FINE JUDAICA

HEBREW PRINTED BOOKS, MANUSCRIPTS, AUTOGRAPH LETTERS & GRAPHIC ART

KESTENBAUM & COMPANY

WEDNESDAY, OCTOBER 27TH, 2010
Kestenbaum & Company
Auctioneers of Rare Books, Manuscripts and Fine Art
Catalogue of

FINE JUDAICA

PRINTED BOOKS, MANUSCRIPTS, AUTOGRAph LETTERS & GRAPHIC ART

Including:

German, Haskallah and Related Books from the Library of the late Philosopher, Prof. Steven S. Schwarzschild

Exceptional Rabbinic Autograph Letters: A Private Collection

American-Judaica from the Library of Gratz College (Part II)

Featuring:

Spinoza, Opera Posthuma. Amsterdam, 1677.
The Toulouse Hagadah, 1941.
Extensive Kabbalistic Manuscript Prayer-Book, 1732.

To be Offered for Sale by Auction,
Wednesday, 27th October, 2010 at 1:00 pm precisely

(NOTE EARLIER TIME)

Viewing Beforehand:
Sunday, 24th October - 12:00 pm - 6:00 pm
Monday, 25th October - 10:00 am - 6:00 pm
Tuesday, 26th October - 10:00 am - 6:00 pm

NO VIEWING ON THE DAY OF SALE

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

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

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Order of Sale:
Printed Books: Lot 1-289
Illustrated Books: Lots 290-318
Autograph Letters: Lots 319-345
Manuscripts: Lots 346-362
Graphic Art: Lots 363-End of Sale

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

Venice, Daniel Bomberg: 1523. $5000-7000

The Sepher HaChinuch is regarded as one of the mainstays of rabbinic scholarship and is the subject of numerous super-commentaries. In his introduction, the Author writes he intended the work to arouse within his son and companions a desire to regularly study the precepts contained within each week’s portion of the Torah.

The identity of the author of Sepher HaChinuch remains a mystery, although it is certain the work was composed at the end of the 13th-century. For a brief discussion of recent scholarly consensus, see EJ, Vol. VII, cols. 1126-27.

[See Illustration Top Right]

2 Abudraham, David. Abudraham [commentary to prayers, including Passover Hagadah]. Letters of title historiated. Printer’s device on title (Yaari, Hebrew Printer’s Marks 16). Printed in double columns. Single marginalium on f.73v. Inscription by former owner on final page. ff. 86. Title laid to size, text slightly affected, stained. Later calf-backed boards, spine rubbed. Sm. folio. [Vinograd, Venice 259; Habermann, Adelkind 41].

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

Unfortunately, few facts have survived concerning the biography of David Abudraham. His work, written in Seville in 1340, is considered by critical scholars an important repository of Spanish and Provencal traditions otherwise lost. Abudraham extensively utilized the prayer-book of Sa’adyah Gaon. There is some speculation that Abudraham was a disciple of R. Jacob ben Asher, author of the Turim, but this is inconclusive. See EJ, Vol. II, cols. 181-2.

[See Illustration Top Right]

3 Akra, Abraham. (Ed.) Mekarerei Nemeirim [principles of Talmudic methodology]. First Edition. The Rabbi Nachum Dov-Ber Friedman of Sadigura Copy, with his two alternating stamps on title, showing a symbol of a lion surrounded by his name in both Hebrew and Latin letters and “Kinyan Kaspi.” ff. 18, 6, 17-56. Lacking final ff. 6 of indices (as in most copies). Slight staining, closely shaved. Unbound. 8vo. [Vinograd, Venice 877].

Venice, Daniel Zanetti: 1599. $600-900

Nachum Dov-Ber Friedman, Grand Rabbi of Sadigura, was one of the greatest bibliophiles amongst Chassidic Rabbis. His library was formed from three sources: books inherited from his forbearers, books purchased from personal funds and books given as a gift from his followers. He utilized different book-stamps indicating the source e.g. Yerushath Avothai (inherited), Minchath Shai (a gift) and Kinyan Kaspi (purchased from my own funds).

[See Illustration Bottom Right]
4 ALBO, JOSEPH. Sepher Ha’ikrim [philosophy]. Title within architectural border. ff. 166. Mispaginated (as all copies) but complete, small repair to title (slightly affecting two words of the introduction on verso), browned and stained, two neat marginal repairs. Recent calf-backed boards.
4to. [Vinograd, Lublin 66; St. Cat. Bodl. 5882, 6 (ed. quoque haec rara); Adams J-336].
Lublin, Kalonymus ben Mordechai Yaffe: 1597. $3000-5000


Amsterdam, Gerard Johann Janson: 1769. $600-900

New York, September 11th: 1790. $2000-3000

COPY OF JACQUES JUDAH LYONS, MINISTER OF CONGREGATION SHEARITH ISRAEL, NEW YORK.

Judah Eleazar Lyons and Mary Asser Levy Lyons were natives of Philadelphia who emigrated to Paramaribo, Surinam. Their son, Jacques Judah Lyons (1813-77), was born and educated there and later served as Minister of Paramaribo's Congregation Neveh Shalom. After a brief stint as Minister of Richmond, Virginia's Beth Sholom (1837-1839), in 1839 Lyons was elected Minister of Shearith Israel, the Spanish-Portuguese congregation of New York, in which capacity he served until his death. He was buried encased in a casket made from the Reader's desk of the Crosby Street Synagogue.


MOSES SEIXAS’ LETTER TO PRESIDENT GEORGE WASHINGTON

Reported on page 4 is an: “Address of the Master, Wardens, and Brethren of King David’s Lodge to George Washington, President of the United States of America.”

Moses Seixas (1744-1809), Master of the Newport Masonic Lodge was also president of the Newport Hebrew Congregation. His address was designed to welcome President Washington as a fellow Masonic-Brother to Rhode Island. The newspaper also records Washington’s acknowledgment of the welcome, as well as his solemn pledge to uphold the principles upon which the Fraternity is founded.

Particularly celebrated is the letter Moses Seixas penned to Washington on August 17th, 1790 in his capacity as Warden of Newport’s Kahal Kadosh Jeshuath Israel (known today as the Touro Synagogue). One of the phrases in Seixas’ letter welcoming Washington’s visit to Newport - “to bigotry no sanction, to persecution no assistance” - was subsequently immortalized when Washington echoed the exact sentiment in his reply to the Hebrew Congregation in Newport, Rhode Island.

Lot 7


pp.(4), 94, (2). Trimmed, pin-prick worm-hole through opening four leaves, stained. Contemporary marbled boards, corners bumped, rebacked. Provided within folding-case and calf-backed slip-case. 4to. [Singerman 24; Rosenbach 28 (illustrated); Evans 3931].

Boston, Jonas Green: 1735. $10,000-15,000

THE FIRST HEBREW GRAMMAR PUBLISHED IN THE NEW WORLD. THE FIRST BOOK PRINTED BY A JEW IN NORTH AMERICA.

Obtained from England by the Corporation of Harvard College, Monis’ Grammar was printed from “the first complete font of Hebrew types in the American Colonies.” It served several generations of American students as the principal text-book for the study of Hebrew.


[SEE ILLUSTRATION ABOVE]
**Lot 8**


(Philadelphia), for William Bradford, 1758. **$5000-7000**

This issue of the Philadelphia journal: “American Magazine and Monthly Chronicle” contains a remarkable Rabbinic Sermon - **DISTINGUISHED FOR BEING THE EARLIEST JEWISH PUBLICATION IN THE NEW WORLD.**

In November of 1757, Frederick the Great of Prussia committed his army to one of the fiercest campaigns of the Seven Years’ War (1756-63). His troops routed an enemy that was twice as numerous, emerging triumphant following the campaign at Leuthen. Jubilant Prussian Jews joined their neighbors in celebration and hosted a special Sabbath thanksgiving service in which a hymn was composed to mark the victory and Chief Rabbi David Fraenckel (1707-62) delivered a much acclaimed sermon in German, in which he strongly identified the Jewish Community with their host society.

Fraenckel’s sermon met with great success and it was much re-issued. The sermon’s appearance in this Philadelphia monthly, the first presentation of it in an English translation, marked the first Jewish publication in the Americas. Indeed the sermon proved to be so popular it was subsequently reprinted in pamphlet form on Colonial presses three times in 1758 and once more five years later. The 1763 American publication is of particular interest, as it contains a preface in which the publisher lamented the manner in which non-Jews had persecuted the Jews over the centuries. He saw in Rabbi David Fraenckel’s words evidence that Jews did indeed identify with a larger host nation and he hoped that the sermon’s wide dissemination would serve to instruct that in fact the Jews “have patriot[ic] sentiments, and the warmest gratitude to princes who have wisdom and humanity to protect and defend them.” That it was an American publisher in particular, who gave voice to the enlightened sentiments behind the repeated publication of the Rabbi’s sermon, fore-shadowed the welcome reception that Jews were ultimately to find in the United States.


[SEE ILLUSTRATION ABOVE]


Octoraro (Pennsylvania), Francis Bailey: 1806. $4000-6000

Noted on pp. 328-330 we read that on the 8th February 1806, the General Assembly of the Commonwealth of Pennsylvania passed “An Act authorising the President Adjuntas and members of the Hebrew Congregation, of the City of Philadelphia, to raise by way of lottery a sum of money for the repairs of their synagogue and burial place, and for other purposes of relief.”

By this Act, community leaders Samuel Meeker, Jacob Sperry, Samuel Hays, Moses Nathans and Benjamin Nones were appointed commissioners of the lottery on behalf of the Congregation. Rosenbach (no. 147) reproduces from a lone copy in his private collection a printed broadside advertisement “Scheme of a Lottery for the Benefit of the Hebrew Congregation of the City of Philadelphia.”

Lotteries were a popular means for religious institutions to raise community funds. As early as February, 1788, Mikveh Israel applied to the General Assembly for permission to set up a lottery. Two years later, the request was acted upon. After passage of the Enabling Act on April 6th, 1790, there was advertised a lottery to raise the sum of 800 pounds “to enable the Hebrew Congregation in the city of Philadelphia to extricate their House of Worship from its present incumbrances.” The drawing was held at the Court House in Market Street on October 19, 1790. When it came time for the growing congregation of Mikveh Israel to erect its second synagogue building, the stratagem of the lottery was again resorted to despite increasing Puritan public sentiment against lotteries for such purposes.


New York, Fanshaw and Clayton: 1815. $1000-1500

Prospectus of a Hebrew Bible to be issued in 16 installments. Only Nos. 1 and 2 (Genesis and Exodus thru Chap. 14) were in fact issued - the present prospectus.

New York, 1823-4. $5000-7000

Solomon Henry Jackson (d.1847), was the first Jewish printer in New York. In the years 1823-25, he edited (and mostly wrote) “The Jew,” an anti-missionary monthly in response to the American Society for Meliorating the Condition of the Jews (ASMCJ) who distributed a missionary periodical with the deceptive title of “Israel’s Advocate.” Jackson perceived this as a threat against Jewish identity and attacked the Society’s motives and methods. Stated Jackson about the American Jewish community: “Not to defend our character as a people would be a dereliction of duty.” The idea of political equality clearly plays a strong role in the publication of “The Jew.” In numerous places, Jackson claims his right to defend his Jewish beliefs is based upon his citizenship as an American. Material from Jackson’s The Jew was later serialized by Isaac Leeser in his own periodical, The Occident.

12 (AMERICAN JUDAICA). (BIBLE, Hebrew and English. PENTATEUCH). Torath HaElo-him - The Law of God. “Edited, and with Former Translations Diligently Compared and Revised” by Isaac Leeser. FIRST EDITION. Complete in five volumes. Hebrew and English on facing pages. Front cover of each volume with morocco inset featuring the name of the former owner: “R.L. Yuly” (see below). Lightly browned. All edges gilt. Original calf, gilt with dentelles, spine in compartments, expertly rebucked; slip-case. 4to. [Rosenbach 569; Singerman 884].

Philadelphia, C. Sherman: 1845-6. $7000-9000

THE FIRST TRANSLATION INTO ENGLISH OF ANY PART OF THE BIBLE BY AN AMERICAN JEW. SPECIFICALLY ISSUED FOR THE AMERICAN-JEWISH COMMUNITY. FROM THE COLLECTION OF THE YULY FAMILY WHO Sired THE FIRST JEW TO SERVE IN THE UNITED STATE SENATE.

This set of Chumashim was Isaac Lesser’s crowning literary achievement and remained the standard Jewish translation well into the 20th-century. See B.J. Bamberger, American Jewish Translations of the Bible in: The Jewish Book Annual (1957) pp. 33-40.

Leeser himself writes, “I doubt whether the precious word of God ever appeared among us in a more beautiful form than the volumes in which I am now engaged...I thought, in all due humility, that I might safely go to the task, confidently relying upon that Superior aid, which is never withheld from the inquirer after truth” (p.vii). Leeser’s beautifully worded introduction recounts his desire to prepare a translation specifically for an American Jewish readership. “My intention was to furnish a book for the service of the Synagogue, both German and Portuguese” (p. viii). - Leeser achieved this despite the inherent difficultes in undertaking such a monumental task due to the lack of Hebrew scholars resident in America sufficiently qualified to assist. Indeed, in describing the evolution of his translation and the reasons for endeavoring it, Leeser clearly enunciates his patriotism for America: “It has always appeared to me that such a labor ought to be accomplished in this very country” (p. v) - “I have to state I have not looked at a single work issued by the English Jews, and that hence I have not borrowed a single idea or suggestion from any one of them, living or dead” (ibid. p. x).

PROVENANCE: The American-Jewish family Yuly (also Yulee, Levy-Yulee and Aben-Yulee), originally stemmed from Morocco where they served as royal courtiers. Elijah Levy-Yuly (d. circa 1799), a vizier to Sultan Muhammad b. Abd-Allah (1757-1790), was forced to flee to England to escape a pending death sentence decreed by Sultan Moulay Yazid (1790-92). Elijah’s son Moses Levy-Yulee (b. circa 1782), emigrated England in 1800 to the Caribbean island of St. Thomas. In 1819, he moved to America settling in Florida, where as one of the early pioneers, he acquired vast tracts of land. (According to some, it was his intention to establish there a colony for persecuted Jews from the Old World.) Moses’ son David Levy-Yulee (1810-1866), was elected Florida’s first U.S. Senator in 1845, thus becoming the first Jewish Senator in the United States Congress. Levy County, Florida, was named after him in tribute. See EJ, Vol. XVI, cols. 894-6.

[SEE ILLUSTRATION ABOVE]
The final chapter (pp. 229-32) of this tourist’s guide-book is a merciless lampoon of Mordecai Manuel Noah’s scheme to turn Grand Island (near Niagara Falls) into Ararat, a City of Refuge, for the oppressed Jews of the world. “The foreign Priests, and Rabbis of the Jews, could not, and would not... recognize or ratify the self-assumed powers of Mordecai Manuel Noah, Rabbi Ben Rabbi Ben Humbug, and the whole scheme, the city, the synagogue, and the offices of Governor and Judge vanished into thin air. Here endeth the history of Mordecai the Jew” (p. 232).

**14 (AMERICAN JUDAICA).** (Newspaper). Niles Weekly Register. New Series No. 14 Vol. IV.

Contains: “Sketches of Speech of Henry M. Brackenridge in the House of Delegates of the State of Maryland, introducing the bill to extend to the Jews the same privileges that are enjoyed by Christians, commonly called the “Jew Bill” (see pp. 226-33). pp. 225-240. Foxed, few upper corners chipped. Unbound. 8vo. [Cf. Rosenbach 203 and Singerman 0301 (independent Sketch of Proceedings in the Legislature of Maryland [Baltimore, 1819])].

Baltimore, May 29: 1819. $2000-3000

While the Federal Constitution and Bill of Rights guaranteed full equality to the Jews of America, its provisions were not binding on State Governments prior to the passage of the Fourteenth Amendment in 1868. Consequently, every State, with the exception of New York, proceeded to adopt a constitution that deprived the Jews of political equality. In Maryland alone there was a protracted struggle to invest the Jews with political equality.

Maryland’s first constitution, passed in 1776, retained a colonial statute requiring all public servants to invoke a Christian oath. Not only were governmental officials and members of the legislature considered public servants, but so were lawyers, militia officers and jurors. Thus, a Jew was deprived of a possible professional livelihood and opportunity to demonstrate loyalty to his country. Maryland Jews protested their inferior status as early as 1797, but it was not until 1826, when the Jew Bill was confirmed by the legislature, that Jews were alleviated of all disabilities. The staunchest advocates of the Jewish cause during this struggle were Thomas Kennedy of Washington County, Judge Henry M. Brackenridge of Baltimore, Ebener S. Thomas and Colonel William G.D. Worthington. Militating for passage of the Bill were the Jews of Baltimore, a sizable community of some 150 souls, led by Solomon Etting (1764-1847). The Jew Bill was defeated in 1819 but finally passed in 1826.

Despite the fact that it was a State issue, the impact of the Jew Bill extended well beyond Maryland, it caught the young nation’s attention and reverberated overseas. In Britain, where the Jewish Question was an even more contentious issue, members of Parliament received copies of pro-Jew Bill speeches: “Speeches on the Jew Bill in the House of Delegates in Maryland” (Phila., 1829) - See Kestenbaum Auction XXX, Lot 27.


Philadelphia, E.G. Dorsey: 1841. $300-500

Rev Dr. Louis Salomon was Minister of Congregation Rodeph Shalom in Philadelphia.

New York, H. Long & Bro.: 1847. $700-1000

- A collection of ruminations by Noah on the city of New York which he describes as a den of vice, or a sybarite's delight - depending on one's perspective.

This second edition of 1847 is unknown to both Rosenbach and Singerman, both of whom record only the first edition of 1845.

[SEE ILLUSTRATION TOP RIGHT]


Harrisburg, J.M.G. Lescure: 1849. $5000-7000

- THE DAWN OF JEWISH EDUCATION IN THE UNITED STATES.

Noted on pp. 484-85, the State Legislature approved the incorporation of the Hebrew Education Society of Philadelphia on April 7th, 1849. The Society Officers noted include community leaders: Abraham Hart, Moses Dropsie, Solomon Carvalho, Isidore Binswanger and Isaac Leeser.

The object of the Society was to establish "a school to provide for the instruction of Hebrew language, literature and religion." Leeser, in particular, had been pivotal in the organization of the Society, whose school eventually opened in 1851. At Leeser's behest, two years after it was organized in 1847, the Hebrew Education Society obtained a charter from the Pennsylvania legislature "to furnish its graduates and others the usual degrees of bachelor of arts, master of arts, and doctor of law and divinity, as the same is exercised by other colleges established in this commonwealth." This charter paved the way for the eventual opening of Maimonides College in Philadelphia, the first rabbinical seminary in America at the end of October 1867. See L.J. Sussman, Isaac Leeser and the Making of American Judaism (1995), pp. 157, 238-40.

[SEE ILLUSTRATION BOTTOM RIGHT]


New York, Robert Carter and Brothers: 1850. $1000-1500

- THE FIRST TEHILLIM PRINTED IN NEW YORK.

[SEE ILLUSTRATION MIDDLE RIGHT]


New York, Trehern & Williamson: 1850. $300-500

- One notes with interest that in the footnote at the bottom of p. 81 the Author writes: "The vocation of Judaism is extracted from a work entitled Ben Uziel by Dr. Hirsh (!), Chief Rabbi at Emden, translated from the German." - The reference of course is to Ben Uziel by R. Samson Raphael Hirsch (Altona, 1838).
Lot 20


Montreal, John Lovell: 1854. $4000-6000

- Replete with Manuscript Entries Noting Events in the Lives of the Hendricks and Tobias Families between the Years 1853-1874, as Recorded by a Member of the Family.

In addition to providing annual calendars for 1853 to 1903, the volume contains the first Jewish community directory, surveying synagogues, societies and other Jewish institutions across America, Canada and the Caribbean.

What is truly unique about this particular copy of the Calendar is that it has been interleaved with events in the lives of the extended families to which the writer, Hermoine Hendricks Tobias belonged. It was the desire of the writer to preserve for posterity, year by year, the precise dates of life-cycle events, births, deaths, marriage, as well as other events deemed of significance. Written with commendable precision, records the cemeteries where family members are buried and locations where marriages were solemnized. Thus, reads the first entry, for 21st September 1853 “Adelaide J. Hendricks married to T. Jeff. Tobias on Wednesday Sept 21/53 at her father’s house 1/13 Bleecker Street.” (Adelaide was Hermoine’s niece, daughter of her brother Uriah Hendricks). The final entry, for 20th April, 1874, reads: “Henry H. Tobias and Washington (Tobias) his partner commenced the Banking and Brokerage business with Francis (Tobias) as their clerk under the Firm name of H. H. Tobias & Bro. this day at No. 26 Broad St.” (Henry Harmon, Washington and Francis were three sons of Hermoine). At times, Hermoine pasted in newspaper-clippings of the events. While the overall tone of Hermoine’s reportage is factual and objective, the sentiments of a wife and mother surface - as when she records the death of her husband: “Alfred Tobias died at 1 minute past 12 o’clock, January 12th 1873 from disease of the heart...was attended in his last moments by his wife (in whose arms he died) and all of his children. Was buried at Cypress Hills by (Rev.) J. Lyons.” Or when she notes her sons’ synagogue performances: “Dec. 2/71 My son Florian Barmitzva this day, was called to the Sepher and only said his blessing, the same having been taught him by his brother Francis.” Not all Hermoine’s entries are restricted to her family circle. There are entries of general interest as well: “Feb. 1/68 Rev. Isaac Leeser died of cancer in Philadelphia.” - “June 23/68 Rev. Morris J. Raphall died of apoplexy.”

Some of the information Hermoine provides is at variance with that recorded elsewhere and may be cause to revise that information. Thus on the very first page of the interleaving, Hermoine records the dates of her maternal grandparents Joshua Isaacs (d. 1810) and his wife Brandly Lazarus (d. 1825) of Lancaster, Pennsylvania, as well as those of all their children, including Hermoine’s own mother Frances Isaacs (1783-1854) wife of Harmon Hendricks (d.1838). Cross-referencing to Malcolm H. Stern’s comprehensive genealogy Americans of Jewish Descent (1960), p. 91 reveals contradictions. Where Stern has Hannah Isaacs born July 7, 1792, Hermoine has her maternal aunt Hannah born “7 Sept. 1792.” Likewise on that same page, Hermoine records the death of her brother Washington Hendricks on “March 18, 1841,” whereas in Stern’s reckoning the death took place on March 16, 1841.

This manuscript Calendar is a treasure-trove of historical information pertinent to the study of the American Jewish community of the mid-nineteenth century.

[SEE ILLUSTRATION ABOVE]
21 (AMERICAN JUDAICA). (Kethubah) Marriage Contract in Hebrew, written in a fine cursive Achkenazic hand on heavy card-stock. Uniting David Schwarzmann and Pauline Schatz. Closing with the three principles signing their names in Hebrew (the rabbi, the groom and the witness); the second witness signs in English.

The amount of money in the Kethubah is expressed in American Dollars as well as the traditional currency of “zuz.” At top of Kethubah, the Hebrew words neatly penned in a circle “Harei at Mekudesheth li BeTbah’ath zo KeDath Moshe VeYisrael” (“Behold thou art consecrated to me according to the religion of Moses and Israel”) with the English date “July 7th 1861” written in the center.

* ACCOMPANIED BY: Marriage Contract in English. An abstract of the above Kethubah, written by the Ministering Rabbi in a fluid hand on faint blue-lined paper with emblematic watermark of American eagle.


Peoria (Illinois), 29th Tammuz, 5621 / 7th July, 1861. $12,000-18,000

A VERY FINELY WRITTEN AMERICAN KETHUBAH OF THE MID 19TH-CENTURY. LIKELY THE EARLIEST KETHUBAH FROM THE STATE OF ILLINOIS.

The marriage ceremony was performed by Rabbi Moshe Springer, Minister of Congregation Ohef Scholom, of the City of Peoria, Illinois. The evident ease and fluency by which the Kethubah is written, as well as the Hebrew signatures of almost all the participants, indicates a high level of Hebrew literacy and Jewish participatory knowledge, most uncommon in mid-19th-century America - and all the more so in this outpost far in the Mid-West.

In regard to locating the happy couple: The 1860 Federal Census of Peoria, Illinois, locates not one, but two gentleman named David Schwarzmann, both from Prussia, one aged 30, the other aged 24. Also recorded is Paulina Schatz of Bavaria, Germany, aged 25.

Jews first settled in Peoria in 1847. Reform congregation Anshai Emeth organized there in 1859 and not until 1873 did Jews from Eastern Europe form an Orthodox presence in the shape of Congregation Beth Israel. To date, the present Marriage documents appear to be the only historical record of an earlier Congregation Ohef Scholom. See JE, Vol. VI, pp. 560-1; EJ, Vol. VIII, col. 1255.

[SEE ILLUSTRATION ABOVE]
22 (AMERICAN JUDAICA). Raphall, Morris Jacob. Ruchama - Devotional Exercises for the Daughters of Israel...Upon the Various Occasions of a Woman's Life. pp. 139, (2). Foxed in places. Original boards, rubbed. 8vo. [Singerman 1260].

