

FINE JUDAICA

HEBREW PRINTED BOOKS, MANUSCRIPTS,
GRAPHIC & CEREMONIAL ART



KESTENBAUM & COMPANY
THURSDAY, DECEMBER 18TH, 2008



KESTENBAUM & COMPANY

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Auctioneers of Rare Books, Manuscripts and Fine Art



Lot 157 (composite)

Catalogue of

FINE JUDAICA

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

Including:

A Complete Set of the Celebrated Slavita Shas, 1817-1822.

The First English Edition of Theodor Herzl's The Jewish State (Der Judenstaat), 1896.
The Jewish Manual; London, 1846: The First Kosher Cookbook in the English Language.
Collection of Hebrew Manuscript Letters of Rabbi Samson Morpurgo, 1715-1736.

The "Rainbow" Hagadah of 1945.

and

Selections from the Rare Book-Room of a College Library (Part Two)

(Short-Title Index in Hebrew available upon request)

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

Viewing Beforehand on:

Sunday, 14th December - 10:00 am - 5:00 pm
Monday, 15th December - 10:00 am - 5:00 pm
Tuesday, 16th December - 10:00 am - 5:00 pm
Wednesday, 17th December - 12:00 pm - 8:00 pm
Thursday, 18th December - 10:00 am - 2:30 pm

This Sale may be referred to as: "Ananda" Sale Number Forty-Two

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

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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.

Front Cover Illustration: Lot 256

Back Cover Illustration: Lot 350

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

1 AARONSOHN, MOSES. Pardess HaBinah [13 sermons]. Appended: Mat'ei Moshe [12 halachic responsa]. **FIRST EDITION.** pp. (4), 66, 68-144 (mispaginated but complete); ff. 2-5, pp. 10-92. *Browned. Contemporary calf-backed marbled boards, front board detached. 4to. [Friedberg, P-613].*

Amsterdam (i.e. Johannesburg), 1842 (i.e. 1855). **\$300-400**

* Born in Salant, Lithuania in 1805, the Author served as rabbi in several neighboring towns before migrating to New York in 1860. In 1878, his widow and sons published in Jerusalem a posthumous work, Mata'ei Moshe, which contains responsa reflective of Jewish life on New York's Lower East Side

Due to government censorship, the title notes the place of publication as "Amsterdam," when in fact the printing was accomplished in Johannesburg, East Prussia.

[SEE ILLUSTRATION RIGHT]

2 ABOAB, SAMUEL. Devar Shmuel [responsa]. With supplement: Zichron LeB'nei Yisrael, concerning pseudo-messiah Shabthai Tzvi (lacking from most copies). **FIRST EDITION.** ff. (6), 104. *Ex-library, some staining and foxing. Later cloth. Sm. folio. [Vinograd, Venice 1533; see G. Scholem, Sabbatai Sevi: the Mystical Messiah (1975) pp. 763-69].*

Venice, Vendramin: 1702. **\$300-500**



Lot 1

3 ABRABANEL, DON ISAAC. Peirush al Nevi'im Acharonim [commentary to the Later Prophets with Biblical text]. Second Edition. ff. (1), 305. [Vinograd, Amsterdam 56; Fuks, Amsterdam 204]. Amsterdam, Immanuel Benveniste, 1641.

* AND: Peirush al Nevi'im Rishonim [commentary to the Former Prophets with Biblical text]. Second Edition. ff. (6), 308, (4). [Vinograd, Leipzig 24]. Leipzig, Weinmannum, 1686. Bound with: Solomon Ibn Melech, Michlal Yoffi [linguistic commentary to the Bible with Leket Shikcha, supplement by Jacob Abendana]. Third edition, Title within an elaborate woodcut arch depicting King David with his harp. Additional Latin title. ff. 4, 220. [Vinograd, Amsterdam 508]. Amsterdam, David de Castro Tartas, 1685

* AND: Peirush al Ha'Torah [commentary to the Pentateuch, with sub-title Beth Shaar Katan, Hebrew and Latin indices]. Third edition. ff. (7), 3-343, (9), (1), 11. [Vinograd, Hanau 65]. Hanau, Henoch Jacob, 1710.

Together four works in three volumes. Scattered Latin and Hebrew marginalia. *Browned in places, few minimal stains. All three volumes in contemporary vellum. Folio.*

v.p., v. d. **\$1500-2000**

* Abrabanel endeavors to explain the general content of the Bible, its principles, views and moral teachings more than the actual meaning of the words and passages. Primarily a philosophical, theological, ethical and to some extent historical commentary, his method as an exegete is entirely novel, prefacing each section of each Book with a number of questions and then interpreting that section in such a manner as to gradually resolve them.

[SEE ILLUSTRATION LEFT]



Lot 3



Lot 4

4 **ABRAHAM BEN DANIEL.** Kanah Avraham. **FIRST EDITION.** ff. 24. Previous owners' signatures. Modern boards. 4to. [Vinograd, Fürth 135].

Fürth, Chaim ben Tzvi Hirsch of Fürth: 1738. **\$300-500**

• Sets out the the laws of Yoreh Deah in a question and answer format, with additional material culled from various works of responsa. The author hailed from Aptashni, near Cracow, Poland.

[SEE ILLUSTRATION TOP LEFT]

5 **ABRAHAM OF PREMISLA.** Petach Ha'Ohel [an encyclopedic work on various halachic, midrashic and homiletic subjects in alphabetical order]. **FIRST EDITION.** ff. (2), 33, 50. Ex-library. Some staining, slight worming on a few leaves, leaves supplied from another shorter copy. Later boards. 4to. [Vinograd, Sulzbach 31].

Sulzbach, M. Bloch: 1691. **\$200-300**



Lot 6

6 **ADARBI, ISAAC.** Divrei Rivovh ["Matters of Disputes": responsa]. Second Edition. Title within woodcut architectural arch. Scholarly marginalia in a Sephardic hand. ff. 198 (i.e. 200). Ex-library. Dampstained in places. Later boards. Folio. [Vinograd, Venice 703; Haberman, di Gara 88; Adams I-177].

Venice, Giovanni di Gara: 1587. **\$400-600**

• Important collection of 430 responsa. The author (1510-1584?), Rabbi of the Lisbon Jewish congregation in Salonika, was a disciple of R. Joseph Taitatzak and a colleague of R. Samuel de Medina (MaHaRaSHDa"m). Adarbi many times takes exception to the latter's rulings. See EJ, Vol. II, col. 254.

[SEE ILLUSTRATION MIDDLE LEFT]

7 **ADARBI, ISAAC.** Divrei Shalom [sermons and homilies on the Pentateuch]. Third edition. Title within elaborate border. Final page contains inscriptions, 1647-1732, in Italian hands noting family births and circumcisions with names of each baby's Mohel and Sandak. ff. 168. Ex-library. Slight worming, stains in places. Recent boards. Folio. [Vinograd, Venice 829; not in Adams].

Venice, Matteo Zanetti: 1597. **\$300-500**

8 **ADRET, SOLOMON.** Shailoth Uteshuvoh HaRaSHB"A [responsa]. Third Edition. Title within historiated woodcut border depicting Moses and Aaron and the Binding of Isaac. ff. 322. Ex-library. Previous owners' signatures and stamps (including those from the 17th century), some staining and foxing, slight marginal repair on final leaf. Later boards, broken, spine lacking. Sm. 4to. [Vinograd, Hanau 7].

Hanau, Hans Jakob Hanau: 1610. **\$300-500**



Lot 9

9 (**ALEPPO**). Vital, Chaim. Sha'arei Kedushah [Kabbalah]. * BOUND WITH (As Originally Issued): Sepher Alim Letruphah [letters of moral instruction by Moses Nachmanides and Elijah, Gaon of Vilna]. (4), 48, 8. Later calf-backed boards, rubbed. 12mo. [Yaari, Aleppo 1 and 2].

Aleppo, Elijah Hai b. Abraham Sasson: 1866. **\$500-700**

• The Jews of Aleppo (Arabic, Haleb) referred to their city by the Biblical name of "Aram Tzovah." This volume contains the first two Hebrew books printed in this ancient Jewish community of Northern Syria. The printer, Elijah Sasson was sent by his father to Italy to learn the art of printing. The rabbinic type he uses here is in fact very similar to that used by the Livornese Hebrew presses.

One notes that the fourth and final gate of the Sha'arei Kedushah is truncated. The printer demurs: "This section is unprinted. Since it consists of [Divine] names and hidden mysteries, it would be unlawful to commit it to print" (f48v.) The text of the letter of the Vina Gaon differs in many places from the standard European edition.

[SEE ILLUSTRATION BOTTOM LEFT]

10 ALGAZI, SOLOMON BEN ABRAHAM. Lechem Setarim [Talmudic novellae to Tractate Avodah Zarah and miscellanea]. **FIRST EDITION.** Title within architectural columns, flanked by Moses on right and Solomon on left, while above two angels hold aloft the Ten Commandments; at bottom, printer's mark of three leonine heads (Yudlov, Hebrew Printers' Marks 18). Learned rabbinic marginalia in old Sephardic hand (ff. 4v., 6r., 11v.). ff. 134. *Ex-library.* Title and first two leaves tape-repaired, waterstained. Recent cloth. Sm. 4to. [Vinograd, Venice 1366 (correct ff.132 to read ff.134); Steinschneider 6894-9 (col. 2278)].

Venice, Bragadin: 1664. \$600-900

• Algazi (1610?-1683) was an outspoken opponent of the pseudo-Messiah of Izmir, Shabbetai Zevi. At the height of Zevi's power, Algazi, one of Izmir's distinguished rabbis, was forced to flee the city. See G. Scholem, Sabbatai Sevi, p. 414; EJ, Vol. II, col. 610.

The book opens with an panegyric composed in honor of the Author by the "magi'ah" (proofreader), R. Moses Zacuto, who pays tribute to R. Solomon's pilpulistic ability. Zacuto, no mean halachist in his own right, is most famous as being the doyen of the Italian kabbalists of the 17th-century.

11 ALMOSNINO, MOSES. Me'ametz Ko'ach [sermons and eulogies]. Second edition. Printer's devices on title, f. 225b (see Ya'ari, Hebrew Printers' Marks 18) and final leaf (Ya'ari 19; Yudlov, Hebrew Printers' Marks 3). ff. 236 (mispaginated but complete). Light waterstains and marginal worming, otherwise an attractive copy. Recent blind-tooled morocco. 4to. [Vinograd, Venice 726; Habermann, di Gara 102; not in Adams].

Venice, Asher Parenzo for Giovanni di Gara: 1588. \$600-900

• Me'ametz Ko'ach contains twenty-eight sermons (thus ko'ach, the Hebrew equivalent numerical of 28) by this celebrated preacher of the Neveh Shalom Congregation of Salonika (today Thessaloniki), Greece. 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.

[SEE ILLUSTRATION TOP RIGHT]

12 (AMERICAN JUDAICA). CASTILLO, MARTIN DEL. Arte Hebraispano. Dikduk Lashon Hakodesh Belshon Sepharadith. **FIRST EDITION.** Text in Hebrew and Spanish. A wide-margined copy. pp. (24), 336. *Ex-library, foxed.* Contemporary calf, spine gilt, rubbed, corners worn. 12mo.

Lyons, 1676. \$3000-5000

• THE FIRST HEBREW GRAMMAR BY AN AMERICAN.

No doubt a Marrano, Martin del Castillo was born in Burgos and studied Hebrew under the converso Rabbi Moyses (D. Francisco del Hoyo), while guardian of the Franciscan Convert in Mexico.

The text was originally approved in 1656, but was not printed until twenty years later as there were no printing facilities in Mexico that could accommodate a book with Hebrew type; thus he had to have the work produced in Europe. The author remarks; "The distance between Mexico, in the New World, and Lyons, in the Old World, should excuse any writer from the blame that several misprints have occurred."

Hebrew words are pointed and followed by Spanish transliterations. According to Marx; "The book is so rare that the author's name... is given in Kayserling's bibliography as Martyr del Castillo with a remark that it is the pseudonym of a Spanish Jew. Neither he nor Steinschneider gave the title of the book correctly." See: Alexander Marx, (Ed. M. Schmelzer), Bibliographical Studies and Notes on Rare Books and Manuscripts in the Library of the Jewish Theological Seminary of America. (1977) p.171.

[SEE ILLUSTRATION BOTTOM RIGHT]



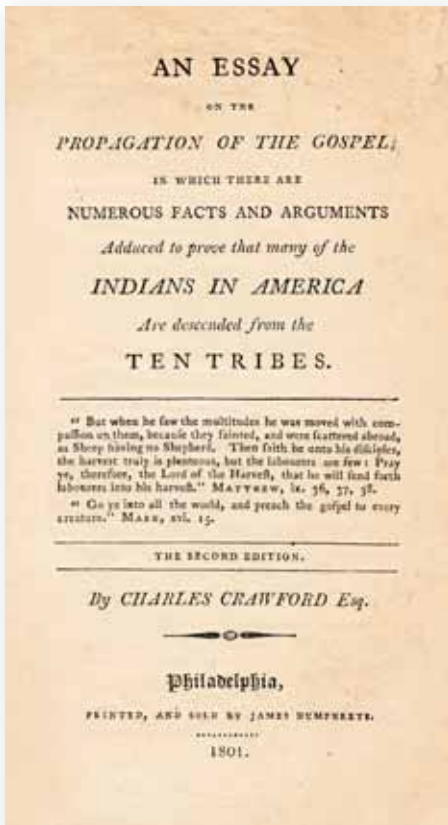
Lot 11



Lot 12



Lot 13



Lot 14

13 (AMERICAN JUDAICA). CHAIM SHABTHAI. (MaHaRCHA"SH). Torath Chaim [responsa]. Parts I, II and III (complete). **FIRST EDITIONS**. Three parts bound in two volumes. Previous owners stamps and signatures including stamp of R. Eliahu Chaim Meisel, Rabbi of Lodz on title of Part I and R. Yehoshua Heschel Teomim Frankel son of the Baruch Taam, R. Baruch Teomim Frankel, on title of Part III. *Part I: ff. 5,148; Part II: ff. 4, 128; Part III: ff. 8, 192. Some leaves lightly browned, slight marginal repair on verso of title of Part III, small hole on title of Part I. Modern morocco. Folio. [Vinograd, Salonika 211, 212 & 223].*

Salonika, 1713, 1715 and 1722. **\$2000-3000**

• THE EARLIEST RECORDED RESPONSA FROM THE NEW WORLD.

Torath Chaim, Vol. III, Responsa no. 3, discusses the appropriate season to pray for rain. The inquiry was sent from the Jewish Community in Recife, Brazil, to R. Chaim Shabthai, Chief Rabbi of Salonika, and one of the outstanding scholars of his time. The circumstances of living in the tropical climate of Brazil created concerns regarding preserving the traditional season to recite the Prayer for Rain. "Thus making the New World's first contribution to the Responsa Literature." See M.A. Cohen, Sephardim in the Americas, American Jewish Archives vol. XLIV (1992) p. 218.

[SEE ILLUSTRATION TOP LEFT]

14 (AMERICAN JUDAICA). Crawford, Charles. An Essay on the Propagation of the Gospel; in which There are Numerous Facts and Arguments Adduced to Prove that Many of the Indians in America are Descended from the Ten Tribes. Second edition. Uncut copy. *Second Edition. pp. 154, (1). Slightly foxed. Unbound, housed in solander case. 8vo. [Rosenbach 123; Singerman 0136].*

Philadelphia, 1801. **\$500-700**

• This curious book musters considerable anecdotal evidence to parallel Native American with Jewish ritual. On p. 125, there is advanced the view that the Indians, thought to originate in Tartary, crossed the Behring Straits to America and are descended from the Ten Lost Tribes of Israel.

[SEE ILLUSTRATION BOTTOM LEFT]

15 (AMERICAN JUDAICA). Columbian Centinel. "Of The Jews" (Headline). Broadsheet newspaper. Formerly in the Collection of Daniel M. Friedenber. *Browned. Folio. Framed.*

Boston, Wednesday, May 27th: 1807. **\$800-1200**

• A contemporary American account of the Paris Sanhedrin called by Napoleon. "On the 9th of February, the Grand Sanhedrin opened its sittings in Paris... After having quoted many sacred texts, the book of the law was drawn from the tabernacle, and the President blessed the assembly, at the same time making a most affecting prayer for the Emperor, for the glory of his arms and the return of peace. The temple resounded with cries of "long live the Emperor, the Empress, the imperial family and the brave French army." This ceremony excited general interest and anxiety, as much from its novelty as on account of the great man who has revived an assembly without example in the records of modern history."

16 (AMERICAN JUDAICA). Frey, J[oseph] S[amuel] C[hristian] F[rederick], ed. The Hebrew Messenger. Vol One (of two) only. Frontispiece portrait of J.S.C.F. Frey between pp. 48-49. *pp. 288. Ex-library. Light waterstains. Half morocco, rebaced marbled boards. 4to. [Rosenbach 581; Singerman S124].*

New York, 1846. **\$500-700**

• This monthly was edited by Rev. Frey, Corresponding Secretary of the American Baptist Society for Evangelizing the Jews.

17 (AMERICAN JUDAICA). Leeser, Isaac (Ed.). Sidur Divrei Tzadikim. The Book of Daily Prayers for Every Day in the Year. According to the Custom of the German and Polish Jews. **FIRST EDITION.** *pp. 8; ff. 243. Foxed and stained. Contemporary crushed morocco, heavily rubbed. Gold lettering front center "Hannah E. Phillips". 4to. [Vinograd, Philadelphia 18; Rosenbach 636; Singerman 1024; Goldman, 37].*

Philadelphia, C. Sherman: 1848. **\$600-900**

• First Aschkenazi Prayer Book Printed in America. Prepared by the Champion of American Orthodoxy, Isaac Leeser.

[SEE ILLUSTRATION BOTTOM RIGHT FACING PAGE]

18 (AMERICAN JUDAICA). Aaron, Joseph. Sepher Maphte'ach el Lashon Ivri V'Chochmath HaDikduk Mephorash im Nekudoth / A Key to the Hebrew Language and the Science of Hebrew Grammar Explained. (With Points). First Part. Title page in English and Hebrew. English interspersed with Hebrew, Hebrew texts at end (see below). pp. 70. Trace foxed. Contemporary tree-calf, edges gently rubbed. 16mo. [Singerman 0567; Goldman, Hebrew Printing in America 264].

(New York), 1834. \$1500-2500

✦ FIRST HEBREW GRAMMAR PRINTED IN AMERICA FOR A SPECIFICALLY JEWISH AUDIENCE.

Appended are a few key prayers, including: Abridged Grace after Meals, for Sephardim (pp. 60-62) and "German Jews" (pp.62-66).

[SEE ILLUSTRATION TOP RIGHT]

19 (AMERICAN JUDAICA). Dwight, S[ereno] E[dwards]. The Hebrew Wife: or The Law of Marriage Examined in Relation to the Lawfulness of Polygamy and to the Extent of the Law of Incest. FIRST EDITION. English interspersed with vocalized Hebrew. pp. (4), 189, (3 blank) + 8pp. advertising. Trace foxed. Recent marbled boards. 8vo. [Singerman 0613].

New York, H. Ludwig: 1836. \$400-600

✦ The author attempts an investigation of the Scriptural Law of incest. What prompted this research was an actual occurrence: "In consequence of a Complaint, made in due form of law, and substantiated by satisfactory evidence, it became the author's official duty to institute a prosecution for an Incestuous marriage" (p. iii).

[SEE ILLUSTRATION MIDDLE RIGHT]

20 (AMERICAN JUDAICA). (Stokes, George). Jewish Nation; Containing an Account of Their Mannners and Customs, Rites and Worship, Laws and Polity. Revised by D.P. Kidder. FIRST EDITION. With Numerous Illustrative Engravings. A few contemporary pictures: On p. 22, "Polish Jews"; on p. 232, "a Jewish priest at prayer, wearing the phylactery for the head". pp. 416. Trace foxed. Contemporary boards. 4to. [Rosenbach 669; Singerman 1165].

New York, Joseph Longking: 1850. \$400-600

✦ Traces Jewish history from Biblical times to present. According to Singerman, the book is a reworking of an earlier work by George Stokes, The Manners and Customs of the Jews, and Other Nations Mentioned in the Bible (Hartford, 1833).

The two illustrations drawn from contemporary life convey well the image of the Jew in the popular imagination: the exotic Polish Jews with their broad-brimmed hats, long gabardines with sashes, and full beards, as opposed to the acculturated American rabbi, who though wearing tallith (prayer shawl) and tephillin (phylacteries), is dressed in conventional Western dress with muttonchop sideburns, much in vogue at the time.

21 (AMERICAN JUDAICA). Leeser, Isaac. The Testimony: An Address Delivered at the Schoolhouse of the Hebrew Education Society of Philadelphia, at the Opening of their School, on Sunday, the 4th of Nissan, 5611 (April 6th, 1851). FIRST EDITION. pp. (2), 19. Trace foxed. unbound. 8vo. [Singerman 1195].

Philadelphia, C. Sherman: 1851. \$1000-1500

✦ In his address at its official opening, Isaac Leeser pinned great hopes on the Philadelphia Day School. His educational philosophy is best summed up in these words: "We propose to combine elementary and afterwards scientific education with a gradual and progressive acquirement of Hebrew, Hebrew literature, and religion. It is not to be as in other schools, a secondary matter whether the children learn Hebrew and religion or not, but they are to acquire these even if nothing else can be imparted" (p. 12).

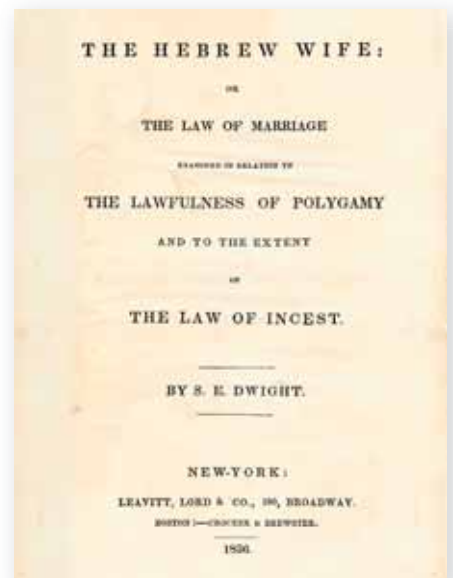
When the school opened the next day (Monday), 22 students were enrolled. A month later, the student body had increased to 63. Eventually, enrollment would peak at 170 students.

Leeser developed a curriculum which afforded both English and Hebrew studies: geometry, natural history, rabbinic literature, German, French, Latin, Greek, botany and chemistry. Sessions took place five days a week.

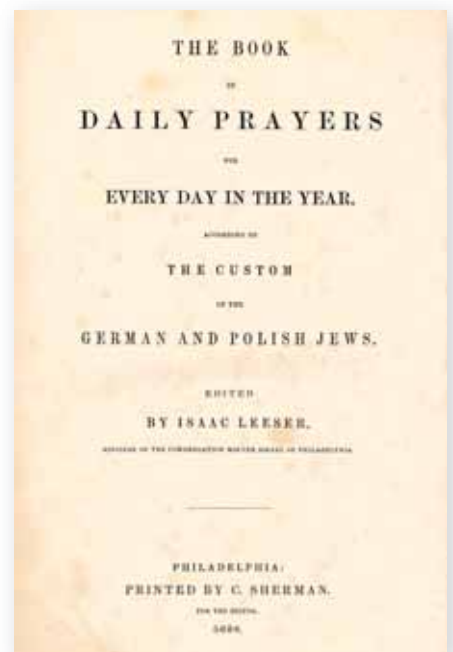
However, by 1878, ten years after Leeser's death, Hebrew studies had been reduced to supplemental programs. See Lance J. Sussman, Isaac Leeser and the Making of American Judaism (1995), pp. 204-5.



Lot 18



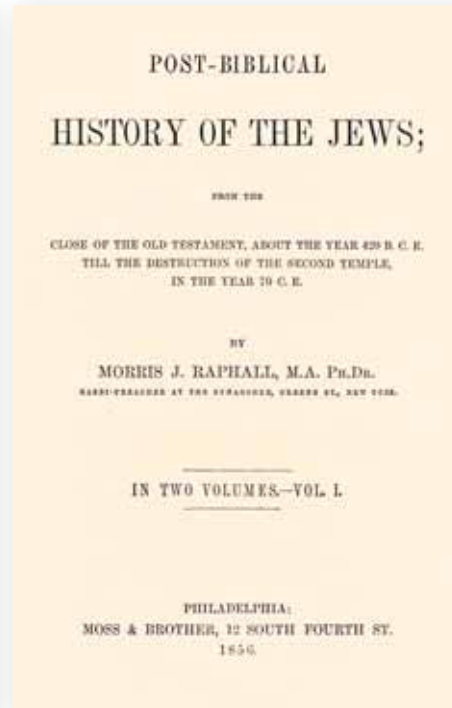
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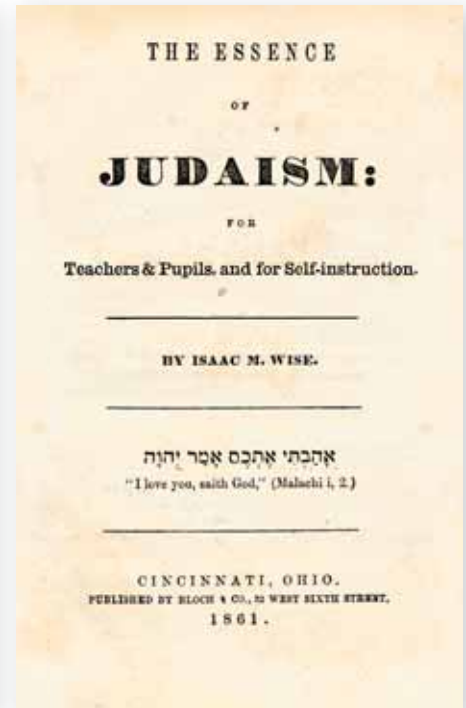
Lot 17



Lot 23



Lot 24



Lot 25

22 (AMERICAN JUDAICA). (Yulee, David Levy, Senator). Communication from the Hon. D.L. Yulee, asking that he may be afforded an opportunity to be heard when the report of the Select Committee upon the question of the contested election to which he is a party, comes before the Senate for consideration, and asking that certain papers in relation to the case may be printed. * Bound with: Contested Election of Senator from the State of Florida, Report of Select Committee Thereon, and Documents, being statements, testimony and arguments of Hon. David L. Yulee, claiming the seat held by Hon. Stephen R. Mallory. 32nd Congress, 1st Session. pp. 296. Disbound. 4to.

Washington, DC, A. Boyd Hamilton: 1852. \$1000-1500

David Levy Yulee (1810-86) was instrumental in securing Florida's admission to the Union in 1845. That same year he was elected to the United States Senate, becoming the first Jew to serve in that body. In 1851 Yulee lost a re-election bid to Stephen R. Mallory in a bitterly contested race. Unwilling to concede, he contested Mallory's right to the seat and documents pertaining to his case were published as Contested Election of Senator from the State of Florida. Yulee's appeal was unsuccessful, yet he was later re-elected in 1855. A staunch Southern rights activist, Yulee resigned from the Senate in 1861 when Florida seceded from the Union. See Leon Hühner, "David L. Yulee, Florida's First Senator," Proceedings of the American Jewish Historical Society 25 (1917), pp. 1-29.

23 (AMERICAN JUDAICA). Seder Tephilah / The Order of Prayer for Divine Service. Revised by Dr.L[eo] Merzbacher, Rabbi at the Temple "Emanu-el". Volume II only. Prayers for the Day of Atonement. Title within typographic border. Hebrew and English translation face `a face. pp. (4), 323. Trace foxed. Contemporary morocco, gilt extra, upper cover with central cartouche of Temple Emanuel, New York, lacking spine. Sm. 4to. [Singerman 1384; Goldman 41 (fac. of binding and title)].

New York, (J. Muhlhauer): 1855. \$800-1000

• FIRST REFORM PRAYER BOOK IN AMERICA

Leo Merzbacher (1809-1856), a native of Fuerth, Germany, was the first Reform Rabbi in America. His congregation, Temple Emanu-El utilized his prayer book from 1855 until 1895 whereupon it adopted the Union Prayer Book.

[SEE ILLUSTRATION TOP LEFT]

24 (AMERICAN JUDAICA). Raphall, Morris J. Post-Biblical History of the Jews; from the close of the Old Testament, about the year 420 BCE. till the destruction of the Second Temple, in the year 70 CE. Second edition. Two volumes. Vol. I: pp. 405. Vol. II: pp. 486. Ex-library. Trace foxed. Cloth, bumped. 4to. [Singerman 1409].

Philadelphia, Deacon and Peterson: 1856. \$600-900

Morris Jacob Raphall (1798-1868) a native of Sweden, was educated in Denmark, Germany and England. In 1849 he was appointed Rabbi of the B'nei Jeshurun Congregation of New York, in which capacity he served almost until his death. Raphall was noted for his erudition and linguistic ability and translated works by Maimonides, Albo, N.H.Wessely, as well as the Pentateuch and Mishnah. See JE, Vol. X, p. 319.

[SEE ILLUSTRATION TOP MIDDLE]

25 (AMERICAN JUDAICA). Wise, Isaac M. The Essence of Judaism: For Teachers & Pupils, and for Self-Instruction. English interspersed with Hebrew. pp. 65. Ex-library. Hole on pp. 29-30, text slightly affected. Waterstained. Contemporary calf-backed cloth boards. 8vo. [Singerman 1732].

Cincinnati, Bloch: 1861. \$1000-1500

✎ This “catechism” of Judaism offers a comprehensive exposition of the religion from the perspective of Reform Judaism, whose American spokesman was the author. Isaac Wise found particularly objectionable the Biblical doctrine of sacrifices. Thus we read on p. 61: “If the temple of Jerusalem should ever be re-built, no sacrifices would be made there, as we could not thus be instructed or edified. God by destroying the Temple demonstrated His will that no more sacrifices should be brought”.

[SEE ILLUSTRATION TOP RIGHT FACING PAGE]

26 (AMERICAN JUDAICA). Prospectus & Catalogue of a Number of Valuable Hebrew Works Imported and for Sale by M. Ellinger, Ag[en]t, Importer of Ancient & Modern Books. English interspersed with Hebrew. Watermark “American Mills.” Added by hand in sepia ink: “81 Warren Street, New York”. Single leaf printed on 2 pages. [Unrecorded].

(New York), circa: 1861. \$1500-2500

✎ An exceptional item of printed ephemera, a list of religious Hebrew books offered for sale to the American public.

The two books for which years are supplied in the Prospectus are Seder Rinah U’Tephilah (Vienna, 1861) and Seder Tephilath Yisrael (Vienna, 1860).

[SEE ILLUSTRATION TOP RIGHT]

27 (AMERICAN JUDAICA). Benjamin, Israel Joseph. Drei Jahre in Amerika 1859-1862 [Three Years in America]. Vol. I: Reise in den östlichen Staaten der Union und San Francisco [Journey in the Eastern States of the Union and San Francisco]. German with some Hebrew. Frontispiece portrait of author. Foxed throughout, stamp on title. Contemporary calf-backed boards, spine rubbed. 8vo.

Hannover, Wilhelm Riemschneider: 1862. \$300-500

✎ Self-styled “Benjamin of Tudela II,” this irrepressible traveler here documents a wealth of information concerning the Jewish presence in California and the Northwest. He describes various congregations, Jewish fraternal societies, charitable organizations and their respective office-holders. Also contains information concerning the history of the Jews in India and China (see pp. 21-32).

[SEE ILLUSTRATION MIDDLE RIGHT]

28 (AMERICAN JUDAICA). Aguilar, Grace. The Jewish Faith: Its Spiritual Consolation, Moral Guidance, and Immortal Hope. FIRST AMERICAN EDITION. pp. 446. Light waterstains. Contemporary half-calf over marbled boards. Sm. 4to. [Singerman 1812].

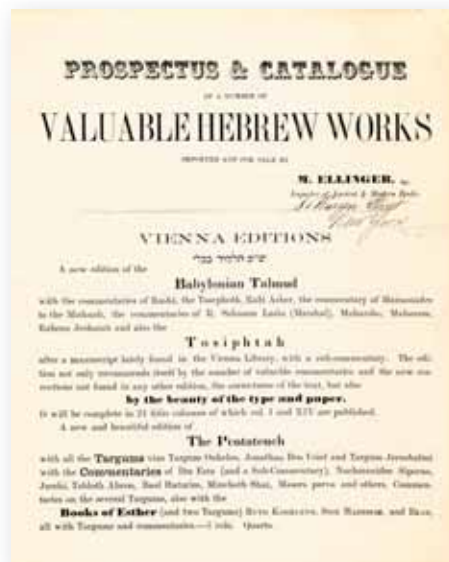
Philadelphia, L. Johnson: 1864. \$1500-2000

✎ Preface by Isaac Leeser, Editor.

Grace Aguilar (1816-1847) was an English Jewess of Portuguese Marrano descent. In 1849, Isaac Leeser published The Spirit of Judaism, Aguilar’s theological work for women. In the Editor’s Preface, Leeser noted a point of difference between Miss Aguilar and himself, notably Aguilar’s aversion to Rabbinic tradition, or the Oral Law. See L. J. Sussman, Isaac Leeser and the Making of American Judaism (1995), pp.133-34.

The present work by Aguilar, directed at Jewish youth, is framed in a series of “Dear Annie” letters to a fictitious correspondent. In his preface to the work, Leeser makes mention of his earlier involvement in editing The Spirit of Judaism. He bemoans the untimely death of Aguilar, referring to her as “our sainted sister.” Leeser adds that in the present publication he has made no material alteration, “even to gratify the editor’s dissenting views.” He does add, however, that he finds gratuitous Aguilar’s forced proofs for personal immortality from the Book of Isaiah, when in his opinion, references to the life of the soul are clear throughout the Bible and the doctrine teaching eternal life was known to the Israelites from the days of the Patriarchs.

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 26



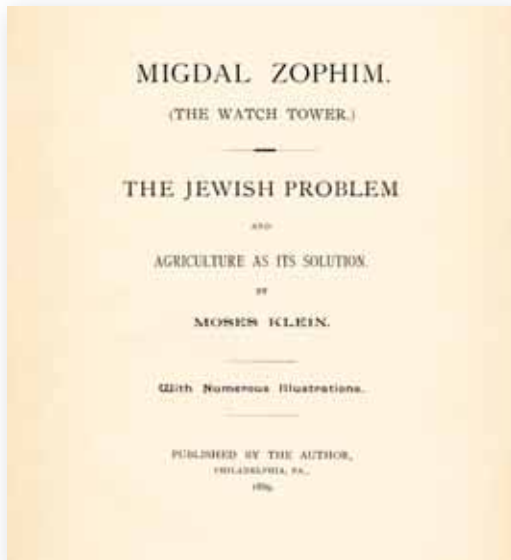
Lot 27



Lot 28



Lot 30



Lot 31



Lot 32

29 (AMERICAN JUDAICA). Lasker, R[aphael]. *Limudei ha-Keri'ah / The Hebrew Reader. An Easy Method for the Instruction of Jewish Children.* Title in Hebrew and English. English interspersed with vocalized Hebrew. Appended several prayers in Hebrew with accompanying English translation. *pp.* 24. *Contemporary marbled boards, front board detached. 12mo. [Singerman 2081; Goldman 277 (earlier 1871 edition)].*

New York, L.H. Frank: 1872. **\$300-500**

• According to Singerman, this children's textbook, often reissued, was first printed by L.H. Frank in New York in the year 1868, although Goldman notes the first edition to be 1866. Prussian-born and educated Raphael Lasker (1838-1904) served at various times as Rabbi in New York and Boston.

30 (AMERICAN JUDAICA). Szold, Benjamin. *Reshith Da'ath / Catechism Designed for the Instruction of Israelitish Children.* * Bound with (as issued): Kaiser, A[lois]. *Tunes for the Israelitish School.* (Baltimore, n.d.) * Szold, Benjamin. *Hebrew Primer.* (Baltimore, n.d.) **FIRST EDITION.** English interspersed with Hebrew; German. Musical notes by A. Kaiser, Cantor of the Oheb Shalom Congregation. *pp.* 76; (20), (2); 14. *Recent marbled boards. 12mo. [Singerman 2419].*

Baltimore, H.F. Siemers: 1873. **\$400-600**

• Benjamin Szold (1829-1902), a native of Nemskert, Hungary, studied at the Pressburg Yeshivah under Rabbi Benjamin Wolf. Later, he came under the influence of Z. Frankel, H. Graetz and J. Bernays at the Breslau Rabbinical Seminary. In 1858, he accepted an invitation to become Rabbi in Baltimore, where he led Congregation Oheb Shalom to be one of the foremost synagogues in the United States. His daughter, Henrietta Szold (1860-1945) founded the Hadassah Women's Organization and Youth Aliyah. See EJ, Vol. XV, cols. 664-5.

[SEE ILLUSTRATION TOP LEFT]

31 (AMERICAN JUDAICA). Klein, Moses. *Migdal Zophim (The Watch Tower). The Jewish Problem and Agriculture as Its Solution.* English with section in Hebrew. Additional title in Hebrew. Numerous black and white photographs. Inscribed copy: "To Mr. Benjamin Nathal, Compliments of the Author, May 30, 1901". *pp.* 88; (1), 6, (4), 21. *Contemporary gilt-stamped boards. 4to. [Singerman 3820; Goldman 1096].*

Philadelphia, Billstein & Son: 1889. **\$600-900**

• A report on the Jewish agricultural settlements in New Jersey founded by Russian Jews.

Moses Klein (d. 1910), a native of Hungary, was a scholar and linguist. He served as head of Dorshei Sephath Ever, Philadelphia's first Hebrew-speaking club. See Y. Goldman, *Hebrew Printing in America*, Vol. I, p. 285.

[SEE ILLUSTRATION MIDDLE LEFT]

32 (AMERICAN JUDAICA). Spivak, Aaron. *Cheker Halacha [halachic novellae].* **FIRST EDITION.** *pp.* (4), 58. *Slightly browned. Contemporary marbled boards. 4to. [Goldman 570].*

New York, Ephraim London: (1891). **\$300-500**

• One of the first halachic works printed in America. The author had served as a Rabbi in Omsk, Siberia before immigrating to New York. He was unable to secure a pulpit in America and published this book to sustain himself. In his approbation, Rabbi Jacob Joseph of New York beseeches the public to provide the author with a professional position in order to stabilize his economic distress.

[SEE ILLUSTRATION BOTTOM LEFT]

Lots 33-36 Withdrawn from Sale



Lot 39

37 (AMERICAN JUDAICA). Morris, Samuel. Hilchoth Derech Eretz shel Amerika ["The Laws of Manners of America": parody]. **FIRST EDITION.** Yiddish and Hebrew. Frontispiece portrait of author. pp. 6, 30. Light stains. Printed wrappers bound in contemporary boards, rebacked. Sm. 4to. [Unlisted by Goldman].

New York, 1916. \$500-700

• Samuel Morris was a rabbi and preacher, Goldman lists a few works by Morris of a sermonic nature (see Goldman nos. 782, 793). The present work is a scathing satire on the irreligiosity of the American Jewish community. In his Foreword, the Author jokingly refers to the book as "Columbus' Shulchan Aruch."

38 (AMERICAN JUDAICA). Sharkansky, A.M. Di Amerikanishe Hagadah ["The American Hagadah": parodical Hagadah]. pp. 32. Minor repairs. Recent boards with wrappers laid to size. 4to.

New York, 1927. \$300-500

• "In the loosely connected skits, called by him The American Haggadah, (the Author) succeeded, perhaps unconsciously, in catching the spirit of restlessness which hovers over the turbulent existence of the Jews in New York City" (Davidson, Parody in Jewish Literature, p. 109).

As an example of the new immigrant's disillusionment with the American experience, Davidson cites from Sharkansky's parody of Psalm 116: "He'emanti ki adaber...I thought if I would speak English, I would find my salvation. But the fact is, Kol ha-adam kovez; it is a world of bluff and swindle (p.16)." *ibid.*, p. 98.

39 (AMERICAN JUDAICA). Mosessohn, Nehemiah. She'elah Be'ad HaChaim el HaMeithim [responsum concerning the permissibility of performing autopsies]. **FIRST EDITION.** Inscribed and signed by the Author on title-page. pp. 16. Original printed wrappers, chipped and stained. 8vo. [Goldman 617].

New York, Lipshitz Press: (1915). \$300-500

• A native of Odessa, Nehemiah Mosessohn was national chairman of Denver's Jewish Consumptives Relief Society (JCRS). This pamphlet is a response to anti-autopsy agitation on the part of the recently established lobby "Yekara de-Shichva." Mosessohn believed that performing autopsies on Jewish victims of tuberculosis could save the lives of their fellow patients in the Denver Jewish Hospital and were therefore halachically sanctioned even according to the strict guidelines set up by Rabbi Ezekiel Landau (see Noda bi-Yehudah, Pt. I, Mahadura Tinyana, Yoreh De'ah, no. 210). The purpose of the pamphlet was to garner the support of the rabbinic decisors of the day. On page 3, there is a form letter which provides a blank for the name of the rabbinic addressee.

[SEE ILLUSTRATION LEFT]

40 (AMERICAN JUDAICA). Weinberger, Moses. Halacha LeMoshe [concerning the dismissal of ritual slaughterers who attempted to form a union]. ff. (10), pp. 74.

* AND: Weinberger, Moses. Divrei Shalom Ve'emeth-Michtav Galui [controversy following Weinberger's refusal to accept his replacement as rabbi. Also, against seeking justice in the secular court-system]. pp. 20. **FIRST EDITION.** Boards. 8vo. [Goldman 1122 and 1143].

New York, 1902 and 1908. \$300-500

• Moses Weinberger, Rabbi of Beth Ha'medrash Anshei Ungara, New York, was one of the most colorful Rabbinic personalities in New York at the turn of the century. For a biographical analysis see J. Sarna, People Walk on their Heads: Moses Weinberger, Jews and Judaism in New York, N.Y. (1982); S. Leiman, Yeshivath Or Ha'chaim: The First Talmudical academy in America? in: Tradition, Vol. 25 (1990) No. 2 pp.77-89.

41 (AMERICAN JUDAICA). Fried, Joseph Elijah. Ohel Yoseph [responsa]. **FIRST EDITION.** ff.(2), 39. Contemporary boards, original printed wrappers bound in. Folio. [Goldman, 590].

New York, A. Ch. Rosenberg: 1903. \$300-500

• The First Work of Responsa Published in America by an American Rabbi.

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

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

42 (AMERICAN JUDAICA). Siegel, Joshua. Eiruv ve-Hotza'ah [on the permissibility of erecting an Eiruv in Manhattan]. **FIRST EDITION.** With map on p. 2 depicting the island of Manhattan from New York Bay at South Ferry, bound in the West by the Hudson River, in the East by the East River and Harlem River, in the North by the Canal, while cut down the middle by the Third Avenue "El." pp. (2), 54. Marginal tears on title and final page, lightly browned. Covers chipped. 8vo. [Goldman 1136].

New York, Ze'ev Wolf Hirschprung / Isaac Rachlin and Partners: 1907. \$500-700

⚡ Permits the transportation of personal objects in the Lower East Side neighborhood of New York on the Sabbath.

This pamphlet engendered great controversy as to whether the proposed Eiruv, utilizing the rivers and the "El" as boundaries, was valid or not. Consequently, the author included responsa of a number of European decisors supporting his position (viz. R. Shalom Mordecai Hakohen of Brezan, Aryeh Leibush Halevi Hurwitz of Stanislav, and Moses Nahum Jerusalemki of Kielce).

The pamphlet was published in two stages: Pages 1-26 were published first and sent to various rabbis for their concurring or dissenting opinions. Once responses were received, pages 27-54 were published containing the supporting responses.

* ACCOMPANIED BY: Bernstein, Judah David. Kuntres Hilchetha Rabtha Le'Shabatha [forbidding transporting objects in Manhattan on the Sabbath]. **FIRST EDITION.** ff. 33, (1). Light stains. Printed wrappers, chipped. 8vo. [Goldman, 1145]. New York, M. Rotwein, 1910.

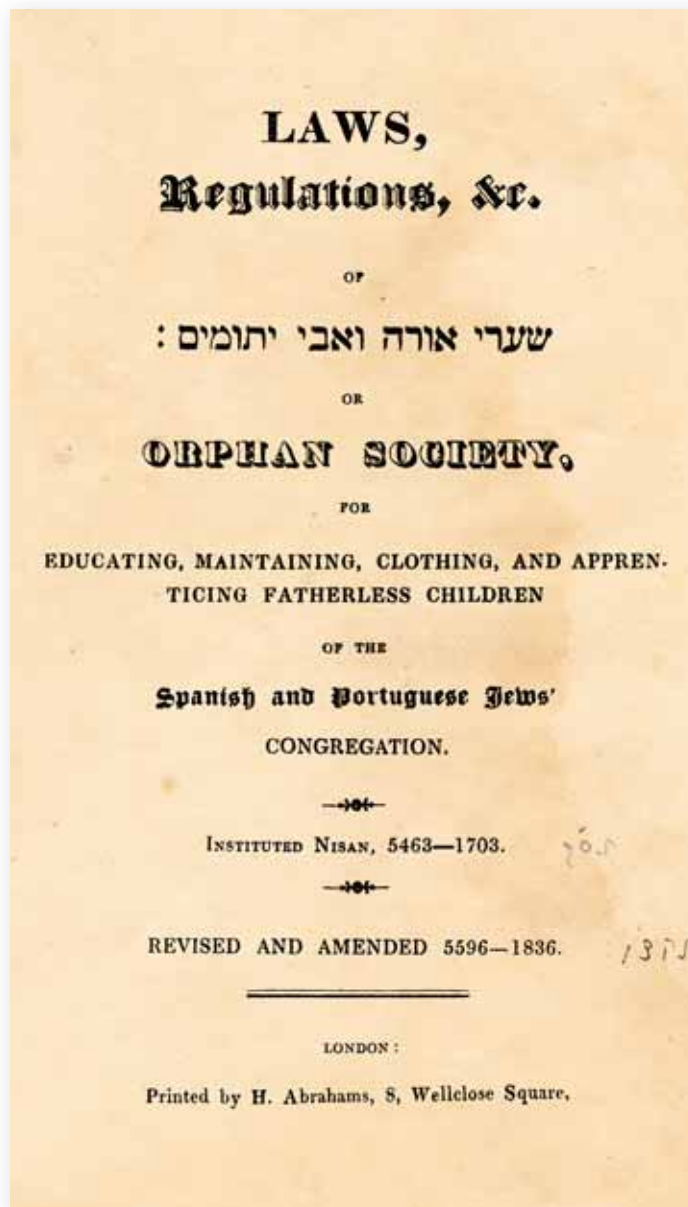
A refutation of Joshua Siegel's Eiruv ve-Hotza'ah.

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

43 (AMERICAN JUDAICA). Responsa in War Time. pp. (6),v, (1), 87,(9). Original wrappers, slightly faded. 8vo.

New York, (1947). \$100-150

⚡ Published by the Division of Religious Activities of the National Jewish Welfare Board, this unusual booklet was issued "in reference to the practical problems of Jewish law confronting the Jewish chaplain and his GI congregation." Sample questions: "May a man who is a Cohen claim conscientious objection to war because he is not permitted to come into contact with dead bodies?" "How far are men justified in violating the dietary laws under different conditions?" "We have received a question from a chaplain based upon inquiries from a number of soldiers as to the hour of the Sabbath in the Far East, and particularly its relationship to the International Date Line."



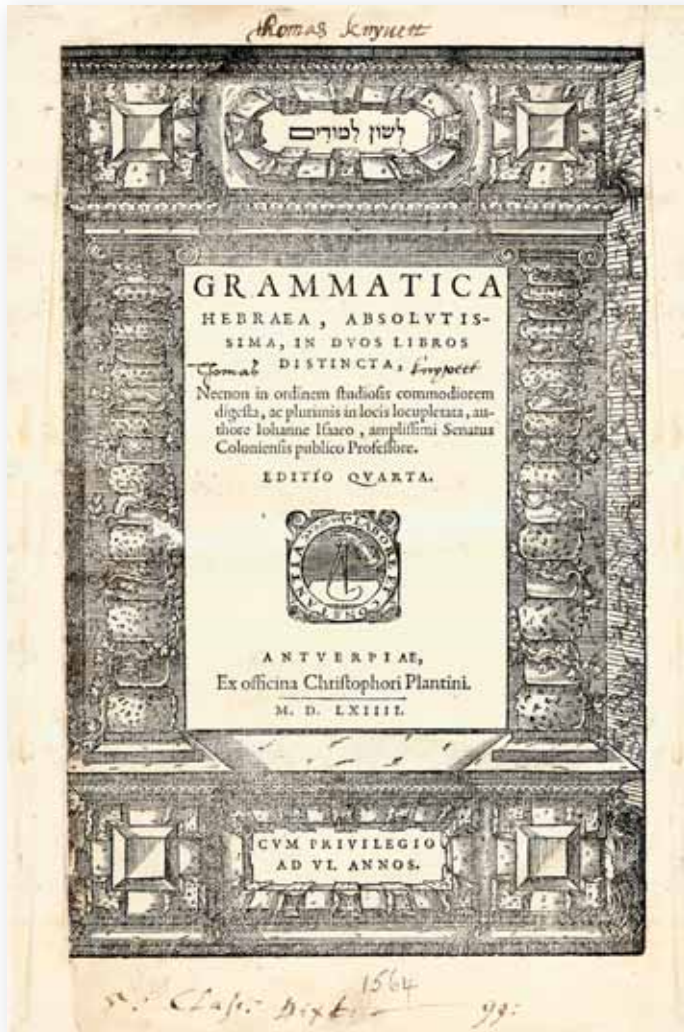
Lot 44

44 (ANGLO-AMERICAN JUDAICA). Laws, Regulations, &c. of Sha'arei Orah ve-Avi Yethomim: or Orphan Society, for educating, maintaining, clothing, and apprenticing fatherless children of the Spanish and Portuguese Jews' Congregation. Instituted Nisan, 5463-1703. Revised and amended 5596-1836. With Lists of Legacies, Governors and Subscribers, several of which from the United States and the Caribbean. pp. 4, 40. Waterstained throughout. Modern boards. 8vo. [Not in Roth].

London, H. Abrahams: (1836). \$600-900

⚡ We read on page iv how a child of the orphanage repaid the kindness shown him by this orphanage in his later years: "We will mention...liberal donation...of 500 Pounds Sterling by Mr. Samuel Benzaquen of Philadelphia. This legacy may be adduced as a striking instance of the excellency of this institution, as that gentleman had been brought up in the Orphan Society, and having attained to great respectability and affluence, was anxious to discharge his debt of gratitude."

