures and inscriptions on title and front flyleaf including Said ibn Salem Al-Amrani. A leaf inserted before the front flyleaf contains novellae in a 17th-18th century Ashkenazic hand pertaining to halachic ramifications of the relationship of the Biblical Judah and Tamar. The closing flyleaf contains two short responsa in a Sephardic hand. ff. 136 (of 140, Yaari's copy had four additional leaves before the title containing an additional introduction from the author's son Moshe). Portion of outer decorative margin of title repaired, scattered marginal notes, staining and browning, some marginal repairs. Ex-library. Later gilt tooled calf, rubbed. 4to. [Vinograd Const. 159; Yaari Cont. 124; Mehlman 978; St. Cat. Bodl. 5693, 1 (ed. rara)].

Constantinople, Eliezer b. Gershom Soncino: 1536-37. **\$1500-2000**

✿ An ethical work with both rational and kabbalistic expositions concerning social and commercial halacha. The author was a mystic and moralist, who resided in Tlemcen, Algeria at the beginning of the 15th-century.

Concerning the Kalatz Family, see S. Z. Havlin, LeFoldoth Mishpachath Al-Calatz, in Kiryat Sepher, Vol. 49, (1974) pp. 643-56. Havlin cites S. Schechter and H. Enelow, who opine that portions of the Sepher HaMusar were "adapted" from Israel Alnagua's Menorath HaMaor.

171 (KARAITICA). Hadassi, Judah. Eshkol HaKopher. **FIRST EDITION.** Inscribed and signed by the leading Karaite scholar Abraham Firkowitz to David HaNasi, dated 1862, Egypt. An uncut copy. ff. 2,155. Title with marginal repairs, few stains and some trace worming. *Ex-library. Contemporary boards, variously worn. Folio. [Vinograd, Goslow 15].*

Goslow (Eupatoria), M. Tirishkin: 1836. **\$400-600**

✎ Written in rhymed prose, the work embodies science, philosophy, legends, folklore, anti-Christian and anti-Rabbinic polemics as well as an analytic exposition of the precepts. This “encyclopedia of Karaite lore and polemics is perhaps the most widely quoted manual of Karaite ways and beliefs. It was long acclaimed as an inexhaustible treasury of early texts and as the definitive record of spiritual achievement by four centuries of Karaite endeavor.” Zvi Ankori, *Karaites In Byzantium* (1959) p.28.

[SEE ILLUSTRATION LOWER LEFT FACING PAGE]

172 (KARAITICA). Siddur Tephilah [prayers for weekdays, Sabbath, Rosh Chodesh, Purim and Fast days]. According to Karaite rite. Two parts in one volume. *Part I: pp. 112, 1, with additional leaf (frayed) with instructions by the printer to insert it between pp. 68 and 69). * Part II: pp.172. Lightly browned, few leaves loose. Boards, worn. 8vo.*

Budapest, S. Marcus: 1903. **\$200-300**

✎ Published in Budapest by the Karaite community of Egypt. The introduction states that the previous Sidurim were too lengthy and cumbersome causing confusion among many people, especially those of the younger generation. Therefore, the Beth Din of the Karaite community of Egypt consented that a book of Karaite prayers be published in a shortened version - “helpful both for both seasoned Chazanim and especially the students of our school.”

173 KARO, JOSEPH. Bedek HaBayith [errata, omissions and additions to the Beith Yoseph]. Second edition. Title within decorative typographical border. ff. 68, *lacking (as most copies) last two unnumbered leaves. Stained in places, slight marginal worming on first few leaves, damp-wrinkled. Ex-library. Recent boards. Sm. 4to. [Vinograd, Venice 1003].*

Venice, Zanitto Zanetti: 1606. **\$400-600**

✎ According to Mehlman (no. 775), the last two unnumbered leaves containing approbations were printed after the work was completed and consequently were included in very few copies.

174 KATZ, REUBEN BEN HOESHKE. Yalkut Reuveni [kabbalistic homilies]. With additions “Shikchath Leket” by Nathan of Frankfurt. Third edition. Title within typographic border. On ff. 74v., 112r., 130v., 154v. elaborate headpiece of a bear hunt. **A WIDE-MARGINED COPY.** ff. (2), 2-184; (3), 3-9. *Some staining and browning. Ex-library. Contemporary blind-tooled calf, over heavy wooden boards with remnants of clasps and hinges, rubbed and chipped, calf starting on back cover. Large folio. [Vinograd, Amsterdam 691].*

Amsterdam, Emmanuel Attias: 1700. **\$300-500**

✎ The title, Yalkut Reuveni, is in imitation of the earlier collection on the Bible, Yalkut Shim'oni by Simeon of Frankfurt (13th century). Whereas the earlier Yalkut was based on exoteric materials, for the most part, Yalkut Reuveni anthologizes kabbalistic interpretations. The present edition of Yalkut Reuveni is sometimes referred to as “HaGadol,” to differentiate it from the shorter Yalkut Reuveni published in Prague in 1660. The contents of our volume are arranged according to the Torah portion of the week, whereas the first edition is arranged topically.

175 KOLON, JOSEPH. (MaHaRY”K). Shailoth Uteshuvot [responsa]. **A WIDE-MARGINED COPY.** ff.(10), 233. Some staining on preliminary index section, small marginal repair to title, previous owner’s signature and stamps on title and final leaf, censors signature on final leaf.

* Bound with: ISSERLEIN, ISRAEL. Terumath Hadeshen [responsa]. ff. 131 (of 132) lacking final blank. Previous owner’s stamps on title and final leaf, censors signatures on final leaves, two leaves inserted from another (smaller) copy. Two works bound in one, both **FIRST EDITION.** *Ex-library. Modern boards. Large 4to. [Vinograd, Venice 15; Habermann, Bomberg 16 (both Vinograd and Habermann erroneously note only one preliminary leaf); and: Vinograd, Venice 20; Habermann, Bomberg 15].*

Venice, Daniel Bomberg: 1519. **\$3000-5000**

✎ The MaHaRY”K (c. 1420-1480) was the foremost Talmudic scholars during the second half of the 15th-century, his opinions on Halachic matters were sought from across Europe. This important collection of responsa had a seminal influence upon the development of the Halachah in Italy.

Isserlein’s most important works are his responsa which were issued in two volumes-Terumath Hadeshen and Pesakim Ukethavim (see lot 160). It is said that most of the queries in this volume were posed by the author himself as opposed to the Pesakim Ukethavim where he addresses many of his respondents by name.

[SEE ILLUSTRATION ABOVE]



Lot 175



Lot 176

176 (KORAN). Translated directly from Arabic to Hebrew by Tzvi Chaim (Hermann) Reckendorff. **FIRST HEBREW EDITION.** Two titles, German and Hebrew face-a-face. Introduction in Rashi script, text and footnotes in square Hebrew characters. *pp.* 46, (2), 367, (3). *Foxed. Minor worming (including boards). Contemporary morocco, spine in compartments, gilt extra. 8vo.*

Leipzig, C.W. Vollrath: 1857. **\$3000-5000**

❧ **FIRST PRINTED HEBREW EDITION OF THE KORAN.**

This Hebrew translation of the Koran precedes Joseph Joel Rivlin's translation (Tel-Aviv, 1936) by three quarters of a century. Although there exist in manuscript Hebrew translations of the Koran from the sixteenth century, these were not done directly from the Arabic original, but rather from Italian or Latin translations. Ours is the first printed translation of the Koran into Hebrew. See EJ, Vol. X, col. 1199.

The book contains an extensive Introduction, wherein the author points out specific themes in the Koran that were borrowed from Rabbinic sources. The author also acknowledges that he excerpts from Abraham Geiger's book, *Was hat Mohammed aus dem Judenthume aufgenommen?* (Bonn, 1833).

According to the title, the translator, Reckendorf, was a member of the German Orientalist Society in Halle and Leipzig, and of the Schiller Society. From the memorial, we learn that the author's father, Shlomo Reckendorf, was a teacher of Torah in the Moravian community of Trebitsch.

[SEE ILLUSTRATION ABOVE]

177 LANDAU, JACOB. *Sepher Agur* [Code of Jewish law]. Second edition. ff. 86 (of 102). Lacks 12 opening and 4 closing leaves. Several leaves laid to size. Stained and wormed, marginal paper repairs. Later blind-tooled half-calf, (spine mis-titled). 4to. [Vinograd, Rimini 6; Adams L-107; no copy in the JNUL].

Rimini, Gershom Soncino: 1525. **\$1500-2500**

⚠ The Agur contains fourteen hundred and thirty nine sections and follows the order of the Tur. It deals largely with ritual, the laws of Sabbath and the Festivals. It was the last rabbinic code written by a German scholar before the Shulchan Aruch was compiled. The Author's intention was to update the decisions of the Tur, by grafting on to them the opinions of later German scholars: Rabbis Jacob Moelin, Israel Isserlein, Jacob Weil, Joseph Colon, and his father Judah Landau (d. 1464). See EJ, Vol. X, cols. 1393-94.

178 LANDAU, JACOB. *Sepher Agur* [code of Jewish law]. Third Edition. ff. 132. As most copies, lacking last four unnumbered leaves (*Sepher Chazon*). Stained in places. Ex-library. Later half morocco over marbled boards. Sm. 4to. [Vinograd, Venice 261; Habermann, Adelkind 26; Adams L-108].

Venice, Cornelius Adelkind for Giustiniani: 1546. **\$300-500**

179 LEUSDEN, JOHANN. *Philologus Hebraeus...Concernentes Textum Hebraeum...* in fine adjunctus est *Catalogus Hebraicus & Latinus Sexcentorum & Tredecim Praeceptorum* [Hebrew Philology...Concerning Hebrew Text...Appended Hebrew and Latin Catalogue of 613 Commandments]. pp. (24), 447, (9). Utrecht: Meinard à Dreunen, 1657. * AND: *Philologus Hebraeo-Mixtus*. pp. (8), 461, (11). Utrecht: Henric Versteegh, 1663. Two works in one volume. **FIRST EDITION**. Two (differing) frontispiece portraits of Leusden. 14 engraved plates depicting Biblical and 17th century Jewish customs (home and synagogue): pp. 119, 173, 180, 192, 225, 252, 256, 264, 269, 277, 279, 281, 285, 345. Tipped in front, additional engraved title-page dated 1695. *Latin interspersed with Hebrew. Browned in places. Contemporary vellum, rebaked. Thick 4to. [Rubens 291-98].*

\$800-1000

[SEE ILLUSTRATION TOP RIGHT]

180 LEV, JOSEPH BEN DAVID IBN. *Shailoth Uteshuvoth MeHaR"i ibn Lev* [responsa]. Volume I. **FIRST EDITION**. ff. (163); 4 (of 11) index-leaves. Mispaginated (as in all copies), staining and marginal worming, scattered marginalia. [Vinograd, Salonika 55; Mehlman 746; Ya'ari, Const. 162; not in Adams]. Salonika, Joseph ben Isaac Ya'avetz, 1558.

* Volume II. **FIRST EDITION** (printed without a title page). ff. 2-172 (i.e. 171), complete text (lacking blank leaf 164). Wide margined copy. Marginal hole on first leaf, marginal staining. [Vinograd, Const. 220; Mehlman 747; Yaari Const. 173]. Constantinople, S. Ya'avetz, 1561-5.

* Volume III. **FIRST EDITION**. ff. 120,133-175 (i.e. 174), (1), 187-190, (5). Some staining. [Vinograd, Const. 243; Mehlman 748; Ya'ari, Const. 182]. Constantinople, Solomon & Jacob Ya'avetz, 1573. Together three volumes. Volume I contains printer's error of two blank pages between ff.114-116. Volumes II and III contain the signature of "HaRabanith Raizel, widow of HaGaon R. Chaim Yonah" (see below). *Ex-library. Various bindings, various conditions. Sm. folio.*

\$5000-7000

⚠ There is some confusion among bibliographers concerning the place and date of publication of Part I of this collection of responsa. Conventional wisdom places its printing to Constantinople in 1561, where the remaining parts of this multi-volumed responsa were published. However, Yudlov in his catalogue of the Mehlman Collection suggests that the first part was in fact published in Salonika in 1558. As proof for this assertion, he points out in *Genuzoth Sepharim*, p.106, no. 162 that the author himself makes reference to this in the second part of this collection. On this issue, see also the discussion by Hacker in *Areshet* vol. V, p. 485, no. 162.

The author dedicated this work to the illustrious Dona Gracia Nasi, whose printing-press in her Palace at Belvedere outside Constantinople, kept Hebrew literary endeavors alive in the Ottoman Empire of the time. Indeed the printer of the present work states here his intention to undertake the printing of a new edition of the Talmud following the recent calamitous destruction of the Talmud in Italy

The author was one of the greatest scholars of his generation. The Chid"i in his *Shem HaGedolim* states that three scholars of that generation (all coincidentally named Yoseph) were capable of penning a work of the magnitude of the *Beith Yoseph*: R. Yoseph Karo, R. Yoseph ibn Lev and R. Yoseph Taitatzak. R. Chaim Yonah Teomim was a renowned Gaon and author of *Kuntres R. Chaim Yonah* on *Choshen Mishpat*. He was the son in law of R. David Oppenheim of Prague. R. Akiva Eger was one of his disciples.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 179



Lot 180



Lot 182



Lot 183

preserved their unique liturgical rituals for centuries. See S.R. Reif, *Judaism and Hebrew Prayer* (1993) pp.201-2.

Steinschneider, Cat. Bodl. no. 2446 never saw a copy of this Catalonian liturgy and confused the contents with an Aschkenazi prayer-book. Similarly Aron Freimann in his *Bibliography of the Soncino Press in Salonika and Constantinople, 1526-47* (in: ZfHB, vol. IX p. 22 no. 1) presents an erroneous collation also not having seen a complete copy. For a detailed collation see Ohel Dawid, *Descriptive Catalogue of the Hebrew And Samaritan Manuscripts in the Sassoon Library* (1932), Vol. II no. 822, pp. 841-4

For copies sold at auction see Sotheby's, *Important Hebrew and Samaritan Manuscripts (and Printed Books)* from the Collection formed by the Late David Solomon Sassoon, New York, 12th May, 1981 Lot 52 and Kestenbaum & Company, *Important Hebrew Printed Books* from the Library of the Late Salman Schocken, 2nd June, 2003 Lot 25.

181 **LEVITA, ELIJAH**. *Lexicon Hebraicum...Tishbi* [lexicon of 712 Rabbinical words and expressions]. Text in Hebrew and Latin. ff.4, pp. 1, 271, 5. *Ex-library*. Contemporary vellum with clasps (one missing) and hinges. 4to. [Vinograd, Isny 9; Prijs, Basle 100].

Isny (Basle), P. Fagius: 1541 (1557). \$300-500

⚠ A later Basle re-issue of an Isny edition, here with a new title-page and preface.

182 **LIMBORCH, PHILIPP VAN**. *Vriendelyke onderhandeling met een geleerden Jood, over de waarheid van den Christelyken Godsdienst*. ["A Friendly Discussion with a Learned Jew about the Truth of the Christian religion."]

* Appended: Acosta, Uriel. *Voorbeeld van't Menschelyk Leven* ["The Ideal of Human Life."]. Title in red and black, printer's mark. pp. (38), 747, (1 blank), (7), (1 blank). Trace foxed. *Ex-library*. Contemporary vellum, wrinkled. Thick 4to.

Amsterdam, Pieter Visser: 1723. \$600-900

⚠ Philipp van Limborch (1633-1712), Dutch theologian, was professor at the Remonstrant Seminary in Amsterdam. Our volume records the disputation between van Limborch and the Marrano Isaac (Balthazar) Orobio de Castro (1620-1687). A former professor of medicine in Seville, de Castro was forced to flee his homeland for the safety of Amsterdam. There, the outspoken Jewish thinker freely expressed his views, which were critical of the New Testament. De Castro repeated the classic counter-argument to Christianity first voiced by Nachmanides at the Disputation of Barcelona in 1263: Jesus could not possibly have been the Messiah, since mankind has not changed for the better. Voltaire wrote of the de Castro-van Limborch debate: "This is perhaps the first dispute between two theologians in which no insults are traded; on the contrary, the two adversaries treat each other with respect." See M.H. Gans, *Memorbook* (1977), p. 85.

Uriel da Costa's autobiography, was first published in van Limborch's *Amica collatio* in 1687. Da Costa or Acosta (1585-1640) was a Marrano who sacrificed much for his Judaism in his native Portugal. However, upon reentry to the Jewish community at Amsterdam, he was unable to reconcile himself to rabbinic Judaism, which was so different from the purely Biblical Judaism he imagined in his homeland. After writing a few pages of autobiography, this tragic figure committed suicide. Some speculate that da Costa's autobiography has been doctored. EJ, Vol. V, cols. 987-88.

[SEE ILLUSTRATION TOP LEFT]

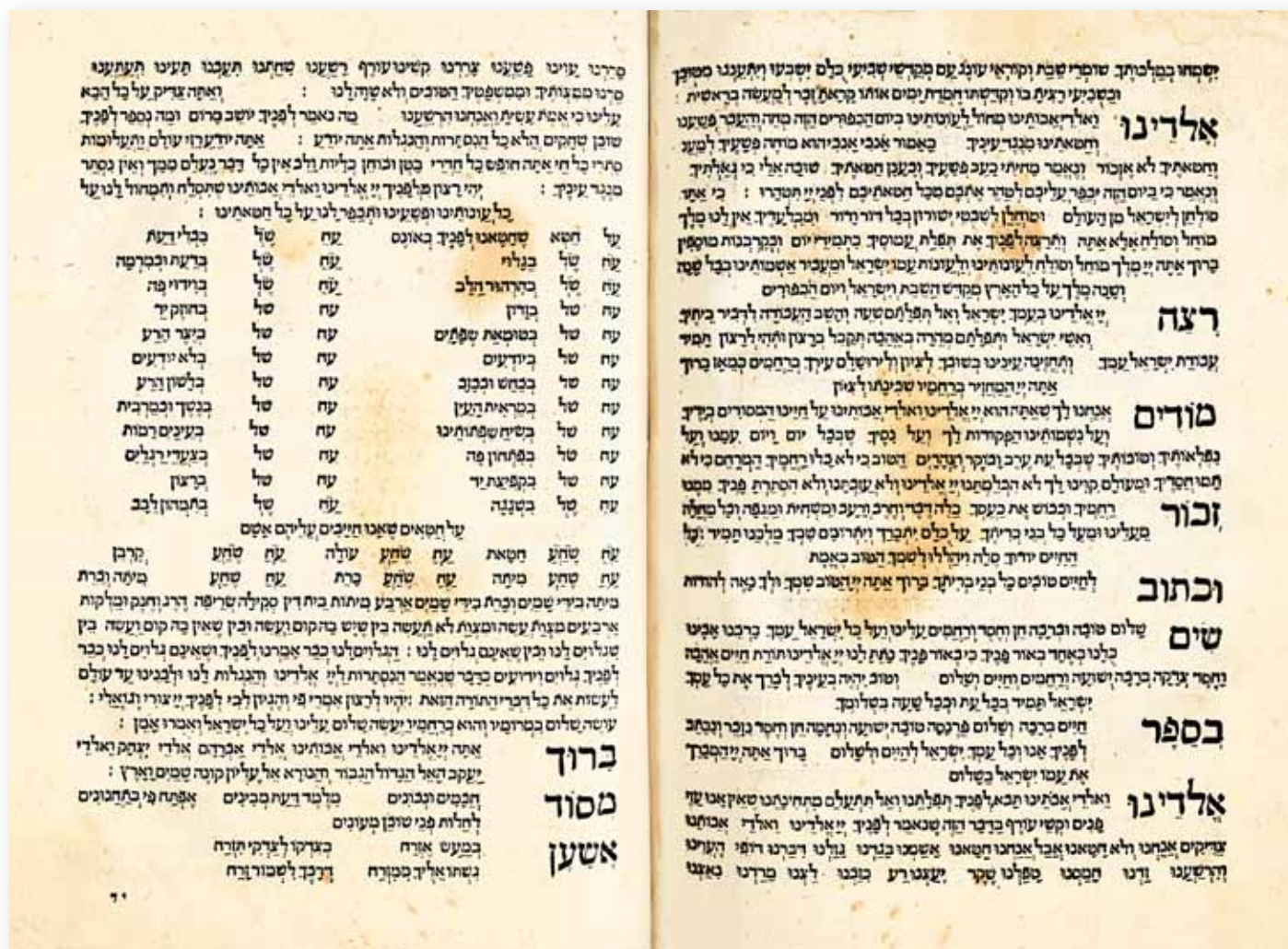
183 **(LITURGY)**. *Machzor Le'Nusach Barcelona Minhag Catalonia* [Festival prayers for the New Year and Day of Atonement].

According to the Custom of Barcelona and Catalonia. Printed in square Hebrew Spanish type. Unpaginated. Scattered marginalia in cursive Sephardic scripts. ff. 147 (of 192), first 12 leaves and final 7 leaves supplied in a square Sephardic hand. Some staining and browning, few leaves repaired with missing text supplied, few leaves torn. *Ex-library*. Old leather boards, worn. 8vo. Sold not subject to return. [Vinograd, Salonika 37; Mehlman 339; Atikoth Yehudah pp.26-7; not in Adams.].

Salonika, Moses ben Solomon Soncino: 1526. \$4000-6000

⚠ Spain, the home of Hebrew poetry, produced so many composers of Piyutim that almost every Spanish city had its own ritual. Following the Spanish Exile however, a uniform ritual was adopted by all (Spanish) Sephardim with the exception of the Catalonian and Aragonian congregations of Salonika, who

[SEE ILLUSTRATION LOWER LEFT]



Lot 184

184 (LITURGY). Machzor [festival prayers]. Two volumes bound in one. According to the Roman rite. Part I: Weekday, Sabbath, Rosh Chodesh, Chanukah, Purim, Four Parshiyoth, Pesach, Shavuoth, Fast Days, Tisha B'Av, Shabbath Nachamu * Part II: Rosh Hashana, Yom Kippur, Sukkoth, Simchath Torah. Prayers are printed in square letters, instructions and laws are printed in semi-cursive. Includes marginal notes in an early hand. ff. 247 (of 312). Lacking ff. 2-18, 23-6, 31-50, 52-3, 65, 72, 94, 96, 104, 116-17, 139-40, 163, 196, 203-07, 209-10, 215, 242, 305 and 312 (collation as compared with the JTSa copy). All wanting leaves replaced in facsimile except ff. 2, and 25b; f. 242 replaced in manuscript. ff. 163-74 bound in after ff. 185; ff. 158-162 follows f. 174. A Made-up copy, many leaves variously repaired, some staining. Modern calf. Sm. folio. Sold not subject to return. [Goff Heb-74; G. Cohen, *Hebrew Incunabula in the Library of Yeshiva University* (1984) pp. 39-43].

Soncino, after 1486. \$15,000-25,000

⚡ This is the second edition of the Soncino Roman Machzor, reset after the first edition issued in Casal Maggiore. The text on the pages is the same as the first edition, although the layout differs subtly in many places. The date and place of printing has been disputed due to the lack of a colophon.

The Roman rite, also known as the Italian or "Lo'azim" rite, is rich in multifaceted piyutim. It originated in early medieval Rome and maintained a distinct identity. For a thorough, scholarly discussion of this rite, see Samuel David Luzzatto: *Mavo LeMachzor Bne Roma* (Tel-Aviv, 1966); with notes and additional material by Daniel Goldschmidt, and a bibliography by Y. Y. Cohen. See also S. C. Reif, *Judaism and Hebrew Prayer* (1993) pp. 164-66.

[SEE ILLUSTRATION ABOVE]



Lot 186



Lot 187



Lot 188

185 (LITURGY). Machzor Chelek Sheni [prayers for the New Year, Day of Atonement and Sukoth]. According to the custom of Rome. ff. 463 (of 464). Text complete, lacking title only (provided in facsimile). Lightly censored in places, inscription in an Italian hand on verso of final leaf, some worming, a number of leaves from a shorter copy and laid to size, browned and stained in places. Modern boards. Thick 12mo. [Vinograd, Venice 104; Habermann, Bomberg 97 & 98; Mehlman 314; not in Adams].

Venice, Daniel Bomberg: 1526. **\$1000-1500**

186 (LITURGY). (Machzor). According to Aschkenazi rite. Censorship has in some cases damaged pages. Headings supplied in manuscript. Marginal notations and corrections in an early hand. ff. 221 (of 256), ff. 1-5, 7-12, 37-42, and 239-56 supplied in facsimile within the text. Also in facsimile (at end of the volume) are pages damaged by censorship. Some corners lacking text, repaired. Modern boards. Sm. folio. Sold not subject to return. [Vinograd, Augsburg 8; Mehlman 321].

Augsburg, Chaim bar David Shachor: 1536. **\$5000-7000**

[SEE ILLUSTRATION TOP LEFT]

187 (LITURGY). Machzor. According to Roman rite. With Kimcha De'Avishona by Yochanan Treves and commentaries by Ovadiah Sforno and Maimonides. Two volumes. Titles within elaborate frames, many initial letters within cartouches. Scattered marginalia and corrections in an Italian hand. Some censorship. Vol. I: ff. 201, f. 33 duplicated. * Vol. II: ff. 191. Supplied from another copy are ff. 19, 30, 72, 117, 123, 150, 154, 155 and 158. ff. 124 duplicated. Trimmed and stained, paper repairs with some loss. Title of vol. I remargined, Modern calf. Sm. folio. [Vinograd, Bologna 16; Y.Y. Cohen, no. 7; Adams J-200].

Bologna, Menachem ben Abraham of Modena & Partners: 1540. **\$3000-5000**

Prayers for the entire year, including Passover Hagadah, Ethics of the Fathers, the Books of Canticles, Ruth, Lamentations, Jonah and Ecclesiastes, various laws relating to birth, family purity, marriage, burial, etc. Includes the first appearance of Treves' commentary elucidating the subject matter of the prayers and the meaning and derivation of phrases.

[SEE ILLUSTRATION MIDDLE LEFT]

188 (LITURGY). Machzor Keminahg Roma [prayers for the entire year]. According to Italian rite. Includes Passover Hagadah, Ethics of the Fathers, Biblical Books and laws relating to Festivals. Parts I and II bound in one volume. Title within architectural arch. Initial letters within cartouches, f. 48b (Hagadah) with woodcut illustrations of cuffed hands pointing to Matzah and Bitter Herbs. Printed in two columns. Some portions lightly censored, censors signatures on final leaf. ff. 210. Various stains, some worming, few leaves frayed, taped repairs, with occasional minor loss. Old calf, rebacked. Folio. [Vinograd, Mantua 42; Y.Y. Cohen, Bibliographia shel Machzorim... Lephi Minhag Bnai Roma (1966), no. 9; not in Adams].

Mantua, Jacob of Gazolo: (1557-60). **\$1200-1800**

Although the title states "chelek rishon", in reality it contains Part II as well. The first part concludes at the end of the first column on f. 117 and Part II begins on the second column. Not surprisingly, the text from the Aleinu prayers: "Sheheim mishtachavim umithpalelim" ("they bow and pray") has been attended to by the censor (f. 128b).

After having served at the press of Foa in Sabbioneta, Jacob ben Naphtali Cohen of Gazolo came to Mantua in 1556 and during the following eight years established a "splendid record for good typographical work." D. Amram The Makers of Hebrew Books in Italy (1963) p. 325.

[SEE ILLUSTRATION LOWER LEFT]

189 (LITURGY). Selichoth im Perushim Yaphim. [Penitential Prayers]. With commentaries. According to Aschkenazi rite. Following the custom of the Shomrim LaBoker Society. With laws from the Shulchan Aruch and glosses by R. Moses Isserles. Title within architectural columns. On final page, initial letters richly historiated. ff. 132. Several leaves laid to size with some marginal repair, slight loss of text on f. 15, lightly browned and stained in places, trimmed. Later calf-backed boards. Folio. [Vinograd, Venice 906; Haberman, di Gara 200].

Venice, Bragadin for Giovanni di Gara: 1600. **\$1000-1500**

[SEE ILLUSTRATION TOP RIGHT FACING PAGE]

190 (LITURGY). Kanaph Rananim [liturgical poetry - Piyutim]. Arranged by Joseph Jedidiah Carmi. With his glosses. **FIRST EDITION.** Title within woodcut architectural arch. This copy with two additional unrecorded leaves containing additional Psalms, errata and a Latin printing license. ff. 12, 107, (11). *Some stains, lower right edge corner of title frayed, final leaf with small hole, previous owners' signatures. Modern boards, loose. Sm. 4to. [Vinograd, Venice 1172].*

Venice, Callioni-Bragadin: 1626. **\$300-500**

⚡ Composed for recitation by the Shomrim LaBoker society of the Usiglio Family Synagogue in the town of Modena, where Carmi served as Cantor. His piyutim display marked kabbalistic influences. The Aschkenazic societies of Shomerim LaBoker ("Watchers of the Dawn") would recite hymns in the pre-dawn of Monday and Thursday mornings. For a discussion of the significance of this pious brotherhood within the history of Jewish Liturgy, see EJ vol. XI, col. 615.

191 (LITURGY). Seder Tephilath HaMincha shel Erev Rosh Chodesh [prayers for the Eve of the New Month]. According to the rite of the Society of those who Fast on this day in Ferrara and on Florence. Title within architectural columns. ff. 18. *Some staining and worming. Later boards, wormed 12mo. [Vinograd, Venice 1294].*

Venice, n.p. circa 1650 (?) **\$1000-1500**

⚡ **RARE. NOT IN JNUL.** Vinograd records this based upon a listing in a bookseller's catalogue and not located elsewhere.