New York, L. Joachimssen: 1852. $1000-1500

* The present work, traditional in approach was directed to the Orthodox American woman. It was an innovation in its' place and time.

[SEE ILLUSTRATION ABOVE LEFT]


Ex-library, lightly browned or foxed, tape repairs. Variously bound, vols. III-VI uniform contemporary calf. Some boards and spines detached. 8vo. Together eight volumes.

Philadelphia, Slote and Mooney: 1857. $1500-2500


Philadelphia, C. Sherman: 1863. $1000-1500

* The background to this pamphlet is as follows: The Confederacy, in which Judah P. Benjamin served as Secretary of State, entered into secret negotiations with the European powers seeking to be recognized by them as an independent Nation. It was feared that the Europeans would require, in exchange for recognition, a stipulation on the part of the Confederacy forbidding the importation of slaves from Africa. Judah P. Benjamin parried, by arguing that no stipulation was necessary, for the Confederacy was already legally bound to forbid the African slave-trade. A letter by Benjamin to this effect intended for Mr. L.Q.C. Lamar, Confederate envoy to the Russian government in St. Petersburg, was intercepted by the North, and Benjamin's argument was exposed as sophistry.

Judah Philip Benjamin (1811-1884) was born in St. Thomas, Virgin Islands and moved as a boy to the United States. He went on to become senator from Louisiana and during the Civil War, served first as Secretary of War and later as Secretary of State of the Confederacy. See EJ, Vol. IV, cols. 528-9.

[SEE ILLUSTRATION BOTTOM LEFT]


Philadelphia, 1866. $1000-1500

[SEE ILLUSTRATION TOP RIGHT FACING PAGE]

Chicago, Albert Heunisch: 1866. $1000-1500

[SEE ILLUSTRATION BOTTOM RIGHT]

An uncommonly early proposal to establish a Jewish Day-School in America with a co-curriculum of Jewish and secular studies.


Philadelphia, Jones & Thacher: 1867. $600-900

INSCRIBED BY REV. LEESER TO JUDGE MAYER SULZBERGER.


New York, November 30th: 1868. $1500-2000

The New York Times features the notorious General Order No. 11 by Maj. General Ulysses S. Grant, expelling “the Jews, as a class...within twenty-four hours” from the Department of Tennessee. It appeared that Grant suspected certain Jews were trading with the rebels of the South. The Israelite, a newspaper edited by Rabbi Isaac Mayer Wise, vehemently protested the grave injustice and Wise’s lobbying resulted in President Lincoln revoking Grant’s order. Consequently, in the Presidential campaign of 1868, a charge of anti-Semitism was levelled at presidential candidate Grant to which he responds in this issue of the New York Times. Grant writes to the Hon. I.N. Morris of Illinois giving “assurance that I have no prejudice against sect or race, but want each individual to be judged by his own merit. Order No. 11 does not sustain this statement I admit, but then I do not sustain that order. It never would have been issued if it had not been telegraphed the moment it was penned and without reflection.” Grant’s letter, written prior to the election was intended to appeal to Jewish voters. The editorial comment on p. 4 reads: “Gen. Grant’s letter is a frank and manly confession of a mistake or a hasty error, and must be satisfactory to both his friends and his enemies of the Hebrew race.” See B.W. Korn, American Jewry and the Civil War (1951) pp. 121-55; J.G. Heller, Isaac M. Wise: His Life, Work and Thought (1965) pp. 350-59, 374-75; EJ, Vol. VII, cols. 855-6.

29 (AMERICAN JUDAICA). Mielziner, Moses. Wie und was soll gepredigt, und wie die Predigt gehört werden?. German interspersed with Hebrew. pp. 16. Brittle. Original printed color wrappers. 8vo. [Singerman 2346].

New York, “Jewish Times”: 1872. $300-500

Two sermons preached in the Norfolk Street Synagogue, New York. German-born Dr. Moses Mielziner (1828-1903) served as a rabbi in Copenhagen, Denmark, before taking up the call to serve as Rabbi of New York’s Congregation Anshei Chesed in 1865. In 1879 he was offered the position of Professor of Talmud and Rabbinical Literature at Hebrew Union College, Cincinnati and from 1900 until his death, he served as President of that institution. See JE, Vol. VIII, pp. 581-582; EJ, Vol. XI, col. 1526.

(Philadelphia, 1874). $200-300

Hymn composed to celebrate for 25th Jubilee of Isidor Fraenkel, Cantor of Congregation Rodef Schalom.


(Philadelphia, 1874). $500-700

Joseph L. Moss was a prominent Philadelphia Jewish philanthropist, noted for his contributions to educational and charitable projects. Sabato Morais (1829-1897), a native of Livorno, replaced Rev. Isaac Leeser at the pulpit of Congregation Mikveh Israel in Philadelphia in 1851. Determined to stem the spread of Reform Judaism in America, Morais was instrumental in establishing the Jewish Theological Seminary in New York in 1886. See JE, Vol. VIII, pp. 679-81.


Cincinnati, 1879. $300-500

“The first book on Rabbinical Dialectics ever written from an historical standpoint” (preface).


Cincinnati, Bloch: 1879. $200-300

Seven biographical sketches covering a dazzling array of contemporary personalities, both European and American.


Philadelphia, 1888. $600-800

Public programme for those in attendance at the 50th anniversary celebrations of the founding of the first Hebrew Sunday School in America, established by Rebecca Gratz and Isaac Leeser in 1838.


Philadelphia, Magil Brothers: 1902. $200-300

The Russian-born Malachovsky (1860-1943) served as the Principal of Harlem’s Uptown Talmud Torah and contributed to and edited various Hebrew and Yiddish journals.

In the present work, Malachovsky writes about Jewish life in various American cities in which he decries that even among the Orthodox it is common that on Sabbath morning the President of a synagogue prays with “fear and utmost devotion” following which he promptly departs for work (p. 73). Malachovsky compares his life as a Maskil in Russia and America in a sarcastic poem on p. 79: Whereas in Russia, when he studied Torah and Hebrew literature assiduously, he was considered a “Kofer”- an unbeliever, in America, although he has moved from the path of the Torah, he is considered a believer simply because he is not a supporter of the anarchists. See Y. Goldman, Hebrew Printing in America Vol. I (2006) p. 27.


n.p., early 20th century. $1200-1500


[SEE ILLUSTRATION LEFT]

Salonika, Talmud Torah Press: 1717. $200-300

London, Thomas Ilive: 1714. $1000-1500

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

[SEE ILLUSTRATION BOTTOM RIGHT]

London, B.R. Goakman: 1813. $300-500

- A conversionist periodical containing much information on Jewish affairs of the era. Of particular interest, see pp. 547-551 a report concerning the Frankist sect in Offenbach.

Liverpool, D. Dean: 1814. $500-700

London, E. Justins: 1807. $1500-2500

An uncommon edition complete and bound in a contemporary binding.

An historical account of the contentious publishing history relating to this edition accompanies the lot and is further available upon request.

[SEE ILLUSTRATION ABOVE]


London, 1838. $300-500


Koenigsberg, 1711. $500-700

* 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 I is an impressive register of the works consulted, replete with 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. 212-213).

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

45 ASCHKENAZI, YECHIEL. (Saks da Castellazzo) (Editor). Heichal Hashem [collected essays by early Kabbalists]. FIRST EDITION. Title within architectural columns. The Adolph Lewisohn Copy, with his morocco bookplate on front marbled paste-down. On ff. 36-37 there are numerous marginalia in an old rabbinic hand, some of which suggest corrected readings of the text. ff. 47. Final leaf bound upside down. Lightly stained, title-page remargined. Loose in recent black crushed morocco, gilt dentelles. Sm. 4to. [Vinograd, Venice 793; St. Cat. Bodl. 5654 (libri rari)].

Venice, Daniel Zanetti: (1594). $600-900

* A compilation of various Kabbalistic works, including a treatise on reincarnation according to the views of R. Shimon b. Yochai and Pythagoras (f. 36r.), writings of R. Joseph Gikatilla (f. 38r.), Shem Tov Gaon (f. 41r.) and R. Isaac Luria (ff. 44r., 46v.-47r.). Also contains one of the earliest printed versions of the hymn Bar-Yochai by the Tripolitan Kabbalist R. Simeon Labi (ff.44v.-45r.). Steinschneider, followed by Jellinek and Weiner (no. 3099) ascribe the first essay, Sepher HaShem, to Moses de Leon since a poem with the acrostic “Moshe” appears on p. 34b. Gershom Scholem however, in one of his early articles (Kiryat Sepher, Vol. I (1924), pp. 45-52) asserts that it is a later work. The author, a member of the Castellazzo family, were of German origin who settled in Castellazzo Bormida, near Alessandria in Northern Italy.
46 **ARISTOTLE.** Sepher Hamidoth [Nichomachean Ethics]. Translated into Hebrew Don Meir Alguadez of Castille. Edited with an extensive commentary by Isaac Satanow. **FIRST EDITION.** Two parts in one volume. ff. 11, 151. With stamp of Satanow on title page, stating “without a stamp, the book is stolen”, slight tape repair to title, some staining, slight worming, other stamps on title. Modern boards. 4to. [Vinograd, Berlin 404].

Berlin, Orientalischen Buchdruckerei and Chimuch Nearim: 1790-91. **$300-500**

The theme of the work is the Socratic question which had previously been explored in Plato’s works, as to how Man should best live. One of Isaac Satanow’s contributions to the Maskilic thought was to produce important philosophical texts from the medieval and Renaissance periods. S. Feiner, The Jewish Enlightenment (2002), p. 325.


Cologne, Eucharius Cervicornus: 1537. **$1200-1800**

Abraham Ibn Ezra was born in Spain in 1092 and died in England in 1167. His scholarship contributed to the celebrated Golden Age of Spanish Judaism and was an intellectual bridge between the Moslem world and the Christian West.

The science of astrology informs many of Ibn Ezra’s Bible commentaries, “De Nativitibus” leans upon the writings of the Jewish astronomer Masha’allah ibn Athari of Basra.


[SEE ILLUSTRATION RIGHT]


Amsterdam, J. Janson: 1756. **$500-700**

A guide to the scientific aspects of Maimonides’ Hilchoth Kdushman [laws of sanctification of the New Moon]. Levi was an interesting amalgam of two worlds: He excelled in his traditional yeshivah education in Frankfurt a/Main, yet was also closely associated with the philosopher Leibniz for many years. See S. Feiner, The Jewish Enlightenment (2004), pp. 41-42.


Riva di Trento, Jacob Marcaria: 1560. **$800-1000**


50 AZIKRI, ELAZAR. Sepher Chareidim [on the halachic, ethical and religious reasons of the precepts]. **FIRST EDITION.** ff. 82. Trimmed and stained in places. Modern half-calf. 4to. [Vinograd, Venice 925].

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

In this spiritual and ascetic manual, R. Elazar Azikri (1533-1600) divides the precepts according to the senses and limbs of the human body. The work contains many laws relating to the Land of Israel and a collection of “Love Songs to the Creator,” including the popular Sabbath Hymn, “Yedid Nephesh” (f.43r.). A Kabbalist of the Safed School, Azikri’s sole aim was “spiritual perfection, purification and communion with God.” See EJ, Vol. III, cols. 1008-9.

51 AZULAI, CHAIM JOSEPH DAVID. (Chid’a). LeDavid Emeth -Torath HaShelamim [Kabbalistic commentary to the Pentateuch]. Title letters within decorative woodcut vignettes. ff. 286. Title supplied from a slightly shorter copy, some staining, scattered marginalia, also, wherever censored, the censored words are provided on the margin. Signed by censors on verso and verso of final leaf. Later elaborate blind-tooled morocco. 4to. [Vinograd, Riva 4; not in Adams].

Jerusalem, Israel Bak: 1844. **$120-180**

52 BACHIAH BEN ASHER. Biur al Hatorah [Kabbalistic commentary to the Pentateuch]. Title letters within decorative woodcut vignettes. ff. 286. Title supplied from a slightly shorter copy, some staining, scattered marginalia, also, wherever censored, the censored words are provided on the margin. Signed by censors on verso and verso of final leaf. Later elaborate blind-tooled morocco. 4to. [Vinograd, Riva 4; not in Adams].

Riva di Trento, Jacob Marcaria & Joseph Ottolenghi: 1559. **$500-700**
Soncino, Joshua Solomon ben Israel Nathan Soncino: 1484. $10,000-15,000

R. Yedai’ah Bedersi (c.1270-1340) was a native of Beziers, Provence. His Bechinath Olam is a profound poetic composition on the futility and vanity of the world and the inestimably greater benefits of intellectual and religious pursuits. The author finds consolation in Maimonides’ world of ideas, concluding that the greatest achievement for man is to “perfect one’s understanding and immerse oneself in the grandeur of the idea of God. No power in the world can can break man’s will when he strives toward this exalted goal.” For a brief critical analysis of Bedersi’s poetic style, see I. Zinberg, A History of Jewish Literature, Vol. III (1973) pp. 96-8.

[SEE ILLUSTRATION ABOVE]

Lot 53
**Lot 55**


_A THE FIRST POLYGLOT BIBLE EDITION._

“A monument of Renaissance typography, this Psalter was linguistically the most ambitious work attempted to date, and the first Polyglot work ever published. It provides the Psalms in five languages as well as a marginal scholarship based largely on rabbinic sources. The Arabic text is one of the first two texts and the first biblical text, ever printed in this language.” See, B. Sabin Hill, *Hebraica from the Valmadonna Trust, The Piermont Morgan Library* (1989), no. 18.

In relation to the verse in Psalms “Their line has extended throughout the earth and their words to the end of the world” (Chap. XIX v. 4), the scholia commentary contains a lengthy passage relating to the Genoese Christopher Columbus’ life and voyage to America.

[SEE ILLUSTRATION TOP RIGHT]

**Lot 56**

(BIBLE. Hebrew). Complete, bound in fourteen volumes. Hebrew in square characters with nikud (vowel points). Printer’s device on all titles. Initial words within engraved cartouche. ff.(146) (Genesis), ff.(123) (Exodus), ff.(88) (Leviticus), ff.122 (Numbers), ff.107(Deuteronomy), ff.(77) (Joshua), ff.73 (Judges), ff.176 (Samuel), ff.(184) (Kings), ff.(131) (Isaiah), ff.168 (Jeremiah), ff.(144) (Ezekiel), ff.(117) (Minor Prophets), ff.(160) (Psalms), ff.(53) (Proverbs), ff.(61) (Job), ff.(80) (Five Scrolls), ff.(47) (Daniel), ff.(73) (Ezra), ff.(183) (Chronicles).

Title of Vol. III repaired; title Vol. V loose. Light stains. Book of Psalms browned throughout. Later uniform vellum, with moro spine labels, gilt-titled in Hebrew, rubbed. 16mo. [Vinograd, Paris 18; Darlow & Moule (noted only, not listed) below no. 5089; Adams B-1224].

Paris, Robert Estienne the Elder: 1543-46. **$4000-6000**


[SEE ILLUSTRATION BOTTOM RIGHT]

Amsterdam, Uri Phoebus ben Aaron Halevi: 1676-1679. $600-900

Lot 57

58 (BIBLE). Haphtaroth according to Sephardic and Ashkenazic rites. ff. 59. Lacks ff. 48-9 and final leaf, stains. Later loan, rubbed. 16mo. [Vinograd, Venice 723; Habermann, di Gara 100].

Venice, Giovanni di Gara: 1589. $100-150

59 (BIBLE. Judeo-German). Followed by the “To’aliyoth” (moral lessons) of Levi ben Gershom (RaLBa’G or Gersonides) on Joshua, Judges and Samuel. Title within architectural columns. Privilege of King John III of Poland in Latin. Divisional titles. Initial letter of each Book of the Bible historiated. Text in Judeo-German, double columns in wayber-taytsch typeletter. ff. (2), 4, (Lacks initial blank and additional engraved title, otherwise complete) 1-54, (1), 56-63, (1), 64-69, 68, 71-75, 77-252, 252, 254-256, 249 (i.e.257), (1) 18. Some staining, marginal repair to corners of title and first two leaves lower corners frayed on first two leaves not affecting text, burnhole on ff. 71-72 repaired with some loss. Contemporary calf, rubbed. Folio. [Vinograd, Amsterdam 424; Fuchs 336; Darlow and Moule, 4485].

Amsterdam, Uri Phoebus ben Aaron Halevi: 1676-1679. $600-900


Amsterdam, Immanuel Athias: 1700-05. $300-500


Amsterdam, Moses Frankfurter: 1727. $400-600


Leipzig, 1740. $200-300


Vienna, Anton Schmid: 1794. $500-700
64 (BIBLE. Hebrew. PENTATEUCH AND HAPHTAROTH). Chamishah Chumshei Torah. With Judeo-German summaries. ff. 163; (1), 14, 14-43. Lightly browned, tipped in document with neat taped repair along fold. Contemporary calf, rubbed; spine starting. 4to. [Not in Vinograd].

Vienna, Anton Schmid: 1815. $2500-3500


Rödelheim, W. Heidenheim: 1818-21. $1000-1500


Paris, 1825. $200-300


Zolkiew, M. Rubinstein: 1806. $200-300

69 (BIBLIOGRAPHY). AZULAI, CHAIM YOSEPH DAVID. Shem HaGedolim. Edited by Yitzchak Eizik Ben-Ya'akov. Two parts in one volume. ff. (4), 92; (4), 84 (i.e. 86), (2). Stained. Modern boards. 4to. [Vinograd, Vilna 838 (collation differs)].

Vilna, (Joseph Reuben Romm): 1853. $200-300

70 (BIBLIOGRAPHY). Reshimath HaSepharim. pp. 78. Marginal wormholes. Original marbled boards. Sm. 4to. [Shunami 215].

Warsaw, 1901. $300-500

★ List of 2205 printed works and 231 manuscripts housed in the Library of Rabbi Isaac Meir Alter, the first Rebbe of Gur.

Jerusalem, 2004. $400-600

• Painstaking description of the 127 incunabula in the Seminary's library - the greatest single holding of 15th-century Hebrew printed books.

72 (BIBLIOGRAPHY). Collection of c. 190 Festschriften in honor of a wide variety of Jewish scholars, bound in c. 210 volumes. From the Collection of the late Israel Friedman, New York. Comprehensive list available upon request.

$3000 - 5000


(Prague), (1687). $400-600


(Venice, Bragadin: 1772). $400-600


Drohobytsz, A.H. Zundik: 1895. $100-150

• In his scurrilous work, Die Polemik und das Menschenopfer des Rabinismus [“Human Sacrifice of Rabinics”] (1883), Prof. August Rohling (1839-1931) accused the Jews of ritual murder, finding supposed allusions to the ritual throughout rabbinic literature. Rohling testified to that effect in Hungary’s infamous Tisza-Eszlar blood-libel trial, when local Jews were accused of the abduction and murder of a fourteen-year-old girl. Rabbi Dr. Joseph Samuel Bloch successfully disproved the allegations and this booklet celebrates the victory in rhyme. See [E, Vol. XII, pp. 148-50; E], Vol. IV, cols. 1105-4; Vol. XIV, col. 224; Vol. XV, cols.1155-6.


(Aschaffenburg), 1909. $200-300

• Composed in the style of the Passover Hagadah, this is an adroit parody whose theme revolves around the marital union of Raphael Breuer and his bride, Minna Goldberger. Supplies humorous references to members of the respective families - for example, “Bedikath Chomer” comments upon Dr. Breuer’s predilection for “the dust of cigar-ash and antiquarian books.”

Rabbi Dr. Raphael Breuer (1881-1932), the oldest son of Rabbi Solomon Breuer of Frankfurt, served as the District Rabbi of Aschaffenburg, Bavaria. His candidacy to succeed his father in the Rabbinate following the latter’s death in 1926 was blocked by Jacob Rosenheim who sought to prevent a Breuer hegemony in Frankfurt and furthermore, was opposed to the philosophical tenor of Raphael Breuer’ writings.

Raphael Breuer’s commentaries to the Five Scrolls has recently been published in Hebrew translation prepared under the editorship of Dr. Eliot Bondi.

77 CARMI, JOSEPH JEDIDIAH. Kanapah Rananim [liturgical poetry - Piyutim]. With glosses by the author. FIRST EDITION. Title within architectural arch. f. 12, 107, (9). Stained in places, marginal tears and few repairs, previous owner’s stamps, damp-wrinkled. Recent boards, worn. Sm. 4to. [Vinograd, Venice 1172].

Venice, Caleoni for Bragadin: 1626. $300-400

• Composed to be recited by the Shomrim La’Boker Society of the Usiglio Family Synagogue in the town of Modena, where the editor, Joseph Carmi, served as Cantor.

78 CHANANIAH OF MONCELICE. Pirkei Shirah [extensive commentary to this liturgical poem]. FIRST EDITION. Title within architectural arch. f. 12, 107, (9). Stained in places, marginal tears and few repairs, previous owner’s stamps, damp-wrinkled. Recent boards, worn. Sm. 4to. [Vinograd, Mantua 235].

Mantua, (Joshua of Perugia): 1661. $200-300

• One of the former owners Zalman Waltirn extols the virtues of this work stating that “its’ words are sweet and act as a balm for the soul” (inscription on title, dated 1724).

79 (CHASSIDISM). Moses Ben Maimon (Maimonides / Rambam). Pe’er HaDor [letters and responsa]. Translated into Hebrew from the Arabic by Mordechai TaMa. With introduction in Spanish by Jacob Sasportas, and laudatory poems. FIRST EDITION. Stamps of the bibliophile “Moshe Chalfin.” On front-fly, inscriptions of former owner SHNEUR ZALMAN FRADKIN OF LIADI (author of responsa, Torath Chessed).

Drohobycz, A.H. Zupnik: 1895. $300-500

• Composed in the style of the Passover Hagadah, this is an adroit parody whose theme revolves around the marital union of Raphael Breuer and his bride, Minna Goldberger. Supplies humorous references to members of the respective families - for example, “Bedikath Chomer” comments upon Dr. Breuer’s predilection for “the dust of cigar-ash and antiquarian books.”

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CARMI, JOSEPH JEDIDIAH. Kanapah Rananim [liturgical poetry - Piyutim]. With glosses by the author. FIRST EDITION. Title within architectural arch. f. 12, 107, (9). Stained in places, marginal tears and few repairs, previous owner’s stamps, damp-wrinkled. Recent boards, worn. Sm. 4to. [Vinograd, Venice 1172].

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Mantua, (Joshua of Perugia): 1661. $200-300

• One of the former owners Zalman Waltirn extols the virtues of this work stating that “its’ words are sweet and act as a balm for the soul” (inscription on title, dated 1724).


Amsterdam, Gerard Johann Janson: 1765. $300-500

• R. Shneur Zalman Fradkin was born in Liiadi in 1830 (thus his appellation "Rabbi Zalman Ladier") and was principle disciple of R. Menachem Mendel Schneersohn of Lubavitch (author Responsa Tzemach Tzedek), who held him in the very highest esteem. In 1855, R. Shneur Zalman was appointed Rabbi of Polotsk and in 1868, Rabbi of Lublin. In 1892, he settled in Jerusalem, where he founded and presided over the City’s Chassidic Beth Din. He died in Jerusalem in 1902. See H.M. Heilman, Beith Rebbi (Berdichev, 1902), p. 253.

Zolkiew, Mordechai Rabinstein: 1799. $8000-10,000

Seeing edition of the fundamental exposition of Chabad Chassidism - containing the first appearance of the third section of the Tanya, “Igereth HaTeshuvah.” This Zolkiew edition so radically differs from the revised version printed subsequently in Shklov in 1806, that Chassidim refer to it as the “first draft” or “Igereth HaTeshuvah - Mahadura Kama.”


[SEE ILLUSTRATION ABOVE]
81 (CHASSIDISM). NACHMAN BEN SIMCHA OF BRESLOV. Likutei Mahara’n [semital teachings of Breslov Chassidism]. ff. (1), 81; (1), 29. Title tape-repaired and with stamp. Brownd and stained, trace wormed. Modern boards. 4to. [Vinograd, Lemberg 299, 983; See G. Scholem, Kuntres Eileh Shemoth Siphrei Mohara’n (1928), no. 36.]. (Lemberg), 1809. $800-1200

Rabbi Nachman of Breslov (1772-1810), was one of the most pivotal and enigmatic figures within the early Chassidic Movement. On his mother's side, R. Nachman was the great-grandson of R. Israel Ba'al Shem Tov, founder of the Chassidic Movement. (Nachman's mother Feige was the daughter of the Ba'al Shem's daughter Udel.) R. Nachman's father, Simcha, was the son of R. Nachman of Horodenka, a close companion of the Ba'al Shem. However, even in a world as dynastic as Chassidism, lineage alone does not guarantee spiritual success. Rather, it is R. Nachman’s prodigious intellect and mystical gifts - as preserved in Likutei Mohara’n, the Bible of Breslov Chassidism - which account for his exceptional following. Rabbi Tzadok Hakohen of Lublin, himself a later Chassidic master, referred to Rabbi Nachman as “the genius of Chassidism.”

