

# FINE JUDAICA

.....

HEBREW PRINTED BOOKS, MANUSCRIPTS,  
GRAPHIC & CEREMONIAL ART

INCLUDING:

THE ALFONSO CASSUTO COLLECTION  
OF IBERIAN-JUDAICA



KESTENBAUM & COMPANY  
THURSDAY, FEBRUARY 24TH, 2011





KESTENBAUM & COMPANY

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Auctioneers of Rare Books, Manuscripts and Fine Art





Lot 264

Catalogue of

# FINE JUDAICA

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

Featuring:

Iberian Judaica

The Distinguished Collection of  
the late Alfonso Cassuto of Lisbon, Portugal

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To be Offered for Sale by Auction,  
Thursday, 24th February, 2011 at 3:00 pm precisely

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Viewing Beforehand:

Sunday, 20th February - 12:00 pm - 6:00 pm

Monday, 21st February - 10:00 am - 6:00 pm

Tuesday, 22nd February - 10:00 am - 6:00 pm

Wednesday 23rd February - 10:00 am - 6:00 pm

No viewing on the day of sale.

*This Sale may be referred to as: "Jubilee" Sale Number Fifty*

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

KESTENBAUM & COMPANY

Auctioneers of Rare Books, Manuscripts and Fine Art

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# KESTENBAUM & COMPANY

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Catalogue Art Director  
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Auctioneer: Harmer F. Johnson  
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Daniel E. Kestenbaum



## **Order of Sale:**

Printed Books: Lots 1-211  
Illustrated Books: Lots 212-226  
Autograph Letters: Lots 227-255  
Manuscripts: Lots 256-260  
The Cassuto Collection: Lots 261-347  
Graphic Art: Lots 348-363  
Fine Photography: Lots 364-373  
Ceremonial Art: Lots 374- End of Sale

Front Cover Illustration: The Cassuto Collection: A Gathering of Bindings  
Back Cover Illustration: Ceremonial Objects: A Selection

List of prices realized will be posted on our Web site,  
[www.kestenbaum.net](http://www.kestenbaum.net), following the sale.

## — INTRODUCTION —

*We* are delighted to issue this catalogue, heralding Kestenbaum Auction Number Fifty. Since our establishment in 1996, Kestenbaum & Company has remained true to our exclusive commitment to the field of Fine Judaica. On behalf of a vast range of consignors from across the globe, we have to-date, offered at auction some 17,000 lots comprising an immense quantity of Judaic cultural properties. Alongside which, we have arranged substantial private-treaty sales, numerous formal appraisals on behalf of institutional and private collectors and evaluated many, many, hundreds of thousands of books, manuscripts, art-works and related materials that have led us to this Jubilee-milestone.

We are now honored to present this 50th Auction, featuring the historic **CASSUTO COLLECTION** of Iberian-related books and manuscripts. The Collection is featured within its own section later in this catalogue, for which the eminent Prof. Herman Prins Salomon has provided an Overview.

The present auction also features a broad range of other rarities. A selection:

**AUTOGRAPH LETTERS & MANUSCRIPTS:** R. Nathan of Breslov - an extraordinary letter from this paramount Chassidic leader that has remained with the same family for almost two centuries (Lot 237). Letters written by five eminent members of the Schneerson Family (Lots 246-250); a letter signed by the Chofetz Chaim (Lot 232) and a 2-page manuscript by the revered Baal Shem of Michelstadt (Lot 255). Also featured is a small archive of photographs and childhood letters by Oskar Schindler (Lot 245).

**INCUNABULA:** Joseph Albo's *Ikrim*, Soncino, 1485 (Lot 7); Abudraham, Lisbon, 1489 (Lot 265).

**POST-INCUNABULA:** The Second *Biblia Rabbinica*, four-volumes in a majestic binding (Lot 53); the Guistinian edition of Maimonides' Code (Lot 178).

**HAGADOTH:** The Rutherford Hagadah in pristine condition (Lot 131); the Szyk Hagadah on vellum (Lot 132).

**CHASSIDIC TEXTS:** The first edition of the *Tanya* - the seminal text of the Chabad Movement - a copy in uncommonly fine condition (Lot 71).

Within the section of **GRAPHIC ART**, the auction includes a single-owner consignment of Fine Photography, notably the works of Roman Vishniac (Lots 371-373). The sale concludes with our annual offering of **CEREMONIAL ART**, highlights of which are a good and varied collection of materials from the Bezalel School of Art (Lots 405-422) and a rare Italian 17th-century bronze Chanukah Lamp (Lot 380).

Finally, this is an opportunity to make a prefatory announcement in regard to the opening of a new specialist department at Kestenbaum - **FINE AND VINTAGE WINES**. This division will feature premier Israeli and Kosher wines from around the world. Information concerning the direction of this exciting development will be posted on our updated website detailing this expansion. Our first Fine Wine Auction is planned for the late Spring for which consignments are now invited.



*Lot 53*



## — PRINTED BOOKS —

**1 ABOAB, ISAAC.** Menorath HaMa'or ["The Candelabrum of Light": ethical treatise]. Printer's device at end. ff.116. *Opening and closing leaves from another copy, stained in places, closely trimmed, trace wormed. Modern boards. Folio. [Vinograd Mantua 95].*

Mantua, Brothers Fillipono: 1563. **\$400-600**

**2 ABOAB, SAMUEL.** Sepher HaZichronoth [on ethical behavior]. **FIRST EDITION.** ff. (4), 86. *Browned, title repaired affecting few letters on verso. Later boards. 4to. [Vinograd, Prague 367].*

(Prague), (1650). **\$300-500**

**3 ABRABANEL, DON ISAAC.** Pirush HaTorah [commentary to the Pentateuch]. Edited by Samuel d'Archivolti. **FIRST EDITION.** Printer's device on title (Yaari, Hebrew Printers' Marks 18). On title Hebrew inscriptions of three generations of the rabbinic Segre family of 17th-century Italy. ff. 425 (i.e. 424), (1). *Small taped repair on verso of title, minimally stained, trace wear. Recent boards. Folio. [Vinograd, Venice 641; Mehlman 626].*

Venice, Asher Parenzo for Giovanni di Gara: 1579. **\$800-1200**

❖ "The commentary on the Pentateuch may be considered Abrabanel's most authoritative presentation of his views, and it was not without good reason that he considered it the first and foremost of his works" (B. Netanyahu, Don Isaac Abravanel: Statesman and Philosopher [1968], p. 86).

**4 ABRABANEL, DON ISAAC.** Pirush al Nevi'im Acharonim [commentary to the Later Prophets]. Commendatory poem by Judah Abrabanel, son of the author, on verso of title. Title within architectural columns. Luach Haphtaroth provided in manuscript at beginning. ff. (1), 305. *Stained in places. Contemporary calf, heavily worn. Folio. [Vinograd, Amsterdam 56; Fuks, Amsterdam 204].*

Amsterdam, Immanuel Benveniste: 1641-2. **\$300-500**

**5 ADRET, SOLOMON IBN. (RaSHB"Ā).** Teshuvot Shailoth Le-RaMBa"Ā [responsa]. **FIRST EDITION.** With signature of R. Chaim (?) Alfandari. Scattered marginalia in various Sephardic hands. ff. (95). *Various neat paper-repairs. Modern vellum-backed boards. Small folio. [Vinograd, Venice 14; Habermann, Bomberg 10; Adams S-1409].*

Venice, Daniel Bomberg: 1519. **\$2000-3000**

❖ Although this collection of responsa is ascribed to Nachmanides, careful perusal has determined that with the exception of five or six responsa, the entire collection is indeed by the Rashb"ā. As a respondent, he answers inquiries directly, without unnecessary lengthy scholastic discussion. The number of his responsa, including this pseudo-Nachmanides collection, reaches well over three thousand, with inquiries addressed from all parts of the world, and touching upon all phases of law - religious, family and civil, as well as theological concerns. See M. Waxman, History of Jewish Literature (1933) Vol. II pp.165-67.

[SEE ILLUSTRATION RIGHT]



Lot 5

**6 ALBELDA, MOSES.** Olath Tamid [sermons on the Pentateuch]. **FIRST EDITION.** Title within elaborate arch adorned with human busts, male and female. Several owners' signatures, inscriptions, seal and stamp on title and flyleaves; including stamp of R. Yehuda Rosner of Sekelhid and signature of Abraham Chaim, the son of R. Shimon Kromina (Oppenheim). ff. 231(lacking four-leaf index). *Title worn, f. 2 with loss to lower corner with few words supplied in manuscript, previous owners marks, few crude taped repairs, stained in places. Later boards, worn. Folio. [Vinograd, Venice 933].*

Venice, Daniel Zanetti: 1601. **\$400-600**

❖ Of Spanish origin, Moses Albelda (1500-c.1583) was likely born in Salonika and later served as rabbi of Arta, Greece, and thereafter, Valona, Albania. His commentary and Biblical expositions are of a speculative, philosophical nature. See EJ, Vol. II, col. 529.

**ABUDRAHAM. Lisbon, 1489.** See Lot 265





Lot 7

**7 ALBO, JOSEPH.** Sepher Ha'Ikarim ["Book of Fundamental Principles"]. **FIRST EDITION. AN ATTRACTIVE COPY WITH WIDE MARGINS.** Complete with ff. 56-58 expunged from most other copies by Church censor. Letters of initial words on f. 2r and f. 7r within vignettes.

The Oscar Philipp Copy, "Presented to (him) on his Retirement from Derby & Co. Ltd by his Erstwhile Colleagues" (the listed names of mostly German Jews, all giants in the post-war commodity business). *Complete in ff. (108) although f. 1 supplied in facsimile. ff. 9-10 supplied from a shorter copy, ff. 94-107 marginally wormed with text on f. 94v and f. 97r very slightly affected, few leaves remargined, occasional stains. Few lines struck by Church censor, ecclesiastical ink long since faded. Handsome modern blind-tooled morocco by Sangorski & Sutcliffe, spine in compartments. Slip case. Sm. folio. [Vinograd, Soncino 15; Offenberg 3; Goff Heb-64; Freimann-Marx, Thesaurus A-39; Goldstein 30; G. Cohen, Yesh. Univ. Cat. 19; Steinschneider 5882-1; Haberman, Bnei Soncino, pp. 40-42, no. 1; Wineman Cat. 20].*

Soncino, (Joshua Solomon Soncino): 1485. **\$25,000-35,000**

⚡ A classic text of Jewish philosophy by this fifteenth-century Spanish disciple of R. Hasdai Crescas.

Albo's philosophical exposition proceeds from the view that every religion is founded upon three basic principles: The existence of God, Revelation and Reward and Punishment. True Faith, according to Albo, is that which recognizes not only the roots of these three fundamental principles, but also their logical consequences. According to Albo, the goal of Man lies in perfecting himself, and the way to such human perfection lies in striving to become similar to the supreme symbol of perfection, i.e. God. This can be achieved by the loving fulfillment of God's Will through the observance of His precepts.

Within the Sepher Ha'Ikarim, Albo also deals with the terrors of the imminent catastrophe about to befall Spanish Jewry. He interprets suffering as "chastisements of love," imposed as a trial which only serves to strengthen the bond of love between God and Israel. As long as Israel cleaves to God's ways, posits Albo, they need not lose hope that the day of Redemption will come.

Albo's work represents a rebuttal of earlier reckonings, both Maimonides's Thirteen Principles of Faith (in Maimonides's Commentary to the Mishnah, Tractate Sanhedrin, Introduction to "Chelek") and Crescas's Six Principles of Faith (in Crescas's Or Hashem).

The anonymous typesetter of this book ("HaTalmid HaMeshareth") was so enthusiastic by this work, he ended the colophon with the celebrated paraphrase: "Ki MiTziyon Teitze Torah U'Devar Hashem MiSoncino" ("For from Zion will Go Out Torah, and the Word of God from Soncino.") See EJ, Vol. cols. 535-7; Zinberg, Vol. III, pp. 233-9.

[SEE ILLUSTRATION ABOVE]



8 **(ALEPPO)**. Hebrat-Kimat-Hassot, ou, Schomrim-Labboker [appeal for funds for mystic midnight vigil society]. Text in French. With: "Reglements de la Societe." pp. (2). *Foxed, minor tears.* 7 1/2 x 11 inches.

(Jerusalem), circa: 1910. **\$300-500**

⚠ This appeal was issued by a unique society of Kabbalists attached to the historic R. Yochanan Ben Zakkai Synagogue in the Old City of Jerusalem. The synagogue, destroyed by the Jordanians in the Israeli War of Independence in 1948, has since been restored. The distinguished signatories on this appeal were all natives of Aleppo who immigrated to Jerusalem at the end of the nineteenth or beginning of the twentieth century: R. Jomtob Jedid Levy (1856-1923); R. Ezra Harari Raffoul (1857-1936) and R. H[aim] Saul Dueck (1857-1933).

See D. Sutton, Aleppo: City of Scholars (2005), pp. 172-78; 208-09; 351-52.

9 **ALKABETZ, SOLOMON HALEVI**. Shores Yishai [Kabbalistic commentary to the Book of Ruth, with text]. **FIRST EDITION**. Title within architectural arch. ff. 96. *Repaired worming, pages trimmed and washed, title laid down with small portion of arch filled in. Modern marbled boards.* Sm. 4to. [Vinograd, Const. 221; Yaari, Const. 163; Adams B-1327].

Constantinople, Solomon ibn Usque: 1561. **\$1200-1800**

⚠ Solomon Alkabetz (c. 1505-84) was a liturgical poet and Kabbalist, venerated today as the composer of "Lechah Dodi," a mystical love-song to the Sabbath Queen chanted at sundown on Friday. Alkabetz, together with other members of a mystic fraternity headed by R. Joseph Karo, emigrated from the Balkans to the Land of Israel, settling in Safed in 1535. He was a prolific author, producing commentaries on Song of Songs, Ruth, Esther, the Minor Prophets, Psalms, Job and the Passover Haggadah. R. Moses Cordovero was initially Alkabetz's disciple, although it seems that eventually their relationship was reversed with Alkabetz becoming a student of Cordovero. See EJ, Vol. II, cols. 635-7.

[SEE ILLUSTRATION TOP RIGHT]

10 **ALMOSNINO, MOSES**. Tephilah LeMoshe [sermons and homilies on the merits of Torah plus a commentary on Kri'ath Shema]. **FIRST EDITION**. Previous owners signatures, marginal notes, lengthy at times. ff. 76. *Stained in places, wormhole on final two leaves, f.4 and f.8 with corner loss affecting text. Modern marbled boards, calf spine.* Sm. 4to. [Vinograd, Salonika 63; Mehlman 900].

Salonika, Joseph Ya'avetz: 1563. **\$1500-2000**

⚠ Born in Salonika, Moses ben Baruch Almosnino (c. 1515-c. 1580) hailed from a distinguished Jewish family originally from the Spanish town of Aragon. He was renowned for his knowledge of rabbinical matters and for his scholarship in the sciences, particularly natural physics and astronomy. In 1565, he formed a delegation to petition Sultan Selim II for a confirmation of the privileges previously granted to the Salonika Jews in 1537. His efforts procured a favorable decision and in 1568 the Salonika community was granted the status of a self-governing entity, a prerogative it enjoyed for centuries thereafter. See EJ, II cols. 669-71.

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 9



Lot 10

- 11 **ALTSCHULER, YECHIEL HILLEL**. Binyan HaBayith [detailed description of Third Temple]. Second Edition. Title surrounded by woodcut engravings of cherubs, eagles and floral arrangements. ff. (1), 11. *Light stains. Contemporary floral wrappers, partially detached. 8vo. [Vinograd, Livorno 171].*  
(Livorno), 1782. **\$150-200**
- ✳ This 17th-century Polish author's enduring contribution to Jewish scholarship is his popular commentary to the Prophets and Writings, subdivided into Metzudath David and Metzudath Zion. The former deals with conceptual issues, the latter with issues of etymology. His work on the future Temple prophesied by Ezekiel was first printed in Zolkiew, in 1774. See JE, Vol. I, p. 479.
- 12 **(AMERICAN JUDAICA)**. Leeser, Isaac (Ed.). Sidur Divrei Tzadikim. The Book of Daily Prayers for Every Day in the Year. According to the Custom of the German and Polish Jews [in America]. **FIRST EDITION**. f. (4), 243. *Trace foxed. Modern morocco. 4to. [Vinograd, Philadelphia 18; Rosenbach 636; Singerman 1024; Goldman, 37].*  
Philadelphia, C. Sherman: 1848. **\$600-900**
- ✳ First Aschkenazi Prayer Book Printed in America. Prepared by the champion of American Orthodoxy, Isaac Leeser.
- 13 **(AMERICAN JUDAICA)**. Schwarz, Joseph. A Descriptive Geography and Brief Historical Sketch of Palestine. Translated by Isaac Leeser. Illustrated With Maps and Numerous Engravings. **FIRST AMERICAN EDITION AND FIRST EDITION IN THE ENGLISH LANGUAGE**. English interspersed with Hebrew. Frontispiece portrait of Author, foldout maps of Land of Israel, lithographed views of Holy Places, etc. pp. 22, (2), 17-518, (1), (1 blank). *Tears to folding map, foxed in places. Original blind-tooled red morocco, gilt extra, dentelles, all edges gilt, rear cover scratched, front cover stained. 4to. [Singerman 1161; Rosenbach 683].*  
Philadelphia, C. Sherman: 1850. **\$4000-6000**
- ✳ The nineteenth century witnessed sharply increased interest in the Holy Land due to new directions in Bible studies and the rising popularity of tourists visiting the Land itself. This renewed attention was reflected in a growing body of literature of geographies and travelogues. One such Hebrew work was Joseph Schwarz's Tevu'oth Ha'Aretz, issued in Jerusalem in 1845. Four years later, Schwarz visited the United States as a rabbinical emissary from the Holy Land and resided with his brother Abraham, who was already established in New York. While in America, Joseph Schwarz arranged for Isaac Leeser to translate and publish Tevu'oth Ha'Aretz and so it appeared the following year. The book was "probably the most important Jewish work published in America up to that time." (JE, Vol. XI, p. 119). Leeser was cognizant of the pioneering status of the work and he proudly stated: "The execution of the whole [book]...is the work of Jewish writers and artists, the drawings being executed by Mr. S. Shuster, a lithographer belonging to our Nation." (Translator's Preface, p. viii). Leeser published the volume to "extend the knowledge of Palestine...and also to enkindle sympathy and kind acts for those of our brothers, who still cling to the soil of our ancestors" (Translator's Preface, pp. viii-ix). See L.J. Sussman, Isaac Leeser and the Making of American Judaism (1995) p. 176.
- 14 **(AMERICAN JUDAICA)**. (Newspaper). The Salem Gazette. Vol. XXXIV, Number 12. Reporting on Mordecai Manuel Noah's proposed Jewish Colony on Grand Island, near Buffalo, New York. pp. (4). *Folds, light wear. Folio.*  
Salem, Massachusetts, February 8th: 1820. **\$600-900**
- ✳ The article front and center, entitled simply "The Jews," speaks approvingly of Mr. Noah's bid to establish a community of Jewish immigrants on Grand Island in the Niagara River. The writer wonders aloud why more Jews from lands of persecution have not availed themselves of the opportunity to immigrate to the United States. He can only surmise that it is ignorance of the democracy awaiting them here that prevents them from doing so. As for the benefits such an influx would produce, the journalist writes: "The property of foreign Jews principally consists of money and merchandize, which can easily be removed to any country; and if a few of their great bankers could emigrate to this State, and circulate a few millions, they would secure a good profit and give a spur to internal commerce."
- 15 **(AMERICAN JUDAICA)**. Felsenthal, Bernhard. Confirmanden-Unterricht. Geweiht den Confirmanden der Zionsgemeinde in Chicago. German interspersed with Hebrew. pp. 8. *Lightly browned. Unbound. 12mo. [Singerman 1612].*  
Chicago, Max Stern, circa: 1864. **\$500-700**
- ✳ Bernhard Felsenthal (1822-1908), a native of Munchweile, Germany, arrived in America in 1858 and was appointed Rabbi of Chicago's newly-formed Zion Congregation in 1864. Despite his associations with the Reform Movement, he was an unusually early proponent of the need to establish a Jewish Day-School in America. See Kestenbaum & Company, Sale 49, Lot 26; and EJ, Vol. VI, cols. 1221-2.
- 16 **(AMERICAN JUDAICA)**. Rabinowitz, Nathan Yehudah Leib. Yad Yehudah [sermons and commentary to Bereishith]. **FIRST EDITION**. Approbation from Rabbi Jacob Joseph. 12, 158. *Needs rebinding. 4to. [Goldman 702].*  
New York, A. H. Rosenberg: 1897. **\$150-200**
- ✳ The first book of sermons to appear in America according to the traditional order of the sidroth. (See Goldman 702).  
Previously a dayan in Slabodka the author served as rabbi in Providence, Rhode Island upon immigrating to America,
- 17 **(AMERICAN JUDAICA)**. Abba Baruch Hakohen. Birkath Av [Halachic novellae, poetry, riddles and sermons]. With a poem on Messianic yearnings (on p. 40) attributed to "our teacher and master...the light of Israel...R. Israel Lipkin (Salanter). pp. 63, (1). *Ex-library, browned. Contemporary boards with original printed wrappers bound in. 8vo. [Goldman 708].*  
Chicago, E. Meites: 1900. **\$100-150**



- 18 **(AMERICAN JUDAICA)**. Silberstein, Solomon. Takanoth Agunoth-Remedial Laws for Deserted Wives. **FIRST EDITION**. Additional title page in English. Text in Yiddish. *pp.* 62. *Few margins chipped. Needs rebinding.* 8vo.

New York, A. H. Rosenberg: 1907. **\$200-300**

✎ Written when many immigrants left Europe and traveled to America on their own, leaving families dislocated. Lengthy or even permanent separations resulted in the rise of Agunah problems. The work engendered opposition from many Rabbis due to the leniencies advocated in this work. For biographical details of the author, see Goldman 1020.

- 19 **(AMERICAN JUDAICA)**. Margulies, Benjamin. Masa Binyamin al Milchemeth Gog u'Magog, The Mehlman copy. *pp.* 16. *Original printed wrappers, chipped.* 16mo. [Goldman, *Hebrew Printing in America* 971].

New York, n. p.: 1915. **\$150-250**

✎ An account of the outbreak of World War I written by way of unusual literary devices. Author's preface begins: "With all my heart I thank God, who brought me here to America, land of free press and free speech."

- 20 **(AMERICAN JUDAICA)**. Deinard, Ephraim. Koheleth America. Catalogue of Hebrew Books Printed in America from 1735-1925. One of only three hundred copies. Frontispiece portrait. Two parts in one. *pp.* iv, 71, 152, (4). *Original boards, light wear. Lg.* 4to. [Shunami 2851; Goldman, *Hebrew Printing in America* 1208].

St. Louis, Moinester Printing: 1926. **\$500-700**

✎ A singular work of exceptional significance to the understanding of the development of the Hebrew book in America. In addition to bibliographical information, Deinard offers his personal opinion on the quality of many of the books and their authors.

- 21 **(AMERICAN JUDAICA)**. Degel Yisrael. Volume One (of three). 12 issues, complete run for 1927. *Bound in contemporary boards.* 4to. [cf. Goldman 682].

New York, 1927. **\$100-200**

✎ Edited by R. Yaakov Eskolsky, president of the fledgling Rabbinical organization, Degel HaRabanim. Contains news from across the Orthodox Jewish world, but of particular interest in regard to local New York affairs: Yeshivas Rabbi Shlomo Kluger and Rabbi Jacob Joseph on the Lower East Side; articles pertaining to Rabbi Abraham Aaron Yudelewitz's decision to allow Chalitzah; unscrupulous "reverends" and their deceptive religious activities; Kashruth issues concerning chewing gum and ice cream; soccer tournaments played on the Sabbath under Jewish auspices, etc.

Contributors include Rabbis Chaim Hirschenson, Yekuthiel Kamelhar, Shneiur Zalman Dvorkin, Yitzchak Isaac Krasilchikov, Abraham Resnick, Y. Zlotnick, E. Pelcowitz, etc.



Lot 23

- 22 **(AMERICAN JUDAICA)**. Ofitzieler Vegveizer fun New-Yorker Velt-Oisshetlung / New York World's Fair. Yiddish edition. Numerous photographic illustrations. *pp.* 191. *Few stains. Original color pictorial boards, worn, portion of backstrip lacking.* Sm. 4to.

New York, Isaac Goldmann for the Exposition Publications: 1939. **\$300-500**

✎ Yiddish edition of the 1939 New York World's Fair Guide-Book. A prior owner has noted on the blank pages: "This was one of the publications that caused the Exposition Press to go bankrupt."

- 23 **(AMERICAN JUDAICA)**. Seder Tephilath Azkarah LeNishmath Franklin Delano Roosevelt - Memorial Service for the Late Franklin D. Roosevelt, President of the United States. Texts in English and Hebrew. *pp.* (16). *Slight staining. Original printed wrappers.* 8vo.

Jerusalem, Ha-Ivri Press: 1945. **\$300-500**

✎ Scarce pamphlet containing the Order of Service recited at Jerusalem's Jeshurun Synagogue, April 23rd, 1945.

"Remember his just dealings with the People of Israel, his valiant stand in the defence of our persecuted brethren and his warmhearted support for...the restoration of the House of Israel to its ancient Land."

[SEE ILLUSTRATION ABOVE]

- 24 **(AMERICAN JUDAICA)**. HaYeshivah VeHaYishuv ["The Yeshivah and the Settlement": Prospectus for the Nitra Yeshivah in Mount Kisco]. Hebrew text. *Original wrappers. Landscape 8vo.*

Mount Kisco, NY, HaYeshivah MiNitra: 1953. **\$100-150**

✚ The re-establishment of the Nitra Yeshiva in Mount Kisco, New York, was the brainchild of the heroic personage of R. Michael Ber Weissmandel who is most famous for his courageous rescue efforts amidst the horrors of the Holocaust. He had been director of the Nitra Yeshiva in Slovakia before the war. Also known as the Yeshiva Farm Settlement, the entire Mount Kisco enterprise was a bold experiment. Rabbi Weissmandel envisioned that alongside the Yeshivah would grow up a Yishuv, or Settlement, that would engage primarily in agriculture and "strengthen the body of the Yeshivah as a whole."

- 25 **ANGEL, MEIR BEN ABRAHAM**. Mesoreth Habrith Hagadol. **FIRST EDITION**. Title within type-ornament border. ff. 84, 102. *Dampstained, crudely taped in places. Modern boards. Sm. folio. [Vinograd, Mantua 208].*

Mantua, Judah Samuel of Perugia: 1622. **\$500-700**

✚ Meir ben Abraham Angel was born in Bulgaria, but emigrated to Safed as a youth. There he studied under the great kabbalists, including Samuel Uceda and Chaim Vital. Upon his return to his native Sofia, he was appointed rabbi of the city. The present work, a commentary to 1,650 Masoretic readings, is an expansion of his earlier Mesoreth Ha'Brith (Cracow, 1619) which was received to great acclaim. See EJ, Vol. II col. 951.

- 26 **(ANGLO-JUDAICA)**. **PRIESTLEY, JOSEPH**. Letters to the Jews; Inviting Them to an Amicable Discussion of the Evidences of Christianity [conversionist polemic]. **FIRST EDITION**. pp. (4), 54, (2). Birmingham, 1786.

\* BOUND WITH: Levi, David. Letters to Dr. Priestly, in Answer to Those He Addressed to the Jews; Inviting Them to an Amicable Discussion of the Evidences of Christianity. Second Edition. pp. 103, (1). London: J. Johnson, 1787.

\* Priestley, Joseph. Letters to the Jews. Part II. Occasioned by Mr. David Levi's Reply to the Former Letters. pp. (4), 56. Birmingham, 1787.

\* Levi, David. Letters to Dr. Priestley, in Answer to His Letters to the Jews, Part II. Occasioned by Mr. David Levi's Reply to the Former Part. pp. (4), 159, (1). London, 1789. Four works bound in one volume. *Signature removed from opening title, trace foxed. Contemporary half-calf over marbled boards, rubbed. 8vo. [Roth, Bibliotheca Anglo-Judaica, p. 260, no. 23, 24 and p. 262, no. 36].*

**\$800-1000**

✚ Joseph Priestley (1733-1804), English natural scientist and Enlightenment theologian, most famous for his isolation of oxygen in the gaseous state, was instrumental in founding Unitarianism, whose church accords to Jesus the status of a prophet only - as opposed to the notions of Trinitarianism. Priestley believed that this subdued form of Christianity would be acceptable to Jews. David Levi (1742-1801), English Hebraist and polemicist, was the first Jew to write in defense of his fellow-Jews in the English language. In his Letters to Dr. Priestley, he rejected the attempts of the noted scholar to convert Jews to Christianity by refuting Priestley's supposed evidences.

- 27 **(ANGLO-JUDAICA)**. Bedersi, Yedai'ah (Ha'penini). Bechinath Olam - or an Investigation of Causes Arising from the Organization of the World in which Man is Particularly Interested. Translated into English with a preface by Rabbi Tobias Goodman. Hebrew and English on facing pages. **FIRST EDITION IN ENGLISH**. pp. 8, 7, (1), 71. *Slight staining, later boards. 8vo. [Vinograd, London 171].*

London, L. Alexander: 1806. **\$300-500**

- 28 **(ANGLO-JUDAICA)**. Laws and Regulations for all the Synagogues [K"K Aschkenazim] in the British Empire. English interspersed with Hebrew. pp. 23, (1). *Light stains, edges frayed. Original printed wrappers, chipped. 8vo.*

London, J. Wertheimer: 1847. **\$300-500**

✚ This booklet deals with the orderly conduct of Anglo-Jewry's Aschkenazic synagogues under the auspices of the Chief Rabbinate. Included are exact times of prayers, the correct order of the prayers themselves and the bounds of propriety, e.g. "marriages to be solemnized in the Synagogue, where, with the exception of the ladies who conduct the bride under the canopy (Unterführer), all the ladies shall take their seats in the ladies' gallery" (p. 19).

- 29 **(ANGLO-JUDAICA)**. Chief Rabbi Nathan M. Adler. Sermon Delivered in the Great Synagogue, Duke's Place, on the Occasion of the Recent General Fast Day...For the Benefit of the Sufferers in Ireland, and in the Highlands of Scotland. Hebrew and English. pp. 15. *Lightly browned. Unbound. 8vo.*

London, J. Wertheimer: 1847. **\$300-500**

✚ Response to the Irish Potato Famine (1845-1852) during which a million people died and a million more emigrated from Ireland. The cause of the famine was a disease brought on by a water mold, known as potato blight, which ravaged the potato crop, a staple of the island's diet.

- 30 **(ANGLO-JUDAICA)**. History of the Manchester Congregation of Spanish and Portuguese Jews 5633-5683 (1873-1923). Replete with photographic illustrations of personalities and synagogue. pp. 60. *Stiff printed wrappers, light wear. Lg. 4to.*

Manchester, Massels Printers: 1923. **\$200-300**

- 31 **(ANGLO-JUDAICA)**. Group of six Special Prayers and Sermons issued by the Office of the Chief Rabbi on behalf of the Sovereign:

The Nation's Prayer (for the recovery of His Majesty, King Edward). 1902. \* Prayer and Thanksgiving for the Semi-Jubilee of His Majesty's Accession to the Throne. 1935. \* King George V - Memorial Sermon. 1936. \* Memorial Service for His Late Majesty King George V. 1936. \* King George VI - Coronation Sermon. 1937. \* Coronation of Their Majesties King George and Queen Elizabeth. Representative Communal Service. 1937. *Original printed wrappers, light wear. 8vo.*

London, v.d. **\$300-500**

- 32 **(ANGLO-JUDAICA)**. Group of four Sermons all preached by Chief Rabbi Hermann Adler:

Hebrew, The Language of Our Prayers [against those seeking to introduce English as the language of prayer in the Synagogue]. 1885. \* The Industrious Apprentice. With marginalia (likely in Adler's own hand). 1887. \* The Ideal Jewish Pastor [on the occasion of his installation as Chief Rabbi of the British Empire]. 1891. \* Why We Need a Synagogue and a Schoolhouse. 1895. English interspersed with Hebrew. *Original printed wrappers, light wear. 8vo.*

London, v.d. **\$300-500**

- 33 (ANGLO-JUDAICA). Group of three Special Prayer Services issued by the Office of the Chief Rabbi relating to the World Wars:

The Great War: Form of Praise and Thanksgiving to Almighty God for the Restoration of Peace. 1919. \* The Nazi War: A Service of Prayer and Intercession in Connection with the Anniversary of the Outbreak of Hostilities. 1940. \* The World War: Service of Praise and Thanksgiving for the Victories of the Allied Nations. 1945. Each, Hebrew and English face `a face. *Original printed wrappers, light wear.* 8vo.

London, Williams, Lea & Co: v.d. **\$400-600**

- 34 (ANTISEMITICA). JEZER BEN ACHRACH (pseud. Christoph Gottlieb Richter). Der jüdische Robinson ["The Jewish Robinson."] **FIRST EDITION.** pp. (16), 204. Trankebar [i.e., Germany], 5808 [i.e., 1759].

\* BOUND WITH: Noa Samson (pseud.) Das Buch Josua, Des Erretters der Sache der Königin von Ungarn, in dem Krieg der Franzosen, der Ismaeliten von Teutschland gegen die Alliirten der Königin ["The Book of Joshua, The Saviours of the Property of the Queen of Hungary, in the War of the French, the Ishmaelites of Germany against the Allies of the Queen."] pp. (8), 1-80, 71-109, (1 blank). n.p., 1745.

\* AND: Löwle Kimmel (pseud.) Helden-Lied über die Königin in Ungarn und ihre Gnade gegen die Juden ["Heroic Song about the Queen of Hungary and Her Mercy Toward the Jews."] pp. 46. n.p., 1745. Three works bound in one. *Opening title and first leaf detached. Browned. Needs rebinding.* 8vo.

**\$600-900**

• Three anti-Semitic lampoons by Nuremberg lawyer Christoph Gottlieb Richter (1716-74), a prolific satirist who wrote under the guise of various Jewish-sounding pseudonyms.

Based on Daniel Defoe original work "Robinson Crusoe," the Jewish Robinson (purportedly written by his son-in-law Jezer Ben Achrach), concerns the fictional character Robinson Ben Achrach, a Jewish merchant descended from the Lost Tribe of Naphtali and born in Rasapour on the East Coast of India. Charged with fabricating precious stones, Robinson flees India and travels to Spain, where he is appointed personal physician to the king. Passing all the while as a Christian, Robinson is married to Petrina, the daughter of a Spanish nobleman. When his infidelity - both to his wife and to the Christian faith - become known, he flees to Batavia in the Dutch East Indies. En route he becomes marooned on an island (earning him the epithet "Robinson"), where he marries a native girl, Alala. Finally, he and the girl are rescued by an English ship and brought to London, where Alala is baptized and christened "Chretienne de Lalala." Finis.

For a study of the second work by "Noa Samson" (alias C.G. Richter), see I. Cerman, "Maria Theresa in the Mirror of Contemporary Mock Jewish Chronicles" in *Judaica Bohemiae* 38 (2002) pp.5-47. See also E. Weller, *Lexicon Pseudonymorum: Wörterbuch der Pseudonymen* (Regensburg, 1886), p. 295 (s.v. Kimmel, Löwle) and p. 498 (s.v. Samson, Noa).

- 35 (ANTISEMITICA). MARGARITHA, ANTON. Der Gantz Jüdische Glaub. Title printed in red and black. Engraved frontispiece. pp. (32), 360, (24). *Browned and worn. Contemporary calf, upper cover detached, worn.* 8vo. [Freimann, p.148].

Leipzig, Friedrich Landischens: 1705. **\$500-700**



Lot 36

- 36 (ANTISEMITICA). MARGARITHA, ANTON. Der Gantz Jüdische Glaub [The Entire Jewish Faith]. **FIRST EDITION.** Woodcut vignette on title with five further woodcut illustrations by Jan de Breu. Initial letters within historiated woodcut vignettes by Hans Holbein. Sporadic use of Hebrew. Wide-margined copy. From the Cassuto Collection. ff. (100). *Lightly browned. Later vellum.* 4to. [Freimann, p.148; Rosenberger Catalogue, *Judaica* (HUC, 1971), p. 385, fig.107].

Augsburg, Heinrich Steyner: 1530. **\$3000-5000**

• **NOTORIOUS FIRST EDITION OF THIS CLASSIC WORK OF ANTISEMITISM.** This particular issue with a further ten leaves. Two additional anti-Jewish woodcuts appear only in this edition and were suppressed in later editions.

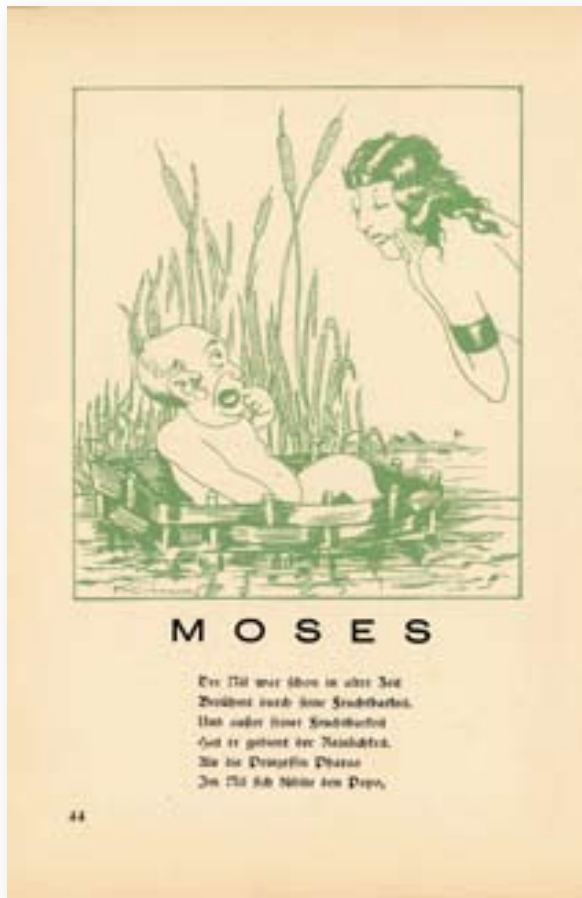
The author was born c.1490 and converted to Catholicism in 1522, later becoming a Protestant, (his name a corruption of the family surname Margoliouth). This libellous and pernicious tract had a deep influence upon Martin Luther who made much use of it in his own calumnious writings. Here, Margaritha ridicules Jewish religious faith and practice and accuses the Jews of harboring treasonous sentiments hostile to the Christian societies in which they live.

What gave Margaritha especial "credibility" was that he was no ordinary Jew, but the son of Samuel Margolis, Chief Rabbi of the City of Regensburg, the Empire's most distinguished Jewish community. Prof. Elisheva Carlebach has dealt extensively with this work which she describes as a "sixteenth-century bestseller." See *Divided Souls* (2001) pp. 55-6, 63-64, 179-182; *EJ*, Vol. XI, cols. 958-9.

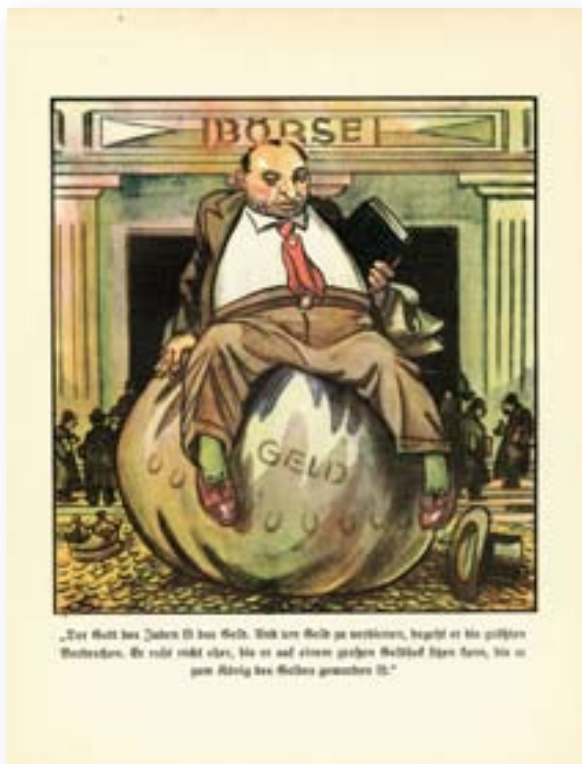
Augsburg printers had a history of producing anti-Jewish works at their presses commencing with the publication of Pfefferkorn's work in 1509.

[SEE ILLUSTRATION ABOVE]





Lot 39



Lot 40

- 37 **(ANTISEMITICA)**. De Mirabaud, M. *Opinions des Anciens sur les Juifs* [“Opinions of the Ancients Concerning the Jews.”]. **FIRST EDITION**. Two parts in single volume. From the Cassuto Collection. *pp.* (2), 1-127, (3), 129-238. *Marbled endpapers. Contemporary blind-tooled mottled calf, spine with gilt florets, rubbed. 8vo.*

London, n.p.: 1769. **\$800-1200**

✎ The Author, entitled “Secrétaire Perpétuel de l’Académie Française,” dredges up from Josephus’ work *Contra Apion*, some of the oldest anti-Semitic canards, going back to the ancient Egyptian historian Manetho. Beyond that, Mirabaud scours the entire Greco-Roman literature for any derogatory statements concerning the Jews. Thus the Count de Mirabaud establishes that the Jews are alien to European society and a danger to its future. This theme was carried forward in the next century and the one thereafter, to naturalize anti-Semitism in the rhetoric of both pre-Christian and post-Christian times.

- 38 **(ANTISEMITICA)**. **BERNSTEIN, HERMAN**. *The History of A Lie: “The Protocols of the Wise Men of Zion”*. **FIRST EDITION**. Several pages of facsimiles in Russian. *pp.* 84, (2 blank), (1), (1 blank). *Ex-library. Crisp copy. Original printed boards. 8vo. [WorldCat records just one copy].*

New York, J.S. Ogilvie: 1921. **\$120-180**

✎ First Edition of Early Jewish Response to The Protocols of the Elders of Zion. The book gives the lie to the fabricated “Protocols of the Wise Men of Zion,” published in Germany in 1919, and England in 1920. By reproducing many rare Russian documents, Bernstein was able to prove that the work was a fabrication, emanating from the Tsarist Secret Police, first appearing in 1905. In the aftermath of World War One, the “Protocols” was disseminated in the West by Russian monarchists disgruntled by the Russian Revolution and eager to pin blame for their toppled world order upon the Jews. Reaching back in time, Bernstein makes a substantial case for the fabrication drawing upon the earlier novelette by “Sir John Retcliffe” (alias, German anti-Semite Herman Goedsche), whose booklet was issued in Russian translation in 1872 as a work of fiction.

Herman Bernstein established his literary career as a translator of Russian works to English. The final page of the book contains advertisements for Bernstein’s translations of works by Count Leo Tolstoi and Maxim Gorky.

- 39 **(ANTISEMITICA)**. **RAINER, WALTER**. *Israel in Karikatur und Satire nach authentischen Quellen des jüdischen Altertums* [“Israel in Caricature and Satire According to Authentic Sources of Jewish Antiquities.”]. **FIRST EDITION**. German. With multicolor illustrations. *pp.* (4), 207, (1). *Title and first leaf tape-repaired. Lightly browned. Original boards. 4to.*

Dresden, Max Otto Grub: c.1930. **\$500-700**

✎ Uncommon. The author scans the entire Biblical literature with an eye to portraying Jews in a negative light. The caricatures presage official Nazi propaganda that would become commonplace in this era when Julius Streicher presided over German culture.

[SEE ILLUSTRATION TOP LEFT]

- 40 **(ANTISEMITICA)**. **HEIMER, ERNST**. *Der Giftpilz. Ein Stürmerbuch für Jung und Alt* [“The Poisonous Toadstool: A Book for Young and Old.”]. Grotesque color plates by the Stürmer illustrator “Fips” (pseudonym of Philipp Rupprecht). German Gothic text. *pp.* 64. *Original linen-backed color pictorial covers, extremities touched frayed. 4to.*

Nürnberg, Stürmer-Verlag: 1938. **\$1000-1500**

✎ This infamous slick production issued by Gauleiter Julius Streicher, is illustrated with notorious imagery designed to inculcate children with extreme anti-Semitic values.

[SEE ILLUSTRATION BOTTOM LEFT]

**41 ARCHIVOLTI, SAMUEL D'** Ma'ayan Ganim. **FIRST EDITION.** Three-crown printer's device on title (Ya'ari no. 18). Woodcut vignette of a water-fountain repeated throughout text. ff. 45, (1). *Some staining in places. Owner's signature on title crossed out, some marginalia. Modern calf. 12mo. [Vinograd, Venice 456; not in Adams].*

Venice, Alvise Bragadin: 1553. **\$1000-1500**

✳️ Containing some 25 letters, including love letters, written in metrical form designed to serve as templates for students of this classic literary genre.

Ma'ayan Ganim contains revolutionary ideas concerning women and Torah study. The author reasons that the prohibition of teaching Torah to women was directed toward a girl's father, however should a woman choose to take upon herself the study of Torah, then she should be encouraged to do so (see ff. 44-45). This opinion was cited by R. Baruch Epstein in his works *Torah Temimah* and *Mekor Baruch*. As for scholars unfamiliar with the original citation - no doubt due to the rarity of this work - see D. Rabinowitz, "Rayna Batya and Other Learned Women: A Re-evaluation of Rabbi... Epstein's Sources," in: *Tradition*, Vol. 35, No. 1 (Spring 2001), pp. 55-69 (esp. n. 51).

**42 ASCHKENAZI, BEZALEL BEN ABRAHAM.** ("Shitah Mekubetzeth.") Shailoth Uteshuvot [responsa]. **FIRST EDITION.** Printer's device on title - escutcheon with three fleurs-de-lis surmounted by crown (not in Yaari, Printer's Marks), surrounded by elaborate ornamental border. ff. 114. *Stained with some worming, previous owner's signature on title. Modern calf-backed thick boards. Sm. folio. [Vinograd, Venice 813; not in Adams].*

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

**43 ASCHKENAZI, MOSHE DAVID.** Be'er Sheva [discourses on the Torah]. **FIRST EDITION.** With two additional leaves not called for by Halevi or Vinograd. Includes signature of R. Aryeh Halberstam of Bardiov and Mushina (see below). ff. (3), 172, (1). *Upper left corner of title crudely taped, worn in places, previous owners marks. Contemporary boards, broken. 4to. [Vinograd, Jerusalem 79; Halevi, 50].*

Jerusalem, Yisrael Bak: 1853. **\$400-600**

✳️ The respected Hungarian author (c. 1780-1856) who later settled in Safed, corresponded with the Chatham Sofer and the Yismach Moshe, R. Moshe Teitelbaum. His son-in-law was the "Yitav-Lev," R. Yekuthiel Yehuda Teitelbaum of Sighet. His great-grandson was the Satmar Rebbe, R. Joel Teitelbaum.

The signatory, R. Aryeh Halberstam was the son of R. Moshe of Bardiov, grandson of R. Chaim of Sanz. He states on the front flyleaf that he is descendant of the author.

**44 ASHER BEN YECHIEL. (RO"SH).** Shailoth Uteshuvot [responsa]. Second edition. Printer's device on title (Yaari, Printer's Marks no. 18). Expressions pertaining to gentiles censored, scattered scholarly marginalia. ff. 158. *Various stains, previous owners' marks. Later calf, rubbed. Folio. [Vinograd, Venice 451].*

Venice, Meir Parenzo for Alvise Bragadin: 1552. **\$500-700**

✳️ These responsa reflect the conditions of Jewish life in central and southern Spain. For a discussion of these conditions as apparent from R. Asher's responsa, see M. Waxman, Vol. II pp.167-69.

**45 (AUSTRO-HUNGARIAN EMPIRE).** Imperial edict of Holy Roman Emperor Francis II concerning the Jewry of Bohemia. Bilingual document, German and Czech in facing columns. Large type and broad margins. *Fascicle. pp. 35, (1 blank). Foxed. Folio.*

Vienna, 3rd August: 1797. **\$1500-2000**

✳️ Infamous Edict against the Jews by Emperor Francis II (1792-1835) of Austro-Hungary. While officially, this "Patent" for Bohemian Jewry states as its objective the removal of Jewish disabilities, in fact its approach was generally draconian, especially in regard to the notorious Familiant Laws (see below).

The Edict is broken down into the following subjects: Religion, Education, Community Constitution, Population, Livelihood, Political and Legal Authority, and Duties toward the State. Of select interest: Rabbis are required to be examined in secular philosophical studies (par. 3); Status of the "Schulsinger, der sogenannte Schames" (synagogue singer, the so-called "schamess"), (par. 6); Circumcision to be performed only by those with medical training (par. 42); families organizing private prayer services, complete with Torah reading, to be taxed (par. 11). The historic Prague Jewish community comes under especial scrutiny, with detailed instructions for the administration of the community (pars. 18-19).

The Familiant Laws (Familiantengesetz): In order to limit the Jewish population, the Familiant Laws were first introduced in 1727 and permitted only the oldest son of a Jewish family to marry. Paras 25-35 reinforce the Familiant Laws that limit the number of marriage permits issued, thus severely curbing the growth of the Jewish population. The number of Jewish families was to be frozen at 8,600 which was the number of families counted in the 1789 census (par. 26). Should a foreign Jew marry a Jew from a native Bohemian family, a marriage permit can be granted only if the bride brings into the country no less than 5,000 gulden (par. 35).

The Familiant system forced many Jews to marry secretly and the issue of such couples were considered illegitimate by the authorities. The Familiant system led to large-scale emigration from those areas in which it was strictly enforced. Many of the communities in Hungary were founded by the younger sons of Moravian Jewish families.

See R. Kestenberg-Gladstein, *The Jews between Czechs and Germans in the Historic Lands, 1848-1918* in: *The Jews of Czechoslovakia* (1968); *EJ*, Vol. III cols. 891-4; Vol. VI, cols. 1162-4.

**46 (AVERROES) MUHAMMAD IBN RUSHD.** *Kol Malecheth Higayon Le'Aristotle* [philosophy - paraphrase of Aristotle's *Organon*]. Translated into Hebrew by Jacob ibn Machir. **FIRST HEBREW EDITION.** Old Latin marginalia. ff.68. *Trimmed, title lightly worn. Modern boards. 12mo. [Vinograd, Riva di Trento 19; Mehlman 1358; not in Adams].*

Riva di Trento, Jacob Marcaria: 1560. **\$500-700**

✳️ Maimonides recommended the commentaries of Averroes as an aid to understand the thinking of Aristotle. See *EJ*, Vol. III cols. 949-53.



Lot 51

**47 AZULAI, CHAIM JOSEPH DAVID. (Chid"rA).** Sha'ar Yoseph [commentary to Talmudic Tractate Horayoth]. **FIRST EDITION.** With dedications in Spanish (floriated initial) and Portuguese. Includes responsa. *pp.* 16 (misbound but complete); *ff.* 120 (*ff.* 81-2 reversed as issued by printer), *ff.* 40. Trace wormed, some wear. Boards, broken. *Folio.* [Vinograd, Livorno 72; M. Benayahu, Rabbi H.Y.D. Azulai (1959), p. 185, no. 1; E. Toaff, *Guardians of Our Heritage* (1958) p.155].

Livorno, Anton Santini: 1756. **\$600-900**

❖ **THE CHIDA'S FIRST PUBLISHED WORK.**

Although he was 34 when Sha'ar Yoseph was published, it was written when the author was just seventeen years of age. According to Benayahu (p. 186), Sha'ar Yoseph was scarce even during the author's lifetime. Both the lengthy approbation by the author's father, Raphael Isaac Zerahyah Azulai, as well as the introduction, contain valuable biographical details. The peripatetic nature of the author (who was a shad"r or rabbinic emissary dispatched to collect funds on behalf of the Jews of Eretz Israel) is reflected in the *haskamoth*, provided from sages located in Jerusalem, Hebron, Egypt, Livorno, Amsterdam, and Algiers. An incomparable bibliophile, Ch.J.D. Azulai made use in his writings of many rabbinic manuscripts that have since become lost.

**48 AZULAI, CHAIM JOSEPH DAVID.** Yoseph Ometz [responsa]. **FIRST EDITION.** *ff.* 74. *Browned, some worming and marginal wear, taped in places. Modern morocco. Folio.* [Vinograd, Livorno 445; Benayahu, Chida, p. 218, no. 31].

Livorno, E. Saadon: 1798. **\$300-500**

❖ The title forms the gematria (numerical equivalent): "Chaim Yoseph David Azulai."

After much travel on behalf of the Yishuv of Eretz Israel, the Chid"r finally settled down in Livorno, Italy, where, though holding no official rabbinical office, he was revered on account of his incomparable erudition. Azulai's responsa reflect his total familiarity with the customs of the many lands he visited. Rarely do we encounter in the responsa literature such a broad approach.

**49 AZULAI, CHAIM JOSEPH DAVID.** Avodath HaKodesh. Second edition. *ff.* (2), 100. *Slight worming and staining. Contemporary boards with calf backed spine and ties in the Oriental-style. 12mo.* [Vinograd, Jerusalem 36; Halevy 24].

Jerusalem, Israel Bak: 1844. **\$300-500**

❖ Compendium of seven works by the author pertaining to Halachah, Minhag and Nussachoth of prayer including: Moreh Be'Etzba, Tziporen Shamir, Keshet Gudal, Kaf Achath, Yoseph BeSeder, Sansan LeYa'ir, Shomer Yisrael.

**50 AZULAI, CHAIM JOSEPH DAVID.** Birkei Yoseph [novellae to Shulchan Aruch]. Four parts in single volume, with four titles. On front fly and title, Hebrew inscriptions of R. Meir Duber [illegible] of Keidan. Also scholarly marginalia (some signed by the Rabbi) at Pt. I, f.111r; Pt. II, ff.4v-5r; and Pt. IV, f.70r. *Mispaginated but complete. Contemporary calf backed boards, spine starting. Folio.* [Vinograd, Vienna 1121].

Vienna, 1859. **\$200-300**

❖ Copy of R. Meir Duber of Keidan, Lithuania. Rabbi Meir Duber, son of Rabbi Moshe Eliezer Pagir, served as Rabbi of Rumshishok from 1866 until 1891, later as assistant rabbi in Keidan. He emigrated to America where he died in 1906. He wrote *Yad Meir*, *Likutei Yaacov*, *Piskei Halachot*.

**51 BENJAMIN OF TUDELA.** Masa'oth shel Rabbi Binyamin-Itinerarium D. Benjaminis. Hebrew and Latin in parallel columns. First Elzevier Edition. Translated into Latin, with an introduction and notes by Constantin L'Empereur. *pp.* (48), 234, (22). *Stamp removed from first and last page, trace stained. Modern half-calf. 12vo.* [Vinograd, Leiden 38; Fuks, Leiden 48; Blackmer 120; Willems 377].

Leiden, (Bonaventura and Abraham) Elzevier: 1633. **\$700-900**

[SEE ILLUSTRATION LEFT]

**52 (BELGIUM).** Ratzo VaShov [description of contemporary Jewish society in Antwerp]. **FIRST EDITION.** *pp.* 32. *Original printed wrapper, back wrapper wanting, front wrapper detached. 8vo.* [Friedberg R-466].

London, Y. Narodetzky: 1913. **\$150-200**

❖ The anonymous author, a member of the Jewish community of Antwerp, appeals for funds for a Talmud Torah to provide Jewish education to impoverished children in Antwerp, while at the same time deploring spiritual conditions within the mostly Chassidic community of "diamanteurs" (diamond dealers). It is possible that the author was a Gerrer chassid, as he oftentimes quotes from the work *Sefath Emeth* by the Rebbe of Gur.





Lot 53

**53 (BIBLE, Hebrew).** Edited by Jacob b. Chaim of Tunis. With Targum Onkeles and commentary by Rashi, ibn Ezra, Kimchi, Targum, etc. Four volumes each with title within architectural arch, initial letters within elaborate woodcut border. Hebrew marginalia in various early hands (primarily in Vol. I).

**A FINE CRISP COPY I.** Complete. Vol. I: ff. 234 (four early leaves misbound). \* Vol. II: ff. 209; Vol. III: 211. \* Vol. IV: 297.

Trace stained in few places, Vol. I. with censors signatures at end, lower margin of f. 35 repaired affecting few words. Contemporary uniform blind-tooled vellum over thick wooden boards, corner bosses, clasps, lacking hinges, variously rubbed, few minute pin-prick worm-holes on upper covers. Folio. [Vinograd, Venice 99; Habermann, Bomberg 93; Darlow & Moule 5085; not in Adams].

Venice, Daniel Bomberg: 1524-5. **\$50,000-70,000**

**THE SECOND BIBLIA RABBINICA. AN EXCEPTIONAL, BRIGHT COPY IN A UNIFORM CONTEMPORARY VELLUM BINDING**

The first Rabbinic Bible to present the Massorah. The text of this edition became the standard Massoretic text for all subsequent editions. See D.S. Berkowitz, In Remembrance of Creation (1968) no. 166.

The first Biblia Rabbinica, printed by Bomberg in 1516-7 was edited by the apostate Jew Felix Pratensis and contained the Imprimatur of the Pope. Bomberg quickly realized that these two facts marginalized the Great Bible from the Jewish market. Bomberg therefore employed Jacob b. Chaim ibn Adonijah, newly arrived in Venice (after being driven out of Spain and then Tunis), as editor of the Second Biblia Rabbinica. A meticulous, and most knowledgeable Jewish editor, Joseph b. Chaim went to great pains to secure as many codices with a masorah as possible. For the first time, there was issued a printed Hebrew Bible with a marginal masorah, which, as hoped by Bomberg, was received with acclaim by the Jewish market.

THUS, THIS BIBLE MAY BE SAID TO BE THE FIRST "JEWISH" RABBINIC BIBLE.