[SEE ILLUSTRATION ABOVE]



Lot 46

45 (AMERICAN JUDAICA). Nile's Weekly Register (Baltimore). Four Issues:

Vol. XI, No. 11 (November 9, 1816). "Gathering of the Jews" - rumored assembly of 200,000 fighting men in North Africa, commanded by a Jew of the Tribe of Dan, Hosannah Massas, to overthrow Ottoman rule and take back Jerusalem (p. 168).

New Series Vol IV, No. 14 (May 29, 1819). "Jew Bill" introduced in General Assembly of State of Maryland to allow Jews to participate in civil office (pp. 226-233).

Third Series Vol. V, No. 5 (October 1, 1825). Mordecai M. Noah's projected Jewish autonomous government of "Ararat" at Grand Island in the Niagara River (p. 69).

Fourth Series Vol. V, No. 12 (Nov. 26, 1831). M.M. Noah appointed by President Jackson, Surveyor of the Port of New York; the past folie des grandeurs (megalomania) of "Ararat" brought up (pp.239-240).

\$800-1200

46 (ANGLO-JUDAICA). Isaac, Johanne. Leshon Limudim / Grammatica Hebraea. Latin interspersed with vocalized Hebrew. Title within architectural columns. Printer's mark on title. Historiated initials. Tailpiece. On title, signature of "Thomas Knyvett." And below colophon, "Thomas Knyvett, 6 Februar 1587." (See below). pp. (8),162, (1). Contemporary vellum. 4to. [Vinograd, Antwerp 2; Adams I-185].

Antwerp, Christopher Plantin: 1564. \$1500-2000

• Lord Thomas Knyvet (1558-1622) was the first domestic resident of the site of Number 10 Downing Street in London, the modern-day residence of the British Prime Minister.

He is celebrated for helping to foil Guy Fawkes' "Gunpowder Plot" of 1604, the attempt to kill King James I of England by blowing up the House of Lords in the Palace of Westminster during the State Opening of Parliament.

[SEE ILLUSTRATION TOP LEFT]



Lot 47

47 (ANGLO-JUDAICA). Addison, L[ancelotti]. The Present State of the Jews: Wherein is Contained an Exact Account of their Customs, Secular and Religious. To which is annexed a summary discourse of the Misna, Talmud, & Gemara. Second Edition (first edition was 1675). Title in red and black. Engraved frontispiece of native Indian in local dress, masthead above reads, "The Present State of the Jews in Barbary." pp. (12), 247, (5). Trace foxed. Contemporary blind-tooled calf, rubbed, dentelles, spine in compartments, gilt, portion of spine missing. 12mo. [Roth, Magna Bibliotheca Anglo-Judaica, p. 394, no.22; Wing A-527].

London, for William Crooke: 1676. \$400-600

• Despite the Re-admission of the Jews to England in 1656, there was a total lack of pictorial material of them. The present frontispiece was clearly borrowed from another work concerning an entirely different subjects. (See Rubens 1893).

[SEE ILLUSTRATION BOTTOM LEFT]

- 48 (ANGLO-JUDAICA). Kidder, Richard. A Demonstration of the Messias, In which the Truth of the Christian Religion is Proved Especially Against the Jews. **FIRST EDITION.** English interspersed with Hebrew. pp. (22), 488. *Small portion of title effaced. Contemporary blind-tooled calf, front board detached. 8vo.*

London, J. Heptinstall: 1684. \$1000-1500

⚡ Considering that the Re-admission of the Jews to England was as late as the year 1656, it is interesting to note with what alacrity English missionaries set to work to convert the Jews.

The Anglican theologian Richard Kidder (1633-1703) was something of an Hebraist. Roth (Bibliotheca Anglo-Judaica, p. 355, no. 73) lists a work by Kidder of proverbs in various languages including Hebrew. The present work by Kidder influenced the librettist Charles Jennens in writing Handel's "Messiah." See M. Morissen, Rejoicing against Judaism in Handel's Messiah, in: Journal of Musicology (Spring 2007), Vol. 24, No. 2, pp. 167-94.

Kidder inveighs here the authority of Menasseh Ben Israel in his Conciliator no less than three times (pp. 82, 162 and 428).

- 49 (ANGLO-JUDAICA). (Abendana, Isaac). The Jewish Kalendar. pp. (36), 44, (4). *Trace foxed. Modern blind-tooled morocco. 12mo. [Roth, Magna Bibliotheca Anglo-Judaica, p. 158, No. 7; I. Abrahams, "Isaac Abendana's Cambridge Mishnah and Oxford Calendars" in: JHSE Transactions, Vol. VIII (1915-1917), p. 118, iv].*

Oxford, Printed at the Theater: 1695. \$800-1200

⚡ Isaac Abendana (c.1640-c.1710), of Marrano origin, taught Hebrew, first at Cambridge and later at Oxford. His Latin translation of the Mishnah, completed in 1675 was never published; the manuscript, consisting of six quarto volumes, remains in the Cambridge University Library. Abendana's Calendars ran for eight years from 1692 until 1699. More than indicated by the title, appended to each of the Calendars was an essay of Jewish interest. Thus for our year of 1695, we have "A Brief Account of the Jewish Prayers" (pp.1-44). The learned supplements to his Calendars were collected in a single volume, entitled Discourses of the Ecclesiastical and Civil Policy of the Jews (Oxford, 1706, 1709). See A.M. Hyamson, The Sephardim of England (1951), p. 60.

- 50 (ANGLO-JUDAICA). Orden de las Oraciones de Ros-Ashanah y Kippur [Prayer-Book for New Year and Day of Atonement]. Translated into Spanish by Isaac Nieto. One divisional title for Hebrew Calendar 1740-1762. Initials floriated. Headpiece and tailpieces. Inscription to H. Benharoch. pp. 16, 24, 27, 578. *Trace foxed. All edges gilt. Marbled endpapers. Contemporary calf, spine in compartments, gilt extra, clasps. On spine, "J.R. Arpalham." 4to. [Roth, Magna Bibliotheca Anglo-Judaica, p. 303; Kayserting, p. 78].*

London, Richard Reily: 1740. \$4000-6000

⚡ **THE FIRST JEWISH PRAYER BOOK PRINTED IN ENGLAND.**

Isaac Nieto (1687-1773), succeeded his father David Nieto, as Haham of the Spanish and Portuguese Synagogue in London. Nieto's translations are esteemed for their superior style, his Spanish translation became the basis of all subsequent translations into English. See Hyamson, The Sephardim of England, p.183; EJ, Vol. XII, col. 1153.

[SEE ILLUSTRATION TOP RIGHT]

- 51 (ANGLO-JUDAICA). Ascamoto, or Laws and Regulations of the Jewish Congregation Entitled Shaar Ha-Shamayim in London [i.e., the Spanish and Portuguese Congregation]. pp. (2), 3, (1), 147. [Roth, Magna Bibliotheca Anglo-Judaica, p. 297, no. 8]. * AND: Ascamoto, or Laws and Regulations of the Congregation of Spanish and Portuguese Jews, Entitled Shaar Ha-Shamayim, London, revised and amended. pp. xi, 102. Two volumes. *Original boards, worn. 8vo.*

London, 1831 and 1850. \$600-900

⚡ Laws governing the internal administration of London's celebrated Bevis Marks Synagogue. The first edition of the Ascamoto was published in 1782, in Portuguese. The 1831 edition in English was "translated by order of the Meeting of the Elders by three Gentlemen from their body" following an earlier edition of 1819. The 1850 "revised and amended" edition is apparently scarce and not listed by Roth. See also Hyamson, The Sephardim of England, pp. 28-32 and 188-190.

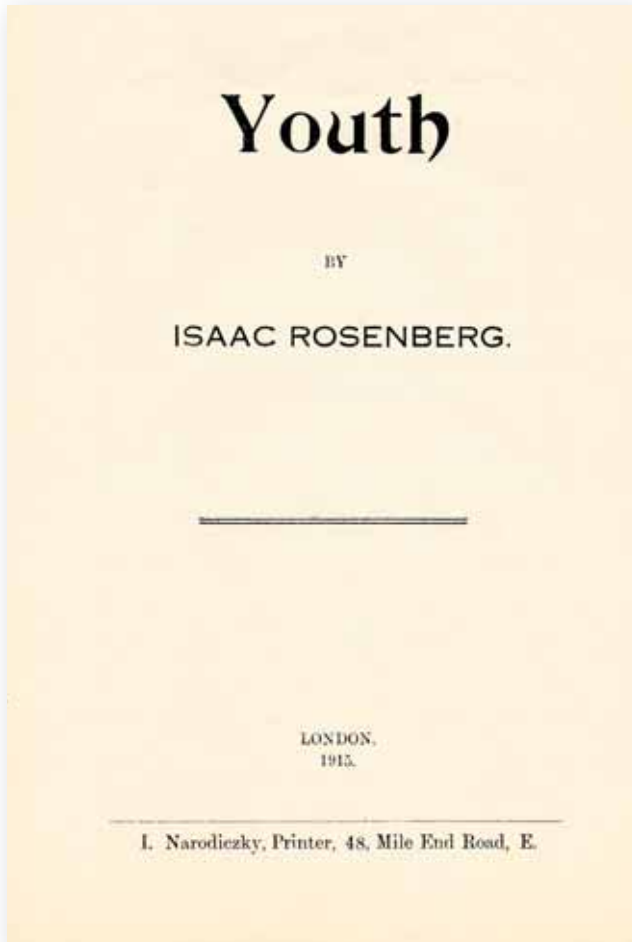
[SEE ILLUSTRATION ABOVE]



Lot 50



Lot 51



Lot 54



Lot 57

52 (ANGLO-JUDAICA). Carpenter, William. The Israelites Found in the Anglo-Saxons. The Ten Tribes Supposed to Have Been Lost, Traced from The Land of Their Captivity to Their Occupation of the Isles of the Sea: With an Exhibition of Those Traits of Character and National Characteristics Assigned to Israel in the Books of the Hebrew Prophets. **FIRST EDITION.** pp. 18, (2), 208. Cloth, slightly frayed. 8vo. [Not in Roth].

London, George Kenning; 1872. \$200-250

⚡ This curious book is written from the perspective of the Freemasons. The author, William Carpenter, in addition to this highly tendentious history, translated from Latin into English, Michaelis' *Calendarium Palestinae* (London, 1825), a dissertation on the Hebrew months. (See Roth, *Magna Bibliotheca*, p. 358, no. 98).

53 (ANGLO-JUDAICA). Wolf, Lucien (Editor). Menasseh ben Israel's Mission to Oliver Cromwell. Being a Reprint of the Pamphlets Published by Menasseh ben Israel to Promote the Re-admission of the Jews to England. With illustrated plates including three different portraits of Menasseh ben Israel by Rembrandt and Salom Italia. Title with embossed stamp "Presentation copy." Uncut. pp. lxxxviii, 191. Opening blank browned. Original half-velum. 4to.

London, 1901. \$300-500

54 (ANGLO-JUDAICA). Rosenberg, Isaac. Youth [collection of poems]. **FIRST EDITION.** Twenty-two poems. pp. 18 (i.e. 16). Crisp, clean copy. Original printed wrappers, faded around edges. 8vo.

London, I. Narodiczky: 1915. \$700-1000

⚡ Isaac Rosenberg (1890-1918) is considered to be one of the greatest of all British war poets. His contemporary, Siegfried Sassoon, described his poetry as a "fruitful fusion between English and Hebrew culture." While others wrote about war as patriotic sacrifice, Rosenberg was critical of the war from its onset. However, he enlisted in the army and was assigned to the the King's Own Royal Lancaster Regiment. He was sent to the Somme on the Western Front in France and was killed at dawn on April 1st, 1918. His "Poems from the Trenches" are recognised as some of the most outstanding written during the First World War. Rosenberg is among 16 Great War poets commemorated in Westminster Abbey's Poet's Corner.

Youth is Rosenberg's second work, privately printed for the author by I. Narodiczky in one hundred copies. See J. Cohen, *Journey to the Trenches* (1975) p. 117.

[SEE ILLUSTRATION TOP LEFT]

55 (ANGLO-JUDAICA). Roth, Cecil. The Great Synagogue London 1690-1940. ONE OF 100 NUMBERED COPIES printed on Japon vellum and signed by the Author. 75 illustrated plates. *Limitation number on half-title excised in ink. Original full sea-green calf, spine gilt, with gilt dentelles, lightly sunned. 4to.*

London, 1950. \$400-600

• An historical record written in 1940 to celebrate the 250th Anniversary of the establishment of this important Congregation. The Great Synagogue was totally destroyed by fire as the result of a German bombing attack on Central London, May 11th 1941. Due to difficult war-time conditions, this work was not published until 1950.

56 (ANGLO-JUDAICA). Young Israel: A Magazine for Jewish Youth. A Monthly Magazine. Volume I, Numbers 1-12. Illustrated. *Prize label removed from front pastedown, lightly browned. Bound into original pictorial yellow boards, discolored. Lg. 4to.*

London, March, 1897 - February, 1898. \$500-700

• Laid in: Subscription Form to be sent to "Aunt Deborah," of 80 Chancery Lane. Also, a Blank Membership Card, of which Members of the Young Israelites League must promise "To be true to Judaism; To endeavour to perform one kind act each day; To protect and be kind to all animals."

57 (ANGLO-JUDAICA). (JEWISH CHRONICLE). Sepher Zikaron-The Jewish Chronicle (New Series) and Working Man's Friend. Two volumes. Comprising, First volume:

VOL. I No. 1 (18th Oct. 1844) - No. 28 (6th Oct. 1845).

Second volume: VOL. I Nos. 1 (18th Oct. 1844) - No. 28 (6th Oct. 1845), lacking Supplement to no. 2 and nos. 9 and 17. * VOL. II Nos. 1 - No.25. * VOL. III Nos. 1 - 12, 17 - 20, 27-8. * VOL. IV Nos. 2-3, 11-12, 14-16. * VOL. VI Nos. 28-9, 31-7, 40, 43-5 and 47. *Second bound volume uncut. Modern and contemporary boards, slip-case. Sm. folio.*

London, v.d. \$2000-3000



Lot 58

• The London Jewish Chronicle is the oldest Jewish periodical in existence. It first appeared in November 1841 until publication was suspended six months later. Publication was resumed (initially as a fortnightly) in October 1844 and has continued ever since.

[SEE ILLUSTRATION FACING PAGE RIGHT]

58 (ANTISEMITICA). Goodwin, Thomas. Moses & Aaron, seu Civiles & Ecclesiastici Ritus Antiquorum Hebraeorum [Moses and Aaron, or the Civil and Ecclesiastic Rite of the Ancient Hebrews]. (Bremen: Phil. Godofred Saurmann, 1710). Engraved frontispiece of Moses and Aaron. Title in red and black. Latin interspersed with Hebrew. Floriated initials, tailpiece. pp.(4), 72, (4), 616, 48. Frontispiece loose.

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

* Margaritha, Antonio. Der gantze Jüdische Glaube [The Complete Jewish Belief] (Leipzig: Friedrich Lanckischens Erben, 1705). Engraved frontispiece of Jews in traditional dress (Rubens 233). Title in red and black. Headpieces and tailpieces, initials. German interspersed with Hebrew. pp. (32), 360, (24). Three works bound in one volume. The Alfred Rubens copy. *Browned throughout. Contemporary vellum. Thick 8vo.*

\$1000-1500

• The Alfred Rubens Copy of Works Containing Exquisite Engraved Plates of German Jewry.

Prof. Elisheva Carlebach considered Friedrich Albrecht Christiani's autobiographical account of his conversion from Judaism to Christianity of such significance, she included the entire German text verbatim (pp. 65-80) as the Appendix to her book *Divided Souls: Converts from Judaism to Christianity, 1500-1750* (2001), pp. 235-241. Christiani credits the debacle of pseudo-messiah Shabbetai Tzevi in 1666 as being instrumental in his conversion process. See Carlebach, p. 82.

[SEE ILLUSTRATION ABOVE]



Lot 59

59 (ANTISEMITICA). Aviso. Italian. Floriated initial. *Broadside*. 12 x 16 1/2 inches.

Ferrara, Girolamo Filoni: 1697. \$1000-1500

✦ This blatantly anti-Semitic proclamation accuses the Jews of deicide in the murder of Jesus.

[SEE ILLUSTRATION TOP LEFT]

60 (ANTISEMITICA). Eisenmenger, Johann Andrea. Entdecktes Judenthum ["Judaism Revealed"]. Second edition. Two volumes. German interspersed with Hebrew, Arabic, Syriac, and Judeo-German in waybertaytsch letters. On both titles, "Ex libris Andr. König." Scattered German marginalia. *Vol. I: pp. (4), 960, 969-1016, (1), (1 blank)*. * *Vol. II: pp. (20), 1111, (1 blank), (1), (1 blank)*. Title of Vol. I laid to size. *Browned. Recent calf-backed marbled boards. Thick 4to.*

Koenigsberg, 1711. \$700-900

✦ A notorious anti-Semitic compendium in German with many Hebrew quotes from a prodigious number of sources, ranging from the Talmud through the works of the Mahara"l of Prague. At the onset of Volume II, is an impressive register of the works consulted - replete with accurate bibliographic details.

Though the texts are quoted accurately and translated literally, "Eisenmenger read the sources through the prism of assumptions which formed the bedrock of medieval Christian anti-Judaism." E. Carlebach, *Divided Souls* (2002) pp. 212-13.

The Jewish community of Frankfurt succeeded in having the 1700 first edition of the *Entdecktes Judenthum* suppressed, only to see it reissued in this second edition in 1711.



Lot 60

[SEE ILLUSTRATION MIDDLE LEFT]

61 (ANTISEMITICA). Group of three Viennese anti-Semitic Broadside:

Frische Judenkirichen ["Fresh Jewish-Cherries"]. Printed both sides. The pamphleteer writes that the Jews are arrogant and overly ambitious and undermining the Austrian military in Italy with their democratic ideas.

* Die Juden=Herrschaft ["Jewish Rule": reaction to Emancipation of Jews]. Single side.

* Schmidt, Franz. Bittschrift der Christensklaven an die Herren Juden um Christen-Emancipation ["Petition of the Christian Slaves to their Jewish Masters regarding Emancipation of the Christians."] Single side, printed in double columns.

Vienna, Early 19th-century. \$800-1200

✦ The third item is a reactionary lampoon that ridicules the Emancipation of the Jews of Austria, claiming matters have gone too far, to the point whereby "Christians are now in need of Emancipation from their Jewish masters".

62 (ANTISEMITICA). Stoll, Otto. Der Frühling und anders..."Gepfeffertes!" Numerous color illustrations. Fine condition. *pp. (2), 68, (2)*. *Original multicolor pictorial boards, slightly chipped. 4to.*

Neudamm, J. Neumann: (1938). \$1200-1800

✦ In this Nazi-era satire, we see "Max Isidor," the stereotyped image of the Jew with bulbous nose and swarthy skin, presented as a nouveau riche attempting to seduce a guileless fair-haired German maiden (pp. 43-58).

Rare. The very high production standard of this book belies its vile content.

[SEE ILLUSTRATION BOTTOM LEFT]



Lot 62

63 (ARABIC). Goldenthal, J[acob]. Grammaire Arabe écrite en Hébreu, à l'usage des Hébreux de l'Orient / Sepher Maspik li-Yedi'ath Dikduk Leshon Aravi ["Arabic Grammar Written in Hebrew, for Use by the Jews of the Orient"]. *FIRST EDITION*. Titles and prefaces in French and Hebrew, text in Hebrew interspersed with Arabic. Before title, splendid cartouche consisting of Arabic script against background of faience colors of maroon and blue. *pp. 16; ff. 72. Trace foxed. Contemporary cloth, much distressed. Sm. 4to. [Friedberg M-2669].*

Vienna, Kaiserlich-Königlichen Hof- und Staatsdruckerei: 1857. \$200-300

✦ Goldenthal was a man of outstanding erudition. He is noted on the title-page as: Doctor of Philosophy; Professor of Oriental Languages at the University of Vienna; government interpreter; member of the Academy of Sciences of Vienna; and member of the Asiatic Societies of Germany, of Paris and of London. In his Hebrew preface, Goldenthal notes that knowledge of Arabic is particularly important for Talmudists, illustrating his point by a passage from Rabbenu Nissim's commentary to Tractate Shabbat found in a manuscript in the Palatine Library of Vienna.

64 ARAMA, ISAAC. Akeidath Yitzchak [philosophical and allegorical sermons to the Pentateuch]. Third Edition. Title in red and black. Printer's device on title (Yaari no.18). ff. 350. *Ex-library. Title and final leaf repaired, stained, some leaves misound but complete, corrections in a later Ashkenazic hand. Later calf-backed heavy wooden boards, rubbed. Folio. [Vinograd, Venice 506; not in Adams].*

Venice, Alvise Bragadin & Meir Parenzo: 1565. **\$500-700**

☛ Representative of an anti-Aristotelian trend directed chiefly against Maimonides and his followers, Arama's philosophical influence is reflected primarily in the writings of Isaac Abarbanel. Affectionately known as the "Ba'al Akeida," Arama has been consistently quoted and utilized, especially by Polish and Galician preachers until the present day. Numerous works interpreting Arama's philosophy were issued through the centuries, of particular note is Israel Kitover's Biurei Ha'midoth (1875). Arama's great popularity stems from his stylistic combination of the Aschkenazic didactic and moralizing style with the philosophic tendency popular among Spanish and Provençal Jews. See I. Rivkind, Kiryat Sepher, vol. II p.60.

65 ARCHIVOLTI, SAMUEL D'. Arugath Habosem [grammar, with section on Hebrew cryptography]. **FIRST EDITION.** Many charts, diagrams and unusual devices. Title within woodcut ornamental surround. ff. 119 (i.e. 118), (2). *Ex-library, some staining, taped marginal repair to title. Contemporary boards with later repair. 4to. [Vinograd, Venice 953; Habermann, di Gara 215; not in Adams].*

Venice, Giovanni di Gara: 1602. **\$400-600**

66 ASCHKENAZI, TZVI HIRSCH ("CHACHAM TZVI"). Shailoth Uteshuvoth [responsa]. **FIRST EDITION.** According to inscriptions on the endpapers, this copy belonged to R. Zvi Hirsch Chajes. ff.(1),127. *Ex-library, opening and closing leaves stained. Contemporary calf, rubbed and worn. Sm folio. [Vinograd, Amsterdam 956].*

Amsterdam, Solomon Proops: 1712. **\$300-500**



Lot 68

67 ASHER BEN YECHIEL (RO"SH). She'eloth u-Teshuvoth [responsa]. Title within historiated woodcut architectural form border. Printed in rabbinic type in double columns. On title, signature of former owner: "Abraham ben Elchanan Samuel Padua". ff. 180, 2, (17). *Title taped, dampstained, wormed, some text affected. Recent endpapers. Modern boards. Folio. [Vinograd, Venice 1034; Steinschneider 4455-29 (p. 751)].*

Venice, Zanetto Zanetti: 1607. **\$400-500**

☛ R. Asher ben Yechiel (c.1250-1327), a student of R. Meir of Rothenburg, was forced to flee his native Germany, eventually seeking asylum in Spain, where in 1305, he was invested as Rabbi of Toledo. Thus, the Ro"sh, as he is referred to in the halachic literature, represents a unique phenomenon: an Aschkenazic halachic authority who has taken up permanent residence in Sepharad, with its very different halachic tradition. What results is an interesting synthesis of the Franco-German and Spanish schools.

The collection of his responsa is divided into one hundred and eight groups called Kelalim; the groupings are thematic in nature. These responsa give a most vivid picture conditions of Jewish life in fourteenth-century Spain. See M. Waxman, Vol. II, pp.167-169; EJ, Vol. III, cols. 706-708.

The colophon reads: "All the work was completed on Friday, five days in the month of Cheshvan, the year 5368." This would have been one of the last Hebrew books to issue from the press of Zanetti. After 1608 no Hebrew books left this press. Superintendence of the press had passed from Matteo to Daniel Zanetti, and finally to Zanetto (or Zuan) Zanetti. See D. Amram, The Makers of Hebrew Books in Italy, p. 343.

68 (AUSTRO-HUNGARY). Kahana, Nathan Zanzvil. Milchemerth ha-Tevl be-Or ha-Yahaduth ["The World War in the Light of Judaism": A patriotic call to arms]. Hebrew and Hungarian titles. Hebrew front cover displays flags of warring nations between drapes and light rays emanating from Star of David overhead. Hungarian back cover has title between architectural columns, again with Star of David overhead. pp. (4), 66, (8). *Original multicolor pictorial wrappers. 4to. [Not found in bibliographic sources consulted].*

Weitzen (Hungary), "Tel Talpios": 1917. **\$400-600**

☛ Rare patriotic pamphlet. The Author makes a case for Jews taking up arms for the Austro-Hungarian Empire and the much beloved Emperor Franz Joseph.

[SEE ILLUSTRATION ABOVE]



Lot 69

69 BACHYA BEN ASHER. Bi'ur al ha-Torah [commentary to the Pentateuch]. Title letters and incipits within decorative woodcut vignettes. On final page, signatures of Censors: "Luigi da Bologna del Ordine de Sa[nto] Domenico, 1600" and Fra. Gir[olamo] da Durallano, 1640" (Wm. Popper, *The Censorship of Hebrew Books*, pl. IV, no. 1; pl. III, no. 4). ff. 60, 81-286. *Title missing lower portion, text unaffected. Wormed with some loss. Later blind-tooled crushed morocco, rubbed, gilt-stamped on front "Chaim Mashiach."* 4to. [Vinograd, *Riva* 4; not in Adams].

Riva di Trento, Jacob Marcaria & Joseph Ottolenghi: 1559. **\$1200-1500**

• Bachya ben Asher ben Chalawa (13th century), dayan of Saragossa, was a kabbalist of the school of R. Solomon ben Adret of Barcelona. In Bachya's Commentary, each verse is elucidated using four different methods: Peshat (literal), Midrash (homiletical), Sechel (rational), and Kabbalah (mystical). A critical edition of Bachya's Commentary to the Pentateuch was published by C.B. Chavel (1970). See EJ, Vol. IV, pp. 104-105; E. Gottlieb, *The Kabbalah in the Writings of R. Bahya ben Asher* (1970).

[SEE ILLUSTRATION TOP LEFT]



Lot 71

70 BENJAMIN BEN MATTITHIAH (OF ARTA). Sepher Benyamin Ze'ev [mammoth collection of 450 responsa]. **FIRST EDITION.** ff. 367, (2), 376-399, 399-572 (of 575) lacking ff. 465, 470 (text of both provided in an elegant semi-cursive Sephardic hand) and final three leaves. *Ex-library. Opening and closing few leaves worn with crude taped repairs with some loss, ex-library. Later boards. Thick 4to.* [Vinograd, *Venice* 167; Mehlman 702; Habermann, *Bombarg* 161].

Venice, Daniel Bomberg: 1538-39. **\$700-900**

71 (BIBLE, Quadrilingual Psalter). Hebrew, Greek, Jerome's Latin and a further Latin text. Printer's mark on title. ff. (72). *Ex-library. Waterstained, inner margins wormed (text slightly affected), final page missing a few words of Hebrew text, subsequently supplied in old hand. Later marbled boards. Folio.* [Vinograd, *Paris* 7, not in JNUL].

Paris, Claude Chevallon: 1533. **\$800-1200**

• Rare polyglot Psalms. Not in Darlow and Moule, neither in Adams.

[SEE ILLUSTRATION MIDDLE LEFT]

72 (BIBLE, Hebrew and Latin). Esrim ve-Arba...Hebraica Biblia. Prepared by Sebastian Muenster. **FIRST EDITION.** Two volumes. Hebrew original (vocalized) and Latin translation in parallel columns, with Latin notes at end of chapters. First word of Volume I within woodcut frame, initial letter of each chapter historiated, divisional titles. Printer's device on last page. Broad margins. Latin marginalia in an early hand. *Vol. I:* ff. (12), 365, (1). (*Mispaginated but complete.*) *Carefully interleaved with protective papers.* * *Vol. II:* ff. (4), 336 (i.e. 366)-795. *Waterstained. Later uniform calf, spine in compartments, Vol. I starting, both volumes rubbed. Thick folio.* [Darlow & Moule 5087; Prijs, *Basle* 38; Adams B-1240].

Basle, J. Bebel for Michael Isingrin and Henri Petri: 1534-1535. **\$1500-2500**

• **THE FIRST HEBREW BIBLE PRINTED IN BASLE.**

Muenster's outstanding effort, providing an original Latin text independent of the Vulgate. This first Protestant translation of the Old Testament from Hebrew into Latin exercised a considerable influence upon later Bible editions. See related article by I.I.J. Rosenthal, Sebastian Muenster's Knowledge and Use of Jewish Exegesis, in: *Essays in Honour of J.H. Hertz* (1943) pp.351-69.

73 (BIBLE, Hebrew. PSALMS). (Sepher Tehillim). With vocalization points. ff. 124. *Lacking title-page, scattered marginalia. Contemporary vellum. 16mo.* [Vinograd, *Antwerp* 28 (?)].

(Antwerp, Christopher Plantin: 1581)? **\$700-900**

74 (BIBLE, Hebrew). Chamisha Chumshei Torah. With Targumim and Rashi. Divisional title for Megilloth. Separate title for Haftoroth dated 1682. ff. 323, 325-423, (1), 32. *Ex-library. Some foxing and staining, with previous owners' stamps and signatures (including one on the first leaf in a Sephardic hand dated 1696).* [Vinograd, *Amsterdam* 377].

Amsterdam, Uri Phoebush b. Aaron Halevi: 1670-1682. **\$800-1200**

• **A RARE EDITION.** JNUL copy incomplete. Not listed in Fuks (Fuks no. 317 has an entirely different pagination).

[SEE ILLUSTRATION BOTTOM LEFT]



Lot 74



Lot 75

75 (BIBLE, Hebrew. LATTER PROPHETS AND WRITINGS). Arba'ah Ve'esrim. Edited by Felix Pratensis with extensive commentaries. Two Volumes (of four, lacking Pentateuch and Early Prophets). Divisional titles. Large woodcut head-pieces, initial letters of each Book within ornamental headings.

Very extensive marginal annotations in Hebrew mostly in an early Ashkenazic hand. *Ex-library. Some staining and marginal worming, few taped repairs not affecting text.* Vol. I: ff. 179 (of 180, lacking title). * Vol. II: ff. 183 of (236), lacking Megiloth, Teshuvoth Le'notzrim, indices and supplements on cantillation, Masorah and Targumim. Later boards. Folio. Sold not subject to return. [Vinograd, Venice 6; Mehlman 25; Haberman, Bomberg 8; Adams B-1216; Darlow & Moule 5083].

Venice, Daniel Bomberg: 1517. **\$5000-7000**

⚙️ **EDITIO PRINCEPS OF THE GREAT RABBINIC BIBLE.**

"The importance of this edition can hardly be overrated." per, C. D. Ginsburg, see D. S. Berkowitz, In Remembrance of Creation (1968) no. 165 (illustrated).

Some of the marginal manuscript notes in this copy contain Rashi's commentary not included in the 1517 published edition. Often these notes contain slight variances to the standard text, as the learned scholar was no doubt utilizing an early Rashi manuscript. Occasionally, the notes add anti-Christological passages. The later notes contain lengthy grammatical and philological comments

It should be noted that the Mehlman copy of Kethuvim is similarly bound as the present copy - without the Megiloths and supplements.

[SEE ILLUSTRATION ABOVE]



Lot 76

76 (BIBLE, Hebrew) *Biblorum Hebraicorum*. Prepared by Elias Hutter. Fine detailed engraved title depicting Biblical scenes. Divisional titles. With handwritten interlinear English translation of first six verses. Complete in one volume. pp. 1572 (without preface). Full calf. Thick folio. [Vinograd, Hamburg 6; Darlow & Moule 5108 and 1425; Berkowitz no.171; H. Z. Zafren, "Elias Hutter's Hebrew Bibles" in *The Joshua Bloch Memorial Volume*, N.Y. 1960, pp. 29-39].

Hamburg, Elias Hutter: 1595 (1587). \$3000-4000

• An extraordinarily ambitious feat of scholarship.

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

According to Berkowitz and Darlow & Moule, copies of Hutter's Hebrew Bible originally issued in 1587 were used to form a supplement to the Hamburg Polyglot of 1596, bearing a fresh (and false) title thus making the whole publication appear a tetraglot in two volumes. The engraved title page of the present copy is of the polyglot edition (*Biblorum 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.

[SEE ILLUSTRATION TOP LEFT]

77 (BIBLE, Hebrew). *Esrin ve-Arba'ah*. Title within architectural arch. Printed in double-columns (with nikud). Columns ruled by hand in red. Verso of title crammed with dense Latin notes. ff. 112 (marginal tear on f. 25, a few lines of text affected), 166, (1 blank), 94; pp. (7). Opening few leaves loose and worn, crude taped marginal repair on verso of title, closely shaved. Later sheep, rebaked, central clasp, rubbed and broken. 12mo. [Vinograd, Amsterdam 45; Fuks, Amsterdam 167 (this copy with Latin imprint); Darlow & Moule 5127; Silva Rosa 2].

Amsterdam, Menasseh ben Israel for J. Jansson: 1638-39. \$600-900

• The third Menasseh ben Israel Bible.

78 (BIBLE, THE LONDON POLYGLOT). Walton, Brian, Ed. Old and New Testament and Apocrypha. Text in nine languages: Hebrew, Samaritan, Aramaic (Targum Onkelos), Greek, Latin, Syriac, Ethiopic, Arabic, and Persian (Farsi). Six volumes. Frontispiece engraving of Walton by Pierre Lombart. Engraved title, maps and plates by Wenceslaus Hollar. Title within architectural columns. Printed in a variety of exotic types. *Ex-library*. Various worn. Later boards, broken. Lg. folio. Sold not subject to return. [Vinograd, London 7; Berkowitz, *In Remembrance of Creation* 182].

London, Thomas Roycroft: 1655-1657. \$1500-2500

• "The fourth and the last of the great Polyglots; known as the London, or Walton's Polyglot. The most accurate and best-equipped of the great Polyglots." Darlow & Moule 1446 (see also D&M 5130).

[SEE ILLUSTRATION BOTTOM LEFT]

79 (BIBLE, PSALMS, Hebrew and English). *Psalmorum Liber*. Edited by Francis Hare. Two volumes. Hebrew and English transliteration face `a face, Latin translation and notes below. Vol. I: pp. (16), 83, (1), 403. Vol. II: pp. (1), 406-835, 838-852, (18). Trace foxed. Uniform blind-tooled calf with florets, rebaked. Sm. 4to. [Vinograd, London 36].

London, S. Buckley & T. Longman: 1736. \$500-700

• The English transliteration employs several original methods, including use of the Hebrew letter 'Ayin, whose unique sound could not be properly conveyed by English characters.



Lot 78

80 (BIBLIOGRAPHY). Buxtorf, Johannes. De Abbreviaturis Hebraicis...Operis Talmudici [glossary of Talmudic abbreviations]. * WITH: Item Bibliotheca Rabbinica. Third edition. Two works bound in one. Text in Latin with extensive use of Hebrew type. pp. (16), 304; 216. Ex-library. Light stains in places. Previous owners' signatures and stamps including signature of A. Geiger inside front cover. Contemporary vellum-backed boards, rubbed, lacking spine. 12mo.

Franequer, Jacob Horre: 1696. **\$400-600**

• The Bibliotheca Rabbinica is the first scientifically organized bibliography of Jewish literature, alphabetically listing by title 324 Hebrew works. Buxtorf's system influencing the physiognomy of Hebrew bibliography by introducing the title arrangement, a method that became the standard practice in Hebrew bibliography. His preference for this were two-fold: a title-listing eliminates the complication of establishing the identity and correct form of name of the Hebrew author, moreover, most Hebrew texts were better known by their title rather than by their author.

In 1640, Johannes Buxtorf the Younger, prepared an enlarged and corrected second edition of his father's work to which he added an appendix, with an author index. The present third edition is a reprint of the second, with corrections. See S. Brisman, A History and Guide to Judaic Bibliography, Vol. I (1977), pp. 3-5.

81 (BIBLIOGRAPHY). Pinner, [Ephraim Moses]. Prospectus der Odessaer Gesellschaft für Geschichte und Alterthümer gehörenden ältesten hebräischen und rabbinischen Manuscripte ["Prospectus of the Odessa Society for History and Antiquities Holdings of Ancient Hebrew and Rabbinic Manuscripts."] **FIRST EDITION.** German interspersed with Hebrew. Three foldout leaves, lithograph facsimile of Prophet Habakkuk from manuscript from the year 916. pp. (2), 92, (3). Foxed. Contemporary half-calf. Lg. 4to. [Freimann, p. 40; Shunami 3070].

Odessa, At the cost of the Society: 1845. **\$700-900**

• A rare catalogue. Dr. Pinner, famed for his German translation of the Talmud, offers detailed descriptions of the manuscripts, particularly dwelling on variants.

[SEE ILLUSTRATION RIGHT]

82 (BIBLIOGRAPHY). Auction Catalogues: Group of c.85 Judaica and Hebrew Book catalogues. Including Sotheby's (47), Christie's (14), Kestenbaum, etc. All profusely illustrated. *Original wrappers. Few duplicates. Many catalogues with prices realized. v.s.*

v.p, 1980's-2000's. **\$500-700**

• Such catalogues are highly regarded among scholarly circles as an excellent tool for bibliographic research.

83 (BIBLIOGRAPHY). Book-Dealer Catalogues: Group of c.65 Rare Hebrew Book catalogues. Including J. Kauffman (5), Bamberger & Wahrman (12), Hirschler (6), Frankel (5) etc. Also, with a few auction-catalogues. *Printed wrappers. Few duplicates. Some wear. v.s.*

Mostly European, 20th-century. **\$200-300**



Lot 81

84 (BINDING). Seder Chamishah Ta'aniyoth ke-Minhag K"K Sephardim [order of the Five Fasts]. According to the Rite of the Sephardic Community]. Hebrew signature of former owner: "Jacob Seforno." Contemporary calf, gilt extra, floral motifs, spine in compartments. ff. 199, (1). *Some leaves lightly browned. Corners worn. 12mo. [Vinograd, Amsterdam 1513].*

Amsterdam, Raphael Hezekiah Attias: 1740. **\$600-900**

85 (BIOGRAPHY). **EISENSTADT, BEN-ZION** (Editor). Otzar HaTemunoth [photographic portraits of leading Rabbis]. **FIRST EDITION.** More than 150 photographic images. ff. (28). *Lightly browned. Original boards, with printed wrappers bound in. Folio.*

New York, 1909. **\$200-300**

• Featuring Rabbinic luminaries from Europe, Turkey and especially North America.



Lot 86

86 (BINDING). Seder ha-Tephiloth [prayers for the entire year]. According to Ashkenazi rite. With translation into Judeo-German. Engraved title page depicting traditional commandments of the Jewish woman; husband and wife wear contemporary Dutch-Jewish attire. With additional divisional titles within typographic borders for Psalms and Techinoth. Headpieces and tailpieces.

Binding: Attractive contemporary lacquered calf, two handsome engraved silver clasps and hinges, and four silver corner pieces, all engraved with floral motifs. Front centerpiece, also silver, bears a family crest consisting of a diadem over a lion (right) and fish (left). (This coat of arms is not found in JE, Vol. IV, pp. 125-132, s.v. Coat of Arms; nor in Yaari and Yudlov Hebrew Printers' Marks.) ff. (3), 315, (1), 92. *Waterstained, foxed in places. f. 215 paper repaired (text slightly affected). All edges gilt, gauffred. Detached. 4to. [Vinograd, Amsterdam 801; Fuks, Amsterdam 582].*

Amsterdam, Moses Mendes Coutinho: 1705. \$5000-7000

✦ A "Weibertefille" or prayerbook intended specially for women. The striking original engraved title depicts the three duties of the Jewish Married Woman: the taking of Challah; kindling the Sabbath candles and observance of Family Purity (see Mishnah, Shabbath, Chap. II). See M.H.Gans, *Memorbook: History of Dutch Jewry* (1971), p. 185, no. 7; and A.M. Habermann, *Title Pages of Hebrew Books* (1969), pl. 83.

[SEE ILLUSTRATION ABOVE]

87 (BIOGRAPHY). Zarski, Samuel Zanvil and Schiff, Moses David. *Anshei Shem: Leksikon Rabbani Olami* ["Men of Note: World Rabbinic Lexicon."]. Replete with black-and white photographic illustrations. pp. 40. *Contemporary boards. 4to.*

Jerusalem-Tel-Aviv, 1940. \$100-150

✦ Brief biographies, photographs and addresses of leading rabbis worldwide.

This collection printed at the beginning of World War Two reflects the upheavals and displacements of the era. Thus we find Rabbi J.I. Schneerson, the Rebbe of Lubavitch, residing at 494 Stone Ave. in Brooklyn (p.26, no. 61), and Rabbi S. Taub, the Rebbe of Modzhitz, Poland residing in Vilnius (p. 36, no. 93).

88 (CEREMONIES). Minhagim. According to the rites of Frankfurt and surrounding areas. Title within type-ornament border. Mostly Yiddish text printed in wayber-taytsch type. ff. 58. *Ex-library, browned. Later boards, loose. 8vo. [Vinograd, Offenbach 146].*

Offenbach, 1800. \$300-500

89 (CEREMONIES). Birkath ha-Mazon - Dos Benschon. ff. 71. Text in Hebrew, with Yiddish translation printed in waybertaytsch letters. [Vinograd, Amsterdam 1203; Turniansky 40 in: *Alei Sefer*, Vol. X (1982); Yudlov, Hagadah 145].

* Bound with: *Minhagim*. ff. 61. Judeo-German printed in waybertaytsch letters. ff. 55-6 loose. [Vinograd, Amsterdam 1210]. Two works bound in one. Both according to the custom of Germany and Poland. Both with many woodcut illustrations of Jewish ceremonial life. On front fly and title, signature of former owner "Jacob de Jong." *Browned. Contemporary vellum, buckled. 4to.*

Amsterdam, de Cordova: 1723. \$3000-4000

✦ Compendium including Grace after Meals, Sabbath hymns, prayers before retiring, Birth, Marriage and Death, concluding with the Hagadah for Passover. The illuminating woodcuts illustrate select holidays and observances through the annual religious cycle. The prototype of these images was Menasseh ben Israel's *Sepher Minhagim*, Amsterdam, 1645.

[SEE ILLUSTRATION BELOW]

90 CHAGIZ, JACOB. *Hilchoth Ketanoth*. ff. 4, 71, 9. * Bound with: *Gallante, Moses. Korban Chagigah*. ff. 56. **FIRST EDITION.** Two works bound in one volume. *Ex-library. Later boards. Large 4to. [Vinograd, Venice 1545 and 1550].*

Venice, Bragadin: 1704. \$300-500

✦ Both works were issued by R. Moses Hagiz. Composed by his father Jacob, and maternal grandfather Moses Galante respectively. Moses Hagiz is celebrated for his dogged pursuit of crypto-Sabbatians (believers in the pseudo-Messiah Shabbetai Zevi). His father Jacob, was head of the yeshiva in Jerusalem where Nathan of Gaza, prophet of Shabbetai Zevi, studied as a young man.

See E. Carlebach, *The Pursuit of Heresy: Rabbi Moses Hagiz and the Sabbatian Controversies* (New York, 1990).



Lot 89



Lot 91

91 (CHASSIDISM). JACOB JOSEPH HAKOHEN OF POLONNOYE. Tzaphnath Pane'ach [commentary to Exodus]. FIRST EDITION. Title within woodcut architectural arch. ff. (1), 95. Light waterstains. Modern morocco. Folio. [Vinograd, Koretz 18].

Koretz, (Tzvi Hirsch Margoliouth): 1782. \$12,000-15,000

• Work by the outstanding disciple of the Baal Shem Tov and Chassidic thinker, Jacob Joseph Hakohen of Polonnoye (d. circa 1782).

Before becoming preacher of Polonnoye, Jacob Joseph served as Rabbi of the community of Shargorod, the second largest community of Podolia. The works of the "Toldoth," as R. Jacob Joseph is known, are full of sayings of the Ba'al Shem Tov. The usual form of attribution is "shama'ti..." (I heard...) Because of the Toldoth's criticism of the Torah scholars of his time, some of whom he charged with studying Torah for impure motives of self-aggrandizement, the book was reputedly burnt in the streets of Prague by order of Chief Rabbi Ezekiel Landau. A trenchant theme of Jacob Joseph's thought is the complementary roles played in society by the "anshei chomer" (men of matter) and "anshei tzurah" (men of form), which is to say, the simple folk and the intellectual class. This was one of the innovations of Chassidism: Not only are the amei ha-arezt in need of the talmidei chachamim, but the opposite is true as well - the Torah scholar has need of the simple Jew in order to achieve spiritual self-realization.

Though in many ways Jacob Joseph was certainly worthy of succeeding the Ba'al Shem Tov as leader of the nascent Chassidic movement, this responsibility fell instead to a later disciple of the Ba'al Shem Tov, Dov Baer, Maggid of Mezritch. According to Chassidic lore, the reason Rabbi Jacob Joseph was passed over was on account of his sharp and caustic personality.

Tzaphnath Pane'ach is the third work by Rabbi Jacob Joseph. It was preceded by Toldoth Ya'akov Yosef (Koretz, 1780) and Ben Porath Yosef (Koretz, 1781).

See Aaron Zeitlin, "R. Ya'akov Yosef mi-Polnoeh, Siphro Ve-Chazono" in: Bein Emunah le-Omanut (Tel Aviv, 1980), pp. 121-128; Ch. Liberman, Ohel Rochel (1984), Vol. III, p. 42; Tauber, Kiryath Sepher, Vol. I, p. 305; S.H. Dresner, The Zaddik (1960); G. Negal, Manhig ve-Edah (1962); EJ, Vol. IX, cols. 1228-30.

[SEE ILLUSTRATION ABOVE]



Lot 93

92 (CHASSIDISM). Isaac Ben Joseph of Corbeil (SeMa"K). Amudei Golah [abridgment of Moses of Coucy's Sepher Mitzvath Gadol]. Divided into seven daily parts. Printed on blue paper. ff.117 (i.e. 119). Final few leaves remargined with loss of few letters. Modern boards. 4to. [Vinograd, Liadi 1].

Liadi, Baruch ben Elijah and Partners: 1805. \$300-500

• The only Hebrew book published in Liadi. With approbation of R. Schneur Zalman, founder of the Chabad Chassidic Movement, the only approbation he was to ever bestow. R. Schneur Zalman lived in this small town near Vitebsk for the last 12 years of his life. See Ch. Liberman, Ohel Rochel (1982) vol. II pp.23-4 and 127 (illustrated).



Lot 94

93 (CHASSIDISM). Dov Baer of Lubavitch. Bi'urei ha-Zohar [commentary to the Zohar according to the doctrine of Chabad]. Appended: Hosaphoth le-Sepher Bi'urei ha-Zohar. FIRST EDITION. Printer's device of Israel Jaffe on title (Yaari, no. 183). Printed in double columns on faded blue paper. Wide-margined copy. On front fly, colophon (f.57v.) and back fly, numerous signatures of former owner: "Shlomo ben Meir Raphaels of Vilna." (See below). ff.(4),139, 57; 25 (i.e. 21). Tears to title and f.96, text slightly affected. Stains, some old marginal tape repairs. Contemporary calf, rubbed. 4to. [Vinograd, Kopyst 53; Habermann, Sha'arei Chabad (in Schocken Festschrift) 15, 16; Scholem, Bibliographia Kabbalistica, p. 206, no. 87].

Kopyst, Israel Jaffe: 1816. \$800-1200

• THE COPY OF SHLOMO SON OF MEIR RAPHAELS OF VILNA, LEGENDARY DISCIPLE OF ALTER REBBE.

The publication of Bi'urei ha-Zohar by R. Dov Baer was part of a multi-faceted literary campaign designed to prove the Author's rightful claim to the spiritual mantle of his father R. Shneur Zalman of Liadi (deceased 1813), which was hotly contested by R. Aharon Halevi of Starosjelje, the disciple who studied under R. Shneur Zalman for no less than thirty years. The advertisement on the title, whereby R. Dov Baer had been designated by his father to transcribe the interpretations of the Zohar he imparted every Friday night to his sons, sent a transparent message to the Chassidim that none other than R. Dov Baer was the rightful spiritual heir. See M. Rosman, Founder of Hasidism (1996), pp. 189-209, especially p. 202.

Appended to our copy are the Hosaphoth or Additions published as a separate work at the press of S.L. Flecker in Lemberg in 1861. Due to government censorship, it was thought wise to omit the place and year of publication. See Habermann (Sha'arei Chabad I6 and Scholem).

Our copy was once in the possession of R. Shlomo son of Meir Raphaels, as attested to by the many signatures throughout the work. Chassid and philanthropist R. Meir Raphaels of Vilna was one of the first chassidim of the Alter Rebbe, who sacrificed himself (mesiruth nephesh) for the Rebbe. He, together with his friend the Gaon R. Baruch Mordechai of Bobroisk, were taken in chains to the capital, St. Petersburg, but before their arrival, it was determined in Vilna the charges against them were trumped up and they were returned midway. R. Meir Raphaels was the mechutan (relative by marriage) of R. Mordechai of Liepoli because his son R. Shlomo Raphaels was the son-in-law of R. Mordechai.

R. Shlomo Raphaels of Vilna was also a great chassid of the [Alter] Rebbe; afterwards he was connected (mekushar) to his son, the Mitteler Rebbe, and the Tzemach Tzedek.

Raphaels suffered extensive financial loss when the the Mithnagdim of Vilna ransacked his liquor warehouse (see Ch. M. Heilman, Beith Rebbi, Part I [1903], f.73r.) Heilman refutes historians who write that the arrest and imprisonment of the Alter Rebbe was brought about because his two chassidim R. Meir Raphaels and R. Baruch Mordechai [Ettinga] were seen tittering to one another during the course of the funeral of the Vilna Gaon in 1797. Heilman writes such would have been implausible, for despite their differences, the Alter Rebbe instructed his followers to maintain the utmost respect for the Vilna Gaon.

[SEE ILLUSTRATION TOP LEFT]



Lot 97

94 (CHASSIDISM). Levi Yitzhak of Berdichev. Kedushath Levi. With previous owner's marks, including the Chassidic Rabbi Yehuda Leib son of R. Mordechai Dov of Hornosteipel, plus an older stamp of Yoseph Yaakov Kronn (?) of Poltava. ff. 1, 78, 25 (of 27), 15. Ex-library. Closely shaved affecting some headings, printer's error on f. 38 affecting a few words. 4to. [Vinograd, Hrubieszowa 15].

Hrubieszowa, Menachem M. Finklestein: 1818. \$300-500

✦ R. Levi Yitzhak (1740-1810) was one of the most beloved personalities within Chassidism. In addition to his scholarly achievements, he is known from the many tales told about him as the "Melitz Yosher" of the Jewish nation; a defender par excellence - with boundless compassion even for the most blatant transgressors. The Munkatch 1939 edition of the Kedushath Levi states on the title page: "All the holy sages of past generations bore witness that the presence of a Kedushath Levi in a home is a certain "segulah" to protect and rescue it from "Dinim" [harsh judgments]. See Tz.M. Rabinowicz, *The Encyclopedia of Hasidism* (1996), pp. 285-6; S.H. Dresner, *The World of a Hasidic Master: Levi Yitzhak of Berditchev* (1986).