[SEE ILLUSTRATION MIDDLE RIGHT]

192 (LITURGY). Machzor Mikol HaShanah. According to Bohemian, Polish and German rite. With abstracts from the commentary Maglei Tzedek. Title of Part I within an elaborate frame with various Biblical and religious scenes. Title of Part II within architectural columns. Woodcuts illustrating the months of the year and the signs of the zodiac on ff. 169b-172a. Many headings within decorative bold letters. ff. 6, 6, 1, 7- 312 (*lacking supplementary leaves ff. 313-21 containing Selichoth for Yom Kippur*). *Signatures, inscriptions of previous owners, including Isaac Berlin (dated 1838) and an interesting signed inscription from his son Moshe dated 1870. Dampstained, taped repairs to some holes on title affecting portion of decorations, some marginal taping, margin on final leaf frayed with repair affecting text. Contemporary calf over heavy wooden boards with a central cartouche, plus metal clasps (lacking hinges), with six elaborate brass corner bosses, recased and rebaked. Large folio. [Vinograd, Amsterdam 382; Fuks, Amsterdam 318; St. Cat. Bod. 2482].*

Amsterdam, Uri Phoebush b. Aaron Halevi: 1670. **\$600-900**

[SEE ILLUSTRATION LOWER RIGHT]

193 (LITURGY). Machzor Mikol Hashanah [prayers for the entire year]. According to Polish rite. With a commentary. Two volumes. Historiated title-pages. With a supplement of Minhagim at end of each volume. *Vol. I: ff. (2), 280. * Vol. II: ff. (2), 238, 12. Browned, slight marginal repair (strengthening on verso of title), lower corners of some leaves torn in Vol. II (ff. 25-30, 37-38). Contemporary calf, worn. Folio. [Vinograd, Altona 41].*

Altona, Abraham Ben Israel: 1744. **\$500-700**

194 (LITURGY). Seder Tephilloth Mikol HaShana. According to Polish rite. Judeo-German translation. With Tehillim and Seder Techinoth. Title within architectural arch. ff. 428, 108, 20. *Initial leaves heavily worn, browning and staining, ff. 85-93 torn affecting text, previous owner's signature on inside of front cover (Moshe Berlin). Contemporary calf, rubbed, worn. Thick 8vo. [Unknown to all the relevant bibliographical literature].*

Altona, Abraham ben Israel: 1745. **\$600-900**

⚡ Entirely unrecorded. Printed in the same year as the celebrated prayer-book by R. Jacob Emden (see Lot 107).



Lot 189



Lot 191



Lot 192



Lot 195

195 (LITURGY. Spanish). Godines, Benjamin Senior (Ed.) Me'ah Berachoth / Orden de Bendiciones. Text in Hebrew and Spanish. Engraved frontispiece by the Jewish artist Benjamin Godines depicting Man's Five Senses by way of the performance of five ceremonial acts. Crisp, clean copy. ff. (12), 303; pp. (1), 54, (15), 7, (1 blank), (20), (1 blank). Frontispiece detached. Marbled boards. Thick 12mo. [Vinograd, Amsterdam 550; Fuks, Amsterdam 606; Gans, Memorbook p.141; Roth, Jewish Art, col. 474].

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

⚠ A FINE COPY. "One Hundred Blessings": A most striking volume of collected prayers and instructions issued for Marrano refugees. Included in the Me'ah Berachoth are: the Hagadah for Passover, an index of blessings for the entire year including relevant laws and commentary according to Sephardic rite, a perpetual liturgical calendar, a recipe for Charoseth, instructions for constructing a Mikveh, prayers for the sick, last rites, and prayers for martyrs burned at the stake by the Spanish Inquisition. Of uncommon interest are the ceremonies celebrating the birth of a daughter, "Zaved HaBath" (Fadas de la hija) and the circumcision ceremony of proselytes and servants.

[SEE ILLUSTRATION TOP LEFT]

196 (LITURGY). Akiva Ben Ben Yoseph. Avodath Borei. With an extensive kabbalistic commentary. FIRST EDITION. ff. 52. Browned with some staining, marginal repair on some leaves affecting some text. Modern boards. 4to. [Vinograd, Wilhermsdorf 44; Mehlman 611].

Wilhermsdorf, Yitzchak ben Yehudah Yudels Katz: 1688. \$300-500

⚠ WITH THE RARE FINAL LEAF LACKING IN THE MEHLMAN COPY. The author was the son-in-law of R. Feitel Isserles of Vienna. After the expulsion of the Jews from Vienna, he served as Rabbi of Zeckendorf. The leading Rabbis in their approbations here call the author an "Ish Kadosh."

[SEE ILLUSTRATION MIDDLE LEFT]

197 (LITURGY). Sha'ar Bath Rabim [prayers for the entire year]. According to Aschkenazi rite. With commentary Hadrath Kodesh by Isaac Segal of Herlisheim. Bound in four volumes. Hebrew marginal notes in at least two hands, at times extensive. Two volumes with initial leaf within type-ornament surround. Wide margins. Wax- and damp-staining. Modern vellum-backed boards. Folio. [Vinograd, Venice 1596].

Venice, Bragadin: 1711-15. \$5000-7000

⚠ This sumptuous and extraordinarily large Machzor was printed for the use of the Chazan at the request of the Aschkenazi congregations of a number of leading Italian communities: Venice, Padua, Rovigo, Verona, Mantua, Casale Monferrato, and Gorizia. Because of the enormous expense involved in this publishing endeavor, preceding the volume's customary rabbinic endorsements, two Italian magisterial documents appear, providing copyright protection for twelve years.

In his commentary, R. Isaac Segal, who served as Cantor in the town of Herlisheim, not only reflects upon the texts of the prayers, but also provides a compilation of laws and customs based upon Aschkenazic source material.

[SEE ILLUSTRATION LOWER LEFT]

198 (LITURGY). Bakasha. ff. 12. Stained and frayed with marginal repair affecting a few words. Modern morocco. 4to. [Vinograd, Amsterdam 1097 (erroneously titled)].

Amsterdam, Solomon Proops: 1717. \$500-700

⚠ RARE, NOT IN JNL. Vinograd only records a facsimile copy of the first four leaves.

Poetic prayers concerning the Chmielnicki Massacres of 1648-9, with a commentary by R. Moshe Katz (Narol), the father of the celebrated physician Tobias Cohn, author of Ma'aseh Tuviah.

[SEE ILLUSTRATION TOP RIGHT FACING PAGE]

199 (LITURGY). Seder Tephilath Yom Kippur Katan [prayers for Erev Rosh Chodesh]. With Judeo-German translation. ff. 60. With previous owners' signatures, inscriptions and stamps on flyleaves, title and f. 2a, including various women and Rabbi Menachem Gruenwald of Oedenburg. Some staining, repair on f. 57 not affecting text. Contemporary calf with hinge, lacking clasp, chipped. Small 8vo. [Vinograd, Brünn 5].

Brünn, Franz Joseph Neimann: 1755. \$600-900

[SEE ILLUSTRATION MIDDLE RIGHT FACING PAGE]



Lot 196



Lot 197

200 (LITURGY). (Liturgy). Monteil, Abraham, (Ed.) Seder HaAshmoroth MeRosh Chodesh Elul VeAsereth Yemei Teshuvah [Early Morning Prayers from the New Moon of Elul through the Ten Days of Repentance]. According to the Rite of the Communities of Carpentras, L'isle and Cavaillon. ff. 82. *Stained with some worming. Ex-library. Contemporary calf, broken.* 4to. [Vinograd, Amsterdam 1823].

Amsterdam, Hertz Levi Rofe & son-in-law: 1763. \$700-900

⚡ **SCARCE COPY WITH VARIANT TITLE PAGE MENTIONING THREE COMMUNITIES.** Abraham Monteil, editor of this prayer book, was a native of L'Isle-sur-la-Sorgue, smallest of "the four holy communities" of Comtat Venaissin, the papal territory in Southern France that historically provided a safe haven for Jews fleeing the provinces of Languedoc and Provence, from whence they were expelled by the French monarchs. (The other three communities were: Avignon, Carpentras, and Cavaillon.) The Jews of the Comtat had their own synagogue rite, which Cecil Roth notes to be "of very considerable historical and literary interest." According to Roth (see p. 85 in his *Studies in Books and Booklore* cited below), the title page on this copy which also mentions L'isle and Cavaillon is a rare variant of which only a small number of copies were published (not cited by Vinograd). See C. Roth, "The Liturgy of Avignon and the Comtat Venaissin," *Journal of Jewish Bibliography I* (1939) p. 99-105; reprinted in Cecil Roth, *Studies in Books and Booklore* (1972), pp. 81-87; EJ, Vol. V, cols. 208, 859; Vol. IX, col. 105; Vol. XI, col. 402.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 198

201 (LITURGY). Seder Hatephilah al Derech Hasod [prayers through the year, including Passover Hagadah]. According to the mystical elements of Chaim Vital and the meditations of Isaac Luria. ff. 6 (of 7), 144, 143-192, (2). *Some leaves repaired and worn through heavy use, upper right of title, first leaf, and final two leaves of corrections repaired affecting few words, ff. 178-end from another slightly shorter copy, scattered marginalia. Recent calf-backed boards.* 4to. [Vinograd, Zolkiew 415 (erroneously noting only one errata leaf)].

Zolkiew, n.p.: 1781. \$3000-5000

⚡ **THE FIRST COMPLETE ASCHKENAZI AR"i Z"l PRAYER-BOOK.**

The rise of the Kabbalah of Isaac Luria led many Kabbalistic circles to compile prayer-books containing specialised Lurianic meditations and esoteric rites. These texts circulated in manuscript among differing regional circles of Kabbalists. The first printed Lurianic prayer-book was the Sha'arei Rachamim (Salonika, 1741) which accorded to Sephardic rite. Before our prayer-book, there was a previous Aschkenazic prayer-book that incorporated the Lurianic kavanot (meditations): Or HaShanim by R. Aryeh Leib Epstein (Königsberg, 1765). However Epstein's prayer-book was incomplete. The present Zolkiew edition is the first complete Aschkenazic prayer-book with the kavanot of the Ar"i z"l. (See printer's introduction.)

According to a stipulation in the haskamah of R. Mordechai Ze'ev of Lvov, permission was granted to print the prayer-book only if it was produced without the nekudot, in order to make it inaccessible to the average man. It was felt that the Lurianic kavanot should be reserved for the spiritual elite. See also Abraham David Lavoot in his introduction to Sha'ar HaKollel (printed as an appendix to Torah 'Or, the Siddur Nusach Ar"i of the Lubavitch chasidim).

[SEE ILLUSTRATION NEAR RIGHT]



Lot 199



Lot 201



Lot 200



Lot 202

- 202 **(LITURGY)**. Seder Tephilah Derech Yesarah [prayers for the entire year]. Arranged and with translation into Judeo-German and commentary by Jechiel Michel Epstein. Additional engraved title depicting Biblical personalities: Kings David, Solomon as well as Levites playing musical instruments, surmounted by an unusual depiction of a deer and a figure in prayer. ff. 28, 60, 46, 78, 165. With familial inscriptions, index and notations by former owners, some staining, slight worming in places. Recent boards. Thick 4to. [Vinograd, Offenbach 125].

Offenbach, Tzvi Hirsch Spitz: 1791. **\$700-1000**

❖ **RARE. THIS EDITION NOT IN JNUL.** Vinograd records a copy only in the Annenberg Library, Philadelphia.

[SEE ILLUSTRATION TOP LEFT]

- 203 **(LITURGY)**. Seder HaTephiloth Mikol HaShanah [prayers through the year]. According to the custom of Germany and Poland. With Psalms and Techinot translated into Judeo-German. Illustration of cherub on f. 193. 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. **\$2000-2500**

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

[SEE ILLUSTRATION MIDDLE LEFT]

- 204 **(LITURGY)**. Selichoth...Al Choli HaYeladim Shekorin Rubliz Sheyishlach Hashem Lahem Refuah Shleimah Bekarov. ff. 1, 3. Modern calf. 4to. [Vinograd, Amsterdam 2251].

Amsterdam, Solomon Proops: 1797. **\$700-1000**

❖ Prayers to mediate against the rubella illness. Rubella (also known as German Measles), is an acute contagious disease that generally strikes children. Before the advent of modern anti-biotics, it was most often fatal. The verso of the title-page laments "due to our sins, many boys, girls...even babies suckling at their mother's breast, were taken."

[SEE ILLUSTRATION LOWER LEFT]



Lot 203

- 205 **(LITURGY)**. Sepher Mo'adei Hashem Ukeri'ei Mo'ed [prayers for Three Festivals with Hagadah for Passover]. Two volumes. Vol. I title within typographic border; additional title with woodcut of Temple Mount in Jerusalem. Vol. II contains woodcut of Temple Mount. Vol. I: ff. (5), 4-20, 25-97, 62, 41-68. * Vol. II: ff. (2), 5-108, 77 (ff. 58-88 bound in from a shorter copy). Stained, some worming in vol. II, previous owners' signatures, inscriptions. Modern boards. 4to. [Vinograd, Jerusalem 22, 33; Halevy 19, 20].

Jerusalem, Israel ben Abraham (Bak): 1843-1844. **\$400-600**

❖ **FIRST MACHZOR PRINTED IN JERUSALEM.**

The title proclaims the book was executed upon the printing-press of Moses and Judith. Sir Moses and his wife Lady Judith Montefiore of Ramsgate, England donated the press and so established a publishing industry in Eretz Israel. Contains the Haskamoth of the Rishon LeTzion, Hayim Abraham Gaguine and the Chief Rabbi of Damascus, R. Jacob Antebi. On f. 51v. of Vol. I the blessing for the Turkish Sultan has "Peloni" (Anonymous) rather than "Abdul-mecid" as in other variants. See Halevy, p. 12.

- 206 **(LITURGY)**. Tikun Le'il Shevu'oth. Two title-pages. ff. 3, 175. Lower margin of first title torn affecting some Russian words, some staining, corners of final leaves slightly frayed, marginal worming. Modern boards. 8vo. [Vinograd, Jozefow 119 (noting variants)].

Jozefow (formerly in Slavuta), Chanina Lipa Shapira: 1845. **\$500-700**

❖ The Shapira brothers transferred their press from Slavuta to Jozefow before eventually moving to Zhitomir.

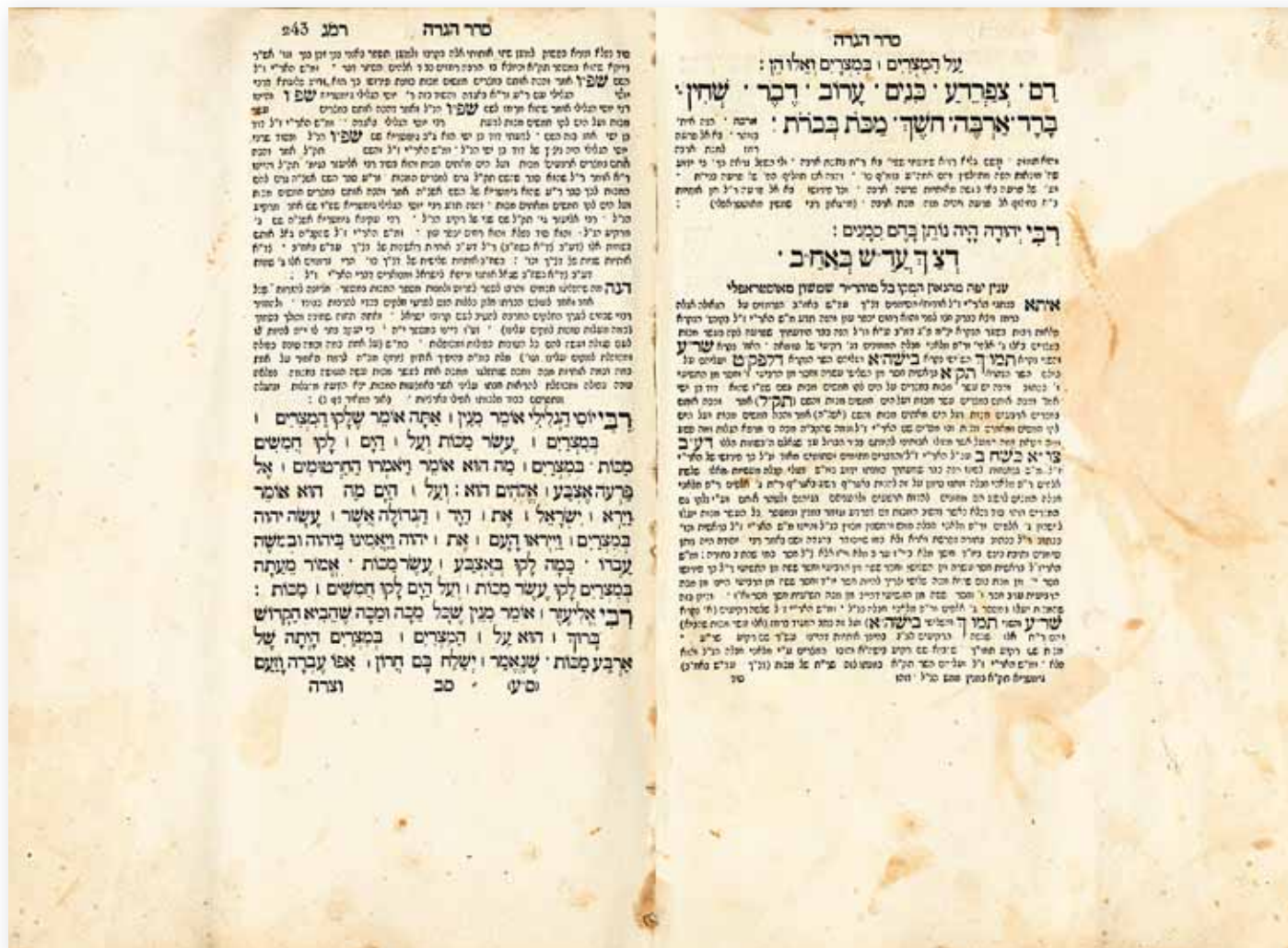
- 207 **(LITURGY)**. Machzor. Part I [prayers for the New Year and Day of Atonment]. * Machzor. Part II [Festival prayers]. pp.304. Together two volumes. According to the custom of Russia, Lithuania, Poland, Bohemia and Moravia. With selective commentary and translation into Yiddish. Some staining. Uniform modern boards. Large 4to. [Vinograd, Zhitomir 46 and 221].

Zhitomir, Chananiah Lipa & Joshua Heschel Shapira: 1848 and 1858. **\$500-700**

❖ Scarce. Vinograd notes the JNUL copy of Part One is incomplete.



Lot 204



Lot 208

208 (LITURGY). Seder Avodah U'Moreh Derech, Keminhag Sephard Part II (only) [Rosh Chodesh, Holidays, Shavuoth, Selichoth, Rosh HaShanah, Yom Kippur, Chanukah, Purim, Hagadah shel Pesach. With Chassidic commentary by R. Aaron ben Yechiel Michel. EXCEPTIONAL, DELUXE WIDE-MARGINED COPY. Final leaf with a Shtar Mechira, signed by compiler R. Aaron ben Yechiel Michel, assigning all rights to the printer R. Moshe Shapira. ff. 1, 212-330. Stained, final leaf mounted, previous owner's inscription. Contemporary gilt tooled-calf, rubbed. 4to. [Bibliographically Unrecorded].

Slavuta, Samuel Abraham Shapira: 1835. \$18,000-20,000

AN EXTRAORDINARY, WIDE-MARGINED COPY OF AN UNRECORDED SLAVUTA SIDDUR.

The commentary, which quotes many Chassidic works such as Ohr M'Meir, Kedushath Levi, Noam Elimelech etc. was very popular and published in many editions. Its composer, R. Aaron ben Yechiel Michel of Michailishok (d, 1826), wrote many other works as well, including the popular commentaries Match Levi. See S. C. Porush, Encyclopedia LeChassiduth (1980), Vol. I, col. 169-73 - who was also unaware of this edition.

[SEE ILLUSTRATION ABOVE]



Lot 209

- 209 (LITURGY).** Seder Hatephilah [prayers through the year]. According to the custom of Isaac Luria (Nusach Ar"i), the custom of Lubavitch. Two volumes. Arranged and with an extensive commentary by The Alter Rebbe, Schneur Zalman of Liadi. Vol. I: ff. 2, 154. Vol. II: ff. 62, 94. *Stained in places, slight printer's error on ff. 59, 38 (leaves folded improperly affecting a few words of text), stained in places, signatures and stamps of previous owners. Later boards. 4to. [Mondschein, HaSiddur (2003) p. 319, no. 16].*

Warsaw, N. Schriftgisser: 1866-67. **\$700-1000**

✳ Known in Chabad circles as the Siddur with D"ach (Divrei Elokim Chaim), as opposed to other Chabad Chassidic Siddurim without lengthy Chabad discourses. This more comprehensive form was utilized by the "Ovdim" of Chabad who would pray with intense devotion for many hours at a stretch while focusing upon the present kavanah.

[SEE ILLUSTRATION ABOVE]

- 210 (LITURGY).** Siddur Tephilah. With Kabbalistic commentary Olath Tamid by Nathan Nata of Shinava. Also Arugath HaBosem, Kabbalistic commentary on Shir HaShirim by Moshe Ostrer. ff. 4, 90, 44, 66, 78. *Browned, slight marginal tear on f. 17, previous owners' marks. Contemporary boards, rubbed. 8vo.*

Przemysl, Zupnik, Knaller and Wolf: 1896. **\$300-500**

✳ R. Shmelke of Nikolsburg is quoted in the approbations as stating that R. Nathan Nata was one of the mystical Thirty-Six Concealed Tzaddikim of his generation. He was a contemporary of R. Elimelech of Lizhensk, who held R. Shmelke in especially high regard.

- 211 (LITURGY).** Aaron Berachiah Ben Moses of Modena. Ma'avar Yabok [deathbed prayers]. ff. 1, 229. *Some staining, slight marginal worming repaired. Contemporary boards, recased and rebaked. 8vo. [Vinograd, Zhitomir 104].*

Zhitomir, Shapira Brothers: 1851. **\$500-700**

✳ Includes laws of visiting the sick, and correct behavior concerning the deceased and mourners. The publishers state that they followed the Amsterdam (1738) edition.

The author (d. 1639), was a follower of the Lurianic Kabbalah as transmitted to Italian scholars by R. Israel Sarug. R. Chaim Joseph David Azulai attests he saw several kabbalistic manuscripts by R. Aaron Berechiah in the Modena home of his descendants, members of the Sanguinetti family. Azulai notes the speculation that R. Aaron Berechiah was regularly visited by a Maggid, or celestial guide. Azulai, Shem HaGedolim I, A-121; see also EJ, Vol. II, col. 18; Vol. XIV, col. 890.

- 212 (LITURGY).** Tephilah Nechonah [prayers for the entire year]. According to the custom of the German and Polish Jews. Arranged in accordance with the daily prayer book of Shabbetai Sofer of Przemysl. Hebrew with English translation. Revised with emendations and notes by H.N. Solomon. pp. 15, ff. 238, (lacking f. 4), (1); 241-250, 27. *Few light stains in places, ff. 81-82 torn at bottom affecting some text, Original printed crimson boards, recased. 8vo. [Vinograd, London 636; no copy in JNUL].*

London, Wertheimer and Co.: 1861. **\$300-500**

✳ Shabbetai Sofer was commissioned by the Rabbis of the Council of Three Lands to publish an authorised and accurate edition of the Prayer-book, which he did with much reference to the now lost Siddur of Solomon Luria. It was first published in 1617 in Prague.

- 213 (LITURGY).** A miscellaneous group of c. 10 liturgical volumes all printed in Venice. Various conditions.

18th-19th Century. **\$1000-1500**

- 214 (LITURGY).** A miscellaneous group of c. 60 liturgical volumes all printed in Roedelheim. Various conditions.

19th-20th Century. **\$800-1200**

- 215 (LITURGY).** A collection of modern prayer-books, a wide-variety of customs and rites. *Five boxes.*

\$600-900

- 216 (LITURGY).** A collection of studies on Jewish prayer. All recent publications, All in Hebrew. *Five boxes.*

\$700-1000

- 217 (LITURGY).** A miscellaneous group of c. 25 liturgical volumes.

19th-20th Century. **\$500-700**

218 MARGARITHA, ANTON. Der Gantz Jüdische Glaub [The Entire Jewish Faith]. **FIRST EDITION.** Woodcut vignette on title with five further woodcut illustrations by Jan de Breu. Initial letters within historiated woodcut vignettes by Hans Holbein. Sporadic use of Hebrew. ff. 88 (of 90), lacking ff. 2-3 (introduction). Dampstained, gently damp-wrinkled, title rehinged, small neat marginal repairs to ff. 4-5. Early vellum remnants of a Latin manuscript. Sm. 4to. [Freimann, p.148; Rosenberger Catalogue, Judaica (HUC, 1971), p. 385, fig.107; Carlebach, *Divided Souls*, p. 298; not in Adams].

Augsburg, Heinrich Steyner: 1530. **\$3000-4000**

⚠ **A RARE FIRST EDITION OF THIS CLASSIC WORK OF ANTISEMITISM.** Two additional anti-Jewish woodcuts appear only in this edition and were suppressed in later editions.

An apostate (his name a corruption of the family surname Margoliouth), the author was born c.1490 and converted to Catholicism in 1522, later becoming a Protestant. This libellous tract had a great influence upon Martin Luther who quoted it often in his own writings. Margaritha ridicules Jewish religious faith and practice, and argues against their Messianic beliefs. He accuses the Jews of lacking charity, of harboring sentiments hostile to Christians, and finally, of treason. Augsburg printers had a history of producing at their presses anti-Jewish works, starting with the 1509 publication of Pfefferkorn's work. See E. Carlebach, *Divided Souls* (2001), pp. 179-182.

[SEE ILLUSTRATION TOP RIGHT]

219 MELAMED, SHEM TOV. Kether Shem Tov ["Crown of a Good Name": commentary to the Pentateuch]. **FIRST EDITION.** Title within elaborate ornamental woodcut border. Printed in rabbinic type in double columns. On penultimate leaf inscription of censor: "Dominico Irosolimitano, 1597" (see Wm. Popper, *The Censorship of Hebrew Books*, Pl.III, No. 1). Adolph Lewisohn morocco book-label. ff.136,16, (1). Title trimmed. Tear to f.13; f.14 tape-repaired. Waterstains. Recent crushed morocco with dentelles, extremities rubbed. Folio. [Vinograd, *Venice* 822; Adams S-1049].

Venice, Matteo Zanetti: 1596. **\$500-700**

⚠ The Author was a preacher in the Greek communities of Lepanto and Patras. The introduction was written by his disciple Shalom Sagalmasi of Lepanto. The final two leaves contain an index of the author's comments on statements by Rashi, Nachmanides, Isaac Arama ("Akeidath Yitzchak"), Isaac Abrabanel, et al.

[SEE ILLUSTRATION LOWER RIGHT]

220 MENACHEM AZARIAH OF FANO. Maamar Tzivoth HaShem. ff. 21. [Vinograd Shklov 36]. Shklov, Tzvi Hirsch Margalioth, 1785. * Bound with: [Keidaner, Yaakov]. Vikucha Raba. Pressburg, 1866. Two works bound in one volume. Some staining, previous owner's stamp. Later boards. Small 8vo.

\$400-600

⚠ The first work is the sixth of ten Kabbalistic treatises collectively entitled Asarah Ma'amaroth composed by De Fano, known by the acronym Rm"a Mi-Fano, 1548-1620.

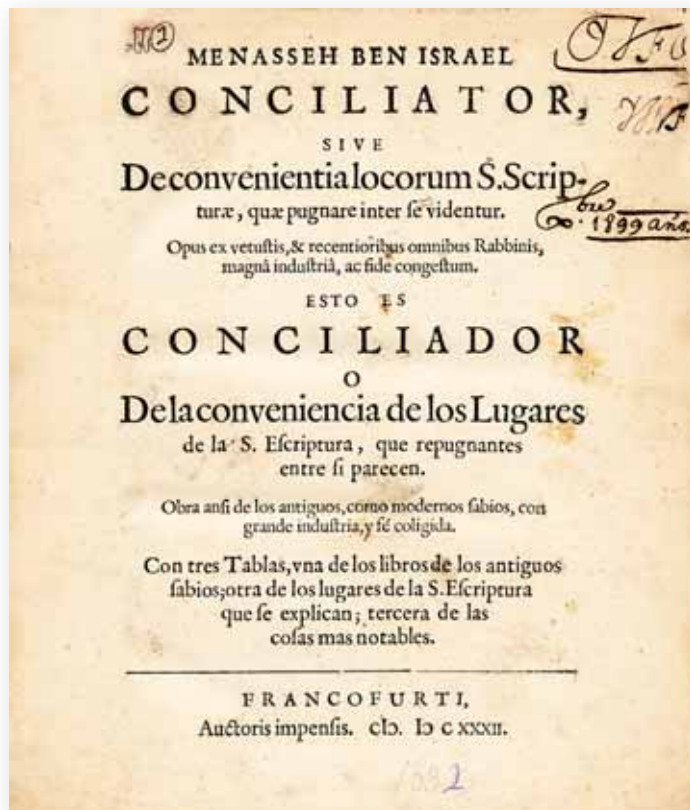
The second work, is a debate between a Chassid and a Misnaged concerning Chassidic ideology. This work and the identification of its author has engendered much confusion among scholars (Dubnow, Zinberg, Deinard, Friedberg and Norman Lamm). It is Mondschein who has correctly identified him as Yaakov Keidaner, 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.



Lot 218



Lot 219



Lot 221

221 MENASSEH BEN ISRAEL. Conciliator. **FIRST EDITION.** Part I (only). Title in Latin and Spanish. Spanish interspersed with Hebrew. Historiated initial. pp.(16), 379, (33). Scattered stains. Gutter split. Later blue calf-backed marbled boards. 4to. [Silva Rosa 15].