[SEE ILLUSTRATION ABOVE]

- 54 (BIBLE, Hebrew).** Chamishah Chumashei Torah (-end). Four parts bound in one volume. Divisional title pages. From the Cassuto Collection. pp. 264, 227, (1), 287, (1), 238. *Some staining, single aggressive wormhole through pp. 177-264 affecting text, Later calf, rubbed. 16mo. [Vinograd, Leiden 22; Fuks, Leiden 25; Darlow & Moule 5114].*  
Leiden, Franciscus Raphelengius: 1610. **\$1000-1500**
- 55 (BIBLE, Hebrew).** Chamishah Chumshei Torah [-end]. Title within architectural columns. Two divisional titles. Unvocalized Hebrew text in two columns. Latin marginalia. pp. 612. *Trimmed, some foxing. Later boards. 8vo. [Vinograd, Amsterdam 22; Fuks, Amsterdam 152; Darlow & Moule 5123a; Silva Rosa 9].*  
Amsterdam, Menasseh ben Israel for Henricus Laurentius: 1631. **\$800-1200**
- ♣ The first Bible edition prepared by Menasseh ben Israel.  
With a bookplate from the Jewish Association for the diffusion of Religious Knowledge, distribution of prizes, 1894 stating that it was awarded to Ph. Blackman.
- 56 (BIBLE, Hebrew. PENTATEUCH AND HAPHTAROTH).** Chamishah Chumshei Torah. Five volumes. With vocalization points (nikud). Divisional titles. From the Cassuto Collection. ff. 162. \* 154. \* 114. \* 126. \* 123, (1). *Lightly browned. Contemporary uniform gilt-tooled calf, spines titled in Hebrew, previous owners' initials on upper covers, lightly rubbed, gutter of first volume starting. 12mo. [Vinograd, Venice 1910; Yaari, Mechkarei Sepher, Foa, p. 395, no. 36; not in Darlow & Moule].*  
Venice, Gad Foa for Bragadin: 1755. **\$600-900**
- ♣ This edition has an interesting innovation - the numbers (in Hebrew) of the 613 precepts are noted along the margin near the appropriate verse. The relevant pages bear the acronym M"H (=Minyan HaMitzvoth) at the top of the margin.  
Despite the opening title-page's stated intention of including the Five Megilloth, this edition does not in fact include them. Indeed, the divisional titles state only, "with Haphtoroth according to the rites of all holy communities."
- 57 (BIBLE, Hebrew. ECCLESIASTES).** Sepher Koheleth. With commentary Chemdath Yisrael by Israel Nachman Drohbitscher. **FIRST EDITION.** Lengthy inscription on title to Yitzchak ben Abraham Halevi by Moshe ben Abraham Benveniste. Upper cover with presentation slip from the author. Cites R. Jonathan Eybeschuetz (f. 19a) and the Vilna Gaon (verso of final leaf). From the Cassuto Collection. ff. 4, 4-42, 49-52, 43-48, 54-62. *Wormed, some staining. Original patterned boards, worn. Folio. [Vinograd, Livorno 654].*  
Livorno, S. Saadon: 1820. **\$300-500**
- ♣ With additional poems Eleph Alphin and the scarce Eleph Bethin consisting of a thousand words beginning with the letters Aleph and Beth.  
The author's father was a disciple of the Baal Shem Tov and studied under R. Joseph Bloch (author of Ginzei Yoseph), a disciple of the Maggid of Mezritch. R. Israel Nachman served as a Rabbi in Eastern Europe and after styling himself S"t (Sephardi Tahor), moved to Sidon, Lebanon and finally Safed. He introduced the Chid"ra (Chaim Joseph David Azulai) to Chassidic teachings.  
For more concerning this colorful personality and his travels, see S. Abramson, Ben Koheleth (1953) pp. 301-320 and Eliezer Katzman, Beshvilei Sepher, in Yeshurun Vol. I, pp. 493-504.
- 58 (BIBLE, Hebrew. PENTATEUCH & HAPHTAROTH).** Tikin Sophrim. With Notes Prepared by David Levi. Five volumes. Each with additional engraved title-page. Hebrew and English on facing pages. A handsome set. *Lightly discolored. Late 19th-century half-calf over red boards, later endpapers, rubbed. a.e.g. 8vo.*  
London, S. Solomon: 1845. **\$700-1000**
- 59 (BIBLE, Hebrew. PENTATEUCH).** Chamishah Chumshei Torah. Genesis - Exodus, Chap. III (Only). \* Accompanied by 4-page prospectus in German. ONE OF 850 COPIES printed on Van Gelder paper. Typeface designed by Marcus Behmer. Woodcut decorative title in blue, brown and black. Initial word of each of the Five Books surrounded by arabesques and printed in brown and black. ff. (36). *Browned. Original boards, spine detached, dampstained. Folio.*  
Berlin, Officina Serpentis for Soncino Gesellschaft, March 15th: 1931. **\$500-700**
- ♣ As explained in the prospectus, this volume represents the initial offering of the intended full Pentateuch, that did indeed appear by 1933.
- 60 (BIBLIOGRAPHY). SHABBETAI BASS.** Siphthei Yesheanim. **FIRST EDITION.** Title within fine engraved architectural border. ff. 20, pp. 92, ff. 93-108. *Previous owner's marks, stained and worn in places. Later boards. 4to. [Vinograd, Amsterdam 461; Fuks, Amsterdam 469].*  
Amsterdam, David de Castro Tartas: 1678-80. **\$400-600**
- ♣ The first Hebraic bibliography. Contains some 2,200 Hebraic titles including manuscripts. Shabbetai Bass's (1641-1718) also composed Siphthei Chachamim, a highly popular super-commentary to Rashi on the Pentateuch.
- 61 (BIBLIOGRAPHY). SHABBETAI BASS.** Siphthei Yesheanim. Second Edition. With additions by Uri Tzvi Rubinstein. Two parts in one volume. ff. (4), 7-20, pp. 1-9, 11-16 ff. 17-26, pp. 37-92, ff. 92, 94-108. \* Part II: ff. 3, cols. 4-23, pp. 24-39, ff. (2). *Worn, final two leaves closely shaved with some loss. Later boards. 4to. [Vinograd, Zolkiew 686].*  
Zolkiew, M. Rubinstein: 1806. **\$200-300**
- ♣ Contains a further 700 titles not included in the first edition.
- 62 (BIBLIOGRAPHY). MORDECAI SAMUEL GHIRONDI** and Hananel Neppi. Toldoth Gedolei Yisrael U'Ge'onei Italia [biographies of Italian rabbis and bibliography of their works]. **FIRST EDITION.** pp. 376. *Lightly browned in places. Later boards, with original yellow wrappers bound in. 8vo. [Shunami 2364].*  
Trieste, Marnigh: 1853. **\$200-300**
- 63 (BIBLIOGRAPHY). SAMUEL WIENER.** Koheleth Moshe - Bibliotheca Friedlandiana. Letters Aleph-Zayin. **FIRST EDITION.** Presentation copy, warmly inscribed by Wiener to Nechemiah Samuel Libowitz. ff. 2, pp. iv, 449. *Brittle. Contemporary boards (broken) with original printed wrappers bound in, needs rebinding. 4to. [Shunami 155].*  
St. Petersburg, Behrman and Rabinowitz: 1893-1902. **\$300-500**
- ♣ Detailed catalogue of the Moshe Aryeh Leib Friedland Collection housed in the Asiatic Museum of the Russian Academy of Sciences in St. Petersburg.



- 64 (BIBLIOGRAPHY). EPHRAIM DEINARD. Atikoth Yehudah [bibliophilic treasures]. **ONE OF ONLY TWO HUNDRED COPIES.** pp. 44. *Light wear. Later boards. Lg. 4to.* [Shunami 2771].

Jerusalem, A.M. Luncz: 1915. **\$200-300**

⚡ A typically idiosyncratic work by this intriguing bibliopole.

- 65 BEN-YEHUDAH, ELIEZER. Ad Eimatai Diberu Ivrit? ["Until When was Hebrew Spoken?"]. **FIRST EDITION.** Uncut copy. pp.132. *Later boards. 8vo.* [Goldman 996].

New York, 1919. **\$300-500**

⚡ A seminal tract penned by the "Father of Modern Hebrew," whilst displaced in the United States due to the First World War.

- 66 BUXTORF, JOHANNES. (The Elder). Synagoga Judaica [Description of Jewish Life and Customs]. Third edition. Title in red and black. Additional engraved title depicting synagogue study-session and circumcision scenes. pp. (34), 779, (37). *Foxed throughout. Boards, defective. 8vo.* [Fürst I, p. 138; Prijs 266\*].

Basle, Johan. Jacob Deckerum: 1661. **\$300-500**

⚡ Johannes Buxtorf I (or the Elder) (1564-1629) served as Professor of Hebrew at the University of Basle. According to Moritz Kayserling, he was the "principal founder of Rabbinical study among Christian scholars" (JE, Vol. III, p. 444). His Lexicon served generations of Christian scholars as a guide to their studies in Talmud and Rabbinics. See EJ, Vol. IV, col. 1543.



Lot 69

- 67 BUXTORF, JOHANNES. (The Elder). Lexicon Hebraicum et Chaldaicum. Latin interspersed with Hebrew. Frontispiece portrait of author opposite title. Divisional title after p. 870, Lexicon Breve Rabbinico-Philosophicum. From the Cassuto Collection. pp. (18), 976, (76). *Acid in former owner's signature has cut a swath in top of title, text unaffected. Foxed. Contemporary vellum. 8vo.*

Basle, Officina Episcopiana: 1735. **\$200-300**

- 68 BUXTORF, JOHANNES. (The Younger). Lexicon Chaldaicum et Syriacum [Aramaic and Syriac Dictionary]. Latin interspersed with Aramaic and Syriac. An early owner has applied to this copy neat vellum tabs arranged in alphabetic order, both in Hebrew and Syriac script. From the Cassuto Collection. pp. (20), 640. *Heavily browned and wrinkled. Contemporary vellum, worn. 4to.*

Basle, Ludovici Regis: 1622. **\$300-500**

⚡ Johannes Buxtorf II (or the Younger) (1599-1664) succeeded his father Johannes Buxtorf the Elder in the Chair of Bible and Hebrew Studies at the University of Basle. He translated Maimonides' Guide of the Perplexed and Judah Halevi's Kuzari into Latin. See EJ, Vol. IV, col. 1543.

- 69 (CEREMONIES). Seder Tephilloth [daily prayers]. According to the Polish, Ruthenian, Lithuanian, Bohemian and Moravian rite.

\* BOUND WITH: Seder Tehilim. \* Seder Ma'amadoth.\* Minhagim shel Kol Hashanah (Isaac Tyrnau). Title within woodcut architectural arch incorporating printers device (cf. Ya'ari's Printers Marks no.66). With three historiated divisional titles. English armorial ex-libris on rear pastedown. A fine, crisp copy. ff. 284; 132. *Previous owners marks, lightly dampwrinkled. Contemporary elaborately blind-tooled calf over thick wooden boards, expertly rebaked. Thick 4to.* [Bibliographically unknown].

Amsterdam, Uri Phoebus ben Aaron Halevi: (1669). **\$5000-7000**

⚡ The Minhagim or any other part of this 1669 edition is not recorded by bibliographers. Very finely printed and in crisp condition.

[SEE ILLUSTRATION ABOVE]

- 69A IAKERSON, SHIMON (Ed.). Catalogue of Hebrew Incunabula from the Collection of the Jewish Theological Seminary of America. Two volumes. *Original linen boards with fitted slip-case. Folio.*

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.





Lot 70

**70 (CHASSIDISM). ISRAEL BA'AL SHEM TOV.** Kether Shem Tov ["Crown of a Good Name."] Edited by Aaron ben Tzvi Hirsch HaKohen of Apta. **FIRST EDITION.** Two parts bound in one. Two separate title-pages. ff. (30); (31). *Lower corners of initial three leaves neatly repaired, signature on vers of second title, light wear. Modern gilt-tooled calf. 8vo. [Vinograd, Zolkiew 467 and 481; Mehlman, 1146 (first part only); Friedberg Chof-775 (calling for ff. 61)].*

Zolkiew, Yehuda Leib Meyerhoffer & Mordechai Rabinstein: 1794 and 1795. **\$7000-10,000**

• **THE FIRST ANTHOLOGY OF THE TEACHINGS OF THE BA'AL SHEM TOV.**

The first work to present the teachings of the Ba'al Shem Tov into one cohesive volume.

The founder of the Chassidic Movement did not himself leave behind any of his own writings for publication. Most of his teachings are found in the works of his disciples, especially R. Jacob Joseph of Polonnoye, in his Toldoth Ya'akov Yoseph, Ben Porath Yoseph and Tzophnath Pane'ach. These works presented the philosophy of the Ba'al Shem Tov within the context of profound and lengthy discourses. The editor of Kether Shem Tov shortened these discourses, culling only those that were directly in the name of the Ba'al Shem Tov and thus overall created a work that presented the thought of the Ba'al Shem Tov in a way that was far more palatable for the average Jew.

The Kether Shem Tov commences with the celebrated letter sent by the Baal Shem Tov to his brother-in-law R. Gerson Kitover in Eretz Israel, in which the Besh"t recounts his ascension to Heaven and his pivotal query: "Eimathai Ka'athi Mar?" (When will the Master Come?) - The Messiah famously responding: "Kesheyaphutzu Ma'ayanothecha Chutza" ("When the Wellsprings of your Torah are Universally Disseminated)."

[SEE ILLUSTRATION ABOVE]



Lot 71

**71 (CHASSIDISM). SCHNEUR ZALMAN OF LIADI.** Sepher Likutei Amarim ["Tanya"]. **FIRST EDITION.** Title within celebrated typographical border.

A MAGNIFICENT WIDE-MARGINED, UNTRIMMED COPY, printed on fine, thick tinted paper: ff. (3), 4-86. Signatures of former owners on front flyleaf and title including: Yisrael Yakir Biegeleisen (1940) and Akiva Ratner. Few light, unobtrusive stains. Later calf-backed boards. 8vo. [Vinograd, Slavuta 16; Y. Mondschein, *Sepher HaTanya-Bibliography* (1981) no. 1, pp. 31-35 (includes facsimile of title)].

Slavuta, (Moshe Shapiro - son of Pinchas Koritzer): 1796 (printing completed on the 20th Kislev). **\$100,000-120,000**

THE EDITIO PRINCEPS OF THE TANYA, AN EXTRAORDINARILY FINE COPY. THE FUNDAMENTAL EXPOSITION OF CHABAD CHASSIDIC PHILOSOPHY. AN EXCEEDINGLY RARE VARIANT, NOT SEEN BY MONDSCHIEIN.

Composed by R. Schneur Zalman of Liadi (1745-1813) - or the "Alter Rebbe" as he is affectionately referred to - the Tanya is universally acknowledged as a seminal work of Jewish thought.

This first edition includes Part One, "Sepher shel Beinonim" (Book of the Middle Class), and Part Two, "Chinuch Katan / Shaar HaYichud Veba'Emunah" (Gate of Unity and Faith). In the course of subsequent printings, three additional parts would be added, for a total of five parts.

Although originally entitled Sepher shel Beinonim, the celebrated work has become known as The Tanya, after the initial word of the text. Chassidim relate that it was the author's intention by beginning with this word to thereby neutralize a certain "kelipah" or demon, by that name.

Rabbi Schneur Zalman provides in this classic work, spiritual guidance for the Jew who is neither wicked, nor wholly righteous, but sets one's goal to reach that of the "beinoni" - a middle ground, defined as a struggle between one's two souls, the Animal and the Divine: the soul that draws downward toward the Earth and the soul that aspires upward towards Godliness. This ongoing tense, dynamic encounter, can be so grueling, that in Lubavitch circles, the highest compliment that may be paid a chassid is that he is the "Beinoni of the Tanya."

According to Mondschein's bibliographic study of the Tanya (p. 33), the present copy is especially rare as, unlike others, it bears the full name of the typesetter "Abraham Tzvi b. Eliezer Katz" on the final page. Also, this copy has the first four corrections of the Luach HaTa'os already corrected in the text. Among the copies Mondschein surveyed, none had this combination of issue points. Hence, this copy is a variant, as yet unrecorded.

Provenance: From the exceptional collection of Chassidic books of the renowned Biegeleisen family of book-dealers.

A PARADIGMATIC WORK IN THE DEVELOPMENT OF JEWISH THOUGHT.

[SEE ILLUSTRATION ABOVE]





Lot 72

**72 (CHASSIDISM). SCHNEUR ZALMAN OF LIADI.** Sepher Likutei Amarim ["Tanya"] - Chelek Shlishi: Igereth HaTeshuvah. **FIRST SEPARATE EDITION.** ff. (1), 2-19,(1). Previous owner's marks, three leaves slightly shorter, few expert marginal repairs. Modern calf. 8vo. [Vinograd, Shklov 143; Mondschein, Sepher HaTanya-Bibliography, pp. 152-3; Y. Rivkind, Sepher HaYovel - Marx (1943) pp. 37-8; H. Liberman, Ohel Rachel Vol. I, Hadeaphus HaYvri BeShklov, p. 188, no. 111].

Shklov, Baruch ben Eliyahu & Yitzchak ben Samuel: 1806. **\$10,000-15,000**

⌚ Igereth HaTeshuvah is the third section of the Alter Rebbe's Tanya. This edition differs radically from the original version of the Igereth HaTeshuvah that first appeared in Zolkiew in 1799. (See Kestenbaum Auction 49, Lot 80). Indeed, Chassidim refer to the Zolkiew edition as the first draft - the "Igereth HaTeshuvah Mahadura Kama." In 1806 two issues of the Igereth HaTeshuvah were printed. The first contained all three parts of the Tanya, and the present work, an independent issue of the Igereth HaTeshuvah exclusively, that corrects errors that had crept into the earlier Shklov issue.

This copy with a unique, variant final leaf: The copy described by Mondschein (p.152) naming the typesetters appears on the verso of the final leaf, whereas in our copy, the typesetter names appear on the recto of the final leaf.

[SEE ILLUSTRATION TOP LEFT]

**73 (CHASSIDISM). SCHNEUR ZALMAN OF LIADI.** Sepher Likutei Amarim - Tanya. Edited by Tzvi Elimelech Kalisch, with biographical section entitled Toldoth HaTanya. Additional colored title-page. ff. (5), 5-176. Browened. Original boards, distressed. 8vo. [Mondschein, Tanya no. 39].

Munkacz, Grafia: 1943. **\$500-700**

⌚ The titles and the final section were newly set, while the text itself is an offset of the Vilna edition. With additional approbations by the Dayanim of Munkatch. The final 24 page section contains not only a biography of the author but also a general history of the Chassidic movement and related controversies

One of the last books published in Munkatch. Unknown to Kiryat Sepher vol. 25-26 on Hebrew printing in Munkatch, similarly unrecorded by Landau, Oroth Me'Ophel: Bibliography of Jewish Religious Books Published in Europe 1933-1945 (1957).

[SEE ILLUSTRATION MIDDLE LEFT]

**74 (CHASSIDISM). SCHNEUR ZALMAN OF LIADI.** Shulchan Aruch - Orach Chaim. **FIRST EDITION.** A fine, wide-margined copy. ff. (1), 2-164, 169-250, (2), 23. Previous owner's marks, stained in places, few upper corners worn. Original calf, rubbed. 8vo. [Vinograd, Kopyst 58; Y. Mondschein, Siphrei HaHalacha shel Admo"r HaZaken (1984) pp. 38-39].

Kopyst, Yehudah and Israel Jaffe: 1816. **\$8000-10,000**

⌚ **FIRST EDITION OF THE SHULCHAN ARUCH HARAV. EXCEPTIONALLY SCARCE. A FINE COPY WITH UNCUT, ORIGINAL WIDE-MARGINS.**

R. Dov Baer, the Maggid of Mehritsch, entrusted his disciple R. Schneur Zalman (the Alter Rebbe), with the task of preparing a "new" Shulchan Aruch with clear, concise explanations.

The Shulchan Aruch HaRav states the decided halacha, as well as the underlying reasoning and grew to become authoritative for all Chassidim. Citations to the work are also found in non-Hasidic sources - the Mishnah Berurah, relied upon by Lithuanian Jews and the Ben Ish Chai, by Sephardic Jews. R. Shneur Zalman is also one of three halachic authorities upon whom R. Shlomo Ganzfried based his Kitzur Shulchan Aruch.

See S. Y. Zevin, Sopherim VeSepharim, Vol. III for an extensive essay on the importance of the Shulchan Aruch HaRav and the Kuntrass Achron.

[SEE ILLUSTRATION BOTTOM LEFT]

**75 (CHASSIDISM). SHNEUR ZALMAN OF LIADI.** Torah Ohr. **FIRST EDITION.** A wide-margined copy. ff. (1),167,(1). Some staining, stamps. Contemporary calf, rubbed. 4to. [Vinograd, Kopyst 146].

Kopyst, Shabthai Slavin: 1836. **\$2000-3000**

⌚ Kabbalistic explanations of the weekly Torah portions from the first two Books of the Pentateuch, as well as the Book of Esther and one sermon on Passover.

[SEE ILLUSTRATION TOP LEFT FACING PAGE]



Lot 73



Lot 74





Lot 75



Lot 76



Lot 77

**76 (CHASSIDISM). DOV BAER BEN SHNEUR ZALMAN OF LUBAVITCH (THE MITTELER REBBE).** Imrei Binah [on the unity of God]. **FIRST EDITION.** Printer's device of Israel Jaffe on title (Yaari, no. 183). Printed on green tinted paper. ff. 2, 21, 140 (mispaginated but complete). Previous owners' marks, some staining, corner taped repair on f.1. Later boards, rubbed. 4to. [Vinograd, Kopyst 98; Habermann, Sha'arei Chabad 7; Wiener 758].

Kopyst, Israel Jaffe: 1821. **\$3000-5000**

• **FIRST EDITION OF A FUNDAMENTAL TEXT OF CHABAD CHASSIDUTH.**

The Author (1773-1827) inherited the mantle of leadership from his father, R. Shneur Zalman of Liadi, founder of the Chabad School of Chassiduth. Fondly known by his Chassidim as the 'Mitteler Rebbe,' it was he who established the center of Chabad in the Russian hamlet of Lubavitch. The Imrei Binah, displays R. Dov Baer's exceptional mastery of the esoteric doctrine of Chabad mysticism.

The "Ovdim" of Chabad would pray with intense devotion for a great many hours whilst meditating upon the contemplative Chassidic thought developed in this important work.

[SEE ILLUSTRATION TOP MIDDLE]

**77 (CHASSIDISM). DOV BAER OF LUBAVITCH.** Poke'ach Ivrim [moral teachings and exhortations for repentance]. Yiddish. The Israel Mehlman copy. ff. 12. Some staining, previous owner's inscriptions on title. Modern boards. Sm. 8vo. [Vinograd, Shklow 222].

Shklov, Yitzchak Menin: 1833. **\$3000-5000**

• The Mitteler Rebbe's writings are primarily of a deeply profound nature - often based upon his father's works and directed toward Chassidic scholars. Poke'ach Ivrim however was written for the average Jew, specifically in the Yiddish language and directed toward the newly penitent (baalei-teshuvah).

This Shklow edition is likely a unicum. Habermann in Sha'arei Chabad (no. 209) records it based on this very copy, that originally derived from the Israel Mehlman Collection.

[SEE ILLUSTRATION TOP RIGHT]



Lot 78

**78 (CHASSIDISM).** Tehillim [Psalms]. With commentaries by Rashi, Kitzur Alsheich and Peirush HaZohar. First appearance of the Zohar's commentary on Tehillim printed here alongside the text of Tehillim. ff. 70, 76-87, 85-132, 137-end (lacking f. 116), mispaginated. Few stains and light wear in places, few neat taped corner repairs, title-page with heavy ink rule. Recent calf. 8vo. [Vinograd 84].

Kopyst, Yehudah Jaffe: 1818. **\$3000-5000**

• According to Yudlov this commentary culled from the Zohar originally appeared in Lublin in the year 1592 under the title "Tamim Yachdav." Centuries later, the early Chassidim grew to become very fond of this Zoharic commentary, retitled here, simply as: "Peirush HaZohar." Mehlman's copy of this rare Tehillim is incomplete, lacking a full ten leaves (Mehlman Cat. 77).

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 79



Lot 80



Lot 81

**79 (CHASSIDISM). AARON OF ZHITOMIR.** Toldot Aharon [discourses]. **FIRST EDITION.** Printed on green tinted paper. ff. 2, 191. *Slight worming over few pages, title corner taped, some light wear. Modern boards. 4to. [Vinograd, Berditchev 58].*

Berditshev, Israel ben Abraham Bak: 1817. **\$1000-1500**

With Haskamoth of Chassidic Rebbes: Abraham Joshua Heschel of Apta, Mordecai ben Menachem Nachum of Chernobyl and Israel ben Levi Yitzchak of Berditchev.

The author (d. 1816) was a disciple of R. Levi Yitzchak of Berditchev. He was a fiery preacher who brought many people close to Chassiduth. See Tz.M. Rabinowicz, *Encyclopedia of Hasidism*, p. 4.

[SEE ILLUSTRATION TOP LEFT]

**80 (CHASSIDISM).** Sepher Tehillim. With commentaries by Judah ben Chaim. Diglei Hodayah VehaMitzvah and Mamtakei Yehudah. ff.13, 233. *Crude taped marginal repairs with some loss, stained. Contemporary calf-backed boards. 4to. [Friedberg, Th-867].*

Jerusalem (i.e., Jozefow), Solomon and Baruch Setzer: 1875. **\$1000-1200**

The commentaries, a digest of the 613 commandments, bear the Haskamoth of the luminaries of the Land of Israel, including R. Meir Auerbach of Jerusalem, as well as those of the great Chassidic masters of Russia, such as R. Abraham, Maggid of Trisk, R. Isaac of Skvira and R. Yochanan of Rachmestrivka.

[SEE ILLUSTRATION MIDDLE LEFT]

**81 (CHASSIDISM). CHAIM TCHERNOWITZ.** Sha'ar HaTephilah [discourses on prayer]. **FIRST EDITION.** Printed on tinted paper. ff. (2), 102, 113-115, (3-10). *Previous owners marks, slight staining and trace wormed. Contemporary boards, worn. 4to. [Vinograd, Sudylkow 94].*

Mohilev (i.e. Sudylkow), E. Bilitz & T.Z. Rubinstein: 1824. **\$1000-1500**

The author is most famous for his magnum opus, Be'er Mayim Chayim on the Pentateuch, a classic of Chassidic thought to this day. Sha'ar HaTephilah is graced by the Haskamah of R. Ephraim of Sudylkow, grandson of R. Israel Ba'al Shem Tov, founder of the modern Chassidic movement, and by R. Mordechai of Kremnitz, an early Chassidic Master.

The present copy contains the well-known responsum (ff. 3-10, bound here before the last leaf), wherein the author debates the earlier opinion of R. Ezekiel Landau of Prague (Noda B'Yehudah, Sec. Yoreh De'ah, no. 93) concerning reciting the kabbalistic formula "LeShem Yichud" and the degree, or form, of intentionality required by law in prayer. This responsum is lacking in many copies (including the copy consulted by Vinograd).

[SEE ILLUSTRATION BOTTOM LEFT]

**82 (CHASSIDISM). CHAIM BEN MENACHEM MENDEL HAGER OF KOSOV.** Torath Chaim [discourses to the Pentateuch]. **FIRST EDITION.** ff. (1), 5-39, 7, (2). *Ex-library, trace stained, two leaves shorter. Contemporary boards, rubbed. 4to. [Vinograd, Lemberg 1281; regarding the female printer see Yaari, Mechkarei Sepher, p.271].*

Lemberg, Feige Grossman: 1855. **\$500-700**

The author (1795-1854) was the oldest son of R. Menachem Mendel of Kosov. He was married to the celebrated Zipporah, renowned for her piety, of whom R. Israel of Ruzhyn was to proclaim "(she) is the most righteous person in the world" (see T. M. Rabinowicz, *The Encyclopedia of Hasidism* p. 164).

This copy contains two leaves of addenda and corrections not recorded by either Vinograd or S. C. Porush, *Encyclopedia LeChassiduth* (1980) col. 596.

**83 (CHASSIDISM). YECHEZKEL PANET.** Mareh Yechezkel [on Torah]. \* Part II: She'erith Zion [on the festivals]. **FIRST EDITION.** ff. (2), 50, (1), 43. *Browned, contemporary boards. 4to. [T. M. Rabinowicz, The Encyclopedia of Hasidism p. 355-356].*

Dees (Desz), Rivkah Bernath: 1893-94. **\$100-150**

The author (1783-1845) was disciple of R. Baruch Frankel Teumim of Leipnik and R. Samuel Landau of Prague. He developed an interest in Chassidism following visits to the Chozeh of Lublin and the Maggid of Koznitz and then became a disciple of R. Menachem Mendel of Rymanow. In 1823 Yechezkel Panet was appointed Rabbi of Karlsburg and subsequently transformed Transylvania into a thriving base of Chassidic activity.



- 84 **(CHASSIDISM). SAMUEL BEN SHIMON.** Torath Ha'Adam [Lurianic kabbalistic meditations on prayer]. **FIRST EDITION.** On title and verso of title numerous signatures of the Tzelemer Rav, Levi Isaac Greenwald in pencil. *ff. (1), 27. Browned. Contemporary marbled boards. 8vo.*

Chust, Ya'akov Yechezkiah Greenwald: 1902. **\$200-300**

✳ With the haskamah of Rabbi Moshe Greenwald of Chust (author Arugath HaBosem). Rabbi Levi Isaac Greenwald (1893-1980) was the approbator's son. (See also Lot 87 and 229.)

- 85 **(CHASSIDISM).** Calendar for the Year 5698 [1937-1938] issued by the Lubavitch Yeshivah, Torath Emeth of Jerusalem. Hebrew and English. *Crisp, clean copy. Stiff printed wrappers. 16mo.*

Jerusalem, (1937). **\$120-180**

✳ Contains appeal from President of the Yeshivah, the Lubavitcher Rebbe, Joseph Isaac Schneersohn. Lists yahrtzeits of Chabad supporters from around the globe, most prominently Russia, China and the United States.

- 86 **(CHASSIDISM). RABINOWITZ, TZADOK HACHOHEN OF LUBLIN.** Otzar HaMelech [commentary on th Rambam's Mishneh Torah plus a responsa concerning priestly contamination]. **FIRST EDITION.** *pp. 106. Ex-library. Later boards. Sm. folio. [T. M. Rabinowicz, The Encyclopedia of Hasidism p. 395].*

Lodz, Oswiata, I. Landau: 1939. **\$200-300**

✳ Rare. The last Hebrew work published in Lodz prior to the destruction of Polish-Jewry. The author was a child prodigy of phenomenal versatility who made monumental contributions in all areas of Jewish learning including Halacha, Kabbalah and Chassidic thought. He considered himself a disciple of R. Mordechai Joseph Leiner of Izbitcha and later became a Chassidic Rebbe in his own right establishing a court in the city of Lublin.

- 87 **(CHASSIDISM).** Shailoth U'Teshuvot HaRaSHB"A. The copy belonging to R. Joseph Greenwald of Tchetshowitz, the grandfather of the Arugath HaBosem. *ff. 2, 153. Title worn and with stamps, foxed. Contemporary boards, worn. Folio. [Vinograd, Vienna 362].*

Vienna, 1812. **\$600-900**

✳ The copy of R. Joseph Greenwald of Tchetshowitz, the grandfather of the "Arugath HaBosem."

R. Joseph Greenwald of Tchetshowitz (1802-70) was the progenitor of the famed Greenwald dynasty of Hungarian rabbis. R. Joseph's son, R. Amram Greenwald was a disciple of R. Abraham Samuel Benjamin Schreiber (author "Kethav Sopher"). R. Amram's son, R. Moses Greenwald of Chust (1853-1910), authored Responsa "Arugath HaBosem." R. Moses' sons achieved fame in their own right, including R. Levi Isaac Greenwald of Tzehlem and R. Ya'akov Yechezkiyah Greenwald of Pupa. See N.Z. Friedmann, Otzar Harabanim 8231, 15591, 16754; M.A.Z. Kinstlicher, HeChatham Sopher VeTalmidav, pp. 21, 521, 532.

- 88 **(CHASSIDISM). JEKUTHIEL JUDAH HALBERSTAMOF KLAUSENBERG.** Da'ath Torah [position paper on contemporary issues, especially the State of Israel]. **FIRST EDITION.** *pp. 7, (1). Printed wrappers slightly soiled. 8vo.*

Brooklyn, New York, Vaad Shearith Hapletah: 1957. **\$100-150**

✳ A position-paper based upon an interview with the Klausenberger Rebbe, soon after he moved from the United States to Kiryath Sanz-Netanya. Presents the Rebbe's bold thinking regarding the attitude of Charedi Jewry to the State of Israel.

"The sacredness of Eretz Israel is not lessened by the ruling regime... On the contrary, we must redeem it and treat it with holiness."



Lot 89

- 89 **CHAYON, SAMUEL.** Benei Shmuel [responsa and novellae]. **FIRST EDITION.** Two parts bound in one volume. A wide-margined copy. *ff. 113; 124. Extensive paper professional repairs, margin of title replaced, repaired worming. Modern calf. Folio. [Vinograd, Salonika 175].*

Salonika, 1613. **\$1000-1500**

✳ R. Shemaiah di Modena composed the introduction to this work and relates that it is entitled "Bnei Shmuel," as the author - (who was named after his grandfather, Samuel di Modena, the Maharshda"m), had no children of his own, hence his legacy is the present work of Torah scholarship.

The afterword recounts the author's losses due to civil unrest in Salonika in 1614. See Y. Mehlman, Genuzoth Sepharim, p. 92.

[SEE ILLUSTRATION ABOVE]

- 90 **CONFORTE, DAVID.** Korei HaDoroth [rabbinic history]. Edited by David Aschkenazi of Jerusalem. *ff. 52. Ex-Library, dampwrinkled. Modern calf. Sm. 4to. [Vinograd, Venice 1848].*

Venice, Bragadin: 1746. **\$200-300**

✳ David Conforte (c. 1618-c.1685), a native of Salonika, studied in his youth with Rabbis Daniel Estroza, Baruch Angel, and Asher Zevulun. In 1652 we find him in Egypt, where Korei HaDoroth was composed. In constructing biographies of the famed rabbis through the ages, the author displays wide erudition in the rabbinic literature. His chronicle is especially valuable for the literary history of the Jews in the sixteenth and seventeenth centuries. See JE, Vol. IV, pp. 226-27.



**91 (COOK-BOOK).** "Aunt Babette's" Cook Book. Fourth Edition. English with smattering of Hebrew (note "Charoseth" in Hebrew typeface on p. 452). *pp.* (2), 26, 5-495, (1). *Half of blank page before p.148 torn away. Lightly stained. Contemporary boards, rubbed, starting. 4to.*

Cincinnati, Bloch: 1889. **\$200-300**

✳ The recipes in this collection reflect little adherence to Jewish tradition (e.g. the Passover recipes--referred to as "Easter dishes"--on pp. 452-66), as well as accommodations to American lifestyle (e.g. "oysters on half shell" on p. 473). Most audacious is the entry in the Index, "Trefa," which leads the reader to this pithy remark on p. 492: "Nothing is 'Trefa' that is healthy and clean."

The Bloch Publishing Company was closely allied with the Reform movement. Reform ideologue Isaac Mayer Wise was married to the sister of Edward Bloch, with whom he established the firm of Bloch and Co. in 1885.

"Aunt Babette" was the pseudonym of Bertha F. Kramer. See B. Kirshenblatt-Gimblett, "Kitchen Judaism" in Braunstein and Weissman-Joselit, *Getting Comfortable in New York: The American Jewish Home, 1880-1950* (New York: The Jewish Museum, 1990), pp. 75-105.

**92 (COOK-BOOK).** A.B. MISHULOW. Vegetarische Koch Buch / Vegetarian Cook Book. **FIRST EDITION.** Yiddish and English titles. Yiddish text. Illustrated. *pp.* (6), 8, (2), 213, (3), 14, (12). *Very light browning. Original boards, rubbed. 4to.*

New York, The Better Health and Correct Eating Institute: 1926.  
**\$200-300**

**93 (COOK-BOOK).** Group of seven English-Yiddish cook-books issued by various food product companies: Crisco Recipes for the Jewish Housewife (Cincinnati, 1933). \* Libby's Evaporated Milk (Chicago, n.d.). \* Manischewitz's Tempting Kosher Dishes (Cincinnati, 1928). \* Manischewitz's Tempting Kosher Dishes (Jersey City, 1944). \* Pillsbury's Good Things to Eat (n.d.). \* Rokeach Cook Book (Brooklyn, 1936). \* Wolff's Cook Book (New York, 1946).

**\$300-400**

**94 D'ALBA, JACOB.** Toldoth Yaakov [sermons]. **FIRST EDITION.** *ff.* 114, (2). *Some staining, small portion of title provided in facsimile. Modern marbled boards. 4to. [Vinograd, Venice 1060; Habermann, di Gara 272].*

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

✳ The author originally hailed from Constantinople but after losing his "health, wealth and children," he emigrated to Italy. In Florence, he was appointed director of the city's Talmud Torah and, in order to thank his benefactors "who allowed me to feel like a new man," he published these sermons which had been delivered weekly at the Yeshiva.

**95 DESSLER, ELIJAH ELIEZER.** Sichoth Moreinu HaG[aon] HaTz[addik] R. E.E. Dessler. Typewritten stencil. *ff.* (1), 1-11, 14-114, 100-114 (double), 115-127. *Wrappers, lacks ff.12-13. Folio.*

B'nei Braq, Yosef Meir Stauber for Talmidei Yeshivath Ponevezh, circa: 1955. **\$400-600**

✳ Transcripts of ethical talks delivered by R. Elijah Eliezer Dessler (1891-1954), Menahel Ruchani of the Ponevezh Yeshivah in B'nei Braq. R. Dessler's "mussar schmuessen" excel in their profound philosophical content. They were collected posthumously by his disciples in the multi-volume work Michtav Me'Eliyahu, which the present transcript precedes.

**96 DANZIG, ABRAHAM.** Chochmath Adam [halachic compendium on Shulchan Aruch, Yoreh De'ah]. \* Bound with, Part Two: Binath Adam. **FIRST EDITION.** Two parts in one volume. With Haskamah of R. Chaim of Volozhin. *ff.* (4), 99 (f. 9 misbound between ff.10-11); (1), 52. *Stamps, title and final page remargined, stained. Later boards. Folio. [Vinograd, Vilna 65 (not in JNUL); Vinograd, Vilna Gaon 1562; S. Stampfer, Rabbi Hayyim of Volozhin and his Approbations" in Alei Ayin (1977) p.163, no.10].*

Vilna, n.p: 1815-16. **\$400-600**

✳ The introduction states that the notion to arrange the laws according to the order of the Shulchan Aruch, Yoreh De'ah was proposed by R. Jacob of Lissa and R. Chaim of Volozhin. On the title of Part Two (Binath Adam), the author writes he will not record the legal decisions of his mechutan the Vilna Gaon, due to complaints that in his earlier work Chayei Adam (on Shulchan Aruch, Orach Chaim) he had on occasion disagreed with the Gaon's decisions. In truth, he writes, the Gaon would have "nachath ruach" from the very fact that his decisions were so discussed. "For so is the way of our holy Torah: This one constructs and that one deconstructs." For details regarding an alternate text, see Ch. Liberman, *Ohel Rachel*, Vol. I (1980) pp. 471-72.

**97 DI ROSSI, AZARIAH.** Matzref LaKesef [defense of Di Rossi's history, Me'or Einayim]. **FIRST EDITION.** Edited by J. L. Zunz from a manuscript in the Bodleian Library, Oxford. With a biography of the author. Attractive Hebrew font, printed on waxed paper. *pp.* 15, (1), 125, (1), (2), 64, (2). *Title-page worn, last page chipped. Needs rebinding. 8vo. [Vinograd, Edinburgh 4].*

Edinburgh, Filipowski: 1854. **\$120-180**

✳ The iconoclastic views of the 16th-century historian Azariah di Rossi were severely censured by the rabbis of his generation. In defense of his views, di Rossi penned this response.

**98 DURAN, SOLOMON BEN TZEMACH.** Tiph'ereth Yisrael / Megilath Sepher / Ma'amar Se'udath Mitzvah [on the Book of Esther and holiday of Purim]. **FIRST EDITION.** Title and first word of text within highly wrought typographical border. The Abraham Joseph Solomon Graziano ("Ish Ger") Copy, with his signatures on title and first leaf. *ff.* 212. *Few leaves supplied from another copy, light staining, stamp on title, trace marginal worming. Modern calf. 4to. [Vinograd, Venice 768; Adams S-1419].*

Venice, Daniel Zanetti: (c.1591-1596). **\$400-600**

**99 EHRENTREU, CHANOKH.** Cheker Halachah. **FIRST EDITION.** *pp.* 21. *Lightly browned, contemporary boards. 8vo.*

Munich, J. Hirschinger: 1904. **\$100-150**

✳ A polemic against Rabbi Dr. Lerner's work Chayei Olam on exhuming remains in order to rebury them elsewhere and on the prohibition of burying cremated bodies in a Jewish cemetery. The author, Rabbi C. Ehrentreu (1854-1927) was Rabbi of Munich for nearly 50 years and authored a number of scholarly works. His family later emigrated to England.

**100 ELIEZER BEN NATHAN OF MAINZ.** RABa"n (Attributed to). Ma'amar Haskel. Second edition. Uncut and unopened. *ff.* (4), 62. *Original wrappers. 8vo. [Vinograd, Roedelheim 26].*

Roedelheim, Heidenheim & Baschwitz: 1804. **\$200-300**

✳ Enumeration of the 613 precepts as incorporated in the Piyut "El Elo-him HaShem Diber;" recited on Shavuoth. With an introduction by Wolf Heidenheim discussing the correct attribution of authorship.

101 **ELIJAH BEN SOLOMON ZALMAN**. (Gaon of Vilna). Ashli Ravrevei [commentary to Shulchan Aruch-Yoreh Deah]. **FIRST EDITION** of the Gaon's commentary. ff. (2), 3-176. *Slight worming on final leaves. Contemporary marbled boards, rubbed. Folio. [Vinograd, Vilna 95; Vinograd, Gr'a 749].*

Horodna, Yechezkel ben Moshe, et al: 1806. **\$500-700**

✳ The Vilna Gaon's commentary is printed around the text of the Shulchan Aruch with the Beer HaGolah along the margin.

102 **EMDEN, JACOB**. Seder Olam Rabah VeZuta U'Megilath Ta'anith ["The Order of the World, Major and Minor" and the "Scroll of Fasts": Three early historical narratives]. With commentary by Jacob Emden. **FIRST EDITION WITH EMDEN'S COMMENTS**. With a halachic discussion of Birkath HaChamah. ff. 36. *Marginal repairs. Recent boards. 8vo. [Vinograd, Hamburg 87; Raphael, Areshet III, p.270, no. 28-1].*

Hamburg, Christian Simon Schröder: 1757. **\$3000-5000**

✳ Seder Olam Rabah is traditionally attributed to the 2nd-century Tanna R. Yosé ben Chalaftha. The anonymous Seder Olam Zuta is a much later work, Emden speculates that it was composed at the end of the Savoraic period with later additions.

Appended to the work Emden provides details relating to Sabbatianism and their followers in Poland, including eyewitness testimony concerning sexual improprieties by the Frankists. Emden also encourages the Vaad Arba Aratzoth to denounce these Jewish heretics to the Catholic Church due to their excessive immoral behavior.

Altogether, an invaluable historical account of the heretical Frankist Movement, provided by their most implacable enemy.

[SEE ILLUSTRATION TOP RIGHT]

103 **EMDEN, JACOB**. Divrei Emeth U'Mishpat Shalom [account of a prolonged financial dispute between the three communities of Altona, Hamburg and Wandsbeck]. **FIRST EDITION**. ff.37. *Foxed and wormed, crude tape repairs. Modern calf-backed boards. 8vo. [Vinograd, Altona 111; Mehlman 1685; Raphael, Areshet, Vol. III, pp.264-5, No.25 (Raphael's collation differs, ff.36 as opposed to our ff.37)].*

(Altona), Self-published: (1776). **\$2000-2500**

✳ In the year 1770, R. Jacob Emden (1697-1776) was called to act as the third judge (shalish) to arbitrate a financial dispute between the communities of Altona and Hamburg-Wandsbeck. The present scarce work contains the text of the compromise drafted by Emden along with claims, warnings, complaints, disproofs and counters between the communities concerned.

R. Emden writes that his health was jeopardized due to his involvement in this contentious matter that dragged on for five years and in which the Altona community directly threatened Emden personally (ff.29v-30r).

Emden pours out his infamous vitriol on one of his fellow judges who prematurely leaked the final verdict before the conclusion of the case. Emden writes that the judge should have been tied to the post and beaten. "Had I been aware of his stupidity at the onset, I would never have sat on a court bench with him. Not for all the money in the world!" (f.6v).

[SEE ILLUSTRATION BOTTOM RIGHT]

104 **(EMDEN, JACOB)**. Meir ben Ze'ev Meller. Kuntress Kiryath Sepher [dictionary of the initials found in R. Jacob Emden's Siddur]. Marginalia. ff.16. *Wormed. Contemporary boards, worn. 8vo. [cf. Vinograd, Lemberg 1653 (later 1860 edition)].*

n.p. (Lemberg?), 1858. **\$300-500**



Lot 102



Lot 103



- 105 EYBESCHUETZ, JONATHAN.** Ya'aroth Devash [sermons and eulogies]. Two volumes bound in one. **FIRST EDITION.** ff. (4), 116; (4), 116. *Trace wormed, light stains, trimmed. Modern gilt-ruled morocco. 4to.* [Vinograd, Karlsruhe 16, 18  
See Zinberg, A History of Jewish Literature, vol. VI pp.191-4.].  
Karlsruhe, 1779-82. **\$400-600**
- While still a young man, R. Jonathan Eybescheutz acquired renown for his enormous scholarship in the areas of Talmud and Kabbalah. While none of his works were published in his lifetime, his influence among contemporaries stemmed from his oratory skills and keen personality. Despite the varied aspersions cast upon Eybescheutz by R. Jacob Emden, no dent to his reputation has been made to the the esteem in which he is held throughout traditional rabbinic circles.
- 106 EYBESCHUETZ, JONATHAN.** Luchoth Eiduth. **FIRST EDITION.** Kabbalistic diagram on f. 63. ff. (12), 2-78. *Browned, some underlining, stamp on title. Later boards, lacking backstrip. 4to.* [Vinograd, Altona 57].  
Altona, Aaron Katz: 1755. **\$500-700**
- Eybescheutz's defense from the calumnious charges of Sabbatian heresy made by Jacob Emden. Includes section of character-testimonies on behalf of Eybescheutz from leading Rabbinic figures, including R. Elijah, Gaon of Vilna.
- 107 EYBESCHUETZ, JONATHAN.** Urim VeTumim [commentary to Shulchan Aruch]. **FIRST EDITION.** First part only (through Choshen Mishpat, chap. LXXII). \* The copy of Zechariah Frankel (1801-75), founder of the School of Historical Judaism and first president of the Jewish Theological Seminary of Breslau (see JE, Vol. V, pp. 482-4). Scattered rabbinic marginalia. ff. (1), 204. *Ex-library, some foxing. Contemporary half-calf, spine wanting. Tall folio.* [Vinograd, Karlsruhe 14].  
Karlsruhe, 1775. **\$300-500**
- 108 (EPHEMERA).** Collection of 20 printed and manuscript documents, including: Prospectus of Dr. M. Pinner (Berlin, 1868) announcing publication of a book on tombstones of prominent Jews from various communities in Europe. \* Prospectus of J. Knöpfmayer & Son (Vienna, 1865) announcing a reprint edition of the ten volumes of the famed Maskilic journal Ha-Me'assef (1784-1810). \* Statutes of the New Israelite Temple in Odessa (Odessa: 1867). Judeo-German. pp. 8. \* Mimeograph letter of Gerrer Rebbe R. Abraham Mordechai Alter appealing for unity among the chassidim. \* Five manuscripts from the community of Kozmin, 1824. \* Broadside concerning the vacant seat of the Rabbinate of Pintchov, Poland after the death of R. Shabtai Hakohen Rapaport (d. 1927) [N.Z. Friedmann, Otzar Harabanim 18090-18091]. \* Broadside announcing merger of "Kollel Kovna" (under Chief Rabbi A.B. Kahana-Shapiro) and "Kollel Beith Israel" (under R. Isaac Sher, Rosh Yeshiva "Knesseth Israel," son-in-law of R. Nathan Tzevi Finkel, founder Slabodka Yeshiva) (Kovna, 1930s?). \* Broadside warning against desecration of the Sabbath, quoting Chofetz Chaim that it is forbidden to marry a Sabbath desecrator (Vilna, 1920s?). \* Receipt for purchase of ethrog with stamp of R. Elijah Baruch Kamai, Rabbi and Rosh Yeshiva of Mir, 1908. [Apparently, the sale of ethrogim served as a means of support for the Yeshiva]. \* Printed note pertaining to the "Chagigath Ha-Torah" [i.e. Siyum Ha-Shas], Lublin, 1938.  
Central and Eastern Europe, 1824-1938. **\$1000-1500**
- 109 FLORENTIN, CHAIM SAMUEL & ISAAC.** Me'il Shmuel [responsa and novellae to Maimonides' Mishneh Torah]. **FIRST EDITION.** ff. 2, 111, 1, 44. *Slight staining. Modern calf-backed boards. Folio.* [Vinograd, Salonika 226].  
Salonika, Press of the Talmud Torah (Abraham b. David Nachman): 1724. **\$200-300**
- The Florentin family of Salonika produced some of the most prominent Rabbis and scholars of the 16th and 17th centuries in Greece. The family of the author also maintained a Yeshiva housed in the Talmud Torah of Salonika, a central institution which also maintained a printing press that in fact issued this work.
- 110 (FRENCH JUDAICA).** Melange of four early 19th-century Jewish works, bound with works of general French interest, including: Discours prononcé le samedi 21 Juillet 1827, dans une séance publique du Comité des Ecoles Israelites de Nancy, par Michel Berr de Turique. Nancy, 1827.  
\* Lettre du Sieur Isaac-Berr, Manufacturier, Membre du Conseil municipal de Nancy `a M. Grégoire, Sénateur, `a Paris. Nancy, 1806.  
\* Société d'encouragement des arts et métiers, parmi les israélites de Metz. Séance générale 8 Janvier 1825. Metz, 1825.  
\* Sermon prononcé le Samedi 26 Novembre, au Grand Temple Israélite de Nancy, par M. Isaac Liebermann, Rabbin du Canton de Sultz-sous-Forêts, ancien élève de l'École Rabbinique. Nancy, 1842. *Foxed. Later calf-backed marbled boards, gently rubbed. 8vo.*  
**\$600-900**
- These fascicles provide a picture of the quotidian life of the Jews of Alsace-Lorraine in the first years of the French Republic. In the earliest document (Nancy, 1806), written during the Napoleonic Era, Isaac-Berr remonstrates with a French senator that the price of French citizenship should not be the relinquishing of the Jewish religion. On p.10 the writer argues that even if the Jews were to en masse dishonor themselves by converting to Christianity, His Majesty the Emperor would certainly not want such feckless subjects: "De pareils hommes, qui n'auraient ni foi ni loi, ne pourraient jamais devenir de bons citoyens, dignes d'être gouvernés par lui" ("Such men, who would have neither faith nor law, could never become good citizens, worthy of being governed by him...").
- 111 GANS, DAVID.** Nechmad Vena'im [on astronomy, geography, as well as a rejection of astrology in Jewish tradition]. **FIRST EDITION.** Numerous astronomical diagrams. ff. 82. *Browned, previous owners marks, lacking Latin introduction. Modern boards. 4to.* [Vinograd, Jessnitz 49; See A. Neher, Jewish Thought and the Scientific Revolution of the Sixteenth Century: David Gans and His Times (1986) pp. 58-91].  
Jessnitz, Israel b. Abraham: 1743. **\$300-500**
- 112 GEIGER, ABRAHAM.** Kerem Chemed. Vol. VIII [periodical]. Edited by S. Sachs. Abraham Geiger's copy. With several Hebrew marginalia in Geiger's hand (especially corrections to Geiger's own article on pp. 43-45). *Browned. Contemporary boards, detached. 8vo.* [Vinograd, Berlin 693].  
Berlin, 1854. **\$100-150**



**113 (GERMANY).** Ein Koeniglicher Beselch der Judenheit aufzubieten und der keinen mehr zu ewigen tagen in der Stadt Nuernberg oder ausswendig eines Rathsgebiet einzunehmen [Imperial decrees restricting Jewish presence in the City of Nuremberg]. ff. (8). *Library marks on title-page, trace foxed. Later marbled boards. 8vo. [Not recorded in WorldCat].*

n.p., (1573). **\$1000-1500**

✳ This slim tract is a collection of two Imperial decrees barring Jews from the Bavarian city of Nuremberg. The first decree was promulgated by the Holy Roman Emperor Maximillian I (1459-1519) and is here renewed by Emperor Maximillian II (1527-1576). After recording a litany of anti-Jewish accusations, the Decree reinforces municipal prohibitions against a Jewish presence in Nuremberg, transgressors to be heavily fined. See S.W. Baron, *A Social and Religious History of the Jews*, Vol. IV, p. 216.

**114 (GERMANY).** Broadside seeking to encourage “responsible parties” to report and expel foreign Jewish merchants and other “schnorrer-Juden” wishing to trade in leathers, feathers, flax and other materials, due to the suspicion of bringing health risks to the Principality. Single-sided broadside, German text. Bold initial letter. 14 x 16 inches. *Housed within portfolio.*

Würzburg, 1738. **\$500-700**

**115 (GERMANY). FRIEDLÄNDER, DAVID.** Reden der Erbauung gebildeter Israeliten gewidmet [“Edifying Speeches Dedicated to Educated Jews”].

\* WITH: FRIEDLÄNDER, DAVID. Reden der Erbauung... First sequel. **FIRST EDITION.** Together two volumes. pp. 76, (1) and pp. (2), 92. *Light stains. Contemporary boards, rubbed. 8vo. [Freimann, p. 431].*

Berlin, 1815 and 1817. **\$300-500**

✳ The first volume by Friedländer is devoted to the topic of Trade and Wealth (Handel und Reichthum); its sequel to the topic of Religion and Reason (Religion und Vernunft). Both are geared to a young audience.

A major figure in the early Haskalah movement founded by Moses Mendelssohn, David Friedländer (1750-1834) devoted his energies to the enlightenment of Jewish youth. In 1778, Friedländer, together with his wealthy brother-in-law Isaac Daniel Itzig (1750-1806) founded the Freischule (Jewish Free School) in Berlin in 1778, where he developed its curriculum. The two books present, may be viewed as part of Friedländer’s abiding concern for educating Jewish youth in an attempt to mainstream them into general German society. See S. Feiner, *The Jewish Enlightenment* (2002) pp. 108-11; JE, Vol. V, pp. 514-15; EJ, Vol. VII, cols. 177-79.

**116 (GERMANY).** Shir HaKavod mit wortgetreier deutscher iberzetzung [An’im Zemiroth with Judeo-German translation]. On final blank, Hebrew text of Kaddish handwritten in black scribal ink. Emerald boards, front cover tooled: “Shir HaKavod, Israelitisch Gemeinde in Hamburg, 1844”. pp. 8. *Stained. Covers detached. 8vo. [Unrecorded].*

Altona, Gebrüder Bonn: n.d. **\$400-600**



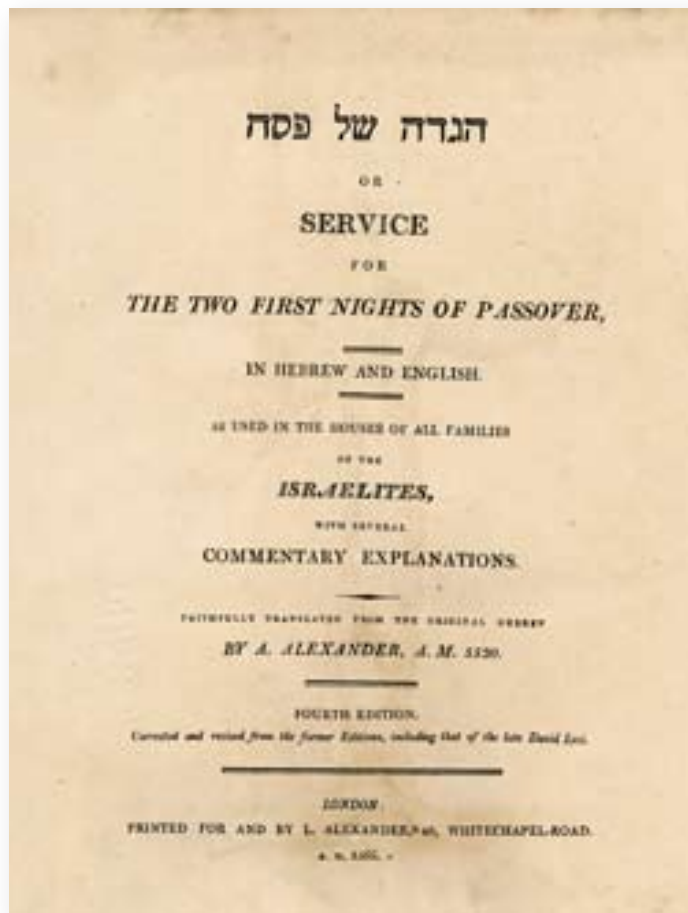
Lot 117

**117 GERONDI, NISSIM. (Ra"n).** Shailoth Uteshuvot [responsa]. **FIRST EDITION.** pp. 174, (34). *Lower portion of title-page neatly replaced (not affecting text), occasional marginal repairs, dozen closing leaves expertly laid to size, previous owners' marks. Modern marbled boards. Sm. 4to. [Vinograd, Rome 18].*

Rome, Yitzchak Deltash, Antonio Baldo & Samuel Sarfati: 1545. **\$1000-1500**

✳ Unlike Venice, only occasional and short-lived Hebrew presses arose in the City of Rome - short, sporadic bursts of activity marred by assaults of ecclesiastical intolerance. Rome produced only 18 Hebrew books throughout the entire 16th-century. Antonio Baldo was granted leave to print Hebrew books there by the Papal Vicar in 1546 and these Responsa of R. Nissim Gerondi was his first endeavor. His Jewish partner, Solomon ben Isaac of Lisbon assisted by Samuel Zarfati did the work of editing, proofing and marketing the books. Yet the press produced only five books in the two years it was operative. For a chronicle of Hebrew printing in Rome see: D. Amram, *The Makers of Hebrew Books in Italy* (1909) pp. 235-51.

[SEE ILLUSTRATION ABOVE]



Lot 121



Lot 122

118 **GERONDI, NISSIM. (Ra"n)**. Shailoth Uteshuvoth [responsa]. Third edition. An attractive, wide-margined copy. ff. (16), 76. Few light stains. Modern marbled boards. 4to. [Vinograd, Cremona 16; Benayahu, Cremona 10].

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

• Only seventy-seven responsa from this great commentator to Alfasi's Code are extant, and, as most compendia of responsa, they reflect the Jewish life of the period, in this case, the economic difficulties of the Jewish Community of Barcelona during the second half of the 14th-century.

119 **GIKATILLA, JOSEPH**. Sha'arei Tzedek [Kabbalah - on the Sephiroth]. **FIRST EDITION**. Initial letters of title historiated. Initial word of text within elaborate frame. ff. 52. Some staining, last page taped along margin. Modern boards. Sm. 4to. [Vinograd, Riva 35].

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

• Joseph ben Abraham Gikatilla (Chiquatilla) (1248-c.1325), a profound Spanish Kabbalist, was a disciple of the founder of the school of "Prophetic Kabbalah," Abraham Abulafia. Later, he entered into scholarly relationship with Moses de Leon of Guadalajara and composed some of the most detailed, yet lucid, expositions of Kabbalistic concepts.

120 **(HAGADAH)**. Arba Yesodoth. With numerous commentaries including: excerpts from Abrabanel, Maasei Hashem, Alshich, and the Shala"n; plus contemporary scholars: R. Saul of The Hague, his brother-in-law R. Saul of Amsterdam, the editor Elchanan Schnatich of The Hague, and others. From the Cassuto Collection. ff. 2, 49, (1). Some browning and staining, dampwrimed. Contemporary gilt ruled calf, rebaked, rubbed. 4to. [Yudlov 305; Yaari 203; Yerushalmi 77].

Amsterdam, Jochanan Levi Rophe and Brother-in-law: 1783. **\$500-700**

121 **(HAGADAH)**. Hagadah shel Pesach. Or, Service for the Two First Nights of Passover. Hebrew and English on facing pages. Prepared by A. Alexander. Engraved frontispiece (often lacking). Complete with seven additional engraved plates, each plate with descriptive English essay. Two large folding maps of the Land of Israel and two additional smaller folding maps. Three-page list of subscribers. From the Cassuto Collection. Brownd (as usual), stained in places. Contemporary gilt-ruled tree-calf, with central morocco label tooled in gilt: "M. Mosley," rubbed and shaken. 4to. [Yudlov 498; Yaari 345].

London, L. Alexander: 1806. **\$2000-2500**

• **FINE, WIDE-MARGINED COPY WITH ALL PLATES PRESENT.**

[SEE ILLUSTRATION TOP LEFT]

122 **(HAGADAH)**. Hagadah shel Pesach ke-Minhag Sepharadim. Orden de la Agada de Pesah. Prepared for Spanish & Portuguese Jews by Jacob Meldula of Amsterdam. Hebrew and Spanish on facing pages. As issued - without plates. From the Cassuto Collection. ff. (2), 19. Stained. Contemporary gilt-ruled calf, rubbed. 4to. [Yudlov 544; Yaari 381].

London, L. Alexander: 1813. **\$1000-1500**

• **THE FIRST HAGADAH WITH SPANISH TRANSLATION PRINTED IN LONDON.**

[SEE ILLUSTRATION BOTTOM LEFT]





Lot 123

**123 (HAGADAH).** Hagadah shel Pesach. With commentary by Isaac Abrabanel. Additional engraved title depicting large figures of Moses and Aaron beneath six circular vignettes of Biblical themes. Numerous engraved copper-plate illustrations within the text. Engraved folding Hebrew map. All accomplished by the proselyte Abraham ben Jacob. From the Cassuto Collection. ff. (1), 26, (1). *Engraved title repaired and laid down with slight loss along borders, several leaves with small marginal tears, reinforced margins, browned and stained, map lacking left-side portion). Later marbled boards, rubbed. Folio. [Yudlov 93; Yaari 59; Yerushalmi 59-62].*

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

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

[SEE ILLUSTRATION ABOVE]



Lot 129

**124 (HAGADAH).** Seder Hagadah shel Pesach. With Pirkei Avoth and Kiddush for Rosh HaShanah. According to the custom of the Jews of Bukharia. ff. 16, 8 (portion of f. 8 and final leaf of Pirkei Avoth supplied in facsimile), worn, corners rounded and expertly repaired with few words supplied in facsimile. Contemporary Oriental-style boards, worn, new endpapers. 8vo. [Yudlov 611a; Unknown to Yaari].

(Kopyst ?), (1820 ?). **\$800-1200**

⚠ **SCARCE. THE FIRST HAGADAH PREPARED FOR THE JEWS OF BUKHARIA.**

In the copy recorded by Yudlov the title-page was damaged. The date of publication has been estimated as 1820 as the publisher who is noted on the title-page of this Hagadah, Yaakov Semender, also issued a Selichoth in the year 1820. See Yaari, Siphrei Yehudei Bucharia, in Kiryath Sepher, 1941, p. 388 no. 1. The printer's device on the title-page is similar to that of other works published in Kopyst. See H.Lieberman, Ohel Rachel Vol. II, pp. 30-33.

**125 (HAGADAH).** Form of Service for the Two First Nights of the Feast of Passover. Hebrew and English on facing pages. Song "Adir Hu" with Judeo-German translation. Illustrated. pp. 60. Browned, tear on p. 29 not affecting text. Original gilt-stamped boards, rubbed. 8vo. [Yudlov 1817; Yaari 1359].

New York, J. Rosenbaum: 1889. **\$300-500**

**126 (HAGADAH).** Seder Hagaddah shel Pesach. Hebrew with translation into Judeo-Spanish (Ladino). Numerous woodcut illustrations in the Venetian style. Previous owners' name tooled in gilt on upper cover "Senorita Meriam Levy." From the Cassuto Collection. ff. 38. Stained. Contemporary marbled boards, worn. 8vo. [Yudlov 978; Yaari 721].