[SEE ILLUSTRATION MIDDLE LEFT FACING PAGE]

95 (CHASSIDISM). EICHENSTEIN, TZVI HIRSCH. Beith Yisrael [kabbalistic homilies to Genesis]. FIRST EDITION. On title, stamps of former owner, "R. Aaron Isaiah Fisch of Sulka." ff. (1), 1-34, 40. Browned, margins chewed (including title), waterstains, tear to f.31. Recent blind-tooled calf. 4to. [Vinograd, Lemberg 534; Friedberg B-728].

(Lemberg), 1834. \$1000-1500

✦ COPY OF REBBE OF SULKa.

R. Tzvi Hirsch Eichenstein (1763-1831) founded the Zydachov Chassidic dynasty. His primary mentor was R. Jacob Isaac Horowitz, the "Seer of Lublin." R. Tzvi Hirsch was considered the outstanding kabbalist of the Chassidim, his most famous work being "Atereth Tzvi" (Lemberg, 1834), a commentary on the Zohar. Two of his disciples were his nephew R. Isaac Safrin of Komarno and R. Meir Leibush Malbim. See Tz.M. Rabinowicz, *The Encyclopedia of Hasidism*, pp. 107-8.

[SEE ILLUSTRATION RIGHT]

96 (CHASSIDISM). Moshe Chaim Ephraim of Sudzilkov. Degel Machaneh Ephraim [Chasidic discourses and mystic visions (see f.96)]. With addendum Amarothe Tehoroth in the name of the Author's brother, R. Baruch of Mezhibuzh. Fourth edition, First edition of the addendum. Previous owner's marks including, the "Kleizel of Vilednik in Zhitomir." ff. 100. Ex-library. Browned and stained, title repaired and loose, final two leaves cropped. [Vinograd, Zhitomir 78].

Zhitomir, Chanina Lipa, Aryeh Leib and Joshua Heschel Shapiro:
1850. \$300-500

✦ Moshe Chaim Ephraim's magnum opus is the Degel Machaneh Ephraim, one of the primary sources for the teachings of the Author's grandfather, the Baal Shem Tov, within whose home, he was raised.



Lot 95

97 (CHASSIDISM). Dov Baer ben Shneur Zalman, of Lubavitch. Sha'ar ha-Teshuvah ve-ha-Tephilah ["Gate of Repentance and Prayer"]. Part II. FIRST EDITION. Title within typographic border. First word within historiated background. On f.2v Tsarist stamp and Censor's signature from 1837. ff. (2), 42, 2, 5-81, (1). On blue paper. Waterstained and wormed, tear to f.38, text intact, small hole in f.30. Contemporary calf, distressed, rear cover detached. 12mo. [Vinograd, Sklow 198; Ch. Liberman, *Ohel Roche*, vol. I, p. 190, no. 143; Habermann, *Sha'arei Chabad (in Alei Ayin, S.Z. Schocken Festschrift)*, no. 271].

Shklov, Isaac ben Samuel: 1818. \$600-900

✦ FIRST EDITION OF A CLASSIC OF CHABAD. R. Dov Baer inherited the mantle of leadership from his father, the founder of the Chabad school of Chasidism, R. Shneur Zalman of Liadi. Fondly remembered by the chasidim as the "Mittler Rebbe" (Middle Rabbi), it was R. Dov-Baer who established the center of Chabad in the town of Lubavitch, home of his father-in-law. In works such as Sha'ar ha-Teshuvah, R. Dov Baer proved his mastery of the esoteric doctrine of Chabad mysticism. The work may be viewed as an expansion upon his father's Igereth ha-Teshuvah (Epistle of Repentance), published as the third part of Tanya.

The late Chabad bibliographer, Chaim Liberman describes typographical variants. Our copy with the correct heading "Sha'ar ha-Teshuvah Chelek Beith" at the top of the first three leaves, conforms to Liberman's Type B. (Other copies have either "Sha'ar ha-Birurim" or "Yesod ha-Avodah"). Based on the typography alone, Haberman speculates that despite the "Shklov" imprint on the title, the book was actually printed in Kopyst (see Sha'arei Chabad, *ibid.*)

[SEE ILLUSTRATION BOTTOM LEFT FACING PAGE]



Lot 98

98 (CHASSIDISM). Malisov, Hillel, of Paritch and Bobroisk. Likutei Bi'urim [Collection of commentaries to three works of Dov Baer ben Shneur Zalman of Lubavitch ("Mitteler Rebbe")]: I) Kuntress ha-Hithpa'aluth [Tract on Ecstasy]. * II) Sha'ar ha-Yichud [The Gate of Unity]. * III) Hakdamath Derech Chaim [Introduction to Way of Life]. **FIRST EDITION.** Signatures of former owner: "Levi Isaac ben Joseph of Friedrichstadt." ff. (1), 67, 52. Trace foxed. Contemporary calf-backed marbled boards. 4to. [Habermann, *Sha'arei Chabad (in Alei Ayin: S.Z. Schocken Festschrift)*, 91 (erroneously gives foliation as [1], 52)].

Warsaw, Nathan Schrifftgisser: 1868. **\$300-500**

• "A penetrating analysis of various forms and stages of mystical rapture and ecstasy" (See Scholem, *Major Trends in Jewish Mysticism*, p. 121). This edition of Kuntress ha-Hithpa'aluth contains textual variants and an Introduction of R. Dov Baer not found in earlier editions (see Habermann, *Sha'arei Chabad* p. 317).

The Author, R. Dov Baer, succeeded his father R. Shneur Zalman as leader of the Chabad branch of Chassidism. R. Hillel Malisov (d. 1864), erstwhile chassid of R. Mordechai of Chernobyl, was a devoted disciple of Rabbi Dov Baer, after whose death, became a follower of his successor (and son-in-law), R. Menachem Mendel of Lubavitch (Tzemach Tzedek).

[SEE ILLUSTRATION ABOVE]

99 (CHASSIDISM). Horowitz, Aaron Halevi, of Starosjelje. Sha'ar ha-Tephilah [The Gate of Prayer: Chabad Chassidism]. ff. 156. Some marginal tears, text unaffected. Lightly browned. Recent boards. 12mo. [Habermann, *Sha'arei Chabad (in Alei Ayin: S.Z. Schocken Festschrift)*, no. 270; Friedberg S-2055 (misattributes work to R. Dov Baer b. Shneur Zalman); J. Landau, *Oroth me-Ophel: Bibliography of Jewish Religious Books Published in Europe 1933-1945 (1957)*, p. 84 (also misattributed to R. Dov Baer)].

Miskolc [Hungary], Beni Friedman: 1940. **\$200-300**

• R. Aaron Halevi Horowitz of Starosjelje (1766-1829), eighth generation descendant of the Shela"h (R. Isaiah Halevi Horowitz), studied under the founder of Chabad Chassidism, R. Shneur Zalman of Liadi, for thirty years. Upon the death of the founder, a schism developed over the question of succession, some Chassidim pledging their allegiance to the son R. Dov Baer Shneuri of Lubavitch, others to the disciple R. Aaron Halevi Horowitz of Starosjelje. In time, the Starosjelje line declined, while the Lubavitch line became dominant. Nonetheless, a renewed interest in the teachings of Starosjelje developed in the 20th-century due to the influence of the charismatic teacher, R. Abraham Dov Baer Hakohen Levine, known to his followers as "the Malach." See L. Jacobs, *Seeker of Unity: The Life and Works of Aaron of Starosjelje (1966)*; N.Z. Friedmann, *Otzar Harabanim* 1541.

100 (CHASSIDISM). Igereth ha-Kodesh ["The Holy Epistle"]: Menachem Mendel of Vitebsk, Abraham of Kalisk and Chaim Chaikel of Amdur. With selections from Dov Baer of Mezritch, Elimelech of Lizhensk, and Jacob Joseph of Ostrog. Appended: Maimonides, Moses. Perek Hanhagot ha-Mithboded [Chapter of the Behavior of the Meditator], i.e. Guide of the Perplexed Part III, Chapter LI, with commentary of Shem Tov. * Levi Isaac of Berdichev. Sefher ha-Zechirah [The Book of Remembrance]. Rashi letters; Six "Zechiroth" (Remembrances) in square letters. ff. 24. One obstinate wormhole, waterstained. Modern boards. 8vo. [cf. Vinograd, *Zolkiew 548*; Mehlman 1125; Liberman, *Ohel Rache"l*, p. 61, no. 4].

(Zolkiew), (c. 1800). **\$400-600**

• From these letters composed by the leaders of the Chassidic movement, one is able to learn much concerning the early history of the movement. The editorial decision to include the chapter from Maimonides' Guide that constitutes a manual for meditation, bespeaks the importance of "devekuth." Variants of the letters of R. Chaim Chaikel exist. It seems the version in our collection differs from the version of Chaim ve-Chesed (1891), a collection of the Chassidic master's teachings. See H. Rabinowicz, *Lithuanian Hasidism (1970)*, p. 146, n. 31.

101 (CHASSIDISM). (Israel Ba'al Shem Tov). Shivchei Habesht [collected tales of the founder of the Chassidic Movement]. ff. 24. Ex-library, some staining and browning. Later boards, front cover broken. 4to. [Vinograd, *Zolkiew 1027*; Y. Raphael, *Areshet II*, p. 367 no. 6].

Zolkiew, Saul Meyerhoffer: 1850. **\$300-400**

• The earliest and the most popular Chassidic works to appear concerning the life and teachings of the Ba'al Shem Tov, founder of the Chassidic Movement.

102 (CHASSIDISM). Horowitz, Naphtali Tzvi of Ropschitz. Ayalah Shelucha [Chassidic discourses]. **FIRST EDITION.** ff. 1,17. *Ex-library. Contemporary boards. 8vo. [Vinograd, Lemberg 1870].*

Lemberg, L. Matres: 1862. **\$200-300**

• The revered Chassidic leader The Ropschitzer (1760-1827) was a disciple of the Chozeh of Lublin and R. Elimelech of Lizhensk.

103 (CHASSIDISM). Friedman, Israel of Ruzhin, Irin Kadishin [Chassidic discourses by R. Israel of Ruzhin and his son R. ABRAHAM YAakov of Sadigora]. **FIRST EDITION.** ff. 65. Warsaw, N. Schriftgeeser, 1885. * Bound with: Irin Kadishin Tinyana (part II), **FIRST EDITION.** ff. 28. Bartfeld, J. Blayer, 1907. Two parts bound in one volume. *Later boards, rubbed, spine chipped. Sm. 4to.*

\$400-600

• Grand Rabbi Israel Friedman of Ruzhin (1796-1850), was one of the most important figures in the early Chassidic movement. His pedigree extended back to the famed Maggid of Mezritch, R. Dov Baer, successor to R. Israel Ba'al Shem Tov, founder of the Chassidic movement. After being falsely denounced to the Tsarist government, R. Israel was forced to flee across the border to Austrian Galicia in 1845, reestablishing his court in the town of Sadigora, where a palatial residence was erected. R. Israel conveyed his teachings through short sometimes witty statements rather than lengthy discourses. His son, R. Avraham Ya'akov succeeded his father R. Yisrael of Ruzhin after his elder brother R. Shalom Yosef died. As the oldest remaining son of the "Holy Ruzhiner" R. Avraham Ya'akov was the acknowledged leader of the dynasty.

Today, the descendants of the Ruzhiner dynasty, most notably the Rebbes of Boyan, Sadigora, and Buhush (who have all relocated to Eretz Israel), continue to occupy positions of leadership in the Chassidic world.

See D. Assaf, *The Regal Way: The Life and Times of Rabbi Israel of Ruzhin* (2002), EJ, Vol. XIV, cols. 526-532.

104 **CHEMDATH YAMIM.** [Kabbalistic homilies through the year]. Anonymous (Attributed to Nathan of Gaza). Four volumes. Titles in red and black within typographic and textual borders. Wide margins. ff.109; 128,(1); 96 (i.e. 97); 103. *Ex-library, some staining. 4to. [Vinograd, Venice 1963].*

Venice, np: 1763. **\$400-600**

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

[SEE ILLUSTRATION RIGHT]



Lot 104

105 (CHILDREN'S LITERATURE). Grazovski, Judah. Eretz Yisrael ["Land of Israel": geography textbook with Hebrew map]. **FIRST EDITION.** Hebrew with a smattering of Russian. Highly aesthetic multicolor foldout lithograph map of the Land of Israel, with inset of Jerusalem and environs (taped). pp. 43. *Ex-library. Lightly browned. Floral endpapers. Gilt-stamped cloth, gutter split. 8vo. [Friedberg, A-2660; map not noted by Wajntraub, Hebrew Maps of the Holy Land].*

Warsaw, Halter: 1903. **\$200-300**

• This manual, intended for the instruction of schoolchildren, offers the latest developments from Eretz Israel, including the most recent settlements established by the nascent Zionist movement.

106 (CHILDREN'S LITERATURE). Kipling, Rudyard. Dos Buch fun Dzhongel ["The Jungle Book."] Translated from English by L. Shapira. Yiddish. Numerous black-and-white illustrations. pp. 301, (3). *Slightly browned and stained. Title semi-detached. Tear to top margin of pp. 189-190, text unaffected. Tear to pp. 277-278 intruding upon text. Original boards with multicolor illustration by Dov Vladimirski, frayed. 4to.*

Vilna, Vilner Ferlag - B.A. Kletzkina: circa 1910. **\$300-500**

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



Lot 107

107 (CHINA). Finn, James. The Orphan Colony of Jews in China. **FIRST EDITION.** English text with occasional use of Hebrew. Title-page with Chinese characters. pp. iv, 124. *Title touch foxed, new endpapers. Original boards, front cover with Taiji symbol representing the principle of yin and yang, spine sunned. Sm. 8vo.*

London, James Nisbet: 1872. **\$1200-1800**

• AN ATTRACTIVE COPY OF A RARE TEXT.

James 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 Chinese Jews of Kaifeng to the Western World.

[SEE ILLUSTRATION TOP LEFT]

108 (CHINA). Uziel Haga of Boston. Sepher Habrith Hachadash im Hanahar Sambatyon Bemedinath China [on the life and customs of the Jews of China]. pp. 56. *Browned, margins of final leaves slightly frayed, some taped repair on covers. Original green wrappers. 8vo.*

Pietrokov, M. Zederbaum: 1911. **\$300-500**

• Following a petition to American President McKinley for a permit to tour China to research the roots and customs of the Chinese Jews, Uziel Haga accompanied the U.S. Armed Forces on an expedition in 1901.

Haga present here a comprehensive description of Chinese life and customs, including a prayer for recitation during the Seven Days of Mourning. The Author maintains that the Jews of Kaifeng in Hunan Province are descendants of the exiled Ten Lost Tribes - most particularly, the Tribe of Asher.

The author was suspected of espionage and was imprisoned by the Boxers where he died after suffering torture.

[SEE ILLUSTRATION MIDDLE LEFT]



Lot 108

109 LIPSCHUETZ, ISRAEL BEN ELIEZER. Or Yisrael [responsa]. **FIRST EDITION.** THE ONLY HEBREW BOOK PRINTED IN CLEVES. Numerous printed corrections pasted in. On title, signature of former owner "Simon Halewa" in Sephardic cursive script. ff. 31, 33-66, 69-120. *Lower corner of title missing, tape repaired, browned. Modern cloth. Sm. 4to. [Vinograd, Cleves I; Carmilly-Weinberger, pp. 168-70].*

Cleves, The Widow Sizmann: 1770. **\$350-500**

• The work centers upon the Cleves Get controversy (1766-67), one of the great causes célèbres of the eighteenth century, which involved most of the great rabbinic authorities of the day: Jacob Emden, Ezekiel Landau ("Noda bi-Yehudah"), Aryeh Leib of Metz ("Sha'agath Aryeh"), Saul Loewenstamm of Amsterdam, Joseph Steinhart of Fuerth, Shlomo Chelma ("Merkeveth ha-Mishneh"), Saul Halevi of Hague, et al. Perhaps the most important touchstone of the controversy is the halachic definition of the "shoteh" (the insane). It was the contention of the Frankfurt Beth Din that the husband was mentally instable, thus invalidating the "get" or bill of divorce that he granted his wife.

In the present copy of Or Yisrael, page 33 follows page 31, yet with the correct catchword and evidently with no lack of text. Nevertheless, passages were clearly censored due to the severity of language against the Rabbinate of Frankfurt a/Main. The author himself slights them as "insolent idiots" and other choice epithets based upon many clever plays on words (see ff. 16-17).

The author relates that a broadside signed by ten prominent Polish Rabbis validating the Cleves Divorce was subsequently publicly burnt by the Beth Din of Frankfurt. He states that a "Pashkevil" was thereafter published, belittling these Polish Rabbis, especially R. Shlomo of Chelma, who was reduced to "a frequenter of concerts and a chess-player." R. Nathan Maas, of the Frankfurt Beth Din, is singled out for especially harsh invective and called "Nathan ha-Azati" - a reference to the infamous Sabbatian prophet Nathan of Gaza (see f. 9v.). On the following line, several words have been overlaid with a printed strip containing a "corrected" reading. See EJ, Vol. V, cols. 613-615.

110 COHN, TOBIAS. Ma'aseh Tuviyah [Medical encyclopedia]. Second Edition. Three parts in one volume. Woodcut anatomical diagram and numerous scientific text illustrations. ff. (4), 122. *Ex-library. Browned and stained. Endleaf with a manuscript rendition of Birchath HaChama. Later calf. 4to. [Vinograd, Jessnitz 13; this edition not in Garrison & Morton].*

Jessnitz, Israel ben Abraham: 1721. **\$500-700**

• "The most influential early modern Hebrew textbook of the sciences, especially medicine...No other Hebrew work dealing exclusively with medical and scientific matters was so widely read and appreciated." See D. B. Ruderman, Jewish Thought and Scientific Discovery in Early Modern Europe (1995), pp. 229-55.

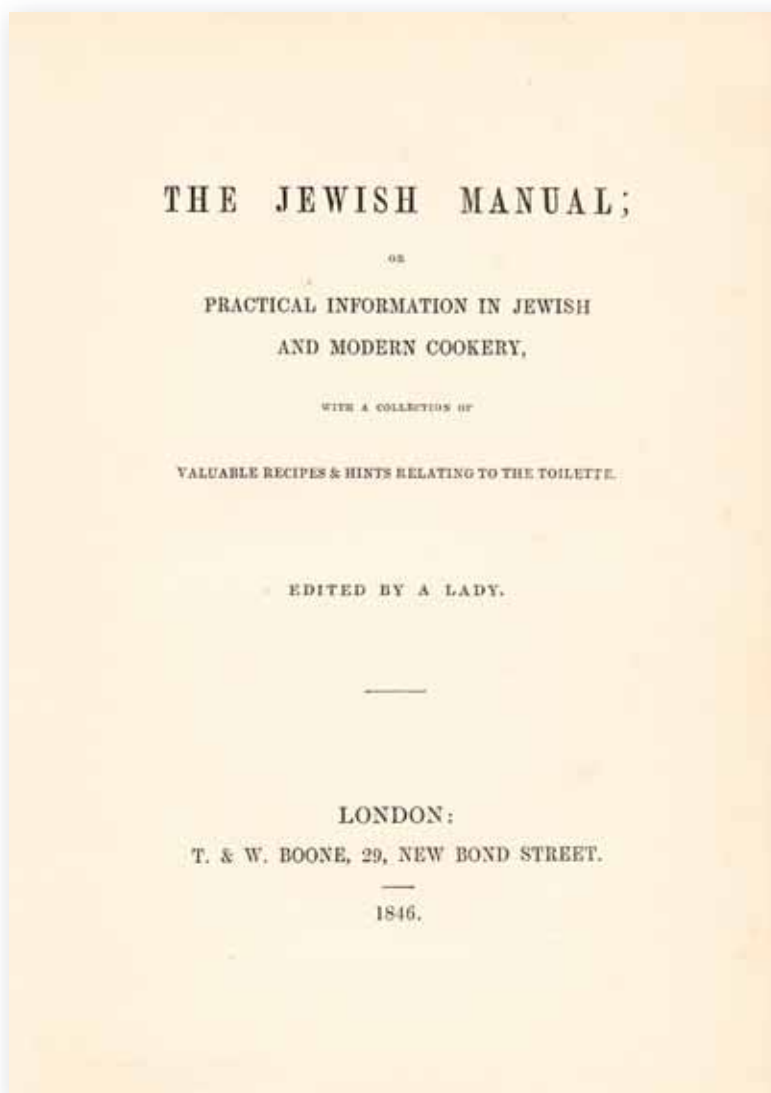
[SEE ILLUSTRATION BOTTOM LEFT]



Lot 110

JEWISH COOKBOOKS (Lots 111 - 119)

These compendia of instruction for the preparation of Jewish cuisine and guidelines for the Jewish housewife, constitute the single largest genre of literature created almost entirely by and for Jewish women. See Barbara Kirshenblatt-Gimblett's related article in Encyclopedia Judaica (second edition) Vol. V pp. 200-03.



Lot 111

111 (COOK-BOOK). The Jewish Manual; Or, Practical Information in Jewish and Modern Cookery, With a Collection of Valuable Recipes & Hints Relating to the Toilette. Edited by a Lady. Including information on the Complexion, the Hair, the Teeth, Hands and Nails, Dress, Diet and the Influence of the Mind as Regards to Beauty. **FIRST EDITION.** An Uncut Copy. Inscribed: "To my dear, from her dear, G. Mocatta." *pp. xxi, 244. Book-plate on front pastedown, gutter starting. Original boards, spine lettered in gilt, lightly rubbed. Sm. 4to.*

London, T. & W. Boone: 1846. **\$7000-9000**

• **THE FIRST KOSHER COOKBOOK IN THE ENGLISH LANGUAGE. HIGHLY INFREQUENT TO APPEAR AT AUCTION.**

The anonymous author has recently been identified as Lady Judith Montefiore who sought to elevate home cooking with social polish while remaining true to the tenets of the Jewish religion. Moreover, Lady Judith trusted her book would attract the attention of "those ladies not of the Hebrew persuasion" by providing them with recipes for sophisticated fare that was only incidentally kosher.

Offered here are recipes for traditional Jewish dishes as well as those that reflect the larger culture in which the English Jewess lived, as could be found "at all refined modern tables." Given that fashionable Victorian tables were groaning boards of prohibited foods, including elaborate combinations of dairy and meat, shellfish, and pie crusts made with lard, Lady Judith had a tall task. Perhaps more important than the recipes is the fact that Montefiore served a message that one can be "genteel without being Gentile."

Married to financier and philanthropist Sir Moses Montefiore and related to the Rothschild Family, Judith Montefiore belonged to what historian Todd Endelman calls England's "upper-upper-middle-class." Although Jews were not allowed to sit in Parliament until the Emancipation Act of 1858, they enjoyed all other rights and certainly a higher social status than anywhere else in Europe. (Source: Linda Kulman "Fine Dining," www.nextbook.org).

[SEE ILLUSTRATION ABOVE]



Lots 111-119

112 (COOK-BOOK). An Easy and Economical Book of Jewish Cookery, Upon Strictly Orthodox Principles. By Mrs. J. Atrutel. Dedicated (by Kind Permission) to the Baroness Lionel de Rothschild. *pp. xi, 188. Few light stains, faint inscriptions on front pastedown, gutter starting. Original boards, lightly worn. 8vo.*

London, 1874. **\$700-900**

• Preface includes a “List of Necessaries for Kitchen Which I Promised to Make as Concise as Possible.”

113 (COOK-BOOK). Rebekka Wolf. Kochbuch fuer Israelitische Frauen. German text with occasional use of Hebrew. *pp. xvii, 291. Original pictorial boards, gilt. 8vo.*

Frankfurt a/Main, 1896. **\$300-500**

• First appearing in Berlin in 1856, this was Germany’s most successful Kosher cook-book and went through fourteen editions.

114 (COOK-BOOK). Dainty Dinners and Dishes for Jewish Families. Arranged by May Henry and Kate Halford. Illustrated by G. Lillian Bright. *pp. xvi, 191. Original pictorial boards, rubbed. 8vo.*

London, 1902. **\$300-500**

• Many late 19th- and early 20th-century English cookbooks were intended to prepare Jewish girls, especially immigrants, for domestic service in kosher households.

115 (COOK-BOOK). Pots, Pans and Pie-Plates and How to Use Them. A Collection of Tried Recipes. *pp. 171 (+ ads). Original pictorial boards, rubbed. Sm. 4to.*

Baltimore, 1905. **\$300-500**

• Published Under the Auspices of the Hebrew Day Nursery.

116 (COOK-BOOK). Marie Elasser. Ausfuehliches Kochbuch für die einfache und feine Jüdische Kueche. German text. Second edition. *pp. 810. Lightly browned, final few pages loose and crudely repaired. Original color pictorial boards, spine repaired, light wear. Thick 4to.*

Frankfurt a/Main, 1911. **\$300-500**

• Certainly the grandest of kosher cook-books, contains 3,759 recipes.

117 (COOK-BOOK). Edouard de Pomiane. Cacher [Hebrew] Cuisine Juive Ghettos Modernes. French text. Uncut and Unopened. *pp. 241. Original color printed wrappers. 8vo.*

Paris, Albin Michel: 1929. **\$200-300**

• A Mint Copy.

118 (COOK-BOOK). Passover Cook Book. Traditional and Modern Recipes in Keeping with Jewish Dietary Laws. - Koch-Buch far Peysach. Text in English and Yiddish. Including a note on the Hebrew Calendar and lists of “Feasts and Fasts, 1938-1939.” *pp. 16, 16. Original printed wrappers. 8vo.*

New York, 1937. **\$150-200**

• Issued by Borden’s Farm Products.

119 (COOK-BOOK). Lilian Cornfeld. What and How to Cook in Wartime - Kochen Kriegszeiten. English and German editions bound together. *pp. 68 + 68. Later boards with original color pictorial front wrapper bound in. 8vo.*

Tel Aviv, 1943. **\$300-500**

• An immigrant in the 1920’s from Canada to Mandate Palestine, the nutritionist Lilian Cornfeld noted many challenges to the emergence of a national cuisine in the newly materializing modern society of Eretz Israel. Such challenges included a diverse population, simplicity as a practical necessity (and ideological principle) and the absence of professional class within the food-industry.

120 (CUBA). BEHAR, EZRA. Yesodei Dat Ivrit - Fundamentos de la Moral Hebrea. With Hebrew blessings. pp. 99. Slightly browned, previous owner's signature on flyleaf. Original boards, detached. 8vo.

Havana, German Raigor for The United Zionists of Cuba: 1931. \$400-600

Although groups of Jews fleeing from Brazil during the Portuguese reconquest settled in Cuba during the 17th century, the major formation of a Jewish community began after Cuba achieved independence from Spain in 1898. When the Cuban Constitution of 1940 established the principle of freedom of religion, the legal basis for a Jewish community and the publication of religious literature was thus attained. Many European refugees settled in Cuba in the 1930's and 1940's, mostly in Havana, however the Revolution of 1959, led by Fidel Castro, destroyed the economic stability of the majority of the Cuban Jews, most of whom eventually emigrated to the United States.

[SEE ILLUSTRATION TOP RIGHT]

121 DE VIDAS, ELIJAH. Reishith Chochmah. ff. 2, 326, 22. Ex-library. Few leaves loose, some browning. Later boards, gilt. 4to. [Vinograd, Amsterdam 867 (JNUL copy incomplete)].

Amsterdam, Nathaniel Foa: 1708. \$300-400

Elijah de Vidas was a disciple of R. Moses Cordovero, doyen of Safed kabbalists. Despite its mystical overtones, Reshith Chochmah has become a classic within ethical literature.

This revised edition contains additions based upon a manuscript owned by Yechiel Melli, author of Tapuchei Zahav (an abridgment of Reishith Chochmah).

122 DEINARD, EPHRAIM. Toldoth Even ReShe"ף [biography of Karaite scholar Abraham ben Samuel Firkovich]. FIRST EDITION. Signed and inscribed by the Author to Raphael Kircheim. pp. 31, (1). Ex-library. Lightly browned. Contemporary wrappers. 8vo. [Friedberg, Taph 165].

Warsaw, Isaac Goldman: 1875. \$300-500

A detailed account of the nefarious activities of Firkovich, including the forcible confiscation of manuscripts from the Jews of Caucasia, as well as infamous forgeries of writings and tombstones. See EJ, Vol. VI, cols. 1305-6.

Raphael Kircheim (1804-1889) of Frankfurt a/Main was a contentious and pugnacious character, at first a member of Samson Raphael Hirsch's Orthodox congregation and later a partisan of Reform Rabbi Abraham Geiger. Over a long career, he published several important medieval and contemporary works, and left behind a valuable collection of Hebraica and Judaica. See JE, Vol. VII, p. 508.

123 DEINARD, EPHRAIM. Milchamah LaHashem ba-Amalek [Polemic against the use of ethrogim from the Greek Isles, particularly Corfu]. FIRST EDITION. pp.viii, 64. Browned. Contemporary cloth. 12mo. [Singerman 4317].

Newark, by the Author: 1892. \$200-300

The author inveighs against the purchase of citrons from Corfu for ritual use during the Sukkoth festival, for two reasons: The Corfiote citrons have been found to be hybridized with lemons, rendering them ritually unfit; coupled with the fact that the Corfiotes of late have subjected the local Jewish population to pogroms on the trumped up charge of ritual murder. Instead, Jews should purchase pure citrons from the Land of Israel.

Contains letters from the great rabbis of the time, including R. Leibele Eiger of Lublin (p. 3).

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 120



Lot 123



Lot 124



Lot 126

124 (DEINARD, EPHRAIM). DAVID, MAGGID of MAKOW (Attributed to). Zemir Arizim [anti-Chassidic tract]. Edited with historical treatment by Deinard. Printed on multi-colored paper. Fine condition. pp. xxviii; 76. Later boards retaining original printed covers. Tall 16mo. [Singerman 5539].

Newark, New Jersey, Ben-Zion Nathansohn: 1899. \$800-1200

• The book is a bibliographic curiosity, both in terms of shape and use of colored paper. To quote Elkan Nathan Adler: "Mr. Deinard, who is not only a Hebrew author of eminence, but also a collector, has thought fit to publish this little book of seventy-six pages in an extraordinary shape, about two inches wide by eight inches long, on leaves of the following colours: blue, brown, green, pink, yellow and vermilion orange, only two pages being white!" Adler, *About Hebrew Manuscripts* (1970), p.125.

The work itself contains a wealth of detail relating to Chassidic life-style. Due to its severe tone in disparaging the Ba'al Shem Tov and other Chassidic leaders, most all copies of this polemic were purchased by the Chassidim themselves and subsequently destroyed. The author was a central figure in the historical controversy between the disciples of Chassidism and their opponents. Steeped in Chassidic life as a young man, R. David became attracted to the philosophic outlook of Elijah, Gaon of Vilna and adopted the Gaon's war against the Chassidic philosophy. See E.R. Malachi, in: *Sefer ha-Yovel shel ha-Do'ar* (1952), pp. 286-300.

The publisher's introduction contains the usual Deinardian mixture of vitriolic venom against Graetz, Rodkinson, Aaron Walden and others, coupled with bibliographical and historical information. According to Deinard, the true author of this work is Yaakov Bachrach, the author of numerous scholarly works on Ketav Ashuri and astronomy. Deinard states that Bachrach is also the author of *Matzreph ha-Avodah* - another anonymous pamphlet written in the form of a dialogue between two Chassidim.

[SEE ILLUSTRATION TOP LEFT]

125 DEINARD, EPHRAIM. Michtav Galuy le-Yeshu ha-Nozri - A Letter of Protest to Jesus Christ from the Holy Ghost. FIRST EDITION. pp.52, (1). Lightly browned. Contemporary boards, detached. 4to. [Friedberg, Mem 1781].

(St. Louis, 1924). \$200-300

• In this book, intended to thwart the efforts of missionaries in attracting Jews to Christianity, the Author attempts to demonstrate that Jesus of Nazareth never indeed existed.

126 ELIEZER BEN NATHAN. Even Ha'ez'er, Sepher RABa"N [novellae and discourses]. FIRST EDITION. Title within historiated woodcut border incorporating printer's device (Yaari, Printer's Marks, no. 37). ff. 154. Ex-library. Browned with scattered staining, marginal repair to title (with loss) and first few leaves. Later half-calf, spine chipped. Folio. [Vinograd, Prague 186].

Prague, Moses ben Bezalel Katz: 1610. \$600-900

• 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.

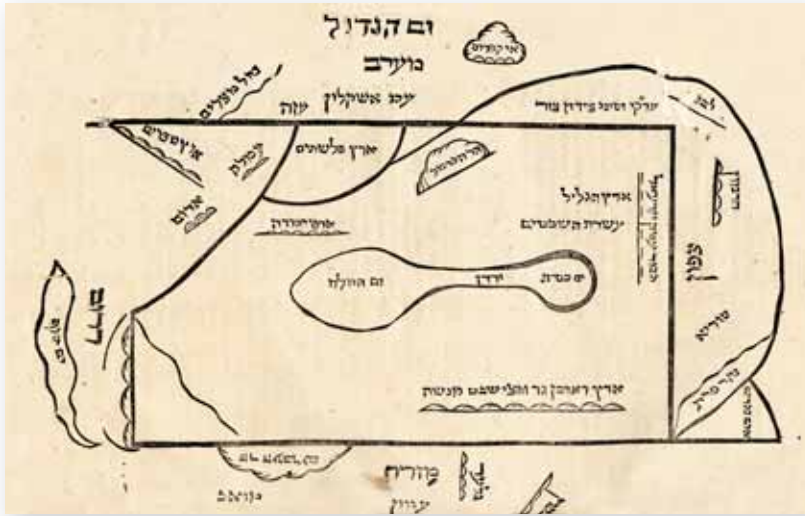
[SEE ILLUSTRATION BOTTOM LEFT]

127 ELIJAH BEN SHOLOMO ZALMAN (GAON OF VILNA). Sepher Yetzirah (Attributed to Abraham the Patriach). With Commentary to this kabbalistic text by Elijah, the Gaon of Vilna, Abraham Ben David of Posquieres (RAV"D), Nachmanides, etc.. FIRST EDITION OF COMMENTARY OF VILNA GAON. Numerous spherical charts and Kabbalistic diagrams. ff. 12, (2), 42, (30). Margins of final leaves slightly frayed not affecting text, slight worming and staining. Contemporary boards, worn. 4to. [Vinograd, Grodno 93; Vinograd Gra 682].

Grodno, Ezekiel ben Moses and Partners: 1806. \$800-1000

• Published by the Gaon's disciple R. Israel of Shklov.

[SEE ILLUSTRATION TOP RIGHT FACING PAGE]



Lot 129

128 EMDEN, JACOB. She'eloth Ya'avetz [responsa]. Volumes I and II. **FIRST EDITIONS.** Two volumes (mixed). ff. 166, 109. *Browned, wormed with some loss of text. Boards. Vol. II half-calf, gutter split. Sm. folio.* [Vinograd, Altona 35, 63; Y. Raphael, "Emden," Arsheth, III, nos. 3-1, 6-1].

Altona, By the Author: 1739 and 1770. **\$2500-3000**

In these responsa, one finds the controversialist R. Jacob Emden (1697-1776) - largely remembered today for his campaigns against R. Jonathan Eybeschutz, R. Moses Chaim Luzzatto, and others - in the the more sedate role of supreme halachic authority. Rabbis from throughout Germany, Italy, Poland and Russia would turn to R. Jacob Emden with their questions concerning Jewish Law. Of special interest is Emden's responsum to "Moshe of Dessau," i.e. the Berlin philosopher Moses Mendelssohn (Pt. II, ff. 87v-88r., responsa nos. 155-156), whom he addresses as "gever chacham be-oz" (an exceedingly wise man). (Mendelssohn had offered a solution to a difficulty raised by Emden in his work *Lechem Shamayim*, a commentary to the Mishnah. See A. Altmann, *Moses Mendelssohn* (1973), pp. 209-210, 793.)

Ya'avetz is an acronym for Ya'akov ben Tzvi, a reference to the author's famous father R. Tzvi Aschkenazi, known as "Chacham Tzvi." See EJ, Vol. VI, cols. 721-724.

Both Raphael and Vinograd give 1759 as the date of publication of Vol II, which is obviously erroneous for the exchange between Mendelssohn and Emden took place in 1770. See Altmann, p. 793, n. 5.

[SEE ILLUSTRATION BOTTOM RIGHT]

129 EMDEN, JACOB. Mor u-Ketzi'ah [novellae to Karo's Orach Chaim]. **FIRST EDITION.** Two parts in two volumes (each with individual title page). Illustration of the Land of Israel on verso of f.97 (vol. II - on a shorter leaf). See E. & G. Wajtraub, *Hebrew Maps of the Holy Land*, pp. 82-3, w.33. *Vol. I: ff.(1), 63, 67-69, 69-103. Title and f.1 laid to size. Browned throughout. Old tape repairs on ff.102-103, some minor loss of text. * Vol. II: ff. 90, 90-95, 97-99 (ff. 76-77 duplicated). Title and ff. 2-4 tape-repaired and silked, some minor loss of text. Browned throughout. Old tape-repairs to map, mostly intact. Vol. I contemporary calf, rebacked. Vol. II contemporary marbled boards. Folio.* [Vinograd, Altona 68; Mehlman 805; Y. Raphael, "Emden," Arsheth III, no. 5-1 (illustrated)].

Altona, By the Author: 1761-68. **\$3000-5000**

This copy with an appendix of two-leaves at conclusion of Vol. II (including a responsum on Sha'atnez by the author's son Meshulam Zalman of London), rarely found in other copies.

At the conclusion of Vol. I (f. 102r.) the author relates how a fire broke out in his home and destroyed portions of the manuscript of the present work.

[SEE ILLUSTRATION TOP LEFT]



Lot 127



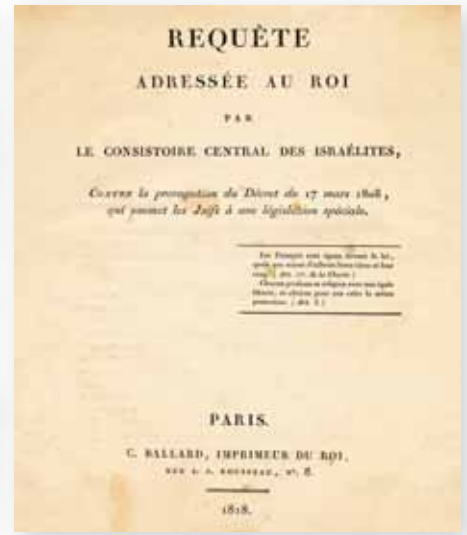
Lot 128



Lot 131



Lot 132



Lot 134

130 (EPHEMERA, PRINTED). Group of miscellaneous periodicals and many other printed items. Subject-matter include: Anti-Semitism, Jewish current events specific to the United States (mostly), also England, France, Land of Israel. Few items of graphic art, theater, etc. Circa 35 items. *Should be seen. Sold not subject to return.*

v.p, 19th-20th centuries. **\$400-600**

131 FARISSOL, ABRAHAM. Igereth Orchoth Olam - Itinera Mundi. First Latin Edition. Translated by Thomas Hyde. (1691). * Bound with: Tractatus Alberti Bobovii: De Turcarum Liturgia [Muslim liturgy and religious practices] (1690). Text in Latin and Osmanli (Turkish in Arabic characters), with notes by the Editor, Thomas Hyde. Hebrew text and Latin translation face `a face. Copious footnotes in Latin interspersed with Hebrew. pp. (16), 196, (4), 31. *Library stamp on title. Some leaves browned. Contemporary vellum, rebaked. 4to. [Vinograd, Oxford 4; Wing F-438].*

Oxford, Sheldon Theatre **\$1000-1500**

• The Igereth Orchoth Olam is a pioneering work on geography. First published in Ferrara in 1524, it is the first Hebrew book to contain a description of America (chap. 29). Besides its rudimentary description of the “Erets Chadasha” (New World), the book also contains a valuable reference to the enigmatic personality David Reubeni (chap. 14).

Abraham ben Mordecai Farissol (c. 1451-c. 1525) was born in Avignon, but spent most of his life in Ferrara and Mantua. For a thorough account of his life and achievements, see David B. Ruderman, *The World of a Renaissance Jew: The Life and Thought of Abraham ben Mordecai Farissol* (1981). See also André Neher, *Jewish Thought and the Scientific Revolution of the Sixteenth Century* (1986), pp. 122-135; and EJ, Vol. VI, cols.1184-1185.

According to the preface to the second work, Albert Bobowski was a Polish interloper in the Ottoman Empire who, in recognition of his linguistic ability, was given the title “Turjeman Bashi” (chief interpreter) by Sultan Mohammed IV. Bobowski recorded Muslim practices, including the hajj to Mecca and the Muslim rite of circumcision.

[SEE ILLUSTRATION TOP LEFT]

132 (FRENCH JUDAICA). Décret impérial, Qui ordonne l’exécution d’un Reglement du 10 décembre 1806, concernant les Juifs. Au Palais des Tuileries, le 17 mars 1808. Historiated masthead. pp. 7, (1). *Trace foxed. 4to. [Szajkowski, Napoleonica-Judaica 127].*

(Paris), Rondonneau: 1808. **\$1000-1500**

• Historic legislation, establishing the Consistoire, the formal organization of French Jewry which continues to dominate Jewish life in France to this day.

By decree, an Israelite consistory (“un consistoire israélite”) is to be established wherever there is a significant Jewish population (minimally 2,000 individuals). Each consistory is to be composed of a certain number of rabbis as well as lay members. While on the one hand, the consistorial system might have brought order to Jewish communal life where hitherto there reigned dissension (e.g. only one, rather than plural synagogues would be allowed per department), on the other hand, this centralized governing body (i.e. “le grand sanhedrin”) assured Napoleon absolute control over the mores of his Jewish subjects. The rabbis were now to serve as agents of the government responsible for delivering obedient French citizens who would gladly serve in the army.

One notes with interest paragraph 20 whereby the rabbis must be fluent in either French (in France) or Italian (in Italy). Furthermore, it is preferable that knowledge of the Hebrew language be augmented by familiarity with Greek and Latin. See S. Schwarzfuchs, *Napoleon, The Jews and the Sanhedrin* (1979) pp. 103-106, 122-124.

[SEE ILLUSTRATION TOP MIDDLE]

133 (FRENCH JUDAICA). Décret Impérial qui prescrit de nouvelles mesures pour faire acquitter la Dette des Juifs de la ci-devant Alsace. Au palais de Saint-Cloud, le 5 septembre 1810 [Imperial decree which prescribes new measures in order to acquit the debt of the Jews of Alsace]. pp. (3) + 1 integral blank. *Trace foxed. Loose. Lg. 4to. [Szajkowski, Judaica-Napoleonica 160].*

Paris, Rondonneau et Declé: 1810. **\$400-600**

134 (FRENCH JUDAICA). Requête Adressée au Roi par le Consistoire Central des Israélites, contre la prorogation du Décret du 17 mars 1808, qui soumet les Juifs à une législation spéciale. pp. (2), 20. Few light stains in places. Vellum-backed boards. 4to. [Szejkowski, *Judaica-Napoleonica* 492].

Paris, C. Ballard: 1818. \$500-700

The “infamous decrees” of the 17th March 1808 revealed Napoleon’s ambivalence towards the Jews of France. Along with establishing the central regulation of the Jewish religion under the Consistoire, this group of three decrees placed restrictions on the rights of Jews to full citizenship and closely regulated the collection of debts owed to Jews. The partial deprivation of the rights and benefits that the Jews of France had received seventeen years earlier was the cause of the objection to the decrees. Jewish opposition in later years is evidenced in the present request to the Ruler seeking to annul the anti-Jewish legislation contained in the “infamous decrees.” See: S. Scharzfuchs, *Napoleon, the Jews and the Sanhedrin*, pp. 123-6.

[SEE ILLUSTRATION TOP RIGHT FACING PAGE]



Lot 135

135 GALATINUS, PETRUS COLUMNA. De Arcanis Catholicae Veritatis. FIRST EDITION.

Latin interspersed with Hebrew, Greek, and Ethiopic. A wide-margined copy. The title page and twelve additional pages contain frames from Decachordum Christianum (1507). It is particularly uncommon to find a copy containing all thirteen frames. Numerous initial letters historiated. Scattered Latin marginalia. ff. 311, (1). Lacking opening blank. Title lightly worn with previous owners’ inscription, small hole in f.227 affecting frame on recto and historiated initial on verso. Later half-calf, rubbed. Folio. [Adams C-2418; Heller, *Sixteenth Century Hebrew Book, I*, pp. 116-117 (incl. facs. of title)].

Ortona, Gershom Soncino: 1518. \$5000-6000

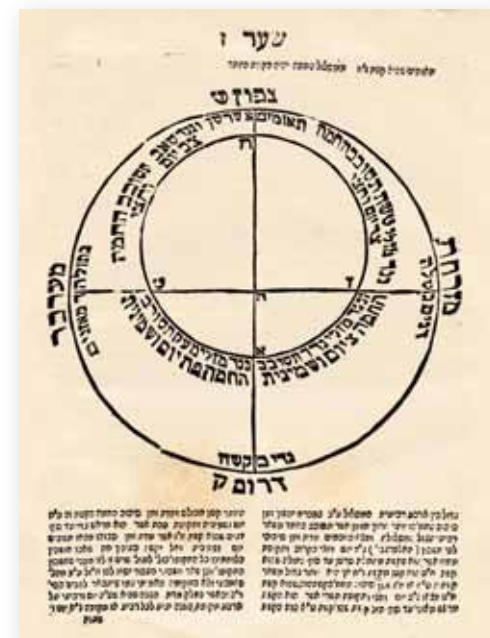
SIGNET LIBRARY COPY FROM THE SONCINO PRESS. “A SOURCE BOOK FOR CHRISTIAN HEBRAISTS AND KABBALISTS THROUGHOUT THE 16TH CENTURY”.

Pietro Columna Galatinus, an Italian Christian theologian, Hebraist and Kabbalist, was one of those who supported Johannes Reuchlin in his attempts to silence Johannes Pfefferkorn, an apostate Jew who agitated for the confiscation of the Talmud and other Jewish books in the beginning of the sixteenth century.

De Arcanis, Galatinus’s most important work, was an attempt to use Jewish sources, including the Zohar, to prove the veracity of Catholicism. While it demonstrated the utility of Jewish sources for Christian needs, and thus vindicated Reuchlin’s position, it also attacked Judaism. The potential ramifications of the Reuchlin-Pfefferkorn controversy, and Galatinus’s stated desire in De Arcanis to see the Talmud published (Bomberg had not yet begun to publish his pioneering edition), may have been what caused its Jewish printer, Gershom Socinco, to overlook the book’s anti-Jewish content when agreeing to print it.

De Arcanis is one of just four books that Gershom Soncino printed during his short sojourn in Ortona. The Latin text of De Arcanis contains many Hebrew quotes. Indeed it was the first book printed in Ortona with Hebrew type - as well as Ethiopic and Greek type.

[SEE ILLUSTRATION TOP RIGHT]



Lot 136

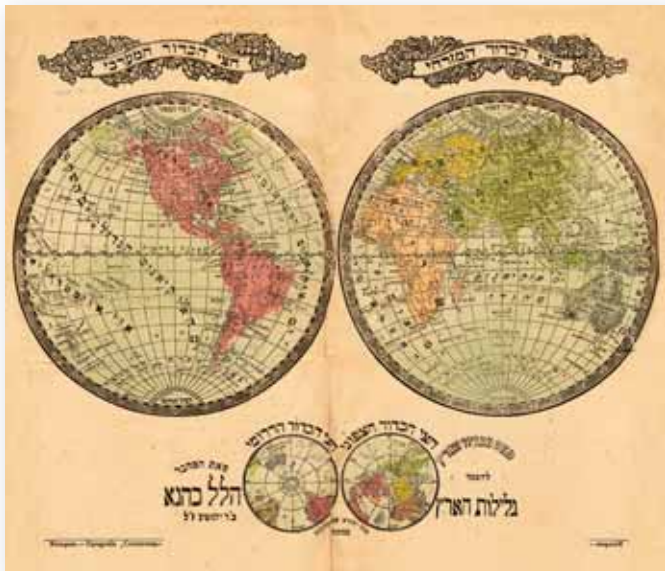
136 GANS, DAVID. Nechmad Vena'im [on astronomy, geography, as well as a rejection of astrology in Jewish tradition]. FIRST EDITION. Title within architectural arch. Numerous astronomical diagrams. With introduction in Latin (often lacking). ff. 82, pp. 20. Ex-library. Title and first few leaves repaired, browned. Later boards. 4to. [Vinograd, *Jessnitz* 49].

Jessnitz, Israel b. Abraham: 1743. \$400-600

Latin introduction by Christian Hebenstreit, Professor of Hebrew in Leipzig, drawing attention to the keen influence the author received from the theories of the Danish astronomer Tycho Brahe, with whom Gans worked in Prague. Scientific cooperation between Jewish and non-Jewish savants was unique to the RudolFINE era. The MaHaRa”L himself (of whom Gans was a disciple) is said to have been invited to the Hradschin Palace to meet with Emperor Rudolph II.

See A. Neher, *Jewish Thought and the Scientific Revolution of the Sixteenth Century: David Gans (1541-1613) and His Times* (1986), pp. 58-91 and pp. 6, 20, 24.

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 137

137 (**GEOGRAPHY**). Kahane, Hillel. Geliloth Ha'Arezt ["The Regions of the Earth"]. **FIRST EDITION**. Hebrew text. On title, globe and Map of Eretz Israel. Additional Hebrew and Rumanian titles. Numerous diagrams, graphs, and illustrations. One foldout multicolor lithograph map of the world in two hemispheres, executed by Moshe Yehudah Spielberg (Botosani, Tipografia "Concurenta"). Scattered marginalia. pp. 42, 288. *Browned, fragile, a few light stains. Boards. 4to.* [E. & G. Wajntraub, *Hebrew Maps of the Holy Land*, W.80 (pp.208-209), facsimile of title (later Botosani, 1901 edition)].

Bucharest, Hajoetz: 1880. \$500-700

[SEE ILLUSTRATION TOP LEFT]

138 (**GERMANY**). **ARONIUS, JULIUS**. Regesten zur Geschichte der Juden im fränkischen und deutschen Reiche bis zum Jahre 1273 ["Documents pertaining to Jewish History in the Frankish and German Kingdoms until the year 1273."]. **FIRST EDITION**. pp. (6), 370. (Six pages of Intro. misbound between pp. 320-321.) *Trace foxed. Boards. Lg. 4to.*

Berlin, Leonhard Simion: 1902. \$120-180

• An invaluable source of information concerning the Jews of Germany in the early Middle Ages.