Frankfurt, By Author: 1632. **\$800-1200**

✦ Part I of the work which won Menasseh fame in Christian scholastic circles, Conciliador, poses 180 Questions, or glaring contradictions in the Bible, which the young Amsterdam rabbi deftly reconciles (hence the title "Conciliator"). The work is graced by Hebrew approbations by the rabbis of Frankfurt, Shabthai (Sheftel) Horowitz, son of Isaiah Horowitz (Shela"ha-Kadosh), and Aaron ben Samuel Koidanover (author Birkath HaZevach). Twenty-eight years old at the time of its publication, Menasseh demonstrated his total conversance with both Jewish and non-Jewish literature, citing 221 Jewish and 54 Gentile authors. Cecil Roth, deems this book Menasseh's "magnum opus."

Some bibliographers assert that the Frankfurt imprint is false and that the work was truly printed in Amsterdam. Roth, relying on the presence of the approbations of the Frankfurt rabbinate, rejects this notion.

See EJ, Vol. XI, col. 855; C. Roth, A Life of Menasseh Ben Israel (1945), pp. 87-91; 320, n. 2.

[SEE ILLUSTRATION ABOVE]

222 MEIR BEN BARUCH OF ROTHENBURG. Shailoth Uteshuvoth MeHaRa"m Mi'Rothenburg [responsa]. **FIRST COMPLETE EDITION.** Including the Ammendments of Rabbeinu Gershom. Title within historiated woodcut border incorporating printer's device (Yaari, Printer's Marks no. 37). ff. 2, 5-114. Leaves 3 and 4 were destroyed during printing and are missing in all copies, f. 2 misbound. [Vinograd, Prague 161; Mehlman 753]. Prague, Moses ben Bezalel Katz, 1608.

* Bound with: Asher Ben Yechiel (Ro"Sh). Shailoth Uteshuvoth [responsa]. Title within architectural border. ff. 180, 2, (17). [Vinograd, Venice 1034]. Venice, Zanetti. 1607-8.

* And: Karo, Joseph. Shulchan Aruch [code of Jewish Law]. Choshen Mishpat (only). With commentary by Moses Isserles (ReM"A). Title within architectural arch, printer's device on verso. ff. 136. [Vinograd, Cracow 163]. Cracow, I. Prostitz, 1593. Three works bound in one volume. *First and third works browned. With signatures and stamps of former owners. Ex-library. Later mottled calf, rubbed. Folio.*

v.p., v.d.. **\$1200-1800**

✦ The first work is the first complete edition containing 1,020 responsa by this supreme arbiter of Halachic authority in Germany. For an exhaustive treatment of the Mahara"m and his influence from the 13th-century on, see I.A. Agus, Rabbi Meir of Rothenburg (1947).

The second work contains the important contribution of R. Asher ben Yechiel (c.1250-1327) to Halachic systems. His decisions are one of three modalities upon which R. Joseph Karo relied when formulating his final synthesis of the Shulchan Aruch (the others being the legal rulings of R. Isaac Alfasi and Maimonides). A native of Germany, R. Asher settled in Toledo, Spain in 1305, where he became acquainted with the Sephardic tradition. However, in terms of Pesak Halacha, his work is reflective of the Aschkenazic rather than the Sephardic tradition. The collection of responsa of R. Asher ben Yechiel is divided into one hundred and eight groups called Kelallim, with responsa in each dealing with one subject. The responsa reflect the conditions of Jewish life in Central and Southern Spain. For a discussion of these conditions as apparant from R. Asher's responsa, see M. Waxman, Vol. II pp.167-9.

The publisher states on the title that this edition contains additional responsa not included in previous editions plus an appendix of two responsa from R. Yaakov Surizina before the indices.

The third work is the fourth Cracow edition of the Shulchan Aruch with the notes of R. Moses Isserles (ReM"A).

223 MENASSEH BEN ISRAEL. Tzeror HaChaim. De Termino Vitae. Title within architectural columns. pp.(16), 237, (1 blank), (50). Title marginally repaired, hole in title text unaffected, verso of title stamped. Modern boards, spine starting. 12mo. [J.H. Copenhagen, Menasseh Ben Israel: A Bibliography(1990), 211; Silva Rosa 35].

Amsterdam, By the Author: 1639. **\$700-1000**

✦ A discussion instigated by the Dutch intellectual Jan van Beverwyck in his work Epistolica Quaestio de Vitae Termino, (Dordrecht, 1634), questioning whether death is brought on by natural causes or is Divinely ordained. Menasseh's response, based on Jewish sources, argues that the span of life is not predetermined by the Deity but depends on constitutional, temperamental, and climatic influences. The book concludes with a panegyric in honor of Menasseh by Jacob Rosales of Hamburg. "Of all Menasseh's Latin works, this was the most successful" (C. Roth, A Life of Menasseh ben Israel [1945], p. 95).

224 (MENASSEH BEN ISRAEL). (Sadler, John). Rights of the Kingdom: or, Customs of our Ancestors. Touching the Duty, Power, Election, or Succession of our Kings and Parliaments. Second Edition. English, single Hebrew letter "Hé" on p. 124 (reference is to Tractate Yoma 21b). Bookplate of Edward Shipperdson. pp. 319. (Roth notes: "Pagination extremely irregular.") Light stains. Later blind-tooled calf, gilt extra. 8vo. [Copenhagen, Menasseh 645; Roth, Bibliotheca Anglo-Judaica, p. 204, no. 7].

London, for J. Kidgell: 1682. \$1000-1500

• John Sadler (1615-1674), Puritan Hebraist, Neoplatonist and millenarian thinker, was a statesman and academician. He served as a Member of Parliament and was for a while private secretary to Oliver Cromwell. From 1650-1660 he was Master of Magdalene College, Cambridge. His Rights of the Kingdom (first edition 1649), a rather chaotic book, has been construed as providing both the founding document of British Israelitism (by way of an invented Israelite genealogy) and historical justification for regicide. The book demonstrates its author's familiarity with all aspects of Judaism, both exoteric and esoteric. No doubt, this hard-to-come-by knowledge of Judaism is attributable in no small measure to Sadler's intimate friendship with the Rabbi of Amsterdam, Menasseh ben Israel. Historian Ernestine van der Wall writes: "When in 1655 Menasseh came over to London to plead the Jewish readmission in person, Sadler showed himself to be one of his greatest friends. After Menasseh's death, he was the one who, on behalf of the Rabbi's widow, wrote petitions to Oliver Cromwell, and then to his son Richard, to ask for financial support for her" (E.G.E. van der Wall, "Three Letters by Menasseh ben Israel to John Durie: English Philo-Judaism and the 'Spes Israelis'," Nederlands Archief voor Kerk Geschiedenis 65 [1985], p. 53).

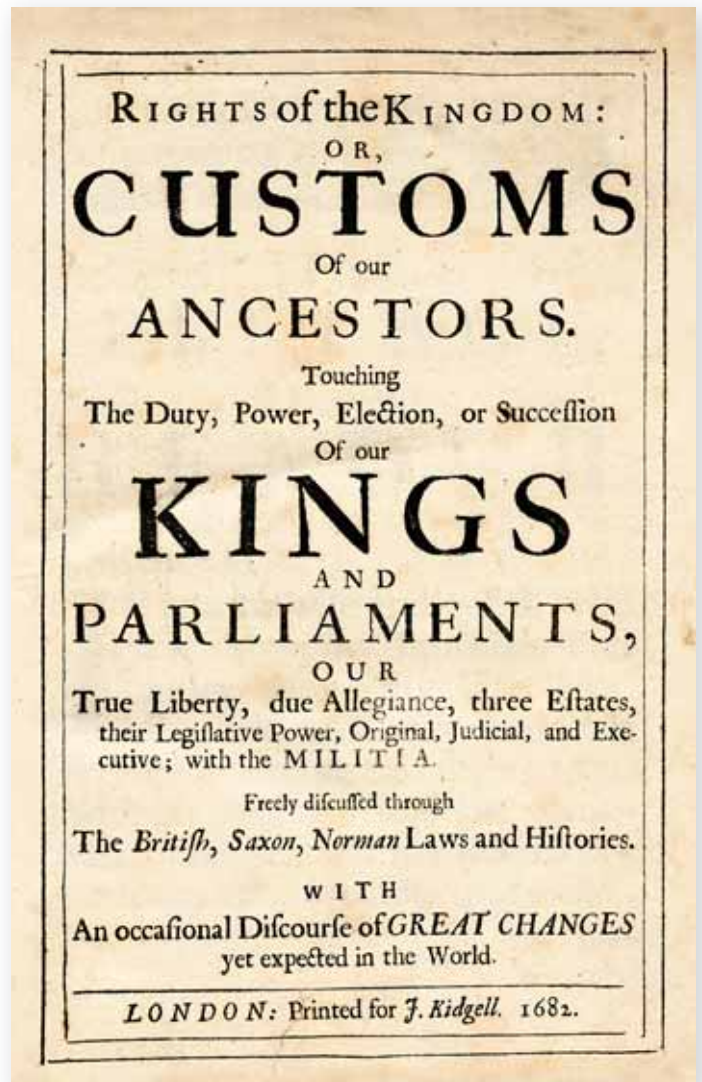
Testimony to the association between Sadler and Menasseh may be found on p. 119: "I cannot but with Honor mention him that has so much obliged the World, by his learned Writings, Rab Menasseh Ben Israel: a very Learned Civil Man, and a Lover of our Nation." Earlier in the book (p. 106), we find an allusion to Menasseh's informant concerning the Ten Lost Tribes in the New World, Antonio de Montezinos (aka Aaron Halevi): "Nor do they think the time far off...than is the old Prediction in their Zohar, which foretels their Redemption should be upon, or about, the Year last past [1648]; to which they add somewhat they see, or have heard from their Brethren of Juda in Brasile: or of Israel in other parts of America."

[SEE ILLUSTRATION RIGHT]

225 MENASSEH BEN ISRAEL. Nishmath Chaim ["The Breath of Life": on the immortality of the soul]. Frontispiece likeness of Author (loose). Scholarly marginalia in modern Aschkenazic cursive hand. pp. xx; ff. 107. Browned throughout. Contemporary boards. 4to. [Vinograd, Leipzig 190].

Leipzig, L[eopold] Schneeweiss: 1862. \$300-400

• Our edition of this classic work by Menasseh is prefaced by a lengthy biography of the Rabbi. Menasseh's erudition in Nishmath Chaim is simply breathtaking. Not only is he thoroughly familiar with Rabbinic sources, but totally conversant with ancient Greek and Roman authors.

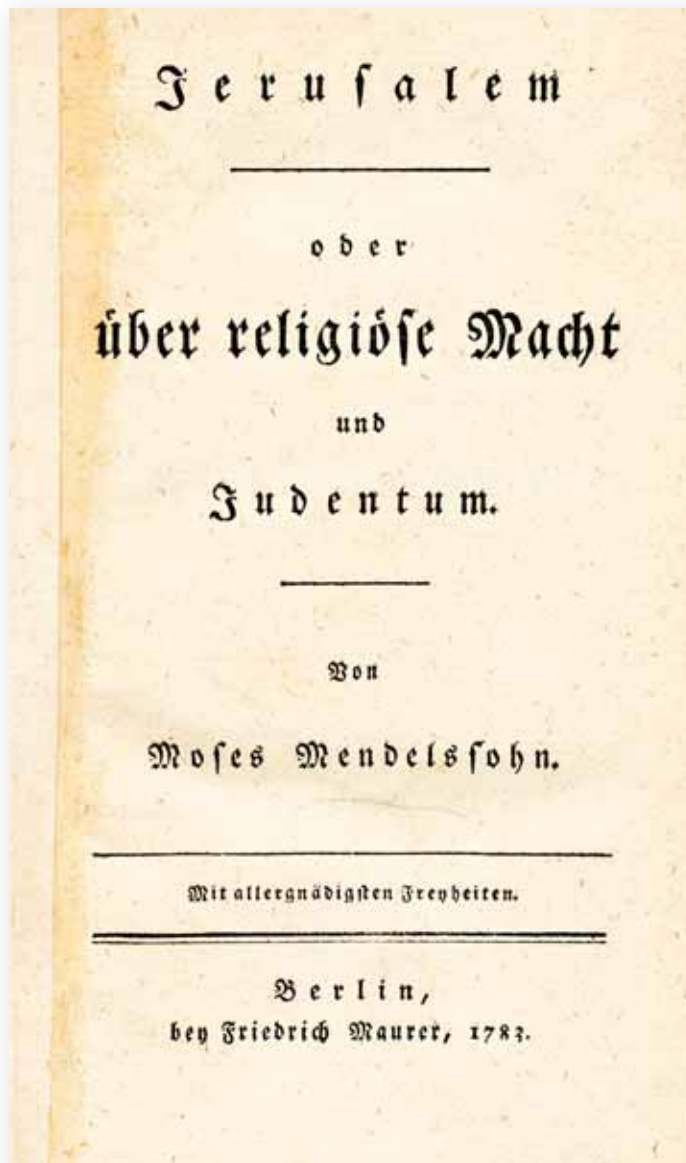


Lot 224

226 MENASSEH BEN ISRAEL. The Second Volume of The Phenix: or, a Revival of Scarce and Valuable Pieces No-where to be Found but in the Closets of the Curious. Includes Menasseh Ben Israel, Defence of the Jews. And: A Catalogue of Books published by Manasseh Ben Israel (pp. 391-426). Second Edition of Menasseh's Letter. English interspersed with Hebrew. Armorial bookplate of Geo. Parker Esq. of Chichester. pp. 16, 552. Trace foxed. Contemporary blind-tooled calf, scuffed, broken. Sm. 4to. [Roth, Bibliotheca Anglo-Judaica, p. 209].

London, J. Morphew: 1708. \$500-700

• Vindiciae Judaeorum was composed by Menasseh in 1656, during his stay in England to defend the Jews against the attacks then being voiced, and in the hope that he could yet persuade Oliver Cromwell to formally readmit the Jews. Frustrated at his failure to achieve his objective, Menasseh returned to Amsterdam in 1657, dying shortly thereafter. See EJ, Vol. XI, col. 857.



Lot 227



Lot 228

227 **MENDELSSOHN, MOSES.** Jerusalem. Oder über religiöse Macht und Judenthum. **FIRST EDITION.** Two parts in one volume. pp. (2), 96, 141. [Fürst II, 364]. Berlin: Friedrich Maurer, 1783. * Bound with: Zöllner, Johann Friedrich. Ueber Moses Mendelssohn's Jerusalem. pp. 186. Berlin: Friedrich Maurer, 1784. * And: Anonymous [Uhle, August Georg]. Ueber Herrn Moses Mendelssohn's Jerusalem, politisch religiöse Macht, Judenthum und Christenthum. pp. 184. Berlin and Leipzig: n.p., 1784. Three works in one volume. *Lightly browned. Contemporary boards, rubbed, upper cover deatched. 8vo.*

\$500-700

✦ In his "Jerusalem", Mendelssohn's most important work, he argued that with the destruction of the Jewish State and the cessation of the Sanhedrin, Judaism was rendered a religion with no coercive powers. Nonetheless, Jews are still bound by the Covenant to observe Mosaic Law. Maintaining that the Covenant between God and the Jews has never been abolished, provoked criticism from certain Christian quarters who believed that the Old Testament was nullified following the destruction of the Jewish State. In their replies to Mendelssohn, Zöllner and Uhle raise this very objection. See A. Altmann, Moses Mendelssohn: A Biographical Study (1973), pp. 549-50.

[SEE ILLUSTRATION TOP LEFT]

228 **(MENDELSSOHN, MOSES).** (Schütz, Friedrich Wilhelm von.) Leben und Meinungen Moses Mendelssohn, nebst dem Geiste seiner Schriften in einem kurzen Abrisse dargestellt ["Life and opinions of Moses Mendelssohn against the spirit of his writings, presented in a brief outline."]. **FIRST EDITION.** Engraved bust of Mendelssohn by "[ohann] C[hristian] G[ottfried] Fritzsche[ulpt] 1787" opposite title (see Meyer, p. 177, p. 28). pp. (14), 200. *Mottled calf, gilt extra. 8vo.* [H.M.Z. Meyer, *Moses Mendelssohn Bibliographie* (1965), no. 736].

Hamburg, Möllerischen Buchhandlung: 1787. **\$500-700**

✦ First Biography of Moses Mendelssohn (1729-1785).

In the words of Prof. Altmann, this anonymous biography by von Schütz "was written with warm feeling for its hero and offered a great deal of information." Altmann wonders aloud why the otherwise sympathetic von Schütz should start the book on a half-sour note with a motto attributed to Shakespeare's Coriolan: "Der Mann war edel; aber durch seine letzte Unternehmung ward sein Name ein Denkmal der Folgezeit [The man was noble but through his last undertaking his name became a monument to posterity]. See A. Altmann, Moses Mendelssohn: A Biographical Study (1973), p.757.

[SEE ILLUSTRATION LOWER LEFT]

229 **(MESSIANISM).** Rocoles, Jean-Baptiste De. Les Imposteurs Insignes. French. Complete in two volumes. Engraved additional title in Volume I: 22 portraits, including one of Shabbetai Tzvi (Vol. II, between pp. 248-9). (Cf. Rubens 2234). Engraved frontispiece to Vol. II. Vol. I: pp. (12), 374. Vol. II: pp. (6), 320. *Ex-library. Uniform contemporary marbled boards. Sm. 8vo.*

Brussels, Jean van Vlaenderen: 1728. **\$300-500**

✦ Enlarged edition of a work on infamous "imposters," chiefly claimants to various thrones or high political offices. The book contains accounts of Bar Kochba, Moses of Candia (Crete), David Alroy, Shabbetai Tzvi and others, concluding with a negative discussion of Jewish messianism in general.

230 (MINIATURE BOOK). Seder Tephiloth LeChodashim U'LeMo'adim [prayers for the entire year]. According to the Sephardi rite. Prepared by Meir Crescas. Divisional title on f. 223. ff. 318. *Slightly foxed in places, otherwise a fine copy. All edges gilt. Contemporary blind-tooled colored vellum with murex shell motifs, spine in compartments, starting. Housed in contemporary slip box with green floral patterns.* 32mo. [Vinograd, Amsterdam 1505].

Amsterdam, Naphtali Hertz Levi Rophé: 1739. **\$4000-5000**

⚡ **A MOST ATTRACTIVE COPY IN A HANDSOME CONTEMPORARY BINDING.**

"A delightful miniature prayer-book in Hebrew is the Seder Tephiloth according to Sephardi rites, printed by Dr. Naphtali Herz Levi in Amsterdam in 1729 [sic]." L.W. Bondy, *Miniature Books* (1981), p.31.

[SEE ILLUSTRATION ON PAGE 20]

231 (MISHNAH). Seder Nezikin including Pirkei Avoth. With commentary by Moses Maimonides (RaMBa"m). Translated from Arabic to Hebrew by Shlomo ben Yosi ben Yaakov in 1298 in Saragossa, the Kingdom of Aragon. Text in two columns in square type, commentary in rabbinic type. ff. 63 (of 356). *Complete text of Nezikin (except for introduction of translator). Stained and marginal worming, many leaves remargined, final leaf laid down, taped repairs in places. Ex-library. Modern boards. Folio. Sold not subject to return.* [Vinograd, Naples 24; Mehlman 11; Goff 82; Goldstein 47; Offenber 92; Thesaurus A73; Wineman Cat. 44].

Naples, Joshua Solomon ben Israel Nathan Sencino and Joseph ibn Peso: 1492.

\$4000-6000

⚡ Seder Nezikin from the first complete printed edition of the Mishnah. The Naples Edition of the Mishnah, the basic text of Rabbinic tradition, is the only incunabular edition of the Mishnah to survive in its entirety. Fragments, no more than a few leaves, of an earlier Spanish edition are the only surviving printed version that predate this Naples edition.

Accumulating nine years of skill and experience, Joshua Solomon Sencino created a production which bibliographers consider to be one of the most attractive of Hebrew incunables.

Regarding typographical variants of this edition see A. Yaari, *Iyunim be-Incunabulum Ivri'im*, in: *Kiryath Sepher*, Vol. XXIV (1948) pp.157-9. See also Amram, pp. 63-69; J. Bloch, *Hebrew Printing in Naples*, inter alia.

[SEE ILLUSTRATION TOP RIGHT]

232 (MISHNAH). Pirkei Avoth [Ethics of the Fathers]. With commentary Lechem Yehudah by Judah ben Samuel Lerma. Second Edition. Title surrounded by intricate floral motif. Adolph Lewisohn book-label. ff. 163 (lacking last unpaginated leaf containing the printer's mark, (see Habermann, *HaMadpiss Cornelio Adel-Kind* 121). Inner margin of title tape repaired. First three and last three leaves with old tape repairs. Marginal worming. Some stains. Contemporary vellum. Sm. 4to. [Vinograd, Sabbionetta 21; Habermann, *HaMadpiss Cornelio Adel-Kind*, pl. 16 (fac. of title)].

Sabbionetta, Cornelio Adel-Kind for Tobias Foa: 1554. **\$1200-1800**

⚡ Rare Commentary to Mishnah Tractate Avoth. Judah Lerma's family originated in Spain. His commentary, philosophical in nature, draws on the classic works of the Spanish Jewish philosophers: Maimonides, Albo, Arama and Abrabanel. His Introduction is a litany of woe concerning the burning of the Talmud in Italy. Originally, Lerma printed his commentary in Venice in 1553. However by Papal decree, one Sabbath in the month of Mar-Cheshvan, that same year, all the copies of the Talmud, including Eyn Ya'akov, Alfasi, and Mishnah, were publicly burned in Venice - and with them all 1500 copies of Lerma's book. Undaunted, Lerma set out to reconstruct his book from memory. Eventually the Author was able to obtain from a Gentile a single copy of Lechem Yehudah plucked from the pyre. Upon comparison, Lerma regarded his second version superior to the first.

[SEE ILLUSTRATION LOWER RIGHT]

233 (MISHNAH). Wessely, Naphtali Herz (Hartwig). Masechta Avoth. With commentary Yayin Levanon [philological commentary to the Ethics of the Fathers, with text]. ff. 8, 150. *Lightly browned, previous owners' signatures and stamps (including an inscription on the title dated 1872), small tear on upper left corner of title. Ex-library. Later boards. Folio.* [Vinograd, Berlin 280].

Berlin, n.p.: 1775. **\$200-300**

⚡ Includes an approbation from Ezekiel Landau of Prague, who only a short time later was to become deeply entwined in opposing the increasingly non-traditional views of Wessely.



Lot 231



Lot 232



Lot 234

234 (MINIATURE BOOK). Sephirath Ha'Omer im Tsiyurim Naim. Written and engraved by Mordecai Donat in Nitra [A compedium for Counting of the 49 days of the Omer]. 17 engraved historiated leaves. Title illustration of Moses and Aaron. Each page within elegant decorative cartouche. Includes depictions of lions, goats, peacocks, various types of floral and geometric patterns. With additional prayer in Menorah-form. Verso of title and final page contain in the most minute letters the entire Shir HaShirim (which is recited on Passover) and the entire Book of Ruth (which is recited on Shavuoth), thus constituting the beginning and end of the Sephirath Ha'Omer cycle. * Bound with: Another Text. Prague, 1830. Worn. Contemporary calf, heavily rubbed. 16mo. [Vinograd, Nitra 1].

Nitra, 1834. \$6000-8000

EXCEPTIONALLY RARE. AN EXTRAORDINARY FEAT OF FINE PRINTING.

According to Vinograd this Sephirath Ha'Omer is the only publication printed in Nitra. Although see Swann Galleries, December 17th, 1989 Lot 259 for an engraved Esther Scroll also by Mordechai Sopher published the same year in Nitra in the same artistic style as this Sephirath Ha'Omer. See also I. Benoschofsky and A. Scheiber, The Jewish Museum of Budapest (1987), no. 203 (illustrated).

[SEE ILLUSTRATION ABOVE AND ON PAGE 20]





Lot 235

235 (MISHNAH). Seder Toharoth. With commentary by Moses Maimonides. Second edition. Incipits in white letters against black foliated backgrounds. ff. 78. Title soiled. Trace foxed. Several tears to the text expertly repaired. Modern half-vellum boards. Folio. [Vinograd, Venice 133; Habermann, Bomberg 121; not in Adams].

Venice, Daniel Bomberg: 1528. **\$10,000-15,000**

✪ Maimonides' Commentary to the Mishnah was originally written in Judeo-Arabic. In the thirteenth century, the Jewish community of Rome sent emissaries to Spain to commission a Hebrew translation. They were received by the leader of Spanish Jewry, R. Solomon ben Abraham ibn Adret (Rashb"ā) of Barcelona, Catalonia. After explaining that he and his milieu were no longer conversant with the Arabic language, ibn Adret commended the emissaries to the city of Huesca in Aragon, where he was confident they would find capable translators. While we retain the names of the Huescan translators of other orders of the Mishnah (specifically Mo'ed and Nashim), the identity of the translator of Seder Toharoth remains a mystery. See JE, Vol. IX, p. 81.

See M.J. Heller, The Printing of the Talmud (1992), who emphasizes the importance of the emendations in Bomberg's second edition of each Tractate, in analyzing the development of the text of the Talmud.

[SEE ILLUSTRATION ABOVE]



Lot 238



Lot 239



Lot 240

236 MOELLIN, JACOB. (MaHaRY”L / MaHRY Segal). Shailoth Uteshuvot [responsa]. Title within architectural arch incorporating Biblical figures. ff. 72. Marginal worming, foxed and stained. Later boards. 4to. [Vinograd, Hanau 9].

Hanau, Hans Jakob Hanau: 1610. **\$300-500**

♣ The decisions and customs of the Mahry”l were accepted as binding throughout Ashkenazic Jewry.

237 MORDECHAI HALEVI. (Chief Rabbi of Egypt). Darchei Noam [responsa]. With addendum Kuntres Bemishpat Yemei HaMilah by Abraham Levi, son of the author. **FIRST EDITION.** Title within architectural arch, diagram of Temple on verso of title, addendum with separate title-page. ff. 282, 41. Marginal repair to title, outer margin of first few leaves frayed. Ex-library. Old vellum, rubbed, gutter split. 4to. [Vinograd, Venice 1490].

Venice, Bragadin: 1697. **\$400-600**

238 MOSES BEN MAIMON (MAIMONIDES/. RaMBa”M). Moreh Nevuchim [“Guide to the Perplexed”]. Third edition. With commentaries by Shem-Tov, Ephodi and ibn Crescas. Title within historiated border. Printer’s device on title (cf. Yaari no. 20). * With: Provencal, Moses. Biur Inyan Shenei Kavim [dissertation on the Theorem of Apollonius]. First leaf following the title and the second leaf misbound three leaves later. These two leaves usually lacking from most copies. ff. (14), (2), 174. Outer margin of title repaired with some loss to architectural border, few light stains in places. Ex-library. Later vellum, spine cracked. Folio. [Vinograd, Sabbionetta 8; Haberman, Adel-kind 113; not in Adams].

Sabbionetta, Cornilio Adel-kind for Tobias Foa: 1553. **\$2000-3000**

♣ Maimonides’ philosophical work, Guide to the Perplexed was held in the highest esteem even among Christian scholarly circles. In his Summa Theologica, Thomas Aquinas often quotes “Rabbi Moyses.” See EJ, Vol. III, cols. 229-31. Maimonides discusses in the Guide the Theorem of Apollonius two straight lines that never meet. Moses Provencal’s supplementary dissertation on the Theorem is often lacking from Adelkind’s edition. See: C. Roth, Jews in the Renaissance (1959), pp. 28-29, 236, 266.

[SEE ILLUSTRATION TOP LEFT]

239 MOSES BEN MAIMON (MAIMONIDES/. RaMBa”M). Mishneh Torah [Rabbinic Code]. Four volumes. Engraved frontispiece. Text illustrations. Two leaves of diagrams pertaining to Hil. Shabbath, Sukkah and Kiddush HaChodesh (loose). Numerous learned rabbinic marginalia, especially in Volume IV. Most of these marginalia deal with the correct reading of the text of Maimonides, often supplying variant readings. Without commentary Lechem Mishneh by R. Abraham de Boton found in some copies of this edition. ff. (9), 176, (2), 177-327, (4); (2), 227, (4); (1), 120, (1), 121-368, (9); (1), 309, (13). Ex library. Browned. Recent uniform half-morocco over patterned boards. Folio. [Vinograd, Amsterdam 744; Fuks, Amsterdam 418].