Livorno, Moses Joshua Tubina: 1853. **\$300-500**

**127 (HAGADAH).** Chiluka DeRabbanan. With commentaries: Shnei Luchoth HaBerith by Isaiah Halevi Horowitz; Mateh Aharon by Aaron Te'omim Darshan of Worms; and Kethoneth Pasim by Joseph ben Moses HaDarshan of Przemyśl. Elaborate woodcut title. With inscriptions of former owners: Samuel Isaac Finzi and Pinchas Matathiah ben Samuel Isaac Segal ben Moses Segal. Stamp in Hebrew and German of Nachum Dov Baer Friedman / N.B. Friedman of Sadigora, as well as his Hebrew stamp "Kinyan Kaspi" and signature. ff. 7, 1, 3-45. Stained, opening leaves slightly wormed. Later boards. 4to. [Yudlov 92; Yaari 60].

Amsterdam, avid Tartas-Samuel Texeira: 1695. **\$600-900**

⚠ **THE NACHUM BAER FRIEDMAN COPY WITH HIS PERSONAL LIBRARY STAMPS.** This Hagadah contains the first appearance of the commentary by the Shela"h HaKadosh.

**128 (HAGADAH).** Seder Haggadah. Domestic Service for the Eve of Passover. Edited by I. S. Moses. Portions in Hebrew, primarily a Refomed, English-language text. pp. (2), 33. Original printed wrappers, touch stained. 8vo. [Yudlov 1899; Yaari 1417].

Chicago, 1893. **\$800-1200**

⚠ Uncommon edition. The third Hagadah published in Chicago, the first with a Reform service. Later editions of I.S. Moses' rendering, contain American patriotic songs (see Goldman 151).

**129 (HAGADAH).** Hagadah shel Pesach. Woodcut illustrations by Jakob Steinhardt. Hebrew font designed by Franziska Baruch. COPY NUMBERED "2" OF A LIMITED EDITION OF ONLY 200 NUMBERED COPIES on handmade paper and signed by Steinhardt in Hebrew. Each illustration further signed by the artist in Hebrew below each image. ff. (2 blank), 24, (2 blank). Original blind-tooled calf, upper portion of rear cover starting, extreme foot of spine chipped. Folio. [Yudlov 2813 (unseen); not in Yaari].

Berlin, 1921. **\$3000-5000**

⚠ A deluxe, large-paper-copy of Steinhardt's dramatic effort, "One of the most truly distinguished Haggadahs published in modern times, a milestone of Hebrew book production." Yerushalmi 134-136.

[SEE ILLUSTRATION LEFT]

**130 (HAGADAH).** Haggada de Pessah. ONE OF 1500 NUMBERED COPIES printed on paper, Hebrew and French on facing pages. Translated by Edmond Fleg. Four pochoir illustrations by Janine Aghion. Uncut, t.e.g. ff. 78. Contemporary tan calf-backed marbled boards. Sm. folio. [Yudlov 3011; Yaari 2013; Yerushalmi 143].

Paris, Francois Bernouard: 1925. **\$500-700**





הוצאה חדשה מונה מבוזארה  
ומתורגמת אנגלית על ידי בצלאל  
רורת עם ציורים וקשטים מאת  
אלברט רותרסטון

דפוס שונצין  
לונדון שנת תר"ץ

Lot 131

**131 (HAGADAH).** A New Critical Edition with English Translation, Introduction, and Notes, Literary, Historical, and Archeological, by Cecil Roth. Hebrew text and English translation face a face. Illustrated throughout by Albert Rutherston. One of 100 copies on J. Barcham Green's hand-made paper, numbered 11 to 110. Hebrew fonts by Enschede. Original blue morocco gilt by Henry T. Wood. Limitation page with presentation inscription from Cecil Roth.

A Fine Copy. pp. 40, (2 blank), 209. With later slip-case. Sm. folio. [Yaari 2149; not in Yudlov].

London, for the Soncino Press: 1930. **\$7000-9000**

BEAUTIFULLY DESIGNED HAGADAH BY ALBERT DANIEL RUTHERSTON. SUMPTUOUSLY PRODUCED AT THE CURWEN PRESS. MOST INFREQUENTLY SEEN AT AUCTION.

[SEE ILLUSTRATION ABOVE]



Lot 132

**132 (HAGGADEH).** The Haggadah. Executed by Arthur Szyk. Edited by Cecil Roth. One of 125 Numbered Copies Produced for the British Empire. Printed Entirely on Vellum, Richly Illustrated in Color by Szyk.

Full- and half-page color half-tone reproductions of compositions by Szyk, including numerous decorative initials, text ornaments and many small vignettes. Pictorial doublures on silk. Small owners signature on blank.

Bound by Sangorski & Sutcliffe: Royal blue levant morocco, gilt-tooled pictorial inlay. Housed in original matching solander-case (sunned), velvet interior.

Text in Hebrew and English printed in black and sepia. Signed by the Artist and Editor. [*Yudlov 3861; Yaari 2285*].

London, Beaconsfield Press: 1939-40. **\$30,000-40,000**

✿ **THE MOST SUBLIME OF ALL PASSOVER HAGGADEHS.**

Dedicated to King George VI of England, Szyk's great illuminated masterpiece is a stunning work of the Book-Arts, conceived by the publishers with extraordinarily high production values.

"A monument of sacred art and beautiful craftsmanship. The work represents the acme of book-production and color-printing of our age...(It) will remain...long after other creations of the 20th century have disappeared." (Stanley Morrison, Haggadah Prospectus).

"The Times Literary Supplement recognized Szyk's masterpiece as one of the most beautiful works ever produced by human hands. When one considers the brilliant multi-layers not only of illumination and color, but of themes and sub-themes, Szyk's Haggadah stands among Hebrew illuminated manuscripts in a moment in time, for all time, in a class by itself." I. Ungar, *Justice Illuminated: The Art of Arthur Szyk* (1998) p.15. See also J.P. Ansell, *Arthur Szyk: Artist, Jew, Pole* (2004) pp. 96-100.

[SEE ILLUSTRATION ABOVE]



**133 (HAGADAH).** Musaph LeHagadah shel Pesach. With seven woodcuts by Miklos Adler ("Ben Benjamin.") Texts in Hebrew and Yiddish prepared by Yosef Dov Sheinson, a survivor of the Kovno Ghetto. Each page surrounded by illustrated borders. *pp.* (28). *Upper cover partially abraded. Original pictorial wrappers, spine taped. 8vo.* [cf: Yerushalmi, Plates 179-181].

Munich, Hiistadruth Tziyonith Achidah and "Nocham": 1946. **\$4000-6000**

Issued by the Noar Chalutzi Me'uchad ("United Pioneer Youth") in Germany, this parodical Hagadah "reflects the particular passion of the young to free themselves from the shackles of exile and make their way to the Jewish State" (Yerushalmi, pl. 178). The Hagadah contains heart-wrenching illustrations depicting the parallels between Jewish suffering under the German Nazis and the Passover story of Jewish oppression in Biblical Egypt.

The Hagadah has a "gallows-humor" and biting wit. For example, the traditional passage "Baruch Shomer Havtachatho LeYisrael" ("Blessed is He who keeps his promise to Israel") now reads, "Blessed is he who keeps his promise to Israel and composed the White Paper and forbade Aliyah" - an allusion to the British betrayal of the promise made to the Jewish People in the Balfour Declaration.

Rather transparent is the message to the "She'erith HaPleitah" in the Displaced Persons Camp in Munich, to resist the temptation of resettlement in the West, but rather focus exclusively upon Aliyah to Eretz Israel.

The American Jewish Historical Society recently produced a facsimile edition of this Hagadah, called "A Survivor's Hagadah."

[SEE ILLUSTRATION TOP RIGHT]



Lot 133

**134 (HAGADAH).** Hagadah shel Pesach. On front cover, illustration of an ocean-going vessel bearing a flag - the logo of the Va'ad Lema'an Golei Kaphrisin (The Committee for the Exiles of Cyprus). *pp.* 32. *Usual stains. Original printed wrappers. Tall 8vo.* [Yudlov 4110; Yaari 2371].

Tel-Aviv, Yavneh: (1948). **\$300-500**

This Hagadah, published under the auspices of the Sochnut HaYehudit and the Va'ad Le'umi LeKnesset Yisrael, in collaboration with the American Joint Distribution Committee, was for the benefit of Jewish "illegal" immigrants from Europe who had been intercepted by the British Navy and subsequently interned on the island of Cyprus. The British maintained a strict quota system in order to limit the numbers of Jewish immigrants to Eretz Israel.

See M. Laub, Last Barrier to Freedom, Internment of Jewish Holocaust Survivors on Cyprus 1946-1949 (Berkeley, 1985).

**135 HALEVI, SOLOMON BEN ISAAC.** (The Elder). Lev Avoth [commentary to Ethics of the Fathers, with text]. **FIRST EDITION.** *ff.* 128. *Previous owners' signatures and stamp on title, including Zev Elimelech Shapiro of Brody, inscription on recto of final leaf in a Sephardic hand, extensive marginalia mostly on the first chapter in a 19th-century Ashkenazic hand. Title repaired with small loss of few words on verso, stained, some worming repaired. Modern calf-backed marbled boards. Sm. 4to.* [Vinograd, Salonika 66; Adams M-1481].

Salonika, (Joseph Ya'abetz): 1565. **\$1000-1500**

A member of the Portuguese Bet Halevi family, Solomon ben Isaac was born in Salonika. After a short period serving as rabbi of Uskub, Yugoslavia, he returned to his hometown, where his devotion to communal service earned him the appellation "HaZaken" (The Elder). See EJ II, col. 85-6. One of the earliest complete commentaries to the Pirkei Avoth.

In the introduction, the author states he completed an early draft of the work just prior to his engagement and thereafter read it over to his bride before publication.

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 135



Lot 136

- 136 HELLER, YOM TOV LIPMANN.** Maadnei Melech V'Lechem Chamudoth [novellae to the Ro"sh, Rabbeinu Asher ben Yechiel]. **FIRST EDITION.** Title letters historiatised. ff. (2), 320. *Browned, trace wormed occasionally affecting, few leaves silked, words pertaining to Gentiles and Talmud censored. Modern morocco. Folio. [Vinograd, Prague 325].*

Prague, Moses ben Bezalel Katz: 1628. **\$1000-1500**

✎ R. Yom Tov Lipmann Heller (1579-1654) was born in Wallerstein, Bavaria. The most profound influences on his intellectual life were his paternal grandfather R. Moses Wallerstein and R. Judah Löw (Mahara"l) of Prague. He is most famous for his commentary to the Mishnah, "Tosaphoth Yom Tov."

The author entitled the present commentary "Maadanei Melech" ["Royal Delicacies"], based upon Jacob's blessing of the tribe of Asher (Genesis XLIX:20). The dual-meaning referring both to the necessity of bread and to the delicacies of a king. Similarly, the dual purpose of the work itself, was to provide legal decisions of law relevant to all, as well as intricate pilpulistic arguments for the pleasure of the scholar - who are considered as kings ("Man malki Rabanan"). However, the author's detractors deviously misconstrued the meaning of the title as an insult to the reigning Monarch and a portent of revolution. Indeed Heller was briefly imprisoned and thereafter judiciously altered the title to the more innocuous "Maadanei Yom Tov."

[SEE ILLUSTRATION ABOVE]

- 137 (HASKALAH).** HaMe'asef [periodical of the Jewish Enlightenment movement]. Volume IV (only). pp. 208, (4), 209-392 (pp. 339-340 misbound between pp. 350-351). Ex-library. [Friedberg, M-269, Year IV]. On pp.213-214 figures of diving equipment including early model oxygen tank.

\* Bound with: FRIEDLÄNDER, DAVID. Send-Schreiben an die deutsche Juden [open letter to the German Jews]. pp. (36). [Vinograd, Berlin 362].

\* And: HERZ, MARCUS. An die Herausgeber des hebraischen Sammlers über die frühe Beerdigung der Juden [opposition to early burial of Jews on medical grounds]. pp. 35, (1). Browned, some minor worming. 8vo. .

(Königsberg) & Berlin, Orientalischen Buchdruckerey: 1787-88.

**\$500-700**

#### ✎ IMPORTANT COLLECTION OF EARLY HASKALAH LITERATURE

HaMe'asef was the journal of the Berlin Haskalah movement that appeared from 1784 until 1812. The present volume includes the literary debut of Isaac Satanow's Mishlei Asaf (pp. 236-239); Isaac Euchel's biography of Moses Mendelssohn (which included a Hebrew translation of Mendelssohn's Jewish philosophic work Jerusalem) (pp.113-144; 177-208; 337-368); and Solomon Maimon's anonymous work, Giv'ath ha-Moreh, a commentary to Maimonides' Guide for the Perplexed (pp. 241-263). Additionally, the section "Toledoth HaZeman" served to keep the readership abreast of contemporary historical developments directly affecting the Jewish community. One notes with interest the positive reaction to Austrian Emperor Joseph II's military conscription law (pp. 331-334) and Herz Homberg's defense of Joseph II's government educational system (pp.227-236). See Sh. Feiner, The Jewish Enlightenment (2002) pp. 265-72; and A. Altmann, Moses Mendelssohn (1973) p. 758.

The second work consists of a booklet sent to the subscribers of HaMe'asef, worded as an open letter to all German Jews. Author David Friedländer, who had funded Mendelssohn's Bi'ur, a translation of the Pentateuch into Judeo-German, was infuriated by R. Elazar Fleckeles' denunciation of the Bi'ur project in his book Olat Tzibbur (Prague, 1787). Here he went on the attack holding Fleckeles and his mentor R. Ezekiel Landau (Chief Rabbi of Prague, author Responsa Noda bi-Yehudah) up to the worst sort of ridicule on account of their supposedly ungrammatical Hebrew. See Feiner, pp. 272-3; and S. Flatto, The Kabbalistic Culture of Eighteenth-Century Prague: Ezekiel Landau and His Contemporaries (2010) p.79, n.97.

The third work by physician and philosopher Marcus Herz, argues against the traditional Jewish practice of early burial, on the grounds that certainty of death cannot be established for three days. See Feiner, pp. 332, 424.

- 138 (HEBRAICA). PESIKTA RABATHI** [Midrash]. **FIRST EDITION.** [Vinograd, Prague 415]. Prague, 1657. \* SFORNO, OVADIAH. Biur al HaTorah [commentary to the Pentateuch]. **FIRST EDITION.** [Vinograd, Venice 538]. Venice, 1567 \* LEVI BEN GERSHON (GERSONIDES / RaLBa"G). Milchamoth Hashem [philosophy]. **FIRST EDITION.** [Vinograd, Riva di Trento 20]. Riva di Trento, 1560. \* MEIR BEN BARUCH OF ROTHENBURG. Shailoth Uteshuvoth [responsa]. **FIRST COMPLETE EDITION.** [Vinograd, Prague 161]. Prague, 1608. Together, four volumes. *All in various states of incompleteness.*

**\$200-400**



**139 HIRSCH, SAMSON RAPHAEL.** Horeb, Versuche über Jissoroëls Pflichten in der Zerstreuung, zunächst für Jissoroëls denkende Jünglinge und Jungfrauen ["Horeb, Essay concerning Israel's Duties in the Diaspora, Primarily for Israel's Thinking Young Men and Women."]. **FIRST EDITION.** German interspersed with Hebrew. pp. 16, 795, (1). *Foxed, upper portion of pp.127-8 torn away and supplied in a contemporary hand, underscoring in magenta pencil, pp. 789-90 detached. Final two pages crudely repaired with some minor loss of text. Contemporary half-calf boards, rubbed, spine starting.* 8vo.

Altona, Johann Friedrich Hammerich: 1837. **\$500-700**

⚡ Horeb was published shortly before Rabbiner Hirsch turned thirty years of age. In time, the book became the most celebrated of his works and most certainly established the Author's reputation as an insightful and original Jewish thinker. Here, Hirsch set down his unique system of Ta'amei HaMitzvoh (rationales of the commandments) noting numerous sources culled from a wide range of Rabbinic literature. See E.M. Klugman, Rabbi Samson Raphael Hirsch (1996) pp. 67-72.

**140 HOROWITZ, ISAAH BEN ABRAHAM HALEVI.** (SheLa"H HaKadosh). Shnei Luchoth HaBrith. Issued with Vavei HaAmudim by Author's son Shabthai Sheftel Horowitz. Additional engraved title. Divisional title to Vavei HaAmudim. Scattered rabbinic marginalia. ff.(4), 422; 44, (12). *Outer margin of title taped, few light stains. Recent boards. Folio. [Vinograd, Amsterdam 668; Fuks, Amsterdam 405].*

Amsterdam, Immanuel ben Joseph Athias: 1698. **\$4000-5000**

⚡ Part halachic code and part Kabbalistic treatise, the Shnei Luchoth HaBerith exerted great influence on the life of the Jews of Eastern Europe, and more than any other book was responsible for the introduction of Kabbalah into daily religious life. This edition of the SHeLa"H is considered one of the most beautifully produced Hebrew printed books. Chassidim consider the 1698 edition especially noteworthy, as it was published the year R. Israel Ba'al Shem Tov was born. Many of the teachings of Beshtian Chassidism have their source in the SheLa"H HaKadosh.

[SEE ILLUSTRATION TOP RIGHT]

**141 (HOLOCAUST).** Calendar for Year 5701 [1940-1941]. Text in Hebrew, Yiddish and French. Includes prayers. *Stained. Original illustrated wrappers.* 16mo.

Paris, Sanbran: (1940). **\$150-200**

**142 (HOLOCAUST).** Dr. Julius L. "Israel" Seligsohn. Die Einwanderung nach U.S.A. ["Immigration to America"]. *Browned. Original pictorial wrappers.* 8vo.

Berlin, Verlag Jüdischer Kulturbund in Deutschland: 1940. **\$800-1200**

⚡ The Last Legal Jewish Publication in Nazi Germany. Designed to familiarize potential Jewish emigres with the procedures of applying for a visa to the United States.

With the commencement of the war a few months earlier, it was in all likelihood already too late for Germany's Jews to escape the vice of Nazi terror. Indeed, within a short time, the author himself was murdered in the Oranienburg concentration camp.

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 140



Lot 142



Lot 145

- 143 (**HOLOCAUST**). Moshe Gutman. Yiddishe Nigunim Vee Ich Hub Zei Gehert un Gezehn. Yiddish. Each page with musical notes. *pp.* (32). *Original printed wrappers. Horizontal 4to.*

Brussels, Impribege: 1947. **\$150-250**

✳ Chassidic melodies as sung in the Rozvadover shtiebel in Klimantov (Galicia). The author dedicates this work to the memory of those "Polish Jews who sang these melodies and were slaughtered by the cruel hands of the Nazi murderers." Each melody is introduced with interesting background material pertaining to life in the author's shtetel and to his wartime experiences.

- 144 (**HOLOCAUST**). Chovereth Purim. Hebrew and Yiddish. On front cover, graphics of King Achashverosh, Mordechai and Haman, as well a youthful merrymakers bearing traditional gifts of mishlo'ach manoth. With Purim Shpiel by Menachem Rieger. *ff.* (1), 22, (1). *Typed. Brittle. Original attractive pictorial wrappers, extremities worn. Sm. 4to.*

Rome, Adar: 1947. **\$150-200**

✳ Issued by the Machleketh HaTarbut shel Merkaz Irgun HaPelitim Be'Italia (the Dept. of Culture of Central Organization of Refugees in Italy).

- 145 **IBN GABBAI, MEIR**. Avodath HaKodesh. Second edition, the first with the title Avodath HaKodesh. Title letters within decorative woodcut vignettes. Printer's device on title (cf. Yaari's Printer's Marks nos. 39 and note on p. 138). Title with signatures of earlier owners from Posen, 16th- and 17th-centuries. *ff.* 139. *Title repaired, stained in places, few leaves supplied from another copy. Modern vellum-backed boards. Folio. [Vinograd, Cracow 45; Mehlman 1053].*

Cracow, Yitzchak ben Aaon of Prostitz: 1576-77. **\$800-1200**

✳ "Avodath Hakodesh was perhaps the finest account of kabbalistic speculation before the resurgence of the kabbalah in Safed" (G. Scholem, Kabbalah in EJ, Vol. X, col. 542).

[SEE ILLUSTRATION LEFT]

- 146 **IBN ZUR, ISAAC LEON**. Megilath Esther [commentary on the Sopher Hamitzvoth of Maimonides]. **FIRST EDITION**. *ff.* 128. *Trace wormed, neat paper repairs, stamps. Modern elegantly tooled calf. 4to. [Vinograd, Venice 770; Habermann di Gara 136; Friedberg, Mem-522].*

Venice, di Gara: 1592. **\$600-900**

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

- 147 **IBSEN, HENRIK**. Der Folks Feind [An Enemy of the People: Play in Five Acts]. Translated into Yiddish by Sh. Yanovsky. *pp.* (2), 138, (2). New York: Progressive Library, 1906.

\* Bound with: Ibsen, Henrik. Di Shtitzen fun der Gezelshaft [Pillars of Society: Drama in Four Acts]. Translated into Yiddish by A. Frumkin. *pp.* 109. London: Arbeiter Freind, 1906.

\* Ibsen, Henrik. Nora oder A Lialkes Hoiz [A Doll's House: Drama in Four Acts]. Translated into Yiddish by M. Wintchevski. *pp.* (2), 107. New York, (1906?)

\* Büchner, Georg. Danton's Toit [The Death of Danton: Tragedy in Three Acts]. Translated into Yiddish by A. Frumkin. *pp.* 80. London: Arbeiter Freind, 1905. Four works bound in one volume. Frontispiece portrait. *Ex-library. Contemporary boards. 8vo.*

**\$200-300**

- 148 **ISAAC BEN MEIR OF DÜREN**. Sha'arei Dura [Rabbinic Code]. With commentary Atereth Shlomo by R. Solomon Luria (MaHaRShA"l). *ff.* 54, (lacking 7-leaf index). *Ex-library, neat marginal repairs, title laid down with portion in facsimile. Modern calf-backed marbled boards. Sm. folio. [Vinograd, Lublin 77; Mehlman 740].*

Lublin, Joel ben Aaron Halevi & Partners: 1599. **\$500-700**



**149 ISAAC NATHAN BEN KALONYMOS.** Meir Nathiv. **FIRST EDITION.**

Two title pages, opening title within architectural arch. Initial word within an elaborate cartouche. Wide margins. ff. 402 (of 405). *Lacking portion of introduction and index. Previous owner's signature in Hebrew on upper margin of title, inscription in English along lower corner of title ("Elizabeth Bland...1700, Joseph Bland, her son and who knows how far further it may run"), slight marginal worming in places, margin of upper left corner of title repaired. Recent half morocco, corners rubbed. Thick folio. [Vinograd, Venice 93; Habermann, Bomberg 89; Adams B-1951].*

Venice, Daniel Bomberg: 1523. **\$600-900**

• The first Hebrew Biblical concordance. Prepared by the author to assist Jews engaged in polemical debate with Christians. The text is ordered according to the roots and stems of the words and the Biblical Books are arranged according to the order of the Vulgate. On the identity of the author, see A. Tauber, *Kiryat Sepher* Vol. II, pp. 141-44, reprinted in *Mechkarim Bibliographiyim*, pp. 59-62. Tauber takes issue with Graetz and Reggio who state that Isaac Nathan is the author. Tauber maintains that Isaac wrote only the introduction, while the actual compiler was his relative Mordechai Nathan.

**150 (ISRAEL, LAND OF).** Hagadah shel Habayit Hale'umi ["Hagadah for the National Home"]. Cartoon illustration on upper cover by Ze'ev Navon. pp.18 (2). *marginal stains. Original pictorial printed wrappers, slightly soiled, bound into protective boards 8vo. [Kressel, pp. 35-6; EJ XIII, col. 137-39 (illustrated)].*

Tel Aviv, 1930. **\$300-500**

• Modeled in the style of the Passover Hagadah, a lampoon directed against the British Commission of Inquiry established to examine the causes of the Arab Riots in Palestine in 1929.

**151 JACOB BEN ASHER.** Tur Orach Chaim [Code of Jewish Law]. Fragment. Chaps. 648-669. **UNICUM.** ff. (2). *Stained and remargined. Folio. [Mehlman 6; Offenberg, Incunabula Census no. 67].*

(Naples, Joshua Solomon Soncino, circa: 1492). **\$2000-3000**

• **UNIQUE TWO-LEAF FRAGMENT. ONLY ONE OTHER (INCOMPLETE) COPY EXTANT - LACKING THE PRESENT TWO LEAVES.**

This edition of the Tur survives nowhere complete. Only a total of ff. 61 are extant, residing in the JNUL which contain Chapters 8-419. Our fragment of only two leaves contains the later Chapters 648-669, dealing with the laws of the festivals of Sukkoth, Chanukah and Purim.

Offenberg, who provides exhaustive lists of Hebrew Incunabula in Public Collections, was aware of no other copy of this edition other than the incomplete fragment in the Mehlman Collection in the JNUL.

[SEE ILLUSTRATION RIGHT]

**152 JOSEPH BEN MOSES OF KREMENETZ.** Biur al Sepher Mitzvath Gadol [commentary to Moses of Coucy's rabbinic code]. **FIRST EDITION.** ff. 76. *Censors' signatures on title and verso of final leaf, otherwise a crisp copy. Later boards. 8vo. [Vinograd, Venice 980; Habermann, di Gara 227].*

Venice, Giovanni di Gara: 1605. **\$400-600**

• The author notes that the present work is a faithful record of his teacher's views, those of: R. Moses Isserles, R. Mardush of Ostraha, R. Isaac Ha'kohen and R. Israel ben Ha'gaon R. Schachna.



Lot 151

**153 JOSEPH BEN GORION.** Yosiphon [historical narrative of the Second Temple period]. Title letters historiated. Title-page with stamp of the Nazi Party's institute for Jewish "research," the Reichsinstitut für Geschichte des Neuen Deutschlands. ff. 155. *Damp-soiled, opening and closing leaves remargined, taped repairs with some loss, slight worming on a few leaves, censor's signature on final leaf. Modern gilt-ruled salmon morocco. Sm. 4to. [Vinograd, Venice 220].*

Venice, Giovanni di Farri: 1544. **\$600-900**

• Once thought to be an actual eyewitness report of events during the Second Temple era, the extensive research of the late Prof. David Flusser has proved that Yosiphon, composed by "Joseph ben Gorion" (an apochryphal figure, not to be confused with the authentic Josephus Flavius, a true denizen of the Second Temple era), was written in Southern Italy in the year 953. See EJ, Vol. X, cols. 296-98.

**154 JOSEPH BEN ISAAC IBN EZRA.** Masa Melech [on community taxation and administration]. **FIRST EDITION.** ff. 72. *Title repaired with portion supplied in facsimile, marginal repairs, stained in places. Modern boards. Sm. folio. [Vinograd, Salonika 161].*

Salonika, Mattathias Bath-Sheva: 1601. **\$600-900**

• Joseph ben Isaac ibn Ezra was a disciple of Samuel de Medina (the MaHaRaSHDa"m), his work, Masa Melech, is based upon Chapter 163 of the Tur, Choshen Mishpat.



Lot 162

- 155 JOSEPH ISSACHAR BEN ELCHANAN (FRANKFURTER).** Arba Charashim [Kabbalistic interpretation to the Prophets]. **FIRST EDITION.** Two titles each within architectural arch. ff. 66 (f.4 misbound between ff.1-2), 76, (1). Browned and wormed, text affected. Valmadonna boards. Folio. [Vinograd, Frankfurt on the Oder 27].

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

• A two-part Kabbalistic work: Kissei David, on the Kings of Judah, and Kin'ath Ephraim, on the Kings of Israel. Two further portions dealing with the Former Prophets and the Priests of that era remain unpublished.

- 156 JAFFE, MORDECHAI BEN ABRAHAM.** Levush Malchuth [elucidations and novellea to the Shulchan Aruch]. Third edition. Four parts in four volumes. Divisional title pages. Text illustrations. Marginalia in a Yemenite hand. Vol. I: Orach Chaim: Levush Hatechleth Vehachur ff. 201, (2). \* Vol. II: Yoreh De'ah: Levush Atereth Zahav ff. 148, (2). \* Vol. III: Even Ha'ezer: Levush Butz Ve'argaman ff. 87. \* Vol. IV: Choshen Mishpat: Levush Ir Shushan ff. 162, (2). Various stains with marginal worming occasionally affecting text, papers repairs, corners rounded, few leaves supplied from another copy, Vol. IV, p. 46a with natural printers error. Modern boards. Folio. [Vinograd, Venice 1122-25].

Venice, Giovanni Calioni: 1620. **\$800-1200**

• Halachic work issued as a "midway between two extremes: the lengthy Beith Yoseph of Karo on the one hand, and the Shulchan Aruch with Isserles' Mapah, which was too brief, on the other." EJ, IX cols.1263-4.

- 157 (KABBALAH).** Pirkei Shirah. With Kabbalistic commentaries Siach Yitzchak and Sha'ar Shimon by the brothers, Yitzchak and Shimon Wolf, sons of Meir Nikolsburg of Prague. **FIRST EDITION** of commentaries. On title, printer's device (see Yudlov, Hebrew Printers' Marks pp. 53-4). Title within double columns featuring Moses and Solomon, at top, two angels presenting the Decalogue. ff. (6), 112 (i.e. 107), 2. Closely shaved, light stains. Later boards, distressed. Sm. 4to. [Vinograd, Venice 1368; Steinschneider 3287].

Venice, Bragadin: 1664. **\$500-700**

• Pirkei Shirah is an ancient composition thought to be part of the corpus of 2nd-century Hechalot Literature. In Perek Shirah each member of the Animal Kingdom is assigned a verse from the Bible which it utters in praise of the Creator. See EJ, Vol. XIII, cols. 273-5.

In the approbations to this edition, the rabbis of Venice, Verona and Mantua have only superlative praise for the two brothers who co-authored the work. R. Moses Zacuto, the leading contemporary Italian kabbalist, was especially effusive in his praise, titling R. Yitzchak, "sover ha-razim...mekubbal, he-chasid ("explainer of secrets... the pious kabbalist)."

In the commentary Sha'ar Shimon (f.14r.) there is a discussion of the holy name "Ke-DaT" written on the forehead of Messiah, son of David. The origin of this motif is R. Samson of Ostropolia, martyred in the Chmielnicki massacres of 1648. See Y. Liebes, "Mysticism and Reality" in: Twersky and Septimus (eds.) Jewish Thought in the Seventeenth Century (1987) p. 226.

- 158 KAHANA, DOV BERISH.** Darkei Ha-Lashon [grammatical treatise for beginners]. **FIRST EDITION.** With sub-title Mishkelei Sheimoth. ff. 4,106, 2; pp. 49, 2. Various stains. Later boards, worn. 8vo. [Vinograd, Warsaw 63].

Warsaw, W.J. Lebensohn: 1822. **\$100-150**

- 159 KALATZ, JUDAH.** Sepher HaMussar. Second corrected edition. ff. 140. Trimmed and lightly stained in places, few leaves neatly remargined. Later boards. Sm. 4to. [Vinograd, Mantua 70; Mehlman 979].

Mantua, Giacomo Ruffinelli & Partner: 1560-1. **\$500-700**

• An ethical work focusing on prayer and the Festivals, as based upon the Kabbalah. The author resided in Tlemcen, Algeria at the beginning of the 15th-century. Concerning the Kalatz family, see S. Z. Havlin, LeToldoth Mishpachath Al-Calatz, in Kiryath Sepher, Vol. 49 (1974) pp. 643-56.

- 160 KANIEVSKY, JACOB.** Kehilloth Ya'akov [novellae to Tractate Kethuboth]. The author's copy, with his autograph marginalium on final page. ff.1-22, 19-22, 23-26, 29-30, 27-28, 31-37, 37-40. Misbound but complete. Wrappers, semi-detached. Folio.

Tel-Aviv, Eshel: 1962. **\$300-500**

• R. Jacob Israel Kanievsky (1899-1985), known as the "Steipeler Gaon" after his hometown of Hornosteipel in the Ukraine, served briefly as Rosh Yeshivah of the Novardok Yeshivah "Beth Joseph" in B'nei Braq. Renowned both for his Talmudic genius-as witnessed in the many volumes of Kehillth Ya'akov on the Talmud-and his piety, many sought out his blessings. Today, his son R. Chaim Kanievsky of B'nei Braq (b. 1928) follows in his father's footsteps as one of the great men of the generation - both in terms of literary prolificacy and piety.



**161 KARO, JOSEPH.** Shulchan Aruch [Code of Jewish Law]. A mixed set of different editions. Four parts, complete in four volumes. Uniform 19th-century gilt-ruled calf, each volume with central morocco label tooled in gilt: "Abrao." Elaborately painted endpapers. From the Cassuto Collection. *Variously stained. Binding rubbed. 8vo.*

Amsterdam, 1725/ 1739/ 1749. **\$300-500**

**162 KAYARA, SHIMON.** (Attributed to). Halachoth Gedoloth [Gaonic Rabbinic Code]. **FIRST EDITION.** Title within wreathed ornamental arch. ff. (4), 144. *Stamp removed from title, stained in places. Modern blind-tooled red morocco. Folio. [Vinograd, Venice 333; Haberman, Adelkind 51; Adams S-1157].*

Venice, Cornelio Adelkind for Marco Antonio Giustiniani: 1548.  
**\$800-1200**

• In the introduction, there is an enumeration of the negative and positive commandments. Whereas Maimonides' Sepher HaMitzvoth veered away from such a reckoning, Nachmanides in his glosses to the work of Maimonides, upheld the viewpoint of the Halachoth Gedoloth. The authorship and date of the Halachoth Gedoloth have been the subject of much study and have given rise to conflicting views. Generally speaking, medieval Ashkenazic authorities tended to the view that the author of the work was R. Yehudai Gaon, while their Sephardic counterparts belived the author was R. Shimon Kayara. Modern scholarship inveighs with the latter view. See EJ, Vol. VII, cols.1167-70 (illustrated).

[SEE ILLUSTRATION FACING PAGE]

**163 KLIPH, DANIEL.** Arugah Ketana [248 precepts in poetical form and alphabetical order]. **FIRST EDITION.** Illustration of an Ilan on f. 3. ff. 20. *Previous owner's stamp on title. Later boards, spine chipped. 4to. [Vinograd, Hamburg 106].*

Hamburg, 1787. **\$500-700**

• The introduction contains interesting autobiographical data indicating that the author was born in Amsterdam and studied under the tutelage of R. Samson Karlsruhe.

**164 KROCHMAL, NACHMAN.** Moreh Nevuchei ha-Zeman [Guide for the Perplexed of the Time: Jewish philosophy]. Edited by Leopold Zunz. Second edition. pp. 32, 262, 66. *Trace foxed. Contemporary boards. 4to. [Vinograd, Lemberg 1918].*

Lemberg, Michael Wolf: 1863. **\$150-250**

• Moreh Nevuchei Ha'zman is considered to be the core philosophical statement of the Galician Enlightenment. Left unfinished by the author, the treatise was published posthumously by Leopold Zunz. It attempts to reconcile Judaism with the prevailing philosophy of the age.

**165 KUNITZ, MOSES.** Ben Yochai [commentary to the Zohar]. **FIRST EDITION.** Vignette of the cave of Shimon b"r Yochai on title. pp.154. *Some staining. Modern boards. Tall folio. [Vinograd, Vienna 409].*

Vienna, Georg Holzinger: 1815. **\$400-600**

• A defense of the integrity of the Zohar. A response to the attacks of Jacob Emden in his Mitpachat Sepharim who purported the Zohar to be a far later composition than the era of Shimon b"r Yochai.



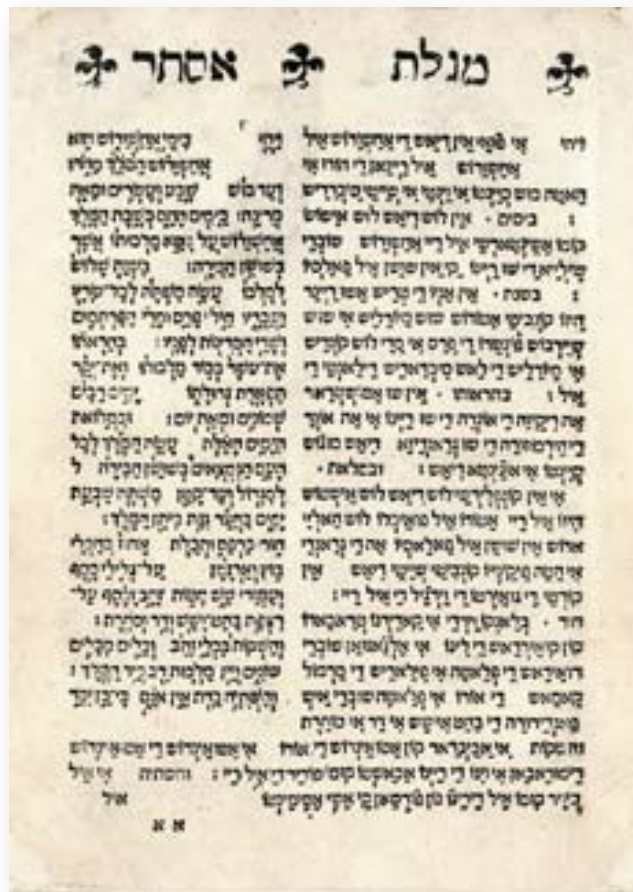
Lot 166

**166 LANIADO, ABRAHAM.** Magen Avraham [sermons pertaining to circumcision, marriage, Torah, charity, repentance, etc.]. **FIRST EDITION.** ff. 180. *Repair on verso of title-page, trace stained. Modern marbled boards. 8vo. [Vinograd, Venice 964].*

Venice, Daniel Zanetti: 1603. **\$600-900**

• Abraham Laniado was a member of a highly respected family of rabbinic scholars in Aleppo, Syria. In his youth he was sent by his father Yitchak Laniado to study in the yeshiva of Joseph Karo in Tsfat. Upon his return to Aleppo, he married the daughter of his uncle Samuel Laniado, the author of the famed Kli Yakar commentary to the Prophets. Abraham Laniado traveled to Venice to oversee the publication of his father-in-law's works, as well as the present work, his own collection of sermons. See David Sutton, Aleppo: City of Scholars (2005) p. 247, no. 345 (title-page illustrated).

[SEE ILLUSTRATION ABOVE]



Lot 167

**167 (LADINO).** [The Book of Esther with Ladino translation]. Title in large bold letters with three florets. Hebrew text and Judeo-Español translation face `a face, both printed in square letters. Hebrew provided with both vowel points and cantillation; Judeo-Español with vowel points. ff. 10 (of 12). Apparently lacking a leaf after f. 4 and final leaf. Expert remargining; text slightly affected. Modern calf. Sm. 4to. [Unrecorded].

Constantinople or Salonika (?), Ya'abetz (?): 16th Century (?). **\$4000-6000**

**20. OSTENSIBLY A UNICUM OF AN EARLY LADINO TRANSLATION OF THE SCROLL OF ESTHER.**

Though difficult to make a conclusive determination, several factors militate for our diminutive Book of Esther being either a Salonika or Constantinople imprint. Both the florets and the typography were those employed by the House of Ya'abetz. (For florets, see facsimiles in Ya'ari Constantinople, pp. 125 and 135; for typography, see facs. on p.125.) The printing establishment of Joseph Ya'abetz (joined at times by his brother Solomon Ya'abetz) functioned in Salonika and later Constantinople between the years 1546-1593 (with a brief interlude in Adrianople in the years 1554-1555). (See Ya'ari, Const., p. 26; J. Hacker, Aresheth V [1972], p. 470.) The typography is identical to that of the Machzor Romania produced by Joseph Ya'abetz between the years 1575-1578 (Ya'ari, Const. 188, facs. on p.125). (By a similar process of comparing typography, Prof. Hacker was able to ascertain that the Ladino translation of Bachya's Chovoth HaLevavoth was done by Joseph Ya'abetz in Salonika. See J. Hacker, op. cit., p.488, no.174.)

Assuming this is correct, this makes our book one of the earliest Ladino (or Judeo-Español) translations of the Bible, and perhaps the earliest extant Ladino translation of Esther. (Ya'ari records no Esther earlier than 1808. See Ya'ari, Ladino [1934], p.3, no. 13.)

The earliest dated Ladino translation of the Bible known to bibliographers is the trilingual Hebrew-Greek-Ladino Pentateuch produced by Soncino in Constantinople in 1547 (Vinograd, Const. 191; Ya'ari Const. 144; Darlow and Moule 1418 and 5092). (The title explains that those two languages were the vernacular of the Jews of Constantinople - the earlier Romaniote community being Greek-speaking and the newer Sephardic community being Spanish-speaking.) Though the title advertises "Chamesh Megilloth" (Five Scrolls) as well, the reality is otherwise. (See J. Hacker, op. cit., p.471, n.102; pp.482-3, no.144.) Between the years 1569-1572, additional books of the Prophets and Writings in Ladino translation were printed in Salonika in the House of Ya'abetz. In 1585, there appeared in Salonika yet another addition of Trei Asar (Minor Prophets), this the work of David ben Abraham Azobib (Vinograd, Salonica 115.) (See I. Rivkind, Kiryath Sepher I [1924], pp. 295; and KS, XIV [1937-38], p. 109.)

Isaac Rivkind described a comparable Psalter with Ladino translation, located in the Library of JTS. Much smaller in size (16mo), it too was printed in square Hebrew characters provided with vowel points - Hebrew in the right column and Ladino in the left column facing, as in our edition. Ya'ari has dated it as early as 1540. (See I. Rivkind, Kiryath Sepher, XIV [1937-38], p. 110; Ya'ari Const. 130A; Vinograd, Const. 170.)

Evidently, our work consisted originally of three printers' signatures of four leaves each. Where the first signature is complete, lacking here is the first leaf of the second signature, as well as the final leaf of the third signature.

[SEE ILLUSTRATION ABOVE]



**168 (LANDAU, EZEKIEL).** Gebeth, welches auf Anverlangen deren Aeltesten, und Gemeindaeltesten der Prager Judenschaft von dem Ober-Rabiner Ezechiel Lande. pp. (13), (1 blank). Trace foxed. Contemporary marbled wrappers, leaves loose. Sm. 4to.

(Prague), (1767). **\$800-1000**

Prayers composed for synagogue recital for the benefit of Holy Roman Empress Maria Theresa (1717-80), composed by Ezekiel Landau (1713-93), Chief Rabbi of Prague and famed author of Responsa Noda BeYehuda.

[SEE ILLUSTRATION BOTTOM RIGHT]

**169 (LITURGY).** Sha'ar Bath Rabim [prayers for the entire year]. According to Ashkenazic rite. With commentary Hadrath Kodesh by Isaac Segal of Herlisheim. Introduction by Isaac Pacifico. Two parts in two volumes (complete). Titles within magnificent engraved border. Headpieces and tailpieces. Signs of zodiac on ff. 175-177. Extensive Hebrew marginalia in a fine old Italki cursive hand (ink), as well as Italian marginalia (pencil) - especially Vol. II. Vol. I: ff. 360. (ff. 329-32 bound out of sequence). Trace foxed, few light stains in places, wrinkled. Some leaves remargined. Old tear on f.176 expertly repaired. Italian marginalia in pencil. Tallow stains in service for Night of Tish'ah Be'Av on ff. 289-95. \* Vol. II: ff. 372, 377-384 (as issued). Dampstained.

Recent blind-tooled crushed red morocco over wooden boards, with brass bosses and clasps, spine in compartments. Folio. [Vinograd, Venice 1596].

Venice, Bragadin: 1711-15. **\$4000-6000**

A FINE, WIDE-MARGINED SET IN A BARONIAL BINDING.

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

In his commentary, R. Isaac Segal, who served as cantor in the town of Herlisheim, not only reflects upon the texts of the prayers, but also provides a compilation of laws and customs based on Ashkenazic source material. Segal defends the recitation of the somewhat controversial piyut Mal'achei Rachamim - that beseeches God via the mediation of angels. The issue is treated at length by R. Isaac Lampronti in his encyclopedic work, Pachad Yitzchak, s.v. tzerachav. For a full discussion, see S. Sprecher, "Ha-Pulmus al Amirath Machnisei Rachamim" in: Yeshurun, Vol. III (1997), pp.706-729.

[SEE ILLUSTRATION TOP RIGHT]

**170 (LITURGY).** Gebete der Juden. Translated from the Hebrew and with remarks by Isaac Euchel. Includes Ethics of the Fathers. Second revised edition. German interspersed with Hebrew. Most attractive contemporary binding: Maroon morocco with dentelles, spine gilt extra, a.e.g. pp. 22, 408. Foxed. Binding rubbed. 8vo.

Berlin, 1799. **\$400-600**

Isaac Euchel (1758-1804), one of the founding fathers of the Haskalah movement, prepared the very first translation of the Hebrew prayers in the German language.

Fürst (Pt. I, p. 259) records the second edition of 1799 as appearing in Vienna. He writes that this second edition leaves out the remarks (i.e., notes) by Euchel. Evidently, there appeared in that year two imprints: our Berlin imprint with notes, and a Vienna imprint without notes.



Lot 168



Lot 169



Lot 171

- 171 (LITURGY).** Sha'ar HaShamayim [prayers throughout the year]. With Kabbalistic commentary of R. Isaiah Halevi Horowitz (SheLa"HaKadosh). **FIRST EDITION.** Attractive additional engraved title. Divisional title for Psalms. Four parts in one volume: Prayers; Torah Readings, Selichoth & Yotzroth; Psalms; and Ma'amadoth. Text in vocalized square Hebrew characters in center with wrap-around commentary in Rashi script. Tailpieces. On f. 10v. signature of former owner "Man Baer ben R. Abraham of Ich[en]hausen." Scattered Hebrew marginalia in old hand (see ff. 25v,100v). Wide margins. ff. (2), 335,139, 130, 52. *Browned, occasional wear through use, opening few leaves remargined, several leaves with corners or margins taped and some loss, burn-hole in ff.187-8, lacks divisional title for Ma'amadoth and with ff. 25-8 supplied in manuscript in a neat hand. Contemporary calf-backed boards with thick brass corner-pieces, worn. Thick 4to. [Vinograd, Amsterdam 1114].*

Amsterdam, Aaron de Salomon Antones: 1717. **\$20,000-25,000**

**▪ FIRST EDITION OF THE CELEBRATED SHELA"H SIDDUR. A WIDE-MARGINED COPY**

The great halachist Rabbi Joel Sirkes (the Ba"CH) attests in his lead approbation: "I have no doubt that whomsoever prays from this Siddur, his prayers will not go unanswered." Indeed the great mystics were wont to pray utilizing the Siddur Shela"h, one example being the founder of Chabad Chassidism, R. Schneur Zalman of Liadi. See Ch. M. Heilman, *Beith Rabbi* (Berdichev, 1900), f.lv.

[SEE ILLUSTRATION ABOVE]





Lot 172



Lot 173



Lot 175

- 172 (LITURGY).** Seder Tephiloth VeTechinoth. \*Seder Tephiloth Lemo'adim Tovim. \* Machzor...Yamim Noraim. \* Seder Chamishah Ta'aniyoth. According to Sephardic rite. Set of four volumes. Additional engraved titles. Final leaf of Vol. IV in Spanish. From the Cassuto Collection. ff. 204, (1). \* 295, (1). \* 288. \* 136. Variously stained. Uniform contemporary calf, gilt extra, rubbed and worn. 8vo. [Vinograd, Amsterdam 1320, 1323, 1339-40].

Amsterdam, Abraham Athias: 1728. **\$1000-1500**

[SEE ILLUSTRATION TOP LEFT]

- 173 LOEWE, JUDAH BEN BEZALEL.** (MaHaRa"l of Prague). Tiphereth Yisrael [on the significance of Matan Torah and Shavuoth]. **FIRST EDITION.** Scattered marginalia, signed by censor at end. ff. 65. leaves. Lightly dampstained, few margins with minute wormhole, ff. 6 and 7 bound upside-down. Modern vellum-backed boards. Folio. [Vinograd, Venice 884; Adams J-412].

Venice, Daniel Zanetti: (1599). **\$2000-3000**

[SEE ILLUSTRATION TOP MIDDLE]

- 174 LURIA, SOLOMON BEN YECHIEL.** (MaHaRSH"aL). Shailoth Uteshuvot [responsa]. Second edition. ff. 72 (i.e. ff. 70 - mispaginated). Title laid down portion, marginal paper repairs, few leaves supplied from another copy, trace marginal worming. Modern calf-backed marbled boards. Folio. [Vinograd, Lublin 76; not in Adams].

Lublin, Kalonymus ben Mordechai Jaffe: 1599. **\$1000-1500**

- 175 LUZZATTO, JACOB.** Kaftor VaFerach [Aggadic novellae]. **FIRST EDITION.** Includes rare index leaf. Censors' signatures on final page. pp.(16), ff. 5-149, 160-162 (12). Stained, wormed and taped in places, few leaves with marginal repairs and supplied from another copy. Modern boards. 4to. [Vinograd, Basle 171; Prijs 131; Adams L-2095].

Basle, A. Froben: 1581. **\$800-1200**

♣ Safed-born Jacob Luzzatto's work was designed to defend Aggadic passages of the Talmud from Christian attack. See EJ, Vol. XI, cols. 598-9.

[SEE ILLUSTRATION TOP RIGHT]

- 176 MIDRASH HAMECHILTA.** [Halachic Midrash to the Book of Exodus]. (Attributed to R. Yishmael). Edited by Yochanan Treves. Second edition. Title within architectural arch, opening word within ornamental border-piece. ff. 37. Modern calf-backed marbled boards. Sm. folio. [Vinograd, Venice 244; Haberman, Bomberg 180; Adams M-975].

Venice, Daniel Bomberg: 1545. **\$500-700**

- 177 (MINIATURE BOOK).** Sepher Tehilim. With meditative prayers by Chaim Joseph David Azulai (CHiD"A). Title within ornamental border. From the Cassuto Collection. ff. 49,172,(4),13,(2). Lightly browned, small hole on final leaf affecting some words. Contemporary calf, gilt, rubbed. 24mo. [Vinograd, Pisa 89].

Pisa, Samuel Molho: 1816. **\$500-700**



Lot 178

**178 MOSES BEN MAIMON (MAIMONIDES/. RaMBa"m).** Mishneh Torah [Rabbinic code]. Fourteen parts in four volumes. Titles within elaborately garlanded and floriated woodcut architectural arch. Opening words with decorative woodcut border. Printer's devices (Yaari no. 17). Text illustrations. Vol. I: ff. (1), 2-26 [i.e. 46], (1), 10-168. \* Vol. II: 169-378-389, (1). Lacks 379 and 382. \* Vol. III: 394-585. \* Vol. IV: 586-767, (5). Both titles repaired, light stains in places and trace worming, previous owner's marks, occasional censored notes, few leaves supplied from another copy, marginal repairs, opening four leaves of Vol. I heavily repaired with portions provided in facsimile, f. 722 with tear affecting upper third of leaf. Modern boards. Folio. [Vinograd, Venice 409; Habermann, Adelkind 60; Adams M-168].

Venice, Cornelio Adelkind for Marco Antonio Guistiniani: 1551. **\$5000-7000**

[SEE ILLUSTRATION ABOVE]





Lot 179



Lot 180



Lot 181

- 179 MORDECHAI BEN HILLEL HAKOHEN.** Sepher Rav Mordechai. With commentary by Menachem David of Tiktin (entitled Mahara"m). Second separate edition. First Edition of Commentary. ff. 191. *Mispaginated, two leaves supplied from another copy, lower corner stained, occasional foxing. Dampstained. Contemporary vellum over thick wooden boards, corner-pieces (one lacking), clasps and hinges. Folio. [Vinograd, Cracow 209].*

Cracow, Isaac Prostitz: 1598. **\$1000-1500**

⚠ The Mordechai is a great repository of Ashkenazic Halacha, in which over 300 books and authors are cited, most notably the responsa of Rabbi Meir of Rothenburg.

The author, Mordechai ben Hillel Hakohen (1240?-1298) was brother-in-law to R. Meir Hakohen, author of Hagahoth Maimoniyoth, an Ashkenazic gloss to Maimonides' Code, and an outstanding disciple of R. Meir ben Baruch of Rothenburg. Together with his wife and five children, Mordechai was killed in the Rindfleisch Massacres in Nuremburg. (See EJ, Vol. XII, cols. 311-14).

Most of our Mahara"m commentary has been incorporated into the Chidushei Anshei Shem found in the standard Vilna edition of the Talmud, under the rubric "Mahara"m Tiktin." However, the present first edition of the commentary, contains a number of responsa (viz. verso of title and f. 61b-62a), as well as an introductory essay by the exegete's son Asher, left out of subsequent editions.

[SEE ILLUSTRATION TOP LEFT]

- 180 MIZRACHI, ELIJAH.** Teshuvot Shailoth [responsa]. **FIRST EDITION.** Wide-Margined Copy. ff. 158. *Wanting, as all copies, the cancelled leaves 109 and 110. Previous owners' notes, title laid to size, opening and closing few leaves with marginal repairs, some staining, slight marginal worming on a few leaves. Modern calf-backed boards. Folio. [Vinograd, Const. 217; Mehlman 758 Yaari, Const. 161; Adams M-1516].*

Constantinople, Solomon ben Isaac Ya'abetz: 1560. **\$2000-3000**

⚠ Elijah Mizrahi (c.1450-1526) was one of the most outstanding Rabbinic authorities of the Ottoman Empire. His responsa, written amidst the turbulence of the Spanish Inquisition are of great historic interest as they concern the Jewish exiles who found sanctuary in Constantinople. The cancelled leaves 109-10 (responsum 66) are extant in only two copies worldwide. They contain the author's protestations concerning his son's alleged conversion to Islam.

[SEE ILLUSTRATION TOP MIDDLE]

- 181 MEIR IBN GABBAL.** Tola'ath Ya'akov [Kabbalistic exposition to the prayers]. **FIRST EDITION.** Published by the author's son-in-law, Shne'or Falcon. Marginalia. ff. 80. *Stamp on title, some browning and staining, opening and closing leaves remargined and supplied from another copy, slight worming in places repaired. Recent boards, starting. 4to. [Vinograd Const. 218, Yaari Const. 159; St. Cat. Bodl. 6303, no. 6; Mehlman 1054 (without the poem)].*

Constantinople, Samuel Chakim: 1560. **\$2000-3000**

⚠ **RARE FIRST EDITION WITH ADDITIONAL POEM FOUND ONLY IN A FEW COPIES.** (See Hacker's corrections in Areshet Vol.V, p. 484 who notes the additional page containing the poem prior to the introduction).

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

[SEE ILLUSTRATION TOP RIGHT]



Lot 182



Lot 183

**182 MÜNSTER, SEBASTIAN.** Chochmath Hamazaloth... Kalendarium Hebraicum. **FIRST EDITION.** Text in Hebrew and Latin. Printer's device on title and repeated on verso of final leaf. Numerous woodcut astronomical illustrations. Historiated woodcut initials.

Includes both foldout plates (between pp. 52-53 and pp. 114-115), found in only a few copies (cf. Prijs, Basle 24). pp.(8), 200,(16). Dampstained, small rectangular portion removed from title, previous owners' marks. Contemporary vellum. 4to. [Vinograd, Basle 23; Mehlman 1871; Prijs, Basle 24; Adams M-1933].

Basle, Johann Froben: 1527. **\$4000-6000**

• Important collection of Jewish astronomical, chronological and calendrical treatises, together with philosophical poems.

[SEE ILLUSTRATION TOP LEFT]

**183 (MUSIC).** Vallensis, Joannes. Tov Ta'am / Opus de Prosodia Hebraeorum in quatuor libros divisum. Quorum primus accentuum... ["Work of Hebrew prosody, divided into four books, of which the first, accents...: study of the te'amim, cantillation marks or trope."]. **FIRST EDITION.** Latin and Hebrew. On f. 3r. a Christological woodcut which has been partially illuminated. So too the floriated initial on f.1r. has been illuminated. ff.38-42, Hebrew printed in red type. On f. 42v., the cantillation marks are provided with Western musical notation. Wide-margined copy. From the Cassuto Collection. ff. (3), 59, (1). Trace foxed. Contemporary mottled calf, rubbed; spine in compartments, gilt extra. 4to. [Freimann, p.86].

Paris, Jacob Bogard: 1545. **\$1000-1500**

• Early notation of Pentateuch-cantillation, here produced utilizing a most attractive font.

The work contains copious references to "Elias," i.e. the Hebrew grammarian Elijah Levita (1469-1549) who argued, on the basis of the Aramaic names of the various te'amim or cantillation marks, for their post-Sinaitic origin. He believed they were likely assigned by the Masoretes of Tiberias in the 8th-century

[SEE ILLUSTRATION BOTTOM LEFT]

**184 OTHIOTH DE'RABI AKIVA.** [Kabbalistic commentary on the Hebrew Alphabet]. Attributed to Rabbi Akiva. Second edition. Printer's device on title (see: Yaari's Printer's Marks no. 16). ff. 12. Lower corner of title removed affecting a few letters on verso, previous owners marks on title, scattered marginalia. Modern calf-backed boards. 12mo. [Vinograd, Venice 262].

Venice, Marco Antonio Giustiniani: 1546. **\$500-700**

• Ascribed to the Mishnaic-era Rabbi Akiva, this work presents Aggadic homilies tinged with Kabbalistic renderings to each letter of the Hebrew Alphabet. The names of the letters, even the individual letters that spell each name of each letter - all are infused with unique mystical value and ethical importance. Much is made of the combinations of letters, especially those forming the names of God. Also discussed is the role of the Angel Metatron as mediator between God and Man. According to Waxman, "this kind of teaching is really in direct opposition to the teachings of Akiva and other scholars of his age, who on the contrary, endeavored to minimize the importance of the angels... and yet, strangely enough, such teachings [are] ascribed to him." See M. Waxman, Vol. I, pp. 382-3.



**185 (PARODY).** Kotliar, Abraham. Masecheth Derech Eretz (Hachadashah). With parody of Hagadah for Passover. Frontispiece portrait of the author. *pp. 39. Brittle. Unbound. 8vo. [Davidson, Parody, note 142].*

Warsaw, Alexander Ginz: 1898. **\$150-200**

♣ “Tractate on the Way of Life in the New Country... According to the American Custom.” A devastating attack on the state of American Jewish life, satirizing the dramatic changes found among immigrant Jews, who were apparently all too quick to abandon traditional religious practices. Kotliar felt the surrounding chaos resulted from both the low moral standards of the Jewish leaders of the day and an obsession with money.

**186 (PARODY).** A.M. Sharkansky. A Shpitzel fun a Purim-Shpieler [“A Prank of a Purim Player”: Purim parody]. *pp. 32. Brittle. Original illustrated wrappers, detached. 8vo.*

New York, Katzenellenbogen: 1899. **\$150-200**

♣ We find in the present Purim parody an echo of the recent Dreyfus Affair:

Q. “Vo iz dermont di Dreyfus Case in der Megillah?” (“Where is there mentioned in the Megillah the Dreyfus Case?”)

A. “...vet shpeter heisen di Dreyfus Geschichte ‘Megilas Esther-Hazy’ (Esterhazy)” (“...later the Dreyfus Affair will be referred to as Megillath Esther-hazy [Esterhazy]”) (bot. p.4).

The poet and dramatist A.M. Sharkansky (1869-1907) is celebrated for his parodical Hagadah, *Die Neie Amerikanischer Hagadah*, a satire on the Jewish immigrant experience in America. See Davidson, *Parody in Jewish Literature*, p. 246; *Leksikon fun der Nayer Yidisher Literatur* (1981) Vol. VIII, pp. 556-58.

**187 (PARODY).** Hagadah shel Presse [“Hagadah of the Press”: Parodical Hagadah poking fun at the Yiddish writers of the day.] Anonymous. With caricatures of David Frishman, Y.L. Peretz, Ch. Nomberg, et al. *pp. 16. Brittle. Unbound. 8vo.*

Warsaw, (1910?). **\$150-200**

**188 PINTO, JOSIAH.** Kesseph Nivchar [sermons to the Pentateuch]. First complete edition. Contains an approbation and ordination from Pinto’s teacher and mentor, Jacob Aboulafia. With stamp of Ben Zion Ettlinger, son of R. Jacob Ettlinger. *ff. 202, 8. Verso of title and final few leaves remargined, light wear. Later boards, spine loose. Folio. [Vinograd, Venice 1134 (unseen)].*

Venice, Bragadin: 1621. **\$1000-1500**

♣ The author (1565-1648), was a leading Talmudist and Kabbalist in Damascus, Syria.

The initial edition of the Kesseph Nivchar was printed in Damascus in 1605 and contained sermons only to the Books of Bereishith, Shemoth, and Vayikra. This Venice edition complete the material published in Damascus with sermons for the entire Pentateuch. See EJ, Vol. 13, col. 554.

For the first Damascus edition of the Kesseph Nivchar, see Kestenbaum & Company, June, 1999, Lot 548.