139 (**GERMANY**). Broadside seeking the arrest of the Jewish student Michael Ebstein of Bruchsal, "wanted for espionage in the last war" (i.e. the Napoleonic War). Single-sided broadside, German text. *Slightly browned. 8 x 14 inches.*

8th August, 1810. \$1500-2000

• Michael Ebstein is described here as a 23/24 years old German and Yiddish speaking Jewish student, the son of the Rabbi of Bruchsal and was last seen in the town of Trebitsch (Moravia) during "Lauberhutzen" (Sukoth).

"In the last war Ebstein acted as a spy and enemy agent, should he ever return to these domains he must be apprehended and handed over to the authorities."

The alleged spy's father, Pelta Epstein (1745-1821), or as he was known until the year 1809, "Moses Liebold," studied in Frankfurt, Fuerth and Prague. He served as a teacher of Talmud and Unterrabbiner in Karlsruhe, and later as Landesrabbiner in Bruchsal, a town under the rule of the Prince-Bishops of Speyer.

[SEE ILLUSTRATION BOTTOM LEFT]



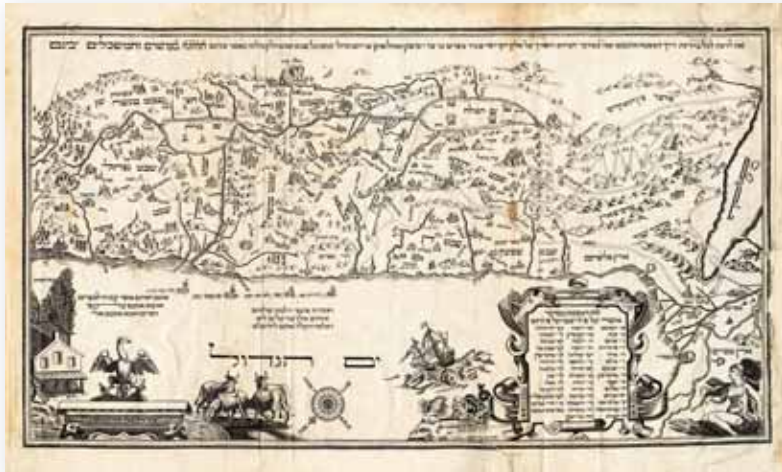
Lot 139

140 (**GREENWALD, MOSES OF CHUST, "ARUGATH HA-BOSEM"**). Chajes, Mordechai, ed. Oryan Telitha'i - Collection of three halachic works: I) Solomon ben Abraham ibn Adret. Piskei Challah [laws of tithing dough]; II) Anonymous. Hilchoth Cherem Niduy u-Nezifah [laws of excommunication]; III) David Ibn Yachya. Hilchoth Tereifoth [laws of ritually unfit meat]. Title within typographic border. On verso of title, signature of former owner: "Moshe ben Amram Greenwald." On the verso of the additional title at the rear of the volume are two signatures: "Moshe ben Amram Greenwald" and "Yekuthiel Yehudah Greenwald." (See below). Haskamoth (Approbations) of R. Yechezkel Shraga Halberstam of Shinava, R. Isaac Schmelkes of Lvov and R. Meir Rapoport of Cracow. ff. (2), 36. *Lightly browned. Contemporary boards, detached. 8vo.* [Friedberg A-1362].

Cracow, Josef Fischer: 1894. \$1500-2000

• **COPY OF R. MOSES GREENWALD OF CHUST ("ARUGATH HA-BOSEM")**

R. Moses Greenwald (1853-1911) served as Rabbi of Chust. He is famed for his halachic work Arugath ha-Bosem. His son R. Jekuthiel Judah Greenwald (d. 1934) was Rabbi of Yare. Se N. Z. Friedmann, Otzar Harabanim 14553, 11568.



Lot 142

141 (HAGADAH). Hagadah shel Pesach. With commentary by Isaac Abrabanel. Additional engraved title depicting large figures of Moses and Aaron beneath six circular vignettes of Biblical themes. Numerous engraved copper-plate illustrations within the text. Engraved folding Hebrew map (laid down, lacking portions). All accomplished by the proselyte Abraham ben Jacob. ff. (1), 26, (1). *Ex-library. Engraved title repaired and laid down with slight loss of decoration along left border; several leaves with reinforced margins, browned and stained, small marginal tear on f. 25 not affecting text. Signatures of previous owners on front flyleaf and final leaf, including Moshe ben Baruch Ha-Levi Shnapir of Frankfurt a/Main, Elazar Leizer bar Nathan HaCohen dated 1745 plus Joseph Simon Dreher on f. 10. Original calf, with tooled central cartouche, rubbed, spine repaired. Folio. [Yudlov 93; Yaari 59; Yerushalmi 59-62].*

Amsterdam, Asher Anshel & Partners: 1695. \$4000-6000

• THE FIRST ILLUSTRATED AMSTERDAM HAGADAH. THE FIRST HAGADAH ILLUSTRATED WITH COPPERPLATE ENGRAVINGS.

[SEE ILLUSTRATION BOTTOM RIGHT]

142 (HAGADAH). Hagadah shel Pesach. With commentary by Isaac Abrabanel and a digest of the commentaries “Ma’aseh Hashem,” “Mateh Aharon,” and “Chevel B’nei Yehudah”. Second Amsterdam edition. Instructions in both Judeo-Español and Judeo-German. Additional engraved title depicting Moses and Aaron; and at top, Moses and the Burning Bush. Numerous copper-plate engravings throughout the text. Engraved folding Hebrew map laid down, complete except small portion of inner margin. ff. (1), 31, (1). *Ex-library. Title repaired affecting some text, several leaves with reinforced margins, f. 11 and 12 repaired with slight loss of text and decoration, browned and stained, previous owner’s stamps. Later boards. Folio. [Yudlov 120; Yaari 73; Yerushalmi, plates 66-69].*

Amsterdam, Solomon Proops: 1712. \$2000-3000

• THE SECOND ILLUSTRATED AMSTERDAM HAGADAH.

[SEE ILLUSTRATION TOP LEFT]

143 (HAGADAH). Hagadah shel Pesach. With commentary Arbah Yesodoth in Judeo-German. Second Edition. Title within typographic border. Text of Hagadah in square Hebrew characters with commentary in Waybertaytsch letters. ff. 46. *Lightly browned with scattered stains. Contemporary half-calf, bumped. 4to. [Yudlov 333; Yaari 222].*

Offenbach, Tzvi Hirsch Segal Spitz: 1789. \$300-500

• The book bears the Approbations of the Dutch Rabbis to the first edition (Amsterdam, 1783): Saul Halevi of Hague; his brother-in-law Saul of Amsterdam and Aryeh Leib Breslau[er] of Rotterdam. The author of the commentary, R. Elchanan Schnattich, is described as a teacher in the Talmud Torah of The Hague.

[SEE ILLUSTRATION TOP RIGHT]



Lot 143



Lot 141



Lot 144

144 (HAGADAH). Prayers for Jewish Sailors and Soldiers on Active Service for the Feast of Passover 5675 - 1915. Compiled by Rev. Michael Adler, Chaplain to His Majesty's Forces. Hebrew and English translation face `a face. pp. (5); ff. 5-12; pp. 13-18; ff. 19-24; pp. 25-30; ff. 31-34, p. (1). *Minor Seder stains. Original printed wrappers. 12mo. [Yudlow 2634; Yaari 1859].*

London, Eyre and Spottiswood: 1915. \$700-900

❖ Rare. Contains special prayers composed by the Chief Rabbi of the British Empire, including one on ff. 31-34 which stresses that Britain has not entered into this war in order to "possess land that is not ours," but rather "to rescue a guiltless nation from a strong aggressor" [i.e. Germany].

[SEE ILLUSTRATION TOP LEFT]

145 (HAGADAH). Die Amsterdamer Hagada. One of 100 Numbered Copies. Facsimile edition of Amsterdam Hagadah, with 18 plates. Afterword in German by Karl Schwarz. pp. 22, (1). *Original boards, slightly soiled. 4to.*

Berlin, Gustav Ascher: 1920. \$200-250

146 (HAGADAH). Hagadah de Hitler (parody). Text in Judeo-Arabic. pp. (2), 13. *Browned. Original printed wrappers. 12mo.*

Rabat, Morocco, after June: 1943. \$1000-1500

❖ "One of the most exotic of Haggadah parodies...Reflecting the joy of Moroccan Jewry at their liberation from an oppressive [Vichy] regime, the parody is exuberant to the point of allowing every possible license with the traditional text. The cast of characters runs riot. Of the Four Sons, the Wise Son is - "the English." The Wicked Son is, of course, Hitler. The Simple Son (with no pejorative implications intended) is interpreted as "the Americans." And "he who knows not what to ask" is Mussolini. Rabbi Eleazar is Roosevelt, Rabbi Yosi the Galilean is Stalin, and Rabbi Akiba is General Montgomery. The verse "And the Lord brought us forth out of Egypt" is reserved for General de Gaulle himself!" (Yerushalmi 167).

[SEE ILLUSTRATION MIDDLE LEFT]



Lot 146

147 (HAGADAH). Passover Seder. Untraditional English text, few words in Persian and Arabic. With military insignia. Prepared by the Persian Gulf Command Chaplain Ralph M. Weisberger. Order of the Service (Hagadah) comprising several responsive readings with texts in English and Hebrew transliterated into English. *Seven mimeographed sheets. Browned. pp. 3-7 creased. p. 7 lightly stained. Modern boards. Folio. [Unrecorded, although see Judaica-Jerusalem, March, 1991 Lot 263].*

Persian Gulf, Persian Gulf Command, 1944. \$2000-3000

❖ Introduction by the Persian Gulf Command: "The Undying Message of this Night." Includes humorous menu and greeting "L'shana Haba'ah b-USA" ("Next Year in the USA").

During the course of World War Two, the Persian Gulf Command was a United States Army service-command established in December 1943 to assure the supply of U.S. lend-lease war material to the Soviet Union.

[SEE ILLUSTRATION BOTTOM LEFT]



Lot 147

148 (HAGADAH). Die Darmstadter Pessach-Haggadah. One of 600 numbered copies. Facsimile Edition of Codex Orientalis 8 from the Hessischen Landes und Hochschulbibliothek Darmstadt. Two volumes, text and plates. *Original calf-backed linen boards. Housed in a slip-case. Folio.*

Frankfurt a/Main, 1971-72. \$600-900

149 (HAGADAH). The Barcelona Haggadah. One of 500 numbered copies. Facsimile Edition of the Fourteenth-Century Catalanian Illuminated Hebrew Manuscript in the possession of British Library. Two volumes. Plates and Text (prepared by Malachi Beit-Arie). Limitation card with stamp of Publisher and British Library tipped in. *Original lavishly blind-tooled calf. Housed in slip-case (one side with small nick). Thick sm. folio.*

London, Facsimile Editions: 1992. \$1000-1500



Lot 150

150 (HAGADAH). The Rainbow Haggadah, 42nd Infantry Division, Maj. Gen. Harry J. Collins Commanding. Hebrew in square characters with nikud (vowel points), instructions in English. On title, illustrated rainbow (insignia of the U.S 42nd Infantry Division) colored by hand, within, illustration of table decked with traditional Passover symbols. With introduction to “My Jewish Soldiers” by Major General Harry J. Collins on p. 2. Appended, an English “Prayer for Home” and the hymn “America.” pp. (16). A crisp, clean copy. Single marginalium in blue ink bottom p. 2. Final leaf reinforced with tape. Original printed wrappers. 12mo. [Yerushalmi pl. 169; not in Ya'ari or Yudlov].

(Germany), 1945. \$10,000-15,000

• HISTORIC AND EXCEPTIONALLY RARE AMERICAN HAGADAH.

In his “Haggadah and History” Yerushalmi quotes a letter written in April, 1945, to the librarian Alexander Marx by the Chaplain of the Rainbow Division, explaining the historic circumstances under which this Haggadah was produced:

“This is the very first Hebrew religious work printed in Germany since the beginning of the War...The soldiers who did the actual printing told us that when they had to clean the press before printing the Haggadah, the only rags that were available were Nazi flags - which for once served a useful purpose...”

The symbolism of this Passover celebration at the Division Seder in Dahn, Germany, was not lost on commanding officer Major General Collins, who wrote in his letter - “The celebration of Passover should have unusual significance for you at this time, for like your ancestors of old, you too are now engaged in a battle for freedom against a modern Pharaoh. This Pharaoh has sought, not only to enslave your people, but to make slaves of the whole world. God grant that victory for us will make it possible for you to celebrate the next Passover with your loved ones at home, in a world you helped make free.”

The famed 42nd Infantry “Rainbow” Division landed in Europe in December 1944, fought through France and entered Germany in March of 1945. It was during the 42nd Division’s rapid advance that on April 29th (four weeks after Pesach), they liberated some 30,000 inmates from the infamous Dachau concentration camp. By the end of the war, Rainbow soldiers had seized over 6,000 square miles of Nazi held territory during their march across Europe.

[SEE ILLUSTRATION ABOVE]



Lot 151



Lot 153

151 (**HAGADAH**). Hagadah shel Pesach. Edited by Menachem Katz. Mimeograph (originally penned by hand). Square Hebrew characters, provided with instructions. On front cover, diagram of traditional Seder plate (ke'arah). ff. (1), 29. Browned and slightly brittle, previous owner's signature on title, minor stain on front cover. Original illustrated stiff wrappers. 8vo. [Not seen by Yaari. Yudlov only notes a listing in an auction catalogue, see reference by Yudlov, number 3984A].

Nice, 1945. **\$2000-3000**

❖ **RARE HAGADAH FROM NICE, FRANCE. ISSUED SHORTLY PRIOR TO THE LIBERATION OF EUROPE.** Clearly, only a very limited number of copies of this Hagadah were printed, and due to both the flimsy nature in which it was published and the circumstances of the time it is exceedingly scarce.

[SEE ILLUSTRATION TOP LEFT]



Lot 152

152 (**HAGADAH**). Hagadah shel Pesach. "Published with approval OMGB, ICD." pp. 32. Usual winestains. Original pictorial colored wrappers depicting Moses leading a 20th-century clad Children of Israel into the Land of Israel. 12mo. [Yerushalmi 177; Yudlov 4091].

Munich, American Joint Distribution Committee: 1948. **\$600-900**

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

With introduction by Rabbi Shmuel Shapiro, Administrator of the "Religious Office" in Germany, and Mr. Shmuel Haber, Administrator of the Joint in Germany, reflecting upon the momentous spirit of the time and the anticipation of Israel's independence.

[SEE ILLUSTRATION BOTTOM LEFT]

153 (**HAGADAH**). The Haggadah for Passover. Copied and Illustrated by Ben Shahn. With a translation, introduction and notes by Cecil Roth. **ONE OF 228 NUMBERED COPIES** on Arches Verge paper. Lithographed title and frontispiece. Frontispiece signed by Shahn. Losse as issued. Original stiff wrappers, gilt. Housed within full vellum folding-box, gilt, with central brass clasp. **A FINE COPY.** Some minimal wear at extremities of binding. Folio.

Paris & London, Trianon Press: 1966. **\$1500-2500**

[SEE ILLUSTRATION TOP RIGHT]

154 (HAGADAH). Hagadah shel Pesach. According to Aschkenazi rite. Printed entirely in Braille (Hebrew) by the the Blind Institute of Jerusalem. ff. (20). Lightly browned. Original wrappers. Folio.

Jerusalem, Bnai Yisrael: "The 14th Year of Israeli Statehood," (1962). \$150-200

• The first Hagadah printed in Braille.

155 HAKOHEN, BENJAMIN BEN ELIEZER VITALE OF REGGIO. Gevul Benyamin [sermons]. FIRST EDITION. ff. (1), 217, 140, (2). Ex-library. Stained. Contemporary boards, worn. Folio. [Vinograd, Amsterdam 1297].

Amsterdam, Solomon Proops: 1727. \$400-600

• The author was considered one of the major exponents of Lurianic Kabbalah in Italy. A devout follower of Shabbathai Tzvi - even after the latter's apostasy, R. Benjamin was for decades one of Italy's leading underground Sabbathians, seeking to combine traditional Judaism with the belief in the messianic character of Shabbathai Tzvi. For a fuller examination of R. Benjamin's involvement in the Sabbatian movement, see A. Freimann (ed.) Inyanei Shabbetai Zevi (1912) pp. 93-108.

[SEE ILLUSTRATION TOP RIGHT]

156 HALEVI, SAMUEL BEN DAVID. Nachlath Shivah [contract law]. FIRST EDITION. Title within historiated architectural border. ff. 162 (f. 5 misbound after title). Ex-library. Lightly browned, scattered stains. Modern boards. 8vo. [Vinograd, Amsterdam 352; Fuks, Amsterdam 310].

Amsterdam, Uri Fayvish ben Aaron HaLevi: 1667. \$300-500

• The year of publication expressed as an acrostic on the title: "Shenath Mashiach ben David Ba" (The year the Messiah has arrived) reflects the Messianic expectation that gripped the Amsterdam Jewish community, fomented by Shabbethai Zevi. There is a second allusion to the arrival of the Messiah at the end of the introduction (f. 5a). The author himself however, was apparently not a Sabbathian as the work contains a laudatory approbation from the virulent anti-Sabbathian Jacob Sasportas.

157 HELMONT, FRANCISCUS MERCURIUS VAN. Een zeer Korte Afbeelding van het Ware Natuurlijke Hebreuwse A.B.C. ["A Very Brief Delineation of the True Natural Hebrew Alphabet."]. * Appended: Amman, Joh. Conrad, MD. Surdus Loquens / Of de Doove Sprekende, Dat is Wiskunstige Beschryvinge op wat wyse men Doof-Geborene sal kunnen leeren Spreken ["The Speaking Deaf: Teaching the Born-deaf to Speak."] Engraved frontispiece. One divisional title. Headpieces, tailpieces, floriated initials. 36 most unusual copper-plate engravings of the letters of the Hebrew alphabet. ff. (24), 36; pp. 200, (4). Waterstained. Wormholes or tears from f.191 to end, text slightly affected. Recent marbled endpapers and morocco boards. 12mo. [cf. Freimann, p. 84].

Amsterdam, Pieter Rotterdam: 1697. \$1500-2000

• Franciscus Mercurius van Helmont (1614-1699) was a Belgian physician and philosopher. He theorized that the Hebrew language would be helpful in teaching speech to the deaf and dumb. The extraordinary copper engravings in this work are designed to show the parts of the throat from which a specific Hebrew sound is produced.

The book contains a preface by Christian kabbalist, Chr. Knorr von Rosenroth.

[SEE ILLUSTRATION FRONTISPIECE]

158 (HELMONT, FRANCISCUS MERCURIUS VAN). Seder Olam sive Ordo Seculorum, Historica en Arratio Doctrinae. Diagrams between pp. 60-61, 74-75. pp. 196, (2). Crisp, clean copy. Contemporary calf, gilt extra. 12mo.

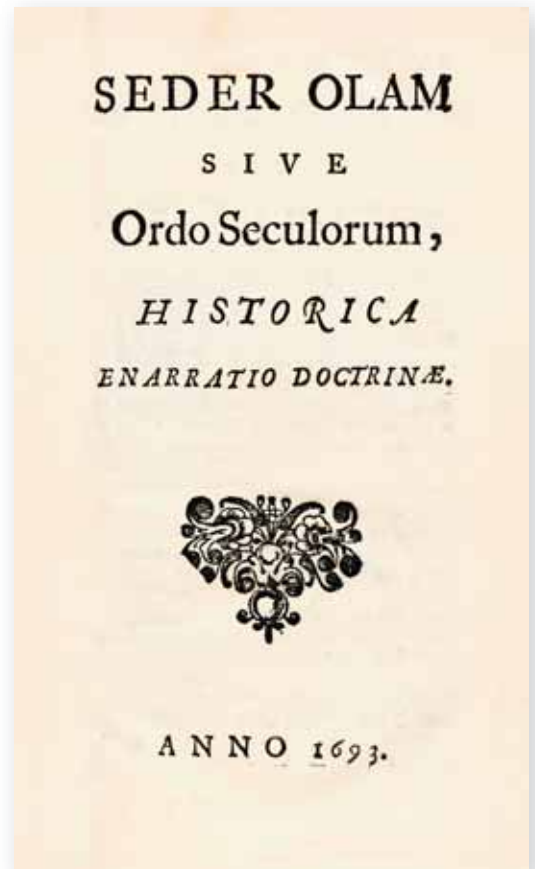
(Leiden), 1693. \$800-1200

• Not to be confused with the work by the same name by the Mishnaic sage R. Yosé ben Chalapha, Helmont's Seder Olam is a Christological reckoning of history that appropriates the Hebrew title.

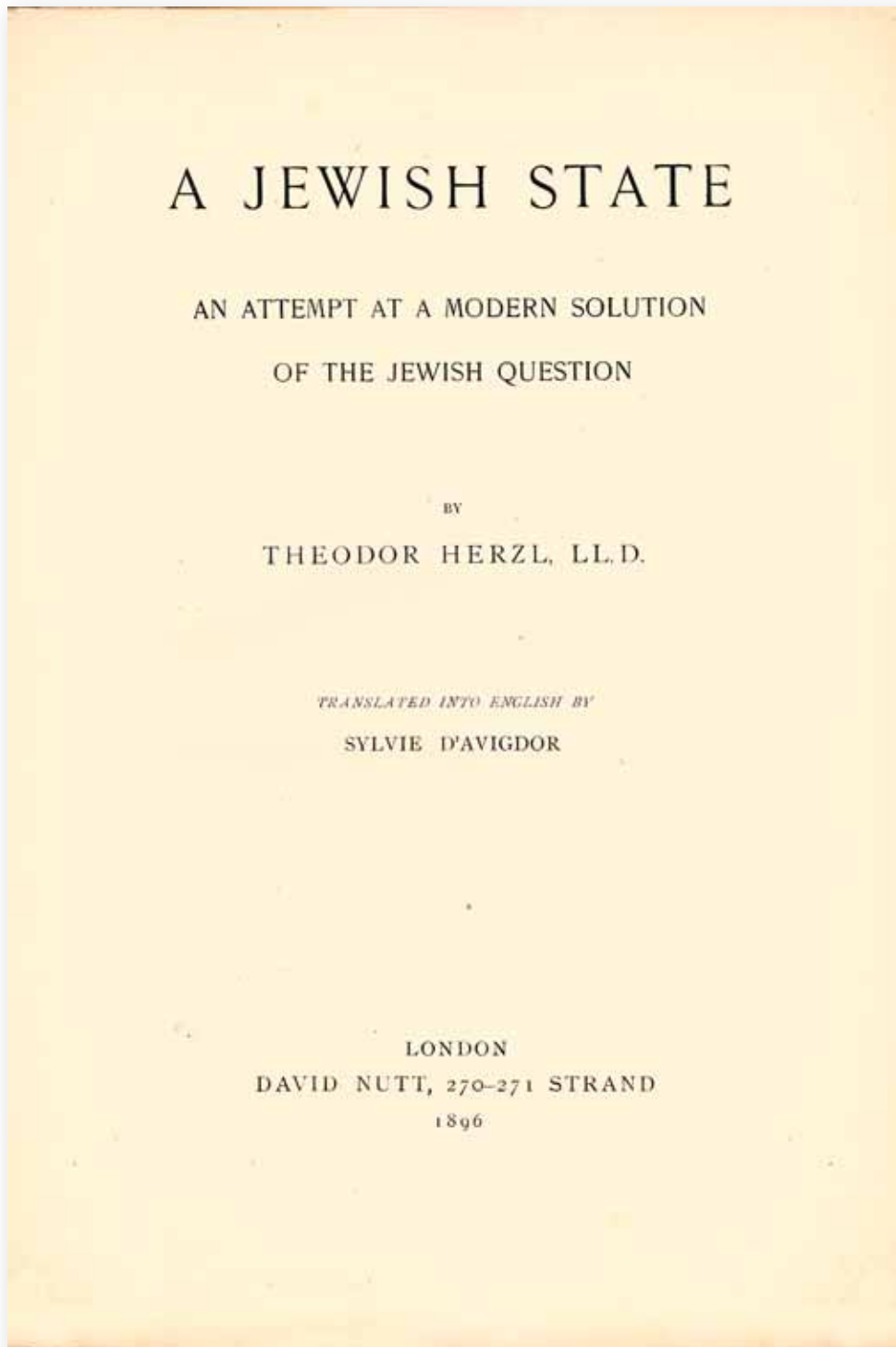
[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 155



Lot 158



Lot 159

159 HERZL, THEODOR. *A Jewish State. An Attempt at a Modern Solution of the Jewish Question.* **FIRST EDITION IN ENGLISH.** Translated from the German by Sylvie D'Avigdor. **AN UNCUT COPY.** xii, 102, + one page ad. *Stained in places, lower corner of front wrapper strengthened on verso, margin of last page neatly repaired along verso. Modern half-calf with original printed front wrapper bound in. Tall 8vo.*

London, David Nutt: 1896. **\$8,000-12,000**

• **FIRST ENGLISH EDITION OF HERZL'S HERALD OF MODERN ZIONISM.** Printed in the same year as the German original and far more scarce to appear at auction than its German counterpart.

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

“Herzl’s (“Jewish State”) has remained the single most important manifesto of modern Zionism and is one of the most important books in the history of the Jewish People.” See M. Heymann, *Bibliotheca Rosenthaliana-Treasures of Jewish Booklore* (1994) pp.102-3. See also *Printing and the Mind of Man*, no. 381.

[SEE ILLUSTRATION ABOVE]

160 **HERZL, THEODOR.** HaGeto HaChadash (Das Neue Ghetto). **FIRST HEBREW EDITION.** A play in four acts translated from German to Hebrew by R[euben] Brainin. *p. 63. Lightly browned. Contemporary cloth, faded. 8vo.*

Warsaw, Schuldberg & Partner: 1898. **\$400-600**

⚡ In addition to his Zionist activities, Herzl was a noted playwright. He wrote some dozen plays, most of which dealt with social questions of the time.

Hebrew and Yiddish writer Reuben Brainin (1862-1939), received a traditional Jewish education in his birthplace of Liadi (Belarus). In 1909, Brainin settled in New York. See EJ, Vol. IV, cols. 1291-2.

[SEE ILLUSTRATION TOP RIGHT]

161 **(HEBRAICA).** Group of Rabbinic works; c. 14 volumes. Short-title list available upon request. *Ex-library. Variesly worn and incomplete. Variesly bound. Sold not subject to return.*

16th-century. **\$3000-5000**

162 **(HEBRAICA).** Group of Rabbinic works; c. 27 volumes. Short-title list available upon request. *Ex-library. Variesly worn and some incomplete. Variesly bound. Sold not subject to return.*

17th-century. **\$2000-3000**

163 **(HEBRAICA).** Group of Rabbinic works; c. 31 volumes. Short-title list available upon request. *Ex-library. Variesly worn. Variesly bound. Sold not subject to return.*

18th-century. **\$2000-3000**

164 **(HEBRAICA).** Group of Rabbinic works; c. 22 volumes. Short-title list available upon request. *Ex-library. Variesly worn. Variesly bound. Sold not subject to return.*

18th-century. **\$1200-1800**

165 **(HOLOCAUST).** HaSepher HaChum: Al HaTeror HaHitlera'i BeGermaniyah ["The Brown Book: on the Hitlerite terror in Germany."]. Hebrew translation from German. Photographic illustrations. *pp. 56. Clean copy with the exception of a thumbprint on the title. Original pictorial wrappers. 4to.*

Tel-Aviv, Eretz: 1933. **\$300-500**

⚡ One of the earliest exposés on the brutality of the newly installed Nazi regime. On front cover, a picture of a wounded Jew, the caption below reads: "Rabbi Yonah Frenkel, one of the victims of the Nazi regime." Preface by Lord Marley, Chairman of the World Committee to Aid Victims of Hitler's Regime. Discusses at great length the burning of the Reichstag staged by the Nazis, the boycott of Jewish stores and conditions in concentration camps.

[SEE ILLUSTRATION MIDDLE RIGHT]

166 **(HOLOCAUST).** Caius Suetonius Tranquillus. De Vita Caesarum: Vespasianus, Titus, Domitianus / Chayei ha-Keisarim ["Lives of the Caesars"]. Translated from the Latin with notes by Menachem (Edmund) Stein. First Hebrew Edition. *pp. (2), 104, (4). Ex-library. Stiff printed wrappers, slight tear to spine. 4to.*

Warsaw, A.J. Stybel: 1940. **\$300-500**

⚡ An unusual and extremely rare survivor of a Hebrew book printed after the Nazi conquest of Poland in September, 1939. Not listed by J. Landau, Orot me-Ophel: Bibliography of Jewish Books Published in Europe (1933-1945).

167 **(HOLOCAUST).** Robert Ley. Roosevelt verrät Amerika! ["Roosevelt Betrays America!"]. Photographic illustrations. *pp. 32. Lightly browned. Original color-pictorial printed wrappers. 8vo.*

Berlin, Verlag der Deutschen Arbeitsfront,: 1942. **\$300-500**

⚡ The purpose of this anti-Semitic booklet was to present US President Roosevelt and the First Lady, as overly affable with Jews and blacks.

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 160



Lot 165



Lot 167



Lot 169

168 (HOLOCAUST). Register of Jewish Survivors, Vol. I - List of Jews Rescued in Different European Countries (60,000 Names). * AND: Register of Jewish Survivors, Vol. II - List of Jews in Poland (58,000 Names). **FIRST EDITIONS.** Two volumes. Text in English and Hebrew. Vol. I: pp. 8, 360, 8. Vol. II: pp. (4), 302, 4. Ex-library. Brownd. Original stiff printed wrappers. 4to.

Jerusalem, Hamadpis Liphshitz: 1945. \$500-700

• Two Remarkable Holocaust-Related Publications.

These two volumes, published by the Jewish Agency for Palestine were designed to facilitate the search for missing persons. Pasted into the first volume is a notice: "Enquiries for further particulars concerning survivors listed in this book should be addressed to the Search Bureau for Missing Relatives, Jewish Agency for Palestine, Jerusalem. A separate sheet should be used for each name, quoting the page and column on which the name appears." The lists were received from various locales, each under different auspices. Thus, the "List of Jewish Survivors from East European Towns," was "registered with the Jewish Anti-Fascist Committee in Moscow and submitted to the World Jewish Congress" (p.155).

[SEE ILLUSTRATION MIDDLE LEFT]



Lot 168

169 (HOLOCAUST). Cercle Amical - Paris. Foyer des enfants de déportés et fusillés "Les Buissons," Le Mans 1945-1946 "Circle of Friends - Paris. Home for children of the deported and shot "Les Buissons," Le Mans (France).". Trilingual edition: English, French and Yiddish. Replete with black-and-white photographs of the orphan children with their carers and benefactors. ff. (6) + 20 photos. Original red morocco landscape album.

(France), (1946). \$500-700

• This album was distributed as a "gift by the Jewish Workers' Committee" (New York, 1946). This Jewish orphanage in France was evidently funded by the Arbeiter Ring in New York.

[SEE ILLUSTRATION TOP LEFT]

170 (HOLOCAUST). Kol Koreh tzu di Yidden in Polin. Yiddish Broadside by the Vaad HaKehiloth of Poland. *Folded, slightly frayed at edges. 20 x 28 inches.*

Warsaw, Erev Rosh HaShanah, 1947. \$400-600

• A poster issued by the General Jewish Community Council of Poland wishing Jews throughout the country a peaceful New Year and recounting all their communal activities: The opening of Talmud Torah schools, orphanages, summer camps, old-age homes, the performance of hundreds of Brith Miloth, provision of Tefillin for Bar Mitzvah boys, supply of kosher food and rebuilding of mikvahs and synagogues.

The final section condemns the British refusal to allow for Jewish immigration to Eretz Israel and hoping that the new year will bring about the establishment of a Jewish State.

171 (HUNGARY). Takanoth. Translated by Shimon Bachrach. pp. 68,1. Brownd. Modern boards. 4to.

Ofen, Universitats Buchdruckerei: 1869. \$600-900

• Regulations issued by the General Jewish Congress convened by the Hungarian government in December, 1868 for the organization of Jewish communities in Hungary and Siebenbuergen. These regulations defined the basis of the autonomous organization of the Jewish communities in Hungary. They contain detailed rulings concerning the makeup of the community, the leaders responsible for the collection of money and representation at central meetings in Budapest, the duties of the Rabbis, charity organizations, Chevra Kadisha, schools etc.

The Orthodox did not accept these regulations as they implied that a single official community would allow the reform Neologists to co-exist with the Orthodox. Hence, they appealed to Parliament to allow them to organize separate Orthodox communities. Furthermore, certain communities wished to retain their pre-Congress status and did not join any side - these were known as the "status quo communities". This threefold separation existed in Hungary until the dissolution of the community by the Second World War.

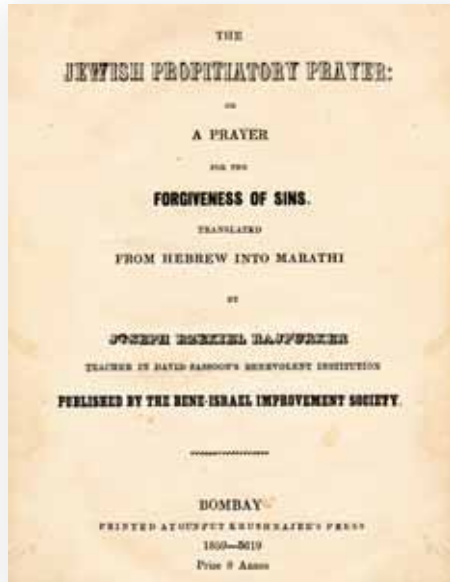
[SEE ILLUSTRATION BOTTOM LEFT]



Lot 171



Lot 173



Lot 174



Lot 175

172 (HUNGARY). Large broadside announcing the dates when “Orthodox Kosher Milk” can be obtained for the Passover Holiday. Text in Hungarian and Hebrew. Mounted.

Budapest, 1933. \$700-900

173 IBN ZUR, ISAAC LEON. Megilath Esther [commentary on the Sepher Hamitzvoth of Maimonides]. FIRST EDITION. ff. 128. Ex-library, some staining, trace marginal worming, inscription (dated 1762). Later boards. 4to. [Vinograd, Venice 770; Habermann di Gara 136; Friedberg “Mem” 522].

Venice, di Gara: 1592. \$500-700

⚠ This first edition has additional material not published in later editions. The recto of the title page contains a “shemirah” instituted by Nachmanides and sent from Acre to Barcelona, as a protection against robbers while travelling. Although the pagination correctly follows that cited by Friedberg, Vinograd calls for four supplementary leaves.

[SEE ILLUSTRATION TOP LEFT]



Lot 176

174 (INDIAN JUDAICA). Selichoth - The Jewish Propitiatory Prayer: or A Prayer for the Forgiveness of Sins. Translated from Hebrew into Marathi by Joseph Ezekiel Rajpurker, teacher in David Sasson’s Benevolent Institution. Published by the Bene-Israel Improvement Society. Text in Marathi with occasional use of Hebrew type. Two title pages, English and Marathi. pp. (8), 60. Few light stains in places. Boards with original printed wrappers bound in. Recent calf. Lg. 8vo. [Yaari, Bombay 95, citing only one copy in the Sassoon Collection].

Bombay, Gunput Krushnaje: 1859. \$400-600

[SEE ILLUSTRATION TOP MIDDLE]

175 (INQUISITION). Compendio, y Sumario del Edicto General de la Fé, y casos en él contenidos... [“Compendium and Summary of the General Edict of the Faith, and Cases Pertaining to it...”]. Printed Broadside. Text in Spanish. Formerly in the Collection of Daniel M. Friedenber. Single folio leaf. Lightly browned, central fold. Framed.

n.p., 1795. \$2000-3000

⚠ This broadside issued by the Inquisitors of the Spanish Inquisition against heresy and apostasy, was fixed at Church entrances seeking information on heretics and blasphemers, “especially... those who keep the Law of Moses.”

A manuscript notation at the lower margin states that this particular edict is from the Spanish parish of Sora and dated April 7th, 1795.

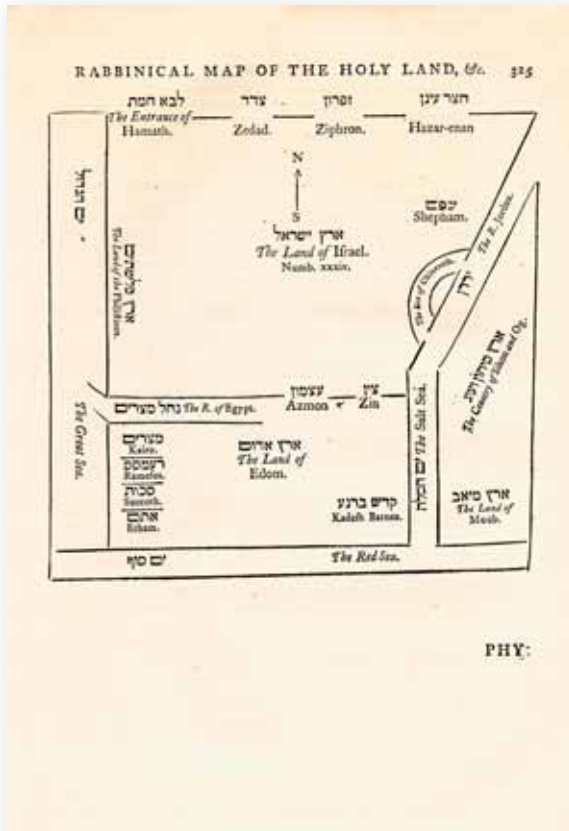
[SEE ILLUSTRATION TOP RIGHT]

176 ISAAC BEN MEIR OF DÜREN. Sha’arei Dura [Rabbinic Code]. With commentaries. Second edition. Printer’s device of seven-branched candelabrum on title (Yaari, Hebrew Printers’ Marks 14). On title, signature of former owners “Raphael Rovigo” and “Samuel Foa.” On final page, signature of censor “Dominico Irosolimitano, 1598” (Wm. Poppers, The Censorship of Hebrew Books, Censors’ Inscriptions, Pl. IV, no. 1). ff. 64. Wormed, old tape repairs, some text affected. Modern cloth. 8vo. [Vinograd, Venice 359; Adams I-174].

Venice, Meir Parenzo: 1548. \$500-700

⚠ A partial Code, dealing with dietary and menstrual laws, composed in the latter part of the 13th-century, it is considered most authoritative and is often quoted by the final codifiers. Sources and reasons for decisions are provided, the authorities quoted are almost entirely Franco-German. See EJ, Vol. VI, col. 261-262.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 177

177 (ISRAEL, LAND OF). Shaw, Thomas. Travels, or Observations Relating to Several Parts of Barbary and the Levant. Second Edition. Two parts in one volume. Two divisional titles. English interspersed with Hebrew. Illustrated with woodcuts. Numerous foldout illustrations and maps. Broad-margined copy. On p. 325, "RABBINICAL MAP OF THE HOLY LAND," with locations in Hebrew and English, based on the map of R. Elia Mizrahi in his Commentary to the Pentateuch. pp. 513, (1). Original tree-calf, spine in compartments, with dentelles, edges rubbed. Thick 4to. [Goldsmiths 9211; Blackmer 1533; Laor 498A, 725A, 726A, 1132].

London, 1757. **\$2000-2500**

⚠ During the period of his chaplaincy to the English at Algiers, Shaw travelled to Egypt, Palestine, Cyprus and through much of North Africa. The present work of his is most valuable for its accurate descriptions of antiquities, geography and natural history specimens observed. As Lowndes notes, "These travels have been universally esteemed for their accuracy and fidelity."

[SEE ILLUSTRATION TOP LEFT]

178 (ISRAEL, LAND OF). Kaplan, Jacob ben Shlomo Hakohen and Lewisohn, Solomon. Eretz Kedumim...Geliloth Eretz Israel [geography of Land of Israel]. Second Edition. Two parts in one volume; two titles. Additional title in German. Letter of Tsarist censor W. Tugenhold in German. At conclusion Vol. I, printed blue wrapper. With colored lithograph foldout map of Holy Land divided into Twelve Tribes of Israel. Scattered learned marginalia. Part I: pp. 40, (2), 187, (1). Part II: (8), 262, (22). Name of former owner on title removed. Contemporary half-calf, rubbed. 4to. [Vinograd, Vilna 431 (Part Two only); Laor 394; Vinograd, Vilna Gaon 238].

Vilna, Menachem Man ben Baruch [Romm] and Simcha Zimel ben Menachem Nachum: 1839. **\$600-900**

⚠ This work deals with the various locales of the Holy Land in alphabetical order, drawing on Biblical and Talmudic, as well as non-Jewish sources. The book bears a letter of endorsement from Mordechai Aaron Ginzburg, a religious maskil (enlightened Jew). According to Ginzburg, Kaplan merely revised the work of Lewisohn (Vienna, 1819; see Vinograd, Vienna 500), adding entries Lewisohn neglected. On prefatory pages 31-38, Kaplan reproduces the commentary of the Vilna Gaon ("Shenoth Eliyahu") to the Mishnah, Shevi'ith 9:2, adding German translation of the Mishnah and notes to the Gaon's commentary. Kaplan writes that the Gaon's commentary was written by his students, and even their words were tampered with. Furthermore, he accuses Jost of making liberal use of the Gaon's commentary in his German translation of the Mishnah (1832-1834), without properly crediting his source (p. 37).

[SEE ILLUSTRATION BOTTOM LEFT]

179 (ISRAEL, LAND OF). Luncz, A[braham] M[oses]. Nethivoth Tziyon V'Yerushalayim ["The Ways of Zion and Jerusalem": guide book]. **FIRST EDITION.** Illustrations of the Tomb of David on p. 56, Cave of Machpelah on verso of final leaf and fold-out illustration of the Temple Mount (torn). Title pages in Hebrew and German. On front fly leaf, Hebrew inscription in gold ink to "the respected philanthropist, true lover of our people, our land, and our language, Chaim Gedaliah, from his servant, the Author." (See below). pp. 28, 91. German title loose. Lightly browned, fragile. Contemporary cloth, edges rubbed. 12mo. [Halavry, 276; Friedberg, N-806].

Jerusalem, Israel Dov Frumkin: 1876. **\$300-500**

⚠ Haim Guedalla (1815-1904), married to the niece of Sir Moses Montefiore, accompanied Sir Moses on his many diplomatic missions on behalf of the Jewish People. A philanthropist and ardent supporter of the Yishuv of Eretz Israel in his own right, Guedalla negotiated between the years 1876-80 with Midhat Pasha, Grand Vizier of the Ottoman Empire, that Eretz Israel be sold to the Jews in exchange for assuming the general debt of the Ottoman Empire - L250,000,000. The scheme, inspired by George Eliot, went nowhere. See EJ, Vol. VII, cols. 957-8.



Lot 178

180 (ISRAEL, LAND OF). (Allenby, General Sir Edmund H[enry] H[ynman]). A Brief Record of the Advance of the Egyptian Expeditionary Force Under the Command of General Sir Edmund H.H. Allenby G.C.B., G.C.M.G. July 1917 to October 1918. Second edition. Edited by H. Pirie-Gordon. Frontispiece portrait of Allenby. *pp.(vi), 114 + 56 colored maps with explanatory notes on facing pages. Original cloth-backed printed boards. 4to.*

London, The Government Press and Survey of Egypt: 1919. **\$300-500**

• General Allenby commanded the Allied forces which in 1917-18 defeated the Turks in Palestine.

Most moving in this record of the Campaign is the description of the liberation of Jerusalem by the British on December 8th, 1917: "After four centuries of conquest, the Turk was ridding the land of his presence, and a great enthusiasm arose among the Jews. There was a running to and fro; daughters called to their fathers and brothers concealed in outhouses, cellars, and attics... 'The Turks are running,' they called; 'the day of deliverance is come'... It was fitting that the flight of the Turks should have coincided with the national festival of the Hanukah, which commemorates the recapture of the Temple from the heathen Seleucids by Judas Maccabaeus in 165 BCE." (Facing Plate 26).

181 (ISRAEL, LAND OF). The Palestine Directory: Commercial, Industrial, Administrative and Private Addresses. "First Year." Text in English. Numerous advertisements. *pp. 256. Original printed boards. Backstrip starting. 4to.*

Cairo, Oriental Advertising Company: 1920. **\$1500-2000**

• This first issue of The Palestine Directory is a fascinating insight into the development of a modern society in the Land of Israel. Although the directory contains broad listings of businesses throughout the country, one gleans how diminutive was the population of Palestine of the time. The Directory is replete with commercial advertisements that are a representative cross-section of trade and nascent industry in the developing nation. Provides comprehensive lists of personal addresses in the principal towns of Palestine as well as lists of professions. Equal attention is paid to the communal organizations belonging to the three principal monotheistic faiths in Palestine, those of the Jews, Christian and Muslims. Clearly Palestine was well-coupled with neighboring Egypt, as the Directory closes with a supplement, "Principal Addresses in Egypt."

[SEE ILLUSTRATION TOP RIGHT]

182 (ISRAEL, LAND OF). Official Catalogue. Palestine Near East Exhibition & Fair. English and Hebrew. *pp. 53; 51. Original pictorial wrappers, missing fragment of spine. 8vo.*

Jaffa, M. Shoham: 1925. **\$200-300**

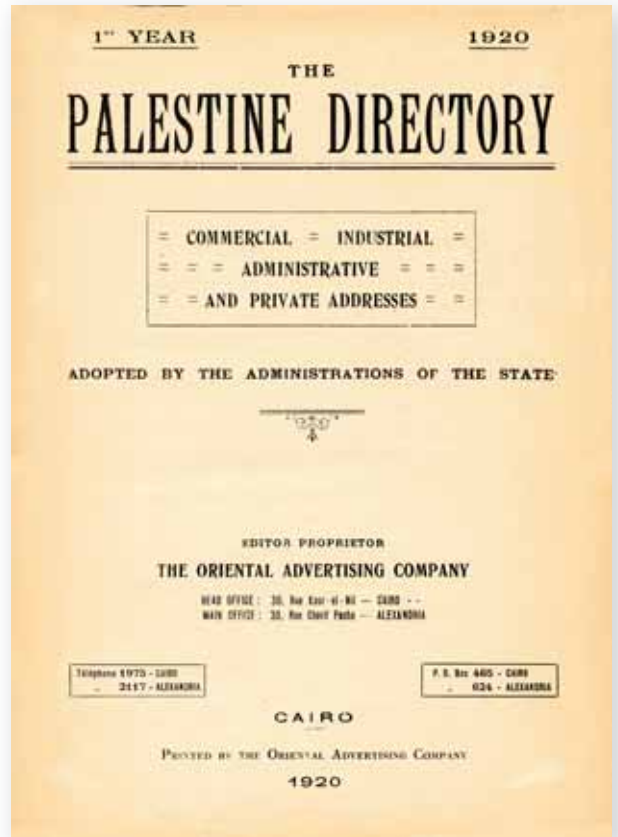
• The Fair, organized by the Palestine Exhibitions & Fairs Corporation Ltd. in conjunction with the Judea Industrial Corporation of New York, presents a kaleidoscopic view of the modernization of all sectors of the economy seven years following the Balfour Declaration.

[SEE ILLUSTRATION BOTTOM RIGHT]

183 (ISRAEL, LAND OF). The Palestine Gazette: Official Gazette of the Government of Palestine. (Published Fortnightly).

Covering the years: 1928 (January-June). * 1931 (July-December). * 1934 (January-December). * 1935 (January-December). * 1936 (July-December). * 1937 (January-June). * 1938 (January-June). * 1945 (January-December). * 1946 (July-December). Bound in Twelve Volumes. *Tears in places. Later boards, worn and soiled. Folio. Sold not subject to return.*

Jerusalem, 1928-1946. **\$1000-1500**



Lot 181



Lot 182



Lot 184

184 **(ISRAEL, LAND OF)**. Palestine Book, Jewish Palestine Pavilion, New York World's Fair 1939. Black-and-white pictorial magazine. *Front cover starting. Original multicolor pictorial wrappers. Sm. folio.*

New York, Ogden Printing: 1939. **\$200-300**

• Twenty years into the British Mandate, the Yishuv was able to boast of prodigious achievements in all fields of endeavor: agriculture, banking, civic planning, defense, industry. This publication includes essays by Zionist leaders Chaim Weizmann (p. 23), Arthur Ruppin (p. 64), as well as philo-Semitic columnist Pierre van Passen (p. 45) and novelist Thomas Mann (p. 54).

[SEE ILLUSTRATION TOP LEFT]

185 **(ISRAEL, LAND OF)**. The Palestine Guide Book (The Blue Directory) 1947-48. English and Hebrew text. *Ex-library. Original pictorial boards, frayed at edges. Thick 4to.*

Tel-Aviv, Shoshani's Printing Press, December: 1947. **\$500-700**

• Provides a comprehensive view of the economy in Palestine during the final months of the British Mandate. The deterioration of conditions at this time is reflected in The Publisher's apology: "The publication of the present volume was delayed for several months... This became necessary after a very considerable number of enterprises and offices in all principal centres had to move when the "Security Zones" were set up and also when a number of government offices were removed when war-departments and control establishments were wound up" (p. 7a).

186 **(ISRAEL, STATE OF)**. Chaf Hei B'Shevat: Yom HaZikaron Lechalelei Lechi Giborei Milchemeth HaCheirut. Hebrew Poster. Illustrated. Memorializing some 100 members of this military force. *Small hole. 39 x 27 inches.*

Tel Aviv, 1950. **\$500-700**

• Commemorating the anniversary of the death in 1942 of Avraham Stern ("Yair"), founder of the pre-independence military underground movement Lechi ("Lochamei Cheiruth Israel"), also known as the Stern Gang.