[SEE ILLUSTRATION ABOVE LEFT]

82 (CHASSIDISM). HOROWITZ, AARON HALEVI. Sha’arei Avodah. FIRST EDITION. Wide-margined copy. ff. (1), (2), (13), 1-12, 17-49, 52, 70, 60, 22 (2ff. of corrigenda bound at beginning). Title remargined, small tape repair on f.2v, minor stains. Modern calf. 8vo. [Vinograd, Shklov 209; Habermann, “Sha’arei Chabad” in Alei Ayin (Salman Schocken Festschrift) no. 279]. Shklov, Azriel Zelig ben Yaakov: 1821. $1000-1500

Important Work of Starosselje Branch of Chabad Chassidism.

Rabbi Aaron Halevi Horowitz was for thirty years the preeminent disciple of R. Shneur Zalman until the latter’s death in 1812. A controversy then arose over the succession, with some Chassidim accepting the son R. Dow Baer Sheuuri as their Rebbe, and others embracing R. Aaron Halevi. Ideologically, the son and the disciple differed over their approach to Avodah. R. Aaron encouraged an ecstatic type of worship, while R. Dow Baer (referred later as the “Mitteler Rebbe”) taught that worship must be focused inward and should not display outer manifestations. To answer the challenge of the Staroselje school, R. Dow Baer penned Kuntres HaHithpa’aluth (“Tract on Ecstasy”), a remarkable analysis of different spiritual states. Our text, Sha’arei Avodah, offers Rabbi Aaron Halevi Horowitz’s approach to divine service. In the Introduction, the Author claims his teacher R. Shneur Zalman, did not reject ecstatic worship, even if it be contrived or forced.

In the first half of the twentieth century, R. Abraham Dov Baer Hakohen Levine (known as the “Malach”) encouraged his disciples (including many former students of Yeshiva Torah Voda’ath in Brooklyn) to study the works of R. Aaron Halevi of Staroselje.


[SEE ILLUSTRATION BOTTOM LEFT]


Zhitomir, Aryeh Leib Shapiro, Grandson of the Rabbi of Slavuta: 1859. $600-900

COPY OF R. JOSHUA HESCHEL RABINOWITZ, REBBE OF MONASTRISHTSH.

Rabbi Joshua Heschel Rabinowitz (1860-1938), son of R. Isaac Joel Rabinowitz of Kantekozeva, was one of the first Chassidic Rebbes to settle in the United States. His lineage extended back to R. Gedaliah of Linitz, one of the disciples of R. Israel Ba’al Shem Tov, the founder of the Chassidic movement. In 1886, R. Joshua Heschel settled in Monastrishtsh and due to his presence there, the town became a major center of Ukrainian Chassidism, later, he established his court in Uman. Due to the chaotic conditions in the region, the murderous pogroms in Uman (in which his eldest son R. Gedaliah Aaron was killed), and then the brutality of the Communist regime (who arrested the Rebbe and his son Jacob), R. Joshua Heschel fled the Soviet Union, arriving in the United States in 1924. He established in the Brownsville section of Brooklyn, a Beth Midrash which became a premier center of Torah and Chassidism. See O. Rand, Toldoth Anshei Shem, p.121; Tz.M. Rabinowicz, The Encyclopedia of Hasidism (1996), p.391; Y. Goldman, Hebrew Printing in America (2006) Vol. II, p. 767 no. 887.

COPY OF R. JOSHUA HESCHEL RABINOWITZ, REBBE OF MONASTRISHTSH.
86 (CHASSIDISM). HESCHEL, ABRAHAM JOSHUA. Oheiv Yisra’el [“Lover of Israel”: homilies on Pentateuch and Festivals, and collectanea]. FIRST EDITION. ff. (1), 117. Ex-library. Some staining and foxing. Recent boards. 4to. [Vinograd, Zhitomir 299].

Zhitomir, Chanina Lipa and Joshua Heschel Shapiro: 1863. $1000-1500

* R. Abraham Joshua Heschel, rabbi of Apt and later Mezhbizh, was one of the most esteemed figures within the early Chassidic movement and the progenitor of the Kopitchnitzer dynasty of Chassidism. See H. M. Rabinowicz, Hasidism: The Movement and Its Masters (1988) pp. 138-9.

[SEE ILLUSTRATION ABOVE LEFT]

87 CHAYUN, JOSEPH. Milei D’Avot [commentary to Ethics of the Fathers]. The YIVO / Shemaryah Zukerman copy. Lacks ff. 45-8. Touch stained. Later calf, gilt. 8vo. [Vinograd, Venice 902].

Venice, Daniel Zanetti: 1600. $100-200


88 COHN, TOBIAS. Ma’aseh Tuviah. FIRST EDITION. Three parts in one.

Title within architectural arch, on verso, fine engraved portrait of the Author by Antonio Luciani. Anatomical plate and numerous scientific text illustrations. Approbation from the Ecclesiastical Authorities on final page. Two divisional titles. The YIVO copy. Signature on title of Ben Zion the son of R. Yaakov Ettlinger (author of Aruch Laner), other inscriptions in Hebrew and German include: Zacharias Oppenheimer; Salamon Maimon Tobias and Elazar Levi ben HaRav HaGaon R. Zanvil Segal - stating the book was gifted to him by one Madam Adel (dated 1765, Neckarsulm, Germany). A wide-margined copy. ff. (6),158. Light wear, slight repair on lower margin of title, lower corner of f. 39 torn affecting couple of words, trace worming within inner margins of few leaves. Modern calf, gilt extra. Large 4to. [Vinograd, Venice 1572; Garrison & Morton, Medical Bibliography 6496.1; Friedenwald, The Jews and Medicine - Catalogue (1946), pp. 59-60; Rubens 693].

Venice, 1707. $2500-3500

* Celebrated encyclopedia of natural sciences, with a lexicon of pharmacological and botanical terms in Hebrew, Latin and Turkish and most significantly, an important section on medicine (including anatomy and gynecology). Includes discussions on the medical properties of tobacco, description of the “plica polonica” and an examination of the Magdeburg experiment on the vacuum. Also discusses the future Redemption and the theological and social consequences of the Sabbatian debacle (see ff. 24-29).

The Author, Tobias Cohn (1652-1729) was born in Metz and raised by relatives in Cracow following his father’s untimely death. He studied medicine in Italy at the University of Padua and went on to serve as a Court physician in Turkey. Ma’aseh Tuviah was written in Adrianople (today Edirne). See EJ, Vol. V, cols. 692-693; JE, Vol. IV, pp. 161-162 (incl. facs. of anatomical plate from Ma’aseh Tuviah, f106r.).

[SEE ILLUSTRATION BOTTOM LEFT]

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, “On the Diffusion of Scientific Knowledge within the Jewish Community: The Medical Textbook of Tobias Cohen” in Jewish Thought and Scientific Discovery in Early Modern Europe (1995), pp. 229-55.


1850-1947. $600-900

91 CORDOVERO, MOSES. Ohr Ne’erav [“Sweet Light”- Kabbalah]. FIRST EDITION. ff. 56. Signatures on title Shlomo Ulman (dated 1605) and Nata Fulda). Lightly foxed, trimmed. Modern calf. 12mo. [Vinograd, Venice 701; Habermann, di Gara 87].

Venice, Giovanni di Gara: 1587. $800-1200

[SEE ILLUSTRATION RIGHT]
94 DARSHAN, JOSEPH BEN MOSES OF PRZEMYSL. Tzaphnath Pane’ach HeChadash. ff. 29, 40-46, 37-60. * BOUND WITH ELIEZER LIPMAN BEN MENACHEM MENLE OF ZAMOSC. Lekach Tov. ff. (4), 60. Leaves 24-26 vandalized with loss. Two works on the Agadah, bound in one volume. FIRST EDITION. Contemporary half-calf marbled boards, distressed; front board detached. Sm 4to. [Vinograd, Frankfurt on the Oder 77 and 159].

Frankfurt on the Oder, Michel Gottschalk: 1694 and 1704. $300-500


Warsaw, 1877-78. $200-300

One of the earliest works by the prolific bibliographer and critic Ephraim Deinard (1846-1930), Massa Krim details the Author’s finds during the half year he spent traveling the Crimean Peninsula in search of ancient Jewish artifacts both Rabbanite and Karaite.

Bears endorsements of diverse array of scholars: Rabbis Chaim Chezkiyahu Medini of Krasobazar (author Sdei Chemed) and Chaim Berlin of Moscow; maskilic writers H.Z. Sloninsky, A.E. Harkavy, Mordechai Plungian, E.Z. Zweifel, Kalman Shulman; apostate Prof. Daniel Chwolsohn; and Gentile rabbinic scholar Dr. Hermann L. Strack.


Pressburg, 1885 and 1883. $200-300


St. Louis, 1923. $120-180

98 DELMEDIGO, JOSEPH SOLOMON. (YaSha”R). Sepher Ma’ayan Ganim - Sepher Mayan Chatham - Sepher Elim. FIRST EDITION. Three Parts in one, two titles. Numerous astronomical and mathematical illustrations. Wide-margined copy. pp. (8), 190, (2); 80; (2), 83, (1 blank). (According to Fuks, the Latin description of the contents, as well as the approbations of the various Venetian rabbis properly belong after the title of Elim; in our copy they have been bound after the title of Ma’ayan Ganim.) Lacking author’s portrait following title of Ma’ayan Ganim, ex-library, lightly stained. Later calf-backed boards, rubbed. 4to. [Vinograd, Amsterdam 20; Fuks, Amsterdam 150-1; Silva Rosa 6].

Amsterdam, Menashe ben Israel: 1629. $2000-3000

ONE OF THE GREAT SCIENTIFIC BOOKS OF HEbrew LITERATURE.


[SEE ILLUSTRATION ABOVE LEFT]

Amsterdam, 1766. $700-1000

Epithalamium in honor of the wedding of King Christian VII of Denmark and Carolina Mathilde, composed by Naphtali Herz Wessely. Christian VII (1749-1808) became King of Denmark on January 14, 1766, upon the death of his father. On November 8th of that year, he wed Carolina Matilda, sister of King George III of England. The poet, Naphtali Herz Wessely (1725-1805) was one of the founding fathers of the Haskalah movement. A native of Hamburg, Wessely grew to maturity in Copenhagen, where his father was purveyor to the King. See JE, Vol. XII, pp. 506-507; Vol. IV, p. 259.


Copenhagen, 1790. $700-1000


101 DIKDUKEI RASHI. [super-commentary to Rashi on the Pentateuch]. Anonymous. FIRST EDITION. The Moses Gaster copy, with his stamp on verso of title. ff. 48. Some staining; upper margin of title repaired not affecting text. Valmdonna binding, elegant blind-tooled calf. Sm. 4to. [Vinograd, Riva 15].

Riva di Trento, Jacob Marcaria for Joseph Ottolenghi: 1560. $500-700

Opinions as to the identity of the author range from Jacob Marcaria and Josef Ottolenghi to Elijah Bachur. See P. Krieger, Parshandatha (2005) no. 144. The work focuses not only upon grammatical issues within Rashi, but also clarifies certain ambiguous portions of the commentary itself.


Paris, E. Plon: 5th February, 1898 - 16th September, 1899. $1000-1500


103 NO LOT.


Alexandria, March 1929-December: 1930. $400-600

This extensive periodical indicates how very active the cosmopolitan Jewish community of Alexandria was - and remained so until a preponderance of anti-Zionism pervaded Egyptian society.

This lavish publication includes articles by thinkers Edmond Fleg and Martin Buber, novelist S. Y. Agnon and rabbinic scholar R. Abraham Schreiber (Sofer). Some of the articles relate particularly to the Alexandrian Jewish community.


Berlin, for the Soncino-Gesellschaft: 1929. $200-300
* WITH: Panim Meiroth Part II. [responsa and novellae on Gittin]. ff. 2, 61, [Vinograd, Sulzbach 142]. Sulzbach, Meshulam Zalman b. Aaron, 1733
v.p., v.d. $500-700

108 ELIJAH IBN CHAIM of Constantinople (RANa”Ch). Teshuvoth She’eloth [responsa]. FIRST EDITION. Folio. ff. 6, 272. Title remargined, trace wormed, crude tape repairs to few leaves. Modern calf. Folio. [Vinograd, Venice 1067; Yaari, Const. 242].

Constantinople, n.p.: (c.1610). $700-1000

* There is some confusion among bibliographers as to the correct place and date of printing of this work. The preponderance of opinions suggests that it is a Constantinople imprint, as stated on the title page. As regards the date, Yaari suggests that the book was printed between the years 1603-1617, the years of the reign of Sultan Ahmed I, whose Court is noted on the title page. Page 185 contains an internal title for the author’s novellae to the Talmudic Tractate Kethuvoth - not noted by Yaari. See Y. Hacker, Aresheth, Vol. V, p. 493. See also the article by A.M. Habermann in Sepher Assaf (1953), pp. 217-20.

[SEE ILLUSTRATION LEFT]

109 EMDEN, JACOB. Mor U’ketziah [novellae to Karo’s Orach Chaim]. FIRST EDITION. Two volumes bound in one (each with individual title page). Illustration of the Land of Israel on verso of f. 97 (vol. II). ff. (1), 63, 67-69, 69-103. ff. 90, 90, 92-95, 97-99. Browned and stained in places, final two leaves inserted from another shorter copy, previous owner’s signatures and inscriptions on title. Contemporary North African tooled calf. Sm. 4to. [Vinograd, Altona 68; Mehlman 805; Raphael no. 5-i (illustrated)].

Altona, By the Author: 1761-68. $1500-2500

* Emden alludes to many personal details of his life at the end of the introduction and on f. 102. of Vol. I where he also relates how a fire broke out in his home and destroyed portions of the manuscript of the present work.

An appendix of two leaves includes a responsum on Shatnetz by the author’s son Meshulam Zalman, Rabbi of the Hambro Congregation of London and a poem written by Emden in praise of his son with the acrostics “Meshulam and Yaavetz.”

[SEE ILLUSTRATION TOP RIGHT FACING PAGE]

110 EPHRAIM BEN YAAKOV HALEVI. Yalkut Ephraim [an anthology of commentaries from Midrash, Zohar and later Kabbalistic works to Torah and Megiloth]. * BOUND WITH: Sam Chaim [encyclopedic compilation of Midrash, with ethical exhortations]. FIRST EDITION. Wide margined copy. ff. (1), (pp. 6, (1), 184; (2), 13, 13-18. The first thirty leaves after the introduction of Yalkut Ephraim and thirteen leaves of Sam Chaim are printed in a different font and different size from the rest of the book. Contemporary calf backed boards, rubbed, spine distressed. Tall folio. [Halevy 294, 295 (with variant collation)].

Jerusalem, Nissan Bak: 1877. $300-500

* In his introduction to Sam Chaim, the author states that these two works complement each other, thus they appear as one.

111 (ELIJAH, GAON OF VILNA). Broida, Baruch. Beth Yaakov In two parts: Part I. Tosfoth Maaseh Rav [customs of the Vilna Gaon as noted by R. Israel of Shklov]. Part II. Polemic against the commentary by R. Gershon Henoch Leiner of Radzin that criticized the Vilna Gaon’s novellae to Mishnayoth Keilim. FIRST EDITION. The preface quotes a letter by R. Chaim of Volozhin upon establishing his yeshiva in 1803. ff. 22. Modern marbled boards. 8vo. [Halevy 444; Vinograd Gr”a 845].

Jerusalem, Y.M. Solomon: 1884. $300-500
112 ELIJAH, GAON OF VILNA. Devar Eliahu [commentary to the Book of Job, etc.]. FIRST EDITION. Modern marbled boards. 8vo. [Vinograd, Warsaw 523; Dienstag, Vilna Gaon 21; Vinograd, Vilna Gaon 111].

Warsaw, 1853. $500-700


London, 1856. $200-300


$200-300

✶ A discussion by the Union of American Hebrew Congregations, to review Jacques Faitlovich’s proposal of establishing a school for the Falasha Jews in Ethiopia. Notes that “it should be our endeavor to place a man like Dr. Faitolvitch who is willing to risk his health and life in the cause of Jewish research, upon a salary or establish a chair for him at one of the Jewish Theological Seminaries.” Recommends a trade-school as more appropriate for the “primitive” Falashas rather than implementing Faitlovich’s more sophisticated educational proposals.

115 (ETHROGIM). Pri Eitz Hadar [collected Rabbinic letters regarding the superior kashruth of the Ethrogim grown in the Arab groves of the Um al Pahum region, near Safed]. FIRST EDITION. pp. 32. Brittle. Modern boards. 12mo. [Halevy 311].

Jerusalem, (Y.M. Solomon): 1878. $200-300

116 FANO, MENACHEM AZARIAH DA. Sepher Teshuvoth [responsa]. FIRST EDITION. With the rare final three leaves containing corrections and index. ff. 143. Some staining and worming, previous owners’ signatures and inscriptions in Sephardic and Italian hands on front flyleaf and title, scattered marginalia in Sephardic and Italian hands. Modern morocco. 4to. [Vinograd, Venice 913].

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

✶ R. Menachem Azariah (1548-1620), of a well-to-do banking family in Bologna, Italy, was first a follower of the Cordoveran system of kabbalah but afterward, under the influence of R. Israel Sarug, switched his allegiance to the Lurianic school. The propagation of Safedan kabbalah in Europe was largely due to his prolific efforts. As is evident from this work he was also proficient in Halachah. See Robert Bonfil, “New Information on Rabbi Menahem Azariah da Fano and his Age” in: Studies in the History of Jewish Society in the Middle Ages and in the Modern Period [Jacob Katz Festschrift] (1980), pp. 98-135; idem, “Halakhah, Kabbalah and Society: Some Insights into Rabbi Menahem Azariah da Fano’s inner world” in: Twerisky and Septimus eds., Jewish Thought in the Seventeenth Century (Cambridge, 1987).

[SEE ILLUSTRATION BOTTOM RIGHT]
32

Lot 118

117 EYBESCHUETZ, JONATHAN. Ya’aroth Devash [sermons and eulogies]. Two volumes. FIRST EDITION. With approbation by his rabbinic successor in Metz, the Sha’agath Aryeh. ff. (4), 116; (4), 116. Browned, previous owners’ signatures on title, very slight marginal worming in part of Vol. II. Modern calf backed boards. 4to. [Vinograd, Karlsruhe 16, 18].

Karlsruhe, Makilat: 1779-82. $400-600

* Posthumously published by his nephew, this work reflects R. Jonathan Eybeschuetz’s spiritual passion and astounding rabbinic scholarship. His oratorical skills and charismatic, ethical personality are self-evident in this work which has been republished in dozens of editions to this day. See Zinberg, A History of Jewish Literature, vol. VI pp.191-4.


[SEE ILLUSTRATION ABOVE]


Amsterdam, Hertz Levi Rophe & son-in-law: 1759. $600-900

* According to Cecil Roth, this volume of the Carpentras liturgy is “the most important, most bulky, most remarkable and from the bibliographical point of view, most involved of the whole series.” The town of Carpentras in the Vaucluse Department, fourteen miles North-East of Avignon had a Jewish presence almost without interruption since the 12th-century. Abraham Monteil, editor of this prayer book, was a native of L’Isle-sur-la-Sorgue, smallest of “the four holy communities” of Comtat Venaissin, the papal territory in Southern France that historically provided a safe haven for Jews fleeing the provinces of Languedoc and Provence, from whence they were expelled by the French monarchs. (The other three communities in this tetropolis were: Avignon, Carpentras, and Cavaillon.) The Jews of the Comtat had their own synagogue rite, which by the close of the 18th-century was rapidly falling into disuse. See C.Roth, “The Liturgy of Avignon and the Comtat Venaissin,” Journal of Jewish Bibliography I (1939) p. 99-105; reprinted in Cecil Roth, Studies in Books and Booklore (1972), pp. 81-87; EJ, Vol. V, cols. 208, 859; Vol. IX, col.105; Vol. XI, col. 402.

120 NO LOT.

121 FRIEDENSON, AARON MOSES OF SLONIM. Sepher HaZikaron [eulogies for prominent Rabbis, notably R. Joshua Eizik of Slonim]. Appended, prayers for the dying and the dead. FIRST EDITION. With haskamoth by Lithuania’s leading Rabbis: Abraham Abele Posweller, Chief Justice of Vilna, and Aryeh Leib Katzenellenbogen of Brisk. ff. 22. Browned. Recent boards. 8vo. [Halevy 206].

Jerusalem, Gaszinni & Slotki: 1874. $200-300


Venice, Bragadin: 1704. $300-400


$150-200
Amsterdam, Petrus Niellius: 1651. $600-900

Christian Hebraist George Gentze (1618-1687), a pupil of Menasseh ben Israel, was entrusted with the task of completing the translation of ibn Verga's history Shevet Yehudah that Menasseh himself had begun. Besides enjoying the confidence of the great Dutch rabbi, Gentius was also held in high esteem by R. Isaac Aboab and Moses Aguilar. See Aaron L. Katchen, Christian Hebraists and Dutch Rabbis (1984), pp. 247-268

The Shevet Yehudah is a chronicle of Jewish persecution from the destruction of the Second Temple until the Author's own day, "(it is) one of the outstanding achievements of the Hebrew literature of the Renaissance." (EJ, Vol. VIII col.1204).

125 (GERMANY). Brandes, Simon Wolff. Bi’ur Sod HaNevu’ah ["Explanation of the Secret of the Prophecy": by use of gematri’oth or numerical equivalents, Author interprets Psalm XXI as referring to Prussian King Frederick]. Two parts. German section suffused with Hebrew, pp. (8); 15, (1); (8). Hebrew section crisp, German section lightly browned. [Vinograd, Berlin 21 (no copy in JNUL)]. Berlin: Daniel Ernst Jablonski / Ulrich Liebert, 1701.


$1500-2500

RARE. Vinograd knew of the existence of the book Bi’ur Sod HaNevu’ah only through the hearsay of Friedberg. On the title, Simon Wolff Brandes presents himself as the protected "Schutz-Jude in Berlin."
In 1701, Frederick (1657-1713) elevated himself from "Frederick III, Margrave or Elector of Brandenburg," to "Frederick I, first King of Prussia." Upon his death in 1713, he was succeeded by his son Frederick William I (1688-1740), who in turn ruled as King of Prussia and Elector of Brandenburg until his death in 1740.

[SEE ILLUSTRATION RIGHT]

Uffenheim, Joh. Simon Meyer: 1764. $3000-4000

- The first part of the text (not present) is typically generic, however it is the second part of this veterinary work that is so unique. The Anhang of 36 pages contains a Hebrew /Yiddish dictionary - indeed entire phrases - transliterated into Gothic letters and with German translation. This is followed by five business-oriented dialogues between Jewish horsetraders in their distinct Hebraeo-German jargon.

- The inclusion of such an unusual appendix was likely in order to enable German horse-dealers to prevent a commercial disadvantage, and instead obtain a linguistic insight into the discussions conducted between their Jewish competitors.


Berlin, May: 1766. $500-700

- Paragraphs vi and vii of this Royal Edict address in detail the precise stamps to be affixed to the passports of the State-protected Jews, known as “Schutz-Juden.” These Jews are here divided into several sub-classes based on their economic standing. (For example, owners of factories were accorded First Class status, see Par. VI, letter C). One of the issues here under review is whether the privileged status of Schutzj-Jude (“Schutz-Privilegium”) may be passed to the individual’s widow or son (see Par. VII, no. 6). The fees for the various passport stamps are provided, expressed in Rthlr. (Reichsthaler). See JE, Vol. XI, p. 116; EJ, Vol. XIV, col. 1013.


Leipzig, Christian Friedrich Rumpf: 1768-1772. $1000-1500

- The editor of Der Jude, Gottfried Selig (1722-95), was a convert to Christianity who sought reconciliation between Christians and Jews. To which end, this periodical appeared containing much information about Jewish rites and customs. The assumption being, equipped with deeper insight into Jewish life, a greater sense of understanding would arise within society as a whole. Nonetheless, oftentimes the text contains historical errors amidst a somewhat tendentious presentation.


F.A. August (Joshua ben Abraham Hirschel) was a rabbi who converted to Christianity. See E. Carlebach, Divided Souls: Converts from Judaism in Germany (2001) p. 291. Carlebach was evidently unaware of the present text, for she writes: “According to Augusti’s son, this work was prepared for publication but never actually published” (Carlebach, p. 267 n. 133).


Frankfurt a/Main, 1901. $200-300

- Inscriptions of the Old Cemetery of the Jewish Community of Frankfurt a/Main.

Vienna, 1922. **$200-300**

• Inscriptions of the Old Cemetery of the Jewish Community of Eisenstadt.


Cornwall, 1988. **$150-200**


Riva di Trento, Jacob Marcaria: 1559. **$200-300**

134 **GIKATILLA, JOSEPH.** Sha’arei Tzedek [Kabbalah - on the Sephiroth]. FIRST EDITION. Initial letters of title historiated, initial word of text within elaborate frame. Previous owners’ signature and inscriptions in Ashkenazic hands on title (including Wolf Wertheim), f. 29 contains a correction in an Ashkenazic hand supplying missing words, possibly based on an early manuscript text. ff. 32. Some staining. Later vellum. Sm. 4to. [Vinograd, Riva 35; Adams G-611; A. Farber-Ginat, R. Joseph Gikatilla’s Commentary to Ezekiel’s Chariot (1998), p. 17, no. 3 (Sod ha-Hashmal)].