Amsterdam, Immanuel Athias: 1702. **\$800-1200**

[SEE ILLUSTRATION MIDDLE LEFT]

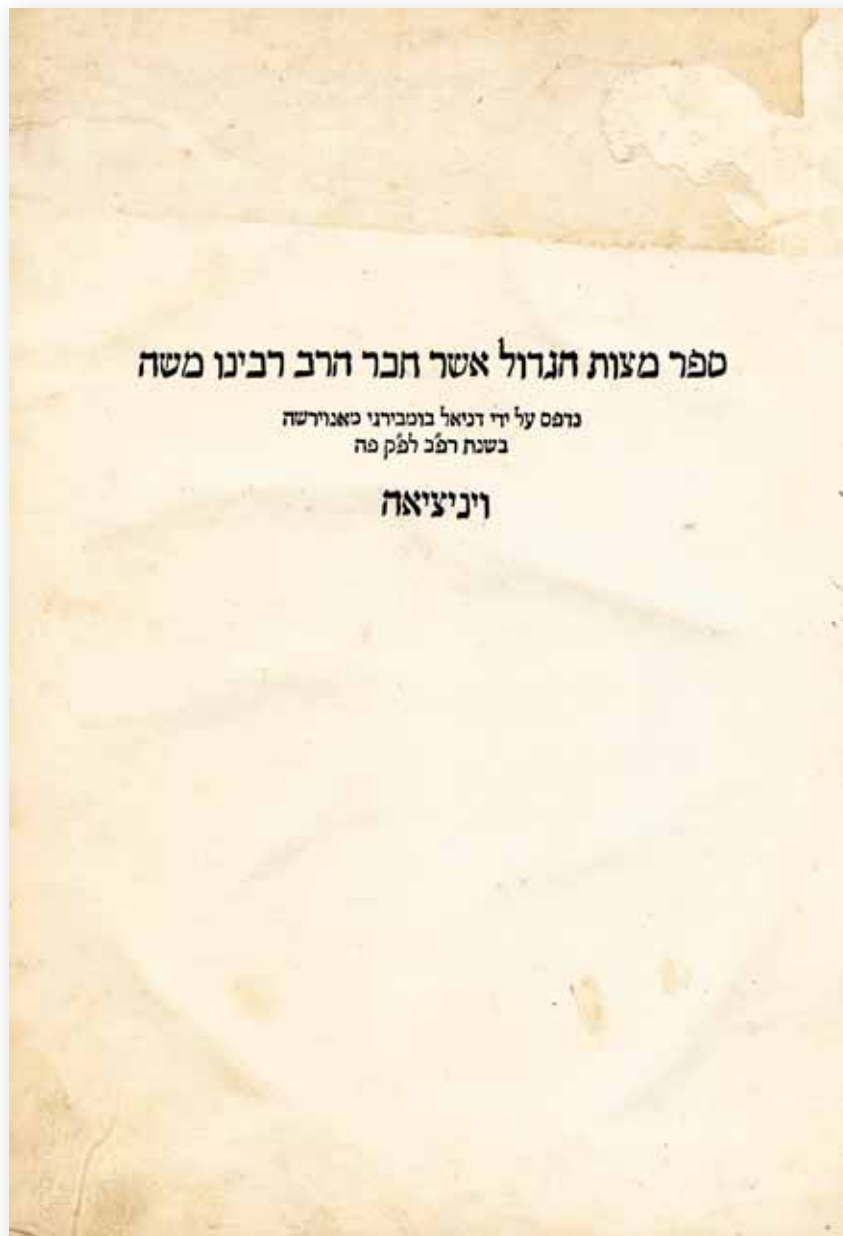
240 MOSES BEN NACHMAN (NACHMANIDES/. RaMBa”N). Peirush HaTorah [Commentary to the Pentateuch]. Title within decorative border with ornate floral design (border repeated on f. 3); with poem containing the acrostic “Gershom.” Initial words within white-on-black decorative surround. ff. 166 (of 177), lacking final eleven leaves, from beginning of Vayelech to end). Title crudely laid down but without loss of text, stained. Previous owner’s signature in an Italian hand on first leaf “Zev bar ...Calev Calfo.” Ex-library. Moden vellum with ties. Folio. [Vinograd, Pesaro 34; Mehlman 673].

Pesaro, Sons of Soncino: 1513-14. **\$3000-5000**

♣ After Rashi, the most consulted commentary to the Pentateuch is undoubtedly that of Nachmanides (b. Gerona, 1194 - d. Eretz Israel, 1270). The fact that there were as many as three incunabular editions (two within a year of one another) of Nachmanides’ Commentary attests to the immense popularity of the work.

According to R. Menachem Eisenstadt in the introduction to his supercommentary, the Pesaro edition is one of the most accurate and thus extremely helpful in establishing the proper reading of Nachmanides’ text.

[SEE ILLUSTRATION LOWER LEFT]



Lot 241

241 MOSES OF COUCY. Sepher Mitzvot Gadol (Sma"ḡ) ["The Great Book of Commandments": Enumeration of the 613 precepts]. Third edition. Divisional title. Printed in Rashi type in double columns. Initial words white-against-black floriated background. Scattered learned Hebrew marginalia in an old hand. On final page, signature of censor: "Dominico Irosolimitano" (see Wm. Popper, *The Censorship of Hebrew Books*, pl. III, no. 1). On final blank, inscription of former owner in Hebrew in an Italian hand: "I the undersigned, of my own free will to conquer my evil inclination, swear not to laugh...for five consecutive years, commencing today, the 25th of Kislev, 5497 [1737] until the 25th of Kislev, 5502 [1742] should I not be engaged to be married during these years. May God help me to keep my vow, Amen. Raphael Foa." Censored in places. ff. 250. (*Habermann and Vinograd record* ff. 248, *evidently not having included the title and final blank. Our signatures differ slightly from Adams'. Title laid to size. Marginal worming, light stains. Contemporary blind-tooled vellum with florets and cartouche in center, front and back, worn. Folio.* [Vinograd, Venice 66; Habermann, Bomberg 73; Adams M-1870].

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

🔱 **FIRST POST-INCUNABLE EDITION.**

After Maimonides' *Mishneh Torah*, the Sepher Mitzvot Gadol (Sma"ḡ) would be the next significant work of codification, reflecting French halachic tradition. Thirteenth-century Rabbi Moses of Coucy followed Maimonides' general arrangement of the precepts, dividing the 613 commandments into 248 positive commandments and 365 negative commandments.

Joshua Boaz's *Ein Mishpat* (which first appeared in Bomberg's Venice edition, and has remained a mainstay of the printed page of the Talmud ever since) cross-references the Halachic decisions of three codes, Ramba"m, Sma"ḡ and Tur, which historically represent three Jewish communities: Sepharad (Spain), Tzarphath (France), and Aschkenaz (Germany). Concerning the author, and purpose, contents, and order of the Sma"ḡ, see E.E. Urbach, *Ba'alei HaTosaphot*, pp. 384-95.

[SEE ILLUSTRATION ABOVE]



Lot 242



Lot 243



Lot 244

242 MOSES DE LEON. HaNephesh HaChachamah ["The Wise Soul": Kabbalistic discourses on the fate awaiting the soul after death and the mystical significance of the commandments]. Includes commentaries of R. Moses de Leon and R. Joseph Gikatilia to the Passover Hagadah]. **FIRST EDITION.** Title within typographical border. ff. (64). Trimmed, few stains, edges touch frayed. Modern boards. Sm. 4to. [Vinograd, Basle 231; Priejs, Basle 194].

Basle, Konrad Waldkirch: 1608. **\$500-700**

• Moses de Leon of Guadalajara (c.1240-1305) was one of the greatest Spanish kabbalists of his day, indeed scholars have attributed to him - rather than to Rabbi Shimon bar Yochai, the putative author - the composition of the Zohar. Painstaking comparisons have been made of de Leon's other works, such as our HaNephesh HaChachamah, to ascertain whether there is any overlap with the Zohar in terms of style, language and terminology, as well as to determine whether the two kabbalistic systems are divergent or not. See G. Scholem, Major Trends in Jewish Mysticism (1967) pp. 159-204; see also EJ, Vol. XII, cols. 425-6.

[SEE ILLUSTRATION TOP LEFT]

243 NATHAN BEN YECHIEL OF ROME. Sefher Ha'Aruch [Talmudic dictionary]. Second Edition. Title within decorative Soncino border. ff. 195 (of 196). Title provided in facsimile, opening and closing leaves rehinged, small repair to corner of first leaf. Mispaginated (as in all copies). Previous owner's marks. Ex-library. Vellum backed boards. Folio. [Vinograd, Pesaro 44; Steinschneider 2041 (editio rarissima)].

(Pesaro), Gershom Soncino: 1517. **\$3000-5000**

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

It is important for its many citations of Geonic sources, descriptions of Jewish customs, and citations of long-lost Midrashim. See Heller, The Sixteenth Century Hebrew Book (2004) pp. 104-105.

[SEE ILLUSTRATION MIDDLE LEFT]

244 NATHAN BEN YECHIEL OF ROME. Sefher Ha'Aruch [Talmudic dictionary]. Third Edition. On title, signature of former owner in old Italian hand, Shabtai Dante. ff. 246. Title thru f. 9, ff. 245-6 laid to size, ff. 2-3 missing letters in outer margin, f. 246 missing letters in top line. Browed and stained. Modern blind-tooled calf. 4to. [Vinograd, Venice 148; Habermann, Bomberg 148; Adams N-60].

Venice, Daniel Bomberg: 1531. **\$2000-3000**

[SEE ILLUSTRATION LOWER LEFT]

245 OLIVEYRA, SOLOMON DE. Group of ten works bound in one. Darchei No'am [on Talmudic idiom]. With: Tuv Ta'am V'Da'ath [on Masoretic accents]. And: Darchei Hashem [alphabetical index of the 613 precepts]. ff. 45, (3), 28, (4). 1688. Bound with: Shreshoth Gavluth [lexicon of rhymes, with chapters on meter]. ff. 70, (2). 1665. * Ayeleth Ahavim [poetical account of the Sacrifice of Isaac]. Star-form pictogram poem on f. 43r. ff. 1-20, 31-42, (2). 1665. * Eitz Chaim [lexicon]. Hebrew-Spanish. * With: Zaith Ra'anana [lexicon]. Hebrew-Portuguese. And: Ilan she-Anafav Merubim [lexicon]. Portuguese-Hebrew. ff. (6), 72; pp. 1-44, (5), 1-53. 1682. * Yad Lashon-Dal Sephathayim [Hebrew and Chaldaic or Aramaic grammar]. Hebrew and Portuguese. Contains table of Syriac alphabet compared to Hebrew. pp. (8), 44, (8); (3), 56-71, (9). 1689. **ALL FIRST EDITIONS.** Titles within wreathed arch. Browed, stained in places. Later calf. Thick 12mo. [Vinograd, Amsterdam 323, 328, 485, 552, 570; Fuks, Amsterdam 441-2, 476, 487, 489].

Amsterdam, David de Castro Tartas: v.d. **\$600-900**

• There is a considerable margin of difference in catalogue notations by bibliographers regarding this series of booklets as they were often bound up in different combinations. This present description has followed the guidelines established by Fuks.

[SEE ILLUSTRATION TOP RIGHT FACING PAGE]

246 PAGNINUS, SANCTES. Epitome Thesauri Linguae Sanctae. Printer's device on title. Latin interspersed with Hebrew. Initials historiated. pp. (16), 554, (3), (1 blank). Two holes in title text unaffected. Browned. Ex-library. Later calf-backed marbled boards, spine gilt. 8vo. [cf. Sorgeloos, no. 353 (another edition); cf. Freimann, p. 90 (another edition)].

n.p. (Leiden?), Plantin: 1616. \$300-500

⚡ Authoritative Hebrew-Latin dictionary by the eminent Renaissance Hebraist Pagnini (c.1470-1536).

247 PERACHYAH, AARON BEN CHAIM ABRAHAM HAKOHEN. Perach Mateh Aharon [responsa]. **FIRST EDITION.** Two parts in one volume. Two titles within historiated woodcut architectural borders flanked by Moses and Aaron with vignettes depicting the Ark of the Covenant and Moses bearing the Decalogue. With signatures including Shlomo M'Dubna on the title. ff. (3), 249; (5), 168. Slight worming on a few leaves with some staining. Ex-library. Contemporary blind-tooled mottled calf with central gilt cartouche, rubbed and chipped. Folio. [Vinograd, Amsterdam 760; Fuks, Amsterdam 576].

Amsterdam, Moses Mendes Coutinho: 1703. \$400-600

⚡ An important halachic decisor among his native Salonikan rabbis, the responsa of Aaron Perachyah (1627?-1697), reflect the condition of Turkish Jewry in general, and of Salonika in particular in the 17th-century. See EJ, Vol. XIII, col. 271.

248 PERETZ BEN ISAAC HAKOHEN. (Gerondi, sic.) - (Attributed to). Ma'arecheth Ha'elo-huth [Kabbalah]. With commentary by the Italian mystic Judah Chayat. **FIRST EDITION.** Printer's device on title (Yaari, Printer's Marks, no. 20). ff. (6), 286. Misbound though complete. Trimmed, few stains and taped repairs, some marginal worming toward end not affecting text. Previous owners' inscriptions and signatures in Sephardic and Italian hands (including Moshe Abuhav and others), marginalia in an Italian hand on the introduction. Modern boards, ex-library. 4to. [Vinograd, Ferrara 49 (mispaginated); Adams 668 (lacks introduction)].

Ferrara, Abraham ibn Usque: 1557. \$2000-3000

⚡ First edition of one of the most significant works on the Kabbalah due to its systematic treatment of all relevant themes in earlier literature. Its contribution to speculative mystic theory in pre-Zoharite Kabbalistic literature, is the increased symbolism of the Sephiroth. The author quotes a multitude of names by which each Sephirah is known, each signifying a differing function. He also develops the "Adam Kadmon" theory, whereby the likeness of the order of the Divine Powers of the Sephiroth to the human body is explored.

Judah Chayat's introduction contains a fascinating autobiographical account of the expulsion of Jews from Portugal, describing his own trials and tribulations including capture by pirates. He also describes his suffering at the hands of the Arabs while in the Barbary States. His wife died of hunger while he himself toiled for a "thin slice of bread not fit for a dog." He eventually reached Mantua, where he composed this work with the encouragement of Joseph Yaavetz.

The final part of his introduction recommends texts for study and those unsuitable. Chayat reserves particular criticism for Abraham Abulafia, whose works he describes as "figments of a vain imagination." See G. Scholem, On the Problems of Sepher Ma'arecheth Ha'Elo-huth and its Commentaries, in Kiryat Sefer Vol. 21 (1944) pp. 284-95.

[SEE ILLUSTRATION MIDDLE RIGHT]

249 (PHILOSOPHY). Goren Nachon. **FIRST EDITION.** The diagrams on f. 6 and 8 illustrate groupings of the basic characteristics of human nature. ff. 17, (1), 30. Mispaginated (as all copies) though complete. Hebrew marginalia in an Italian hand, slight staining and marginal worming repaired. Ex-library. Later half-calf over marbled boards. 4to. [Vinograd, Riva di Trento 37, 39, 40; Mehlman 1363; Amram, p. 305].

Riva di Trento, (Joseph Ashkenazi of Padua): 1562. \$600-900

⚡ Goren Nachon is a collection of three classic philosophic works: ibn Gabirol's Tikkun Middoth HaNephesh; ibn Ishak's Musarei HaPhilosophim; and Sepher HaTapu'ach, attributed to Aristotle. All three works were translated from Arabic. Ibn Gabirol was translated by Judah ibn Tibbon; Bin Ishak by Judah al-Harizi, and pseudo-Aristotle by Abraham b. Chasdai Halevi. The editor Joseph Ashkenazi of Padua added subject headings and names of scholars cited in each paragraph (noted alongside the margins). See Waxman, Vol. I, pp. 355-358; EJ, Vol. II, cols. 628-629; VII, cols. 236, 238, 243.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 245



Lot 248



Lot 249

250 PERL, JOSEPH. (Ovadia Ben Petachiah). Sepher Bochen Tzedek [anti-Chassidic sequel to "Megaleh Temirin"]. **FIRST EDITION.** pp.120, (4). *Browned and stained. Ex-library. Boards, rebaked, worn.* 8vo. [Vinograd, Prague 1325].

Prague, Moses Landau: 1838. **\$200-300**

⚡ After discussing readers' reactions to his earlier work, Perl re-introduces his alter-ego, Ovadia ben Petachiah, through whom the author continues to indulge in scorning Chassidism.

251 PESARO, AARON. Toldoth Aharon [Biblical concordance to the Talmud]. Third edition. Appended: Sasportas, Jacob. Toldoth Ya'akov [supplement providing references to Jerusalem Talmud]. **FIRST EDITION.** Two works in one (as issued). ff. (159), (32). *Final two leaves frayed affecting a few words, previous owners' marks, some staining. Modern morocco-backed marbled boards.* 8vo. [Vinograd, Amsterdam 205, 206; Fuks 191].

Amsterdam, Samuel Ben Israel Sociro: 1652.
\$400-600

⚡ In his introduction, R. Jacob Sasportas (c.1610-1698), a native of Oran, Algeria, bemoans the fate that forced him to take up the wanderer's staff. On a brighter note, he expresses gratitude to Menasseh ben Israel who agreed to his suggestion to include in the present edition of Pesaro's Toldoth Aaron, Sasportas' supplement Toldoth Jacob, which provides valuable references to the Jerusalem Talmud. Sasportas would latter gain fame as the indefatigable foe of pseudo-Messiah Shabbethai Tzvi. See EJ, Vol. XIV, cols. 893-4.

252 (PHILO-SEMITISM). Die Juden Böhmens in den letzten Tagen: Ein Wort eines Christen an seine Brüder ["The Bohemian Jews in Recent Days: A Word of a Christian to his Brothers."]. Supplement to Prager Zeitung Number 63. Single page. *Folio.*

Prague, C.W. Medau: n.d. **\$600-900**

⚡ The author of this surprising article appeals to his Christian brethren not to act in an un-Christian manner toward the Jews. "Christianity is a religion of love and not of hatred." The article was precipitated by a venomous pamphlet by one Johannes Spurny.



Lot 255



Lot 256

253 (POLAND). A Azkoroh far der Neshomo fun'm Innern Minister Bronislaw Pierocki. Broadside in Yiddish. Black border surrounding text. *Folds. Approx. 18 x 23 inches.*

(Tarnopol), circa 1930. **\$400-600**

⚡ "Memorial Service for Minister of the Interior Bronislaw Pirocki." Sponsored by the Jüdische Kultusgemeinde in Tarnopol, this memorial assembly took place in the Old Synagogue. According to the announcement, the Interior Minister was assassinated in office.

254 (REFORM JUDAISM). Loewenstamm, Mordechai. Kethav Yosher [polemic against Abraham Geiger and the Reform Movement]. **FIRST EDITION.** ff. 36. [Vinograd, Breslau 230; Roest, Yodea Sepher no. 817].

Breslau, 1838. **\$400-600**

⚡ The author, son of R. Aryeh Leib Loewenstamm of Rotterdam, wrote this pamphlet upon his return to his hometown after serving the community of Breslau for thirty-six years. According to Roest, his departure was caused by Abraham Geiger and his radical views.

255 REGGIO, ISAAC SAMUEL. Igroth Yasha'r [exegetic, historical and philosophic notes in the form of letters to friends]. Volume I (only). Scattered learned marginalia. pp. 138. *Foxed and stained; marginal tears to title. Unbound.* 8vo. [Vinograd, Vienna 753; Friedberg A-434].

Vienna, Anton Schmid: 1834. **\$400-600**

⚡ Reggio (1784-1855) was an important figure in the Italian Haskalah Movement. His letters betray thorough conversance with the works of Italian Renaissance figures, such as Abraham Jagel and Leon da Modena - as well as with the works of contemporary German and Austrian maskilim, such as Mendelssohn and S.J. Rapaport (Shi'r). His particular stripe of Haskalah is radical enough to allow for emendation of Biblical texts - thus placing him beyond the pale of strict Orthodoxy. He maintained a regular correspondence with Samuel David Luzzatto (Shada"l); it was Reggio who obtained for Luzzatto a professorship at the recently established rabbinical college of Padua, Collegio Rabbinico Italiano, which Reggio had been instrumental in founding. See EJ, Vol. XIV, col. 38; Vol. XI, col. 605.

In 1836, a sequel volume of Igroth Yasha'r appeared in Vienna.

[SEE ILLUSTRATION TOP LEFT]

256 REMARQUE, ERICH MARIA. Oifen Mayrav-Front Kein Neyes ["All Quiet on the Western Front"]. Translated from German to Yiddish by Isaac Bashevis Singer. Second Edition in Yiddish. Frontispiece portrait of the Author. pp. 241. *Title detached, brittle. Original pictorial linen boards with dramatic two-color design on upper cover.* 8vo.

Vilna, B. Kletzkin: 1930. **\$300-500**

[SEE ILLUSTRATION LOWER LEFT]

257 RUDERMAN, JACOB ISAAC HALEVI. Avodath Levi [novellae on Talmudic Orders of Kodashim and Toharoth]. The R. Meir Berlin (Bar-Ilan) Copy.

Inscribed and signed by the Author in Hebrew: "A gift to the rabbi, the genius, treasury of Torah and understanding, a prince in Israel, R. Meir Berlin. From his friend, the author, Jacob Isaac Ruderman, 16th Sivan, 1931, Cleveland, Ohio. Also with R. Ruderman's personal stamp. ff. 79 (i.e 80). *Browned, ex-library. Original boards. Folio.*

Keidan (Lithuania), 1930. **\$500-700**

✎ In 1930, R. Jacob Isaac Ruderman (1901-1987), a graduate of the Slabodka Yeshiva, arrived in New Haven Connecticut, to take up the position of lecturer in the Yeshivah founded a few years earlier by Rabbi J.H. Levenberg. There, R. Ruderman joined his father-in-law R. Sheftel Kramer, mashgiach ruchani (spiritual supervisor) of the Yeshivah. However, shortly after, Levenberg accepted the Rabbinate of Cleveland, moving the Yeshivah with him. As a result, two years later, in 1933, Rabbi Ruderman founded his own independent Yeshivah in Baltimore, which he named "Ner Israel," today one of the premier institutions of higher Jewish learning in the United States. See J. Gurock ed., *American Jewish History*, Vol. V (1998) p. 50; EJ, Vol. XIV, col. 379; N.Z. Friedmann, *Otzar Harabanim*, no. 11376.

R. Meir Berlin (Bar-Ilan) (1880-1949), was the son of the Dean of the Volozhin Yeshivah, Rabbi Naphtali Tzvi Judah Berlin (Netzi"v) (1817-1893), and leader of the Mizrahi Movement. Bar-Ilan University was named after him. See EJ, Vol. IV, cols. 224-25; 660-62.

[SEE ILLUSTRATION TOP RIGHT]



Lot 257

258 SABA, ABRAHAM. Tzeror Ha'mor ["A Bundle of Myrrh"-kabbalistic commentary to the Pentateuch]. Second edition. Title within elaborate floral wreathed and garlanded architectural arch. Opening word within elaborate floral vignette. Printer's device on title (Yaari's Printer's Marks no. 16). ff. 165 (of 166), *lacking final blank. Final leaf signed by censor, stained and repaired affecting a few words, previous owner's signature in an Italian hand on on f. 63b, slight marginal worming on a few leaves, censored in a few places. Ex-library. Recent vellum-backed boards. Folio.* [Vinograd, Venice 293; Haberman, Adelkind 25; not in Adams].

Venice, Justinian-Adelkind: 1546. **\$600-900**

✎ Exiled from his native Castile, no sooner did Saba take refuge in Oporto, Portugal, King Emanuel ordered (24th December, 1496) all Jews converted and all Hebrew books burned. Saba's sons were forcibly baptized and his extensive library plundered. He managed to save his own works in manuscript, and buried them outside Lisbon. However in time he was forced out of Portugal altogether and escape to Fez, Morocco where he attempted to recommit from memory works he was forced to abandon in Portugal. See N.S. Leibowitz, R. Avraham Saba U'Sepharav (1936).

[SEE ILLUSTRATION MIDDLE RIGHT]



Lot 258

259 (SABBATIANA). Seder Haphtaroth Kol HaShanah [Readings from the Prophets for the Entire Year]. * Appended: Calendario facil y curioso. Hebrew title page with engraved borders and contemporary hand-coloring in glorious hues with keywords highlighted in gold, with text in a contemporary hand. Calendar includes three foldout tables. ff. (2), 329-446, (4); 14. *Light stains, trace foxed. All edges gilt and gauffered. Contemporary calf-backed marbled boards, starting. 12mo.* [Fuks, Amsterdam 443; EJ, Vol. XIV, col. 1229 (facs. of a variant title page)].

Amsterdam, David de Castro Tartas: "Nosha" (i.e. 1666). **\$2000-3000**

✎ **BEAUTIFUL CONTEMPORARY HAND-COLORED TITLE-PAGE.**

Whether the printer David de Castro Tartas was himself a believer in the Messiahship of Shabthai Tzvi, or merely made a living by turning out literature for the faithful, is a moot point. The fact remains that from Tartas's Amsterdam press, there issued in the year 1666 several Tikunim prescribed by Shabthai's "prophet" Nathan Aschenazi of Gaza. Tartas used special title-pages for several of these books displaying a reverent portrait of Shabthai Tzvi as the Messiah. Also, embedded in the chronograms of books were direct allusions: One chronogram is "Moshi'a" (Savior); other books contain, as ours, "Nosha" (Saved). Though our text of the Haphtaroth is devoid of any Sabbatian content, the chronogram "Nosha" adds our title to the list of Sabbatiana. It does appear there are variants of the title page of the Haphtaroth and the present one is rather less controversial. Most likely these Haphtaroth were issued together with the Pentateuch (see Fuks, Amsterdam 443). There is a slight possibility, however, that the Haphtaroth were also issued independently.

See L. Fuks, *Hebrew Typography in the Northern Netherlands 1585-1815*, II (1987), p. 341; G. Scholem, *Sabbatai Sevi: The Mystical Messiah* (1975), pp. 524-527; 528, n. 144; A.M. Habermann, *A History of the Hebrew Book* (Hebrew), p. 104.

[SEE ILLUSTRATION LOWER RIGHT AND FRONTSPIECE]



Lot 259



Lot 261



Lot 262



Lot 263

260 SA'ADIAH GAON. HaEmunoth V'HaDe'oth [philosophy]. Translated into Hebrew by Judah ibn Tibon. Additional Latin title with Menasseh ben Israel's woodcut device (Yaari, Hebrew Printers' Marks 58). Hebrew title within engraved architectural arch. Printed in double columns in Rashi script. Marginal notations in a recent hand. ff. (3), 4-53. Titles neatly laid down, final leaf neatly remargined. Contemporary blind-tooled calf over heavy wooden boards, rebaked. Sm. 4to. [Vinograd, Amsterdam 143; Fuks, Amsterdam 186; Silva Rosa 51].

Amsterdam, David de Castro Tartas for Joseph ben Israel: 1647. **\$400-600**

Originally written in Arabic, HaEmunoth V'HaDe'oth was the first systematic treatise of religious Jewish philosophic literature. Sa'adiah Gaon's purpose is two-fold: to demonstrate that the principles of Judaism are compatible with reason and to interpret these principles in a manner that their rationality be evident. The book is divided into ten sections each of which is subdivided into chapters. The first nine sections philosophically establish the ten fundamental principles of faith and the tenth is devoted to ethics. For a brief overview of Sa'adiah's philosophic arguments in this work, see M. Waxman, Vol. I pp. 322-7.

There is a certain irony in Sa'adiah's magnum opus being issued at the press of Menasseh ben Israel. Sa'adiah writes that the belief in reincarnation is foreign to Judaism, whereas Menasseh filled his work Nishmath Chaim with anecdotes relating to reincarnation. See Nishmath Chaim IV, chaps. 6-23, especially chap. 6 where Sa'adiah's objections are dismissed (see Lot 225).

261 SAMSON BEN ISAAC OF CHINON. Sepher Kerithoth [Talmudic methodology]. Second Edition. Title within four-piece historiati border. ff. 73. Light stains. Final leaf repaired and laid to size. Later half-calf marbled boards. Sm. 4to. [Vinograd, Cremona 21; Benayahu, Cremona 16; not in Adams].

Cremona, Vincenzo Conti: 1558. **\$500-700**

Although last of the French Tosafists, Samson of Chinon was the first Tosafist to write on Talmudic methodology. Sepher Kerithoth is an all-comprehensive work divided into five parts: The opening four parts deal with the hermeneutic rules which are the basis of Tannaitic Halachic derivation; the chronology of the Tanaim and Amoraim and the principles upon which Halachah is decided when difference of opinion exists. The fifth part is particularly important, devoted to the deduction of new rules applied by the Talmudists in their interpretation of the Bible, and to an extensive elucidation upon the methods and terminology of both parts of the Talmud. "This portal throws light upon many a knotty passage in the Talmud by clarifying the peculiar expressions and likewise helps to understand the complicated Talmudic discussions by supplying the key to their methods." See M. Waxman, Vol. II, pp.191-2.

[SEE ILLUSTRATION TOP LEFT]

262 SEPHER HAYASHAR. (Attributed to Rabbeinu Tam). ff. 27,(1). Few light stains, final leaf worm along outer margin. Ex-library. Recent boards. 4to. [Vinograd, Cracow 103].

Cracow, Isaac Prostitz: 1586. **\$500-700**

Sepher HaYashar, probably written in the 13th-century, was one of the most popular ethical works of the Middle Ages. It is often erroneously ascribed to the Tosaphist Jacob (Rabbeinu) Tam as he authored a Halachic work with the same title. Others have attributed it to R. Jonah Gerondi, or to Zecharia HaYevani. The style and language conformed to the contemporary philosophies of the time with references to Aristotelian terms and concepts, yet some of the main ideas conflicted with conventional philosophy to the extent that scholars have also attributed the authorship to a kabbalist who did not want to reveal the full scope of his mystical beliefs. Others find similarities between the work and the ethical concepts of the Aschkenazic Hasidic movement which peaked in the 13th-century. As of yet, no critical edition of this work has been published and until the correct text is ascertained, the questions regarding its authorship and underlying philosophical thought are still in doubt. See EJ, Vol. XIV col. 1099. For a full discussion of the stucture and contents of Sepher HaYashar, see M. Waxman, Vol. II, pp. 276-8.

[SEE ILLUSTRATION MIDDLE LEFT]

263 SIFRA. Torath Kohanim [Halachic Midrash to the Book of Leviticus]. (Attributed to Rabbi Judah). Edited by Yochanan Treves. Second edition. ff. 59 (1). Dampstained and wormed, title with stamp and taped repair. Ex-library. Recent vellum. Sm. folio. [Vinograd, Venice 251; Haberman, Bomberg 178; Adams S-1089].