187 **(ISRAEL, LAND OF)**. Three Pamphlets: Notice illustrée sur Al-Haram al-Sharif. Edited by the Supreme Muslim Council. French. Black and white photos. pp. 9. Jerusalem: Imprimerie de l'Orphalinat Musulman, 1935. * Johns, C.N. Guide to the Citadel, Jerusalem. Issued by Government of Palestine, Department of Antiquities. English. pp. 12, (4). Cairo: N.M. Press, 1943. * A Brief Guide to the Dome of the Rock and Al-haram al-Sharif. Published by the Supreme Awqaf Council. English interspersed with Arabic. Numerous black and white photos. pp. (12), 100. Jerusalem: Industrial Islamic Orphanage Press, 1965-66. *Original printed wrappers. 8vo.*

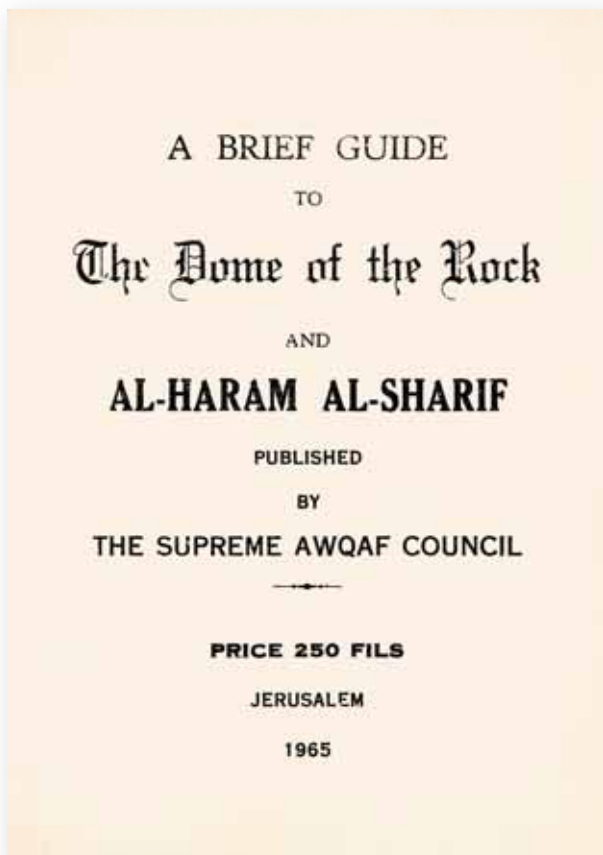
\$200-300

• Guidebooks to what is perhaps the most contested parcel of land on the planet: The Temple Mount (Har ha-Bayith) from the Jewish perspective, or the Noble Sanctuary (al-Haram al-Sharif) from the Moslem perspective. The last pamphlet here was issued under Jordanian auspices in 1966, just a year before the site fell into Israeli hands in the Six Day War (June 1967).

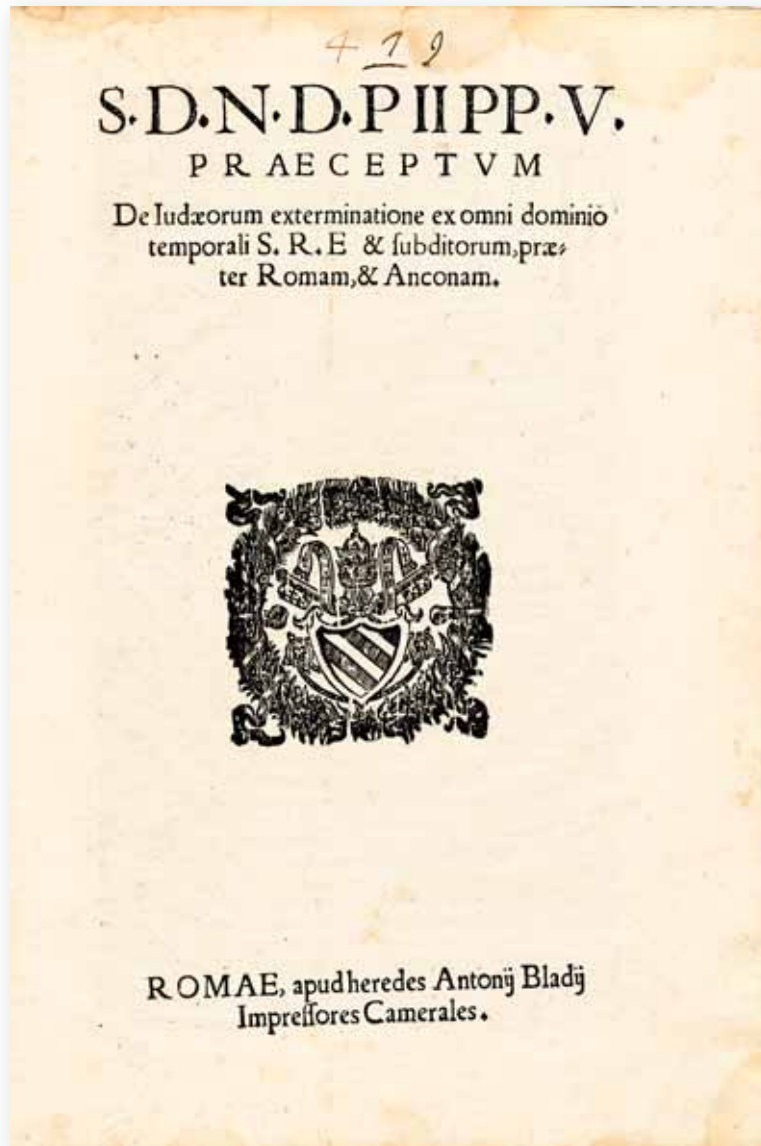
[SEE ILLUSTRATION BOTTOM LEFT]

188 **ISSERLEIN, ISRAEL**. Terumath Hadeshen [responsa]. **FIRST EDITION**. The Daniel Itzig copy, with his stamp. ff. 124 (of 132), text complete, although lacking title, and seven leaves of index. *Ex-library. Lightly browned, scattered marginalia. Tooled calf over heavy wooden boards with clasps and hinges. Sm. folio. [Vinograd, Venice 20; Habermann, Bomberg 15; not in Adams].*

Venice, Daniel Bomberg: 1519. **\$500-700**



Lot 187



Lot 189

189 (ITALY). Pius Papa V. Praeceptum De Iudæorum exterminatione ex omni dominio temporali S.R.E. & subditorum, præter Romam & Anconam [on the expulsion from all the dominions of the Sacred Roman Empire and possessions, except for Rome and Ancona]. **FIRST EDITION.** Woodcut papal arms on title. Floriated initial. Formerly in the Collection of Daniel M. Friedenberg. *pp.* (4). *Trace marginal foxing and damp staining. Unbound. Folio.*

Rome, Heirs of Antoni Bladi, February 26th: 1569. **\$6000-8000**

• Papal Bull of Pius V, beginning with the significant phrase *Hebraeorum gens* ["Hebrew people"] accusing the Jews of religious seduction, soothsaying and the practice of magic. It orders the expulsion of the Jews from all Papal territory except Rome and Ancona.

As Cardinal Ghislieri, Pope Pius V was head of the Inquisition and led the assault on Jewish literature during the decade preceding his canonization. His devotion to the cause of the Counter-Reformation is evident by the return of the atmosphere of repression with his election to the papacy.

The order of expulsion was a terrible blow to Italian Jewry. In places where prosperous congregations had existed for many generations, the Jews were banished, places of worship closed and cemeteries destroyed. The majority of the exiles had no choice but to crowd together in the already congested Roman Ghetto. Rome and Ancona were exempted from the ban because of the importance of Jewish trade with the Levant.

In 1586, the papal Bull of Sixtus V, *Christiana pietas*, ("Christian piety") relieved the Jews of many of the oppressive social and economic restrictions imposed by Paul IV and Pius V. However in 1593, the infamous Papal Bull of Clement VIII, *Caeca et obdurata* ("Blind and Obdurate"), restored the previous state of oppression, remaining in force until the 19th century.

See Kenneth R. Stow, *Catholic Thought and Papal Jewry Policy 1555-1593* (1977), pp. 36-8; and C. Roth, *The History of the Jews of Italy* (1946), pp. 305-8; EJ, Vol. IV, col. 1496.

Clement VIII's Bull, *Caeca et Obdurata*, was sold by Kestenbaum & Company, June 22nd, 1999, Lot 428; Sixtus V's Bull, *Christiana pietas*, was sold by Kestenbaum & Company, June 26th, 2001, Lot 275.

[SEE ILLUSTRATION ABOVE]



Lot 191



Lot 193

190 (ITALY). Grida Sopra gli Ebrei ["About the Hebrews": Edict by Duchy of Modena]. Seal of Duchy of Modena. Single-leaf broadside. *Very lightly stained. Folio.*

Modena, Francesco Gadaldino: 1602. \$1000-1500

• For many years, the Jews of Modena enjoyed the protection of the House of Este, who ruled Modena as well as Ferrara. When in 1597, the Duchy of Ferrara became part of the Papal States, Modena remained under Este rule. The present edict, issued by Duke Alfonso, forbids Jews from employing in their homes Christian servants, male or female. About this time a similar edict was enforced in the Duchy of Mantua. The intent of these decrees was to strictly limit social intercourse between Jews and Christians. See S. Simonsohn, *History of the Jews in the Duchy of Mantua* (1977), pp. 127-130; EJ, Vol. XII, col. 201.

191 (ITALY). Maria Theresia dei Gratia Romanorum Imperatrix, Regina Hungariae, Bohemiae, &c., Archidux Austriae, &c. Dux Mediolani, Mantuae, &c. &c. &c. [Proclamation of Maria Theresa warning Christians in Austrian Lombardy not to offend Jews and for Jews to respect their Christian neighbors]. Printed broadsheet. Text in Italian. Woodcut armorial device. Formerly in the Collection of Daniel M. Friedenberg. *Single folio leaf. Lightly stained, neat paper repair to lower left margin. Framed.*

Mantua, Alberto Pazzoni, 1754. \$2000-3000

• An anti-Semitic ballad entitled "Gnora Luna" became popular in Mantua in 1754. The verses of the song mock Jewish tradition and suggest such ritual stems from Black Magic. On the night of the 9th of July, 1754 a mob gathered outside the gates of the Mantua Jewish Ghetto, taunted the Jews with this inflammatory song and subsequently ran riot late into the night. Thereafter weeks of clashes ensued, which necessitated the intervention of the military. Peace was not restored until the 24th of July. That date was marked as a Remembrance Day for the rescue of the Jews of Mantua from the rioters - and was observed at least until 1771.

The present Edict of Empress Maria Theresa was her response to the anti-Semitic actions of the Mantua mob. "To avoid licentiousness recently taken by certain people to oppress by actions and taunt with words and songs the Jews, inciting groups against them and rebellions which could have tragic consequences, we therefore order with this Edict from now on, nobody... should dare to molest, disturb, harm or mistreat the Jews under any flag or pretense....under penalty of imprisonment..."

On the civil disturbance in Mantua in July 1754, see S. Simonsohn, *History of the Jews in the Duchy of Mantua* pp. 88-91 and C. Roth, *The History of the Jews of Italy* (1946) pp. 412-3.

[SEE ILLUSTRATION TOP LEFT]

192 (ITALY). Francesco IV. Duca di Modena...Arciduca d'Austria, e Principe Reale d'Ungheria, e di Boemia [Proclamation by Francis IV, Arch-Duke of Austro-Hungarian Empire concerning the Jews of Modena]. Topped by coat-of-arms of Austro-Hungarian Empire: two eagles symbolising the Dual Monarchy. Single-leaf broadside. *Folds. Folio.*

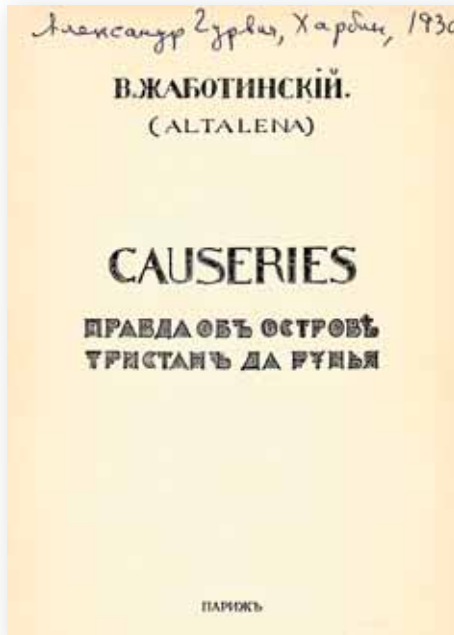
Modena, Eredi Soliani: 1816. \$400-600

• With the fall of Napoleon's relatively benevolent empire in 1814, the Jews of Modena in north central Italy, once again found themselves under Austrian rule with the concomitant draconian restrictions: exclusion from public office, inability to follow certain callings such as that of apothecary, and a prohibition to hold real estate. See Cecil Roth, *The History of the Jews of Italy*, pp. 445-47.

193 (ITALY / NAPOLEONICA). Napoleone I, Per la grazia di Dio e per le Costituzioni, Imperatore de' Francesi, e Re d'Italia ["An order of Napoleon I to call an assembly of Jewish notables."]. Printed broadside. Endorsed by the Secretary of State A. Aldini. Seal of Napoleon ("N"). *Few light stains in places. Folio. [Not in Szajkowski, Napoleonica-Judaica].*

Milan, Stamperia Reale, 10th July: 1806. \$600-900

[SEE ILLUSTRATION BOTTOM LEFT]



Lot 194



Lot 195



Lot 196

194 JABOTINSKY, VLADIMIR (ZE'EV). Three volume Russian-language edition of poems, short stories and essays by Jabotinsky (pseudonym "Altalena.") Illustrated by Arthur Szyk. **LIMITED EDITION OF 200 NUMBERED COPIES.** All three volumes signed on front fly leaf in Russian "V. Jabotinsky." Three frontispiece photographs of Author. All three titles have signature of a former owner (in either Cyrillic or Latin characters) "Alexander Gurvitch, Harbin (Manchuria), 1930." *Original uniform gilt-ruled morocco over marbled boards, spines rubbed. 12mo.*

Paris, Voltaire: 1930. **\$1000-1500**

• Vladimir (Ze'ev) Jabotinsky (1880-1940), celebrated as the leader of the Revisionist Zionist movement, was also a Russian man of letters. In 1930, in honor of Jabotinsky's fiftieth birthday, his admirers issued this limited edition of his literary oeuvres. See EJ, Vol. IX, cols. 1178-1186.

The illustrator of this work, Arthur Szyk, was a great admirer and close friend of Jabotinsky. On the second anniversary of Jabotinsky's death, Szyk remarked: "I will always consider the deceased as the greatest leader who ever was given to the Jewish people...I consider his untimely death an irreparable loss for world Jewry." See S. Luckert, *The Art and Politics of Arthur Szyk* (2002), p. 94. According to Szyk's biographer, Joseph P. Ansell, "Vladimir Jabotinsky, a Russian Jewish journalist and an ardent Zionist...was a friend of Szyk's in Paris and for many years after." See J.P. Ansell, *Arthur Szyk: Artist, Jew, Pole* (2004) p. 39. Curiously, Ansell's list of "Books with Illustrations by Szyk" fails to record the present work.

[SEE ILLUSTRATION TOP LEFT]

195 JABOTINSKY, VLADIMIR (ZE'EV). *Medinah Ivrit - Pithron She'elat HaYehudim* ["A Hebrew State - A Solution of the Jewish Question."] **FIRST HEBREW EDITION.** pp. 128. *Ex-library. A few light stains. Cloth. Sm. 4to.*

Tel-Aviv, A. Mozes: 1937. **\$300-500**

• Jabotinsky's vision of Revisionist Zionism, directed here, primarily toward Polish Jewry. Appended to the volume are petitions that Polish Jews were asked to sign and send to both the Polish and British governments requesting permission be granted to emigrate from Poland to Mandatory Palestine.

[SEE ILLUSTRATION TOP MIDDLE]

196 JACOB BEN ASHER. *Arbah Turim* [Rabbinic Code]. Four parts in one volume. Title within arch depicting Moses, Aaron and Abraham with an outstretched sword. Previous owner's stamps in Hebrew and Russian: S. Zuckerman, Mogilew (see below). ff. 117, (1), 91, (1), 59, (1), 140. *Scattered Latin and Hebrew marginalia, final leaf repaired. Contemporary calf, chipped, rubbed. 4to. [Vinograd, Hanau 3].*

Hanau, Hans Jacob Hanau: 1610. **\$3000-4000**

• The philanthropist Shmarya Zuckerman (the Gaon was his wife's great-grandfather) was known for his outstanding library and collected and published many of the Gaon's writings. This volume contains a handwritten note on the inside of the front cover stating this Hanau edition contains comments and notes from R. Abraham of Prague who is cited by the Levush Ha'Orah, parshath Massai chap. 34,3.

[SEE ILLUSTRATION TOP RIGHT]

197 JOSEPH BEN MOSES OF KREMENETZ. *Biur al Sepher Mitzvath Gadol* [commentary to Moses of Coucy's rabbinic code]. **FIRST EDITION.** Title within architectural arch. ff. 76. *Ex-library. Some staining in places. Later tooled calf, with central cartouche, rubbed, spine repaired. 8vo. [Vinograd, Venice 980; Habermann, di Gara 227].*

Venice, Giovanni di Gara: 1605. **\$300-400**

• The author notes his comments to be a faithful record of the views of his teachers: R. Moses Isserles, R. Mardush of Ostraha, R. Isaac Ha'kohen and R. Israel ben Ha'gaon R. Schachna.



Lot 199

198 **JOSEPH ISSACHAR BER BEN ELCHANAN (FRANKFURTER)**. Arba Choroshim. **FIRST EDITION**. Two titles each within architectural arch. ff. 66, 76, (1). *Ex-library, browned, slight worming. Later boards. Folio. [Vinograd, Frankfurt on der Oder 27].*

Frankfurt on der Oder, Johann Christoph Beckmann: 1680. \$200-300

⚡ A two-part Kabbalistic work: i. Kissei David, on the Kings of Judah. ii. Kinath Ephraim, on the Kings of Israel. A further two parts dealing with the Former Prophets and Priests of that era remains unpublished.

199 **JOSEPHUS FLAVIUS**. Compendium...Historie o Walce Zidowske ["Compendium. Short Collation of the History of the Wars of the Jews."] Translated from Latin to Czech by von Stipac. Second Czech edition of Josephus. On verso of title, Royal insignia of City of Prague. Floriated initial. Chart of months in Latin, Hebrew and Czech. ff. (184). *Lightly browned throughout. Contemporary blind-tooled calf, on front cover, date "1596," cartouches in Czech (front) and Latin (back), with florets and bird motif. Clasps (one broken), rubbed, spine starting. 12mo. [Schrekenberg, Bibliographie zu Flavius Josephus, pp. 19-20; not in Adams].*

Prague, Dacicky: 1591. \$1000-1500

⚡ The appearance in Prague in 1591 of a Czech translation of Josephus' work of history, and the appearance in Prague the following year of David Gans' Hebrew chronicle Tzemach David (which treats both Jewish and universal history), might not be entirely coincidental. Prague was then a center of significant intellectual cross-pollination between Christian and Jewish savants, a time known as the "Rudolphine Era," the reign of the enlightened Emperor Rudolph II of Habsburg. This confluence may be borne out in the printing history of the era. See A. Neher, Jewish Thought and the Scientific Revolution of the Sixteenth Century (1986), pp. 5-6.

Of interest, the editor of this edition has not relied solely on Josephus for the history of the Second Temple period, the Jewish Revolt and the events leading up to the destruction of the Temple by Titus. In the final chapter, mention is made of the fact that the prophecy Titus would be appointed Emperor of Rome - for which Josephus Flavius took credit - is reserved for Rabbi Yochanan ben Zakkai in the Talmudic account (see Bab. Talmud, Gittin f. 56).

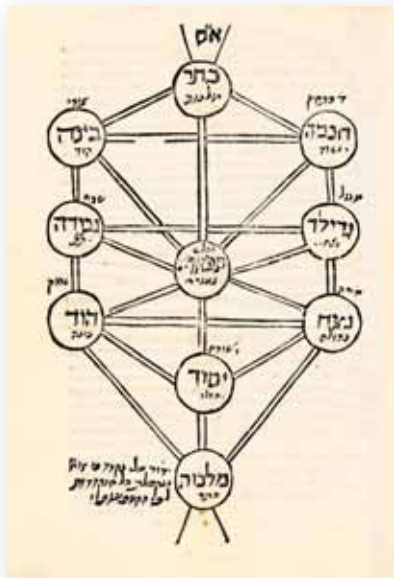
[SEE ILLUSTRATION TOP LEFT]

200 **JUDAH BECHER SOLOMON HAKOHEN**. Ohalei Yehudah ["Tents of Judah": Halachic compendium]. **FIRST EDITION**. On title, signature in Hebrew of former owner "Abraham Laredo". ff. (3), 145. *Title and final leaf reinforced, marginal worming, minor loss of text. Modern boards. Folio. [Halevy 10].*

Jerusalem, Israel ben Abraham [Bak]: 1843. \$200-300

⚡ The style of arranging articles on halachic topics in alphabetical order was popular among Sephardic rabbis. The first seventeen leaves here (independent of the rest) are commentaries on Maimonides' Mishneh Torah.

In the Introduction, the Author offers a mystical explanation as to why the Redemption did not arrive in the year [5]600 a.m. / 1840 c.e. as prophesied in the Zohar. See A. Morgenstern, Ge'ulah be-Derech ha-Teva (1979), pp. 12-16.



Lot 201

201 (**KABBALAH**). **GALLICO, SAMUEL**. Asis Rimonim ["Juice of the Pomegranates": abridgment of R. Moses Cordovero's Pardess Rimonim]. **FIRST EDITION**. Numerous text illustrations including Kabbalistic diagrams of the Ten Sephiroth, such as the famed concentric configuration on f.15v. (see facs. from Pardess Rimonim in EJ, Vol. X, col. 502) and the Ilan or Kabbalistic Tree on f. 23r. Title between architectural columns. The Leon Roth copy. ff. 86. *Title with old paper repair, extreme top of graphic obscured. f.85 repaired, a few words of text lost. Lightly browned. Later half-calf marbled boards, gently rubbed at corners. Sm. 4to. [Vinograd, Venice 935].*

Venice, Daniel Zanetti: 1601. \$600-900

⚡ One of two abridgments of Cordovero's magnum opus, the other being Pelach ha-Rimon by R. Menachem Azariah of Fano (Venice, 1600). See J. Ben-Shlomo, "Moses Cordovero" in: G. Scholem, Kabbalah (1974), p. 404.

[SEE ILLUSTRATION MIDDLE LEFT]

202 (**KABBALAH**). Issachar Ber Ben Pethachiah Moshe. Pithchei Ya-h [an introduction to kabbalah based upon the works of R. Moshe Cordovero together with the Author's novellae]. Edited by R. Meshulam Zalman Fischhoff of Nikolsburg. Kabbalistic diagram on f. 7b. ff. 10. *Ex-library. Lower margins of some leaves cropped affecting text. Later marbled boards. 4to. [Vinograd, Berlin 57].*

Berlin, 1711. \$200-300



Lot 202

[SEE ILLUSTRATION BOTTOM LEFT]

203 (KABBALAH). Hakohen, Benjamin Beinish ben Judah Leib. Amtachath Binyamin [kabbalistic meditations for various occasions]. **FIRST EDITION.** pp. 4; ff. 5-38. *Ex-library. Trimmed and stained. Later boards, rebaked, worn. 4to. [Vinograd, Wilhermsdorf 76].*

Wilhermsdorf, Hirsch ben Hayim of Fürth: 1717. **\$300-500**

Renowned for its homilies and kabbalistic interpretations, the work acquired for its author a reputation as a Ba'al-Shem, (a "wonder-worker.")

Practical Kabbalah, which was for the most part, virtuously motivated, is preoccupied with the manipulation of the spherical powers to affect the physical, not the spiritual world. Such magical operations are not considered impossible in the Kabbalah. Indeed, they are not categorically forbidden, although numerous Kabbalistic writings stress that only the most perfectly saintly individuals are permitted to perform them, and even then, never for their private advantage, but only in times of emergency and public need. See Immanuel Etkes, *Ba'al Hashem: The Besht-Magic, Mysticism, Leadership* (2000), pp. 35-41.

[SEE ILLUSTRATION TOP RIGHT]



Lot 203

204 (KABBALAH). Luria, Isaac. Shulchan Aruch [Halachic ritual infused with Kabbalah]. With: Ibn Ezra, Abraham. Igereth ha-Shabbath. On title, Russian censor's stamp from year 1837. With Haskama by R. Aryeh Leib of Waltchisk. ff. (1), 59. *Light waterstains, one severe stain on ff.44v-45r affecting text. Calf-backed boards, rubbed. 12mo. [Vinograd, Slavuta 9].*

Slavuta, [Moses Shapira]: 1793. **\$4000-5000**

In Igereth ha-Shabbath, Abraham ibn Ezra recounts a dream in which he received, as it were, a letter from the Sabbath itself. The Sabbath reprimands ibn Ezra for an unlawful interpretation by one of his students, whereby the Sabbath day would only commence Saturday morning rather than the prior Friday sundown. See EJ, Vol. VIII, cols. 1163-4.

Chaim Liberman went to great lengths to demonstrate that - with all due apologia to Friedberg and others - the press of R. Moses Shapira (son of R. Pinchas of Koretz, a "talmid-chaver" of R. Israel Ba'al Shem Tov) existed in Slavuta as early as 1792. See *Ohel Rache*, Vol. I (1980) pp. 199-202.

[SEE ILLUSTRATION MIDDLE RIGHT]



Lot 204

205 (KABBALAH). Anonymous. Raziel ha-Malach. Attributed to the Angel Raziel for Adam Kadmon ("Primordial Man."). Esoteric Kabbalistic charts and diagrams throughout. ff. 40. *Ex-library. Browened. Contemporary boards, rubbed and chipped. 4to. [Vinograd, Lemberg 1031].*

Lemberg, n.p.: [1850]. **\$200-300**

The date emanating from the acrostic-verse on the title is unclear. However, the number of pages and other external evidence points to this Lemberg edition.

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 205

206 (KABBALAH). Myer, Isaac. Qabbalah. The Philosophical Writings of Solomon Ben Yehudah Ibn Gabirol or Avicbron and their connection with the Hebrew Qabbalah and Sepher ha-Zohar. ONE OF 150 NUMBERED COPIES. This copy numbered by hand "28" and signed by the Author. Title in red and black. Opposite title, kabbalistic chart in Hebrew and English: "The Upper Adam with Ain Soph and the Ten Sefirot." Replete with diagrams and textual. Extremely wide margins. The Nelson Glueck copy. pp. 24, 499. *Contemporary boards, rebaked. Folio. [Singerman 3716].*

Philadelphia, MacCalla & Company: 1888. **\$1500-2500**

In this highly recondite work, Isaac Myer attempts to fuse various disciplines: Neoplatonic philosophy, Kabbalah, the Chinese I Ching, the mystic theology of Dionysios the Areopagite, as well as ancient Akkadian and Chaldean cosmogonies.

[SEE ILLUSTRATION BOTTOM LEFT NEXT PAGE]

207 (KABBALAH / CHASSIDISM). Group of c. 16 volumes. Short-title list available upon request. *Ex-library. Variously worn. Variously bound. Sold not subject to return.*

\$1500-2500

208 KATZ, SHABTHAI BEN MEIR. (SHa"CH). Nekudoth Ha-Kesef [Hasagoth- critical notes on the Sefher Turei Zahav (Taz) on Yoreh Deah]. ff. 83, 2. * Bound with: Takpho Kohen [novellae]. ff. 84 (of 90). **FIRST EDITION.** Two works bound in one volume. Marginalia. With inscription by R. Yissachar Ber, son of R. Aryeh Leib (Falk) of Hanover, the author of Pnei Aryeh. *Ex-library, lightly browned and foxed. Contemporary vellum, rubbed and chipped. 4to. [Vinograd, Frankfurt on der Oder 17 and 19].*

Frankfurt on der Oder, Johann Christoph Beckmann: 1677. **\$300-500**

209 **KARO, JOSEPH.** Shulchan Aruch, Tur Orach Chaim. With Be'er ha-Golah [references] and Ba'er Heitev by R. Moses Rivkes [misattributed on title to R. Isaiah ben Abraham, author Shnei Luchoth ha-Berith]. Title within arch and collonades. ff. (6), 399. Several leaves, including title, silked. Worming, some text affected. Modern morocco-backed boards. 8vo. [Vinograd, Const. 482].

Constantinople, Jonah ben Jacob [Aschkenazi]: 1736. **\$1500-2000**

☛ Rare Constantinople Imprint of the Shulchan Aruch. The JNUL copy is incomplete.

[SEE ILLUSTRATION BOTTOM MIDDLE]

210 **LANIADO, SAMUEL.** Keli Yakar [commentary to Former Prophets, with text]. **FIRST EDITION.** Title within architectural arch. Scattered learned marginalia. On front fly, lengthy inscription describing salvation from a fire which broke out in the house of Aaron ben Feivish Segal of Dessau “presently a melamed in the house of the famed officer R. Ezekiel of Kassel.” ff.(1),3-564. Hole in title, text slightly affected. Slight tear to f. 396. Wormed, waterstained. Folio. [Vinograd, Venice 962; Habermann, di Gara 220].

Venice, Giovanni di Gara: 1603. **\$1000-1500**

☛ R. Samuel Laniado (d. 1605), a celebrated sage of Aram Tzovah (Aleppo), is known as the “Ba'al ha-Kelim,” after his rabbinic compositions whose titles all start with the word “Keli” (Keli Chemdah on Pentateuch; Keli Yakar on Early Prophets; and Keli Paz on Isaiah). See David Sutton, Aleppo: City of Scholars (2005), p. 260, no. 376.

[SEE ILLUSTRATION BOTTOM RIGHT]

211 **LEVI BEN GERSHON (GERSONIDES / RaLbAG).** Milchamoth Hashem [“Wars of the Lord”: philosophy]. **FIRST EDITION.** Title within ornamental border and featuring Cardinal Madrucci’s device - patron of the printing enterprise (see Amram pp. 296-97; Yaari, Hebrew Printers’ Marks, no. 28). Facsimile of title in EJ, Vol. 11, col. 93. ff. 75. Ex-library. Some repair to title page, owner’s stamp with his initials JB on title first and final leaves, some staining. Later half-calf. Folio. [Vinograd, Riva di Trento 20; Adams L-606].

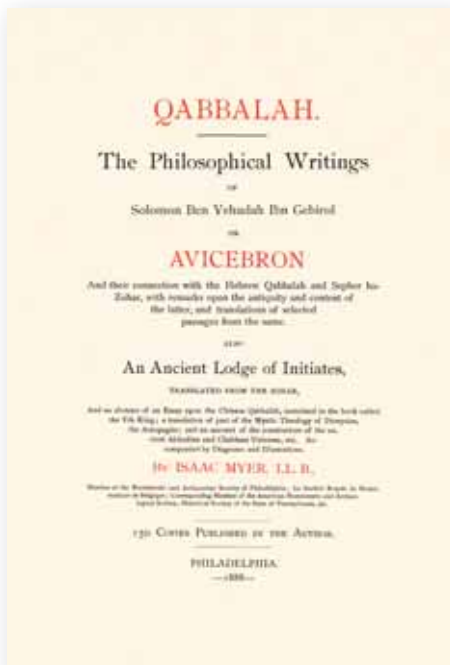
Riva di Trento, Jacob Marcaria: 1560(-1561). **\$800-1200**

☛ Milchamoth Hashem is the classic work of Gersonides, whose philosophy is even more Aristotelian than that of his predecessor Maimonides. Levi ben Gershom (1288-1344), a native of Languedoc in the south of France, was a polymath, excelling in the fields of Biblical exegesis, philosophy, mathematics and astronomy.

The last distinguished Aristotelian not only in the Jewish world, but in all of Medieval Europe, Gersonides was also the only one among the Jewish disciples of Aristotle who accepted the entire Aristotelian system, including those particulars that seemingly contradict aspects of the Jewish world view. As a philosopher, Gersonides was not satisfied with the solutions the Arabic and Jewish Aristotelians had presented to the problems that most disturbed medieval minds, namely the immortality of the soul, the nature of prophecy, divine omniscience and providence, the nature of the heavenly spheres and the question of the eternity of matter. In Milchamoth Hashem, a work on which Gersonides laboured for twelve years, he attempts to provide his own answers to these problems. For a detailed analysis of Gersonides’ inquires in Milchamoth Hashem and critical comparison to Aristotle’s beliefs, see I. Zinberg, A History of Jewish Literature, Vol. III, pp.129-139.

Of late, there is renewed interest in Gersonides’ philosophy, see G. Freudenthal ed., Studies on Gersonides: A Fourteenth-Century Jewish Philosopher-Scientist (Brill).

[SEE ILLUSTRATION TOP LEFT FACING PAGE]



Lot 206



Lot 209



Lot 210



Lot 211



Lot 213



Lot 214

212 **LICHTSTEIN, ABRAHAM.** Hin Tzedek VeTikun HaMidoth [Commentary on Shmonah Perakim of Maimonides]. **FIRST EDITION.** ff. (1), 1-5, 7-18. *Ex-library. Lower corner cropped affecting a few words of text on some leaves, previous owners' stamps. Later boards.* 4to. [Vinograd, Vilna 3].

Vilna, J. Mirsky: 1759. \$300-500

One of the earliest Hebrew books printed in Vilna. The author, a Dayan in Lida, draws parallels between Maimonides' other works such as the Moreh Nevuchim, plus Albo's Ikarim and Arama's Akeidath Yitzchak.

[SEE ILLUSTRATION AT RIGHT]

213 **(LITURGY).** Seder Keri'ah ve-Tikun le-Lelei Chag Shavu'oth ve-Hoshanah Raba [Readings for the All Night Vigils of Pentecost and Hoshana Raba]. Compiled by Moses Cordovero and ascribed to Isaac Luria. Title within wreathed architectural columns. **PRINTED ON BLUE PAPER.** ff. 74 (mispaginated, actually ff.76). *Lower margins of several leaves shortened with virtually no loss of text. Contemporary vellum. 12mo.* [Vinograd, Amsterdam 370; Fuks, 454; Mehlman 593 (blue-paper copy)].

Amsterdam, David de Castro Tartas: 1669. \$1500-2500

A BLUE-PAPER COPY

At the request of wealthy bibliophiles, a handful of copies of this work were printed on colored paper. According to Fuks, the Bodleian Library, Oxford, and the Bibliotheca Rosenthaliana, Amsterdam, have copies on blue paper. The Bodleian also has a copy on green paper.

The first Amsterdam edition of this popular anthology, which includes selected readings from Pentateuch, Prophets, Writings, Talmud, Midrash and Zohar. The readings were compiled by R. Moses Cordovero (RaMa"K), though they are sometimes ascribed to R. Isaac Luria (AR"l).

[SEE ILLUSTRATION TOP MIDDLE]

214 **(LITURGY).** AKIVA BER BEN YOSEPH. Avodath Borei, Mahadura Bathra [prayers for both weekdays, Sabbath and Holidays with an extensive kabbalistic commentary. **FIRST EDITION** of full commentary. ff. 4, 106. *Contemporary elaborately tooled calf with central cartouche on heavy wooden boards, two metal clasps, lacking hinges, spine chipped.* 4to. [Vinograd, Sulzbach 66].

Sulzbach, Aaron ben Uri Lipman: 1707. \$400-600

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. At the time of this publication he served as Rabbi of Gunzhausen. The leading Rabbis in their approbations entitle the author as "Sar Ha-Torah" (Prince of the Torah). The first edition which was published in Wilhermsdorf, 1688 contained only 52 leaves and covered only weekday prayers and the Sabbath evening prayer, the present edition contains twice as much material.

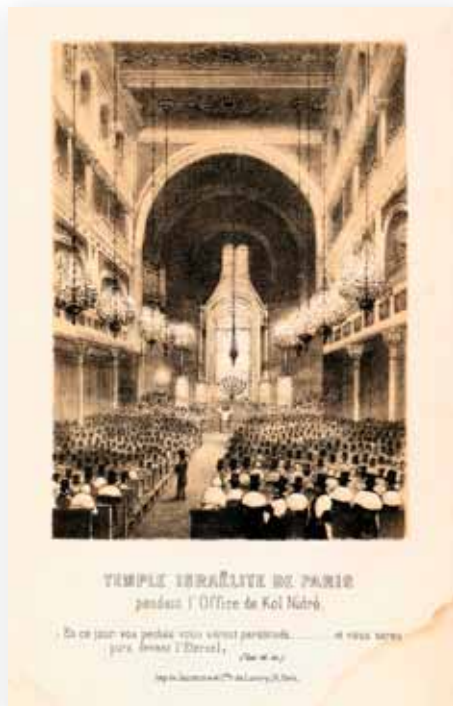
[SEE ILLUSTRATION TOP RIGHT]



Lot 212



Lot 216



Lot 217



Lot 219

215 (LITURGY). Sha'ar Bath Rabim [prayers]. According to Aschkenazi rite. With commentary Hadrath Kodesh by Isaac Segal of Herlisheim. Volume I only. Title within magnificent engraved border. Introduction by Isaac Pacifico. A very wide-margined copy. *Vol. I: ff. 360. Slight marginal tear on upper right hand corner of first three leaves not affecting text, Some marginal stains.* Unbound. Folio.

Venice, Bragadin: 1711. **\$700-900**

216 (LITURGY). HANOVER, NATHAN NATA. Sha'arei Zion [collection of kabbalistic prayers]. With Yiddish translation. *pp. 4, 320. Tear in title and first leaf repaired, slight marginal worming on a few leaves, stained through use. Later boards.* 8vo. [This edition not listed in Vinograd].

Slavita (i.e. Jozefow), Ch. Lipa Shapiro: 1843. **\$1000-1500**

• Nathan Nata Hanover (d. 1683), a native of Volhynia, survived the infamous Chmelnicki massacres of 1648-9 and recorded the atrocities in his woeful chronicle "Yeven Metzulah" (Venice, 1653). In Italy, where he sought refuge, he made the acquaintance of the great kabbalists of the time: Moses Zacuto, Hayyim Cohen, Nathan Spira, and Benjamin Halevi. In the present work, Sha'arei Zion, Hanover recorded for posterity the Lurianic traditions he imbibed from these men, in turn, his work served as a conduit for the kabbalistic traditions and became immensely popular.

After being forced to leave Slavita, the printers, the Shapiro Brothers published a number of titles in Jozefow before finally settling in Zhitomir. Most of the title-pages of these books (as this one) have the word "Slavita" in large bold letters, while in far smaller letters is stated: "Published in Jozefow by the press previously in..." followed by the word "Slavita" prominently in bold.

[SEE ILLUSTRATION TOP LEFT]

217 (LITURGY). Machzor [festival prayers for the entire year]. Erech Hatephiloth ou Ritual de Toutes Les Grandes Fetes. Edited and translated by E. Durlacher. Complete set of ten volumes. Hebrew and French on facing pages. Separate Hebrew and French title pages within elaborate typographical border. Charming Biblical frontispieces in each volume corresponding to the appropriate Festival. *Some staining. Contemporary uniform calf-backed boards, spines titled in gilt, rubbed.* a.e.g. 8vo.

Paris, Chez L'auteur: 1852-57. **\$1000-1200**

[SEE ILLUSTRATION TOP MIDDLE]

218 (LITURGY). Seder Tikun Leil Shavuoth ve'Hoshanah Raba. According to the order prescribed by the Holy SHeLa"H. *ff. 168. Some browning and staining in places. Contemporary tooled calf.* 4to. [Vinograd, Zhitomir 314].

Zhitomir, Chanania Lipa & Joshua Heschel Shapira: 1864. **\$200-300**

219 (LITURGY). Freund, Samuel. Tikun Zayin Adar le-Chevra Kadisha ke-Minhag ha-Kadmon asher be-K"K Ostrow [prayers for the Seventh of Adar to be recited by the members of the Burial Society]. **FIRST EDITION.** Square Hebrew characters with nikud (vowel points), handwritten and mimeographed. *pp. (2), 46. Lightly browned. Contemporary cloth.* 4to. **UNRECORDED.**

Ostrow, 1900. **\$400-600**

• The Seventh of Adar, the Yahrzeit of Moses (as well as his birthday), was celebrated in many communities as a day of prayer and supplication by members of the Chevra Kadisha or religious burial society.

[SEE ILLUSTRATION TOP RIGHT]

220 (LITURGY). Petach Tov LeB'nei Yisrael. pp. 11, (1). Lightly browned, waterstain on title. Printed wrappers. 8vo.

Livorno, Solomon Belforte: 1927. \$200-250

• Supplicatory prayer ("Yehi Ratzon") seeking support for one's personal livelihood (parnasah).

221 (LITURGY / MISSIONARY). Christliche Kirchen-Gebether [Christian Prayer Book]. German and Judeo-German in square Hebrew characters face `a face. Tailpieces. ff. 143. Browned. Contemporary blind-tooled calf. 12mo. [Vinograd, Prague 809].

Prague, Carolo-Ferdinandaeischen Buchdruckerei: 1720. \$500-700

• This curious Yiddish prayer-book was published by the Jesuit Society "for the Children of Israel who believe in the true messiah, Jesus of Nazareth."

[SEE ILLUSTRATION TOP RIGHT]

222 LURIA, SOLOMON. (MaHaRSH"l). Amudei Shlomo [commentary to Moses of Coucy's Rabbinic Code]. **FIRST EDITION.** Edited by Elijah Loanz. Two titles. Detailed handwritten genealogical listing prepared by a previous owner, Saul Chanoch Berliner, tracing his ancestry to the Author and ultimately to King David. ff. 115, (2), 49. Two parts in one. Ex-library. Browned, with some staining. Later boards, chipped Sm. 4to. [Vinograd, Basle 201; Prijs, Basle 165; not in Adams].

Basle, Konrad Waldkirch: 1599-1600. \$400-600

• Solomon Luria (1510?-1574) was arguably the greatest Polish rabbi of his day and is greatly appreciated for his clarity and erudite presentation. His comments to this classic code by Moses of Coucy are widely quoted throughout rabbinic literature.

The editor, R. Elijah Loanz, was a disciple of the MaHaRa"l of Prague and an outstanding kabbalist of Germany. A grandson of R. Joselmann of Rosheim, he was popularly known as R. Elijah Ba'al Shem.

223 LUZZATTO, MOSES CHAIM. (RaMCHa"l). Kelach Pitchei Chochma [138 portals for the understanding of the Etz Chaim by Isaac Luria]. **FIRST EDITION.** With signature of previous owner from the town of Shpola. With important Chassidic approbation by R. Yaakov Yoseph of Ostraha, the acclaimed author of Rav Yaivi, a disciple of the Maggid of Mezritch. ff. 116. Ex-library. Lightly browned and stained in places, old paper repair on title, marginal tear on final leaf. Contemporary half-calf, rubbed. 8vo. [Vinograd, Koretz 59; Tauber, Koretz 35].

Koretz, Johann Anton Krieger: 1785. \$300-500

• An influential work containing the quintessence of Luzzatto's kabbalistic teachings. With the bibliographic curiosity of no less than eight artisans of the press at Koretz whose full names are recorded on the final page.

[SEE ILLUSTRATION BOTTOM RIGHT]

224 (MEDICINE). In Dei Nomine Amen Francisco Carnero de Figueiroa [Medical diplomas of Hieronimo Henriques de Sequeira received from the University of Ciombra]. Text in Portuguese. Printed in red and black. Woodcut decorative initial letter. Text within decorative foliate typographical border. Manuscript additions on both leaves. Formerly in the Collection of Daniel M. Friedenberga. Two printed leaves. Small hole on lower margin of f. 1, lower margin folded. Housed in double-sided glass-frame. 300x220mm (sheet size).

Coimbra, Universidade de Coimbra, May 14th: 1726. \$500-700

• The Sequeira (Sequeyra) Family, were of an old Sephardic origin whose far-flung members distinguished themselves in the medical profession for more than two centuries. Viz. Dr. Isaac Henrique Sequeira 1727-88 of London, and in the New World: Dr. John de Sequeyra 1712-95 of Williamsburg, Virginia.



Lot 221



Lot 223



Lot 225

225 MEGILATH ESTHER. (Scroll of Esther). Complete Printed Scroll of Esther. Opening panel with initial blessings. Final panel with concluding blessing and song. Complete in 19 columns, each within decorative typographical border. Two woodcut illustrations depicting events from the Book of Esther on first column. *Ten printed sheets. Few light stains in places, neat repair to clean tear on first column. Height: 24 cm.* [Vinograd, Basle 276; Priejs 301].

Basle, Willhelm Haas: 1806. **\$500-700**

[SEE ILLUSTRATION LEFT]

226 (MINIATURE BOOK). (Bible, Hebrew). Sepher Torah Nevi'im U'Kethuvim. Prepared by Menachem M. Scholtz. Original pictorial printed cloth. Housed within original hinged metal case, with magnifying glass inset (lacking hinge). Hebrew inscription on rear of case reads: "Gifted to Tzvi Hirsch son of Ithamar Merkowitz." *Several leaves stained in violet ink. Portion of spine missing. 2 x 3 cm.*

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

♣ Purportedly, The Smallest Hebrew Book Printed.

[SEE ILLUSTRATION RIGHT]



Lot 226

227 (MISHNAH). Mishnayoth - Eighteen Treatises from the Mishna. Translated by the Rev. D.A. de Sola and the Rev. M.J. Raphall. **FIRST EDITION.** pp. iv, 368. Later boards. 8vo. [Roth, Magna Bibliotheca Anglo-Judaica, p. 274, B5, no. 37].

London, J. Wertheimer: 1843. **\$300-500**

♣ THE FIRST ENGLISH TRANSLATION OF THE MISHNAH.

The preface states this translation arose due to a dispute among the members of the "Sephardim Synagogue" concerning the revision of their liturgy. Since the Orthodox stated their view was "under authority of the Mishna," the Board subsequently authorized this translation "for the enlightenment of the British Jew." A footnote to the preface notes the omission of Tractate Nidda and other similar material, was because they are "not suited to the refined notions of the English reader." They also emphasized "such parts... (which) more immediately relate to Israel in their present dispersion."

[SEE ILLUSTRATION BOTTOM LEFT]

228 MIZRACHI, ELIJAH. Eliyahu Mizrachi. Map of Eretz Israel on f. 235a. Rabbinic marginalium on f. 260r. in petite Ashkenazic cursive. ff. 266. *Portion of title missing, text intact. Waterstained. Contemporary calf-backed boards covered with later cloth. Folio.* [Vinograd, Venice 592].

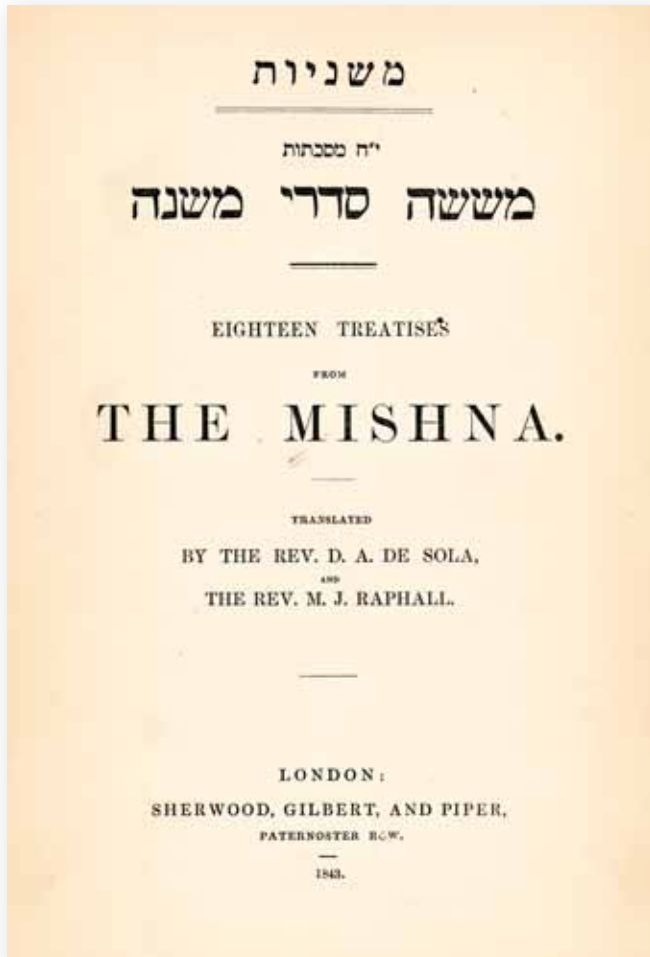
Venice, Bragadin: 1574. **\$400-600**

[SEE ILLUSTRATION MIDDLE RIGHT FACING PAGE]

229 MOSES BEN MAIMON. (MAIMONIDES / RaMBa"m). Mishneh Torah [Rabbinic Code]. Four volumes. Text illustrations. Title-pages with signature of Naphtali Hirsch Katzenellenbogen, the son-in-law of Yaakov Katz Poppers of Frankfurt a/Main (See M. Horovitz and J. Unna, Frankfurter Rabbinen (1972) p. 308). *Ex-library. Browned and worn. Contemporary boards, heavily worn. Folio. Sold not subject to return.* [Vinograd, Amsterdam 744].

Amsterdam, Immanuel Athias: 1702. **\$1000-1500**

♣ BOUND IN: Each volume with the commentary Lechem Mishnah by R. Abraham de Boton. Amsterdam, 1703-14. * And: Mishneh LeMelech by Yehudah Rosanes. Hamburg, 1790.



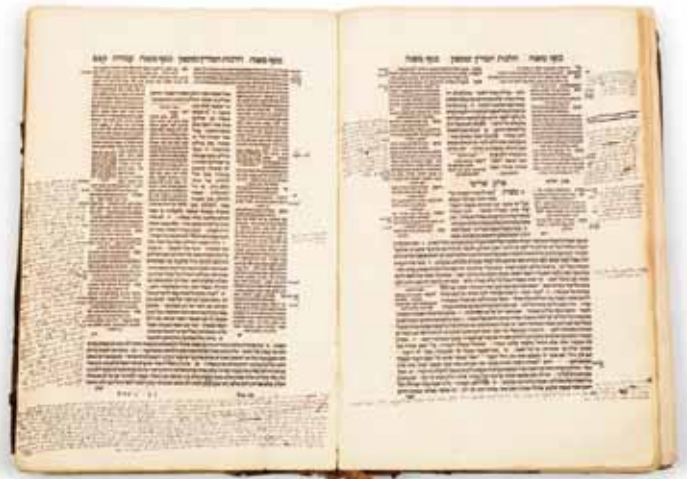
Lot 227

230 MOSES BEN MAIMON. (MAIMONIDES / RaMBa"m). Mishnah Torah [Rabbinic Code]. Volume III only. A wide margined copy. Entire volume replete with very extensive marginal notes. ff.(1), 368, (9). *Ex-library. Some browning and staining. Later calf, rubbed, chipped, front cover loose. Large folio. Sold not subject to return. [Vinograd, Amsterdam 744].*

Amsterdam, Immanuel Athias: 1702. **\$300-500**

• Entire volume replete with very extensive marginal notes in a learned Ashkenazic 19th-century hand. Although the writer is nameless, he was clearly a most talented scholar. His notes make detailed references to the Mishnah, Talmud Bavli, Talmud Yerushalmi, Sifra etc. Unusually however, nowhere does he cite later works (Achronim).