Riva di Trento, Jacob Marcaria the Physician: 1561. **$600-900**

• A Spanish-born Kabbalist, Joseph Gikatilla, the originator of the doctrine equating the infinite Ein Sof with the first of the Ten Sephiroth, sought in this original work to provide a detailed yet lucid and systematic exposition of Kabbalism.

Prof. Farber-Ginat opines that Gikatilla’s Sha’arei Tzedek is an early version (“mahadura kama”) of his Sha’arei Orah (see next lot). This is the only plausible explanation for the considerable overlap between the two works. In some instances, whole passages from Sha’arei Tzedek appear verbatim in Sha’arei Orah; other times, the material has been reworked and expanded. See Farber-Ginat, p.16, n. 23.

[SEE ILLUSTRATION ABOVE RIGHT]

135 **GIKATILLA, JOSEPH.** Sha’arei Orah. FIRST EDITION. Initial letters of title within decorative vignettes, initial word of text within historiated woodcut frame. ff. 84. Wormed and stained, extreme upper left corner of title cut not affecting text, stained. Modern calf. Sm. 4to. [Vinograd, Riva 34; Mehlman 1057; Adams G-609].

Riva di Trento, (Jacob Marcaria the Physician): 1561. **$500-700**

• Joseph Gikatilla (Chiquatilla) (1248-c.1325) was a disciple of the founder of the school of “Prophetic Kabbalah,” Abraham Abulafia and close colleague of Moses de Leon of Guadalajara.

Throughout the centuries, Sha’arei Orah, has been a first-rate guide to the systematic presentation of the “Sephiroth” (Divine emanations) and their code names. Indeed R. Chaim of Volozhin recommended it to his students as an important introduction to the arcane wisdom of Kabbalah.

[SEE ILLUSTRATION BOTTOM RIGHT]

Berlin, Orientalischen Buchdruckerey: 1794. $200-300


Hannover, Telgener: 1833. $500-700

* A most innovative study of the Hebrew language. Arrayed are tables set out in Hebrew alphabetical order, that allow one to arrive at a glance at the German definition of any three-letter Hebrew root (shoresh). An interesting feat of typographic art.


Munich, Vaad Hatzala: 1947. $100-150

139 GREENBERG, URI ZVI. (Editor). Albatros [avant-garde Yiddish literary journal]. Complete set of four issues:


$1500-2500

* A rare complete set of the short-lived journal Albatros, which had enormous impact upon the modernist Yiddish literary scene.

The poet Uri Zvi Greenberg (1894-1981) was born in Eastern Galicia to a rabbinical family that traced its lineage back to the legendary Chassidic master R. Uri of Strelisk (“Seraph of Strelisk”), after whom he was named. Greenberg moved to Warsaw in 1920, where he contributed to the radical literary publications that were blossoming at the time. In 1922, he launched his own periodical Albatros, “A journal for new poets’ and for artists’ expression.” In his “Manifest to the Opponents of the New Poetry,” Greenberg called for “the cruel in poetry...the chaotic in imagery...the outcry of blood (p.5).” With such a manifesto, it was not surprising that the second volume of Albatros was confiscated by the authorities due to its revolutionary stance. Consequently, the third and fourth volumes of Albatros appeared in the more liberal climate of Berlin, to where Greenberg relocated in 1923. It was in this final volume (pp. 15-24), Greenberg published his immortal poem “In Malchus fun Tselem” [In the Kingdom of the Cross], in which he predicted the European Holocaust.

In 1924, Greenberg emigrated to Eretz Israel, thenceforth switching to Hebrew as his idiom. He went on to become the voice of the Israeli right-wing with its vision of a Greater Israel. In later life, Greenberg returned to the piety of his youth. See EJ, Vol. VII, cols. 906-909.

[SEE ILLUSTRATION LEFT]

140 GUMPERTZ, AARON. Megaleh Sod [super-commentary to Abraham ibn Ezra’s commentary to Five Scrolls]. With Ma’amor HaMada [introduction to the sciences and religious philosophy].

FIRST EDITION. ff. 4, 12, 17(i.e. 20). Marbled boards, Sm. 4to. [Vinograd, Hamburg 89].

Hamburg, 1765. $200-300

* The Author, Aaron Gumpertz (1723-69) was the scion of one of the wealthiest Jewish families in all Germany. A devoted scholar, he was an early proponent of the Haskallah Movement. See A. Altman, Moses Mendelssohn: A Biographical Study (1973) p. 24-25 and Sh. Feiner, The Jewish Enlightenment (2004) pp.42-43.
141 (HAGADAH). Hagadah shel Pesach. With commentary by Isaac Abrabanel and “Bi’urim” (synopses of commentaries of Ma’aseh Hashem, Mateh Aharon and Chevel B’nei Yehudah). Instructions in both Judeo-Espanol and Judeo-German. Additional engraved title depicting Moses and Aaron below vignette of Moses and the Burning Bush. Numerous copper-plate engravings throughout the text.

LARGE FOLDING MAP OF THE HOLY LAND. Original calf gilt covers both sides tooled with cartouches.


Amsterdam, Solomon Proops: 1712. $4000-6000

142 (HAGADAH). Beith Chorin. With commentaries culled from Alsheich, Gevuroth Hashem by the MaHaRa’L of Prague and Oleloth Ephraim by R. Ephraim of Lunstshits. With the approbation of the Rabbi of Metz, R. Aryeh Leib, the “Sha’a’gath Aryeh.” Additional engraved title (with fleur-de-lis, royal arms of France), numerous copper-engraved illustrations.

FOLD-OUT MAP OF THE HOLY LAND with ten vignettes relating to the Tabernacle. ff.(2),64,(1). Stained in places, map neatly repaired. Contemporary calf with gilt flutes, scuffed. 4to. [Yudlov 251-I; Yaari 162].

Metz, Joseph Antoine: 1767. $2000-3000

A WIDE-MARGINED COPY OF THE FIRST ILLUSTRATED HAGADAH PRINTED IN FRANCE.

[SEE ILLUSTRATION ABOVE]
143 (HAGADAH). The London Times. Issue of the newspaper containing English translation of entire text of the Passover Hagadah, offered as a defense against the Blood Libel raised against the Jews in the notorious “Damascus Affair”. pp. 8. Folio. [Yerushalmi, Haggadah and History, pl. 95 and see his Introduction, pp.77-79].

London, August 17th; 1840. $5000-7000

Rare and Most Unusual “Passover Hagadah.”

“One of the most notorious outbreaks of the Blood Libel in modern times erupted in Damascus, Syria, in February 1840. With the connivance of the Pasha and the French Consul, a group of Jews were thrown into prison and accused of having murdered a Franciscan friar for ritual purposes. The news spread rapidly throughout the world, and while diplomatic and rescue efforts were being launched, the “Damascus Affair” was everywhere discussed and argued. The Times of London gave the developing story extensive coverage, printed letters upholding or condemning the charge, and devoted several editorials of its own to the topic. On August 17th, 1840, the Times went further. On page 3 it published an English translation of the entire Passover Haggadah. It was an obvious attempt to submit further evidence of the absurdity of the charge that Jews require Christian blood for the Passover ritual. Furthermore, the Times also editorialized favorably on prospects for the restoration of the Jews to Palestine. Of the Jews in Damascus who had been imprisoned and tortured, one died and another accepted conversion to Islam in order to avoid further suffering. The rest were freed at the end of August, largely as a result of Sir Moses Montefiore’s journey to the Near East in order to intercede personally in their behalf.” (Yerushalmi).


[See Illustration Above Left]


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

[See Illustration Bottom Left]

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

* The final leaf contains the following interesting comment: “On these nights it is customary to allow even the meanest Hebrew servant to sit at table...as we were all equally alike in bondage”.


Philadelphia, (Baltimore), 1878. **$500-700**

* Text revised by Jastrow, thus creating an early Reform version of the traditional Seder.

147 **(HAGADAH).** Hagadah shel Pessach. According to the custom of Baghdad. Final leaf with poems written in honor of David Sassoon. pp. (2), 70. Stained in places, marginal repair to some leaves, slight marginal worming on first few leaves repaired. Reasted in later boards with original front printed wrapper bound in. 8vo. [Yudlov 1706; Yaari 1274].

Bombay, Anglo-Jewish and Vernacular press, Opposite Musjid Bunder Railway Station by Aron Jacob Divekar: 1887. **$500-700**


Leipzig-Berlin, Poeschel & Trepte: 1923. **$100-150**

149 **(HAGADAH).** Hagadah shel Pesach. Designed and illustrated by Jakob Steinhardt. Hebrew type-face designed by Franziska Baruch. ONE OF ONLY 250 COPIES numbered and signed by the Artist. Frontispiece also signed by Steinhardt in pencil. ff. (25). A few minor stains. Contemporay red morocco-backd marbled boards, lightly scuffed. Lg. 4to. [Yudlov 2888; Yaari 1952; Yerushalmi 134-6].

Berlin, Ferdinand Ostertag: 1923. **$600-900**


(Berlin, for the Soncino Gesellschaft: 1926). **$400-600**


Jerusalem, 1930. **$100-150**


Offenbach, Heinrich Cramer for Doctor Guggenheim: 1927. **$500-700**


Amsterdam, E. Mozes: 1941. **$200-300**

* “The Geismar illustrations are among the most unusual ever to adorn a Hagadah text.” (Yerushalmi, pl. 147-50). A war-time reprint. Yudlov locates only one other copy, currently in a private collection in Jerusalem.

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

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

While Yudlov specifies that Bindiger is the name of the printer, it appears that Yerushalmi’s supposition that Bindiger is the name of the individual who actually wrote the text is more consonant with the facts.

See Shmuel René Kapel, Ma’avak Yehudi be-Tzarfath ha-Kevushah [The Jewish Struggle in Occupied France 1940-1944] (Yad Vashem); see also EJ, Vol. VII, col. 35.

Nîmes (France), Ateliers Bruguier: (1941). $1000-1500

Issued under the auspices of the Association des Amis de la Tradition Juive (Association of Friends of the Jewish Tradition) of Colmar.

[SEE ILLUSTRATION RIGHT]

156 (HAGADAH). Hagadah shel Pesach. With German translation. Published by the Overseas Relief For Displaced Pesons. Issued without a title-page. pp. 64. Original printed wrappers. 8vo. [Yudlov 4127, locates only one other copy].

New York, (1949). $150-250


Basle, GEORG DECKER: 1660. $300-500

159 HARKAVY, ABRAHAM ELIJAH (ALBERT). Die Juden und die Slawischen Sprachen / HaYehudim U'Sephath HaSlavim. FIRST EDITION. pp. (8), 136. Lightly foxed, ex-library. Contemporary boards, front cover detached. 8vo. [Friedberg, Y-313].

Vilna, Romm: 1867. $200-300

The Author contends that the Jews lingua franca was Slavic and not until the 17th-century did they change to Yiddish. Harkavy amassed a wealth of material in this regard, demonstrating Jews’ familiarity and interaction with Slavic languages through the ages.

160 HELLER, YOM TOV LIPMANN. Tzurath Beith Hamikdash He’athid [on the design of the third Temple]. With inscription and signature of Yitchak Izaak Grisher of Cracow and stamp of Rabbi Moses Pollak of Bonyhad, Illustrations of the Temple Mount. ff. (2), 20. Some staining, trace wormed. Unbound. 4to. [Vinograd, Frankfurt a/ Main 325].

Frankfurt a/ Main, Johann Kelner: 1714. $300-500


Vienna, Georg Hrascanski: 1808. $400-600

Hertz Homberg (1749-1841) one of the pioneers of the Haskalah movement, accepted the appointment by the Austrian authorities of superintendent of Jewish schools throughout Galicia. “Homberg’s official function consisted of supplying plans to destroy the very foundation of Jewish culture; his “ideology,” whose leitmotif was repugnant careerism, was that of a semi-apostate.” See R. Mahler, Hasidism and the Jewish Enlightenment (1985) p. 124. Distaste for Homberg and his assimilating tendencies ran so high, that his former comrades, architects of Haskalah such as Moses Mendelssohn and Naphtali Herz Wessely, personally censured him. S. Feiner, The Jewish Enlightenment (2002) pp. 271-2.

Altona, Johann Friedrich Hammerich: 1836. $700-1000


[SEE ILLUSTRATION ABOVE LEFT]

163 **HIRSCHENSOHN, CHAIM.** Yamim MiKedem [Biblical chronology]. **FIRST EDITION.** pp. (2), 8, 246, 37, (3). Title tape-repaired, previous owners’ marks. Contemporary boards, loose. 8vo. [Friedberg, Y-713].

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

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


Jaffa, Ha-Choshen: (1940). $150-250

- Written in the style of the Book of Esther, this pamphlet recounts Hitler’s conquest of Europe, most notably France, and toasts Churchill’s dogged determination to stand up to the German aggressor. On July 14, 1940 (Bastille Day), in a BBC broadcast from London, Churchill stated: “I proclaim my faith that some of us will live to see a fourteenth of July when a liberated France will once again rejoice...When the day dawns, as dawn it will...” - translated here as: “Od Tizrach Hashemesh VeNitzachon bo Yavo.”


Amsterdam, Joachimsthal’s Boekhandel: 1940. $1000-1500

- Published by the Dutch Zionist Association (Nederlandse Zionistbond) and the Jewish Youth Federation (Joodse Jeugdfederatie), this collection of reflective articles was intended by its editors to provide inspirational reading for the Days of Awe (Yamim Nora'im) at a time of great terror and tension.

[SEE ILLUSTRATION BOTTOM LEFT]


New York, Ellul: 1943. $200-300

- Includes prayer to be recited on behalf of military serviceman. This unique booklet represents an amalgam of American patriotic sentiment and European Chassidic words of comfort and hope. In his pastoral letter, Rabbi Jacob Halberstam, Chakover Rebbe of New York’s Lower East Side, summarizes Chassidic teaching in “three great fundamentals, according to Aleph, Beth, Gimel: Amenah (faith), Bitachon (reliance) and Gilah (joy).”

Moscow, for “Der Emes”: 1943. $300-500

* One of the earliest reports concerning the Nazi’s systematic destruction of Lithuanian Jewry. “Der Emes” was the official Soviet newspaper written in Yiddish.


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

[SEE ILLUSTRATION RIGHT]

Lot 168


Jerusalem, 1945. $600-900

* 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).


Foehrenwald (D.P Camp, Germany), Deufus Yafah, circa: 1946. $600-800

* A scarce little booklet.

Following the night-time Keria’th Shema, is a page of Mishnah, above which is a most poignant hand-written note in Yiddish, “Before going to sleep, learn this page of Mishnayoth (in memory) of your parents.” No doubt intended for those surviving children whose parents were killed and were thus left alone at the end of the war. It is possible that these instructions were penned by Grand Rabbi Yekuthiel Judah Halberstam of Klausenberg, who was active in reviving religious life in the Foehrenwald D.P Camp.

171 (HOLOCAUST). Vaad Hatzalah Rescue Committee: A group of c. 37 books and pamphlets, including Halacha, Chassidism, Prayer-books, etc. With a Kitzur Shulchan Aruch inscribed by the Bluzhover Rebbe, Israel Spira. Abbreviated list available upon request. Various bound and worn. v.s.

circa: 1945. $600-900

* Most of these books were issued by the Vaad Hatzalah Rescue Committee for the benefit of the Jewish Displaced Persons in Europe (She’eirith Hapleitah), located in Munich, Foehrenwald, Landsberg and other camps in Germany.


Munich, Vaad Hatzala: 1947. $200-300

* Issued by the Vaad Hatzala Rescue Committee for the benefit of the survivors of the Nazi Holocaust. This custom-bound copy likely prepared for an American donor.

173 (HOLOCAUST). Kuntress Kithvei Kodesh [selected letters of the Rebbes of Slonim]. FIRST EDITION. Original printed wrappers. Sm. 4to.

[W.Z. Rabinowitsch, Lithuanian Hasidism, p. 231, n. 18].

Windsheim (Germany), Sender Deutsch for the Chassidei Slonim of Germany: 1948. $200-300


Jerusalem, for the Ministry of Justice, Teveth 5722; (1961). $700-1000

* A facsimile copy of the Supreme Court’s verdict of the trial of the State of Israel against Adolf Eichmann, who was sentenced to death for crimes against the Jewish People and against humanity, under the aegis of the Nazi regime. Presented here is the lengthy verdict printed in very limited number - perhaps no more than a couple of dozen - and presented to the members of the police force associated with the trial - one of the defining events in the life of the fledgling State of Israel.


Amsterdam, Immanuel ben Joseph Athias: 1698. $5000-7000

* AN UNUSUALLY FINE WIDE-MARGINED COPY IN A HANDSOME CONTEMPORARY BINDING.

This edition of the Shnei Luchoth HaBerith, an extensive work on Halachah, Kabbalah and ethical philosophy, is considered one of the most beautifully produced Hebrew printed books. Chassidim consider this particular edition to be especially noteworthy, as it was published in the year “Nachath,” the year R. Israel Baal Shem Tov, founder of the Chassidic movement, was born. Many of the teachings of Chassidism have their source in the SheLa”H HaKadosh.

The recorded Jewish history of the city of Heidingsfeld (or Heitzfeld) in Bavaria dates back to the thirteenth century. In the eighteenth century, Heidingsfeld became the seat of a chief rabbinate which included all the district communities of Wuerzburg. From 1727 to 1742, Rabbi Jacob ben Aryeh Loeb (Jacob Löw) served as Rabbi of the “Wuerzburger Kreis,” with Heidingsfeld as its seat. See JE, Vol. VI, p. 320.

[SEE ILLUSTRATION BELOW]

Pest, 1867-82. $300-500

* Biographies of Hungarian Jews (and Jewesses), both rabbinic and lay leaders.

177 IBN GABIROL, SOLOMON. Mivchar HaPehninim ["Choice of Pearls"-ethics]. Second Edition. Opening words within elaborate woodcut border. The Adolph Lewisohn Copy, with his morocco bookplate on front paste-down. ff. 40. Title and following few leaves with marginal paper repairs, trimmed and stained in places, previous owner's inscriptions. Recent polished mottled calf with dentelles, spine in compartments, gilt extra, spine touch rubbed. Sm. 4to. [Vinograd, Venice 271; Habermann, Bomberg 183].

Venice, Daniel Bomberg: 1546. $600-900

* The Jewish Aesop's Fables. A most distinctive Hebrew book. A collection of fables and puns with moral inferences all written in rhymed prose. The Author uses animal fables as a means of moral allegory. Not only do the animals talk, but are indeed well-versed in the Bible and Talmud and conduct lengthy discourses on matters of science and philosophy.

178 ISAAC IBN SAHULA. Maschal HaKadmoni [collected fables] * with: Sepher HaTapu'ach [philosophy attributed to Aristotle]. More than 70 imaginative and fanciful half-page woodcut illustrations. Two titles within typographic borders. ff. 72, 81-100 (i.e., 90). Mispaginated though complete. Lightly browned. Contemporary marbled boards. Sm. 8vo. [Vinograd, Frankfurt o/Oder 471].

Frankfurt o/Oder, Professor Elsner: 1800. $1000-1500


Bonn, F. Baaden: 1833. $500-500


Paris, L'Institut de France: 1845. $500-500

* Salomon Munk (1803-1867) was curator of Hebrew and Oriental books at the Bibliotheque Royale (now the Bibliotheque Nationale) of Paris.


London, 1871. $100-150

* A prospectus offering scholarships to Jewish students from Eretz Israel. Dismayed by the penury of their brethren in Eretz Israel, the Jewish community of Bamberg formed a committee to provide support for young Jews to come to Germany in order to learn a profession or trade. The plan was that these individuals would subsequently return to their homeland enabled to earn a livelihood and thus become independent of the welfare-rolls. The prospectus stresses that the program has no intention of undermining a traditional Orthodox life-style that centers around the study of Torah. Signatories: Sal. Dessauer, M.L. Eger, Jac. Goldmann, Marx Gütterman, H. Klein, B. Lämlein, M. Ullmann, Sam. Wassermann, Dr. J. Kobak, Distrikts-Rabbiner. See JE, Vol. II, p. 483.

A highly forward-thinking program of economic advancement and social engineering - not just within the Jewish community, but from the perspective of European society as a whole.

Jerusalem, Israel Bak: 1843. $600-900

Joseph Schwartz settled in Jerusalem in 1833 and devoted himself to the study of the topography, geography and natural history of the Holy Land. “Schwartz’s work is significant in that it became the basis and model for all subsequent Hebrew writing on Palestine exploration taking Jewish sources into account.” Y. Ben-Arieh, The Rediscovery of the Holy Land in the Nineteenth Century (1979) p.104.

[See Illustration Top Left]


Jerusalem, Israel Bak: 1860. $600-900

German translation of Tevuath Ha’aretz (1845) prepared by the author’s nephew, Israel Schwarz. The book deals with the borders and division of the Holy Land (according to both biblical and rabbinic tradition), its topography, history, genealogy of inhabitants, botany, and climate.

[See Illustration Bottom Left]


Frankfurt a/Main, J. Kaufmann: 1852. $400-600

First edition of Forster’s study of the Hebrew inscriptions found in the Sinai Desert, documenting his belief that these were the actual writings of Moses and the Israelites on their flight from Egypt.

[See Illustration Top Right Facing Page]


London, Richard Bentley: 1862. $800-1200

First edition of Forster’s study of the Hebrew inscriptions found in the Sinai Desert, documenting his belief that these were the actual writings of Moses and the Israelites on their flight from Egypt.

[See Illustration Top Right Facing Page]


Jerusalem, Azriel Press: 1935. $200-300

“Since the beginning of the political tension between Jews and Arabs, the Mohammedans keep strict observation to ensure that nothing takes place at the Wailing Wall Services, save what is provided for in the Agreements. Thus, blowing of the Shofar at the end of the Yom Kippur Service is forbidden. The continual presence of a British policeman is a result of this regrettable transfer of political tension to the religious field” (p. 9).

Jerusalem, Azriel Press for Palestine Posts, Telegraphs and Telephones: April 1938. $1000-1500

A fascinating social insight into the soon-to-be nascent State of Israel.

One gleans how diminutive was the population of Eretz Israel and how scarce the recent innovation of the telephone from the fact that this Directory carries listings for just three cities: Jerusalem, Jaffa-Tel Aviv and Haifa, all other locales were considered rural outposts (including Beersheba, Benei Beraq, Kefar Sava, Nathanya, Petah-Tiqva, Ramat Gan, Rehovot, etc.) Rehovot possessed all of eighty telephones, one of which was owned by "Weizmann, Dr. Ch." (future first president of Israel). Other telephone owners of interest include Jerusalem residents "Epstein, Rabbi Moshe M." (Rosh Yeshiva of Slabodka-Hebron), "Herzog, Isaac, Chief Rabbi of the Holy Land," and "Ben-Zeevi, I." (future second president of Israel). The Introduction is of amusing interest: "How to use the Telephone..." Also of note, many Exchanges were closed on the Sabbath and Jewish holidays. The Directory is replete with commercial advertisements that are a fairly representative of the very broad cross-section of business in the developing country.

Geographically speaking, one can clearly glean from the Directory that under the British Mandate, Palestine was well-connected to the neighboring British fields of dominance, i.e. Egypt, Trans-Jordan and Iraq, as well as to the adjoining areas that had come under the French sphere of influence: "The Lebanese Republic, Syrian Republic and State of Djebel Druze, Autonomous Sandjak of Alexendretta and Government of Lattaquie" (see Directory pp. 141-45).

[SEE ILLUSTRATION BOTTOM RIGHT]


Tel-Aviv, Haaretz Press: 1941. $300-500

"The object of the Palestine Government Industrial Exhibition may be summed up in a single phrase: to stimulate trade between the two countries. For some years prior to the war there was a definite diminution in this trade and it seemed to the Government of Palestine that this might be due, in part at least, to the fact that Egyptian importers and merchants were not fully aware of what Palestine is producing and can produce. It need, moreover, hardly be emphasised that it is most desirable at the present time to increase commerce between countries separated by land frontiers only, thus saving shipping, a matter of vital importance to the general war effort" (Foreword, p. 5)

Comprehensive catalogue of an industrial trade show held in 1941 in Cairo in which 250 Jewish companies from Palestine exhibited their wares. Includes a detailed list of exhibitors, a classified list of products exhibited (in the second volume), and 110 pages of advertisements comprising hundreds of graphic ads, with many photos and numerous logos and designs by the exhibitors. Offers a unique and fascinating perspective of the state of the Jewish industry in Mandate Palestine.

191 ISSERLEIN, ISRAEL. Bi’urim [super-commentary to Rashi on the Pentateuch], Hebrew inscription on opening blank: “This book was given to me as a Bar Mitzvah gift by my teacher the great Gaon, the Rabbi of our Kehillah, Shimshon the son of the community was given to me as a Bar Mitzvah gift by my teacher the great Gaon, the Rabbi of our Kehillah, Shimshon the son of the community leader Gumpel W”B (Wurtzburg ?), 1780.” [f. 24. Title remargined, stained. 18th-century calf, rubbed. Sm. 4to. [Vinograd, Riva 36; not in leader Gumpel W”B (Wurtzburg ?), 1780.”