Venice, Daniel Bomberg: 1545. **\$600-900**

[SEE ILLUSTRATION LOWER LEFT]

264 SEPHER HACHINUCH. (Attributed to Aaron Halevi of Barcelona). Second edition. Title within decorative border. With an introduction and poem by Leon de Modena. ff. 228. *Some light staining and foxing. Ex-library. Recent morocco, gilt, rubbed. 4to.* [Vinograd, Venice 894; Habermann, di Gara 201].

Venice, Giovanni di Gara: 1600-01. **\$300-500**

✎ In his introduction, the Author writes he intended the work “to arouse the heart of [his] young son and youthful companions” to study each week the commandments contained in that week’s portion of the Torah. The Sepher HaChinuch is regarded today as one of the mainstays of rabbinic scholarship and the subject of numerous commentaries.

The identity of the Author of Sepher HaChinuch remains unclear. What is certain, is that the book was composed at the end of the 13th-century. For a brief discussion of recent scholarly consensus, see EJ, Vol. VII, cols. 1126-27.

265 (SHABAZI, SHALEM OF YEMEN). Sepher HaShirim HaMeshuchlal. Text in Hebrew and Judeo-Arabic with an extensive commentary by the Gaon R. Yachya Korach. pp. 160, (2), 3-16, 46. *Contemporary boards. Unusually tall 8vo. Sold not subject to return.*

Tel Aviv, Yavneh: 1932. **\$100-150**

✎ Poems for the Sabbath, Holidays and festive occasions including 43 poems and hymns commencing with the letter Aleph. Shalem Shabazi (17th-century) is considered Yemen’s greatest Jewish poet. His style, although based on kabbalah is comparably simple, making it both popular and spiritually elevating. Regarded as a miracle worker, his tomb became a shrine for both Jews and Muslims.

266 SHIMON B”R YOCHAI. (Traditionally Attributed to). Sepher HaZohar [“The Book of Splendor”]. Five parts in six volumes. ff. 8, 252, 2-19, 279, 310, 2. Title of vol. I loose. [Vinograd Livorno 620]. Livorno, J. Aruvas, 1815. * With: Tikunei HaZohar. ff. 2, 164. [Vinograd Livorno 440]. Livorno, V. Falorni, 1796. Together, a set of seven volumes. Printed on deluxe paper with wide margins. Beautifully bound in a uniform contemporary calf, tooled in gilt extra, spine with gilt-tooled panels titled in Hebrew, marbled end-papers and gilt gauffered edges. *Trace foxed. Some light wear. 4to.*

\$1200-1800

✎ **A HANDSOME SET IN A SPLENDID BINDING.**

The most sacred and influential of all Kabbalistic works, the Zohar is the pre-eminent classic of world mystical literature, a quest for Divine unity and a search for insight into the mysteries of God’s Torah. The Livorno is one of the most opulent editions with an introduction by the Chid”a (Chaim Joseph David Azulai). The Tikunei Hazohar was designed to expound 70 novellae, each beginning with a new interpretation of the word Bereishith, conforming to the Seventy Aspects of the Torah.

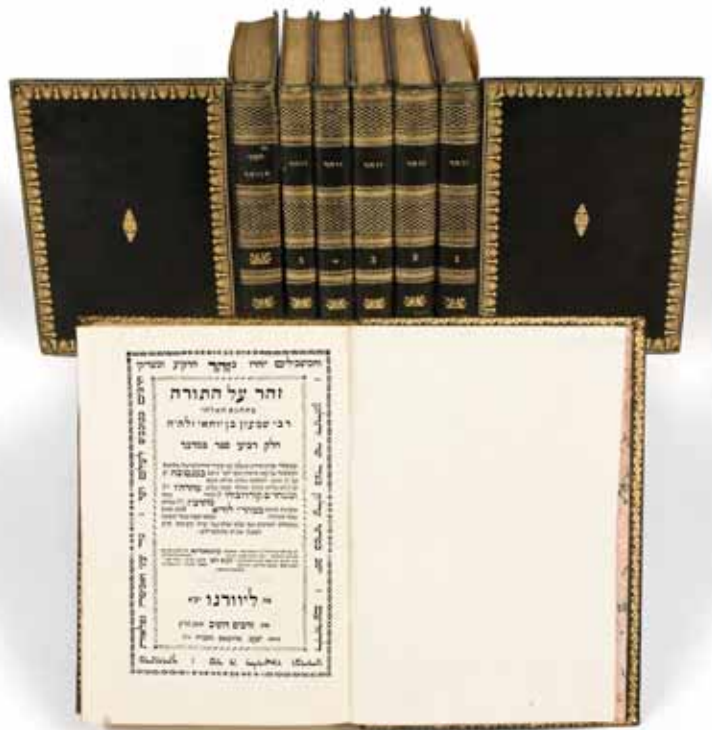
[SEE ILLUSTRATION UPPER RIGHT]

267 SOLOMON IBN ADRET. (RaSHB”A). Chidushei Chulin [novellae to Talmud Tractate]. **FIRST EDITION.** Wide-margined copy. ff. 134. *Some marginal dampstains, inscriptions on title with marginal repair, first few and last two leaves, dampwrinkled. Ex-library. Modern boards. 4to.* [Vinograd, Venice 77; Habermann, Bomberg 79].

Venice, Daniel Bomberg: 1523. **\$2000-3000**

✎ R. Solomon ibn Adret (c.1235-c.1310) of Barcelona was a disciple of the cousins R. Jonah and R. Moses Nachmanides of Gerona. After the departure of Nachmanides for the Land of Israel in the year 1267, Adret became the undisputed leader and spokesman of Spanish Jewry.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 266



Lot 267



Lot 268



Lot 271

- 268 **SOLOMON IBN ADRET**. (RaSHB"A). Shailoth Uteshuvoth [responsa]. Second edition. Present with indices (missing from most copies). Additional title. A Wide-margined copy. ff. (16), 216. *Owners' inscriptions and signatures on title and front flyleaf, slight foxing and staining in places. Ex-library. Later calf, rubbed. Folio. [Vinograd, Bologna 14; Mehlman 693 (incomplete)].*

Bologna, The Company of Silk-Weavers: 1539. **\$2000-3000**

✳ In these reponsa the RaSHB"A answers inquiries directly, without unnecessary lengthy scholastic discussion. The number of his responsa, including this pseudo-Nachmanides collection, reaches well over three thousand, with inquiries addressed from all parts of the world, and touching upon all phases of law - religious, family and civil, as well as theological concerns. See M. Waxman, Vol. II, pp.165-67.

[SEE ILLUSTRATION TOP LEFT]

- 269 **(SOUTH AFRICA)**. Souvenir of the Refugee Festival Services, Good Hope Hall, Cape Town. Inscribed, dated and signed by Chief Rabbi Joseph H. Hertz. pp. 28. *Later boards with original wrappers bound in, loose. Sm. 4to.*

Cape Town, 1900. **\$400-600**

✳ "At the outbreak of the Anglo-Boer War in October, 1899, the vast majority of the Jewish population of Transvaal were expelled by the Boer authorities, and large numbers took refuge in Cape Town. In September 1900, these refugees ...arranged for services during the High Festivals in the Good Hope Hall, Capetown...The following pages are published in commemoration of that eventful year of trial and distress." Contains "A New Year Address and Kol Nidre Sermon" by Joseph H. Hertz, then Rabbi of Johannesburg, later to be appointed Chief Rabbi of the British Empire.

- 270 **(SPINOZISM)**. Wagner, George Thomas. Johann Christian Edelmanns, Verblendete Anblicke, des Moses mit aufgedecktem Angesicht, nach ihrer wahren Beschaffenheit ["Johann Christian Edelmann's Blind Sight: A critique of Edelmann's earlier work]. **FIRST EDITION**. Three parts in one. German with some Hebrew. pp. (32), 461, (2), (1 blank); (6), 536; (16), 542, (63) (1 blank). *Trace foxed. Ex-library. Contemporary half vellum. Thick 8vo.*

Frankfurt and Leipzig, Johann Friedrich Fleischer: 1747. **\$300-500**

✳ Johann Christian Edelmann (1698-1767) was the first German scholar of Spinozism. Inspired by the reading of Spinoza's Tractatus Theologico-Politicus, Edelmann wrote in 1740 a three-part work Moses mit aufgedecktem Angesicht. A renegade from Christianity, Edelmann's work was burnt and the Author forced to live the life of a recluse. The Author of the present work, Georg Thomas Wagner, an Evangelist preacher in Frankfurt a/Main, attacks here the Bible criticism of Edelmanns as inspired by Spinoza. See Walter Grossman, J.C. Edelmann: From Orthodoxy to Enlightenment.

- 271 **(SWEDEN)**. Kongl. Maj:ts och Rikens Commerce-Collegii Reglemente, Foer them af Jüdeska Nationen, som wilja hit I Riket inflytta och sig haer nedsaetta. Swedish text. Crown on title. pp. (14) + 2 integral blanks. *Trace foxed. Disbound. Sm. 4to.*

Stockholm, Kongl. Tryckeriet, 27th May: 1782. **\$800-1200**

✳ "Regulations for those of the Jewish Nation Who Wish to Migrate to this Kingdom for Settlement." The "Great Jewish Manifest" of 1782. The history of Swedish Jewry commences relatively late. Jews were permitted to settle in Sweden only at the end of the 18th-century. According to the terms of this manifest, Jewish residence was to be restricted to the cities of Stockholm, Göthenborg and Norrköping. See EJ, Vol. XV, col. 545.

[SEE ILLUSTRATION ABOVE]

- 272 **(SYRIAC)**. Alphabetum Syro-Chaldeum [Syriac primer]. Latin interspersed with Syriac. Foldout chart. pp. 30. *Trace foxed. Modern marbled wrappers, stitched. Sm. 8vo.*

Rome, Sac. Congregationis de Propag. Fide.: 1797. **\$500-700**

✳ Syriac is a North Semitic language closely related to, if not identical with Aramaic.

- 273 **(SWEDEN)**. Kongl. Maj:ts och Rikets Commerce-Collegii Kungoerelse, emot Lån på ocontrollerade Guld-och Silfwer-Arbeten, samt theas offentliga utbudande och foersaeljning, sa wael som at Judar ei måge befatta sig med Guld-och Silfwer-Arbetens foerfaerdigande eller säljande. Swedish text. pp. (4). *Signature on title. Unbound. Sm. 4to.*

Stockholm, 6th May: 1790. **\$500-700**

✳ Regulations forbidding Jews to trade in uncontrolled gold and silverworks.

- 274 **(SWEDEN)**. Kongl. Maj:ts och Rikets Commerce-Collegii Kungoerelse, Angaende Foerbud foer obehoerige Personer af Judiske Nationen, och Italienare at til Handels Idkane resa omkring Landet. Swedish text. pp. (4). *Signature on title. Disbound. Sm. 4to.*

Stockholm, Kongl. Tryckeriet: 1802. **\$500-700**

✳ Regulations forbidding nomadic Jews and gypsies from traveling in Sweden and engaging in commercial affairs.

180

סוכה סאו
סאז גבי סוכס דרתי פסולה ותיאז סאז גבי מביז
דרתי תיקתא ויהא דלא כירך גבי הית מתיא סאז
דרתי פסולה ותיקתא תרין מתיקולוב הניזל אז
סתיז עכשו מרובך טעליז פסול ואז מיעינן כסר רלא כירך חלא וסאז ותיבז

[illegible]

למיתור שהם שמים סיוח קללה ויש למזר דעה רלא חיישינן ברשעות או עבדי
לה קבע חבל מוקדם בסכסכה שצ"הר הסוכה על פס הסכך לא מוקברה עד

1



Lot 276

276 (TALMUD, BABYLONIAN). Masechta Nazir. With commentaries including Rashi, Tosaphoth and Maimonides on the Mishnah. Second Bomberg edition. ff. 69. *Variously stained, trace wormed, few taped repairs. Ex-library. Recent boards, spine worn. Folio.* [Vinograd, Venice 139; Habermann, Bomberg 130; Adams T-104].

Venice, Daniel Bomberg: 1529. **\$12,000-18,000**

[SEE ILLUSTRATION ABOVE]

277 (TALMUD, BABYLONIAN). Masechta Sanhedrin. With commentary by Rashi, Tosafoth. ff. 104, (*lacking final six leaves and title*). *Heavily stained in places, stamp of previous owner.* * Bound with: Tumath Yescharim, Venice, Calleoni, 1622 (section of Tamim Deim ff. 9-78 only). Contemporary tooled calf, chipped and worn. Sm. folio.

(Lublin / Cracow, 1559?). **\$1500-2000**

❖ Rare. The first leaf of this tractate is unusually foliated, with Folio 1, rather than the standard Folio 2 as established by Bomberg. The rounded fonts used for the headings are similar to tractates published in Lublin, 1559-1568 and Lublin/ Cracow 1646-48. Rabbinowitz (Ma'amar al Hadpasath HaTalmud pp. 60-67) was unable to examine all these tractates and did not see Sanhedrin, indeed he was uncertain it was ever published. However, Tuvia Preschel in his article "Rabbi Shalom Schachna of Lublin: Notes on the Talmud" in Aresheth, vol. VI, pp.191-93 cites Nechemia Brull in Jahrbuch fuer Jüdische Geschichte, 1879, chap. IV, p. 175 that Solomon Luria complained about the printer in Lublin whose production of Sanhedrin used an inferior text. Thus, it is evident that Sanhedrin was indeed published in Lublin in the late 16th century and was critically examined by Luria, although bibliographers have not seen a copy to date.

278 (TALMUD, BABYLONIAN). Seven leaves of Tractate Gittin (from Chaps. IV-V): ff. 78, 79, 81(in duplicate), 84, 87, 100. With several other leaves (glued within old binding), including f. 88 and a duplicate of f. 87. [Vinograd, Salonika 208].

Salonika, Abraham ben Yedidiah Gabbai (Kaf Nachath): 1707.

\$500-700

❖ Salonika imprints of the Talmud are rare. Our own edition, produced by Abraham Gabbai, is Salonika's seventh edition of the Talmud. Concerning Tractate Gittin of this edition, Mehlman records there are extant five leaves (from Chaps. I, II, IV) in the Benayahu Collection; four leaves (from Chap. V) in the Mehlman Collection; and six leaves in the Ben-Zvi Institute. Thus, based on quantity alone, the leaves offered here are unsurpassed. In Ginzei Yisrael (no. 157), Mehlman elaborates by saying that the four leaves in his collection are foliated 89-91 and correspond to ff. 55-56 in the standard Vilna Sha"z.

See Mehlman, Genuzoth Sepharim, p. 61, no. 25; Rabbinowicz, Ma'amar al Hadpasath HaTalmud, pp.100-101, 226; I. Rivkind, "Siphrei Saloniki," Kiryath Sepher I (1924-5), pp. 294-6; M. Heller, Printing the Talmud: A History of the Earliest Printed Editions of the Talmud, pp. 293-297; idem, Printing the Talmud: A History of the Individual Treatises Printed from 1700 to 1750, pp. 328-332.

279 (TALMUD, BABYLONIAN). Masecheth Berachoth. Edited and translated into German by E.M. Pinner. **FIRST EDITION.** Hebrew and German face `a face. Full-page dedication to Czar Nicholas I and six page list of subscribers including Royalty. ff. (2), pp. 4, 16, 24, ff. 87. *Foxed, one leaf loose, small hole in German title. Contemporary boards, worn. Tall folio.* [Rabbinowicz pp.246-8].

Berlin, I. Lewent: 1842. **\$200-300**

❖ This ambitious attempt to translate the entire Talmud into German, was aborted after only one volume, as several prominent rabbis withdrew their support for the project.

280 (TALMUD, JERUSALEM). Ginzberg, Louis. Seridei HaYerushalmi min HaGenizah asher B'Mitzrayim / Yerushalmi Fragments from the Genizah. English and Hebrew titles. Text in Hebrew with supplementary English preface. pp. 9, 372. *Contemporary marbled boards, scuffed; portion of spine lacking. Lg. 4to.* [Friedberg, S-2396; Goldman 606].

New York (i.e. Berlin), Tzvi Hirsch Itzkowski for the Jewish Theological Seminary of America: 1909. **\$300-500**

❖ The first edition of the Jerusalem Talmud, produced by Bomberg in Venice in 1523, was based on the Leiden manuscript of the Yerushalmi. It was not until the discovery of the Cairo Genizah in the 19th-century that other manuscripts of the Yerushalmi became available for the first time. Though fragmentary, these Genizah manuscripts are invaluable for providing alternate - and occasionally superior - readings of the ancient texts. In addition to painstakingly reproducing the Genizah texts, Ginzberg provided here footnotes comparing the Genizah version to the printed version. He also supplemented a collection of extracts from the Yerushalmi found in the first edition of the Yalkut Shimoni (Salonika, 1526-7) and selected variants to Seder Zera'im of the Yerushalmi from Vatican manuscript 133. The volume is considered groundbreaking in the field of Talmudic research.

281 (TEN LOST TRIBES). McLeod, N. Korea and the Ten Lost Tribes of Israel. With Korean, Japanese and Israelitish Illustrations. "Dedicated to...China, Japan and Korea. The Shin Dai or Celestial race of which are supposed to represent the Royal House of Israel or Ephraim and the Ten Lost Tribes." 23 pp. text + 23 plates (final pl. "Solomon's Temple Copied from Engraving by Israel Bak, Jerusalem"). Yokohama and Tokyo: C. Levy and Sei Shi Bunsha, 1879. * Bound with: McLeod, N. Album and Guide Book of Japan from Satsuporo in the North to Kagoshima in the South Yokohama: Seishi Bunsha, 1879. *Browned. Original green covers with gilt lettering, edges touch worn, gutter split. Oblong 4to.*

\$1500-2500

⚡ **A MOST CURIOUS AND SCARCE BOOK.**

The author makes the fantastic claim that the Korean people stem from the Lost Tribes of Israel. The text is followed by a wonderful series of engravings of Korean, Japanese and "Israelitish" scenes meant to substantiate the author's claim. See JE, Vol. XII, pp. 249-52.

282 (TEN LOST TRIBES). Igereth HaSheluchah MeChachmei V'Rabbanei HaAschkenazim Sheb'Eretz Yisrael L'B'nei Moshe Rabbeinu V'Asereth HaShevatim ["Letter sent from the Aschkenazic sages and rabbis in the Land of Israel to the descendants of Moses and the Ten Tribes."] **FIRST EDITION.** Printed without a title-page. On front fly, signature "Yitzchak Dov Halevi Bamberger" (The Wuerzburger Rav). On f.4r. scholarly marginalium in Bamberger's hand. ff. 4. *Original marbled wrappers. 8vo. [Vinograd, Amsterdam 2554].*

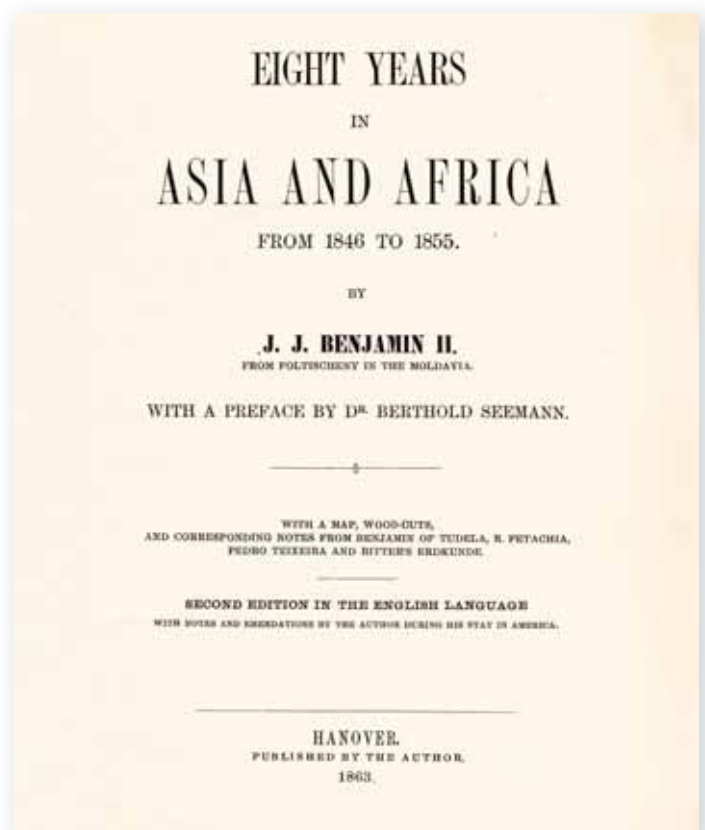
Amsterdam, for Hirschel Lehren: 1830. **\$700-1000**

⚡ An extraordinary letter written by the renowned leader of the Old Yishuv, Israel of Shklov, on behalf of Baruch b. Samuel of Pinsk in his search of the remnants of the Ten Tribes. This published version details the development of the Oral Law, the bitter history of exilic Israel, the struggle to resettle the Holy Land, and concludes with requests for prayer, charity and an increase in the number of righteous scholars resident in the Holy Land.

It is thought the primary motivation in seeking out the Ten Tribes was the belief that they still possessed an active Sanhedrin. Jewish law stipulates that the judges on the Sanhedrin must have been ordained in an unbroken chain going back to Moses. R. Israel of Shklov requested that one of the judges in this exotic Sanhedrin travel to Eretz Israel to ordain the scholars there, thus enabling the renewal of the Sanhedrin (ff.3v-4r.)

In his search, R. Baruch traveled across Syria, Mesopotamia and Kurdistan, reaching Yemen in 1833. However it was there, in San'a he was executed under suspicion of espionage. See Yaari, Sheluchei Eretz Yisrael pp.147-48, 779-80; L. Jung, Men of the Spirit (1964), pp. 75-76.

Isaac Dov Halevi (Seligmann Baer) Bamberger (1807-1878) was the pre-eminent halachist in the second half of the 19th-century. He has been called "one of the last great German-style talmudists." (EJ, Vol. IV, col. 155). Bamberger was a keen supporter of the Yishuv in Eretz Israel and an initiator of the Batei Machseh housing project in the Old City of Jerusalem. See L. Jung, Jewish Leaders (1964), pp. 179-195; E. M. Klugman, Rabbi Samson Raphael Hirsch (1996), pp. 160-162.



Lot 284

283 TRANI, MOSES DI. Beith Elo-him [ethical philosophy]. **FIRST EDITION.** Includes commentary to Perek Shirah. Title within architectural arch. ff. 120, (6), 10. *Final page laid down, slight worming on final leaves, some staining, scattered marginalia in a Sephardic hand. Ex-library. Later calf, rubbed. Folio. [Vinograd, Venice 610; Habermann, di Gara 39; Adams T-901].*

Venice, Giovanni di Gara: 1576. **\$600-900**

⚡ Of Spanish origin the author was born in Salonika. In young adulthood he proceeded to Safed where he studied under Jacob Berab who gave him ordination amidst the effort to re-introduce Semichah.

284 (TRAVEL). Benjamin, Israel Joseph. Eight Years in Asia and Africa from 1846 to 1855. Second English edition. Some Hebrew text. Numerous illustrations of Holy Land sites. At conclusion, fold-out map of author's travels. On front fly, signature of former owner: Manuel Costello, April 1864. pp. 22, 376, (2). *Contemporary cloth, some wear at extremities. 4to.*

Hanover, Wm. Riemschneider: 1863. **\$600-900**

⚡ The book is an invaluable source of intimate information concerning the Jews of North Africa, the Middle East and the Far East, including India and China. On the penultimate page we find a "List of Subscribers in Bombay," namely various members of the affluent Sassoon clan. The self-styled "Benjamin II" (after the medieval globe-trotter Benjamin of Tudela) was a native of Foltischeny, Moldavia. He died in London in abject poverty while making preparations for a second journey to the Orient. See EJ, Vol. IV, cols. 526-7.

[SEE ILLUSTRATION ABOVE]



Lot 286

285 VITAL, CHAIM. Eitz Chaim ["The Tree of Life": the fundamentals of Lurianic Kabbalah]. ff. 145. *Old tape-repair on f.125. Slightly wormed, some minor loss of text. Modern boards. Folio.* [Vinograd, Shklov 113].

Shklov, The Partners Shabthai ben Ben-Zion, et al: 1800. **\$300-500**

♣ The immense popularity of Vital's masterpiece is witnessed by the numerous editions of the book within a relatively short span of time. Between the years 1782-1796, Eitz Chaim went through four editions in Koretz, before being printed a fifth time in Shklov. Four years later, in 1804, a Dubrovna edition was issued.

The book bears the formal Haskamah of the Rabbi of Shklov, Chanoch Henoch Schick, as well as that of the Rabbi of Dubrovna, Feibush ben Sh. Zalman. The man responsible for the publication, who held the rights for ten years henceforth, was a "Joseph ben Judah Leib of Liubavitz".

286 WAGNER, RICHARD. Das Judenthum in der Musik. **FIRST EDITION** in book form. pp. 57. *Few leaves stained, marginal wear. Original printed wrappers bound into modern boards. 8vo.*

Leipzig, J. J. Weber: 1869. **\$500-700**

♣ The brilliant composer Richard Wagner makes the charge in this blatantly anti-Semitic text, that the Jew is bereft of true artistic creation and to admit the Jew into the world of art would result in pernicious consequences.

It has been suggested that Wagner's anti-Semitic rages were motivated by jealousy of his contemporary, the conductor Giacomo Meyerbeer. The book is one of the first formulations of racial anti-Semitism. See P.R. Mendes-Flohr and J. Reinharz, *Jewry in Music*, in: *The Jew in the Modern World* (1980), pp. 268-71.

[SEE ILLUSTRATION ABOVE]

287 (WOMEN). Meldola, Jacob Chai ben David. Eisheth Chayil ["Woman of Valor": Laws and prayers for women]. Bilingual edition: Hebrew texts in square characters with instructions in Rashi script (right to left); Italian interspersed with Hebrew (left to right). ff. 5; pp. 6. *Trace foxed, small tear to lower margin of final leaf. Ex-library. Contemporary stiff floriated wrappers. 12mo.* [Vinograd, Livorno 185].

Livorno, Giovanni Vincenzio: 1782. **\$600-900**

♣ **A CHARMING BOOK.**

The Italian poet Jacob Meldola was the son of Haham David Meldola (d. 1745) who served as Rosh Yeshiva of Livorno. The Meldolas were Sephardim who settled in Livorno, spiritually enriching Jewish life throughout the Sephardi diaspora for two centuries. See JE, Vol. VIII, p. 451 (Genealogical Tree of the Meldola Family), and p.454, no. 21.

288 (WOMEN). Frenk, Baer. Machaneh Yisrael ["The Camp of Israel: Laws of Salting, Tithing, Menstruation and Candle-Lighting."] Approbation and Introduction in Hebrew. Text in Judeo-German in Wayber-taytsch letters. pp. 95. *Foxed. Contemporary marbled boards, rubbed. 8vo.* [Vinograd, Vienna 445].

Vienna, Georg Holzinger: 1816. **\$300-500**

♣ The author, a synagogue officiant in Pressburg, offers Jewish women practical halachic guidance in the areas most concerning them. Appended to the book are several "Sipurei Musar / Moralische Erzehlungen" (Moralistic Stories). It carries the approbation of the famed Chatham Sopher of Pressburg who derides the fact that women of late have "traded in books of ethics and piety for books of lust and levity." The word "Machaneh" in the title is an acronym for M'elichah, Ch'alalah, N'idah, H'adlakah.

289 YOSÉ BEN CHALAPHTA. (Attributed to). Seder Olam Rabba VeSeder Olam Zuta. With Megillath Ta'anith and Sepher HaKabbalah by Abraham ibn Daud Halevi [chronologies]. Third edition. Title within architectural arch. Numerous learned rabbinic marginalia. ff. 132. *Waterstained throughout. Modern calf. 12mo.* [Vinograd, Basle 164; Prijs, Basle 128; not in Adams].

Basle, Ambrosius Froben: 1580. **\$500-700**

♣ Froben simultaneously issued a Latin-Hebrew (Adams S-846) and Hebrew only version of this work. Attributed to the Tanna R. Yosé b. Chalaphta, the Seder Olam Raba was the first text to establish the era "from the Creation of the World" or, Anno Mundi. Seder Olam Zuta, on the other hand, dates to the early medieval period.

Megillath Ta'anith, a calendar of historic events divided according to the months of the year, was written in the Second Temple Era and is highly reflective of the Pharisaic-Sadducean controversy. Abraham Zacuto included large portions of it in his *Sepher Yuchasin*.

290 ZACUTO, ABRAHAM. Sepher Yuchasin ["Book of Genealogies": Onomasticon and history]. With printed glosses by Moses Isserles (RaM"A). * Appended: Seder Olam Zuta. Second Edition. First edition with Isserles' notes. ff. 168. *Mispaginated (as are all copies) but complete. Opening five leaves remargined, previous owners' signatures on f. 5, slight wormhole on leaves in first section, lightly stained in places. Later gilt-tooled half morocco. 4to. [Vinograd, Cracow 63].*

Cracow, Isaac Prostitz: 1580-1. **\$1000-1500**

⚙ The astronomer Abraham Zacuto (1452-c.1515) served at the court of Salamanca, and following the expulsion of the Jews from Spain in 1492, became court astronomer in the service of King John II of Portugal. Zacuto's astrolabe, tables and maritime charts were instrumental in Portuguese explorer Vasco da Gama's 1496 voyage to India. Upon the expulsion of the Jews from Portugal in 1497, Zacuto took up residence in Tunis where he worked on his history, Sepher Yuchasin. Zacuto often differs with the findings of his predecessors, R. Sherira Gaon, Abraham ibn Daud Halevi (author Sepher HaKabbalah), and Maimonides. Though the work takes the reader from Adam to the author's day, scholars have noted that the main contribution of the author are his original - and at times controversial - interpretations of several events during the Second Temple and Talmudic eras. See EJ, Vol. XVI, cols. 903-906.