[SEE ILLUSTRATION TOP RIGHT]



Lot 188

**189 (POLAND).** Hinei Yom Tzarah [pogrom in Posen]. Single page broadside in Hebrew and Yiddish. Manuscript address panel on verso. *Folds neatly repaired on verso. Folio. [Unrecorded].*

,10th day of Av: 1716. **\$2000-2500**

♣ A heart-rending appeal to the communal leaders of Berlin and surrounding communities recounting the tragedy visited on the Jews of Posen on Friday the 5th day of Av, following a murderous attack upon the community by Polish soldiers on the pretext that tax payments were owed to the State.

The letter provides a detailed account of the slaughter of entire families, the plunder of homes and businesses and the destruction of synagogues and study-halls. Rabbis and Torah scholars are left suffering grievous wounds and the community is left destitute and facing starvation.

Endorsed by rabbinic and communal leaders, including the Rabbi Jacob ben HaGaon Yitzchak and the Dayan Aryeh Leib. Directs funds to be sent to Dov Ber ben R. Meshulam Zalman, Rabbi of Hamburg.

The incident referred to relates to the capture of the city of Posen by the Tarnograd Confederation in 1716. This was an armed uprising by a force from the Polish nobility who rebelled against the Monarchy. Unfortunately innocent Jews, although no more than bystanders, became victims of the conflict. The date this pogrom occurred is especially poignant: Erev Shabbath Chazon. The letter is dated the day after Tisha B'Av.



Lot 198

- 190 (POLAND).** Telegram from the Jewish National Council, Vienna, to Chief Rabbi Hertz of the British Empire, apprising him of pogroms throughout Poland. *p. (1). Teletype on tissue-paper. 4to.*

(London), 30th November: 1918. **\$150-200**

✦ The unexpected collapse of the three partitioning powers (Austria, Germany and Russia) at the end of World War One, brought about the rebirth of sovereign Poland. Unfortunately, the Jews of Poland bore the brunt of the historic event, as government-inspired pogroms broke out across the newly independent nation. Most infamous was the 1918 pogrom in Lvov (formerly Lemberg). Our telegram, dispatched from Vienna, alerts England's Chief Rabbi Hertz to the severity of the situation and to the duplicity of the Polish government. See EJ, Vol. XIII, col. 738.

- 191 (PRAGUE). LIEBEN, KOPPELMANN.** Gal-Ed. **FIRST EDITION.** Text in German and Hebrew. *pp. 54, 84; 20, 71, (1). Stained. Contemporary calf-backed marbled boards, scuffed. 12 mo. [Vinograd, Prague 1487].*

Prague, M.J. Landau: 1856. **\$150-200**

✦ A valuable source for the history of Prague. Records 170 epitaphs from the old Jewish cemetery of Prague, with biographical data in German by Simon Hock and a lengthy scholarly introduction in Hebrew by the Rabbi of Prague Solomon Judah Leib Rappaport (Shi"r).

- 192 (REFORM).** Ignacz Lovinger. Das Pester Neue Freie Schöne Judische Volkslied. Lithographed. Yiddish text. *pp. 4. Large folio. 16.5 x 10.5 in.*

(Budapest), 1870. **\$300-400**

✦ A satirical poem exhorting the Jewish community to ethical behavior in opposition to Reformist tendencies.

Probably a reaction to the recently convened General Jewish Congress organized by the Hungarian government a year earlier.

- 193 ROSSI, GIOVANNI BERNARDO DE.** Specimen variarum lectionum sacri textus et Chaldaica Estheris Additamenta cum Latina versione ac notis. ["Specimen of Variants of Sacred Text and Aramaic Addition to Esther with Latin Translation."]. **FIRST EDITION.** Latin interspersed with Hebrew. Entire section in Aramaic, Prayer of Mordechai and Esther, with Latin translation face 'a face (pp. 138-161). Broad-margined copy. From the Cassuto Collection. *pp.16, 480. Some foxing. Contemporary mottled calf, spine gilt, rubbed and worn. Sm. 4to.*

Rome, 1782. **\$300-500**

✦ The Italian Christian Hebraist Giovanni Bernardo de Rossi (1742-1831) was Professor of Oriental Languages at the University of Parma. He contributed to Hebrew scholarship in three fields: typography, bibliography, and text-critical Bible studies. This work is noted by JE as containing a specimen of the Targum to the Book of Esther. In fact, this Prayer of Mordechai and Esther derives from the Additions to the Book of Esther contained in the Septuagint and Vulgate versions of Esther - apocryphal in nature, they are not contained in the canonical Hebrew text. They have been attributed to Lysimachus, an Alexandrian Jew, who about 114 B.C.E. translated Esther into Greek. What De Rossi discovered in a Vatican manuscript was a translation of these Additions from Greek (or Latin) into Aramaic. See JE, Vol. X, p.486; EJ, Vol. VI, cols. 913-14.

- 194 (RUMANIA).** L'Occident et la Persécution Israélite en Roumaine ["The West and the Jewish Persecution in Rumania."]. French text. *pp. (4), 98, (2 blank). Foxed, light wear, marginalia. Original printed wrappers, rebaked. 8vo.*

Paris, 1870. **\$200-300**

✦ Exhorts Rumania's Premier Ion Bratianu to reverse his government's negative policy concerning the nation's Jews.

- 195 (RUSSIA). KATZENELLENBOGEN, DAVID TEVELE.** Mayan Mei Nifto'ach [novellae to Tractate Yevamoth]. **FIRST EDITION.** Scattered scholarly marginalia. *ff.(2), 47, (1). Browned and brittle. Contemporary marbled boards, chipped. Folio. [C. Shmeruk, Jewish Publications in the Soviet Union (1961) no. 152].*

(St.) Petersburg, The Red Agitator Press: 1923. **\$150-200**

✦ The author (1850-1930) was appointed Chief Rabbi of St. Petersburg in 1908, a position he held until his death. Due to the uncommon respect he received from the Soviet authorities, Katzenellenbogen was allowed to print this text, one of the very last traditional works of Hebrew scholarship published under the Communist regime.

- 196 SAMUEL BEN JOSEPH HAKOHEN.** Torah Or [homilies to the Book of Genesis]. **FIRST EDITION.** A wide-margined copy. *ff. 307. Lacks as all copies, the final 58 leaves on Shemoth. Dampstained, final few leaves with marginal repairs and supplied from another copy. Modern calf-backed marbled boards. 4to. [Vinograd, Venice 903].*

Venice, Giovanni di Gara: 1600/1605. **\$400-600**

- 197 SHAPIRO, NATHAN.** Matzath Shimurim [Kabbalistic treatise concerning the precepts Mezuzah, Tzitzith and Tefillin]. **FIRST EDITION.** Scattered marginalia in a Sephardic hand. *ff. 8, (4), 9-12, 21-84 (i.e. 80 leaves). Trimmed, variously worn and stained. Later boards. 8vo. [Vinograd, Venice 1346; and see Ya'ari, Shlu'chei Eretz Israel (1977), p. 280].*

Venice, Antonio Rezzini: 1660. **\$400-600**



**198 (SCIENCE).** Mordechai Gumpel HaLevi Schnaber (alias, Dr. George Levison). Maamar HaTorah VeHaChochmah [essay on law and the sciences]. **FIRST EDITION.** pp. 4, 85, 5. *Some staining and marginal wear with few leaves taped. Later boards. Large 4to. [Vinograd, London 63; Roth, London 22].*

London, Moses b. Gershon & Partners: 1771. **\$500-700**

✎ The author was the grandson of his namesake, R. Gumpel Schnaber, the dayan of the tri-communities of Altona, Hamburg and Wandsbeck. He studied under the wing of Chief Rabbi David Frankel in Berlin and then left for England for a medical career where he was appointed physician to the Duke of Portland. He later served as a Professor of Medicine at the University of Uppsala, Sweden.

The present work, which stressed the importance of studying the sciences, engendered controversy among the zealous. See Piccioto, *Sketches of Anglo-Jewish History*, p. 138; and Friedenwald, *Jewish Luminaries in Medical History* p. 95.

[SEE ILLUSTRATION FACING PAGE]

**199 SHAPIRO, NATHAN NATA.** Megaleh Amukoth [252 kabbalistic explanations of Moses' prayer in the Biblical portion of Va'Ethchanan]. **FIRST EDITION.** The Salman Schocken Copy. Includes purchase notations by former owners (17th-19th centuries). ff. 20 (of 24), 166. *Lacking initial five leaves (title and introduction). Indices misbound, browned, some worming. Recent boards. 4to. [Vinograd Cracow 401].*

Cracow, (M. N. Meisels): 1637. **\$500-700**

✎ When traditional scholars wished to celebrate the infinite breadth of the Torah, the present text would be cited as the perfect example. See E. Katzman, *Toldoth HaMegaleh Amukoth* in: *Yeshurun*, Vol. 13, pp. 617-700; and Vol. 14, pp. 935-64.

**200 SHIMON B"R YOCHAI.** (Traditionally attributed to). Tikunei HaZohar [Kabbalah]. **FIRST EDITION.** Lengthy inscription on verso of title in a Sephardic hand with a number of marginal notes in the same hand. ff. (4), 146, (2). *Few leaves supplied from another copy, f.135 loose, marginal paper repairs, trace wormed. Modern calf. 4to. [Vinograd, Mantua 59; Mehlman 1119; not in Adams].*

Mantua, Meir b. Ephraim of Padua & Jakob b. Naphtali Hakohen of Gazolo: 1558. **\$3000-5000**

✎ One of the most important, classical Kabbalistic texts. The tikunei HaZohar is divided into seventy chapters, or "Tikunim" (plus an additional eleven tikunim from a different manuscript, ff. 136-46). Each tikun expounds upon an interpretation of the word "Bereishith," conforming to the "Seventy Aspects of the Torah." The expositions in the book digress widely, and often focus upon matters not included in the main body of the Zohar, such as, esoterica of the vowel point and accents, wisdom underlying prayer and Halachah, etc. Two widely divergent textual arrangements are found among manuscripts, which are reflected in turn in the present edition, and that of the later, Orta-Koj edition.

It is a custom among many communities to study portions of this work daily, especially during the month of Elul leading to the Days of Awe.

[SEE ILLUSTRATION RIGHT]



Lot 200

**201 SHIMON B"R YOCHAI.** (Traditionally attributed to). Sepher HaZohar ["The Book of Splendor"]. Four Parts in three volumes. Titles surrounded by Biblical verses. Vol. I: ff. (10), 251, 15. \* Vol. II: ff. 269, (3). \* Vol. III: ff. 1-115, 116-299, (1), 14. *Lightly browned, scattered staining on a few leaves.*

Uniform contemporary blind-tooled mottled-calf, expertly and sympathetically rebaked, with clasps and hinges. 8vo. [Vinograd, Frankfurt on the Oder 288].

Frankfurt on the Oder, n.p.: 1740-41. **\$1200-1800**

✎ **AN ATTRACTIVE EDITION, HANDSOMELY BOUND.**

Bears the Approbations of Rabbis Moses ben Aaron of Frankfurt on the Oder, Aryeh Leib of Amsterdam, Jacob Halevi of Brody, Moses ben Abraham of Satanow and Ze'ev Wolf ben Joshua Heschel of Zolkiew.

**202 STEINHARDT, MENACHEM MENDEL.** Divrei Igereth [responsa and explanation of the lenient rulings (kitniyoth, joint-Kaddish, etc.) by the Consistory of Westphalia]. **FIRST EDITION.** Edited by Wolf Heidenheim, a disciple of R. Joseph Steinhart (uncle of the Author). With extensive scholarly marginalia criticizing these rulings. ff. 4, 12. *Ex-library, title worn, variously stained, margins taped. Later boards. 4to. [Vinograd, Roedelheim 53].*

Roedelheim, Wolf Heidenheim: 1812. **\$150-200**



Lot 205

**203 STERN, MENACHEM MENDEL OF SIGHET.** Derech Emunah [commentary to Pentateuch and Festivals]. **FIRST EDITION.** Three volumes bound in two. Previous owners' marks including Yisrael Yaakov Yokel Teitelbaum, Rabbi of Berbesht. The final flyleaf of the second volume contains a handwritten note signed by Menachem Mendel Margoliouth explaining a verse based upon a commentary of the Chatham Sofer. ff. (4), 52; ff.(1), 49 (of 50, lacking final leaf); ff. 124. Various stained. Contemporary boards. 4to. [Vinograd, Czernowitz 139, 158 and 187].

Czernowitz, Eckhardt: 1856, 1857 and 1860. **\$300-400**

♣ Scarce. See I. J. Cohen, Hebrew Printing in Czernowitz, Aresheth vol. III no. 116, who was unable to locate the third part of this work, relying instead on Ben Menachem (Misifruth Yisrael Be'Ungariah p. 92).

**204 (TALMUD). FABER, JOHANN ERNST.** Anmerkungen zur Erlernung des Talmudischen und Rabbinischen ["Remarks Concerning Talmudic and Rabbinic Learning": Talmudic grammar and lexicon]. **FIRST EDITION.** German interspersed with Hebrew. Uncut copy. pp. (8), 72. Lightly browned and stained. Disbound. 8vo.

Göttingen, Widow Vandenhöck: 1770. **\$120-180**

♣ Johanb Ernst Faber (1745-1774) was Professor of Oriental Languages at the University of Göttingen. Freimann (p. 174) lists by the same author, Archäologie der Hebräer, (Halle, 1773).

**205 (TALMUD, BABYLONIAN).** Masechta Bechoroth ["Firstlings."] With commentaries including Rashi, Tosaphoth and Rabbeinu Asher (Ro"sh). **FIRST BOMBERG EDITION.** First word of Tractate within decorative vignette. Signature on title-page of R. Chaim(?) Alfandari, with marginalia in the same and many other hands throughout. Also bears signature of R. Elia Franzis. ff. 69. Mispaginated in places, as all copies. Trimmed, some staining, final leaf with upper corner removed affecting text supplied in manuscript. Modern boards. Folio. [Vinograd, Venice 55; Habermann, Bomberg 57].

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

♣ Daniel Bomberg's editions of 1520-23 formed the editio princeps of the Babylonian Talmud setting the standard pagination and layout to which almost all subsequent editions adhered: a section of the Mishnah text followed by its Gemara, the commentary of Rashi on the inner margin and that of the Tosaphists on the outer. The uniformity of pages in all published editions was of great practical use to Talmudic scholars, creating a standard for reference citation and serving as a symbol of the unity of the Jewish people which Talmud study across the ages has enhanced.

Rabbinovicz commented on the aesthetic quality of the famed Bomberg Talmud: "The paper is exquisite, the letters black and vibrant, and the margins between [the commentaries of] Rashi, Tosaphoth and the Talmud broad - subsequent editions never matched up to its beauty." See Ma'amar al Hadfasath HaTalmud, p.41.

[SEE ILLUSTRATION LEFT]

**206 TRIVITSCH, ABRAHAM.** Koroth Ha'itim. ff. 89. Previous owner's marks, some worming, worn. Contemporary boards, worn. 8vo. [Vinograd, Lemberg 1099].

Lemberg, Feige Grossman: 1851. **\$400-600**

♣ Historical chronicle concerning the effect of military conflicts upon the Jews of Europe from the mid-18th to mid-19th century.

**207 (VITAL, CHAIM).** Chok LeYisroel [portions of Zohar, Bible, etc. for daily study]. Two volumes. Lightly damp-wrinkled, scattered stains. Modern half-calf over marbled boards. 4to. [Vinograd, Venice 2011].

Venice, Gad Foa: 1777. **\$100-150**

**208 WEIL, JACOB. (MaHaR"Y WEIL).** She'eloth UTeshuvot [responsa]. With final section of glosses and laws by R. Menachem of Mirzburg. ff. 92. Lightly browned, marginal repairs on final leaf, trace marginal wormed, with stamps and signature of former owners on title and following leaf. Later morocco backed boards. Sm. 4to. [Vinograd, Hanau 8].

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



**209 WESSELY, NAPHTALI HERZ (HARTWIG).** Divrei Shalom VeEmeth [on the education of youth in accordance with the Act of Tolerance proclaimed by Emperor Joseph II of Austria in 1782]. \* BOUND WITH: Rav Tov LeBeith Yisrael [response to the rabbis of Trieste]. \* Eyn Mishpat [collection of halachic opinions of the Rabbis of Italy]. \* Rechovoth [in defense of the new educational system]. **FIRST EDITION.** Four works bound in one volume. ff.(18);(42);48;76. On title, institutional stamp of "Sa'adath Bachurim" (an 18th-century Italian communal organization). Trace foxed. Contemporary half-calf mottled boards, spine gilt extra. 12mo. [Vinograd, Berlin 309].

Berlin, The Chinuch Ne'arim Press: 1782-1785. **\$600-900**

🕯 **FIRST HEBREW WORK ON JEWISH EDUCATION IN THE SPIRIT OF THE HASKALAH.**

The Act of Tolerance of 1782 required Jews to establish trade-schools, with German as the language of instruction. Wessely felt this innovation would be greatly beneficial, arguing in his Divrei Shalom Ve'emeth that Jewish education should include studies in "human knowledge" that incorporates the totality of secular culture, especially the moral, mathematical and physical sciences. According to Wessely, such general education necessarily preceeds religious instruction as it is not possible to understand Divine teachings without secular acculturation. Wessely concludes that he who studies the Torah without acquiring common secular knowledge is a burden upon society. Wessely's pamphlet met with opposition among traditionalist Rabbis. They regarded the Act of Tolerance with scepticism, fearing its implementation would promote assimilation. They considered it outrageous that at such a critical juncture, a fellow Jew would not only urge the unqualified application of the Acts' measures but additionally assail the prevalent system of Jewish religious education. Among the rabbis who opposed Wessely were the Gaon of Vilna, Ezekiel Landau of Prague (who pronounced a ban on Wessely's writings), Tevele Katz Schiff of London, David Tevele of Lissa, Solomon Dov Baer of Glogau and Joseph ben Pinchas of Posen. Indeed, Chief Rabbi Hirschel Levin sought to evict Wessely from Berlin, but for Moses Mendelssohn's intervention.

Wessely responded to his opponents from Poland in the epistle Eyn Mishpat in which he collected the opinions of the Italian rabbis who endorsed his views on Jewish education. In Rav Tov LeBeith Yisrael, he responded to the questions put to him by the rabbis of Trieste. Wessely restated his arguments and defended the new education program he had proposed in Divrei Shalom Ve'Emeth and in his Rechovoth.

See M. Carmilly-Weinberger, *Censorship and Freedom of Expression in Jewish History* (1977) pp. 111-13; A. Altmann, *Moses Mendelssohn, A Biographical Study* (1973) pp. 476-86; S. Flatto, *The Kabbalistic Culture of Eighteenth-Century Prague: Ezekiel Landau and His Contemporaries* (2010) pp. 75-9.

**210 (ZIONISM).** Herzl, Theodor. [Der Judenstaat]. First / second edition?. pp. 85 (of 86), lacking title-page. Contemporary boards, lg. 8vo.

Leipzig & Vienna, M. Breitenstein: 1896. **\$1000-1500**

🕯 "The Jewish State, An Attempt at a Modern Solution to the Jewish Question." Herzl's herald to Modern Zionism. See *Printing and the Mind of Man*, no. 381.



Lot 211

**211 (WOMEN). SLONIK, BENJAMIN OF HARODNA.** Mitzvath Nashim Melumadah: Hilchoth Nidah, Chalah, Hadlakath ha-Ner / Precetti da Esser Imparati dalle Donne Hebre. [Commandments of Women: Family Purity, Tithing Dough, Lighting Candles]. Translated from Judeo-German to Italian by R. Jacob Halpron. Italian text interspersed with Hebrew.

Fine contemporary brown morocco binding elaborately gilt-tooled with concentric borders of scrolls, flourishes and geometric designs, central panel with gilt-tooled corner arabesques and floral motifs centered on circular cartouche containing the name "Rachel D. Pelestrina" on upper and lower covers. Decorative end-pages, a.e.g. pp. (16), 100. Stained. Spine sympathetically repaired, extremities gently rubbed. Sm. 4to. [Vinograd, Venice 1302].

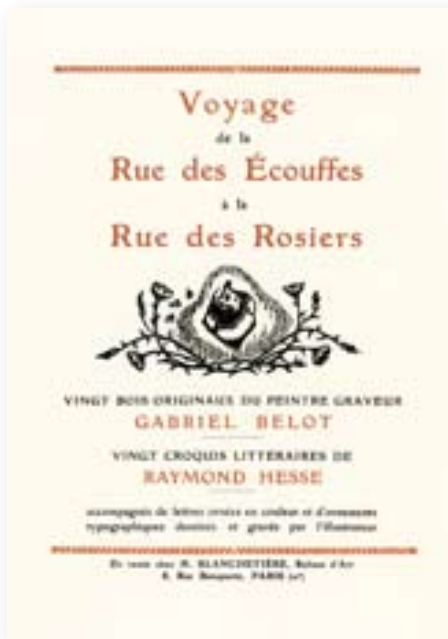
Venice, Giovanni Umberto: 1652. **\$2000-3000**

🕯 **BOOK OF WOMEN'S LAWS IN AN ATTRACTIVE PERSONALIZED CONTEMPORARY BINDING.**

An Italian edition of this oft-republished work, dealing with the three principle religious duties of a married woman. The noted Polish author, Benjamin Slonik of Grodna (c. 1550-c.1619), left a body of Halachic opinion that remained authoritative long after his death.

The title is derived from the phrase in Isaiah 29:13, "mitzvath anashim melumadah" ("a commandment of men learned by rote.") Craftily, the author dropped the "aleph" in "anashim" (men) to yield "Mitzvath Nashim Melumadah" ("a commandment of women learned by rote.")

[SEE ILLUSTRATION ABOVE]



Lot 212



Lot 215



Lot 216

- 212 **(BELOT, GABRIEL). HESSE, RAYMOND.** Voyage de la Rue des Écouffes à la Rue des Rosiers. Issued in 200 copies. 20 original woodcuts by engraver Gabriel Belot. Title in red and black. Red and black alternate in text. *Loose as issued. Crisp, clean copy. Original limp pictorial wrappers. Folio.*

Paris, Gauthier-Villars: 1923. **\$500-700**

♣ Scenes of the East European lifestyle yet preserved by the Jewish immigrants living in Paris's famed Rue des Rosiers, heart of the "Pletzel," the Jewish Quarter of Paris.

[SEE ILLUSTRATION TOP LEFT]

- 213 **HEINE, HEINRICH.** Prinzessin Sabbath [Princess Sabbath]. With 20 original lithographs by Richard Hadl. One of 110 numbered copies printed on Van Gelder paper, signed in pencil by the artist. *Trace foxed. Original marbled boards, backstrip worn. Folio.*

Leipzig, W. Drugulin: 1921. **\$400-600**

- 214 **(JUDAICA).** Hugo Helbing Sammlung Alter Kunstgegenstände für das Jüdische Ritual. 115 lots. Six illustrated plates featuring 31 of the lots offered. *Original printed stiff wrappers bound into later boards. 4to.*

Munich, 1930. **\$200-300**

♣ Auction catalogue of Judaic ceremonial art. See L.A. Mayer, A Bibliography of Jewish Art (1967) no. 1060.

- 215 **(LIEBERMANN, MAX).** Heine, Heinrich. Der Rabbi von Bacherach. **ONE OF NUMBERED 100 COPIES.** With 16 original lithographs, an extra suite on Japan paper and one additional lithograph all signed by Liebermann in pencil below the image. *Original yellow morocco with gilt and black inlay on upper cover, extremities lightly rubbed, slightly discolored. Folio.*

Berlin, Propyläen Verlag: 1923. **\$1200-1800**

[SEE ILLUSTRATION MIDDLE LEFT]

- 216 **(LISSITZKY, ELIEZER).** Sichath Chulin ["Small Talk or The Legend of Prague"]. One of 90 copies. Lithograph on paper. Title page, dedication and 15 text pages all surrounded by El Lissitzky's modernist design. Yiddish text written in "Assyrian script" (Lissitzky's term for Hebrew square letters) in a traditional calligraphic style. This copy is with the lithographic title page and dedication to Rabbi Jacob Kahan-Shabshai. *pp. (18). Ex-library, browned, each page with taped central tear. Modern linen boards. Rectangular 4to.*

Moscow, Chaver Verlag: 1917. **\$800-1200**

♣ **ELIEZER LISSITZKY'S FIRST COMPLETED JEWISH WORK.**

The folk story of Jewish Messianic hope and miracles in Old Prague, parallels the exhilaration felt among avant-garde Russian-Jewish artists towards the apocalyptic events of the Russian Revolution. Sichath Chulin, Lissitzky's first consciously Jewish work, created a new aesthetic experience, integrating religious and cultural origins and transforming them into a regenerated secular perspective.

See Busch-Reisinger Museum Catalogue, El Lissitzky (1987) no. 1917/1; Israel Museum Catalogue, Tradition and Revolution, pp. 104-5 and 176-7 and no. 74 i-xv; and see, A. Rudenstine, The George Costakis Collection - Russian Avant-Garde Art (1981) p. 243.

[SEE ILLUSTRATION BOTTOM LEFT]

- 217 **OPPENHEIM, MORITZ.** Bilder aus dem Altjüdischen Familienleben ["Pictures of Old Jewish Family Life"]. Complete set of twenty plates. Foreword by Leopold Stein. *Ex-library with some light wear, though all plates clean, few leaves misbound. Original elaborate gilt- and color-pictorial cloth by Knauer, rebounded, extremities rubbed. Folio.*

Frankfurt a/Main, Heinrich Keller: 1886. **\$1000-1500**

♣ Delightful album depicting a wonderfully romanticized view of 18th century German-Jewish life and custom.

[SEE ILLUSTRATION TOP RIGHT FACING PAGE]



**218 (RABAN, ZE'EV).** Chageinu ["Our Holidays": Children's Book]. Hebrew verses by Avi-Shai. 15 delightful color plates by Raban. *Transparent protective leaves torn. Original blue boards with color illustrated plates pasted on front and back, rubbed. Sq. 4to. [Israel Museum Catalogue, Bezalel no. 1348; Yeshiva University Museum Catalogue, Raban Remembered, no. 78].*

New York, Miller-Lynn Publishing Co.: 1928. **\$400-600**

**219 RUBIN, REUVEN.** The Prophets. **ONE OF 62 COPIES** on Japan paper. Twelve color lithographs printed by Mourlot each numbered ("XIX/LXII") and signed by the artist in pencil. Each laid into printed sleeve. Introduction in Hebrew and English by Haim Gamzu. 20 x 27 inches sheet-size. *Loose as issued in original silk covers and housed in large matching folding-case.*

New York & Fribourg, 1973. **\$5000-7000**

♣ A homage to the State of Israel's 25th Anniversary of Independence and the artists' 80th birthday.

[SEE ILLUSTRATION MIDDLE RIGHT]

**220 RUBIN, REUVEN.** Visions of the Bible. **ONE OF 150 COPIES** on Arches paper. Twelve color lithographs each numbered ("105/150") and signed by the artist in pencil. Introductory text in English, calligraphic title-page. 22 x 28 inches sheet-size. *Loose as issued in original gilt-tooled cream portfolio folding-case.*

New York, by Mourlot, Paris: 1972. **\$4000-6000**

[SEE ILLUSTRATION BOTTOM RIGHT]

**221 RYBACK, ISSACHAR BER.** Shtetl, Mein Chorover Heim - A Gedekenish ["My Destroyed Home - A Memorial."]. 30 tinted and black-and-white lithographs (including title) numbered III-XXXI, all complete. *Endpapers dampsoiled. Loose in original pictorial blue suede, worn. Oblong folio.*

Berlin, Verlag Schwellen: 1923. **\$700-1000**

[SEE ILLUSTRATION BOTTOM LEFT]

**222 (SCHATZ, BORIS).** Boris Schatz, Chayav VeYetzirah - Monografia / Boris Schatz, His Life and Work - Monography. 40 photographic plates of works by Schatz, descriptions to each plate on verso, in English, Hebrew, Yiddish and German. Additional descriptive catalogue with text illustrations. *Housed in original portfolio. Gilt designs and lettering, upper cover with metal inlay depicting Theodor Herzl. Folio.*

Vienna:, Union for Bne Bezalel: 1925. **\$1000-1500**

♣ WITH: Typed Letter Signed by Prof. Boris Schatz, on Bezalel letterhead stationery, to the Austrian Consulate in Jerusalem concerning visa issues. 21st June, 1929.

[SEE ILLUSTRATION TOP LEFT NEXT PAGE]



Lot 217



Lot 219



Lot 221



Lot 220



Lot 222



Lot 223



Lot 224

**223 (SEDAK, MAURICE).** Good Shabbos Everybody. Illustrated with color pictorial covers, pictorial endpapers and color or black-and-white illustrations on every page by Maurice Sendak. Text by Robert Garvey. **FIRST EDITION.** *Original color pictorial boards, discolored, spine worn, corners bumped. 4to.*

(New York), for the United Synagogue Commission on Jewish Education: 1951. **\$700-900**

♣ Maurice Bernard Sendak (born 1928), an American writer and illustrator of children's literature, is best known for his book *Where the Wild Things Are*, published in 1963.

[SEE ILLUSTRATION MIDDLE LEFT]

**224 SZYK, ARTHUR.** Ink & Blood. A Book of Drawings by Arthur Szyk. Introduction by Struthers Burt. One of 1000 numbered copies, inscribed and signed by Szyk. Featuring 75 illustrated plates (several in color). *Original black morocco gilt, rubbed. Fine hand-made abstractly-patterned end-papers. Housed in a matching slip-case. Folio.*

New York, The Heritage Press: 1946. **\$800-1200**

♣ A powerful retrospective of Szyk's wartime political satires. For a detailed account how this dramatic collection of drawings came to be published. See J.P. Ansell, *Arthur Szyk: Artist, Jew, Pole* (2004) pp. 159-63.

[SEE ILLUSTRATION BOTTOM LEFT]

**225 (VILNA). VOROBIECHIC, M.** (pseud. Moi Ver). Ein Ghetto Lane im Osten Wilna / Rechov HaYehudim BeVilna. **FIRST EDITION.** 65 photographic plates. Introduction by Zalman Schneour. Text in German and Hebrew. *pp. 8, (64). Original cloth-backed pictorial boards, top of backstrip chipped away. 8vo.*

Zürich, Orell Fussli Verlag: 1931. **\$400-600**

♣ Extraordinarily inventive images. "The most important pictorial source of the old Vilna ghetto streets." L. Ran, *Jerusalem of Lithuania*, vol. III (1974), p. 33.

**226 WIESEL, ELIE / MILHAUD, DARIUS.** Ani Maamin: Un Chant Perdu et Retrouvé / A Song Lost and Found Again [Cantata]. Text by Wiesel, music by Milhaud. **FIRST EDITION.** Limited Edition of 750 copies. Signed by both Milhaud and Wiesel. French-English edition. *pp.(2), 107, (5). Original boards. 4to.*

New York, 1973. **\$100-150**



## — AUTOGRAPH LETTERS —

- 227 (BENET, DOV BERISH ABRAHAM).** Personal certificate from the Directors of Kollel Oestreich, Ungarn, Mahren and Bohemia including R. Yoseph Chaim Sonnenfeld and R. Moshe Nachum Wallenstein.

Jerusalem, 1899. **\$200-300**

• The recipient of this certificate, Dov-Berish Benet (1824-1902) Rabbi of Kalov, was the son of R. Yeshaiya Benet and a grandson of R. Mordechai Benet of Nikolsburg. See Otzar HaRabanim, no. 4616.

- 228 FRIEDLANDER, SHLOMO YEHUDAH ALGAZI.** (Rogue scholar. 1860-1924). Autograph Letter Signed, in Hebrew, to Baron David Guenzburg, requesting financial assistance in publishing his commentary to the Jerusalem Talmud. Written in a florid (pseudo)-Sephardic hand. *One page. Folded.*

Satmar, 9th Iyar, 1906. **\$400-600**

• One of the most colorful characters in the rogue's gallery of Rabbinic literature is undoubtedly the man who called himself "Solomon Judah Algazi Friedlander." This unlikely figure arrived in Hungary at the turn of the 20th-century, presenting himself as a Sephardic Jew from the Orient, who had made a startling discovery: A manuscript containing the long-lost Jerusalem Talmud on the Order of Kodashim. Although initially greeted with great enthusiasm, soon enough doubts began to arise as to the authenticity of the work, and aspersions were cast on the moral character of the enigmatic Herr Friedlander.

- 229 GRUNWALD, LEVI YITZCHAK.** (The Tzehlemer Rav. 1893-1980). Autograph Letter Signed in Hebrew on personal letterhead, to R. David Moskowitz, Rabbi of Miskolc in Jerusalem, concerning the acceptance of Rabbi Moskowitz's nephew to his Yeshiva, along with Talmudic and halachic novellae. *One page. Folds.*

Brooklyn, New York, Erev Shabbath Vayishlach, 1958. **\$400-600**

• R. Levi Yitzchak Grunwald was the son of R. Moshe Greenwald of Chust, author Arugath HaBosem. He republished his father's works in America and founded the Tzehlemer Yeshiva in Williamsburg. See HaBosem VebaShemen (2010) pp. 597-601.

- 230 HALBERSTAM, YEKUTHIEL YEHUDAH.** (Grand-Rabbi of Klausenberg-Sanz. 1904-1994). Autograph Letter Signed in Hebrew on letterhead, to R. Nathan Nata of Tel Aviv, concerning the funding of a Kollel in honor of himself and his wife. *One page. Folds.*

Netanya, n.d. **\$600-900**

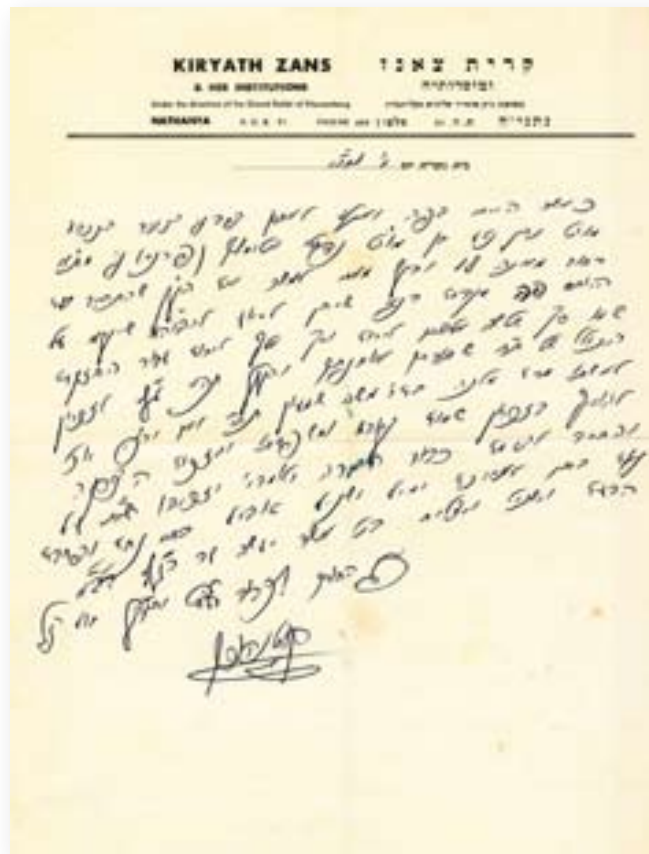
[SEE ILLUSTRATION TOP RIGHT]

- 231 HALBERSTAM, YITZCHAK YESHAIHAH.** (Of Czechov. 1864-1943). Autograph Postcard Signed, in Hebrew on letterhead, to Tvi Hirsch Nurenberg of Lugano, concerning receipt of Pidyon and sending New Year's greetings along with blessings for success in all endeavors.

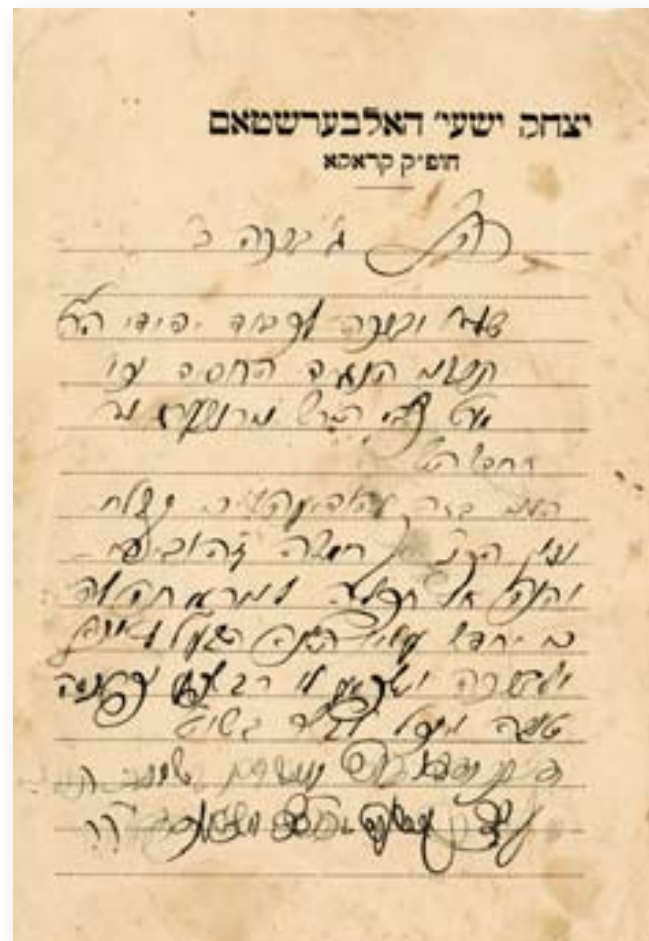
Cracow, n.d. **\$1000-1500**

• Affectionately known as R. Yeshaiala Czechover, he was the youngest son of R. Chaim Sanzer and twelve years old when his father died. The German Nazis murdered him and his entire family in Bochnia, on the 3rd Ellul, 1943.

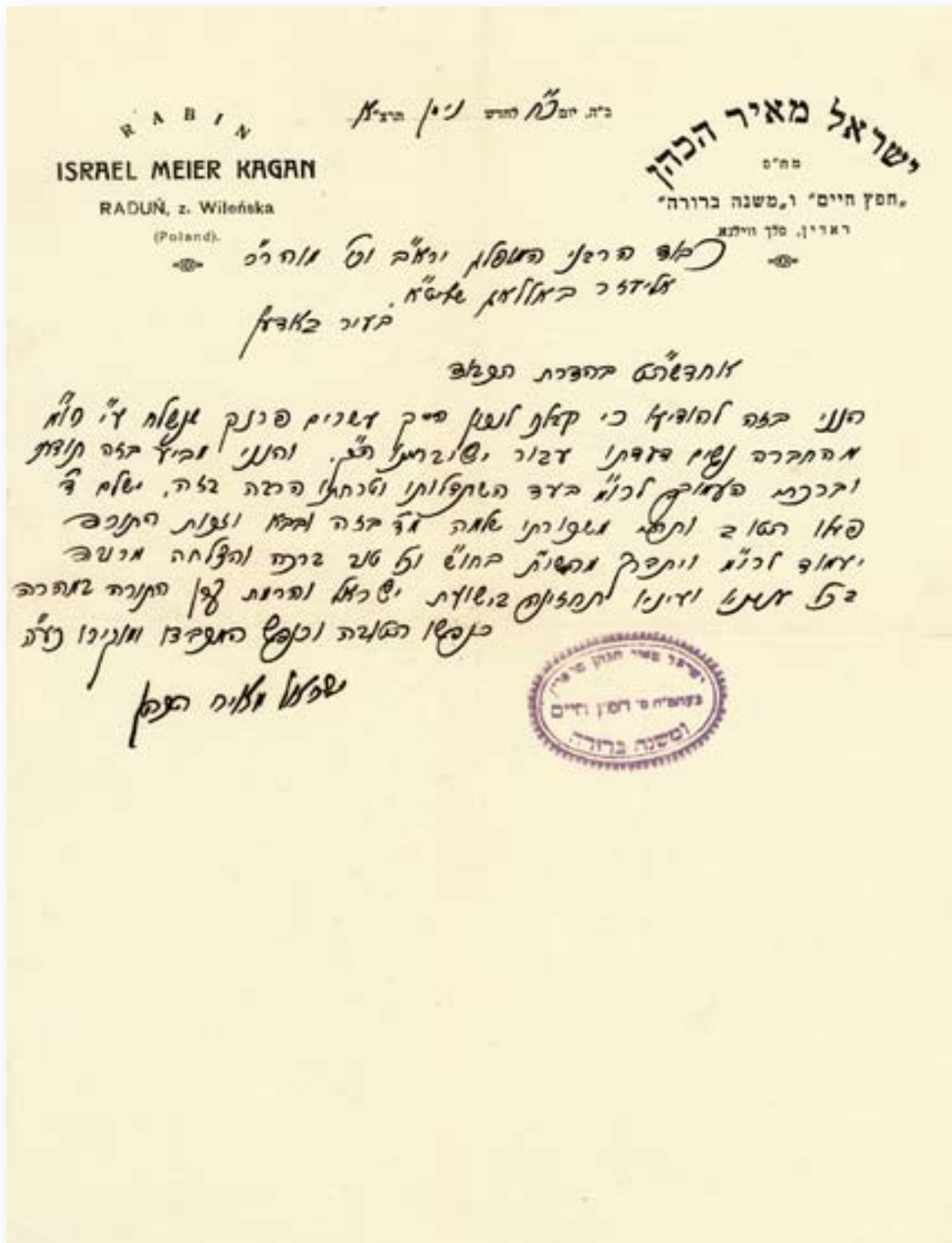
[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 230



Lot 231



Lot 232

232 **KAGAN, ISRAEL MEIR.** ("Chofetz Chaim"). Secretarial Letter Signed in Hebrew, on letterhead stationery of "Israel Meir Hakohen, author 'Chofetz Chaim' and 'Mishnah Berurah'" (Hebrew); and "Rabin I.M. Kagan, Radun" (Polish) along with his stamp. Addressed to R. Eliezer Bollag of Baden, thanking him with profuse blessings for a donation from the Ladies Auxillary of his community. *One page. Central folds.*

Radin, 28th Nisan, 1931. **\$10,000-12,000**

• 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.

[SEE ILLUSTRATION ABOVE]



**233 HERZL, THEODOR.** (Father of Political Zionism, 1860-1904). Autograph Letter Signed, in German. Elaborately framed alongside photographic portrait. *Two pages. Actual size of letter 8 1/2 x 11 inches, mounted in frame 22 x 31 inches. Accompanied by a full English translation.*

Vienna, 14th July, 1887. **\$3000-5000**

• In this letter to an unnamed addressee, Herzl broaches the subject of engaging a new theatrical agent to promote Herzl's plays, but shows concern that he be assured his interests will be aggressively encouraged. Herzl seeks to ascertain precisely what genre of theater is fashionably acceptable in Berlin and names a number of his plays currently under consideration.

"I am now standing at the very beginning of my career as a playwright..."

[SEE ILLUSTRATION TOP RIGHT]



Lot 233

**234 KOTLER, SHNEUR.** (Rosh Yeshiva Beth Medrash Govoha, Lakewood. 1918-1982). Autograph Manuscript. Chidushim on various topics in Seder Kodashim with emphasis on Maimonides. *58 pages, loose leaves inserted. Bound together.*

(Jerusalem), (c. 1942-47). **\$3000-5000**

• Between the years 1940 and 1947 R. Shneur Kotler studied in Eretz Israel with his grandfather R. Isser Zalman Meltzer and in the Hebron Yeshiva in Jerusalem. During this period, he developed a close relationship with his cousin the Rosh Yeshiva of Ponovitch, R. Eliezer Menachem Shach and also frequently visited the Brisker Rav, R. Yitzchak Zev Soloveitchik.

In this notebook, of which portions have not been published, R. Kotler cites novellae and commentaries that he heard from all three Torah scholars mentioned above. Also included here is a section of comments on the works of the Chazon Ish on Tractates Zevachim and Menachoth.

The leaves inserted include: Notes written on the back of a telegram sent to R. Aaron Kotler from Novosibirsk, dated September 4th 1947, informing him that six of his students were freed from a Siberian work camp.

R. Shneur was widely admired as an expert in Seder Kodashim and delivered "chaburoth" (lectures) to the senior students of Lakewood even during the lifetime of his father, R. Ahron Kotler, the founder of the celebrated Lakewood Yeshiva.

[SEE ILLUSTRATION RIGHT]



Lot 234

**235 KUTNA, AARON.** (Rabbi of Totus. d. 1874) German Manuscript Document, signed in Hebrew with two further lines in Hebrew. Includes the Rabbi's red seal in Hebrew. Concerning Leopold Ofman and family. *One large integral folio leaf.*

Totus, 27th December, 1838. **\$700-900**

• The document also signed by Isaac Singer and Emanuel Nicolsburger, with their seals. The Rabbi confirms that they signed in his presence.

Rabbi Aaron Kutna published the commentary She'erith Yoseph on the Daath Zekeinim-Ba'alei HaTosphoth (1834) and Mishchath Aaron, published posthumously in 1901. See Otzar HaRabanim, no. 1700.

**236 LEVINE, CHAIM ABRAHAM DOV-BER HAKOHEN.** ("The Malach." 1861-1938). Autograph Letter Signed, in Hebrew interspersed with Yiddish, to his son Raphael Zalman. *Four pages, with original envelope.*

New York, May 26th, 1932. **\$600-900**

• Content: "When you visited me I did not have a chance to expound and explain to you the essential ingredients for a true life due to my poor health. Now that I am feeling better, I want to remind you that a Heavenly voice calls out to every person in whatever condition or situation he may find himself, to repent and return to the truth. Truth means diligence and in-depth study of the Torah, just as a man might be "obsessed with a maiden." Then you will also be provided a satisfactory livelihood. Be serious in your learning and do not waste a minute...and so you will be happy and satisfied."





**237 R. NOSSON OF BRESLOV.** Autograph Letter Signed in Hebrew by Reb Nosson of Breslov, written to Reb Meir (Mirkis of Teplik). One page. Brown ink on coarse paper. Minute holes along folds, portion of text along right side very faint due to waterstain. 4 x 7 inches.

Motza'ei Shabbath, Parshath Lech-Lecha, 1842, **\$40,000 - 60,000**

**AN IMMENSELY RARE AUTOGRAPH LETTER WRITTEN BY REB NOSSON OF BRESLOV. CONTAINS AT ITS HEART, ONE OF THE CENTRAL PHILOSOPHIC CODAS OF BRESLOV CHASSIDUTH.**

In this highly personal and emotional letter written to a close chossid, Reb Meir Mirkis of Teplik, Reb Nosson empathizes with the plight ailing R. Meir, expressing concern for the recipient's welfare and sends advice and blessing for a full recovery from sickness.

The key sentence in the letter - central to the philosophy of Breslov Chassiduth as a whole, reads: "Joy is the remedy for all sicknesses," ("Simcha hi Rephu'ah lechol HaTachlu'im.")

**PARTIAL TRANSLATION:**

"You know that our only strength is (our ability to pray) and I have raised my hands to God, to help you from His Holy Place... a complete and speedy recovery from Heaven, a cure for the soul and a cure for the body.

But, my beloved friend, my request of you is that you strive with all your might to gladden your soul.

Joy is the remedy for all sicknesses ("Simcha hi Rephu'ah lechol HaTachlu'im.")

Be strong and courageous, and trust in God who will not forsake you and all will be transformed to good. The One who creates cures will cure you and make you well and restore your health, with added might and strength, until you will have the strength to study Torah, to pray and do good deeds your whole life, with lengthy days and good years.

(These are the) words of your true friend for eternity, who awaits for His salvation all day, and hear good news from you quickly. Nathan of Breslov."

Reb Nosson Sternhartz (1780-1844) of Nemirov and later Breslov, was the devoted, chief disciple and right-hand man of Reb Nachman of Breslov - the most pivotal figure of the early Chassidic Movement. Following Reb Nachman's death in 1810, Reb Nosson became the leader of the Chassidim of Breslov. Undoubtedly, without Reb Nosson's total devotion to preserving, developing and expanding the Breslov movement after its founder's early death, Reb Nachman's legacy would have been utterly lost. Reb Nachman himself is said to have foretold, "Were it not for Reb Nosson, not a page of my writings would have survived." Besides his commitment to the dissemination of Reb Nachman's seminal work Likutei Mohara'n, Reb Nosson also wrote Likutei Halachoth, a commentary on the Shulchan Aruch based on the teachings of Breslov Chassiduth, Likutei Tephiloth, and other works. It was Reb Nosson who was responsible for making Uman, the Ukrainian town in which Reb Nachman is buried, a focal point of Breslov Chassiduth.

**CONCERNING THE RECIPIENT OF THIS LETTER:**

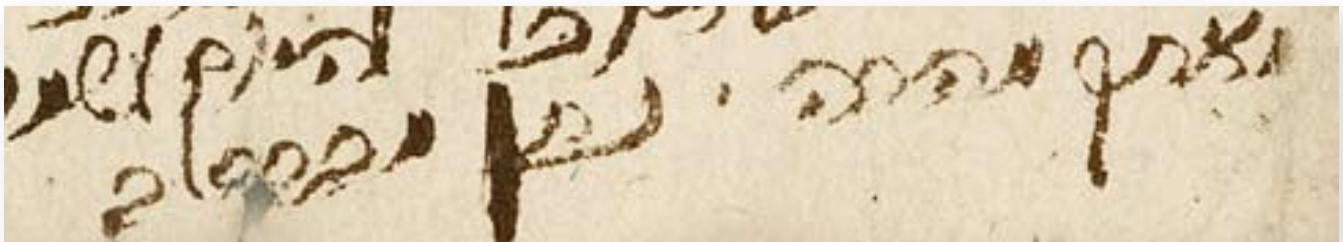
Reb Meir of Teplik was one of Reb Nosson's closest disciples (see Avaneha Barzel, Sichos VeSipurim MiMoharanat no. 47) and many Breslover Chassidim were guided by him (Gidulei Hanachal Mem 2). Reb Meir was first introduced to Reb Nosson by Reb Shaul of Teplik, who was known for his enthusiastic davening and hisbodedus. Afterwards, Reb Nosson raised Reb Meir to a high level of devotion (ibid. no. 58). "All those Chassidim who were disciples of the Rebbe's disciples, particularly those who were followers of Reb Nosson and did as he instructed them ... all of their hearts burned to serve Hashem and so, were Tzadikim Gmurim, such as...Reb Meir of Teplik" (see Kochvei Or, Anshei Moharan, Pesicha no. 32).

Further details concerning Reb Meir and his descendants in relation to Breslov history, is available upon request. Additionally, research-work is available in regard to Reb Nosson's activities around the time this letter was written.

This letter does not appear in Alim LeTeruphah, and has remained with the Mirkis family for 170 years. For the past many decades it has lain undisturbed in a bank-vault.

**AN UNPARALLELED RARITY.**

[SEE ILLUSTRATION LEFT AND DETAIL OF SIGNATURE BELOW]





Lot 238



Lot 239

**238 MEDINI, CHAIM CHEZKIYAHU.** (Rabbi of Hebron, author of Sdei Chemed. 1832-1904). Autograph Manuscript Signed in Hebrew. A response written to R. Mordechai Gimpel Jaffe (of Rozenoi) concerning chalitzah and novellae on laws in Yoreh Deah relating to the use of milk from a neveilah. *One leaf written on both sides, some staining, slight hole caused by ink penetrating, but eminently readable.*

(Krasobazar), Rosh Chodesh Kislev, 1883. **\$2000-2500**

Chaim Chezkiyahu Medini's fame rests upon his monumental halachic encyclopedia, Sdei Chemed. Born in Jerusalem, he lived in Constantinople and from 1867 to 1899 was Rabbi of Krasobazar in the Crimea. See M. Benayahu, in L. Jung (ed.) *Men of the Spirit*, pp. 107-21

R. Medini writes in this letter that he sought the opinion of four "Gedolei HaDor" on this difficult question concerning chalitzah and is anxiously awaiting Rabbi Jaffe's response. Beyond his exceptional scholarly prowess, the respondent, R. Mordechai Gimpel Jaffe (1820-91), was an activist on behalf of the Chibath Zion movement who settled in Yehud, a small colony near Petach Tikvah in 1888. His son-in-law was R. Joseph Zachariah Stern of Shavel.

[SEE ILLUSTRATION TOP LEFT]

**239 MINTZ (MUNZ), MOSES.** (MaHaRa"m Mintz 1750-1831). Signed Beth Din Document, in Hebrew with some Yiddish, by Rabbi Moshe Mintz, Dayan Moshe Abeles and Mordechai Drucker. Concerning the settlement and disposition of the estate of Zelke bar Lemel Tzoref, how his survivors are to be provided for and a listing of chattel to be sold. *Three large leaves folded and tied along center; folded. 19 x 14.5 in.*

Alt-Ofen (Oiben Yashan), 24th Adar-Rishon, 1810. **\$3000-5000**

MaHaRa"m Mintz was one of the greatest Talmudic scholars of his generation. Born in Podolia, he was a disciple of R. Meshulam Igra. After his marriage, he lived in Brody, Galicia for a number of years. Indeed, he always signed himself as in this document, "Moshe Mintz Mi-Brod". In 1790, based upon the enthusiastic recommendation of R. Ezekiel Landau (author Responsa "Noda Bi-Yehudah"), he was appointed as Chief Rabbi of Alt-Ofen. (The city of "Alt-Ofen" was later incorporated as the third district of Budapest). His learning enhanced "the reputation of the congregation far beyond the confines of Hungary" (JE, Vol. I, p. 472). In addition, he had family ties to many famous scholars, such as R. Moses Schreiber (author Responsa "Chatham Sopher") who mentions him in his work *Even ha-Ezer* (responsum no. 122). He is most famous for his Responsa MaHaRa"m Mintz, first published in Prague, 1827.

The Dayan, R. Moshe Abeles was also a prominent scholar. Abeles corresponded with the Chatham Sopher (see M.A.Z. Kinstlicher, *He-"Chatham Sofer" U'Bnei Doro: Ishim bi-Teshuvot Chatham Sopher* [1993], p. 278) and was later appointed as Rosh Beth Din. R. Mordechai Drucker was an official of the congregation.

The document states that the widow and her orphans must be supported except for one child who will be supported by R. Moshe ben Lemel (her husband's brother), who is also to support the child who is soon to be born. (Evidently the widow was pregnant at the time of her husband's death). However, if she should remarry, then the second husband must take upon himself to support all the orphans from the previous marriage. Should the second husband refuse, the widow must deposit with the Beth Din 300 Reinish for the orphans. The other pages contain a list of items of the estate that were sold plus itemized expenses.

JE, Vol. I, p.472; Vol. IX, p. 112.

[SEE ILLUSTRATION BOTTOM LEFT]



**240 MONTEFIORE, SIR MOSES.** (English philanthropist, 1784-1885). Secretarial Hebrew Letter, on personal letterhead, boldly signed, once in Hebrew characters and once in Latin characters. To the prolific scholar Jacob Reifmann (1818-1895), concerning receipt of his book on R. Saadia Gaon's Emunoth VeDei'oth. Sir Moses states [actually, Louis Loewe] he will place the book in the Ohel Moshe VeYehudith Library "to enlighten the eyes of all who come there to study." *One page.*

Ramsgate, 1880. **\$400-600**

**241 PORTUGAL, ELIEZER ZUSHYE.** (Skulener Rebbe. 1898-1982). Autograph Letter Signed in Hebrew on personal letterhead, to "Ahuvi"... Elya. Asking him to accept "a small gift with great love," plus blessings for success in learning and raising children.

Brooklyn, New York, 12th Shevat, 1976. **\$600-900**

✪ The Skulener Rebbe remained in Eastern Europe after World War II and actively sought to repatriate Jewish children who had been hidden among gentiles to escape certain death. In 1959 he and his son (the present Rebbe), were jailed by the Communist authorities in Romania for their activities in encouraging Jewish education. After much political pressure, they were released and emigrated to New York three years later. See T. Z. Rabinowicz, *The Encyclopedia of Hasidism* p. 173.

**242 REGUER, SIMCHA ZELIG.** (Dayan of Brisk, 1864-1942). Postcard Signed in Hebrew, to Rabbi Leibusch Weber of Jerusalem. Also signed by R. Chaim Yaakov Shilman. Concerning disposition of the estate of R. David Tzvi Hirsch, former Rabbi of Manchester whose son resided in Brisk. Requests that the benefits of the estate be sent to the offices of R. Chaim Soloveitchik, for subsequent distribution.

(Brisk), 20th Sivan, 1909. **\$800-1200**

✪ R. Simcha Zelig served as the Dayan of Brisk for three decades from 1899. He was the right-hand of R. Chaim Soloveitchik and took charge of daily Halachic matters in the town of Brisk. The second signatory, R. Chaim Yaakov Shilman was later Rabbi of Yanava and author of *Zera Yitchak* (Keidan, 1934).

[SEE ILLUSTRATION TOP RIGHT]

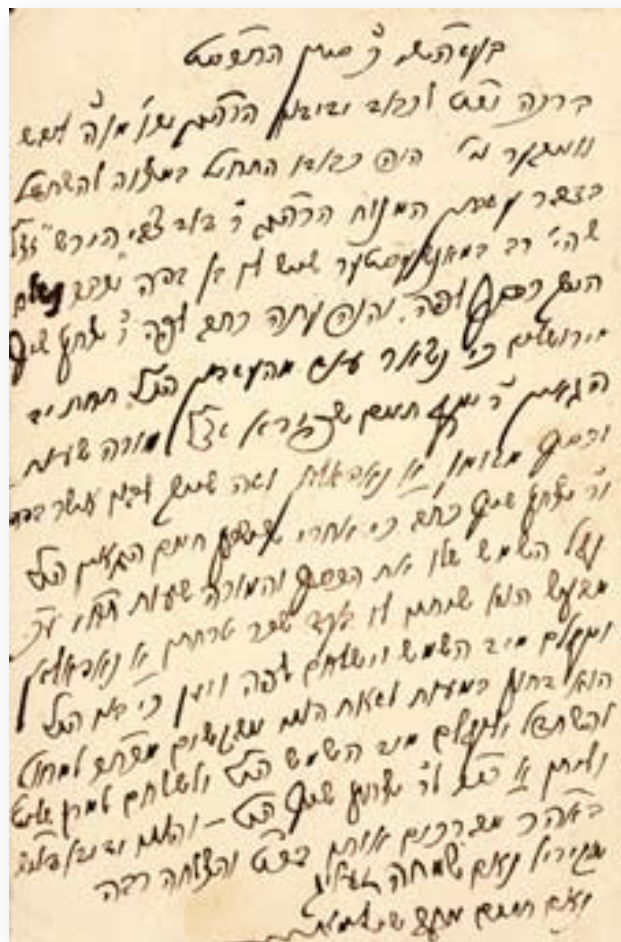
**243 SAFRIN, YAAKOV MOSHE.** (The Grand Rabbi of Komarno. 1851-1929). Letter Signed, along with a few words autograph in Hebrew on personal letterhead, to "hai gavra raba ve-yakira" (important personality) R. Elazar, concerning an altercation between a bridegroom and his father-in-law and theft of a dowry. *One page.*

Komarno, 1904. **\$400-600**

**244 SALANT, SAMUEL.** (Chief Rabbi of Jerusalem. 1816-1909). Letter Signed, with official stamp, in Hebrew, on letterhead of the Ashkenazi Community of Jerusalem, to Dr. Moshe Wallach of the Sha'arei Tzedek Hospital, Jerusalem. Written with great love and respect, blessing Wallach as he departs Jerusalem for a well-deserved vacation abroad. Also signed by R. Jacob Saul Eliachar, the Haham Bashi of Jerusalem with his stamp. Unusual to find the signature of the Sephardic Chief Rabbi affixed to a document written on the stationery of the Ashkenazic Community. *One page. Central tear, marginal tape on verso.*

Jerusalem, 11th Iyar, 1896. **\$1000-1500**

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 242



Lot 244

**245 SCHINDLER, OSKAR.** Group of childhood photographs and autograph letters written by the famed rescuer of Holocaust-era Jews.

1: Autograph Letter Signed, in German to his cousin Emilie ("Milie") Tyrolt (daughter of his mother's sister). Pages 1-2 written by Schindler; attached pages 3-4 written to Milie by Oskar's mother, Fanni. Zwittau, 9th January, 1920.

Oskar Schindler writes pleasantries to his cousin concerning school-life and requests she send him stamps for his collection. Following Oskar's letter, his mother continues writing to her niece: Raises her concerns about the constant rise in inflation and break-down of order: "I am now afraid of travelling... formerly it was a pleasure, but the war has ruined everything." Writes regarding family matters: "Ellie [Oskar's younger sister] is growing up and wants to get to know you...I am sending you a photograph and you will see that Oskar is now uncommonly tall."

2: Portrait photograph of Oskar Schindler alongside his sister Ellie. Included and referenced in the above-mentioned letter.

3: Portrait photograph of Oskar Schindler in military costume at approximately eight years of age. Zwittau.

4: Autograph Postcard Signed [possibly by Schindler?] written to his cousin Emilie Tyrolt. n.d.



**\$5000 - 7000**

• **A SELECTION OF ITEMS FROM THE CHILDHOOD OF OSKAR SCHINDLER.**

Oskar Schindler (1908-1974) a German industrialist, is credited with saving more than 1,000 Jews from the ravages of the Holocaust. He is the subject of the book "Schindler's Ark" by Thomas Keneally and the Steven Spielberg film based upon it, "Schindler's List."