Sulzbach, Z. Arnstein & Son: 1836. $500-700


Riva di Trento, Jacob Marcaria for Joseph Ottolenghi: 1562. $300-500


Basle, Froben: 1524. $600-900


Middelburgh, Zacharias Roman: 1636. $300-500


Tokyo, Union Theological Seminary: 1959. $60-90

196 JUDAH LEIB BEN SIMCHA. Shalmei Simcha [Talmudic novellae to Tractate Berachoth and Seder Mo’ed]. FIRST EDITION. [ff. (2), 70, (1). Worn, marginal tape repair to final leaf. Contemporary boards. Sm. 4to. [Vinograd, Vilna 37].

Vilna, Ludanski: 1806. $300-500


Marburg, Neuen akademischen Buchhandlung: 1803, 1816, 1818. $200-300

198 (KABBALAH). Gabbai, Meir Ibn. Tola’ath Ya’akov [“Worm of Jacob”; kabbalistic commentary to prayer]. Stamps of “Chevrah Kore’a Itim LaTorah, Kamenets’.” [f. (2), 4-47. Small burn-hole in ff.16-19, text slightly affected, few leaves remargined. Modern boards. 4to. [Vinograd, Boguslaw 3].

Bohuslav, Mendel and Isaiah, Sons of David: 1820. $400-600

The Spanish exile Meir ben Ezekiel ibn Gabbai (1480-after 1540) provides a comprehensive summation of the Kabbalah as it existed immediately before its efflorescence in Safed. The title of the present work, Tola’ath Ya’akov is derived from the Rabbinic maxim: “Israel are compared to a worm; just as a worm’s power lies in its mouth, so Israel’s power lies in their mouths (i.e., the power of prayer)” [see Introduction]. Tola’ath Ya’akov is frequently cited as a source in the later kabbalistic works of R. Isaiah Horowitz (Shea’h) and R. Chaim Joseph David Azulai (Chif’a).

This is one of only four Hebrew books printed in the short-lived press at Bohuslav (in the Kiev province of Ukraine), all within the years 1820-1821. See Brad Sabin Hill ed., Hebrew Printing in Ukraine, I. Edward Kieve Collection, George Washington University, Exhibition (2008), No. 38 (facsimile of title).

Jerusalem, Israel Bak: 1844-46. $3000-4000

THE FIRST EDITION OF THE ZOHAR PRINTED IN THE LAND OF ISRAEL.

The title states that the text was compared to the personal copy of the Zohar that had belonged R. Chaim Vital. The introduction by the printer lists eleven virtues this Jerusalem edition has above all previous editions: “Has a Zohar of such typographic beauty existed prior to this Jerusalem edition? - indeed it far surpasses that of Amsterdam and earlier” (See printers comments at end of Vol. III).

200 (KABBALAH). Raziel HaMalach. [Attributed to the Angel Raziel as instructed to Adam Kadmon ("Primordial Man") upon his expulsion from Paradise]. Esoteric Kabbalistic charts and diagrams throughout. ff. 40. Trace foxed. f. 22 wormed with slight loss of text. Contemporary marbled boards, worn, rebacked. 4to. [Vinograd, Lemberg 864].

(Lemberg, 1848). $300-500


202 KARO, ISAAC. Toldoth Yitzchak [commentary to the Pentateuch]. Third edition. Previous owners' signatures in Italian hands on title including Raphael Rovigo (see below). Wide margins. ff. (2), 116. Stained in places, dampwarinkled, last page (blank) soiled, upper marginal hole on f.113 not affecting text. Later boards, gutter split, worn. Sm. 4to. [Vinograd, Riva 2].

Riva di Trento, (Jacob Marcaria the Physician): 1558. $500-700

According to some sources, Raphael Rovigo was the father of the famed kabbalist R. Abraham Rovigo of Modena (c.1650-1713), who at the turn of the 18th-century settled in Eretz Israel, establishing there an important yeshivah. Gershom Scholem however, has Michael Rovigo as the father of R. Abraham Rovigo. See N.Z. Friedmann, Otzar Harabanim 17838, 815; EJ, Vol. XIV, cols. 355-56.


Cracow, 1927. $150-200

This ethnographic study provides information on Poland's historic Karaite communities of Halicz, Lutsk and Trok.


Venice, Marco Antonio Giustiniani: 1547. $300-500


Amsterdam, David de Castro Tartas: 1675. $300-500

R. Menachem Mendel Krochmal (1600-1661), was a student of R. Joel Sirkes (author BaYith Chadash or BaCh), and served as Rabbi of Nikolsburg, Moravia. For a discussion of Krochmal's philosophical development, see Zinberg, vol. X pp. 65-86.
Lot 206

206 KARO, JOSEPH. Shulchan Aruch [Code of Jewish Law]. Second edition. Four parts in one volume. Four title pages. Printers device on titles (Yaari no. 31). Title letters within decorative woodcut border-piece. Previous owner’s inscription on verso of first title (indicating how the Tephilin are equal to all the 613 precepts), marginal notes on ff. 54-55 of Part I, ff. 61; 57; 34; 71. Some staining, marginal repair to a few leaves (with a few words supplied in facsimile). Modern half calf. Folio. [Vinograd, Venice 552; not in Adams].

Venice, Giovanni Griffio: 1567. $8000-10,000

A digest of the expansive Beith Yoseph, the Shulchan Aruch (“Prepared Table”) was so named by Joseph Karo to indicate he had prepared the extensive material in a manner ready to be “consumed” immediately. It became the Rabbinic Code par excellence.

In 1567, two editions were issued simultaneously; one printed by Giovanni Griffio, and the other at the House of Cavalli. For details regarding these early issues of the Shulchan Aruch, see R. Margoloth, Sinai, Vol. XXXVII (1955) pp. 25-35, and R. Y. Nissim in Sinai, Sepher Yovel (1958) pp. 29-39.

The Cavalli edition of the Shulchan Aruch was sold by Kestenbaum & Company, Sale XXV (October, 2004), Lot 25.

Lot 207


Utrecht, Francis Halma: 1686. $300-500

Lot 208


Riva di Trento, Jacob Marcaria: 1560(-1561). $600-900

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 and was likely the last distinguished Aristotelian not only in the Jewish world, but in all of Medieval Europe. For an 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.129-39; see also G. Freudenthal, Studies on Gersonides: A Fourteenth-Century Jewish Philosopher-Scientist (Brill).

Lot 209


Amsterdam, Pieter Visser: 1723. $300-500

Philipp van Limborch (1633-1712), Dutch theologian, was professor at the Remonstrant Seminary in Amsterdam. This work records the disputation between van Limborch and the Marrano Isaac (Balthazar) Orobio de Castro (1620-1687).

Lot 210

210 ALFASI, ISAAC. (Ri”f). Rav Alfasi [Rabbinic code]. Fifth edition. Volume I (of 3) only. With commentaries of Rashi, R. Nissim Gerondi and R. Jonah Gerondi. Edited by Joseph Oxtolenghi. Various signatures in Italian hands on front flyleaf in Hebrew and Italian including: Gabriel Mahtov, Gabriel Benetit, Joseph Urbino and others, censors’ signatures on final two leaves, scattered Rabbinic marginalia. Part I: ff. 48 [Berachoth]; 853-872 [Hilchoth Ketanoth] (bound out of sequence), 49-212 [Shabbath, Eiruvin, Pesachim, Tannith, Yom Tov (Beitzah)], 77-852 [i.e. 288] [Rosh Ha-Shanah, Yoma, Sukkah, Megillah, Moed Katan]. V, stained in places, plus an inserted note in a late hand written in Yiddish, indecent pictures on bookplates erased. Later calf, worn, spine rebacked. Folio. [Vinograd, Riva di Trento 1].

Riva di Trento, Bruin & Marcaria: 1558. $600-900
Lot 210A


Sonicino, after: 1486. $10,000-12,000


The Roman rite, also known as the Italian or “Lo’azim” rite, is rich in multifaceted piyutim. It originated in early medieval Rome and maintained a distinct identity. For a thorough, scholarly discussion of this rite, see Samuel David Luzzatto: Mavo LeMachzor Bnei Roma (Tel-Aviv, 1966); with notes and additional material by Daniel Goldschmidt, and a bibliography by YY. Cohen. See also S.C. Reif, Judaism and Hebrew Prayer (1993) pp. 164-66.
Lot 212

211 (LITURGY). Machzor Le’Nusach Barcelona Minhag Catalonia [Festival prayers for the New Year and Day of Atonement]. According to the Custom of Barcelona and Catalonia. Printed in square Hebrew Spanish type. Unpaginated. Scattered marginalia in cursive Sephardic scripts. ff. 147 (of 192), first 12 leaves and final 7 leaves supplied in a square Sephardic hand. Some staining and browning, few leaves repaired with missing text supplied, few leaves torn. Ex-library. Old leather boards, worn. 8vo. [Vinograd, Salonika 37; Mehlman 339; Atikoth Yehudah pp.26-7].

Salonika, Moses ben Solomon Soncino: 1526. $2000-3000

Spain, the home of Hebrew poetry, produced so many composers of Piyutim that almost every Spanish city had its own ritual. Following the Spanish Exile however, a uniform ritual was adopted by all (Spanish) Sephardim with the exception of the Catalonian and Aragonian congregations of Salonika, who preserved their unique liturgical rituals for centuries. See S.R. Reif, Judaism and Hebrew Prayer (1993) pp.201-2.


Lot 213

212 (LITURGY). (Machzor). According to Ashkenazi rite. Headings supplied in manuscript. Marginal notations and corrections in an early hand. ff. 221 (of 256), ff.15, 7-12, 37-42, and 239-56 supplied in facsimile within the text. Also in facsimile (at end of the volume) are pages damaged by censorship. Some corners lacking text, repaired. Modern boards. Sm. folio. Sold not subject to return. [Vinograd, Augsburg 8; Mehlman 321].

Augsburg, Chaim bar David Shachor: 1556. $3000-5000

Lot 213

213 (LITURGY). Precationes Hebraicae...[Birkath HaMazon]. * APPENDED: Mah she-mone’a ha-yehudim she-lo ya’aminu... / Quid obstet iudaeis quo minus credant... ["What Prevents the Jews from Believing"]). Hebrew and Latin text. Last page with signature of John Morris of Oxford University, Regius Professor of Hebrew (1626-48). Few marginal notes. pp. (12); (4). Lightly stained. Modern boards. 4to. [Vinograd, Isny 14; Haberman, Fagius 15].

Isny, Paulus Fagius: 1542. $3000-5000

Grace After Meals for Messianic Jews. What starts initially as the traditional text (ff.2-6), is followed by a Christological version of the same (ff.7-10). In the appended tract, the Author contends that what prevents Jews from accepting Christianity is the thorough social ostracism that remains the fate of the apostate Jew.

The publisher, Protestant theologian Paulus Fagius (1504-49) took a keen interest in Jewish ritual, realizing fully that such were the original practices of Christianity. See E. Carlebach, Divided Souls: Converts from Judaism in Gemany (2001) p. 174.

The present copy contains a total of 16 leaves, as opposed to 12 leaves as recorded by Haberman (copy sold by Kestenbaum & Company, Sale 44, Lot 181.) Mehlman (no. 1909) presents an unusually lengthy description (four columns!) of this scarce tract.

* [SEE ILLUSTRATION ABOVE LEFT]

Lot 213

[SEE ILLUSTRATION ABOVE RIGHT]

Venice, Bragadin: 1711-15. $3000-4000

This sumptuous and extraordinarily large Machzor was commissioned by the leading Ashkenazi congregations in Italy: Venice, Padua, Rovigo, Verona, Mantua, Casale Monferrato and Gorizia.


Erlangen, Ferdinand Enke: 1840. $200-300

Leopold Stein (1810-1882) received a traditional Jewish education in Fuerth and secular education at the Universities of Erlangen and Wuerzburg. In 1835, he became Rabbi of Burgkundstadt, and in 1844, Rabbi of Frankfurt a/Main. His initial appointment as Assistant Rabbi to the aged Rabbi Solomon Trier, prompted the older man’s resignation in protest. R. Trier, staunchly Orthodox, would not suffer the appointment of a Reform-minded minister - even a mild-minded Reformer such as Stein - to succeed him. See E.M. Khugman, R. Samson Raphael Hirsch (1996), pp. 117-19.


Koenigsberg, D.C. Kanter: 1786. $1000-1500

First edition of the first translation of the Hebrew prayers into German. The translator, Isaac Abraham Euchel (1758-1804) was a student of the philosopher Immanuel Kant at the University of Koenigsberg and one of the founders of the Maskilic journal HaMe’asef.

[SEE ILLUSTRATION BOTTOM LEFT]


Slavuta, Moses Shapiro: 1826. $3000-4000

With Haskamoth of R. Chaim Hakohen Rapaport, R. Ephraim of Sudylkow and the Dayanim of Ostraha.

[SEE ILLUSTRATION BOTTOM RIGHT]

Jerusalem, circa: n.d. $150-250

* The introduction states: “Our ears have heard the terrible news of the murder of Tzadikim, Chassidim and the innocent both in Eretz Yisrael and in other lands.”

219 (LITURGY). Group of eleven volumes of prayers, all printed in Venice except one printed in Turin: “Kevod HaBayith” [dedication of the Aschkenazic synagogue of Turin, 1826]. Various conditions, variously bound.

18th-19th century. $500-700

220 (LITURGY). Group of six prayer-books of interesting and exotic rites: * Seder Tephiloth Shevachoth Veshirim. According to Minhag “Shingli” (Singhalese [sic]) - the rite of the Jews of Cochin, Southern India. ff. 72 (of 78) title and final six leaves provided in facsimile. [Vinograd, Amsterdam 1761]. 1757.

* Seder Ha’Ashmoroth. According to the Rite of the Communities of Carpentras, L’Isle and Cavaillon. [Vinograd, Amsterdam 1823]. 1763.


221 (LITURGY). Group of ten volumes: * Seder Tephilath HaMincha shel Erev Rosh Chodesh. [Vinograd, Venice 1294, based upon a listing in a bookseller’s catalogue only and located nowhere else]. 1650 (?)

* Seder Tephiloth Yom Kippur Katan. With Judeo-German translation. [Vinograd, Brünn 5]. 1755.

* Naptali Katz. Sha’ar Naphtali [liturgical poems and Sabbath zemiroth]. [Vinograd, Brünn, 10]. 1757.

* Judah Aryeh Oppenheim. Mateh Yehudah [commentary on Grace After Meals, the songs of Sabbath and marriage and circumcision ceremonies]. [Vinograd, Offenbach 49]. 1799.


* Seder Tephilah KeMinhag Sephard. [Vinograd, Czernowitz 111]. 1854

* Tikun Tephilah [meditations and customs from the works of the Ar”i and R. Shalom Sharabi]. [Yaari, Baghdad 22]. 1870.

* With three others. Various conditions, variously bound.

222 (LITURGY. etc.) Group of c. 27 volumes. Many incomplete. Including:


* Yoseph Shalom Galino. Imrei Noam. Lacks opening 32 leaves. [Vinograd, Amsterdam 18]. Menasheh ben Israel, 1628-30


* Machzor. Three volumes. Salonika, 1793, 1811, 1838.

* Shever Bamtzarim [plague]. Livorno, 1742.


* Together with a further 18 volumes, including pamphlets. Various conditions, variously bound. Sold not subject to return.

$1200-1800

223 (MENDELSSOHN, MOSES). Tephiloth Yisrael / Gebete der Juden. Two parts in one. Part One: Hebrew text of the prayers for weekday, Sabbaths and festivals, including Ethics of the Fathers, with grammatical notes supplied by Isaac Satanow. Part Two consists of Judeo-German translation and notes by David Friedländer. Formerly in the collection of Prof. Abraham J. Karp, New York.


Berlin, Chevrath Chinuch Ne’arim Press: 1786. $1200-1800


It had been suggested by the late Professor Abraham Karp that the appearance of the initials “M.M.D.” blind-tooled by the binder onto the spine of this volume indicates that that the original owner was none other than M[oses] M[endelssohn] of D[essau].

[SEE ILLUSTRATION ABOVE]

Berlin, Christian Friedrich Voss: 1778. $300-500

Written under the supervision of Chief Rabbi Hirschel Lewin of Berlin (previously Rabbi of the Great and Hambo Synagogues in London, 1758-70) this is an account of Jewish commercial and matrimonial law as relating to property rights. The study was requested by the Prussian Government as a guide to judges when arbitrating such cases between Jews. “Mendelssohn’s role in [the book’s] production was tantamount to that of author” see A. Altmann, Moses Mendelssohn: A Biographical Study (1973) p. 470.


Venice, Giovanni di Gara: 1593. $500-700

With more than 1,500 pages - a monumental feat of scholarship.

[SEE ILLUSTRATION RIGHT]


Hannover, 1864. $100-150

One of the earliest collections of Masoretic notes to the Bible text. The supreme Hebrew philologist Jonah ibn Janach (first half of the 11th century) considered Ochlah Ve-Ochlah to be the most important work on the subject. Indeed, most of the masoretic scholarship found in the 1524 Bomberg edition of the Bible was culled from this anonymous work. See Ej, Vol. XII col. 1353.


Warsaw, J. Lebensohn: 1854 and 1859. $300-500

Tipped in at beginning and end are 22 manuscript pages containing a lengthy Yiddish treatise on the theory of linguistics and philology.


Brussels, 1844. $200-300

Franco-Jewish scholar Eliakim Carmoly (Goschel David Baer, 1802-75) served as Rabbi of Brussels from 1832 to 1839. After which he retired to Frankfurt, where he devoted himself to collecting Hebrew books and manuscripts. Carmoly published extensively in the field of Jewish history. See Ej, Vol. III, pp. 579-580.
231 MENACHEM BEN MOSHE HABAVLI. Ta‘amei Mitzvoth [on the categories and reasons for the precepts]. FIRST EDITION. ff. (52). Closely shaved with some marginal loss supplied in facsimile, stained. Modern half calf marbled boards. Sm. 4to. [Vinograd, Lublin 16; Mehlman 893; not in Adams]. Lublin, Eliezer ben Isaac: 1571. $3000-4000

Menachem ben Moses served as a Dayan in Trikkola, Greece, before migrating to Safed in 1527, from where he renewed the Jewish settlement of Hebron. In the introduction to the present work, the author states that all royalties received will be put toward rebuilding the ruins of Hebron so that its inhabitants may “rest from the robbers and plunderers of the night and in the merit of the Patriarchs (buried in Hebron), those who study day and night will not be disturbed.”

The Chassidic Masters were very fond of this work, later editions contain commentaries by Tzvi of Rimenov and others. Later editions have been confused by publishers with a work bearing the same title by Menachem Recanti.


[SEE ILLUSTRATION ABOVE]

Salonica, 1723. $500-500

Jerusalem, Shmelke Yoseph and his brother-in-law Isaac Gaschzinni with his ownership stamps. A wide historiated. Scattered marginalia in an old Aschkenazic hand. vellum, worn. Folio. [Vinograd, Riva di Trento 9; Adams M-1747].

Mordechai. REPAIRS IN PLACES. Later boards. Folio. [Vinograd, Salonika 224].

238 (MONTEFIORI, MOSES). Marpe LaNephesh [selected readings from Zohar for recitation on the Sabbath]. Opening poem in Ladino. Title surrounded by four birds; on verso of title, woodcut engraving of the Temple Mount. Original calf-backed boards with central cartouche on front cover: “Minchah hi sheluchah LehaRav HaMefursam Eliezer Levi” (see below.). ff. (2), 98. Ex-library, brittle. 4to. [Halevy 196].

$1000-1500

239 MORDECHAI BEN HILLEL HAKOHEN. Sepher Rav Mordechai [Halachic compendium]. WITH: Simanei Mordechai [Index] by R. Joseph Ottolenghi. FIRST SEPARATE EDITION. Divisional title richly historiated. Scattered marginalia in an old Aschkenazic hand. This copy appended with Joseph Ottolenghi’s scarce Simanei Mordechai. ff.150, 150(i.e., 151), 154-192; 45. Opening four leaves with paper repairs with some textual loss at margins, stained. Gutter split. Contemporary vellum, worn. Folio. [Vinograd, Riva di Trento 9; Adams M-1747].

Riva di Trento, (Y. Marcaria): 1559. $1000-1500

$500-700

MOSES BEN MAIMON (MAIMONIDES. / RaMBa”M). The Laws of the Hebrews, Relating to the Poor and the Stranger, with the two existing super-commentaries to Bechinath Olam composed by Rabbis Ben Habib and Jacob Frances, he took it upon himself to compose a new commentary. Born in Gradiska d’Isonzo, Samson Morpurgo (1681-1740) moved to neighboring Gorizia to study under R. Jacob Chai Gentilli. Upon the death of his father-in-law R. Joseph Fiametta (Lehabah) in 1721, Morpurgo succeeded him as Rabbi of Ancona, a position he held until his death.

Samson Morpurgo writes in the Afterword, that dissatisfied with the two existing super-commentaries to Bechinath Olam composed by Rabbis Ben Habib and Jacob Frances, he took it upon himself to compose a new commentary. Born in Gradiska d’Isonzo, Samson Morpurgo (1681-1740) moved to neighboring Gorizia to study under R. Jacob Chai Gentilli. Upon the death of his father-in-law R. Joseph Fiametta (Lehabah) in 1721, Morpurgo succeeded him as Rabbi of Ancona, a position he held until his death.

$1000-1500

MOSES BEN YOM TOV HANAKDAN. Darchei HaNikud VehaNeginoth. Hebrew text followed by German endnotes. ff. 10, 49, (1); 30, (2). Lightly browned. Marginalia in pencil. Contemporay boards, rubbed. 8vo. [Vinograd, Hannover 70].

Hannover, Telgener: 1847. $200-300

Edited and annotated by Salman Freudenth, this medieval study on Hebrew grammar and cantillation was issued in honor of Isaac Bernays upon his 25th anniversary as Chacham of the Ashkenazic community of Hamburg.
244 MOSES OF COUCY. Sepher Mitzvot Gadol (SeMa"G) ["The Great Book of Commandments": Enumeration of the 613 precepts]. Title within architectural arch. First word of Introduction (also of text on ff. 92r. and 251r.) within magnificent woodcut design. Letters of opening word (on f.7v.) within white-on-black decorative vignette. Numerous scholarly marginalia in an old hand (see e.g. ff.20r., 41r., 47v.-48r., 55r., 141v.-142v., 151v.-153v., 224r.). On final page, Hebrew inscription of former owner "David bar Chaim Katz".

ff. 250, (2), 251-316. Opening several leaves remargined with occasional loss of text, f.91 provided from another copy, f. 243 torn, small upper portion of final leaf with loss provided in manuscript, minor stains. Modern half-morocco boards. Folio. [Vinograd, Venice 318; Habermann, Bomberg 194; Adams M-1872].

Venice, Daniel Bomberg: 1547. $1000-1500

Following Maimonides' Code, the Sepher Mitzvot Gadol would be the next significant work of this genre. Indeed, in R. Joshua Boaz Baruch's Ein Mishpat, which has appeared in virtually every edition of the Talmud since its first appearance in Giustanini's Venetian edition of 1546, passages in the Talmud are carefully cross-referenced to both Maimonides' Code and to the Sepher Mitzvot Gadol. Composed by Rabbi Moses of Coucy, France, Sepher Mitzvot Gadol is a crystallization of the Ashkenazic tradition of Halacha. See M. J. Heller, Printing the Talmud (1992) pp. 185-90.

Lot 248


Altdorf-Nürnberg, Wolfgang Endter: 1644. $600-900

An important polemic. A defense of Rabbinic Judaism and an attack upon Christianity and Karaism. The intent of Muelhausen's Sepher Nitzachon 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, provides many exegetic insights. His method is to expose the Christian lack of understanding of Hebrew sources with their linguistic and contextual associations. For and in-depth treatment of Muelhausen, see Judah (Even Shmuel) Kaufman, R. Yom Tov Lipmann Muelhausen (1927); 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.


Stuttgart, Hallberger'sche Verlagshandlung: 1836. $200-300

An important hymnal: The 1836 edition, which was in use until the 1970s, was the first in German for the Ashkenazic community in Wurttemberg and the remarkable achievement of a German-speaking rabbi, Nathan ben Yechezkel of Rome.

Lot 248


Tel-Aviv, Yefeth: n.d. $60-90

As pointed out in the introduction, musical terminology primarily derives from the Italian, with a 19th-century accretion of German, French and English terms. One of the challenges of Modern Hebrew was to provide appropriate translations of these terms.

248 NATHAN BEN YECHIEL OF ROME. Aruch Hakatzur [abridged dictionary of the Talmud]. FIRST EDITION. Printed without a title-page. Scattered marginalia in an Italian hand, scholarly marginal note on f. 8a in a later Ashkenazic hand. ff. 64. Extreme upper margin of first few leaves soiled not affecting text, some staining, censors’ signatures at end. Modern calf. 4to. [Vinograd, Const. 33; Yaari, Const. 16; Mehlman 1245; Adams N-58].