Seder Olam Zuta ("The Small Seder Olam") - not to be confused with Seder Olam Rabbah ("The Great Seder Olam"), composed by the Mishnaic Tanna Yosé ben Chalafta - is an historical record that traces successive generations of Babylonian exilarchs from the year 166 (counting from the destruction of the Second Temple) until the year 452 when Mar Zutra migrated to the Land of Israel and became head of the Sanhedrin. There is much dissension among scholars when this invaluable chronicle was penned. (See previous Lot).

[SEE ILLUSTRATION TOP RIGHT]



Lot 290



Lot 291

291 (ZIONISM). Die Welt. 15 volumes. Volumes I-III and VI-XVII (lacking IV-V). German with a smattering of Hebrew and Yiddish. Illustrated. *Lightly browned. Uniform marbled boards. Folio. A detailed accounting of the volumes and dates of issue available upon request.*

Vienna-Cologne-Berlin, 1897-1913. **\$1500-2500**

⚙ Die Welt was a Zionist weekly founded by Theodor Herzl in 1897. The newspaper became the official organ of the World Zionist Organization. Die Welt ceased publication in July, 1914. See EJ, Vol. XVI col. 445.

[SEE ILLUSTRATION MIDDLE RIGHT]

292 (ZIONISM). Chancellor, Sir John Herbert, High Commissioner. Minshar ["Proclamation" - Emergency Decree of the British High Commissioner concerning the 1929 Riots]. Hebrew. Seal of the British High Commissioner of Palestine. *Broadside. Folds, trace foxed. Single folio leaf.*

Jerusalem, Press of the Greek Monastery, September 1st, 1929. **\$1000-1500**

⚙ On August 23rd, 1929 an Arab mob attempted to attack the Jews in Jerusalem, following a ten-month build-up of tension over the disputed right of Jews to pray at the Western Wall. The outbreak of violence spread to other parts of the country and on the following day, the Arabs murdered some seventy Jews in Hebron. In the week of bloody violence that ensued, there were attacks in Tel Aviv, Haifa and 18 Jews were killed by an Arab mob in Safed. Before the week had passed, large detachments of British troops were brought in and many were arrested (both Jews and Arabs), before order was restored.

In this Emergency Decree, the British High Commissioner for Palestine, Sir John Herbert Chancellor, recently returned from England, announces that those who perpetrated the violence will be severely punished. Furthermore, he states that before he left Palestine in June, he gave certain assurances to the Arab Committee, however in view of the most recent events, these deliberations are now suspended.

Despite Sir John's final assurances, the subsequent Shaw Commission decided the cause of the riots had been Arab feelings of animosity consequent upon the frustration of their national aspirations and fear for their future. Thus the Commission proposed and subsequently enacted, restrictions of Jewish migration to Palestine and on the purchase of land by Jews. See EJ, Vol. IX, cols. 343-4.

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 292



Lot 293

293 (ZIONISM). Hitg'ayesu! ["Enlist!": Appeal from Jewish Agency and Va'ad Le'umi to Jews of Eretz Israel to serve in the British Army in the War against Germany]. Blue and white stripes reminiscent of the Zionist flag. *Broadside. Tiny tears along creases.* 27 1/2 x 38 inches.

Jerusalem, Defuss Azriel, September: 1939. **\$800-1200**

⚡ In this bold declaration, the Jews of British Mandatory Palestine are asked to put aside their differences with England and not allow the severe injustice of the White Paper of May 1939 (severely limiting Jewish immigration to Palestine precisely at the time it was most needed) to prevent them from coming to the defense of England against Germany. Ben Gurion's famous statement of 1939 set the tone: "We shall fight the war against Hitler as if there were no White Paper, and we shall fight the White Paper as if there were no war." Despite British-Jewish tensions, thousands of Jewish volunteers from Palestine served in the British Army in World War Two. Eventually, in 1944, there was established the Jewish Brigade of the British Army, some 5,000 strong.

[SEE ILLUSTRATION ABOVE]

294 (ZIONISM). Ge'onei Aretz al ha-Mizrachi [Opinions of the "geniuses of the land" concerning the Mizrachi, i.e. the Religious Zionist movement]. *Broadside. Folds. Missing lower right hand corner, text unaffected.* 18 1/2 x 25 inches.

(Jerusalem), Zuckerman: (Early 1930's). **\$500-700**

⚡ This broadside is a collection of negative opinions concerning the Mizrachi movement, both rabbis of the past, R. Chaim Berlin (Moscow-Elizabethgrad-Jerusalem), R. Yechiel Michel Epstein (Novahrodok, author "Aruch ha-Shulchan"), R. Benzion Sternfeld (Bielsk) - and the contemporary R. Gavriel Ze'ev Margolis (Boston-New York) and the Rebbe of Lubavitch, Joseph Isaac Schneersohn.

Though certainly open to interpretation, it appears that until the founding of the State in 1948, the Lubavitch movement was staunchly opposed to Zionism. The fifth and sixth Rebbes, Sholom Dov Baer and his son Joseph Isaac, are on record as being most outspoken in their opposition to Zionism. However, once the State of Israel became a fait accompli, the seventh Rebbe, Menachem Mendel Schneerson, changed tactics, perhaps realizing that the new reality called for a different strategy.

295 (ZIONISM). Alijah: Informationen für Palästina-Auswanderer [Information for emigrés to Palestine]. German and Hebrew. With foldout color map of Erez Israel. *pp. 180, (12), (2). Browned throughout. Map slightly torn. Boards. Folio.*

Berlin, Siegfried Scholem: 1936. **\$200-300**

⚡ Designed to attract German-Jewish immigration to Eretz Israel and acquaint the potential Oleh-Chadash with all aspects of life in the new Land, from Hebrew language skills to business opportunities. Between 1933 (the year Hitler rose to power) and 1936, 24,000 German Jews arrived in Palestine, a high proportion of whom brought much needed professional qualifications (law, medicine, the arts, etc.) See EJ, Vol. IX, cols. 528-531.

296 (ZIONISM). Ben Gurion, David. *Broadside. Worn at edges, brittle.* 25 x 18 inches.

New York, May 26th: n.y. **\$400-600**

⚡ States the Revisionist effort in America has failed. "Out of despair they want to destroy the Zionist Histadrut. We will answer with a mobilization of the people to the Congress. Every male and female worker must do their share."

- 297 **ABRAMOVITCH, RAPHAEL.** (Editor). Die Farshvundene Velt - The Vanished World. Photographic plates. Text and captions in English and Yiddish. *pp.* 575, (9). With bookplate of former owner. Original gilt-lettered red buckram with pictorial paper label (after Yudovin) on front. Sunned. Oblong 4to.

New York, The Forward Association: 1947. \$400-600

✿ Wealth of over 400 photographic illustrations by Roman Vishniac and others depicting Jewish life in Central and Eastern Europe immediately prior to World War II.

- 298 **(ANTISEMITICA).** Fuchs, Eduard. Die Juden in der Karikatur ["Jews in Caricature."]. Profusely illustrated in color and black-and-white. Text in German. Clean copy. Original gilt-lettered red buckram with color-pictorial paper label on front cover, lightly sunned. Lg. 4to.

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

✿ Traces the development of caricaturist attempts to depict the Jew from the fourteenth through twentieth centuries with special emphasis on the French and German press. An unsurpassed reference work.

- 299 **BIALIK, CHAIM NACHMAN** & Y. Rabinowitz. Aggadah. Two volumes. Russian text. Woodcut frontispieces, titles, ornamental borders and head- and tail-pieces by Joseph Budko. Trace stained, previous owner's signature. Original decorated cream linen boards designed by Budko. 4to.

Berlin, S. D. Saltzmann: 1922. \$1500-2000

✿ A rare Russian edition, in attractive condition, of a finely designed book of prose and poetry by modern Hebrew's most outstanding poet, here in Russian translation.

[SEE ILLUSTRATION TOP RIGHT]

- 300 **(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 (two of which are loose). Slip-case lightly dampsoiled, calligraphic book-plate.

London, Facsimile Editions: 1994. \$300-500

- 301 **(HOLOCAUST).** Entartete Kunst [catalogue of the Nazi's infamous exhibition of "Degenerate Art"]. Text in German. Numerous illustrations. *pp.* 32. Original illustrated wrappers, covers detached. 8vo.

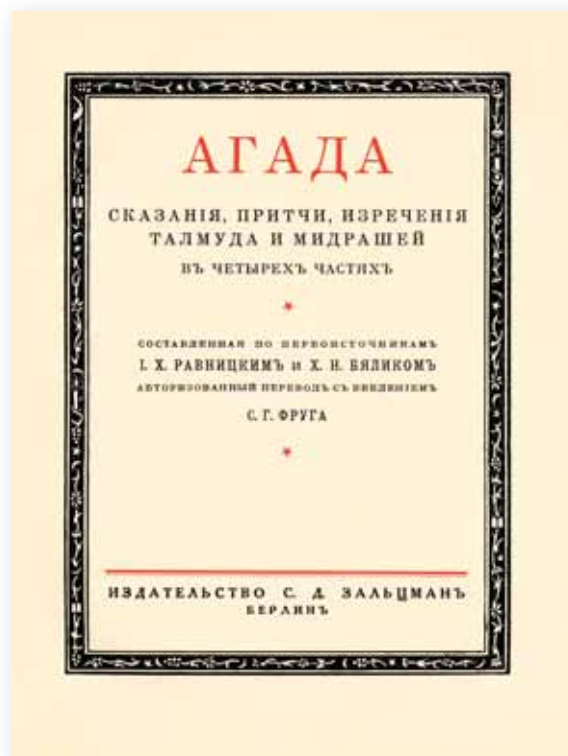
Berlin, Verlag für Kultur: (1937). \$1000-1500

✿ Entartete Kunst, or Degenerate Art was the term adopted by the Nazi regime in Germany to describe virtually all modern art. Such art was banned on the grounds that it was un-German, or Jewish-Bolshevist in nature.

Degenerate Art was also the title of an exhibition, mounted by the Nazis in Munich in 1937, consisting of modernist artworks chaotically hung and accompanied by text labels deriding the art displayed. The works were presented to incite further revulsion by the public against the "perverse Jewish spirit" penetrating German culture.

The exhibition premiered in Munich on July 19th, 1937 and remained on view until November 30th. At the end of four months Entartete Kunst had attracted over two million visitors before travelling elsewhere in Germany and Austria.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 299



Lot 301

302 (HOLOCAUST). The Extermination of Polish Jews - Album of Pictures. More than 250 photographic illustrations. Captioned in Polish, Russian, English, French, Yiddish and Hebrew. Foreword by the historian Philip Friedman. *ff. (21), 104, (15). First few leaves worn along edge. Recent boards. Large oblong 4to.*

Lodz, The Central Jewish Historical Committee in Poland: 1945. **\$500-700**

✿ As noted in the Introduction, many of the photographs in the collection were taken by the Nazis themselves: "It is characteristic for the mentality of these murderers, that they had a general liking for keeping 'charming' keepsakes of their criminal and cruel activities. The most popular form was to register their 'achievements' by taking amateur photographs."

303 (HUNGARY). Ararat: Magyar Zsidó Evkönyv [Hungarian-Jewish Yearbook]. Hungarian text. Color lithograph facing title. Replete with black-and-white photographic illustrations of works by contemporary Hungarian-Jewish artists. *pp. 160, (4). Browned. Original color pictorial wrappers. 8vo.*

Budapest, 1940. **\$100-150**

304 (ISRAEL, LAND OF). The Casale Pilgrim. A Sixteenth-Century Illustrated Guide to the Holy Places. Reproduced in Facsimile, With Introduction, Translation and Notes by Cecil Roth. One of 580 Numbered Copies. Printed on Van Gelder paper. Color pictorial plates. Uncut. *Original gilt-stamped pictorial vellum. 4to.*

London, Curwen Press: 1929. **\$300-500**

✿ "In the last decade of the sixteenth century, a pilgrim returned from Palestine to his native city of Casale Monferrato, in North Italy. He had been privileged to visit the Holy Land and to see with his own eyes all of its wonders...Basing himself on the text of the anonymous Ascription of the Patriarchs (Yichus Avoth) [of 1537], though not following it by any means slavishly, he produced the slender illuminated volume which is here reproduced - a spiritual Baedeker to the Holy Land, fully illustrated in colour." - From Introduction, pp. 17-18.

305 (ISRAEL, LAND OF). Conder, C.R. and Kitchener, H.H. Map of Western Palestine in 26 sheets from surveys conducted for the Palestine Exploration Fund...during the years 1872-77. Photozincographed. Multicolor. *ff. (1), 26. Sheets 23 x 27 inches. Original portfolio, detached and rubbed. Extreme edges of few sheets chipped. Double elephant folio. Sold not subject to return. [Laor 217].*

London, 1880. **\$2000-3000**

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

[SEE ILLUSTRATION LOWER LEFT]

306 (JEWISH CEREMONIAL ART). Cyrus Adler, Cyrus and I.M. Casanowicz. Descriptive Catalogue of a Collection of Objects of Jewish Ceremonial Deposited in the U.S. National Museum by Hadji Ephraim Benguiat. With 28 black-and-white plates. *First and last leaves soiled. Plates crisp and clean. Boards. 4to. [more info].*

Washington, Government Printing Office: 1899. **\$100-150**

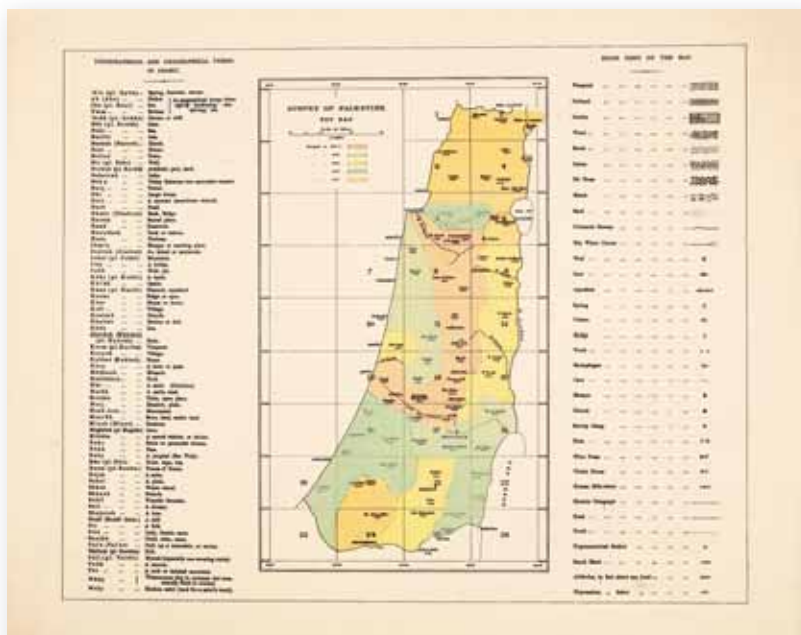
✿ Hadji Ephraim Benguiat was a highly talented Turkish antiquities dealer who helped create the first public Judaica Collection in the United States.

307 (JEWISH 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.*

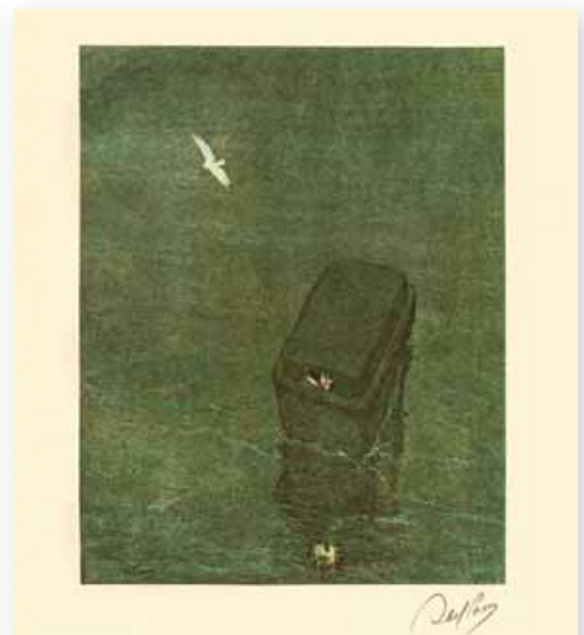
Hertford, 1974. **\$200-300**

308 (POSTCARDS). Group of c. 296 postcards of Jewish New Year postcards (small handful of other themes, very minimal duplication). Some with inscriptions on verso. Contained within three Albums.

v.p., 20th century. **\$2000-3000**



Lot 305



Lot 311



Lot 315



Lot 316

309 (POSTCARDS). Group of c.136 postcards of Jewish life in the United States: Street-scenes, institutions, personalities and commercial advertisements. Some with inscriptions on verso. Contained within Album.

v.p., 20th century. **\$800-1200**

310 (POSTCARDS). Group of c. 212 postcards reproducing Jewish Fine Art, cartoon-sketches and a few rabbinic portraits. Some with inscriptions on verso. Contained within two Albums.

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

311 PANN, ABEL. Die Bible in Bildern: ("The Flood. The Tower of Babel. The Destruction of Sodom and Gomorra."). 24 color lithographs. Each signed by Pann in pencil below the image.

ONE OF 150 NUMBERED COPIES SPECIALLY BOUND. Tan morocco with inlaid white dove against gilt sphere. German text. *Lightly rubbed. Housed within original folding-box. Folio.*

Jerusalem-Vienna, Palestine Art Publishing Co.: 1926. **\$2000-2500**

• "Pann's Biblical paintings have two aspects. On the one hand they appear to be documentary. There is an attempt to root the biblical scenes and heroes in a Mediterranean setting and in situations which appear to be authentic. On the other hand, these are the creations of a man who associated himself with French "mystic Orientalism." His pictures contain an atmosphere and significance beyond the documentary." See Y. Zalmona, Abel Pann 1883-1963, in Mayanot Gallery Catalogue, Jerusalem (1987); Israel Museum Catalogue, Bezalel pp. 205-11.

[SEE ILLUSTRATION LOWER RIGHT FACING PAGE]

312 RABAN, ZE'EV. Palestine - 10 Pictures. Ten plates reproducing legendary views of Biblical cities in Jugendstil-Orientalist style. Bezalel-style binding, gilt-ruled mottled calf with inlaid copper relief of the Citadel of David. *Oblong 4to.*

Tel Aviv (Palestine), Sinai: n.d. **\$200-300**

313 RUBENS, ALFRED. A Jewish Iconography. A Revised Edition. **ONE OF ONLY 650 NUMBERED COPIES.** Signed and inscribed by Rubens on opening blank. Copiously illustrated. *Original red goatskin, gilt, with fitted box. Sm. folio.*

London, Nonpareil: 1981. **\$600-900**

314 (RYBACK, ISSACHAR BER). Zein Leben un Shafen ["His Life and Work"]. **ONE OF 350 NUMBERED COPIES.** Edited by A. Tscherikower. Yiddish text. Frontispiece portrait and 32 plates recounting Ryback's oeuvre. Photographic text illustrations. Signed inscription in English on opening blank by the artists' widow, Sonia Ryback. *Original linen-boards with gilt-pictorial design on upper cover. Folio.*

Paris, 1937. **\$500-700**

• A testimonial volume issued following the artist's tragically early death, age 38. Includes articles by the artist's widow, as well as Marc Chagall, Mane-Katz, Arnold Zweig, etc.

315 (STEINER-PRAG, HUGO). Edited by Prof. H.K Frenzel. Introduction (in German and English) by Dr. Max Osborn. Frontispiece portrait of the Artist, followed by an etching and a lithograph each signed by Steiner-Prag in pencil below the image. More than 100 color and black-and-white plates reproducing drawings, book-illustrations, commercial designs and custom book-bindings. *Original vellum-backed cream-colored linen boards, touch discolored. Sm. folio.*

Berlin, Phönix: 1928. **\$1000-1500**

• **A RARE LIVRE-D'ARTIST. A LIMITED EDITION OF ONE HUNDRED NUMBERED COPIES. THIS COPY NUMBERED "3."**

So enamored was the artist Hugo Steiner (1880-1945) of his native city that he hyphenated his surname, becoming Steiner-Prag. This Czech Jew achieved fame as a graphic artist and book illustrator and in 1907 was appointed professor at the State Academy of Leipzig, only to be dismissed from his position by the Nazis in 1933. Thereafter he founded an art school in his beloved Prague, from which he was forced to flee in 1939, arriving in New York a refugee. See EJ, Vol. III, col. 611.

[SEE ILLUSTRATION TOP LEFT]

316 (TISSOT, J. JAMES). The Old Testament. Three Hundred and Ninety-Six Compositions Illustrating the Old Testament. Two volumes. *Ex-library. Later boards. Folio.*

New York, M(aurice) De Brunoff: 1904. **\$300-500**

• Extraordinarily large suite of compositions, the original suite of which presently resides in The Jewish Museum, New York. See Jewish Museum Catalogue, J. James Tissot - Biblical Paintings (1982).

[SEE ILLUSTRATION TOP RIGHT]



Lot 317

317 (AMSTERDAM). Einlegbuch...Hekdesch M'Nidrei Maoth ["Deposit-Book of Pledges"]. Pinkas (ledger of pledges for the Ashkenazic Amsterdam Synagogue). Hebrew Manuscript on vellum comprising thirty leaves each with punched holes in designated multi-color coded slots. With inscription on front and back covers "BePinkas zeh Kol Hakathuv LeChaim L[prat] K[atan] MeC[hebra] K[adisha] Talmud Torah. *Variously stained. Contemporary gilt tooled calf, rubbed, with clasps (lacking hinges), worn. 8vo.*

(Amsterdam), 1771. **\$1000-1500**

✞ This donation book from the Chevra Kadisha Talmud Torah Synagogue of Amsterdam was designed as a means of recording donations on the Sabbath when no writing is permitted. Well over 400 names are recorded with the amount pledged enumerated in thirteen categories ranging from two "peshitim" (small change) to "chatzi zahav" (half of a guilder) to "chatzi r't" (half a Reichs-Thaler) to two "zehuvim" (guilders).

[SEE ILLUSTRATION LEFT]

318 (AMERICAN JUDAICA). Shetar Mechirath Chametz [bill of sale of chametz] by Rabbi Abraham Jacob Gershon Lesser. Autograph Manuscript. Hebrew with smattering of English. (ff. 19). *Black ink on letterhead. Bound into recent blind-tooled crushed morocco. Sm. folio.*

Cincinnati, 1921. **\$600-900**

✞ Following the actual Bill of Sale (ff. 1-2), are signatories, including several prominent members of the Orthodox community of Cincinnati, including Tzvi Hirsch ben Dov Baer Manischewitz, owner of the famed matzah factory (f.3 and f. 10).

Abraham Jacob Gershon Lesser (1834-1925), one of America's great early rabbis, was born in Mir and studied in the famous Yeshiva there. He was ordained by Rabbis Isaac Elchanan, Yechiel Heller and Eizik Shapiro ("Eizele Charif"). Lesser served as Rabbi of several Lithuanian communities before being invited in 1880 to serve as Rabbi of Chicago. In 1898 he became Rabbi of Cincinnati. After the death of Rabbi Jacob Joseph in New York in 1902, Lesser was one of the founders of the Agudath HaRabanim.

Lesser published two works in Hebrew, B'Acharith HaYamim on the Jewish belief in the Messiah (1896), and Ohel Mo'ed, a collection of holiday sermons (1897).

In his collected responsa, he exchanged opinions with the great halachic authorities of his generation: R. Yom Tov Lipman of Mir, R. Naphtali Tzvi Judah Berlin of Volozhin, R. Isaac Elchanan of Kovno, R. Alexander Moses Lapidus of Rasein, et al.

See J. Isaacs, "Abraham Jacob Gershon Lesser" in L. Jung (Ed.), *Guardians of Our Heritage* (1958), pp. 345-359; and S.N. Gottlieb, *Ohalei Shem* (1912), p. 309.

319 (ANGLO-JUDAICA). Kiddush MiShabbath V'Yamim Tovim; B'Tzeiruph Birkath Kohanim [Kiddush for Sabbath and Festivals; with the Priestly Benediction]. Manuscript in Hebrew with instructions in Judeo-German. Square characters provided with nikud. 11 lines per page. Black ink on vellum. Title within decorative border. Scribe's name appears on title: "R. Moshe ben HeChaver R. Nachum. On endpaper, signature of former owner, "Morris L. Samuel". *pp. (2), 17, (1 blank), (9). Crisp, clean copy. Marbled endpapers. Contemporary straight grain morocco, gilt extra with dentelles. Ex-library. Spine distressed. 12mo.*

London, 1836. **\$1500-2000**

[SEE ILLUSTRATION RIGHT]

320 (CHASSIDISM). Collection of Chabad Ma'amarim. Aschkenazic script. Many hands. ff. 45. *Sepia on paper. Stained and tattered. Contemporary marbled boards. 4to.*

Russia, 19th-Century. **\$1000-1500**

✞ A detailed list of the discourses contained in this Bichel accompanies the Lot.



Lot 319

321 (CHASSIDISM). Six Ma'amarim (discourses) of Chabad Chassidism from R. Menachem Mendel of Lubavitch ("Tzemach Tzedek"), and his son and successor R. Shmuel (Mahara"sh). Aschkenazic cursive script. Many hands. ff. 53. Stained, some wear with loss of text. Sepia on watermarked paper. Ex-library. Unbound. 4to.

(Lubavitch, Russia), 1860's. **\$1200-1800**

These six discourses are designated by the initial words (dibur ha-mathchil):

1) Ba-Chodesh ha-shelishi (ff.1-16).

2) Shir ha-Shirim (ff. 17-22) -

published in Torath Shmuel, Sepher TRK"Z [1867] (Brooklyn: Kehot, 2000), pp. 264-272.

3) Lehavin mah she-kathuv be-Idra Rabbah (ff. 23-26) - published in Bi'urei ha-Zohar - Tzemach Tzedek (Brooklyn: Kehot, 1990), Naso, pp. 471-479 ("Liozhna, circa 1799"); the manuscript is lacking the conclusion of the discourse and reaches as far as p. 475 in the printed version; the manuscript is also devoid of the "kitzurim" or synopses, which must have been added at a later date;

4) Zachor eth yom ha-Shabbath le-kadsho (ff. 27-34);

5) Lo yakum ed echad ba-ish (ff. 35-49);

6) Untitled (missing beginning of discourse)(ff. 50-53).

R. Menachem Mendel (1789-1866) was the grandson of the founder of Chabad Chassidism, R. Shneur Zalman of Liozhna (and later Liadi), son of his daughter Devorah Leah and her husband Shalom Shachna. Orphaned of his mother in infancy, Menachem Mendel was brought up in his grandfather's home, developing an extremely close relationship, which made him privy to the Alter Rebbe's way of thinking. Upon R. Menachem Mendel's death in 1866, he was succeeded in Lubavitch by his youngest son, Shmuel (1834-1882), known as the Rebbe Mahara"sh.

We have located two of the six ma'amarim, one by the father (Tzemach Tzedek), an explication of a difficult passage in the Zohar, Idra Rabbah, dated by the editors of the printed version "Liozhna, circa 1799"; the other, a public discourse delivered by the son in the year 1867, almost immediately after succeeding his father as Rabbi of Lubavitch.

In 1799, Menachem Mendel was but ten years old; it is difficult to imagine that at such a tender age he possessed mastery of the Zohar. Rather, it stands to reason that this bi'ur ha-Zohar was delivered by the grandfather, the Alter Rebbe, and his young grandson merely recorded it, in subsequent years adding notes of his own.



Lot 323



Lot 322

322 (CHASSIDISM). Ma'amarim (discourses) of first three generations of Chaba"d Chassidism: R. Shneur Zalman of Liadi (Alter Rebbe); R. Dov Baer of Lubavitch (Mitteler Rebbe) and R. Menachem Mendel of Lubavitch (Tzemach Tzedek). Cursive Aschkenazic script. Many hands. ff. 212 (i.e. 122). Waterstained. Ex-library. Contemporary marbled boards, much distressed. 4to.

Russia, Mid-19th century. **\$2000-3000**

As the title confers upon R. Menachem Mendel of Lubavitch the blessing reserved for the living ("she-yichyeh"), it follows that this collection predates his death in 1866.

[SEE ILLUSTRATION LOWER RIGHT]

323 CHAJES, EPHRAIM BEN ABRAHAM. Peri Eshel [novellae to Talmudic Tractate Berachoth]. Manuscript in Hebrew in petite Rashi script, perhaps of professional scribe. Numerous manuscript paste-ins. Title reads: "Sepher Peri Eshel al Masecheth Berachoth, Pesachim, Sanhedrin U'Beitzah." Beneath, in Oriental cursive there is written: "Mohr'r Ephraim Chayoth zlh"n". ff. 109 (lacking ff. 8, 17, 41, 43-44, 46, 53). Sepia ink on coarse paper. Some stains. Ex-library. Calf, worn. On spine in gilt lettering "Yeshivath Magen Abraham." 4to.

n.p., Early 19th-Century. **\$1200-1800**

An important Halachic work, apparently never published. Other works by the Author include: Eshel Avraham (Livorno, 1819); Mikra'ei Kodesh (Ortakoy, 1829); Hagadah with commentary (Livorno, 1819).

It is difficult to come by biographical information concerning the author although it would appear he was a scion of the distinguished Chajes family of Prague. Thus, on f. 65b the Author writes: "I heard it asked in the name of the Ge'onim of the community of Prague, of blessed memory." The progenitor of the Chajes family, which originated in Provence, was R. Isaac Chajes (1538-c.1615), Rabbi of Prague and author of the supremely important halachic work "P'nei Yitzchak" or "Apei Ravrevei." Another scion of this family was the famed Talmudist R. Tzvi Hirsch Chajes (Mahara"tz Chajes) (1805-1855) of Zolkiew, Galicia. One notes that R. Tzvi Hirsch's father Meir was a banker who resided for fifteen years in Florence before relocating to Galicia. Concerning the Chajes Family of Prague, see M. Herskovitz, Mahara"tz Chajes (1972) pp. 38-52; JE, Vol. VI, p. 279; EJ, Vol. V, col. 327.