Schindler was born into an ethnic German family in Svitavy (German: Zwittau), Moravia, then part of Austria-Hungary, now the Czech Republic. He was the elder of two children, his sister Elfriede ("Ellie") was born in 1915. His parents were Hans Schindler and Franziska ("Fanni") Luser.

Schindler was not a particularly successful student in school and following graduation, wandered through a series of odd jobs, until he eventually commenced work on behalf of German military intelligence (the Abwehr). An opportunist, Schindler was one of many who sought to profit from the German invasion of Poland and so joined the Nazi Party in 1939. He soon gained custody of an enamelware factory in Cracow and obtained some 1,000 Jewish forced laborers to work there. Schindler comfortably adapted his lifestyle to his increased income and became a well-respected guest at elite Nazi SS gatherings. However, while witnessing a Nazi raid on the Cracow Ghetto, Schindler was appalled by the murder of many of the Jews who had been working for him and thereafter, increasingly used his skills to protect, what became known as his Schindler-Juden. Indeed by the end of the war Schindler had spent his entire fortune on bribes in order to protect his Jewish workers. Virtually destitute, he moved to Munich but did not prosper in post-war Germany and was ultimately reduced to receiving financial assistance from Jewish organizations. In 1971 Schindler moved to Hildesheim where he died, penniless. He is buried on Mount Zion, Jerusalem. (Wikipedia)

The writer Herbert Steinhouse, who interviewed Schindler in 1948 at the behest of some of the surviving Schindler-Juden wrote: "Oskar Schindler's exceptional deeds stemmed from just that elementary sense of decency and humanity that our sophisticated age seldom sincerely believes in. A repentant opportunist, he saw the light and rebelled against the sadism and vile criminality all around him. The inference may be disappointingly simple, especially for all who would prefer a deeper and more mysterious motive that may, it is true, still lie unprobed and unappreciated. But an hour with Oskar Schindler encourages belief in the simple answer."

In 2004 David Crowe published the definitive biography: "Oskar Schindler, The Untold Account of his Life." Crowe notes that practically nothing is known about Schindler's childhood (p. 3).

Provenance:

Emily ("Milie") Tyrolt, Oskar Schindler's first cousin, the recipient of the letter, who left Europe and settled in the United States - To: Her daughter, the consignor of this lot.

[SEE ILLUSTRATION ABOVE]



**246 SCHNEERSON, SHTERNA-SORAH.** (Wife of the Fifth Grand Rabbi of Lubavitch, R. Shalom Dov Ber Schneerson (RaSHa'B) and Mother of the Sixth Grand Rabbi of Lubavitch R. Yosef Yitzchak Schneerson. 1860-1942).

Autograph Letter Signed in Yiddish to Necha Rivkin. Written in a most distinctively florid hand. *One leaf written on both sides, small taped repair. Addressed at end.*

Riga, 3rd Kislev, (1927). **\$1000-1500**

• A moving letter concerning her family's expulsion from Russia and finding sanctuary in Latvia.

"How difficult it was for us to leave the 'alter-heim' - our home and the home of our holy forefathers... (However) good wishes and help from thousands of our friends eased our pain... Since everything is determined by God it must be for our benefit (and He) will help us live here in peace. (The Rebbe) especially should be well and able to continue his holy work for the Klal...We all feel weak, especially my son the Rebbe shlit'a."

Written from Riga, Latvia, barely a month after the Schneerson family found asylum, following the release of the Friediker Rebbe from Soviet incarceration.

[SEE ILLUSTRATION TOP RIGHT]

**247 SCHNEERSON, NECHOMA-DINA.** (Wife of the Sixth Grand Rabbi of Lubavitch, R. Yosef Yitzchak Schneerson and mother-in-law of the Seventh Rebbe, R. Menachem Mendel Schneerson. 1881-1970).

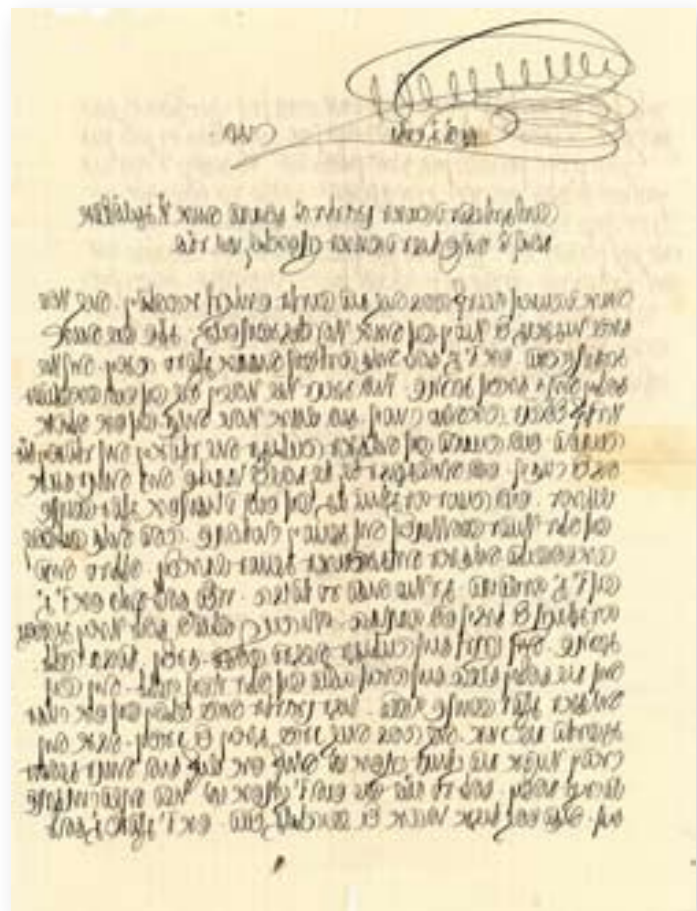
Autograph Letter Signed in Yiddish to Necha Rivkin. A personal letter reporting family news. *One leaf written on both sides, small taped repair. Addressed at end.*

Riga, 22 Av, n.y. **\$500-700**

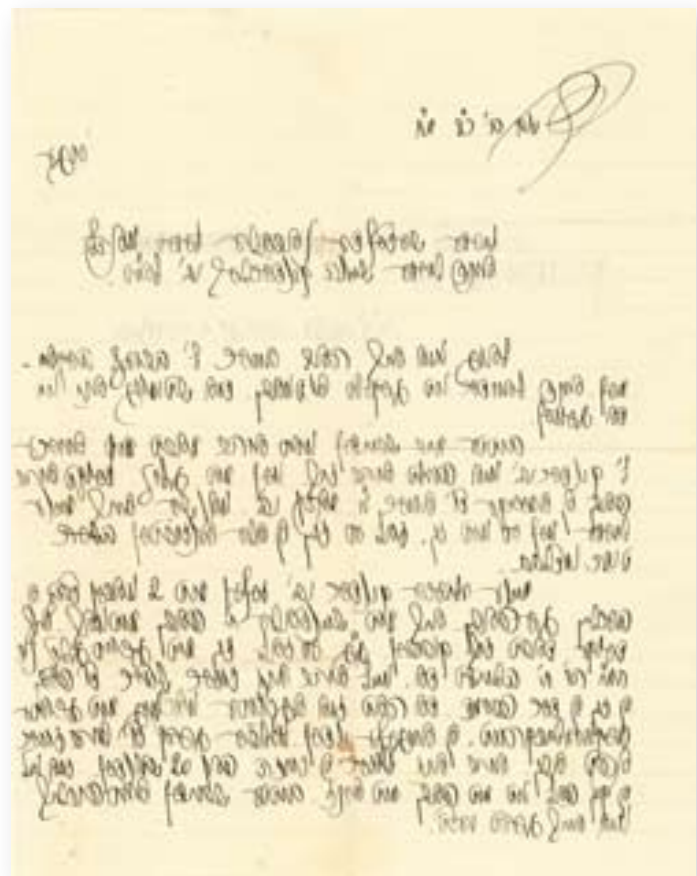
• "My two older children left two weeks ago to Berlin. Shaindela and I are going on Wednesday. My mother-in-law, the Rebbetzin, is remaining here as it is now difficult for her to acclimatize herself to unfamiliar places, here she is comfortable. A long trip of twenty hours would be especially difficult."

Rebbetzin Nechoma Dina and her husband R. Yosef Yitzchak Schneerson had three children, all girls. Of the elder two mentioned in the letter, Chaya Moushka married the future Lubavitcher Rebbe, Menachem Mendel Schneerson (and made her first marital home in Berlin) and Chana married Shmaryahu Gur-Arye. The youngest daughter, Shaindel, married Menachem Mendel Horenstein. She and her husband, who were childless, were killed in Treblinka in 1942. All other members of the Schneerson family were able to escape Europe, and via differing passages, found safety in America.

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 246



Lot 247

Lot 248

**248 SCHNEERSON, MOUSSIA (CHAYA-MOUSHKA).** (Wife of the Seventh Rebbe, Menachem Mendel Schneerson. 1901-1988).

Autograph Letter Signed to her life-long friend, Necha Rivkin of Jerusalem (formerly of Rostov, later of New York and wife of Rabbi Moshe Dov-Ber Rivkin of Yeshivath Torath Emeth in Jerusalem and later, Torah Voda'ath of New York). Sensitive and rather sad letter written entirely in Russian concerning the Schneerson family's feelings of dislocation, newly arrived as they were in Latvia. *Four pages.*

Riga, 7th November, (1927). **\$3000-5000**

✱ Written by Chaya Moushka Schneerson (1901-1988) the second of the three daughters of the Lubavitcher Rebbe, Yosef Yitzchak Schneerson (1880-1950) and soon to be wife (a year after the composition of this letter) to Menachem Mendel Schneerson (1902-1994), who succeeded his father-in-law's title in 1951.

A poignant letter composed just two weeks after the Schneerson family left Russia following the release of the Friediker Rebbe from Soviet incarceration earlier that year.

The letter commences with apologies for not writing until now - "However this was due to our unhappiness these past several months and most recently, due to the awful disruption of our move. It was not until we were actually across the border (did I think) this would become our reality. Yet it was constantly so very hard in the Motherland and we did want to leave... I think you know everything we have experienced... We have all suffered much anguish and therefore have been too depressed to write... We are tired and unsettled, each in his own way miserable."

[SEE ILLUSTRATION ABOVE]





Lot 249

**249 SCHNEERSON, YOSEPH YITZCHAK.** (RaYa"Z. Sixth Grand Rabbi of Lubavitch, 1880-1950). Typed Letter Signed in Hebrew, (with two words in his own hand) on personal letterhead, to R. Abraham Isaac HaKohen Kook, Chief Rabbi of Eretz Israel. *One page. Folds.*

Ottock, 24th Tammuz, 1935. **\$6000-9000**

AN IMPORTANT LETTER DISPLAYING THE ESTEEM IN WHICH THE LUBAVITCHER REBBE HELD CHIEF RABBI KOOK.

Written just five weeks before Rav Kook's death - a most unusual and surprisingly heartfelt letter in which the Lubavitcher Rebbe sends his sincerest blessings to Rav Kook for a complete recovery from sickness.

The Rebbe commences the letter bestowing honorifics and titles upon Rav Kook reserved for only the very greatest of scholars: "The Gaon who is renowned with splendor among the Geonim of Ya'akov, Amud HaYemini, Patish HaChazak..."

The letter reports that the entire Lubavitch Yeshiva in Warsaw of 200 students gathered to pray on behalf of Rav Kook who was on his death-bed at the time. Furthermore the Rebbe writes, upon receiving a second telegraph with negative news, the Yeshiva participated in a full day of prayer established by the Agudath HaRabbanim of Poland pleading the Heavens for the great rabbi's recovery.

AN IMPORTANT LETTER WRITTEN BETWEEN TWO GIANTS OF 20TH-CENTURY RABBINIC LEADERSHIP, WHOSE RESPECTIVE SPIRITUAL LEGACIES HAVE SHAPED TENS OF THOUSANDS OF THEIR FOLLOWERS TOWARD RADICALLY DIFFERENT APPROACHES TO JEWISH LIFE.

[SEE ILLUSTRATION ABOVE]



Lot 250

**250 SCHNEERSON, CHANA.** (Mother of the Seventh Grand Rabbi of Lubavitch, R. Menachem Mendel Schneerson. 1880-1964).

Autograph Letter Signed in Yiddish to Necha Rivkin, pertaining to health-matters and the summer-climate. *One page.*

Brooklyn, New York, 21st Av, 1954. **\$1000-1500**

[SEE ILLUSTRATION TOP LEFT]

**251 SOFER (SCHREIBER), SHIMON.** (The "Michtav Sofer," Chief Rabbi of Cracow. 1820-1883). German-Printed Document Signed: "S. Schreiber" with official stamp "Ober Rabbiner in Krakau." Secretarial manuscript additions, with tax-stamp of 50 kr. pasted on top right corner. Concerns the birth of one Sara Ester Geier. *One page.*

Cracow, 5th November, 1871. **\$1000-1500**

♣ Shimon Schreiber was the younger son of the Chatham Sofer and brother of the Kethav Sofer.

[SEE ILLUSTRATION MIDDLE LEFT]

**252 SONNENFELD, JOSEPH CHAIM.** (Head of the Eidah Chareidith Community, Jerusalem. 1849-1932). Typed Signed Letter, in Hebrew, with his official stamp on letterhead, to Rabbi Abraham Pollak of McKeesport, Pennsylvania. Thanking him for his words of encouragement concerning the pain of religious Jewry ("Yahaduth HaChareidith"), which is trying to "rescue itself from the yoke and power of outside elements." *One page. Typed portion very faint, folds.*

Jerusalem, c. 1924. **\$150-200**

**253 TWERSKY, BARUCH ASHER.** (Son of R. Aaron of Chernobyl, d. 1905). Letter Signed, in Hebrew, to R. Daniel. Thanking him for his gift and offering profuse blessings for good luck, contentment and pleasure. *One page. Lower right corner repaired.*

(Chernobyl/Azarnitz?), (ca. 1900). **\$4000-5000**

♣ Known affectionately as "R. Buruchil," he was the third son of of R. Aaron of Chernobyl. Sought after by Chassidim for the effectivity of his blessings, his father was said to have commented: "I have given the strength of my blessings to my son Buruchil." See Tzvi M. Rabinowicz, *Encyclopedia of Hasidism*, p. 502.

[SEE ILLUSTRATION BOTTOM LEFT]

**254 WEINBERG, YECHIEL YA'AKOV.** (Former principal of the Hildesheimer Seminary in Berlin. 1884-1966). Typed Letter Signed in German with a few words of Hebrew inserted in blue pen, on personal letterhead, to Dr. Marcus Cohn. *Two pages. Folds, marginal fraying, text on verso slightly affected.*

(Montreux, Switzerland), (1946?). **\$150-200**

♣ Written after the war, Weinberg bemoans the loss of his private library in Berlin. He writes poignantly, "meine besten Jahre in Deutschland dem deutschen Judentum gedient habe" ("my best years were spent in Germany serving German Jewry"). As some form of recompense, he asks his attorney-friend whether through the Joint Distribution Committee some of the Jewish books recovered from Nazi plunder might be acquired for him.

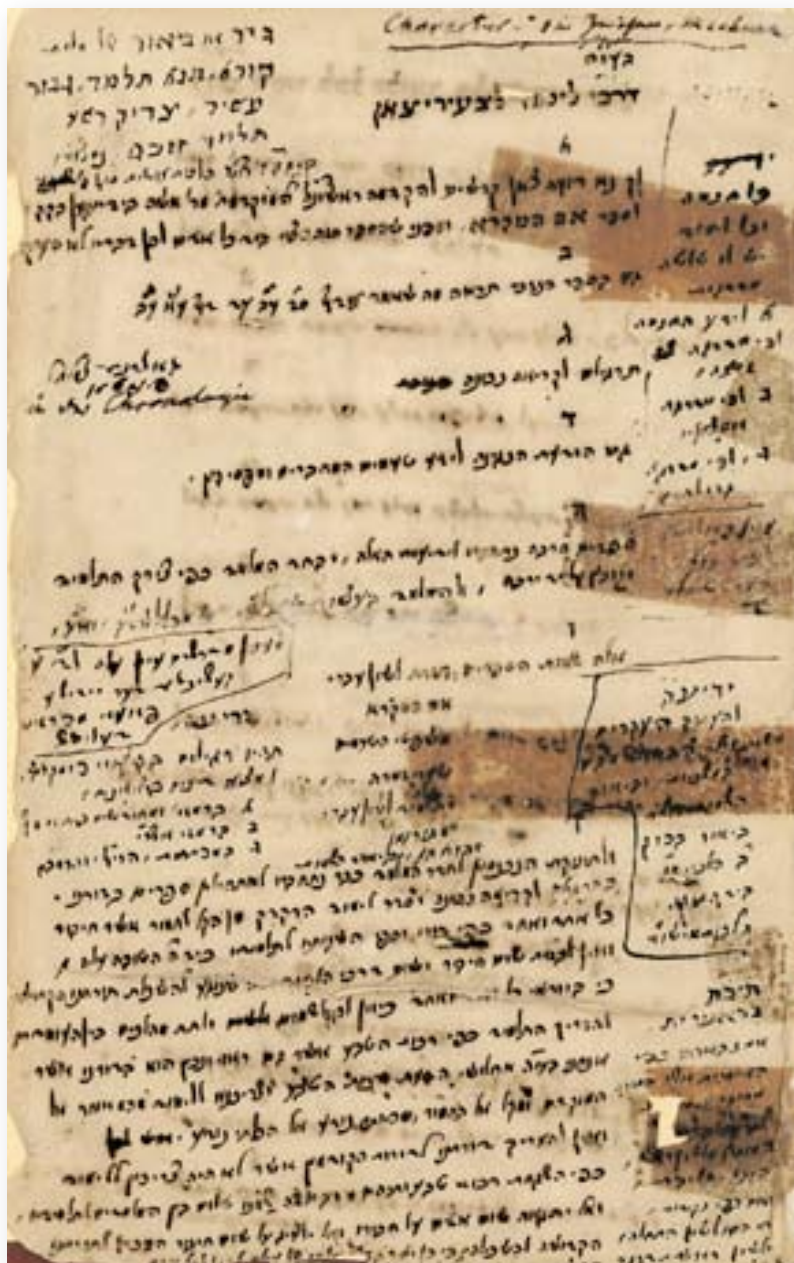


Lot 251



Lot 253





Lot 255

**255 WORMSER, YITZCHAK ARYEH ZEKEL LEIB. THE BAAL SHEM OF MICHELSTADT** (1768-1847). Autograph Manuscript in Hebrew. Interspersed with Yiddish and German in another hand (a family member?) Composed in a precise Ashkenazic hand on paper. Two pages. Few words crossed out resulting in a small hole, old tape marks. Bound into modern calf binding. 12mo.

(Michelstadt), n.d.. **\$15,000-20,000**

**AN IMPORTANT MANUSCRIPT FROM A MASTER KABBALIST.**

Yitzchak Aryeh Zekel Leib Wormser (1768-1847), known as the Baal Shem of Michelstadt, evokes a sense of awe among a great many of the pious communities of Ashkenazic Jewry, down to this very day. His scholarship, devotion and reputation as a miracle worker far transcended the bounds of his provincial residence in Germany. Penitents flocked to him from across Europe to benefit from his miraculous cures and spiritual insights. Even such eminent figures as the Chatham Sofer and the Chiddushei HaRi"m consulted the Baal Shem.

Extant manuscripts from the Baal Shem of Michelstadt are extremely rare. A disastrous fire broke out in his home in 1825 consuming all his possessions, including his entire library containing his extensive scholarly manuscripts, all unpublished. The little that did survive was later published by his descendents - pedagogic guides entitled *Kuntrass HaYedi'oth* and *Darkei HaLimud*.

The present autograph manuscript leaf entitled "*Darkei HaLimud LeTzeirei HaTzon*" contains methodology for younger students learning to read Hebrew and instruction for older students studying Talmud, Maimonides and commentaries. The majority of the text has been published, but some of the marginalia and the Yiddish and German comments remain unpublished. See: "*Baal Shem Me'Michelstadt*" (Jerusalem, 1983), with facsimiles of his handwriting.

AN IMPORTANT MANUSCRIPT FROM THIS DESCENDENT OF R. ELIYAHU BAAL SHEM OF WORMS AND DISCIPLE OF R. NATHAN ADLER OF FRANKFURT.

[SEE ILLUSTRATION ABOVE]



Lot 256

**256 DOV BAER OF LUBAVITCH** (Mitteler Rebbe). Ma'amarim [Chassidic discourses]. Hebrew. Ashkenazic cursive script. Many hands. Title within artistic surround. pp. (2), 186. Brown ink on coarse paper. Waterstained. Modern blind-tooled calf in an antique style. 8vo.

Ushatz (Ushachi, Belarus), Ben-Zion Judah Leib (Scribe), 1827. **\$8000-10,000**

✿ A talented cadre of dedicated scribes preserved for posterity the spiritual legacy of Chabad Chasidism. The oral discourses (ma'amorim) of the Admo"rim, usually delivered on Sabbaths and holidays, when it is forbidden by Jewish law to write, would be recorded later and submitted to the Rebbe for review. If they met with the Rebbe's approval, they would be designated "Mugah" (Proofread). A "buch" (book) or "bichel" (booklet) penned by a superior scribe would be prized highly. In time, a unique paleography developed, with the letters formed in a recognizably "Lubavitch" style.

This "bichel" of Lubavitch Chassidism contains six discourses of R. Dov Baer Shneuri (1773-1827), referred to as the Mitteler Rebbe. They are as follows:

- I. Vayehi be-etzem ha-yom ha-zeh (published in Torath Chaim - Exodus, Bo);
- II. Koh tevarchu eth b'nei yisrael (published in Ma'amrei Admor ha-Emtza'i, Bamidbar, Vol. I [Brooklyn, 1986], pp. 222-299;
- III. Az yashir yisrael alei be'er (published in Ma'amrei Admor ha-Emtza'i, Bamidbar IV [Brooklyn, 1987], pp. 1403-1446);
- IV. Hechaltzu me-itchem anashim la-tzava (published in Ma'amrei Admor ha-Emtza'i, Bamidbar V [Brooklyn, 1990], pp. 1739-1814);
- V. Al tatzer eth mo'av (published in Ma'amrei Admor ha-Emtza'i, Devarim, Vol. I [Brooklyn, 1986], pp. 1-104);
- VI. Ki tezei la-milchamah al oyvecha (published in Ma'amrei Admor ha-Emtza'i, Devarim II [Brooklyn, 1986], pp. 481-549).

The town of Ushatz (today in Belarus), figures prominently in the annals of Chabad history. In 1780, Rabbi Shneur Zalman, founder of the movement, penned an epistle to the Chassidic community of Ushatz (Admor ha-Zaken, Igroth Kodesh, Vol. I, chap. 2).

[SEE ILLUSTRATION ABOVE]





Lot 257

**257 (KABBALAH).** Seguloth [book of Charms and Potions]. Manuscript in Hebrew and Yiddish, Aschkenazic cursive script in black ink on paper. ff. (14). 19-23 lines per page. Modern half-calf marbled boards. 4to.

Eastern Europe, 18th-century. \$1000-1500

✱ Of unclear origin, a fascinating and rather bizarre manual of “practical kabbalah,” containing folk-remedies and protective (“white”) magic. Practical kabbalah is essentially preoccupied with the manipulation of the spherical powers to affect the physical world. Jewish “white” magic was based largely upon the manipulation of the sacred, esoteric names of God and the angels. Those who knew its secrets, were known as “Ba’alei Shem.” The present manual of practical kabbalah contains remedies for all kinds of problems

A selection: Male impotence is a major concern. “To love one’s wife, take the brain of a raven and rub with it the organ and testicles when you have relations with a virgin” (f.1v.).

Some of the magic recipes are of a somewhat perverse nature: “To achieve magic whereby women will disrobe themselves and stand before you for your amusement, take the blood of a rabbit, dip a wick in it, insert the wick in a candle and light it in the middle of the house, and you will see wonders” (f.4v.).

Includes an astrological chart to determine compatibility of a male and female. The twelve months of the year are divided between the four elements: fire, air, water and earth. “If the man is born under the sign of fire and the woman under the sign of water, she will bury him, for water extinguishes fire...” (f.1r.).

On ff.1v., 5v., and 10r. we have examples of the so-called “Angelic script” as found in the mystic work, Razi’el HaMalach. In Razi’el too, the script is employed as a charm, however, the recipes are different.

On f.8v. there is a charm for fishermen to attract an abundant catch, quoted in the name of of “our Rabbi” (mi-pi Rabbenu). And on f.9v. there is a tradition from R. Chaim Leib, of blessed memory, concerning a protective formula to be uttered in a place of danger.

A charm supposedly revealed by Asmodeus (Ashmedai), King of the Demons, to King Solomon concerns a barren woman: Take the tongue and gall of a raven, dry them out, pulverize them in a mortar, give the woman to drink the powder [with water] on the night of her immersion and she will immediately conceive” (f.11v.).

The final magic formula in the collection is designed to render one impervious to fire (ff.13v-14r.). Numerous love potions appear throughout.

[SEE ILLUSTRATION ABOVE]

**258 (MOROCCO).** Collection of piyutim [religious poetry for festivals]. Square characters and cursive Sephardic script on red-ruled paper. ff. (24). Foxed. Stiff wrappers. 8vo.

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

✱ Many of the piyutim in the collection were composed by Moroccan rabbis.

**259 (RUSSIA).** Manuscript Contract in Russian. An agreement between the Jews of Vinnitsa (Ukraine) and the Town Magistrate concerning the right to produce and market various liquors. Formal Russian translation from Yiddish. Imperial Russian stamp at top. pp.(3) + (1 integral blank). Trace foxed, tiny hole along fold. 8 1/2 x 13 1/2 inches.

Vinnitsa (Ukraine), 9th March, 1802. \$800-1200

✱ According to the terms of this document, a 7,000 ruble licence was paid for authority to sell liquor for a period of three years. The contract also makes mention of wine, beer and “honey” (mead?). Signed on the document are recorded in Russian the sixty members of the Jewish community of Vinnitsa engaged in the wine-trade. The Yiddish translator’s name is given on the final page of text as Arie Markovitch.

Vinnitsa was a major Jewish center in Podolia, Western Ukraine. There is documentary mention of a Jewish presence in Vinnitsa as early as 1532. Based on the information provided by the census of 1878, we read: “Most of the important distilleries (an ancient industry, to which the town owes its name) were owned by Jews.” JE, Vol. XII, p.440..

**260 (AMERICAN JUDAICA).** Manuscript Petitionary Letter from Members and Seatholders of the Congregation K.K. Mickva Israel. Written to the Board of Adjunta concerning the decorum of the Synagogue. Followed by eleven signatures, senior members of the Synagogue. *Single page, sepia ink on watermarked blue paper. 3 horizontal folds. 8 x 12 3/4 inches.*

Philadelphia, 24th February, 1851. **\$3000-5000**

☛ A most respectfully composed letter indicative of the great sense of dignity that Philadelphia's Jews brought to their religious practices.

"The Undersigned Members and Seatholders of the Congregation K.K. Mickva Israel, impressed with the unpleasantness and interruption to our Service caused by the bad arrangement of the Doors for entering and leaving the Synagogue: Would respectfully suggest to, and ask of the Board of Adjunta that such improvement should be made therein as will entirely remove this defect..."

Signed on the petition are: Elias P. Levy, S. Levison, S[olomon] Solis, Joseph Newhouse, Samuel Hart, M. Cohen, H. Cohen, J.P. Levy, H.J. Allen, Alfred T. Jones, and William K. David.

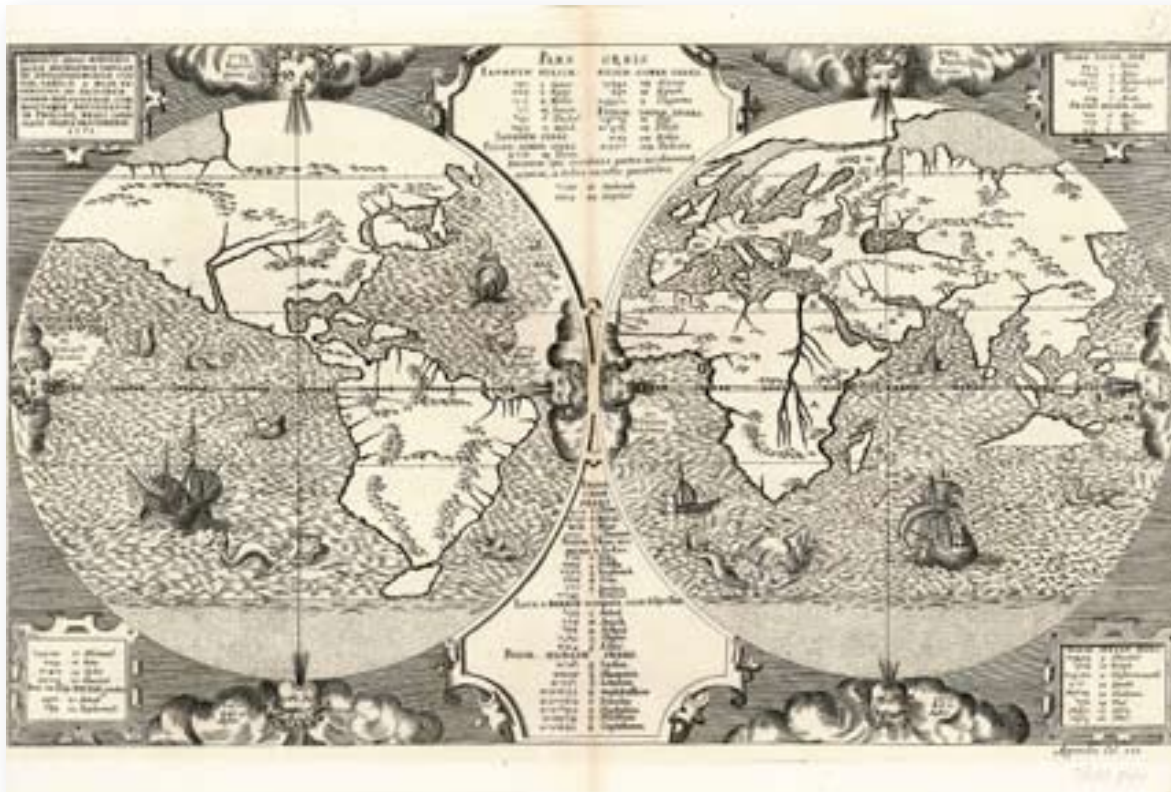
At the beginning of 1851, Mickva Israel began to actively search for suitable candidates for the position of hazzan in replacement of the celebrated Isaac Leeser whose position at Mickva Israel was terminated in 1850. In the elections held on April 13, 1851, Sabato Morais was voted the new hazzan.

Of the signatories, we know that over the years Solomon Solis (1819-1854) was a devoted friend of Isaac Leeser and worked closely with him on various projects that the latter initiated. At Leeser's behest, Solis served as manager of the American Jewish Publication Society and as the first president of the Hebrew Education Society. It was in fact Solis who attempted to have Leeser reinstated as Hazan of Mickva Israel in 1851, clearly unhappy as he was, with the decorum of the Synagogue following Leeser's departure. See L.J. Sussman, *Isaac Leeser and the Making of American Judaism* (1995), pp. 152, 177, 204, 246-7.

If Solis did everything possible to strengthen Leeser's hand at Mickva Israel, it was our next signatory, Joseph Newhouse (1812-1892), a successful oil entrepreneur and founding president of Congregation Beth El Emeth (established 1857), who provided Leeser with respectability after his ignominious departure from Mickva Israel. It was Newhouse who personally saw to it that Leeser was solidly ensconced as hazzan of the newly formed Congregation Beth El Emeth where he remained until his death in 1868. See Sussman, pp.177, 209-210, 242.

Alfred T. Jones (who signed next to last), a native Bostonian, was another loyal Leeser sympathizer, recording secretary of the American Jewish Publication Society (1845) and first president of the Jewish Hospital Association (1865). By then, he was Parnass of Leeser's synagogue, Beth El Emeth. In 1859, Jones (in his capacity as President of Beth El Emeth) accompanied Leeser to a meeting in Washington with President Buchanan to discuss the Mortara Affair. See Sussman, pp. 152, 204, 210, 215, 233, 247.

— K —



Lot 354



## — THE ALFONSO CASSUTO COLLECTION —



The Alfonso Cassuto Collection of Iberian-Judaica features theological, historical and Jewish liturgical texts as well as books and manuscripts relating to the Inquisition, literature, science and medicine. The present auction offers significant works by such important figures as Miguel de Barrios, Roderigo de Castro, Amatus Lusitanus, Filipe (Elijah) Montalto, Pedro Nunes, Joseph Penso de la Vega, Isaac Orobio de Castro and Benedict de Spinoza. Gathered by several generations of the Cassuto Family, this library forms one of the most outstanding collections of works by and about the Jews who stemmed from Spain and Portugal.

### THE CASSUTO FAMILY

In 1482, King Dom Joao II of Portugal granted Isaac Cassuto a permit to rebuild his home in the Judiaria (Jewish Quarter) of Lisbon. Kept in the Torre do Tombo, Portugal's National Archives, this permit is the oldest known reference to a Cassuto. After the establishment of the Inquisition a decade later, the Cassutos moved to Italy, where they could be found in Florence and Livorno. Subsequent generations moved to Amsterdam and Hamburg and following the rise of Nazism, found sanctuary in Portugal - the home of their ancestors a half-millenia earlier.

The foundation of the Cassuto Library was laid by Jehuda de Mordehai Cassuto (1808-93), a native of Amsterdam who in 1835 acquired a sizeable library assembled in the 17th-century by the Namias Family of Hamburg. Subsequently, Jehuda's son, Isaac Cassuto (1848-1923), expanded the library considerably. His son, Jehuda Leon (1878-1953), lavished large sums on further acquisitions, encouraging his son, Alfonso Cassuto (1910-90), to immerse himself in the study of the books, a task which the latter took up enthusiastically, while also contributing to the further extension of the collection.

In 1974 the Portuguese Revolution which deposed the dictatorial regime of Salazar created a period of insecurity which led Alfonso Cassuto to search for safe harbor for portions of the library. A proposal from the city of Amsterdam was accepted and the collection was acquired by the University Library to be housed in the Bibliotheca Rosenthaliana.

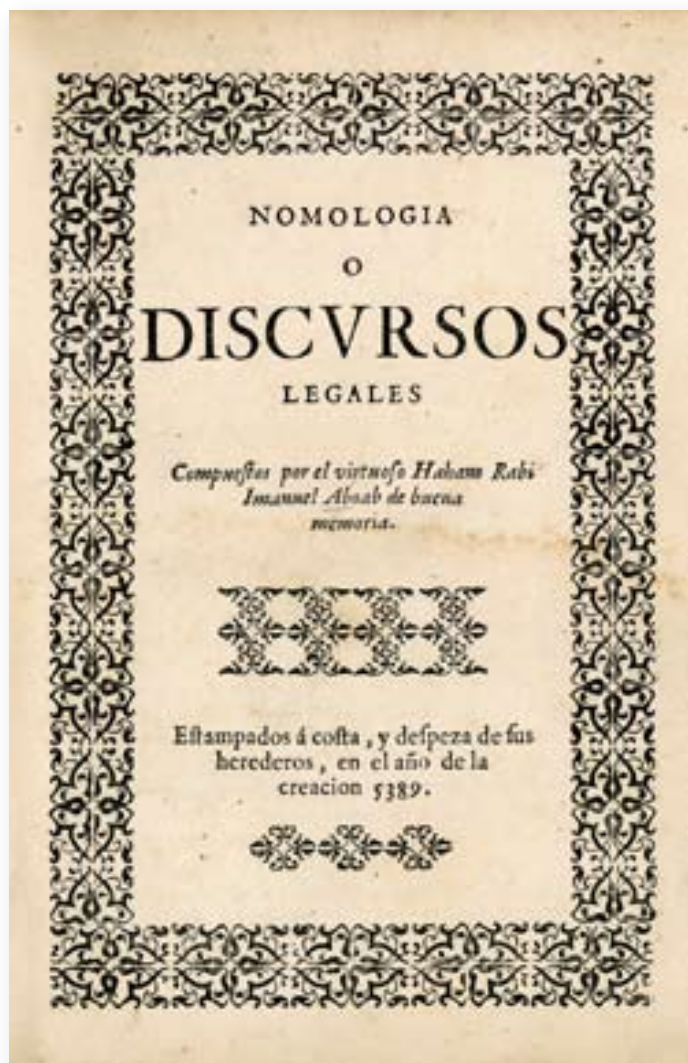
A further component of the Cassuto Collection has been now consigned to Kestenbaum & Company by Alfonso Cassuto's son, the distinguished composer and conductor, Álvaro Leon Cassuto, Artistic Director of the Lisbon Metropolitan Orchestra.

Prof. Herman Prins Salomon, the distinguished scholar and friend of the Cassuto family for more than half-a-century has provided the following comments:

"In regard to the Second Great Cassuto Library to be offered here for auction-sale, it is a matter of astonishment that Alfonso Cassuto during the latter years of his life was able to continue to accumulate rare books and manuscripts almost equal in importance and value to the treasure trove he inherited and which is now reposing in the Bibliotheca Rosenthaliana. The acquirer of one or more of the fine books in the present auction may consider himself fortunate indeed and henceforth the possessor of source information practically unavailable in libraries."

Please note, many additional books from the Cassuto Collection appear throughout this catalogue and are designated as such. Most carry the Cassuto Family's embossed heraldic stamp as well as the bookplates of Alfonso Cassuto and J. Leon Cassuto.

This auction will be followed by a second portion of books to be offered from the Cassuto Collection, scheduled to take place in the Spring. Additionally, Kestenbaum & Company is partnering with Swann Galleries of New York, who will also be selling books from the Cassuto Collection later this year.



Lot 261

[SEE ILLUSTRATION ABOVE]

**261 ABOAB, IMMANUEL.** *Nomologia o Discursos Legales.* **FIRST EDITION.** Latin interspersed with Hebrew. Title within type-ornament border. Incipits, headpiece and tailpiece. On p. 139, graphic of Tabernacle in the Desert. *pp.*(2), 322,(10). *Some foxing and stains. Contemporary vellum, light wear. Sm. 4to. [Kayserling, p. 2].*

(Amsterdam), n.p.: 1629. **\$2000-3000**

• Immanuel Aboab (1555-1628) was born into a New Christian family in Porto, Portugal. He escaped to Italy where he professed the Jewish faith and became a protagonist of Judaism among the Marranos. Toward the end of his life he settled in Jerusalem where he died

The *Nomologia*, his principle work, is a defense of the validity and Divine origin of the Jewish tradition. "Displaying a wide knowledge of Talmud and Kabbalah as well as Latin and secular learning, [the work] includes much valuable historical information, especially concerning scholars who left Spain and Portugal after the Expulsion." *EJ*, II cols. 89-90.

[SEE ILLUSTRATION ABOVE]

**262 ABOAB, ISAAC.** *Almenara de la Luz (Menorath HaMe'or).* Translated from Hebrew into Spanish by Jacón Hagiz. **FIRST SPANISH EDITION.** *pp.* (4 of 6), 270. *Lacking title-page. Foxed and stained in places, f. 3 and final three leaves taped with loss. Later half-calf. Folio. [Kayserling, pp. 3 and 51].*

Livorno, 1656. **\$1000-1500**

• "The *Almenara de la Luz* was produced in a large, handsome... format, intended as... adornment for the libraries of prosperous ex-Marranos" (E. Carlebach).

The author, Isaac Aboab lived in Toledo circa 1300. His Hebrew work, *Menorath HaMe'or* ["The Candelabrum of Light,"] a classic ethical work, became immensely popular.

The translator, Jacob Hagiz (1620-74), reached out to the Marranos returning to the fold of the Jewish People. If in other halachic works, Hagiz adopted a rather harsh stance to those who had once converted to Christianity, in this work he is all for reconciliation. See E. Carlebach, *The Pursuit of Heresy* (1990) pp. 22-4.

**263 (AMERICANA). PINTO, ISAAC DE.** *Reponse de Mr. J. De Pinto, Aux Observations d'un Homme Impartial.* **FIRST EDITION.** French. Tailpiece. *pp.* 60. *Unbound, housed within patterned boards. 8vo. [Szajkowski 1585].*

The Hague, Pierre-Frederic Gosse: 1776. **\$1500-2000**

• Isaac de Pinto (1717-1787), a Dutch Jew of Portuguese descent, an economist and director of the Dutch East India Company, was one of the wealthiest Jews in all Holland. A scholar of the Jewish Enlightenment, de Pinto utilized his combative pen to defend Jewish (- some have suggested, primarily Sephardic-) honor. A profound political economist, his conservative positions led him to oppose popular democracy and thus the American Revolution, and instead, defend the economic rights of the existing Colonial powers, encouraging them to unite to maintain peace and social harmony in opposition to the American rebels.

In this work, de Pinto expresses his criticism of the American Revolution. He feared that once independent, the American Colonies would take control of other European colonial possessions in the Americas and thereby control the flow of bullion. Most of all, he considered the American Revolution a revolt against the basic political order. The memoirist of Dutch Jewry, M.H. Gans notes the rumor that de Pinto was in the pay of the English. See *JE*, Vol. X, p. 54; *EJ*, Vol. XIII, cols. 553-4; M.H. Gans, *Memorbook* (1977) pp. 112-13

De Pinto was "the most important Jewish literary figure who wrote in French before the revolution... he left a considerable body of work and, at least as an economist, he was far ahead of his time." See A. Hertzberg, *The French Enlightenment and the Jews* (1968), pp. 142-3, 150-2.

See also J. L. Cardoso and A. de Vasconcelos-Nogueira, *Isaac de Pinto: An Enlightened Economist and Financier* (2005); M.H. Gans, *Memorbook* (1977), pp.112-113; J.S. Wijler, *Isaac de Pinto, sa vie et sa oeuvres* (1923).





Lot 264

**264 ABOAB, ISAAC DA FONSECA.** Parafraſis Comentado Sobre el Pentateuco [paraphrastic commentary to the Pentateuch]. **FIRST EDITION.** Spanish interspersed with Hebrew.

WITH: The exceptionally rare mezzotint frontispiece portrait of the author by Dutch artist Aernout Naghtegael (Rubens 7). Finely engraved title page by Johan van den Aveele depicting events in the life of the Biblical Isaac. Approbation by the three Hahamim of Amsterdam: Jacob Sasportas, Immanuel Aben-Atar and Selomoh de Oliveyra. On front fly, bookplate "J. Samuda, 1794". pp. (6), 1-234, 233-234, 235-634. *Erratic pagination as issued by printer (see accompanying letter of Offenbergh). pp.257-260 provided in photocopy. Trace foxed. Contemporary tree-calf, spine gilt extra, starting. Folio. [Kayserling, p. 4; Gans, Memorbook p.99 (illustrated)].*

Amsterdam, Jacob de Cordova: 1681. **\$5000-7000**

⚡ **THE FIRST RABBI TO MINISTER ON THE AMERICAN CONTINENT.**

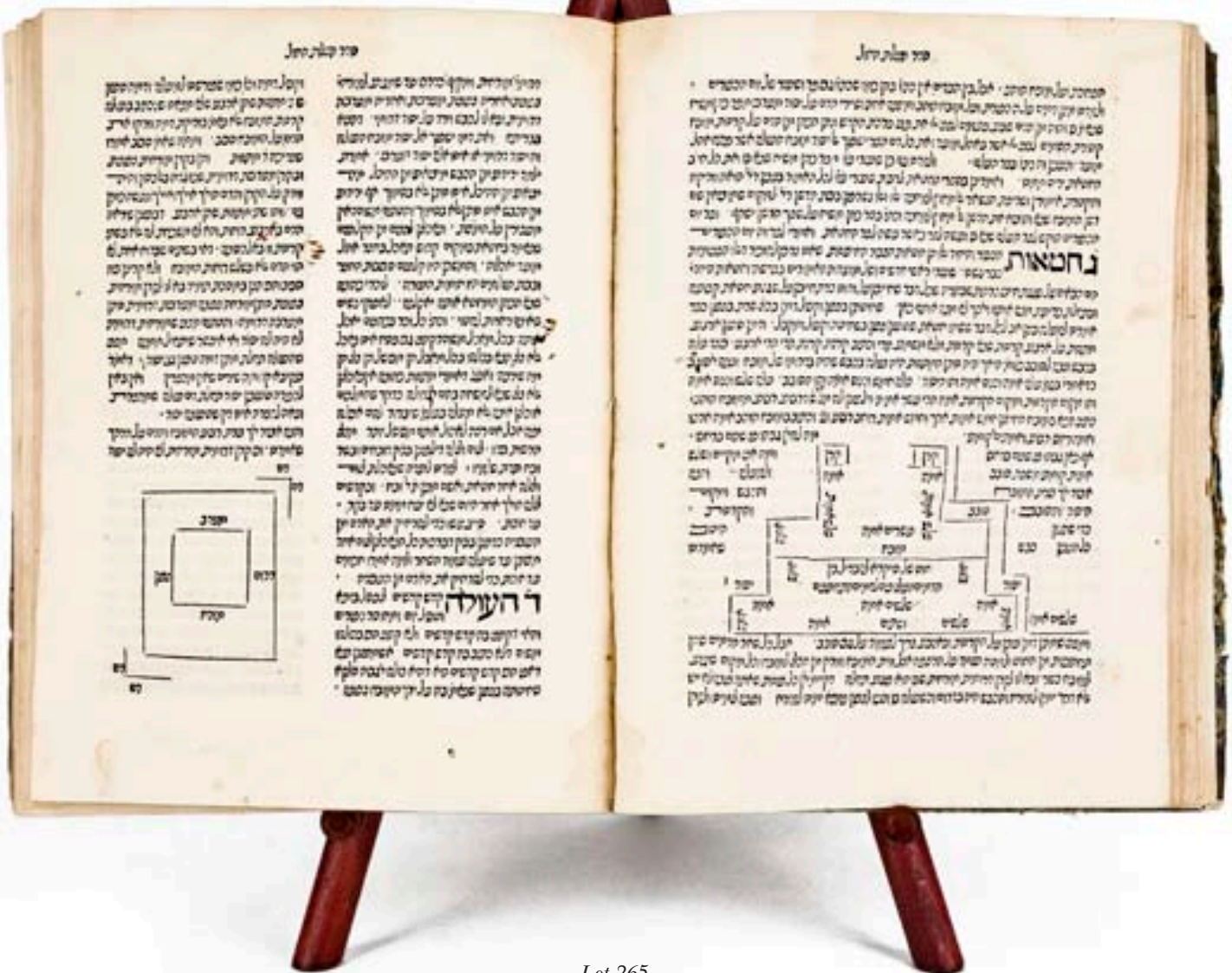
A paraphrastic (as opposed to literal) Spanish translation of the Pentateuch, embellished with author's insights.

Isaac da Fonseca Aboab (alias Simão da Fonseca) (1605-1693) was one of the Netherland's most esteemed rabbinic leaders. Born at Castro Daire, Portugal, he fled as a youngster together with his parents to St. Jean de Luz, a small town along the Franco-Spanish border. Eventually, Isaac and his widowed mother arrived in Amsterdam where he studied under Haham Isaac Uzziel. In 1639, Aboab became the Haham of Amsterdam (whose three Sephardic congregations united under him). In 1642 he accepted a call as Haham to Recife (Pernambuco), Brazil, which at that time was in the hands of the Dutch. Thus, he became the first Rabbi to minister on the American Continent.

The victory of the Portuguese in 1654 however, doomed the Jewish community of Recife, and most Jews returned to Amsterdam, including Haham Aboab. Others scattered to various places in the Caribbean, although a small group migrated farther North, and such was the beginning of the Jewish community of New York (aka Nieuw Amsterdam).

See A. Wiznitzer, "The Exodus from Brazil and Arrival in New Amsterdam of the Jewish Pilgrim Fathers 1654," in: A.J. Karp (Ed.), *The Jewish Experience in America* (1969) Vol. I, pp.19-36; JE, Vol. I, pp. 74-5; EJ, Vol. II, cols. 95-6..

[SEE ILLUSTRATION ABOVE]



Lot 265

**265 ABUDRAHAM, DAVID BEN JOSEPH.** Abudraham [commentary to the prayers]. **FIRST EDITION.** On ff. 23r-24v. diagrams of the Temple altar in Jerusalem. On ff. 134r, 137, 139v-140r. calendric tables of "Moladoth." On f. 118r. portions of Aleinu prayer censored but readable. ff. 159 (of 170) lacking the first leaf and final ten leaves. Slight worming mostly affecting inner margins and lower margins of a few leaves, occasional staining, previous owner's signature "Samuel Gandor" on first leaf and f. 61v, scattered marginalia. Later sheep-backed marbled boards, some wear. Sm. folio. [Vinograd, Lisbon 4; Goff 36; Goldstein 92; Offenberg 1; Steinschneider, p. 859, no. 4784,1 "Expl. Perfectum Rarissimum"; Thes. B19; Wineman Cat. 57. Not in Cambridge University].

Lisbon, Eliezer (Toledano): 1489. **\$20,000-30,000**

THE SECOND BOOK PRINTED IN LISBON. A WIDE-MARGINED COPY.

David ben Joseph Abudraham of Seville wrote this liturgical commentary in 1340. He was motivated to write the work in response to contemporary liturgical confusion: "The lengthy exile and intensive persecution have led to a variety of customs in different kingdoms so that most ordinary folk, when they offer their prayers to God, are ignorant about their meaning and have no understanding of the sense and structure of liturgical practices." Abudraham's work accordingly not only provides clear rules, but devotes much space to the reasons behind many customs, as well as commenting on the text of the prayers and piyutim. The work offers commentary to all daily, Sabbath, monthly, Festival and fast-day prayers, also provides guidance on lectionaries, the calendar, as well as an extensive treatise upon the various benedictions.

See S.C. Reif, *Judaism and Hebrew Prayer* (1993), pp. 204-5.

THE WORK COMPRISES AN INVALUABLE ENCYCLOPAEDIA CONCERNING THE RITUAL CUSTOMS OF SPAIN, FRANCE, PROVENCE AND GERMANY.

[SEE ILLUSTRATION ABOVE]



**266 ALVAREZ SOAREZ, ANTONIO.** Rimas Varias ["Various Rhymes."]. First Part. **FIRST EDITION.** Poems in Spanish and Portuguese. Dedication in Portuguese. ff.(6), 72. *Portion of title repaired, few leaves browned, some marginal worming, text unaffected. Contemporary limp vellum, wrinkled. 12mo.*

Lisbon, Mattheus Pinheiro: 1628. \$400-600

✎ The author was born in Lisbon and wandered to Flanders in 1630. A master of the European languages, he was considered one of the great Spanish lyric poets. See M. Kayserling, *Sephardim: Romanischen Poesien der Juden in Spanien* (1859), p. 340, n. 188; idem, *Biblioteca Española-Portuguesa-Judaica*, p.12.

**267 (AMSTERDAM).** Reformaçaõ das Escamoth, Reglamentos, e ordenaçoens para o bom governo da Santa Irmandade Misheneth Zequenim, Bordaõ dos Velhos. Portuguese with smattering of Hebrew. pp. 32. *Ex-library, trace foxed. Contemporary marbled wrappers. Sm. 4to. [Kayserling, p.13].*

Amsterdam, n.p.: 1753. \$800-1200

✎ "Reformation of the laws for the governing of the Old Age Home Mishkeneth Zequenim, instituted in the city of Amsterdam... Revised and approved by the very illustrious Senhores of the Mahamad." (The Mahamad was a council of laymen that governed the affairs of the Portuguese community of Amsterdam.) Includes prayer in Hebrew and Portuguese printed face `a face (p. 26) on behalf of the founders and administrators of this society.

The Mishkeneth Zequenim Home for the Elderly was one of the earliest Jewish institutions of its kind.

[SEE ILLUSTRATION TOP RIGHT]

**268 (AMSTERDAM).** Mulder, Samuel (Ed.). Bikurei To'e'leth. pp. (8), 152. \* AND: Peri To'e'leth. pp.(8), 160. Together, two volumes (all published). Crisp, clean copies. Bottom p.6 of preliminary pages of each volume, Hebrew signature of Alexander Tal and Itzik Levi Miller, First Secretaries of the Society. *Uniform later half-calf over contemporary marbled boards. 8vo. [Vinograd, Amsterdam 2474 and 2523].*

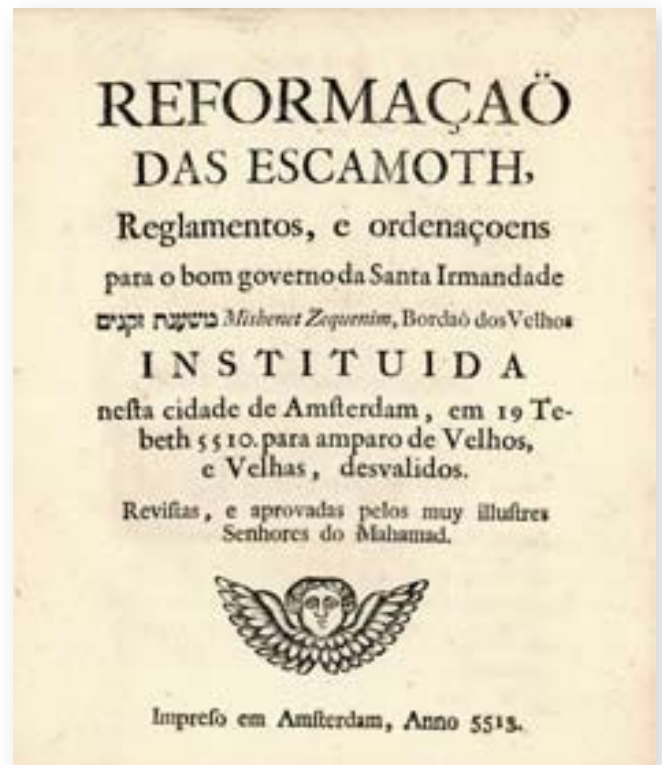
Amsterdam, J. Van Embden: 1820 and 1825. \$800-1200

✎ To'e'leth (or in the Dutch Jewish pronunciation: "Tonge'leth") was a Dutch literary society of religious Jews, who as members of the Haskalah or Enlightenment movement, advocated revival of the Hebrew tongue as a literary vehicle. These two volumes contain literary contributions by several members of the short-lived movement.

Tonge'leth was founded in 1816 by Dr. Samuel Israel Mulder (1792-1862), a central figure in Dutch Jewish civic affairs and a most prolific writer. Of especial note is Mulder's Hebrew romance, *Beruryah* (see *Peri To'e'leth*, pp. 53-94). Lachower in his history of modern Hebrew literature, notes that *Beruryah* "far stands out among other poems and poetic creations of the time."

A glaring difference between the Dutch Haskalah and the German Haskalah movements is that the Dutch were conservative by nature and there was no demand for extreme religious reforms - in contrast to the German Haskalah's rather extreme course.

See M.H. Gans, *Memorbook*, pp. 350; F.P. Hiegentlich, "Reflections on the Relationship between the Dutch Haskalah and the German Haskalah," in Michman and Levie (Eds.) *Dutch Jewish History* (1984) pp. 207-18.



Lot 267



Lot 268



Lot 269

[SEE ILLUSTRATION BOTTOM RIGHT]

**269 (AMSTERDAM).** Manuscript Legal Document: The Parnassim and Gabay of K[ahal] K[adosh] T[almud] T[orah] acknowledge receipt from Señora Hana Israel of the sum of 800 florins cash. Signed by “Gabay du Sedaca, David Spinossa Cattela.” Portuguese. In bottom left corner of contract, red wax seal of K.K. T.T. of Amsterdam, motif of eagle in center. *pp.* (2). *Sepia ink on coarse paper. Three horizontal folds, tape repairs along folds. Waterstains, frayed at edges. 8 x 12 1/2 inches.*

Amsterdam, 27th February, 1766 - 18th August, 1807. **\$1000-1500**

• The sum deposited with the officials of the Community by Señora Israel was to be disbursed annually for her upkeep. On the first page of the document, we have the actual agreement. At the bottom of the page, we have the first three entries by the Gabbai (the Treasurer in charge of charity), followed by 29 more entries on the verso by succeeding generations of Gabba'im, taking us to the final entry dated “18 Agosto 1807.” All attest that the necessary amount was duly paid - “Pago.” (As this is the final entry, we must assume that Señora Israel passed away that year.) Thus, our document spans roughly 40 years in the life of the Portuguese-Jewish community of Amsterdam.

Spinossa-Cattela was a prominent family in the Amsterdam community. See M.H. Gans, *Memorbook*, p. 358.

[SEE ILLUSTRATION ABOVE]

**270 (AMSTERDAM).** De Castro, David Henriques. *De Synagoge der Portugeesch-Israelietische Gemeente te Amsterdam, 1675-1875.* Dutch interspersed with Hebrew, with Hebrew appendices. Wide margins. Frontispiece of the Synagogue as it appeared beginning 18th-century, with tissue guard. Tipped in rear: “Blijk van Tevredenheid” [“Mark of Satisfaction”] of the Portugeesch-Israelietische Godsdienstschool, presented to student Alexander Baruch, signed by the Head of School, J.C. Montezinos, 1904. *pp.* (6), 66, 77, (1 blank). *Light wear. Half-calf over contemporary marbled boards. 4to.*

The Hague, Gebroeders Belinfante: 1875. **\$300-500**

• Recounts the history of the Synagogue, while recording numerous Hebrew hymns composed over the ages in honor of the community. Issued upon the bicentennial celebration. See Gans, *Memorbook*, p. 397.

**271 (AMSTERDAM).** Manuscript Legal Document: Mozes Jesurun de Acunha received from David Jesurun de Cunha (alias Sebastian Navarro) the sum of 20 pfennig as right of collateral. Notarized in Amsterdam by Philippus Pot., Notary Public. In upper right corner, embossed seal of notary with lion motif. *pp.* (2) + 2 integral blanks. *Light stains, folds. 7 x 12 inches.*

Amsterdam, 16th November: 1750. **\$500-700**

• David Jesurun da Cunha was one of the Parnassim of the Amsterdam Jewish community in charge of maintaining the historic Sephardic cemetery grounds at Ouderkerk. See L. Hagoort, *Het Beth Haim in Ouderkerk aan de Amstel* (2005) p. 110.

**272 (AMSTERDAM).** De Castro, David Henriques. *Keur van Grafsteen en op de Nederl.-Portug.-Israël. Begraafplaats te Ouderkerk aan den Amstel. Met Beschrijving en Biographische Aanteekeningen.* [“Selected Gravestones from the Dutch Portuguese Jewish Cemetery at Ouderkerk aan de Amstel with Descriptions and Biographical Notes.”]. Vol. I (All Published). Dutch interspersed with Hebrew. Frontispiece view of cemetery, plan and 15 photographic plates of gravestones. *pp.* (12), 125, (2 blanks); *ff.* (2), 15. *Trace foxed. Original printed boards, some wear. Folio.*

Leiden, E.J. Brill: 1883. **\$500-700**

• The editor of this work, David de Mozes Henriques de Castro, along with his wife, Sara Lopes Suasso, were renowned art collectors and bibliophiles, specializing in the history of Amsterdam's Portuguese Jewish community.

See L. Hagoort, *Het Beth Haim in Ouderkerk aan de Amstel: De begraafplaats van de Portugese Joden in Amsterdam 1614-1945*.

**273 (ANTISEMITICA). TORREJONCILLO, FRANCISCO DE.** *Centinella contra Judeos* [Sentinel against Jews]. Translated into Portuguese by Pedro Lobo Correa. **FIRST PORTUGUESE EDITION.** *pp.* 224. *Stained. Contemporary limp vellum, gutter split, worn. 8vo.*

Lisbon, João Galrao: 1684. **\$1000-1500**

• A work by a Christian Preacher Conversant with Rabbinic Tradition. This anti-Jewish diatribe first appeared in Spanish ten years earlier in 1674. The book, chapter by chapter, accuses the Jews of being always and forever: “mentirosos” (liars), “traydores” (traitors), “despresados” (despised), “vangloriosos” (vainglorious), etc. Nonetheless, it is an invaluable source of information concerning the processes of the Inquisition (see e.g. on pp. 38-44, the supposed Confession of a Jew at the Auto da Fe at Llerena in the year 1662, offered in rhymed couplets). It also evidences the knowledge of rabbinic texts and Judaic tradition - however distorted - that the Iberian Churchmen possessed. (Examples of which accompany the lot).

[SEE ILLUSTRATION TOP FACING PAGE]



**274 (ANTISEMITICA). PINAMONTI, GIOVANNI PIETRO.**

Synagoga Dezenanada ["The Synagogue Disenchanted."] Translated from Italian to Portuguese by Sebastião Monteiro da Vide. **FIRST PORTUGUESE EDITION.** pp. (20), 379, (1 blank). Some worming along extreme upper margins, affecting few letters, few stains. Contemporary calf, neat repairs to extremities. 4to.

Lisbon, Officina da Musica: 1720. **\$800-1200**

✠ This anti-Jewish polemic by the Italian Jesuit Pinamonti (1632-1703), was first published in Bologna in 1694 and "Aimed to reveal Jewish falsities of the past and the Truth according to the laws of Christianity." This Portuguese edition was prepared by Sebastião Monteiro da Vide (1643-1722), archbishop of the city of Bahia, northeastern Brazil. In his introduction da Vide alludes to his experience with members of the Hebrew Nation in Portugals's prize colony of Brazil. See G.A. Kohut, Jewish Martyrs of the Inquisition in South America (1895) pp. 27-8.