[SEE ILLUSTRATION TOP RIGHT]



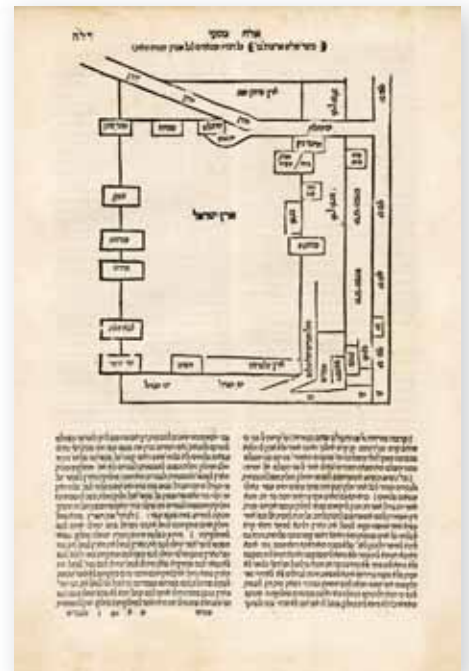
231 MOSES OF COUCY. Sepher Mitzvoth Gadol (Sma"g) ["The Great Book of Commandments": Enumeration of the 613 precepts]. Third edition. Divisional title. *Complete in ff. 248 (without two blank leaves). Ex-library. Previous owners' signatures and inscriptions on title and first leaf in Hebrew and Latin in an Italian hand: Mordechai Levi and Joseph Levi. Some staining in first and last sections, slight worming on a few leaves, outer corner of title-page removed. Modern half-calf. Folio. [Vinograd, Venice 66; Habermann, Bomberg 73; Adams M-1870].*

Venice, Daniel Bomberg: 1522. **\$5000-7000**

• Following Maimonides' Code, the Sepher Mitzvoth Gadol would be the next significant work of the genre, reflecting Aschkenazic halachic tradition. Rabbi Moses of Coucy (13th century) here followed Maimonides' general arrangement of the precepts, dividing the 613 commandments into 248 positive commandments and 365 negative commandments. Although the Halachic Codes of the Tu"r and the Ramba"m provided for the needs of the Sephardic and German communities, the French and those of French origin residing in Northern Italy were not satisfied until they found their own French authority - the Sma"g.

Joshua Boaz, in his Ein Mishpat - a mainstay of all standard Talmud editions, cross-references the Halachic decisions of the trio: Ramba"m, Sma"g and the Tu"r, for all Talmudic discussions, especially where a difference of opinion arises. For more details and information concerning the author, purpose, contents and order of the Sepher Mitzvoth Gadol, see E. E. Urbach, Baalei HaTosfot, pp. 384-95.

[SEE ILLUSTRATION BOTTOM RIGHT]



232 OTTOLENGO, SAMUEL DAVID. Me'il Shmuel [abridged version and index to the Shnei Luchoth Habrith, together with some of the author's own comments]. **FIRST EDITION.** ff. 154. *Ex-library, some staining. Later boards, rubbed. 8vo. [Viograd, Venice 1554].*

Venice, Bragadin: 1705. **\$200-300**

• The author (d. 1718) was a disciple of R. Moshe Zacuto and R. Benjamin Cohen. A scion of an aristocratic Italian Rabbinical family, he served as a Rabbi in Padua and Venice.

233 (PARODY). (Anonymous). Hagadah shel Presse ["Hagadah of the Press": Parodical Hagadah poking fun at the Yiddish writers of the day]. With caricatures of David Frishman, Y.L. Peretz, Ch. Nomberg, et al. pp. 16. Warsaw: Edelstein for B. Shimin, Publisher, (1910?) [Not found in bibliographical works consulted].

* Bound with: Philipson, Martin. Di Nayeste Yudishe Geschichte (Warsaw: Freund, 1910). pp. 312. * Zeit-Fragen, Vol. I (Vilna: B.A. Kletzkin, 1909). pp. 84. * Zeit-Fragen, Vol. II (Vilna: B.A. Kletzkin, 1909). pp. 96. *Browned and fragile. Boards, bumped. 4to.*

\$600-800



Lot 230 Lot 228 Lot 231



Lot 234



Lot 237

234 MUELHAUSEN, YOM-TOV LIPMANN. Sepher Nitzachon [“Book of Victory”: anti-Christian polemic]. **FIRST EDITION.** Edited by Theodor Hacksban. Engraved Hebrew title with additional Latin letterpress title. Hebrew text followed by Latin translation. Includes Teshuvoth Rada”k la-Notzrim [Responses of R. David Kimchi to the Christians] (pp. 196-200). *pp.16, 512, 24. Ex-library. Light staining. Later boards. 4to. [Vinograd, Altdorf I].*

Altdorf, W. Endter: 1644. **\$800-1200**

✎ The intent of Muelhausen’s Sepher Nitzachon, composed in 1390, was to serve as an instruction to the ordinary Jew as to how to respond if confronted by Christians seeking to prove the veracity of their religion over Judaism. Following the Biblical order, Muelhausen here refutes the Christian interpretations of the Bible and the doctrines derived from them, and in so doing, incidentally provides many exegetic insights. His method is to expose the Christian lack of understanding of Hebrew sources with their linguistic and contextual associations and to deride aspects of the Christian religion. The final two chapters notes Muelhausen’s important debate with the Jewish apostate Peter (pp. 191-95) and the responses of R. David Kimchi (pp.196-200).

See J. Rosenthal, *Anti-Christian Polemics from Its Beginnings to the End of the 18th Century*, Aresheth II, pp.142-146; Carmilly-Weinberger, pp.186-87; EJ XI, cols. 499-502.

[SEE ILLUSTRATION TOP LEFT]

235 (PARODY). Yafith, Baruch Halevi. Mein Zeideh’s Hagodeh, oder a Pogrom oif dem Afkoman [Parodical Hagadah]. With notes by “Ma’aseh Alfaz” [pseudonym of Benzion Alfaz]. **FIRST EDITION.** Yiddish. *pp. 40. Browned, fragile. Original marbled boards. 8vo.*

Vilna, Rosenkranz and Schriftsetzer: 1908. **\$700-900**

✎ A celebration of Jewish history through the ages and the miracle of Jewish survival despite recurrent anti-Semitism. Footnotes in Hebrew refer to Rabbinic literature. The author, Benzion Alfaz (1850-1940), was a student of the famed “kibbutz” of Eishishok and of the Gaon’s kloiz in Vilna. See *Leksikon fun der nayer yidisher literatur*, Vol. I (1956), cols. 118-120.

236 (PHILOSOPHY). Abba Mari Moses Ben Joseph of Lunel (Don Astruc). Minchath Kena’oth [“Offering of Zealousness”: anti-Maimonidean polemic]. Mordechai Leib Bisliches (Ed.). **FIRST EDITION.** With Haskamah of R. Moses Sofer of Pressburg (Chatham Sofer). The Leon Roth copy. *pp. 144, 149-180, 182-185. Mispaginated by printer but complete. Light underscoring in pencil. Contemporary cloth. 8vo. [Vinograd, Pressburg 31].*

Pressburg, Anton Endlen von Schmid: 1838. **\$300-500**

✎ A work essential to an understanding of the historical developments and underlying philosophic issues of the Second Maimonidean Controversy, in which several Provençal rabbis (including our own author) importuned R. Solomon ben Abraham ibn Adret (Rashb”a) of Barcelona, Catalonia, to forbid the study of Maimonides’ philosophic work to persons under the age of twenty-five.

237 (POLAND). Jutrzenka, Tygodnik dla Izraelitow Polskich [Polish Jewish monthly]. 65 editions (of 121). Polish interspersed with Hebrew.

Warsaw, 1861-1863. **\$1500-2000**

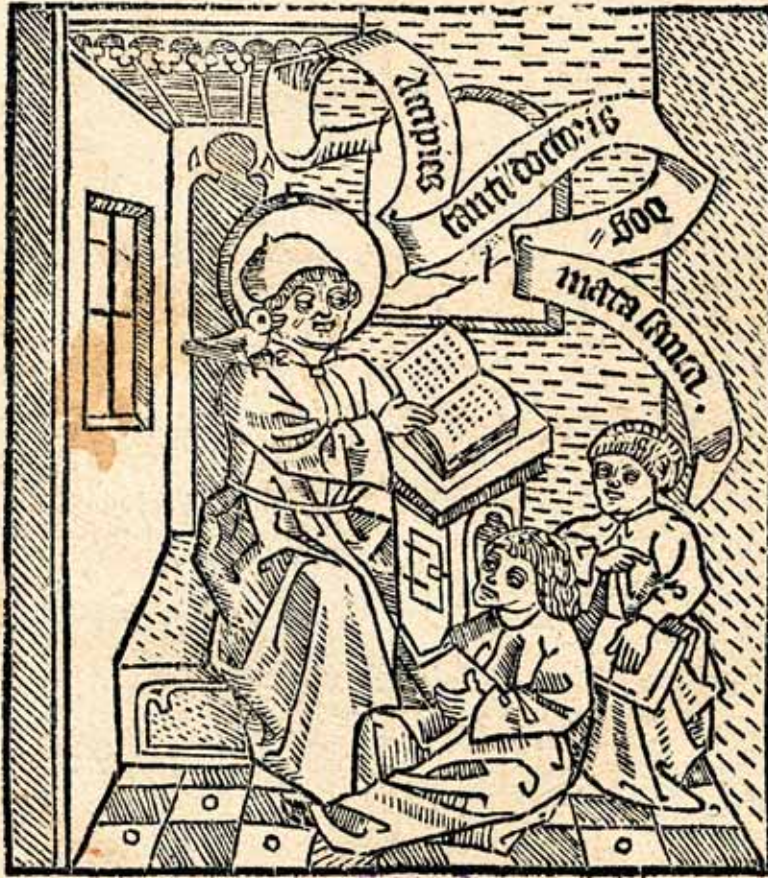
✎ The editor of this rare Polish-Jewish weekly was the writer Daniel Neufeld (1814-1874). Neufeld’s other literary accomplishments include: a work on Napoleon’s Sanhedrin (1861); a Polish translation of the books of Genesis and Exodus, with commentary (1863); and a Polish translation of the Prayer-Book and the Hagadah (1865). Neufeld’s weekly newspaper for Jews, “Jutrzenka,” was short-lived, extending from 1861 until 1863. See JE, Vol. IX, pp. 235-6.

[SEE ILLUSTRATION BOTTOM LEFT]

2141 (3)

Rationes breues magni

rabi Samuelis iudei nati. sed de iudaismo ad fidez catholicam conuersi. quibz quibusq; uerus christicola. saltem modice sapiens potest iudeorum errores valide et aperte reprobare et cōdemnare. eos tam ex nostris q̄ ex suis proprijs prophetis efficacissime conuincere.



Lot 238

238 (**SAMUEL, RABBI**). Rationes breues magni Rabi Samuelis, Judei nati, sed de Iudaismo ad fides Catholicam converti. ["A Brief Account of the Great Rabbi Samuel, Born Jewish, but Converted from Judaism to the Catholic Faith."]. Woodcut of scholar and students on title. Gothic type. Red lettering in initials and elsewhere applied by hand. Ample margins. Scattered Latin marginalia. ff. (24). 36 lines per page. Stamp on title, some light wear. Modern emerald and black morocco, gilt. 8vo. [BMCI, 279; Goff S110].

Cologne, H. Quentell: 1493. \$2000-3000

• The Epistle of Rabbi Samuel is a widely-disseminated fabrication designed to convert Jews to Christianity. Supposedly composed in Arabic by a Moroccan Jew ("Samuel Marochitanus") at the beginning of the 11th-century, the book went through several editions and translations. See *Studies in Bibliography and Booklore*, Vol. V (1961) p. 89, no. 67.

[SEE ILLUSTRATION ABOVE]



Lot 239

239 ROLLER, YITZCHAK ISAAC. Matzevath Olam [interpretation and critical commentary on the inscription on the sarcophagus of Eschmunezer King of Sidon]. Text in Hebrew and French. With a foldout facsimile of the original inscription. * Bound with: HaMilchama VeHaMatzor [on the siege of Paris (1870-71)]. Amsterdam, Levisson Brothers (formerly Proops), 1878. *Later marbled boards.* 8vo.

Paris, D. Jouast: 1875. **\$200-300**

• The author was a renowned Parisian-Polish scholar with diverse interests ranging from ancient to modern history. He was a member of the Societe Asiatique in Paris and various other learned Societies both in France and other countries. His uncle, the Polish scholar and journalist Joseph Cohen-Tzedek, states in his lengthy enthusiastic approbation, that for years, over thirty academics toiled in vain to properly decipher this enigmatic, ancient inscription, until Isaac Roller ingeniously discovered the key. This important sarcophagus was exhibited at the Louvre for many years.

[SEE ILLUSTRATION TOP LEFT]



Lot 240

240 SARDI, SAMUEL BEN ISAAC. Sepher ha-Terumoth [code of commercial law]. **FIRST EDITION.** Title within garlanded arch, with printer's mark of Abraham Bassevi (see Yaari, Hebrew Printers' Marks no. 48). ff. 116. *Title laid to size. Stained, wormholes silked, minor losses of text. Modern vellum-backed boards.* Folio. [Vinograd, Salonika 143; Mehlman 792].

Salonika, Abraham ben Matathia Bat Sheva (Bassevi): 1596. **\$1000-1500**

• Rare Edition of the First Code of Jewish Law Devoted Exclusively to Commercial Law (Dinei Mamonoth).

Sepher ha-Terumoth is divided into 70 Gates, wherein each case is preceded by a discussion of the Talmudic source and thereafter differing opinions are presented leading to the final decision taken.

Samuel Sardi (1185/90-1255/56) of Barcelona, was a pupil and colleague of Nachmanides and addressed halachic queries to his teacher whose responses are included in the Sepher ha-Terumoth. According to Abraham Zacuto, Sepher ha-Terumoth was compiled in the year 1225 (see Sepher ha-Yuchasin, quoted on f.Iv. of our edition). R. Jacob ben Asher's Tur Choshen Mishpat is heavily indebted to Sepher ha-Terumoth.

According to the title, the sponsor of the publication, "having borrowed money to acquire the tools of printing" (asher lavah mamono le-havi klei ha-hadpasah), was the celebrated Salonikan halachist R. Samuel de Medina (Maharashda"m). See EJ, Vol. V, col. 643; Vol. XIV, col. 875.

[SEE ILLUSTRATION BOTTOM LEFT]

241 SASSON, AARON BEN JOSEPH. Torath Emeth [responsa]. **FIRST EDITION.** ff. 116, 119-222, (12). *Ex-library. Previous owners' signatures in various hands, stamps and occasional marginalia in a Sephardic hand, marginal repair to title and first leaf. Browned and dampstained in places. Later boards, rubbed.* Folio. [Vinograd, Venice 1170].

Venice, Calleoni-Bragadin: 1626. **\$400-600**

242 (SEPHARDICA). Limborch, Philipp van. De Veritate Religionis Christianæ. Amica Collatio cum Erudito Judæo ["The Truth of the Christian Religion. A Friendly Discussion with an Erudite Jew." A disputation with Isaac (Balthazar) Orobio de Castro]. **FIRST EDITION.** Title in red and black with engraved vignette. Incipits, elaborate tailpieces. Broad margins. pp.(16), 364, (14). Ex-library. Contemporary blind-tooled calf, rubbed. Boards detached. 4to.

Gouda, Justus ab Hoeve: 1687. \$1000-1500

✦ Orobio (1620-87) was born in Braganza of Marrano parentage. After studying medicine and philosophy, he became a leading physician and professor of metaphysics at Salamanca. Subsequently arrested by the Inquisition and charged with secretly practicing Judaism, Orobio was tortured and incarcerated for three years before finally confessing. Upon his release he fled to France, where he became professor of pharmacy at Toulouse. In 1662 he moved to Amsterdam where he joined the Jewish community, changed his name to Isaac and practiced medicine. Orobio soon became one of the leading intellectual figures among the Spanish and Portuguese Jews newly arrived to Amsterdam, and wrote poetry and philosophical treatises in defense of Judaism.

Orobio became acquainted with the Dutch Protestant liberal preacher Philip van Limborch in Amsterdam, who, impressed by Orobio's accounts of how the Spanish Inquisition functioned, used these accounts as the chief case history in his Latin history of the Inquisition. Limborch, however, was disturbed by Orobio's anti-Christian arguments and the challenge of public debate in the presence of John Locke was accepted by both - the subject of the present work.

Orobio sought to defend Judaism from free-thinkers, orthodox Christians and religious liberals. His arguments against Christian theology are very close to Spinoza's contentions against the plurality of substance. He made interesting efforts to provide a philosophical justification for Judaism in seventeenth-century terms, and in contrast to Spinoza, showed the compatibility of reason with traditional faith. See EJ, Vol. XII, cols.1475-7

Published toward the end of Amica Collatio is "Exemplar Humanae Vitae" the first appearance of Uriel da Costa's philosophical autobiography.

[SEE ILLUSTRATION TOP RIGHT]

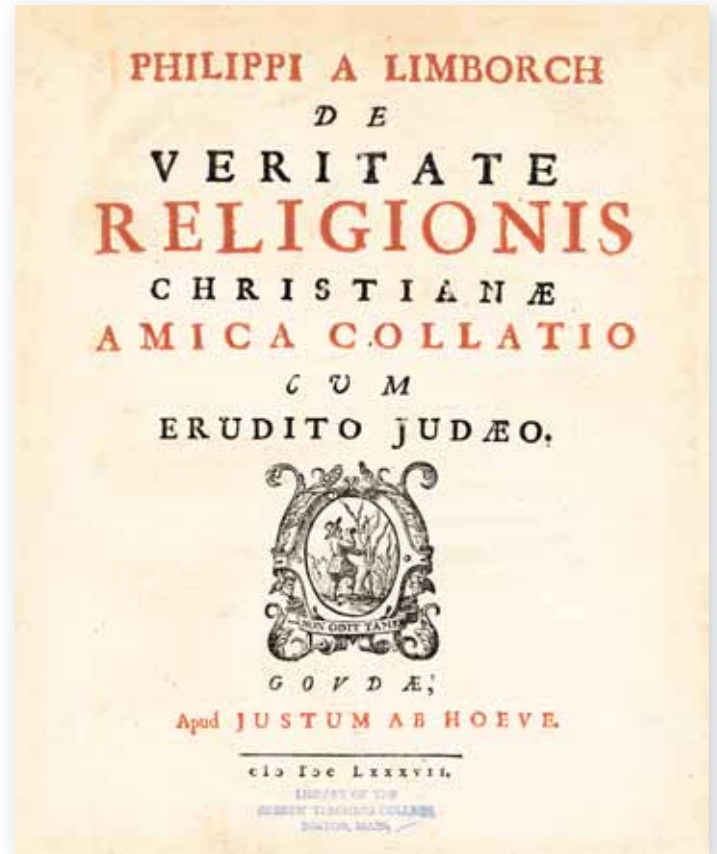
243 SFORNO, OVADIAH. Biur al HaTorah [commentary to the Pentateuch]. **FIRST EDITION.** Large printer's device on title. Initial word of each of the Five Books historiated. ff. 92. Ex-library, lightly stained. Later boards. 8vo. [Vinograd, Venice 538].

Venice, Giovanni Griffio: 1567. \$500-700

✦ True to the humanistic Italian-Jewish tradition, Ovadiah Sforno (c.1470-c.1550) excelled in several diverse fields: philosophy, mathematics, and particularly medicine. It was he who taught the Hebrew language to the German philo-Semite Johannes Reuchlin (for which Sforno had been criticized by some).

Though written in a deceptively simple style, Sforno's present commentary contains great depth and offers original rationales for the various commandments (ta'amei ha-mitzvoth). Of late, Rabbi Yehuda Copperman of Jerusalem (in Hebrew) and Rabbi Ralph Pelcowitz (in English) published annotated editions of Sforno's commentary.

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 242



Lot 243



Lot 244

In the midcenter: A mound with a palace, within, a throne with conch above, before which stands Shabbethai Tzvi before Qadi, breathing fire into a tall flame (2), to the left two men look on.

At right: Above, a crowned figure surrounded by radiant flames within a cloud:- part of Shabbethai's heavenly vision, hovering over the city on the sea-shore (4); three men raise their hands towards the cloud, two on bended knee. Below: The men beat Shabbethai Tzvi with sticks (6); to the right, three police-officers lead him to prison (7).

At left: Above, Domed Temple flying through the air on rays of light- another part of Shabbethai's heavenly vision (4). Below: Shabbethai Tzvi riding on a fire-breathing lion towards seven bowing figures (3).

This engraving differs from that in the Feuchtwanger Collection, without the inscription "Sabethai Sevi, der Falsche Messias" in the foreground, and with a legend in Dutch - unknown elsewhere.

[SEE ILLUSTRATION ABOVE]

244 (SHABTHAI TZVI). "Sabethai Sevi, Der Falsche Messias". Copper engraving on paper. Legend in Dutch. Central fold. 27x 18 cm (image size). Matted. [I. Schachar, *Jewish Tradition in Art: The Feuchtwanger Collection*, (1981) p. 324, no. 1123; EJ, XIV, col. 1239 (illus)].

Dutch (?), 17th Century. **\$1200-1800**

• A fascinating and intricately detailed chrono-pictogram depicting various scenes, numbered 1-8 from the life of Shabbathai Tzvi, the false Messiah and his Prophet, Nathan of Gaza.

In the foreground: Procession- from right to left: Shabbathai Tzvi (1), wearing a turban and holding a fan, with attendants and accolytes, several holding his garments. Before them, a man holding a comb, two men carrying vases of flowers and another man holding a plate of foods. At left, Nathan of Gaza (8) presents a plate piled with coins to a small crowd (5) standing before a doorway over which is a fanciful inscription.

245 SHIMON B"R YOCHAI. (Traditionally attributed to). Publicized by R. Moses b. Shem Tov de Leon). Sepher ha-Zohar ["The Book of Splendor"] . Five parts in three volumes. With ownership notation by R. Jonathan Eybuschetz of Kotzk and Lashitz. ff. 2, 251, 18; 1, 279; 309. Ex-library, slight marginal repair on some pages, some staining. Gilt-tooled calf, rubbed. 4to. [Vinograd Const. 472; Yaari Const. 357].

Constantinople, Jonah ben Jacob Aschkenazi: 1736. **\$300-500**

• The publisher notes that the text for this edition was composed after consulting R. Chaim Vital's personal copy of the Zohar as well as other contemporaneous manuscripts and so including in this edition material heretofore unseen.

246 SHIMON B"R YOCHAI. (Traditionally Attributed to). Tikunei Hazohar. ff. 4, 160. Ex-library, some staining, trace of marginal worming on some leaves. Contemporary calf, rubbed and chipped. 4to. [Vinograd Const. 512; Yaari Const. 386].

Constantinople, Jonah ben Jacob Aschkenazi: 1740. **\$300-500**

• A classical Kabbalistic text, 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. The expositions in the book digress widely and discuss topics not included in the main body of the Zohar.

The approbations here by the Rabbis of Constantinople state that the text in this edition is greatly improved, based upon a manuscript edited by R. Chaim Vital and given to R. Chaim Alfandari in Egypt. The present edition is further enhanced by the addition of new notes by the Ashkenazic kabbalist R. Yaakov Vilna and his son R. Chaim Yerucham Vilna who served as the editor of the present edition. On R. Chaim Yerucham Vilna, see B. Naor, *Post-Sabbatian Sabbatianism* (1999) pp. 65.

247 SILBERSTEIN, MENACHEM MENDEL. Tzedek V'Resha ["Righteousness and Wickedness": a poetic drama in four acts]. **FIRST EDITION.** ff. 69. Ex-library. Previous owner's stamp. Later boards. 12mo. [Vinograd, Cracow 510].

Cracow, Kahana-Shapiro: 1822. **\$150-200**

• With: Another copy with a variant title stating as published in Roedelheim in 1803 (see Vinograd, Roedelheim 92 who believes it is the Cracow imprint with a differing title noting a phantom earlier date).

248 SIRKES, JOEL. (Ba"ch). Shailoth Uteshuvoth Bayith Chadash. Title with central cartouche surmounted by cherubs. ff. (6), 106, (2). Ex-library, some browning and staining. Previous owners' stamps and signatures including Samuel ben Nathan Adler Katz. Boards, worn. Sm. folio. [Vinograd, Frankfurt a/Main 135].

Frankfurt a/Main, J. Voust: 1797. **\$200-250**

249 SOLOMON BEN ISAAC (RASH"Y). Likutei Hapardess. ff. 32. *Ex-library, stained in places. Contemporary marbled boards, rubbed. Sm. 4to. [Vinograd, Amsterdam 1050].*

Amsterdam, Solomon Proops: 1715. **\$200-300**

⚡ Compiled at the beginning of the 12th century, not by Rashi himself - but by Shemayah, his pupil, although contains a large number of Rashi's decisions and responsa. The work focuses upon the entire field of religious law with only a few remarks on certain aspects of civil law. It contains selections from Gaonic Responsa and other Codes as well as Midrashic texts. Waxman suggests the inclusion of such texts in a Code may be explained by the fact that "copies of such texts were rare, and the author who possessed them thought it worthwhile to preserve them for future generations." See M. Waxman, vol. I p. 303.

250 SOLOMON IBN ADRET. (RaSHB"A). Avodath Hakodesh [laws of Sabbath and Festivals].

* Published With: Abraham Ben David of Posquieres (RAVA"D). Ba'alei Hanefesh [on menstrual laws and human sexuality]. **FIRST EDITION.** ff. (76). *Complete, though mispaginated as in all copies. Ex-library, censors signatures on recto and verso of title and verso of final leaf, light staining. Later boards. Sm. 4to. [Vinograd, Venice 952 and 942].*

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

[SEE ILLUSTRATION TOP RIGHT]



Lot 250

251 SOLOMON IBN ADRET. (RaSHB"A). Shailoth Uteshuvot HaRaSHB"A- Toldoth Adam. ff. 8, 104. *Ex-library, some staining. Later boards. Folio. [Vinograd, Livorno 18].*

Livorno, Jedidiah Gabbai: 1657. **\$300-400**

252 SOLOVEICHIK, CHAIM. ("R. Chaim Brisker"). Chidushei Rabbeinu Chaim Ha-Levi [on Maimonides' Yad Ha-Chazakah]. **FIRST EDITION.** ff. 112. *signature of previous owner on opening blank. Original boards, spine chipped. Folio.*

Brisk, Yehoshua Klein: 1936. **\$1500-2000**

⚡ **A DE-LUXE COPY.** The primary work of conceptual Brisker Talmud analysis.

[SEE ILLUSTRATION LOWER RIGHT]



Lot 252

253 STEINHARDT, JOSEPH. Zichron Yoseph [responsa and novellae]. **FIRST EDITION.** ff. (3), 24, (1), 25-46, 46-67, 67-119. *Ex-library. Browning, marginal repair on title and final two leaves of the index affecting a few words, with marginalia (slightly cut) starting with the words "Amar Abraham Aaron". Recent boards, rubbed. Folio. [Vinograd, Fuerth 453].*

Fuerth, Itzik Buchbinder: 1773. **\$300-500**

⚡ The Author was one of the foremost Talmudists of the mid-eighteenth century. The introduction contains polemical material against the early Maskilim, the Frankists who followed the false Messiah Shabbethai Tzvi and the Chassidim. See JE, XI col. 543

* With: Another copy.

254 (TALMUD). Strack, Hermann L (Editor). Der Babylonische Talmud. Nach der Einzigen Vollständigen Handschrift München Codex Hebraicus 95 (The Munich Codex Facsimile). Two volumes. Printed on Regal Paper. *Ex-library. Original linen boards, rebounded, new endpapers. Heavy folio.*

Leiden, 1912. **\$2000-3000**

⚡ Colossal facsimile of the monumental Munich Codex, the earliest complete manuscript of the entire Babylonian Talmud. It is the only recorded manuscript of the Talmud to have survived the wide-spread destruction of books in Spain in the 15th-century and Italy in the 16th-century. Needless to say, the manuscript contains numerous and significant textual variants from the printed edition. It formed the basis of R.NN. Rabinovicz's important Dikdukei Sofrim.

255 (TALMUD, BABYLONIAN). Talmud Bavli. Fifteen Volumes. Title letters within decorative woodcut vignettes. Printers device on title. (Yaari no. 60). *Ex-library. Various worn and bound. 4to. Sold not subject to return. [Amsterdam 216; Rabinovitz, Talmud pp. 93-5].*

Amsterdam, Immanuel Benveniste: 1644-7. **\$1000-2000**

⚡ **THE FIRST PRINTING OF THE TALMUD IN AMSTERDAM.**



Lot 256

256 (TALMUD, BABYLONIAN). Talmud Bavli. Complete Set Bound in 21 Volumes. *Variouly worn, taped. Tractates Baba Kama, Chulin and Bechoroth lack title-page; Pesachim lacks first three leaves and final leaves of Mordechai; Kethuwoth lacks final leaves of Tosefta; Chulin lacks final leaves of index to Rif. Later boards. Folio. Sold not subject to return.* [Vinograd Slavita 139 et al; R. N. Rabinowitz, *Maamar Al Hadfasat Ha-Talmud* p. 131; *Yeshiva University Museum Catalogue, Printing the Talmud* no. 54 (printer incorrectly identified)].

Slavita, Moshe Shapiro: 1817-1822. **\$25,000-30,000**

☛ **COMPLETE SETS OF THE SLAVITA SHAS ARE EXCEPTIONALLY RARE.**

This edition is particularly revered by Chassidim as the printer, R. Moshe Shapiro, was the son of R. Pinchas Koritzer and Rabbi of Slavita.

This edition (See Masechta Berachoth) bears the *haskamoth* of the Chassidic luminaries Shneur Zalman of Liadi, Abraham Joshua Heschel of Apta (Opatow), Israel ben Levi Isaac of Pikov, Mordechai Margalioth of Satnow, Mordechai ben Pinchas of Koretz; as well as the Lithuanian Rabbis Chaim Hakohen of Pinsk and Samuel of Karlin and Antopol. Tractate Shabbath contains the *haskamah* of R. Aryeh Leib of Brisk. Haberman, in his additions to Rabinowitz on p. 131 does not note this important *haskama*, possibly as he was unable to locate a copy of this scarce volume. The printers excuse themselves for not publishing the great Rabbi's *haskamah* in Masechta Berachoth as it was received after the first volume had gone to press.

The appearance of this Talmud edition led to a deeply acrimonious dispute with the rival printing house of Romm in Vilna "the most contentious in the history of printing...(with a) sequence of events that resulted in tragedy." For details as to why this Slavita Talmud edition led the Russian government to ban Hebrew printing throughout the country, see YU Mus. Cat. Talmud, p. 278.

[SEE ILLUSTRATION ABOVE AND FRONT COVER]

257 TUCHFIERER, TZVI. Nachlath Tzvi [Kabbalistic commentary to Pirkei Avoth]. **FIRST EDITION.** Title within historiated border depicting King Solomon and the prophet Jeremiah. ff. 4, 106. *Ex-library, some staining. Later boards.* 4to. [Vinograd, Venice 1348].

Venice, Bragadin: 1659. **\$300-500**

• Contains the rare approbation of Abraham Ha-Yachini (later one of the main proponents of the false Messiah Shabbetai Tzvi) who advised the author to eliminate all commentaries based upon the thought of Moses Cordovero. "Since the teachings of our master the Ar'i were revealed, we must divorce ourselves from other authorities." The author complied, hence much was lost to posterity.

258 (VILNA GAON). Arba'ah ve-Esrim. Hebrew Bible with Targum, Rashi, Metzudoth and Judeo-German translation. Part Four of Six only (Book of Ezekiel and Twelve Minor Prophets). With Commentary by Elijah, Gaon of Vilna Gaon. Appended: Norzi, Jedidiah Solomon. Minchath Shai (critical masoretic commentary on Bible). **WITH FOLDOUT ENGRAVED MAP OF THE THIRD TEMPLE PROPHESED BY THE PROPHET EZEKIEL, BASED ON THE COMMENTARY OF THE VILNA GAON.** ff. 128 (mispaginated but complete), 114, (2), 117-129 (of 134). *Missing title page and 5 leaves at end. Waterstained and wormed, text slightly affected. Map (13 x 16 inches) torn along creases and tape-repaired. Thick 4to.* [Vinograd, Vilna Gaon 24; facsimile of map on p. 291 (courtesy British Library)].

Horadna and Vilna, Menachem Man ben Baruch [Romm] and Simcha Zimel ben Menachem Nachum: 1820. **\$500-700**

• **RARE MAP OF THE VILNA GAON**

The map was executed by Dov Baer ben Joseph Jospa of Vilna. The cartouche at top reads "Tzurath ha-bayith di-Yechezkel me-ha-Gaon Rabban shel kol b'nei ha-golah mo[reinu] ha[-rav] Eliyahu zt"l," flanked on both sides by cherubs.

[SEE ILLUSTRATION TOP RIGHT]

259 (WEIZMANN, CHAIM). Printed invitation to attend the "Chanukath ha-Bayith," the dedication of the new home in Rehovot of Dr. Chaim and Mrs. Vera Weizmann. (The date of the event have been left blank). Hebrew. *Single side. Printed on scalloped board 3 3/4 x 5 1/2 inches. Creased, pencil notations on verso.*

\$600-900

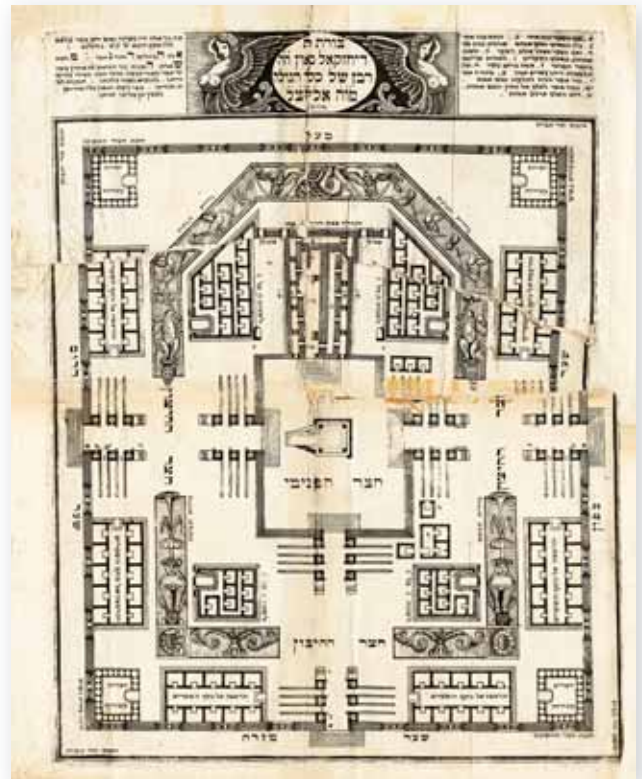
• Russian-born Chaim Weizmann (1874-1952), one of the founding fathers of modern-day Zionism and first President of the State of Israel, was also an internationally distinguished chemist. In recognition of his accomplishments in the field of science, the Weizmann Institute of Science was opened in the city of Rehovot in 1949, where Chaim and Vera Weizmann spent their final days. See EJ, Vol. XVI, cols. 423-438.

260 (WOMEN). BUCHER, SAMUEL FRIEDRICH. Antiquitates Hebraicae et Graecae selectae, seu de velatis Hebraeorum ac Graecorum feminis, Vulgo: vom verdeckten Frauenzimmer der Hebraeer und Griechen ["The Locked Ladies' Room": Selections from Hebrew and Greek sources concerning the status of women]. Latin interspersed with Hebrew; Greek; German. Title in black and red. pp. 220, (18). *Some browning. Floral endpapers. Contemporary half calf over marbled boards, spine partially missing.* 12mo. [Freimann, p. 373].

Budissae (Bautzen, Germany), David Richter: 1717. **\$400-600**

• Samuel Friedrich Bucher, renowned Christian Hebraist, died in 1765. See EJ, Vol. VIII, cols. 25-6.

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 258



Lot 260



Lot 261

261 YERUCHAM BEN MESHULAM OF PROVENCE. Toldoth Adam ve-Chavah. Sepher Meisharim [Rabbinic code]. Parts I and II bound in one volume. **FIRST EDITION.** Title within floriated woodcut. First word ("sepher") white letters within individual floriated vignettes. Text, Rashi type printed in double columns. Owners' inscriptions on title in Hebrew (illegible). Wide-margined copy. ff. (14), 272, 122 (ff.119-120 loose). Old paper repairs on title. Waterstained. Some marginal worming. Modern half-vellum. Folio. [Vinograd, Const. 83; Yaari, Const. 50; not in Adams].

Constantinople, [ibn Nachmias]: 1516. **\$10,000-12,000**

• An important legal codex, greatly relied upon by the Beith Yoseph. The legal decisions of Rabbeinu Yerucham continue to play a major part in the development of Halacha.

A native of Provence, Rabbeinu Yerucham was exiled from France in the Expulsion of 1306. He eventually settled in Toledo, where he studied under R. Asher ben Yechiel (Ro"sh). In his Code, Rabbeinu Yerucham quotes the opinions of French, Provencal and Spanish authorities, as well as recording for posterity the customs of those communities. The part of the work entitled Meisharim, deals with civil law; the other part, Adam VeChavah focuses upon life-cycles and ritual law.

[SEE ILLUSTRATION ABOVE]

262 **ZACUTO, MOSES.** Sheiloth U'Teshuvot HaReMa"Z [responsa]. **FIRST EDITION.** ff. 4, 58. *Ex-library.* Some staining, trace marginal worming on final leaves. Later boards. 4to. [Vinograd, Venice 1956].

Venice, Gad Foa: 1761. **\$200-300**



Lot 263

263 **ZAMOSC, DAVID.** Toar Ha-Zeman [ethical play]. **FIRST EDITION.** With previous owner's signature: "HaNagid Tzvi Hirsch ben HaGaon Av Beth Din London." pp. 4, 16. *Ex-library.* 12mo. [Vinograd, Dyhernfurth 517].

Dyhernfurth, I. Erbrich and H. Warschauer: 1821. **\$200-300**

• The author (1789-1864) was a Hebrew poet who wrote the first modern Hebrew play intended for children.

This copy belonged to a son of Chief Rabbi Solomon Hirschel (1762-1845) of London, evidently named after his grandfather, the eminent R. Tzvi Hirsch Berlin.

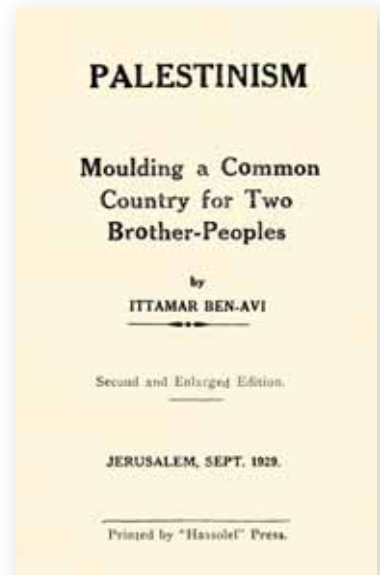
[SEE ILLUSTRATION TOP RIGHT]

264 **(ZIONISM).** Ben-Avi, Itamar. *Palestinism: Moulding a Common Country for Two Brother-Peoples.* Second and Enlarged Edition. pp. (4), 4, 77, (1 blank). *Multicolor printed wrappers, lightly stained.* 8vo.

Jerusalem, Hassolel: 1929. **\$300-500**

• Itamar Ben-Avi, the son of Eliezer Ben Yehudah (the surname, AV"Y, is an acronym for "Eliezer Ben Yehudah,") took his father's pioneering linguistic efforts in an entirely different direction - (or perhaps it was but the logical outcome of Ben Yehudah's radicalism). Ben-Avi defined Zionism as the longing for Zion, hence, as he himself was born in Zion, he regarded himself no longer a Zionist per se, but rather a Palestinian. Thus he advocated that the ideal of Zionism be transmuted into that of "Palestinism," namely the development of a bi-national Arab-Jewish state for all native inhabitants of Palestine, partitioned into Jewish and Arab cantons. In the present time, in what is for some, the "post-Zionist era," many will see this as a visionary tract. See EJ, IV cols. 469-70.

[SEE ILLUSTRATION MIDDLE RIGHT]



Lot 264

265 **(ZIONISM).** *Palestine: Statement of Policy by His Majesty's Government in the United Kingdom.* Presented by the Secretary of State for the Colonies to Parliament by Command of His Majesty, October 1930 [The "Passfield White Paper"]. pp. 23 . * WITH: *Palestine: Report on Immigration, Land Settlement and development by Sir John Hope Simpson.* pp. 185 with a foldout chart. *Unbound and original wrappers. Lg. 8vo.*

London, HM Stationary Office: 1930. **\$500-700**

• The first item was issued by the Colonial Secretary, Lord Passfield (Sidney Webb), in the wake of the riots of 1929 and the findings of the Shaw Commission. A central theme of this White Paper, was the argument that under the terms of the Mandate and the Balfour Declaration, "a double undertaking is involved, to the Jewish people on the one hand and to the non-Jewish population on the other." It rejected the view that the passages regarding the Jewish National Home were the principal feature of the Mandate and recommended the restriction of Jewish migration to Palestine and restrictions on the purchase of land by Jews. The White Paper further whittled down the intent of the Balfour Declaration and foreshadowed fresh limitations on Jewish immigration and settlement in Palestine. It was received unfavorably by public opinion in Great Britain and, understandably met with protest from supporters of a Jewish National Homeland who condemned it soundly. Dr. Chaim Weizmann resigned his presidency of the Jewish Agency in protest, declaring that the White Paper went far toward "denying the rights and sterilizing the hopes of the Jewish people in regard to the National Home." See EJ, IX, cols. 343-4"

The second pamphlet also contained conclusions detrimental to Jewish interests. It states "It is the duty of the Administration under the Mandate to ensure that the position of the Arabs is not prejudiced by Jewish immigration" (p. 142). Also noted are that the terms on which the Jewish National Fund purchases and leases land "are objectionable and should be radically altered" (ibid).

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 265

266 **(ZIONISM).** *Memorandum on the Administration of Palestine Under the Mandate.* Seal of the British Empire on upper cover. pp.14. *Original wrappers and words "Government of Palestine" under the seal. Folio.*

Jerusalem, The Government Printer, June: 1947. **\$300-500**

• Summarizes the position of the British that a Jewish National Home in Palestine should be formally recognized due to historic associations. Nonetheless, "Palestine should neither be a Jewish State nor an Arab State but one in which the two peoples in Palestine should share authority in government...that the essential interests of each are secured...[although] both communities [are leaning]...towards the more emphatic assertion of exclusive rights." (p.13).

— ILLUSTRATED BOOKS —



Lot 268

267 **ARONIN, BEN.** The Abramiad / Abramiyah [epic of the Patriarch Abraham]. Hebrew and English calligraphy and illustrations by Harald Karlin. **FIRST EDITION** limited to 200 copies, this copy numbered 144 and signed by author in blue ink. Hebrew and English texts face `a face. ff.168. *Crisp, clean copy. All edges gilt. Marbled endpapers. Original gilt-stamped morocco. Sm. folio.*

Chicago, Argus Books: 1941. **\$300-500**

268 **(BEZALEL SCHOOL).** Preisverzeichnis der Erzeugnisse der Kunstgewerbeschule Bezalel in Jerusalem ["Price List of the Creations by Bezalel Art School in Jerusalem."]. Replete with black-and-white photographic illustrations of objets d'art. pp. 23, (1) *Printed wrappers, loose. 4to.*

Jerusalem, (1914). **\$500-700**

☛ Rare and important pamphlet pertaining to the early history of the Bezalel Art School in Jerusalem with a detailed illustrated list of all commercial output.

[SEE ILLUSTRATION TOP LEFT]



Lot 271

269 **BIALIK, CHAIM NACHMAN.** Kitvei Ch.N. Bialik Umivchar Targumav ["The Collected Works of Bialik, with a Selection of his Translations."]. Four volumes. **ONE OF 200 NUMBERED COPIES.** Each volume signed at end in pencil by Bialik and Budko. Illustrated plates, including frontispiece portrait by Max Liebermann; titles, initial letters and other illustrations by Joseph Budko. *Full vellum, spines and upper covers gilt-tooled, t.e.g. 4to. Later slip-case.*

Berlin, For The Lovers of Hebrew Poetry: 1923. **\$600-900**

270 **(BOOK-PLATES).** Handsome collection of c. 250 Jewish ex-libris belonging to scholars, rabbis, communal leaders, artists, collectors etc. Mostly European. All selected for their individual striking designs, either of a traditional or modernist nature. Many designed by such Jewish artists as Struck, Lilien, Szyk, Steiner-Prag and especially, Josef Budko (a number of which are signed in pencil). *Housed in album.*

\$2000-3000

[SEE ILLUSTRATION BOTTOM LEFT]

271 **(CHILDREN'S LITERATURE).** Levin-Kipnis. Parparim [Butterflies: children's rhymes]. Illustrated by Tzvi Goldin. Hebrew. Exquisite multicolor illustrations against black background. pp. 8. *Crisp, clean copy. Original color pictorial stiff wrappers. 4to.*

Tel-Aviv, Achduth: 1930. **\$200-300**

[SEE ILLUSTRATION MIDDLE LEFT]



Lot 270



Lot 272

272 (CHILDREN'S LITERATURE). Chaim Mandelbaum. Sepher Orah VeSimchah LeReishith HaKeriah. Illustrated throughout by Kalonymus Rothschild. *pp.* 46. *Light stains. Original pictorial boards, light wear. Sm. 4to.*

Basel, 1944. **\$300-500**

• A religious Hebrew primer with charming illustrations, produced in Switzerland at the height of the Second World War.

[SEE ILLUSTRATION BOTTOM RIGHT FACING PAGE]

273 (JEWISH ART). Beigel, M.A. Omanut ve-Umanut [paper-cutting]. Hebrew text. Forty illustrated exercises, most illustrated in brilliant hues. *pp.* (2), 24; *ff.* 40. *Ex-library. Textured endpapers. Original pictorial boards, spine lacking. 4to.*

Frankfurt a/Main, M. Lemberger: 1922. **\$200-300**

[SEE ILLUSTRATION TOP RIGHT]

274 MANE-KATZ. La Revolte des Innocents. **ONE OF 120 NUMBERED COPIES, SIGNED BY THE ARTIST.**

Sixteen lithographs each signed by the Artist in pencil below image. Introductory text in French. *Loose in original linen-backed portfolio-case, lacking one flap and tie, extremities lightly worn. All plates clean.*

Paris, Georges Fall: 1961. **\$1500-2000**

[SEE ILLUSTRATION MIDDLE RIGHT]

275 (PICART, BERNARD). The Religious Ceremonies and Customs of the Several Nations of the Known World. Six volumes. With hundreds of engraved plates, most with multiple subjects, some double-page or folding. Text in English. Two additional plates of the Jews in Vol. VI with wider margins. *Touch browned, though all plates clean. Contemporary uniform speckled calf, spines gilt in compartments, gilt dentelles, slightly rubbed. Folio. Sold not subject to return. [Rubens 438-57].*

London, 1731-1737. **\$4000-6000**

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

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

[SEE ILLUSTRATION BOTTOM RIGHT]

276 (PRAGUE). Antiquitates Judaicae Pragenses-Chevra Kadisha K.K. Prague. Booklet of 25 postcards, all but three depicting graves in the Old Jewish Cemetery, Prague. Issued by the City's Chevra Kadisha. *Original printed wrappers. Rectangular 8vo.*

Prague, circa: 1920. **\$70-90**

277 RABAN, ZE'EV. Aleph-Bet [childrens' primer]. Illustrated in color by Raban. With Hebrew verse by Levin Kipniss. *ff.* (16). *Shaken. Original color pictorial boards, worn. Lg. 8vo.*

Berlin, S.D. Saltzmann: 1923. **\$300-500**

278 RABAN, ZE'EV. Shir Hashirim - Le Cantique de Solomon. Decorative additional title page and 26 color plates comprising illustrations, illuminations and calligraphic text by Raban. French translation. Fine Condition

With: Original publisher's decorative slip-case. *Original pictorial silver-and gilt-tooled boards. Folio.*

Jerusalem, 1930. **\$300-500**



Lot 273



Lot 274



Lot 275



Lot 282

279 RABAN, ZE'EV. (Palestine - 10 Pictures). Ten plates reproducing legendary views of Biblical cities in an exceptionally charming Jugendstil-Orientalist style. As issued, without title. Bound in gilt-ruled calf with central metal-relief depicting the Tomb of Rachel. *Loose as issued. Each image matted, with tissue-guard. Folio.* [Yeshiva University Museum Catalogue, *Raban Remembered* (1982) no. 71; IMC, *Bezalel 1370* (color plate 18)].

(Jerusalem, 1930's). **\$800-1200**

• Tipped to opening blank, a typed letter signed (with seal) from the Town Clerk of the Municipal Corporation of Tel Aviv: "To Captain Booth-Tucker, With Best Xmas & New Year's Wishes: In Modest token of appreciation of your efforts to facilitate matters for the people of Tel Aviv. Xmas, 1938."

280 RASKIN, SAUL. Pirkei Aboth, 1940. * Hagadah for Passover, 1941. * The Book of Psalms, 1942. Two Copies, one, inscribed and signed by Raskin. * The First Book of Moses, 1944. * The Land of Palestine, 1947. Inscribed and Signed by Raskin. Together, six volumes. All first editions. All profusely illustrated. *Some wear. Original boards, first two mentioned with dust-jackets. Folio.*

New York **\$150-200**

281 RUBENS, ALFRED. Anglo-Jewish Portraits. Numerous illustrated plates. The Isaiah Shachar Copy. *Original half-vellum. Lg.4to.*

London, for the Jewish Museum: 1935. **\$200-300**

• With: Another Copy.



Lot 283

282 RYBACK, ISSACHAR BER. Shtetl. Mayn Chorever Heym, a Gedeknish ["My Destroyed Home. A Memorial"]. 30 tinted and black-and-white lithographs (including title) numbered III-XXXI, All complete, WITH INDEX-CARD LAID-IN AT END (missing from most copies). *Later boards with pictorial portions of the original suede covers retained. Oblong folio (sheet size 330x490 mm). [Jüdische Lebenswelten Katalog, Berlin (1991) no. 7/25 (illustrated)].*

Berlin, Schwellen Verlag: 1923. **\$1500-2000**

• Following the retreat of Ukrainian Nationalist forces from the Russian Red Army in 1919, mass killings of Jews took place. One such pogrom broke out in Ryback's birthplace, Yelizavetgrad (presently, Kirovograd), in which the artist's father was killed.

This profound series of lithographs portrays the ravaged Shtetl and expresses Ryback's grief for a world he abandoned and was now destroyed. See Israel Museum Catalogue, *Tradition and Revolution: The Jewish Renaissance in Russian Avant-Garde Art 1912-1928* (1987) no.136 i-xxx (illustrated); C. Roth, *Jewish Art* col.803.

[SEE ILLUSTRATION TOP LEFT]

283 RYBACK, ISSACHAR BER. Kinder-Velt. Text by B. Smolier. Title-page and 14 illustrated pages by Ryback. *p. 16. Ex-library, few tears. Loose in original color pictorial boards designed by Ryback, variously worn with juvenile markings. 4to.*

Berlin, Schwellen Verlag, circa: 1923. **\$1000-1500**

• See Israel Museum Catalogue, *Tradition & Revolution*, number 135 i-xiv. Not in the MOMA-Rothschild Collection, *The Russian Avant-Garde Book* (2002).