Constantinople, Samuel ibn Nachmias: 1511. $3000-5000

[SEE ILLUSTRATION LEFT]
249 **NUMISMATICS**. Rafaeli (Rafaelovich), Samuel. MiMatbe’ot HaYehudim. Introduction by Ephraim Deinard. With foldout table and 35 plates of ancient Jewish coins. Jacob Z. Lauterbach’s copy with his signature. p. (6), 6, 199, (1 blank); ff. 35, (1). Brittle. Boards. 4to. [Friedberg, M-1485].

Jerusalem, S. Halevi Zuckerman: 1913. $120-180


Vicenza, Dominicum Frigo: 1775. $300-500


Paris, Robert Estienne: 1548. $300-500


n.p. (Leiden?), Plantin: 1616. $200-300


n.p. (Leiden?), Plantin: 1616. $200-300

253 **PERETZ BEN ISAAC HAKOHEN.** (Attributed to). Ma’arecheth Ha’Elo-huth [Kabbalah]. Includes commentary by the Italian mystic Judah Chayat and another (see below). FIRST EDITION. Printer’s device on title (Hebrew Printers’ Marks 20). Kabbalistic diagrams. A crisp, wide-margined copy. ff. (6), 286. Misfaginated (as in most copies) but complete. Inscription of previous owner on title, scattered marginalia in an Italian hand, some staining on a few leaves, slight worming on inner margin of a few leaves repaired, with bookplate of previous owner. Recent half morocco. 4to. [Vinograd, Ferrara 49 (misfaginated); Adams 668 (lacks introduction)].

Ferrara, Abraham ibn Usque: 1557. $1000-1500

- One of the most significant works on the Kabbalah due to its systematic treatment of all relevant themes found in earlier literature. Its’ contribution to speculative mystic theory in pre-Zoharist Kabbalistic literature, is the increased symbolism of the Sephiroth. The author quotes a multitude of names by which each Sephirah is known, signifying its’ differing function. He also develops the Adam Kadmon theory, whereby the likeness of the order of the Divine Powers of the Sephiroth to the human body is explored.


Warsaw, Ksiazka i Wiedza: 1950. $100-150

- The rebuilding of Warsaw. An extensively illustrated volume, which, in line with Communist doctrine, caries not a mention of the just destroyed huge Jewish presence in the City, with the exception of double-pages 202-204 that display a featureless mound of rubble, the bland caption reading: “On the rubble of the Ghetto uprising, a new settlement (arises)...”

255 **RAPHAEL HAKOHEN (HAMBURGER).** Zecher Tzaddik [biography]. Edited by his son-in-law, Eliezer Leizer Katznenellenbogen. pp. 68. First two leaves loose. Later boards. 4to.

Vilna, 1879. $300-500

- Uncut copy, printed on thick paper. Title-page printed in gold. An excellent source for Rabbinic history of the 18th-century. The author (1722-1803), was a disciple of the Shaagath Aryeh and colleague of R. Chaim of Volozhin. He was appointed Chief Rabbi of the combined communities of Akona, Hamburg and Wandsbeck in 1776.

Altona, The Brothers Bonn: 1819. $300-400

These collected letters express the outrage of Orthodox Jewry upon the opening of Israel Jacobsohn's Hamburg Temple - the first Reform synagogue established.

257 (REFORM JUDAISM). Löwenstamm, Abraham ben Aryeh Loeb. Tzeror HaChaim. FIRST EDITION. ff. (6 of 8), 81, (1). Trace foxed, ex-library. Contemporary boards, worn. 4to. [Vinograd, Amsterdam 2480].

Amsterdam, David ben Jacob Proops: 1820. $300-500

Critical responses to the innovations of the Reform Movement.


Sumptuous volume presenting the financial history of the English branch of the renowned banking family. Rare to appear at auction.

259 (ROTHSCHILD). Toldoth Russya [history of Russia from its founding until the present]. Translated by Judah-Leib Germaiza. FIRST EDITION. ff. (2), 18 (i.e. 19). Waterstained, tape repairs. Contemporary marbled boards, rebacked. 4to.

Sudylkow, Yitzchak Madpis: 1836. $200-300
261 **SAMSON BEN ISAAC OF CHINON.** Sepher Kerithoth [Talmudic methodology]. First Edition. Opening blank with Hebrew signature “Ya’akov Bernays.” Extensive Hebrew (and Greek) marginalia throughout. ff. (64). Trimmed, few leaves remargined, title with previous owners inscriptions and with stamp removed, small taped repair on final blank page, stained in places. Later half-calf, worn. 8vo. [Vinograd, Const. 79; Yaari, Const. 47; Adams, S-228; Desnard, Atikoth Yehudah, p. 23].

Constantinople, 1515. $6000-8000

- **THE JACOB BERNAYS COPY WITH HIS MARGINALIA.**

  Sepher Kerithoth is a comprehensive work by a member of the French School of Tosaphists, focusing on Talmudic methodology. The opening four parts deal with the hermeneutic rules which are the basis of Tannaitic halachic derivation, the chronology of the Tanna'im and Amora'im and the principles upon which Halachah is decided when difference of opinion exist. The fifth part is particularly important, devoted to the deduction of new rules applied by the Talmudists in their interpretation of the Bible, and to an extensive elucidation upon the methods and terminology of both parts of the Talmud. “This portal throws light upon many a knotty passage in the Talmud by clarifying the peculiar expressions and likewise helps to understand the complicated Talmudic discussions by supplying the key to their methods” (M. Waxman, A History of Jewish Literature (1935) Vol. II, p.191).

  Jacob Bernays (1824-81), eminent philologist and classicist, was the eldest son of Chacham Isaac Bernays of Hamburg (1792-1849), credited with being the founder of neo-Orthodoxy in Germany. (Isaac Bernays exerted a profound and lasting influence upon his disciple Samson Raphael Hirsch.) Together with Zechariah Frankel, Jacob Bernays founded the Breslau Rabbinical Seminary where he taught classics, German literature, Hebrew poetry and Jewish philosophy. These interests are duly reflected in the marginalia of his copy of Sepher Kerithoth. On the front fly, he writes in Hebrew: “At the end of the book you will find two worthy poems which have also been copied at the end of the Cremona edition of She’eloth U’Teshuvoth Maharam MiRothenburg.” In his Greek marginalia to the poem which appears on f. 63r, Bernays references Aristotle, Ethica 6, 3. (See EJ, Vol. IV, col. 673).


Constantinople, (1515). $3000-5000

263 **SATANOW, ISAAC.** Imrei Binah [elucidation of kabbalistic concepts]. First Edition. Title surrounded by Biblical verses. Approbations by Tzvi Hirsch Berlin and his son Saoul Berlin; the others are spurious. ff. (2), 35. Lightly stained. Contemporary boards, rubbed. 4to. [Vinograd, Berlin 317].

(Berlin, 1784). $300-500

- As stated on the title-page, the author’s express purpose in writing this book was to demonstrate that the two seemingly disparate disciplines of Kabbalah and Philosophy are actually compatible and complimentary. Isaac Satanow (1732-1804), a member of Mendelssohn’s cadre, was one of the founding fathers of the Berlin Haskalah movement and a most prolific scholar. See R. Isaac Haver (Wildman), Magen VeTzinah (1855), Introduction; B. Naor, From A Kabbalist’s Diary (2005) pp. 107-122.

264 **SCHOR, ABRAHAM CHAIM.** Torath Chaim [novellae to Talmud Tractates Baba Kama, Baba Metzia and Baba Bathra]. First Edition. Title within historiated woodcut architectural border incorporating printer’s device. ff. 46, 45, 52. Opening six leaves remargined, previous owners’ signatures and inscriptions on final leaf, stamp on title, paper repair on ff. 25-27 (Baba Metzia) affecting some text, small hole on ff. 15-16 (Baba Metzia) affecting a few letters, lower corner of final leaf repaired affecting some text, some staining. Modern calf. Folio. [Vinograd, Lublin 154].

Lublin, Tzvi Jaffe: 1624. $2000-2500

- The author’s Talmud novellae are appreciated for their original interpretations - oftentimes disagreeing with both Rashi and Tosaphoth and generally following the school of thought propounded by Maimonides.
265 SCHOR, ABRAHAM CHAIM. Torath Chaim [novellae to Talmud Tractates Eiruv, Sanhedrin, Shavuoth, Avodah Zara, Chulin and Pesachim]. FIRST EDITION of these Tractates. Title within historiated woodcut architectural border incorporating printer’s device. Scattered marginal notes in Ashkenazic hands (on ff. 38b, 59b, 65b). ff. 2, 165. Some staining, previous owner’s signature on title, final nine leaves remargined touching a few letters (final leaves apparently from another copy). Modern calf. Folio. [Vinograd, Cracow 396].

Cracow, Menachem Nachum Meisels: 1634. $1500-2000

[SEE ILLUSTRATION ABOVE LEFT]

266 SHAPIRO, NATHAN. Matzath Shimurim [Kabbalistic treatises on the precepts of Mezuzah, Tzitzith, and Tefillin]. FIRST EDITION. Numerous kabbalistic charts. ff. 8, (4), 9-12, 21-84 (i.e. 80 leaves). Wormed with some loss, dampwrinkled. Modern calf-backed marbled boards. 8vo. [Vinograd, Venice 1346 (mispaginated)].

Venice, Antonio Rezzini: 1660. $300-400

[SEE ILLUSTRATION ABOVE RIGHT]


Vienna, Spitzer & Holzwarth Jun.: 1874. $600-900

* THE FIRST TRANSLATION OF ANY OF SHAKESPEARE’S PLAYS INTO THE HEBREW LANGUAGE.

Smolenskin writes in the the introduction: “Shakespeare’s plays in the Holy Tongue!...what a great prize the translator of these plays has brought into the treasure-house of our [Hebrew] language.” See EJ, Vol. XIV, cols.1262-3.

[SEE ILLUSTRATION ABOVE RIGHT]


Venice, Giovanni di Gara: 1575. $300-500

BOUND WITH: BARUCH BEN ISAAC OF WORMS. Sepher HaTerumah [halachic compendium]. On title, Hebrew signature of former owner “Samuel ben Shemayah de Medina” (see below) and German stamp of “Dr. J. Perles, Rabbiner.” ff. (140), complete without final blank leaf. Sigs.15.3 and 15.4 misbound in reverse order. Very slight marginal tear on title. Censorial deletions. Two works in one volume. Both FIRST EDITIONS. Lightly damp-wrinkled and miniscule worm-holes, otherwise, both works in fine condition. Bound in 17th-century blind-tooled calf over wooden boards, rubbed. Lg. 4to.

Venice, Daniel Bomberg: 1519 and 1523. $10,000-12,000

EXCEPTIONAL COPY OF TWO IMPORTANT RABBINIC CLASSICS BOUND IN ONE VOLUME.

Sepher HaTerumah with signature of R. Shemayah de Medina (d. 1650) - a native of Salonika, achieved fame as a Rabbi of Venice. His father Moses (d.1608) was the son of the Halachic respondent R. Samuel de Medina (1506-1589), author She‘eilotheh UTeshuvoth MaHaRaShDaM, one of the great Rabbis of Salonika. R. Shemayah published his grand-father’s collected sermons Ben Shmuel (Mantua, 1622). Clearly, Shemaya’s son was named “Samuel” after Shemaya’s grandfather R. Samuel de Medina of Salonika. See EJ, Vol. XI, col. 1214; S. Bernstein, “Luhot Abanim, Part II,” HUCA, Vol. X (1935), pp. 486; 537; N.Z. Friedmann, Otzar Harabanim 19995, 14871, 19250.
270 **SOLOMON IBN ADRET**. (RaSh’B’A). Chidushei Gitin [novellae to Talmudic Tractate Gitin]. **FIRST EDITION.** Old marginalium in Sephardic cursive on f.2r. ff. 133. Closely shaved, marginal paper repairs, wormed with some loss of text. Modern vellum-backed boards. 4to. [Vinograd, Venice 76; Haberman, Bomberg 78].

Venice, Daniel Bomberg: 1523. $2000-3000

A scarce Hebrew primer that guides the student in comprehending the Hebrew alphabet and the various vowel points. Concludes with Hebrew text of Chapter I of the Book of Psalms along with an interlinear Latin translation. Interestingly, the Hebrew pronunciation provided is of Sephardic enunciation rather than Ashkenazic - hence, a Hebrew letter punctuated with the vowel-point "kamatz" is here transliterated as “a” rather than “o.”

271 **SOLOVEITCHIK, CHAIM.** ("R. Chaim Brisker"). Chidushei Rabbenu Chaim HaLevi [on Maimonides’ Mishneh Torah]. **FIRST EDITION.** 4to. [Friedberg, Ch-188].

Vilna, A. Marksohn: 1862. $300-500

The primary work of the conceptual Brisker method that revolutionized Talmud analysis.

(Amsterdam, J. Rieuwertsz): 1677. $6000-9000

FIRST EDITION OF SPINOZA’S HIGHLY INFLUENTIAL PHILOSOPHICAL WORK.

Baruch Spinoza (1632-77) was educated in the Orthodox Sephardi culture of Amsterdam, however his rebellion against traditional religious thought - concepts such as pantheism, determinism, deism - ultimately led to rabbinic excommunication. Today, Spinoza is considered Western philosophy’s most important thinkers, one of the great rationalists of 17th-century philosophy, who laid the groundwork for the 18th-century Enlightenment and modern Biblical criticism.

Published in the year of his death, the “Opera” was banned by the States of Holland for blasphemy. An engraved portrait of Spinoza was composed three years after his death, which was inserted by the publisher into those copies of this first edition that were still in stock (see E. Altkirch, Spinoza im Portraet, pp. 61-3 and as noted by Mehlman no. 1943). See A.K. Offenberg, Bibliotheca Rosenthaliana-Treasures of Jewish Booklore (1994) p. 31; JE, Vol. XI, pp. 511-20; EJ, Vol. XV, pp. 275-84

Another copy of Spinoza’s Opera was sold by Christie’s New York, “The Helmut N. Friedlaender Library,” 23rd April, 2001, Lot 181.

“THE OPERA POSTHUMA HAS SERVED TO IMMORTALIZE SPINOZA’S NAME.” (Printing and the Mind of Man, no. 152).

[SEE ILLUSTRATION ABOVE]
לא estava בולס תרצה: "אף על פי כן, מציאתי את התוכן של המסר המועדף עלים. זה על-פי כללים נוספים, כי המסר המועדף עלים הוא תחولوجي, מדומני, טכנולוגי, ונתון בפרטים נוספים, כמו למשל בפרספקטיביים של המסעידים, שהם גורמים שונים, הנמצאים בפרטים נוספים, כגון בפרספקטיביים של המסעידים. זה על-פי כללים נוספים, כי המסר המועדף עלים הוא תחولوجي, מדומני, טכנולוגי, ונתון בפרטים נוספים, כמו למשל בפרספקטיביים של המסעידים, שהם גורמים שונים, הנמצאים בפרטים.rcParams

Lot 279
THE VERY FIRST EDITION OF MASECHTA KIDUSHIN. FOUR HEBREW LEAVES FROM SPAIN OF THE VERY UTMOST RARITY.

The very first publication of Talmudic Tractates was in Spain, however due to the mass destruction of Hebrew books during the Spanish Inquisition, Spanish incunabula in Hebrew are notoriously rare - indeed according to Offenberg they have almost entirely disappeared. Consequently, Offenberg considered the British Library's Spanish Tractate as "a unique copy... (although it is) incomplete at the beginning, middle and end (and) the signature collation uncertain" (BL p. 84). According to Offenberg, aside from the British Library copy, only four fragments exist of this Guadalajara incunable, all of which were accidentally discovered within the bindings of other books. Upon recent examination, the JTSL fragment is very defective and does not contain the leaves offered in the present Lot.

DATE:

Although Van Strallen estimates the date of publication to be 1485(?), E. N. Adler establishes the date of the Guadalajara Tractate Kidushin as 1482. Joshua Bloch notes that the last publication issued by the Alkabetz press to have been 1482.

ACCURACY OF THE TEXT OF TALMUD AND RASHI:

Both Joshua Bloch and Alexander Marx conjectured that the significant variants found in both the text of the Talmud and Rashi in the Spanish Tractates likely derived from early, accurate manuscripts which came to Spain from the Geonic Academies in Babylonia. Indeed after a careful comparison of the present leaves, one notes a different order of the text, as well as extra words and letters, even elimination of text in certain cases and other variants (including orthography) - amounting to a text significantly unlike that of the Bomberg edition and the much vaunted "Vilna Shas." Some of these variant readings are significant enough to change the meaning of the Gemara. For example, whereas the standard text cites "Rav Yehudah," the Guadalajara edition cites the name as "Shmuel bar Yehudah" - a different person altogether! One also finds the extra words "Tamu Rabbanan," indicating a Beraita (a more ancient text), or the extra word "ela," indicating a complete reversal of a previously held theory. f.2r. of the Guadalajara edition, line 15 (=Mishnah, 74a of the standard editions) cites the Tanna R. Elazar, whereas the standard editions read "Eliezer." Indeed, R. Isiah Berlin (Pick) of Breslau, in a lengthy note in the Masoreth HaShas changed the reading to "Elazar" (based upon independent analysis of the Gemara and Tosaphoth on f.75a, and Tosaphoth, Yevamoth 14b).

In certain cases, the reading of the Spanish edition corresponds to the intuitive emendation of the Bach (R. Yoel Sirkes). None of these meaningful variant readings are found in the recently published "Oz VeHadar" edition of the Talmud which went to great lengths to examine earlier texts. Clearly, these Spanish fragments are a new revelation, for even the minor variants assist in obtaining a smoother reading of the text. A final note of interest, since this Guadalajara edition was printed prior to the Inquisition, it is free from censorship. Thus, whereas the standard Talmud editions employ the circumlocution "aku"m" for Gentile, here the original reading "goy" is retained.

PLACE OF PUBLICATION AND PRINTER:

Guadalajara was an important Jewish center North East of Madrid. The grandson and namesake of the printer was Solomon Alkabetz (c.1505-1584), the famous liturgical poet, author and Kabbalist, venerated today as the composer of "Lechah Dodi," the mystical love-song to the Sabbath.

As a final point of reference: Discovering an altogether different Spanish incunable fragment elicited the following frisson of excitement from the esteemed Librarian of Hebrew Union College: "The rarest books, understandably, (are) those from Spain and Portugal. The acquisition of any Hebrew incunabulum is... noteworthy, and the library is proud to report the acquisition of... albeit it only a fragment." (H.C. Zafren, Studies in Bibliography and Booklore, Vol. XII, p. 45).

REFERENCES:

Adler, Talmud Printing Before Bomberg in: Simonsen Festchrift (1923) pp. 81-4;
Adler, Talmud Incunabiles of Spain and Portugal in: Kokot Festchrift (1935) pp. 1-4;
Bloch, Early Hebrew Printing in Spain and Portugal, p. 18
Goff-Heb 113;
Heller, Printing the Talmud (1992) pp. 20-9;
Offenberg, British Library Cat. (2004) p. 84;
Offenberg, Census 132;
Rabinovitz, Ma'amor al Hadpasah HaTalmud, p. 31;
Tishby, Incunabula in Israel, KS, Vol. 59, pp. 946-58, no. 66;
Vinograd, Guadalajara 23;
YU Museum Catalogue, Printing the Talmud, no. 12.

$35,000-50,000

Venice, Daniel Bomberg: 1522. $10,000-15,000

[ SEE ILLUSTRATION ABOVE LEFT ]


Constantinople, (Solomon & Joseph Yavetz: c. 1575). $3000-5000

Isaac Treves was a respected member of the Venice Beth Din. For more than thirty years he acted as proof-reader for various printing-houses in Venice and worked especially closely with those scholars who stemmed from Safed. The wide connections of the extended Treves Family allowed him to travel broadly, hence in the present work he states he gathered commentaries from rabbinic manuscripts from locales in France and Castile.


[ SEE ILLUSTRATION BOTTOM LEFT ]


Prague, Franz Sommer: 1809-11. $300-500


London, Y. Narodetzky: 1909. $200-300


Jerusalem, Zuckerman: 1929. $200-300

An uncommon theme - an illustrated study in tribute to prominent women of Jerusalem.

Warsaw, Halter and Eisenstadt: 1896. $2000-3000

Herzl’s Der Judenstaat 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 Michael Heymann, Bibliotheca Rosenthaliana-Treasures of Jewish Booklore (1994), no. 46, pp.102-103 (illustrated).


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.


Vienna, Jacob Dux: 1898. $700-900

The official transcript of the proceedings of the First Zionist Congress. Contains an 8-page appendix with names of persons across the globe who sent telegrams of congratulations to the Congress - an indication of the electrifying impact that Herzl’s revolutionary vision made throughout the Jewish world.


London, 1898. $500-700

Opposition expressed by British Chief Rabbi Adler’s to “the agitation that has been fanned by the two Basle Congresses” (p.6). - That is, to Theodor Herzl’s political - as opposed to religious - Zionism.

The pamphlet was printed for private circulation only for the wardens of the North London Synagogue. With unguarded vitriol, the Chief Rabbi declares: “We have in former days been visited by sore affliction, but the only persons who have proposed the nostrum of establishing a Jewish State have been men like the adherents of that arch-impostor Sabbatai Zebi” (p.15). Adler felt that the East European Jews of London’s East End were being misled by the recent Zionist propaganda (p.9). Adler’s remarks were translated into Hebrew and included in the anti-Zionist collection Or LaYesharim (1900).

289 (ZIONISM, Anti-). Ge’onei Aretz al HaMizrachi [opposition to the Mizrachi (Religious Zionist) Movement in Eretz Israel]. Broadside. Folds and marginal tears. 18 1/2 x 25 inches.

(Jerusalem), Zuckerman: (Early 1930’s). $300-500

Records the opinions of Rabbis Chaim Berlin, Yechiel Michel Halevi Epstein and Ben Zion Sternfeld who all voiced their opposition to the Mizrachi Movement. Also includes a proclamation by the Lubavitcher Rebbe Joseph Isaac Shneersohn, warning his Chassidim not to send their children to the modernist Mizrachi schools.


Berlin, Max Perl: 1918. **$700-1000**


Berlin, Welt-Verlag: 1920. **$1000-1500**

*“Most Chilling Bibliophilic Book.” Signed by the Author.*

Menachem Birnbaum (1893-1944) was the son of Nathan Birnbaum (1864-1937), an early Zionist leader, who later achieved renown as an ideologist of the Agudath Israel movement. A native of Vienna, Menachem Birnbaum fled the Nazis to Amsterdam. With the Nazi conquest of Holland, Birnbaum was deported to Auschwitz, where he perished. See A.J. Karp, *From the Ends of the Earth: Judaic Treasures of the Library of Congress* (1991), pp. 128-130.

[See illustration above left]


Warsaw, Kultur Lige: 1921. **$300-500**

*This enlarged edition includes the two original stories by Der Nister from the first edition (Vilna, 1917). The image of the goat is a continuous motif in Chagall’s art - a symbolic reference to the artist’s original family name “Segel”/Tsigel (Yiddish, for goat).*

[See illustration bottom left]

Warsaw, I. Hendler: 1922. $800-1200

[* Chaliastra is a Polish word that entered the Yiddish language. It means a mob, a gang or simply: rabble. The introductory poem by Yiddish poet Moshe Broderson sets the tone: “Mir yungen, mir-a freilikhe tsezungene chaliastra / Mir geien in an umbavusten veg, / in tife moro-shkhoire’dike teg...” [We youth, we-a merry, songful gang / We go on an unknown way / in deeply depressing days...”]. See Israel Museum Catalogue, Tradition and Revolution, p. 215, no. 1504.

[SEE ILLUSTRATION ABOVE RIGHT]

295 (CHAGALL, MARC). Chaliastra [Yiddish Language Art Periodical]. No. 2. Cover illustration (recurs on p. 74) and four other illustrations by Chagall. pp. 84. Lightly browned, minor stains. Original illustrated wrappers, front wrapper detached, bound into modern boards. 4to.

Paris, Jakubowitsch and Romano: 1924. $800-1200

[* One of Chagall’s last illustrated Yiddish works. Included are excerpts of Chagall’s autobiography (pp.70-73).


[SEE ILLUSTRATION MIDDLE RIGHT]


New York, Farlag Aleph, circa: 1930. $200-300

297 GUR-ARYE, MEIR. Four works all illustrated by Gur-Arye.


$800-1200


Jerusalem, self-published, circa: 1933. $500-500

[SEE ILLUSTRATION BOTTOM RIGHT]


(London, 1905). $400-600

[* An extensive and most impressive exhibition of Judaic books, manuscripts, ceremonial and fine art. Includes property lent by several prominent collectors, including, Elkan Adler, Moses Gaster, Israel Solomons and David Solomon Sassoon.

Lot 294

Lot 295

Lot 298

Jerusalem, Bney Bezalel: 1939. $600-900

The magnam opus on the artistic development of the Chanukah Lamp.

301 (JEWISH ART). Alfred Rubens. A Jewish Iconography. FIRST EDITION. ONE OF 500 COPIES. Numerous plates, Inscribed and signed by the Author. Ex-library. Original half-vellum, 4to.