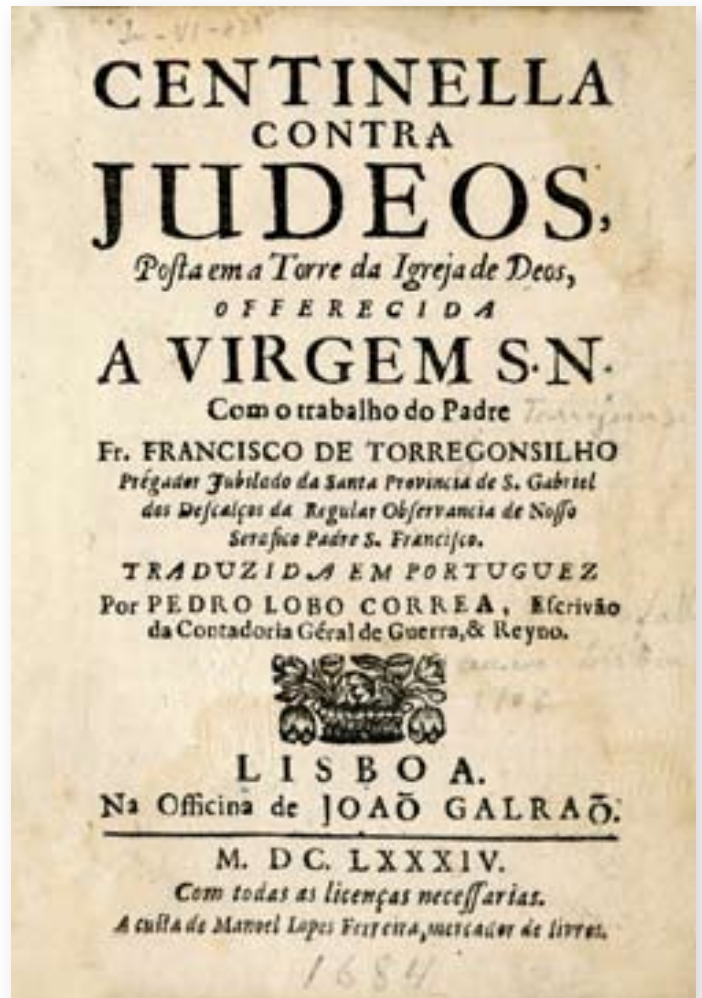
**275 ANTONIO ISIDORO DA NOBREGA.** Discurso Catholico, no qual um Christão Velho, zeloso da nossa Santa Fé, falla com os Judeos, convencendo-os dos erros, em que vivem...["Catholic Discourse, in which an Old Christian, Zealous of our Holy Faith, Speaks with the Jews, Convincing them of the Errors in which they Live."]. **FIRST EDITION.** pp. (16), 113, (1 blank). Light stains. Contemporary reverse-calf, distressed. Sm. 4to.

Lisbon, Officina Sylviana, da Academia Real.: 1738. **\$600-900**

✠ When there were no longer Jews left in the Iberian Peninsula, the wrath of the Church was turned against the New Christians, i.e. Christians whose ancestors however distant, had been Jewish converts to Christianity. Unless one could prove by genealogical documentation one's "limpieza de sangre" (Spanish) or "limpeza de sangue" (Portuguese) ["purity of blood"], qualifying one as an "Old Christian," one could expect to be subjected to the persecution of the Inquisition.

One sermonist preached: "...in order for these [the Marranos] to be born enemies of Christ by ancestry and blood, it is by no means necessary that both parents be practicing Jews. It seems that one is enough. It is not necessary that this be the father, but the mother is sufficient. And even she does not have to be a full-blooded Jewess, one-half Jewish ancestry is sufficient. Not even that much is required, as a fourth of Jewish ancestry suffices, and, indeed, less is required, for our times have shown that one eighth is adequate..." (João de Ceita, Sermão [Evora, 1624]; cited in Edward Glaser, "Invitation to Intolerance: A Study of the Portuguese Sermons Preached at Autos-da-fé," HUCA, Vol. XXVII [1956], p. 365).

Glaser aptly summed up the canard of this book and others of its genre: "...the Portuguese avoid as a rule references to specific persons or incidents. The object of their attacks is a nebulous, vast social entity, vaguely defined as Os Judeus. But in this ambiguity lies the strength of their broadside, for, by virtue of this generalization, their speeches become dragnets of defamation from which there is no escape for anyone defiled by Jewish blood" (op. cit., p. 384).



Lot 273

**276 ARRAIS, AMADOR.** Dialogos de Dom Frey Amador Arraiz. Second revised edition. ff.22, 29-346. Mispaginated but complete. Portion of f.12 supplied in old manuscript. Folio no. 44 torn away, and top outer corner of f.54 torn. Old tape repair to f. 259. Foxed, stained, marginally wormed. Scattered marginalia and underscoring. Mottled calf, spine in compartments, gilt extra. Sm. folio.

Coimbra, Diogo Gomez Loureiro: 1604. **\$800-1200**

✠ Amador Arrais (1530-1600), Carmelite Bishop of Portalegre, is considered one of the most significant prose writers of Portuguese classics. The present work is divided into ten dialogues between a patient and his visitors (a doctor, a preacher, a nobleman, a lawyer, etc.) with each character delivering speeches of historical, political and religious concerns. The Third Dialogue is entitled Da Gente Judaica ["Of the Jewish People"] (ff. 56-102). Arrais records the arguments presented to King Manuel I in favor of the Expulsion from Portugal:

1) The errors of the Jews jeopardize Christians 2) The Jews blaspheme Jesus 3) One cannot trust enemies of Jesus 4) The Jews are inimigos domesticos ["enemies at home"], i.e. fifth columnists, alongside Portugal's external Moroccan enemy and 5) It would be better if the Jews leave Portugal on account of their usurious practices.

See F. Soyer, The Persecution of the Jews and Muslims of Portugal: King Manuel I and the End of Religious Tolerance (2007) pp. 185-6.



Lot 278

**277 AZEVEDO, DAVID** Cohen d'. Triumphos da virtude: Sermao pregado, a occasiao do natalicio de sua altesa serenissima Guillermo V°, Principe de Orange e Nassau, Stadhouder Hereditario... Celebrado na Synagoga dos Judeos Portugueses de Amsterdam em dia 8 de Março do Anno 1788. ["Triumph of Virtue: Sermon Delivered on the Occasion of the Birthday of His Majesty William V."] **FIRST EDITION.** Portuguese interspersed with Hebrew. Title within ornate border. *pp.* (4), 26. *Some leaves browned. Contemporary marbled wrappers. 4to. [Kayserling, p. 15; Gans, Memorbook, p. 197].*

(Amsterdam), David de H.H.R. Rephael Meldola: (1788). **\$800-1200**

• David Cohen d'Azevedo (d. 1792) was the Haham of the Spanish-Portuguese community of Amsterdam. During his tenure, the Netherlands was witness to clashes between Patriots and Orangists. In 1788, the Jews of the realm swore their allegiance to Prince William V in a ceremony conducted in Amsterdam's Town Hall, led by Haham D'Azevedo. Later in the year, Prince William V and his wife Princess Wilhelmina, thanked the community by participating in a synagogue service. Following the recital of a prayer by Chief Rabbi d'Azevedo blessing the Royal couple, Prince William responded with greetings spoken in the Hebrew language. See Gans, *Memorbook* (1977) p. 197.

**278 (ATHIAS, JOSEPH).** (Anonymous). Brief van de Rabbinen der twee Synagogen van Amsterdam, aen Monsr. Jurieu. Uyt het Spaens vertaelt. ["Letter from the Rabbis of the Two Synagogues of Amsterdam, to Monsieur Jurieu. Translated from the Spanish."]. Printer's device on title. *pp.* 19, (1). *Lightly waterstained. Unbound, spine taped. Sm. 4to.*

Brussels (i.e., Amsterdam), Joseph Athias (i.e., Pierre Mortier): 1686. **\$2000-3000**

• **FAUX "JOSEPH ATHIAS OF BRUSSELS" EDITION.**

The illustrious Amsterdam printer Joseph Athias was never associated with the city of Brussels. That this false Brussels imprint bears his name, Fuks views as an attestation to the Jewish printer's fame.

Famed theologian Pierre Jurieu (1637-1713) was a Huguenot (French Protestant) refugee in Holland. To escape the wrath of King Louis XIV of France, Jurieu settled in Rotterdam in 1681. In Jurieu's vision, the brutal persecutions of the Huguenots that he and his coreligionists endured, amounted to nothing less than the Biblically foretold War of Gog and Magog, auguring the end of the world in 1700 or 1702. These theories were given vent in his book *L'Accomplissement des prophéties ou la délivrance prochaine de l'Eglise* (Rotterdam, 1686). That work contained a Letter to the Jewish People, admonishing them to convert to Christianity before the imminent End. (A Dutch translation of the open letter appears on p. 3 of our pamphlet.)

Enter our pamphlet. As Fuks tells the story: "Jurieu's adversaries made an effort to make his visions ridiculous and they concocted a pamphlet in the form of a Reply of the Rabbis of the Amsterdam Jewish communities to Jurieu in which they tried to prove with Bible-quotations that Jurieu's ideas were faulty. The pamphlet was allegedly translated from the Spanish and printed by Joseph Athias in Brussels in 1686. Of course, the pamphlet was not printed by Joseph Athias, and the Sephardic and Ashkenazic rabbis of Amsterdam would never have engaged themselves in debates with Christian theologians, as such activities would not be tolerated by the municipal authorities. But as Joseph Athias was the best known Jewish printer of his time, the anonymous pamphleteer borrowed his name to give the pamphlet an aura of authenticity." See Fuks, *Hebrew Typography in the Northern Netherlands Vol. II*, pp. 305-7.

Preceding our Dutch version was a French version of the pamphlet, whose true author was Richard Simon, another Huguenot refugee who was Jurieu's adversary. From Simon's correspondence one gathers that the French version was executed by Amsterdam printer Pierre Mortier. Fuks is convinced that Mortier printed the Dutch version as well. See Fuks, p. 307, n. 104; F.R.J. Knetsch, *Pierre Jurieu, Theoloog en Politikus der Refuge* (1967) pp. 208-9.

We have not been able to locate another copy of this work, other than that noted by Fuks: "This Dutch version of the original French pamphlet reposes in the Royal Library in The Hague" (Fuks, n. 104).

[SEE ILLUSTRATION LEFT]



**279 ATIAS, ISAAC.** Thesoro de Preceptos a Donde Se Encierran las Joyas de los Seys cientos y treze Preceptos ["Thesuarus of the Commandments. Where are Locked the Jewels of the Six Hundred and Thirteen Commandments."]. Second Edition. Spanish text interspersed with Hebrew. Two parts in one volume. With Menasseh ben Israel's device (see Yaari, Hebrew Printers' Marks 58). French and Hebrew inscriptions by Jacob Mezeis of Bordeaux, 1743. ff. (12), 129; pp. 17 (of 18, lacks last page of index). Occasional waterstains, trimmed, final leaf wormed, text slightly affected. Contemporary mottled calf, gilt. 4to. [Palau 19334; Kayserling, p. 15; Cat. Menasseh, 60; Den Boer, Spanish and Portuguese Printing 34; J.H. Copenhagen, Menasseh ben Israel Bibliography 312].

Amsterdam, Samuel ben Israel Soero: 1649. **\$2000-3000**

Isaac Atias was a disciple of Isaac Uziel in Amsterdam. He became Haham of the Portuguese Synagogue of Hamburg before accepting in 1622 the call to serve as rabbi of Venice where he later died. (The first edition of Thesoro de Preceptos appeared in Venice in 1627.)

Following the lead of Maimonides in his Sepher HaMitzvot, the author has divided the book into two parts: the first, an enumeration of the 248 positive precepts; the second, an enumeration of the 365 negative precepts. The work was intended for the Spanish and Portuguese Marranos who reverted to their ancestral faith in such places as Amsterdam, Venice and Hamburg, but did not know Hebrew and were largely ignorant of the Orthodox practice of Judaism. In the Prologue, Athias explicitly refers to his Marrano brethren as the "noblest nation of Spain" who had been punished with "exile, calamities, death and excessive suffering... and whose major part had been miserably buried in the darkness of perdition until the Lord assisted them and they returned to adore his blessed service" (p. 3, right column). See JE, Vol. II, p. 268.

[SEE ILLUSTRATION TOP RIGHT]



Lot 279

**280 BARRIOS, MIGUEL (DANIEL LEVI) DE.** Flor de Apolo ["Flower of Apollo": collected poetry]. **FIRST EDITION.** Title in red and black with engraving of flower and Apollo the Sun deity. Numerous sumptuous engravings by the Dutch artist Peter Clouwet. Broad margins. pp. 24, 1-100, (4), 101-256, 55, (1 blank), (8), 107, (4), (1 blank). Title lightly stained and marginally wormed, minimal foxing, otherwise a clean copy. Contemporary limp vellum. Thick 4to.

Brussels, Baltazar Vivien: 1665. **\$6000-8000**

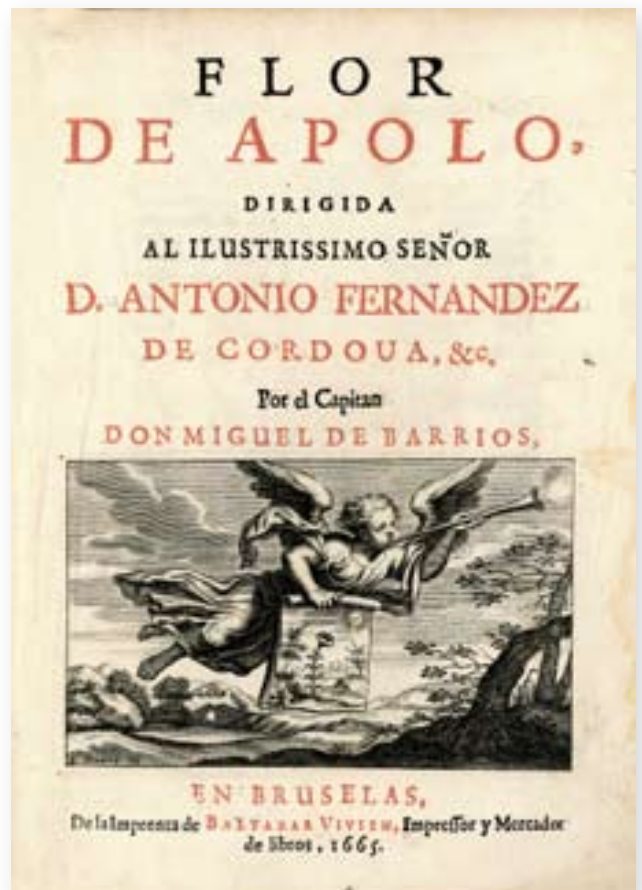
**SUMPTUOUS EDITION OF COLLECTED POETRY BY ONE OF THE MOST CELEBRATED SEVENTEENTH-CENTURY MARRANO POETS.**

Miguel de Barrios (1635-1701) was born in Montilla, Spain to Marrano parents. In 1659 he emigrated to Italy, where he publicly embraced Judaism in Livorno (then a safe haven for Spanish Marranos) and assumed the Jewish moniker "Daniel Levi de Barrios." After a brief stint in Tobago in the West Indies, Miguel returned to Europe in 1662 and entered military service, becoming a Captain in the Spanish cavalry. After retiring from the military in 1674, he relocated to Amsterdam where he became a leading literary figure and founding member of Amsterdam's literary salons: The Academia de los Sitibundos and the Academia de los Floridos. During the eruption of Messianic fervor surrounding the person of Shabbethai Tzevi, De Barrios was a fervent believer. His grave can be located to this day in the famed cemetery of the Spanish-Portuguese Jews in Ouderkerk, Holland.

Kayserling considered Flor de Apolo, Barrios's earliest published collection, to be his finest.

See M. Kayserling, Biblioteca Española-Portuguesa-Judaica, pp. 16-17; T. Oelma, Marrano Poets of the Seventeenth Century (1982) pp. 219-91; L. Hagoort, Het Beth Haim in Ouderkerk aan de Amstel (2005).

[SEE ILLUSTRATION BOTTOM RIGHT]



Lot 280



Lot 282

**281 BARRIOS, MIGUEL (DANIEL LEVI) DE.** Coro de las Musas ["Choir of the Muses": collected poetry]. **FIRST EDITION.** Allegorical engraving on p. 639. *pp.* (42), 1-48, 25-48, 49-288, 241-288, 289-382, 381-382, 383-392, (2), 394, (3), 395-515, (1), 515-648. *Lacking frontispiece, scattered underscoring and marginalia. Later blind-tooled vellum, gilt extra, with ties. 12mo. [Kayserting, pp.17-18].*

Brussels, Baltazar Vivien: 1672. **\$4000-6000**

♣ The Coro is the second collection of De Barrios's poetry. It is divided into nine parts, each named after one of the muses: Urania (Celestial), Terpsichore (Geography), Clio (Panegyric), Erato (Love), Euterpe (Pastoral), Polyhymnia (Lyric), Thalia (Comic), Melpomene (Funeral) and Caliope (Moral). Barrios appended to this work *Musica de Apolo*, several poems extracted from his first work *Flor de Apolo*.

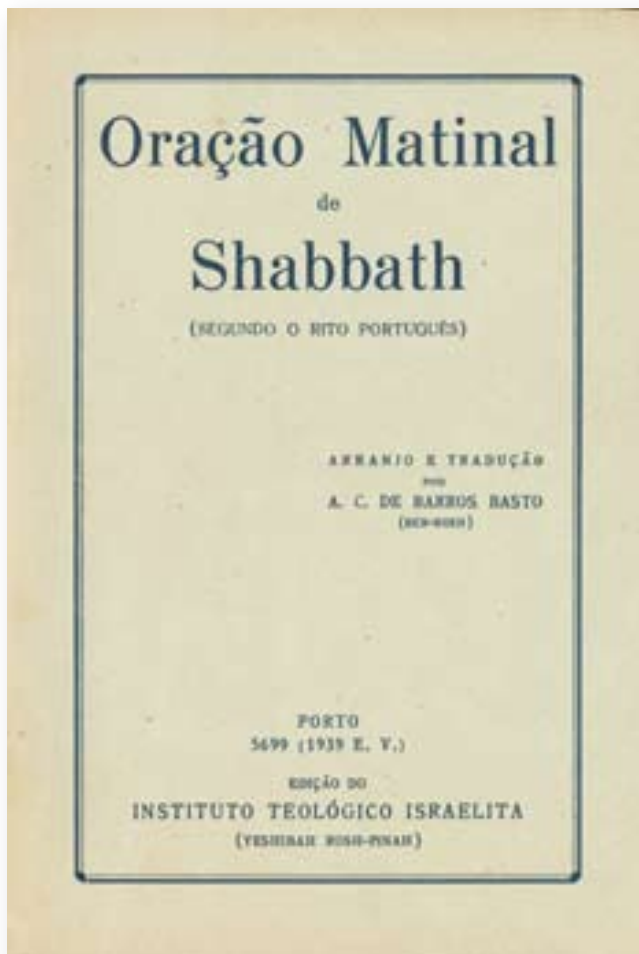
**282 BARRIOS, MIGUEL (DANIEL LEVI) DE.** Aplauzos Academicos e rellação do felice successo da celebre victoria do Ameixial. Oferecidos ao excelentissimo Senhor Dom Sancho Manoel, Conde de Villaflor, Pello Secretario da Academia dos Generosos e Academico Ambicioso. ["Academic applause upon the Portuguese military victory at Ameixial, offered to Dom Sancho Manoel, Count of Villaflor."]. **FIRST EDITION.** Engraved title between architectural columns. Engraved frontispiece portrait of the Count de Villa-Flor on horseback. Engraving preceding to Barrios's poem "Palacio." One divisional title. Interesting graphic designs on p. 95 (of first pagination) and p. 195 (of second pagination). *pp.* (26), 1 (i.e., 3)-245, 250-384; 236. *Trace foxed and wrinkled. Generally, solid copy. Contemporary mottled calf, spine in compartments, gilt extra. Lg. 4to.*

Amsterdam, Jacob van Velsen: 1673. **\$4000-6000**

♣ A work composed in honor of Dom Sancho Manoel, Count of Villaflor. It includes contributions in Spanish, Portuguese and Latin by several authors, including poetry of Marrano poet Miguel de Barrios. Especially noteworthy is Barrios's *Palacio de la Sabiduria* (Palace of Knowledge) on concluding pages 209-236, a sprawling epic poem in praise of Lusitania, i.e., Portugal. Other characters in Barrios's poem relates directly to Jewish mystical literature: The Angels Kaphziel, Michael, Samael, Raphael, Gabriel, Zadkiel and Hanael. Besides this particular contribution by Barrios, there are others spread throughout the volume. (See the page facing p.1 and p. 384 [signed D.M.D.B. for "de Miguel de Barrios"] of first pagination; and pp. 2, 27, 159, 183-4, 193, 200 of second pagination).

Jonathan Schorsch observes: "In a poem celebrating an important Portuguese military victory of 1663 and dedicated to the Count of Villaflor, Barrios rehearses the history of Portuguese military triumphs and lauds 'the Portuguese paradise.'" See, *Swimming the Christian Atlantic: Judeoconvertos, Afroiberians and Amerinidians in the Seventeenth Century* (2009) p. 341, n.11.

[SEE ILLUSTRATION TOP LEFT]



Lot 284



**283 (CURAÇAO).** Publicatie en provisioneel Reglement, van Zyne Hoogheid, den Heere Prince von Orange en Nassau, ["Edict of Prince William of Orange and Nassau ending internal dispute within Portuguese Jewish community of Curaçao"]. Royal seal on title. Uncut and Unopened. A crisp, clean copy. *pp.11, (1 blank). Original wrappers. Sm. 4to.*

The Hague, Jacob Scheltus: 1750. **\$3000-5000**

✎ The years 1744-50 saw ever-increasing communal conflicts between factions within the Portuguese Jewish community of Curacao in the Dutch West Indies. At one point tensions mounted so that warring parties attended synagogue flanked by bodyguards in the persons of Dutch sea captains! (See Emmanuel, p.192). Eventually the severity of matters resulted in arbitration brought before the States General of Holland. Decisions were signed into law by Holland's supreme authority, Prince William of Orange and Nassau on April 30, 1750.

The edict begins with this introduction: "There having come to our ears the discrepancies and discords which for some time have arisen between the Parnassim, the Consistory, and the Haham or Preacher of the Jewish Nation at the Island of Curaçao, on the one side, and members of the aforementioned Congregation on the other, from which nothing but the most untoward consequences may result for the commerce and welfare of the aforesaid Island..."

See I.S. and S.A. Emmanuel, *History of the Jews of the Netherlands Antilles*, Vol. I, pp. 181-212; M.H. Gans, *Memorbook*, p. 268.

See Kestenbaum Auction, 37, Lot 210 for a manuscript letter from Manuel Lopes Suasso of the Portuguese Jewish Congregation of Amsterdam to the Governors of Mikveh Israel of Curaçao, dated May 12, 1750, impressing upon the Curaçaoans the importance of abiding by the settlement issued by Prince William of Orange..

[SEE ILLUSTRATION RIGHT]



Lot 283

**284 (BARROS BASTO, ARTURO CARLOS DE).** Collection of 17 liturgical works, all produced for the Marrano community of Porto by the Instituto Teologico Israelita, Yeshibah Rosh-Pinah of Porto. Portuguese texts translated from the Hebrew by Col. Arturo Carlos de Barros Basto (Ben-Rosh): Birkath Ha-Mazon, Hazkarath Ha-Methim, Ha-Tikvah, Sabbath & Festival Services (9), and 5 others. *Original printed wrappers. Light wear. 8vo.*

Porto, 1927-1948. **\$1000-1500**

✎ Long believed extinct, the remnant of a Marrano, or crypto-Jewish presence in Northern Portugal, experienced a short-lived revival in the first half of the 20th-century primarily due to the indefatigable efforts of Captain Arturo Carlos de Barros Basto, a decorated military officer and hero of Portugal's 1910 Revolution, who led the open return to Judaism of the Marranos of Portugal.

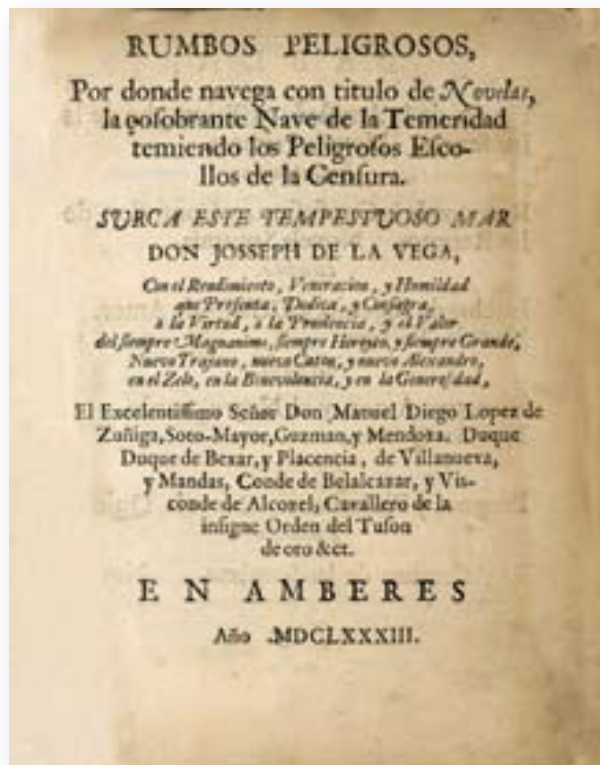
After the establishment of the Portuguese Republic in 1910, Capt. Barros Basto (1887-1961), of Marrano origin, began to study his Jewish roots and the codes of his faith, so enabling a return to normative Judaism. Following his conversion, he started a project he called the Work of Redemption, a movement to lead the return of thousands of Portuguese descendants of Jews who had been forcibly baptized almost a half-millennia earlier.

In order to establish a stronger foundation for this work, Barros Basto (now titled with the more Hebraic-sounding "Ben-Rosh"), began construction of a core-community in the City of Porto, with the assistance of the London-based Marrano Committee (Cecil Roth was an influential supporter). Captain Barros Basto also established the Rosh Pinah theological seminary and a magnificent art nouveau synagogue, Mekor Haim was eventually inaugurated in 1938.

The fruits of this work of redemption occurred particularly in the region of Tras-os-Montes and Beiras, with the organization of new communities in Bragança, Vila Real, Mirandela and Covilha. Later, the discovery of the crypto-Jews of Belmonte gave even greater visibility to this Portuguese phenomena known as Marranism.

See Elvira de Azevedo Mea & Inácio Steinhard, *Ben-Rosh: A Biography of Captain Barros Basto, the Apostle of the Marranos* (1997).

[SEE ILLUSTRATION BOTTOM LEFT FACING PAGE]



Lot 286



Lot 288

**285 DA CUNHA, LUIZ.** Testamento Politico [Political Testament: Open Letter to King José I]. **FIRST EDITION** in book form. pp. 66. Stains, tape repair on final page. Contemporary marbled wrappers, worn. 8vo.

Lisbon, Impressão Regia: 1820. **\$800-1200**

AN ENLIGHTENED PORTUGUESE STATESMAN CALLS FOR RELIGIOUS FREEDOM FOR PORTUGAL'S JEWS.

Portuguese career diplomat Luis da Cunha (1662-1749) served at various times as Portugal's ambassador to London, Paris, the Hague and Vienna. According to the title of this book, he was a counsellor to King Pedro II (reigned 1683-1706) and to his son and successor King João V (reigned 1706-1750). The work is framed as advice to the latter's son and successor King José I (reigned 1750-1777) before he assumed the throne.

Da Cunha's Political Testament is considered a renewal of philosophical and political culture in Portuguese history. It first appeared in the London newspaper *Observador Portugues* in 1815. Later it appeared in booklet form in 1820. It contains a novel idea: the granting of religious freedom to Jews.

Leading up to this radical proposal, Da Cunha makes some caustic remarks concerning the Portuguese Inquisition. On p. 46, Da Cunha writes: "Fr. Domingo de Santo Tomás, a deputy of the Holy Office, used to say that just as in Lisbon's Calcetaria there is a building where coins are stamped out of metal, so on Lisbon's Rossio there is a building where Jews are stamped out of Christians" (cited in A.S. Saraiva, H.P. Salomon, I.S.D. Sassoon, *The Marrano Factory: The Portuguese Inquisition and Its New Christians* (2001) p. 129).

Indeed in 1821, Portugal formally closed the "Holy Office of the Inquisition" which had held the country in its death-grip for the past three centuries. It was this book and others like it by liberal-minded Portuguese that brought the dreaded institution to its end.

**286 DE LA VEGA (PENSO), JOSEPH.** Rumbos Peligrosos ["Dangerous Directions": three short novels]. **FIRST EDITION**. pp. (34), 64, (8), 65-169, (9), 169-295, (2), (1 blank). Foxed. Contemporary calf, worn. Sm. 4to. [Kayserling, p.86].

Antwerp, n.p.: 1683. **\$4000-6000**

Joseph Penso de la Vega (c.1650-92), the son of Isaac Penso Felix and Esther de la Vega, was born in Espejo (near Cordoba), Spain. His wealthy father took his family and fled to Amsterdam (via Antwerp) following his release from incarceration by the Spanish Inquisition. On the very day of his arrival on the free soil of Holland at Middleburg, Isaac was circumcised as a Jew. Joseph, after a brief stay in Livorno, established himself in Amsterdam and later Hamburg. At the tender age of seventeen, Joseph composed a Hebrew drama, *Asirei HaTikvah* (Amsterdam, 1673), an allegorical depiction of the victory of the Will over one's passions. In addition, he authored several funeral orations and epithalamia.

The present work, *Rumbos Peligrosos*, is regarded as one of the finest examples of the Spanish short story in its time. It contains laudatory poems by Antonio de Castelo, Duarte Lopes Rosa, Alvaro Dias, Antonio Fernandez and Miguel de Barrios. Joseph de la Vega and Miguel de Barrios were the leading lights of the Amsterdam "academias" or literary salons. See T. Oelman, *Marrano Poets of the Seventeenth Century* (1982) p. 42, n. 30.

In general, de la Vegas' other works evidence an interest in politics. His *Triumphos del Aguila* (1683) celebrates the relief of Vienna by John Sobieski. Likewise, his *Retrato de la Prudencia* (1690) extols the wisdom and valor displayed by William of Orange in mounting the throne of England. One of Penso's outstanding works is *Confusion de Confusiones*, a whimsical depiction of Amsterdam's bourse. This is believed to be the very first work to treat the workings of the stock exchange.

See also EJ, Vol. XIII, cols.230-1; C. Roth, *A History of the Marranos* (1932), pp. 336-7.

[SEE ILLUSTRATION TOP LEFT]



**287 DE LEON, ISHAC & SARUCO, JAHACOB.** Avizos Espirituaes e Instrucçoens Sagradas, para Cultivar o Engenho da Juventude, no Amor, & Temor Divino ["Spiritual Advice and Sacred Instructions to Raise the Youth in the Love and Fear of God."] **FIRST EDITION.** Portuguese and Hebrew. Copious marginalia in Dutch and Spanish. *pp.*(16), 111, (1). *All edges gilt. Blind-tooled mottled calf, starting. 8vo. [Kayserling 98].*

Amsterdam, Gerhard Johan Janson in the House of Israel Mondovy: 1766. **\$1000-1500**

✡ The book bears the Approbation of the Sephardic Chief Rabbi of Amsterdam, Shelomo Salem, as well as several laudatory poems in Hebrew, including one by David ben Yitzchak Leon, son of one of the two co-authors. The book consists of twenty-four Dialogues between Disciple and Master. These cover a broad array of topics regarding Jewish laws and custom.

Ishac de Leon, from a Marrano family, resided in Bayonne, where his son David was born. By the time of the book's publication, De Leon was living in Amsterdam. The co-author Jacob Saruco was Chief Rabbi of The Hague. See M.H. Gans, *Memorbook* (1977), p. 427.

**288 DELGADO, JOÃO PINTO.** Poema de la Reyna Ester, Lamentaciones del Propheta Jeremias, Historia de Rut, y Varias Poesias ["Poem of Queen Esther, Lamentations of the Prophet Jeremiah, Story of Ruth, and Various Poems."]. **FIRST EDITION.** Engraved title-page depicting Esther, Jeremiah and Ruth. *pp.* (12), 368. *Title remargined, stained. Waterstains. Contemporary vellum, some wear. 8vo. [Kayserling, p.63; Palau 226677; Salva 881].*

Rouen, David Petit: 1627. **\$2000-3000**

✡ Portuguese-born João Delgado (c.1580-1653) settled with his parents in Rouen, France, where father and son were leaders of the Marrano community, outwardly practicing Catholicism, while inwardly maintaining Judaism. The position of the Marranos in Rouen was jeopardized in 1633 when a delegate of the Spanish Inquisition arrived in town to investigate the crypto-Jews who sought haven there. Though eventually the French Crown intervened on their behalf (after imposing a hefty fine), their standing in the community was sufficiently destabilized to warrant the Delgados' evacuation to Antwerp, and later to Amsterdam. In Amsterdam, João became Mosseh, and served in 1636-37 and 1640 as one of the Parnasim (governors) of the Talmud Torah Seminary.

Oelma ranks João Pinto Delgado "the most important literary talent to have emerged from Marrano background" (p. 49) - and that reputation is largely founded precisely on this work. In summing up, Oelma writes: "He is at once the most accomplished of the Marrano poets, and the most Jewish" (op. cit., p. 52). See T. Oelma, *Marrano Poets of the Seventeenth Century* (1982) pp.49-136.

Unlike many other Marrano writers who were bereft of Rabbinic learning, it has been shown quite convincingly that Delgado's presentation of the Esther story is suffused with Midrashic material. See A.D.H. Fishlock, "The Rabbinic Material in the Ester of Pinto Delgado," *Journal of Jewish Studies* 2 (1950-51); E.M. Wilson, "The Poetry of João Pinto Delgado," *Journal of Jewish Studies* 1 (1948-49); T. Oelma, op. cit., pp. 130-131, 136.

[SEE ILLUSTRATION BOTTOM LEFT FACING PAGE]



Lot 289

**289 (ENGLAND). CASTRO-SARMENTO, JACOB DE.** *Materia Medica Physico-Historico-Mechanica.* Part I: Mineral Kingdom. Part II: Vegetable and Animal Kingdoms. Second Edition of Part I. **FIRST EDITION** of Part II. Foldout engraved frontispiece portrait of author by Houston (Rubens 2211). *pp.* (10), 51, (1), 580, (22). *Foxed. Contemporary mottled calf, gilt extra, rubbed, spine worn. Lg. 4to. [Friedenwald, The Jews and Medicine, Vol. II, pp. 457-9; idem, Jewish Luminaries in Medical History, p.56; Roth, Bibliotheca Anglo-Judaica, p.410, no. 26].*

London, Wiliam Strahan: 1758. **\$1000-1500**

✡ **MEDICAL WORK BY THE FIRST JEW TO GRADUATE A BRITISH UNIVERSITY**

Jacob (Henrique) de Castro-Sarmiento (1691-1762) was born in Bragança, Portugal, studied philosophy at the University of Evora and medicine at the University of Coimbra. In 1720, he relocated to London to escape the Inquisition. He was awarded a medical degree by the University of Aberdeen in 1739 and elected Fellow of the Royal Society in relation to his successful medical research which produced treatises on vaccination, hydrotherapy, surgical instruments and more. Besides his medical writings, Castro-Sarmiento authored works of particularly Jewish interest: *Exemplar de Penitencia*, *Extraordinaria Providencia* and *Sermaõ Funebre*. In 1724 Castro-Sarmiento was accused of having denounced his fellow crypto-Jews in Portugal to the Inquisition. However, after careful deliberation, the Sephardic community of London cleared him of these false charges.

See Kayserling, p. 37; A.M. Hyamson, *The Sephardim of England*, pp. 106-9; J. Picciotto, *Sketches of Anglo-Jewish History* (1956) pp. 52, 452; I. Solomons, "David Nieto and Some of His Contemporaries" in *TJHSE*, Vol. XII (1928-1931), Appendix II (Dr. Jacob de Castro Sarmiento) pp. 83-88.



Lot 290

**290 GRANADA, LUIS DE.** Introduction del Symbolo de la Fe ["Introduction of the Symbol of the Faith": catechism]. **FIRST EDITION.** Four parts with four separate titles. Magnificent heapieces, initials and tailpieces. Printed in double columns. *Part I:* pp.(20), 188, (2), (2 blank). *Part II:* (2), 19-221, (2), (1 blank). *Part III:* (2), 3-153, (2), (1 blank). *Part IV:* (2), 3-126 (i.e., 226), ((2). *Foxed and stained in places, some marginal worming, text slightly affected. Calf, spine in compartments, gilt extra. Sm. folio. [Palau 108 159e & 108 157].*

Salamanca, Heirs of M. Gast.: 1584-85. **\$4000-6000**

• Part IV, (pp. 109-114) is entitled "De las mentiras, falsedades y desvarios del Talmud" ["Of the lies, falsities and deliria of the Talmud"]. The author records various legends of the Talmud some of which might have offended Christian sensibilities.

In regard to the attitude of New Christians desirous of studying Jewish texts, see H.P. Salomon, *Novos pontos de vista sobre a inquisição em Portugal* [New Points of View Regarding the Inquisition in Portugal] (Porto, 1976), p. 29; A. Castro, *The Spaniards: An Introduction to Their History* (1971), p. 587.

A more detailed examination of the work accompanies this lot.

[SEE ILLUSTRATION ABOVE]

**291 EDREHI, MOSEH DE ISAAC.** Sermon Moral predicado en la celebracion, del estrenamiento de la Santa Jesiba de Hezrath Holim. **FIRST EDITION.** Spanish and Hebrew. On p. 6, as proof of authenticity of the edition, there appear three signatures of the Author in faded sepia: Hebrew (Moshe ben Yitzchak Edre'i), Arabic (Moseh Edre'i Azulai) and Spanish (M. Edrehi). pp.27, (2), (1 blank). *Trace foxed. Stiff marbled wrappers. Sm. 4to. [Kayserling, 42].*

Amsterdam, S.A. Proops: 1801. **\$600-900**

• A sermon preached by the Moroccan-born Moses Edrehi, celebrating the establishment of a home to assist the infirm.

Born in Agadir, Morocco in 1772, Edrehi sojourned in London, before he became a "estudiante del Medras Grande, de Hets Haim" ("a student of the Great Midrash Ets Haim"). Edrehi later served as the British Consul in Jerusalem, where he died in 1842. See JE, Vol. V, pp. 41-2; EJ, Vol. VI, cols. 380-1.

**292 GARCIA, DOMINICO.** Propugnacula validissima religionis Christianae, contra obstinatum perfidiam Judaeorum ["Defense of the Validity of the Christian Religion, Against the Obstinate Perfidious Jews."]. **FIRST EDITION.** Title in red and black with printer's device. pp. 84, 776, (8). *Foxed and browned in places, some worming, text slightly affected. Contemporary limp vellum, stained. 4to.*

Saragossa, Laurentium `a Robles: 1606. **\$1000-1500**

• According to the title, the author, Dominico Garcia, formerly Professor of Hebrew at the Complutense University of Madrid, is now associated with the Holy Office of the Inquisition in the city of Saragossa.

The object of this Christian polemic work, based on numerous Old Testament passages, is to prove the errors of Jewish belief.

**293 GOMEZ, ANTONIO ENRIQUEZ.** La Culpa del Primer Peregrino [The Guilt of the First Pilgrim: poetry]. Second edition. pp. (24), 176. *Trace foxed. Contemporary limp vellum. 4to. [Kayserling, p.49].*

Madrid, Heirs of Juan Garcia Infanzon: 1735. **\$500-700**

• Born at the end of the 17th-century in Segovia, Antonio Enriquez Gomez studied philosophy, diplomacy, history and literature. At age twenty he commenced a military career, soon achieving the rank of captain. Nonetheless, he was persecuted by the Inquisition for judaizing and burned in effigy in Seville in 1660. Able to escape to France, he lived for a while in Bordeaux and Rouen, publishing there several literary works. He then relocated to Holland, where he died circa 1662. Gomez was a lyric poet of note, excelling in the epic and dramatic. This work deals with philosophical, existential issues. Many of the scenes of mythic proportions are of Biblical inspiration: The Garden of Eden, the Tower of Babel, as well as the Biblical characters of Adam, Enoch, Noah, Job, et al.



**294 (HAGADAH).** Ritual da Ceia Pascal. Portuguese text only, translation of the Hagadah by Col. Arturo Carlos de Barros Basto (Ben-Rosh). pp. 40. *Original printed wrappers. 8vo. [Yaari 2106; Yerushalmi 151; Unlisted by Yudlov (by design)].*

Porto, Diario do Porto: 1928. **\$500-700**

⚡ A most unusual Hagadah edition. Long believed extinct, the remnant of a Marrano, or crypto-Jewish presence in Northern Portugal, experienced a short-lived revival in the first half of the 20th-century primarily due to the indefatigable efforts of Captain Arturo Carlos de Barros Basto, a decorated military officer and hero of Portugal's 1910 Revolution, who led the open return to Judaism of the Marranos of Portugal. The present Hagadah was produced expressly for the benefit of this community.

**295 (HAMBURG).** Manuscript Legal Document: Rohiel Jesurun of Hamburg appoints his only daughter, wife of Haham Mosseh Guidon Abudente, his sole heiress. Signed by three members of the Portuguese-Jewish community of Hamburg: Jacob Curiel, Joseph Abendana and Joseph Frances. Written in Portuguese on paper. p. (1) + 3 integral blanks. 9 lines of text + 3 lines of signatures. *Light waterstain, folds. 8 x 12 inches.*

Hamburg, 9th Shevat: 1664. **\$2000-3000**

⚡ Reuel or Rohiel Jesurun (alias Paulo de Pina) (b. 1580), a resident of Amsterdam, relocated to Hamburg in 1627. A playwright, his religious play Dialogo dos Montes, was performed in Amsterdam in 1624. Having twice married, Jesurun's only surviving child was Sara, wife of Haham Moses Gideon Abudente (c. 1610-1688) who was a teacher in the Sephardic community of Hamburg and a fervent Sabbatian believer. See M. and R.F. Sárraga, "The Poet Moses Gideon Abudente and His Family in Amsterdam and Hamburg" *Studia Rosenthaliana*, 35:2 (2001), pp. 214-240.

Each of the signatories was distinguished in his own right: Jacob Curiel (d. 1664) represented the interests of the King of Portugal in Hamburg. Joseph Abendana was a Haham of the Hamburg community and Joseph Frances was a noted poet. See JE, Vol. I, pp. 53, 140; Vol. VI, pp. 191-194; Kayserling, pp. 8,19,47.

The Sephardic community of Hamburg, founded by Portuguese Marranos at the beginning of the seventeenth century remained influential up until its destruction following the rise of Nazism.

[SEE ILLUSTRATION RIGHT]



Lot 295

**296 (INQUISITION). MAUROY, HENRI.** Apologia. **FIRST EDITION.** Two parts in one volume. On title, printer's device and two lines in Hebrew. On f. 217 a few words in Hebrew from Maimonides, Guide for the Perplexed. ff. (24), 1-56, 53-243; (1 blank), (12), 171. *Some marginal waterstains. Contemporary limp vellum, dampstained. Thick 4to.*

Paris, Vivant Gautherot: 1553. **\$1500-2000**

⚡ **A FRENCH FRANCISCAN THEOLOGIAN DECRIES SPAIN'S RACIAL PURITY STATUTES.**

In the 16th-century, the most formidable attack on the Statutes of Purity of Blood (*limpieza de sangre*) came from Henri Mauroy, a French Franciscan doctor of theology. Mauroy was protesting the recent imposition of these statutes by the Archbishop of Toledo. Mauroy accused Archbishop Siliceo of being personally responsible for the heinous sin of persecuting "the poor Jewish people." He wrote that in doing so, the Spanish bishops "persecute the Christian religion," which Christians indeed owe to the Jews (see *Apologia*, Pt. I, f.13r.) Mauroy is most outspoken in his attack, at one point comparing the Spanish bishops to "pigs and dogs" (*ibid.*, f.19v.) He exhorts them to: "honor the Hebrews" (*ibid.*, f.223r.) In this vein, the Hebrew quotation on the title page should be noted: "Honor they father and thy mother." Evidently, Mauroy sought to convey that Christianity, as the daughter religion of Judaism, must show respect for its parent religion. See J.N. Hillgarth, *The Mirror of Spain, 1500-1700: The Formation of a Myth* (2000) pp. 200-201.

Prof. Netanyahu devotes several pages of his magisterial work to Cardinal Juan Martinez Pedernales, better known as Siliceo, who as Archbishop of Toledo from 1546, was at the forefront of the drive for "limpieza," designed to keep "New Christians" (i.e., Christians of Jewish stock) out of Spain's religious orders, military and universities. Netanyahu describes the Cardinal as "a man of peasant stock, who inherited from his ancestors their hatred of the Jews and their prejudices against the conversos." See B. Netanyahu, *The Origins of the Inquisition in Fifteenth Century Spain* (1995) pp. 1064-67.

There is an interesting aside to this story: Maryks has written that in 1547, when the most authoritative expression of the purity-of-blood legislation was issued by the Inquisitor General of Spain and Archbishop of Toledo, Siliceo-Ignatius Loyola. The converso successor Diego Laínez (1512-1565) vigorously opposed the Inquisitor's attempt to preclude conversos from joining the Jesuits. See Robt. A. Maryks, *The Jesuit Order As a Synagogue of the Jews: Jesuits of Jewish Ancestry and Purity-of-Blood Laws in the Early Society of Jesus* (2010) Introduction, pp. XX-XXI.

Through WorldCat, five copies of Mauroy's work were located: Univ. of Valladolid (Spain), Bibliothèque Nationale de France, University of Cambridge, Bavarian State Library Munich and Columbia University.

**297 (INQUISITION). CASTRO, ALFONSO DE.** Adversus omnes haereses, [Against All Heresies, encyclopedia of heresies]. Printer's device on title. ff. (69), (1 blank), 442. Foxed. f. 213 torn but present. Contemporary blind-tooled calf with florets and central cartouche (front and back) of heraldic crest, rubbed. Thick 8vo. [Palau 49069].

Paris, Stephanus: 1565. **\$400-600**

✠ Alfonso de Castro (1495-1558), a native of Zamora, Spain and member of the School of Salamanca, was a Franciscan theologian and juror who served as counselor to King Philip II of Spain. His first work, *Adversus omnes haereses*, was first published in Paris in 1534 and became the foundation for the persecution of heretics in the sixteenth and seventeenth centuries.

**298 (INQUISITION). REGINALDUS GONSALVIUS MONTANUS (i.e. CASIODOR DE REINA).** A Discovery and playne Declaration of sundry subtile practises of the Holy Inquisition of Spayne. Certaine speciall examples set aparte by them selves, besides other that are here and there dispersed in their most convenient places, wherein a man may see the foresaid practises of the Inquisition, as they be practised and exercised very lively described. **FIRST ENGLISH EDITION.** On final page, elaborate printer's device. ff.(12), 99. Mispaginated but complete. Trace stained. Contemporary blind-tooled calf, rubbed. Sm. 4to. [Palau 105552].

London, John Day: 1568. **\$1200-1800**

✠ **AN EARLY ATTACK UPON THE SPANISH INQUISITION**

This book first appeared in Latin as *Sanctae Inquisitionis Hispanicae* (Heidelberg, 1567). Ours is an English translation by an unidentified translator, which enjoyed wide popularity.

Other than the anti-Papist sentiment evident in the translator's Introduction, it would seem there was some morbid fascination with the subject of the Spanish Inquisition on the part of the English audience. Regard the following opener: "...the dangerous practises and most horrible executions of the Spanish Inquisition, declared in this booke, which now is brought with fire and sword into the Low Countries, the sodaine imprisonment of honest men without processe of lawe, the pitifull wandring in exile and povertie of personages sometime rich and welthy, the wives hanging on their husbands shoulders, and the pore banished infants on the mothers breasts, the monstrous racking of men without order of law, the villanous and shameles tormenting of naked women beyond all humanitie, their miserable death without pity or mercy, the most reprochefull triumphing of the popish Synagoge over Christians..."

Noteworthy is the author's derision of the infamous Siliceus, Archbishop of Toledo, and promulgator of the statute of *limpieza de sangre* (purity of blood): "The Archbishop was hated of the chief men of the chapter because he had openly and in opprobrious manner reported them to be descended of the line of the Jews; and they on the other side, being men in good estate and not able to bear these reproaches, thought to be even with this foolish bishop that came from cart and plough, and by good hap...without all respect of learning or honesty, was preferred to the highest dignity in all Spain next under the King..." (f. 93r.)

See A.G. Kinder, *Casiodoro de Reina: Spanish Reformer of the Sixteenth Century* (1975).

**299 (INQUISITION). CASTRACANI, FRANCESCO** (Ed.) Opera Jacobi Simancae. **FIRST EDITION.** pp. 642, (1), (1 blank). Dampwrinkled, trace marginal worming in few places. Contemporary calf, gilt, rubbed. Folio.

Ferrara, Bernardini Pomatelli: 1692. **\$800-1200**

✠ This extensive volume may be referred to as the "penal code of the Inquisition." As one might expect, a special section is devoted to the Jews: "De Judaeis" (ff. 242-46). Henry Charles Lea, historian of the Spanish Inquisition, commended the works of Bishop Simancas as useful for obtaining an accurate picture of Spanish inquisitorial practice. He noted that in contrast with voluminous such works in Italian, references to Spanish inquisitorial practice are few. He attributed this to the Spanish desire to shroud the inquisitorial process in secrecy. See H.C. Lea, *A History of the Inquisition of Spain*, Vol. II (1906) pp. 475-76, note 2.

**300 (INQUISITION).** The Inquisition and Judaism. A Sermon Addressed to Jewish Martyrs, on the Occasion of an Auto-da-Fé at Lisbon, 1705. By the Archbishop of Cranganor. Also a Reply to the Sermon, by Carlos Vero [i.e. David Nieto]. Translated by Moses Mocatta. **FIRST EDITION.** Translated into English from the original Portuguese and Spanish. On front fly, inscribed with the translator's regards to J.G. Henriques (President of the Board of Deputies of the British Jews). \* **TIPPED IN:** Appendix to The Inquisition and Judaism. 8-pages, unopened. Unrecorded by bibliographers. pp. xiv, (2), 191. Ex-library, few light stains in places. Original gilt-titled green cloth, gently rubbed at edges. 8vo. [Roth, *Bibliotheca Anglo-Judaica*, p. 257, no. 8].

London, J. Wertheimer & Co: 1845. **\$500-700**

✠ The vicious sermon delivered by Dom Diego da Annunciacao Justiniano, the titular Archbishop of Cranganor, India, before sixty-six miserable victims of an auto-da-fé held in Lisbon in 1705, was a brutal tirade in which the Archbishop attempted to prove from Jewish sources the truth of Christianity. Upon publication, David Nieto, the celebrated Haham of London, was moved to provide a response, penned under the nom-de-plume Carlos Vero ("Charles Truth"), this was necessitated by the relentless pressure exerted by the Inquisition upon the Marranos of Portugal, which was a painful and ongoing problem of 18th-century Jewish life. Moses Mocatta produced the first English translation of the notorious sermon and Haham Nieto's celebrated refutation in 1845. It was later published by Isaac Leeser in Philadelphia in 1860.

See H.P. Salomon, "New Light on the Portuguese Inquisition: The Second Reply to the Archbishop of Cranganor," in: *Studia Rosenthaliana*, Vol. V, No. 2 (1971) pp.178-86; I. Solomons. "David Nieto and Some of His Contemporaries," in: *JHSE Transactions*, Vol. XII (1931) pp. 53-56, 77.

[SEE ILLUSTRATION TOP RIGHT FACING PAGE]



**301 (INQUISITION).** (Anonymous). Recueil des lettres et memoires concernant l'histoire des Pais-Bas sur la reception du concile de Trent et l'introduction de l'Inquisition dans les XVII Provinces [Collection of letters and memoirs concerning the history of the Low Countries; regarding the reception of the Council of Trent and the introduction of the Inquisition in the Seventeen Provinces]. Manuscript in French. Brown sepia ink on paper. Title within decorative border. pp. (26), (1 blank), 492. *Contemporary calf, gilt extra. Folio.*

(Belgium), Late 17th-century. **\$1500-2500**

✦ This volume provides historical documentation concerning the introduction of the Spanish Inquisition to Belgium. A notation in pencil on the flyleaf by Alfonso Cassuto draws our attention to the date "1686" occurring within the text of our work on p. 44. Thus the terminus a quo, or earliest date of composition, is 1686.

The Catholic Church's Council of Trent (1545-63), considered the most important embodiment of the Counter-Reformation, condemned the various Protestant heresies. At this time, King Philip II of Spain (1527-1598) ruled over the Low Countries, also known as the Seventeen Provinces, with an iron fist. Philip remarked in private correspondence that the Inquisition in the Netherlands was far more pitiless than in Spain. Most of the northern part of the Low Countries (present-day Holland) was committed to the Protestant faith, which brought about the violent reaction that led to the secession from Spain and the rise of the Dutch Republic. Only the southern part of the Low Countries (present-day Belgium) remained in the clutches of the Spanish Inquisition.

Provenance: Sotheby's London, The Library of Victor van de Weyer of New Lodge, Windsor (July, 1916).

**THERE IS EVERY INDICATION THAT THIS IS AN UNPUBLISHED MANUSCRIPT.**

[SEE ILLUSTRATION BOTTOM RIGHT]

**302 (INQUISITION). GEDDES, MICHAEL.** Miscellaneous Tracts: Viz. I: The History of the Expulsion of the Moriscoes out of Spain... II: The History of the Wars of the Commons of Castille... III: A View of the Spanish Cortes, or Parliament. IV: An Account of the Manuscripts... in the Mountains of Granada... V: A View of the Inquisition of Portugal... VI: A Spanish Protestant Martyrology. **FIRST EDITION.** pp. (4), 1-336, 327-358, 369-478, (2). *Pagination erratic. Title-page through p.10 wormed. Contemporary blind-tooled paneled calf. 8vo.*

London, A. & J. Churchill: 1702. **\$300-500**

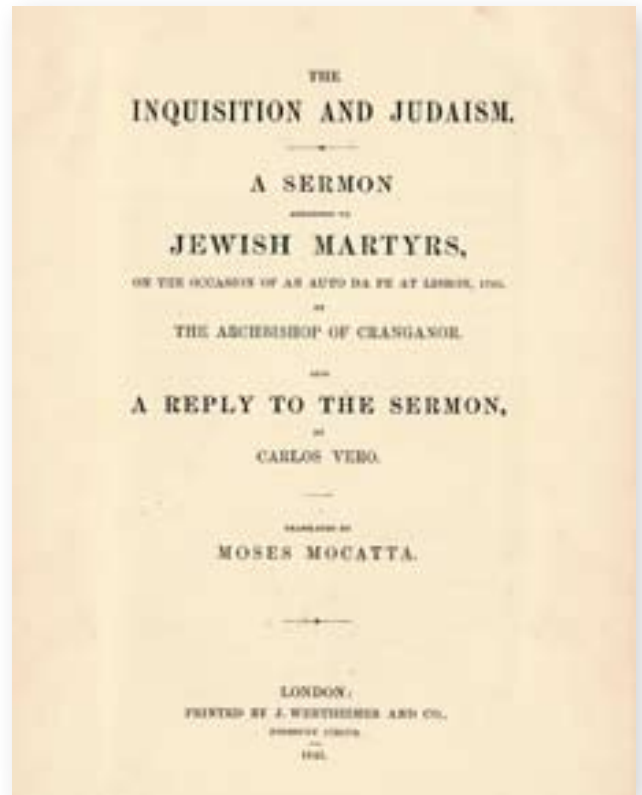
✦ Listed on pp. 417-448 are those New Christians accused of the "crime of Judaism," or of "professing the Law of Moses," and their varied corresponding punishments: imprisonment, banishment to Brazil, as well as whipping, strangulation or being burnt to ashes.

**303 (INQUISITION). ARNULPHO, WILLEBRORDIO** (pseudonym of Castro, Damião Antonio De Lemos Faria E). Entretenimento Politico, Historico, e Proreptico ["Political and Historical Entertainment: Fictional Dialogue concerning the Holy Office of the Inquisition."]. **FIRST EDITION.** pp. (2), 73, (1). *Trace foxed. Unbound. Sm. 4to.*

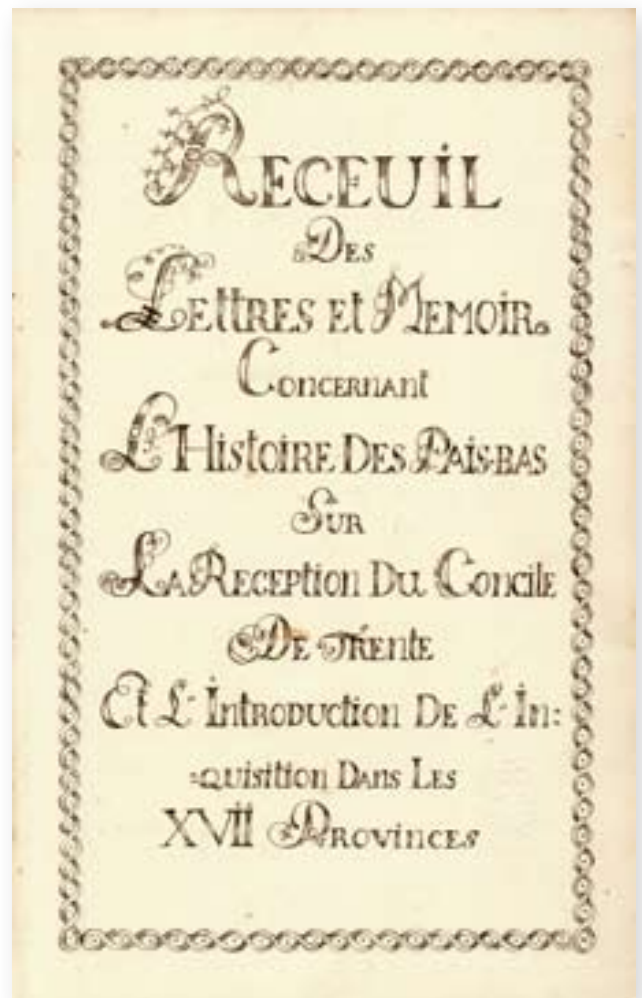
Rouen, Besogne: 1746. **\$300-500**

✦ During the reign of King João V (1707-1750) unsuccessful attempts were made to abolish or at least liberalize the Holy Office of the Inquisition, here however, the author defends the institution.

Damião Antonio de Lemos Faria e Castro (1715-89) was a wealthy Portuguese historian, strongly allied to the Holy Office. See Antonio Rosa Mendes Manuel Nunes, Damião Antonio de Lemos Faria e Castro (1715-1789): Nobility and Eighteenth-century Culture in the Algarve (2003).



Lot 300



Lot 301



Lot 308

- 304 (INQUISITION). DE MELLO, FRANCISCO FREIRE.** Representação ás Cortes e Invectiva Contra a Inquisição. **FIRST EDITION.** pp.19, (1 blank). Modern marbled wrappers. Sm. 4to.

Lisbon, Simão Thaddeo Ferreira: 1821. \$300-500

✦ This courageous work “dedicated to the Portuguese Nation” was designed to break the stronghold of the “Holy Office of the Inquisition,” which through the centuries was responsible for the destruction of untold lives. Formally established in Portugal in 1536 by King João III, the Inquisition was finally terminated in 1821 by the “General Extraordinary and Constituent Courts of the Portuguese Nation.”

On p. 8, note 12, the author writes: “One of the principal causes of the poverty of the Kingdom was the fact that King Manoel instituted the Inquisition against the Jews. They, as well as their children, were forcibly baptized. This caused them to flee the Kingdom, taking with them all their capital.” (The reference is to the fact that the Jews were expelled from Portugal in 1496 by King Manoel. Technically though, the Inquisition was not formally instituted until 1536 by King João III.).

- 305 (INQUISITION). (COUSTOS, JOHN).** The Sufferings of John Coustos, for Free-Masonry, and for His Refusing to Turn Roman Catholic, in the Inquisition at Lisbon. To Which is Annex'd, The Origin of the Inquisition. Two Parts in one volume. With engraved frontispiece portrait and three foldout plates of the various tortures of the Inquisition. pp. 50, (2), 400. Trace foxed. Contemporary calf, starting. 8vo.

London, W. Strahan: 1746. \$300-500

✦ The Author touches on the Inquisition's pursuit of Jews: “Jews are not allow'd to vend, publish, or even keep the Talmud; or any Book, which speaks contemptuously of the Christian Religion, or is prohibited by the Inquisition” (p. 165). Coustos also provides eyewitness accounts of those accused of Judaism “and who, thro' Fear of the Torture, confess'd their being such” (pp. 216-7).