[SEE ILLUSTRATION MIDDLE LEFT]

284 RYBACK, ISSACHAR BER. On the Jewish Fields of the Ukraine. **ONE OF ONLY 50 NUMBERED COPIES SIGNED BY THE ARTIST.** Text in English. Twenty-one color plates. A crisp copy. *Original limp calf, scuffed. Folio.*

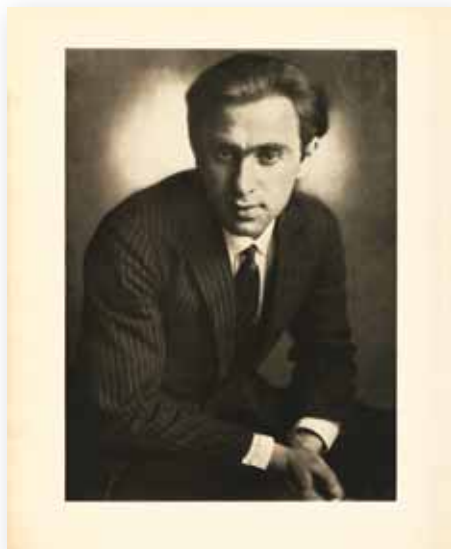
Paris, 1926. **\$1500-2000**

285 (RYBACK, ISSACHAR BER). Zein Leben un Shafen ["His Life and Work"]. **ONE OF 100 NUMBERED COPIES** printed on Japan paper. Edited by A. Tscherikower. Photographic illustrations including frontispiece portrait and 32 plates recounting Ryback's oeuvre. Original full vellum with gilt-pictorial design on upper cover. *Rear hinge split. Folio.*

Paris, 1937. **\$1000-1500**

• 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, Jankel Adler, etc.

[SEE ILLUSTRATION BOTTOM LEFT]



Lot 285

286 (STRUCK, HERMANN). Fortlage, Arnold and Karl Schwarz. Das Graphische Werk von Hermann Struck. Four engraved plates by Struck and numerous text illustrations and plates. *Original printed cream boards, gilt, extremities lightly worn. Sm. 4to.*

Berlin, Paul Cassirer: 1911. **\$300-500**

287 (STRUCK, HERMANN). Der Humor bei Struck: Poetenstimmen. Edited by Heinrich Hirschberg. One of 200 Numbered Copies. With additional inscription signed by Hirschberg on title-page. *Opening decorative endpapers loose. Original printed cream boards, gilt, lightly worn, spine deteriorating. Sm. 4to.*

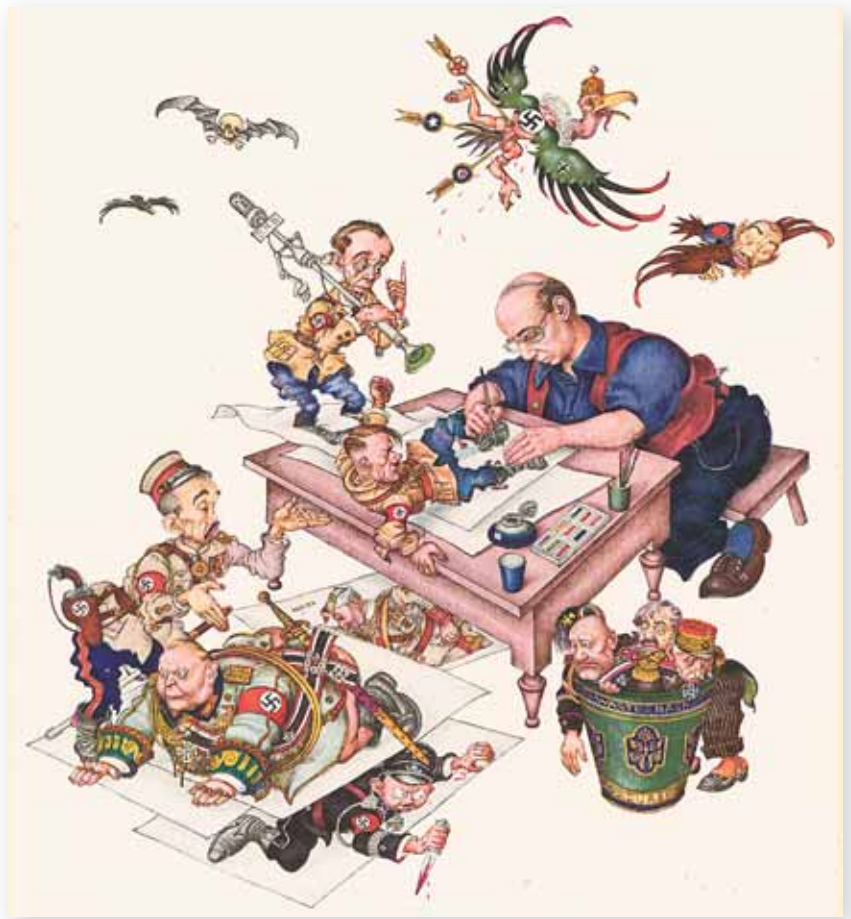
Berlin, By the Editor: 1916. **\$200-250**

288 STRUCK, HERMANN. Amerika. Foreword by Arthur Holitscher. With twenty etchings by Struck. One of 300 numbered copies. Signed by the artist below the limitation. *Original printed vellum-backed boards, corners taped, worn, gutter split. Sm. folio.*

Berlin, Hans Heinrich Tillgner: 1922. **\$300-500**

289 (STRUCK, HERMANN). Ostjudische Jungen. Vier Steinzeichnungen. Four lithographs loose as issued in original printed portfolio boards. Lacking introductory text (?). *Foxed.*

Berlin, Welt-Verlag: n.d. **\$70-100**



Lot 292

290 STRUCK, HERMANN. Die Kunst des Radierens. Six etched plates by Struck, Munch, Liebermann, et al. Profusely illustrated. 1920. * WITH: Adolf Friedemann. Reisebilder aus Palastina. Illustrated by Struck. 1904. *First vol: Original pictorial boards, gilt. Second vol: Later marbled boards. Sm. 4to.*

Berlin, Paul Cassirer: v.d. **\$100-150**

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

New York, 1941. **\$200-300**

☛ "A compilation of many of (Szyk's) finest ant-Nazi drawings and cartoons." See United States Holocaust Memorial Museum Catalogue, The Art and Politics of Arthur Szyk (2002) p. 1 and 53 (illustrated).

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

New York, The Heritage Press: 1946. **\$1500-2000**

☛ A powerful retrospective of Szyk's wartime political satires. For a detailed account how this dramatic collection of drawings came to be published. See J.P. Ansell, Arthur Szyk: Artist, Jew, Pole (2004) pp. 159-63.

[SEE ILLUSTRATION ABOVE]

SZYK: See also Lot 194

293 (TYPOGRAPHY). H. Berthold Schriftgiessereien und Messinglinien-Fabriken Aktien-Gesellschaft [Catalogue of H. Berthold Type-Foundry]. **FIRST EDITION.** Exquisite color designs, as well as specimens of Hebrew and Yiddish typefaces, and decorative borders. Preface by Joseph Tscherkassy, Manager of the Oriental Department, appears in German, Yiddish, Arabic, English, Hebrew, French and Polish. *ff. (40). Original distinctive multicolor pictorial boards. Sm. folio.*

Berlin, H. Berthold AG: (1924). **\$200-300**



Lot 294

294 (ANGLO-JUDAICA). (MONTEFIORE, SIR MOSES). Special Prayer of Mi SheBerach to be recited on behalf of Sir Moses Montefiore every Day of Atonement. Composed by Rabbi Shabtai Elchanan Treves at the behest of the Trieste Jewish community.

* ATTACHED: Yizkor Memorial Prayer on behalf of the deceased Sir Moses who passed away at age 100 on 20th Menachem Av 1885. Composed by Rabbi Shabtai Raphael Mili on behalf of the Trieste Jewish community. Hebrew and Italian. Square Hebrew letters on stiff paper. pp. 6 + 2 integral blanks. Some bowing. Folio.

Trieste, 1841 (and later, 1885). **\$1200-1800**

⚠ This prayer on behalf of Sir Moses records his intercessions with the authorities on behalf of the Jews of Damascus and later those of Rhodes. Both communities were accused at different times of the notorious blood libel.

[SEE ILLUSTRATION ABOVE]

295 (AMERICAN JUDAICA). Group of eight hand-written letters. Acknowledgments of honorary memberships in Baltimore's Sephardic congregation from leading personalities in England, France and the Caribbean: Nathan Adler, Chief Rabbi of England; Haim Guedalla, London; Salomon Ullman, Chief Rabbi of France; Major Aron Wolff, St. Thomas, West Indies, etc.

v.p, 1858. **\$800-1200**

⚠ In 1858, Solomon Nunes Carvalho and Samuel Etting spearheaded in Baltimore the formation of a Sephardic congregation, Beth Israel. Carvalho (of Portuguese origin) grew up in the Portuguese Beth Elohim synagogue of Charleston and in later years achieved national fame as an artist and photographer of the Far West, attached to Colonel John Charles Fremont's famous expedition. Etting, a native Baltimorean (of German extraction), was a scion of Baltimore's first Jewish family (which for reasons of class distinction held aloof from their fellow Aschkenazim). In his capacity as President of the nascent congregation, Etting extended honorary memberships to persons of note, hoping thereby to raise funds for the projected congregation. Unfortunately, the scheme failed to materialize contributions. One historian summed up this short-lived chapter in Baltimore Jewish history: "Etting hoped that his European and Caribbean honorees would respond with contributions, especially the Montefiores and Rothschilds, but regrettably, not a franc or farthing was forthcoming. After two years of its existence, Beth Israel closed its doors; the Torah on loan returned to the Baltimore Hebrew Congregation. Even the offer of its minister Reverend Jacob de Isaacs Mendes de Solla to officiate gratuitously, could not avail. Solla departed September 30, 1858 to minister at Beth Jahacob, Montego Bay, Jamaica." See I. H. Sharfman, *The First Rabbi - Origins of Conflict between Orthodox & Reform: Jewish Polemic Warfare in pre-Civil War America* (1988) p. 651). See *ibid.*, pp. 647-648; JE, Vol. II, pp. 479-80.

295A (ANGLO-AMERICAN JUDAICA). George III, King of England

Royal Warrant for payment of 6,917 Pounds Sterling to Moses Franks, Sir George Colbrooke, Sir James Colbrooke and Arnold Nesbitt "for provisions issued by them, to Our Forces in North America" in 1761.

Authorized by King George himself (bold signature on top) and signed on the recto by Lords Barington and North and Sir Gilbert Elliot, and on the verso signed in receipt by George Colbrooke (for himself and as executor James Colebrooke's estate), Franks and Nesbitt. *One page. Damp spots, worn on folds. Folio. [Provenance: J.G. Bell - Sir Thomas Phillipps - H.P. Kraus].*

London, 30th March, 1762. \$4,000-6,000

• The present document relates to Moses Franks' activities to help effect a British victory against the French in the American colonies during the French and Indian War (1756-1763) and illustrates how the business activity of this enterprising native New York Jew traversed the Atlantic from his adopted home in the English mother country back to its American colonies.

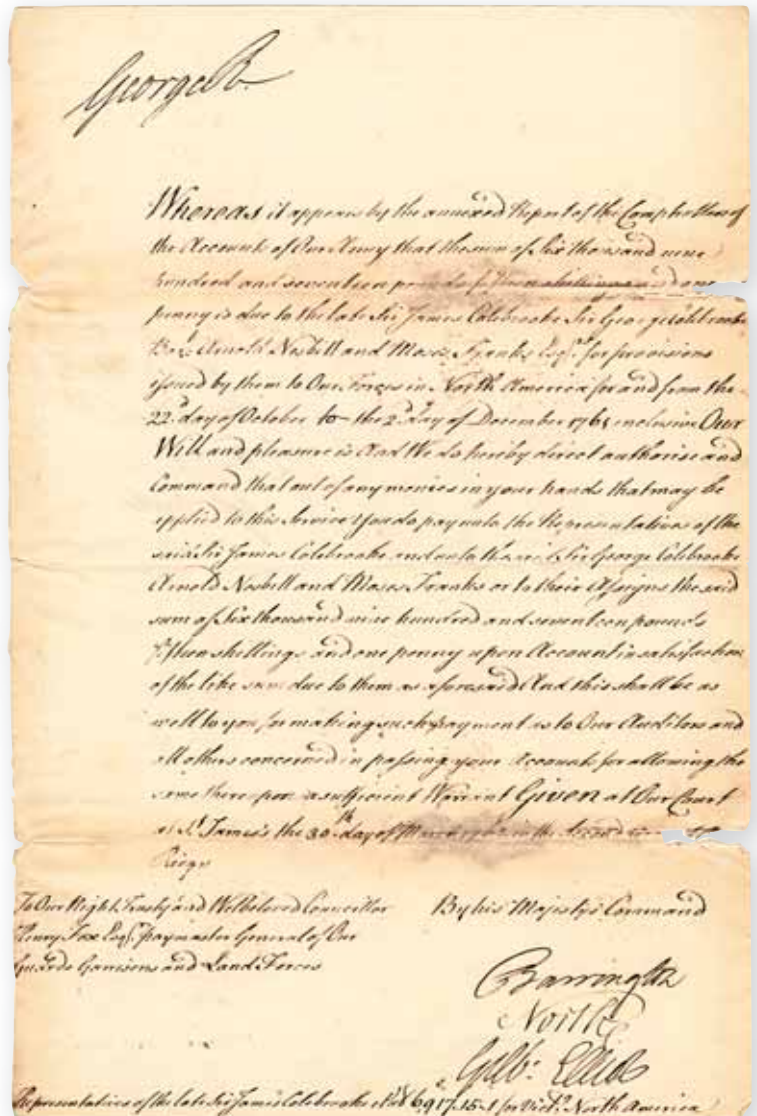
Jews had been involved in supplying the needs of various European armies already in the seventeenth century, but none, (according to Marcus), "were of any real significance. - There was only one Jewish family which played an important part in the British army supply [in America]-the Franks family."

The Frankses had already begun their service on behalf of His Majesty in the late 1730s, when they supplied privateers as well as the regular army stationed on Jamaica. Beginning with the War of Jenkin's Ear (1739), the Frankses also began supplying the mainland and for the coming decades they continued to supply His Majesty's forces all over North America and the Caribbean. It was Moses [Franks] himself who emerged as "the key member of the army supply syndicate ... that became the chief supplier of provisions to the British troops" in the Americas during the French and Indian War [1756-1763] and continuing through the period of the American Revolution up to the 1780s. Other investors, including Sir James Colbrooke, Sir George Colbrooke and Arnold Nesbitt, joined the syndicate and then left (or died), but Franks alone remained involved all the years of its existence. It is thus no wonder that the French ambassador to London reported to his government that "Moses was particularly esteemed by their Britannic Majesties." It is estimated that the syndicate's government operations may have involved millions of pounds.

Moses Franks (1718-1789) was born in New York to Jacob and Abigail Franks. His great uncle who had served under the privateer-pirate Captain William Kidd was living in New York by the end of the seventeenth century. He was followed shortly thereafter by Jacob Franks, perhaps drawn to New York by the commercial opportunities afforded by Queen Anne's War (1702-1713), who subsequently emerged as an important merchant-shipper and army supplier. Jacob's son Moses served in a local New York militia and then moved to Philadelphia, where he was one of the first Jews to set up a home. He moved to London around 1740 (as did his brother Naphtali), most likely to serve as an agent for his father's trans-Atlantic interests. It is also thought that his mother considered New York to be too degenerate a place for her son. In London he joined the ranks of the economic elite and moved in high social circles (at a time when this was highly unusual for Ashkenazim), all the while remaining loyal to his Jewish faith and playing a leading role in the Anglo-Ashkenazi community. Following exclusion from a Sephardi-organized initiative to congratulate the newly-coronated George III in 1760, he was nominated to represent Ashkenazim on a body that was to become the Board of Deputies of British Jews. Six years later he donated the generous sum of 250 pounds sterling to the rebuilding of the Great Synagogue at Duke's Place and six years after that he helped secure a mortgage for it.

Hyamson notes that Moses Franks "remained at home in both capitals" and was it only natural that when New York's Shearith Israel wanted to hire an English hazzan, its leaders turned to Franks for help. Additionally, even when settled in London he remained committed to New York's general civic betterment and he was active on behalf of Columbia College and its library. Although Moses Franks never returned to live in America, his role in the growth of the Jewish merchant class there should not be overlooked.

On Moses Franks, see Marcus, CAJ, passim; Rosenbloom, BDEAJ, p. 40; Wolf & Whiteman, Jews of Philadelphia, passim; Hyamson, The Sephardim of England, p. 148; Rubens, Portrait of Anglo-Jewry, pp. 11-12, 18, pl. 21; Picciotto, Sketches of Anglo-Jewish History, pp. 112, 139; Endelman, Jews of Georgian England, p. 251; Roth, History of the Great Synagogue, chaps. 9, 10.



Lot 295A

[SEE ILLUSTRATION ABOVE]



Lot 296

296 **BERLIN, TZVI HIRSCH.** Nusach HaKesav. Scribal copy of Berlin's lengthy resignation letter addressed to the communal leaders of Berlin. States his disappointment with his community, where no-one heeds to his authority. "I had hoped to plant (fine) grapes, but instead harvested unripe, (sour) grapes...What do I gain by staying here if I cannot open my mouth?" The Rabbi writes he will not express in detail the reasons for his departure, although certain communal leaders are well aware. Hebrew manuscript on paper in a fine Ashkenazic script. *One leaf. Previous owner's stamp below, few strains and tears.*

(Berlin, 1782). \$600-900

• R. Tzvi Hirsch Berlin (1721-1800), former Chief Rabbi of London, Halberstadt and Mannheim had been appointed to the position of Chief Rabbi of Berlin and provinces ("Oberlandisrabbiner") in 1773.

The text of his resignation letter is intentionally vague, stating generalities concerning the attitude of the communal leaders of Berlin, without specifically detailing the reasons for his resignation.

What did in fact lead to his actions was as follows: In 1782, R. Tzvi Hirsch Berlin was persuaded by the Rabbis of Glogau and Lissa to prevent N.H. Wessely from publishing his controversial *Divrei Shalom Ve'Emeth*. Despite R. Tzvi Hirsch's customary tolerance, he vehemently insisted upon Wessely's expulsion from Berlin. When Moses Mendelssohn defended Wessely, R. Tzvi Hirsch abruptly gave his resignation. (Later however, he returned to his rabbinic post in Berlin where he remained until his death).

See E. Landshut, *Toledoth Anshei HaShem* (1884) p. 85; A. Altmann, *Moses Mendelssohn* (1973) pp. 482-86.

[SEE ILLUSTRATION LEFT]

297 **(CIRCUMCISION RECORD-BOOK).** Lida, David. *Sepher Sod Hashem* [Mohel's compendium]. [Vinograd, Vienna 793]. Vienna, 1837. ff. 30 (printed). Final leaves: Four pages in manuscript on paper tipped in at end recording, in an Ashkenazic hand, the performance of 29 circumcisions dated from 1838-44. *Ex-library. Contemporary boards with elaborate gilt-tooling, covers loose. 8vo.*

Vienna. \$500-700

• Most of these circumcisions were performed in the town of Kitsee, Austria, mostly involving members of the Mohel's wider family. Of interest, notation number 7 states that the baby's father was a soldier ("Ish Milchamah").

298 **(CIRCUMCISION RECORD-BOOK).** Baer, S. *Divrei HaBrith* [rite for Circumcision]. Rödelheim: J. Lehrberger, 1874. Hebrew text and German translation face a face. pp. 80. * APPENDED: 62 pages in manuscript, entries of circumcisions performed in various German cities between the years 1914-1929. Includes names of infants in German and Hebrew, dates according to secular and religious calendars, and names of cities where the circumcisions were performed: Cleve, Cologne, Duisburg, Düsseldorf, Essen, etc. Sepia ink on lined paper. On front cover in gold leaf, name of Mohel: "R. Buksbaum, Duisburg." *Lightly browned and waterstained throughout. Morocco. 12mo.*

\$500-700

299 **ESTHER, BOOK OF (ILLUSTRATED).** Illustrated story of Esther on 18 hand-painted vignettes. Illustrated cards slipped into panels on 9 leaves of thick card. Bound. *10 x 4 inches.*

20th-century. \$600-900

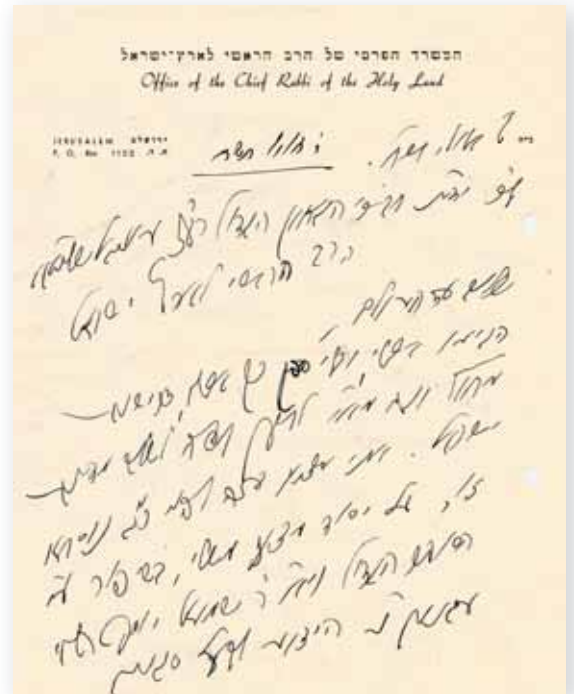
300 HERZOG, ISAAC HALEVI. Autograph Letter Signed in Hebrew, to an unnamed recipient. Impassioned objections to the proposed Constitution of the State of Israel. *ff. 11.*

(Jerusalem), c. 1950. **\$1500-2000**

• Isaac Halevi Herzog (1888-1959) was the first Aschkenazic Chief Rabbi of the State of Israel. A man of immense scholarship and broad humanity, Herzog was held in reverential respect by almost the entire spectrum of Jewry, both in Israel and abroad. See *EJ*, Vol. VIII, cols. 422-424.

In 1950, there was an intense debate concerning the proposed Constitution (“Hukah”) of the State of Israel. The religious parties objected to a Constitution not clearly reflective of the religious character of the Jewish nation. This opposition was vocal enough to prevent the enactment of a comprehensive written Constitution.

In this draft of a letter to an unnamed party, the Chief Rabbi lodges his vigorous protest to several paragraphs of the proposed Constitution: “The Sabbath and the Jewish holy days will be official days of rest” (Page 4, Paragraph 15-4). Herzog found the neutral language (“day of rest”) a desecralization of the Shabbath and Yamim Tovim. The Rabbi proposed this be emended to “days of rest according to the law of Torah, written and oral, as defined by the recognized Torah authority.” Equally objectionable in the Rabbi’s eyes was the effective marginalization of the Rabbinic Beth Din, and its relegation (on p. 11, chap. 5, par. 71-5) to equal footing with the religious courts of the Christian and Muslim communities. At the bottom of f.10r., Rabbi Herzog makes a point of saying that he has no personal animus toward the man responsible for drafting the Constitution, Dr. L. Cohen, whom he personally esteems. Rabbi Herzog closes by praying aloud that just as eventually, after much difficulty, the Jews were able to bring the Ark of the Covenant into Solomon’s Temple (see Talmud Bavli, Shabbat 30a), so too the Ark of the Law (Torah Law) will finally be ensconced in the modern Temple, which is to say the reborn State of Israel.



Lot 301

301 HERZOG, ISAAC HALEVI. (Aschkenazi Chief Rabbi of the Holy Land 1888-1959). Autograph Letter Signed in Hebrew, concerning the Prayer for the State of Israel. Black ink on letterhead stationery, “Office of the Chief Rabbi of the Holy Land.” *pp. 2. Folds and two punch holes.*

Jerusalem, 9th Ellul, 5708 [1948]. **\$3000-5000**

• In this important letter to his Sephardic counterpart the Rishon le-Zion R. Benzion Uziel, Chief Rabbi Herzog urgently seeks Rav Uziel’s approval for the composition of the “Prayer for the State of Israel” that Rav Herzog (in tandem with Shmuel Yosef Agnon) had just composed. Rabbi Herzog stresses that time is short as the prayer must be sent throughout the Diaspora in time for the High Holy Days, less than three weeks away.

Composed four months following the establishment of the State of Israel, the Tefillah LeMedinat Yisrael is now intoned by Jews across the world and is a fundamental text to religious Zionists.

[SEE ILLUSTRATION TOP RIGHT]



Lot 303

302 HERZL, THEODOR. (Father of Political Zionism, 1860-1904). Autograph Letter Signed, in German confirming a morning appointment to hear the reading of a play at the Burgtheater. On embossed personalized headed paper. *pp.1. Integral fold. 16mo.*

n.p., Monday, November 24th, n.y.. **\$600-900**

• No doubt written in Herzl’s latter years. The Elder-Satesman of modern Zionism tells his correspondant; “I shall be there to pick you up at around half-past nine tomorrow morning. But I will not going to climb all those stairs, I will just go ring the bell. So, please be ready!”

303 (ISRAEL, LAND OF). Manuscript Map of the Holy Land. “A Description of the Holy Land, Which is Divided into Three Partes - Judea, Samaria & Galilea.” *Sepia ink on paper. 7 1/2 x 10 inches.*

(England or Colonial America), 17th-century. **\$500-700**

[SEE ILLUSTRATION BOTTOM RIGHT]

304 (KARAITICA). Kalmanovitch, Zelig. A collection of surveys and translations into German of the history and literature of the Karaites. Typed carbon copy with numerous and detailed autograph corrections. 333pp. (5 separate reports).

Binder 1: Cover letter. Report submitted October 24, 1942, signed "Z. Kalmanowitsch." German translation of excerpt from writings of Reuben Fahn, *Das Buch der Karäer* [The Book of the Karaites], Part One, "Die Blütezeit der Karäersekte" [The Heyday of the Karaite Sect]. (The reference is to the Hebrew monograph by R. Fahn, *Sepher ha-Karaim*, Lvov, 1929.) pp. (1), 28.

Binder 2: German translation, A[braham] Kahan, "Ein Karäer über die Karäer" [A Karaite on Karaites], *Ha-Shiloach*, Vol. XXXXII (1924), 13-19, 121-135. pp.56

Binder 3: German translation of excerpt from Reuben Fahn, *Das Buch der Karäer*, Part One, pp. 17-25: "Die Karäergemeinde in Palästina" [The Karaite Community in Palestine]. pp.16.

Binder 4: German translation of excerpt from Reuben Fahn, pp. 60-64, "Der Karäerfriedhof in Halicz" [The Karaite Cemetery in Halicz, Galicia]; "Zur Geschichte der Karäer in Galizien" [To the History of the Karaites in Galicia]. pp. 6, 61.

Binder 5: German translation of excerpt from Reuben Fahn, *Book of the Karaites*, Pt. One, Chap. I, "Die jüdischen Aufgeklärten und die karäischen Gelehrten" [The Jewish Enlightened and the Karaite Educated]. pp.165.

Pages brittle, few ff. soiled, first page of first report mostly lacking. Folio. .

Vilna, October, 1942. **\$1200-1800**

• In June 1941, the Nazis queried the "Racial Psychology" of the Karaites in order to determine whether they belonged to the Jewish people. The scholarship of Zelig Kalmanovitch, then director of Yivo, was brought to bear on this issue. In order to save the Karaites from certain destruction, Kalmanovitch opined that they were not of Jewish origin. As a result, the Karaites escaped the Nazi era unscathed.

In Kalmanovitch's Hebrew diary, miraculously discovered in Vilna after the War, he writes how the Nazis demanded he "make a survey of the literature about the Karaites" and "write a history of the Karaites and of their present condition" (August 9, 1942). Later, Kalmanovitch was taken to the home of the Karaite Hakham of Vilna, Seraiah Shapsal, where he was shown the Karaite archives (May 26, 1943). It is not clear whether the purpose of the visit was to view the archival material or rather to have the Karaite scholar correct the proofs of Kalmanovitch's translation of Shapsal's Russian tome on the Karaites. (Seraiah Khan Shapsal, a former senior Russian official, was recognized in 1932 by the Polish Ministry of Culture and Education as Hakham of Troki, a traditional Karaite stronghold outside Vilna, and spiritual leader of the Polish Karaites.)

Ostensibly, the origins of the Karaites, or "Bnei Mikra" ("People of the Scripture") as they refer to themselves, lie in an eighth-century schism between Anan ben David and his younger brother over the succession to the throne of the Babylonian exilarchate. Anan and his followers rejected the authority of the Oral Law or Talmud and developed a Judaism based solely on Scripture. With time, the gap between the Karaites and the Rabbanites widened so, that in modern times various attempts were made by Karaites to portray themselves to the outside world as a nation apart from the Jews. Prof. Philip E. Miller has documented one such attempt in the early nineteenth century, when Simcha Babovich, leader of the Crimean Karaites, successfully inveighed the Tsarist government in St. Petersburg to create a separate Karaite Religious Consistory, whereby Karaite youths were exempted from the compulsory conscription into the Russian military that harrowed the Jewish community.

Zelig Hirsch Kalmanovitch (1881-1943) received a traditional rabbinic education in Goldingen, Kurland. He went on to study Semitic philology and history at the Universities of Berlin and Königsberg. In 1929, he settled in Vilna, becoming the editor of the *Yivo Bleter*. The only member of Yivo Institute to remain in Vilna under the Nazi occupation, Kalmanovitch single-handedly carried on the historical and archival work of Yivo, until September 1943, when he and his wife Rivele were deported to an extermination camp in Estonia.

See Z. Kalmanovitch, "A Diary of the Nazi Ghetto in Vilna," *YIVO Annual of Jewish Social Science*, Vol. VIII (1954), pp. 23,29,50,52,54; M. Dworzecki, *Yerushalayim de-Lita in Kamf un Umkum* (1948), p.243; P.E. Miller, *Karaite Separatism in Nineteenth-Century Russia* (1993); *EJ*, Vol. II, cols. 919-922; Vol. X, cols. 761-85.

305 KOOK, ABRAHAM ISAAC. (First Ashkenazi Chief Rabbi of Modern Eretz Israel, 1865-1935). Autograph Letter Signed. Single leaf on letterhead stationery to Dr. Rupin concerning correction of the situation of Terumoth and Ma'asroth - tithing produce - in the Ben Shemen and Chulda farms, so that it will be fit for consumption according to Jewish law.

Jaffa, 29th Tammuz, 1911. **\$200-300**

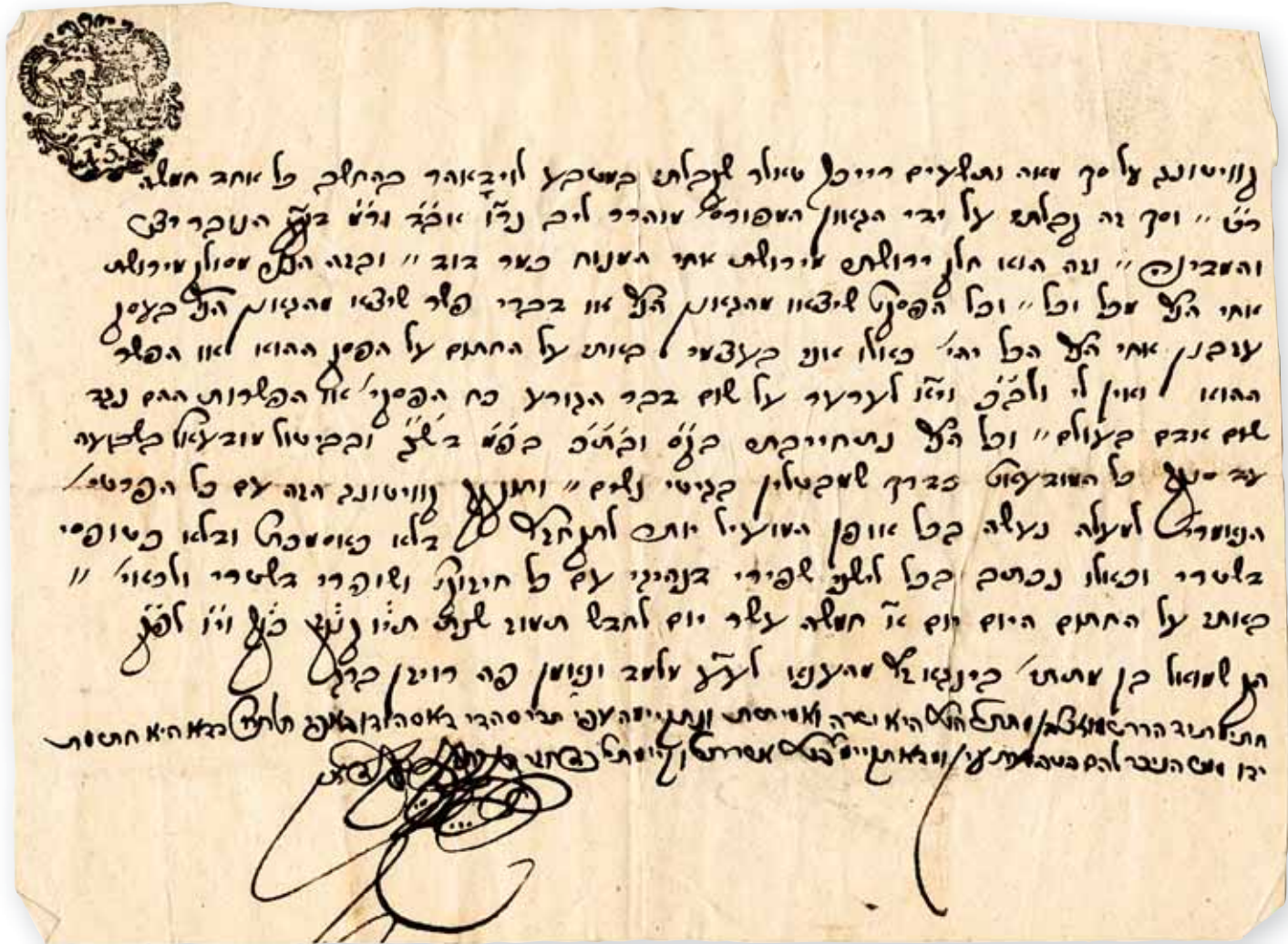
306 LEVIN (LEFIN), MENACHEM MENDEL. *Cheshbon ha-Nephesh* ("Taking Stock of the Soul") with conclusion to *Rephu'oth ha-Am* ("Remedies of the People"). By an unknown scribe. Hebrew Manuscript. Inscribed on front fly: "Shayach le-ha-Rav ha-Gaon ha-Gadol charif u-baki s[inai] ve-o[ker] h[arim], ba[al] ha-mech[aber] Sepher Beith [-], Yitzchak Eizik zt"l A[v] B[eith] D[in] de-Volkovisk" [Property of R. Yitzchak Eizik of Volkovisk]. Below are more grandiloquent inscriptions: "ha-meigein al ha-dor" ("who protects the generation"; and *Rashkabaha"g* ("Rabbi of the Entire Diaspora"). ff. 67. *Sepia ink on coarse paper. Light stains. Half-calf over marbled boards, distressed. 12mo.*

Eastern Europe, Early 19th-century. **\$500-700**

• **COPY OF R. YITZCHAK EIZIK [CHAVER] OF VOLKOVISK AND SUVALK**

M.M. Lefin, a Galician *Maskil* (1749-1826) published his work of moral inventory, *Cheshbon ha-Nephesh*, in Lvov in 1808. (Appended was a supplement to his earlier work *Rephu'oth ha-Am* [Zolkiew, 1794].) This practical manual for self-improvement was reprinted in Vilna in 1844 at the behest of Rabbi Israel Salanter, founder of the Lithuanian Mussar movement. *Rephu'oth ha-Am* was a Hebrew reworking of the physician Tissot's *Manual of Popular Medicine and Hygiene*, undertaken at the suggestion of Lefin's mentor Moses Mendelssohn. See I. Zinberg, *A History of Jewish Literature*, Vol VI (1975), pp. 275-280; *EJ*, Vol. XI, cols.107-8.

R. Yitzchak Eizik Chaver (or Wildman) (1789-1853), was a great Lithuanian halachist and kabbalist in the tradition of the Vilna Gaon. (R. Yitzchak Eizik was third in the chain of transmission from the Vilna Gaon. He was initiated in the wisdom of Kabbalah by R. Menachem Mendel of Shklov, who in turn, received such wisdom directly from the Gaon himself.) He is most famous for his magisterial work of Kabbalah, *Pithchei She'arim*. R. Yitzchak Eizik served at various times as Rabbi of Volkovisk, Tiktin and Suvalk. See N.Z. Friedmann, *Otzar Harabanim* 11168; *Rabbotheinu she-ba-Golah - Lita*, Vol. II (1998), pp. 229-30.



Lot 307

307 **LANDAU, EZEKIEL**. (The "Noda Beyehudah"). Autograph Manuscript, Signed. An inheritance matter (see below). *One page.*

Roisenberg (Prague), 15th Tammuz, 1766. **\$25,000-30,000**

Document written and signed by Samuel Ben Matityah Binga of Hanau, Melamed in Roisenberg - A receipt for 190 Reichsthaler received from the Gaon R. Leib of Hannover. The writer states he accepts this amount as his share of the inheritance of the estate of his brother David. With this settlement he removes himself completely from any further appeal concerning the mediation issued by the above mentioned Gaon in this matter.

The final two lines are written in the hand of and signed by the Noda Beyehudah stating that the above signature has been confirmed by two witnesses who testified in front of a three member Beth Din.

Ezekiel Landau (1713-1793), Chief Rabbi of Prague and head of the Yeshiva is best known through his monumental work of responsa, "Noda Biyehudah," one of the most authoritative sources in Halacha. He was a devoted Rosh Yeshiva, a compassionate Rabbi, a strong community leader and a skillful negotiator with governments during the numerous wars and threatened expulsions that plagued the Jewish community of the time.

[SEE ILLUSTRATION ABOVE]

• Samson ben Joshua Moses Morpurgo (1681-1740) was born in Gradisca d'Isonzo, moved at a young age to neighboring Gorizia, where he studied under R. Jacob Chai Gentilli, and at age thirteen arrived in Venice, where he studied in the yeshivah of R. Samuel Aboab, a consummate talmudist. In 1700, at the tender age of nineteen, he received a medical degree from the University of Padua. He was ordained as a Rabbi by R. Judah Briel of Mantua (1709). Upon the death of his father-in-law R. Joseph Fiametta (Lehavah) in 1721, Morpurgo succeeded him as Rabbi of Ancona, a position he held until his death. In Ancona, Morpurgo also practiced medicine, which won him the respect and admiration of the entire community, Jewish and Christian alike. As recognition of his distinguished service during the influenza plague of 1730, Cardinal Lambertini publicly presented him with a testimonial document. After Morpurgo's passing, his son Moses Chaim issued a collection of his halachic responsa under the title *Shemesh Tzedakah* (Venice, 1743).

The present collection of letters allow us to see the Rabbi of Ancona in his many different facets: communal leader, halachic decisor, and man of the world. Much of the correspondence is between Morpurgo and Moses Hagiz, a native of Jerusalem who arrived on the European scene - dwelling at various times in Venice, Amsterdam, London, Emden and Hamburg - and acquired a name for himself as a self-appointed vigilante, forever on guard against the latest irruption of Sabbatian heresy. In particular, some of our letters from Morpurgo to Hagiz are in (partial) defense of Moses Chaim Luzzatto (Ramcha"l) of Padua. Though respectful of the man he dubs "kana'i ben kana'i" ("zealot son of a zealot"), Morpurgo conveys that he feels Hagiz is overdoing it. He questions why, for instance, Luzzatto's writings must be consigned to flames. (See f.42r.) Other letters to Hagiz are not readily contextualized, for example, it seems Hagiz had requested that Morpurgo forward to him a comprehensive history of the Muscovite or Russian monarchy, to which request Morpurgo acceded (ff.7r-8r., 10v.).

See JE, Vol. IX, p. 30; EJ, Vol. XII, cols. 350-1; Simon Ginzburg, *Ramha"l u-B'nei Doro: Osef Igroth u-Te'udoth* (1937); Mordechai Chriqui ed., *Igroth Ramcha"l u-B'nei Doro* (2001); Elisheva Carlebach, *The Pursuit of Heresy: Rabbi Moses Hagiz and the Sabbatian Controversies* (1990); Meir Benayahu, "Books Composed and Books Edited by Rabbi Moses Hagiz" [Hebrew], *Alei Sefer*, V (April 1978), pp. 104-115; M. Chriqui, *Rabbi Moché Hayim Luzzatto* [French] (1990).

BELOW ARE A PRECISED SAMPLES OF SELECTED LETTERS. A MORE COMPREHENSIVE LIST ACCOMPANIES THE LOT.

f.1 - Letter to R. Samson Morpurgo from Moses ben Jacob Hagiz, datelined "Emden, Friday, Rosh Chodesh Teveth, 1715." Hagiz has recently departed from London, where his anti-Sabbatian agitation resulted in the publication of the works *Ha-Tzad Nachash* by R. Joseph Ergas and *Esh Dath* by R. David Nieto. Hagiz has sent copies of the works to Morpurgo with a Mr. Recanati of Livorno. Hagiz fulminates against Sabbatian heresiarchs Nechemiah Chiya Hayon and Abraham Cardozo.

ff.1v-2r. - Morpurgo to Hagiz. Reports deaths of Morpurgo's eldest son, father and wife (1716). Morpurgo replies to Hagiz that he never received the works forwarded care of Recanati. He suggests that perhaps the books were left behind in London. Discusses Hagiz's proposed publication of a new edition of the Mishnah.

This letter was published by M. Benayahu from Ms. Kaufmann [Budapest] 245. One of the honorifics that Morpurgo bestows upon Hagiz has been incorrectly transcribed there "u-be-meimei ha-torah ve-ha-te'udah 'over mei amarim (!)" Benayahu, p. 108. The final word should read "afasim" as in our version. This is but one example of the many variants. In the Kaufmann ms. the letter is signed and datelined "Ancona, 25 Adar 1716." (It would appear that our transcript was a copy retained by Morpurgo for his own records.)

ff. 2r-3r. - Hagiz to Morpurgo. Datelined "Emden, 1716." Hagiz consoles Morpurgo on the loss of his loved ones. Discusses the anticipated edition of Mishnah, which is being held up for lack of sponsors. Regrets that the books he sent from London never reached their destination.

f.3 - Morpurgo to Hagiz, datelined "Ancona, 1717." Morpurgo thanks Hagiz for his letter of condolence and tells of his recent marriage to his deceased wife's younger sister. (In this way, his orphaned daughter will not have to suffer the indignity of being raised by a stepmother who is a total stranger.) Acknowledges receipt of copies of Hagiz's book *Shever Poshim* from Amsterdam. (The title page reads "Amsterdam"; actually, perhaps unbeknown to Morpurgo, the book was published in London in 1714.) As for the books sent from London, they have yet to arrive. Morpurgo decries the antics of Nechemiah Chiya Hayon, an interloper from Safed, who wherever he travels, stirs up controversy. (Morpurgo has some acerbic remarks concerning the Ma'amad of Amsterdam who were unwilling to trounce Hayon. Morpurgo accuses them of being corrupt.) Morpurgo congratulates himself and his Italian countrymen that Sabbatianism has been eradicated from their midst.

ff.6v-7r. - Morpurgo to the Community of Gradisca concerning donning phylacteries during the Intermediate Festival (Chol ha-Mo'ed). Datelined "Ancona, 21 Iyyar 1718."

f. 7 - From Morpurgo, "Ancona...1719," to Hagiz, Hamburg. Morpurgo congratulates Hagiz on his selection by the community of Hamburg, tells him of his happy marriage to his second wife, and encloses pages concerning one of the Italian rabbis he suspects of heresy.

ff.7r-8r. - Morpurgo to Hagiz, concerning "the young man Lonzano"; also, the information Hagiz requested concerning the genealogy of the Russian monarchy.

f.9 - Question ("She'elah") of ritual law concerning a banquet table in which were discovered a goose's heart and liver.

f.13 - Appeal for the sages of Poland collecting funds for the ransom of captives (*pidyon shevuyim*). Datelined 1722.

f.16 - Appeal for funds for the Jewish community of Avignon stricken by pestilence.

ff.17v-18v. - Response to the letter of the Community of Venice to the Community of Ancona to assist with the payment of the annual tax to the Republic of Venice.

ff.18v-19r. - Halachic responsum to R. Joseph Ergas of Livorno concerning an adulteress (1724).

f.21r. - Poem in honor of Wedding of Moses Samuel Nachman and Sarah, 1725.

f.21v. - Response to letter written by Moshe Chaim Luzzatto of Padua requesting that Morpurgo recommend an emissary from Safed to the community leaders. Morpurgo apologizes that he is overwhelmed with emissaries from the Holy Land. He ends his letter with greetings to Luzzatto's father "the philanthropist" (*ha-geviv*), and blessings that the young Luzzatto grow in Torah and his fame spread far and wide. Datelined Ancona, 1724.

THE LUZZATTO (RAMCHAL) CONTROVERSY:

A number of these letters pertain to the controversy surrounding the person of Moses Chaim Luzzatto (Ramcha"l) of Padua (1707-1746), who was charged both with secret adherence to Sabbatianism (the belief that Shabbetai Tzevi was the Messiah) and black magic. The controversy erupted in 1730 and continued for several years. By order of the rabbinic tribunal of Venice, Luzzatto's writings, which purportedly were dictated to him by a "maggid" or heavenly messenger, were confiscated. Eventually, the persecution of Luzzatto grew so great he was forced to flee his native Italy to Amsterdam. A voice of moderation amid this brewing storm was Samson Morpurgo. He pleaded (in vain) with the man responsible for prosecuting the war against Luzzatto, Rabbi Moses Hagiz of Hamburg. Morpurgo's balanced view was that though the young man (all of twenty-three at the time the controversy erupted) may have had delusions of grandeur and spoken insolently toward members of the rabbinic establishment,



Lot 308

nonetheless, since Luzzatto had impugned neither articles of faith nor commandments, he should be dealt with leniently. Our manuscripts of the letters of Morpurgo to Hagiz pleading the cause of moderation, contain several variants which make them invaluable to researchers of this tragic chapter in Jewish history. The great irony is that today, Luzzatto's kabbalistic writings are considered sacrosanct in the most Orthodox yeshivah.

In his self-perceived role of peacemaker, Morpurgo attempts to mollify Hagiz, to clear the name of Luzzatto's teacher Rabbi Isaiah Bassani, and to prevent the destruction of Luzzatto's writings on the pyre. Morpurgo wrote to Hagiz a couple of times before Hagiz deigned to respond. (See Carlebach, p.246.) From these letters, we learn that Hagiz intended to eliminate all kabbalistic works composed after the year 1666 (for fear that they contained crypto-Sabbatian elements). Morpurgo responded that the writings of the great Italian kabbalist Rabbi Moses Zacuto should be spared this fate for they were known to be pure and uncontaminated by heretical notions:

f.41 = Chriqui ed., *Igroth Ramcha"l*, Letter 138, pp. 367-371. Morpurgo to Hagiz. (Our version is vastly superior. The printed version omits an entire phrase "de-leith din tzarich boshesh" on p. 371, line 6.)

f.42 = Chriqui ed., *Igroth Ramcha"l*, Letter 139, pp. 371-374. Morpurgo to Hagiz. (Our version is better. For the honorific, the printed version has "baki be-chol chadrei tachtioth ve-ilyioth." It omits "chadrei ha-chochmoth" present in our manuscript version.)

ff.42v.-43v. = Chriqui ed., *Igroth Ramcha"l*, Letter 144, pp. 383-388. Morpurgo to Hagiz. (Our version is definitely superior. In the honorific, we have "ha-chochmah ve-ha-mada" rather than "ha-chochmah ve-ha-midoth"; also "ve-choshen ha-mishpat" rather than "ve-chok ha-mishpat"; on p. 384, line 8 there are missing from the printed version three words: "arutzah ad ish ha-elokim.")

ff.43v.-44v. = Chriqui ed., *Igroth Ramcha"l*, Letter 148, pp. 399-404. Morpurgo to Hagiz. (Besides a few variants in our favor, our chronogram at the end of the letter contains additional words "Ka-yom ha-zeh lehachayoth am rav.")

ff.44v.-45r. = Chriqui ed., *Igroth Ramcha"l*, Letter 105, p. 309. Morpurgo to Hagiz. (Several variants. Most significant is the omission from the printed version, p. 311, line 27 of an entire phrase "ve-ruach achereth haythah ito.")

ff.45v.-46r. = Chriqui ed., *Igroth Ramcha"l*, Letter 157, pp. 424-428. Morpurgo to R. Jacob Hakohen Poppers of Frankfurt a/Main. (Numerous variants. Our version clearly superior, with one possible exception: The printed version contains the signature "Samson Morpurgo," whereas our copy, which evidently Morpurgo kept for himself, omits the signature. Examples of misreadings in the printed version, which are correct in our manuscript: p. 425, line 22 should read "asham me'iloth," rather than "asham ma'akaloth"; p.427, line 24 should read "ve-yesodei ha-emunah," rather than "ve-yichudei ha-emunah.")

f.46 = Chriqui ed., *Igroth Ramcha"l*, Letter 156, pp. 422-424. (A few words missing from the printed version are present in our ms. On the other hand, as explained above, the printed version has the signature of "Samson Morpurgo." Our chronogram is superior, with the letters to be enumerated bolded: vav, nun, thav, mem of "telunatham" = [5]496 / 1736.)

IN SUM, AN INVALUABLE CACHE OF LETTERS, BRINGING MUCH LIGHT TO A REMARKABLE 18TH-CENTURY ITALIAN RABBI.

[SEE ILLUSTRATION ABOVE]



Lot 309

309 (LITURGY). Seder Pizmonim LeBrith Milah. With: Seder H'Havdaloth L'Motzaei Shabbath. Hebrew manuscript on paper written in a precise Ashkenazic hand in square and some cursive Hebrew letters with nekudoth. Title and headings accomplished in red ink, Arabesque design on title. ff. 9. Stamp on title. Later wrappers. 8vo.

Padua, 1829. \$700-1000

✎ Written for the Parnassim, Baruch Almanzi, Ephraim Sanguinetti and Yitzchak Foa of the Ashkenazic community of Padua. Contains the Piyutim "Arzei Levanon Yafrichu" composed by Samuel Archivolti, author of Arugath HaBosem (Davidson 7565), "Yerushath Nachlah" (Davidson 3865) and "Bo Yavo Nosei Berinah" (unknown to Davidson at the time of the compilation of his Thesaurus, but noted later in his new supplement published in vol. XII-XIII of HUCA no. 487, citing an incomplete Sefher Pizmonim published in the "East" in the 19th century, which he acquired for his private collection). This manuscript shows that it is of Italian rather than Eastern origin.