London, for the Jewish Museum: 1954. $200-300


Berlin-Vienna, Benjamin Harz Verlag: 1923. $500-700

303 MANE-KATZ. Stempeniou. Twelve color lithographs. ONE OF 300 SETS. 21 x 27 inches sheet size. Loose as issued in cloth portfolio, marked.

Monte Carlo, Andre Sauret: 1966. $600-800


Frankfurt a/Main, Heinrich Keller: 1882. $500-700


New York, 1892. $120-180


Paris, Chez Rollin Fils: 1741. $3000-5000

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 elements in his immense production which herald the new age." Ray, Art of the French Illustrated Book (1986) p.7.

[SEE ILLUSTRATION ABOVE LEFT]


$300-400

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


Tel-Aviv, Sinai: n.d. **$200-300**

310 **Rubin, Reuven.** Visages d’Israel. Ten (of twelve) color lithographs. LIMITED EDITION OF 250. Each plate signed and numbered in pencil by the artist. Signed on plate-list. Introduction in French by Florent Fels and Haim Gamzu. 18 x 26 inches sheet size. Loose as issued in original linen portfolio, front scuffed.


- Half-title-page additionally signed and warmly inscribed by Rubens, along with a bold self-portrait in pen-and-ink entitled “The Olive Tree of Caesarea.”

[SEE ILLUSTRATION MIDDLE LEFT FACING PAGE]

311 **Rubin, Reuven.** The God-Seekers. Complete set of ten woodcuts. From the LIMITED SERIES OF TWENTY (“I-XX.”) Each plate signed and numbered in pencil by the artist. Title-page additionally signed and warmly inscribed by Rubens to his “Wonderful Compagnons.” Each plate individually matted. 11 x 14 inches (to mat). Introduction by Haim Gamzu with small tear along lower margin. Loose as issued in original full-vellum portfolio.

1966. **$3000-5000**

[SEE ILLUSTRATION BOTTOM LEFT FACING PAGE]


- 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.

313 **Soyer, Raphael.** Twelve Original Lithographs...for Isaac Bashevis Singer’s “The Gentleman from Cracow” and “The Mirror.” LIMITED EDITION OF 150. Each plate signed and numbered in pencil by the artist. Signed by Isaac Singer on title-page. 19 x 26 inches sheet size. Loose as issued in original linen folding-case.

New York, 1970. **$1000-1500**

[SEE ILLUSTRATION ABOVE RIGHT]


Kiev, Ko-operativer Farlag “Kultur-Lige,” circa: 1922. **$600-900**

- Striking cover design with theatrical themes. As always, Tchaikov’s signature, the Hebrew letter “Teth” is in the lower corner of the illustration.

[SEE ILLUSTRATION BOTTOM RIGHT]

Berlin, Klal Verlag: 1922. $2000-3000

With its dramatic Constructivist imagery, Der Galaganer-Hon is Tchaikov’s finest illustrated Yiddish book.

Tchaikov illustrated a number of Yiddish publications, many of them specifically for children, in a style modelled on Cubist sculpture. His aim was to create a Jewish National style in book illustration. Tchaikov’s illustrations in Der Galaganer Hon are magnificently bold and expressive, most particularly the striking front cover.

[SEE ILLUSTRATION ABOVE LEFT AND FRONTISPIECE]

316 TICHO, ANNA. Palestine. 12 Facsimile Plates from Drawings. Foreword by Max Eisler in both English and Hebrew. Portfolio cover designed by Sigmund Forst. Front-title inscribed (by Ticho?) to Edward Keith-Roach, the Governor of Jerusalem, October, 1939. Sheet size: 17 x 25 inches. Stain on title. Loose as issued in linen portfolio, slightly soiled.

Vienna, 1937. $500-700

[SEE ILLUSTRATION LOWER FAR LEFT]


Berlin, H. Berthold AG: (1924). $200-300


Cracow, Drukarni Narodowej for Haltenberg, Lvov: 1904. $500-700

[SEE ILLUSTRATION LOWER FAR RIGHT]
319  **ABU-HATZE’IRA, ISRAEL (BABA SALI)**. Signed Deed stating value of assets a bride was to give to her future husband. With signature and stamp of R. Israel Abu-Hatze’ira, Erfoud, Grand Rabbi Dayan, Delegue du Territoire de Tafilalet. Also signed by two other Moroccan Dayanim, Abraham Sutton and Shimon (?). In Hebrew and Judaeo-Arabic. *One page with integral blank. Central fold. Rabbinic stamp.*

Erfoud, Morocco, 27th September, 1943. $2000-3000

Renowned as a “wonder Rabbi” and miracle worker Rabbi Abu-Hatze’ira (1890-1962) popularly known as the Baba Sali, served as Av Beth Din in Erfoud, near Fez, Morocco. The Baba Sali’s grave in Netivot, Israel has become a site for pilgrimage, attracting tens of thousands of his admirers.

[SEE ILLUSTRATION ABOVE RIGHT]


(Gur), Monday, (Parshath) Korach, 1933. $1500-2500

The Gerrer Rebbe, Abraham Mordecai Alter, known as the “Imrei Emeth,” was the spiritual leader of the Agudath Israel movement and leader of an estimated 100,000 chassidim in pre-war Poland. He succeeded his father R. Judah Aryeh Leib (the Sefath Emeth) in 1905.

[SEE ILLUSTRATION BOTTOM RIGHT]

321  **BERLIN, NAFTALI TZVI YEHUDA**. (The “Netzi’v,” 1817-1893). Autograph Letter Signed in Hebrew to R. Joseph Rivlin (Director of the Vaad HaKelali of Jerusalem). Requesting delivery of a letter to R. Berlin’s nephew, R. Ziskind Shachor; also concerns regarding R. Samuel Salant. *p.(1). Lower right corner torn, holes repaired with tape with loss of text. 7.5x 2.5 inches.*

(Volozhin), n.d. $600-900

Rosh Yeshiva of Volozhin, the foremost Talmudic Academy in 19th-century Russia, The Netzi’v here apologizes to the recipient for any inconvenience, but seeks his assistance in contacting his nephew.


56, Highbury New Park (London) N5, on the eve of Tuesday, (Parshath) Noach, 1931. $400-600

Rabbi Elijah E. Dessler is considered one of the last great proponents of the Mussar School founded in Lithuania by R. Israel Salanter. His multi-volume work, “Michtav Me’Eliyahu,” remains a classic of ethical literature. In his final years, Rav Dessler served as Mashgiach of the Ponevezh Yeshiva in B’nei Brak.

New York, 17th Mar-Cheshvan, 1949. *$300-500*

- Affectionately known as “R. Moshe,” Rabbi Moses Feinstein, Rosh Yeshiva for many decades of Tifereth Jerusalem of New York’s Lower East Side, was overwhelmingly acknowledged as the halachic decisor of the post-Holocaust generation. In recognition of his authority, he was President of the Agudath HaRabbanim of the United States and Canada.

The recipient of this letter, Rabbi Abraham Aaron Kreizer settled in Eretz Israel and published a number of Talmudic works.


Antwerp, Erev Shabbath Chanukah, n.y. *$2000-3000*

- Reb Itzikel was one of the most celebrated post-War Chassidic rabbis and many thousands made pilgrimages to him in Antwerp to receive his blessings and advice. A descendent of R. Elimelech of Lizhensk R. Itzikel was a follower of the Grand Rabbi of Satmar, R. Joel Teitelbaum.

Of interest, the letter is written whereby the initial letter of the first four lines spell the word “Ahavah.”

[SEE ILLUSTRATION ABOVE LEFT]


Jerusalem, 28th Adar, 1931. *$5000-7000*

- Held in the highest esteem as a man of extraordinary piety, R. Shloimkeh Zeviller, as he was affectionally known, left the Ukraine for Eretz Israel where he sought anonymity. Nonetheless, there too, he was widely sought out for religious guidance. - As an example of his exceptional level of spiritual purity, he was known to extend personal blessings only after ritually immersing himself in a mikve.

[SEE ILLUSTRATION BOTTOM LEFT]

326 **GRODZINSKI, CHAIM OZER.** (Spiritual leader of Lithuanian Jewry, 1863-1940). Secretarial Letter Signed (line above signature autographed) in Hebrew on personal letterhead, written to Rabbi Yoseph Dinkels concerning a proposal by Mr. Potash seeking to establish an organization to help immigrant Rabbis. *One page. Marginal punch-holes, central fold.*

Vilna, 6th Tammuz, 1939. *$600-900*

- R. Chaim Ozer states he would write a letter of support of the endeavor only if the Chazon Ish would lend his approval. He states that he will also discuss this matter with the “Rabbi of Cincinnati” (Rabbi Eliezer Silver) and with Rabbi Ya’akov Ruderman of Baltimore.

The recipient, Rabbi Yoseph Dinkels was a disciple of R. Itzel of Ponevezh, member of the Beth Israel Kollel of Slabodka and closely associated with the Chazon Ish.
327 **GRUNWALD, MOSHE.** (The “Arugath HaBosem.”) Autograph Letter Signed in Hebrew to R. Yoseph Fried of Muszai recommending his brother R. Yaakov Yechzekia Grunwald for the Rabbinical position of Muszai. *One page with integral blank (torn), foxed.*

Chust, 38th day of the Omer, 1909. **$1200-1800**

- R. Moses Grunwald (1853-1911) served as Rabbi of Chust and is famed for his halachic work, Arugath HaBosem.
- R. Yaakov Yechzekia Grunwald (1870-died in Holocaust) was the father-in-law of R. Yaakov Yitzchak Neiman, Dayan of Belz in Montreal, Canada,


Brooklyn, New York, 5th (Parshath) Ki-Thavo, 1962. **$500-700**

- “The “Pupa Rav” authored the volume “Vayechi Yoseph” and is known by that name. He was the son of the “Vayaged Yaakov” of Pupa and grandson of the “Arugath HaBosem” of Chust.
- The recipient was the editor of the newly republished Teshuvot Chatham Sofer.

329 **HALBERSTAM, SHALOM ELIEZER.** (1862-1944). Autograph Postcard Signed in Hebrew to R. Ozer (Isidor) Fried. Concerning setting the date of a wedding during the month of Elul. - The Rebbe writes in conclusion: “The gabbai also sends his regards and is awaiting a payment...” *Postcard with original postage-stamps.*

Bardeyov, 1938. **$1500-2000**

- R. Shalom Eliezer Halberstam of Ratzfort (Ujfeherto), was the son of R. Chaim Sanzer (1797-1876) one of the greatest Chassidic leaders of his generation and author of the profound Halachic work, Divrei Chaim. R. Shalom Eliezer’s saintly life was brought to a shocking end when he was brutally killed by the Germans in Auschwitz, alongside his own son Meshullam-Zushye, while wrapped in a Kittel and Tallith. See Tz.M. Rabinowicz, Encyclopedia of Hasidism, p. 176.


Frysztak, 1935. **$1000-1500**

- Rebbetzin Feiga Beila was the daughter of R. Yechezkel of Shiniva and a grand-daughter of R. Chaim of Sanz. Her husband was R. Menachem Mendel Halberstam of Frysztak.

The front of the postcard contains an Autograph Signed Note by her grandson R. David Aryeh Halberstam, the son of R. Chona Halberstam of Koloschitz who republished a Hagadah with the commentary Ashel Beramah by R. Abraham Lichtenstein. He requests that Rabbi Cohen please send him payment for the Hagadah as he is in dire need of funds. For more concerning R. David Aryeh Halberstam, especially his incarceration in Auschwitz, see the introduction by S.C. Wagschahl to the new edition of this Hagadah, New York, 1973.

331 **HIRSCH, SAMSON RAPHAEL.** Manuscript Document Signed in German, along with his official stamp in Hebrew and German. Confirms the statement by Rabbi Simon Albinger of Wradsch concerning the marriage of a couple in that town. *One page. With embossed stamp at top.*

Nikolsburg, 3rd October, 1850. **$1500-2000**

- Rabbi Samson Raphael Hirsch (1808-1888) was the champion of Orthodox Judaism and the foremost Rabbinic leader in Germany.

After leaving Emden, Rabbinner Hirsch moved to Nikolsburg where he was appointed Chief Rabbi of Moravia and Silesia as well a member of the Moravian Landtag (Parliament).

The present document was written by him just a few months before he accepted the call to serve as Rabbi of the Orthodox Separatist Community in Frankfurt a/Main.
A LETTER OF EXCEPTIONAL CONTENT.

The Chofetz Chaim requests that the recipient of the letter provide aid to a student of the Yeshiva of Radin, who is “a son of the Great Gaon, R. Chaim”. The Chofetz Chaim offers New Year wishes and extends heartfelt blessings for “Zera shel Kayama (children), as is your wish.”

Provenance: The recipient of this letter, childless for many years, was indeed subsequently blessed with a child, from whose son in turn, the letter was acquired by the present consignor. For many decades this letter was lent to other childless couples to successfully seek blessings for children.

R. Israel Meir Kagan (1838-1933) was universally acclaimed as the preeminent Halachic decisor and “tzaddik” of the generation. He is referred to as the Chofetz Chaim (“Seeker of Life”), after the title of his guide pertaining to purity of speech. His reputation as halachist par-excellence rests upon his “Mishnah Berurah,” a commentary to Shulchan Aruch, Section Orach Chaim.

FULL AUTOGRAPH LETTERS WRITTEN BY THE CHOFETZ CHAIM WITH SUCH PROFUSE BLESSINGS ARE MOST SCARCE.

[SEE ILLUSTRATION ABOVE]
333 (JERUSALEM). Typed Letter Signed in Hebrew on Beth Din letterhead, by R. Zelig Reiben Bengis, Rosh Beth Din; R. Pinchas Epstein; and R. David Halevi Jungreis, members of the Beth-Din of the Eidah HaChareidith of Jerusalem. Ruling concerns officials of Kollel Munkacz who refused to appear at a Din Torah and stating therefore, that the plaintiffs may go before a secular court. One page. Punch-holes in upper corners, folds.

Jerusalem, 7th Tammuz, 1941. $600-900

The legal case pertained to a dispute concerning apartments in Jerusalem’s Kollel Munkacz. Interestingly, the Beth Din ruled that only the tenants (plaintiffs) may go to the secular-courts, whereas the representatives of the landlord have no permission to go to court to evict the tenants without first appearing before a Din-Torah.


(Bnei Braq), n.d. $2000-3000

The brilliant Halachist R. Abraham Isaiah Karelitz (b. Kosova 1878 - d. Bnei-Braq 1953) was noted for his modest, unassuming lifestyle - hence his use of “stationery:” simple lined-paper without personal letterhead. He was wont to sign correspondence “Ish” (literally, “a man”), the initials of his personal names, Abraham Isaiah - similarly, his numerous halachic works carried the pseudonym, “Chazon Ish.” He held no formal rabbincic position and yet rose to become universally recognized as the spiritual leader of Orthodox Jewry. See EJ, Vol. X, cols. 787-8.

In this note written to an unnamed individual “Yakiri” (my dear one), the Chazon Ish conveys that the three copies of his work on Tractates Demai and Ma’asroth are to be distributed as follows: “One to R. Benjamin Joshua Zilber, one to R. Abraham Shapira, and one for you. - Tell R. Benjamin Joshua that he does not have to send money, I am happy that he will accept (the book) as a gift.”

R. Benjamin Joshua Zilber, (d. 2010) was a prolific author of both halachic and musar works. It is interesting to note that although he took issue with the stance of the Chazon Ish on aspects of musar, nonetheless the Chazon Ish refers to him as “R. Benyamin HaTzadik.”

335 KOTLER, AARON. (Rosh Yeshiva of Kletsk, Poland and Beth Medrash Govoha of Lakewood, 1891-1962). Autograph Letter Signed in Hebrew on Kletzk Yeshiva letterhead to Rabbi Herbert Goldstein (misspelled) of New York, sending “heartfelt blessings” for the New Year and hoping that charitable efforts extended will continue to benefit the Yeshiva. One page. Water-damaged, edges frayed and ink faded in some places.

Kletzk, 8th Elul, 1936. $500-700

Meir Leibush Malbim is famed for his popular commentary to the Bible. His service as Chief Rabbi of Bucharest, Rumania, was often strained due to community disputes.

336 MALBIM, MEIR LEIBUSH. (Weiser. 1809-1879). Autograph Legal Manuscript Signed in Hebrew, along with his stamp. Concerning a dispute between a husband and wife. Additionally signed by both husband and wife on verso affirming that they will abide by the Rabbi’s decision. One folded leaf of blue paper. 8x13 inches.

Bucharest, 23rd Tammuz, 1858. $2000-3000

A full legal decision handed down and written by the Malbim.

Concerns domestic arrangements between a feuding married couple. It is agreed that should they live together as husband and wife, the husband is to provide financial maintenance and additionally, must supply support for her child. If however, it is testified by neighbors that the lady of the house is heard to provoke domestic dissension, then she must leave the marriage, material support will end and she must return the gifts of jewelry she received from her husband at their wedding.

Meir Leibush Malbim is famed for his popular commentary to the Bible. His service as Chief Rabbi of Bucharest, Rumania, was often strained due to community disputes.
R. Menachem Mendel of Shklov (d. 1827) was the senior disciple of Elijah, the Gaon of Vilna. He emigrated to Eretz Israel in 1808 where he led the community of the Vilna Gaon’s followers.

The present manuscript was unearthed among R. Menachem Mendel’s Kabbalistic writings recently discovered in Jerusalem. Subsequently published (Kithwe HaGrM”M Za”L), this prayer is reproduced in facsimile and the handwriting is confirmed as being R. Menachem Mendel’s own.

R. Menachem Mendel of Shklov was singularly responsible in obtaining from the Ottoman authorities, the property rights to Jerusalem’s famed Churva Synagogue. In the course of his efforts, enormous funds were employed and in this manuscript, R. Menachem Mendel beseeches God in a most emotive style to find a solution to his monetary debts without being forced to leave the Holy Land.

Unusually, for a personal prayer, the Tetragrammaton is spelled out in full.

See Kithwe Ha-GrM”M Za”L, Vol I pp. (6-7) and 11-12. See also A.L. Frumkin, Toldoth Chachmei Yerushalayim, Part III, p. 158, who cites a manuscript in his possession, wherein R. Menachem Mendel states: “With God’s help, I have rescued the Churva of Jerusalem from their hands.”

A DISTINCTIVE, HISTORICALLY IMPORTANT AND UNUSUALLY PERSONAL AND EMOTIVE DOCUMENT.

[SEE ILLUSTRATION ABOVE]
Lot 338

338 SOFER, MOSES. (The “Chatham Sofer,” 1762-1839). Autograph Manuscript in Hebrew. Novellae concerning Talmud Tractate Shabbath, Perek R. Eliezer DeMilah, f. 132b. Single leaf, written on both sides. (Pressburg), n.d. $18,000-20,000

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

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

[SEE ILLUSTRATION ABOVE]

Pressburg, 12th September, 1863. $1000-1500

The eldest son of the Chatham Sofer, R. Abraham Samuel Benjamin succeeded his father as Rabbi and Rosh Yeshivah of Pressburg. When signing here in German, he utilized just two initials of his four names. He signs “S.W. Schreiber, Oberrabiner.” Plus his official stamp stating “Oberrabbiner in Pressburg.”

[SEE ILLUSTRATION ABOVE LEFT]


Yergin, 1853. $3000-5000

The Mahara”m Schick was one of the most prominent Hungarian Rabbis of his time and the foremost disciple of the Chatham Sofer. He was a fierce opponent of the leaders of the Reform Movement and greatly supported Samson Raphael Hirsch in his dispute with the anti-Reform congregation of Frankfurt. As principal successor to his master, the Chatham Sofer, the Mahara”m Schick was famed for his intellectual alacrity, quickly responding to even the most complicated questions of halachic law.

In this document, the Mahara”m Schick lavishly praises Joseph Schenberger who previously studied in Pressburg under the Kethav Sofer and is hereby suited to carry on all occasions the honorific “Moreinu HaRav”


[SEE ILLUSTRATION BOTTOM LEFT]

341 SONNENFELD, JOSEPH CHAIM. (Rabbi of the Eidah Charedith, Jerusalem. 1849-1932). Autograph Letter Signed in Hebrew to Dr. Moshe Wallach of the Sha’arei Tzedek Hospital, Jerusalem. Along with original addressed and stamped personalized envelope. Concerning charity received via Dr. Wallach from a lady in Germany. Rabbi Sonnenfeld commits to pray at the graves of holy Tzadikim on behalf of the woman and her children. One page with integral blank.

Jerusalem, 4th Menachem-Av, 1904. $500-700

(Brisk), 3rd Mar-Cheshvan, 1908. $12,000-18,000

In addition to his stature as the predominant Talmudist of his day, R. Chaim was a paragon of charity and communal activity. In the present letter Chief Rabbi Kook is requested to do all he can to assist the individual that R. Chaim praises here - who unfortunately is currently in depressed circumstances - it is a “matter of Piku‘ach Nephesh.”


An important letter that displays the esteem that R. Chaim of Brisk held of Chief Rabbi Kook.

SEE ILLUSTRATION ABOVE

Munkacz, 1937. **$1500-2000**

» Requests the Kollel officers supply a detailed listing of all members - their character, occupation, level of learning, the synagogue they attend, etc. “Do not be afraid of any man! Tell us the truth, not more, not less!”

The Rebbe passed away a few short months after this letter was written. His grandson R. Moshe Yehudah Leib Rabinowitz, the present Munkaczer Rebbe, resides in the Boro Park section of Brooklyn.


Brooklyn, New York, 5th (Thursday), Chayei (Sarah), 1955. **$5000-7000**


Jerusalem, 26th Eul, 1951. **$700-1000**

» The Tchebiner Rav was one of the greatest Galician rabbinic leaders of the 20th century, particularly celebrated for his work of responsa, Dovev Meisharim. He reached the Land of Israel in 1946 having escaped the terrors of the Holocaust in Siberia and Bukharia.

The recipient of this letter, Rabbi Zalman Sorotzkin (1881-1966), was the son-in-law of R. Eliezer Gordon, Rosh Yeshivah of Telz, Lithuania. Known as the “Lutzker Rov,” after the name of the community he served in pre-Holocaust Poland, (not Shusk as erroneously written in the letter), he was instrumental in establishing the Va’ad HaYeshivoth in Eretz Israel and also served for a period of time as Chairman of the Mo’etzeth Gedolei HaTorah of Agudath Israel.

Skatchan (near Nitra), 1857. $1000-1500

The manuscript begins with a lengthy philosophical poem entitled “Tephilath Socrates” (The Prayer of Socrates). This is followed by a poem of “Chastisement to Wicked People” and other poems pertaining to spiritual quests. Later poems concern themselves with Hebrew grammar, ethics as well as enigmatic riddles. The author, who was obviously a talented poet, states that he is a farmer in the village of Skatchan near Nitra.


Warsaw-Otwock, 1936. $5000-7000

THE “GOLDEN BOOK” RECORDING NAMES OF DONORS IN AID OF THE YESHIVAH OF LUBAVITCH IN POLAND.

Yeshivath Tomchei Temimim is the central Yeshivah of Lubavitch, established by Grand Rabbi Shalom Dov-Ber Schneerson in 1897. Following the Communist Revolution in 1917, the Yeshivah was forced underground. When the successor Rebbe, Joseph Isaac Schneerson left the USSR in 1927, the Yeshivah was re-established in Warsaw and in the neighboring town of Otwock.

This large record-book records the various methods of fund-raising on behalf of the Yeshivah and the services the donors can be expected to receive based upon the degree of generosity extended (see the 29 detailed Takonoth on the opening leaves).

The volume is of great interest due to the many names of donors recorded, stemming from across the globe, including: Canada (Montreal and Calgary), England (Manchester and Liverpool), Finland (Helsingfors), Scotland (Edinburgh and Glasgow), Switzerland, etc. The United States is well represented by cities such as Chicago, Philadelphia, Rochester, Williamsport, New Haven, Hartford, Providence, Syracuse, Greensboro, Dallas, etc. Donors of note include: Morechai Dubin of Riga, Rabbi Abraham Elya Axelrod of Baltimore, Felix Warburg of New York, Prof. Waldemar (Mordechai) Haffkine, etc. Families recorded include: Cunin, Gurarie, Jacobson, Kramer, Plotkin, Rivkin, Schayevitz, Schmerling, Shmotkin, Zalmanov, etc. Also recorded are the names of those who sponsored the donors - including R. Yitzchak Horowitz (known as R. Itche the Masmid).

A comprehensive list of approximately eighty names is available upon request.

[SEE ILLUSTRATION RIGHT]


Apt (Department of Vaucluse), France, 1445. $1000-1500

On October 5, 1445, Jacques Barreti of Caseneuve in the diocese of Apt...recognized owing to Salvet Leoni, a Jew of Apt, by virtue of a bill of sale, 3 sagmata of wheat by the measure of Apt. He has promised to turn over to the Jew creditor the said 3 sagmata by mid August next.”

(Vilna), 1901, etc. $15,000-20,000

AN EXTRAORDINARILY VIBRANT AND HIGHLY SKILLED RENDERING OF A COMPLEX FAMILY-TREE RECORDING MANY DOZENS OF NAMES AND INTER-LINKED RELATIONSHIPS.