- 306 (ISRAEL, LAND OF). PANTALEÃO DE AVEIRO.** Itinerario da Terra Sancta, e Suas Particularidades [“Itinerary of the Holy Land and Its Peculiarities.”]. **FIRST EDITION.** Title in red and black, coat-of-arms in center. ff. (4), 264. Tape repairs on title and following five leaves, tears on f.153, few stains and trace marginal worming. Later half-calf over marbled boards, with central gilt cartouche. 8vo.

Lisbon, Simão Lopez: 1593. \$1000-1500

✦ **INVALUABLE SIXTEENTH-CENTURY TRAVELOGUE WITH SOME EMPHASIS ON THE PORTUGUESE-JEWISH DIASPORA.**

This travelogue of a Portuguese Franciscan friar's journey to the Holy Land in the years 1562-1564 contains much invaluable reportage. Though the optic is most certainly Christian, one may also glean information concerning the presence of Jews in the Holy Land. Thus, for instance, on f. 223v. we read how “a Portuguese Jewess who fled the Kingdom of Portugal with great riches, and having become very powerful and having achieved international renown, purchased this city of Tiberias from the Grand Turk [i.e. the Sultan] for a great sum of money and perpetual tribute of a thousand cruzados per annum. The following summer she arrived with her entire family to live and die.” The allusion is to Doña Gracia Nasi (alias Beatrice de Luna), who purchased Tiberias from the Turkish sultan in order to establish there a self-sufficient Jewish colony. On the following leaf (f. 224), Pantaleão proceeds to tell the saga of “Luna,” the fabulously wealthy Portuguese Jewess who took up residence in Constantinople after a most harrowing experience with the Inquisition in Venice. See C. Roth, *The House of Nasi: Dona Gracia* (1947); idem, *House of Nasi: The Duke of Naxos* (1948).

Wherever Pantaleão journeyed, he invariably visited the local Jewish (generally Spanish-Portuguese) communities. In Corfu, he attended a circumcision (f. 8v). In Nicosia, Cyprus, he made the acquaintance of a Portuguese Jewish couple, the husband being a medical doctor (f.31v). Of course, there may very well have been a vested interest in all of this, namely, the conversion of the Jews to Christianity. But beyond that, Buckingham, who analyzed the work in some depth, was convinced that the author himself was a New Christian. Buckingham marshals as proof the warm reception given the voyager by Portuguese Jews in Safed (f. 228v).

Jewish communities visited by Fr. Pantaleão on the way to the Holy Land include Venice and Alexandria. On the way back from the Holy Land, Jewish communities he encountered included Damascus, Tripoli and Aleppo in Syria and Beirut and Sidon in Lebanon.

“It is obvious that the Itinerario contains much of value to historians of the Levant, of the oriental Christian churches, and of the Sephardic diaspora.” See C.F. Buckingham, “The Itinerário of Fr. Pantaleão de Aveiro,” *Revista de Universidad de Coimbra*, Vol. XXVII (1979) pp. 161-69.

- 307 (ISRAEL, LAND OF). THEODORO, FR.** Funesta, Elementavel Relação do que succedeo em 30 de Abril no anno de 1756 na Cidade Maritima de Jafa...causado por huma tumultuosa revolução de Arabios, e Turcos contra os Religiosos Menores...[“Disastrous and Lamentable Description That Happened the 30th of April 1756 in the Maritime City of Jaffa...Caused by the Tumultuous Revolution of Arabs and Turks Against the Religious Minorities.”]. **FIRST EDITION.** Translated from Italian into Portuguese. pp.10, (2). Browned. Modern wrappers. 4to.

Lisbon, Pedro Ferreira: 1757. \$300-500

✦ Relates the Turkish persecution of the Christian residents of Jaffa in 1756.



**308 (LA PEYR`ERE, ISAAC).** Praeadamitae...Primi Homines ante Adamum conditi. ["Pre-Adamites...The First Men Before Adam."]. **FIRST EDITION.** Part One (all published). Map of Holy Land between pp. 64-5. A former owner has pasted onto the title: "In this work the author pretends to prove that Adam was not the first of mankind. It was sentenced to be burnt by the common hangman.") The Elkan Nathan Adler copy, with his related scholarly correspondence with the Spinoza scholar A.S. Oko concerning the book and its author (Oct.-Nov., 1935). *pp.*(4), 52, (16), 8, 297, (1 blank). *Title slightly torn, text unaffected. Trace foxed. Contemporary calf, gilt, scuffed, rebacked. Sm. 4to.*

(Amsterdam), (Elzevir): 1655. **\$1000-1500**

⚡ The present work is regarded as the earliest book of Bible Criticism, and is thought to have directly influenced Spinoza's theories in his *Tractatus Theologico-Politicus*. In 1656, the work was publicly burnt in Paris, and eventually La Peyr`ere, apprehended by the Spanish Inquisition in Flanders, was forced to recant and convert to Catholicism.

Isaac La Peyr`ere (1596-1676), millenarian theologian and Bible critic, was born to a French Huguenot family in Bordeaux, possibly of Marrano descent. La Peyr`ere was an unusually complex individual who combined radical Biblical criticism with a mystical Messianism. (The latter view he shared in common with Menasseh Ben Israel, who in negotiations with Oliver Cromwell, would utilize the argument of the imminent arrival of the Messiah as grounds for the readmission of the Jews to England.)

See R.H. Popkin, *Isaac La Peyr`ere: His Life, Work and Influence* (1987); A.J. Saraiva, "Antonio Vieira, Menasseh Ben Israel et le Cinquieme Empire," *Studia Rosenthaliana* Vol. VI, No. 1 (January 1972), pp. 38-43; EJ, Vol. X, cols.1425-6.

[SEE ILLUSTRATION FACING PAGE]

**309 (LITURGY. Spanish).** Seder Selichoth...U'Tephiloth Rosh Hashanah VeKippur / Orden de Selihoth y Oraciones de Roshasannah y Kipur [Penitential Prayers, and Prayers for the New Year and Day of Atonement]. Title in Hebrew and Spanish. Title within typographic border. Entirely in Spanish but for the Hebrew notes relating to the blowing of the Shopfar. *ff.* 272 (*i.e.*, 282). *Few leaves misbound, lacks ff. 36-7. Wormed affecting text, ff. 83, 99, 180 and 186 partially torn, lightly browned and stained. Contemporary diced morocco, gilt extra, marbled endpapers, hinges split. On front board, in gilt lettering "R.S." 12mo. [Unrecorded].*

Venice, Giovanni Caleoni: 1623. **\$4000-6000**

⚡ An early Spanish liturgy, seemingly unrecorded. (Not in Bibliotheca Rosenthaliana, Ets Haim, JNUL, J TSA, Hebrew Union College (Klau Library), British Library, World Cat, NCC, etc).

This remarkably rare Venetian edition was produced for distribution throughout the Spanish-Portuguese Diaspora. See C. Roth, *The Role of Spanish in the Marrano Diaspora in: Hispanic Studies in Honour of I. González Llubera* (1959).

[SEE ILLUSTRATION RIGHT]



Lot 309

**310 (LITURGY. Spanish).** Seder Tephiloth...Ke-Minhag K.K. Sephardim / Orden de las Oraciones Cotidianas en Hebraico y Romance [daily prayers]. According to the Sephardic rite. Hebrew and Spanish on facing pages. Prepared by Ishac de Souza Britto. Engraved title by A. Santcroos depicting the Sacrifice of Isaac. Haskamah (Approbation) of Haham Shelomo Salem. Dedication by the Editor to the magnate and art connoisseur Moses de Aaron de Pinto. On ff. 8v, 9r, 270v and 271r Proop's printer's device of hands extended in Priestly Benediction (Yaari, Hebrew Printers' Marks 120). On inside of title, signature of former owner: "Abraham de Moseh Piza, 1883". *ff.*(6), 271, (1 blank). *Lightly stained and worn in places Later boards, rubbed. 8vo. [Kayserling, p. 61].*

Amsterdam, Joseph, Jacob & Abraham, Sons of the late Solomon Proops: 1772. **\$700-1000**

⚡ Opening pages carry a List of Subscribers that includes members of the Rocamora Family, a branch of the Cassuto Family, residents of Amsterdam.



*Lot 311*

311 **(LITURGY. Spanish).** Godines, Benjamin Senior (Ed.). Me'ah Berachoth / Orden de Bendiciones. Title in Hebrew and Spanish. Text in Hebrew and Spanish face `a face. Editor's Introduction in Portuguese. Exceptional engraved frontispiece by the Jewish artist Benjamin Godines depicting Man's Five Senses by way of the performance of five ceremonial acts. On title, signature of former owner, the German artist, Elias Salantine. ff. (12), 303; pp. (1), 54, (15), 7, (1 blank), (20), (1 blank). Stains (especially stains of matzah on ff.110-11). pp. 88-9 tape-repaired. All edges gilt and gaufered. Later calf, new endpapers, rear gutter split. Thick 12mo. [Vinograd, Amsterdam 550; Fuks, Amsterdam 606; Kayserling, p.62; Gans, Memorbook p.141; Roth, Jewish Art, col. 474].

Amsterdam, Albertus Magnus: 1687. **\$1500-2500**

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

The editor writes that he found the manuscript to this work in the library of Isaac de Matitya Aboab and was granted permission by its owner to publish it for the common good. (Although there is some obfuscation, one assumes that Aboab authored the work.) The work received the Haskamah of the three Hahamim of Amsterdam: Isaac de Fonseca Aboab, Jacob Sasportas and Selomoh de Oliveira.

[SEE ILLUSTRATION TOP LEFT]



*Lot 312*

**312 (LITURGY. Spanish).** Orden de las Oraciones Cotidianas...Con Hanuca, Purim, Ayuno del Solo, y las tres Pascuas con sus Parasioth, Aphtarot, As'aarot, y muchas Cosa mas. pp.(16), 535, (3). [Kayserling, pp. 60-1].

\* BOUND WITH: Calendario de Ros-Hodes, Fiestas y Ayunos...desde el año de 5478...hasta 5494...desde 1717 hasta 1733 [Calendar of New Moons, Festivals and Fasts from the years 1717 until 1733. pp. 10. [Not in Kayserling].

\* AND: (Bible, Spanish). Los Cinco Libros de la Ley Divina [Pentateuch]. [- With Haphtaroth]. pp.(2), 408; (1), 410-412, 411-528. Fine engraved title depicting the Giving of the Law at Mount Sinai (top), Moses and Aaron (middle), and the Temple in Jerusalem (below). Divisional title-page prior to Haphtaroth. [Darlow and Moule 8484; not in Kayserling]. On front fly, signature of former owner: "Rebecca Victorie Avarez, 1791." *Some light foxing and waterstains. Basically, solid copy. All edges gilt and gaufered. Marbled endpapers. Contemporary sharkskin with central hinge and clasp. 8vo.*

Amsterdam, Solomon Proops: 1717 and 1718. **\$2000-3000**

2a. The opening work carries a finely engraved title-page by I. van Sasse featuring the women of the Bible: Eve, Rebecca, Rachel, Deborah, the pious women in Egypt, Hannah, Miriam, Leah (counterclockwise).

Cf. Memorbook, p.186 (illustrated); JNUL Catalogue, Treasures from the Library Ets Haim/Livaria Montezinos (1980), p. 51, no. 82.

[SEE ILLUSTRATION BOTTOM LEFT]



**313 (LITURGY. Spanish).** Orden de las Oraciones de Ros-Ashanah y Kippur [Prayer-Book for New Year and Day of Atonement]. Translated into Spanish by Isaac Nieto. Initials floriated. Headpiece and tailpieces. With Keter Malchut. Attractive contemporary straight-grain morocco, spine in compartments, dentelles, gilt extra. Upper cover gilt-tooled: "Mary Amzalak". *pp.* 16, 27, 578. *Evenly browned throughout. All edges gilt. Marbled endpapers. 8vo. [Roth, Magna Bibliotheca Anglo-Judaica, p. 303; Kayserling, p. 78].*

London, Richard Reily: 1740. **\$3000-5000**

✠ **HANDSOMELY BOUND COPY OF THE FIRST JEWISH PRAYER BOOK PRINTED IN ENGLAND.**

Isaac Nieto (1687-1773), succeeded his father David Nieto, as Haham of the Spanish and Portuguese Synagogue of London. Nieto's Spanish translation of the Jewish liturgy is esteemed for its superior style and became the basis of all subsequent translations into English. See A.M. Hyamson, *The Sephardim of England* (1951) p. 183; and EJ, Vol. XII, col. 1153.

[SEE ILLUSTRATION RIGHT]

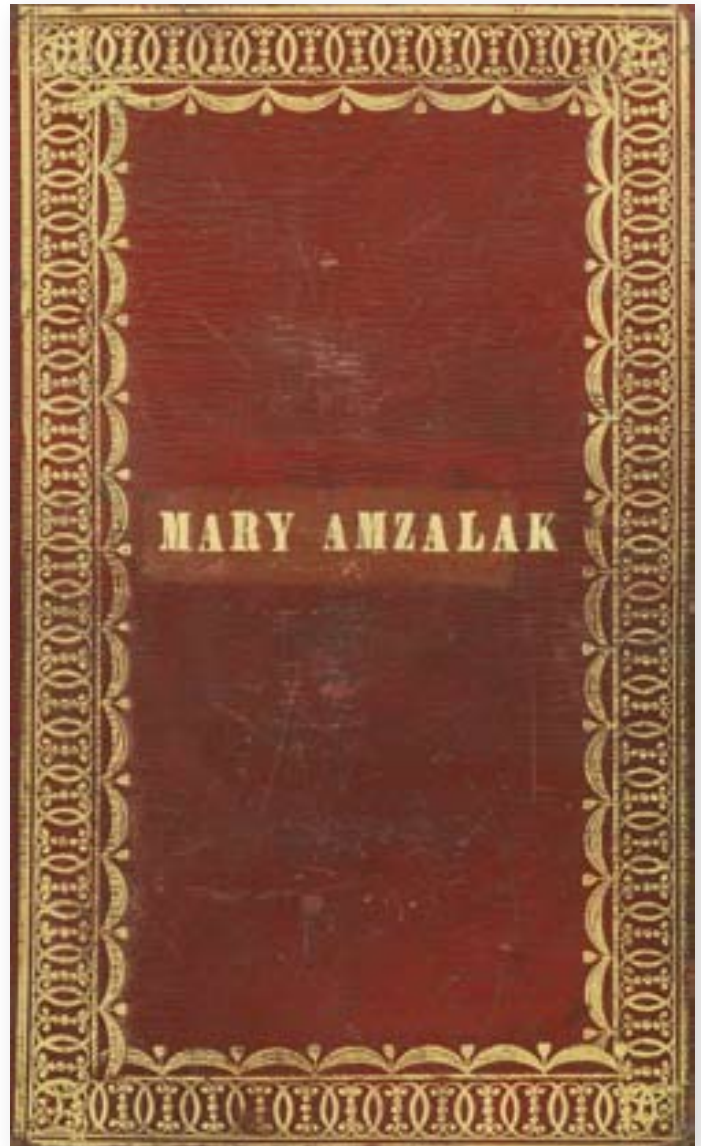
**314 LIMBORCH, PHILIPP VAN.** De Veritate Religionis Christianae. Amica Collatio cum Erudito Judaeo. ["A Friendly Discussion with a Learned Jew about the Truth of the Christian Religion."] \* Appended: Acosta, Uriel. Exemplar Humanae Vitae ["The Ideal of Human Life."]. **FIRST EDITION.** One divisional title for biography of Uriel Acosta. *pp.*(16), 340; 341-354; 355-364, (14). *Title rehinged, trace foxed, some marginal worming (text unaffected). Contemporary calf, rebaked, gutter split. 4to.*

Gouda, Justum Ab Hoeve: 1687. **\$800-1200**

✠ Philipp van Limborch (1633-1712), a Dutch Calvinist theologian, was professor at the Remonstrant Seminary in Amsterdam. This volume records the religious disputation between Limborch and Isaac (Balthazar) Orobio de Castro (1620-87), a writer of philosophical treatises in defense of Judaism and one of the leading intellectual figures among the Spanish and Portuguese Jews newly arrived to Amsterdam.

"This is perhaps the first dispute between two theologians in which no insults are traded; on the contrary, the two adversaries treat each other with respect." See M.H. Gans, *Memorbook* (1977), p. 85.

The first appearance of Uriel da Costa's autobiography is appended to Limborch's work (pp. 341-54). Da Costa or Acosta (1585-1640) was born in Oporto, Portugal and studied law at the Jesuit University of Coimbra (1600-1608). As a crypto-Jew, Da Costa sacrificed much for his Judaism, however, upon reentry to the Jewish community in Amsterdam, he was unable to reconcile himself to Rabbinic Judaism, which was so different from the purely Biblical Judaism he was familiar with. As a result of his "Eleven Criticisms of the Oral Law," Uriel Da Costa was excommunicated by the Portuguese community of Amsterdam in 1623. Da Costa took his own life in 1640 - a man who had abandoned the world of Iberian Christianity only to spend years struggling to reconcile himself with Rabbinic Judaism. See JNUL Catalogue, *The Portuguese Community of Amsterdam in the 17th Century* (1975) nos. 130 and 138.



Lot 313

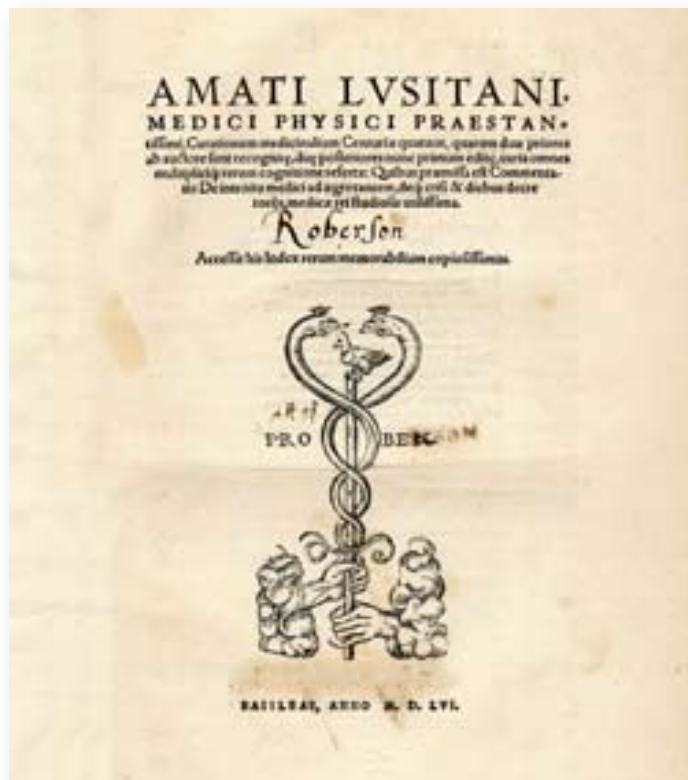
**315 LEÃO (LEON), DUARTE NUNEZ DE.** Origem da Lingoa Portuguesa Pedro Lisbon. pp.150. Portion of title removed. Lisbon, 1606

\* **BOUND WITH: LEÃO (LEON), DUARTE NUNEZ DE.** Orthographia da Lingoa Portuguesa. ff. 78. Wanting title page. Lisbon, 1576. Two works bound in one. Both **FIRST EDITION.** *Light stains. Contemporary limp vellum, wrinkled and pocked. Sm. 4to.*

**\$300-500**

✠ Both these works are considered classic studies of the Portuguese language.

According to H.P. Salomon et al, the celebrated 16th-century chronicler and grammarian Duarte Nunes de Leão (1530-1608) was a New Christian. Besides writing works on the Portuguese language, De Leão wrote: *Chronicas dos Reis de Portugal* (1600) and *Descrição do Reino de Portugal* (1610). See A.S. Saraiva, H.P. Salomon, I.S.D. Sassoon, *The Marrano Factory: The Portuguese Inquisition and Its New Christians* (2001) p.121.



Lot 318



Lot 319

316 **LEON, JACOB JUDAH (TEMPLO)**. Tavnith Heichal - Libellus Effigiei Templi Salomanis. **FIRST HEBREW EDITION**. Separate Hebrew and Latin titles. Spanish dedication to the Parnassim (governors) of the Sephardic Congregation Talmud Torah of Amsterdam, followed by a Hebrew translation of the Privileges granted by the United Dutch Provinces. ff. 6, 3-38. *Slight worming, marginal staining. 18th-century elaborately tooled calf, rubbed. 4to. [Vinograd, Amsterdam 179 (unseen); Fuks, Amsterdam 266].*

Amsterdam, Marcus Levi: 1650. **\$500-700**

• Treatise on the exterior, interior and ritual objects of the Temple of Solomon. The name "Templo" was added to the author's family name on account of the celebrated copper engravings of Solomon's Temple that Jacob Judah Leon prepared for his scarce work, Retrato del Templo de Selomoh (1642).

317 **(MEDICINE). AMATUS LUSITANUS** (pseudonym of João Rodrigues de Castello Branco). Curationum Medicinalium, Centuria Prima ["First Century": collection of medical case histories]. **FIRST EDITION**. pp.(16), 391, (1 blank). *Title repaired, final leaf marginally torn, few light stains. Contemporary limp vellum, stained. 8vo. [Friedenwald, p. 36].*

Florence, Laurentius Torrentinus: 1551. **\$1000-1500**

• THE MARANNO PHYSICIAN AMATUS LUSITANUS, IS LIKELY THE SINGLE MOST RENOWNED MEDICAL FIGURE OF THE RENAISSANCE ERA.

The first edition of Amatus' Curationum Medicinalium, Centuria Prima is exceedingly rare. WorldCat shows but two copies: Biblioth que Nationale de France (Paris) and the Berlin State Library

The word "Lusitano" appended to the author's name, indicates his Portuguese origin. This flaunting of Portuguese identity by Marranos who escaped from Portugal to openly practice Judaism in other lands, prompted one Portuguese Christian writer to observe with chagrin: "Small wonder then that other nations, unfamiliar with the piety of the true Portuguese, should be inclined to think that all Lusitanians are Jews... Consequently, many Portuguese are ashamed to admit their nationality abroad." Sousa, f.12v.; cited in E. Glaser, "Invitation to Intolerance," HUCA, Vol. XXVIII (1956) p. 380.

318 **(MEDICINE). AMATUS LUSITANUS**. Curationum Medicinalium, Centuria Quatuor. Printer's mark of Froben on title and final page. Richly historiated initials. Wide-margined copy replete with Latin marginalia in old hand. pp.(16), 406, (34). *Some stains and marginal worming, corner repairs to final two leaves. Recent limp vellum with vellum ties. Folio. [Adams A-915; Friedenwald, p. 36; Garrison and Morton, 3049].*

Basle, Froben: 1556. **\$1000-1500**

• Amatus Lusitanus (1511-1568?) was born in Castello Branco, Portugal and studied medicine at the University of Salamanca. His reputation as physician and scholar came to the attention of Duke Hercules d'Este II who invited him to occupy the chair of medicine in Ferrara in 1540. After various European sojourns, Amatus relocated to Salonica, a city with a burgeoning Jewish community of Spanish and Portuguese Jewish emigr s who enjoyed the protection of the Ottoman Empire. See Harry Friedenwald, The Jews and Medicine I (1967) pp. 332-80; N. Berger (Ed.) Jews and Medicine (1995) pp. 89-97.

In all, Amatus would produce seven "centuries" of medical case histories.

[SEE ILLUSTRATION TOP LEFT]



**319 (MEDICINE). CASTRO, RODRIGO DE.** De Universa Muliebrum Morborum Medicina [gynecology]. **FIRST EDITION.** Parts I and II bound together. *Part I: pp.(12),135, (21). Part II: pp.(8),1-13, 18-333, (23). Trace foxed. Inkblots on pp.119-124 of Pt. II. Contemporary vellum, rubbed. Folio.*

Hamburg, Froben: 1603-1604. **\$1000-1500**

• **DIVIDED INTO TWO PARTS: THEORICA AND PRAXIS, THIS IS THE FIRST EDITION OF THE FOREMOST WORK OF GYNECOLOGY IN THE RENAISSANCE PERIOD.**

Rodrigo de Castro (1546-1627) was born in Lisbon into a family of physicians. His maternal uncle, Manuel Vaez was physician to Kings João III, Sebastian, Cardinal Henrique and Philip II. Rodrigo studied at the University of Salamanca receiving a degree as Doctor of Philosophy and Medicine. Though he found favor with the King, Rodrigo fled Lisbon for Antwerp on religious grounds. Eventually, some time before 1596, he arrived in Hamburg as one of the first Jewish settlers. In that year of 1596, Hamburg was stricken with an epidemic, De Castro's laudable efforts in containing the plague were duly noted and long remembered by the authorities. As in the case of many other Portuguese Marranos, the transition from Catholic to Jew was gradual. This explains the surprising fact that Rodrigo's first wife was buried in the Catholic Cemetery of Hamburg (communication from Alfonso Cassuto to H. Friedenwald, p. 451, n. 19). By 1612 de Castro had remarried, and in the list of the Jewish community of 1612, one finds Dr. Rodrigo de Castro, his second wife, two sons, and younger children. At various times, de Castro was called upon to treat the King of Denmark, the Archbishop of Bremen, the Duke of Holstein, the Duke of Mecklenburg and other notables.

See A. Cassuto, Zeitschrift für die Geschichte der Juden in Deutschland, Vol. III (1931) nos. 1, 58, 64 and 68; H. Friedenwald, The Jews and Medicine, Vol. II (1967) pp. 449-52.

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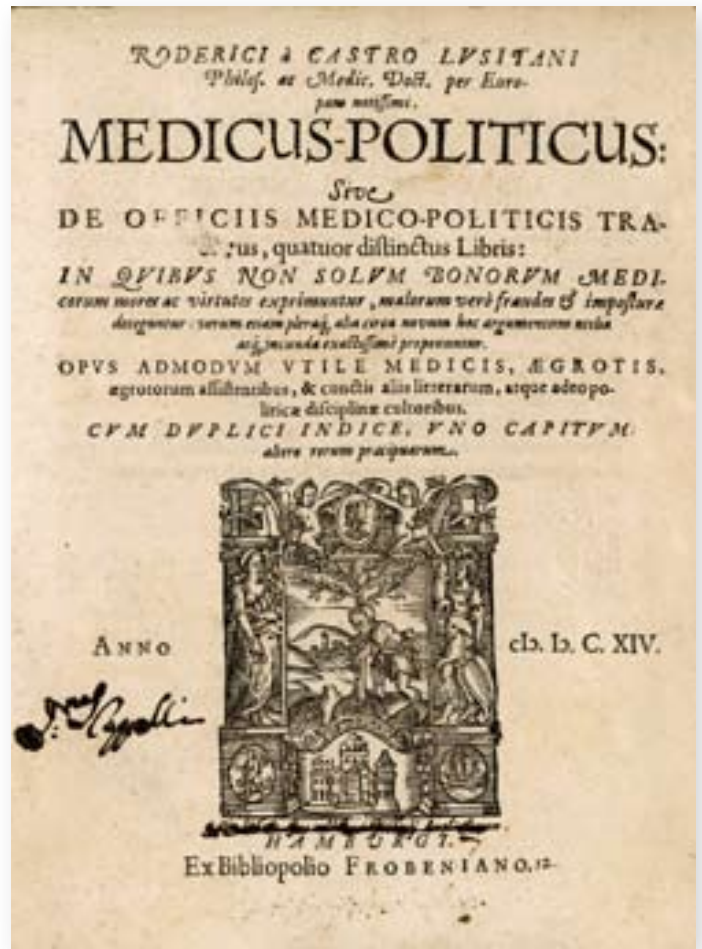
**320 (MEDICINE). CASTRO, RODRIGO DE.** Medicus-Politicus [medical encyclopedia; medical ethics]. **FIRST EDITION.** Latin with smattering of Greek and Hebrew (on p.51). Scattered Latin marginalia. *pp. (8), 277, (17). Browned. Contemporary limp vellum, stained. Sm. 4to. [Garrison and Morton 1759; cf. Friedenwald, p. 55 (later edition)].*

Hamburg, Froben: 1614. **\$1000-1500**

• **ONE OF THE EARLIEST TEXTS OF MEDICAL ETHICS.**

It has been said of the author: "He proves himself a man of scientific training and wise, whose views on the profession of medicine were as high-minded as they were practical" (Gernet, Mittheilungen aus der älteren Medicinal-Geschichte Hamburgs (1869) p.138).

[SEE ILLUSTRATION RIGHT]



Lot 320

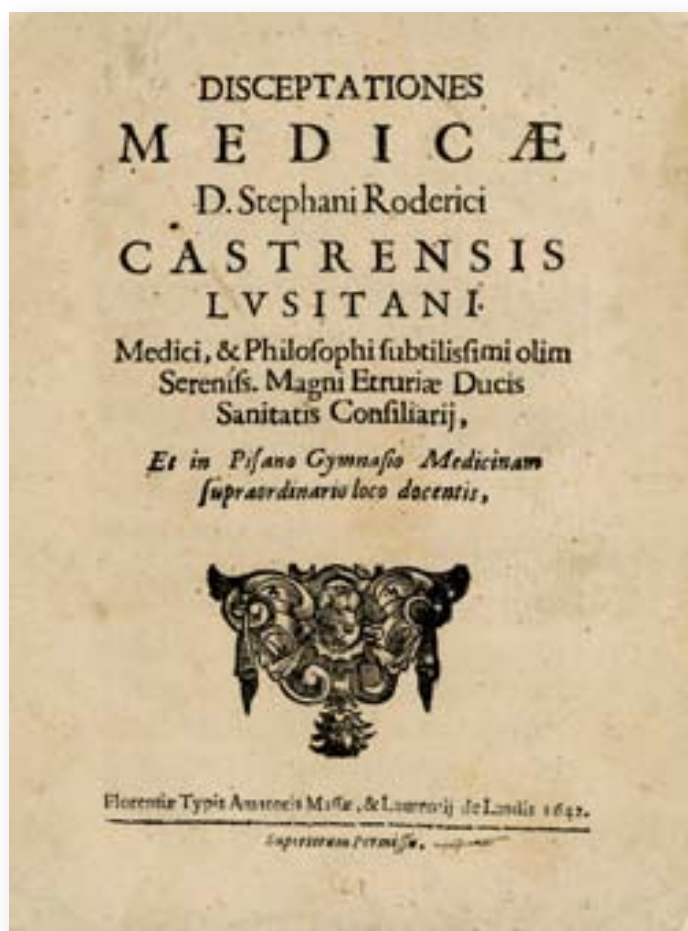
**321 (MEDICINE). IBN NAHMIA, ABRAHAM LUSITANUS.** Methodus Medendi Universalis, per sanguinis missionem, et purgationem. Third Edition. Two parts in one. *pp. (8), 83, (12), (1 blank). Some staining, trace worming. Recent limp vellum. Sm. 4to. [Friedenwald, p. 167 & Cat. p. 30].*

Venice, Ioannem Baptista: 1604. **\$600-900**

• The physician Abraham ibn Nahmias, a native of Lisbon became a resident of free Constantinople. This medical text on the method of treating hematemesia and on the use of cold waters in inflammatory fevers is based on the author's Hebrew work, "Sifrei Refu'ah." The present Latin edition opens with a paean to the Author by his countryman Dom Salomon Abenyahes [Ibn Yachye] Lusitano. See JE, Vol. IX, p.145; Kayserling, p. 76.



Lot 322



Lot 323

322 (MEDICINE). MONTALTO, PHILIPP (ELIJAH). *Optica*, intra philosophiæ & Medicinæ aream, de visu, de visus organo, & obiecto theoriæ accurate complectens [ophthalmology]. **FIRST EDITION.** At bottom p. 5, five words of Hebrew in square characters provided with vowel points: "Ve-chol ha-am ro'im eth ha-koloth" ["And all the people were seeing the sounds"] (Exodus 20:15). Broad margined copy. Historiated and floriated initials. pp. (16), 259 (i.e., 289), (7). *Printer's error: duplicate of pp. 23-4 placed instead of pp. 157-8. On p. 130, printed strip containing three lines pasted over previous text (evidently printer's correction). Tear to pp. 69-70, upper corner of title repaired, some light staining. Contemporary limp vellum, wrinkled; with vellum ties. 4to. [Friedenwald, The Jews and Medicine, Vol. II, pp. 486, no. 1 (fac. of title on p. 87)].*

Florence, Cosmo Junta: 1606. **\$5000-7000**

**MEDICAL WORK BY THIS SIGNIFICANT PORTUGUESE-JEWISH PHYSICIAN, A CHAMPION OF JUDAISM.**

Elijah Montalto (alias Filipe Rodrigues) (1567-1616) was born in Castelo Branco, Portugal, studied medicine at the University of Salamanca, and as many New Christians, fled Portugal, to find sanctuary in Livorno, Italy.

*Optica*, Montalto's first published work appeared in Florence in 1606. In the dedication, he alludes to his acquaintance with Queen Marie Medicis of France who would later invite Montalto to serve her at the French Royal Court as Court Physician. Montalto accepted the position on condition he would have complete freedom to practice his Jewish religion and be exempt from professional service on the Sabbath. Marie de Medicis wrote to Pope Paul V to obtain the latter's dispensation to have an "infidel" at her service and a dispensation was subsequently granted. Hence Montalto was in the extraordinarily privileged situation whereby he was permitted to openly live as a Jew in Paris at the pleasure of the Pope, due to the good offices of the Queen. And so the professing Jew Elijah Montalto became physician to the French Court at a time when Jews had long been exiled from the French Kingdom. When Montalto died, it was the Queen of France who ordered that his body be conveyed to Amsterdam for burial, for there was at the time no Jewish burial in France. Chief Rabbi Saul Levi Morteira accompanied the body to its final destination, the Jewish cemetery at Ouderkerk.

Another extremely rare work by Montalto, *Lettre d'Espagne* (1614) was sold by Kestenbaum & Company, September 2005, Lot 137. In it, Montalto wrote of the gratitude he felt toward the French Queen for his appointment and for her courage in permitting him to openly live as a Jew whilst in Royal service.

See H. Friedenwald, *The Jews and Medicine* (1967), Vol. II, pp. 468-96; M. Kayserling, *Biblioteca Española-Portuguesa-Judaica* (1971), pp. 72-3; R. Ayoun, "Un médecin marrane au service de la Couronne de France: Élie de Montalto," in *Inquisição, Sociedade Portuguesa de Estudos do Século XVII* (1989) pp. 75-91; and H.P. Salomon, "Une lettre jusqu'ici inédite du docteur Felipe Rodrigues Montalto," in *Les rapports culturels et littéraires entre le Portugal et la France, actes du colloque Paris 1982*, pp. 151-69.

[SEE ILLUSTRATION TOP LEFT]



**323 (MEDICINE). CASTRO, STEPHAN RODRIGO DE.** Disceptationes Medicae. **FIRST EDITION.** Uncut copy. pp. 84. Foxed. Modern boards. 4to.

Florence, Amatoris Massae & Laurenti de Landis: 1642. **\$1000-1500**

⚠ Stephan Rodrigo de Castro (1559-1627), not to be confused with Rodrigo de Castro, was born in Lisbon, later choosing Italy as his place of residence where he was employed as physician to the Duke of Tuscany.

Disceptationes Medicae cites the classics: Aristotle, Galen, Avicenna, Albertus Magnus, et al. Several chapters are devoted to the ear, eye (especially the optic nerve), and cerebrum

From the fact that Friedenthal in his biography of the author (p. 454) mentions this work but omits it from his catalogue, one may deduce that he never actually saw a copy. A pencilled note on the front flyleaf of this copy states that the single example recorded in the National Library of Florence is in fact not to be found there. No record in WorldCat.

[SEE ILLUSTRATION BOTTOM LEFT FACING PAGE]

**324 MEGILATH ESTHER.** (Scroll of Esther). Manuscript written in Sephardic Hebrew script on vellum. Each column within attractively designed architectural arch. Inscribed in opening panel, "E(ved) H(ashem) David Sabach [i.e. Sabbath], Y(ishmerehu) Tz(uro) Ve(go'alo)." Brown ink on two vellum membranes. Set on wooden roller. *Partially unstitched, stained in couple places. Actual scroll 5 inches in height, with roller 11 inches.*

(Azores), 19th-century. **\$4000-5000**

⚠ David, son of Abraham Sabath, born before 1847, probably in Sao Miguel, Azores, died in 1915 in Faro, Portugal. He was eulogized as a man of great Torah knowledge. In 1873, he married Tamo d'Abeasis, daughter of Salom Abeasis and Esther Benamu. See Genealogia Hebraica, p. 640

This megillah provides a window into the history of the tiny Jewish community of the Azores Islands, a Portuguese possession in the North Atlantic, approximately 950 miles in distance from Lisbon. Though Marranos settled the islands in the 16th and 17th centuries, they left no written record and recorded Jewish settlement begins only in 1818 with the arrival of Jews from Morocco. By 1848, the Jewish population of the Azores had reached 250, of which the majority resided in Ponta Delgada on Sao Miguel Island. See EJ, Vol. III, col. 1012.

[SEE ILLUSTRATION BELOW]



**325 MELDOLA, ABRAHAM.** Nova Grammatica Portugueza / Neue Portugiesische Grammatik. **FIRST EDITION.** Bilingual edition, Portuguese and German in facing columns. pp. 313, (2), 318-671, (1). *Some light foxing. Marbled endpapers. Blind-tooled brown morocco with dentelles, spine in compartments. Sm. 4to. [Kayserling, p. 67 (Leipzig rather than Hamburg)].*

Hamburg, M.C. Bock: 1785. **\$500-700**

⚠ Much of this grammatical work consists of dialogues between Teacher and Pupil: Mestre/Discipulo, or Lehrer/Schüler. The bilingual character of the book reflects the fact that it was intended for Portuguese-speaking Jews residing in the small, though significant Sephardic Community of Hamburg, Germany, and seemingly living between two languages.

See M. Studemund-Halevy (ed.), Die Sefarden in Hamburg (1994).

Abraham Meldola (1754-1826), a native of Amsterdam, studied in the Talmud Torah there and at the University of Leiden. In 1772 he settled in Altona and served as Hazan of the local Portuguese congregation as well as a translator of Dutch, Hebrew and Portuguese. In 1791, Meldola relocated to Hamburg. He returned to his native city of Amsterdam in 1822, dying there four years later.

**326 MENASSEH BEN ISRAEL.** De Resurrectione Mortuorum. pp. (24), 346, (6). *Lightly browned. Recent tree-calf with morocco spine-labels. 12mo. [Silva Rosa 25].*

Amsterdam, By the Author: 1636. **\$500-700**

⚠ The Amsterdam Jewish community at this time was comprised primarily of Marranos, who in their Iberian homeland knew Judaism, if at all, only through the lens of the Old Testament. Since the doctrine of the resurrection of the dead is not elucidated in the Bible, many of the newly arrived Marranos came to doubt the belief in an After-life. In response to these skeptics (especially Uriel Acosta), Menasseh marshalled proofs from throughout Judaic literature as to the existence of a World to Come. See C. Roth, A Life of Menasseh ben Israel (1945) pp. 91-4.



Lot 327



Lot 328



Lot 330

- 327 (MENASSEH BEN ISRAEL). MENESSES, SEBASTIÃO CÉSAR DE.** *Summa Politica*. Second Edition. Two versions, Latin and Portuguese, issued same year, here, bound together in one volume. *Latin version: pp.(1), 206. \* Portuguese version: pp. 208.* *Lightly browned. Contemporary limp vellum, light wear. 12mo. [J.H. Copenhagen, Menasseh Ben Israel, p. 44, no. 11\*].*

Amsterdam, Simaõ Dias Soeiro Lusitano: 1650. **\$2000-3000**

• In 1650, Menasseh's Amsterdam printing establishment was taken over by his eldest son, Samuel Ben Israel Soeiro (see Fuks, Vol. I, p. 110). According to Copenhagen, "Simon Dias Soeiro as noted on the title-page of the present work, is but another name for this eldest son of Menasseh." This book is extremely rare. WorldCat shows but a single copy, housed in the University of Salamanca, Spain. There is reportedly a first edition, printed in Lisbon, 1649. See A. Cassuto, *Seltener Bücher aus meiner Bibliothek* ["Rare Books from My Library"], *Studia Rosenthaliana*, Vol. VI, No. 2 (July 1972), pp. 218-19 and figs. 5 and 6 of overleaf (facs. of title).

[SEE ILLUSTRATION TOP LEFT]

- 328 (MENASSEH BEN ISRAEL). PEREIRA DE CASTRO, GABRIEL.** *Ulyssea ou Lysboa Edificada: poema heroyco*. Second Edition. On title, Portuguese coat-of-arms. Following leaf with allegorical design. Scattered Portuguese marginalia. ff.(5), 207. *Stained in places, some worming repaired, text slightly affected. Later vellum. 12mo.*

n.p.: (Between 1640 and 1653). **\$1000-1500**

• A highly scarce production from the printing house of Menasseh ben Israel. In order to provide the city with a foundational myth, the Portuguese poet Gabriel Pereira de Castro (1571-1632) wrote this account of the founding of Lisbon by the Greek hero Ulysses of Homer's *Iliad*. The book first appeared in Lisbon in 1636, this second edition was produced in the Amsterdam printing establishment of either Menasseh Ben Israel himself or that of his sons. See A. Cassuto, *Studia Rosenthaliana*, Vol. VI, No. 2, pp. 218 and fig. 3 on facing page (facs. of title).

[SEE ILLUSTRATION TOP MIDDLE]

- 329 MENASSEH BEN ISRAEL.** *De Creatione Problemata XXX.* pp. (16), 156, (2). *Lightly browned. Recent tree-calf with morocco spine-labels. 12mo. [Silva Rosa 21].*

Amsterdam, By the Author: 1635. **\$500-700**

• The first of Menasseh's philosophical texts, dealing with the Jewish notion of *creatio ex nihilo*. Following in the footsteps of Maimonides, Menasseh sought to disprove the Aristotelian notion of the pre-eternity of the world.

- 330 (MEXICO).** Inquisitional Manuscript in Spanish signed by Alonso de Peralta, the Inquisitor, ordering the arrest of Lorenzo Machado, a Portuguese, and sequestration of his property, and that he be locked in the secret cells of the Inquisition ("las cárceles secretas"). Below in Latin: "Passo ante mi [passed before me], [illegible] de Manoza". p. (1). *Sepia ink on paper. 11 lines + signatures. Acid in ink has corroded portion of signature of de Manoza. Single horizontal fold across center. 7 x 12 1/2 inches.*

Mexico City, Saturday, 19 December, 1598. **\$1000-1500**

• In 1594, Fray Alonso de Peralta took over the Inquisitorial functions in Mexico and prodded the Tribunal into even greater activity. In 1596, 66 penitents figured at a single *Auto de Fe*, however not long afterwards, proceedings were brought against Peralta for misconduct in office. See C. Roth, *The Spanish Inquisition*, pp. 212-13.

The Inquisition in Mexico was especially phobic toward the Portuguese, as it was rumored that along with the connivance of Marranos, the Portuguese were acting as fifth columnists intent on seizing Mexico from the Spanish. See EJ, Vol. XI, col. 1454.

Provenance: W.W. Blake, San Francisco, Catalogue of Mexicana, November 1899, No. 266.

[SEE ILLUSTRATION TOP RIGHT]





Lot 331

**331 (NUNES, PEDRO).** Petri Nonii Salaciensis. De Arte Atque Ratione Navigandi. 1573. Book Two. **FIRST EDITION** under this title (actually, second improved edition of the book published under the different title of Petri Nonii Salaciensis Opera [1566].) On title, coat-of-arms of Portugal. Opposite p.1, full-page figure of nautical instrument. Historiated and floriated initials. Scattered marginalia in Latin (see e.g. bot. pp. 8-9). pp.1-131, 133-201.

\* **BOUND WITH:** Petri Nonii Salaciensis. De Erratis Orontii Finaei, Regii Mathematicarum. 1573. Second edition. Large historiated initial on p. 1, followed by several floriated initials. pp. (2), 56.

\* **AND:** Petri Nonii Salaciensis. De Crepusculis. 1573. Book One. Second edition. Magnificent historiated initial on verso of title, followed by several floriated initials. pp. (3), 63, (1), (1 blank).

All three of our works abound in diagrams embedded in the text. Some leaves browned. Modern limp vellum with vellum ties. Folio.

Coimbra, Antonius `a Marijs, v.d. **\$20,000 - 25,000**

☛ Of Jewish parentage, Pedro Nunes, celebrated Portuguese mathematician, cartographer, and navigator, was born in Alcácer do Sol in 1502. He studied at the University of Salamanca (Spain) and later received a degree in medicine in Lisbon in 1525. In 1529 Nunes was appointed cosmographer to the Crown. He is credited with being the father of modern cartography and made several important contributions to the science of navigation. In 1540, he invented the scale named after him (nonius). It consists of a series of fixed scales mounted on an astrolabe, gradations on each scale are somewhat shifted so that the fractional part of a curve indicates the fractional part of a degree.

Nunes moved to the University of Coimbra in 1544 to take up the Chair of Mathematics. This was a new post set up to provide instruction in the technical requirements for navigation, clearly a topic of great importance in Portugal at this period when control of sea trade was the chief source of Portuguese wealth. He was promoted to Chief Royal Cosmographer in 1547 and held this post until his death in 1578.

Cecil Roth notes the irony that despite Nunes's high rank in society, his grandchildren fell into the clutches of the Inquisition. See A History of the Marranos (1932) p. 77; EJ, Vol. XII, p. 1273

Our first work, De arte atque ratione navigandi, is a second improved edition of the book published in 1566 under the different title of Petri Nonii Salaciensis Opera, a compilation of Nunes's works on navigation. At the time, Nunes's book represented the cutting-edge of nautical science.

Our second work, De Erratis Orontii Finaei (first edition 1546), sets out to demonstrate that Oronce Fine's attempts to solve the three classical problems of mathematics - squaring the circle, trisecting an arbitrary angle, and doubling the cube, were incorrect.

Our third work, De Crepusculis, first issued in 1542, addresses a problem posed to Nunes by one of his pupils, Prince Cardinal Henrique (son of Manuel I), who would become King of Portugal in 1578: "Which day has the shortest twilight?" It was this question of the duration of twilight to which the book is devoted.

[SEE ILLUSTRATION ABOVE]



Lot 332

**332 OROBIO DE CASTRO, ISAAC.** *Prevenções Divinas contra a vana ydolatria de las gentes.* ["Divine Admonitions against the Vain Idolatry of the Gentiles:" anti-Christian polemic].

AN EXCEPTIONALLY HANDSOME LARGE SPANISH MANUSCRIPT, WRITTEN WITH UTTER FLUENCY IN A VERY FINE CALLIGRAPHIC HAND.

Highly accomplished title-page within exquisite historiated borders, composed in charcoal and pen. At top, vignettes of Joseph being lowered into the pit by his brothers (left), Isaac sowing (center), and David playing the harp (right). (The centrality of Isaac no doubt alludes to the author's first name, i.e., the name he chose upon reconversion to Judaism in Amsterdam). The two women to left and right of title, and three women at bottom, do not appear to be Biblical characters. Richly historiated initial letters throughout. Broad margins.

Most impressively bound in contemporary calf over thick wooden boards, spine in compartments, gilt extra. Fastened with two thick metal clasps. ff. (1), 1-48, (1 blank), 49-87, (1), 88-122, (1), 123-133, (1), 134-242, (4). Sepia ink on paper. 22 lines per page. Trace foxed. Marbled endpapers. All edges gilt and gaufered. Scuffed, foot of spine worn away. Large folio.

(Amsterdam?), circa: 1700. **\$25,000-30,000**

• **MAGNIFICENT UNPUBLISHED MANUSCRIPT BY ONE OF THE FINEST MINDS AMONG AMSTERDAM'S FORMER MARRANOS.**

Isaac Orobio de Castro (alias Balthasar de Orobio, 1620-87) was born in Braganza, Portugal, to crypto-Jewish parents, who later relocated to Seville. Initially a student of philosophy, Orobio turned his attention to medicine becoming so well-regarded he was designated personal physician to the Duke of Medina Céli. Nonetheless, he was denounced to the Inquisition as a Judaizer and after torture, was sentenced to languish in the tribunal's prison. Upon release, Orobio fled to Toulouse and after arrival in Amsterdam in 1666, Orobio was finally able to make public his Judaism and was formally admitted into his ancestral faith by undergoing circumcision. Orobio continued to practice medicine and became a part of a circle of Marrano intellectuals and men of letters resident of Amsterdam. He was also appointed one of the Parnassim of the Spanish-Portuguese community. Orobio was an eloquent apologist on behalf of Judaism and devoted his prodigious literary talents to anti-Christian polemic. The present manuscript, *Prevenções Divinas*, is his most important work of this genre.

Though never seeing the light of print in the Spanish original, *Prevenções Divinas* nonetheless enjoyed wide popularity, as witnessed by a number of surviving manuscripts. Prof. Yerushalmi attributed the fact that Orobio did not publish his polemic works, to their aggressive anti-Christian tone. (See *From Spanish Court to Italian Ghetto*, p. 355). Nonetheless, a portion of this sprawling work was translated into French by a Jew named Henriquez and brought out as *Israel Vengé* (London, 1770). Subsequently, the celebrated Anglo-Jewish authoress Grace Aguilar translated the French version into English, and after adjusting the author's vitriol, published the work under the title *Israel Defended* (London, 1838). See C. Roth, *Bibliotheca Anglo-Judaica*, p. 259, nos.18-19

[SEE ILLUSTRATION ABOVE]



#### THE WORK:

Prevenções Divinas actually comprises several works by Orobio, which on occasion appear in the bibliographic literature as separate manuscripts. Thus, between ff.87-88, as Book Four, we have: *Respuesta a un Cavallero Frances Reformado* [Response to a French Reformed Gentleman]. Kayserling p. 83 lists this as a separate manuscript, while adding: "This is the same work as 'Prevenções Divinas,' of which it forms the third part(!)." (M.B. Amzalak published this response to a French Reform minister as a separate treatise under the title *La observancia de la divina ley de Mosseh* [Coimbra, 1925].)

Further, between ff.122-123 we have as Book Five: *Respuesta a una persona que dudava si el libro de Raymundo Lulio, nuevamente traducio y comentado por Don Alonson de Zepeda, era intelligible y se concluyan sus discursos* [Response to a person who doubts if the book of Raymundo Lull, newly translated and commented by Don Alonso de Cepeda, is intelligible and conclusive]. In the Catalogue "Treasures from the Library Ets Haim," p. 79, no. 129, we find a separate manuscript under this title. (Unlike Kayserling, the cataloguer failed to make the connection to the section in *Prevenções divinas* by that name.) And again between ff.133-134, we have: *Respuesta apologetica al libro que escribió Don Alonso de Zepeda, que intituló Defensa de los terminos y doctrina de Raymundo Lulio* [Apologetic response to the book written by Don Alonso de Cepeda, entitled Defense of the Terms and Doctrines of Raymund Lull]. This too appears in *Treasures from the Library Ets Haim* (p.80, no. 130) as a separate manuscript work.

The historical backdrop to these two "Responses" is as follows. In 1663, Don Alonso de Cepeda published in Brussels a Spanish translation of *The Tree of Knowledge*, composed originally by Raymond Lull in Latin. Raymond Lull (1232-1316) was a Franciscan theologian. Orobio wrote a short polemic work rebutting Lull's supposed proof of the doctrine of Trinity. No sooner did the translator and commentator Cepeda read Orobio's work, than he penned a comprehensive reply, *Defensa de los terminos y doctrina de Raymundo Lulio* (Brussels, 1666). Not one to let Cepeda (representing the medieval Lull) have the last word, Orobio then came back with his reply: *Respuesta apologetica al libro que escribió Don Alonso de Zepeda, que intituló Defensa de los terminos y doctrina de Raymundo Lulio* [Apologetic response to the book written by Don Alonso de Cepeda, entitled Defense of the Terms and Doctrines of Raymund Lull].

A substantial portion of *Prevenções Divinas* is devoted to a defense of the Talmud. It is well known that many of the Spanish and Portuguese Marranos who openly embraced Judaism in Amsterdam, came with an excellent knowledge of the Old Testament (which they obtained while living outwardly as Christians in the Iberian Peninsula), yet were virtually ignorant of post-Biblical Jewish texts such as the Talmud. Orobio knowledgeably notes on f.72v that Fray Luis de Granada and the Bishop of Coimbra who spoke disparagingly of the Talmud, did so out of ignorance, not being able to read Talmudic texts in their original. As Yerushalmi wrote: "The real marvel is that some Marranos were able, despite their background, to embrace a complete Jewish orthodoxy, to immerse themselves thoroughly in Jewish tradition, and to become intellectual and communal leaders in seventeenth-century Jewry" (Y.H. Yerushalmi, *From Spanish Court to Italian Ghetto*, p.49).

See M. Kayserling, *Biblioteca Española-Portuguesa-Judaica*, pp. 81-83; EJ, Vol. XII, cols.1475-7, C. Roth, *A History of the Marranos* (1932) pp. 299-230, 329, 338, 395; J. Kaplan, *From Christianity to Judaism: The Story of Isaac Orobio de Castro* (1989).

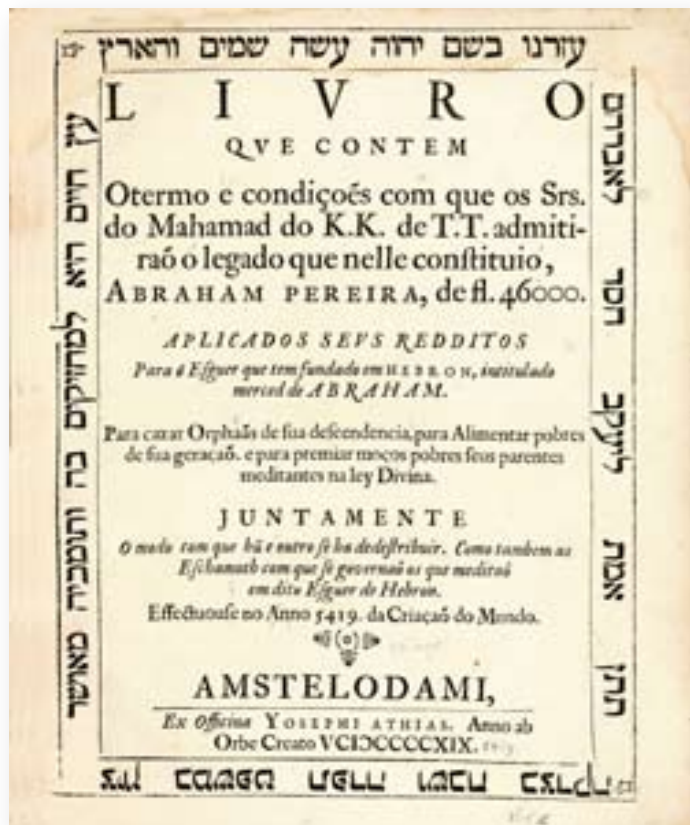
Another manuscript of *Prevenções Divinas* from the library of Sir Moses Montefiore was sold at Sotheby's New York on October 27th, 2004 (Lot 255).

AN ALTOGETHER REGAL MANUSCRIPT. OF GREAT IMPORTANCE IN THE DEVELOPMENT OF POST-MARRANO ERA JEWISH THOUGHT.

[SEE ILLUSTRATION BELOW]







Lot 333



Lot 334

333 (PEREIRA, ABRAHAM). Livro que contem o termo e condiçoës con que os Srs. do Mahamad do K.K. de T.T. admitiraõ o legado que nelle constituiõ, Abraham Pereira. Title surrounded by Biblical verses in Hebrew. pp.23, (1 blank). [Kayserling, p. 87]. Amsterdam: Yoseph Athias, 1659.

\* ACCOMPANIED BY: Same. Portuguese title with minor variants. Body of book in Spanish, text totally different. pp. (2), 10.

\* AND: Reformation de las Eschamoth del Escher de Merced de Abraham [Reformation of the Agreements of the Hesger "Mercy of Abraham"]. pp. 3-23, (1 blank). Wanting title. (Amsterdam, 1656?). Three works. Lightly dampstained. All unbound. Sm. 4to.

\$6000-8000

Abraham Pereira, Merchant-Prince of Amsterdam, Establishes Yeshivah "Chesed le-Abraham" in Hebron.

Translation of the title-page: "The Book which contains terms and conditions with which the Senhores of the Mahamad of the Kahal Kadosh Talmud Tora will administer the legacy of Abraham Pererira constituting 46,000 florins. The interest being applied for the Hesger founded in Hebron, named Mercy of Abraham. In order to marry off orphans, in order to feed the poor, and to support the young of those who meditate upon the Divine Law. All together, the way in which each fund should be distributed. As well as the Haskamoth (Agreements) governing those who study in said Hesger of Hebron."

Abraham Israel (alias, Thomas Rodriguez) Pereira (d.1699) was born in Madrid, and fled before the Inquisition to Venice and later Amsterdam. Fabulously wealthy, Pereira was for many years President of the Portuguese Jewish community of Amsterdam.

In the Sephardic usage, the term "Esguer" (Hebrew "Hesger") refers to a Talmudic academy. The scholars of the Pereira Yeshivah in Hebron, headed by R. Meir ben Chiya Rofe, were among the earliest believers in Shabthai Tzvi's messiah-hood. Pereira himself became a fervent follower of the pseudo-Messiah, travelling in 1666 as far as Italy on his way to greet the Turkish impostor, only to turn back after learning of Tzvi's forced conversion to Islam by the Sultan.

One may find an allusion to Pereira's Marrano background in our third tract on p.4: "For my sins, having wasted the flower of my youth away from the meditation of the Law, I am now filled with trembling and a great sense of obligation to find the most effective means of expiation for my sins. I have found that the most useful sacrifice would be to establish a Hesger in the Holy City of Hebron so that within its walls the Law of God will be studied."

In this tract too, we have a description of the quotidian life in the Hebron Academy, both as far as the role of the "Señor Ros-Iesib" (Rosh-Yeshivah), and the curriculum of the students, "Guemar, Beth Iosseph, Rabenu Mosseh (i.e., Maimonides)." (p.9).

See JE, Vol. IX, p. 599; M. Kayserling, Biblioteca Española-Portuguesa-Judaica (1971), p. 87; G. Scholem, Sabbatai Sevi: The Mystical Messiah (1975), pp. 5, 219, 358, 529-530, 755, 760-761, 893. On Pereira's yeshivah in Hebron, see A. Ya'ari in Yerushalayim IV (1952) pp. 185-202.

Extremely rare. Not found in institutional libraries. (From the manner in which Kayserling refers to our work, it is apparent that he knew of it only by hearsay).

[SEE ILLUSTRATION TOP LEFT]



**334 PEREIRA, ABRAHAM.** Espejo de la Vanidad del Mundo ["The Looking-Glass of the Vanity of the World": ethics]. **FIRST EDITION.** Spanish with a few words of Hebrew. Floriated initials, tailpieces. pp. (40), 568. Previous owners' marks, tears on pp. 481-2 (text of sidebar affected) and pp. 567-8 (concluding text minimally affected). Title crudely repaired (text unaffected), few stains. Contemporary vellum, worn. Thick 4to. [Kayserling, p. 87 (incorrect collation)].

Amsterdam, Alexander Janson: 1671. **\$3000-5000**

• This ethical work displays Biblical, Greek and Roman classical erudition, as well as Rabbinic learning. It is divided into five discourses dealing with topics such as the nature of the soul, the obligation to observe the precepts, fear and love of God, the tortures of Hell and the rewards of Heaven.

Contains the approbations of three Sephardic Hahamim of Amsterdam: Isaac Aboab, Mosseh Rephael Aguilar and Josiah Pardo, praise for the book by Doctor Isaac Orobio de Castro and a sonnet for the author by poet Daniel Levi de Barrios.

Pereira previously composed the ethical tract La Certeza del Camino in 1666. His works are noted by their autobiographical candor, something rare in the annals of Marrano literature, whose authors tend to be rather reticent about their lives in the Iberian Peninsula prior to their reconversion to Judaism.