[SEE ILLUSTRATION TOP RIGHT]



Lot 324

324 CHAJES, ZE'EV WOLF. (Halachic novellae to Talmud and Responsa). Autograph Manuscript. Ashkenazic cursive Hebrew script. ff. 224. 35 lines per page. Black ink on thick paper. ff.3-4 (new pagination) laid to size, some loss of text. Ex-library. Recent boards. Folio. [M.A.Z. Kinstlicher, He-"Chatham Sofer" U'Bnei doro: Ishim bi-Teshuvot Chatham Sofer (1993), pp. 91-92; idem, He-"Chatham Sofer" V'Talmidav (2005), pp. 88-89 (includes facs. of ms. of Chevra Kadisha Várpalota in handwriting of R. Wolf Chajes)].

Hungary, Early 19th-Century. \$2000-3000

✳ **UNPUBLISHED MANUSCRIPT BY R. WOLF CHAJES OF PALOTA (VÁRPALOTA), DISTINGUISHED DISCIPLE OF CHATHA'M SOFER.**

The author was a disciple of the famed "Chatha'm Sopher," R. Moshe Sofer (Schreiber) of Mattersdorf and later Pressburg, Hungary (1762-1839). This is borne out in several places: "Kol zeh kathavti le-Adm'o ha-Rav ha-Gaon Mo'h Moshe Ab'd de-K"K M[aters]d[orf], ve-heishiv li, ve-z[eh] l[eshono]" (par.221; old foliation f.72v.); "ha'atakah mah she-sha'alti le-ha-Rav ha-Gaon de-K"K P[ress]b[urg]...ve-zoth ha-teshuvah...P[ress]b[urg], 2 Tammuz 5580 [1820]...Moshe Sofer" (par. 419; new foliation ff.157r-158v.). The latter exchange concerns an adulteress. The disciple records several

responsa he received from his great teacher (see pars. 371-2; old foliation ff.130v-131r; new foliation ff.135v-136r.)

The disciple is "Wolf Chajes, Rabbi of Palota," as he is addressed in the many responsa to him. Pálotá, or Várpálotá, as it is presently called, is situated in Hungary's Central Transdanubia, about halfway between Papa in the West and Budapest in the East. (Our "Wolf Chajes" is not the son of R. Tzvi Hirsch Chajes [Mahara'tz Chajes], who lived a full generation later.) Par. 385 (new foliation 143r.) is a lengthy query from the disciple "Zev Wolf" to his master R. Moshe Sofer, dated "Wednesday, Third Day of Chanukah, 5583 [1823]." The question concerns a man who went to the market of Pest and has yet to return, meanwhile, his wife gave birth to their firstborn. Should the Beth Din redeem the baby after thirty days ("Pidyon ha-Ben") or should the ceremony be delayed until the father's reappearance? Chap. Two contains a "Sugya...that I said before bachurim when I was in the community of Tretsh." In par. 421 (new foliation f.160r.) is a "Derasha le-Shabbath ha-Gadol, 5580 [1820]." On f.170v. (new foliation) is a halachic discussion as to the proper spelling of the city "Palota" for the purpose of writing a "Get" (bill of divorce). The discussion continues on f.171r. concerning the proper Hebrew spelling of the adjacent River Szenhely. Par. 189 (old foliation f.63v.) consists of an interpretation in the name of "ha-ma'or ha-gadol R. David Deitch." (Deitch was a Dayan in Nikolsburg and Rabbi of Brünn in 1820. See N.Z. Friedmann, Otzar Harabanim 4756.) Par. 369 (new foliation f.135r.) records an explanation received from "ha-ma'or ha-gadol ha-mephursam Ab'd Papa [Hungary]." Par. 404 (new foliation f.150r.) contains a transcript of a responsum from the Rabbi of Kitsee to R. Wolf of Palota concerning an adulteress. On f.175r. (new foliation) there is recorded a Talmudic interpretation in the name of the Rosh Beth Din of P[ress]b[urg]. On f. 188v. (new foliation) there is a question dated "Monday, 16 Ellul, 5572 [1812]." On f.189v. (new foliation) there is an interpretation of Tractate Pesachim in the name of "ha-ga'on ha-mephursam R. Meshulam [Igra] AB'D K"K Pressburg."

On the final leaves (new ff. 223v-224v) there is a record of family births and deaths. The earliest inscription concerns the death of the Author's father Levi in 1802; the latest concerns the death of the Author's brother Kopel in 1849.

According to the biographer M.A. Z. Kinstlicher, R. Wolf Chajes was a disciple of the Chatham Sofer and of R. Levi Pollak of Tretsh (later Rabbi of Stampi). Born circa 1768, he lived in Lackenbach until approximately 1810, when he was installed as Rabbi of Palota, a position he held until his death in 1847. (However, this would contradict the final entry in the Family Register.) Kinstlicher references the numerous responsa to him in the published Teshuvot Chatham Sofer.

By the terms of endearment that the teacher bestows upon his student, we may glean how highly the Chatham Sofer esteemed R. Wolf Chajes, "Pressburg, Sunday, 24 Menachem [Av], 5572 [1812]: Peace to my student, as beloved as my son, R. Wolf Chajes, Rabbi of Palota. His pleasant letter arrived this very moment. I should not respond at all as I am, due to my many sins, perplexed and preoccupied by my mourning upon the death of my wife, the righteous Rebbetzin, Madam Sherl, of blessed memory, who departed this world on the thirteenth of Menachem [Av]. In addition, I am away from home, convalescing in the region called Zuckermendel; there are no books found in which to research. I have looked only in Maginei Aretz [i.e. Shulchan Aruch], but not in Rishonim. It would have been proper to delay responding, but as His Honor wrote that the matter is very urgent and affects the public, here is my response..." (par. 372, old foliation f.130v.; new foliation f.135v.; printed in She'elot u-Teshuvot Chatham Sofer, Orach Chaim, Chap. XXXII; He-Chadashot, Chap. LXX; cited in Kinstlicher [2005], p. 89).

R. Wolf Chajes was one of the defenders of Orthodoxy in a Hungary beleaguered by the Reform movement. See the introduction to the new edition of Minchath Ani by R. Issachar Dov Baer Lamdan of Miskolc (another distinguished disciple of the Chatha'm Sofer).

[SEE ILLUSTRATION ABOVE]

325 (CIRCUMCISION RECORD-BOOK). Lida, David. Sepher Sod Hashem [Mohel's compendium]. Eleven manuscript pages on paper tipped in at end recording the performance of 121 circumcisions by the Mohel David Dihnstfertig of the town of Ratibor. Signed by the Mohel in a neat square script on the title, dated Erev Rosh Chodesh Sivan, 1804. Written in a clear, cursive Ashkenazic hand. Circumscisions dated from 1804-16. ff. 31. Lightly browned. Contemporary calf, rubbed. 8vo. [Vinograd, Vienna 174].

Vienna, Anton Schmid, 1801. \$600-900

✳ Most of these circumscisions were performed in the town of Ratibor (Raciborz), a town in the Opole province of Southern Poland on the Odra (Oder) river near Czechoslovakia. Other towns and villages mentioned are Kocher, Branitz, Shamrowitz, Ribnik and Trappau.

326 (GENIZAH). Rabbinic Deposition. Judeo-Arabic and Hebrew on paper. Scribe: Mevorach ben Nathan ben Samuel Chever (whose father was an associate of Judah Halevi). Formerly in the Daniel M. Friedenberg Collection. *Some loss. 8 x 8.5 inches. Not examined out of frame.*

Egypt, circa 1150. **\$4000-6000**

• Legal document stating that a woman named Sumr bat Moshe, the widow of Isaac, and her orphaned sons, Abu Hasan and Abu Ishaq, were charitably housed by the merchant of Fostat, Abu 'l-Ma'ali, known as ibn Asad (Arabic name of Samuel ben Judah). Furthermore, Asad paid off the late Isaac's creditors. The deposition, on the part of the older son Abu Hasan, attests that he and his younger brother have no financial claim against Asad.

The Beth-Din validated the signatures of the two witnesses, Mevorach ben Nathan and Ezekiel ben Nathan. The signatures of the three rabbinic justices are as follows: Chiya bar Isaac, Ephraim bar Meshulam, and Hillel bar Tzadok.

A thorough transcription is provided along with the manuscript by the Genizah expert, the late Prof. S.D. Goiten, who utilized this document several times in his work, *A Mediterranean Society* (1988) V pp. 357-8, 605; III, pp. 9, 428.



Lot 327

327 (HOLOCAUST). Friendship-Book of Edith Karpeles. German with a few English inscriptions. Numerous colorful naïve illustrations, paste-ins and fold-outs. *ff. (32). Pictorial boards. 8vo.*

Vienna-Shanghai, 1938-1941. **\$3000-5000**

• The Karpeles were an Austrian Jewish family who, like numerous German and Austrian families in the 1930's, sought refuge in the Far East from Hitler's hordes. The Chinese port of Shanghai, a city with a decidedly cosmopolitan character, afforded thousands of Jewish refugees sanctuary. With the Japanese invasion, the Jews were herded into what became the Hongkou (or Hongkew) ghetto and yet despite the insecurity of the situation, vibrant Jewish communal life continued. At its height, this multi-ethnic Jewish community - Baghdadi, Austro-German, Russian, Lithuanian - numbered some 25,000 souls. At War's end, the Shanghai ghetto emptied, its inhabitants relocated to the West, and what had been an exotic episode in Jewish history, came to a close.

Our charming little friendship-book, belonging to a young girl, replete with inscriptions from well-wishers of all ages, friends, relatives, and a few beaux, is a most touching microcosm of the global upheaval of this era. The earliest inscriptions from 1938-39, are datelined Vienna - especially poignant are the farewell wishes from "Grosspapa David Karpeles" who sketched a grandfather holding a handkerchief to his tearful eye, while the Italian ship S.S. Contee Rosso approaches the Chinese shore. Many of the later Shanghai inscriptions make reference to the "S.J.Y.A. School" [Shanghai Jewish Youth Association School], also known as the Kadoorie School.

As sort of a postscript, on the final page we have two inscriptions to Edith from her "Mutt" and "Papa" datelined "Wien, 24 Mai 1957." Thus, the story of this one Jewish family ends in the city where it began - Vienna. (See EJ, Vol. XIV, cols. 1293-4).

[SEE ILLUSTRATION ABOVE]

328 (INQUISITION). Manuscript account of an Auto-da-Fé (Ordeal by Fire) of a Jew who "persisted in his error," which took place in Lisbon on July 14th, 1686. Portuguese cursive script. Wide margins. *pp. (3) + 1 integral blank. Sepia ink on paper. Lg. 8vo.*

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

• Born in Carceres, Andalusia, and at the time resident in Lisbon, Francisco Antonio de Linares, the subject of this account, was declared a heretic for the crime of Judaism. On being questioned by the Inquisition, he "persisted in his errors, saying that he considers himself a Jew." The report continues: "There were so many spectators, that when the straw around the stake was set on fire, a riot occurred, observers lost their property and some were trampled to death."

According to Henry Charles Lea, historian of the Inquisition, between the years 1674-1682, due to ministrations of the New Christians in Rome, the Portuguese Inquisition was sullen, celebrating no autos-da-fe, however it resumed its activities in 1681. "The renewal of operations was celebrated by autos de fe held in the early months of 1682, with processions and illuminations and other demonstrations of rejoicing." See H.C. Lea, *A History of the Inquisition of Spain* (1907), Vol. III, pp. 288-90.

329 (ISRAEL, LAND OF). Shadar Document signed, in praise of the emissary R. Isaac Motro signed by the leaders of the Ashkenazic (Perushim), Chassidic and Sephardic communities of Jerusalem. Addressed to the Jewish communities of Italy. Manuscript on paper in Hebrew and Italian in a variety of Ashkenazic and Sephardic cursive scripts. Plus one leaf containing a shortened printed version in Italian with some Hebrew.

(Jerusalem), ca. 1855. **\$3000-4000**

• This document contains the signatures of eleven important leaders of all three variegated communities residing in Jerusalem. Included are the leaders of the Ashkenazic (Perushim) community: R. Isaiah bar Yissachar Bardaki (d.1862), the son-in-law of R. Israel of Shklov (signed twice); R. Uri Shabbethi ben Chaim, Dayan in Jerusalem, the son-in-law of R. Zundel Salant; R. Moshe ben R. Yitzhak (Cheshin) of Chaslavitz; and R. Menachem Mendel Segal. The signatories from the Chassidic community include: R. Nissan Bak and R. Shomo Pinchas of Haisin. The signatories from the Sephardic community include: Chief Rabbi Chaim Nissan Aboulafia; Dayan Chaim Moshe Pisanti; and Chaim David Chazan.

Shelucha de-Rachmana ("Shadar") was the title given rabbinical emissaries who were sent on missions from the Holy Land into the lands of the Diaspora. These men were scholars of the highest repute and greatest dedication whose task it was to deepen ties, as well as collect funds needed to support the Jews of Eretz Israel.

Abraham Ya'ari writes of the tremendous importance of these missions in his voluminous *Sheluchei Eretz Yisrael* (Jerusalem, 1951).

Regarding the emissary of the present document, Rabbi Isaac Motro, see Yaari, *Shluchei Eretz Yisrael* p. 692.



Lot 330

330 (ITALY). Ferdinando. Per la gratia di Dio [Confirmation of Privileges of the Community and the bankers by Duke Ferdinando]. Large Manuscript, Italian cursive script in brown ink on vellum. Complete with wax seal entirely intact and attached to document. *Initial word filled in. Small loss on upper portion expertly repaired, repairs at central fold. Inscriptions on verso.* 25 x 16 inches. Matted.

(Mantua), November 3rd, 1613. **\$8000-10,000**

♣ Cardinal Ferdinando succeeded his brother Francesco II, to the Duchy of Mantua following the latter's death on December 22nd 1612. The Jewish community sent a delegation to welcome the new Duke and, as was customary, request that he reconfirm their rights. The Jews of Italy had "contracts" or "charters" with the Authorities that contained their privileges, rights and obligations. The contracts were generally limited to a period of a few years. Upon the succession of a new Rulers of State, it was necessary to reconfirm such understandings.

The confirmation of privileges of the community and the bankers by Ferdinando was apparently the subject of protracted negotiations. Ferdinando was interested in the renewal of the charters rather than their reconfirmation, despite the fact that they were valid until 1616. It was finally agreed that the Duke confirm the charters of his predecessors only.

A payment of 2000 scudi was required for this reconfirmation of the rights of Jews.

The privileges promised the Jews freedom of worship, exempted them from certain taxes, allowed them to settle in the state, lend money at interest and engage in commerce and trade. The Jews for their part as Bankers undertook to provide the population with credit, make payments to the authorities and observe the laws of the state.

See: S. Simonsohn, History of the Jews in the Duchy of Mantua (1977), pp. 44-5 and 99.

[SEE ILLUSTRATION ABOVE]

331 (KABBALAH). Vital, Chaim. Eitz Chaim ["Tree of Life": magnum opus of Lurianic Kabbalah]. Part II (Gates XXVI-L only, i.e. Sha'ar HaTzelem through Sha'ar Kitzur ABI"TA). Ashkenazic cursive script. Attractive title page displaying exquisite artistry; title between scalloped architectural columns, with eagle and two lesser birds at top. Final line of title reads: "Nichtav bi-shenath 5510. Sepher Eitz Chaim ha-laz hi (!) k[ethav] y[ad] ha-rav ha-ma'or ha-gadol, butzina kadisha, ish Eloki, kadosh yomar lo, mohr"r Shabbethai me-Rashov" [Written in the year 1750. This Book of Eitz Chaim is the manuscript of the Rabbi, the great luminary, the holy candle, the Godly man, said to be holy, our teacher, R. Shabbethai me-Rashkov]. The date 1750 is found also in the colophon at the end of the volume, this time in the form of a chronogram: "Ki yipale mimecha davar...ve-kamta ve-ALITH" A el ha-makom" (Deuteronomy 17:8). On the first and last pages there occurs the signature of a former owner which is illegible but for the fact that the individual's father was from "Greater Nemirov" [Nemirov Rabtha]. ff. (219). 19 lines per page. Black ink on coarse paper. Foxed. Some minute marginal worming. Ex-library. Contemporary blind-tooled calf. Thick 4to.

1750. \$4000-6000



Lot 331

COPY OF R. SHABBETHAI RASHKOVER'S RECENSION OF EITZ CHAIM.

R. Shabbethai Rashkov (1655-1745) is most famous for his kabbalistic prayer book with the kavanot of R. Isaac Luria (Korets, 1794) which is held in the highest esteem by Chassidim. R. Shabbethai, of whom we possess but scant biographical details, was reputedly one of the closest disciples of R. Israel Ba'al Shem Tov, founder of the Chassidic movement, and an accomplished kabbalist in his own right. Besides the Siddur, R. Shabbethai produced a brief distillation of Lurianic writings, Seder Kelaluth Tikun ve-Aliyah ha-Olamot (Lemberg, 1788).

Eitz Chaim was first printed in Korets in 1782; thus, our manuscript predates the first edition. As R. Shabbethai's biographers write that he passed away in 1745, we must assume that our copy is not in R. Shabbethai's own hand, but rather in the hand of a copyist, working from R. Shabbethai's recension of the Eitz Chaim, which would have been considered most trustworthy and reliable.

[SEE ILLUSTRATION TOP RIGHT AND FRONTISPIECE]

332 (KABBALAH). Vital, Chaim. Peri Eitz Chaim ["Fruit of the Tree of Life": Lurianic kabbalistic meditations]. Part II. Sha'ar ha-Shabbath ve-Yom Tov. Ashkenazic cursive script. Title within artistic surround. Numerous kabbalistic charts and tables, some most striking (see eg. f.114r.). ff. (1), 122, (1). 24 lines per page. Last leaf laid to size. Sepia ink on coarse paper. Occasional waterstains. Some marginal worming, text unaffected. Ex-library. Later blind-tooled half calf, gilt extra; top portion of spine missing, corner bumped. Lg. 4to.

Eastern Europe, 1764. \$2000-3000



Lot 332

The present beautifully penned copy of Vital's Peri Eitz Chaim predates the first edition (Korets, 1782) by eighteen years. The arrangement differs somewhat from that currently accepted. Our version begins "Ha-Hephresh she-yesh bein Shabbath le-Yom Tov." This becomes Chap. II of Sha'ar Mikra Kodesh in the popular Brandwein edition (Jerusalem 1988) of Peri Eitz Chaim (p. 483); whereas our Chap. II (f.2r.) corresponds to Chap. I of Brandwein's Sha'ar Mikra Kodesh (p. 482). We have Sha'ar Rosh Chodesh preceding Sha'ar ha-Shabbath, whereas in current editions Sha'ar Rosh Chodesh follows Sha'ar ha-Shabbath. These are but a few of the many differences in arrangement.

There are also significant variants. For example, in the Brandwein edition we read in Sha'ar ha-Shabbat that in addition to four articles of white clothing, R. Isaac Luria wore in the winter a "gibani" undergarment due to the cold, (p. 388); whereas in our copy the text reads a "gevani" undergarment, i.e. a colored undergarment (f.16v.). Ours would appear to be the correct reading.

[SEE ILLUSTRATION MIDDLE RIGHT]

333 (KABBALAH). Vital, Chaim. Likutei Torah, Nevi'im u-Kethuvim [Lurianic interpretations of the Bible]. Cursive Ashkenazic script. Broad margins. Colophon on f.103. ff. 14-103. Lacking initial thirteen leaves. Margins frayed, stained, ff.102-103 worn with loss. Ex-library. Calf-backed boards. Folio.

Eastern Europe, 1768. \$1200-1800

There are variants in this manuscript of Likutei Torah that differ from the standard printed edition. For example, our version begins with a lengthy discourse "Inyan te'omah yetheirah, ve-Kayin ve-Hevel ve-Sheth; Moshe, Tzipporah, Yithro, Mitzri," lacking in the Brandwein edition, Parashath Bereishith. See *ibid.*, pp. 27-28. (It is also missing in the Vilna 1880 edition of Likutei Torah based on a manuscript that once belonged to R. Nathan Adler, which was acquired by R. Shemariah Zuckerman of Moghilev. *Ibid.*, f.16r.) Also, the Brandwein edition lacks an entry for the Book of Esther, whereas our version includes Esther on f.103r. (Esther is also missing in the Vilna edition.)

Likutei Torah was first printed in Zolkiew in 1775; thus, our copy predates the first edition by seven years. See G. Scholem, Kabbalah (1974), p. 446.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 333



Lot 334

334 (KABBALAH). Poppers, Meir Hakohen. Ohr Zaru'a [glosses to R. Chaim Vital, Eitz Chaim, from beginning, i.e. Sha'ar ha-Kelalim, through Sha'ar Rachel ve-Leah]. Oriental cursive. Two different hands. At the top of the first page there is written: "Sepher zeh hayah be-Chevron" [This book was in Hebron]. In the left-hand margin there is an inscription: "Karachti sepher zeh li-kehilath Beth El lilmod bo ha-chaverim, Hashem aleihem yichyu, be-yishuv tov bi-Yerushalayim...Ani ha-tza'ir, e[ved] Ha[shem], Aharon Rephael Chaim Moshe ben Yitzhak Pereira...Ephe'r Yitzhak [I bound this book for the community of Beth El, that the members might study it, in the good Yishuv of Jerusalem...I, the servant of God, Aaron Raphael Chaim Moses son of Isaac Pereira... the "Ashes of Isaac"]. (See below). ff. 1-24, 27-28, 25-26, 29-46. (Misbound but complete.) ff. 34-35 loose. Sepia ink on paper. ff. 1-28, 31-36 in *petite, compact script* (42 lines per page); ff. 29r-30r. and 37-46 in *larger, more spacious script* (28 lines per page). Crisp, clean copy through f.36; ff.37-42 foxed. Ex-library. Contemporary marbled boards, distressed; rebaked. 8vo. [Scholem, *Kitvei-Yad be-Kabbalah*, 101-5, 102; Ben Jacob, *Ozar ha-Sepharim* 481; Azulai, *Shem ha-Gedolim II*, Aleph-48].

Jerusalem, 19th-Century. \$2000-3000

UNPUBLISHED MANUSCRIPT OF WORK BY R. MEIR HAKOHEN POPPERS FROM THE BETH-MEDRASH OF BETH EL, JERUSALEM.

R. Meir Hakohen Poppers (d. 1662), the last editor of the Lurianic writings, is considered one of the most authoritative interpreters of that system of Kabbalah. Of Aschkenazic descent, Poppers studied under R. Jacob Tzemach in Jerusalem. Popper's tripartite division of the Lurianic corpus into Derech Eitz Chaim, Peri Eitz Chaim and Noph Eitz Chaim, became the accepted arrangement in Germany and Poland.

Although it appears this manuscript might be lacking the Author's introduction, the body of the work is complete. All the copies known to Scholem also terminated with Sha'ar Rachel ve-Leah; Scholem wondered whether

Poppers had ever penned any more than that. By the same token, though the introduction boasts glosses to "Derech Eitz Chaim, Peri Eitz Chaim and Noph Eitz Chaim," the copies consulted by Scholem were restricted to Derech Eitz Chaim, as is ours. Of interest is that Scholem records that the manuscript of Ohr Zaru'a (no. 102) "was purchased in Hebron in 1927." The present manuscript also originated in Hebron as attested to on p.1. (See EJ, Vol. XIII, cols. 865-66). Poppers alludes to a work of his in manuscript entitled "Ohr ha-Avukah."

Aaron Raphael Chaim Moses ben Isaac Pereira (known by the acrostic "Ephe'r Yitzhak"), a native of Salonika, settled in Jerusalem in 1848, where he became a prominent member of the Kabbalistic fraternity "Beth El". His works include: Toldoth Aharon u-Moshe / Efer Yitzhak, a volume of Kabbalistic responsa (Jerusalem 1870); Devar Hashem mi-Yerushalayim, concerning the city of Jerusalem (ibid., 1873); and Ohev Shalom ve-Rodeph Shalom, an appeal to rebuild the Temple by promoting love of humanity (ibid., 1880). Scholem describes a copy of the Siddur Rasha"sh, the prayerbook with Kabbalistic meditations of R. Shalom Sharabi (18th-century spiritual leader of Beth El), in the hand of R. Aaron Pereira, replete with the latter's learned emendations. See A.L. Frumkin and E. Rivlin, *Toldoth Chachmei Yerushalayim*, Pt. III (1929), p. 306, no. 2; S. Halevy, *Siphrei Yerushalayim ha-Rishonim* (1975), nos. 163, 192, 336; Scholem, *Kitvei-Yad be-Kabbalah* (1930), 123-128

On ff. 6v-8r. there are marginalia in a large hand signed "Ephe'r Yitzhak." These are R. Aaron Pereira's criticism to R. Meir Poppers. In his marginalia Pereira mentions Sheme"sh [=Shalom Mizrachi Sharabi] and To[rath] Ch[acham], a commentary to Vital's Eitz Chaim by R. Chaim de la Rosa (Salonika 1848). The extreme piety of the glossator is reflected in the fact that each comment begins with the formula "Li-chevod Kudsha Berich Hu u-Shechinteh" [In honor of the Holy One, blessed be He, and His Indwelling].

[SEE ILLUSTRATION ABOVE]

335 (KABBALAH). Tephilah LeTokea [Various kabbalistic prayers and kavanot for the blowing of the Shofar on Rosh Ha-Shanah]. Hebrew Manuscript on paper in Italian square and cursive script. With extensive kabbalistic marginalia in various Italian cursive hands. With signature of former owner, Samuel Olivetti of Ivrea. ff. 20. Later marbled boards. 4to.

Italy, circa, 1800. \$800-1200

336 (KURDISTAN). Bar Hebraeus. Crusade of Richard I (portion). Syriac transliterated into square Hebrew characters. pp.14. 20 lines per page. Black ink on vellum. Ex-library. Vellum wrappers. 12mo.

Kurdistan, 19th-century. \$300-500

This manuscript is a copy in Hebrew letters of a portion of an historical book by Bar Hebraeus (1226-1286) composed originally in Syriac. The book chronicles the battles fought between the King of England and Saladin in the 13th-century over possession of the Holy Land.

The manuscript portion had been printed in Syriac letters (accompanied by English translation) in the textbook *Syriac Reading Lessons* (London: Samuel Bagster and Sons, 1934), pp. 42-87. The entire book was translated into English by E.A.W. Budge (1932).

It is thought that this copy was made in Kurdistan where the Jews spoke Aramaic (or neo-Aramaic, as it is referred to in the academic literature) and would have no difficulty following the text - once it had been transliterated from Syriac to Hebrew characters. Syriac, a North Semitic language, is remarkably similar to the Aramaic of the Targumim and Talmudim. The most famous work in Syriac is the Peshitta, the Syriac translation of the Bible, which aroused the interest of various Jewish scholars over the years, including the late R. Chaim Heller, who printed in Berlin in the 1920's an edition of the Peshitta transliterated into Hebrew characters - just as our own manuscript is a Hebrew transliteration of Syriac.



Lot 337

337 (LITURGY). Seder Keriath Shema. Hebrew in square Ashkenazic characters; instructions in Judeo-German in Wayber-taytsch letters. Title surrounded by artistry in red and mauve, flanked by garlanded architectural columns, at top two lions facing off, at bottom cartouches of a gentleman-scholar holding spectacles aloft (in illustration of Keri'ath Shema) and of a pair of travellers (in illustration of Tephilath ha-Derech). Use of colored inks (red or blue) for initial words. On f.4v. a cherub peeks over the Hebrew word "Ha-Mal'ach" [The Angel]. At conclusion (f.13v.), two fish swimming in opposite directions illustrate the Tashlich ritual, recited on New Year by a body of water containing fish.

On front flyleaf in Judeo-German: "Zum andenk von meiner Tante Hindche, wohnend in Mafed (?) bei Roermond in Königreich Belgen, Zusmann bar khr"r Avraham Rodinsen [In memory of my Aunt Hindche, living in Mafed by Roermond in the Kingdom of Belgium, Sussmann son of Abraham Rodinsen]. ff. 13. Sepia ink on vellum. Stains, some words smudged. Edges gilt, marbled endpapers. Contemporary blind-tooled calf, rubbed; portion of spine removed. 3 x 3 3/4 inches.

Roermond, Netherlands, 18th-Century. **\$4000-6000**

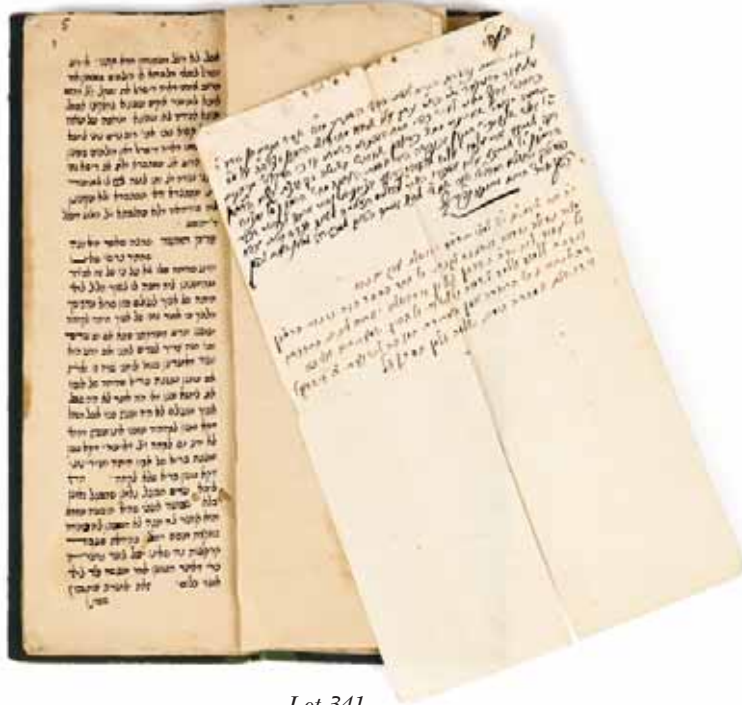
ILLUMINATED MINIATURE COMPENDIUM OF PRAYERS ON VELUM.