Includes dates of birth, death and marriage of family-members. Prominently featured is a central figure of the family: Rabbi Hillel Mileikovsky (Salanter, 1821-99), prime disciple of R. Israel Salanter. The artist notes that Hillel Mileikovsky is an "Even Tov BeMishpachteinu" ("a precious stone in our family") and is consequently twinned with the depiction of a twinkling colored ruby.

Mileikovsky’s biographer, M. Zalmanowitz ("Zichron Hillel," Vilna, 1902) does not record the Rabbi’s mother’s name, neither the Rabbi’s father-in-law, which this comprehensive family tree does indeed supply. His mother was Rachel, the daughter of R. Moshe Mitzkon of Vilna and his children included: Sheina, the wife of Abraham Michel Chul, Rabbi of Philadelphia; Sarah, the wife of the son of the religious Proto-Zionist R. Shmuel Mohilever and Rachel, married to R. Mordechai Milevitsky. The Mitzkon Family were prominent in a range of communal activities in Vilna. See M. Zeira, Rabotheinu SheBaGolah, Vol. II (1998) pp. 300-10.

The Artist identifies himself in a cartouche at the upper left corner: “Composer of this valuable memoir and his lineage, Joseph Zelig ben Jacob, born 1855.” The artist records that the time expended on this work was 8,400 hours over a period of 4,200 days (1901-11). In the lower right-hand corner, a hand is depicted holding a colorful framed card with an inscription in German: “As a present for the fortieth birthday of my beloved son Jacob Judey, 17 May 1929, from Father Josef Judey, Berlin.”

AN ITEM OF JEWISH FOLK-ART OF INTENSE INTEREST AND ORIGINALITY.

[SEE ILLUSTRATION ABOVE AND FRONT COVER]

Of particular interest is material relating to Rabbi Silver’s Keren Hatzalah listed on pp. 50-63. Funds were sent to the following Yeshivoth: Kletsk (headed by R. Aaron Kotler), Baranovitch (headed by R. Elchonon Wasserman), Kamenitz (headed by R. Baruch Ber Leibowitz), Mir (through Rabbi Kalmanowitz), Ponevezh, Biala, Ramailes (Vilna) and Telz.

Among the prominent Rabbis and Chassidic Rebbes mentioned include: Rabbis B. and C. Halberstam, Reuben Grozovsky, Shlomo Heiman, Chaim Heller, Nachum Perlow of Novominsk, Israel Rosenberg, as well as Rabbis Burack, Carlebach, Dessler, Kaplan, Karelitz, Karinsky, Poupko, Rif, Soloweschi, Teitz and Zimmerman.

Rabbi Silver had funds entrusted to him from various sources: Keren R. Chaim Ozer, Va’ad Hatzalah, Ezrath Torah, Agudath Israel - as well as hundreds of private individuals, including dignitaries such as the Admor Friedman (Boyan), the Admor Heschel (Kopytchnitz), the Admor Rokeach (Belz), et al.

A careful study of the ledger reveals sources of income, expenses and transfers of funds to assist the activities of Mike Tress, B. Z. Hendeles, Rabbi Simcha Wasserman and other heroes. Foreign locales include: Cologne, Germany; Vienna, Austria and Japan. A great many entries cite names of activists and donors during this vital Holocaust period.


Pinkas MiBeith Elo-him...Beith Ya’akov HaBanui LeTalpioth al Churvath R. Yehuda HaChassid. Hebrew Manuscript on paper. 22 pages of text, with signatures of Dayanim and list of approximately two hundred donors and their pledges. Elegant multi-colored title-page, roundel at top depicting the “Makom HaMikdash” with the verse “Im Eshkachech Yerushalayim Tishkach Yemini.” Laid in at end: Original large wax seal of the Perushim Community and Synagogue, Jerusalem. Recent boards. 4to. Jerusalem, 1889-96. $5000-7000

Founded by the followers of Yehudah HaChassid who arrived in Eretz Israel in 1700, the Churva Synagogue was destroyed in 1721 and subsequently lay in ruins until 1864 when the Ashkenazic Perushim Community rebuilt it. Baron Alphonse de Rothschild (1827-1905) laid the corner-stone and it was renamed “Beith Ya’akov” in honor of Alphonse’s father, James (Ya’akov) de Rothschild. Nonetheless, it remained popularly known as the Churvah (“ruined”) Synagogue. The center of Ashkenazi life - it housed Shmuel Salant’s Eitz Chaim Yeshiva - it was considered the most beautiful synagogue throughout the Land of Israel and was a focal point of Jewish spiritual life in Jerusalem until it was reduced to rubble by the Arab Legion during the 1948 Israel War of Independence. In the year 2000 construction commenced to rebuild the Churva in its 19th-century style. It was rededicated on March 15th, 2010 with Chief Rabbi Simchah HaKohen Kook appointed Grand Rabbi.

This Pinkas commences with a finely composed letter of introduction signed by the Gabba’aim of the Churva Synagogue (Aaron Brockenstein and Yoel Moshe Solomon) empowering Yaakov Yehudah Reichman and Yosef Binder to collect funds for the beautification of the synagogue, in order to “gladden the hearts of all those that dwell in Jerusalem.” This is followed by a testimonial signed by the Dayanim Chaim Yaakov Shapiro of Kovno, Shaul Elchanan (?) and Aryeh Leib, Safra DeDayana (Secretary of the Beth Din) officially affirming Reichman and Binder’s appointment. A six-page section towards the end of the ledger describes expenditures for the furnishing and upkeep of the synagogue for the year 1896.

The ledger contains much local information. Listed among the donors and supporters of the Churva are many celebrated personages of the Ashkenazic community of Jerusalem, including: Rabbis Chaim Sonnenfeld, Samuel Salant, Beinush Salant, Zundel Salant, Chaim Michel Michlin and Dr. Moshe Wallach. Others are mentioned by their title or profession: The Maggid of Prosla, R. Joseph the owner of the Mikveh, the Shamash of the Rabbi of Lublin, the Shochet of Chabad, as well as many other tailors, shoemakers, carpenters, teachers and scribes. Many sobriquets refer to the country of origin: R. Betzalel bar Yitzchak of America and R. Chaim bar David of Africa. Also represented are members of the Rifin, Porush, Levy and Hamburger families. - All clearly evident of the diversity of the Ashkenazic Community of Jerusalem in terms of countries of origin and professions.

See Gafni, Morgenstern & Cassuto (Eds.) HaChurva (Jerusalem, 2010).
352 (LITURGY). Siddur MiKithvei Ha’Ari Zal…SheLiket…HaRav Chaim Vital…Tephiloth Chol, Shalosh Regalim, Yamim Nora’im.* Appended: Manuscript copy of letter sent by R. Moses Zacuto to Cracow concerning the writing of Sifrei Torah and Tephillin according to the rites of the Kabbalah (first published in the kabbalistic anthology Mekom Binah-Sha’arei Binah by Yitzchak Tzaba, Salonika, 1812). Hebrew Manuscript on paper written in precise Aschkenazic cursive and square scripts, with additional notes of a kabbalistic nature in a petite cursive hand. With kabbalistic diagrams and charts, including a fourteen-page chart for Sephirath HaOmer containing eight columns of detailed kabbalistic meditations for each day. Title within architectural pillars surrounded by floral decorations, surmounted by depiction of winged, crowned angels seated next to a Kether Torah perched above two tablets depicting the Ten Commandments, with lions and other animals. ff.(3), 292,(3). Lightly browned and stained in places, edges very slightly frayed. Modern blind-tooled calf. Thick 4to.

Zoip-Dzumin, 1732-38. $20,000-25,000

AN EXTENSIVE PRAYER-BOOK ACCORDING TO THE MEDITATIONS (KAVANOTh) OF RABBI ISAAC LURIA (ARI ZAL).

R. Isaac Luria’s teachings contain many important Kabbalistic explanations and Kavanoth on prayer. The most detailed, emanating from the circle of R. Chaim Vital (Luria’s eminent disciple), were the Sha’ar HaKavanoth and Peri Etz Chaim. However Vital did not compose them in the order of the prayer-book. The next generation of Kabbalists began to compile prayer-books integrating the Lurianic meditations into the corresponding text of the prayers. These texts, circulated in manuscript in many different redactions among regional circles of Kabbalists, bore the title “Siddur Ha’Ari Zal.” OUR MANUSCRIPT PREDATES THE FIRST PRINTED LURIANIC PRAYER-BOOK, Sha’arei Rachamim (Salonika, 1741), as well as the Aschkenazic prayer-books incorporating the Lurianic kavanoth published in Königsberg, 1765; Zolkiew, 1781; Lvov, 1788; and Koretz, 1797.
The general introduction to the printed Zolkiew edition is in this manuscript entitled "Hanhagoth bi-tephilah u-ketzath yichudim... le-zakeich ha-neshama" (proper conduct and kavanoth before and during prayer "to purify the soul"). It is lengthier in some cases and contains a number of variants from the printed version. For example, the manuscript states "one should not say a blessing quickly and 'be-hal'atah'" (gobbled), whereas the printed version reads "be-havla'ah" (swallowed). Although the meaning is similar, there is a slightly different connotation. (Esau said to Jacob concerning the lentil soup; "Hal’iteini na" [Genesis 25:30].) The marginalia also contain extra words hinting at kabbalistic concepts not delineated in the published version. Furthermore, the manuscript provides diagrams (sorely lacking in the printed version) that enable the reader to visualize while meditating. For example, we are told to meditate upon the Holy Name in the form of "eynin" ("eyes"). Without the diagram on f.7r., the meaning would be murky at best. The manuscript also contains a more explicit explanation of many of the kavanoth, plus a slightly different format as compared to the published version in the Zolkiew edition.

Although the title-page states that the prayer-book was redacted based upon R. Chaim Vital, it is possible that the editor of this Siddur was influenced by the circle of R. Israel Sarug. It includes: Tikun Chatzoth; rising in the morning; washing hands; daily, weekly and festival prayers; prayers for visiting the Kothel Ma’aravi; the wedding ceremony; circumcision ceremony; recitations at meals; the meal of a Talmid Chacham; conjugal relations; retiring for the night; sanctification of the New Moon and a Hagadah shel Pesach. Included also is a "Seder Limud," a guide for studying Mishnah, Zohar and Kabbalah, and kavanoth for the commandments of Pe’ah, Chalah, Terumoth and Ma’aseroth, Shechitah, Bikur Cholim, Ma’akeh, and a special incantations against a plague.

The scribe of this manuscript was Yom Tov Lipman ben Aryeh Leib, great-grandson of R. Yom Tov Lipmann Heller, author of Tosphoth Yom Tov. The two-page poetic colophon carries the acrostic "Yom Tov Lipman ben Aryeh" and is datelined "At present in the remote village of Zoip-Dzumin because of [the problems] of the time...Tammuz, 1732." The poem indicates that Yom Tov was no mere copyist but a scribe well-versed in Kabbalah and indeed was a member of the esoteric circle of Polish kabbalists originating in Cracow. Containing many kabbalistic literary allusions, it appears that Yom Tov wrote this magnificent prayer-book for his personal use. On the blank leaf after the colophon is an inscription dated 1753 bemoaning the death of "my father Isaac, son of R. Yom Tov Lipman." The final leaf (after the epistle of R. Moses Zacuto and before the added matter) contains another interesting poem of twenty lines by the scribe containing the acrostic "Yom Tov Lipman ben Aryeh Leib." This is an elegy for Yom Tov's son who passed away on the 19th of Kislev, 1728 and was buried in the community of Przemysl. This elegy anticipates the colophon (1732) by four years, and the title (1738) by ten years. The first three and final three leaves are written in another hand and contain among other matters, a transcript of a Kethubah datelined "Mardin [Turkey], 1817," and an appeal for funds.

(Eastern Europe), Late 18th-century. $1000-1500

Adam Yashar was first published in Cracow in 1885 and is lengthier than the present manuscript which reaches only to f.35v. of the printed version which totals ff. 94. At the bottom of f.99r. our text reads, “ve-ka-nizkar be-kavanath beityh yamim tovim de-rosh ha-shanah,” and continues in that same vein, “be-chol ha-olamoth yesh penimiyuth ve-chitzoniyuth.” On the other hand, the printed version after “ve-ka-nizkar be-kavanath beityh yamim shel rosh ha-shanah” (f.35v.) begins something totally new and unrelated “Drerush ha-Kelipoth.” (Cf. Ohel Chaim, Lehmann Catalogue, Vol. I Kabbalistic Manuscripts 1988, p. 52, where another East European ms. of Adam Yashar treats Derushei ha-Kelipoth as a separate book altogether!) Thus, it is likely that the material in our manuscript from f.99r. until f.102r. or a total of 31 leaves is not to be found in the printed version. (From f.102v. until the end of the manuscript are Indices.)

R. Jacob Tzemach (d. after 1665) was born a converso in Portugal where he served as a physician. He settled in Salonika and later in Tzefath. In 1628 he arrived in Damascus with the intention of studying Lurianic Kabbalah under R. Samuel Vital (son of R. Chaim Vital, the only authorized disciple of R. Isaac Luria). Tzemach arranged several works of Lurianic teaching including: Otzroth Chaim (Koretz, 1783) and Olath Tamid (Salonika, 1854). See G. Scholem, Kabbalah (1974), p. 445; EJ, Vol. XVI, col. 984.


Livorno, 1766. $2000-3000


(Willkomir), 19th-century. $1000-1500

Interestingly, an early owner has penned doodles of jewellery designs on a rear blank page.


Padua, 1834. $2000-3000

Penned by the scribe Isaac Judah Kohen at the commission of Moses bar Judah Kohen Schuster. Includes prayers for strength: “May [the Cantor’s] voice penetrate the veils of Heaven.” A later inscription on the opening blank states that the manuscript was donated to the Great Ashkenazic Synagogue of Padua by Cantor Schuster upon completion of 65 years as Shaliach Tzibur (prayer leader).

[SEE ILLUSTRATION MIDDLE LEFT]
357 (MEDIEVAL HEBREW FRAGMENTS). Collection of medieval Hebrew manuscript fragments:

* Pentateuch with interlinear Targum from another manuscript. Exodus 15:24-26, 16:8. pp. (2).
* Unidentified work on 613 commandments. Ashkenazic cursive script.
* Unidentified Jueto-Arabic fragment. Sold not subject to return.

$5000-7000

[SEE ILLUSTRATION FACING PAGE LOWER LEFT]

358 (LITURGY). Teki’ath Shophar [Rite of Blowing the Ram’s Horn]. Hebrew manuscript written in fine calligraphic square and rabbincic Hebrew scripts of various sizes ON VELLUM. Composed by Tzvi Hirsh, Sopher Stam of Kanisa (Nagy-Kaniszsa, Hungary). Commissioned by Isaac ben Issachar Baer of Lackenbach (one of the “Shevah Kehilloth”). pp. 16. Trace stained. Marbled endpapers. Contemporary mottled calf, pocked. 4to.

1797. $5000-6000

*A MOST ATTRACTIVELY PENNED MANUSCRIPT.

In the Kabbalistic view, the ritual act of blowing the shophar constitutes a dramatic struggle between the forces of good and the Satanic forces of evil. The scribe records that he took the kavanot (mystical intentions) of blowing the shophar from the book Amtachath Binyamin (see ff.1r. and 7r.-8v.). The reference would be to the mystical compilation of “seguloth” and prayers by R. Benjamin Beinish Hakohen (Wilhermsdorf, 1716).

Preceding the ritual blowing of the shophar, the scribe has seen fit to include the Haphtaroth for both days of Rosh Hashanah. The square Hebrew characters of the Haphtaroth are provided with the vowel points and cantillation marks (trope). As for the actual Teki’ath Shophar, wrapping around the text (in square Hebrew characters) is a running kabbalistic commentary in cursive Rashi script.

[SEE ILLUSTRATION ABOVE]


$200-300


$400-600

In the information printed on the broadside, commencing in 1893, the municipality of Prague adopted a plan of urban renewal which would impact the Old Jewish Cemetery. Despite dogged resistance on the part of the Jewish Community (including the offer to pay more than 60,000 kronen to abort the plan), in 1903, the Chevra Kadisha was forced to relocate 2,000 graves to another site.

361 (TALMUD). Talmudic novellae to Tractate Berachoth (until folio 24a). Hebrew manuscript on paper. ff.(2), 405, (1). Lightly browned. Boards, worn and broken. 4to.

Russia, 1908. $800-1200

* In his introduction, the author states he will concentrate on explaining the order of passages in the Talmud, why more than one answer might be needed in determining knotty problems and also focus upon questions Tosfoth raises on Rashi’s commentary. He excuses himself for not being able to fully live up to expectation as he wrote a good part of the commentary when sick. In addition, it was written “during days of siege and distress and the great uproar of the awful war”. The year 1908 appears on the recto of the back cover of the manuscript, thus, it appears the war referred to may be the Russo-Japanese War of 1904-05. He ends on a Messianic note and cites “those who seek to determine the End of Days” (Mechsvei Kitzin) the bitter Galuth will end in 1925, as per the Malbim in his commentary to the Book of Daniel.

Though the identity of the Author is unknown, based on respectful references to “Admo’r Tzemach Tzedek”, it is seems clear he was an adherent of the Lubavitch (Chabad) sect of Chassidism.

(Shklov), circa, 1770. $10,000-12,000

The Author was one of the renowned poskim of his generation. He served as a Dayan in Shklov for over twenty years and was previously Rabbi of Liadi. He is famed for his pioneering work, Moreh Tzedek, on Hilchoth Betzi’ath HaPath (Shklov, 1783).

R. Yaakov’s father R. Yehudah of Kletzk and Meitchet, was the brother of R. Asher, father of R. Aryeh Leib Ginzberg, celebrated author of the Sha’agath Aryeh. - R. Yehudah and R. Asher were the sons of the illustrious R. Leib, Ba’al HaTosaphoth of Minsk. Indeed, in the present manuscript, responsa no. 12, R. Yaakov cites his cousin, the Sha’agath Aryeh. Also included is a lengthy correspondence (dated 1736) between his father and his uncle R. Asher, the father of the Sha’agath Aryeh, concerning a Halachic question of divorce (see responsa no. 84-85). The author adds his own lengthy responsum on the matter, commenting on both his father’s and uncle’s opinions (see responsum no. 86).

The manuscript contains 119 responsa on many topics. The Author’s approach is most erudite and in the style of the great Lithuanian scholars, such as his cousin the Sha’agath Aryeh. Besides the importance of the Author’s own responsa, the manuscript is significant due to the correspondence the Author maintained with many rabbis. Except for his Uncle Asher’s responsa dated 1736, the Author’s responsa contain no dates. As the Author refers to the Sha’agath Aryeh in our manuscript as living, we can infer that the passage was written before the year 1785, the date of Sha’agath Aryeh’s death. The first leaf of the manuscript contains an index to the responsa, following which, the title appears (in another hand): “Venikra shemo Moreh Tzedek U’Kehillath Ya’akov.” The last responsum no.119, ends in the middle with the verso blank, apparently, the scribe did not transcribe the rest. The concluding leaves of the manuscript records a list of a Rabbinical library, followed by notes of a monetary nature.

One of the author’s sons, Baruch Schick, was well-known in broader circles. A rabbi and physician, he published books on medicine, hygiene and astronomy, including a Hebrew translation of Euclid (1780), done at the behest of the Gaon of Vilna. (See EJ. Vol. XIV, cols. 956-57; D.E. Fishman, Russia’s First Modern Jews: The Jews of Shklov (1995). Baruch Schick’s grandsons, R. Jacob of Karlin and his younger brother R. Isaac of Karlin, achieved renown in yeshivah circles due to their celebrated works, Responsa Mishkenoth Ya’akov (by the older brother) and Keren Orah on the Talmud (by the younger brother).

The previous owner of this manuscript, Oberrabbiner Markus Hirsch (1833-1907), was Chief Rabbi of Prague (1880-89) and later Hamburg, he was the father-in-law of R. Chanoch Ehrentreu of Munich. (See N.Z. Friedmann, Otzar Harabanim 14232).

[SEE ILLUSTRATION ABOVE]
363 RASKIN, SAUL. “King Ahasuerus Cannot Sleep.” Signed lower left and additionally signed and titled by the artist on the mat. Gouache on board. Unexamined out of elaborate gilt frame. 9 x 11 inches (to mat).

(American, 1878-1966). $3000-4000

[SEE ILLUSTRATION ABOVE]

364 RASKIN, SAUL. Engraving, “It’s Time for the Evening Prayers.” Signed and titled in both English and Yiddish by the artist. Unexamined out of frame. 10 x 13 inches (to mat).

(American, 1878-1966). $500-700


$400-600

Zalman Shneour (1887-1959), along with Bialik and Tchernichowsky, is considered to be one of the three great founding figures of Modern Hebrew poetry.

[SEE ILLUSTRATION ABOVE]
366 STRUCK, HERMANN. Night Scene of Palm Trees and Houses. Watercolor on Bonkingford paper, signed and dated by artist in ink lower left. Matted. 7 x 7 inches (sheet size). Tipped to mat, corner slightly chipped.

Haifa, 1926. $600-900

Uncommon to find Struck working in watercolor.

[SEE ILLUSTRATION ABOVE]

367 STRUCK, HERMANN. Dusk in Safed. Watercolor on Bonkingford paper, signed and dated by artist in ink lower left. Matted. 6 ½ x 9 inches (sheet size).

Safed, 6th October 1926. $600-900

[SEE ILLUSTRATION ABOVE]

368 STRUCK, HERMANN. Akiva Eger. Portrait engraving of this influential Rabbi and celebrated scholar (1761-1837). Half-length portrait. Full margins. Signed by the artist in pencil lower left and numbered “II / 3.” 17 ½ x 23 inches.

circa 1930. $1000-1500

[SEE ILLUSTRATION ABOVE]

369 STRUCK, HERMANN. Etching, Theodor Herzl. Three-quarter length portrait standing against chair-back and turned slightly to the right. Signed by artist in pencil lower left and noted “Probedruck I.” 19 ½ x 15 ½ inches to plate mark.

$300-500

A triumphant portrait of the Elder Statesman of Zionism.

370 STRUCK, HERMANN. Self-portrait, smoking pipe. Engraving, signed below in pencil. * AND: Portrait of Marc Chagall in profile, lithograph. 7 x 10 inches (sheet size).

$200-300


Nuremberg, Anton Koberger, 1493. $600-900

Romantic portrayal of the old walled city of Jerusalem, with Teplum Salomois (Solomon’s Temple) at center. Constitutes Folio XVII of the famed Nuremberg Chronicle.

(New Braunfels, Texas), 1964. **$300-500**


373 **CAHAN, SAMUEL.** Engraving, “Prayer.” Signed and titled by the artist and numbered: “42 / 100.” Unexamined out of handsome gilt frame. 9 x 10 inches (image size).

(American, 1886-1974). **$500-700**

374 **CAHAN, SAMUEL.** Engraving, “Meditation.” Signed and titled by the artist and numbered: “36 / 100.” Unexamined out of handsome gilt frame. 7 x 10½ inches (image size).

(American, 1886-1974). **$500-700**

375 **(HOLOCAUST).** Large colored lithograph. Signed and numbered by the artist “144 / 150.” 27 x 37 inches (sheet size).

(American), mid-20th century. **$200-300**

376 **LABOSCHIN, S.** Engraving: Morning Prayer in the Outdoors - Man Dressed in Talith and Tefillin. Unexamined out of frame. 7½ x 10 inches (to mat).

Circa 1900 (see Benezit, Vol. V, p. 339). **$300-500**

[SEE ILLUSTRATION ABOVE]

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**END OF SALE**
I desire to place the following bid(s) toward Kestenbaum & Company Auction Sale Number Forty-Nine, Fine Judaica, to be held October 27th, 2010. These bids are made subject to the Conditions of Sale and Advice to Prospective Purchasers printed in the catalogue. I understand that if my bid is successful a premium of 23% will be added to the hammer price.

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

TRADE REFERENCE OR 25% DEPOSIT REQUIRED IF BIDDER IS NOT KNOWN TO KESTENBAUM & COMPANY.
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Property is offered for sale by Kestenbaum & Company as agent for the Consignor. By bidding at auction, the buyer agrees to be bound by these conditions of sale.

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

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

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

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

5. All lots in this catalogue are subject to a reserve, which is the confidential minimum price acceptable to the Consignor. No reserve will exceed the low presale estimate stated in the catalogue.

6. The purchase price paid by the purchaser shall be the sum of the final bid and a buyer’s premium of 23% of the first $150,000 of the final bid on each lot, and 18% of the final bid price above $150,000, plus all applicable sales tax.

7. All property must be paid for and removed from our premises by the purchaser at his expense not later than ten days following its sale. If not so removed, storage charges may be charged of $5.00 per lot per day. In addition, a late charge of 1½% per month of the total purchase price may be imposed if payment is not made.

8. Kestenbaum & Company accepts no responsibility for errors relating to the execution of commission bids.

9. Kestenbaum & Company is not responsible for unsold lots left on our premises 90 days from their date of sale.
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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Winter, 2011
Iberian-Judaica:
From the Library of the Distinguished Scholar,
the late Alfonso Cassuto of Lisbon.

Early Spring, 2011

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