[SEE ILLUSTRATION BOTTOM LEFT FACING PAGE]

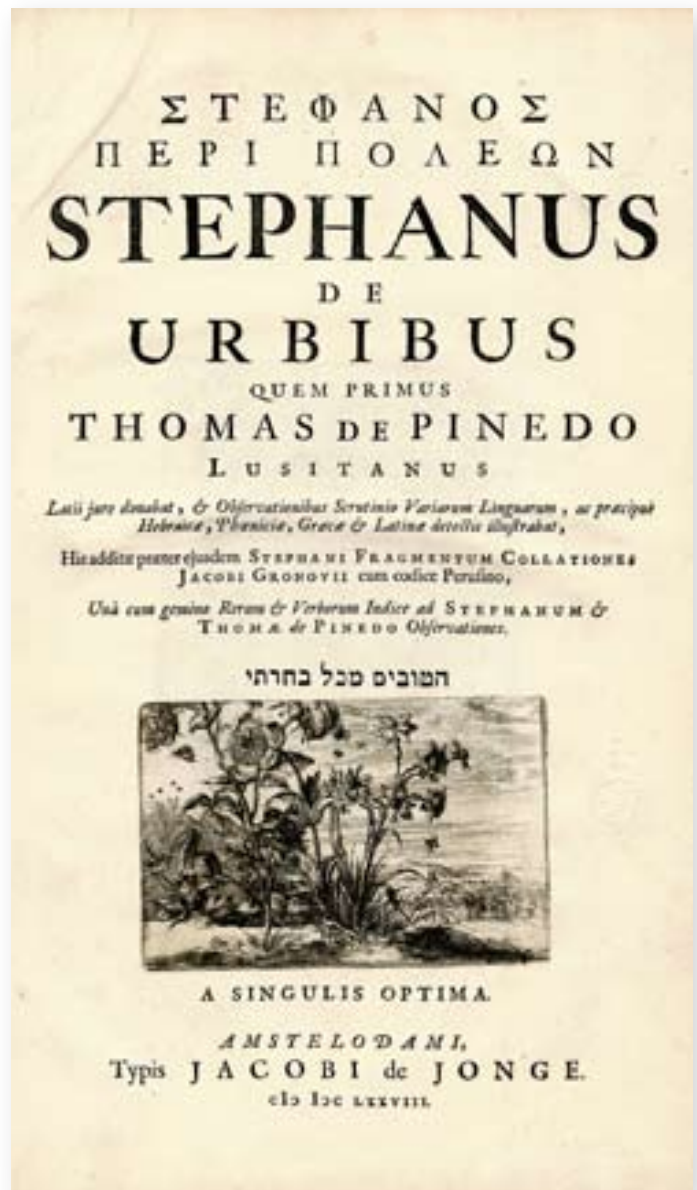
**335 (PINEDO LUSITANUS, THOMAS DE).** Stephanus (Byzantinus). Peri Poleon / De Urbibus ["Of Cities": Fragments of Stephanus' work of geography]. Translated from Greek into Latin and annotated by Thomas de Pinedo Lusitanus. **FIRST EDITION.** Title in Greek and Latin. On title, pastoral scene, above which Hebrew words: "HaTovim mikol Bacharti" ["The best of all I chose"]. The Epistola Dedicatoria also contains Hebrew quote from Job 31:26-27. Text, Greek and Latin translation face `a face, with Latin footnotes. Headpieces, initials and tailpieces. Wide margins. pp. (20), 800, (84). Trace foxed. Contemporary blind-tooled vellum over wooden boards, cartouche in center; spine in compartments, joint of upper cover split. Folio.

Amsterdam, Jacobi de Jonge: 1678. **\$600-900**

• Stephen of Byzantium was a sixth-century grammarian of Byzantium or Constantinople. His geographic dictionary, Ethnica, contains a wealth of topographical, historical, mythological and religious information concerning Ancient Greece. Unfortunately, the work survives in only fragmentary form. From the surviving fragments we see that the work abounded in quotations from the Greek authors Herodotus, Thucydides, Xenophon, Strabo, et al.

The translator, Thomas de Pinedo (1614-1679) was born in Trancoso, province of Beira, Portugal (thus the sobriquet "Lusitanus"). His father's surname was Pinheiro, his mother's Fonseca. Though raised by Jesuits in Madrid, Thomas was persecuted by the Inquisition's tribunal, forcing him to flee to Amsterdam. His commentary to the fragmentary work of Stephanus won for him renown as a philologist. See Kayserling, Biblioteca Española-Portuguesa-Judaica, p. 90.

[SEE ILLUSTRATION RIGHT]



Lot 335

**336 (PORTUGAL). SCHWARZ, SAMUEL.** Incrições Hebraicas em Portugal. **FIRST EDITION.** Replete with plates. One of 100 copies (this copy unnumbered). pp. 49, (7). Wrappers (on different quality paper) bound into later boards, rebaked. Sm. folio.

Lisbon, Tipografia do Comercio: 1923. **\$200-300**

• Despite the Inquisition's dogged determination to extirpate all vestiges of Judaism from the Iberian Peninsula, there remained the archeological record of early Jewish habitation which the Author here unearthed. Regarding Samuel Schwarz (1880-1953), see EJ, Vol. XIV, col. 1025.



Lot 339

- 337 SASPORTAS, SOLOMON.** Shesh She'arim / Zecher Rav - Memoria de los 613 Preceptos de la S. Ley, y siete de Sabios [poem on 613 Biblical and 7 Rabbinic commandments]. Hebrew, with Spanish translation by Solomon Adhan. **FIRST SPANISH EDITION.** Several signatures of former owners. On Spanish front fly (in Spanish): "David Gom(m)es Fonceque." On Hebrew front fly: "This book was given to my sister by the Haham Jechiel son of Joseph in Gibraltar." Also: "Este libro pertense a Shalom de R. Ephraim [illegible] Gib. 26 de Mayo 1856". ff. 16; (30). *Light stains. Modern calf. 8vo. [Vinograd, Amsterdam 1313; Kayserling, pp. 8, 99].*

Amsterdam, Naphtali Hertz Rophé: 1727. **\$400-600**

✪ A member of the influential Amsterdam Sasportas family, Solomon served as Rabbi of Nice in the Provence region of France, from 1690 until his death in 1724. The family name Sasportas is of either Spanish (Seis Puertas), or more likely, Portuguese derivation (Seis Portaões) - hence the title of the work: Shesh She'arim ("Six Gates"). Translator and publisher Solomon Adhan hailed from Tāfilālet in Saharan Morocco. He left for Gibraltar and Amsterdam in 1720 to collect funds to redeem his family and synagogue which had fallen into the hands of nomadic Arabs. See EJ, Vol. V, col. 1224.

- 338 (SEPHARDICA).** Collection of newspapers in the Jewish vernacular from Greece, Turkey and Algeria: Action (Ladino newspaper), Salonika, Greece, 1936 issue (on the Arab revolt in Eretz Israel). \* Salom (bilingual, Ladino and Turkish newspaper), Istanbul, December 1947 issue, headline "The English pull out of Palestine." \* Sabat (bilingual Ladino and Turkish newspaper), Istanbul, December 1947 issue (about Palestinian Jews forming army of defense). \* Shomer Israel (Judeo-Arabic weekly), Oran, Algeria, 4 issues of December, 1881. \* Le Nouvelliste Israelite / Magid Meisharim (Judeo-Arabic newspaper), Oran, Algeria, Nos. 2, 6-8 (1881-2). \* La Vaharani Lahikani (Judeo-Arabic newspaper), Oran, Algeria, 1886. \* In addition, 2 Sephardic amulets (kameyot). \* And finally, the "Sepher Takanoth" or by-laws of the "Chevrah Ottomanith le-Mischar, Neta'im ve-Ta'asiyah be-Kushta" [Société Ottomane de Commerce, Agriculture & Industrie], translated from Turkish by Gad Frumkin, Constantinople. Hebrew manuscript, Ashkenazic cursive script. pp. 13 + 3 integral blanks. Accompanied by printed prospectus of Agudath Neta'im Mischar ve-Ta'asiyah - Kusta / Société Ottomane de Commerce, Agriculture & Industrie (Jaffa, 1913). pp. (2). (See below).

Ottoman Empire, 1881-1947. **\$500-700**

✪ The three founders of the Société Ottomane de Commerce, Agriculture & Industrie were "Nissim Agiman, supervisor of forestry and mining, Adrianople, a Turkish citizen; Jacob [illegible], supervisor of railways, Constantinople, a Turkish citizen; and Gad Frumkin, merchant, Constantinople, a Turkish citizen."

Gad Frumkin (1887-1960) was one of the few Jewish lawyers in Palestine under Ottoman rule. After the British conquest, he was appointed judge of the Supreme Court of Palestine in 1920 - the only Jewish appointee - and remained on the bench until the end of the British Mandate in 1948. A born Jerusalemite, he was the son of Israel Dov Frumkin, publisher of Chavatzeleth. See EJ, Vol. X, col. 1508.

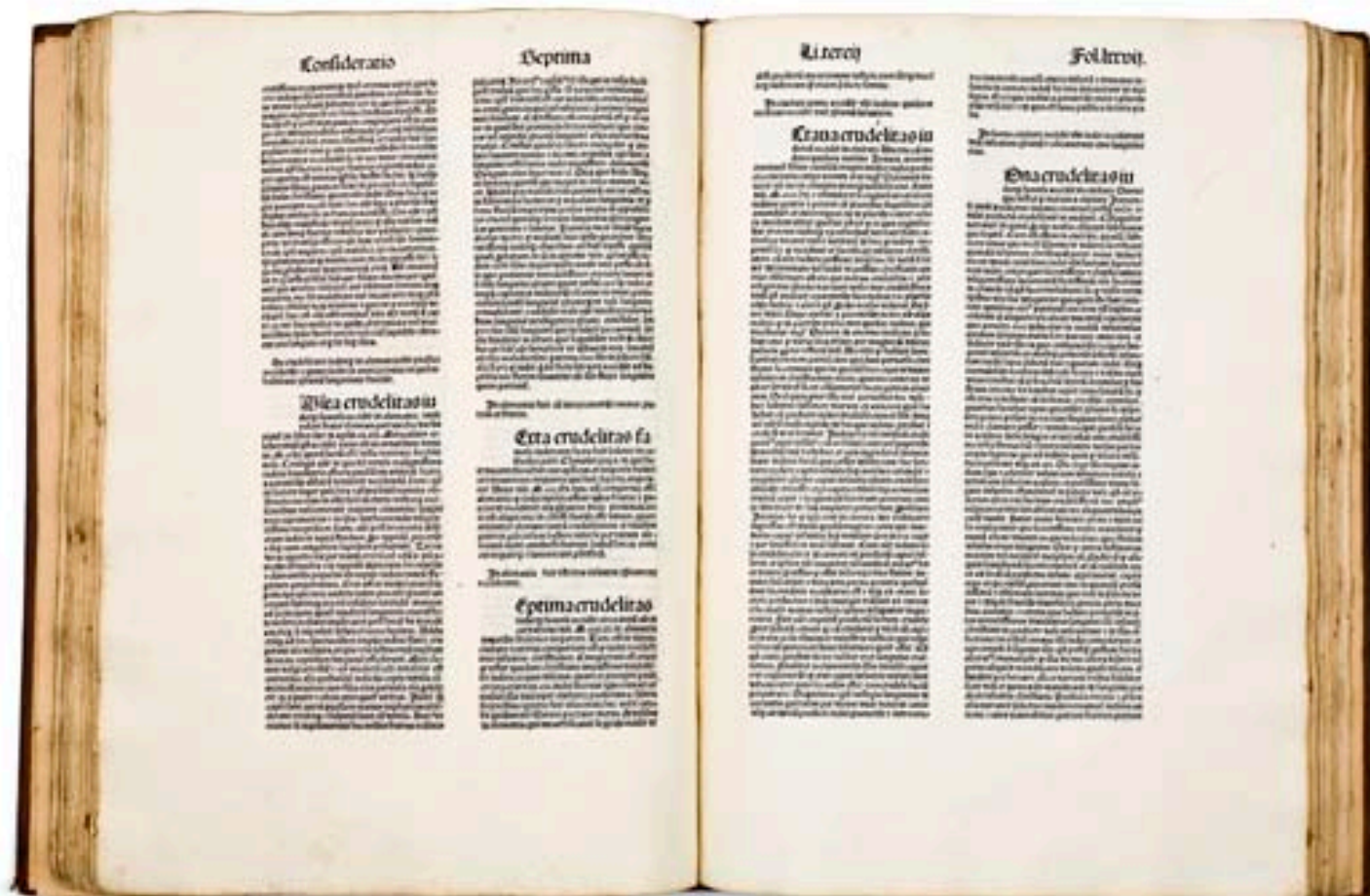
- 339 SILVEIRA, MIGUEL DE.** El Macabeo, Poema Heroico. ["The Maccabee": Heroic Poem in octavos or eight-line stanzas]. **FIRST EDITION.** Allegorical engraved title. Engraved frontispiece portrait of the Author by Nic. Perrey (Rubens 2254). Sumptuous engraved plates relating to Maccabean history prior to each of the 20 sections of the book. pp.(6), 1-288, 287-536, 531-622. *Mispaginated, but complete. Some foxing. Contemporary limp vellum, wrinkled; with vellum ties. Thick 4to. [Kayserling, p. 103].*

Naples, Egidio Longo: 1638. **\$2000-3000**

✪ Miguel de Silveyra was born in Beira, studied philosophy, jurisprudence, medicine and mathematics in Coimbra and Salamanca. Silveyra, a relative of the great classical scholar Thomas de Pinedo (see lot 335), was Royal mathematician and later Royal physician to the House of Castile. However in 1634, he was denounced to the Inquisition and subsequently fled Madrid for Naples. Aged sixty, he published El Macabeo, upon which he labored for twenty-two years. The twenty books of this epic poem relate the events of Judah Maccabee up to the restoration of the Temple in Jerusalem. Although to modern taste a bit bombastic, El Macabeo enjoyed wide popularity for centuries, going through several editions and translation into Italian. Silveyra died in Naples in 1638. See EJ, Vol. XIV, cols.1546-47.

[SEE ILLUSTRATION LEFT]





Lot 340

**340 SPINA, ALPHONSO DE.** *Fortalitium Fidei* ["Fortress of the Faith": arguments against those inimical to Christianity]. Latin. Printed in double columns. Broad margins. Scattered Latin marginalia. ff. (5), 1-96, 98-154, (1). Mispaginated as issued, but complete (ff.144-145 mispaginated.) Some light foxing and occasional stains. Later blind-tooled calf, rubbed. Tall folio. [Palau 82472 / 82473; Goff A-541].

Nürnberg, Anton Koberger: 6 October, 1485. **\$6000-9000**

• *Fortalitium Fidei* is a rabidly anti-Semitic work attributed to Alphonso de Espina. Though written in 1457 and first printed in Strasburg circa 1470, the author continued to make additions to the work until 1485. Thus, our 1485 edition is the first complete edition.

The work is a collection of arguments prepared for use by preachers against detractors of Christianity. Divided into five parts, each parts targets a specific adversary:

Book I: Introduction (ff.i, r-xxvi, v). Book II: Contra heretics (ff.xxvi, v-xli, v). Book III: Contra Jews (ff.xli, v-xcix, r). Book IV: Contra Saracens [i.e., Muslims] (ff.xcix, v-cxliiii, v). Book V: contra demons (ff.cxliiii, v-cliii, v).

Book Three, the largest part of the *Fortalitium* is devoted to attacking Jews and Judaism, including the then centuries-old accusation of Blood Libel. In Book Three, Prof. Netanyahu found valuable material from the Inquiry (pesquisa) conducted against the Conversos in Toledo in 1449, whereby they were accused by Christian witnesses of outrageous deeds - including idol worship. See B. Netanyahu, *The Origins of the Inquisition in Fifteenth Century Spain* (1995), pp. 362-3.

Alphonso de Espina was regent of the theological studium of the Franciscans at the University of Salamanca, head of the Franciscan Observants in Spain and Confessor of King Enrique IV of Castile. Long thought to be a convert from Judaism, according to modern scholarship Alphonso de Espina was not a converso but an Old Christian. Espina was responsible for the relentless hounding of those Spanish Jews who had converted to Christianity and an early proponent of the establishment of the Inquisition in Spain. To quote Henry Charles Lea, historian of the Inquisition, "To Fray Alonso de Espina may be ascribed a large share in hastening the development of organized persecution in Spain" (Lea, *A History of the Inquisition of Spain* [1906], Vol. I, p.148). *Fortalitium* is "the first Spanish work that proposed the establishment of an inquisition against the Conversos in Castile" (Netanyahu, op. cit., p. 817).

See S. J. McMichael, *Alphonso de Espina's Argument against the Jews in the Fortalitium Fidei* (1994); B. Netanyahu, *The Origins of the Inquisition in Fifteenth Century Spain*, pp. 726-35; 814-47; idem, *Alonso de Espina: Was He a New Christian?* in: *PAAJR*, Vol. XLIII (1976).

[SEE ILLUSTRATION ABOVE]



Lot 341

**341 (SPINOZA, BENEDICTUS DE).** Opera Posthuma. Five parts in one: Ethica; Tractatus Politicus; Tractatus de Intellectus Emendatione; Epistolae [Scientific Correspondence]; and Compendium Grammatices Linguae Hebraeae [Hebrew Grammar]. **FIRST EDITION.** Printer's device on title. *pp.*(40), 614, (32); (2), 112, (8). *Ex-library* (stamp on title). Some foxing. Without the engraved portrait found in some later copies (see below). Contemporary vellum, rubbed. Thick 4to. [Mehlman 1943; Van der Linde, Spinoza Bibl. no. 22; Kingma & Offenberg 15].

(Amsterdam, J. Rieuwertsz): 1677. **\$4000-6000**

✦ **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 - propounding 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. Offenber, Bibliotheca Rosenthaliana-Treasures of Jewish Booklore (1994) p. 31; JE, Vol. XI, pp. 511-20; EJ, Vol. XV, pp. 275-84.

"The Opera Posthuma has served to immortalize Spinoza's name." (Printing and the Mind of Man, no. 152).

[SEE ILLUSTRATION ABOVE]

**342 (SORIA, MORDECHAI DE ABRAHAM DE).** Oracion Panejirico Doctrinal Sobre la Mala Tentacion...que recit'o un Discipulo Suyo en dia, que entr'o en Barmisb'a [oration about the Evil Inclination...recited by a disciple of the Author on the day that he entered Bar Mitzvah, which was the first day of Sukoth]. **FIRST EDITION.** Spanish interspersed with Hebrew. Wide margins. *pp.* 216. Contemporary marbled wrappers. 8vo. [Kaysersling 104].

Livorno, Juan Pablo Fantechi: 1751. **\$800-1200**

✦ A sophisticated (and lengthy!) Bar-Mitzvah speech, in which, among other topics, the symbolism of the Tabernacle festival's Four Species is presented (pp.126-44). In what appears an original interpretation, the author maintains that the ethrog or citron represents the First Cause, the lulav or palm frond the Angelic World; the hadas or myrtle the Spheres; and finally, the aravah or willow branch the Terrestrial or Sublunar realm (p. 140).

That the book is in Spanish rather than Italian is not at all surprising, for the majority Sephardim of Livorno were still Portuguese and Spanish speaking until the beginning of the 19th-century.

Kaysersling notes with consternation that the Church officials found fault with it and it was placed on the Index of 1755.

**343 (SPINOZA, BENEDICTUS DE). DUFRESNOY, NICOLAS LENGLET (Ed.).** Refutation des Erreurs de Benoit de Spinoza, par M. De Fenelon..., par le P. Lami...& par M. le Comte de Boullainvilliers.

\* WITH: COLERUS, JEAN. La Vie de Spinoza. "APPENDED: OROBIO, ISHAK. Certamen philosophicum...adversus Joh. Bredenburg...Spinosae. **FIRST EDITION** of Refutation des erreurs de Benoit de Spinoza. **FIRST EDITION** of La Vie de Spinoza (see below). Third Edition of Certamen Philosophicum. *pp.* (4), 158; 183 (i.e., 483), (2), (1 blank). Trace foxed. Contemporary calf-backed marbled boards, rubbed, starting. 12mo. [Oko, Spinoza, p.597].

Brussels, François Foppens: 1731. **\$800-1200**

✦ This biography of Spinoza in Dutch by Jean Colerus, Minister of the Lutheran Church at the Hague, was first printed in Amsterdam in 1705 and is very scarce (only two copies were known to Pollock.) It was immediately followed and supplanted by a French version (The Hague, 1706). Our own biography is a mixture of an anonymous manuscript, La vie et l'esprit de Mr. Benoit de Spinoza (before 1712), which was in the possession of the Count of Boullainvilliers, together with Colerus' biography "into a not very coherent whole...in his book called a refutation of Spinoza, but really a popular exposition" (F. Pollock, Spinoza: His Life and Philosophy [1880], Introduction, p. xxiv).

Ishak Orobio's Refutation of Bredenburg & Spinoza was first printed in Amsterdam in 1684. A second edition appeared in Amsterdam in 1703, making our edition the third edition.

Johannes Bredenburg (1643-1691) of Rotterdam, in 1675 penned a rebuttal of Spinoza's philosophy (see next lot), but in the end he himself became a Spinozist. This Refutation of Bredenburg and Spinoza, is the only one of Orobio's many works to be published. The others remained in manuscript - (his anti-Christian polemics were too vitriolic to see the light of print). (See Lot 332.)



**344 (SPINOZA, BENEDICTUS DE).** Tractatus Theologico-Politicus. Latin interspersed with Hebrew. Printer's device on title. Latin marginalium on p.114. pp. (12), 233, (1 blank). Hamburg: Henri Künraht, 1670.

\* BOUND WITH: BREDENBURG, JOHANNES. Enervatio Tractatus Theologico-Politici [rebuttal of Spinoza's work]. Printer's device on title. pp. (6), 100. Rotterdam: Isaac Naar, 1675. Two works bound in one. Both First Edition. *Trace wormed. Contemporary vellum. 4to.*

**\$3000-5000**

☛ Seeking to prevent controversy, the Tractatus was published anonymously in Amsterdam, but with a false "Hamburg" imprint. The Tractatus is the first European work of Bible criticism. Due to its' frontal attack on revealed religion, it was banned everywhere, earning for its author great notoriety.

[SEE ILLUSTRATION TOP RIGHT]

**345 THOMAS, MANUEL.** O Phaenix da Lusitania ou Aclamaçam do Serenissimo Rey de Portugal Dom Joam IV. do Nome. Poema Heroico. ["O Phoenix of Lusitania: Heroic Poem Celebrating King João IV."]. **FIRST EDITION.** Engraved portrait of Author by Matheus (Rubens 2335). Additional engraved title with image of mythic bird Phoenix self-immolating on funeral pyre and above, coat of arms of Portugal. pp. (28), 381, (1). *Engraved title rehinged, repair to portrait, trace foxed. Contemporary mottled calf, gilt extra. 4to. [Kayserling, p. 105].*

Rouen, Lourenço Maurry: 1649. **\$1000-1500**

☛ Marrano poet Manuel Thomas (1585-1665) was born in Guimaraes, son of the physician Joseph Abravanel (alias Luis Gomez de Medeiros), and brother of Jona Abravanel. Most of Manuel's life was spent on the Isle of Madeira. In this work he displays the excessive forms of patriotism that New Christians exemplified.

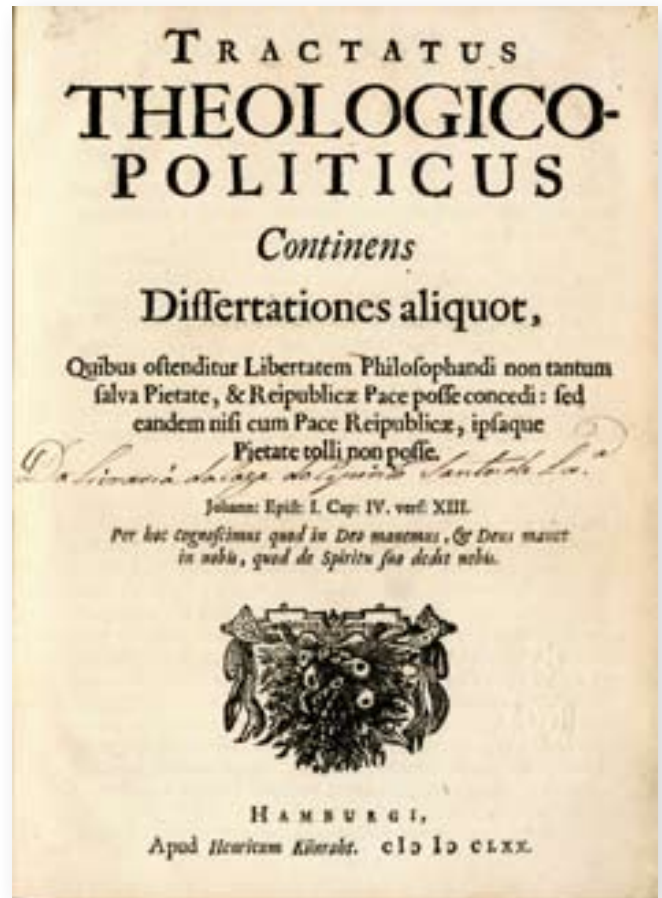
Lusitania is synonymous with Portugal. The way this identification came about is as follows. Lusitania was a Roman province in the Iberian Peninsula, constituted by Augustus in the year 5CE. It included all of modern central Portugal as well as much of western Spain. The province was named after indigenous warlike tribes, the Lusitani.

[SEE ILLUSTRATION BOTTOM RIGHT]

**346 VAEZ, ABRAHAM.** Arbol de Vidas, en el qual se contienen los Dinim mas necesarios que deve observar todo Yisrael ["Tree of Life, In Which are Contained the Most Necessary Laws that Every Jew Must Observe."]. **FIRST EDITION.** Homage to the author by Abraham Rodriguez Faro (p. 204). pp.1-88, 83-183, (1 blank), 185-204 (i.e., 214), (4). *Mispaginated as issued but complete. Title repaired, trimmed and browned. Contemporary limp vellum, worn. 8vo. [Kayserling, pp. 107-108].*

(Amsterdam), n.p.: 1692. **\$1500-2000**

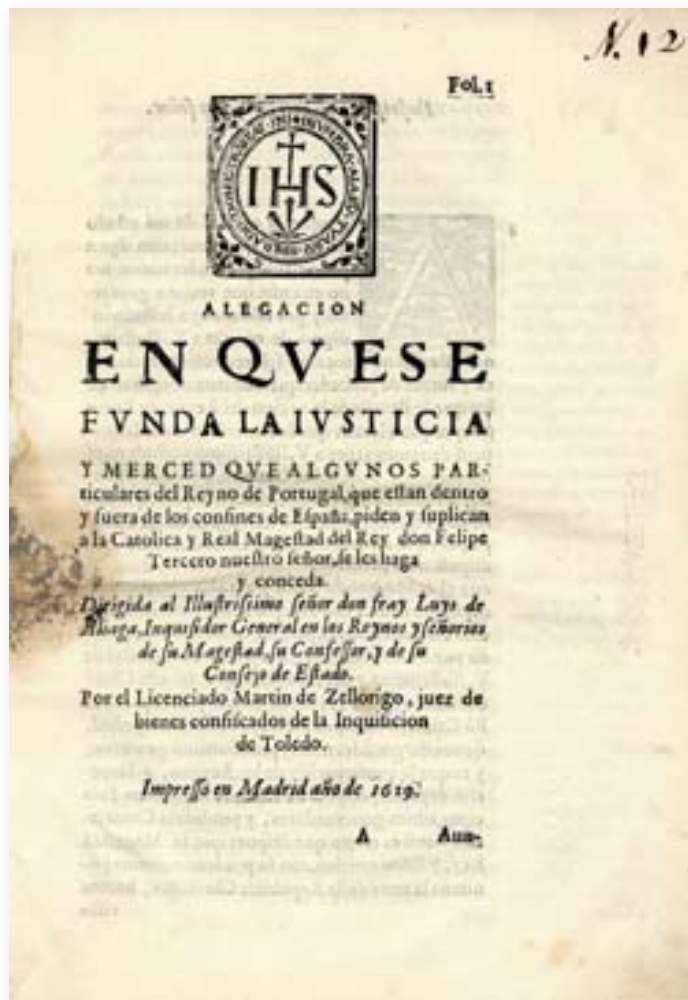
☛ The author Abraham Vaez was Haham of the Spanish-Portuguese Congregation Nephusot Yehudah of Bayonne, France. This handy presentation of Jewish laws in the Spanish language would, one imagines, have been welcomed by a community intent on seeking to reacquaint itself to practicing traditional Judaism, but not having the tools to study the Shulchan Aruch and similar such Hebrew texts.



Lot 344



Lot 345



Lot 347

347 **ZELLORIGO, MARTIN DE.** Alegacion en que se funda la justicia y merced que algunos particulares del Reyno de Portugal, que estan dentro y fuera de los confines de España, piden y suplican a la Catolica y Real Magestad del Rey Don Felipe Tercero nuestro señor, se les haga y conceda... ["Allegation on which is founded the justice and mercy, which a number of individuals from the Kingdom of Portugal, who are residing within and without the confines of Spain, are petitioning and imploring His Catholic and Royal Majesty King Philip III, to do and grant them..."]. **FIRST EDITION.** Spanish. Historiated initial. ff. (48). Inner margins soiled, text unaffected. Contemporary limp vellum, worn. Sm. folio.

Madrid, n.p.: 1619. **\$4000-6000**

**THE FIRST (AND ONLY) OUTRIGHT ATTACK ON THE INQUISITION PRINTED IN IBERIA. EXCEPTIONALLY RARE.**

Spanish barrister Martin de Zellarigo published this work directed to the Spanish Inquisitor General, Dominican Friar Luis de Aliaga - and indirectly to King Philip III of Spain and simultaneously King Philip II of Portugal- contesting the procedures of the Inquisition, as well as praising the achievements of many Jews in general society. The author prides himself that both he and his wife were of pure Old Christian stock, stating here, that he served the Inquisitorial tribunal at Valladolid for twenty-eight years as lawyer for the accused and just recently (in 1619) returned to the Inquisitorial service with the tribunal of Toledo.

The printer of this work is not named and it has been speculated that the book was printed illegally and subsequently confiscated and destroyed by the Inquisition.

See A.S. Saraiva, H.P. Salomon, I.S.D. Sassoon, *The Marrano Factory: The Portuguese Inquisition and Its New Christians 1536-1765* (2001) pp. 142-43; I.S. Révah, "Le plaidoyer en faveur des 'Nouveaux-Chrétiens' portugais du licencié Martin González de Cellorigo," *REJ*, Vol. 122 (1963) pp. 279-398..

[SEE ILLUSTRATION LEFT]



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

New York, (1918). **\$1200-1800**

✎ This poster issued by the United States Food Administration engages in moral exhortation, intimating to newly-naturalized citizens that the way to repay America for its welcome-mat, is by supporting the Allies in the war effort: "You Came Here to Find Freedom, Now You Must Help to Defend it. We Must Supply the Allies With Wheat. Do Not Let Anything Go to Waste."

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

[SEE ILLUSTRATION TOP RIGHT]

- 349 **CAHAN, SAMUEL**. Engraving, "The Sabbath." Signed and titled by the artist and numbered: "39/100." Unexamined out of handsome gilt frame. 10 x 12 inches (image size).

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

- 350 **CAHAN, SAMUEL**. Tinted engraving, "Atonement." Signed and titled by the artist and marked: "AP." Unexamined out of handsome gilt frame. 9 x 12 inches (image size).

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

- 351 **EICHINGER, OTTO**. Portrait of a Rabbi, facing left. Signed in red, top left. Oil on panel. Within grand gilded frame. Approx. 8 x 10 ½ inches.

**\$1500-2500**

✎ Eichinger is known for the remarkable skill with which he captures his subjects - a style verging on photo-realism.

[SEE ILLUSTRATION BOTTOM RIGHT]

- 352 **(HOLOCAUST)**. Exceptionally unusual plaster-of-Paris craft-work depicting on right-hand side a gruesome tableaux of the horrors of a Nazi death-camp showing the brutalities of a "selection" and corpses alongside crematoria. At center: The S.S. Exodus carrying "illegal" immigrants steaming toward left-hand side: The Land of Israel hemmed by British-patrolled barrier and depiction of Cyprus detention-camp adjacent. Captions in Hebrew and English. Signed lower right, J. Shubert (likely a Holocaust survivor). Few small chips and cracks. 21 x 32 inches (including frame).

Montreal, 1960. **\$800-1200**

[SEE ILLUSTRATION BELOW]



Lot 348



Lot 351



Lot 352



Lot 354



Lot 353



Lot 355

**353 (KETHUBAH).** Marriage Contract. Solemnizes the marriage of Ya'akov son of Yoseph, to Bibi daughter of Babai. Text written in cursive Sephardic script on paper, within multi-color hand-painted surround. Tears at folds affecting a few words. Unexamined out of frame. 16 x 26 inches.

Djalfadjan, 27th Ellul, 1867. **\$1500-2500**

• A rare illuminated Kethubah likely of the Mountain Jews ("Juhur"), an ancient community of Jews settled along the Eastern Caucasus, today, the Republics of Dagestan and Azerbaijan. The location of this marriage ceremony, "Djalfadjan" is not known as a center of Jewish settlement.

The Mountain Jews maintained a distinct dialect similar to Judeo-Persian, their cultural influences stemmed from Persia and also Chechnya.

Kethuboth from this exotic region are not included in Shalom Sabar's masterful and comprehensive study on Kethuboth (1990). See also Israel Museum Catalogue, Mountain Jews (2001).

[SEE ILLUSTRATION LEFT]

**354 (MAP). BENEDICTUS ARIAS MONTANUS.** [Hebrew Map of the World]. Hebrew and Latin captions. Extracted from Volume VIII of Plantin's Polyglot Sacrorum Bibliorum, Antwerp, 1571 (Darlow & Moule 1422). From the Cassuto Collection. 14 x 20 inches.

**\$700-1000**

• This world map is divided into two globes, as it were, of the Old and New World. Four cherubs blow the four winds and the seas abound in mythic creatures. Genealogical charts provide the descendants of Biblical Noah's three sons: Shem, Ham and Japheth, with designations in Hebrew and Latin.

Montanus (1527-1598) was a Spanish priest and Bible scholar. King Philip II of Spain appointed him Director of the Escorial Library and Editor-in-Chief of the Polyglot Bible printed by Christopher Plantin in Antwerp.

See E. & G. Wajntraub, Hebrew Maps of the Holy Land, No.12: "The first Hebrew map to portray Australia."

[SEE ILLUSTRATION TOP LEFT]

**355 MARKOWICZ, ARTUR.** Meditation Before Prayer. Pastel on paper. Signed by artist in pencil lower right. Not examined out of frame. 11 x 18 inches (to mat).

(Polish, 1872-1934). **\$2500-3000**

[SEE ILLUSTRATION TOP RIGHT]





Lot 359

356 **MARKOWICZ, ARTUR**. Talmudic Debate. Pastel on paper. Signed by artist in pencil lower right, and noted: "Krakow, 1921." Not examined out of frame. 10 x 11 ½ inches (to mat).

(Polish, 1872-1934). **\$2500-3000**

[SEE ILLUSTRATION TOP RIGHT]

357 (**MIZRACH**). Multicolored needlepoint in Hebrew: "I Forever Place God Before Me." With traditional iconographic motifs. Dated in Hebrew, 1907. Unexamined out of frame. Approx. 19 x 22 inches.

1907. **\$800-1200**

[SEE ILLUSTRATION MIDDLE RIGHT]

358 (**RABBINIC PORTRAITS**). Berühmtheiten der Neuzeit, No. 1 / Gedolei VeChachmei Zemanenu. Features 161 personalities. Lithograph. Unexamined out of period frame. With frame 18 ½ x 23 ½ inches.

J. Wiesen Lehrer, Osterode Marz (Hungary), 1884. **\$800-1200**

• Photographic images or likenesses of an uncommonly wide-assortment of rabbinic scholars and leaders. Captions below images with encapsulated biographies. Uncommon.

[SEE ILLUSTRATION BOTTOM RIGHT]

359 **RASKIN, SAUL**. Two hand-colored engravings: "A Good Story Well Told," \* AND: "What's New in the Papers? ". Signed and titled by the artist below image. Unexamined out of frames. Approx. 8 ½ x 11 ½ inches.

(American, 1878-1966). **\$600-900**

[SEE ILLUSTRATION TOP LEFT]

360 **REISMAN, MAURICE** (?). Drawing. Morning Prayers. Signed by the artist lower right. Unexamined out of handsome frame. Approx. 8 x 12 inches (to mat).

**\$300-500**



Lot 356



Lot 357



Lot 358





Lot 361



Lot 363

**361 (YIZKOR PLAQUE).** Manuscript on vellum. Unusually bright, colorful Memorial Plaque. Hebrew and Judeo-German. Scribal black ink and multicolor paints. The design abounds in intricate geometric patterns and animals: lions, birds, harts, etc. Artist: T.Y. Bratshener. Based on the style of language, this plaque most likely stems from the Hungarian province of Oberland. 24 x 35 inches. Not examined out of frame.

Hungary, 1903. **\$2000-3000**

• The purpose of this plaque was to preserve the *yahrzeiten* or dates of death of various family members. Family-names include, Motosar, Blumer, Tzapinger and Bratshener.

[SEE ILLUSTRATION TOP LEFT]

**362 AMOS, IMRE.** Holding the Lulav. Pen-and-ink sketch. 8 ½ x 11 ½ inches.

Hungarian. **\$1200-1800**

• Imre Ámos (1907-1944) was a Hungarian-Jewish artist. Following his studies at the Technical University, Budapest in 1927 he enrolled in the Art School where he was a pupil of Gyula Rudnay. His art was initially influenced by József Rippl-Rónai and Róbert Berény and from the mid-1930s onwards, his style emulated that of Chagall. In 1936 he was elected to be a member of the New Society of Artists. In 1937 he visited Paris where he met Chagall and became a member of the National Salon. Imre Ámos was a victim of Nazi genocide and was killed in a concentration camp in Saxony. (Wikipedia).

[SEE ILLUSTRATION BOTTOM RIGHT]

**363 (MONSOHN).** Holy Land Album. Views and Flowers...Views of Old and New Jerusalem.

Eleven colored postcards by Monsohn, each with pressed-flowers arranged on verso. Multi-lingual captions. Housed within original carved olive-wood album. 3 ½ x 6 inches. Gutter split.

Jerusalem, circa 1900. **\$800-1000**

• A scarce album of postcards, all lithographed by Monsohn of Jerusalem.

[SEE ILLUSTRATION TOP RIGHT]



Lot 362



— FINE PHOTOGRAPHY —

**364 DE ANDRADE, MARIO.** Four photographs from the series "Russian Immigrants in Israel." Gelatin silver prints, each with photographer's credit and copyright information on verso. Each, 25 x 17 cm.

1971. **\$800-1200**

[SEE ILLUSTRATION TOP RIGHT]

**365 FREED, LEONARD.** Six photographs from the series: "The Dance of the Pious." Gelatin silver prints, each with photographer's credit and copyright information, and full descriptions printed on verso. Each, 24 x 18 cm.

1984. **\$2000-3000**

See: *La Danse des Fideles*, (Paris, 1984).

[SEE ILLUSTRATION RIGHT]

**366 KHALDEI, YEVGENI.** Jewish couple, Budapest. Gelatin silver print. 21 x 29 cm. [Provenance: Howard Schickler Gallery, New York].

1945, printed 1990. **\$1000-1500**

Russian-Jewish photographer Yevgeni Khaldei (1917-97), staff photographer at the Tass News Agency and commissioned as a lieutenant in the Soviet Army, captured on film the Soviet advance through Eastern Europe climaxing in the capture of Berlin.

[SEE ILLUSTRATION BOTTOM RIGHT]

**367 (NUREMBERG TRIALS).** Group of 15 silver print first-generation press photographs of the Nuremberg Trials of Nazi War Criminals. Most with typed captions in German including credits reading "US Signal Corp Photo" and "Dana Bild Der ICD Photo Section, Frankfurt a/M." \* With: One additional photograph from the Adolf Eichmann Trial, Jerusalem. Various sizes.

Nuremberg (Germany), 1946. **\$3000-5000**

[SEE ILLUSTRATION RIGHT]

**368 (PIOTRKÓW).** Album containing 48 original black-and-white photographs taken by an officer of the Photographic Section of the 100th Austro-Hungarian Infantry Regiment. Housed in original album, with neatly-written captions below each image. Photographs, 13.5 x 8.5 cm.

Piotrków (Russian Poland), 1914-1916. **\$3000-5000**

Images of the town of Piotrków, featuring assorted street-scenes.

Includes The Great Synagogue on Jerozolimska Street (built 1791-93) as well as the town's Jewish Cemetery. Three decades after these photographs were taken, the Nazis entirely destroyed all Jewish life in Piotrków.

[SEE ILLUSTRATION BELOW]



Lot 364



Lot 365



Lot 367



Lot 368



Lot 366



Lot 369



Lot 371



Lot 372



Lot 370



Lot 373

**369 FRIDRICH, F.** Altneu-Synagoge, Prague. \* AND: Inneres der Altneusynagoge. Two albumen prints, each mounted to card in Carte de Visite format. Title and numbered on mount recto. Photographer's credit printed on verso. 10.5 x 6.5 cm.

Prague, c.1860. **\$300-500**

[SEE ILLUSTRATION TOP LEFT]

**370 (SHOLOM-ALEICHEM).** (pseud. of Salomon Rabinowitz, Yiddish author and humorist, 1859-1916).

Group of eleven real-photo postcards depicting an exhibition of Sholom Alecheim-iana.

Leyzer Ran stamps on verso.

Circa 1916. **\$1000-1500**

[SEE ILLUSTRATION LEFT]

**371 VISHNIAC, ROMAN (1897-1990).** Talmud Students. Gelatin silver print. Signed by Vishniac lower right. 25 x 20.5 cm.

1937, printed c.1980. **\$2000-3000**

[SEE ILLUSTRATION TOP MIDDLE]

**372 VISHNIAC, ROMAN (1897-1990).** Shopping Street in Nalewki, the Heart of the Jewish Quarter of Warsaw. Gelatin silver print. Signed by Vishniac lower right. 25 x 20.5 cm.

1938, printed c.1980. **\$2000-3000**

[SEE ILLUSTRATION TOP RIGHT]

**373 VISHNIAC, ROMAN (1897-1990).** Cracow. Gelatin silver print. Photographer's credit backstamp and titled "Cracow" in Vishniac's hand on verso. 21 x 25 cm.

1938, printed not later than 1950's. **\$2000-3000**

[SEE ILLUSTRATION BOTTOM LEFT]



— CEREMONIAL ART —

**374 LARGE SILVER FILIGREE CHANUKAH LAMP.** Baal Shem Tov-style lamp set on five clawed feet. Backplate applied with columns flanking a doored compartment, front row with eight oil-lamps. The whole surrounded by eight detachable miniature birds and lions. Flanked by a pair of large detachable candleholders set on floral base. Marked. 16 x 16 inches.

**\$2000-3000**

**375 LARGE CONTINENTAL SILVER CHANUKAH MENORAH.** Art-Deco style. In two parts. Lower section: Candlestick with round lower section on square base, the whole chased with geometric ornamentation. Upper section: Screws into the candleholder, consists of eight elegantly delineated arms emanating from central shaft which is topped by a Star-of-David. Repeating scroll-work motifs throughout. Detachable servant light. Marked "H.S." on all joints and lower section. Height: 27 inches. Small expert repair. Early 20th-century.

**\$3000-5000**

**376 AUSTRIAN SILVER CHANUKAH LAMP.** Repousse backplate featuring central Decalogue flanked by rampant lions. Fronted by detachable row of eight oil fonts. Sofa-form resting on four scrolled supports. Detachable servant-light. 10 x 11 inches. Circa 1870.

**\$4000-6000**

**377 MOROCCAN BRASS CHANUKAH LAMP.** Mihrab-shaped backplate, fronted by row of eight oil-pans. Fixed with servant-light. 13 x 9 inches. 19th-century.

**\$700-1000**

**378 LARGE AMERICAN SYNAGOGUE CHANUKAH MENORAH.** Nine-branched Menorah set on wooden base, with gilded finish. Fitted with proportionate candles. 18 x 40 inches. 20th-century.

**\$200-300**

**379 GERMAN SILVER HAVDALLAH CANDLE HOLDER.** Adjustable candleholder with drip-pan on skeletal frame. Circular domed base. Marked. Height: 10 inches. Circa 1860.

**\$4000-6000**



Lot 374



Lot 376



Lot 379



Lot 375



Lot 377



*Lot 380*

**380 ITALIAN BRONZE CHANUKAH LAMP.** Bronze, cast and chased with trace of fire-gilding. On openwork backplate, two putti hold a tasseled cardinal's hat beneath fleur-de-lis suspension hook, surmounting a cartouche with family coat-of-arms, flanked by female profiles, rocailles and foliage. Grotesque mask at center below, over a row of circular-rimmed oil fonts with truncated spouts, attached with (later) hooks to backplate. 9 x 9 inches. 17th century.

**\$15,000-18,000**

✦ The coat-of-arms on the backplate is apparently that of an Italian Marrano family of Spanish origin. The Christian custom of family coats-of-arms was adopted and perpetuated by many such families after the expulsion and flight from Spain and Portugal and their return to Judaism. A similar Chanukah lamp at the Victoria and Albert Museum, London, bears the symbol of Cardinal Pietro Aldobrandini, who annexed Ferrara to the Church in 1598. Aldobrandini, like Don Inigo d'Avalos of Naples prevented the expulsion of the Jews, and these Chanukah lamps may bear their coats-of-arms as a gesture of thanks. Many Chanukah lamps of this period are in the Italian Renaissance style: the seated angels echo works by Michelangelo. See Israel Museum Catalogue, *The Stieglitz Collection: Masterpieces of Jewish Art* (1987) p. 162; Victoria and Albert Museum Catalogue, *Jewish Ritual Art* (1991) p. 42; M. Narkiss, *The Hanukkah Lamp* (1939) p. XII.

[SEE ILLUSTRATION ABOVE]





Lot 381



Lot 382



Lot 383



Lot 384



Lot 386



Lot 387



Lot 385

**381 AUSTRO-HUNGARIAN SILVER FILIGREE SPICE CONTAINER.**

Traditional filigree tower with hinged door, domed base in four sections. Lower section has pennants at upper corners (lacking one). Marked. Height: 10 inches. Circa 1880.

**\$800-1200**

**382 GERMAN MINIATURE SILVER SPICE CONTAINER.**

Charming tower-shaped form, by Posen. Removable upper portion. Likely lacking upper pennant. Marked. Height: 5 inches. Circa 1890.

**\$1200-1800**

**383 GERMAN SILVER-GILT SPICE CONTAINER.**

Tower-shaped on floriated stem, set on domed base, central fruit and floral designs. Hinged door, pennant at top. Marked. Height: 10 inches. Late 19th-century.

**\$800-1200**

**384 ENGLISH SILVER PRESENTATION GOBLET.**

Engraved: "Presented by Mrs. L. Baker, to the Central Synagogue London, 1916." English hallmarks. Height: 5 inches.

**\$500-700**

**385 GERMAN SILVER KIDDUSH GOBLET.**

Of classic form, stemmed beaker with round base, one knob, with engraved Hebrew inscription around rim "Zachor eth Yom HaShabbath LeKadsho." marked at base including "CLM." Height: 5 inches. 18th-century.

**\$5000-7000**

**386 POLISH SILVER SHEMIRAH-BECHER.**

Engraved with floral motif, base inscribed in Hebrew: "Mishmiroth shel Tzadikim." Height: 2 inches. Circa 1820.

**\$3000-5000**

**387 LARGE GERMAN SILVER PRESENTATION BEAKER.**

Engraved in German to the Spinozaloge, Mannheim, Sept. 1927. Height: 4 inches. Marked, including "C. Heisler."

**\$500-700**

**388 CONTINENTAL SILVER ETHROG CONTAINER.**

Fruit-form container set on rams' heads terminating in hoofed feet. Most attractive semi-revolving engraved lid set with handles. Marked. 9 x 6 inches.

**\$1000-1500**

**389 GERMAN SILVER ETHROG CONTAINER.**

Of oval footed form. Hinged lid with Hebrew. 6 x 5 inches. Late 19th-century.

**\$700-1000**



Lot 390



Lot 391



Lot 388



Lot 389



Lot 392



Lot 393



Lot 394

- 392 GERMAN BRONZE HANGING SABBATH LAMP (JUDENSTERN).** Trefoil loop, bulbous shaft ; 6 pointed star-form oil container; drip bowl hangs from base of shaft. Six oil channels. The whole suspended from adjustable ratchet of traditional form. Length: 44 inches (fully assembled). 19th-century.

**\$600-900**

For a visually historic context of this classical lamp, see Moritz Oppenheim's imagery in his *Bilder aus dem Altjüdischen Familien-leben*: Plate IX: Sabbath Nachmitag.

- 393 GERMAN SILVER PASSOVER PLATE.** The plate with raised scalloped rim engraved with Paschal Lamb. In center, Seder service lettered in Hebrew, topped by rampant lions. Unmarked. Diam: 12 inches. Circa 1850.

**\$1500-2000**

- 394 GERMAN SILVER HAVDALLAH PLATE.** An attractive plate with wide rim engraved in Hebrew. In center Star-of-David featuring traditional phrase in Yiddish: "Gut-Voch und Gut-Yohr." Marked. Diam: 9 inches. Circa 1900.

**\$2000-2500**

- 395 GERMAN PEWTER PASSOVER PLATE.** The plate with raised rim engraved in Hebrew with the Order of the Seder. In center, geometric design surrounded by Hebrew lettering. Diam: 13 inches. 19th-century.

**\$1500-2000**

- 396 GERMAN PEWTER WEDDING PLATE.** The plate with raised rim engraved in Hebrew with traditional marriage blessings. In center, geometric design surrounded by Hebrew lettering. Diam: 13 inches. 19th-century.

**\$1800-2200**



Lot 397



**397 EXCEPTIONAL ITALIAN EMROIDERED SYNAGOGUE TEXTILE. DATED 1698.**

Lavishly embroidered with scrollwork. Central Hebrew inscription: "Blessed is the one God. (This) contribution from an eminent lady ("zakanah"), is the handiwork of Esther the teacher, daughter of the philanthropist and scholar, Rabbi Mordechai Tolentino. I donate this cover ("mapah") as a gift to charity. May it be thy will, my God and God of my Fathers, that You accept my soul with compassion when You take it from me and place it in the Garden of Eden beneath Your honorable throne. May this cover ("mapah") be considered before Your honorable throne as Kaddish-Barchu Hashem, Yitborach Viyishtabach Shmei Kudshah Berich Hu. Rosh Hashanah, 5458."

123 inches in length. Entirely unrolled and housed within glass frame. Worn in places, occasionally affecting lettering.

**\$5000-7000**

✿ The synagogues of Italy lay claim to a variety of embroidered textiles whose styles and techniques are linked to their respective place of production. Indeed the family Tolentino noted in the present example, presumably stems from the town of the same name, located in the province of Macerata in the Marche region of Central Italy.

From the Middle Ages fine embroidery was a vital part of a Jewish woman's upbringing as apparent from textiles utilized for both domestic and religious purposes. Often, women sought recognition of their handiwork which may be revealed in an inscription along the textile itself, such as the one in the present example.

Unlike Torah binders of German origin (wimpels), Italian binders were not connected with the Brit Milah or Bar Mitzvah ceremonies. Skillfully embroidered with sophisticated color palettes and designs, Italian mapot included dedicatory formulas and individual prayers by the women who fashioned them. Cecil Roth notes: "From (Renaissance) synagogue architecture we know that Italian women were segregated in a special gallery and according to Jewish Law could not participate fully in the worship service. But the work of their hands, their Hebrew names, their prayers and hopes, were placed on the small strip of cloth which physically touched the most holy object in the synagogue, the Torah scroll." *Journal of Jewish Art*, Vol. VII p. 43. See also, *Jewish Museum Catalogue, Gardens and Ghettos, The Art of Jewish Life in Italy* (1989) p. 124 and Sothebys, *Judaica*, December, 2007, lot 209.

THE PRESENT DATED EXAMPLE IS OF AN EXTRAORDINARY EARLY VINTAGE.



Lot 395



Lot 396



Lot 398

**398 CONTINENTAL PAINTED SILK MATZAH COVER.** Painted and printed with central vignette relating to Passover, after the celebrated image of the Five Rabbis in Bnei Brak, anachronistically styled featuring rabbinic personalities of the Middle Ages: Maimonides, Rashi, Baal-Haturim, Yoseph Karo and R. Yitzchak Alfasi. Based on a design by Meir Kundstat as featured in the Schlesinger Hagadah of 1920. Captioned in French and Hebrew. 21 x 21 inches.

**\$300-500**





*Lot 399*

**399 PAIR OF CONTINENTAL SILVER AND SILVER FILIGREE TORAH FINIALS.** The hexagonal bodies pierced with arches and hung with bells, pierced balustrades at the bases, the tooled grips applied with scroll brackets, surmounted by tiled roofs and double crown finials. Apparently unmarked. Height: 14 inches. Circa 1800.

**\$5000-7000**

[SEE ILLUSTRATION ABOVE]





Lot 406

- 400 GERMAN EMBROIDERED SILK CHALLAH COVER.** Red base with gold coronet at top, trimmed with soutache. Embroidered in Hebrew. 18 x 21 inches. Circa 1900.

**\$300-500**

[SEE BACK COVER]

- 401 ENGLISH SILVER TORAH SHIELD.**

Slightly concave rectangular shield. Plaque box with engraved, hinged door. Three-dimensional Decalogue with Hebrew engraved initial words, flanked by two three-dimensional columns which bear cast applique lions rampant supporting central three-dimensional coronet. Embossed swirl and foliate border. Three hearts below. Suspension chain attached. Consistent hallmarks on all elements. 14 inches (without chain). 1920.

**\$1500-2000**

- 402 AUSTRIAN PAIR OF SILVER TORAH FINIALS.** The bulbous bodies decorated with acanthus leaves and other floral designs. Bells hanging from griffins around two tiers. At top, coronet surmounted by eagle. Marked. Height: 14 inches. Circa 1880.

**\$3000-5000**

- 403 POLISH SILVER TORAH POINTER.**

Consisting of spiral-design on shaft terminating in large cuff with hand and extended finger. No marks found. Length: 8 inches. 19th-century (chain later).

**\$800-1200**

- 404 MINIATURE POLISH SILVER TORAH POINTER.**

Slender shaft set with spheres. Terminates with miniature hand clutching a miniscule pointer. Length: 6 inches. Late 18th-century.

**\$1200-1800**



Lot 402

- 405 BEZALEL SYNAGOGUE MEMORIAL PLAQUE.** Arched bonze plaque, riveted to wooden base, embossed with Hebrew text on Decalogue, set within frame depicting candles surmounted by angels. Height: 18 1/2 inches. Lacks candle-holder.

**\$5000-7000**

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

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

- 406 BEZALEL WORLD WAR II METAL PLAQUE.** Rare plaque designed and signed by Meir Gur-Aryeh, depicting profile in relief of the three leaders of the Allied Powers: Churchill, Roosevelt and Stalin, with quotation from the Book of Ecclesiastes above: "And a Threefold Cord is Not Quickly Broken." 1942. Framed.

**\$1200-1800**



Lot 405



Lot 401



Lot 403 and 404



Lot 408



Lot 409



Lot 410



Lot 407



Lot 412

**407 RARE BEZALEL PEWTER CHANUKAH DREIDEL.** Designed by Moshe Murro. Reads in Hebrew "Nes Gadol Haya Sham." Each flank features one of the Hebrew letters of the dreidel and relevant Chanukah vignettes. Marked "M. Murro" and "Bezalel Yerushalem" in Hebrew and in English and dated 1929. 2 x 1 inch.

**\$1500-2000**

♣ See Israel Museum Catalogue, Bezalel by Schatz, 1906-1929 (1983) p. 85.

**408 BEZALEL BRASS CHANUKAH LAMP.** Backplate depicting central Menorah with rampant lions flanking. Front platform with row of eight candleholders. Removable servant-light. 8 x 9 inches.

**\$1500-2000**

**409 BEZALEL BRASS CHANUKAH LAMP.** Arched backplate, row of eight candle-sockets at front. 6 x 8 inches.

**\$1200-1800**

**410 BEZALEL SILVER BRIDAL JEWELRY BOX.** Removable lid engraved within roundels: "Lecha Dodi Likrath Kallah" and "Im Eshkachech Yerushalayim." Decorative bands. Approx. 3 x 4 inches.

**\$3000-4000**

**411 BEZALEL SILVER MEGILLAH CASE.** Central section embossed with scenes of the Esther story set in two registers, decorated with bands of red set stones above and below, tiered filigree end-pieces. Fitted with (Hamelech) Megillah written on vellum. Length of case: 9 inches.

**\$10000-12000**

**412 PAIR OF SMALL BEZALEL SABBATH CANDLESTICKS.** Of delicate design including filigree only. Height: 4 inches.

**\$4000-6000**

**413 BEZALEL SILVER-BOUND BIBLE.** Front chased with depictions of grapevines and swirls surrounding central embossed depiction of Moses holding the Tablets of the Law set within arched frame with filigree trim and cabochon amber stone. Applique bosses at corners. Spine bears Hebrew title and similar ornamentation; back depicts band of Symbols of Twelve Tribes with four applique bosses at corners. Clasp bears engraved inscription: Bezalel Jerusalem. L: 4 3/4".

**\$5000-6000**



Lot 411



Lot 413



**414 LARGE BEZALEL SILVER KIDDUSH GOBLET.** Stemmed goblet, base rim dentellated, applique filigree and beading on base and shaft. Tapered cup with three applique roundels set with stones alternating with organic incised decoration. Appropriate Hebrew phrasing around. Height: 8 inches.

**\$4000-5000**

**415 PAIR OF RARE BEZALEL SILVER TORAH FINIALS.** Attractively rendered with medallions of the Twelve Tribes and hung with bells. Height: 11 inches.

**\$12000-15000**

**416 BEZALEL SILVER TIERED PASSOVER SEDER-PLATE.** Of circular form. Three interior glass trays, circular silver dishes above domed top with engraved Hebrew verses and vignettes of the Passover story. Small Bezael plaque on reverse of base. Height: 10 inches.

**\$5000-7000**

**417 BEZALEL SILVER PASSOVER PLATE.** Designed by Ze'ev Raban. Wide rim depicting vignettes of the Passover story. Mah Nishtanah at center. Diam: 13 inches.

**\$3000-5000**

**418 PAIR OF BEZALEL DECORATED BRASS SHELL-CASE VASES.** Round cylinders with chased bands, central depiction of the Citadel of David and Tomb of Rachel. Hebrew inscriptions. Height: 11 inches.

**\$600-900**

♣ For other examples, see Israel Museum Catalogue, Bezael, no. 630, p. 54.



*Lot 417*



*Lot 418*



*Lot 414*



*Lot 416*



*Lot 415*



Lot 419



Lot 419



Lot 419

- 419 GROUP OF THREE BRASS BEZALEL PIECES FOR DOMESTIC USE.** Two ashtrays and one pill-box. Each attractively designed with Bezalel-esque motifs. 4 inches and smaller.

**\$1500-1800**

- 420 LARGE PRE-WAR METAL MEZUZAH-CASE.** With hinged lid. Length: 10 inches. Includes original scribal parchment.

**\$200-300**

• The charm of this century-old Polish mezuzah-case is the distinct wear by which decades of passers-by have reverently touched the parchment.

- 421 CURIOUS PETITE AMERICAN CHARITY-CONTAINER.** Issued by the Home of the Daughters of Israel for the Aged, New York City. Images on both sides. Diameter: 2 inches. Fitted with lock. 1920's.

**\$600-900**



Lot 421

- 422 LARGE METAL PRESENTATION-ORNAMENT.** Inscribed: "Presented by Erste Rzeszower Ladies K.U.V to the Erste Rzeszower Mens K.U.V for the 25-Anniversary. December 1st, 1935." Height: 9 inches.

**\$500-700**

- 423 SOAP-STONE HINGED GIFT-BOX.** Wooden lid with inlaid soap-stone inset, carved with depiction of bridge connecting the male and female quarters of this British detention-camp. Hebrew captions. 5 x 7 inches. Cyprus, 1947-48. Includes provenance details.

**\$300-500**

• Following the end of World War II, the British Mandatory Authority forcibly transferred "illegal" immigrants away from Palestine to detention camps in Cyprus, where they were held until the State of Israel declared independence.



Lot 423

- 424 UNUSUAL BRAZILIAN DECORATIVE SERVING TRAY.** Central glass-encased collage featuring large Israeli flag and National emblem with inset of Rio de Janeiro's Sugar Loaf Mountain. Black overlay over iridescent silver-blue and clear background of actual butterfly wings. Set on inlaid wooden base with side handles. 11 x 18 inches. Maker's sticker on verso. Circa 1950.

**\$500-700**



Lot 424



**425 (ISRAEL, STATE OF).** Hand-crafted, National Flag of the State of Israel, flown from a US merchant vessel, May 1948. Cotton and other fabrics, 45 inches x 86 inches, with attached rope.

**\$1000-1500**

• This flag was flown in May of 1948 from the shipping-vessel the SS Marine Carp, operated by the American Export Lines. The history behind the flag is related by the consignor:

The SS Marine Carp sailed from New York to Palestine (by way of London and Beirut) and arrived at the port of Haifa on May 16th, 1948 - just two days following the Declaration of Independence of the State of Israel. Upon entering Israel's waters, the captain of the Marine Carp realized that due to the unanticipated announcement of Israel's independence, the ship did not possess the appropriate 'courtesy flag' to fly. (It was customary for a ship (merchant and naval) to fly the flag of the destination-country upon entering the host's territorial waters, signifying compliance to the laws of the visited country). The captain and crew hence hand-sewed a flag which they prepared on board: blue-and-white stripes emblazoned with the blue Star-of-David in its center.

It is likely this is the first Israeli flag to be flown from an American maritime vessel following the independence of the State of Israel.

(With grateful thanks for assistance provided by the Chief Archivist of The Mariners' Museum Library, Newport News, Virginia).

**426 UNUSUAL AMERICAN HEBREW-LETTERED END TABLE.** Of highly original design, comprised of printer's wooden Hebrew-alphabet blocks in the form of the continental United States. 15 x 33 inches. 20th-century.

**\$3000-5000**



— END OF SALE —

## — NOTES —



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