[SEE ILLUSTRATION TOP LEFT]

310 (LITURGY). Fano, Samuel ben Elijah Raphael. Marpei LaNephesh Shenohagim B'Er Venezia [funeral practices according to the custom of Venice]. Hebrew manuscript in square Hebrew characters provided with nikud. Instructions in unvocalized Italki script. Scribe: S. Fano. ff. 44. Sepia ink on ruled coarse paper. Ex-library. Contemporary boards, spine distressed.

Venice, 1865. \$800-1200

✎ This manuscript version of Marpei LaNephesh would appear to be a variation of the original text, a condensed version of R. Aaron Berechiah's Ma'avar Yabok (Venice 1748) in conformity to the rite of Ferrara.

Fano is a distinguished Italian family. The name, after the Italian town of Fano on the Adriatic coast, has been in use since roughly the year 1400. Distinguished members of the family include the kabbalists R. Menachem Azariah (Ram"a) da Fano and his kinsman R. Ezra Fano (16th-17th centuries). See EJ, Vol. VI, cols. 1174-75.

[SEE ILLUSTRATION MIDDLE LEFT]



Lot 310

311 (LITURGY). Two Yemenite manuscripts, each bound into earlier vellum leaves:

I. Contains pizmonim (poetry) both in Hebrew (e.g. Ashirah la-ahuv ve-ha-shir lo asdir [f.6r.], a Yemenite wedding song, see Davidson, Thesaurus of Medieval Hebrew Poetry, Vol. I, no. 8028; Chathanim ke-minhag Teimanim, Aden 1902) and in Judeo-Arabic. Temanic cursive script, unvocalized. According to the colophon on the final page, the booklet was written for the student "Chaim ibn Sa'id ibn Yoseph the Kohen, on Monday, 18th of Av, 2218 [i.e. 1907 c.e.]. ff. 41. Black ink on coarse paper, stained. Stitched vellum. 8vo.

The vellum binding is a leaf from the Pentateuch with the intermittent Aramaic Targum Onkelos. The Yemenite community retained the original custom of publicly reading in the synagogue the Hebrew text followed by the Aramaic translation, verse by verse. The outside of the leaf is from the portion of the Akeidah (the Binding of Isaac) in Genesis XXII; the inside from the following portion, Abraham's purchase of the cave of Machpelah from Ephron the Hittite (Genesis XXIII).

* II. Distinctly Yemenite liturgy for Rosh Hashanah, Yom Kippur and Sukkot, includes: Hatarath Nedarim; Teki'ath Shophar; Selichoth; Hoshanah; and Hakaphoth; Chibut Aravah and numerous Pizmonim. Hebrew, square Temanic script, provided with vowel points above the letters, "nikud elyon," or "nikud Bavli." The colophon on the penultimate leaf reads: "Its writing was completed on Thursday, 4th of Ellul, the year 5656, 2207 of Shetarot [i.e. 1896 c.e.]. I am the writer...Meshulam ibn Zechariah ibn Zechariah ibn Oded, called Ozeiri." ff. 60. Black ink on coarse paper. Light stains. Stitched vellum. 8vo.

The vellum binding consists of several leaves. These have not been examined internally. Externally, we have a leaf from the Tafsir, which is the Yemenite version of the Pentateuch, consisting of the Hebrew text, followed by the Aramaic translation of Onkelos, followed by the Judeo-Arabic translation of Sa'adyah Gaon. The external leaves are from the portion of Isaac's agricultural attempts (Genesis XXVI) and Pharaoh's dream (Genesis XLI).

* Inserted is a stitched fascicle. Judeo-Arabic; Hebrew wedding song at very end. ff. 4. Sepia ink on coarse paper. Waterstained. Loose. 8vo.

Yemen, 1896, 1907. \$1000-1500

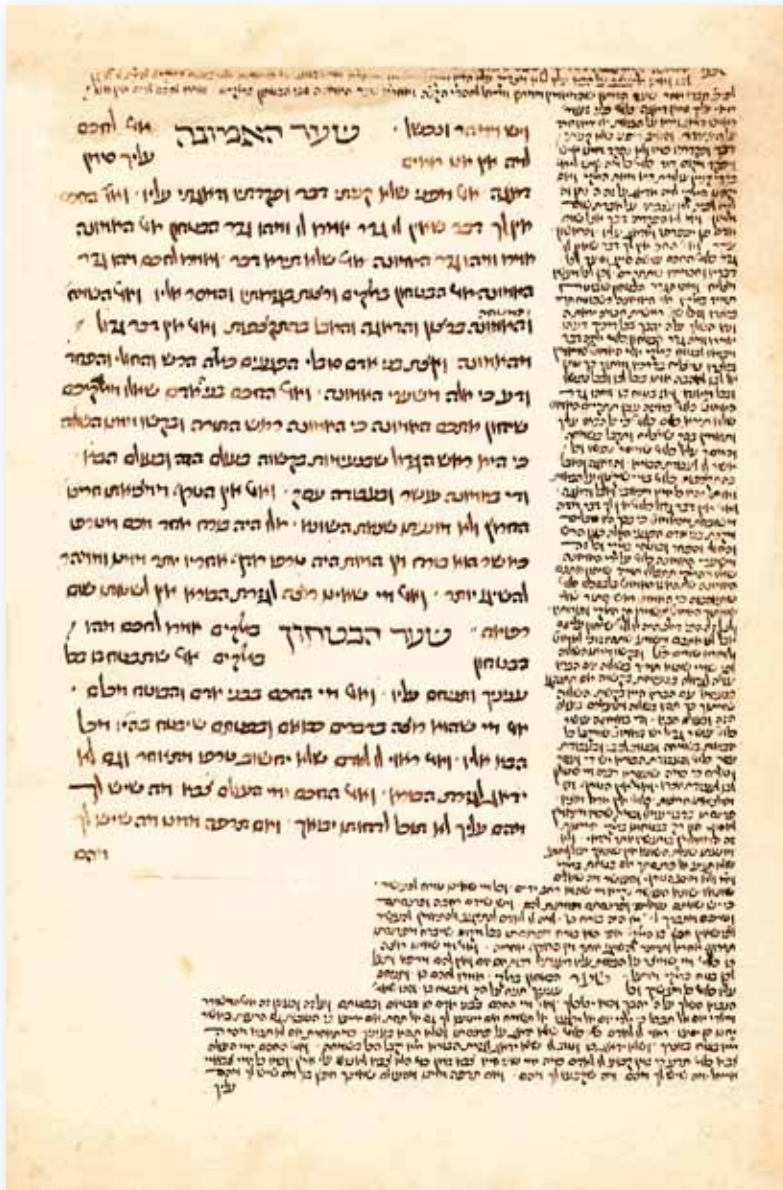
[SEE ILLUSTRATION BOTTOM LEFT]



Lot 311

312 MEGILATH ESTHER. (Scroll of Esther). Black ink on vellum. Bold Ashkenazic square Hebrew script. 21 lines arranged in 21 columns on 6 membranes. Housed in fitted metal cylinder with pull-off top. Lightly stained. 8 inches in height.

Continental, circa 1900. \$200-300



Lot 313

313 (PHILOSOPHY). Ibn Gabirol, Solomon. Mivchar ha-Peninim ["Choice of Pearls": ethical work in form of epigrams]. * Palmon ben Peleth (pseudonym). Aliloth Devarim ["Accusations": anti-rabbinic polemic]. * Ibn Tibbon, Judah. Ru'ach Chen ["Spirit of Grace"]. * Romano, Judah. Ben Porath ["A Fruitful Vine": commentary to first four chapters of Maimonides' Mishneh Torah]. Ashkenazic script. ff. (2), 63. *Sepia on coarse paper, worn and dampstained, some loss along extreme upper margins. Later limp vellum. Sm. 4to.*

Trino (Italy), Isaiah ben Jacob of Masseran, Scribe, 1468-1471. \$15,000-20,000

ff. 1v-27r. Mivchar Peninim with commentary in margins based on that by Samson of Joigny.

ff. 27v-52v. Aliloth Devarim with commentary in margins by "Joseph." Colophon on f.52v. gives the date of completion as Tuesday, 13th Nissan, 1468.

While Graetz and Netanyahu assumed a Spanish origin of this pseudonymous work, Ta-Shema adduced proofs for a German origin. See I. Ta-Shema, "Where was 'Alilot-Devarim' Composed?," *Alei Sefer* 3 (1976), pp. 44-53. And more recently, R. Bonfil, "Sepher Aliloth Devarim: Perek be-toldoth he-haguth ha-yehudith be-me'ah ha-14," *Eshel Be'er Sheva* II (1980), pp. 229-264. Of late, Talya Fishman has described Aliloth Devarim as belonging to a genre of "pseudonymous, 'in-house' critiques of halakhah produced within the Rabbinic world." See T. Fishman, "Forging Jewish Memory" in: Carlebach, Efron and Myers eds., *Jewish History and Jewish Memory: Essays in Honor of Y.H.Yerushalmi* (1998), p. 81.

ff. 53r-59v. Ru'ach Chen. Colophon on f.59v. gives date of completion, "47th day of Sefirah, 1468."

ff. 59v-62r. Ben Porath. Colophon on f.62r.: "...I wrote it and completed it on the 9th of Teveth, 1471, here Trino...Isaiah ben Jacob."

ff. 62v-63v. Brief philosophical extracts.

Provenance: Solomon Halberstam to Montefiore Library, Ramsgate, England (Montefiore Ms. 266). See Sotheby's, New York, October 2004, Lot 223.

[SEE ILLUSTRATION ABOVE]



Lot 314

314 (MUSIC). Shlosa Tzo'akim Ve'Einam Ne'enin ["Three Scream and are not Answered." A satirical poem poking fun at Chazanim and their choirs in Germany and Poland]. Hebrew Manuscript on paper, written in a neat Askenazic hand. The writer seeks to remain anonymous due to fear of retribution from the "masses of the lower classes." *Two pages.*

Germany?, circa, 1800. \$400-600

• A masterfully witty poem abounding in unusual plays on words and Biblical and Talmudic expressions. Among many humorous observations of the Cantor:

"Their voices are pleasant to one who has no ears ("oznayim"), their appearance is beautiful to one who has no eyes ("einayim"), gratification is as vinegar is to teeth ("shinayim").

The writer describes the Chazan as having no comprehension of the meaning of the prayers, taking musical influence from circus clowns, whose harmonies "Tzoakim ke'achas, ke'ilu ochazim hakadachas" (scream in unison as if the plague has taken hold of them).

In contrast, praised are the sophisticated Chazanim of the Italian, Persian and other Sephardic schools, whose melodies are tranquil and enunciation is clear and correct.

[SEE ILLUSTRATION TOP LEFT]

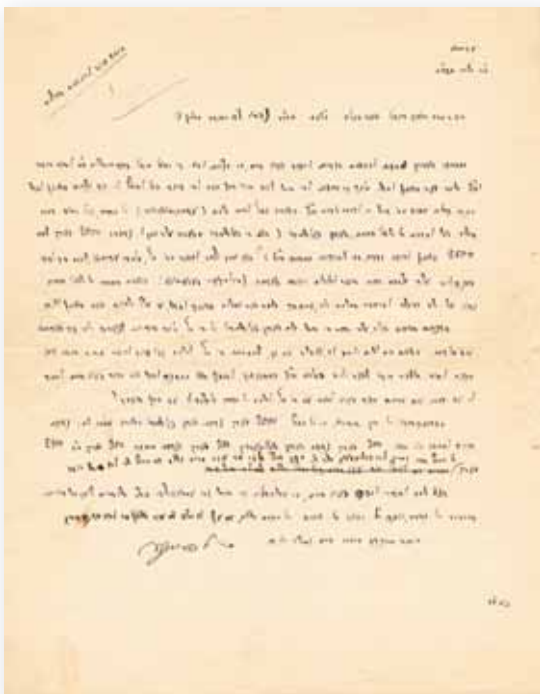
315 PINSKER, LEON. Letter Signed in Hebrew to R. Naphtali Tzvi Yehudah Berlin of Volozhin (1817-1893) informing him of the appointment and salary of R. Yechiel Michel Pines as secretary of the Jerusalem office of the Chovevei Zion movement, plus other appointments concerning Kol Yisrael Chaveirim and the administration of the newly established colony of Gedera. Pinsker mentions Baron Hirsch and Mr. Goldschmidt of Paris. *p.l. 4to.*

Odessa, Tishrei 19th, 1887. \$400-600

• Following the government-led pogroms in Southern Russia in 1881, Dr. Leon Pinsker (1821-91), a passionate assimilationist, underwent a dramatic change in Weltanschauung: 'Judaophobia' would only disappear once a Jewish national center was established. Thus Pinsker became a leader of the Chibath Zion movement.

R. Naphtali Tzvi Yehudah Berlin (the Netzi"v) was the Rosh Yeshiva of Volozhin, the foremost Talmudic Academy in 19th-century Russia. Due to his sterling character and radiant personality, the Chibath Zion movement elected the Netzi"v as a "counseling member" of its Executive Committee in 1887, the year this letter was written. Pinsker kept the Netzi"v informed of all major activities, developments and appointments. He respectfully entitles him as "Me'or HaGoloh" (the Light of the Exile). The Netzi"v acted as a conduit to Orthodox Jewry for the movement, writing many letters on their behalf. R. Yechiel Michel Pines (1843-1913) was an early exponent of religious Zionism and a leader of the Chovevei Zion movement.

[SEE ILLUSTRATION BOTTOM LEFT]



Lot 315

316 (RABBINIC LEADERS). A fine and extensive collection of Autographed Letters, postcards and cut signatures from various important Rabbis and Roshei Yeshivot residing in Europe, America and Israel. Concerning various topics including halachic matters, marital and divorce issues, letters of recommendation, charity, publishing rights, congratulatory letters, etc.

Includes: R. Shimon Shkop of Grodno, R. Joseph Kahaneman of Ponivezh, (Lithuania), R. Hillel Klein of Cong. Ohev Zedek, New York, R. Shlomo Yoseph Zevin, R. Naftali Reiter of New York, R. I. Twersky (The Bronx), R. Dov Berel Petrushka, Dayan of Ludmir, R. Isaac Herzog, Rebetzin Sarah Herzog, R. Shalom Nathan Ra'an-an-Kook, R. Isaiah Wohlgemuth, Brookline Mass., R. David Ravinsky of Pinsk, R. L. Lichtenstein, R. H. Mendelsohn (Warsaw), R. Baruch Laznovsky, R. M. Malin (Bialystok), R. A. Leibowitz of Stolowitz near Baranowitz, R. C. Z. Charlop, R. Nachum Mordecai Friedman and R. Shlomo Friedman of Chortkov, R. Yitzchak Meir Ben-Menachem of Petach Tikvah, R. Yaakov Landau, Bnei Brak, R. Tzvi Hirsch Ferber, London, etc. Together, 85 items.

v.p, 1892-1981. \$1000-1500

317 (SHIVITHI). Shivithi Hashem Lenegdi Tamid, Da Liphnei Mi Atah Omed. Single manuscript vellum leaf. 4.5 x 2.75 inches. Containing the four-letter divine name or Tetragrammaton in bold in center, within decorated roundel surrounded by geometric forms composed of a potpourri of Biblical and liturgical texts in Hebrew. Underneath, verses of Psalm LXVII arranged in shape of seven-branched candelabrum, ruled borders with stylized flowers in corners. The verso contains the text of LeDavid HaShem Ori to be recited during the month of Elul, anon. Elegant Aschkenazi square Hebrew script in various sizes. Decorative motifs. *Verso states "This Menorah belongs to HaBachur Chaim B. David Aryeh Borchartd who gave it to HaBachur Elia[hu] b. Mhora'sh Plessner" (i.e. Rabbi Shlomo Plessner of Posen (1797-1883).*

(Germany), Early 19th century. **\$1500-2000**

• The verse in Psalm 16, verse 8, reads: "I placed the Lord before me always." Hence Kabbalists took this literally to mean that one should constantly meditate on the four-lettered name of God. Thus, it became customary to place a plaque with the Name in bold on the wall of the synagogue. In time, the "Shivithi" became a distinct genre of Jewish ceremonial art with various embellishments of a mystical and also artistic nature. Many of the devout carried their own personal "Shivithi" as a talisman for constant personal meditation.

318 SOLOVEITCHIK, JOSEPH B. (Leading American Orthodox rabbi and thinker, 1903-1993). Autograph Letter Signed, in English (dated in Hebrew) on personal letterhead. Concerning the question of instructing girls in the study of Talmud. *One page.*

Roxbury, Mass., January 23rd, 1953. **\$3000-5000**

• **A MOST IMPORTANT LETTER.**

In this letter to Rabbi [Leonard] Rosenfeld, intent on learning the Rov's opinion as to the permissibility of teaching Talmud to girls, Rabbi Soloveitchik declines to present his views. The reason given is as follows: "We have reached a stage at which party lines and political ideologies influence our Halachic thinking to the extent that people cannot rise above partisan issues to the level of Halacha-objectivity. Some are in a perennial quest for "liberalization" of the Law and its subordination to the majority opinion of a political legislative body, while others would like to see the Halacha fossilized and completely shut out of life. I am not inclined to give any of these factions an opportunity for nonsensical debates."

319 SOLOVEITCHIK, JOSEPH. Autograph Letter Signed, in English (interspersed with Hebrew) on personal letterhead. Wishes for a speedy recovery. *One page.*

Monday, 7th Nisan, 1963. **\$1200-1800**

• Rabbi Soloveitchik extends wishes to the recipient, Rabbi [Leonard] Rosenfeld for a speedy recovery and a joyous holiday [of Passover]. In turn, he thanks Rabbi Rosenfeld for his thoughtful inquiry about Mrs. Soloveitchik's state of health. Rabbi Soloveitchik's wife, Tonya, died of cancer four years later in 1967.

One notes with interest in this letter that in spelling the word "God," Rabbi Soloveitchik writes the name in full and unhyphenated, unlike many Orthodox Jews. The Rov once explained that his practice is based on the ruling of the Shach in Yoreh De'ah that in languages other than Hebrew, the name of the divinity may be fully written.

320 (SPAIN). Notification document of the Bailiff of the Court of Cervera. Spanish cursive manuscript on paper. Brown ink on paper. Full translation into English provided. Formerly in the Collection of Daniel M. Friedenberg. *Single leaf. Trace marginal worming. Framed. Horizontal 4to.*

Cervera, Catalonia, 18th November, 1406. **\$2000-3000**

• In this Court Document, dated 1406, the bailiff at the Court of Cervera informs the bailiff of Montroigo he has made notification by service of summons to Samuel Cavaller(ia), the Jew from Cervera.

The de la Cavalleria family were prominent in Aragon from the second half of the 13th century. Members lived in Saragossa, Barcelona, Villafranca and Lérida. During the 15th century, a family schism occurred after many of its members adopted Catholicism. The privileges of those remaining faithful to Judaism were renewed by King Alfonso V in 1419. However, after this time the family had little influence in Jewish life. See EJ V, cols. 261-3.

321 TEITELBAUM, JOEL. (Grand Rabbi of Satmar 1887-1979). Autograph Letter Signed, in Hebrew on personal letterhead, concerning raising funds for the wedding of the son of a prominent Chassid and blessing those who assist, on this, the 5th day of the Sedra "VeYeshavtem Lavetach B'Artzechem". *One page. Small tear at fold not affecting text.*

Brooklyn, Thursday, Parshath Bechukosai (May 25th, 1967). **\$4000-6000**

• An extremely warm letter displaying the Rebbe's concern, both for private individuals and the Jewish nation as a whole.

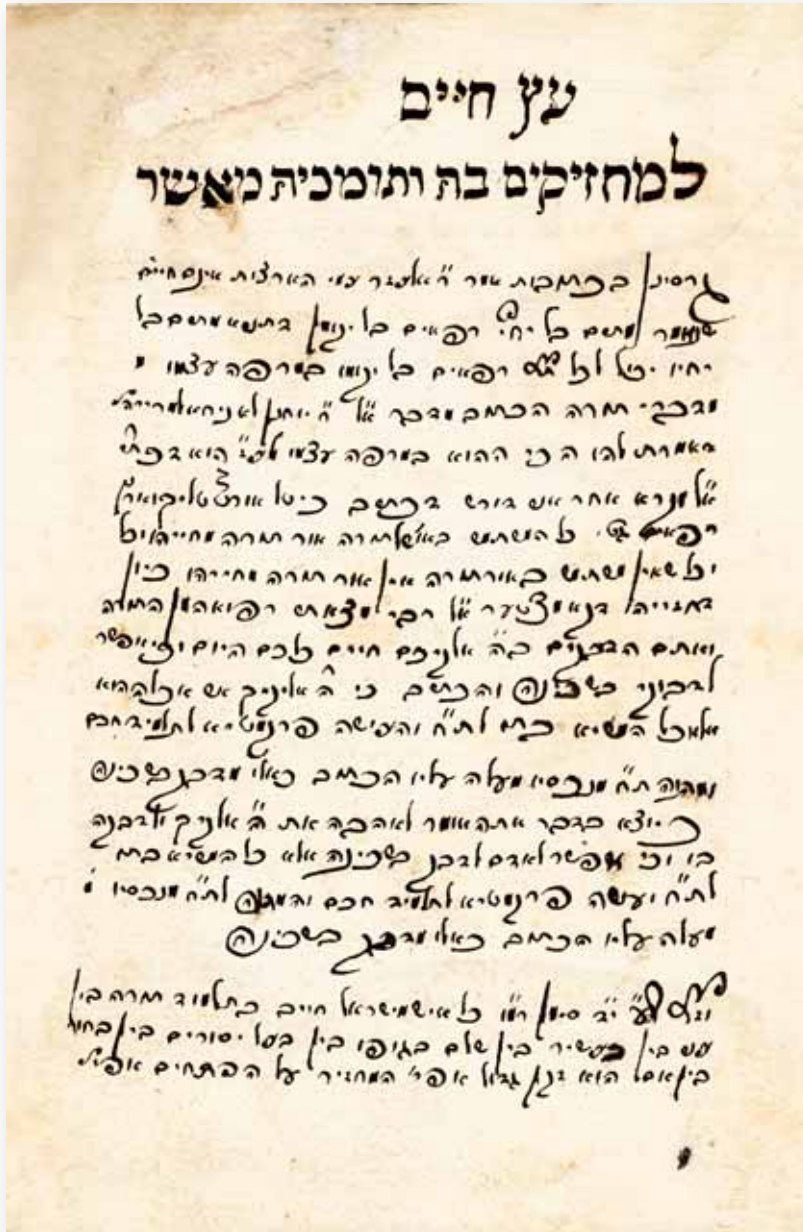
"VeYeshavtem Lavetach B'Artzechem" - (You shall dwell securely in your land) - This letter was written at a time of great unease, just prior to the outbreak of the Six-Day War (June 5th-June 10th, 1967).

322 TEITELBAUM, MOSHE. (Grand Rabbi of Sighet-Satmar 1914-2006). Two items:.. Autograph Letter Signed (dated 7th Menachem-Av, 1972) on personal letterhead (when Rabbi of Sighet) written to Yizchak Fisher, concerning the publication of the writings of his grandfather R. Yaakov Heilbraun, Rabbi of Ada, who perished in the Holocaust. The Rebbe relates a personal reminiscence concerning the author while resident in Zenta.

* WITH: A Signed copy of the above text of approbation, on personal letter-head stationery, when Rebbe of Satmar, dated 14th Shevat, 1981. .

Brooklyn. **\$800-1200**

• The approbation was rewritten in order to include it in the newly published book following his elevation in leadership, to Grand Rebbe of Satmar. R. Moshe Teitelbaum, author of Beirach Moshe, was the nephew and successor of R. Joel Teitelbaum (see previous lot).



Lot 323

323 (WEIL, NATHANIEL. "Korban Nethanel"). Pinkas of the Yeshivath of R. Nathaniel Weil in Muhringen. Manuscript on paper in Hebrew and Judaeo-German. Fifteen pages of text. Various Ashkenazic cursive scripts. Contemporary calf, rubbed, spine rebacked. 12mo.

Muhringen, 1746. \$5000-7000

Historical document pertaining to the establishment of Rabbi Nathaniel Weil's Yeshiva in Muhringen - demonstrating how Rabbis and communities of the 18th-century financed the support of their Yeshivot.

From the outset of the manuscript, the importance of Torah study is stressed in that one should seek to marry one's daughters to Torah scholars. The second portion of the Pinkas (ff. 9, anon) contains thirteen signed statements from various community members pledging to undertake support of Yeshivah students by providing them with meals plus "a bed, chair and table." The periods of promised support range from a quarter of a year, to one month, while others promised meals only on the Sabbath.

R. Nathaniel Weil (1687-1769) the author of Korban Nethanel, was one of the most prominent Rabbinical scholars of his generation. A disciple of R. Abraham Broda, he served as a Rosh Yeshiva in Prague until the edict of Maria Theresa issued December, 1744, expelled all Jews from Bohemia. A year later R. Nathaniel was appointed Rabbi in Schwarzwald (the Black Forest district) with headquarters in Muhringen. There he established the Yeshiva described in this pinkas. In 1745 R. Nathaniel was offered the prestigious rabbinical post in Karlsruhe where he served for approximately twenty years. His famous classic, the Korban Nethanel, a comprehensive commentary on the Ro"sh, has since been incorporated in all standard editions of the Talmud.

Final leaf of this manuscript contains folk cures and remedies for various sicknesses, aches and pains that the writer heard from "Ha-Rabani...Leib MiMinsk Medinath Lita." Two other leaves in a later hand contain a record of credit and expenses from 1832.

[SEE ILLUSTRATION ABOVE]

324 (VOLOZHIN). Hebrew manuscript receipt, signed by the notables of the Kehillah of Volozhin. *Single side. 4 1/2 x 7 inches.*

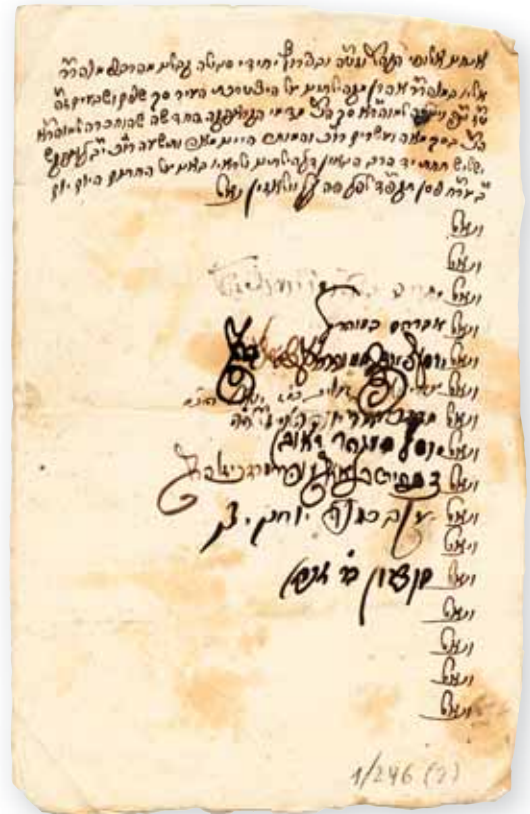
Volozhin, Erev Rosh Chodesh Nissan, 1824. \$1000-1200

This note, signed by nine town notables, acknowledges receipt of the amount of 72 “zehuvim” (gold rubles) for the needs of the town, from fellow townsman R. Elijah ben Aaron. This amount is to be deducted from the proceeds of the new “Korobka” which has been leased to R. Elijah. The money is to be deposited with the “Rav ha-Gaon di-kehilatheinu” (the Rabbi of our community).

“Korobka” or “meat-tax” was a levy that householders paid for each animal slaughtered. The kosher meat-tax was originally devised in order to supply funds for various communal needs, and was under the direct control of the Kahal. It was not uncommon for the monopoly to be farmed out to individuals. After the abolition of the autonomous Kahal in 1844, the Tsarist Russian government stepped into the picture, making the tax obligatory rather than voluntary on the part of the Jewish communities, and placing the tax under the jurisdiction of the corresponding municipal government. See JE, Vol. VII, p. 562.

In 1824, the Rabbi of Volozhin was the Gaon R. Isaac, popularly known as “R. Itzeleh Volozhiner” (d. 1849), who succeeded his father R. Chaim (1749-1821) as Rabbi and Rosh Yeshiva of Volozhin. The famed Yeshiva of Volozhin was founded exactly a generation earlier in 1803. See EJ, Vol. XVI, cols. 218-19.

[SEE ILLUSTRATION TOP RIGHT]



Lot 324

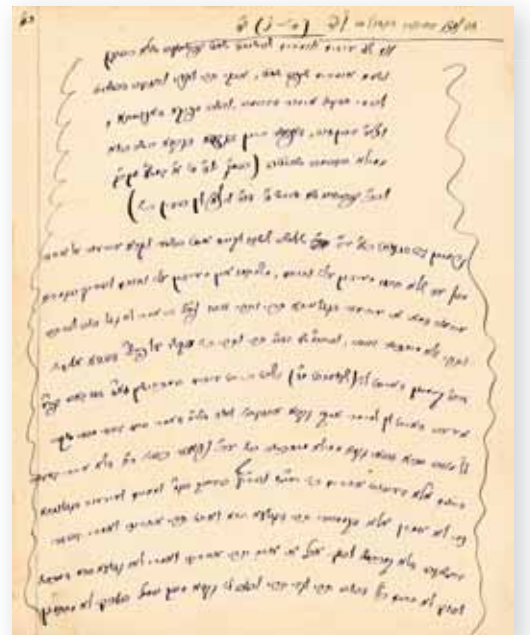
325 ZINOBER, LEIB SHALOM. (Divrei Shalom) [novellae, responsa and comments on the Pri Megadim on Yoreh Deah, plus additional material on Even Ha'Ezer]. Extensive Hebrew Manuscript. Includes some notes in another hand. ff. 254. A number of leaves loose Boards. 4to.

Kupishok (Lithuania), Late 19th-century. \$1000-1500

The author received Semicha from R.Yitzchak Elchanan of Kovno and served as Rabbi for twelve years in Ostrov and ten years in Kupishok ((Lithuania)). He died in Warsaw at aged fifty. His son, R. Yisrael Leib, was a Rabbi in Manchester and London from 1923 until his death in 1950.

Apparently, the author copied his novellae in various sized ledgers. In the present manuscript there are notes at the beginning or end of various chapters in another hand stating whether a particular text had already been transcribed into the larger ledger. These writings were published by R. Zinober’s daughter-in-law in London in 1952, alongside some of her husband’s sermons and eulogies, and with an introduction by R. Tzvi Hirsch Ferber. Apparently the published volumes are based upon the larger ledgers. A comparison of this manuscript alongside the published text on Yoreh Deah reveals minor variants of an occasional line or two.

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 325

326 (ZIONISM). Collection of papers on the history of the Western Wall. 8 mylar letters + “Salient facts on the Relation of Jewry to the Western (Wailing) Wall in Jerusalem” by Adolph Buechler, in manuscript (8 pp.) and stencil (7 pp.); and “A Few Notes on the History of the Wailing-Place of the Jews” by Sir George Adam Smith (3 pp.)

1929. \$800-1200

The status of Jerusalem’s Western Wall during the course of the British Mandate was riddled with controversy with Jew and Arab each claiming exclusive rights to the site as a place of worship. In 1929 a Special Commission of Inquiry was set up by the League of Nations to resolve the “Problem of the Wall.”

Present here are a collection of papers all in preparation of the Jews presenting their case to the Commission seeking sovereignty over the Western Wall.

Including: Professor Adolph Buechler (Jews’ College, London) autograph memorandum: “Salient Facts on the Relation of Jewry to the Western (Wailing) Wall in Jerusalem.” * Letters exchanged between Buechler and the Zionist Organization. * Sir George Adam Smith (University of Aberdeen): “A Number of Notes on the History of the Jewish Wailing-Place,” * Also present are letters from Chief Rabbi Joseph Hertz and Prof. Brodetzky.



Lot 328

327 (**AMERICAN JUDAICA**). Large Synagogue Tablet (Shevithi), with detailed traditional iconography and appropriate Hebrew inscriptions, as well as Zionist and American flags. Watercolor on paper. Framed. 22 x 29 inches.

19th January, 1947. **\$1500-2000**

✦ Apparently accomplished by a Rabbi D. Davidson upon the birth of a child.

[SEE ILLUSTRATION BOTTOM LEFT]

328 (**AMERICAN JUDAICA**). "Service on the Day of Atonement by the Israelite Soldiers of the Prussian Army before Metz 1870." Lithograph in German, with couple of lines in Hebrew and in English. Margins discolored and chipped, though not affecting image. 21 1/2 x 27 1/2 inches.

L.N. Rosenthal, (Philadelphia?). **\$1200-1800**

✦ Depicts a prayer service performed on Yom Kippur 1870 for Jewish soldiers in the Prussian army stationed near Metz (Alsace region), during the Franco-Prussian War, waged between 1870-71. T

It seems surprising that such an image would likely appeal to American Jews, an event both geographically and politically distant. The lithograph is unknown to Singerman, who equally fails to record any of the publisher's other productions.

A similar image was produced on linen, see Catalogue of the Jewish Museum (London), p. 135, no. 664.

[SEE ILLUSTRATION TOP LEFT]



Lot 330

329 (**AMERICAN JUDAICA**). "Message to Jews. Help Save the Jews in all the war-devastated regions. Borders rounded (with some loss) and cut in two. Expertly laid down. 11 x 22 inches.

American, 1918. **\$500-700**

✦ Seeking to raise \$5,000,000 on behalf of those left destitute following the end of hostilities, World War One ("The War to end all wars.")

[SEE ILLUSTRATION BELOW]

330 (**ANTISEMITICA**). Group of three anti-Semitic cartoon drawings by the Swedish artist, Anders Forsberg (1871-1914). Each with descriptive commentary by the artist in pencil on verso. 12 1/2 x 19 inches (and smaller).

\$2000-2500

[SEE ILLUSTRATION MIDDLE LEFT]



Lot 327



Lot 329

331 (**ANTISEMITICA**). Colored Poster. "Rural Labor Equals Slavery by Authoritan Means. Such is Soviet Freedom." Ukranian text. Folds, tears. Framed. 24 x 29 1/2 inches.

Ukraine, 1943. **\$700-1000**

⚠ Based on the imagery, the implication is that the Jews represent the Communist ruling-class, enslaving the innocent Ukranian laborer.

[SEE ILLUSTRATION TOP RIGHT]



Lot 331

332 (**KAUFMANN, ISIDOR**). Half-length portrait of rabbi wearing streimal set against background of Torah-curtain. Accomplished in the style of Isidor Kaufmann. Oil on panel within elaborate gilt frame. 7 1/2 x 10 1/2 inches.

\$5000-6000

[SEE ILLUSTRATION MIDDLE RIGHT]

333 (**KAUFMANN, ISIDOR**). Half-length portrait of rabbi wearing Streimal, Kittel and Talith, clutching Torah-Scroll, set against background of Torah-curtain. Oil on panel within elaborate gilt frame. Neat repair on verso. 15 1/2 x 19 1/2 inches.

\$3000-5000

⚠ After the painting "Aus des Hohenpriesters Stamme" by Isidor Kaufmann. See Katalog Jüdischen Museum der Stadt Wein, G.T. Natter (ed.) Isidor Kaufmann (1995) pp.248-49.

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 332

334 (**MAP OF HOLY LAND**). Tirinus, Jacobus. Chorographia Terra Sanctae in Angustiore Formam Redacta et ex Variis Auctoribus a Multis Erroribus Expurgata ["The Chorography of the Holy Land with Correction of Many Errors."]. Two sheets. Copperplate. Hand-colored. 13 x 34 inches sheet size.

(Antwerp, Martinus Nutius, 1632). **\$600-900**

⚠ Tirinus' map orients to the east, with Sidon (today Lebanon) at the extreme left and the Nile Delta at the far right. In the waters of the Mediterranean off the coast of Israel are seen several fine old ships as well as the traditional mapmaker's compass. In the center foreground there is an inset oval map of the Old City of Jerusalem, which is fairly accurate. The map of the Holy Land is surrounded on three sides by a total of sixteen vignettes of the Temple vessels, the camp of the Israelites in the desert, and the shekel coins of ancient Judea.

Laor (number 771) speculates that the actual engraving was executed by Cornelis Galle. Though Tirinus boasted of his originality, there is no doubt that the map was modeled after that of Adrichom.

[SEE ILLUSTRATION BELOW]



Lot 334



Lot 333



Lot 335

335 (**NAPOLEON'S SANHEDRIN**). Monnet. Sanhédrin des Juifs. Lithograph. Mounted. Lightly stained. 7 1/4 x 10 inches.

(Paris, 19th-century). **\$300-500**

[SEE ILLUSTRATION TOP LEFT]

336 **OBERMÜLLER, FRANZ (1869-1917)**. Large half-length portrait of Rabbi, praying in Talith and Tefillin, partially set against book-lined wall. Oil on canvas. Framed. 21 1/2 x 27 inches.

\$4000-6000

[SEE ILLUSTRATION MIDDLE LEFT]

337 **PILICHOWSKI, LEOPOLD (1869-1933)**. King Solomon. Etching. Signed in pencil by the artist with limitation: 11/45. Discolored. Approx. 4 x 4 inches (to plate mark).

\$600-900

[SEE ILLUSTRATION BOTTOM RIGHT]

338 (**POSTCARDS**). Group of c.60 American anti-Semitic postcards. Many with inscriptions on verso.

20th century. **\$600-900**

339 (**POSTER**). Hebrew Broadside entitled "Zion Bemar Tivkeh..." Announcing the death of the Ostrovtzer Rebbe, R. Meir Yechiel, Hespel in Batei Warsaw, by five Rabbis including R. Elijah Klatzkin and R. Israel Zev Mintzberg. 16 x 23 inches. Some tears (affecting text).

Jerusalem, 1928. **\$-**

340 (**POSTER**). Hebrew Broadside entitled "Yom Yud-Beith Tamuz Chag Kodesh LeKulanu!" 13 1/2 x 19 1/2 inches.

Jerusalem, 1928. **\$500-700**

• Issued by Yeshivah Torath Emeth in Jerusalem upon the first anniversary of the release from incarceration of Rabbi Joseph Isaac Schneersohn, Grand Rabbi of Lubavitch (1880-1950) from the notorious Spalerna Prison in Leningrad (today St. Petersburg).

[SEE ILLUSTRATION BOTTOM LEFT]



Lot 336



Lot 340



Lot 337



Lot 341



Lot 342



Lot 343

341 (POSTER). Hebrew Broadside entitled "Evel Kaveid LeYisrael...Upon the death of R. Yisrael Meir Kagan - the Chafetz Chaim. Hespeditim to be given by Rabbis Avraham Yitzchak HaKohen Kook, Isser Zalman Meltzer, Yoseph Gershon Horowitz, Yaakov Moshe Charlap, Y. M. Tukatchinsky and R. Yoseph HaLevi in the name of the Sephardic Chief Rabbi Yaakov Meir. 19 x 28 inches.

Jerusalem, (1933). \$1000-1500

As a corollary to the solemnity of the occasion, instructions are stated that all work must cease throughout the country at the time of the Gathering.

[SEE ILLUSTRATION TOP LEFT]

342 (POSTER). Hebrew Broadside entitled "Zion Bemar Tivkeh..." Announcing the death of the Gaon R. Yoseph Rosen of Dvinsk, the Ilui of Rogatchov, on 15th Adar, 1936. Hespedit to be held at the end of the Shiva in the Beth Midrash of Rabbi Duschinsky, by the Beth Din (of the Eidah) Pinchos Epstein and David Jungreis. 14 x 20 inches.

Jerusalem, 1936. \$600-900

[SEE ILLUSTRATION MIDDLE TOP]

343 (POSTER). Hebrew Broadside entitled "Tenu Kavod LaTorah, Chacham Ba La'Ir..." Upon the visit to Jerusalem of R. Joel Teitelbaum of Karoly (later of Satmar). 12 x 18 inches. Some tears (affecting text).

Jerusalem, 20th Menachem-Av, 1932. \$600-900

[SEE ILLUSTRATION TOP RIGHT]

344 (POSTER). Hebrew Broadside entitled "Tenu Kavod LaTorah!" Upon the visit to Jerusalem of R. Mordecai Rokeach of Bilgorai (father of the present Belzer Rebbe) and his brother R. Aaron Rokeach of Belz. 14 x 19 inches.

Jerusalem, 1944. \$600-900

[SEE ILLUSTRATION MIDDLE RIGHT]

344A (PRAGUE). Jewish Street in Prague. Pencil drawing with gouache and ink. Titled in pencil, however Artists' signature illegible.

Busy street-scene with shop-fronts of Karpeles and Jeitele(s) visible. 6 1/2 x 8 inches. Lower right corner chipped (not affecting image).

19th-century. \$2000-2500

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 344



Lot 344A



Lot 345

345 **SCHOR, ILYA.** Group of four Jewish Holiday scenes: Rosh Hashana; Sukoth and two of Purim. Gouache and pencil. All four matted and placed in one frame. Different sizes, 5 1/2 x 9 1/2 inches and smaller.

\$4000-6000

[SEE ILLUSTRATION TOP LEFT]

346 (**SHVITHI**). Synagogue Tablet, with traditional iconography and appropriate Hebrew inscriptions. Painting on glass. With later memorial Hebrew inscription. Glass broken. Framed. 17 x 21 inches.

Eretz Israel, 1920's (?) \$1200-1800

[SEE ILLUSTRATION MIDDLE LEFT]

346A **STRUCK, HERMANN.** Albert Einstein. Bust portrait facing right. Etching. Signed by artist in pencil lower left and signed by Einstein in pencil lower right. Artist's monogram in the plate. 6 3/4 x 9 inches (to plate mark).

1921. \$800-1200

[SEE ILLUSTRATION BOTTOM LEFT]

347 **STRUCK, HERMANN.** Half-length portrait of Rabbi wrapped in Talith and clutching prayer-book. Etching. Signed by the artist in pencil with limitation: "112/150." 9 1/2 x 12 inches (to plate mark).

\$400-600

[SEE ILLUSTRATION BOTTOM MIDDLE]

348 **STRUCK, HERMANN.** Seated portrait. Etching. Penciled by the artist: "Nach Jozef Israels: Ein Sohn des Alten Volkes" and signed. Few small tears along margins as well as few stains, none affecting image. 27 x 35 inches (sheet size).

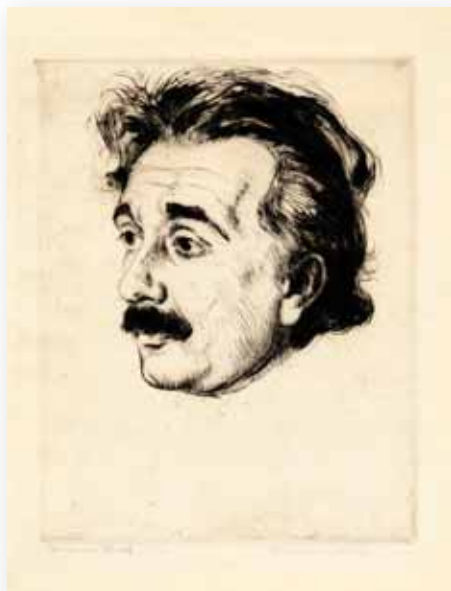
\$800-1200

• An etching by Struck after a celebrated painting by Jozef Israels: "A Son of an Ancient Race." A compassionate portrayal of a second-hand clothes peddler, Jakob Stadler, whose nobility of character transcends his poverty. See Jewish Museum Catalogue, "Treasures" (1986) pp.160-61.

[SEE ILLUSTRATION BOTTOM RIGHT]



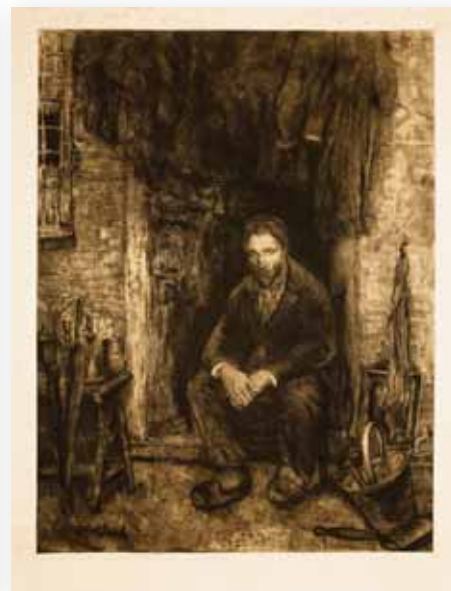
Lot 346 (illustration modified)



Lot 346A



Lot 347



Lot 348

— CEREMONIAL ART —

349 BEZALEL HANGING BRASS CHANUKAH LAMP. Bezalel School, Palestine, ca. 1920. In form of Roman lamp; round, convex lamp with proscenium extension bearing eight wick tubes, with central candleholder for servant light; the whole suspended from three beaded chains. Overall embossing and engraving with foliage and appropriate Hebrew inscriptions; three cabochon beads ornament surface. Diam: 5 1/4 inches. Some wear.

\$1500-2500

• See Israel Museum Catalogue, Bezalel by Schatz (1982) p. 83 no. 971.

For another example of this lamp, see Sotheby's, Tel Aviv, April 18th, 1990, Lot 276.

[SEE ILLUSTRATION TOP RIGHT]

350 HANGING BRASS SABBATH LAMP. Dutch, 19th-century. With seven-pointed oil dish, tubular shaft and drip-pan. Height: 40 inches.

\$2000-3000

• An unusually grand Judenster of traditional style.

[SEE ILLUSTRATION BACK COVER]

351 PLATED HANGING SYNAGOGUE LAMP. Continental, 1858. Dedicatory Hebrew inscription along central section. Fitted for glass-beaker (not present). Height: 37 inches.

\$1000-1500

[SEE ILLUSTRATION BOTTOM RIGHT]

352 SCROLL OF ESTHER IN SILVER FILIGREE CASE. Near Eastern, Late 19th-century. Complete Hebrew scroll, manuscript on vellum, housed within fitted case, partially gilt. Length: 8 inches.

\$2000-3000

[SEE ILLUSTRATION BOTTOM LEFT]

353 SEVEN CERAMIC DISHES FOR PASSOVER. Designed by Ben Sirett, Grindley and Co., England, ca. 1950. Set of three cups, two saucers, one dessert and one dinner plate, all in a salmon glaze with identical black grapevine pattern and two Hebrew inscriptions from the Passover Haggadah. Diam: Plate 9 inches; H: cup 3 inches.

\$300-500

• Two inscriptions from Passover Haggadah: "We were slaves to Pharaoh in Egypt", and "Tell your son on that day."

[SEE ILLUSTRATION BOTTOM MIDDLE]



Lot 349



Lot 352

Lot 353



Lot 351



Lot 355



Lot 354

354 PEWTER PLATE DESIGNATING "MIZRACH". Central Europe, Late 19th-century. Plate with engraved depiction of Jerusalem in center, surmounted by the Hebrew word for East, designated as the direction for prayer; rim bears appropriate Hebrew citation: "If I forget thee, O Jerusalem, may my right hand lose its cunning." (Psalms 138:5). Diam: 11 inches.

\$1200-1800

• The central image echoes a classic depiction, ca. 1850, of Jerusalem's Holy sites; see Z. Vilnay, *The Holy Land in Old Prints and Maps* (1965) p. 85.

[SEE ILLUSTRATION TOP RIGHT]

355 CERAMIC DISH WITH CREST OF MOCATTA FAMILY. Defries & Sons, London, 1850 - 1900. Soup bowl with pink and gilt rim, containing crest with Mocatta Family motto "Adhere and Prosper" at center. Diam: 10 3/4 inches.

\$300-400

• The Mocattas are a distinguished Jewish family, considered to be one of the principal members of the "Cousinhood" of senior Anglo-Jewish families, the de facto aristocracy of Anglo-Jewry.

[SEE ILLUSTRATION TOP LEFT]



Lot 356

356 LARGE FESTIVAL DISH. Near Eastern, 20th-century. Featuring scene of the Sacrifice of Isaac surrounded by associated Hebrew verses. Diam: 11 inches. Crack along rim.

\$400-600

[SEE ILLUSTRATION MIDDLE LEFT]

357 SILVER CIGARETTE-CASE WITH HEBREW INSCRIPTION. Shevu'oth, 1902. Rectangular, hinged lid with Hebrew dedicatory inscription to Rabbi Samuel Jacob Rabinowitz from Congregation Adath Yeshurun, Sapotzkin (Lithuania) upon his departure to a new rabbinic pulpit in Liverpool, England. 3 x 5 inches. Russian marks.

\$1800-2200

• Samuel Jacob Rabinowitz (1857-1921), was a Lithuanian rabbi and Zionist leader who held rabbinical posts at Ivey, Aleksot, Sopotskin and Liverpool. He was esteemed as a writer of responsa and novellae, some which were collected in his *Sepher Orah Yashar* (1903). An early member of the Hovevei Zion, Rabinowitz attended the Second Zionist Congress, where he made a deep impression on Theodor Herzl and was elected to the Zionist General Council. In 1899 Rabinowitz led the Lithuanian Zionists in their battle against the Lishkah Shechorah, a group of violently anti-Zionist rabbis. As a result of his vigorous efforts, over 100 East European rabbis wrote letters in support of the Zionist movement. Together with Yitzchak Reines, in 1902 he founded the Mizrachi Movement of Religious Zionists. See G. Kressel, Kazir (1964) pp. 123-39; L. P. Gartner, *Jewish Immigrant in England* (1960) pp. 193-6.

[SEE ILLUSTRATION BOTTOM LEFT]



Lot 357



Lot 359

358 (TEXTILE). Frankfurt a/ Main, J. Kauffmann, 19th-century. Wall hanging. Hebrew excerpts from the Passover Hagadah printed on cloth. Illustrated scenes from Amsterdam Hagadah. Designed by E. Mannheimer. 16 x 45 inches. Few stains.

\$2000-3000

From the integral loops through which would slip a rod on the verso, one gleans that this striking design was to be hung from the wall, much as a tapestry.

[SEE ILLUSTRATION TOP RIGHT]

359 (TEXTILE). Warsaw, L. Krakowski, 1882. Wall hanging. Mapath Eretz HaKedoshah -Tavnith Yerushalayim Ir HaKodesh. Hebrew and Cyrillic. Lithograph on cloth. 20 x 20 inches. Corners with holes.

\$500-700

Clearly utilized as a wall-decoration, although it has been suggested it was intended as a challah-cover. See Wajntraub, Hebrew Maps of the Holy Land, p. 185.

[SEE ILLUSTRATION TOP LEFT]

360 PAIR OF BRASS AND CRYSTAL CANDLESTICKS BY AGAM. Triangular brass base, supports angled brass cube which in turn supports crystal column and bobèche in from of Star of David. Interior colored geometric pattern visible throughout. Height: 12 inches. With fitted boxes.

\$600-900

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 358



Lot 360

— END OF SALE —

— NOTES —

— CONDITIONS OF SALE —

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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

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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.

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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

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March, 2009

June, 2009

Fall, 2009

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