Includes Recitation of Shema before Retiring; Prayer for Travelers and Seafarers; Sanctification of the New Moon; Prayer after the Readings of the Princes in the Month of Nisan; Eiruv Tavshilin; Tashlich, etc.

The prayers in our small collection are heavily influenced by the Kabbalah and include several instances of angelology no longer in vogue. For example, the Traveler's Prayer (f.8v.) contains an invocation of "Sandalphon, Sar ha-Ya'ar" (Sandalphon, Prince of the Forest).

Roermond, in the southern province of Holland known as Limburg, straddles Belgium in the West and Germany in the East. When the Netherlands and Belgium separated in 1830, there was support for the idea of adding Limburg to Belgium, but in 1839, the province was divided between the two entities, the eastern part of Limburg going to the Netherlands and the western part to Belgium. From the inscription on the flyleaf, one gleans that the previous owner dwelled in the vicinity of Roermond, but far enough west to be within the "Kingdom of Belgium." See M.H. Gans, *Memorbook* (1977), pp. 544-45.

[SEE ILLUSTRATION ABOVE]



Lot 341

338 (LITURGY). Sha'ar Luach HaPizmonim. With an Aramaic and Judaeo-Spanish translation. Hebrew Manuscript on paper in a neat square Italian script. ff. 24. *Some light staining, small loss to title. Loose in contemporary boards. 8vo.*

(Italy), 27th Sivan, 1774. **\$600-900**

• Piyutim and Pizmonim for Holidays and special occasions, plus the Haftorah of the seventh day of Passover. The colophon on f. 21 dated 1774, states “kinyan kaspi ani Gavriel Yehoshua Todros miyad David Todros Bacchi”; to which is appended a later inscription dated 1807 stating that the manuscript now belongs to Menachem Lattas who received it as a present from Yitzchak Treves.

339 (LITURGY). Kol Shirah VeZimrah LeSimchath Torah. Hebrew Manuscript on paper in a neat square Italian script. Title within architectural arch. f. 6b contains a prayer for the well being of the Duke Don Francisco Cuarto Dusti. ff. 8. *Contemporary green patterned boards with gilt title of Synagogue in Hebrew on front cover. 8vo.*

Reggio, 1836. **\$400-600**

• Text of the Hakafoth that were performed by a special choir at the Reggio Synagogue in 1836. Final page contains the names of the eight members of the choir.

340 (LITURGY). Adon Olam [“Master of the Universe”: traditional hymn]. Hebrew. Signature in German. *Brown sepia ink on card. 2 1/4 x 3 1/8 inches (actual image). Within contemporary frame.*

Maria Theresiopel (Hungary), 1896. **\$500-700**

• This charming miniature (the writing so small as to suggest micrography) was executed by Leo Handelsman.

The city of Maria Theresiopel (named after Austrian Empress Maria Theresa) belonged to Hungary until the fall of the Habsburg dynasty and the collapse of the Austro-Hungarian Empire in World War I. In the year 1920, the city was transferred to the newly formed republic of Yugoslavia. At the time of the Hungarian occupation of Subotica in World War Two, the city's Jews were murdered en masse. (See EJ, Vol. XVI, cols. 878-80.)

341 MOSES BEN NACHMAN (NACHMANIDES). Chidushei Ramba”n to Tractate Kethuboth [Chaps. I-III].

* Accompanied by single page (central tear) containing autograph signed testimonials by R. Joseph Chaim Sonnenfeld and R. Shlomo Zalman Bahara”n (1904). Temanic cursive Hebrew script. ff. 2-16, 25-40, 42-44, 46-48. (Total: ff. 37.) Missing ff. 1, 17-24, 41 (f. 45 is mispaginated as “46”). *Browned. Ex-library. Modern cloth. Tall, 8vo.*

Yemen, 19th-Century. **\$1000-1500**

• The printing history of the Chidushei Ramba”n, the novellae of Nachmanides to Tractate Kethuboth is as follows: When first published in Metz in 1765, the work was misattributed to R. Solomon ben Abraham ibn Adret (Rashb”a). R. David Luria noted that the novellae were “Attributed to the Rashb”a, and whoever is conversant with the language of the Ramba”n and of the Rashb”a, will understand that they [=the novellae] are by the Ramba”n. (See Saul Lieberman in M.M. Kasher and J.B. Mandelbaum, Sarei ha-Alef [1959], p. 176, no. 10). Interestingly enough, in the autograph endorsement supplied here, R. Chaim Sonnenfeld writes he found that the manuscript matches the writings in the Ramban's name found in the Shitah Mekubetzeth (though the manuscript requires some linguistic emendations). Rabbi Sonnenfeld considered it a great mitzvah to ready the manuscript for publication in an annotated edition. Additional novellae of Ramba”n to Kethuboth were published by R. Aaron Jeruchem in Ohel Rachel (New York 1942).

R. Joseph Chaim Sonnenfeld (1849-1932), a native of Verbo, Slovakia, was in his youth a disciple of R. Abraham Samuel Benjamin Schreiber of Pressburg (Kethav Sofer), and after his arrival in Jerusalem in 1873 became a most distinguished disciple and associate of R. Joshua Leib Diskin (Mahari”l Diskin), known as the Brisker Rav. In 1920 he was appointed by the independent anti-Zionist Eidah Chareidis of Jerusalem as the “Rabbi of Jerusalem.” There ensued an ongoing controversy between R. Joseph Chaim Sonnenfeld and R. Abraham Isaac Hakohen Kook, who had earlier been appointed by the majority of Jerusalem Jewry as “Rabbi of Jerusalem.” R. Sonnenfeld was the author of responsa Salmath Chaim. See EJ, Vol. XV, cols. 155-157; N.Z. Friedmann, Otzar ha-Rabbanim 8795

R. Shlomo Zalman Bahara”n was the son of R. Nachum of Shadik (d. 1865), one of the most illustrious tzaddikim of Jerusalem, reputed to have encountered the Prophet Elijah (“giluy Eliyahu”). The son, R. Shlomo Zalman, a founder of the Me’ah She’arim and Nachalath Shiv’ah neighborhoods, was a leading Jerusalem sage. See Friedmann, Otzar ha-Rabbanim 18767.

[SEE ILLUSTRATION ABOVE]

342 (MAJORCA). Inquisitorial document signed by Don Jayme Fabregues, confiscating patrimony of Don Marcus Valles, a prominent Chueta (crypto-Jew) of Palma de Mallorca, for the crime of Apostasy. Spanish text. *pp.* (12). *Sepia ink on coarse paper. 29 lines per page. Modern marbled boards. Folio.*

Majorca, September 1, 1768. \$5000-6000

✱ The history of the Jews of the Isle of Majorca, one of the Balearic Islands in the Mediterranean off the Spanish coast, is especially tragic. The once glorious Jewish community which had given birth to great savants such as the halachist R. Simon ben Tzemach Duran, author of the responsa Tashbe"tz (1361-1444), effectively came to a cruel end in 1435 when the Jews of the isle were forcibly baptized. Nonetheless, as in mainland Spain, crypto-Judaic activity did not cease with the mass conversion to Christianity. These Majorcan crypto-Jews were not referred to by the Castilian epithet "Marranos," but rather by its Catalan equivalent "Chuetas" (in Catalan orthography "Xuetas"). (Both marrano and chua/xua mean "pig".) Centuries later, the descendants of these Jewish converts to Christianity were still restricted to living in the "call" or former Jewish quarter, where they could easily be scrutinized by the ever-watchful eye of the Inquisition. By 1771 the Inquisition had sent a total of 594 Chuetas to the stake for the crime of "Judaizing." See JE, Vol. II, pp. 471-473; EJ, Vol. XI, cols. 795-804; H.C. Lea, A History of the Inquisition of Spain, Vol. III (1907), pp. 305-308.

This document is signed by one of the most ruthless inquisitors, Jaime Fabregues. Once extremely wealthy, Don Marcus Valles, the object of the inquisitor's wrath, was bankrupted when he put his fortune at the disposal of the Bourbons in their fight against the Habsburgs for the crown of Spain during the War of Succession.



Lot 343

343 (PHILOSOPHY). Anonymous. Ma'amarim ve-Kavanatham [philosophic explications of sayings of the sages of the Talmud]. Hebrew. Spanish cursive. Different hands. Previous owner's English signatures along many margins. *pp.* (53). *25 lines per page. Sepia ink on coarse paper. Holes in ff. 26 and 50. Tear bottom f.34. Stains. Margins reinforced. Ex-library. Contemporary vellum. Sm. 4to.*

(Spain), (Fifteenth Century). \$2000-3000

✱ Unpublished Work of Jewish Thought.

In explicating the various Agadoth of the Talmud, the Author tackles perennial philosophic problems such as Free Will versus Predestination (see e.g. ff. 25-26), Creation, Miracles, etc. On f.50r. there is the briefest kabbalistic discussion of sephiroth (two sephiroth of "zechuth" and "mazal"), but this is uncharacteristic of the work as a whole, which is purely philosophic in tenor. What is most remarkable is the lack of references to medieval sources such as Maimonides, et al.

[SEE ILLUSTRATION TOP RIGHT]

344 (RUSSIA). Kol Kore. Hebrew in square scribal letters, black ink on paper. *f.1. Sm. folio.*

1877. \$500-700

✱ A Call to Arms: The Russo-Turkish War (1877-78).

An appeal to Russian Jews purportedly issued by "the Slavic Peoples" to enlist in the Tsar's army in order to come to the rescue of those Slavs butchered by the Turks in the Balkan regions of Serbia, Bulgaria and Herzegovina.

Russian imperialism, specifically Russia's appetite for an outlet to the Mediterranean Sea and the allure of the Balkan Peninsula, triggered war against Turkey in 1877. Concomitantly, the Russians delivered the Bulgarians and Serbs - fellow Slavs - from centuries of Ottoman rule, however the atrocities committed against the civilian Slav population during the war resounded throughout Christian Europe. In turn, the newly independent nation of Bulgaria rid itself of its non-Slav Muslim population and it is estimated a quarter of a million Bulgarian Muslims were killed, while another half million were forced to flee.

Provenance:

1. The Municipal Archives of Makov, Russia and presented in 1919 to the Zionist Office, Makov.
2. Leyzer Ran, Vilna-Havana-New York.

[SEE ILLUSTRATION LOWER RIGHT]

345 RABIN, MORDECHAI. Autograph Letter Signed in Hebrew to R. Mordechai Tzvi HaKohen Yolles of Lemberg pertaining to a halachic matter concerning an oath and an aggadic interpretation of the word "pegisha". *f.1 Lower right corner frayed with a small hole on the right (repaired) affecting a word of text.*

(Lemberg), (ca.1830). \$4000-6000

✱ R. Mordechai Rabin (d. 1838) served as Rosh Yeshiva and Rosh Beth Din of Zamocz and was later appointed as Dayan and Maggid of Lemberg, serving in the Beth Din of R. Yaakov Orenstein (author of Yeshuoth Yaakov) for over twenty three years. R. Mordchai Rabin was the teacher of R. Shlomo Kluger and is celebrated for his responsa published at the end of the Baruch Taam by his colleague R. Baruch Frankel-Teomim. See M. Wunder, Encyclopedia LeChachmei Galicia, vol. IV, col. 713-14 (illustrated).

The recipient of this letter, R. Mordechai Tzvi HaKohen Yolles of Lemberg (d. 1843) was also a well known scholar and the father of R. Zechariah Yeshiah Yolles of Minsk, author of Zecher Yeshiah.



Lot 344



Lot 349

346 (SAMARITAN LITURGY). Samaritan service for Sabbath Eve. Samaritan script. Colophon in Arabic. Scribe: As'ad son of Ab Sikkuwwa. ff. (28). *Trace foxed. Contemporary cloth. 12mo.*

Land of Israel, c.1850. **\$500-700**

✪ The Samaritans practice a Biblical - as opposed to Rabbinic - Judaism. The schism between the Samaritans and the Jews may be traced back to the end of the First, beginning of the Second Temple. Today, there are but 650 Samaritans living in two communities in Israel, Nablus and Holon. They may very well be the tiniest ethno-religious community in the world today.

347 SHIN SHALOM. (pseudonym of Shapira, Shalom Joseph). Four autograph Hebrew poems signed by the poet: "Ishah aphorah"; "Ki lo nagi'a le-sham"; "Katif ba-aretz"; and "Mathai?" pp. 2-5. *Black ink on onion skin paper. Folds. Folio.*

Jerusalem, 1942-45. **\$500-700**

✪ "Shin Shalom," nom de plume of Shalom Joseph Shapira, one of modern Israel's greatest poets and was the scion of several distinguished Chassidic dynasties. Upon first arriving in Eretz Israel in 1926, he joined the rabbis of his family in founding Kefar Hasidim in the Jezreel Valley. The poems of Shin Shalom are oftentimes suffused with a distinctly Chassidic spirituality, albeit garbed in modern Hebrew idiom. No doubt, under the impact of the Holocaust, the poems here give poignant expression to feelings of loss and a quickening of the longing for salvation. The first two poems are included in the complete collection of the writings of Shin Shalom (Tel-Aviv, 1966), Vol. I, pp. 157-158; the last two poems appear in Vol. IV, pp. 138, 160. See EJ, Vol. XIV, cols. 1271-1272; Tz. M. Rabinowicz, The Encyclopedia of Hasidim, p. 445, s.v. Shapira, Abraham Jacob.

348 (TALMUD). Novellae on the Talmud. Anonymous. ff. (55). *Sepia and violet ink. Tear to f.29 (original pagination). Ex-library. Contemporary calf-backed marbled boards, front board detached, rebaked. Folio.*

Yellok, Lithuania, 1881-93. **\$600-900**

✪ It appears that this folio ledger was originally intended as a Pinkas of a communal synagogue, for at the top of each page are listed the names of members of the congregation. However, at a certain point in time, the owner decided to make other use of the volume - as a notebook of Halachic novellae on the Talmud and Codes. On f.19v. (original pagination), an entry reads "Eizik Forman mi-Telz" [Isaac Forman of Telz]. We may pinpoint Lithuania as the country in which the ledger was composed. Indeed, at the bottom of f.18v. (original pagination), the conclusion to a legal responsum reads: "Ve-hiskim la-zeh gam ha-rav ha-g[aon] de-Pikelin" [The Rabbi of Pikelin also agreed to this]. The Rabbi of Pikelin (Lith. Pikeliai) during this period was R. Jacob Vilentzik, author "Dalthai Teshuvah" on Yoreh De'ah (see Otzar ha-Rabbanim 9604; Friedberg D-834; S.N. Gottlieb, Ohalei Shem, p.155). The Author datelines a few of the entries: "Erev Shabbath Kodesh, Matoth, 5643 [1883], Yellok" (f.20v. new pagination); "5641 [1881], Yellok" (f.63v. original pagination). In 1912 the Rabbi of Illok (Yiddish Yellok) in the region of Telz (Lith. Telsiai), government of Kovno, was R. Shmuel Ya'akov Rabinowitz (see Gottlieb, Ohalei Shem, pp. 94-95). On f.34r. (new pagination), the Author differs with an opinion of the "Rabbi of Shad." This would have been R. Aaron Walkin (see Ohalei Shem, p. 201), who went on to become later the celebrated Rabbi of Pinsk, author responsa "Zekan Aharon." It is possible that Rabbi S.Y. Rabinowitz is truly the author of these novellae, but as they were composed a full generation earlier, we cannot rule out the possibility that they were written by Rabinowitz's predecessor in the rabbinate of Yellok (Lith. Ylakai) - whoever that may have been.

349 (TALMUD). Trauman, Abraham (Kalisch). Birkath Avraham [novellae on Tractates Chulin, Kiddushin, Gittin, and Sanhedrin]. Autograph manuscript. Cursive Aschenazic script. Double columns. On front board in Hebrew: "Zeh ha-sepher shayach la-adoni avi ha-rav ha-baki mo'h Avraham Troiman" [This book belongs to my father, the encyclopedic R. Abraham Trauman]. On front fly in German: "Abraham Kalisch". ff.125. *Sepia ink on coarse paper. Occasional light stains. Ex-library. Contemporary boards. Folio.*

Eastern Europe, Early 19th-Century. **\$800-1200**

✪ In the introduction to his published work Chesed LeAvraham (Breslau, 1846) the author, Abraham Trauman, a native of Kalisch, Poland bemoans the fact that he lacks the wherewithal to publish his collected Talmudic novellae, entitled "Birkath Avraham." A century and a half later the manuscript yet awaits publication.

On f. 19r. of Chesed LeAvraham, Trauman records a question he heard in his youth from the famous R. Yeshayah Pick. On f. 5v. Trauman records a conversation he had with the R. Meir Leibush Malbim regarding the latter's premier work Artzoth ha-Chaim (Breslau, 1837).

[SEE ILLUSTRATION ABOVE]

— GRAPHIC ART —

350 (AMERICANA). Printed Advertisement hoarding: "Coca-Cola for Passover (Pesah)." Red on white card. 14 x 14.5 inches.

1950's. **\$200-300**

351 (ANGLO-JUDAICA). Half-length portrait of Rev. Moses Myers (1759-1814), Rabbi of the New Synagogue, London. 11.5 x 14 inches.

\$600-900

⚠ This, nor any other portrait of the rabbi appears in Alfred Rubens' comprehensive "Jewish Iconography" (1981).

[SEE ILLUSTRATION NEAR RIGHT]

352 AUERBACH-LEVY, WILLIAM. Group of three etched portraits of elderly bearded Jewish males: Playing checkers (10 x 8 inches). * In the House of Study (12.5 x 8.5 inches). * A Half-length study (7 x 9 inches). Each signed by the artist below the image. First two framed.

\$400-600

[SEE ILLUSTRATION NEAR RIGHT]

353 (BEZALEL). A Middle-Eastern Caravan. Titled in English, "Jerusalem." Woodblock on velvet. With Bezalel monogram lower right. Not examined out of frame. Approx. 10 x 28 inches.

20th century. **\$400-600**

354 (BEZALEL). Shepherd near the Tomb of Rachel, near Bethlehem. Titled in Hebrew, "Jacob." Woodblock on velvet. With Bezalel monogram lower right. Not examined out of frame. Approx. 10 x 28 inches.

20th century. **\$400-600**

[SEE ILLUSTRATION FAR RIGHT]

355 (GERMANY). Braun / Hogenberg. Costume of male and female German Jews in Frankfurt am Main. Copper-engraving, hand-colored. 9.5 x 14 inches.

c. 1584. **\$800-1000**

[SEE ILLUSTRATION LOWER RIGHT]



Lot 351



Lot 352



Lot 354



Lot 355



356 **(HOLOCAUST)**. Zimmerman, Kurt.
 Servant Girl. Watercolor and pencil.
 German inscription reads: "For E. Kelso,
 My Saviour from Hell". Thick paper. 8 1/4
 x 12 1/4 inches. Mounted on board.

1945? **\$800-1200**

28. The artist, whose signature appears in pencil on the reverse of the sketch, was a survivor of a German concentration camp. It would seem Miss Kelso was instrumental in his survival.

[SEE ILLUSTRATION TOP LEFT]

357 (ISRAEL, LAND OF). Advertisement Poster for the Carmel Vineyards of Rishon le-Zion and Zichron Yaakov. Moses before Pharaoh in striking composition, tones of deep red and gold. With Hebrew texts in praise of the winery. 625 x 920 mm. Top edge torn; other hairline tears. Handsomely framed.

Eretz Israel, Ha-Solel for Carmel Mizrachi,
n.d. **\$800-1200**

⦿ In this strong, well-executed design, Moses brazenly raises a cup to mock Pharaoh, saying: “You drank my blood; I drink my wine, a free man!”

[SEE ILLUSTRATION TOP RIGHT]

358 **LINDERUM, RICHARD.** Rabbi at Table.
Oil on canvas. Signed by artist top left. 8 x
10 inches.

German, late 19th-century. **\$700-1000**

359 LITVINOVSKY, PINCHAS. Chaim Weizman. Head Portrait. Signed lower left. Charcoal. Closely matted. 13.5 x 18 inches. Unexamined out of its elaborate frame.

\$500-700

3. Born in Ukraine, 1894, Pinchas Litvinovsky was persuaded by Boris Schatz to come to Jerusalem and join the Bezalel School. He was soon disappointed and returned to Russia, only to resettle in Jerusalem in 1919. His subject here, Chaim Weizman (1874-1952) was Russian born and served as the first President of the State of Israel. Prior, he had been the President of the World Zionist Organization (1920-31 and 1935-46) as well as an acclaimed and distinguished scientist.

360 (MUSIC). Large Poster. Yosele Rosenblatt. Frayed edges and a single tear in bottom left corner taped. 71 x 105 cm.

New York, Trio Press, n.d. **\$1000-1500**

▪ This striking poster, spartan in its simplicity (containing only the portrait of the famous cantor and his name below in Yiddish and English) speaks more loudly than words to the enormous popularity of the immortal “Yosele” (Josef Rosenblatt, 1882-1933).

[SEE ILLUSTRATION LOWER LEFT]



Lot 361

361 KRESTIN, LAZAR. The Prophet Isaiah. Oil on canvas. Signed and dated lower right. Some abrasions. Framed. 15 x 19 inches.

1925. **\$4000-6000**

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

[SEE ILLUSTRATION ABOVE]



Lot 362

- 362 (**NUREMBERG CHRONICLE**). Hartmann Schedel. Destruction of Jerusalem. Double-page woodcut from the Liber Chronicarum. Illustrated by Michael Wohlgemuth and Hanns Pleydenwurff. Handsomely framed. 22 x 16 inches to the mat.

Nuremberg, Anton Koberger, 1493.
\$1000-1500

[SEE ILLUSTRATION TOP LEFT]

- 363 (**PICART, BERNARD**). The Dedication of the Portuguese Jews Synagogue (sic) at Amsterdam.

From Picart's, The Religious Ceremonies and Customs of the Several Nations of the Known World (1731). Attractively hand-colored. Central crease. Not examined out of frame. Approx. 15 x 16.5 inches.

\$600-900

♣ The Portuguese Synagogue of Amsterdam, built between the years 1671-75, has been described as "the stateliest synagogue in all Europe." See C. H. Krinsky, Synagogues of Europe (1985); Gans, Memorbook, p. 159.

[SEE ILLUSTRATION FRONT COVER]

- 364 **STRUCK, HERMANN**. Kiddush: Striking Three Quarter-length portrait at the Sabbath-eve Table. Etching. Signed by the artist in pencil, lower left. Not examined out of frame. 9.5 x 15.15 inches (to mat).

\$400-600

[SEE ILLUSTRATION FAR LEFT]

- 365 **WALKOWITZ, ABRAHAM**. Dancing Jew with Torah. * And: Three Jews (Sanctification of the New Moon). Two pen-and-ink drawings. Both signed and dated. Unexamined out of frame. 6.5 x 9.5 inches to mat.

1903-1904. \$3000-5000

♣ Abraham Walkowitz (1878-1965) was a Russian-Jewish immigrant who joined the avant-garde Modernist art movement gravitating around photographer Alfred Stieglitz' 291 Gallery, where the forerunners of modern art in America gathered and where many European artists were first exhibited in the United States. He is most well-known for his portraits of dancer Isadora Duncan, and for his abstract cityscapes. The two drawings in this lot of Jewish immigrants in New York are from his early years.

[SEE ILLUSTRATION NEAR LEFT]



Lot 364



Lot 365

366 (ZIONISM). "Arriving of the Jewish Regiment in Palestine." Jewish Legionnaires welcomed by the Jews of Palestine as they march onto the shores of the Holy Land. Flanked by the British, American, and French flags and the blue-and-white standard of the Zionist movement. With vignettes of Zionist leaders including Dr. Theodor Herzl, Chaim Weizman, Max Nordau, Louis Brandeis, David Wolfson, etc. Color Lithograph. Framed. 23 x 17 1/2 inches.

American, S. & L. Litho Co., 1918. **\$1200-1800**

• The Jewish Regiment arrived in Palestine after the Armistice with Turkey when the entire territory of Palestine was liberated from the Turks by the British. The Legion, which had been formed and trained while fighting on the Desert Front, was originally conceived as a step toward the fulfillment of the Balfour Declaration - the formation of a Jewish National Homeland in Palestine. Although the liberation of Palestine had already been achieved by the time the Jewish Legion Battalions were ready for deployment, the Jewish volunteers, comprising Jews from Britain, America, Canada, Argentina and Palestine itself, took over line of communication duty in the immediate aftermath of the Armistice. The historic and symbolic landing of the Jewish Regiment at the early stages of the formation of the Jewish State in Palestine is emotively depicted in this lithograph. The fact that it was printed in the United States, is testimony to the shared enthusiasm by American Jews for the creation of a Jewish Homeland in Palestine. On the Jewish Legion in general, see EJ Vol. X, cols. 69-76.

[SEE ILLUSTRATION RIGHT]



Lot 366

— END OF SALE —

— NOTES —

— ABSENTEE BID FORM —

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

I desire to place the following bid(s) toward Kestenbaum & Company Auction Sale Number Forty-One, Fine Judaica, to be held September 18th, 2008. These bids are made subject to the Conditions of Sale and Advice to Prospective Purchasers printed in the catalogue. I understand that if my bid is successful a premium of 23% will be added to the hammer price.

Name: _____

Address:

Telephone Number: _____

Signature: _____

[illegible]

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

☛ TRADE REFERENCE OR 25% DEPOSIT REQUIRED IF BIDDER IS NOT KNOWN TO KESTENBAUM & COMPANY.

[illegible]

— CONDITIONS OF SALE —

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

1. All property is sold “as is,” and any representation or statement in the auction catalogue or elsewhere as to authorship, attribution, origin, date, age, provenance, condition or estimated selling price is a statement of opinion only. All interested parties should exercise their own judgement as to such matters, Kestenbaum & Company shall not bear responsibility for the correctness of such opinions.
2. Notwithstanding the previous condition, property may be returned by the purchaser should such property prove to be defective, incomplete or not genuine (provided such defects are not indicated in the catalogue or at the sale). Written notice of the cause for return must be received by Kestenbaum & Company within fourteen (14) days from the date of the sale of the property, and the property must be returned to Kestenbaum & Company in the same condition as it was at the time of sale. Any lot containing three or more items will be sold “as is” and is not subject to return.
3. The highest bidder acknowledged by the Auctioneer shall be the buyer. The Auctioneer has the right to reject any bid and to advance the bidding at his absolute discretion and, in the event of any dispute between bidders, to determine the successful bidder or to reoffer and resell the article in dispute. Should there be any dispute after the sale, the Auctioneer’s record of final sale shall be conclusive. On the fall of the Auctioneer’s hammer, title to the offered lot shall pass to the buyer, who shall forthwith assume full risk and responsibility for the lot and may be required to sign confirmation of purchase, supply his/her name and address and pay the full purchase price or any part thereof. If the buyer fails to comply with any such requirement, the lot may at the Auctioneer’s discretion, be put up again and sold.
4. Kestenbaum & Company reserves the absolute right to withdraw any property at any time before its actual final sale.
5. All lots in this catalogue are subject to a reserve, which is the confidential minimum price acceptable to the Consignor. No reserve will exceed the low presale estimate stated in the catalogue.
6. The purchase price paid by the purchaser shall be the sum of the final bid and a buyer’s premium of 23% of the first \$150,000 of the final bid on each lot, and 18% of the final bid price above \$150,000, plus all applicable sales tax.
7. All property must be paid for and removed from our premises by the purchaser at his expense not later than ten days following its sale. If not so removed, storage charges may be charged of \$5.00 per lot per day. In addition, a late charge of 1½% per month of the total purchase price may be imposed if payment is not made.
8. Kestenbaum & Company accepts no responsibility for errors relating to the execution of commission bids.
9. Kestenbaum & Company is not responsible for unsold lots left on our premises 90 days from their date of sale.

— ADVICE TO PROSPECTIVE PURCHASERS —

1. Prospective purchasers are encouraged to inspect property prior to the sale. We would be pleased to answer all queries and describe items in greater detail.
2. Those unable to attend the sale, Kestenbaum & Company will execute bids on the buyer's behalf with care and discretion at the lowest possible price as allowed by other bids and any reserves. Commission bids must be received no less than two hours before the auction commences. Successful bidder will be notified and invoiced following the sale.
3. Bidding may also be placed via telephone. The number of telephone bidding lines is limited, therefore all such arrangements must be made 24 hours before the sale commences.
4. In order to avoid delays, buyers are advised to make arrangements before the sale for payment. If such arrangements are not made, checks will be cleared before purchases are released. Invoice details cannot be changed once issued.
5. We have made arrangements with an independent shipping company to provide service. Please inquire should this be required.
6. We are not responsible for purchases left on our premises 90 days from their date of sale

• • •

Kestenbaum & Company undertakes Collection Appraisals for insurance, estate tax, charitable and other purposes. Relevant fees will be refunded should items be subsequently consigned for sale.

• • •

We are currently accepting consignments for future auctions. Terms are highly attractive and payment timely.

To discuss a consignment, please contact:

Daniel E. Kestenbaum
Tel: 212 366-1197 • Fax: 212-366-1368

—— ANNOUNCING OUR FORTHCOMING JUDAICA SALES ——

December, 2008

March, 2009

June, 2009

—— Sale dates subject to change ——

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

